

Talks on the Bhāgavata

Śrī Kṛṣṇānanda Dāsa Bābājī

Translated and annotated by Neal Delmonico

August 10, 2010

Contents

1	Real Nature of the Guru	5
2	The True Nature of Bābāji Mahārāja	23
3	Śrī Gaurāṅga's Journey to Vṛndāvana	25

Chapter 1

Real Nature of the Guru

Bhagavān himself, Śrī Kṛṣṇa descended in the form of Śrī Gaurāṅga to give divine love. In the *Bṛhad-bhāgavatāmṛta* Śrīpāda Sanātana Gosvāmin has said in his first auspicious verse:

Victory to him who has descended to bestow divine love for himself, an ocean of many kinds of sweetness, someone who has just the scent of youth.¹

Only the slightest scent of the age of youth² has come to him. Even now the fullness of the age of youth has not appeared in him. That one who has not yet completely reached the period of youth and whom the Vedas and Vedānta are not able to describe---that Śrī Govinda---has himself descended. Why? He has descended to give divine love for himself. This truth has been loudly proclaimed in the *Bhāgavata*, the *Bṛhad-bhāgavatāmṛta*, and everywhere.

When the word ``gift" is used, expecting some payment for it is not be appropriate. We will make this petition at Śrī Govinda's feet; we will register this demand or claim. The Gosvāmins have

¹Śrī Sanātana Gosvāmin, *Bṛhadbhāgavatāmṛta*, 1.1:

जयति निजपदाब्जप्रेमदानावतीर्णो।
विविधमधुरिमाब्धिः कोऽपि केशोरगन्धिः॥

²*Kaiśora*, the period of youth from the age of ten to fifteen years.

said that you have descended to give the ``gift" of love. Why then are you asking for payment for your gift? If you want payment in return, you cannot call it a gift.

Uddhavajī Mahārāja said in the Eleventh Skandha of the *Bhāgavata* while talking with Śrī Govinda: "O Govinda! You have such great compassion that you give everything to those who worship you. You even give yourself. What to speak of other things, liberation in the form of living on the same world as you is common. You even give yourself to those who worship you." Hearing these words of Uddhava's Śrī Govinda was offended. Uddhavajī was speechless. In which part of his statement had he said something wrong? Śrī Govinda said: "According to your statement I am selfish. Why? Because you say I only give everything to those who worship me and to those who do not worship me I give nothing. This is selfishness. In other words according to you I am selfish." Uddhava was stunned. Then he replied:

Remembering with deep joy the things you've done,
poets are unable to repay you, Lord, even if they had
lives as long as Brahmā's. You, destroying the impuri-
ties, both inner and outer, of embodied beings, reveal
their true purpose through their inner consciousness
and the outer body of the teacher.³

Uddhavajī is a clever fellow. He replied to Śrī Govinda: "Worship of you is also your gift. If you show your grace to someone, that person worships you. Otherwise, one does not worship. Therefore, everything is the gift of your grace. ``Poets" (*kavi*) here means those who are learned, who are good, who know the truth. They are called ``poets." The poets have said: ``O Lord, your compensation, that is, the repayment or clearing of debt to you, poets are not able to repay that debt. They are not able to repay that debt to you even if they had lives as long as Brahmā's (*brahmāyusāpi*). They receive so much joy in worshiping you that while remembering that joy, though they continue to worship, prostrate

³*Bhāg.*, 11.29.6:

नैवोपयन्त्यपचिति कवयस्तवेश ब्रह्मायषापि कृतमृद्धमुदः स्मरन्तः।
योऽन्तर्बहिस्तनुभृतामशुभं विधुन्वन्नाचार्यचैत्यवपुषा स्वगति व्यनक्ति॥

themselves, bow, shed tears, and roll about on the ground, still they feel as if they have not done anything at all."

Even though they are constantly praising with their words, remembering with their minds, bowing with their bodies, they are not satisfied. *Bhaktas*, tears flowing from their eyes, offer their entire lives to Hari.⁴

What do *bhaktas* do? They ceaselessly celebrate Hari with their words. They relentlessly remember him and his sport with their minds. And with their bodies they bow down to him directly. All these actions are given in the verse in the present tense as actions continuing in the present.

They do all these activities without interruption. Praising with their words, remembering with their minds, bowing with their bodies and yet still they are satiated. Because, the bliss that he gives them they are not able to give back. Therefore, in their minds it seems as if nothing has been done. *Bhaktas* then think: "If we are able to give our entire lives to Govinda then our exchange would be complete." If their entire lives pour out of them in the form of tears which they sprinkle on his lotus feet, then their lives are worthwhile.

Bhagavān then asked: "Uddhava, what help have I given them that they are unable to pay me back?"

"All those internal and external impurities that belong to all living beings, you destroy them." The inner impurities are the corruption of the beginningless ignorance, lack of a liking for Śrī Kṛṣṇa, and desire for sense objects. These are the inner impurities.

What are the outer impurities? They are lust, anger, greed, illusion, pride, and envy. Even though these are also inner things they are expressed on the outside. Therefore, they are the external impurities. "O Govinda, you cleanse away all of the kinds of external and internal impurities that there are. In a word, you do the

⁴Kṛṣṇadāsa Kavirāja, *Caitanya-caritāmṛta*, 2.23.23:

वाग्भिः स्तुवन्तो मनसा स्मरन्तस्तन्वा नमन्तोऽप्यनिशं न तृप्ताः।
भक्ताः सवन्नेत्रजलाः समग्रमायुर्हरेरेव समर्पयन्ति॥

work of the sweeper." Śrī Govinda became speechless at Uddhava's words. "You're saying that I do the work of a sweeper?"

Uddhava replied: "May your grace be victorious! How will a *bhakta* repay his debt to you? You live in his heart as a sweeper. All of the impurities, the inauspicious things, inner and outer, you destroy personally."

Śrī Govinda said: "How so? Where?"

In the First Skandha of the *Śrīmad Bhāgavata* there is a statement. Sūtamuni tells six thousand seers in the Naimiṣa Forest:

Residing in the hearts of those who listen to stories about him, Kṛṣṇa, the hearing and praising of whom is meritorious, destroys their imperfections; he is the friend of the good.⁵

Kṛṣṇa sits and watches who is listening to stories about him. Seeing them he takes the form of that story, enters into them through their ears and resides inside them. Staying there what does he do? All the impurities, amassed from time immemorial, he personally clears away.

Śrī Viśvanātha Cakravartipāda raises the question: The Higher Self (Paramātmān), the Controller (Īśvara), is inside each and every one of us. In the *Upaniṣads* they are referred to as the living-being self (*jīvātman*) and the higher self (*paramātmān*). Between them one experiences happiness and distress. The other is the higher self, the controller; he eats from some supernatural tree. Therefore, the higher self is already in the body. Then what is the need to hear stories about Kṛṣṇa? If one hears those stories all of the impurities and imperfections and ignorance will be destroyed. But the higher self that is inside one is indeed another form of Kṛṣṇa. Inside each one of us, inside every living being, he exists. If internal filth is to be cleaned away, the higher self is able to do that. Where is the need to hear stories about Kṛṣṇa apart

⁵*Bhāg.*, 1.2.17:

शृण्वतां स्वकथाः कृष्णः पुरयश्चवशाकीर्तनः।
हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम्॥

from that? Cakravartipāda says: one must hear them because that higher self is inactive; the higher self is neutral.

There is a statement in the *Gītā* (14.23): उदासीनवदासीनो गुणैर्यो न विचाल्यते, "he is seated like one who is neutral, not swayed by the threads." The higher self exists. How does he exist? Neutrally---he just watches what you are doing or not doing. He takes no action himself. He does not stop the living being from doing bad things and turn it instead towards Kṛṣṇa. When does he do that? When it hears about Kṛṣṇa from the lips of the blessed guru, the living being turns towards him in order to hear about Kṛṣṇa.

Hearing about Kṛṣṇa is necessary. How can this be understood? There is a story. A man had a cow. Each day it used to give eight seers (8 x 0.93 kg. ?) of milk. Because the cow was sick it stopped giving milk for five days. The owner went to a veterinarian and requested some medicine. The doctor supplied the man with an herbal root and told him to pound it and mix it with a quarter of a seer of butter and feed it to the cow. The man instead pounded the root and mixed it with a quarter of a seer of water and fed it to the cow. The cow's illness did not improve. He went again to the doctor. The doctor asked, "Did you mix it with a quarter of a seer of butter?" The man replied, "I mixed it with water and fed it to him." The doctor asked, "Why?" "That cow used to give eight seers of milk a day. It has been stopped now for five days. At least a man of milk has collected in its stomach. As a result a lot of butter is has collected there too. Therefore, what use is putting more butter in from the outside?" The doctor said, "You are such a fool. If you do not put butter from the outside into the cow's stomach, the butter already there is not come out." In the same way, if stories about Kṛṣṇa do not enter the ears from the outside, the higher self will not act.

Residing in the hearts of those who listen to stories about him, Kṛṣṇa, the hearing and praising of whom is meritorious, destroys their imperfections; he is the friend of the good.⁶

⁶*Bhāṣya*, 1.2.17:

शृण्वतां स्वकथाः कृष्णः पुरयश्रवणकीर्तनः।
हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम्॥

The model teachers (*ācāryas*) have asked the question: Why so much sympathy for the *bhaktas* of Kṛṣṇa? He personally cleans away all inauspicious things. This is the distinction of the practitioner of *bhakti*. All the practitioners that there are---pursuers of knowledge, yogis, performers of rites---they have to purify themselves. How? Performing their practices they will have to cleanse their minds and become pure minded. They have to make their minds free of subtle traces (*vāsanā*). Then the bliss of Brahman will come. Not before that. But, those who are practitioners of *bhakti* will merely listen to stories about Gaura or Kṛṣṇa and that will enter within and destroy all inauspicious things. Kṛṣṇa is the friend of the holy persons, friend of the good (*suhṛt satām*). Therefore, there is so much interest. The nature of the friend should always be the same. Therefore, friendship remains. What is the nature of the holy person? Without cause he gives his grace. Govinda also shows his grace without cause. Whoever hears about them cleanses away all the filth within.

Uddhavaji said: योऽन्तर्बहिस्तनुभूताम'सुभं विधुन्वन्नाचार्यचैत्यवपुषा स्व-
गतिं व्यनक्ति, "O Kṛṣṇa. You have cleaned all the impurities away, both inside and outside your bhakta." Kṛṣṇa responded, "How so?" "In the form of the teacher and in the form of the mental, consciousness body. You act in two forms." The mental or consciousness body is the higher self (*paramātmā*) and the teacher is the śrīguru. He who at first takes a human body in the form of the teacher and then who as the higher self has a mental body is the lord himself. Uddhavaji has arranged them in the proper order: first is the form of the teacher, second is the higher self. In these two forms you have cleaned the heart. Why has the word teacher been placed first? Though the mental form of the higher self exists inside, he does not act. ददामि बुद्धियोगं तं येन मामुपयान्ति ते, "then he in the form of the higher self gives them the gift of method of intelligence so that they can attain Kṛṣṇa." When does he do it? After the the guru bestows his grace. Therefore, Uddhavaji first reveals the greatness of the form of the śrī guru. Later, he talks about the grace of the higher self.

Bābaji Mahārāja once said: "Previously, no one knew whose name one should repeat. Before going to Bhavānīpura to study I used to go to Postā to pay my respects to my *gurudeva*. It was by then (the time I arrived) *trisandhyā* (the third juncture of the day);

that is, the juncture between day and night had all but arrived. One could see people but not recognize them. At such a time Bābājī Mahārāja from time to time came at a run into the small hall where there was a picture of Jagannātha Deva. One could feel his breath on one's body. There was no room to move; behind us was a wall. Standing there he said: "The form in which grace occurs is nothing at all. It has no importance. Do you know why it has no importance? Because you are unable to give it any room. You are all good at speaking. You explain it."⁷

It's a short statement, but its meaning is profound. The point is this: among those who worship Gaura-govinda one finds the worship of Rādhā-govinda. The worship of Gaura is there indeed, but that is [only] as a lawyer. One gives money to a lawyer, one adulates a lawyer for what purpose, do you know? To win the case. In the same way, in order to attain the company of Rādhā and Govinda we accept Gaura as our lawyer. Therefore, his worship and prayer is "O Gaura! have grace on us, so that we may attain the presence of Rādhā and Govinda, the highest goal." For that reason Gaura and Nitāi have been retained as lawyers. To gain Kṛṣṇa in the age of Kali, the worship of Gaura or having Gaura and Nitāi as one's lawyers is [deemed] necessary. Therefore, too, one must worship the guru. In order to worship Rādhā and Govinda and Gaura-govinda the worship of the guru is necessary. In scripture is found "meditation on the guru in the form of the girlfriend (*guru-rūpā sakhi*)."⁷ If one meditates on the "guru in the form of the girlfriend," that girlfriend's place is near Rādhā and Kṛṣṇa. She is their girlfriend, the guru in the form of their girlfriend. Therefore, the sport of amorous love is her proper place. Meditation on her is going on. In the sport of Gaura is her place. Meditation on her is going on. In sport of Gaura, in his worship, however, where is the guru? Therefore, in accordance with that story Bābājī Mahārāja is saying: the form in which grace occurs in the manifest form or in direct perception, that is nothing. That one doesn't know. Why does it have no importance? [Because] no---they do not accept the sport of Gaura as eternal. Rādhā and Govinda themselves

⁷Here Śrī Rāma Dāsa Bābājī Mahārāja is reporting on a brief and enigmatic teaching he heard Boḍo Bābā give. Boḍo Bābā is lamenting the way in which the guru is being neglected in modern Vaiṣṇava practice and worship. The very one who has bestowed such great grace on us is not sufficiently respected and honored, or as he puts, is not given any room or space or place.

have come as Gaura in the way that Kṛṣṇa often takes on many different disguises, as a female gardener, as a lady barber, as a female yogin. How many disguises Kṛṣṇa has taken. In the same way one of Kṛṣṇa's disguises was Gaurāṅga. Therefore, there is no need in the worship of Gaura for separate meditation on the guru as the girlfriend. If one meditates on Govinda everything is achieved.⁸

A descendant of a Goswami family was talking with a Vaiṣṇava. The descendant said: "You are a Vaiṣṇava. When did you start doing worship of Gaura?"

The Vaiṣṇava was very clever and learned in scripture. He replied: "Yes, sir! I am a Vaiṣṇava. And Mahāprabhu himself provided for his own worship?"

"When?"

Gaurīdāsa Paṇḍita was a descent of Kṛṣṇa's friend, Subala of Vraja. His place of residence was Ambikā Kālnā. Mentioning this the Vaiṣṇava described a beautiful incident---

Near Navadvīpa is Ambikā Kālnā. Nitāi and Gaura used to go regularly to Gaurīdāsa Paṇḍita's house there. Gaurīdāsa Paṇḍita used to serve them with deep affection like the friend Subala. He never wanted to let them go. Finally, one day, Gaurīdāsa begged them to stay with him at his house. Seeing the *paṇḍita's* anguish Mahāprabhu said: "Do one thing, please. Have images of us made and serve them." The *paṇḍita* said: "That won't work. The way I prepare everything and feed you with my own hand, will an image be able to ask me for food and eat?"

Mahāprabhu said: "Yes! I will eat. I will ask again and again and eat." The images were prepared in the proper fashion. To install the images Śrī Advaita's son, Acyutānanda Gosvāmin, came. The two images and the two originals, Gaura and Nitāi, four persons in all sat down to eat. One form in four persons. When they finished eating, Mahāprabhu said to the *paṇḍita*: "According to your wishes, place two persons in the temple." For Gaurīdāsa the images and the people themselves had all become one. Finally, he placed two, that is the two images, in his temple. Mahāprabhu and Nitāisundara bid farewell to Gaurīdāsa and departed. After

⁸This is a point of view Bābā Kṛṣṇānanda Dāsa, following Śrī Rāma Dāsa Bābāji Mahārāja, is criticizing as the following exchange with demonstrate.

they left, Gaurīdāsa thought: ``Have I been swindled or have I won?" Thinking like this, he went into the temple and saw that those images had not said one word and their bodies were not soft. Gaurīdāsa went running to Mahāprabhu and said: ``Listen Prabhu, please come back. Those two images will not work for me."

Mahāprabhu and Nityānanda Prabhu returned with Gaurīdāsa. They stayed in the temple and the two images went walking off. Those two images are even now in Kālṇā. There they are seen to move.⁹

Another time a Gosvāmī Prabhu wanted to decorate the body of a sacred image of Mahāprabhu. That was about a hundred years ago. He told the *pūjārī*: ``Tomorrow the decoration, offering of food, and the greeting ceremony, everything should be done by eight in the morning." The *pūjārī* remembering this went and opened the door to the temple at three in the morning. When he opened the door he saw that on Mahāprabhu's holy body the thirty-three billion gods were seated. The *pūjārī* became afraid and called the Gosvāmin. When he came and saw the situation, he prostrated himself saying: ``Prabhu, show me your grace. I have committed an offense. Your image is eternal, made of consciousness. I wanted to apply cosmetics directly to your body. Please forgive me." Even now that image exists.

Therefore the Vaiṣṇava said to the Gosvāmī: ``We did not start the worship of Gaura. He himself gave the service of his own image."

The Gosvāmī said to him: ``If one worships Kṛṣṇa, Gaura will be worshiped? How is this possible?"

The *bhakta* answered: ``Why not? Kṛṣṇa has many disguises like the female barber, the female yogī, the female gardener, and so forth. But Kṛṣṇa is fundamentally the same. Therefore, the different disguises do not have separate forms of worship. There is one worship for Kṛṣṇa."

⁹*Jhāṅki darśana*. This refers to a certain practice giving audience with images that are believed to be prone to move. If long eye contact is established with these special images, they are believed to come out of compassion to the *bhakta* with whom that contact is made. As a result audiences are kept very brief. The curtains hiding the images are drawn open for only a minute or two and then closed again. This prevents the images from jumping off the altar and running to their beloved devotees. This is the kind of image-viewing that is in practice at Ambikā Kālṇā.

Hearing that conclusion of the highest Vaiṣṇavas, Gosvāmī Prabhu said: ``Just as Kṛṣṇa's different disguises do not have different worships, so too is Gaura a disguises of Kṛṣṇa for this age of Kali. Therefore, there is no need for a separate worship for Gaura."

That bhakta was very clever and learned in scripture. He replied: ``Prabhu, in Gaura's sport there will be a separate worship. One has to do a separate worship."

Gosvāmī Prabhu asked: ``Why?"

``Because---Kṛṣṇa's different disguises do not have different fathers and mothers, separate companions, and a separate abode (*dhāman*). But Mahāprabhu has a separate abode---Navadvīpa, separate mother and father---Śacīdevī and Jagannātha Mīśra, and separate companions---Śrīvāsa, Advaitācārya, and the rest of his companions. When everything is separate, Gaurāṅga's worship will be separate, too."

Bābāji Mahārāja was with him [that Vaiṣṇava]. He said: "Those who do not accept the sport of Gaura as eternal say that just as the various disguises of Kṛṣṇa are temporary, so is the Gaurāṅga disguise of the age of Kali temporary. It is not eternal. Those who do not accept the sport of Gaura as eternal also do not accept the manifest form of the guru. Bābāji Mahārāja's reply was: ``The guru is another matter; in the *Bṛhad-Bhāgavatāmṛta* even the mere remembrance of a Vaiṣṇava is accepted as transcendent (i.e., *cin-maya*, made of consciousness)."

In the context of the conversation between the Lord of Kailasa, Śaṅkara, and Nārada, that guru of knowledge, Śaṅkara or Śiva, in order to reveal his own considered opinion in his party on the conclusions of *bhakti*, raised for Nārada the topic of Prahlāda. Nārada said: ``But Prahlāda is mundane; he is a person of the world of illusion (*māyā*). If Prahlāda does worship (*bhajan*) what will happen? He is a resident of the illusory world and his body, too, is a body of the five elements."

Śiva replied: ``The body of the *bhakta* is not made of the five elements. Even though I have accepted that the body according to your opinion is made of the five elements. That is, I have assented to---accepted your statement. Still, even though the *bhakta* takes birth with a five-elemental body, that body is not made of the five elements. It has become non-material."

Nārada asked: ``How has that happened?"

Śiva replied:

Because of forgetfulness of the body and physical things by drinking the nectar of *bhakti* for Kṛṣṇa, even in their elemental bodies is a form of being, consciousness, and bliss.¹⁰

Drinking ceaselessly the nectar of Kṛṣṇa's *bhakti* the *bhakta* becomes intoxicated. Nothing remains quite right for him any more. The clothes of his body do not remain right. Like an alcoholic, drinking the nectar of Kṛṣṇa he becomes intoxicated and then his wife, son, wealth, servants, respect, reputation, nothing remains quite right. देहदैहिकविस्मृतेः, ``Because of forgetfulness of the body and physical things," just as from drinking alcohol repeatedly the body becomes worn out or decayed such that medicines no longer work, in that same way by drinking repeatedly the nectar of *kṛṣṇa-bhakti*, the body becomes worn out. It no longer remains illusory (*māyika*). When the body of five elements becomes worn out---सच्चिदानन्दरूपता, the non-material appears. The body then becomes the body of a *bhakta* of Kṛṣṇa---it becomes a non-material body. But what is the sign of that? What is the characteristic of being non-material? देहदैहिकविस्मृतेः, the body's pleasures disappears, awareness of the body disappears.

Bhagavān said to Uddhava: वासो यथा परिकृतं मदिरामदान्धः,¹¹ just as when one drinks too much alcohol one does not remember about one's clothes, even they come loose and fall off one is not aware of it, so if one drinks the nectar of *bhakti* for Kṛṣṇa where the *bhakta*'s karmic clothing (*vāsanā*) has fallen one is unable to tell. Śivaji taught the essential truth of drinking the nectar of *kṛṣṇa-bhakti* to Nārada in that way. Nārada asked the question: ``If one gives up the five-elemental body, then one takes on a form of being. consciousness and bliss. When the *bhakta* of Kṛṣṇa gives up

¹⁰ *Brhad-bhāgavatāmṛta*, 1.3.61:

कृष्णभक्तिसुधापानादेहदैहिकविस्मृतेः।
तेषां भौतिकदेहेऽपि सच्चिदानन्दरूपता॥

¹¹ Bhāg. 11.13.36. and 3.28.37.

the body of this world and goes to Vaikuṇṭha or Vṛndāvana, then one will obtain a consciousness body. That indeed happens."

Śiva replied: "The is no need to give up the body. For a Vaiṣṇava in this body itself the form of being, consciousness and bliss occurs."

"How so?"

In the months of Caitra-Vaiśākha (March-May) the color of mangoes in the tree is green. Gradually when the month of Jyaiṣṭha (May-June) arrives the color of the mangoes changes. The green color goes and they ripen into yellow. Nevertheless the mangoes have not left their bodies. Only the green color of the mangoes has departed and they have turned yellow and ripened. In the same way, however much *kṛṣṇa-bhakti*, that is, hearing, praising, remembering, and reflecting, will take place in the body of a *bhakta* of Kṛṣṇa, to that degree will everything of the five-elemental body depart and the condition of being made of consciousness will appear. The body becomes a form of being, consciousness, and bliss. Therefore, Bābāji Mahārāja, keeping this in mind, said: "That form in which grace occurred, that is nothing at all, it means nothing." This "it means nothing" statement means this: some masters do not accept the sports of Gaura as eternal. Each of Gaura's sports is eternal. Jīva Gosvāmipāda, considering all sides has said in his *Sandarbhāḥ*: "All of the sports of Bhagavān are eternal." All of Gaura's sports are eternal. Therefore, if you go to the sacred center, Śrīvāsa Aṅgan, it is an eternal abode---where Gadādhara is in the abode, Nityānanda is holding the umbrella. Who can take you there? सानन्ददाता, *sānanda-dātā*, the giver of bliss. In a verse is found: *sānanda-dātā śiṃhāsana pāśe*, "the giver of bliss by the side of the throne." The giver of bliss is the true form of the guru. He is by the side of the throne watching everything:

Look there son---Anaṅga, Kānāi, and Rāi;
Nītāi, Gaurāṅga, and Gadāi---look there son.¹²

Nītāi, Gaurāṅga, Gadāi; Anaṅga, Kānāi, Rāi. Anaṅga Mañjarī is Nītāi and Kānāi is Gaurāṅga. And Rādhārāṇī is Gadādhara.

¹²*ei ceye dekha vāp, anaṅga kānāi rāi| nītāi gaurāṅga gadāi, ei ceye dekha vāpa||*

sānanda-dātā siṃhāsana pāśe. Therefore, Gaura's sports are eternal. Who is the form of the guru? In scripture it is said: *sakhī dhyāna*, ``meditation on the girlfriend," *gururūpa-sakhī dhyāna*, ``meditation on the guru in the form of the girlfriend." If you meditate how will you enter the sports of Gaura? Who will take you there? Where is the form? This form of the guru is an eternal consciousness form. He is the ``giver of bliss by the side of the throne." Therefore, Bābājī Mahārāja said: ``The form in which grace occurred, that is nothing?" If you accept the sports of Gaura as eternal one needs the form of the guru. It is improper to think of the form of the guru as material because his sport is manifest. When the body of a Vaiṣṇava is made of consciousness, the form of the guru will also be made of consciousness.

You should know the teacher to be me and should never disrespect him. The guru is made of all the gods and should not be envied thinking him a mortal.¹³

The Lord himself is the speaker; Uddhavajī is the hearer. आचार्य मां विजानीयानावमन्येत कर्हिचित्। The teacher is only I. Therefore, you should never disrespect the form of the guru, even when there is reason for disrespect:

If you ever see the guru misbehave,
Nevertheless never show him disrespect.¹⁴

Therefore, Bābājī Mahārāja said it very briefly: ``it means nothing." Why? They do not accept the sports of Gaura as eternal. Therefore, they do not accept the form of the guru as eternal. सर्वदेवमयो गुरुः. The guru's form and image are eternal.

The guru is Brahmā; the guru is Viṣṇu; the guru is the god Maheśvara. The guru is indeed supreme brahman. Unto him, the blessed guru, let us bow.¹⁵

¹³Bhāg., 11.17.27:

आचार्य मां विजानीयानावमन्येत कर्हिचित्।
न मर्त्यबुद्ध्यासूयेत सर्वदेवमयो गुरुः॥

¹⁴*gurur vikriyā yadi dekhaha kakhan| tathāpi avajñā nāhi kara kadācan||*
¹⁵

The guru is Brahmā---the Creator. He is Viṣṇu---the Maintainer. He is Maheśvara---the Destroyer.

navadvīpadhāma āśi prema bilāy rāśi rāśi, ``Coming to the abode of Navadvīpa he gave out love in piles and heaps." If Navadvīpa is eternal why has the poet talked about his ``coming" to it? In the opinion of Kṛṣṇadāsa Kavirāja the word ``coming" is just for the sake of information. He was in another place and he went from there to Navadvīpa to distribute love. Kṛṣṇa came to Nanda Rājā's house. Does that mean his sport is not eternal? In the same way though ``coming to Navadvīpa" that too is an eternal abode. There the sports of the Young Couple, of Nitāi and Gaurāṅga is eternally existing. Gaining the feet of Mahāprabhu Gaura is also eternal. Obtaining the lotus feet of Gaurāṅga by taking shelter at the feet of Prabhu Nityānanda is also eternal. Who should one worship?

A gentleman in Delhi asked me: ``If one cries calling out for Kṛṣṇa will one get Kṛṣṇa?" Hearing his question at first I was not able to understand. He then said: ``If one cries calling out the names of those who cry calling out for Kṛṣṇa, will one get Kṛṣṇa?" If one cries calling out for Rādhā or if one cries calling out for Gaurāṅga then indeed one will get Kṛṣṇa. That is correct. How much can we worship Gaura? He who cries calling out ``Gaura," whose body is made of love for Gaura, whose body is lovely through love and who is the image of love of Gaura is Prabhu Nitāi.

Baḍa Bābājī Mahārāja or Dādā Mahāśaya had a story: All the ācāryas of Vedānta had come as lawyers. The chief justice or leader of the council was Mahāprabhu who was the descent for the age. The place of the council was Śrīvāsa Aṅgana. The plaintiff was Earth. The four ācāryas of the four communities (*sampradāyas*) were her lawyers. They were doing the work of representing Earth before the chief justice Mahāprabhu. Their opening statement was this: O Compassionate One, O Lord of the Universe! You have now appeared. Now please consider what to do for the living beings of the Age of Kali. Earth says that they are making the her sink down to the lowest regions. All of the great sins---the killing of women, the killing of brāhmaṇas, the killing of cows; they are committing all of the sins. Earth is being bent low by the

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेस्वरः।
गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः॥

burden of their sins. You should arrange for the punishment of the Age of Kali, because the living beings of the Age of Kali are so corrupt that they do not accept your word. Rather you say in the *Gītā*: सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज, "Giving up all dharmas surrender only to me," But the living beings of the Age of Kali only hear half. They have given up all dharma, but they don't hear the part about surrendering to you (मामेकं शरणम् ब्रज). The living beings of Kali were the accused. They were trembling in fear, because they had no lawyer. They were so unreal. They were unsettled in their fear: what punishment would the chief of the council order?

Bābāji Mahārāja said: ``At Śrīvāsa Aṅgana, the place of council, the laying of the bricks of compassion began. And the head of the council was Mahāprabhu---his body is condensed love. Mahāprabhu is the image of solidified compassion. Everyone was against the living beings of Kali. No one said anything good about them. What judgment will the chief of the council give? What punishment will he order? At that moment the friend of the fallen Nīlācānda, with his two golden arms outstretched, came running forward and said: ``I am here for you. Have no fear."

Those whom the world has discarded
As unclean, untouchable,
Those whom the world has thrown away
My Nīlācānda holds in his embrace.¹⁶

The chief of the council, Mahāprabhu, raised his brow and asked: ``Śrīpāda, what do you wish to say?"

Nityānanda Prabhu said: ``Please hear my statement. Devise an atonement---which you can call a practice, a worship, a punishment---whatever you call it, devise one that the living beings of Kali can easily perform."

Mahāprabhu said: ``Śrīpāda, if the practice is little the achievement is little. For instance, the practice of yoga is difficult and therefore its achievement or result is vision of the Supreme Self.

¹⁶?

*jagat yāre thele phele
aśuci asprśya bale jagat thele phele
āmār nīlācānda tāre kare kole.*

The practice of gnosis is difficult and its successful achievement is the bliss of Brahman. What do you want to give to the living beings of Kali? Heaven?"

Nitāicānd replied: "No."

"Do you want to give to the living beings of Kali one of the four kinds of liberation to Vaikuṇṭha?"

Nityānanda said: "No."

Mahāprabhu then said: "Then, perhaps, the loving service of Rādhā and Govinda in Vṛndāvana?"

Not that either.

The four teachers (*ācāryas*) of the four communities and Mahāprabhu were speechless.

"Śrīpāda, any achievement beyond the loving service of Rādhā and Govinda is not known in the scriptures."

Mahāprabhu said: "I don't know about the scriptures. The living beings of Kali should be given a practice that they can perform easily. And that they should get heaven, or liberation or even the feet of Rādhā and Govinda I am not saying."

Then Mahāprabhu wanted to know: "What do you want to give to the living beings of Kali?"

Nityānanda Prabhu replied: "That they get your lotus feet, that is the dispensation I want for my living beings of Kali."

A number of great ones becoming perturbed thought about it and said: "What has Nityānanda Prabhu said that is anything more? Mahāprabhu is the joint form of Rādhā and Govinda. Therefore at first Mahāprabhu wanted to give the loving service of Rādhā and Govinda. But Nityānanda Prabhu did not accept it."

A Gosvāmī Prabhu has told a beautiful story that relates to this---

There was once a wedding feast. The father of the bride was running about in a dither in order to feed the party of the groom. Fifty guests were supposed to come. Seventy-five actually came. The father of the bride had brought some Rājabhoga from a great distance. Instead of fifty he brought seventy. But the party of the groom was seventy-five. They were short Rājabhoga for five

guests. The head of the household decided on a suitable way to handle the situation. On the plates of five people would be placed raw chick peas and sugar. That's what was done. Those five guests became angry. The servers told those five: "Bābu, what is there in Rājabhoga? Sugar and chickpeas." The guest replied angrily: "Fool! You have come to prepare it? If one puts together sugar and chickpeas does one have Rājabhoga? Where is the chef's cooking of the *rasa*?" In the same way, if one attains Rādhā and Kṛṣṇa one doesn't gain Gaura. In the cooking of the *rasa* of Rādhā and Govinda Gaura arises. Therefore, Nitāicānda said: "They will attain your lotus feet, my living beings of Kali."

The statement of Kavirāja Gosvāmī is that to Mahāprabhu the living beings of Kali are fallen. Becoming the friend of us the fallen, Nitāicānda made his plea at the feet of Mahāprabhu. The root of the tree of *bhajana* is Śrī Nityānanda Prabhu. If one takes shelter at the feet of Nityānanda Prabhu one will easily reach the feet of Śrī Gaurāṅga.

The friend of the fallen is Nitāicānda, our rescuer; our only well-wisher is Nitāicānda. This is the teaching of our Bābāji Mahārāja. He spent his entire life praising the names of Nitāicānda and singing victory songs about his grace. If we have even a little *bhakti* for him we will call out his name and cry. We may or may not be able to call out "Gaura" and cry, but we are able to call out "O Nitāi" and cry. This is our duty.

Bābāji Mahārāja spent his entire life in worship and in *kīrtana* so much so that his true essence was "the very image of *kīrtana*," an image of eternal being, consciousness, and bliss. Wouldn't you say that's true? Govinda's form was the form of the love of Rādhā. Bābāji Mahārāja's true essence is as the image of the love of the *kīrtana* of Gaura and Govinda. Let us keep his true essence in our minds. May that face of his which is the face of Nitāi and Gaura remain always in our minds. May we also be able call out "Nitāi" and weep.

One of our guru-brothers named Nitāidā told this story about Bābāji Mahārāja:

I once went to the Jhāñjhapīṭha Maṭha with Bābāji Mahārāja at the time of the Rathayātrā. After the Rathayātrā I was ready to depart with Bābāji Mahārāja. But,

he told me to stay there and assume responsibility for the service there. I didn't want to stay at all.

Finally, with a reprimand he said: ``Listen to what I say. Stay here and serve."

I said to him: ``Will you give me what I ask for? If so, I will stay."

He said: ``What do you want?" He thought that I would ask him for some ordinary thing like a metal water pot or a blanket.

I told him: ``First tell me. Will you really give me what I ask for?"

He said: ``Just tell me what you want. I will give it to you."

I said this: ``The way you are able to call out `Nitāi' and weep, I want to be able to call out `Nitāi' and weep like that too. Please give me this blessing."

After I said this, Bābājī Mahārāja was completely silent for about ten minutes. For someone who has such huge wealth, is giving it away such an easy matter? If someone asks you to give your one and only golden-moon of a child, will you give it? In this way ten minutes passed. Then suddenly with a shout he said: ``Go! Say Nitāi! Go, say Nitāi!" As soon as I said that ``Nitāi," tears began to pour out of my eyes. Even today they have not stopped. As I say Nitāi over and over my tears flow ceaselessly.

This was Bābājī Mahārāja's grace. May we all attain a drop of that grace. All of you please ask for that blessing.

Chapter 2

The True Nature of Bābājī Mahārāja

Chapter 3

Śrī Gaurāṅga's Journey to Vṛndāvana