

Urdhvamnaya Tantra about Shri Gauranga and Shri Navadvipa

avataram imam kritva jiva-nistara-hetuna
kalau mayapurim gatva bhavishyami saci-sutah

(In the Urdhvamnaya-tantra the Supreme Lord declares:) 'For the deliverance of the conditioned souls in Kali-yuga, I will incarnate in Shridhama Mayapura as the son of Shrimati Sacidevi.'

'klim gauraya namah' iti sarva lokeshu pujitah
maya-ramananga-bijaih vag-bijena ca pujitah
shadaksharah kirtito yam mantra-rajah sura-drumah

(In the Urdhvamnaya-tantra 3.14-16, manuscript from the collection of the Madras Oriental Mss. Library, Sri Vyasadeva describes the six-syllable Gaura Gayatri-mantra to Sri Narada:) 'This gaura-mantra (klim gauraya namah) is worshiped by all the people in the world by using the bija-mantras of Maya, Rama, Ananga and Sarasvati. I have chanted to you this six-syllable Gaura-mantra (klim gauraya namah), which is like a desire tree because it fulfills all our desires and grants us pure love for Krishna.'

See also scan of "manuscript no 0093 ms srl no" with oM gaurAya namaH:
<https://gaudiyascripture.blogspot.com/2020/02/chaitanya-mahaprabhu-in-scripture.html>

In the Urdhvamnaya-tantra Sri Siva declares to Sri Parvati:

(1) aprakritam navadvipam cin-mayam cid-viseshanam
jadatitam param dhama brahma-puram sanatanam

(2) vadanti srutayah sakshad daharam sarva-sundaram
nava-sankhyas tatha dvipa vartante padma-pushpa-vat

'The Vedas directly glorify Navadvipa as completely spiritual, with no material tinge, full of knowledge, beyond dull and inert matter, the topmost eternal transcendental abode, and an all-beautiful lotus flower. The nine islands of Navadvipa are just like the parts of that great lotus flower.

(3) shrinu devi pravakshyami nava-khanda-svarupakam
yatra vai rajate nityam shri-gaurasundaro harih

'O goddess, please listen attentively as I describe the nature and form of these nine islands where Lord Gaurasundara Hari eternally shines.

(4) antardvipas tatha devi simantadvipa-samjnakah
godrumadvipa-samjno 'nyo madhyadvipas tatha parah

(5) ganga-purva-tate ramye devi dvipa-catushtayam
koladvipa-ritudvipa jahnudvipah, suresvari
modadrumas tatharudrah pancaite pascime tate

'O goddess, on the beautiful eastern shore of the Ganges are the four islands: Antardvipa, Simantadvipa, Godrumadvipa, and Madhyadvipa. On the western shore are the five islands: Koladvipa, Ritudvipa, Jahnudvipa, Modadrumadvipa, and Rudradvipa.

(6) ganga ca yamuna caiva godavari sarasvati
narmada sindhuh kaveri tamraparni payasvini

(7) kritamala tatha bhima gomati ca drishadvati
sarvah punya-jala nadyah vartante 'tra yatha-yatham
navadvipo maha-devi tabhiih sarvaiih parivaritah

'O great goddess, Navadvipa is surrounded by the pure and sacred waters of the Ganges, Yamuna, Godavari, Sarasvati, Narmada, Sindhu, Kaveri, Tamraparni, Payasvini, Kritamala, Bhima, Gomati, Drishadvati, and all other holy rivers.

(8) ayodhya mathura maya kasi kanci hy avantika
dvaravati kurukshetram pushkaro naimisham vanam
vartante 'tra navadvipe nitye dhamni mahesvari

'O goddess, Ayodhya, Mathura, Maya (Haridvara), Kasi, Kanci, Avantika (Ujjain), Dvaraka, Kurukshetra, Pushkara, and Naimisharanya are all eternally present in the transcendental abode of Navadvipa.

(9) bhagirathy-alakananda mandakini tathapara
bhogavatiti gangaya asti dhara-catushtayam
navadvipasya paridhis catvari yojanani ca

'Bhagirathi, Alakananda, Mandakini, and Bhogavati are the four streams of the Ganges that surround Navadvipa's circumference of four yojanas (thirty-two miles).

(10) prithivyam yani tirthani rasayam divi va priye
tani sarvani tishthanti navadvipe suresvari

'O goddess, all the holy places on the earth and in the lower and upper planetary systems are present in Navadvipa.

(11) naham vasami kailase na tvam vasasi mad-grihe
na deva divi tishthanti rishayo na vane vane

'I do not reside in Kailasa. You do not reside in my home. The demigods do not reside in heaven. The sages do not stay in the forest.

(12) sarve vayam navadvipe tishthamah prema-lalasa
gaura gaureti gayantah sankirtana-para bhuv

'Overwhelmed with the great longing for obtaining pure love for Krishna, we all stay in Navadvipa. All of us constantly perform sankirtana, singing 'Gaura! Gaura!' while residing there.

(13) ye narah kritino devi navadvipe vasanti te
jivane marane tesham patir eko mahaprabhu

'O goddess, for the extremely fortunate devotees who live in Navadvipa, Lord Chaitanya Mahaprabhu in His human form is their only Lord in this life and also after death.

(14) panca-tattvatmakam gauram krishna-chaitanya-samjnakam
ye bhajanti navadvipe te me priyatamah kila

'They who in Navadvipa worship Lord Gaura, who is known as Shri Krishna Chaitanya in His five features (Panca-tattva) are most dear to me.

(15) padmakaram navadvipam antardvipam ca karnikam
simantadi-sthalams tatra dalan ashta-svarupakan

'Navadvipa has the form of a great lotus. Antardvipa is the whorl of that lotus, and Simantadvipa and the other islands are its eight petals.

(16) karnika-madhya-bhage tu pitham ratnamayam param
panca-tattvanvitam tatra gauram purata-sundaram
ye dhyayanti janah sasvat te tu sarvottamottamah

'In the middle of that whorl (Antardvipa) is the topmost sacred seat of jewels, Shri dhama (Mayapura). There resides the Supreme Personality of Godhead, the

handsome golden Gaura in His five features (Panca-tattva). They who always meditate on Lord Gaura in Mayapura are the most exalted of all exalted souls.

(17) yatra tatra navadvipe sa sannyasy athava grihi
ha gaureti vadan nityam sarvanandan samasnute

'A sannyasi or a grihastha who somewhere in Navadvipa always chants the name of Gaura attains full transcendental bliss.

(18) bhagirathi-tate purve mayapuram tu gokulam
tasyas tate pascime hi vrindavanam vidur budhah

'The wise know that on the eastern shore of the Ganges, Mayapura is Gokula, and on the western shore, is Vrindavana.

(19) tatra rasa-sthali divya pulinam bakula mayam
rasa-sthali pascime tu punyam dhira-samirakam
yad yad vrindavane devi tat tat tatra na samsayah

'On the western shore is the most beautiful and transcendental sandy arena of the rasa dance, which is filled with bakula flowers and gentle breezes. O goddess, this place is nondifferent from Vrindavana. Of this there is no doubt.

(20) tvam hi maya hareh saktir durghatana-patiyasi
cin-mayam antaradityam acchadayasi sampratam

'O Parvati, you are Lord Hari's insurmountable and formidable illusory potency. At present you cover the spiritual sun (Lord Gauranga) shining there.

(21) tato mayapura-khyatir yoga-pithasya bhu-tale
praudha maya tava khyatih sarvatra vartate priye

'For that reason Yogapitha is known as Mayapura, the city covered by Maya. You eternally reside there as Praudha Maya (to protect it), o beloved.

(22) gate tu pulinabhyasam kale shri-gaura-vigrahe
vamsivatam samashritya tvam pasi vaishnavan janan

'When Lord Gaura personally enjoys His pastimes on the shore there, you stay nearby in Vamsivata to protect the Vaishnavas.

(23) navadvipa-samam sthanam shri-gauranga-samah prabhuh
krishna-prema-sama praptir nasti durge kadacana

'O Durga, no place in the creation is equal to Navadvipa, no master is as merciful as Lord Shri Gauranga, and no attainment in the whole world is equal to pure love for Krishna.

(24) etad dhi janma-saphalyam vaishnavanam viseshatah
bhajanam shri-navadvipe vraja-lokanusaratah

'The success of life, especially for the Vaishnavas, is to worship Lord Krishna in Navadvipa, and to follow in the footsteps of the residents of Vrindavana.

(25) kshauram uposhanam sraddham snana-danadikam hi yat
anya-tirtheshu kartavyam navadvipe na tad vidhih

'In other holy places, shaving the head, fasting, offering sraddha, taking ritual bath, giving charity, and other duties are mandatory, but in Navadvipa there is no such rule that they must be done.

(26) tani tani hi karmani kritani yadi tatra vai
nasyanti sahasa devi karma-granthi-nikrintanat

'O goddess, in Navadvipa one's hard knot of karma is completely cut, and thus all the karmic reactions of previous lives are destroyed forever.

(27) bhidyate hridaya-granthis chidyante sarva-samsayah
kshiyante jada-karmani gaure drishte parat pare

'The strong knot of material attachment in the heart from millions of lives is pierced, all the misgivings and doubts are cut to pieces, and the chain of material fruitive activities is permanently terminated when one sees in Navadvipa Lord Gaura, the Supreme Personality of Godhead.

(28) ato vai munayo devi nava-khandam samashritah
kurvanty ahaitukim bhaktim radha-krishna-padambuje

'O goddess, all the great sages thus take full shelter of Navadvipa and serve Shri Shri Radha-Krishna's lotus feet with unmotivated devotion.

(29) aho dvipasya mahatmyam na ko 'pi varnane kshamah
anya-tirtha-mritih pumsam bhukti-mukti-pradayini
navadvipa-mritih sakshat kevala bhakti-dayini

'No one has the power to properly and fully describe the glories of Navadvipa. Death in all other holy places brings future sense gratification or liberation, but death in Navadvipa awards with one with the greatest gift of kevala-bhakti, i.e. pure unalloyed devotional service to Lord Krishna.

(30) akala-maranam vapi kashta-mrityur grihe mritih
apamrityur na doshaya nava-khande varanane

'O goddess with a beautiful face, in Navadvipa an untimely death, a painful death, a peaceful death at home, or an unnatural death are free from faults.

(31) anyatra yoga-mrityur va kasyam jnana-mritir bhavet
tat sarvam phalam carv-angi navadvipe mritasya vai

'O beautiful goddess, all the cumulative results of dying in a yoga trance in other holy places, or dying absorbed in transcendental knowledge in Kasi, are attained by dying in Navadvipa.

(32) varam dinam navadvipe prayage kalpa-yapanat
varanasi-nivasad va sarva-tirtha-nishevanat

'By staying for a single day in Navadvipa, one attains all the results of living for a kalpa (4.32 billion years) at Prayaga, staying for a very long time at Varanasi, or serving all the other holy places.

(33) yoge 'nyatra phalam yat tad bhoge dvipe nave subhe
pada-kshepe maha-yajnah sayane dandavat phalam

'Merely by living in Navadvipa, one attains the result of practicing yoga in any other holy place. In Navadvipa, walking one step is like performing maha-yajnas, and lying down to rest is like offering repeated dandavats.

(34) yatra tatra navadvipe yad annam tan-niveditam
tad grahyam brahmana saksac candalad api candike

'O goddess Candika, if a brahmana is offered Gaura-prasadam anywhere in Navadvipa, he should accept it even if it is given by a candala (dog-eater).

(35) bhojane paramesasya prasada-sevanam bhavet
kim punah sraddadhanasya hari-nama-parasya ca
gaura-prasada-bhaktasya bhagyam tatra vadamy aham

'Even ordinary eating there becomes equal to honoring the prasadam of the Supreme Lord. So how much more fortunate are those faithful devotees who chant the holy names of Lord Hari and partake Lord Gaura's prasadam while residing in Navadvipa!'

about Lord Sri Caitanya Mahaprabhu's prasadam:

urdhvamnaya-tantre

(1) prasadam paramesani gaurangasya mahaprabhoh
pavanam sarva-jivanam durlabham duskrtam kila

In the Urdhvamnaya-tantra, Lord Siva declares to Parvati:

O supreme goddess, the prasadam of Lord Gauranga Mahaprabhu purifies all the living entities and cannot be attained by the sinful people.

(2) aham brahma tvam isani devas ca pitaras tatha
munayo rsayah sarve prasada-yacaka dhruvam

I, Brahma, you, O goddess, the demigods, the forefathers, the munis and sages (rsis), all desperately beg for that prasadam.

(3) gaura-niveditannena yastavyah sarvada vayam
pavitram gaura-nirmalyam grahyam deyam janaih sada

All of us eternally worship the foodstuffs offered to Lord Gaura. Lord Gaura's remnants are supremely pure and should always be distributed and accepted by everyone.

(4) jaty-abhimana-mohandha-vidyahankara-piditah
duskrti-dusitah sattvah prasade rati-varjitah

They who are blinded by the pride and illusion of birth in a high family, they who are tortured by the pride of knowledge, and they who are contaminated in consciousness due to sinful activities are not attracted to this prasadam.

(5) aham tan raurave devi niksipyat yatana-maye
dandam dadami satyam te vadami natra samsayah

O goddess, I cast them into a hell filled with great tortures. In this way I will severely punish them. I tell you the truth. Of this there is no doubt.

(6) yatra tatra navadvipe yad annam tan-niveditam
tad grahyam brahmana saksac candalad api candike

O goddess Candika, if a brahmana is offered Gaura-prasadam anywhere in Navadvipa, he should accept it even if it is given by a candala (dog-eater).

(7) suskam paryusitam vapi nitam va bahu-duratah
prapti-matrena bhoktavyam natra kala-vicarana

Whether dried up, stale, or brought from very far away, this prasadam should be eaten immediately when it is received. There is no consideration of whether it is the proper time or not.

(8) na desa-niyamas tatra na patra-niyamas tatha
na datri-niyamo devi gaura-bhukta-nisevane

O goddess, in honoring the food enjoyed by Lord Gaura there are no rules and restrictions of what is proper place and time, who is the proper recipient, or who is the proper giver.

(9) a-kantha-bhojanad devi gaure bhaktih prajayate
na cati-dharma-vadho 'sti gaura-bhukta-nisevane

O goddess, by eating this prasadam until one is filled up to the neck, devotion of for Gaura is born. Overeating Gaura-prasadam is not against any religious principles.