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Highlights

• [MAHAPRABHU DIDN'T DO BIG MEETINGS](#)

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• [WHO IS QUALIFIED TO HEAR HARI-KATHA](#)

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• [NAMA-TATTVA: TWO FORMS OF THE ORIGIN OF RASA](#)

Srila Jiva Goswami Prabhupada

• [DON'T THINK YOURSELF A VAISHNAVA](#)

Sri Srimad Gour Govinda Swami Maharaja

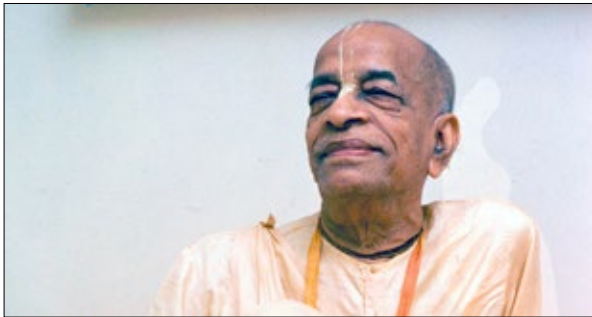
• [THE STORY OF GOPAL JIU PART TWO](#)

• [THE GLORIES OF SRI GURUDEVA](#)

The Poet Vaishnava Das



Photo by Brajrasik.org



MAHAPRABHU DIDN'T DO BIG MEETINGS

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

So actually, this discussion, instructions, are to be executed amongst the guru and the disciples, where there is submission. Otherwise there is no need of it. Nowadays we hold some meeting. Some ordinary people come to hear. But that kind of discussion Chaitanya Mahaprabhu never did. Because outsiders are not submissive. They come to see the fun. They do not come to learn something. Therefore, Chaitanya Mahaprabhu never made any big meeting. In big meeting he was present, but during *kīrtana*, *sankīrtana*. He was meeting in big meeting daily in the evening for four hours in Jagannath temple, but the whole period of time was engaged in chanting Hare Krishna. But when there was a person like Sarvabhauma Bhattacharya or Prakasananda

Saraswati or Ramananda Raya, such exalted persons, he used to discuss. Otherwise, he was not discussing. There was no need of discussing, because ordinary people do not approach with that humbleness. 🙏

— Lecture in Vrindavan. 24 October 1976.

WHO IS QUALIFIED TO HEAR HARI-KATHA?

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

To think that Mahaprabhu is my personal gardener and that he will supply me bouquets of flowers is the mood of an enjoyer rather than a servant. The Supreme Lord is the controller of everything. Mahaprabhu has exposed the faulty conclusions and opposing mentalities of those who maintain the sinful desire to enjoy *māyā*, attempting to show how expert they are in remaining attentive to material sound. Only the fortunate can understand what I am talking about. The unfortunate may think they are hearing, but they are not. They are deceived. If out of good fortune we become interested in serving the worshipable object, only then will we be able to hear and understand spiritual topics. One has to rise above his present condition. Someone may smear stool all over their body thinking that the smell will keep Yamaraj away, but they will not be spared. At every moment the illusory energy leads us toward the kingdom of aversion to God.

The moment we have no protector, everything around us will turn into an enemy and attack us. The moment we refuse to hear *hari-kathā* from a genuine *sādhu* we will have failed to serve that *sādhu* with our sincerity. Then *māyā* will take advantage and devour us. 🍌

— From *Sarasvatī Saṅgha*, Uncommon Dialogues. Part two, discourse six. Touchstone Media. Salt Lake, Kolkata. 2016

DON'T THINK YOURSELF A VAISHNAVA

Sri Srimad Gour Govinda Swami Maharaja

If this thing enters into your mind, “Oh, I am a great *vaiṣṇava*, *sādhu*.” then a demon enters into you. You will develop pride and become puffed up. You will demand respect. You will never pay respect. Mahāprabhu says, *amānī mānada* — “Don’t demand respect. Pay respect to one and all.” But if someone thinks, “Now I am a great *sādhu*, *vaiṣṇava*!” you cannot become *amānī* and pay respect to one and all. You will demand respect and your heart will become contaminated. You will run after name, fame, prestige and adoration — material gain — and thus your heart will become contaminated. *Pratiṣṭhāśā āsi’, hṛdaya dūṣibe, ha-iba niraya-gāmī* — “Then I will go to hell.” That is the consequence, the gain that you will get. You will get *lābha*, *pūjā*, *pratiṣṭha* — name, fame, prestige and adoration. Your heart will become contaminated and you will go to hell. Your heart will not be purified but rather will become more contaminated. So this is the most important thing. One should eternally be a disciple and remain in the position of eternally being disciplined by guru. 🍌

— *Sri Guru-vandana*, p. 74-75. Lecture, Bhubaneswar, March 1993.

THE STORY OF GOPAL JIU PART TWO

Gopal Comes from Vrindavan

Gopal Giri had long cherished the desire to worship a deity of Gopal. During the *Ratha-yātrā* festivals in Puri he would approach devotees and *sādhus* coming from Vrindavan and ask them to bring him back a deity of Gopal. They would readily agree, “Yes, yes. Next time I will bring a Gopal deity for you.” But no one ever brought a deity.

At this same time, in Vrindavan, there was one renounced devotee who was worshipping a deity of Gopal. One night this Gopal deity appeared in the *sannyāsī*’s dream. Gour Govinda Swami tells the story:

Gopal Giri was serving in Puri as a government cashier. He was always thinking in his mind, “If I can get a Gopal deity I’ll offer worship to him.” But he thought,

“How can I go to Vrindavan?” He had a strong desire to get a deity.

At that time this deity of Gopal was in Vrindavan with a *sannyāsī vaiṣṇava*, a renunciate. He was doing *madhukari*, begging, and he was keeping that deity in his *jhola*, [a cloth tied as a bag]. During the day, he would go out and do *madhukari*, then in the evening he would cook whatever he had begged and offer it to Gopal. In this way he was leading his life.

One night this Gopal deity told the *vaiṣṇava*, “You take me to Gopal Giri, the son of Gadai Giri. He wants to offer me worship. I want to go there. Take me there.” But the *vaiṣṇava* thought that it was only a dream. He did not take it seriously. After a few days Gopal came again in a dream and beat him with a cane on his legs. It was such a severe beating that his legs were bleeding. The *sannyāsī vaiṣṇava* woke up and begged apology, “Please forgive me for my offense. I did not take your order seriously. But you have beaten me so severely, how can I go there with such wounds on my legs?” Gopal said, “When Gopal



Nāma-tattva

TWO FORMS OF THE ORIGIN OF RASA

Srila Jiva Goswami Prabhupada

nāmaiva cintāmaṇiḥ sarvābhīṣṭa-dāyakaṁ, yatas tad eva kṛṣṇaḥ kṛṣṇasya svarūpam ity arthaḥ. kṛṣṇasya viśeṣaṇāni caitanyety ādīni. tasya kṛṣṇatve hetuḥ abhinnavād iti. ekam eva sac-cid-ānanda-rasādi-rūpaṁ tattvaṁ dvidhāvīrbhūtam ity arthaḥ.

The holy name is described as *cintāmaṇi*, touchstone, because it bestows all things a person may desire. This is so because it is the *svarūpa* of Krishna. The other words describe Krishna, but the name is the same as Krishna because it is non-different from him. The meaning here is that the one truth of eternity, knowledge, bliss and *rasa* appears as both *rūpa* and *nāma*.

— *Srila Rupa Goswami’s Bhakti-rasāmṛta-sindhu* with commentaries of *Srila Jiva Goswami* and *Vishwanath Chakravarti Thakur*. English translation by *Bhanu Swami*. *Bhanu Swami Books*. Chennai. 2018





Sri Sri Radha Gopal Jiu with some temporary festival gopīs

Giri touches you it will be healed, otherwise you cannot be cured. You go there at once, don't make any delay."

So he started walking. At that time there was no communication system, no train or bus. The only way was by walking. It took him two and a half months to reach Puri. At this time, Gopal Giri was staying in a rented house at Kundhei Benta Sahi in Puri. The *vaiṣṇava* reached Puri in the evening and stayed near the Jagannath temple. Early the next morning he inquired, "Who is Gopal Giri? I want to meet him." Many people knew Gopal Giri. He was famous as the cashier of the Jagannath temple. So he quickly found Gopal Giri at his rented house.

Gopal Giri had just finished his bath and was putting on tilak. The *vaiṣṇava* arrived and offered his obeisances to Gopal Giri. He then took the deity from his bag and presented him to Gopal Giri. Gopal Giri was amazed, "What is this? Who are you, and where has this deity come from?"

The *vaiṣṇava* replied, "You wanted Gopal to worship. So Gopal has come from Vrindavan. I was in Vrindavan carrying this Gopal. He told me to hand him over to you, and he beat me. He showed Gopal Giri his legs and said, "If you touch it, it will be cured, otherwise it will not be cured." So Gopal Giri immediately touched him and the injury was gone.

Gopal Giri was very happy that Gopal had fulfilled his desire. He couldn't go to Vrindavan, but Gopal had come to him. Gopal Giri went to the market and purchased rice, *dāl*, and vegetables. He prepared *prasāda* and gave some to the *vaiṣṇava*. Then he went to the king and offered his resignation, saying, "I don't want to serve any more." When he returned to his room he opened his bag and told that *vaiṣṇava*, "You can take as much money as you want."

The *vaiṣṇava* said, "No, I don't want any money. I only want to do service for Gopal. Wherever Gopal goes, I will go. I want to go and serve him. I am not one to sell Gopal. I am a servant. I won't take any money."

Later on, Gopal Giri again went to see the king. The king asked him, "Why did you resign?"

"I have a temple in my village and I had a desire to get a deity of Gopal to worship."

The king was very pleased and said, "All right, your desire is very noble. I have no objection. But sometimes you must come to Puri with your *kīrtana* party and chant in Jagannath's temple.

Gopal Giri also had a deity made of Radha and installed her. Their temple was a mud hut. He made all arrangements for Gopal, providing agricultural property so that in the future there would not be any

difficulty for Gopal’s maintenance. Gopal Giri was a wealthy person. His family had landed property and they were famous for *kīrtana*. Every day *kīrtana* was going on. At last that land has come to me. Now we are taking care, constructing a nice temple for Gopal.

The king gave Gopal Giri some extra months’ salary and allowed him to go. Gopal Giri then sent a message to Gadeigiri for a *kīrtana* group to come to Puri to accompany Gopal to his new home. When the Gajapati king heard the *kīrtana* of the Gadeigiri villagers he became very pleased. It is written in the *mādaḷā-pāñji*, the history book of the temple of Lord Jagannath, that whenever the *kīrtana* party from Gadeigiri comes they should be allowed to perform *kīrtana* in the temple.

Gopal Giri installed the Gopal deity in Gadeigiri and requested the renunciate from Vrindavan to perform Gopal’s daily worship. After serving Gopal for twenty years, the renunciate departed this world and was given *samādhī*, ritual burial, near Gopal’s temple. After this, Gopal Giri engaged other renounced *vaiṣṇavas* for the daily worship of Gopal.

After Gopal Giri departed at the age of 85, responsibility for Gopal’s service passed on to his son, Dinabandhu Giri. (To be continued) 🍌

— From the book, *Gopal Jiu the Beloved Deity of Srila Gour Govinda Swami*. By Madhavananda Das. Pp. 6-11. Gopal Jiu Publications. Bhubaneswar, India. 2011.



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THE GLORIES OF SRI GURUDEVA

The Poet Vaishnava Das

Vaishnava Das lived in the early 1700s and hailed from the village known as Tena Vaidyapur, a few miles north of Katwa in West Bengal. He is the author of many devotional poems and the compiler of the famous encyclopedic anthology of Gauḍīya Vaiṣṇava songs known as Pada-kalpa-taru.

jaya jaya śrī-guru prema kalpa taru
 adbhūta yāñko prakāśa
hiyā ageyāna- timira baḍa jñāna
 sucandra kiraṇe karu-nāśa

All glories, all glories to Sri Guru, the desire tree of *prema*, whose manifestation is most wonderful! He cleanses ignorance and darkness from the heart by the moonshine of his wisdom.

iha locana ānanda dhāma
ayācita ei’ hena patita heri yo pahuni
 yāci deoyala hari-nāma

In this world he gave the vision of Krishna’s abode, and, unsolicited, gave the holy name to the most fallen.

duramati agati asata mati yo jana
 nāhi sukṛti lava-leśa
śrī vṛndāvana- yugala bhajana dhana
 tahe karala upadeśa

I am wicked and am aimlessly wasting my life, constantly absorbed in temporary illusions. I do not have even a tinge of piety. Nevertheless, *gurudeva* has instructed me about the sweet mellow of Vrindavan and the wealth of *yugala bhajana*, glorification of the divine couple.

niramala gaura- prema-rasa siñcane
 pūrala saba mana-āśa
so caraṇāmbūje rati nāhi hāola
 royata vaiṣṇava dāsa

He sprinkled all with the nectar of pure *gaura-prema-rasa* and thus fulfilled everyone’s desires. Vaishnava Das cries, “I could not attain attachment for his lotus feet.” 🍌

— Translated by Bhakta Pradosh from Śrī Śrī *Manohara Bhajana-dīpikā*. Compiled and edited by Manohara Das Babaji. Govardhan. 2014. Page 2. Bengali.