

śrī śrī guru gaurāṅgau jayataḥ

Śrī Navadvīpa-dhāma

Pocket Guide

*A compilation of the teachings of
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja*

- Excerpts from *Śrī Navadvīpa-dhāma and Other Prominent Holy Places of the Gauḍīya Vaiṣṇavas in Gauḍa-maṇḍala*
- *The Supremacy of Śrī Navadvīpa-dhāma*
(A lecture given in Murwillumbah, Australia)
- Maps



KARISMA-SECTION

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Picture of Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja © BBT International. Used with permission.

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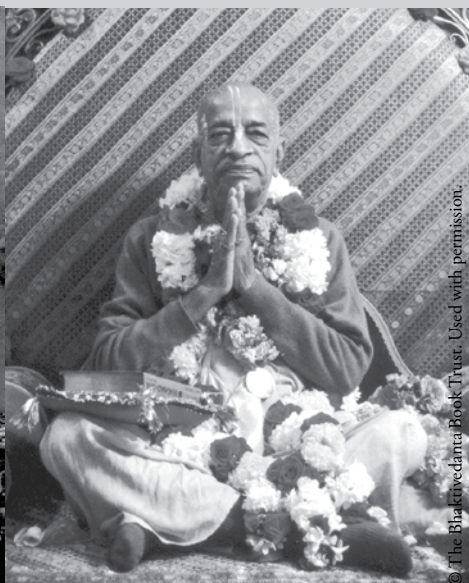
PARAMA-BHĀGAVAT-PRAVARA
ŚRĪLA JAGANNĀTHA DĀSA BĀBĀJĪ MAHĀRĀJA



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ŚRĪLA BHAKTIVĪNODA ṬHĀKURA



ŚRĪ ŚRĪMAD
BHAKTI PRAJÑĀNA KEŚAVA GOSVĀMĪ MAHĀRĀJA



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BHAKTIVEDĀNTA SVĀMĪ MAHĀRĀJA



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ŚRĪLA GAURA-KIŚORA DĀSA BĀBĀJĪ MAHĀRĀJA



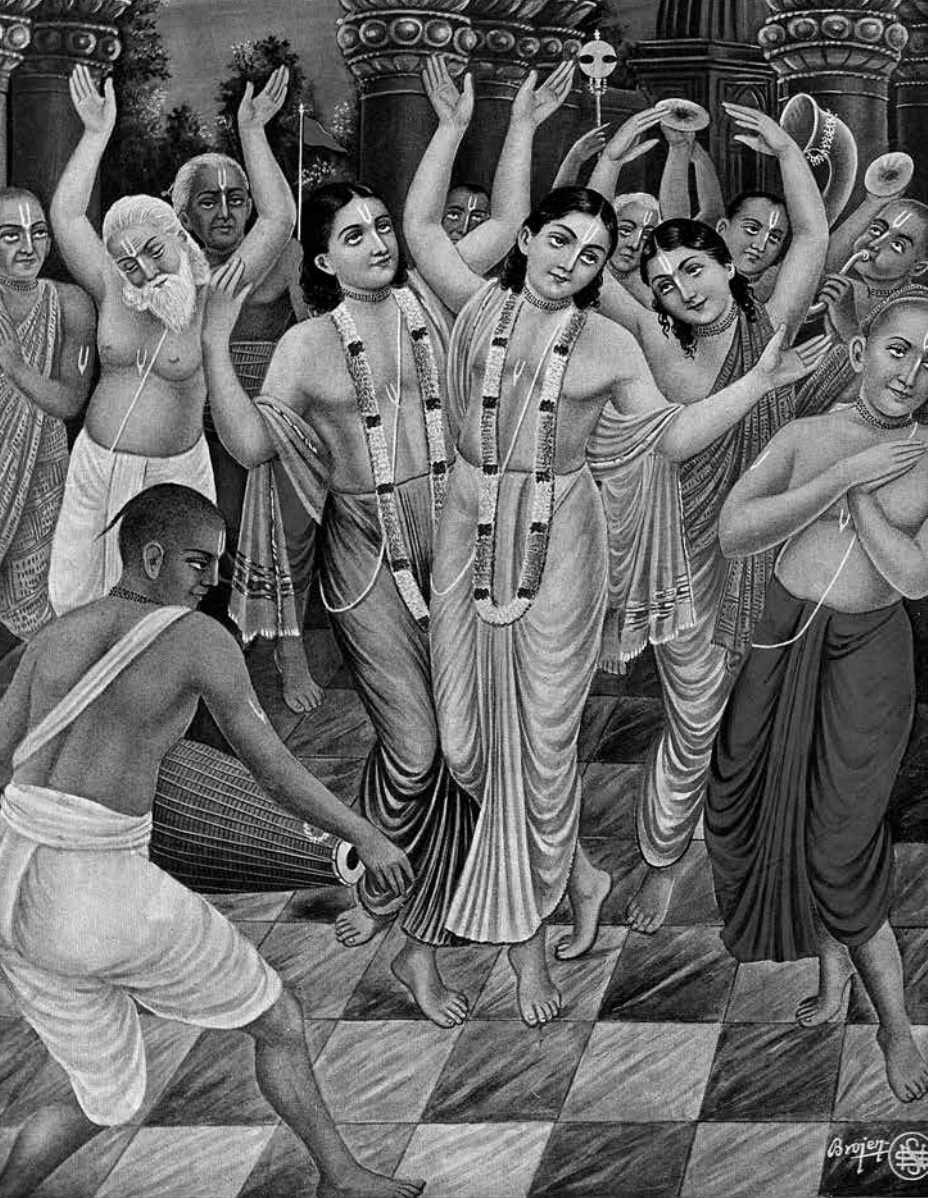
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ŚRĪ ŚRĪMAD
BHAKTIVEDĀNTA NĀRĀYAṆA GOSVĀMĪ MAHĀRĀJA



ŚRĪ KṚṢṆA CAITANYA PRABHU NITYĀNANDA
 ŚRĪ ADVAITA GADĀDHARA ŚRIVASĀDI GAURA-BHAKTA-VṚNDA

Preface

This pocket guide is, for the most part, a condensed version of the section entitled “The Nine Islands” from *Śrī Navadvīpa-dhama and Other Prominent Holy Places of the Gauḍīya Vaiṣṇavas in Gauḍa-maṇḍala* by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, our beloved Śrīla Gurudeva. In that book, his comprehensive and detailed description of Śrī Navadvīpa-dhāma and the entire Śrī Gauḍa-maṇḍala contains numerous unique photos and elaborate maps.

In this pocket guide, we have marked with an asterisk any sections (islands) or paragraphs taken from the above-mentioned book. Where the entire section is from *Śrī Navadvīpa-dhama and Other Prominent Holy Places of the Gauḍīya Vaiṣṇavas in Gauḍa-maṇḍala*, we have put an asterisk next to the section heading. For example: Śrī Sīmantadvīpa*. Where an isolated paragraph is from this book, we have placed an asterisk at the end of paragraph.

The black and white maps show the location of Śrī Śrī Keśavajī Gauḍīya Maṭha in relation to other places in Śrī Navadvīpa-dhāma.

Śrīla Gurudeva’s presentation of the superiority of Śrī Navadvīpa-dhāma is unique. It enhances our appreciation of the exalted nature of this holiest of places and our good fortune to touch the dust of this *dhāma*. For this reason we have included one of his lectures on this topic.

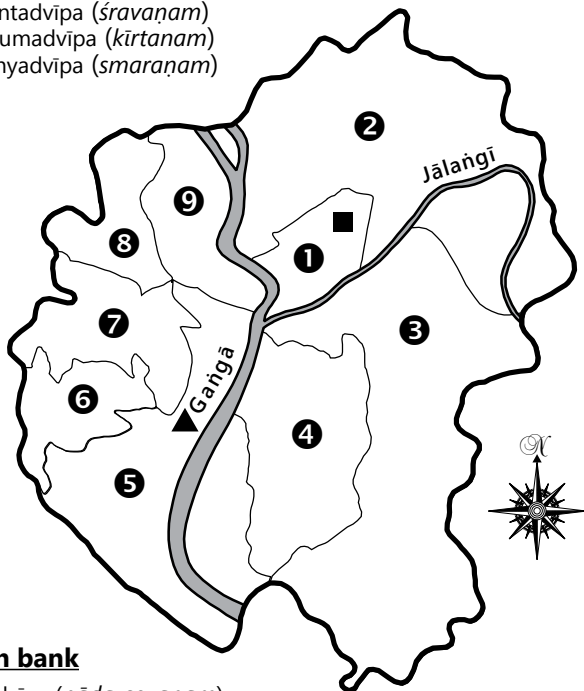
I pray to Śrīla Gurudeva to bless this humble endeavour to distribute his teachings on Śrī Navadvīpa-dhāma. I humbly beg the readers to overlook any fault we may have made in this presentation.

Aspiring for the service of Śrī Guru and Vaiṣṇavas
Svāmī B. V. Tridaṇḍī

Nine Islands of Śrī Navadvīpa-dhāma

Eastern Bank

- ❶ Antardvīpa (*ātma-nivedanam*)
- ❷ Sīmantadvīpa (*śravaṇam*)
- ❸ Godrumadvīpa (*kīrtanam*)
- ❹ Madhyadvīpa (*smaraṇam*)



Western bank

- ❺ Koladvīpa (*pāda-sevanam*)
- ❻ Ṛtudvīpa (*arcanam*)
- ❼ Jahnudvīpa (*vandanam*)
- ❽ Modadrūma-dvīpa (*dāsyam*)
- ❾ Rudradvīpa (*sakhyam*)

■ Śrī Yogapīṭha-Māyāpura

▲ Śrī Śrī Keśavajī Gauḍīya Maṭha

Śrī Navadvīpa-dhāma Parikramā

Overview

Just before Gaura Pūrṇimā, devotees from many *maṭhas* perform *parikramā* of Śrī Navadvīpa-dhāma. This requires some coordination among *maṭhas*. It is not possible for every *maṭha* to perform *parikramā* in the sequence given in *Śrī Navadvīpa-dhāma-mahātmya*. The sequence currently followed by Śrī Śrī Keśavajī Gauḍīya Maṭha is as follows:

Day 1: Śrī Antardvīpa and Śrī Sīmantadvīpa

Day 2: Śrī Godrumadvīpa and Śrī Madhyadvīpa

Day 3: Śrī Koladvīpa and Śrī Rudradvīpa

Day 4: Śrī Koladvīpa (Samudragaḍha, Campaka-haṭṭa)
and Śrī Ṛtrudvīpa

Day 5: Śrī Jahnudvīpa and Śrī Modadrumadvīpa

Śrī Antardvīpa (ātma-nivedanam) Equivalent to Gokula and Mahāvana

Eight of the islands of Navadvīpa are like the petals of a lotus, and the ninth, Śrī Antardvīpa, is like the whorl of that lotus. Śrī Antardvīpa represents *ātma-nivedanam*, full surrender, and we begin our *parikramā* from this place. Lord Brahmā came to this island to beg forgiveness for his offence of stealing the cows and cowherd boys. Mahāprabhu revealed His internal sentiments at that time, hence the word *antara*, meaning ‘internal’.

There are many Gauḍīya Maṭhas and pastime places of Śrī Śacīnandana Gaurahari on the road leading from Māyāpura-ghaṭa.

(1) Śrī Gopīnātha Gauḍīya Maṭha

Founder Ācārya: Śrī Śrīmad Bhakti Promoda Purī Mahārāja

Present Ācārya: Śrī Śrīmad Bodhāyana Mahārāja

(2) Śrī Kṛṣṇa Caitanya Maṭha

Founder Ācārya: Śrī Śrīmad Bhakti Kamala Madhusūdana Mahārāja

(3) Śrī Caitanya-Bhāgavat Maṭha

Founder Ācārya: Śrī Śrīmad Bhakti Vicāra Yāyāvāra Mahārāja

(4) Śrī Caitanya Gauḍīya Maṭha

Founder Ācārya: Śrī Śrīmad Bhakti Dayita Mādhava Mahārāja

Present Ācārya: Śrī Śrīmad Bhakti Vallābha Tirtha Mahārāja

(5) Śrī Gaura-Nityānanda Mandira

(Śrī Nandana Ācārya Bhavan) Śrī Iṣodyāna

Founder Ācārya: Śrī Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja

(6) Caitanya-Candrodaya Mandira

Founder Ācārya: Śrī Śrīmad Bhaktivedānta Svāmī Prabhupāda, ISKCON

(7) Śrī Kṛṣṇa Caitanya Mission

Founder Ācārya: Śrī Śrīmad Bhakti Vaibhāva Purī Mahārāja

(8) Yogapīṭha-Māyāpura –

Birth Place of Śrī Caitanya Mahāprabhu

Nimāi took birth under a large neem tree, from Śrī Śacī-devī's womb. Śacī-devī's father, Śrī Nīlāmbara Cakravartī, was a renowned scholar of astrology and logic. Śacī-devī was highly chaste, devout and the embodiment of mercy. Her eight daughters died at birth, one after the other. She then gave birth to an extraordinary son named Śrī Viśvarūpa. He was learned in the scriptures, peaceful in nature and benevolent. He was omniscient and his intellect was unparalleled. Although he was incomparably beautiful, he was completely detached from sense enjoyment. Nimāi took birth after Viśvarūpa.*

Nimāi was none other than Vrajendra-nandana Śrī Kṛṣṇa Himself who had accepted the mood and lustre of Śrī Rādhā. He chose to appear in this world for several reasons, among which four are prominent.*

The 4 reasons for Mahāprabhu's Advent:

- (1)** to fulfil His three confidential desires. Kṛṣṇa, who is supremely merciful and the enjoyer of all transcendental mellows, accepted the mood and lustre of Śrī Rādhā and appeared as Śrī Gaurāṅga:
 - (a) to taste the greatness of Śrīmatī Rādhikā's *prema*
 - (b) to taste His own wonderful qualities through Rādhā's love
 - (c) to experience the happiness that She alone tastes through receiving the sweetness of His love for Her.

- (2) to distribute what had never been given before: *unnatojjvala-prema*, transcendental love in the elevated amorous mellow.
- (3) to answer the call of Śrī Advaita Ācārya
- (4) to establish the *yuga-dharma*, the chanting of the Lord's holy names.

Śrī Gaurāṅga Mahāprabhu took birth on 23rd Phālguna in the Śakābda Era 1407, that is [according to the Christian Era] 28th February, 1486. It was a full-moon day, and He appeared at twilight. There was a lunar eclipse that evening, and everywhere hundreds of thousands of people were singing the glories of Hari. In such a glorious atmosphere, which was surcharged with the chanting of the holy name, He appeared from the womb of Śrī Śacī-devī. Because He took birth under a neem tree, He was named Nimāī, and because His complexion was golden in lustre, He became known as Gaurāṅga (golden-limbed). The ladies exclaimed, “Hari Bol, Hari Bol!” and that abode resounded continuously with the vibration of the holy names.*

Nimāī's childhood nature was extremely restless, just like Śrī Kṛṣṇa's. Once, in the house of Jagannātha Miśra, He caught a snake and proceeded to play with it. Another time He climbed upon the shoulders of a thief and rode on them throughout the town. On an Ekādaśī day He begged for the food that was being offered to the deity in the house of a devotee. He cried often, and only stopped when someone chanted the holy names, at which He broke out into loud peals of laughter. Sometimes, on His way home from school, He would play games in the Gaṅgā with the other children. When His elder brother Viśvarūpa accepted the renounced order, however, Nimāī's behaviour became more subdued and He studied at Śrī Gaṅgādāsa's school, which He attended with Gadādhara, Dāmodara, Jagadānanda, Mukunda

and other boys. Later He established a Sanskrit school in His own home where He taught grammar.*

(9) Śrīvāsa-aṅgana – The House of Śrīvāsa Paṇḍita*

This place is situated about two hundred yards north of the Yogapīṭha. Here in the extensive courtyard of Śrīvāsa Paṇḍita's house, Mahāprabhu used to perform *harināma-saṅkīrtana* together with His associates. All night long Śrīvāsa and his four brothers would perform *kīrtana* with *mṛdaṅgas* and *karatālas*. The atheistic Hindus in the neighbourhood complained to Navadvīpa's ruler, Maulānā Sirājuddīna Chand Kazi, who decreed that no Hindu should loudly utter the holy name or loudly perform *kīrtana*. Anyone who did so would be duly punished and lose his caste. In spite of this decree, the *kīrtanas* at Śrīvāsa-aṅgana continued. Finally the Kazi himself came here and smashed a *mṛdaṅga*. Śrīvāsa-aṅgana is therefore also known as Kholā-bhāṅgāra-dāṅgā, "the place where the *mṛdaṅga* was broken". It is also Śrīman Mahāprabhu's place of *saṅkīrtana-rasa*.

About Śrīvāsa Paṇḍita

The eminent Śrīvāsa Paṇḍita was the principal supporter of Śrīman Mahāprabhu's *grhasṭha-līlā*, or pastimes performed as a householder. The following significant pastimes took place at his house:

- (1) When He returned from Gayā, Śrīman Mahāprabhu sat upon Śrī Viṣṇu's throne and in full splendour displayed His opulence as the Supreme Lord.
- (2) The devotees performed the *abhiṣeka*, or sacred bathing, of Śrīman Mahāprabhu.
- (3) Śrīman Mahāprabhu bestowed love of God upon all His devotees. Mother Śacī-devī also received *prema* after begging Śrī Advaita Ācārya's forgiveness for her offence to him.

- (4) Śrī Nityānanda Prabhu's *vyāsa-pūjā* took place here.
- (5) Śrīman Mahāprabhu showed Nityānanda Prabhu His six-armed form, holding a bow and arrow, flute, staff and water pot in His hands.
- (6) Śrīman Mahāprabhu manifested *sāta-prahariyā-bhāva*, "the ecstasy of twenty-one hours".
- (7) For one year *kīrtana* was secretly performed the entire night long.
- (8) Śrīman Mahāprabhu showed Śrīvāsa Paṇḍita His form of Lord Nṛsimhadeva.
- (9) When Śrīvāsa's son left his body, Mahāprabhu stopped the *kīrtana* and called the dead boy's soul to re-enter his body.
- (10) Śrī Mahāprabhu gave His remnants to Nārāyaṇī, Śrīvāsa Paṇḍita's young niece. The son of Nārāyaṇī is Śrī Vṛndāvana dāsa Ṭhākura, the Vedavyāsa of Śrīman Mahāprabhu's pastimes and the author of *Śrī Caitanya-bhāgavatā*. Śrīvāsa Paṇḍita, who is an incarnation of Śrī Nārada, is a branch of the Śrī Caitanya tree and is one of the Pañca-tattva.

(10) House of Advaita Ācārya*

Śrī Advaita-bhavana is situated twenty yards north of Śrīvāsa-aṅgana. Śrī Advaita Ācārya's birthplace is Navagrāma in the district of Śrīhaṭṭa, but he later moved to Śāntipura. He also resided here in Navadvīpa. He taught his many students the explanations of *bhakti* as given in the *Gītā* and *Bhāgavatam*. Nimāi's elder brother, Śrī Viśvarūpa, was one of his many students. On the order of His mother, the boy Nimāi used to fetch Viśvarūpa from school and bring him home. Though normally grave, Advaita Ācārya was enchanted by Nimāi's behaviour and broken speech. Smiling, Nimāi looked at him as if to say, "Although you called for Me to come to this world, you cannot recognize Me. The time will come, though, when you

certainly will.” This amazing child made a deep impression on Śrī Advaita Ācārya.

It was at this very same place that Śrī Advaita Ācārya used to worship Kṛṣṇa with *tulasī* leaves and Gaṅgā water according to the rules of the *pāñcarātri*ka system, or the regulative principles enjoined in the *Nārada-pañcarātra*. To remove the sorrows of the living entities, he loudly called out to the Lord. Hearing this call, Śrī Kṛṣṇa Himself appeared as Śrī Gaurāṅga.

(11) Śrī Gadādhara-aṅgana –

The House of Śrī Gadādhara Paṇḍita*

Ten yards east of Advaita-bhavana is Gadādhara-aṅgana. This was the residence of Śrī Gadādhara Paṇḍita, whose father was Śrī Mādhava Miśra. Gadādhara Paṇḍita was Mahāprabhu’s fellow student and dear friend, and in their childhood, Mahāprabhu used to bother him by debating with him about logic (*nyāya*).

(12) Śrī Caitanya Maṭha, Śrī Candraśekhara-bhavana*

[Founder Ācārya: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda. *Samādhis* of Śrīla Bhaktisiddhānta Sarasvatī and Śrīla Gaura-kīśora dāsa Bābāji Mahārāja. Rādhā-kuṇḍa, Śyāma-kuṇḍa and Girirāja Govardhana are also here.]

Śrī Candraśekhara Ācārya was very close to Śrīman Mahāprabhu. He was also known as Ācāryaratna, which means “jewel amongst learned personalities”. His place of residence is known as Vraja-pattana. At Candraśekhara-bhavana, in the first dramatic stage performance in the history of Bengal, Śrīman Mahāprabhu danced in the mood of Rukmiṇī.

In 1918 *jagad-guru* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura established Śrī Caitanya Maṭha at this very location. From this Caitanya Maṭha, branches and sub-branches of *gauḍīya-maṭhas*

have been established all over the world, and today it remains the main source of international preaching and propagation of the holy names of Śrī Kṛṣṇa and Śrī Caitanya Mahāprabhu. Due to the endeavours of Śrīla Bhaktivinoda Ṭhākura and Śrīla Sarasvatī Ṭhākura, the ideology of the Gauḍīya Vaiṣṇavas is today spreading throughout the whole world. The following words of Śrīman Mahāprabhu (*Śrī Caitanya-bhāgavata, Antya-khaṇḍa* 4.126) have become meaningful in all respects:

*pr̥thivīte-paryānta yata āche deśa-grāma
sarvatra sañcāra haibeka mora nāma*

My holy name will be broadcast in every town and village of this Earth planet.

According to the Purāṇas, once, in the course of Śaṅkarāji's (Śiva's) narration of the Supreme Lord's pastimes to Pārvatī, he began to describe Śrī Gaurāṅga, Śrī Kṛṣṇa's coming incarnation in Kali-yuga. Śrī Gaurāṅga is none other than Śrī Kṛṣṇa Himself resplendent with the sentiment and lustre of Śrī Rādhā, performing the pastime of distributing *prema* to ordinary people. Such *prema* is rarely attained even by the demigods. Inspired by this description, Pārvatī-devī proceeded to perform severe austerities in this dense forest of Navadvīpa. Mahāprabhu became pleased by her austerities and appeared before her. Enchanted by His form, she expressed her desire to behold His pastimes when they would manifest in this world. Śrīman Mahāprabhu said, "Since you are My inseparable energy, you are always an associate in My pastimes. As My internal energy you are My dear Rādhikā, and as the external energy you are a manifestation of Rādhikā known as Durgā, or Pārvatī. As Yogamāyā you manifest My pastimes, and as Paurṇamāsī in Vraja you nourish them. Now in Navadvīpa you eternally reside as Prauḍhāmāyā along with Kṣetrapāla Śiva. You bewilder those who are indifferent to Me, and you help those who turn toward Me to become attracted to serving Me."

Hearing this, Pārvatī became overwhelmed with ecstatic love. She took Śrīman Mahāprabhu's foot-dust in her hands and placed it where her hair parts in the middle. Mahāprabhu then disappeared. The parting in the hair is called *sīmanta*, and because she placed Mahāprabhu's foot-dust there she is worshipped as Sīmantanī-devī. The place where this pastime occurred became known as Sīmantadvīpa.

Chand Kazi's Samādhi

Chand Kazi was a high official in the kingdom of Emperor Hussein Shah, Bengal's chief ruler. At that time, Chand Kazi was the administrator of Navadvīpa as well as its magistrate. Some considered him to be the spiritual master of the Emperor. He used to be a great opponent of Hindu religion, and after breaking a *mṛdaṅga* during the devotee's *kīrtana* in Śrīvāsa-aṅgana, he passed a law against the performance of *saṅkīrtana*. That same evening, in defiance of that law, Śrīman Mahāprabhu gathered hundreds of thousands of people, almost all carrying burning torches. Performing *kīrtana* with *mṛdaṅgas* and *karatālas*, they went to Chand Kazi's residence. The terrified Chand Kazi hid, but somehow Mahāprabhu enticed him out, assuring him he had no need to fear. "According to village relationships you are My maternal uncle and I want your affection. Why are you hiding?"

Chand Kazi replied, "After breaking the *mṛdaṅga*, I returned home. That night while I slept, the form of Nṛsiṃha suddenly mounted my chest and scratched it with His nails. Trembling in rage He said, 'Today I am letting you go, but if in the future you ever again obstruct the *saṅkīrtana* movement, I will kill you. Always remember this.' I started from my sleep in horror. Look, even now You can see His nailmarks on my chest. I promise that from this day forth, I will never obstruct the *saṅkīrtana* movement; nor will anyone in my dynasty obstruct it. I will disown anyone who does so."

Śrīman Mahāprabhu then inquired from the Kazi, "Please explain why you are engaged in cow killing. The cow, who gives milk to both Hindus and Muslims, is the mother of everyone." The Kazi replied, "In our noble Koran there is no injunction to kill the cow. Those who do so are acting in opposition to the

Koran.” After this incident, Chand Kazi became a devotee, and when he disappeared from this world, his *samādhi* was built at this place. Even today Śrīman Mahāprabhu’s Vaiṣṇava devotees reverentially circumambulate Chand Kazi’s *samādhi*.

At his *samādhi* a 500 year old *Goloka-champaka* tree stands as witness to this incident. The tree continues to blossom even though the upper part of the tree is hollow.

Śrīdhara-aṅgana

This place is situated in the north-east corner of Antardvīpa at the boarder of Sīmantadvīpa near Chand Kazi’s *samādhi* in the south eastern direction. Here in the middle of a banana grove was the dilapidated house of the *niṣkiñcana* Śrīdhara, the best of the most dear devotees of Śrī Gaura and Nityānanda Prabhu. In Kṛṣṇa’s pastimes Śrīdhara was the cowherd boy Kusumāsava Sakhā.

Surabhī-kuñja*

[Established by Śrīla Bhaktivinoda Ṭhākura]

Previously a massive *banyan* tree stood on a high part of the Bhagavatī Bhāgīrathī's bank, where the Surabhī cow and the king of the demigods, Indra, worshipped Śrī Gaura. During Kṛṣṇa's pastimes, Indra wanted to destroy Gokula because the residents of Vraja had stopped worshipping him. For seven days he sent torrents of rain upon Vraja, but Kṛṣṇa protected Gokula by lifting Śrī Govardhana. The pride of Indra was crushed and fear arose within him because of his offence. When he learnt from Grandfather Brahmā that Śrī Gauracandra would appear in the future, he took Mother Surabhī with him and performed austerities under a *banyan* tree at this lonely place in Navadvīpa, hoping to evoke His mercy.

A long time passed. Finally Śrī Gauracandra appeared before him saying, "I understand your heart. After some time I will appear in Śrī Navadvīpa and distribute the chanting of My holy name along with pure love for Śrī Kṛṣṇa to the general people. At that time you will assist Me in My pastimes." When the Lord disappeared, Mother Surabhī made a hut under this *banyan* tree and became absorbed in the worship of Śrī Gauracandra here. Since then, this place has become known as Godruma. *Go* means "cow" (Surabhī) and *druma* means "tree".

Once during the time of cosmic devastation, Mṛkaṇḍa Ṛṣi's son, Mārkaṇḍeya Ṛṣi, rested at this place. He had attained the age of seven *kalpas* (7 x 4,320,000,000 earth years). During the annihilation at the end of the seventh *kalpa*, the Earth was

submerged in water, leaving not one place visible. Mārkaṇḍeya Ṛṣi floated in the water and finally, by immense good fortune, he came to this place in Navadvīpa.

Seeing the exhausted sage unconscious from the effect of the dashing waves, merciful Mother Surabhī lifted him from the water of devastation and brought him to her hut. When he regained consciousness, he was amazed to see that Navadvīpa-dhāma was not under water. The sight of the beautiful forests and sub-forests filled with trees, plants, birds and animals of the thirty-two mile large *dhāma* greatly pleased him. Mother Surabhī gave him her nectarean milk to drink, which fully rejuvenated him. She then instructed him to remain in Godruma and worship Śrī Gauracandra.

“This *dhāma* is transcendental and beyond material nature,” she said. “It cannot be seen with material eyes. Eight of the islands of Navadvīpa are like the petals of a lotus, and Śrīdhāma Māyāpura is like the pericarp of that lotus. Here, in a concealed form, all the holy places and demigods worship Śrī Gaurāṅga Mahāprabhu. By worshipping Him one will attain service to Śrī Rādhā-Kṛṣṇa in Vraja with the sentiment of amorous love (*madhura-bhāva*). Although all perfections, the eight kinds of opulence and all kinds of liberation stand at the gate of this sacred place praying for service, the devotees of Śrī Gaura reject them from afar. By worshipping Śrī Gauracandra one becomes forever free from sins and miseries, as well as from all kinds of fructified and unfructified fruitive activities, from desires for sense enjoyment, and from ignorance.” Mārkaṇḍeya therefore remained here to perform *bhajana*.

A little further up the road is the house of Śrīla Bhaktivinoda Ṭhākura

Svānanda-sukhada-kuñja*

[The place of Śrīla Bhaktivinoda Ṭhākura's samādhi and the bhajana-kuṭī of Śrīla Gaura-kīśora dāsa Bābājī]

Towards the eastern side of Godruma, on the bank of the Sarasvatī, lies Svānanda-sukhada-kuñja, where Śrīla Bhaktivinoda Ṭhākura built a hut and performed his *bhajana*. In a corner of this grove is the *bhajana-kuṭī* of Śrīla Gaura-kīśora dāsa Bābājī Mahārāja, the crest-jewel among *avadhūtas* and Śrīla Bhaktivinoda Ṭhākura's intimate friend. Śrīla Bhaktivinoda Ṭhākura was later placed in *samādhi* here.

In present times, Śrīla Bhaktivinoda Ṭhākura is the main personality who re-inaugurated the propagation of pure devotion. He compiled approximately one hundred books on *bhakti* in various languages and established the transcendental glories of Śrī Gaurāṅga Mahāprabhu. In the Gauḍīya Vaiṣṇava community he is therefore known as the Seventh Gosvāmī. It is by the persistent endeavours of this great personality that the Śrī Viśva-vaiṣṇava-rāja-sabhā (the Universal Assembly of Vaiṣṇavas) was established in Kolkata in the year 398 of the Caitanya era (A.D. 1884). He preached the message of Mahāprabhu (*gaura-vāṇī*), the name of Mahāprabhu (*gaura-nāma*) and pure devotional service (*śuddha-bhakti*) very vigorously through the medium of a magazine called *Sajjana-toṣaṇī*. He also published many old, authoritative Vaiṣṇava literatures. Śrīla Bhaktisiddhānta Sarasvatī was his dear son, and it was through him that Śrīla Bhaktivinoda Ṭhākura preached pure devotion all over the world.

Once, in the middle of the night, while he was performing his *bhajana* in Godruma, he saw a transcendental light shining some distance from the other side of the river towards the north. The next day he saw the same light and he also saw Śrī Gaura-

Nityānanda performing *mahā-saṅkīrtana* with Their associates at that same place. In order to understand this mystery, he crossed the Sarasvatī River and came to Śrīdhāma Māyāpura where he saw *tulasī* plants growing near a palm tree. Upon further inquiry from the local people, he learned that no crop grew there except *tulasī* – who grew of her own accord. In an attempt to verify that place as the birthplace of Śrī Gaurasundara, Śrī Bhaktivinoda Ṭhākura studied old government maps and reports, as well as historic literature, specifically *Śrī Caitanya-bhāgavata*, *Śrī Caitanya-caritāmṛta* and *Bhakti-ratnākara*. He also heard from elderly, eminent saintly personalities about it.

Finally, he went there in the company of *nitya-siddha vaiṣṇava-sārvabhauma* Śrīla Jagannātha dāsa Bābājī Mahārāja and other famous personalities of Bengal. When Śrīla Jagannātha dāsa Bābājī Mahārāja arrived at that place, he danced with joy, thus indicating it to be the Yogapīṭha, the place of Śrī Gaura's appearance. Śrī Bhaktivinoda Ṭhākura established the deities of Śrī Gaura-Viṣṇupriyā-Lakṣmīpriyā, the Pañca-tattva and so forth there, and entrusted the management of the entire place to his son Śrī Vimalā Prasāda Sarasvatī. Later this Vimalā Prasāda became famous as Śrī Bhaktisiddhānta Sarasvatī.

Śrīla Bhaktivinoda Ṭhākura established *nāma-haṭṭa* and thus preached the chanting of the holy name and pure devotion in the villages. In Kṛṣṇa's pastimes in Vraja he was Śrī Kamalā Mañjarī. He was also an eternal associate of Śrī Gaurasundara.

Suvarṇa-vihāra*

Suvarṇa-vihāra is situated near the Āmaghātā station on the Navadvīpa-ghāṭa railway line, which goes to Kṛṣṇa-nagara. In Satya-yuga King Suvarṇa Sena lived and ruled here for many years. His attachment to sense gratification and to his kingdom did not diminish, but lasted to his old age. Once, to his great

fortune, the great sage Nārada appeared at his palace. Nārada saw that the king was completely absorbed in sense gratification and this evoked his mercy. In a solitary place the sage proceeded to give the king instructions for his welfare: “My dear King, you are passing your life fruitlessly. You perceive what is useless to be valuable and what is of true value to be useless. Please consider the situation properly; it is material objects that have no value and no use. They entangle the living entity in the cycle of birth and death and repeatedly hurl him into it.

“Please deliberate on what I say. After death, what will become of your relationships with your father, son, wife, brothers, friends and subjects? These relationships will cease and your body will be burned. To remain attached to this material body is not very intelligent. If according to the result of one’s fruitive actions, one goes to the heavenly planets and enjoys the happiness there, one must again return to this world, as such an attainment is not permanent.

“Impersonal liberation completely destroys the living entity, so no material or transcendental happiness can be found there either. In such liberation the *jīva*’s (living entity’s) existence vanishes. Therefore fortunate living entities do not desire it.

“The *jīva* is Kṛṣṇa’s eternal servant, but having forgotten the Supreme Lord, he wanders throughout various species of life always troubled by the three types of miseries. If by good fortune, while wandering in this material world, he attains the association of pure devotees, then transcendental faith (*pāramārthika-śraddhā*) arises in his heart. When he takes shelter of a bona fide spiritual master, he starts his practice of *kṛṣṇa-bhajana*. By taking unalloyed shelter of a spiritual master and performing *bhajana* in the association of devotees, his faith (*śraddhā*) gradually matures into *niṣṭhā*, *ruci*, *āśakti*,

bhāva and finally *kṛṣṇa-prema*. The only correct process to attain pure devotion is to perform the nine types of devotional service, such as hearing, chanting, remembering and praying. Only by this *sādhana-bhakti* (the practice of devotional service) can one attain *kṛṣṇa-prema*, transcendental love of Kṛṣṇa.

“O King, you are born in Śrī Navadvīpa-dhāma and thus you are very fortunate. In the forthcoming Kali-yuga, the source of all incarnations, Śrī Kṛṣṇa Himself, will appear as Śrī Gaurāṅga, accepting the sentiment and complexion of Śrīmatī Rādhikā. He will distribute the holy name and love of God to the common man. Those people who live in Kṛṣṇa’s abode and perform their *sādhana-bhajana* there while tolerating many difficulties, attain perfection after a long time. But for those who live in the land of Gaura and take shelter of Gaura’s name, offences are easily removed. They quickly attain *kṛṣṇa-prema*.” Speaking thus, Nārada Muni chanted “Gaurahari!” and danced in ecstatic love.

That night, after Nārada Ṛṣi left, the king dreamed of Śrī Gaurahari and His associates dancing and singing. When his sleep broke, the aggrieved king began to cry. Then a voice from the sky said, “O King, do not be distraught. In My manifest pastimes you will become My associate, Buddhimanta Khān, and you will render Me many kinds of service.” Śrī Buddhimanta Khān assisted Śrīman Mahāprabhu in various ways, such as assisting Him in His journey to Purī-dhāma.

At the present time, Śrī Suvarṇa-vihāra Gauḍīya Maṭha, established by Śrīla Bhaktisiddhānta Sarasvatī Thākura, is situated in a mango grove on the ruins of Suvarṇa Sena’s palace.

Harihara-kṣetra

Harihara-kṣetra is also called Mahā-Vārāṇasī. It is situated on the bank of the Gaṇḍakī River on the eastern side of the river

Alakānandā. Here in this ancient temple, Śrī Hari (Viṣṇu) and Śrī Hara (Śiva) are manifested in one and the same deity.*

Once, King Pauṇḍraka of Karuṣa declared to Śrī Kṛṣṇa that he was God and challenged Him to battle. Kṛṣṇa came to Kāśī, and Pauṇḍraka with his ally Kāśīrāja, the King of Kāśī, came forth from the city to attack Him. Lord Kṛṣṇa defeated the armies of Pauṇḍraka and Kāśīrāja. After chastising Pauṇḍraka, the Lord beheaded both him and Kāśīrāja with His Sudarśana *cakra*, and then threw the head of Kāśīrāja at the gate of Kāśī. With the aim of avenging his father's death by killing Kṛṣṇa, the son of Kāśīrāja, Sudakṣiṇa, began to worship Mahādeva, Lord Viśvanātha. Satisfied by his worship, Mahādeva appeared to Sudakṣiṇa and offered him a choice of benedictions. Sudakṣiṇa chose as his benediction the means to destroy Kṛṣṇa, who killed his father. Mahādeva instructed him to worship the *dakṣiṇāgni* fire with black magic rituals. Sudakṣiṇa followed Mahādeva's advice, and as a result, a fearsome demon (Dakṣiṇāgni) with a body of flames and a fiery trident appeared from the sacrificial fire. Dakṣiṇāgni was sent to Dvārakā to incinerate it, but Kṛṣṇa's *cakra*, manifesting the most intense heat, like that of a million blazing suns, met him at the gates of the city. Dakṣiṇāgni fled in fear of that intense heat of Kṛṣṇa's *cakra* and returned to Kāśī, where he proceeded to incinerate Sudakṣiṇa along with his priests, as well as all of Kāśī and its abundant wealth. At that time Mahādeva, who was residing in the city, fled and took shelter of Harihara-kṣetra.

We can now either return to the sealed road to walk to Nṛsimhapallī (Devapallī) or continue along the same dirt road and cut across the fields. The distance is approximately the same – about 3 miles.

Nṛsiṃhapallī (Devapallī)*

Nṛsiṃhapallī, situated in the south-eastern part of Navadvīpa, has been famous since Satya-yuga. Lord Nṛsiṃhadeva rested here after killing Hiranyakaśipu, who had been tyrannizing His great devotee Śrī Prahlāda. This place is situated on the ancient riverbed of the Mandākinī, on whose bank various demigods such as Brahmā, Indra, Sūryadeva, Gaṇeśa and Viśvakarmā built their residences on different hillocks. Here they stay worshipping Śrī Nṛsiṃhadeva. In course of time, the flow of Mandākinī changed; the demigod's dwellings also turned into hillocks and the temple vanished.

Śrī Nṛsiṃha rested at this place after killing Hiranyakaśipu, the father of His great devotee Prahlāda. Hiranyakaśipu was opposed to the Supreme Lord and His devotees. He forbade his son Prahlāda to chant the name of the Lord, but Prahlāda Mahārāja never complied. Hiranyakaśipu devised many means to kill his son. He threw him into fire, hurled him into the ocean, gave him poison and threw him into a pit of snakes. When not one of these plans was successful, he again sent Prahlāda to study with Ṣaṇḍa and Amarka, the sons of Hiranyakaśipu's spiritual master, Śukrācārya.

One day, while his teachers were absent from the classroom, Prahlāda began to instruct his schoolmates, all of whom were the children of demons. "We do not know when death will come," he told them. "According to their *karma*, some people die in childhood, some in youth, some in adulthood and some in old age. Therefore, it is necessary to worship the Supreme Lord from childhood. Just as one suffers misery, despite making no endeavour to attain it, one will also experience happiness, which also comes of its own accord as a result of one's previous actions. Therefore, the sole and most beneficial

duty of one who has acquired a human birth is to worship the Supreme Lord.

“He who spends this precious human life gathering enjoyment for the senses is just like an animal. He must leave behind whatever he has collected as a result of his activities, including his body. Such things cannot give happiness and peace to the living entity, who is the eternal servant of the Lord. We have fallen into this miserable condition because we have turned away from the Lord. Only by worshipping Bhagavān can the *jīva* remain eternally happy. The highest duties of the living entities are chanting the holy name, hearing narrations about the Lord and remembering these narrations.” The words of Prahāda Mahārāja had a powerful effect on the boys and they loudly chanted the name of Hari.

Hiraṇyakaśipu came to know that Prahāda was spoiling the other children, inciting them to join him in chanting the holy name, and he called him to his palace. His eyes and face red with anger, he leaped at Prahāda with club in hand shouting, “Now let’s see who will protect you! Where is He?”

Fearlessly, Prahāda answered, “He is not only my protector, He is also yours; He is the protector of the entire universe. He is omnipresent; there is no place where He cannot be found. I see Him everywhere.”

Hiraṇyakaśipu bellowed, “Oh, you liar! Is He also in this pillar?” And he smashed it with his bare fist. A dreadful roar and loud peals of laughter resounded from the pillar and Hiraṇyakaśipu shuddered as the fearsome Nṛsimha Bhagavān, with the body of a human and the head of a lion emerged. He prepared himself to fight with Śrī Nṛsimha, but the Lord placed him across His thighs and slayed him. He did not kill him during the day or during the night, but at twilight; it was neither inside

the house nor outside it, but in the doorway; it was not in any standard month, but in Puruṣottama, the leap month; it was not with any weapons or arms that He tore open his stomach, but with His nails.

The demigods began offering glorifications to the Lord, who repeatedly requested Prahlāda to ask for a boon. Prahlāda, however, would not accept one. Finally, he said, “Let me suffer the miseries of all the living entities of the universe. Then, when they are free from all of their sins, please allow them to be engaged in Your service.” The Supreme Lord became extremely pleased by this prayer of Prahlāda Mahārāja, who is the ideal devotee. Mere remembrance of him removes all worldly miseries and one attains devotion to the Lord.

Śrī Nṛsimhadeva is greatly honoured at Nṛsimhapallī. In Vraja people show honour to Girirāja-Govardhana with the hope that he will fulfil any desire or remove any misery, and in Gauḍa-maṇḍala they respect Lord Nṛsimhadeva for the same purpose. People come from afar to take His *darśana*.

Saptarṣi-bhājana-sthala (the place of worship of the seven sages)

In Satya-yuga, the seven great sages (*saptarṣis*) – namely Marīci, Atri, Aṅgīrā, Pulaha, Kratu, Pulastha and Vaśiṣṭha – approached Grandsire Brahmā and talked with him about Śrī Gaurahari, who would appear in the coming Kali-yuga. They discussed His method of *bhājana*, and how He would distribute to everyone, even the dog-eaters, the *prema* (transcendental love) that even the demigods rarely attain. When they requested Brahmā to tell them something about the nature of this *prema*, Brahmā became pleased and instructed the sages to go to Śrī Navadvīpa-dhāma. There they should chant Śrī Gaurahari's names and remember His pastimes. He said that by this process, the *dhāma* itself would awaken *gaura-prema* in their hearts. Those who have love and affection for Navadvīpa-dhāma, where offences are not considered, easily attain residence in Vraja.

Naimiṣāranya

The supremely sacred Gomatī River flows south of Saptarṣi-tilā. The groves bordering the Gomatī are called Naimaṣāranya. Here 88,000 sages heard narrations about Gaurasundara from the mouth of Sūta Gosvāmī. At that time Pañcānana Mahādeva (Śiva) gave up his bull carrier Nandī and, accompanied by his associates, rode on a swan to hear Gaura's pastimes.

Brāhmaṇa-puṣkara (Puṣkara-tīrtha)

The present name is Vāmana-pokharā or Vāmana-purā.

In Satya-yuga a *brāhmaṇa* named Jīvana dāsa came here while visiting all the holy places and took up residence here. His

ardent desire to take bath in Puṣkara-tīrtha made him extremely restless. As he slept that night he heard a divine voice in his dream: “Remain here for some time chanting the holy name of the Lord and your desire will be fulfilled.” He made a hut and performed *bhajana* here until the end of his life. In his very old age, Tīrtharāja Puṣkara mercifully appeared to him in the form of a beautiful pond and told him to take bath. Upon doing so the *brāhmaṇa* was blessed with divine vision in which he directly saw the personification of Tīrtharāja Puṣkara. Puṣkara-rāja mercifully instructed him, “Oh *brāhmaṇa*, whatever benefit a person attains by taking one hundred baths in all the holy places, he attains by residing in Navadvīpa-dhāma for just one night. Therefore I will also reside here eternally along with all the holy places of the Earth. In the upcoming Kali-yuga, Śrī Gaurasundara will manifest in Navadvīpa-dhāma and distribute *kṛṣṇa-prema* through the chanting of Kṛṣṇa’s holy names. You will take birth at that time and have the good fortune of seeing His pastimes.”

Uccahaṭṭa

This is Kurukṣetra within Brahmāvarta. On one side flows the Sarasvatī River and on the other flows the Drṣadvatī. Taking all His associates with Him, Mahāprabhu passed through Brāhmaṇa-puṣkara and came here while performing *kīrtana* with fourteen *mṛdaṅgas*. All the demigods would come and loudly chant Gaura’s name in unison and narrate His pastimes. Therefore this place is called Uccahaṭṭa. *Ucca* means ‘in a loud voice’ and *haṭṭa* means ‘gathering’. It is also known as Hāṭa-dāṅgā, which means ‘the place where the demigods assemble’. If one always resides in Navadvīpa at Uccahaṭṭa, which is non-different from Kurukṣetra, and performs *bhajana* here, one will quickly attain Śrī Gaurasundara’s mercy.

Pañcaveṇī

Pañcaveṇī is situated near Uccahaṭṭa. It is the confluence of the Bhagavatī-Gaṅgā, as well as the Mandākinī, Alakānandā and Sarasvatī (which is hidden). On the western side, the Gaṅgā meets with the Bhogavatī and Mānasa-gaṅgā. This place is the glorious Mahā-Prayāga. Grandsire Brahmā performed millions of sacrifices on the Gaṅgā's two banks. If a living entity dies here – in the water, on the land or in the sky – he effortlessly attains Śrī Goloka-dhāma.

All rivers converge here to perform service to Śrī Gaura. There is no other holy place in the fourteen planetary systems equal to this Pañcaveṇī.

Koladvīpa

Koladvīpa is a named after Śrī Varāha-deva (Koladeva). In Satya-yuga, a *brāhmaṇa* named Śrī Vāsudeva Vipra lived in Koladvīpa, where he worshipped Varāhadeva. Lord Varāha was so pleased with the *brāhmaṇa*'s worship that He appeared before him, first as Varāhadeva and then in His form or Nṛsiṃha, and blessed him that he would take birth along with Mahāprabhu's associates in the coming Kali-yuga.

Aparādha-bhañjana-pāṭa – Kuliya

(Kuliya, the place where offences are destroyed)

Here, the offences committed by prominent professors and students of Navadvīpa to Mahāprabhu, by Gopāla Cāpāla and Devānanda Paṇḍita to Śrīvāsa Ṭhākura, and by Gopāla Cakravartī to Śrīla Haridāsa Ṭhākura were forgiven.

Praudhāmāyā*

Antardvīpa, south of Māyāpura, is the place of Vṛddha-Śiva and Praudhāmāyā, the protectors of the *dhāma*. They reside here eternally, bewildering those opposed to the Lord and engaging those who are favourably disposed towards Him in Śrī Gaura's service. Although they reside in Antardvīpa eternally, when the larger part of Māyāpura was lost in the Gaṅgā's flow, Praudhāmāyā was worshipped by the devotees in Kuliya-pahāḍapura. Today people call this place "Paudhā Mā Talā".

When Śrī Kṛṣṇa took birth from Mother Yaśodā's womb, this same Yogamāyā also appeared. Yogamāyā is one of the Supreme Lord's *parā-śaktis*, or superior internal potencies, and she serves Him in various forms.

The various forms of Mahāmāyā, such as Durgā, Kālī, Bhadrā, Vindhyavāsīnī, Kāmākhya and Caṇḍī, bewilder materialistic people by bestowing upon them wealth, opulence, sons, family and so forth. And as Yogamāyā Paurṇamāsī, she bestows transcendental power (*cit-śakti*) upon the living entities and grants them the eligibility to serve the youthful Divine Couple, Śrī Rādhā-Kṛṣṇa.

Śrī Jagannātha dāsa Bābājī's Samādhi and Bhajana-kutīra

Previously, Śrīla Jaganātha dāsa Bābājī Mahārāja resided in Sūrya-kuṇḍa in Vraja where he performed his *bhajana*, but at the end of his life he moved to Śrī Navadvīpa-dhāma. He lived for approximately 144 years. At Śrī Bhaktivinoda Ṭhākura's request, this great personality determined Śrīdhāma Māyāpura to be the birthplace of Śrī Gaura. A grand temple was constructed in Māyāpura at the birthplace of Śrī Gaura on the order of Bābājī Mahārāja, where the deities of Śrī Gaura-Viṣṇupriyā-Lakṣmīpriyā and Pañca-tattva are presently worshipped. It is said that in an act of great mercy he infused his entire strength in *bhajana* and his knowledge of the scriptures, culminating in *prema-bhakti*, into the heart of Śrīla Bhaktivinoda Ṭhākura. After walking a little way past Śrīla Jaganātha dāsa Bābājī Mahārāja's *samādhi*, we come to the bank of the Gaṅgā at Nīdayā-gḥāṭa, which is now part of Rudradvīpa.

Samudragadha*

This place is situated in the south-western part of Koladvīpa, and is understood to be within Bahulāvana in Vraja. It is also considered non-different from Dvārikāpurī and Gaṅgā-sāgara. The ocean is not very far from here. Being eager to see Mahāprabhu's pastimes, His devotee, the ocean, came here along the Gaṅgā. Now the ocean eternally resides here taking *darśana* of Śrī Navadvīpa-dhāma and Śrī Caitanya Mahāprabhu's pastimes.

In Dvāpara-yuga, a devotee of Kṛṣṇa named King Samudra Sena ruled this area. At the time of the Rājasūrya sacrifice, the powerful Pāṇḍava, Bhīmasena, came here with his army to conquer Bengal. King Samudra Sena had an ardent desire to take Kṛṣṇa's *darśana* and knew that this would be possible only by the mercy of Kṛṣṇa's devotees. He thought, "If in battle I somehow defeat Bhīmasena, he will have no other solution than to call out to Kṛṣṇa to protect him. In this way my Lord Śrī Kṛṣṇa will appear and I will have His *darśana*." With high spirited zeal and full force he met Bhīmasena in battle, and by the Lord's desire, Bhīma actually faced defeat. When in great distress Bhīma cried out to Kṛṣṇa, the protector of the Pāṇḍavas, Kṛṣṇa, immediately appeared on the battlefield, but only King Samudra Sena was able to have His *darśana*. The Supreme Lord remained unseen to Bhīmasena and to both armies. Śrī Kṛṣṇa told Samudra Sena about His coming advent as Śrī Gaurāṅga and instructed him to worship Śrī Gaura through *harināma-saṅkīrtana*. On Samudra Sena's request, Śrī Kṛṣṇa manifested His form of Gaurāṅga, resplendent with the lustre and sentiments of Śrī Rādhā. Upon receiving this *darśana*, the king became deeply content. This place is non-different to Kamudavana in Vraja.

Campaka-haṭṭa*

Śrī Koladvīpa's south-western part, Campaka-haṭṭa, was named after the large garden of *campaka* flowers that used to be here. Its present name is Cāmpā-hāṭī and it is situated in the Vardhamāna district. In Satya-yuga an elderly *brāhmaṇa* resided here and worshipped Śrī Rādhā-Govinda with these *campaka* flowers. Pleased with his service, Śrī Śyāmasundara Kṛṣṇa appeared before him as the beautiful Śrī Gaura, whose complexion is resplendent like a *campaka* flower. In Mahāprabhu's pastimes,

that *brāhmaṇa* was Dvija Vāṇīnātha, the younger brother of Śrī Gadādhara. The deities of Śrī Gaura-Gadādhara that Vāṇīnātha worshipped are now being served here in Śrī Gaura-Gadādhara Gauḍīya Maṭha, which was established by *jagad-guru* Śrīla Prabhupāda.

This is Śrī Jayadeva Gosvāmī's residence and place of *bhajana*. Jayadeva Gosvāmī was a contemporary of King Ballāla Sena, who greatly honoured him. Jayadeva's *bhajana-kuṭī* was on the Gaṅgā's eastern bank, some distance from Ballāla Sena's royal palace, but when an obstacle arose in his *bhajana*, he left there with his wife Padmāvatī and came to this solitary and charming garden. Once, as he was composing the verses of *Gīta-govinda*, a pastime in which Śrīmatī Rādhikā entered Her sulky mood (*māna*) appeared in his heart. Kṛṣṇa's repeated attempts to remove Her *māna* all failed. Then the mood entered Śrī Jayadeva's heart in which he understood that to pacify Śrīmatī Rādhikā, Śrī Kṛṣṇa put His head at Her lotus feet. This filled Śrī Jayadeva with fear and he could not bring himself to write it. He thought, "Śrī Kṛṣṇa is everyone's worshipful Supreme Lord and He possesses all potencies. Śrīmatī Rādhikā is His potency and maidservant. How is it possible for Śrī Kṛṣṇa to put His head at Rādhikā's lotus feet? That would transgress the principles of religion." His hand trembled and lost grip of his pen. He could write no more, so he went to take bath in the Gaṅgā. Meanwhile, Śrī Kṛṣṇa, the topmost relisher of transcendental mellows, assumed the form of Śrī Jayadeva and went to his house. He asked Padmāvatī to bring Him the manuscript and personally completed the verse *smara-garala-khaṇḍanam* ("the deadly poison of amorous love") that Jayadeva had begun to write, by adding *mama śirasi maṇḍanam dehi pada-pallavam udāram* ("is counteracted by decorating My head with Your flower-like feet").

*smara-garala-khaṇḍanam mama śirasi maṇḍanam
dehi pada-pallavam udāraṁ*

The beautiful flower blossoms of Your feet counteract the deadly poison of amorous love, and they extinguish the terrifying fire of the pain of that love, which rages within My heart. Therefore, please be kind and allow Your feet to decorate My head.

Śrī Kṛṣṇa left the house and a short time later, Jayadeva returned. Surprised, his wife asked, “How were you able to come back so quickly? Just a short while ago you returned, wrote something in your book, and again went out to take bath.” Jayadeva Gosvāmī asked for his manuscript and upon opening it saw that his unfinished verse was now complete. Filled with wonder and weeping, he told his wife, “O Devī, you are blessed. You had *darśana* of Śyāmasundara Kṛṣṇa, who personally came here and completed the verse I feared to write. Kṛṣṇa is brought under control by *prema*, not by devotion based on rules and regulations.”

After some time, Jayadeva Gosvāmī and his wife moved to Jagannātha Purī. *Gīta-govinda* is so beautifully sweet that even Jagannāthadeva Himself is eager to hear it. Once in a garden, a *deva-dāsī* [a dancing girl in the Jagannātha Temple] was singing the verses of *Gīta-govinda*, and Jagannāthajī came out of the temple and swiftly ran towards that garden. As He ran, thorny bushes tore His cloth and scratched His body. When He had heard all the verses He returned to the temple and took His place on the altar. When the *pujārī* opened the door he was astonished to see Śrī Jagannātha’s condition. The head *pujārī* and the king were informed and everyone was filled with concern. The next night Śrī Jagannātha appeared to the head *pujārī* in a dream and revealed to him the secret that He heard

verses being sung from *Gīta-govinda*, and in His haste to go to the source of the sound, His cloth was torn. When Śrī Svarūpa Dāmodara recited *Gīta-govinda* verses to Śrīman Mahāprabhu, He became immersed in ecstasy.

Śrī Jayadeva received *darśana* of his beloved Lord in His form as Śrī Gaurāṅga Mahāprabhu.

Śrī Devānanda Gauḍīya Maṭha*

The northern part of Śrī Koladvīpa is both Śrī Govardhana and Bahulāvana. Śrī Devānanda Gauḍīya Maṭha is situated in the middle of Koladvīpa. In 1940, after *jagad-guru* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda entered *aprakṣa-līlā*, one of his intimate associates, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, established Śrī Gauḍīya Vedānta Samiti in a rented building. He did this to fulfil his spiritual master's innermost desire. He later purchased an extensive piece of land on which he established a *maṭha* with a beautiful temple.

The temple's nine towers each represent one limb of *navadhā-bhakti*, the nine types of devotional service: hearing, chanting, remembering, serving the Lord's lotus feet, worshipping, offering prayers, engaging as a servant, serving as a friend and completely surrendering oneself.

It was Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī's long-held desire that a deity of Śrī Koladeva be established on the Gaṅgā's western bank in the old Kuliyā-nagara. To fulfill this desire, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja has manifested the service of Śrī Koladeva at this place.

In 1915 he went with his paternal aunt, Śrīmatī Saroja-vāsīnī-devī to meet Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, and received *harināma* initiation from him. Then in 1919 on Phālgunī-pūrṇimā [Gaura-pūrṇimā, the appearance of Śrīman Mahāprabhu] he received Vaiṣṇava initiation from Śrīla

Prabhupāda. From that time on he was manager of the press in Kṛṣṇa-nagara, which printed the daily magazine *Nadīyā*, and he also contributed many articles to this magazine. In 1929 Śrīla Prabhupāda Sarasvatī Ṭhākura was so pleased with one of his philosophical lectures that he presented him with his complete collection of philosophical scriptures.

In 1940, on Akṣaya-tṛtīyā in the month of Vaiśākha (April–May), he founded Śrī Gauḍīya Vedānta Samiti in a rented house on Bospādā Lane in Kolkata. He established the Samiti's headquarters, Śrī Devānanda Gauḍīya Maṭha, in the present city of Kuliyā in Śrī Navadvīpa-dhāma. From here he re-inaugurated the performance of Śrī Navadvīpa-dhāma *parikramā* and the celebration of Śrīman Mahāprabhu's appearance.

Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja was a highly influential *ācārya*, with exemplary faith in his spiritual master (*guru-niṣṭhā*). He was an exceptionally gifted writer, a forceful speaker and was conversant with law. He was also an expert manager, wise and a fearless preacher of the truth. According to Śrī Caitanya Mahāprabhu's innermost desire he preached the message of pure *bhakti* all over India within a very short time. On the night of Śārada-pūrṇimā in October 1968, he manifested his *aprakāṣa-līlā* and entered into *mahā-rāsa*. His *samādhi* also lies here.

Śrī Śrī Keśavajī Gauḍīya Maṭha*

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja established this magnificent temple at Kolerdaṅga, to propagate pure *bhakti* to all persons, from every corner of the planet, according to the desire of his *guruvara*. The presiding deities here are Śrī Rādhā-Vinoda Bihārījī, Śrī Lakṣmī-Varāha and *nitya-līlā praviṣṭa om viṣṇupāda* Bhakti Prajñāna Keśava Gosvāmī, Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's venerable *gurudeva*.

Charming Ṛtudvīpa is situated north of Campaka-haṭṭa and south of Śrī Janhudvīpa. The present name of Ṛtudvīpa is Rātupura.

Vidyānagara

Vidyānagara is situated within Ṛtudvīpa on Navadvīpa's western border. It is here that the Vedas, Upaniṣads, Purāṇas, Smṛtis and the sixty-four kinds of knowledge originated, and it is the main centre of their study and instruction. Lord Brahmā, the grandfather of the universe, taught the sages and the demigods at this place. These sages, who had realised the intrinsic nature of *mantras*, manifested the various Upaniṣads. Manu, Vaśiṣṭha, Parāśara, Yājñavalkya and others manifested the Smṛtis and taught them to the sages. Vālmīki Ṛṣi, by Śrī Nārada's mercy, compiled the original *Rāmāyaṇa* here and taught it to Bharadvāja and other disciples. At this place, Dhanvantari received education in Ayurveda, Viśvāmitra in Dhanurveda, and Śaunaka and other sages in the Vedas and Purāṇas. Kapila Ṛṣi manifested *sāṅkhya* philosophy here; Gautama – *nyāya*, Kaṇabhūka – *vaiśeṣika*, and Pātaṅjali – *yoga*. Jaiminī manifested *mīmāṃsā* here; Vedavyāsa – *vedānta-darśana*, *Mahābhārata*, the Purāṇas and so forth; and Devarṣi Nārada manifested *Pañcarātra-darśana*. Each instructed their specific areas of knowledge to their respective followers. In particular Śrī Vedavyāsa manifested the spotless Purāṇa, *Śrīmad-Bhāgavatam*, which represents the essence of all knowledge, the meaning of *gāyatrī*, the essence of *Mahābhārata* and the truth established in the Upaniṣads.

The omniscient Bṛhaspati, the *guru* of the demigods, came to know from Grandfather Brahmā that Śrī Kṛṣṇa Himself

would appear as Śrī Gaurāṅga in the coming Kali-yuga and that through *saṅkīrtana* He would distribute *kṛṣṇa-prema* to the common person. Before Śrīman Mahāprabhu's manifest pastimes, Brhaspati took birth in Vidyānagara as Sārvabhauma Bhaṭṭācārya. His father's name was Śrī Maheśa Viśārada and his younger brother was Śrī Vidyā-vācaspati.

Vidyānagara is the place of Śrīman Mahāprabhu's scholastic pastimes. As Nimāi Paṇḍita, He used to come here and playfully defeat Sārvabhauma Bhaṭṭācārya's disciples with His sharp logic. Even eminent teachers feared debating with Him.

Vidyānagara is the abode of the nine kinds of devotional service. Prauḍhāmāyā resides here eternally and renders service to Śrī Gaurasundara by keeping non-devotees away from *bhakti*. She does this by bewildering them with ignorance. *Kṛṣṇa-bhakti* is the only real knowledge (*vidyā*), and its shadow is ignorance (*avidyā*). Both *vidyā* and *avidyā* reside in Śrī Gaura-dhāma and, directly and indirectly, render eternal service to the Lord.

Rādhā-kuṇḍa

All the six seasons reside in Rtudvīpa, which is full of flower gardens and lush leafy bowers. On the banks of Rādhā-kuṇḍa are dense mango groves inhabited by singing cuckoos.

In the kingdom of *bhajana*, Śrī Rādhā-kuṇḍa is supreme. Above Devī-dhāma [this material universe], across the Virajā and above both Brahmaloaka and Śivaloka is Śrī Vaikuṇṭha-dhāma. In Vaikuṇṭha, above Sāket and other *dhāmas* is Śrī Kṛṣṇaloka, and within Kṛṣṇaloka, above Dvārakā and Ayodhya, is Śrī Mathurā-dhāma. Within Mathurā, Śrī Gokula-Vṛndāvana is topmost, and in Vṛndāvana, Govardhana is the most superior place. In this Govardhana, Śrī Rādhā-kuṇḍa and Śrī Śyāma-kuṇḍa are supreme and the most confidential places of Śrī Rādhā and Kṛṣṇa's *līlā-vilāsa* (particularly Their midday pastimes).

Jahnudvīpa (Jānnagara)

Jahnudvīpa extends throughout the present Jānnagara, and is non-different from Bhadravana in Vraja. Previously, the river Jāhnavī (Gaṅgā) flowed nearby. Śrīman Mahāprabhu used to pass through here while performing *saṅkīrtana* with His associates, so it is a place of Mahāprabhu's *kīrtana* and other pastimes. Jānnagara, the local name of Jahnudvīpa, is Jahnu Muni's place of worship. He so pleased Śrī Gaurahari with his worship that the Lord appeared before him, golden and effulgent. Jahnu Muni became immersed in infinite spiritual joy and requested Mahāprabhu to be able to reside in Navadvīpa birth after birth. Śrīman Mahāprabhu blessed him, saying, "When in the future, My pastimes manifest, you will be able to witness them."

Jahnu Muni performed his worship in this small forest in Navadvīpa, and one day, while meditating upon the Lord's pastimes, he entered *samādhi*. Elsewhere, King Bhagīratha, having pleased Brahmā and Śiva, was bringing the Gaṅgā from Gaṅgotrī to the great ocean via Haridvāra, Prayāga, Kāśī and other places, with the purpose of delivering his 60,000 ancestors, the sons of King Sagara, who had been burned to ashes near Śrī Kapila Muni's hermitage.

Mahārāja Bhagīratha's chariot raced ahead of Bhagavatī-Gaṅgā, who made rippling sounds as she flowed along. When he came to Jahnu Muni's *āśrama*, Bhagīratha paid his obeisances to the sage and continued, with the Surasari-Gaṅgā flowing closely behind him. The Gaṅgā's dancing waves revealed her extreme delight to have entered Śrī Gaura-dhāma. She was not conscious of her body, and as she passed by Jahnu Muni's hut,

she swept away a part of it, as well as his water pot and some other belongings. The Gaṅgā's rippling sound, sprinkles of her water and a cool breeze broke the sage's meditation. Initially he was angry, but in a moment he realised that this stream of water was not ordinary. In fact, it had come from the Causal Ocean, and Lord Brahmā had used it to wash Śrī Vāmanadeva's feet. That same water was now flowing as the very pure water of *patita-pāvanī* Bhagavatī-Gaṅgā, who is rarely attained by the demigods. With great faith Jahnu Muni bowed his head, promptly scooped all the Gaṅgā's water into his hollowed palm and drank it. This left the Gaṅgā, who was flowing from above, unable to proceed. Bhagīratha was most perturbed, but somehow he pleased the sage, who scratched his thigh. With a rippling sound, the Gaṅgā emerged from it and encircled the entire area of Śrī Navadvīpa, flowing in such a way as to divide the land into nine parts. Since then, it has been called Navadvīpa, or "nine islands". Because she had entered the sage's stomach and manifested again from his thigh, Śrī Gaṅgā became known as Śrī Jahnu Muni's dear daughter Jāhnavī, and this place became known as Jahnudvīpa.

Modadrumadvīpa (Māmagāchī)

Modadrumadvīpa, also known as Māmagāchī, is Bhāṇḍīravana in Vraja. In a previous *kalpa*, Śrī Rāmacandra, together with His younger brother Lakṣmaṇa and His wife Sītājī, were banished to the forest on the order of His father and stayed for some time at Modadrumadvīpa. In this beautiful forest was a *banyan* tree, and on its branches, which extended far and wide, sat many kinds of birds sweetly chirping their unending song. The beauty of Modadrumadvīpa captivated their hearts, and Śrī Rāmacandra asked Lakṣmaṇa to construct a hut made from leaves under this tree. Here they stayed for some time.

Śrīla Bhaktivinoda Ṭhākura relates the following pastime in his *Śrī Navadvīpa-dhāma-māhātmya*:

Once as Lord Rāmacandra was observing the extraordinary beauty of this forest, He began to smile. Sītā asked Him why He was smiling, and Śrī Rāma replied, “In this forthcoming Kali-yuga, I will take birth from the womb of Mother Śacī in Śrī Jagannātha Miśra’s house in this same Navadvīpa-dhāma. People will know Me as Gaurāṅga, and I will charm everyone by performing a variety of enchanting pastimes. I will manifest the glory of the holy name and thus madden the common people with the chanting of these names. I will change the hearts of even the sinners and give them love of God, which even the demigods rarely attain. In My youth I will accept *sannyāsa*, after which I will reside in Śrī Jagannātha Purī. At that time My mother Śacī-devī, who is none other than Kauśalyā, will weep holding her daughter-

in-law Viṣṇupriyā in her arms. You will be that Viṣṇupriyā. I will thereafter remain in Purī, and you will weep for Me day and night.”

Sītājī inquired, “Why will You perform such pastimes?”

Śrī Rāma answered, “I will appear in this world as Gaurāṅga just to teach the living entities *prema-bhakti*.

“*Prema-bhakti* is tasted in two ways: meeting (*sambhoga*) and separation (*vipralambha*). In *sambhoga-rasa* the pleasure one receives in meeting is prominent. In *vipralambha-rasa*, in the distress of separation, one attains the happiness of constant internal meeting in which everything external is forgotten. Only in separation do one-pointed *rasika* devotees attain the unlimited bliss of service. Without *vipralambha*, *sambhoga-rasa* is not nourished and instead tastes like *vipralambha*. Therefore in *vipralambha*, *rasa* is a million times more relishable than in *sambhoga*.

“When I appear as Gaurāṅga, Mother Kauśalyā, together with Aditi-devī, will appear as Śacī-devī, and you will be My wife Viṣṇupriyā. Later, in this incarnation as Rāma, I will find an excuse to abandon you, and send you to the hermitage of Vālmiki. Then in separation from you, I will make a golden Sītā and worship you. In the same way, in My incarnation as Gaura, you will manifest a deity of Me as Gaurāṅga after I renounce My home, and you will worship Me in Navadvīpa. Through the pastimes of Gaurāṅga, I will teach the world the excellence of *vipralambha-rasa*.

“Śrī Navadvīpa-dhāma is dear to Me, even more so than Ayodhyā. This *banyan* tree will become famous as Rāma-vaṭa, but it will disappear at the beginning of Kali-yuga.”

After staying here for some time, Śrī Rāmacandra, together with Sītā and Lakṣmaṇa, departed for Daṇḍakāraṇya.

By the desire of Śrī Rāmacandra, His dear friend Guhaka, the King of Niṣāda, took birth here in the house of a *brāhmaṇa* as Sadānanda Bhaṭṭācārya. Sadānanda Bhaṭṭācārya had one-pointed firm faith in Rāmacandra and was present in Śrī Jagannātha Miśra's house at the time of Śrīman Mahāprabhu's appearance. When he took *darśana* of baby Nimāi he saw Him as Śrī Rāmacandra. He later had *darśana* of Śrī Rāma, Sītā and Lakṣmaṇa, with Śrī Hanumān folding his hands at their feet.

House of Vṛndāvana dāsa Ṭhākura and Śrī Modadruma Gauḍīya Maṭha

Modadrumadvīpa is the appearance-place of Śrī Vṛndāvana dāsa Ṭhākura, the author of *Śrī Caitanya-bhāgavata*. He is non-different from Śrī Kṛṣṇa-dvaipāyana Vedavyāsa. His mother was Śrī Nārāyaṇī-devī, the niece of Śrīman Mahāprabhu's associate Śrīvāsa Paṇḍita. When she was young, this devout child lovingly accepted *mahā-prasāda* remnants from Śrī Caitanya Mahāprabhu, who had much affection for her. In due course of time, Nārāyaṇī-devī married into a *brāhmaṇa* family from this place.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura established Śrī Modadruma Gauḍīya Maṭha here. Śrī Gaura-Nityānanda and Śrī Jagannātha, the deities served by Śrī Vṛndāvana dāsa Ṭhākura, are still worshipped here.

Śrī Sāraṅgadeva Murāri's Residence

Śrī Sāraṅgadeva, an associate of Śrī Gaura, resided here in Māmagachī. Once, as Śrī Gaurasundara was returning home with Śrīvāsa and Śrī Sāraṅgadeva, having reprimanded Devānanda Paṇḍita, He turned to Sāraṅgadeva and asked, "Sāraṅgadeva, why don't you accept a disciple? It must be an endeavour for you to do all the work in the *āśrama*, to serve the deities and then join Me in *saṅkīrtana*."

Sāraṅgadeva replied, “I cannot find a qualified disciple, therefore I accept no one.”

Mahāprabhu said, “Whomever you accept as a disciple will become qualified.”

Sāraṅgadeva then agreed. “I will accept as a disciple the first person I meet tomorrow.” He then paid his obeisances to the Lord and returned to his *āśrama*. The next morning Sāraṅgadeva got up and went to take bath in the Gaṅgā. There he saw the dead body of a boy floating in the water. Remembering Mahāprabhu’s order, Sāraṅgadeva brought that dead boy to the riverbank and recited the *dikṣā-mantra* into his ear. Astonishingly, when the *mantra* entered the boy’s ear he returned to life. Paying his prostrated obeisances at Śrī Sāraṅgadeva’s feet he said, “Yesterday, on the occasion of my sacred thread ceremony, I was bitten by a poisonous black snake. I don’t know what happened after that.”

When the boy’s parents, relatives and friends heard that he was alive again they came to the place of Śrī Sāraṅgadeva. They embraced the boy and said, “When you were bitten by that snake no remedy could save you. Since the body of a person who has died of a snake bite cannot be burned, we placed you in the Gaṅgā, and by the mercy of Śrī Sāraṅgadeva you have returned to life.” They wanted the boy, Murārī, to go home with them, but he would not go. This boy, who later became known as Śrī Murārī Ṭhākura, firmly vowed to spend his entire life in the service of Śrī Sāraṅgadeva.

At Sāraṅgadeva’s residence there was a huge *bakula* tree. Even today this ancient tree, which is completely hollow inside, stands as witness to this event.

Rudradvīpa

Śrī Rudradeva (Lord Śiva) knew that golden-complexioned Gaurahari would appear in Nadiyā and distribute the holy name and love of God everywhere, so he came here with his associates before Śrīman Mahāprabhu's appearance. He began to chant the name of Gaura and dance, and the demigods showered him with flowers. When Śrī Gaurasundara saw Rudradeva's absorption in *kīrtana*, He appeared before him and told him about His descent in the coming Kali-yuga. He then disappeared.*

Learned persons say that Nīla-lohita and the other ten Rudras worship Gauracandra at this place, and therefore it is called Rudradvīpa.*

Here the four *samprādaya ācāryas* previously had *darśana* of Gaurāṅga Mahāprabhu before His advent, but they were pledged to absolute confidentiality.

Nidayā-ghāṭa

This *ghāṭa* was originally on the other side of the Gaṅgā. We honour it now from this place. This is where the merciless Nimāi plunged into the ice-cold winter waters of the Gaṅgā and left His home forever to take the *sannyāsa* order from Keśava Bhāratī. *Nirdayā* means 'without mercy'.

During Navadvīpa *parikramā*, the four *samprādayas* are discussed here. Mahāprabhu took two teachings from each *samprādaya*.

Śrī Lakṣmī *sampradāya*

Viśiṣṭādvaita-vāda – Rāmānujācārya

From this *sampradāya*, Śrīman Mahāprabhu took

- (1) service to the Vaiṣṇavas
- (2) unalloyed *bhakti*

Brahmā Madhāva Gauḍīya *sampradāya*

Śuddha-dvaita-vāda – Madhavācārya

From this *sampradāya*, Śrīman Mahāprabhu took

- (1) the defeat of Māyāvāda
- (2) service to Śrī Kṛṣṇa's deity form

Rudra *sampradāya* (Lord Śiva)

Śuddhādvaita-vāda – Viṣṇusvāmī

From this *sampradāya*, Śrīman Mahāprabhu took

- (1) the mood that “Kṛṣṇa is my everything.”
- (2) the path of spontaneous devotion – *rāga-mārga-bhakti*

Kumāra, Catuḥsana *sampradāya*

Dvaitādvaita-vāda – Nimbāditya

From this *sampradāya*, Śrīman Mahāprabhu took

- (1) shelter of Śrī Rādhā's lotus feet
- (2) the aspiration to attain *gopī-bhāva*

[In the Kumāra *sampradāya*, there is *gopī-bhāva* but not *parakīya-bhāva*.]

The Supremacy of Śrī Navadvīpa-dhāma

A Lecture by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
in Murwillumbah, Australia, on 13 February 2002

The Significance of Śrī Navadvīpa-dhāma

What is the meaning of Navadvīpa? The nine (*nava*) islands (*dvīpa*) denote the nine processes of *bhakti*:

śravaṇam kīrtanam viṣṇoḥ
smaraṇam pāda-sevanam
arcanaṁ vandanaṁ dāsyam
sakhyam ātma-nivedanam
Śrīmad-Bhāgavatam (7.5.23)

[Hearing and singing about the sweet name, form, qualities and pastimes of Lord Viṣṇu, remembering Him, serving His lotus feet, worshipping His deity form with different types of paraphernalia, offering Him prayers, attending to Him as a servant, relating to Him like He is one's best friend and surrendering one's very self to Him by mind, body and words – this is the ninefold process of pure devotional service.]

This Navadvīpa has been addressed as Svetadvīpa in the Vedas, Upaniṣads and so many other Vaiṣṇava literatures:

śrīyaḥ kāntāḥ kāntaḥ parāma-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
katāḥ gānaṁ nāṭyam gamanam api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca

*sa yatra kṣīrābdiḥ sraṇati surabhībhyas ca su-mahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śvetadvīpaṇtam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye
Brahma-saṁhitā (5.56)*

[I worship that supreme abode of Śvetadvīpa, where the beloved heroines are a host of transcendental goddesses of fortune, and the Supreme Personality Śrī Kṛṣṇa is the only lover; where all the trees are spiritual desire-trees, and the earth is made of transcendental wish-fulfilling *cintāmaṇi* jewels; where the water is nectar, natural speaking is a melodious song, and walking to and fro is an artful dance; where the flute is the dear most friend; where light is full of knowledge and bliss, and the supreme spiritual substance that comprises all things is relishable; where a vast transcendental ocean of milk is always flowing from millions upon millions of *surabhī* cows; and where time is not subject to passing away, even for half the blink of an eye, because it is not divided into past and future, but remains in the undivided eternal present. That divine abode, which is practically unknown in this world, is known by the name of Goloka to only a few rare *sādhus*.]

Śrīla Rūpa Gosvāmī has quoted this verse, and Śrīla Bhaktivinoda Ṭhākura has also quoted it, along with many other such verses. Navadvīpa is Svetadvīpa. Transcendental Goloka Vṛndāvana has two parts: Kṛṣṇa-loka (Vṛndāvana) and Svetadvīpa (Navadvīpa). Vṛndāvana and Navadvīpa are complementary. Without Navadvīpa, Vṛndāvana is incomplete, and without Vṛndāvana, Navadvīpa is incomplete. Together they are complete, just as separation and meeting are complete when mixed together. Without a mood of separation, meeting is incomplete.

All the twelve *vanas* (forests) and *upavanas* (sub forests) of Vṛndāvana are in Navadvīpa, within its nine islands: Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadīrvana, Badhravana, Bhāṇḍīravana, Baelvana, Mahāvana, Vṛndāvana and Lohavana are all in in Navadvīpa.

Superior to Jagannātha Purī and Godāvarī

Do not think that Jagannātha Purī is superior to Navadvīpa. Do not think that the bank of the river Godāvarī, where Mahāprabhu revealed His form and mood of *rasarāja-mahābhāva* (Rādhā-Kṛṣṇa combined) is superior to Navadvīpa. Navadvīpa is far superior to both these places. There are so many reasons for this.

Śrī Caitanya Mahāprabhu revealed His transcendental form as *rasarāja-mahābhāva* combined (*rasarāja* – the king of all tasters of transcendental mellows; *mahābhāva* – the quintessence of loving emotions for Kṛṣṇa) at Godāvarī, where that most elevated conversation between Mahāprabhu and Rāmanānda Rāya (*Rāya Rāmānanda saṁvāda*) took place. And He showed the extremity of His moods of separation from Kṛṣṇa in Gambhīrā. He jumped in the ocean near there, and He relished Śrīmatī Rādhikā's moods of separation in Gambhīrā, with Svarūpa Dāmodara and Rāya Rāmānanda. One may think, therefore, that Godāvarī or Gambhīrā is the deepest and highest of the Lord's abodes, but this is not so. There are many reasons why.

Jagannātha Purī is a very elevated pastime place, especially because the *gambhīrā-līlā* of Śrī Caitanya Mahāprabhu took place there, but it is actually like Dvārakā or Kurukṣetra. Jagannātha Purī does not have the forests or sub-forests of Vṛndāvana; Vṛndāvana, Gokula, Bhāṇḍīravana, Nandagāon or Varṣaṇā are not there. These forests are also not on the bank of the river Godāvarī, nor are they in Kurukṣetra. Navadvīpa [being non-different from Vṛndāvana] must therefore be superior to these places.

The pastime places of Vṛndāvana are in Navadvīpa, but in a hidden way, so Navadvīpa is known as Gupta Vṛndāvana, or hidden Vṛndāvana. One of the nine islands of Navadvīpa is Godrumadvīpa, and this island is described by Śrīla Bhaktivinoda Ṭhākura in his *Jaiva-dharma*. Godrumadvīpa is Nandagāon, which is near Varṣaṇā.

Navadvīpa is Non-different from Vṛndāvana

The birthplace of Śrī Caitanya Mahāprabhu is in Māyāpura. Māyāpura is Mathurā and Gokula combined. Caitanya Mahāprabhu is Kṛṣṇa, with the internal mood and complexion of Śrīmatī Rādhārāṇī. Kṛṣṇa took birth partly in Mathurā, but He took birth fully in Vṛndāvana, in Gokula. Both Mathurā and Vṛndāvana are combined in Mahāprabhu's birthplace, the Yogapīṭha, Māyāpura.

From Māyāpura we cross the Gaṅgā to go to Koladvīpa, where our Devānanda Gauḍīya Maṭha is situated. There we find Girirāja-Govardhana. All the *kuṇjas* and caves where Kṛṣṇa played with the *sakhas* and *sakhīs* are there; everything is there. Nearby is Rasaulī, the place of the autumn *rāsa* dance at Candra Sarovara, which is located at the foot of Girirāja-Govardhana. Nearby is Ṛtadvīpa, where Rādhā-kuṇḍa and Śyāma-kuṇḍa are situated. The temple that my *gurudeva* made (Devānanda Gauḍīya Maṭha) is on the west bank of the Ganges, which is non-different from the bank of Yamunā. Māyāpura is on the east bank of the Ganges, where the Ganges proper flows. Brahmā performed thousands upon thousands austerities on that east bank.

In Navadvīpa there is Pañcavenī, the meeting place of the Ganges, Yamunā, Sarasvatī, Godāvarī, Narmadā and Sindhu rivers and Mānasī-gaṅgā is also there. Rādhā-kuṇḍa and Śyāma-kuṇḍa are there in Ṛtadvīpa. This is all very wonderful. Mamāgachi, or Modadrumadvīpa, is Bhāṇḍīravana. Koladvīpa

is Bahulāvana, Jahnudvīpa is Bhadravana, and Sīmantadvīpa is Mathurā.

All these truths have been explained by Śrīla Bhaktivinoda Ṭhākura in *Śrī Navadvīpa-dhāma-māhātmya*. So Vṛndāvana is in Navadvīpa. It is not in Jagannātha Purī or Godāvarī.

There is one very important thing you should know. I am explaining it for those who are senior Vaiṣṇavas. They will be able to understand. Junior devotees should note it down, and also try to understand. You should know these things very deeply. Navadvīpa is [non-different from] Vṛndāvana. Especially we see one thing: that there are two *aṣṭa-kālīya-līlās*. One is Śrī Caitanya Mahāprabhu's *aṣṭa-kālīya-līlā* and one is Rādhā and Kṛṣṇa's *aṣṭa-kālīya-līlā*.

Where is Mahāprabhu's *aṣṭa-kālīya-līlā* performed, upon which we meditate? Navadvīpa. Do we meditate on Jagannātha Purī or Godāvarī? What *līlā* do we meditate on? *Viśvambharāya dīmaḥi* (I meditate on Viśvamabhara [Mahāprabhu in Navadvīpa]).

“*Gaurāya*.” Who is Gaurāya? Why Gaurāya? He is Kṛṣṇa with the intrinsic mood and beauty or golden color of Rādhikā. He is actually Kṛṣṇa, but now He has become Rādhikā. He feels as if He has become Rādhikā. But there are three features of Rādhikā. One is Vṛṣabhānu-nandinī Rādhikā, one is *viyoginī* Rādhikā and one is *saṁyoginī* Rādhikā.

The Three Features of Śrīmatī Rādhikā and Mahāprabhu

Like Kṛṣṇa, Vṛṣabhānu-nandinī Rādhikā never goes out of Vṛndāvana. Never. Kṛṣṇa and also Rohiṇī-nandana Rāma (Balarāma) are always in Vṛndāvana. They cannot go out. If Balarāma and Kṛṣṇa come toward Mathurā, They will turn back to Vṛndāvana at the border and Vāsudeva Kṛṣṇa and Vāsudeva Balarāma will go to Mathurā. Rohiṇī-nandana Rāma cannot go out of Vṛndāvana, because He always remains with Kṛṣṇa.

Who went to Mathurā? One of the manifestations of Kṛṣṇa went to Mathurā and Dvārakā. The pastimes of Kṛṣṇa in Mathurā and Dvārakā are transcendental and eternal, as are the pastimes of Vrajendra-nandana Kṛṣṇa in Vṛndāvana. Vāsudeva Kṛṣṇa plays eternally in Mathurā, and Vrajendra-nandana Kṛṣṇa plays eternally in Vṛndāvana.

Similarly, there are three Rādhikās. Actually there is only one Rādhikā, but She has three moods, or features. Kṛṣṇa does not change His form when He goes to Mathurā, He just does not use His flute and peacock feather there. He changes His father and mother, but not His form. Only His mood is changed, and His mood is the prominent factor. Kṛṣṇa can go everywhere; He can go to Dvārakā, but His form will not change.

If Kṛṣṇa holds a flute and wears His peacock feather and says, “I am the son of Nanda and Yaśodā,” then He is in the mood of Vrajendra-nandana Kṛṣṇa. But that Kṛṣṇa who is without His flute and peacock feather and says, “I am the son of Vasudeva and Devakī.” He is a manifestation (*prakaśa*) of Vrajendendra-nandana Kṛṣṇa [not Svayam Bhagavān Śrī Kṛṣṇa, that form of Godhead who has no origin other than Himself].

In the same way, Vṛṣabhānu-nandinī Śrīmatī Rādhikā is always with Kṛṣṇa in Vṛndāvana. In Nandagāon, where Rādhikā felt so much separation and spoke *Brahmarā-gīta*, She is *viyoginī* Rādhikā. Actually, She is never in *viyoga* (separation), in that She is never actually separated from Kṛṣṇa. Śrīla Rūpa Gosvāmī has explained this truth in *Lalita-mādhava* and also in *Ujjvala-nīlamanī*. That is why in *Ānanda-vṛndāvana-campuḥ* Kavi Karnaṇpūra has not described the *līlā*, pastimes of Mathurā and Dvārakā. He completes this book up to *rāsa-līlā*, and after that nothing. Our *ācāryas* can never tolerate the idea of Rādhikā being separated from Kṛṣṇa.

So Rādhikā is always with Kṛṣṇa, Nanda-nandana, in Her original and complete feature, and in that feature She is called Vṛṣabhānu-nandinī. She is always with Nanda-nandana Kṛṣṇa, and the Rādhikā who feels separation in Nandagāon, *viyoginī* Rādhikā, is Her manifestation. She is the same Rādhikā, but in Nandagāon She feels separation. Then, in Kurukṣetra, She is *saṁyoginī* Rādhikā. She goes to Kurukṣetra for a moment – for one, two or three days – and keeping Kṛṣṇa on the chariot of Her mind, brings Him back to Vṛndāvana. This is *saṁyoginī*. *Saṁyoga* means ‘always meeting’.

The Sweetness of Śrī Navadvīpa-dhāma

In the *gaura-gayatrī mantra*, the name Viśvambhara is uttered. Who has this name, Viśvambhara? Is it Mahāprabhu in Jagannātha Purī, in the cave [of Gambhīrā]? No. It is Śacīnandana Gaurahari, who is in Navadvīpa. There, He gives so much knowledge, so much love and affection and a very high-class of *prema* to the *jīvas*, living entities. He even gave *prema* to Jagāi and Madhāi. So *viśvambharāya dhīmahi* means that we meditate on Him in Navadvīpa, not Jagannātha Purī.

There was some *aiśvārya* (reverence) in Mahāprabhu’s pastime in the cave of Gambhīrā. Not just anyone could go there; no one but Rāya Rāmānanda (Viśākhā) and Svarūpa Dāmodara (Lalitā) were able to witness His pastimes in the Gambhīrā at night. Nobody could go there without Lalitā and Viśākhā.

In Godāvārī, Mahāprabhu manifested His form as *rasarāja-mahābhāva*. This is a manifestation of *aiśvārya* (opulence). At that time, even Rāmānanda Rāya began to pray like Devakī or Arjuna, “O, You are that same Supreme Personality of Godhead.” This is *aiśvārya*.

In Navadvīpa, however, there is no *aiśvārya* (awe and reverence). In Navadvīpa, Śacīnandana Gaurahari played just

as Kṛṣṇa played with the girls in Vṛndāvana. While bathing in the Ganges, Gaurahari would say to the little girls, “Will you marry Me? I want to marry you. If you do not marry Me, you will not be happy. Give your offerings of *sandeśa* and bananas to Me.” This is the *aṣṭa-kālīya-līlā* of Caitanya Mahāprabhu and it is far superior to any *līlā* in Jagannātha Purī.

In regard to Navadvīpa, one performs *svārasikī-upāsanā bhajana* (internal worship of the continual flow of unlimited *līlās* that take place there throughout the twenty-four hours of the day). In regard to Purī, however, one performs *mantramayī-upāsanā* (meditation and worship of a specific *līlā*, in this case, Śrīmatī Rādhikā’s separation feelings for Kṛṣṇa). You should try to understand this. I have told in brief. Very brief.

So now we are going to Godrumadvīpa – Nandagram – where Prema dāsa Bābājī lived. What is Godruma? *Go-druma*. *Druma* refers to a very big pipal (*aśvattha*) tree, and *go* refers to the Surabhī cow. After the completion of Kṛṣṇa’s pastimes, Surabhī brought Indra to this place and performed austerities for thousands upon thousands of years in order to receive the *darśana* of Śrī Caitanya Mahāprabhu. She finally received His *darśana* when He was performing *nagara-saṅkīrtana* and experiencing *mahābhāva* (the highest limit of spiritual bliss). Also in Godruma, Surabhī gave milk to Mārkaṇḍeya Ṛṣi at the time of universal devastation (*pralaya*). Here, by the grace of Caitanya Mahāprabhu, Surabhī always gives the milk of *bhakti*. So Navadvīpa-dhāma is not an ordinary, or general, place.

Śrīla Bhaktivinoda Ṭhākura also is in Nandagāon [Godruma], where Rūpa Gosvāmī had an abode – Ṭer Kadamba. How glorious Ṭer Kadamba is. All these very sweet pastimes took place there. During the day Kṛṣṇa’s flute song would call the cows. “Śyāmalī, Dhavalī, Kālindī, Gaṅgā, Piśaṅgā!” Hearing their names, thousands

and thousands of cows would come to Him. During the night His flute called, “Rādhē, Lalite, Viṣākhē!” and at that time, all of the *gopīs* came to Him.

Śrīla Bhaktivinoda Ṭhākura preferred Godrumadvīpa, just as Śrīla Rūpa Gosvāmī preferred to have his *bhajana-sthalī* in between Nandagāon and Jāvaṭa. Godruma is the same as Ṭer Kadamba in Nandagāon. Antardvīpa is Mahāprabhu’s birthplace and also Kṛṣṇa’s places of birth, both Gokula and Mathurā. But Śrīla Bhaktivinoda Ṭhākura preferred Nandagāon, because Rādhā and Kṛṣṇas’ separation and meeting are present there.

So let us go to Godrumadvīpa. You should all come with me. Do *praṇāmas* in Godruma *kuṇja* to Śrīla Bhaktivinoda Ṭhākura, where his *bhajana-sthalī* and *samādhi* are.

Question: In Kurukṣetra, Rādhārāṇī felt separation from Kṛṣṇa even though She was meeting with Him. Why then is She called *saṁyoginī*, when *saṁyoginī* means ‘always meeting’?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is because They are never separated. For *līlā*, They appear to be separated.

*rādhā kṛṣṇa-pranaya-vikṛtir hladini saktir asmad
ekatmanav api bhuvi pura deha-bhedam gatau tau
caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam
rādhā-bhava-dyuti-suvalitam naumi kṛṣṇa-svarūpam
Śrī Caitanya-caritāmṛta (Ādi-līlā 1.5)*

[Rādhā-Kṛṣṇa are intrinsically one. However, They are manifest eternally in two forms through the influence of *hlādinī-śakti* in the form of Their *pranaya-vikara*, because of the eternality of Their pastimes (*vīlāsa-tattva*). Now these two *tattvas* are manifested in one *svarūpa* in the form of *caitanya-tattva*. Therefore, I bow down to this *svarūpa* of Kṛṣṇa that is endowed with the loving sentiments and luster of Śrīmatī Rādhikā.]

For *līlā* They have become two, although They are actually one. In this way They are always meeting. But in meeting there is also separation, and this stage is called *madanākhya-mahābhāva*.

Question: Is Śacīnandana Gaurahari tasting *madanākhya-mahābhāva* in *prakṛta-līlā* (Mahāprabhu's pastimes as manifest in this world) in Navadvīpa – in Śrīvāsa-aṅgana and other places?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, He was, but it was in His heart. He [outwardly] expressed it in Navadvīpa, and Śrīla Bhaktivinoda Ṭhākura has explained this. It is also described in *Śrī Caitanya-caritāmṛta*. Those who deeply enter this topic can collect these things. Without *madanākhya-mahābhāva*, He is not Caitanya Mahāprabhu. He has become Śacīnandana Gaurahari especially to taste this mood. It was especially for this.

ગ્રીષ્મઋતુ સદાશંકર જીવન શન
 વિવક્ત જન જીવન્નિવસે સેવિત પિતૃવિમારે
 માતૃ પદ્મિવેશ પિતૃ જગન્નાથ વિષ
 HOLY BIRTH PLACE OF SRI CHAITANYA
 MAHAPRADEHU CHILD NIMAI & HIS
 PARENTS UNDER THE NEEM TREE

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 જીવન શન
 વિવક્ત જન જીવન્નિવસે
 સેવિત પિતૃવિમારે

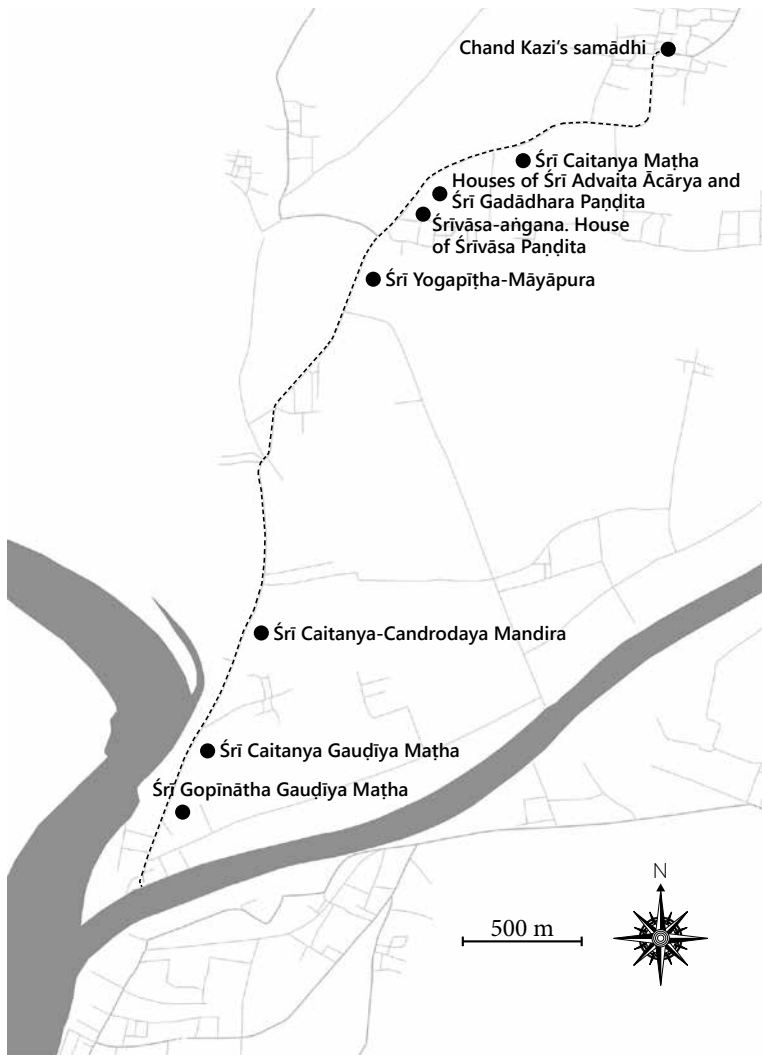
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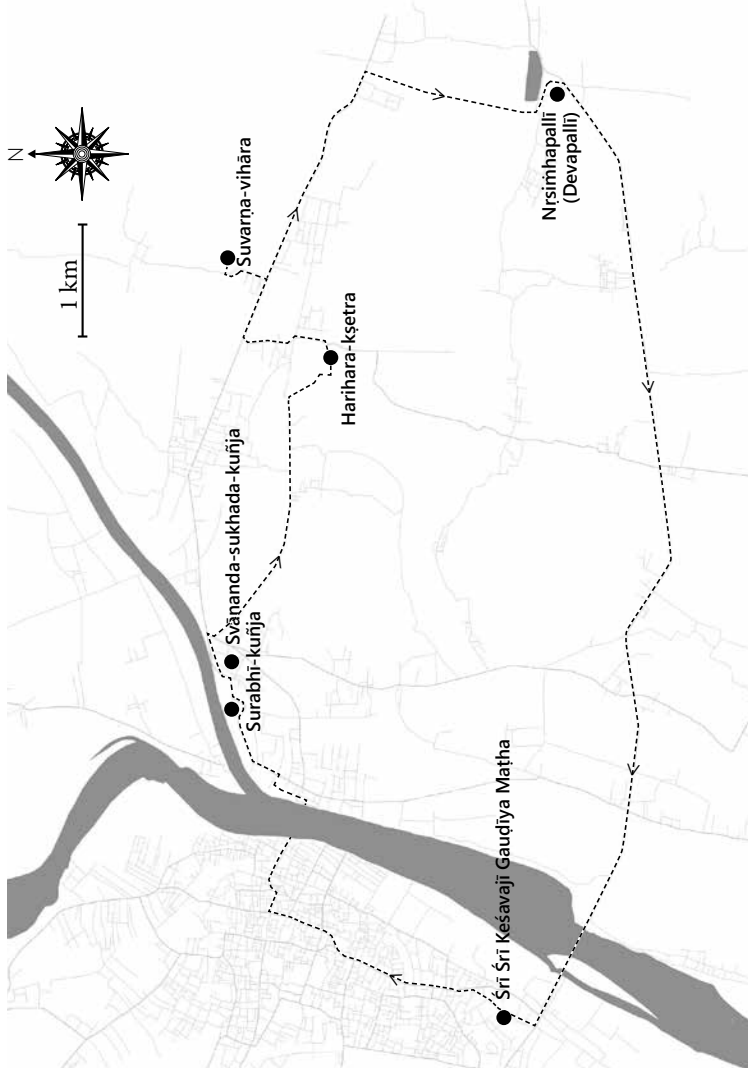
MAP 1

Śrī Antardvīpa and part of Śrī Sīmantadvīpa



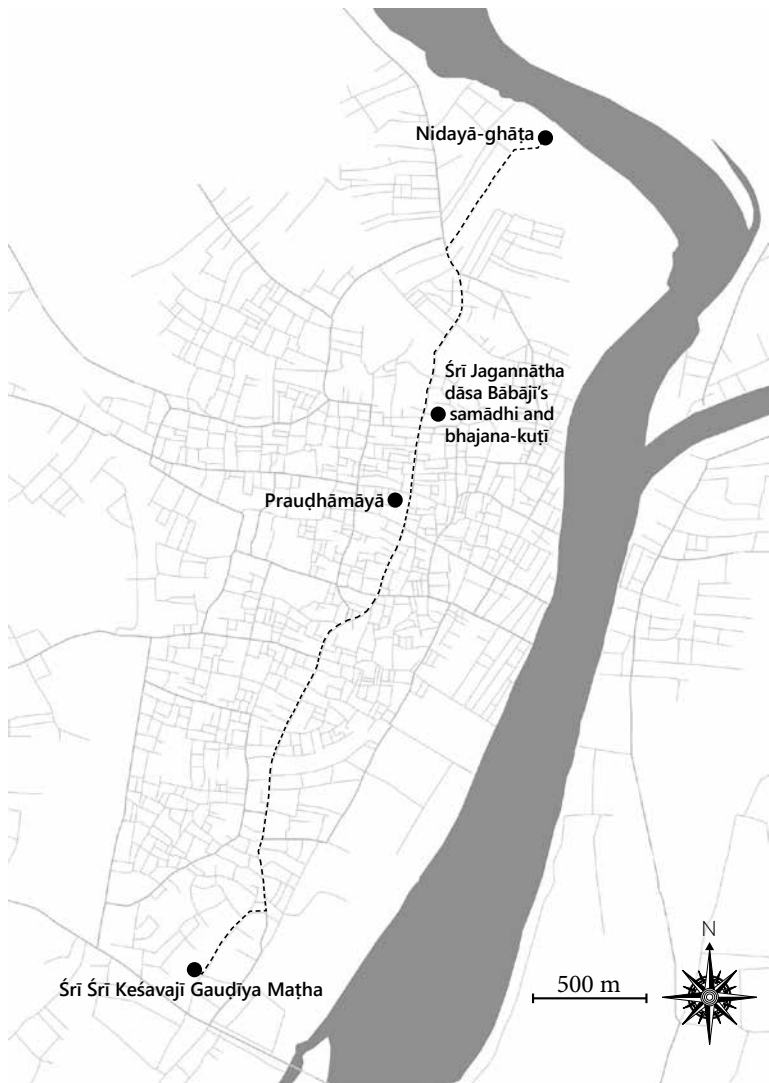
MAP 2

Śrī Godrumavīpa (in relation to Śrī Śrī Keśavajī Gauḍīya Maṭha)



MAP 3

Part of Śrī Koladvīpa and part of Śrī Rudradvīpa



MAP 4

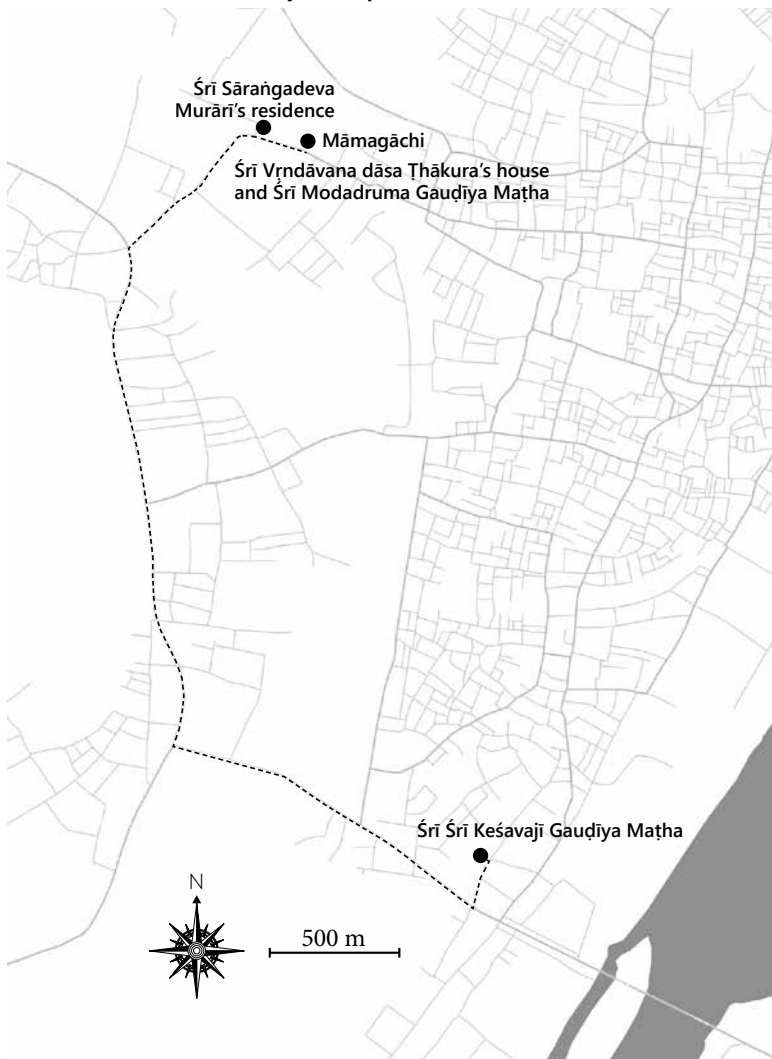
Śrī Ṛtadvīpa and part of Śrī Koladvīpa



MAP 5

Śrī Modadrumadvīpa

(in relation to Śrī Śrī Keśavajī Gauḍīya Maṭha)



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