

Navadvīpa-sataka

Text 1

navadvīpe kṛṣṇam purāṭa-ruciram bhāva-valitam
mṛdaṅgādyair yantraiḥ svajana-sahitam kīrtana-param
sadopāsyam sarvaiḥ kali-mala-haram bhakta-sukha-dam
bhajāmas tam nityam śravaṇa-mananādyārcana-vidhau

navadvīpe-in Navadvīpa; kṛṣṇam-Kṛṣṇa; purāṭa-as gold; ruciram-splendid;
bhāva-valitam-overcome with ecstatic love; mṛdaṅga-ādyair-beginning with
mṛdaṅgas; yantraiḥ-with musical instruments; svajana-sahitam-with His associates;
kīrtana-param-engaged in kīrtana; sadā-eternally; upāsyam-to be worshiped;
sarvaiḥ-by all; kali-of Kali-yuga; mala-the impurities; haram-removing; bhakta-to
the devotees; sukha-happiness; dam-giving; bhajāmas-we worship; tam-Him;
nityam-eternally; śravaṇa-hearing; manana-and meditating; ādya-beginning with;
ārcana-vidhau-in the process of worship.

By hearing of Him, meditating on Him, and performing many other activities, let us worship Lord Kṛṣṇa who, His complexion now splendid as gold, overcome with ecstatic love, intently engaged in kīrtana, surrounded by His associates playing mṛdaṅgas and other musical instruments, worshiped by all, removing the contamination of Kali-yuga, and giving happiness to the devotees, has now appeared in Navadvīpa.

Text 2

śrutiś cāndogyākhyā vadati paramam brahma-purakam
smṛtir vaikuṅṭhākhyam vadati kila yad viṣṇu-sadanam
sita-dvīpam cānye virala-rasiko 'yam vrajavanam
navadvīpam vande parama-sukhadam tam cid-uditam

śrutiś-Śruti; cāndogyā-ākhyā-Chāndogyā Upaniṣad; vadati-says; paramam-supreme; brahma-purakam-spiritual city; smṛtir-Smṛti; vaikuṅṭha-ākhyam-named Vaikuṅṭha; vadati-says; kila-certainly; yad-which; viṣṇu-sadanam-the abode of Lord Viṣṇu; sita-dvīpam-Śvetadvīpa; ca-and; anye-others; virala-rasiko-expert at relishing the mellows of devotional service; ayam-this; vrajavanam-the forest of Vraja; navadvīpam-Navadvīpa; vande-I offer respects; parama-sukhadam-giving supreme happiness; tam-that; cid-uditam-spiritual.

I offer my respectful obeisances to Navadvīpa, the blissful spiritual abode the Chāndogya Upaniṣad says is a spiritual city, the Smṛti-sāstra says is the abode of Lord Viṣṇu, others say is Śvetadvīpa, and a devotee expert at tasting transcendental nectar says is the forest of Vraja.

Text 3 (Antardvīpa)

kadā navadvīpa-vanāntareṣv ahaṁ
paribhraman gaura-kiśoram adbhutam
mudā naṭantaṁ nitaram sa-pārṣadaṁ
parisphuran vīkṣya patāmi mūrccitaḥ

kadā-when?; navadvīpa-of Navadvīpa; vana-forests; antareṣu-in; ahaṁ-I; paribhraman-wandering; gaura-kiśoram-youthful Lord Gaura; adbhutam-wonderful; mudā-happily; naṭantaṁ-dancing; nitaram-greatly; sa-pārṣadaṁ-with His associates; parisphuran-manifesting; vīkṣya-seeing; patāmi-I will fall down; mūrccitaḥ-unconscious.

When, as I wander in Navadvīpa's forests, will I fall unconscious as I suddenly see wonderful, youthful Lord Gaura jubilantly dancing with His associates?

Text 4

tac chāstraṁ mama karṇa-mūlam api na svapne 'pi yāyād aho
śrī-gaurāṅga-purasya yatra mahimā nāty-adbhutaḥ srūyate
te me dṛṣṭi-pathaṁ na yāntu nitarāṁ sambhāṣyatām āpnuyur
ye māyāpura-vaibhave śruti-gate 'py ullāsino no khalāḥ

tat-that; śāstraṁ-scripture; mama-my; karṇa-mūlam-ear; api-even; na-not; svapne-in dream; api-even; yāyād-may go; aho-oh; śrī-gaurāṅga-purasya-of Lord Caitanya's city; yatra-where; mahimā-the glory; na-not; ati-very; adbhutaḥ-wonderful; srūyate-is heard; te-they; me-my; dṛṣṭi-of the eyes; pathaṁ-the pathway; na-not; yāntu-may go; nitarāṁ-at all; sambhāṣyatām-speaking; āpnuyur-may attain; ye-who; māyāpura-of Māyāpura; vaibhave-in the glory; śruti-to the Vedas; gato-gone; api-even; ullāsino-jubilant; na-not; u-indeed; khalāḥ-demons.

May scriptures where the very wonderful glory of Lord Gaurāṅga's city is not heard never enter my ears. May wretched people who do not become joyful when Māyāpura's glory enters their ears never come to speak to me or even enter the path of my eyes.

Text 5

alam alam iha yosid-gardabhī-saṅga-raṅgair
alam alam iha vittāpatya-vidyā-yaśobhiḥ
alam alam iha nānā-sādhana-āyāsa-duḥkhair
bhavatu bhavatu cāntardvīpam āśritya dhanyāḥ

alam-enough!; alam-enough!; iha-here; yosid-of women; gardabhī-of the she-
asses; saṅga-of the company; raṅgair-with the happinesses; alam-enough!; alam-
enough!; iha-here; vitta-with wealth; āpatya-children; vidyā-knowledge; yaśobhiḥ-
and fame; alam-enough!; alam-enough!; iha-here; nānā-with various; sādhanā-of
spiritual practices; āyāsa-of the endeavors; duḥkhair-with the sufferings; bhavatu-
become; bhavatu-become; ca-and; antardvīpam-of Antardvīpa; āśritya-having taken
shelter; dhanyāḥ-fortunate.

Enough! Enough with the happiness of staying among women she-asses!
Enough! Enough with wealth, children, scholarship, and fame! Enough! Enough
with the troubles of many kinds of spiritual practice! Take shelter of Antardvīpa
and become fortunate!

Text 6

bhūmir yatra su-komalā bahu-vidha-pradyoti-ratna-cchaṭā
nānā-citra-manoharam khaga-mṛgādy-āścarya-rāgānvitam
vallī-bhūruha-jātayo 'dbhutatamā yatra prasūnādibhis
tan me gaura-kiśora-keli-bhavanam māyāpuram jīvanam

bhūmir-the ground; yatra-where; su-very; komalā-soft; bahu-many; vidha-
kinds; pradyoti-splendid; ratna-jewels; chaṭā-splendor; nānā-various; citra-
wonderful; manoharam-charming; khaga-birds; mṛga-animals; ādy-beginning with;
āścarya-wonderful; rāga-love; anvitam-with; vallī-vines; bhūruha-jātayo-trees;
adbhutatamā-very wonderful; yatra-where; prasūna-flowers; ādibhis-beginning
with; tat-this; me-of me; gaura-of Lord Gaura; kiśora-youthful; keli-of pastimes;
bhavanam-the home; māyāpuram-Māyāpura; jīvanam-life and soul.

The home of Lord Gaura's youthful pastimes, Śrī Māyāpura, where the ground
is soft, there is a great splendor of many jewels, there are wonderful sounds of
many birds and animals, and there are wonderful trees and vines with many
flowers, is my life and soul.

Text 7 (Godrumadvīpa)

milantu cintāmaṇi-koṭi-koṭayaḥ
svayaṁ bahir dṛṣṭim upaitu vā hariḥ
tathāpi tad godruma-dhūli-dhūsaraṁ
na deham anyatra kadāpi yātu me

milantu-may meet together; cintāmaṇi-of cintāmaṇi jewels; koṭi-millions;
koṭayaḥ-of millions; svayaṁ-personally; bahir-externally; dṛṣṭim-vision; upaitu-
may attain; vā-or; hariḥ-Lord Hari; tathāpi-nevertheless; tad-this; godruma-of
Godruma; dhūli-with the dust; dhūsaraṁ-darkened; na-not; deham-body; anyatra-
in another place; kadāpi-ever; yātu-will go; me-my.

Millions on millions of cintāmaṇi jewels may meet together in some other
place. Lord Hari may personally appear in some other place before everyone's eyes.
Still, my body darkened with Godruma's dust will never go to any other place.

Text 8 (Madhyadvīpa)

kṛpayatu mayi madhyadvīpa-līlā vicitrā
kṛpayatu mayi mūḍhe brahma-kuṇḍādi-tīrtham
phalatu tad-anukampā kalpa-vallī tathaiiva
viharati jana-bandhur yatra madhyāhna-kāle

kṛpayatu-may be merciful; mayi-to me; madhyadvīpa-in Madhyadvīpa; līlā-
pastimes; vicitrā-wonderful; kṛpayatu-may be kind; mayi-to me; mūḍhe-foolish;
brahma-kuṇḍa-ādi-tīrtham-the holy places beginning with Brahma-kuṇḍa;
phalatu-may become fruitful; tad-anukampā-His mercy; kalpa-vallī-kalpa-valli
vines; tathā-so; eva-indeed; eva-indeed; viharati-enjoys pastimes; jana-bandhur-the
friend of all living entities; yatra-where; madhyāhna-kāle-at midday.

May the Lord's wonderful pastimes in Madhyadvīpa be kind to me. May
Brahma-kuṇḍa and the other sacred places there be kind to me, a fool. May the
kalpa-valli vine of the kindness of He who is everyone's friend and who plays in
Madhyadvīpa at midday, bear its fruits.

Text 9 (Koladvīpa)

jayati jayati koladvīpa-kāntāra-rājī
surasarid-upakaṇṭhe deva-deva-praṇamyā
khaga-mṛga-taru-vallī-kuṅja-vāpī-taḍāga-
sthala-giri-hradinīnām adbhutaiḥ saubhagādyaiḥ

jayati-all glories; jayati-all glories; koladvīpa-of Koladvīpa; kāntāra-rājī-to the

forests; surasarid-the Ganges; upakaṅthe-near; deva-devaby the leaders of the demigods; praṇamyā-offered respectful obeisances; khaga-birds; mrga-beasts; taru-trees; vallī-vines; kuṅja-forest groves; vāpī-ponds; taḍāga-lakes; sthala-land; giri-hills; hradinīnām-and rivers; adbhutaiḥ-with wonderful; saubhaga-aādyaiḥ-opulences.

All glories, all glories to Koladvīpa's forests, which stand by the Ganges' shore, which are worshiped by the leaders of the demigods and which are filled with the wonderful opulences of many birds, beasts, trees, vines, groves, lakes, ponds, open land, hills, and flowing streams!

Text 10 (Rudradvīpa and Modadrūmadvīpa)

rudradvīpe cara caraṇa dṛk paśya modadrūma-śrīr
jihve gaura-sthala-guṇa-gaṇān kīrtaya śrotra-gr̥hyān
gaurāṭavyā bhaja parimalam̐ ghrāṇa gātra tvam asmin
gaurāraṇye luṭha pulakitam̐ gaura-keli-sthaliṣu

rudradvīpe-in Rudradvīpa; cara-walk; caraṇa-O feet; dṛk-O eyes; paśya-gaze; modadrūma-of Modadrūmadvīpa; śrīr-at the beauty; jihve-O tongue; gaura-of Lord Gaura; sthala-of the places; guṇa-of virtues; gaṇān-the multitudes; kīrtaya-glorify; śrotra-by the ears; gr̥hyān-taken; gaura-aṭavyā-of Lord Gaura's forest; bhaja-accept; parimalam̐-the sweet fragrance; ghrāṇa-O nose; gātra-O limbs; tvam-you; asmin-here; gaura-araṇye-in Lord Gaura's forest; luṭha-roll about on the ground; pulakitam̐-with hairs erect in ecstatic joy; gaura-of Lord Gaura; keli-of the pastimes; sthaliṣu-in the places.

O feet, please walk in Rudradvīpa! O eyes, please gaze at Modadrūmadvīpa's beauty! O tongue, please chant what the ears have heard of the glories of Lord Gaura's sacred places! O tongue, please smell the sweet fragrance of Lord Gaura's forest! O limbs, your hairs erect in ecstatic joy, please roll on the ground in the places of Lord Gaura's transcendental pastimes!

Text 11

iha bhrāmaṁ bhrāmaṁ jagati na hi gandho 'pi kalito
yadiyas tatraivākhila-nigama-durlakṣya-saraṇau
navadvīpāraṇye bata mahima-pīyūṣa-jaladhau
mahāścaryonmīlan-madhurimaṇi cittam̐ lagatu me

iha-here; bhrāmaṁ-wandering; bhrāmaṁ-and wandering; jagati-in the world; na-not; hi-indeed; gandho-athe slightest scent; api-even; kalito-is perceived; yadiyas-of which; tatra-there; eva-indeed; akhila-all; nigama-by the Vedas;

durlakṣya-invisible; saraṇau-on the pathway; navadvīpa-of Navadvīpa; arāṇyein the forest; bata-indeed; mahima-of glory; pīyūṣa-of the nectar; jaladhau-in the ocean; mahā-very; āścarya-wonderful; unmīlan-rising; madhurimaṇi-in the sweetness; cittam-heart; lagatu-may cling; me-of me.

May my heart cling to the wonderfully sweet ocean of nectar in Navadvīpa forest, the path to which the Vedas together cannot find, and the slightest scent of which cannot be found even by wandering again and again through the length and breath of the universe.

Text 12

mahojjala-rasonmada-praṇaya-sindhu-nisyandini
mahā-madhura-rādhikāramaṇa-khelanānandini
rasena samadhiṣṭhitā bhuvana-vandhyayā rādhayā
cakāstu hr̥di me hareḥ parama-dhāma gauḍāṭavī

mahā-great; ujjvala-splendor; rasa-nectar; unmada-intoxicated; praṇaya-of love; sindhu-ocean; nisyandini-flowing; mahā-very; madhura-sweet; rādhikā-of; ramaṇa-of the lover; khelana-pastimes; ānandini-joy; rasena-with nectar; samadhiṣṭhitā-established; bhuvana-by the worlds; vandhyayā-worshiped; rādhayā-by; cakāstu-may shine; hr̥di-in the heart; me-my; hareḥ-of Lord Hari; parama-transcendental; dhāma-abode; gauḍa-of Gauḍa; āṭavī-the forest.

May the Gauḍa forest, which is Lord Hari's supreme abode, which is filled with surging currents from the ocean of splendid and passionate transcendental love, which is filled with the bliss of Lord Rādhikāramaṇa's sweet pastimes, and which was sweetly founded by Śrī Rādhā, who is worshiped by all the worlds, shine in my heart.

Text 13 (Jahnudvīpa)

janmani janmani jahnvā-
śrama-bhuvi vṛndārakendra-vandyāyām
api tṛṇa-gulmaka-bhāve
bhavatu mamāśā samullāsam

janmani janmani-birth after birth; jahnvāśrama-in Jahnudvīpa; bhuvi-in the land; vṛndāraka-of the demigods; indra-by the king; vandyāyām-worshiped; api-even; tṛṇa-gulmaka-as a clump of grass; bhāve-in the condition; bhavatu-may be; mama-my; āśā-desire; samullāsam-joy.

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

Text 14 (Sīmantadvīpa)

rādhā-vallabha-pāda-pallava-juṣām sad-dharma-nītāyuṣām
nityam sevita-vaiṣṇavāṅghri-rajasām vairāgya-sīma-spr̥śām
hantaikānta-rasa-praviṣṭa-manasām apy asti yad dūratas
tad rādhā-karuṇāvalokam acirād vindantu sīmantake

rādhā-of Rādhā; vallabha-of the beloved; pāda-feet; pallava-flower; juṣām-devoted; sat-dharma-transcendental religious principles; nīta-spent; āyuṣām-whose lives; nityam-eternally; sevita-served; vaiṣṇava-of the Vaiṣṇavas; āṅghri-of the feet; rajasām-the dust; vairāgya-of renunciation; sīma-the apex; spr̥śām-touching; hanta-indeed; ekānta-single-pointed; rasa-nectar; praviṣṭa-entered; manasām-whose hearts; api-even; asti-is; yad-what; dūratas-from far away; tad-that; rādhā-of Śrī Rādhā; karuṇā-of mercy; avalokam-glance; acirād-at once; vindantu-find; sīmantake-in Sīmantadvīpa.

They who are ardently devoted to the flower-petal feet of Śrī Rādhā's beloved, whose entire lives are spent in carefully following transcendental religious principles, who always serve the dust of the Vaiṣṇavs' feet, who touch the highest point of renunciation, and whose hearts are plunged in the nectar of divine love, find very far away Śrī Rādhā's merciful glance, which is very quickly and easily found at Sīmantadvīpa.

Text 15

viśuddhādvaitaika-praṇaya-rasa-pīyūṣa-jaladāu
śacī-sūnor dvīpe samudayati vṛndāvanam aho
mithaḥ premodghūrṇad rasika-mithunākṛīdam anīsam
tad evādhyāsīnam praviśati pade kvāpi madhure

viśuddha-pure; advaita-eka-unalloyed; praṇaya-love; rasa-sweet; pīyūṣa-of nectar; jaladāu-in the ocean; śacī-sūnoḥ-of Lord Caitanya; dvīpe-on the island; samudayati-rise; vṛndāvana-of Vṛndāvana; maho-splendor; mithaḥ-mutual; prema-with love; udghūrṇad-tossed; rasika-expert at enjoying nectar; mithuna-couple; ākrīdam-pastimes; anīsam-day and night; tad-that; eva-indeed; adhyāsīnam-seated; praviśati-enters; pade-in the status; kvāpi-somewhere; madhure-sweet.

In the sweet nectar ocean of pure undivided love, on an island of the Lord who is Śacī's son, Vṛndāvana is manifest. There, tossed by pure love for each other, the sweet divine couple enjoys transcendental pastimes day and night. One who stays

there enters a condition of life that is full of of nectar.

Text 16

nāhaṁ vedmi kathaṁ nu mādhava-padāmbhoja-dvayī dyāyate
kā vā śrī-śuka-nāradādyā-kalite mārge 'sti me yogyatā
tasmād bhadrām abhadram eva yadi nāmāstām mamaikam param
rādhā-keli-niku{.sy 24}ja-mañjulatarah śrī-godrumo jīvanam

na-not; ahaṁ-I; vedmi-know; kathaṁ-whether?; nu-indeed; mādhava-of K;
pada-feet; ambhoja-lotus; dvayīm-two; dyāyati-meditates; kā-what?; vā-or; śrī-
śuka-Śrī Śukadeva Gosvāmī; nārada-Śrī Nārada Muni; ādya-beginning with; kalite-
seen; mārge-on the path; asti-is; me-for me; yogyatā-suitableness; tasmād-therefore;
bhadrām-auspiciousness; abhadram-inauspiciousness; eva-indeed; yadi-if; nāma-
indeed; āstām-may be; mama-my; ekaṁ-sole; param-great; rādhā-of Rādhā; keli-
pastimes; niku{.sy 24}ja-forest groves; mañjulatarām-most beautiful; śrī-
godrumaḥ-Godruma; jīvanam-life.

I do not know whether I shall be able to meditate on Lord Mādhava's two lotus feet. Am I qualified to follow the path of Śrī Śukadeva Gosvāmī, Śrī Nārada Muni, and the other great saints? Still, whether I meet good or ill, the beautiful forest of Godruma, where Śrīmatī Rādhā enjoys transcendental pastimes, is my life and soul.

Text 17

yat-sīmānam api spr̥ṣen na nigamo dūrāt param lakṣyate
kiñcid gūḍhatayā yad eva paramānandotsavaikāvadhī
yan mādhyāya-kaṇo 'py avedi na śiva-svāyambhuvādyair ahaṁ
tac chrīman-ava-khaṇḍa-dhāma-rasadam vindāmi rādhā-pateḥ

yat-of which; sīmānam-the boundary; api-even; spr̥ṣet-may touch; na-not;
nigamo-the Vedas; dūrāt-from far away; param-great; lakṣyate-is perceived; kim-
whether?; cit-spiritual; gūḍhatayā-secretly; yad-which; eva-indeed; parama-
supreme; ānanda-bliss; utsava-festival; eka-sole; avadhī-limit; yat-which;
mādhyāya-of the sweetness; kaṇo-a drop; api-even; avedi-know; na-not; śiva-Śiva;
svāyambhuva-Brahmā; ādyair-beginning with; ahaṁ-I; tad-that; śrīmat-ava-
khaṇḍa- Śrī Navadvīpa; dhāma-abode; rasadam-sweet; vindāmi-I find; rādhā-of
Rādhā; pateḥ-of the Lord.

Will I attain Lord Rādhāpati's sweet abode named Navadvīpa? Its boundary the Vedas cannot touch. It is a secret festival of the greatest transcendental bliss. Śiva, Brahmā, and the other demigods do not know even a single drop of its nectar.

Text 18

chidyeta khaṇḍaśa idam yadi me śarīram
ghora-vipad-vitatayo yadi vā patanti
hā hanta hanta na tathāpi kadāpi bhūyād
śrī-godrumād itara-tuccha-pade pipāsā

chidyeta-may be cut; khaṇḍāśaḥ-into pieces; idam-this; yadi-if; me-my; śarīram-body; ghora-horrible; vipad-calamities; vitatayo-multitudes; yadi-if; vā-or; patanti-fall; hā-Oh; hanta-Oh; hanta-Oh; na-not; tathāpi-nevertheless; kadāpi-sometime; bhūyād-may be; śrī-godrumāt-from Śrī Godruma; itara-other; tuccha-insignificant; pade-for a place; pipāsā-thirst.

If my body is torn to pieces, or if hosts of terrible calamities fall on me, Oh! Oh! Oh! Still I will never thirst to a leave Śrī Godruma and go to those other, insignificant places.

Text 19

svayam patita-patrankāny amṛtavat kṣudhā bhakṣayan
tṛṣā tridivavandīni śuci-payo-'ñjalībhiḥ piban
kadā madhura-rādhikāramaṇa-rāsa-keli-sthalī
vilokya rasa-magna-dhīr adhivasāni gaurāṭavīm

svayam-spontaneously; patita-fallen; patrankāni-leaves; amṛtavat-like nectar; kṣudhā-hungrily; bhakṣayan-eating; tṛṣā-thirst; tridivavandīni-of the Ganges; śuci-pure; payo-of water; añjalībhiḥ-with handsful; piban-drinking; kadā-when?; madhura-sweet; rādhikāramaṇa-of Lord Kṛṣṇa, the lover of Śrī Rādhā; rāsa-of the rāsa-dance; keli-of the pastime; sthalī-the place; vilokya-seeing; rasa-into nectar; magna-plunged; dhīr-heart; adhivasāni-I will reside; gaurāṭavīm-in Lord Gaura's forest.

When, hungrily eating naturally fallen leaves as if they were ambrosia, thirstily drinking handsfull of the Ganges' pure water, and my heart plunged in nectar as I gaze at the place where sweet Lord Rādhikāramaṇa enjoyed the pastime of the rāsa dance, will I reside in Lord Gaura's forest?

Text 20

tenākāri samasta eva bhagavad-dharmo 'pi tenādbhutaḥ
sarvasmāt puruṣārthato 'pi paramaḥ kaścit kara-sthī-kṛtaḥ

tenādhāyi samasta-mūrdhani padaṁ brahmādayas taṁ namanty
ā-dehāntam adhāri yena vasatau khaṇḍe nave niścayam

tena-by Him; ākāri-done; samastaḥ-all; eva-indeed; bhagavad-dharmo-religion;
api-also; tena-by him; adbhutaḥ-wonderful; sarvasmāt-than all; puruṣa-arthato-
goals of life; api-even; paramaḥ-greater; kaścit-something; kara-in the hand; sthī-
kṛtaḥ-standing; tena-by him; ādhāyi-placed; samasta-of all; mūrdhani-on the head;
padaṁ-the foot; brahma-ādayas-they who are headed by Brahmā; taṁ-him;
namanti-offer obeisances; ā-undtil; deha-of the body; antam-the end; adhāri-held;
yena-by whom; vasatau-in the residence; vṛndāvane-in Vṛndāvana; niścayam-
determination.

One who is firmly determined to stay in Navadvīpa until the end of his body
has already performed all kinds of devotional service. The greatest and most
wonderful of all goals of life rests in his hand. His feet are on everyone's head.
Brahmā and the demigods bow down before him.

Text 21

khaga-vṛndām paśu-vṛndām
druma-valli-vṛndam unmada-premṇaḥ
prīṇayad amṛta-rasair
navadvīpākhyam vanam namata

khaga-vṛndām-birds; paśu-vṛndām-beasts; druma-valli-vṛndām-trees and vines;
unmada-premṇaḥ-with wild love; prīṇayad-pleasing; amṛta-rasair-with sweet
nectar; navadvīpa-akhyam vanam-the forest of Navadvīpa; namata-please offer
respectful obeisances.

Offer your respectful obeisances to the forest of Navadvīpa which, by giving
them the sweet nectar of wild spiritual love, delights its birds, beasts, trees, and
vines.

Text 22

bhaktyaikayānyatra kṛtā-
rtha-mānino dhīrās tad etan na vayam tu vidmaḥ
śrī-rādhikā-mādhava-
vallabham naḥ sadā navadvīpa-vanam tu saṁśrayaḥ

bhaktiā-by devotion; ekayā-sole; anyatra-anywhere else; kṛtārtha-successful;
mānino-proud; dhīrās-saintly; tad etat-that; na-no; vayam-we; vidmaḥ-know; śrī-
rādhikā-mādhava-to Śrī Śrī Rādhā-Kṛṣṇa; vallabham-dear; naḥ-for us; sadā-always;

tu-indeed; navadvīpavanam-the forest of Navadvīpa; tu-indeed; saṁśrayaḥ-shelter.

A devotee may be proud to become successful by practicing pure devotional service in some other place. We do not think he is successful. We shall always take shelter of Vṛndāvana, which is very dear to Śrī Śrī Rādhikā-Mādhava.

Text 23

doṣākāro 'haṁ guṇa-
leśa-hīnaḥ sarvādhamo durlabha-vastu-kaṅkṣī
gaurātavīm ujjvala-
bhakti-sāra-bijam kadā prāpya bhavāmi pūrṇaḥ

doṣa-of faults; ākāro- a mine; ahaṁ-I; guṇa-virtue; leśa-of the slightest; hīnaḥ- devoid; sarva-of all; adhamo-the lowest; durlabha-difficult to attain; vastu-thing; kaṅkṣī-desiring; gaurātavīm-Lord Gaura's forest; ujjvala-splendid; bhakti-devotional service; sāra-best; bijam-the seed; kadā-when?; prāpya-attaining; bhavāmi-will become; pūrṇaḥ-fulfilled.

Now that I, who am a reservoir of faults, who have not the slightest virtue, and who am the lowest of all but who still hankers for what is very difficult to attain, have come to Lord Gaura's forest, the seed from which the most splendid devotional service grows, will I become successful?

Text 24

śuddhojjvala-prema-rasāmṛtābdher
ananta-pārasya kim apy udāram
rādhā-pradattaṁ yad apūrva-sāraṁ
tad eva gaurāṅga-vanam gatiṁ me

śuddha-pure; ujjvala-splendid; prema-of love; rasa-of sweet; amṛta-nectar; abdher-of the ocean; ananta-pārasya-which has not farther shore; kim api-something; udāram-noble; rādhā-Rādhā; abhidham-named; yatra-where; cakāsti-is splendidly manifest; sāra-essence; tad-that; eva-indeed; gaurāṅga-vanam-Lord Gaurāṅga's forest; gatiṁ-the goal; me-of me.

Lord Gaurāṅga's forest, where the name "Rādhā", the sweetest part of shoreless nectar ocean of pure and splendid divine love, shines, is the only goal of my life.

Text 25

sarva-sādhana-hīno 'pi
navadvīpaika-saṁśrayaḥ
yaḥ ko 'pi prāpnūyād eva
rādhā-priya-rasotsavam

sarva-of all; sādhanā-spiritual practices; hīno-devoid; api-although; navadvīpa-Navadvīpa; eka-only; saṁśrayaḥ-shelter; yaḥ-who; kaḥ api-somene; prāpnūyād-may attain; eva-certainly; rādhā-of Rādhā; priya-of the beloved; rasa-of nectar; utsavam-the festival.

One who never performs any spiritual activities, but who has wholeheartedly taken shelter of Navadvīpa, will attain the great festival of the nectar of pure love for Śrī Rādhā's beloved.

Text 26

tyajantu sva-janāḥ kāmam
deha-vṛttiś ca māstu vā
na navadvīpa-sīmātaḥ
padaṁ me calatu kvacit

tyajantu-may abandon; sva-janāḥ-my own people; kāmam-as they like; deha-for the body; vṛttiś-activity; ca-and; mā-not; astu-may be; vā-or; na-not; navadvīpa-Navadvīpa; sīmātaḥ-from the border; padaṁ-one step; me-of me; calatu-take; kvacit-anywhere.

My own people may leave me. My body may collapse. Still, I will not take a single step beyond the border of Navadvīpa.

Text 27

sā me na mātā sa ca me pitā na
sa me na bandhuḥ sa ca me sakhā na
sa me na mitraṁ sa ca me gurur na
yo me na rādhāvāna-vāsam icchet

sā-she; me-my; na-not; mātā-mother; saḥ-he; ca-and; me-my; pitā-father; na-not; saḥ-he; me-my; na-not; bandhuḥ-relative; saḥ-he; ca-and; me-my; sakhā-friend; na-not; saḥ-he; me-he; na-not; mitraṁ-well-wisher; saḥ-he; ca-and; me-my; gurur-guru; na-not; yo-who; me-of me; na-not; rādhāvāna-in Rādhāvāna; vāsam-

residence; icchet-desires.

She is not my mother, he is not my father, he is not my relative, he is not my friend, he is not my well-wisher, and he is not my guru, who does not wish me to reside in Śrīmatī Rādhā's forest of Navadvīpa.

Text 28

kim etadṛg-bhāgyam mama kaluṣa-mūrter api bhaven
nivāso dehāntāvadhīr yad iha tad godruma-bhūvi
tayoḥ śrī-dampatyor nava-nava-vilāsair viharatoḥ
pada-jyotiḥ-pūrer api tu mama saṅgo 'nubhavitā

kim-what?; etadṛg-like this; bhāgyam-good fortune; mama-my; kaluṣa-sinful; mūrter-body; api-even; bhavet-may be; nivāso-residence; deha-of the body; anta-the end; avadhī-until; yad-what; iha-here; tad godruma-bhūvi-in the land of Godruma; tayoḥ-of Them; śrī-dampatyor-the beautiful divine couple; nava-nava-vilāsair-with newer and newer pastimes; viharatoḥ-play; pada-of Their feet; jyotiḥ-of splendor; pūrer-flood; api-even; tu-certainly; mama-of me; saṅgo-the contact; anubhavitā-will be experienced.

For sinful me what is as auspicious as staying in the land of Godruma until this body ends? Will I then touch the flood of splendor flowing from the feet of the beautiful divine couple that enjoys newer and newer transcendental pastimes?

Text 29

bhūtaṁ sthāvara-jaṅgamātmakam aho yatra praviṣṭaṁ kim apy
ānandaika-ghanākṛti-sva-mahasā nityotsavam bhāsate
māyāndhī-kṛta-dṛṣṭibhis tu kalitaṁ nānā-vikalpātmanā
tad gaurāṅga-puram kadādhivasataḥ syāt me tanuś cinmayī

bhūtaṁ-manifested; sthāvara-stationary; jaṅgama-and moving; ātmakam-living entities; aho-oh; yatra-where; praviṣṭaṁ-entered; kim api-something; ānanda-of bliss; eka-ghana-intense; ākṛti-form; sva-mahasā-with His own splendor; nitya-eternal; utsavam-splendor; bhāsate-shines; māyā-by the illusory potency; andhī-kṛta-blinded; dṛṣṭibhis-with eyes; tu-indeed; kalitaṁ-seen; nānā-various; vikalpa-misconceptions; ātmanā-by the heart; tad gaurāṅga-puram-Lord Gaurāṅga's city; kadā-when?; adhivasataḥ-residing; syāt-may be; me-of me; tanuś-form; cinmayī-spiritual,

When, manifesting a spiritual body, will I reside in Lord Gaurāṅga's city, where all the moving and stationary living entities eternally shine with the splendor of

intensely blissful spiritual forms, and which they whose eyes are blinded by māyā misunderstand with a host of faulty ideas?

Text 30

yatra praviṣṭaḥ sakalo 'pi jantuḥ
sarvaḥ padārtho 'py abudhair adṛśya
sānanda-sac-cid-ghanatām upaiti
tad eva gaurāṅga-puram śrayāmi

yatra-where; praviṣṭaḥ-entered; sakalo-all; api-even; jantuḥ-living entities; sarvaḥ-all; padārtho-things; api-even; abudhair-by the unintelligent; adṛśya-not being able to see; sa-with; ānanda-bliss; sat-eternal; cit-spiritual and full of knowledge; ghanatām-intensity; upaiti-attains; tad-that; eva-indeed; gaurāṅga-puram-of Lord Gaurāṅga's city; śrayāmi-I take shelter.

Take shelter of Lord Gaurāṅga's city where, unseen by the unintelligent, all living entities and even all things are blissful, eternal, spiritual, and full of knowledge.

Text 31

ye śrī-navadvīpa-gateṣu doṣān
āropayanti sthira-jaṅgameṣu
ānanda-mūrtiṣv aparādhinas te
śrī-rādhikā-mādhavayoḥ katham syuḥ

vṛndāvana-stheṣu-among they who stay in Vṛndāvana; api-even; ye-they who; atra-here; doṣān-faults; āropayanti-attribute; sthira-stationary; jaṅgameṣu-and moving living entities; ānanda-of bliss; mūrtiṣu-in forms; aparādhinas-offenders; te-they; śrī-rādhikā-mādhavayoḥ-of Śrī Śrī Rādhā-Kṛṣṇa; katham-how?; syuḥ-will be.

They who attribute faults to the blissful moving and stationary living entities in Navadvīpa are offenders. How can they attain Śrī Śrī Rādhā-Mādhava?

Text 32

ye gaura-sthala-vāsi-nindana-ratā ye vā na māyāpuram
ślāghante tulayanti ye ca kudhiyo kenāpi tam godrumam
ye modadrumam atra nitya-sukha-cid-rūpaṁ sahante na vā
taiḥ pāpiṣṭha-narādhmair bhavatu svapne 'pi me saṅgatīḥ

ye-they who; gaura-sthala-in Lord Gaura's sacred place; vāsi-of they who reside; nindana-to offenses; ratās-are inclined; ye-who; vā-or; na-not; māyāpuram-Māyāpura; ślāghante-glorify; tulayanti-become equal; ye-who; ca-and; kudhiyo-unintelligent; kenāpi-somehow; tam-that; godrumam-Godruma; ye-who; modadrumam-Modadruma; atra-here; nitya-eternal; sukha-happiness; cit-spiritual; rūpaṁ-form; sahante-are able; na-not; vā-or; taiḥ-by them; pāpiṣṭha-sinful; nara-of men; adhamair-the lowest; bhavatu-may be; svapne-in dream; api-even; me-of me; saṅgatiḥ-association.

They who relish blaspheming the residents of Lord Gaura's sacred place, they who will not glorify Godadruma, and the fools that somehow think Godruma like other places, cannot attain eternal, blissful spiritual forms in Modadruma. I pray that even in dreams I may never come near these sinful people, the lowest of men.

Text 33

para-dhāna-para-dāra-dveṣa-mātasrya-lobhā-
nṛta-paruṣa-parābhidroha-mithyābhilāpān
tyajati ya iha bhaktaḥ śrī-navadvīpa-dhāmni
na khalu bhavati vandhyā tasya vṛndāvanāśā

para-of others; dhāna-the wealth; para-of others; dāra-the wives; dveṣa-hatred; mātasrya-envy; lobha-greed; anṛta-lying; paruṣa-cruelty; para-of others; abhidroha-harmful; mithyā-falsely; abhilāpān-speaking; tyajati-abandons; yaḥ-one who; iha-here; bhakto-devoted; sri-navadvīpa-dhāmni-in the holy abode of Navadvīpa; na-not; khalu-indeed; bhavati-is; vandhyā-fruitless; tasya-his; vṛndāvana-in Vṛndāvana; āśā-desire.

He who, rejecting others' wealth, others' wives, hatred, envy, greed, dishonesty, cruelty, violence, and lying words, becomes devoted to the holy abode of Navadvīpa, will not be frustrated in his desire to stay in Vṛndāvana.

Text 34

kuru sakalam adharmam muñca sarvam svadharmam
tyaja gurum api gauḍāraṇya-vāsānurodhāt
sa tava parama-dharmaḥ sā ca bhaktir gurūnām
sa kila kaluṣa-rāsir yad dhi vāsāntarāyaḥ

kuru-do; sakalam-everything; adharmam-irreligious; muñca-abandon; sarvam-all; svadharmam-religious duties; tyaja-abandon; gurum-your guru; api-even; gauḍāraṇya-in Gauḍāraṇya forest; vāsa-for residence; anurodhāt-in consideration;

sas-he; tava-your; parama-dharmaḥ-supreme religious principle; sā-that; ca-also; bhaktir-devotion; gurūnām-to the spiritual masters; sas-that; kila-indeed; kaluṣa-of sins; rāśir-a heap; yad-which; hi-indeed; vāsa-residence; antarāyaḥ-impediment.

Do everything that opposes religious principles, reject all religious duties, and abandon your guru in order to reside in Gauḍāraṇya. That is your supreme religious duty. That is devotion to your guru. Your sins are whatever stops you from residing in Gauḍāraṇya.

Text 35

nirmaryādāścarya-kāruṇya-pūrṇam
gaurāraṇye yan navadvīpa-dhāma
yaḥ ko 'py asmin yādṛśas tādṛśo vā
dehasyānte prāpnuyād eva siddhim

nirmaryāda-limitless; āścarya-wonderful; kāruṇya-with mercy; pūrṇau-filled; rādhā-kṛṣṇau-Rādhā-Kṛṣṇa; paśyataś-seeing; cet-if; kadācit-sometimes; yaḥ-who; kaḥ api-someone; asmin-here; yādṛśas-like this; tādṛśo-like that; vā-or; dehasya-of the body; ante-at the end; prāpnuyād-may attain; eva-indeed; siddhim-perfection.

When his body ends, he who stays in Gauḍāraṇya's abode of Navadvīpa, which is filled with wonderful, limitless mercy, will attain perfection.

Text 36

na loka-vedoddhṛta-mārga-bhedair
āviśya saṅkliṣyata re vimūḍāḥ
haṭhena sarvaṁ parihṛtya gauḍe
śrī-godrume paṇa-kuṭīm kurudhvam

na-not; loka-of the world; veda-and of the Vedas; uddhṛta-mārga-bhedair-by the paths; āviśya-entering; saṅkliṣyata-distressed; re-O; vimūḍāḥ-bewildered; haṭhena-forcibly; sarvaṁ-everything; parihṛtya-renouncing; gaḍe-in Gauḍa; śrī-godrume-in Śrī Godruma; paṇa-of leaves; kuṭīm-a hut; kurudhvam-make.

Fools, the paths of the world and the Vedas will bring you only trouble! Give up everything and make yourself a leaf-hut in Śrī Godruma in Gauḍa-deśa!

Text 37

yat taj jalpantu śāstrāṇy ahaha janatayā gṛhyatām yat tad eva
svaṁ svaṁ yat tan matam sthāpayatu laghu-matis tarka-mātre pravīṇaḥ
asmākām tūjjvalaikonmada-vimala-rasa-prema-pīyūṣa-mūrteḥ
rādhā-bhāvāpta-līlāṭavim iha na vinānyatra niryāti cetaḥ

yat-what; tad-that; japlantu-may talk; śāstrāṇi-the scriptures; ahaha-aha!;
janatayā-by the people; gṛhyatām-accepted; yat-what; tad-that; eva-indeed; svaṁ-
own; svaṁ-own; yat-what; tat-that; matam-considered; sthāpayatu-may establish;
laghu-light; matis-thought; tarka-logic; mātra-only; pravīṇaḥ-expert; asmākām-of
us; tu-indeed; ujjvala-splendid; eka-sole; unmada-wild; vimala-pure; rasa-nectar;
prema-of love; pīyūṣa-nectar; mūrteḥ-form; rādhā-bhāva-āpta-līlā-ṭavim-the forest
where the Lord enjoyed pastimes of Rādhā's love; iha-here; na-not; vinā-without;
anyatra-in another place; niryāti-may go; cetaḥ-heart.

The Vedas may talk as they like, the people may think whatever they like, and
the unintelligent logicians may establish whatever theories they like, but our heart
will never leave the forest where Lord Kṛṣṇa, His form filled with the sweet nectar
of splendid, pure, passionate spiritual love, enjoyed the pastimes of Śrī Rādhā.

Text 38

apāra-karuṇākāraṁ vraja-vilāsinī-nāgaraṁ
muhuḥ subahu-kākubhir natibhir etad abhyarthaye
anargala-vahan-mahā-praṇaya-sīdhu-sindhau mama
kvacij januṣi jāyatām ratir ihaiva khaṇḍe nave

apāra-limitless; karuṇa-of mercy; ākāraṁ-reservoir; vraja-in Vṛndāvana; vilāsinī-
the playful girl; nāgaraṁ-the hero; muhuḥ-at every moment; subahu-with many;
kākubhir-plaintive words; natibhir-bowing down; etad-this; abhyarthaye-I pray;
anargala-unrestrained; vahat-carrying; mahā-great; praṇaya-love; sīdhu-nectar;
sindhau-in the ocean; mama-of me; kvacij-in some; januṣi-birth; jāyatām-may be
born; ratir-love; iha-here; eva-indeed; khaṇḍe nave-in Navadvīpa.

Bowing down again and again and begging with many plaintive words, to the
shoreless ocean of mercy that is the hero of Vraja's playful girls I pray: In one birth
allow me to find my happiness in Navadvīpa, which is a shoreless ocean of
passionate transcendental love.

Text 39

nānā-mārga-rato 'pi durmatir api tyakta-svadharmo 'pi hi
svacchanda-carito 'pi dūra-bhagavat-sambandha-gandho 'pi ca

kurvan yatra ca kāma-lobha-vaśato vāsaṁ samastottamaṁ
yā yad eva rasātmakaṁ padam ahaṁ tan naumi māyāpuram

nānā-various; mārga-to paths; rato-attached; api-although; durmatir-foolish;
api-even; tyakta-rejected; svadharmo-my own religious duty; api-even; hi-indeed;
svacchanda-independent; carita-activities; api-even; dūra-far away; bhagavat-of the
Lord; sambandha-touch; gandho-the scent; api-even; ca-also; kurvan-doing; yatra-
where; ca-and; kāma-lust; lobha-greed; vaśato-under the control; vāsaṁ-residence;
samasta-of all; uttamaṁ-the best; yā-which; yad-which; eva-indeed; rasa-nectar;
ātmakaṁ-self; padam-place; ahaṁ-I; tat-that; naumi-I glorify; māyāpuram-
Māyāpura.

I praise sweet Māyāpura, where a dabbler who walks down many paths at once,
a fool, one who has rejected his proper religious duty, an independent person who
will not follow the rules of the scriptures, a person who has not the slightest scent
of the touch of the Supreme Personality of Godhead, and who who lives there only
out of lust and greed, all attain the supreme destination.

Text 40

iha sakala-sukhebhyaḥ sūttamaṁ bhakti-saukhyam
tad api parama-kāṣṭhām samyag āpnoti yatra
tad iha parama-puṁso śrī-navadvīpa-dhāma
nikhila-nigama-gūḍham mūḍha-buddhir na veda

iha-here; sakala-of all; sukhebhyaḥ-happiness; su-uttamaṁ-the ultimate;
bhakti-of devotional service; saukhyam-the happiness; tad-that; api-even; parama-
kāṣṭhām-the ultimate; samyak-completely; āpnoti-attains; yatra-where; tad-that;
iha-here; parama-puṁso-of the Supreme Personality of Godhead; śrī-navadvīpa-
dhāma-the abode of Navadvīpa; nikhila-all; nigama-scriptures; gūḍham-hidden;
mūḍha-bewildered; buddhir-intelligence; na-not; veda-knows.

A bewildered fool cannot understand Śrī Navadvīpa-dhāma, which is hidden
from all the Vedas, and which is the place where one may attain the ultimate
happiness of devotional service, the highest of all happinesses in this world.

Text 41

bhajantam api devatāntaram athākṣare brahmaṇi
sthitaṁ paśuvad eva vā viṣaya-bhoga-mātre ratam
acintya-nija-śaktitaḥ svagata-rādhikā-mādhava-
pragūḍha-rasa-durgamaṁ kuruta eva kolāṭavī

bhajantam-worshiping; api-even; devatā-demigod; antaram-another; yathā-as; akṣare-in the imperishable; brahmaṇi-Brahman; sthitam-situatede; paśuvad-like an animal; eva-indeed; vā-or; viṣaya-of the senses; bhoga-happiness; māt্রে-only; ratam-devoted; acintya-inconceivable; nija-own; śaktitaḥ-from the potency; svagata-arrived; rādhikā-mādhava-of Śrī Śrī Rādhā-Kṛṣṇa; pragūḍha-secret; rasa-nectar; durgamaṁ-rare; kurute-does; eva-indeed; kolāṭavī-Kolāṭavī.

To demigod-worshippers, to those rapt in the imperishable impersonal Brahman, and even to animallike persons intent only on enjoying their senses, by its own inconceivable powers the forest of Koladvīpa gives the rare and secret nectar of love for Śrī Śrī Rādhikā-Mādhava.

Text 42

yat-koṭy-aṁśam api spr̥ṣen na nigamo yan no vidur yoginaḥ
śrīśa-brahma-śukārjunoddava-mukhāḥ paśyanti yan na kvacit
anyat kiṁ vraja-vāsinām api na yad-dṛśyaṁ kadālokaye
tac chrī-godrūma-rūpam adbhutam ahaṁ rādhā-padaikāśrayaḥ

yat-koṭi-millionth; aṁśam-part; api-even; spr̥ṣet-may touch; na-not; nigamo-the Vedas; yat-which; na-not; u-indeed; vidur-know; yoginaḥ-the yogīs; śrī-Lakṣmī; īśa-Śiva; brahma-Brahmā; śuka-Śuka; arjuna-Arjuna; uddava-and Uddhava; mukhāḥ-headed by; paśyanti-see; yat-which; na-not; kvacit-ever; anyat-other; kiṁ-what?; vraja-vāsinām-of the residents of Vraja; api-even; na-not; yad-which; dṛśyaṁ-visible; kadā-when?; ālokaye-will I see; tat śrī-godrūmas-Śrī Godrūma; rūpam-the form; adbhutam-wonderful; ahaṁ-I; rādhā-of Śrī Rādhā; pada-feet; eka-sole; āśrayaḥ-the shelter.

When, taking shelter of Śrīmatī Rādhārāṇī's feet, will I see Śrī Godrūma's wonderful form, a millionth part of which the Vedas cannot touch, the yogīs cannot understand, the great souls headed by Lakṣmī, Śiva, Brahmā, Śukadeva, Arjuna, and Uddhava cannot see and, what to speak of others, even the Vrajavāsīs cannot see?

Text 43

durvāsanā-su-dṛḍha-rajju-śatair nibaddham
ākṛṣya sarvata idaṁ sva-balena gaura
rādhāvane viharataḥ saha rādhayā te
pādāravinda-savidhaṁ naya mānaṁ me

durvāsanā-wicked desires; su-dṛḍha-very firm; rajju-ropes; śatair-with hundreds; nibaddham-bound; ākr̥ṣya-dragging; sarvataḥ-everywhere; idaṁ-this;

sva-balena-forcibly; kṛṣṇa-O Kṛṣṇa; vṛndāvane-in Vṛndāvana; viharataḥ-enjoying pastimes; saha rādhayā-with Rādhā; te-of You; pāda-feet; aravinda-lotus; savidham-near; naya-please bring; mānasīm-heart; me-my.

O Gaura, O Lord who enjoys pastimes with Śrī Rādhā in Rādhāvana, please forcibly drag my heart, now tightly bound with hundreds of ropes of wicked desires, to Your lotus feet.

Text 44

vaśī-kartum śakyo na hi na hi manāg indriya-gaṇo
guṇo 'bhūn naiko 'pi praviśati sadā doṣa-nicayaḥ
kva yāmaḥ kiṁ kurmo hari hari mayi so 'py akaruṇaḥ
navadvīpe vāsam bata vitara mānanya-gatikam

vaśī-kartum-to subdue; śakyo-able; na-not; hi-indeed; na-not; hi-indeed; manāk-slightly; indriya-gaṇo-the senses; guṇo-virtue; abhūt-was; na-not; eko-one; api-even; praviśati-enters; sadā-eternally; doṣa-nicayaḥ-faults; kva-where?; yāmaḥ-will we go; kiṁ-what?; kurmo-will we do; hari-alas!; hari-alas!; mayi-in me; saḥ api-someone; akaruṇaḥ-merciless; sva-vāsam-own home; śrī-vṛndāvana-O Śrī Vṛndāvana; vitara-please extend; mā-to me; ananya-without another; gatikam-goal.

I cannot subdue my senses at all. I have no virtues. A host of faults always enters me. Where shall I go? What shall I do? Alas! Alas! No mercy is shown to me! O Lord, please give me residence in Navadvīpa, my only home.

Text 45

jāti-prāṇa-dhanāni yāntu su-yaśo-rāśiḥ parikṣiyatām
sad-dharmā vilayaṁ prayāntu satatam sarvaiś ca nirbhartsyatām
ādhi-vyādhi-śatena jīryatu vapur lupta-pratikārataḥ
śrī-gaurāṅga-puram tathāpi na manāk tyaktum mamāstām matiḥ

jāti-noble birth; prāṇa-life; dhanāni-and wealth; yāntu-may go; su-yaśo-rāśiḥ-great fame; parikṣiyatām-may perish; sad-dharmā-religious principles; vilayaṁ-to destruction; prayāntu-may go; satatam-always; sarvaiś-by all; ca-and; nirbhartsyatām-may be rebuked; ādhi-vyādhi-of physical and mental distresses; śatena-by hundreds; jīryatu-may grow old; vapur-body; lupta-lost; pratikārataḥ-remedy; śrī-gaurāṅga-puram-Lord Gaura's city; tathāpi-nevertheless; na-not; manāk-at all; tyaktum-to abandon; mama-my; āstām-may be; matiḥ-thought.

My noble birth, wealth, and even my life-breath, may all perish. My good

reputation may wither and die. My religious principles may run to destruction. Everyone may always mistreat me. My body may wither away with hundreds of incurable diseases. Still, my heart will never leave Lord Gaurāṅga's city.

Text 46

gaurāraṇyād anyat
prakṛter antar bahir vāpi
naivāsti madhura-vastv ity
avakalitaṁ yair namas tebhyaḥ

gaurāraṇyād-than Gauravana; anyat-another; prakṛter-of nature; antar-within; bahir-without; vā-or; api-and; na-not; eva-indeed; asti-is; madhura-sweet; vastu-thing; iti-thus; avakalitaṁ-known; yair-by whom; namas-obeisances; tebhyaḥ-to them.

I bow down to offer my respects to they who know that within or without the material world there is nothing as sweet as Lord Gaura's forest.

Text 47

vibhrājat-tilakā girīndratanaḥ nīraugha-śuklāmbaro-
dañcat-kāñcana-campaka-cchavir aho nānā-rasollāsini
kṛṣṇa-prema-payo-dhareṇa rasadenātyanta-sammohini
śrī-miśrātma-vaḥ-vallabhā vijayate gaude tu gaurāṭavī

vibhrājat-shining; tilaka-tilaka; girīndratanaḥ-of the Ganges; nīraugha- water; śukla-white; ambara-garments; uda{.sy 241}cat-rising; kāñcana-golden; campaka-campaka flower; chavir-splendor; aho-oh; nānā-various; rasa-nectars; ullāsini-splendid; kṛṣṇa-for Lord Kṛṣṇa; prema-of love; payo-dhareṇa-with the waters; rasadena-nectarean; atyanta-very; sammohini-charming; śrī-miśra-of Jagannātha Miśra; ātmaja-to the son; vallabhā-dear; vijayate-all glories; gaude-in Gauḍa-deśa; tu-indeed; gaura-āṭavī-Lord Gaura's forest.

All glories to Lord Gaura's Gauḍa-deśa forest which, splendid with tilaka decorations, clothed in white garments of the Ganges' waters, splendid with the glory of blossoming campaka flowers, glorious with many kinds of nectar, and charming with the sweet nectar of pure love for Lor Kṛṣṇa, is very dear to Śrī Jaganntha-miśra's son!

Text 48

yasmin koṭi-suradru-vaibhava-yutā bhūmiruhāḥ poṣakāḥ
bhaktiḥ sad-vanitā-mahā-rasamayī yatra svayaṁ śliṣyati
yatra brahma-purādi-tīrtha-nicayā bhrājanti nānā-sthale
tad dvīpaṁ nava-saṅkhyakam sukhamayaṁ ko nāma nāmbhate

yasmin-in which; koṭi-millions; suradru-of suradruma trees; vaibhava-glory;
yutā-endowed; bhūmiruhāḥ-trees; poṣakāḥ-nourishing; bhaktiḥ-devotional service;
sad-vanitā-pious girls; mahā-rasamayī-very sweet; yatra-where; svayaṁ-personally;
śliṣyati-embraces; yatra-where; brahma-pura-ādi-beginning with Brahma-pura;
tīrtha-of holy places; nicayāḥ-multitudes; bhrājanti-shine; nānā-sthale-in various
places; tad-that; tad dvīpaṁ nava-saṅkhyakam-Navadvīpa; adbhutam-wonderful;
sukhamayaṁ-blissful; ko-who?; nāma-indeed; na-not; āmbhate-will take shelter.

Who will not take shelter of wonderful, blissful Navadvīpa, where millions of
glorious kalpavṛkṣa trees are embraced by the sweet vines of pure bhakti that are
their wives, and where Brahmapura and all other holy places shine with great
splendor?

Text 49

nindanti yāvan nava-khaṇḍ-vāsaṁ
vṛndāvane prema-vilāsa-kande
tāvan na govinda-padāravinde
svacchanda-sad-bhakti-rahasya-lābhaḥ

nindanti-insult; yāvat-as much as; nava-khaṇḍ-vāsaṁ-residence in Navadvīpa;
vṛndāvane-in Vṛndāvana; prema-of love; vilāsa-of transcendental pastimes; kande-
the root; tāvat-so; na-not; govinda-of Lord Kṛṣṇa; pada-feet; aravinde-lotus;
svacchanda-spontaneous; sad-transcendental; bhakti-of devotional service;
rahasya-of the secret; lābhaḥ-attainment.

As much as they speak ill of residing in Navadvīpa, to that extent they will not
understand the secret of pure spontaneous love for Lord Govinda's lotus feet in
Vṛndāvana, the root from which the Lord's pastimes of love sprout.

Text 50

smāraṁ smāraṁ nava-jaladhara-śyāmalaṁ dhāma-vidyut-
koṭi-jyotis-tanu-latikayā rādhayā śliṣyamānam
uccair uccaiḥ sarasa-sarasaṁ kākubhir jṛmbhamāṇa-
premāviṣṭo bhramati sukr̥tī ko 'pi gaura-sthaliṣu

smāraṁ-remembering; smāraṁ-and remembering; nava-new; jaladhara-monsoon cloud; śyāmalam-dark; dhāma-splendor; vidyut-lightning flashes; koṭi-millions; jyotis-splendor; tanu-of the body; latikayā-with the vine; rādhayā-with Śrī Rādhā; śliṣyamānam-embraced; uccair uccaiḥ-greatly; sarasa-sweet; sarasaṁ-sweet; kākubhiḥ-with plaintive words; jṛmbhamāṇa-opening; prema-love; āviṣṭo-entered; bhramati-wanders; sukṛtī-pious; kaḥ api-someone; gaura-sthalīṣu-in Lord Gaura's places.

Again and again remembering the person dark as a new monsoon cloud who is embraced by Śrī Rādhā, Her transcendental form like a vine splendid as millions of lightning flashes, a certain saintly devotee, his mouth fill with loud, urgent, very sweet prayers, and pure devotional love rising within him, wanders in Lord Gaura's sacred places.

Text 51

viśvambharasya pāda-
sarojopeta-sthalīṣu nirbhara-premṇā hari hari
kadā luṭhāmi pratipada-
galad-aśrur ullasat-pulakaḥ

viśvambharasya-of Lord Caitanya; pāda-saroja-upeta-sthalīṣu-in the places where He placed His lotus feet; nirbhara-great; premṇā-with love; hari-oh!; hari-Oh!; kadā-when?; luṭhāmi-will I roll about on the ground; pratipada-at every step; galad-flowing; aśrur-tears; ullasat-pulakaḥ-hairs standing erect with joy.

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

Text 52

pūrṇojjvalat-prema-rasaika-mūrtir
yatraiva rādhā-valito harir me
tad eva gaura-sthalaṁ āśritānāṁ
bhavet paraṁ bhakti-rahasya-lābhaḥ

pūrṇa-full; ujjvala-splendor; prema-love; rasa-nectar; eka-sole; mūrtir-form; yatra-where; eva-indeed; rādhā-Rādhā; valitaḥ-in the ecstasy of love; hari-Kṛṣṇa; me-my; tad-that; eva-indeed; gaura-sthalaṁ-in the place sacred to Lord Gaura; āśritānāṁ-of they who have taken shelter; bhavet-may be; paraṁ-greatly; bhakti-of devotional service; rahasya-of the secret; lābhaḥ-attainment.

The secret of pure devotional service rests in they who take shelter of Lord Gaura's sacred place, where my Lord Hari, His transcendental form filled with the nectar of splendid divine love, assumes the role of Śrī Rādhā.

Text 53

caṇḍāla-śva-kharādi-vad yadi janāḥ kurvanti sarve tiras-
kāraṁ durviśahaṁ ca tena na hi me kheda-stanīyān api
śrī-kṛṣṇa-śravaṇādikā tu navadhā rāgānugā cātmadā
bhaktir yad graha-saṅkhyake vijayate tatraiva khaṇḍe sthitiḥ

caṇḍāla-an outcaste; śva-a dog; khara-an ass; ādi-beginning; vad-like; yadi-if; janāḥ-the people; kurvanti-do; sarve-all; tiraskāraṁ-insults; durviśahaṁ-unbearable; ca-and; tena-by that; na-not; hi-indeed; me-of me; kheda-stanīyān-suffering; api-also; śrī-kṛṣṇa-of Lord Kṛṣṇa; śravaṇa-hearing; ādikā-beginning with; tu-indeed; navadhā-nine kinds; rāga-anugā-spontaneous; ca-and; ātmadā-giving the self; bhaktir-devotional service; yad-which; graha-saṅkhyake-nine; vijayate-all glories; tatra-there; eva-indeed; khaṇḍe-in the islands; sthitiḥ-standing.

If the people speak unbearable insults to me as if I were a caṇḍāla or a dog or an ass, then I do not feel unhappy as I stay in the nine islands of Navadvīpa, where the nine processes of loving devotional service, beginning with hearing about Lord Kṛṣṇa and culminating in surrendering one's life and heart to Him, shine with great glory.

Text 54

bhrātaḥ samastāny api sādhanāni
vihāya gaura-sthalaṁ āśrayasva
yathā tathā prāktana-vāsanātaḥ
śarīra-vāṇī-hṛdayāni kuryuḥ

bhrātaḥ-O brother; samastāni-all; api-even; sādhanāni-spiritual practices; vihāya-abandoning; gaura-sthalaṁ-Lord Gaura's sacred place; āśrayasva-take shelter; yathā-as; tathā-so; prāktana-former; vāsanātaḥ-from desires; śarīra-the body; vāṇī-the words; hṛdayāni-the heart; kuryuḥ-act.

O brother, give up all your spiritual practices and take shelter of Lord Gaura's sacred place. As you desire so your body, words, and heart will act.

Text 55

navadvīpe ramye varam iha kare kharpara-bhṛto
bhramāmo bhaikṣyārthaṁ svapaca-gr̥ha-vīthiṣu dinaśaḥ
tathāpi prācīnaiḥ parama-sukṛtair atra militam
na neṣyāmy 'nyatra kvacid api kathañcid vapur idam

navadvīpe-in Navadvīpa; ramye-beautiful; varam-benediction; iha-here; kare-in the hand; kharpara-a beggars bowl; bhṛto-holding; bhramāmo-we wander; bhaikṣya-begging; arthaṁ-for the purpose; svapaca-of dogeaters; gr̥ha-to the houses; vīthiṣu-on the paths; dinaśaḥ-day after day; tathāpi-still; prācīnaiḥ-with old; parama-sukṛtair-pious deeds; atra-here; militam-met; na-not; neṣyāmo-we will carry; anyatra-somewhere else; kvacid-anywhere; api-even; katha{.sy 241}cid-under any circumstance; vapur-body; idam-this.

With a bowl in hand we go begging even on the paths to the houses of the dogeaters in beautiful Navadvīpa. We pray that we will never take this body, attained by many past pious deeds, to any other place.

Text 56

jarat-kanthām ekām dadhad api ca kaupīnam aniśam
pragāyan śrī-rādhā-madhupati-rahāḥ-keli-laharīm
phalaṁ vā mūlaṁ vā kim api divasānte kavalayan
navadvīpe neṣye vana-bhuvi kadā jīvanam idam

jarat-old; kanthām-cloth; ekām-one; dadhad-placing; api-and; ca-and; kaupīnam-kaupīna; aniśam-day and night; pragāyan-singing; śrī-rādhā-madhupati-of s Śrī Rādhā-Kṛṣṇa; rahāḥ-confidential; keli-of pastimes; laharīm-waves; phalaṁ-fruit; vā-or; mūlaṁ-roots; vā-or; kim api-something; divasa-of the day; ante-at the end; kavalayan-eating a mouthful; navadvīpe-in Navadvīpa; neṣye-I will pass; vana-bhuvi-in the forest; jīvanam-life; idam-this.

When, wearing a kaupīna and one old cloth, day and night singing of the waves of Śrī Śrī Rādhā-Madhupati's confidential pastimes, and at the end of the day eating a fruit or a root, will I spend this lifetime in the forest of Navadvīpa?

Text 57

prakṛty-upari kevale sukha-nidhau para-brahmaṇi
śruti-prathita-vaibhavam para-padam para-vyomakam
tad-antar-akhilajjvalam jayati gauḍa-bhū-maṇḍalam
mahā-rasa-mayam ca tat kalaya tatra vṛndāvanam

prakṛti-the material nature; upari-above; kevale-in the spiritual world; sukha-of happiness; nidhau-in the ocean; para-brahmaṇi-in the Supreme Brahman; śruti-in the Vedas; prathita-celebrated; vaibhavaṁ-glory; para-padaṁ-the Supreme Abode; para-vyomakam-the spiritual sky; tad-antar-in that; akhila-all; ujjalaṁ-splendid; jayati-all glories; gauḍa-of Gauḍa; bhū-the land; maṇḍalaṁ-the circle; mahā-rasa-mayaṁ-filled with sweet nectar; ca-and; tat-that; kalaya-see; tatra-there; vṛndāvanam-Vṛndāvana.

Above the material nature, in the ocean of happiness that is the Supreme Brahman splendor, is the Spiritual Sky, the Supreme Abode glorified in the Vedas. Within the Spiritual Sky the circle of Gauḍa-bhūmi is glorious with all splendor. There gaze on the forest of Vṛndāvana.

Text 58

svānanda-sac-cid-ghana-rūpatā-matir
yāvan na gaura-sthala-vāsi-jantuṣu
tāvat praviṣṭho 'pi na tatra vindate
tato 'parādhāt padaviṁ parāt parām

sva-own; ānanda-bliss; sat-eternal; cit-knowledge; ghana-intense; rūpatā-form; matir-conception; yāvat-as; na-not; gauar-sthala-in Lord Gaura's sacred place; vāsi-residing; jantuṣu-to the living entities; tāvat-so; praviṣṭho-entered; api-even; na-not; tatra-there; vindate-finds; tato-then; aparādhāt-from the offense; padaviṁ-the path; parāt-than the highest; parām-higher.

Even though staying there himself, he who commits the offense of thinking that the residents of Gaura-sthala do not have spiritual forms of eternity, bliss, and knowledge, will not attain the supreme abode.

Text 59

yadaiva sac-cid-rasa-rūpa-buddhi-
dviṇe nave 'smin sthira-jaṅgameṣu
syān nirvyaḷikāṁ puruṣas tadaiva
cakāsti rādhā-priya-sevi-rūpaḥ

yadā-when; eva-indeed; sat-eternal; cit-spiritual; rasa-nectar; rūpa-forms; buddhi-concept; vṛndāvana-in Vṛndāvana; stha-staying; sthira-unmoving; jaṅgameṣu-and moving living entities; syāt-may be; nirvyaḷikāṁ-honest; puruṣas-person; tadā-then; eva-indeed; cakāsti-is splendidly manifested; rādhā-of Śrī Rādhā; priya-of the beloved; sevi-of the servant; rūpaḥ-the form.

When one understands that the moving and unmoving residents of Navadvīpa have forms of eternal spiritual nectar, then he becomes a genuine servant of Śrī Rādhā's beloved.

Text 60

sakala-vibhava-sāraṁ sarva-dharmaika-sāraṁ
sakala-bhajana-sāraṁ sarva-siddhyaika-sāraṁ
sakala-mahima-sāraṁ vastu khaṇḍe navākhye
sakala-madhurimāmbho-rāśi-sāraṁ vihāraḥ

sakala-of all; vibhava-of opulences; sāraṁ-the best; sarva-of all; dharmareligious principles; eka-sāraṁ-the best; sakala-of all; bhajana-methods of worship; sāraṁ-the best; sarva-of all; siddha-perfections; eka-sāraṁ-the best; sakala-of all; mahima-glories; sāraṁ-the best; vastu-thing; khaṇḍe navākhye-in Navadvīpa; antaḥ-in; sakala-of all; madhurima-of sweetness; ambho-rāśi-of oceans; sāraṁ-the best; vihāraḥ-wandering.

Wandering in Navadvīpa is the best of all opulences, the best of all religious principles, the best of all kinds of worship, the best of all perfections, the best of all glories, and the best of all oceans of sweetness.

Text 61

pragāyan naṭann udhasan vā luṭhan vā
pradhāvan rudan sampatan mūrchito vā
kadā vā mahā-prema-mādhvī-madāndhas
carisyāmi khaṇḍe nave loka-bahyaḥ

pragāyan-singing; naṭann-dancing; udhasan-laughing; vā-or; luṭhan-rolling on the ground; vā-or; pradhāvan-running; rudan-crying; sampatan-falling; mūrchito-unconscious; vā-or; kadā-when?; vā-or; mahā-great; prema-of love; mādhvī-nectar; mada-intoxication; andhas-blind; carisyāmi-will I walk; khaṇḍe nave-in Navadvīpa; loka-bahyaḥ-oblivious to the world.

When, singing, dancing, laughing, rolling about on the ground, running, crying, or falling down unconscious, will I, blind with intoxication by drinking the nectar of great spiritual love, and oblivious to the world, wander in Navadvīpa?

Text 62

na lokam na dharmam na geham na deham
na nindam stutim napi saukhyam na dukham
vijanan kim apy unmadaḥ prema-mādhvyā
graha-grasta-vat karhi gaura-sthale syām

na-not; lokam-the world; na-not; dharmam-religion; na-not; geham-home; na-not; deham-body; na-not; nindam-insults; stutim-praises; na-not; api-also; saukhyam-happiness; na-not; dukham-pain; vijanan-knowing; kim api-something; unmadaḥ-mad; prema-of love; mādhvyā-by the nectar; graha-grasta-vat-as one in the grip of an evil planet; karhi-when?; gaura-sthale-in Gaura-sthala; syām-will I become.

When, oblivious to the world, religious duties, home, body, insults, praise, pleasure, and pain, and intoxicated with the nectar of pure spiritual love, will I become like a madman in Lord Gaura's sacred abode?

Text 63

hare kṛṣṇa rāmeti kṛṣṇeti mukhyān
mahāścarya-nāmāvalī-siddha-mantrān
tathācaṣṭa-kāle vraja-dvandva-sevām
kadābhyasya gaura-sthale syām kṛtārthaḥ

hare kṛṣṇa kṛṣṇa-Hare Kṛṣṇa, Kṛṣṇa; iti-thus; kṛṣṇa-Kṛṣṇa; iti-thus; mukhyāt-from the mouth; mahā-very; āścarya-wonderful; nāma-of names; āvalī-series; siddha-perfection; mantrān-from the mantra; tatha-in that way; ca-and; aṣṭa-kāle-at the eight times; vraja-of Vraka; dvandva-of the divine couple; sevām-devotional service; kadā-when?; abhyasya-acting; gaura-sthale-in Gaura-sthala; syām-I will become; kṛtārthaḥ-successful.

When, chanting the siddha-mantra of very wonderful names beginning "Hare, Kṛṣṇa, and Rāma" will I, serving Vraja's divine couple day and night in Lord Gaura's sacred abode, attain the success of my life?

Text 64

hema-sphāṭika-padmarāga-racitair mahendranīla-drumair
nānā-ratnamaya-sthalibhir ali-jhaṅkaraḥ sphuṭad-vallibhiḥ
citraiḥ kīra-mayūra-kokila-mukhair nānā-vihaṅgair lasat
padmādyais ca sarobhir adbhutam aham dhyayāmi gaura-sthalam

hema-gold; sphāṭika-crystal; padmarāga-and rubies; racitair-made; mahā-great; indranīla-sapphires; drumair-with trees; nānā-various; ratnamaya-jeweled;

sthalībhir-with places; ali-of bumblebees; jhaṅkārāiḥ-with buzzing; sphuṭad-blossoming; vallibhiḥ-with vines; citraiḥ-wonderful; kīra-parrots; mayūra-peacocks; kokila-and cuckoos; mukhair-headed by; nānā-various; vihaṅgair-with birds; lasat-shining; padma-with lotuses; ādyais-beginning with; ca-also; sarobhir-with lakes; adbhutam-wonderful; ahaṁ-I; dhyayāmi-meditate; gaura-sthalam-on Gaura-sthala.

I meditate on wonderful Gaura-sthala splendid with gold, crystal, and rubies, with great sapphire trees, with courtyards made of many kinds of jewels, with buzzing bees, with blossoming vines, with wonderful parrots, peacocks, cuckoos, and other birds, and with lakes filled with lotuses and other flowers.

Text 65

madhya-dvīpa-vane sphuṭat-kṣitidharasyopatyakāsu sphuran
nānā-keli-nikuñja-vīthiṣu navonmīlat-kadambādiṣu
bhrāmaṁ bhrāmaṁ ahar-nīsam nanu paraṁ śrī-rāsa-keli-sthalī-
ramyāsv eva kadā prakāśita-rahāḥ-premā bhaveyaṁ kṛtī

madhya-dvīpa-vane-in the forest of Madhyadvīpa; sphuṭat-manifest; kṣiti-dharasya-of the hill; upatyakāsu-in the valleys; sphurat-splendidly manifest; nānā-various; keli-pastimes; nikuñja-groves; vīthiṣu-on the pathways; nava-new; unmīlat-blossoming; kadamba-āliṣu-among the kadamba trees; bhrāmaṁ-wandering; bhrāmaṁ-and wandering; ahar-day; nīsam-and night; nanu-certainly; paraṁ-great; śrī-rāsa-keli-of the rāsa-dance pastime; sthalī-place; ramyāsu-beautiful; eva-certainly; kadā-when?; prakāśita-manifested; rahāḥ-secret; premā-love; bhaveyaṁ-I will become; kṛtī-pious.

When, wandering day and night through the valleys of Madhyadvīpa, on the pathways through the various pastime forest-groves, through groves of newly-blossoming kadamba trees, and through the beautiful places where of the rāsa-dance pastimes, will I become fortunate, intimate spiritual love for the divine couple shining within me?

Text 66

alaṁ kṣayi-sukha-pradair yuvati-putra-vittādikair
vimukti-kathayāpy alaṁ mama namo vikuṅṭha-śriye
paraṁ tv iha bhava bhava bhavatu rādhikā-kāntitaḥ
vrajendra-tanayo vane lasati yatra tasmin ratiḥ

alaṁ-what is the use?; kṣayi-temporary; sukha-happiness; pradair-giving; yuvati-beautiful young wife; putra-children; vitta-wealth; ādikair-beginning with;

vimukti-of impersonal liberation; kathayā-of talk; api-also; alam-what is the use?; mama-of me; namo-obeisances; vikuṅṭha-in Vaikuṅṭha; śriye-to the beauty; param-greatly; tu-indeed; iha-here; bhava bhava-in birth after birth; bhavatu-may be; rādhikā-kāntitaḥ-in the complexion of Śrī Rādhikā; vrajendra-tanayo-the son of the king of Vraja; vane-in the forest; lasati-shines!; yatra-where; tasmin-there; rataḥ-devoted.

What is the use of a beautiful young wife, children, and wealth, which give only temporary happiness? I offer my respectful obeisances to the beauty of Vaikuṅṭha. I pray that birth after birth I may be devoted to the forest where Vrajendra's son, who has now assumed the complexion of Śrī Rādhikā, enjoys splendid transcendental pastimes.

Text 67

namāmi tad godrumam eva murdhnā
vadāmi tad godrumam eva vācā
smarāmi tad godrumam eva buddhyā
śrī-godrumād anyam ahaṁ na jāne

namāmi-I bow; tat godrumam-Godruma; eva-indeed; murdhnā-with my head; vadāmi-I speak; tat godrumam-Godruma; eva-indeed; vācā-with my words; smarāmi-I remember; tat godrumam-Godruma; eva-indeed; buddhyā-with my intelligence; śrī-godrumāt-than Śrī Godruma; anyam-other; ahaṁ-I; na-not; jāne-know.

With my head I bow down before Godruma. With my words I speak about Godruma. With my intelligence I remember Godruma. I do not know anything but Śrī Godruma.

Text 68

rādhāpati-rati-kandaṁ
gaura-sthalam eva jīvanam yeṣāṁ
tac-caraṇāmbuja-reṇor
āśāṁ evāham aśāse

rādhāpati-of Lord Kṛṣṇa, the Lord of Rādhā; rati-off love; kandaṁ-the root; gaura-sthalam-Lord Gaura's abode; eva-indeed; jīvanam-life and soul; yeṣāṁ-of whom; tat-of them; caraṇāmbuja-of the lotus feet; reṇor-of the dust; āśāṁ-the hope; eva-indeed; aham-I; aśāse-desire.

I long for the pollen of the lotus feet of they whose life and soul is Śrī Gaura-sthala, the root that sprouts love for Lord Rādhāpati.

Text 69

nānā-keli-nikuṅja-maṇḍapa-yute nānā-saro-vāpikā-
ramye gulma-latā-drumaiś ca parito nānā-vidhaiḥ śobhite
nānā-jāti-samullasat-khaga-mṛgair nānā-vilāsa-sthalī-
pradyota-dyuti-rociṣi priya kadā dhyeyo 'si gaura-sthale

nānā-various; keli-pastimes; nikunja-groves; maṇḍapa-pavilions; yute-endowed;
nānā-various; saro-lakes; vāpikā-and ponds; ramye-beautiful; gulma-bushes; latā-
vines; drumaiś-trees; ca-and; parito-everywhere; nānā-various; vidhaiḥ-kinds;
śobhite-splendid; nānā-various;-jāti-species; samullasat-jubilant; khaga-birds;
mṛgair-and animals; nānā-various; vilāsa-of pastimes; sthalī-places; pradyota-dyuti-
rociṣi-splendid; priya-dear; kadā-when?; dhyeyo-to be meditated on; asi-You are;
gaura-sthale-in Lord Gaura's transcendental abode.

O beloved, when will I meditate on You in Gaura-sthala, which is filled with many pastime forest pavilions, delightful with many lakes and ponds, beautiful with trees, vines, and bushes everywhere and with many kinds of joyful birds and beasts, and is glorious with many splendid pastime-places?

Text 70

vāṅyā gadgadayā kadā madhupater nāmāni saṅkīrtaye
dhārābhir nayanāmbhasām taru-tale kṣauṇīm kadā paṅkaye
dṛṣṭyā bhāvanayā puro milad aho gaura-sthaliyam mahō-
dvandva-hema-harinmaṇi-cchavi kadālambe muhur vihvalaḥ

vāṅyā-with words; gadgadayā-faltering; madhupater-of Lord Kṛṣṇa; nāmāni-
names; saṅkīrtaye-I glorify; dhārābhir-with flooding streams; nayana-from the
eyes; ambhasām-of water; taru-tale-at the base of a tree; kṣauṇīm-the ground;
kadā-when?; paṅkaye-will I muddy; dṛṣṭyā-with sight; bhāvanayā-with the
conception; puro-before me; milad-meeting; aho-oh; gaura-sthaliyam-in Gaura-
sthalī; mahō-of splendors; dvandva-pair; hema-gold; harinmaṇi-and sapphires;
chavi-effulgence; kadā-when?; ālambe-will I take shelter; muhur-at every moment;
vihvalaḥ-overcome.

When, with a faltering voice, will I glorify Lord Mādhava's holy names? When will I muddy the ground under a tree with streams of tears flowing from my eyes? When, excited at heart, will I take shelter of the two golden and sapphire splendors that have become one before my eyes in Gaura-sthala?

Text 71

nānyad vadāmi na śṛṇomi na cintayāmi
nānyad vrajāmi na bhajāmi na cāśrayāmi
paśyāmi jāgrati tathā svapane 'pi nānyat
śrī-rādhikā-ruci-vinoda-vanam vināham

na-not; anyad-another; vadāmi-I speak; na-not; śṛṇomi-I hear; na-not; cintayāmi-I meditate; na-not; anyad-another; vrajāmi-I go; na-not; bhajāmi-I worship; na-not; ca-and; āśrayāmi-I take shelter; paśyāmi-I see; jāgrati-awake; tathā-in the same way; svapane-in a dream; api-even; na-not; anyat-another; śrī-rādhikā-of Śrī Rādhā; ruci-of the splendor; vinoda-of the pastimes; vanam-the forest; vinā-without; aham-I.

I will not talk of anything else. I will not hear of anything else. I will not meditate on anything else. I will not go anywhere else. I will not worship anything else. I will not take shelter of anything else. In dream or awake I will not see anything but the forest where He who accepted Śrī Rādhikā's splendor enjoyed pastimes.

Text 72

na satyākhye loke spr̥hayati mano brahma-padavīm
na vaikuṅṭhe viṣṇor api mṛgayate pārṣada-tanum
navadvīpe śuddhe madhura-rasa-bhārotsavavatām
nivāse dhanyānām su-bahu kṛmi-janmāpi manute

na-not; satya-Satya; ākhye-named; loke-in the planet; spr̥hayati-desires; mano-my heart; brahma-padavīm-the post of Brahmā; na-not; vaikuṅṭhe-in Vaikuṅṭha; viṣṇor-of Lord Viṣṇu; api-even; mṛgayate-seeks; pārṣada-of an associate; tanum-the body; navadvīpe-in Navadvīpa; śuddhe-pure; madhura-sweet; rasa-nectar; bhāra-abundance; utsava-vatām-enjoying festivals; nivāse-in the home; dhanyānām-of the fortunate souls; su-bahu-very highly; kṛmi-of an insect; janma-the birth; api-even; manute-thinks.

My heart does not yearn to become a Lord Brahmā on Satyaloka, nor does it seek the body of an associate of Lord Viṣṇu in Vaikuṅṭha, but it does think very highly of any birth, even as a tiny insect, in the home of the fortunate souls that enjoy festivals of sweet nectar in the pure realm of Navadvīpa.

Text 73

mamāpi syād etādṛśam api dinam kim nu paramam
navadvīpe yasmin katham api kṛta-sparśanam api
aho deham dūrād api samavalokyāpi januṣā
muhur dhanyam manye dharaṇi-patitam syām kṛta-natiḥ

mama-of me; api-even; syād-may be; etādṛśam-like this; api-also; dinam-day; kim-whether?; nu-indeed; paramam-transcendental; navadvīpe-in Navadvīpa; yasmin-in which; katham api-somehow; kṛta-done; sparśanam-touch; api-also; aho-oh; deham-body; dūrād-from far away; api-even; samavalokya-seeing; api-even; januṣā-with a birth; muhur-at every moment; dhanyam-fortunate; manye-I think; dharaṇi-to the ground; patitam-fallen; syām-I may be; kṛta-natiḥ-bowing down.

I think any birth where, even from a distance, I may gaze at Navadvīpa, touch it, and fall down on the ground to offer respects to it, is very fortunate. Will the fortunate day that I take such a birth ever come?

Text 74

yad api ca mama nāsti śrī-navadvīpa-dhāma-
mahimani na samordhve hanta viśvag-agandhaḥ
yad api mama na tasmin nāsti vāsaīṣaṇāpi
prasaratu mama tādṛśy eva vāṇī tathāpi

yad api-although; ca-and; mama-my; na-not; asti-is; śrī-navadvīpa-dhāma-of Śrī Navadvīpa-dhāma; mahimani-in the glory; na-not; samordhve-great; hanta-indeed; viśvak-of faith; agandhaḥ-the slightest scent; yad api-although; mama-of me; na-not; tasmin-in that; na-not; asti-is; vāsa-residence; aiṣaṇā-with the desire; api-even; prasaratu-goes; mama-my; tādṛśy-like this; eva-indeed; vāṇī-words; tathāpi-still.

Although I have not the slightest fragrance of faith in the exalted glory of Śrī Navadvīpa-dhāma, and although I do not sincerely yearn to live there, nevertheless words like that flow from me.

Text 75

acaitanya-prāyam jagad idam aho sarva-vid api
navadvīpasyāya prabhavati na vai tattva-kathane
harau su-pracchane hari-puram aho guptam abhavat
su-bhaktas tat tattvam sva-guru-kṛpayā karṣati kila

acaitanya-unconscious with Lord Caitanya; prāyaṁ-for the most part; jagad-material universe; idam-this; aho-oh; sarva-vid-who knows everything; api-even; navadvīpasya-of Navadvīpa; asya-of that; prabhavati-manifests; na-not; vai-indeed; tattva-of the truth; kathane-in discussion; harau-of Lord Kṛṣṇa; su-pracchanne-carefully hidden; hari-of Lord Hari; puram-the city; aho-oh; guptam-hidden; abhavad-was; su-bhaktas-great devotee; tat-that; tattvaṁ-truth; sva-guru-kṛpayā-by the mercy of the guru; karṣati-pulls; kila-indeed.

This mostly unconscious world and even they who think they know everything cannot know the truth about Navadvīpa. When carefully concealed Lord Hari appears, then His concealed abode also appears. Only a sincere devotee, by his guru's mercy, can know the truth of Navadvīpa.

Text 76

kadā navadvīpa-vanāntareṣv ahaṁ
paribhraman saikata-pūrṇa-catvare
harīti rāmeti harīti kīrtane
vilokya gauram prapatāmi vihvalaḥ

kadā-when?; navadvīpa-vanāntareṣu-in the forests of Navadvīpa; ahaṁ-I; paribhraman-wandering; saikata-sandy; pūrṇa-filled; catvare-in a courtyard; hari-O Hari!; iti-thus; rāma-O Rāma!; iti-thus; hari-O Hari!; iti-thus; kīrtane-in glorification; vilokya-seeing; gauram-Lord Gaura; prapatāmi-I will fall down; vihvalaḥ-overwhelmed.

When, as I wander in Navadvīpa's forests, will I fall unconscious, suddenly seeing Lord Gaura chanting Hari! Rāma! Hari! in a kīrtana in a sandy courtyard?

Text 77

puline puline girīndrajāyā
vicariṣyāmi kadā tale tarūṇām
patitaṁ galitaṁ phalaṁ ca bhuktvā
lalitaṁ taṭinī-jalaṁ pibāmi

puline puline-along the shores; girīndrajāyāḥ-of the Ganges; vicariṣyāmi-will I wander; kadā-when?; tale tarūṇām-underneath the trees; patitaṁ-fallen; galitaṁ-ripe; phalaṁ-fruit; ca-and; bhuktvā-eating; lalitaṁ-delicious; taṭinī-from the river; jalaṁ-water; pibāmi-will I drink.

When, eating ripe fruits fallen to the ground and drinking the delicious river-water, will I wander in the forests by the Ganges' shore?

Text 78

ārādhitaṁ nava-vanaṁ vraja-kānanaṁ te
nārādhitaṁ nava-vanaṁ vraja eva dūre
ārādhito dvija-suto vraja-nāgaras te
nārādhito dvija-suto na taveha kṛṣṇaḥ

ārādhitaṁ-worshiped; nava-vanaṁ-Navadvīpa; vraja-kānanaṁ-the forest of Vraja; te-by you; na-not; nārādhitaṁ-worshiped; nava-vanaṁ-Navadvīpa; vrajaḥ-Vraja; eva-indeed; dūre-far away; ārādhito-worshiped; dvija-suto-the brāhmaṇa's son (Lord Caitanya); vraja-nāgaras-the hero of Vraja; te-by you; na-not; nārādhito-worshiped; dvija-suto-Lord Caitanya; na-not; tava-by you; iha-here; kṛṣṇaḥ-Lord Kṛṣṇa.

If you worship Navadvīpa, then you also worship the forest of Vraja. If you don't worship Navadvīpa, then the forest of Vraja is far away. If you worship Lord Caitanya, then you also worship the hero of Vraja. If you don't worship Lord Caitanya, then you cannot worship Lord Kṛṣṇa.

Text 79

navadvīpaḥ sāksād vraja-puram aho gauḍa-paridhau
śacī-putraḥ sāksād vraja-pati-suto nāgara-varaḥ
sa vai rādhā-bhāva-dyuti-su-valitaḥ kāñcana-cchato
navadvīpe līlām vrajapura-durāpām vitanute

navadvīpaḥ-Navadvīpa; sāksād-directly; vraja-puram-Vrajapura; aho-oh; gauḍa-paridhau-in the land of Bengal; śacī-putraḥ-the son of Śacī; sāksād-directly; vraja-pati-suto-the son of Vraja's king; nāgara-varaḥ-the best of heroes; saḥ-He; vai-indeed; rādhā-of; bhāva-nature; dyuti-splendor; su-valitaḥ-covered; kāñcana-cchato-with a golden splendor; navadvīpe-in Navadvīpa; līlām-pastimes; vrajapura-by Vrajapura; durāpām-difficult to attain; vitanute-manifests.

Navadvīpa is Vṛndāvana manifested in the land of Bengal. Lord Caitanya, the son of Śacī, is Lord Kṛṣṇa, the greatest hero, the son of Vraja's king. His complexion now golden with Rādhā's splendor, He performs in Navadvīpa pastimes that even Vṛndāvana cannot attain.

Text 80

aho vṛndāraṇye hari hari harīti prajapatām
vraja-dvandvāvāptir ghaṭata aparādhātyaya iha
navadvīpe gauraḥ kaluṣa-nicayaṁ kṣāmyati sadā
vrajānandaṁ sākṣāt parama-rasadaṁ hanta tanute

aho-oh; vṛndāraṇye-in Vṛndāvana; hari-Hari; hari-Hari; hari-Hari; iti-thus;
prajapatām-chanting; vraja-of Vraja; dvandva-of the divine couple; avāptir-
attainment; ghaṭate-is; aparādha-offenses; atyayaḥ-destruction; iha-here;
navadvīpe-in Navadvīpa; gauraḥ-Lord Caitanya; kaluṣa-of sins; nicayaṁ-a
multitude; kṣāmyati-forgives; sadā-always; vraja-of Vraka; ānandaṁ-the bliss;
sākṣāt-directly; parama-supreme; rasa-nectar; daṁ-giving; hanta-indeed; tanute-
gives.

They who chant Hari! Hari! Hari! in Vṛndāvana become free from all offenses
and attain Vraja's divine couple. In Navadvīpa Lord Gaura forgives multitudes of
sins and freely gives the sweet nectar of the bliss of Vraja.

Text 81

navadvīpe vased yas tu
kare tasya vraja-sthitiḥ
marīcikāvad anyatra
dūre vṛndāvanam dhruvam

navadvīpe-in Navadvīpa; vased-resides; yas-who; tu-certainly; kare-in the hand;
tasya-of him; vraja-in Vraja; sthitiḥ-residence; marīcikā-a mirage; vad-like; anyatra-
in another place; dūre-far away; vṛndāvanam-Vṛndāvana; dhruvam-certainly.

One who lives in Navadvīpa holds Vraja in his hand. In any other place
Vṛndāvana is like a far-away mirage.

Text 82

vanam copavanam sarvam
śrīmad-vṛndāvana-sthitam
kroḍī-kṛtam navadvīpe
kṛṣṇa-līlā-su-siddhaye

vanam-forests; ca-and; upavanam-gardens; sarvam-all; śrīmad-beautiful;
vṛndāvana-in Vṛndāvana; sthitam-situated; kroḍī-kṛtam-resting on the chest;
navadvīpe-in Navadvīpa; kṛṣṇa-of Lord Kṛṣṇa; līlā-pastimes; su-siddhaye-for the
perfection.

To make Lord Kṛṣṇa pastimes perfect, Navadvīpa embraces to its chest all of beautiful Vṛndāvana's forests and gardens..

Text 83

namāmi tad godrumacandra-līlām
namāmi gaura-sthala-cid-vibhūtim
namāmi gaurāṅga-padāśritān tām
namāmi gaurām karuṇāvatāram

namāmi-I offer my respectful obeisances; tad-that; godrumacandra-of the moon of Godruma; līlām-to the pastimes; namāmi-I offer my respectful obeisances; gaura-of Lord Gaura; sthala-of the holy abode; cid-spiritual; vibhūtim-opulences; namāmi-I offer my respectful obeisances; gaurāṅga-of Lord Caitanya; pada-of the feet; āśritān-have taken shelter; tām-to they; namāmi-I offer my respectful obeisances; gaurām-to Lord Gaura; karuṇā-of mercy; avatāram-the incarnation.

I offer my respectful obeisances to the pastimes of Lord Godrumacandra. I offer my respectful obeisances to the spiritual opulences of Gaura-sthala. I offer my respectful obeisances to they who have taken shelter of Lord Gaurāṅga's feet. I offer my respectful obeisances to Lord Gaura, the incarnation of mercy.

Text 84

hā viśvambhara hā mahā-rasamaya premaika-sampan-nidhe
hā padmā-suta hā dayardra-hṛdaya bhraṣṭaika-bandhūttama
hā sīteśvara hā carācara-pate gaurāvatīrṇa-kṣama
hā śrīvāsa-gadādhareṣṭa-viṣaya tvam me gatis tvam gatiḥ

hā-O!; viśvambhara-Viśvambhara; hā-O!; mahā-rasamaya-sweet Lord; prema-eka-sampan-nidhe-ocean of love; hā-O!; padmā-suta-son of Padmā; hā-O!; daya/-ardra-melting with mercy; hṛdaya-whose heart; bhraṣṭa-broken; eka-bandhu-uttama-great friend; hā-O!; sītā-of Sītā; īśvara-husband; hā-O!; cara-of moving; acara-and unmoving entities; pate-O Lord; gaura-Lord gaura; avatīrṇa-descended; kṣama-able; hā-O!; śrīvāsa-Śrīvāsa; gadādhara-and Gadādhara; iṣṭa-viṣaya-worshiped; tvam-You; me-my; gatis-goal; tvam-You; gatiḥ-the goal.

O Lord Viśvambhara, O sweet Lord, O ocean of the treasure of divine love, O Nityānanda, O son of Padmavatī, O Lord whose heart melts with compassion, O best friend of the fallen, O Advaita, O husband of Sītā, O master of all living entities moving and inert, O Lord who made Lord Gaura descend to this world, O

Lord worshiped by Śrīvāsa and Gadādhara, You are the goal of my life! You are the goal of my life!

Text 85

stumas taṁ caitanyākṛtim ati-vimaryāda-pramadād-
bhutaudaryam varyam vraja-pati-kumaram rasayitum
viśuddha-sva-premonmada-madhura-pīyūṣa-laharīm
pradātum cānyebhyaḥ para-pada-navadvīpa-prakaṣam

stumas-we glorify; taṁ-Him; caitanya-ākṛtim-the form of Lord Caitanya; ati-vimaryāda-without limits; parama-great; abhuta-wonderful; audaryam-generosity; varyam-best; vraja-pati-kumaram-the prince of Vraja; rasayitum-to taste; viśuddha-pure;sva-prema-own love; unmada-mad; madhura-sweet; pīyūṣa-of nectar; laharīm-waves; pradātum-to give; ca-and; anyebhyaḥ-to others; para-pada-the supreme abode; navadvīpa-in Navadvīpa; prakāṣam-manifest.

Let us glorify the boundlessly merciful Supreme Personality of Godhead, the prince of Vraja. To taste the intoxicating sweet waves of the nectar of transcendental love for Kṛṣṇa, as well as to give that nectar to others, He has now appeared in the transcendental abode of Navadvīpa as Lord Caitanya Mahāprabhu.

Text 86

alam śāstrābhyāsair alam ahaha tīrthāṭanikayā
sadā yoṣid-vyāghrās trasata vitathām thūt-kuru divam
ṭṭam-manyā dhanyāḥ śrayata kila sannyāsika-ṭṭam
navadvīpe gauram nija-rasa-madāt gaṅgā-pulinam

alam-what is the use?; śāstra-scriptures; abhyāsair-of studying; alam-what is the use?; ahaha-Oh; tīrtha-to holy places; āṭanikayā-of travelling; sadā-always; yoṣid-women; vyāghrās-tigers; trasata-fear; vitathām-illusory; thūt-kuru-spit; divam-on the upper material planets; ṭṭam-a blade of grass;manyā-consider; dhanyāḥ-O fortunate people; śrayata-take shelter; kila-indeed; sannyāsika-of a sannyāsī; ṭṭam-in the garments; navadvīpe-in Navadvīpa; gauram-Lord Gaura; nija-rasa-madāt-by the maddeness of tasting His own nectar; gaṅgā-of the Ganges; pulinam-on the shore.

What is the use of studying many scriptures? What is the use of going on pilgrimage to holy places? Fear women who are like tigers! Spit on the opulences of Svargaloka! Know that all material benefits are as worthless as a handful of straw! Instead of chasing after them please take shelter of Lord Gaurāṅga, who is dressed in the garments of a sannyāsī, and who, intoxicated by tasting the nectar of

Kṛṣṇa-prema, dances on the Ganges' shore.

Text 87

saṁsāra-sindhu-taraṇe hr̥dayaṁ yadi syāt
saṅkīrtanāmṛta-rase ramate manaś cet
premāmbudhau viharāṇe yadi citta-vrttir
māyāpurākhyā-nagare vasatiṁ kurusva

saṁsāra-of repeated birth and death; sindhu-of the ocean; taraṇe-in crossing; hr̥dayaṁ-the heart; yadi-if; syāt-is; saṅkīrtana-of saṅkīrtana; amṛta-rase-in the sweet nectar; ramate-enjoys; manaś-the heart; cet-if; prema-of pure love; ambudhau-in the ocean; viharāṇe-in playing; yadi-if; citta-of the heart; vrttir-activity; māyāpura-Māyāpura; ākhya-named; nagare-in the town; vasatiṁ-residence; kurusva-please do.

If your heart is set on crossing beyond the ocean of repeated birth and death, if your heart relishes the sweet nectar of Kṛṣṇa-saṅkīrtana, and if your heart yearns to swim and sport in the ocean of pure love of Kṛṣṇa, then please reside in Māyāpura City.

Text 88

saiveyaṁ bhuvī dhanya-gauḍa-nagarī gaṅgāpi tan-madhyagā
jīvās te ca vasanti ye ca kṛtino gaurāṅga-pādāśritāḥ
no kutrāpi nirīkṣyate hari hari premotsavas tāḍṛśo
hā caitanya kṛpā-nidhāna tava kiṁ vīkṣye punar vaibhavam

sā-it; eva-indeed; ayam-this; bhuvī-on the earth; dhanya-fortunate; gauḍa-of Bengal; nagarī-the town; gaṅgā-the Ganges; api-also; tat-that; madhyagā-going in the middle; jīvās-living entities; te-they; ca-and; vasanti-reside; ye-who; ca-and; kṛtino-pious; gaurāṅga-of Lord Gaura; pāda-of the feet; āśritāḥ-taken shelter; na-not; u-indeed; kutrāpi-anywhere; nirīkṣyate-is seen; hari-O Hari; hari-O Hari; prema-of pure love; utsavas-the festival; tāḍṛśo-like this; hā-O; caitanya-Lord Caitanya; kṛpā-of mercy; nidhāna-O ocean; tava-of You; kiṁ-whether?; vīkṣye-I will see; punar-again; vaibhavam-glory.

The fortunate town of Navadvīpa remains on the earth. The Ganges remains. The same people still live here. The saintly devotees who have taken shelter of Lord Gaurāṅga's feet remain. Alas! Alas! I do not see anywhere the same kind of festival of pure love for Lord Hari. O Lord Caitanya, O ocean of mercy, will I ever see Your transcendental glory again?

Text 89

dr̥ṣṭaḥ spr̥ṣṭaḥ kīrtitaḥ saṁsmṛto vā
dūra-sthair apy ānato vādṛto vā
preṁṇaḥ sāraṁ dātum īso ya ekaś
cid-rūpaṁ taṁ gaura-pīṭhaṁ namāmi

dr̥ṣṭaḥ-seen; spr̥ṣṭaḥ-touched; kīrtitaḥ-glorified; saṁsmṛto-remembered; vā-or; dūra-sthair-far away; api-even; ānato-offered respectful obeisances; vā-or; ādṛto-worshiped; vā-or; preṁṇaḥ-of love; sāraṁ-the essence; dātum-to give; īso-able; yaḥ-which; ekaś-alone; cid-spiritual; rūpaṁ-form; taṁ-that; gaura-of Lord Gaura; pīṭhaṁ-the sacred abode; namāmi-I offer my respectful obeisances.

Let me offer my respectful obeisances to Lord Gaura's transcendental abode which, whether seen, touched, glorified, remembered, bowed down to from afar, or worshiped, gives the nectar of pure love for Lord Kṛṣṇa.

Text 90

ācarya dharmam paricarya devān
vicarya tīrthāni vicarya vedān
vinā na gaura-priya-dhāma-vāsam
vedādi-duṣprāpya-padam vidanti

ācarya-having performed; dharmam-religious duties; paricarya-worshiping; devān-the Deities; vicarya-done; tīrthāni-pilgrimages; vicarya-done; vedān-Vedic study; vinā-without; na-not; gaura-to Lord Gaura; priya-dear; dhāma-in the abode; vāsam-residence; veda-the Vedas; ādi-beginning with; duṣprāpya-difficult to attain; padam-abode; vidanti-find.

They who follow the rules of varṇāśrama-dharma, worship the Deities, visit holy pilgrimage places, and study the Vedas, but do not reside in Lord Gaura's dear abode, cannot understand the abode of Vṛndāvana, which is beyond the reach of the four Vedas.

Text 91

tr̥ṇād api ca nīcatā sahaja-saumya-mugdhākṛtiḥ
sudhā-madhura-bhāṣitā viṣaya-gandha-thūthū-kṛtiḥ
hari-praṇaya-vihvalā kim api dhīr anāmbitā
bhavanti kila sad-guṇā jagati gaura-dhāmārcane

tr̥ṇād-than a blade of grass; api-even; ca-also; nīcatā-the state of being lower; sahaja-natural; saumya-gentle; mugdha-charming; ākṛtiḥ-form; sudhā-nectar; madhura-sweet; bhāṣitā-words; viṣaya-of material sense-gratification; gandha-the scent; thūthū-kṛtiḥ-spitting; hari-for Lord Hari; praṇaya-with love; vihvalā-agitated; kim api-something; dhīr-intelligence; anāmbitā-unconcerned about external events; bhavanti-become; kila-indeed; sad-transcendental; guṇāḥ-virtues; jagati-in the world; gaura-of Lord Gaura; dhāma-of the holy abode; ārcane-in the worship.

Humbly thinking oneself lower than a blade of grass, natural gentleness and charm, speaking words sweet as nectar, spitting at the insignificant sense-gratification of this world, disinterest in the affairs of this world, and overwhelming love for Lord Hari are the transcendental virtues obtained by worshiping Lord Gaura's transcendental abode in this world.

Text 92

upāsātām vā guru-varya-koṭir
adhīyatām vā śruti-śāstra-koṭiḥ
caitanyacandrasya puotsukānām
sadyaḥ param syād dhi rahasya-lābhaḥ

upāsātām-may worship; vā-or; guru-of teachers; varya-the best; koṭir-millions; adhīyatām-may study; vā-or; śruti-śāstra-of scriptures; koṭiḥ-millions; caitanyacandrasya-of Lord Caitanyacandra; pura-of the city; utsukānām-of they who are eager; sadyaḥ-at once; param-supreme; syād-may be; hi-indeed; rahasya-of the secret; lābhaḥ-attainment.

Worship millions of the most exalted spiritual masters if you wish! Study millions of Vedic scriptures if you wish! But know that it is they who yearn to reside in Lord Caitanyacandra's transcendental city who will understand the great secret that is pure love for Lord Kṛṣṇa.

Text 93

kālaḥ kalir balina indriya-vairi-vargāḥ
śrī-bhakti-mārga iha kaṅṭhaka-koṭi-ruddhaḥ
hā hā kva yāmi vikalāḥ kim aham karomi
caitanya-pīṭha yadi nādyā kṛpām karoṣi

kālaḥ-the time; kalir-is the age of Kali; balinaḥ-strong; indriya-vairi-vargāḥ-the enimical senses; śrī-bhakti-mārgaḥ-the path of devotional service; iha-here;

kaṅṭhaka-koṭi-ruddhaḥ-filled with millions of thorns; hā hā-Oh! Oh!; kva-where?; yāmi-will I go; vikalāḥ-agitated; kim-what?; ahaṁ-I; karomi-will do; caitanya-pīṭha-O abode of Lord Caitanya; yadi-if; na-not; adya-now; kṛpām-mercy; karoṣi-you do.

Now it is the age of Kali. My enemies, the senses, have become very strong. The splendid path of pure devotional service is blocked by millions of brambles. I am weak and agitated. Alas! Alas! Where can I go? O abode of Lord Caitanya, if now you will not give me your mercy, what shall I do?

Text 94

duṣkarma-koṭi-niratasya duranta-ghora-
durvāsanā-nigāḍa-śṛṅkhalitasya gāḍham
kliśyan mateḥ kumati-koṭi-kadarthitasya
gauḍaṁ vinādyā mama ko bhaviteha bandhuḥ

duṣkarma-wicked deed; koṭi-millions; niratasya-intent; duranta-endless and impassable; ghora-horrible; durvāsanā-wicked thoughts and desires; nigāḍa-śṛṅkhalitasya-chained; gāḍham-tightly; kliśyat-suffering; mateḥ-of the mind; kumati-of wicked-minded materialists; koṭi-by millions; kadarthitasya-misled; gauḍaṁ-the sacred place of Gauḍa-maṇḍala; vinā-except for; adya-today; mama-of me; ko-who?; bhavitā-is; iha-here; bandhuḥ-the friend.

I am tightly bound by chains of limitless horrible desires. I am addicted to millions of sins. My mind is filled with pain. Millions of wicked men mislead me. They are not my friends. Except for the holy abode of Gauḍa-maṇḍala, who is my friend in this world?

Text 95

hā hanta citta-bhuvi me paramoṣarāyām
sad-bhakti-kalpa-latikāṅkuritā katham syāt
hṛdy ekam eva param āśvasanīyam asti
gaurāṅga-dhāma nivasan na kadāpi śocyāḥ

hā-Oh!; hanta-Oh!; citta-of the heart; bhuvi-in the land; me-my; parama-great; uṣarāyām-in the desert; sad-transcendental; bhakti-of devotional service; kalpa-desire; latikā-vinme; āṅkuritā-sprouted; katham-how?; syāt-will be; hṛdi-in the heart; ekam-one; eva-indeed; param-great; āśvasanīyam-hope; asti-is; gaurāṅga-of Lord Caitanya; dhāma-in the abode; nivasan-residing; na-not; kadāpi-ever; śocyāḥ-will lament.

Alas! Alas! How will the desire creeper of pure devotional service sprout in the desert of my heart? In my heart there is only one hope. I shall reside in Lord Gaurāṅga's holy abode. Then I shall never again lament.

Text 96

samsāra-duḥkha-jaladhau patitasya kāma-
krodhādi-nakra-makaraiḥ kavalī-kṛtasya
durvāsanā-nigaḍitasya nirāśrayasya
gaurāṅga-pīṭha mama dehi kṛpāvalambam

samsāra-of repeated birth and death; duḥkha-of the sufferings; jaladhau-in the ocean; patitasya-fallen; kāma-lust; krodha-and anger; ādi-beginning; nakra-crocodiles; makaraiḥ-and sharks; kavalī-a mouthful; kṛtasya-being made; durvāsanā-by wicked desires; nigaḍitasya-chained; nirāśrayasya-without any shelter; gaurāṅga-of Lord Caitanya; pīṭha-O sacred abode; mama-to me; dehi-please give; kṛpā-of mercy; avalambam-the gift.

I am chained by sinful desires. I have fallen into the painful ocean of repeated birth and death. The sharks and crocodiles of lust and anger are devouring me alive. I have no shelter. O holy abode of Lord Gaurāṅga, please be merciful to me!

Text 97

svayaṁ devo yatra druta-kanaka-gaurāḥ karuṇayā
mahā-premānandojjvala-rasa-vapuḥ prādhurabhavat
navadvīpe tasmin pratibhavana-bhakti-utsavamaye
mano me vaikuṅṭhād api ca madhure dhāmnī ramate

svayaṁ-personally; devo-the Lord; yatra-where; druta-molten; kanaka-gold; gaurāḥ-fair; karuṇayā-mercifully; mahā-great; prema-love; ānanda-bliss; ujjala-splendid; rasa-nectar; vapuḥ-whose form; prādhurabhavat-manifested; navadvīpe-in Navadvīpa; tasmin-there; pratibhavana-in each home; bhakti-of pure devotion; utsavamaye-with festivals; mano-heart; me-my; vaikuṅṭhād-than Vaikuṅṭha; api-even; ca-and; madhure-sweeter; dhāmnī-in the abode; ramate-enjoys.

His complexion as fair as molten gold, and His form filled with the splendid and blissful nectar of pure transcendental love, the Supreme Personality of Godhead has mercifully appeared in the town of Navadvīpa. In Navadvīpa every home celebrates great festivals in honor of Bhakti-devī, the goddess of devotion. Navadvīpa is sweeter than Vaikuṅṭha. My heart finds its happiness in the transcendental abode of Navadvīpa.

Text 98

navadvīpaikāṁśe kṛta-nivasatiḥ śānta-hṛdayaḥ
śacī-sūnor bhāvotthita-yugala-lilā vraja-vane
smaran yāme yāme sva-samucita-sevā-sukhamayaḥ
kadā vṛndāraṇyaṁ sakalam api paśyāmi sarasam

navadvīpa-of Navadvīpa; ekāṁśe-in one part; kṛta-made; nivasatiḥ-residence; śānta-peaceful; hṛdayaḥ-heart; śacī-sūnor-of the son of Śacī; bhāva-ecstatic love; utthita-risen; yugala-of the divine couple; lilā-transcendental pastimes; vraja-of Vraja; vane-in the forest; smaran-remembering; yāme yāme-at the different times of the day;p sva-own; samucita-appropriate; sevā-service; sukhamayaḥ-blissful; kadā-when?; vṛndāraṇyaṁ-Vṛndāvana; sakalam-all; api-even; paśyāmi-I will see; sarasam-sweet.

When, residing somewhere in Navadvīpa, my heart peaceful, filled with ecstatic love for the son of Śacī, meditating moment after moment on the transcendental pastimes of the divine couple in Vrajavana, and happy with the devotional service proper for me, will I see sweet Vṛndāvana forest everywhere?

Text 99

kadā bhrāmaṁ bhrāmaṁ lasad-alakanandā-taṭa-bhuvi
jagannāthāvāsaṁ jagad-atula-dṛśyaṁ dyutimayam
parānandaṁ sac-cid-ghana-su-ruciraṁ durlabhataraṁ
śacī-sūnoḥ sthānaṁ pulina-bhuvi paśyāmi sahasā

kadā-when?; bhrāmaṁ-wandering; bhrāmaṁ-and wandering; lasad-splendid; alakanandā-of the Ganges; taṭa-bhuvi-on the shore; jagannātha-of Jagannātha Mīśra; āvāsaṁ-the residence; jagad-in the world; atula-incomparable; dṛśyaṁ-sight; dyutimayam-splendid; para-supremely; ānandaṁ-blissful; sat-eternal; cit-spiritual; ghana-intense; su-ruciraṁ-very charming; durlabhataraṁ-very rare; śacī-sūnoḥ-of the son of Śacī; sthānaṁ-the abode; pulina-bhuvi-on the shore; paśyāmi-I will see; sahasā-suddenly.

When, wandering on the splendid Ganges' shore, will I suddenly see the peerless, splendid, blissful, eternal, spiritual, beautiful, rare home of Jagannātha Mīśra, Lord Śacīsūnu's abode?

Text 100

kāśī-vāsīn api na gaṇaye kim gayām mārgyamāno
muktiḥ śukti-bhavati yadi me kaḥ parārtha-prasaṅgaḥ
trāsābhāsaḥ sphurati na mahā-raurave 'pi kva bhītiḥ
strī-putrāḍau yadi bhavati me godrumāḍau nivāsaḥ

kāśī-of Vārāṇasī; vāsīn-the residents; api-even; na-not; gaṇaye-I consider important; kim-why?; gayām-to Gayā; mārgyamāno-should we take the path; muktiḥ-liberation; śukti-bhavati-becomes a fraction of an ounce; yadi-if; me-for me; kaḥ-what?; parārtha-the benefits of this life; prasaṅgaḥ-the touch; trāsa-of fear; ābhāsaḥ-the reflection; sphurati-is manifest; na-not; mahā-raurave-in hell; api-even; kva-where?; bhītiḥ-fear; strī-for wife; putra-and children; āḍau-beginning; yadi-if; bhavati-is; me-of me; godruma-with Godruma; āḍau-beginning; nivāsaḥ-residence.

If I may reside in Godruma and the other places of Navadvīpa, and for this reason I consider the impersonalists of Vārāṇasī to be very unimportant, then why should I go on a pilgrimage to Gayā to offer piṇḍā to the ancestors? If I live in Navadvīpa, and my personal liberation does not weigh even as heavily as a fraction of an ounce to me, then why should I be interested in material piety, economic development, and sense gratification? If I live in Navadvīpa and I have not the slightest fear of hell, then why should I be filled with anxiety over the well-being of my wife, children, friends, and relatives?

Text 101

are mūḍhā gūḍhām vicinuta harer bhakti-padavīm
daviyasyā dr̥ṣṭyāpy aparicita-pūrvam muni-gaṇaiḥ
na viśrambhaś citte yadi yadi ca daurlabhyam iva tat
parityajyāśeṣam vrajata śaraṇam gaura-nagaram

are-O; mūḍhāḥ-fools; gūḍhām-secret; vicinuta-seek; harer-of Lord hari; bhakti-of devotional service; padavīm-the path; daviyasyā-with the longest; dr̥ṣṭyā-glance; api-even; aparicita-not found; pūrvam-previously; muni-gaṇaiḥ-by the sages; na-not; viśrambhaś-faith; citte-in the heart; yadi-if; yadi-if; ca-and; daurlabhyam-difficult to attain; iva-as if; tat-that; parityajya-abandoning; aśeṣam-everything; vrajata-go; śaraṇam-to the shelter; gaura-nagaram-of Lord Gaura's city.

O foolish people, please seek the path of pure hari-bhakti, which even the great sages in ancient times could not find after long searching. If in your heart there is no faith, and if you think it is too difficult to attain, then please abandon all these misconceptions and take shelter of Lord Gaura's city.

Text 102

dhāmnor abhedāc chakatam pṛthak pṛthak
kṛtvāpi bhāṣā samatā samīhitā
gaurāṅga-dhāmno mahimā viśeṣataḥ
atraiva vāṇī vihitā kvacit pṛthak

dhāmnor-of the two abodes; abhedāt-because of non-difference; chakatam-100 verses; pṛthak pṛthak-separately; kṛtvā-having done; api-even; bhāṣā-words; samatā-sameness; samīhitā-desired; gaurāṅga-dhāmno-of Lord Gaurāṅga's abode; mahimā-the glory; viśeṣataḥ-specifically; atra-here; eva-indeed; vāṇī-words; vihitā-placed; kvacit-somewhere; pṛthak-specifically.

Because the two abodes (Navadvīpa and Vṛndāvana) are not different, in some of these 100 verses I have said that they are the same place. Still, in other verses I have specifically described the glories of Lord Gaurāṅga's transcendental abode.