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THE SCIENCE OF THE SUPREME LORD

Srila Vrindavan Thakura

The science of the Supreme Lord and His various incarnations is difficult to understand. What to speak of ordinary living entities, even Lord Brahma cannot fathom this science without the mercy of the Lord. The statement of Lord Brahma in the *Śrīmad Bhāgavatam* is the evidence in this regard. Although the cause of the Supreme Lord's appearance is most confidential, the statements of *Bhagavad-gītā* reveal that Lord Viṣṇu appears in every millennium in order to protect the pious people, deliver the miscreants, and reestablish the principles of religion. Therefore the chanting of the holy names of Krishna is the religious principle for the Age of Kali. Sri Gaurahari has appeared along with His abode, Sri Navadvīpa, to propagate this *yuga-dharma*. By the will of the Lord, great devotees and eternal associates such as Ananta, Shiva, and Brahma appeared prior to the Lord in various impious families and impious places where the Ganges does not flow and the holy names are not chanted. In this way such families and places were purified. After the appearance of Sri Gaurahari, His associates joined Him in Navadvīpa to assist in His *saṅkīrtana* movement. At the time of the Lord's appearance, Sri Navadvīpa was most prosperous. Millions of people took bath at each of the bathing *ghāṭas* on the Ganges. By the benedictions of Sarasvatī and Lakṣmī, the residents of Navadvīpa were absorbed in scholastic pursuits and material enjoyment, but there was ample evidence of people's aversion to Lord Krishna. Although it was the beginning of Kali-yuga, people exhibited the behavior foretold for the future of the age. People considered their religious duty was to worship demigods such as Mangalacandī, Viśahari, and Vaśhulī. They thought the purpose of having money was to spend it for enjoying the marriage of their sons and daughters or the marriage of idols. Since the so-called *brāhmaṇas* and scholars maintained the asslike mentality of accepting only the gross meaning of the scriptures without understanding the actual purport, when they tried to teach their students, both teachers and students were bound by the ropes of Yamarāja and led to hell. Even the so-called austere renunciates did not chant the

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names of Hari. Everyone was maddened with pride on account of their high birth, opulence, knowledge, and beauty. At that time Sri Advaita Acharya Prabhu, along with pure devotees like Srīvaśa, loudly chanted the names of Lord Hari. But people who were averse to the Lord continually harassed and teased the non-jealous pure devotees. When the compassionate Sri Advaita Prabhu saw people's extreme aversion to Krishna cause great distress to the devotees, He began to worship Krishna with water and tulasi with a vow to bring about the advent of Krishna. Before the advent of Lord Gaurahari, Sri Nityānanda Prabhu—who is nondifferent from Lord Baladeva, the elder brother of Krishna—appeared from the womb of Padmavati, the wife of Hadai Pandita, in the village of Ekacakra, in *Rādhā-deśa*, on the thirteenth day of the waxing moon in the month of Magha. Meanwhile, in Navadvīpa, Sri Viśvarūpa Prabhu, who is nondifferent from Nityānanda Prabhu, appeared as the son of Saci and Jagannātha, after their many daughters had met early deaths. A few years after the advent of Sri Viśvarūpa, Sri Gaurahari, the original Personality of Godhead, appeared in the hearts of Sri Saci and Jagannātha, who are nondifferent from Devakī and Vasudeva. Understanding this, the demigods offered prayers to Lord Sri Gaura-Krishna, the Supreme Absolute Truth and source of all incarnations, who was situated within the womb of Saci. Sri Gauracandra, the inaugurator of the *saṅkīrtana* movement, appeared during an eclipse on the full moon night in the month of *Phālguna* as everyone engaged in the congregational chanting of the names of Hari.

— *Śrī Chaitanya-bhāgavata Śrīla Vrindavan dāsa Thākura With English Translation of the Gauḍīya-bhāṣya Commentary and Chapter Summaries of His Divine Grace Oṅ Viṣṇupāda Paramahansa Parivṛājākācārya Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja-Translated by Bhūmipati Dāsa.*

THE GLORIES OF LORD CHAITANYA

Srila Bhaktisiddhanta Sarasvatī Thakur

Long before the advent of Sripad Sankarācārya, the *tridaṇḍī sannyāsa* order existed in the Vaisnava line of Sri Viṣṇusvāmī. In the Viṣṇusvāmī *Vaiṣṇava-sampradāya*, there are ten different kinds of *sannyāsa* names and 108

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different names for *sannyāsīs* who accept the *tridanda*, the triple staff of *sannyāsa*. But at the time of Sankaracarya, who was a *Vedāntist* inclined to impersonalism and who preached the philosophy of monism, the sect of *pañcopāsakas* (those who worship five gods) had again become prominent in India. That is why Sri Chaitanya Mahaprabhu accepted *Vedic sannyāsa* from the *Sankara-sampradāya*, which uses ten names for their *sannyāsīs*. In Aryavarta, many Aryan pseudo-followers of the Vedas became followers of Sankaracarya known as *pañcopāsakas* under the guidance of that sampradāya. The ten names of the Shankara *sannyāsīs* are *Tīrtha*, *Āśrama*, *Vana*, *Aranya*, *Giri*, *Parvata*, *Sāgara*, *Sarasvatī*, *Bhāratī*, and *Purī*. The title and abode of each *sannyāsī* and *brahmacārī* is as follows: *Sannyāsīs* with the titles *Tīrtha* and *Āśrama* generally stay at Dwaraka, and their *brahmacārī* name is *Svarūpa*. Those known by the names *Vana* and *Aranya* stay at Puruṣottama, or Jagannatha *Purī*, and their *brahmacārī* name is Prakāśa. Those with the names *Giri*, *Parvata*, and *Sāgara* generally stay at *Badarikāśrama*, and their *brahmacārī* name is Ānanda. Those with the titles *Sarasvatī*, *Bhāratī*, and *Purī* usually live at Sringeri in South India, and their *brahmacārī* name is Chaitanya.

Sripad Sankaracarya established four monasteries in India, in the four directions north, south, east, and west, and he entrusted them to four *sannyāsī* disciples. Now there are hundreds of branch monasteries under these four principal monasteries, and although there is an official symmetry among them, there are many differences in their dealings. The four different sects of these monasteries are known as *Ānandavāra*, *Bhogavāra*, *Kītavāra*, and *Bhūmivāra*, and in course of time they have developed different ideas and different slogans.

According to the regulation of Sankara's sect, one who wishes to enter the renounced order in the disciplic succession must first be trained as a *brahmacārī* under a bona fide *sannyāsī*. The *brahmacārī*'s name is ascertained according to the group to which the *sannyāsī* belongs. This custom is current in this sampradāya up to the present day.

Lord Chaitanya superficially accepted *sannyāsa* from Keshava *Bhāratī* and became known as

Sri Krishna Chaitanya. The Lord kept His *brahmacārī* name even after accepting *sannyāsa*. Those who recorded the Lord's pastimes did not mention that the Lord ever identified Himself as *Bhāratī*. Although a *sannyāsī* in the *Sankara-sampradāya* thinks that he has become the Supreme, Sri Chaitanya Mahaprabhu considered Himself the eternal servant of Lord Krishna even after He took *ekadānda-sannyāsa*. As the friend of the living entities and spiritual master of the universe, He benefited the conditioned souls by preaching pure devotional service of Lord Krishna among them and never exhibited the pride of an *ekadāndī-sannyāsī*. The *brahmacārī*'s only pride is their service to their spiritual master, which is not unfavorable to devotional service. The authentic biographies also mention that when Lord Chaitanya took *sannyāsa* He accepted the *danda* (rod) and begging pot, which are symbolic of the *sannyāsa* order.

The word *maheśvara* is found in the *Śvetāsvatara Upaniṣad* (4.10 and 6.7) as follows: *mayam tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram*—“Although maya [illusion] is false or temporary, the background of maya is the supreme magician, the Personality of Godhead, who is Maheshvara, the supreme controller;” and *tam īśvarāṇāṁ paramaṁ maheśvaram*—“You are the supreme controller of all controllers.” In his commentary on *Śrīmad Bhāgavatam* (11.27.23), Srila Sridhara Swami has quoted the following verses from the *Padma Purāṇa*: *yo vedādau svarah prokto vedānte ca pratiṣṭhitah tasya prakṛti-līnasya yah paraḥ sa maheśvarah* “He who is described in the Vedas and established in the *Vedānta*, who exists after the merging of prakṛti, is called Maheshvara.”

yo 'sāv akāro vai viṣṇur viṣṇur nārāyaṇo hariḥ sa eva puruṣo nityaḥ paramātmā maheśvarah

“The original person, who remains after annihilation, is none other than Lord Visnu, who is certainly nondifferent from Narayana, or Hari. He is the eternal Supersoul known as Maheshvara.” Also in the *Brahma-vaivarta Purāṇa* (*Prakṛti-khaṇḍa*, Chapter 53) it is said:

viśva-sthānaṁ ca sarveṣāṁ mahatāmīśvaraḥ svayam

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*maheshvaram ca tenemanin
pravacanti manishinah*

“The wise say that maheshvara refers to the Lord of all places in the universe, which is called mahat.”

The city of Navadvipa is situated on the eastern bank of the Ganges. For a long time it was the capitol of the Sena kings. At present the place formerly known as Navadvipa consists of a number of villages with various names. The place now known as Sri Mayapur is the site wherein the residences of Jagannatha Mishra, Srivasa Thakura, Sri Advaita Acarya, and Murrari Gupta were formerly situated. Due to the change in the course of the Ganges, most of the Navadvipa area of Lord Chaitanya’s time has been submerged. Therefore most of the inhabitants were forced to shift to nearby places. The modern city of Navadvipa is situated at the place known during the time of Lord Chaitanya as Kuliya, or Pahadapura, but in the eighteenth century Navadvipa was situated on the island of Kuliya-daha or Kaliya-daha. In the seventeenth century, however, Navadvipa was situated at the places now known as Nidaya, Sankarapura, and Rudrapada. Previous to that and up to the sixteenth century the Navadvipa of Lord Chaitanya’s time extended throughout the places now known as Sri Mayapur, Ballal-dighi, Vamana-pukura, Sri Nathapura, Bharui-danga, Simuliya, Rudrapada, Taranavasa, Kariyati, and Rama-jīVanapura. The present day village of Vamana-pukura was then known as Belpukura, but when this ancient village of Belpukura was shifted to Meghara-cada at the end of the seventeenth century it became known as Vamana-pukura. Ramacandrapura, Kakadera Matha, Sri Ramapura, Babla Adi, and other places were on the western side of the Ganges. Some of these places were part of Koladvipa, and some were part of Modadrumadvipa. Although some places like Cinadanga and Pahadapura are now lost, places like Tegharira Kola, Kola Amada, and Kuliya-ganja of present day Navadvipa still display evidence of ancient Koladvipa. Vidy-anagara, Jannagara, Mangachi, Kovla, etc., on the western side of the Ganges, are supposed to be suburbs of ancient Navadvipa. Various unreasonable arguments regarding the loca-

tion of ancient Navadvipa began even before the time of Lord Chaitanya and have presently taken a terrible shape due to various reasons. These baseless arguments have not and will not ever be successful. Under the order of perfect devotees like Srila Jagannatha dasa Babaji it has again been indisputably established that a short distance from the *samādhi* of Chand Kazi is the site of Jagannatha Mishra and Sacidevī’s house (the Lord’s birthplace) at Sri Mayapur Yogapitha. All impartial historical and spiritual evidence enriched with reason and argument indisputably conclude that the area surrounding present day Mayapur is the site of ancient Navadvipa.

In the twelfth wave of *Bhakti-ratnākara* it is written: “It is specifically stated in the *Visnu Purāṇa* that all of the Lord’s abodes are situated within Nadia. The *Visnu Purāṇa* (2.3.6-7) states: ‘Please hear about the nine islands of *Bhāra-ta-varṣa* known as Indradvipa, Kasheru, Tamraparna, Gabhastiman, Nagadvipa, Saumya, Gandharva, Varuna, and the ninth, Navadvipa, which is situated near the ocean in the midst of the other eight islands. Navadvipa extends 1,000 yojanas from north to south.’

“In his commentary on these two verses, Srila Sridhara Swami writes: ‘In these verses the word *Sāgara-samūrta* means “near the ocean.” Since the name of the ninth island is not separately mentioned, it is obvious that the ninth island is Navadvipa.’

“In the *Gaura-gaṇoddeśa-dīpikā* (18) it is said: ‘All glories to the most wonderful abode of Navadvipa, which those in full knowledge of *rasa* call Vrindavan, which people of knowledge call Goloka, which others call Shvetadvipa, and still others call Paravyoma, the spiritual sky.’

“Navadvipa is famous throughout the universe as the place where the nine types of devotional service, beginning with hearing, shine brilliantly. The nine varieties of devotional service are enumerated by Prahlada Maharaja in the *Śrīmad Bhāgavatam* (7.5.23-24) as follows: ‘Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one’s

best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Krishna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.’

“Although Sri Navadvīpa consists of nine separate islands, they remain one. Throughout *Satya*, *Treta*, and *Dvāpara yugas*, up through the beginning of Kali-yuga, the name of Navadvīpa was never lost; but as Kali-yuga progresses, the name of Navadvīpa will be nearly forgotten. Some persons, however, will realize the abode of Navadvīpa. By Krishna’s will, Vajranabha established many villages in Vraja and named them according to the pastimes that were performed there, yet as time passed many of those places were forgotten or renamed. In the same way, the villages of Navadvīpa were manifested and named according to the pastimes performed there by the Lord and His devotees, yet some of them were forgotten and some were renamed. The name of Navadvīpa, however, remained. Simply by hearing the word *dvīpa*, one’s miseries are diminished. There are nine *dvīpas* on the eastern and western sides of the Ganges. Antardvīpa, Simantadvīpa, Godrumadvīpa, and Sri Madhyadvīpa are situated east of the Ganges, while Koladvīpa, Rtvadvīpa, Jahnudvīpa, Modadrūmadvīpa, and Rudradvīpa are situated west of the Ganges. Beloved devotees of the Lord headed by Shiva and Parvati eternally reside in the abode of Navadvīpa.”

Tridaṇḍī Goswami Srila Prabodhananda *Sarasvatī* has written in his *Navadvīpa-śāntaka* (1-2): “Through the nine processes of devotional service, beginning with hearing, remembering, and worshiping, we adore the Supreme Personality of Godhead, Sri Krishna, who is absorbed in the mood of Radharani, who is resplendent with the radiance of molten gold, who in Navadvīpa is always engaged in *kīrtana* with associates playing *mṛdaṅgas* and *karatālas*, who is eternally worshipable by all living entities, who is the destroyer of the contamination of the Age of Kali, and who is the bestower of happiness to His devotees. We adore Sri Navadvīpa *dhāma*, which is manifested by the Lord’s internal potency, which bestows supreme happiness, which the *Chāndogya*

Upaniṣad glorifies as Para-Brahmapura, which is glorified by the *smṛtis* as Vaikuntha, the abode of Visnu, which is called Shvetadvīpa by some great souls, and which is known as Vrindavan by the rare devotees conversant with transcendental mellows.”

The word *avatāra* is explained by Srila Jiva Goswami in his *Kṛṣṇa-sandarbhā* as follows: “An *avatāra* is He who descends into the material realm.” Srila Baladeva Vidyaśbhusana has commented on the description of the Lord’s incarnations in Srila Rupa Goswami’s *Lāghu-bhāgavatāmṛta* as follows: “When the Absolute Truth incarnates from the spiritual world, Vaikuntha, into this material creation, He is called an *avatāra*.”

In the *Caitanya-caritāmṛta* (Ādi 2.88-90) it is stated: “Only the Personality of Godhead, the source of all other Divinities, is eligible to be designated *svayam bhagavān*, or the primeval Lord. When from one candle many others are lit, I consider that one the original. Krishna, in the same way, is the cause of all causes and all incarnations.” The *Caitanya-caritāmṛta* (Ādi 3.28-30) says: “Therefore in the company of My devotees I shall appear on earth and perform various colorful pastimes. Thinking thus, the Personality of Godhead, Sri Krishna Himself, descended at Nadia early in the Age of Kali. Thus the lion like Lord Chaitanya has appeared in Navadvīpa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion.” The *Caitanya-caritāmṛta* (Ādi 3.110) says: “Therefore the principal reason for Sri Chaitanya’s descent is this appeal by Advaita Acarya. The Lord, the protector of religion, appears by the desire of His devotee.” The *Caitanya-caritāmṛta* (Ādi 5.14-15, 19) says: “Beyond the material nature lies the realm known as *paravyoma*, the spiritual sky. Like Lord Krishna Himself, it possesses all transcendental attributes, such as the six opulences. That Vaikuntha region is all-pervading, infinite and supreme. It is the residence of Lord Krishna and His incarnations. That abode is manifested within the material world by the will of Lord Krishna. It is identical to that original Gokula; they are not two different bodies.” The *Caitanya-caritāmṛta* (Ādi 5.78, 80-82) says: “Although Kṣīrodaksayi Visnu is called a *kalā* of Lord Krishna, He is the source of Matsya, Kurma and the other incarnations. That *puruṣa*



[Ksirodakasayi Visnu] is the performer of creation, maintenance, and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world. That fragment of the Maha-purusa who appears for the purpose of creation, maintenance, and annihilation is called an incarnation. That Maha-purusa is identical with the Personality of Godhead. He is the original incarnation, the seed of all others, and the shelter of everything.” The *Caitanya-caritāmṛta* (*Ādi* 5.131-132, 127-128, 133) says: “When the Supreme Personality of Godhead Krishna appears, He is the shelter of all plenary parts. Thus at that time all His plenary portions join in Him. In whatever form one knows the Lord, one speaks of Him in that way. In this there is no falsity, since everything is possible in Krishna. But I accept it as the truth because it has been said by devotees. Since He is the source of all incarnations, everything is possible in Him. They know that there is no difference between the incarnation and the source of all incarnations. Previously different people regarded Lord Krishna in the light of different principles. Therefore Lord Chaitanya Mahaprabhu has exhibited to everyone all the pastimes of all the various incarnations.”

It is also stated in the *Caitanya-caritāmṛta* (*Madhya* 20.263-264): “The form of the Lord that descends into the material world to create is called an *avatāra*, or incarnation. All the expansions of Lord Krishna are actually residents of the spiritual world. However, when they descend into the material world, they are called incarnations [*avatāras*].”

— *Śrī Chaitanya-bhāgavata - Śrīla Vrindavan dāsa Ṭhākura With English Translation of the Gauḍīya-bhāṣya Commentary and Chapter Summaries of His Divine Grace Om Viṣṇupāda Paramahansa Parivrajakācārya Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Translated by Bhumiapati Dāsa.*

SPONTANEOUS UNALLOYED DEVOTION

Śrīla Vishvanatha Chakravarti Thakura

The nine practices of devotion: to hear, chant, and remember the Lord's transcendental name, qualities, pastimes; to serve His lotus feet; to worship and pray to Him; to become His menial servant and friend; and to offer oneself in total surrender to Him are attained only by the mercy of Lord Chaitanya. The mature fruit of these devotional practices is *prema*, or love of Godhead.

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The eternal associates of Lord Chaitanya have preached and thereby firmly established the path of devotional service all over the world. All this has been done by Lord Chaitanya's grace alone, for pure devotional service is attained solely by the blessings of the Supreme Lord and His pure devotees. The *Śāṅḍilya Sūtra* confirms this in the following verse, describing Lord Chaitanya's mercy as unlimited and freely distributed. The verse further explains that no one can obtain devotion to Lord Krishna by the process of *yoga*, the practice of austerities, or any other method except by the mercy of Lord Chaitanya and His pure followers:

*bhaktiḥ pūrvaiḥ śrīta tāntu
rasaṁ paśyed yadāttadhīḥ
taṁ naumi satatam
rūpa-nāma-priya-janaṁ hareḥ*

In the past, saintly persons have always taken shelter of devotional service. Five hundred years ago such a person appeared by whose mercy seekers are able to distinctly perceive that path of devotional service to Lord Krishna, a path steeped in spiritual mellows. I offer my repeated obeisances to that great soul Srila Rupa Goswami, who is very dear to the Lord.

Devotees from previous ages like Uddhava, Narada, Sukadeva Goswami, Sri Yamunacarya, Nathmuni, and others have rendered loving devotional service to the Supreme Lord. But Lord Chaitanya propagated spontaneous, unalloyed devotion, and on the Lord's order Srila Rupa Goswami established this platform. This process is therefore available only to the followers of Srila Rupa Goswami.

— *Madhurya-Kadambini - Śrīla Viśvanātha Cakravartī Ṭhākura Translated by Sarvabhāvana dāsa.*

THE ESSENCE OF SPIRITUAL KNOWLEDGE

His Divine Grace

A.C. Bhaktivedānta Swami Prabhupāda

The essence of spiritual knowledge is found in the pastimes of Sri Chaitanya Mahaprabhu, which are identical with the pastimes of Lord Krishna. This is the essence of knowledge. If knowledge does not include the understanding of Sri Chaitanya Mahaprabhu and Krishna, it is simply super-

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fluous. By Sri Chaitanya Mahaprabhu's grace, the nectar of Lord Sri Krishna's pastimes is flowing in different directions in hundreds and thousands of rivers. One should not think that the pastimes of Sri Chaitanya Mahaprabhu are different from Krishna's pastimes. It is said, *śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya*: "Lord Chaitanya Mahaprabhu is a combination of Radha and Krishna." Thus without understanding the pastimes of Sri Chaitanya Mahaprabhu, one cannot understand Radha and Krishna. Srila Narottama dasa Thakura therefore sings, *rīpa-rāghunātha-pade haibe ākūti/ kabe hāma bujhaba se yugala pīṛī*: "When shall I become very eager to study the books left by the Six Goswamis? Then I shall be able to understand the conjugal pastimes of Radha and Krishna." Chaitanya Mahaprabhu directly empowered Srila Rupa Goswami and Srila Sanatana Goswami. Following in their footsteps, the other Gosvāmīs understood Sri Chaitanya Mahaprabhu and His mission. One should understand Sri Krishna Chaitanya and Lord Sri Krishna from the Six Goswamis in the *paramparā* system. The Krishna consciousness movement is following as strictly as possible in the footsteps of the Goswamis. Narottama dasa Thakura says, *ei chaya gosāṇi yānra, mui tānra dāsa*: "I am the servant of the Six Goswamis." The philosophy of Krishna consciousness is to become the servant of the servant of the servant of the Lord [*Caitanya-caritāmṛta, Madhya* 13.80]. Whoever wants to understand the difficult subject matter of *kṛṣṇa-kathā* should accept the disciplic succession. If one is somehow or other able to understand Krishna, his life is successful. *Tyaktvā dehaṁ punar jamma naiti mām eti so 'rjuna* [Bg. 4.9]. A perfect devotee is able to understand Krishna through the disciplic succession, and his entrance into the kingdom of God is thereby certainly opened. When one understands Krishna, there is no difficulty in transferring oneself to the spiritual kingdom.

—*Madhya* 25.271, *Sri Chaitanya-caritamṛta » Madhya-līla » Chapter 25 » Purport by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.*

MAHAPRABHU'S ARRIVAL IN GOKULA

Srila Jagadānanda Pandita

"The inhabitants of Gokula would relieve their fatigue under a tree. Lord Gaurāṅga also sat

here. Who can describe in detail the arrival of Lord Chaitanya at this place. Mahaprabhu came to Agravana [known as Agra] from Prayaga and then went to see the *Āśrama* of Jamadagni Muni. The Lord visited *Renūkā-grāma* which was named after Jamadagni's wife, Renuka. It is the birthplace of Parashurama. Mahaprabhu came to Gokula from Renuka via *Rāja-grāma* and sat under a tree.

"The arrival of Lord Chaitanya in Gokula is described in the *Chaitanya-carita* as follows: 'Mahaprabhu had *darśana* of Sri Madhavadeva in Prayaga and then danced with His followers in ecstatic devotional love. After taking *darśana* of *Akṣaya-vaṭa*, He bathed in the Triveni like a mad elephant. His eyes filled with tears of love, the hairs of His body stood on end and He gravely shouted in ecstasy as He moved from there. In due course, He crossed the River Yamuna and came to Agravana, where *Renūkā-grāma*, the birthplace of the great warrior Parashurama, is situated. After taking *darśana* of the Yamuna, which always flows towards Vrindavan, Mahaprabhu went to *Rāja-grāma*. At last Mahaprabhu entered Gokula and became overwhelmed with ecstatic love.'

"Arriving here, Lord Chaitanya became maddened with ecstatic love while performing *saṅkīrtana*. As He went to see Krishna's birthplace, large crowds followed Him. This place, where Krishna's birth ceremony was performed according to tradition, is the abode of the greatest happiness. All the elderly gopis would sing auspicious songs in great happiness here for the well-being of Krishna. Nanda Maharaja and other cowherd men would sit here and discuss various topics. After numerous disturbances occurred here, however, they all decided to shift to Vrindavan."

Raghava then pointed out the path by which the cowherd men from Gokula and Ravala used to go to Vrindavan. During their journey they had great fun crossing the Yamuna near Bhandiravana. In *Sakaraulī-grāma* they collected the cows and calves and brought them together.

"O Srinivasa see Ravala, the village where Vrsabhanu used to live happily. Sri Radhika appeared here, and by Her auspicious appearance the whole world was filled with joy."



In the *Vraja-vilāsa-stava* there is the following prayer: “May I be filled with love for Ravala in Vrsabhanupura. The precious gem, Sri Radha, appeared there in the mine of Kirtida's womb, which is praised by the demigods, ṛṣis, and human beings.”

“Who can understand the great joy in Vrsabhanu's house when Radhika appeared from the womb of Kirtida. Sri Radha's effulgent form illuminated the ten directions. Whoever sees Radha once is freed from the threefold miseries. Her body is extremely soft and Her complexion is like molten gold. Alas! How is it possible to describe the exquisite movements of Her limbs? Seeing Her beauty Her parents could not control their excitement and repeatedly looked at Her moonlike face. All the elderly gopis sang auspicious songs, and the entire universe was filled with the sound of 'Jaya! Jaya!' The sounds of various instruments enchanted all, and they began dancing as they exclaimed, 'Very good!' Turmeric, yogurt, and milk was scattered in the courtyard for the occasion, and the cowherd men laughed and made others laugh with their gestures. The *brāhmaṇas* and the singers were offered valuable gifts and Ghanasama [another name of Narahari Chakravarti who has written this song], although seeing this scene is unable to relish its happiness.”

“Seeing Radha's beauty on the occasion of Her appearance, Her parents became agitated in love and were unable to take their minds away from Her. They gave various gifts in charity for the auspiciousness of their daughter. Who can describe that scene? Only the fortunate souls can see this. Sri Radha would wander around with many other girls, and Her mother felt joyful watching Her. Vrsabhanu with his associates would sit at one place and, like this, there is no limit to the fun in Ravala.

“O Srinivasa, after coming from Gokula, Gauracandra and His associates stayed here for sometime. He became overwhelmed with ecstatic love when He saw Ravala. What to speak of others, even Ananta Shesa cannot describe His feelings of love. People came running from all directions chanting the name of Hari and exclaiming, 'O brother, see this jewel amongst *sannyāsīs!*' Everyone became maddened drinking the nectar of the Lord's moon-like face. Being greatly happy, they spoke to one another, 'I have concluded that He is definitely Krishna. By His

nityaṁ bhāgavata-sevayā

own will He is wandering throughout Vraja in this form.' Someone else said, 'By seeing this golden complexioned form of the Lord, I am unable to speak although I wish to.'

“After speaking in this way, by Lord Chaitanya's mercy the people became agitated in love and tears flowed from their eyes. After manifesting His transcendental pastimes here, the Lord along with the *Sanoṣīyā brāhmaṇa* went on to Mathura. This place, where Radhika performed Her enchanting childhood pastimes, is most secluded.”

Discussing in this way they passed the night in Ravala enjoying the nectarean glories of Lord Krishna. Who can describe the ecstatic feelings of love Sri Raghava Pandita, Srinivasa, and Narottama experienced? Whoever hears this story attentively will attain the lotus feet of Sri Radha-Krishna and Sri Chaitanya.

In the morning they crossed the Yamuna River and entered Mathura. There they saw the residence of Vasudeva, Ugrasena, and Kansa, where Kansa had snatched the daughter of Yashoda. He had attempted to kill the daughter in the prison cell where Vasudeva had been imprisoned. They saw a place where Vasudeva had passed urine on a stone, the path by which Vasudeva carried Krishna towards Gokula, and the way he had returned after keeping Krishna safely in Gokula. After showing Srinivasa and Narottama these different places, Raghava explained them in detail.

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!! Sri Sri Nitai Gaurchandra Jayati !!

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