

Śrī Caitanya-caritāṃpa. Mādhya-līlā, Chapter 5

The Activities of Sākṣi-gopāla



STUDY NOTES OF H.G. GAURĀNGA DĀSA

CONTENTS

Texts 10 -35: Old brāhmaṇa promises young brāhmaṇa before Gopāla deity	3
Texts 36 -76: Dispute over promise.....	7
Texts 77 -85: Agreement if Gopāla becomes witness	9
Texts 86 -112: Gopāla agrees to come	10
Texts 113 -119: Gopāla reaches Vidyānagara	11
Texts 141 -158: Daṇḍa-Bhaṅga-lilā	15

*jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

All glories to Śrī Caitanya Mahāprabhu!
All glories to Lord Nityānanda!
All glories to Advaitacandra!
And all glories to all the devotees of the Lord!

THE ACTIVITIES OF SĀKṢI-GOPĀLA



1

Lessons from Sākṣi-Gopāla pastime:

1. Deity of Śrī Gopāla is eternally sac-cid-ānanda
2. Deity surpasses material regulative principles and external reality of transcendental principles
3. One can be situated in a transcendental position after becoming a brāhmaṇa, but as a brāhmaṇa one has to follow regulations strictly
4. Brahmaṇya-deva indicates Krishna Himself. Devotee under protection of Krishna is situated as brāhmaṇa and such a brāhmaṇa is not illusioned

Texts 10 -35: Old brāhmaṇa promises young brāhmaṇa before Gopāla deity

TEXT 22

*mahā-kulīna tumi—vidyā-dhanādi-praviṇa
āmi akulīna, āra dhana-vidyā-hīna*

“You are a most aristocratic family man, well educated and very rich. I am not at all aristocratic, and I am without a decent education and have no wealth.

2

Lesson 2: Marriages are conducted among equals

PURPORT: TEXT 22

1. Piety – 4 opulences
2. Aristocratic + Caste considerations – Never marriage with common family
3. Unprecedented + Unheard – For an aristocratic person to offer his daughter to a person who was uneducated and poor

TEXT 23

*kanyā-dāna-pātra āmi nā ha-i tomāra
kṛṣṇa-prītye kari tomāra sevā-vyavahāra*

“Sir, I am not a suitable bridegroom for your daughter. I render service to you only for the satisfaction of Kṛṣṇa.

3

Lesson 3: Being servant of servant pleases Krishna

PURPORT: TEXT 23

1. Both brāhmaṇas were pure Vaiṣṇavas.
2. The younger man took special care of the older one simply to please Kṛṣṇa.
3. mad-bhakta-pūjābhīyadhikā: “It is better to render service to My devotee.”
4. A pure Vaiṣṇava serves a servant of Kṛṣṇa and identifies himself as a servant of a servant of Kṛṣṇa.
5. chāḍiyā vaiṣṇava-sevā nistāra peyechē kebā. Unless one serves a liberated Vaiṣṇava, he cannot attain liberation by directly serving Kṛṣṇa. He must serve the servant of Kṛṣṇa.

TEXT 24

*brāhmaṇa-sevāya kṛṣṇera prīti baḍa haya
tānhāra santōṣe bhakti-sampad bāḍaya”*

“Lord Kṛṣṇa is very much pleased by service rendered to brāhmaṇas, and when the Lord is pleased, the opulence of one’s devotional service increases.”

4

Lesson 4: Kṛṣṇa intervened because it was a transaction between two pure Vaiṣṇava

PURPORT: TEXT 24

- ✓ **Transcendental dealings:** Service to please Kṛṣṇa
- ✓ **Not ordinary:** Worldly dealing. Kṛṣṇa is pleased when a Vaiṣṇava is rendered service.
- ✓ **Why Lord Caitanya hear?**
 - ✚ Because the younger brāhmaṇa served the older one, Lord Gopāla agreed to become a witness of the marriage negotiation in order to maintain the prestige of both devotees.
 - ✚ Śrī Caitanya Mahāprabhu would certainly not have liked to hear about marital dealings unless such dealings were exchanged between two Vaiṣṇavas.
 - ✚ Marriage arrangements - karma-kāṇḍa jñāna-kāṇḍa kevala viṣera bhāṇḍa

5

Lesson 5: Sannyāsī may take part in marriage for spreading Kṛṣṇa consciousness

PURPORT: TEXT 24

- ✓ **Part:** Sometimes we take part in a marriage ceremony for our disciples - does not mean that we are interested in karma-kāṇḍa activities
- ✓ **Criticism:** Not knowing the Vaiṣṇava philosophy, an outsider criticizes such activity, maintaining that a sannyāsī should not take part in a marriage ceremony between a young boy and a young girl.
- ✓ **Spread:** Not a karma-kāṇḍa activity, because our purpose is to spread the Kṛṣṇa consciousness movement
- ✓ **Fix:** We are giving all facility to the general populace to take to Kṛṣṇa consciousness, and in order to fix the devotees in concentration on the service of the Lord, marriage is sometimes allowed
- ✓ **Important Service:** We have experienced that such married couples actually render very important service to the mission.

PURPORT: TEXT 24

- ✓ One should not misunderstand when a sannyāsī takes part in a marriage ceremony. Śrī Caitanya Mahāprabhu and Nityānanda Prabhu took great pleasure in hearing about the marriage ceremony between the young brāhmaṇa and the daughter of the elderly brāhmaṇa

TEXT 32

*gopālera āge vipra kahite lāgila
‘tumi jāna, nija-kanyā ihāre āmi dila’*

Coming before Gopāla, the elderly brāhmaṇa said, “My dear Lord, please witness that I have given my daughter to this boy.”

6

Lesson 6: God Consciousness can help settle quarrels out of court

PURPORT: TEXT 32

1. **Vāg-Datta:** Marriage by giving word. Reserved by virtue of honest word – Even as child
2. **Deity Promise:** Custom is to honor any promise made before deity. Such a promise cannot be cancelled
3. **Quarrel Settlement:** Between 2 parties, go to temple to settle quarrel. Whatever is spoken in front of the Deity is taken to be true, for no one would dare lie before the Deity - dharma-kṣetre kuru-kṣetre
4. **Deterioration:** By not becoming God conscious, human society is deteriorating to the lowest standard of animal life.
5. **Revival:** This Kṛṣṇa consciousness movement is very essential to reviving God consciousness among the general populace. If people actually become God conscious, all quarrels can be settled outside of court, as happened in the case of the two brāhmaṇas whose disagreement was settled by the witness Gopāla.

Texts 36 -76: Dispute over promise

TEXT 45

*tumi yadi kaha,—‘āmi kichui nā jāni’
tabe āmi nyāya kari’ brāhmaṇere jini”*

“If you simply say, ‘I do not remember,’ I shall take care of the rest. By argument, I shall defeat the young brāhmaṇa.”

7

Lesson 7: Athiests consider Lord’s form to be made of stone or wood.

PURPORT: TEXT 45

1. **Belief:** Did not believe in the spiritual position of the Deity
2. **Faith:** No faith in the Supreme Personality of Godhead. Therefore, as a typical idol worshiper, he considered the form of the Lord to be made of stone or wood
3. **Reasons:** A. Stone deity B. Not capable of speaking C. Situated far away and consequently could not come to bear witness
4. **Advise:** Be diplomatic. Speak half truth - King Yudhiṣṭhira

TEXT 76

*ei vākye sākṣi mora āche mahājana
yānra vākya satya kari māne tribhuvana”*

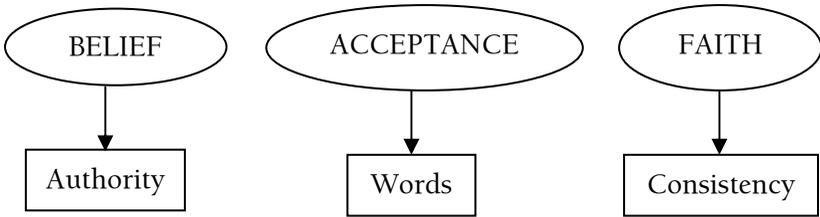
“Thus I have called upon a great personality in this transaction. I have asked the Supreme Godhead to be my witness. The entire world accepts the words of the Supreme Personality of Godhead.”

8

Lesson 8: A staunch and faithful devotee is learned scholar

PURPORT: TEXT 76**1. Qualification:**

- a) No claims to aristocracy
- b) Uneducated common man
- o **Still one qualification:**
 - a) Believed that Supreme Personality of Godhead was topmost authority
 - b) Accepted words of Krishna without hesitation
 - c) Firm faith in Lord's consistency

**2. Scholar**

A pure devotee who has firm faith in the words of the Supreme Personality of Godhead is to be considered a most learned scholar, the topmost aristocrat and the richest man in the whole world.

3. Qualities

All godly qualities automatically exist in such a devotee

4. Highest Attainment

yam labdhvā cāparam lābham manyate nādhikam tataḥ
(BG 6.22)

- a. If we can attain the favor of the Supreme Personality of Godhead, Kṛṣṇa, we do not need anything else.
- b. We certainly do not need those things which a mundane person considers to be material assets.
- c. We are presenting the words of Kṛṣṇa throughout the world:
 - i. **Consciousness:** Servant of servant
 - ii. **Belief:** Words of Krishna and His servants, the disciplic succession

PURPORT: TEXT 76

- iii. **Qualification:** Neither rich, nor learned or aristocratic
- iv. **Response:** Movement is welcomed and spreading all over the world
- v. **Means:** Poor + No professional source of income
- vi. **Supplier:** Krishna supplies men + money

Texts 77 -85: Agreement if Gopāla becomes witness**TEXTS 77-78**

*tabe baḍa-vipra kahe, “ei satya kathā
gopāla yadi sākṣi dena, āpane āsi’ ethā
tabe kanyā diba āmi, jāniha niścaya”
tānra putra kahe,—‘ei bhāla bāta haya’*

Taking this opportunity, the elderly brāhmaṇa immediately confirmed that this was really true. He said, “If Gopāla personally comes here to serve as a witness, I shall surely give my daughter to the young brāhmaṇa.” The elderly brāhmaṇa’s son immediately confirmed this, saying, “Yes, this is a very nice settlement.”

9**Lesson 9: Supersoul is transcendently mystic****PURPORT: TEXTS 77-78**

- i. **All Knowing:** As the Supersoul within the heart of all living entities, Kṛṣṇa knows everyone’s desire, everyone’s request and everyone’s prayer.
- ii. **All Pleasing:** Although all these may be contradictory, the Lord has to create a situation in which everyone will be pleased. The father and son were thinking in a contradictory way, yet Kṛṣṇa created a situation wherein they agreed.

Texts 86 -112: Gopāla agrees to come

TEXT 89

*kanyā pāba,—mora mane ihā nāhi sukha
brāhmaṇera pratijñā yāya—ei baḍa duḥkha*

“My dear Lord, I am not thinking to become happy by getting the daughter as a bride. I am simply thinking that the brāhmaṇa has broken his promise, and that is giving me great pain.”

10

Lesson 10: Vaiṣṇavas extend themselves to protect others even at the cost of being misunderstood

PURPORT: TEXT 89

- i. **Intention:** Not to marry and enjoy material happiness and sense gratification
- ii. **Concern:** Elderly brāhmaṇa had promised something, and if Gopāla did not bear witness to that transaction, then the older brāhmaṇa would incur a spiritual blemish
- iii. **Reality:** 1. Protection 2. Help 3. Pure 4. No desire 5. Service 6. Devoted to Lord

TEXT 96

*pratimā naha tumi—sākṣāt vrajendra-nandana
vipra lāgi’ kara tumi akārya-karaṇa”*

“My dear Lord, You are not a statue; You are directly the son of Mahārāja Nanda. Now, for the sake of the old brāhmaṇa, You can do something You have never done before.”

TEXT 97

*hāsiṇā gopāla kahe,—“śunaha, brāhmaṇa
tomāra pāche pāche āmi kariba gamana*

Śrī Gopālājī then smiled and said, “My dear brāhmaṇa, just listen to Me. I shall walk behind you, and in this way I shall go with you.”

11

Lesson 11: Deity is non-different from Krishna

PURPORT: TEXT 97

- ✓ Elements -> Lord’s energy **Analogy**: Sun and sunshine
- ✓ Because of his advanced devotional position, the younger brāhmaṇa knew that although the Deity of Gopāla appeared to be stone, He was not stone.
- ✓ He was the son of Nanda Mahārāja, Vrajendra-nandana Himself. As such, the Deity could act exactly as the Lord does in His original form as Kṛṣṇa.

Texts 113 -119: Gopāla reaches Vidyānagara

TEXT 113

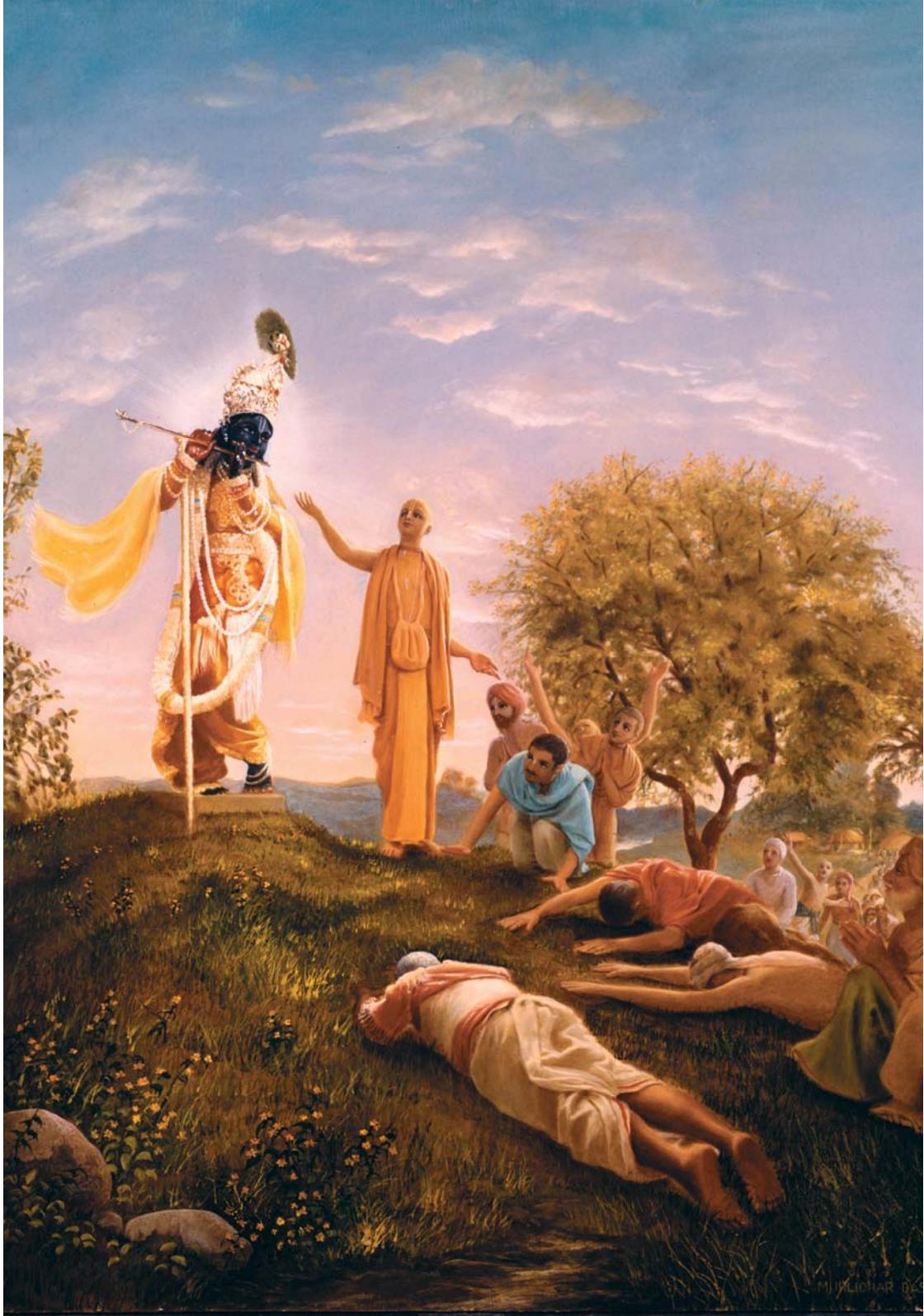
tabe sei dui vipre kahila īśvara

“tumi-dui—janme-janme āmāra kiṅkara

After the marriage ceremony was performed, the Lord informed both brāhmaṇas, “You two brāhmaṇas are My eternal servants, birth after birth.

12

Lesson 12: Nitya-siddhas may appear to toil like ordinary men, but they never forget their position as servants of the Lord



PURPORT: TEXT 113

Symptoms of nitya-siddha:

1. Eternal servants
2. Appear to be common members
3. Never forget Supreme Personality of Godhead in any condition
4. Remains birth after birth to broadcast glories of the Lord
5. Work hard in the world. Ex, 2 brahmanas took much trouble in these negotiations like mundane people yet they were acting as eternal servants

13

Lesson 13: Mundane qualifications do not impede nitya-siddhas

PURPORT: TEXT 113

- ✓ Mundane qualifications do not concern a nitya-siddha engaged in the service of the Lord.
 - a. Elderly brāhmaṇa - aristocratic family, learned and wealth
 - b. Young brāhmaṇa - ordinary family and uneducated
- ✓ **gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,
se yāya vrajendra-suta pāśa**



Texts 141 -158: Daṇḍa-Bhaṅga-lilā

14

Lesson 14: Lessons from daṇḍa-bhaṅga-lilā

LESSONS FROM PURPORT: TEXT 142-143

1. Paramahamṣa need not carry daṇḍa
2. Māyāvādī sannyāsīs generally carry one staff, or daṇḍa, however, Vaiṣṇava sannyāsīs carry tri- daṇḍa
3. Lord Caitanya – Supreme Personality of Godhead = automatically paramahamṣa -> does not need to carry the sannyāsa-daṇḍa.

LESSONS FROM PURPORT (TEXTS 152, 158):

1. Śrī Nityānanda Prabhu considered Lord Caitanya carrying staff is useless. But Lord Caitanya expressed anger to set example for all sannyāsīs that they should carry the staff till they become paramahamṣa.
2. Lord Caitanya – Indicated that everyone should take sannyāsa at the end of life in order to engage fully in the service of the Lord, even paramahamṣas like Śrī Caitanya Mahāprabhu and His confidential devotees follow the regulative principles unflinchingly
3. Nityānanda Prabhu did this to show Caitanya Mahāprabhu was above all regulations

