

(The Excellence of Śrī Navadvīpa-dhāma)

Śrī Navadvīpa-dhāma-māhātmya

Parikramā-khaṇḍa



Śrīla Bhaktivinoda Ṭhākura

Śrī Navadvīpa-dhāma-māhātmya

Parikramā-khaṇḍa

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by

Śrīla Bhaktivinoda Ṭhākura

translated from the Hindi edition of

Śrī Śrīmad

Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja





Dedicated to my Holy Master

śrī gauḍīya-vedānta-ācārya-kesarī
nitya-lilā-praviṣṭa
om viṣṇupāda aṣṭottara-śata śrī

Śrīmad Bhakti Prajñāna
Keśava Gosvāmī Mahārāja

the best amongst the tenth generation of
descendants in the *bhāgavata-paramparā*
from Śrī Kṛṣṇa Caitanya Mahāprabhu,
and the founder of
the Śrī Gauḍīya Vedānta Samiti
and its branches throughout the world

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FOREWORD

(Translated From the Hindi Edition)

Today I am feeling unlimited joy that by the inspiration and causeless compassion of my most worshipful holy master, *nitya-lilā-praviṣṭa om viṣṇupāda aṣṭottara-śata śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*, we are presenting for his pleasure an unprecedented Hindi edition of *Śrī Navadvīpa-dhāma-māhātmya, Parikramā-khaṇḍa*. The original Bengali work was composed by the Seventh Gosvāmī Śrīla Saccidānanda Bhaktivinoda Ṭhākura, who is the embodiment of Śrī Gaurāṅga Mahāprabhu's potency (*gaura-śakti svarūpa*).

Śrī Gaura and Śrī Kṛṣṇa comprise an identical spiritual principle (*tattva*); there is no difference whatsoever between Them. Śrī Kṛṣṇa, the personification of sweetness (*mādhurya-vigraha*), is none other than Śrī Gaurasundara Himself, who is the personification of munificence (*audārya-vigraha*), and vice versa. Śrī

Kṛṣṇa's abode, Śrī Vṛndāvana, is similarly identical in all respects to Śrī Gaura's abode, Śrī Navadvīpa, which is actually called Gupta-Vṛndāvana, the hidden Vṛndāvana. In this way, both the divine principles (*tattvas*) and holy abodes (*dhāmas*) are eternal and not affected by mundane considerations such as time, place and circumstance.

Kṛṣṇa-nāma kare aparādhera vicāra [Śrī Caitanya-caritāmṛta, Ādi-līlā 8.24]. Even if he is chanting the name of Kṛṣṇa, a person who is committing offences will not be able to attain love for Kṛṣṇa (*kṛṣṇa-prema*) in millions and millions of lifetimes. However, *gaura-nityānandera nāhi e saba vicāra, nāma laile prema dena, bahe aśrudhāra*, Śrī Gaura and Śrī Nityānanda do not consider any offences. When one chants Their names, *prema* will awaken in the heart and torrents of tears will begin to flow from the eyes. Like Śrī Gaurahari Himself, His abode is supremely liberal and the most magnanimous. Without worshipping and attaining the mercy of Śrī Gaurahari and His abode, Śrī Navadvīpa, it

is impossible to obtain *darśana* (a vision) and the mercy of Śrī Vṛndāvana.

Śrī Kṛṣṇa's *dhāma*, Vṛndāvana, and Śrī Gaura's *dhāma*, Navadvīpa, are non-different. Therefore, the perimeter of Śrī Navadvīpa-dhāma extends to sixteen *kosas* (approximately thirty-two miles), just like the perimeter of Śrī Vṛndāvana. All the places of Śrī Vṛndāvana, such as Śrī Yamunā, Śrī Govardhana, Śrī Rāsa-sthalī, Śrī Rādhā-kuṇḍa, Śrī Śyāma-kuṇḍa and various sub-forests, also exist eternally in a concealed form in Śrī Navadvīpa-dhāma. Śrī Gaurasundara sports eternally in this abode. Fortunate living beings can experience Śrīman Mahāprabhu's eternal pastimes by performing *nāma-saṅkīrtana* under the guidance of His pure devotees.

Sādhakas desiring to attain *bhakti* should completely give up all offences such as *nāma-aparādha*, *sevā-aparādha* and *dhāma-aparādha*. Persons who come to the *dhāma* for *darśana*, *parīkramā* and so forth should avoid committing offences to the holy abode (*dhāma-aparādha*).

Therefore, for their understanding, the ten kinds of offences are mentioned below:

- (1) To disrespect *śrī guru* and *sādhus* who reveal the *dhāma*
- (2) To consider the *dhāma* to be temporary
- (3) To commit violence to the residents of the *dhāma* or to the devotees performing *parikramā*, and to give them material designations in respect to caste and creed
- (4) To perform mundane activities pertaining to sense enjoyment while residing in the *dhāma*
- (5) To earn money or to make a business on the pretext of serving the *dhāma*
- (6) To think with one's mundane intelligence that the *dhāma* is just another material place, or to consider it equal to other holy places; and to endeavour to measure the size of the *dhāma*
- (7) To commit sins while living in the *dhāma*
- (8) To consider Śrī Navadvīpa-dhāma and Śrī Vṛndāvana-dhāma to be different from each other
- (9) To blaspheme the scriptures describing the glories of the *dhāma*
- (10) To disbelieve [the narrations about] the

glories of the *dhāma* and to consider them mere exaggeration and imaginary

My most worshipful Śrī Gurudeva personally wrote a preface to *Jaiva-dharma* in which he has mentioned that the state of mind of modern readers is such that, they will not have faith in the subject matters written by an author as long as they do not know about him. Keeping this in mind, I introduce the respective author in the foreword of almost all of our books.

A Brief Life History of the Author

Saccidānanda Śrīla Bhaktivinoda Ṭhākura was born in the village of Vīranagara, which is near Yogapīṭha-Māyāpura, Śrī Caitanya Mahāprabhu's appearance place. He received his education in Kolkātā. His intelligence was very sharp, and from his early childhood he was deeply devoted to religion (*dharmā*). Even as a student he lectured eloquently on the topic of *dharmā*, speaking either in Bengali or in English – according to necessity – in various schools, colleges and other places.

After completing his education, he went to the state of Orissa and was appointed by the Government as Deputy Magistrate with specific duties. There, the Government also appointed him as the administrator of the famous Śrī Jagannātha Temple. During Śrīla Bhaktivinoda Ṭhākura's time, the service of Lord Jagannātha was beautifully and efficiently conducted.

During these days in Purī, a so-called *yogī* named Viṣvaksena lived in a dense jungle of Orissa. He declared himself to be Śrī Kṛṣṇa and people believed him. He made an announcement that he would perform the *rāsa* dance during one full moon night, and the ladies of the neighbouring areas began to show eagerness to take part in it. Seeing this, all the villagers relayed their concern to the State Government. The Government appointed Śrīla Bhaktivinoda Ṭhākura to investigate the situation, which resulted in the *yogī* being found guilty. Śrīla Bhaktivinoda Ṭhākura then sent the criminal to jail, where he fasted to death.

Wherever Śrīla Bhaktivinoda Ṭhākura went, he preached the religion of pure devotion as practised and preached by Śrīman Mahāprabhu. He made a resolution that, upon retiring from his governmental post, he would go to Vṛndāvana and perform *bhajana*. On his way to Śrī Vṛndāvana, he came to a place known as Tāḍakeśvara, situated within the borders of West Bengal. There, the great devotee Tāḍakeśvara Mahādeva [Lord Śiva] appeared to him in a dream and instructed him: “You are now travelling to Vṛndāvana, but you have to accomplish many tasks here. The appearance place of Śrī Caitanya Mahāprabhu, Śrī Māyāpura-Yogapīṭha, has not been unveiled. You have to reveal it and also reveal the nine islands of Navadvīpa as well as their glories.” After receiving Śrī Mahādeva’s instruction, he returned to Navadvīpa and constructed a cottage in Godruma-kuñja, where he began to perform *bhajana*. While living there, he revealed Śrī Dhāma Māyāpura-Yogapīṭha. After finding the site, he wanted it verified by a superior Vaiṣṇava *ācārya*. Therefore, he called

vaiṣṇava sārva-bhauma Śrī Jagannātha dāsa Bābājī Mahārāja from Vraja. Upon arriving there, the 144 year-old Śrī Jagannātha dāsa Bābājī Mahārāja began to dance vigorously, proclaiming, “This is the birthplace of my most worshipful Śacī-nandana Śrī Gaurahari!” In this way, Śrīla Bhaktivinoda Ṭhākura revealed the birthplace of Śrīman Mahāprabhu, Yogapīṭha. After that, in community gatherings, he spread the news about its location.

Śrīla Bhaktivinoda Ṭhākura also accomplished one more glorious deed for this world by giving to the world Śrīla Bhaktisiddhānta Sarasvatī [his son]. To fulfil the desire of Śrīla Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī preached pure devotion and *nāma-prema* (transcendental love for Kṛṣṇa by chanting the holy name) as practised and preached by Śrīman Mahāprabhu. He preached not only throughout Bengal and India, but also throughout the whole world.

*bhakta-gaṇe ājñā dila caitanya-icchāya
nadīyā māhātmya varṇi bhaktera kṛpāya*

*je avadhi śrī-caitanya aprakaṣa haila
dhāma-līlā prakāśite bhakte ajñā dila*

Śrī Navadvīpa-dhāma-māhātmya (1.9, 11)

[In these verses Śrīla Bhaktivinoda Ṭhākura says,] “After He concluded His manifest pastimes, Śrī Caitanya Mahāprabhu Himself ordered His devotees to [again] unveil and manifest the pastimes of Śrī Navadvīpa-dhāma to the world. The devotees, in turn, gave me the instruction to reveal the glories of Śrī Navadvīpa-dhāma. Accepting the instruction of the devotees to be the same as the instruction of Śrīman Mahāprabhu, I am herein describing the glories of Śrī Navadvīpa-dhāma.”

Specifically to carry out the order of Śrī Nityānanda Prabhu and Śrī Jāhnavā-devī, Śrīla Bhaktivinoda Ṭhākura revealed and preached the glories of Śrī Navadvīpa-dhāma. He has himself written:

*nityānanda-śrī-jāhnavā-ādeśa pāiyā
varṇilāma navadvīpa ati dīna haiyā*

Śrī Navadvīpa-dhāma-māhātmya (18.73)

“Although I am lowly and insignificant,
I have described Śrī Navadvīpa-dhāma,
only on the order of Śrī Nityānanda Prabhu
and Śrī Jāhnavā-devī.”

Śrīla Bhaktivinoda Ṭhākura compiled more than one hundred scriptures in various languages. Among them, most prominent are Śrī Bhakti-tattva-viveka, Śrīman Mahāprabhu kī śikṣā, Śrī Caitanya-śikṣāmṛta, Śrī Jaiva-dharma, Śrī Bhajana-rahasya, Śrī Navadvīpa-bhāvataṅga, Śaraṇāgati, Kalyāṇa-kalpataru, Gītāvalī, Yāmuna-bhāvāvalī, Vaiṣṇava-siddhānta-mālā, Śrī Navadvīpa-dhāma-māhātmya, Bhāgavatārka-marīci-mālā, Āmnāya-sūtra, Kṛṣṇa-saṁhitā, Datta-kaustubha, Prema-pradīpa, Śrī Harināma-cintāmaṇi, Tattva-sūtra, Amṛta-pravāha-bhāṣya (a commentary on Śrī Caitanya-caritāmṛta) and Rasika-rañjana-bhāṣya (a commentary on Bhagavad-gītā).

Śrīla Bhaktivinoda Ṭhākura originally wrote Śrī Navadvīpa-dhāma-māhātmya in Bengali. Although many editions have already been

published in Bengali, this is the first Hindi edition.

I am fully convinced that by studying and reciting this book the faithful devotees will understand the amazing glories of Śrī Navadvīpa-dhāma, as well as the non-difference between Śacī-nandana Śrī Gaurahari and Vrajendra-nandana Śrī Kṛṣṇa. Thus they will obtain inspiration to perform their *bhajana* in the method shown by Śrīla Rūpa Gosvāmī. In addition, they will also understand many more spiritual principles in regard to Śrīman Mahāprabhu and to *bhajana*. There is no need to say anything further about this.

Praying for a particle of mercy of the
Vaiṣṇavas,

tridaṇḍi-bhikṣu

Śrī Bhaktivedānta Nārāyaṇa

On the disappearance day of
Śrī Jagannātha dāsa Bābājī Mahārāja,
18 February, 2007

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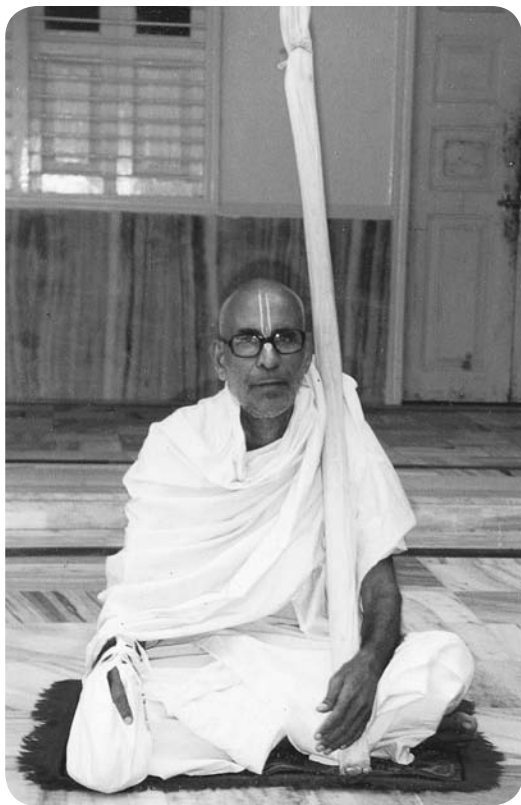
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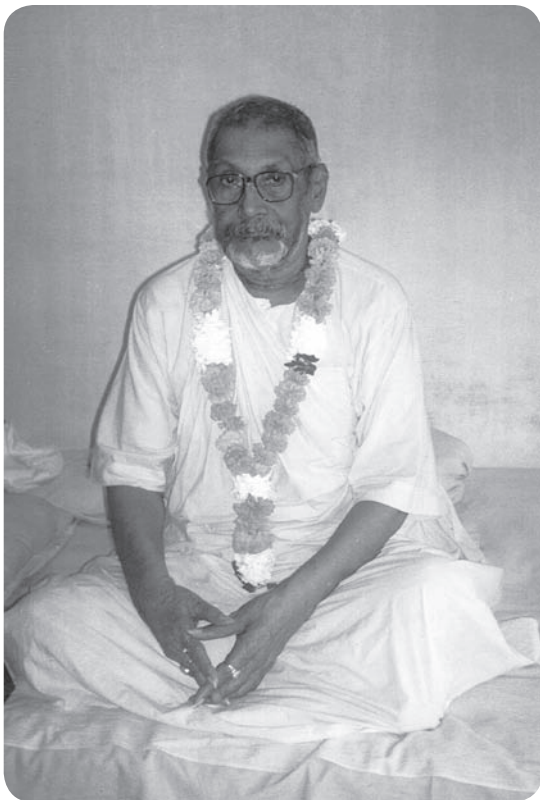
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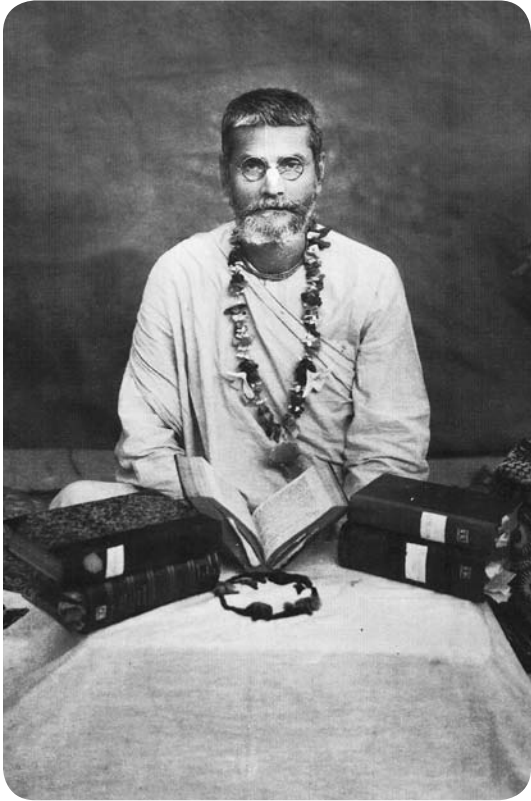


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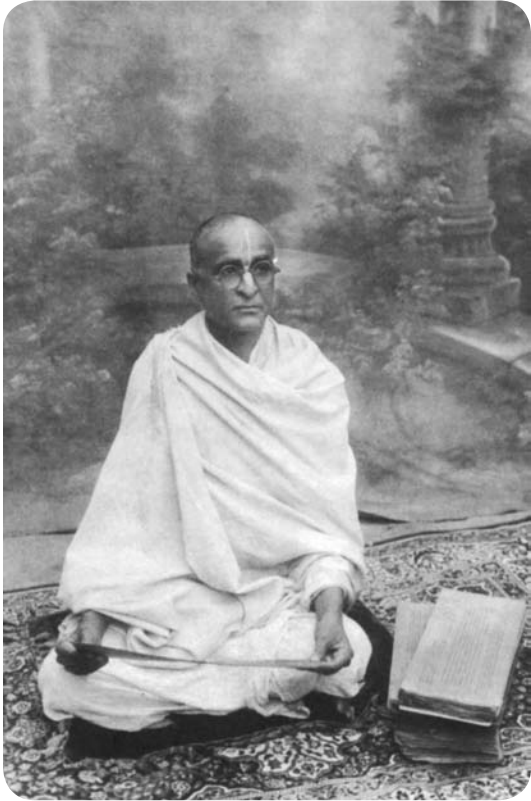


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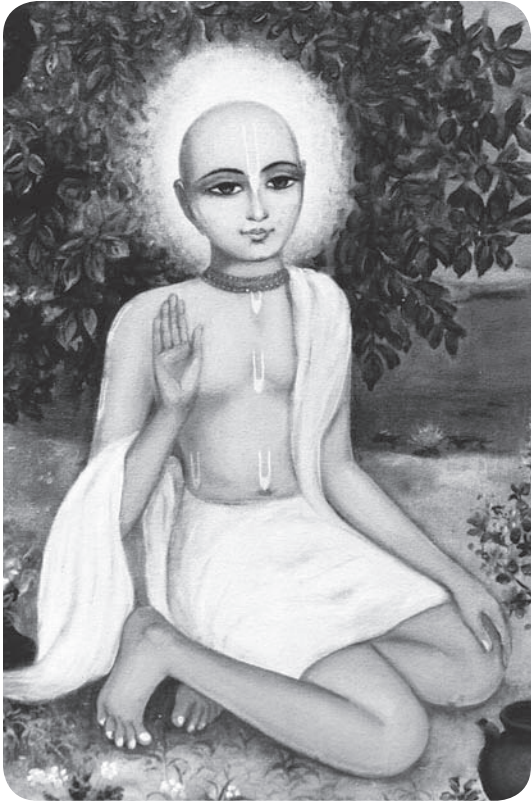
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Śrī Śrīmad
Bhakti Prajñāna Keśava Gosvāmī Mahārāja



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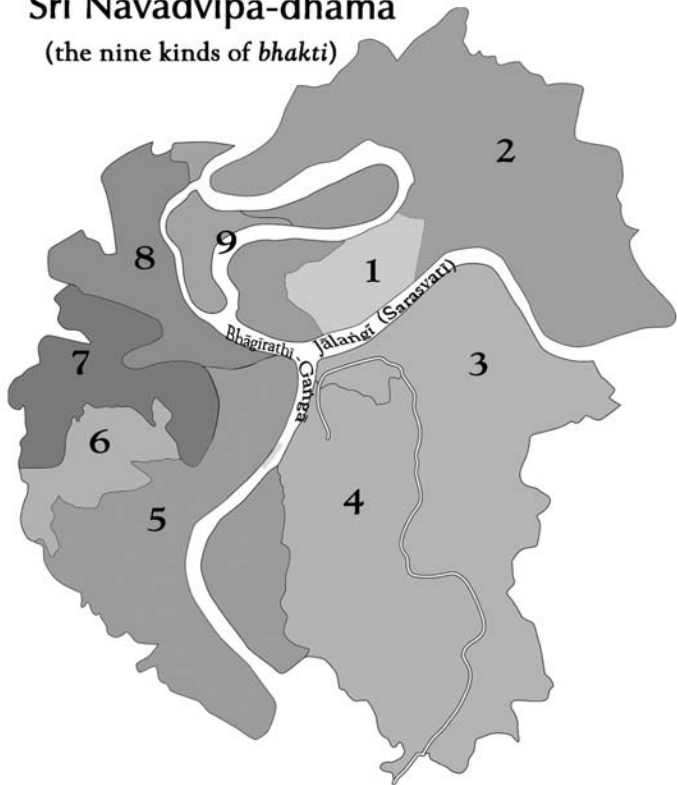
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Śrīla Saccidānanda Bhaktivinoda Ṭhākura



Śrīla Jīva Gosvāmī

Śrī Navadvīpa-dhāma

(the nine kinds of *bhakti*)



1 – Śrī Antardvīpa –
fully surrendering one's very self to the
Lord (*ātma-nivedanam*)

2 – Śrī Sīmantadvīpa –
hearing (*śravaṇam*)

3 – Śrī Godrumadvīpa –
chanting (*kīrtanam*)

4 – Śrī Madhyadvīpa –
remembering (*smaraṇam*)

5 – Śrī Koladvīpa –
serving the Lord's lotus feet
(*pāda-sevanam*)

6 – Śrī Ṛtudvīpa –
worshipping (*arcanam*)

7 – Śrī Jahnudvīpa –
offering prayers (*vandanam*)

8 – Śrī Modadrumadvīpa –
engaging as a servant (*dāsyam*)

9 – Śrī Rudradvīpa –
serving as a friend (*sakhyam*)

CHAPTER ONE

The Excellence of the Dhāma

Auspicious Invocation (*Maṅgalācaraṇa*) –

jaya jaya navadvīpa-candra śacī-suta
jaya jaya nityānanda-rāya avadhūta (1)

All glories, all glories to Śrī Śacī-nandana, the moon of Śrī Navadvīpa! All glories, all glories to Śrī Nityānanda Prabhu, the *avadhūta*! (1)

jaya jaya śrī-advaita prabhu mahāśaya
gadādhara śrīvāsa paṇḍita jaya jaya (2)

All glories, all glories to Śrī Advaita Ācārya Prabhu! All glories, all glories to Śrī Gadādhara Paṇḍita and Śrīvāsa Paṇḍita! (2)

Homage to Śrī Navadvīpa, the abode of the Lord's pastimes –

jaya navadvīpa-dhāma sarva-dhāma-sāra
jaya navadvīpa-vāsī gaura परिवारा (3)

All glories to Śrī Navadvīpa-dhāma, the essence of all holy abodes! All glories to the inhabitants of Navadvīpa, the family of Śrī Gaura! (3)

Anything can be achieved by the mercy of devotees –

*sakala bhakata-pade kariyā praṇāma
saṅkṣepe varṇiba āmi navadvīpa-dhāma (4)*

Paying my respects at the lotus feet of all devotees, I [Śrī Bhaktivinoda Ṭhākura] will briefly describe Śrī Navadvīpa-dhāma. (4)

The author indicates his inability to describe the glories of Navadvīpa –

*navadvīpa maṅḍalera mahimā apāra
brahmā ādi nāhi jāne varṇe sādhya kā'ra (5)*

The glories of Śrī Navadvīpa-dhāma are incomparable. If even Lord Brahmā and others like him do not know its glories, who is able to describe them? (5)

Śeṣa and Mahādeva are also unsuccessful in describing the glories of Navadvīpa –

*sahasra vadane śeṣa varṇite akṣama
kṣudra jīva āmi kise haiba sakṣama (6)*

If Bhagavān Śeṣa is unsuccessful in describing the glories of Navadvīpa-dhāma with his hundreds of mouths, then how can I, an insignificant living entity, succeed in doing so? (6)

*satya vaṭe navadvīpa mahimā ananta
deva-deva mahādeva nāhi pāya anta (7)*

Truly, the glories of Śrī Navadvīpa-dhāma are unlimited; even Mahādeva, the god of the demigods, cannot reach their end. (7)

The Supreme Lord's desire is the essence of everything –

*tathāpi caitanyacandra-icchā balavān
sei icchāvāse bhakta ājñāra vidhāna (8)*

Nevertheless, the will of Śrī Caitanyacandra is very powerful, and only according to His wish do the devotees submit their requests to others. (8)

The Lord's desire is certainly the desire of the devotees –

*bhakta-gaṇe ājñā dila caitanya-icchāya
nadiyā-māhātmya varṇi bhaktera kṛpāya (9)*

According to the will of Śrī Caitanya, the devotees have instructed me to describe the greatness of Śrī Navadvīpa-dhāma. I can do this only because of their merciful order. (9)

The author reveals a deep mystery –

*āra eka kathā āche gūḍha atisāya
kahite nā icchā haya, nā kahile naya (10)*

There is also another extremely confidential topic. Although I have no desire to disclose it, I cannot desist from telling it. (10)

*je avadhi śrī-caitanya aprakāṭa haila
dhāma-līlā prakāṣite bhakte ājñā dila* (11)

When Śrī Caitanya Mahāprabhu concluded His manifest pastimes, He told the devotees to reveal the pastimes of Śrī Navadvīpa-dhāma. (11)

Scriptures regarding Mahāprabhu's pastimes are hidden by Māyā-devī –

*sarva avatāra haite gūḍha avatāra
śrī-caitanyacandra mora vidita saṁsāra* (12)

The descent of my most worshipful Śrī Caitanya Mahāprabhu is more confidential than all other incarnations of the Lord. This is well-known throughout the entire universe. (12)

*gūḍha-līlā sāstre gūḍha-rūpe ukta haya
abhakta-janera citte nā haya udaya* (13)

In the scriptures, confidential pastimes are described in a hidden way. Such pastimes do not appear in the hearts of non-devotees. (13)

*se līlā-sambandhe jata gūḍha śāstra chila
māyā-devī bahukāla ācchādi' rākhila (14)*

Even though there were many confidential scriptures regarding these pastimes, Māyā-devī kept them hidden for a long time. (14)

*aprakāṭa śāstra bahu rahe yathā tathā
prakāṭa śāstreo jata caitanyera kathā (15)*

*se-sakala māyā-devī paṇḍita-nayana
āvāriyā rākhe gupta bhāve anukṣaṇa (16)*

Narratives of Śrī Caitanya Mahāprabhu were described in many places, both in scriptures made known to the public, as well as in scriptures not known that were kept here and there. However, Māyā-devī always kept them concealed from the eyes of the scholars. (15–16)

By Mahāprabhu's desire Māyā-devī removed her covering –

*gaurera gambhīra līlā haile aprakāṭa
prabhu-icchā jāni' māyā haya akāṭa (17)*

*uṭhāiyā laila jāla jīva-cakṣu haite
prakāśila gaura-tattva e jaḍa jagate (18)*

When Śrī Gaurasundara completed His profound pastimes, Māyā-devī, being faithful to His will, removed the covering from the eyes of the *jīvas* and revealed, within this material world, the true nature of Śrī Gaura (*gaura-tattva*). (17–18)

guṇḍa-sāstra anāyāse haila prakāṣa
ghucila jīvera jata yuktira saṅkṣāta (19)

All hidden scriptures regarding this topic easily manifested, and the *jīvas*' inclination to debate was also vanquished. (19)

The mercy of the supremely compassionate Śrī Nityānanda Prabhu –

baḍai dayālu prabhu nityānanda-rāya
gaura-tattva prakāṣila jīvera hiyāya (20)

The supremely merciful Śrī Nityānanda Prabhu revealed *gaura-tattva* in the hearts of the living entities. (20)

tān'ra ājñā peye māyā chāḍe āvaraṇa
subhakta paṇḍita-gaṇa pāya sāstra-dhana (21)

On Śrī Nityānanda Prabhu's order, Māyā-devī removed the covering she had placed over

the scriptures and the learned, pure devotees obtained the wealth of the scriptures. (21)

*ihāte sandeha jā'ra nā haya khaṇḍana
se abhāgā vṛthā kena dharaya jivana* (22)

Why is that unfortunate person, whose doubts are not removed in spite of hearing all this, uselessly maintaining his life? (22)

*je-kāle īsvara jei kṛpā vitaraya
bhāgyavanta jana tāhe baḍa sukhī haya* (23)

A fortunate person becomes filled with happiness to receive the Lord's mercy at any time and in any way the Lord chooses to distribute it. (23)

Symptoms of an unfortunate person –

*durbhāgā-lakṣaṇa ei jāna sarva-jana
nija-buddhi baḍa bali' kariyā gaṇana* (24)

We should all understand that one who thinks “I am the most intelligent of all” is the most unfortunate of all. (24)

*īsvarera kṛpā nāhi karaya svikāra
kutarke māyāra gartte paḍe bārabāra* (25)

One who does not accept the mercy of the Lord repeatedly falls into the pitfall of the illusory energy through his false logic. (25)

The call of Śrī Nityānanda Prabhu, the crown jewel among those giving *prema* –

eso he kalira jīva, chāḍa kuṭināṭi
nirmala gaurāṅga-prema laha pariṇāṭi (26)

“Come, O living entities of Kali-yuga! Leave duplicity⁽¹⁾ and accept the true process to achieve pure *gaurāṅga-prema*.” (26)

ei bali nityānanda ḍāke bārabāra
tabu ta’ durbhāgā-jana nā kare svīkāra (27)

Although Śrī Nityānanda Prabhu repeatedly calls out in this way, those who are unfortunate do not accept *gaurāṅga-prema*. (27)

kena je emana preme kare anādara
vicāra kariyā dekha haiyā tatpara (28)

Why do they not honour this *prema*? Please consider this carefully. (28)

(1) The word used here is *kuṭināṭi*, which means to give up all kinds of *ku*, opinions opposing *bhakti*, and *nā*, completely non-devotional atheistic opinions.

The conditioned living entities are trying to obtain insignificant happiness in many ways –

*sukha lāgi' sarva-jīva nānā yukti kare
tarka kare, yoga kare, saṁsāra-bhitare (29)*

In this material world, all living entities are seeking happiness through logic, deliberation, *yoga* and so on. (29)

*sukha lāgi' saṁsāra chāḍiyā vane jāya
sukha lāgi' yuddha kare rājāya rājāya (30)*

Only to obtain happiness some leave materialistic life and retire to the forest, and only to obtain happiness kings wage wars with other kings. (30)

*sukha lāgi' kāmīnī-kanaka pāche dhāya
sukha lāgi' śilpa āra vijñāna cālāya (31)*

Only to obtain happiness some run after women and wealth, and only to obtain happiness some engage in arts and science. (31)

*sukha lāgi' sukha chāḍe kleśa śikṣā kare
sukha lāgi' arṇava-madhyete ḍube mare (32)*

Some, having searched for happiness, give up the desire for it and learn how to tolerate

miseries, while others dive into the ocean and commit suicide to attain it. (32)

The means to obtain real happiness –

*nityānanda bale ḍāki' du'hāta tuliyā
eso jīva karma-jñāna-saṅkaṭa chāḍiyā* (33)

Nityānanda Prabhu lifts up His both hands and calls out, “O living entities, come to Me and leave behind the worries and difficulties of *karma* and *jñāna*! (33)

*sukha lāgi' ceṣṭā tava āmi tāhā diba
tāra vinimaye āmi kichu nā laiba* (34)

“I will easily give you the happiness for which you are endeavouring so much, and I will take nothing in return. (34)

*kaṣṭa nāi, vyaya nāi, nā pā'be yātanā
śrī-gaurāṅga bali' nāca nāhika bhāvanā* (35)

“You will experience no difficulty, you will have no expenses, and you will not have to tolerate any dire sufferings. Leave all kinds of apprehensions; simply sing the name of Śrī Gaurahari and dance. (35)

*je sukha āmi ta' dība, tāra nāi sama
sarvadā vimalānanda, nāhi tāra bhrama (36)*

“There is no happiness equal to that which I will give you. That happiness is always filled with pure bliss and is beyond all illusion.” (36)

The condition of an unfortunate person –

*eirūpe prema yāce nityānanda-rāya
abhāgā karama-doṣe tāhā nāhi cāya (37)*

In this way, Śrī Nityānanda Prabhu wants to distribute that *prema* which is rarely attained even by Lord Brahmā and others. Due to the bad results of their own past activities, unfortunate persons do not want to accept this *prema*. (37)

*gaurāṅga nitāi jei bale eka-bāra
ananta karama-doṣa anta haya tā'ra (38)*

The bad results of unlimited fruitive activities are destroyed for those who even once utter the names of Gaurāṅga-Nitāi. (38)

For the *jīvas* in Kali-yuga, only Śrī Gaurāṅga Mahāprabhu's pastimes are worthy of contemplation –

*āra eka gūḍha kathā śuna sarva-jana
kali-jīve yogya-vastu gaura-līlā-dhana (39)*

All of you, please listen to one more confidential topic. The treasure of *gaura-līlā* is the most significant attainment for the living entities of Kali-yuga. (39)

*gaurahari rādhā-kṛṣṇa-rūpe vṛndāvane
nityakāla vilāsa karaye sakhī-sane* (40)

As Śrī Rādhā-Kṛṣṇa, Śrī Gaurahari enjoys eternal pastimes with the *sakhīs* in Vṛndāvana. (40)

*sāstrete jānīla jīva braja-līlā-tattva
rādhā-kṛṣṇa-nitya-līlā brajera mahattva* (41)

Through the scriptures, the *jīva* can understand the true nature of *vraja-līlā* and the glories of Śrī Rādhā-Kṛṣṇa's eternal pastimes in Vraja. (41)

Although Kṛṣṇa's name and His abode are unlimitedly glorious, an offensive person cannot be delivered –

*kṛṣṇa-nāma kṛṣṇa-dhāma-māhātmya apāra
śāstrera dvārāya jāne sakala saṁsāra* (42)

Through the scriptures, the entire world knows that the glories of Kṛṣṇa's name and abode are unlimited. (42)

*tabu kṛṣṇa-prema sādharmaṇe nāhi pāya
ihāra kāraṇa kivā cintaha hiyāya* (43)

Despite this, why is it that not everyone attains *kṛṣṇa-prema*? Reflect upon this a little, in your heart. (43)

*ihāte āche ta' eka gūḍha-tattva-sāra
māyā-mugdha jīva tāhā nā kare vicāra* (44)

Behind this question is a profound truth, which the living entities who are bewildered by the illusory energy do not deliberate upon. (44)

*bahu janma kṛṣṇa bhaji' prema nāhi haya
aparādha-puñja tā'ra āchaye niścaya* (45)

If someone does not attain *prema* even after worshipping Śrī Kṛṣṇa for many lifetimes, it is clear that such a person has committed several offences. (45)

*aparādha-sūnya ha'ye laya kṛṣṇa-nāma
tabe jīva kṛṣṇa-prema labhe avirāma* (46)

If a living entity chants Śrī Kṛṣṇa's name without offences, he attains *kṛṣṇa-prema* without any obstacle. (46)

The means to attain *prema* even in the presence of offences –

*śrī-caitanya-avatāre baḍa vilakṣaṇa
aparādha-sattve jīva labhe prema-dhana* (47)

The most astonishing fact in regard to the incarnation of Śrī Caitanya Mahāprabhu is that through Him a *jīva* can attain the treasure of *prema* even in the presence of offences. (47)

nitāi caitanya bali' jei jīva ḍāke
suvimala kṛṣṇa-prema anveṣaye tā'ke (48)

The completely pure *kṛṣṇa-prema* searches for a *jīva* who calls out “O Nitāi, O Caitanya!” (48)

aparādha bādhā tā'ra kichu nāhi kare
niramala kṛṣṇa-preme tā'ra āṅkhi jhare (49)

Offences cannot disturb such a person. Because he is absorbed in pure *kṛṣṇa-prema*, streams of tears begin to flow from his eyes. (49)

svalpa-kāle aparādha āpani palāya
hṛdaya śodhita haya, preme bāḍe tāya (50)

After a short time, his offences run far away of their own accord. His heart becomes pure, and *prema* develops within it. (50)

Without the name of Gaura and His abode, the *jīvas* of Kali-yuga cannot be delivered –

kali-jīvera aparādha asaṅkhyā durvāra
gaura-nāma binā tā'ra nāhika uddhāra (51)

The offences of the living entities of Kali-yuga are uncountable and fearsome. Without [chanting] the name of Gaura, these *jīvas* cannot be delivered. (51)

*ataeva gaura binā kalite upāya
nā dekhi kothāo āra, sāstra phukāraya* (52)

Therefore, the scriptures repeat loudly that apart from chanting the name of Gaura there is no other way for the *jīvas*' deliverance. (52)

*navadvīpe gauracandra haila udaya
navadvīpa sarva-tīrtha-avatamsa haya* (53)

Śrī Navadvīpa-dhāma is the crown jewel of all holy places because Śrī Gauracandra appeared there. (53)

*anya tīrthe aparādhī daṇḍera bhājana
navadvīpe aparādha sadai mārjana* (54)

In other holy places an offensive person has to suffer the reactions of his *aparādhās*, but in Śrī Navadvīpa offences always remain far away. (54)

An offensive person attains deliverance without any punishment –

*tā'ra sākṣī jagāi-mādhāi dui bhāi
aparādha kari' pāila caitanya nitāi* (55)

The evidence of this are the two brothers, Jagāi and Mādhāi. They obtained the mercy of both Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu even though they were committing offences. (55)

In all holy places except for Navadvīpa, an offensive person is inevitably punished –

*anyānya tīrthera kathā rākha bhāi dūre
aparādhi daitya daṇḍa pāya brajapure* (56)

What to speak of other holy places, even in Vrajadhāma the offensive demons are punished. (56)

*navadvīpe śata-śata aparādha kari'
anāyāse nitāi-kṛpāya jāya tari'* (57)

However, even if one [unknowingly] commits hundreds of offences in Śrī Navadvīpa, he can easily be delivered by the mercy of Śrī Nityānanda Prabhu. (57)

The sages' praise of Gauḍa-maṇḍala –

*hena navadvīpa-dhāma je gauḍa-maṇḍale
dhanya dhanya sei deśa ṛṣi-gaṇa bale* (58)

All sages consider Gauḍa-maṇḍala to be glorious because such a holy abode as Śrī Navadvīpa-

dhāma is situated within its area. (58)

The fortune of the residents of Navadvīpa –

***hena navadvīpe bhāi jāhāra vasati
baḍa bhāgyavān sei labhe kṛṣṇa-rati (59)***

One who resides in this Śrī Navadvīpa-dhāma is extremely fortunate. He attains loving attachment for Śrī Kṛṣṇa (*kṛṣṇa-rati*). (59)

The result of going to Navadvīpa –

***navadvīpe jebā kabhu karaya gamana
sarva aparādha-mukta haya sei jana (60)***

Any person who goes to Śrī Navadvīpa-dhāma will be freed from all kinds of offences. (60)

The result of remembering Navadvīpa –

***sarva tīrtha bhramiyā tairthika jāhā pāya
navadvīpa-smaraṇe sei lābha śāstre gāya (61)***

All the scriptures proclaim that a person who simply remembers Śrī Navadvīpa will attain the same result as a pilgrim who visits all holy places. (61)

The result of visiting Navadvīpa –

***navadvīpa darasana kare jei jana
janme-janme labhe sei kṛṣṇa-prema-dhana (62)***

One who visits Śrī Navadvīpa-dhāma attains the treasure of *kṛṣṇa-prema* life after life⁽²⁾. (62)

The result of going to Navadvīpa for whatever purpose –

*karma-buddhi-yogeo je navadvīpe jāya
nara-janma āra sei-jana nāhi pāya* (63)

Those who go to Navadvīpa to engage in fruitive actions, in an intellectual search for the supreme or for any work, will not have to experience repeated birth and death in this perishable world. (63)

The result of each and every step taken in Navadvīpa –

*navadvīpa bhramite se pade-pade pāya
koṭi aśvamedha-phala sarva-sāstre gāya* (64)

The result of each step taken in Śrī Navadvīpa is equivalent to performing millions of *aśvamedha* sacrifices. This is also confirmed in all scriptures. (64)

The result of chanting *mantras* in Navadvīpa –

*navadvīpe basi' jei mantra japa kare
śrī-mantra caitanya haya, anāyāse tare* (65)

(2) *Kṛṣṇa-prema* develops gradually, life after life.

A person who chants his *mantra* in Śrī Navadvīpa will experience the deity of the *mantra* appearing personally in front of him and will easily cross the ocean of material existence. (65)

The result of staying three nights in Navadvīpa –

*anya tīrthe yogī daśa-varṣe labhe jāhā
navadvīpe tina rātre sādhi' pāya tāhā* (66)

The results a *yogī* obtains after ten years in any other holy place are obtained by staying in Navadvīpa for just three nights. (66)

The result of taking bath in Bhāgīrathī-Gaṅgā in Navadvīpa –

*anya tīrthe brahma-jñāne jei mukti haya
navadvīpe bhāgīrathī-snāne tā ghaṭaya* (67)

That liberation acquired in other holy places through arduous practice of *brahma-jñāna* (meditating upon the impersonal absolute) is obtained in Śrī Navadvīpa by simply bathing in Bhāgīrathī-Gaṅgā. (67)

Obtaining liberation in Navadvīpa without any speculative knowledge –

*sālokya, sārūpya, sārṣṭi, sāmīpya nirvāṇa
navadvīpe mumukṣu labhaye binā jñāna* (68)

In Navadvīpa, people desiring release from rebirth in this world (*mumukṣus*) obtain the different kinds of liberation – *sālokya* (residing on the same planet as the Lord), *sārūpya* (obtaining a spiritual form similar to the Lord's), *sārṣṭi* (obtaining opulence similar to the Lord's), *sāmīpya* (becoming His personal associate), and *jīva-brahmarūpa aikya* (*sāyujya*, or merging into the Lord's effulgence) – without any kind of speculative knowledge (*jñāna*). (68)

Bhukti (material enjoyment) and *mukti* (liberation) are maidservants of the pure devotees –

***navadvīpe suddha-bhakta caraṇe-ṣaḍīyā
bhukti-mukti sadā rahe dāsī-rūpa haiyā*** (69)

In Navadvīpa, material enjoyment and liberation always remain as maidservants at the pure devotees' divine feet. (69)

Devotees neglect *bhukti* and *mukti* –

***bhakta-gaṇa lāthi māri' se duye tādāya
bhakta-ṣaḍīyā chāḍi' dāsī tabu nā ṣaḍīyā*** (70)

Devotees try to kick *bhukti* and *mukti* far away, but still *bhukti* and *mukti* do not leave the feet of the devotees. (70)

The result of residing in Navadvīpa for one night –

*śata-varṣa sapta-tīrthe mile jāhā bhāi
navadvīpe eka rātra vāse tāhā pāi (71)*

O brother, the result one attains from residing for one hundred years in the seven holy places – Ayodhyā, Mathurā, Māyāpurī (Haridvāra), Kāśī, Kāñcī, Avantikā (Ujjain) and Dvārāvātī (Dvārakā) – can be obtained by residing only one night in Śrī Navadvīpa. (71)

*hena navadvīpa-dhāma sarva-dhāma-sāra
kalite āśraya kari' jīva haya pāra (72)*

This Śrī Navadvīpa-dhāma is the essence of all holy places. In Kali-yuga, the living entity can easily cross the ocean of material existence by taking shelter of this holy abode. (72)

*tāraka pāraḥ vidyā-dvaya avirata
navadvīpa-vāsī-gaṇe seve rītimata (73)*

The two fields of knowledge – *tāraka* (knowledge about crossing over the ocean of material existence) and *pāraḥ* (knowledge about attaining all kinds of desires) – always serve the inhabitants of Śrī Navadvīpa in a beautiful way. (73)

The author's prayer to attain his desired service –

*nitāi-jāhnavā pada-chāyā jāra āśa
se bhaktivinoda gāya pāiyā ullāsa (74)*

Bhaktivinoda, whose desire is to obtain the cooling shade of the lotus feet of Śrī Nityānanda Prabhu and Śrī Jāhnavā-devī, is full of joy singing the glories of Śrī Navadvīpa-dhāma. (74)

Thus Ends Chapter One

CHAPTER TWO

Maṅgalācaraṇa (Auspicious Invocation) –

jaya jaya navadvīpa-candra śacī-suta
jaya jaya nityānanda-rāya avadhūta (1)

All glories, all glories to Śrī Śacī-nandana, the moon of Śrī Navadvīpa! All glories, all glories to Śrī Nityānanda Prabhu, the *avadhūta*! (1)

jaya jaya navadvīpa sarva-dhāma-sāra
se dhāmera tattva varṇe sādhya āche kā'ra (2)

All glories, all glories to Śrī Navadvīpa, the essence of all holy abodes! Who would possibly be able to describe the real nature of this *dhāma*? (2)

navadvīpa-dhāma gaura-maṅḍala-bhitare
jāhnāvī-sevita ha'ye sadā śobhā kare (3)

Śrī Navadvīpa-dhāma is situated within Gauḍa-maṅḍala and is served by Śrī Jāhnāvī-devī (Gaṅgā), who further enhances its beauty. (3)

The Circumference of Śrī Gauḍa-maṇḍala
and Śrī Navadvīpa-dhāma

*śrī-gauḍa-maṇḍala ekaviṁśati yojana
madhya-bhāge gaṅgā-devī rahe anukṣaṇa (4)*

The circumference of Śrī Gauḍa-maṇḍala is twenty-one *yojanas* (168 miles), and Śrī Gaṅgā-devī is in its centre, always flowing throughout. (4)

*śata-dala padmamaya maṇḍala ākāra
madhya-bhāge navadvīpa ati śobhā tāra (5)*

Śrī Gauḍa-maṇḍala is like a lotus flower with a hundred petals, with the supremely beautiful Śrī Navadvīpa situated at its centre. (5)

*pañca-krośa haya tāra keśara ādhāra
parimala pūrṇa puṣpa yojana catvāra (6)*

This most fragrant flower (Śrī Navadvīpa) has eight petals and measures four *yojanas* (thirty-two miles, or sixteen *kosas*). In the middle of this flower is a stamen-like base, which is Antardvīpa. The circumference of Antardvīpa is ten miles (five *kosas*). (6)

*bāhira pāpaḍi tā'ra śata-dala haya
ekādhika yojana vimśati vistāraya (7)*

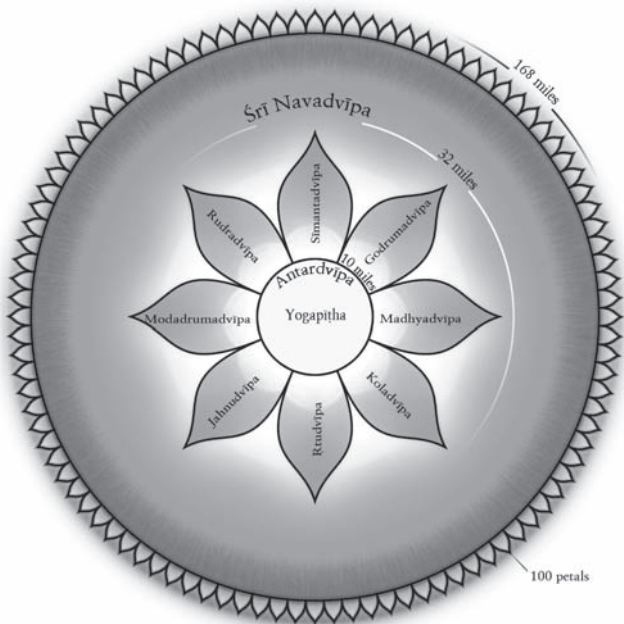
The outer portion of this lotus flower is the entire Gauḍa-maṇḍala with its one hundred petals. It has a circumference of twenty-one *yojanas* (168 miles, or eighty-four *kosas*). (7)

*maṇḍala paridhi haya sei parimāṇa
yojana saptaka vyāsa śāstrera vidhāna (8)*

*vyāsārddha-pramāṇa sārddha tṛtīya yojana
madhya-bindu haite tā'ra haibe gaṇana (9)*

*madhya-bindu navadvīpa-dhāma madhya-sthala
yogapīṭha haya tāhā cinmaya vimāla (10)*

According to scripture, the diameter of Śrī Gauḍa-maṇḍala is seven *yojanas* (fifty-six miles, or twenty-eight *kosas*). Half of this diameter is three-and-a-half *yojana* (twenty-eight miles, or fourteen *kosas*). Right in the centre of this flower is Śrī Navadvīpa-dhāma, where Mahāprabhu's transcendental and pure birthplace, Yogapīṭha, is splendidly situated. (8–10)



Śrī Gauḍa-maṇḍala's circumference – 168 miles

Śrī Navadvīpa's circumference – 32 miles

Śrī Antardvīpa's circumference – 10 miles

Śrī Gauḍa-maṇḍala's diameter – 56 miles

The centre point – Śrī Yogapīṭha

The True Nature of Śrī Navadvīpa-dhāma
cintāmaṇi-rūpa haya e gauḍa-maṇḍala
cidānandamaya-dhāma cinmaya sakala (11)

This holy abode of Gauḍa-maṇḍala is like a *cintāmaṇi*, or a desire-fulfilling gem. It is constituted of knowledge and bliss, and all that is within it is transcendental. (11)

jala-bhūmi-vṛkṣa-ādi sakali cinmaya
sadā vidyamāna tathā kṛṣṇa-śakti-traya (12)

Everything in Gauḍa-maṇḍala – including the water, land and trees – is transcendental. The three spiritual potencies of Śrī Kṛṣṇa – *sandhinī*, *samvit* and *hlādinī* – are always present here. (12)

The transcendental *dhāma* is a transformation of *sandhinī-śakti* –
svarūpa-śaktira jei sandhinī-prabhāva
tāra pariṇati ei dhāmera svabhāva (13)

The constitutional nature of the transcendental *dhāma* is a transformation of the *sandhinī*-potency. *Sandhinī* is a division of *svarūpa-śakti*, the Lord's internal energy. (13)

The ignorant conditioned soul's vision of the *dhāma* –

*prabhu-līlā-pīṭha-rūpe dhāma nitya haya
acintya-śaktira kārya prāpañcika naya* (14)

*tabe je e dhāme dekhe prapañcera sama
baddha-jīve tāhe haya avidyā-vibhrama* (15)

This *dhāma* is eternal because it is the place of Śrīman Mahāprabhu's pastimes. None of the functions of the Supreme Lord's inconceivable potency (*acintya-śakti*) are material. Nevertheless, conditioned souls misled by ignorance perceive the *dhāma* from an external perspective, as merely the material world. (14–15)

*meghācchanna cakṣu dekhe sūrya ācchādita
divākara nāhi kabhu haya meghāvṛta* (16)

*sei-rūpa e gauḍa-maṇḍala cid-ākāra
prāpañcika jana dekhe jaḍera vikāra* (17)

One whose vision is covered by a cloud may think that the cloud is covering the sun, but the sun cannot be covered by a cloud. Similarly, although this Gauḍa-maṇḍala is transcendental, one with material intelligence sees the *dhāma* as material. (16–17)

Darśana of this transcendental abode by Śrī Nityānanda Prabhu's mercy –

*nityānanda-kṛpā jā'ra prati kabhu haya
se dekhe ānanda-dhāma sarvatra cinmaya (18)*

Whoever gets the mercy of Śrī Nityānanda Prabhu will perceive the spiritual nature of the blissful *dhāma*. (18)

*gaṅgā-yamunādi tathā sadā vidyamāna
sapta-purī prayāgādi āche sthāne sthāna (19)*

To such a person, it is revealed that Gaṅgā, Yamunā, Sarasvatī, Godāvarī and other holy rivers perpetually flow together here, and that Prayāga and the other seven holy cities are present at various important places. (19)

*sākṣāt vaikuṅṭha-tattva e gaḍa-maṇḍala
bhāgyavān jīva tāhā dekhe niramala (20)*

The fortunate living entity beholds this Gauḍa-maṇḍala as the pure and manifest realm of Vaikuṅṭha. (20)

Why cannot everyone behold the transcendental *dhāma*? –

*svarūpa-śaktira chāyā māyā bali jāre
prabhura ājñāya nija prabhāva vistāre (21)*

The shadow of the *svarūpa-śakti* is called *māyā-śakti*, or the illusory energy, and on the order of the Lord she spreads her power [of illusion]. (21)

*bahirmukha jīva-cakṣu kare āvaraṇa
cid-dhāma-prabhāva sabe nā pāya darśana* (22)

This illusory energy covers the eyes of the living entities who have turned away from the Lord. For this reason, not everyone can perceive the influence of this transcendental abode. (22)

The true nature of the inhabitants of Śrī Gauḍa-maṇḍala –

*e gauḍa-maṇḍale jā'ra vāsa nirantara
baḍa bhāgyavān sei saṁsāra-bhitara* (23)

Those who eternally reside in Gauḍa-maṇḍala are the most fortunate in this material world. (23)

*deva-gaṇe svarge thāki' dekhe sei jane
caturbhujā śyāma-kānti apūrva gaṭhane* (24)

When the demigods in Svarga see people living in Gauḍa-maṇḍala, they perceive them all as having four arms, darkish complexions, and an astonishingly beautiful body with good stature and strength. (24)

The true nature of the inhabitants of Śrī Navadvīpa-dhāma –
ṣola-krośa-navadvīpa-dhāma-vāsī jata
gaura-kānti, sadā nāma-saṅkīrtane rata (25)

All the inhabitants of this thirty-two mile (sixteen *kosas*) area of Śrī Navadvīpa-dhāma have a golden (*gaura*) complexion, and they are always absorbed in *nāma-saṅkīrtana*. (25)

Śrī Brahmā’s glorification of the residents of Navadvīpa –
brahmā-ādi deva-gaṇe antarīkṣa haite
navadvīpa-vāsī-gaṇe pūje nānā-mate (26)

Even Brahmā and other demigods from the celestial realm worship the inhabitants of Navadvīpa in various ways. (26)

brahmā bale,—“kabe mora hena bhāgya ha’be
navadvīpe tṛṇa-kalevara pāba jabe (27)

śrī-gaura-caraṇa-sevā kare jata jana
tā-sabāra pada-reṇu labhība takhana (28)

Lord Brahmā prays, “When will I be fortunate enough to take birth even as a blade of grass in Navadvīpa? If someone asks why I should desire such a birth even though I am Brahmā, I will answer, ‘O brother, in this way I will obtain the

foot-dust of all the devotees engaged in the service of Śrī Gaurāṅga Mahāprabhu's divine feet. This would be impossible otherwise.' (27–28)

*hāya, more gauracandra vañcanā kariyā
brahmāṇḍera adhipati rākhila kariyā* (29)

“Alas, alas, Śrī Gauracandra tricked me and made me the master of the universe. (29)

*kabe mora karma-granthi haibe chedana
abhimāna tyaji' mora suddha ha'be mana* (30)

“When will the binding knots of my fruitive activities be cut open? When will my mind become pure as I give up false pride? (30)

*adhikāra-buddhi mora kabe ha'be kṣaya
suddha dāsa ha'ye pāba gaura-padāśraya”* (31)

“When will my self-conception that ‘I am the creator of this universe’ vanish? When will I become a pure servant of Śrī Gaurāṅga Mahāprabhu and attain the shelter of His lotus feet?” (31)

The greatly glorious Śrī Navadvīpa-dhāma –

*deva-gaṇa, ṛṣi-gaṇa, rudra-gaṇa jata
sthāne-sthāne navadvīpe vaise avirata* (32)

Demigods, sages, Rudras⁽¹⁾ and so forth reside in different places of Śrī Navadvīpa. (32)

*cira-kāla tapa kari' jīvana kāṭāya
tabu nityānanda-kṛpā se sabe nā pāya* (33)

Even though they all have long since spent their lives engaged in austerities, they still could not receive the mercy of Śrī Nityānanda Prabhu. (33)

It is impossible to get Śrī Gaura-Nityānanda's mercy as long as the false ego remains –

*deva-buddhi jatadina nāhi jāya dūre
jatadina dainya-bhāva mane nāhi sphure* (34)

*tatadina śrī-gaura-nitāi-kṛpādhana
brahmā-śiva nāhi pāya kariyā yatana* (35)

Unless demigods such as Brahmā and Śiva abandon the mindset that “I am a demigod” and humility awakens in their heart, they are unable to receive the treasure of Śrī Gaura-Nityānanda's mercy despite great endeavour, what to speak of others. (34–35)

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(1) The eleven Rudras are expansions of Lord Śiva.

The author's entreaty that the reader faithfully hear narrations of these pastimes further on –

*ei saba kathā āge haibe prakāśa  
yatna kari' śuna bhāi kariyā viśvāsa (36)*

All of these topics will be narrated further on in this book. O brothers, listen to them carefully and faithfully. (36)

The destination of a person using mundane logic [to understand transcendental topics] –

*e-saba viśaye bhāi tarka parihara  
tarka se apārtha ati amaṅgalakara (37)*

O brothers, avoid using mundane logic in regard to these topics because logic is useless and inauspicious. (37)

*śrī-caitanya-līlā haya gabhīra sāgara  
mocā-kholā-rūpa tarka tathāya phāṅpara (38)*

Śrī Caitanya Mahāprabhu's pastimes are like a deep ocean. On the contrary, mundane logic is as troublesome as the many layers of skin that cover banana flowers.<sup>(2)</sup> (38)

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(2) This refers to preparation for cooking.

*tarka kari' e saṁsāra tarite je cāya
viṣhala tāhāra ceṣṭā, kichui nā pāya (39)*

The efforts of one using mundane logic to attain deliverance from the material world are unsuccessful. Nothing is gained in such endeavour. (39)

The destination of one who accepts the shelter of the saints and the holy scriptures –

*tarke jalāñjali diyā sādhu-sāstra dhare
acire caitanya-lābha sei jana kare (40)*

One who abandons mundane logic and takes shelter of only *sādhus* and *śāstras* quickly attains the mercy of Śrī Caitanya Mahāprabhu. (40)

*śruti-smṛti-tantra-sāstra avirata gāya
nadiyā-māhātmya nityānandera ājñāya (41)*

Following the order of Śrī Nityānanda Prabhu, the Śrutis, Smṛtis, Tantras and all other scriptures always praise the majesty of Śrī Navadvīpa. (41)

*sei saba sāstra paḍa sādhu-vākya māna
tabe ta' haibe tava navadvīpa-jñāna (42)*

Study all these scriptures and have faith in the words of the *sādhus*; then you will understand the glories of Śrī Navadvīpa. (42)

Only Navadvīpa-dhāma is powerful in Kali-yuga –

*kali-kāle tīrtha-saba atyanta durbala
navadvīpa tīrtha mātra parama prabala* (43)

All sacred places are extremely weak in Kali-yuga. Śrī Navadvīpa-dhāma alone is supremely powerful. (43)

*prabhura icchāya sei tīrtha bahu dina
aprakaṭa mahimā āchila sphūrṭi-hīna* (44)

By the desire of the Lord, this holy abode and its glories remained unmanifest for an extremely long time. (44)

The most merciful and compassionate Supreme Lord is concerned for the well-being of the *jīvas* –

*kalira prabhāva jabe atyanta bāḍila
anya tīrtha svabhāvataḥ nisteja haila* (45)

*jīvera maṅgala lāgi' puruṣa-pradhāna
mane-mane cintā kari' karila vidhāna* (46)

When the influence of Kali-yuga greatly increased and all the holy places consequently

lost their power, the Supreme Lord, out of His concern for the well-being of the living beings, searched for a remedy to help them. (45–46)

*ṭīḍā bujhi’ vaidya-rāja auṣadha khāoyāya
kaṭhina auṣadha deya kaṭhina ṭīḍāya* (47)

*ebe kali ghora haila, roga haila bhārī
kaṭhina auṣadha binā nivārite nāri* (48)

The Supreme Lord thought, “An expert doctor gives medicine to his patient after understanding his patient’s suffering. If the patient is very sick, the doctor gives him especially potent medicine. Similarly, in the fearsome Kali-yuga, the people have developed a severe disease that cannot be cured without an extremely potent medicine. (47–48)

*atisaya goṣane rākhinu jei dhāma
atisaya goṣane rākhinu jei nāma* (49)

*atisaya goṣane rākhinu jei rūpa
prakāsa nā kaile jīva taribe kirūpa* (50)

“How will these living beings attain deliverance if I will not, even now, manifest the name

and the divine form of My holy abode, which I so far have kept concealed? (49–50)

The eternal relationship between the *jīva* and the Supreme Lord –

*jīva'ta āmāra dāsa, āmi tāra prabhu
āmi nā tāriḷe sei nā taribe kabhu* (51)

“All living entities are My servants and I am their master. If I do not liberate them, then who will? Without My mercy they can never be delivered.” (51)

*ei bali' śrī-caitanya haila prakāśa
nija-nāma, nija-dhāma, la'ye nija-dāsa* (52)

Thinking in this way, Śrī Caitanya Mahāprabhu appeared in Śrī Dhāma Navadvīpa along with His holy name, His abode and His servants. (52)

The Supreme Lord's resolve always comes true –

*prabhura pratijñā ei haya sarvakāla
tāriḷa sakala jīva ghuḷcā'ba jañjāla* (53)

The Supreme Lord always promises that He will liberate all *jīvas* and dispel all of their tribulations. (53)

*brahmāra durlabha dhana bilā'ba saṁsāre
pātrāpātra nā bāchiba ei avatāre (54)*

“I will bestow upon every person in this material world a treasure (*prema*) that is rare for even Brahmā to obtain. In this incarnation, I will not consider who is a fit or an unfit recipient of this treasure. (54)

Śrīman Mahāprabhu’s promise to destroy Kali’s influence –

*dekhiba kirūpe kali jīvera kare nāśa
navadvīpa-dhāma āmi kariba prakāśa (55)*

*sei dhāme kalira bhāṅgiba viṣadānta
kīrtana kariyā jīve kari ātma-sātha (56)*

“I will see how Kali destroys the living beings when I manifest My Navadvīpa-dhāma. In that sacred abode, I will break the poisonous teeth of Kali. Performing *kīrtana*, I will make the living entities My own. (55–56)

Śrīman Mahāprabhu’s prophecy –

*jatadūra mama nāma haibe kīrtana
tatadūra haibe ta’ kalira damana (57)*

“According to the magnitude of the chanting of My names, [the influence of] Kali-yuga will

be subdued. [In other words, Kali-yuga will flee far away from the places where the holy name is chanted.]” (57)

*ei bali’ gaurahari kalira sandhyāya
prakāśila navadvīpa svakīya māyāya* (58)

Thinking thus, Śrī Gaurahari manifested Navadvīpa-dhāma at the beginning of Kali-yuga by His internal potency (*yogamāyā*). (58)

*chāyā samvāriyā nitya svarūpa-vilāsa
gauracandra gaḍa-bhūme karila prakāśa* (59)

Śrī Gauracandra manifested His eternal pastimes in Gauḍa-bhūmi, after removing His illusory energy (*mahāmāyā*), who is the shadow of His *svarūpa-śakti yogamāyā*. (59)

The most unfortunate person –

*emana dayālu prabhu je-jana nā bhaje
emana acintya dhāma jei jana tyaje* (60)

*ei kali-kāle tā’ra sama bhāgya-hīna
nā dekhi jagate āra śocaniya dīna* (61)

In Kali-yuga, there is no one more unfortunate and wretched than that person who does

not worship such a supremely merciful Lord and who rejects such an inconceivable holy abode. (60–61)

The desire of the author –

*ataeva chādi' bhāi anya vāñchā rati
navadvīpa-dhāme mātra hao ekamati (62)*

Therefore, O brothers, give up all other desires and fix your mind only on Śrī Navadvīpa-dhāma; that is, please reside in Śrī Navadvīpa-dhāma. (62)

The author's prayer to attain his desired service –

*jāhnavā-nitāi-padachāyā jāra āśa
se bhaktivinoda kare e tattva prakāśa (63)*

Desiring to attain the cooling shade of Śrī Nityānanda Prabhu's and Śrī Jāhnavā-devī's lotus feet, Bhaktivinoda is revealing this truth. (63)

Thus Ends Chapter Two



CHAPTER THREE

Maṅgalācaraṇa (Auspicious Invocation) –

***jaya jaya navadvīpa-candra śacī-suta
jaya jaya nityānanda-rāya avadhūta*** (1)

All glories, all glories to Śrī Śacī-nandana, the moon of Śrī Navadvīpa! All glories, all glories to Śrī Nityānanda Prabhu, the *avadhūta*! (1)

***jaya jaya śrī-advaita-prabhu mahāśaya
gadādhara śrīvāsa paṇḍita jaya jaya*** (2)

All glories, all glories to Śrī Advaita Ācārya! All glories, all glories to Śrī Gadādhara Paṇḍita and Śrīvāsa Paṇḍita! (2)

***jaya jaya navadvīpa-dhāma sarva-dhāma-sāra
jei dhāma-saha gauracandra-avatāra*** (3)

All glories, all glories to the holiest of all holy abodes, Śrī Navadvīpa-dhāma. Śrī Gauracandra descended together with this *dhāma*. (3)

Beginning of the description of pastime places within the thirty-two mile Śrī Navadvīpa-dhāma –

*ṣola-krośa navadvīpa-madhye jāhā-jāhā
varṇiba ekhana bhakta-gaṇa śuna tāhā (4)*

O devotees, I will now describe the different places within the sixteen *kosas* Navadvīpa. All of you should listen. (4)

Rivers Flowing Through Śrī Navadvīpa

*ṣola-krośa-madhye navadvīpera pramāṇa
ṣoḍaśa pravāha tathā sadā vidyamāna (5)*

Sixteen rivers are situated eternally in the sixteen *kosas* Śrī Navadvīpa-dhāma. (5)

*mūla-gaṅgā pūrva-tīre dvīpa-catustaya
tānhāra paścime sadā pañca-dvīpa raya (6)*

Four *dvīpas*, or islands, exist eternally on Gaṅgā's eastern bank, and on her western bank are five islands. (6)

*svardhunī-pravāha saba beḍi' dvīpa-gaṇe
navadvīpa-dhāme śobhā deya anukṣaṇe (7)*

Svardhunī (Bhagavatī Bhāgīrathī-Gaṅgā) flows encircling all these islands, thus eternally

increasing the splendour of Śrī Navadvīpa-dhāma. (7)

*madhye mūla gaṅgā-devī rahe anukṣaṇa
āpara pravāhe anya puṇya-nadī-gaṇa* (8)

The original Gaṅgā-devī always flows through the centre of Navadvīpa-dhāma, and many other rivers who purify the world flow here and there throughout Śrī Navadvīpa-dhāma. (8)

*gaṅgāra nikaṭe bahe yamunā-sundarī
anya dhārā-madhye sarasvatī vidyādhari* (9)

Beautiful Śrī Yamunā Mahārānī flows with Bhagavatī Bhāgīrathī-Gaṅgā next to the western bank, and the presiding goddess of learning, Sarasvatī, flows within another stream. (9)

*tāmraparṇī kṛtamālā brahmaputra-traya
yamunāra pūrva-bhāge dīrgha dhārāmaya* (10)

In the eastern part of the Yamunā, the strong and swift rivers Tāmraparṇī, Kṛtamālā and Brahmaputra flow. (10)

*sarayū, narmadā, sindhu, kāverī, gomatī
prasthe bahe godāvarī saha drutaḡati* (11)

Sarayū, Narmadā, Sindhu, Kāverī, Gomatī and other holy rivers who purify this world flow with mighty speed together with Śrī Godāvarī. (11)

*ei saba dhārā paraspara kari' cheda
eka navadvīpe navavidha kare bheda* (12)

As separate currents, these rivers divide Śrī Navadvīpa into nine parts. (12)

*prabhura icchāya kabhu dhārā suṣka haya
punaḥ icchā haila dhārā haya jalamaya* (13)

According to the Lord's desire, these rivers sometimes dry out and then again become filled with water. (13)

*prabhura icchāya kabhu ḍube kona sthāna
prabhura icchāya punaḥ deya ta' darśana* (14)

According to the Lord's desire, a place will sometimes become immersed in water and then again give *darśana*. (14)

*niravadhi eirūpa dhāma lilā kare
bhāgyavān jana prati sarvakāla sphure* (15)

Although the *dhāma* continuously performs pastimes in this way, it is always manifest for the

most fortunate person. (15)

*utkata vāsanā yadi bhakta-hṛde haya
sarva-dvīpa sarva-dhārā darśana milaya* (16)

The devotee who has a strong desire within the heart to behold these rivers will attain *darśana* of all the islands and rivers. (16)

*kabhu svapne, kabhu dhyāne, kabhu dr̥ṣṭi-yoge
dhāmera darśana pāya bhaktira saṁyoge* (17)

This kind of devotee will sometimes attain, by the help of his devotion, a vision of the *dhāma* in dreams, sometimes in meditation and sometimes even directly with his eyes. (17)

Śrī Antardvīpa

*gaṅgā-yamunāra yoge jei dvīpa raya
antardvīpa tāra nāma sarva-sāstre kaya* (18)

All holy scriptures call the island formed at the confluence of the rivers Gaṅgā and Yamunā Antardvīpa. (18)

*antardvīpa-madhye āche pīṭha māyāpura
jathāya janmila prabhu caitanya-ṭhākura* (19)

Śrīman Mahāprabhu took birth in Māyāpura-Yogapīṭha in the centre of Antardvīpa. (19)

Māyāpura is Gokula-Mahāvana of Vraja –

*golokera antarvartī jei mahāvana
māyāpura navadvīpe jāna bhakta-gaṇa* (20)

Gokula-Mahāvana in Goloka corresponds with Māyāpura in Śrī Navadvīpa-dhāma. (20)

All dhāmas and tīrthas are present in Śrī Navadvīpa-dhāma –

*śvetadvīpa, vaikuṅṭha, goloka, vṛndāvana
navadvīpe saba tattva āche sarvakṣaṇa* (21)

Śvetadvīpa, Vaikuṅṭha, Goloka and Śrī Vṛndāvana are always splendidly situated in Śrī Navadvīpa-dhāma. (21)

*ayodhyā, mathurā, māyā, kāśī, kāñcī āra
avantī, dvārakā sei purī sapta sāra* (22)

*navadvīpe se-samasta nija-nija sthāne
nitya vidyamāna gauracandrera vidhāne* (23)

According to Śrīman Mahāprabhu's arrangement, the seven holy cities – Ayodhyā, Mathurā, Māyā (Haridvāra), Kāśī, Kāñcī, Avantī

(Ujjain) and Dvārakā – are eternally situated in their respective places in Śrī Navadvīpa-dhāma. (22–23)

*gaṅgādvāra māyāra svarūpa māyāpura
jāhāra mähātmya sāstre āchaye pracura (24)*

The city Māyā (Haridvāra) at Gaṅgādvāra is situated in its actual form in Māyāpura. The excellence of this place is described repeatedly throughout the scriptures. (24)

*sei māyāpure je jāya eka-bāra
anāyāse haya sei jaḍa-māyā pāra (25)*

One who even once visits Māyāpura, the residence of all sacred places, easily crosses the material realm. (25)

The fruit of wandering throughout Māyāpura –

*māyāpure bhramile māyāra adhikāra
dūre jāya, janma kabhu nahe āra bāra (26)*

One who wanders throughout Māyāpura becomes freed from the control of the illusory energy and from taking birth in this material world again. (26)

Rules for Performing

Śrī Navadvīpa-dhāma Parikramā

*māyāpura-uttare sīmantadvīpa haya
parikramā-vidhi sādhu-sāstre sadā kaya (27)*

*antardvīpe māyāpura kariyā darśana
śrī-sīmantadvīpe cala vijñā bhakta-jana (28)*

Sīmantadvīpa is situated to the north of Śrī Māyāpura. With regard to the procedure of *parikramā* [of Navadvīpa], saints and holy scriptures consistently state, “O learned devotees, please proceed to Śrī Sīmantadvīpa after visiting Antardvīpa Śrī Māyāpura. (27–28)

*godrumākhyadvīpa haya māyāra dakṣiṇe
tāhā bhrami’ cala madhyadvīpe hṛṣṭa-mane (29)*

“After visiting Sīmantadvīpa take *darśana* of the island named Godruma, situated south of Māyāpura. Then blissfully go to Madhyadvīpa. (29)

*ei cāri-dvīpa jāhnavīra pūrva-tīre
dekhiyā jāhnavī pāra hao dhīre-dhīre (30)*

“These four islands (Antardvīpa, Sīmantadvīpa, Godrumadvīpa and Madhyadvīpa) are situated on the river Jāhnavī’s eastern bank.

After taking *darśana* of them, reverentially cross the river Jāhnavī Gaṅgā (by taking *ācamana* and bathing in her waters, and then glorifying her with the prayer, ‘Only by your mercy is it possible to attain *darśana* of the *dhāma*’). Then take *darśana* of the other five islands (Koladvīpa, Ṛtudvīpa, Jahnudvīpa, Modadrumadvīpa and Rudradvīpa). (30)

*koladvīpa anāyāse kariyā bhramaṇa
ṛtudvīpa-śobhā tabe kara darśana* (31)

“Effortlessly walk around Koladvīpa, and then behold the splendour of Ṛtudvīpa. (31)

*tārapara jahnudvīpa parama sundara
dekhi’ modadrumadvīpe cala vijña-vara* (32)

“O best of scholars, afterwards proceed to the supremely beautiful Jahnudvīpa, and then continue to Modadrumadvīpa. (32)

*rudradvīpa dekha punaḥ gaṅgā ha’ye pāra
bhrami’ māyāpura bhakta cala āra bāra* (33)

“After visiting Modadrumadvīpa take *darśana* of Rudradvīpa, then again cross the Gaṅgā and walk to Māyāpura. (33)

*tathāya śrī-jagannātha-śacīra mandire
prabhura darśane praveśaha dhīre-dhīre (34)*

“In Māyāpura, respectfully enter Jagannātha Miśra and Mother Śācī’s temple (Yogapīṭha) to take *darśana* of Mahāprabhu. [Enter the Yogapīṭha performing *nāma-saṅkīrtana* and begging for the mercy of the nearby pastime places, and beg forgiveness for offences committed consciously or unconsciously during the circumambulation of the *dhāma*.]” (34)

*sarvakāle eirūpa parikramā haya
jīvera ananta sukha-prāptira ālaya (35)*

This is always the procedure for performing the sixteen *kosas* Navadvīpa-dhāma *parikramā*. This *parikramā* is the abode for the *jīvas* to attain unlimited happiness. (35)

The Best Time for Performing Parikramā
*viśeṣataḥ mākarī-saptamī-tithi gate
phālgunī-pūrṇimāvadhi śreṣṭha sarva-mate (36)*

According to the opinion of all devotees, the best time for performing *parikramā* is from Mākarī-saptamī to Phālguna-pūrṇima. (36)

The fruit of taking *darśana* of Māyāpura on Gaura-pūrṇimā –
parikramā samādhiyā jei mahājana
janmadine māyāpura karena darsana (37)

nitāi-gaurāṅga tā're kṛpā vitariyā
bhakti-adhikārī kare pada-chāyā diyā (38)

One who, after completing the *parikramā* of Śrī Navadvīpa-dhāma, takes *darśana* of Māyāpura on Śrī Gaura-pūrṇima will attain qualification for *bhakti* through the mercy of the shade of Śrī Gaurāṅga Mahāprabhu's and Śrī Nityānanda's divine feet. (37–38)

saṅkṣepe kahinu parikramā-vivaraṇa
vistariyā bali ebe karaha śravaṇa (39)

In this chapter I have in brief presented a description of the *parikramā* [of Śrī Navadvīpa-dhāma]. Now, in the following chapters, I will describe it in detail. Please listen attentively. (39)

The fruit of performing Śrī Gauḍa-maṇḍala *parikramā*—

jei jana bhrame ekaviṁsati yojana
acire labhaya sei gaura-prema-dhana (40)

One who performs *parikramā* of the 168 miles (twenty-one *yojana*) of Śrī Gauḍa-maṇḍala quickly obtains the treasure of *gaura-prema*. (40)

The author's prayer to attain his desired service—

*jāhnavā-nitāi-pada-chāyā jāra āśa
e bhaktivinoda kare e tattva prakāśa (41)*

Bhaktivinoda, whose only desire is to attain the cooling shade of the lotus feet of Śrī Nityānanda Prabhu and Śrī Jāhnavā-devī, reveals this truth. (41)

Thus Ends Chapter Three

CHAPTER FOUR

Maṅgalācaraṇa (Auspicious Invocation) –

***jaya jaya navadvīpa-candra śacī-suta
jaya jaya nityānanda-rāya avadhūta*** (1)

All glories, all glories to Śrī Śacī-nandana, the moon of Navadvīpa! All glories, all glories to Śrī Nityānanda Prabhu, the *avadhūta*! (1)

***jaya jaya navadvīpa sarva-dhāma-sāra
jathāya haila caitanya avatāra*** (2)

All glories, all glories to the essence of all holy abodes, Śrī Navadvīpa-dhāma, where Śrī Kṛṣṇa Caitanya Mahāprabhu has descended. (2)

The result of staying only one day in Navadvīpa –

***sarva-tīrthe vāsa kari' jei phala pāi
navadvīpe labhi tāhā ekadine bhāi*** (3)

O brother, the result one obtains by residing at any of the other holy places for many days will be received by residing for only one day in Śrī Navadvīpa. (3)

Śrī Navadvīpa-dhāma-māhātmya

Description of Śrī Navadvīpa *parikramā* according to the scriptures –

*sei navadvīpa-parikramā-vivarāṇa
sāstra ālociyā gāi śuna sādhu-jana (4)*

Listen, O saintly persons, as I sing the description found in the scriptures of the *parikramā* of this Śrī Navadvīpa-dhāma. (4)

The treasure of the author's life –

*sāstrera likhana āra vaiṣṇava-vacana
prabhu-ājñā—ei tina mama prāṇa-dhana (5)*

*e tine āśraya kari' kariba varṇana
nadiyā-bhramaṇa-vidhi śuna sarva-jana (6)*

The message of the holy scriptures, the words of the Vaiṣṇavas and the order of Śrīman Mahāprabhu – these three are the treasures of my life. Taking shelter of these three, I will describe the procedure of Śrī Navadvīpa *parikramā*. All of you please listen. (5–6)

Śrī Jīva Gosvāmī Leaving Home

*śrī-jīva-gosvāmī jabe chāḍilena ghara
'nadiyā' 'nadiyā' bali' vyākula antara (7)*

When Śrī Jīva Gosvāmī gave up his home, he called out “Nadiyā, Nadiyā” with an anxious heart. (7)

*candradvīpa chāḍi’ teṅha jata patha cale
bhāse dui cakṣu tāṅ’ra nayanera jale* (8)

For the entire journey from his place of residence, Candradvīpa, to Śrī Navadvīpa-dhāma, streams of tears flowed from his eyes. (8)

Śrī Jīva Gosvāmī’s prayer to attain his desired goal at the time of leaving his home –

*hā gaurāṅga nityānanda jīvera jīvana
kabe more kṛpā kari’ dibe darśana* (9)

While crying he called out with a loud voice, “O life of the living entities, O Śrī Gaurāṅga, O Nityānanda Prabhu, when will You bestow Your mercy upon me and give me Your *darśana*? (9)

*hā! hā! navadvīpa-dhāma sarva-dhāma-sāra
kabe vā dekhība āmi, bale bārabāra* (10)

“Alas, alas, O Śrī Navadvīpa-dhāma, the essence of all holy abodes, when will I receive your *darśana*?” Repeatedly crying out like this, he continued on his way. (10)

Śrī Jīva Gosvāmī's divine form –

kaiśora vayasa jīva sundara gaṭhana
vairāgyera parākāṣṭhā apūrva darśana (11)

Śrī Jīva Gosvāmī's unprecedented beauty was due to his youthfulness, his handsome well-built body and his extreme renunciation. (11)

caliyā-caliyā katadine mahāśaya
navadvīpe uttarilā sadā premamaya (12)

After many days of walking, Śrī Jīva Gosvāmī reached Śrī Navadvīpa-dhāma. His heart was always overwhelmed with feelings of *prema*. (12)

Śrī Jīva's condition upon only beholding Navadvīpa –

dūra haite navadvīpa kari' darśana
daṇḍavat ha'ye paḍe pāya acetana (13)

Seeing Śrī Navadvīpa-dhāma from a distance, he offered his obeisances and became unconscious. (13)

Śrī Jīva is entering Śrī Navadvīpa –

katakṣaṇa pare nija citta kari' sthira
praveśila navadvīpe pulaka-sārīra (14)

After some time, he calmed down. With the hairs on his body standing on end, he entered Śrī Navadvīpa-dhāma. (14)

*bāraḱonā-ghāṭe āsi' jijnāse sabāre
kothā prabhu nityānanda dekhāo āmāre* (15)

Upon arriving at Bāraḱonā-ghāṭa he inquired from everyone, “Where is Śrī Nityānanda Prabhu? Please show me.” (15)

*śrī-jīvera bhāva dekhi' kona mahājana
prabhu nityānanda jathā laya tatakṣaṇa* (16)

Seeing Śrī Jīva Gosvāmī immersed in deep ecstasy, a virtuous man took him to where Śrī Nityānanda Prabhu was staying. (16)

Knowing about Śrī Jīva’s arrival, Śrī Nityānanda Prabhu’s heart became filled with joy –

*hethā prabhu nityānanda aṭṭa-aṭṭa hāsi'
śrī-jīva āsibe bali' antare ullāsi* (17)

Śrī Nityānanda Prabhu knew in His heart that Śrī Jīva was coming to see Him right then. Extremely blissful, He laughed loudly. (17)

*ājñā dila dāsa-gaṇe śrī-jīve ānite
aneka vaiṣṇava jāya 'śrī-jīve' sambodhite* (18)

Śrī Nityānanda Prabhu ordered His servants to search for Śrī Jīva and bring him near to Him. Many Vaiṣṇavas went here and there, searching and calling out for Śrī Jīva. (18)

*sāttvika-vikāra-pūrṇa ‘śrī-jīvera’ śarīra
dekhi’ ‘jīva’ bali’ sabe karilena sthira* (19)

When they saw Śrī Jīva Gosvāmī’s body decorated with divine, ecstatic symptoms, they could understand that this was, without a doubt, Jīva Gosvāmī. (19)

*keha-keha āge giyā mahā-prema-bhare
nityānanda-prabhu-ājñā vijñāpana kare* (20)

Someone came forward, and with great *prema* told Jīva about Śrī Nityānanda Prabhu’s order. (20)

Śrī Jīva’s condition just upon hearing Śrī Nityānanda Prabhu’s name –

*prabhu nityānanda-nāma kariyā śravaṇa
dharaṇīte paḍe jīva ha’ye acetana* (21)

Upon hearing the name of Śrī Nityānanda Prabhu, Śrī Jīva became unconscious and fell to the ground. (21)

*kṣaṇeka uṭhiyā bale baḍa bhāgya mama
prabhu-nityānanda-kṛpā pāila adhama (22)*

After some time, Śrī Jīva got up and said, “I am most fortunate. Even such a wretched person as me has received the mercy of Śrī Nityānanda Prabhu.” (22)

Śrī Jīva’s proper behaviour with the Vaiṣṇavas –

*se-saba vaiṣṇava-gaṇe daṇḍavat ha’ye
praṇāma karaye ‘jīva’ praphulla hṛdaye (23)*

Śrī Jīva’s prayer at the Vaiṣṇava’s lotus feet –

*bale, tumi sabe more haile sadaya
nityānanda-pada-pāi sarva-sāstre kaya (24)*

With a joyful heart, Śrī Jīva Gosvāmī offered his prostrated obeisances to all those Vaiṣṇavas and prayed, “If all of you bestow your mercy upon a person like me, then I can also attain the lotus feet of Śrī Nityānanda Prabhu. All the śāstras proclaim this.” (23–24)

*jīvera saubhāgya heri’ kateka vaiṣṇava
caraṇera dhūli laya kariyā utsava (25)*

Seeing the great fortune of Śrī Jīva Gosvāmī, some of the Vaiṣṇavas took the dust of his feet

and observed a festival. In other words, with delighted hearts they smeared that dust over their bodies. (25)

*sabe mili' jīve laya nityānanda jathā
vaiṣṇave veṣṭita kabhu kahe kṛṣṇa-kathā* (26)

They all took Jīva Gosvāmī to Śrī Nityānanda Prabhu who [in semi-internal consciousness] was from time to time singing the pastimes of Śrī Kṛṣṇa in the midst of many Vaiṣṇavas. (26)

Śrī Jīva's condition upon seeing the unprecedented beauty of Śrī Nityānanda Prabhu –

*prabhu nityānandera dekhiyā divya-rūpa
jīvera śarīre haya bhāva aparūpa* (27)

Upon seeing the transcendental form of Śrī Nityānanda Prabhu, extraordinary transcendental emotions arose in the body of Jīva Gosvāmī. (27)

*ki apūrva rūpa āja herinu baliyā
paḍila dharaṇitale acetana haiyā* (28)

“Ah, what an unprecedented beauty I behold today!” Exclaiming like this, Śrī Jīva fell to the ground unconscious. (28)

Śrī Jīva's meeting with Śrī Nityānanda Prabhu –

*mahā-kṛpā-vaśe prabhu nityānanda-rāya
jīve uṭhāiyā laya āpanāra pāya (29)*

Śrī Nityānanda Prabhu, who is supremely compassionate, lifted Jīva up and accepted him as His own associate. (29)

*vyasta ha'ye śrī-jīva-gosvāmī dāndāila
kara juḍi' nityānande kahite lāgila (30)*

Śrī Jīva Gosvāmī, overcome with emotion, stood up with folded hands and began to speak to Śrī Nityānanda Prabhu. (30)

Śrī Jīva's Glorification of Śrī Nityānanda Prabhu

*visva-rūpa visva-dhāma tumi balarāma
āmi jīva kibā jāni tava guṇagrāma (31)*

“O Lord, You are the form of the universe, the abode of the universe and directly Śrī Balarāma. What do I know of Your noble virtues? (31)

*tumi mora prabhu nitya, āmi tava dāsa
tomāra caraṇa-chāya ekamātra āśa (32)*

“You are my eternal Master and I am Your eternal servant. My only longing is to attain shelter at Your lotus feet. (32)

tumi jā're kara dayā sei anāyāse
śrī-caitanya-pada pāya, prema-jale bhāse (33)

“One who receives Your mercy can easily attain Śrī Caitanya Mahāprabhu’s lotus feet and become immersed in nectar-like *prema*. (33)

Without Śrī Nityānanda Prabhu’s mercy it is impossible to obtain the mercy of Śrīman Mahāprabhu –

tomāra karuṇā binā gaura nāhi pāya
sata janma bhaje yadi gaurāṅge hiyāya (34)

“Even if someone worships Śrī Gaurāṅga in his heart for hundreds of births, without Your mercy, he will not be able to attain Śrīman Mahāprabhu. (34)

gaura daṇḍa kare yadi tumi rakṣā kara
tumi jā're daṇḍa kara gaura tāra para (35)

“If Śrī Gaurahari wishes to punish someone, You can protect him. But, if You punish someone, Śrīman Mahāprabhu will never protect that person. (35)

Śrī Jīva’s prayer at Śrī Nityānanda Prabhu’s lotus feet –

*ataeva prabhu tava caraṇa-kamale
lainu śaraṇa āmi sukṛtira bale (36)*

“Therefore, O Lord, on the strength of my pious credits I have received shelter at Your lotus feet. (36)

*tumi kṛpā kari’ more deha anumati
śrī-gaura darśana pāi, gaure hau rati (37)*

“Please give me Your mercy and approval that I may obtain Śrī Gaurāṅga Mahāprabhu’s darśana and develop attachment to Him. (37)

Śrī Jīva Gosvāmī’s Humble Description of His Good Fortune

*jabe rāmakeli-grāme śrī-gaurāṅga-rāya
āmāra pitṛvya-dvaye lailena pāya (38)*

*sei-kāle śisu āmi sajala nayane
herilāma gaura-rūpa sadā jāge mane (39)*

“In my childhood, Śrī Gaurāṅga Mahāprabhu visited the village of Rāmakeli and gave my two uncles shelter at His lotus feet. Since that time, when my tear-filled eyes first beheld the

form of Śrī Gaura, this same form has appeared constantly within my heart. (38–39)

śrī-gaurāṅga-pade paḍi' karinu praṇati
śrī-aṅga sparsiyā sukha pāilāma ati (40)

“I fell at Śrī Gaurāṅga’s lotus feet and offered my obeisances. Touching His divine body, I became filled with great happiness. (40)

sei-kāle gaura more kahilā vacana
ohe 'jīva' kara tumi sāstra adhyayana (41)

adhyayana samāpiyā navadvīpe cala
nityānanda-śrī-caraṇe pāibe sakala (42)

“At that time Śrī Gaurāṅga Mahāprabhu told me, ‘O Jīva, now study the holy scriptures. When you have finished go to Śrī Navadvīpa, where you will receive everything at the lotus feet of Śrī Nityānanda Prabhu.’ (41–42)

sei ājñā śire dhari' āmi akiñcana
yathāsādhya vidyā kariyāchi upārjana (43)

“Being destitute, I took His [Mahāprabhu’s] order to heart and learned as much as I could. (43)

*candradvīpe paḍilāma sāhityādi jata
vedānta-ācārya nāhi pāi mana mata (44)*

“In Candradvīpa, I studied literature and other subjects, but I could not find any *vedānta-ācārya* to my liking. (44)

Śrīman Mahāprabhu’s order to Śrī Jīva Gosvāmī –

*prabhu ājñā dila more vedānta paḍite
vedānta-sammata kṛṣṇa-bhakti prakāsite (45)*

“Śrīman Mahāprabhu instructed me to study the Vedānta and to reveal *kṛṣṇa-bhakti* in accordance with it. (45)

*āilāma navadvīpe tomāra caraṇe
jeirūpa ājñā haya kari ācaraṇe (46)*

“Now I have come to Navadvīpa and surrendered unto Your lotus feet. I will carry out whatever order You give me. (46)

*ājñā haya jāi kṣetre prabhura caraṇe
vedānta paḍiba sārvabhaumera sadane (47)*

“If You give me permission, I will go to Śrī Kṣetra-maṇḍala (Purī). There, I may take *darśana*

of the Lord's lotus feet and study Vedānta at the residence of Sārvabhauma Bhaṭṭācārya.” (47)

*jīvera madhura vākye nityānanda-rāya
jīve kole kari' kānde dhairya nāhi pāya* (48)

After hearing the sweet words of Jīva, Śrī Nityānanda Prabhu took him on His lap and, unable to check Himself, began to weep. (48)

*bale suna, ohe 'jīva' nigūḍha vacana
sarva-tattva avagata rūpa-sanātana* (49)

Śrī Nityānanda Prabhu said, “O Jīva, hear My confidential words: Rūpa and Sanātana know all the established philosophical truths (*tattvas*). (49)

Śrīman Mahāprabhu's order to Śrī Nityānanda Prabhu before the arrival of Śrī Jīva –

*prabhu more ājñā dila balite tomāya
kṣetre nāhi jāo tumi, nā raha hethāya* (50)

“Śrīman Mahāprabhu has ordered Me to tell you to neither go to Kṣetra-maṇḍala (Purī) nor to stay here. (50)

*tumi āra rūpa-sanātana dui bhāi
prabhura ekānta dāsa jānena sabāi* (51)

“Everyone knows that you and the two brothers, Rūpa and Sanātana, are Mahāprabhu’s one-pointed servants. (51)



Śrī Rūpa and Śrī Sanātana

Śrī Nityānanda Prabhu's Order to Śrī Jīva

tomā-prati ājñā ei vārāṇasī giyā

vācaspati nikaṭete vedānta paḍiyā (52)

“My order to you is this: Go to Vārāṇasī and study Vedānta under Śrī Madhusūdana Vācaspati⁽¹⁾. (52)

(1) Śrī Madhusūdana Vācaspati was Śrī Sārabhauma Bhaṭṭācārya's disciple. He studied all the commentaries of *Vedānta-sūtra*, such as *Śāṅkara-bhāṣya* and Rāmānuja's *Śrī-bhāṣya*, under Śrī Sārvabhauma Bhaṭṭācārya. In particular, he studied the commentary on *Vedānta-sūtra* that Śrī Sārvabhauma Bhaṭṭācārya heard from Śrīman Mahāprabhu Gaurahari. Śrīman Mahāprabhu ordered Vācaspati to live in Kāśī and teach. Vyāsātīrtha, of the Śrī Madhva *sampradāya*, composed one small book named *Maṇi-maṅjarī* in order to refute the *advaitavāda* philosophy. Upon reading this book, the *advaitavādīs*, or *māyāvādīs*, became bewildered and disturbed. At this time, they surrendered to Śrī Madhusūdana Vācaspati and after being repeatedly petitioned by them, Śrī Madhusūdana Vācaspati composed the treatise *Advaita-siddhi*. In this well-known book, he tried to refute the arguments against *māyāvāda* presented in *Maṇi-maṅjarī*. However, Vācaspati was unable to give a satisfactory rebuttal to the sound reason and logic presented therein.

*ekebāre jāha tathā haite vṛndāvana
tathā kṛpā karibena rūpa-sanātana (53)*

“From there go straight to Vṛndāvana, where you will receive the mercy of Śrī Rūpa and Śrī Sanātana. (53)

*rūpera anuga ha’ye yugala-bhajana
kara tathā vedāntādi śāstra-ālāpana (54)*

“Under the guidance of Śrī Rūpa, worship the Divine Couple Śrī Rādhā-Kṛṣṇa and deliberate upon the Vedānta and other śāstras. (54)

Śrīmad-Bhāgavatam is the genuine commentary on Vedānta-sūtra –

*bhāgavata-śāstra haya sarva-śāstra sāra
vedānta-sūtrera bhāṣya karaḥa pracāra (55)*

“You should preach that the spotless mahā-purāṇa Śrīmad-Bhāgavatam (composed by Kṛṣṇa-dvaipāyana Śrī Vedavyāsa, the author of Vedānta-sūtra) is the essence of all holy scriptures and the genuine commentary on Vedānta-sūtra. (55)

*sārvabhaume kṛpā kari’ gaurāṅga śrī-hari
brahma-sūtra vyākhyā kaila bhāgavata dhari’ (56)*

“You know already that while bestowing His mercy upon Sārvabhauma Bhaṭṭācārya, Śrī Gaurahari explained Śrī Brahma-sūtra [Vedānta-sūtra] according to Śrīmad-Bhāgavatam. (56)

*sei vidyā sārvabhauma śrī-madhusūdane
sikhāila kṣetra-dhāme parama yatane (57)*

“Sārvabhauma carefully taught this knowledge to Śrī Madhusūdana Vācaspati in Śrī Jagannātha Purī. (57)

*sei madhu-vācaspati prabhu-ājñā pe’ye
āche vārāṇasī dhāme dekha tumi je’ye (58)*

“On the order of the Lord, this same Madhusūdana Vācaspati now lives in Vārāṇasī. You should go there and meet him. (58)

Śrī Madhusūdana Vācaspati’s Identity

*bāhye teṅha sampradāyī vaidāntika haya
sāṅkarī sannyāsī tāṅra nikāṭe paḍaya (59)*

*krame-krame sannyāsī-gaṇera kṛpā kari
gaurāṅgera vyākhyā sikṣā deya sūtra dhari’ (60)*

“Externally Madhusūdana Vācaspati is a traditional Vedāntist who teaches sannyāsīs

of the Śaṅkara *sampradāya*. However, at the appropriate time [when they have developed faith] he gives mercy to them by conveying the meaning of the *sūtras* in accordance with Śrī Gaurāṅga Mahāprabhu’s explanations. (59–60)

pr̥thaka bhāṣyera ebe nāhi prayojana
bhāgavate kaya sūtra-bhāṣyete gaṇana (61)

“Now there is no need to write a separate commentary on the *Vedānta-sūtra* because all the *sūtras* are truly explained in *Śrīmad-Bhāgavatam*. (61)

kāle jabe bhāṣyera haibe prayojana
‘śrī-govinda-bhāṣya’ tabe ha’be prakāṣana (62)

“When there will be a need for a commentary, *Śrī Govinda-bhāṣya* will manifest itself. (62)

sārvabhauma-samparke sei gopīnātha
śunila prabhura bhāṣya sārvabhauma-sātha (63)

“Because Gopīnātha [Ācārya] is related to Sārvabhauma Bhaṭṭācārya, he also heard the commentary from Śrī Mahāprabhu’s mouth [when Mahāprabhu explained it to Sārvabhauma]. (63)

Śrī Baladeva Vidyābhūṣaṇa Prabhu is Śrī Gopīnātha Ācārya –
kāle teṅha prabhura icchāya janma la'ye
baladevā-deṣe jā'be jayaṇṇura-jaye (64)

“At the appropriate time, by the desire of the Lord, he [Gopīnātha Ācārya] will take birth as Baladeva [Vidyābhūṣaṇa] and will conquer Jaipura. (64)

tathā śrī-govinda bale bhāṣya prakāṣiyā
sevibe gaurāṅga-ṇada jīve nistāriyā (65)

“He will go there, reveal the commentary named Śrī Govinda-bhāṣya, and liberate the jīvas by manifesting service to Śrī Gaurāṅga Mahāprabhu's lotus feet.⁽²⁾ (65)

ei saba gūḍha kathā rūṇa-sanātana
sakala kahibe tomā-ṇrati dui-jana (66)

“The two brothers, Śrī Rūpa and Śrī Sanātana, will tell you all these confidential topics in detail.” (66)

⁽²⁾ The deity of Śrīman Mahāprabhu served and worshipped by Śrī Baladeva Vidyābhūṣaṇa Prabhu is still present today at the Śrī Rādhā-Gopīnātha Temple in Jaipura.

*nityānanda-vākya śuni’ śrī-jīva-gosāi
kāṅḍiyā loṭāya bhūme saṁjñā āra nāi (67)*

Hearing the words of Śrī Nityānanda Prabhu, Śrī Jīva Gosvāmī started weeping and rolled on the ground. He then fell unconscious. (67)

Śrī Nityānanda Prabhu is infusing spiritual power in Śrī Jīva –
*kṛpā kari’ prabhu nija-carāṇa-yugala
śrī-jīvera śire dhari’ arpilena bala (68)*

Śrī Nityānanda Prabhu bestowed His mercy on Śrī Jīva Gosvāmī by putting His two lotus feet on his head, thus infusing him with spiritual strength. (68)

*jaya śrī-gaurāṅga jaya nityānanda-rāya
baliyā nācene ‘jīva’ vaiṣṇava-sabhāya (69)*

Śrī Jīva Gosvāmī began to dance in the assembly of the Vaiṣṇavas, chanting, “All glories to Śrī Gaurāṅga! All glories to Nityānanda Rāya!” (69)

*śrīvāsādi chila tathā jata mahājana
jīve nityānanda-kṛpa kari’ daraśana (70)*

*sabe nāce śrī-gaurāṅga nityānanda bali’
mahā-kalarave tathā haya hulusthalī (71)*

Seeing Śrī Nityānanda Prabhu's mercy upon Jīva Gosvāmī, Śrīvāsa and all the great devotees present there began to dance and chant the names of Śrī Gaurāṅga-Nityānanda, making the place auspicious with their loud chanting. (70–71)

*katakṣaṇa pare nṛtya kari' samvaraṇa
jīve la'ye nityānanda basila takhana (72)*

After some time, Śrī Nityānanda Prabhu stopped dancing, took Jīva with Him and sat down. (72)

*jīvera haila vāsā śrīvāsa-aṅgane
sandhyā-kāle āila punaḥ prabhu daraśane (73)*

It was arranged for Śrī Jīva Gosvāmī to stay in Śrīvāsa-aṅgana. [After staying in Śrīvāsa-aṅgana for some time,] Śrī Jīva Gosvāmī again came to see Śrī Nityānanda Prabhu in the evening. (73)

*nirjane basiyā prabhu gaura-guṇa gāya
śrī-jīva āsiyā paḍe nityānanda-pāya (74)*

Śrī Nityānanda Prabhu was sitting in solitude, singing the glories of Śrī Gaurahari. Śrī Jīva offered his obeisances at the Lord's feet. (74)

Śrī Jīva's Enquiry Concerning the Tattva
About Śrī Navadvīpa-dhāma

*yatna kari' prabhu tā're nikāṭe basāya
karajoḍa kari' jīva svadainya jānāya (75)*

*jīva bale,—“prabhu more karuṇā kariyā
navadvīpa-dhāma-tattva bala vivariyā” (76)*

With care, Śrī Nityānanda Prabhu seated Jīva next to Him. Śrī Jīva Gosvāmī folded his hands and humbly said, “O Lord, please be merciful and describe in detail the true nature of Śrī Navadvīpa-dhāma.” (75–76)

*prabhu bale,—“ohe jīva, baliba tomāya
atyanta nigūḍha tattva rākhibe hiyāya (77)*

Śrī Nityānanda Prabhu said, “O Jīva, I will certainly tell you about this highly confidential topic, but you must keep it in your heart. (77)

*yathātathā ebe ihā nā kara prakāśa
prakaṭa-lilāra ante haibe vikāśa (78)*

“For now, do not reveal this *tattva* here and there. At the close of the Lord's manifest pastimes, it will reveal itself naturally. (78)

Śrī Nityānanda Prabhu’s Description of Śrī
Navadvīpa-dhāma’s Real Nature

*ei navadvīpa haya sarva-dhāma-sāra
śrī-virajā-brahma-dhāma-ādi ha’ye pāra* (79)

*vaikuṅṭha para śvetadvīpa śrī-goloka
tadante gokula, vṛndāvana, kṛṣṇaloka* (80)

“This Navadvīpa is the essence of all holy abodes. After crossing the river Śrī Virajā, Brahma-dhāma and so on, one comes to Vaikuṅṭha. Beyond Vaikuṅṭha is Śvetadvīpa, Śrī Goloka. Above Śrī Goloka is Kṛṣṇaloka – Gokula and Vṛndāvana. (79–80)

*sei loka dui bhāve haya ta’ prakāśa
mādhurya-audārya-bhede rasera vikāśa* (81)

“This abode [Śrī Kṛṣṇaloka] manifests in two transcendental moods (*bhāvas*) that nourish *rasa*: sweetness (*mādhurya*) and munificence (*audārya*). (81)

The distinguishing features of Śrī Navadvīpa-dhāma and Śrī Vṛndāvana-dhāma –

*mādhurye audārya pūrṇa-rūpe avasthita
audārye mādhurya pūrṇa-rūpete vihita* (82)

*tathāpio je prakāse mādhyura pradhāna
vṛndāvana bali' tāhā jāne bhāgyavān (83)*

“Although *audārya* exists in full within *mādhyura*, and *mādhyura* exists in full within *audārya*, that section [of Śrī Kṛṣṇaloka] in which *mādhyura* predominates is known by fortunate persons as Vṛndāvana. (82–83)

*je-prakāse audārya pradhāna nitya haya
sei navadvīpa-dhāma sarva vede kaya (84)*

“And the section [of Śrī Kṛṣṇaloka] in which *audārya* predominates is called Śrī Navadvīpa-dhāma in all the Vedas. (84)

Śrī Navadvīpa and Śrī Vṛndāvana are one in *tattva* –

*vṛndāvana-navadvīpe nāhi kichu bheda
rasera prakāsa-bhede karaya prabheda (85)*

“There is no difference between Vṛndāvana and Navadvīpa; they are distinguished only by *rasa*. (85)

*ei dhāma nitya-siddha cinmaya ananta
jaḍa-buddhi jane tā'ra nāhi pāya anta (86)*

“This *dhāma* is eternally perfect, transcendental and unlimited. A person with material intelligence cannot fathom the extent of it. (86)

*hlādinī-prabhāve jīva chāḍi’ jaḍa-dharma
nitya-siddha-jñāna-bale pāya tāra dharma* (87)

“Influenced by *hlādinī-śakti*, the living entities give up their material occupational duties (*dharma*) and attain their real *dharma* on the strength of eternally perfected knowledge. (87)

*sarva navadvīpa haya cinmaya-prakāśa
sei pīṭhe śrī-gaurāṅga karena vilāsa* (88)

“Navadvīpa in its entirety is a transcendental manifestation. Śrī Gaurāṅga Mahāprabhu performs His pastimes in this very *dhāma*. (88)

*carmacakṣe loke dekhe prapañca-gaṭhana
māyā ācchādiyā rākhe nitya-niketana* (89)

“With material eyes, people perceive this place to be like any other. This is because the illusory energy covers their eyes and hides the real eternal abode of the Lord. (89)

*navadvīpe māyā nāi jaḍa deśa-kāla
kichu tathā nāhi āche jīvera jañjāla (90)*

“In Śrī Navadvīpa, there is no mundane place or time that is influenced by *māyā*, and the *jīvas* here are not entangled in material illusion. (90)

*kintu karmabandha-krame jīva māyā-vaśe
navdvīpa-dhāme prāpañcika bhāve paśe (91)*

“However, being bound by his fruitive activities, the *jīva* becomes controlled by illusion (*māyā*) and sees Śrī Navadvīpa-dhāma as a material place. (91)

*bhāgyakrame sādhu-saṅge premera udaya
haya jabe, tabe dekhe vaikuṅṭha cinmaya (92)*

*aprākṛta deśa, kāla, dhāma-dravya jata
anāyāse dekhe sviya cakṣe avirata (93)*

“When, by good fortune through the association of saintly persons, *prema* appears in a *jīva*, he will see Śrī Navadvīpa-dhāma as the manifest transcendental Vaikuṅṭhaloka. Then, he will always see with his own eyes all the transcendental components of the *dhāma*, such as the land and time. (92–93)

*ei ta' kahinu āmi navadvīpa-tattva
vicāriyā dekha jīva ha'ye śuddha-sattva” (94)*

“I have described the real truth of Navadvīpa-dhāma in your presence. O Jīva, being situated in pure goodness (*śuddha-sattva*), please deliberate upon this *tattva*.” (94)

The author's prayer to attain his desired service –

*nitāi-jāhnavā-pade nitya jā'ra āśa
gūḍha-tattva kare bhaktivinoda prakāśa (95)*

Bhaktivinoda, desiring to attain the lotus feet of Śrī Nityānanda Prabhu and Śrī Jāhnavā-devī, is revealing this confidential truth. (95)

Thus Ends Chapter Four

CHAPTER FIVE

Maṅgalācaraṇa (Auspicious invocation) –

***jaya jaya śrī-caitanya śacīra-nandana
jaya jaya nityānanda jāhnavā-jīvana*** (1)

All glories, all glories to Śrī Caitanya Mahāprabhu, the son of Mother Śacī! All glories, all glories to Śrī Nityānanda Prabhu, the life of Śrī Jāhnavā! (1)

***jaya jaya navadvīpa sarva-dhāma-sāra
yathā kali-yuge haila gaura-avātara*** (2)

All glories, all glories to Śrī Navadvīpa-dhāma, the essence of all other holy abodes! Śrī Gaurahari descended here in Kali-yuga. (2)

Śrī Nityānanda Prabhu’s description of Navadvīpa-dhāma –

***nityānanda-prabhu bale, śunaha vacana
śola-krośa navadvīpa yathā vṛndāvana*** (3)

Śrī Nityānanda Prabhu told Śrīla Jīva Gosvāmī, “This Śrī Navadvīpa-dhāma, which extends over sixteen *kosas* (approximately

thirty-two miles), is certainly non-different from Śrī Vṛndāvana. (3)

Śrī Navadvīpa is compared to an eight-petalled lotus –

*ei śola-krośa-madhye dvīpa haya naya
aṣṭa-dala padma jena jalete bhāsaya* (4)

*aṣṭa-dala aṣṭa-dvīpa, madhye antardvīpa
tāra mājhe māyāpura madhya-bindu-ṭīpa* (5)

“In this sixteen *kosas* there are nine *dvīpas*, or islands. Just like an eight-petalled lotus flower floats on the water, this Navadvīpa is also like a lotus flower with eight petals which are the eight islands. Antardvīpa is in the middle, and like a dot at the very centre of this Antardvīpa lies Māyāpura. (4–5)

Description of Śrī Dhāma Māyāpura

*māyāpura-yogapīṭha sadā golākāra
tathā nitya caitanyera vividha vihāra* (6)

“Śrī Caitanya Mahāprabhu eternally performs various kinds of pastimes in the spherical form of Māyāpura-Yogapīṭha. (6)

tri-sahasra dhanu tāra paridhi pramāṇa
sahasreka-dhanu tāra vyāsera vidhāna (7)

“The diameter of Māyāpura-Yogapīṭha is one thousand *dhanuṣa* (two thousand metres) and the circumference is three thousand *dhanuṣa* (six thousand metres). (7)

Yogapīṭha – the most glorious of all places –

ei yogapīṭha-mājhe baise pañca-tattva
anya sthāna haite yogapīṭhera mahattva (8)

“Even though there are several places situated within Śrī Dhāma Navadvīpa, this Yogapīṭha is the most glorious of them all because the Pañca-tattva – Śrī Kṛṣṇa Caitanya, Śrī Nityānanda Prabhu, Śrī Advaita Ācārya, Śrī Gadādhara and Śrīvāsa – are splendidly situated there. (8)

ati śighra gupta ha’be prabhura icchāya
bhāgīrathī-jale ha’be saṅgoṣṭha prāya (9)

“Very soon, by the desire of Mahāprabhu, this place will, by itself, become hidden by the water of the Bhāgīrathī. (9)

kabhu punaḥ prabhu-icchā ha’be balavān
prakāśa haibe dhāma ha’be dīptimān (10)

“When, some time later, Mahāprabhu’s desire [to manifest the *dhāma*] again becomes strong, this radiant *dhāma* will be revealed. (10)

The eternal abode is never lost –

*nitya-dhāma kabhu kāle lopa nāhi haya
guṇta ha’ye punarvāra haya ta’ udaya* (11)

“The eternal *dhāma* can never be lost by time; rather, sometimes it remains in a hidden form and sometimes it is manifest. (11)

*bhāgīrathī pūrva-tīre haya māyāpura
māyāpure nitya āchena āmāra ṭhākura* (12)

“My Lord is eternally residing in Māyāpura, which is situated on the eastern bank of Bhāgīrathī-Gaṅgā. (12)

As Śrī Kṛṣṇa never leaves Vṛndāvana to go elsewhere, similarly Śrīman Mahāprabhu never leaves Śrī Navadvīpa-dhāma –

*loka-drṣṭye sannyāsī haiyā viśvambhara
chāḍī’ navadvīpa phire deśa-deśāntara* (13)

*vastutaḥ gaurāṅga mora navadvīpa-dhāma
chāḍiyā nā jāya kabhu māyāpura-grāma* (14)

“Although from a mundane point of view Viśvambhara (Mahāprabhu) takes *sannyāsa*

and leaves Navadvīpa to wander through many different places, nevertheless, My Śrī Gaurāṅga Mahāprabhu never leaves the village of Māyāpura in Navadvīpa-dhāma to go elsewhere. (13–14)

Śrī Nityānanda Prabhu’s blessing to Śrī Jīva –

*dainandina-līlā tānra dekhe bhakta-gaṇa
tumio dekhaha jīva gaurāṅga-nartana* (15)

“The devotees still behold Śrī Caitanya Mahāprabhu’s daily pastimes (*aṣṭa-kālīya-līlā*). O Jīva, in time to come you will also behold Śrī Gaurāṅga Mahāprabhu’s dancing. (15)

*māyāpura ante antardvīpa sobhā pāya
gaurāṅga-darśana brahmā pāila yathāya* (16)

“Surrounding Māyāpura in all directions is the radiant Antardvīpa, where Brahmā obtained Śrī Gaurāṅga Mahāprabhu’s *darśana*. (16)

Śrī Nityānanda Prabhu’s advice to Śrī Jīva to perform *parikramā* –

*ohe jīva cāha yadi dekhite sakala
parikramā kara tumi haibe saphala* (17)

“O Jīva [Śrī Jīva Gosvāmī], if you want to see all these places, then perform *parikramā*. In that

way, all your desires [in other words, the desire to behold all the pastime places of Śrī Navadvīpa-dhāma] will be fulfilled.” (17)

Śrī Jīva’s humble prayer at Śrī Nityānanda Prabhu’s lotus feet –

prabhu-vākya śuni’ jīva sajala-nayane
daṇḍavat ha’ye paḍe prabhura caraṇe (18)

Hearing Śrī Nityānanda Prabhu’s words, Śrī Jīva, with tear-filled eyes, offered his prostrated obeisances at the Lord’s lotus feet and said, (18)

Desire to perform *parikramā* in the company of loving devotees –

kṛpā yadi kara prabhu ei akiñcane
saṅge la’ye parikramā karāo āpane (19)

“O Lord, please bestow mercy upon this insignificant soul, and personally take me on *parikramā*.” (19)

Śrī Nityānanda Prabhu, completely free from any pride, agreed to take Śrī Jīva –

jīvera prārthanā śuni’ nityānanda-rāya
‘tathāstu’ baliyā nija mānasa jānāya (20)

Hearing Śrī Jīva’s prayers, Śrī Nityānanda Prabhu answered, “So be it,” and revealed His mind. (20)

The First Day: Darśana of Māyāpura

*prabhu bale,—“ohe ‘jīva’, adya māyāpura
karaḥa darśana, kalya bhramiba pracura” (21)*

Śrī Nityānanda Prabhu said, “O Jīva, today you will take *darśana* of Māyāpura, and tomorrow I will take you to many other places.” (21)

*eta bali’ nityānanda uṭhila takhana
pāche-pāche uṭhe jīva praphullita mana (22)*

Saying this, Śrī Nityānanda Prabhu stood up and the joyful Śrī Jīva Gosvāmī followed Him. (22)

Śrī Nityānanda Prabhu intoxicated with *gaura-rasa* –

*cale nityānanda-rāya manda-manda gati
gaurāṅga-premete deha suvihvala ati (23)*

*mohana-mūrati prabhu bhāve dhaladhala
alaṅkāra sarva-dehe kare jhalamala (24)*

Śrī Nityānanda Prabhu, overwhelmed in devotional ecstasy, walked slowly, and His divine body was intoxicated with *prema* for Śrī Gaurāṅga Mahāprabhu. The Lord’s enchanting form was swaying with transcendental emotions,

and the ornaments that adorned His entire body were coruscating radiantly. (23–24)

*je-caraṇa brahmā-śiva dhyāne nāhi pāya
śrī-jīve kariyā kṛpā se-pada bādāya* (25)

Even in their meditation, Brahmā, Śiva and others cannot obtain those lotus feet, which are now walking ahead of Śrī Jīva Gosvāmī, bestowing mercy upon him. (25)

*pāche thāki' jīva laya padāṅkera dhūli
sarva-aṅge mākhe' cale baḍa kutūhalī* (26)

Following behind Nityānanda Prabhu, Śrī Jīva smeared the dust from the Lord's feet all over his body and walked on in delight. (26)

Yogapīṭha

*jagannātha-miśra-gr̥he karila praveśa
śacīmātā śrī-caraṇe jānāya viśeṣa* (27)

*śunago janani ei 'jīva' mahāmati
śrī-gaurāṅga-priya-dāsa bhāgyavān ati* (28)

They entered Śrī Jagannātha Miśra's house, and Śrī Nityānanda Prabhu made a submission at Śrī Śacīmātā's lotus feet: "O Mother, this

supremely intelligent Jīva, who is a dear servant of Śrī Gaurāṅga, is very fortunate.” (27–28)

*balite-balite ‘jīva’ āchāḍiyā paḍe
chinna-mūla taru jena baḍa baḍa jhaḍe* (29)

Upon hearing these words of Śrī Nityānanda Prabhu, Śrī Jīva fainted, falling to the ground like a tree uprooted by a great storm. (29)

*śacīra caraṇe paḍi’ jāya gaḍāgaḍi
sāttvika-vikāra dehe kare huḍāhuḍi* (30)

Śrī Jīva fell at Śrī Śacīmātā’s feet and rolled on the ground. Various ecstatic symptoms manifested in his body in competition with each other. (30)

Śrī Śacī-devī’s blessing to Śrī Jīva –

*kṛpā kari’ śacī-devī kaila āsīrvāda
sei dina sei gṛhe pāila prasāda* (31)

Mother Śacī mercifully blessed Śrī Jīva. That day they all took *prasāda* in that very house. (31)

Śrī Viṣṇupriyā-devī’s cooking –

*viṣṇupriyā śacī-devī-ājñā jabe pāila
nānā anna-vyañjanādi randhana karila* (32)

Śrī Viṣṇupriyā-devī prepared rice, vegetables and many other kinds of dishes on the order of Mother Śacī. (32)



Śrī Yogapīṭha

Śrī Vamśīvadanānanda Prabhu's offering of the foodstuffs to Śrīman Mahāprabhu –

*śrī-vamśīvadanānanda prabhu katakṣaṇe
śrī-gaurāṅge bhoga nivedila sayatane (33)*

After some time, Śrī Vamśīvadanānanda Prabhu offered the preparations with great attention to Śrī Gaurāṅga Mahāprabhu. (33)

Śrī Īśāna Ṭhākura offers *prasāda* to Śrī Nityānanda Prabhu –

*īśāna ṭhākura sthāna kari' ataḥpara
nityānande bhuñjāila hariṣa antara (34)*

Īśāna Ṭhākura arranged a sitting-place, and with an extremely joyful heart served *prasāda* to Śrī Nityānanda Prabhu. (34)

Mother Śacī's words to Śrī Nityānanda Prabhu –

*putra-snehe śacī-devī nityānande bale
khāo bāchā nityānanda jananīra sthale (35)*

Filled with motherly affection, Śrī Śacī-devī told Śrī Nityānanda Prabhu, “Finally, my son, You are at Your mother's house. Now eat with great joy. (35)

*ei āmi gauracandre bhuñjānu gopane
tumi khāile baḍa sukhi hai āmi mane (36)*

“I have secretly offered this *prasāda* to Gauracandra, so if You also affectionately accept it, I will become most happy at heart.” (36)

Śrī Jīva accepts Śrī Nityānanda Prabhu’s remnants –

*jananīra vākye prabhu nityānanda-rāya
bhuñjila ānande, jīva avasiṣṭa pāya* (37)

Hearing the words of Mother Śacī, Śrī Nityānanda Prabhu blissfully accepted the *prasāda*, and Śrī Jīva Gosvāmī received His remnants. (37)

Śrī Jīva’s humble statement –

*jīva bale,—“dhanya āmi mahāprabhu-ghare
pāinu prasāda-anna ei māyāpure”* (38)

Śrī Jīva said, “I am blessed, having taken *prasāda* today at Mahāprabhu’s house in Māyāpura.” (38)

Leaving from Yogapīṭha –

*bhojana kariyā tabe nityānanda-rāya
sacī-devī-śrī-carāṇe haiyā vidāya* (39)

After eating, Śrī Nityānanda Prabhu paid His obeisances at Mother Śacī’s feet and begged her permission to leave. (39)

jāivāra kāle saṅge vaṁśīke laila
śrī-jīva vaṁśīra pade praṇati karila (40)

As Śrī Nityānanda Prabhu was leaving, He took Vaṁśīvadanānanda with Him. Śrī Jīva offered obeisances at the feet of Śrī Vaṁśīvadanānanda Prabhu. (40)

Śrī Vaṁśīvadanānanda's identity –

'jīva'-prati bale prabhu,—“e vaṁśīvadana
śrī-kṛṣṇera priya vaṁśī, jāne bhakta-jana (41)

Śrī Nityānanda Prabhu said, “Jīva, all devotees know this Vaṁśīvadanānanda to be an incarnation of Śrī Kṛṣṇa's dear flute. (41)

ihāra kṛpāya jīva haya kṛṣṇākṛṣṭa
mahā-rāsa labhe sabe haiyā satṛṣṇa (42)

“By his mercy, the jīvas become attracted to Śrī Kṛṣṇa and become eager to enter mahā-rāsa. (42)

Darśana of other places outside the Yogapīṭha –

dekha jīva, ei gr̥he caitanya-ṭhākura
āmā sabā' la'ye līlā karila pracura (43)

“Look, Jīva, in this house Śrī Caitanya Mahāprabhu performed many pastimes with all of us. (43)

*ei dekha jagannātha-miśrera mandira
viṣṇu-pūja nitya yathā karitena dhīra (44)*

“Look here, this is Jagannātha Miśra’s temple. Daily, in a steadfast manner, he would sit here to worship Lord Viṣṇu. (44)

*ei gṛhe karitena atithi-sevana
tulasī-maṇḍapa ei karaha darśana (45)*

“Just see this house where he used to serve guests. Also take *darśana* of this platform where he worshipped *tulasī*. (45)

*śrī-gaurāṅga-candra gṛhe chila jata-kāla
pitāra ācāra pālitenā bhakta-pāla (46)*

“As long as Śrī Gaurāṅga Mahāprabhu, the maintainer of the devotees, remained at home, He used to follow the behaviour shown by His father. (46)

*ebe saba vaṁśī-ṭhākurerā tattvādhīne
īśāna nirvāha kare prati dine-dine (47)*

“Now Īśāna Ṭhākura performs all these duties, under the guidance of Śrī Vaṁśīvadanānanda Prabhu. (47)

*ei sthāne chila eka nimba-vṛkṣa-vara
prabhura paraśe vṛkṣa haila agocara” (48)*

“At this place there was a great neem tree, which disappeared by Mahāprabhu’s touch.” (48)

*jata kānde nityānanda kariyā varṇana
jīva, vaṁśī dunhe tata karena krandana (49)*

When Śrī Nityānanda Prabhu described these places He was crying; in the same way, Śrī Jīva and Śrī Vaṁśīvadanānanda were also crying. (49)

Śrīvāsa-aṅgana

*dekhite-dekhite tathā āila śrīvāsa
cāri-jane cale chāḍi’ jagannātha-vāsa (50)*

*śata-dhanu uttarete śrīvāsa-aṅgana
jīve dekhāila prabhu ānandita mana (51)*

Meanwhile, Śrīvāsa Paṇḍita arrived there, and together the four of them left Jagannātha Miśra’s house and walked towards Śrīvāsa-aṅgana. Śrīvāsa-aṅgana is situated one hundred *dhanu* (two hundred metres) north of the

Yogapīṭha. Śrī Nityānanda Prabhu blissfully showed Śrīvāsa-aṅgana to Śrī Jīva. (50–51)

Śrī Jīva’s restlessness at Śrīvāsa-aṅgana –

*śrīvāsa-aṅgane jīva jāya gaḍāgadi
smariyā prabhura lilā preme huḍāhuḍi* (52)

Śrī Jīva began to roll in the dust of Śrīvāsa-aṅgana, and the remembrance of Mahāprabhu’s many pastimes came all at once. Jīva became so moved by *prema* that the symptoms of *prema* in his body appeared to compete with each other. (52)

Śrī Jīva’s momentary vision of Śrī Gaurāṅga Mahāprabhu and His associates –

*śrī-jīva uḥhivā-mātra dekhe eka-raṅga
nāciche gaurāṅga la’ye bhakta-antaraṅga* (53)

Then, just as Śrī Jīva was getting up from the ground, he saw an astonishing sight – Śrīman Mahāprabhu was dancing with His intimate devotees. (53)

*mahā-saṅkīrtana dekhe vallabha-nandana
sarva-bhakta-mājhe prabhura apūrvā nartana* (54)

Vallabha-nandana [Śrī Jīva Gosvāmī, the son of Śrī Vallabha] beheld that *mahā-saṅkīrtana* and the extraordinary dancing of Śrīman Mahāprabhu, who was radiantly situated in the midst of all the devotees. (54)

*nāciche advaita, prabhu nityānanda-rāya
gadādhara, haridāsa nāce āra gāya* (55)

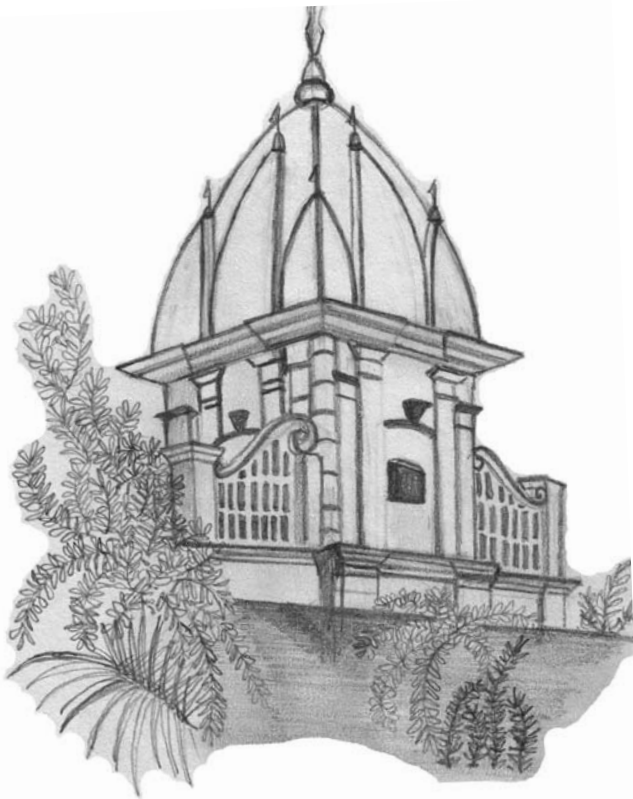
*śuklāmbara nāce āra śata-śata jana
dekhiyā premete jīva haila acetana* (56)

Śrī Advaita Ācārya and Śrī Nityānanda Prabhu were dancing, and Śrī Gadādhara Paṇḍita and Śrī Haridāsa Ṭhākura were dancing and also singing. Śrī Śuklāmbara and hundreds of other devotees were dancing. Seeing all this, Śrī Jīva was overwhelmed by *prema* and fell unconscious. (55–56)

Śrī Jīva's lamentation in separation from Mahāprabhu –

*cetana pāile āra se raṅga nā pāya
kāṅdi' jīva-gosvāmī kare hāya hāya* (57)

*kena mora kichu pūrve janama nahila
emana kīrtanānanda bhāgye nā ghaṭila* (58)



Śrīvāsa-āṅgana

[When the vision of the pastime disappeared,] Śrī Jīva returned to consciousness. Now nothing was pleasing to him. He continuously wept and said, “Alas, alas, why did I not take birth earlier!? Alas, alas, it is not my fortune to obtain the bliss of Śrīman Mahāprabhu’s *saṅkīrtana* in the group of His intimate devotees! (57–58)

*prabhu nityānanda-kṛpā asīma ananta
sei bale kṣaṇa-kāla hainu bhāgyavanta* (59)

“Śrī Nityānanda Prabhu’s mercy is boundless and unlimited. Today, through the strength of His mercy, I became fortunate to have a momentary *darśana* of this pastime. (59)

Śrī Jīva Gosvāmī’s desire –

*icchā haya māyāpure thāki cirakāla
ghucibe sampūrṇa-rūpe māyāra jañjāla* (60)

“My desire is that I may reside in this Māyāpura forever, because if so, my entanglement in the illusory energy (*māyā*) will be removed completely. (60)

*dāsera vāsanā haite prabhu-ājñā bada
māyāpura chādite antara dhada-phada* (61)

“Even the thought of leaving Māyāpura is making my heart palpitate; nevertheless, the master’s order is more powerful than the servant’s desire.” (61)

Śrī Advaita-bhavana

*tathā haite nityānanda jīve la’ye jāya
daśa-dhanu uttarete advaita-gṛha pāya* (62)

Śrī Nityānanda Prabhu then took Śrī Jīva to Śrī Advaita Ācārya’s house (Advaita-bhavana), which is situated ten *dhanu* (twenty metres) north of Śrīvāsa-aṅgana. (62)

*prabhu bale,—“dekha jīva, sītānāthālaya
hethā vaiṣṇavera goṣṭhī sadāya milaya* (63)

Śrī Nityānanda Prabhu said, “Jīva, see the residence of Sītānātha (Śrī Advaita). Here the Vaiṣṇavas are always meeting. (63)

*hethā sītānātha kaila kṛṣṇera pūjana
huṅkāre ānila mora śrī-gaurāṅga-dhana”* (64)

“Sītānātha used to sit here and worship Lord Śrī Kṛṣṇa. By loudly calling out to Him,

Sītānātha brought My only treasure, Śrī Gaurāṅga Mahāprabhu, to this Earth.” (64)

Śrī Gadādhara-bhavana

*tathā gadāgadi diyā cale cāri-jana
pañca-dhanu pūrve gadādharera bhavana (65)*

After rolling in the dust of that place, the four of them went to Śrī Gadādhara-bhavana (the house of Śrī Gadādhara), which was five *dhanu* (ten metres) east of Advaita-bhavana. (65)

*tathā haite dekhāila nityānanda-rāya
sarva pāriṣada-gr̥ha yathāya tathāya (66)*

From there, Śrī Nityānanda Prabhu showed Śrī Jīva the residences of all Mahāprabhu’s other associates. (66)

Wandering along the bank of the Gaṅgā –

*brāhmaṇa-maṇḍalī-gr̥ha kariyā darsana
tabe cale gaṅgā-tire harṣe cāri-jana (67)*

After visiting the houses of the *brāhmaṇas*, those four personalities blissfully proceeded towards the bank of the Gaṅgā. (67)

Kṣetrapāla Vṛddha-Śiva

*māyāpura-sīmāśeṣe vṛddha-śivālaya
jāhnavīra taṭe dekhe 'jīva' mahāśaya (68)*

Śrī Jīva then had *darśana* of the temple of Vṛddha-Śiva situated on the bank of the Gaṅgā on the border of Māyāpura. (68)

*prabhu bale,—māyāpure ini kṣetra-pāla
prauḍhāmāyā-śakti adhiṣṭhāna nityakāla (69)*

Śrī Nityānanda Prabhu said, “O Jīva, this Vṛddha-Śiva is the area-protector (*kṣetrapāla*) of Māyāpura. This is where *prauḍhāmāyā-śakti* (Yogamāyā) eternally resides. (69)

Śrī Nityānanda Prabhu's prophecy –

*prabhu jabe aprakaṭa haibe takhana
tānhāra icchāya gaṅgā haibe varddhana (70)*

*māyāpura prāya gaṅgā ācchādibe jale
sata-varṣa rākhi' punaḥ chādibena bale (71)*

“After Śrīman Mahāprabhu's disappearance, the Gaṅgā will rise by His desire and cover almost all of Māyāpura with her waters. One hundred years after that, she will again manifest Māyāpura. (70–71)

*sthāna-mātra jāgibeka gr̥ha nā rahibe
vāsa-hīna ha'ye katakāla sthita ha'be* (72)

“At that time, only the land of Māyāpura will manifest; no houses will remain. Thus that place will remain uninhabited for a long time. (72)

*punaḥ kabhu prabhu-icchā ha'le balavān
ha'be māyāpure eirūpa vāsa-sthāna* (73)

“Again, when Śrīman Mahāprabhu strongly desires, people will reside in Māyāpura as before. (73)

*ei saba ghāṭa gaṅgā-tīre punaḥ ha'be
prabhura mandira karibena bhakta sabe* (74)

“All these *ghāṭas* will again be manifest on the bank of the Gaṅgā, and many devotees will come together to construct a huge temple for Śrīman Mahāprabhu. (74)

*adbhuta mandira eka haibe prakāsa
gaurāṅgera nitya-sevā haibe vikāsa* (75)

“One amazing temple will manifest here, wherein the daily worship of Śrī Gaurāṅga Mahāprabhu will constantly increase. (75)

*prauḍhāmāyā vṛddha-sīva āsi' punarāya
nija kārya sādhibeka prabhura icchāya* (76)

“Prauḍhāmāyā (Yogamāyā) and Vṛddha-Śīva will return here and again serve the *dhāma* according to Mahāprabhu’s wish.” (76)

Śrī Jīva Gosvāmī’s glorification of Śrī Nityānanda Prabhu –

*eta śuni' jīva tabe kara-joḍa kari'
prabhure jijñāse vārttā pada-yuga dhari'* (77)

*ohe prabhu, tumi śeṣa-tattvera nidāna
dhāma-rūpa nāma-tattva tomāri vidhāna* (78)

Hearing this, Śrī Jīva took hold of Śrī Nityānanda Prabhu’s lotus feet with both his hands and said, “O Prabhu, You are the cause of the manifestation of Anantadeva Śeṣa [Your plenary portion]. You expand Yourself as the holy abode (*dhāma*) and the holy name (*nāma*), and You are the shelter of the Supreme Lord’s many forms [incarnations]. (77–78)

*yadio prabhura icchāmate karmakara
tabu jīva-guru tumi sarva-śakti-dhara* (79)

“Although You perform Your activities according to Śrīman Mahāprabhu’s desire,

nevertheless, You are the spiritual master of all living entities, and all potencies (śaktis) rest upon You. (79)

An atheistic person's identity –

*gaurāṅge tomāte bheda jei jana kare
pāṣaṅḍī-madhyete tā're vijñā-jane dhare* (80)

“That person who differentiates between You and Śrī Gaurāṅga Mahāprabhu is called a *pāṣaṅḍī*, or heretic, by the wise. (80)

Śrī Jīva Gosvāmī's doubt –

*sarvajña puruṣa tumi līlā-avatāra
saṁsaya jāgila eka hṛdaye āmāra* (81)

*je-samaye gaṅgā lukāibe māyāpura
kothā jābe śiva-śakti balaha ṭhākura* (82)

“You are omniscient, and have descended to perform pastimes. Yet there is a doubt in my heart: When the Gaṅgā covers Māyāpura, where will Śiva (Vṛddha-Śiva) and his energy (Praudhāmāyā) go? O Lord, please explain this to me.” (81–82)

Śrī Nityānanda Prabhu's answer –

*nityānanda bale 'jīva', śunaha vacana
gaṅgāra pāścima bhūmi karaha darśana (83)*

*ai ucca caḍā dekha pāraḍāṅgā nāma
tathā āche vipra-maṇḍalīra eka grāma (84)*

Śrī Nityānanda Prabhu answered, “O Jīva, listen to My words. On the high land that can be seen on the Gaṅgā's western bank, there is a hillock named Pāraḍāṅgā and there is a village of *brāhmaṇas* on it. (83–84)

*tāhāra uttare āche jāhnavī pulina
chinnadeṅgā bali' tā're jānena pravīṇa (85)*

“North of that is the bank of the river Jāhnavī. Learned persons call this place Chinnadeṅgā. (85)

*ei ta' puline eka nagara basibe
tathā śiva-śakti kichu divasa rahibe (86)*

“A town will be founded on this bank, and Śiva and his *śakti* will reside there for some time. (86)

Rāsa-sthalī in Navadvīpa –

*o pulina-māhātmya ke kahibāre pāre
rāsa-sthalī āche yathā jāhnavīra dhāre (87)*

“Who is able to describe the glory of this bank? The place of *rāsa* (*rāsa-sthalī*) is splendidly situated here on the Jāhnavī’s (Gaṅgā’s) bank. (87)

*bālumaya bhūmi vaṭe carma-cakṣe bhāya
ratnamaya nitya-dhāma divya-lilā tāya* (88)

“Although, to material eyes, it appears to be an ordinary sandy place, in reality it is the eternal *dhāma* made of jewels, where transcendental pastimes are always taking place. (88)

Māyāpura is Gokula Mahāvana and Pāraḍāṅgā is Chaṭīkarā –

*māyāpura haya śrī-gokula-mahāvana
pāraḍāṅgā satṭīkāra svarūpa gaṇana* (89)

“Māyāpura is Śrī Gokula Mahāvana and Pāraḍāṅgā is said to be Satṭīkāra (Chaṭīkarā). (89)

*tathā āche vṛndāvana śrī-rāsa-maṇḍala
kāle ai sthāne ha’be gāna kolāhala* (90)

“Here is the *rāsa-maṇḍala* of Vṛndāvana. In the future, loud *saṅkīrtana* will take place here. (90)

*māyāpura śrī-pulina madhye bhāgīrathī
saba la’ye gaura-dhāma jāna mahāmati* (91)

“Between Māyāpura and Śrī Pulina⁽¹⁾ flows the river Bhāgīrathī. O greatly learned one, understand that all these places are within Gauradhāma. (91)

*pañca-krośa dhāma jebā karibe bhramaṇa
māyāpura-śrī-pulina karibe darśana (92)*

“Any person who performs *parikramā* of this *dhāma*, which measures five *kosas*, attains the *darśana* of Māyāpura and Śrī Pulina. (92)

The result of performing the five *kosas parikramā* of Śrī Antardvīpa on Phālguna-pūrṇimā –

*phālguna-pūrṇimā dine je kare bhramaṇa
pañca-krośa bhakta-saha pāya nitya-dhana (93)*

“That person who on the day of Phālguna-pūrṇimā [Gaura-pūrṇimā] circumambulates these five *kosas* along with devotees will receive the eternal treasure, *kṛṣṇa-prema*. (93)

The deity of Śrī Gaurāṅga Mahāprabhu worshipped by Śrī Viṣṇupriyā-devī –

*ohe jīva, gūḍha kathā śunaha āmāra
śrī-gaurāṅga-mūrti śobhe śrī-viṣṇupriyāra (94)*

(1) The land situated on the other side of the Gaṅgā across from Māyāpura.

*ai kāle miśra-varṁśodbhava vipra-gaṇa
saṭṭikāra dhāme labe śrī-mūrti-ratana (95)*

“O Jīva, listen to a confidential topic of Mine. Śrī Viṣṇupriyā-devī worships a deity of Śrī Gaurāṅga Mahāprabhu. [In the future,] *brāhmaṇas* descending from the family of Śrī Jagannātha Miśra will take this deity to Saṭṭikāra [Chaṭīkarā]. (94–95)

*cāri-sata varṣa gaura-janma-dina dhari’
haile śrī-mūrti-sevā habe sarvopari (96)*

“When, after the appearance of Śrīman Mahāprabhu, four-hundred years have passed, this deity will be worshipped at the highest standard. (96)

*ei saba kathā ebe rākha aprakāsa
parikramā kara dhari antare ullāsa (97)*

“Keep all of these topics hidden for now, and blissfully perform *parikramā*. (97)

Mahāprabhu-ghāṭa

*vṛddha-śiva-ghāṭa haite tri-dhanu utara
gaurāṅgera nija-ghāṭa dekha vijña-vara (98)*

“O best of the learned, see there is Śrī Gaurāṅga Mahāprabhu’s *ghāṭa*, three *dhanuṣa* (six metres) north of Vṛddha-Śiva-*ghāṭa*. (98)

*ei sthāne bālya-līlā-chale gaurahari
bhāgīrathī kṛīḍā karilena citta bhari’* (99)

“Here Śrī Gaurahari, on the pretence of performing childhood pastimes, played in the Gaṅgā to His heart’s content. (99)

Description of Śrī Gaṅgā’s austerity –

*yamunāra bhāgya dekhi’ himādri-nandinī
bahu tapa kaila haite līlāra saṅginī* (100)

“Seeing the Yamunā’s fortune [of beholding Śrī Kṛṣṇa’s pastimes] Himādri-nandinī (Gaṅgā) performed severe austerities to take part in Śrīman Mahāprabhu’s pastimes. (100)

*kṛṣṇa kṛpā kari’ bale diyā darśana
gaura-rūpe tava jale kariba kṛīḍana* (101)

“Lord Śrī Kṛṣṇa bestowed His mercy upon her [Gaṅgā-devī] and gave her His *darśana*. He said, ‘As Śrī Gaurasundara, I will sport in your waters.’ (101)

*sei lilā kaila hethā tribhuvana-rāya
bhāgyavān jīva dekhi’ baḍa sukha pāya* (102)

“The Lord of the three worlds, Śrīman Mahāprabhu performed pastimes here [to fulfil Gaṅgā’s desire]. Fortunate living entities receive much happiness seeing those pastimes. (102)

Mādhāi-ghāṭa

*pañca-daśa-dhanu jei ghāṭa tad-uttare
madhāiyera ghāṭa bali’ vyakta carācare* (103)

“Everyone calls the *ghāṭa* that is situated fifteen *dhanuṣa* (thirty metres) north, Mādhāi-ghāṭa. (103)

Bārakoṇā-ghāṭa

*tā’ra pāñca-dhanura uttare ghāṭa-śobhā
nagarīyā janera sarvadā manolobhā* (104)

*‘bārakoṇā’ ghāṭa ei atīva sundara
viśvakarmā nirmilena prabhu-ājñā-dhara* (105)

“Five *dhanuṣa* (ten metres) north of Mādhāi-ghāṭa is the most beautiful Bārakoṇā-ghāṭa. This *ghāṭa* attract the minds of all persons in the town

and is also called Nagarīyā-ghāṭa. Viśvakarmā constructed this *ghāṭa* on the order of Śrīman Mahāprabhu. (104–105)

Pañca Śivālaya-ghāṭa

*ei ghāṭe dekha, 'jīva' pañca śivālaya
pañca-tīrtha liṅga pañca sadā jyotirmaya* (106)

“O Jīva, see here, at this *ghāṭa* are five Śiva temples where five gleaming *śiva-liṅgas* are splendidly situated. (106)

Bathing at these *ghāṭas* removes all miseries –

*ei cāri ghāṭa māyāpura śobhā kare
yathāya karile snāna sarva-duḥkha hare* (107)

“The four afore-mentioned *ghāṭas* enhance the splendour of Māyāpura. By bathing at these *ghāṭas*, all miseries are removed. (107)

Antardvīpa –

*māyāpura-ṭūrvadike āche jei sthāna
antardvīpa bali' tā'ra nāma vidyamāna* (108)

“The area east of Māyāpura is known by everyone as Antardvīpa. (108)

*ebe prabhu-icchāmate loka-vāsa-hīna
eirūpa sthiti rahe āro kata dina (109)*

“Now, according to Śrīman Mahāprabhu’s supreme will, no one is residing at this place, and it will remain uninhabited like this for many more days. (109)

*katakāle punaḥ hethā loka-vāsa ha’be
prakāśa haibe sthāna nadiyā gaurave (110)*

“By the influence of time, people will again reside here, and this place will manifest as the glory of Nadiyā. (110)

*ohe ‘jīva’, adya tumi raha māyāpure
kalya la’ye jā’ba āmi sīmanta-nagare (111)*

“Jīva, today you should stay here in Māyāpura, and tomorrow I will take you to Sīmanta-nagara [Sīmantadvīpa].” (111)

Śrī Jīva Gosvāmī’s Doubt

*eta suni’ ‘jīva’ tabe balena vacana
saṁśaya uṭhila eka karaha śravaṇa (112)*

Hearing this Śrī Jīva said, “Prabhu, a doubt has arisen in my mind. Please listen. (112)

*jabe gaṅgā-devī māyāpura ācchādana
uṭhāiyā laibena, nā rabe goṣana (113)*

*sei-kāle bhakta-gaṇa kon cihna-dhari’
prakāsibe gupta-sthāna, bala vyakta kari’ (114)*

“When Gaṅgā-devī again uncovers Māyāpura, what signs will enable the devotees to clearly determine the hidden location of Yogapīṭha? Please describe this in detail.” (113–114)

*‘jīvera’ vacana śuni’ nityānanda-rāya
balilā uttara tabe amṛtera prāya (115)*

Upon hearing the words of Śrī Jīva, Śrī Nityānanda Prabhu responded with words that were just like nectar. (115)

Śrī Nityānanda Prabhu’s Answer

*śuna ‘jīva’ gaṅgā jabe ācchādibe sthāna
māyāpura eka koṇa ra’be vidyamān (116)*

“Listen O Jīva, when Gaṅgā covers Māyāpura, one corner of it will remain intact. (116)

*tathāya yavana-vāsa haibe pracura
tathāpi rahibe tāra nāma māyāpura (117)*

“Although many *yavanas* will reside here, this place will still be named Māyāpura. (117)

*avaśiṣṭa sthānera pāścima-dakṣiṇete
pañca-sata dhanu pāre pāibe dekhite* (118)

*kichu ucca sthāna sadā tṛṇa āvaraṇa
sei sthāna jagannātha-miśrera bhavana* (119)

“Five hundred *dhanuṣa* (one thousand metres) southwest of the part that remains intact, a raised area will be seen that is always covered with grass. That very place is the residence of Jagannātha Miśra. (118–119)

*tathā haite pañca-dhanu vṛddha-śivālaya
ei paṛimāṇa dhari’ karibe nirṇaya* (120)

“Five *dhanuṣa* (ten metres) from here is the temple of Vṛddha-Śiva. Devotees will ascertain these places according to this measurement. (120)

*śiva-ḍobā bali’ khāta dekhite pāibe
sei khāta gaṅgā-tira baliyā jānibe* (121)

“Here, a trench named Śiva-ḍobā will be seen. This trench will indicate that earlier the river Gaṅgā flowed here. (121)

*bhakta-gaṇa eirūpe prabhura icchāya
prakāsibe luṭta-sthāna jānaha niścaya (122)*

“In this way, according to Śrī Mahāprabhu’s desire, the devotees will reveal these lost places. Know this for certain. (122)

*prabhura śatābdi-catuṣṭaya anta jabe
luṭta-tīrtha uddhārera yatna ha’be tabe (123)*

“Four hundred years after the appearance of Śrīman Mahāprabhu, the attempt to recover the lost holy places will begin.” (123)

*‘śrī-jīva’ balena prabhu balaha ekhana
antardvīpa nāmera je yathārtha kāraṇa (124)*

Śrī Jīva said, “O Prabhu, now please explain to me the real reason for this place being named Antardvīpa.” (124)

Antardvīpa, Lord Brahmā’s place of austerity –

*prabhu bale,—ei sthāne dvāparera śeṣe
tapasyā karila brahmā gaura-kṛpā-āśe (125)*

Śrī Nityānanda Prabhu said, “At the end of Dvāpara-yuga, Brahmā performed austerities here, desiring to receive Śrī Gaurāṅga Mahāprabhu’s mercy. (125)

*go-vatsa gopāla saba kariyā haraṇa
chalila kariyā māyā govindera mana* (126)

“During Śrī Kṛṣṇa’s pastimes, Brahmā [tried] to delude Govinda by stealing the calves and cowherd boys. (126)

*nija-māyā parājaya dekhi’ catur-mukha
nija-kārya-doṣe baḍa pāila asukha* (127)

“Seeing his own deceit defeated, the four-headed Brahmā became very unhappy due to his offences. (127)

*bahu stava kari’ kṛṣṇe karila minati
kṣamila tāhāra doṣa vṛndāvana-pati* (128)

“After speaking many words of glorification, Brahmā begged forgiveness at Śrī Kṛṣṇa’s feet, and the Lord of Vṛndāvana, Śrī Kṛṣṇa, indeed forgave him. (128)

The reason for Lord Brahmā’s austerities –

*tabu brahmā mane-mane karila vicāra
brahma-buddhi mora haya atisāya chāra* (129)

“Then Brahmā thought in his mind, ‘For me to think that I am the creator of the universe is most contemptible. (129)

*ei buddhi-doṣe kṛṣṇa-premete rahita
braja-līlā-rasa-bhoge hainu vañcita* (130)

“This faulty understanding alone deprives me of *kṛṣṇa-prema* and of relishing the *rasas* of the pastimes of Vraja. (130)

*gopāla haiyā janma pāitāma āmi
sevitāma anāyāse gopikāra svāmī* (131)

“If I had taken birth as a cowherd boy, I would have easily obtained service to Śrī Kṛṣṇa, the master of the *gopīs*. (131)

*se-līlā-rasete mora nā haila gati
ebe śrī-gaurāṅge mora nā haya kumati* (132)

“I did not have the great fortune to relish the *rasa* of those pastimes. But now I will not have any wicked mentality towards Śrī Gaurāṅga Mahāprabhu.’ (132)

*ei bali’ bahukāla antardvīpa-sthāne
tapasyā karila brahmā rahila dheyāne* (133)

“Saying this, Lord Brahmā began to meditate and perform austerities in this very same Antardvīpa. (133)

Lord Brahmā receives *darśana* of Śrī Gaurahari –

*katadīne gauracandra karuṇā kariyā
catur-mukha-sannidhāne kahena āsiyā* (134)

*ohe brahmā, tava taṭe tuṣṭa ha'ye āmi
āsilāma dite jāhā āsā kara tumi* (135)

“Some time later, Śrī Gauracandra mercifully appeared before the four-headed Brahmā and said, ‘O Brahmā, being satisfied with your austerities, I have come to give you that boon for which you are hankering.’ (134–135)

*nayana meliyā brahmā dekhi' gaura-rāya
ajñāna haiyā bhūme paḍila tathāya* (136)

“When Brahmā opened his eyes and saw Śrī Gaurāṅga Mahāprabhu, he became unconscious and fell to the ground. (136)

Brahmā glorifies Śrī Gaurahari –

*brahmāra mastake prabhu dharila caraṇa
divya-jñāna pe'ye brahmā karaya stavana* (137)

*āmi dīna-hīna ati abhimāna-vaśe
pāsariyā tava pada phiri jaḍa rase* (138)

“The Lord put His foot on Brahmā’s head. Receiving transcendental knowledge, Brahmā began to offer prayers. ‘I am very low and wretched’, he said. ‘Being controlled by pride, I committed offences at Your feet and as a result I am absorbed in mundane enjoyment. (137–138)

*āmi, pañcānana, indra-ādi deva-gaṇa
adhikṛta dāsa tava sāstrera likhana (139)*

“All scriptures declare that I (Brahmā), Pañcānana (Śīva), Indra and all other demigods are Your subjugated servants. (139)

*śuddha dāsa haite āmādera bhāgya naya
ataeva māyā moha-jāla vistāraya (140)*

“It is not our fortune to become Your pure servants, therefore, māyā has covered us with her net of illusion. (140)

*prathama parārdha mora kāṭila jīvana
ebe ta’ carama cintā karaye poṣaṇa (141)*

*dvitīya parārdha mora kāṭibe kemane
bahirmukha haile yātanā baḍa mane (142)*

“The first half of my life has passed, and now I am most anxious about how the second half will pass. My mind is disturbed by many difficulties because of being indifferent toward You. (141–142)

Lord Brahmā’s prayer for a blessing –

*ei-mātra tava pade prārthanā āmāra
prakṛta-līlāya jena hai parivāra (143)*

“My only prayer at Your feet is that I may join You as Your associate in Your manifest pastimes. (143)

*brahma-buddhi dūre jāya, hena janma pāi
tomāra saṅgete thāki’ tava guṇa gāi (144)*

“May I attain such a birth that my conceit in being the creator will be removed, that I may remain with You the whole time, and that I may glorify You.’ (144)

Śrīman Mahāprabhu’s agreement –

*brahmāra prārthanā śuni’ gaura bhagavān
‘tathāstu’ baliyā vara karilena dāna (145)*

“Hearing Brahmā’s prayer, Śrī Gaurāṅga Mahāprabhu said, ‘So be it,’ and bestowed the boon upon him. (145)

*je-samaye mama līlā prakāṣa haibe
yavanera gr̥he tumi janama labhibe* (146)

“Śrīman Mahāprabhu said, ‘At the time My pastimes manifest, you will take birth in a *yavana*’s house. (146)

*āpanāke hīna bali’ haibe geyāna
haridāsa ha’be tumi sūnya abhimāna* (147)

“‘You will always think of yourself as low and fallen. Your name will be Haridāsa, and you will be free from all pride. (147)

*tina-lakṣa harināma jihvāgre nācibe
niryāṇa-samaye tumi āmāke dekhibe* (148)

“‘Daily, three-hundred-thousand names of Hari will dance upon your tongue, and at the time of leaving this world, you will have *darśana* of Me. (148)

*ei ta’ sādhana-bale dvi-parārddha-śeṣe
pā’be navadvīpa-dhāma maji’ nitya-rase* (149)



Śrīla Haridāsa Ṭhākura

“By virtue of this practice, at the end of the second half of your present birth, you will attain this Śrī Navadvīpa-dhāma and be absorbed in eternal *rasa*. (149)

*ohe brahmā, śuna mora antarera kathā
vyakta kabhu nā karibe śāstre yathā-tathā* (150)

“O Brahmā, listen to these words from My heart. Do not reveal them here and there in different scriptures. (150)

Describing His true nature to Lord Brahmā –

*bhakta-bhāva la’ye bhakti-rasa āsvādiba
parama durlabha saṅkīrtana prakāśiba* (151)

“Having taken the mood of a devotee, I will relish the *rasa* of *bhakti* and manifest the supremely rare process of *saṅkīrtana*. (151)

*anya-anya avatāra-kāle bhakta jata
braja-rase sabe mātāiba kari’ rata* (152)

“I will drown in the *rasa* of Vraja with all the devotees who were present at the time of My other incarnations. (152)

*śrī-rādhika-prema-baddha āmāra hṛdaya
tān’ra bhāva-kānti la’ye haiba udaya* (153)

“My heart is controlled by Śrī Rādhika’s *prema*. I will take Her *bhāva* and bodily lustre and appear in this material world. (153)

*kivā sukha rādhā pāya āmāre seviyā
sei sukha āsvādiba rādhā-bhāva laiya (154)*

“Accepting Her *bhāva*, I will taste the happiness that Śrī Rādhā experiences in serving Me. (154)

*āji haite tumi mora śiṣyatā labhibe
haridāsa-rūpe more satata sevibe (155)*

“From today itself, you will attain the position of being My disciple, and later as Haridāsa, you will always serve Me.’ (155)

*eta bali’ mahāprabhu haila antardhyāna
āchāḍiyā paḍe brahmā haiyā ajñāna (156)*

“Saying this, Śrīman Mahāprabhu disappeared, and Lord Brahmā fell to the ground unconscious. (156)

*hā gaurāṅga, dina-bandho, bhakata-vatsala
kabe vā pāibo tava caraṇa-kamala (157)*

“[Again gaining consciousness, he restlessly began to call out,] ‘O Gaurāṅga! O friend of the fallen! O, You who are loving toward the devotees, when will I attain Your lotus feet?’ (157)

ei mata katadina kāṅdite-kāṅdite

brahma-loke gela brahmā kārya sampādite (158)

“Brahmā wept like this for many days. Then he again returned to Brahma-loka to perform his duties as Brahmā, as given by the Supreme Lord.” (158)

The author’s prayer to attain his desired service –

nitāi-jāhnavā pade āsā-mātra jāra

nadiyā-māhātmya gāya dina-hīna chāra (159)

This fallen, lowly and insignificant Bhaktivinoda, whose desire is to attain the lotus feet of Śrī Nityānanda Prabhu and Śrī Jāhnavā-devī, is singing the glories of Nadiyā. (159)

Thus Ends Chapter Five

CHAPTER SIX

Maṅgalācaraṇa (Auspicious Invocation) –

jaya jaya śrī-caitanya śacīra nandana
jaya nityānanda-prabhu jāhnavā-jīvana (1)

All glories, all glories to Śrī Caitanya Mahāprabhu, the son of Mother Śacī! All glories to Śrī Nityānanda Prabhu, the life of Śrī Jāhnavā Ṭhākurānī! (1)

jaya jaya sītānātha jaya gadādhara
jaya jaya śrīvāsādi gaura-parivāra (2)

All glories, all glories to Sītānātha [Śrī Advaita, the husband of Sītā-devī]! All glories to Śrī Gadādhara Paṇḍita! All glories, all glories to Śrīvāsa and the other associates of Śrī Gaurāṅga Mahāprabhu! (2)

paradina prāte prabhu nityānanda-rāya
śrīvāsa, ‘śrī-jīva’ la’ye gṛha bāhirāya (3)

saṅge cale rāmadāsa ādi bhakta-gaṇa
jāite-jāite kare gaura-saṅkīrtana (4)

The next day, early in the morning, Śrī Nityānanda Prabhu left the house with Śrīvāsa Paṇḍita and Śrī Jīva. Walking along with them were Rāmadāsa and other devotees, all singing the names of Śrī Gaura. (3–4)

History of Śrī Gaṅgā-nagara

*antardvīpa-prānte prabhu āilā jakhana
śrī-gaṅgā-nagara 'jīve' dekhāya takhana (5)*

When they reached the border of Antardvīpa, Śrī Nityānanda Prabhu pointed out Gaṅgā-nagara to Śrī Jīva. (5)

*prabhu bale, suna 'jīva', e gaṅgā-nagara
sthāpilena bhagīratha raghu-vaṁśadhara (6)*

Śrī Nityānanda Prabhu said, “Listen, Jīva, Gaṅgā-nagara was founded by Bhagīratha of the Raghu dynasty. (6)

*jabe gaṅgā bhāgīrathī āila caliyā
bhagīratha jāya āge śaṅkha bājāiyā (7)*

“At the time of Bhāgīrathī-Gaṅgā’s descent to this world, King Bhagīratha, blowing his conch shell, went ahead of her to show her the way. (7)

*navadvīpa-dhāme āsi' gaṅgā haya sthira
bhagīratha dekhe gaṅgā nā haya bāhira* (8)

“But when Gaṅgā reached Śrī Navadvīpa-dhāma, she stopped [even though King Bhagīratha proceeded forward]. Bhagīratha turned around only to see that Gaṅgā had stopped flowing onward. (8)

*bhayete vihvala ha'ye rājā bhagīratha
gaṅgāra nikaṭe āila phiri' kata patha* (9)

“King Bhagīratha became overwhelmed with fear and returned to Gaṅgā. (9)

King Bhagīratha's place of austerities –

*gaṅgā-nagarete vasi' tapa ārambhila
tape tuṣṭa ha'ye gaṅgā sākṣāt haila* (10)

“He began to perform austerities here in Gaṅgā-nagara [to find out why the Gaṅgā was not proceeding]. Satisfied with his austerities, Gaṅgā-devī personified appeared in front of him. (10)

*bhagīratha bale,—“mātā, tumi nāhi gele
piṭṛloka uddhāra nā ha'be kona kāle”* (11)

“Seeing Gaṅgā, Bhagīratha said, ‘Mother, if you do not proceed onward, my forefathers will never be delivered.’ (11)

*gaṅgā bale,—“śuna bāchā, bhagīratha dhīra
kichu-dina tumi hethā ha’ye thāka sthira (12)*

“Gaṅgā said, ‘Listen, O son, O Bhagīratha, who have an unyielding and peaceful mind. Just remain here patiently for some time. (12)

Śrī Gaṅgā-devī’s desire –

*māgha-māse āsiyāchi navadvīpa-dhāme
phālgunera śeṣe jāba tava pitṛkāme (13)*

“I have come to this Navadvīpa-dhāma in the month of Māgha, and at the end of the month of Phālguna, I will proceed onward to deliver your forefathers. (13)

*jānhāra caraṇa-jala āmi bhagīratha
tān’ra nija-dhāme mora pūre manoratha (14)*

“O Bhagīratha, I am in the *dhāma* of that personality from whose lotus feet my waters emanate. In His holy abode all my desires are fulfilled. (14)

*phālguna-pūrṇimā-tithi prabhu-janmadina
sei dina mama vrata āche samīcina* (15)

“The day of my Lord’s advent is the full moon day of Phālguna, and on that day I will observe a vow. (15)

*sei vrata udyāpana kariyā niscaya
caliba tomāra saṅge nā kariha bhaya* (16)

“I will definitely come with you the day after completing this vow. Do not fear.’ (16)

*e ‘gaṅgā-nagare’ rājā raghu-kulapati
phālguna-pūrṇimā-dine karila vasati* (17)

“Thus King Bhagīratha, the head of the Raghu dynasty, stayed here in Gaṅgā-nagara until Phālguna-pūrṇimā. The next day, early in the morning, he proceeded to lead Śrī Gaṅgā’s way. (17)

The result of residing in Gaṅgā-nagara on the day of Phālguna-pūrṇimā –

*jei jana śrī-phālguna-pūrṇimā-divase
gaṅgā-snāna kari’ gaṅgā-nagarete base* (18)

*śrī-gaurāṅga pūjā kare upavāsa kari’
pūrva-ṭpuruṣera saha sei jāya tari’* (19)

“One who stays at Gaṅgā-nagara on Phālguna-pūrṇimā and who fasts, bathes in the Gaṅgā and worships Śrī Gaurāṅga Mahāprabhu will cross the ocean of material existence, along with his ancestors. (18–19)

*sahasra puruṣa pūrva-gaṇa saṅge kari’
śrī-goloka prāpta haya yathā tathā mari’ (20)*

“That person, along with one thousand of his ancestors, will attain Śrī Goloka, no matter where he leaves his body. (20)

*ohe ‘jīva’, ei sthānera māhātmya apāra
śrī-caitanya nṛtya yathā kaila katabāra (21)*

“O Jīva, the glories of this place are incomparable because Śrī Caitanya Mahāprabhu danced here an unlimited number of times. (21)

The place of residence of Śrīman Mahāprabhu’s associates Śrī Gaṅgā dāsa and Śrī Sañjaya –

*gaṅgādāsa-gr̥ha āra sañjaya-ālaya
ei dekha dṛṣṭa haya sadā sukhamaya (22)*

“Look, here are the houses of Śrī Gaṅgādāsa and of Śrī Sañjaya. One always feels unequalled happiness just by beholding them. (22)

Ballāla-dīrghikā

*ihāra pūrvete jei dīrghikā sundara
tāhāra māhātmya śuna ohe vijña-vara (23)*

“O most learned one, now please hear the glories of this beautiful large pond (*dīrghikā*), situated in the eastern direction. (23)

*ballāla-dīrghikā-nāma hayeche ekhana
satya-yuge chila era kata vivaraṇa (24)*

“Nowadays everyone calls this lake by the name Ballāla-dīrghikā. In Satya-yuga, there were many descriptions of this lake. In other words, it has been famous since then. (24)

The history of Mahārāja Pṛthu in connection to Ballāla-dīrghikā –
*‘pṛthu’-nāme mahārājā ucca-nīca sthāna
kāṭiyā pṛthvī jabe karila samāna (25)*

*sei-kāle ei sthāna samāna karite
mahā-jyotirmaya prabhā uṭhe catur-bhite (26)*

“Once upon a time, a king named Pṛthu was levelling the rough parts of the earth. When his workers came to this place, they saw a great effulgence illuminating the four directions. (25–26)

*karmacāri-gaṇa mahārājāre jānāya
rājā āsi' jyotiḥ-puñja dekhibāre pāya (27)*

*śaktyāveśa-avatāra pṛthu mahāsaya
dhyānete jānila sthāna navadvīpa haya (28)*

“When the workers described this incident to the king, he also came to see that great effulgence. Mahārāja Pṛthu was a śaktyāveśa-avatāra – an empowered incarnation of the Supreme Lord. Therefore, he could understand in his meditation that this place is Śrī Navadvīpa-dhāma. (27–28)

*sthānera māhātmya gupta rākhivāra tare
ājñā dila kara kuṇḍa sthāna manohare (29)*

“[Upon seeing the effulgence of this place, everyone would understand its glories.] For the purpose of concealing the glories of this place, he ordered a delightful pond to be constructed here. (29)

Pṛthu-kuṇḍa, another name of Ballāla-dīrghikā –

*je-kuṇḍa karila tāhā pṛthu-kuṇḍa-nāme
vikhyāta haila sarva navadvīpa-dhāme (30)*

“This pond became known as Pṛthu-kuṇḍa throughout the entire Navadvīpa-dhāma. (30)

*svaccha jala pāna kari’ grā mavāsi-gaṇe
kata sukha pāila tāhā kahiba kemane (31)*

“How is it possible to describe the bliss the villagers felt upon drinking the pure water of this pond? (31)

The reason for the pond to be named Ballāla-dīrghikā –

*pare sei sthāne śrī-lakṣmaṇa-sena vīra
dīrghikā khanana kaila baḍai gabhīra (32)*

“Later King Lakṣmaṇa Sena had this pond enlarged and deepened. (32)

*nija-pitṛlokerā uddhāra kari’ āsa
ballāla-dīrghikā-nāma karila prakāsa (33)*

“Desiring to deliver his forefathers, he named this pond Ballāla-dīrghikā [after one of his ancestors, Ballāla Sena]. (33)

King Lakṣmaṇa Sena’s palace –

*ai dekha ucca-ṭilā dekhite sundara
lakṣmaṇa-senera gṛha bhagna ataḥpara (34)*

“Look at this beautiful, high hill. This was the palace of King Lakṣmaṇa Sena, but now it is in ruins. (34)

*e sakala alaṅkāra mahā-tīrtha sthāne
rāja-gaṇa kare sadā puṇya-upārjane (35)*

“Such ornament-like sites were constructed by various kings at great sacred places [like Śrī Navadvīpa-dhāma] for the purpose of acquiring pious credits. (35)

*parete yavana-rāja dūṣila e sthāna
ataeva bhakta-gaṇa nā kare sammāna (36)*

“Later, one *yavana* king desecrated this place, and therefore devotees no longer show it due respect. (36)

*bhūmi-mātra supavitra ei sthāne haya
yavana-saṁsarga-bhaye vāsa nā karaya (37)*

“The land here is extremely sacred, but devotees do not reside here, because they fear the association of the *yavanas*. (37)

*e sthāne haila śrī-mūrtira apamāna
ataeva bhakta-gaṇa chāḍe ei sthāna (38)*

“The devotees left this place because it was here that a deity of the Lord was shown disrespect.” (38)

Although the supremely blissful Śrī Nityānanda Prabhu is never angry, He was outraged at the *yavanas* who offended the deity of the Lord –

*eta bali nityānanda garjite-garjite
āilena simuliyā-grāma sannihite (39)*

Saying this, Śrī Nityānanda Prabhu roared loudly [thus manifesting His anger towards the *yavanas*] and arrived at the village of Simuliyā. (39)

Śrī Sīmantadvīpa

*simuliyā dekhi’ prabhu ‘jīva’-prati kaya
ei ta’ ‘sīmantadvīpa’ jāniha niścaya (40)*

Seeing the village of Simuliyā, Śrī Nityānanda Prabhu said to Śrī Jīva, “Know with certainty that this place is Sīmantadvīpa. (40)

*gaṅgāra dakṣiṇa-tīre navadvīpa-ṅraṅte
sīmanta-nāmete dvīpa bale saba sānte (41)*

“All great saintly personalities say that Sīmantadvīpa is situated on the southern bank of the Gaṅgā, on the border of Navadvīpa. (41)

*kāle ei dvīpa gaṅgā grāsibe sakala
rahibe kevala eka sthāna sunirmala (42)*

“With the passing of time, this island will be flooded by the Gaṅgā, and only one sacred place, Simuliyā, will be left. (42)

Simuli, another name of Śrī Pārvatī-devī –

*yathāya simuli-nāme pārvatī-ṇjana
karibe viṣayī loka karaha śravaṇa (43)*

“Materialistic people will worship Pārvatī here, calling her Simuli. I will tell you one story [in regard to Pārvatī-devī residing here]. You should listen. (43)

Śrī Mahādeva’s chanting of Śrī Gaura’s name –

*konakāle satya-yuge deva mahesvara
śrī-gaurāṅga bali’ nṛtya karila vistara (44)*

“Once, during Satya-yuga, Mahādeva [Śiva] was dancing for a long time, uttering the name of Śrī Gaurāṅga. (44)

Pārvatī-devī inquires about Śrī Gaurāṅga-deva –

*pārvatī jijñāse tabe deva mahesvare
kevē se gaurāṅga-deva balaha āmāre (45)*

“Seeing Lord Śiva dancing, Pārvatī asked, ‘Please tell me something about Gaurāṅga-deva, whose name you are chanting. (45)

Śrī Pārvatī-devī's condition merely upon hearing the name of Śrī Gaura –

*tomāra adbhuta nṛtya kari' daraśana
suniyā gaurāṅga-nāma gale mora mana (46)*

“My heart is melting by seeing your astonishing dance and hearing the name of Śrī Gaurāṅga emanate from your mouth. (46)

*eta je śunechi mantra-tantra etakāla
se-saba jāninu mātra jīvera jañjāla (47)*

*ataeva bala prabhu gaurāṅga-sandhāna
bhajiyā tānhāre āmi pāiba paraṇa (48)*

“Whatever I have heard to this day about *mantra* and *tantra* now seems to be nothing more than a botheration for the living entities. Therefore, O Lord, please tell me about Śrī Gaurāṅga so that I may also engage in worship of Him and become alive.’ (47–48)

Śrī Mahādeva's description of the real nature of Śrī Gaura (*gaura-tattva*) –

*pārvatīra kathā śuni' deva paśupati
śrī-gaurāṅga smari' kahe pārvatīra prati (49)*

*ādyā-śakti tumi hao śrī-rādhāra aṁśa
tomāre baliba tattva-gaṇa avataṁśa (50)*

“Hearing Pārvatī’s words, Paśupati Śiva remembered Śrī Gaurāṅga and said, ‘O Pārvatī, you are the original potency, a portion of Śrī Rādhā. I will tell you about this topmost truth. (49–50)

*rādhā-bhāva la’ye kṛṣṇa kalite ebāra
māyāpure śacī-garbhe ha’be avatāra (51)*

“Taking Śrīmatī Rādhā’s intrinsic mood and bodily lustre, Śrī Kṛṣṇa will appear in this Kali-yuga in Māyāpura, from the womb of Śrī Śacī-devī. (51)

*kīrtana raṅgete māti’ prabhu gorāmaṇi
vitaribe prema-ratna pātra nāhi gaṇi’ (52)*

“Being Himself absorbed in *saṅkīrtana*, Mahāprabhu Śrī Gaurahari will distribute the jewel of *prema* to the public, without considering whether the recipient is qualified or not. (52)

*ei premavanyā-jale je jīva nā bhāse
dhik tā’ra bhāgye devi, jīvana-vilāse (53)*

“Fie on the fortune of those living entities who will not drown in this flood of *prema*. O Devī, it is even useless for them to maintain their lives. (53)

Mahādeva leaves Kāśī –

*prabhura pratijñā smari’ preme jāi bhāsi’
dhairya nā dhare mana chāḍilāma kāśī (54)*

“I became saturated with *prema* upon remembering Śrīman Mahāprabhu’s promise and my mind lost patience. Therefore, I left Kāśī. (54)

*māyāpura-antabhāge jāhnavīra tīre
gaurāṅga bhajiba āmi rahiyā kuṭīre (55)*

“I will live in a cottage on the bank of the Jāhnavī (Gaṅgā) at the border of Māyāpura, and I will worship Śrī Gaurāṅga Mahāprabhu.’ (55)

Śrī Pārvatī-devī’s arrival in Sīmantadvīpa –

*dhūrjaṭira vākya śuni’ pārvatī sundarī
āīlena sīmantadvīpete tvarā kari’ (56)*

“Hearing the words of Śrī Śaṅkara, who wears matted locks, the beautiful Śrī Pārvatī-devī quickly came here to Sīmantadvīpa. (56)

*śrī-gaurāṅga-rūpa sadā karena cintana
gaura bali’ preme bhāse, sthira nahe mana (57)*

“She [Pārvatī] began to constantly remember Śrī Gaurāṅga Mahāprabhu’s form. Chanting the

name of Gaura, she drowned in *prema* and was not able to remain calm [due to not attaining His *darśana*]. (57)

Receiving *darśana* of Śrī Gaurahari together with His associates –
katadine gauracandra kṛpā vitariyā
pārvatīre dekhā dilā sa-gaṇe āsiyā (58)

“After some days, Śrī Gauracandra, out of mercy, appeared along with His associates to give His *darśana* to Śrī Pārvatī. (58)

Śrīman Mahāprabhu’s divine form –

sutapta kāñcana-varṇa dirgha kalevara
māthāya cāñcara keśa sarvāṅga sundara (59)

trikaccha kariyā vastra tā’ra paridhāna
gale dole phūlamālā apūrva vidhāna (60)

“Śrīman Mahāprabhu’s lustre was just like that of molten gold and He was tall in stature. His head was beautified with curly hair, and all His limbs were extremely handsome. He was wearing a *dhotī* folded thrice, and a garland made of extraordinary flowers adorned His neck. (59–60)

preme gadagada-vākya kahe gaurarāya
balogo pārvatī! kena āile hethāya (61)

“Śrī Gaurarāya said in a voice choked with *prema*, ‘O Pārvatī, tell Me why have you come here?’ (61)

*jagatera prabhu-pade paḍiyā pārvatī
jānāya āpana duḥkha sthira nahe mati* (62)

“Pārvatī-devī fell at the feet of Śrī Gaurāṅga Mahāprabhu, the Lord of the universe, unable to remain calm as she explained her sorrow. (62)

Śrī Pārvatī-devī reveals her sadness –

*ohe prabhu jagannātha jagata-jīvana
sakalera dayāmaya mora viḍambana* (63)

“Śrī Pārvatī-devī said, ‘O Master, O Lord of the universe, O life of the residents of the world, why are You deceiving me, yet being merciful to everyone else? (63)

*tava bahirmukha jīve bandhana-kāraṇa
niyukta karila more patita-pāvana* (64)

“‘O deliverer of the fallen souls, You have appointed me to punish those living entities who are averse to You. (64)

*āmi thāki sei kāje saṁsāra pātiyā
tomāra ananta preme vañcita haiyā (65)*

“Because I am always busy with such duties, I am deprived of Your unlimited *prema*. (65)

*loke bale yathā kṛṣṇa māyā nāhi tathā
āmi tabe bahirmukha hainu sarvathā (66)*

*kemane dekhiba prabhu tomāra vilāsa
tumi nā karile patha hainu nirāsa (67)*

“Everyone proclaims that *māyā*, illusion, cannot exist where Kṛṣṇa is present. If this is true, I will always remain averse to You. How, then, will I ever behold Your eternal pastimes? If You do not give me a solution, I will become completely hopeless.’ (66–67)

The reason behind the name Śrī Sīmantadvīpa –

*eta bali’ śrī-pārvatī gaura-pada-dhūli
sīmante laila satī kariyā ākuli (68)*

*sei haite ‘śrī-sīmantadvīpa’-nāma haila
simuliyā bali’ ajña-janete kahila (69)*

“Saying this, the chaste Śrī Pārvatī-devī, feeling distressed, put dust from Śrī Gaurāṅga Mahāprabhu’s feet on the parting of her hair

(*sīmanta*). From that time, this place has been known as *Sīmantadvīpa*. Some ignorant people started calling this place *Simuliyā*. (68–69)

Śrīman Mahāprabhu consoles Pārvatī-devī –

*śrī-gaurāṅga-candra tabe prasanna haiyā
balila pārvatī suna kathā mana diyā* (70)

“Śrī Gaurāṅga-candra became pleased upon hearing Śrī Pārvatī-devī’s prayers. He said, ‘O Pārvatī, listen attentively to My words. (70)

The real nature of Śrī Pārvatī-devī –

*tumi mora bhinna nao śakti sarveśvarī
eka śakti dui rūpa mama saha-carī* (71)

“‘O supreme goddess (*Sarveśvarī*), as My potency, you are not separate from Me. I have just one potency, which has two forms. (71)

*svarūpa-śaktite tumi rādhikā āmāra
bahiraṅgā-rūpe rādhā tomāte vistāra* (72)

“‘As the internal potency (*svarūpa-śakti*) you are My beloved Śrī Rādhā, and externally [for the purpose of executing activities of the material world] Śrī Rādhā has expanded Herself as you. (72)

*tumi naile mora lilā siddha nāhi haya
tumi yogamāyā-rūpe lilāte niścaya (73)*

“My pastimes cannot take place without you. Certainly, in My pastimes, you act as Yogamāyā. (73)

Śrī Pārvatī-devī’s form in Vraja and Navadvīpa –

*braje tumi paurṇamāsī-rūpe nityakāla
navadvīpe prauḍhāmāyā-saha kṣetrapāla (74)*

“You dwell eternally in Vraja as Paurṇamāsī and in Navadvīpa as Prauḍhāmāyā, together with Lord Śiva, the protector of the *dhāma*.’ (74)

*eta bali’ śrī-gaurāṅga haila adarsana
premāviṣṭa ha’ye rahe pārvatīra mana (75)*

“Saying this, Śrī Gaurāṅga Mahāprabhu disappeared and Pārvatī-devī became absorbed in *prema*. (75)

*sīmantinī-devī-rūpe rahe eka bhīte
prauḍhāmāyā māyāpure rahe gaura-ṣṛite (76)*

“Deeply absorbed in love of Śrī Gaura (*gaura-prema*), Pārvatī dwells here as Sīmantinī-devī and in Māyāpura as Prauḍhāmāyā.” (76)

The Village of the Kazi

*eta bali' nityānanda kājira nagare
praveśila 'jīve' la'ye takhana satvare (77)*

After speaking thus Śrī Nityānanda Prabhu soon reached the Kazi's village, together with Śrī Jīva. (77)

The Mathurā of Vraja –

*prabhu bale,—ohe 'jīva', sunaha vacana
kājira nagare ei mathurā bhuvana (78)*

Śrī Nityānanda Prabhu said, “Listen O Jīva, this village of the Kazi is non-different from Mathurā in Vraja. (78)

*hethā śrī-gaurāṅga-rāya kīrtana kariyā
kāji nistārila prabhu premaratna diyā (79)*

“Śrī Gaurāṅga Mahāprabhu performed *kīrtana* here. He delivered the Kazi and gave him the transcendental jewel of *prema*. (79)

Chand Kazi is Kaṁsa in Śrī Kṛṣṇa's pastimes –

*śrī-kṛṣṇa-līlāya jei kaṁsa mathurāya
gaurāṅga-līlāya cānda-kāji nāma pāya (80)*

“Kaṁsa of Śrī Kṛṣṇa’s pastimes is known as Chand Kazi in Śrī Gaura’s pastimes. (80)

*eijanya prabhu tā’re mātula balila
bhaye kāji gaura-pade śaraṇa laila* (81)

“For this reason, Mahāprabhu addressed him as His maternal uncle. Out of fear, the Kazi took shelter at Śrī Gaurasundara’s lotus feet. (81)

The Kazi breaks a *mṛdaṅga* –

*kīrtana ārambhe kāji mṛdaṅga bhāṅgila
hosena sāhāra bale utpāta karila* (82)

“One day, at the beginning of the *kīrtana*, the Kazi broke a *mṛdaṅga*. He could cause all these disturbances because he was supported by Hussain Shah. (82)

Hussain Shah is Jarāsandha in Śrī Kṛṣṇa’s pastimes –

*hosenasā se jarāsandha gaṇḍa-rājeśvara
tānhāra ātmīya kāji pratāpa vistara* (83)

“King Hussain Shah of Gauḍadeśa is Jarāsandha in Kṛṣṇa’s pastimes. The Kazi was powerful [in regard to breaking the *mṛdaṅga*, prohibiting *kīrtana*, etc.] only because of Hussain Shah’s order. (83)

The Kazi's *darśana* of Śrī Nṛsimha-deva –

*prabhu tā're nṛsimha-rūpete deya bhaya
bhaye kaṁsa-sama kāji jaḍasada haya (84)*

“Mahāprabhu made the Kazi fearful by appearing before him as Nṛsimha [in a dream]. The frightened Kazi became stunned, just as Kaṁsa became stunned upon seeing Śrī Kṛṣṇa. (84)

The Kazi receives the gift of *prema* –

*tā're prema diyā kaila vaiṣṇava-pradhāna
kājira nistāra kathā śune bhāgyavān (85)*

“Mahāprabhu gave him the gift of *prema* and made him into a great Vaiṣṇava. Only a



Mahāprabhu and the Kazi

fortunate person can hear the pastime of the Kazi's liberation. (85)

The destination of one who sees a difference between the *tattva* of Vraja and Navadvīpa –

*braja-tattva navadvīpa-tattve dekhe bheda
kṛṣṇa-aparādhī, labhe nirvāṇa abheda* (86)

“One who sees a difference in the divine principle (*tattva*) of Vraja and that of Navadvīpa is an offender at Śrī Kṛṣṇa's lotus feet. He therefore attains impersonal liberation. (86)

The reason for the supremacy of *gaura-līlā* –

*hethā aparādhī pāya prema-ratna-dhana
ataeva gaura-līlā sarvopari hana* (87)

“In Śrī Navadvīpa-dhāma even an offensive person receives the wealth of the transcendental jewel of *prema*. Therefore, the pastimes of Śrī Gaura (*gaura-līlā*) are topmost. (87)

*gaura-dhāma, gaura-nāma, gaura-rūpa-guṇa
aparādha nāhi māne tārīte nipuṇa* (88)

“The holy abode, name, form and qualities of Śrī Gaura do not consider one's offences and they are most expert in liberating everyone. (88)

*yadi aparādha thāke sādhakera mane
 kṛṣṇa-nāme, kṛṣṇa-dhāme tāre bahu-dine (89)
 gaura-nāme, gaura-dhāme sadya prema haya
 aparādha nāhi tā'ra, bādha upajaya (90)*

“If there are offences existing in a *sādhaka*'s heart, Kṛṣṇa's name and holy abode will remove them after a long time, only. But by taking shelter of the name and holy abode of Śrī Gaura, one will quickly attain *prema*, as offences committed in Śrī Gaura's abode do not create any obstacles. (89–90)

The Kazi's Samādhi

*ai dekha ohe 'jīva', kājira samādhi
 dekhile jīvera nāsa haya ādhi-vyādhi (91)*

“O Jīva, now behold the *samādhi* of the Kazi. All miseries and sufferings are destroyed by taking *darśana* of his *samādhi*.” (91)

*Śaṅkhavanika-nagara (Śaraḍāṅgā)
 eta bali' nityānanda preme garagara
 calilena druta śaṅkhavanika-nagara (92)*

*tathā giyā śrī-jīvere balena vacana
ohe dekha śaraḍāṅgā apūrva darśana (93)*

After taking *darśana* of the Kazi's *samādhi*, Śrī Nityānanda Prabhu, overwhelmed with *prema*, quickly went to the place called Śaṅkhavanika. There He told Śrī Jīva, “O Jīva, behold the amazing Śaraḍāṅgā. (92–93)

*śrī-śaraḍāṅgā nāma ati manohara
jagannātha baise yathā laiya śabara (94)*

“Even the name of Śrī Śaraḍāṅgā is enchanting in itself. Here the Supreme Lord Śrī Jagannātha resides with people of the Śabara caste. (94)

*pūrve jabe raktabāhu daurātmya karila
dayitā-sahita prabhu hethāya āila (95)*

“In ancient times, when the barbaric Rakta-bāhu began his violent atrocities, Lord Jagannātha came here with His beloved servants. (95)

Śaraḍāṅgā: Jagannātha Purī in Śrī Navadvīpa-dhāma –

*śrī-puruṣottama-sama e dhāma haya
nitya jagannātha-sthiti tathāya niścaya (96)*

“This place is non-different from Śrī Puruṣottama [Purī]. It is certain that Lord Jagannātha resides here eternally.” (96)

Śrīdhara-aṅgana

*tabe tantuvāya-grāma hailena pāra
dekhilena kholābecā śrīdhara āgāra* (97)

Thereafter, Śrī Nityānanda Prabhu went past the village of Tantuvāya and saw the house of Kholābecā Śrīdhara. (97)

The reason why Śrīdhara-aṅgana is called Viśrāma-sthāna – *prabhu bale,—“ei sthāne śrī-gaurāṅga hari kīrtana viśrāma kaila bhakte kṛpā kari’* (98)

Śrī Nityānanda Prabhu said, “After performing *kīrtana*, Śrī Gaurahari rested here to bestow mercy upon His [fatigued] devotees. (98)

*ei hetu viśrāma-sthāna era nāma
hethā śrīdharera ghare karaha viśrāma”* (99)

“This place is therefore called Viśrāma-sthāna, or ‘place of resting’. You should also take rest here, in the house of Śrīdhara.” (99)

Śrīdhara worships Śrī Nityānanda Prabhu –

*śrīdhara śunila jabe prabhu-āgamana
sāṣṭāṅge āsiyā kare prabhura pūjana* (100)

When Śrīdhara received the news of Śrī Nityānanda Prabhu's arrival, he came there, offered his full obeisances to the Lord and began to worship Him. (100)

Śrīdhara's request at Śrī Nityānanda Prabhu's feet –

*bale,—“prabhu baḍa dayā e dāsera prati
viśrāma karaha hethā āmāra minati”* (101)

Śrīdhara said to Śrī Nityānanda Prabhu, “O Lord, You are so merciful to this servant [of Yours]. My prayer to You is to please take rest in my cottage.” (101)

Śrī Nityānanda Prabhu praises Śrīdhara's great fortune –

*prabhu bale,—“tumi hao ati bhāgyavān
tomāre karila kṛpā gaura-bhagavān* (102)

Śrī Nityānanda Prabhu said, “You are greatly fortunate because Śrī Gaurhari Himself has bestowed His mercy upon you. (102)

*adya morā ei sthāne kariba viśrāma”
śuniyā śrīdhara tabe haya āptakāma* (103)

“We, too, will rest here today.” Śrīdhara became fully satisfied hearing Śrī Nityānanda Prabhu’s words. (103)

*bahu yatne sevāyogya sāmāgrī laiyā
randhana karāya bhakta brāhmaṇere diyā* (104)

With great care, Śrīdhara brought paraphernalia to serve the Lord and arranged for brāhmaṇa devotees to cook. (104)

*nitāi-śrīvāsa-sevā haile samāpana
ānande prasāda pāya ‘śrī-jīva’ takhana* (105)

When Prabhu Śrī Nityānanda and Śrīvāsa Paṇḍita had finished their meals, Śrī Jīva took their remnants with great joy. (105)

Śrīdhara and his family serve Śrī Nityānanda Prabhu –

*nityānande khaṭṭopari karāya śayana
savamse śrīdhara kare pāda-samvāhana* (106)

After the meal, Śrīdhara made Śrī Nityānanda Prabhu rest on a bed, and along with his entire family, he served the Lord’s divine feet. (106)

Ṣaṣṭi-tīrtha

*aparāhne śrī-jīvere laiyā śrīvāsa
ṣaṣṭi-tīrtha dekhāila haiyā ullāsa (107)*

In the afternoon, Śrīvāsa Paṇḍita joyfully took Śrī Jīva for *darśana* of Ṣaṣṭi-tīrtha. (107)

Viśvakarmā's arrival in Navadvīpa –

*śrīvāsa kahila,—śuna 'jīva' sadāśaya
pūrve deva-gaṇa jabe śunila niścaya (108)*

*navadvīpe ha'be mahāprabhu avatāra
viśvakarmā āilena nadiyā nagara (109)*

Śrīvāsa Paṇḍita said, “Listen, O amiable Jīva, when the demigods heard that Śrīman Mahāprabhu would certainly appear in Śrī Navadvīpa-dhāma, they sent Viśvakarmā⁽¹⁾ to this town of Nadiyā. (108–109)

Viśvakarmā's service to Śrī Navadvīpa-dhāma –

*prabhu jei pathe karibena saṅkīrtana
sei pathe jalakaṣṭa karite vāraṇa (110)*

*eka rātre sāṭha kuṇḍa kāṭila viśāi
śeṣa kuṇḍa kāji-grāme karila kāṭāi (111)*

(1) The architect of the demigods.

“Viśvakarmā thought, ‘There should be no scarcity of water [for the devotees to drink] along the path where Mahāprabhu will perform *saṅkīrtana*.’ Therefore, in one night, Viśvakarmā dug out sixty large ponds, of which the last one was made in the Kazi’s village. (110–111)

*śrīdharera kalābāga dekhite sundara
ihāra nikāṭe eka dekha sarovara* (112)

“Look, one of those ponds is still here near Śrīdhara’s beautiful banana garden. (112)

*ei sarovare kabhu kari’ jala-khelā
mahāprabhu lailena śrīdharera kholā* (113)

“Śrīman Mahāprabhu would play in the water of this pond, and then He would sometimes take Śrīdhara’s bananas. (113)

*adyāvadhi mocā-thoḍa laiya śrīdhara
śrī-śacī-mātāke deya ullāsa-antara* (114)

“Even today Śrīdhara takes his banana flowers and stems and gives them to Mother Śacī with great joy [as he remembers these pastimes of Mahāprabhu]. (114)



Nimāi and
Śrīdhara

Mayāmāri

*ihāra nikaṭe mayāmāri nāma sthāna
dekhaha ‘śrī-jīva’ ājo āche vidyamān (115)*

“O Jīva, just see the nearby place known as Mayāmāri. It is still present today. (115)

Śrī Baladeva Prabhu’s arrival in Mayāmāri –

*paurāṇika kathā eka karaha śravaṇa
tīrtha-yātrā baladeva karila jakhana (116)*

*navadvīpe āsi’ jabe karila viśrāma
vipra-gaṇa jānāila mayāsura-nāma (117)*

“Listen to an episode from the Purāṇas regarding the glories of this place. Once, Śrī

Baladeva Prabhu came here to Navadvīpa on pilgrimage. As He lay down to rest after His arrival, some local *brāhmaṇas* came to tell Him about the atrocities caused by a demon named Mayāsura. (116–117)

The reason behind the name Mayāmāri –

*mayāsura-upadrava śuni’ haladhara
mahāvege dhare tāre māṭhera bhitara* (118)

“Hearing about Mayāsura’s disturbances, Haladhara [Śrī Baladeva] ran after that demon at great speed and caught him in the middle of a field. (118)

*mahā-yuddha kaila daitya baladeva-sātha
avaśeṣe rāma tāre karila nipāta* (119)

“A fierce battle ensued between Mayāsura and Śrī Baladeva Prabhu, and finally the demon died in the hands of Śrī Baladeva. (119)

*se avadhi mayāmāri nāma khyāta haila
bahukāla kathā āja tomāre kahila* (120)

“Since then this place is known as Mayāmāri. Today I have narrated to you a most ancient story. (120)

Mayāmāri, Tālavana of Vraja –

***tālavana-nāma ei tīrtha brajapure
sadā bhāgyavān jana nayanete sphure***” (121)

“Fortunate persons see this place [Mayāmāri] as Tālavana of Vraja.” (121)

***sei rātre sei sthāne thākilena sabe
paradina yātrā kare ‘hari’ ‘hari’ rabe*** (122)

That night everyone rested there [in Śrīdhara-
aṅgana], and next day, early in the morning,
they continued their travel, calling out “Hari,
Hari!” (122)

The author’s prayer to attain his desired service –

***nitāi-jāhnavā-pada-chāyā jāra āśa
nadiyā-māhātmya kare e dāsa prakāśa*** (123)

This servant, Bhaktivinoda, whose only
desire is to attain the cooling shade of the lotus
feet of Śrī Nityānanda Prabhu and Śrī Jāhnavā-
devī, reveals the glories of Nadiyā. (123)

Thus Ends Chapter Six

CHAPTER SEVEN

Maṅgalācaraṇa (Auspicious Invocation) –

jaya śrī-caitanyacandra, jaya prabhu nityānanda,
jayādvaita jaya gadādhara
jaya śrīvāsādi-bhakta, gaura-ṣade anurakta,
jaya navadvīpa-dhāma-vara (1)

All glories to Śrī Caitanyacandra! All glories to Śrī Nityānanda Prabhu! All glories to Śrī Advaita Ācārya! All glories to Śrī Gadādhara Paṇḍita! All glories to all the devotees, beginning with Śrīvāsa, who have deep attachment for the divine feet of Śrī Gaurāṅga Mahāprabhu! All glories to the topmost *dhāma*, Śrī Navadvīpa! (1)

Śrī Suvarṇa-vihāra

chāḍiyā viśrāma sthāna, śrī-jīve laiṅyā jāna,
jathā grāma suvarṇa-vihāra
ohe 'jīva' prabhu kaya, apūrva e sthāna haya,
navadvīpa prakṛtira pāra (2)

Śrī Nityānanda Prabhu took Śrī Jīva from Viśrāma-sthāna [Śrīdhara-aṅgana] to Suvarṇa-vihāra. Arriving there, Śrī Nityānanda Prabhu said, “O Jīva, this unprecedented place is beyond material nature; it is transcendental. (2)

Until the moment of death, a materialistic person’s only goal is to gather objects for sense gratification. Even if someone becomes like King Suvarṇa Sena [who had everything], he will still desire to collect more objects for his sense gratification –

*satya-yuge ei sthāne, chila rājā sabe jāne,
śrī-suvarṇa-sena tā’ra nāma
bahukāla rājya kaila, parete vārddhākya haila,
tabu nāhi kāryete viśrāma (3)*

During Satya-yuga, a famous king named Śrī Suvarṇa Sena resided here. He ruled this place for a long time. Even in his old age, he remained busily engaged in his kingly duties, without retiring from them. (3)

By residing in the dhāma, one will easily get an opportunity to take sādhu-saṅga –

*viṣaye āviṣṭa citta, kise vṛddhi haya vitta,
ei cintā kare naravara
ki jāni ki bhāgyavaśe, śrī-nārada tathā āise,
raja tānre pūjila vistara (4)*

The king was always engrossed in sense enjoyment and always worried about how his kingdom could prosper. One day, who knows by what good fortune, Devaṛṣi Śrī Nārada came to visit him. Upon seeing Śrī Nārada, the king offered prayers and worshipped him. (4)

Śrī Nārada, who feels unhappy to see the sorrows of others, instructs the king in the Absolute Truth –

*nāradera dayā haila, tattva-upadeśa kaila,
rājāre ta' laiyyā nirjane
nārada kahena rāya, vṛthā tava dina jāya,
artha-cintā kari' mane-mane (5)*

*arthake anartha jāna, paramārtha divya-jñāna,
hṛdaye bhāvaha eka-bāra
dārā-putra-bandhu-jana, keha nahe nija-jana,
maraṇete keha nahe kāra (6)*

[Seeing the king's condition] Śrī Nārada's heart filled with compassion for him. He took the king to a secluded place and instructed him about the real truth (*tattva*). Śrī Nārada said, “O King, you are spending your days uselessly pondering how to gather wealth. You should understand that wealth does not bring fortune,

but rather misfortune. Just once, contemplate in your heart the divine knowledge of actual fortune [the fifth goal of human life, *kṛṣṇa-prema*]. Wife, sons, friends, relatives and others are not ours. After death, none of them belong to us. (5–6)

Although life is priceless, it is ephemeral –

tomāra maraṇa ha'le, dehaṭī bhāsā'ye jale,
sabe jā'be gr̥he āpanāra
tabe kena mithyā āsā, viṣaya-jala-pipāsā,
yadi keha nāhi haila kā'ra (7)

“After your death, your body will be cremated on the bank of a river, and the ashes will be thrown in its waters. Everyone will then go back to their respective homes. Since no one belongs to you, why are you maintaining false hope that they do? Why are you trying to quench your thirst by remaining attached to sense enjoyment [which, being only a tiny drop, is unable to quench your thirst]? (7)

It is foolish to hope for happiness by accruing worldly assets only –

yadi bala labhi' sukha, jīvane nā pāi duḥkha,
ataeva artha-ceṣṭā kari

*seha mithyā kathā rāya, jīvana anitya haya,
nāhi rahe śata varṣopari (8)*

“If you say that attempting to accumulate wealth will enable you to attain happiness and relieve your life of suffering, then I have to say, O king, that this is completely false because life itself is temporary; it will not last for more than one hundred years. (8)

The actual purpose of human life –

*ataeva jāna sāra, jete habe māyāpāra,
jathā sukhe duḥkha nāhi haya
kise vā sādhiba bala, sei ta’ apūrva phala,
jāhe nāhi śoka-duḥkha-bhaya (9)*

“You should therefore understand the essence of life [the real purpose of life]. Just see, we have only attained the human form of life to cross over the ocean of material existence, or, in other words, to perform *bhajana*. Do you know how to attain that place where there is no lamentation, sorrow or fear? [Make an effort to understand how.] (9)

It is impossible to attain the abode of the Supreme Lord through renunciation and knowledge –

*kevala vairāgya kari’, tāhā nā pāite pāri,
kevala jñānete tāhā nāi
vairāgya jñānera bale, viṣaya-bandhana gale,
jīvera kaivalya haya bhāi (10)*

“O King, that abode can be attained neither by renunciation alone nor solely by knowledge. When, on the strength of renunciation and knowledge, the material bondage has been severed, the living entities may at most attain *kaivalya* (*sāyujya-mukti*), or merging with the impersonal aspect of the Lord. (10)

Kaivalya-mukti is the cause of total destruction –

*kaivalye ānanda nāi, sarvanāśa bali tāi,
kaivalyera nitānta dhikkāra
edike viṣaya gela, śreṣṭha kichu nā milila,
kaivelyera karaha vicāra (11)
ataeva jñānī jana, bhukti-mukti nāhi la’na,
kṛṣṇa-bhakti karena sādhana
viṣayete anāsakti, kṛṣṇa-pade anurakti,
sambandha-abhidheya-prayojana (12)*

“There is no happiness whatsoever in *kaivalya-mukti*. For the living entities it means total ruination and is completely contemptible. In *kaivalya-mukti* all sensory pleasures are eliminated but nothing superior is attained. Therefore, that intelligent person who deeply considers the nature of *kaivalya* will give up the desire for both *bhukti* (sense enjoyment) and *mukti* (the elimination of suffering), and engage solely in devotion to Śrī Kṛṣṇa. Thoroughly understanding the principles of *sambandha* (one’s relationship with Kṛṣṇa), *abhidheya* (acting in accordance with that relationship) and *prayojana* (the ultimate goal of life), he will be detached from sense enjoyment and attached to Śrī Kṛṣṇa’s lotus feet. (11–12)

Bhakti is the only means to attain the abode of Bhagavān –

jīva se kṛṣṇera dāsa, bhakti binā sarvanāśa,
bhakti-vṛkṣe phale prema-phala
sei phala prayojana, kṛṣṇa-prema nitya-dhana,
bhukti-mukti tuccha se-sakala (13)

“The living entity is Śrī Kṛṣṇa’s servant [*sambandha*], and without *bhakti* [*abhidheya*] the

jīva will be completely destroyed. On the tree of devotion grows the fruit of love of God (*prema*), and the ultimate goal of life [*prayojana*] is to attain the eternal wealth of *kṛṣṇa-prema*. Sense enjoyment and liberation are just insignificant fruits [of this tree]. (13)

Although the *jīva* is Śrī Kṛṣṇa's servant, he is still affected by illusion (*māyā*) –

kṛṣṇa-cid-ānanda ravi, māyā tān'ra chāyā-chavi,
jīva tān'ra kiraṇāṅgana
tatastha dharmera vaśe, jīva yadi māyā sparśe,
māyā tā're karaya bandhana (14)

“Śrī Kṛṣṇa is likened to the sun of *cid-ānanda*, or knowledge and bliss; *māyā* is His shadow; and the living entity is an infinitesimal particle in the rays of that sun. Because the *jīva* is generated from the marginal potency (*tatastha-śakti*), illusion (*māyā*) binds him in her net if he turns towards her. (14)

The destination of the living entity who has been caught by the net of illusion –

kṛṣṇa-bahirmukha jei, māyā-sparśī jīva sei,
māyā-sparśe karma-saṅga pāya

*māyājāle bhrami' mare, karma-jñāne nāhi tare,
kaṣṭa-nāsa mantraṇā karāya (15)*

“That living entity who turns away from Śrī Kṛṣṇa goes toward *māyā*. As a result, he is caught up in the perplexities of fruitive activities. He wanders about in her trap of material existence, attaining only troubles. He cannot obtain deliverance by the processes of *karma* and *jñāna*. (15)

*kabhu karma ācaraya, aṣṭāṅgādi yogamaya,
kabhu brahma-jñāna-ālocana
kabhu-kabhu tarka kare, avaśeṣe nāhi tare,
nāhi mane ātma-tattva-dhana (16)*

“Sometimes he practises *karma* and sometimes *aṣṭāṅga-yoga* and other *yoga* methods. Sometimes he follows *brahma-jñāna* (impersonal knowledge). Sometimes he takes shelter of the path of logic, but in the end he is not delivered. Without knowledge about the true nature of the soul (*ātma-tattva*), it is impossible to be delivered. Still, the *jīva* is not willing to accept the process of *bhakti* (*ātma-jñāna*). (16)

After wandering through innumerable species of life, one will attain pure devotion only by the association of devotees –

*bhramite-bhramite jabe, bhakta-jana-saṅga ha'be,
tābe śraddhā labhite nirmala
sādhu-saṅge kṛṣṇa bhaji, hṛdaya-anarha tyaji',
niṣṭhā lābha kare suvimala (17)*

“Because of his previous activities, the living entity wanders from one body to another. When, by some good fortune, he comes into the association of *sādhus*, he attains pure faith (*śraddhā*). By performing *bhajana* of Śrī Kṛṣṇa in that association, all unwanted tendencies (*anarthas*) are removed from his heart. He thereby attains pure *niṣṭhā*, or steadiness in his devotional practices. (17)

*bhajite-bhajite tābe, sei niṣṭhā ruci ha'be,
krame ruci haibe āsakti
āsakti haibe bhāva, tāhe ha'be prema-lābha,
ei krame haya śuddha-bhakti (18)*

“By continuously performing *bhajana*, his *niṣṭhā* gradually transforms into *ruci* (intense relish for serving Kṛṣṇa) and then into *āsakti* (deep attachment for both the practice and the

goal of spiritual life, Śrī Kṛṣṇa). Thereafter, *bhāva* (transcendental emotion) manifests, and after that, *prema* (pure, transcendental love) manifests from *bhāva*. *Śuddha-bhakti*, or pure devotion, makes its appearance in this sequence. (18)

Practising the nine limbs of *bhakti* under the guidance of devotees is the method to attain the ultimate goal –

śravana-kīrtana mati, sevā-kṛṣṇārcana nati,
dāsyā-sakhya-ātmanivedana
navadhā sādhana ei, bhakta-saṅge kare jei,
sei labhe kṛṣṇa-prema-dhana (19)

“Hearing and chanting about the Supreme Lord’s qualities, glories and so forth; remembering, serving and worshipping Him; offering Him obeisances; becoming His servant; becoming His friend; and offering one’s own self to Him are called *navadhā-bhakti* (the nine limbs of devotional service). A person who follows this nine-fold process of devotion under the guidance of devotees will achieve the wealth of love of Kṛṣṇa. (19)

The duty of a resident of the *dhāma* –

*tumi rājā bhāgyavān, navadvīpe tava sthāna,
dhāma-vāse tava bhāgyodaya
sādhu-saṅge śraddhā pe'ye, kṛṣṇa-nāma-guṇa ge'ye,
prema-sūrye karāo udaya (20)*

“You are a greatly blessed king because your residence is in Śrī Navadvīpa-dhāma. Your good fortune has arisen because of your staying in the *dhāma*. Now, please give up material enjoyment and reside in the association of saintly devotees to attain pure faith. Engage in continuous chanting of Śrī Kṛṣṇa’s name and qualities and thus invite the sun of *prema* to arise in your heart. (20)

Śrī Nārada Muni provides indication of Śrī Gaurāṅga’s descent –

*dhanya kali āgamane, hethā kṛṣṇa la'ye gaṇe,
śrī-gaurāṅga-lilā prakāśibe
jei gaura-nāma la'be, tā'te kṛṣṇa-kṛpā ha'be,
braje vāsa seita' karibe (21)*

“In the upcoming blessed Kali-yuga, Śrī Kṛṣṇa will appear as Śrī Gaurāṅga and along with His associates manifest His pastimes of Vraja here. Whoever will chant the name of Śrī Gaurahari

will obtain the mercy of Śrī Kṛṣṇa and residence in Vraja. (21)

The easy method of attaining Śrī Kṛṣṇa –

*gaura-nāma nā laiya, jei kṛṣṇa bhaje giya,
sei kṛṣṇa bahukāle pāya
gaura-nāma laya jei, sadya kṛṣṇa pāya sei,
aparādha nāhi rahe tāya (22)*

“A person who worships Śrī Kṛṣṇa without taking shelter of Śrī Gaurahari and without chanting His name will attain Śrī Kṛṣṇa after a long time. But if someone chants the name of Śrī Gaurahari, he will quickly attain Śrī Kṛṣṇa, and all his offences will be vanquished.” (22)

The prowess of Śrī Gaura’s name –

*balite-balite muni, adhairya haya amani,
nācite lāgila ‘gaura’ bali’
gaurahari bola dhari’, viṇā bale gaurahari,
kabe se āsibe dhanya kali (23)*

Saying this, Nārada lost his composure, and he began to chant “Śrī Gaurahari!” and dance while playing his vīṇā. His vīṇā also sang

along with him, “O Gaurahari, when will that fortunate age of Kali come?” (23)

Appearance of *prema* is only possible by a devotee’s mercy –

*ei saba bali’ tā’ya, nārada caliyā jāya,
premodaya haila rājāra
gaurāṅga baliyā nāce, sādhu haite prema yāce,
viṣaya-vāsanā ghuce tān’ra* (24)

After instructing the king about *kṛṣṇa-bhakti* in this way, Śrī Nārada Muni left that place. By the mercy of Nārada, *prema* arose in the heart of the king. He began to chant “Gaurāṅga, Gaurāṅga” and dance, and he begged for *prema* from the *sādhus*. As a result, all of his desires for sense enjoyment were removed. (24)

The king receives *darśana* of Śrī Gaura-Gadādhara in a dream –

*nidrākāle naravara, dekhe gaura-gadādhara,
sa-pārṣade tānhāra aṅgane
nāce ‘hare-kṛṣṇa’ bali’, kare sabe kolākuli,
suvarṇa-pratimā gaura sane* (25)

Once, while sleeping, the king received *darśana* of Gaura-Gadādhara along with Their associates. Śrī Gaurahari, whose complexion

is like molten gold, was dancing in his own courtyard with all of His devotees. They were chanting “Hare Kṛṣṇa” and embracing one another. (25)

The king’s condition upon awakening –

*nidrā-bhaṅge narapati, kātara haila ati,
gaura lāgi’ kara’ya krandana
daivavāṇī haila tāya, prakāṭa samaye rāya,
ha’be tumi pārṣade gaṇana (26)*

As soon as the king awoke, he felt greatly distressed and began to weep, desiring to attain Śrī Gaurahari. At that moment, an aerial voice said, “O King, you will take birth at the time of My manifest pastimes and be counted among My associates. (26)

King Śrī Suvarṇa Sena’s identity in Śrīman Mahāprabhu’s pastimes –

*buddhimanta khāna nāma, pāibe he guṇa-dhāma,
sevibe gaurāṅga-śrī-caraṇa
daivavāṇī kāne śuni’, sthira haila nara-maṇi,
kare tabe gaurāṅga-bhajana (27)*

“O King endowed with all good qualities, at that time your name will be Buddhimanta Khāna

and you will serve Śrī Gaurāṅga Mahāprabhu's lotus feet." Hearing the aerial voice, the king regained his patience and from that moment on began to worship Śrī Gaurāṅga. (27)

Śrīvāsa Paṇḍita absorbed in the mood of Nārada –

*nityānanda-kathā śeṣe, nāradera śaktyāveśe,
śrīvāsa haila acetana
mahā-premāveśe tabe, gaura-nāmāmṛtāsave,
bhūme loṭe śrī-jīva takhana (28)*

When Śrī Nityānanda Prabhu finished His story, Śrīvāsa Paṇḍita, absorbed in the mood of Nārada, fainted. Seeing Śrīvāsa's condition, Śrī Jīva became intoxicated with *mahāprema*. He drank the nectar of Gaura's name and rolled around in the dust of that place. Then he spoke, (28)

Śrī Gaurahari, the fulfiller of the devotee's desires –

*āhā ki gaurāṅga-rāya, dekhiba āmi hethāya,
suvarṇa putali gorā-maṇi
balite-balite tabe, śrī-gaura-kīrtana sabe,
nayanete dekhaya amani (29)*

“Alas, will I also be able to behold that golden-complexioned jewel of Śrī Gaura at this place?” As soon as Śrī Jīva said this, they [Śrī Nityānanda, Śrīvāsa and Śrī Jīva] could see Śrīman Mahāprabhu performing *saṅkīrtana*. (29)

*āhā se amiya jini’, gaurāṅgera rūpa-khāni,
nācite lāgila seikhāne
tabe nityānanda rāya, gaurāṅgera guṇa gāya,
advaita sahita sarva-jane* (30)

That unprecedented form of Śrī Gaurāṅga Mahāprabhu, which even puts nectar to shame, was dancing, and Śrī Nityānanda Prabhu and Śrī Advaita Ācārya, along with all the devotees, were singing the glories of Śrī Gaurāṅga. (30)

*mṛdaṅga mandirā bāje, saṅkīrtana suvirāje,
pūrva-lilā haila vistara
kata je ānanda haya, varṇite śakati naya,
belā haila dvitīya prahara* (31)

Accompanied by resounding *mṛdaṅgas* and *karatālas*, everyone was enraptured in *saṅkīrtana*. The pastimes that took place when Śrīman

Mahāprabhu resided in Navadvīpa again became manifest. I do not have the power to describe the bliss in the hearts of everyone at that time. Meanwhile, afternoon came. (31)

Śrī Nṛsimhapallī

*tabe ta' calila sabe, gaura-gīta-kalarave,
devapallī-grāmera bhītara
tathāya visrāma kaila, devera atithi haila,
madhyāhna bhojana ataḥpara (32)*

They all arrived in the village of Devapallī, loudly singing the glories of Śrī Gaurāṅga Mahāprabhu. They took rest and then, as guests of the deity [Śrī Nṛsimha-deva], they honoured lunch *prasāda*. (32)

Śrī Nṛsimha-deva's place since Satya-yuga –

*divasera śeṣa yāme, sakale bhramaye grāme,
prabhu-nityānanda tabe kaya
devapallī ei haya, śrī-nṛsimha-devālaya,
satya-yuga haite paricaya (33)*

At the end of the day, they wandered throughout the village. Śrī Nityānanda Prabhu

said, “This is Devapallī. The famous temple of Śrī Nṛsimha Bhagavān has been here ever since Satya-yuga. (33)

The resting place of Śrī Nṛsimha Bhagavān –

*prahlādere dayā kari’, hiraṇye vadhiyā hari,
ei sthāne karila viśrāma
brahmā ādi deva-gaṇa, nija-nija nicketana,
kari’ eka basāila grāma (34)*

“After the Supreme Lord, Śrī Hari, showed mercy upon Prahlāda by killing Hiraṇyakaśipu, He rested at this place. Brahmā and other demigods built residences for themselves here and thus a village was founded. (34)

Many demigods arrived here to serve Lord Śrī Nṛsimha-deva –

*mandākinī-taṭa dhari’, ṭilāya vasati kari’,
nṛsimha sevāya haila rata
śrī-nṛsimha-kṣetra-nāma, navadvīpe ei dhāma,
parama-ṭāvana sāstramata (35)*

“All these demigods resided on top of hillocks (ṭilās) on the river Mandākinī’s bank and became absorbed in the service of Lord Śrī Nṛsimha-

deva. According to the verdict of the scriptures, this Śrī Nṛsimha-kṣetra, which is situated in Śrī Navadvīpa-dhāma, is supremely sacred. (35)

*sūrya-ṭilā, brahma-ṭilā, nṛsimha pūrave chilā,
ebe sthāna haila vipāryaya
gaṇeśera-ṭilā hera, indra-ṭilā tāra para,
eirūpa bahu ṭilāmaya (36)*

“O Jīva, behold Sūrya-ṭilā and Brahma-ṭilā. Previously, Nṛsimha-ṭilā was situated to the east of these ṭilās, but now this place has changed. Just see Gaṇeśa-ṭilā and after that, Indra-ṭilā. There are so many hillocks here. (36)

Viśvakarmā’s construction of residences suitable for the demigods –

*viśvakarmā mahāśaya, nirmilā prastaramaya,
kata śata devera vasati
kāle saba loṇa haila, mandākinī sukāila,
ṭilā-mātra āchaya samprati (37)*

“Although Viśvakarmā Mahāśaya constructed innumerable diamond- and pearl-studded residences here that were suitable for demigods,

the buildings have all disappeared over time. Now even the river Mandākinī has dried up. Only the hillocks remain. (37)

Śrī Nityānanda Prabhu's prediction –

*śilā-khaṇḍa agaṇana, kara ebe darasana,
sei saba mandirera šeṣa
punaḥ kichu-dina pare, eka bhakta naravare,
pā'be nṛsimhera kṛpā-leśa (38)*

*bṛhat mandira kari', basāibe narahari,
punaḥ sevā karibe prakāśa
navadvīpa-ṣarīkramā, tāra ei eka sīmā,
ṣola-krośa-madhye ei vāsa (39)*

“Just see these innumerable pieces of stone here. They are all ruins of temples. Again after some time, one devotee will attain a drop of mercy of Śrī Nṛsimha Bhagavān and build a huge temple here. He will install Śrī Nṛsimha-deva here and re-establish worship of Him. This place is situated at the border of the sixteen kosas Navadvīpa *ṣarīkramā*. (38–39)

The author's prayer to attain his desired service –

*nitāi-jāhnavā-pada, je-janāra sampada,
sei bhaktivinoda kāṅgāla
navadvīpa-su-mahimā, nāhi tāra kabhu sīmā,
tāhā gāya chāḍi' māyājāla (40)*

This wretched beggar Bhaktivinoda, whose only treasure is service to the lotus feet of Śrī Nityānanda Prabhu and Śrī Jāhnavā-devī, abandons the web of *māyā* and sings of Śrī Navadvīpa's glories, to which there is no end. (40)

Thus Ends Chapter Seven

CHAPTER EIGHT

Maṅgalācaraṇa (Auspicious Invocation) –

jaya jaya jaya śrī-śacī-suta
jaya jaya jaya śrī-avadhūta (1)

All glories, all glories to Śrī Śacī-nandana, the son of Mother Śacī! All glories, all glories to the *avadhūta* Śrī Nityānanda Prabhu! (1)

sītā-ṣṭī jaya bhakata-rāja
gadādhara jaya bhakata-samāja (2)

All glories to the king of devotees, Śrī Advaita Ācārya, the lord of Sītā! All glories to Śrī Gadādhara Paṇḍita and the society of devotees! (2)

jaya navadvīpa sundara-dhāma
jaya jaya jaya gaura ki nāma (3)

All glories to the most beautiful Śrī Navadvīpa-dhāma! All glories, all glories to the holy name of Śrī Gaura! (3)

nitāi sahita bhakata-gaṇa
‘hari hari’ bali’ cale takhana (4)

Śrīvāsa Paṇḍita and the other devotees called out “Hari, Hari” and proceeded along with Śrī Nityānanda Prabhu. (4)

Śrī Nityānanda Prabhu completely intoxicated by the wine-like *rasa* of Hari –

bhāve dhala-dhala nitāi cale
preme ādha-ādha vacana bale (5)

As He was talking, Śrī Nityānanda Prabhu, being carried away by *prema*, swayed and stammered as if intoxicated. (5)

jhara-jhara jhare āṅkhira jala
‘gorā’ ‘gorā’ bali’ haya vikala (6)

Streams of tears flowed from His eyes and, overwhelmed with emotion, He called out, “Gaura, Gaura.” (6)

jhakamaka kare bhūṣaṇa mālā
rūpe daśadik haila āla (7)

All of His ornaments glittered and His transcendental form illuminated the ten directions. (7)

The dance of Śrīvāsa Paṇḍita and Śrī Jīva –

*śrīvāsa nāciche ‘jīvera’ sane
kabhu kānde, kabhu nāce saghane* (8)

As Śrīvāsa Paṇḍita danced with Śrī Jīva, they sometimes wept and sometimes danced with carefree abandon. (8)

*āra jata saba bhakata-gaṇa
nācite-nācite cale takhana* (9)

All the other devotees also danced as they proceeded onward. (9)

*alakānandāra nikāṭa āsi’
balena nitāi ānande bhāsi’* (10)

*bilvapakṣa-grāma paścime dhari’
mandākinī āse nadiyā gheri’* (11)

When they reached the river Alakānandā, Śrī Nityānanda Prabhu spoke blissfully: “O Jīva, the river Mandākinī surrounds Nadiyā, keeping the village Bilvapakṣa on her western side. (10–11)

*suvarṇa-vihāra dekhile yathā
mandākinī chāḍe alakā tathā* (12)

“At Suvarṇa-vihāra, which you saw previously, the rivers Mandākinī and Alakānandā part from each other. (12)

Śrī Harihara-kṣetra

alakānandāra pūrava pāre

harihara-kṣetra gaṇḍaka dhāre (13)

“Harihara-kṣetra is situated on Alakānandā’s east bank and on the bank of the Gaṇḍakī. (13)

śrī-mūrti prakāśa haibe kāle

sundara kānana śobhibe bhāle (14)

“At the right time, a deity will manifest here and a beautiful grove will adorn this place. (14)

The pilgrimage place named Kāśī in Śrī Navadvīpa-dhāma –

alakā pāścime dekhaha kāśī

śaiva-śākta seve mukati dāsī (15)

“Just see Kāśī, which is situated on Alakānandā’s western bank. Śaivites (worshippers of Śiva) and Śāktas (worshippers of Śakti) are trying to attain liberation here. (15)



Śrī Harihara

vārāṇasī ha'te e dhāma para
hethāya dhūrjaṭī pināka-dhara (16)

“This Harihara-kṣetra is superior to Vārāṇasī (Kāśī). Here Dhūrjaṭī (Śiva with matted hair) reigns splendidly, holding a *ḍamaru* drum. (16)

Lord Śiva, carrying the *ḍamaru* drum, dances as he chants the name of Gaura –

'gaura' 'gaura' bali' sadāi nāce
nija-jane gaura-bhakati yāce (17)

“Śiva is always dancing here, chanting ‘Gaura, Gaura!’ and praying for his followers to obtain *gaura-bhakti*. (17)

The *bhaktas* reproach liberation –

sahasra varaṣa kāsīte basi'
labhe se mukati jñānete nyāsī (18)
tāhā ta' hethāya caraṇe ṭheli'
nācena bhakata gaurāṅga bali' (19)

“The liberation obtained by *sannyāsīs* after living in Kāśī and practising *jñāna* (speculative, impersonal knowledge) for a thousand years is here kicked away by the devotees as they dance and chant the name of Śrī Gaurāṅga

Mahāprabhu. These devotees consider themselves fortunate just to drink the nectar of Śrī Gaura’s name. (18–19)

Lord Śiva chants the name of Gaura in the ears of the *jīvas* –

*niryāṇa-samaye ekhāne jīva
kāṇe ‘gaura’ bali’ tārena śiva (20)*

“If any living being leaves his body in this place, in his final moment, Lord Śiva chants the name of Śrī Gaura in his ear and thus liberates him. (20)

*mahā-vārāṇasī e dhāma haya
jīvera maraṇe nāhika bhaya (21)*

“This holy abode is also called Mahā-Vārāṇasī, because the living entities here need not fear dying [considering that they will definitely attain a transcendental destination upon hearing the pure name of Śrī Gaura emanate from Lord Śiva’s mouth]. In other words, they need not worry about their destination after death.” (21)

*eta bali’ tathāya nitāi nāce
gaurahari-prema ‘jīvere’ yāce (22)*

Saying this, Śrī Nityānanda Prabhu began to dance and prayed that Śrī Jīva may also attain *prema* for Śrī Gaurahari. (22)

Lord Śiva offers his respects at Śrī Nityānanda Prabhu's lotus feet –

*alakṣye takhana kailāsa-pati
nitāi-carāṇe karila nati* (23)

Unseen by anyone else, Lord Śiva, the master of Kailāsa, respectfully bowed at Śrī Nityānanda Prabhu's divine feet. (23)

*gaurī-saha śiva gaurāṅga nāma
gāiyā-gāiyā pūraya kāma* (24)

Lord Śiva resides here with Gaurī Śrī Pārvatī, constantly chanting Śrī Gaurāṅga Mahāprabhu's names and thus fulfilling all of his desires. (24)

Gādigāchā-grāma (Śrī Godrumadvīpa)

*svatantra īśvara nitāi tabe
bhakata-saṅgete calila jabe* (25)

*gādigāchā-grāme paunchila āsi'
tathāya āsiyā kahila hāsi'* (26)

*godruma-nāmete e dvīpa haya
surabhi satata ekhāne raya* (27)

The independent Lord, Śrī Nityānanda Prabhu, walked with the devotees and arrived at the village of Gādigāchā. Laughing, He said, “The name of this island is Godruma. Surabhi resides here eternally. (25–27)

During the time of *śrī kṛṣṇa-līlā*, Indra, filled with pride, sent rains on Gokula –

*kṛṣṇa-māyāvaśe devendra jabe
bhāsāya gokula nija-gaurave (28)*

*govardhana-giri dhariyā hari
rakṣila gokula yatana kari’ (29)*

“Being subjected to Śrī Kṛṣṇa’s *māyā*, the proud Indra showered Gokula with torrents of rain. At that time, Śrī Hari lifted Girirāja-Govardhana and carefully protected Gokula. (28–29)

The crushing of Indra’s pride –

*indra-darpa-cūrṇa haile para
śacī-pati cine sāraṅadhara (30)*

“When Indra’s pride was completely crushed, he recognized Sāraṅadhara⁽¹⁾ Śrī Kṛṣṇa. (30)

(1) The form of Lord Viṣṇu carrying the bow named Sāraṅga.

Indra takes shelter of Śrī Kṛṣṇa's lotus feet –

*nija aparādha mārjana tare
padīla kṛṣṇera caraṇa dhare (31)*

“To rectify his offence, Indra fell to the ground and caught hold of Śrī Kṛṣṇa's lotus feet. (31)

Indra's fear and prayers to Mother Surabhi –

*dayāra samudra nanda-tanaya
kṣamila indrere dila abhaya (32)*

*tathāpi indrera rahila bhaya
surabhi nikaṭe takhana kaya (33)*

*kṛṣṇa-lilā mui bujhite nāri
aparādha mama haila bhārī (34)*

“Although Śrī Nanda-nandana, the ocean of mercy, forgave and pacified Indra, the fear in Indra's heart did not diminish. Indra said to Surabhi, ‘Because of not understanding Śrī Kṛṣṇa's pastimes, I have committed a dreadful offence. (32–34)

*śunechi kalite brajendra-suta
karibe nadiyā-lilā adbhuta (35)*

“I have heard that in Kali-yuga Śrī Vrajendra-
nandana will perform His astonishing pastimes
in Navadvīpa. (35)

Even upon attaining the post of Indra, there is reason to fear –

*pāche se-samaya mohita ha’be
aparādhi punaḥ haye rahiba (36)*

“But I fear that at that time I will again be
bewildered by the illusory energy (*māyā*) and
commit offences. (36)

*tumi ta’ surabhi sakala jāna
karaha ekhana tāhāra vidhāna (37)*

“O Surabhi (Kāmadhenu), you know every-
thing about how to be saved from committing
offences. Please now explain this to me.’ (37)

Mother Surabhi’s advice –

*surabhi balila, calaha jāi
navadvīpa-dhāme bhaji nimāi (38)*

“Surabhi answered, ‘Let us both go to Śrī
Navadvīpa-dhāma and there worship Nimāi (Śrī
Caitanya Mahāprabhu).’” (38)

The Place of Bhajana of Indra and
Mother Surabhi

*devendra-surabhi hethāya āsi’
gaurāᅅga bhajana karila basi’ (39)*

Śrī Nityānanda Prabhu continued: “Thereafter Indra and Surabhi worshipped Śrī Gaurāᅅga Mahāprabhu at this very place. (39)

*gaurāᅅga-bhajana sahaja ati
sahaja tāhāra phala-vitati (40)*

“It is very easy to worship Śrī Gaurāᅅga Mahāprabhu. Although the result is also easy to attain, it is the topmost. (40)

Indra and Mother Surabhi attain *darśana* of Śrī Gaurahari –

*gaurāᅅga baliyā krandana kare
gaurāᅅga-darśana haya satvare (41)*

“Both of them constantly chanted Gaurāᅅga’s name and wept. Quickly they attained *darśana* of Śrī Gaurāᅅga Mahāprabhu. (41)

*kibā aparūpa rūpa-lāvaᅅi
dekhila gaurāᅅga-pratimākhāni (42)*

They had *darśana* of Śrī Gaurāᅅga

Mahāprabhu’s astonishingly graceful, divine form. (42)

The supremely munificent Śrīman Mahāprabhu bestows a boon –

*ādha-ādha hāsi varada rūpa
preme gadagada rasera kūpa* (43)

“Śrīman Mahāprabhu was smiling gently, having assumed the posture of one giving a boon. Mahāprabhu, who is the storehouse of *rasa*, was Himself overwhelmed with ecstatic love (*prema*). (43)

*hāsiyā balena ṭhākura mora
jāninu vāsanā āmi ta’ tora* (44)

“My Lord Śrī Gaurahari smiled and said to Indra and Surabhi, ‘I know of your desire. (44)

*alpadina āche prakṛṣṭa-kāla
nadiyā-nagare dekhibe bhāla* (45)

*se līlā-samaye sevibe more
māyājāla āra nā dhare tore* (46)

“I will soon appear in Navadvīpa. At that time you will also take birth in Navadvīpa and serve Me in My pastimes there. Now the snares

of illusion will not be able to touch you.’ (45–46)

Mother Surabhi resides permanently in Godruma –

*eta bali’ prabhu adṛśya haya
surabhi sundarī tathāya raya (47)*

*aśvattha nikāṭe rahilā devī
nirantara gaura-caraṇa sevi (48)*

“Saying this, Mahāprabhu vanished, and Śrī Surabhi-devī began living underneath a *pīpal* tree, continuously serving Śrī Gaurahari’s divine feet. (47–48)

The reason for the name Godrumadvīpa –

*godrumadvīpa ta’ haila nāma
hethāya pūraya bhakata-kāma (49)*

“Since then, this island is called Godruma⁽²⁾. All the desires of the devotees are fulfilled here. (49)

*hethāya kuṭira bāndhiyā bhaje
anāyāse gaura-caraṇe maje (50)*

“If someone makes a hut here and performs

⁽²⁾ *Go* = cow, *druma* = tree; the island where a cow resides beneath a tree.

bhajana, he will easily become engrossed in service to Śrī Gaurahari’s lotus feet. (50)

The Story of Mārkaṇḍeya Ṛṣi’s Coincidental Arrival in Godrumadvīpa

*ei dvīpe kabhu mṛkaṇḍa-suta
pralaye āchila kathā adbhuta* (51)

“Once Mārkaṇḍeya Ṛṣi, the son of Mṛkaṇḍa, came to this island at the time of universal devastation. His story is truly wonderful. (51)

Although Mārkaṇḍeya Ṛṣi had received the benediction to have a lifetime as long as seven *kalpas*, or days of Lord Brahmā, he had to face a sorrowful situation at the time of devastation –

*sāta-kalpa āyu pāila muni
pralaye baḍai vipada gaṇi* (52)

*jalamaya haila samasta sthāna
kothā vā rahibe kare sandhāna* (53)

“Although the sage had received a life span of seven *kalpas*, he had to face great danger at the time of devastation, because every place became inundated with water. The sage began searching for somewhere to stay. (52–53)

Mārkaṇḍeya Ṛṣi's lamentation –

bhāsiyā-bhāsiyā caliyā jāya
kena hena vara lainu hāya (54)

“As he was carried away by the water, he thought, ‘Alas, alas, why did I ask for such a boon?’ (54)

Śrī Navadvīpa-dhāma is not covered by water, even during the devastation –

śola-kroṣa mātra nadiyā dhāma
jāgiyā bhakate deya viśrāma (55)

“Only Śrī Navadvīpa-dhāma, extending sixteen *kosas*, remained to give shelter to the devotees [while all other places became inundated with water]. (55)

jalera taraṅge bhāsiyā muni
ajñāna haiyā paḍe amani (56)

“Tossed about in the waves, the sage became unconscious [upon reaching Śrī Navadvīpa-dhāma]. (56)

Mother Surabhi's mercy upon Mārkaṇḍeya Ṛṣi –

mahā-kṛpā kari surabhi tāya
yatane munire hethā uṭhāya (57)

“Surabhi saw the sage floating in the water. Out of mercy, she carefully lifted him out of the water. (57)

Mārkaṇḍeya Ṛṣi attains the *darśana* of Śrī Godrumadvīpa –

*samvit labhiyā mṛkaṇḍa-suta
dekhila godrumadvīpa adbhuta* (58)

“Upon regaining consciousness, Mārkaṇḍeya Ṛṣi beheld the amazing Godrumadvīpa. (58)

*śata-koṭi krośa vistāra sthāna
nada-nadī śobhā prakāśamāna* (59)

“He saw that it extended for two billion miles and that it was beautified by countless flowing rivers and waterfalls. (59)

*taru-latā kata śobhaya tathā
pakṣi-gaṇa gāya śrī-gaura-gāthā* (60)

“A variety of lush green trees and creepers adorned this place, and the birds sang the glories of Śrī Gaurahari. (60)

*yojana-vistāra aśvattha hera
surabhike tathā darśana kara* (61)

“He saw a *pīpala* tree that extended over one *yojana* (eight miles), under which Mother Surabhi was sitting. (61)

[A life span of seven *kalpas* is not at all significant.] Mārkaṇḍeya Ṛṣi, afflicted by hunger, prays to Mother Surabhi –

*kṣudhāya ākula muni takhana
surabhira prati bale vacana* (62)

*tumi bhagavati! rākhaha prāṇa
dugdha diyā more karaha trāṇa* (63)

“The sage, afflicted by hunger, said to Mother Surabhi, ‘O Bhagavatī, please save my life. Please remove my distress by feeding me with your milk.’ (62–63)

Mother Surabhi gives her milk –

*surabhi takhana sadaya ha’ye
piyāila dugdha munire la’ye* (64)

“The compassionate Surabhi gave her milk to the sage to drink. (64)

Mārkaṇḍeya Muni’s repentance –

*sabala haiyā mṛkaṇḍa-sūnu
surabhira prati kahaya punaḥ* (65)

*tumi bhagavati! janani mora
tomāra māyāya jagat bhora (66)*

“Having regained his strength, the son of Mṛkaṇḍa again spoke to Surabhi. ‘You are Bhagavati, you are my mother. Your illusory energy is spread throughout the entire universe. (65–66)

*nā bujhiyā āmi la’yechi vara
sapta-kalpa jīva ha’ye amara (67)*

“‘Without thinking properly I asked for a boon to remain alive for seven kalpas. (67)

*pralaya-samaye baḍai dukha
nānāvidha kleśa, nāhika sukha (68)*

“‘But, O mother, the time of devastation is fraught with much distress and trouble, and therefore completely devoid of happiness. (68)

*ki kari janani! balago more
kise vā jāiba e dukha ta’re (69)*

“‘O mother, what shall I do? Please be merciful and tell me how I can be freed from this unhappiness.’ (69)

Mother Surabhi instructs Mārkaṇḍeya Ṛṣi –

surabhi takhana bali’la vāṇī
bhajaha gaura-pada du’khāni (70)

“After hearing his words Mother Surabhi answered, ‘Stay here and worship Śrī Gaurahari’s lotus feet. (70)

The glories of Śrī Navadvīpa-dhāma –

ei navadvīpa prakṛti-pāra
kabhu nāśa nāhi haya ihāra (71)

“This Navadvīpa is beyond material nature and is therefore never destroyed. (71)

carmacakṣe ihā ṣoḍaśa krośa
parama vaikunṭha sadā nirdoṣa (72)

“Although the material eyes perceive it as extending for sixteen *kosas*, this supreme realm of Vaikuṅṭha is eternal and completely faultless. (72)

aprākṛta deśa-kāla ekhāne
jada māyā kebā keha nā jāne (73)

“Here, space and time are always above material existence, and no one here knows

anything about the material illusory energy. (73)

*navadvīpe dekha apūrva ati
cāridike beḍe virajā satī* (74)

“Please behold this wonderful Navadvīpa-dhāma. It is surrounded on all sides by the virtuous river Virajā [which separates the material from the spiritual world]. (74)

*śata-koṭī krośa pratyeka khaṇḍa
madhye māyāpura nagara gaṇḍa* (75)

“Each part of this *dhāma* measures two billion miles and its centre is the grand town of Māyāpura. (75)

*aṣṭa-dala aṣṭa-dvīpera māna
antardvīpa tā’ra keśara sthāna* (76)

“The eight islands of this *dhāma* are likened to the eight petals of a lotus flower. Antardvīpa is in the middle and is like the stamen. (76)

The residence of all holy places, demigods and sages –

*sarva-tīrtha sarva devatā ṛṣi
gaurāṅga bhajiche hethāya basi* (77)

“All holy places, demigods and sages reside here worshipping Śrī Gaurāṅga. (77)

The request to take shelter of Śrī Gaurahari –

**tumi mārkaṇḍeya gaurāṅga-pada
āśraya karaha jāni’ sampada (78)**

“O Mārkaṇḍeya, you, also, should take shelter of Śrī Gaurāṅga Mahāprabhu’s lotus feet, knowing them to be the only true wealth. (78)

The instruction to take shelter of the spotlessly pure *bhakti-dharma* –

**akaitava dharma āśraya kara
bhukti-mukti-vāñchā sudūre dhara (79)**

“Completely give up the desires for sense enjoyment (*bhukti*), liberation (*mukti*), etc. and take shelter of pure *bhakti-dharma*. (79)

The result of worshipping Śrī Gaurahari –

**gaurāṅga-bhajana-āśraya-bale
madhura prema ta’ labhibe phale (80)**

“By worshipping Śrī Gaurāṅga Mahāprabhu you will quickly attain the fruit of *madhura-prema*. (80)

The *sādhaka*’s condition upon attaining *prema* –

**sei prema jabe hṛdaye ba’sē
bhāsāya vilāsa-kalāra rase (81)**

*braje rādhā-pada-āśraya haya
yugala-sevāya mānasa raya (82)*

“When *prema* appears in someone’s heart, it drowns him in the nectar of Śrī Kṛṣṇa’s various loving pastimes. He will attain the shelter of Śrī Rādhā’s lotus feet in Vraja, and his heart will always be immersed in service to the Divine Couple. (81–82)

Incomparable happiness is attained only through service –

*sevāra sukha atula jāna
abheda nirvāṇe apārtha jñāna (83)*

“You should clearly understand one thing: By serving the Lord one can attain incomparable happiness. In impersonal liberation, the happiness is only insignificant and imaginary.’ (83)

Śrī Mārkaṇḍeya Ṛṣi’s inquiry –

*surabhi-vacana śuniyā muni
karajoda kari’ bale amani (84)*
*śrī-gaura-carāṇa bhajiba jabe
āmāra adṛṣṭa kothāya ra’be (85)*

“After hearing Surabhi’s words, Mārkaṇḍeya Muni folded his hands and asked, ‘If I serve Śrī

Gaurahari’s divine feet, what will happen to the ripe (*prārabdha*) and unripe (*aprārabdha*) results of my fruitive activities?’ (84–85)

Mother Surabhi’s answer –

surabhi kahila siddhānta-sāra
śrī-gaura-bhajane nāhi vicāra (86)

“[After hearing his question,] Mother Surabhi explained the essence of all established philosophical truths (*siddhānta*). ‘There is no consideration of rules and regulations in the worship of Śrī Gaura. (86)

śrī-gaura baliyā ḍākibe jabe
samasta karama vināśa ha’be (87)

kichu nāhi ra’be vipāka āra
ghucibe tomāra bhava-samsāra (88)

“‘When you call out the name of Śrī Gaurahari, all of your *karma* is destroyed. You will not experience difficulties any more, and your disease of material existence – repeated birth and death – will be removed for good. (87–88)

karma kene ekā jñānera phala
ghucibe samūle ha’ye vikala (89)

“Not only is *karma* destroyed, the result of mental speculation (*jñāna*) is cut at the root. (89)

tumi ta’ majibe gaurāṅga-rase
bhajibe tānhāre e dvīpe ba’sē (90)

“You will be immersed in the loving mellows of Gaurāṅga by staying on this island and worshipping Śrī Gaurahari.’ (90)

mārkaṇḍeya suni’ ānande hāse
‘gaura’ bali’ kānde kakhana hāse (91)

“Mārkaṇḍeya Muni smiled blissfully upon hearing Mother Surabhi’s words and called out ‘Gaura, Gaura!’. Sometimes he cried and sometimes he laughed.” (91)

ei dekha ‘jīva’ apūrva sthāna
mārkaṇḍeya jathā pāila prāṇa (92)

Śrī Nityānanda Prabhu said, “O Jīva, just behold this unprecedented place where Mārkaṇḍeya Ṛṣi regained his life.” (92)

gaurāṅga-mahimā nitāi-mukhe
sunī ‘jīva’ bhāse parama sukhe (93)

Śrī Jīva was inundated with supreme bliss when he heard the glories of Śrī Gaurāṅga Mahāprabhu

emanating from the mouth of Śrī Nityānanda Prabhu. (93)

*se sthāne se-dina yāpana kari’
madhyadvīpe cale baliyā ‘hari’ (94)*

That day they took rest at that place and started towards Madhyadvīpa the next morning, chanting the name of Lord Hari. (94)

The author’s prayer for obtaining service –

*nitāi-jāhnavā-caraṇa sāra
jāniyā bhaktivinoda chāra (95)*

*nitāi-ādeśa mastake dha’re
nadiya-mahimā varṇana kare (96)*

Knowing that service to Śrī Nityānanda Prabhu’s and Śrī Jāhnavā-devī’s lotus feet is the essence of life, and holding the order of Śrī Nityānanda Prabhu on his head, this insignificant and lowly Bhaktivinoda is describing the magnificence of Nadiyā. (95–96)

Thus Ends Chapter Eight

CHAPTER NINE

Maṅgalācaraṇa (Auspicious Invocation) –

jaya gauracandra, jaya nityānanda
jaya jaya gadādhara
śrīvāsādi jaya, jaya bhaktālaya,
***navadvīpa dhāma-vara* (1)**

All glories to Śrī Gauracandra! All glories to Śrī Nityānanda Prabhu! All glories to Śrī Gadādhara Paṇḍita! All glories to Śrīvāsa Paṇḍita and the other devotees! All glories to the residence of the devotees, the topmost Śrī Navadvīpa-dhāma! (1)

Śrī Nityānanda Prabhu, the crest jewel of givers of *prema* –

nisi avasāne, matta gaura-gāne,
calilena nityānanda
saṅge bhakta-gaṇa, premete magana,
***vistāriyā parānanda* (2)**

The next morning, Śrīman Nityānanda Prabhu proceeded onwards, intoxicated by singing Śrī Gaura's names. The devotees walking

with Him were also drowning in *prema* and were thus distributing supreme bliss. (2)

Śrī Madhyadvīpa

*madhyadvīpe āsi', bale hāsi' hāsi',
ei ta' mājidā grāma
hethā sapta ṛṣi, bhaji' gaura-śaśi,
karilena suviśrāma* (3)

When they arrived in Madhyadvīpa, Śrīman Nityānanda Prabhu smiled and said, “This is the village of Mājidā. Here the seven sages – Marīci, Atri, Aṅgirā, Pulaha, Kratu, Pulastya and Vaśiṣṭha – happily rested and worshipped Śrī Gauracandra. (3)

The seven sages hear the glories of Śrī Gaurahari from their father Śrī Brahmā –

*pitṛ-sannidhāne, gaura-guṇa-gāne,
satya-yuge ṛṣi-gaṇa
haiyā magana, yācila takhana,
gaura-prema nitya-dhana* (4)

“In Satya-yuga, those sages heard Śrī Gaurahari’s glories from their father Brahmā. Hearing about Śrī Gaura’s glories, they became

enchanted and begged Brahmā to give them the eternal treasure of *gaura-prema*. (4)

Śrī Brahmā inspires his seven sons to go to Śrī Navadvīpa –

*brahmā catur-mukha, peye baḍa sukha,
sapta-putre bale tabe
navadvīpe jāo, gaura-guṇa gāo,
anāyāse prema ha'be* (5)

“The four-headed Śrī Brahmā became pleased by hearing their appeal and said, ‘All of you go to Navadvīpa-dhāma and sing the glories of Śrī Gaurahari. You will easily attain *prema*. (5)

Śrī Brahmā describes the glories of the *dhāma* –

*dhāma-kṛpā sāra, lābha haya jā'ra
tā'ra haya sādhu-saṅga
sādhu-saṅge bhaje, kṛṣṇa-preme maje,
ei ta' parama raṅga* (6)

“One who has gained the mercy of the *dhāma* will attain the association of saintly personalities as a result. By continuously performing *bhajana* in the association of *sādhus*, one will dive deep into *kṛṣṇa-prema*. To be engrossed in *prema* is a matter of supreme joy. (6)

*navadvīpe rati, labhe jā'ra mati,
sei pāya braja-vāsa
apṛākṛta dhāma, gaurahari nāma,
kevala sādharma āsa (7)*

“One whose heart is attached to Śrī Navadvīpa-dhāma will attain residence in Vraja. To chant Śrī Gaurahari’s name while staying in the transcendental holy abode of Śrī Navadvīpa is the *sādhus’* only desire.’ (7)

The seven sages arrive in Śrī Navadvīpa-dhāma –

*pitṛ-upadeśa, bujhiyā viśeṣa,
sapta-ṛṣi āsi’ tabe
‘hari’ bali’ nāce, gaura-ṭrema yāce,
gāya guṇa uccarave (8)*

“The seven sages thoroughly understood their father’s instruction and came to this place. They chanted Hari’s name, danced and loudly sang of the glories of Śrī Gaurahari, praying for the attainment of *ṭrema*. (8)

The prayer of the seven sages –

*bale gaurahari, anugraha kari’,
dekhā dāo eka-bāra*

*nānā dharma sādhi’, hainu aparādhi,
bhakti ebe kainu sāra (9)*

“As they chanted, they began to pray, ‘O Gaurahari, please have mercy on us by finally giving us Your *darśana*, just once. We have followed many varieties of religious paths and thereby committed offences, but now we have made *bhakti* the sole aim and object of our lives.’ (9)

*bhakti-niṣṭhā kari’, bhaji’ gaurahari,
ṛṣi-gaṇa kare tapa
kichu nāhi khāya, nidrā nāhi jāya,
gaura-nāma kare japa (10)*

“In this way, the sages underwent austerities and worshipped Śrī Gaurahari with exclusive faith in *bhakti*. They completely gave up eating and sleeping, and just chanted His name. (10)

The seven sages attain the audience of Pañca-tattva –

*madhyāhna-samaya, gaura dayāmaya,
dekhā dila ṛṣi-gaṇe
śata-sūrya-prabhā, yogī-manolobhā,
śuddha pañca-tattva sane (11)*

“One day at noon, the supremely compassionate Śrī Gaurahari appeared with [the rest of] the Pañca-tattva and gave His *darśana* to the sages. The Lord’s divine body was glowing like a hundred of suns shining together. This form of His attracted even the minds of the *yogīs*. (11)

Description of Śrīman Mahāprabhu’s divine form –

*kibā sei rūpa, ati aparūpa,
suvarṇa-sundara mūrti
gale vanamālā, dik kare ālā,
tāhe ābharāṇa sphūrṭi* (12)

“How astonishing was Śrīman Mahāprabhu’s beautiful, golden form! Around His neck He wore a garland of forest flowers. The rays shining forth from His ornaments illuminated the ten directions. (12)

*cāhani sundara, cikura cāñcara,
candanera bindu bhāle
trikaccha vasana, sūtra suśobhana,
śobhita mallikā-māle* (13)

“Śrīman Mahāprabhu’s glance was most beautiful and His hair was long and curly. A spot of sandalwood pulp decorated His forehead. He

wore a *dhoti* folded in three places and His chest was beautifully adorned with the sacred thread. A garland of *mallikā* flowers dangled gracefully from His neck. (13)

The seven sages' prayer at Śrīman Mahāprabhu's lotus feet –

*serūpa dekhiyā, mohita haiyā,
sabe kare nivedana
tomāra caraṇa, lainu śaraṇa,
deha pade bhakti-dhana* (14)

“They were all enchanted upon seeing Mahāprabhu's form and requested Him thus: ‘O Lord, we have now taken shelter at Your lotus feet. Mercifully grant us the wealth of *bhakti*.’ (14)

Śrīman Mahāprabhu instructs the seven sages –

*śuni' gaurahari, bale dayā kari',
śuna ohe ṛṣi-gaṇa
chāḍi' abhilāṣa, jñāna-karma-pāśa,
kara kṛṣṇa-ālocana* (15)

“Śrī Gaurahari heard their prayer and kindly replied, ‘Please listen, O sages. Abandon all other desires except one: service to Śrī Kṛṣṇa. Throw off the shackles of *jñāna* and *karma* and only cultivate devotion to Śrī Kṛṣṇa. (15)

Śrīman Mahāprabhu's blessing to the seven sages –

*svalpa dināntare, nadiyā-nagare,
haibe prakāṣa-līlā
tumi sabe tabe, darśana karibe,
nāma-saṅkīrtana-khelā (16)*

“Within a short time, I will unfold My pastimes in Nadiyā. At that time, all of you will be able to behold My pastimes of chanting the holy names of the Lord. (16)

*e kathā ekhana, rākhaha gopana,
āmāra vacana dhara
śrī-kumāra-haṭṭe, nija-kṛta ghaṭṭe,
kṛṣṇera bhajana kara (17)*

“For now I order you, however, to keep all of these topics confidential. Go to Śrī Kumāra-haṭṭa and worship Śrī Kṛṣṇa at the *ghāṭas* you have constructed.’ (17)

Śrī Kumāra-haṭṭa

*gaura-adarśane, sapta-rṣi takhane,
kumāra-haṭṭete jāya
e sthāne ekhana, kara darśana,
sapta-ṭilā śobhā pāya (18)*

“After Śrī Gaurahari disappeared from their vision, the seven sages went to Śrī Kumāra-haṭṭa. Look, even now these seven beautiful hillocks stand as testimony to their worship. (18)

*sapta-rṣi ākāṣe, jemata prakāṣe,
sapta-ṭilā tāra sama
hethā vāsa kari’, pāya gaurahari,
nā-sādhi’ niyama-yama (19)*

“These seven hillocks appear just like the constellation of the seven sages in the sky. Just by living here one can attain Śrī Gaurahari without even following any rules and regulations. (19)

Naimiṣāraṇya

*ihāra dakṣiṇe, dekhaha nayane,
āche eka jalādhāra
ei ta’ gomatī, su-ṣavitra ati,
naimiṣa-kānana āra (20)*

“O Jīva, the river you see flowing in the southern direction is the supremely sacred Gomatī. Close by is Naimiṣāraṇya. (20)

*purā-kalpe kali, haile mahābalī,
śaunakādi rṣi-gaṇa*

*sutera śrī-mukhe, śune sabe sukhe,
gaura-bhāgavata-dhana (21)*

“In the Kali-yuga of the previous *kalpa*, when the influence of Kali became excessive, Śaunaka and other sages joyfully heard the *Gaura-Bhāgavata*⁽¹⁾ from Sūta Gosvāmī. (21)

The result of staying in Naimiṣāraṇya during Kārtika –

*hethā jei jana, purāṇa paṭhana,
karaya kārtika māse
sarva-kleśa tyaje, gaura-raṅge maje,
braja labhe anāyāse (22)*

“All the miseries of that person who studies the Purāṇas in this place during the month of Kārtika are vanquished. He becomes absorbed in Śrī Gaurahari’s pastimes and easily attains Vraja. (22)

Lord Śiva arrives in Naimiṣāraṇya –

*kabhu pañcānana, chāḍi’ vṛṣāsana,
śrī-hamsa-vāhana ha’ye*

(1) The explanation of Śrīmad-Bhāgavatam related to the glories of Śrī Gaura, i.e. Śrīmad-Bhāgavatam according to the philosophy of Śrī Gaurahari.

*śunila purāṇa, gaura-guṇa-gāna,
āpana bhakata la'ye* (23)

“Once, Pañcānana (Lord Śiva) came here with his devotees, riding on Lord Brahmā’s swan-carrier, having given up his own carrier Nandī, the bull. He heard Śrī Gaurahari’s pastimes recited just as they are described in the Purāṇas. (23)

*gāiyā-gāiyā, nāciyā-nāciyā,
śaiva jata kāśi-vāsī
pañcānane gheri’, bali’ gaurahari,
puṣpa phele rāsi-rāsi* (24)

“The followers of Lord Śiva from Kāśī surrounded Pañcānana. They continuously sang Śrī Gaurahari’s name, danced and showered flowers on Lord Śiva.” (24)

Śrī Jīva experiences the influence of the *dhāma* –

*nitāi-vacana, śuniyā takhana,
'jīvera' uthale bhāva
gaḍāgaḍi jāya, dhairaya nā pāya,
āsvāde dhāma-prabhāva* (25)

Upon hearing these words of Śrī Nityānanda Prabhu, *aṣṭa-sāttvika bhāva* arose in the heart of

Śrī Jīva and he began rolling in the dust of that place. Relishing the influence of that holy place, he was not able to maintain his composure. (25)

*se-dina yāpana, kare bhakta-gaṇa,
nitāicāṇdera sane
paradina sabe, calilena tabe,
śrī-ṣuṣkara darāśane (26)*

The devotees spent that day there together with Śrī Nitāicāṇda. The next day they all proceeded onward for *darśana* of Śrī Puṣkara. (26)

The author prays for his desired service –

*jāhnavā-nitāi, bhajana sadāi,
jāhāra antare jāge
nadiyā-mahimā, bhakta-madhurimā,
gāiche se jana rāge (27)*

That person [Śrī Bhaktivinoda Ṭhākura] in whose heart the worship of Śrī Jāhnavā-devī and Śrī Nityānanda Prabhu is always manifest, is singing of the glories of Śrī Nadiyā and the sweetness of the devotees, being full of affection. (27)

Thus Ends Chapter Nine

CHAPTER TEN

Maṅgalācaraṇa (Auspicious Invocation) –

jaya gaura-nityānanda advaita-sahita
jaya gadādhara jaya śrīvāsa paṇḍita (1)

All glories to Śrī Gaurahari along with Śrī Nityānanda Prabhu and Śrī Advaita Ācārya! All glories to Gadādhara Paṇḍita! All glories to Śrīvāsa Paṇḍita! (1)

jaya navadvīpa śuddha prema-bhakti-dhāma
jaya jaya jaya gaura-nityānanda-nāma (2)

All glories to Śrī Navadvīpa-dhāma, the embodiment of pure *prema-bhakti*! All glories, all glories to the names of Śrī Gaura and Śrī Nityānanda Prabhu! (2)

The author's appeal –

śuna he kalira jīva chāḍi' jñāna-karma
nitāi-caitanya bhaja tyāji' dharmādharma (3)

dayāra samudra sei gaura-nityānanda
akātare dibe bhāi sāra brajānanda (4)

O souls of Kali-yuga, please listen. Give up *karma*, *jñāna*, *dharma*, *adharma* – everything – and only perform *bhajana* of Śrī Nityānanda Prabhu and Śrī Kṛṣṇa Caitanya Mahāprabhu. O brothers, the ocean of mercy, Śrī Gaura-Nityānanda Prabhu, seeing your endeavour, will freely, without doubt, bestow upon you the bliss of Vraja. (3–4)

*yāmini prabhāta haila nityānanda-rāya
'jīvere' laiya dhāma-bhramaṇete jāya (5)*

When the morning arrived, Śrī Nityānanda Prabhu took Śrī Jīva with Him and they continued their *dhāma-parikramā*. (5)

Śrī Brāhmaṇa-puṣkara

*bale' dekha 'jīva' ei grāma manohara
ekhana brāhmaṇapurā ḍāke sarva nara (6)*

*brāhmaṇa-puṣkara-nāma sarva-sāstre kaya
hethā je rahasya tāhā ati guhya haya (7)*

Śrī Nityānanda Prabhu said, “O Jīva, look at this delightful village. Even though currently everyone calls it Brāhmaṇapurā, according to the

scriptures its name is Brāhmaṇa-puṣkara. The secret of this place is most confidential. (6–7)

The story of a *brāhmaṇa* pilgrim named Divadāsa –

*satya-yuge divadāsa nāmete brāhmaṇa
gr̥ha tyāji' kare sarva-tīrtha daraśana* (8)

“In Satya-yuga, a *brāhmaṇa* named Divadāsa renounced his home and went on a pilgrimage to all holy places. (8)

Divadāsa arrives in Navadvīpa –

*puṣkara-tīrthete tā'ra haila baḍa p̥rīta
tathāpi bhramite navadvīpe upasthita* (9)

“Even though Puṣkara-tīrtha was very dear to him, while wandering one day he arrived in Śrī Navadvīpa-dhāma. (9)

A description of Divadāsa's dream –

*ei sthāne rātrayoge dekhila svapana
hethā vāsa kara vipra pābe nitya-dhana* (10)

“In this very place he had a dream one night in which someone told him, “O *vipra* (*brāhmaṇa*), reside here and you will attain the eternal treasure [*kṛṣṇa-prema*]. (10)

Divadāsa's desire in old age –

*ei sthāne kuṭīra bāṅdhiyā divadāsa
vṛddha-kālāvidhi tenha karilena vāsa* (11)

*vṛddha-kāle calite aśakta dvija-vara
icchā haila ebe āmi dekhiba puṣkara* (12)

“Divadāsa built a hut and stayed here until his old age. In his old age, when he could not walk anymore, a strong desire to behold Puṣkara came in his mind. (11–12)

Divadāsa laments not being able to walk –

*calite nā pāre dvija karaya krandana
āra nā pāiba āmi puṣkara darsana* (13)

“Being unable to move, the *brāhmaṇa* began to lament, ‘Alas, alas! Now I will not be able to see the holy abode of Puṣkara.’ (13)

Puṣkara-tīrtha assumes the form of a *brāhmaṇa* –

*takhana puṣkara-rāja sadaya haila
dvija-rūpe divadāse daraśana dila* (14)

“[Seeing him lamenting] Puṣkara-rāja out of mercy came before Divadāsa in the form of a *brāhmaṇa*. (14)

Puṣkara-tīrtha in the attire of a *brāhmaṇa* advises Divadāsa –
divadāse bale vipra,—“nā kara krandana
tomāra sammukhe ei kuṇḍa susobhana (15)

ei kuṇḍe snāna tumi kara eka-bāra
pratyakṣa haibe tīrtha puṣkara tomāra” (16)

“The *brāhmaṇa* said to Divadāsa, ‘Do not cry. Bathe one time in the delightful pond in front of you and Puṣkara-tīrtha will manifest directly before you.’ (15–16)

Divadāsa attains the *darśana* of Puṣkara-tīrtha in Navadvīpa –
tāhā suni’ kuṇḍe snāna kare dvija-vara
divya-cakṣu labhi’ dekhe sammukhe puṣkara (17)

“After hearing his [the *brāhmaṇa*’s] words Divadāsa bathed in that *kuṇḍa*, and [as a result] he received transcendental eyes by which he could behold Puṣkara-tīrtha. (17)

krandana kariyā dvija puṣkare balila
“āmā lāgi’ baḍa kleśa tomāra haila” (18)

“Divadāsa wept continuously. He said to Puṣkara-tīrtha, ‘For my sake you had to take such great trouble.’ (18)

Puṣkara-tīrtha describes the glories of Śrī Navadvīpa-dhāma –
*puṣkara balena,—“śuna dvija bhāgyavān
dūra haite nā āsinu hethā vidyamān (19)*

“Puṣkara replied, ‘Listen, O fortunate brāhmaṇa, I have not come from afar; I always reside right here in this place. (19)

*ei navadvīpa-dhāma sarva-tīrthamaya
navadvīpe sevi’ hethā thāke tīrthacaya (20)*

“This Navadvīpa-dhāma consists of all holy places. All the holy places reside here to serve Śrī Navadvīpa-dhāma. (20)

The true form of Puṣkara-tīrtha is in Śrī Navadvīpa –
*āmāra svarūpa eka pāścātye prakāśa
nīje āmi ei-sthāne nitya kari vāsa (21)*

“Although a manifestation of my form is in the west⁽¹⁾, I personally reside at this place eternally. (21)

*śata-bāra keha sei tīrthe kari’ snāna
jei phala pāya hethā se phala vidhāna (22)*

(1) “West” here refers to Puṣkara which is in Rājasthāna, west India.

“The benefit one derives by bathing one hundred times in the Puṣkara-tīrtha that is situated in the west, is achieved by bathing here just once. (22)

The person who leaves Śrī Navadvīpa-dhāma desiring to visit other holy places is a complete fool –

*ataeva navadvīpa chāḍi’ jei jana
anya tīrtha āsā kare, se mūḍha durjana (23)*

“Therefore, whoever leaves Śrī Navadvīpa-dhāma with the desire to visit any other holy place is an extremely foolish villain. (23)

The result of visiting all holy places –

*sarva-tīrtha bhrami’ yadi haya phalodaya
navadvīpa tabe tā’re vāsasthāna haya (24)*

“If someone attains the result of travelling to all other holy places, he attains residence in Śrī Navadvīpa-dhāma. (24)

Kurukṣetra and Brahmāvartta in Śrī Navadvīpa-dhāma –

*ai dekha ucca-sthāna haṭṭera samāna
kurukṣetra brahmāvartta tathā vidyamān (25)*

“Just see that raised area which resembles a market. Kurukṣetra and Brahmāvartta are present there. (25)

*sarasvatī dṛṣadvatī dui pārśve tā’ra
ati śobhā pāya puṇya karaye vistāra* (26)

“The rivers Sarasvatī and Dṛṣadvatī flow on its two sides. They are beautiful and give the results of piety. (26)

Puṣkara-tīrtha tells about the future descent of Śrīman Mahāprabhu –

*ohe vipra, gūḍha kathā baliba tomāya
ati alpa-kāle ha’be ānanda hethāya* (27)

“O vipra, I am revealing to you a very confidential topic. Soon, supreme happiness will manifest here. (27)

*māyāpure śacī-gr̥he gaurāṅga-sundara
prakāṭa haiyā prema bilā’be vistara* (28)

“Śrī Gaurasundara will appear at Māyāpura in the house of Mother Śacī, and He will freely distribute *kṛṣṇa-prema* amongst ordinary folk. (28)

*ei-saba sthāne prabhu bhakta-vṛnda la’ye
saṅkīrtana-rase nācibena matta ha’ye* (29)

“Śrī Caitanya Mahāprabhu, intoxicated in *saṅkīrtana-rasa*, will dance in all these places, together with His devotees. (29)

*sarva avatāre chilā je je bhakta-gaṇa
sakale laiyā prabhu karibe kīrtana* (30)

“Mahāprabhu will perform *saṅkīrtana* together with His devoted associates from all of His incarnations. (30)

*prema-vanyā-jale sarva jagat bhāsā’be
kutārkika binā sabe mahāpremā pā’be* (31)

“The whole universe will be drowned in a flood of *prema*. All except those who indulge in false logic will receive this *mahāprema*. (31)

*ei dhāma-niṣṭhā kari’ jebā kare vāsa
tāre mile gaura-pada ohe divadāsa* (32)

“O Divadāsa, whoever resides with firm faith in this *dhāma* will attain the lotus feet of Śrī Gaurāṅga Mahāprabhu. (32)

The topmost means to achieve Śrī Rādhā-Kṛṣṇa –

*koṭi-koṭi varṣa dhari śrī-kṛṣṇa-bhajana
tathāpi nāmete rati nā pāya durjana* (33)

*gaurāṅga bhajile duṣṭa-bhāva dūre jāya
alpadine braja-dhāme rādhā-kṛṣṇa pāya (34)*

“A rogue will not be able to develop taste for śrī-harināma even if he worships Śrī Kṛṣṇa for millions of years. But if he worships Śrī Gaurāṅga Mahāprabhu, his wicked mentality will quickly vanish and very soon he will attain Śrī Rādhā-Kṛṣṇa in Vraja-dhāma. (33–34)

*nija siddha-deha pāya sakhīra āsraya
nija kuñja śrī-yugala-sevā tā'ra haya (35)*

“That person will attain his spiritual form and the shelter of the maidens of Vraja. He will receive the qualification to serve the Divine Couple in the forest bowers. (35)

Puṣkara-tīrtha gives Divadāsa a boon –

*ohe vipra, hethā thāki' karaha bhajana
sapārṣade śrī-gaurāṅga pā'be darśana (36)*

“O vipra, stay here and perform bhajana and you will attain darśana of Śrī Gaurāṅga Mahāprabhu with His associates.’ (36)

*ei kathā bali' tīrtha-rāja gela cali'
sunila ākāśavāṇī āise dhanya kali (37)*

*tumi vipra sei-kāle janmibe ābāra
śrī-gaura-kīrtana preme dibe ta' sāntāra* (38)

“Saying this Tīrtha-rāja Puṣkara departed, but the *brāhmaṇa* heard an aerial voice: ‘Very soon the blessed age of Kali is coming. O *vipra*, at that time you will [again] take birth and become immersed in the *prema*-like *rasa* of Śrī Gaura’s *kīrtana*.’ (37–38)

*eta śuni' divadāsa niścinta haila
ei kuṇḍa-tīre vasi' bhajana karila* (39)

“Hearing this, Divadāsa, freed from all worries, stayed on the banks of this *kuṇḍa*, performing *bhajana*.” (39)

Śrī Uccaḥaṭṭa (Kurukṣetra in Navadvīpa)

*e-saba purāṇa kathā 'śrī-jīve' kahiyā
uccaḥaṭṭa kurukṣetre praveśila giyā* (40)

After narrating to Śrī Jīva all these histories from the Purāṇas, Śrī Nityānanda Prabhu entered Uccaḥaṭṭa, which is actually Kurukṣetra. (40)

The demigods’ and Kurukṣetra’s arrival in Śrī Uccaḥaṭṭa –
*nityānanda bale,—hethā sarva-deva-gaṇa
kurukṣetre tīrtha-saha kaila āgamana* (41)

Śrī Nityānanda Prabhu said, “All the demigods came here along with Kurukṣetra *tīrtha*. (41)

All the *tīrthas* situated within Brahmāvartta and Kurukṣetra arrive in Śrī Uccahaṭṭa –

*brahmāvartte kurukṣetre jata tīrtha chila
sarva-tīrtha āsi’ hethā virāja karila (42)*

“All the holy places that are in Brahmāvartta and Kurukṣetra came to reside here. (42)

*pr̥thudak ādi kari’ saba hethā baise
sabe navadvīpa sevā kare anāyāse (43)*

“Pṛthudak and all other holy places reside here and at ease serve Śrī Navadvīpa-dhāma. (43)

The result of staying in Śrī Uccahaṭṭa for one night –

*śata-varṣa kurukṣetre vāse jei phala
hethā eka-rātra-vāse labhe se-sakala (44)*

“The result one gets by residing in Kurukṣetra for one hundred years is obtained by staying here for only one night.” (44)

The reason behind the name Śrī Uccahaṭṭa –

*prabhu bale,—hethā vāsa kari’ deva-gaṇa
haṭṭa kari gaura-kathā kare ālocana (45)*

Śrī Nityānanda Prabhu said, “Demigods came to reside here. They built a raised platform nearby and discussed with each other topics related to Śrī Gaura. (45)

Another name of Śrī Uccahaṭṭa is Haṭṭadāṅgā –

*haṭṭadāṅgā bali’ nāma haila ihāra
ihāra darśane pāya prema-pārāvāra* (46)

“From that time on, this place became known as Haṭṭadāṅgā⁽²⁾. A person who has *darśana* of this place will attain unlimited *prema*. (46)

*ei eka sīmā ‘jīva’ dekha nadīyāra
ebe cala jāi morā bhāgīrathī pāra* (47)

“This is also one of the boundaries of Śrī Navadvīpa. Come, let us now cross the Bhāgīrathī.” (47)

*bhāgīrathī pāra ha’ye madhyāhna-samaya
koladvīpe nityānanda haila udaya* (48)

After crossing the Bhāgīrathī, Śrī Nityānanda Prabhu reached Koladvīpa around noon. It seemed like the sun had just risen there. (48)

⁽²⁾ *Haṭṭa* = a market, that is, a place where the trade of hearing and speaking śrī *gaura-kathā* always goes on.

The Sequence of Śrī Navadvīpa Parikramā

kuliyā-pāhāda pure jāite-jāite

‘śrī-jīve’ nitāicānda lāgila kahite (49)

“je-krame āinu morā ha’ye gaṅgāpāra

sei krama siddha-krama parikramā-sāra (50)

While walking along the path of Kuliyā-Pahāḍa, Śrī Nitāicānda said to Śrī Jīva, “The sequence in which we are performing *parikramā*, by first crossing Gaṅgā, is the authentic sequence of *parikramā*. By following this sequence, one will attain the actual result of *parikramā*. (49–50)

Śrīman Mahāprabhu organizes the first *nagara-saṅkīrtana* –

jabe prabhu śrī-caitanya la’ye nija-gaṇa

karilena śrī-caudda-mādala saṅkīrtana (51)

kājire śodhite prabhu sandhyā-āgamane

māyāpura chāḍi’ cale la’ye bhakta-jane (52)

“One day at sunset, Śrī Caitanya Mahāprabhu, with the intention of delivering the Kazi, went from Māyāpura with thousands of His associates in a huge *nagara-saṅkīrtana* that was accompanied by fourteen *mṛdāṅgas*. (51–52)

*sei rātra brahma-rātra śighra nahe śeṣa
ei krame mahāprabhu bhrame nija deśa (53)*

“That night became as long as one night of Lord Brahmā. In this way, Śrīman Mahāprabhu began to wander throughout His Śrī Navadvīpa-dhāma. (53)

*tārapara prati ekādāśi tithi dhari’
bhramilā āmāra prabhu saṅkīrtana kari’ (54)*

“Every Ekadāśi after that, My Lord and the devotees went on *nagara-saṅkīrtana*, wandering throughout Navadvīpa. (54)

*kabhu pañca-krośa bhrame antardvīpamaya
kabhu aṣṭa-krośa bhrame jane mane laya (55)*

“By His own desire, Śrīman Mahāprabhu sometimes wandered over five *kosas* of Śrī Antardvīpa, and sometimes He wandered for eight *kosas*. (55)

*nija gṛha haite bārakoṇā-ghāta chāḍi’
dīrghikā veṣṭane jāya śrīdharera bāḍi (56)*

*tathā haite antardvīpa-sīmā bhrami āse
pañca-krośa parikramā haya anāyāse (57)*

“[When He wandered for five *kosas*] He started from His house for Bārakoṇā-ghāṭa, then went to Ballāla-dīrghikā and to Śrīdhara’s house. From the house of Śrīdhara, He would go to the border of Antardvīpa. In this way, He easily completed the five *kosas parikramā*. (56–57)

simuliyā ha’ye kāji-gr̥ha beḍi’ cale
śrīdhare sambhāṣi’ aise gādigāchā sthale (58)

mājidā haite haya bhāgīrathī pāra
pāraḍāṅgā chināḍāṅgā pulina vistāra (59)

chāḍiyā jāhnavī pāra haiyā takhana
aṣṭa-krośa bhrami’ cale āpana bhavana (60)

“[For the eight *kosas parikramā*] He would start from Simuliyā and go to the house of the Kazi. After talking to Śrīdhara, He would go to Gadigāchā (Godruma), and from there He would arrive in Mājidā (Madhyadvīpa). Next He would cross the Bhāgīrathī and visit the places called Pāraḍāṅgā and Chināḍāṅgā situated on the other bank of the Gaṅgā. Then He would come

back across the Gaṅgā and return home after completing the eight *kosas parikramā*. (58–60)

The complete *parikramā* –

***siddha-parikramā haya pūrṇa ṣola-krośa
sei parikramā kaile prabhura santoṣa (61)***

“The sixteen *kosas parikramā* is considered to be the complete *parikramā*. Mahāprabhu feels satisfied after performing this *parikramā*. (61)

Śrī Nityānanda Prabhu takes Śrī Jīva on the sixteen *kosas parikramā* –

***sei parikramā āmi tomāre karāi
ihāra samāna parikramā āra nāi (62)***

“O Jīva, I am taking you on that same [sixteen *kosas*] *parikramā*. No other *parikramā* is considered equal to it. (62)

***vṛndāvana ṣola-krośa dvādaśa kānana
ei parikramā-madhye pā’be darāśana (63)***

“By performing this *parikramā*, you will have *darśana* of the twelve forests in the area of Vṛndāvana’s sixteen *kosas*. (63)

The Description of “Nava-rātra”
in the Scriptures

‘nava-rātre’ ei *parikramā* śeṣa haya
nava-rātra bali’ era nāma sāstre kaya (64)

“This *parikramā* is completed within nine nights and is therefore also called ‘nava-rātra’ in the scriptures. (64)

pañca-krośa parikramā ekadine kare
rātra-traya aṣṭa-krośa parikramā dhare (65)

“The *parikramā* of five *kosas* is completed in one day and the eight *kosas parikramā* in three nights. (65)

eka-rātra māyāpure, dvitīya godrume
puline tṛtīya rātra ei krame bhrame” (66)

“One should complete this *parikramā* by spending the first night in Māyāpura, the second in Godruma and the third on the banks of the Gaṅgā.” (66)

śuni’ parikramā-tattva ‘jīva’ mahāsaya
premete adhairya ha’ye katakṣana raya (67)

Hearing about the real nature of *parikramā*, Śrī Jīva Mahāśaya became absorbed in *prema* for a long time. (67)

The author prays for his desired service –

*nitāi-jāhnavā-pada-chāyā āśa jāra
nadiyā-mahimā varṇe akiñcana chāra* (68)

Desiring to attain the cooling shade of Śrī Nityānanda Prabhu's and Śrī Jāhnavā-devī's lotus feet, this destitute and lowly person [Śrī Bhaktivinoda Ṭhākura] describes the glories of Nadiyā. (68)

Thus Ends Chapter Ten



Śrī Varhāha-deva

CHAPTER ELEVEN

Maṅgalācaraṇa (Auspicious Invocation) –

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-śrīvāsādi gaura-bhakta-vṛnda* (1)

All glories, all glories to Śrī Caitanya Mahāprabhu! All glories to Śrī Nityānanda Prabhu! All glories to Śrī Advaita Ācārya Prabhu! All glories to Śrīvāsa and the other devotees of Śrī Gaura! (1)

*jaya jaya gaura-bhūmi—sarva-bhūmi-sāra
yathā nāma-saha śrī-caitanya-avatāra* (2)

All glories, all glories to Gaura-bhūmi, the essence of all other holy places! Śrī Caitanya Mahāprabhu descended here together with the holy name of Śrī Hari. (2)

Pañcaveṇī

*nityānanda prabhu bale,—śuna sarva-jana
pañca-veṇī-rūpe gaṅgā hethāya milana* (3)

Śrī Nityānanda Prabhu said, “Everyone listen. This is Pañcaveṇī, were five rivers join with the Gaṅgā. (3)

*mandākinī-alakā-sahita bhāgīrathī
gupta-bhāve hethāya āchena sarasvatī (4)*

“The Bhāgīrathī (Gaṅgā) converges here with Mandākinī and Alakānandā. River Sarasvatī flows here in a concealed way. (4)

*paścime yamunā-saha āise bhogavatī
tāhāte mānasa-gaṅgā mahā-vegavatī (5)*

“The Yamunā comes from the western side together with Bhogavatī, and with them is Mānasa-gaṅgā, flowing with a strong current. (5)

Pañcaveṇī (the place of Prayāga-rāja in Śrī Navadvīpa) –

*mahā mahā prayāga baliyā ṛṣi-gaṇe
koṭi-koṭi yajña hethā kaila brahmā-sane (6)*

“The sages call this place Mahā-mahā-Prayāga because here they performed millions upon millions of sacrifices together with Lord Brahmā. (6)

Another name of Pañcaveṇī is Brahmasatra –

*brahmasatra-sthāna ei mahimā apāra
hethā snāna karile janama nahe āra (7)*

“The glory of this place, known as Brahmasatra, is incomparable. By taking bath here, one will never have to take birth again. (7)

*ihāra mahimā kevā varṇivāre pāre
śuṣka dhārā-sama kona tīrtha haite nāre (8)*

“Who can describe the glory of this place? All the other holy places are like dried up rivers in comparison.⁽¹⁾ (8)

*jale-sthale-antarikṣe tyajiyā jivana
sarva-jīva pāya śrī-goloka-ṽṛndāvana (9)*

“Anyone who leaves his body in the water, on the land or in the air of this place will attain Śrī Goloka ṽṛndāvana. (9)

Kuliyā-pāhāḍa (Koladvīpa)

*kuliyā-pāhāḍa bali' khyāta ei sthāna
gaṅgā-tīre ucca-bhūmi parvata samāna (10)*

⁽¹⁾ A dry river has no value; similarly other holy places are without potency.

“This place on the banks of the Gaṅgā is renowned as Kuliya-pāhāḍa, because it resembles a mountain.⁽²⁾ (10)

*koladvīpa-nāma śāstre āchaya varṇana
satya-yuga-kathā eka śuna sarva-jana* (11)

“In the scriptures this place is called Śrī Koladvīpa. Please hear a narration about this place dating back from Satya-yuga. (11)

The story of Śrī Vāsudeva Vipra, a devotee of Koladeva [Lord Varāha] –

*vāsudeva nāme eka brāhmaṇa kumāra
varāha-devera sevā kare bārabāra* (12)

“There was once a *brāhmaṇa* boy named Vāsudeva who always used to serve Śrī Varāha-deva. (12)

The worship of the deity approved in the scriptures –

*śrī-varāha-mūrti pūji’ kare upāsanā
sarvadā varāha-deve karaya prārthanā* (13)

*“prabhu more kṛpā kari’ deha daraśana
saphala hauka mora nayana jīvana”*(14)

⁽²⁾ *Pāhāḍa* means “mountain”.

“Daily, after his worship of the Śrī Varāha deity, Vāsudeva would pray to Him, ‘O Prabhu, please be merciful to me. Give me Your *darśana*, and thus make my eyes and life successful.’ (13–14)

*ei bali kānde vipra gaḍāgaḍi jāya
prabhu nāhi dekhā dile jīvana vṛthāya* (15)

“Praying like this, the *brāhmaṇa* boy cried and rolled in the dust of that place, thinking, ‘If my Lord does not give me His *darśana*, my life will go in vain.’ (15)

Vāsudeva attains the *darśana* of Śrī Koladeva –

*katadīne śrī-varāha anukampā kari’
dekha dilā vāsudeve kola-rūpa dhari’* (16)

“After some days, Śrī Varāha-deva mercifully revealed Himself to Vāsudeva in His form of Koladeva. (16)

Description of Śrī Koladeva’s form –

*nānā ratna-bhūṣaṇe bhūṣita kalevara
pada-grīvā-nāsā-mukha-cakṣu manohara* (17)

“Śrī Varāha-deva’s divine form was decorated with many jewel-studded ornaments. His lotus

feet, neck, nose, face, eyes and all other bodily parts were enchanting to the mind. (17)

*parvata-samāna ucca śarīra tānhāra
dekhi’ vipra niḡe dhanya māne bārabāra* (18)

“His divine body was as tall as a mountain. Upon seeing the Lord, the *vipra* considered himself greatly fortunate. (18)

Vāsudeva Vipra’s obeisances at the lotus feet of Lord Koladeva –
*bhūme paḍi’ vipra praṇamiyā prabhu-pāya
kāṇḍiyā ākula haila gaḍāgaḍi jāya* (19)

“The *brāhmaṇa* boy fell to the ground. Restless, he rolled in the dust of Śrī Koladeva’s lotus feet and began to cry. (19)

Śrī Koladeva instructs Vāsudeva Vipra –

*viprera bhakati dekhi’ varāha takhana
kahilena vāsudeve madhura vacana* (20)

*“ohe vāsudeva, tumi bhakata āmāra
baḍa tuṣṭa hainu pūjā pāiyā tomāra* (21)

“Seeing the devotion of the *brāhmaṇa* boy, Śrī Varāha-deva spoke the following sweet words, ‘O Vāsudeva, you are My devotee. I am very satisfied with your worship. (20–21)

*ei navadvīpe mora prakāṣa vihāra
kali-āgamane ha'be śuna vākya-sāra (22)*

“At the beginning of Kali-yuga I will display My pastimes here in Śrī Navadvīpa. Listen carefully to My words. (22)

*navadvīpa-sama dhāma nāhi tribhuvane
ati priya-dhāma mora āche saṅgoṣane (23)*

“There is no place in the three worlds equal to Śrī Navadvīpa-dhāma. Even though this abode is very dear to Me, it now remains hidden. (23)

*brahmāvartta-saha āche puṇya-tīrtha jata
se-saba āchaye hethā sāstrera sammata (24)*

“It is also the verdict of all scriptures that Brahmāvartta and all other holy places are present here. (24)

The Place Where Hiraṇyākṣa Was Killed

*je-sthāne brahmāra yajñe prakāśa haiyā
nāsilāma hiraṇyākṣa dante vidāriyā (25)*

*sei sthāna puṇya-bhūmi ei sthāne raya
yathāya āmāra ebe haila udaya (26)*

“When I appeared in Brahmā’s sacrifice, I killed Hiranyākṣa by tearing his body with My tusk. I have now appeared before you at that place, in this same pious land. (25–26)

By residing in Navadvīpa it is possible to simultaneously reside in all *tīrthas* –

navadvīpa sevi’ sarva-tīrtha virājaya
navadvīpa-vāse sarva-tīrtha vāsa haya (27)

“All the holy places are present here to serve Śrī Navadvīpa. By residing in Śrī Navadvīpa, one resides in all other holy places. (27)

Śrī Koladeva gives a boon to Vāsudeva Vipra –

dhanya tumi navadvīpe seville āmāya
śrī-gaura-prakaṭa-kāle janmibe hethāya (28)

“You are fortunate because you have served me here in Navadvīpa. You will also take birth here at the time of Śrī Gaurahari’s manifest pastimes. (28)

anāyāse dekhibe se mahā-saṅkīrtana
apūrva gaurāṅga-rūpa pā’be daraśana” (29)

“You will easily behold *mahā-saṅkīrtana*

as well as Śrī Gaurāṅga Mahāprabhu’s unprec-
edented form.’ (29)

*eta bali’ śrī-varāha haila antardhyāna
daivavāṇī haila vipre bujhite sandhāna* (30)

“Saying this, Śrī Varāha-deva disappeared
from there. Just then the *vipra* heard an aerial
voice saying, ‘Please scrutinize scriptural evi-
dences to properly understand the true nature of
Śrīman Mahāprabhu.’ (30)

Śrī Vāsudeva Vipra finds mention of Śrī Gaurāṅga Mahāprabhu
in the scriptures –

*parama paṇḍita vāsudeva mahāsaya
sarva-sāstra vicāriyā jānila niścaya* (31)

*vaivasvata-manvantare kalira sandhyāya
śrī-gaurāṅga-prabhu-lilā ha’be nadiyāya* (32)

“Vāsudeva was a great scholar. Therefore, after
carefully contemplating what was written in the
scriptures, he concluded that at the beginning of
Kali-yuga, during the reign of Vaivasvata Manu,
Śrī Gaurāṅga Mahāprabhu would manifest His
pastimes in Śrī Navadvīpa. (31–32)

*ṛṣi-gaṇa sei tattva rākhila gopane
iṅgite kahila saba bujhe vijña-jane (33)*

“He thought, ‘In the scriptures, the sages have indicated this *tattva* in a hidden way. Only an intelligent person can understand this *tattva*. (33)

*prakāṣa haile līlā haibe prakāśa
ebe gopya ei tattva pāila ābhāsa (34)*

“‘When Śrīman Mahāprabhu’s pastimes manifest, this *tattva* will also be revealed. For now, however, it should be kept a secret.’ In this way, the *brāhmaṇa* boy got a hint of that secret truth. (34)

*parama-ānande vipra kare saṅkīrtana
gaura-nāma gāya mane mane sarvakṣaṇa (35)*

“In great ecstasy the *brāhmaṇa* began *saṅkīrtana* and continuously sang the name of Śrī Gaurahari in his mind. (35)

The reason for the name Koladvīpa –

*parvata-pramāṇa koladevera śarīra
dekhī’ vāsudeva mane vicārila dhīra (36)*

*koladvīpa parvatākhyā ei sthāna haya
sei haite parvatākhyā haila paricaya (37)*

“When he beheld the mountain-like divine form of Koladeva, the intelligent Vāsudeva thought, ‘Surely this place is the mountain-like Koladvīpa, as described in the scriptures.’ From that time, everyone began to call this place Koladvīpa-parvata⁽³⁾.” (36–37)

Koladvīpa is Vraja’s Girirāja-Govardhana, who fulfils all desires –
*ohe ‘jīva’! nitya-lilāmaya vṛndāvane
giri-govardhana ei jāne bhakta-jane (38)*

Śrī Nityānanda Prabhu said, “O Jīva, the devotees know this place as Girirāja-Govardhana in Śrī Vṛndāvana, the place of eternal transcendental pastimes. (38)

Śrī Bahulāvana of Vraja lies in the north of Koladvīpa –
*śrī-bahulāvana dekha ihāra uttare
rūpera chaṭāya sarva-dika śobhā kare (39)*

“Please take *darśana* of Śrī Bahulāvana situated to the north of this place. Just see, the splendour of Bahulāvana shines in all directions. (39)

(3) *Kola* = “boar”, *parvata* = “mountain”.

In Navadvīpa, the Order of Vraja's
Twelve Forests Is Inversed

*vr̥ndāvane je je-krame dvādaśa-kānana
se-krama nāhika hethā vallabha-nandana (40)*

“O son of Vallabha, here, the sequence of the twelve forests of Vṛndāvana is not the same. (40)

*prabhu-icchāmate hethā krama-viparyaya
ihāra tātṣṭya jāne prabhu icchāmaya (41)*

“It is only according to the wish of Śrīman Mahāprabhu that the sequence here is not the same. Only the Lord Himself, who does as He pleases, knows the reason for this. (41)

*jeirūpa āche hethā dekha seirūpa
viparyaye prema-vṛddhi ei aparūpa (42)*

“One should have *darśana* of these places according to the way they are situated here, because this inversion increases *prema* in a way that is unprecedented.” (42)

Śrī Samudragadhā

*kichu dūra giyā prabhu balena vacana
ei je samudragadhā kara daraśana (43)*

Having gone on a little further, Śrī Nityānanda Prabhu said, “O Jīva, behold this place known as Samudragadhā. (43)

Dvārakā-purī and Śrī Gaṅgā-sāgara in Śrī Navadvīpa-dhāma –
sākṣāt dvārakā-purī śrī-gaṅgā-sāgara
dui tīrtha āche hethā dekha vijña-vara (44)

“O most learned one, just see! The two holy places Dvārakā-purī and Gaṅgā-sāgara are both directly present here. (44)

The Story Explaining How Dvārakā-purī Is Situated in Śrī Samudragadhā

The identity of King Śrī Samudra Sena in Śrī Samudragadhā –
śrī-samudra-sena rājā chila ei sthāne
baḍa kṛṣṇa-bhakta, kṛṣṇa binā nāhi jāne (45)

“Once a king named Śrī Samudra Sena reigned here. He was a great devotee of Śrī Kṛṣṇa. Apart from Lord Śrī Kṛṣṇa, he did not know anything else. (45)

Bhīma, the son of Pāṇḍu, arrives in Samudragadhā at the time of their world conquest –

jabe bhīmasena āila nija sainya la’ye
gherila samudragadhī baṅga-digvijaye (46)

*rājā jāne kṛṣṇa eka pāṇḍavera gati
pāṇḍava vipade paile āise yadupati (47)*

“At the time of the Pāṇḍavas’ world conquest, Bhīmasena came here and besieged Samudragadhā with the might of his army. At that time, King Samudra Sena thought, ‘Śrī Kṛṣṇa is the only master and the exclusive shelter of the Pāṇḍavas. If ever they get into danger, Śrī Kṛṣṇa, the Lord of the Yadus, will immediately hasten to save them. (46–47)

King Śrī Samudra Sena’s thought –

*yadi āmi pāri bhīme dekhāite bhaya
bhīma-ārtta-nāde hari habe dayāmaya (48)*

“If I could somehow make Bhīma fearful, he will call out in distress to Śrī Kṛṣṇa. Hearing his cry, Śrī Hari will certainly bestow mercy upon him. (48)

*dayā kari’ āsibena e dāsera dese
dekhibe se śyāma-mūrti cakṣe anāyāse (49)*

“‘Śrī Kṛṣṇa will then mercifully descend to Samudragadhā, the place of His servant, and I will easily be able to see His darkish blue form.’ (49)

*eta bhāvi' nija sainya sājāila rāya
gaja-bāji-padātika la'ye yuddhe jāya (50)*

“Thinking like this, the king fully equipped his army and, with elephants, horses and foot-soldiers, set out for battle. (50)

Bhīma becomes afraid of King Samudra Sena's arrows –

*śrī-kṛṣṇa smariyā rājā bāṇa nikṣepaya
bāṇe jara-jara bhīma pāila baḍa bhaya (51)*

“The king remembered Śrī Kṛṣṇa and began to shoot his arrows. Afflicted by them, Bhīma became much afraid. (51)

Śrī Bhīmasena, who knows the *mantra* “*avaśya rakṣibe kṛṣṇa – Śrī Kṛṣṇa will certainly protect me*” prays to Śrī Kṛṣṇa's divine feet –

*mane-mane ḍāke kṛṣṇe vipada dekhiyā
“rakṣā kara bhīme nātha śrī-carāṇa diyā (52)*

*samudra-senera saha jujhite nā pāri
bhaṅga dile baḍa lajjā tāhā sahite nāri (53)*

“Seeing the impending catastrophe, within his mind Bhīma called out to Śrī Kṛṣṇa: ‘O Śrī Kṛṣṇa, O my Lord, please protect this servant of Yours by giving him shelter at Your lotus feet. I am not able to endure this fight with Samudra

Sena. If I am defeated, it will be a matter of great shame, and I will not be able to tolerate that humiliation. (52–53)

*pāṇḍavera nātha kṛṣṇa pāi parājaya
baḍai lajjāra kathā ohe dayāmaya” (54)*

“‘O Lord of the Pāṇḍavas, Śrī Kṛṣṇa, O merciful one, it is very shameful to be defeated.’ (54)

Lord Śrī Kṛṣṇa appears on the battlefield in response to Śrī Bhīmasena’s call –

*bhīmera karuṇa-nāda śuni’ dayāmaya
sei yuddha-sthale kṛṣṇa haila udaya (55)*

*nā dekhe se rūpa keha apūrva ghaṭanā
śrī-samudra-sena mātra dekhe eka-janā (56)*

“An astonishing incident then took place. Although the merciful Śrī Kṛṣṇa appeared immediately on the battlefield upon hearing Bhīma’s pitiful call, no one except Śrī Samudra Sena could see Him. (55–56)

King Śrī Samudra Sena’s *darśana* of Śrī Kṛṣṇa’s divine form –

*nava-jala-dhara-rūpa kaisora mūrati
gale dole vanamālā mukutāra bhāti (57)*

“Śrī Samudra Sena saw the youthful Śrī Kṛṣṇa, whose bodily lustre resembled that of a fresh rain cloud. The garland of forest flowers around Śrī Kṛṣṇa’s neck shone like a pearl. (57)

*sarva aṅge alaṅkāra ati susobhana
pīta-vastra paridhāna apūrva gaṭhana (58)*

“His entire body was beautifully decorated with ornaments. He was dressed in yellow garments, and His bodily form was incomparably beautiful. (58)

King Samudra Sena prays to Lord Śrī Kṛṣṇa –

*se-rūpa dekhiyā rājā preme mūrccā jāya
mūrccā samvāriyā kṛṣṇe prārthanā jānāya (59)*

*“tumi kṛṣṇa jagannātha patita-pāvana
patita dekhiyā more tava āgamana (60)*

“When the king saw Śrī Kṛṣṇa’s beauty, he fell, swooning with *prema*. When he regained his consciousness, he prayed, ‘O Śrī Kṛṣṇa, You are the Lord of the universe, the saviour of the fallen. Seeing my fallen condition, You have come to this place. (59–60)

*tava līlā jagajjana karaya kīrtana
śuni’ dekhibāra icchā haila takhana (61)*

“The people of the entire world sing of Your pastimes. Having heard Your glories from them, I also developed a desire to see You. (61)

King Śrī Samudra Sena’s resolution –

*kintu mora vrata chila, ohe dayāmaya
ei navadvīpe tava haibe udaya (62)*

*hethāya dekhiba tava rūpa manohara
navadvīpa chādivāre nā haya antara (63)*

“O merciful one, [I was in a great dilemma because] I did not want to leave Śrī Navadvīpa to go elsewhere, but I also had a strong desire to see Your captivating form. Therefore, I vowed that I would get Your *darśana* when You appear here in Śrī Navadvīpa. (62–63)

King Śrī Samudra Sena’s secret desire –

*sei vrata rakṣā mora kari’ dayāmaya
navadvīpe kṛṣṇa-rūpe haile udaya (64)*

*tathāpi āmāra icchā ati gūḍhatara
gaurāṅga hauna mora akṣira gocara” (65)*

“O merciful one, although, to fulfil my vow, You have now appeared before me in Śrī Navadvīpa as Śrī Kṛṣṇa, I have yet another, hidden desire. Please appear before me as Śrī Gaurāṅga Mahāprabhu.’ (64–65)

Bhakta-vatsala Śrī Kṛṣṇa fulfils the king’s desire –

*dekhite-dekhite rājā sammukhe dekhila
rādhā-kṛṣṇa-līlā-rūpa mādhubhya atula (66)*

“Just then the king saw before him the unparalleled sweetness of Śrī Rādhā-Kṛṣṇa’s pastimes. (66)

*śrī-kumudavane kṛṣṇa sakhī-gaṇa sane
aparāhne kare līlā giyā gocāraṇe (67)*

“He saw that while grazing the cows, Śrī Kṛṣṇa had come to Śrī Kumudavana in the afternoon, where He then performed pastimes with the *sakhīs*. (67)

Śrī Samudra Sena attains the *darśana* of Śrī Gaurahari and His associates –

*kṣaneke hala sei līlā adarśana
śrī-gaurāṅga-rūpa here bhariyā nayana (68)*

*mahā-saṅkīrtanāveśa, saṅge bhakta-gaṇa
nāciyā-nāciyā prabhu karena kīrtana (69)*

“After a while, the king’s vision of that pastime disappeared, and he now saw Śrī Gaurāṅga Mahāprabhu absorbed in *saṅkīrtana* with His associates. They were dancing and chanting, filled with ecstatic emotions. (68–69)

*purāṭa-sundara-kānti ati manohara
nayana mātāya ati kāmṇāya antara (70)*

“His radiant golden body enchanted the mind and maddened the eyes, and it caused an upheaval in the heart. (70)

Śrī Samudra Sena prays to Śrī Gaurahari –

*sei rūpa heri’ rājā nije dhanya māne
bahu stava kare tabe gaurāṅga-carāṇe (71)*

“After seeing Śrī Gaurāṅga Mahāprabhu’s beauty, the king considered himself very fortunate. He offered many kinds of glorification at the Lord’s lotus feet. (71)

*kataṅgaṇe se-sakala haila adarsana
kāṅdite lāgila rājā haya anya mana (72)*

“After a few moments this pastime disappeared and feeling unhappy the king began to weep. (72)

Pāṇḍu’s son Śrī Bhīmasena exhibits his valour –

*bhīmasena ei parva nā dekhe nayane
bhāve rājā yuddhe bhīta haila etakṣaṇe (73)*

“Because Śrī Bhīmasena was unable to see all these pastimes, he thought that maybe the king was afraid to fight. (73)

The king accepts his defeat voluntarily –

*atyanta vikrama kare pāṇḍura-nandana
rājā tuṣṭa haye kara yāce tatakṣaṇa (74)*

“Thinking in this way, Bhīma, the son of Pāṇḍu, exhibited increased strength. King Samudra Sena, however, was now satisfied and just prayed to Bhīmasena to accept his tribute. (74)

*kara peye bhīmasena anya sthāne jāya
bhīma-digvijayī sarva jagatete gāya (75)*

“After accepting the tribute, Śrī Bhīmasena left for other places. The entire world says that Śrī Bhīmasena emerged victorious and thus sings his glories.” (75)

*ei se samudragāḍi navadvīpa-sīmā
brahmā nāhi jāne ei sthānera mahimā (76)*

Śrī Nityānanda Prabhu said, “O Jīva, this divine pastime took place right here at Samudragāḍha, which is situated on the southern border of Śrī Navadvīpa. Even Lord Brahmā does not know the glory of this place. (76)

The Presence of Gaṅgā-sāgara in Śrī Samudragāḍha

*samudra āsiyā hethā jāhnavī-āśraye
prabhu-pada sevā kare bhakta-bhāva la’ye (77)*

“The ocean comes here to take shelter of Śrī Jāhnavī and worships the lotus feet of Śrīman Mahāprabhu in the mood of a devotee. (77)

The conversation between the ocean and Jāhnavī Śrī Gaṅgā –

*jāhnavī balena,—“sindhu, ati alpadine
tava tīre prabhu mora rahibe vipine” (78)*

“One day Jāhnavī told the ocean, ‘O ocean, very soon my Lord will stay on your shore at Jagannātha Purī.’ (78)

*sindhu bale,—“śuna devi, āmāra vacana
navadvīpa nāhi chāḍe śacīra-nandana (79)*

“The ocean replied, ‘Please listen to me, O Devī. The son of Mother Śacī never leaves Śrī Navadvīpa-dhāma. (79)

*yadyapio kichu-dina rahe mama tīre
apratyakṣe rahe tabu nadiyā-bhitare* (80)

“Although He will stay for a while on my shore, in His real form He will remain in Navadvīpa. (80)

*nitya-dhāma navadvīpa prabhura hethāya
prakṛta o aprakṛta-lilā vede gāya* (81)

“Śrī Navadvīpa is the eternal abode of Śrīman Mahāprabhu. The Vedas glorify both the manifest and unmanifest pastimes of this place. (81)

The ocean prays to Śrī Gaṅgā –

*hethā tavāśraye āmi rahiba sundari
seviba śrī-navadvīpe śrī-gaurāṅga hari”* (82)

“O beautiful one, I will stay here under your shelter and serve Śrī Gaurahari in Śrī Navadvīpa.’ (82)

*ei bali' payonidhi navadvīpe raya
gaurāṅgera nitya-līlā satata cintaya* (83)

“Speaking thus, the ocean began to reside in Śrī Navadvīpa. He meditated upon the eternal pastimes of Śrī Gaurahari day and night.” (83)

Śrī Campaka-haṭṭa

(the Place of Śrī Dvija Vāṇinātha)

*tabe nityānanda āilā campāhaṭṭa-grāma
vāṇinātha-grhe tathā karila visrāma* (84)

From Samudragadhā, Śrī Nityānanda Prabhu proceeded to Campaka-haṭṭa and took rest in Dvija Vāṇinātha's house. (84)

Śrī Campaka-haṭṭa is Vraja's Khadīravana –

*aparāhne campāhaṭṭa karaya bhramaṇa
nityānanda bale,—śuna vallabha-nandana* (85)

*ei sthāne chila pūrve campaka-kānana
khadira vanera amśa sundara darśana* (86)

In the afternoon, while touring Campaka-haṭṭa, Śrī Nityānanda Prabhu said, “Listen, O son of Vallabha (Śrī Jīva), previously, there was

a grove of *campaka* flowers here. This place is a part of Khadīravana of Vraja and appears most beautiful. (85–86)



The deities of Śrī Gaura-Gadādhara in Campaka-haṭṭa

*campakalatā sakhī nitya campaka laiyā
mālā gān̄thi rādhā-kṛṣṇe seviteṇa giyā (87)*

“Campakalatā Sakhī daily used to pick *campaka* flowers here and string them into garlands. She used the garlands in the service of Śrī Rādhā-Kṛṣṇa. (87)

The reason for the name Śrī Campaka-haṭṭa –

*kali vṛddhi haile sei campaka-kānane
māli-gaṇa phūla laya ati hr̥ṣṭamane (88)*

“As the age of Kali progressed, gardeners came to this *campaka* forest and collected flowers to their full satisfaction. (88)

*haṭṭa kari’ campaka-kusuma la’ye basi’
vikraya karaya, laya jata grāma-vāsī (89)*

“They set up a market (*haṭṭa*) here and began to sell *campaka* flowers, and the people living in nearby villages began buying flowers from them. (89)

Another name of Śrī Campaka-haṭṭa is Cāmpāhāṭi –

*sei haite śrī-campaka-haṭṭa haila nāma
cāmpāhāṭi sabe bale manohara dhāma (90)*

“Since then this place has been known as Śrī Campaka-haṭṭa. The common name of this charming place is Cāmpāhāṭi. (90)

The history of how the crest jewel of poets, Śrī Jayadeva Gosvāmī, came to reside in Śrī Campaka-haṭṭa –

*je-kāle lakṣmaṇa-sena nadiyāra-rājā
jayadeva navadvīpe hana tān’ra prajā (91)*

“When Śrī Lakṣmaṇa Sena was the king of Nadiyā, Śrī Jayadeva, the crest jewel of poets, resided in Navadvīpa as his subject. (91)

Śrī Jayadeva’s first resided at Ballāla-dīrghikā –

*ballāla-dīrghikā-kūle bāndhiyā kuṭīra
padmā-saha baise tathā jayadeva dhīra (92)*

“Śrī Jayadeva, whose mind was fixed and peaceful, built a cottage on the banks of Ballāla-dīrghikā and lived there with his wife Padmā. (92)

Daśāvatāra-stotra was composed at Ballāla-dīrghikā –

*daśa-avatāra stava racila tathāya
sei stava lakṣmaṇera haste kabhu jāya (93)*

“While living there he composed the hymn named *Daśāvatāra*. At some point, that hymn came in the hands of King Lakṣmaṇa Sena. (93)

King Lakṣmaṇa Sena recites the *Daśavatāra-stotra* –

parama-ānande stava karila paṭhana
jijñāsilā rājā, “stava kaila kon jana” (94)

“The king recited the hymn with great pleasure, and after the recitation he inquired from his ministers about who had written this hymn. (94)

govardhana-ācārya rājāre tabe kaya
“mahākavi jayadeva racayitā haya” (95)

“Govardhana Ācārya, who was present in the assembly, replied, ‘The great poet Jayadeva is the author.’ (95)

kothā jayadeva kavi jijñāse bhūpati
govardhana bale,—“ei navadvīpe sthiti” (96)

“The king asked where the poet Jayadeva lived. Govardhana replied that he lived right here in Navadvīpa. (96)

King Lakṣmaṇa Sena, dressed as a renunciant, searches for Śrī Jayadeva –

śuniyā gopane rājā kariyā sandhāna
rātra-yoge āila tabe jayadeva-sthāna (97)

*vaiṣṇava-veśete rājā kuṭīre praveśe
jayadeve nati kari’ baise ekadeśe (98)*

“Hearing this, the king secretly found out where Śrī Jayadeva lived. At night, the king disguised himself as a Vaiṣṇava and came to Śrī Jayadeva’s cottage. He paid his respects and sat down to one side. (97–98)

*jayadeva jānilena, bhūpati e jana
vaiṣṇava-veśete āila ha’ye akiñcana (99)*

“Jayadeva understood that the king had come, dressed as a poor Vaiṣṇava. (99)

King Lakṣmaṇa Sena requests to Śrī Jayadeva –

*alpakṣaṇe rājā tabe deya paricaya
jayadeve yāce jāite āpana ālaya (100)*

“After a short time, the king revealed his identity. He begged Jayadeva to come to his palace. (100)

The devotee of Śrī Kṛṣṇa, Śrī Jayadeva, unattached to worldly objects, refuses –

*atyanta virakta jayadeva mahāmati
viṣayi-gṛhete jete nā kare sammati (101)*

“But the highly intelligent Jayadeva was completely without material attachments, and therefore did not agree to go to the house of a materialist. (101)

*kṛṣṇa-bhakta jayadeva balila takhana
tava deśa chāḍi’ āmi kariba gamana (102)*

“Śrī Jayadeva, a one-pointed devotee of Śrī Kṛṣṇa, said, ‘If you persist like this, I will leave your kingdom and go elsewhere. (102)

The poet Śrī Jayadeva’s instruction to give up bad association –

*viṣayi-saṁsarga kabhu nā deya maṅgala
gaṅgā pāra ha’ye jā’ba yathā nīlācala (103)*

“‘Association with materialists never brings any auspiciousness. I will cross the Gaṅgā and go to Nīlācala.’ (103)

King Lakṣmana Sena, a devotee of Kṛṣṇa, and possessing the four qualities of humility, mercy, respect for others and freedom from false prestige, prays to the poet Śrī Jayadeva –

*rājā bale,—“śuna prabhu, āmāra vacana
navadvīpa tyāga nāhi kara kadācana (104)*

“The king said, ‘O Prabhu, please hear my

words. Please be merciful and do not leave Śrī Navadvīpa. (104)

*tava vākya satya habe mora icchā rabe
hena kārya kara deva mora kṛpā jabe* (105)

“O lord, please have mercy upon me. Kindly make some arrangement by which your words come true and my desire be fulfilled. (105)

Prayer to reside in Campaka-haṭṭa –

*gaṅgā-pāre campā-haṭṭa sthāna manohara
sei sthāne thāka tumi du’ eka vatsara* (106)

“Across the Gaṅgā there is an enchanting place called Campaka-haṭṭa. Please stay there, at least, for one or two years. (106)

*mama icchāmate āmi tathā nā jāiba
tava icchā ha’le tava caraṇa heriba”* (107)

“I will not come there of my own accord. Only if you wish me to come will I go there and take *darśana* of your lotus feet.’ (107)

After hearing the king’s humble prayers, the poet Śrī Jayadeva praises him –

*rājāra vacana śuni’ mahā-kavi-vara
sammata haiyā bale vacana satvara* (108)

*‘yadyapi viṣayī tumi, e rājya tomāra
kṛṣṇa-bhakta tumi, tava nāhika saṁsāra (109)*

“After hearing the words of the king, the great poet Jayadeva agreed and immediately said, ‘Although you are a materialist [a king], and this kingdom is yours, you are a devotee of Kṛṣṇa and you are not bound by the shackles of the material world. (108–109)

*parīkṣā karite āmi viṣayī baliyā
sambhāṣinu, tabu tumi sahile suniyā (110)*

“I called you a materialist only to test you, and you tolerated my words, even though you are a king. (110)

The inherent qualities of a devotee of Śrī Kṛṣṇa –

*ataeva jānilāma, tumi kṛṣṇa-bhakta
viṣaya laiṅyā phira haye anāsakta (111)*

“I have therefore understood that you are a pure devotee of Kṛṣṇa. Although you are surrounded by worldly enjoyment, you are fully detached. (111)

Śrī Jayadeva, who is likened to a desire tree, agrees to reside in Campaka-haṭṭa –

*campaka-haṭṭete āmi kichu-dina ra’ba
gopane āsibe tumi chāḍiyā vaibhava (112)*

“‘I will live in Campaka-haṭṭa for some time. You can come secretly to see me, leaving behind your royal opulence.’ (112)

*hṛṣṭa-citta ha’ye rājā amātyadvārāya
campaka-haṭṭete gṛha nirmāṇa karāya (113)*

“The joyful king ordered his ministers to have a suitable house constructed for Śrī Jayadeva in Campaka-haṭṭa. (113)

The poet Jayadeva worships Śrī Kṛṣṇa according to *rāga-mārga* –

*tathā jayadeva kavi rahe dina-kata
śrī-kṛṣṇa-bhajana kare rāga-mārga mata (114)*

“The poet Śrī Jayadeva stayed in that place for some time and performed *kṛṣṇa-bhajana* according to the process of spontaneous devotion to Śrī Kṛṣṇa (*rāga-mārga*). (114)

*padmāvatī-devī āne campakera bhāra
jayadeva pūje kṛṣṇa nandera kumāra (115)*

“Śrī Padmāvātī-devī would pick and bring many *campaka* flowers, which Śrī Jayadeva would use to worship Śrī Kṛṣṇa, the son of Nanda Mahārāja. (115)

Because of his loving service, Śrī Jayadeva receives Śrī Kṛṣṇa’s *darśana* in His form of Śrī Gaura –

*mahā-ṭreme jayadeva karaya pūjana
dekhila, śrī-kṛṣṇa haila campaka-varaṇa* (116)

“Śrī Jayadeva’s worship was full of *prema*. One day he noticed that Śrī Kṛṣṇa’s complexion resembled that of a *campaka* flower. (116)

*purāṭa-sundara kānti ati manohara
koṭi-candra nindi’ mukha parama sundara* (117)

“His beautiful complexion of molten gold was very charming, and His extremely beautiful lotus face even put to shame the beauty of millions upon millions of moons. (117)

*cāñcara-cikura sobhe gale phula-mālā
dīrghabāhu rūpe ālo kare paṅṣālā* (118)

“His hair was curly and a flower garland decorated His neck. His arms were long and the

splendour of His form illuminated Śrī Jayadeva’s leaf-thatched hut. (118)

Śrī Jayadeva and Padmāvati fall unconscious –

*dekhiyā gaurāṅga-rūpa mahākavi-vara
preme mūrccā jāya cakṣe āsru jhara-jhara* (119)

“Seeing the form of Śrī Gaurāṅga, that best of great poets swooned, overwhelmed with *prema*, and tears began to flow from his eyes. (119)

*padmāvati-devī sei rūpa nirakhiyā
haila caitanya-hīna bhūmete paḍiyā* (120)

“Śrī Padmāvati-devī also lost consciousness on beholding that form of the Lord and fell to the ground. (120)

Śrīman Mahāprabhu’s merciful blessing to them both –

*padma-hasta diyā prabhu tole dui jane
kṛpā kari’ bale tabe amiya-vacane* (121)

“Śrīman Mahāprabhu lifted both of them up with His lotus hands and mercifully spoke the following sweet words, (121)

*tumi donhe mama bhakta parama udāra
darsana dite icchā haila āmāra* (122)

“You are both My devotees and of noble nature; therefore, I desired to give you My *darśana*. (122)

Śrīman Mahāprabhu indicates His future descent –

*ati alpādine ei nadiyā-nagare
janama laiba āmi śacīra-udare* (123)

“Very soon I will take birth here in Nadiyā from the womb of Mother Śacī. (123)

*sarva avatārera sakala bhakta-sane
śrī-kṛṣṇa-kīrtane vitariba prema-dhane* (124)

“Along with the devotees from all of My incarnations, I will distribute the treasure of *prema* through the medium of *śrī-kṛṣṇa-saṅkīrtana*. (124)

*caubīsa vatsare āmi kariyā sannyāsa
kariba avaśya nīlācalete vāsa* (125)

“At the age of twenty-four, I will accept the renounced order of life and then, without doubt, I will reside in Nīlācala (Jagannātha Purī). (125)

*tathā bhakta-gaṇa-saṅge mahā-premāveśe
śrī-gīta-govinda āsvādiba avaśeṣe* (126)

“In Jagannātha Purī, during the final stage of My manifest pastimes, I will, absorbed in *prema*, relish Śrī Gīta-govinda in the company of the devotees. (126)

Śrī Jayadeva’s Śrī Gīta-govinda is extremely dear to Śrīman Mahāprabhu –

*tava viracita gīta-govinda āmāra
atisāya priya-vastu kahilāma sāra* (127)

“O Jayadeva, I am briefly revealing My heart to you when I say that I deeply cherish your composition Śrī Gīta-govinda. (127)

Śrīman Mahāprabhu bestows His merciful blessings upon Śrī Jayadeva and Padmāvatī –

*ei navadvīpa-dhāma parama cinmaya
dehānte āsibe hethā kahinu niscaya* (128)

“This Śrī Navadvīpa-dhāma is supremely transcendental. After giving up these present bodies you will definitely take birth here. (128)

Śrīman Mahāprabhu, whose desires are independent, orders them both to go to Nīlācala –

*ebe tumi doñhe jāo yathā nīlācala
jagannāthe sevo giyā pābe prema-phala* (129)

“Now both of you should go to Nīlācala and serve Lord Śrī Jagannātha. By this, you will certainly attain the fruit of *prema*.’ (129)

*eta bali’ gauracandra haila adarsana
prabhura vicchede murchā haya dui-jana* (130)

“Saying this, Śrī Gauracandra disappeared, and both of them fainted in separation from Him. (130)

Their humble words after Śrīman Mahāprabhu’s disappearance –

*murchāśeṣe anargala kāndite lāgila
kāndite-kāndite saba nivedana kaila* (131)

*“hāya kibā rūpa morā dekhinu nayane
kemane bāncibo ebe tān’ra adarsane* (132)

“When they came back to consciousness, they lamented, afflicted by separation from Śrīman Mahāprabhu. ‘Alas, alas, how can we remain alive without again beholding that form we once saw with our eyes? (131–132)

They become restless by Śrīman Mahāprabhu’s order –

*nadiyā chādite prabhu kena ājñā kaila
bujhi ei dhāme kichu aparādha haila* (133)

“Why did Śrīman Mahāprabhu order us to leave Nadiyā? It seems like we have committed an offence to this *dhāma*. (133)

*ei navadvīpa-dhāma parama cinmaya
chādite mānasa ebe vikalita haya* (134)

“Śrī Navadvīpa-dhāma is supremely transcendental. If our minds become so disturbed just at the thought of leaving this place, what will become of us when we actually leave? (134)

Their strong faith in Śrī Navadvīpa-dhāma –

*bhāla haita navadvīpe paśu-pakṣi ha’ye
thākitāma cira-dina dhāma-cintā la’ye* (135)

“[We would rather leave our bodies than leave this *dhāma*.] It would be better to become a bird or an animal in Śrī Navadvīpa and reside here eternally, absorbed in thoughts of the *dhāma*. (135)

*parāṇa chādite pāri, tabu ei dhāma
chādite nā pāri, ei gūḍha manaskāma* (136)

“We can give up our lives, but we cannot give up the *dhāma*. This is our firm conviction. (136)

Their request at Śrīman Mahāprabhu's lotus feet –

*ohe prabhu, śrī-gaurāṅga kṛpā vitariyā
rākha āmā donhe hethā śrī-carāṇa diyā”* (137)

“‘O Śrī Gaurāṅga Mahāprabhu, please be merciful to us and give us a place here at Your lotus feet.’ (137)

The Lord's instructions through an aerial voice –

*balite-balite donhe kānde uccarāya
daivavāṇī sei-kṣaṇe sunivāre pāya* (138)

“Lamenting in this way, they both began to cry loudly. Just then they heard an aerial voice. (138)

The aerial voice of the Lord consoles them –

*“duḥkha nāhi kara donhe jāo nīlācala
dui kathā ha’be, citta nā kara cañcala* (139)

“‘Do not be unhappy. Go to Nīlācala. By going there you will achieve two things, so do not become restless. (139)

The fruit of desiring to go to Śrī Jagannātha Purī, even while staying in Śrī Navadvīpa-dhāma –

*kichu-dina pūrve donhe karile mānasa
nīlācale vāsa kari’ kataka divasa* (140)

“Some time ago, both of you were thinking of residing in Nīlācala for some time. (140)

The Lord also desires to have *darśana* of His devotees –

*sei vāñchā jagad-bandhu pūrāila tava
jagannātha cāhe tava darśana sambhava* (141)

“Śrī Jagannātha, the best friend of the inhabitants of the world, has fulfilled your desire, and He also wants to see you. (141)

*jagannāthe tuṣi’ punaḥ chāḍiyā śarīra
navadvīpe dui-jane nitya ha’be sthira”* (142)

“After pleasing Śrī Jagannātha, you both will give up your bodies, and in your next birth you will again come to reside here in Navadvīpa.’ (142)

Śrī Jayadeva and Padmāvatī depart for Nīlācala –

*daivavāñi’ suni’ donhe cale tatakṣaṇa
pāche phiri’ navadvīpa karena darśana* (143)

“After hearing the aerial voice, they at once departed on their journey for Śrī Jagannātha Purī, looking back again and again to behold Śrī Navadvīpa. (143)

Their prayer at the lotus feet of the residents of Navadvīpa –
chala-chala kare netra, jala-dhārā bahe
navadvīpa-vāsī-gaṇe dainya-vākya kahe (144)

“*tomarā kariyā kṛpā ei dui-jane*
aparādha kariyāchi karaha mārjane” (145)

“Their eyes overflowed with tears, and upon seeing the residents of Śrī Navadvīpa, they humbly said, ‘All of you please be merciful to us and forgive the offences we have committed.’ (144–145)

aṣṭa-dala-padma-sama navadvīpa bhāya
dekhite-dekhite donhe katadūre jāya (146)

“They travelled very far, constantly looking back at the Śrī Navadvīpa-dhāma, which is like an eight-petalled lotus flower. (146)

dūre giyā navadvīpa nāhi dekhe āra
kāndite-kāndite gaura-bhūmi haya pāra (147)

katadine nīlācale paunchiyā du’jane
jagannātha daraśana kaila hr̥ṣṭa-mane (148)

“They continued on until they could see Śrī Navadvīpa no more, weeping as they crossed the land of Gauḍa. After some days, they arrived in

Nilācala, where, with hearts full of joy, they had *darśana* of Bhagavān Śrī Jagannātha.” (147–148)

*ohe jīva! ei jayadeva-sthāna haya
ucca-bhūmi mātra āche vṛddha-loke kaya* (149)

Śrī Nityānanda Prabhu said, “O Jīva, according to the elders of this place, this highland is indeed Śrī Jayadeva’s place.” (149)

Śrī Jīva Gosvāmī prays to Śrī Nityānanda Prabhu –

*jayadeva-sthāna dekhi’ ‘śrī-jīva’ takhana
preme gaḍāgaḍi jāya karaye rodana* (150)

Upon seeing the place of Śrī Jayadeva, Jīva, out of *prema*, rolled in the dust and wept. (150)

*dhanya jayadeva kavi, dhanya padmāvati
śrī-gīta-govinda dhanya, dhanya kṛṣṇa-rati* (151)

Śrī Jīva said, “Blessed is Śrī Jayadeva Kavi! Blessed is Śrī Padmāvati-devī! Blessed is Śrī Gīta-govinda and blessed is divine attachment to Śrī Kṛṣṇa (*śrī kṛṣṇa-rati*). (151)

*jayadeva bhoga kaila jei prema-sindhu
kṛpā kari’ deha more tāra eka-bindu* (152)

“O Lord, Śrī Jayadeva attained the ocean of divine love. Please be merciful to me and let me taste just one drop of that ocean.” (152)

*ei kathā bali ‘jīva’ dharanī loṭāya
nityānanda-śrī-carane gaḍāgadī jāya* (153)

Saying this, Śrī Jīva began to roll in the dust at Śrī Nityānanda Prabhu’s lotus feet. (153)

*sei rātra sabe raya vāṇinātha-ghare
vaṁśa-saha vāṇī nityānanda-sevā kare* (154)

That night they all stayed at Śrī Vāninātha’s house. Together with all of his family members, Śrī Vāṇinātha served Śrī Nityānanda Prabhu. (154)

The author prays for his desired service –

*nitāi-jāhnavā-pāda-chāyā āsā jāra
nadiyā-māhātmya gāya akiñcana chāra* (155)

Desiring to attain the cooling shade of Śrī Nityānanda Prabhu’s and Śrī Jāhnavā-devī’s lotus feet, this destitute and lowly Bhaktivinoda sings the glories of Nadiyā. (155)

Thus Ends Chapter Eleven

CHAPTER TWELVE

Maṅgalācaraṇa (Auspicious Invocation) –

***jaya śrī-caitanya-canda, jaya prabhu nityānanda,
jayādvaita jaya gadādhara
śrīvāsādi bhakta jaya, jaya jagannāthālaya,
jaya navadvīpa dhāma-vara*** (1)

All glories to Śrī Caitanyacandra! All glories to Śrī Nityānanda Prabhu! All glories to Śrī Advaita Ācārya and Śrī Gadādhara Paṇḍita! All glories to Śrīvāsa and the other devotees! All glories to the house of Śrī Jagannātha Miśra! All glories to the topmost of holy abodes, Śrī Navadvīpa. (1)

***prabhāta haila rātra, bhakta-gaṇa tule gātra,
śrī-gaura-nitāicānde ḍāke
bhakta-saha nityānanda, cale bhaji' parānanda,
campā-haṭṭa paścātete rākhe*** (2)

All the devotees got up early in the morning, lovingly calling out the names of Śrī Gaura-Nitāi. Together with Śrī Nityānanda Prabhu,

they proceeded onwards from Campaka-haṭṭa, blissfully performing *kīrtana*. (2)

Śrī Dvija Vāṇinātha's cherished desire –

*tathā haite vāṇinātha, cale nityānanda-sātha,
bale,—“hena dina kabe pāba
nitāicāndera saṅge, parikramā kari’ raṅge,
māyāpure prabhu-gr̥he jāba”* (3)

As they left Campaka-haṭṭa, Śrī Vāṇinātha, also, accompanied Śrī Nityānanda Prabhu. Śrī Vāṇinātha thought, “When in my life will that day ever come that I blissfully go on *parikramā* with Śrī Nitāicānda to the house of Śrīman Mahāprabhu in Māyāpura?” (3)

Rātupura (Śrī Ṛtudvīpa)

*dekhite-dekhite tabe, rātupura cale sabe,
dekhi’ sei nagarera śobhā
prabhu nityānanda bale, ṛtudvīpe āile ca’le,
ei sthāna ati manolobhā* (4)

Very soon they arrived in Rātupura. Seeing the beauty of that village, Śrī Nityānanda Prabhu said, “Now we have arrived in the supremely attractive Ṛtudvīpa. (4)

Śrī Nityānanda Prabhu describes the beauty of Ṛtudvīpa –

vr̥kṣa saba nataśira, pavana bahaye dhīra,
kusuma phuṭeche cāribhita
bhṛṅgera jhaṅkāra rava, kusumera gandhāsava,
mātāya pathika-gaṇa-citta (5)

“Here, all the trees stand with their heads bowed down. The breeze blows gently, and flowers blossom in all directions. The humming of bees and the exquisite fragrance of flowers intoxicate the mind of travellers coming and going on the path.” (5)

Śrī Nityānanda Prabhu, who is Himself the *tattva* of Baladeva, becomes absorbed in Śrī Baladeva’s mood –

balite-balite rāya, haila pāgalera prāya,
bale’—“śiṅgā āna śighra-gati
vatsa-gaṇa jāya dūre, kānāi nidritapure,
ekhana nā āise śiṣumati (6)

As He spoke, Śrī Nityānanda Prabhu became completely absorbed in ecstatic emotions and began to speak like a madman, “Quickly bring My *śiṅgā* (an instrument made out of a horn)! The calves are going far away. Kānāi (Kṛṣṇa) is still sleeping at home. Child-like Kṛṣṇa has still not come. (6)

*kothāya subala dāma, āmi ekā balarāma,
gocāraṇe jāite nā pāri”*
*‘kānāi’ ‘kānāi’ bali’, ḍāka chāḍe mahābali,
lāpha māre hāta dui cāri (7)*

“Subal, where are you!?! Śrīdāma, where are you!?! I cannot go alone to graze the cows.” Loudly shouting “Kānāi, Kānāi!” the extremely powerful Śrī Nityānanda Prabhu began to leap high into the air. (7)

The devotees make an appeal at Śrī Nityānanda Prabhu’s lotus feet –

*se bhāva darsana kari’, bhakta-gaṇa tvarā kari’,
nivedaya nitā’yera pāya*
*ohe prabhu nityānanda, bhāi tava gauracandra,
nāhi ebe āchena hethāya (8)*

Seeing His ecstatic emotions, the devotees immediately made a request at His lotus feet. “O Nityānanda Prabhu, Your brother Śrī Gauracandra is not here right now. (8)

Śrī Nityānanda Prabhu’s state of ecstatic emotions in separation from Śrī Gaura –

*sannyāsa kariyā hari, gela nilācalopari,
āmādera kāṅgāla kariyā”*

*tāhā śuni’ nityānanda, hailena nirānanda,
kāṅdi loṭe bhūmete paḍiyā (9)*

“That Śrī Gaurahari has now taken *sannyāsa* and gone to Nīlācala, leaving us here like beggars.” Hearing this, Śrī Nityānanda Prabhu became sad and began to weep and roll on the ground. (9)

*“ki duḥkhe kānāi bhāi, āmā sabe chāḍi’ jāi,
sannyāsī haila nīlācale
e jivana nā rākhiba, yamunāya jhāṅpa diba”,
bali’ acetana sei sthale (10)*

Śrī Nityānanda Prabhu said, “For what unfortunate purpose has My brother Kānāi (Śrī Gaurahari) left us all, taken *sannyāsa* and gone to Nīlācala? Without Him I will not remain alive; I will jump in the Yamunā.” Saying this, He fell to the ground unconscious. (10)

*nityānande mahābhāva, kari’ sabe anubhava,
harināma-saṅkīrtana kare
cāri-daṇḍa dina haila, nityānanda nā uṭhila,
bhakta saba gaura-gīta dhare (11)*

Sensing Śrī Nityānanda Prabhu’s powerful ecstatic emotions, everyone started *harināma-*

saṅkīrtana. When Śrī Nityānanda Prabhu did not arise, even after about four *daṇḍas* (one hour and thirty-six minutes), all the devotees began to sing the name of Śrī Gaura. (11)

Ṛtudvīpa, Śrī Rādhā-kuṇḍa of Vraja

*gaurāṅgera nāma śuni’, nitāi uthe amani,
bale—ei rādhā-kuṇḍa-sthāna
hethā bhakta-saṅge kari’, aparāhne gaurahari,
karitena kīrtana-vidhāna* (12)

Hearing the name of Śrī Gaurahari, Śrī Nityānanda Prabhu got up and said, “This is Śrī Rādhā-kuṇḍa. Śrī Gaurahari used to perform *kīrtana* here in the afternoon with His devotees. (12)

Darśana of Śrī Śyāma-kuṇḍa in Navadvīpa, which is the non-different from Vraja-maṇḍala –

*dekha śyāma-kuṇḍa-śobhā, jagajjana-manolobhā,
sakhī-gaṇa-kuñja nānā sthāne
hethā aparāhne gorā, saṅkīrtane ha’ye bhorā,
tuṣilena sabe prema-dāne* (13)

“Behold the beauty of Śyāma-kuṇḍa, which attracts the minds of people throughout the

universe. At the many nearby places are the groves of the *sakhīs*. Śrī Gaurahari used to come here at midday. Absorbed in chanting the holy names, He would make everyone joyful by distributing *prema* to them. (13)

The supreme excellence of Śrī Ṛtudvīpa (Rādhā-kuṇḍa) and the result obtained from residing there –

*e sthāna samāna bhāi, tri-jagate nāhi pāi,
bhaktera bhajana-sthāna jāna
hethāya basati jān'ra, prema-dhana lābha tān'ra,
susītala haya tān'ra prāṇa* (14)

“O brother, there is no place like this in the three worlds. Here devotees worship the Supreme Lord. A person who resides here attains the treasure of *prema* and his heart is thus soothed.” (14)

*se-dina se-sthāne thāki', śrī-gaurāṅga-nāma ḍāki',
preme magna sarva bhakta-gaṇa
ṛtudvīpe sabe basi', bhaje śrī-caitanya-śaśi,
rātra-dina karila yāpana* (15)

That day all the devotees stayed in that place, continuously chanting Śrī Gaurāṅga Mahāprabhu's name and becoming drowned in

prema. They spent the entire day and night in R̥tudvīpa, worshipping Śrī Caitanyacandra. (15)

*nācite-nācite tabe, nityānanda cale jabe,
śrī-vidyānagare upanīta
vidyānagarera śobhā, muni-jana-manolobhā,
bhakta-gaṇa dekhi' praphullita* (16)

The next day Śrī Nityānanda Prabhu arrived in Śrī Vidyānagara, dancing all the way. When the devotees saw Vidyānagara's beauty, which attracts even the minds of the sages, they all experienced the blossoming of great joy. (16)

The author's prayers for his desired service –

*nitāi-jāhnavā-pada, je janāra susampada,
se bhaktivinoda akiñcana
nadiyā-māhātmya gāya, dhari' bhakta-jana pāya,
yāce mātra kṛṣṇa-bhakti-dhana* (17)

The lotus feet of Śrī Nityānanda Prabhu and Śrī Jāhnavā-devī are the only treasure of this destitute Bhaktivinoda. Holding the lotus feet of the devotees, he sings this glorification of Nadiyā and begs only to have the wealth of śrī *kṛṣṇa-bhakti*. (17)

Thus Ends Chapter Twelve

CHAPTER THIRTEEN

Maṅgalācaraṇa (Auspicious Invocation) –

*jaya gaura-nityānanda-advaita gadādhara
śrīvāsa śrī-navadvīpa kīrtana-sāgara* (1)

All glories to Śrī Gaurahari! All glories to Śrī Nityānanda Prabhu! All glories to Śrī Advaita Ācārya Prabhu! All glories to Śrī Gadādhara Paṇḍita! All glories to Śrīvāsa Paṇḍita! All glories to Śrī Navadvīpa-dhāma, the ocean of *kīrtana*. (1)

The History of Śrī Vidyānagara (Situated Within Ṛtudvīpa)

*śrī-vidyānagare āsi' nityānanda-rāya
vidyānagarera-tattva 'śrī-jīve' śikhāya* (2)

Arriving in Śrī Vidyānagara, Śrī Nityānanda Prabhu began to explain the real nature of that place to Śrī Jīva. (2)

*nitya-dhāma navadvīpa pralaya-samaye
aṣṭa-dala padma-rūpe thāke suddha ha'ye* (3)

“Even at the time of annihilation, this eternal *dhāma* Śrī Navadvīpa, which has the form of an eight-petalled lotus flower, remains pure.⁽¹⁾ (3)

*sarva avatāra āra dhanya-jīva jata
kamalera ekadese thāke kata sata* (4)

“All the incarnations of Śrī Bhagavān and innumerable fortunate living entities stay in one section of that lotus. (4)

At the time of devastation, the Vedas come to Vidyānagara carried by Bhagavān Śrī Matsya –

*ṛtudvīpa-antargata e vidyānagare
matsya-rūpī bhagavān sarva-veda dhare* (5)

“In His Matsya-incarnation, the Lord brought the Vedas to this Vidyānagara, which is situated within Ṛtudvīpa. (5)

The reason behind the name Vidyānagara –

*sarva vidyā thāke veda āśraya kariyā
śrī-vidyānagara-nāma ei sthāne diyā* (6)

(1) Just as a lotus remains pure even in mud, similarly Śrī Navadvīpa-dhāma remains pure even at the time of annihilation.

“Because all kinds of knowledge (*vidyā*) reside here under the shelter of the Vedas, the place has become famous by the name Vidyānagara. (6)

Brahmā, the creator and the grandfather of the whole world, becomes afraid –

*punaḥ jabe sṛṣṭi-mukhe brahmā mahāśaya
ati bhīta hana dekhi’ sakala pralaya (7)*

“When Brahmā again became inclined to create, he became fearful to see the annihilation. (7)

By the mercy of Śuddhā Sarasvatī, Śrī Brahmā prays to the Supreme Lord –

*sei-kāle prabhu-kṛpā haya tānra prati
ei sthāna pe’ye bhagavāne kare stuti (8)*

“Seeing Brahmā fearful, the Supreme Lord bestowed mercy upon him. As a result, Brahmā was able to offer prayers to Him at this very place. (8)

*mukha khulivāra kāle devī sarasvatī
brahmā-jihvā haite janme ati rūpavati (9)*

“As soon as Brahmā opened his mouth to offer prayers, the most beautiful Sarasvatī-devī appeared on his tongue. (9)

*sarasvatī-śakti pe'ye deva-catur-mukha
śrī-kṛṣṇe kareṇa stava pe'ye bada sukha (10)*

“By the potency bestowed by Sarasvatī-devī, the four-headed Brahmā, overjoyed, offered prayers to Śrī Kṛṣṇa.” (10)

Māyā-devī resides within the fourteen worlds at the beginning of creation –

*sṛṣṭi jabe haya māyā sarva-dik gheri'
virajāra pāre thāke guṇa-traya dhari' (11)*

Śrī Nityānanda Prabhu said, “O Jīva, at the time of creation, Māyā-devī resides in the material world with the three modes of material nature [ignorance, passion and goodness], on the other side of the Virajā River. (11)

The sages, who become anguished to see the suffering of others, deliver true knowledge to the material world, which is seized by ignorance –

*māyā-prakāśita viśve vidyāra prakāśa
kare ṛṣi-gaṇa tabe kariyā prayāsa (12)*

“The sages endeavour untiringly to reveal true knowledge within this universe, which is manifested by māyā. (12)

*ei ta' sārādā-pīṭha kariyā āśraya
ṛṣi-gaṇa kare avidyāra parājaya (13)*

“Taking shelter of this Śārādā-pīṭha, the abode of Sarasvatī-devī, the sages defeat ignorance. (13)

The sages broadcast the sixty-four kinds of knowledge –

*cauṣaṭṭi vidyāra pāṭha la'ye ṛṣi-gaṇa
dharātale sthāne-sthāne kare vijñāpana (14)*

“When they have learned the sixty-four kinds of knowledge, the sages preach that knowledge throughout the world. (14)

*je je ṛṣi je je vidyā kare adhyayana
ei pīṭhe se-sabāra sthāna anukṣaṇa (15)*

“In this place, the sages can study any type of knowledge according to their respective desires. (15)

The appearance place of the Rāmāyaṇa –

*śrī-vālmiki kāvya-rasa ei sthāne pāya
nārada-kṛpāya teṇha āila hethāya (16)*

“By the mercy of Śrī Nārada, Śrī Vālmikī came here and received a taste for transcendental poetry [like the poetry of the Rāmāyaṇa]. (16)

The appearance place of the Āyurveda and *dhanurvedyā* –

***dhanvantarī āsi' hethā āyurveda pāya
viśvāmītra ādi dhanurvedyā śikhi' jāya*** (17)

“At this place, Dhanvantarī received the Āyurveda and Viśvāmītra and others learned *dhanurvedyā* (the art of archery). (17)

The appearance place of Vedic *mantras* and *tantras* –

***śaunakādi ṛṣi-gaṇa paḍe veda-mantra
deva-deva mahādeva ālocaya tantra*** (18)

“The sages headed by Śaunaka Ṛṣi also learned here how to recite the Vedic *mantras*. The lord of the demigods, Mahādeva, expounded *tantra* here. (18)

The appearance place of the four Vedas –

***brahmā cāri-mukha haite veda-catuṣṭaya
ṛṣi-gaṇa-prārthanāya karila udaya*** (19)

“At this place, on the request of the sages, Brahmā manifested the four Vedas from his four mouths. (19)

The appearance place of *sāṅkhya* and *nyāya-tarka* –

***kapila racila sāṅkhya ei sthāne basi'
nyāya-tarka prakāśila śrī-gautama ṛṣi*** (20)

“Residing at this place, Kapila created *saṅkhya* philosophy, and Śrī Gautama Ṛṣi manifested *nyāya* (logic) and *tarka* (argument). (20)

The appearance place of *vaiśeṣika* and *yoga-śāstra* –

***vaiśeṣika prakāśila kaṇbhuka muni
pātañjali yoga-śāstra prakāse āpani (21)***

“At this place the sage Kaṇbhuka (Kaṇāda) manifested *vaiśeṣika* philosophy, and Pātañjali manifested *yoga-śāstra*. (21)

The appearance place of *mīmāṃsā-śāstra* as well as other scriptures headed by the Purāṇas –

***jaimini mīmāṃsā-śāstra karila prakāsa
purāṇādi prakāśila ṛṣi vedavyāsa (22)***

“Jaimini Ṛṣi manifested *mīmāṃsā-śāstra* (*pūrva-mīmāṃsa*), and Śrī Vedavyāsa manifested the Purāṇas and other scriptures here. (22)

The appearance place of the *Pañcarātra* –

***pañcarātra nāradādi ṛṣi pañcajana
prakāsiyā jīva-gaṇe sikhāya sādhana (23)***

“The five sages headed by Nārada manifested the *Pañcarātra* here to teach the living entities about *sādhana* (the practice of devotional service). (23)

The worship of Śrī Gaurāṅga by the Upaniṣads –

*ei upavane sarva upaniṣad-gaṇa
bahukāla śrī-gaurāṅga kare ārādhana (24)*

“The Upaniṣads stayed in this forest grove and worshipped Śrī Gaurāṅga Mahāprabhu for a long time. (24)

Śrī Gaurahari bestows mercy upon the Upaniṣads –

*alakṣye śrī-gaurahari se-sabe kahila
nirākāra-buddhi tava hṛdaya dūṣila (25)*

“Remaining concealed from their vision, Śrī Gaurahari told them, ‘Your hearts are polluted by understanding Bhagavān to be formless (nirākāra). (25)

*tumi sabe śruti-rūpe more nā pāibe
āmāra pārṣada-rūpe jabe janma la’be (26)*

*prakṛta-lilāya tabe dekhibe āmāya
mama guṇa-kīrtana karibe ubharāya (27)*

“‘You will not attain Me in your form as Śruti, but when you take birth as My associates, you will witness My manifest pastimes. Then you both [the Upaniṣads and the Śrutis] will glorify Me.’ (26–27)

*tāhā śuni’ śruti-gaṇa nistabdha haiyā
gopane āchila hethā kāla apekṣiyā (28)*

“Hearing this, the Śrutis became stunned and secretly remained in this place, waiting for the age of Kali to come. (28)

*ei dhanya kali-yuga sarva-yuga-sāra
jāhāte haila śrī-gaurāṅga-avatāra (29)*

“This blessed Kali-yuga is the essence of all other ages, because Śrī Gaurāṅga Mahāprabhu appeared in this age. (29)

Bṛhaspati appears as Śrī Vāsudeva Sārvabhauma in Śrī Vidyānagara –

*vidyā-līlā karibena gaurāṅga-sundara
gaṇa-saha bṛhaspati janme ataḥpara (30)*

“Knowing that Śrī Gaurāṅga-sundara would perform His scholastic pastimes (*vidyā-līlā*) at this place, Bṛhaspati took birth here along with all his associates. (30)

*vāsudeva sārvabhauma sei bṛhaspati
gaurāṅge tuṣite yatna karilena ati (31)*

“Śrī Vāsudeva Sārvabhauma is himself Bṛhaspati. He tried his utmost to please Śrī Gaurāṅga Mahāprabhu. (31)

Bṛhaspati becomes sad –

*prabhu, mora navadvīpe śrī-vidyā-vilāsa
karibena jāni mane haiyā udāsa (32)*

“Śrī Bṛhaspati knew that his Lord would enact His scholastic pastimes on this earth in Navadvīpa. Therefore, [thinking, ‘Why do I have to stay in Svarga?'] he became dejected. (32)

Bṛhaspati abandons insignificant heavenly pleasures –

*indra-sabhā parihari’ nija-gaṇa la’ye
janmilena sthāne-sthāne ānandita ha’ye (33)*

“He abandoned the assembly of Indra and gladly took birth near Vidyānagara. His associates also took birth in many places nearby. (33)

Śrī Vāsudeva Sārvabhauma propagates knowledge –

*ei vidyānagarīte kari’ vidyālaya
vidyā pracārila sārvabhauma mahāśaya (34)*

“Sārvabhauma Mahāśaya opened a school here in Vidyānagara and began teaching. (34)

*pāche vidyā-jāle du’be hārāi gaurāṅga
ei mane kari’ eka karilena raṅga (35)*

“Later on he began to think, ‘I may lose Śrī Gaurāṅga Mahāprabhu if I become entangled

in the network of dry, speculative knowledge.’
For this reason he performed a particular
pastime. (35)

Śrī Sārvabhauma departs for Nīlācala before Śrīman
Mahāprabhu’s advent –

nija-siṣya-gaṇe rākhi’ nadiyā-nagare
gaura-janma-pūrve teṅha gelā deśāntare (36)

“Before the advent of Śrī Gaurāṅga
Mahāprabhu, he left his students in Nadiyā and
went to another place. (36)

Śrī Sārvabhauma Bhaṭṭācārya’s firm faith –

mane bhāve yadi āmi hai gaura-dāsa
kṛpā kari’ more prabhu laibena pāsa (37)

“He thought, ‘If I am a servant of Śrī
Gaurahari, He will certainly bestow His mercy
upon me and give me His association.’ (37)

ei bali sārvabhauma jāya nīlācala
māyāvāda-sāstra tathā karila prabala (38)

“Thinking like this, he went to Nīlācala and
spread the influence of scriptures that delineate
māyāvāda philosophy. (38)

Śrīman Mahāprabhu's scholastic pastimes –

*hethā prabhu gauracandra śrī-vidyā-vilāse
sārvabhauma-śiṣya-gaṇe jine pariḥāse (39)*

“Here Śrī Gauracandra, on the pretence of performing scholastic pastimes, jokingly, that is, easily, defeated the students of Śrī Sārvabhauma. (39)

*nyāya phāṅki kari prabhu sakale hārāya
kabhu vidyānagarete āise gaurarāya (40)*

“Sometimes Śrī Gaurahari came to Vidyānagara and defeated everyone with the logic of His arguments. (40)

*adyāpaka-gaṇa āra paḍuyāra gaṇa
parājita ha'ye sabe kare palāyana (41)*

“Teachers and students alike were defeated by Śrī Gaurahari and ran away. (41)

The result of hearing about Śrī Gaurāṅga Mahāprabhu's *vidyā-vilāsa* –

*gaurāṅgera vidyā-līlā apūrva kathana
avidyā chāḍaye tā'ra, je kare śravaṇa (42)*

“Whoever hears about the amazing *vidyā-līlā* of Śrī Gaurāṅga Mahāprabhu is freed of all ignorance.” (42)

*śuni’ ‘jīva’ premānande se vedanagare
vyāsa-pīṭhe gaḍāgadi jāya prema-bhare (43)*

When Śrī Jīva heard about Śrīman Mahāprabhu’s pastimes of scholarship, the bliss of *prema* overwhelmed him and he rolled about in the dust of Vyāsa-pīṭha in Vedanagara [another name for Vidyānagara]. (43)

Śrī Jīva Gosvāmī’s doubt –

*nityānanda-śrī-caraṇe kare nivedana
āmāra saṁśaya cheda karaha ekhana (44)*

Śrī Jīva made a request at the lotus feet of Śrī Nityānanda Prabhu, “O Lord, please clear this doubt of mine. (44)

*sāṅkhya-vidyā, tarka-vidyā amaṅgalamaya
keman e nitya-dhāme se-sakala raya (45)*

“The knowledge of *sāṅkhya* and logic are inauspicious; how can they have a place in this eternal *dhāma*?” (45)

Śrī Nityānanda Prabhu’s answer –

*śuni’ prabhu nityānanda ‘jīve’ deya kola
ādara kariyā bale,—‘hari’ ‘hari’ bola (46)*

Hearing this Śrī Nityānanda Prabhu embraced Śrī Jīva and answered his question, chanting “Hari Bol, Hari Bol,” with great affection. (46)

In Śrī Vidyānagara, each and every kind of scholastic knowledge is a maidservant of Bhakti-devī –

*prabhura pavitra dhāme nāhi amaṅgala
tarka sāṅkhyā svataḥ nahe hethāya prabala* (47)

*bhaktira adhīna saba bhakti-dāsyā kare
karmadoṣe duṣṭa-jane viparyaya dhare* (48)

Śrī Nityānanda Prabhu said, “O Jīva, no inauspiciousness can exist in this pure holy abode of Śrīman Mahāprabhu. *Sāṅkhyā* and logic by themselves are devoid of potency here. They are dependent on *bhakti* and serve *bhakti*. People who have become wicked by their sinful acts turn everything upside down. (47–48)

*bhakti mahādevī hethā, āra saba dāsa
sakale karayā bhakti-devīra prakāsa* (49)

“Here *bhakti* is the supreme goddess and all others are her servants. The purpose of logic, *yoga*, *sāṅkhyā* and others is to illuminate *bhakti*. (49)

Navadvīpa is the abode of *navadhā-bhakti* –

***navadvīpe nava-vidha bhakti adhiṣṭhāna
bhaktire sevaya sadā karma āra jñāna (50)***

“Navadvīpa is the abode of the nine limbs of devotional service (*navadhā-bhakti*). Here *karma* and *jñāna* are always serving *bhakti*. (50)

***bahirmukha-jane sāstra deya duṣṭa-mati
śiṣṭa-jane sei sāstra deya kṛṣṇa-rati (51)***

“To those averse to Bhagavān, the scriptures give a wicked intelligence, but to those who are virtuous, they bestow the good intelligence of attachment to Śrī Kṛṣṇa. (51)

Praudhāmāyā, the presiding goddess of Vidyānagara –

***prauḍhāmāyā gaura-dāsī adhiṣṭhātrī devī
sarva-yuge ei sthāne thāke gaura sevi’ (52)***

“Praudhāmāyā is a maidservant of Śrī Gaura and the presiding deity of this place. She resides here throughout each and every *yuga* and serves Śrī Gaurahari. (52)

The result of being hostile to the Vaiṣṇavas –

***ati karmadoṣa jā’ra vaiṣṇavete dveṣa
tā’re māyā andha kari’ deya nānā kleśa (53)***

“In her form as Mahāmāyā, Praudhāmāyā makes the sinful offenders of Vaiṣṇavas blind [in regard to true knowledge] and gives them various types of miseries. (53)

*sarva-ṭpāṭa sarva-karma hethā haya kṣaya
praudhāmāyā vidyā-rūṭe kare karma laya (54)*

“In her form of knowledge (Śuddhā Sarasvatī), Praudhāmāyā destroys all sins and results of fruitive actions. (54)

*kintu yadi śrī-vaiṣṇave aparādha thāke
tabe dūra kare tāre karmera vipāke (55)*

“But if a person offends Vaiṣṇavas, she keeps him far away from her because of his *aparādha*. (55)

Although the offender lives in the *dhāma*, he cannot attain the wealth of *prema* –

*vidyā ṭpaḍi’ nadiyāya se-saba durjana
kabhu nāhi ṭpāya kṣṇa-ṭpade prema-dhana (56)*

“Such wicked persons may acquire knowledge in Nadiyā, but they will never attain the treasure of *prema* – Śrī Kṣṇa’s lotus feet. (56)

*vidyāra avidyā lābha kare sei saba
nāhi dekhe śrī-gaurāṅga nadīyā-vaibhava (57)*

“Instead of knowledge, such persons acquire only ignorance. They can never perceive the magnificence of Śrī Gaurāṅga Mahāprabhu’s Nadiyā. (57)

Only ignorance, the shadow of knowledge, is inauspicious –

*ataeva vidyā nahe amaṅgalamaya
vidyāra avidyā chāyā amaṅgala haya (58)*

“Therefore, knowledge (*vidyā*) can never be inauspicious. Only ignorance (*avidyā*), the shadow of knowledge, is inauspicious. (58)

Śrī Nityānanda Prabhu’s words as a merciful blessing to Śrī Jīva –

*e saba sphuribe ‘jīva’ gaurāṅga-krpāya
likhibe āpana sāstre prabhura iccāya (59)*

“O Jīva, by Śrī Gaurāṅga Mahāprabhu’s mercy all these truths (*tattvas*) will be revealed in your heart. Later, according to Mahāprabhu’s desire, you will describe these in your scriptures. (59)

*tomāra dvārā karibena sāstra-ṣarakāśa
ebe cala jāi morā jahnura āvāsa (60)*

“Śrīman Mahāprabhu will reveal scriptures through you. Now let us go to the residence of Śrī Jahnu Muni.” (60)

Jānnagara (Śrī Jahnudvīpa),

Bhadravana of Vraja

balite-balite sabe jānnagara jāya

jahnu-tapovana śobhā dekhibāre pāya (61)

Speaking in this way, they all reached Jānnagara and gazed at the beauty of Jahnu Muni’s hermitage. (61)

nityānanda bale ei jahnudvīpa-nāma

bhadravana-nāme khyāta manohara dhāma (62)

Śrī Nityānanda said, “This supremely enchanting place is called Jahnudvīpa. It is the famous Bhadravana of Vṛndāvana. (62)

Śrī Jahnu Muni’s place of austerities –

ei sthāne ‘jahnu-muni’ tapa ācarila

suvarṇa pratimā gaura darśana karila (63)

“At this place, Jahnu Muni underwent austerities and received *darśana* of Śrī Gaura’s golden form. (63)

*hethā jahnu-muni vaise sandhyā karivāre
bhāgīrathī-vege kośākuṣī paḍe dhāre (64)*

“Once, when Jahnu Muni was chanting his prayers at twilight, his *ācamana* cup suddenly fell into the strong current of Bhāgīrathī. (64)

The reason for Śrī Jahnu Muni swallowing Gaṅgā’s water –

*dhāre paḍi’ kośākuṣī bhāsiyā calila
gaṅḍuṣe gaṅgāra-jala saba pāna kaila (65)*

*bhagīratha mane bhāve kothā gaṅgā gela
vihvala haiyā tabe bhāvite lāgila (66)*

*jahnu-muni pāna kaila saba gaṅgā-jala
jāni’ bhagīratha mane haila vikala (67)*

“Seeing his *ācamana* cup swept away in River Bhāgīrathī’s current, Jahnu Muni swallowed her entire water in just one gulp. When King Bhagīratha could not see the Bhagavatī Gaṅgā following him, he became most anxious. ‘Where has Gaṅgā gone?’ he pondered in distress. Thinking like this, he discovered that Jahnu Muni had swallowed the entire current, and thus Bhagīratha became most aggrieved. (65–67)

King Bhagīratha worships Śrī Jahnu Muni –

*katadina munire pūjila mahādhīra
aṅga vidāriyā gaṅgā karila bāhira (68)*

“King Bhagīratha worshipped Jahnu Muni patiently for several days. [Satisfied by his worship] Jahnu Muni then pierced one of his limbs and released Gaṅgā. (68)

The reason for Śrī Gaṅgā-devī’s other name, Jāhnavī –

*sei haite jāhnavī haila nāma tān’ra
jāhnavī baliyā ḍāke sakala saṁsāra (69)*

“From then on, people started calling Gaṅgā by the name Jāhnavī [the daughter of Jahnu Muni]. (69)

Śrī Bhīṣma, the son of Gaṅgā, arrives at the cottage of his maternal grandfather Śrī Jahnu Muni –

*katadina pare hethā gaṅgāra-nandana
bhīṣmadeva kaila mātāmaha darasana (70)*

“A long time after this incident, Gaṅgā’s son, Śrī Bhīṣmadeva, came to see his maternal grandfather, Śrī Jahnu Muni, at this place. (70)

*bhīṣmere ādara kare jahnu mahāśaya
bahu-dina rākhe tā’re āpana ālaya (71)*

“Śrī Jahnu Mahāśaya showed much affection to Bhīṣma and kept him at his cottage for many days. (71)

Śrī Jahnu Muni instructs Bhīṣma about *dharma* –

***jahnu-sthāne bhīṣma dharma sikhila apāra
yudhiṣṭhira sikṣā dila sei dharma-sāra (72)***

“Bhīṣmadeva received unsurpassed teachings on the topmost *dharma* from Jahnu Muni. The essence of these teachings he in turn conveyed to Yudhiṣṭhira Mahārāja. (72)

Bhīṣma receives the treasure of *bhakti* as a result of staying in Navadvīpa, being devoid of desires other than for *bhakti* –

***navadvīpa thāki’ bhīṣma pāila bhakti-dhana
vaiṣṇava-madhyete bhīṣma haila gaṇana (73)***

“By staying in Navadvīpa, Bhīṣma attained the wealth of *bhakti*. Henceforth, he was counted amongst the prominent Vaiṣṇavas. (73)

***ataeva jahnudvīpa parama pāvana
hethā vāsa kare sadā bhāgyavān jana (74)***

“Jahnudvīpa is therefore most sacred. Only fortunate persons reside here.” (74)

*sei-dina jahnudvīpe nityānanda-rāya
bhakta-gaṇa-saha rahe bhaktera ālaya (75)*

That day Śrī Nityānanda Prabhu and all the devotees stayed in one devotee's house in Jahnudvīpa. (75)

*paradina prāte prabhu la'ye bhakta-gaṇa
modadrumadvīpe tabe karila gamana (76)*

The next morning, Śrī Nityānanda Prabhu, together with the devotees, proceeded towards Modadrumadvīpa. (76)

The author's prayers for his desired service –

*jāhnavā-nitāi-pada jāhāra garimā
e bhaktivinoda gāya nadiyā-mahimā (77)*

Bhaktivinoda, whose pride is the lotus feet of Śrī Jāhnavā-devī and Śrī Nityānanda Prabhu, is singing the glories of Nadiyā. (77)

Thus Ends Chapter Thirteen

CHAPTER FOURTEEN

Maṅgalācaraṇa (Auspicious Invocation) –

jaya jaya pañca-tattvātmaka gaurahari
jaya jaya navadvīpa-dhāma sarvopari (1)

All glories, all glories to Śrī Gaurahari, who manifested as the Pañca-tattva! All glories, all glories to the topmost holy abode, Śrī Navadvīpa-dhāma! (1)

Māmagāchi (Modadrumadvīpa), the City of Śrī
Ayodhyā Situated Within Śrī Navadvīpa
māmagāchi-grāme giyā nityānanda-rāya
bale,—ei modadruma, ayodhyā hethāya (2)

When they arrived in the village of Māmagāchi, Śrī Nityānanda Prabhu said, “This is Modadrumadvīpa. Ayodhyā is present here. (2)

During their exile to the forest, Lord Śrī Rāmacandra arrived at this place with Sītā-devī and Lakṣmaṇa –

pūrva-kalpe jabe rāma haila vanavāsī
lakṣmaṇa, jānakī la’ye ei-sthāne āsī’ (3)

*mahā-vaṭa-vṛkṣa-tale kuṭīra bāṅdhiyā
katadina vāsa kaila ānandita haiyā (4)*

“In a previous *kalpa* when Lord Śrī Rāmacandra was in exile in the forest, He came to this place (Modadrūmadvīpa) with Lakṣmaṇa and Jānakī. They built a cottage underneath a large banyan tree and blissfully resided here for many days. (3–4)

Śrī Rāmacandra smiles gently –

*navadvīpa-ṭrabhā rāma kari’ darāsan
alpa-alpa hāsya kare śrī-raghunandana (5)*

“Seeing the beauty of Śrī Navadvīpa, Raghunandana Śrī Rāmacandra smiled gently. (5)

*kibā durvādala-syāma-rūpa manohara
rājīva-locana, haste dhanuka sundara (6)*

“*Ahā!* How mesmerizing was His darkish form resembling the colour of newly sprouting *durvā* grass. His eyes were like lotuses, and in His hand was a beautiful bow. (6)

*brahmacāri-veśa, sire jaṭā śobhā kare
darśane sakala prāṇi-gaṇa-mana hare (7)*

“Matted locks adorned His head and His *brahmacārī* dress stole the hearts of all. (7)

Śrī Sītā-devī inquires about the reason for Śrī Rāmacandra’s smile –

*hāsi-hāsi-mukha dekhi’ jānakī takhana
jijñāse śrī-rāme devī hāsyera kāraṇa* (8)

“Seeing Śrī Rāmacandra smiling, Śrī Jānakī asked what was making Him smile. (8)

Śrī Rāmacandra discloses a secret –

*rāma bale,—“śuna sītā, janaka-nandinī
ati gopanīya eka āche ta’ kāhinī* (9)

“Śrī Rāmacandra replied, ‘Listen, O Sītā, daughter of King Janaka. I will now narrate to you a most confidential episode. (9)

Śrī Rāmacandra indicates the incarnation of Śrī Gaura –

*dhanya kali jabe haya ei nadiyāya
pīta-varṇa rūpa mora dekhibāre pāya* (10)

“When the blessed Kali-yuga comes, I will assume a golden form and appear here in Nadiyā. (10)

An indication of the future mother and father of the incarnation of Śrī Gaura –

*jagannātha-miśra-gṛhe śrī-śacī-udare
gaurāṅga-rūpete janma labhiba satvare* (11)

“In the house of Śrī Jagannātha Miśra, I will appear from Śrī Śacī-devī’s womb in the form of Gaurāṅga. (11)

*bālya-lilā dekhibe je-saba bhāgyavān
kariba se-sabe āmi parā-prema dāna* (12)

“I will bestow the highest divine love (*prema*) upon those fortunate persons who will behold My childhood pastimes. (12)

An indication of scholastic pastimes and *nāma-saṅkīrtana* –

*kariba se-kāle priye vidyāra-vilāsa
śrī-nāma-māhātmya āmi kariba prakāśa* (13)

“At that time, O beloved, I will perform pastimes of studying and teaching, and I will reveal the glories of the holy name. (13)

An indication of *sannyāsa* –

*sannyāsa kariyā āmi jāba nīlācale
kāṅdibe janani svīya vadhū la’ye kole”* (14)

“I will accept *sannyāsa* and go to Nīlācala. My mother will take her daughter-in-law on her lap and weep.’ (14)

Śrī Sītā-devī asks about the necessity of taking *sannyāsa* in the incarnation of Śrī Gaura –

ei kathā śuni’ sītā balena vacana

“*jananī kaṇḍābe kena rājīva-locana* (15)

sannyāsa karibe kena chāḍiyā ḡrhiṇī

patnī-duḥkha diyā sukha kibā nāhi jāni” (16)

“Hearing these words of Śrī Rāmacandra, Śrī Sītā-devī asked, ‘O lotus-eyed one, why will You make Your mother cry? Why will You leave Your wife and take *sannyāsa*? What happiness will You get by causing her such grief?’ (15–16)

Śrī Rāmacandra’s reply –

śrī-rāma balena,—“priye, tumi saba jāna

jīvere śikhāte ebe haila ajñāna (17)

“Śrī Rāmacandra replied, ‘O beloved, you know everything. In order to instruct the living entities you are acting as if ignorant. (17)

Tasting *prema-bhakti* in two ways –

āmāte je prema-bhakti tāra āsvādana

dui mate haya sītā śunaha vacana (18)

“Listen, O Sītā, loving devotion for Me is relished in two ways. (18)

Meeting and separation –

āmāra saṁyoge sukha sambhoga bolaya
āmāra viyoge sukha vipralambha haya (19)

“Happiness that arises from union with Me is known as *sambhoga*, and that which arises out of separation from Me is called *vipralambha*. (19)

Relishing *vipralambha-rasa* by the Lord’s mercy –

bhakta mora nitya-saṅgī sambhoga vāñchaya
mama kṛpā-vaśe tāra vipralambha haya (20)

“Although My eternal devotees always desire only *sambhoga*, by My mercy they also relish *vipralambha*. (20)

Even the sorrow of separation causes supreme happiness –

vipralambhe duḥkha jei āmāra kāraṇa
parama ānanda tāhā jāne bhakta-jana (21)
vipralambha-śeṣe jabe sambhoga udaya
pūrvāpekṣā koṭi-guṇa sukha tāhe haya (22)

“The *bhaktas* know that the distress that arises from separation from Śrī Kṛṣṇa is, in reality,

the most exalted bliss. This is because one derives millions of times greater happiness from the meeting after *vipralambha* than the happiness of a meeting prior to *vipralambha*. (21–22)

*sei ta' sukhera hetu āmāra viccheda
svikāra karaha tumi, bale cāri veda (23)*

“Separation from Me also yields happiness. Therefore, to attain that happiness, you, also, accept separation from Me. This is described in the four Vedas. (23)

Mother Kauśalyā is indeed Śrī Śacī-devī –

*śrī-gaurāṅga-avatāre kauśalyā-jananī
śacī-devī aditi vedete jā'ra dhvani (24)*

“Mother Kauśalyā, whom the Vedas describe to be Aditi, will be known by the name Śrī Śacī-devī in My incarnation as Śrī Gaura. (24)

Bhagavatī Śrī Sitā-devī is Śrī Viṣṇupriyā in *gaura-lilā* –

*tumi viṣṇupriyā-rūpe sevibe āmāre
vicchede śrī-gaura-mūrti karibe pracāre (25)*

“You will serve Me as Viṣṇupriyā-devī, and out of separation from Me, you will manifest a golden deity of Me. (25)

Indication of a pastime after the exile in the forest –

***tomāra vicchede kabhu svarṇa-sītā kari’
bhajiba tomāre āmi ayodhyā-nagarī (26)***

“In this incarnation [of Śrī Rāma], I, in separation from you, will have a golden Sītā made, and I will worship you in the city of Ayodhyā. (26)

The reason for Śrī Viṣṇupriyā-devī’s worship of the deity of Śrī Gaurāṅga Mahāprabhu –

***tāra vinimaye tumi nadiyā-nagare
gaurāṅga-ṭratimā kari’ pūjibe āmāre (27)***

“You, in turn, will make a deity of Śrī Gaurāṅga and worship Me in this city of Nadiyā. (27)

***ei gūḍha kathā sītā goṇanīya ati
lokete prakāsa nāhi haibe samṭrati (28)***

“O Sītā, this matter is highly confidential and should not yet be disclosed in the presence of people in general. (28)

In comparison with Ayodhyā and other places, Navadvīpa is most dear to the Supreme Lord –

***ei navadvīpa mora baḍa priya sthāna
ayodhyādi nāhi haya ihāra samāna (29)***

“This place, named Navadvīpa, is most dear to Me. Ayodhyā and other places can never be equal to it. (29)

*ei rāma-vaṭa-vṛkṣa kali āgamane
adarśana ha'ye sītā ra'be saṅgopane (30)*

“O Sītā, upon the arrival of Kali-yuga, this tree, Rāma-vaṭa, will disappear from the vision of ordinary people and remain here in a hidden form.’ (30)

Navadvīpa, the land that is marked with Śrī Rāma’s footprints –

*eirūpe rāma-sītā lakṣmaṇa-sahita
ei-sthāne katadina ha'ye avasthita (31)*

*daṇḍaka araṇye gelā kārya sādhibāre
rāmera kuṭira-sthāna pāo dekhibāre (32)*

“In this way, Śrī Rāmacandra resided here with Sītā and Lakṣmaṇa for some time. Thereafter, they left for Daṇḍakāraṇya to fulfil the purpose of their pastimes. O Jīva, behold the place where Bhagavān Śrī Rāmacandra’s cottage was situated. (31–32)

Lord Rāmacandra's friend, Guhaka, takes birth in *gaura-līlā* as Sadānanda Bhaṭṭācārya –

*rāma-mitra guhaka prabhura icchā-vaśe
ei-sthāne janmilena viprera aurase (33)*

“By the will of the Lord, Śrī Rāmacandra's friend Guhaka took birth here in a *brāhmaṇa* family. (33)

*sadānanda vipra bhaṭṭācārya nāma tānra
rāma binā trijagate nāhi jāne āra (34)*

“In *gaura-līlā*, Guhaka was known as Sadānanda Bhaṭṭācārya. He knew nothing in the three worlds but Śrī Rāma. (34)

Śrī Sadānanda Vipra was present at the Yogapīṭha at the time of Śrīman Mahāprabhu's appearance –

*jei-dina prabhu mora janme māyāpure
sei-dina sadānanda chila miśra-ghare (35)*

“The day on which My Lord took birth in Māyāpura, Sadānanda Bhaṭṭācārya was also present in the house of Śrī Jagannātha Miśra. (35)

Sadānanda Vipra recognizes the demigods –

*prabhura janama-kāle jata deva-gaṇa
miśrera bhavane śisu kare darasana (36)*

*parama sādḥaka vipra cine deva-gaṇe
jānila āmāra prabhu janmila ekhāne (37)*

“At the time of Śrīman Mahāprabhu’s appearance, all the demigods assembled at Śrī Jagannātha Miśra’s residence to take *darśana* of Śrī Gaurahari. The great devotee *brāhmaṇa* Sadānanda Bhaṭṭācārya recognized the demigods, and seeing them offering prayers, he understood that his Lord had now descended. (36–37)

In his meditation he sees Śrī Gaurasundara instead of Śrī Rāmacandra –

*parama kautuka vipra āila nija-gḥare
iṣṭa-dhyāne dekhe vipra gaurāṅga-sundare (38)*

“Greatly pleased, the *brāhmaṇa* returned to his home and began to meditate upon his worshipful deity [Śrī Rāmacandra]. In his meditation, he had *darśana* of Śrī Gaurāṅga-sundara instead of Śrī Rāmacandra. (38)

*siṁhāsane basiyāche śrī-gaurāṅga-rāya
brahmā ādi deva-gaṇa cāmara ḍhulāya (39)*

“He saw Śrī Gaurāṅga Mahāprabhu brilliantly seated upon a throne with Brahmā and other demigods fanning Him with a *cāmara*. (39)

Śrī Sadānanda Bhaṭṭācārya attains knowledge of *bhagavat-tattva* –
punaḥ dekhe rāmacandra durvādala-śyāma
nikāte lakṣmaṇa-vīra śrī-ananta-dhāma (40)

vāme sītā, sammukhe bhakata hanumāna
dekhiyā viprera haila prabhu-tattva-jñāna (41)

“He again saw Śrī Rāmacandra, whose complexion resembles darkish newly sprouted grass. On the right side of Śrī Rāmacandra was Lakṣmaṇa, on His left side, Sītā, and in front, Bhakta Hanumān. Having seen all this, the *brāhmaṇa* understood the fundamental truth (*tattva*) of the Lord. (40–41)

parama ānande vipra māyāpure giyā
alakṣye gaurāṅga dekhe nayana bhariyā (42)

“Absorbed in ecstatic bliss, the *brāhmaṇa* went to Māyāpura and, not seen by anyone, had *darśana* of Śrī Gaurāṅga Mahāprabhu to his heart’s content. (42)

‘dhanya āmi’ ‘dhanya āmi’ bale bārabāra
gaura-rūpe rāmacandra sammukhe āmāra (43)

“The *brāhmaṇa* again and again thought, ‘I am blessed! I am blessed! Śrī Rāmacandra is

present as Śrī Gaurahari, right in front of my eyes.’ (43)



Śrī Rāmacandra, Sītā-devī, Lakṣmaṇa and Hanumān

Sadānanda Bhaṭṭācārya's dance during *saṅkīrtana* –

*katadīne saṅkīrtana ārambha haila
sadānanda 'gaura' bali' tāhāte nācila* (44)

“After some time, when *saṅkīrtana* started in Śrīdhāma Navadvīpa, Sadānanda, also, chanted the name of Gaura and danced in the *kīrtana* party. (44)

Modadrumadvīpa, Śrī Bhāṅḍīravana of Vraja

*ohe 'jīva', ei-sthāne śrī-bhāṅḍīravana
nirmala bhakata-gaṇa kare darāśana* (45)

“O Jīva, devotees with spotless, uncontaminated hearts take *darśana* of Śrī Bhāṅḍīravana at this place.” (45)

*sei saba kathā śuni', nitya-dhāme heri'
nācena bhakata-gaṇa nityānande gheri'* (46)

After hearing all these narrations and having had *darśana* of the eternal abode, the devotees surrounded Śrī Nityānanda Prabhu and began to dance. (46)

*śrī-jīvera aṅge haya sāttvika-vikāra
'hā gaurāṅga' bali' jīva karena cītkāra* (47)

Ecstatic symptoms arose upon the body of Śrī Jīva and he began loudly calling out, ‘O Gaurāṅga! O Gaurāṅga!’ (47)

Śrī Nityānanda Prabhu takes rests at the residence of Śrī Nārāyaṇī-devī –

*sei grāme sei dina nārāyaṇī-ghare
rahilena nityānanda praphulla antare* (48)

That day Śrī Nityānanda Prabhu, being exceedingly blissful, stayed in that village at Śrī Nārāyaṇī-devī’s house. (48)

*parama pavitra satī vyāsera janani
srī-vaiṣṇava-gaṇe sevā karila āpani* (49)

That most pure and chaste Nārāyaṇī-devī, who is also the mother of Vyāsa⁽¹⁾, personally served all the Vaiṣṇavas. (49)

*paradina prāte sabe cali’ kata dūra
pravesila anāyāse srī-vaikuṅṭhapura* (50)

Early the next morning, after walking some distance, everyone entered Śrī Vaikuṅṭhapura. (50)

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(1) The Vyāsa in *caitanya-līlā*, Śrī Vṛndāvana dāsa Ṭhākura.

The author prays for his desired service –

*nitāi-jāhnavā-ājñā karite pālana  
nadiyā-māhātmya gāya dīna-akiñcana (51)*

For the sake of obeying the order of Śrī Nityānanda Prabhu and Śrī Jāhnavā-devī, this wretched pauper [Śrī Bhaktivinoda Ṭhākura] sings the glories of Nadiyā. (51)

*Thus Ends Chapter Fourteen*



## CHAPTER FIFTEEN

*Maṅgalācaraṇa* (Auspicious Invocation) –

*pañca-tattva sahita gaurāṅga jaya jaya  
jaya jaya navadvīpa gaurāṅga-ālaya* (1)

All glories, all glories to Śrī Gaurāṅga Mahāprabhu and the Pañca-tattva! All glories, all glories to the dwelling place of Śrī Gaurāṅga Mahāprabhu, Śrī Navadvīpa-dhāma! (1)

### Śrī Vaikuṅṭhapura

*srī-vaikuṅṭhapure āsi’ prabhu nityānanda  
srī-jīve kahena tabe hāsi’ manda-manda* (2)

*“navadvīpa aṣṭa-dala eka pārśve haya  
ei ta’ vaikuṅṭhapurī śunaha niścaya* (3)

When they arrived in Śrī Vaikuṅṭhapura, Śrī Nityānanda Prabhu smiled gently and spoke to Śrī Jīva: “You should know with certainty that this place, which is situated on the northern border of the eight-petaled Śrī Navadvīpa, is Vaikuṅṭhapurī. (2–3)

*paravyoma śrī-vaikuṅṭha nārāyaṇa-sthāna  
virajāra pāre sthiti ei ta' sandhāna (4)*

“Śrī Vaikuṅṭha, the abode of the Supreme Lord Śrī Nārāyaṇa, is situated beyond the Virajā River in the spiritual realm, the *paravyoma*. (4)

*māyāra nāhika tathā gati kadācana  
śrī-bhū-lilā-śakti sevya tathā nārāyaṇa (5)*

“In Vaikuṅṭha the three potencies – Śrī, Bhū and Līlā – serve Śrī Nārāyaṇa. *Māyā* can never enter this place. (5)

*cinmaya bhūmira brahma haya ta' kirāṇa  
carmacakṣe jaḍa-dṛṣṭi kare sarva-jana (6)*

“*Brahma* is merely the splendour emanating from this transcendental abode of Śrī Vaikuṅṭhaloka. People with material vision perceive this Vaikuṅṭhapura as nothing but a material realm. (6)

At this very place, Śrī Nārada obtained Śrī Gaurasundara's *darśana* –

*ei nārāyaṇa-dhāme nitya nirañjane  
nārada dekhila kabhu cinmaya locane (7)*

*nārāyaṇe dekhe punaḥ gaurāṅga-sundara  
dekhi’ hethā katadine rahe munivara (8)*

“In this Vaikuṅṭhapura, Śrī Nārada, with his transcendental vision, first saw the eternal, untainted Bhagavān Śrī Nārāyaṇa. Thereafter, having received the *darśana* of Śrī Gaurāṅga-sundara, Śrī Nārada resided here for a long time. (7–8)

The ancient history about Śrī Rāmānujācārya in relation to Śrī Vaikuṅṭhapura –

*āra eka kathā gūḍha āche purātana  
jagannātha-kṣetre āila ācārya-lakṣmaṇa (9)*

“An old and confidential history is related to this place. Once, Śrī Lakṣmaṇa Ācārya [Śrī Rāmānujācārya] came to Jagannātha Purī. (9)

Śrī Rāmānujācārya obtains *darśana* of Bhagavān Śrī Jagannātha –

*bahu stave tuṣṭa kaila deva jagannāthe  
kṛpā kari’ jagannātha āila sākṣāte (10)*

“By reciting many prayers, Śrī Rāmānujācārya pleased Śrī Jagannātha, and out of mercy, Śrī Jagannātha extended His *darśana* to him. (10)

Bhagavān Śrī Jagannātha's order to Śrī Rāmānuja –

*sākṣāte āsiyā prabhu balila vacana  
navadvīpa-dhāma tumi karaha darśana (11)*

“Śrī Jagannātha-deva said, ‘O Rāmānuja, go and take *darśana* of Śrī Navadvīpa. (11)

Śrī Jagannātha-deva indicates the incarnation of Śrī Gaura –

*ati alpādine āmi nadiyā-nagare  
prakṛaṭa haiba jagannātha-miśra-ghare (12)*

“I will appear very soon in Jagannātha Miśra's house in the town of Nadiyā. (12)

*Paravyoma*, the spiritual sky, is situated in one section of Śrī Navadvīpa –

*navadvīpa haya mora ati-priya-sthāna  
paravyoma tāra ekadeśe adhiṣṭhāna (13)*

“Śrī Navadvīpa is very dear to Me. *Paravyoma*, the spiritual sky, is situated within just one of its sections. (13)

*tumi mora nitya-dāsa bhakata-pradhāna  
avaśya dekhibe tumi navadvīpa-sthāna (14)*

“You are My eternal servant and foremost among the devotees. You must certainly take *darśana* of Śrī Navadvīpa. (14)

*tava śiṣya-gaṇa dāsya-rasete magana  
hethāya thākuka, tumi karaha gamana (15)*

“All of your disciples are immersed in *dāsya-rasa*, the mellow of servitude. You should therefore leave them here and go to Navadvīpa alone. (15)

Human life is useless without *darśana* of Navadvīpa –

*navadvīpa nā dekhe je pāiyā śarīra  
mithya tāra janma ohe rāmānuja dhīra (16)*

“O Rāmānuja, O resolute one, birth on this earth is useless for that person who, in spite of obtaining a human form of life, does not attain *darśana* of Śrī Navadvīpa-dhāma. (16)

*raṅga-sthāna śrī-veṅkaṭa yādava-acala  
navadvīpa kalāmātra haya se-sakala (17)*

“Śrī Raṅgam, Śrī Veṅkaṭa (Tirupati) and Yādava-acala<sup>(1)</sup> are all just a small portion of Śrī Navadvīpa. (17)

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(1) The bank of the Hiraṇya River, situated near Prabhāsa-tīrtha, where all the Yādavas were destroyed in a fratricidal war.

*ataeva navadvīpa kariyā gamana
dekha gaurāṅgera-rūpa keśava-nandana* (18)

“Therefore, O son of Keśava [Rāmānuja], go to Śrī Navadvīpa and take *darśana* of the beautiful form of Śrī Gaurāṅga. (18)

The merciful blessings of Bhagavān Śrī Jagannātha upon Śrī Rāmānuja –

*bhakti pracārite tumi āile dharātale
sārthaka hauka janma gaura-kṛpā-bale* (19)

“You have come to this material world only to preach *bhakti-yoga*. May your life be successful by the mercy of Śrī Gaurahari. (19)

*navadvīpa dekhi’ tumi jāo kūrmasthāna
śiṣya-gaṇa-sane tathā haibe milana”* (20)

“You should go to Kūrmasthāna after taking *darśana* of Śrī Navadvīpa. There you will again meet with your disciples.’ (20)

Śrī Rāmānuja inquires from Bhagavān Śrī Jagannātha about *śrī gaura-tattva* –

*eta suni’ lakṣmaṇācārya juḍi dui kara
jagannāthe nivedana kare ataḥpara* (21)

“Hearing this, Śrī Lakṣmaṇācārya folded his hands and made a request to Śrī Jagannātha. (21)

**“tomāra kṛpāya prabhu gaura-kathā suni’
kona tattva gauracandra tāhā nāhi jāni” (22)**

“‘O Lord, by Your merciful words I have now, for the first time, heard about Śrī Gaurahari, but I know nothing about the *tattva* of Him.’ (22)

Bhagavān Śrī Jagannātha describes śrī gaura-tattva –

**rāmānuje kṛpā kari’ jaga-bandhu bale
“golokera-nātha kṛṣṇa jānena sakale (23)**

**jānhāra vilāsa-mūrti prabhu nārāyaṇa
sei kṛṣṇa para-tattva dhāma vṛndāvana (24)**

“Śrī Jagannātha, the friend of the entire world, mercifully spoke to Śrī Rāmānuja: ‘Everyone knows that Śrī Kṛṣṇa is the Lord of Goloka, that Lord Śrī Nārāyaṇa is His *vilāsa-mūrti*, that Śrī Kṛṣṇa is the Supreme Absolute Truth, and that He lives in Śrīdhāma Vṛndāvana. (23–24)

Śrī kṛṣṇa-tattva and śrī gaura-tattva are non-different –

**sei kṛṣṇa pūrṇa-rūpe nitya gaurahari
sei vṛndāvana-dhāma navadvīpa-purī (25)**

“O Rāmānuja, that very Śrī Kṛṣṇa is completely and eternally Śrī Gaurahari, and that very Śrī Vṛndāvana-dhāma is the town of Śrī Navadvīpa. (25)

*navadvīpe āmi nitya gaurāṅga-sundara
navadvīpe sreṣṭha-dhāma jagat-bhitara* (26)

“As the eternal form of Śrī Gaurāṅga-sundara I reside in Śrī Navadvīpa-dhāma, which is superior to all other holy places in the world. (26)

*āmāra kṛpāya dhāma āche bhūmaṇḍale
māyā-gandha nāhi tathā sarva-sāstra bale* (27)

“Although, by My mercy, this *dhāma* is situated on the earth planet, all scriptures describe it as being without a scent of *māyā*. (27)

The destination of those who consider Śrī Navadvīpa-dhāma, situated on the earth planet, to be inferior to Śvetadvīpa –

*bhūmaṇḍale āche bali’ yadi bhāva hīna
tabe tava bhakti-kṣaya ha’be dina-dina* (28)

“If someone thinks that because Navadvīpa is situated on the earth planet it is inferior [to Śrī Śvetadvīpa], his *bhakti* will diminish day by day. (28)

*āmāra acintya-śakti se cinmaya-dhāme
āmāra icchāya rākhiyāche māyāśrame (29)*

“Only by My desire has My inconceivable potency (*acintya-śakti*) brought that transcendental realm to this material world. (29)

Attainment of *bhagavat-tattva*, which is beyond material sense-perception, is possible only by Bhagavān’s mercy –

*yuktira atīta tattva śāstra nāhi pāya
kevala jānena bhakta āmāra kṛpāya” (30)*

“That truth, which is beyond reason and logic, cannot be obtained just by studying scriptures. Only by My mercy can My devotees understand it.’ (30)

*jagannātha-vākya śuni’ rāmānuja dhīra
śrī-gaurāṅga-preme tabe haila asthira (31)*

*bale,—“prabhu baḍai āścarya lilā tava
veda-śāstra nāhi jāne tomāra vaibhava (32)*

“When Śrī Rāmānuja, whose mind was firm and peaceful, heard Śrī Jagannātha’s words, he became restless out of *prema* for Śrī Gaurāṅga. He said, ‘O Lord, Your pastimes are most amazing. Not even the Vedas and other scriptures know of Your grandeur. (31–32)

*śāstrete viśeṣa-rūpe śrī-gaurāṅga-līlā
kena prabhu jagannātha vyakta nā karilā (33)*

“O Lord Jagannātha, earlier I used to wonder why the scriptures do not clearly describe the pastimes of Śrī Gaurāṅga Mahāprabhu. (33)

*gāḍha-rūpe śruti-purāṇādi dekhi jabe
kabhu gaura-tattva sphūrte citte pāi tabe (34)*

“When I minutely reflected upon the Śrutis, Purāṇas and other scriptures, then, only, did *gaura-tattva* manifest in my heart. (34)

By the mercy of Lord Śrī Jagannātha all of Śrī Rāmānuja’s doubts vanish –

*tava ajñā prāpta ha’ye chāḍila saṁśaya
gaura-līlā-rasa hṛde haila udaya (35)*

“Now, through Your instruction all my doubts have been removed and the *rasa* of Śrī Gaura’s pastimes have arisen in my heart. (35)

Śrī Rāmānuja’s eagerness to preach *śrī gaura-tattva* –

*ājñā haya navadvīpa kariyā gamana
pracāriba gaura-līlā e tina bhuvana (36)*

“If You allow me, I will go to Śrī Navadvīpa and then preach about *śrī gaura-līlā* throughout

all the three worlds. (36)

*gūḍha-śāstra vyakta kari’ jānā’ba sabāre
gaura-bhakta kari’ bala e tina saṁsāre”* (37)

“ ‘I will reveal the hidden scriptures [in other words, I will bring out the scriptural evidences regarding Śrī Gaurāṅga Mahāprabhu] and make everyone in the three worlds devotees of Śrī Gaurahari.’ (37)

Lord Śrī Jagannātha’s prohibition –

*rāmānuja-āgraha dekhiyā jagannātha
bale,—“rāmānuja nāhi bala aiche bāta* (38)

“Seeing Rāmānuja’s enthusiasm Lord Jagannātha said, ‘O Rāmānuja, do not speak like this now. (38)

*gaura-līlā ati gūḍha rākhibe gopane
se-līlāra aprakaṭe pābe sarva-jane* (39)

“‘Secretly keep the *tattva* of Śrī Gaurahari’s pastimes to yourself. After the pastimes [Śrīman Mahāprabhu’s] have become unmanifest, everyone will automatically come to know of them. (39)

Lord Śrī Jagannātha's order to the most fortunate Śrī Rāmānuja –
*tumi dāsya-rasa mora karaha pracāra
nije-nije citte gaura bhaja anibāra*” (40)

“Preach only about *dāsya-rasa* to Me, and constantly worship Śrī Gaura in your heart.’ (40)

Śrī Rāmānujacārya's arrival in Śrī Navadvīpa –
*saṅketa pāiyā rāmānuja mahāsaya
gopane śrī-navadvīpe haila udaya* (41)

“After receiving Śrī Jagannātha's instruction, Śrī Rāmānuja Mahāśaya came secretly to Śrī Navadvīpa. (41)

Viṣvaksena brings Śrī Rāmānuja to Śrī Vaikuṅṭhapura –
*pāche vyakta haya gaura-lilā asamaye
se-kāraṇe rāmānuje viṣvaksena la'ye* (42)

*paravyoma śrī-vaikuṅṭha-purete rākhaya
ei sthāna dekhi' rāmānuja mugdha haya* (43)

“[When Śrī Viṣvaksena⁽²⁾ came to know of Śrī Rāmānuja's arrival in Navadvīpa, he

⁽²⁾ In his *Gauḍīya-bhāṣya* commentary to Śrī Caitanya-*bhāgavata* (2.1.190), Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura has written about Viṣvaksena. There it is said that he is Bhagavān Śrī Viṣṇu's associate who carries remnants of offerings made to Bhagavān.

considered that Śrī Rāmānuja may well become absorbed in ecstatic emotions and thus reveal the truth about Navadvīpa.] To ensure that Śrī Rāmānuja did not reveal *gaura-līlā* prematurely, Viṣvaksena brought Śrī Rāmānuja to this place, Śrī Vaikuṅṭhapura. Upon seeing it, Rāmānuja became enchanted. (42–43)

Śrī Rāmānuja obtains Lord Śrī Nārāyaṇa's *darśana* in Śrī Vaikuṅṭhapura –

śrī-bhū-līlā-niṣevita paravyoma-pati
dekhā dila rāmānuje kṛpā kari' ati (44)

“The Lord of the spiritual realm, Bhagavān Śrī Nārāyaṇa, mercifully showed Śrī Rāmānuja His form, which is served by the potencies Śrī, Bhū and Līlā. (44)

rāmānuja nija iṣṭa-devera darśane
āpanāre dhanya māni gaṇe mane-mane (45)

“Śrī Rāmānuja considered himself blessed to behold his worshipful Lord. (45)

Śrī Rāmānuja attains the *darśana* of Śrī Gaurahari –

kṣaṇeke lakṣmaṇa dekhe puraṭa-sundara
jagannātha-miśra-suta-rūpa manohara (46)

“After just a moment, Śrī Rāmānuja saw the captivately beautiful form of Śrī Gaurahari, the son of Śrī Jagannātha Miśra, in the place of Śrī Nārāyaṇa. (46)

Śrīman Mahāprabhu’s mercy on Śrī Rāmānuja –

*rūpera chaṭāya rāmānuja mūrchā jāya
śrī-gaura dharila pada tānhāra māthāya* (47)

“Śrī Rāmānuja fainted seeing the splendour of Śrī Gaurahari’s beauty. Śrī Gaurahari mercifully placed His lotus foot on Rāmānuja’s head. (47)

Śrī Rāmānuja’s prayer to Śrīman Mahāprabhu –

*divya-jñāne rāmānuja karila stavana
nadiyā-prakṛta-lilā pāba daraśana* (48)

“After receiving divine knowledge, Śrī Rāmānuja began to pray as follows: ‘O Lord, will I be able to behold Your manifest pastimes in the town of Nadiyā?’ (48)

*ei bali’ preme kānde rāmānuja-svāmī
bale,—“navadvīpa chāḍi nāhi jāba āmi”* (49)

“Saying this Śrī Rāmānujācārya, filled with *prema*, began to shed tears and continued, ‘I will never leave Navadvīpa to go anywhere else’. (49)



Śrī Rāmānujācārya

Śrī Gaurahari's boon to Śrī Rāmānuja –

kṛpā kari' gaurahari balila vacana

“pūrṇa habe icchā tava keśava-nandana (50)

“Śrī Gaurahari mercifully spoke with a sweet voice: ‘O son of Keśava, your desire will certainly be fulfilled. (50)

*je-kāle nadiyā-lilā prakāṣa haibe
takhana dvitīya janma navadvīpe pābe” (51)*

“ ‘When My pastimes become manifest here in Nadiyā, you will also take birth here.’ (51)

Śrī Rāmānujācārya’s journey to the south –

*ei bali’ gaurahari haila antardhyāna
sustha ha’ye rāmānuja karila prayāṇa (52)*

“Having said this, Śrī Gaurahari disappeared. Śrī Rāmānuja was satisfied and resumed his journey. (52)

*katadine kūrmasthāne haila upasthita
tathā dekhā haila śiṣya-gaṇera sahita (53)*

“After a short time he arrived in Kūrmasthāna, where he met with his disciples. (53)

*dākṣiṇātye giyā dāsya-rasa vyakta kare
navadvīpa-śrī-gaurāṅga bhāviyā antare (54)*

“He began preaching *dāsya-rasa* throughout South India. Internally, however, he was absorbed in thoughts of Śrī Gaurāṅga Mahāprabhu of Śrī Navadvīpa. (54)

The appearance of Śrī Rāmānujācārya in *śrī gaura-lilā* –

*gaurāṅgera kṛpā-vaṣe ei nitya-dhāme
janamila rāmānuja śrī-ananta-nāme (55)*

“By the mercy of Śrī Gaurāṅga Mahāprabhu, Śrī Rāmānuja took birth in this eternal *dhāma* as Śrī Ananta. (55)

*vallabha-ācārya-gr̥he kariyā gamana
lakṣmī-gaurāṅgera vibhā kare darasana* (56)

“He [Śrī Ananta] saw the marriage ceremony of Śrī Lakṣmīpriyā and Śrī Gaurāṅga Mahāprabhu in the house of Śrī Vallabha Ācārya [the father of Śrī Lakṣmīpriyā].” (56)

*anantera gr̥he sthāna dekha bhakta-gaṇa
hethā nārāyaṇa-bhakta chila bahu-jana* (57)

Śrī Nityānanda Prabhu said, “O devotees, behold the place where Śrī Ananta’s house once stood. Many devotees of Lord Śrī Nārāyaṇa resided at this place. (57)

*tātkālika rāja-gaṇa ei pīṭha-sthāne
nārāyaṇa-sevā prakāśila sabe jāne* (58)

“It is well known that the kings of that time established service to Bhagavān Śrī Nārāyaṇa in this holy place.” (58)

The Niḥśreyasa Forest in Śrī Navadvīpa –

*niḥśreyasa-vana ei virajāra pāra
bhakta-gaṇa dekhi' pāya ānanda apāra (59)*

All the devotees became unlimitedly blissful upon seeing the forest named Niḥśreyasa, which is situated beyond the Virajā River. (59)

*Mahatpura, or Kāmyavana of Vraja
eirūpa pūrva-kathā balite-balite
sabe upanīta mahatpura-sannihite (60)*

As they heard and spoke these ancient narrations, they arrived near Mahatpura. (60)

*prabhu bale,—ei sthāne āche kāmyavana
parama bhakati-saha kara daraśana (61)*

Śrī Nityānanda Prabhu said, “This place is Kāmyavana of Vraja. All of you behold this abode with great devotion. (61)

*pañca-vaṭa ei sthāne chila pūrva-kāle
prabhura iccāya ebe gela antarāle (62)*

“In ancient times there were five banyan trees. By the will of Śrīman Mahāprabhu, these trees have now disappeared. (62)

Another name of Mahatpura is Mātāpura –

*ebe ei sthāna mātāpura-nāme kaya
pūrva-nāma śāstra-siddha mahatpura haya* (63)

“Although today everyone calls this place Mātāpura, its old name, as mentioned in the scriptures, is Mahatpura. (63)

The history of the Pāṇḍavas in relation to Mahatpura –

*draupadīra saha pāṇḍu-putra pañca-jana
ajñāta-vāsete gauḍe kaila āgamana* (64)

“When, during their exile, the five Pāṇḍavas and Draupadī lived incognito, they came to Gauḍa-deśa (Bengal). (64)

Mahārāja Yudhiṣṭhira’s dream while staying in Ekacakrā –

*ekacakrā-grāme svaṇne rājā yudhiṣṭhira
nadiyā-māhātmya jāni’ haila asthira* (65)

“When they were residing in the village of Ekacakrā, Yudhiṣṭhira Mahārāja became overwhelmed upon having a dream by which he understood the glories of Nadiyā. (65)

The Pāṇḍavas and Draupadī arrive in Mahatpura –

*paradīna navadvīpe-darśanera āśe
ei sthāne āila sabe parama ullāse* (66)

“The next day they all came to this place, which is situated within the area of Śrī Navadvīpa. Simply by desiring *darśana* of Śrī Navadvīpa-dhāma, they felt elated. (66)

The Pāṇḍavas praise the good fortune of the residents of Navadvīpa –

*navadvīpa-śobhā heri’ pāṇḍu-putra-gaṇa
gauḍa-vāsī-gaṇa-bhāgya kare praśamsana* (67)

“Seeing the beauty of Śrī Navadvīpa, the sons of Pāṇḍu began to glorify the fortune of the residents of Gauḍa-deśa. (67)

*katadina karilena ei sthāne vāsa
asura rākṣasa-gaṇe karila vināsa* (68)

“The Pāṇḍavas resided at this place for some time and killed many demons. (68)

Yudhiṣṭhira-tilā and Draupadī-kuṇḍa

*yudhiṣṭhira-tilā ei dekha sarva-jana
draupadīra-kuṇḍa hethā kara darasana* (69)

“Behold this place, known by the name Yudhiṣṭhira-tilā and also Draupadī-kuṇḍa, which is situated nearby. (69)

*sthānera māhātmya jāni’ rājā yudhiṣṭhira
ei sthāne katadina hailena sthira (70)*

“Mahārāja Yudhiṣṭhira understood the glories of this place and therefore stayed here for a long time. (70)

Mahārāja Yudhiṣṭhira receives *darśana* of Śrī Gaurahari in a dream –

*ekadina svapne dekhe gaurāṅgera rūpa
sarva-dika ālo kare ati aparūpa (71)*

“One day in a dream, Mahārāja Yudhiṣṭhira received *darśana* of the astonishing form of Śrī Gaurāṅga Mahāprabhu. The lustre of Mahāprabhu’s divine limbs illuminated all directions. (71)

Śrīman Mahāprabhu’s words to Śrī Yudhiṣṭhira Mahārāja –

*hāsīte-hāsīte gaura balila vacana
ati goṇya-rūpa ei kara daraśana (72)*

*āmi kṛṣṇa nanda-suta tomāra ālaye
mitra-bhāve thāki sadā nija-jana ha’ye (73)*

“Smiling, Śrī Gaurahari spoke to Yudhiṣṭhira Mahārāja, ‘Just behold My form, which is rarely seen. I, Nanda-nandana Śrī Kṛṣṇa, always reside

in your home as your friend and just like a member of your family. (72–73)

*ei navadvīpa-dhāma sarva-dhāma-sāra
kalite prakṛta ha'ye nāse andhakāra (74)*

“This Śrī Navadvīpa-dhāma is the essence of all other holy places. This *dhāma* manifests in Kali-yuga and destroys the darkness of ignorance of all living entities. (74)

Śrīman Mahāprabhu bestows a boon to Yudhiṣṭhira Mahārāja –

*tumi sabe ācha cirakāle dāsa mama
āmāra prakṛta-kāle pāibe janama (75)*

“All of you are eternally My servants. At the time of My appearance [in the form of Gaurahari], you all will also take birth again. (75)

*utkala-deśete sindhu-tīre tomā-saha
ekatre puruṣottame raba aharahaḥ (76)*

“I will always stay with you and spend My time on the shore of the ocean in Śrī Puruṣottama-kṣetra in the land of Utkala (Orissa). (76)

Śrīman Mahāprabhu's instruction to the Pāṇḍavas –

*ei sthāna haite ebe jāo oḍhra-deśa
se deśa pavitra kari' nāsa jīva kleṣa (77)*

“‘Now you should go to Oḍhra-deśa (Orissa), purify that place and remove the sufferings of the living entities there.’ (77)

The Pāṇḍavas’ journey to Orissa –

*svapna dekhi’ yudhiṣṭhira bhrātr-gaṇe bale
yukti kari’ chaya jane uḍhra-deśe cale* (78)

“When he awoke from his dream, Mahārāja Yudhiṣṭhira told his brothers about it. They discussed the matter and then, together with Draupadī, began their journey towards the land of Orissa. (78)

*navadvīpa chādite haila baḍa kleśa
tathāpi pālana kare prabhura ādeśa* (79)

“Although they felt great sorrow to leave Śrī Navadvīpa-dhāma, they followed the instruction of Śrīman Mahāprabhu. (79)

Śrīla Madhvācārya’s Arrival in Mahatpura

*ei sthāne madhva-muni siṣya-gaṇa la’ye
rahilena katadina dhāma-vāsī ha’ye* (80)

“Śrī Madhva Muni [Śrīla Madhvācārya] resided in this place for a long time with his disciples. (80)

Śrīla Madhvācārya receives *darśana* of Śrīman Mahāprabhu in a dream –

***madhvare kariyā kṛpā gaurāᅅga-sundara
svaᅅne dekhāila rūpa ati manohara (81)***

“Śrī Gaurāᅅga-sundara was very merciful to Śrīman Madhvācārya, and in a dream, He bestowed upon him *darśana* of His supremely enchanting form. (81)

***hāsi'-hāsi' gauracandra madhvācārye bale
“tumi nitya-dāsa mama jāne ta' sakale (82)***

“Smiling, Śrī Gauracandra said to Śrī Madhvācārya, ‘Everyone knows that you are My eternal servant. (82)

Śrīman Mahāprabhu’s indicates acceptance of the Madhva *sampradāya* –

***navadvīpe jabe āmi prakāᅅta haiba
tava sampradāya āmi svīkāra kariba (83)***

“‘When I appear in Śrī Navadvīpa I will accept your *sampradāya*. (83)

Śrīman Mahāprabhu’s instructions to Śrīla Madhvācārya –

***ebe sarva-deᅅe tumi kariyā yatana
māyāvāda asacchāstra kara utpāᅅana (84)***

“Now, with great effort, you should carefully uproot the false scriptures of *māyāvāda* everywhere. (84)

*śrī-mūrti-māhātmya tumi kara’ parakāśa
tava śuddha mata āmi kariba vikāśa”* (85)

“You should reveal the glories of the deity. I will further develop your pure doctrine [*śuddha-dvaita*].’ (85)

*eta bali’ gauracandra haila antardhāna
nidrā bhāṅgi madhva-muni haila ajñāna* (86)

“Having spoken thus Śrī Gauracandra disappeared. When Śrī Madhva Muni woke up, he remembered his dream and fell unconscious. (86)

Śrīla Madhvācārya’s lamentation –

*āra ki dekhiba rūpa puraṭa-sundara
baliyā krandana kare madhva ataḥpara* (87)

“When he came back to his senses, Śrī Madhva Muni said, ‘Will I again be able to see that beautiful golden-complexioned form?’ and began to weep. (87)

*daivavāṇī haila tabe nirmala ākāśe
āmāre gopane bhaji’ āisa mama pāśe* (88)

“Just then he heard a divine voice from the clear sky: ‘You should worship Me secretly. As a result of your worship you will surely come to Me.’ (88)

*susthira haiyā madhvācārya mahāsaya
māyāvādī digvijaye karila vijaya (89)*

“When he heard the divine voice speak, Śrīla Madhvācārya regained his composure, and then he set out to defeat the *māyāvādīs*.” (89)

Śrī Rudradvīpa

*ei saba pūrva-kathā balite-balite
rudradvīpe upanīta dekhite-dekhite (90)*

As they recounted and heard these old narrations, they all arrived in Rudradvīpa. (90)

*prabhu nityānanda bale,—“ei rudra-khaṇḍa
bhāgīrathī-prabhāve haila dui khaṇḍa (91)*

Upon reaching there, Śrī Nityānanda Prabhu said, “This Rudradvīpa has been divided into two parts by the power of the river Bhāgīrathī. (91)

*loka-vāsa nāhi hethā prabhura icchāya
paścimera dvīpa dekha pūrva-pāre jāya (92)*

“By the will of Śrīman Mahāprabhu, no people reside here now. Just see, because of the flow of Śrī Gaṅgā, the western island is moving toward the eastern bank. (92)

Śrī Śaṅkarapura

*hethā haite dekha ai śrī-śaṅkarapura
śobhā pāya gaṅgā-tire dekha katadūre (93)*

“Now see Śrī Śaṅkarapura from here. Look how the entire Śaṅkarapura, which is situated on the bank of the Gaṅgā, is beautified. (93)

Śrī Śaṅkarācārya’s Arrival in Śrī Navadvīpa

*śaṅkara ācārya jabe kare digvijaya
navadvīpa-jaye tathā upasthita haya (94)*

“Once Śrī Śaṅkarācārya, during his scholarly conquests, arrived here for the purpose of defeating [the scholars of] Śrī Navadvīpa. (94)

Śrī Śaṅkarācārya, the best of the Vaiṣṇavas –

*manete vaiṣṇava-rāja ācārya śaṅkara
bāhire advaitavādi māyāra kīnkara (95)*

“Although Ācārya Śaṅkara in his heart was the best of all Vaiṣṇavas [*vaiṣṇavānām yathā*

śambhu], externally he wore the dress of a servant of māyā (a māyāvādī) as an *advaitavādī sannyāsī*. (95)

On the order of the supremely independent Śrī Bhagavān, Śrī Śaṅkarācārya was preaching hidden Buddhism –

***nije rudra-amśa sadā pratāpe pracura
pracchanna-bauddhera-mata pracārete śūra*** (96)

“Although he was a partial incarnation (*amśa*) of Rudra⁽³⁾ himself and was greatly talented, still Śaṅkarācārya skillfully preached a hidden form of Buddhism. (96)

Śrīman Mahāprabhu’s order to Śrī Śaṅkarācārya –

***prabhura ājñāya rudra ei kārya kare
āilena jabe teṅha nadiyā-nagare*** (97)

***svapne prabhu gauracandra dilā daraśana
kṛpā kari’ bale tā’re madhura vacana*** (98)

***“tumi ta’ āmāra dāsa mama ājñā dhari’
pracāricha māyāvāda bahu yatna kari’*** (99)

“Śrī Śaṅkarācārya was preaching *māyāvāda* only to follow the order of the Supreme Lord. When he came to the city of Nadiyā, Śrī

(3) Śaṅkara, or Lord Śiva.

Gauracandra appeared to him in a dream and mercifully spoke to him with sweet words: ‘You are My servant. You are diligently preaching *māyāvāda* to fulfil My order. (97–99)

*ei navadvīpa-dhāma mama priya ati
hethā māyāvāda kabhu nā pāibe gati* (100)

“However, Śrī Navadvīpa-dhāma is most dear to Me, and therefore *māyāvāda* cannot be preached here. (100)

*vṛddha-śiva hethā prauḍhamāyāre laiṅyā
kalpita āgama-gaṇe dena pracāriyā* (101)

*mama bhakta-gaṇe dveṣa kare jei jana
tāhāre kevala teṅha kareṅa vañcana* (102)

“Here, Vṛddha-śiva, together with Prauḍha-māyā, spreads a false explanation of the *āgama* scriptures. They only preach to those who have enmity toward My devotees, because their sole purpose is to deceive these people. (101–102)

Māyāvāda is a corrupted philosophy –

*ei-sthāne sādharmaṇe mama bhakta haya
duṣṭa-mata-pracārera sthāna ihā naya* (103)

“Since this place is generally for My devotees, it is not proper to spread *māyāvāda* and other such corrupt philosophies here. (103)

*ataeva tumi kara anyatra gamana
navadvīpa-vāsī-gaṇe nā kara pīḍana*” (104)

“Therefore, you should go somewhere else. Do not cause any pain to the residents of Navadvīpa.’ (104)

Śrī Śaṅkarācārya’s departure –

*svaṇne navadvīpa-tattva jāniyā takhana
bhaktyāveśe anya deśe karila gamana* (105)

“From this dream, Śrī Śaṅkarācārya understood the truth (*tattva*) about Śrī Navadvīpa, and full of *bhakti*, he went elsewhere. [He was joyful at heart to follow Śrīman Mahāprabhu’s order to go to another place.] (105)

Rudradvīpa (the Place of the Eleven Rudras)

*ei rudradvīpa haya rudra-gaṇa-sthāna
hethā rudra-gaṇa gaura-guṇa kare gāna* (106)

“This Rudradvīpa is the place of the [eleven] Rudras. Together here, they glorify Śrī Gaurahari. (106)

Śrī Nīla-lohita Rudra –

śrī-nīla-lohita rudra-gaṇa adhipati
mahānande nṛtya hethā kare niti-niti (107)

“The Rudra whose complexion is *nīla-lohita*⁽⁴⁾ is the lord of all the Rudras. He (Nīla-lohita Rudra) continuously dances here, full of joy. (107)

rudra-nṛtya dekhi’ ākāsete deva-gaṇa
ānandete kare sabe puṣpa variṣaṇa (108)

“Seeing his dance, the demigods in heaven also become happy and shower flowers. (108)

Śrī Viṣṇusvāmī’s Arrival in Śrī Navadvīpa

kadācit viṣṇusvāmī āsi’ digvijaye
rudradvīpe rahe rātre śiṣya-gaṇa la’ye (109)

“Once, Śrī Viṣṇusvāmī also came here with his disciples, while he was on tour defeating opposing philosophies. He spent the night here in Rudradvīpa. (109)

‘hari’ ‘hari’ bali’ nṛtya kare śiṣya-gaṇa
viṣṇusvāmī śruti-stuti kareṇa paṭhana (110)

⁽⁴⁾ He whose neck is bluish (*nīlā*) and head reddish (*lohita*).

“While here, all of his disciples began to dance and chant ‘Hari, Hari’, and Śrī Viṣṇusvāmī himself began to recite prayers from the Śrutis. (110)

Śrī Viṣṇusvāmī receives *darśana* of Nīla-lohita Rudra –

*bhakti ālocanā dekhi’ ha’ye haraṣita
kṛpā kari’ dekhā dila śrī-nīla-lohita* (111)

“Extremely pleased by their deliberation on *bhakti*, Śrī Nīla-lohita Rudra mercifully appeared there. (111)

Śrī Viṣṇusvāmī’s praise of Śrī Nīla-lohita Rudra –

*vaiṣṇava-sabhāya rudra haila upanīta
dekhi’ viṣṇusvāmī ati haila camakita* (112)

*kara juḍi’ stava kare viṣṇu tatakṣaṇa
dayārdra haiyā rudra balena vacana* (113)

*“tomarā vaiṣṇava-jana mama priya ati
bhakti-ālocanā dekhi’ tuṣṭa mama mati* (114)

“Śrī Nīla-lohita Rudra appeared in that assembly of Vaiṣṇavas. Upon seeing his form, Śrī Viṣṇusvāmī became greatly astonished and with folded hands began to praise him. Rudra, being

most merciful to Viṣṇusvāmī, said, ‘You Vaiṣṇavas are extremely dear to me. My heart is very satisfied by your discussion on *bhakti*. (112–114)

Śrī Nīla-lohita Rudra’s affectionate instruction –

*vara māga diba āmi haiyā sadaya
vaiṣṇavera adeya mora kichu nāhi haya”* (115)

“‘Ask any boon you like from me and I will mercifully grant it, because there is nothing that I do not give to the Vaiṣṇavas.’ (115)

Śrī Viṣṇusvāmī’s prayer for a boon –

*daṇḍavat praṇamīyā viṣṇu mahāśaya
kara juḍi’ vara māge premānandamaya* (116)

*“ei vara deha prabhu āmā sabākāre
bhakti-sampradāya siddhi labhi ataḥpare”* (117)

“After offering his prostrated obeisances, Śrī Viṣṇusvāmī, feeling supreme joy, folded his hands and prayed for a boon: ‘O Lord, please give us such a boon by which we may attain perfection within any *sampradāya* that preaches *bhakti*.’ (116–117)

The boon bestowed by Śrī Nīla-lohita Rudra –

*parama ānande rudra vara kari' dāna
nija-saṁpradāya bali' karila ākhyāna (118)*

“In great happiness, Śrī Rudra bestowed upon them a benediction and accepted them within his own *saṁpradāya*. (118)

The dance of the supremely blissful Śrī Viṣṇusvāmī –

*sei haite viṣṇusvāmī svīya saṁpradāya
śrī-rudra-nāmete khyāti diyā nāce gāya (119)*

“Śrī Viṣṇusvāmī thus established his own *saṁpradāya*, named Śrī Rudra *saṁpradāya*, and began to dance and sing. (119)

*rudra-kṛpā-bale viṣṇu ei sthāne rahiyā
bhajiba śrī-gauracandra premera lāgiyā (120)*

“By the mercy of Rudra, Śrī Viṣṇusvāmī stayed at this very place and began to worship Śrī Gauracandra, with the purpose of attaining divine love (*prema*). (120)

Bhagavān's mercy follows the mercy of the *bhakta* –

*svapne āsī' śrī-gaurāṅga viṣṇure balila
mama bhakta rudra kṛpā tomāre haila (121)*

“In Śrī Viṣṇusvāmī’s dream, Śrī Gaurāṅga Mahāprabhu told him, ‘You have received the mercy of My devotee, Rudra. (121)

Śrīman Mahāprabhu’s instruction to Śrī Viṣṇusvāmī –
***dhanya tumi navadvīpe pāile bhakti-dhana
 śuddhādvaita-mata pracāraha eikṣaṇa*** (122)

“‘You are blessed because in Śrī Navadvīpa you have received the wealth of *bhakti*. Now you should spread the philosophy of *śuddhādvaita* (purified non-dualism). (122)

Śrī Viṣṇusvāmī took birth as Śrī Vallabha Bhaṭṭa in Śrīman Mahāprabhu’s manifest pastimes –

***katadine ha’be mora prakāṣa-samaya
 śrī-vallabha-bhaṭṭa-rūpe haibe udaya*** (123)

“‘After some time, when I will appear [as Śrī Gaurahari], you will take birth as Śrī Vallabha Bhaṭṭa. (123)

***śrī-kṣetre āmāre tumi kari’ darasane
 sampradāye siddhi pābe giyā mahāvane*** (124)

“‘After meeting Me in Śrī Kṣetra (Purī), you will go to Mahāvana and promote your *sampradāya*.’” (124)

*ohe jīva! śrī-vallabha gokule ekhana
tumi tathā gele pā'be tā'ra darasana* (125)

Śrī Nityānanda Prabhu said, “O Jīva, now Śrī Vallabhācārya is in Gokula. When you go to Vraja, you will get his *darśana*.” (125)

Pāraḍāṅgā

*eta bali' nityānanda dakṣiṇābhimukhe
pāraḍāṅgā śrī-puline calilena sukhe* (126)

Having spoken thus, Śrī Nityānanda Prabhu turned His face toward the south and happily began to walk towards the beautiful bank of the Gaṅgā named Pāraḍāṅgā. (126)

Śrī Rāsa-maṇḍala and Śrī Dhīra-samīra in Śrī Navadvīpa –

*puline jāiyā prabhu nityānanda-rāya
śrī-rāsa-maṇḍala dhīra-samīra dekhāya* (127)

When they came to the bank of Śrī Bhāgīrathī, Śrī Nityānanda Prabhu showed Śrī Jīva Śrī Rāsa-maṇḍala and Śrī Dhīra-samīra. (127)

*bale,—“jīva! ei dekha nitya-vṛndāvana
vṛndāvana-lilā hethā pāya darasana”* (128)

Śrī Nityānanda Prabhu said, “O Jīva, just behold this eternal Vṛndāvana. Here one can see the pastimes of Vṛndāvana.” (128)

Just by hearing the name of the divine Śrī Vṛndāvana, *prema* awakened within Śrī Jīva –

*vṛndāvana śuni’ jīva premete vihvala
nayanete bahe dara-dara prema-jala* (129)

Hearing the name of Vṛndāvana, Jīva became overwhelmed with *prema*, and steams of tears began to flow from his eyes. (129)

*prabhu bale,—śrī-gaurāṅga la’ye bhakta-jana
ei sthāne rāsa-padya karila kīrtana* (130)

Śrī Nityānanda Prabhu said, “Here, together with His devotees, Śrī Gaurāṅga Mahāprabhu performed *kīrtana* of the verses describing *rāsa-lilā*. (130)

The Place of Rāsa-lilā, Śrī Vamśī-vaṭa
*mahā-rāsa-lilā-sthāna yathā vṛndāvane
tathā ei sthāna jīva jāhnavī-puline* (131)

“O Jīva, the pastime place in Vṛndāvana called Mahārāsa-sthalī [Vaṁśī-vaṭa] is the bank of the Jāhnavī in Navadvīpa. (131)

A fortunate person attains *darśana* of Bhagavān’s *rāsa-lilā* –
nitya-rāsa haya hethā gopī-gaṇa-sane
daraśana kare prabhu bhāgyavān jane (132)

“Here Śrī Kṛṣṇa eternally performs *rāsa-lilā* with the *gopīs*. Sometimes a fortunate *jīva* beholds that pastime. (132)

ihāra paścime dekha śrī-dhīra-samīra
bhajanera sthāna ei śuna ohe dhīra (133)

“Behold Śrī Dhīra-samīra to the west of Rāsa-sthalī. Listen, O supremely intelligent and grave Jīva, this is a place of *bhajana*. (133)

Śrī Dhīra-samīra

braje dhīra-samīra ye yamunāra tīre
sei sthāna hethā gaṅgā-pulīna-bhitare (134)

“In Vraja, Dhīra-samīra is splendidly situated on the bank of the Yamunā, and here it is situated on the bank of the Gaṅgā. (134)

*dekhite gaṅgāra tīra, vastutaḥ tā' naya
gaṅgāra paścima-dhāre śrī-yamunā vaya (135)*

“It appears to be the bank of the Gaṅgā, but actually it is not so, because Śrī Yamunā flows along Gaṅgā’s western bank. (135)

*yamunāra tīre ei pulina sundara
ataeva vṛndāvana bale viśvambhara (136)*

“This is why Śrī Śacī-nandana called this beautiful place on the bank of the Yamunā ‘Vṛndāvana’. (136)

*vṛndāvane jata sthāna līlāra āchaya
se-saba jānaha jīva ei sthāne haya (137)*

“O Jīva, all the pastime places of Vṛndāvana are splendidly situated here. (137)

Navadvīpa is non-different from Vṛndāvana; there is no difference between Śrī Gaura and Śrī Kṛṣṇa –

*vṛndāvane-navadvīpe kichu nāhi bheda
gaura-kṛṣṇe kabhu nāhi karibe prabheda (138)*

“There is no difference between Śrī Dhāma Vṛndāvana and Śrī Navadvīpa-dhāma. O Jīva, you should never see any difference between Śrī Gaurahari and Śrī Kṛṣṇa.” (138)

*mahābhāve gara-gara nityānanda-rāya
vṛndāvana dekhāiyā 'jīve' la'ye jāya (139)*

After showing Vṛndāvana to Śrī Jīva, Śrī Nityānanda Prabhu, who was immersed in powerful transcendental emotions, continued onward. (139)

*katadūre uttarete kariyā gamana
rudradvīpe sei rātri karila yāpana (140)*

They proceeded further toward the north and spent the night in Rudradvīpa. (140)

The author prays for his desired service –

*nitāi-jāhnavā-pada jāhāra sampada
nadiyā-māhātmya gāya se bhaktivinoda (141)*

This Bhaktivinoda, whose only wealth is the lotus feet of Śrī Nityānanda Prabhu and Śrī Jāhnavā-devī, is singing of the glories of Śrī Nadiyā. (141)

Thus Ends Chapter Fifteen

CHAPTER SIXTEEN

Maṅgalācaraṇa (Auspicious Invocation) –

jaya jaya nadiyā-bihārī-gauracandra
jaya ekacakrā-pati prabhu-nityānanda (1)

All glories, all glories to Nadiyā-bihārī Śrī Gauracandra! All glories to Śrī Nityānanda Prabhu, the master of the village named Ekacakrā! (1)

jaya śāntipura-nātha advaita-īśvara
rāmacandrapura-vāsī jaya gadādhara (2)

All glories to the lord of Śāntipura, Śrī Advaita Prabhu! All glories to Śrī Gadādhara Paṇḍita, a resident of Rāmacandrapura! (2)

jaya jaya gauḍa-bhūmi cintāmaṇi-sāra
kali-yuge kṛṣṇa yathā karilā vihāra (3)

All glories, all glories to the essence of a wish-fulfilling gem, Śrī Gauḍa-maṇḍala, where, in Kali-yuga, Bhagavān Śrī Kṛṣṇa performs His pastimes. (3)

Śrī Bilva-puṣkariṇī, Belvana of Vraja
śrī-jāhnavī pāra ha'ye padmāra-nandana
kichu-dūre giyā bale dekha bhakta-gaṇa (4)
bilvapakṣa-nāma ei sthāna manohara
bela-pukhuriyā bali' bale sarva nara (5)

Śrī Nityānanda Prabhu, the son of Padmāvati, crossed Śrī Jāhnavī and proceeded on a little further. “See this supremely enchanting place named Bilvapakṣa,” He said to the devotees. “Nowadays everyone calls it Belapukhuriyā (Belapukhura). (4–5)

braja-dhāme jāre sāstre bale bilvavana
navadvīpe sei sthāna kara darasana (6)

“The scriptures declare this place to be Bilvavana (Belvana) of Vraja-dhāma. Behold this same place in Navadvīpa. (6)

The place of Pañca-mukha Bilvakeśa Śiva –

pañca-vaktra bilvakeśa āchila hethāya
eka-pakṣa bilva-dale ārādhiyā tānya (7)

brāhmaṇa sajjana-gaṇe tuṣila tānhāre
kṛṣṇa-bhakti vara dila tāhā sabākāre (8)

“Pañca-mukha Bilvakeśa (Śiva) used to reside here. For fifteen days, many *brāhmaṇas* worshipped him by offering him leaves of the *bel*-tree. Pleased with them, Lord Śiva blessed them with the boon of *śrī kṛṣṇa-bhakti*. (7–8)

Śrī Nimbāditya in Śrī Navadvīpa
sei vipra-gaṇa-madhye nimbāditya chila
viśeṣa kariyā pañca-vaktre ārādhila (9)

“Śrī Nimbāditya was one of those *brāhmaṇas*. Full of devotion, he worshipped Pañca-mukha Śaṅkarajī. (9)

Āśutoṣa Śiva shows Śrī Nimbāditya the transcendental path –
kṛpā kari’ pañca-vaktra kahila takhana
“ei grāma-prānte āche divya bilvavana (10)

“Being pleased with his worship, Pañca-mukha Śaṅkara said to Śrī Nimbāditya, ‘A divine forest of *bel*-trees (Belvana) is situated on the border of this village. (10)

sei vana-madhye catuḥsana āche dhyāne
tāndera kṛpāya tava ha’be divya-jñāne (11)

“In that forest, Catuḥsana⁽¹⁾ are immersed in deep meditation. By their mercy, you will achieve transcendental knowledge. (11)

One can attain all perfection by the *guru*'s mercy –

***catuḥsana guru tava, tāṅdera sevāya
sarva artha lābha tava haibe hethāya*** (12)

“Catuḥsana are your *gurus*. All of your heart's desires will be fulfilled by serving them.’ (12)

Śrī Nimbāditya's arrival in Bilvavana –

***eta bali' maheśvara haila antardhāna
nimbāditya anveṣaṇa kari' pāya sthāna*** (13)

“Having spoken thus, Maheśvara disappeared. Śrī Nimbāditya searched for the place that Maheśvara had told him about, and in doing so, he arrived here at Bilvavana. (13)

Śrī Nimbāditya attains *darśana* of Catuḥsana –

***bilvavana-madhye dekhe vedī manohara
catuḥsana basiyāche tāhāra ūpara*** (14)

(1) The four Kumāras – Sanaka, Sanandana, Sanātana and Sanat-kumāra.

sanaka, sananda āra ṛṣi sanātana
śrī-sanat-kumāra—ei ṛṣi cāri-jana (15)

“In Bilvavana he saw the four sages (Śrī Sanaka, Sanandana, Sanātana and Sanat-kumāra) sitting on a beautiful raised platform. (14–15)

The noble character of Catuḥsana –

vṛddhakeśa-sannidhāne anya alakṣita
vastra-hīna sukumāra udāra carita (16)

“No ordinary person was able see those four naked youths, whose character was supremely illustrious and who were sitting close to Vṛddhakeśa (Śiva). (16)

Śrī Nimbāditya chants Hare Kṛṣṇa –

dekhi’ nimbādityācārya parama kautuke
‘hare kṛṣṇa’ ‘hare kṛṣṇa’ dāki’ bale sukhe (17)

“When Śrī Nimbāditya Ācārya saw them, he began to eagerly call out, ‘Hare Kṛṣṇa, Hare Kṛṣṇa,’ feeling excessive joy. (17)

The meditation of Śrī Catuḥsana breaks upon hearing the name of Hari –

harināma śuni’ kāne dhyāna bhaṅga haila
sammukhe vaiṣṇava-mūrti dekhite pāila (18)

“Upon hearing the name Hari, their meditation broke and they saw a Vaiṣṇava standing in front of them. (18)

Śrī Catuḥsana’s boundless mercy upon Śrī Nimbāditya –
*vaiṣṇava dekhiyā sabe ha’ye hr̥ṣṭa-mana
nimbāditye krame-krame deya ālingana* (19)

“One by one, those four youths happily embraced Śrī Nimbāditya. (19)

Catuḥsana ask Śrī Nimbāditya to introduce himself –
*“ke tumi, kena vā hethā bala paricaya
tomāra prārthanā morā purā’ba niścaya”* (20)

“‘Who are you?’ they asked Śrī Nimbāditya. ‘Why have you come here? Please introduce yourself. We will certainly fulfil your desire.’ (20)

Śrī Nimbāditya introduces himself –
*śuni’ nimbāditya daṇḍavat praṇamiyā
nija paricaya deya vinīta haiyā* (21)

“When he heard their words, Śrī Nimbāditya first offered them his obeisances. Thereafter, with great humility, he told them about himself. (21)

The supremely merciful Bhagavān’s firm resolution –

nimbārkerā paricaya kariyā śravaṇa
śrī-sanat-kumāra kaya sahāsyā vadana (22)

“kali ghora haibe jāniyā kṛpāmaya
bhakti pracārite citte karila niscaya (23)

“After learning about Śrī Nimbārka’s (Śrī Nimbāditya’s) identity, Śrī Sanat-kumāra smiled and said, ‘The terrible Kali-yuga is coming. Knowing this, the God of all gods (*sarveśvareśvara*) Śrī Kṛṣṇa made a firm resolution to spread *bhakti* for the supreme benefit of the living beings. (22–23)

Bhagavān inspires the four Vaiṣṇava *ācāryas* to preach *bhakti* –

cāri-jana bhakte śakti kariyā arpaṇa
bhakti pracārite viśve karila prerana (24)

“The Supreme Lord transmitted His power into four devotees and sent them to spread *bhakti* throughout the world. (24)

rāmānuja, madhva, viṣṇu—ei tina-jana
tumi ta’ caturtha hao bhakta-mahājana (25)

“Śrī Rāmānuja, Śrī Madhva and Śrī Viṣṇu-
svāmī are three of those great personalities
(*mahājanas*) who are endowed with the power
of Bhagavān. You, O best of devotees, are the
fourth. (25)

*‘śrī’-devī karila rāmānuje aṅgikāra
brahmā madhvācārya, rudra viṣṇuke svikāra (26)*

“Śrī Rāmānujācārya, Śrī Madhvācārya and
Śrī Viṣṇusvāmī were accepted in the *bhakti-
sampradāyas* of Śrī Lakṣmī-devī, Śrī Brahmā and
Śrī Rudra, respectively. (26)

It is more difficult to find a bona fide disciple (*sad-śiṣya*) than a
bona fide spiritual preceptor (*sad-guru*) –

*āmarā tomāke āja jāninu āpana
śiṣya kari’ dhanya hai, ei prayojana (27)*

“From today, we accept you into our *bhakti-
sampradāya*. Our purpose is to become blessed
by accepting you as our disciple. (27)

Śrī Sanat-kumāra describes their previous life history –

*pūrve morā abheda-cintāya chinu rata
kṛpā-yoge sei pāpa haila dūra-gata (28)*

“We used to be immersed in impersonal knowledge (*abheda brahma-jñāna*), but by Bhagavān’s special mercy, this sin of ours was abolished. (28)

*ebe śuddha-bhakti ati upādeya jāni’
saṁhitā racanā kariyāchi eka-khāni* (29)

“Now we understand that *śuddha-bhakti* is the most excellent object. We have also composed a *saṁhitā* based on *bhakti*. (29)

*sanat-kumāra-saṁhitā ihāra nāma haya
eimate dīkṣā tava haibe niścaya* (30)

“The name of this *saṁhitā* is *Sanat-kumāra-saṁhitā*. Your *dīkṣā* will be in accordance with the teachings in this *saṁhitā*.’ (30)

The supremely intelligent Śrī Nimbāditya –

*guru-anugraha dekhi’ nimbārka dhīmān
avilambe āilā kari’ bhāgīrathī-snāna* (31)

“Seeing the kindness of his *śrī gurudeva*, the intelligent Śrī Nimbārka took bath in the river Bhāgīrathī without any delay and then returned. (31)

Guru-pādāśraya – taking shelter of guru –

sāṣṭāṅge paḍiyā bale sadainya vacana

“*e adhame tāra’ nātha patita-pāvana*” (32)

“He offered his prostrated obeisances and humbly said, ‘O master, O saviour of the fallen, please deliver this lowly person.’ (32)

Śrī Nimbāditya receives yugala-mantra –

catuḥsana kaila śrī-yugala-mantra dāna

bhāva-mārga upāsanā karila vidhāna (33)

“Śrī Catuḥsana gave him the yugala-mantra (of Śrī Rādhā-Kṛṣṇa) and instructed him in worshipping Śrī Rādhā-Kṛṣṇa, while filled with spiritual sentiments (*bhāva-mārga*, or *rāga-mārga*). (33)

*mantra labhi’ nimbāditya siddha-pīṭha-sthāne
upāsanā karilena saṁhitā-vidhāne* (34)

“After receiving the mantra, Śrī Nimbāditya Ācārya sat in this sacred place (*siddha-pīṭha*) and worshipped Yugala-kīśora (the Divine Youthful Couple) according to the injunctions of *Sanat-kumāra-saṁhitā*. (34)

Śrī Nimbāditya attains perfection in the *mantra* –

*kṛpā kari’ rādhā-kṛṣṇa tā’re dekhā dila
rūpera chaṭāya caturdike ālo haila (35)*

“Śrī Rādhā-Kṛṣṇa mercifully bestowed Their *darśana* upon him. The splendour of Their forms spread effulgence in all directions. (35)

Śrī Rādhā-Kṛṣṇa describe *śrī gaura-tattva* –

*mṛdu-mṛdu hāsi-mukhe balena vacana
dhanya tumi nimbāditya karile sādhana (36)*

*ati-priya navadvīpa āmā donhākāra
hethā donhe eka-rūpa śacīra-kumāra (37)*

“Gently smiling, They said, ‘O Nimbāditya, you are blessed. You have worshipped Us here in Navadvīpa, which is dear to both of Us. In this very place, We combine in one form – as Śrī Śacī-nandana – and always reside here.’ (36–37)

Darśana of Śrī Rādhā-Kṛṣṇa as Śrī Gaura –

*balite-balite gaura-rūpa prakāsila
rūpa dekhi nimbāditya vihvala haila (38)*

“While saying this, They manifested Their form as Śrī Gaura. Śrī Nimbāditya became overwhelmed upon seeing this form. (38)

*bale,—“kabhu nāhi dekhi, nāhi śuni kāne
hena apūrva rūpa āche konakhāne” (39)*

“I have never seen such an unparalleled form,’ Śrī Nimbāditya said, ‘nor have my ears ever heard of such a form. Where can I find this incomparable form?’ (39)

Śrīman Mahāprabhu’s affectionate words to Śrī Nimbāditya –

*kṛpā kari’ mahāprabhu balila takhana
“e rūpa goṇana ebe kara mahājana (40)*

“Śrīman Mahāprabhu mercifully said, ‘O Nimbāditya, you are a great personality. Do not tell anyone about this form [of Mine]. For now keep it secret. (40)

*pracāraha kṛṣṇa-bhakti yugala-vilāsa
yugala-vilāse mora atyanta ullāsa (41)*

“Preach *kṛṣṇa-bhakti* full of the pastimes of the Divine Couple. O Nimbārka, I receive great pleasure from these pastimes. (41)

*je-samaye gaura-rūpa prakāṣa haibe
śrī-vidyā-vilāse tabe baḍa raṅga ha’be (42)*

“When the time comes to manifest My form

as Śrī Gaura, I will perform many scholastic pastimes. (42)

In *śrī gaura-līlā*, Śrī Nimbāditya takes birth as Keśava Kāśmīrī –
se-samaye kāśmīra-pradeśe janma la'ye
bhramibe bhārata-varṣa digvijayī ha'ye (43)

“At that time you will take birth in the state of Kāśmīra and wander throughout Bhāratavarṣa (India) as a champion of learning. (43)

keśava-kāśmīrī-nāme sakale tomāya
mahā-vidyāvān bali' sarvatrete gāya (44)

“Your name will be Keśava Kāśmīrī and everyone will acknowledge you as a great scholar. (44)

bhramite-bhramite ei navadvīpa-dhāme
āsiyā thākibe tumi māyāpura-grāme (45)

“In your wandering, you will come to this Śrī Navadvīpa-dhāma and reside in the village of Śrī Māyāpura. (45)

navadvīpe baḍa-baḍa adhyāpaka-gaṇa
tava nāma śuni' karibeka palāyana (46)

“Merely upon hearing your name, the eminent teachers of Śrī Navadvīpa will flee. (46)

*āmi ta' takhana vidyā-vilāse mātiba
parājiyā tomā sabe ānanda labhiba (47)*

“At that time I will be intoxicated in relishing the mellows of erudition and scholarship (*vidyā-vilāsa*), and therefore, I will take great pleasure with all the boys in defeating you. (47)

*sarasvatī-kṛpā-bale jāni mama tattva
āśraya karibe more chāḍiyā mahattva (48)*

“By the mercy of Goddess Sarasvatī, you will understand the truth about Me. You will give up your false pride and accept shelter of Me. (48)

*bhakti dāna kari' āmi tomāre takhana
bhakti pracārite punaḥ kariba prerāṇa (49)*

“After bestowing upon you the gift of *bhakti*, I will again send you to spread *bhakti*. (49)

Śrīman Mahāprabhu's order to Śrī Nimbāditya –

*ataeva dvaitādvaita-mata pracāriyā
tuṣṭa kara ebe more gopana kariyā (50)*

“Therefore, now keep My identity a secret and satisfy Me by preaching the philosophy of *dvaitādvaita* [the principle of dualism and non-dualism, as propagated by Nimbārka]. (50)

Acintya-bhedābheda, the essence of *dvaitādvaita* –

***jabe āmi saṅkīrtana ārambha kariba
tomādera mata-sāra niḥe pracāriḥa (51)***

“When I appear, I will inaugurate the congregational chanting of the holy name (*saṅkīrtana*), and at that time, I Myself will preach the essence of your philosophy of *dvaitādvaita*. (51)

Śrīman Mahāprabhu Accepts Two Essential Conceptions From Each of the Four Vaiṣṇava Sampradāyas

Two essential items from the Śrī Madhva *sampradāya* –

***madhva haite sāra-dvaya kariba grahaṇa
eka haya kevala-advaita nirasana (52)***

***kṛṣṇa-mūrti nitya jāni’ tānhāra sevana
sei ta’ dvitīya sāra jāna mahājana (53)***

“O great personality, from the Madhva *sampradāya* I will accept two essential principles: the refutation of *kevalādvaita* (exclusive monism) and service to Śrī Kṛṣṇa’s deity form, having accepted this form as eternal. (52–53)

Two essential elements from the Śrī Rāmānuja *sampradāya* –
rāmānuja haite āmi lai dui sāra
ananya-bhakati, bhakta-jana-sevā āra (54)

“From Śrī Rāmānuja I will accept exclusive devotion (*ananya-bhakti*) and service to the devotees. (54)

Two essential elements from the Śrī Viṣṇusvāmī *sampradāya* –
viṣṇu haite dui sāra kariba svikāra
tvadīya-sarvasva-bhāva, rāga-mārga āra (55)

“From Śrī Viṣṇusvāmī I will accept the sentiment that Bhagavān Śrī Kṛṣṇa alone is my everything (*tvadīya-sarvasva-bhāva*) and the path of spontaneous devotion (*rāga-mārga*). (55)

Two essential conceptions from the Śrī Nimbāditya *sampradāya* –
tomā haite laba āmi dui mahā-sāra
ekānta-rādhikāśraya, gopī-bhāva āra” (56)

“From your *sampradāya* [the line of Śrī Nimbāditya] I will accept two supremely essential principles: to exclusively take shelter of the lotus feet of Śrīmatī Rādhikā (*ekānta-rādhikāśraya*)⁽²⁾

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<sup>(2)</sup> One of our previous *ācāryas* Śrīla Raghunātha dāsa Gosvāmī describes this in his *Śrī Vilāpa-kusumāñjali*:



and the sentiments of the *gopīs*.' (56)

*eta bali' gauracandra haila adarsana  
preme nimbāditya kata karila rodana* (57)

“Speaking thus, Śrī Gauracandra disappeared. Śrī Nimbāditya began to weep, intoxicated by *prema*. (57)

To be successful in one's actions, one first has to offer respects to *śrī guru's* lotus feet –

*guru-pāda-padme nami' cale deśāntara  
kṛṣṇa-bhakti pracārite haiyā tatpara* (58)

“[To thoroughly follow Śrīman Mahāprabhu's instructions] Śrī Nimbāditya first offered his obeisances to his *gurus'* lotus feet. He then left for another place to disseminate *kṛṣṇa-bhakti*.” (58)

*āśā bhair-amṛta-sindhumayaiḥ kathañcit  
kālo mayātigamitaḥ kila sāmprataṁ hi  
tvañcet kṛpāṁ mayi vidhāsyasi naiva kiṁ me  
prāṇairvrajena ca varorū vakāriṇāpi*

O Varorū Rādhā, the fulfilment of my desire is as rare as obtaining the ocean of nectar. I am eagerly spending the days of my life in the hope of attaining it. Now please be merciful to this sorrowful person. Without Your mercy, my life, my residence in the land of Vraja and even my serving Śrī Kṛṣṇa are all useless.

Rukmapura (Rāma-tīrtha)

*dūra haite rāma-tīrtha jivere dekhāya  
kolāsura haladhara vadhila yathāya (59)*

*karilena gaṅgā-snāna la'ye yadu-gaṇa  
rukmapura bali' nāma prakāśa ekhana (60)*

From afar, Śrī Nityānanda Prabhu showed the place called Rāma-tīrtha to Śrī Jīva. In that place, Śrī Baladeva Prabhu killed the demon called Kola and thereafter bathed together with all the Yādavas in the Gaṅgā. Today this place is famous by the name Rukmapura. (59–60)

*navadvīpa-parikramā ai eka-śeṣa  
kārtika-māsete tathā māhātmya viśeṣa (61)*

This place is situated on the border, or perimeter, of Śrī Navadvīpa *parikramā*. It is especially glorious to stay at this place during the month of Kārtika. (61)

Bharadvāja-ṭilā

*bilvapakṣa chāḍi' prabhu la'ye bhakta-gaṇa  
bharadvāja-ṭilā-grāme kare ārohaṇa (62)*

After leaving Bilvapakṣa, Śrī Nityānanda Prabhu and all the devotees arrived at the village called Bharadvāja-ṭīlā. (62)

Śrī Bharadvāja Muni's arrival in Navadvīpa –

*nityānanda bale,—“ei sthāne munivara  
āilena dekhi’ tīrtha śrī-gaṅgā-sāgara (63)*

Śrī Nityānanda Prabhu said, “Once, Śrī Bharadvāja Muni came to this place after visiting the holy place named Śrī Gaṅgā-sāgara. (63)

Śrī Bharadvāja Muni's worship of Śrī Gauracandra –

*hethā śrī-gauracandra kari’ ārādhana  
rahilena katadina muni mahājana (64)*

“Śrī Bharadvāja Muni resided here for a long time, worshipping Śrī Gauracandra. (64)

Bhagavān Śrī Gaurahari, who is controlled by His devotees, bestows His audience to the sage –

*tānra ārādhane tuṣṭa ha’ye viśvambhara  
nija-rūpe dekhā dilā sadaya antara (65)*

*munire balila, tava iṣṭa siddha ha’be  
āmāra prakāṣa-kāle āmāre dekhibe (66)*

“Being pleased by his worship, Śrī Viśvambhara mercifully gave His *darśana* to Bharadvāja Muni and said, ‘Your desire will certainly be fulfilled. At the time of My manifest pastimes, you will attain *darśana* of Me.’ (65–66)

*ei kathā bali’ prabhu haila antardhāna  
bharadvāja mahā-preme haila ajñāna* (67)

“Saying this, Śrīman Mahāprabhu disappeared, and Bharadvāja Muni fell unconscious, overwhelmed by great *prema*. (67)

*katadina thāki’ ei ṭilāra upara  
anya-tīrtha daraśane gelā munivara* (68)

“After residing on this hillock for a long time, Śrī Bharadvāja Muni left to visit other holy places. (68)

Bhāruī-ḍāngā, another name of Bharadvāja-ṭilā –

*lokete bhāruī-ḍāngā bale ei sthāne  
mahā-tīrtha haya ei sāstrera vidhāne*” (69)

“Today people call this place Bhāruī-ḍāngā. According to the scriptures, it is an eminent holy place.” (69)

Returning to Śrīdhāma Māyāpura –

***balite-balite sabe jāya māyāpura  
āguvāḍi laya sabe īśāna-ṭhākura (70)***

While speaking and hearing of these topics, they all followed Īśāna Ṭhākura and arrived in Māyāpura. (70)

The dance of Śrī Nityānanda Prabhu, the crest jewel of the givers of *prema* –

***mahā-preme nityānanda karena nartana  
sakala vaiṣṇava mili’ karena kīrtana (71)***

Śrī Nityānanda Prabhu was dancing, overwhelmed with *prema*, and all the Vaiṣṇavas were performing *kīrtana* together. (71)

The magnificence of Yogapīṭha –

***jagannātha-miśrālaya sarva pīṭha-sāra  
nāma-saha yathā śrī-gaurāṅga-avatāra (72)***

Śrī Jagannātha Miśra’s house (Yogapīṭha) is the essence of all other holy abodes, because Śrī Gaurāṅga Mahāprabhu appeared here along with the holy name. (72)

***sei-dina prabhu-gr̥he prabhura janani  
vaiṣṇava-gaṇere anna khāoyāna āpani (73)***

That day, in the house of Śrīman Mahāprabhu, Śrī Śacīmātā served all the Vaiṣṇavas *prasāda* with her own hands. (73)

The great festival after the *parikramā* –

*ki ānanda haila tathā nā haya varṇana  
mahā-samārohe haya nāma-saṅkīrtana* (74)

It is not possible to describe the joy that was experienced at that place. Everyone was chanting the holy names of the Lord in that grand festival. (74)

The author's prayer for his desired service –

*nitāi-jāhnavā-pada-chāyā jāra āśa  
e bhaktivinoda gāya nadiyā-vilāsa* (75)

Bhaktivinoda is singing of the pastimes of Nadiyā in the hope of attaining the cooling shade of Śrī Nityānanda Prabhu's and Śrī Jāhnavā-devī's lotus feet. (75)

*Thus Ends Chapter Sixteen*

**CHAPTER SEVENTEEN**  
**Śrī Nityānanda Prabhu Answers the**  
**Questions of Śrī Jīva Gosvāmī**

*Maṅgalācaraṇa* (Auspicious Invocation) –

***jaya jaya gorācānda jaya nityānanda***  
***jayādvaita gadādhara prema-rasānanda*** (1)

All glories, all glories to Śrī Gauracandra! All glories to Śrī Nityānanda Prabhu! All glories to Śrī Advaita Ācārya Prabhu! All glories to Śrī Gadādhara Paṇḍita! All glories to the bliss of *prema-rasa*! (1)

Śrī *nāma-saṅkīrtana*, the storehouse of *prema* –

***jaya jaya śrīvāsādi bhakta navadvīpa jaya***  
***jaya nāma-saṅkīrtana premera nilaya*** (2)

All glories to Śrīvāsa and the other devotees! All glories to Śrī Navadvīpa-dhāma! All glories to *śrī nāma-saṅkīrtana*, the storehouse of *prema*! (2)

Śrī Nityānanda Prabhu at Śrīvāsa-aṅgana, the eternal place of *saṅkīrtana* –

***basiyāche nityānanda śrīvāsa-aṅgane***  
***gaura-preme vāridhārā bahe du'nayane*** (3)

Early the next morning, Śrī Nityānanda Prabhu was gracefully present in Śrīvāsa-aṅgana. Streams of tears flowed from His eyes as He was carried away by *gaura-prema*. (3)

*cāridike vaiṣṇava-sajjana agaṇana*  
*gaura-prema-pārāvāre magna sarva-jana* (4)

Countless Vaiṣṇavas and virtuous persons surrounded Śrī Nityānanda Prabhu on all sides and they, also, were deeply immersed in the ocean of *śrī gaura-prema*. (4)

Śrī Jīva Gosvāmī's arrival at Śrīvāsa-aṅgana –

*kataksaṇe śrī-jīva gosvāmī mahāśaya*  
*śrī-yugala-preme matta, haila udaya* (5)

At that moment, Śrī Jīva Gosvāmī, who was intoxicated by *prema* for the Divine Couple, arrived there. (5)

The method of obtaining *darśana* of a pastime place –

*daṇḍavat-praṇamiyā nityānanda-pāya*  
*śrīvāsa-aṅgane tabe gadāgadi jāya* (6)

After offering his prostrated obeisances at Śrī Nityānanda Prabhu's lotus feet, Śrī Jīva began to roll in the dust of Śrīvāsa-aṅgana. (6)



*yatane śrī-nityānanda jijñāse vacana  
katadina pare jābe tumi vṛndāvana (7)*

Śrī Nityānanda Prabhu tried His utmost [to check His emotions] and asked Śrī Jīva, “In how many days from now will you go to Śrī Vṛndāvana?” (7)

For a surrendered person, the Lord’s order is paramount –

*jīva bale,—prabhu-ājñā sarvopari haya  
ājñā pāile kari’ āmi vṛndāvanāśraya (8)*

Śrī Jīva said, “The Lord’s order is paramount. I will depart for Vṛndāvana whenever You order me to go. (8)

Śrī Jīva Gosvāmī’s questions –

*dui eka kathā mora āche jijñāsīte  
uttara dāo he prabhu, e dāsera hite (9)*

“O Lord, before I go I want to ask You some questions. Please give answers to these inquiries for the welfare of Your servant. (9)

*ei navadvīpa-dhāma haya vṛndāvana  
tabe kena vṛndāvana-gamane yatana” (10)*

“This Śrī Navadvīpa-dhāma is identical to Śrī Vṛndāvana-dhāma. Why, then, make the effort to go to Vṛndāvana?” (10)

The answers of *akhaṇḍa-guru-tattva* Śrī Nityānanda Prabhu, who fully knows the truth about Śrī Kṛṣṇa –

*jīva-praśna śuni’ prabhu karena uttara  
baḍa guhya-kathā ei śuna ataḥpara* (11)

After hearing Śrī Jīva’s question, Śrī Nityānanda Prabhu replied as follows: “This is a most abstruse matter, so listen attentively. (11)

*prabhura prakāṣa-lilā yatadina raya  
dekha jena bahirmukha-jane nā jānaya* (12)

“Please remember that as long as Śrīman Mahāprabhu’s pastimes remain manifest, no one who is averse to the Lord should come to know of this topic. (12)

Śrī Navadvīpa and Śrī Vṛndāvana should not be considered superior or inferior to each other –

*navadvīpa-vṛndāvana haya eka tattva  
paraspara kichu nāhi hinattva-mahattva* (13)

“Śrī Navadvīpa and Śrī Vṛndāvana are one identical truth. There is no question of either

of them being superior or inferior to each other. (13)

It is impossible for an unqualified person to enter into *vraja-rasa* –  
*sei vṛndāvana-dhāma rasera ādhāra*  
*se rasa nā pāya jā'ra nāhi adhikāra* (14)

“Although Śrī Vṛndāvana-dhāma is the storehouse of *rasa*, it is impossible for someone who is unqualified to attain it. (14)

The mercy of Śrī Vṛndāvana-dhāma upon the living entities –  
*kṛpā kari' sei dhāma navadvīpa haya*  
*hethā rasa-adhikāra jīve upajaya* (15)

“Therefore, that very Śrī Vṛndāvana-dhāma bestows qualification to taste *rasa* upon the living entities by manifesting as Navadvīpa. (15)

*rādhā-kṛṣṇa-līlā haya sarvarasa-sāra*  
*saahasā tāhāte nāhi haya adhikāra* (16)

“Śrī Rādhā-Kṛṣṇa’s pastimes are the essence of all *rasas* and, therefore, no one can quickly attain qualification to enter them. (16)

*kata janma tapasyā kariyā haya jñāna*  
*jñāna parīpakve pāya rasera sandhāna* (17)

“By performing austerities for many lifetimes, one will obtain knowledge of philosophical truths (*tattva-jñāna*). When this knowledge ripens, a desire manifests to know about *rasa*. (17)

Obtaining the great treasure of *rasa* is extremely rare –

***tāhāte vyāghāta bahu āche sarvakṣaṇa  
ataeva sudurlabha rasa mahādhana*** (18)

“Even though this is the case, there are many kinds of obstacles at every moment in obtaining it. Therefore, it is difficult to obtain the great wealth of *rasa*. (18)

*Aparādha* is an obstacle in achieving *vraja-rasa* –

***jei sei braje giyā nāhi pāya rasa  
aparādha-vaśe rasa haya ta’ virasa*** (19)

“No one will obtain that *rasa* just by going to Vraja. Because of one’s offences, *rasa* becomes tasteless (*virasa*). (19)

***ghora kalikāle aparādha sarvakāla  
jīvera jīvana svalpa baḍai jañjāla*** (20)

“In this terrible Kali-yuga, the living entities are always engulfed by offences. Furthermore,

their life lasts for a few days only and is filled with many kinds of troubles. (20)

Even if desiring it, it is impossible to obtain *vraja-rasa* –  
*icchā karileo braja-rasa labha naya*  
*ataeva kṛṣṇa-kṛpā rasa hetu haya* (21)

“It is impossible to obtain *vraja-rasa* even if one wants it. Therefore, Kṛṣṇa’s mercy is the sole cause of obtaining it. (21)

Śrī Rādhā-Kṛṣṇa Themselves manifest as Śrī Gaurahari in order to enable the living entities to taste *vraja-rasa* –

*rādhā-kṛṣṇa kṛpā kari’ jīvera upara*  
*vṛndāvana-saha samudita atahpara* (22)

*eka mūrti rādhā-kṛṣṇa prabhu gaurahari*  
*śacī-garbhe navadvīpe ebe avatari’* (23)

“Therefore, in order to bestow mercy upon the living entities, Śrī Rādhā-Kṛṣṇa have appeared in Their combined form of Śrī Gaurahari, from Mother Śacī’s womb. They, along with Śrī Vṛndāvana-dhāma, have appeared in this very Navadvīpa. (22–23)

Possibility to obtain *vraja-rasa* by following the correct path as given by Śrī Gaurahari –

***rasa-adhikāra jīve kareṇa pradāna  
aparādha bādha kabhu nāhi pāya sthāna (24)***

“In order to give qualification to the *jīvas* to taste *rasa*, Śrī Gaurahari provides such a path where offences cannot create any kind of obstacle. (24)

The method of attaining qualification for *vraja-rasa* –

***hethā vāsa kari’ nāma karile āsraya  
rase adhikāra janme, aparādha kṣaya (25)***

“By taking shelter of the holy name and by residing in Śrī Navadvīpa-dhāma, qualification for *rasa* appears and all kinds of offences are removed. (25)

***svalpadine kṛṣṇa-prema haya ta’ ujjvala  
yugala-rasera vārttā haya ta’ prabala (26)***

“Within a short time, *śrī kṛṣṇa-prema* will manifest within the *sādhaka’s* heart and a strong longing to understand the loving mellows (*rasa*) of Śrī Rādhā-Kṛṣṇa will awaken there. (26)

*tabe jīva gaura-kṛpā kariyā arjana  
yugala-rasera pīṭha pāya vṛndāvana (27)*

“In this way, by obtaining the mercy of Śrī Gaurahari, the living entity attains Śrī Vṛndāvana, the abode of Yugala-kiśora’s pastimes. (27)

Śrī Nityānanda Prabhu’s order to Śrī Jīva Gosvāmī –

*gūḍha-tattva ei, nāhi kaha jā’re tā’re  
navadvīpa-vṛndāvane bheda haite nāre (28)*

“This is a most confidential truth; therefore, do not instruct anyone on this matter. There cannot be any difference whatsoever between Śrī Navadvīpa and Śrī Vṛndāvana. [This has now been clarified]. (28)

Śrī Nityānanda Prabhu, the crown jewel of all who give *prema*, grants Śrī Jīva Gosvāmī residence in Vraja –

*tomāra āśraya ebe rasa-pīṭha haya  
ataeva vṛndāvana karaha āśraya (29)*

*ei dhāme vṛndāvana haya ta’ udaya  
tabu braja-dhāma tava hauka āśraya (30)*

“Although Vṛndāvana is present in this Navadvīpa-dhāma, you have now the

qualification to take shelter of the pastime place of Śrī Rādhā-Kṛṣṇa, Śrī Vṛndāvana. Therefore, Śrī Vraja-dhāma is now your shelter. (29–30)

In order to obtain *vraja-rasa*, the *sādhaka's* prime duty is to accept shelter of Navadvīpa-dhāma –

*braja-rasa-adhikāre navadvīpāśraya  
jīvera karttavya sadā vallabha-tanaya* (31)

“O son of Vallabha, the duty of a human being is to obtain qualification for *vraja-rasa* by first taking shelter of Śrī Navadvīpa-dhāma. (31)

*braja-rasa prāpta-sthale vṛndāvana-vāsa  
jīvera yathāya haya rasera ullāsa* (32)

“Having obtained *vraja-rasa*, one should reside in Śrī Vṛndāvana-dhāma, because there the living beings attain the delight of *rasa*. (32)

By the mercy of Śrī Navadvīpa-dhāma one will easily attain Vraja –

*navadvīpa-kṛpā jabe labhe sādhu-jana  
tabe anāyāse labhe dhāma vṛndāvana* (33)

“When any virtuous person obtains the mercy of Śrī Navadvīpa-dhāma, it is very easy for him to attain Śrī Vṛndāvana-dhāma.” (33)



*prabhura siddhānta śuni’ ‘jīva’ mahāśaya  
parama ānande prabhura caraṇa dharaya (34)*

*caraṇa dhariyā bale,—“kathā eka āra  
āche mora, śuna prabhu sarvasārātsāra (35)*

Hearing all of these deep and confidential philosophical truths from the mouth of Śrī Nityānanda Prabhu, Śrī Jīva Gosvāmī, full of supreme happiness, caught His divine lotus feet and said, “O Lord, O You who know the essence of all essential truths, I have one more question. (34–35)

Śrī Jīva Gosvāmī’s question –

*ei navadvīpe vāsa kare bahujana  
sabe kena kṛṣṇa-bhakti nā kare arjana (36)*

*dhāme baise, tabu kena aparādha raya  
āmāra haila ebe viṣama saṁśaya (37)*

“Although many people live here in Śrī Navadvīpa, why do not all of them engage in loving devotion to Śrī Kṛṣṇa? A great doubt has arisen in my mind: although these people reside in a *dhāma* [especially in Śrī Navadvīpa], how can offences remain in them? (36–37)

*kise tabe niścinta haibe viṣṇujana  
bala prabhu viśvadhāma nitya nirañjana” (38)*

“How, then, can the servants of Viṣṇu, the Vaiṣṇavas, remain without worries about committing offences? O abode of the entire universe, O You who are eternally untainted, please reconcile this.” (38)

The author prays for his desired service –

*nitāi-jāhnavā-padachāyā āsa jāra  
se bhaktivinoda kahe akiñcana chāra (39)*

The lowly and destitute Bhaktivinoda is singing of the glories of Śrī Navadvīpa-dhāma with the hope of attaining the cooling shade of the lotus feet of Śrī Nityānanda Prabhu and Śrī Jāhnavā-devī. (39)

*Thus Ends Chapter Seventeen*

## CHAPTER EIGHTEEN

*Maṅgalācaraṇa* (Auspicious Invocation) –

***jaya jaya śrī-gaurāṅga śacīra nandana  
jaya padmāvatī-suta jāhnavā-jivana*** (1)

All glories, all glories to Śacī-nandana Śrī Gaurahari! All glories to the son of Padmāvatī, Śrī Nityānanda Prabhu, who is the life and soul of Śrī Jāhnavā-devī! (1)

***jaya sītā-pati jaya jaya gadādhara  
jaya śrīvāsādi jata gaura-parikara*** (2)

All glories to Śrī Advaita Ācārya, the husband of Sītā! All glories, all glories to Śrī Gadādhara Paṇḍita! All glories to Śrīvāsa and the other associates of Śrī Gaura! (2)

Śrī Nityānanda Prabhu answers Śrī Jīva Gosvāmī's question [that was asked at the closing of the previous chapter] –

***suniyā 'jivera' praśna nityānanda-rāya  
balena nigūḍha tattva vaiṣṇava-sabhāya*** (3)

After hearing Śrī Jīva Gosvāmī's question, Śrī Nityānanda Prabhu instructed the assembly of

Vaiṣṇavas in profound *tattva*, or fundamental spiritual truths. (3)

Resting place of the *jīvas* –

*“suna ‘jīva’! vṛndāvana navadvīpa-dhāma  
ajasra ānandamaya jīvera viśrāma (4)*

“O *Jīva*, please listen. The unlimitedly blissful Śrī Vṛndāvana and Śrī Navadvīpa-dhāma are the resting places for the living entities. (4)

*suddha jīva-gaṇa jaḍā prakṛtira pāra  
sadā vāsa kare hethā kṛṣṇa-ṣarivāra (5)*

“The pure souls, who are beyond the influence of material nature, eternally reside here as Śrī Kṛṣṇa’s associates. (5)

The constitutional nature (*svarūpa*) of the *dhāma* –

*ei dhāma nitya-dhāma viśuddha cinmaya  
jaḍa deśa-kāla hethā pāya parājaya (6)*

“This *dhāma* is eternal, pure and transcendental. Material place and time have no influence here. (6)

*ei dhāmera deśa kāla cidānandamaya  
jaḍadharmā-viparyaya sadā lakṣya haya (7)*

“The land, the time and everything else in this *dhāma* are full of spiritual bliss (*cidānandamaya*). The nature (*dharma*) of this place is eternally transcendental. (7)

*gr̥hadvāra, nada-nadī, kānana catvara  
cinmaya sakala jāna ati manohara (8)*

“The houses, rivers, streams, forests and pastime places here are all spiritual and supremely captivating. (8)

*sei ta’ ānanda-dhāma prakṛtira pāra  
acintya kṛṣṇera śakti parama udāra (9)*

“This bliss-filled *dhāma* is above mundane nature. The potency of Śrī Kṛṣṇa that operates here is inconceivable and supremely munificent. (9)

*sei śaktikrame dhāma hethā avatāra  
jīvera nistāra janya kṛṣṇa-icchāsāra (10)*

“Knowing Śrī Kṛṣṇa’s desire to deliver the living entities, this inconceivable potency manifests the *dhāma* in this world. (10)

*dhāma-madhye kabhu nahe jaḍa-avasthiti  
jaḍa-baddha jiva nāhi pāya hethā gati (11)*

“Material objects cannot exist in the *dhāma*, nor can conditioned living beings enter it. (11)

*dhāmera upare jaḍamāyā pāti’ jāla  
ācchādiyā rākhe ei dhāma cirakāla* (12)

“*Jaḍa-māyā*, or the material energy, always keeps the *dhāma* covered with her illusion. (12)

The non-devotees residing in the *dhāma* –

*śrī-krṣṇa-caitanya jā’ra nāhika sambandha  
jālera upare vāsa kare sei andha* (13)

“That person who has no relationship with Śrī Kṛṣṇa Caitanya Mahāprabhu is blind [that is, ignorant of the real truth]. He resides only on the covering of the *dhāma* that *māyā* has cast. (13)

*mane bhāve āmi āchi navadvīpa-pure  
prauḍhamāyā mugdha kari’ rākhe tā’re dūre* (14)

“Although he thinks, ‘I am residing in Śrī Navadvīpa-dhāma,’ in reality *Prauḍhamāyā* bewilders him and keeps him far away from the *dhāma*. (14)

Attainment of *sambandha-jñāna* is only possible through *sādhu-saṅga* –

*yadi kona bhāgyodaye sādhu-saṅga pāya  
tabe kṛṣṇa-caitanya-sambandha āse tāya* (15)

“If, by some good fortune, such a person gets the association of saintly persons, he attains his relationship with Śrī Kṛṣṇa Caitanya Mahāprabhu. (15)

*sambandha nigūḍha-tattva vallabha-nandana  
sahaje nā bujhe baddha-jīva sei dhana* (16)

“O son of Vallabha (Śrī Jīva), *sambandha-jñāna* is a most profound truth. A conditioned soul cannot easily understand the supreme wealth of *sambandha* (relationship with the Lord). (16)

A hypocrite’s chanting of *gaura-nāma* –

*mukhe bale śrī-kṛṣṇa-caitanya prabhu mora  
hṛdaya sambandhahīna sadā māyā-bhora* (17)

“Although many people say, ‘Śrī Kṛṣṇa Caitanya is my only Lord,’ their hearts are devoid of even a smell of *sambandha-jñāna*. They are always carried away by delusion (*māyā*). (17)

Pseudo-religion, a hypocritical consideration –

*sei saba loka baise māyājālopari  
kabhu śuddha-bhakti nāhi pāya hari hari (18)*

*dharmadhvajī sukapaṭī sadā dainyahīna  
dambhaguṇe āpanāke bhāve samīcina (19)*

“Because such persons are situated within *māyā*’s covering, they can never attain *śuddha-bhakti* to the Supreme Lord Śrī Hari. Nevertheless, due to false pride alone, they – pseudo-religionists<sup>(1)</sup>, impostors, hypocrites and people devoid of humility – consider themselves superior to all others. (18–19)

The four innate symptoms of the Vaiṣṇavas –

*sei dambha chāḍe sādhu-caraṇa-prasāde  
tṛṇa haite āpanāke dīna kari’ sādhe (20)*

*vṛkṣāpekṣā haya tā’ra sahiṣṇutā-guṇa  
amānī āpani anye sammāne nipuṇa (21)*

“Only by the mercy of *sādhus* can such a person give up his false pride, consider himself

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⁽¹⁾ Persons who in reality are not religious, but who, by dress and words, appear to be religious and preach just to deceive others (*dharmadhvajīs*).

to be more insignificant than a blade of grass and become more tolerant than a tree. He has absolutely no desire for his own honour and fame and he becomes most expert in giving all honour to others. (20–21)

*ei cāri guṇe guṇī kṛṣṇa-guṇa gāya
caitanya-sambandha—tā'ra basena hiyāya* (22)

“When one has these four good qualities, one always chants the glories of Śrī Kṛṣṇa. Having attained this state, then, only, does one’s eternal relationship with Śrī Caitanya Mahāprabhu awaken. (22)

Five types of *rasas* –

*śrī-kṛṣṇa-sambandha—śānta, dāsya, sakhya āra
vātsalya, madhura iti pañca-parakāra* (23)

“The *jīva* has a relationship with Śrī Kṛṣṇa in one of the five kinds of *rasa* – *śānta* (neutrality), *dāsya* (servitorship), *sakhya* (friendship), *vātsalya* (parental love) and *madhura* (amorous love). (23)

*śānta-dāsya bhāve kari’ gaurāṅga-bhajana
labhe vātsalyādi rasa kṛṣṇe sādhu-jana* (24)

“By worshipping Śrī Gaurāṅga Mahāprabhu in the modes of *sānta* and *dāsya*, devotees attain a relationship with Śrī Kṛṣṇa in *vātsalya* and other mellows (*rasas*). (24)

The Constitutional Form (Svarūpa) of the Jīva

*jā'ra jei sambandha-jānita siddha-bhāva
tāhāra bhajane sei bhāvera prabhāva* (25)

“The eternally perfected relationship that the *jīva* has with the Supreme Lord will awaken within the *jīva* on the strength of his *bhajana*. (25)

The destination of those who consider Śrī Gaura and Śrī Kṛṣṇa to be different –

*gaura-kṛṣṇe bheda jā'ra sei jīva chāra
śrī-kṛṣṇa-sambandha kabhu nā haya tāhāra* (26)

“Those wretched *jīvas* who see a difference between Śrī Gaurahari and Śrī Kṛṣṇa can never attain a relationship with Śrī Kṛṣṇa. (26)

*sādhu-saṅge dainya ādi guṇa jā'ra haya
sei jīva dāsya-rase gaurāṅga bhajaya* (27)

“That living entity, however, in whom good qualities such as humility have arisen as a

result of the association of saintly personalities, worships Śrī Gaurāṅga Mahāprabhu in *dāsyā-rasa*. (27)

The reason for calling Śrī Gaurahari as ‘Mahāprabhu’ –
dāsyā-rasa-parākāṣṭhā gaurāṅga-bhajane mahāprabhu śrī-gaurāṅga bale sādhu-jane (28)

“*Dāsyā-rasa* is the highest mood in which Śrī Gaurāṅga can be worshipped. Because of the predominance of this *dāsyā-rasa*, the devotee of Śrī Gaurāṅga calls Him ‘Mahāprabhu’. (28)

madhura-premete jā’ra haya adhikāra rādhā-kṛṣṇa-rūpe gaura-bhajana tāhāra (29)

“A person who has the eligibility for *madhura-prema* worships Śrī Gaurahari as Śrī Rādhā-Kṛṣṇa. (29)

Śrī Gaurāṅga Mahāprabhu takes on two forms to perform *yugala-vilāsa* –

rādhā-kṛṣṇa aikya mora śrī-gaurāṅga rāya yugala-vilāse aikye svataḥ nāhi bhāya (30)

“Śrī Gaurāṅga Mahāprabhu is the combined form of Śrī Rādhā and Śrī Kṛṣṇa. This united form is naturally not appreciated in Their

yugala-vilāsa, or amorous pastimes; therefore, for this purpose, Śrī Gaurāṅga Mahāprabhu assumes two forms. (30)

Madhura-rasa only manifests when *dāsya-rasa* is fully mature –

dāsya pariṣakve jabe jīvera hṛdaye
śrī-madhura-rasa ude mūrtimāna ha'ye (31)

“When the *jīva*'s mood of servitorship (*dāsya-bhāva*) reaches its fully matured stage by constant worship of Śrī Gaurāṅga Mahāprabhu, *madhura-rasa* itself will manifest in his heart. (31)

se-samaye bhajanīya tattva gaurahari
rādhā-kṛṣṇa-rūpa ha'ye braje avatari (32)

nitya-līlā-rase sei bhaktake ḍubāya
rādhā-kṛṣṇa-nitya-līlā braja-dhāma pāya (33)

“At that time, the object of worship, Śrī Gaurahari, appears in Vraja as Śrī Rādhā-Kṛṣṇa and drowns the devotee in the nectar of Their eternal pastimes. The *jīva* then attains Vraja, the eternal pastime ground of Śrī Rādhā-Kṛṣṇa. (32–33)

The profound relationship between Vraja and Navadvīpa –

navadvīpe braje jei nigūḍha sambandha
eka ha'ye dui haya nāhi dekhe andha (34)

“A person who is blind in regard to transcendental subject matters cannot see the profound relationship between Navadvīpa and Vraja. In other words, he is not able to understand how Navadvīpa and Vraja manifest in two forms, even though they are one. (34)

Śrī Gaurahari is Śrī Rādhā-Kṛṣṇa in *madhura-rasa* –

*sei ta' sambandha gaura-kṛṣṇe jāna sāra
madhura rasete gaura yugala-ākāra* (35)

“O Jīva, know for certain that the relationship between Śrī Kṛṣṇa and Śrī Gaura is indeed of the same kind [in other words, even though They are one, They manifest in two forms]. Śrī Gaurahari appears as the Youthful Couple Śrī Rādhā-Kṛṣṇa in *madhura-rasa*. (35)

*eisaba tattva to're rūpa-sanātana
jānāibe alpadine vallabha-nandana* (36)

“O son of Vallabha, within a very short time Śrī Rūpa and Śrī Sanātana will explain all these fundamental truths to you. (36)

Śrī Nityānanda Prabhu orders Jīva to quickly go to Vṛndāvana –
*to're vṛndāvane prabhu dila adhikāra
vilamba nā kara 'jīva', braje jete āra*" (37)

“Śrīman Mahāprabhu has bestowed upon you the qualification to reside in Śrī Dhāma Vṛndāvana. Therefore, O Jīva, do not delay your journey to Vraja a moment longer.” (37)

The crown jewel of all those who give *prema*, Śrī Nityānanda Prabhu, empowers the heart of Śrī Jīva –

*eta bali' prabhu tāra mastake caraṇa
arṇa kariyā śakti kare sañcāraṇa* (38)

Saying this, Śrī Nityānanda Prabhu placed His lotus foot on the head of Śrī Jīva and empowered him. (38)

*mahāpreme śrī-jīva gosvāmī katakṣaṇa
nityānanda-padatale rahe acetana* (39)

Being intoxicated in *mahā-prema*, Śrī Jīva Gosvāmī lay unconscious at Śrī Nityānanda Prabhu's lotus feet for quite some time. (39)

*śrīvāsa-aṅgane 'jīva' gaḍāgaḍi jāya
sāttvika vikāra saba dehe śobhā pāya* (40)

When he regained consciousness, Śrī Jīva began to roll in the dust of Śrīvāsa-aṅgana. Transformations of spiritual ecstasy (*sāttvika-vikāra*) beautified his body. (40)

Śrī Jīva Gosvāmī's despair –

*kāndiyā-kāndiyā bale,—“durbhāgya āmāra
nā dekhinu e nayane nadiyā-vihāra* (41)

Śrī Jīva wept and began to speak: “Because of my misfortune, I could not behold with these eyes the pastimes that Śrīman Mahāprabhu performed in Nadiyā. (41)

*jīva nistārite līlā kaila gaura-rāya
se-līlā nā dekhi’ mora dina vrthā jāya”* (42)

“Śrī Gaurahari performed pastimes only to deliver the *jīvas* of this world. But my days are passing in vain because I cannot behold those pastimes.” (42)

The news of Śrī Jīva's going to Vṛndāvana –

*śrī-jīva jāibe braje kariyā śravaṇa
śrīvāsa-aṅgane āila jata sādhu-jana* (43)

When they heard that Śrī Jīva will go to Vraja, many virtuous *sādhu-mahātmas* arrived at Śrīvāsa-aṅgana. (43)

*vṛddha-saba śrī-jīve kareṇa āsīrvāda
kaniṣṭha vaiṣṇava māge śrī-jīva-prasāda* (44)

The elder Vaiṣṇavas gave their blessings to Śrī Jīva, and those [Vaiṣṇavas] who were junior to him begged for his merciful blessings. (44)

Śrī Jīva Gosvāmī's prayers at the divine feet of the Vaiṣṇavas, who are like oceans of mercy –

*kara juḍi bale' 'jīva' sakala vaiṣṇave
"mama aparādha kichumātra nāhi la'be* (45)

Śrī Jīva folded his palms and prayed to all those Vaiṣṇavas, “Kindly ignore all of my offences. (45)

The servant of Śrī Caitanya-deva is the *guru* of the world and a wish-fulfilling tree –

*tomarā caitanya-dāsa jagatera guru
e kṣudra jīvere dayā kara kalpataru* (46)

*śrī-kṛṣṇa-caitanya mora thāk rati-mati
nityānanda prabhu ha'k janme janme gati* (47)

“All of you are servants of Śrī Caitanya Mahāprabhu and *gurus* of the world. O wish-

fulfilling trees [O Vaiṣṇavas who fulfil all kinds of desires], please show this insignificant *jīva* such mercy that I may be attracted to Śrī Caitanya Mahāprabhu and that life after life Śrī Nityānanda Prabhu may be my Lord. (46–47)

Śrī Jīva Gosvāmī's humble words –

*nāhi bujhi bālya-kāle chāḍilāma ghara
tumi saba jīvanera bandhu ataḥpara* (48)

“Already, in my childhood, I gave up my family and home. I know no one but you as my only friends. (48)

*vaiṣṇavānukampā binā kṛṣṇa nāhi pāi
vaiṣṇava-caraṇa-dhūli deha sabe bhāi*” (49)

“It is impossible to attain Śrī Kṛṣṇa without the mercy of the Vaiṣṇavas. Therefore, O brothers, please, all of you give me the dust of your feet.” (49)

Śrī Jīva's departure for the Yogapiṭha –

*eta bali' sakale kariyā stuti-nati
nityānanda prabhura laiṅyā anumati* (50)

*jagannātha-gr̥he giyā śacīra caraṇe
braje jāite ājñā laya vikalita-mane* (51)

Saying this, Śrī Jīva offered his obeisances at everyone's feet and offered them prayers. With the permission of Śrī Nityānanda Prabhu, he went to the house of Śrī Jagannātha Miśra and fell at the lotus feet of Mother Śacī asking, with an anxious heart, for her permission to go to Vraja. (50–51)

Mother Śacī gives her blessing to Śrī Jīva –

*śrī-carāṇa-reṇu diyā śacī-devī tāya
āśīrvāda kari' 'jīve' karila vidāya (52)*

Śrī Śacī-devī gave Śrī Jīva the dust of her divine feet, bestowed upon him her blessings and bade him farewell. (52)

Śrī Jīva crosses the Gaṅgā –

*kāṅdite-kāṅdite 'jīva' bhāgīrathī pāra
'hā gaurāṅga' bali' jāya, ājñā jāni' sāra (53)*

Considering the Lord's order to be his everything, Śrī Jīva crossed the Bhagavatī Bhāgīrathī, weeping and calling out, “O Gaurāṅga! O Gaurāṅga!” (53)

*katakṣaṇa cali' cali' navadvīpa-sīmā
pāra ha'ye jāya 'jīva' ananta-mahimā (54)*

After proceeding on a little further, Śrī Jīva Gosvāmī crossed the border of the endlessly glorious Śrī Navadvīpa. (54)

Śrī Jīva pays his respects to Navadvīpa-dhāma and proceeds towards Vṛndāvana –

*navadvīpa-dhāma chāḍi, śrī-jīva takhana
sāṣṭāṅga praṇami' cale yathā vṛndāvana (55)*

Śrī Jīva offered his prostrated obeisances to Śrī Navadvīpa-dhāma from that place and then set out toward Śrī Vṛndāvana. (55)

*braja-dhāma, śrī-yamunā, rūpa-sanātana
jāgite lāgila hṛde jīvera takhana (56)*

At that time, Vraja-dhāma, Yamunā and Śrī Rūpa-Sanātana manifested in Śrī Jīva's heart. (56)

Along the road, Śrī Jīva receives Śrī Gaurahari's *darśana* in a dream –

*pathimadhye rātre svapna dekhe gaura-rāya
jīvere balena,—“tumi jāo mathurāya (57)*

Along the way, he received audience of Śrī Gaurahari in a dream, in which the Lord said, “Go to Mathurā. (57)

Śrīman Mahāprabhu's instruction –

*ati priya tumi āra rūpa-sanātana
ekatre karaha bhakti-sāstra-prakaṭana* (58)

“Rūpa, Sanātana and you are extremely dear to Me. All of you work together to manifest scriptures on *bhakti*. (58)

Śrīman Mahāprabhu's blessing to Śrī Jīva –

*āmāra yugala-sevā tomāra jīvana
śrī-braja-vilāsa sadā karaha darśana*” (59)

“May the service to My form as Śrī Rādhā-Kṛṣṇa be your life and soul, and may you continuously behold the pastimes of Vraja.” (59)

*svapna dekhi jīvera ānanda haila ati
braja-dhāma-prati dhāya susatvara gati* (60)

Upon seeing the dream, Śrī Jīva became supremely blissful and began to walk swiftly toward Vraja-dhāma. (60)

*braje giyā śrī-jīva gosvāmī mahāsaya
je je-kārya sādihila tā varṇana nā haya* (61)

It is impossible to describe Śrī Jīva Gosvāmī's various activities after he arrived in Vraja. (61)

*bhāgyavān jana pare karibe varṇana
sunibe ānanda-citte jata sādhu-jana (62)*

Later on, a fortunate person will describe these activities and all saintly personalities will blissfully hear of them. (62)

The author expresses his humility –

*chārabuddhi e bhaktivinoda abhājana
śrī-dhāma-bhramaṇavārttā karila varṇana (63)*

Although he is not a receptacle of the Supreme Lord's mercy, Bhaktivinoda, whose intelligence is wretched, has described Śrī Dhāma *parikramā*. (63)

The author's prayer at the lotus feet of the Vaiṣṇavas –

*vaiṣṇava-carāṇe mora ei se prārthanā
śrī-gaura-sambandha mora hauka yojanā (64)*

My only prayer at the lotus feet of the Vaiṣṇavas is this: May they bestow upon me such mercy that my relationship with Śrī Gaurahari will be established. (64)

The author's desire –

*śrī-gaura-sambandhasaha navadvīpa vāsa
hauka ācire mora ei abhilāṣa (65)*

My only desire is that my relationship with Śrī Gaurahari be quickly established, and that following this, I may reside in Navadvīpa. (65)

The natural humility adorning a Vaiṣṇava –

viṣayagarttera kīṭa ati durācāra
bhakti-hīna kāmarata krodhe matta āra (66)

e hena durjana āmi māyāra kiṅkara
śrī-gaura-sambandha kise pāi ataḥpara (67)

How will a person like me, who is devoid of the Vaiṣṇava’s mercy, having fallen like an insect into the pitfall of material desires, and who is depraved, devoid of *bhakti*, engrossed in lust, maddened by anger and a slave of *māyā*, ever attain a relationship with Śrī Gaura? (66–67)

The author’s prayer to Śrī Navadvīpa-dhāma –

navadvīpa-dhāma more anugraha kari’
udita hauna hṛde tabe āmi tari (68)

If Śrī Navadvīpa-dhāma is kind to me and appears in my heart, then, only, can I be delivered. (68)

The author's faith in Prauḍhāmāyā –

*prauḍhāmāyā kuladevī-kṛpā akapata
bharasā tarite mātra avidyā-saṅkata (69)*

I have faith that only the sincere mercy of *kuladevī* Prauḍhāmāyā will deliver me from this dangerous ignorance. (69)

The author's prayer at the divine feet of Vṛddha-sīva –

*vṛddha-sīva kṣetrapāla hauna sadaya
ciddhāma āmāra cakṣe hauna udaya (70)*

May the protector of the *dhāma*, Vṛddha-sīva, be merciful to me so that the transcendental *dhāma* becomes perceptible to me. (70)

The author's prayer at the divine feet of the residents of the *dhāma* –

*navadvīpa vāsī jata gaura-bhakta-gaṇa
e pāmāra-sire sabe dāo śrī-caraṇa (71)*

O devotees of Śrī Gaura residing in Śrī Navadvīpa, please place your lotus feet upon the head of this most vile person. (71)

*ei ta' prārthanā mora śuna sarva-jana
acirete jena pāi caitanya-caraṇa (72)*

All of you, please hear this prayer of mine so that I may quickly attain the lotus feet of Śrī Caitanya Mahāprabhu. (72)

The author reveals a deep secret –

*nityānanda-śrī-jāhnavā-ādeśa pāiyā
varṇilāma navadvīpa ati dīna haiyā (73)*

Although I am lowly and insignificant, I have described Śrī Navadvīpa-dhāma, only on the order of Śrī Nityānanda Prabhu and Śrī Jāhnavā-devī. (73)

The speciality of Śrī Navadvīpa-dhāma-māhātmya –

*navadvīpa gaura-nityānanda nāmamaya
ei grantha viracita haila niścaya (74)*

*ataeva ei grantha parama pāvana
racanā-doṣete doṣī nahe kadācana (75)*

This book is filled with the names of Śrī Navadvīpa, Śrī Gaura and Śrī Nityānanda Prabhu. Therefore, without doubt, it is completely pure and can never be blamed if there are any mistakes in its compilation. (74–75)

The author's appeal –

*ei grantha pāṭha kari' gaura-bhakta-jana
parikramā-phala sadā karuna arjana (76)*

By reading this scripture, the devotees of Śrī Gaurahari will acquire the real fruit of *parikramā*. (76)

The benefit of reading and hearing Śrī Navadvīpa-dhāma-māhātmya –

*parikramākāle grantha kaile ālocana
śatagaṇa phala haya sāstrera vacana (77)*

It is the verdict of the scriptures that by deliberating on this book at the time of doing *parikramā*, the benefit one receives increases a hundred-fold. (77)

The author prays for his desired service –

*nitāi-jāhnavā-padachāyā āśa jāra
nadiyā-māhātmya gāya dīnahīna chāra (78)*

The lowly, destitute and wretched Bhaktivinoda sings the glories of Śrī Nadiyā in the hope of attaining the cooling shade of the lotus feet of Śrī Nityānanda Prabhu and Śrī Jāhnavā-devī. (78)

Thus Ends Chapter Eighteen

ŚRĪ NAGARA-KĪRTANA
(Śrīla Bhaktivinoda Ṭhākura)

baḍa sukhera khabara gāi
surabhi-kuñjete nāmera hāta khuleche khoda-nitāi

I am announcing to everyone news of the most sublime happiness! Śrī Nityānanda Prabhu Himself has opened a marketplace of the holy name in Surabhī-kuñja.

baḍa majāra kathā tāi
śraddhā mūlye śuddha-nāma sei hāṭete bikāya

It is a matter of even greater happiness that He is selling the holy name merely for the price of one's faith.

jata bhakta-vṛnda basi
adhikāri dekhe' nāma becache dara kaṣi

He is looking at the qualification of each devotee within the crowds entering that marketplace and adjusting the price of the holy name accordingly.

*yadi nāma kinabe bhāi
āmāra saṅge cala mahājanera kāche jāi*

O brother, if you desire to purchase the holy name, then come with me, and I will take you to this great personality (Śrī Nityānanda Prabhu).

*tumi kinabe kṛṣṇa-nāma
dasturi laiba āmi, pūrṇa ha'be kāma*

If you want to purchase the name of Kṛṣṇa, I will take a commission, and by that, my longing, also, will be fulfilled; I will also be delivered.

*baḍa dayāla nityānanda
śraddha-mātra laye dena parama ānanda*

Śrī Nityānanda Prabhu is extraordinarily merciful. Upon accepting only someone's faith as payment, He gives that person the topmost bliss of *prema*.

*eka-bāra dekhale cakṣe jala
gaura bale nitāi dena sakala sambala*

If, even once, He sees tears flowing from someone's eyes, He chants the name of Gaura and gives that person the entire wealth of *prema*.

*dena suddha kṛṣṇa-śikṣā
jāti, dhana, vidyābala nā kare apekṣā*

He does not consider a person's caste, wealth, power of knowledge, vigour and so forth, but bestows upon him a pure understanding of Kṛṣṇa.

*amani chāḍe māyājāla
gr̥he thāke, vane thāke, nā thāke jañjāla*

By receiving this knowledge, the snare of illusion immediately goes away. Whether a person lives at home or in the forest, nothing will trouble him.

*āra nāiko kalira bhaya
ācaṇḍāle dena nāma nitāi dayāmaya*

One does not even have to fear the age of Kali. Śrī Nityānanda Prabhu gives the holy name to everyone, even to the lowest among men, and thus He delivers them.

*bhaktivinoda ḍāki' kaya
nitāicāndera caraṇa binā āra nāhi āśraya*

Śrīla Bhaktivinoda Ṭhākura calls out to everyone, saying, "I have no other shelter

than the divine feet of the most merciful Śrī Nityānanda Prabhu.”

UCCHVĀSA-DAINYAMAYĪ-PRĀRTHANĀ

(Śrīla Bhaktivinoda Ṭhākura)

*bhavārṇave paḍe mora ākula parāṇa
kise kūla pā'ba, tā'ra nā pāi sandhāna*

Having fallen into this ocean of material existence, my life air has become restless. I do not know how to find the shore.

*nā āche karama-bala, nāhi jñāna-bala
yāga-yoga tapo-dharma—nā āche sambala*

I have received no strength from fruitive activities or from speculative knowledge. I have received no support from my performance of sacrifices, *yoga*, austerities and so forth. None of these can help me.

*nitānta durbala āmi, nā jāni sāntāra
e vipade ke āmāre karibe uddhāra?*

I am extremely weak and also, I do not know how to swim. Who will save me from this condition?

*viṣaya-kumbhīra tāhe bhīṣaṇa-darsana
kāmera taraṅga sadā kare uttejana*

In this ocean reside the most dreadful crocodiles of material desires, and the waves of desire for lust are always agitating me.

*prāktana vāyura vega sahite nā pāri
kāndiyā asthira mana, nā dekhi kāṇḍārī*

Deeds from previous lives are like strong winds that are extremely hard to tolerate. I see no one to rescue me, so I just weep, feeling greatly perturbed.

*ogo śrī-jāhnavā-devī! e dāse karuṇā
kara āji nija-guṇe, ghucāo yantraṇā*

O Śrī Jāhnavā-devī, by virtue of your good qualities, please show mercy to this servant of yours and completely allay my suffering.

*tomāra caraṇa-tarī kariyā āśraya
bhavārṇava pā'ra haba ka'rechi niścaya*

I have made a resolution that I will take shelter of the boat of your divine feet and cross this ocean.

*tumi nityānanda-sakti kṛṣṇa-bhakti-guru
e dāse karaḥa dāna pada-kalpa-taru*

You are the potency of Śrī Nityānanda Prabhu and a *guru* of *kṛṣṇa-bhakti*, so please bestow upon this lowly servant the shade of your feet, which are like desire-trees.

*kata-kata pāmarere ka'recha uddhāra
tomāra caraṇe āja e kāṅgāla chāra*

You have delivered numerous sinners, and today this beggar prays for that same deliverance at your divine feet.

NAGARA BHRAMIYĀ ĀMĀRA GAURA

*nagara bhramiyā āmāra gaura elo ghare
gaura elo ghare āmāra nitāi elo ghare*

After roaming through Śrī Navadvīpa-dhāma, my Gaura and my Nitāi returned home.

*pāpī tāpī uddhāra diyā gaura elo ghare
pāpī tāpī uddhāra diyā nitāi elo ghare*

My Gaura-Nitāi delivered suffering sinners and then returned home.

*nāma-prema bilāiyā gaura elo ghare
nāma-prema bilāiyā nitāi elo ghare*

Gaura and Nitāi distributed *prema* through the holy name and then returned home.

*dhūla jhaḍī śacī-mātā gaura kole kare
dhūla jhaḍī padmāvati nitāi kole kare*

Mother Śacī removed the dust of Gaura's body and took Him in her lap. Similarly, Padmāvati removed the dust from Nitāi's body and took Him in her lap.

***nityānanda-śrī-jāhnavā-ādeśa pāiyā
varṇilāma navadvīpa ati dina haiyā***

Although I am lowly and insignificant, I have described Śrī Navadvīpa-dhāma, only on the order of Śrī Nityānanda Prabhu and Śrī Jāhnavā-devī.

***parikramākāle grantha kaile ālocana
śataguṇa phala haya śāstrera vacana***

It is the verdict of the scriptures that by deliberating on this book at the time of doing *parikramā*, the benefit one receives increases a hundred-fold.

(Śrī Navadvīpa-dhāma-māhātmya 18.73, 77)

