

# Srila Gaurakisora Still Lives in Our Hearts

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Dedicated to My spiritual master and eternal guide  
His Divine Grace A.C. Bhaktivedanta Swami  
Prabhupada

## CONTENTS

Forward.....

Preface.....

The Real Spiritual Master and Disciple.....

The External and Internal Identity of Goura Kisora.....

The Vaisnava Imposter.....

In Svananda Kunja.....

The Material Universe.....

Sri Mayapura Dhama.....

The Real and Pretender Bhajananandi.....

Deception and Actually residing in the Holy Dhama.....

The New Babaji.....

Deceptiveness and Devotional Service.....

The Grains of the Materialist.....

The Love of Srila Goura Kisora for Sri Mayapura  
Dhama...

Displaying Ecstatic Symptoms.....

The Disturbing Explanation of the devotee.....

The Householder Vow.....

Renunciation for Krsna's Pleasure.....

The Highest Happiness.....

The Different forms of Maya.....

Srila Goura Kisorada Babaji and the Supersoul.....

General Instructions.....

Astakala Lila.....

Householder life and Goloka Vrndavana.....

In Touch with a Paid Scholar.....

The Devotee and the Hypocrit.....

The Enjoyment of Wealth.....

The Desire of Attaining Wealth.....

Gouranga! Gouranga! or Taka! Taka!.....

Results of One's Sinful Activities.....

The Attonement for Illicit Sex.....

The Offence of Imitation.....

Srila Goura Kisorā and Manindranath.....

Enjoying While Hiding.....

Offences unto the Spiritual Master.....

The Vision of a Lusty Person.....

The Pure Devotee's Attachment.....

Srila Bhaktisiddhanta's Prayer for Initiation.....

The Pride of the False Renuciate.....

Longing for Deceit.....

Undeterred Devotional Service.....

Love of God Versus Lust.....

The Real Beggar.....

The Duty of the Householder.....

Return Ticket.....

External Purity and Material Desire.....

Lord Caitanya's Birthplace.....

The Feast of the Paramahansa.....

How Can I Know a Vaisnava?.....

Imitating the Pure Devotee.....

Other Desires.....

Srila Goura Kisorā and Bhaktivinode Thakur.....

The Desire of the Devotee.....

The Blessings of Srila Goura Kisor.....

The Disappearance of Srila Goura Kisor.....

NAMO GAURA-KISORAYA SAKSAD-  
VAIRAGYA-MURTAYE

VIPRALAMBHA-RASAMBUDHE  
PADAMBUJAYA TE NAMAH

I offer my respectful obeisances unto Gaurakisora dasa  
Babaji Maharaja  
(the spiritual master of Bhaktisiddhanta Sarasvati), who  
is renunciation  
personified. He is always merged in a feeling of  
separation and intense  
love of Krsna.

" ALL GLORIES TO GURU AND GOURANGA "

# "SRI SRI GURU GOURANGA JAYATAH"

## Preface

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The following descriptions of the most highly renounced acarya (spiritual teacher), Om Visnupada Srila Gaurakisora dasa Babaji documents a significant part of the history of our Gaudiya Vaisnava disciplic succession. These wonderful, mind-attracting stories and instructions vividly illustrate that the problems we face in our march against maya (illusion) are not new manifestations of her manifold trickery, but are eternal displays. Moreover, a deeper insight into the relationships among our previous acaryas strengthens the faith of the inquisitive and intelligent disciple. And to those narrow-minded persons who entertain doubts about the teachings of the acaryas

in the last century,  
this work will present a challenge based on actual facts,  
quotes and historical  
records now at our disposal.

The following articles appeared in the Sajjana Tosani  
monthly magazine in the  
year 1917. The articles, entitled Anaran Prabhura katha  
or "The Instructions of  
My Spiritual Master" appeared in the nineteenth  
volume, numbers five and six.

The editors of the Caitanya Matha corrected these  
magazine articles by Srila  
Bhaktisiddhanta Sarasvati Thakura and compiled them  
into a small book. The  
headings of the stories were given by the editorial staff  
to depict their  
specific instructions. The original articles can be found  
in the Devananda  
Gaudiya Matha in Navadvip, West Bengal as well as in  
their branch in Mathura,  
Utar Pradesh.

The Real Spiritual Master and Disciple



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The articles by Bhaktisiddhanta Sarasvati Thakura describe the unearthly character of Srila Gaurakisora das Babaji Maharaja. The descriptions of spiritual leaders by historians and ordinary authors cannot compare to these unique presentations, which preserve the transcendental qualities of Srila Gaurakisora and simultaneously reveal the path by which the rare character of such an immortal personality can be followed.

Srila Bhaktisiddhanta Sarasvati Thakura brings to light how we pretentiously approach the spiritual master, feigning advancement, pregnant with arrogance, and intoxicated by desires for sense gratification. The neophyte devotee is always in a precarious situation. Due to a poor fund of knowledge and lack of faith, he has the tendency to imitate. By studying the instructions of Srila Gaurakisora one can learn how to escape the jaws of

false renunciation and offensive mockery. In other words, the present level of our spiritual advancement is made obvious upon hearing the highly renounced example of Srila Gaurakisora dasa Babaji.

Srila Bhaktisiddhanta Sarasvati Thakur describes himself before his meeting Srila Gaurakisora dasa Babaji: "I have been busy within this material world trying to bring sense gratification within the grasp of my hand. I have often thought that by obtaining the object of sense gratification, all my shortcomings will be fulfilled. I often attained different assets that were indeed very rare, but my own personal shortcomings were never mitigated. In this material world I have had the association of very high-class, aristocratic persons. However, seeing their various deficiencies, I could not offer them praise. The most merciful Supreme Lord, Sri Gourasundara, seeing me in such a

lamentable condition at such a time of diversity, gave permission to His two dearest devotees to grant their blessings to me. Because I was always intoxicated with a worldly false ego, wanting again and again self-aggrandizement, I deprived myself of my own real benefit. But because of the influence of my previous births' activities in devotional service, I came into the association of Srila Bhaktivinode Thakura, who was the form of my spiritual well wisher.

"My spiritual master would go and visit Srila Bhaktivinode Thakura and many times would reside with him. Srila Bhaktivinode, out of his compassion for other living entities, pointed out my spiritual master, Srila Gaurakisora dasa Babaji. Upon seeing my spiritual master, the extent of worldly false ego diminished. I know that all the other living entities who have taken the human form of life were also fallen and low like myself. But by

gradually observing  
the spiritual character of my master, I realized that only  
a Vaisnava could  
reside in this material world and be of exemplary  
character."

## The External and Internal Identity of Srila Gaurakisora

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Srila Gaurakisora dasa Babaji appeared almost one  
hundred years ago in the  
district of Pharidapura next to the place called  
Tepakhola in the village of  
Vagyana. In that village, which is situated on the shore  
of the Padma River, he  
was born as the son of a Vaisya named Vamsi das.  
During his boyhood his mother  
and father arranged his marriage and he remained in  
household life for almost  
twenty-nine years, working as a grain broker. After the  
death of his wife, he  
left his business and approached Srila Bhagavat dasa  
Babaji, requesting from  
him the traditional paramahamsa Vaisnava Babaji dress.

After accepting Babaji initiation from Srila Bhagavat dasa Babaji, who was a disciple of Srila Jagannatha dasa Babaji, Srila Gaurakisora travelled from village to village in Vrndavana, continually performing his worship to Lord Krsna for approximately thirty years. During this time he would sometimes travel to the holy places of pilgrimage in northern and western India. He associated with Sri Svarupa dasa Babaji in Jagannatha Puri, Srila Bhagavan dasa Babaji in Kalina, and Sri Caitanya dasa Babaji in Khulia. Srila Gaurakisora dasa Babaji became famous among the great devotees of Vrndavana and was given the appropriate name bhajananandi. Even though Srila Gaurakisora received such exalted honor, he never secretly endeavored for even a drop of material sense gratification. He was totally indifferent to material enjoyment. Self-satisfied and alone, he performed his pure, unalloyed devotional pastimes in a deep devotional mood.

In the year 1897, during the month of Phalguna (March), when the Yoga Pith (the exact birth-place of Sri Caitanya Mahaprabhu) in Sri Mayapura Dhama was revealed, Srila Gaurakisora came to Sri Navadvipa Dhama from Vrndavana. From this time until his disappearance, Srila Gaurakisora lived in different villages in the area of Sri Navadvipa Dhama, realizing them as nondifferent from Vrndavana. He begged dry foodstuffs from the householders of the holy dhama, sometimes offering the food in his hand to the Supreme Personality of Godhead. To cook, he would often collect dry wood from the paths and he would wash used earthen pots that people had discarded along the roadside near the River Ganga. To clothe himself, he would go to the shore of the Ganga and collect and wash discarded cloth that had been used to cover corpses in the burning ghats. In this way, always remaining independent from the support of

others, he fulfilled his practical necessities by using items that had no value for anyone.

Srila Bhaktivinode Thakura would often cite the behavior of Srila Gaurakisora dasa Babaji to explain the meaning of nirapeksa, "indifference." He often discussed the unequaled renunciation, pure devotion, and attachment to Krsna that Babaji Maharaja displayed. Babaji Maharaja frequently visited Svananda Kunja, a place within Godrumadvipa (one of the nine islands of Navadvipa), where Bhaktivinode Thakura spent his last days in retirement. Srila Gaurakisora would come to hear Srila Bhaktivinode Thakura discourse on Srimad Bhagavatam and other topics concerning the intimate conclusions of devotional service. Babaji Maharaja would display fervent enthusiasm upon hearing these discourses.

His only possessions were the Tulasi mala he wore around his neck and the set

of Tulasi mala he kept in his hand for counting. He also kept a few books, such as Narottama dasa Thakura's works, Prarthana and Prema Bhakti Chandrika.

Sometimes Gaurakisora dasa Babaji would wear no Tulasi mala around his neck and he would hold a torn knotted cloth in his hand for chanting his rounds.

Sometimes, he would wear his kopin open and sometimes, he would wear no kopin at all. Sometimes Srila Gaurakisora would utter harsh sounds of disgust for no apparent reason.

Even though Gaurakisora dasa Babaji was not learned in Sanskrit grammatical rules, still the purport and conclusions of all scriptures were luminous in his heart and character. No one could ever find an opportunity to serve him because he refused to accept any kind of service from anyone. Whenever anyone saw his unearthly state of renunciation, they could only remember the topics of Srila Raghunatha das Goswami. Every kind of opulence, such



as omniscience, was always waiting with folded hands to serve him. He was able to reveal the deceitful nature lying within the heart of any pretender. Even if someone was not residing in his vicinity, Babaji Maharaja could elaborately and scrutinizingly reveal that person's cheating nature, because he was in contact with the Supersoul in the heart. This opulence was not, however, Srila Gaurakisora dasa Babaji's principal virtue. He exhibited the highest standard of devotion to the Supreme Lord, Sri Krsna, and because of his exemplary character, he was renowned as the embodiment of the deepest degree of separation from Lord Sri Krsna. His pure devotion distinguished him from all other Vaisnavas and eternally spread the luster of his lotus feet.

The Vaisnava Imposter

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Many people--young, old, learned, foolish, proud, and reasonable--came into contact with Srila Gaurakisora without realizing his real identity. The devotees of Lord Krsna have this mystic opulence. Coming to consult with Srila Gaurakisora about their insignificant desires, many persons would get suggestions that were usually a cause of disappointment. Innumerable persons accepted the babaji dress, acting as devotees of the Lord. Far from being sadhus (saintly persons), they were actually imposters. Srila Gaurakisora dasa Babaji never accepted such a way of life. The sincerity in his activities was self-evident. His loving attitude was such that even when he obtained an opulent offering, his renunciation predominated.

Srila Gaurakisora dasa Babaji never displayed any distaste for persons opposed to him. Nor did he ever manifest special affection for those very dear to him. He would often say, "In this material world I am all

alone in my service to  
Lord Krsna. Everyone is worshipable by me." Many  
materialistic, foolish persons  
masquerading as devotees would surround him. They  
would consider themselves as  
objects of his affection; mean while, their minds were  
engaged in so many  
worldly sense objects. Srila Gaurakisora never showed  
any intention of driving  
them away or of compromising with them.

In Svananda Kunja  
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In 1898, soon after Svananda Sukhada Kunja was built in  
Godrumadvipa, Navadvipa  
Dhama, Srila Bhaktisiddhanta Sarasvati first met his  
spiritual master, Srila  
Gaurakisora. On that day, the embodiment of the  
highest boon in the succession  
of the Rupanuga Sampradaya, Om Paramahamsa Srila  
Gaurakisora dasa Babaji, in  
deep humility, following the direct instruction of Sri  
Varsabhanavi devi

(Radharani) and singing in a plaintive voice, arrived in Svananda Kunja. The transcendental crest jewel of the highest renounced order, avadhuta, was wearing a cap made of tiger skin and carrying a basket of various items and materials for executing his service. He offered Srila Bhaktisiddhanta four or five pieces of rope for chanting rounds, a stamp for tilaka with the initials Hare Krsna, the tiger skin cap, and paraphernalia for worship. Srila Gaurakisora had received the basket and cap from his spiritual master, Srila Bhagavat dasa Babaji. In January, 1900, Srila Gaurakisora initiated Srila Bhaktisiddhanta Sarasvati.

The great devotee, Srila Gaurakisora dasa Babaji, frequently came to Svananda Kunja to hear Srila Bhaktivinode Thakura's explanations of the Srimad Bhagavatam. He would usually arrive at about three o'clock in the afternoon and leave around five o'clock. On several occasions, he

would spend the night in a corner of Svananda Kunja in a small hut. At times he would stay at a place called Amalajoda next to Svananda Kunja in the district of Parddhamana. At other times he would stay at Pradyumna Kunja at the residence of Sri Ksetranath Bhaktinidhi and Sri Vipina Bihari. He would collect dry wood and old, discarded clay containers and would place these on the verandas there. Another devotee, Cattopadhyaya Bhakti Bhrnga would also regularly come to Navadvipa Dhama to hear Bhaktivinode Thakura's lectures. Occasionally Srila Gaurakisora would accept prasada from Svananda Kunja and then again he would fast and under no circumstances accept prasada. In this way he would either fast, accept prasadam, or cook for himself. At times Babaji Maharaja would act as if afflicted by a disease called siroroga, or insanity and blindness. Srila Bhaktivinode Thakuta arranged a proper diet for him, but to the Thakura's

dismay Babaji Maharaja continued enacting his intense renunciation. He never paid any attention to the diet Srila Bhaktivinode Thakura arranged. He enacted this pastime to such a degree that eventually he almost lost sight in both eyes.

In 1908 Srila Gaurakisora lost his external vision completely. The following year he stopped all traveling and began to reside in Navadvipa. He built a kuthir for performing bhajan at Pradyumna Kunja, which was previously owned by the deceased Saraccandra Vasu of South Calcutta. There he would chant japa and perform his worship of Lord Krsna. Now and then, having lost external bodily consciousness, Srila Gaura Kisora would act as if he could not recognize whether he was dressed or not. In that condition he would often go to swim in the Sarasvati River with all his cloth open. Afterwards, he would enter into his small bhajan kuthir and in a deep voice he would

begin calling the gopis of Vrndavana.

## The Material Universe

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During the time Gaurakisora dasa Babaji was acting as if he was losing his eyesight, Srila Bhaktisiddhanta Sarasvati requested him to go to Calcutta for proper treatment. Bhaktivinode Thakura also requested him many times to go there, but Srila Gaurakisora would say, "I will never go to the material universe, Calcutta." Srila Bhaktivinode Thakura told Babaji Maharaja that his servant, Srila Bhaktisiddhanta Sarasvati, would be in Calcutta and so Srila Gaurakisora would not have to undergo any inconvenience. "I will never accept his service," replied Srila Gaurakisora. "I will drown myself first in the Sarasvati River. If I drown myself in the Sarasvati River, then perhaps I can

take birth as a ghost." Then Srila Gaurakisora left very quickly, proceeding toward the Sarasvati River, which flowed in front of Svananda Kunja. Srila Bhaktisiddhanta Sarasvati, running behind him, humbly requested again and again that he come back. From that day, Srila Babaji Maharaja was seen nor heard for about forty-five days. Then, suddenly, after forty-five days, he arrived at Svananda Kunja and declared, "By killing myself I will not obtain Sri Krsna. Nevertheless, I cannot tolerate anyone serving me directly." Although requested hundreds of times to take medicine, Srila Gaurakisora never consented. He always followed Ekadasi without accepting water. On days other than Ekadasi he would eat dried, cracked rice and dried pepper that had been soaked in Ganges water. His renunciation was not false, but was that which gave pleasure to the Supreme Personality of Godhead, Sri Krsna.



## Sri Mayapura Dhama

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From 1907 to 1908. Srila Bhaktisiddhanta lived in Mayapur at the Yoga Pith.

Here the Adhoksaja Visnu Deity, found during the digging of the Caitanya Matha, later manifested. Before the construction of the temple the place was called Kanatala. Srila Gaurakisora spent much of his time there. At this time, Babaji Maharaja gave instructions to Bhaktisiddhanta about the mystery of the disciple's service to his guru and the example of proper behavior for Vaisnavas. Once, although completely blind, Babaji Maharaja arrived alone in Sri Dhama Mayapura at the Yoga Pith, at two o'clock in the morning. Later in the morning, Srila Bhaktisiddhanta Sarasvati, amazed to see Srila Gaurakisora, inquired, "When did you arrive?" "I arrived at about two in the morning," replied Babaji Maharaja. Completely astonished, Bhaktisiddhanta Sarasvati then

asked, "What is it that brought you here last night, and how was it possible to acquire light to see the path?"

"One person showed me the proper way," answered Srila Gaurakisora. Srila Bhaktisiddhanta Sarasvati replied, "We can see by our external vision, but you cannot see. Who would bring you such a long distance by hand? And then, upon arriving here, who would suddenly leave in the middle of the night? How is it that you were able to come? It must have been Sri Krsna who personally brought you here." Hearing this supposition by Bhaktisiddhanta Sarasvati, Srila Babaji Maharaja began to laugh slightly. The fact was that in those days one could not walk from Kulia to Mayapura because there were no footpaths and no boat landings. Srila Bhaktisiddhanta Sarasvati again inquired, "Who brought you accross the river?" Again Srila Gaurakisora laughingly answered, "One person took me accross the river." His disciple could then

understand that this person  
was none other than Vrajanandana, Sri Krsna.

## The Real and Pretender Bhajananandi

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Once, while Srila Gaurakisora was residing in the dharmasala in Kulia, Srila Bhaktisiddhanta Sarasvati asked him many questions about the residents of Vrndavana and the various devotees who were performing solitary worship there. Srila Bhaktisiddhanta especially asked about the bhajananandis, who were reputed to be perfect, realized souls. Srila Gaurakisora laughed again and again upon hearing this question, finally stating, "They are all imposters."

One babaji residing at Kusuma Sarovara was renowned as a great bhajananandi. He had a few disciples who were also reputed to be perfectly realized persons. But Srila Gaura Kisora did not even slightly agree to the

authenticity of their  
worship. After some time, these "great souls" were  
afflicted with leprosy of  
the throat and left their bodies after extreme suffering.  
They had resided in  
the Holy Dhama with their intelligence bent on sense  
gratification and thus  
they would behave offensively toward Srila Gaura  
Kisora.

## Deception and Actual Residence in the Holy Dhama

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One day a young devotee, very anxiously desiring to  
serve and reside in the  
Holy Dhama of Navadvipa, came and revealed his  
intentions to Srila Gaurakisora.  
The young man had made arrangements to remain in the  
Holy Dhama and as a doctor  
treat sick persons. He planned to beg from the residents  
of the Dhama and sell  
his medicine on the side. Then, with the profits he could  
maintain himself and  
give free medical treatment to sick patients. He

considered that in this way he could perform his bhajan and at the same time perform the highest welfare activity. To confirm his plans he came to get the advice of Srila Gaurakisora.

When he arrived and presented his proposal, he quoted the following verses from Caitanya Caritamrta (Adi Lila 10:50-51):

pratigraha nahi kare, na laya kara dhana atma-vrtti kari  
kare kutumbe bharana

cikitsa karena yare hoiya sadaya deha-roga bhava-roga,  
dui tara ksaya

"Srila Murari Gupta never accepted charity from his friends, nor did he accept money from anyone. He practiced being a physician and maintained his family with his earnings. As Murari Gupta treated his patients, by his mercy, both their bodily and spiritual diseases ceased."

Srila Gaurakisora could understand the restlessness of the doctor and his

pretensions of wanting to live in the Holy Dhama for his so-called devotional service. Srila Gaurakisora made this evident when he explained, "Murari Gupta is an eternal associate of Lord Caitanya and is always residing in the Holy Dhama. He never suggested any intentions of residing in the Supreme Lord's Holy Dhama by supporting himself through unjust means to enjoy sense gratification. He never, at the expense of any temple, supported his family, nor was he ever solely interested in earning money to maintain a full stomach. He would never accept charity from his friends or any other persons. He was the direct form of the storehouse of love of Godhead. By his mercy, persons would obtain the mercy of Lord Caitanya Mahaprabhu. Whomever he would treat would become completely free from disease and obtain loving affection unto the Supreme Lord. If one does not follow the example of his character, one must suffer the distressed-filled results of his past misdeeds, because of

one's false pretensions of seemingly performing devotional service while actually supporting sense gratification. You are a patient yourself of this material world. How will you properly treat others? You must incessantly and seriously pray for the mercy of Srila Murari Gupta. Then you will be able to understand what is actual benefit. Sri Caitanya Mahaprabhu instructed that one must have no false pretensions in his intelligence when chanting Hare Krsna. Those who have such intentions are considered less intelligent. You should give up your bad intelligence and begin the process of chanting the glories of the Supreme Lord. If anyone performs devotional service with your false intentions, then one's devotion becomes a product of lust and everything is lost. The administering of free medical treatment for the purpose of self-prestige and the desire to reside in the Holy Dhama have no point of unity. A person

desirous of the fruits of his activities can never live in the Holy Dhama."

Hearing the instructions of Babaji Maharaja, the doctor inquired, "Therefore, what should I do?" Srila Gaurakisora replied, "If you actually want the result of residing in the Holy Dhama, then you should first give up all relationships with the idea you are entertaining. Abandon this misconception of benefitting materialistic persons by distributing free medical treatment. Those who are resolute in performing worship unto the Supreme Lord, Hari, will never discharge any activities unfavorable to the Supreme Lord, and they will only perform favorable activities. Other than this, all activities performed will be the cause of deep conditioning. If you want to support yourself in the way you have planned, then you should return to your own residence outside the Holy Dhama, but do not live within the Supreme Abode of the Absolute Truth, Sri



Krsna, and deceptively maintain your livelihood."

## The New Babaji

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A new practitioner who had taken the dress of babaji would offer to come and converse with Srila Gaurakisora. Once he decided he would become a resident of the Holy Dhama. In Kulia he approached the estate of a landowner (who was at that time a queen) to purchase three-quarters of an acre of land. Upon hearing this, Srila Gaurakisora commented, "The Supreme Abode of the Lord is transcendental. How is it that this queen has become a landowner of the Holy Dhama? How is it that this person is entitled to sell that new Baba a portion of the land of the Holy Dhama? Even all the jewels found within the universe are not valuable enough to buy even one spec of dust of the Holy Dhama. Therefore, how can any landowner amass enough wealth

to become the owner of a plot of the transcendental abode of Sri Navadvipa Dhama? Has this new Baba, for the exchange of the practice of devotional service, become entitled to a portion of land in Navadvipa Dhama? Anyone who has such materially tinged intelligence is very offensive and far away from actually residing within the Holy Dhama. Those persons whose attitude is tinged with such material intelligence, thinking the Holy Dhama is of material nature, are considered by the devotees of the Supreme Lord to be sahajiyas or cheap imposters."

## Deception and Devotional Service

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One day a resident of Bangladesh who was a very wealthy landlord, a scholar, a brahmana, and a famous great devotee of the Lord came along with his friend to see Srila Gaurakisora. The landowner was so deeply

absorbed in devotional ecstasies that his friend had to assist him by holding his hand when he walked. His friend would hold the shoulder of the wealthy landowner because his body was trembling so much. When the two arrived before Srila Gaurakisora, two other persons present immediately recognized the wealthy landowner and received him as an advanced devotee of the Lord. They very carefully offered their obeisances to him and arranged a seating place, praying to him to please be seated. At that time Srila Gaurakisora, enacting his pastime of a blind person, said, "Who has come?" The friend of the landowner introduced his companion by glorifying the landowner's erudition, devotion, and detachment from material sense gratification although he possessed unlimited wealth. He then described how, just one fortnight before, a thief had come and stolen forty-five thousand Rupees from the landowner's house. Although suffering such a setback, the

landowner, knowing devotion to be the main attachment, had come to obtain Srila Gaurakisora's transcendental darsan. The friend added, "I am his friend. He has left all material sense gratification and keeps only my association. You will be able to realize his greatness by conversing with him. He once asked me a question about a confidential exchange between Sri Caitanya Mahaprabhu and Sri Ramananda Raya from the Caitanya Caritamrta. I told him that only Gaurakisora dasa Babaji could properly answer his question and certainly no one else. We have already been to see many learned persons in this area and yet we cannot come to an agreement about the meaning of this conversation. We think that only you are able to explain it properly."

After the friend of the great devotee completed his introduction, Srila Gaurakisora replied, "I will tell you a process by which you can understand the conclusion of this conversation. But before trying to

understand these confidential topics between Lord Caitanya and Ramananda Raya, you should renounce the association of this other rascal imposter and take shelter of a pure devotee of the Lord. You should hear the Caitanya Caritamrta one hundred times in the association of real devotees of the Lord. In this way, being absorbed in devotional ecstasy, you will be able to realize the purport of these conversations. At the present moment all the devotees here want to perform congregational chanting of the Holy Name of the Lord. We don't have time to discuss any other topics." Then Srila Gaurakisora very loudly requested everyone to perform Hari Nama Sankirtana. Everyone then began to congregationally chant the Lord's Holy Name. After hearing the statement by Srila Gaurakisora, the proud landowner and his friend immediately left that place. Later in the evening, when almost everyone had left, some persons told

Srila Gaurakisora, "That very learned landowner was absorbed in devotional ecstasy. We could not see any manifestation of material consciousness in him.

He was devoid of any worldly consciousness." Another person sitting nearby, who had always heard that Srila Gaurakisora was very open with everyone, said,

"That person was so immersed in various loving devotional ecstasies that he could not even walk by his own efforts. How is it that you can say he was not on the highest level of bhava bhakti?"

Gaurakisora dasa Babaji then replied, "After speaking with him a few moments, I could understand that he had no good intentions in his performance of devotional service. One cannot measure the amount of devotion a person possesses by the approval of the general people. If a person is not serious in his devotional practice, then even if he has the symptoms of renunciation, detachment, and many ecstasies, still he should not be

considered to have real renunciation or detachment. As soon as a difficult test comes, then that false renunciation will cease. Detachment searches out the shelter of those who are actually fixed in their intentions for devotional service. In our practical devotional service, we should never show anyone our devotional ecstasies. One should perform devotional service in such a way that his deep attachment to the Lord will increase within his heart. Even if one displays hundreds and hundreds of exhibitions of external attachment, he will not be blessed by the Lord if he does not develop an internal loving attachment. If there is actually a deep loving attitude, then Krsna Himself will approach and overtake the advanced devotee. Whoever is not enticed by the fragrance of unflinching devotional service and whose heart is filled with material desires will wear different types of external bodily dress. Krsna is proportionately aloof or available to

the degree of one's surrender. If one is deeply immersed in devotional attachment to Lord Hari, then even while suffering distressing diseases or other material miseries, still he will remain absorbed in transcendental loving service to the Lord. If you can fast and chant Hare Krsna both day and night, and when you can always cry out in desire for the service of Vrsabhanu Radharani, without displaying this to others, then Sri Krsna, who is very dear to Srimati Radharani, will call out for you to take his shelter."

## The Grains of the Materialist

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A lawyer came to visit Srila Gaurakisora. He was living in the nearby vicinity and had contracted a certain Goswami on a monthly basis to arrange for his food. When the lawyer, Bhattacharya, approached Srila Gaurakisora, he was asked,



"What arrangements do you have for your foodstuffs?" The lawyer replied, "I have arranged to receive my foodstuffs in the house of certain Vaisnavas and brahmanas." Srila Gaurakisora answered, "Give up eating their cooked rice. You should cook yourself and accept that. Those persons from whom you are accepting food grains eat meat and maintain their service to Lord Caitanya by various deceptive ways. Their activity is most offensive because they are in knowledge of what they are doing. Those persons who have no fear of offenses that they may perform to the Supreme Lord should never be spoken to. Otherwise, one's devotional service will be destroyed."

After sometime the lawyer brought several sweets and offered them to Srila Gaurakisora. He especially prayed to Srila Gaurakisora to accept his sweet offering. Srila Gaurakisora then told him, "Never accept sweetmeats." Then Bhattacharya replied, "There is nothing higher than

accepting food that the Lord has directly accepted." Babaji Maharaja said, "Whoever eats fish is like a prostitute. If someone has perverted desires and offers foodstuffs unto Lord Caitanya, those preparations can never be accepted as the prasada of the Supreme Lord because the Lord does not partake of them. Whoever is not actually a sincere devotee of the Lord cannot understand what a nondevotee is. Even if one offers foodstuffs to the Supreme Lord, if one has perverted intentions then the offering is never accepted. If one offers the covering of the banana flowers because he himself likes its taste, the offering is not accepted by the Supreme Lord. Offering foodstuffs to the Supreme Lord that have been contaminated by one's lusty desires should be considered a great offense. If preparations favored by the great devotees of the Lord are offered, then the offering is considered proper. Krsna tastes foodstuffs that have been tasted by

the lips of His pure devotees. If one accepts the grains of a sinful person, then his mind becomes impure. One should think, 'My worship to the Lord has not fructified yet--how can I obtain the service of a pure devotee of the Lord?' In this way, with heart full of grief, if one takes banana peels and the discarded skin of an eggplant and boils them without salt, this attitude of full surrender will cause those foodstuffs to become mahaprasada. 'My worship to the Lord has not yet come about.' one should think. 'The pure devotee of the Lord accepts nice foodstuffs, but my doing so would only impede my devotion. What will happen to me if I continue eating nicely and wearing nice clothes?'

The Love of Srila Gaura Kisorā for Sri Mayapura  
Dhama

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Within the pure character of Srila Gaurakisora one can

see his unmatching incompatibility towards anything opposing the real conclusions of bhakti. If one does not follow the example of the followers of Srila Gaurakisora, who are fully blessed by him and who always engage in glorifying the Lord, then one will not be able to understand Srila Gaurakisora's spiritual nature, which is above all mundane thought. Furthermore, to grasp his instructions and example will not be possible. To some persons who came to him hundreds of times he would give no blessing, whereas to others he would bestow his mercy at random.

One day a householder devotee went to obtain the association of Srila Gaurakisora. Babaji Maharaja was seated in a chair made of grass just within the door of his kuthir. When the grhastha devotee approached him, Srila Gaurakisora very nonchalantly closed the door. From outside the kuthir the devotee informed Srila Gaurakisora that he wanted to

see him. Srila Babaji Maharaja replied, "If you want to have my darsan then you must give me two rupees." A servant who resided nearby collected the money from the grhastha and indicated to Srila Gaurakisora that the visitor had given the two rupees.

Babaji Maharaja then opened the door fo the kuthir and said, "Please have a look." The grhastha remained some distance from the kuthir and offered obeisances. But by his own sweet voice, Srila Gaurakisora allured him closer, took his hands within his hands and said, "You have come upon the place where my Supreme Master, Sri Krsna Caitanya Mahaprabhu has appeared. Sri Caitanya Mahaprabhu has sent you here so therefore I have a few topics to discuss. Sri Caitanya will certainly listen to this. You should take shelter of Krsna by always chanting the name of Krsna, then in your life there will be no more obstructions."

Whenever Srila Gaurakisora would see the residents of the Holy Dhama, he would always very affectionately say, "The residents of the Holy Dhama." Even if someone tried to offer great wealth, he would be indifferent. But then again it would be seen that he would request different persons to help him in his service to the Lord's devotees. He never accepted anything for himself, but only received things for the devotees of the Lord.

## Displaying Ecstatic Symptoms

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Another day Srila Gaurakisora was sitting in his bhajana kuthir in Sri Navadvipa Dhama, chanting Hare Krsna very loudly. Other persons who had assembled there were also chanting. At this time, one person came and began to display different emotional symptoms, such as crying. Some devotees began to think that that person had attained the highest stage of

devotional ecstasy by chanting the glories of the Lord. Srila Gaurakisora immediately requested that person to leave. Some of the persons assembled there became disturbed at seeing this and also left. Srila Gaurakisora then said, "One who has actually attained love of Godhead will never display the symptoms, but will always keep them hidden from the general people, just as a chaste wife becomes very embarrassed when she has to show any part of her body and thus keeps her body very thoroughly covered. In the same way, when one has real devotion unto the Supreme Lord and becomes elevated to love of Godhead, he always feels embarrassed to exhibit the symptoms of ecstasy and thus always keeps such symptoms unmanifest."

The Disturbing Explanation of the Devotee

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Srila Gaurakisora would always give beneficial instructions to all living entities who were faithful. One day a person coming to Srila Gaurakisora to hear topics of the Supreme Lord heard him speaking harshly. This person therefore decided never to come near Srila Gaurakisora anymore. After some time, that same person suddenly went to see Srila Gaurakisora again. He was stricken with a distressed and troubled mind. Babaji Maharaja, realizing this, told him, "Oh, you have left the association of the devotees, where topics of the Supreme Lord are discussed, and now you are living in a solitary place, carrying on your own worship. When one hears the topics of the Supreme Lord in the proper association of the devotees of the Lord, then one can become free from maya's net of illusion. But if one performs worship of the Lord in a solitary place, not in association of devotees, then one becomes caught by the illusory energy. Consequently, instead of topics about



the Supreme Lord  
possessing the heart, materialistic subject matters will  
occupy it."

The person explained to Srila Gaurakisora, "I thought it  
better to reside in a  
solitary place and perform my own individual worship  
then to become disturbed  
at heart by hearing another holy person's sharp words."  
Srila Gaurakisora  
replied, "Please notice that those devotees who speak  
sharp words to drive away  
the witch of illusory energy are actually the only real  
devotees and the  
friends of the living entities. The conditioned living  
entity hears the  
distressful quarrels of his wife and close relations until  
death, yet he never  
desires to leave their association. To the contrary, he  
absorbs himself in ways  
to please them by his service. But when a devotee of the  
Lord who is always  
desirous of the living entity's ultimate welfare speaks  
just one instruction to  
drive away Maya, then the conditioned entity

immediately makes plans to leave that person for his entire life. If you actually want to perform proper devotional service, then you must accept the harsh language as the medicine by which Maya can be given up. Then one can obtain the necessary spiritual advancement and accept the chanting of the Holy Name."

## The Householder Vow

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One newly married devotee and his wife once came to pray for the mercy of Srila Gaurakisora dasa Babaji. Srila Babaji Maharaja said to the husband, "If you actually want to perform devotional service then you must live separately from your wife and thus, not depending on one another, chant the glories of the Lord." After hearing the instructions the newly-wed man did as he was instructed. A few days past, and the devotee came again

to Srila Gaurakisora,  
who asked, "Are you and your wife taking your  
foodstuffs together or  
separately?" The husband told him, "We are living  
separately and carrying on  
our worship as you instructed, but we take our  
foodstuffs together." Srila  
Gaurakisora then asked him, "What foodstuffs did you  
have today?" And the newly  
wed answered, "We had very nice vegetables, the best  
dahl, and fried eggplant."  
Babaji Maharaja explained, "If you only give up the  
external connection with  
your wife, that is not enough, because you are  
associating with her from  
within. You have not been able to give up the finest  
foodstuffs prepared by  
your wife, so how will you be able to perform worship of  
the Lord? Your wife is  
communicating with you through the medium of what  
she has prepared. Shame,  
shame. Even though you are acting as if you are chanting  
the Lord's Holy Name,  
still you are desiring the stems of the finest vegetables.  
Do you think that

after a person suffers a loss of one lac of rupees, he will be satisfied accepting only a handful of rice? Although he may gradually become accustomed to accepting the rice as a daily practice, still he will always think about the money he lost. And even if you give this person the nicest foodstuffs, because he is always in anxiety about what he has lost, he will not forget his desire. So you have lost that which is invaluable--your devotional service to the Supreme Lord. Thus how can you become absorbed in eating such nice foodstuffs? As for you wife, externally you are disassociated from her, yet you are maintaining attachment from within."

## Renunciation for Krsna's Pleasure and False Renunciation

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A grhastha present during Srila Gaurakisora's conversation with the newly-wed

husband asked Babaji Maharaja, "We see that there are many Vaisnavas living together with their wives who perform service unto the Supreme Lord. Will there be any benefit for these devotees?" Srila Gaurakisora replied, "The living entity is the eternal servant of the Supreme Lord, but in the conditioned state one cannot recognize this; one can only recognize the form of his wife and offspring. If this is the case, then these persons' realizations are in connection only with the material world. If one does not have eyes to see through the medium of devotional service, one can never realize his real identity as eternal servant of Lord Krsna. The inclination to enjoy materialistically is always present when one associates with his sons and wife. At the present time, the living entities do not heat the topics of the Supreme Lord, or take the association of the Lord's devotees. If one does not attain the spiritual energy given by the chanting of the Holy

Name of the Lord, then  
one will become attracted by his wife and offspring.

"Then again, some persons, like false renounced monkeys, act as if they are not attached to their wives and offspring. Those who are renounced like the monkey are only displaying a type of play. An actual Vaisnava will never enjoy sense gratification in any way whatsoever with his wife. He will always be in contact with the instructions of the Lord and the bonafide guru. Those actually desirous of performing devotional service but who are unable because of excessive attachment to wife and son should also come and hear from the great devotees, chant Hare Krsna, and perform congregational chanting. In this way, they can also become, after a very short time, unattached to family. They will gradually realize that if one completely surrenders to the Supreme Lord, then one will attain all auspiciousness. As long as one is in bodily consciousness,

one cannot obtain the mercy of Lord Krsna. The extension of bodily consciousness is seen in the affection displayed for one's wife and offspring. Someone who leaves the association of his wife because of being thoroughly distressed in mind and who seeks happiness for his own mind and body is not actually a real renunciate. Renunciation has a required distinction of connection to the service of the Lord. A real renunciate accepts whatever is favorable for the Lord's satisfaction and rejects whatever is unfavorable."

That is the Highest Happiness

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Once a person saw a devotee of Srila Gaurakisora begging in the hot summer sun at noon, during the month of Caitra. Approaching Srila Gaurakisora, that person asked him, "Why is your servant begging in the hot sun? Everyone begs in the

morning and they return to their residence." Srila Gaurakisorā told him.

"Srila Bhaktivinode instructs his followers:

tomara sevaya duhkha haya yato se o ta' parama sukha  
seva-sukha-duhkha parama  
sampada, nasaye avidyadub kha

'Whatever amount of distress comes about in devotional service, that is all the reason for your happiness.'

Srila Gaurakisorā gave this instruction to those who desiring their real benefit, always take shelter of the Supreme Master, Sri Kṛṣṇa, and the devotees of the Lord. One must tolerate the distress that comes in one's practice of devotional service. In this way, the dualistic suffering appearing in the form of happiness and distress will diminish. Whoever comes to serve the Lord to achieve a comfortable situation never becomes free from the hand of ignorance. Rather, he becomes engaged with different types of



impediments in the Lord's service.

## The Different Forms of Maya

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Once during the rainy season, Srila Gaurakisora was sitting on a seat on the balcony of a dharmashalla where he resided. Prasada--rice with a dab of banana flower vegetable on top--was given to him. While he was honoring the prasad, a poisonous snake came up on the veranda and nearing the plate, took note of its aroma and then slid back onto the ground. Seeing the snake, an old woman come running, yelling, "A snake has bitten Babaji Maharaja!" Srila Gaurakisora, who was blind, beat his hand upon the ground, and the snake quickly left. He then asked, "Where is the snake? Where is the snake?" The woman exclaimed, "Babaji Maharaja, have you gone mad? That snake could have bitten you. He passed just

next to your right hand. If your hand had been extended a little more to the side then you would have been bitten. We are not going to let you stay here anymore." Babaji Maharaja responded, "Please don't stand here any longer. You are inconveniencing yourself by standing so long." But the woman refused to go, saying, "As long as you do not go into your room, I will remain here." Srila Gaurakisora said, "I am going to accept prasada now. First, I will take prasada, then I will go to my room." Still the old woman continued to admonish him. "That prasada you are going to take might have been touched by the lips of the snake" she said. "You cannot accept it because if it is poisonous, you will die." Then Srila Gaurakisora remarked, "I only accept prasada that has been offered to the Deity or prasada that has been obtained by begging, and not otherwise." Turning to a nearby servant, the old woman instructed, "Will you please go and arrange more rice for Babaji Maharaja."

But Srila Gaura Kisorā told her, "My dear mother, if you do not leave now, I will not listen to anything else that you say." Feeling discarded, the woman left. After some time, Srila Babaji Maharaja asked a nearby person, "Has she left yet?" When he knew that she had left, he told the servant, "Did you see that, how Maya is acting? Just see how Maya, the illusory energy, tries to gradually enter, using her different deceptive ways. Maya takes on different forms and she knows many different ways to trick the living entity. She never lets the living entity serve the Supreme Lord." Then Srila Gaurakisora began to sing the following song:

gora panhu ha bhajiya moinu premaratana shana he laya  
harainu

adhane yatana kori' dhana teyaginu apana karama dose  
apani dubinu

sat sanga chadi koinu asate vilasa te-karane lagilo ye  
karmabandha-phanasa

visama visaya-visa satata khainu gaura kirtanarase  
magana na hainu

keno va achaye prana ki sukha lagiya narottamera dasa  
keno na gelo mariya

Translation

"Not having worshiped the lotus feet of Lord Gauranga,  
I have met only death. I  
have lost the jewel of love of Godhead due to my own  
negligence. I have only  
given attention to that which is not real wealth and  
abandoned that which has  
actual value. I have stuck within the material world by  
the reactions of my own  
karma. Having left real association, I am performing  
materialistic activities.  
I have thus become conditioned by the grasp of past  
karma. I have eaten the  
poison of material sense gratification over and over  
again. For this reason I

have not become absorbed in the nectar of the congregational chanting of Lord Hari. Why do I remain alive? What is my happiness? Why hasn't Narottama dasa given up his life?"

The stanzas above were composed by Srila Raghunatha dasa Goswami. This song was sung by Srila Gaurakisora dasa Babaji when he entered into Sri Svananda Kunja in Godrumadvip, where he met his only disciple, Srila Bhaktisiddhanta Sarasvati Thakura. It appears above as it was discovered later by his disciples in Bhaktisiddhanta Sarasvati Thakura's own handwriting.

Srila Gaurakisora and the Supersoul

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One night at about ten o'clock, Srila Gaurakisora suddenly woke up, shouting, "Did you see that? Did you see that? One person who delivers lectures has gone to the district of Pavana and had illicit sex with a widow

there. Shame! Shame!

These different kinds of low persons have brought about scandals in the name of

religion." Srila Babaji Maharaja spoke as if he were directly speaking to the

person and witnessing his mischievous activities.

Revealing more, Srila

Gaurakisora said, "Caitanya Mahaprabhu has made me realize the truth about this

so-called scholar, who travels from place to place establishing himself as very

learned. In the name of Srimad Bhagavatam class he collects money to support

himself. The ordinary people do not know his real nature. He always keeps one

widow with him. When anyone asks him if she is his wife, he says yes. The money

the scholar earns is used to purchase bracelets, oils, and so forth for her. Is

there anyone more of an offender and a hypocrite than this person?"

General Instructions

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One day Srila Gaurakisora wrapped his body and two feet with a cloth. Sitting covered like this he said, "Many persons, after being informed by others, come here to collect the dust from my feet. I tell them I am not a Vaisnava. If you go to the vicinity where there are Vaisnavas with their feet pretentiously decorated and extended to be touched, then you can get unlimited dust."

During this time, a person named Bhattacharya came from Vrndavana with his female companion to see Srila Gaurakisora. Approaching Babaji Maharaja, he said, "You are my spiritual master. Please be merciful unto me." Srila Gaurakisora replied, "I have no rasagullas, sandesh, luci, puris, money, sweet rice, or sweet words. How can I bless you? Those spiritual masters who can feed their disciples many sweets are praised as the most advanced. Nowadays these people are entitled to become spiritual masters. At

present, learned persons define the word anakula (favorable) as receiving wealth, a beautiful wife, and sweet words." Bhattacharya then remarked, "Our minds are possessed with different kinds of misconceptions. So whatever you instruct, that we will do! Srila Gaurakisora replied, "I can see what is most favorable for you. You should eat rice that has been soaked in water and sit on a grass seat. You should eat food that not even a dog would accept. You should wear clothes that even a thief would hate to wear. You must remain in the association of devotees and always chant the Holy Name of the Lord. By imitating the activities of one who is very renounced, one resembles a monkey. Monkeys sit in one place and remain quiet. But when they get the opportunity, they take something. As long as one acts in this same way, as a monkey, then his devotional service will never become fixed."



## Astakala Lila

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A person known as a goswami approached Srila Gaurakisora to learn the most intimate pastimes of the Lord called Astakala Lila so that he could systematically worship the Lord at given periods during the day. The first time he came, Srila Gaurakisora told him, "Right now I do not have any leisure time. When I find the opportunity I will explain it to you." As many times as the so-called goswami would come, he would receive the same answer. Finally, the goswami became disturbed and stopped coming. Srila Gaurakisora said to himself, "Any person who becomes distressed about losing a useless coin cannot possibly learn the most intimate pastimes of the Lord. Just by reading a book, realization is not possible. One can theoretically understand, but where will one's spiritual body come from? Revealing the Lord's

pastimes in ordinary books  
has caused turmoil in the material world. Everyone is  
building a high wooden  
platform, two stories high. Then, after climbing to the  
top of that platform,  
they simply pass stool. So many different persons come  
to see me, but they are  
all deceptive. Before one can learn about the most  
intimate pastimes of the  
Lord, one must give up all bad association and in the  
association of devotees  
continuously chant the Holy Name of the Lord. If one  
wants to worship the Lord  
according to his own whim in a solitary place, then one  
becomes caught by the  
illusory energy. The form, name, and pastimes of the  
Lord manifest within the  
association of devotees. Whoever does not have full  
faith in the chanting of  
the Holy Name creates an inauspicious situation for  
himself. Such persons  
worship the Lord without proper intelligence."

Householder Life and Goloka Vrndavana

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Srila Gaurakisora once said, "If one remains in contact with stool, then worship of the Supreme Lord will not be possible." After making this remark, he saw that the persons with him could not understand exactly what he meant. So he explained, "Those persons who remain in household life are always instructing, 'Eat, eat.' Thus they make their residence the place of lust. This may be fit for the demigods but not for the devotees of the Lord. According to external materialistic vision persons think that they are residing in the heavenly planets, but actually they are living in a deep pond of stool in the form of the sense objects in the material world. For whoever seriously worships the Supreme Lord, taking full shelter of Him, wherever he resides will be the same as Sri Radha Kunda."

Several days later, the landowner of the dharmashalla in

Navadvip by the name  
Giris Babu, once came to Gaurakisora dasa Babaji with  
his wife. The wife of  
Giris Babu very seriously asked Srila Gaurakisora,  
"Please instruct us as to  
how we can construct a small kuthir so you can worship.  
You are remaining  
throughout the rainy season and hot season with very  
litle shelter, thus, you  
are suffering very greatly. We have felt this within our  
hearts."

Gaurakisora das Babaji Maharaja then replied, "I am  
feeling no anxiety  
whatsoever residing in my small hut. I have one trouble,  
if the both of you  
could just tolerate hearing it. Many persons come to me  
and very deceptively  
ask again and again 'krpa koro, krpa koro' (bestow your  
mercy upon me) and  
thus my worship is interrupted. They are not interested  
in their own real  
benefit, but as a resuslt of coming, my worship is  
disturbed. If both of you  
could just give me some of your stool herein this place

where I perform my  
worship unto the Lord, that would be very favorable. I  
would be able to chant  
Hare Krsna day and night. By depositing this stool,  
people would not like to  
come here. If you don't do this, then many people will  
come and waste my time  
and thus, this human form of life."

Hearing this, the wife of Giris Babu said, "Oh Babaji  
Maharaja, that instruction  
which you gave to us is certainly to be taken to heart,  
but if we pass stool  
and offer it to you in the place where you perform  
worship, won't that result  
in unlimited sinful reactions?"

Gaurakisora dasa Babaji Maharaja then said, "I am not a  
devotee. Those persons  
who are the owners of large temples, and who wear long  
matted hair, are  
actually devotees. I haven't received any result in the  
performance of my  
devotion. So, therefore, the place where I reside is fit to  
receive your stool.

If just the both of you could just offer me your stool, then please speak up because otherwise I have nothing to say to either of you."

Giris Babu and his wife agreed to his proposal and said, "Even though you won't stay in the hut, still, if there are two huts then your servants can stay in one of them." Following this, Giris Babu and his wife cleaned out the small room of Gaurakisora dasa Babaji and constructed another small room with the help of carpenter. Srila Gaurakisora, after he realized what they had done never would enter into the room which Giris Babu had built. Therefore, Gaurakisora das Babaji, knowing the smell of stool in the form of false prestige and the desire for women and wealth was stronger and longer lasting than the smell of the stool where persons would go to use the bathroom at this residence in this dharmashalla, he resided six months in the area where persons

that lived in the dharmashalla passed stool.

In that small hut where Gaurakisora dasa Babaji lived there was a door which was very small so no one could very easily enter. Srila Gaurakisora would enter into the hut and from the inside lock it with a latch. Just adjacent to the hut was another kuthir which was somewhat in a decrepit condition. There was one person who came there to live in that hut. He brought with him pieces of metal tin from which he made a nice roof. In this way, he built a place of worship imitating the activities of Srila Gaurakisora. One day Babaji Maharaja asked him, "What do you do all day when you sit alone in your solitary small hut? What do you think about? If you do not spend your time in a unoffensive way taking association of devotees and chanting the Holy Names of the Lord, then as you sit in you room you will only able to see the fence outside. Is this what you see as you're sitting inside the room, or what are you

thinking of? Women?

Self prestige and accumulated wealth? If you stay in this place then many different types of havoc will come about."

Srila Gaurakisora who was in direct contact with Supersoul within his heart was able to very exactly show the deceptiveness in that person. Many people would often come and tell Babaji Maharaja that the person who was imitating him would collect different articles in the name of his service unto the Lord, and that sometimes in Navadvip he would have illicit sex with different persons.

Finally, Srila Gaurakisora became very upset with him and told one person who was related to him who had come there, that this person had become situated in the kingdom of Maya. Srila Gaurakisora dasa Babaji Maharaja then showed him that a person who imitates the guru, the spiritual master, and the great devotees of the Lord will, as a result of his offensive



activities, sink into  
the mud of Maya.

Srila Gaurakisora points out how it is that those persons who are opposed to proper religious activities live within stool--within the deep hole of material existence. He gave these instructions to show that wherever a person who is very dear to Radharani lives, that place is the same as Radha Kunda.

In Touch With a Paid Scholar

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There was one brahmacari by the name of Ayatra who came to Gaurakisora to perform devotional service. Srila Gaurakisora told him, "You should take proper association and you should give up offenses unto the lotus feet of the Vaisnavas of the Lord."

That brahmacari, upon hearing this, did not take it with

the proper taste. That particular brahmacari did not tell Babaji Maharaja that he was going to Radhadesa. When he left, and was residing there by collecting wealth by giving discourses on the Srimad Bhagavatam, he would identify himself as being a disciple of Srila Bhaktisiddhanta Sarasvati Maharaja.

After returning from Radhadesa, he came to learn Sanskrit grammar from one particular scholar who lived in Navadvipa. The brahmacari thought that if he learned Sanskrit grammar then he would become respected by all persons. He also began to think that since Babaji Maharaja did not know how to read or write that he would be situated above him.

One day the brahmacari came to Srila Gaurakisora whereupon Srila Babaji Maharaja said to him, " Are you reading Sanskrit grammar to obtain wealth, women, and prestige? "

The brahmacari then answered, "I don't have any type of bad intention such as that. I'm simply reading it so that I may understand Srimad Bhagavatam."

Srila Gaurakisora then answered him, "You have seen how the persons in the place of Radhadesa earn their living by professionally reciting Srimad Bhagavatam and thus you have become greedy for this. You should give up the association of those who are not favorable and simply take to the chanting of Hare Krsna with devotees of the Lord."

The brahmacari did not listen to the instructions of Gaurakisora das Babaji.

Some days following this the brahmacari came to Sri Gaurakisora and asked him, "Please be merciful unto me."

Srila Gaurakisora das Babaji, remaining quiet for some time, then said, "You mean you still haven't given up that desire which you had before?"

Hearing this, the brahmacari could not exactly understand what he meant. The brahmacari then left and after this many people approached Srila Gaurakisora and informed him that that brahmacari had had illicit connection with one widow. Srila Babaji Maharaja then told the persons who had come to him to tell the brahmacari the following instructions: "One should never bring others into the field of his sinful activities."

Srila Gaurakisora then made them understand that a person who approaches another person's wife is very sinful and that improper activity and deceitfulness in the outward dress of a devotee can not be compared to be less serious than any sin. Srila Bhaktivinode Thakura, Srila Bhaktisiddhanta Sarasvati and Srila Gaurakisora das Babaji show in their character that their speciality was that they in no way whatsoever performed any type of deceitful activity.

## The Devotee and the Hypocrite

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There was one person who lived near Babaji Maharaja for some time. For this reason, many people also had a devotional relationship with him. This person had previously resided in Orissa. Once the father of that particular person came to Navadvipa. In the hand of the father there was the book Srimad Bhagavatam which he would carry with him from one place to another. He would show that to different learned persons, and in this way, try to understand its meaning.

Many persons would give this person who lived near Srila Gaurakisora money for Babaji Maharaja's service. Now and then this person would take this money and, hiding it, would give it to his father to help him because he was so poor.

Srila Gaurakisora who was in contact with Supersoul knew that this activity was going on. Eventually, he told that person to no longer carry on those activities.

Previously, that person would cook the rice of Srila Gaurakisora. From that time on, Srila Gaurakisora would never accept anything whatsoever from the hands of that person. Again, Gaurakisora dasa Babaji would just take cracked rice and place it in the water of the Ganga, would let it become soft and would thus accept it. Many persons including the aforementioned servant, seeing this, became very disturbed and afraid.

When Srila Gaurakisora heard that others were becoming disturbed, he said, "If that person who has been living in my vicinity does not leave immediately from this place, then I will give my life up in the Ganges River."

Shortly thereafter, Srila Gaurakisora was going next to the bank of the Ganges River and he threw himself in. At that time, many persons came to rescue him from the water. Srila Babaji Maharaja began to yell very loudly, "Leave me alone! Leave me alone! Because I have not been able to perform worship unto the Supreme Lord properly, I'm not going to keep this body any longer."

Many persons immediately grouped together and were able to fetch Gaurakisora dasa Babaji from the river and bring him up onto the bank. After Babaji Maharaja had come to his normal senses, he said, "Why did all of you bring me up from the waters of the Ganga? That person who is living with me has given everything which I have to his father."

Then everyone said, "As much money as is necessary for you, we will bring that."

Then that person who lived next to him said, "As much money as was wasted by me, I will bring four times that amount to you right now."

Srila Babaji Maharaja then said, "Wealth is not important to me. It is just that I do not want any person such as the one before to live in my association because by the associaton of those who are deceitful one's worship unto the Supreme Lord is not possible."

Many persons began to understand that Gaurakisora dasa Babaji Maharaja had thrown himself into the Ganga because of his attachment to his money. But now, they could understand that Srila Gaurakisora was not simply a beggar of wealth.

He would never in any way whatsoever tolerate a person who was deceitful in devotional service. One cannot become a Vaisnava by becoming very deceitful.

One has to remain very simple in his activities.



## The Enjoyment of Wealth by the Materialist

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Once Srila Gaurakisora gave Srila Bhaktisiddhanta Sarasvati Maharaja one hundred rupees. Srila Bhaktisiddhanta, in order to keep the money safe, put it into the bank. He then went travelling in another place.

One day Srila Babaji Maharaja approached Srila Bhaktivinode Thakura and asked him if he could have that one hundred rupees? Bhaktivinode Thakura then said, "Srila Bhaktisiddhanta had put that money in the bank. As long as he does not come, it will not be possible to take it out."

Even though Bhaktivinode Thakura told this to Srila Gaurakisora, he could not understand that it was necessary, that he needed the money. Srila Bhaktivinode Thakura then from his own private fund gave Srila Gaurakisora the one hundred rupees. Srila Babaji Maharaja then gave that money to

one person whom he knew very well and sent him to Vrndavana. Then Gaura Kisorada Babaji said, "Many persons have come thinking I am a Vaisnava and therefore given me large amounts of wealth. But actually, I am not a Vaisnava. I have heard that there are actually real Vaisnavas in Vrndavana. So, therefore, I am sending the money for their service."

Srila Babaji Maharaja, whenever he would receive any donations from persons who considered him to be a Vaisnava, would never use that for his own sense gratification but would always give it for the service of other Vaisnavas.

Srila Gaurakisora would often say, "One who maintains himself by begging becomes pure. One should only take that which is necessary to maintain his personal worship and everything else which is accepted other than that will cause the mind to become infected and cause different impediments on the path

of devotional service."

## The Desire of Attaining Wealth

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One day, in the place of Kulia in Navadvip Dhama, one particular Goswami came with several other persons who were dressed as Vaisnavas. Coming to Gaurakisora dasa Babaji, they said, "Oh, Baba. For many days we have not been able to have your association."

Then he said to Babaji Maharaja, "It is a long time since I have had your association, but I have gone to a foreign country."

Babaji Maharaja then said, "Why have you gone to a foreign country? If you stay here, there will be no impediments, so why is it that you have gone to a foreign country to take that type of association?"

Then one associate of the Goswami added, "He has

gone to other foreign countries in order to deliver the people. If he doesn't go to other places then how is it that they will be able to understand the supreme goal of life?"

Hearing this, Babaji Maharaja became very disturbed and said, "If you want to actually uplift other countries then why do you accept the money from foreigners? I have understood your intention. You are simply wanting a very nice brick house to live in. But, if you actually want to perform simple service unto the Supreme Lord, then you should replace the understanding that you are the master and thus, Nityananda Prabhu will certainly bless you. I will tell Him myself that you want fifty brick houses, but if you simply want a nice brick house as a place in which to enjoy your wife and son then, Nityananda Prabhu, fulfilling all those different materialistic desires, will cancel the possibility of your obtaining love of Godhead. If you

simply just act as if you want to deliver the other persons but are afflicted with prestige and self-aggrandizement, you will become fallen in this material world."

Saying this, Srila Gaurakisora dasa Babaji Maharaja began to perform kirtan very loudly. In this way, he performed kirtan until night. Srila Babaji Maharaja then made it very, very evident that if one becomes offensive unto the name of Lord Krsna or becomes offensive in one's service, then one simply gets the result of religious activities, accumulation of wealth, and fulfillment of lusty desires. This is the most severe form of degraded misfortune.

Sri Nityananda Prabhu in the form of our guru fulfills the desires of those who are deceitful.

Gauranga! Gauranga! or Money! Money!

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At one time, one particular Goswami who was expert in explaining the Srimad Bhagavatam, began to explain to Srila Gaurakisora the glories of his offspring. He told him that they always chanted "Gaur, Gaur" and that being immersed in devotional service that they attracted many disciples.

Then Gaurakisora mentioned to some persons who were gathered there after the Goswami left as follows: "That so-called Goswami who just came, does not chant 'Gaur, Gaur,' but 'Taka, Taka' (money, money). If one in this way performs devotional service, only yelling very loudly for wealth, then it is not possible for his devotional service to take place. This is the actual reason Vaisnava practice has been covered. This will only cause harm in this material world and thus, no one will ever be benefitted.

## Enjoying the Results of One's Sinful Activities

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Once there was one very young person who came up to Srila Gaurakisora and revealed to him that he wanted to perform worship unto the Supreme Lord.

Hearing this, Srila Gaurakisora said, "If you want to perform real devotional service, then you should give up the association of ordinary people in general and non-Vaisnavas, and live in the association of our devotees."

"We maintain ourselves by the discarded cloth and by the discarded articles which have been used by the residents of the Holy Dhama. If you mix with other so-called Vaisnavas, then maybe your intelligence will be contaminated.

Following this, he replied, "I will follow these instructions which you have given me."

But after some time this person began to become

enamored by his own voice when he was singing with Srila Gaurakisora. After singing in kirtan with Srila Gaurakisora dasa Babaji, he was taking prasadam with the devotees there. In this way he took with the devotees. The following afternoon, he took a pair of karatalas and went to take bath at the Ganga. Going to the Ganga, he began to sing kirtana very very loudly so that Babaji Maharaja could hear him. And, he also began to recite different Vaisnava prayers.

One day after that particular devotee had gone out to beg alms for the day, Srila Babaji Maharaja called one resident devotee over and said, "This person who is staying here is hiding and going to his own house and from there he is picking up many misconceptions about devotional service. Then coming back here he tries to implement them here. Actually, instead of performing devotional service, he is simply performing offenses."



Hearing this, one person said to Srila Gaura Kisorā,  
"Who told you that he has  
been doing this?"

Srila Babaji Maharaja then said, "I heard the way in  
which he was singing  
kirtan and the way in which he pronounced it. In this  
way I could understand  
that we cannot let him stay here because a person who  
has come in contact with  
bad association and who has chanted in this association  
will only be able to  
remember that and not the proper way. He will only be  
able to learn that which  
is deceptive."

Shortly following this, that person very suddenly left to  
go to Jagannatha Puri  
without telling Babaji Maharaja. Srila Gaurakisora  
showed that he was unhappy  
because of this. "That person he has run away because  
he has become very lusty  
for the desire to eat nice foodstuffs. I could not save  
him. The living entity  
is independent and must suffer according to the past

results of his activities.

He came to me with the intention of pleasing Krsna, but hiding, he would take the association of others and thus, he became situated in this most dangerous condition. Now, he is accepting the traditional Vaisnava dress and decorating himself with the name Vaisnava. In this way different types of persons in the material world have begun to take the word and turn it into the word 'byen' which means from. Offering one's obeisances to different persons, becoming lusty for different types of nice foodstuffs, in this way people are being known as Vaisnavas. Those people who carry out their worship and kirtan in such a deceitful way are causing havoc in Vaisnava society. To the degree to which this havoc spreads, to that degree the snake of time will grasp such frogs."

After about one month, that person came back from Jagannatha Puri again and began to live in a nearby place. Once the owner of the

place where he lived came to Srila Gaurakisora, paid obeisances and said, "Your dearest disciple who has just come from Jagannatha Puri is very fortunate indeed. He is serving Hari dasa Thakura. He has just been serving Hari dasa Thakura and is now performing his devotional service with very deep attachment."

Srila Babaji Maharaja then said, "How is it possible for him to be my disciple? I have not accepted anyone as my disciple in this world. I could not even become my own disciple. How is it possible for me to become the spiritual master of another? If one is able to maintain frogs, is it possible to become a Vaisnava? The attachment which a frog has is only for the purpose of his own sense gratification. This person has become a victim of the snake of time. Is it just from him which you have heard that he is serving Hari dasa Thakura? You are in the position as a great estate holder and yet, you

are wasting your entire life. You should give up these activities which you are performing and simply carry out pure devotional service."

The estate holder then said, "It is not my desire to become a great estate holder. I simply want to see that the devotees are very nicely served and that all of the bhajana kuthirs are very nicely kept. The different places of solitary worship have all now become places of jungles. I have gone to those places and cleaned the area."

Hearing this Srila Gaurakisora became very disturbed and would no longer carry on a conversation with him. After the estate holder left Gaurakisora dasa Babaji said, "The trees in Navadvipa Dhama are all kalpa vrksa trees and this hypocrite rascal has very cruelly cut them. Now, he has come and told me this. Shame! Shame! Just see, Just see. If one just cuts one limb from the trees in

Navadvipa Dhama I feel great distress. These different trees and vines in Sri Navadvipa Dhama are my eternal friends and associates. They are part of the pastimes of Lord Gauranga. After one's friends and associates have been killed, is it possible for someone to come and cut their dead bodies to pieces? This very cruel person will never be able to perform devotional service. He will simply enact the role of a Vaisnava which will result in only his own inauspiciousness and the inauspiciousness of others."

## The Atonement for Having Illicit Sex

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Once one person came to Srila Gaurakisora and expressed the desire to live in the same area in which he lived. At that time the persons in the dharmasalla had given Babaji Maharaja the right to give permission to persons to live in the adjacent small huts. No one could live in those

without his permission.

Once, after receiving permission from Gaura Kisora dasa Babaji Maharaja, that person began to live in the nearby kuthir. Srila Gaurakisora would many times give him instruction that persons whoever wants to perform worship unto the Supreme Lord should never associate with undesirable persons. A person who thinks, "I will associate with improper persons and at the same time with proper association, in other words, those who hide to take the association of those who are unfavorable, they will become the victims of more and more impediments in devotional service. Many, many people have come before me and I have seen all of their deceptiveness. With great trouble I am tolerating this."

"If I can just always remain in proper association, in the performance of sravana kirtana, then I will be able to protect myself and the Holy Name of the

Lord."

After hearing all of this, that person would go hide and associate with persons who were unfavorable. Knowing this, gradually Gaurakisora dasa Babaji Maharaja became disturbed.

After sometime, that person became very ill. Seeing that the person was in a very distressed condition, Srila Gaurakisora out of his mercy sent one person to attend him.

After two or three days one very young woman came there and began to ask where he was. Srila Gaurakisora who was in direct contact with the Supersoul could understand the situation and thus asked the person whom he'd sent to serve the newcomer, "Are you serving that person whom I asked you to?"

His friend then said, "Oh yes, I am serving him alone and no one else." Srila

Gaurakisora in a low voice like that of thunder said, "There's no one else who is serving him except you?"

Then the servant answered, "Actually, one woman comes."

Then Srila Babaji Maharaja said to him, "The next time that woman comes to see him, then from that time you should never associate with him again."

Srila Babaji Maharaja then called for the person to come to him and said to him, "If you want to stay here, then you have to give me fifteen rupees. If you cannot give me fifteen rupees then there is no possibility for you to remain.

Because if you die while you are here, the arrangement to discard your body will cost fifteen rupees."

After this Srila Babaji Maharaja began to speak to himself, "If I don't give him a place to stay, then that woman will gradually take



him away to her own house. That is what he is desiring. And, in this way, he can very whimsically perform his service."

Not long after this, the newcomer became even more ill and as a result left to go to Vrndavana. Srila Gaurakisora showed no opposition whatsoever to that person going to Vrndavana. At the place of Kusum Sarovar in Vrndavana the so-called babaji began to live next to another person who also knew Srila Gaurakisora. One day he approached his new companion and said, "I have accepted the most highly renounced order of Vaisnavism and yet, I have had illicit sex with another woman. What is the proper atonement I must undergo?"

The other person said, "The best thing for you to do is to give up your body. Otherwise, you will not be following that which Mahaprabhu has arranged for such offense."

He then agreed, and from Govardhan he took a certain amount of opium and bringing it back to his hut, he ate it. After eating the opium, he went to the person whom he had previously asked and told him he had taken the opium to kill himself. After some time his body began to shake and he gave up his life.

Shortly after this, that person also became very ill. There was one so-called Goswami who arrived in Vrndavana and treated him until he became better. After he became better, then he returned to Navadvipa where he met with Babaji Maharaja. When Babaji Maharaja saw him he said, "You cannot stay here. You must find another place of residence because there are already two persons who are very much opposed to me by their deceitful activities. Living here they render service unto me and then outside, when mixing with the people in general, they preach that they are very dear to me. I am not sure

where they stay at night.

Once I called them in the dark of night. Again and again, very very loudly I tried, yet, I received no answer whatsoever.

"The following day I called for them and I asked them why that was. Their only excuse was that they had heard nothing." Not being favored by Srila Gaurakisora, this babaji then left and went and took shelter at the house of one woman nearby. Later one person came and told Gaurakisora about the situation in which this person was living, that he lived in the house of a young woman and accepting her service.

Becoming very angry, Srila Gaurakisora said, "Please don't mention these things to me. There was also another person who lived in Kusum Sarovar with this person and he had previously been rejected by me in Navadvipa. It has come to be known that recently the friend of the deceased had returned back to Vrndavana during

the night and killed him. The rogues have cut his body into many pieces. There were many things which he had in his possession which he had himself stolen and hidden from the person I rejected. Therefore, for this reason the thieves have come there and killed him."

## The Offense of Imitating

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We can understand from the different examples given which describe the immortal character of Srila Gaurakisora dasa Babaji Maharaja, that those persons who came to him with a deceiving attitude to serve that they received very terrible reactions. A person who does not follow the instructions of a real pure devotee of the Lord, but takes the association of those who oppose or are misdirected in devotional service, or accept the association of those who were merely decorated as Vaisnavas or false renunciates, can never

obtain anything which is auspicious. On the contrary, they will obtain very terrible and inauspicious results.

Those persons who perform any type of deceptive activity in the presence of Srila Gaurakisora or who were attached to the objects of sense gratification, or who engage in illicit sex, went to the lower regions. By the offenses unto the Holy Name and unto the Vaisnavas, everything becomes lost.

Srila Gaurakisora and Manindracandra Maharaja

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Once the very aristocratic Sri Manindracandra Nandi, who was a great landowner who lived in the place of Kasma Bazaar invited Srila Gaurakisora and Srila Bhaktisiddhanta Sarasvat Thakura to come any join in an assembly of Vaisnavas at his palace in Kasma Bazaar. Hearing his request of a

Vaisnava who knew Gaurakisora and Bhaktisiddhanta were very elevated, he said, "If you want me to come there and associated with you, then you must offer all of your wealth unto the hands of the rent collector and come here and live with me. You should build a bhajana kuthir here and we will live together."

"You do not have to worry about what foodstuffs you will eat because I will collect that when I beg daily and feed you myself. Then I will always be impelled to visit your bhajana kuthir. But if I now leave the transcendental abode of the Supreme Lord, Sri Caitanya Mahaprabhu, and come to your castle which is the same as Lord Indra, then after some time, I will also begin to think that I would also like to amass a great amount of land. The result of all of this will be that the desire for sense gratification will enter my heart."

"As a result of amassing large amounts of land, I will

become an object of your  
envy. If you want to become very dear to me, then as a  
friend you should bestow  
your mercy by going here, to the spiritual world of  
Visvambhara, and by the  
activity of begging, maintain your life."

## Enjoying While Hiding

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Once one expert and well-respected scholar who lived in  
Navadvipa came to see  
Srila Gaurakisora. Being very distressed at heart, one  
day Gaurakisora dasa  
Babaji Maharaja took off his brahman underwear and  
put on the nicest and finest  
dhoti and chadar which he could find. Folding the  
chadar nicely, dressing  
himself, he then went to the place where Bhaktivinode  
Thakura resided at  
Svananda Kunja. He arrived before Bhaktivinode  
Thakura. Bhaktivinode Thakura,  
seeing him in such an uncomprehendable dress,  
immediately asked him what the

reason for this was.

In answer Babaji Maharaja said, "We have accepted the dress of Lord Caitanya Mahaparabhu, but we can only enjoy the association of other women by hiding.

This is for our own benefit because by accepting the Vaisnava dress and enjoying illicit sex with prostitutes and very low class women, we can, after having enjoyed them, again accept the dress of babaji and remain free."

In this way, Srila Gaurakisora as an example used this as a way to strike the other hypocritical persons in other sampradayas.

The Result of Performing Offenses At the Lotus Feet of the Acaryas

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There was once one person who spent some time in Navadvipa. He would often come from Sri Mayapura to visit Srila Gaurakisora. Once,



while begging, he came to Srila Gaurakisora. Babaji Maharaja asked him about the news of Sri Mayapura Dhama. The person then said, "I will never return back to Mayapura because Bhaktisiddhanta Sarasvati and his associates are all residents of Vaikuntha. They are covered with the attitude of worship in opulence. I am a strict performer of worship of Lord Krsna in the attitude of Vrndavana. It is not important for me to associate with them."

Hearing this, Srila Gaurakisora became very much disturbed and said, "If a parrot tries to cross over the ocean, then he becomes an object of laughter. If you actually want to live, then you should, in an inoffensive and humble way being very tolerant, always chant day and night the holy name of Krsna."

"First of all, give up all of your offenses unto the Vaisnavas of the Lord.

Living in hell, is it possible for you to understand the

message of Vraja

Dhama?" Srila Bhaktisiddhanta Sarasvati Thakura is in Vaikuntha, and he is also in Vrndavana. The witch of Maya is riding upon your shoulder. How is it that you can understand the topics of Bhaktisiddhanta and his residing in Vrndavana Dhama?"

Then the person who had come from Mayapura said, "I would like to stay with you here in Navadvipa Dhama." Srila Babaji Maharaja said, "You cannot remain here in Navadvipa Dhama because by the result of being offensive unto the lotus feet of the Vaisnavas, it is not possible for anyone to stay in Navadvipa. Your aparadha was performed in the place of the Yoga Pith in Sri Mayapura Dhama. There is no doubt that you will take a very low birth."

"I am also in Mayapura and simultaneously in Navadvipa. Whoever shows any type of reluctance towards Sri Mayapura Dhama, they will never be able to reside in

Navadvipa. Sri Mayapura is the place where the son of Saci has taken birth. It is completely transcendental in nature. Have you been shown the way in which Srila Bhaktivinode Thakura and Srila Bhaktisiddhanta Sarasvati Thakura purely perform their devotion unto the Supreme Lord there? As of yet, you have not obtained the spiritual eyes to see that."

"You have offended one Vaisnava of the Lord and yet you come to another Vaisnava asking to be blessed. This is your deceitfulness."

Following this, sure enough, that person who had come to Srila Gaurakisora fell into associaton with women and irreligious persons and maintaining his life by begging and performing illicit activities by having sex life with other' wives.

This is the evident result of an offense performed at the lotus feet of a pure devotee.

## The Way a Lusty Person Sees

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Once one person came to Srila Gaurakisora dasa Babaji and began to complain to him about another person who was very dear to Maharaja. Hearing this Srila Babaji Maharaja said, "That person whom you have said is very devotional and whom you call your master is very much attached to sense gratification. It is very possible that he will become attracted very deeply to sense gratification." Then Srila Gaurakisora became so discouraged and disgusted with this and thus he began to display deep gravity.

The persons who were sitting there with him seeing him in such a condition became very afraid. Immediately they drove that person away from that place. On that day Srila Babaji Maharaja showed by his examples that instruction of Bhaktivinode Thakura which says,

vaishnava caritra, sarvada pavitra yei hinde himsa kori'

Bhaktivinode na sambase tare thake sada mauna dhari

After that person had left, Srila Gaurakisora, still shaking from anger said,

"That person is only interested in his own sense gratification. Therefore, he has placed impediments which he is characterized by on the shoulders of another

Vaisnava. The devotees of the Lord are never attached with anything which is not in connection with Lord Sri Krsna. Even if a person is slightly attached to material sense gratification, then it is not possible for him to attain pure love of God."

"When a person is deeply attached to subjects about the Supreme Lord then he can attain the real symptoms of devotional service and understand them. That person, who is deeply attached to Srimati Radharani and Sri Krsna, can develop

love of Godhead. In this way everything becomes very favorable for that devotee in his service to the Lord. The real devotees of the Lord never perform their service out of the result of being overly attached to their own sense gratification or to that of their relatives."

"Those persons who are sense gratifiers or who are falsely renounced say that because the devotees of the Lord are desirous of that which is favorable to their devotional service and are attached to that, that they are not actually attached to material sense objects. Such persons who have actually not developed any attachment to those things in contact with Lord Sri Krsna, are simply imposters and cheaters."

"That person who offends the devotee of the Lord, or who is very dear to the devotee of the Lord, that person's association should be given up. Therefore, I will never again see the face of that person."

## The Attachment of the Pure Devotee

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Once one householder came to Gaurakisora dasa Babaji and offered him a very expensive shawl. Srila Babaji Maharaja accepted the shawl and very carefully put it next to his side. After he received it, he began to praise the person who had given it.

Following this, another person came who was a householder and devotee and offered Srila Gaurakisora some money. Babaji Maharaja very carefully opened his hand and accepted that money and placed it next to the place where he was seated. Several times Srila Gaurakisora would place his hand to the side to see if the money had been properly placed there.

At this time, there was one very very wealthy materialistic person from

Calcutta who saw this. By seeing this, whatever faith he had in Babaji Maharaja became lost.

Srila Babaji Maharaja, after some time, gave that shawl and that money to some other Vaisnavas for their service. Later when that materialistic person saw Bhaktisiddhanta Sarasvati Thakura in Calcutta, he said, "I went to see Srila Babaji Maharaja but I saw that he was very very much attached when a person gave him a shawl and money, and he also very carefully gave special notice to the persons who gave those. How is it possible that he is a devotee? That I cannot understand."

Hearing this from such a materialistic person, Srila Bhaktisiddhanta Sarasvati said, "What you have seen is only a play. Actually the devotees are never in any way whatsoever attached to anything which cannot be used in the service of the Lord. We may show that we are very much attached



to different things,  
but that is in our service to the Lord. Whoever is very  
much attached to  
amassing wealth and who is very foolish, they will think  
that Srila Babaji  
Maharaja is attached to wealth, etc. Srila Gaurakisora  
shows his favor toward  
those persons who made it possible for the service of the  
devotees to be better  
carried out. Those who are very lusty in nature always  
see the material  
world through that vision."

"Those persons who enjoy sense gratification or who are  
falsely renounced see  
that those who are non-devotees see that attachment  
which the great devotees of  
the Lord have in their service to Krsna is an endeavor  
for sense gratification."

Bhaktisiddhanta Sarasvati Maharaja's Prayer for  
Initiation

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Srila Gaurakisora dasa Babaji Maharaja and Srila Bhaktisiddhanta Sarasvati

Thakura manifested one pastime which shows how unflinching devotional service is situated much higher than morality and scholarship.

Srila Bhaktisiddhanta Sarasvati who was very pure in nature and a very strict follower of Vaisnava principles and being very learned in the scriptures, was given instruction by Srila Bhaktivinode Thakura to take initiation from Srila Gaurakisora dasa Babaji, went to Srila Gaurakisora and prayed to him.

Srila Gaurakisora, hearing his prayer, on the first day said to him, "Whether I can be merciful unto you or not, that I must ask to Caitanya Mahaprabhu. Then I will be able to tell you."

On the second day, Srila Bhaktisiddhanta Sarasvati Maharaja again approached Srila Gaurakisora. Srila Babaji Maharaja answered to him, "I have forgotten to

ask my prabhu."

In a very distressed way, Srila Bhaktisiddhanta Sarasvati Thakura said, "If you do not bestow your mercy upon me, then I cannot live any longer."

On this very day, when Srila Bhaktisiddhanta Sarasvati approached Srila Gaurakisora, he replied to him, "I asked Caitanya Mahaprabhu if I could bestow my mercy unto you, but he said that a person who is very morally expert and who is endowed with great learnedness is considered very insignificant in the association of my devotees."

Hearing this, Srila Bhaktisiddhanta expressing a small amount of pride said, "So, should I think that you are the crown jewel of those who worship Lord Krsna and that you are also trying to deceive me? If I do not receive the mercy of your lotus feet, then I will certainly not remain alive. In the same way in

which Srila Ramanujacarya approached Ghosti Purna 18 times for initiation and later received his mercy, I will certainly receive your mercy. This is my most serious promise."

Following this, Srila Gaurakisora became very pleased seeing the determination of Srila Bhaktisiddhanta and washed him with the dust of his lotus feet. On that day, within the island of Godruma at Svananda Kunja, Srila Gaurakisora dasa Babaji Maharaja gave Bhaktisiddhanta Sarasvati Thakura initiation.

## The Pride of the False Renunciate

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In the Holy Dhama, Sri Mayapura, once at the birthplace of Sri Caitanya Mahaprabhu, a disciple of Srila Bhaktivinode named Gopala dasa who was very proud began to imitate the renunciation which Srila Gaurakisora manifested.

Gopala dasa was always very absorbed in doing his bhajana. He neglected his service which was washing the garden and thus, the horses, the cows, and the goats would come there and destroy the garden. Gopala dasa always had a very indifferent attitude toward this.

He would always chant the Holy Name of the Lord, therefore, all of those external activities did not seem very much important to him, and thus, he was not very attached to them.

Once in a very proud attitude, he approached Srila Bhaktisiddhanta Sarasvati and said to him that Srila Gaurakisora is more renounced than himself.

Srila Bhaktisiddhanta, for the purpose of instructing him, gave him the following beneficial instructions. He began to describe Srila Gaurakisora dasa Babaji Maharaja's unearthly character and the way in

which Srila Babaji Maharaja was so absorbed in Krsna that his renunciation was so magnanimous, After some time, Gopala dasa approached Srila Bhaktivinode Thakura and complained about Bhaktisiddhanta Sarasvati Maharaja's answer.

Srila Bhaktivinode Thakura answered and made Gopala dasa understand, "That which Bhaktisiddhanta Sarasvati Maharaja said to you is for the purpose of controlling you, and if you follow Bhaktisiddhanta Maharaja's example everything will become very auspicious."

It is said that in Mayapura even the Moslems knew that Srila Gaurakisora's renunciation was genuine whereas Gopala das' was simply imitation. A person who imitates more advanced devotees of the Lord by acting very renounced, can never actually become real renunciate and worshiper of the Lord.

Longing for deceit for the purpose of carrying out worship unto the Supreme Lord in a deceitful way, one person once came to Sri Dhama Mayapura to Srila Bhaktisiddhanta Sarasvati Maharaja. This person would at different times go and have conversations with Srila Gaurakisora, but Srila Babaji Maharaja would never pay any special heed to him. He had heard that Srila Bhaktisiddhanta Sarasvati Maharaja was very very dear to Srila Gaurakisora, so therefore, he came with the request, "If you could just please ask Srila Gaurakisora to be merciful unto me, then I could become very very fortunate."

Many times he would come and ask Bhaktisiddhanta Sarasvati this, so once, Bhaktisiddhanta Sarasvati Maharaja went to see Srila Gaurakisora and asked him if he could please offer his special mercy to this person. Srila Gaurakisora in his expert way began to show how that person was not actually serious about

devotional service. He said, "There is no one like Srila Bhaktisiddhanta Sarasvati Thakura who is as free from deceit, so therefore, if you can get his permission for me to bless you, then I will do so. Since he has come here with you then I will certainly bless you."

In this connection, Srila Gaurakisora said many things. After some time, Srila Babaji Maharaja from his own feet took some dust and rubbed it on the head of Srila Bhaktisiddhanta Sarasvati blessing him saying, "You are nondifferent from the form of Nityananda Prabhu, so, it is by your heart that all of the distress of the living entities is mitigated. However, this person who has come with you, he is actually very very deceitful and hypocritical. He does not actually want that which is his real benefit. He is simply, for the purpose of wanting to deceive me, playing like he is asking for my mercy."

After some time, that person displayed his hypocritical



nature. Once he went to Srila Bhaktisiddhanta holding the skull of a human being, and holding it up he began to drink water out of it. Then he said to Srila Bhaktisiddhanta, "Look I am even more renounced than Srila Gaurakisora dasa Babaji. Can he drink water from a skull of a human being?"

Hearing this, Srila Bhaktisiddhanta Thakura said, "You rascal. You immediately leave his place. Why is it that you are speaking such hateful words to my master as this? You are a witchly person. You are an atheist. Therefore you have no taste for the activities of devotional service. You will definitely descend to the lower planetary systems."

After some time, because that person had performed a very bad offense unto Srila Gaurakisora, he became a victim of performing illicit sex with other persons' wives and would spend his life selling coconut oil which was used by

the women he has been influenced by.

## Undeterred Devotional Service

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Once a devotee, who was less inclined toward the chanting of the Holy Name, came to Srila Gaurakisora and displayed his expertise in performing different types of arcana, worship. After some time in Kulia, when Srila Gaurakisora dasa Babaji saw Srila Bhaktisiddhanta, he mentioned to him, "Will this person always perform arcana or deity worship until he dies?"

Bhaktisiddhanta Sarasvati Maharaja said, "What is wrong? Are you opposing something which I am doing? That person who came is in the disciplic line of your guru. Is he performing rules and regulations which are not proper?"

Srila Babaji Maharaja said, "I will not speak anything else about this."

Srila Gaurakisora was only interested in the chanting of the Holy Name of the Lord and taking full shelter of that name. He was never engaged in the activity of following rules and regulations of worship unto the Lord. For this reason, this instruction was given to show the high quality and indifference.

## Love of God and Lust

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A person, who was the offspring of some very famous Goswamis, came to the place of Kulia in Navadvipa and would give class from the Bhagavad-gita. After two or three days of giving class, news reached Srila Gaurakisora that the class which he was giving had never previously been heard within Navadvipa.

"Tell that person who has told you this," said Srila Gaurakisora, "that he

should never go back and hear those classes again. Look, whenever it rains, then those unfructified seeds which were in the ground, very very carefully begin to sprout. Those seeds which have been planted very very carefully begin to sprout and some seeds which sprout in an undue time die. Whoever's heart is free from the modes of material nature in such a way so that no type of material lust can come, he is the only person who is always engaged in determined devotional service unto the Vaisnavas. This type of persons is free from all impediments in devotional service, and in their hearts the sprout of love of Godhead can actually take place by hearing about the pastimes of the Lord. But those who have materialistic desires within their hearts, if they hear pastimes of Radha and Krsna, then as result of that, within their hearts, the seed of material lust will manifest. Acting as if they were hearing the pastimes of Radha and Krsna, their material lust

simply only grows and grows. It is only natural for those persons who are opposed to the Supreme Lord, it is only natural that their hearts are covered with lust and that they will consider the pastimes of Sri Sri Radha and Govinda as being materially based on lust. Whoever thinks that such persons as these are actually faithful in the hearing the pastimes of the Lord and who think that they do not think that activities of the Lord are not materialistic and who think that they understand what is spiritual, they are also very much attached to lustful desires by the influence of Maya."

"Just because one can say 'spiritual' or one can show another that he is faithful, that is not actually transcendental or faithfulness."

After saying this, one person spoke to Srila Gaurakisora as follows, "I have seen with my own eyes that some of those persons who

are present during the discourses of the Bhagavad-gita given there begin to cry very very loudly shouting, 'Ah, Radha. Ah, Krsna.' And in this way they discuss different pastimes of the Lord."

Srila Babaji Maharaja then said, "All of that which you have seen is not actually spiritual emotion. That is all coming from the intoxicating effect of lust. That is the reason why this material world has become condemned. Just by looking at their eyes you have been able to tell that they are emerged in love of God? Those persons who are not immersed in love of God themselves, how is it possible for them, by seeing through the medium of illusory energy, to understand what is actual love of God? All of those persons who have become immersed in so-called crying, tell all of them to give up their places of residence and their meeting places and go live on the shore of the Ganga. In

this way, performing worship unto the Supreme Lord, give up all of their attachment to material sense gratification and perform worship unto the Supreme Lord very seriously.

"If they are able to do this for a year or so, then, we will be able to see all of them will become opposed to hearing the explanations given in this Gita class."

## The Real Beggar

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One person, by the last name of Saha, once sent Srila Gaurakisora by his own desire some rice. In this way, other persons would come and sometimes give small amounts of rice to Gaurakisora dasa Babaji. All of the rice which was kept in Navadvip at that time was in the dharmasalla of the person who was the owner of the land there. This person by the last name of

Saha would very regularly send rice every day unto Srila Gaurakisora for a period of two months.

This person began to tell other persons. Srila Gaurakisora sent persons to go and tell the sender of this rice that he should no longer send any more rice.

When that person found out that Srila Babaji Maharaja no longer wanted to accept rice which he was sending, he immediately came there and said, "What offense have I committed against you? Please accept that which I send. Why have you discontinued taking that which I have offered unto you?"

Babaji Maharaja then said, "My guru gave me the instructions, 'Never to become a pala guru or never to become what is called dharmashara.'"

Hearing Srila Babaji Maharaja speaking in this way one person did not



understand the meaning of a pala guru and asked the meaning of that. Babaji Maharaja then explained, "That person who is nourished and attended by a grhastha devotee who is his disciple, who also tends to his other needs is called a pala guru (power guru). Or, that person who accepts what is necessary to fill his stomach from only one person, he is on the same level as a pala guru. When the person who has been taking care of the guru falls into debt, then that person may, for the purpose of obtaining the money which he is short of, sell that which he has given his guru. And, another type is called the dharmashara or when one who becomes dependent upon one person. He who takes as much prasadam as he can hold in his hand going from one place to another, does not become a pala guru. Those persons who nourish fallen spiritual masters, they also have been known to fine their gurus to recover what they originally gave."

"At the present day, we see many persons who call themselves 'madukaris.' Those who call themselves 'madukaris' are therefore thinking that they are automatically babajis. But the real madukari or Vaisnava beggar is free from the modes of material nature."

"Those persons who actually beg properly, are perfectly surrendered unto the Supreme Lord, Sri Krsna. They have no external consciousness or perception of their gross material body. Those persons who are like conditioned living entities and those who are eager for sense gratification, are always disturbed by the urges of the tongue and the belly, and thus, for the satisfaction of these, remain in the material world."

"Those persons who live in Vrndavana or Navadvipa for the purpose of obtaining some sense object, they are actually a pala gurus. And those persons who travel

from one place to another in the holy dhama, trying to collect very nice foodstuffs, they are called dharmashara."

## The Duty of Those Who Are Worried

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There were some persons who were disciples of Bhaktivinode Thakura who were newly weds and were very wealthy, who came to Bhaktisiddhanta Sarasvati Maharaja to understand how those who are married should follow the process of devotional service. They wanted to know what the proper instructions were. So they came and asked Srila Bhaktisiddhanta Sarasvati Thakura.

Srila Bhaktisiddhanta Sarasvati Thakura made it very evident to them that those persons who are married find many different types of difficulties in the execution of their devotional service. After hearing the explanation given by

Bhaktisiddhanta Sarasvati Thakura, these persons became unhappy.

Sometime later, the person who had come with his wife, went with Srila Bhaktisiddhanta Sarasvati Thakura to the place of Kulia in Navadvipa where Srila Gaurakisora resided. When Srila Gaurakisora heard that this person had married he said, "Oh, very good. That is very good. Now you will every morning prepare with your own hands that which will be offered to Lord Visnu. And after you prepare something for Lord Visnu's satisfaction, then you will accept it as mahaprasadam and with your wife, whom you will always consider a devotee of Lord Krsna, you will take that prasada.

"You will never in any way whatsoever have ideas as to enjoy her materially, but you will always consider her as a servant of Lord Krsna and thus act as her guru. If this is done, then everything will become very auspicious for you. In

this material world, everything is useful for the Lord's service; wealth, jewels, wife and husband. You should always know that your wife is not your servant, but she is the servant of Lord Krsna. In this way, she should be respected."

Return Ticket

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Once one person by the name of Sri Gupta Bundhillpadai who was a B.A. and an M.A. came from Calcutta to Srila Gaurakisora dasa Babaji in Navadvip. When they arrived there, one of the associates of that person introduced him. Srila Gaurakisora then said, "Oh, very nice. You have come here. Now you should stay and do worship of the Supreme Lord."

Then the person said, "I came here, but before I left, I kept a return ticket."

When Babaji Maharaja heard this, becoming very wondered, said, "You have made arrangements for a return ticket when you first came? Then why have you come here to see me? Just to go back and forth to see me is not important. That person who wants to always carry out devotional service in a regulated way, then that person should come and see me."

By this example, Srila Gaurakisora das Babaji taught us that simply going to see the holy persons for satisfying one's inquisitiveness, or going to see the devotees of the Lord with some other desire or simply going for the purpose of seeing other holy places, is not actually the real way to take the association of the devotees of the Lord, not is it the proper way to travel to different holy places of pilgrimage. The result of seeing holy places of pilgrimage is to see the pure devotees of the Lord.

One does not become an actual devotee of the Lord

until he surrenders  
unflinchingly unto a pure devotee of the Lord. A real  
devotee of the Lord  
always surrenders unto the pure devotees by offering  
obeisances, by inquiring  
from him, and by serving him. The meaning of sanga is  
completely approaching.  
If one brings a return ticket when he comes to visit a  
pure devotee of the  
Lord, or in other words, when one after enjoying  
material sense gratification  
leaves it for some short time but has the intention of  
returning to it, and  
then approaches a pure devotee of the Lord, then he will  
not receive the result  
of this activity. On the contrary, he will not be able to  
surrender unto that  
devotee. Unalloyed devotional service will never be able  
to enter within his  
ear.

External Purity and Material Desires

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Once in Navadvip, one very famous businessman who was having the name Goswami, wearing woolen cloth, went to see Srila Gaurakisora. In the progression of their conversation, the topics of how one becomes pure in his practice of devotional service were discussed. After Srila Gaurakisora was asked concerning this, he said, "If a person has other materialistic intentions; if he desires woman, wealth, or position; even if he follows different rules for becoming pure, still that will not take place.

"If one is inflicted with leprosy on the body then that leprosy gradually spreads all over the body. If one wears wool cloth to pass stool or if one goes to the Ganga for the purpose of becoming pure but still has material desires within his mind and heart, then he is extremely impure. He is so impure that you can explain to him why he is contaminated, but he will still not understand.

That person who wears wool cloth, silk cloth, who takes



rice which has only been dried in the sun, or who takes bath in the Ganga, or accepts any way whatsoever to become pure; if he is only thinking of different ways to obtain wealth and is only thinking of his wife, sons, money and self esteem, then it is all useless. He will never be able to become pure in his activities. Krsna will never be pleased with such a person."

## At the Birthplace of Lord Caitanya

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Once on the southwest side of one temple in Navadvip, one person came and built one small house there. He began to worship the Deity of Lord Caitanya within the house. Once when there was a festival going on, he began to preach to everyone that this was the actual place where Lord Caitanya appeared.

He began to request everyone to please give donations,

so that it could be used to find other lost holy places of pilgrimage. Many person who came there, pilgrims, gave him money.

In that area, there was one person named Vamsi dasa Babaji, who was known as a perfected Vaisnava in the practice of devotional service. He once, hearing of this, he went to see that place. The person who was claiming that place to be the original birthplace of Lord Caitanya said that he had been informed within a dream and the place was revealed directly by Lord Caitanya. But actually, that place which was accepted by Gaurakisora dasa Babaji as being Lord Caitanya's birthplace, was backed with very extensive proof. Srila Gaurakisora said, "Those different great personalities who have discovered the birthplace of Lord Caitanya Mahaprabhu are to be followed. Simply because this person has had a dream that this is the birthplace of Lord Caitanya is not proof in

itself. Those persons whom holy places of pilgrimage are manifested, they never collect money with the intention of finding holy places. Those persons who are actually followers of Lord Caitanya, it is them who are actually able to find the place where Lord Caitanya was born. That way in which Srila Bhaktivinode Thakura and Srila Jagannatha dasa Babaji Maharaja discovered this holy place must be taken a real fact."

On the following day after Gaurakisora said this, Srila Vamsi dasa Babaji, taking one small shovel in his hand, went to the place where that person was preaching that he was representing the original birthplace of Lord Caitanya, and gradually began to cut down the fence in front of that place. He showed the people there how it was improper that this person was imitating that which had already been discovered by previous acaryas.

## The Feast of the Renunciate

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Once on the day before the disappearance of Srila Sanatana Goswami, Srila Babaji Maharaja called one devotee and said to him, "Tomorrow is Srila Sanatana Goswami's disappearance, therefore, we will have a great festival. In Navadvip, none of the Goswamis, have a festival." The devotees then said, "How will we be able to bring all of the things here which are necessary for the feast?"

Srila Babaji Maharaja answered, "You don't have to go anywhere or say anything, we will simply not eat even once tomorrow and only chant Hare Krsna. That will be our festival."

## How Can I Know a Vaisnava?

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Once one person approached Srila Gaurakisora dasa

Babaji and asked, "We see many descriptions of the devotees of the Lord in the Bhagavad-gita, Srimad Bhagavatam and other scriptures which are of the highest order. But these narrations do not have any real counterpart with the persons we see today who are called Vaisnavas. Sometimes we see these persons are even the opposite of these persons described, therefore, very mercifully instruct us as to how we can without a doubt identify the real devotees of the Lord."

Gaurakisora dasa Babaji Maharaja replied, "When the desire of the devotee of the Lord is in direct conjugation with the desire of Krsna, then the compassionate pure devotee of the Lord regardless of birth, time, and place liberates the conditioned souls. When the pure devotee of the Lord attracts the living entities by exhibiting pure love of Krsna, then the Supreme Lord Krsna begins to doubt as follows: "Those living entities who

surrender unto my devotees are as dear as myself. If I cleanse away all of their debts in this material world, then I will be in a precarious situation. Those pure devotees surrendered unto Me are completely dependent and thus simply by their desire, I am within their grasp.

"For this reason Krsna covers the eyes of the ordinary people so they cannot realize the qualities of His pure devotee. Krsna also tests the other living entities in this way to see how attached they are to him. Those symptoms which are manifestations of Krsna's material energy are not the same symptoms which are manifested by the pure devotees of the Lord. Therefore, it is only by the independent desire of the pure devotees of the Lord that the symptoms can be seen even through the scriptures.

"Sometimes it is seen that pure devotees will offer a high position of prestige

to a conditioned living entity. In this way, such a person is kept at a distance from the Supreme Lord. At other times, the pure devotee of the Lord may become alarmed at attracting too many followers and thus, keep his natural qualities hidden. Even though they keep their spiritual identity hidden, pure devotees may act as if they are going to accept disciples so that persons will remain with them and receive their association. They also carry out the role of giving instructions and accepting different types of service."

Srila Gaurakisora then continued, "I have seen with my own eyes a devotee in Vrndavana who would perform his devotional service in a solitary place. He lived in a village just north of Radha Kunda. Many different persons would approach him and ask for different benefits and for the removal of mental and physical distress. He would fulfill their desires and thus became famous and well known as a perfected practitioner in devotional

service. He was very renounced, free from the desires of wealth, woman and prestige. He was always compassionate to the living entities and free from fault in his appearance.

"As it became circulated that he was of this type of character, many persons came to annoy him. Following this, the great devotee had a very wealthy man in Calcutta monthly pay the young beautiful wife of a sweeper to sit in front of his place of worship. In this way, people would come and consider he was having illicit connections with that woman and that he was collecting money out of greed. Other persons would come and because of their material desires not being fulfilled, would altogether reject him. This person was actually a Vaisnava.

When devotees of the Lord, out of compassion, manifest their mercy, then the faithful persons who worship the Lord will become attracted to them.



"Those persons who then surrender unto the pure devotee are eventually able to attain pure devotional service. Extremely fortunate persons are able to approach Krsna by the mercy of the devotee. Otherwise, being unfortunate, the pure devotee may in some way or another, act in such a way as to reject them. Sober devotees always pray to the lotus feet of Sri Nityananda Prabhu and Sri Caitanya Mahaprabhu, to become more serious and non-deviates. It is by their mercy that one is able to understand the character of the pure devotee. By the favor of Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu one's heart becomes free from all pride and becomes filled with humility. In this condition, Sri Caitanya Mahaprabhu and Nityananda Prabhu manifest the identity of the pure devotee. The pure devotee's identity is manifest by Lord Caitanya and Lord Nityananda and then Lord Nityananda and Lord Caitanya make the devotees known to everyone. Therefore, it has been mentioned in the

Caitanya Caritamrta."

## Imitating the Pure Devotee

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One brahmacari who was born in the family of a brahmana, pretending to be interested in devotional service, came to Srila Gaurakisora. As a result of this, many persons became to respect that brahmacari. The brahmacari, after some time, decided he would also sit in the same manner as Srila Gaurakisora. He collected money which he used to build a small bhajana kuthir like that of Srila Babaji Maharaja. He had his small hut built on the bank of the Ganga.

The brahmacari considered that he would like to approach Srila Gaurakisora and getting permission from him entered into his small hut to begin his solitary bhajana. When he approached Gaurakisora, who, being in direct contact with

Supersoul, stood and said, "If you want to perform devotional service, then it is very good. But, if you enter into the house of Maya, then you will be grasped by many impediments. You should give up living in that hut and just live under the nearby trees in the area."

Shortly after this, one person with a strong sense of false ego living in the nearby area asked Gaurakisora dasa Babaji, "You first told us to lock ourselves up in our small huts and to perform our worship unto the Supreme Lord. Now you are giving the instruction that one must live under the trees in order to perform proper worship."

Srila Gaurakisora dasa Babaji then manifested his pastimes as if he were extremely mad and said, "I have given the correct instructions. The body is like a room and the eyes are like the front door. But this person, simply closing the wooden door of his hut simply learns to copy

the activities of the pure devotee. Actually his eyes are still open to sense objects. Therefore it is better for him to live under the trees. If one follows the instructions of the devotees of the Lord, then he will obtain that which is actually beneficial. In this way, if one becomes more and more faithful unto that devotee's service, then he will be able to attain pure devotional service."

"But if one imitates the activities of the the great devotees of the Lord, then he will quickly be checked and fall down."

Not long after this, the brahmacari left that place and Srila Babaji Maharaja expressed himself in the following way to persons who were present there, "Just see how ordinary person's intelligence has become destroyed. They simply want some cheap adoration from the people in general by living in a secluded hut.

But the result of that, shortly following this, they become

attracted to  
gaining wealth and must leave. Persons who are not even  
properly acting in the  
lower stages of devotion want to obtain by their own  
means the standard of  
practice of pure devotees, paramahamsas."

It wasn't long after this that that brahmacari returned to  
his home and became  
engaged in different types of materialistic activities.

One person came to Srila Gaurakisora and upon arriving  
asked him as to the  
whereabouts of that brahmacari. He expressed himself  
as follows: "Why did that  
brahmacari become influenced by maya even after he  
received the association of  
the devotees of the Lord? If one is in contact with the  
devotees of the Lord,  
he doesn't receive the result?"

Srila Gaurakisora then said, "If one acts like a devotee  
of the Lord, then he  
will never obtain the result. A person who loses his  
chance before actually

attaining the real association of the devotees of the Lord, then he becomes discarded by the result of that activity. That brahmacari has now become so fallen but maybe he will not eat meat or fish again and will perform some proper religious activities, but he will never be able to enter into real devotion to the Supreme Lord."

## Other Desires

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The day before the Rathayatra festival, Srila Gaurakisora called the residents of a nearby ashrama and asked, "Will all of you tomorrow go and attend the Rathayatra festival? There will be a very large festival at the Paramatalla in Navadvip. And there will be a very large chariot. After the festival everyone will go to the house of the very famous landowner who is having a big feast. If you go there, then you will be able to eat many many

sweets such as rasgullas  
and flat rice and curd."

In this way, Srila Gaurakisora repeatedly told different persons about the Rathayatra festival which would happen the following day. The people in this way began to think that Srila Babaji Maharaja was giving them permission to attend the Rathayatra festival. There were always several books such as the Sri Caitanya Caritamrta and the Sri Caitanya Bhagavata and the Srimad Bhagavatam which were kept near Babaji Maharaja. Any times persons would come and ask questions from these books. Molding different classes, Srila Gaurakisora would very expertly answer any questions concerning the conclusions of the different fruits in devotional service.

Srila Gaurakisora dasa Babaji Maharaja would like to hear the pastimes of Prahlada Maharaja again and again. He would also repeat those pastimes many

times. Lord Caitanya Mahaprabhu would also reveal the pastimes of Prahlada Maharaja and his teachings. Sometimes Srila Gaurakisora would read the book called Prema Bhakti Candrika and then he would explain it's meaning. Persons would come and read these different books to him, but it was only Gaurakisora dasa Babaji who could properly explain their meaning.

On the day of the Rathayatra festival, everyone assembled to go to the festival. Because everyone had gone there, there was no one to read from any of the books that day. On that day Srila Gaurakisora sat alone in his kuthir and began to laugh very sweetly. He came outside and then he said, "Today I have found life again. Everyone has gone. Those who are offenders unto the holy name, they have left the association of devotees and the chanting of Hare Krsna and have gone to see the Rathayatra festival where there are very many beautiful young women and other various sense objects. Persons simply enact the



roles as Vaisnavas in the association of pure devotees, but they flow down that current of other desires."

Srila Babaji Maharaja very loudly began to chant the glories of the holy name of the Lord. The persons who saw the Rathayatra festival went to see Babaji Maharaja. Srila Babaji Maharaja gravely sat there and said nothing to anyone.

Gaurakisora's Relationship with Bhaktivinode Thakura

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In Calcutta in a place called Vamsi Bhavan there is the very worshipable wife of Srila Bhaktivinode Thakura, by the name of Srimati Bhagavati devi. Once Srimati Bhagavati devi and one of her highly elevated Vaisnava friends named Sri Juptakadambadi devi Majodidi Thakurani came to the place in Navadvip to see Srila Gaurakisora.

When Srila Babaji Maharaja saw them he said, "What did the two of you come here for leaving your deities at home? Have you come here to shop in the markets? Or did you come to see the different deities in the temples who are found in the markets? It is in your house in which the very intimate associates of Lord Caitanya have appeared. If you would like to bring him (Bhaktisiddhanta) here so that he can stay for some time then both of you should return back to your homes and perform worship to the Supreme Lord very seriously. Otherwise, I will not be able to let him stay here."

## The Desire of the Devotee

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When Srila Bhaktivinode Thakura was performing his pastimes of illness in Calcutta when he resided in the place called Bhakti Bhavan, then one

materialistic Goswami came to Navadvip to see Srila Gaurakisora for some crooked purpose. He said to Gaurakisora "You should go to Calcutta and take Srila Bhaktivinode Thakura on your head and in this way bring him from that place, which is in the material universe, back with you here, to the Holy Dhama."

That Goswami who was very materialistic by nature did not know how to act with those persons who are very dear to the Supreme Lord, Sri Caitanya Mahaprabhu. Therefore he could not understand the following conclusion about the devotees of the Lord.

In those places where the pure devotees of the Lord reside, there the pure devotee of the Lord carries on his activities with the eternal associates of the Supreme Lord in Goloka Vrndavana. In this way, he worships the residing deity there, Krsna, always. The article written by Srila Bhaktivinode Thakura

entitled (?) gives one the proper understanding of how this is manifested amongst the pure devotees of the Lord.

Those persons who have become free from the mistake of viewing everything with materialistic vision, they can actually understand the purpose of this. That same Goswami from Calcutta once came to Srila Bhaktivinode Thakura and told him the desire of Srila Gaurakisora. He expressed to him that Srila Gaurakisora wanted him to come to Navadvip, for the purpose of Hari bhajana. Because the aforementioned Gosai did not actually understand the transcendental activities of Srila Bhaktisiddhanta and the other pure devotees, therefore, he misinterpreted the instructions which Krsna gives.

Many persons use this to try and deceive us. If we don't understand what is the proper intention which we should have in mind and heart when we approach the devotees of the Lord, then the pure devotees of the Lord

simply spread such words which are pleasing to our taste and thus carry on their uninterrupted devotion unto the Supreme Lord. Many materialistic persons would come to Srila Gaurakisora dasa Babaji and express different types of intentions.

When they would come to fulfill that intention which they had then they would become rejected. No one can approach a pure devotee of the Lord if he is enthusiastic to perform materialistic activity. When one fully surrenders unto the pure devotee of the Lord and becomes enthusiastic to serve him after that surrender, then his self identity is revealed and thus he is able to engage in worshiping the Supreme Lord.

The Blessings of Srila Gaurakisora dasa Babaji

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Once Sripada Bhaktitirthapada Maharaja according to

the instruction of Srila  
Bhaktisiddhanta Sarasvati, went from Sridhama  
Mayapura to Bhaktivinode Thakura.  
Taking Bhaktivinode's permission he went over to the  
place where Srila  
Gaurakisora dasa Babaji Maharaja would often go.

At that time, Sripada Tirtha Maharaja was in the  
householder ashrama. At that  
time he had not taken initiation from Bhaktivinode  
Thakura. When Sripada Tirtha  
Maharaja was going to see Srila Gaurakisora he took  
with him a type of  
watermelon fruit. At that time, Srila Gaurakisora would  
not accept anything  
from other persons. Still when Srila Gaurakisora had  
heard that Sripada Tirtha  
Maharaja had just come from Bhaktivinode Thakura,  
then he very mercifully  
accepted that fruit. After accepting the fruit, he asked  
the residents in the  
dharmasalla there to please sing one song from  
Narottama das Thakura.

Following this, they sang other devotional songs such as

Gauranga Bolite Habe  
and Hari Hari Bolidai. After the kirtan had ended, Srila  
Gaurakisora told the  
grhastha who had sung the song the following  
instructions: "One should always  
remain very faithful unto the guru and the devotees of  
the Lord. One should  
always be very very humble like a blade of grass and  
very tolerant like a tree  
and in this way always be able to chant the holy names of  
the Lord. If one  
comes into association with undesirous persons, then his  
mind, words, and  
actions become far from being engaged in the devotion  
of the Lord."

Then one devotee there said, "We have not as yet  
surrendered unto the lotus  
feet of the guru."

In answer, Srila Gaurakisora replied, "Have you not as  
yet been to see  
Bhaktivinode Thakura? If you have been there to Sri  
Mayapura Dhama which is the  
place where full self-surrender takes place, then how is it

that you can say  
that you have not taken shelter of a spiritual master?  
Srila Bhaktivinode is  
waiting for you. Please go there and accept his mercy."

Srila Gaurakisora after saying this had that particular  
devotee, who would in  
the future be Sripada Tirtha Maharaja, shave his hair.  
He then told that  
devotee, "In the future you will be a great sannyasi and  
you will travel from  
place to place, country to country and preach the holy  
names of the Lord."

After receiving this benediction from Srila Gaura Kisora  
das Babaji, that  
devotee touched his lotus feet and offered his  
obeisances. Srila Babaji  
Maharaja would never let anyone, under any  
circumstances touch his feet. When  
persons would come who were materialistically inclined  
and want to touch his  
feet, he would say "If you touch my feet, everything will  
be destroyed in your  
house." In this way he would show anger.



But at this time he showed no objection whatsoever. That person who took his blessings then went on that day to see Srila Bhaktivinode Thakura and accepted the gayatri mantra from him. According to the prediction of Srila Gaurakisora das Babaji, this person accepted sannyasa from Om Visnupada Srila Bhaktisiddhanta Sarasvati Thakura in the future and was later called Tridandi. He became famous in India for his great preaching propensity.

## The Disappearance of Srila Gaurakisora

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In the Bengali year, 1322, in the last day of Kartika right during the last part of the night, Srila Gaurakisora dasa Babaji Maharaja re-entered into his eternal loving pastimes with the Supreme Lord. After Srila Bhaktisiddhanta Sarasvati Maharaja had heard of his disappearance, he

went to the place of the dharmasalla where Srila Gaurakisora lived. At that time different persons from different temples in the area began to fiercely argue with one another as where the spiritual body of Srila Babaji Maharaja should be placed.

They know that in the future if the samadhi of Srila Gaurakisora was placed in their locality, that they would be able to earn large amounts of money from persons coming to take his darshan. But Srila Bhaktisiddhanta Sarasvati Maharaja obstructed them from doing so. The inspector of the police of Navadvip arrived at the scene. At that time Sri Gupta was the inspector of police.

After there were many discussions with the so-called mahantas of that area.

They came and proclaimed, "Srila Bhaktisiddhanta Sarasvati Thakura is not actually a sannyasi. Therefore, body of this person, Srila

Gaurakisora dasa

Babaji, who was a renunciate of householder life, cannot be touched by

Bhaktisiddhanta Sarasvati Maharaja. He does not have that qualification."

In answer, Srila Bhaktisiddhanta in a voice as deep as thunder said, "I am the only disciple of Srila Paramahansa Gaurakisora dasa Babaji Maharaja. Even if I haven't accepted sannyasa, I have been a very strict celibate brahmacari all my life. And, by the mercy of Srila Gaurakisora dasa Babaji Maharaja, I have never performed the pastimes of a monkey-like renunciate hiding in different places, being addicted to prostitution and other sinful activities. This I can certainly say with all pride.

"If there are any persons who are present before me who are actually of a pure nature and really renounced from householder life, then that person can build the samadhi for Srila Babaji Maharaja. To that, I will

have no objection whatsoever. If anyone here has not had illicit sexual connections within one year, or six months, or one month, or within the last three days, then he has the qualifications to touch this spiritual body. Otherwise, if someone who does not have this qualification, touches him, he will be completely devastated."

Hearing this, the superintendent of police said, "How is it that he can prove this?"

"Whatever it is they say, I will believe," replied Srila Bhaktisiddhanta Thakura.

After Bhaktisiddhanta Sarasvati said this, gradually one by one the so-called babajis turned their backs toward Bhaktisiddhanta Sarasvati Maharaja. Seeing this, the magistrate became very wondered.

Then several persons approached Srila Bhaktisiddhanta

Sarasvati Maharaja and said, "Before Srila Gaurakisora dasa Babaji Maharaja disappeared, he requested that his body be bound with ropes and be dragged through the streets of Navadvip Dhama, and thus, be bathed in the dust of the Dhama. Therefore, we should follow these instructions of Srila Babaji Maharaja."

Then Srila Bhaktisiddhanta Sarasvati Maharaja spoke up and said, "My spiritual master, on whose shoulders reside the Supreme Lord, Krsnacandra, has said this in a very very deep mood of humility in order to destroy the pride of those persons who are opposing the Supreme Lord. Even though we are inexperienced, foolish and offensive, still, I will not let his instruction be misinterpreted.

Sri Caitanya Mahaprabhu took the spiritual body of Srila Haridasa Thakura, when he disappeared, on His lap and began to dance. Just see how his glories have been described. So therefore, we are also following in

the footsteps of Lord  
Caitanya. Place the transcendental body of Srila  
Gaurakisora above our heads."

According to the regulations from the Samakara  
Depika, Srila Bhaktisiddhanta  
Sarasvati Maharaja with his own hands began to  
construct the samadhi of Srila  
Gaurakisora dasa Babaji Maharaja. The samadhi was  
begun on the first day of the  
Month of Oriyan, on the afternoon of Ekadasi in the  
year 1322 Bhagupta in  
Kulia, Navadvip.

At the time at which the samadhi was built, there was  
one person from the  
district of Yusobara who lived in a place called  
Lowagara whose last name was  
Podara. He came there and said that the samadhi site of  
Srila Gaurakisora which  
had been donated had been confiscated from them.  
After some time, other persons  
in that area began to forget about Srila Gaurakisora  
dasa Babaji Maharaja, and  
the place in which his samadhi was built, different types

of illicit activities were performed to such a degree that those people began manifesting arrogant behavior and other offenses unto persons who were very dear to Srila Gaurakisora by manifesting pride and other offenses.

Later on, by the desire of Srila Gaurakisora dasa Babaji Maharaja, the place of his samadhi was gradually became engulfed by the changing current of the Ganga.

When the samadhi was within very close proximity to Ganga Devi, in 1338, during the fifth day of the month of Bhadra, his samadhi was removed under the

instructions of Srila Bhaktisiddhanta Sarasvati Maharaja, from that place to a place in Sri Mayapura Dhama where the Caitanya Matha is presently situated.

That place is non-different from Radha Kunda in Vrndavana.

In the month of Asvin(?), on the 2nd day, in 1339, a second samadhi of Srila Gaurakisora dasa Babaji Maharaja was established. At

that time Sri Yukta  
Nitya Gauranga dasa Adhikari and Sri Bhaktirasananda,  
who were very simple in  
character and free from all types of pride gave the funds  
to construct the  
beautiful samadhi temple of Srila Gaurakisora dasa  
Babaji Maharaja.