

English translated transcripts of Sādhu Bābā's audio recordings

How Advaita Prabhu granted the śrāddha-plate to Haridās Thākur:

From the audio "lecture on Advaita Prabhu, part 1"

by Sītānāth Kula-kaustubha Śrī-Śrīla Nikunja Gopāl Gosvāmī Prabhupāda,

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(Transcript of the first 10 minutes of tape 1)

Advaita Prabhu said: "Haridāsa, it is My order that you accept the *prasāda* of Śrī-Śrī Rādhā-Madana Gopāla. Haridāsa humbly folded his hands and said: "Śrīpāda! I am just a Yavan! Where is my *adhikāra* to accept the *mahā prasāda* of Śrī-Śrī Rādhā Madana Gopāla? Only if I can sit at the gate of the Mandira of Rādhā and Madana Gopāla as a dog to eat the remnants of the *brāhmaṇas* I will follow Your order!" So in due course of time Haridās was served *prasāda*. All the powerful *vaiṣṇavas* and *brāhmaṇas* were present when Prabhu Sītānātha personally served the *śrāddha pātra*, that was destined for the *brāhmaṇas*, to Haridās. "What is Gurudeva doing?" Haridāsa wondered. Prabhu Sītānātha said: "I am Veda Pañcānana, no one can overrule my order. Feeding you is equal to feeding a hundred *brāhmaṇas*, no, the result of feeding a hundred *brāhmaṇas* will be even exceeded by feeding you! Therefore it is my order that you accept this." What could Haridāsa do but bow down his head? The *brāhmaṇas* of Navadvīpa were mostly *tantriks* accepting Sati *mantra*. Navadvīpa was the greatest *tantra tīrtha* of Bengal at that time, and our Prabhu Sītānātha is Sadāśiva (the husband of Satī). The *brāhmaṇas* that were seated to take *prasāda* got up and washed their hands saying: "Advaita, we will not come to Your house anymore. You are acting against the rules!" Sītānātha said: "What have I done that is against the rules?" "You should have given us the *patra*). We are *brāhmaṇas*, don't you know?" Sītānātha said: "What was done has been done — what to do now, please accept my rule." The *brāhmaṇas* replied: "From now on we are finished with you. We will give up all connection with you and oust you from the *samāja* (society)!" Prabhu Sītānātha said: "*tathāstu* — let it be." The *brāhmaṇas* went home and that evening

when they wanted to take evening *prasāda* with their sons, grandsons and other relatives their wives were not able to ignite their stoves for cooking, so they could not eat. The housewives went from (*brāhmaṇa*) home to home to borrow fire, but fire was not appearing in any *brāhmaṇa* home of Navadvīpa. The next morning the same thing happened and one of the *brāhmaṇas* thought: "What is going on? There is no fire only in the houses of those *brāhmaṇas* who went to the invitation of Advaita Prabhu." One of the most learned *tāntrik brāhmaṇas* then went into his temple and sat down in meditation at the feet of his *iṣṭa devatā* (Durgā), thinking: "What offense have we committed?" Then, on the strength of his *tāntrik* powers his *iṣṭa devatā* (Durgā) told him with a divine voice from within his heart: "You have committed an offense to my husband (Śiva = Advaita Prabhu). If you want something to eat tonight, then go to my husband and beg His forgiveness! If He forgives you, your whole life will be blessed and if not, then your whole life will be ruined!" Thus *brāhmaṇas* came from all over Navadvīpa to Prabhu Sītānātha and prayed to him: "Ohe Prabhu Sītānātha! Ohe Advaita Acarya! Ohe Sadāśiva! Please forgive us our offenses!" (Durgā said:) "What higher rule is there than the one enunciated by my Lord (husband)? What higher is there than *bhakti*?" Haridās is whole-heartedly surrendered to his Gurudeva's lotus-feet - if Gurudeva understands that he is a vessel of pure devotion, then who has the power to go against that? *ādāv ante ca madhye ca; hariḥ sarvatra gīyate* ("In the beginning, the end and the middle – Hari is sung of everywhere")¹ — the Veda Pañcānana could see Hari everywhere. In the same way, devotion to the lotus-feet of Hari is primary. If a person upholds the etiquette by considering a person who is a *bhakta* as primary, then who is able to infringe that? Our Advaita Prabhu caused a revolution against the harsh influence of the Kali age by preaching pure *bhakti* and showing how much power the pure devotion has to purify even the *yavanas*.

Transcript of the 5:37 min. audio in which Nirañjan Prasād Dās and Sādhu Bābā read from his self-composed drama about Advaita Prabhu.

The first 3 minutes describe how Sadāśiva petitioned Mahāviṣṇu to save the helpless souls in the age of Kali (that made Them ultimately become Advaita Prabhu Together), the last 2 minutes describe a loving exchange between Advaita Prabhu and Haridās Thākur. The recording was not very clear and some words are not well audible, so the following translation is a rough sketch:

¹ Mahābhārat, svarga-parva 6.39

Niranjan Bābu, first minute:

“As the river of time rolled on, the age of Dwāpara came to an end. I don’t know what is the plan of Fate now? I am very eager to know what will happen in the future. Who knows what will happen? There’s no need to worry or be unhappy. I saw Mahāviṣṇu reclining on the causal ocean while Sadāśiva was engrossed in meditation on its shore for 750 celestial years. Dressed in tree bark, His head beautified by the crescent moon, terrifying snakes slithering around His armpits and flanked by His trident, He was meditating there with His head straight, worshipped by the Munis. How beautiful was the sight!”

Sādhu Bābā, next two minutes:

“The wheel of time cannot be stopped and is harsh. Nārāyan...Nārāyan... Who can stop the Great factor of Time? Wake up Lord, wake up! The age of Dwāpara has ended, King Kali is entering - he is very wicked and full of irreligion. All souls will have a bleak Fate now.... (Sadāśiva) sits on the shore of the Causal Ocean in meditation, anticipating the arrival of King Kali. Your creation will be devoured by violence, vice and irreligion - what will be the remedy? Kali is merciless and hard as stone. What an awful fate...Your beautiful creation will be a abode of demons and will be filled with the pitiful cries of their innocent victims. There will be no more consolation of truthfulness in the three worlds. *Anācārīs* (ill behaved people) will devour the world without thinking twice. How much can helpless and weak souls – men and women, their heads bowed down - tolerate this merciless thrashing? Will the clear light of virtue be polluted by the mud of sin? You promised (in Bhagavad Gītā 9.31) *na me bhakta pranaśyati* (“My devotee will never perish”)? Have you forgotten that, O Lord? That would be impossible for You. I am Sadāśiva – I will benefit helpless souls. I cannot tolerate Kali’s misbehaviour. You have the power of Mahāviṣṇu, I know. You won’t break Your word. So rise, rise My Lord, O cause of the universe, O Paramātmā of the Yogis! Give me the strength.... (Sādhu Bābā’s speech on this topic ends here on the tape.)

Then Niranjan Bābu speaks for 1 minute on the relationship between Advaita Prabhu and Haridās Thākur, not well audible, but he basically describes how Haridās Thākur begs Advaita Prabhu for *ruci* for *harināma japa* and permission to seek a secluded place to relish *harināma*.

Sādhū Bābā, in the last 2 minutes, recites the rest of the dialogue:

“I am very happy to hear what you said. Whoever will do *bhajan* will speak like you. Unless you seek solitude you cannot do *bhajan*. Aha, are you so eager to enter solitude? Go then, I am very pleased. It’s hard for me to bid you goodbye, but I know you must go.”

Haridās: “Don’t touch me, Prabhu, don’t touch me! I am a low and fallen Yavan.”

Advaita Prabhu: “If My caste is lost by touching you, then let it go, I don’t care about that. I don’t belong to any tradition, I am Sadāśīva. I have drunk the Kālakūṭa and Halāhala poisons (from the milk-ocean) and distributed nectar to the demigods – wouldn’t I then be able to redeem even one human Yavan? And you are not a Yavan either, Haridās. You have attained the unstoppable *japa* of the holy name. Through you the glories of the holy name are revealed....”

Haridās: “Prabhu, I have attained your blessing, the strength and your permission to accomplish my task – what more could I want?” (From here on the tape is quite inaudible. Hopefully in the future I will find out more)

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PRAṆĀM TOMĀY GHANA-ŚYĀM

Obeisances unto You, Ghanaśyāma (Kṛṣṇa who is colored like a dense raincloud)

On the audio-recording 'Babasongs.mp3' 2:25 – 6:41 min.

(REFRAIN) PRAṆĀM TOMĀY GHANA-ŚYĀM

praṇām - obeisance; *tomāy* - unto You; *ghana-śyām* - Kṛṣṇa who is colored like a dense raincloud!

(refrain) Obeisances unto You, O Ghana-śyām!

(1)

TOMĀR CARAṆA ŚARAṆA KORI
ABHOY EI BĀR DĀO HE HARI
DUḤKHA SĀGOR JĀBO TORI
TORI KORI TAVA NĀM

PRAṆĀM TOMĀY GHANA-ŚYĀM

tomār carāṇa - Your feet; *śaraṇa kori* - I take shelter; *abhoy* - fearless; *ei bār* - this time; *dāo* - please give; *he hari* - O Hari!; *duḥkha sāgor* - the ocean of suffering; *jābo* - I will go; *tori* - the boat; *tori kori* - I will cross; *tava nām* - Your name.

1) Taking shelter at Your lotus feet, O Hari, I beg You to bestow fearlessness upon me this time! I shall cross the ocean of suffering by the boat of Your holy name.

(2)

ĀMARĀ THĀKI GHUMĀI PRABHU
TOMĀR NITYA JĀGARAṆ
KṢAṆE KṢAṆE GHATĀO JEI BHUL
CHOKE MOHER ĀVARAṆ

Āmarā - we; *thāki* - staying; *ghumāi* - are sleeping; *prabhu* - O Lord!; *tomār* - Your; *nitya jāgaraṇ* - always awake; *kṣaṇe kṣaṇe* - at every moment; *ghatāo jei* - whatever happens; *bhul* - mistake; *choke* - on the eyes; *moher* - of illusion; *āvaraṇ* - the covering.

O Lord, we remain asleep, while You are ever awake. We make mistakes at every moment, our eyes being covered by illusion.

(3)

SEI ĀVARAṆ GUCHĀO HARI
DĀRĀO JUGAL MŪRTI DHORI
DEKHI TOMĀY NAYANA BHORI
PŪRṆA KORI MANAS-KĀM
PRAṆĀM TOMĀY GHANA-ŚYĀM

sei āvaraṇ - that covering; *guchāo* - please remove; *hari* - O Hari!; *dārāo* - stay here; *jugal mūrti* - form of the divine couple; *dhorī* - assuming; *dekhi* - let me see; *tomāy* - You; *nayana bhori* - filling my eyes; *pūrṇa kori* - fulfilling; *manas-kām* - my mind's desires.

3) Please remove that covering, O Hari, and stand here in Your form as the Divine Couple. Let me look at You to my heart's content, thus fulfilling my mind's desire. Obeisances unto You, Ghanaśyāma!