

*Sri Navadvipa Bhava Taranga - Waves of
ecstatic moods in Navadvipa*

- Composed by Srila Bhaktivinoda Thakura

With English Translations and Elaborate purports

By

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Dedication :



*namo bhaktivinodaya sac-cid-ananda-namine
gaura-sakti-svarupaya rupanuga-varaya te*

I offer my respectful obeisances unto Saccidananda Bhaktivinoda Thakura, who is the transcendental energy of Sri Chaitanya Mahaprabhu. He is a strict follower of the path shown by the Goswamis , who are headed by Srila Rupa Goswami.

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We dedicate this book unto Srila Bhaktivinoda Thakura, an intimate associate of Lord Gauranga. Sri Saccidananda Bhaktivinoda Thakura, is sometimes also referred to as the seventh Goswami. His contribution to the Brahma-Madhva Gaudiya Sampradaya is invaluable. At a time when the science of pure devotional service (Bhakti) had almost become lost due to the cultural and religious chauvinism of the ruling British, and the essence of Vaishnavism largely discredited due to the perverted actions and lifestyles of a few non bonafide Vaishnava sects, Srila Bhaktivinoda was largely responsible for rescuing and unearthing the timeless teachings of Sri Chaitanya Mahaprabhu. In Fact, it was he who, after conducting painstaking research, had rediscovered the long lost birthsite of Sri Gaurasundara at Yogpeeth. Srila Bhaktivinoda Thakura was not only a magistrate but also a renowned and recognized scholar in his days, with vast knowledge in english,bengali,hindi,oriya and sanskrit.He was also a member of the royal asiatic society of London. He was instrumental in unearthing several ancient manuscripts like Chaitanya-upanishad (a portion of Atharva Veda) , Sri Krishna Vijaya, etc. We consider ourselves an insignificant servant of Srila Bhaktivinoda Thakura, whose causeless mercy has enabled us fools to get a glimpse of the exalted stature of Navadvipa dham and pen a few lines in its glorification.

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Introduction

Sri Navadvipa Bhava Taranga has been originally composed by Sri Saccidananda Bhaktivinoda Thakura, who is an intimate associate of Lord Gauranga (Gaura Shakti Svarupa). We are exceedingly honored and feel ourselves blessed to have been able to translate this book in English and present it 'as it is' for the pleasure of the devotees. Let us take this opportunity to pen a few lines in glorification of Navadvipa. There is no difference between Navadvipa, the supreme abode of Lord Gauranga and Vrindavana, the supreme abode of Lord Krishna. Infact Lord Krishna and Lord Gauranga are one and the same person and there is no difference between them (yei Gaura sei Krishna sei Jagannatha). The sweetness (madhurya) that characterises the pastimes of Lord Krishna and the munificence (audarya) that characterises the pastimes of Lord Chaitanya are both the highest manifestations of spiritual ecstasies.

When asked to describe the transcendental abode of Navadvipa, Lord Nityananda had the following to say :

“Crossing the viraja river and the brahman effulgence, beyond the Vaikuntha planets, one comes to Svetadvipa, Sri Goloka. Going further, one reaches, Gokula Vrindavana or Krishnaloka. In Krishnaloka, there exists two states of emotion - madhurya (sweetness) and audarya (munificence). Audarya exists in fullness within madhurya and madhurya exists in fullness within audarya. However, that part of Krishnaloka, where madhurya is predominant, is known as Vrindavana, whereas that portion where audarya is predominant is known as Navadvipa. There is no difference between Vrindavana and Navadvipa. Only the different manifestation of rasas (mellows) make them distinct.

Navadvipa is eternal, spiritual and unlimited.

Navadvipa extends over sixteen krosas. Within the sixteen krosas of Navadvipa, which are non different from Vrindavana, there are nine islands, which form an eight-petaled lotus floating on water. In the middle of the eight petals lies Antardvipa. And within Antardvipa, lies the very central point, Mayapur. The eternal pastimes of the Lord take place within Yogpeeth (His birthplace) and the circle of Mayapur, the circumference of which measure three and a half miles and the diameter measure just over one mile.

Yogpeeth, the birthplace of Sri Chaitanya Mahaprabhu, is the most glorious of all places. “

In another book entitled 'Navadvipa Dham mahatmya', Navadvipa has been glorified as '*sarva Dhama sar*' or the essence of all the holy abodes. What one attains by travelling to all the holy places is attained just by remembering the transcendental abode of Navadvipa. It is said that even the likes of Brahma, Shiva, and other demigods are unable to fathom the ends of its glories (*navadvipa mandalera mahima apara, brahma adi nahi jane varne sadhya kara*). That is why the demigods are eternally engaged in glorifying this transcendental abode of Navadvipa. At Harihara kshetra, Lord shiva and mother Parvati are eternally engaged in worshipping Lord Gauranga. At Surabhi Kunja, in Godrumadvipa, demigod Indra had performed severe austerities and sought

blessings of Mahaprabhu. Brahma had also perfected his life here at Navadvipa, receiving the all auspicious darsana of Mahaprabhu. Countless sages have engaged themselves in worshipping Navadvipa and the golden avatara, from time immemorial.

There is however one vital difference between Navadvipa and Vrindavana. In Vrindavana one's offenses are considered and hence one's spiritual progress may be checked at times. In Navadvipa, however, there is no consideration of one's offenses due to the merciful nature of the dham, and hence one, taking shelter of this dham, can quickly make his/her spiritual progress. Sri Chaitanya Mahaprabhu is the most magnanimous incarnation of the Supreme Lord. He freely distributes His mercy without judging any qualifications of the person whom He is showering His blessings upon.

At the same time, Lord Chaitanya's mercy is very unique. One who receives His mercy, can experience the highest ecstasy of love of God. The realization of this pure ecstatic love of the Supreme is extremely rare. This is something which the people of the previous yugas (Satya, Treta, Dvapara) could not receive even by means of performing severe austerities for thousands of years, performing grand sacrifices or even elaborate deity worship. This is rare even for the great demigods like Brahma, Shiva and Indra, who forever hanker to receive it.

The supreme Lord in His form as Sri Krishna rarely ever bestows this kind of special mercy. He gives it to His intimate associates or the gopis of Vrindavana. But Sri Chaitanya bestows this rare treasure of love of God, to one and all, freely, without any consideration. Hence Sri Chaitanya is the essence of all the incarnations of the supreme - 'Avatara sar Gaura avatara'. One who gets this special mercy receives the pure love of God, receiving which there remains nothing else to be achieved. Obtaining the pure ecstatic love of God is the highest perfection of human life. Devotees of Lord Gaurahari do not desire liberation, heavenly bliss or even entrance into Vaikuntha planets. All they hanker for is association of and service to Lord Chaitanya life after life. Though Lord Chaitanya and Lord Krishna are one and the same person, yet the two are different when it comes to their mood, nature and their magnanimity. Along with His associates, Sri Chaitanya had manifested the most blissful, heart rending pastimes that have been ever witnessed in human history. In fact, some of the eternal associates of the Lord have experienced a greater degree of transcendental ecstasy being part of the pastimes of Lord Chaitanya, as compared to being part of Sri Krishna's vrindavana pastimes. Lord Gaurahari freely gives what no other incarnation of the Supreme Lord has ever given before - the ecstatic pure love of God. Thus the devotees exclusively devoted to Lord Chaitanya's lotus feet hanker to gain entrance into the spiritual abode of Navadvipa, where Sri Sacinandana Gaurahari eternally performs His blissful ecstatic pastimes. The realm of navadvipa is eternally pervaded with the transcendental mood of audarya (magnanimity).

That is why Pushkara tirtha reveals:

Koti koti varna dhari Sri krishna bhajana

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*Tathapi namete rati na paye durjana
Gauranga bhajile dusta bhava duure jaya
Alpa dine vraja dhame Radha krishna paya*

- even after chanting the holy names of Radha and Krishna for millions of years, a rogue is not able to develop any taste for Harinama. But if he lovingly worships Sri Chaitanya Mahaprabhu, his wicked mentality quickly vanishes and he soon achieves the lotus feet of Radha and Krishna in Vrindavana.

We conclude this Introduction section, leaving you with the last verse from this book (Navadvipa Bhava Taranga). Any devotee who recites this beautiful piece of literature composed by Srila Bhaktivinoda, is herein assured to be accepted amongst the most intimate associates of Sri Gaurahari. Sri Svarupa Damodara (incarnation of Lalita sakhi) is very dear and the personal secretary of Lord Gauranga. One who receives his mercy is undoubtedly the most fortunate and attains the association of Lord Gauranga-sundara.

All Glories to Srila Bhaktivinoda Thakura. All Glories to 'Sri Navadvipa Bhava Taranga'. All Glories to Lord Gauranga. All Glories, all Glories! to the devotees of Lord Gaurahari.

*Sraddhaya padibe yei e bhava taranga
Udibe tahara mone Gaura Rasa ranga
Sri Svarupa Damodara tare kari daya
Laibe nijera gane diya pada chhaya
(Text 168, Navadvipa Bhava Taranga)*

The joy of devotion unto Lord Gauranga will arise within those who recite 'Navadvipa Bhava Taranga' with faith. Sri Svarupa Damodara will bestow his mercy upon such a person and accept him as his personal associate while giving him the shades of his feet.

The Glories of Navadvipa

Text 1

sarva-dhama-siromani sandhini-vilasa
Sola krosa navadvipa cid-ananda-vas
Sarva-tirtha deva-rishi-srutira visrama
sphuruk nayane mama navadvipa dham

Translation -

May the crown jewel of all the holy places of pilgrimage, which is the playground of the Lord's sandhini potency (the energy of eternal existence), which measures sixteen krosas in circumference and is the residence of the Lord's cit (knowledge) and ananda (bliss) potencies, which is the seat of all the other holy places of pilgrimage, and is the resting place for all demigods, sages and scriptures - May this holy dham of Navadvipa manifest before my eyes.

Purport -

Navadvipa is the crown jewels of all Pilgrimages. As Srila Bhaktivinoda Thakura explains in this verse, the realm of Navadvipa is eternal and is the residence of all the potencies of the Supreme Lord, namely sat (eternal), cit (cognizance) and Ananda (bliss). All the holy places of pilgrimage and various demigods reside within Navadvipa. At Harihara kshetra, for example, Lord Shiva and His wife Gauri eternally worship Lord Gauranga and deliver the fallen souls chanting 'Gauranga' mantra in their ears. At Uchcha-hatta, the sankirtana of the demigods glorifying Sri Chaitanya Mahaprabhu can be overheard even today. However, Navadvipa, is the most exalted of all places, because herein lies Yogpeeth, the birthplace of the Lord Chaitanya, the Supreme Master of all.

The Navadvipa Dham Mahatmya hence reveals :

*Navadvipa mandalera mahima apara
brahma adi nahi jane varne sadhya kara*

The glories of Navadvipa Mandala are unlimited and infinite. Even the likes of Brahma are unable to completely reach its ends. Who has the power to sufficiently describe its unending glories ?



Text 2

Mathura mandale sola krosa vrindavana
 Gaude navadvipa tatha dekhuk nayana
 ekerā prakasa dui anadi chinmaya
 prabhura vilasa bhede suddha-dham-dvaya

Translation -

May my eyes behold the sixteen krosa land of Vrindavana as identical to Navadvipa within Gaura Mandala. These two eternal, spiritual abodes are but the manifestation of one truth. It is in accordance with the different pastimes of the Lord that they have taken the form of two divine abodes.

Purport -

Sri Narottama das Thakura had sung ‘*Sri-Gauda-mandala-bhumi yeba jane chintamani , tara haya vraja-bhume vasa*’. It means that one who realizes that the holy land of Lord Gauranga’s pastimes is transcendental and is composed of wish-fulfilling gems, that person is qualified to reside in Vrindavana.

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The topmost spiritual planet of Goloka has two manifestations - Vrindavana and Navadvipa. Vrindavana is characterised by sweetness or madhurya wherein Lord Krishna eternally enjoys His sweet pastimes with the residents of Vrindavana. On the other hand, the realm of Navadvipa is characterised by Lord Chaitanya's magnanimous (audarya) sankirtana pastimes.

Madhurya is fully present in audarya and audarya is also fully present in madhurya.

Thus Vrindavana eternally exists within Navadvipa and Navadvipa eternally exists within Vrindavana. However that portion of Goloka where madhurya (Sweetness) is more prominent, it is known as Vrindavana. While that portion of the spiritual world where audarya or magnanimity is more prominent, it is known as Navadvipa. Both Vrindavana and Navadvipa are the highest realms of the spiritual world.

Thus both Vrindavana and Navadvipa are spiritual realms which award a spiritual practitioner with the highest forms of transcendental ecstasies. The Madhurya (sweetness) of Vrindavana and the audarya (magnanimity) of Navadvipa are the highest spiritual perfections that exist in the creation. Srila Bhaktivinoda Thakura mentions in Jaiva dharma that a spiritual practitioner who worships Lord Krishna during his sadhana (spiritual practice) achieves Vrindavana at the end of his life, whereas one who worships and meditates upon Lord Gauranga, achieves the spiritual realm of Navadvipa. Whereas one who meditates upon both of them during his sadhana, achieves both of these realms at the end of his life, simultaneously.

*GAUDA MANDALA BHUMI YEBA JANE CHINTAMANI
TAAR HOYE VRAJA BHUME VAAS
- NAROTTAMA DAS THAKURA*



Text 3

prabhura achintya shakti anadi chinmaya-e
jiva nistarite ane prapancha nilaye
sei krishna kripa bale jada-baddha jana
vrindavana navadvipe karuka darsana

Translation -

By His inconceivable potency which is eternal and completely spiritual, the Supreme Lord has brought these two dhamas (spiritual abodes) to this material world, in order to deliver the living entities. By the mercy of Krishna, the Supreme Lord, may the entrapped living entities now behold the transcendental abodes of Vrindavana and Navadvipa before their eyes.

Purport -

Without worshipping Lord Gauranga, it is very difficult, if not impossible, to attain the lotus feet of Sri Radha and Krishna, especially in this age of Kali. Gauranga is the most magnanimous form of the Lord and He bestows His causeless mercy freely to one and all, without judging one's qualifications. At the same time, Lord Chaitanya's mercy is very unique. One who receives His mercy, can experience the highest ecstasy of love of

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God. The realization of this pure ecstatic love of the Supreme is extremely rare. This is something which the people of the previous yugas (Satya, Treta, Dvapara) could not receive even by means of performing severe austerities for thousands of years, performing grand sacrifices or even elaborate deity worship. This is rare even for the great demigods like Brahma, Shiva or Indra, who forever hanker to receive it. The supreme Lord in His form as Sri Krishna rarely ever bestows this kind of special mercy. He gives it to His intimate associates or the gopis of Vrindavana. But Sri Chaitanya bestows this rare treasure of love of God, to one and all, freely, without any consideration. Hence Sri Chaitanya is the essence of all the incarnations of the supreme - 'Avatara sar Gaura avatara'. One who gets this special mercy receives the pure love of God, receiving which there remains nothing else to be achieved. Obtaining the pure ecstatic love of God is the highest perfection of human life.

'Gaurangera madhura leela, yar karne praveshila, hridaya nirmala velo taar' -

Anyone who as much as hears of Sri Chaitanya Mahaprabhu's nectarian pastimes, is immediately cleansed of all impurities in his heart.

Text 4

Yogyata lobhiya sab jivendriyagana
Chinmoy vishesh sudha kare aswadana
Ayogya indriya taha aswadite nare
Khudra jada bali tare ninde bare bare

Translation -

Only after attaining the requisite qualifications can the senses taste the spiritual variegatedness of these holy dhams. The unqualified senses being unable to relish this spiritual bliss, deride these dhams by calling them tiny insignificant places composed of dull matter.

Purport -

Srila Vrindavana das Thakura writes in Chaitanya Bhagavata -

*'adyapiha sei leela karena Gaura Raya,
kono kono bhagyavana dekhivare paya'*

Lord Gauranga is performing His pastimes till this day. Only a few fortunate souls, are able to behold them.

Lord Gauranga resides eternally in Navadvipa. When Lord Nityananda took Jiva Goswami for Navadvipa Mandala parikrama, the details of which we get to read in Srila Bhaktivinoda's 'Navadvipa dham mahatmya', Lord Nitai explained to Jiva that Navadvipa is eternal, spiritual and unlimited. When they visited the residences of

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Srivasa pandita and Kolavecha sridhara, Jiva Goswami could behold the wonderful ecstatic dancing pastimes of Lord Gaurahari , along with His eternal associates. One needs to obtain the grace of Sri Sri Guru and Gauranga, to behold these eternal pastimes of the Supreme Lord or experience the spiritual variegatedness of the transcendental dhams.

Text 5

Krishna Krishna-bhakta kripa yogyata karon
Jive daya sadhu sange lobhe bhakta-jana
Jnana-karma-yog-e sei yogyata na hoy
Sraddha bale sadhu sange kare jada jaya

Translation -

The basis of attaining this qualification is the mercy of Lord Krishna and His devotees. The devotees attain this mercy by being compassionate upon living entities and by associating with other saintly devotees. This qualification is not attained by pursuing the paths of jnana (knowledge) or Karma (fruitive activities). But it is only by keeping faith and associating with the saintly devotees, can one win over matter.

Purport -

“But the highest of all the yogis is one, who with great faith always abides by the Supreme Lord and constantly thinks of Him within Himself, rendering transcendental loving service unto Him. Sri Krishna proclaims, that such a yogi (devotee) , is the most intimately united with Him in yoga and the highest of all”.

*Yoginaam api sarvesam mad gatenantar atmana
Sradhavan bhajate yo mam ,sa me yuktatamo matah
(BG 6.47)*

The process of Karma Yoga slowly leads one to enter the domain of transcendental knowledge. Performing work equipped with higher knowledge, gradually situates one in transcendence, liberating him from the bondages of material nature. Controlling his mind & senses, and by suitable practice and detachment, such a transcendentalist is able to successfully meditate upon the Supreme Lord ,who is the cause of all and everything that is, and thereby he further advances in his spiritual life. But the culmination of all the yogic processes of Karma, Jnana and Dhyana is to ultimately reestablish the loving relationship with the Supreme Lord and render devotional service unto Him, as confirmed by the Lord in Bhagavad Gita. Such a Yogi, who serves the Supreme with Bhakti (unalloyed Love), is the most intimately united with Him in yoga, and is the highest of all the yogis. The devotees (bhaktas) of the Lord are hence residing on the highest platform of yoga, and are unleashing themselves to realize the

greatest treasures of love of God – and are enroute to achieving the complete perfection of their lives.

Text 6

Jada jaal jivendiye chhare yei kshana
Jiva-chakshu kare dham shobha darsana
Aaha kabe se abastha haibe amare
Dekhiba Navadvipa jada-maya paare

Translation -

The moment the living entity gives up the material illusions related to its senses, the eyes of the soul behold the wonderful splendour of the holy dham. O ! When shall I be able to achieve that position? When shall i be able to behold the transcendental abode of Navadvipa, which is far beyond the mirage of material existence.

Purport -

Srila Narottama Das Thakura sings in one of his bhajans-

*'Gauranga' bolite habe pulaka-sarira
'Hari Hari' bolite nayane ba' be Neera*

*ara kabe Nitai-Chandera Karuna hoibe
samsara-vasana mora kabe tuccha ha'be*

*visaya chadiya kabe suddha habe mana
kabe hama herabo Sri vrindavana*

*When will I shiver chanting the holy name of Lord 'Gauranga'? When will an
endless stream of tears gush from eyes while chanting 'Hari Hari' ?*

*When will lord Nityananda be merciful upon me ? By His mercy, when shall my
attachments for material enjoyment become insignificant ?*

*When shall I get relieved from material attachments, and my mind become
purified ?*

*When shall I be able to understand Vrindavana and the conjugal affairs of Sri
Radha and Krishna ?*

As we can understand that this intense hankering for attaining the association of the Lord and His transcendental abode is a qualification of a devotee. One must be perfectly situated upon the spiritual platform and be liberated from material illusions in order to attain these perfections. From Narottama das

Thakura's prayers, we also understand that one must be blessed by Lord Nityananda to be able to make any significant progress in his spiritual life.

The artistry of the exalted abode of Navadvipa

Text 7

astadala-padmanibha dhama nirmala
Kotichandra jyotsna jini atiba shitala
Koti surya prabha jini ati tejo-maya
Amara nayana pathe haibe udaya

Translation -

The dham resembles an eight petalled lotus and is exceedingly pure. It is so soothing that it defeats the pleasant rays of millions of moons. It is more effulgent and brilliant than the rays of millions of suns. When will this dham appear before my eyes ?

Purport -

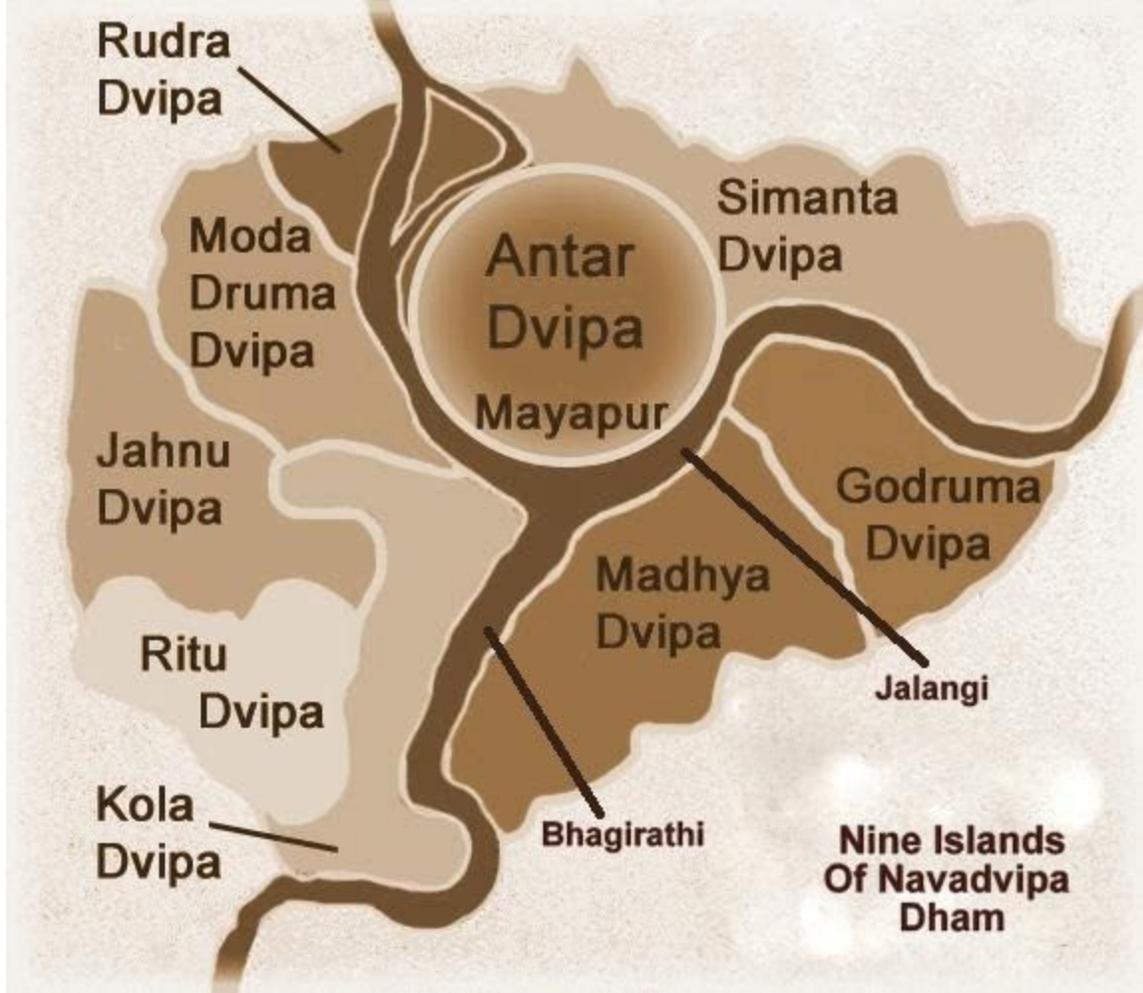
Following is an excerpt from Lord Nityananda's description of Navadvipa to Jiva Goswami -

“Crossing the viraja river and the brahman effulgence, beyond the Vaikuntha planets, one comes to Svetadvipa, Sri Goloka. Going further, one reaches, Gokula Vrindavana or Krishnaloka. In Krishnaloka, there exists two states of emotion - madhurya (sweetness) and audarya (munificence). Audarya exists in fullness within madhurya and madhurya exists in fullness within audarya. However, that part of Krishnaloka, where madhurya is predominant, is known as Vrindavana, whereas that portion where audarya is predominant is known as Navadvipa. There is no difference between Vrindavana and Navadvipa. Only the different manifestation of rasas (mellows) make them distinct.

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Navadvipa extends over sixteen krosas. Within the sixteen krosas of Navadvipa, which are non different from Vrindavana, there are nine islands, which form an eight-petaled lotus floating on water. In the middle of the eight petals lies Antardvipa. And within Antardvipa, lies the very central point, Mayapur. The eternal pastimes of the Lord take place within Yogpeeth (His birthplace) and the circle of Mayapur, the circumference of which measure three and a half miles and the diameter measure just over one mile.

Yogpeeth, the birthplace of Sri Chaitanya Mahaprabhu, is the most glorious of all places”.



Text 8

Astadvipa astadala madhye dvipa-vara
 Antardvipa nama taar atiba sundara
 Taar madhya bhage yogpeeth mayapur
 Dekhiya ananda labh kariba prachur

Translation -

At the center of these eight islands ,which resemble just like eight petals, is the very best of the islands. The name of this extremely beautiful (ninth) island is Antardvipa. At the center of Antardvipa resides Yogpeeth and Mayapur. I shall derive immense bliss taking darsana of this exalted place.

Glories of Mayapur

Text 9

Brahmapura boli srutigana jake gaya

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Mayamukta chakshe aha Mayapur bhaya
Sarvopari Sri Gokula nama mahavana
Yatha Nitya Leela kare Sri-Saci-nandana

Translation -

The scriptures sing praises of a transcendental abode, called Brahmapura. Ah ! Mayapur shines bright in that realm, before eyes free from illusion. Identical with the most exalted abode of Gokula, situated in the Mahavana forest of Vrindavana, Mayapur is the abode where the son of mother Saci, performs His eternal pastimes.

Text 10

Vraje sei dham gopa-gopi-ganalaya
Navadvipe Sri-Gokula dvijabasa raya
Jagannatha Misra parama pabana
Mayapura madhye shobhe nitya nicketana

Translation -

Sri Gokula dhama of Vraja is the residence of cowherd men and women. In Navadvipa , that same Gokul dham manifests as the residence of the brahmanas. Jagannatha Misra, who is an epitome of purity, has his house at the very center of Mayapur (within Navadvipa). His radiant effulgent house is the eternal residence of the Supreme Lord.

Purport -

Jagannatha Misra and Saci mata, were the Supremely fortunate parents of Sri Chaitanya Mahaprabhu, the deliverer of the three worlds. The Lord appeared from the womb of mother Saci, on the full moon night of Phalgun (Feb-March) in the year 1486 AD. Saci mata and Jagannatha Misra were no ordinary souls. Sri Gaura Gannodesha Dipika reveals that Saci mata was the combined incarnation of the potencies of Devaki, Yashoda, Aditi and Kaushalya. While Nanda Maharaj, Vasudeva (the king of yadus) , Dasaratha, and Kasyapa muni combined to incarnate as Jagannatha Misra, Nimai's father. The ancestors of Jagannatha Misra were originally the residents of Sylhet (situated presently in Bangladesh).

How to Reach Yogpeeth : Mayapur lies within Antardvipa, the sacred island at the junction of Jalangi (yamuna) and the Ganges. Mahavana, situated at the very center of Vrindavana, the highest spiritual realm, is non different to Mayapur. Navadvipa is like a beautiful lotus flower with its eight islands assuming the shape of eight petals. Antardvipa, the ninth and the best of the islands, is situated as the central whorl of this lotus like transcendental abode.

One travelling from kolkata is advised to board a Krishnanagar local train from the Sealdah station. On reaching Krishnanagar, one can book a toto (auto) to take him to the Krishnanagar Ghat. From the Krishnanagar Ghat(bank) one can avail a five minutes

ferry ride to reach the Mayapur Hulor Ghat. From the mayapur Ghat one can take a toto/auto/rickshaw to directly reach Yogpeeth



Text 11

Maya-jaala-vrita chakshu dekhe kshudragara
Jadamaya bhumi jol drabya yata ara

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Maya kripa kari jaal uthaye yakhana
Ankhi dekhe subishala chinmoy bhavana

Translation -

Eyes covered by material illusion only see a small house , ordinary land, water and material objects. It is only when Maya mercifully lifts her veil can one see a grand spiritual abode.

Purport -

As discussed in verse 4, The spiritual grandeur of the dham is only revealed to those fortunate souls who have received the grace of Sri Guru and Gauranga.

Text 12

Yatha nitya mata-pita dasa-dasi-gana
Sri Gauranga seve preme matta anukshana
Lakshmi-Vishnupriya seve prabhura charana
Pancha-tattvatmaka prabhu apurva darsana

Translation -

Here Lord Gauranga is eternally served by His mother, father ,male and female servants, who are ever enchanted by His divine love. Lakshmi-priya and Vishnupriya devi (His two wives) also eternally serve the Lord's divine feet over here. Here one can obtain darsana of Lord Gauranga who manifests Himself as the Pancha Tattva.

Purport -

The Supreme Lord manifests Himself into five in order to taste and relish the different spiritual varieties. These five great personalities are together referred to as the 'Pancha Tattva'. We offer our humble obeisances unto the supreme Lord, who has manifested Himself as a devotee (Lord Chaitanya), expansion of a devotee (Lord Nityananda), incarnation of a devotee (Advaita acharya), pure devotee (Srivasa Pandita) and devotional energy (Gadadhara pandita).



Text 13

Nityananda Sri Advaita sei mayapur-e
 Gadadhara Srivasa-adi sthane sthane sphure
 Asankhya vaishnavalaya chaturdike bhaya
 Heno mayapur kripa karun amay

Translation -

Lord Nityananda ,Sri Advaita acharya, Sri Gadadhara Pandita and Srivasa Thakura manifest themselves here and there at different places throughout Mayapur. Innumerable residences of Vaishnavas illuminate all four directions. May such a Mayapur be merciful upon me.

Purport -

The land of Mayapur is the highest realm of the spiritual world. It is scattered with pastimes and pastime places of the Supreme Lord and His beloved associates. The manifestation of Mayapur in this earth is non-different to the transcendental realm of Mayapur in the spiritual world. The residents of Navadvipa and Mayapur are also not ordinary. 500 years ago, when Lord Chaitanya organized a grand procession to protest

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against the actions of Chand Kazi, lakhs of devotees participated in the march. Singing and dancing in sankirtana, they marched towards the residence of the Kazi. In the course of this procession, all these residents, who participated, manifested their four-handed forms, just like the denizens of Vaikuntha. Hence we must understand that the Navadvipa-vasis are not ordinary souls. Either they are eternal associates of the Lord or it is due to their immense fortune that they can now reside in the dham.

Text 14

Naireete yamuna Ganga sva-soubhagya gani
Nagarupe seva kare Gaura dvijamani
Bhagirathi tate bahu ghat devalaya
Praudhamaya vriddha shiva upavana-chaya

Translation -

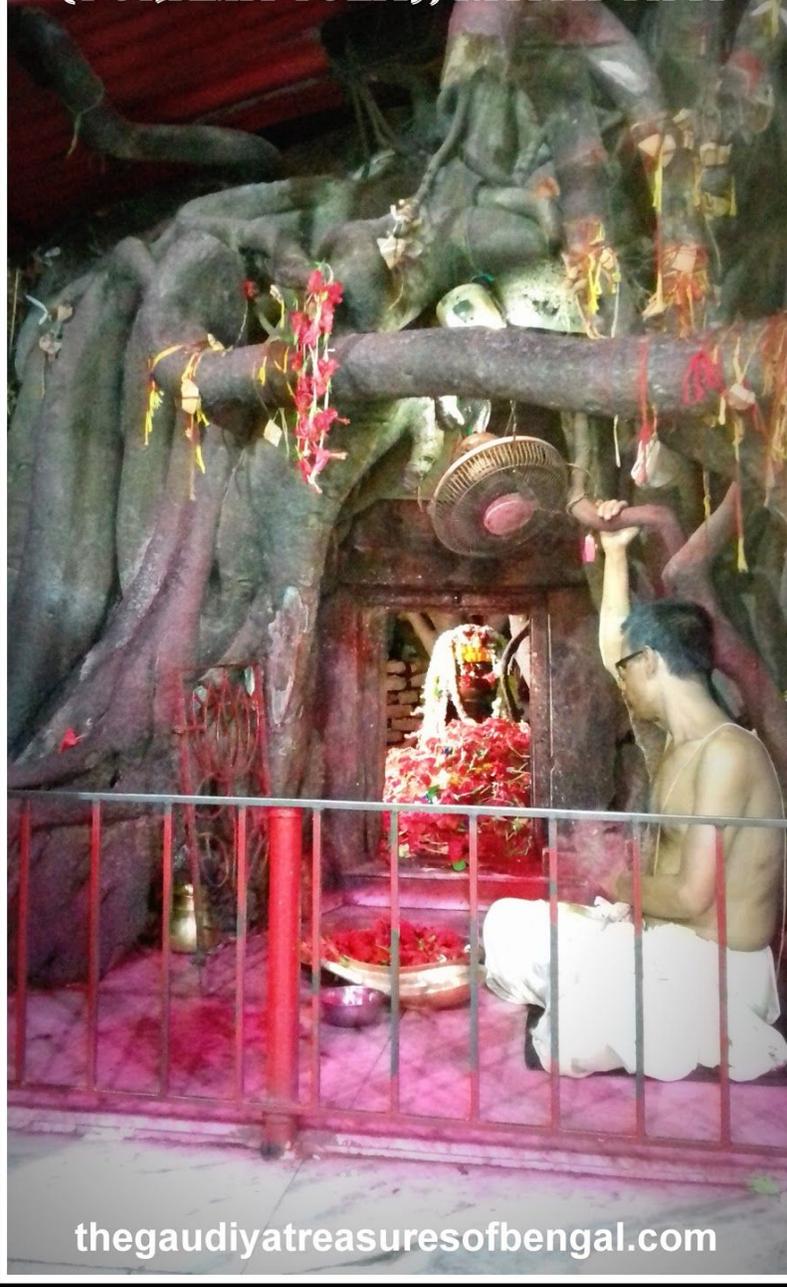
To the south west, rivers yamuna and Ganga reflect upon their great fortunes. Flowing like serpents they serve Lord Gauranga, the jewel of the twice borns (brahmanas). On the bank of the Ganges, there lies many ghats (stairways to reach the water), temples, wherein also rest the deities of Praudhamaya and Vriddha Shiva. There also exist several beautiful groves and gardens.

Purport -

The verses of Bhaktivinoda Thakura are so wonderful and enchanting. We would just like to add a few more details about Prauddhamaya and Vriddha Shiva. Sri Vriddha Shiva and his wife Prauddha Maya are the eternal protectors of Navadvipa Mandala. Initially, they were worshipped on the eastern bank of the Ganges. However after the disappearance of Mahaprabhu, as per earlier predictions, Mayapur was covered by the Ganges for about a hundred years. At this time, some devotees began worshiping Vriddha Shiva and Prauddha Maya on the western side of the Ganges (on Koladvipa). The place where the deities of Prauddha maya and Vriddha Shiva are worshipped today, has since come to be known as Porama-tola and Buro Shiva tola respectively. Prauddha Maya is Yoga-Maya and she protects the dham by veiling its transcendental features and not allowing the non-devotees to enter this holy abode. Even if some non-believers enter this transcendental place, they are not able to experience the glories of the dham.

How to Reach Prauddha maya and Vriddha shiva temples : Take a ferry from Hulor ghat (mayapur) and cross over the Ganges to reach Navadvipa ghat. From there you can take an auto rickshaw to directly reach the temple of Prauddha maya located at the center of Poramatala bazar (market). The deity of Prauddha Maya is worshipped inside a huge banyan tree. The deity of Lord Shiva (Vriddha Shiva) is worshipped at a place called 'Buro shiva Tola', which is not very far from Poramatala bazar.

**PRAUDDHA MAYA TEMPLE
(PORAMA TOLA), NAVADVIPA**



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Ishodyan - The enchanting garden of Lord Gauranga

Text 15

Asankhya brahmana griha Mayapure haya
Rajpath chattar bipina shiva-alaya
Purva dakshinete ek sarasvati dhar
Nirabadhi bahe ishodyan tate yar

Translation -

Mayapur hosts innumerable residences of brahmanas, wide avenues, courtyards, groves and temples of Lord Shiva. A stream of river sarasvati incessantly flows on the southeast. Ishodyan (the Lord's garden) lies upon her bank.

Purport -

Within the transcendental abode of Mayapur, on the bank of river Sarasvati, lies the enchanting garden of the Supreme Lord. Srila Bhaktivinoda Thakura calls it the 'Ishodyan' (Ish - Lord, Udyana - garden). This wonderful garden is not visible to the material eyes, but one with perfected senses and a spiritual vision can behold it. We shall talk in detail about this transcendental garden in the subsequent verses.

How to Reach Ishodyan : As per the descriptions, this garden is supposed to be located on the south-eastern tip of Mayapur, at the confluence of Ganga, Jalangi and Saraswati. Hence this place should not be very far from Mayapur Hulor ghat.



Text 16

E sab vaibhava nitya chinmoy apara
Keno pabe Kali jiva mayabaddha chhar
Trinadi bhangana chhale lukailo maya
Jada chakshu dekhe matra mayapur chhaya

Translation -

Why should the fallen souls of Kali Yuga, who are tightly bound by ropes of material illusion, attain the privilege of beholding these eternal ,spiritual and limitless glories ? On the pretext of diverting the three rivers (Ganga, Yamuna and Saraswati), maya has hidden this divine realm. Therefore the material eyes are only able to see a shadow form of original Mayapur.

Text 17

Sva-shaktik Nityananda kripabala krame
Sphuruk nayane Mayapuri sva-sambhrame
Sri Gauranga griha-leela kari darsana
Ati dhanya hau ei mudha akinchana

Translation -

Empowered by Lord Nityananda's mercy, may the transcendental abode of mayapur manifest before my eyes imbued with proper reverence. May this poor foolish soul behold with his eyes the household pastimes of lord Gauranga and thus become the most fortunate.

Purport -

Without obtaining the mercy of Lord Nityananda, the adi Guru, it is not possible for a living entity to cross over the ocean of material existence or make any significant progress in his/her spiritual life. Sri Narottama das Thakura sings - '*heno Nitai bine bhai ,Radha Krishna paite nai*'. It means that without obtaining the mercy of Lord Nityananda, one cannot attain the lotus feet of Sri Radha and Krishna. Sri Chaitanya Mahaprabhu never accepts one, who is averse to Lord Nityananda. The Prayojana acharya of our sampradaya, Sri Raghunatha Das Goswami , could ultimately become successful and obtain the shelter of Lord Chaitanya, only after He was blessed by Lord Nitai. Hence Srila Bhaktivinoda Thakura is praying to Lord Nityananda so that He bestows His blessings and empowers the Thakura to behold the transcendental abode of Mayapur.

Text 18

Antardvipa madhye yei Mayapur grama
Astadala kamalera karnika se dham
Gaurakanti pita jyotirmaya sunirmala
Karuna nayane mor sada jhalamala

Translation -

At the center of the island of Antardvipa, lies the village of mayapur. It is the central whorl of this dham resembling an eight petalled lotus. It glows with a fair yellow aura and is resplendent with a bright and spotless effulgence. May this transcendental place always shimmer before my eyes.

Purport -

One devoted to Lord Gauranga always meditates upon His pastimes and the places where He had performed them. This helps one become favorably disposed to receive the causeless mercy of the most magnanimous Gauranga and the most merciful Nitai, and thereby progresses very quickly in his or her spiritual life.

*ara eka gudha katha shuno sarvajana
kali yuge yogya-vastu Gaura Leela dhana*

*- All of you, please listen to this confidential topic - In the age of Kali, only the
pastimes of Sri Chaitanya Mahaprabhu are worthy of contemplation.
(Navadvipa Dham Mahatmya)*

The glories of Navadvipa are unlimited and infinite. Even Lord Ananta Sesha cannot fathom its ends, with His thousand mouths. That is why Navadvipa is also referred to as 'sarva dhama sar' - the essence of all the holy abodes.

SRI VASA ANGAN, MAYAPUR



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Text 19

Kono sthane upavana prithu sarovara
Go-charana bhumi kata dekhite sundara
Prabaha-pranali kata shoshya-bhumi khanda
Rajpath bakula kadamba briksha sanda

Translation -

Here and there, scattered throughout the dham, are beautiful groves and many pastures for the grazing of cows. A beautiful lake known as 'Prithu Sarovara' is also present. O ! These are so very wonderful to behold ! There are numerous canals, partitioned grain fields, wide roadways lined with Bakula, kadamba and many other large trees.

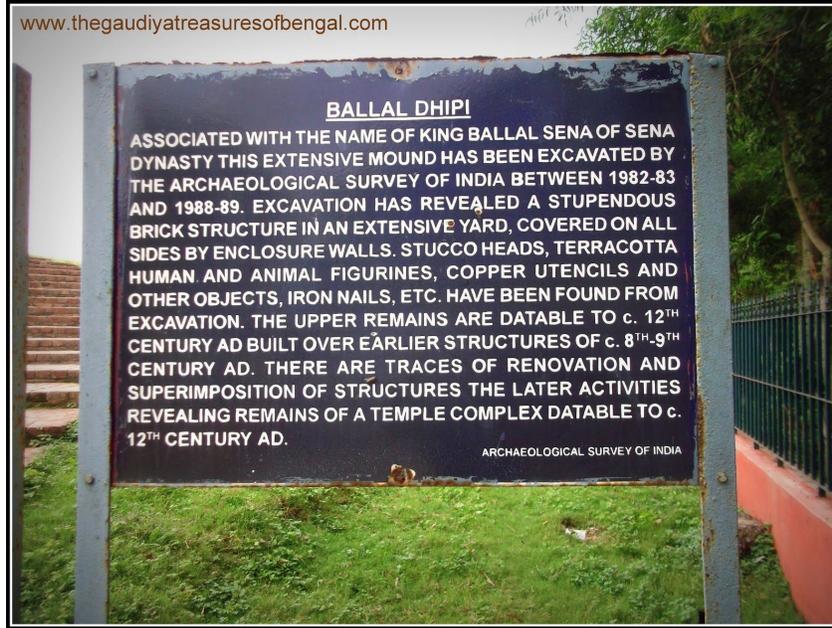
Purport -

In the satya yuga, there lived a pious King named 'Prithu' who was a saktyavesha avatara of the Lord (empowered incarnation). Prithu Maharaj once undertook this great initiative to level the rough portions of the earth. When his workers came to level this particular place in Mayapur, they saw a bright effulgence, illuminating all four directions. When they reported it to Prithu Maharaj, he meditated upon the place and could understand that the sacred land was Navadvipa dham. In order to conceal the glories of the place (as everyone would be able to guess its exalted status beholding its effulgence), Prithu Maharaj ordered a delightful pond to be created here. This pond came to be renowned as Prithu Kunda and its pure waters provided immense pleasure to those who drank it.

Later, in the age of Kali, King Lakshmana Sena had enlarged and deepened the pond.

He named it after Ballal Sena, one of his forefathers. This pond hence came to be subsequently known as Ballal Dighi. Today, the palace of the Sena King lies in ruins at this place.

How to reach : Ballal Dighi or Prithu Kunda is located near 'Bamunpukur bazar', situated only a few hundred meters down the road from Yogpeeth in Mayapur. Rickshaws and autos are readily available for transport.



Sri Ganga-Nagara

Text 20

Tahara paschime Jahnu tanayar tata
Sri Ganga-nagara name prasiddha kharva-vata

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Yatha Gangadasa grihe vidya-anushilana
Karilen prabhu mor laye dvija-jana

Translation -

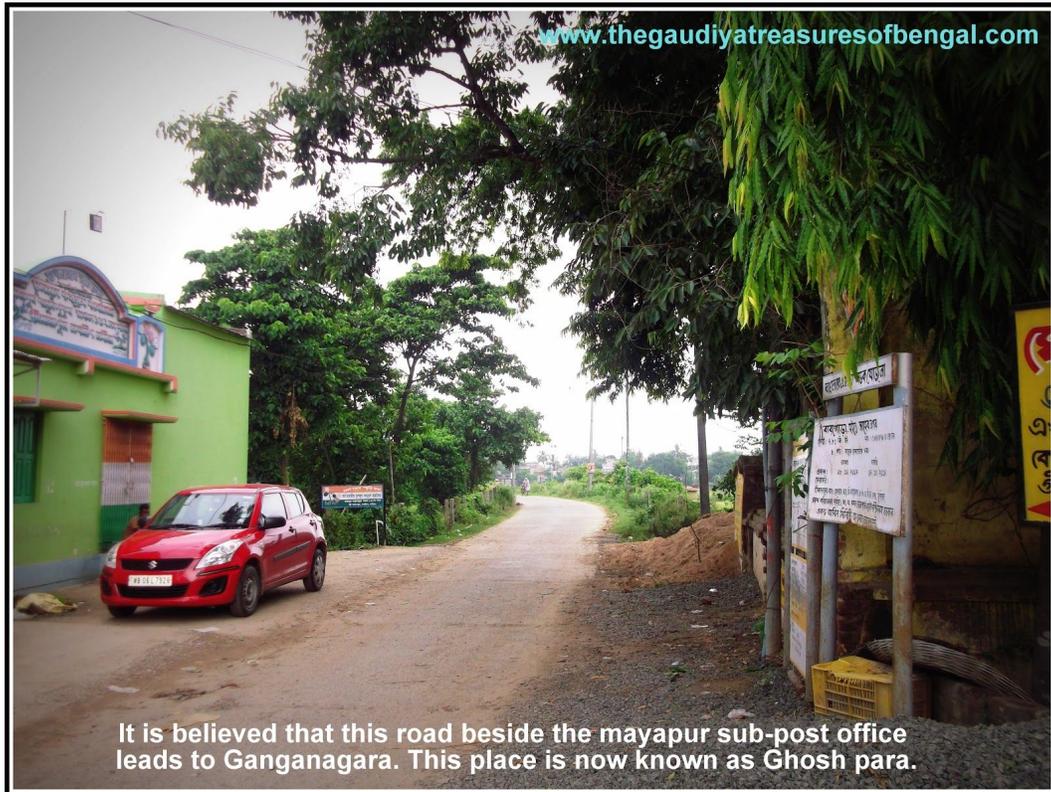
To the west ,on the bank of river Ganges, lies the famous village of Ganga Nagara. It was here at the house of Gangadasa Pandita, that Lord Gauranga studied along with His young brahmana friends.

Purport -

Ganga Nagara lies on the borders of Antardvipa and this town was founded by King Bhagiratha of the Raghu dynasty. King Bhagiratha, by dint of his severe penances, had caused the descent of mother Ganges from the heavens to the earth. This is why mother Ganga is sometimes also referred to as Bhagirathi. King Bhagiratha had caused Ganga to descend to this world in order to perform the Shraddha (last rites) of his ancestors. Anyways, King Bhagiratha blew his conch shell and went ahead to show the way, while mother Ganga followed him. But when they reached Navadvipa dham, mother Ganga stopped flowing. Bhagiratha turned back to see that Ganga devi had stopped flowing onward. Bhagiratha became fearful and meditated to learn the reason for this. Being satisfied, Maa Ganga revealed that Navadvipa was the eternal abode of He, from whose feet she had emanated. It was the month of Magha and she wanted to reside there in the dham till Phalguna Purnima. She added that all her desires would become fulfilled in Navadvipa mandala. Maa Ganga revealed that Phalguna Purnima was the appearance day of Her Lord (Lord Gauranga) and she would observe a vow on that day. She reassured Bhagiratha that she would again start flowing after Phalguna Purnima. Thus King Bhagiratha stayed there in the town Ganga Nagara till Phalguna Purnima and continued on his journey thereafter.

Lord Nityananda had revealed to Jiva Goswami that anyone who stays in Ganganagara on Phalguna Purnima , fasts, bathes in the Ganges and worships Lord Gauranga, shall surely attain the spiritual world along with thousands of His ancestors, after he leaves his body, irrespective of where he passes away.

How to Reach : It is believed that Ganganagara was located in the open fields next to the Sridham mayapur sub post office. The Ganges used to flow by this place 500 years ago. This locality is now known as ‘Ghosh para’.



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Bharadvaja tila

Text 21

Bharadvaja-tila tatha dekhite sundara
Gaura bhaji yatha Bharadvaja muni vara
Lobhiya Chaitanya prema sutra prakashila
Kata-shata bahirmukha jane bhakti dila

Translation -

There is a lovely hill known as Bharadvaja Tila, which is beautiful to behold. It was here that Bharadvaja muni had worshipped and meditated upon Lord Gauranga hankering for His divine ecstatic love. Upon receiving it, the sage composed scriptural verses that were instrumental in bestowing the gift of divine love upon thousands of averse souls.

Purport -

This village where Bharadvaja Muni had obtained darsana of Lord Gauranga is now known as 'Bharuidanga'. This village was named after Bharadvaja Muni, but over time the pronunciation became convoluted. So instead of Bharadvaja Tila the place is now known as 'Bharuidanga'. Bharadvaja muni had come over here after visiting Ganga sagara and meditated upon Lord Gaurachandra. Being satisfied, the Lord appeared before him and blessed him.

How to Reach : This place is not very far from the birthplace of Lord Gauranga at Yogpeeth, in Mayapur. Infact one can walk for a few minutes from Yogpeeth to reach Bharadvaja tila. One has to take the small village road ,next to the Sridham mayapur sub post office, to reach here. Bharadvaja Tila is situated adjacent to the Jagai Madhai Ghat.



Sashti tirtha

Text 22

Prithukunda uttarete Mathura nagari
Sashti-tirtha Madhuvana parama sundara
Bahujana-kirna janapada subistara
Darsana pabitra hau nayana amara

Translation -

North of Prithu Kunda is the town of Mathura and Sashti-tirtha, which are exceedingly beautiful and which lie within the forest of Madhuvan (in Vraja). It is very populous and full of grand residences. May my eyes become purified beholding this exalted place.

Purport -

Traveling North of Prithu Kunda we reach the residence of Chand Kazi, who was none other than the incarnation of King Kamsa, Krishna's maternal uncle. But unlike Dvapara

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Yuga, where Lord Krishna killed Kamsa, Lord Chaitanya delivered Chand Kazi by bestowing His causeless mercy upon him and transforming him into a devotee. This is a vital difference between Krishna's and Mahaprabhu's pastimes. Lord Gauranga kills the sin and not the sinner. Thus the offenders in Lord Gauranga's pastimes do not receive the despicable impersonal liberation (sayujya mukti) like in Krishna's pastimes but instead, they are blessed with pure love of God. That is why Lord Gauranga's pastimes are considered to be the highest. This place, where the residence of Chand Kazi is located is non-different to the land of Mathura.

Previously when the demigods learnt that Mahaprabhu was about to descend in Navadvipa, Vishwakarma (chief architect of the demigods) came down to Nadia and witnessed that it would be hard to get water on the roads where the Lord would do kirtana in the future. So one night he dug out sixty (Sasthi) wide ponds, the last being at the Kazi's village. Just beside the residence of Kolavecha Sridhara, we can see even today the remains of a dug out, surrounded by raised edges. This was one of these sixty ponds that were dug out by Vishwakarma.

Saradanga

Text 23

Tad-uttore Saradanga sthan manohara
Raktabahu bhaye yatha sabara-prabara
Niladripatike laye rahe sangopane
Sei sthana dekhi yeno sarvada nayane

Translation -

Further north is the blissful place known as Saradanga, where the leader of the Sabaras, secretly stay along with Lord Jagannatha (Niladri-pati), out of fear of the demon Raktabahu. May I always behold this place before my eyes.

Purport -

Lord Jagannatha at Rajapur, is non different than Lord Jagannatha at Puri. Srila Bhaktivinoda Thakura re-establishes this fact by citing the history of this temple of Rajapur in his book 'Sri Navadvipa Dham Mahatmya'. Long ago, in the seventh century, there appeared one demoniac king in Orissa, named Raktabahu, who desecrated temples, and terrorized the hearts of the pious. The devotees at Jagannatha puri became exceedingly afraid of the king's evil intentions and they took shelter at the lotus feet of the Lord. That night the master of Nilachala, Lord Jagannatha Deva, appeared in the dream of the head priest, and assured him that there was no one in the entire creation, who could harm His divine form or His temple. Just by His mere will, He could keep the miscreants away from that place. Hence the priest need not worry. Yet, The lord wished to reciprocate with the feelings of His beloved devotees so as to

increase their love for Him manifold. So He asked the priest to inform all the devotees to remove the deities of Lord Jagannatha, Baladeva and Subhadra Maharani, the very next morning and carry them to Bengal. The Lord also informed the priest that the deities should be carried taking the path through the jungle. The main road should be avoided, as Raktabahu was on his way taking that route.

Upon hearing this, the Sabara devotees, who serve by carrying the Lord during the various festivals like Rathayatra, snana-yatra, etc, immediately started making the necessary arrangements for the Lord's journey. Carrying the Lord, they travelled through the day before the night set in. On their way they offered unto the Lordships whatever fruits, flowers and leaves they could obtain from the forest. They journeyed like this for twelve continuous days before they reached Simantadvipa. That night, The Lord appeared in the dream of the Sabara leader, and expressed His desire to settle down at that very place. Understanding the Lord's will, the Sabara devotees made appropriate arrangements for the Lord to be established at Rajapur. These Sabara devotees went onto serve their beloved Lord at Rajapur, for generations to come and all of them achieved the perfection of their lives. There is a place in Simantadvipa, known as Sabara-danga, that exists even today. It is believed that these Sabaras had settled down in this very village during the seventh century.

How to Reach : The temple at Rajapur, is located on the island of Simantadvipa, which embodies the devotional mellows of Sravanam or hearing the glories of the Lord. Maa Parvati had once performed severe austerities at this place, with an intense desire to have darsana and mercy of Lord Gaurahari. Finally, on receiving His darsana, she became overwhelmed with ecstasy, and smeared the dust of the Lord's lotus feet upon her simanta (the center parting line of her hair). As a result this island came to be known as Simantadvipa.

One can directly take an auto/rickshaw from the Mayapur ghat to reach the Jagannatha temple of Rajapur.



END OF PREVIEW