

Navadvīpa-dhama Mahatmya

Parikramā-khaṇḍa

Chapter One General Glorification

All glories to Lord Caitanya, the moon of Navadvīpa and son of mother Śacī! All glories to Nityānanda Rāya, the *avadhuta*! All glories to Śrī Advaita Prabhu, the Supreme Lord! All glories to Śrī Gadādhara and Śrīvāsa Paṇḍita! All glories to Navadvīpa-dhāma, the essence of all *dhāmas*! And all glories to the residents of Navadvīpa, the associates of Gaurāṅga!

Offering obeisances to the feet of all the devotees, I will now briefly describe Śrī Navadvīpa-dhāma. Even the demigods headed by Lord Brahmā do not know the unlimited glories of Navadvīpa-maṇḍala, so who can possibly describe that *dhāma* fully? Since the thousand-mouthed Śeṣa cannot describe it completely, how can I, an insignificant living entity, do so? Even Lord Śiva can find no end to the unlimited glories of Navadvīpa-dhāma. Nevertheless, the desire of Śrī Caitanya is powerful, and according to His wish the devotees have given me an order.

Therefore, by the mercy of the devotees, I hereby describe the glories of Nadia. There is one other topic I would like to mention. As it is a confidential matter, I hesitate to disclose it. But, on the other hand, I cannot resist telling it, for Lord Caitanya instructed His devotees to publicize the glories of His pastimes and abode after His disappearance. Though Śrī Caitanya is the most concealed of all *avatāras*, I know well that He is all in all. But because His confidential activities are described ambiguously in scripture, the nondevotees are unable to realize them. For a long time Māyādevī kept hidden the confidential scriptures that describe Lord Caitanya's pastimes. These topics are described in both the unmanifest scriptures, which were scattered here and there, as well as in the manifest scriptures. Māyā kept all these scriptures hidden from view by covering the eyes of the scholars.

After Gaurāṅga completed His pastimes on earth, however, His obedient servant Māyādevī, understood the desire of the Lord. She lifted the veil of illusion from the eyes of the living entities and revealed the true nature of Śrī Gaurāṅga within this material universe. Thus the hidden meaning in the scriptures became easily revealed, and the arguments inhibiting understanding Lord Caitanya were dispelled. It was the all-merciful Nityānanda Prabhu who revealed the truth about Gaurāṅga in the hearts of the living entities. On His command, Māyā pulled away the covering so that the pure devotee scholars could receive this precious treasure of the scriptures.

If one remains doubtful in spite of the scriptural evidence, he is most unfortunate and useless. Why should he continue living? When Nityānanda Prabhu distributed the mercy, the fortunate living entities accepted and reached the perfection of

happiness.

Everyone should know the symptoms of the unfortunate living entity as well; it is he who is overconfident of the power of his own intelligence. Such a person rejects the mercy of the Lord, and by the force of false logic he falls repeatedly into the pit of illusion.

“Come, spirit souls of Kali-yuga! Give up this hypocrisy and just accept the pure ecstatic love of Śrī Gaurāṅga!” In this way Nityānanda Prabhu would call out again and again. But still the unfortunate living entities did not accept.

Now let us consider carefully why these people do not accept such wonderful love of God. In pursuit of happiness, living entities in the material world follow various processes, such as logic or mystic yoga. And, in quest of happiness, some give up the material world and go to the forest, while kings constantly wage wars amongst themselves. Desiring happiness, others run after women and wealth, while others take to arts and sciences. In pursuit of happiness, others reject happiness and learn to tolerate the miseries of life, and still others simply drown themselves in the ocean.

Raising His lotus hands in the air, Lord Nityānanda exclaims, “Come, living entities! Give up the troubles of *karma* and *jṣāna*. Since you are endeavoring for happiness, I will give you happiness without asking anything in exchange. In this happiness there is no trouble, loss, or pain. Just chant the name of Gaurāṅga and dance without anxiety. There's nothing equal to the happiness that I am giving. That happiness is pure, eternal ecstasy—beyond all illusion!”

In this way, Nityānanda Prabhu begged everyone to take pure ecstatic love. Still, unfortunate persons, influenced by previous sinful activities, did not even want it. But if such persons chant even once the names of Gaurāṅga and Nitāi, the effects of unlimited sinful activities are destroyed.

Listen, everyone, to one more confidential topic. The most suitable thing for the souls of Kali-yuga is this treasure of *gaurāṅga-līlā*. Gaurahari is the combined form of Rādhā and Kṛṣṇa, who eternally enjoy pastimes in Vṛndāvana along with the *sakhīs*. The truth of Rādhā and Kṛṣṇa's eternal pastimes and the glories of Vrajadhāma are known by everyone through the scriptures. And the unlimited glories of Kṛṣṇa's name and abode are known through the scriptures by people all over the universe. But still, actually obtaining *kṛṣṇa-prema* is not at all common. Let us contemplate the reason why.

Herein lies the secret of secrets which the living entities bound by Māyā cannot discern. One who does not attain love of God after worshiping Kṛṣṇa birth after birth has certainly committed heaps of offenses. For only by chanting Kṛṣṇa's name without offenses can one attain incessant *kṛṣṇa-prema*.

Śrī Caitanya's incarnation, however, is most uncommon. By His mercy, a serious person, though filled with offenses, can quickly obtain love of God. When someone calls out the names of Nitāi and Caitanya, *kṛṣṇa-prema* comes looking for him. Offenses do not hinder his progress, and he soon sheds tears of ecstasy out of pure love of God. By the mercy of Lord Caitanya, all the offenses quickly flee away, the heart becomes pure, and love of God fully blossoms. Because people in Kali-yuga commit unlimited offenses, which are difficult to check, there can be no means of deliverance other than Gaurāṅga's name. Therefore, in Kali-yuga, I see no alternative to Śrī Gaurāṅga. This is also the proclamation of the scriptures.

As Śrī Gauracandra appeared in Navadvīpa, it is therefore the crest jewel of all holy

places. Offenders are the object of punishment at other holy pilgrimage places, but in Navadvīpa-dhāma they are purified. The example is the two brothers Jagāi and Mādhāi, who committed great offenses yet still received Nitāi and Gaura. What to speak of other places, at Vṛndāvana the offenders are punished. But a person who has committed hundreds of offenses can easily receive the mercy of Nityānanda Prabhu and overcome those offenses in Navadvīpa-dhāma. For this reason, sages endlessly praise Navadvīpa of Gaura-maṇḍala.

He who lives in Navadvīpa-dhāma is very fortunate, for he achieves attraction for Kṛṣṇa. He who happens to go there becomes freed from all offenses. What one attains by travelling to all the holy places is attained just by remembering Navadvīpa. In this way the scriptures sing. He who sees Navadvīpa-dhāma gets ecstatic love of Kṛṣṇa birth after birth. Even one who goes to Navadvīpa desiring to gain material comforts through pious activities will not take another birth. The *śāstras* say that one who walks around Navadvīpa attains the fruit of millions of *aśvamedha-yajñas* at every step. And one who lives in Navadvīpa and chants *mantras* obtains the sound of Caitanya as his *mantra* and easily gets free from *māyā*. What yogis obtain after ten years at other *tīrthas* is obtained in three nights at Navadvīpa.

That liberation attained by Brahman realization at other holy places is obtained simply by bathing in the Ganges at Navadvīpa. Thus, all types of liberation—*sālokya*, *sārūpya*, *sārṣṭi*, *sāmīpya*, and *nirvāṇa*—can be obtained in Navadvīpa without speculative practice. Falling at the feet of the pure devotees in Navadvīpa, Bhukti and Mukti (personified material enjoyment and liberation) remain there as obedient servants. Not caring for their blessings, the devotees kick them away, but still they do not leave the devotee's feet. The fruits obtained by staying one hundred years at the seven holy cities can be attained by staying one night in Navadvīpa-dhāma.

In conclusion, Navadvīpa is the topmost *tīrtha*. Taking shelter of it, the living entities can cross over Kali-yuga. At this place, *tāraka*, the name of Rāma, which gives liberation, and *pāraka*¹, the name of Kṛṣṇa, which gives *prema*, always serve the residents of the *dhāma*.

Aspiring for the shade of the lotus feet of Nitāi and Jāhnavā, Bhaktivinoda thus sings in bliss.

Chapter Two Measurement and Form of the Dhāma

All glories to Lord Caitanya, the moon of Navadvīpa and son of mother Śacī! All glories to Nityānanda Rāya, the *avadhūta*! All glories to Navadvīpa-dhāma, the essence of all spiritual abodes! Who has the ability to describe the truth of Navadvīpa?

Navadvīpa-dhāma within Gauśa-maṇḍala is served by the Ganges and situated in eternal splendor. This Gauśa-maṇḍala is one hundred sixty-eight miles in circumference, with the Ganges running through the center. Gauśa-maṇḍala takes the form of a hundred-petaled lotus with the most beautiful Navadvīpa in the center. The circumference of the central stamen of the flower, or Antardvīpa, is ten miles, and the circumference of the eight-petaled flower, or Navadvīpa, is thirty-two miles. Outside this are the hundred petals of Gauśa-maṇḍala, whose

circumference measures one hundred sixty-eight miles. According to the scriptures, the diameter of Gauśa-maṇḍala is fifty-six miles and the radius is twenty-eight miles. The center point, situated within Navadvīpa, is the Yogapīṭha, the sacred spiritual abode where the Lord advented.

The whole of Gauśa-maṇḍala is *cintāmaṇi*, or touchstone, yielding all desires. The *dhāma* is full of knowledge and bliss and is completely spiritual. The water, the land, the trees—everything in the *dhāma* is spiritual, unlike the dull matter of this material world. Always present in the *dhāma* are Kṛṣṇa's three spiritual energies—*sandhinī*, *samvit*, and *hlādinī*. Kṛṣṇa's original energy, *svarūpa-śakti*, manifests in these three divisions. Of these, the *sandhinī* energy, which supports all existence, finds its perfect function in manifesting the eternal *dhāma*. In that position, the *dhāma* acts eternally as the base or support for the Lord's appearance and activities. All this is the action of the inconceivable energy of the Lord, which is anti-material and completely transcendental.

One who sees only the activities of material nature in the *dhāma* is a conditioned soul under the influence of ignorance and illusion. When a person's vision is covered by a cloud, he may think that the sun is covered, but actually the sun can never be covered by a cloud. In the same way, only persons whose vision is covered by the cloud of illusion see the transcendental form of Gauśa-maṇḍala as a transformation of the material energy.*

Whoever gets the mercy of Lord Nityānanda, the master of the *sandhinī* potency, can see that blissful *dhāma* as fully spiritual. The holy rivers such as the Ganges and Yamunā as well as the seven holy cities headed by Prayāga are all situated in various places within Navadvīpa-dhāma. One who is fortunate can see that this pure realm, Gauśa-maṇḍala, is directly the spiritual world.

Following the order of the Lord, Māyā, the shadow of the Lord's *svarūpa-śakti*, spreads her influence of illusion. She covers the eyes of those living entities who have turned away from the Lord so they are unable to see the glories of the spiritual *dhāma*.

Those people who always reside in Gauśa-maṇḍala are the most fortunate in the world. The demigods in the heavenly planets see them as having beautiful four-handed forms of blackish complexion. Within the sixteen *krośas*² of Navadvīpa-dhāma, the numerous residents, who are golden in complexion, constantly engage in congregational chanting of the Lord's holy names. Brahmā and other demigods come from outer space and worship them in various ways.

Lord Brahmā prays, “When will I become so fortunate to take birth as a blade of grass in Navadvīpa-dhāma. Then I will receive the dust from the feet of the devotees who are engaged in serving the lotus feet of Śrī Gaurāṅga. Alas, Lord Caitanya has cheated me, for He has placed me in charge of the management of the universe. When will the knots of my *karma* be cut? When will my mind be purified as I give up false pride? And when will the illusion that I am the supreme authority cease as I become a pure servant under the shelter of Gaurāṅga's lotus feet?”

The *devas*, *ṛṣis*, and Rudras always reside in different parts of Navadvīpa. Although they are engaged in austerities for a long time, still they do not get Nityānanda's mercy. As long as bodily consciousness is not given up and humility does not awaken within, one cannot obtain the treasure of Śrī Caitanya and Śrī Nityānanda's mercy, no matter what efforts one make, even if he be Śiva or Brahmā. All this will be explained later. O brother, just hear with faith and attention.

In these spiritual topics, one should avoid mundane logic and arguments, which are useless and inauspicious. The transcendental pastimes of Śrī Caitanya are a deep ocean, whereas the process of mundane logic is simply troublesome, like the sheath covering the banana flower. Whoever wants to cross the ocean of material existence by logic and argument will simply toil in vain. He will receive nothing. But by giving up false arguments and taking the guidance of *sādhu* and *śāstra*, one will soon receive Śrī Caitanya. For on the order of Nityānanda Prabhu, the *śruti* (*Vedas*), *smṛti* (*Purāṇas*), and *tantra śāstras* are continuously singing the glories of Navadvīpa-dhāma. By reading these scriptures and accepting the words of the devotees, one will realize the truth of Navadvīpa-dhāma.

In Kali-yuga, all holy places are extremely weak; only Navadvīpa is supremely strong. By the Lord's desire, however, this *tīrtha* was invisible for a long time and its glories lay unrevealed. When the influence of Kali-yuga increased, naturally the holy places lost their power.

At that time, desiring the good fortune of all living entities, the Supreme Lord thought, "Upon diagnosing a disease, a doctor prescribes an appropriate medicine. Accordingly, a strong medicine is given for a severe disease. Now that Kali-yuga has become terrible and the disease is serious, there will be no relief without a strong medicine. If I do not reveal the *dhāma*, the name, and My form, which I have been holding secretly for so long, how will the living entities ever recover? The living entities are My servants, and I am their Lord. If I do not help them, they will never be delivered."

Saying this, Lord Caitanya appeared on earth with His name, *dhāma*, and associates. The Lord promised that He will always deliver the living entities from the troubles of material existence.

Gaurāṅga said, "Without considering who is fit and who is unfit, in this incarnation I will freely distribute the treasure of love which is rarely attained by even Lord Brahmā. I will see how Kali can destroy these living entities! I will manifest Navadvīpa-dhāma and break the poison teeth of Kali by performing congregational chanting of the holy names of God. As long as My name is sung, Kali will be controlled."

Saying this, Gaurahari appeared in the beginning of Kali-yuga in Navadvīpa by His own internal spiritual potency. Withdrawing the covering of illusion, Gauracandra revealed His eternal pastimes in Gauśa-maṇḍala.

I see no one in Kali-yuga more unfortunate than that lamentable, wretched person who does not worship such a merciful Lord as Śrī Caitanya, or who rejects such an inconceivable *dhāma* as Navadvīpa. Therefore give up all other desires and attractions, and simply fix your mind on Navadvīpa-dhāma.

Aspiring for the shade of the lotus feet of Nitāi and Jāhnavā, Bhaktivinoda reveals these truths.

Chapter Three The Procedure for Parikramā of the Dhāma

All glories to Lord Caitanya, the moon of Navadvīpa and son of mother Śacī! All glories to Nityānanda Rāya, the *avadhūta*! All glories to Śrī Advaita Prabhu! All glories to Gadādhara and Śrīvāsa Paṇḍita! All glories to Navadvīpa-dhāma, the essence of all *dhāmas*, which advented along with Gauracandra.

Now hear, brothers, of the places that I will describe within the sixteen *krośas* of Navadvīpa-dhāma.

There eternally exists sixteen rivers within the sixteen *krośa* area of Navadvīpa. On the eastern bank of the main Ganges are four islands and on the western bank there are five. The different tributaries of the Ganges surround these islands and give the *dhāma* its splendor. The main Ganges always flows in the middle, while other pious rivers flow in various tributaries. Near the Ganges flows the beautiful Yamunā, and the Sarasvatī flows within another river. East of the Yamunā are the long streams of the Tāmaparnī, the Kṛtamālā, and the Brahmaputra. The Sarayū, Narmadā, Sindhu, Kāverī, Gomatī, and Godāvārī flow swiftly throughout the breadth of Navadvīpa. All these rivers intersect to form the nine different islands of Navadvīpa.

Following the desires of the Lord, sometimes the streams dry up, and then again by His wish they flow with water; by the Lord's wish sometimes places become covered with water, and by His wish they again become visible. In this way the *dhāma* endlessly enacts its *līlā*, but the same *dhāma* remains always manifest to the fortunate living entity. If a devotee has an acute desire in his heart, all the islands and rivers will be visible. By devotion, the *dhāma* is sometimes visible in dreams, meditation, or to the naked eye.

The island which lies at the junction of the Ganges and Yamunā is known in the *śāstras* as Antardvīpa. Within Antardvīpa lies the holy sanctuary of Māyāpur, where Lord Caitanya appeared. Know, devotees, that Mahāvana, in the center of Goloka, is none other than Māyāpur of Navadvīpa.

Śvetadvīpa, Vaikuṅṭha, Goloka, and Vṛndāvana reside in Navadvīpa at all times. By the order of Gauracandra, the seven holy cities: Ayodhyā, Mathurā, Māyā (Haridvāra), Kāśī, Kāñcī, Avantī (Ujjain), and Dvārakā, are always present in their own places within Navadvīpa. The city of Māyā, at Gaṅgādvāra, has its original form as Māyāpur in Navadvīpa-dhāma. The glories of this particular place are profusely sung in the scriptures.

That person who once visits Māyāpur is easily freed from the bondage of *māyā*. One who walks throughout Māyāpur is freed from the influence of *māyā* and the repetition of birth.

North of Māyāpur lies Sīmantadvīpa. *Sādhū* and *śāstra* have explained the rules of *parikramā*. After having *darśana* of Māyāpur in Antardvīpa, learned devotees go to Sīmantadvīpa. Next one should go south of Māyāpur to Godrumadvīpa, then one should joyfully go to Madhyadvīpa. After seeing these four islands on the east bank, one should reverently cross the Ganges. Having walked around Koladvīpa at leisure, then take *darśana* of ātadvīpa. After seeing the most beautiful Jahnudvīpa, go see Modadrumadvīpa and then Rudradvīpa. Then again cross the Ganges, and walk back to Māyāpur. There, respectfully enter the temple of Jagannātha Miśra and Śacīdevī and take *darśana* of the Lord. This is the procedure of *parikramā* for all times. One who follows this practice will obtain unlimited happiness.

Everyone considers the best time for performing *parikramā* is from the *tithi* of Mākara-saptami upto the full moon, or *pūrṇimā*, of Phālguna. After finishing *parikramā*, fortunate persons take *darśana* at Māyāpur on the birthday of Lord Caitanya. Nitāi and Caitanya bestow Their mercy and the shade of Their lotus feet on those persons, who thus attain the qualification to execute devotional service.

Briefly I have described the rules for *parikramā*, and now I will describe everything

in detail. Therefore, please listen. Whoever walks around the one hundred sixty-eight miles of Gauṣa-maṇḍala will quickly obtain the treasure of *gaura-prema*. Desiring to obtain the shade of the lotus feet of Jāhnavā and Nitāi, Bhaktivinoda reveals these truths.

Chapter Four Śrī Jīva Hears About Navadvīpa-dhāma

All glories to Lord Caitanya, the moon of Navadvīpa and son of mother Śacī! All glories to Nityānanda Rāya, the *avadhūta*! All glories to the topmost *dhāma*, Navadvīpa, where Śrī Caitanya advented. Whatever benefits are attained by residing in all other *tīrthas* can be achieved by staying in Navadvīpa for only one day.

Listen, O saintly people, as I sing this description of Navadvīpa *parikramā* referring to scripture. The statements of *śāstra*, the words of the Vaiṣṇavas, and the teachings of the Lord—these three are my life. Taking shelter of these three, I will describe the rules for circumambulating Navadvīpa. Listen everyone!

When Śrī Jīva Gosvāmī as a young man left his home in Candradvīpa, in great eagerness he cried out “Nadia, Nadia!” As he travelled along the paths, he lamented with tears flowing from his eyes like streams, “O Gaurāṅga! Nityānanda! You are the life of the living entities. When will You show mercy on me and give me Your *darśana*?” Again and again he exclaimed, “O Navadvīpa, topmost of all *dhāmas*, when will I see you?”

It was a startling sight to see the young, attractive form of Jīva, who was practicing extreme renunciation. His heart was always full of ecstatic love as he traveled along. Then, after some days, he arrived at Navadvīpa. Seeing the city from a distance, he offered his *daṇḍavats* and nearly lost consciousness. After some time he regained his composure and, trembling in ecstasy, he entered the town of Navadvīpa. When he came to Bārakoṇā-ghāṭa he asked, “Where is Nityānanda Prabhu? Please let me see Him.”

One devotee saw the elevated emotional state of Jīva Gosvāmī and offered to take him to where Nityānanda was staying. At that time, Nityānanda in great ecstasy, began roaring with laughter on perceiving that Śrī Jīva was coming to Him. As Nityānanda ordered His servants to bring Jīva there, many Vaiṣṇavas went to call him.

Upon seeing Jīva, whose body was filled with ecstatic symptoms, they could understand his identity. Filled with love, someone came forward to reveal the order of Nityānanda Prabhu. Just on hearing the name Nityānanda, Jīva fell to the ground unconscious.

After a few moments he got up and exclaimed, “Oh, I am greatly fortunate. Though the lowest of men, I have received the mercy of Nityānanda Prabhu.” Offering his *daṇḍavats* to those devotees with a glad heart, he said, “If you all show mercy to me, then I can get the mercy of Nityānanda. This is the verdict of scriptures.”

Seeing the good fortune of Jīva Gosvāmī, some of the Vaiṣṇavas took the dust from his feet on their heads with great celebration. Then they all took him to Nityānanda's place.

Nityānanda was surrounded by devotees as He spoke about Kṛṣṇa. Seeing that

transcendental form of Nityānanda, Jīva's body was transformed with extraordinary emotions. “What a wonderful form I am seeing today!” he exclaimed and fell unconscious.

Swayed by great compassion, Nityānanda lifted Jīva up and accepted him as His own.

Jīva was overcome with emotion. He stood with his hands folded and began to speak to his Lord, “You are the form of the universe, the abode of the universe, Balarāma. Being an insignificant living entity, what can I know of Your qualities? You are my eternal master, I am Your servant. My only aspiration is the shade of Your lotus feet. That person who receives Your mercy easily attains the lotus feet of Śrī Caitanya and drowns in the water of *prema*. Without Your mercy no one will get Gaura, even if he worships Gaura for a hundred lifetimes. Sometimes Gaurāṅga may punish someone, but You will protect him; but if You punish someone, Gaura will never accept him. Therefore, Lord, only on the strength of my past devotional activities, I take shelter of Your lotus feet. Be merciful and give permission that I may receive the *darśana* of Gaurāṅga and gain attachment for Him.”

“When Gaurāṅga came to Rāmakeli and accepted my uncles, I was a young child. At that time my eyes filled with tears as I saw Gaurāṅga's form, which since then always appears in my mind. I fell and offered obeisances at Gaurāṅga's feet, and I became filled with happiness as I touched His body. At that time, the Lord told me to study the scriptures and, after finishing studies, go to Navadvīpa, where I would attain everything at the lotus feet of Nityānanda Prabhu. Although I am insignificant, I took that order on my head and acquired as much knowledge as I could. But though I studied all the books in Candradvīpa, I could not get a suitable *Vedānta* teacher. The Lord ordered me to study *Vedānta* and reveal *kṛṣṇa-bhakti* conforming with the *Vedānta-sūtras*. So I have come to Navadvīpa to Your lotus feet. Whatever You order, I will obey. By Your order, I will go to Jagannātha Purī and study *Vedānta* under Sārvabhauma Bhaṭṭācārya.”

Upon hearing the sweet words of Jīva, Nityānanda Prabhu embraced him and, unable to contain Himself, began weeping.

“Listen, Jīva, to these confidential words. Rūpa and Sanātana know all the philosophy. The Lord ordered Me to tell you not to go stay in Purī. Everyone knows that you and your two uncles are pure servants of the Lord. The Lord ordered that you go to Vārāṇasī and thoroughly study *Vedānta* under Madhusūdana Vācaspati. From there, go to Vṛndāvana, where you will get the mercy of Rūpa and Sanātana. Under Rūpa Gosvāmī's direction, worship Their Lordships Rādhā and Kṛṣṇa, and thoroughly discuss scriptures such as *Vedānta*. You should preach that *Śrīmad Bhāgavatam* is the topmost scripture and the natural commentary on the *Vedānta-sūtras*.”

“Previously, Lord Caitanya bestowed His mercy on Sārvabhauma Bhaṭṭācārya and explained *Vedānta* to him according to the *Bhāgavata* tradition. Sārvabhauma then taught this carefully to Madhusūdana in Purī. On the order of Śrī Caitanya Mahāprabhu, Madhusūdana Vācaspati now resides in Vārāṇasī. Go there and meet him.

“Externally he acts like a traditional Vedāntist, and many followers of Śaṅkarācārya study under him. Gradually, however, he gives them mercy by teaching them the precepts of Gaurāṅga through the *Vedānta-sūtras*.

“At this time there is no necessity for a separate commentary on the *Vedānta-*

sūtras, for the *Bhāgavatam* explains all the *sūtras*. When there will be need of another commentary, *Śrī Govinda-bhāṣya* will be revealed. Along with Sārvabhauma, Gopīnatha mīcārya heard the Lord's commentary. Later, by the wish of Śrī Caitanya, Gopīnatha mīcārya will take birth as Baladeva Vidyābhūṣaṇa, and he will conquer Jaipur with his philosophical commentary. In Jaipur, he will serve Gaurāṅga by writing the *Govinda-bhāṣya*, and thus free all living entities from material bondage. Your two uncles, Rūpa and Sanātana, will tell you all these confidential topics.”

Upon hearing Nityānanda Prabhu speak, Jīva Gosvāmī began weeping and fell to the ground unconscious. Nityānanda then bestowed His mercy on Jīva by putting His two lotus feet upon his head, thereby giving him spiritual strength. Jīva then began dancing in that assembly of Vaiṣṇavas while chanting, “Jaya Śrī Gaurāṅga! Jaya Nityānanda Rāya!”

Witnessing this display of Nityānanda's mercy, Śrīvāsa Ṭhākura and the other devotees present all began dancing and chanting, “Śrī Gaurāṅga! Nityānanda!” The place resounded with great spiritual vibration.

After some time Jīva controlled his dancing, and Nityānanda had him sit down nearby. Jīva stayed at Śrīvāsa's place, but in the evening he again came to see Nityānanda Prabhu.

As Nityānanda was sitting alone, singing the glories of Lord Gaurāṅga, Jīva came forward and fell at His lotus feet. Nityānanda was very particular to make Jīva sit very close to Him. Jīva, however, became very aware of his own miserable condition. He folded his hands and said, “Lord, be merciful to me and describe the essential truths about Navadvīpa-dhāma.”

Lord Nityānanda said, “O Jīva, I will tell you, but you should keep these deep topics within your heart. Do not broadcast them here and there just yet. They will be propagated after our Lord completes His manifest pastimes.

“This Navadvīpa is the best of *dhāmas*. Crossing over the Virajā River and the Brahman effulgence, beyond the Vaikuṅṭha planets one comes to Śvetadvīpa, Śrī Goloka. Penetrating further, one comes to Gokula Vṛndāvana, or Kṛṣṇaloka. “That Kṛṣṇaloka exists in two states of emotion. *Rasa* expands there in the form of *mādhurya* and *audārya*, sweetness and munificence. *Audārya* exists within *mādhurya* in fullness, and *mādhurya* exists within *audārya* in fullness. But, that place where *mādhurya* is the chief state is known by fortunate persons as Vṛndāvana. And that place where *audārya* is eternally predominant is called Navadvīpa in all the *Vedas*. There is no difference between Vṛndāvana and Navadvīpa, only the different manifestations of *rasa* makes them distinct.

“The *dhāma* is eternally perfect, fully spiritual, and unlimited. Those whose intelligence is tinged with dull matter cannot approach there. But, under the influence of the *hlādinī-śakti*, the energy governing bliss, the living entities give up material paths and by the strength of perfect knowledge attain their eternal spiritual activity of devotional service. The whole of Navadvīpa is a spiritual manifestation, for at this holy place Śrī Gaurāṅga performed His transcendental activities.

“People with material vision see Navadvīpa as made of material elements; for them *māyā* covers the eternal *dhāma*. Actually *māyā* does not exist in Navadvīpa, for it is not a material place influenced by time, nor are the living entities there subject to material troubles. But, as the living entity becomes bound by his fruitive activities,

under illusion he perceives the *dhāma* to be a material place.

“Thus I have related the truth of Navadvīpa-dhāma. O Jīva, please consider all this with a pure heart.”

Aspiring for the shade of the lotus feet of Nitāi and Jāhnavā, Bhaktivinoda reveals these confidential topics.

Chapter Five Śrī Māyāpur and Antardvīpa

All glories to Śrī Caitanya, the son of Śacī! All glories to Nityānanda the life of Jāhnavā! All glories to Navadvīpa, the topmost *dhāma* where Gaurāṅga advented in Kali-yuga.

Nityānanda Prabhu began speaking, “Listen to My words. Navadvīpa extends over sixteen *krośas*. Within the sixteen *krośas* of Navadvīpa, which are nondifferent from Vṛndāvana, there are nine islands, which form an eight-petaled lotus floating on the water. In the middle of the eight islands, or petals, lies Antardvīpa. And within Antardvīpa, lies the very central point, Māyāpur. The eternal pastimes of Lord Caitanya take place within Yogapīṭha and the circle of Māyāpur, the circumference of which measures three and a half miles and the diameter measures just over one mile. Because the Pañca-tattva are seated at the Yogapīṭha, it is the most glorious of all places.

“By the desire of the Lord, this will soon be nearly hidden under the waters of the Ganges. Then later, by the powerful desire of the Lord, the *dhāma* will again be revealed and shine effulgently. The eternal *dhāma* is never really lost but is temporarily covered, and then again it appears to our eyes.

“My worshipable Lord eternally resides at Māyāpur, situated on the east bank of the Ganges. Although in the eyes of common people, Viśvambhara took *sannyāsa* and left Navadvīpa to go elsewhere, actually My Gaurāṅga never gives up Māyāpur or Navadvīpa. The devotees can perceive His daily pastimes. You, Jīva, will also see Gaurāṅga dancing.

“Around Māyāpur is beautiful Antardvīpa, where Brahmā received the *darśana* of Gaurāṅga. O Jīva, if you want to see all this, please go on *parikramā*. It will be very beneficial for you.”

Hearing the Lord's words, Jīva, with tears in his eyes, fell flat like a stick at Nityānanda's feet and requested, “You will show real mercy on this unworthy wretch if You personally take me on *parikramā*.”

Hearing Jīva's request, Nityānanda Rāya simply said, “So be it.” By that, He revealed His mind. Nityānanda said, “Jīva, today take *darśana* of Māyāpur. Tomorrow we will tour more extensively.”

Saying this, Nityānanda Prabhu got up, and Jīva followed Him with a happy heart. Nityānanda moved forward slowly, for His body was extremely agitated with ecstatic love for Gaurāṅga. Nityānanda Prabhu was engrossed in ecstasy, and His enchanting form was decorated with gold ornaments which glittered and shone. The very feet that Brahmā and Śiva cannot attain by meditation were served out to Śrī Jīva simply by the mercy of Śrī Nityānanda. Thus Jīva followed the Lord taking the dust of the Lord's feet and smearing it over his body. Off he went in great happiness.

They entered Jagannātha Miśra's house and Nityānanda introduced Jīva at the feet

of mother Śacī, “O mother, this is the magnanimous Śrī Jīva, a fortunate and dear servant of Śrī Caitanya.”

When the Lord said this, Jīva fell over like a tree uprooted by a storm. Falling at Śacī's feet, he rolled on the ground out of control as he exhibited various symptoms of ecstasy. Mother Śacī mercifully blessed him, and on that very day, in that very house, they took *prasāda*.

Receiving the order from mother Śacī, Viṣṇupriyādevī cooked various dishes of rice, vegetables, chutney, and sweets. Vaṇḍivadana Dāsa offered the *bhoga* attentively to Gaurāṅga. ṅsāna Ṭhākura felt delighted within as he arranged a sitting place and served Nityānanda the *prasāda*. In motherly affection, Śacī said, “My child Nityānanda, eat at Your mother's house! Unseen by You, I have made Gaurāṅga eat this. So when You eat, my mind becomes very happy.”

Hearing His mother's words, Nityānanda Rāya ate in great bliss. Afterwards, as Jīva took the remnants, he exclaimed, “I am greatly blessed to take *prasāda* in the house of Caitanya Mahāprabhu in Māyāpur.”

Having eaten, Nityānanda took leave of Śacīdevī's lotus feet. At this time they took Vaṇḍivadana Dāsa into their group. After Jīva offered his respects at Vaṇḍī's feet, Nityānanda introduced him to Jīva, “The devotees know that this Vaṇḍivadana is none other than Kṛṣṇa's dear flute, by whose mercy the living entities become attracted to Kṛṣṇa. They then develop great thirst, to attain the *rāsa* dance.

“Look, Jīva, Śrī Caitanya would bring us in this house, and we enjoyed many pastimes here. See, here is Jagannātha Miśra's temple, where he would daily worship Lord Viṣṇu. And in this house, he used to serve his guests. See this *tulasī* bower. While Gauracandra was still here, He performed all the duties that His father observed. Relying on the authoritative words of Vaṇḍivadana, ṅsāna now performs those duties every day. Here, there was a *nimba* tree, which disappeared by Śrī Caitanya's touch.”

Lord Nityānanda wept as He described this, and Jīva and Vaṇḍivadana also cried in response. Meanwhile, Śrīvāsa Paṇḍita came there to see what was happening. The four of them then left Jagannātha Miśra's house and proceeded to Śrīvāsa's courtyard, two hundred meters to the north. With a joyful mind, Nityānanda Prabhu showed this to Jīva.

Jīva was agitated with love as he remembered the Lord's pastimes, and he rolled on the ground in Śrīvāsa's courtyard. Then, just as Jīva was getting up, he saw Gaurāṅga dancing wonderfully amidst His intimate associates in *saṅkīrtana*.

Advaita, Nityānanda, Gadādhara, and Haridāsa were dancing and singing. And they were joined by Śuklāmbara and hundreds of others. Seeing this, Jīva became unconscious with ecstatic love.

Regaining his consciousness, he could no longer see that pastime. Jīva Gosvāmī began to cry and lament, “Why couldn't I have taken birth a little earlier? I have not been fortunate enough to enjoy the bliss of such *kīrtana*! Nityānanda's mercy is unlimited, however, for by His grace I have been fortunate for a moment's time. My wish is to stay here forever so that the troubles of material existence will go far away. But the Lord's order is stronger than the servant's wish! My heart is beating wildly at the thought of leaving Māyāpur!”

Nityānanda next took Jīva to Advaita's house, twenty meters to the north. “Jīva, see the house of Sītā-nātha, Advaita mīcārya, where the Vaiṣṇavas would meet to discuss Kṛṣṇa. Śrī Advaita worshiped Kṛṣṇa here and, calling loudly, brought this

treasure, My Lord Gaurāṅga.”

After rolling on the ground there, the four men went to the house of Gadādhara, just ten meters to the east. From that place, Nityānanda showed Jīva the various houses of Lord Caitanya's associates. After seeing the houses of the *brāhmaṇa* community, they proceeded to the bank of the Ganges in a happy mood. There, at the border of Māyāpur, Jīva saw the Vṛddha Śiva temple.

Nityānanda Prabhu said, “He is the guardian of Māyāpur. This is where the *Praudhā-māyā* energy, *yoga-māyā*, in charge of spiritual perception) is eternally situated. When our Lord disappears, by His desire, the Ganges will swell. The Ganges water will almost cover Māyāpur for a hundred years, and then the water will again recede. For some time only the place will remain, devoid of houses. Then again, by the Lord's desire, this place will become prominent, and people will live in Māyāpur as before. All these *ghāṭas* on the bank of the Ganges will again be manifest, and the devotees will build temples of the Lord. *One exceedingly wonderful temple will appear from which Gaurāṅga's eternal service will be preached everywhere.* Praudhā Māyā and Vṛddha Śiva will again come and perform their duties of revealing the spiritual *dhāma* according to the Lord's desire.”

Hearing this, Jīva folded his hands and then, taking hold of Nityānanda's lotus feet, he said, “O Lord, You are the cause of Śeṣa. You expand Yourself as the *dhāma* and the holy name, and You are the shelter of the various forms of the Lord. Even though You act according to the Lord's desire, still You are the guru of all living entities and all energies rest upon You. Of course, whoever distinguishes between You and Gaurāṅga is considered by the wise to be a rascal. O omniscient Supreme Lord, You have descended to display Your pastimes. One doubt has come into my heart. Please tell me where Śiva and his consort will go when the Ganges hides Māyāpur.”

Nityānanda said, “Listen to My words, Jīva. Please look at that land on the west side of the Ganges. That high sandy shoal is called Pāraśāṅgā. A community of *brāhmaṇas* live there. North of that, is the bank of the Ganges, which the wise know as Chināśāṅgā. At that place, a village will be established wherein Śiva and his energy will stay for some time. Who can properly describe the glories of that riverbank, called Pulina? There, where the Ganges flows, is the location of the *rāsa* dance. Only a sandy place of land is visible to the naked eye, but that place is a jewel-like eternal *dhāma* where transcendental pastimes take place. Māyāpur is considered Gokula Mahāvana, and Pāraśāṅgā is Saṭṭikāra [presently Chatikarā]. And that place, Pulina, is Vṛndāvana with Śrī Rāsa-maṇḍala. Later, the sound of tumultuous *kīrtana* will be heard there.

“There is Māyāpur and Śrī Pulina and in the middle flows the Ganges. O magnanimous one, you should understand that all of this is the abode of Gaurāṅga. One who walks these five *krośas* of the *dhāma* will see Māyāpur and Śrī Pulina. And whoever walks these five *krośas* with the devotees on the Phālguna Pūrṇimā day receives the eternal treasure of love of God.

“O Jīva, hear a confidential topic. There is a very beautiful Deity of Gaurāṅga belonging to Viṣṇupriyā, which in the future will be brought to Saṭṭikāra by *brāhmaṇas* descending from the family of Jagannātha Miśra. Four hundred years after Lord Gaurāṅga's appearance in this world, the worship of the Deity will be restored to the highest standard. But do not reveal any of this. Just do *parikramā*, feeling internal joy.

“Six meters from Vṛddha Śiva-ghāṭa, see Gaurāṅga's own *ghāṭa*. There Gaurahari in His childhood played in the water and pulled many pranks. Seeing the Yamunā's good fortune of taking part in Kṛṣṇa's pastimes, the Ganges performed penance for the same purpose. Kṛṣṇa bestowed His mercy by appearing before Gaṅgādevī and saying, ‘In the form of Gaurāṅga I will perform pastimes in your waters.’ Those pastimes were performed by the Supreme Lord of the three worlds, Gaurāṅga, at this *ghāṭa*. Fortunate people who see this place attain great happiness.”

“Thirty meters north is Mādhāi's *ghāṭa*, which is known to all. Ten meters north of this lies one *ghāṭa* that attracts the minds of the townspeople. This exceedingly beautiful *ghāṭa* is called Bārakoṇā-ghāṭa. It was constructed on Kṛṣṇa's order by Viśvakarmā. At this *ghāṭa* you will see five Śiva temples with five *liṅgas*. These four *ghāṭas* make Māyāpur very beautiful. Moreover, whoever takes bath here is relieved of all miseries.

“East of Māyāpur, the land is known as Antardvīpa. By the Lord's desire this place will remain uninhabited for a long time. Then later, people will again live there, and it will be famous as one of the glories of Nadia. Jīva, today stay in Māyāpur and tomorrow we will go to Sīmantadvīpa.”

Hearing this, Jīva then said, “One question has arisen. Please listen. When Gaṅgādevī again uncovers Māyāpur, by what signs will the devotees be able to rediscover the concealed sites?”

Hearing this, Nityānanda Prabhu answered with nectarlike words, “Listen, Jīva, when the Ganges covers this place, one corner of Māyāpur will remain intact. Many *yavanas* will take up residence there, yet the name will remain Māyāpur. About one thousand meters southwest of the remaining place, one will see a slightly raised area covered with vegetation. That will indicate Jagannātha Miśra's house. Ten meters from there is the Vṛddha Śiva temple. From such measurement one will be able to discern everything. A pond called Śiva-śobā will be seen, indicating the previous bank of the Ganges. In this way, by the Lord's wish, the devotees will reveal the lost places. Know this for certain. At the end of four hundred years, the task of recovering the lost *tīrthas* will begin.”

Śrī Jīva said, “O Lord, what is the reason for the name Antardvīpa?”

Nityānanda Prabhu answered, “At the end of Dvāpara-yuga, Brahmā undertook austerities here with a desire to achieve Gaurāṅga's mercy. Brahmā had tried to deceive Govinda by stealing the cowherd boys and calves, but when he saw he was defeated by his own tricks, he became miserable and regretted his offense. He entreated Kṛṣṇa with many prayers, and Kṛṣṇa forgave him. But later, Brahmā considered, ‘Thinking that I am the creator of the universe is useless. Simply because of this fault I have been deprived of *kṛṣṇa-prema* and enjoyment of the *rasas* of Vṛndāvana. If I could have taken birth as a cowherd boy, I could have easily served the master of the *gopīs*. Although I was not able to achieve the nectar of those pastimes, now, when Gaurāṅga appears, I will not fall prey to my wicked mind!’

“Thinking like this, Brahmā began meditating and performing austerities in Antardvīpa. After many days, Gauracandra mercifully came and said, ‘O Brahmā, I am satisfied with your austerities. I have come to fulfill your desire.’

“When Brahmā opened his eyes, he saw Gaurāṅga and fell to the earth unconscious. The Lord put His foot on Brahmā's head, and Brahmā was enlightened with transcendental knowledge and began to pray. ‘I am a low and

worthless wretch, controlled by pride. Forgetting Your lotus feet, I have turned to material sense gratification. I myself, Lord Śiva, and the demigods headed by Indra are Your subjugated servants. This is written in scripture. But we are not so fortunate as Your pure servants, and thus *māyā* covers us with the net of illusion. The first one hundred trillion years of my life have passed and I have been forced to realize this at last. How will I spend the second one hundred trillion years of my life? If I remain in illusion, I will simply suffer. My only prayer is that I may become Your associate when You manifest Your pastimes. Having given up the illusion that I am the creator, I want to take birth in Your association and sing Your glories.'

“Hearing Brahmā's prayers, Lord Gaurāṅga benedicted him saying, ‘So be it. When My pastimes become visible on earth, you will take birth in a *yavana's* house. Your name will be Haridāsa Ṭhākura, and you will be famous for your humility and completely free from all pride. You will chant three hundred thousand names a day, and when you pass from this world you will be seeing Me. And at the end of the second one hundred trillion years of your life, you will attain Navadvīpa-dhāma and be absorbed in eternal *rasa*.’

“Brahmā, hear these secret (*antara*) words, but do not reveal this openly in the scriptures. Taking the role of a devotee, I will taste the nectar of *bhakti-rasa* and propagate the most rare process of *saṅkīrtana*. I will make the devotees of all the previous *avatāras* drunk with the nectar of Vṛndāvana. The love that Śrī Rādhikā possesses is beyond My experience, so I will appear with Her sentiments and complexion. Taking the position of Rādhā, I will taste that happiness that only Rādhā obtains in serving Me. From today, act as My disciple and, in the form of Haridāsa, always serve Me.'

“Saying this, Gaurāṅga became invisible, and Brahmā fell to the ground unconscious.

“O Gaurāṅga! Friend of the poor, dear to the devotees. when will I attain Your lotus feet?’ he cried. In this way he wept for many days and then returned to his duties in Brahmāloka.”

Desiring only to attain the lotus feet of Nitāi and Jāhnavā, this low, worthless, and useless Bhaktivinoda sings this glorification of Nadia.

Chapter Six

Śrī Gaṅgānagara, Pṛthu-kunḍa, Sīmantadvīpa, Śaraśāṅgā, Viśrama-sthāna

All glories to Śrī Caitanya, the son of mother Śacī! All glories to Nityānanda, the life of Jāhnavā! All glories to Advaita, the husband of Sītā. All glories to Gadādhara! And all glories to Gaurāṅga's associates headed by Śrīvāsa! Early the next morning, Nityānanda went out with Śrīvāsa and Śrī Jīva. Rāma Dāsa and other devotees joined as they continued on, performing *saṅkīrtana* all the while. When they came to the very edge of Antardvīpa, Nityānanda pointed out Gaṅgānagara to Jīva.

“Listen, Jīva, this Gaṅgānagara was founded by Bhagīratha of the Raghu family. When the Ganges came down, King Bhagīratha led the way, blowing a conch shell. But when the Ganges arrived at Navadvīpa-dhāma, she stopped and would not proceed. Bhagīratha saw this and became fearful. Retracing his steps, he came towards the Ganges. At this place, Gaṅgānagara, he began to perform austerities.

Satisfied with this, Gaṅgādevī personally appeared before him.

“Bhagīratha said, ‘Mother Ganges, if you do not proceed on, my forefathers will never be delivered.’

“Gaṅgādevī said, ‘Listen dear child, Bhagīratha. Just stay here patiently for a few days. Now we are in Navadvīpa, and Magha month is coming. At the end of Phālguna month I will go to deliver your forefathers. O Bhagīratha, my waters emanate from the lotus feet of the Supreme Lord, so now here in His own *dhāma* I would like to have my desires fulfilled. On the Phālguna Pūrṇimā, the birthday of the Lord, my vow will be completed. Then certainly I will go with you. Do not fear.’ Thus Bhagīratha, the leader of the Raghu family, stayed here in Gaṅgānagara until the Phālguna Pūrṇimā.

“On the Phālguna Pūrṇimā, one who fasts, takes bath in the Ganges here, and worships Gaurāṅga will cross over the material ocean along with his ancestors. Along with one thousand ancestors, he attains Goloka after death no matter where he dies.

“O Jīva, this place is unlimitedly glorious because Śrī Caitanya danced here many times. Also see here the houses of Gaṅgādāsa and Sañjaya Dāsa, which are always pleasing.

“O learned one, now hear the glories of this beautiful pond to the east. Although it is now known as Ballāl-dighi, it was variously described in Satya-yuga. At that time, Pṛthu Mahārāja was leveling the rough places of the earth by cutting down the hills. As he began leveling this area, a great effulgence came forth. When the workers told this to Pṛthu Mahārāja, he came to see the phenomenon. As he was a *śaktyāveśa-avatāra*, an empowered incarnation, by meditation he understood that this place was Navadvīpa. He kept the glories of this place secret at that time and ordered that a *kuṇḍa* be established there. This *kuṇḍa* thus became celebrated as Pṛthu-kuṇḍa throughout Navadvīpa-dhāma. The villagers felt indescribable bliss on drinking the pure water of this *kuṇḍa*.

“Later, King Lakṣmaṇa Sena dug out the *kuṇḍa* and made it bigger and deeper. Desiring to deliver his forefathers, he named it Ballāl-dighi [after his father, Ballāl Sena]. See that beautiful hill. Lakṣmaṇa Sena's house, now broken with the passing of time, once stood there.

“All these places are ornaments of Navadvīpa which various kings established to gain pious credits. Later, the *yavana* kings desecrated this place, therefore the devotees no longer worship here. The earth itself is very pure, but no one lives here due to fear of the impure *yavana*'s association. Because a great offense was committed to the Deity of the Lord, the devotees gave up this place.”

Saying this, Nityānanda Prabhu roared loudly and went on to nearby Simuliyā. He then described that place to Jīva, “Know this to be Sīmantadvīpa. Saints know Sīmantadvīpa to be on the border of Navadvīpa on the south bank of the Ganges. In time, the Ganges will devour all but one sacred portion, named Simuliyā, where materialistic people will worship Pārvatī. Listen to the story.

“One time during Satya-yuga, Lord Śiva began madly dancing, while chanting the name of Gaurāṅga. Pārvatī asked him, ‘Please tell me who is Gaurāṅga. By seeing your astonishing dance and hearing the name of Gaurāṅga, my heart is melting. All that I have heard in the way of *mantra* and *tantra* till now only leads to more entanglement for the living entities. Dear husband, please tell me something of this Gaurāṅga. By worshiping Him will I receive actual life?’

Hearing Pārvatī's words, Śiva meditated on Gaurāṅga and said, 'Unto you, who are the primordial energy, one portion of Śrī Rādhā, I will tell the crest-jewel of all truths. Accepting the spiritual emotions of Śrī Rādhā, Kṛṣṇa will descend in this Kali-yuga at Māyāpur in the womb of Śacī. Lord Gaurāṅga, intoxicated with pastimes of *kīrtana*, will distribute the jewel of *prema* to everyone without discrimination. Whoever does not drown in that flood of *prema* is most unfortunate. O Devī, just by remembering the Lord's promise that He will come, I pass my life drowning in love of God. Being unable to control myself, I have given up my own city of Kāśī. Within Māyāpur, on the bank of the Ganges, I will live in a hut and worship Gaurāṅga.'

"Hearing Śiva's words, beautiful Pārvatī quickly went to Sīmantadvīpa. As she constantly meditated on the form of Gaurāṅga and chanted His name, she became immersed in *prema*. After some time, Gauracandra appeared with His associates to bestow mercy on Pārvatī. His complexion was like molten gold. He had long arms, wavy hair, and beautiful limbs. He was wearing a long *dhoti* folded thrice, and from His neck swung a garland of flowers, which was very attractive to behold. In a voice choked with love, Gaura Rāya said, 'O Pārvatī, why have you come here?' "Pārvatī fell at the lotus feet of the master of the universe and with an agitated mind explained her sorrow: 'O Prabhu Jagannātha, life of the universe, though You are merciful to all, You have deceived me. O deliverer of the fallen, You have appointed me to bind up all the living entities in the material world who are averse to You. I have come into the material world to do this work, and have thus been cheated of Your unlimited *prema*. People say that wherever Kṛṣṇa is there is no Māyā. I am therefore forced to always remain outside Your spiritual realm, in the material world. So how will I ever see Your pastimes? If You do not offer a way, I am without hope.'

"Saying this, Pārvatī put Gaurāṅga's foot dust on her *sīmanta* (part in the hair) in great distress. From that, the name of Sīmantadvīpa came. Ignorant people call the place Simuliyā.

"Gauracandra was pleased, and He said to Pārvatī, 'O supreme goddess, listen carefully to My words. You are My energy, you are not separate or different from Me. My one energy has two forms. Within the spiritual kingdom, My original energy has one form as Śrī Rādhā, but for carrying out activities in the material world She has expanded Herself as you. Without you, My *līlā* could not be accomplished, for in the form of Yogamāyā, you are necessary in My pastimes. In Vraja, you are eternally present as Paurṇamāsī, and in Navadvīpa you are present as Prauḍhā Māyā along with Kṣetrapāla Śiva, guardian of the *dhāma*.'

"Saying this, Gaurāṅga disappeared, and Pārvatī became overwhelmed with love. Pārvatī stays in one form as the goddess of Sīmantadvīpa, and in another form as Prauḍhā Māyā in Māyāpur."

After saying this, Nityānanda Prabhu took Jīva and quickly entered the Chand Kazi's village, where He said, "O Jīva, hear My words. The Chand Kazi's village is none other than Mathurā. After performing *kīrtana*, Gaurāṅga gave love of God to the Kazi and liberated him. Mathurā's King Kaṇsa of *kṛṣṇa-līlā* became Chand Kazi in *gaura-līlā*. For that reason Gaurāṅga addressed the Kazi as His maternal uncle, and out of fear the Kazi took shelter of Gaurāṅga's lotus feet.

"Under orders from Hussain Shah, who was the king of the Bengal empire and Jarasandha in *kṛṣṇa-līlā*, the Kazi caused disturbance during *kīrtana* performance

by breaking the *mṛdaṅgas*. The Lord, appearing in the form of Nṛsiṅha, put fear in the Kazi's heart. Like Kaṅsa, the Kazi cowered in fear. Śrī Caitanya, however, gave him *prema* and thus made the Kazi a great devotee. The very fortunate hear this story of the Kazi's liberation.

“Just see the difference between Vraja-tattva and Navadvīpa-tattva. Those who offend Kṛṣṇa are liberated by merging into the Lord's effulgence, whereas in Navadvīpa the offenders receive the treasure of love of God. Therefore, Lord Gaurāṅga's pastimes are considered the highest. Gaurāṅga's abode, name, form, and qualities do not consider offense; rather, they expertly deliver one from any offense. If the devotee has some offense in his heart, then Kṛṣṇa's name and abode will deliver him only after a long time. But Gaurāṅga's name and abode immediately bestow *prema* on the devotee, for offenses create no obstacle and are easily overcome. O Jīva, see the Kazi's *samādhi*. By seeing this *samādhi* the living entities' old age and disease are vanquished.”

Overwhelmed with love, Nityānanda then quickly moved on to Śaṅkhavanīk-nagara, where He spoke to Jīva, “Śaraṅgā is a wonderful sight. Even the name is most enchanting. Jagannātha resides here with the *śabaras*. When the demon Raktabāhu created disturbances, the Lord came here with His *dayitā* (beloved). Know for certain that this place is nondifferent from Jagannātha Puri, for Lord Jagannātha is eternally situated here.”

Going past Tantuvāya-grāma, they saw the cottage of Kolāvecā Śrīdhara. The Lord said, “After performing *kīrtana*, Gaurahari blessed His devotee by taking rest here. For that reason it is called Viśrāma-sthāna (place of resting). Now you may take rest here at Śrīdhara's house.”

When Śrīdhara heard the Lord coming, he came out and offered full obeisances and worship to the Lord. Śrīdhara said, “O Lord, You are very merciful to this servant. I beg You to take rest here.”

Nityānanda said, “You are very fortunate, for the Lord showed His mercy on you. Today we will take rest here.”

Hearing this, Śrīdhara's desire was fulfilled. With great attention he gathered suitable items and had some devotee *brāhmaṇas* cook. After Nityānanda and Śrīvāsa finished their meal, Śrī Jīva took the remnants with great bliss. Śrīdhara then made Nityānanda Prabhu lie down on a cot, and, along with his family, he began massaging the Lord's lotus feet.

In the afternoon, Śrīvāsa took Jīva to see oṅṅhi-tīrtha. Śrīvāsa said, “Listen, Jīva. Previously, when the demigods heard that Mahāprabhu would descend at Navadvīpa, Viśvakarmā came to Nadia town. He saw that it would be hard to get water on the roads where the Lord would do *kīrtana* in the future. In one night he dug out sixty (*ṣaṣṭhi*) wide ponds, the last at the Kazi's village. See one of those ponds near Śrīdhara's beautiful banana patch. Mahāprabhu would sometimes play in the water here and then take Śrīdhara's bananas. Even now Śrīdhara takes his banana flowers and banana stem vegetables to Śacī with great happiness.

“Nearby this place is Mayamārī. Listen to the story from the *Purāṇas*. When Baladeva was on pilgrimage, He came to Navadvīpa to take rest. The *brāhmaṇas* there told Him about the Mayāsura demon. Hearing about the disturbance that the demon was causing, Baladeva quickly came running to meet the demon in the field. A great battle ensued between Balarāma and the demon, and at last the demon was killed. Since then the place has been called Mayamārī. This is a very

old story I am telling you. In Vṛndāvana, this *tīrtha* is called Tālavana, and it is visible to those who are fortunate.”

That night they all stayed there, and the next day, with cries of, “Hari! Hari!” they continued their pilgrimage.

Aspiring only to attain the shade of the lotus feet of Jāhnavā and Nityānanda, this servant reveals the glorification of Nadia.

Chapter Seven Śrī Suvarṇavihāra and Śrī Devapalli

All glories to Śrī Caitanyacandra! All glories to Prabhu Nityānanda! All glories to Advaita and Gadādhara! All glories to the devotees addicted to Gaurāṅga's feet headed by Śrīvāsa! And all glories to Navadvīpa, the topmost abode!

Leaving Viśrāma-sthāna, the party proceeded to Suvarṇa-vihāra. There, Nityānanda said, “O Jīva, this is a wonderful place. Like the rest of Navadvīpa, it is transcendental to material nature. During Satya-yuga, a well-known king named Suvarṇa Sena lived here. For a long time he was simply engaged in ruling the kingdom, and even when he grew old he took no rest. The king's mind was absorbed in material hankering, and he was always thinking how to increase his wealth. Who knows by what good fortune Nārada happened to come there? After being profusely worshiped by the king, Nārada took him to a secluded place and mercifully instructed him on the Absolute Truth.

“Nārada spoke as follows: `O king, your days are going by uselessly with thoughts of material wealth and gain. Know that this wealth is of no value. The supreme wealth is spiritual knowledge. Just once consider this in your heart. You have no real relationship with your wife, sons, or friends. After your death they will immerse your body in the water and return to their homes. If one can not claim anything as his own, then why hold on to this false hope and aspiration, this thirst for material objects—which are like a drop of water with no capacity to quench the thirst? If you think that by getting happiness you can avoid distress, and therefore you must earn wealth, that is also false. Because this life itself is impermanent, lasting not more than a hundred years.

“Therefore, know the truth. You must go beyond this world of illusion, to the place where there is happiness without pain. By what process can one attain a result in which there is no fear, pain, or grief? Simply by renunciation or cultivating knowledge, one cannot get this result. By *vairāgya* and *jñāna* one can get freedom from material bondage and merge into the Brahman, but in Brahman there is no bliss. Rather, I say, merging into Brahman is utterly condemned, for it is annihilation of the self. By this liberation you will lose material enjoyment, and nothing good is gained. Just consider that aspect of liberation.

“The wise man does not accept the path of material enjoyment or liberation, *bhukti* or *mukti*, but rather engages in devotional service to Śrī Kṛṣṇa. That person is free from the attraction to material enjoyment and completely attracted to serving the lotus feet of Kṛṣṇa.

“The process of *bhakti* may be divided into three parts: *sambandha*, *abhidheya*, and *prayojana*. The living entity is the servant of Kṛṣṇa, therefore without performing devotional service, everything is lost. The tree of *bhakti*, however, bears fruit in the form of love of God. That fruit is the necessity, or ultimate goal, and eternal

treasure of all living entities. *Bhukti* and *mukti* are insignificant in comparison. “Kṛṣṇa is the sun, full of knowledge and bliss. *Māyā* is His shadow, or perverted reflection. The living entity is an infinitesimal particle of Kṛṣṇa's effulgence. Because of his marginal nature (*tatastha*), when the living entity contacts *māyā*, then *māyā* captures and binds him. When one goes away from Kṛṣṇa, he can only go towards *māyā*. By *māyā*'s contact, the living entity becomes attached to fruitive activities. In *māyā*'s net, one suffers while wandering throughout the universe. *Karma* and *jñāna* promise relief from the suffering and deliverance from this world, but they are unable to give it.

“Sometimes one takes to the regulative activities of the *Vedas* for material gain, sometimes one takes to the eightfold path of yoga, sometimes one takes to discussion on knowledge of Brahman, and sometimes one takes to logic and argument. But ultimately there is no success, for one does not consider the treasure held within his own soul, the actual nature of his soul.

“While wandering from body to body, if he happens to meet a pure devotee, he will receive real *śraddhā*, pure faith. By association with the devotees, he will eventually take to the worship of Kṛṣṇa and then give up all unwanted habits (*anarthas*). Then he becomes firmly fixed (*niṣṭhā*) in devotional service. As one continues to engage in devotional service, he develops taste (*ruci*). Gradually this taste leads to attachment (*āśakti*). This turns to *bhāva*, and *bhāva* becomes *prema*. This is the progression of pure *bhakti*.

“Hearing, chanting, remembering, serving, worshiping, bowing down, servitude, friendship, and self surrender—these are the ninefold processes. One who performs these in the association of devotees attains *kṛṣṇa-prema*.

“You are very fortunate, for your kingdom is in Navadvīpa. Your residence here is the beginning of your good fortune. Now develop your faith by associating with devotees and singing the name of Kṛṣṇa, let the sun of *prema* rise in your heart.

“Fortunate will be the coming of Kali-yuga, for Kṛṣṇa will bring His associates here and manifest His pastimes as Gaurāṅga. One who chants Gaura's name will get the mercy of Kṛṣṇa, and he will be able to live in Vṛndāvana. One who worships Kṛṣṇa without chanting the name of Gaura will get Kṛṣṇa only after a long time. But he who takes Gaura's name quickly gets Kṛṣṇa, for offenses do not remain within him.’

“While saying this, Nārada lost control of himself and began to dance and chant the name of Gaura. ‘Gaurahari bol!’ the vina joined in. ‘O Gaurahari! When will blessed Kali-yuga come?’ Saying this, Nārada went off, leaving the king filled with *prema*. Crying the name of Gaurāṅga, dancing, and begging love of God from the devotees, he became free from material hankerings. Later, while sleeping, the king saw Gaurāṅga and Gadādhara with their associates dancing in the courtyard. Surrounding the golden form of Gaura, they were all chanting ‘Hare Kṛṣṇa!’ while dancing and embracing one another.

“Awakening, the king was in anguish and began weeping in separation from Gaurāṅga. Then a voice spoke. ‘O king, when I appear, you will be amongst My associates. Your name will be Buddhimanta Khān. You will receive the transcendental *dhāma* and serve the lotus feet of Gaurāṅga.’ Hearing this, the king became composed and began to worship Gaurāṅga.”

When Nityānanda finished His story, Śrīvāsa, who is an empowered incarnation of Nārada Muni, fell unconscious. Overcome by great ecstasy and intoxicated with

the nectar of Gaura's name, Śrī Jīva also fell flat on the earth.

“O Lord Gaurāṅga, will I ever be able to see Your golden jewel-like figure here?” Jīva repeatedly called out. At that time, Gaurāṅga's *kīrtana* party became visible before their eyes. Nectar was defeated by the beautiful form of Gaurāṅga, who then began dancing. Then Nityānanda Prabhu, along with Advaita and all the other devotees, began to sing Gaurāṅga's glories. The sound of *mṛdaṅgas* and *karatālas* joined in as that sweet display of *sankīrtana* manifested the previous pastime. The bliss of that scene, which lasted until midday, is impossible to describe.

Then, singing loudly the glories of Gaurāṅga, the party of pilgrims entered Devapallī. In that village, they took rest as the guests of the presiding Deity, Nṛsiṅha, and then took their midday meals. At the last minutes of daylight, as they all wandered in the village, Nityānanda spoke: “This is Devapallī, and here is the temple of Nṛsiṅhadeva, well known since Satya-yuga. After bestowing His mercy on Prahlāda by killing Hiranyakaśipu, the Lord came here to rest.

“Brahmā and the other demigods made their houses here and formed a village. This village was established on *ṭilās*, hillocks, here on the bank of the Mandākinī River, and all the residents were absorbed in the worship of Nṛsiṅhadeva. According to the scriptures, this village in Navadvīpa, named Śrī Nṛsiṅha-kṣetra, is most purifying.

“See here Surya-ṭilā and Brahmā-ṭilā and to the east was Nṛsiṅha-ṭilā. The place is now transformed. See there Gaṇeśa-ṭilā, and over there is Indra-ṭilā. Though Viśvakarmā built hundreds of jeweled houses here, in time, all were destroyed, and the Mandākinī dried up. Now only the hillocks mark the places. See these countless broken stones, the remnants of the temples. Again in the future, one devotee king will receive a drop of Nṛsiṅha's mercy, and he will make a large temple, reinstall Nṛsiṅha, and take up service to Nṛsiṅha again. This is on the border of the Navadvīpa *parikramā* within the sixteen *krośas*.”

Giving up the net of *māyā* and having only the wealth of the lotus feet of Nitāi and Jāhnavā, this beggar, Bhaktivinoda, sings the glories of Navadvīpa, which have no limit.

Chapter Eight

Śrī Harihara-kṣetra, Mahā-Vārāṇasī, and Godruma

All glories to Lord Caitanya, Śrī Śacīsuta! All glories to Lord Nityānanda, Śrī Avadhūta! All glories to Sītāpati, Advaita Prabhu, king of the devotees! All glories to Gadādhara and the society of devotees! All glories to beautiful Navadvīpa-dhāma! And all glories to the name of Gaura!

Lord Nityānanda continued on with the devotees while chanting, “Hari, Hari!” Because of ecstatic love, Nityānanda Prabhu tottered as He walked and mumbled as he talked. Tears streamed down His face, and in agitation He cried out “Gaura, Gaura!” All His ornaments glittered and His divine form illuminated the ten directions. Śrīvāsa, along with Jīva, repeatedly wept and danced. And the other devotees all danced along.

As they approached Alakanandā, Lord Nityānanda, immersed in bliss, said, “Starting to the west of Bilvapakṣa village (Belpukura), the Mandākinī River comes and surrounds Nadia. At Suvarṇavihāra, the Alakanandā River leaves the Mandākinī. On the eastern bank of the Alakanandā River, near the Gaṇḍakī River,

is Harihara-kṣetra. A beautiful Deity will be discovered there in the future, amidst a lovely forest.

“To the west of the Alakanandā River see Kāśī, where the followers of Śiva and his consort endeavor for liberation. This Navadvīpa Kāśī, however, is superior to the other Kāśī. Here, Śiva is always dancing and chanting the name of Gaura, begging his followers to accept *gaura-bhakti*. The *sannyāsīs* who live for a thousand years in Kāśī may attain liberation through the cultivation of *jñāna*, but here the devotees kick away that liberation as they dance and chant the name of Gaurāṅga. While leaving the body here, living entities are delivered by Lord Śiva, who chants the name of Gaurāṅga in their ears. This *dhāma* is thus called Mahā-Vārāṇasī, for here there is no fear of death.”

At that moment Nityānanda Prabhu began dancing, and He asked Jīva to accept *gaura-prema*. Invisible to everyone, Śiva came forward and bowed at Nityānanda's lotus feet. Lord Śiva and his consort, Gaurī, achieved all their desires by always singing the name of Gaurāṅga.

The independent Lord Nityānanda then walked with the devotees to Gādigāchā village. When they arrived there, He smiled and said, “This island is named Godrumadvīpa. Surabhi stays here eternally. When Indra was overcome by Kṛṣṇa's illusory energy, he proudly flooded Gokula with rain. The Lord, however, carefully protected Gokula by lifting Govardhana mountain. Thus Indra's pride was crushed, and he understood Kṛṣṇa's identity. He therefore fell down at Kṛṣṇa's lotus feet to mitigate his offense. The son of Nanda mercifully forgave Indra and pacified him.

“Still, Indra remained fearful, so he approached Surabhi and said, ‘I cannot understand Kṛṣṇa's pastimes, and for that reason I committed a great offense. I have heard that in Kali-yuga Vrajendra-suta will perform wonderful pastimes in Nadia. But I fear that I will again fall into illusion and commit offense. As you are Surabhi, a desire cow, you know everything. Kindly tell me what I should do now.’
“Surabhi answered, ‘Let us go to Navadvīpa-dhāma and worship Nimāi.’

“They came here and worshiped Lord Gaurāṅga. Since the worship of Gaurāṅga is easy, the results are easy to attain. By chanting Gaurāṅga's name, tears of love filled their eyes and they quickly attained Gaurāṅga's *darśana*.

“How extraordinary was His charming form! Gaurāṅga was gently smiling and His voice was choked with love, for He was a reservoir of nectar. The Lord said, ‘I know your wish. I will soon appear in Nadia town. At that time you will serve Me, and the net of *māyā* will no longer catch you.’

“The Lord vanished, and Surabhi remained here beside a banyan tree, constantly serving Gaurāṅga's lotus feet. Therefore this place is called Godruma [*go*–cow; *druma*–tree]. At this place the devotees' desires are fulfilled. One who builds a cottage and worships here will easily become absorbed in Śrī Caitanya's lotus feet. “Mārkaṇḍeya, the son of Mrkaṇḍa, once lived on this island during the flood of devastation. The *muni* was awarded a lifetime of seven *kalpas*. Seeing the great danger during the devastation as everything became inundated with water, he began looking for a place to stay. Tossed in the waves, he went here and there. ‘Oh why did I take such a benediction?’ he lamented.

“The *dhāma* of Navadvīpa remained however, giving shelter to the devotees. Submerged in a wave, the *muni* became unconscious and sank. But merciful Surabhi happened to see him and carefully lifted him out. When the son of

Mṛkaṇḍa regained consciousness, he saw the island of Godruma—an astounding place extending for a billion *krośas*. He saw beautiful streams and rivers, beautiful trees and vines, and birds that sang the glories of Gaurāṅga. He saw a banyan tree extending over an area of eight miles, and under the tree he saw Surabhi.

“The *muni* was extremely distressed due to hunger, so he begged Surabhi, ‘O goddess, please protect my life! Kindly rescue me by giving me your milk.’ Surabhi then mercifully gave her milk to the *muni*.

“The *muni* thus regained his strength and said to Surabhi, ‘O goddess, my mother, you pervade the universe by your mystic potency. Without understanding the consequences I took a boon to live for seven *kalpas*. But at the time of devastation, I suffered greatly from various miseries. There was no happiness at all. What am I to do, mother? Please tell me how to get free from this misery.’

“Surabhi then instructed the *muni*: ‘Worship the two lotus feet of Gaurāṅga. This Navadvīpa is beyond material nature and therefore never destroyed. By material vision this place is sixteen *krośas*, but it is the supreme Vaikuṅṭha and therefore without fault or illusion. Place and time here have nothing to do with material existence, nor is anyone here affected by material illusion. Just see the unprecedented wonders of Navadvīpa, which is surrounded on all sides by the chaste Virajā River. Each part measures a billion *krośas*, and in the center is Māyāpur, a vast city. The eight islands are like petals of a lotus with Antardvīpa as the central stamen. All the *tīrthas*, *devas*, and *ṛṣis* reside here, worshipping Gaurāṅga. For your own good, dear Mārkaṇḍeya, take shelter of Gaurāṅga's feet. Take shelter of unmotivated *dharma*, by keeping far away from the desire for *bhukti* and *mukti*.’

“By taking shelter in the worship of Gaurāṅga, you will attain the sweet fruit of love of God. When that *prema* sits in your heart, it will drown you in the nectar of the artful pastimes of the Lord. You will get the shelter of Rādhā's lotus feet in Vraja, and your mind will be fixed in the service of the divine couple. The happiness of this service is unmatched, while in the nondifferentiated Brahman there is only illusory knowledge.’

“The *muni*, hearing the words of Surabhi, folded his hands and said, ‘If I worship Gaurāṅga, what will be my destiny?’

“Surabhi answered with the essence of *siddhānta*, ‘In worshipping Gaurāṅga, there is no consideration. When you call out the name of Gaura, your sinful reactions are destroyed and you are freed from all distress as your material life is vanquished. Besides sinful reactions, even the fruits of mental speculation, which are only trouble, will be cut out at the root. Therefore, you should stay on this island and submerge yourself in *gaurāṅga-rasa* while worshipping the Lord.’

“Hearing this, Mārkaṇḍeya became filled with bliss. As he chanted the name of Gaura, he sometimes laughed and sometimes cried. Look at this remarkable place where Mārkaṇḍeya received life.”

Jīva felt supreme happiness after hearing the glories of Gaurāṅga from the mouth of Nityānanda. After spending the day at this place, they then went to Madhyadvīpa while chanting the name of Hari.

Holding the order of Lord Nityānanda on his head and knowing that the lotus feet of Nitāi and Jāhnavā are the essence of life, this worthless Bhaktivinoda describes the glories of Nadia.

Chapter Nine Description of Śrī Madhyadvīpa and Naimiṣa

All glories to Lord Gauracandra and Prabhu Nityānanda! All glories to Gadādhara and the devotees headed by Śrīvāsa! All glories to Navadvīpa, the topmost abode of devotees!

When night had ended, Śrī Nityānanda, intoxicated with songs of Gaura, went off with the devotees. They were absorbed in love of God and distributed that supreme bliss along the way. Coming to Madhyadvīpa, Nityānanda smiled and said, "This is Mājidā-grāma. The seven ṛṣis³ stayed here a long time and engaged in worshiping Gaurāṅga.

"In Satya-yuga, the ṛṣis began singing the glories of Gaura in their father's presence. Completely absorbed, they begged for the eternal treasure of *gaura-prema*. Lord Brahmā was pleased with his seven sons and told them, 'Go to Navadvīpa and sing the glories of Gaura, then you will easily attain *prema*. Whoever gets the mercy of the *dhāma*, gets the association of devotees. Then, by worshiping in the association of devotees, you will become absorbed in *kṛṣṇa-prema*. That is the supreme activity. Whoever gets attraction for Navadvīpa will receive the benediction of living in Vraja. To live in the spiritual *dhāma* and recite the name of Gaura is the only aspiration of the devotees.'

"The seven ṛṣis took their father's instructions to heart and came to this place. When they arrived, they engaged in dancing and chanting the name of Hari. They begged for *gaura-prema* while singing the Lord's glories in a loud voice, 'O Gaurahari, be merciful and reveal Yourself to us just once! Being offenders, we have followed many paths, but now we are taking to the path of devotional service.'

"The ṛṣis underwent austerities and became firmly situated in devotional service by worshiping Gaurāṅga. They completely gave up eating and sleeping and simply recited the name of Gaura. Around noon (*madhyāhna*), the all-merciful Lord Gaurāṅga appeared before the ṛṣis.

"The Lord was as brilliant as a hundred suns, and He attracted the minds of the yogis. He appeared with the Pañca-tattva. How extraordinary was that form! His form had a beautiful golden hue. Around His neck was a garland of flowers, and His glittering ornaments illuminated all directions. His glance was beautiful, His hair was long and curled, and a dot of sandalwood decorated His forehead. He wore threefolded cloth, a shining thread, and His neck was decorated with a beautiful jasmine garland. Seeing this form, the ṛṣis were enchanted and they humbly petitioned, 'We surrender to Your lotus feet. Please give us devotion.'

"Hearing the ṛṣis' prayer, Gaurahari replied, 'Listen ṛṣis. Give up all desires, the chains of *jṣāna* and *karma*, and just discuss topics of Kṛṣṇa. Within a short time I will unfold My *līlā* in Navadvīpa. Then you will see My pastimes of *nāma-saṅkīrtana*. But now, keep this subject a secret. Worship Kṛṣṇa at Kumārahaṭṭa at the *ghāṭa* made by you.'

"When Lord Gaurāṅga disappeared, the seven ṛṣis went to Kumārahaṭṭa. At this place now you see seven *ṭīlās*, or hillocks. These seven hills are arranged in the same pattern as the seven ṛṣis in the sky (the constellation). By living here one will receive Gaurahari without having to undergo a strict process of rules and regulations.

“To the south of this see one stream, the very pure Gomatī River. Beside it is Naimiṣāraṇya. At the beginning of Kali-yuga, the ṛṣis headed by Śaunaka heard about Gaurāṅga from the mouth of Suta. Whoever reads the *Purāṇas* here during the month of Kārtika becomes free from all distress, becomes absorbed in the pastimes of Gaurāṅga, and easily attains Vṛndāvana. Giving up his bull carrier, Śiva once mounted Śrī Haṅsa-vāhana, Brahmā's swan, and came here to hear the recitation of the *Purāṇas*. Along with his followers, he sang the glories of Gaura. While singing and dancing, the followers surrounded Śiva, and shouting the name of Gaurahari, threw heaps of flowers all around.”

On hearing the words of Nityānanda, Jiva became spiritually excited and began rolling on the ground in ecstasy as he tasted the influence of the *dhāma*. The devotees spent the day there in the association of Nityānanda and the next day they went to take *darśana* of Puṣkara.

Bhaktivinoda, within whom the ever worshipable Jāhnavā and Nitāi have appeared, sings the glories of Nadia and the sweetness of the devotees while tasting transcendental flavors.

Chapter Ten

Description of Brāhmaṇa Puṣkara, Śrī Uccahaṭṭa, and the Sequence of Parikramā

All glories to Gaurāṅga and Nityānanda along with Advaita! All glories to Gadādhara and Śrīvāsa Paṇḍita! All glories to Navadvīpa, the abode of pure *bhakti*! And all glories to the names of Gaura and Nityānanda!

O souls of Kali-yuga, please listen. Give up *karma* and *jṣāna*, give up all *dharmas* and *adharmas*, and just worship Nitāi and Caitanya, for They are oceans of mercy! They bountifully give out the bliss of Vṛndāvana-dhāma.

When the darkness had lifted, Nityānanda Rāya took Jiva and continued on the pilgrimage. He explained as follows: “See this enchanting village. Now everyone calls this place Brāhmaṇapura, but in the scriptures it is named Brāhmaṇa Puṣkara. The mysteries of this place are very confidential.

“In Satya-yuga, a *brāhmaṇa* named Divadāsa gave up family life and went on pilgrimage. Puṣkara-tīrtha was very dear to him, but during his wandering he came to Navadvīpa. While here, he dreamt that if he stayed he would receive a great treasure. The *brāhmaṇa* built his cottage and lived here till he became old. Though he wanted to see Puṣkara, he found it impossible to move about. In this situation he began to weep, ‘Now I will never see Puṣkara!’

“The personality of Puṣkara mercifully came before Divadāsa in the form of a *brāhmaṇa* and said, ‘Do not cry. Before you is a splendid pond. Take bath there once, and you will see Puṣkara before your eyes.’

“The *brāhmaṇa* took his bath in the pond and received transcendental eyes to see Puṣkara before him. The *brāhmaṇa* cried and said to Puṣkara, ‘I have given you so much trouble.’

“Puṣkara replied, ‘Listen, fortunate *brāhmaṇa*. I am not coming from far off, for I am present here. This Navadvīpa is the embodiment of all *tīrthas*, which reside in and render service to Navadvīpa. I have exhibited one form in the west, but I myself always reside here. The results one attains by bathing one hundred times there are achieved by one bath here. Therefore, whoever gives up Navadvīpa with the desire to go to other holy places is a fool and a rascal. If one attains the fruit of

travelling to all the holy places, then he may reside in Navadvīpa. See that raised area that resembles a market. Kurukṣetra and Brahmāvarta⁴ are present there. Sarasvatī and Dṛṣadvatī flow on its two sides. It is splendid and gives much *puṇya*.

“O *brāhmaṇa*, I will tell you a very secret thing. In a short time, there will be ecstasy given out here. Gaurāṅga will appear at Māyāpur in Śacīdevī's house, and He will freely distribute *prema*. In all these places the Lord and His devotees will dance madly in the nectar of *saṅkīrtana*. The Lord will perform *kīrtana* along with the devotees of all the previous incarnations. The whole universe will be drowned in the flood of *prema*; other than the false logicians, everyone will receive that gift of love.

“O Divadāsa, whoever lives in the *dhāma* with firm faith will attain the feet of Gaura. Although the evil-minded may worship Kṛṣṇa for millions of years, they will not get attraction for the holy name. But if one worships Gaurāṅga, all one's wicked sentiments will be uprooted and very soon one will attain Rādhā and Kṛṣṇa in Vṛndāvana. That person will attain his spiritual body and serve the divine couple in a secluded grove under the shelter of the *sakhīs*. O *brāhmaṇa*, stay here and worship, then you will see Lord Gaurāṅga with His associates.’

“Saying this, Puṣkara Rāja departed. Then a voice from the sky said, ‘The glorious age of Kali is coming. At that time you will again take birth and swim in the ocean of Gaurāṅga's *kīrtana*.’ Hearing this, the *brāhmaṇa* was freed from anxiety and stayed on the shore of the pond worshipping the Lord.”

While Śrī Jīva was listening to this story, they entered Uccaḥṭṭa in Kurukṣetra. Śrī Nityānanda spoke again: “All the *devas* along with the *tīrthas* came here to Kurukṣetra. Whatever *tīrthas* are in the region of Brahmāvarta and Kurukṣetra are all present here. Pṛthūdaka⁵ and other holy places reside here and serve Navadvīpa. The fruit attained by living in Kurukṣetra for a hundred years is obtained by residing here for one night. “The *devas* came here and set up a market (*haṭṭa*) for discussing Gaurāṅga's pastimes. Therefore this place is called Haṭṭasāṅgā. By seeing this place, one will receive the ocean of *prema*. This is one boundary of Navadvīpa. Now let us cross the Ganges.”

As they crossed at noon, Nityānanda Prabhu looked like the sun rising on the horizon of Koladvīpa. While on the way to Kuliya Pāhāśapura, Nityānanda Prabhu said to Jīva, “The order in which we have proceeded till now is the authorized order of *parīkramā* with the best effect. When Śrī Caitanya brought His associates to purify the Kazi with an evening *kīrtana* contingent of fourteen *mṛdaṅgas*, His starting point was Māyāpur. Through the period of one night, which became one night of Brahmā due to the sweet *kīrtana*, Gaurāṅga wandered through His land. After that, every Ekādaśī *tithi* My Lord went on *saṅkīrtana*, wandering over the sacred islands. Sometimes He wandered over the five *krośas* of Antardvīpa, and sometimes, according to His desire, He wandered eight *krośas*.

“From His house, He went first to Bārakoṇā-ghāṭa, then around Ballāl-dighi, and then to Śrīdhara's house. From there, He would go to the edge of Antardvīpa and thus easily complete a five *krośa* tour. From Simuliyā, He would go to the Kazi's house. After talking to Śrīdhara, He would go to Gādigāchā (Godruma), then Mājidā (Madhyadvīpa). Crossing the Ganges at that point, on the other bank He would go up to Pārasāṅgā and Chināsāṅgā, on the bank of the Ganges. Then crossing the Ganges again, He would return home, completing eight *krośas*.

“The complete *parīkramā* is sixteen *krośas*, and if that is done, the Lord is pleased. This is the tour I am taking you on. There is no equal to this. Within this tour you

will see all the twelve forests of Vṛndāvana which extend over sixteen *krośas*. This tour ends after nine nights and is thus called *navaratra-parikramā* in the scripture. One does the five *krośa parikramā* in one day, and the eight *krośa parikramā* is completed after three nights. The first night is spent in Māyāpur, the second night in Godruma, and the third night at Pulina, the opposite bank of the Ganges.” Hearing this instruction on the method of *parikramā*, Jīva Mahāśaya could not contain his love.

Desiring to attain the lotus feet of Nitāi and Jāhnavā, this worthless pauper describes the glories of Nadia.

Chapter Eleven

Śrī Koladvīpa, Śrī Samudragaśa, Śrī Campahaṭṭa, and Descriptions Regarding Jayadeva

All glories to Śrī Caitanya! All glories to Nityānanda! All glories to Śrī Advaita Prabhu and the devotees of Lord Caitanya headed by Śrīvāsa! All glories to Gaurabhūmi, the essence of all abodes, where Śrī Caitanya descended with the holy name.

Nityānanda spoke, “Listen everyone! This is Pañcavenī, where five rivers join the Ganges. The Bhāgīrathī mixes with the Mandākinī and Alakanandā, and the Sarasvatī flows here hidden from view. From the west, the Yamunā flows along with the Bhogavatī. The Mānasa-gaṅgā also quickly flows there. This place is called Mahā-Prayāga by the ṛṣis, who performed millions of sacrifices here along with Lord Brahmā. The glories of this place are incomparable. If one takes bath here, he will not take another birth. Who can describe the glories of this place? All other *tīrthas* become like dried up rivers in comparison. One who leaves his body here on the earth, in the air, or in the water will attain Śrī Goloka Vṛndāvana. This place, known as Kuliya Pāhāśa, is situated on the bank of the Ganges and is raised up like a mountain. This place is called Koladvīpa in the scriptures. Now hear one story from Satya-yuga.

“A young *brāhmaṇa* named Vāsudeva was always engaged in the service of Varāha. As he worshiped the form of Varāha, he always prayed to the Lord in these words ‘Please be merciful and appear before me. Let my eyes and life be successful.’ Saying this, he cried and rolled on the ground. ‘If my Lord does not show Himself, my life is worthless.’

“Shortly thereafter, the merciful Lord showed Himself to Vāsudeva in the form of a boar. His body was decorated with ornaments, and His feet, neck, nostrils, face, and eyes were all-attractive. His body was as tall as a mountain. Seeing him, the *brāhmaṇa* thought himself very fortunate. He fell on the earth and offered his respects. Crying and confused, he rolled on the ground.

“Seeing the *vipra's* devotion, Varāha sweetly said, ‘O Vāsudeva, as you are My devotee, I am satisfied by your worship. When Kali-yuga comes I will display My pastimes here. Hear My words. In the three worlds, there is no comparison to Navadvīpa. Though it is hidden now, it is My very dear abode. The scriptures confirm that all holy places such as Brahmāvarta reside here.

“The place where Brahmā performed a sacrifice and I appeared to kill Hiranyākṣa with My tusks, that holy place is present here, where I have appeared now. By serving Navadvīpa, all *tīrthas* are served; and by living in Navadvīpa, the fruit of

living at all other *tīrthas* is attained. You are fortunate to serve Me in Navadvīpa. When Gaurāṅga advents, you will be born here again. You will see the *mahā-saṅkīrtana* and the astounding form of Gaurāṅga.'

“After speaking these words, Varāha disappeared, and the *vipra* researched the meaning of the Lord's words. Being a great *paṇḍita*, Vāsudeva scrutinized the scriptures and thus clearly understood that during the reign of Vaivasvata Manu, at the beginning of Kali-yuga, Lord Gaurāṅga would manifest His pastimes at Nadia. The sages kept this secret, but they indicated by hints so that intelligent men could understand. After the Lord manifested His pastimes on earth, the scriptural evidences would also become clear. Thus the *brāhmaṇa* received the hint about the secret truths of Gaura.

“In great bliss, the *brāhmaṇa* performed *saṅkīrtana*. He constantly sang the name of Gaura within his mind. After seeing the mountainous form of Varāha, Vāsudeva carefully decided to call this place Koladvīpa Parvata [*kola*—boar; *parvata*—mountain], but it is now known as Parvata. The devotees know that this is Giri Govardhana of Vṛndāvana.

“See to the north is Bahulavana, whose wonderful effulgence spreads out in all directions. O son of Vallabha, in Vṛndāvana, the twelve forests come in a particular sequence, but here they are not in the same order. By the Lord's desire, the sequence here is reversed. One should see the forests in the order that they are arranged here, for the change in the sequence enhances one's *prema*.”

Going a little further, Nityānanda again said, “See here Samudragaśa. O wise one, both Dvārakā Purī and Gaṅgā-sāgara are directly present here. Samudra Sena, a king and great devotee, held Kṛṣṇa as all in all. When Bhīma came here with his soldiers to conquer all opponents, he surrounded Samudragaśa. The king knew that Kṛṣṇa was the only resort of the Pāṇḍavas and that when they were in danger, He would come to their rescue. He thought that if he could get Bhīma to show some fear and cry out, then Kṛṣṇa would appear, being merciful to His devotees.

“He will be kind and come to this servant's country, and I will easily see the blackish form of Kṛṣṇa with my own eyes.’ Thinking like this, he gathered together his soldiers, elephants, horses, and foot soldiers and went to battle. He began firing his arrows while remembering Kṛṣṇa. Bhīma was very oppressed by the shower of arrows, and in great danger he called for Kṛṣṇa within his mind, ‘O Lord, protect Your Bhīma! Give me shelter at Your lotus feet. I cannot fight with Samudra Sena. If he were to defeat me, that would be humiliating. O merciful Kṛṣṇa! You are the Lord of the Pāṇḍavas, so if I am defeated it will be very shameful news.’

“Hearing the plaintive call of Bhīma, Kṛṣṇa appeared on the battlefield. No one could see that form except the King. The complexion of His youthful form was like the color of a new cloud. Around His neck hung a garland, and on His head a crown sparkled. His wonderful form was covered with yellow garments, and His limbs were decorated with beautiful ornaments.

“Seeing that form, the king fainted in ecstasy. After controlling himself, he revealed his desire to the Lord, ‘O Kṛṣṇa, You are the Lord of the universe, the deliverer of the fallen. Seeing me so fallen, You have appeared here. Everyone sings the glories of Your pastimes, and hearing that, I desired to see them. But my vow was that You should appear in Navadvīpa. Now that I see Your enchanting form here, I will never leave Navadvīpa. You have mercifully upheld my vow by appearing in the form of Kṛṣṇa in Navadvīpa. But my desire goes even further.

Please become Gaurāṅga before my very eyes!

“As he looked on, the king beheld the sweet pastimes of Rādhā and Kṛṣṇa. In the forest of Kumuda, Kṛṣṇa and His friends performed their afternoon activities of going to herd the cows. Then in an instant this *līlā* disappeared and he saw Gaurāṅga with His devotees in a huge *kīrtana*. Gaurāṅga was dancing and singing. His brilliant golden complexion was most enchanting, His eyes rolled as if due to intoxication, and His mind was agitated with love.

“When he saw this, the king considered his great fortune and offered prayers at the Lord's lotus feet. In a few moments, however, this all vanished. Deprived, the king began to weep.

“Bhīma had not been able to see this incident and thought that the king had suddenly become afraid of his prowess. And the king, who was completely satisfied, simply begged to pay his tax. Bhīma took the levy and went off to other places. The whole world sings the praises of Bhīma, conqueror of all directions.

“That incident took place at Samudragaśa, on the edge of Navadvīpa. Even Brahmā cannot know the glories of this place. The ocean once took shelter of the Jāhnavī and came here to serve the Lord's feet with devotion. Jāhnavī said, ‘O ocean, very soon my Lord will stay in a forest on your shore.’

“The ocean answered, ‘Listen, goddess! The son of Śacī will never leave Navadvīpa. Although He will stay for some days on my shores, He will remain here unseen to the common eye. This Navadvīpa is the eternal abode of the Lord. All the *Vedas* sing of His manifest and unmanifest pastimes here. O beautiful one! I will stay here under your shelter and serve Gaurāṅga in Navadvīpa.’ Thus the milky ocean stayed at Navadvīpa, contemplating always the eternal pastimes of Gaurāṅga.”

Nityānanda Prabhu then came to Campahaṭṭa, and the party took rest at Vānīnātha's house. In the afternoon, as they toured Campahaṭṭa, Nityānanda Prabhu said, “Listen, son of Vallabha, there was once a *campaka* forest at this beautiful place, which is a portion of Khadiravana of Vṛndāvana. Campakalatā-sakhī takes *campaka* flowers, strings garlands, and offers them to Rādhā and Kṛṣṇa as her eternal pastime. When Kali-yuga grew in influence, capitalists moved here and eagerly took the flowers. They set up a *haṭṭa*, or market, and sold the *campaka* flowers to the villagers and townsfolk. Therefore this enchanting place is called Campakahāṭṭa, or, more commonly, Cānpāhāti.

“When Lakṣmaṇa Sena was the king of Nadia, Jayadeva was one of his subjects in Navadvīpa. He built a hut on the bank of Ballāl-dīrgika and peacefully lived there with his wife, Padmā. He wrote the *Daśa-avatāra* poem there, which came into the King's hand. The king read the poem with great relish and inquired who had written it. Govardhana mīcārya told the king the great poet Jayadeva had written it. The king asked where he lived, and Govardhana told him Jayadeva stays in Navadvīpa.

“Hearing this, the king secretly searched and arrived in the night at Jayadeva's house. The king entered the cottage dressed as a Vaiṣṇava and, after offering respects to the poet, seated himself. Jayadeva, however, knew he was the king dressed as a penniless Vaiṣṇava. The king soon introduced himself and begged the poet to come to his palace. Jayadeva, being very detached from materialism, could not agree to go to the house of a materialist.

“He answered the king, ‘I will give up your kingdom and go elsewhere.

Association with materialists is not auspicious. I will cross the Ganges and go to

Nilācala, Jagannātha Purī.'

“The king said, ‘Listen to me, Prabhu, you should never leave Navadvīpa. Your words should remain true, but my wish should also be fulfilled. O Prabhu, kindly do what you must in such a way that I may also be favored. Across the Ganges is the enchanting Campahaṭṭa. Stay there for a few years. I will not go there as I please, but I may see your lotus feet only when you desire.’

“Hearing the king's words, the great poet agreed and immediately replied, ‘Though you are endowed with so much wealth and such a kingdom, you are a devotee of Kṛṣṇa and not bound to the material world. I called you a materialist to test you, but you have tolerated it. Thus I know that you are a devotee of Kṛṣṇa. Though accepting material things, you remain unattached. I will remain some time in Campahaṭṭa and you can come secretly, giving up your opulent position.’

“The king very happily had his ministers build Jayadeva a cottage in Campahaṭṭa. Jayadeva stayed there for some time and worshiped Kṛṣṇa according to the process of *rāga-marga*. Padmāvati would bring heaps of *campaka* flowers, which Jayadeva would offer to Kṛṣṇa.

“In great love the poet worshiped Kṛṣṇa, who then appeared before Jayadeva with a complexion the color of the *campaka* flower, resplendent with the radiance of molten gold. The shining beauty of a million moons would have been put to shame by His beautiful face. He had curly hair and a garland of flowers around His neck. His arms were long, and His effulgence illumined the room. Seeing that form of Gaurāṅga, Jayadeva fainted with tears streaming from his eyes, while Padmāvati also fell to the earth unconscious.

“The Lord lifted the couple up with His two lotus hands and spoke nectarean words, ‘Both of you are My exalted devotees, therefore I desired to give you My *darśana*. Very soon I will take birth in Nadia in the womb of Śacī. With all the devotees of all the *avatāras*, I will distribute the gift of *prema* and *kṛṣṇa-kīrtana*. After twenty-four years, I will take *sannyāsa* and live in Nilācala. There, in the association of the devotees and overcome with *prema*, I will continuously taste the poems of your *Gītā-govinda*, for it is very dear to Me. You will return to this Navadvīpa-dhāma after death. This I say for certain. Now, both of you go to Nilācala, where you will attain love of God by worshiping Lord Jagannātha.’

“After speaking, Gaurāṅga disappeared and they both fainted in separation. When they recovered, they began to weep profusely. While weeping, they humbly stated, ‘What a form we have seen! How can we live in His absence? Why did the Lord order us to leave Nadia? We must have committed some offense here. This Navadvīpa-dhāma is fully spiritual; just to think about leaving, we are becoming disturbed. It would have been better to be a bird or beast in Navadvīpa, for then we could stay a long time and always meditate on the *dhāma*. We can give up living, but we cannot give up Navadvīpa, for the attachment is too deep. O Lord Gaurāṅga, give us Your mercy. Give us shelter at Your lotus feet so we may stay here.’

“As they were crying, they heard a voice say, ‘Do not be sorrowful, but go to Nilācala. There are two things to keep your heart undisturbed. Some time before, you were both thinking of going to stay in Nilācala for a while. The Lord had to fulfill that wish. Lord Jagannātha is eager for your *darśana*. By pleasing Him, on leaving your body, you will again come to Navadvīpa and remain here eternally.’ Hearing that, the two immediately left.

“While going, they turned back and glanced once more at Navadvīpa. As they went, tears flowed from their eyes and in distress they spoke to the residents of Navadvīpa, ‘Please bestow your mercy on us. We are offenders. Please purify us!’ “As they proceeded further on, they repeatedly looked back at Navadvīpa, which shines like an eight-petaled lotus. After going some distance, Navadvīpa was no longer visible, and they crossed out of Gaura-bhumi, weeping as they went. Arriving at Nilācala some days later, they were pleased to have *darśana* of Lord Jagannātha. O Jīva, this is the place of Jayadeva. Only a raised portion of earth remains. This is the story the old people tell.”

Seeing Jayadeva's place, Jīva began weeping as he rolled on the ground in ecstatic love. “Fortunate are Jayadeva and Padmāvati! And glorious is *Gīta-govinda* and their attachment to Kṛṣṇa! Be merciful to me and give me one drop of the ocean of *prema* that Jayadeva enjoyed!” Saying this, Jīva fell to the ground and rolled in the dust at Nityānanda's feet.

That night they stayed in Vāṇinātha's house, where Vāṇinātha and his family attended to Nityānanda Prabhu.

Aspiring for the shade of the lotus feet of Nitāi and Jāhnavā, this vile worthless one sings this glorification of Nadia.

Chapter Twelve Description of ātudvīpa and Rādhā-kuṇḍa

All glories to Śrī Caitanyacandra and Prabhu Nityānanda! All glories to Advaita and Gadādhara! All glories to the devotees headed by Śrīvāsa! All glories to the house of Jagannātha Miśra! All glories to Navadvīpa, the topmost abode!

When night lifted, the devotees raised their bodies and called out “Nitāi Gaura!” Then, leaving Campahaṭṭa behind them, they blissfully went on.

From this point, Vāṇinātha accompanied Nityānanda, saying, “When will that day come when I shall have the pleasure to accompany Nityānanda on *parikramā* to Gaurāṅga's house in Māyāpur?”

They came to Rātupura and saw the beauty of that town. Śrī Nityānanda said, “We have now come to ātudvīpa. This place is extremely attractive. The trees are bending down their heads in respect, the breeze is blowing gently, and the flowers are blooming everywhere. The humming of the bees and the fragrance of the flowers intoxicate the travelers' minds here.”

As He was saying this, Nityānanda became like a madman and exclaimed, “Quickly, bring My horn! The calves have gone far off, and Kṛṣṇa is fast asleep and won't come. He is acting like a baby. Where are Subala and Dāma? All alone I cannot go and herd the cows!” Shouting, “Kānāi! Kānāi!” Nityānanda jumped a few yards.

Seeing His state, the devotees immediately supplicated at Nityānanda's feet, “O Prabhu Nityānanda, Your brother, Gauracandra is no longer here. He has taken *sannyāsa* and gone to Nilācala, leaving us poor beggars.”

Upon hearing those words, Nityānanda became dejected and fell to the ground crying, “You have put us in such sorrow, Kānāi, My brother! You have taken *sannyāsa* and left us to go to Nilācala. I will not continue My life. I will jump in the Yamunā River!” Saying this, Śrī Nityānanda lost consciousness.

Sensing Nityānanda Prabhu's elevated state of spiritual emotional, they began to

chant the holy name. After two hours had passed, Nityānanda still did not rise. Finally, when the devotees began chanting the glories of Gaurāṅga, Nitāi awoke. “This is the place of Rādhā-kuṇḍa!” He exclaimed. “Here in the afternoon, Gaurahari would perform *kīrtana* with His associates. Look at the brilliance of Śyāma-kuṇḍa, which attracts the minds of everyone in the universe! And look, here and there are the *sakhīs'* groves. In the afternoon, Gaurāṅga would become immersed in singing Kṛṣṇa's glories and satisfy all by distributing *prema*. Know that in the three worlds there is no equal to this place, where the devotees worship the Lord. Whoever lives here will get love of God, which will soothe the burning fire of material life.”

That day the devotees stayed there and drowned in love of God as they called out Gaurāṅga's name. Staying there in ātadvīpa, they passed the whole day and night worshipping the moonlike Lord Caitanya. The next day Nityānanda Prabhu, dancing all the while, came to Vidyānagara, a splendid place attractive to *munis*. This gladdened the devotees.

Holding the devotees' feet and begging from them the treasure of *kṛṣṇa-bhakti*, this worthless and unqualified Bhaktivinoda, whose only wealth is the lotus feet of Nitāi and Jāhnavā, sings the glories of Nadia.

Chapter Thirteen Description of Vidyānagara and Jahnudvīpa

All glories to Gaurāṅga, Nityānanda, Advaita, and Gadādhara! All glories to Śrīvāsa! And all glories to Navadvīpa, an ocean of *kīrtana*! Coming to Vidyānagara, Śrī Nityānanda Rāya explained to Śrī Jīva its significance, “At the time of *pralaya*, Navadvīpa, the eternal *dhāma*, remains situated in its pure form as an eight-petaled lotus. All the *avatāras* and fortunate living entities stay in one part of the lotus at that time. Matsya *avatāra* carried the *Vedas* to Vidyānagara within ātadvīpa. Since the *Vedas*, which contain all *vidyā*, or knowledge, were brought here, this place is therefore named Vidyānagara.

“When Brahmā became inclined to start creation again, he glanced fearfully upon the devastated earth. At that time, the Lord bestowed His mercy on Brahmā here. As Brahmā began offering his prayers to the Lord, he opened his mouth and the beautiful Sarasvatī was born from his tongue. By her potency, Brahmā then offered prayers to Kṛṣṇa and thus obtained great happiness.

At the time of creation, Māyā directs the three *guṇas* to spread throughout the material creation on the side of the Virajā River. The *ṛṣis* then labor to reveal knowledge within this universe manifested by Māyā. Taking shelter of this abode of Sarasvatī, Sāradā-pīṭha, the *ṛṣis* conquer over ignorance. After having received lessons on the sixty-four branches of knowledge, the *ṛṣis* set themselves up at various places throughout the world. But all the *ṛṣis* study their respective branches of knowledge eternally at this holy spot.

Vālmīki came here and, by the mercy of Nārada, received the *Rāmāyaṇa*. Dhanvantari received the *myur-veda*, and Viśvāmitra and others received the teachings of the *Dhanur-veda*. Śaunaka and the *ṛṣis* recited the *mantras* of the *Vedas*, and Śiva discussed *tantra*. On the *ṛṣis'* request, Brahmā produced the four *Vedas* from his four mouths. Living here, Kapila created Sāṅkhya philosophy, and Gautama brought forth logic and argument. Kaṇabhuk produced the Vaiśeṣika

philosophy here, and Patañjali, the *Yoga-sūtra*. Jaimini wrote the *Karma-mīmāṃsā śāstra* here, and Vedavyāsa wrote the *Purāṇas*. The five ṛṣis⁶ headed by Nārada wrote the *Pañcarātra* here to teach the people about practical devotional service.

“In this forest, the *Upaniṣads* all worshiped Gaurāṅga for a long time. Unseen by them, Gaurāṅga said, ‘Your understanding of God as formless (*nirākāra*) has spoiled you all. In the form of *śruti* you do not recognize Me, but when you appear as My associates on earth, you will see My pastimes with your own eyes. At that time you will sing My glories at the top of your voices.’ The *śrutis* became dumbfounded on hearing this. Secretly, they stayed here waiting for that time. Blessed is this Kali-yuga, the topmost of *yugas*, for in this *yuga* Lord Gaurāṅga appeared.

“Hearing that Gaurāṅga would perform His educational pastimes here, Bṛhaspati took birth as Vāsudeva Sārvabhauma and took great care to please the Lord. He knew that the Lord would perform pastimes as a student in Navadvīpa, so he became indifferent and abandoned the abode of Lord Indra. He brought his associates and happily took birth on earth.

“Sārvabhauma made his school and taught here in Vidyānagara. But thinking that he would drown in the network of dry knowledge and lose Gaurāṅga, he performed one pastime. Before Gaurāṅga was born, Sārvabhauma left his students behind in Nadia. He thought, ‘If I am the servant of Gaurāṅga, He will certainly be merciful and come to me.’ Thus, Sārvabhauma went to Nīlācala and became powerful in the knowledge of Māyāvāda philosophy.

“The Lord enjoyed his pastimes as a young student here by defeating and deriding Sārvabhauma's pupils. In the guise of a logician, the Lord vanquished everyone. Teachers and students were all defeated in argument by Gaurāṅga, and they would flee away from Him. Whoever hears the unprecedented educational pastimes of the Lord in Vidyānagara will become freed from ignorance.”

Hearing this, Jīva was filled with bliss and rolled on the ground in ecstatic love here at Vyāsa-pīṭha. He then submitted the following question at the lotus feet of Nityānanda Prabhu, “Please cut down this one doubt. If Sāṅkhya and logic are inauspicious, why do they have a place in the eternal *dhāma*?”

Nityānanda embraced Jīva and affectionately said, “There is nothing inauspicious in the Lord's holy *dhāma*. Sāṅkhya and logic are not independent or powerful here. They are dependent on and therefore serve *bhakti*. But due to impious activities, wicked men turn everything backwards. *Bhakti*, devotion, is the goddess here, and all others are her servants. They only serve to reveal *bhakti*. The residence of ninefold *bhakti* is Navadvīpa. Here, *karma* and *jñāna* serve *bhakti*. The scriptures award evil intelligence to materialistic persons, but the same scriptures award attachment for Kṛṣṇa to the pure devotees.

“Praudhā Māyā is the servant of Gaurāṅga and presiding deity here. She stays here through all the *yugas* and serves Gaurāṅga. In the form of Mahā Māyā, she blinds and gives various miseries to that person who, by his sinful activities, has come to envy Vaiṣṇavas. In the form of actual knowledge, Praudhā Māyā dissolves all sin and *karma*. But if one has offended a Vaiṣṇava, she keeps him away and gives him all the troubles of *karma*. Such rogues may study to attain knowledge here in Nadia, but they never attain the treasure of *prema* at Kṛṣṇa's feet. They attain only ignorance in the guise of knowledge, so they are never able to see the opulences of Nadia or Gaurāṅga.

“So real knowledge is not inauspicious, but its shadow, ignorance, certainly is. O

Jīva, by the mercy of Gaurāṅga, you will reveal all this. By the desire of the Lord, you will write scriptures. Through you, scripture will be revealed. Now let us go to Jahnu's residence.”

As Nityānanda spoke, they went to Jānagara where they saw the enchanting hermitage of Jahnu Muni. Nityānanda Prabhu explained, “This enchanting place named Jahnudvīpa is known as Bhadravana. At this place, Jahnu Muni underwent penances and received *darśana* of the golden form of Gaurāṅga.

“Jahnu Muni was sitting here chanting his *Gāyatrī mantra*, when his *ācamana* cup fell into the Bhāgīrathī and was swept away by the currents. He opened his mouth and drank all the water in one gulp. King Bhāgīratha thought, ‘Where has the Ganges gone?’ He concluded that Jahnu Muni had drunk the Ganges. The king was overwhelmed with anxiety and worshiped the *muni* for several days. The *muni* then released the Ganges from his body. Because of this incident the Ganges is known as Jāhnavī, the daughter of Jahnu, throughout the world.

“Some time later, Bhīṣma, the son of Gaṅgā, came here to see Jahnu, his grandfather. Jahnu was very pleased with Bhīṣma and kept him here many days. At this place Bhīṣma learned the highest knowledge, which he in turn taught to Yudhiṣṭhira at Kurukṣetra. By living in Navadvīpa, Bhīṣma attained devotional service and therefore is counted amongst the great Vaiṣṇavas. Therefore this *dvīpa* is the greatest deliverer. Whoever lives here is always fortunate.”

That day, Nityānanda and His associates stayed at a devotee's house in Jahnudvīpa. Early the next morning the Lord led the devotees on to Modadrumadvīpa. Bhaktivinoda, whose only pride is the lotus feet of Jāhnavā and Nitāi, sings the glories of Navadvīpa.

Chapter Fourteen Description of Śrī Modadrumadvīpa and Rāma-līlā

All glories to Gaurahari, who has manifested Himself as the Pañca-tattva! All glories to Navadvīpa-dhāma, the topmost abode!

Arriving at Māmagāchi village, Nityānanda explained to Jīva, “Here, in Modadrumadvīpa is Ayodhyā. In a previous *kalpa*, when Rāma was banished to the forest, He came to this place with Lakṣmaṇa and Jānakī. He built a hut under a huge banyan tree here and lived happily for some time. Seeing the effulgence of Navadvīpa, the son of Raghu began to slightly smile.

“How attractive was that form, green as new grass, with lotus eyes and a graceful bow in hand! Wearing the dress of a *brahmacārī* and His head piled with matted locks, He stole the minds of all living entities. Seeing Rāma smiling, Sītā, the daughter of Janaka, asked Him the reason.

“Listen, Sītā, here is one very secret story. When the glorious age of Kali advents, I will display a yellow complexioned form here in Nadia. I will take birth in the womb of Śacī in Jagannātha Mīśra's house. I will give all the fortunate souls who see My childhood pastimes the supreme gift of *prema*. At that time, I will enjoy My beloved educational pastimes and reveal the glories of the holy name. I will then take *sannyāsa* and go to Purī, and My own mother will weep with My wife in her arms.’

“Hearing this, Sītā asked, ‘O lotus-eyed one, why will You make Your mother cry? Why will You give up Your wife and take *sannyāsa*? What happiness is there in

giving sorrow to Your wife?'

“Śrī Rāma replied, ‘O dear one, you know everything. But you are acting ignorant just to teach the living entities. Listen Sītā, My devotees relish *prema-bhakti* in two ways. In union with Me they enjoy *sambhoga*, and in separation from Me they enjoy *vipralambha*. My eternal associates desire *sambhoga*, but I mercifully give them *vipralambha*. The devotees know that distress due to separation from Me is actually the topmost bliss. After separation, when union occurs, they feel happiness so much greater than before—a million times multiplied. That is the explanation of how there can be happiness in separation. You should accept this mood which is described in the four *Vedas*.

“She who is known as Aditi in the *Vedas* is now mother Kauśalyā and will become mother Śacī in Gaurāṅga's pastimes. And you, Sītā, will serve Me as Viṣṇupriyā. In separation, you will worship My Deity and spread My glories. Separated from you, I will worship a golden Sītā Deity in Ayodhyā. But this topic is very confidential, Sītā. Do not reveal this to the people now.

“This Navadvīpa is My dear place, even Ayodhyā is not equal to it. When Kali-yuga comes, this huge banyan tree, Rāma-vaṭa, will disappear from vision and stay here in an unmanifest form.'

“In this way, Rāma passed His time here with Lakṣmaṇa and Sītā. Later, He went to Daṇḍakāraṇya to complete His activities. See here the place where His hut stood.

“By the desire of the Lord, Rāma's friend Guhaka took birth here in a *brāhmaṇa*'s family. His name was Sadānanda Vipra Bhaṭṭācārya. He knew nothing in the three worlds except Rāma. He was present in Jagannātha Mīśra's house when Gaurāṅga was born. At that time all the demigods came to see the child. The exalted Sadānanda realized by the demigods' presence that his Lord had taken birth. In great delight he returned home, and, while meditating on his worshipable Lord Rāmacandra, he saw Gaurasundara.

“Lord Gaurāṅga was seated on a throne and surrounded by the demigods, headed by Lord Brahmā, who were waving *cāmaras*. Then Sadānanda saw Rāmacandra, green as grass. On Rāma's right was Lakṣmaṇa, the abode of Ananta. On His left was Sītā, and in front was Hanumān. Seeing this, the *vipra* understood the truth about the Lord.

“The *vipra* went to Māyāpur in great ecstasy, and, unseen by anyone, he feasted his eyes on the form of Gaurāṅga. ‘Blessed am I, blessed indeed! Rāmacandra is present before me as Gauracandra!’ Later, when the *saṅkīrtana* movement started, Sadānanda took part by dancing and chanting the name of Gaura.

“O Jīva, here the pure devotees see the Bhāṅḍīra forest.”

Hearing the topics and seeing the places in the eternal *dhāma*, the devotees surrounded Nityānanda and danced. Jīva's body displayed symptoms of ecstasy as he shouted the name of Gaurāṅga.

That day Nityānanda stayed in the house of Nārāyaṇī. And Nārāyaṇī, the pure chaste mother of Vedavyāsa (Vṛndāvana Dāsa Ṭhākura), served the Vaiṣṇavas. The next morning, after walking some distance, they entered Vaikuṅṭhapura.

To carry out the order of Jāhnavā and Nitāi, this worthless wretch sings the glories of Nadia.

Chapter Fifteen

Śrī Vaikuṅṭhapura, Rudradvīpa, and Pulina

All glories to Gaurāṅga and the Pañca-tattva! All glories to Navadvīpa, the abode of Śrī Caitanya!

Coming to Vaikuṅṭhapura, Nityānanda Prabhu spoke to Śrī Jīva while mildly smiling, “On one side of the eight-petaled Navadvīpa is this Vaikuṅṭhapura. Listen, without doubt. This is Vaikuṅṭha, the abode of Nārāyaṇa, situated in the spiritual sky beyond the Virajā River. Māyā can never enter this place, where Lord Nārāyaṇa is served by His energies, Śrī, Bhū, and Nilā. The effulgence radiating from this spiritual abode is the Brahman. With material vision, people see only the material world. But with his transcendental vision, Nārada once saw Nārāyaṇa manifest as Gaurasundara in this spiritual abode. After seeing this, the best of the *munis* stayed here for some time.

“There is one more confidential story. Rāmānujācārya once came to Purī and pleased the Lord with many prayers. Jagannātha appeared before him and said, ‘Go and see Navadvīpa-dhāma, for I will soon appear there in the house of Jagannātha Mīśra. The entire spiritual sky is situated within one corner of Navadvīpa, My very dear abode. As My eternal servant and leading devotee, you should see Navadvīpa. Let your students, who are absorbed in *dāśya-rasa*, stay here while you go. Any living being who does not see Navadvīpa has been born uselessly. Just one portion of Navadvīpa contains Raṅga-kṣetra, Śrī Venkaṭa (Tirupati), and Yādava Acala. O son of Keśava, go to Navadvīpa and see the form of Gaurāṅga. You have come to the earth to preach *bhakti*, so let your birth be successful with the mercy of Gaura. From Navadvīpa, go to Kūrma-sthāna and join again with your disciples.’

“With folded hands, Rāmānuja submitted to Jagannātha, ‘In Your narration You have mentioned Gauracandra, but exactly who He is, I do not know.’

“The Lord mercifully replied to Rāmānuja, ‘Everyone knows Kṛṣṇa, the Lord of Goloka. That Kṛṣṇa, whose *vilāsa-mūrti* is Nārāyaṇa, is the Supreme Truth, and He resides in Vṛndāvana. That Kṛṣṇa is fully manifest in the form of Gaurahari, and that Vṛndāvana is fully manifest in the form of Navadvīpa-dhāma. I eternally reside as Lord Gaurāṅga in Navadvīpa, the topmost abode in the universe. By My mercy that *dhāma* has come within Bhū-maṇḍala, yet it remains without a scent of *māyā*. This is the verdict of scripture. If you say that Navadvīpa is part of the material world, then your devotion will dwindle day by day. I have placed this spiritual abode within the material world by My desire and inconceivable energy. Simply by reading scriptures one will not get the highest truth, for the highest truth surpasses all reasoning power. Only the devotees can understand by My mercy.’

“Hearing this, the sober-minded Rāmānuja was agitated with love for Gaurāṅga. He said, ‘Lord, Your pastimes are truly astounding. The scriptures cannot know Your opulences. Why isn't *gaurāṅga-līlā* clearly described in the scriptures? When I closely examine the *śruti* and *Purāṇas*, I find only some hint of the Gaura-tattva. After hearing Your instructions, my doubts are gone and the sweet mellows of Gaurāṅga's pastimes have arisen in my heart. If You order me, after going to Navadvīpa I will preach *gaura-līlā* throughout the three worlds. I will give people evidence from the hidden scriptures and establish devotional service to Gaurāṅga throughout the universe. Please instruct me.’

“Seeing Rāmānuja's eagerness, Jagannātha said, ‘Rāmānuja, do not broadcast like this. Keep the confidential pastimes of Gaurāṅga secret. Only after Gaurāṅga has

finished His pastimes will the general public receive them. For now, preach *dāsyā-rasa*, while in your heart worship Gaurāṅga constantly.'

“Taking the Lord's advice, Rāmānuja secretly cultured his attraction for Navadvīpa. So that Gaurāṅga's pastimes were not revealed prematurely, Lord Nārāyaṇa then led Rāmānuja here to Vaikuṅṭhapura and mercifully showed Rāmānuja His transcendental form served by Śrī, Bhū, and Nīlā. Rāmānuja considered himself fortunate to obtain *darśana* of his worshipable Lord, when suddenly he saw the Lord assume the enchanting form of Gaurasundara, the son of Jagannātha Mīśra. Rāmānuja swooned at the brilliance of the form. Then Gaurāṅga put His lotus feet on the head of Rāmānuja, who was thus divinely inspired and recited prayers of praise. ‘I must see Gaura's actual *līlā* on earth. I can never leave Navadvīpa!’

“Gaurāṅga said, ‘O son of Keśava, your desire will be fulfilled. When the Nadia pastimes will be revealed in the future, you will take birth here again.’

“Gaurāṅga disappeared and Rāmānuja, contented, resumed his journey. After some days he arrived at Kūrma-sthāna and saw the place with his disciples. During his life he preached *dāsyā-rasa* throughout South India, while internally he was absorbed in *gaura-līlā*. By Gaurāṅga's mercy, he took birth in Navadvīpa as the devotee Śrī Ananta. He went to Vallabhācārya's⁷ house and saw the marriage of Lakṣmīpriyā and Gaurāṅga.

“See the house of Ananta, where many devotees of Nārāyaṇa gathered. It is well known that the kings of that time established Nārāyaṇa worship here.

As the devotees saw Nīśreyasa Forest, situated on the other side of the Virajā River, they attained unlimited bliss. In this way, while reciting these narrations, they arrived at Mahatpura.

Nityānanda explained, “This place is Kamyavana of Vraja. See it with great devotion. There were five banyan trees here in ancient times, but these have now disappeared. This place is now called Mātāpura, but according to scripture, the name was previously Mahatpura. When the five Pāṇḍavas and Draupadī were living incognito during exile, they came to Gauśa-deśa, Bengal. While in Ekacakra, Yudhiṣṭhira Mahārāja had a dream in which the glories of Navadvīpa were revealed to him. The next day he became anxious to see the place, so they all happily came here. Seeing the splendor of Nadia, they praised the good fortune of the residents. And while living here for some time, they killed many demons. See, here is Yudhiṣṭhira-ṭilā, and here is Draupadī's *kuṇḍa*. Aware of the glories of this place, Yudhiṣṭhira stayed here for some time. Then one day in a dream, he saw Gaurāṅga, whose extraordinary form illumined all directions.

“Smiling, Gaurāṅga said, ‘See My rare form. At your house, I am Kṛṣṇa, the son of Nanda, and I always stay with you as a friend. This Navadvīpa-dhāma is the topmost abode, and in Kali-yuga it will manifest and drive away all darkness. As you have all been My servants for a long time, when My pastimes take place, you will again take birth. I will stay with you day and night on the shore of the ocean at Jagannātha Puri in Orissa. Please go now to Orissa, purify the place, and eliminate the suffering of the living entities.’

“Yudhiṣṭhira explained this dream to his brothers. After deliberation, they all went to Orissa. It was painful to leave Navadvīpa, but the order of the Lord had to be obeyed.

“Madhva and his disciples also stayed here for some time. Gaurasundara mercifully appeared to him in a dream and while smiling said, ‘Everyone knows that you are

My eternal servant. When I appear in Navadvīpa, I will accept your *sampradāya*. Now, go everywhere and carefully uproot all the false scriptures of the *māyāvadis*. Reveal the glories of worshiping the Deity of the Lord. Later, I will broadcast your pure teachings.'

“Saying this, Gauracandra disappeared, and Madhva awakened dumbfounded.

‘Will I ever see that beautiful golden form again?’ he cried.

“In reply, a voice from the sky said, ‘Worship Me secretly, and you will come to Me.’ With this instruction, Madhva went on with great resolution and defeated the *māyāvadi* philosophers.”

While relating these stories, the party arrived at Rudradvīpa and looked around.

“Rudradvīpa has been cut in two pieces by the Ganges. See how this western island has now moved to the east bank. By the Lord's desire, no one lives on this side now. From here see Śrī Śaṅkarapura. Even from a distance, see how it beautifies the bank of the Ganges. When Śaṅkarācārya went out to defeat all opponents, on his way to Navadvīpa, he first arrived there. Within his heart, he was the topmost Vaiṣṇava, but externally he played the role of a *māyāvadi*, a servant of Māyā. Actually, he was an incarnation of Śiva, and by the Lord's order he expertly preached a covered form of Buddhism. While engaged in this way, he came to Nadia.

“When Śaṅkarācārya came to this place, Gauracandra appeared to him in a dream and mercifully spoke to him in sweet words, ‘You are My servant. Following My orders, you are preaching effectively the Māyāvāda doctrine. But as Navadvīpa-dhāma is very dear to Me, the Māyāvāda philosophy has no place here. On My behalf, Vṛddha Śiva and Praudhā Māyā spread the imaginary impersonal interpretations of scriptures, but only to those people who envy the devotees of the Lord. In this way I cheat them. Since this Navadvīpa-dhāma is generally a place for My devotees, not for the envious, you should go somewhere else. Do not contaminate the inhabitants of Navadvīpa.’

“Realizing the truth about Navadvīpa in his dream and with devotion instilled in his heart, he went elsewhere.

“In this Rudradvīpa, the eleven Rudras reside. Headed by Nīla-lohita Śiva, the Rudras chant Gaurāṅga's glories and constantly dance in bliss. As the demigods watch their dancing, they become happy and shower flowers from the sky.

“One time, Viṣṇusvāmī came here during the course of his tour to defeat opposing philosophies. He stayed the night with his followers here in Rudradvīpa. The disciples began dancing and singing, ‘Hari bol!’ while Viṣṇusvāmī recited prayers from the *śruti*. Pleased by the discussion of *bhakti*, Nīla-lohita mercifully appeared there. Upon Śiva's arrival in the assembly, Viṣṇusvāmī became startled. He folded his hands in prayer and recited appropriate praises. Śiva spoke to him, ‘All of you Vaiṣṇavas are dear to me. Your discussion on devotional service has pleased me. Ask a boon, and I will grant it. There is nothing I will not give to the Vaiṣṇavas.’

“Viṣṇusvāmī offered his *daṇḍavats* and, filled with ecstatic love, he said, ‘Give us this one gift; that henceforth we will perfect a *sampradāya* teaching devotional service.’

“In great bliss, Rudra consented and named the *sampradāya* after himself. Thus Viṣṇusvāmī's *sampradāya* is called the Rudra-sampradāya. With the mercy of Rudra, Viṣṇusvāmī stayed here and worshiped Gauracandra with a desire to attain love of God.

“Gaurāṅga appeared to him in a dream and said, ‘By Rudra's mercy you have become My devotee. You are fortunate to attain the treasure of *bhakti* in Navadvīpa. Now go out and preach the philosophy of *śuddhādvaita* (purified monism). The time of My appearance on earth will soon come. At that time you will appear in the form of Śrī Vallabha Bhaṭṭa. You will meet Me in Purī, and you will perfect your *sampradāya* when you go to Mahāvana.’

“O Jīva! Śrī Vallabha is now in Gokula. When you go there, you will be able to see him.” Saying this, Nityānanda happily went south to Pāraśāṅgā in Śrī Pulina. Here he showed the place where Śrī Rāsa-maṇḍala and Dhīra-samīra of Vraja were located. He said, “O Jīva, this is Vṛndāvana. One can see the Vṛndāvana pastimes here.” Upon hearing the word ‘Vṛndāvana,’ Jīva began trembling and tears flowed from his eyes.

The Lord continued, “Gaurāṅga brought His devotees here, and they performed *kīrtana* describing the *rāsa-līlā*. The place of the *rāsa-līlā* in Vṛndāvana is situated here on the bank of the Ganges. The *rāsa-līlā* pastimes with the *gopīs*, which are eternally enacted here, are sometimes seen by fortunate persons.

“Listen sober-minded one, west of here, see Śrī Dhīra-samīra, a nice place for worship of the Lord. In Vṛndāvana, Dhīra-samīra is situated on the bank of the Yamunā, and here it lies on the bank of the Ganges. Actually what you see, however, is not the bank of the Ganges, but that of the Yamunā, which flows on the western side of the Ganges. As this beautiful Pulina lies on the bank of the Yamunā, Viśvambhara therefore calls this place Vṛndāvana. You should know that all the pastime places of Vṛndāvana are situated within this place. Make no distinction between Vṛndāvana and Navadvīpa, nor between Gaurāṅga and Kṛṣṇa.” In this way, overwhelmed with ecstatic love, Nityānanda Rāya took Jīva and showed him around Vṛndāvana. Then, heading some distance to the north, they spent the night in Rudradvīpa.

With the lotus feet of Nitāi and Jāhnavā as my only wealth, Bhaktivinoda sings this glorification of Nadia.

Chapter Sixteen Bilvapakṣa and Bharadvāja-ṭilā

All glories to Śrī Gauracandra, the wanderer of Nadia's groves! All glories to Śrī Nityānanda, the master of Ekacakra! All glories to Advaita nśvara, the master of Śāntipura! All glories to Gadādhara of Rāmacandrapura! And all glories to Gaurabhūmi, the essence of *cintāmaṇi*, where Kṛṣṇa wandered in Kali-yuga.

The son of Padmāvati, Śrī Nityānanda Prabhu, after crossing the Ganges and going some distance, said to the devotees, “See this attractive place named Bilvapakṣa. Generally people call it Bela Pukhariyā (or Belpukura). The place known in the scriptures as Bilvavana in Vraja is situated here in Navadvīpa.

“One time some *brāhmaṇa* devotees of Śiva worshiped him by offering the leaves of his favorite tree, the *bilva*, or bael, tree for a fortnight's duration. Śiva was pleased with the *brāhmaṇas* and gave them *kṛṣṇa-bhakti*. Amongst those worshipers was Nimbāditya, who had been very attentive in the worship. Śiva spoke to him, ‘At the edge of this village is a sacred *bilva* forest. Within that forest, the four Kumāras are sitting in meditation. By their mercy, you will receive transcendental knowledge. They are your gurus. By serving them, you will receive all that is of

value.' Saying this, Lord Śiva disappeared.

“Nimbāditya searched and found that place. On an attractive platform in the forest near Śiva, he saw the four brothers—Sanaka, Sanandana, Sanātana, and Sanat-kumāra—sitting unseen by others. They were young, naked, and noble in character. Nimbārka cried out in excitement, ‘Hare Kṛṣṇa! Hare Kṛṣṇa!’

“On hearing the holy name, the Kumāras' meditation broke. They opened their eyes and saw before them an ideal Vaiṣṇava. Satisfied by this sight, one after another they embraced Nimbāditya. ‘Who are you?’ they asked. ‘Why have you come here? We will certainly fulfill your prayers.’

“Nimbārka offered his obeisances and humbly introduced himself. Sanat-kumāra smiled and said, ‘Knowing that Kali-yuga would be very troublesome, the all-merciful Supreme Lord decided to propagate devotional service. He empowered four men with devotional service and sent them into the world to preach. Rāmānuja, Madhva, and Viṣṇusvāmī are three of these men. You are the fourth of these great devotees. Śrī, Lakṣmī, accepted Rāmānuja, Brahmā accepted Madhvācārya, Rudra accepted Viṣṇusvāmī, and we, meeting you today, have the good fortune to teach you. This is our intention. Previously we were engaged in meditating on the Brahman, but by the Lord's mercy that sinful act has gone away. Now that I know the sweet taste of pure devotional service, I have written one book named *Sanat-kumāra Saṅhitā*. You should receive initiation into its teachings.’

“Seeing his guru's mercy, the wise Nimbārka quickly took his bath in the Ganges and returned. He offered obeisances and humbly said, ‘O deliverer of the fallen, please deliver this low rascal.’

“The four brothers gave him the Rādhā-Kṛṣṇa *mantra* and instructed him how to worship Rādhā and Kṛṣṇa filled with sentiments of great love, called *bhāva-marga*. Having obtained that *mantra*, Nimbāditya resided at this sacred place and worshiped according to the injunctions of that *saṅhitā*.

“Rādhā and Kṛṣṇa bestowed Their mercy by appearing before Nimbārka. Lighting up all directions and gently smiling, They said, ‘You are very fortunate. You have performed *sādhana* in Navadvīpa, Our dear abode. Here We take on one form, as the son of Śacīdevī.’

“While saying this, They combined in one form as Gaurāṅga. Nimbārka was astounded on seeing that form and exclaimed, ‘Never have I seen or heard of such a remarkable form anywhere!’

“Mahāprabhu said, ‘Please keep this form secret now. Just preach *kṛṣṇa-bhakti* and the pastimes of Rādhā and Kṛṣṇa, for I am very happy in those pastimes. When I appear as Gaurāṅga, I will enjoy educational pastimes. At that time, you will take birth in Kashmir and tour India as a champion scholar out to defeat all opponents. Your name will be Keśava Kaśmīrī, and you will be celebrated everywhere for your great learning. While wandering on tour, you will come to Māyāpur. The learned scholars of Navadvīpa will flee when they hear your name, but I will be intoxicated with learning and take pleasure in defeating you. By the mercy of Sarasvatī, you will realize My identity, give up your pride, and take shelter of Me. Then I will give you the gift of *bhakti* and send you out to preach devotional service again. So you can satisfy Me now by preaching the philosophy of *dvaitādvaita* (monism and dualism), keeping My identity secret.

“‘Later, when I begin the *saṅkīrtana* movement, I Myself will preach the essence of

the four Vaiṣṇava philosophies. From Madhva I will receive two essential items: his complete defeat of the Māyāvāda philosophy, and his service to the Deity of Kṛṣṇa, accepting the Deity as an eternal spiritual being. From Rāmānuja I will accept two great teachings: the concept of *bhakti* unpolluted by *karma* and *jṣāna*, and service to the devotees. From Viṣṇusvāmī's teachings I will accept two main elements: the sentiment of exclusive dependence on Kṛṣṇa, and the path of *rāga-bhakti*. And from you I will receive two excellent principles: the necessity of taking shelter of Rādhā, and the high esteem for the *gopīs'* love of Kṛṣṇa.”

“When Gauracandra disappeared, Nimbārka wept out of love. After worshiping the feet of his gurus, he left for preaching *kṛṣṇa-bhakti*.”

Nityānanda then pointed out to Jīva in the distance, Rāma-tīrtha, where Lord Balarāma killed the Kolāsura demon and then took bath with the Yadus. This place is now known as Rukmapura, and it is situated on one end of the Navadvīpa *parikramā*. During the month of Kārtika this place is especially glorious.

Leaving behind Bilvapakṣa, Nityānanda Prabhu and the devotees went up to Bharadvāja-ṭilā village. Nityānanda explained, “After seeing Gaṅgā-sāgara, Bharadvāja Muni came to this place. The great *muni* stayed here for some days and worshiped Lord Gauracandra.

Satisfied by the worship, Lord Viśvambhara mercifully appeared before the *muni* and said to him, ‘Your desire will be fulfilled. When I advent, you will see Me.’

“After speaking these words, the Lord disappeared and Bharadvāja fainted in great ecstasy. After staying on this hill for some days, the *muni* departed to see other *tīrthas*. The common people call this place Bhāruiśāṅgā. The scriptures consider this a major *tīrtha*.”

While speaking these topics, they returned to Māyāpur, where nīśāna Ṭhākura came forward to welcome them back. Nityānanda Prabhu, in unprecedented *prema*, danced and sang amongst the devotees. That day, in the house of Jagannātha Mīśra, the best of all holy places where Gaurāṅga appeared with the holy name, the Lord's own mother fed the Vaiṣṇavas. How to describe the bliss at that place? The sound of the *kīrtana* resounded loudly.

Desiring the shade of the feet of Nitāi and Jāhnavā, Bhaktivinoda sings these pastimes of Navadvīpa.

Chapter Seventeen Jīva Gosvāmī's Questions and the Answers

All glories to Lord Gauracandra and Prabhu Nityānanda! All glories to Advaita and Gadādhara, who relish ecstatic *prema*! All glories to the devotees headed by Śrīvāsa! All glories to Navadvīpa-dhāma! And all glories to *nāma-saṅkīrtana*, the abode of *prema*.

Nityānanda Prabhu was sitting in Śrīvāsa Ṭhākura's courtyard with tears of love for Gaurāṅga streaming from His eyes. From all directions saintly Vaiṣṇavas came, overcome by that inundation of love. At that time, Jīva Gosvāmī appeared there intoxicated with love for Rādhā and Kṛṣṇa. Offering *daṇḍavats* to Nityānanda's lotus feet, Jīva rolled in the dust of that place.

Nityānanda Prabhu affectionately asked him. “After how many days will you go to Vṛndāvana?”

Jīva answered, “The Lord's order is supreme. Accepting that order, I must indeed

go to Vṛndāvana. But I have a few questions to ask. O Lord, for the benefit of Your servant, please answer. You say that Navadvīpa and Vṛndāvana are nondifferent. If that is so, why should one make the effort to go to Vṛndāvana at all?”

After hearing Jīva's question, Nityānanda Prabhu answered, “This is a deep topic, so listen carefully. But as long as the Lord's pastimes are manifest, see that the materialists do not know of this.

“Navadvīpa and Vṛndāvana are one principle, one is neither less than nor greater than the other. Vṛndāvana is the receptacle of *rasa*, the goal of the living entities, but one who is not qualified cannot receive that nectar. Therefore, that same *dhāma* has mercifully become Navadvīpa, where the living entities can attain qualification for that nectar. In other words, Rādhā and Kṛṣṇa's pastimes are the highest of all transcendental mellows, therefore one has no immediately right to them.

“After many lifetimes of austerity one reaches the stage of knowledge. When that knowledge matures, one inquires about this *rasa*. But there are always many obstacles, so to obtain the great treasure of this nectar is very rare indeed.

Therefore, anyone and everyone who goes to Vṛndāvana does not get that *rasa*. Rather, because of offenses, that sweet nectar turns sour.

“In this terrible age of Kali, offenses are continuous, the body is short-lived, and there are many troubles, so even if one wants the Vṛndāvana *rasa*, it is not attainable. Therefore, the only method of getting that *rasa* is by the mercy of Kṛṣṇa.

“Rādhā and Kṛṣṇa have given that mercy to the living entities by manifesting Vṛndāvana in the form of Navadvīpa and by incarnating in the womb of Sacī in a combined form as Gaurahari. In that form, They have given the process to qualify for *vraja-rasa*. Even the initial presence of offenses does not bar one from quickly attaining the goal of *prema*.

“If one lives in Navadvīpa and takes shelter of the holy name, his offenses will be destroyed and the qualification for the *rasa* will appear. Love of Kṛṣṇa will soon shine within his heart and topics of Rādhā and Kṛṣṇa will prevail. In this way, by achieving Gaurāṅga's mercy, the living entity attains Vṛndāvana, the holy abode of Rādhā and Kṛṣṇa's nectarean pastimes.

“As this is a confidential topic, do not discuss it openly. Actually, there is absolutely no difference between Navadvīpa and Vṛndāvana. Now you are qualified to take shelter of the place where Rādhā and Kṛṣṇa's *rasa* is fully manifested, so you should go to Vṛndāvana. In a strict sense, there is no need to go to Vraja-dhāma, for upon attaining qualification that Vraja-dhāma appears here in Navadvīpa. Still you should go to Vraja, for that is the Lord's order. For living entities it is always proper to first take shelter of Navadvīpa to obtain the qualification for relishing the *rasa* of Vraja. Then one may live in Vṛndāvana, the place for actually acquiring that *rasa*, and there he will enjoy those transcendental mellows. When you get the mercy of Navadvīpa, you will easily attain Vṛndāvana.”

Hearing Nityānanda Prabhu's conclusions, Jīva caught His lotus feet in ecstatic bliss and said, “I have one more question. Please listen. Many people live in Navadvīpa, but why they are still unable to attain *kṛṣṇa-bhakti*? As they are staying in this *dhāma*, how do offenses remain in them? This has been disturbing me. O Lord, You are the abode of the universe, yet You remain eternally free from material contamination. Please tell me how the devotees will be freed from this

doubt?”

Desiring the shade of the lotus feet of Nitāi and Jāhnavā, this low and worthless Bhaktivinoda speaks these topics.

Chapter Eighteen

The Removal of Śrīla Jīva Gosvāmī's Doubts and His Journey to Vṛndāvana

All glories to Śrī Gaurāṅga, the son of Śacī! All glories to Nityānanda, the son of Padmāvati and life of Jāhnavā! All glories to Advaita Prabhu, the husband of Sītā! All glories to Gadādhara! And all glories to the devotees headed by Śrīvāsa! After hearing Śrī Jīva's question, Nityānanda Rāya spoke this profound truth amongst the assembled devotees, “Listen, Jīva. Both Vṛndāvana and Navadvīpa are the shelter of countless blissful devotees. Purified living entities who have crossed over the material nature live here as Kṛṣṇa's associates. This *dhāma* is an eternally pure spiritual abode, where material nature and time are conquered. In this abode, the land and time are eternally full of bliss and completely opposite to the material world. You should know that the houses, doors, rivers, streams, forests, and courtyards are all completely spiritual and intensely attractive.

“That blissful place, transcendental to material nature, rests on Kṛṣṇa's inconceivable and supremely magnanimous *sandhinī* energy. By that energy the *dhāma* has descended here in Nadia, for Kṛṣṇa's real desire is to deliver the living entities. Materialistic persons cannot enter the *dhāma*, nor is there any material influence here. Māyā has eternally covered the *dhāma* with a film of dull matter. People who have no relationship with Kṛṣṇa Caitanya simply live on top of that covering, blind to the real truth. Though one is thinking, ‘I am in Navadvīpa,’ Praudhā Māyā happily keeps that person far away from the *dhāma*. But if by some great fortune one receives the association of a devotee, that relationship, or *sambandha*, with Śrī Caitanya will be established.

“This topic of *sambandha* is a deep thing, O son of Vallabha, a treasure that the conditioned souls cannot easily understand. Even if one calls out the name of Śrī Kṛṣṇa Caitanya with seeming affection, if that relationship is not established in his heart, he simply remains in the material realm. Such a person resides on top of the *dhāma*'s illusory covering and never attains pure *bhakti*. That person is the *dharmadhvaji*, or hypocritically devout, who is especially duplicitous, who has no humility and is full of pride, yet still thinks he is fully qualified.

“By the devotees' mercy, even such a person can give up his pride and perform devotional activities. One should think himself lower than a blade of grass and more tolerant than a tree. He should not desire respect for himself but should expertly offer respect to others. When one possesses these four qualities and sings the glories of Lord Kṛṣṇa, his relationship with Śrī Caitanya manifests within his heart.

“Now, with Kṛṣṇa there are five relationships: *santa*, *dāsya*, *sakhya*, *vātsalya* and *mādhurya*. By first worshiping Gaurāṅga in the mood of *santa* and *dāsya*, the devotee attains Kṛṣṇa's service in the other *rasas*. According to his relationship with the Lord, the devotee's eternally perfect mood spontaneously manifests in the course of his devotional service.

“Whoever makes a distinction between Gaurāṅga and Kṛṣṇa is contemptible and will never attain a relationship with Kṛṣṇa. But, in the association of devotees, one

who possesses the qualities beginning with humility will first worship Gaurāṅga in *dāsya*, or servitude, relationship. This *dāsya-rasa* is the highest mood in the worship of Gaurāṅga. It is in that mood that the devotees call Śrī Gaurāṅga 'Mahāprabhu.'

“One who is qualified in *mādhurya-rasa* worships Gaurāṅga in the form of Rādhā and Kṛṣṇa. As Rādhā and Kṛṣṇa have combined in one form as My Gaurāṅga Rāya, Their pastimes do not appear to be manifest in His form. When the worship of Gaurāṅga in *dāsya-rasa* reaches full maturity in the heart of the living entity, *mādhurya-rasa* naturally develops in his heart. At that time one's worship of Gaurāhari qualifies him to worship Rādhā and Kṛṣṇa in Vṛndāvana. Gaurāṅga then drowns the devotee in the nectar of Rādhā and Kṛṣṇa's eternal pastimes, which the devotee enters as he attains Vṛndāvana.

“The materialist, who is blind to spiritual life, cannot see the deep relationship between Navadvīpa and Vraja, which are simultaneously one and different. Know for certain that this same relationship exists between Gaura and Kṛṣṇa, who are also simultaneously one and different. Gaurāṅga, however, is worshiped in *mādhurya-rasa* in the form of Rādhā and Kṛṣṇa. O son of Vallabha, very soon, Rūpa and Sanātana will teach you all these truths. Now the Lord Himself has given to you the right to enter Vṛndāvana. Jīva, do not delay any longer in going there!” Saying this, the all-merciful Nityānanda Prabhu put His feet upon Jīva's head and invested him with spiritual power. In ecstatic love of God, Jīva Gosvāmī remained unconscious for some time at Nityānanda Prabhu's feet. He then began to roll on the ground there, in Śrīvāsa's courtyard, as ecstatic symptoms of love manifested in his body. Crying, he said, “How unfortunate I am that I did not see the Lord's pastimes in Navadvīpa with my own eyes. Gaurāhari performed His pastimes to free the souls bound in the material world, but I did not see those activities, so my days simply pass uselessly.”

Hearing that Śrī Jīva was going to Vṛndāvana, many devotees came to Śrīvāsa's courtyard. The senior Vaiṣṇavas gave Jīva their blessings, and the junior Vaiṣṇavas begged for his mercy. Folding his hands, Śrī Jīva said to all of them, “Please excuse all of my offenses. You are Śrī Caitanya's servants, the gurus of the world. O desire trees, be merciful on this insignificant living entity. Let the attraction of my mind reside in Lord Caitanya. And let Nityānanda Prabhu be my goal birth after birth! Without understanding I have given up my home as a mere child, but you are my friends, taking care of my life. Without the mercy of the Vaiṣṇavas one cannot attain Kṛṣṇa. Therefore, brothers, give me the dust from your feet.”

Having said this, he glorified and bowed down to each one of the Vaiṣṇavas and then, with the consent of Nityānanda Prabhu, he went to Jagannātha Mīśra's house. At the feet of mother Śacī, his mind agitated by spiritual emotions, he received the order to go to Vṛndāvana. Giving him the dust from her lotus feet and all blessings, she bid him well on his journey.

Jīva wept as he crossed the Ganges. Calling out the name of Gaurāṅga as he went, he knew the Lord's order was supreme. After some time, he crossed the boundary of Navadvīpa. As he left the *dhāma*, he offered his *daṇḍavats* and headed for Vṛndāvana. At that moment, Vraja-dhāma, the Yamunā, and his uncles, Rūpa and Sanātana, awoke in his heart.

One night along the way, Gaurāṅga appeared to him in a dream and said, “Go to Mathurā. You and your uncles, Rūpa and Sanātana, are all very dear to Me.

Together you should manifest the scriptures of devotional service. Dedicate your life to the service of My form as Rādhā and Kṛṣṇa, and always see Their pastimes in Vraja.”

Awaking from his dream, Jīva was in great bliss and rushed quickly to Vṛndāvana. The service that Jīva Gosvāmī did there is impossible to describe. Later, one fortunate person will describe his activities, and the devotees will hear that in great bliss. The worthless, unfit Bhaktivinoda has made this description of travelling in the *dhāma*.

I make one request at the feet of the Vaiṣṇavas. Let my relationship with Gaura be sealed. Along with that relationship, let me reside in Navadvīpa for a long time. This is my wish. I am a worm in the hole of materialism, extremely evil in conduct, devoid of devotion, filled with lust, and insane with anger. How else can such an evil person as I, the servant of *māyā*, attain a relationship with Gaurāṅga? O Navadvīpa-dhāma, show favour on me and appear in my heart, so that I may be delivered. O Praudhā Māyā, protecting goddess, please be genuinely merciful, for you are the only hope to cross over the obstacles due to ignorance. Vṛddha Śiva, protector of the *dhāma*, be compassionate on me, let the transcendental *dhāma* be revealed to my eyes.

O residents of Navadvīpa and devotees of Gaurāṅga, put your feet upon my head, rascal that I am. Everyone, please hear this prayer of mine, so that I will quickly attain the feet of Śrī Caitanya.

Though I am very low, taking the order of Śrī Nityānanda and Jāhnavā, I have herein described Navadvīpa-dhāma. It is a fact that this book is filled with the names: Gaurāṅga, Nityānanda, and Navadvīpa. On that basis this book is a supreme deliverer, and I cannot be held guilty, though there be many faults in the writing. By reading this book, Gaurāṅga's devotees always earn the fruits of performing *parikramā*. And if one reads this book while doing *parikramā*, the fruits increase a hundredfold. That is the verdict of the scriptures.

Aspiring for the shade of the lotus feet of Śrī Nitāi and Jāhnavā, this low and worthless Bhaktivinoda has thus sung this glorification of Nadia.

End of the Parikramā-khaṇḍa.

Pramāṇa-khaṇḍa

Chapter One

Chāndogya, Muṇḍaka, and Caitanya Upaniṣads

O devotees, having offered obeisances to Rādhā and Kṛṣṇa and Their combined form of Śrī Caitanya Mahāprabhu, please listen to the glories of Navadvīpa-dhāma proclaimed through this collection of scriptural evidence.

For the pleasure of the devotees, I will first bring together evidences from the *Upaniṣads*. O devotees, first hear with faith and a nonenvious heart what the *Chāndogya Upaniṣad* says concerning Navadvīpa.

The *Chāndogya Upaniṣad* describes a wonderful city called Brahmapura⁸ in the shape of eight-petaled lotus. The center of that lotus is Māyāpur, the abode of the Supreme Lord Śrī

Caitanya as Paramātmā. The sky within that lotus, or *antarākāśa*, is known as Antardvīpa. Hari om. Within Brahmapura is a lotus-shaped *dahara*—the heart. In the center of that is the *antarākāśa*, or the interior sky. One should seek out and realize what is within that *antarākāśa*.

The students may ask: In Brahmapura is a lotus-shaped *dahara*, the heart, and within that exists the *antarākāśa*. What exists there that should be sought out and known?

Then the guru will reply: Just as there is a sky in this external world, there is a similar sky in the midst of the heart. In that sky, there is heaven and earth, fire and air, sun and moon, lightning and stars. Whatever is in this external world and even what is lacking here is existent in that internal place.

Then the students may again ask: In this Brahmapura within the body, if all elements, living beings, and desires are present, then what remains when the body grows old and dies?

Then the guru will answer: When the body grows old, the elements of Brahmapura do not grow old, and when the body perishes at death those elements do not perish. This real Brahmapura is indestructible and is the abode of complete satisfaction. This *atma*, the Supersoul, is devoid of sin, old age, death, lamentation, hunger, and thirst. His desires are pure, *satyakāma*, and He attains fulfillment of His desires immediately and without obstacle, *satya-saṅkalpa*.

But people in this world who desire various objects—some country or even a small portion of land for the gratification of bodily pleasure—they inevitably develop attachment and fall under the control of those objects, like citizens who are bound to follow the laws of the state.

Whatever one earns by work on this earth is exhausted by its enjoyment, and whatever one earns by pious activities such as sacrifice is exhausted by heavenly enjoyment. In this manner, those who pass from this world without seeking out and obtaining knowledge and realization of the Supersoul do not attain complete satisfaction of their desires wherever they may go.

But those who pass from this world, having sought out and obtained knowledge and realization of the Supersoul, the all-blissful Lord, attain complete satisfaction wherever they may go.

If he desires a relationship with fatherly personalities, by his very desire the fathers are present, and with the fathers he enjoys serving the Lord (in *vātsalya-rasa*).

If he desires motherly personalities, by his very desire the mothers are present, and with the mothers he enjoys serving the Lord (in *vātsalya-rasa*).

If he desires brothers, then by his desire the brothers are present, and with the brothers he enjoys serving the Lord.

If he desires sisters, then by his desire the sisters are present, and with the sisters he enjoys serving the Lord.

If he desires friends, then by his desire friends are present, and with the friends he enjoys serving the Lord (in *sakhya-rasa*).

If he desires people offering pleasurable items such as perfumes and garlands, then by his desire these persons are present, and with them he enjoys serving the Lord (in *dāśya-rasa*).

If he desires servers of food and drink, then by his desire they are present, and with them he enjoys serving the Lord.

If he desires performers of song and music, then by his desire they are present, and with them he enjoys serving the Lord.

If he desires the company of beautiful women, then by his desire they are present, and with them he enjoys serving the Lord (in *mādhurya-rasa*).

Whatever he desires, by his very desire it is present, and with it he blissfully serves the Lord.

These eternal enjoyments and desires are covered by ignorance in this world. Though they are real, there is a covering of ignorance. Thus, in this world, we can never again see those to whom we are attached after they depart from this world. But if a person achieves Brahmapura, he meets all his friends and relatives, both living and dead, and he gets everything he desired but could not attain. But in this conditional world, all is covered by ignorance. Just as people ignorant of a hidden treasure of gold beneath their feet walk over it constantly but cannot enjoy it, so the living entities who are covered by ignorance contact Brahmaloaka everyday, even in this world, but they do not know it and therefore cannot enjoy its eternal spiritual bliss.

The Lord, or Paramātmā, resides within the heart (*hṛdayam*). The word *hṛdayam* is derived in this way: *hṛdi*—in the heart; *ayam*—is this *atma*, the Lord. The person who knows this meaning of *hṛdayam* (who is always conscious of the Lord within) goes to the highest effulgent abode.

That which goes upwards from the body attains the highest light, the Supreme Lord, and is born in his spiritual form. That is the real self, who attains qualities similar to the Lord. He is immortal, fearless, pure spirit, and Brahman. He, like the Lord, is called *satya*.

In the word *satya*, there are three syllables: *sat*, *i*, and *ya*. *Sat* means what is immortal; *i* means what is perishable; and *ya* is the Lord, who controls both the immortal and mortal. Because the Lord controls both the immortal and mortal by His energy, He is called *ya*. The person who understands consistently this meaning of *satya* attains to the highest effulgent abode.

The Lord is known as a bridge or boundary, *setu*, for He keeps this world separate from the spiritual world. By His will old age, death, lamentation, good deeds, or bad deeds can not penetrate there. All sins are dissolved in His presence. This Brahmaloaka destroys all sin.

By crossing this bridge and attaining realization of the Lord, the blind attain sight, the afflicted become peaceful, and the sufferer gains relief. If one crosses this bridge, night becomes day. For this Brahmaloaka is constantly illumined by pure consciousness.

A person attains this Brahmaloaka, the Lord, by being absorbed in the Lord. Such persons can then move freely anywhere.

What is called *yajña* is actually *brahmacarya*, or absorption in Brahman, for one who attains proper knowledge by absorption in Brahman, attains Brahman. What is called *iṣṭha*, or worship, is absorption in Brahman, for by worship with absorption in Brahman, one attains Brahman.

What is called *sattrāyaṇa* (a type of long sacrifice) is absorption in Brahman, for by this absorption one attains liberation, *trāṇa*, of the soul, *sat*.

What is called *mauna*, or silence, is actually absorption in Brahman, for by absorption in Brahman and understanding the soul, one attains discernment or *manana*.

What is called *anāsakāyana*, or severe fasting, is actually absorption in Brahman, for by absorption in Brahman and understanding the soul, one attains immortality

(*anāśakāyana*).

What is called *araṇyāyana*, or study in the forest, is absorption in Brahman. For Ara and Iya are two oceans in Brahmapura, in the third sky, beyond this world. In that Brahmaloaka, there is a refreshing lake; a wish-fulfilling *aśvattha* tree, which yields *soma*; and an invincible, oppulent, spiritual city of gold⁹.

Those who discover these two oceans in Brahmaloaka by absorption in Brahman become fixed in the spiritual world and are free, with no limitations of the material realm.

In the *Chāndogya Upaniṣad* it is also stated: “Within the golden abode, is the golden effulgent Lord, with effulgent hair, effulgent beard, and effulgent from head to foot. His eyes are like the petals of a lotus opening in the morning sun. He is called *ut* or transcendental. He is beyond all sins. He who knows this Lord also becomes transcendental to all sin.”

Similarly, in the *Muṇḍaka Upaniṣad* a description is given of the spiritual, effulgent, golden abode. That is none other than the spotless Yogapīṭha within Māyāpur.

It is stated there: “Those who are truly in knowledge understand that within the golden covering is situated the pure Lord, uncontaminated by passion (*virajam*), absolute and indivisible (*niṣkalam*¹⁰), the light of lights.

“Those persons without material desire who worship the supreme pure person and understand the supreme spiritual abode, which is ornamented with all spiritual variety, surpass this material world.”

O devotees, now listen attentively to the *Caitanya Upaniṣad*'s statement which glorifies Navadvīpa:

Again he (Pippalāyana) asked a question. “O Lord, how can the people of Kali-yuga who are immersed in sinful life attain liberation? Please tell me who is the worshipable Lord and what is the *mantra* for Kali-yuga.”

He (Brahmā) replied, “Listen, as I speak this confidential knowledge to you. On the bank of the Ganges in Navadvīpa-dhāma, which is nondifferent from Goloka, the all-pervading Supreme Personality of Godhead, Govinda, will appear in His two-armed form as Lord Gaura, a great saint and powerful mystic who is above the three modes of nature and is the emblem of transcendental activity. He will preach the cult of devotion throughout the world.”

Thus ends the First Chapter of the Navadvīpa-dhāma-māhātmya, Pramāṇa-khaṇḍa.

Chapter Two Ananta-saṅhitā

For the pleasure of intelligent people, I will first present what Lord Śiva described long ago to Pārvatī in the *Ananta-saṅhitā*.

Śrī Pārvatī said, “Who is Kṛṣṇa Caitanya? What are His auspicious characteristics? What is the *Ananta-saṅhitā*? How and by whom was it revealed? I have heard you chant various names of Viṣṇu, but never the two names ‘Gaurāṅga’ and ‘Kṛṣṇa Caitanya.’ O lord of my life, please tell me why you are loudly chanting these all-auspicious names. Also, please narrate that *Saṅhitā* which contains Lord Caitanya's glorification.”

Śrī Mahādeva said, “O Pārvatī, daughter of Himalaya, you are very fortunate. Lord Viṣṇu glorifies you as being equal to Śrī Rādhā. You have surrendered both body

and mind to Śrī Kṛṣṇa. Therefore, my beloved, you have the proper qualification for hearing about Śrī Kṛṣṇa Caitanya, for only those who have devotion to Rādhā and Kṛṣṇa are qualified to hear about Śrī Caitanya. Nondevotees are not qualified. “O beloved, Kṛṣṇa Caitanya is the first amongst the gods, the Lord of all worlds from whom everything comes. He is the Paramātmā, and everything merges in Him at the time of universal destruction. The knowers of the *Vedas* call Him Brahman, while some call Him the original learned person. Some persons call Him the sole Lord of the universe, and others see Him as the Supreme Person.

“Some call Him the fruit of work, and others know Him as the grandfather. Someone else knows Him as the Lord of sacrifice, and others as the omniscient Lord. O Maheśvari, the Supreme Person, Śrī Kṛṣṇa Himself, who is the life of Śrī Rādhārāṇī and Lord of the universe, appeared at the time of creation as Gaura. O gentle-faced Pārvatī, because He appeared at that time as pure consciousness, *caitanya*, the wise call Him Kṛṣṇa Caitanya. The syllable `kṛṣi' means `support' and `na' means `universe.' The wise understand that Kṛṣṇa is the person who supports the universe.

“Previously you heard from me in detail about Kṛṣṇa. Because He appeared at the beginning of the creation of the universe in a golden form, the Vaiṣṇavas know Him as Gaurāṅga. At that time, Prakṛtidevī, the mistress of the three modes and mother of the universe, was not present, so the *mahat-tattva* and the material elements were not yet manifest.

“Let me offer my obeisances unto the Supersoul, the cause of all causes, the Lord of lords, Gaurāṅga, the form of eternity, knowledge, and bliss.

“O Pārvatī, one day the Lord known as Ananta, the king of snakes, went to Svetadvīpa where Lord Viṣṇu, the protector of the three worlds, resides. The thousand-headed Ananta offered His respects to the all-powerful Viṣṇu and praised Him by reciting the *Puruṣa-sūkta*. Then, with hands folded, He inquired from the Lord.

“Nāgarāja said, `O Nārāyaṇa, O ocean of mercy! You know everything, and You are affectionate to Your devotees. By Your mercy I support this earth. By Your mercy I have been able to see and understand all moving and nonmoving things. Now I wish to see the pastimes of Rādhā and Kṛṣṇa. O husband of Lakṣmī, by the mercy of Your lotus feet I have been able to go everywhere except Vṛndāvana. Now I desire to go to Mahāvana, the best of *dhāmas*. Please tell Me how I can go there.' Śrī Mahādeva continued, “Hearing Nāgarāja speak, the Lord of Svetadvīpa, Madhusūdana, slightly smiled and spoke the following sweet words.

“The Supreme Lord said, `O greatly intelligent Nāgarāja, how can You ask such a question? This is like desiring to cross the ocean by holding the tail of a dog. O upholder of the earth, what great austerities or pious activities have You done that You desire to see the beautiful abode of Rādhā and Kṛṣṇa? Neither Brahmā, the grandfather of the universe; nor Śiva; nor I Myself, the sustainer of the universe; nor Garbodakaśāyī Viṣṇu; nor Kāraṇodakaśāyī Viṣṇu; nor Māyādevī, who bewilders everyone in the universe, can go to that spiritual abode of Kṛṣṇa, Rādhā's Lord.

“That place where the trees, leaves, flowers, and fruit are spiritual; where the swans, cuckoos, deer, and other animals are spiritual; where the ground, rivers, mountains, and lakes are spiritual—not born of gross material energy—that place is glorified by the great devotees as the best of places. It is called Goloka. Rādhā and

Kṛṣṇa perform Their pastimes there. Vṛndāvana is the dearmost abode of Kṛṣṇa, whom all the *devatās* desire to see.

“O Nāgarāja, how have You come to desire to see this supreme abode, from one corner of which are born all places dear to the living entities such as Vaikuṅṭha, and which the sages cannot see even in their dreams?

“Long ago, Brahmā performed austerities at Puṣkara for a hundred years, hoping to get the dust from the lotus feet of Lord Kṛṣṇa. But You—so unqualified, so unintelligent—how can You desire to see the supreme pastimes of Rādhā and Kṛṣṇa?

“But, O king of the snakes, I consider You the best of the devotees, because You have developed such a taste for the pastimes of Rādhā and Kṛṣṇa. After ten million *kalpas* of performing pious deeds, the living entity becomes a Vaiṣṇava. Thereafter he develops a taste for the pastimes of Rādhā and Kṛṣṇa.

“That person who develops the fine intelligence to perceive the pastimes of Rādhā and Kṛṣṇa is a liberated soul, who is worshipable by all the demigods.

“One cannot attain Rādhā and Kṛṣṇa by hearing the glories of Viṣṇu for a billion *kalpas*. Rādhā and Kṛṣṇa can be attained only by association with the *gopīs*. And one cannot attain the association of the *gopīs* except by taking shelter of the lotus feet of Gaurāṅga. Therefore, please, constantly worship Gaurāṅga with full devotion.

“Devotees exclusively attracted to the lotus feet of Gaurāṅga, like bees attracted to nectar, certainly attain Rādhā and Kṛṣṇa. If You desire the goal of devotion—servitorship to Rādhā and Kṛṣṇa in Vṛndāvana, which is so rare in this world—then go quickly to Navadvīpa and worship Gaurāṅga, the ocean of mercy. At present, Kṛṣṇa, the dearmost of Rādhā, is residing there in the form of Gaurāṅga.

“In order to bestow the mood of the *gopīs*, Kṛṣṇa, the son of Nanda, has appeared in a two-armed golden form, with hands extending to the knees, and with pleasing eyes and face. In the dress of a devotee, He chants His own auspicious name in a loud voice and sometimes He chants ‘*gopī, gopī, gopī.*’

“Sometimes He will hold a *daṇḍa* and waterpot, and sometimes He will be overcome with the sentiments of *mahābhāva* for bestowing realization to the souls of this world. By worshiping with great devotion this form of Gaurāṅga, the great mountain of mercy, You will obtain Rādhā and Kṛṣṇa in Vṛndāvana.”

Mahādeva continued, “Receiving the instruction of the Lord, Ananta went to Navadvīpa to meet Gaurāṅga.”

Thus ends the Second Chapter of the Second part of the Śrī Caitanya Janma-khaṇḍa of the Ananta-saṅhitā.

Pārvatī said, “Please tell me, O Lord, O ocean of mercy, O great yogi, where is this Navadvīpa in which Gaurāṅga resides? What did Ananta do when He went there? The name of Gaurāṅga has forcibly stolen my mind. You have already told me the glories of Vṛndāvana. Now, Lord, tell me the glories of Navadvīpa.”

Hearing Pārvatī's words, Lord Śiva embraced her and with great respect said, “O Gauri, please listen as I describe the glories of Navadvīpa, which bestow *prema-bhakti* on mankind and destroy all types of sins. I describe truly the glories of Navadvīpa just as I have described the glories of Vṛndāvana.

“The Lord, who gives bliss to His devotees, performs His pastimes in Navadvīpa

just as Kṛṣṇa enjoys pastimes with Rādhā in Vṛndāvana. Just by remembrance of glorious Navadvīpa, an island situated within the combined Ganges and Yamunā Rivers, one will develop attraction for Rādhā and Kṛṣṇa.

“A person may wander about the earth and visit a thousand holy *tīrthas*, but if one does not see Navadvīpa, he cannot obtain Rādhā and Kṛṣṇa. O Pārvatī, in just one portion of Navadvīpa all the sacred places, sages, *munis*, demigods, *āśramas*, *Vedas*, scriptures, and *mantras* constantly reside for the pleasure of Rādhā and Kṛṣṇa.

Whatever results a person can attain by performance of thousands of horse sacrifices, thousands of *vajapeya* sacrifices, various types of rituals and yoga exercises, can be attained ten million times over just by remembering Navadvīpa. What can I say then of the results of actually seeing Navadvīpa?

“O Pārvatī, if even the most sinful people remember Navadvīpa just once, they become devotees. Know this for certain. Day by day their devotion will increase. The earth becomes purified by the dust from their lotus feet.

“Those who live in Navadvīpa and accept Gaurāṅga as their only worshipable Lord should not be thought of as ordinary mortals. They are personal associates of Gaurāṅga. Just by remembering those devotees the most sinful persons become purified. And what to speak of seeing them!

“If Ananta with His thousands of mouths is unable to describe the glories of Navadvīpa, how will I be able to do so with my five mouths? O Pārvatī, the wise men know that Navadvīpa is the only means by which to ascend to Vṛndāvana.

“Ananta went to Navadvīpa, performed penances, and worshiped Gaurāṅga for ten thousands years. Being pleased with Ananta, Lord Gaurāṅga appeared before Him. On seeing that form, Ananta fell to the ground offering His respects.

“Then, raising Himself, Ananta folded His hands and began to sing the glories of Gaurāṅga, who appeared with a complexion of molten gold. Gaurāṅga's lotus feet were very beautiful, His toenails glowed like ten million moons, His form glowed like a thousand suns, and He was decorated with a forest flower garland and the mark of Śrīvatsa on His chest. Wearing silk cloth, He was as attractive as ten million Cupids. His arms extending to His knees and a sacred thread draped across His chest. He was smeared with sandalwood pulp and decorated with arm bands and *tulasī* beads around His neck. He had graceful eyes and beautiful eyebrows and nose. He was slightly smiling, and His ears were decorated with shark earrings. He was peaceful, and His feet are eternally worshiped by the devotees. He is the deliverer of the suffering living entities and the cause of the universes. His form is full of eternity, knowledge, and bliss. With a choked voice, Ananta offered His prayers.

“Ananta said, `O Lord, You are the origin of everything, the only cause of the universe. You are the independent, merciful, eternal person. As fire gives birth to sparks, You give birth to all living entities who take bodies of demigods and humans.

“O omniscient Lord, since Your eternal energy cannot give rise to Me without Your wish, I surrender unto You in Your eternal form. O destroyer of the miseries of material life, O Paramātmā! Those who give up the all-auspicious, blissful service of Your lotus feet and instead labor constantly for speculative knowledge engage in useless activity.

“O lotus-eyed Lord, those who give up Your service with the aim of merging with You by yoga practice cannot actually be considered to be amongst the intelligent

persons on this earth, being cheated of the bliss of serving You.

“Therefore, O friend of the miserable, please engage Me in Your service. I have no other desire at Your lotus feet.

“O savior of the earth, for those whose minds are satisfied by the nectar of service to Your lotus feet, anything on this earth is easily obtainable.

“O best of the godly, today I am more fortunate than the mental speculators, because I have seen Your form, which is transcendental to the material world. O Lord, I offer My respects to You, whose form is full of eternity, knowledge, and bliss, whose complexion is like molten gold, and whose lotus feet are easily attained by the devotees.

“O merciful Gaurāṅga, I wish to see You once again in the future, in the form which enjoys pastimes in Vṛndāvana.’

“The Lord said, ‘O Ananta, I am satisfied with Your service because You are the first amongst the best devotees. For this reason, when I appear in Navadvīpa You will appear as My best servant.

“O fortunate one, Navadvīpa is equal to Vṛndāvana. Long ago it was created by Rādhā to bestow mercy on the living entities. Vṛndāvana and Navadvīpa are as dear to Me as Rādhā Herself. This I testify is the truth. O Ananta, as I always reside in Vṛndāvana with Rādhikā, so I always reside in Navadvīpa combined with Rādhikā in one form as Gaurāṅga. Just as I never leave Vṛndāvana, I never leave Navadvīpa. I appear in Vṛndāvana during every *kalpa*, and I perform pastimes for the pleasure of the devotees and to purify the world. O Ananta, please describe those same pastimes as they occur in Navadvīpa.

“O fortunate one, when I appear in person for the benefit of the populace, You will also appear. I do not tolerate separation from You even for a moment. Therefore, in another age I take You as My elder brother in Vṛndāvana.

“I will appear in Navadvīpa, the great holy place, in the house of a *brāhmaṇa*. Being prayed for by the *devas*, I will kill the fear generated by the advent of Kali-yuga. At that time, appearing as the large-bodied Nityānanda, You will be absorbed in *kīrtana* pastimes and transform the bewildered faithless into My devotees. You will convert the living entities into the best of devotees by gathering the essence of My eternal pastimes and composing an attractive *saṅhitā* approved by the great devotees.”

Lord Śiva said, “O Pārvatī, being ordered by the Lord in this way, Ananta offered His obeisances to the Lord and then composed this great *saṅhitā* which gives *prema-bhakti*. When Ananta offered this *saṅhitā* at the lotus feet of the Lord, He felt great satisfaction. Since this work was full of the Lord's infinite (*ananta*) pastimes, and since it came from the mouth of Ananta, the Lord called this work, *Ananta-saṅhitā*.

“My dear Pārvatī, one time in Vaikuṅṭha the Lord gave this *saṅhitā* to Brahmā for the benefit of all the worlds, and later, in another *kalpa*, He mercifully gave it to me when I was overcome from drinking poison. As my mouth was burning with the poison, I took this nectarean *saṅhitā* in my mouth. O Pārvatī, since that time I have been constantly reciting this *saṅhitā* along with the auspicious *mantra* of Gaurāṅga's name. Being purified by this, I am considered the best of devotees. I am now satisfied, having been freed from the sinful reactions due to creating the atheistic Māyāvāda scriptures which criticize Kṛṣṇa.

“O Pārvatī, because you are my beloved, in a previous *kalpa* I gave this *saṅhitā* to

you, but because of your being a woman, or because of your predominance of speculative knowledge, you could not remember it. Described in this *saṅhitā* are the attractive pastimes of Kṛṣṇa and the character of Gaurāṅga, which bestows direct meeting of Rādhā and Kṛṣṇa.

“O Pārvatī, by hearing, reading, or teaching this scripture, a person can attain direct service to Lord Gaurāṅga, who is merciful to the devotees and whose form is eternal and full of knowledge and bliss. Such a person resides in Navadvīpa for many *kalpas*. Then, by Gaurāṅga's mercy, that person becomes a *gopī* and resides with Rādhā and Kṛṣṇa in the groves of Vṛndāvana as an attendant (*sakhī*). This is without a doubt the truth.

“O Sati, without service to the lotus feet of Gaurāṅga, a person cannot obtain Rādhā and Kṛṣṇa, even after accumulating lifetimes of pious activities. Therefore Pārvatī, you should constantly hear about the character of Lord Gaurāṅga.”

Śrī Nārada said, “O Gautama, being again questioned by Pārvatī, the merciful Lord Śiva began to describe in a loud voice the character of Gaurāṅga.”

Thus ends the Third Chapter of the Second part of the Śrī Caitanya Janma-khaṇḍa of the Ananta-saṅhitā.

Gautama said, “O best of the *munis*, please be merciful and tell me what Pārvatī then asked Lord Śiva.”

Śrī Nārada said, “After hearing the glories of Navadvīpa and wanting to know the cause of its appearance, Pārvatīdevī inquired from Lord Śiva.”

Pārvatī said, “O Lord, please describe exactly how and when Śrīmatī Rādhikā created Navadvīpa.”

Lord Śiva replied, “O Pārvatī, please hear the reason for Navadvīpa's appearance, as described in the *Ananta-saṅhitā* and as I have heard from the mouth of Lord Nārāyaṇa.

“As a bee plays in a lotus, Kṛṣṇa was enjoying with Virajā in the pleasant forest groves of Vṛndāvana. Moon-faced, doe-eyed Rādhikā heard this news from one *sakhī* and hastily ran to find Kṛṣṇa. Seeing that Rādhā was coming, Kṛṣṇa suddenly disappeared, and Virajā became a river. Rādhā again heard that Kṛṣṇa was enjoying with Virajā, but when She arrived there She could not find them. Absorbed in thoughts of Kṛṣṇa, Rādhā began to think.

“She gathered Her *sakhīs* together between the Ganges and Yamunā Rivers. She created there a beautiful place, decorated with creepers and trees and filled with male and female bumble bees. Deer and buck were happily enjoying as they wandered about, and the whole area was filled with the fragrance of jasmine, *mallikā*, and *mālatī* flowers. That transcendental abode was adorned with *tulasī* forests and decorated with various groves. On Rādhā's order, the Ganges and Yamunā, with their pleasant water and banks, acted as a moat to protect the garden. Cupid himself, along with springtime, eternally reside there, and the birds constantly sing the auspicious name of Kṛṣṇa.

“Rādhā, dressed in a colorful cloth, then began to play a beautiful melody on a flute in order to attract Kṛṣṇa. Attracted by that melody, Kṛṣṇa appeared in that enchanting place. Rādhā, the attractor of Kṛṣṇa's mind, seeing that Kṛṣṇa had come, held His hand and experienced ecstatic delight. Then Kṛṣṇa, understanding Rādhā's mood, spoke in a voice choked with love.

“O lovely-faced Rādhā, You are My very life. There is no one more dear to Me than You. Therefore I will never leave You. Just for Me You have created this wonderful place. Staying with You, I will transform this place, filling it with new *sakhīs* and groves. The devotees will glorify this place as New Vṛndāvana (Nava Vṛndāvana). As this place is like an island, or *dvīpa*, the wise will call it Navadvīpa. By My order, all the holy places will reside here. Because You have created this place for My pleasure, I will live here eternally.

“Those people who come here and worship Us will certainly obtain Our eternal service in the mood of the *sakhīs*. O dear Rādhā, like Vṛndāvana, this place is extremely pure. If anyone comes here just once, he will obtain the results of going to all sacred places. He will quickly attain devotional service, which satisfies Us.”

Lord Śiva continued, “O most fortunate Pārvatī, saying this, Kṛṣṇa, the Lord of Rādhā, merged with Rādhā's body and began to reside there eternally. Seeing that *sat-cit-ānanda* form—outwardly of a fair complexion but inwardly Kṛṣṇa Himself—Lalitā gave up her beautiful form for the service of Gaurāṅga. She took on a male form to suitably receive the affection of Gaurāṅga. Seeing that Lalitā had taken such a form, Viśākhā and all the other *sakhīs* also suddenly took on male forms.

“At that time the tumultuous vibration of 'Jaya Gaurahari!' filled the four directions. From that time the devotees call this form of Kṛṣṇa, Gaurahari. As Rādhā is Gauri (fair) and Kṛṣṇa is Hari, when They combine in one form, They are called Gaurahari. Since then, the lotus-eyed, flute-playing, threefold bending form of Kṛṣṇa and the lotus-eyed form of Rādhikādevī remained there combined in one form.

“O Pārvatī, in blissful Vṛndāvana, Rādhā stays by the left side of Kṛṣṇa and always pleases Him. Similarly, in Navadvīpa Kṛṣṇa takes Rādhārāṇī in His heart and bestows bliss upon Her. Just as in Vṛndāvana the *sakhīs* headed by Lalitā serve Rādhā and Kṛṣṇa in their own forms, in Navadvīpa also the *sakhīs* always joyfully serve Gaurahari as His devotees. Rādhā and Kṛṣṇa are Gaura, and Vṛndāvana is Navadvīpa. That low person who differentiates between Vṛndāvana and Navadvīpa or between Rādhā-Kṛṣṇa and Gaurāṅga will be pierced by my arrows and experience pain in the worst hells until the time of the universal devastation.

“O Pārvatī, I have described to you the reason for the appearance of Navadvīpa. When heard by mankind, this narration removes all sins and bestows devotional service. Whoever rises early in the morning and with devotion to Gaura recites or hears this story of Navadvīpa's creation will certainly attain Gaurāṅga.

“Even now the devotees, but not the faithless, can see the *sat-cit-ānanda* form of Lord Gaurāṅga in Navadvīpa. Previously, in the *rāsa* dance at Vṛndāvana, I saw Kṛṣṇa, the Lord of the *rāsa* dance and attractor of Cupid, appear as Gaurāṅga. That same Lord, Kṛṣṇa Caitanya, appears in Navadvīpa in every *kalpa* and gives pure devotional service to the living entities.

“O Pārvatī, these secret topics that I have told you should never be revealed to the foolish nondevotees. Give it to the pure-minded devotee. Please tell me now, what else do you wish to hear?”

Thus ends the Fourth Chapter of the Second part of the Śrī Caitanya Janma-khaṇḍa of the Ananta-saṅhitā.

In the *Urddhvāmnāya-saṅhitā*, the Lord says, “O Brahmā, during the reign of Vaivasvata Manu, I will take a golden form on the bank of the Ganges and, giving out the name of Hari, I will deliver hundreds and thousands of *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *candalas*, and other low class men. I will go to Kañcana-grāma¹¹ and take *sannyāsa*.”

Thus ends the Second Chapter of the Navadvīpa-dhāma-māhātmya, Pramāṇa-khaṇḍa.

Chapter Three Evidence from the Purāṇas

In this chapter, I will briefly present the references from the *Purāṇas* which glorify Navadvīpa. First, I will present the references from the *Śrīmad Bhāgavatam*. The character of Pṛthu Mahārāja is described in the *Bhāgavatam* (4.21.11-12) as follows:

My dear Vidura, King Pṛthu lived in the tract of land between the two great rivers Ganges and Yamunā. Because he was very opulent, it appeared that he was enjoying his destined fortune in order to diminish the results of his past pious activities. Mahārāja Pṛthu was an unrivaled king and possessed the scepter for ruling all the seven islands on the surface of the globe. No one could disobey his irrevocable orders but the saintly persons, the *brāhmaṇas*, and the descendants of the Supreme Personality of Godhead [the Vaiṣṇavas].

A description of the earth planet is given:

Similarly the branch of the Ganges known as Alakanandā flows from the southern side of Brahmapurī [Brahma-sadana]¹² flows into the ocean of salt water in the south. (*Bhāg.* 5.17.9)

Description of the Pilgrimage of Vidura:

Thus being pierced by arrows through his ears and afflicted to the core of his heart, Vidura placed his bow on the door and quit his brother's palace. He was not sorry, for he considered Māyāpur to be supreme (and therefore decided to go there). (*Bhāg.* 3.1.16)

He began to travel alone, thinking only of Kṛṣṇa, through various lonely places He traveled where the air, hill, orchard, river and lake are all pure and sinless and where the forms of the Unlimited decorate the temples. Thus he performed the pilgrim's progress.

While so traversing the earth, he simply performed duties to please the Supreme Lord Hari. His occupation was pure and independent. He was constantly sanctified by taking his bath in holy places, although he was in the dress of a mendicant and had no hair dressing nor a bed on which to lie. Thus he was always unseen by his various relatives. (*Bhāg.* 3.1.18-19)

O Lord, You are pure, therefore Your complexion is pure golden. You are situated in Your own abode Śrī Navadvīpa as Śrī Caitanya Mahāprabhu, the combined form of the energy and energetic. Māyā is Your eternal potency. You, the independent and supremely pure Śrī Gaurāṅga, eternally reside in Māyāpur, which is manifested by Your *cit-śakti* and is untouched by Your material energy. (*Bhāg.* 4.7.26)

The method of worship appropriate for this *yuga* is described in these words (*Bhāg.* 11.5.19,31-34): King Nimi inquired: “In what colors and forms does the

Supreme Personality of Godhead appear in each of the different ages, and with what names and by what types of regulative principles is the Lord worshiped in human society?”

“O King, in this way people in Dvāpara-yuga worshiped the Lord of the universe. In Kali-yuga they also worship the Supreme Personality of Godhead by the regulations of the revealed scriptures. Kindly now hear of that from me.

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons, and confidential companions.”

“We offer our respectful obeisances unto the lotus feet of Him, the Lord, upon whom one should always meditate. He destroys insults to His devotees. He removes the distresses of His devotees and satisfies their desires. He, the abode of all holy places and the shelter of all sages, is worshipable by Lord Śiva and Lord Brahmā. He is the boat of the demigods for crossing the ocean of birth and death.” (Bhāg. 11.5.33)

“We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy.” (Bhāg. 11.5.34)

In the *Vāyu Purāṇa* as well, the Lord Himself speaks of His appearance, “In Kali-yuga I will appear in populated Navadvīpa on the bank of the Ganges as the son of Śacīdevī to begin the *saṅkīrtana* movement. I will appear in a *brāhmaṇa*'s house, in the best of the *brāhmaṇa*'s family.”

In the *Agni Purāṇa*, the following is said: “He will appear as Gaurāṅga, and will be very peaceful, with a long neck, and surrounded by *devatās*, or devotees.”

In the *Garuṣa Purāṇa* it is said: “In Kali-yuga, the devotees will give up all other holy places and reside in either Vṛndāvana or Navadvīpa.”

The *Skanda Purāṇa* says: “In Kali-yuga, anyone who takes shelter of Māyāpur and worships Me will be freed of all sins and attain the highest goal. The glories of whatever *tīrthas* are present throughout Navadvīpa increase a million times in Kali-yuga. The glories of all *tīrthas* increase by association with Gaurāṅga just as the value of metal increases by association with a touchstone. Māyāpur is none other than the spiritual energy of the Lord, *yogamāyā*, which increases everyone's bliss.”

In the *Garga-saṅhitā* this place, which destroys all sins, is described in these words: “Māyā comes from Gaṅgādvāra in Bilvanīla-kṣetra. It is fixed, filled with many places like Kuśāvarta, and situated in the middle of Dhruva-maṇḍala. O king, attractive Māyā-tīrtha is one mile north of the Lord's temple. Mounted on a lion, the form of Lord Śiva's consort, Durgā, or Bhadrakālī, the killer of Caṇḍa and Muṇḍa and destroyer of miseries, resides there eternally. Whoever bathes at Māyā-tīrtha and worships Māyādevī obtains fulfillment of all his desires.”

In the *Garga-saṅhitā* Arjuna inquires about Pṛthu-kuṇḍa: “Please tell me, O son of Devakī, who owns this wonderful *kuṇḍa*, which is surrounded by golden creepers and filled with golden lotuses?”

The Lord said, “It belongs to the great King Pṛthu of the Surya dynasty, who in ancient times performed extreme austerities here. O Arjuna, if one drinks the

water from this pond he is released of all sins, and if one bathes in its waters he goes to the supreme abode.”

In the north is situated Mathurā, which fulfills all desires and is glorified in the *Varāha* and *Viṣṇu Purāṇas*. Mathurā, situated in Sīmantadvīpa, is glorified in the *Padma Purāṇa* in the following words: “This Mathurā is more auspicious than Vaikuṅṭha, for simply by residing here for just one day a person develops devotion to the Lord!”

In the *Viṣṇu Purāṇa* it is said: “O best of *munis*, on the twelfth day of the waxing moon in the month of Jyeṣṭhā when the moon is in the constellation Mūla, one who fasts, bathes in the water of the Yamunā, and worships Acyuta in Mathurā obtains the result of performing an *aśvamedha* sacrifice.”

In the *Varāha Purāṇa*, Varāha says, “O Vasundharā, in the heavenly, earthly, or hellish planetary systems there is no place dearer to Me than Mathurā.”

Hearing the Lord speak, Pṛthvī, mother earth, bowed her head in respect and spoke the following pure words. Pṛthvī said, “O Lord, why do You ignore Puṣkara, Naimiṣāraṇya, and Vārāṇasī to praise only Mathurā?”

Varāha answered, “O sinless earth, listen as I describe clearly everything. My birthplace, Mathurā, is extremely pleasant and agreeable, and it is very dear to Me. Listen as I explain why I praise Mathurā. This city destroys all sins, and whoever lives here obtains liberation. Whatever results men attain at Prayāga during the month of Māgha are attained by the residents of Mathurā every day. O mother earth, whatever results a person attains during the month of Kārtika at Puṣkara can be attained at Mathurā every day. Whatever results a person can attain by residing in Vārāṇasī for one thousand years can be attained at Mathurā in one moment. That person who leaves Mathurā due to being attracted to other places becomes bewildered by My external energy and wanders in the world of birth and death forever.

“Anyone who hears or speaks the glories of Mathurā is freed from all sins. All the *tīrthas* on earth, including the oceans and lakes, go to Mathurā when Janardana goes to sleep. Even the lowest persons residing in Mathurā attain the highest goal by My mercy. Of this there is no doubt.

“Yamunā, the sister of Yamarāja, is worshiped by all people. If a person bathes in the Yamunā River, he attains My supreme abode and becomes glorious.

“One who dies in Mathurā after engaging in My service, without doubt attains a four-armed form and does not take birth on earth again.”

Viśrāma-sthāna, the place where Mahāprabhu rested after His *kīrtana*, is described in the *Varāha Purāṇa* as follows, “O Devī, if one bathes in the holy place called Viśrānti, which is renowned in the three worlds, he will be glorified in My abode. The results that one obtains by bathing in all the *tīrthas* can be obtained by seeing the Lord as He takes rest. O goddess, if a person bathes at Viśrāma-tīrtha, he obtains results that cannot be attained by performance of sacrifice, austerity, meditation, and yoga. A person who sees the Lord at rest and circumambulates Him twice in the morning, noon, and evening attains Viṣṇuloka. At Viśrāma-tīrtha there are twelve rare sacred places. If one takes bath, performs charity, japa, or sacrifice there, one gets results a thousand times increased. Even by remembering those places, a person becomes freed from all sin.”

Harihara-kṣetra and Kāśī-kṣetra are described in these words: “Mahā-Vārāṇasī is the highest abode of Lord Śiva. Know that this place, which extinguishes all sin, is

better than Kāśī.”

In the *Matysa Purāṇa* it is said: “Since one cannot get liberation except from the Lord, this place is called Avimukta. Whatever sins a man or woman may commit intentionally or unintentionally are turned to ashes on entering into Avimukta-kṣetra. This place is greater than Tīrtharāja Prayāga, because, living entities attain liberation here with very little effort.”

In the *Liṅga Purāṇa* it is said: “If a killer of a *brāhmaṇa* enters Avimukta-kṣetra, he will be freed from his sin by the power of this place, and if a person lives in this place he attains a position similar to my own.”

In the *Brahma Purāṇa* it is said: “Whoever enters Avimukta-kṣetra and worships a *liṅga* will not take birth in this world in a billion *kalpas*.”

In the *Skanda Purāṇa*, concerning Godruma it is said: “Those excellent people who live in the Lord's place named Godruma are liberated from all sin and attain the supreme abode.”

In the *Garga-saṅhitā*, Naimikṣetra in Madhyadvīpa (where the Gomatī River flows) is glorified as follows: “Whoever takes the pure dust from the bank of the Gomatī River is liberated from the sins committed in a thousand lifetimes. Of this there is no doubt. O King of Videha, if a person bathes at Prayāga in the month of Māgha when the sun is situated in Capricorn, he gains the result of a thousand horse sacrifices. But if the person bathes in the Gomatī River in the month of Māgha when the sun is in Capricorn, he gets a thousand times that benefit. Even Lord Brahmā is not able to properly glorify Gomatī-tīrtha.

Whoever bathes in Cakra-tīrtha (in Naimiṣāraṇya) on the twelfth lunar day attains the abode of Viṣṇu, even if he has committed the worst sins.”

In the *Mahābharata*, *Kurukṣetra-māhātmya*, the great sage Pulastya says, “O Rajendra, please go to Kurukṣetra, which fulfills all desires. By seeing that place all living entities are liberated from their sins. Whoever continually says, ‘I will go to Kurukṣetra, I will live in Kurukṣetra.’ will be freed of all sins. If the dust of Kurukṣetra is raised by the wind and falls on the limbs of a sinner, that sinner will attain the highest abode.”

In the *Mahābharata*, concerning Brāhmaṇa Puṣkara, it is said: “The holy place of Lord Viṣṇu, Puṣkara-tīrtha, renowned in the three worlds, is situated on this earth. Fortunate souls can enter that place. O son of the Kuru dynasty, at Puṣkara-tīrtha billions of *tīrthas* gather at daybreak and sunset. The *ṁdityas*, *Vasus*, *Rudras*, *Sadhyas*, *Maruts*, *Gandarvas*, and *Apsarās* reside there. Sins of both men and women, including the sin which caused their birth, are destroyed simply by taking a bath at Puṣkara-tīrtha. As Madhusūdana is the original God, so Puṣkara is the original *tīrtha*.”

In the *Garga-saṅhitā* there is glorification of Bhaluka¹³ in these words: “In this way the king of the bears, Jambavan, continuously guards the southern door with great devotion to the Lord.”

In the *Mahābharata*, concerning Samudragaṣa there is the following statement: “O King, all the seventy million *tīrthas* of this universe are present in Sapta Samudra-tīrtha.”

In the *Viṣṇu Purāṇa* it is said: “This is the ninth island, surrounded by the ocean.”

In the *Garga-saṅhitā*, concerning Vidyānagara it is stated: “He went to that attractive Vedanagara in Jambudvīpa, where all the scriptures incarnate reside. At the assembly, Sarasvatī herself, with vina and book in hand, sings the all-auspicious qualities of Kṛṣṇa. O king, at this village of the *Vedas*, the eight *talas* (rythms), seven *svaras* (melodies), and three *gramas* (groups of melodies) are

personally present. Mīmāṃsā is the hand of the *Vedas*, astrology is the eye, *myur-veda* (medicine) is the back, *Dhanur-veda* (military science) is the chest, *Gandharva-veda* (music) is the tongue, Vaiśeṣika is the mind, Sāṅkhya is the intellect, *nyāya* (logic) is the false ego, and Vedānta is the heart.”

In the *Garga-saṅhitā*, concerning Rukmapura, Rāma-tīrtha, it is said: “O King of Videha, the auspicious place where Balarāma bathed in the Ganges (after killing Kolāsura) is called Rāma-tīrtha by wise men. Whoever bathes there during the Kārtika Pūrṇimā gains a hundred times the results of bathing in Haridvāra.”

“Bahulasva said, ‘Tell me how far Rāma-tīrtha is from Kusanagara, and where it is situated.’

“Nārada said, ‘O King, the wise say that Rāma-tīrtha is situated thirty-two miles northeast of Kusanagara, thirty-two miles northwest of Koladvīpa, twelve miles southeast of Karṇakṣetra, and ten miles southeast of Nalakṣetra. It is six miles from Vṛddhakeśī and Bilvakeśavana in the east.’

“There was a king in Navadvīpa named Dṛśhāśva, who always laughed at the deformed Lomaśa Muni. The sage cursed him, ‘O cruel-minded one, you will become a fierce pig-faced demon.’

“By the sage's curse, the king was born as a demon with a pig's face. Later, when Balarāma beat that demon, named Kola, the demon gave up that body and attained liberation. Then Balarāma, accompanied by his ministers such as Uddhava, went to Jahnu-tīrtha, where the Ganges appeared from Jahnu Muni's right ear after he swallowed the river. Thus Ganges takes her name Jāhnavī, having emerged from the ear of the great *brāhmaṇa* Jahnu Muni. After giving the *brāhmaṇas* of that place charity, Balarāma spent the night there with His entourage.

“Then, going to the west, He arrived at the Pāṇḍava's very dear eating place and spent the night there. Lord Balarāma sumptuously fed the *brāhmaṇas* there and gave many articles in charity to them. He then went with His associates to a place about eight miles away where the great devotee Māṇḍuka was performing austerities in his last days with a desire to attain the mercy of the Lord. Balarāma placed His hand on that devotee's head and told him to ask a boon.

“Māṇḍuka said, ‘O Lord, if You are pleased and I am the recipient of Your mercy, please recite to me the *Bhāgavata*, the scripture which destroys the faults of Kali-yuga and which issued from the lips of Śukadeva.’

“Balarāma said, ‘Know for certain that when Gaurāṅga appears in Kali-yuga, the divine message of *Bhāgavatam* will be preached.’”

From the *Garga-saṅhitā*, concerning Rudradvīpa, it is stated: “In the north is the sacred place known as Naila-lohita-kṣetra. Lord Śiva with the name Nīla-lohita resides there. O King of Videha, all the *devatās*, the *munis*, the seven *ṛṣis*, and the Maruts live there. At this place, Ravana, who gave fear to the three worlds, worshiped Śiva and obtained great powers. O King, whatever results a person receives by going to Kailāsa are obtained a hundredfold by seeing this Nīla-lohita Śiva.”

Thus ends the Third Chapter of the Navadvīpa-dhāma-māhātmya, Pramāṇa-khaṇḍa.

Chapter Four Evidence from the Tantras

Now, please listen with devotion to the glorification of Navadvīpa which Lord Śiva spoke to Pārvatī in the *Ūrddhvāmnāya Mahā-tantra*.

After hearing Lord Śiva speak about Gaurāṅga, Pārvatī, the form of Viṣṇumāyā, asked him with great devotion and joy, “O Lord, I have heard from you about the Gaura *mantra* and other things. Now please narrate the glories of Navadvīpa. O Lord, discussions of Navadvīpa are extremely auspicious and destroy all sins. Until now you have not been so merciful to speak on this subject.”

Lord Śiva said, “O Pārvatī, the Lord's supreme energy is called *svarūpa-śakti*. You, the Lord's *māyā-śakti* composed of three *guṇas*, are the shadow of that energy. The *svarūpa-śakti* has three forms: *samvit* (knowledge), *sandhinī* (existence), and *hlādinī* (bliss). The *sandhinī-śakti* reveals such things as the Lord's *dhāma* and name. By the order of the *sat-cid-ānanda* Lord, the *sandhinī-śakti* reveals Navadvīpa-dhāma to mortal eyes. O Devī, the wise know that Navadvīpa manifests from the Lord's potency like fruits come from flowers. All the *Vedas* glorify Navadvīpa as nonmaterial, spiritual, full of variety, beyond matter, the supreme eternal Brahmapura, an enchanting abode in the form of a lotus. The nine islands of Navadvīpa exactly resemble a lotus flower. O Devī, please listen as I describe the real form of Navadvīpa where the Lord as Gaurasundara is eternally situated.

“Antardvīpa, Sīmantadvīpa, Godrumadvīpa, and Madhyadvīpa are situated on the east bank of the Ganges. And Koladvīpa, ātadvīpa, Jahnudvīpa, Modadrūmadvīpa, and Rudradvīpa are situated on the western bank. Flowing in various places of Navadvīpa are all auspicious rivers such as the Ganges, Yamunā, Godāvarī, Sarasvatī, Narmadā, Sindhu, Kāverī, Tāmraparṇī, Payasvinī, Kṛtamālā, Bhīmā, Gomatī, and Dṛṣadvatī. Navadvīpa is always surrounded by these holy rivers.

“O Parvatī, present within this eternal Navadvīpa-dhāma are Ayodhyā, Mathurā, Māyā (Haridvāra), Kāśī, Kāñcī, Avantī (Ujjain), Dvārakā, Kurukṣetra, Puṣkara, and Naimiṣāraṇya. The four streams of the Ganges–Bhāgīrathī, Alakanandā, Mandākinī, and Bhogavatī–enclose the thirty-two mile circumference of Navadvīpa. All the holy places in the heavenly, earthly, and lower planets are present in Navadvīpa.

“Actually I do not stay in Kailāsa, and you also do not reside in my house there. The *devatās* do not reside in the heavenly planets, nor do the sages stay in their respective forests. After having sung the name of Gaura, we have developed a strong desire to obtain *gaurāṅga-prema*, and thus we all reside in Navadvīpa on this earth planet.

“Those intelligent people who reside in Navadvīpa take Gaurāṅga as their only protector and master. Whoever worships Gaurasundara, the embodiment of five spiritual truths, is most dear to me.

“This Navadvīpa has the form of a lotus flower with Antardvīpa as the whorl and Sīmantadvīpa and the other seven islands as the petals. Within the whorl is a jewelled *pīṭha*. Whoever meditates constantly on Gaurasundara along with the other members of the Pañca-tattva who are situated on the *pīṭha* will be known as the best amongst the best of men. If anyone—householder or *sannyāsī*—constantly chants, ‘O Gaura!’ anywhere in Navadvīpa, he will obtain perfect bliss.

The wise say that on the eastern bank of the Ganges at Māyāpur, Gokula is situated, while on the western bank, Vṛndāvana is situated. In that place is Pulina, the sandy riverbank which is the site of the *rāsa-līlā*. West of the *rāsa-līlā* site is the auspicious Dhīra-samīra. O Devī, whatever exists in Vṛndāvana also exists in

Navadvīpa. Of this there is no doubt.

“As the external energy of Lord Hari, you give difficulties to the conditioned souls. By your influence, you hide from them the brilliant sunlike Lord of Antardvīpa. For that reason Yogapīṭha is known as Māyāpur, the city covered by Māyā, and you are known as Prauḍhā Māyā. But when Gaurasundara goes to Pulina, then take shelter at Vaṇḍi-vaṭa and attend to the devotees.

“I am known as Vṛddha Śiva. Following the Lord's order, I delude the materialistic fools by means of various false scriptures. And through your power, I am able to enhance the pastimes of Lord Śrī Caitanya.

“In Antardvīpa, the Lord Himself described to Brahmā the significance of Gaurāṅga's incarnation. And you saw the attractive form of the Lord at Sīmantadvīpa.

Close by is Mathurā, where Kaṅsa took birth in Kali-yuga in the family of *yavanas*. After purifying Kaṅsa through His *kīrtana* and discussions, Gaurasundara went to twelve *tīrthas* on the Ganges and then to Śrīdhara's house, which is the same as Sudāma's house. O Pārvatī, in that place is a pond called Viśrāma-kuṇḍa.

“Then going to Mayamārī, Gaurāṅga witnessed the prowess of Balarāma. Passing from there, the Lord danced in *kīrtana* at the fort of Suvarna Sena. O Pārvatī, Gaurāṅga then went to Devapallī, where He flooded the *devatās* headed by Surya with the blissful chanting of Kṛṣṇa's name.

“Having visited Harihara-kṣetra and Kāśī, which give liberation, the Lord arrived at Godrumadvīpa, which is eternally worshiped by Surabhi. There He danced before Mārkaṇḍeya āśi in great ecstasy. Then He went to Naimiṣa-tīrtha (Naimiṣāraṇya) in Madhyadvīpa and danced with Nityānanda and His other associates in the *maṇḍapa* of the seven *ṛṣis*. Going to Puṣkara-tīrtha, which is worshiped by the *brāhmaṇas*, He inundated Kurukṣetra of Brahmāvarta with *kīrtana*.

“Crossing the Ganges at Mahā-Prayāga, the confluence of five holy rivers, Gaurāṅga arrived at Koladvīpa. After chanting the holy name in the kingdom of Samudra Sena, where the Ganges and ocean meet, He proceeded to Campahaṭṭa. Arriving at ātudvīpa and seeing the splendid forest, the son of Śacī remembered Rādhā-kuṇḍa and began to weep.

“Enjoying the bliss of *kīrtana*, the Lord and His associates saw Vidyānagara, where Vedic knowledge resides. After going to Jahnudvīpa and seeing the place where Jahnu Muni performed austerities, the Lord went to Modadrumadvīpa and became blissful remembering the pastimes Rāmacandra performed there. The Lord saw Nīśreyasa forest within Vaikuṅṭhapura and Brahmāṇinagara across the Virajā River, and then He went to Mahatpura.

“After seeing the auspicious Kamyavana, where the Pāṇḍavas resided in exile, and Pañcavati, the Lord went to Śaṅkarapura. Arriving at Pulina, Gaurāṅga, chanting the name of Kṛṣṇa, saw that place as nondifferent from Vṛndāvana. Seeing the place of the *rāsa-līlā* along with His associates, He began to sing appropriate verses from the *Bhāgavatam*. O Devī, at the *Rāsa-maṇḍala* in Pulina, the Lord attained the state of *mahābhāva* while remembering the *rāsa-līlā* of Kṛṣṇa. At that time drums sounded from the sky and showers of flowers fell to the earth. The sages chanted the *Chāndogya Upaniṣad* and other Vedic verses. Finally when the name of Kṛṣṇa was chanted in His ear, the long-armed Lord recovered and loudly chanted ‘Hare Kṛṣṇa!’ He then went off to the bank of the Ganges.

“Crossing the Ganges, the son of Śacī and His associates performed *kīrtana* all over

Rudradvīpa. The Lord of the universe then went to Bilvapakṣa and flooded the devotee *brāhmaṇas* and Kāñcīpuram with love of God. After going to the *āśrama* of Bharadvāja and chanting the holy names, the Lord entered Māyāpur.

“O Pārvatī, anyone who hears with devotion how Lord Gaurāṅga traversed Navadvīpa with His *kīrtana* party will never again fall into the ocean of material existence. O Pārvatī, you will not find any place comparable to Navadvīpa, any form of the Lord comparable to Gaurāṅga, nor anything comparable to *kṛṣṇa-prema*. The success of life, particularly for Vaiṣṇavas, is attained in Navadvīpa by worshipping the Lord following the path of the inhabitants of Vraja.

“Shaving the head, fasting, *śrāddha* rites, bathing, and charity, which are prescribed at other *tīrthas* are not prescribed in Navadvīpa. If one performs any pious activities in Navadvīpa, the effect is quickly dissipated, because all the knots of *karma* are cut. Just by seeing the Supreme Lord Gaurasundara, the knots in the heart are cut, as all doubts and material reactions are destroyed. O Pārvatī, for this reason the sages take shelter of Navadvīpa and perform pure devotional service to the lotus feet of Rādhā and Kṛṣṇa. They see the various forms of the Lord in the different islands, sing the names of the Lord, and bathe in the waters of the Ganges. With great devotion they spend nine days visiting the nine islands and pass their lives in bliss while taking *mahā-prasāda*.

“O Pārvatī, the *prasāda* of Gaurāṅga is purifying for all living entities but is rarely obtained by sinful people. You and I, Brahmā, as well as the *devatās*, *pitṛs*, *munis*, and *ṛṣis* all long to eat Gaurāṅga's *prasāda*. The food offered to Gaurāṅga is worshipable by us, and the pure flowers and *tulasī* offered to the Lord should be accepted by all people. I will throw into the hell called Raurava and punish those people who have no attachment for *mahā-prasāda*, being blinded by family pride and illusion, puffed up with knowledge, or contaminated with sin. I am telling you the truth. Do not doubt it.

“If anywhere in Navadvīpa a *caṇḍāla* offers *viṣṇu-prasāda* to Lord Brahmā, he will certainly eat it. Even if the *prasāda* is dried up, stale, or brought from a distant place, one should immediately eat it without consideration of proper or improper time. In taking Gaurāṅga *mahā-prasāda*, there is no rule concerning purity of place, giver, or receiver. O Pārvatī, if a person takes Gaurāṅga *mahā-prasāda* up to the throat, he will develop devotion to Gaurāṅga. In eating *gaura-prasāda*, there is no consideration of the fault of overeating.

“There is no consideration of fitness for hearing the glories of Navadvīpa. Dying in other *tīrthas* gives either material enjoyment or liberation, but dying in Navadvīpa gives pure devotion to the Lord. In Navadvīpa there is no consideration of a faulty death—at an inauspicious time, in pain, in the house, or by accident. Death at other *tīrthas* while practicing yoga or death in Kāśī while absorbed in impersonal meditation become insignificant when compared to death in Navadvīpa.

“Living in Navadvīpa for one day is better than living in Prayāga, Vārāṇasī, or any other *tīrtha* for a *kalpa*. Whatever results one obtains by yoga, one achieves in Navadvīpa. With every step one attains the results of great sacrifices, and by lying down and sleeping in Navadvīpa, one gets the results of offering obeisances. Just by taking an ordinary meal in Navadvīpa, one gets the results of eating the Lord's remnants. So, what more can I say regarding the faithful person who is devoted to chanting the holy name and taking Gaurāṅga's remnants with faith and devotion?

“O Pārvatī, in brief I have narrated as you wished. By the desire of Gaurāṅga,

please keep this a secret. When the fortunate age of Kali arrives, Gaurāṅga will manifest His attractive pastimes and the glories of Navadvīpa will become apparent.”

*Thus ends the glorification of Navadvīpa from the
Ūrdhvāmnāya Mahā-tantra.*

In the *Viśvasāra-tantra*, Śiva says to Pārvatī, “In the southern part of the Ganges, at attractive Navadvīpa, on the Phālguna Pūrṇimā, Lord Kṛṣṇa will be born in the house of Jagannātha Miśra in the womb of Śacī to destroy the sins of Kali-yuga.” In the *Kulārṇava-tantra*, Lord Śiva says to Pārvatī, “Then at the beginning of Kali-yuga a great person with all good qualities will be born on the bank of the Ganges to preach the name of Hari.”

In the *Bṛhad-brahma-yāmala-tantra* it is stated: “All glories to blissful Gauracandra, Narahari, the conqueror of the three worlds. He appears in Kali-yuga at Navadvīpa on the bank of the Ganges with a beautiful form and golden complexion. He delivers the sinful from the ocean of sin by giving them the pure name of Hari. “I offer my respects to Śrī Gaurasundara, who lives in Navadvīpa for the destruction of the sins of Kali-yuga. He has a garland around His neck, His cheeks shine from the luster of golden ornaments hanging from His ears, His arms are decorated with jeweled bracelets and armbands, and He gives the devotees the name of Hari, which destroys all sins.”

In the *Kapila-tantra* it is said: “In Kali-yuga, the Lord will take birth in a *brāhmaṇa*'s house at Māyāpur in Jambudvīpa. He will perform *kīrtana* along with His associates.”

In the *Mukti-saṅkalinī-tantra* it is said: “In Satya-yuga, Kurukṣetra is the *tīrtha*; in Treta-yuga, Puṣkara is the *tīrtha*; in Dvāpara-yuga, Naimiṣāraṇya is the *tīrtha*; and in Kali-yuga, Navadvīpa is the *tīrtha*.”

In the *Brahma-yāmala* it is said: “Sometimes I personally appear on the surface of the world in the garb of a devotee. Specifically, I appear as the son of Śaci in Kali-yuga to start the *saṅkīrtana* movement.”

In the *Kṛṣṇa-yāmala* it is said: “I shall appear in the holy land of Navadvīpa as the son of Śacidevī.”

Thus ends the Fourth Chapter of the Navadvīpa-dhāma-māhātmya, Pramāṇa-khaṇḍa.

Chapter Five Evidence from the Mahājanas

In this chapter I will present bliss bestowing statements of the devotees. First listen carefully to descriptions of Navadvīpa from the *Caitanya-carita* by Kavi Karṇapūra. This earth is more fortune than the heavenly planets and has become filled with all spotless qualities, for although it brings forth various precious jewels, it has manifested the rarest jewel of all in the form of Navadvīpa.

All the fortunes scattered on the earth are gathered together in one expanse of land known as Navadvīpa, due to which the earth's hair, in the form of trees, is standing on end in ecstasy.

“When will the Lord appear?” Thinking in this way and becoming full of joy, the

earth, under the influence of this desire, follows the lotus footsteps of the devotees.

The earth, has created a rival for the unrivalled Mathurā in the form of Navadvīpa, which offers liberation to those whose mind and heart have been purified by the nectarean touch of the Lord's lotus feet.

Having fallen upon the matted locks of Lord Śiva, who is decorated with a garland of skulls, the Ganges takes on the appearance of millions of gleaming fish as her droplets glitter with the light reflected from the crescent moon on Śiva's head.

Having emanated from the two lotus feet of the Lord, the pleasant, sweet streams of the Ganges purifies the universe as she flows forward in all directions. Indeed, the chaste Ganges has yielded within her spotless waters the most exalted place, Navadvīpa.

Though liquid in form, the Ganges dries up the ocean of material suffering; though white in color, she is famous for refreshing blackish Kṛṣṇa with her waters; though flowing on the earth, she is called by a heavenly name; and though she removes the confusion of the living entities, she is filled with whirlpools and eddies. Having attained the taste of the Lord's lotus feet, her waves and currents become agitated.

Taking up her residence in Navadvīpa she adds glory to that tract of land.

In Navadvīpa live exalted *brāhmaṇas*, who follow strict rules of conduct and are personified forms of the *śruti* and *smṛti* injunctions. In Navadvīpa live doctors with elevated character as well as *vaiśyas* fixed in their occupational duties and adorned with the fame attained by their noble behavior.

In the *Caitanya-candrodaya-nāṭaka* it is said: “All glories to Gauśa-bhūmi, the crest jewel of all holy places, within which is situated the town known as Navadvīpa. The golden-complexioned Gaurāṅga descended there, and every house vibrates with the presence of Bhaktidevī.”

In the *Gaura-gaṇoddeśa-dīpikā* it is stated: “All glories to the most wonderful abode of Navadvīpa, which those in full knowledge of *rasa* call Vṛndāvana, which people of knowledge call Goloka, which others call Svetadvīpa, and still others call Paravyoma, the spiritual sky.”

In the *Caitanyadeva Stava* it is said: “May that form of Lord Caitanya be merciful on us. He is the only goal of the Vaiṣṇavas. He revealed the glories of Navadvīpa, ornamented the *brāhmaṇa* families by His birth, and purified the order of *sannyāsa* by accepting its vows.”

Now listen to the words of Prabodhānanda Sarasvatī concerning Navadvīpa. “I praise the Supreme Lord in the form of Lord Caitanya, who, crossing the limits of Godhead, appeared in the form of a devotee to generously help the living entity relish Kṛṣṇa. He appeared in the supreme abode Navadvīpa-dhāma for bestowing on the living entities the sweet nectarean stream of His own pure *prema*.”

Śrīla Vṛndāvana dāsa Ṭhākura says: “With the eternal devotees and eternal Bhaktidevī, in the eternal *dhāma*, I eternally worship the one Absolute Truth, *brahma sūtram*, the essence of Godhead, eternally appearing in the form of Nityānanda Prabhu, Advaita Prabhu, and Caitanya Mahāprabhu.”

Meditation on Navadvīpa-dhāma:

On the banks of the Ganges are the most excellent flowering trees and creepers, and in her waters are rows of waves. Gentle refreshing breezes blow over her surface, and bees gather amongst clusters of the pink and yellow lotuses. The stairs leading to her waters are inlaid with rare jewels. She is overcome with ecstasy,

having been touched by the dust pollen from the Lord's lotus feet. On a beautiful stretch of golden land on the banks of the Ganges, is situated the all-auspicious Navadvīpa-dhāma, flooded with the Lord's bliss.

This place is most enchanting being always served by great devotees and filled with various flowers, fruits, creepers, and trees. Throughout Navadvīpa, colorful birds enchant the mind and ear with their songs.

Within Navadvīpa are the pleasant courtyards of the *brāhmaṇas*, large groves, and beautiful stages and parks. The great devotees, motivated by pure love, perform great festivals of worship, and effulgent forms of Śrī Kṛṣṇa reside in every house. In Navadvīpa is situated Gaurasundara's blissful house. The golden gates and walls shine more brilliant than the sun. Within is the Lord's room; in front of that is a *kīrtana* area; and in their respective places are the kitchen, dining area, bedrooms, upper rooms, and room of the Lord's consort.

In this house is a spotless canopy and a temple wonderfully adorned with moonstones. The temple has four doorways with eight doors effulgent with inlaid jewels. There are nine domes topped by jeweled *kalasas*, or pinnacles, on the golden roof. The temple is decorated throughout with diamonds, moonstones, strings of pearls, and various other jewels which are produced from pure devotion and shine with a golden effulgence.

Within the temple are six corners with the syllables of the *mantra* engraved in gold and jewels. In the central of this *yantra* is the turtle-shaped Yogapīṭha standing like the stamen in the center of a lotus flower. On top of this, beneath an umbrella, shines a lotuslike *siṅhāsana* with petals as pure white as ether, sunshine, and camphor.

The sides and bottom of the *siṅhāsana* are made of rubies, the legs are sapphire, and the back, which glitters with huge pearls and exquisite gems, is made of *vaidurya* gems. It is furnished with soft pillows covered with the finest cloth and a cloth-covered cushion filled with soft cotton. The *siṅhāsana* is on a golden platform decorated with eight corners on which the eight syllables of the *gaura-mantra* are inscribed for meditation on the Supreme Lord.

Navadvīpa Stuti, by Śrīla Rūpa Gosvāmī:

I meditate on Navadvīpa-dhāma, which is filled with eternal bliss and situated on the pleasing bank of the auspicious Ganges in Gauśa-deśa. I meditate on Navadvīpa-dhāma, which some people call the spiritual sky, others call Goloka, and others, Vṛndāvana.

I meditate on Navadvīpa-dhāma, which is decorated every-where with various shade-giving trees that quiver in the breeze, where Gauracandra gives charity during the midday, where the banks of the Ganges, studded with golden steps, becomes filled with playful waves. I meditate on Navadvīpa-dhāma, which is filled with innumerable golden houses within each of which Lakṣmī resides.

I meditate on Navadvīpa-dhāma, which is praised by sages, *devatās* and realized persons and which is filled with people endowed with knowledge, mercy, forgiveness, sacrifice, and the six good qualities.

I meditate on Navadvīpa-dhāma, wherein is situated Jagannātha Mīśra's house, which is filled with Gaurasundara's pastimes beginning from birth and which is meant for the Lord's pleasure alone.

I meditate on Navadvīpa, where Gaurāṅga would wander along with His devotees. Filled with *prema* generated from their *kīrtana*, they would drown everyone in the

ocean of love of Kṛṣṇa.

Whoever reads with devotion these eight verses filled with thoughts of Navadvīpa-dhāma will obtain precious *prema* at the lotus feet of Śrī Gaurahari, the son of Śacī. Thus ends the *Navadvīpāṣṭaka* of Śrīla Rūpa Gosvāmī

Many other learned persons have also glorified Navadvīpa-dhāma again and again in different moods in the Bengali language¹⁴. May the devotees read all these works and develop attachment to hearing about Navadvīpa-dhāma.

Thus ends the Fifth Chapter of the Navadvīpa-dhāma-māhātmya, Pramāṇa-khaṇḍa.

End of the Pramāṇa-khaṇḍa.

Vṛndāvana dāsa Ṭhākura says in *Caitanya-bhāgavata*: “Even now Gaurāṅga is performing His pastimes, and the fortunate person can see them. The *dhāma* is the Lord's eternal associate. One who thinks otherwise is a rascal.”

Śrīla Narottama dāsa Ṭhākura says: “Whoever understands that Gaurāṅga's abode is purely spiritual is qualified to live in Vṛndāvana.”

Śrī Kṛṣṇadāsa Kavirāja has written: “The Lord said, ‘I am known as Viśvambara. That name will have meaning if I fill the universe with *prema*.’ Thinking in this way, the Lord accepted the role of gardener, began to grow an orchard in Navadvīpa.”

Śrīman Narahari Dāsa has said, “Navadvīpa and Vṛndāvana are one. In Navadvīpa the Lord is golden, and in Vṛndāvana He is black.”

Śrī Navadvīpa Bhāva-taraṅga Ecstatic Waves of Navadvīpa

Navadvīpa, which extends sixteen *krośas*, is the crest jewel of all spiritual abodes and sporting ground of the Lord's *sandhinī* potency. It is the home of the Lord's *cit* and *ānanda* potencies and the resting place of all *ṛṣis*, *tīrthas*, demigods, and *Vedas*. May that Śrī Navadvīpa-dhāma become visible to my eyes.

May my eyes see the sixteen *krośas* of Vṛndāvana within Mathurā-maṇḍala as identical with Navadvīpa within Gauḍa-maṇḍala. These two *dhāmas* manifest from one principle which appears as two infinite and purely spiritual abodes to accommodate the Lord's diverse pastimes.

By His inconceivable, infinite spiritual potency (*acintya-śakti*), the Lord has brought these two *dhāmas* into the material world to liberate the living entities dwelling here. By the mercy of Śrī Kṛṣṇa, may living entities bound by ignorance see Vṛndāvana and Navadvīpa-dhāma.

By attaining proper qualification, the senses of the living entities can taste the spiritual nectar of these *dhāmas*. Those with unqualified material senses cannot taste that sweet nectar and repeatedly deride these places as insignificant matter. The mercy of Kṛṣṇa and His devotees is the agent for qualifying the senses. Out of compassion, the *sadhus* give this mercy to the devotees by their association. Proper

qualification cannot be attained by following the paths of *jñāna*, *karma*, or *yoga*. Only by the strength of devotional faith and association with devotees is material illusion conquered.

The moment the senses are released from the network of material illusion, the eyes will see the splendor of the spiritual *dhāma*. Oh, when will I attain that state? When will I see Śrī Navadvīpa-dhāma beyond the illusion of this material world? Resembling an eight-petaled lotus, this pure abode is more cooling than ten million moons and more effulgent than ten million suns. When will that *dhāma* appear before my eyes?

The supreme island named Antardvīpa is surrounded by eight islands, resembling lotus petals. In the center of that most beautiful Antardvīpa rests Māyāpur, the Lord's appearance place. Upon seeing that place, I will achieve overwhelming bliss. The *Vedas* sing of a transcendental place called Brahmapura, which is revealed to one whose eyes are free from illusion as Śrī Māyāpur. This topmost abode, where the son of Śacī performs His eternal pastimes, is the same as Gokula Mahāvana of Vraja.

Śrī Gokula, the abode of *gopīs* and *gopas* in Vraja, appears in Navadvīpa-dhāma as the abode of *brāhmaṇa* families. In the center of Māyāpur exists the supremely pure, eternal residence of the *brāhmaṇa*, Jagannātha Miśra.

Though eyes affected by material illusion will see only a small house, some earth, water, and a few articles, if Māyā becomes merciful and lifts her covering, one will see a vast spiritual dwelling.

Śrī Gaurāṅga is served here by His eternal mother, father, and countless servants, all incessantly mad with love. Lakṣmīpriyā and Viṣṇupriyā eternally serve the Lord's lotus feet. The Supreme Lord is seen here in His wonderful form as the Pañca-tattva.

Śrī Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa, and innumerable devotees all have their places in Māyāpur. Everywhere are the houses of the Vaiṣṇavas. O Māyāpur, please be merciful to me!

To the southwest, the Ganges and Yamunā, considering their own good fortune, twist like a serpent as they flow. They come to serve Gaura, the jewel of the twice-born. Upon the Ganges's banks are many *ghāṭas*, gardens, and temples of deities such as Praudhā Māyā and Vṛddha Śiva.

Throughout Māyāpur are scattered countless forests, temples, courtyards, wide roadways, and houses of *brāhmaṇas*. In the southeast, *nśodyāna*, the garden of the Lord, rests on the bank of the incessantly flowing Sarasvatī River.

Why should the rascals of Kali-yuga, who are bound tight by material illusion, have the privilege to see these spiritual treasures? Māyā hides the *dhāma* with the erosion caused by the Ganges, Yamunā, and Sarasvatī and thus material eyes can see only a shadow of the real Māyāpur.

By the mercy of Śrī Nityānanda, the holder of all spiritual powers, may that Māyāpur be revealed to my eyes and beheld with proper reverence. O Nityānanda, please bless this worthless fool with a vision of the household pastimes Gaurāṅga performed here.

Māyāpur rests in the center of Antardvīpa like the whorl of an eight-petaled lotus. May this supremely pure abode with a golden yellow effulgence always shimmer before my eyes.

Here and there are groves, the lake of Pṛthu, and many pastures for the cows. How

beautiful they are to see! There are many water canals, grain fields, and wide roads lined with *kadamba*, *bakula*, and many other types of trees.

To the west, on the bank of the Ganges, stands the famous village Gaṅgānagara where the Lord and His *brāhmaṇa* friends studied in Gaṅgādāsa's house.

There also one can see Bharadvāja-tilā, where the great Bharadvāja Muni attained *prema* by worshiping Gaurāṅga. After attaining *gaura-prema*, he wrote *sūtras* that instilled devotional service in many materialistic people.

North of Pṛthu-kuṇḍa is Mathurā, the Chand Kazi's village, as well as óaṣṭhi-tīrtha, and the exquisite Madhuvana, an extensive area scattered with many residences. O eyes, please become purified by seeing this scene.

Further north is attractive Śaraśāṅgā, where the *sabara* race, out of fear of the demon Raktabāhu, secretly reside with Lord Jagannātha. May I always keep sight of this place.

Northwest of Mathurā, I will see the splendor of Sīmanta-dvīpa, situated on the bank of the Ganges. This is where anxious Pārvatī placed the dust of the lotus feet of Gaurāṅga on her *sīmanta* (the part of her hair).

In the distance I will see Bilvapakṣa forest, where the four Kumāras reside, meditating on Gaurāṅga. Further in the distance I will see the place where Nityānanda Prabhu enjoyed pastimes, which learned persons realize as Saṅkarṣaṇa-kṣetra.

In the southern portion of Māyāpur, on the bank of the Ganges near its junction with the Sarasvatī, is the grove called ṅśodyāna. May that forest be the place of my eternal devotions.

My Lord, Śrī Śacīnandana, enjoys midday pastimes with His associates here. Seeing the beauty of this grove, I will remember Rādhā-kuṇḍa. May all this be eternally visible to my eyes.

Amid the huge trees and dense vines, various types of birds are singing the glories of Gaurāṅga. There is a large lake and a golden temple covered with diamonds as well as blue and yellow sapphires.

The materialists whose eyes are sunk in illusion cannot see these groves. They see only a small piece of land covered with thorns, periodically thrown topsy turvy by the flooding of the Ganges.

In the middle of Madhuvana is Viśrāma-sthāna, the place of Śrīdhara's cottage and a clean pond. After rectifying the Kazi, Gaurāṅga came here with His associates and took rest.

When will I shout “Gaurāṅga!” and roll on the ground crying at a secluded place here at Viśrāma-sthāna? Then, overwhelmed in love, I will see Śrī Gaurasundara drinking water from Śrīdhara's old iron pot.

And when will I be fortune enough to see the young son of Śacī, along with Nityānanda, Advaita, Gadādhara, and Śrīvāsa, begging for love of God while chanting and dancing in the house of Śrīdhara?

To the east, I will see Suvarṇavihāra, the place of King Suvarṇa Sena's incomparable fort. As Gauracandra dances here with His associates, His attractive golden form is most enchanting.

As I wander alone or with the devotees throughout Suvarṇavihāra, when will my voice waver as I weep in love? I will beg there at the lotus feet of Gaurāṅga for a speck of service to Their Lordships Śrī Śrī Rādhā and Kṛṣṇa. And then I will offer my very life to the shelter of Śrīmatī Rādhārāṇī's lotus feet.

Southeast of there is Nṛsiṅha Purī, also known as Devapallī. When will I see the beauty of this place? At this abode of Nṛsiṅha I will roll about on the ground in ecstatic love, begging for unalloyed love of Kṛṣṇa.

In my heart reside duplicity, insincerity, the desire for fame, and the six enemies beginning with lust¹⁵. Therefore I will pray at the feet of Lord Nṛsiṅha to purify my heart and give me the desire to serve Kṛṣṇa.

Weeping, I will beg at the lotus feet of Nṛsiṅha that I may worship Rādhā and Kṛṣṇa in Navadvīpa, free from all obstacles. When will that Lord Hari, who strikes fear in fear personified, be pleased and bestow His mercy on me?

Although this form of the Lord is terrible for the evil, He is exceedingly auspicious for the devotees headed by Prahāda. When will He become pleased to mercifully speak to me, a worthless fool, and remove my fears?

“Dear child, stay here happily in Gaura-dhāma. Worship Rādhā and Kṛṣṇa, and develop attraction for the holy name. By the mercy of My devotees, all obstacles are transcended. With a purified heart just worship Rādhā and Kṛṣṇa, the abodes of sweet nectar.”

After speaking in this way, when will that Lord joyfully place His feet upon my head? At that moment, by Lord Nṛsiṅha's mercy, I will exhibit symptoms of ecstatic love for Rādhā and Kṛṣṇa, and I will roll on the ground by the door of Lord Nṛsiṅha's temple.

Going to the west of Devapallī, I will pass the Gaṇḍakī River, the Alakanandā River, and Kāśī-kṣetra. Then I will see the very pure Godruma, where Indra's *surabhi* cow worshiped the Lord.

In the three worlds there is no place comparable to Godruma, where Mārkaṇḍeya received the Lord's mercy. Just as *ṅsodyāna*, nondifferent to Rādhā-kuṇḍa, lies close to the bank of the Ganges, so Godruma lies close to the bank of the Sarasvatī. O mind, just worship the groves of Godruma! Then very soon you will see the full wealth of Gaurāṅga's pastimes. Seeing these pastimes, you will easily attain the pastimes of Rādhā and Kṛṣṇa, thereby fulfilling all your desires.

Godruma is nondifferent from Nandīśvara, home of Nanda Mahārāja and the cowherd men. Gaurāṅga performs various pastimes here. Having taken some milk products at a cowherd's house, Nimāi would go and herd the cows with His *gopa* friends.

The cowherd boys tell Nimāi, “O brother, You are a *gopāla*. Your form as a *brāhmaṇa* boy does not suit You. Come, I will carry You on my shoulders, and we will go herd the cows. We will head towards Your mother's place in Māyāpur.”

One *gopa* affectionately gives curds mixed with condensed milk, and another *gopa* becomes unsteady just by seeing the wonderful form of the Lord. Another *gopa* gives fruits and flowers, saying, “Come to my house every day.”

“You are worshiped by the *brāhmaṇas*, but You are also the Lord of us *gopas*. We cannot give You up. You are the object of our knowledge and meditation. Look, even the cows give up their calves and grass and begin mooing on seeing You.

“Since it is late now, go home to Your father's house, and tomorrow we will meet here again. I will keep yogurt, curds, and condensed milk for You, but if You are late, I will become upset.”

In this way Gaura and Nitāi would daily play with the cowherd boys in the Godruma forest. Then, if not too late, Gaurāṅga would bathe in the Ganges before proceeding home.

When will I see these pure love-filled pastimes of Gaurāṅga in Godruma? Will

such a day ever be mine? Aspiring to serve the Lord in the company of the *gopas* with their sentiments, I will reside in a cottage in Godruma with a fixed mind. South of Godruma lies attractive Madhyadvīpa, filled with a string of beautiful forests. Gaurāṅga and the devotees come there at midday to give the seven *ṛṣis* their *darśana*.

There also, on the bank of the Gomatī in Naimiṣāraṇya, the *ṛṣis* are listening to the *Gaura Bhāgavat*. To hear this narration about Gaurāṅga, Lord Śiva mounted Śrī Haṅsa-vāhana, Brahmā's swan, to come here quickly.

When will I wander through this forest and see that assembly listening to the *Gaura Purāṇa*? On the bank of the Gomatī during Ekādaśī in the holy month of Kārtika, I will hear stories about Śrī Caitanya.

When will the audience of Śaunaka and the *ṛṣis* give me mercy and put the dust of their feet on my head? I will raise my two hands and say, “O residents of Navadvīpa, attentively drink the nectar of *gaurāṅga-līlā* in this forest!”

South of Naimiṣāraṇya lies Brāhmaṇa Puṣkara, nondifferent from Puṣkara. The *brāhmaṇa* Divadāsa worshiped Gaurāṅga here and was consoled by seeing the Lord's golden form.

Further south is Uccaḥaṭṭa, nondifferent from Kurukṣetra of Brahmāvarta. All the demigods reside here, performing *gaura-kīrtana*. Sometimes the residents can hear that *kīrtana*.

Gaurāṅga and His associates stroll in these forests at midday, overcome with transcendental love. When the devotees give just a hint of Kṛṣṇa's pastimes, Gaurāṅga begins to sing and dance as He tastes the emotions of Rādhā.

When will I, alone or with the devotees, drown in the waves of the ocean of love for Lord Caitanya? Feeling destitute, I will wander in the forest of Madhyadvīpa at midday, meditating on the emotional states of the Lord.

Then the residents of Madhyadvīpa will be merciful and show me: “See, here is our Lord Gaurāṅga, dancing with His associates in a grand *kīrtana* in Brahmanagara on the bank of Brahmā-kuṇḍa.”

When will I see that astounding long-armed golden form of Gaura, wearing a garland of forest flowers and loudly calling out, “O brothers, everyone together, chant the holy name!”

Just then, Śrīvāsa and the devotees will begin *saṅkīrtana*, chanting, “Hari! Hari!” Some others may chant, “O brother, chant Gaurahari's name! Without Gaurāṅga one cannot attain the service of Rādhā and Kṛṣṇa.”

Near Uccaḥaṭṭa is Pañcaveṇī, the holy place where the demigods come to rest. At this place the three streams of the Ganges (Bhāgīrathī, Mandākinī, and Alakānanda), as well as the Yamunā and the Sarasvatī all join together with a desire to serve Gaurāṅga.

Gaurāṅga and His associates purified this *tīrtha* of the sins of Kali-yuga by taking bath here. Vyāsadeva and the *ṛṣis* have not seen any place in the fourteen worlds that compares with Pañcaveṇī.

When will I remember the lotus feet of Śrī Gaurāṅga after bathing in the waters of the Pañcaveṇī? After filling my hands and drinking the water that washed the lotus feet of Gaura, I will be blessed and intoxicated remembering topics of Gaurāṅga.

Across the Ganges from Pañcaveṇī is enchanting Koladvīpa, where the Lord appeared before His devotee in the form of a boar. In the scriptures this place is called Varāha-kṣetra. It is a spiritual realm rarely attained by the demigods. Also

known as Kuliāpāhāśa, this is considered the topmost place of *gaura-līlā*. After taking *sannyāsa*, Śrī Caitanya attempted a journey to Vṛndāvana but was tricked and came to this town instead.

Here is the school of Viśārada's son, Vidyāvācaspati. Who did not know him? He is an unalloyed servant of the Lord, and by the power of his pure devotion he attracted the Lord by taking bath in the Ganges.

When will I stand on the bank of the Ganges at Vidyāvācaspati's doorway and view the opulences of this place? Then after a few moments, the Lord, king of the *sannyāsīs*, will mercifully appear before my eyes on that large residential rooftop. Seeing the golden effulgence of that *sannyāsī*, I will fall to the earth in great eagerness, just as when the *gopīs* saw Kṛṣṇa dressed as the King of Dvārakā, they cried while remembering His pastimes on the bank of the Yamunā.

I long to take the Lord back to Māyāpur where, shining in the dress of a young boy with long curly hair and *dhoti* folded thrice, He performs pastimes with His young friends in *nśodyāna*.

Of course this *sannyāsī* is also my Lord, and I am His servant. These different appearances that the Lord assumes are just part of His unlimited pastimes. But still my heart desires to take the Lord back to Śrīvāsa Paṇḍita's temple on the bank of Pṛthu-kuṇḍa!

Further on from here lies Samudragaśa, purifier of the whole universe. King Samudra Sena formerly fought here with Bhīma and received *darśana* of the Lord, who acknowledges His pure devotees.

Taking shelter of the Ganges, the ocean comes here and is overcome with love on seeing the Lord's Navadvīpa pastimes. The demigods and demons see Gaṅgā-sāgara eternally shining here in Navadvīpa.

The fortunate living entities see Koladvīpa as nondifferent to the supremely blissful Bahulavana of Vraja. Śrī Gaurāṅga and His associates, absorbed in *kīrtana*, often come and dance here.

O Koladvīpa, be merciful to this worthless person. Allow me to reside in Navadvīpa amongst the devotees, and give me the right to the wealth of the pastimes of Gaurāṅga, who is my Lord in life and death.

In the northern part of Koladvīpa is the village Campahaṭṭa, which always adorns the land of Navadvīpa. This enchanting holy abode is where the poet Jayadeva worshiped Gaurāṅga.

Here in the home of Vāṇīnātha, the Lord and His associates performed a great festival of *nāma-saṅkīrtana*. Gaurāṅga showed the glories of His *prema* in that house.

Also in Campahaṭṭa village is a *campaka* forest from which the *gopī* Campakalatā gathers flowers to make garlands for Rādhā and Kṛṣṇa. This place is nondifferent from Khadiravana of Vraja, where Kṛṣṇa and Balarāma take rest.

Enchanting ātadvīpa is filled with attractive forests. The seasons headed by spring perform eternal service to the Lord here. This ātadvīpa is the abode of transcendental bliss, for it is part of the area of Rādhā-kuṇḍa in Vraja.

While singing the glories of Kṛṣṇa and remembering Kṛṣṇa's pastimes as a cowherd, sometimes Gaurāṅga would loudly call again and again the names of the cows, “Śyāmali! Dhubali!” He would then cry as He called out for Subala and Śrīdāma.

When will I wander in ātadvīpa, seeing the beauty of the forest and remembering

the Lord's pastimes? Then I will become stunned as the pastimes at Rādhā-kuṇḍa manifest before my eyes.

Here, on the bank of Mānasa-gaṅgā, Kṛṣṇa and Balarāma with Dāma, Bala, and Mahābala, go to solitary forests with countless cows and calves. While playing various games, all the boys sing the glories of Kṛṣṇa.

As the cowherd boys engage in various discussions, the calves go off grazing in distant forests. Losing sight of the calves, all the boys become anxious, but the calves immediately come running at the sound of Kṛṣṇa's flute.

As I see this pastime, it suddenly vanishes, and I will fall to the ground unconscious. Then, regaining my senses, I will rise up and wander slowly through the forests.

“O Gaurāṅga! O Kṛṣṇacandra, ocean of mercy! You are the wealth of the wretched and poor, and I am the lowest rascal!” Saying this and weeping continuously, I will move onwards till suddenly I come to Vidyānagara.

This Vidyānagara is the abode of the four *Vedas* and the sixty-four arts and sciences. Sarasvatī, the goddess of learning, resides here without a doubt. At this place, Brahmā, Śiva, and the ṛṣis revealed all types of knowledge to the material world.

Knowing that the Lord would perform His educational pastimes here, Bṛhaspati left his residence in *svarga*, and, as Vāsudeva Sārvabhauma, he taught all types of knowledge according to various processes at Vidyānagara.

Whoever lives at Vidyānagara and sings the glories of Gaurāṅga becomes a fortunate teacher and will never know grief. Whoever takes to the worship of Gaurāṅga and receives the vision of His transcendental form will be freed from all ignorance.

Will I ever see Gaurasundara, as He goes to Vidyānagara being attracted to acquire knowledge? The Lord took the side of His devotee here and chastised Devānanda Paṇḍita with strong words for committing an offense to Śrīvāsa Paṇḍita.

Even Ananta Śeṣa does not fully understand the pastimes of my Lord. When He becomes absorbed in these activities, what is His real intention? Why does He give up chanting to punish the students who criticized Him? What type of happiness does He gain by defeating His teachers?

But whatever the Lord does is a cause of bliss. The Lord is independent, and I am simply His servant. My very limited intelligence has no power to judge Him.

All the inhabitants of Navadvīpa who act as the Lord's teachers are nourishers of His eternal pastimes and are worthy of my respect. All of you please be merciful to this miserable pauper; give me the qualification for *nāma-saṅkīrtana*.

I make this petition to the *tīrtha* of Vidyānagara: May the ignorance which hides Gaurāṅga's identity never cover my mind. May my mind transcend this *māyā*.

North of Vidyānagara shines Jahnudvīpa, where the hermitage of Jahnu Muni is visible to all. Here Jahnu Muni drank the Ganges, who then appeared as his daughter, Jāhnavī.

Kṛṣṇa's devotee Bhīṣma learned *bhāgavata-dharma* here in the Muni's *āśrama*. By worshiping the Lord without duplicity, Jahnu Muni easily attained the lotus feet of Śrī Caitanya.

This Jahnudvīpa is nondifferent from Bhadravana of Vraja. When will that forest be visible to my eyes? In that forest on top of the supremely pure Bhīṣma-ṭilā, I will perform my worship.

In the evening, Bhīṣma will appear before me in his spiritual body, blackish like Kṛṣṇa, holding *tulasī* beads, marked with twelve *tilaka* marks, and constantly chanting the holy name in bliss.

“Listen, newcomer to Navadvīpa, now I am singing the glories of Gaurāṅga. Previously, while dying on the battlefield of Kurukṣetra, I was able to see Lord Kṛṣṇa with full concentration. At that time the Lord told me, ‘Previously, you had *darśana* of Navadvīpa, and for that pious activity, you have gained Gaurāṅga's mercy. Now you have become an eternal resident of Navadvīpa.’

“Therefore, give up all other desires and aspirations, live in Navadvīpa and worship Gaurahari. You need no longer fear the bondage of material objects, for it is certain that you will attain the service of Gaurāṅga's lotus feet.

“By the Lord's mercy, liberated souls can always see the pastimes of Kṛṣṇa and Gaura in this *dhāma*. Lamentation, fear, death, all causes of disturbance, all material desires, and all afflictions of the conditioned soul cannot exist here.

“The pure devotees have all sunk in an ocean of happiness by drinking the intoxicating beverage of service to Kṛṣṇa. They do not know the pains of this world, they do not experience the difficulty of any wants, because they are situated in their pure bodies with pure desires.

“The Supreme Lord, who has unlimited devotee followers—eternally liberated devotees and liberated devotees coming from the material world—performs His pastimes in these forests with each devotee according to his respective emotional mood.

“This place is unlimited and has no aspect of dull matter, for here the spiritual energy is the predominating goddess. Here, place, the senses, the body, all exist beyond the illusory energy in a state of pure goodness.

“By the Lord's desire, as long as you do not give up the body in material existence and your intelligence sticks to material designations, the actual *dhāma* will not be visible in its complete form.

“By the Lord's mercy, you will receive a spiritual body, and your progress here will be unobstructed. The illusion of material energy will retreat, and you will receive unlimited bliss in this eternal spiritual realm.

“But as long as you have this material body, carefully remain fixed in the principles of *bhakti*. Always serve the devotees, chant the name of Kṛṣṇa, worship Rādhā and Kṛṣṇa, and remain indifferent to sense gratification.

“With the mercy of the devotees, the name, and the *dhāma*, keep undesirable association far away. Soon you will attain residence in the eternal *dhāma* where pure service to Rādhā and Kṛṣṇa manifests.”

Hearing the instructions of Bhīṣmadeva, I will offer my full obeisances at his feet. After blessing me he will disappear, and, weeping, I will proceed to Modadruma forest.

This forest is nondifferent from Śrī Bhāṅḍīravana of Vraja, where the birds and beasts are all spiritual entities. In the branches of the trees live cuckoos who continuously sing the glories of Gaurāṅga and Sītā-Rāma.

The countless banyan trees spread their branches out to block the sun. When will this place, where Kṛṣṇa and Balarāma displayed Their pastimes, be visible to my eyes?

When will I wander about observing the splendor of the forest and suddenly see the cottage of Lord Rāmacandra. Then I will see Rāma Himself, whose body is the

color of *durvā* grass and who is dressed like a *brahmacārī*, sitting with Lakṣmaṇa and Sītā.

Seeing Rāmacandra's enchanting form, I will fall unconscious in the forest. I will be overwhelmed with love and unable to speak as I drink the beauty of His form with my two eyes.

Lakṣmaṇa will mercifully come slowly forward to give me some fruit and place His feet upon my head. “My dear son, please eat this fruit. Living in the forest, this is all we have to offer our guests.”

As He says this, the vision will disappear, and I will weep as I begin to eat the fruit. In my heart I am thinking of that inconceivable form, “Will I ever see that greenish form of Rāma again?”

O Bhāṇḍiravana, land of transcendental gems, my heart weeps without end to leave you! At that place, on the pretext of herding cows, Balarāma and Kṛṣṇa performed many pastimes. In the same way, Gaurāṅga performed pastimes here in Modadruma, becoming drunk with the sound of *kīrtana* in the company of His friends.

Then slowly I will go to Vaikuṅṭhapura, to the forest called Nīśreyasa, abundant with all grandeur. The Lord of Vaikuṅṭha, who is worshiped by all the demigods, resides there along with His three energies, Līlā, Bhū, and Śrī.

As much as my Kṛṣṇa is endowed with utmost sweetness, so the Lord of Vaikuṅṭha is endowed with all opulences and grandeur. Although Vrajendra-nandana Kṛṣṇa never gives up these opulences, they are not seen by His devotees. The Lord of Vaikuṅṭha was merciful to Nārada. Hiding His opulences, He satisfied Nārada by transforming Himself into Gaurāṅga. Seeing that form of Gaurāṅga, I will dance, while floundering in the ocean of bliss and crying in a loud voice. Crossing over the Virajā River and leaving Brahmānīnagara, I will climb on top of Arka-tīlā. As I sit there and worship Gaurahari, I will become intoxicated with nectar while singing the holy name.

The sun-god, Arkadeva, will mercifully appear before me with a red-hued complexion, long-arms, wearing pinkish cloth and *tulasī-mālā*, sandalwood smeared on his body, the name of Gaurahari on his lips, and tears in his eyes.

He will say to me, “My son, I have appeared before you because you are a devotee of Gaurāṅga. We demigods, directors of material affairs, are also servants of Gaurāṅga's lotus feet. I simply aspire to be the servant of the servants of Gaurāṅga's lotus feet. By my blessings, you will get *kṛṣṇa-bhakti*, and you will have the strength to live in the *dhāma* and chant the holy name. But please come here regularly and sing Kṛṣṇa's nectar-filled name for my pleasure.”

Paying obeisances at Suryadeva's feet, I will proceed to Mahatpura. This Mahatpura is nondifferent from Kamyavana, Kṛṣṇa's pastime place in Vraja. The associates of Gaurāṅga raise a tumultuous sound here while chanting the name of Kṛṣṇa.

While in exile, the five Paṇḍavas, headed by Yudhiṣṭhira, resided with Draupadī for some time in this forest. They brought Vyāsadeva here and heard him speak the *Gaura Purāṇa*. And they performed intensive worship of Gaurāṅga here.

Even now the devotees can see the assembly of Yudhiṣṭhira and the *ṛṣis*—Bhauma, Śuka, Devala, Cyavana, Gargamuni—sitting at the base of a tree and weeping as they hear the glories of Gaurāṅga.

When will I come to that assembly and pay my *daṇḍavats* from far off? When I hear from the mouth of Vyāsadeva the story of Gaurāṅga delivering the atheists, I

will sigh deeply in ecstasy.

After some time, being unable to see that assembly, I will shout the name of Gaurāṅga, fall flat on the earth, and cry. Feeling hunger as midday approaches, I will pick fruits from that forest.

Just then the Pāṇḍava's wife, Draupadī, will approach, carrying rice and spinach. “Here, child, take this offering of mine—a few handfuls of rice that have been offered to Gaurāṅga.”

Feeling most unworthy, I will offer my full obeisances to Draupadī and extend my hand to accept the rice and spinach. When I honor that wonderful *gaurāṅga-prasāda*, my tongue will be blessed.

Whoever gets the mercy of the Lord's *mahā-prasāda* will certainly attain pure devotional service. May that mercy be eternally mine, so that I will be able to easily give up this material world.

After honoring that *prasāda* given by Draupadī, when will I come to Rudradvīpa? Kailāsa, the abode of Śiva, is just the effulgence of this Rudradvīpa, which shines within Navadvīpa.

At this place, the eleven Rudras headed by Nīla-lohita dance and become stunned with *gaura-prema*. Durvāsā Muni set up his *āśrama* here and gave up his practice of yoga to worship Gaurāṅga's lotus feet.

Other yogis headed by Aṣṭāvakra and Dattātreya, as well as Pañcamukha Śiva, gave up the monistic philosophy and engaged in meditating on the lotus feet of Gaurāṅga. No longer do they desire to merge in the effulgence of the Lord.

When will I wander in the forest and come to the place of the *śiva-līnga*? Sitting there, I will meditate on Gaurāṅga's lotus feet, and then I will see a beautiful goddess not far off. When she notices me, I will pay my respects and ask, “What is your name mother?”

With tears in her eyes, she will reply, “Listen son, my sorrow is impossible to tell. There are five types of liberation, and I have been given the name of Sāyujya, or Nirvāṇa. My four sisters, Sālokya, Sārūpya, Sāmīpya, and Sārṣṭi, have gone to Vaikuṅṭhapura leaving me here embarrassed.

“By the mercy of Śiva, Dattatreya and other sages gave me their earnest attention for some time, but finally they gave me up and people say they took up residence in Rudradvīpa. Uselessly I am now looking for them. Where and when will I find them? Gaurāṅga has liberated everyone but is merciless to me. Therefore I will find a place to give up my life. That place will be called Nidaya [Merciless].”

Just hearing her name, Sāyujya, my heart will tremble as if in fear of the witch Pūtānā. In great fear I will close my eyes and drop to the ground. Then some great person will touch me, and I will rise and see before me the figure of Śiva, dancing and singing out, “O merciful son of Śacī, give mercy to all living entities. Drive away all fear!”

I will fall at Mahādeva's feet and pray for my own purification. Being merciful, he will place his feet on my head and give me the essence of all teaching.

“Listen, devotion to Śrī Kṛṣṇa is the essence; striving for *jṣāna*, *karma*, *yoga*, and *mukti* is useless. By my mercy you will conquer *māyā* and quickly attain the shade of Gaura's lotus feet. To the south, see Śrī Pulina, so attractive. That is Vṛndāvana within Navadvīpa. Go there to witness Kṛṣṇa's pastimes. Soon you will attain Rādhā's lotus feet.”

After giving his instructions, Śiva will disappear. I will bow down and then

continue on, crying all the while. Viewing Śrī Pulina for some time, I will fall unconscious to the earth with my voice choked and throat gurgling. While devoid of external consciousness in a dreamlike state of *samādhi*, a wondrous figure will appear performing her constitutional service. I will recognize that it is I, Kamala-mañjarī, the eternal assistant of Anaṅga-mañjarī, the goddess of my heart.

Anaṅga-mañjarī will introduce me to all her companions, and will give me the service of preparing camphor for Their Lordships. She will reveal to me the pastimes of the divine couple.

Near Śrī Pulina is the Rāsa-maṇḍala, where Gopendra-nandana Kṛṣṇa, surrounded by a billion *gopīs*, steals the hearts of all by His dancing with Śrī Rādhā, the predominating goddess of the *rāsa* dance.

Such graceful dancing does not exist within the material world! By great fortune, whoever sees this pastime at once drowns in that nectar. And whoever attains such a transcendental trance will be unable to give up the happiness of that astounding sight!

I will be unable to describe the sight I will behold. I will lock it in my heart, and gaze upon it eternally. In my own grove, while cultivating that sight in my heart, I will serve constantly under the direction of the *sakhīs*.

Anaṅga-mañjarī, the younger sister of Rādhārāṇī, will bestow her mercy on me and personally show me the *dhāma*. We will go west of the Rāsa-maṇḍala to Śrī Dhīra-samīra, and then a little further to Vaṇḍī-vaṭa and the bank of the Yamunā.

Rūpa-mañjarī will question my mistress, Anaṅga-mañjarī, who will reply, “This new maidservant will be engaged under Lalitā-sakhī's direction. Her name is Kamala-mañjarī, and she is fixed in devotion to Śrī Gaurāṅga. Be merciful and give her spontaneous devotion to our Lordships.”

Hearing this, Rūpa-mañjarī will touch my body with her merciful hand, suddenly imparting to me sublime spiritual emotions and the intense desire to worship in her footsteps.

My complexion is like lightning, and my ornaments and dress sparkle like the midnight stars. I will appear with a camphor tray in my hand, and I will fall flat at her feet and beg for the unalloyed shelter of Śrī Rādhā's lotus feet.

Rūpa-mañjarī and Anaṅga-mañjarī will take me to the private grove of Lalitā, the charming mistress of Svānanda-sukhada-kuñja, who is dwelling inside meditating on the service of Rādhārāṇī's lotus feet.

I will pay my full obeisances at her lotus feet, and Viśākhā will explain to her my identity, “This is one inhabitant of Navadvīpa, who wants to serve you and thereby serve the feet of Rādhā and Kṛṣṇa.”

Lalitā will be very pleased and will say to Anaṅga-mañjarī, the consort of Śeṣa, “Give her a place beside yours, and carefully arrange her desired service. Take her along when you go to perform your service, and gradually she will receive the mercy of Śrī Rādhā. Without Rādhā's mercy, how can the service of Rādhā and Kṛṣṇa be attained?”

Hearing Lalitā's words, Anaṅga-mañjarī will take me to her grove and make me her own maidservant. She shows her affection by graciously allowing me to accompany her when she goes to serve the divine couple.

While performing my service, I will catch a glimpse of Rādhā and Kṛṣṇa in the distance. Then perhaps Śrī Rādhā will display Her mercy by giving me an order

and the shade of Her lotus feet.

Remaining always engaged in that service, I will gradually become expert. Thus I will please Rādhā and Kṛṣṇa, who will sometimes give me Their ornaments as a reward.

As my dream breaks, I will weep softly. And as I cross the Ganges, I will look back at Śrī Pulina. Living near n̄sodyāna in my private grove, I will worship Gaurāṅga, who is nondifferent from Rādhā and Kṛṣṇa.w

Remaining fixed in my vows, I will worship Rādhā and Govinda, and I will gaze upon Rādhā-kunḍa and Vṛndāvana. Remembering the feet of Anaṅga-mañjarī and the *sakhīs*, I will drown in love of God and in the bliss attained by my personal service to Their Lordships.

This Bhaktivinoda, servant of the servant of Lord Caitanya, is begging for residence in Navadvīpa-dhāma. I am eager for the feet of Rūpa and Raghunātha Gosvāmīs (Rūpa and Rati-mañjarīs), and from them I anxiously beg to achieve my perfect spiritual body and service.

O residents of Navadvīpa and Vṛndāvana, quickly establish me in n̄sodyāna, the abode of the Lord. That is certainly within your power, for it is your place. I am simply a servant, and by assisting in your service to Their Lordships, I may attain residence in the *dhāma*.

O Navadvīpa-dhāma, give me your mercy, for without your mercy, how can anyone attain the Lord's *dhāmas*? Please do not consider whether I am fit or not, particularly in the service I have just done. I have simply extracted the essence of the instructions of Jāhnavā (Anaṅga-mañjarī) and Nityānanda Prabhu, the holder of all energies.

Whoever reads this *Bhāva-taraṅga* with devotional faith will experience the nectar of the pastimes of Gaurāṅga. Svarūpa Dāmodara (Lalitā) will certainly give him mercy, the shade of his feet, and accept him as an associate in the spiritual *dhāma*.

End of the Navadvīpa Bhāva-taraṅga.