



Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 230

Śrī Yoginī Ekādaśī

8 July 2010

Circulation 3,315

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EVERYONE WANTS TO BECOME GURU

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

The difficulty is that everyone wants, “Some way or other, I should become guru. Then so many people will offer me respect. Somehow or other, create some situation so I become guru.” This is going on. This is not a bona fide guru. A bona fide guru is indicated by Chaitanya Mahaprabhu, ‘*āmāra ājñāya guru hañā*’, “Become guru.” Why ambition? Actually become guru. But how to become a bona-fide guru? *yāre dekha, tāre kaha kṛṣṇa-upadeśa* [Cc. madhya 7.128]. That is it. Otherwise you’ll be a *goru*, cow. So they will not take this simple method. They will drink, they will hunt after women and have some attractive singing or dancing, and become guru. What is meaning of guru, they do not know. “Somehow or other become popular and become a guru.” This is going on. People are after all these material things. They are not after Krishna. They are after money and women. And if you give some mantra, or manufacture gold, all women will be attracted. ❧

— From a room conversation in Fiji, 2 May 1976.

DIFFERENT LEVELS OF QUALIFICATION

Srila Bhaktivinode Thakura

There are many levels of qualification. Animals have certain qualifications and human beings have another level of qualification. Amongst human beings, some



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

have qualification only for following regulative principles. Others have other levels of qualification, up to the level of achievement of real attachment for the Supreme Lord. Corresponding to each of these levels of qualification there are different prescribed duties. Performance of such prescribed duties is called piety while deviation from those duties is called impiety. If we consider all activities according to this principle, then what is the need for separately calculating one’s piety and impiety? According to qualification, one person’s piety may be another’s impiety. When jackals and dogs steal and goats have illicit sex, can it be

considered sinful? Such activities are certainly counted as sins for human beings.

Similarly, those who are very attached to material objects should associate with women through marriage, as this is piety for such persons. But for one whose attachment for material objects has been totally directed towards the Supreme Lord, loving affairs through marriage are forbidden, because by great fortune he has attained love for Krishna. To divert that love for the Lord to material objects is certainly an act of degradation. On the other hand, people who are like animals may need to associate with more than one woman through marriage to become pious.

From the beginning of the process of worshipping the Lord up to the attainment of the mood of Vraja, there are different modes, such as ignorance, passion, goodness, and transcendence. According to the practitioner's nature, his advancement of knowledge, and his absorption in the spirit of *vaikuṅṭha*, innumerable qualifications are seen. According to those qualifications, different forms of the processes of *karma* and *jñāna* are seen. A thoughtful person can understand this himself. All dualities like sin and virtue, religion and irreligion, proper and improper actions, heaven and hell, knowledge and ignorance, are all objects of dispute for persons who have perverted attachment. Actually, they are neither pious nor impious. We only explain them as pious or impious due to relative consideration. If we independently consider them we can understand that the pervertedness of the soul's attachment is impiety and remaining in the constitutional position of the soul's attachment is called piety. Swanlike people accept those activities that nourish piety to be pious and those activities which nourish impiety to be impious. They do not take shelter of dry speculation or agree with biased arguments. ❀

— *Śrī Kṛṣṇa-Saṁhitā*, Chapter 10, Text 3. Translated by Bhumiapati Das, edited by Sri Pundarik Vidyanidhi Das. Vrajaraaj Press. 1998. Vrindavan.

GADADHAR PANDIT GOSWAMI

From Gauḍīya Vaiṣṇava Abhidhāna

The Gauḍīya Vaiṣṇava-abhidhāna is an encyclopedia compiled in Bengali by Sri Haridas Das of Nabadwip (1898-1957). "Abhidhāna means

"lexicon". The book is a compilation of terms with special meanings as employed by Gauḍīya Vaiṣṇava authors, an explanation of names of persons and places found in Gauḍīya Vaiṣṇava literature, along with the various places and ways in which these terms and names are used or described.

Gadadhar Pandit (also known as Pandit Prabhu and Gadai) was included amongst the *pañca-tattva*. He was born of Madhava Mishra and Ratnavati-devi in 1486 AD on the new moon day of *Vaiśakha* (April-May), in the village Beliti. However, according to Jayakrishna Das' article "*Śrī Caitanya-Pāriṣada-Janmāsthāna-Nirṇaya*", published in the *Sāhitya Pāriṣat Patrikā*, Gadadhar hailed from Srihatta. And *Prema-vilāsa* 24 records his birth place at Chittagong. He was a brahmin of the Varendra clan and *kaśyapa-gotra*. His younger brother was Vaninath. In past incarnations Gadadhar was Radhika and Lalita.

At the age of thirteen, Gadadhar migrated with his parents to Nabadwip to stay at his maternal uncle's house, nearby the residence of Jagannath Mishra. Some say that a wealthy person of Kandipur named Suraraj was instrumental in bringing Gadadhar from Beliti to Nabadwip. Gadadhar remained unmarried throughout his life. He received mantra from Pundarik Vidyanidhi.

Gadadhar was a constant companion of Lord Gaurāṅga and always read the *Śrīmad Bhāgavatam* to him. After the Lord took *saṁnyāsa* and went to Nilachal, Gadadhar also went with him. Gadadhar passed away in Puri on the new moon day in the month of *Jyeṣṭha* (May-June) in 1534 AD at the age of forty-seven, eleven months after the disappearance of Lord Chaitanya.

Mahāprabhu wrote a verse with his own hand in Gadadhar's personal copy of *Bhāgavad-gītā*. According to *Sādhana-dīpikā* 9, Gadadhar composed *Premāmṛta-stotra*.

In the biographies of Lord Chaitanya, Gadadhar has been referred to in the following places:

1. Gadadhar Pandit as a principal associate of Lord Gaurasundar, *Cc.* 1.1.41, 1.4.227, 1.6.48, 1.7.17.
2. Meeting with Ishwar Puri and others at Nabadwip, and study of Ishwar Puri's book *Kṛṣṇa-līlāmṛta*, *Cb.* (*Caitanya-bhāgavata*) 1.11.99-100.
3. Gadadhar faints seeing Mahāprabhu's ecstasy in separation at the house of Shuklambar, *Cb.* 2.1.56-108.

4. Arguments with Lord Gauranga on *nyāya*, *Cb.* 1.12.20-27.

5. Gadadhar's counsel to Adwaita Prabhu to abstain from worshipping Lord Gauranga, *Cb.* 2.2.126-142.

6. Gadadhar comforts Lord Gauranga when he was feeling separation, *Cb.* 2.2.202-209.

7. Offered betel-leaf to Lord Gauranga, *Cb.* 2.6.65, 2.20.27, 2.22.19.

8. Doubts crept into Gadadhar's mind when seeing Pundarik in the attire of an aristocrat. Mukunda cleared those doubts, then Gadadhar receiving *dikṣā*, *Cb.* 2.7.44-153.

9. Gadadhar's reaction upon seeing Nityananda Prabhu without garments, *Cb.* 2.11.23.

10. Water sports with Lord Gauranga after the deliverance of Jagai and Madhai, *Cb.* 2.13.341.

11. Gadadhar's participation in the drama at the house of Chandrasekhar, *Cb.* 2.18.101-116.

12. Gadadhar stands on the left of Lord Gauranga in the *kīrtana*/protest going to the house of the Kazi, *Cb.* 2.23.211, 279, 491.

13. In constant association with Lord Gauranga in Nabadwip, *Cb.* 2.24.31.

14. While Gadadhar was in the house of Lord Gauranga, the Lord ordered him to worship their family deity of Vishnu, *Cb.* 2.25.91.

15. Gadadhar was sleeping nearby when Mahaprabhu left home to take *sannyāsa*, *Cb.* 2.28.44.

16. Lord Gauranga informed Gadadhar that he intended to take *sannyāsa*, *Cb.* 2.26.166-171.

17. Gadadhar was present when Lord Chaitanya took *sannyāsa*, *Cb.* 2.28.104.

18. Gadadhar was present after Gaura's *sannyāsa* when the Lord visited the home of Adwaita Acharya.

19. Gadadhar traveled with Lord Gaurasundar to Jagannath Puri, *Cb.* 3.2.35.



Sri Sri Gaura Gadadhar

Painting by Dredha Das

20. Gadadhar constantly accompanied Mahaprabhu in Jagannath Puri, *Cb.* 3.3.228-231.

21. Vow of *kṣetra-sannyāsa*, *Cc.* 2.16.130-131.

22. Meeting Nityananda Prabhu at the Tota Gopinatha temple. Lord Chaitanya, Nityananda Prabhu, and Gadadhar taking *prasādam* together, *Cb.* 3.7.112-164.

23. Took part in water sports in Narendra Sarovar, *Cb.* 3.8.122.

24. Receiving instructions from Mahaprabhu about re-initiation, *Cb.* 3.10.22-27.

25. Gadadhar recites

Bhāgavatam for the pleasure of Mahaprabhu, *Cb.* 3.10.32-36.

26. Gadadhar's dilemma when Vallabha Bhatta approached him for advice, *Cc.* 3.7.90-99.

27. By the mercy of Gadadhar, one can understand Lord Nityananda, and anyone who loves Nityananda can understand Gadadhar Pandit, *Cc.* 3.7.161-162.

28. Gadadhar argues with Mahaprabhu that service to him is the supreme duty, *Cc.* 2.16.130-143.

29. Gadadhar's position in separation of Sri Chaitanya Mahaprabhu, *Bhakti-ratnākara (Br.)* 3.135-143.

30. Meeting with Srinivas Acharya, *Br.* 3.146-152.

Also see Dhyana-chandra Goswami's *śrī gaura-govindārcana-smaraṇa-paddhatī* for details regarding Sri Gadadhar *mantra*, *dhyāna*, *gāyatrī*, and Sri Gaura Gadadhar *mantra*. Texts 37-44 of the above text cites *Caitanyārcana-candrikā*, describing Gadadhar as being on the left of Lord Gauranga at the Yogapith.

The following *ācāryas* have written prayers to Gadadhar Pandit:

1. Sanatana Goswami
2. Rupa Goswami
3. Svarupa Goswami
4. Lokanatha Goswami
5. Bhugarbha Goswami

6. Paramananda Goswami

7. Shivananda Chakravarti

Other writings on Gadadhar Pandit are as follows:

1. *Śrī Śrī Gauragadādharaṣṭaka*, a) by Acyutananda, b) by Nayananda Mishra.

2. *Rati-janaka-dvādaśa-nāmastotra*, by Sarvabhauma

3. *Aṣṭottaraśatanāma stotra*, by Sarvabhauma

4. *Śākhā-nirṇayāmṛta*, by Jadunatha

5. *Premāmṛta-stotra*, by Gadadhar Pandit. ❀

— Adapted from the manuscript of an unknown translator, from Haridas Das', *Śrī Gauḍīya Vaiṣṇava-abhidhāna*. Haribol Kutir. Nabadwip. Gaurabda 501. Bengali.

ALL GLORIES TO SRILA GADADHAR PANDIT *Shivananda Sen*

*jaya jaya paṇḍita gosāi
jāra kṛpābale se caitanya guṇa gāi
hena se gauracandre jahāra pīṛi
gadādhara prāṇanātha jāhe lāge khyāi
gauragata prāṇa prema ke bujhite pare
kṣetra-vāsa kṛṣṇa sevā jāra lāgi chāre*

All glories, all glories to Srila Gadadhar Pandit by whose mercy we can sing Sri Chaitanya's glories! Only he has such unalloyed love for Lord Gaurachandra. By the power of Gadadhar's love, Gaura is celebrated as '*gadādhara prāṇanātha*' (the Lord of the life of Gadadhar). Who can understand his exclusive love for Lord Gaurachandra? He renounced his



Unknown artist

Sri Sri Gadai Gauranga

kṣetra sannyaṣa and Gopinath's service out of his exclusive love towards the lord.

*gadāira gaurāṅga gaurāṅgera gadādhara
śrī-rāma jānaki jena eka kalevara
jena eka prāṇa rādhā vṛndāvana candra
tena gaura gadādhara prema taranga
kahe śivānanda pāhu jāra anurāge
śyāma tanu gaurāṅga ha-īya prema māge*

Just as Lord Ramachandra and Sita-devi belong exclusively to each other, and just like Sri Radha and Vrindavan Chandra are one life, similarly Gaura belongs to Gadai and Gadai belongs to Gaura. Just see the ecstatic loving pastimes of Gaura and Gadadhar! Shivananda Sen says that it is this love which forced Krishna to give up his blackish-hue and beg for the love of Srimati Radharani in a golden form. ❀

— Adapted from the translation at <http://kksongs.org/songs/j/jayajayapanditagosai.html>



SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications

c/o Sri Krishna Balarama Mandir

National Highway No. 5, IRC Village

Bhubaneswar, Orissa, India, 751015

Phone: (0674) 2553250, 2557026

Email: katha@gopaljiu.org

Website: www.gopaljiu.org

Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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