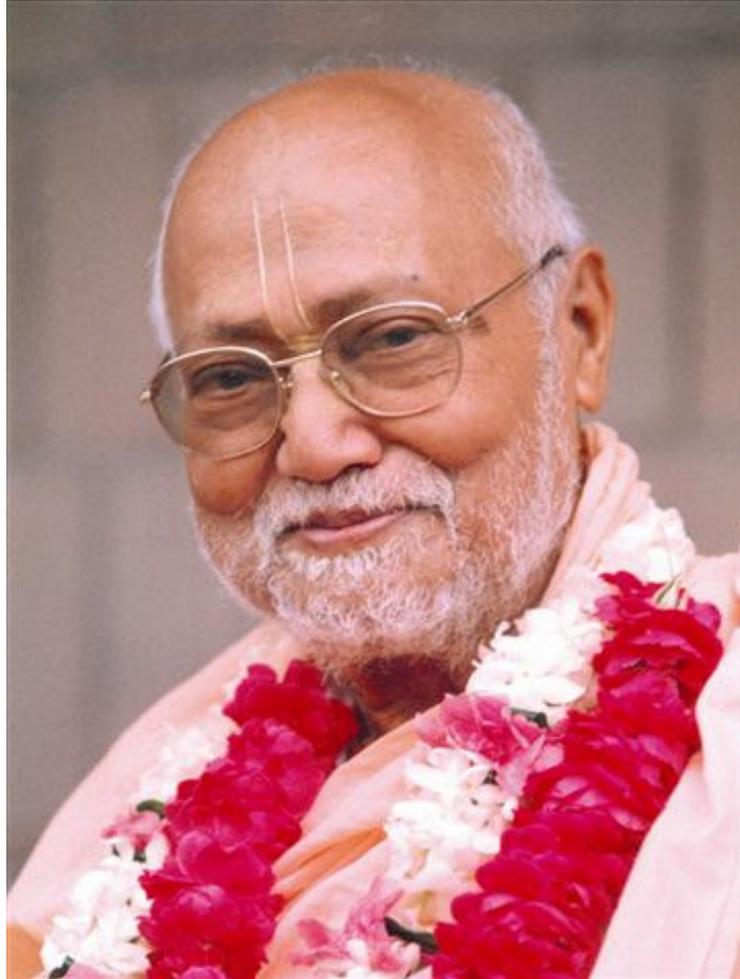


Affectionately Yours

Clear understanding of the teachings of Lord Sri Chaitanya Mahāprabhu, indicated in the pithy sayings of His Divine Grace Srila Bhakti Ballabh Tirtha Goswami Maharaja, from his letters and articles.



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Sermons

Actually our Gurudeva is your Gurudeva. You are to surrender to Him unconditionally and worship Him. It is my firm conviction that you will be blessed and you will get all attainments by His Grace. Actual Sat-Guru is rarely to be found in this world. A conditioned soul — human being — cannot be a Sat-Guru.

-His Divine Grace Srila Bhakti Dayita Madhav Goswami Maharaja

Everything depends upon the determination of self. If anybody realises that the real self is neither the physical body, nor the subtle body, it is beyond these two, it is a particle of eternally existing blissful principle, he will surely try for spiritual development. Therefore, if we sincerely want actual bliss, we should give up our arrogance that we can get it by our own efforts.

Chanting of the Holy Name avoiding tenfold offences in the company of Śuddha Bhaktas (Pure devotees) is the only way to get emancipation from miseries of the world and to get Absolute Bliss.

Only a sincere, completely surrendered soul can rescue himself from the clutches of Maya by the grace of Sri Krishna and His Absolute Counterpart Gurudeva.

Even if we, by previous eternal good deeds, come in contact with a true devotee, we can not submit to him sincerely and whole heartedly. It is very difficult to give up our mundane egotism which we have acquired by cycles of births and deaths after being averse to Sri Krishna.

God can appear in this world in any form He likes, for the eternal good of the enslaved Jivas, over whom He has got affection.

As long as you will not get taste of superior ambrosia, the tendency to get sense - gratification can not be eradicated. It depends on the intensity of sādhana to get the desired result.

It will not be wise to devote our valuable time and energy of this precious human birth for mundane affairs and mundane temporary benefits. Efforts in this world will not produce lasting results.

We should take absolute shelter at the Lotus Feet of Gurudeva who will be indicated by the attributes of being well-versed in the Vedas and equivalent scriptures, receiving transcendental Divine message through preceptorial line, as well as having realization of the Divinity.

There is no difficulty in the worship of Sri Krishna, as He is nearest and dearest. He is residing within our hearts. He does not see mundane merits. He sees the sincerity of our hearts whether we actually want Him or not.

Repugnance to the service of Sri Krishna and his devotees is the cause of nescience. Nescience, i.e., ignorance is the cause of misidentification of self. Misidentification of self is the cause of material desires. Material desires are the cause of committing sins. Committing sins is the cause of suffering. So the root cause of suffering is averseness to serve Sri Krishna.

I do not know whether you had the fortune to have darśana of our most revered Sri Gurudeva who is the absolute counter-part of Supreme Lord Sri Krishna. I do not think me entitled to give mantra to anybody. I am doing this against my will only for fear of committing offence at the feet of His Divine Grace Srila Gurudeva who has ordered me to do so.

Any serious endeavour for eternal devotional benefit will be successful, if it is done by invoking grace of Divine Master, Revered Vaishnavas and Supreme Lord for the purpose of propitiating Them only and not for any

other purpose. Any desire for mundane name and fame or for any other ulterior motive will frustrate our devotional, spiritual life. We should remember the teachings of Sri Chaitanya Mahāprabhu- "Trinadāpi Suneechena, Tarorāpi Sahisnuna, Amanina Manadena Kirtaneeya Sada Hari."

We should chant the Holy Name of Sri Krishna or Glories of Sri Krishna, His Name, Form, Attributes and Pastimes with the fourfold divine qualities—being humbler than blade of grass, more forbearing than tree, having no desire for name and fame, but according due respect to all.

Chanting of the Holy Name avoiding tenfold offences in the company of Śuddha Bhaktas (pure devotees) is the only way to get emancipation from miseries of the world and to get Absolute Bliss.

The root cause of our afflictions is forgetfulness of our relation with Sri Krishna.

Only a sincere, completely surrendered soul can rescue himself from the clutches of Maya by the grace of Sri Krishna His Absolute Counterpart Gurudeva

As long as you will not get taste of superior ambrosia, the tendency to get sense - gratification cannot be eradicated. It depends on the intensity of sādhana to get the desired result quickly.

Śaraṅāgati is the best medicine for cure of all afflictions and the solution of all problems.

Wherever we shall devote our energy we shall go there. So, the wise, always devote their mind, intelligence, senses, words and everything for the service of Sri Krishna.

Those Jivas are blessed who have got the aptitude to serve Sri Krishna and Krishna Bhaktas.

INVOCATION

First of all I pay my innumerable prostrated obeisances to the Lotus Feet of Most Revered Srila Gurudeva (Divine Master) Nityalilaprasvishtha Om 108 Sri Srimad Bhakti Dayita Madhav Goswami Maharaja Vishnupad, Founder President of the Sri Chaitanya Gaudiya Math Institution and pray for His causeless mercy to bestow on me strength to sing the glories of Supreme Lord Sri Chaitanya Mahāprabhu, Supreme Lord Sri Krishna and Their Personal Associates to purify my mind. It is the sacred mandate of All-Merciful Sri Gurudeva (Divine Master) to recapitulate the divine sayings, which we have heard from the holy lips of Srila Gurudeva and Revered Vaishnavas. This repetition of Divine sayings with evidences from authentic scriptures is the best devotional practice for a chanter and listener. Any serious endeavour for eternal devotional benefit will be successful, if it is done by invoking grace of Divine Master, Revered Vaishnavas and Supreme Lord for the purpose of propitiating Them only and not for any other purpose. Any desire for mundane name and fame or for any other ulterior motive will frustrate our devotional spiritual life. We should remember the teachings of Sri Chaitanya Mahāprabhu -'Trinadapi Sunechena, Tarorapi Sahisnuna, Amanina Manadena Kirtaniya Sada Hari."

We should chant the Holy Name of Sri Krishna or Glories of Sri Krishna, His Name, Form, Attributes and Pastimes with the fourfold divine qualities—becoming humbler than blade of grass, more forbearing than tree, having no desire for name and fame, but according due respect to all.

Bhakti Ballabh Tirtha

SRI CHAITANYA GAUDIYA MATH

The spiritual background of Sri Chaitanya Gaudiya Math is based on the teachings of Lord Sri Chaitanya Mahāprabhu, the Most Munificent form of Godhead, who preached the all-embracing doctrine of Divine Love irrespective of caste, creed and religion. The Institution was founded by His Divine Grace Om Vishnupad Astotarshat Nityalilaprasvishtha Sri Srila Bhakti Dayita Madhav Goswami Maharaja, foremost disciple of Srila Bhakti Siddhānta Sarasvatī Ṭhākur Prabhupāda.

The Institution has its Parent Math a05/09/2005t Ishodyan, Sri Māyāpura (India) — the holy birth place of Lord Sri Chaitanya Mahāprabhu, as well as branches at Puri, Vrindavana and other places.

THE PRESENT ACHARYA

Srila **Bhakti Ballabh Tirtha Goswami Maharaja**, the present President-Ācārya of Sri Chaitanya Gaudiya Math, is the 11th Ācārya in the preceptorial channel (Guru Paramparā) of Lord Sri Chaitanya Mahāprabhu. Born on 24th April, 1924, at Amlapatti-Gwalpara, Assam (India). Srila Bhakti Ballabh Tirtha Goswami Maharaja joined the Institution in 1947, after completing his Masters degree in Philosophy from Calcutta University (India). He served Sri Chaitanya Gaudiya Math as its Secretary and took Sannyāsa in 1961.

After the disappearance of the Founder-President-Ācārya, as per his nomination and direction, Tridandi Swami Srimad Bhakti Ballabh Tirtha Maharaja became the President-Ācārya of the Math in 1979. Working eighteen to twenty hours a day, he is incessantly engaged in the propagation of the Divine Message of Sri Chaitanya Mahāprabhu.

Acknowledged by all senior Acharyas of Sri Mayapurdham as the most exalted spiritual personality, among the second generation (Prashishya-Varga) of Srila Sarasvatī Ṭhākur, Srila Bhakti Ballabh Tirtha Goswami Maharaja is an authority on Gaudiya-Vaishnava Philosophy. He never goes even one centimetre outside the four corners of prescription of the Śāstras (Holy Scriptures). 'Example is better than precept', is his way of preaching.

For the last five decades, Srila Bhakti Ballabh Tirtha Goswami Maharaja is engaged in the propagation of the all-embracing doctrine of transcendental Divine Love of Lord Sri Chaitanya

Mahāprabhu to counter the present trend of violence and cruelty, and to bring unity of hearts amongst all irrespective of caste, creed and religion.

THE CONCEPT

According to Lord Sri Chaitanya Mahāprabhu, Divine Love is the strongest spiritual force on earth which can establish close relation of love and unity of hearts amongst all human beings and thereby establish real peace in the world. Divine Love is more powerful than *Ahimsa*. *Ahimsa* means not to commit violence. This is negative. But love means to do positive good to others; this is more covetable and effective. All animated beings are inter-connected and are the parts ' of the potency of One Organic System — The All-Pervading Soul. The knowledge of our common relation to that Absolute Soul will foster in us love and affinity for each other.

According to Lord Sri Chaitanya Mahāprabhu, Sri Krishna, the Son of Nandamaharaj, chief of Vraja, Vrajendranandan Sri Krishna is the Ultimate Reality. He is the Supreme Godhead, Embodiment of All-Existence, All-Knowledge, All-Bliss, Beginning-less yet the Beginning of all and the Prime Cause of all causes.

Sri Krishna is the Supreme Enjoyer of His potencies. The three chief potencies out of the infinite potencies of Lord Sri Krishna are —

- 1) Chit Śakti (Internal spiritual potency),
- 2) Achit Śakti (External material potency) and
- 3) Taṣasthā Śakti (Marginal potency).

Jivas, i.e., individual conscious units, are the outcome of the marginal potency of the Supreme Lord. As such they have got the eligibility to go either side, i.e., to the spiritual or the material realm. Definition of a *Jīva* in the Naradiya — "The spiritual entities which have emanated from the potency of the Absolute Spiritual Substance and have their existence in the marginal potency when become tinged with the three qualities of *Maya* (external deluding potency)— *Sattva*, *Rajah* and *Tamah* — are designated as *Jivas*." *Jivas* in their real selves are the eternal servants of the Supreme Lord Sri Krishna. In one sense the *Jīva*-soul is identical with the Supreme Lord as potency cannot be separated from the Substance or potency cannot be conceived of without the Substance. In other sense the *Jīva*-soul is distinct from the Supreme Lord as it is an atomic part of the potency of the Lord and not the Substance itself. Even the summation of all the potencies of the Substance cannot become Substance. Sri Krishna is the Infinite Absolute Entity while *Jivas* are the absolute infinitesimals or spiritual atomic parts of the marginal potency of the Absolute as the particle of the ray of the Sun is distinct from the Sun itself. So *Jivas* are simultaneously distinct and non-distinct from Supreme Lord Sri Krishna. This is inconceivable. As the real self of the *Jīva* is transcendental (*Nirguṇa*) — beyond the range of mundane mind and intellect and as *Paramātmā* is also Transcendental (*Nirguṇa*), the relation between the two is *Nirguṇa* or transcendental, i.e., inconceivable. So the relationship between the Absolute Truth and the *Jīva* and the world is known as *Achintya Bheda-Abheda* (inconceivable simultaneous distinction and non-distinction).

As Absolute Truth Godhead is One and there is nothing equal or superior to Him, He Himself is the only means of attaining Him, i.e., it is only through His Grace or discretion can one realise Him. As it is emphatically stated in the Katha Upanishad — '*Paramātmā* is not attainable through merits of oration, intellect or erudition. He reveals His Eternal Spiritual Form to only a surrendered soul.' Nobody can know Him without His Will. So, absolute unconditional surrender to His will is indispensable for His realisation. Lord is pleased with the actions done according to His Will. So unadulterated devotion without any motive of mundane gain, salvation or yogasiddhis (achievements through yoga) save and except the satisfaction of the Supreme Lord alone is competent to know Him. Sri Krishna who is the Most Beloved of the *Sādhus* is attainable only by firm faith and unalloyed devotion. As such, *Bhakti* (pure devotion) is the only means of attaining Love for Sri Krishna (Krishna Prema) which is the ultimate end of every *Jīva*. Lord Sri Chaitanya Mahāprabhu teaches us to cultivate that Divine Love (*Prema-Bhakti*) by *Nāma-Saṅkīrtana*—chanting of the Holy Name of Supreme Lord, viz., Krishna, Rāma, Madanmohana, Madhusudana, Govinda, Mādhava, etc. Meditation (*Dhyāna*), sacrifices (*Yajña*), worship of Deities (*Arcana*) were prescribed as common religions in *Satya*, *Tretā* and *Dvāpara* ages respectively. But as men of *Kali-Yuga* are very restless owing to firm

attachment to transitory worldly objects, they cannot perform meditation. As they are too much given to senses, they are incompetent to perform *Yajña* rightly. As they are always diseased, they cannot even perform regular worship of the Deities. So in *Kali-Yuga*, *Nāma-Saṅkīrtana* is the best and effective *sādhana* to achieve the summum bonum of human life as it can be performed under any sort of physical disabilities. *Nāma-Saṅkīrtana* is a universal religion under whose banner people of all sects and rank can unite.

Lord Chaitanya Mahāprabhu had four mandates to His descendants to perform, viz. -

- 1) To propagate the spiritual practice of the chanting of the Holy Name (*Nāma-Saṅkīrtana*),
- 2) To spread devotional scriptures,
- 3) To discover and develop the holy places,
- 4) To install and maintain worship of the Deities.

TEACHINGS

ESSENCE OF KNOWLEDGE

Sri Bhakti Vinode Ṭhākura says - "Essence of knowledge is - 'Life is impermanent and there are many adversities, take absolute shelter to *Sri Harināma* and do your relative duties. Cool hotness of the burning sensation of threefold afflictions by drinking ambrosia of *Harināma*, there is nothing valuable except *Sri Harināma* in these fourteen worlds. Chanting of the Holy Name avoiding tenfold offences in the company of '*Śuddha Bhaktas* (pure devotees) is the only way to get emancipation from miseries of the world and to get Absolute Bliss. Uncongenial company of worldly people who are averse to Sri Krishna is to be avoided for getting devotional progress and eternal welfare."

ROOT CAUSE OF SUFFERINGS

The very fact that we are in bondage and are suffering threefold afflictions proves that we are averse to God (Sri Krishna). The root cause of our affliction is forgetfulness of our eternal relation with Sri Krishna. Those *Jivas*, who have done eternal good deeds, who are fortunate, come in contact with real *Sādhus* (Śuddha Bhaktas) and come to know about their real self that they are eternal servants of Sri Krishna and as they have forgotten their eternal relation with 'Sri Krishna', they are entangled in the snare of *Maya*. Now if they take absolute shelter at the Lotus Feet of Sri Krishna, they will be rescued. *Jivas* are atomic spiritual sparks - they have got thinking, feeling and willing. Misuse of their relative independence (volition) is the cause of their averseness to Sri Krishna.

Sri Krishna does not want to destroy the relative independence of *Jivas*, because by that the very purpose and existence of *Jivas* will be destroyed. So Sri Krishna and His devotees always try to advise *Jivas* and make them understand so that they will submit to Him willingly.

"We do not know when we have become averse to God - to our Supreme Master Sri Krishna. We do not find any date here. We have forgotten our relation with Sri Krishna from time immemorial. When we became averse to Sri Krishna by misuse of our relative independence, the illusory energy (external material energy) of Sri Krishna enveloped us and since then we have been passing through innumerable cycles of births and deaths."

"We reap the fruits of our own good and bad deeds. We should not blame others for the afflictions we get due to our own *Karma*. Others may be instrumental, but not the cause. The result of *Karma* (*Prarabdha Karma*) which has started should be suffered or enjoyed — whether he is an ascetic or a householder."

"Only Shudhabhakti or Śuddha Nam can destroy the fruits of even Prarabdha-Kartna."

DEAREST KRISHNA

There is no difficulty in the worship of Sri Krishna, as He is nearest and dearest. He is residing within our hearts. He is seeing everything. If we sincerely desire to serve Him, He will surely help us. He does not see mundane merits. He sees the sincerity of our hearts whether we actually want Him or not. **One, who sincerely wants Him, will surely get Him. You submit all your prayers to Him sincerely. He will fulfil your desires.**

My love to you all. May All-Merciful Sri Guru-Gaurāṅga and Sri Krishna bless you.

ALWAYS WORSHIP SRI KRISHNA

Whatever you have written in your letter is applicable to all conditioned souls. Being the eternal servants of Supreme Lord Sri Krishna, when we forget Him, the illusory energy of Sri Krishna envelops us and we are put to this miserable plight. We wrongly think we are physical bodies and physical relations are the real relations. All these mundane relations may vanish any moment. Remembrance of Sri Krishna and service of Sri Krishna is the only real thing and nothing is real in this world. **Under all circumstances we should always worship Sri Krishna.**

SWEETNESS OF SRI KRISHNA

As long as the sweetness of Sri Krishna is not tasted, this tug-of-war between worldly attraction and *Krishnabhakti* will continue. We cannot give up our attraction for worldly objects unless and until we get the taste of the transcendental sweetness of Name, Form, Attributes and Pastimes of Sri Krishna. Of course, even at the stage of *Sādhana-Bhakti* we can have some feeling of the transcendental sweetness of Sri Krishna. Progress in the *Sādhana* depends on the intensity of our devotional practice.

In our devotional spiritual cultivation we are to practise detachment from worldly objects and attachment to Sri Krishna simultaneously. We are to give more stress on positive practice than to negative practice. Remembrance of the things of the world come to our mind indirectly, when we try to withdraw ourselves from those undesirable temporary things of the world, whose ultimate consequence is severe suffering, at the time of separation. If we always remember Sri Krishna, devote ourselves to the service of Sri Krishna, Who is All-Good, All-Existence, All-Knowledge and All-Bliss, we will be automatically withdrawn from worldly objects.

DESIRE FOR MONEY, WOMAN, NAME & FAME

The heart disease of every *Jīva* is Lust (*Kāma*). An enslaved *Jīva* cannot conquer *Kāma* by his own capacity. We become victims of *Kāma* (passion) when we become averse to Sri Krishna. This punishment has been inflicted upon those, who, being the eternal servants of Sri Krishna, are reluctant to serve Him. If the root cause of passion is not eradicated, how can we conquer *Kāma*? When we become averse to Sri Krishna and want to enjoy *Maya*, *Maya* immediately envelops us and we get false egos relating to subtle and gross bodies. As such we are passing through cycles of births since time immemorial and burning in the conflagration of births and deaths and threefold affliction. The only way of getting emancipation from worldly suffering is total unconditional surrender to the Lotus Feet of Sri Krishna.

As we have inherited the egoistic mentality, the inertia to enjoy through cycles of births, it is not easy for an enslaved *Jīva* to give up all mundane egos and take absolute shelter at the Lotus Feet of Sri Krishna unconditionally. Association of bona fide *Śuddha Bhaktas* is essential for getting enhancement in spiritual life. We cannot get the desired result all of a sudden. It requires time. It depends upon the intensity of the *sādhana*. Even Ambarish Maharaja, the great devotee, could conquer all *Kāma* gradually. We are to continue to perform *sādhana* with steadfast belief and patience.

It is better to go through '*Bhakta-Charitras*' —biographies of devotees in *Srimad Bhāgavatam*, as we get impetus from *Bhaktas* how they attained God.

When one can see drawbacks and painfulness of enjoyment, one cannot wilfully take recourse to this. An enslaved *Jīva* cannot rescue himself from the clutches of *Maya* by his own capability, as long as he remains averse to Sri Krishna. Every enslaved *Jīva* is attracted by lust - desire for money, woman, name & fame. Only a sincere, completely surrendered soul can rescue himself from the clutches of *Maya* by the grace of Sri Krishna and His Absolute Counterpart Gurudeva. '*Śaraṇāgati*' is the Divine Panacea of all diseases. Invoking 'Sri Krishna' from the core of heart is the best expression of '*Śaraṇāgati*'.

I am worried to know the deteriorated conditions of your health and the health of your wife. This world is not the permanent place of our stay. That which is born will die one day. The wise do not mourn for that which is inevitable. '*Jivas*' come and go as per desire of Supreme Lord Sri Krishna. Out of ignorance we think them to be ours and become attached to them. All *Jivas* are eternally related with Sri Krishna. When *Jivas*, by their relative independence, become averse to Sri Krishna they become enveloped by the illusory energy of Supreme Lord Sri Krishna and are passing through cycles of births and deaths. **We have got this precious human Birth to rescue ourselves from this severe bondage and take absolute shelter at the Lotus Feet of Sri Krishna which can only bestow us absolute bliss.**

WORLDLY AMBITION VS BHAKTI

It will not be wise to devote our valuable time and energy of this precious human birth for mundane affairs and mundane temporary benefits. This 'Brahmanda' is the Prison-House of the culprits who are averse to the service of Supreme Eternal Master Sri Krishna.

Culprits cannot expect to get peace in this Prison-House. If we want eternal benefit we should submit to Sri Krishna unconditionally and serve **Him**.

Śaraṅāgati is the best solution of all problems.

Mundane benefits are not actual benefits, as; whatever we do in this world is impermanent. Relations in this world are most temporary. Efforts in this world will not produce lasting result. But what we can do, as we are entangled in these temporary mundane affairs.

To make the best of bad bargain' primary attention should be given for eternal benefit. Interests of the apparent selves should be subservient to the interest of the real self; otherwise ultimately we may feel frustration.

There is no cause for rejoicing and moroseness in any happening of the temporary world. Everything is impermanent here. Our eternal place of stay is in the Transcendental Region - Goloka - Vrindavana.

All our efforts to establish ourselves in this impermanent world will be finished, the moment this body will perish.

LIFE IN THE MATH

When inmates of the Math have got the aptitude for staying independently by the use of their relative independence, it will become difficult for them to stay with devotional restrictions and submission to *Vaishnavas*. It is sure that they cannot get actual bliss and eternal benefit by staying independently. At least if we can somehow stay within the precincts of the Maths established by His Divine Grace Srila Gurujee Maharaja, knowingly or unknowingly our energy will be devoted for the service of the Presiding Deities installed by Srila Guruji Maharaja. Our life may be a bit successful, but if we stay outside, our life may be totally baffled. If we can serve the Presiding Deities of His Divine Grace Srila Guru Maharaja with steadfast devotion, our life will be fully successful. His Divine Grace Srila Guruji Maharaja, the Personal Associate of Sri Krishna Chaitanya Mahāprabhu, has manifested before us his dearest object of worship to give scope to us to serve them.

Math-Rakshaka (temple-president) should be tolerant; otherwise he cannot keep *sevakas* who are voluntary servitors. We should be sympathetic to all *Math-Sevakas* and try to retain them. It is very bad and anti-devotional to speak ill of one to another. There may be frailties and drawbacks in *Sādhakas*. We should, as true friends, try to rectify them with sympathy. Can anybody say with assertion that he is completely defectless? **If we take out hairs from the blanket, it will be finished.**

BEHAVIOUR

Behaviour cannot be imposed upon persons. It should come from within. Inmates of the Math are voluntary servitors. They serve for their devotional progress. Service by paid persons is not actual service; it is a kind of profession. Combined publication of magazines is a good method to bring relations of hearts amongst Member-organizations.

PREACHING, NOT JUST FOR PREACHING SAKE

Prachar (preaching) is not for *Prachar's sake*, it is not for mundane temporary benefits. Wherever we may go or stay by the Will of Supreme Lord Sri Krishna Who is All-Good, we should perform *Bhajana* (devotional practice); we should not forget the devotional purpose of our life. Everything will remain in this world; nothing will go with us, only devotion to Sri Krishna will go with us. So, it will be unwise to sacrifice eternal benefit for the sake of mundane temporary benefits. The greatest hurdle of Krishna *bhakti* is committal of offence at the Lotus Feet of *Vaishnavas*. We should always remember the teachings of Lord Sri Chaitanya Mahāprabhu.

I returned to Calcutta with party day before yesterday after participating in the Sri Jhulan yatra festival of Vrindavana Math and doing some urgent work in New Delhi.

To my opinion it will not be beneficial for our devotional spiritual elevation, if we do *Prachar* (preaching) for *Prachar's sake*. It will be wise to perform all forms of *Bhajana* including *Kīrtana* for the propitiation of Sri Krishna and His devotees.

Chanting of the Glories of Sri Krishna — His Name Form, Attributes and Pastimes is the best form of *Bhakti*. While performing *Bhakti* (*Kīrtana Bhakti*), *prachar* will be automatic. There is no need of making separate endeavour for this.

RISK OF UNDESIREABLE ELEMENTS

If the organizations have got same end— unadulterated devotion to Sri Krishna, there is no apprehension of erosion in the mutual love-relations. Due to non-desire to serve Sri Krishna—aversion to Sri Krishna, living beings are enveloped by illusory energy of Supreme Lord and are hurled down into this world to pass through cycles of births and deaths and to suffer three-fold afflictions. The Prison House of Brahmanda is filled with enslaved *jivas*. A few living beings due to their previous eternal good deeds can have the aptitude to worship Sri Krishna. Worshipers of Sri Krishna are rarely to be found in this world. When we want quality, we cannot get quantity. If we want to increase quantity we shall have to sacrifice quality. When preaching centres and Maths are established for cultivation of spiritual and devotional enhancement, there is fear of entrance of undesirable elements into the spiritual organizations. Such ill-motive persons can create disturbance due to their ill motives. There exist such problems in all Societies, because there are differences in the entrants about their calibre, taste and behaviour, which cannot be rectified all of a sudden. No Institution can run without *sevakas*, for that they allow *sevakas*. Undesirable elements also enter into it. All Institutions have got this practical difficulty. The ideal is high, no doubt, but persons acting on it are very few. So, Krishna *Bhakti* cannot be spread over without the initiative of Sri Krishna. There is no other way than to make the best of a bad bargain.

FOR HOUSEHOLDERS

A household devotee should lead his household life for the service of Sri Krishna and His devotees, relinquishing all anti-devotional acts and habits. Sri Krishna is the Master of the house and the inmates of the house are His servitors. It is the advice of Lord Sri Chaitanya Mahāprabhu to household devotees - that they should worship Deities, they should serve *Vaishnavas* and they should perform '*Harināma Sankirtan*'. If there is any difficulty in performing *Archan* of Deities, they must serve *Vaishnavas* and do *Nāma-Sankīrtana*. With the association of **Śuddha - Bhaktas** they will get inspiration, it will be a reminder to them that their life is for the service of Sri Krishna and for nothing else. It is very difficult for a householder to remain totally aloof from the transitory surroundings and the influence of the temporary physical relations...

It is the instruction of Sree Chaitanya Mahāprabhu to Grihastha *Vaishnavas*:

- 1) To do *Harināma*,
- 2) To serve *Vaishnavas* and
- 3) To worship Deities.

If there is any difficulty for '*Sree vighraha seva*' (worship of deities), they should do at least '*Harināma*' and '*Vaishnavseva*'.

KEEP YOUR BODY FIT

After return to Calcutta and carefully taking proper diet, I am feeling better. I am taking care of my health as far as practicable. It is not good always to think about body which will perish one day. Mind is the cause of bondage as well as emancipation.

I am worried that your father is indisposed and has got heart trouble. Mental and physical rest is the best medicine for heart disease. He should not have any tension in his mind. Diet control and light physical exercise is necessary for controlling blood sugar. He should follow doctor's advice strictly. Ayurvedic medicine is good for heart disease. Your father should not give up allopathic medicine as he is accustomed to taking allopathic medicines, but he should take simultaneously Ayurvedic medicines with a gap of 2/3 hours as per doctor's advice.

We are in bondage when our mind is attached to non-eternal things and we get emancipation when our mind is attached to Eternal Reality — Sri Krishna Who is All-Existence, All-Knowledge and All-Bliss. **This precious human birth is only meant for *Hari Bhajana* and not for anything else.** Any moment we may lose this chance. It will not be wise to give more importance to the necessities of apparent self, instead of the real self. As we are not emancipated souls and as long as we are in bondage, we cannot become totally Sree Chaitanya Gaudiya Math www.sreegmath.org

indifferent to the necessities of body. Physical troubles will cause mental reactions. Hence, you are to keep your body fit for performing *Bhajana* uninterruptedly. It is necessary that you should follow doctor's advice.

Keep your body fit for performing Bhajana uninterruptedly. It is necessary that you should follow doctor's advice.

MIND CONTROL

Our minds are preoccupied with thoughts of the world. We cannot totally eradicate these worldly unholy ideas all of a sudden. It will take time. It depends upon the intensity of *sādhana*. Even *Maha-Bhagwat* Ambarish Maharaja could not remove worldly ideas in a day; he also could remove these ideas gradually. **The more you will imbibe in your mind divine ideas, the more worldly ideas will be purged out. This is the only way, applicable to all.** You are not to be disheartened; with enthusiasm you are to do *sādhana*. You are to remember the teachings of Srila Rūpa Goswami in *Upadesamrita* -

*utsahan niscayad dhairyat
tat-tat-Karma-pravartanat
sanga-tyagat sato vrtteh
sadbhir bhaktih prasidhyati*

(These six principles assure the complete success of pure devotional service: (1) being enthusiastic, (2) endeavouring with confidence, (3) being patient, (4) acting according to regulative principles, (5) abandoning the association of non-devotees and (6) following in the footsteps of the previous acharyas.)

We **have** imported to our minds ideas of the material world through our sense organs which are like cameras snapping photos of the world through eyes, ears, nose, tongue and skin. The worldly ideas of millions of births have occupied our minds. We have taken those ideas in our minds with adoration. Now when we want them to go out from our minds, they will not go. For example,

You cannot vacate a tenant if you allow him to occupy a portion of your house. Nobody wants to leave the place when once he is allowed to occupy it. We have embraced the material thoughts, now when we want to concentrate our minds to the object of worship; those thoughts in our minds come up and disturb us. It is our fault or mistake that we have imbibed material thoughts in our minds, so it is our duty now to remove those thoughts.

Mind is very restless, how to quiet it or control it? Lord Sri Krishna advises us to practise *Abhyasyoga* and *Vairāgya*. *Abhyasyoga* means to try repeatedly. *Vairāgya* has two implications — detachment to worldly non-eternal objects and attachment to Eternal Entity Sri Krishna. **We should not become disheartened under any circumstance and stop performing *Bhajana*.** Worldly thoughts, which are light, will be purged out to the extent we shall imbibe divine thoughts, which are heavy and sublime, to our minds.

We get some sort of temporary pleasure in fulfilling the demands of the senses. That delusion of sense-pleasure drags us forcibly to the sinful acts whose ultimate result is suffering. When we shall actually realize the harmful result of sense-gratification, we shall refrain ourselves from doing so.

If we pour '*Ghee*' (purified butter) into the fire, the fire will increase. In like manner if we fulfil the desire of lust, the lust-fire will increase, it will not be extinguished. That is not the procedure of getting deliverance from our propensity to fulfil lust-desires. If we can pour huge quantity of *Ghee* at a time to the fire, the fire will be extinguished. **In the like manner if we have craving for the Absolute-Whole — Sri Krishna, that craving will extinguish the fire of worldly desires — sense-gratification desires.**

REALISING

OUR

DEFECTS

As long as we cannot give up our material egos, it will not be possible to eradicate mundane vanities and drawbacks. Misconception of self is the root cause of self-aggrandizement, deceitfulness and other drawbacks. It is not easy for an enslaved *Jiva* to give up mundane egos, so naturally it is very difficult to remove those shortcomings. By constant company of bona fide *Sādhus* and by steadfast practice of different forms of devotion with submission to real *Sādhus*, we can gradually remove our shortcomings. It will take time. It depends upon the intensity of *sādhana*. Nothing could be achieved all of a sudden. This is also true when we actually perform *sādhana*, we can realise our defects and drawbacks and we become humble.

We become more and more humble, when we come in contact more and more with Sri Krishna Who is Absolute Good. This humbleness is not bad. When we come in touch with light, we can then realize that we were in darkness...

I am glad to learn that you are sincerely performing *Bhajana*. When a person sincerely performs *Bhajana*, he feels his drawbacks. Now when you are trying to perform *Bhajana* for God-realisation, you are facing so many hurdles on the way to reach the ultimate goal, so many drawbacks of which you had no feeling earlier. This is a long journey. You have only started *Bhajana*. Nothing can be achieved all of sudden. It will take time. It depends upon the tenacity of purpose and wholehearted sincere endeavour.

We should not do anything emotionally.

The greatest impediment in *Nam-Bhajana* is vilification of genuine *sādhus*. We should remember the teachings of Lord Sri Chaitanya Mahāprabhu. Those who are humbler than a blade of grass, more forbearing than a tree, giving due respect to all, but not desirous of getting respect from others, are eligible to perform *Harināma Sankirtan*.

We should censure ourselves. We should not take the risk of censuring others.

REMOVING OBSTACLES OF BHAJAN

Sri Narasingh Bhagwan removes our obstacles of *Bhajana*. It will be good for you to remember Him daily.

You are to pray for the Grace of Patitpavan Nityānanda Prabhu, Sri Gaurāṅga Mahāprabhu and *Vaishnavas*. They will show you the right path.

Remembrance of 'Sri Narasingh Deva' is good for all. You should also remember Him. He will show you the right direction.

We should always remember 'Narasingh Deva' — morning, day time, evening and night.

We should not do anything emotionally. It is good that you are chanting the Holy Name regularly.

Bhagwan Balarāma appeared in *Kaliyuga* as 'Nityānanda', Who is gracious to all fallen souls. If you pray to Him with sincere heart, all doubts and obstacles in your *Bhajana* will be removed. We should also remember "Narasingh Bhagwan."

CONFLAGRATION

There is serious dislocation of communication here due to agitation of a section of people. There are occasional strikes and also acts of violence. Everywhere we find disturbance now.

There is outbreak of conflagration of group clashes throughout the world. Only Supreme Lord Sri Krishna can devour this conflagration and rescue us. A completely surrendered soul to Sri Krishna can attain eternal peace.

You should be careful in your movement and behaviour in this present age of unrest and unbalanced mentality of people.

I am worried to read in newspaper news of bomb explosions and disturbances. People have become so violent and barbarous that they do **not** hesitate in committing heinous crimes in assassinating innocent persons, to fulfil their political ends. All humanitarian considerations have been relinquished. A section of people has become more ferocious than beasts. People have now become habitual to these day-to-day horrible crimes. They are now seeking justifications in committing such great sins.

There is no other way of getting emancipation from such worldly conflagrations except complete unconditional surrender to the Lotus Feet of Supreme Lord Sri Krishna. He can only rescue us and nobody else. We **are** always to remember the saying of Lord Sri Krishna in the *Gita* (18.62)—

tam eva saranam gaccha

sarva-bhavana Bharata

tat prasadat param santim

sthanam prapsyasi sasvatam

(O son of Bhārata, surrender unto Him utterly. By His grace you will attain transcendental peace and supreme and eternal abode.)

The world is the prison-house for the punishment of culprits who are averse to Sri Krishna. We cannot get permanent peace in this Prison-House, it will always remain disturbed.

In fact the whole country is now disturbed. Nowhere you will find peace. Yet we are to do our duty and perform *Bhajana*. The whole world is under conflagration. Supreme Lord Sri Krishna drank forest fires at 'Vrindavana' and 'Bhandiraban' and rescued His associates who took absolute shelter at His Lotus Feet. Srila Bhakti Vinode Thakur elucidates the meaning of 'Forest fires'—

- (i) Oppression of atheists and irreligious persons over the righteous and the theists.
- (ii) group-clashing due to false egos and false interests.

As long as we shall not submit unconditionally to Supreme Lord Sri Krishna, we cannot be rescued from the forest-fires of worldly afflictions.

SHARANAGATI -THE SOLUTION OF ALL PROBLEMS

The moment we shall submit to Sri Krishna unconditionally, our all ills and sufferings will go. A surrendered soul has got no separate desire of his own. He is happy in whatever circumstance he is put to by the Will of His Beloved Supreme Master.

Śaraṇāgati is of six fold. We are to practise it:

- (1) **We are** to accept all that is congenial for pure devotion.
- (2) Give up all that is not congenial.
- (3) Should have firm faith that Sri Krishna will protect us under all circumstances — from outside foes and inside foes (passions).
- (4) He is the only Sustainer and Maintainer of our real and apparent selves.
- (5) We all belong to Him, i.e., **we are of Him** (*Atmanivandan*).
- (6) We should give up all material egos — should think that we are spiritual sparks — minutest parts of the marginal potency (*Tatastha Śakti*) of Supreme Lord Sri Krishna, i.e., we should not have mundane vanities — we should be humbler than the blade of grass.

A completely surrendered soul has got no cause of being worried under any circumstance, under any pressure in this most transitory world. Supreme Lord Sri Krishna protects and sustains always a bona fide surrendered soul. According to our *Karma*, we get congenial and uncongenial environments. Nobody is to be blamed for this.

ETERNAL PEACE

Complete unconditional surrender to Lotus Feet of Supreme Lord Sri Krishna can only bestow on us Eternal Peace. This world is not the place of peace. Nobody can get peace with material egos and material desires. **If we want peace, we are to transcend this material realm.** A completely surrendered soul has got no desire of his own. Whatever is done by the Will of Supreme Lord, Who is All-Good, is for the eternal benefit of all. We reap the fruits of our own actions. **It is wrong to blame others for our own suffering. They may be instrumental, but they are not the cause.**

ABSOLUTE WILL

Whatever is done by the Will of Supreme Lord Sri Krishna, Who is All-Good, is for the eternal benefit of all. *Jivas* reap the fruits of their own *Karma*. Nobody is to be blamed for this. We should not be perturbed under any circumstance and give up *Bhajana* in our short duration of stay in this transitory world. A completely surrendered soul is always protected and maintained by Sri Krishna. There is no cause of anxiety for him. He remains calm under all circumstances.

We are controlled by Absolute Will. We cannot do anything against His Will. **Whether we shall lead an ascetic life or household life depends upon His Will.** If He wishes anything, nobody can obstruct it.

THE GLORY OF SRI TULSI

You have expressed the desire in your letter to know about the glory of 'Sri Tulsi' and necessity and efficacy of 'Tulsi Pūjā'. There are enough scriptural evidences which have described elaborately about the glories of *Tulsi* which cannot be quoted here in a letter. The subject has been elaborately dealt with in some issues of 'Sri Chaitanya-Vani' monthly magazine.

You will get enough evidences in *Skanda Purāṇa*, *Padmaṣṭakā Purāṇa*, *Brahma Vaivarta-Purāṇa* and other Purāṇas regarding glories of *Tulsi* and advent of '*Sri Vrinda Devi*' as 'Holy Tulsi Tree' in this world to grace the '*Jivas*' of this world by bestowing on them service of Sri Krishna and Sri Nārāyaṇa.

Jivas are deprived of the service of Sri Krishna, when they unfortunately become averse to Him due to misuse of relative independence. It is narrated in '*Brahma Vaivarta Purāṇa*' that '*Vrinda Devi*' appeared in this world as '*Tulsi*' accepting King Dharamadhvaj and Madhavi Devi as her parents in *Kartika Purnima Tithi* as per desire of Sri Krishna and Srimati Rādhā Rani. As there was none equal to her in beauty, she was named '*Tulsi*'. *Tulsi* made a *līlā* in performing severe penance to get 'Nārāyaṇa' as her husband (*Pati*) and got the boon of Sri Brahma in regard to this. As per desire of Srimati Rādhā Rani, Sudama Gop appeared in this world as 'Sankhachur Danava', with whom *Tulsi* at first was married. Sankhachur Danava seized '*Swarga*' (abode of demigods) by his tremendous power. '*Devatas*' (demigods) at first took shelter to Brahma, the Siva and ultimately Vishnu for their rescue from the oppression of 'Sankhachur Danava'.

Vishnu Bhagwan appeared, killed Sankhachur Danava and fulfilled the desire of *Tulsi*. Vishnu conferred boon on *Tulsi* that her body would be Gandaki Nadi (Gandaki River) and her hairs would be *Tulsi*. Vishnu Bhagwan appeared in this world as Salagram Sila.

Whatever is done by the Will of God is for the eternal benefit of all, as He is All-Good. Cow-dung (stool of cows), Conch-shell (bone of an animal) have become sacred by the Will of Lord. So what difficulty is there in believing '*Tulsi*' as the Holy tree appearing in this world by the Will of Supreme Lord Sri Krishna to bestow on us His service? There is nothing impossible for God Who is Omnipotent. God can appear in this world in any form He likes, for the eternal good of the enslaved *Jivas*, over whom He has got affection. You are to perform *Tulsi pūjā* daily.

The glory of *Tulsi* has been narrated immensely in all scriptures. It has been stated in the scriptures that only most fortunate persons have got the opportunity of being cremated by *Tulsi* tree after death. Even if a bough or branch or twig of *Tulsi* tree is offered on the dead body during cremation, the person will get emancipation from all sins. But *Tulsi* branch should be put on the upper portion of the dead body.

SRIMAD BHAGAVATAM

It will be better for you to study '*Dhruva Charitra*', '*Prahlad-Charitra*', *Ambarish Maharaja's Charitra* (biographies of devotees), and '*Ajamil Upakhyari*, from Srimad Bhāgavatam (4th Skandha (Canto), 7th Skandha, 9th Skandha, and 6th Skandha respectively). Sri Shukdev Goswami started speaking about the *Lila-Katha* of Sri Krishna to Sri Parikshit Maharaja after holding discourses on 1st Skandha to 9th Skandha for making the foundation of being eligible to hear *Lila-Katha*.

WORLD, THE PRISON-HOUSE

This world is a Prison-House for stay of prisoners. Prisoners do not expect to get peace in this Prison-House. Blessed are those who have got the association of bona fide *Śuddha-Bhakta* and who remember Sri Krishna always. Incessant remembrance of Sri Krishna will eradicate all evils.

I am too much engaged here in writing articles for *Sri Chaitanya Vani* monthly magazine and seeing proofs, as I shall be away from Calcutta for a long period.

ANANYA BHAKTI

Household devotees, who have got attachment for family members, very often become victims to inducements detrimental to their spiritual life. If the family members, who have not accepted pure devotional cult, insist on restoring the *Pūjā* of *Kuladevi* (family deity), let them do it, it will not be wise to oppose them, but we should be firm in *Ananya Bhakti* (One pointed exclusive devotion).

It is learnt from Nitya Gopal Prabhu that you may go to Agartala with us. Now you are not a free man; there are household obligations and duties. You should not be disheartened if there is any hindrance.

We are so so. My love to you all. May All-Merciful Sri Guru, Sri Gaurāṅga and Sri Rādhā-Krishna bless you all.

WORLD PREACHING TOUR

It is not known how far people of the world will be benefited by my presence. Supreme Lord Sri Krishna is All-Good. Whatever is done by His Will is for the eternal benefit of all. Total submission to the Sree Chaitanya Gaudiya Math www.sreecgmth.org

Will of Sri Krishna is the only way to get peace. This world is the Prison-House for the punishment of those who are averse to Sri Krishna. This is not the place of our permanent stay. We lose nothing if any of our desires is not fulfilled. Love of Krishna will go with us, everything else will remain here.

I am awfully engaged here specially in writing articles and seeing proofs for *Sri Chaitanya Vani* monthly magazine. You want writing from me in English on Sri Chaitanya Mahāprabhu's teachings. I am sending a brochure of nine pages. If you think it befitting you can print. I am sending it by speed post.

PREACHING ENGAGEMENTS

I had been to Jalandhar (Punjab) with a big party to observe *Kartika-Vrata* at Sri Chaitanya Mahāprabhu Rādhā Madhav Mandir, Pratap Bagh, which commenced on 4th October, and terminated on 4th November, 1995. I was heavily engaged there participating in daily morning *Nagar Sankirtan*, three sittings of discourse and *Kīrtana* — morning, afternoon and night. *Sri Annakut* (Sri Annakut festival is celebrated on the day following 'Diwali' — festival of lights) festival and Gurudeva's Advent Anniversary were grandly celebrated. Many devotees came from different parts of India to participate in that holy function. Thereafter, as per invitation of the devotees of the respective places, I was on tour with a big party to attend Annual function at Una (Himachal Pradesh), Santosh Garh (Himachal Pradesh), Rajpura (Punjab), Jagadhri (Haryana), Gokul Mahavan (U.P.), Bathinda (Punjab), Paharganj (New Delhi), Jaipur (Rajasthan), Pachchudala (Rajasthan), Janakpuri (New Delhi), and returned to Calcutta on 13th December.

Param Puujyapad Most Revered Srimad Purī Goswami Maharaja is at present staying at Sri Gopīnātha Gaudiya Math Ishodyan, Sri Māyāpura. Sri Māyāpura Dhāma is mentally and physically soothing for him. He is more than 97 now. It is not possible for him to move hither and thither at this old age. I do not think I shall be able to meet him in near future. I shall go to Sri Māyāpura during *Sri Navadvīpadham Parikrama*. At that time I may be able to speak to him about you.

ADVERSE CIRCUMSTANCES

Nobody is to be blamed for our afflictions and drawbacks. We reap the fruits of our own actions. It was the advice of Sri Nārada to Dhruva: 'Don't blame others for your own sufferings. We get such kind of suffering which we inflict upon others. **As long as we shall have this ignorance of blaming others for our sufferings, we shall not get the Grace of God.**' Dhruva, taking the advice of his Guru Nārada, relinquished his ignorance of blaming others and called God's Name from the core of his heart with one-pointed devotion. All hindrances of Dhruva were removed and those persons who were hostile became favourable automatically without asking for this. God controls and gives the fruits of our actions and not man. We should rectify our *Karmas* (acts) without blaming others.

God and His absolute counterpart Gurudeva (Real Gurudeva) are impartial. God is equal to all. As He is Absolute (Purna), nobody can give Him bribe and nobody can force Him to do anything which is unjust. But God may test a devotee by putting him in adverse circumstances to qualify him to get the service of His Lotus Feet. We shall be successful in the test - examination.

Sincere souls will never be deceived. So don't be disheartened. My love to you all.

VAISHNAVA RITUALS

It is good news that you have got a boy-child. Parents will be happy to get a grandson. The first letter of the name is 'a' T as per almanac. You can keep child's name Ananta Biswambher, Lalit Madhav or any other name suitable to you after consultation with your parents. **A household devotee will do 'Vaishnav-Seva, Harināma'** and '*Bhagwat Path*' in all holy deeds. To pray Grace of Bhagwan Narasingh Deva is also good to remove obstacles. You can do '*Vaishnav-Seva*' at Sri Māyāpura during *Navadvīpadham Parikrama*. You already performed your eleventh day ritualistic performance. You should keep in your mind; no ritualistic performance is equal to '*Harināma*'. The success of all ritualistic performances depends on the satisfaction of Supreme Lord Sri Krishna. The best way of propitiating Sri Krishna is chanting of Holy Name. You can do it in all holy performances.

Annaprasan of a daughter should be celebrated either in the 5th month or 7th month. In that case, it should be celebrated in the month of 'Bhadra' or Kartik'.

Mundan Saṁskāra (Churakaran Saṁskāra) is done in the 1st year, 3rd year or 5th year of a child as per family custom. There are fixed dates for performing *Churakaran Saṁskāra* of a child every year. As per Sree Chaitanya Gaudiya Math www.sreecgmth.org

almanac, the fixed dates for performing *Churakaran Saṁskāra* this year (Bengal Calendar year) were in the month of Vaisakh—25th April and 7th May. But you want to perform *Mundan Saṁskāra* towards the end of September or early October. You are to find out some dates auspicious for other rituals and perform the function. Generally, we do this in case of urgency. You should avoid doing function (rituals) in the month of 'Bhadra'.

You are to perform positively *Nāma-Saṅkīrtana* (specially *Kīrtana* of Sri Narasingh Deva) during *Churakaran Saṁskāra*.

You are going to start a new business. Success of any enterprise depends on the satisfaction of Sri Krishna. The easiest way of propitiating Sri Krishna is to serve *Vaishnavas*. *Harināma Sankirtan*, with allegiance to *Vaishnavas*, will remove all obstacles. You should perform Sri Narasingh-stava *Kīrtana*. You are to take advice from Sri Sudarshan Dasadhikari and Sri Rasaviharidas regarding formalities of the function, viz.— banana-trees, leaves of mango-tree, Mangal Ghat (consecrated earthen pitcher), *Swastika* (holy sign of fylfot) on earthen pitcher with *Sindur* (vermilion) and pure *Ghee*. Pitcher should be filled with water, 'Amra-Pallav' (mango twigs) with five or seven leaves on the pitcher, over that, if possible, one coconut and over that one new napkin, etc. Blowing of conchshell is also sacred. There should be fruits and sweets for *bhog* and distribution as *prasāda* to all present.

Submission to the **Will** of Lord is the only way to get peace. We should not have any separate desire. Mundane things are perishable. Attachment to non-eternal things will ultimately end in suffering. **We should pray for unadulterated one-pointed devotion and nothing else.** Our relation with Sri Krishna is eternal. All other relations are apparent and non-real. Sri Krishna is the object of all-love. You can love Him as son.

My love to you all. May All-Merciful Sri **Guru** and Sri Gaurāṅga bless you.

GREATEST HURDLE OF KRISHNA BHAKTI

The greatest hurdle of *Krishna Bhakti* is committal of offence at the lotus feet of *Vaishnavas*. We should **not** neglect paying respects to superior *Vaishnavas*. Sri Chaitanya Mahāprabhu never tolerated disrespect to senior *Vaishnavas*.

So, it will be unwise to sacrifice eternal benefit for the sake of mundane temporary benefits.

DEVOTIONAL PRACTICE

Whether you are in 'Pravriti Marg' or Nivriti Marg', you are to start Bhajana. It is a long journey. We will not get anything all of a sudden. For enslaved *Jivas*, *Śuddha Bhakti* — *Śuddha Harināma* is difficult, but if there is sincere desire to perform *Bhakti* and chant *Harināma* correctly, Sri Krishna and Sri Krishna Bhakta will be at your back to help you. By their Grace you will succeed in getting *Śuddha Bhakti* and in uttering *Harināma* rightly.

Without *Sādhana* '*Sadhyavastu*'— goal of life cannot be achieved. You are to perform *Sādhana* with sincerity and steadfastness.

Progress in **the** *Sādhana* depends on the intensity of our devotional practice.

SERVING VISHNU & VAISHNAVAS

I am happy and encouraged to see your initiative and aptitude to serve Vishnu and *Vaishnavas*. The real self of a *Jīva* is the eternal servant of Sri Vishnu. As such, eternal nature of real self is to serve Vishnu and *Vaishnavas*. When we are averse to Them, the illusory energy of Vishnu Bhagwan envelops us and we get two kinds of defects:

- (i) Forgetfulness of our real self that we are eternal servants of Sri Krishna, and
- (ii) Misconception of self that we are bodies.

Repugnance to the service of Sri Krishna and his devotees is the cause of nescience. Nescience, i.e., ignorance, is the cause of misidentification of self. Misidentification of self is the cause of material desires. Material desires are the cause of committing sins. Committing sins is the cause of suffering. So the root cause of suffering is averseness to serve Sri Krishna. Those *Jivas* are blessed who have got the aptitude to serve Sri Krishna and *Krishna Bhaktas*. Wherever we shall devote our energy, we shall go there. We shall

become attached with those things. So, the wise always devote their mind, intelligence, senses, words and everything for the service of Sri Krishna.

LOSING JAPA MALA, MANTRA PAPER

He expressed his grief in his letter to me for losing his 'Japamala' in the train. 'Japamala' should not be kept hanging or in the pocket, specially lower pocket, it should be kept in the neck particularly during journey or outside tour-programmes. He should be very careful regarding this in future.

Accept my dandvat parnam. My dandvat pranam to all god-brothers. My love to all others. Hope, this will find you in good health and spirit.

You have lost your mantra paper. It is not good to miss mantra paper. It should be kept very carefully. It should not be seen by anybody. You are to search further to get it. General rule is— Mantra is to be heard and not given through writing. As we cannot stay at a place for long and cannot spare time and as mantra *Japam* should be correct, this paper is given. But when you will think that you have remembered mantra correctly, you are to put the Mantra paper in the river Ganges or Jamuna to be flowed so that nobody can get it. The mantra paper cannot be sent by post. I shall give it to you personally.

CONGENIAL ASSOCIATION

Congenial association is a great factor in achieving enhancement in *Bhajana*. Uncongenial association diverts the minds of *Sādhakas*. In exceptional cases spiritually well established persons can do *Bhajana* under any circumstance anywhere and everywhere. In this *Kaliyuga* congenial company is necessary for making progress in *Bhajana*. Ṭhākur Bhaktivinode says, "I don't get strength in practising *Harināma* (Sankirtan) alone."

Collective *Bhajana* is strength in *Kaliyuga*. But this collective *Bhajana* should be with likeminded bonafide souls and not with those persons who have got ulterior motives. Evil company is to be avoided. We should perform *Harināma* avoiding tenfold offences.

You have rightly said that association of a true devotee is essential for spiritual devotional amelioration. A true devotee is rarely to be found in this world. If you want quality, you cannot get quantity.

Even if we, by previous eternal good deeds, come in contact with a true devotee, we cannot submit to him sincerely and wholeheartedly. It is very -difficult to give up our mundane egotism which we have acquired by cycles of births and deaths after being averse to Sri Krishna. But there is no cause of disappointment. If we sincerely try, God and His Personal Associates will come to help us and rescue us.

PURUSHOTTAMA VRATA

We shall observe '*Sri Purushottam Vrata*' from 16th May to 13th June, 1999. We shall daily read the glories of *Purushottam Vrata*, from the writing of Sri Bhaktivinode Ṭhākur, in the morning; daily recite '*Sri Jagannathastakam*' and '*Chauragraganya Purushashtakam*' in the afternoon and perform *Japam* instructed by Kaundinya Muni:-

*Goverdhana-Dharam Vande Gopalam Goparupinam,
Gokulotsavameeshaanam Govindam Gopikapriyam.*

In the evening Deep-Dan before Vishnu Mandir, of pure *Ghee*. At night to read '*Brahmastak*' from *Bhāgavatam - Dasam Skandha* (Bhag. 10).

CHATURMASYA VRATA

Chaturmasya Vrata is observed by all — *Karmīs*, *Janīs*, *Yogīs* and *Bhaktas* — for the attainment of their respective ends. It is a kind of penance. But there is difference in the mode of *sādhana*, as the ends of *Karmīs*, *Jnānis*, *Yogīs* and *Bhaktas* are different. The ultimate goal of *Bhaktas* is to get love for Sri Krishna (*Krishna-Prema*).

Supreme Lord Sri Chaitanya Mahāprabhu, our Most Revered Param Gurudeva and our Most Revered Gurudeva, observed *Chaturmasya Vrata* only to teach us that we should also observe this *Vrata*. Sri Chaitanya Mahāprabhu observed *Chaturmasya Vrata* at Purushotham Dhāma and at the house of Sri Venkat Bhata in Ranganath Dhāma by spending the whole time with *Krishna-Katha*.

Listening and chanting of the Holy Name, Form, Attribute and Pastimes of Sri Krishna should be mainly performed. Along with this we should also observe exoteric rules as enjoined in the scriptures as far as practicable.

Gourd (Louki), Bean (Kidney bean, a long-size bean), Brinjal, Patal (a kind of vegetable), 'Kalmishak' and 'Purnishak', two kinds of herbs (leaves of plants) are prohibited in the four months of Chaturmasya. 'Kalmishak' and 'Purnishak' are not available in your side, so you are not to bother about this. All leaves of plants are prohibited in the month of 'Sraavan', curd is prohibited in the month of 'Bhadra' and milk in the month of 'Ashwin' and all kinds of tasteful food prohibited in the month of 'Karrik'. There are other rules also. You are to know these by personal contact.

EKADASI VRATA

There are two distinct ways of observing Ekādaśī Vrata - *Śuddha Bhakti vichar* and *Karmakanda (Stnarta) vichar*. *Śuddha Bhaktas* observe Ekādaśī Vrata only for the satisfaction of Sri Krishna and His devotees and not for any material purpose. *Karmakandis (Smartas)* observe Ekādaśī Vrata and other vratas for fulfilment of mundane material interests. Actually Ekādaśī Vrata is one of the forms of pure devotional practice to get *Krishna-Prema*.

In *Karmakanda* temptation of material fruits has been given to persuade the encaged ignorant *Jivas* to observe Ekādaśī Tithi. This is not applicable to *Śuddha Bhaktas*.

MARRIED LIFE VS ASCETIC LIFE

There are two paths - '*Pravritimarg*' - path through married life (*Swavarnavivaha*) and '*Nivritimarg*' (path through unmarried life — ascetic life). General people are eligible for '*Pravritimarg*'. Persons who have made up their minds that they will never go to household life (worldly life) are only competent to take the ascetic order.

Regarding your taking decision in your marriage, you are to seek advice from your parents. They know best your mental and physical status.

You should not wait for your decision that in future whether you will accept married life or unmarried life, you should start *Bhajana* immediately (chanting of Holy Name, etc., avoiding tenfold offences), because nobody knows when we shall have to leave this world. When Srimad Raghunātha Dāsa Goswami was very eager to surmount this worldly ocean, Lord Sri Chaitanya Mahāprabhu pacified him at first, saying he should not become mad, at present he should remain in his house with a restful mind. Nobody can surmount the ocean of births and deaths all of a sudden, it will take time — gradually he can surmount it, he should not try to show outwardly his indifference to worldly affairs, inwardly he should practise abnegation and worship Sri Krishna with sincerity. Sri Krishna will rescue him from the pangs of worldly suffering in no time.

At this stage it is not advisable for you to accept '*Nivritimarg*'. '*Nivritimarg*' is not something to be thrust upon anybody. It should be automatic and spontaneous. When there will be tremendous thirst for Sri Krishna, you will not know how it will come, abnegation from the world will be automatic then. It cannot be done by making prior programmes.

There is no such mandatory order of Lord Sri Chaitanya Mahāprabhu, that while performing *Harināma* in household life, one must marry. '*Pravritimarg*' is congenial for them who are unable to control their sensuous appetite but at the same time want to perform *Hari Bhajana*. Those who are unable to control the senses should marry as per instruction of the scriptures, i.e., it should be *Swavarna-vivaha*, but they should strictly follow devotional rules—*Bhakti Sadachar*. There is **no doubt** that *Nivritimarg* is **most effective and is definitely better than *Pravritimarg*, if one can afford to take this path.**

One can perform uninterrupted *Bhajana* in *Nivritimarg*. Emotionally we should not do anything. We should accept *Nivritimarg* after deep thinking. Tremendous thirst for Sri Krishna automatically inspires one to renounce this world. It should come from within. It is nothing to be forcibly imparted. At present you go on performing *Bhajana* with one pointed steadfast devotion. Sri Krishna will guide you from within and show you the right path.

Those who want to devote themselves fully for *Krishna Bhajana* accept *Nivritimarg*, so that there may not be any interruption in *Bhajana*. Those who are unable to give up their desire for sensuous enjoyments as well as want to do *Bhajana*, accept *Pravritimarg*.

If anybody wants to accept *Pravritimarg* he should do it at the right time and right age and in that case he should have to bear the trouble of earning money.

If a *Jīva*, by his previous eternal good deeds, wants to take absolute shelter at the Lotus Feet of Sri Krishna and serve Him, greatest harm will be inflicted to him, if he is obstructed to do this.

We should not put hindrance to any *Jīva* for his desire to serve Sri Krishna. I think you will appreciate my position.

KARMA

Every *Jīva* reaps the fruits of his own actions. We get births, circumstances, environment and paraphernalia as per our own *Karma*. Nobody is responsible for this. We have got the right to do *Karma*, but fruits are controlled by Sri Krishna. We should not be impatient. Gradually we can surmount the ocean of births and deaths.

We should go on chanting the holy name of Sri Krishna, Sri Nityānanda Prabhu, Sri Gaurāṅga Mahāprabhu and submit our prayers to them constantly. They will decide whether household life or ascetic life is congenial for us. Nothing is impossible for Sri Krishna who is Omnipotent.

ETERNAL ANDNON-ETERNAL

When *Jivas*, by their averseness to Sri Krishna and by their desire to enjoy *Maya*, become entangled by the illusory energy of Sri Krishna, they are given an opportunity to emancipate themselves from the severe clutches of *Maya* in human birth, in which birth they have got the conscience of *Sat* (right or eternal) and *Asat* (wrong or non-eternal). They can accept *Sat* and give up *Asat*.

OBSTACLES OF BHAJAN

I am glad to learn that you are sincerely performing *Bhajana*. When a person sincerely performs *Bhajana*, he feels his drawbacks. Now when you are trying to perform *Bhajana* for God-realisation, you are facing so many hurdles on the way to reach the ultimate goal, so many drawbacks of which you had no feeling earlier. This is a long journey. You have only started *Bhajana*. Nothing can be achieved all of a sudden. It will take time. It depends upon the tenacity of purpose and wholehearted sincere endeavour.

As long as we cannot give up our material egos, it will not be possible to eradicate mundane vanities and drawbacks. Misconception of self is the root cause of self-aggrandizement, deceitfulness and other drawbacks. It is not easy for an enslaved *Jīva* to give up mundane egos, so naturally it is very difficult to remove those shortcomings. By constant companion of bona fide *Sādhus* and by steadfast practice of different forms of devotion with submission to real *Sādhus*, we can gradually remove our shortcomings. It will take time. It depends upon the intensity of *Sādhana*. Nothing could be achieved all of a sudden. This is also true when we actually perform *Sādhana*, we can realise our defects and drawbacks and we become humble.

We become more and more humble when we come in contact more and more with Sri Krishna Who is Absolute Good. This humbleness is not bad. When we come in touch with light, we can then realise that we were in darkness.

DEVOTEES OF SRI KRISHNA

We can know nothing about Sri Krishna and his devotees by our mundane capacities — by material senses, mind and intelligence, because they are beyond the reach of mundane senses. Those transcendental qualities are revealed to a bona fide surrendered soul. **The excellence of transcendental qualities is felt according to the degree of submission to Lord and His devotees.**

Those who know the ontological aspect of God and His devotees, cannot have vanity at any stage of their realisation. As such, *Śuddha Bhaktas* (realised souls) are in their nature submissive and humbler than a blade of grass.

I am encouraged to go through the expression of your feelings regarding a true devotee in your long letter.

As Supreme Lord is Infinite, the realisation of His infinite transcendental good qualities cannot be said to be final at any stage of our feeling of those qualities. The degree of correct feeling of the transcendental good qualities of Sri Krishna depends upon the degree of submission.

DISAPPOINTMENTS AND BHAJAN

We should not be disappointed by the happenings of the world and give up our *Bhajana*. This world is the place of turmoil and disturbances caused by the illusory energy of Supreme Lord Sri Krishna. Only a completely surrendered soul can emancipate himself from the grit of illusory energy and can surmount the ocean of births and deaths — threefold afflictions. We are to practise six-fold *Śaraṇāgati* which is the basis of devotional life. Without *Śaraṇāgati*, there cannot be *Bhakti*.

We should not be perturbed by mundane worldly loss and gain. We should be very careful about the eternal benefit of the eternal self which will go with us.

Whatever is done by the Will of Supreme Lord Sri Krishna Who is All-Good, is for the eternal benefit of all. *Jivas* reap the fruits of their own *Karma*. Nobody is to be blamed for this. We should not be perturbed under any circumstance and give up *Bhajana* in our short duration of stay in this transitory world. A completely surrendered soul is always protected and maintained by Sri Krishna. There is no cause of anxiety to him. He remains calm under all circumstances. We are controlled by Absolute-Will. We cannot do anything against His Will. Whether we shall lead an ascetic life or household life depends upon His Will. If He wishes anything, nobody can obstruct it.

We cannot see adjustment and cannot find solution by our own capacity. Total unconditional submission is the only way of solving all problems. *Jivas* commit offence at the Lotus Feet of Sri Krishna, when they, being eternal servants of Sri Krishna, become averse to Sri Krishna. As long as *Jivas* will not remove this offence, there will be no practical solution. *Maya* will surely envelop them and there will be desire for enjoyment which will hurl them down to hell — intense suffering.

The root cause of the disease is to be eradicated, otherwise undesirable symptoms will crop up.

Hence, the root cause of all troubles, repugnance to Sri Krishna, is to be removed. We are averse to Sri Krishna from time immemorial. This averseness cannot be removed all of a sudden. It may require thousands of births or one birth. Even Ambarish Maharaja, the great devotee, could conquer all material desires gradually. Nothing can be achieved all of a sudden.

'*Sadhya*' — ultimate blissful spiritual existence — cannot be attained without '*Sādhana*'. Association of bona fide real *Sādhus* is essential for spiritual enhancement.

NAVADWIPADHAM PARIKRAMA

More than one thousand devotees participated in *Sri Navadvīpadham Parikrama* celebration, they stayed at our Math as guests. It was a huge thing. So, naturally we were all awfully busy in looking into the arrangements of stay and *Prasad* of guests as well as regarding *Parikrama*. We performed *Parikrama* daily on foot and with *Sankirtan* procession, walking daily four miles, ten miles, one-day 17/18 miles. Millions of people came to visit the birthplace of Lord Sri Chaitanya Mahāprabhu and the places of holy pastimes of Lord Sri Chaitanya Mahāprabhu and His associates.

Circumambulation of the Holy Abode of Supreme Lord Sri Hari is one of the principal devotions out of 64 kinds of devotion as indicated by Sri Rūpa Goswami in his writing '*Sri Bhakti Rasamrita Sindhu*' — Circumambulation, recital of hymns, counting over the beads silently and chanting of the Holy Name.

We get evidence from *Srimad Bhāgavatam*, renowned devotee Sri Ambarish Maharaja, Emperor of the world, employed his feet in performing circumambulation of *Haridham* (abode of Sri Hari).

Parikrama (circumambulation) for devotion is to be performed on bare foot. It will be service to the devotees if we can give them comfort in performing *Parikrama* on bare foot. Service to devotees is actual service to God.

Sri Māyāpura and Sri Nabadwip Dhāma are not parts of West Bengal or India or a land of matter. Nabadwip Dhāma or Sri Māyāpura Dhāma has descended. As Sri Gaurhari is beyond our comprehension, His Dhāma is also beyond our comprehension. By the causeless mercy of Sri Gaurhari, Gaur-Dhāma, we can have contact with it. Therefore Bhaktivinode Ṭhākura says "Lord Chaitanya Mahāprabhu, out of compassion, appeared in this world with His entourage, Transcendental Realm, Name, Form etc., to bestow Krishna Prema, but he taught us six-fold *Śaraṇāgati* by which we can get His Grace."

External development is also necessary for the service of devotees and attraction of conditioned souls. To give comforts to the willing participants in *Parikrama*, roads can be made smooth; sides of the roads should be grassy, arrangement of drinking water at intervals and resting places. Sri Māyāpura area roads, this year, have become dangerous to moving vehicles. Roads became bad due to inundation. We should

think about a permanent solution.

SERVING THE MATH

I am pleased to see that you have sincerely tried to serve the Math which is exclusively meant for the service of Sri Krishna and His devotees. The duty of a servitor is to try to serve without any desire for the fruits of the action. We can act, but we have got no hold on the fruits of the action. The fruits of actions are controlled by Supreme Lord (*Gita* 2/47). The main purpose of our endeavour to serve is to get attachment with the Served (Sri Krishna and His devotees). That attachment will go with us and everything will remain in this world.

This has been done by the Absolute will of Sree Guru & Sree Gaurāṅga. We were only instruments. Your impetus for this is due to the Will of Lord Who is All Good. You are blessed; as you have been selected by Most Revered Śrila Gurudeva to become an instrument to this. Whatever you have done, you have done well. I am now relieved of my worries.

SEPARATION OF A KITH AND KIN

I am sorry to learn that your grandmother suddenly expired on 25th October. It is natural when a kith and kin expire, other members of the family suffer agony for this and I feel very much for his or her separation. But Lord Krishna says in the *Gita*, "That which has its birth, will have its death, we should not mourn for that which is inevitable."

Nobody will remain in this world eternally. Everybody will have to leave this world either today or tomorrow.

Your grandmother has taught you that this body will perish one day, we should immediately prepare ourselves for emancipation from the bondage of Maya and to get Absolute-Bliss.

We wrongly think that parents, children and relatives are ours, but nobody in this world is ours. Wrongly thinking that relatives are ours, we get attached to them and get afflictions.

They have not come by our will and they will not go by our will. By Lord's will they have come and by Lord's will they will go.

Actually they belong to Lord. Forgetfulness of our eternal relation with Supreme Lord Sri Krishna is the root cause of our bondage and afflictions. We should submit to Him wholeheartedly and remember Him under all circumstances.

I am severely shocked to learn from Sri Yoginder Pal that your son met with an accident and died. It is always painful for the parents to bear the separation of a son. Accidental deaths cause severe shocks which are very difficult to be endured. Time is the only healing factor.

Sri Vāsudeva and Sri Devaki Devi, who had the great fortune to get Supreme Lord Sri Krishna as their son, had to bear the rude shocks of the deaths of six sons murdered by Kansa one by one. They are, or they were, most sacred souls. We do not find any sufficient reasons why they had to suffer rude shocks. Actually, they did not feel the shocks as severely as we think, because they had the knowledge that mundane relations are very transitory and all *Jivas* reap the fruits of their own actions. As long as they have got their fruits of actions in this world, they remain in this world. When the fruits of actions end, they are to leave this world and go to a separable place. That last day may come by any kind of mishap — maybe accident, fever, heart disease, etc. We shall have to tolerate that for which there is no remedy. It is written in the scriptures that six sons of Vāsudeva and Devaki Devi had such *Karmas* in their previous births that they were to be murdered by Kansa in their next birth. This cycle of *Karma* is going on for everyone.

Mundane relations are not actual relations, worldly relations are always changeable. We have got our actual relation with Supreme Lord Sri Krishna. **Actually we are to mourn for forgetting our relation with Supreme Lord Sri Krishna Who is our dearest.**

As per desire of Sri Krishna *Jivas* have got births and deaths, they come and go. Falsely we think them to be our own. A time will come when the whole universe will perish and Supreme Lord Sri Krishna will take away all the *Jivas*. Nobody can resist His Absolute Will, so, it is always wise to submit to the Absolute Will of the Absolute Purāṇa Who is All Good.

Supreme Lord Sri Krishna teaches us in the *Gita*, we should not mourn for that which is inevitable. He who is born will die one day.

Take absolute shelter in Sri Gurudeva and Supreme Lord Sri Krishna and go on chanting the Holy Name of Sri Krishna. Chanting of the Holy Name will remove the pains of your heart and give you solace. I have got no words to pacify you. May All-Merciful Supreme Lord Sri Krishna bestow peace to the departed soul.

We never dreamt that we would be deprived of the company of Sri Surendra Kumar (Sudarsandasadhikari) so soon and so suddenly. He was well reputed in all our Maths in India and Bangladesh for his devotion to Sri Gurudeva and marvellous preaching work in Punjab. Everybody is mourning his sudden demise and we have been receiving many letters from different persons. We have got no other way but to submit to the Will of Supreme Lord and bear the pangs of separation. **His sudden demise is a notice to us to prepare ourselves for getting emancipation from the cycle of births and deaths and love of Sri Krishna, as at any moment we may die and lose this valuable chance.**

We are forced to tolerate of which there is no remedy. The born will die and the dead will be born. Lord Sri Krishna forbids to mourn for that which is inevitable. '*Prarabdha Karma Nirvanam Nyapatat Panchabhouthikan*'. When there is end of the fruits of *karma* which have started, this body will perish. This end may come through disease, accident, etc., all these are instrumental. *Jivas* come and go by the Will of Sri Krishna, but out of nescience we think them to be ours and we suffer for attachment. Nobody comes and goes by our desire. When *Jivas* become averse to Sri Krishna, His illusory energy envelops them and they are drowned in the ocean of births and deaths and threefold afflictions. We wrongly think ourselves to be bodies and other bodies related to us as ours. Actually we are of Sri Krishna and He is ours. **There is no existence of suffering. This is like a dream. When we forget our relation with Sri Krishna, we become victim of suffering. A realised soul has got constant remembrance of Sri Krishna, so he is beyond this dream.**

Mundane relations are not actual relations, worldly relations are always changeable. We have got our actual relation with Supreme Lord Sri Krishna. Actually we are to mourn for forgetting our relation with Supreme Lord Sri Krishna Who is our dearest.

They have not come by our will and they will not go by our will. By Lord's will they have come and by Lord's will they will go. Nobody will remain in this world eternally. Everybody will have to leave this world either today or tomorrow.

THE FRUITS OF TOLERATING 'REBUKE' AND 'CENSURE'

I have heard from Guruvarga, that person is fortunate and blessed, who is rebuked and censured by others, especially by senior superior persons, because by that, he can destroy all sins without penance — but the condition is this — the person should have the capacity to tolerate censure.

The person, who is always respected and praised by others, is most unfortunate, because he has got no scope to get deliverance from the ill-consequence of sins which he has committed. The conditioned souls of the world are always very keen to get respect and praise from others, because of which, they are enslaved — enveloped by the illusory energy of Supreme Lord.

As you are censured by a senior Vasiṣṭha, I don't find any cause of your being disappointed and worried, Sādhus do not become worried, if they are oppressed by others; they become worried if they, out of the mistake, inflict any kind of harm to any person as counter protest. We should always remember the instruction of Suniti Devi and Sree Nārada Goswami to Dhruva, if we want to get the highest objective — Krishna-Prema, "Don't blame others for your distress. *Jivas* suffer such afflictions which they inflict upon others." Sree Chaitanya Mahāprabhu has taught us how to worship Sree Krishna in the third verse of 'Shikshastak'. These instructions are not merely for giving advice to others, but we are to practise it in our life.

As you are confident that you have not done wrong to anybody, there is no cause of your being disturbed. We have got hold over actions, but not over the fruits of the actions. Fruits are controlled by Supreme Lord Who is All Good and Who is equal to all.

A PEACE PLAN FOR THE WORLD

Srila Bhakti Ballabh Tirtha Goswami Maharaja presented a plan for world peace to the World Peace Prayer Society and the World Conference on Religion and Peace at United Nations, New York, in June 97, as under:-

Object = World Peace.

Peace: Freedom from or cessation of wars.

World Wars: 1914-18, 1939-45. To ascertain the reasons + causes of world wars. When there are different centres of interest, clashing is inevitable.

Permanent Solution— Greatly spiritually elevated and realised souls.

Temporary solution— Wise persons of the world

1. Strong World Government.

2. People should be trained to think that they are citizens of the world and not of a particular country.

3. There are many traditional beliefs, there are differences in the ways of living, different customs, religious beliefs—to find a solution of this — practical difficulty.

4. In fact we find in every country, in spite of strong central Government at the centre, there are factional strifes, fights between religious groups, ethnic groups, etc.

5. Tolerance of other's beliefs is essential. Permanent solution— given by Indian Saints, specially Lord Sri Chaitanya Mahāprabhu—there should be knowledge of the real self, real interest and one centre of interest. If circles are drawn with different centres, circumferences will cross. If there is one centre, there may be small or big circles, there will be no crossing.

CAUSE OF AFFLICTION AND ITS REMEDY

Everything depends upon the determination of self. If anybody realises that the real self is neither the physical body, nor the subtle body, it is beyond these two, it is a particle of eternally existing blissful principle he will surely try for spiritual development.

A woe-stricken person cannot speak on the subject "Cause of Affliction and its Remedy", as he himself is under the grip of suffering. As an entrant (novice) to a Spiritual Organisation for cultivation of devotion to God, it is the holy mandate of my Most Revered Divine Master and other Revered *Vaishnavas*, to recite what I have heard so far from the holy lips of my Divine Master and Revered *Vaishnavas*. The recapitulation of the sayings of the Divine Master and Revered *Vaishnavas*, as well as Divine Message of authentic scriptures, descending through preceptorial line, will purify my mind and bestow on me all spiritual attainments. It is the best devotional means for me.

Our Most Revered Divine Master, while delivering sermons, used to quote an evidence from *Srimad Bhāgavatam* (eleventh canto), quintessence of all scriptures, relevant to the subject. Nine *munis* (saints), youngest group of sons of Sri Rishabh Deva, renowned as "Navayogendra", once set their holy feet in the *yajñasthali* (place of sacrifice) of Sri Nimi, Emperor of *Videha* (modern Mithila - North Bihar, India). Emperor Nimi cordially received them with profound devotion and reverential gesture of getting up, washed their lotus feet and worshipped them with offerings. Emperor Nimi asked nine questions and the nine saints gave their replies one by one. One of the queries was:

yathaitam aisvarim mayam

dustaram akrtatmabhih

tarantyanjah sthuladhiyo

maharsa idam ucyatam

(*Bhag. 11/3/17*)

O Saints! I am a dullard having attachment to this body and to persons related to this body. I have no control over senses. It is impossible for me to rescue myself from the clutches of the External Deluding

Potency of the Lord having three primal qualities of Sattva, Rajah and Tamah, i.e., preserving, creating and destroying qualities. Birth, existence and death are caused by the deluding force of the Lord's external potency. We suffer at the time of birth and death as well as during existence. As long as we live in this world, we suffer threefold afflictions:

- (i) affliction caused by diseases - physical ailments and mental agonies due to separation from near and dear ones — grief;
- (ii) Affliction caused by living organisms;
- (iii) Affliction caused by demigods, i.e., natural calamities - earthquakes, inundation, famine, epidemics, drought, deluge, etc.

Kindly show me the simple path to get deliverance from the forest-fire of worldly affliction.

Prabuddha Muni, one of the nine saints, replied

*Karmanyarabhamananam dukkhahatyai sukhaya ca
pasyet pakaviparyasam*

mithuni-carinam nrnam (Bhag. 11/3/18)

"Man starts doing profession or business, weds or does not wed with the sole purpose of removing affliction and getting happiness. When he finds that he is unable to remove affliction and get happiness by his own single effort, he weds and becomes two to try jointly to remove affliction and get happiness. Even then when he is unsuccessful, he begets children and increases the number of family members, to try with joint efforts to attain the objective. But, O Videha Raj Nimi! Behold! The result is just the reverse, neither he can remove affliction nor he can get happiness.

Nityartidena vittena

durlabhenatma-mrtyuna

Grahapatyapa-pasubhih ka

pritiḥ sadhitais calaih

(Bhag. 11/3 119)

An enslaved *Jiva* (Individual Conscious Unit), overwhelmed by the external deluding potency of the Lord, wrongly conceives that he is the master and has the ego to enjoy the world. As such, he thinks he will be happy if he can get objects of enjoyment and mastery. Both can be achieved by amassing wealth. So, he takes pains in accumulating money more and more. But, O Nimi Maharaja! Carefully note, money itself is a cause of pain to those craving for enjoyment and mastery. If we do not get money, we are unhappy, as our desires will not be fulfilled. If we get money, then also we are worried for its preservation. If money acquired is lost, we mourn. Worldly things are such, if we do not get them we are unhappy; if we get them we are worried (unhappy); if we lose them we are unhappy. Money is constantly giving us trouble. Yet money is so dear to us that we are bent on earning money even at the cost of life, as in the case of thieves, servants and merchants. That hard-earned money is spent for building houses to live comfortably, for bringing up children, maintaining kinsmen and domestic animals. But all these are **non-eternal** — ephemeral. What happiness or benefit **can** we derive out of it? Reply — nothing.

No one can get even an iota of happiness from worldly transitory things.

evam lokam param vidyan nasvaram karma-nirmitam

sa-tulyatisaya-dhvamsam

yatha mandala-vartinam (Bhag. 11/3 120)

We may say, we may not be happy here in this world but we shall be happy if we go to other higher worlds. But the higher worlds are attained by "*Karma*", by material efforts or by material actions. Rivalry, emulation, and fights amongst equals and malice or animosity towards superiors exist there also, as we experience here.

tasmad gurum prapadyeta

jijnasuh sreya, uttamam

sabde pare ca nisnatam

brahmany upasamasrayam

(Bhag. 11/3/21)

Therefore, if we sincerely want actual bliss, we should give up our arrogance that we can get it by our own efforts. We should take absolute shelter at the Lotus Feet of Gurudeva (Divine Master) who will be indicated by the attributes of being well-versed in the Vedas (Holy Writ) and equivalent scriptures, Sree Chaitanya Gaudiya Math www.sreecmath.org

receiving transcendental Divine message through preceptorial line, as well as having realisation of the Divinity. We should enquire from Him about our eternal benefit.

Just as a diseased person, who has got no knowledge of medical science, is incapable of treating himself and he has to go to an expert doctor for treatment. The doctor examines him and makes diagnosis of the disease and prescribes medicine and diet for the treatment. If the ailing person follows his advice and undergoes treatment, he is cured. Similarly, we are to go to an expert spiritual doctor — a bona fide Guru (Divine Master) who knows the cause of the malady of worldly affliction. And can prescribe correctly panacea for the definite cure of the disease of cycle of birth and death. But, it is very difficult to get a bona fide Guru at the present sinful black age (*Kaliyuga*) of corruption. In fact, it is stated in the scriptures that there may be many so-called Gurus to grab money from disciples. A bona fide Guru who can dispel all afflictions is rarely to be found. If we want quality, we have to sacrifice quantity.

Seeing the sad plight of the wretched creatures of *Kaliyuga*, Supreme Lord Sri Krishna Himself, out of causeless mercy, appeared as Sri Chaitanya Mahāprabhu at Sri Māyāpura, Nadia, West Bengal, India accepting the complexion and mood of Srimati Rādhā Rani, to rescue the fallen souls.

When Lord Sri Chaitanya Mahāprabhu had his advent at Sri Māyāpura, Nadia, West Bengal in 1486 A.D., Bengal was under the rule of a Muslim Emperor, Hussain Shah. Sri Sanātana Goswami was his Prime Minister and Sri Rūpa Goswami was an important and responsible administrator. Maldah was then capital of Bengal. Lord Sri Chaitanya Mahāprabhu first met Sri Sanātana Goswami and Sri Rūpa Goswami at village Ramkeli in Maldah District. At the first sight both were attracted by the highly impressive Divine Personality of Sri Chaitanya Mahāprabhu, who advised them to give up worldly life and join Him when He would proceed to Vrindavana. Initially, Sri Rūpa Goswami and his younger brother Sri Anupam on getting information about Mahāprabhu's departure for Vrindavana left for Vrindavana relinquishing household life. Later on, Sri Sanātana Goswami, who was imprisoned by King Hussain Shah, somehow releasing himself from jail, left for Vrindavana through rural route avoiding main thoroughfares. When he reached Benaras (Kashi), he got the information of Mahāprabhu's stay at the house of Sri Chandra Shekhar Vaidya. He went there and humbly fell prostrated at the Lotus Feet of Sri Chaitanya Mahāprabhu and enquired "Who am I? Why am I being burned with threefold affliction? I do not know how I can get eternal welfare. I am not competent even to enquire about my ultimate goal of life and the means to attain it. Kindly instruct me all about the spiritual, fundamental principle."

Lord Sri Chaitanya Mahāprabhu is instructing all human beings through His personal associate Sri Sanātana Goswami that when anybody's time of getting emancipation from worldly bondage will come, he will have this theological inquiry to bona fide Guru (Divine Master). Lord Sri Chaitanya Mahāprabhu is playing the part of a Guru and Sanātana Goswami of a disciple. A true disciple should have search for truth, enquiry of discrimination between eternal and non-eternal.

Lord Sri Chaitanya Mahāprabhu gave replies to all the above questions—Sambandha, Abhidheya and Prayojana. Sambandha—Knowledge of God, soul and world and mutual relation. Abhidheya — means. Prayojana—ultimate goal of life, real necessity of life. The subject has been dealt with elaborately in the authentic scripture—"Sri Chaitanya Charitamrita" written by Sri Krishnadas Kavirāja Goswami.

Elaborate discussion is not possible here. I am going to discuss some fundamental points of the subject in brief.

Supreme Lord Sri Krishna is the Ultimate Reality. He is the Prime Cause of all causes, God of all gods. He is the Origin of all. He has got no origin. He is the Embodiment of All-Existence, All-Knowledge and All-Bliss.

Sri Krishna has got infinite potency. Of them three principal kinds of potencies are:

(i) Antaranga Śakti — Internal Potency (ii) Bahiranga Śakti — External Potency (iii) Tatastha Śakti — Marginal Potency.

Real self of a sentient being (*Jīva*) is the eternal sentient of Supreme Lord Sri Krishna, as he is the outcome of the marginal potency of Supreme Lord Sri Krishna. Potency should remain for the Possessor of potency, so *Jivas* are the servants of Sri Krishna.

Everything depends upon the determination of self. If there is mistake in determining the self, there will be mistake also in the determination of the actual necessity of the self. If necessity (goal of life) is wrongly determined, means to achieve it will also be wrong. So, all efforts will be futile. It is very essential to

have clear and correct knowledge of self. If anybody considers physical body to be the self, the necessity of the body will be his necessity; he will surely endeavour to get the requirements of the body. If he considers subtle body to be the self, he will naturally try for mental and intellectual development. If anybody realises that the real self is neither the physical body, nor the subtle body (composed of mind, intelligence and perverted ego), it is beyond these two, it is a particle of eternally existing blissful principle (Anu-Saccidananda) he will surely try for spiritual development. In fact nobody, whether a theist or an atheist, considers this physical body to be the person. If anybody burns a dead body in cremation ground, buries it in burial ground, or arranges for its being devoured by beasts, he is not prosecuted. The conscious entity having the quality of thinking, feeling and willing, whose existence and non-existence make an individual human being, person and non-person, respectively, is the real self. That eternally existing conscious principle is designated as *Ātmā* or Soul. In the *Gita*, Lord Sri Krishna says *Ātmā* has got no birth, as such no death, it does not repeatedly originate and die, it is eternal, it existed in the past, it is existing now and will exist in future; with the death of the body *Ātmā* does not die.