

Sri Navadvīpa Sataka

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Text 1

*navadvīpe kṛṣṇam puraṭa-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; *puraṭa*-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

*śrutis 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*

śrutis-Śruti; *cāndogyā-ākhyā*-Chāndogya 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, a devotee expert at tasting transcendental nectar is the forest of Vraja.

Text 3
(Antardvīpa)

*kadā navadvīpa-vanāntareṣv aham
paribhraman gaura-kiśoram adbhutam
mudā naṭantaṁ nitaram sa-pārśadam
parisphuran vīkṣya patāmi mūrcchitaḥ*

kadā-when?; *navadvīpa*-of Navadvīpa; *vana*-forests; *antareṣu*-in; *aham*-I; *paribhraman*-wandering; *gaura-kiśoram*-youthful Lord Gaura; *adbhutam*-wonderful; *mudā*-happily; *naṭantaṁ*-dancing; *nitaram*-greatly; *sa-pārśadam*-with His associates; *parisphuran*-manifesting; *vīkṣya*-seeing; *patāmi*-I will fall down; *mūrcchitaḥ*-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 sambhāsyatām āpnuyur
ye māyāpura-vaibhave śruti-gate 'py ullāsino no khalāḥ*

tat-that; *sāstraṁ*-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; *nitaram*-at all; *sambhāsyatām*-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-sādhanāyāsa-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; *sādhana*-of spiritual practices; *āyāsa*-of the endeavors; *duḥkhair*-with the sufferings; *bhavatu*-become; *ca*-and; *antardvīpam*-of Antardvīpa; *āśrītya*-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-cchatā
nānā-citra-manoharam khaga-mṛgādy-āścarya-rāgānvitam
vallī-bhūruha-jātayo 'dbhutatamā yatra prasūnādibhis
tan me gaura-kīśora-keli-bhavanam māyāpuram jīvanam

bhūmir-the ground; *yatra*-where; *su*-very; *komalā*-soft; *bahu*-many; *vidha*-kinds; *pradyoti*-splendid; *ratna*-jewels; *chatā*-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; *kīśora*-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-koṭayah
svayam bahir dṛṣṭim upaitu vā hariḥ
tathāpi tad godruma-dhūli-dhūsaram
na deham anyatra kadāpi yātu me

milantu-may meet together; *cintāmaṇi*-of cintāmaṇi jewels; *koṭi*-millions; *koṭayah*-of millions; *svayam*-personally; *bahir*-externally; *dṛṣṭim*-vision; *upaitu*-may attain; *vā*-or; *hariḥ*-Lord Hari; *tathāpi*-nevertheless; *tad*-this; *godruma*-of Godruma; *dhūli*-with the dust; *dhūsaram*-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 mūdhe brahma-kunḍādi-tīrtham
phalatu tad-anukampā kalpa-vallī tathaiva
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; *mūdhe*-foolish; *brahma-kunḍa-ādi-tīrtham*-the holy places beginning with Brahma-kunḍa; *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-kunḍa 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-kunja-vāpī-tadāga-
sthala-giri-hradinīnām adbhutaiḥ saubhagādyaiḥ*

jayati-all glories; *jayati*-all glories; *koladvīpa*-of Koladvīpa; *kāntāra-rājī*-to the forests; *surasarid*-the Ganges; *upakaṇṭhe*-near; *deva-deva*-by the leaders of the demigods; *praṇamyā*-offered respectful obeisances; *khaga*-birds; *mṛga*-beasts; *taru*-trees; *vallī*-vines; *kunja*-forest groves; *vāpī*-ponds; *tadāga*-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 Modadrumadvīpa)

*rudradvīpe cara caraṇa dṛk paśya modadruma-śrīr
jihve gaura-sthala-guṇa-gaṇān kīrtaya śrotra-gr̥hyān
gaurāṭavyā bhaja parimalam ghrāṇa gātra tvam asmin
gaurāraṇye luṭha pulakitam gaura-keli-sthaliṣu*

rudradvīpe-in Rudradvīpa; *cara*-walk; *caraṇa*-O feet; *ḍṛk*-O eyes; *paśya*-gaze; *modadruma*-of Modadrumadvīpa; *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; *grhyān*-taken; *gaura-atavyā*-of Lord Gaura's forest; *bhaja*-accept; *parimalam*-the sweet fragrance; *ghrāṇa*-O nose; *gātra*-O limbs; *tvam*-you; *asmin*-here; *gaura-aranye*-in Lord Gaura's forest; *luṭha*-roll about on the ground; *pulakitam*-with hairs erect in ecstatic joy; *gaura*-of Lord Gaura; *keli*-of the pastimes; *sthalīṣu*-in the places.

O feet, please walk in Rudradvīpa! O eyes, please gaze at Modadrumadvīpa'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
yadīyas tatraivākhila-nigama-durlakṣya-saraṇau
navadvīpāranye bata mahima-pīyūṣa-jaladhau
mahāścaryonmīlan-madhurimaṇi cittam lagatu me*

iha-here; *bhrāmaṁ*-wandering; *bhrāmaṁ*-and wandering; *jagati*-in the world; *na*-not; *hi*-indeed; *gandho*-at the slightest scent; *api*-even; *kalito*-is perceived; *yadīyas*-of which; *tatra*-there; *eva*-indeed; *akhila*-all; *nigama*-by the Vedas; *durlakṣya*-invisible; *saraṇau*-on the pathway; *navadvīpa*-of Navadvīpa; *aranye*-in 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

*mahojjvala-rasonmada-praṇaya-sindhu-nisyandini
mahā-madhura-rādhikāramaṇa-khelanānandini
rasena samadhiṣṭhitā bhuvana-vandhyayā rādhayā
cakāstu hṛdi me hareḥ parama-dhāma gauḍāṭavi*

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; *hṛdi*-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-sprśām
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; *aṅghri*-of the feet; *rajasām*-the dust; *vairāgya*-of renunciation; *sīma*-the apex; *sprśām*-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-jaladau
śacī-sūnor dvīpe samudayati vṛndāvanam aho
mithaḥ premodghūrṇad rasika-mithunākṛīḍam anīśam
tad evādhyāsīnam praviśati pade kvāpi madhure*

viśuddha-pure; *advaita-eka*-unalloyed; *praṇaya*-love; *rasa*-sweet; *pīyūṣa*-of nectar; *jaladau*-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; *ākṛīḍam*-pastimes; *anīśam*-day and night; *tad*-that; *eva*-indeed; *adhyāsīnam*-seated; *praviśati*-enters; *pade*-in the status; *kva api*-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

*nāham vedmi katham nu mādhava-padāmbhoja-dvayī dyāyate
kā vā śrī-śuka-nāradādyā-kalite mārge 'sti me yogyatā
tasmād bhadram abhadram eva yadi nāmāstām mamaikam param
rādhā-keli-nikuja-mañjulatarah śrī-godrumo jīvanam*

na-not; *aham*-I; *vedmi*-know; *katham*-whether?; *nu*-indeed; *mādhava*-of Mādhava; *pada*-feet; *ambhoja*-lotus; *dvayīm*-two; *dyāyati*-meditates; *kā*-what?; *vā*-or; *śrī-śuka*-Śrī Śukadeva Gosvāmī; *nārada*-Śrī Nārada Muni; *ādyā*-beginning with; *kalite*-seen; *mārge*-on the path; *asti*-is; *me*-for me; *yogyatā*-suitableness; *tasmād*-therefore; *bhadram*-auspiciousness; *abhadram*-inauspiciousness; *eva*-indeed; *yadi*-if; *nāma*-indeed; *āstām*-may be; *mama*-my; *ekam*-sole; *param*-great; *rādhā*-of Rādhā; *keli*-pastimes; *nikuja*-forest groves; *mañjulataram*-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 mādhurya-kaṇo 'py avedi na śiva-svāyambhuvādyair aham
tac chrīman-ava-khaṇḍa-dhāma-rasadam vindāmi rādhā-pateḥ*

yat-of which; *sīmānam*-the boundary; *api*-even; *spṛśet*-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; *avadhi*-limit; *yat*-which; *mādhurya*-of the sweetness; *kaṇo*-a drop; *api*-even; *avedi*-know; *na*-not; *śiva*-Śiva; *svāyambhuva*-Brahmā; *ādyair*-beginning with; *aham*-I; *tad*-that; *śrīmat-nava-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 khaṇḍāśa 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

svayaṁ patita-patrkāny amṛtavat kṣudhā bhakṣayan
trṣā tridivavandinī śuci-payo-ñjalībhiḥ piban
kadā madhura-rādhikāramaṇa-rāsa-keli-sthalī
vilokya rasa-magna-dhīr adhivasāni gaurātavīm

svayaṁ-spontaneously; *patita*-fallen; *patrkāni*-leaves; *amṛtavat*-like nectar; *kṣudhā*-hungrily; *bhakṣayan*-eating; *trṣā*-thirst; *tridivavandinī*-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; *gaurātavīm*-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; *navadvīpākhyam 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 vyaṁ tu vidmaḥ
śrī-rādhikā-mādhava-
vallabham naḥ sadā navadvīpa-vanam tu saṁśrayaḥ*

bhaktyā-by devotion; *ekayā*-sole; *anyatra*-anywhere else; *kṛtārtha*-successful; *mānino*-proud; *dhīrās*-saintly; *tad etat*-that; *na*-no; *vyaṁ*-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 ujjala-
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; *ujjala*-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-pradattam yad apūrva-sāram
tad eva gaurāṅga-vanam gatir me*

śuddha-pure; *ujjala*-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; *caḥāsti*-is splendidly manifest; *sāram*-essence; *tad*-that; *eva*-indeed; *gaurāṅga-vanam*-Lord Gaurāṅga's forest; *gatir*-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; *sādhana*-spiritual practices; *hīno*-devoid; *api*-although; *navadvīpa*-Navadvīpa; *eka*-

only; *saṁśrayaḥ*-shelter; *yaḥ*-who; *kaḥ api*-someone; *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 kāmāṁ
deha-vṛttiś ca māstu vā
na navadvīpa-sīmātaḥ
padam me calatu kvacit

tyajantu-may abandon; *sva-janāḥ*-my own people; *kāmāṁ*-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; *padam*-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-bhuvi
tayoh 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; *avadhi*-until; *yad*-what; *iha*-here; *tad godruma-bhuvi*-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 nityotsavaṁ bhāsate
māyāndhī-kṛta-dṛṣṭibhis tu kalitaṁ nānā-vikalpātmanā
tad gaurāṅga-puraṁ kadādhivasataḥ syān 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; *utsavaṁ*-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-puraṁ*-Lord Gaurāṅga's city; *kadā*-when?; *adhivasataḥ*-residing; *śyāt*-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-puraṁ 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-puraṁ*-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-narādhamair bhavatu svapne 'pi me saṅgatiḥ

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; *cid*-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; *nṛta*-lying; *paruṣa*-cruelty; *para*-of others; *abhidroha*-harmful; *mithyā*-falsely; *abhilāpān*-speaking; *tyajati*-abandons; *yaḥ*-one who; *iha*-here; *bhakto*-devoted; *sri-navadvīpa*-

dhāmnī-in the holy abode of Navadvīpa; *na*-not; *khalu*-indeed; *bhavati*-is; *vandhyā*-fruitless; *tasya*-his; *ṛṇdāvana*-in Ṛṇdāvana; *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 Ṛṇdāvana.

Text 34

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

kuru-do; *sakalam*-everything; *adharmam*-irreligious; *muñca*-abandon; *sarvaṃ*-all; *svadharmam*-religious duties; *tyaja*-abandon; *gurum*-your guru; *api*-even; *gauḍāraṇya*-in Gauḍāraṇya forest; *vāsa*-for residence; *anurodhāt*-in consideration; *sa*-he; *tava*-your; *parama-dharmaḥ*-supreme religious principle; *sā*-that; *ca*-also; *bhaktir*-devotion; *gurūnām*-to the spiritual masters; *sa*-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 saṅkṣiyata re vimūḍāḥ
haṭhena sarvaṃ parihṛtya gauḍe
śrī-godrume parṇa-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; *gauḍe*-in Gauḍa; *śrī-godrume*-in Śrī Godruma; *parṇa*-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 gr̥hyatām yat tad eva
svaṁ svaṁ yat tan mataṁ sthāpayatu laghu-matis tarka-mātre pravīṇaḥ
asmākāṁ tūjvalaikonmada-vimala-rasa-prema-pīyūṣa-mūrteḥ
rādhā-bhāvāpta-līlāṭavim iha na vinānyatra niryāti cetaḥ*

yat-what; *tad*-that; *jalpantu*-may talk; *śāstrāṇi*-the scriptures; *ahaha*-aha!; *janatayā*-by the people; *gr̥hyatām*-accepted; *yat*-what; *tad*-that; *eva*-indeed; *svaṁ*-own; *svaṁ*-own; *yat*-what; *tat*-that; *mataṁ*-considered; *sthāpayatu*-may establish; *laghu*-light; *matis*-thought; *tarka*-logic; *mātra*-only; *pravīṇaḥ*-expert; *asmākāṁ*-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-nāgaram
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; *nāgaram*-the hero; *muhuḥ*-at every moment; *subahu*-with many; *kākubhir*-plaintive words; *natibhir*-bowing down; *etad*-this; *abhyarthaye*-I pray; *anargala*-unrestrained; *vahaṭ*-carrying; *mahā*-great; *praṇaya*-love; *sīdhu*-nectar; *sindhau*-in the ocean; *mama*-of me; *kvacit*-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 vāsam samastottamam
yā yad eva rasātmakam padam aham 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; *carito*-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; *vāsam*-residence; *samasta*-of all; *uttamam*-the best; *yā*-which; *yad*-which; *eva*-indeed; *rasa*-nectar; *ātmakam*-self; *padam*-place; *aham*-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 lives there only out of lust and greed, all attain the supreme destination.

Text 40

*iha sakala-sukhebhyaḥ sūttamam 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-uttamam*-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 viśaya-bhoga-mātre ratam
acintya-nija-śaktiḥ svagata-rādhikā-mādhava-
pragūḍha-rasa-durgamam kuruta eva kolāṭavī*

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

To demigod-worshippers, to those rapt in the imperishable impersonal Brahman, and even to animal-like 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-koṭi-amśam api spr̥ṣen na nigamo yan no vidur yoginaḥ
śrīśa-brahma-śukārjunoddava-mukhāḥ paśyanti yan na kvacit
anyat kiṁ vraja-vāsinām api na yad-dṛśyam kadālokaye
tac chrī-godrūma-rūpam adbhutam aham rādhā-padaikāśrayaḥ

yat-koṭi-millionth; *amśam*-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; *dṛśyam*-visible; *kadā*-when?; *ālokaye*-will I see; *tac chrī-godrūmas*-Śrī Godrūma; *rūpam*-the form; *adbhutam*-wonderful; *aham*-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-savidham naya mānasṁ me

durvāsanā-wicked desires; *su-dṛḍha*-very firm; *rajju*-ropes; *śatair*-with hundreds; *nibaddham*-bound; *ākṛṣya*-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; *mānasṁ*-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

*vaṣī-kartuṁ śakyo na hi na hi manāk indriya-gaṇo
guṇo 'bhūn naiko 'pi praviśati sadā doṣa-nicayaḥ
kva yāmaḥ kiṁ kurmo hari hari mayi so 'py akarūṇaḥ
navadvīpe vāsam bata vitara mānanya-gatikam*

vaṣī-kartuṁ-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; *akarūṇaḥ*-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 satataṁ sarvaiś ca nirbhartsyatām
ādhi-vyādhi-śatena jīryatu vapur luṭṭa-pratīkārataḥ
śrī-gaurāṅga-puram tathāpi na manāk tyaktuṁ 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; *satataṁ*-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; *luṭṭa*-lost; *pratīkārataḥ*-remedy; *śrī-gaurāṅga-puram*-Lord Gaura's city; *tathāpi*-nevertheless; *na*-not; *manāk*-at all; *tyaktuṁ*-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; *avakalitam*-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 girīndratanayā-nīraugha-śuklāambaro-
dañcat-kāñcana-campaka-cchavir aho nānā-rasollāsini
kṛṣṇa-prema-payo-dhareṇa rasadenātyanta-sammohinī
śrī-miśrātmaja-vallabhā vijayate gaude tu gaurāṭavī*

vibhrājat-shining; *tilaka*-tilaka; *girīndratanayā*-of the Ganges; *nīra-ugha*- water; *śukla*-white; *ambara*-garments; *udacat*-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; *sammohinī*-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 Lord Kṛṣṇa, is very dear to Śrī Jagannātha-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-vāsam
vṛndāvane prema-vilāsa-kande
tāvan na govinda-padāravinde
svacchanda-sad-bhakti-rahasya-lābhaḥ*

nindanti-insult; *yāvat*-as much as; *nava-khaṇḍ-vāsam*-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-sarasam kākubhir jṛmbhamāṇa-
premāviṣṭo bhramati sukṛtī ko 'pi gaura-sthalīṣu*

smāraṁ-remembering; *smāraṁ*-and remembering; *nava*-new; *jaladhara*-monsoon cloud; *śyāmalaṁ*-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; *sarasam*-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-sthalam āśritānām
bhavet param bhakti-rahasya-lābhaḥ*

pūrṇa-full; *ujjala*-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-sthalam*-in the place sacred to Lord Gaura; *āśritānām*-of they who have taken shelter; *bhavet*-may be; *param*-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 durviśaṁ 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; *durviśaṁ*-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; *sthiṭiḥ*-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-sthalam āśrayasva*

*yathā tathā prāktana-vāsanātaḥ
śarīra-vāṇī-hṛdayāni kuryuḥ*

bhrātaḥ-O brother; *samastāni*-all; *api*-even; *sādhana*-spiritual practices; *vihāya*-abandoning; *gaura-sthala*-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 kathaṅcid 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; *kathacid*-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 anīśam
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; *anīśam*-day and night; *pragāyan*-singing; *śrī-rādhā-madhupati*-of 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-vaibhavaṁ para-padaṁ para-vyomakam
tad-antar-akhilajjvalaṁ jayati gauḍa-bhū-maṇḍalaṁ
mahā-rasa-mayaṁ 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; *ujjvalaṁ*-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; *gaur-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-
dvipe nave 'smin sthira-jaṅgameṣu
syān nirvyalikaṁ 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; *nirvyalikam*-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-rāṣi-sāraṁ vihāraḥ

sakala-of all; *vibhava*-of opulences; *sāraṁ*-the best; *sarva*-of all; *dharma*-religious principles; *eka-sāraṁ*-the best; *sakala*-of all; *bhajana*-methods of worship; *sāraṁ*-the best; *sarva*-of all; *siddha*-perfections; *sāreka-am*-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-rāṣi*-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 mūrccchito vā
kadā vā mahā-prema-mādhvī-madāndhas
carīṣyāmi 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; *mūrccchito*-unconscious; *vā*-or; *kadā*-when?; *vā*-or; *mahā*-great; *prema*-of love; *mādhvī*-nectar; *mada*-intoxication; *andhas*-blind; *carīṣyāmi*-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; *duḥkham*-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-sthalībhir ali-jhaṅkārāiḥ 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; *aham*-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-nikuṅja-vīthiṣu navonmīlat-kadambādiṣu
bhrāmam bhrāmam ahar-nīsam nanu param śrī-rāsa-keli-sthalī-
ramyāsv eva kadā prakāśita-rahah-premā bhaveyam 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; *nikuja*-groves; *vīthiṣu*-on the pathways; *nava*-new; *unmīlat*-blossoming; *kadamba-āliṣu*-among the kadamba trees; *bhrāmam*-wandering; *bhrāmam*-and wandering; *ahar*-day; *nīsam*-and night; *nanu*-certainly; *param*-great; *śrī-rāsa-keli*-of the rāsa-dance pastime; *sthalī*-place; *ramyāsu*-beautiful; *eva*-certainly; *kadā*-when?; *prakāśita*-manifested; *rahah*-secret; *premā*-love; *bhaveyam*-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

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

alam-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; *vikunṭha*-in Vaikuṅṭha; *śriye*-to the beauty; *param*-greatly; *tu*-indeed; *iha*-here; *bhave 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; *ratiḥ*-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; *tad godrumam*-Godruma; *eva*-indeed; *murdhnā*-with my head; *vadāmi*-I speak; *tad godrumam*-Godruma; *eva*-indeed; *vācā*-with my words; *smarāmi*-I remember; *tad 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-sthalaṁ eva jīvanam yeṣāṁ
tat-caraṇāmbuja-reṇor
āśāṁ evāham aśāse*

rādhāpati-of Lord Kṛṣṇa, the Lord of Rādhā; *rati*-off love; *kandaṁ*-the root; *gaura-sthalaṁ*-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; *ahaṁ*-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-sthali-
pradyota-dyuti-rociṣi priya kadā dhyeyo 'si gaura-sthale*

nānā-various; *keli*-pastimes; *nikuṅja*-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

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

vānyā-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-sthalīyam*-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 sprhayati mano brahma-padavīm
na vaikunṭhe viṣṇor api mṛgayate pārśada-tanum
navadvīpe śuddhe madhura-rasa-bhārotsavavatām
nivāse dhanyānām su-bahu kṛmi-janmāpi manute*

na-not; *satya*-Satya; *aākhye*-named; *loke*-in the planet; *sprhayati*-desires; *mano*-my heart; *brahma-padavīm*-the post of Brahmā; *na*-not; *vaikunṭhe*-in Vaikunṭha; *viṣṇor*-of Lord Viṣṇu; *api*-even; *mṛgayate*-seeks; *pārśada*-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 Vaikunṭha, 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 janusā
muhur dhanyam manye dharani-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; *janusā*-with a birth; *muhur*-at every moment; *dhanyam*-fortunate; *manye*-I think; *dharani*-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 vāsaiṣaṅāpi
prasaratu mama tādṛśy eva vānī 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; *tādṛṣi*-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-prāyaṁ jagad idam aho sarva-vid api
navadvīpasyāsyā prabhavati na vai tattva-kathane
harau su-pracchane hari-puram aho guptam abhavat
su-bhaktas tat tattvaṁ 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; *navadvīpasyā*-of Navadvīpa; *asyā*-of that; *prabhavati*-manifests; *na*-not; *vai*-indeed; *tattva*-of the truth; *kathane*-in discussion; *harau*-of Lord Kṛṣṇa; *su-pracchane*-carefully hidden; *hari*-of Lord Hari; *puram*-the city; *aho*-oh; *guptam*-hidden; *abhavat*-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; *girīndrajāyāh*-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

*ārādhitam nava-vanam vraja-kānanam te
nārādhitam nava-vanam vraja eva dūre
ārādhito dvija-suto vraja-nāgaras te
nārādhito dvija-suto na taveha kṛṣṇaḥ*

ārādhitam-worshiped; *nava-vanam*-Navadvīpa; *vraja-kānanam*-the forest of Vraja; *te*-by you; *na*-not; *ārādhitam*-worshiped; *nava-vanam*-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; *ārādhito*-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 kāncana-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; *kāncana-cchato*-with a golden splendor; *navadvīpe*-in Navadvīpa; *līlām*-pastimes; *vrajapura*-by Vrajapura; *durāpām*-difficult to attain; *vitante*-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 vṛndārānye hari hari harīti prajapatām
vraja-dvandvāvāptir ghatata aparādhātyaya iha
navadvīpe gaurah kaluṣa-nicayaṁ kṣāmyati sadā
vrajānandaṁ sāksāt parama-rasadaṁ hanta tanute*

aho-oh; *vṛndārānye*-in Vṛndāvana; *hari*-Hari; *hari*-Hari; *hari*-Hari; *iti*-thus; *prajapatām*-chanting; *vraja*-of Vraja; *dvandva*-of the divine couple; *avāptir*-attainment; *ghatata*-is; *aparādhā*-offenses; *atyayaḥ*-destruction; *iha*-here; *navadvīpe*-in Navadvīpa; *gaurah*-Lord Caitanya; *kaluṣa*-of sins; *nicayaṁ*-a multitude; *kṣāmyati*-forgives; *sadā*-always; *vraja*-of Vraja; *ānandaṁ*-the bliss; *sāksāt*-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; *sthiṭiḥ*-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
kroḍi-kṛtam navadvīpe
kṛṣṇa-līlā-su-siddhaye*

vanam-forests; *ca*-and; *upavanam*-gardens; *sarvam*-all; *śrīmad*-beautiful; *vṛndāvana*-in Vṛndāvana; *sthitam*-situated; *kroḍi-kṛtam*-resting on the chest; *navadvīpe*-in Navadvīpa; *kṛṣṇa*-

of Lord Kṛṣṇa; *līlā*-pastimes; *su-siddhaye*-for the perfection.

To make Lord Kṛṣṇa's 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 tān
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; *cit*-spiritual; *vibhūtim*-opulences; *namāmi*-I offer my respectful obeisances; *gaurāṅga*-of Lord Caitanya; *pada*-of the feet; *āśritān*-have taken shelter; *tān*-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 premaiika-sampan-nidhe
hā padmā-suta hā dayaṛdra-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-kumāram rasayitum
viśuddha-sva-premonmada-madhura-pīyūṣa-laharīm
pradātum cānyebhyaḥ para-pada-navadvīpa-prakaṭam*

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-kumāram*-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; *prakaṭam*-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 tīrthāṅnikayā
sadā yoṣid-vyāghrās trasata vitathām thūt-kuru divam
tṛṇam-manyā dhanyāḥ śrayata kila sannyāsika-paṭam
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; *āṅnikayā*-of travelling; *sadā*-always; *yoṣid*-women; *vyāghrās*-tigers; *trasata*-fear; *vitathām*-illusory; *thūt-kuru*-spit; *divam*-on the upper material planets; *tṛṇam*-a blade of grass; *manyā*-consider; *dhanyāḥ*-O fortunate people; *śrayata*-take shelter; *kila*-indeed; *sannyāsika*-of a sannyāsī; *paṭam*-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 hṛdayam yadi syāt
saṅkīrtanāmṛta-rase ramate manaś cet
premāmbudhau viharāṇe yadi citta-vrttir
māyāpurākhyā-nagare vasatim kurusva*

samsāra-of repeated birth and death; *sindhu*-of the ocean; *taraṇe*-in crossing; *hṛdayam*-the heart; *yadi*-if; *syāt*-is; *saṅkīrtana*-of saṅkīrtana; *amṛta*-rase-in the sweet nectar; *ramate*-enjoys; *manas*-the heart; *cet*-if; *prema*-of pure love; *ambudhau*-in the ocean; *viharaṇe*-in playing; *yadi*-if; *citta*-of the heart; *vṛttir*-activity; *māyāpura*-Māyāpura; *ākhyā*-named; *nagare*-in the town; *vasatim*-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

*saiveyam bhuvī dhanya-gauḍa-nagarī gaṅgāpi tan-madhyagā
jīvās te ca vasanti ye ca kṛtino gaurāṅga-pādāśritāḥ
no kutrāpi nirīkṣyate hari hari premotsavas tādr̥ṣo
hā caitanya kṛpā-nidhāna tava kim vikṣye 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; *tādr̥ṣo*-like this; *hā*-O; *caitanya*-Lord Caitanya; *kṛpā*-of mercy; *nidhāna*-O ocean; *tava*-of You; *kim*-whether?; *vikṣye*-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

*dṛṣṭaḥ spr̥ṣṭaḥ kīrtitaḥ saṁsmṛto vā
dūra-sthair apy ānato vādṛto vā
premaṇaḥ saram dātum īso ya ekaś
cid-rūpaṁ taṁ gaura-pīṭhaṁ namāmi*

dṛṣṭaḥ-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; *premaṇaḥ*-of love; *saram*-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

*ācārya dharmam paricārya devān
vicārya tīrthāni vicārya vedān
vinā na gaura-priya-dhāma-vāsam
vedādi-duṣprāpya-padam vidanti*

ācārya-having performed; *dharmam*-religious duties; *paricārya*-worshiping; *devān*-the Deities; *vicārya*-done; *tīrthāni*-pilgrimages; *vicārya*-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

*tṛṇād 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*

tṛṇād-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 worshipping 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

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

kālah-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; *vikalaḥ*-agitated; *kim*-what?; *aham*-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
gaudam vinādyā mama ko bhaviteha bandhuh*

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; *gaudaṁ*-the sacred place of Gauda-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 Gauda-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 śocyah*

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*-vine; *āṅkuritā*-sprouted; *katham*-how?; *syāt*-will be; *hṛdy*-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; *śocyah*-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-gaurah karuṇayā
mahā-premānandojjvala-rasa-vapuḥ prādhurabhavat
navadvīpe tasmin pratibhavana-bhakti-utsavamaye
mano me vaikuṅṭhād api ca madhure dhāmi ramate*

svayaṁ-personally; *devo*-the Lord; *yatra*-where; *druta*-molten; *kanaka*-gold; *gaurah*-fair; *karuṇayā*-mercifully; *mahā*-great; *prema*-love; *ānanda*-bliss; *ujjvala*-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; *dhāmi*-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

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

navadvīpa-of Navadvīpa; *ekāṁṣe*-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; *līlā*-transcendental pastimes; *vraja*-of Vraja; *vane*-in the forest; *smaran*-remembering; *yāme yāme*-at the different times of the day; *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
jagannāthāvāsam jagad-atula-dṛśyaṁ dyutimayam
parānandam sac-cid-ghana-su-ruciram durlabhataram
śacī-sūnoḥ sthānam pulina-bhuvi paśyāmi sahasā*

kadā-when?; *bhrāmaṁ*-wandering; *bhrāmaṁ*-and wandering; *lasad*-splendid; *alakanandā*-of the Ganges; *tata-bhuvi*-on the shore; *jagannātha*-of Jagannātha Miśra; *āvāsaṁ*-the residence; *jagad*-in the world; *atula*-incomparable; *dr̥ṣyam*-sight; *dyutimayam*-splendid; *para*-supremely; *ānandaṁ*-blissful; *sat*-eternal; *cit*-spiritual; *ghana*-intense; *su-ruciraṁ*-very charming; *durlabhatarāṁ*-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 Miśra, Lord Śacīsūnu's abode?

Text 100

*kāśi-vāsīn api na gaṇaye kim gayāṁ mārgyamāno
muktiḥ śuktī-bhavati yadi me kaḥ parārtha-prasaṅgaḥ
trāsābhāsaḥ sphurati na mahā-raurave 'pi kva bhītiḥ
strī-putrāḍau yadi bhavati me godrumāḍau nivāsaḥ*

kāśi-of Vārāṇasī; *vāsīn*-the residents; *api*-even; *na*-not; *gaṇaye*-I consider important; *kim*-why?; *gayāṁ*-to Gayā; *mārgyamāno*-should we take the path; *muktiḥ*-liberation; *śuktī-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 gūḍhāṁ vicinuta harer bhakti-padavīm
davīyasyā dr̥ṣtyāpy aparicita-pūrvam muni-gaṇaiḥ
na viśrambhaś citte yadi yadi ca daurlabhyam iva tat
parityajyāśeṣaṁ vrajata śaraṇaṁ gaura-nagaraṁ*

are-O; *mūḍhāḥ*-fools; *gūḍhāṁ*-secret; *vicinuta*-seek; *harer*-of Lord hari; *bhakti*-of devotional service; *padavīm*-the path; *davīyasyā*-with the longest; *dr̥ṣtyā*-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 th 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.