

HARE KRSNA

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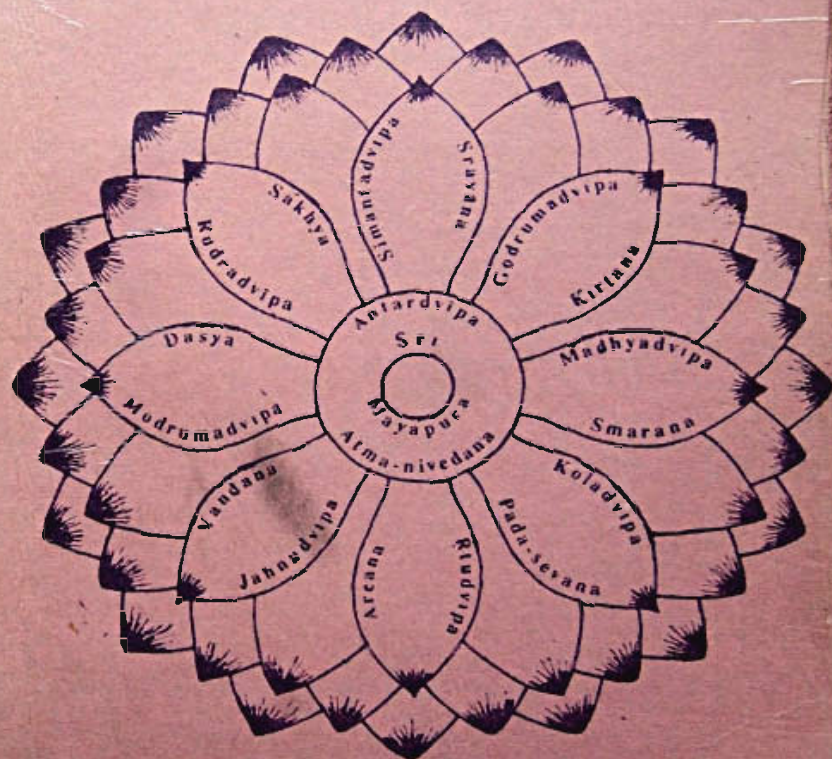
HARE RAMA

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HARE HARE

# Audarya Dhama



The Most Munificent Abode

ALL GLORYS TO SRI GURU AND GAURANGA

# AUDARYA-DHAMA

The Most Munificent Abode

Compiled by

*Padmalochan Dasa*

Published by : Sankar Das  
Balar, Balaram, Kama, Rama, Nitya  
Vishal, Vishal, Vishal, Vishal, Vishal

hare krsna hare krsna krsna krsna hare hare  
hare rama hare rama rama rama hare hare



**BOOKS BY : PADMALOCHAN DASA**

AUDARYA-DHAMA  
CINTAMANI-DHAMA  
GITA-MAHATMYA  
YAMUNA-DEVI THE PERSONIFICATION OF  
PREMA BHAKTI  
PADA SEVANA  
MADHURYA-DHAMA

1st. Edition—2000 Copies 1982

Revised Edition—500 Copies 1992

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Published by : Sandhya Dasi  
Krsna-Balarama Gosala, Raman Reti  
Vrindaban (Mathura) U.P.

Printed by : Ratan Press, Vrindaban—Phone : 22061

**DEDICATED**

**TO**

His Divine Grace  
**A. C. Bhaktivedanta Svami**  
**Prabhupada**

*Founder-acarya*

*International Society for Krsna Consciousness*

Who has Revealed to the entire World  
the Holy Dhamas of Lord Krsna and  
Lord Caitanya

# ACKNOWLEDGEMENTS

I wish to thank all the devotees who have made this work possible.

Especially Smara Hari Dasa, Bhakta Charles, Veda - Shastri Dasi, Sandya Dasi, Pundarika Vidya Nidhi Dasa, Ramji Lal Syama, and Achyuta Dasa.

And my special thanks to Abindra Dasa

THANK YOU ALL VERY MUCH



hare krsna hare krsna krsna krsna hare hare  
hare rama hare rama rama rama hare hare

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# INTRODUCTION

The journey to Vrindavan is long. First one must gain control of his senses, such as the eyes, ears and tongue, and then the mind and the subtle attraction for name and fame. At this point, one may begin his journey to Vrindavan. One will first pass through the heavenly world, where the residents live for thousands of years, with full strength of their body and senses until their death. If one is not attracted to stay in the heavenly sphere, then he will next pass through Tapaloka Janaloka and BrahmaloKa, where the residents are endowed with mystic powers, experience no misery and live for millions of years. If one still wishes to continue his journey to Vrindavan, then at this point one crosses over the Viraja river and enters into the Brahman effulgence, where there is complete freedom from birth and death and one can remain in a state of simply being, with neither happiness or distress. But, if one still wishes to continue his journey, he will next arrive at Vaikuntha, where all



the inhabitants enjoy eternal life full of bliss and knowledge, with the Supreme Lord Narayan, in a serving mood of awe and reverence. If one is still not completely satisfied, then he can continue his journey and enter into Goloka, where Vrindavan and Navadvipa are situated. At this place one can have a loving relationship with the Lord. The following description of this place is given in the Brahma-Sambhita :

"I worship that transcendental seat known as Svetadvipa, where as loving consorts, the Laksmis in their unalloyed spiritual essence practice the amorous service of the Supreme Lord Krsna as their only lover; where every tree is a transcendental purpose-tree, the soil is the purpose-gem, all the water is nectar, every word is a song, every gait is a dance, the flute is the favourite attendant, the effulgence is full of spiritual bliss, and the supreme spiritual entities are all enjoyable and tasty; where numberless surabhi cows always emit oceans of transcendental milk; where there is existence of transcendental time, which is ever present without past or future, and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka only to a very few realized souls in this world."

(Brahma-Sambhita 5 : 56)

Of course, to obtain Vrindavan is very difficult, for just to gain control over the tongue, belly and genital is an almost impossible task. But the following alternative has been given by Lord Nityananda to get out of this place of repeated birth and death.

"Navadvipa and Vrindavan are one principle, neither one less or greater than the other. Vrindavan is the receptacle of rasa, the goal of the living entities, but one who is not qualified cannot receive the nectar. Therefore, by its mercy, that same Dhama has become Navadvipa, where the living entities can attain qualification for that nectar. In other words, to enter into is transcendental pastimes of Sri Sri Radha and Krsna the highest goal for the living entities, but immediately one has no right. Only after many lives of austerity does one reach the stage of knowledge. When knowledge matures one inquires after this rasa. But as there are many obstacles at all times, to obtain the great treasure of that nectar is very rare indeed. Therefore everyone who goes to Vrindavan does not get that rasa. Rather, because of offenses, that sweet nectar turns sour.

Furthermore, because during terrible Kali yuga offenses are continuous, the body is shortlived, and because the troubles are many, even if one wants the



Vrindavan rasa, it is not attainable. The only method of getting that rasa is to get the mercy of Kṛṣṇa.

Sri Sri Rādhā and Kṛṣṇa have given that mercy by appearing along with Vrindavan in the single form of Gaura Hari in Navadvīpa. In that form He has given the process for qualifying for the rasa) even the initial presence of many offences does not bar one from attaining quickly the goal of prema, if one takes to the worship of Gaurāṅga.

Therefore, if one takes residence in Navadvīpa and takes shelter of the name, the offences will cease and the qualification for the rasa will come. Quickly love of Kṛṣṇa will shine and topics of Rādhā and Kṛṣṇa will prevail. In this way the living entity, by earning the mercy of Gaurāṅga, obtains entrance into the holy land of Vrindavan, the land of the nectarean pastimes of Sri Sri Rādhā and Kṛṣṇa.

Listen, O Jiva. Both Vrindavan and Navadvīpa are the shelter of countless blissful devotees. Purified living entities, having crossed over material nature, live there as associates of Kṛṣṇa. That Dhama is eternal, non-material, and fully conscious, completely opposite to the material world. You should know that the houses, doors, rivers and the streams, the forests and

courtyards, are all completely spiritual and intensely attractive. That it is a blissful place, transcendental to material nature, resting of Kṛṣṇa's inconceivable and supremely magnanimous sandhī energy.

By that energy that Dhama has descended here in Nadiya, for the greatest desire of Kṛṣṇa is the deliverance of the living entities. But since no material thing or person is ever situated in the Dhama, a film of dull matter has spread over this Dhama to keep it covered from the materialist. The people who have no relationship with Sri Kṛṣṇa Caitanya simply live on top of that covering, blind to the real truth. Though one is thinking, "I am in Navadvīpa". Prauddha Maya happily keeps the Dhama far away from that person. "But if by some great fortune one receives association of a devotee, that relationship (sambandha) with Sri Caitanya Mahāprabhu will come to him".

Though Navadvīpa Dham is generally covered from the view of the materialist, still the pure devotees of the Lord are so kind upon the living entities, trapped in this world of birth and death, that they come into this world and distribute their causeless mercy to everyone. His Divine Grace A. C. Bhaktivedānanda Svāmī Prabhupāda appeared in this world for some



time and revealed the glories of Navadvipa Dham and the Lords of Navadvipa, Sri Sri Caitanya Mahaprabhu and Nityananda Prabhu and thus made it possible for everyone to enter into Navadvip simply by chanting the names of Lord Caitanya Mahaprabhu and His associates.

*sri krsna caitanya prabhu nityananda sri advaita gadadhara srivasadi gaur bhakta vrnda, And the sweet names of Radha-Krsna.*

*hare krsna hare krsna krsna krsna hare hare  
hare rama hare rama rama rama hare hare.*

One's heart will become purified and one will be able to see Navadvipa Dham as it is.

+++++

This revised edition has been brought out after a long time due to the request of certain devotees of Lord Caitanya.

At First I was thinking, what is the necessity of reprinting as there are so many books about Navadvipa, until one Godbrother told me "the more the better".

*Hare Krsna*

## The Ten offences to be avoided in the Holy Dham

1. To have contempt or disrespect towards the guru who is the revealer of the Holy Dham.
2. To think that the Holy Dham is temporary.
3. To commit violence towards any of the residents of the Holy Dham, or to any of the pilgrims who come there, or to think that they are ordinary mundane people.
4. To perform mundane activities while living in the Holy Dham.
5. Earning money by, and making a business of, deity worship and chanting the Holy Name.
6. To think that the Holy Dham belongs to some mundane country or provinces such as Bengal or to think that the Dham of the Lord is equal to a Holy place connected with some demigod, or to attempt to measure the area of the Dham.
7. To commit sinful activities while in the Dham.
8. To consider Vrindavan and Navadvipa different.
9. To blaspheme the Sastras which glorify the Holy Dham.
10. To be faithless and to think that the glories of the Dham are imaginary.

## THE DHAMA UNFOLDS

It has been explained by Nityananda Prabhu in his instructions to Jiva Gosvami that when performing parikrama of Navadvipa one should take nine days (one for each island), starting from Lord Caitanya's birth-place in Antardvipa ( Mayapura ) after having taken darshana of Jaganatha Misra and Saci-devi, taking the dust of that topmost place on his head and constantly singing the holy names.

*sri-krsna-caitanya                      prabhu                      nityanand*  
*sri-advaita gadadhara srivasadi-gaura-bhaktavrand*  
*hare krsna hare krsna krsna krsna hare hare*  
*hare rama hare rama rama rama hare hare*

One can offer obsecrations to Navadvipa with the following Mantra :

*navina-sri-bhaktim nava-kanaka - gaurakriti-patim*  
*navaranya - sreni -nava - surasaridyata - valitam*



*navina - sri radha - hari - rasamayotkirtana - vidhim  
navadvipam vande nava - karuna madyannava-rucim*

One should visit all of the pastime places of Lord Caitanya Mahaprabhu in Antardvipa after which one should proceed to Simantadvipa, Godrumadvipa and Madhyadvipa after having taken darshana of these four islands on the eastern bank of the Ganga (river). One can offer obeisances to Mother Ganga with the following mantra :

*navadviparama - prakara - kusumamoda - valitam  
sfuradratna - sreni - cita - tata sutirthavali - yutam  
harega - rangasyatula - carana - renuksita - tanum  
samudyat-premormim tumula hari-sankirtana-rasaih  
prabhu -krida - patrimamrita -rasagatrimrisighata  
siva-brahmendra-didita-mahita-mahatmya- mukharama  
lasat - kinjalkambhojani-madhupa-garbhoru - karuna  
maham-vande-ganga-magha-nikara-bhanga-jalakanam  
sadyah - pataka - sanhantri - sadyo-dukha - vinasini  
sukhada - moksada ganga - gangaiva parama gatih*

After one has taken bath in her purifying waters, one can proceed to take darshan of the five islands on the western bank; first Koladvipa and then Ritadvipa, Jahnudvipa, Modharumadvipa and Rudradvipa after

again taking bath in Mother Ganga's transcendental waters and begging her to purify one from all of the millions of offences, one must have committed while performing parikrama of Lord Caitanya's abode. Again one can cross over to the eastern bank and finish the parikrama by offering obeisances to Lord Caitanya at the yoga-pitha (birth place).

*namo maha-vadanyaya krsna-prema-pradaya te  
krsnay krsna-caitanya-name gaura-tvise namah*

"O most munificent incarnation ! You are Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden colour of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You."

Although one can perform parikrama of Navaadvipa at any time and receive unlimited transcendental benefit, for maya's influence will cease and the goddess bhukti ( material enjoyment) and the goddess mukti (liberation ) will beg to be able to perform a little service to that fortunate devotee.

That unlimitedly fortunate devotee who performs parikrama in the month of phalgun ( March ) starting on the sukla saptami (the seventh day of the bright half of the month) and finishing on the purnima (full moon)



will attain eternal service at the lotus feet of Lord Caitanya and thus be able to enter into [the transcendental pastimes of Radha-Kṛṣṇa in Vṛndabānā which is the very reason for the manifestation of Navadvīpa.

Radha-Kṛṣṇa appeared in the Form of Lord Caitanya to distribute the sweetness of Their Vraja Vṛndavana pastimes, and Radha - Kṛṣṇa's eternal Madhurya-Dhama (Vraja), the reservoir of unlimited sweetness, has appeared as Audarya-Dhama (Navadvīpa), the distributor of that Rasa (sweetness).

Now after having offered obeisances to Nityānanda Prabhu, Who is non-different to Lord Balarāma, the original spiritual master, and eternal guide of all living beings—

*nityanandam aham naumi sarvananda- karam param  
hari - nama - pradam devam avadhuta-siromanim*

"I bow down to the Supreme Lord Nityānanda Prabhu, who is the awarder of the highest joy to all, the bestower of the holy name and the crest jewel of all paramahansa mendicants."

We will now attempt to describe a few of the major pastime places in Navadvīpa.

## ANTARDVIPA (MAYAPURA)

Where the ground is very soft and studded with various sparkling jewels....where there are many wonderful varieties of birds and animals....where the trees, vines and flowers shine with unlimited splendour. That Sri Mayapur where Lord Gaurasundar enjoys His youthful pastimes is my very life and soul.

(Navadvīpa-staka 6)

Yoga Pitha—In Vṛndabānā, at the Radha Govinda temple, is situated the Yoga Pitha (meeting place), where Radha Govinda sit on a golden throne, which is in the shape of a lotus. They are surrounded by Their eight Sakhi assistants, who are also assisted by unlimited numbers of assistants. At the Yoga Pitha in Sri Mayapura, Lord Caitanya Mahāprabhu is sitting on a jewelled throne, on His right is Lord Nityānanda and on His left is Sri Gadādhara. In front, with folded hands, is Sri Advaita, and Srivāsa is holding an umbrella over Their heads. On a jewelled platform below Lord Caitanya's is the spiritual master's sitting place. It was at this spot that Lord Sri Caitanya Mahāprabhu took birth.



"In this way Lord Kṛṣṇa came to a decision; simultaneously the time came for the incarnation of the age. At that time Sri Advaita was earnestly worshipping Him; Advaita attracted Him through His loud calls. First Lord Kṛṣṇa made his parents and elders appear, then Sri Kṛṣṇa Himself, with the sentiments and bodily complexion of Sri Rādhikā appeared in Navadvīpa on the full moon night, from the womb of Sācīmātā, which is like the ocean of pure milk.

(*Caitanya Caritamṛta* Adī 4.2)

Sri Caitanya Mahāprabhu appeared in 1486 on the full moon night of Phalguna ( March ). At the time of His appearance, the moon had been eclipsed; all the residents of Navadvīpa were bathing in the river Ganga and were all calling out the Names of Lord Kṛṣṇa : Hari ! Hari ! As Sri Caitanya Mahāprabhu appeared at the most auspicious moment astrologically, one can understand that He was the Supreme Personality of Godhead.

The house of Sri Jagannātha Mīśra and Sācīmātā, the mother and father of Sri Caitanya Mahāprabhu, was lost for many years. About a hundred years ago, Śrīla Bhaktivinoda Thakur, the great pioneer of the preaching movement of Kṛṣṇa consciousness, rediscovered this place. At that time, he established a wonderful temple at this spot and

installed Deities of Sri Caitanya Mahāprabhu, Lakṣmī Priyā, Viṣṇu Priyā ( the two wives of Caitanya Mahāprabhu ), and also Deities of Pañcā Tattva and Deities of Rādhā & Kṛṣṇa. Situated in the back of the compound is a Deity of Nṛsimha-deva. Under a Nim tree, where it is said that Sri Caitanya Mahāprabhu actually took birth, is a small hut with Deities of Jagannātha Mīśra and Sācīmātā with baby Caitanya Mahāprabhu in her arms. Next to this hut is a Deity of Lord Śiva (śiva linga) known as kṣetra-pāl śiva, who is non different from Gopīśvara in Vrīndāvan. Within the main temple darśan of the original Deity of Lord Nārāyaṇa, which was worshipped by Jagannātha Mīśra. The Deity is approx. 8" high with four arms, holding the symbols of Viṣṇu lotus, disc, club and conch. On either side are His Śaktis, Lakṣmī and Bhū, and He is black in colour. The Deity's darśan may be had on request from the Pujaris. Darśan is available from 8-30 to 11 a.m. and 3-30 to 8 p.m. Here also one can take a dip into the waters of Gaurakūṇḍa and cool off the burning fire of material existence, here the benefits of bathing in Rādhā-kūṇḍa are easily attained.

Śrīvaśaṅgam (Śrīvaśa's House)—Śrīvaśa Paṇḍit is an incarnation of Nārada Muni. Sri Caitanya



Mahaprabhu would come to his house daily and throughout the night He would perform kirtan. This place is nondifferent from the Rasa-sthali in Vrindaban. This place is also known as Kholabhanga-danga (this story will be narrated later).

One night Sri Caitanya Mahaprabhu was dancing along with His associates in Srivasa's courtyard. At this time, Srivasa's son died of a disease. All the ladies in the house started to cry. Srivasa Pandit came into the house and, seeing the situation, ordered the ladies to stop crying, so that they might not disturb Sri Caitanya Mahaprabhu's dancing. Srivasa told the ladies: if I were to get an opportunity of such a death, my life would be complete; so please, if you must cry, cry mildly. After hearing the words of Srivasa, the ladies stopped crying and Srivasa again went and joined the Lord's dancing. In due course of time, everyone came to understand that Srivasa's child had died, but no one revealed this externally due to fear of disturbing the Lord's ecstatic dance. After several hours had passed, Sri Caitanya Mahaprabhu stopped and enquired: Has anything strange happened in this house? Srivasa replied: "What strange or unfortunate thing could take place when You are present? Sri Caitanya Mahaprabhu was a little suspicious

and again enquired from His associates if anything inauspicious had happened. The elders present there informed the Lord that Srivasa's child had died. Sri Caitanya Mahaprabhu was shocked and fell down in lamentation—"Why was I not informed about the incident earlier?" The elders replied: "Srivasa did not wish to disturb Your happy dancing". When they saw that the Lord had become calm,

they requested His permission to take the child to perform the cremation ceremony, as the child had been lying dead for 7½ hours. When they brought the child from the house, Sri Caitanya Mahaprabhu spoke to the child: "O my dear child, why are you leaving Srivasa's house?" At this the child sat up, to every one's amazement, and started to speak: O master of the universe, who is whose child and who is whose father? For some time I have appeared in this house, and now my time is up; I must go elsewhere. No one is the controller, but all are controlled by Your energy in the form of Time. Now, taking permission from You, I will carry on to my next destination". As this child became quite all of the relatives of Srivasa were overwhelmed with ecstatic joy upon hearing the child's words and their lamentation went far away. This story is narrated in the CAITANYA BHAGAVATA. At



this place. there are Deities of Panca Tattva and Radha - krsna. Darashan times : 8.30-11 a. m. 3.30-8.30 p.m.

**Sri Advaita Bhavan (Sri Advaita's House)**—Advaita Acarya having appeared, found the world devoid of devotional service to Sri Krsna because people were engrossed in material affairs. Everyone was engaged in material enjoyment, whether sinfully or virtuously. No one was interested in the transcendental service of the Lord, which can give total relief from the repetition of birth and death. Seeing the activities of the world, the Acarya felt compassion and began to ponder how He could act for the people's benefit. If Sri Krsna were to appear as an incarnation, He Himself could preach devotion by His personal example. In this age of Kali there is no religion other than the chanting of the holy name of the Lord, but how in this age will the Lord appear as an incarnation ? I shall worship Krsna in a purified state of mind. I shall constantly petition Him in humbleness. My name, 'Advaita', will be fitting if I am able to induce Krsna to inaugurate the movement of the chanting of the holy name". While He was thinking about how to propitiate Krsna by worship, the following verse came to his mind : 'Sri Krsna, who is very affectionate towards His devotees,

sells Himself to a devotee who offers merely a tulasi leaf and a palmful of water. Advaita Acarya considered the meaning of the verse in this way : not finding any way to repay the debt He owes to one who offers Him a tulasi leaf and water, Lord Krsna thinks, "There is no wealth in My possession that is equal to a tulasi leaf and water". Thus the Lord liquidates the debt by offering His own self to the devotee. Considering this, the Acarya began worshipping the Lord. Thinking of the lotus feet of Sri Krsna, He constantly offered tulasi buds in water from the Ganges. He appealed to Sri Krsna with loud calls and thus made it possible for Krsna to appear. Therefore the principle reason for Sri Caitanya's descent is this appeal by Advaita Acarya. The Lord, the protector of religion, appears by the desire of His devotee.

(*Caitanya Caritamrita* Adi: 3:96-110)

**Gadadhara Angam ('Sri Gadadhara's House')**—Gadadhara Pandit was an incarnation of Srimati Radharani. The following story is narrated in CAITANYA BHAGAVATA :—

After Sri Chaitanya Mahaprabhu accepted sannayasa, Gadadhara Pandit Prabhu also accepted sannayasa and went to Jagannatha-puri and resided there for the rest of his life.



One day Sri Gadadhara Pandit brought the Pan Prasad of Radha and Krsna and approached Sri Caitanya Mahaprabhu. Hurriedly Sri Caitanya Mahaprabhu enquired from him, "where is the dark Krsna in yellow cloth?" At this Sri Caitanya Mahaprabhu began to lament greatly; the devotees upon seeing this felt great distress, for no one knew how to supply the answer to Sri Caitanya Mahaprabhu's question. Sri Gadadhara Pandit spoke up : The black Krsna is within Your heart". When Caitanya Mahaprabhu heard this sentence 'Sri Krsna is within Your heart', He started to pierce His heart with His finger nails. Gadadhara Pandit tried his best to control Him and told Him "Please be patient, Sri Krsna is coming here very soon". Mother Saci was watching this incident and she became very pleased with Gadadhara. She started to think within her mind—"I've never come across a child with such sharp intelligence". Then Sacimata spoke to Gadadhara Pandit and requested him, "You please stay here permanently. Do not leave my child, be His constant companion". In this temple are the Deities of Gadadhara and Caitanya Mahaprabhu. Darshan is from 8.30—11 a.m. and 3—8 p.m.

**Ganga Nagara**—This marks one edge of Antar-dvipa. The ancestors of King Bhagiratha had performed

austerities for many generations to attract the sacred Ganga river to come down to this planet for the purpose of flowing to Ganga Sagara. In bygone ages, the ancestors of King Bhagiratha had offended the great sage, Kapila Muni, who had thus burnt them to ashes simply by his glance. The only way to relieve them from their residence in hell was if the Ganga's transcendental water's were to touch their ashes—thus they would be able to rise to the higher planets. Though King Bhagiratha's ancestors had failed to please Ganga, King Bhagiratha was successful and managed to bring Ganga down. He went ahead of her in his chariot, thus making a path for her to follow along. But after King Bhagiratha had reached this place, he noticed that the Ganga was no longer following him. At this, his mind became very perturbed and he started to retrace his tracks. Thus he saw that the Ganga had stopped here at Ganga Nagara. The king fell at her feet and begged her to continue her journey. Gangadevi said : "My dear Bhagiratha, now is the month of Magh and the months of Phalguna is coming. On the full moon of that month, I will follow you again and free your ancestors. This is the appearance place of Sri Caitanya Mahaprabhu and I am simply the water which emanates from His lotus feet, So I wish to stay here and perform penances to



please Him. So please wait until that time and then I will gladly follow you''.

At this time, Ganga Nagara has become totally unmanifest; the spot where Ganga Nagara once was is now simply an agricultural field situated next to Sridham Mayapura Post Office. The great devotee associates of Sri Caitanya Mahaprabhu, Ganga Das and Sanjaya Dasa, lived at this place. Also Sri Caitanya Mahaprabhu went to primary school here.

**Sri Caitanya Matha ( Vraja Pattan )**—I offer my respectfull obeisances unto His Divine Grace Srila Bhaktisiddhanta Sarasvati, who is very dear to Lord Krsna, having taken shelter of His lotus feet. I offer my respectful obeisances to Sri Varsabhanavidevi-dayita dasa who is favoured by Srimati Radharani and who is the ocean of transcendental mercy and the deliverer of the science of Krsna. I offer my respectful obeisances unto you, the personified energy of Sri Caitanya's mercy, who deliver devotional service which is enriched with conjugal love of Radha and Krsna, coming exactly in the line of revelation of Srila Rupa Gosvami. I offer my respectful obeisances unto you, who are personified teachings of Lord Caitanya. You are the deliverers of the fallen souls. You do not tolerate any statement which is

against the teachings of devotional service enunciated by Srila Rupa Gosvami.

Here at the house of Sri Chandrasekhara Prabhu, Sri Caitanya Mahaprabhu, along with Advaita Acarya and other associates, would perform plays depicting Sri Krsna's pastimes. Srila Bhaktisiddhanta Sarasvati established Sri Caitanya Math at the same place where Chandrasekhara Prabhu's house formerly was. When Sri Caitanya Mahaprabhu decided to accept samnyasa, Sri Chandrasekhara Prabhu was informed of this by Sri Nityananda Prabhu. Therefore, he was also present when Lord Caitanya Mahaprabhu accepted samnyasa from Kesava Bharati at Katwa. It was he also who first informed the residents of Navadvipa of Sri Caitanya Mahaprabhu's accepting samnyasa. Sri Chandrasekhara Prabhu was present during many of the important incidents of Caitanya Mahaprabhu's life; he therefore formed the second branch of the great tree of Sri Caitanya Mahaprabhu.

It was at this place that Srila Bhaktisiddhanta Sarasvati Thakur entered into samadhi. His Samadhi temple is situated here. This place is known as Vraja Pattan, the place where Vrindavan is manifested. Throughout Navadvipa the various forests and other

places of Vrindavan are manifested, but here also, in this small area of Vraja Pattan, all the holy places of Vrindavan are manifest. By the grace of Srila Bhaktisiddhanta Sarasvati, one can see Radha Kunda, Shyama Kunda, Giri Govardhana and Keli Kadamba ( the tree from which Krsna jumped into the Kaliya lake ). The Deities of Srila Bhaktisiddhanta Sarasvati, Sri Gandharvika Giridhari, are also situated here. Srila Bhaktisiddhanta Sarasvati Thakur is the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada. Srila Bhaktisiddhanta Sarasvati established many temples throughout India and preached vigorously. He also established a daily newspaper for the glorification of Lord Krsna. Following in the footsteps of Bhaktisiddhanta Sarasvati, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada established temples throughout the world and translated many Vedic literatures into the english language. On the banks of Radha Kunda, within the compound of this asrama, is the Samadhi Mandir of Srila Gaura Kishora dasa Babaji Maharaja, the spiritual master of Srila Bhaktisiddhanta Sarasvati Thakur.

I offer my respectful obeisances unto Gaura Kishora dasa Babaji Maharaja, who is renunciation personified. He is always merged in a feeling of separation and intense love of Krsna.

**Prithu Kunda ( Ballal Dighi )**—Prithu Maharaj, by virtue of his affectionate glances and beautiful moon like face, which is always smiling with great affection for the citizens, will enhance everyone's peaceful life. This king, this protector of the citizens, is an extraordinary king and is equal to the Prajapati demigods. For the living facility of all citizens, he will milk the Earth, which is like a cow. Not only that, but he will level the surface of the Earth with the pointed ends of his bow, breaking all the hills exactly as King Indra, the heavenly king, breaks mountains with his powerful thunderbolt.

*(Srimad Bhagavatam)*

When King Prithu was travelling over the planet along with his associates, flattening all the high places, thus making the Earth level, he came to this place. At this spot, his associates came to him and informed him that there was a great light emanating from the earth. King Prithu simply smiled to himself, understanding that this is the place where Sri Caitanya Mahaprabhu would appear in the future. He ordered them to dig a large lake here. This lake later became known as Ballal Dighi. When the Sena dynasty was ruling Bengal, they had their capital at this place. King Laksman Sena had this Kunda dug out and enlarged, and he renamed this Kunda after his father, King Ballal Sena. The water



of this Kund is very pure, and whoever drinks it will feel great bliss. On the bank of this Kunda, Srila Jayadeva Gosvami composed the Dasavatara Stotram.

**Murari Gupta's House**—The following story is narrated in the Caitanya Bhagavata :—One day Sri Caitanya Mahaprabhu heard a sloka describing the Varaha incarnation. Upon hearing it, He simply roared and ran off to Murari Gupta's house. When Caitanya Mahaprabhu arrived at Murari Gupta's house, Murari Gupta received Him with great warmth and affection. Caitanya Mahaprabhu held the same love for Murari Gupta as Lord Ramacandra held for Hanuman. Murari Gupta was, in fact, an incarnation of Hanumana. Sri Caitanya Mahaprabhu called out loudly : Sukar ! Sukar ! (the name of the boar incarnation). Murari stood gazing here and there in amazement. Sri Caitanya Mahaprabhu entered into the Vishnu temple. There was a beautiful bowl full of water; as soon as He saw the bowl, He assumed the form of Varaha ( the boar incarnation ) and with His divine hooves picked up the bowl and touched it to His lips and, shaking His divine hooves, He roared, "Murari, sing My glories !" Murari was amazed by the unusual scene. He was unable to speak, and simply stared. Sri Caitanya Mahaprabhu said, "Why don't you speak up ? All of these

days you didn't know that I was here" Murari said : "O Prabhu, only You know Your glories. Even Sesa, who has thousands of mouths, is unable to sing Your glories completely. O Prabhu, all glorious and wonderful things simply emanate from the pores of Your body. I am simply unable to sing Your glories". Murari Gupta broke down and started weeping with great love. Sri Caitanya Mahaprabhu suddenly became very angry at the Vedas : "They sing that I have no arms, I have no legs, I have no eyes; My body is sacred and everything that exists within it : My glories are sung by the great Lord Brahma and Lord Siva. By My touch one becomes pure, and by that person's touch even the holy places become purified. Oh, listen, Murari, I will reveal to you what is hidden within the Vedas : I am the Avatar of this age; it is I who in the past lifted up the Earth from a filthy place. In this incarnation I will propagate the Sankirtan movement and liberate all persons".

At this place there is a small temple with Sita-Rama Deities. This is situated near the bank of Ballal Dighi, to the east of the Yoga-Pitha.

**Sridhara Angam (Sridhara's House)**—I offer my respectful obeisances unto all the Vaisnava-devotees

of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.

Lord Caitanya used to come here to Sridhara's house daily to collect vegetables, bananas and banana flowers. In fact, He would not eat unless He received vegetables and bananas from Sridhara. After Caitanya Mahaprabhu had chastised the Kazi (magistrate), He carried on Sankirtan again and went to Sridhara's house. When He reached his house, He saw at the gate an iron pot which was dented and very dirty and full of impure water, but still, to set an example that a Vaisnava's property and foodstuffs are always absolutely pure, Sri Caitanya Mahaprabhu drank from that pot. When Sridhara saw this, he simply cried out, "Oh! He has not come here to rest, He has come to kill me. What is He doing taking water from that pot?" Caitanya Mahaprabhu quoted a sloka from the Padma Purana which says that if one wants to be purified he must simply beg for the food of the Vaisnava; thus he can be purified of any sin. This place is known as 'Kirtan-Vistama-sthana' (resting place). The area around Sridhara's house is non-different from Madhavan in Vrindavan.

The cowherd boy named Kusumasava (Madhumangala), who joked with Lord Krsna and made Him laugh in Vrajabhumi, appeared in Lord Caitanya's pastimes as the learned brahmana kolaveca Sridhara, who sold plantain-leaf cups for His livelihood.

(Gaura-ganoddesa-dipika 133)

Daily Caitanya Mahaprabhu would visit Sridhara and help himself to the bananas growing in his garden. Sridhara would chastise him, telling him, "I am a poor brahmin, and I am not in a position to give charity to a greedy brahmin like you. I have to use the proceeds of these bananas and flowers to worship Mother Ganga". Lord Caitanya would reply, "I am the husband of Ganga, if you worship me she will become very happy". Sridhara would reply, "Are you not afraid of God that you commit these offences of claiming to be the husband of Mother Ganga?" Lord Caitanya would tell him that one day you will get proof of this.

Later in Srivasa's house Lord Caitanya revealed His original form to Sridhara.

Sridhara set the perfect example for all Vaisnavas by spending half of what he earned on the worship of Mother Ganga. Sridhara would also daily take banana



flowers to Mother Sachi for her to cook for Lord Caitanya.

Sridhara's house marks the North-eastern border of Antardvipa.

Close to Sridhara's, garden is the place where Lord Balarama killed the Mayasura demon. This place is called Maya Mori : it is the same as Talavan in Vrindavan.

**Kazi's Samadhi**—One day the Kazi (moslem magistrate) went to the house of Srivasa Acarya and forcibly had the Kirtan stopped. In the process one of the mridangas was broken. That night while the Kazi was taking rest, the Lord appeared in His form as Nrisimha-deva and started to rip his chest, but, after only making a few scratches, the Lord stopped and told him, "Today you did not cause so much trouble, so I will allow you to live but if you again try to interfere with the Sankirtan movement, then I will destroy you along with your dynasty".

When the devotees of Caitanya Mahaprabhu informed the Lord of the harassment of the Kazi, He became very angry and organised a mass Sankirtan. That night the devotees formed many groups and performed Sankirtan throughout the streets of Navadvipa,

wandering through every area and eventually arriving at the house of the Kazi. Sri Caitanya Mahaprabhu met with the Kazi and had a discussion with him and proved to him on the strength of sastra ( scripture ) that the highest form of worship was to develop love for Radha-Krsna. After this the Kazi surrendered to Sri Caitanya Mahaprabhu and promised that in the future all of his descendants would respect the Sankirtan movement and in no way would try to interrupt it.

At this place there is a very large Champa tree which is more than 400 years old.

This place is considered to be non-different from Mathura and Kazi is considered to be non-different from Kamsa in Krsna's pastimes. In the same way Kamsa is related to Krsna as His maternal uncle, so the Kazi was related to Caitanya Mahaprabhu, Just like Kamsa, the Kazi was crouched down with fear. However, Sri Caitanya Mahaprabhu gave him 'prema' as his liberation and made the Kazi a great devotee. The very fortunate hear this story of his liberation. Just see the difference between Vraja Tattva and Navadvipa Tattva. The offenders of Krsna got liberation by merging into the Brahman effulgence, whereas the offenders in Navadvipa received love of Godhead. Therefore, Gaura Lila may be considered the highest of all. Gaura Nama,

His form and His qualities do not consider offences, for these offences are easily overcome. If the devotee has some offence in his heart, Kṛṣṇa Name and Kṛṣṇa's form will only have an effect after a long time. However, with Gaura Nama and Gaura Dhama one quickly gets 'prema'. Offences are no obstacle, because here the devotees can conquer over them easily. One who sees the Samadhi of the Kazi is finished with birth and death. The Kazi's Samadhi is on the border of Antardvipa and the rest of Kazi nagar is within Simanta dvipa.

**Nandan Acharyas House**—The land which falls between the Ganga and Sarasvati near their sangam (meeting place) up to the samadhi of His Divine Grace A. C. Bhaktivedanta Svami Prabhupada is known as Isodan van it was here that Nandan Acharya had his house and lands.

I bow down to the Supreme Lord Nityānanda Prabhu, who is the awarder of the highest joy to all, bestower of the holy name and the crest-jewel of all paramahansa mendicants. May Sri Nityananda Rama be the object of my constant remembrance. Sankarsana, Sesa Naga and the Vishnus who live in the karana, Garbha and Ksira oceans are His plenary portions and the portions of His plenary portions. I surrender unto

the lotus feet of Sri Nityananda Rama, who is known as Sankarsana in the midst of the Caturvyuha. Who possesses full opulence and resides in Vaikuntha lokafar beyond the material creation. (*caitanya caritamṛta* Adi 1—7,8,9.)

The following story is narrated in the Caitanya Bhagabata: In the village of Ekacakra lived a brahmana couple. Hadai Pandit and his wife Padmavati. Lord Nityananda appeared in their home. For some day's Lord Nityananda performed His pastimes in Hadai Pandit's house, then He decided to quit the home, but He could not do so, because He thought it would upset His parents. If Nityananda Prabhu disappeared for a moment, His mother would become restless. One second to her would seem like thousands of years. Not even for one second would Hadai Pandit part from his son. If Hadai Pandit went to a friend's house or to take bath, he could not go unaccompanied by Nityananda Prabhu. He was like a shadow to him. Wherever he went, he kept on looking behind to see if Nityananda was following him. In this way, wherever he went, he took his son with him, for he could not live a second without Him. Nityananda Prabhu understood the situation and He understood His duties as a son, so He carried them



out. Fortunately, one day, a sannyasi came to their house. Hadai Pandit offered him all respect and requested him to stay the night. The Sannyasi happily accepted the invitation and spent the night reciting stories from Krsna's pastimes. In the morning, before departing, the Sannyasi informed Hadai Pandit he wanted to request one thing from him. Hadai Pandit asked him, what is it that you require?" At this the Sannyasi replied, "I am going on pilgrimage to all the holy places, but I have no brahmachari assistant. Why don't you allow your son, Nityananda, to accompany me for a few days. I will look after Him like my own son. Besides this, He will gain great merit from visiting all the holy places.

Hadai Pandit said: "This Sannyasi has not asked for my son, he has asked for my soul! but-now if I refuse, all of us will be ruined." In the olden days Visvamitra asked for Ramachandra, who was the life and soul of King Dasaratha. The Puranas state that without Rama, King Dasaratha could not live. "O my dear Krsna, I am in a great dilemma. please help me out." He wanted to enquire from his wife. Padmavati, his faithful wife, the mother of the universe, said, "Prabhu, your wish is my wish. "Hadai Pandit hung down his

head, approached the Sannyasi, handed over his son and started to cry. The Sannyasi and Nityananda left, thus Nityananda Prabhu renounced the home. Hadai Pandit and Padmavati are non-different from King Dasaratha and Kausalya, and Nityananda Rama is non-different from Laksman. When Nityananda left, Hadai Pandit fell down unconscious. Who can describe the lamentation and grief Hadai Pandit felt? He lamented so bitterly that even wood and stone started to melt. For months he did not eat anything. He simply survived due to Caitanya Mahaprabhu's influence. All these Pastimes are being performed for the benefit of the conditioned souls. By hearing them, even the hardest heart will be melted,

Nityananda Prabhu travelled to all the holy places and eventually went to Mathura and resided there for some time. While in Vraja Dham, Nityananda Prabhu would simply wander from forest to forest, searching for His younger brother, Krsna; to whomever He would meet, He would simply ask: "Where is Krsna? Have you seen Krsna?" Who can understand this Personality? He simply called the name of Krsna day and night and ate nothing. If milk was offered to Him, He would take a little, but He would never ask for any. In this way, Nityananda Prabhu

was living in Vrindavan. At the same time, Lord Caitanya Mahaprabhu was engrossed in the pleasure of Sankirtan, but Nityananda Prabhu's absence was upsetting Him very much. Nityananda Prabhu could understand this and He left immediately for Navadvipa. When he arrived in Navadvipa, He stayed in the house of Nandan Acarya, thinking that Sri Caitanya Mahaprabhu would understand He was there. "Thus He will find Me by Himself," thought Nityananda Prabhu. He instructed Nandan Acarya not to inform anyone of His presence. Nandan Acarya was overjoyed to receive Nityananda Prabhu. He entertained Him in every way and made His stay as comfortable as possible. Whoever hears of Nityananda's arrival in Navadvipa will attain the treasure of love.

After Sri Caitanya Mahaprabhu had finished His worship of Vishnu, He met with the Vaisnava's. He told everybody, "Today I had an extraordinary dream. There was a chariot, and that chariot came and stopped outside My house. On the chariot was a healthy man, who held a fat stick on His shoulder. His gait was not too steady and He was dressed in green. In His left hand was a broken vessel, and His head was covered with a green cloth. In His left ear was a strange earring and

His character was just like Sri Balarama. "Isn't this Nimai Pandit's house?" He asked over and over again. Almost twenty times He repeated the same question. He had a magnetic, powerful personality. I have never seen such a personality before. I asked Him, 'who are you?' He laughed and said, 'I am your brother! Tomorrow we shall meet.' I was very happy upon hearing these words and I thought, 'Yes. I am His brother.' After having narrated this story, Caitanya Mahaprabhu entered in to great ecstasy in the mood of Lord Balarama. After some time, Caitanya Mahaprabhu became normal again and informed them, "I previously told you that you would have the chance to meet a great personality. Haridas, Srivas, go immediately, go and find out what great personality has come to Navadvipa." Haridas and Srivas searched all over Navadvipa, throughout the whole day, but were unable to find any great personality. So they returned to Caitanya Mahaprabhu and informed Him that they had searched everywhere, but no where could they find the great personality. Upon hearing this, Mahaprabhu simply smiled. He said, 'Come with me, we shall see where He is.' Sri Caitanya Mahaprabhu knew everything; so, accompanied by His devotees, He went straight to the house of Nandan Acarya. Arriving there,



everyone saw a great personality. His aura was as bright as millions of suns. He arose and embraced His younger brother, Sri Caitanya Mahaprabhu.

Vrindavana dasa Thakur warns that one who worships Sri Caitanya Mahaprabhu, but fails to worship Sri Nityananda Prabhu, is sure to visit the house of Yamaraja after death.

**Mayapur Candrodaya Mandir (ISKCON)**—"And once again this community will appear and the devotees will build an astounding temple here in Sri Mayapur, from which the preaching of the Sankirtan movement of Lord Caitanya will be spread everywhere." (*Navadvipa-dham Mahatmya*)

This temple was established by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acarya of the International Society for Krsna Consciousness. Nityananda Prabhu predicted that in the future a great and wonderful temple would appear here and that love of God would emanate from here throughout the whole world. Srila Bhaktivinode Thakur also predicted that a great and wonderful city would become the spiritual capital of the whole world. His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

in 1970, with these predictions in mind, established the Sri Mayapur City. At the time, there was simply a hut, where he installed the presiding Deities—Sri Sri Radha-Madhava and Caitanya Mahaprabhu. Now it has grown into a thriving community with a large temple, guest house, goshala, Gurukula and various community projects. In the footsteps of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, his disciples are going on to establish the largest temple in the world.

In 1977. His Divine Grace entered into Samadhi in Vrindavan, Raman Reti. His Samadhi temple was established there for his glorification. As per his wish, also at this place a Samadhi Mandir has been constructed. Actually there is no difference between Vrindavana and Mayapur. Just as the birthplace of Sri Caitanya Mahaprabhu is non-different from Mahavana of Vrindavana, where Lord Krsna took birth, so here a parts of Vrindavan forest is situated where Srila Prabhupada entered into Samadhi.

"I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, who is very dear to Lord Krsna, having taken shelter at His lotus feet. Our obeisances are unto you, O spiritual master, O servant of Saraswati Goswami, you are kindly

Preaching the message of Lord Caitanyadeva and delivering the western countries, which are filled with impersonalism and voidism.'

Anyone who comes to this spot and offers respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupada and to the presiding Deities Sri Sri Radha-Madhava is guaranteed to attain love of Godhead.



## SIMANTA DVIPA

For those whose live's religious Principle has been to worship the lotus feet of Radha-Krsna.

For those who are totally renounced and always serve the dust of the lotus feet of the devotees.

For those who only taste the nectar of Love for Radha-Krsna within their heart, but still find the merciful glance of Srimati Radhika far away.

For them the merciful glance of Srimati Radhika is at once attained in Simanta dvipa.

( *Navadvipa-Sataka 14* )

**Simulia—**

*Srsti-sthiti-pralaya-sadhana-saktir eka*

*chayeva yasya bhuvanani bibharti durga  
icchanurupam api-yasya ca cestate sa  
govindam adi-purnsam tam aham bhajami*

"The external potency Maya who is of the nature of the of the shadow of the cit potency, is worshiped by all people as Durga, the creating, preserving and dest-



roying agency of this mundane world. I adore the primeval Lord Govinda in accordance with whose will Durga conducts herself."

Once Parvati saw that her husband, Lord Siva, had started dancing and chanting the name of Gauranga. Parvati enquired from him, "who is Gauranga?" Lord Siva informed his wife, "Gauranga is the avatar who will appear in Kali-yuga with the emotions of Srimati Radharani, as the son of Sacimata in the town of Navadvinda. He will perform Sankirtan and distribute love of Godhead freely to everyone. I have given up my own city of Kasi to live on the bank of the Ganga," Upon hearing her husband's word, Parvati immediately came to Simantadvipa and started to meditate on the form of Gauranga. Calling out the name of Gaura, she became overwhelmed with 'prema' (divine love). Suddenly Chaitanya Mahaprabhu appeared before her along with His associates and asked, "O parvati, why have you come here?" Parvati fell at His feet and explained "O Prabhu Jagannatha, Lord of the universe, although You are merciful to all, You are the cause of my distress. O deliverer of the fallen, you have given to me all the living entities who turn away from Krishna to bind them up in the material world. I have come in to the material world to do this work and have thus

been cheated of Your unlimited 'prema'. people say that whereever Krsna is, there is no Maya. I am therefore forced to always remain outside the spiritual realm. How will I ever see Your pastimes? Unless You offer a way, I am without hope!" Saying this Parvati put the dust of Lord Caitanya's lotus feet on her Simanta (hair parting) to relieve her distress. Thus this Dvipa was named 'Simantadvipa'.

"O Supreme Goddess, you are My energy, but you are not separate from Me. My one associated energy has two forms. In the spiritual kingdom, the original energy has one form of Sri Radha, but for carrying on activities in the material world, she expanded herself as your self. Without you, My pastimes could not be accomplished, for in the form of Yoga Maya, you are necessary in My pastimes. In Vraja, you are eternally present as Purnamasi, and in Navadvipa as Prauddha Maya, along with Siva Ksetrapal."

At this place there is a small temple with a Deity of Parvati which is thousands of years old.

**Sonadanga (Meghera Cara)—**

*Kirtana Karite prabhu aila megha-gana  
apana-icchaya Kaila megha nivarana*

"Once while Caitanya Mahaprabhu was performing Kirtan, clouds assembled in the sky, and the Lord,

by His own will, immediately stopped them from pouring rain."

(*Caitanya-caritamrita*, *Adi 17 : 89*)

Once when Lord Caitanya was enjoying Kirtan with His devotees, many dark clouds appeared thus causing fear to the devotees. Lord Caitanya took His karatalas and began chanting HARE KRSNA HARE KRSNA KRSNA KRSNA HARE HARE HARE RAMA HARE RAMA RAMA RAMA HARE HARE : while looking towards the sky, all the clouds immediately disappeared.

**Saradanga (Jagannatha Temple)**—Sometimes, in great happiness, Lord Jagannatha with His flute makes a loud concert in the groves on the Yamuna. He is like a bumble bee who tastes the beautiful lotus-like faces of the cowherd damsels of Braja, and His lotus feet are worshipped by great personalities such as Laksmi, Siva, Brahma, Indra and Ganesh. May that Jagannatha be the object of my vision. In His left hand Lord Jagannatha holds a flute, on His head He wears the feathers of peacocks, and on His hips, He wears lightning yellow silken cloth. Out of the corners of His eyes, He bestows sidelong glances upon His loving devotees, and He always reveals Himself through His pastimes in His abode of Vrindavan. May that Jagannatha Swami be

the object of my vision. Residing on the shore of a great ocean within a large palace situated on the crest of the brilliant golden Nilachala Hill along with His powerful brother Balarama and in the middle of Them, His sister, Subhadra. Lord Jagannatha bestows the opportunity for devotional service upon all godly souls. May that Jagannatha Swami be the object of my vision.

(*Jagannatthastakam 1, 2 & 3*)

Long ago this place was the capital of the Surya dynasty and is considered to be non-different from Jagannatha puri, for Lord Jagannatha eternally resides here. There are many stories told by the local people. It is described in the Navadvipa dhama Mahatmya that when the Lord killed the demon Baru Rakta, out of His mercy He came here to reside with the 'Sabaras' (tribe's people who are not qualified to enter into the Varnasama system).

Another story is about a devotee of Lord Caitanya, Jagadish, who would walk from here to Jagannatha Puri (600 miles) every year to attend the Ratha-yatra festival. Once he was struck down with a disease which left him blind. Thus his friends felt it was too dangerous for him to go to Jagannatha Puri. Jagadish became so despondent that he was ready to commit suicide. Appearing to Jagadish in a dream, Lord Jagannatha told



him that the next morning, when he would be taking his bath, (in the river Ganga) a floating log would hit him on the head and his vision would come back. The Lord also informed him that he should go with the log to a devotee-carpenter and tell him to make a Deity of Lord Jagannatha. He fortold Jagadish that he would have to insist because the man was a leper and would therefore find it very difficult and improper to carve the log. "If that Vaishnava would follow these instructions, then his disease would be cured".

When Jagadish awoke the next morning, all that he had dreamt about became true. He brought the Deities to the site of the present Jagannath temple and established His worship here.

After the disappearance of Jagadish, the worship of the Deities decreased over the years, so much so that They were forgotten and Their temple fell down around Them. Centuries later some villagers noticed a unique and beautiful flower growing on a hilltop. When they went near the hill they heard someone calling, "Please give Me water. I'm thirsty, please bring water!" Some fifty years ago, Jagannatha, Balarama and Subhadra were uncovered. Although Lord Jagannath was in the middle of a termite nest, He was miraculously unharmed. Since then the Deities were

being worshipped by one Phatik Chatterjee until a few years ago, when Their worship was handed over to ISKCON.

For many years this place was neglected, but due to the efforts of the Bhaktivedanta Swami Charity Trust, a wonderful temple has been built here for the glorification of Lord Jagannatha.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, seeing the precarious position of the holy places of Sri Caitanya Mahaprabhu's pastimes and that they were disappearing day by day, inaugurated a trust to renovate them, with the intention that in due course of time all the lost holy places would be renovated and returned to their original splendour. Along with the building of Sri Mayapura city, various other holy spots are now being renovated. In time, everyone will be able to come and see the various places of Sri Caitanya Mahaprabhu's pastimes. One should not simply come to the Dhama for his own sense-pleasure of going here and there, but one should come in the mood of rendering service. Thus everyone should make the utmost effort to assist in the renovation of the various lost Tirthas of Caitanya Mahaprabhu.

From our reasearch into *shastra* we have discovered that there are over 500 *sripats* like this in Gauda-

desh, all in widely varying degrees of dilapidation. To attend to all of these is a wonderful burden of love to be sure, but, unfortunately, with the small annual interest generated from the Trust fund, only three or four can be serviced per year. Since the Trust was formed in 1977, they have been able to do work on only a few *sripats*; thus it will take well over a century to simply make emergency repairs on the *sripats*, what to speak of arranging for first-class restoration and development. This could, of course, become a nice engagement for several generations of *vaishnavas* except for one problem: with the natural erosion of the land, the rains and high cyclonic wind of the monsoon seasons, the eternal shifting of the Ganges and the lamentable vandalism by *kali-yuga* youth, the unprotected holy *tirthas* will not last another twenty years what to speak of one hundred. Even at this writing, a growing number of important holy places mentioned in the *Sri Navadvipa Mahatmya*, have recently been officially considered *lupta* or lost by the resident *vaishnavas* of the Dhama.

This is tragic. A *vaishnava tirtha* stands like a welcome homing-beacon in a dark storm; a reservoir of spiritual enlivenment for the conditioned and liberated soul alike and tangible evidence of the authenticity of spiritual existence itself. The loss of a genuine *tirtha*

due to negligence or otherwise deals a severe blow to our *vaishnava* faith; it is especially considered to be most inauspicious, and a dangerous omen for the adherents of the faith. Until revealed once again by the Lord Himself, the *lupta - tirtha* remains hidden forever beneath the lush vegetation of the fertile Ganges delta. Any sincere and responsible *vaishnava* would certainly wish to see this trend reversed and reversed *immediately*.

Before the advent of Srila Prabhupada's ( *Bhaktivedanta Swami Charity Trust* ) there was, practically speaking, no attempt by any one to systematically renovate the holy places of Sri Caitanya Mahaprabhu. Of course, wealthy patrons *do exist*, but their donations are almost always intended for the more popular and already well-maintained temples. Who would patronize some broken-down and inaccessible *vaishnava* temple, much less the totally abandoned ruins of an ancient *tirtha*? No one but the highly-elevated *vaishnava* devotee with his vision of transcendence. Such souls are rare, but wealthy elevated souls are virtually non-existent. Therefore, before the formation of the *Bhaktivedanta Swami Charity Trust* the majority of the holy *tirthas* of Gaudadesh were doomed to disappear within the next decade, and in fact there are



so many *tirthas* to save that even our efforts are something like throwing out a single life preserver to save a hundred drowning men.

However, the great and inconceivable plan of the Lord can never be foiled. Since, the ISKCON movement was initiated by Srila Prabhupada, an amazing phenomenon has occurred. Now, all of a sudden, we find a proliferation of highly-elevated, wealthy and concerned *vaishhava* devotees scattered throughout the world like the jewels of *chintamani* in Goloka-Vrindavana, and they are most eager to serve the interests of the Lord. Who knows, O gentle reader, one of them might be you.

So this our humble request. We ask you to carefully consider the significance of all we have said, and, falling in the dust of your feet, simply beg you to adopt one of these holy *tirthas*. Adopt one of the sacred sites of the eternal divine *Pastimes* of Lord Caitanya Mahaprabhu and His intimate associates : relish with deep transcendental happiness due to the fact that you have saved an authentic holy *tirtha* mentioned in *shastra* from extinction, saved it for the eternal benefit of generations of conditioned souls far into the future, long after you have gone back to Home, back to Godhead.

**Jai Jagannatha**

**Rama Tirtha (Rukunpur)**—My dear Balarama, You are the most powerful person and You are pleasing to everyone. Unfortunately, I forgot Your glorious, exalted position, but now I have come to my senses and I remember that You hold all the planetary systems on your head merely by Your partial expansion as Sesa. You are the sustainer of the whole universe. My dear Supreme Personality of Godhead, You are full of six opulences. Because I forgot Your omnipotence, I have mistakenly disobeyed Your order and thus I have become a great offender. But, My dear Lord, please know that I am a surrendered soul unto You. You are very much affectionate to Your devotees, therefore please excuse my impudence and mistakes, and by Your causeless mercy may You now release me."

(*Krsna Book.*)

When Lord Balarama was touring the holy places He came to this place to bathe in the Ganga. Anyone who comes here in the month of Kartik, on the full moon day, and takes bath will get the same benefit as visiting Haridwar and taking bath a hundred times.

The following story is narrated in the *Gaga Samhita* : The great Kol demon who lived in this area was keeping the people here under his control by his

mystic powers. When the people saw Balarama coming they requested Him to kindly dispose of the Kol demon. They said, "In Mathura You have killed Kamsa and every one is very happy, but for us Kamsa is still alive in the shape of the Kol demon." When the Kol demon heard that Balarama had arrived there, he came before Him with many thousands of elephants and chariots and surrounded Balarama on all four sides, who immediately took up a large club and started to smash the elephants, chariots, and infantry in the same way as king Indra used to cut off the wings of the mountains. When Balarama had destroyed the Kolasura's army, He caught hold of Kolasura and started to beat him. When the demon lay dead, the demon's maya lifted and everybody felt great relief. Thereafter, the people offered worship to Balarama's lotus feet. This is one of the borders of the Navadvipa Dhama.



## GODRUMA DVIPA

With my head I bow down to Godruma.  
With my voice I sing the glories of Godruma.  
With my mind I remember Godruma.  
For I do not know anything but Godruma.

(Navadvipa-Sataka 67)

The following story is narrated in the Navadvipa-Dhama Mahatmya.

When Lord Kṛṣṇa was present on the earth, King Indra had offended Him by trying to inundate the land of Vrindaban with rain. After this King Indra offered his prayers to Kṛṣṇa, who forgave him. But King Indra was greatly fearful that he may commit the same mistake again in the future. Indra decided to approach Surabhi (the mother of the cow's) and enquire from her how he could avoid future offences. Surabhi replied, "Let us go to Navadvipa Dhama and worship Gauranga". In Navadvipa they performed Gauranga bhajana. Because offences are not considered, in chanting Gauranga's Name, one can very quickly attain darshan.



By calling Gauranga's name and weeping, they very quickly attained, darshan of Lord Gauranga. The Lord told them. "I know your wish. Do not fear Very soon I will appear in Nadia and perform My pastimes. Upon seeing those pastimes, Maya will not be able to touch you". At this the Lord vanished and the Surabhi cow remained here under a large banyan tree, continuously serving the lotus feet of Lord Caitanya. Therefore this place is called Go (cow) Druma (tree) Dvipa (island). At this spot the devotees' desires are fulfilled. One who builds a cottage here and worships Lord Gauranga very soon attains His darshan.

The sage Markandeya had the benediction to be able to live for seven kalpas. When the time for devastation came, the entire universe became filled with water and the sage Markandeya got tossed here and there in the deluge. In great distress he started speaking to himself, "Oh why did I get such a benediction from the Lord, to remain for seven kalpas?" The Dhama of Navadvipa remained unaffected by the inundation, giving shelter to the devotees. The sage Markandeya, submerged in the waves, became unconscious. When he regained consciousness, he saw a beautiful island with brilliant streams and rivers everywhere. Amongst the trees and vines were birds singing

the glories of Caitanya Mahaprabhu. The island was Godruma. He saw a large banyan tree with a Surabhi cow standing underneath it. The muni approached her and begged her for some milk. Surabhi, being very merciful fed the muni. When the muni became strong again, he approached Surabhi and told her that he was very unhappy with his benediction, "How can I get real knowledge?" Surabhi answered him, "This is Navadvipa-dhama; it is not material. To the material eyes it only stretches for sixteen Kroshas (32 miles), but in actuality all of the Vaikuntha planets and all tirthas, devas, rishis reside here. So please stay here and simply worship Sri Caitanya Mahaprabhu and chant the name of Gauranga day and night". Upon hearing the words of Surabhi, he folded his hands and said, "If I take to the worship of Gaura, what will be my destination?" Surabhi answered, "In Gaura bhajana there is no consideration, or deliberation. When you call out the name of Gaura, all karma is destroyed and there will be no more distress. "Markandeya, upon hearing this, started to shout the name of Gaura.

This place of Gada Gacha is non-different from Surabhi Kunja by the side of Govardhana Hill and Nandagram in Braja Dhama.

**Svananda Sukhada Kunja (Bhaktivinode Thakur's Bhajana Kutir)**—‘My small cottage is shining beautifully within that most enchanting garden called Svananda Sukhada Kunja’. Living there, I will sing Lord Kṛṣṇa's holy name and I will greedily hanker for that time when I will get the service of Him and His associates.

(Gita mala)

‘On the banks of the celestial Ganges, I will dwell in a cottage at Surabhi Kunj in Godruma Dhama. This land of Godruma is very conducive for performing devotional worship of the Supreme Lord and is non-different from the sacred place called Nandagram, located in the holy district of Mathura.’

(*Saranagati*)

'I offer my respectful obeisances unto Srila Saci  
dananda Bhaktivinoda, who is the transcendental energy  
of Caitanya Mahaprabhu. He is a strict follower of  
the Goswamis. headed by Srila Rupa Goswami.'

This place is non-different from Svananda Sukha-da Kunja on the bank of Radha Kunda. Here is Srila Bhaktivinoda's bhaiana kutir as well as his puspa samadhi. While living here, he discovered Lord Caitanya's birth place. He also wrote the Navadvipa-dhama Mahatmya, in which he revealed all the various islands of Navadvipa-dhama and the places of Lord Caitanya's

pastimes. It was Bhaktivinoda Thakur who predicted that a great person would appear and preach Kṛṣṇa Consciousness all over the world. Shortly after this prediction, His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda appeared and later spread Kṛṣṇa Consciousness throughout the entire world. Śrīla Bhaktivinoda Thakur had the vision that, one day, there would be a great spiritual city here in Navadvīpa. At the the moment, the Mayapur Māndir and city are manifesting.

Srila Bhaktivinode Thakur has revealed through his songs that he eternally lives and serves Sri Sri Radha and Krsna here in this Kunja.

## Siddhi-lalasa

1

*kaba gaura-vane,*

*suradhuni-tate,*

*'ha radhe ha krsna' bole'*

*kandiya bera 'ba*

*deho-sukha chari,*

*nana lata-taru-tale*

1. When will I wander, weeping, under the shade of various trees and creepers on the banks of the Ganges in the land of Navadvipa crying, "O Radha ! O Kṛṣṇa !" forgetting all physical comforts ?



*swa-paca-grhete,* *magiya khaibo,*  
*pipo saraswati-jala*  
*puline puline,* *gara-gari dibo,*  
*kori 'krsna-kolahala*

2. I will even take my meals by begging at the homes of the candalas and will drink the water of the Saraswati. In ecstasy I will roll on the ground along the banks of the river, raising an uproar of "Krsna ! Krsna !"

*drama-basi jane* *pranati koriya,*  
*magibo krpara lesa*  
*vaisnaba-carana-* *renu gaya makhi,*  
*dhori avadhnuta-besa*

3. Bowing to the inhabitants of the holy land of Navadvipa, I will beg a bit of their mercy. I will the dress of a mendicant and smear the dust of the Vaishnavas' feet on my body.

*gaudo-braja-jane,* *bheda na dekhibo,*  
*haibo baraja-basi*  
*dhameraa swarupa,* *sphuribe nayane,*  
*haibo radhara dasi*

4. I will see no difference between the inhabitants of Vrajabhumi and those of Navadvipa, and I will be transformed into a resident of Vraja. The true nature of the Lords abode will manifest to my eyes, and I will become a maidservant of Srimati Radharani.

**Suvarna Vihar**—In Satya yuga, a king of the name Suvarna Sena lived here. Once Narada Muni came to him and informed him, "You are simply engrossed in serving your body and family, but still you are lucky, because you are living in the Dhama of Navadvipa. Thus you have every chance of attaining the grace of Sri Caitanya Mahaprabhu and entering in the eternal pastimes of Radha and Krsna. If you start to chant the name of Gauranga, you will definitely attain the perfection in this, life." Later King Suvarna Sena became Buddhimanta Khan in the pastimes of Caitanya Mahaprabhu. It was Buddhimanta Khan who provided all the funds and paraphernalia for the marriage of Caitanya Mahaprabhu and Vishnu priya devi.

Srila Bhaktisiddhanta sarasvati established sri suvarna-vihar Gavdiya matha here.

**Amra-Ghata**—

One day the Lord performed sankirtana with all His devotees, and when they were greatly fatigued they

sat down. The Lord then sowed a mango seed in the yard, and immediately the seed fructified into a tree and began to grow.

As people looked on, the tree became fully grown with fruits that fully ripened. Thus everyone was struck with wonder. The Lord immediately picked about two hundred fruits, and after washing them He offered them to Kṛṣṇa to eat.

The fruits were all red and yellow, with no seed inside and no skin outside, and eating one fruit would immediately fill a man's belly. Seeing the quality of the mangos, the Lord was greatly satisfied, and thus after eating first, He fed all the other devotees.

The fruits had no seeds or skins. They were full of nectarean juice and were so sweet that a man would be fully satisfied by eating only one. This way, fruits grew on the tree every day throughout the twelve months of the year, and the Vasiṣṭhas used to eat them, to the Lord's great satisfaction.

These are confidential pastimes of the son of Śacī. Other than devotees, no one knows of this incident.

(*caitanya-caritamṛta* Adi 17-)

**Deva para (Narasimhadeva Temple)**—'I offer my obeisances to Lord Naraṣimhadeva, who gives joy to

Prahlāda Maharaja and whose nails are like chisels on the demon Hiraṇyakaśipu. Lord Naraśimha is here and also there. Wherever I go Lord Naraśimha is there. He is in the heart and outside as well. I surrender to Lord Naraśimha, the origin of all things and the supreme refuge.'

After Naraśimhadeva had killed the demon Hiraṇyakaśipu, He came to this place to take rest. All of the demigods also came here and constructed a beautiful temple and they also constructed houses for themselves. Thus a wonderful township arose called Devapalli. In due course of time, all those palaces have disappeared, but there is still one Naraśimhadeva temple here with a deity of Naraśimha dating back to the satya yuga. Nityānanda Prabhu had predicted that in the future, a great king will appear who will install Naraśimha in a great and wonderful temple and will reconstruct the town of Devapalli.

The Mandakini river used to flow here. Previously there were sixteen rivers flowing through Navadvīpa, but slowly they have all dried up and now we see only the Ganga and Sarasvatī manifest. The sixteen rivers are as follows : Sarasvatī, Manasa Ganga, Ganga, Yamuna, Vidyadhari, Kṛitāmala, Tamrapāṇi, Brahma-putra, Bhagavatī, Saraju, Narmada, Alakānanda, Kaveri



Mandakini, Godavari, Gomati. This town marks the eastern-broder of Navadvipa.

**Mahavaranasī**—The following description is given in the Navadvipa-dhama Mahatmya : Starting to the west of Bilva paksa, Mandakini river comes and surrounds Nadia. At Suvarna Vihar, the Alakaaanda river leavas the Mandakini. On the eastern bank of the Alakananda is the Hari Hara Ksetra. It is predicted that in the future a wonderful Deity will be found in the forest here. (The Deity is being worshiped,) On the western bank is situated Kasi (Mahavaranasī), the abode of Lord Siva, where his followers worship him along with his consort. This Kasi is superior to the other Kasi, because here Lord Siva is always dancing and uttering the name of Lord Gauranga, begging his followers to accept Gaura Bhakti, That liberation for which sannysis live in Kasi for thousands of years, which is attained by the process of jnana, is achieved here by those who simply say the name of Gauranga and lift their feet and dance.

Thus this place is called Mahavaranasī, for here there is no fear of death.

## MADHYA DVIPA

May Lord caitanya's wonderful pastimes in Madhyadvipa shower their mercy on me. May Brahma-kunda and all the holy places bestow their kindness on Foolish me. May He who is every one's dear most friend and enjoy's His midday pastimes in Madhya dvipa bestow the fruit of his merciful wish fulfilling vine of Kindness on me.

**Sapta-Rishi Bhajana sthali**—The following description is found in the Navadvipa-dhama Mahatmya : Once the seven rishis approached their father, Lord Brahma, to enquire how they could attain love of God. Lord Brahma told his sons, "Go to Navadvipa and sing the glories of Lord Gauranga, and easily you will obtain the treasure of love of Godhead. Whoever gets the mercy of the Dhama gets the association of the devotees. Immersed in the association of devotees, you will drown in the ocean of 'Prema'. That is the supreme activity. Whoever gets attraction for Navadvipa

will receive the benediction of living in Vrindavana." Taking the instructions of their father, the seven rishis came to this place. "My dear Lord, now we surrender unto You. Being offenders, we have followed many paths. Now we take to the path of devotional service," the seven rishis prayed. They performed many austerities here, not eating or sleeping, and chanted the name Gaura. Lord Caitanya appeared to them at midday. just like the midday sun, attracting their minds. He appeared in His Pancha-tattva form golden in complexion, with a garland of flowers around His neck, decorated with beautiful ornaments illuminating all directions. Beautiful was His glance and long flowing, curly hair. On His forehead was sandalwood pulp. He wore three-folded cloth and a shining thread. The rishis prayed to Him, "we surrender unto Your lotus feet; please give us devotion." Gauranga said, "Give up all desires for attaining jnana of karma and simply worship Kṛṣṇa. In a short time I will unfold My pastimes in Navadvipa. At that time you will see My pastimes of Nama Sankirtan, but for now keep this subjects a secret. Worship Kṛṣṇa at Kumara Ghat (Sapta Rishi Ghat), the ghat made by you."

Near Kumara-Ghat there are seven small hills arranged in the same pattern as the seven stars. The

rishis eternally reside upon these hills, and constantly worship the lotus feet of Lord Caitanya.

The name of these seven rishis, is Marichi, Atri, Angira, Pulaha, Kratu, Pulastya and Vasistha.

When Caitanya Mahaprabhu tried to visit Vrindavan, He went to the houses of Srivasa Thakura, Sivananda sena and Vasudeva Datta here in Kumara Hatta.

One who lives at this place will attain the lotus feet of Caitanya Mahaprabhu without having to undergo the strict process of rules and regulations !

**Naimisaranya (Usid Pur)**—'One day in a holy place in the forest of Naimisaranya, great sages, headed by the sage Saunaka, assembled to perform a great thousand year sacrifice for the Lord and His devotees. Once after finishing their morning duties by burning a sacrificial fire and offering a seat of esteem to Srila Suta Goswami, the great sages made enquiries with great respect, about the following matters. The sages said : "Respected Suta Goswami, you are completely free from all vices. You are well-versed in all the scriptures, famous for religious life, and in the Puranas and histories as well, for you have gone through them with proper guidance and have also explained them."

(*Srīmad Bhagavatam*)



The following description is found in the Navadvipa Dhama Mahatmya :

Here in the beginning of Kali yuga, the rishis, headed by Saunaka, held a sacrifice and from the, mouth of Suta they heard about Gauranga, Thus whoever reads the Puranas in the month of Kartik here becomes freed from all distress, becomes absorbed in the pastimes of Lord Gauranga and obtains Vrindavan very easily. Lord Siva, giving up his vehicle, the bull, mounted Lord Brahma's swan and came here to hear the recitation of the Puranas and Caitanya Bhagavata, and together with his followers sang the glories of Gauranga. A deity of Lord Siva (Sivalinga) riding on a swan is in a Kunda here, submerged, and is taken out and worshipped at the time of Caitra amavasya and then worshipped within a hallow banyan tree near by and after three days he is submerged in the Alakananda kund, for another year.

**Brahmana Puskara (Brahman Pura)**—The following description is found in the Navadvipa-dhama Mahatmya : In Satya yuga a brahmana named Diva dasa gave up family life and went on pilgrimage to Puskara tirtha. In the course of his wandering, he came to Navadvipa. There he had a dream which instructed him to stay and that he would receive the greatest happiness. The brahmana built his cottage here and lived, but still he desired

to see Puskara, but it was impossible for him to go. In that situation he began to weep, "Now I will never see Puskara !" The personality of Puskara, being merciful upon him, came before him in the form of a brahmana. He said, "Do not cry ! In front of you is a splendid pond. If you take bath there once, you will see Puskara." Puskara said, "On the western side of Bharat, I have one form, but I reside here eternally. The results of bathing one hundred times there are actually dispensed from here. Therefore, whoever gives up Navadvipa with a desire to go to other holy places is a fool and a rascal. Now I will explain a very secret matter to you. Very shortly in Mayapur at Sacimata's house, Lord Gauranga will be born and will distribute "Prema" to everyone. In all of these places, the Lord and His associates will dance madly in Sankirtan, and the whole universe will be drowned in the flood of 'Prema'; except for the stubborn atheists, all will receive 'Prema,' After saying this, Puskararaj departed. There after a voice from the sky said, "Kali yuga is coming. At that time you will again take birth and join in the pastimes of Lord Gauranga. This place is non-different from Puskara-tirtha.

**Hatta Danga ( Chakpansila )**—Here all of the demigods along with Kuruketra tirtha and all of the holy

places in the region of Brahma-varta, including the Saraswati and Dvadaswati, are manifest. The results obtained in Kuruksetra in a hundred years are obtained here in Navadvipa in one night. Here the demigods came and set up a busy village for discussing the pastimes of Lord Gauranga. Therefore this place is called Hatta (market) Danga. By seeing this place one will receive the ocean of love of Godhead. This place marks the southern border of Navadvipa Dhama.

**Mahaprayag**—At this place seven rivers meet namely the Ganga, yamuna, Mandakini, Alakananda, Sarasvati, Bhagavati and manasa-Ganga.

Lord Brahma had along with the great Rishi's performed thousands of fire sacrifices here. This is a direct gate way to Goloka Vrindavan.

At this point one crosses the Ganga to visit the five Islands on the west bank of the Ganga.

## KOLADVIPA

To the worshipers of the demigods and those who have attained impersonal realization as well as animal-like persons, engrossed in sense gratification, by its own inconceivable powers Koladvipa gives the rare and secret nectar of love for Radha-Madhava.

*(Navadvipa-Sataka 41)*

kuliya (Aparadha bhajanera pata) 'O Kesava, O Lord of the universe, O Lord Hari, You have assumed the form of a Boar. All glories to You ! The Earth which became submerged in the Garbhodaka ocean at the bottom of the universe is fixed upon the tip of Your tusks like a spot upon the moon.'

*(Gita Govinda)*

The present town of Navadvipa is the same as Kuliya.

In a previous kalpa, Lord Varaha appeared at this place. The following story is narrated in the Navadvipa Dhama Mahatmya :

Once a brahmana named Vasudeva was engaged in worshipping Lord Varaha. He prayed to the Lord,



"please give me mercy and show Your self. Thus my eyes and life will be successful. If You do not show Your self then my life will be worthless." The merciful Lord showed Himself to Vasudeva in the form of a Boar. His body was decorated with ornaments; His feet, face, nostrills, neck, eyes were all very attractive, and He was towering high as a mountain. The brahmana fell on the ground to pay his respects, Seeing his devotion, Varaha spoke gently to him, "O Vasudava, as you are My devotee, I am satisfied with your worship. When Kaliyuga comes, I will display My pastimes here. In the three worlds there is no comparison to Navadvipa, it is My very dear abode. All of the tirthas reside here, that is the verdict of the scriptures. In answer to Lord Brahma's prayers, I appeared and killed Hiranyaksa with My tusks. The place where I appeared is present right here. By living in Navadvipa all the effects of living else were are obtained. When Gauranga comes, you will be born here again. You will see the Maha-sankirtan and the astounding form of Lord Gauranga This place is non-different from Govardhana Hill in Vrindavan. The following story is narrated in the Caitanya Bhagavata :

One day Caitanya Mahaprabhu was wandering through the streets of Kuliya (present Navadvipa town)

with Srivasa Pandit. They wandered into the area where the drunkards lived. When Caitanya Mahaprabhu smelt the alcohol; He suddenly started developing the mood of Balarama and informed Srivasa Pandit, "Yes, I'm going in. Let us go in !" Srivasa Pandit fell and begged Him, "If you go in, so many people will criticise and will become sinful and go to hell. You have appeared to liberate everyone; You have appeared to distribute love of God." In this way Srivasa begged Caitanya Mahaprabhu not to go in. Caitanya Mahaprabhu decided to subdue the mood of Balarama and carried on with Srivasa. After a short distance, they came across Devananda Pandit. Caitanya Mahaprabhu went up to Devananda Pandit very angrily and started shouting at him, "You call your self a Pandit, learned, and you teach the Srimad Bhagavatam, but what do you know of Srimad Bhagavatam ? Previously Srivasa Pandit went to your lecture Srivasa pandit is so pure that even the Ganga longs for his touch, but simply because he started to cry during your discourse, your students picked him up and threw him out and you took no notice of this action. Thus you can never understand the essence of Srimad Bhagavatam." In this way Caitanya Mahaprabhu chastised Devananda Pandit and went on his way with Srivasa Pandit. Even though there was no way

Devananda Pandit could be forgiven for his great offense against the most holy of all Vaisnavas, Srivasa Pandit, who was an incarnation of Narada Muni, still somehow or other by the grace of Vakreswara Pandit, who was invited to his house one day to accept meals, he was informed of the true essence of Caitanya Mahaprabhu. Devananda's intelligence developed and he fell at the feet of Srivasa Pandit and begged forgiveness. At this place, Caitanya Mahaprabhu finally forgave Devananda Pandit.

This is the special mercy of Govardhana Hill in Navadvipa that He forgives all offences.

#### **Giri Govardhana ki jai**

The following story of the mercy of this place is described in the Caitanya-caritamṛta.

One night while kirtana was going on inside Srivasa Thakura's (Pandit) house, a brahmana named Gopala, the chief of the nonbelievers, who was talkative and very rough in his speech, placed all the paraphernalia for worshipping the goddess Durga outside Srivasa Thakura's door. On the upper portion of a plantain leaf he placed oda-phula, turmeric, vermillion, red sandalwood and rice. He placed a pot of wine beside all this, and in the morning when Srivasa Thakura opened his door he saw this paraphernalia.

Srivasa Thakura called for all the respectable gentlemen of the neighborhood and smilingly addressed them as follows. "Gentlemen, every night I worship the goddess Bhavani. Since the paraphernalia for the worship is present here, now all you respectable brahmanas and members of the higher castes can understand my position."

Then all the assembled gentlemen exclaimed: "What is this? what is this? Who has performed such mischievous activities? Who is that sinful man?" They called for a sweeper [ hadi ], who threw all the items of worship far away and cleansed the place by mopping it with a mixture of water and cow dung.

After three days, leprosy attacked Gopala Capala, and blood oozed from sores all over his body. Incessantly covered with germs and insects biting him all over his body, Gopala Capala felt unbearable pain. His entire body burned in distress.

Since leprosy is an infectious disease, Gopala Capala left the village to sit down on the bank of the Ganges underneath a tree. One day, however, he saw Caitanya Mahaprabhu passing by and spoke to Him as follows.

"My dear nephew, I am Your maternal uncle in our village relationship. Please see how greatly this



attack of leprosy has afflicted me. "As an incarnation of God, You are delivering so many fallen souls. I am also a greatly unhappy fallen soul. Kindly deliver me by Your mercy."

Hearing this, Caitanya Mahaprabhu appeared greatly angry, and in that angry mood He spoke some words chastising him. "O sinful person, envious of pure devotees, I shall not deliver you! Rather, I shall have you bitten by these germs for many millions of years."

"You have made Srivasa Thakura appear to have been worshiping the goddess Bhavani. Simply for this offense, you will have to fall down into hellish life for ten million births. "I have appeared in this incarnation to kill the demons [pasandis] and, after killing them, to preach the cult of devotional service."

After saying this, the Lord left to take His bath in the Ganges, and that sinful man did not give up his life but continued to suffer.

When Sri Caitanya Mahaprabhu, after accepting the renounced order of life, went to Jagannatha Puri and then came back to the village of kuliya, upon His return that sinful man took shelter at the Lord's lotus feet. The Lord, being merciful to him, gave him instructions for his benefit.

"You have committed an offense at the lotus feet of Srivasa Thakura," the Lord said. "First you must go there and beg for his mercy, and then if he gives you his blessings and you do not commit such sins again, you will be freed from these reactions."

Then the brahmana, Gopala Capala, went to Srivasa Thakura and took shelter of his lotus feet, and by Srivasa Thakura's mercy he was freed from all sinful reactions.

*(Caitanya-caitramṛta Adi-17)*

After Lord Caitanya came back from Jagannatha Puri He stayed at the house of Madhava Dasa for seven days here in Kuliya. If one lives anywhere in aparadha-bhajanera pata (kuliya), no offence will touch him and any one who visits here even by mistake will be freed from all sinful reactions.

**Giriraj Maharaja ki jai**

**Giri Govardhana ki jai**

**Praurdh Maya**—In this place is situated the Praurdhha Maya Deity, the personality of Yoga Maya. In Vrindavan, she is called Paurnamasi. By her grace, one can see through the thin curtain of illusion which is covering the Dhama and thus see the eternal pastimes

of Lord Caitanya. Also situated here is a Deity of Lord Siva, known as Vrida Siva,

Praudha Maya and Vrida Siva had been in Mayapur between I. S. K. CON and Yogapitha, but due to the Ganga's shifting the residents of Kuliya brought them here. (In the main bazar under a banyan tree)

**Jagannath Dasa Babaji's Bhajan Kutir**—'I offer my respectful obeisances to Jaginnatha Dasa Babaji, who is respected by the entire Vaisnava community and who discovered the place where Lord Caitanya appeared.'

Jagannath Dasa Babaji Maharaj was the spiritual master of Bhaktivinode Thakur. When Srila Bhaktivinode Thakur had ascertained the whereabouts of Caitanya Mahaprabhu's birthplace, he took his spiritual master, Jagannath Dasa Babaji, to the spot. At that time Jagannatha Dasa Babaji was too old to walk, and his eyelids could not open by them selves. But still, even though he was carried in a basket, when he reached the spot where Caitanya Mahaprabhu appeared, in great excitement he leapt fifteen to twenty feet into the air and started calling the name of Krsna and dancing. Although this great Vaisnava, a few minutes earlier, was unable to walk or see, when he arrived at the birthplace of Caitanya Mahaprabhu, all of the ecstatic symptoms

manifested in his body. Thus Bhaktivinode Thakur could understand that, at last, his long search for Sri Caitanya Mahaprabhu's birthplace had ended.

Srila Jagannatha Dasa Babaji had previously stayed for a long time in Surya-kunda (Vraja) performing bhajana. In the last part of his life he came here. Jagannath Dasa was the most learned Vaisnava of his time. He lived for about 144 years.

**Kuliya-dharmashala-Srila Gaura Kishora Dasa babajika Bhajan Sthala**—

In his early years Gaura Kishora Dasa Babaji lived in Vraja where he performed great austerities. He would continuously wander through Vrndavana, Surya-kunda, Nandagram and all of the other pastime places of Radha-Krsna, always calling out the names of Radha and Krsna.

*hare krsna hare krsna krsna krsna hare hare  
hare rama hare rama rama rama hare hare*

Sometimes begging a little food from the house of a Vraja-vasi and sometimes eating the mud on the bank of Radha-kunda or Yamuna.



Later wanting to attain the mercy of Navadvipa Dhama, resided here. But unfortunately he was unable to find any peaceful place due to so many materialistic people coming to bother him for stupid benedictions. Thus to avoid such disturbances he took up residence in an old toilet just behind Kuliya-Dharmshala. When the district magistrate heard that he had taken to living in a toilet he went there along with the chief of police and requested Babaji Maharaj to accept a bhajan kutir in a nice clean place, but Babaji Maharaj would not comply with their wishes.

Once a famous Babaji came to Gaura Kishora Dasa and informed him that, "I have bought a very beautiful place here in Navadvipa where I am going to build a bhajan kutir." With great surprise Gaure Kisore Dasa replied, "It is very amazing that you have been able to buy a place here in Navadvipa Dhama; each and every grain of dust is transcendental and even if you were able to have all the wealth in this whole universe, you still would not be able to buy even a fraction of a grain so how is it possible that you have bought a piece of this land." When that Babaji heard his reply he immediately fell at the lotus feet of Gaura Kisora das.

It was at this same place that Srila Gaura Kisora das Babaji Maharaja entered in to Samadhi.

At first Babaji Maharaja's Samadhi-shrine was on the western bank of the Ganga in Kuliyagram ( Navadvipa Town ) but due to the Ganga's changing course his disciple Srila Bhaktisiddhanta Sarasvati Gosvami had his Samadhi shifted to the bank of Radha-kunda in Sri Caitanya Matha.

(Vraja-Pattan)

Babaji Maharaja took only two disciples, Srila Bhaktisiddhanta and Srila Bamsidas Babaji.

**Mahaprabhu Bari**—There is a Deity of Sri Caitanya Mahaprabhu here which was previously worshipped by Vishnu Priya after the Lord took sannyasa.

The following story is narrated in the Caitanya Bhagavata : One day Caitanya Mahaprabhu called Nityananda Prabhu aside and said, "You must tell this secret to only five persons. On the Sankranti day (14th Jan.), I will take sannyasa from Kesava Bharati in Indrani, close to Katwa ( now the present town of Katwa ). Only tell My mother, Sri Gadadhara Pandit, Brahmananda, Candrasekhara and Mukunda".

On the day of Sankranti, Lord Gauranga spent the day as usual with the Vaishnavas performing Sankirtan, and in the evening they all went to the Ganga for

darshan. They went to the Ganga and sat down on the shore. They all sat for some time and then returned home. In His home, Caitanya Mahaprabhu was seated surrounded by His servitors. None of them knew that He would be leaving in the morning. Many Vaishnava came to give gifts of sandalwood and garlands. So many devotees came that even Lord Brahma and the demigods could not count them. Sri Caitanya Mahaprabhu requested them all to engage in Kirtan. Kola-vecha Sridhara brought a pumpkin for Sri Caitanya Mahaprabhu. Caitanya Mahaprabhu thought to Himself, "Maybe never again will I be able to taste the fruits and vegetables of Sridhara", and He requested His mother to make a preparation of milk and pumpkin. After this, Caitanya Mahaprabhu requested them all to go home. Then Caitanya Mahaprabhu went to take rest. Sacimata, knowing that Caitanya Mahaprabhu would be leaving that night, could not go to sleep and she was bursting into tears at every moment. She went and sat by the gate, so Mahaprabhu could not leave without seeing her. One and a half hours before the sun rose, Caitanya Mahaprabhu rose to leave. Sri Gadadhara and Haridas Prabhu, who were resting in the same room as the Lord, also rose. Gadadhara Pandit told the Lord, 'We will also come with You'. The

Lord told him, "I have no company in this matter. "When Caitanya Mahaprabhu saw Sacimata sitting at the gate, He touched her feet and sat down next to her and started to gently explain to her, "You have brought Me up very nicely and sacrificed every thing for Me, and I can never repay the debt which I owe you. But now, please let Me go, for the sake of all the living entities." After saying this, Caitanya Mahaprabhu rose and, taking the dust of her lotus feet, circumambulated her three times and then left.

When the sun came up, all the devotees came to visit Caitanya Mahaprabhu. When they arrived, they saw that Mother Saci was sitting outside the house. The great Srivasa Pandit enquired, "O Mother, why are you sitting outside?" Sacimata replied, "what can I say? Everything here belongs to you all and I am simply your servant." When the devotees came to understand that Caitanya Mahaprabhu had left, they all broke down and started crying. The scene was non-different from when Lord Kṛṣṇa left had Vrindavan. Caitanya Mahaprabhu went to Katwa and there accepted sannyasa from Kesava Bharati Maharaj. Kesava Bharati was considered non-different from Sandipani Muni.

**Yamuna Prasada**— Here the Ganga and Yamuna flow as one river; Its left bank is considered the Ganga and



its right bank the Yamuna. This secret is only understood by the devotees. Where the Yamuna touches Koladvipa is nondifferent to Vansivat and Yamuna pulin in Vrindavan.

**Samudraghara**—The following story is narrated in the Navadvipa-dhama Mahatmya: When Bhima was travelling far and wide collecting taxes so that his brother, Yubhishthira, could perform the Rajasuya sacrifice, he arrived at this place, which was then ruled by Samudra Sena. When the king saw Bhima coming, he thought to himself: "Bhima is coming here to collect taxes, but if I refuse to pay and instead fight with him, and if I somehow manage to put him into great difficulty, then Kṛṣṇa who is very affectionate towards Bhima, will come to defend him, Thus I will obtain Lord Kṛṣṇa's darshan." When Bhima requested tax from the king the king refused and brought his army out. In the battle the king put Bhima into great difficulty with his heroic fighting. At that time Lord Kṛṣṇa appeared on the battlefield. At that time also, the king saw the pastimes of Rādhā-Kṛṣṇa and beheld the forest of Kumudavan, where he saw Lord Kṛṣṇa and His friends performing their pastimes. But suddenly these pastimes disappeared, and he saw the form of Lord

Gaurāṅga along with His huge Kīrtan. Lord Gaurāṅga's complexion was as brilliant as gold. In this way, the desire of the king was being fulfilled and he offered his prayers to the lotus feet of the Lord, then suddenly the Lord disappeared. Bhima was unable to see any of this and thought that the king had suddenly become afraid. He was surprised when he saw the king suddenly give up fighting and thereupon requested him to pay tax. This place is considered to be nondifferent from Kumudavan in Vrindavan and also Gangasagara and Dvārakā. Once the ocean came here to offer his respects to the Gāṅgā. Therefore this place is known as Samudraghara. (Home of the ocean)

Gāṅgādevī told the ocean. "Ocean, very soon Lord Gaurāṅga will stay in a forest on your shores."

"My dear goddess. Gāṅgādevī," replied the ocean, "The son of Śacī will never leave Śrī Navadvīpa. Although imperceptible to contaminated material vision, holy Navadvīpa is His eternal transcendental abode. All the Vedas sing of His manifested and unmanifested pastimes here, O Gāṅgā. I will stay here under your shelter and serve the lotus feet of Lord Gaurāṅga, the Lord of Navadvīpa."

The ocean stays here in Śrī Navadvīpa, meditating incessantly upon the eternal pastimes of Lord Caitanya

**Campahatti**—Fortunate Jayadeva ! Fortunate Padmavati ! Gita Govinda, Krsnarati; be merciful to me, give me one drop of the ocean of prema that Jayadeva enjoyed.

The following description is to be found in the Navadvipa-Dhama Mahatmya : Jayadeva and Padmavati stayed at this place. While living here, Jayadeva wrote 'Gita Govinda'. One day Lord Caitanya manifested Himself before Jayadeva. The Lord told him, "Very soon I shall take birth in Nadia, in the womb of Sacimata. Along with the devotees of all the avatars, I shall distribute Love of Godhead through Sankirtan. After the first twenty four years, I shall take sannyasa and live in Jagannatha Puri. There in the association of devotees overwhelmed with prema. I shall taste the poetry of your 'Gita-Govinda.' I shall hear it continuously because it is very dear to Me. You will return to this Navadvipa after death ; this I say for certain. Therefore, you and your wife go to Jagannatha Puri, worship Lord Jagannatha and obtain love of God."

The Sripat of Dvija Vaninatha is situated here. In a temple there are Deities of Sri Sri Gaura-Nitai. Once a brahmana used to dwell here and collect Campa flowers for his Deity worship. Pleased by his regular

worship and devotion, Krsna appeared before him in His blackish form, then in His golden form, shining like a Champā flower. The Lord told him that He would appear as the son of Jagannatha Mishra, and that he, the brahmana, would appear as the Lord's associate, Dvija Vaninatha, here at Campahatti. This place is nondifferent from Khadiravan of Vrindavan. Campakalata, one of the eight Sakhis, comes here daily to pick flowers for making garlands for Radha Krsna.

Manasi Ganga river used to flow here separating Koladvipa from Ritadvipa unfortunately now it can not be seen but, that day will come when this and all the other rivers of Navadvipa will flow again. In Vraja Manasi Ganga is seen as a large lake in the middle of Govardhana and here she is seen as a river.



## RITUDVIPA

Know that such a place as this, where the devotees worship the Lord, can be found nowhere in the universe. Whoever lives here will get love of God. This will soothe the blazing fire of material life.

*(Navadvip Dhama Mahatmya 12-14)*

**Ritupura**—The following description is given in the Navadvipa Dhama Mahatmya : Nityananda Prabhu said, "This place is extremely attractive. The trees are bending down their heads in respect, and the breeze is blowing gently, and the flowers are blooming on the walks. The humming of the bees and the fragrance of the flowers intoxicates the minds of the visitors." As He was saying this, Nityananda Prabhu became like a madman. "Quick, bring My horn, My friends are gone far off and Kṛṣṇa is fast asleep; He won't come because He is acting like a baby. Where are Subala and Sudama? All alone I cannot go and herd the cows." Shouting in this way, Nityananda Prabhu jumped a few yards.

Seeing His mood, the devotees supplicated at Nityananda's feet, "O Prabhu Nityananda, Your brother, Gaurāṅga, is no longer here. He has taken sannyasa and gone to Jagannath Puri, leaving us poor beggars. Upon hearing these words, Nityananda Prabhu became dejected and fell to the ground. "You have left us in such sorrow, O Kannaia. You have taken sannyasa and have given us all up. I cannot continue My life; I will jump into the Yamuna." Nityananda Prabhu lost consciousness. Seeing the elevated spiritual emotional state of Nityananda Prabhu, the devotees began to chant the holy name. Four 'dandas' passed and Nityananda Prabhu did not rise. Finally when the devotees started chanting the glories of Lord Gaurāṅga, Nityananda Prabhu awoke. He exclaimed, "This is Radha Kunda. Here in the afternoon Lord Gaurāṅga performed kirtan with His associates. Look at the brilliance of Syama Kunda, attracting the minds of all the people of the universe. Look at the groves of the sakhis, here and there. Here in the afternoon, Lord Gaurāṅga, immersed in singing Kṛṣṇa's name, would satisfy everybody by distributing love of Godhead.

This place is non-different from Radha Kunda in Vrindavan. Just as Radha and Kṛṣṇa go daily to

Radhakunda at midday to enjoy Their pastimes, so Sri Caitanya Mahaprabhu, along with His associates, comes here daily in the afternoon and performs His most intimate pastimes.

The following description is given in the 'Govinda Lilamrta' ch-23 : in the eight directions around Radhakunda are the gardens of Radharani's eight main assistants ( asta Sakhis ) : Lalita Kunja ( northern side ), Visakhananda Kunja ( north east ), Citrananda Kunja ( east ), Indulekhananda Kunja ( southeastern side ), Campakalatananda ( southern side ), Rangadeviananda Kunja ( southwestern side ), Tungavidyananda Kunja ( western side ), and Sudeviananda Kunja ( northwestern side ). These gardens are octagonal in shape, and surrounding each of them are eight more gardens, belonging to their assistants. Surrounding Syamakunda there are also eight gardens, which are tended by Kṛṣṇa's Astapriya Sakhas ( eight boyfriends ) : Madhumangalananda Kunja ( northern side ), Ujjvalananda Kunja ( northeastern side ), Arjunananda Kunja ( eastern side ), Gandharananda Kunja ( southeastern side ), Vidagdhananda Kunja ( southern side ), Bhrangananda Kunja ( southwestern side ), Kokilananda Kunja ( western side ), and Subalananda Kunja ( northwestern side ). One who

bathes in Radhakunda will obtain Love of Godhead. Radhakunda is the topmost holy place. At Radhakunda in Vrindaban, if one commits the slightest offence he will go to hell; but here Sri Caitanya Mahaprabhu is so merciful that He overlooks the offences and gives pure love of Godhead to anyone who pays a visit.

**Vidya Nagara**—"I worship Govinda, the primaeval Lord, who is inaccessible to the Vedas, but obtainable by pure unalloyed devotion of the soul, who is without a second, who is not subject to decay, is without a beginning, whose form is endless, who is the beginning and eternal Purusha; yet He is a person, possessing the beauty of a blooming youth".

(*Brahma Samhita* 33)

At this place Sarvabhauma Bhattacharya took birth and lived during his early life, but just prior to the appearance of Lord Caitanya Mahaprabhu. He left for Jagannath Puri, thinking to himself. "If I am actually a devotee of Lord Caitanya, then I will attract the Lord to me". Thinking in this way Bhattacharya lived in Jagannatha Puri and taught the impersonal understanding of the Vedanta-sutras, knowing that the Lord would come there, defeat his interpretation and establish the personal doctrine.



The following description is given in the Nava-dvipa-dhama Mahatmya : At the time of the Pralaya (universal flood) Navadvipa, the eternal Dhama, remains situated in its pure form as an eight petalled lotus. All of the avatars and all the fortunate living entities stay somewhere within that lotus during the devastation. Matsya, the fish incarnation, carried the Vedas to Vidya Nagara, in Rtudvipa. Since all knowledge is contained in the Vedas, this place is called Vidya Nagara (place of knowledge). When Lord Brahma fearfully looked out on the devastated Earth, the Lord showed him His mercy and allowed him to reside in this place. When Lord Brahma opened his mouth, Saraswati was born from his tongue. With her assistance Lord Brahma was able to praise the Lord, At the time of creation, Maya passes over the river Viraja and spreads out her three gunas. Taking shelter of this abode of Saraswati, the rishis conquered over ignorance. Having received lessons on the sixty four branches of knowledge, they set themselves up in various places throughout the Earth, but all of these separate branches of knowledge are actually situated here. Valmiki, by the grace of Narada Muni, received the Ramayana here. Dhanvantari received the Ayur Veda. By the request of the rishis, Lord Brahma produced the four Vedas here.

Narada Muni wrote his Pancharatra here to teach the people in general about practical devotional service. The Upanishads stay at this place and worship Lord Gaurange eternally. If one simply visits this place, he will definitely attain all knowledge. Although there are many opinions at the present time about the location of the various holy spots in Navadvipa Dhama, we accept the opinion of Srila Bhaktivinoda Thakur and Lord Nityananda, who very clearly state that Vidya Nagara is in Rtudvipa.

The following story is narrated in the 'Caitanya Bhagavatam' : When Sri Caitanya Mahaprabhu first went to school, He was able to write all of the alphabets after having seen them only once. His friends and relatives were all astonished. After two days He had mastered all of the fundamentals. Thereafter He regularly wrote Sri Krsna names : Day and night, He would write 'Rama, Krsna, Murari, Mukunda' etc. When Mahaprabhu would pronounce the alphabets—ka kha ga gha nga—it sounded so sweet that all of his teachers were fascinated by it. Next Mahaprabhu attained the school of Ganga Acarya, who is non-different from Sandipani Muni in Krsna's pastimes. Whatever Ganga Acarya was teaching, Mahaprabhu would learn after

hearing only once. After school, he would go to the Ganges for bathing, there He would argue with the different students. He used to challenge them : "Ask Me anything you like, and I shall defeat it !" One student asked Him, "Why are You so proud ?" Mahaprabhu said, "Just ask Me whatever you like and I shall defeat it." The students would challenge Him with riddles and Mahaprabhu would solve them perfectly. After He had finished, the students would praise Him. Then Mahaprabhu would smile and say, "Now I am going disprove everything I have proved," and He would go on to reject all the conclusions He had previously defined. He found faults in everything and contradicted what He had previously established. "Who has the power of intelligence to convince you to the contrary or disprove what I have said ?" All of His students began to wonder. Then Mahaprabhu said, "Now this time, I am going to reestablish all that I have rejected. Please listen." Saying this, Lord Gauranga again defined everything in a manner which was excellent and beyond all fault. The students were highly impressed by this and embraced Him. They told Him, "You may go home now. Tomorrow we shall ask You more questions. In this way Mahaprabhu would go to school for learning every day and afterwards would go and play in the

Ganga. To witness these pastimes, the great sage Brihaspati (guru of the demigods) and his disciples took birth in Navadvipa.

Daily Caitanya Mahaprabhu would go to school and afterwards play in the Ganges river. Previously, the Ganga had seen the mercy bestowed upon the Yamuna and had undergone many austerities to obtain the darshan of the Lord. Now all of her desires were fulfilled.

At this time, Jagannath Mishra left this world. Sri Caitanya Mahaprabhu lamented greatly in the same way as Lord Ramachandra lamented for His father, King Dasaratha. After this Sacimata dedicated all of her time to serving Caitanya Mahaprabhu. The Lord would become very temperamental if He could not get anything He wanted. Immediately He would become very angry and start to destroy everything. Once Caitanya Mahaprabhu informed Sacimata, "Now I shall go to the Ganga to take bath. Please give me some soap, a towel and clean cloth. "Sacimata replied", Will You please wait a few minutes and I shall bring You everything". Mahaprabhu said, "I want them right now !" and burst into a fit of anger. He took up a stick and started to destroy the entire house. He broke all the pots of oil, smashed all the jars of grains



and ripped the sheets to pieces. In this manner He was destroying the entire house. Then He went outside and started to beat the ground and the trees with His stick. Afterwards Mahaprabhu took rest on the ground and when He woke up, Sacimate brought Him the items He had demanded. Then He went to the Ganga. When He returned, Sacimata approached Him and asked, "What shall we do now? There is no food in the house and You have destroyed everything which is Your own, and nothing has been gained". Caitanya Mahaprabhu told her, "Don't worry, Kṛṣṇa will provide everything", and went off to the Ganga. Sometime later, Caitanya Mahaprabhu called Sacimata aside and gave her two tolas of gold. She was surprised and wondered "Where did He get this gold? Whenever we are in need of money, He brings gold from somewhere!" In this way Caitanya Mahaprabhu performed His pastimes as a student. Not for a moment would He put down His books. Ganga Das Acarya was very proud of Him and declared that He was the brightest of his students.

At this place there are eleven trees which, according to experts, belong to no known species of trees. These trees were created by Caitanya Mahaprabhu by planting eleven pens in the ground. There is a Gaudiya Math here, established by Srila Bhaktisiddhanta Saraswati Goswami Maharaj.

## JAHNUDVIPA

I pray that birth after birth I may be a clump of grass in the land of Jahnudvipa, which is worshiped even by the king of the demigods. That would be the perfection of my desires.

(*Navadvipa-sataka-13*)

**Jahnu Muni's Asrama (Jana Nagara)**—This place is non-different from Bhadravan in Vrindavan. Jahnu Muni underwent penance here and received darshan of Caitanya Mahaprabhu. Jahnu Muni was sitting in this place, chanting Gayatri, when along came the Ganga, gushing down, following the chariot of King Bhagirathi. As it rushed by Jahnu Muni, it washed away his achaman paraphernalia. Thus he became furious and drank the Ganges as if it were a few drops of water. When King Bhagirathi noticed that the Ganges was no longer following him, he became most perturbed. He started searching every where. Finally he concluded that Jahnu Muni must have drunk up the Ganges. He performed austerities to please the Muni, and when Jahnu Muni was pacified, he released the Ganga through his ear.

Thereafter the Ganga became known as Jahnavi, daughter of Jahnu Muni.

*Ganga at that time divided into many streams and thus formed the land into nine islands. (Navadipa).*

There is another story found in the puranas

In Goloka, Ganga devi has the form of one of the dear girlfriends of Krsna, once Krsna was enjoying with Ganga in a quiet grove, when suddenly Radharani along with Her girl friends came, Ganga became shy and her body turned to water and flowed away, Radharani smilingly inquired from Krsna, "where has your girlfriend gone" ? Krsna replied "besides you there is no other girlfriend here". Radharani understanding everything accepted Gangadevi as one of Her close friends, Ganga also has her river form in Goloka which flows near the Yamuna.

It was in the area between the Yamuna and Ganga that Radharani along with Her eight sakis created this beautiful Navadvipa.

**Bhisma Tila**—It is described in the Navadvipataranga that once Bhismadeva came here to Jahnu Munis ashram for darshan of Jahnu Muni. Jahnu Muni instructed Bhismadeva in the essence of sastra. Jahnu Muni also informed him that this was the eternal abode of Caitanya Mahaprabhu. At this Bhismatila (Ekadala), Bhismadeva performed austerities and obtained darshan

of Caitanya Mahaprabhu. The Lord informed Bhismadeva that in the future he would attain to this place. He also informed him that, at the time of his death, he would teach the highest knowledge to King Yuddhisthira and that he would leave his body in full consciousness, visualizing Sri Krsna in His four-handed form. Whoever lives on this island will get the darshan of Lord Caitanya Mahaprabhu very easily.





# MODADRUMADVIPA

when, at every moment shedding tears of deep love, and the hairs of my body erect with joy, will I roll upon the ground where Lord Gaura placed His feet ?

(*Navadvipa—sataka 51*)

**Mangachi**—this place is non-different from Ayodhya, and also Bhandiravan in Vrindaban. In a previous kalpa, When Lord Ramachandra, along with His wife, Sita, and brother, Laksman, had been banished to the forest, They came to this place and built a hut under a huge Banyan tree. At the present time this banyan tree is invisible. One day when Lord Ramachandra was living here, he began laughing to Himself. Seeing Lord Ramachandra laughing, Sita asked Him why. He replied, "Listen Sita, this is a secret story. In Kali-yuga I will take birth here in Navadvipa as the son of Jagannath Mishra. I will give to all those fortunate souls who see My Childhood pastimes the supreme gift of prema. For the pleasure of My dear devotees, I will perform educational pastimes and engage in Sankirtan of the holy name. After this, I shall accept sannyasa

and reside in Jagannath Puri. My mother will weep with My wife in her arms. She who is now mother Kausalya will become Mother Saci, and you, Sita, will serve Me as Vishnupriya, and in separation, you will worship My Deity and thus spread My glories. In separation from you, I shall worship a golden Deity of you. In Ayodhya this subject is a great secret, Sita ; do not reveal it to the people now. Navadvipa is My very dear abode, and even Ayodhya is not equal to this place."

Lord Ramachandra's friend **Guhaka** took birth here in a brahmana family. His name was Sunanda Vipra Bhattacarya. He was present in the house of Jagannath Mishra when Lord Caitanya was born.

**Vrindavandasa Thakur's Sripat**—"O fools, just read Caitanya Mangala ! By reading this book, you can understand all the glories of Sri Caitanya Mahaprabhu. As Vyasadeva has compiled all the pastimes of Krsna in the Srimad Bhagavatam, Thakur Vrindavanadasa has depicted the pastimes of Lord Caitanya. Thakur Vrindavanadasa has composed Caitanya Mangala. Hearing his work will annihilate all misfortune. By reading Caitanya Mangala one can understand all the glories of Lord Caitanya and Lord Nityananda and come

to the ultimate conclusion of devotional service to Lord Kṛṣṇa. In Caitanya Mangala (later known as Caitanya Bhagavata). Śrīla Vrindavanadasa Thakur has given the conclusion and essence of devotional service by quoting the authoritative statements of Śrīmad Bhagavatam. If even a great atheist hears Caitanya Magala, he immediately becomes a great devotee. The subject matter of this book is so sublime that it appears that Śrī Caitanya Mahāprabhu has personally spoken through the writing of Śrīla Vrindavanadasa Thakur. I offer millions of obeisances unto the lotus feet of Vrindavanadasa Thakur. No one else could write such a wonderful book for the deliverance of the fallen souls. Narayāni devī eternally eats the remnants of the foodstuffs of Caitanya Mahāprabhu; Śrīla Vrindavanadasa Thakur was born from her womb."

(*Caitanya caritamṛta—Adi 18*)

Vrindavanadasa Thakur lived here and wrote the Caitanya Bhagavata. His mother's name was Narayāni, the niece of Śrīvāsa Pandit. Vrindavanadasa Thakur's personal deities, Gaurāṅga & Jagannātha, are worshipped here.

**Madan Gopal Temple**—"Vasudeva Datta, the nineteenth branch of the Caitanya tree, was a great personality and a confidential devotee of the Lord. One cannot describe his qualities with thousands of mouths,

Śrīla Vasudeva Datta wanted to suffer for the sinful reactions of all the people of the world, so that Lord, Caitanya Mahāprabhu might deliver them."

Śrī Caitanya Mahāprabhu was so pleased with Vasudeva Datta and so affectionate towards him that He used to say, "I am only Vasudeva Datta's man. My body is only meant to please Vasudeva Datta, for he can sell me anywhere." He vowed that this was a fact and nobody should disbelieve these things. "O My dear devotees, I tell you the truth that My body is only meant for Vasudeva Datta."

This deity Madan Gopal was worshipped by Vasudeva Datta. Vasudeva Datta's original temple is close to this place and at present it is being renovated by the Bhaktivedanta Swami Charity Trust.

**Saranga Murari Thakur**—The following description is given in Caitanya Caritamṛta. Saranga Thakur was a resident of Navadvīpa, and he used to worship the Supreme Lord in a secluded place on the bank of the Ganges. He did not accept disciples, but he was repeatedly inspired from within by the Supreme Personality of Godhead to do so. Thus one morning he decided, "Whoever I see first today, I shall make him my disciple." When he went to take bath in the Ganges,



by chance a dead body was floating in the water, and he touched it with his feet. This immediately brought life to the dead body and Saranga Thakur accepted him as his disciple. After this incident, Saranga Thakur became known as Saranga Murari Thakur, for the dead person had the name Murari.

**Malini Devi's Birth Place**—Malini Devi is the wife of Srivasa Pandit. The following story is narrated in the Caitanya Bhagavat : "While Nityananda Prabhu was living in the house of Srivasa Pandit, He made no personal effort to eat. Malini Devi looked upon Lord Nityananda as her own son, and she would feed Him with her own hand. One day a crow came and took away the brass ghee container. When the crow disappeared with the brass ghee container, Malini Devi became very upset. After the bird had hidden the bowl somewhere, it returned. When Malini Devi saw he had nothing in his beak she thought : "Now Srivasa Thakur will be very upset, for that was Lord Kṛṣṇa's ghee bowl." Being unable to think of any solution to this problem, she started to cry. At that moment, Lord Nityananda appeared on the scene and saw Malini Devi weeping for no apparent reason. Nityananda Prabhu simply laughed and asked her : "What is your problem, mother ?" Malini said : "My dear Sripada that crow has stolen

Kṛṣṇa's ghee bowl." Nityananda said : "Mother, please do not worry, I will get the bowl back for you." Then he laughed and said, "Oh crow bring back the bowl immediately." Since Nityananda Prabhu is situated in every one's heart, no one is able to disobey Him. Upon hearing Lord Nityananda Prabhu's order, the crow immediately flew away and returned with the bowl. When Malini saw this, she fell unconscious.

**Mahat Pura**—The following story is narrated in the Navadvipa Dhama Mahatmya. While in exile, the Five Pandavas and Drupadi came to this place. Previously there were five banyan trees. This place is nondifferent from Kamyavana in Vrindavan. In a previous kalpa, the Pandavas had stayed in Kamyavana in Vrindavan, Who can understand the unlimited pastimes of Radha Krishna and Caitanya Mahaprabhu.

Sri Madhvacarya also stayed here along with his disciples for some days. While here, Gauranga appeared to him in a dream. The Lord spoke. "Everybody knows that you are My eternal servant. When I appear in Navadvipa I will accept your sampradaya. So you should go everywhere and uproot all the false scriptures of the Mayavadis and reveal the glory of worshipping the deity of the Lord. Later I will broadcast your

pure teachings." When Lord Caitanya disappeared, Madhvacarya woke up. "Will I ever see that form again?" He cried out. A voice from the sky announced, "Worship Me secretly and you will come to Me" After this Madhvacarya went on with great resolution to defeat all of the Mayavadis philosophy.

**Vaikunthapur (Narayana Pitha)**—This marks one border of Navadvipa Dhama. This Vaikunthapur is the abode of Lord Narayana, and it exists beyond the river Viraja. Beyond the influence of Maya. Sri, Bhu and the Lila energies serve the Lord. The effulgence emanating from this place is called Brahman. However, with the natural eyes one can only see the material world situated here.

The following description is found in the 'Bhakti-ratnakara': Once Narada Muni came to this place for the darshan of Lord Narayana. While Narada Muni was having darshan of the Lord, suddenly the Lord changed His form into that of Sri Caitanya Mahaprabhu. Lord Caitanya then spoke to Narada Muni as follows, "In the future I will appear here and perform Sankirtan pastimes and liberate the entire world. At that time you will Join Me as one of My confidential associates. You will be known as Srivasa Pandit." Srivasa Pandit's name is always taken

of Caitanya mahaprabhu—Sri Krsna Caitanya. Prabhu Nityananda, Sri Advaita Gadadha.a. Srivasadi Gaura bhakta-vrinda—one who chants this mantra will be freed from all sins, and one who visits this place will obtain the darshan of Sri Caitanya Mahaprabhu.

There is one more confidential story concerning this place, which is narrated in the Navadvipa-dhama Mahatmya :

Once a great devotee named Ramanuja pleased the Lord with various prayers. Lord Jagannath appeared before him and said, "Go and see Navadvipa Dhama, for soon I shall appear in the house of Jagannath Mishra. Navadvipa Dhama is My very dear abode. You are My eternal servant and leading devotee. So now you should see Navadvipa Dhama. So leave your disciples here, for anyone who does not see Navadvipa Dhama has been born uselessly. Just in one of its corners is the entire Vaikuntha realm; therefore, go to Navadvipa and see the form of Gauranga. You have come to earth to teach Bhakti, so let this birth be successful, by the mercy of Lord Gauranga," Ramanuja made a request to Lord Jagannath, "You have mercifully mentioned Gouranga. But who is He, I do not know?" Jagannath answered him, "everybody knows the master, Gauranga, is Krsna, Lord Krsna eternally resides in Vrindavan. That Lord Krsna is



fully manifest in the form of Lord Gauranga, and Navadvipa is nondifferent from Vrindaban. That place, Navadvipa, has kindly come into the material universe, yet remains unaffected by maya. This is the verdict of the scriptures. If one thinks Navadvipa is just another material place, then his path of devotion will perish. "Ramanujacarya left" Jagannath Puri and came here to Vaikunthapur. The Lord showed him His eternal form of Narayana, along with His Shaktis, Sri, Bhu and Lila. Ramanuja felt most fortunate to obtain that darshan. Instantly that form changed to that of Lord Gauranga, the son of Jagannath Mishra. Gauranga placed His lotus feet on Ramanuja's head, and Ramanuja offered wonderful prayers to the Lord and said, "I must see Your pastimes on Earth. I will never leave Navadvipa." Lord Gauranga said, "Your wish will be fulfilled, O son of Keshava. When My pastimes are revealed in the future, you will take birth here." Ramanuja took birth again as the devotee Ananta.

It was at this place that Laksmi Priya, the daughter of Vallabhd Bhatta, and the first wife of Caitanya Mahaprabhu, took birth.

## RUDRADVIPA

In this Rudradvipa, live the eleven Rudra's who allways chant the glories of Lord Caitanya, Here, Siva and his Lollowers dance in bliss. Seeing this, the Devas shower flowers form the sky.

*(Navadvipa-mahatmya)*

**Rudra Para**—Rudra, who is an expansion of Siva and who apper in unlimited universes, is also a guna avtara and is the ornament of all the demigods in the endless universes. He also desires to be the servant Lord Krsna. Sri Sada Siva always says, "I am the servant of Lord Krsna" "Intoxicated by ecstatic love for Lord Krsna, he becomes overwhelmed and incessantly dances without clothing and sings about Lord Krsna qualities and pastimes"

*(Caitanya-Caritamrita Adi 6)*

There are eleven expansions of Lord Siva, Known as the Rudra's. Ajekapat, Ahivradna, Virupaksa, Revata, Hara, Vahurupa, Trāmvak, Savitra, Jayant, Pinaki and Aparajita.

The following story is narrated in the Navadvipa Mahatmaya. Once while touring, Vishnu Swami came here. Along with his followers he stayed the night here in Rudradvipa. His disciples started dancing and singing, and Vishnu Swami recited verses from Sruti and Smriti. Pleased by the discussion on bhakti, Lord Shiva showed himself. Upon his arrival in the assembly, Vishnu Swami became startled. He folded his hands in prayer and recited appropriate verses. Lord Shiva spoke, "All of you Vaisnavas are dear to me, your discussion on devotion has pleased me. Ask a boon and I shall grant it."

Offering his drndavatas Vishnu Swami filled with ecstatic love said, "Please give us this one gift, that henceforth we shall be a perfect sampradaya teaching devotional service."

Hearing this, Rudra consented and named the sampradaya after Himself. Thus Vishnu Swami's sampradaya is called the Rudra sampradaya. By the mercy of Rudra, Vishnu Swami stayed here and desiring love of God, took to the worship of Lord Gauranga. Caitanya Mahaprabhu appeared in a dream to Vishnu Swami, "By Rudra's mercy you have become my bhakta. Being very fortunate you came to Navadvipa and attained

the treasure of bhakti. Now, go out and preach the philosophy of Suddhadvaita. The time for my appearance will soon come and at that time you will appear as Sri Vallabha Acarya (founder of the Pusti-Marg sampradaya.) You will meet Me in Jagannatha Puri and thereafter you will go to Vrindavan and perfect your sampradaya."

**Nirdayaghat**—Just next to Rudrapara is this place which the vaisnavas do not relish seeing. This merciless (Nirdaya) place is where Lord Caitanya left from to take sannyasa and thus, plunged His mother and other devotees into an ocean of distress.

There is now a temple established by Srila Bhakti-siddhanta Sarasvati, within which the original deity of Lord Caitanya that was worshipped by him when he was staying here in Mayapura in a straw hut.

**Pardanga (Ganga Prashad)**—This place is non-different from the forest called Vrindavan. It spreads on both sides of the Ganges river. All of the places of the Vrindavan forest are manifest here such as, Dhirasemir, Vamsivat, Sevakunj and Ramanreti. Lord Gauranga and His devotees performed kirtan describing the Rasa Lila at this place.



Rasasthali of Vrindavan is situated here in Navadvipa on the bank of the Ganga. The fortunate can see that our Lord Kṛṣṇa resides here eternally with the gopis. In Vrindavan, Dhīrasamir is on the bank of the Yamuna, but here it is on the bank of the Ganga. Actually what you see is not the bank of the Ganga but that of the Yamuna since in the western part of the Ganga flows the Yamuna. All of the pastime places of Vrindavan are situated here. Make no distinction between Vrindavan and Navadvīp, or between Kṛṣṇa and Gaurāṅga."

(*Navadvīpa-Mahatmya*.)

The Ganga is always changing her course thus, sometimes Rudradvīpa falls on her western bank and sometimes on her eastern bank, at other times such as now she flows right through the middle.

**Sankarapur (Idrakpur)**—At this place Śrī Caitanya Mahāprabhu showed his divine form to Sankarācārya. Śrī Caitanya Mahāprabhu said, "You are My servant, following my orders, you are preaching effectively the māyavādī doctrine, but at this Navadvīpa Dhama the māyavādī philosophy has no place. This dhama is very dear to Me. On my behalf Vṛiddha Siva and Praudhamāya spread the imaginary interpretation of the scripturers, but only to those people who envy the devotees of

the Lord. In this way I cheat them. Since this is Navadvīpa Dhama and generally a place for my devotees, not for the envious, that doctrine should not be preached here. Therefore you should go elsewhere to perform your service and not contaminate the inhabitants of Navadvīpa.

**Vilva Pakṣa ( Vela Pokara )**—My dear great sages, auspiciousness personified, it is very difficult for even the mystic yogis to see you. Indeed, you are very rarely seen. I do not know what kind of pious activity I performed for you to grace me by appearing before me without difficulty. Any person upon whom brahmanas and Vaiṣṇavas are pleased can achieve anything which is rarely attained in this world as well as after death. Not only that, but one also receives the favour of the auspicious Lord Siva and Lord Viṣṇu, who accompany the brahmanas and the Vaiṣṇavas'. Maharaja Prithu offered his welcome to the four Kumāras, addressing them as the best of brahmanas. He welcomed them saying, "From birth, you strictly observed vows of celibacy, and although you are experienced in the path of liberation, you are keeping yourselves just like small children".

(*Srīmad Bhagavatam*)

The following story is narrated in the Navadvipa-dham Mahatmya : Once some brahmana devotees worshipped Lord Siva here with his favourite leaves ( Bael leaves ). Lord Siva was pleased with the brahmanas and appeared before them. One of those brahmanas of the name Nimbadiya had been very attentive in his worship. Lord Siva spoke to him, "At the edge of the village, there is a sacred Bilva forest. There the four Kumaras are sitting in meditation. By their mercy, you will receive transcendental knowledge. They are your Gurus, by rendering service to them you will attain perfection. "Upon saying this, he disappeared".

After searching, Nimbadiya ( Nimbarka ) caught sight of the four Kumaras, sitting on an attractive platform in the forest. They were young and noble in character. Nimbarka cried out the name of Krsna in excitement. Hearing that sound, the four Kumaras opened their eyes and saw before them an ideal Vaisnava. Satisfied by what they saw, one after another, they embraced him. "Who are you ? Why have you come here ? We will certainly fulfil all your prayers". Nimbarka offered his dandavats and introduced himself. Sanat Kumara spoke with a smile, "The Supreme Lord has caused four Sampradayas to come into existence :

the Laksmi Sampradaya under Ramanuja ; the Rudra Sampradaya under Vishnu Swami ; the Brahma Sampradaya under Madhva ; and today, we, the four Kumaras, accept you as our disciple." After this the four brothers initiated him with the Krsna Mantra and they taught him how to worship Radha-Krsna. They also instructed him in the 'Sanat Kumara Samhita.' At that place, with the mantra, he performed worship according to the Sanat Kumara Samhita. In due course of time Radha and Krsna revealed Themselves to him, Lighting up all directions, they spoke gently : "You are very fortunate. You have performed worship in Navadvipa, which is very dear to us. Here we take on one form as the Son of Saci." At that moment, the two became the one golden form of Gauranga. Nimbarka in amazement said, "Never have I seen or heard of such a form." Caitanya Mahaprabhu requested him, "Please keep this form a secret and just preach Krsna Bhakti and the pastimes of Radha and Krsna. Later I will appear to perform My pastimes. At that time you will take birth in Kashmir as a great Pandit. Out to defeat all opponents, you will tour everywhere and you will be known as Kashmiri Pandit. Greatly proud, you will come to Mayapur and you will meet Me. We will have sastric discussion and I will defeat you and give you love of Godhead." When



Caitanya Mahaprabhu suddenly disappeared, Nimbarka wept in great love. After worshipping the feet of his Gurus, he departed elsewhere. Everywhere he went, he preached Krsna Bhakti and defeated all the Pandits.

This place, Bael Pukur, is non-different from Bael Vana in Vrindavan. At this place Sace Sacimata, the mother of Lord Caitanya, was born. Present here is a Deity of Madan Gopal which was worshipped by Sacimata's father, Nilambara Cakravarti.

**Bharadvaja Tila (Bharadanga)**—At this place Bharadvaja Muni performed austerities to attain the darshan of Lord Caitanya Mahaprabhu. Sri Caitanya appeared before him and said, "Your desire will be fulfilled. When I make my appearance you will see Me." The Lord disappeared and the Muni fainted. After staying here for some days the Muni departed to visit other holy places.

## NAVDHA-BHAKTI

The islands of Navadvipa represent the ninefold devotional processes Sravanam (hearing) Kirtanam (chanting) etc. and as one proceeds on his Parikrama, he has the chance to perfect each of these devotional activities. So that when he returns to Antardvipa he will be ready to totally surrender (atmanivedanam) to Caitanya Mahaprabhu.

**Simantadvipa**—Simanta (the parting in the hair on the head).

Here one can easily attain perfection in hearing (sravanam) and towards that end, he should take shelter of Parikṣita Maharaja.

The towns which fall within the area of this island are Vamanpukur, Syendanga Rajpura, Mullapara, Visnunagar and Sardanga.

**Godrumadvipa**—Go (Cow) Druma (banyan tree). Chanting (Kirtanam) under the shelter of Sukadeva Gosvami is easily perfected here.

Gadigacha, Balichar, Mahesh ganj, Tiyorakali, Amghata, Syam nagar, Virija, Devapalli, Harishpur and

Suvarna Vihar are the main towns which fall within Godrumadvipa.

**Madhyadvipa**—Madhya ( Middle or Midday ).

Remembering ( Smaranam ) under the shelter of Prahlada Maharaja is easily perfected here.

Majidaha, Vamanapura, Simulgachi, Usidpura, Brahma-nagar and Hatdanga are the main towns which fall within Madhyadvipa.

**Koladvipa**—Kola ( To give shelter, also Boar ). Serving the lotus feet ( Pada-Sevanam ) under the shelter of Laksmi is easily perfected here.

Navadvipa, Teghatipara, Yamuna Prasada, Samudraghara, Champahati and Gadkhali char are the main towns which fall within Koladvipa.

**Ritadvipa**—Ritu (spring).

Worshiping ( Arcanam ) under the shelter of Prthu Maharaja is easily perfected here.

Ratupura, Dakshinbati, and Vidya nagar are the main towns which fall within Ritadvipa.

**Jahnudvipa**—Jahnu ( Jahnu Muni ).

Praying (Vandanam) under the shelter of Akrura is easily perfected here.

Jahnnagar, Rampura and Betpura are the main towns which fall within Jahnudvipa.

**Modadrumdvipa**—Moda (Pleasure, Fragrance also Mango) Druma ( Tree ).

Rendering Service to the Lord (Dasyam) under the shelta of Hanuman is easily perfected here.

Ekadala, Mamgachi, Mahatpura, Ramachandrpura and Vaikuntapura are the main towns which fall within Modadrumdvipa.

**Rudradvipa**—Rudra ( Dread ful or Eleven Manifestation of Siva ).

Friendship ( Sakhyam ) under the shelter of Arjuna is easily perfected here.

Rudrapara, Sankarpura, Tota and Belpukur are the Main towns which fall within Rudradvipa.

**Antardvipa**—Antar (In the middle).

Surrendering everything ( Atmanivedanam ) under the shelter of Bali Maharaja is easily perfected here.

Balaldigi, Mayapura, Nathapura and a portion of Vamanpukur are the main towns which fall within Antardvipa.



# Acintya-Bhedabheda-Tattva

Radha-Kṛṣṇa have taken one form as Lord Caitanya and Vrindavana has appeared as Navadvipa, all of the associates of Radha-Kṛṣṇa have taken appropriate forms to serve Radha-Kṛṣṇa in their Navadvipa pastimes. The only difference between Navadvipa and Vraja Vrindavana is that in Vrindavana Radha-Kṛṣṇa are relishing the sweetness of their pastimes and in Navadvipa they are distributing that sweetness freely.

The following is a list of a few of the pastime places of Vrindavana and which form they have taken in Navadvipa.

## VRAJA VRINDAVAN

Mahavana  
Mathura  
Madhuvana  
Talavana  
Kumudvana  
Bahulavana  
Radha Kunda  
Naradavana  
Govardhana  
Sarabhivana  
Kamya vana

## NAVADVIPA

Mayapura  
Kazinagar (Vamanpukur)  
Sridhara Dang  
Mayamori  
Samudragara  
Kola Parvat (Northern side)  
Ritupura  
Vidhyanagar  
Kola Parvat  
Surabhi Kunj  
Mahat pura

Nandagram  
Rudravana  
Khandirvana  
Jahnuvana  
Champavana  
Rama ghata  
Lepan vana  
Vrindavana  
Kaliyadaha  
Vaikuntapura  
Bhadravana  
Bhandirvana  
Bael vana  
Douji

Gadia gacha  
Rudrapura  
Champahati  
Jahnu Asrama  
Naimisaranya  
Rama Tirtha  
Devapara  
Paradanga  
Goradaha  
Akuraghata  
Jahnudvipa  
Mangachi  
Bael pukura  
Saradanga

Note—Kola parvat is Navadvipa Town in the area of the Devananda Goudiya Matha.