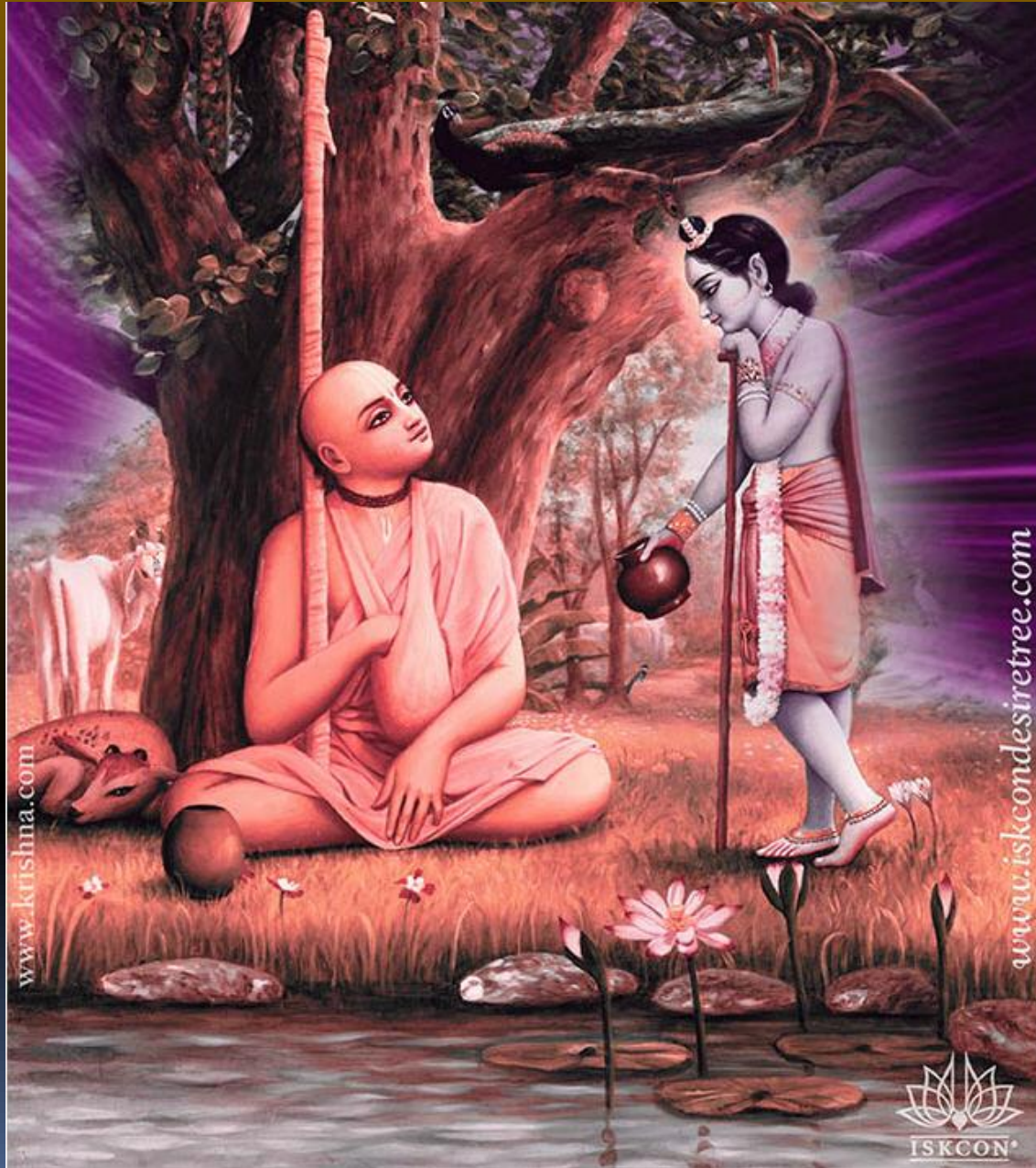


# Śrī Mādhvendra Purī's devotional service (Madhya\_4)

- 1) Mādhvendra Purī elaborately installs Śrī Gopāla Deity on the top of Govardhana Hill (1-105)
- 2) Mādhvendra Purī in Remuṇā and Jagannātha Purī (106-169)
- 3) Mahāprabu glorifies Mādhvendra Purī (170-213)



1) Mādhvendra Purī elaborately installs Śrī Gopāla Deity on the top of Govardhana Hill (1-105)

- Following acceptance of **sannyāsa**, Mahāprabhu en route to Jagannātha Purī via Remuṇā (**kṣīra-corā-gopinātha Deity**) ⇒ on the way, the Lord begged arms and preached chanting of the holy name ⇒ Based on what He had heard from Īśvara Purī, the Lord narrated the story of how the Deity came to be known as such (10-19)

- Mādhvendra Purī at Govardhana Hill in Vṛndāvana ⇒ uninterrupted ds with intense sincerity & would fast unless someone gives him food without begging ⇒ Kṛṣṇa disguised as cowherd boy personally brought milk for him (20-32)
- While resting, the same boy appeared in a dream to Mādhvendra Purī and instructed him to excavate Gopāla Deity, the lifter of the Govardhana Hill, from the forest (The Deity had originally been installed by Kṛṣṇa's great-grandson, Vajra; 33-44)
- Next day, Mādhvendra Purī strictly followed the Lord's instructions to install the Gopāla Deity & construct a temple on the top of Govardhana Hill ⇒ **abhiṣekam**, or the bathing ceremony & offering of varieties of **bhoga** in huge quantities—**Annakūṭa** ceremony (45-104)

## 2) Mādhvendra Purī in Remuṇā and Jagannātha Purī (106-169)

- Gopāla again appeared in a dream to Mādhvendra Purī and instructed him this time to bring sandalwood and camphor from Jagannātha Purī (106-107).
- From Vṛndāvana, Mādhvendra Purī started east toward Bengal. There in Śāntipura, he initiated Advaitācarya. On his way to South India, Mādhvendra Purī arrived in Remuṇā, the Deity of Gopinātha. So that he could offer his Gopāla Deity, Madhvendra Purī learned from the priest how the Gopinātha Deity at Remuṇā is served with sweet rice. (108-118)

- In Remuṇā (119-142)

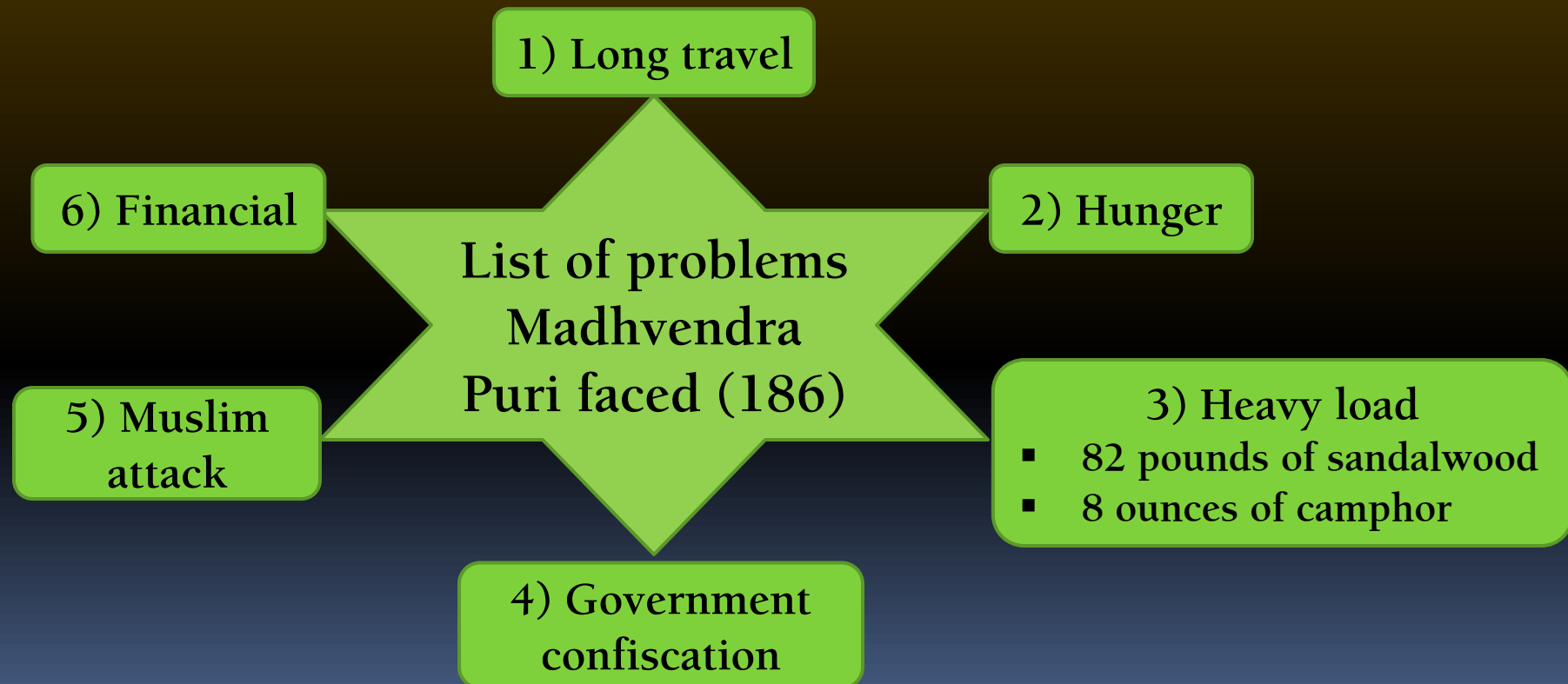
- He desired to taste the sweet rice **prasādam** himself so that he could make similar preparation to offer his Gopāla Deity ∴ Gopinātha Deity appeared in the priest's dream and ordered him to deliver a pot of sweet rice, which the Lord had stolen, to Mādhvendra Purī, who had been sitting in a vacant marketplace. Upon learning this story, he became absorbed in ecstatic love of Kṛṣṇa. Being overwhelmed with ecstasy, not only he ate the sweet rice offered to him by Kṛṣṇa, but each day he would eat even a piece of the earthen pot that contained sweet rice.

- In Jagannātha Purī (143-169)
  - Upon beholding the Jagannātha Deity, Mādhvendra Purī was overwhelmed with loving ecstasy. People there had already been aware of his transcendental reputation, and thus the crowds of them offered him all sorts of respect in devotion.
  - He explained to them how his Gopāla Deity had wanted him to bring sandalwood and camphor from Jagannātha Purī. In great pleasure they collected the material for him.
  - On his way back to Vṛndāvana, Mādhvendra Purī came again to Remuṇā. In yet another dream, the Gopāla Deity not only acknowledged the receipt of both sandalwood and camphor, but ordered him to smear the pulp on the body of Gopinātha Deity until it is totally finished, as there is no difference between either of the Deities.

### 3) Mahāprabu glorifies Mādhvendra Purī (170-213)

- Mādhvendra Purī was so fortunate that Krsna personally appeared before him in his dreams and gave specific orders.
- Just to bestow His mercy upon Mādhvendra Purī, Lord Gopinātha had stolen the pot of sweet rice ⇒ thus became famous as **kṣrīa-corā**, or the thief who stole the sweet rice ⇒ The Lord is very merciful and attached to His devotees ⇒ Similarly, His devotees like Mādhvendra Purī also take great pains, albeit with pleasure, and precisely carry out Lord's orders.

- “In intense lover of Krsna does not care for any number of material discomforts, scarcity, impediments or unhappiness.” (Gaurāṅga Prabhu)







# The activities of sākṣi-gopāla (Madhya\_5)

- 1) An older **brāhmaṇa** promises a younger **brāhmaṇa** before the Gopala Deity (10-35)
- 2) Dispute over the promise (36-76)
- 3) Agreement if the Gopāla Deity becomes witness (77-85)
- 4) Gopāla agrees to come to Vidyānagara (86-119)
- 5) **Daṇḍa-bhaṅga-līlā** (141-158)

# 1) An older **brāhmaṇa** promises a younger **brāhmaṇa** before the Gopala Deity (10-35)

- Śrī Caitanya Mahāprabhu reached the town of Kaṭaka (Cuttack) and there went to see the temple of **Sākṣi-gopāla**. While there, He heard the story of **Sākṣi-gopāla** from the mouth of Śrī Nityānanda Prabhu.
- Story line
  - Once there were two **brāhmaṇas**, one elderly and the other young, who were inhabitants of a place known as Vidyānagara. After touring many places of pilgrimage, the two **brāhmaṇas** finally reached Vṛndāvana. The elderly **brāhmaṇa** was very satisfied with the service of the young **brāhmaṇa**, and he wanted to offer him his youngest daughter in marriage.

- Marriages are conducted among equals (22)
  - Aristocratic + caste considerations  $\Rightarrow$  never with common family
  - Unprecedented + unheard  $\Rightarrow$  For an aristocratic person to offer his daughter to one who was uneducated and poor
- Being servant of servant pleases Kṛṣṇa (23)
  - Both **brāhmaṇas** were pure **Vaiṣṇavas**
  - The younger one took special care of the elderly one simply to please Kṛṣṇa
- Kṛṣṇa intervened because it was a transaction between two **Vaiṣṇavas** (24)
  - Transcendental dealings
  - The young **brāhmaṇa** received the promise of his elder before the Gopāla Deity of Vṛndāvana. Thus the Gopāla Deity acted as a witness.

## 2) Dispute over the promise (36-76)

- When the two **brāhmaṇas** returned to Vidyānagara, the younger brāhmaṇa raised the question of this marriage, but the elderly **brāhmaṇa**, due to obligations to his friends and wife, answered that he could not remember his promise.
- Because of this, the younger **brāhmaṇa** returned to Vṛndāvana and narrated the whole story to Gopālajī. Thus Gopālajī, being obliged by the young man's devotional service, accompanied him to southern India.
- Atheists consider Lord's form to be made of stone or wood (45)
- A staunch and faithful devotee is a learned scholar (76)
  - Although he could not claim aristocracy nor being educated + poor + common man, but he did have qualification of having a very strong faith and belief in the Lord being the supreme authority

### 3) Agreement if the Gopāla Deity becomes witness (77-85)

- The elderly one consented to this agreement and so did his son (77-80)
  - The elder one thought, “Since Lord Kṛṣṇa is very merciful, He will certainly come to prove my statement.
  - The atheistic son merely thought that it is not possible for Gopāla to come and bear witness
- The younger one said that by the piety of the elderly devotee he would call the Lord as a witness just to keep his truthful promise intact (83-85)

## 4) Gopāla agrees to come to Vidyānagara (86-119)

- Gopārajī followed the younger **brāhmaṇa**, who could hear the tinkling sound of Gopārajī's ankle bells. When all the respectable gentlemen of Vidyānagara were assembled, Gopārajī testified to the promise of the elderly **brāhmaṇa**. Thus the marriage was performed. Later, the king of that country constructed a fine temple for Gopāla.
- **Vaiṣṇavas** extend themselves to protect others even at the cost of being misunderstood (89)
  - Intension ⇒ Not to marry and enjoy material happiness & sense gratification
  - Concern ⇒ The elderly one had promised something, and if the Deity did not bear witness to that transaction, the elderly one fall spiritually

- Deity is non-different from Krsna (97)
  - The younger one had firm faith and conviction that the Deity was the son of Nanda Maharaja Himself
  - As such, the Deity could act exactly as the Lord in the original form of Krsna
- After the marriage ceremony was performed, the Lord informed both of the brāhmaṇas being His eternal servants life after life (113)
  - Eternally liberated ones may appear to suffer materially like an ordinary one, but they never forget their position as servants of the Lord.



## 5) Daṇḍa-bhaṅga-līlā (141-158)

- After hearing this narration, Śrī Caitanya Mahāprabhu visited the temple of Gopāla in great ecstasy of love of God. From Kaṭaka He went to Bhuvaneśvara and saw the temple of Lord Śiva. In this way, He gradually arrived at Kamalapura, and on the banks of the Bhārgī River He came to the temple of Lord Śiva, where He entrusted His **sannyāsa** staff to Nityānanda Prabhu.
- However, Nityānanda Prabhu broke the staff into three pieces and threw it into the Bhārgī River at a place known as Āṭhāranālā.
- Being angry at not getting His staff back, Śrī Caitanya Mahāprabhu left the company of Nityānanda Prabhu and went alone to see the Jagannātha temple.

- Nityānanda Prabhu considered Lord Caitanya carrying staff is useless as He is above all regulations, but Lord Caitanya expressed anger to set a standard for **sannāyīs** that they should carry the staff till they become a **paramhaṁsa**.
- Mahāprabhu indicated that everyone should accept **sannyāsa** at the end of life to fully engage in the service of the Lord including even the **paramhaṁsas**. They should follow the regulative principles unfailingly.