



Sri Krishna Kathamrita Bindu

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KRISHNADAS KAVIRAJ GOSWAMI Was Empowered

Cc. ādi 8.72 With the commentary of
His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

more ājñā karilā sabe karuṇā kariyā
tān-sabāra bole likhi nirlajja ha-iyā

By their mercy, all these devotees ordered me to write of the last pastimes of Sri Chaitanya Mahaprabhu. Because of their order only, although I am shameless, I have attempted to write this *Caitanya-caritāmṛta*.

Purport: To write about the transcendental pastimes of the Supreme Personality of Godhead is not an ordinary endeavor. Unless one is empowered by the higher authorities, or advanced devotees, one cannot write transcendental literature, for all such literature must be above suspicion, or, in other words,

it must have none of the defects of conditioned souls, namely mistakes, illusions, cheating and imperfect sense perceptions. The words of Krishna and of the discipic succession that carries the orders of Krishna are actually authoritative. To be empowered to write transcendental literature is a privilege in which a writer can take great pride. As a humble *vaiṣṇava*, Krishnadas Kaviraj Goswami, being thus empowered, felt very much ashamed that it was he who was to narrate the pastimes of Lord Chaitanya Mahaprabhu. 🙏

FOLLOWING DAMODAR VRATA

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

The rule for following *Urjja-vrata* [*Kārttika-vrata*, also known as *Dāmodara-vrata*] is that one must avoid nonvegetarian foods, like urad dal, betel nuts, kidney beans, and stale foods. One must not deviate from following whatever resolution he has made for that period, such as chanting a prescribed number of rounds or rendering some special devotional service. The general rule is that one should offer simple boiled vegetarian food to the Supreme Lord and honor the *prasadam*. One should also give up laziness, too much sleeping, non-*vaiṣṇava* behavior, and shaving the head or face, and one should take bath daily and practice celibacy. 🙏

— From a letter written on 10 January 1919. *Patrāmṛta, Nectar from the Letters*. P. 21. English translation by Bhumiapati Das. Isvara dasa and Touchstone Media. Salt Lake, Kolkata. 2012.



KAVIRAJ GOSWAMI WROTE ON THE ORDER OF THE DEVOTEES

Sri Srimad Gour Govinda Swami Maharaja

How could Krishnadas Kaviraja Goswami write such transcendental nectarean pastimes of Mahaprabhu? Here Srila Prabhupada says in the purport:

“To write about the transcendental pastimes of the Supreme Personality of Godhead is not an ordinary endeavor. Unless one is empowered by the higher authorities or advanced devotees, one cannot write transcendental literature because such literature must be above suspicion, or in other words, must have none of the defects of the conditioned souls.”

He says here that the dear intimate devotees of Mahaprabhu and Krishna, one after another, ordered him to write. But why does he say that he is shameless? He wrote such nectarean transcendental literature about the pastimes of Prema Purusottama Chaitanya Mahaprabhu, topics related to pure love. It is not such an easy affair. Not just anyone can produce such literature. It says in the purport that one must be empowered. So Kaviraja Goswami became empowered; so many devotees ordered him; by their mercy he became empowered.

vaiṣṇavera kṛpā jāhe sarva-siddhi — “If you get the mercy of a *vaiṣṇava* then you’ll achieve all perfection. Otherwise you cannot.” [Bengali saying] Krishna’s mercy comes through a *vaiṣṇava*, a dear devotee.

*kṛṣṇa yadi kṛpā kare kona bhāgyavāne
guru-antaryāmi-rūpe śikhāya āpane*

Krishna is situated in everyone’s heart as the *caitanya-guru*, the spiritual master within. When he is kind to some fortunate conditioned soul, he personally gives him lessons so he can progress in devotional service, instructing the person as the Supersoul within and the spiritual master without. (Cc. *madhya* 22.47)

Krishna showers his mercy onto a fortunate soul and appears to him as guru and teaches him. That is his mercy. It is coming through *sādhu-guru-vaiṣṇava*. So when all these intimate devotees of Krishna ordered him, Kaviraj Goswami got mercy and became empowered. It is said here that this literature is free from the imperfections of the conditioned souls. The words of an *ārya-vijñā* – a person of purified consciousness, a liberated soul who is proficient in *bhakti-tattva* – have none of the four defects of mistakes, illusion, cheating and imperfect sense perception. This is the mercy of the *vaiṣṇavas* and it is the only thing required; otherwise one cannot produce such literature. And Kaviraj Goswami wrote it when he was very old. His hands and legs were trembling at that time, but he became empowered so he could write.

As a humble devotee, being thus empowered, he felt very much ashamed that it was he who was to narrate the pastimes of Mahaprabhu. No pride was in him. This is the humble nature of a *vaiṣṇava*. Pride and conceit belong to the demoniac nature. The demons are very proud. Duplicious persons have conceit. The *Gītā* says so. But a *vaiṣṇava* is not a demon. He is a devotee; he is really humble. He always thinks, “Everyone is a *vaiṣṇava* but me.”

Jīvera svarūpa hoy kṛṣṇera nitya dāsa (Cc. *madhya* 20.108). That is the real identity of the *jīva*. *Jīva* means, in real identity, a *vaiṣṇava*. He is the eternal servant of Krishna, a *vaiṣṇava*. So a *vaiṣṇava* like Kaviraj Goswami thinks, “All are *vaiṣṇavas* except me. All are more elevated than me. I am the lowest of the low. If a list is prepared, my name will come at the end. Nobody will be there under me.” That is the *vaiṣṇava* attitude, *ṭṛṇād api su-nīcena*. ... That is Mahaprabhu’s teaching. One should be much humbler than a blade of grass in the street, as tolerant as a tree, and shouldn’t demand respect, but give respect to one and all.

How is it possible if someone is very proud? He cannot give respect to one and all. Rather, he'll demand respect. He cannot tolerate being disrespected, and he is not humble at all. These are *vaiṣṇava* qualities. *Kīrtanīyaḥ sadā hariḥ*, then you can do *hari-kīrtana*. If you cannot develop such attitude, you will not be able to. Not artificially; it will develop naturally. This is *hari-kīrtana*. Otherwise, one cannot do *hari-kīrtana* at all. What to speak of *prema-nāma saṅkīrtana* — *kīrtana* with love. You can't do *kīrtana* at all. A demon cannot do such a thing because he is so proud and not humble at all. So Kaviraja Goswami says, "I am shameless, *nirlajja*." He is humble. 🍌

— From a lecture on Śrī Caitanya-caritāmṛta given in Bhubaneswar on 9 November 1993.



THE STORY OF GOPAL JIU PART 1

Early Years

The village of Gadeigiri is situated in the Jagatsinghpur District of east central Odisha. It is a quiet place, much like other small villages in India, consisting mostly of

mud huts with thatched roofs. The residents take their daily bath in the local pond, keep cows, and cook over cow dung fires in the same way their ancestors had done for thousands of years. The main sources of livelihood are rice cultivation and the selling of brass utensils. In front of almost every house one will find a shrine for the sacred *tulasī* plant, and it is common to hear the sound of the *mahā-mantra*: "*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare*" being sung. The residents of Gadeigiri are very devoted to the village deity, Gopal. The long-standing tradition in the village is that the first fruit or flower that appears in any garden must be offered to the Gopal deity, and it is understood that by doing so those trees and shrubs will thus give fruits and flowers abundantly.

The sacred Alaka River is of great importance to the area. The businessmen of ancient Kalinga, modern day Odisha, would travel via the Alaka to the Mahanadi River, and then via the Bay of Bengal to the Southeast Asian islands of Bali, Sumatra, Java and Borneo. By this trading they were able to earn substantial wealth and gradually establish the culture of Odisha in those foreign lands. To this day there are people living in Bali who are addressed as "*kling*", a contracted form of the word "*Kalinga*". This ancient trade connection with Bali can still be seen in various place names of the district, such as Balikuda and Balisahi, and in the annual celebration of the "*Bali-yātrā*" festival, which means, "travelling to Bali".

With the wealth earned through this lucrative trading, the Kalinga merchants built numerous temples for different deities on both sides of the Alaka. Later, devotees and *sādhus* also established numerous temples and *maṭhas* in the Alaka basin. The temple of Sri Radha Gopal Jiu is one of them.

The Founding of Gadeigiri

The village Gadeigiri is named after its founder, Gadai Giri, who migrated from the district of Midnapur¹ in the seventeenth century. He was a businessman who regularly came to the area to sell utensils and bell metal items. Every year Gadai Giri would come during the rainy season, stay four or five months, and then return to Midnapur. Gadai Giri was a gentle and saintly person. He would rise early each morning and perform *kīrtana*. Then after taking some flat rice and water he would go out selling brass utensils door to door. When evening arrived he would spend the night

in some village and join with the local people in their daily custom of singing *kīrtana* and reciting *Śrīmad Bhāgavatam*. He soon became well known as a good *kīrtana* singer and devotee and he received frequent invitations to take part in the different *saṅkīrtana* festivals celebrated for the pleasure of the various local deities of Baladev Jiu, Brindaban Bihari Jiu, Radha Madan Mohan Jiu, and Dadhi Baman Jiu.

The local zamindar, feudal landlord, lived in Harispur, six kilometers from present-day Gadeigiri. Appreciating Gadai Giri's saintly qualities, the zamindar offered to give him some nearby land. Shortly thereafter, Gadai Giri met a *nāgā-sannyāsī*, a naked mendicant, who was very pleased with Gadai Giri's gentle behavior and high character. One day, Gadai Giri and the *sannyāsī* were walking together in the forest when suddenly they heard the sweet voices of several different kinds of birds as well as the sounds of a flute, ankle bells, and a conch shell. The *nāgā-sādhu* told him, "Where such auspicious sounds are heard, Krishna himself is present. Wherever Krishna is present his consort Lakshmi, the Goddess of Fortune, is also present. This is a sacred place, a place of glory. You should build a house here for your residence and engage yourself fully in the service of the Lord. Here, whatever you

desire will be immediately fulfilled." Presenting all these things before the zamindar, Gadai Giri received from him a large segment of land, including area for cultivation. He cleared a small section of the jungle indicated by the *nāgā-sādhu* and built a house and a small temple wherein he established a deity of Dadhi Baman. When Lord Jagannath is worshiped without his brother Baladev and sister Subhadra he is known as Patita Pavan or Dadhi Baman. Gadai Giri left his brass business and simply engaged himself in *bhajana* and *kīrtana*. Many wandering *sādhus* and *sannyāsīs* came to join with Gadai Giri's *kīrtana*. Gradually other people came to stay permanently, and a village developed in that place in Gadai Giri's name.

Gopal Giri

Gadai Giri had only one son, who was named Gopal Giri. Gopal Giri was influenced by the devotional qualities of his father and was very devoted to Lord Jagannath. Every year he would go to Puri to see the *Ratha-yātrā* festival. He was also very attached to performing *saṅkīrtana*, and was expert in many different styles of *kīrtana*.

Gopal Giri had a desire to worship a deity of Gopal. Unable to find such a deity, he decided to go to Puri, thinking that if he would render service to Lord Jagannath there, then somehow Gopal would come to him. Arriving in Puri, he stayed in the area known as Kundei Benta Sahi, near Grand Road. As he was very scholarly, he easily obtained service in the office of the king, where he became the *poddar*, cashier, for the temple of Lord Jagannath. Gopal Giri led a very regulated life. While staying in Puri he would daily go to see Lord Jagannath. While at the temple he would sit on the *bāīs pāhāca*, the twenty-two steps inside the compound leading up to the main *darśana* area, and there he would read *Śrīmad Bhāgavatam*. In the evening he would take *prasādam* and go home. Every Sunday he would go to the Satalahari Math, a temple near the ocean, where he would sit and read *Śrīmad Bhāgavatam* and chant *harinām*. He was very attached to *Śrīmad Bhāgavatam*. 🍌 [To be continued]

Notes

¹ District Midnapur, now part of West Bengal, was formerly part of Odisha, with which it maintains close cultural links.

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