

Śrī Nirañjan Prasād Dās

(1912 – 2008)



Nirañjan Prasad Das was born in February, 1912, in East Bengal (now Bangladesh). I do not know much of his early life, only that he was a teacher, was married and fathered 7 children between 1947 and 1971 (all of whom became Sādhu Bābā's *śiṣyas*). He emigrated from then-East-Pakistan to W. Bengal in India in 1960 and settled in Navadvīpa Dhāma's suburb of Prācin Māyāpur. There he was one of the first persons to discover Sādhu Bābā in the woods outside Prācin Māyāpur, in 1970. Nirañjan Bābu had had a *yogi* Guru before, in Sītā Kunda, in East Bengal, but he told me that, after meeting Sādhu Bābā, he had 'erased all he had learned before and never again listened to anybody else'. In his case this was no empty rhetoric, he had really done this. Nirañjan Bābu soon became Sādhu Bābā's most trusted confidante. Among others. Bābā dictated a drama to him about Advaita Prabhu, but it is feared that it was lost during the great flood of 2000.

I personally first met Nirañjan Bābu in the morning of November 27, 1982, in the godown where I had spent my first night in Sādhu Bābā's ashram. He very shyly entered into the room. I was at once attracted to that, as well as his twinkling eyes and humble demeanor. As he was the only person in the area who spoke English and I had not yet learned any Bengali, he became my most important link to

Sādhu Bābā. I could not imagine then that he would remain so forever, and not only because of

his knowledge of English. The very first thing he said to me was: "You are very fortunate..." he paused and then said: "To have taken shelter of Bābā."

Among other things, he was the first devotee to bring me closer to Vilapa Kusumanjali, a booklet Sādhu Bābā had personally given me to study and memorize on December 1, 1982. I could read Bengali script and knew a little of the language too, but I obviously needed help in understanding this pivotal text. Nirañjan Bābu did that by dictating his English translation to me, though sometimes he was really shy because of the extreme intimacy of the text. One time he interrupted his dictate and told me: "You see this is all very difficult (*upāsana*), since we have so many desires for this ourselves....."

In December 1982, I wrote a short simple English poem in praise of Sādhu Bābā. Nirañjan Bābu found it and asked me to lend it to him. I did so and a week or so later Nirañjan Bābu returned to the ashram with a beautiful 10-couplet Bengali *padyānuvāda*. Although I was injured and sick at the time, he dragged me out of my room into the Ashram's courtyard and began to recite first my English write-up and then his own Bengali *padyānuvāda*, causing tears to stream from Bābā's eyes like Ganga streams.

জানিনা কার কৃপা বলে স্বজন ছাড়িয়া দূরে
ভ্রমিলাম তীর্থে তীর্থে ভারিলেনা চিত্ত ।
হতাশ হইলে মন তবু করি বিচরণ
যদিও নাই মোর হাতে কিছুমাত্র বিত্ত ॥১॥

jāni nā kāra kṛpā bale sva-jana chāḍiyā dūre
bhramilāma tīrthe tīrthe bharilenā citta |
hatāśa haile mana tabu kari vicaraṇa
yadi-o nāi mora hāte kichu-mātra vitta ॥1॥

"I don't know on the strength of whose grace I cast my home and relatives far away and began to wander from holy place to holy place, but my heart could not be fulfilled. I became desperate but still I continued to roam around, although there was not a farthing in my hand."

নীলাস্থানের পথে পথে কুমুমিত অটবীতে
ঘুরিতেছি কৃষ্ণনাম গাহিয়া গাহিয়া ।
দেহবল ক্ষীণ হল রোগরিপু প্রকাশিল
তবুও তাঁর কৃপা প্রতি রহিলাম চাহিয়া ॥২॥

līlā-sthānera pathe pathe kusumita aṭavīte
ghuritechī kṛṣṇa-nāma gāhiyā gāhiyā |
deha-bala kṣīṇa hala roga-ripu prakāśila
tabu-o tānra kṛpā prati rahilāma cāhiyā ॥2॥

"Through the flowery forests I wandered from lila-place to lila-place, singing and singing the name of Kṛṣṇa. My bodily strength was worn out and the enemy of disease became manifest, but still I looked out for His (Kṛṣṇa's) grace."

কেহ নাই দেখিবারে ইচ্ছাও নাই বলিবারে
ভাবিলাম যত দুঃখ রহিব সহিয়া ।
মরি যদি ক্ষতি নাই শুধুমাত্র এই চাই
প্রভু মোরে কৃপা কর অপরাধ ক্ষমিয়া ॥৩॥

*keha nāi dekhibāre icchāo nāi balibāre
bhāvilāma yata duḥkha rahiba sahiyā ।
mari yadi kṣati nāi śudhu-mātra ei cāi
prabhu more kṛpā kara aparādha kṣamiyā ॥3॥*

“I have no one to associate with, nor do I have the desire to meet anyone, and I thought I would just tolerate all hardships. I don’t mind if I die, I just want one thing — may the Lord be merciful to me and forgive my offences.”

কৃষ্ণ মোর করুণাসিন্ধুঃ অধম দীনের বন্ধু
দৈবক্রমে মিলাইলেন এক অপূর্ব রতন ।
সেই রতন কিরণমালা মন প্রাণ আকর্ষিলা
শঙ্কাহীন মহানন্দে সঁপিলাম মন ॥৪॥

*kṛṣṇa mora karuṇā-sindhuh adhama dīnera bandhu
daiva-krame milāilena eka apūrva ratana ।
sei ratana kiraṇa-mālā mana prāṇa ākarṣilā
śaṅkā-hīna mahānande saṅpilāma mana ॥4॥*

“My Kṛṣṇa is an ocean of mercy and the friend of the low and fallen, so by the working of Providence I met a wonderful jewel. The rays of light of that gem attracted my mind and heart, so free from fear and in great bliss I offered him my mind.”

দেখিয়া দীনের দূরে হাসিয় ডাকিলেন মোরে
"এস বাবা, কাছে এস! বস মোর কাছে!" ।
স্তম্বিলাম মনে মনে সচকিত শঙ্ক সনে
এমন দয়াল প্রভুও কি এ জগতে আছে? ॥৫॥

*dekhīyā dīnera dūre hāsiya ḍākilena more
"esa bābā kāche esa basa mora kāche!"
stambhilāma mane mane sacakita śaṅkā sane
emana dayāla prabhuo ki e jagate āche? ॥5॥*

“Seeing this fallen soul from afar, he smiled and called me: “Come, my child, come here and sit close to me.” I was stunned and startled — could there be such a merciful Prabhu anywhere in this world?”

আহা কৃষ্ণ মরি মরি ধন্য তুমি মনে স্মরি
চলিলাম পদান্তিকে প্রসন্ন নিবেদিলাম ।
অপূর্ব উত্তরে মোর অঙ্ককার হল দূর
গুরুরূপে কৃষ্ণ কৃপা ইহাই ভাবিলাম ॥৬॥

*āhā kṛṣṇa mari mari dhanya tumi mane smari
calilāma padāntike praśna nivedilāma |
apūrva uttare mora andhakāra hala dūra
guru-rūpe kṛṣṇa kṛpā ihāi bhāvilāma ||6||*

“Aha Kṛṣṇa, how kind You are!”, I thought and I approached (Bābā’s) feet to submit my inquiries to him. When I heard his wonderful answers my darkness was cast far away and I realized that Kṛṣṇa bestows His mercy in the form of the Guru.”

অবশেষে অশ্রুজলে নিবেদিলাম পদতলে
দাও মোরে কৃপা করি করি নামাশ্রয় ।
সীতানাথের কৃপা হল দয়া করে দীক্ষা দিল
শান্ত হল চিত্ত মোর যা 'ইস্কনে' কভু নয় ॥৭॥

*avaśeṣe aśru-jale nivedilāma padatāle
dāo more kṛpā kari kari nāmāśraya |
sītānāthera kṛpā hala dayā kare dīkṣā dila
śānta hala citta mora yā 'iskane' kabhu naya ||7||*

“Finally I offered myself to his footsoles, with tear-filled eyes and begged: “Be merciful to me and give me the shelter of the Name!” Sītānātha then bestowed his mercy and he was so kind to give me *dīkṣā*. My heart then found a peace that I never had in Iskcon.”

কি করিব নাহি জানি তুমি বাবা অন্তর্যামী
নিরাশ্রয়ে আশ্রয় দিলা প্রসাদ বিতরণে ।
নামহীন ভিক্ষারী মোরে রোগজীর্ণ অভাগারে
সম্ভাষিলে সন্তানের 'অদ্বৈত' নামে ॥৮॥

*ki kariba nāhi jāni tumi bābā antaryāmī
nirāśraye āśraya dilā prasāda vitarāṇe |
nāma-hīna bhikṣārī more rogajirṇā abhāgāre
sambhāṣile santānera 'advaita' name ||8||*

“What shall I do, I don’t know, Bābā you are the Supersoul — you give shelter to the homeless and distribute to them your *prasāda* (sacred food). Though I was a beggar without a name and I was worn out by disease and unlucky, you began to address me like a son, giving me the name ‘Advaita’.”

ইতিপূর্বে যাহা ছিল পথে সব হরি নিল
দয়াল প্রভু পুনঃ দিল করিয়া যতন ।
অতঃপর কৃপা করি ইষ্টলাভে স্মৃতি করি
শ্রীরাধাকৈষ্কর্যরসে সাধন ভজন ॥৯॥

*iti pūrbe yāhā chila pathe saba hari nila
dayāla prabhu punaḥ dila kariyā yatana |*

*ataḥpara kṛpā kari iṣṭa-lābhe sphūrṭi kari
śrī rādhā kainkaryā rase sādhana bhajana ||9||*

“Whatever possessions I had were even stolen on the way (to see you in Navadvīpa) but merciful Prabhu carefully replenished it all. After that you kindly revealed to me (the details of) my innermost aspiration — the practise of being maidservant to Śrī Rādhā.”

মধুররস আশ্বাদনে মতি হলো মোর মনে
দিলেন আশ্রয় শ্রীচরণে করিয়া আপন ।
আর কি চাহিবো প্রভু তুমি মোর প্রাণবিধু
আলো করে অনুক্ষেপে রক্ষ এ জীবন ॥১০॥

*madhura rasa āsvādane mati halo mora mane
dilena āśraya śrī-carāṇe kariyā āpana ।
āra ki cāhibo prabhu tumi mora prāṇa-vidhu
ālo kare anukṣaṇe rakṣa e jīvana ||10||*

“I became inclined to relishing the sweet taste of that devotion when you gave me shelter at your divine feet — Prabhu, what more could I wish? You are the moon of my life, constantly shedding light on my path. May your light protect this life of mine at every moment!”

In January 1983 Sādhu Bābā entrusted Nirañjan Bābu with the responsibility of compiling his *arcanā paddhati* (manual of worship), named Saṅkṣipta Nitya Karma Paddhati, which is still universal literature for all of Sādhu Bābā's disciples. Nirañjan Bābu wrote the introduction himself:

শ্রীবৃন্দাবনীয় শ্রীশ্রীযুগলকিশোরের ভজনাত্তিলাষী প্রবর্তক সাধকগণের ভজনানুকূল্যে এই 'সংক্ষিপ্ত নিত্যকর্ম পদ্ধতি' নামক পুস্তিকাখানি সংকলিত হইল । কয়েকটি বিশেষ জাতব্য ও তথা নিত্যকরণীয় বিষয় সম্পর্কে উক্ত পুস্তিকার কিঞ্চিৎ ভূমিকা দেওয়া হইতেছে । জীবমাত্রেরই আত্মস্বরূপের পরিচয় দিতে গিয়া শ্রীমদ্ভাগবত প্রভু বলিয়াছেন 'জীবের স্বরূপ হয় নিত্য কৃষ্ণ দাস' । অতএব স্বরূপাবিষ্ট হইয়া শ্রীশ্রীরাধা-মদনগোপালের উপাসনাই জীবের মুখ্যতম কর্তব্য তথা মনুষ্য জীবনের একমাত্র সার্থকতা ও পরম মঙ্গল । এই ঘোর কলিহত জীবের দুর্দশায় বেদনাকাতর একমাত্র সদাশিব-মহাবিক্রুর অবতার শ্রীশ্রীঅদ্বৈত প্রভুর অন্তরে আঘাত হানিয়াছিল । তাই গঙ্গাজল তুলসী দিয়া পরম করুণাময় স্বয়ং ভগবান্ শ্রীকৃষ্ণকেই ফাল্গুনী পূর্ণিমা তিথিতে শ্রীধাম নবদ্বীপে প্রকট করাইয়াছিলেন । তাই তাঁহারই হৃদয় দেবতার সেবা পূজায় যাহাদের অভিলাষ বিশেষ করিয়া তাহাদেরই উদ্দেশ্যে শ্রীধাম নবদ্বীপস্থ রামচন্দ্রপুর শ্রীশ্রীসাধুবাবার অনুমোদনক্রমে শ্রীশ্রীসাধুবাবার আশ্রম হইতে ১৩৯১ সাল শ্রীঅক্ষয় তৃতীয়া তিথিতে শ্রীমন্দিরে তাঁহারই ইষ্টদেবতা শ্রীশ্রীরাধামদনগোপালদেবের প্রতিষ্ঠা দিবসের আশীর্বাদ স্বরূপ এই সংক্ষিপ্ত পুস্তিকাখানি প্রকাশিত হইল । এই পুস্তিকাখানি যদি একনিষ্ঠ সাধকবর্গের ভজনানুকূল্য করিতে পারে তাহা হইলেই এই পরিশ্রম সার্থক । ইতি -

তাৎ ১৮/১/৯১ নিবেদক

অক্ষয়তৃতীয়া তিথি

গুরুকৃপাপ্রার্থী

শ্রীনিরঞ্জন প্রসাদ দাস

"This booklet named 'Sankṣipta Nitya Karma Paddhati' has been compiled to further the *bhajan* of all the *sādhakas* who aspire for the Śrī Śrī Yugalkishora of Śrī Vrindavan. A small

preface is given to this booklet with some details that need to be known about these eternal chores. Śrī Mahāprabhu defined the true shape of all living entities to be '*jīvera svarūpa hoy nitya kṛṣṇa dās*' (an eternal servant of Kṛṣṇa). Hence it is the main duty of all living entities worship Śrī Śrī Rādhā-Madangopal, absorbed in one's own *svārūpa*. Only that can make human life useful and most auspicious. Seeing the terrible condition of the living entities in the age of Kali the heart of Śrī Śrī Advaita Prabhu, who is none other than Mahāviṣṇu and Sadāśiva, was broken, hence He invoked the advent of the most merciful Lord Śrī Kṛṣṇa on the full moon day of Phalgun in Navadvīpa, through oblations of water and Tulasi leaves. For those who have a special desire to serve this Lord of the heart, this booklet was published from Sādhu Bābā's Ashram, in Śrīdhama Navadvīpa's Rāmacandra Pura today, on Śrī Akshaya Tritiya, 1391 Bengali year (May, 1984), with the approval of Śrī Śrī Sādhu Bābā, on the installation day of his beloved deity Śrī Śrī Rādhā-Madangopal-Deva, as his special blessing. If this booklet can assist the focused *sādhakas* in their *bhajan* then this work of mine will have become fulfilled.

iti. Guru Kṛpā Prārthi, Śrī Nirañjan Prasād Das."

Nirañjan Bābu was the greatest Guru-bhakta I ever met in my life and will probably always remain so. His Guru-niṣṭha was highly contagious and he was the greatest instigator of whatever Guru-bhakti I may have. Like no one else he made me really understand the importance and the joy of Guru-bhakti. His surrender to Sādhu Bābā was so complete that I ascribe all teachings he gave me to Sādhu Bābā personally, and put them in Sādhu Bābā's mouth without any hesitation, even if I never heard them from Sādhu Bābā's Śrī-Mukha myself. Nirañjan Bābu and his daughter personally lifted me over the threshold of western rationalism, scepticism and scientific thinking and led me into the wonderworld of India's simple yet sublime attitude of faith.

Nirañjan Bābu never went to Braja simply because Bābā never took him there, even if I encouraged him to go there. He said: 'উনি না নিয়ে গেলে দেখাবে কে দ্বাদশ বন?' 'Unless he takes me there, who will show me the 12 forests?' He was very happy when I sent him some photos of Vraja from Holland. Otherwise he might never even have seen the place at all!

We had very close association in Bābā's *paṇa kuṭir*, straw hut, the *bhajan kuṭir* where Bābā had given me the honour of residence from February to August, 1983. Often, while visiting me in the *kuṭir*, Nirañjan Bābu lamented his decision to enter household life: "You see, I used to be very fond of this conjugal life, but now alas alas! I can only just visit the ashram occasionally whereas I would have liked to be a full-time member and thus fully associate with and serve Bābā."

Once I entered the *kuṭir*, where Nirañjan Bābu was speaking with my Guru-brother Bābul, and I said: বাবুল-দা গত জন্মে কত জপ তপ করেছেন, যা-দ্বারা তিনি এখনে সব সময় নিরঞ্জন বাবুর সঙ্গ পাইতে পারেন? "How much penance has Bābul Dā practised in his last life so that he can now always be with Nirañjan Bābu?"

When Bābul Dā saw Nirañjan Bābu and me talking on the roof of the *āśrama* he said: *svārūpa-rāma rāya!* (colloquial Bengali for "These two are just like Mahāprabhu's dearest servants, only talking about Kṛṣṇa with each other")

Nirañjan Bābu one time complimented me by saying: "You come from so far and you really come here to do *bhajana*, while the others are only waiting for the next meal to come from the altar."

I left Navadvīpa in April 1984, not to return until March 2000.

Meanwhile, in 1993, Nirañjan Bābu's wife left her body right in the chamber of the famous downtown-doctor Bhaumik, exclaiming Rādhe Rādhe! Rādhe Syam!' totally unexpectedly.

From the mid-1980s to early 1990s I badly neglected Śrī Gurudeva but Sādhu Bābā would not be Sādhu Bābā if he would have just let me rot in *samsāra*, so:

*durdaive sebak yadi jāy anya sthāne,
se thākur dhanya tāre cūle dhari āne*

"If by some bad luck the servant goes away, blessed is that master who drags him back by the hair." (Caitanya Caritāmṛta, Antya 4.47)

Bābā had sailed off, but he had left someone behind, as the Devatās sing in the Bhāgavata (10.2.31):

*svayaṁ samuttīrya sudustaram dyumān bhavārṇavam bhīmamadabhra sauhṛdah
bhavat padāmbhoruha nāvam atra te nidhāya yātah sad anugraho bhavān*

"O self-luminous One! Your grace towards the devotees is limitless! On the strength of Your grace the devotees take shelter of the boat of Your lotus feet and cross over the ocean of material existence, which is otherwise hard to cross. These devotees in their turn are so kind towards the conditioned souls that they keep this boat of Your lotus feet in this material world for their redemption."

For me, that boat was Nirañjan Bābu. From early 1995 to early 2002 Nirañjan Bābu sent me long letters with all he could tell me about Sādhu Bābā's astonishing activities and teachings, thereby confirming many things Bābā had taught me personally and adding many many things which I did not know yet. So once again Nirañjan Bābu became the conduit between Bābā and me. Among the many things he sent me was the Abhiṣekhāṣṭakam, an 8-couplet Bengali song he composed himself in praise of the appearance of Sādhu Bābā in this world, which I have used to open Sādhu Bābā's hagiography with, which is posted on madangopal.com.

When I returned to Navadvīpa in March 2000, after a 16-year absence (I travelled there mainly to meet him), Nirañjan Bābu was called from his home. When he arrived we embraced and his body shuddered of emotion.

Later, in a room of the ashram, he took up a fan and began to fan me, though he was old enough to be my grandfather and vastly superior to me in all respects. I asked him to discontinue, explaining that I regarded him as my Guru simply because of his total surrender to Bābā - his words were Bābā's words, for sure.

During the same conversation I once uttered the words 'Guru Vāṇī', which caused Nirañjan Bābu to open his mouth in awe and fold his hands, saying 'Oooh Bābā...!'.
He told me that the biggest Pandits of Navadvīpa used to come to Bābā's ashram with hands folded out of respect.

About our friendship he said: আমার বন্ধু -এত বড় বন্ধু । এত বড় পারমার্থিক সম্পর্ক । এই সম্পর্ক ইহ-পর কালে ছিন্ন হবে না. আমার সব আছে, কিন্তু এর মধ্যে অদ্বৈত আমার বড় বন্ধু । এই-টা প্রশংসা নয় - এইটা truth - actually so." যদি ভালবাসিতে হয়, বন্ধুকে ভালোবাসিব. "My friend - such a great friend. Such a great transcendental connection. This connection will never be severed - not in this life nor in the next. I have everything, but my greatest friend is Advaita. This is not a glorification - this is actual truth. If I should love anyone I should love my friend." কি করে যাবেন আপনি? "How can you go?" (How can you leave this place where you are loved so much?) He then quoted Rūpa Gosvāmī's famous verse "*tuṅḍe taṅḍavinī ratim vitanute*" ('I yearn for millions of tongues' etc) and Mīrābāī's '*vinā prem se nā mile nandalāl*' ("Without *prema* you cannot attain Nanda's son"). He dismissed Śaṅkarācārya, saying: "He said *so'ham so'ham* ("I am that, I am the Supreme"), but Śrī Caitanya Mahāprabhu rejected that, saying: "No, that is wrong. It is *tasyāham tasyāham* ("I am His, I belong to the Lord") I don't want to be Rādhā, I want to be Her maidservant."

For Nirañjan Bābu the end of Bābā was the end of the world. He said: "এরপর কিছু হবে না. মাধবেন্দ্রপুরীপাদের প্রতিজ্ঞাও শেষ" 'After this there will be nothing. Mādhavendra Puri's boon is also finished.'" (In chapter 5 of Advaita Prakāśa it is described that Mādhavendra Puri blessed his disciple Advaita Prabhu that he would take the offences to the deity Madangopal of the first 14 generations of His dynasty upon him).

In December 2001, while studying the holy Bhāgavat at home, Nirañjan Bābu suffered a stroke, causing him severe brain damage. During my next trip to Navadvīpa, in February, 2002, when I came to his house to visit him he fell in my arms, a venerable old man falling in the arms of a western hippie, and weeping with divine emotions. I did not know what to do - I wondered what Rāma Rāya would have done when Mahāprabhu fell into his arms. Nirañjan Bābu would interrupt his monologues with sobs of Rādhē Rādhē Rādhē. He said: 'I have seen Gurudeva, while tears streamed from his eyes, saying Rādhē Rādhē Rādhē.' He would humbly lament: এই - বস্তুটা পেলাম না - কবে তা পাই জানি না I could not attain Kṛṣṇa. I don't know when I will get Him..."

Nirañjan Bābu sporadically visited that year's Sītānath Utsava. When he did, on February 17, 2002 he told me: "We will meet again here." I: "বাবার চরণতলে. (at the footsoles of Bābā)" Nirañjan Bābu (to the other *bhaktas*, about me:) "He is a good man. He has an Indian heart.'

During my last visit to Navadvīpa in Kartik 2003 communicating with Nirañjan Bābu had become difficult. He could not understand me verbally anymore, but he could read still, so I scribbled down my questions and remarks on pieces of paper, in Bengali script and he would respond to that. As far as that was possible I recorded that, though there were long pauses of silence in between. I showed Nirañjan Bābu printouts of some of the webpages of madangopal.com, our then freshly started website and he loved it though he probably did not understand what the internet was and how far-reaching a tool it can be. By then meetings with him just took place in his house - he was no longer able to visit the ashram, not even by rikshaw.

This is an excerpt from my Indian diary, October 6, 2003: "Nirañjan Bābu preaches to me heavily to remain focused on Bābā. It is so important to him that, despite his extremely advanced

age (91) and concomitant weakness, he grabs me by the collar and shakes me to press me to surrender to Bābā alone. He misunderstands my *tīrtha yātrā* for a search for other *sādhus*, although I try to convince him it is not like this. He says Bābā called me Advaita because it means one, and not two (Gurus). He did not call me Advaita, but you." I write in response: নিরঞ্জন মানে পরিষ্কার "Nirañjan means *pariskāra* (crystal clear)." Nirañjan Bābu smiles broadly. He says he and his family never go to listen to anyone's lectures anywhere - they will remember Bābā's lectures forever.

He said: "Although Bābā expired, he is hearing everything. Also now. You can go to Shantipur, but you will not find anyone like Sādhu Bābā there."

গুরু যাই বলেছেন তাই সব "Whatever the Guru has said, that is all"- otherwise you will fall down. A-dvaita (your name) means there is no second (Guru). (If you think like that) he will come down to you - in your heart. That is why Bābā has given you that name, in Vrindavan."

I last saw Nirañjan Bābu in person in front of his Prācin Māyāpur home on October 28, 2003. We embraced and, anticipating I would probably not see him again, I told him: আবার দেখা হবে - যেখানে হউক না কেন । এখানে বা ওখানে - মৃত্যু কি? ("We will meet again, whether it is here (in another birth) or there (in our *manjarī-dehas*) What is death to us?") Since then we had had no more contact. A few years later my Guru brother Golok wrote to me, saying I should not send any more donations for Nirañjan Bābu's treatment because he had become unable to sign the receipts, let alone having been able to respond to letters. His daughter Kṛṣṇā had already taken over his correspondence by letter with me in 2002. Despite the fact that we had not contacted for nearly 5 years and there was no hope of his recovery, his demise is, of course, still a great loss.

He was so old that he even outlived his eldest daughter Kṛṣṇā with 2 years.



Nirañjan Bābu had a number of favorite *ślokas*, he mentioned the first four verses of Kṛṣṇa Karnamrita,

*cintāmañir jayati somagirir gurur me
śikṣā-guruś ca bhagavān śikhi-piñcha-mauliḥ
yat-pāda-kalpa-taru-pallava-śekhareṣu
līlā-svayaṁvara-rasaṁ labhate jaya-śrīḥ ||1||
(vasanta-tilaka)*

“Glory to Cintāmaṇi, my Guru Somagiri, and the Lord with a peacockfeather crown, who is my *śikṣā guru*. Jaya-Śrī (Rādhā) made the *svayaṁvara* (groom-seeking ceremony) playfully successful by attaining the tips of His lotus-feet, that are like the leaves of a desire-tree.”

*asti svas-taruṇi-karāgra-vigalat-kalpa-prasūnāplutaṁ
vastu prastuta-veṇu-nāda-laharī-nirvāṇa-nirvyākulam
srasta-srasta-niruddha-nīvi-vilasad-gopī-sahasrāvṛtaṁ
hasta-nyasta-natāpavargam akhilodāraṁ kiśorākṛti ||2||
(śārdūla-vikrīḍita)*

“There is an adolescent person eternally present (in Śrī Vṛndāvana), who is showered by young girls from heaven with flowers from the desire-trees, who creates waves of sweet bliss with the enchanting sounds of His flute, who is surrounded by thousands of *gopīs* with loosened belts, who holds liberation in His hands for His devotees, and who is generous towards everyone.”

*cāturaika-nidāna-sīma-capalāpāṅga-cchaṭā-mantharaṁ
lāvaṇyāmṛta-vīci-lolita-dṛśaṁ lakṣmī-katākṣādṛtam
kāḷindī-pulināṅgana-praṇayinaṁ kāmāvatārāṅkuraṁ
bālaṁ nīlam amī vayanṁ madhurima-svārājyam ārādhnumaḥ ||3||
(śārdūla-vikrīḍita)*

“We worship a blue boy who is an endless treasure of cleverness, who slows the pace of the Vraja-*gopīs* with His restless glances, whose glimpse dangles with waves of nectarean beauty, who is Himself honoured by the glances of Lakṣmī-devī, who loves the terraces on the bank of the Yamunā, who is the source of all descents of Cupid and who is the sovereignty of sweetness.”

*barhottaṁsa-vilāsa-kuntala-bharaṁ mādhurya-magnānanam
pronmīlan-nava-yauvanaṁ pravilasad-veṇu-praṇādāmṛtam
āpīna-stana-kuṭmalābhir abhito gopībhir ārādhitam
jyotiś cetasi naś cakāstu jagatām ekābhirāmādbhutam ||4||
(śārdūla-vikrīḍita)*

“May a divine light, whose curly locks are bound by a playfully dancing peacock feather-crown, whose face is immersed in waves of sweetness, who is of emerging fresh youth, who creates nectarean music with His flute, who is worshiped by the *gopīs*, who have large bud-like

breasts, and who astonishes the universe in a pleasing manner, be manifest in our consciousness.”

Śrīla Rūpa Gosvāmī’s famous verse about Śrīman Mahāprabhu:

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandipitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacīnandanah*

“May the son of mother Śacī, Śrī Hari, who now shines with the abundant splendor of gold and who mercifully descended in the age of Kali to bestow what was not bestowed before for a long time — the elevated amorous *rasa* of the treasure of His own devotion - always be manifest in the caves of your hearts.”

As well as:

*kā kṛṣṇasya praṇaya janibhūḥ śrīmatī rādhikāika
kāsyā preyasī anupama guṇā rādhikāika na cānyā*

"Who is the birthplace of Kṛṣṇa's love? It is Śrīmatī Rādhikā only. Who is Kṛṣṇa's most dearly beloved? Rādhikā and no one else." (Govinda Līlāmṛta 11.122)

*sahāyāḥ guravo śiṣyā bhujīṣye bandhavāḥ striyaḥ
satyaṁ vadāmi te pārtha gopyaḥ kim me bhavanti na*

“Truly I tell you, O Arjuna! What are the *gopīs* not to Me? They are My friends, teachers, pupils, servants, assistants and wives!” What are the *gopīs* not to Me? ”

*man māhātmya mat saparyāṁ macchraddhāṁ man manogatam
jānanti gopikāḥ pārtha nānye jānanti tattvataḥ*

“O Pārtha, the *gopīs* know My greatness, My worship, faith in Me, and My mentality. Others cannot know these things in truth.” (Adi Purāṇa)

smāraṁ smāraṁ muhus tad brajam anucalitam bhāva sindhāvagahyaḥ

“Constantly remembering the pastimes of Vraja, Mahāprabhu immersed Himself in the ocean of ecstatic love.....” (Source unknown)

But most of all,

*rādhā karāvacita pallava ballarīke
rādhā padāṅka vilasan madhura sthalīke
rādhā yaśo mukhara matta khagāvalīke
rādhā bihāra bipine ramatām mano me*

(Rādhā Rasa Sudhanidhi - 14)

"May my mind rejoice in the play-forest of Rādhā, where the vines and leaves are touched by Rādhā's hands, the ground is sweetened by Rādhā's footprints and where the birds madly Rādhā's glories."