

All glory to Śrī Guru and Śrī Gaurāṅga

ŚRĪ NAVADVĪPA-
DHĀMA-MĀHĀTMYA

and

ŚRĪ NAVADVĪPA-
BHĀVA-TARAṄGA

by

Śrīla Bhakti Vinod Ṭhākura

Śrī Chaitanya Sāraswat Maṭh

Śrī Nabadwīp Dhām

“Śrī Nabadwīp Dhām is envisaged as a lotus flower. The centre of the lotus is the birth-place of Mahāprabhu, and it represents ātma-nivedanam [self-surrender]. One has to first surrender, and then all the practices of devotion follow. The petals of the lotus represent śravaṇam, kīrtanam, smaraṇam, pāda-sevanam, archanam, vandanam, dāsyam, and sakhyam [hearing, chanting, remembering, serving the Lord's feet, worshipping, praying, servitorship, and friendship]. When travelling to these places, we are reminded by the incidents connected with them how such representation comes from each place. All of them taken together promote our understanding as to what is devotion proper.”

Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

9 Vṛndāvan, Rāsa Maṇḍal,
Dhīra Samīra, Vanśī Vaṭ,
Saṭṭikāra, Bilvavan 132
Śaṅkarpur 15.93
Nidayā 135
Pāraḍāṅgā, Chhinnadeṅga 5.83
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Bilvapakṣa 16.5

8 Bhāṇḍīraavan,
Kāmyavan,
110 Ayodhyā
14.2 Māmgāchhi Grām
15.2 Vaikuṇṭhapur
120 Arka Ṭilā
15.60 Mahatpur

7 Bhadravan 86
Śrī Vidyā Nagar 13.2
Jān Nagar 13.61
Bhīṣma Ṭilā 96

6 Rādhā Kuṇḍa, 79
Śyāma Kuṇḍa 12.4
Rātupur

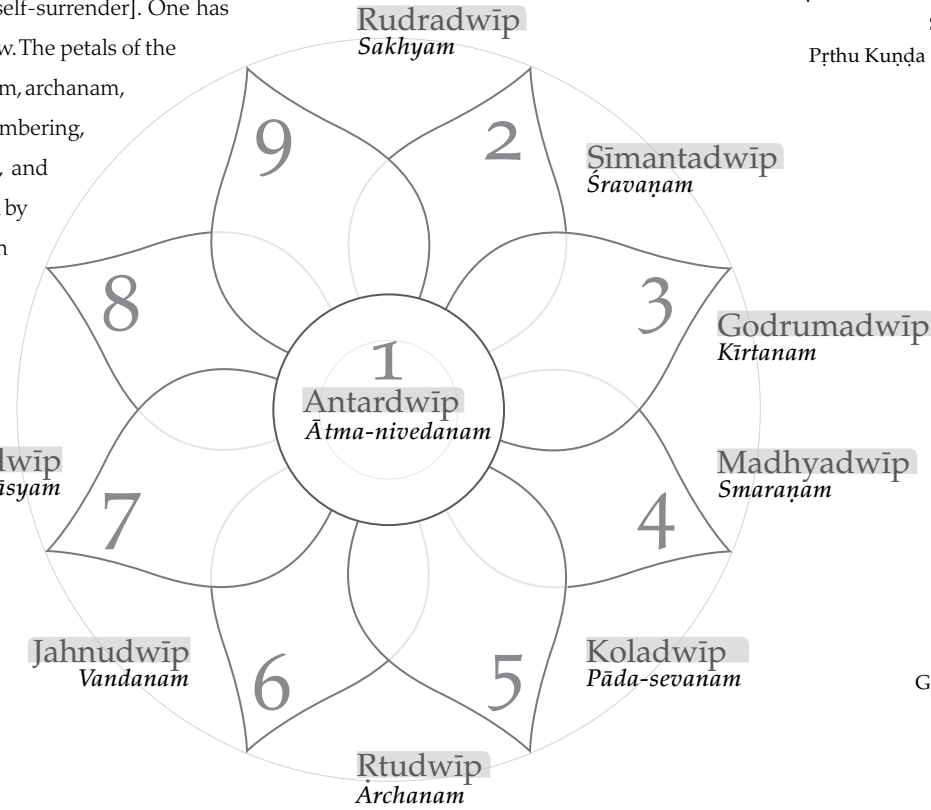
5 Giri Govardhan, Bahulāvan,
Khadiravan, Dvārakā,
65 Mahāprayāg, Gaṅgā Sāgar
11.13 Kuliyaṇpāhāḍapur
67 School of Vidyā Vāchaspati
11.43 Samundragaḍ
11.84 Champā Haṭṭa Grām

4 Brāhmaṇ Puṣkara,
51 Kurukṣetra
9.4 Mājīdā Grām
9.20 Haṁsa Vāhana
10.6 Brāhmaṇ Puṣkara
10.40 Uchha Haṭṭa

1 Gokula Mahāvan,
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Home of Jagannāth Miśra (Yoga Pīṭh) 5.6, 27
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Vṛddha Śiva and Prauḍhā Māyā 5.68
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Pṛthu Kuṇḍa (Ballāl Dīrghikā) 6.23
Bharadvāja Ṭilā 16.62

2 Mathurā,
22 Tālavān
6.39 Simuliyā Grām
6.77 Kāzī Nagar
6.93 Śaraḍāṅgā
6.99 Viśram Sthān
6.120 Mayāmārī

3 Śrī Nandīśvar,
Mahāvārāṇasī 33
Suvarṇa Bihār 7.2
Nṛsiṁha Pallī 7.32
Harihara Kṣetra 8.13
Gādigāchhā Grām 8.27



The numbers beside the places names are chapter and verse references in Navadvīpa-dhāma-māhātmya where the places are described; the italic numbers refer to the same in Navadvīpa-bhāva-taraṅga.

Bold names refer to holy places that exist both in Śrī Nabadwīp Dhām and elsewhere.

All glory to Śrī Guru and Śrī Gaurāṅga

ŚRĪ NAVADVĪPA-
DHĀMA-MĀHĀTMYA
and
ŚRĪ NAVADVĪPA-
BHĀVA-TARAṄGA

by

Om Viṣṇupād

Śrī Śrīmad Bhakti Vinod Ṭhākura

Śrī Chaitanya Sāraswat Maṭh

guru-rūpa-hariṁ gauram rādhā-ruchi-ruchāvṛtam
nityam naumi navadvīpe nāma-kīrtana-nartanaiḥ
(Śrī Śrī Prapanna-jīvanāmṛtam: 1.3)

“I offer my obeisance to Śrī Gaura, the Supreme Lord in the form of
Śrī Guru, who is adorned with the heart and halo of Śrī Rādhā and
eternally dances and chants His own Name in Śrī Nabadwīp Dhām.”

All glory to Śrī Guru and Śrī Gaurāṅga

Śrī Navadvīpa-dhāma-māhātmya
and
Śrī Navadvīpa-bhāva-taraṅga

Composed by
the intimate associate of Śrī Gaurāṅga Mahāprabhu
Om Viṣṇupād

Śrī Śrīmad Bhakti Vinod Ṭhākura

To facilitate the practice of circumambulating the Dhām as established by the
self-effulgent guardian of the Brahma-Mādhva-Gauḍīya sampradāya

Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura

to bring to light the profound, heart-melting vision of the Dhām
revealed by the guardian of devotion,

the Founder-Āchārya of Śrī Chaitanya Sāraswat Maṭh

Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

and to inspire devotees from all over the world to participate in the annual
circumambulation of the Dhām inaugurated by the

President-Sevāite-Āchārya of Śrī Chaitanya Sāraswat Maṭh

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

this holy scripture has been translated into English under the auspices of the
Present President-Sevāite-Āchārya of Śrī Chaitanya Sāraswat Maṭh

Śrīla Bhakti Nirmal Āchārya Mahārāj

and published from

Śrī Chaitanya Sāraswat Maṭh
Nabadwīp

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Om Viṣṇupād
Śrīla Bhakti Vinod Ṭhākura

saṁsāra-sindhu-taraṇe hṛdayaṁ yadi syāt
saṅkīrtanāṁṛta-rase ramate manaś chet
premāmbudhau viharāṇe yadi chitta-vṛttiś
chaitanya-chandra-charaṇe śaraṇaṁ prayātu

(Śrī Chaitanya-chandrāṁṛta: 93)

“If you wish to cross the ocean of material existence, if you desire to relish the nectar of saṅkīrtan, and if you yearn to swim in the ocean of divine love, then take shelter at the feet of Śrī Chaitanyachandra.”

Translator's Note

I bow at the feet of Śrī Gurudev, the Vaiṣṇavas, and the all-merciful Śrī Śrī Gaura-Nityānanda. I place this book in their hands and pray that it pleases their hearts.

Content

This edition of *Śrī Navadvīpa-dhāma-māhātmya* and *Śrī Navadvīpa-bhāva-taraṅga* has been prepared from Śrī Chaitanya Sāraswat Maṭh's Bengali publications of these texts and includes translations of their publisher's notes. A Bengali poem by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj which invites everyone to join Śrī Nabadwīp Dhām Parikramā sets the tone of the book. Preceding the primary texts is the preface from Śrīla Bhakti Vinod Ṭhākura's original publication of *Śrī Navadvīpa-dhāma-māhātmya* in 403 Chaitanyābda (1888 AD), as well as his poem *Śrīman Navadvīpa-dhāma-vandanā*, which summarises the entire *Śrī Navadvīpa-dhāma-māhātmya* in twenty Sanskrit verses.

Following *Śrī Navadvīpa-dhāma-māhātmya* and *Śrī Navadvīpa-bhāva-taraṅga* is a set of excerpts from Śrīla Bhakti Vinod Ṭhākura's writing and an overview of the glories of Śrī Nabadwīp Dhām compiled from lectures by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj. The list of the ten offences to the Holy Dhām, a glossary, and the map of Śrī Nabadwīp Dhām prepared by Śrīla Bhakti Vinod Ṭhākura have been included at the back.

Translation

The texts of *Śrī Navadvīpa-dhāma-māhātmya* and *Śrī Navadvīpa-bhāva-taraṅga* are presented in a four-fold format: 1) the Bengali text of each verse, 2) its Roman transliteration, 3) its English prose-ordered phrase-by-phrase gloss, and 4) its English prose translation.

In this edition, punctuation marks to indicate grammatical compounds, speech, and past active participles have been inserted into the Bengali text and its transliteration to aid comprehension. When reading the prose-ordered phrase-by-phrase gloss—a style of translation known as *anvaya*, which is common in Bengali translation of Sanskrit—please note: 1) past active participles are often conjugated in tandem with the finite verb they accompany, 2) verb tenses are often translated to suit idiomatic usage in English (e.g. present tense and present perfect tense are often translated as simple past tense), 3) idiomatic uses of the passive voice in Bengali are translated in the active voice in English, and 4) correlative pronouns and prepositional cases are typically translated in the simplest grammatically equivalent forms possible. It is our hope that this method of presentation will aid readers in appreciating the simplicity and sweetness of the Bengali text itself.

Origin

This book has been prepared under the auspices of Śrī Chaitanya Sāraswat Maṭh's Present-Sevāite-Āchārya, Om Viṣṇupād Śrīla Bhakti Nirmal Āchārya Mahārāj. Śrīpād Bhakti Raṅjan Madhusūdan Mahārāj oversaw the production of the book and edited the final manuscript. Śrīpād Bhakti Prapanna Tīrtha Mahārāj and Lalita Mādhava Prabhu greatly assisted with translation. Śrī Viśākhā Devī Dāsī provided invaluable assistance, and numerous other devotees contributed with editorial suggestions and corrections. Śrīmān Purujit Prabhu financed the printing. We are indebted to all these devotees for their gracious contributions.

Purpose

Śrīman Mahāprabhu's prophecy that Hari-nām-saṅkīrtan would spread to every town and village of the world; Śrīla Bhakti Vinod Ṭhākura's prophecy that people from all over the world would come to Śrī Nabadwīp Dhām and join the Bengalis in chanting the glories of Śrī Gaurasundar; and Śrīla Bhakti Siddhānta Saraswatī Ṭhākura's

gaura āmāra ye saba sthāne
karala bhramaṇa raṅge
se saba sthāna heriba āmi
praṇayi-bhakata-saṅge
gaura-vihita kīrtana śuni'
ānande hṛdaya nāche
(Śaraṇāgati: 31.3-4)

Śrī Nabadwīp Dhām

nindantaṁ pulakotkareṇa vikasan-nīpa-prasūna-chchhaviṁ
prordhvī-kṛtya-bhuja-dvayaṁ hari harīty uchchair vadantaṁ muhuḥ
nṛtyantaṁ drutam aśru-nirjhara-chayaiḥ siñchantam ūrvī-talaṁ
gāyantaṁ nija-pārṣadaiḥ parivṛtam śrī-gaura-chandraṁ numaḥ

(Śrī Rādhā-rasa-sudhā-nidhi: 1)

“His raised bodily hairs surpass the beauty of blooming kadamba flowers. With arms upraised, He loudly calls out, ‘Hari!’ ‘Hari!’ again and again. He dances nimbly and showers the surface of the earth with streams of tears as He sings surrounded by His associates. Let us glorify Śrī Gaurachandra.”

Publisher's Note

Translated from the 1988 Bengali edition of

Śrī Navadvīpa-dhāma-māhātmya

By the boundless grace of our great-grand Gurudev, Om Viṣṇupād Śrīla Ṭhākura Bhakti Vinod, our long-standing desire to publish *Śrī Navadvīpa-dhāma-māhātmya* has been fulfilled. Śrī Nabadwīp Dhām is Gupta Vṛndāvan [Hidden Vṛndāvan]. Circumambulating the thirty-two miles of Śrī Vṛndāvan Dhām is a deeply cherished devotional practice for greatly enthusiastic devotees, yet Śrī Gaura's devotees circumambulate Śrī Nabadwīp Dhām for the satisfaction of Śrī Śachī Nandan Gaurahari with even more enthusiasm and attain eternal good fortune. This circumambulation takes place unfailingly every year in an organised way from the chief original Maṭh—Śrī Chaitanya Maṭh, Śrī Chaitanya Sāraswat Maṭh, and other ashrams. In particular, assembled devotees from all corners of the world participate in the circumambulation of Śrī Nabadwīp Dhām arranged by Śrī Chaitanya Sāraswat Maṭh—which was established by Śrīla Śrīdhara Dev-Goswāmī Mahārāj in Kolergañj, Nabadwīp—and attain the highest fortune. By their earnest request, and for the benefit of all devotees who circumambulate the Holy Dhām, we have published this holy book which bestows the highest fortune of revelation of the Holy Dhām; we are thus greatly fortunate.

Śrīla Narottama Ṭhākura has written,

śrī-gauḍa-maṇḍala-bhūmi yebā jāne chintāmaṇi
tāra haya vraja-bhūme vāsa

(*Prārthanā*: 39.3)

[“One who knows the holy land of Gauḍa to be made of wish-fulfilling gemstone resides in the land of Vraja.”]

The true form of the Dhām manifests only in the hearts of fortunate souls who are established, by the grace of Śrī Guru, in the

spiritual land of dedication with proper sambandha-jñān [understanding of their relationship with the Lord]. Śrīla Rūpa Goswāmī Prabhu's verse *ataḥ śrī-kṛṣṇa-nāmādi** clearly teaches us this principle. So, awakening and increasing our propensity for dedication (sevā) is our one and only necessity, and this is possible only by attaining the grace of Śrī Guru and the sādhus. Thus, our one and only duty is to adhere to the practice of living a life of resolute faith and subservience to Śrī Guru and the sādhus.

dīkṣā-kāle bhakta kare ātma-samarpaṇa
 sei kāle kṛṣṇa tāre kare ātma-sama
 sei deha kare tāra chid-ānandamaya
 aprākṛta-dehe tāra charaṇa bhajaya

(Śrī Chaitanya-charitāmṛta, Antya-līlā, 4.192–193)

["At the time of initiation, devotees fully surrender themselves, and Kṛṣṇa accepts them. Kṛṣṇa makes their body spiritual and joyful, and in that supramundane body they serve Kṛṣṇa's feet."]

The Lord's Name, Form, Qualities, Pastimes, Associates, and Glory are all supramundane. Only by Śrī Guru's grace can a surrendered soul see the Lord's supramundane Dhām with eyes free from māyā and attain the fortune of service there. May the nature of the Holy Dhām—*chintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam* ["the abode made of wish-fulfilling gemstone covered by millions of wish-fulfilling trees where Śrī Govinda tends His cows"]—be realised by reading this book. This is my earnest prayer at the holy feet of Śrī Guru, the Vaiṣṇavas, and the Lord of the Dhām, Śrīman Mahāprabhu. Enough verbosity.

Publisher

The humble and fallen,

Śrī Bhakti Sundar Govinda

(in the pen name of Śrī Kṛṣṇa Śaraṇ Brahmachārī)

**ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
 sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

(Śrī Bhakti-rasāmṛta-sindhu: Pūrova-vibhāga, 2.232)

["Although Kṛṣṇa's Name, Form, Qualities, and Pastimes cannot be grasped by the material senses, through the spirit of dedication they manifest themselves on the tongue and to the other senses."]

Publisher's Note

Translated from the 1988 Bengali edition of
Śrī Navadvīpa-bhāva-taraṅga

First, I faithfully offer my obeisance to our society's present Āchārya, Parivrājakāchārya Śrīmad Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, the dearest associate of our beloved Gurudev, Om Viṣṇupād Śrīla Śrīdhara Dev-Goswāmī Mahārāj, by whose mercy our endeavour to print and propagate *Śrī Navadvīpa-bhāva-taraṅga* by Śrī Gaurāṅga's associate Śrīla Bhakti Vinod Ṭhākura has been possible. Our Śrīla Guru Mahārāj has said that the influence of māyā will decrease to the extent that Ṭhākura Bhakti Vinod's books are preached throughout the world. If we are able to provide true help to even one conditioned soul in this way, then the true ideal of kindness towards others (*jīve dayā*) will be realised. His divine message is our only prospect and hope. May this endeavour satisfy the devotees and please Ṭhākura Śrīla Bhakti Vinod as well. This is my prayer.

Humbly,
The publisher,
Śrī Prapaṇṇa Kṛṣṇa Brahmachārī
(Śrīpād Bhakti Prapaṇṇa Tīrtha Mahārāj)
11 March 1988

abhūd gehe gehe tumula-hari-saṅkīrtana-ravo
babhau dehe dehe vipula-pulakāśru-vyatikaraḥ
api snehe snehe parama-madhurotkarṣa-padavī
davīyasyāmnāyād api jagati gaure 'vatarati

(Śrī Chaitanya-chandrāmṛta: 114)

“In every home, the tumult of Hari-nām-saṅkīrtan arose; on every body, upraised hairs, tears, and other ecstasies shone; and the sweetest, most exalted path, which is filled with divine affection and extends far beyond even the Vedas, was revealed in this world when Śrī Gaura appeared.”

Śrī Navadvīpa-dhāma-parikramāya *Āhvāna*

An invitation to Śrī Nabadwīp Dhām Parikramā

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

Originally published in *Śrī Gauḍīya Darśan*:

Volume 1, Issue 8, Sunday, 11 March 1956

bhramite habe nā āra—e-chhār bhuvana
anitya e deha-rathe chaḍiyā mṛtyura pathe
himsra-śārddūla-pūrṇasaṁsāra-kānana
bhramite habe nā āra e-chhāra bhuvana [1]

You do not have to wander any longer in this vile world, riding along the path of death in the chariot of this temporary body within the forest of material existence, which is filled with ferocious tigers. You do not have to wander any longer in this vile world.

añchale añchala bādhi' yauvanera sādha sādhi'
'gṛha-vrata' nāme śudhu ha'le parichita
janma-janmāntara dhari' gṛha parikramā kari'
bujhile ki māyā-bhūmi—kaṇṭaka-āvṛta? [2]

Pursuing the desires of youth and getting married, you have known the 'vow of household life' in name only. Continuing in this way birth after birth, circling about in household life, have you realised the land of Māyā is covered with thorns?

ārao karitechha mana bhramaṇera āyोजना—
 deśa hate videśete grāma-grāmāntare,
 ekhano meṭeni āśā āra-o bādhitechhe vāsā—
 du'dinera pāntha-śālā—pr̥thivīra pare? [3]

Not only that, your mind has made arrangements to continue your wandering from country to country, and from village to village; but your desires have never been fulfilled. And still you have built a residence—a mere temporary inn which lasts but a few days—upon this earth?

mahāmāyā-moha-ghore āra kata-kāla ore!
 anitya o gr̥haṭire—karabi bhramaṇa,
 dārā-putra-paribāra asāra-anitya chhāra
 bile—khāle—āstākuḍe mile ki ratana? [4]

Hey! How much longer will you wander in the darkness of Mahāmāyā's illusion in that temporary home? Your wife, sons, and family are worthless, temporary, and vile. Will you find a jewel within a swamp, trench, or rubbish heap?

pāye dhari' kahi sāra bhramite habe nā āra
 nāhi hethā bharasāra—eka-bindu jala,
 nāhi āśā sāntvanāra, āchhe śudhu hāhākāra
 samasta saṁsāra bharā—jalanta-anala [5]

Clasping your feet, I tell you this essential truth: you do not have to wander any longer. There is not one drop of the water of hope here. There is no hope of any solace but only cries of distress here. The burdens of material existence are like a blazing fire.

bhramite habe nā āra saṁsāra-kānane
 “ai śona”, gaura-jana ḍāke sarva-jane [6]

You do not have to wander any longer in the forest of material existence. The devotees of Gaura call everyone: “Hey, listen!

“āya āya tvarā kari’ bāla-vṛddha nara-nārī
 divya-chintāmaṇi-dhāma—gaura-janma-bhūmi
 praṇayi-bhakta sane jīvanera śubha-kṣaṇe
 gaurāṅga-janma-dine āya parikrami’ [7]

“Men and women, young and old, come immediately! Come to the divine abode made of wish-fulfilling gemstone, the land of Śrī Gaurāṅga’s advent! Come and circumambulate this land in the company of loving devotees during the most auspicious time of your life: the day of Śrī Gaurāṅga’s advent.

dhāma-parikramā kare sāṅga habe chira-tare
 ananta janama dhare brahmāṇḍa-bhramaṇa,
 dūre yābe bhava-roga khaṇḍibe sakala bhoga
 bhūloke-goloka-lābha”ḍāke gaura-jana [8]

“Circumambulate the divine abode and your wandering throughout this universe for innumerable births will end, the disease of material existence will go away, all your suffering will be dispelled, and you will experience Goloka on this earth.” So call the devotees of Gaura.

bhramite habe nā āra e-chhāra bhuvana [9]

You do not have to wander any longer in this vile world.

Śrīla Śrīdhara Mahārāja: Those days have gone by, when I guided the parikramā, singing and dancing in the front. I was mad when I guided the parikramā: I became almost mad to sing and dance in the Name of Gaurāṅga. I would do so almost without any fatigue. Those days have gone by. Now I cannot go.

Devotee: We can get a palanquin. Then you can come with us.

Śrīla Śrīdhara Mahārāja: Gauraharibol, Gauraharibol, Gauraharibol ... I am pleased to think that so many of you will dance somewhere in Gaura Maṇḍal taking the Name. That makes me more proud. We feel more proud to think that so many souls are adding to the glorious opulence of Gaura Dhām, as foretold by Śrīla Bhakti Vinod Ṭhākura: "The day is not far off when the devotees from the Western countries will mix with the Eastern devotees, and they will chant and dance together in the Name of Gaurasundar and Nityānanda."

**The map referred to here can be found at the back of the book.*

Preface

A translation of the preface to the original publication of
Śrī Navadvīpa-dhāma-māhātmya written by
Śrīla Bhakti Vinod Ṭhākura

“As there are books about the glory of other Dhāms, so there should be a book about the glory of Śrī Nabadwīp Dhām”—long ago this desire arose in the hearts of the sādhus. But because such a book cannot be published until Śrīman Nityānanda Prabhu desires it, it has remained unpublished. Now that a suitable time has arrived by the inspiration of Śrīman Nityānanda Prabhu, and with the sanction of the Vaiṣṇava sādhus, I have published this book.

Using the descriptions of the Dhām in Śrīman Narahari Dās’s *Bhakti-ratnākara* and *Navadvīpa-dhāma-parikramā-paddhati*, and those made by Śrī Narottam Ṭhākura, Śrī Paramānanda Dās, and other writers as a basis, I have visited all the villages within the thirty-two mile circumference of Śrīman Nabadwīp Dhām, collected verbal accounts from knowledgeable residents of those places, gathered all the clues about the Dhām within the scriptures, and then composed this book.

In scriptures such as the Vedas and Purāṇas, there are numerous clues about Śrī Nabadwīp Dhām. Upon reading the verse from *Śrīmad Bhāgavatam* (7.9.38) cited below, it is easily understood that the scriptures have also described the hidden Avatār (Śrī Chaitanya Mahāprabhu) in a hidden way:

dharmaṁ mahāpuruṣa pāsi yugānuvṛttam
chhannaḥ kalau yad abhavas triyugo ‘tha sa tvam

[“O Supreme Lord! You protect the dharma in accordance with each age. Because You are hidden in the Age of Kali, You are known as Triyuga, He who appears in three ages.”]

The small map included in this book was prepared from a government authorised topographic map. Therefore, it should be considered accurate. As the map’s scale is small, only the names of the principal places have been given.*

navadvīpaḥ sākṣād vraja-puram aho gauḍa-paridhau
śachī-putraḥ sākṣād vraja-pati-suto nāgara-varaḥ
sa vai rādhā-bhāva-dyuti-suvalitaḥ kāñchana-chchhato
navadvīpe līlāṁ vrajapura-durāpāṁ vitanute

(Śrī Navadvīpa-śatakam: 79)

“Aho! Nabadwīp in Śrī Gauḍa Maṇḍal is Vṛndāvan itself. The son of Śachī is Kṛṣṇa Himself, the son of King Nanda and the best of paramours. Enveloped in the heart, halo, and golden lustre of Śrī Rādhā, He reveals Pastimes in Nabadwīp which are unattainable in Vṛndāvan.”

Śrīman Navadvīpa- dhāma-vandanā

A summary of
Śrī Navadvīpa-dhāma-māhātmya
in twenty Sanskrit verses
Śrīla Bhakti Vinod Ṭhākura

śrutich chhāndogyākhyā vadati paramaṁ brahma-purakaṁ
smṛtir vaikuṇṭhākhyāṁ vadati kila yaṁ viṣṇu-sadanam
sitadvīpaṁ chānye virala-rasiko yaṁ vraja-vanaṁ
navadvīpaṁ vande tam iha paramānanda-nilayam [1]

The śruti known as *Chhāndogya* calls it ‘the city of the Supreme Absolute’. The smṛti calls it ‘Vaikuṇṭha’, the abode of Lord Viṣṇu. Others know it as ‘the white island’. The rare relishers of rasa call it ‘the forest of Vraja’. I bow here to Nabadwīp, the abode of supreme joy.

yad ekāṁśe brahmā nija-kucharitāt moha-janitāt
kṛpā-sindhuṁ gauram satata-manu-taptaḥ samabhajat
prabhuḥ tasmai gūḍhāṁ nija-hṛdaya-vāñchhāṁ samavadat
navadvīpaṁ vande tam iha paramānanda-nilayam [2]

In one of its regions, Brahmā, constantly repenting for his misbehaviour caused by bewilderment, worshipped Gaura, the ocean of mercy. The Lord then fulfilled the deepest desire in Brahmā’s heart. I bow here to Nabadwīp, the abode of supreme joy.

yad ekāṁśe gaurī giri-vara-sutā viśva-janani
śachī-sūnor dṛṣṭvā bhajana-viṣayaṁ rūpam atulam
svasīmanṭe prādāt prabhu-charaṇa-reṇuṁ bhagavati
navadvīpaṁ vande tam iha paramānanda-nilayam [3]

In one of its regions, Bhagavatī, the golden-complexioned daughter of the Himalayas, the mother of the universe, beheld the unparalleled form of the object of her worship, the son of Śachī. She then placed the dust of the Lord's feet upon the parting in her hair. I bow here to Nabadwīp, the abode of supreme joy.

yad ekāṁśe vajrī nija-kumati-taptaḥ susurabhiṁ
 samāśritya premṇā druma-tala-samīpe hari-padam
 bhajan sākṣād gaurād varam ati-śubhaṁ prāpa vibudho
 navadvīpaṁ vande tam iha paramānanda-nilayam [4]

In one of its regions, the wielder of the thunderbolt, Lord Indra, remorseful for his impudence, took shelter of beautiful Surabhi, lovingly worshipped the feet of the Lord beside a tree, and attained a most auspicious boon from Gaura Himself. I bow here to Nabadwīp, the abode of supreme joy.

yad ekāṁśe saptarṣi-gaṇa-bhajanākṛṣṭa-hṛdayaḥ
 aho! gauraḥ sārddha-prahara-samaye prādurabhavat
 varam tebhyaḥ prādāch charama-samaye yad dhitakaram
 navadvīpaṁ vande tam iha paramānanda-nilayam [5]

In one of its regions, His heart attracted by their service, Gaura appeared to the seven sages at noon, and, oh, bestowed upon them a pleasing boon at the perfect time! I bow here to Nabadwīp, the abode of supreme joy.

yad ekāṁśe kaśchid dvija-kula-patiḥ puṣkara-matiḥ
 svavārdhakyāt tīrtha-bhramaṇa-viṣaye śakti-rahitaḥ
 dadarśāgre tīrthaṁ parama-śubhadaṁ puṣkaram api
 navadvīpaṁ vande tam iha paramānanda-nilayam [6]

In one of its regions, a brāhmaṇ chief, who longed for Puṣkara Tīrtha but because of his old age lacked the ability to make the pilgrimage there, saw the supremely auspicious Puṣkara Tīrtha before him. I bow here to Nabadwīp, the abode of supreme joy.

yad ekāṁśe kolākṛti-dhṛg ati-chitraṁ makha-patiṁ
 svabhaktāya prītyā ratim ati-viśuddhāṁ tribhuvane
 dadau śrī-gaurāṅge svabhajana-balākṛṣṭa-hṛdayo
 navadvīpaṁ vande tam iha paramānanda-nilayam [7]

In one of its regions, the Lord of sacrifice, who bears the dazzling form of a boar, His heart was drawn by the power of His devotee's service, affectionately bestowed upon His devotee the purest thing in the three worlds—love for Śrī Gaurāṅga. I bow here to Nabadwīp, the abode of supreme joy.

yad ekāṁśe kuñje nija-bala-vṛto 'yaṁ ṛtu-patiḥ
 naṭantaṁ chaitanyaṁ svagaṇa-pariyuktaṁ samabhajat
 latā-gulmākīrṇe phala-kusuma-bhāra-praṇamite
 navadvīpaṁ vande tam iha paramānanda-nilayam [8]

In one of its regions, the king of the seasons, checking his own power, worshipped Śrī Chaitanya, who, along with His associates, was dancing in a grove whose creepers and shrubs, laden with fruits and flowers, bowed to Him. I bow here to Nabadwīp, the abode of supreme joy.

yad ekāṁśe jahnur bhajana-samaye śubhra-salilāṁ
 samāyātāṁ dṛṣṭvā pratikūla-taraṅgāṁ samapibat
 amuñchat tām bhaktyā punar api munir jahnu-tanayāṁ
 navadvīpaṁ vande tam iha paramānanda-nilayam [9]

In one of its regions, Jahnu Muni, upon seeing the Gaṅgā's glistening waters approaching during his worship, drank her distracting waves. He then released her again as his daughter because of the devotion (of King Bhagīrath). I bow here to Nabadwīp, the abode of supreme joy.

yad ekāṁśe rāmo daśaratha-suto lakṣmaṇa-yutaḥ
 purā sītā-sārdhāṁ katipaya-dinaṁ gāṅga-puline
 avātsīt tretāyāṁ muni-nikaro modadruma-tale
 navadvīpaṁ vande tam iha paramānanda-nilayam [10]

In one of its regions, in the Tretā-yuga of a previous era, the son of Daśarath, the wealth of the sages, Rāma, with his other half, Sitā, and Lakṣmaṇ, resided for a few days on the bank of the Gaṅgā beneath a pleasure tree. I bow here to Nabadwīp, the abode of supreme joy.

yad ekāṁśe nārāyaṇam api paraṁ nārada-munir
dadarśāyaṁ sāksāt sakala-bhajanīyaṁ sura-varam
apaśyat taṁ paśchāt parama-puruṣaṁ gaura-vapuṣaṁ
navadvīpaṁ vande tam iha paramānanda-nilayaṁ [11]

In one of its regions, the sage Nārada directly beheld the greatest of Gods, Nārāyaṇ, who is supremely worshippable to all, and then saw the Supreme Lord in His golden form. I bow here to Nabadwīp, the abode of supreme joy.

yad ekāṁśe pārtho drupada-tanayā-sevita-padaḥ
avātsīt sabhrātaḥ katipaya-dinaṁ gaura-kṛpayā
mahārāṇye puṇye muni-nikara-sevye hari-sakhaḥ
navadvīpaṁ vande tam iha paramānanda-nilayaṁ [12]

In one of its regions, by the grace of Gaura, the Lord's friend Arjuna, served by Draupadī and accompanied by his brothers, resided for a few days in a large, auspicious forest that is worshipped by hosts of sages. I bow here to Nabadwīp, the abode of supreme joy.

yad ekāṁśe rudraḥ svagaṇa-sahitaḥ prema-galitaḥ
naṭan mandaṁ mandaṁ kara-ḍamaru-vādyā-pramuditaḥ
aho! gāyatyuchchait satatam api viśvambharam asau
navadvīpaṁ vande tam iha paramānanda-nilayaṁ [13]

In one of its regions, Rudra, lost in divine love, gently dances with his associates, enlivened by the sound of ḍamarus. Oh! How he continuously sings about Viśvambhar in this place! I bow here to Nabadwīp, the abode of supreme joy.

yathā sthāne sthāne jala-parivṛtās tīrtha-nikarāḥ
virājante śāśvat sakala-muni-sevyā hy agha-harāḥ

tathā devāḥ sarve girīśa-parameṣṭhi-prabhṛtayo
navadvīpaṁ vande tam iha paramānanda-nilayam [14]

An abundance of holy places, surrounded by water, shine eternally throughout this land. Attended by Śiva, Brahmā, and all the other gods, these places destroy all sin and are worshippable to all the sages. I bow here to Nabadwīp, the abode of supreme joy.

yathā prauḍhā māyā svapati-sahitā vaiṣṇava-ripūn
jaḍānandaṁ datvā hari-niyama-kartrī chhalayati
mr̥ṣā-śāstrāchārair mada-vichalitān mohayati cha
navadvīpaṁ vande tam iha paramānanda-nilayam [15]

Here, Prauḍhā Māyā, the Lord's warden, along with her husband, deceives the enemies of the Vaiṣṇavas by giving them material happiness and bewilders those who are blinded by pride in their futile study of the scriptures. I bow here to Nabadwīp, the abode of supreme joy.

yathā vaiṣā kālī danuja-dalanī śambhu-ramaṇī
harer bhaktān snehāt kapaṭa-rahitā pālayati cha
parānandaṁ gauram bhajati niyataṁ prema-galitā
navadvīpaṁ vande tam iha paramānanda-nilayam [16]

Here, Kālī, the wife of Śambhu and destroyer of the demons, sincerely protects the devotees of the Lord out of affection for them. Lost in divine love, she eternally worships Gaura in ecstasy. I bow here to Nabadwīp, the abode of supreme joy.

yathā vāṇī sāksāt prabhu-charaṇa-sevāśaya-ratā
dvijātibhyo vidyām nikhila-naya-śāstrādi-viṣayam
dadāty eṣā nityam vibudha-taṭinī-tīra-viṣaye
navadvīpaṁ vande tam iha paramānanda-nilayam [17]

Saraswatī, the goddess of speech, whose heart is given to the service of the Lord's feet, eternally resides on the bank of the Gaṅgā in this land and personally bestows upon the brāhmaṇs knowledge of all

the scriptures on conduct and other subjects. I bow here to Nabadwīp, the abode of supreme joy.

hariḥ śrīmad-rādhā-dyuti-kavalitaḥ pāṣada-vṛtaḥ
śācī-garbhodbhūtaḥ kali-kaluṣa-nāśodyata-manaḥ
yathā nāmnaḥ saṅkīrtanam ati-pavitraṁ samakarot
navadvīpaṁ vande tam iha paramānanda-nilayam [18]

Adorned with the lustre of Śrī Rādhā, the Lord appeared here from the womb of Śrī Śācī. Intent on purging the filth of Kali, He engaged in supremely purifying chanting of the Name, accompanied by His associates. I bow here to Nabadwīp, the abode of supreme joy.

aho! bhaktāḥ kechit parama-ramaṇīye jana-pade
naṭantaṁ gaurāṅgaṁ nija-jana-balākā-parivṛtam
yathā paśyanty addhā hari-bhajana-siddhau svanayanair
navadvīpaṁ vande tam iha paramānanda-nilayam [19]

Oh! Here, some devotees, expert in the service of the Lord, directly see with their own eyes Śrī Gaurāṅga dancing amidst His associates and their wives in this supremely beautiful city! I bow here to Nabadwīp, the abode of supreme joy.

navadvīpe yo vai kṛta-nivasatir dvaidha-rahitaḥ
idaṁ stotraṁ bhaktyā paṭhati hari-pūjādi-samaye
chidānande sākṣāt praṇaya-sukha-bhāvaṁ bhagavati
śācī-sūnau kṛṣṇe parama-ramaṇīyaṁ sa labhate [20]

One who resides in Nabadwīp without duplicity and recites this prayer with devotion at the time of worshipping the Lord, genuinely attains the supremely delightful joy of love for the Lord, the embodiment of spiritual ecstasy—the son of Śācī, who is Kṛṣṇa Himself.

*Śrī Navadvīpa-
dhāma-māhātmya*

*The Glory
of Śrī Nabadwīp Dhām*

CHAPTER ONE

The Glories of the Dhām

জয় জয় নবদ্বীপচন্দ্র শচীসুত ।

জয় জয় নিত্যানন্দরায় অবধূত ॥১॥

jaya jaya navadvīpa-chandra śachī-suta

jaya jaya nityānanda-rāya avadhūta [1]

jaya jaya—All glory śachī-suta—to the son of Śachī, Śrī Chaitanya, navadvīpa-chandra—the moon of Nabadwīp! jaya jaya—All glory avadhūta—to the renunciant nityānanda-rāya—Nityānanda Rāy!

All glory to the son of Śachī, the moon of Nabadwīp! All glory to the avadhūt Nityānanda Rāy!

জয় জয় শ্রীঅদ্বৈত প্রভু মহাশয় ।

গদাধর শ্রীবাস পণ্ডিত জয় জয় ॥২॥

jaya jaya śrī-advaita prabhu mahāśaya

gadādhara śrīvāsa paṇḍita jaya jaya [2]

jaya jaya—All glory mahāśaya—to the worshippable śrī-advaita prabhu—Śrī Advaita Prabhu! jaya jaya—All glory gadādhara—to Gadādhara Paṇḍit [and] śrīvāsa paṇḍita—Śrīvās Paṇḍit!

All glory to the worshippable Śrī Advaita Prabhu! All glory to Gadādhara Paṇḍit and Śrīvās Paṇḍit!

জয় নবদ্বীপধাম সর্বধাম-সার ।

জয় নবদ্বীপবাসী গৌরপরিবার ॥৩॥

jaya navadvīpa-dhāma sarva-dhāma-sāra

jaya navadvīpa-vāsī gaura-parivāra [3]

jaya—All glory navadvīpa-dhāma—to Nabadwīp Dhām, sarva-dhāma-sāra—the best of all abodes! jaya—All glory navadvīpa-vāsī—to the residents of Nabadwīp, gaura-parivāra—the associates of Śrī Gaura!

All glory to Nabadwīp Dhām, the best of all abodes! All glory to the residents of Nabadwīp, the associates of Śrī Gaura!

সকল ভকতপদে করিয়া প্রণাম ।

সংক্ষেপে বর্ণিব আমি নবদ্বীপধাম ॥৪॥

sakala bhakata-pade kariyā praṇāma

saṁkṣepe varṇiba āmi navadvīpa-dhāma [4]

praṇāma kariyā—Bowling sakala bhakata-pade—at the feet of all the devotees, āmi—I varṇiba—will describe navadvīpa-dhāma—Nabadwīp Dhām saṁkṣepe—briefly.

Bowing at the feet of all the devotees, I will briefly describe Nabadwīp Dhām.

নবদ্বীপমণ্ডলের মহিমা অপার ।
 ব্রহ্মা আদি নাহি জানে বর্ণে সাধ্য কার ॥৫॥
 navadvīpa-maṇḍalera mahimā apāra
 brahmā ādi nāhi jāne varṇe sādhyā kāra [5]

mahimā—The glories navadvīpa-maṇḍalera—of the district of Nabadwīp [are] apāra—unlimited. brahmā—Brahmā [and] ādi—the other gods nāhi—do not jāne—know [them]. kāra—Who sādhyā varṇe—can describe [them]?

The glories of Nabadwīp Maṇḍal are unlimited. Brahmā and the other gods do not know them. So, who can describe them?

সহস্র বদনে শেষ বর্ণিতে অক্ষম ।
 ক্ষুদ্রজীব আমি কিসে হইব সক্ষম ॥৬॥
 sahasra vadane śeṣa varṇite akṣama
 kṣudra-jīva āmi kise ha-iba sakṣama [6]

śeṣa—Ananta Śeṣa [is] akṣama—unable varṇite—to describe [them] sahasra vadane—with thousands of mouths. kise—How ha-iba—will āmi—I, kṣudra-jīva—a tiny soul, sakṣama—be able [to]?

Ananta Śeṣa is unable to describe them with thousands of mouths. So, how will I, a tiny soul, be able to?

সত্য বটে নবদ্বীপ মহিমা অনন্ত ।
 দেব-দেব মহাদেব নাহি পায় অন্ত ॥৭॥
 satya vaṭe navadvīpa mahimā ananta
 deva-deva mahādeva nāhi pāya anta [7]

vaṭe—It is satya—true [that] mahimā—the glories navadvīpa—of Nabadwīp [are] ananta—unlimited. deva-deva—The god of gods, mahādeva—Lord Śiva, nāhi—cannot pāya—reach [their] anta—end.

It is true that the glories of Nabadwīp are unlimited. The god of gods, Lord Śiva, cannot reach their end.

তথাপি চৈতন্যচন্দ্র-ইচ্ছা বলবান ।
 সেই ইচ্ছাবশে ভক্ত আজ্ঞার বিধান ॥৮॥
 tathāpi chaitanya-chandra-ichchhā balavan
 sei ichchhā-vaṣe bhakta ājñāra vidhāna [8]

tathāpi—Still, chaitanya-chandra-ichchhā—the will of the moon-like Śrī Chaitanya [is] balavan—powerful, [and] ājñāra vidhāna—the arrangement of the orders bhakta—of the devotees [is] sei ichchhā-vaṣe—under the control of His will.

Still, the will of the moon-like Śrī Chaitanya is all-powerful, and under its control, the devotees give orders.

ভক্তগণে আজ্ঞা দিল চৈতন্য ইচ্ছায় ।
 নদীয়া-মহাত্ম্য বর্ণি ভক্তের কৃপায় ॥৯॥

bhakta-gaṇe ājñā dila chaitanya ichhāya
nadiyā-māhātmya varṇi bhaktera kṛpāya [9]

chaitanya ichhāya—By the will of Śrī Chaitanya, bhakta-gaṇe—the devotees ājñā dila—have ordered [me]. varṇi—I describe nadiyā-māhātmya—the glories of Nadia bhaktera kṛpāya—by the mercy of the devotees.

By the will of Śrī Chaitanya, the devotees have ordered me, and so I describe the glories of Nadia by their mercy.

আর এক কথা আছে গুঢ় অতিশয় ।
কহিতে না ইচ্ছা হয় না কহিলে নয় ॥১০॥
āra eka kathā āchhe gūḍha atīśaya
kahite nā ichchhā haya nā kahile naya [10]

āchhe—There is āra eka—another atīśaya—very gūḍha—confidential kathā—subject, [which] ichchhā haya nā—I do not want kahite—to mention [yet] naya—cannot nā—not kahile—mention.

There is another very confidential subject, which I do not want to mention, yet cannot but mention.

যে অবধি শ্রীচৈতন্য অপ্রকট হৈল ।
ধাম-লীলা প্রকাশিতে ভক্তে আঙ্গা দিল ॥১১॥
ye avadhi śrī-chaitanya aprakaṭa haila
dhāma-līlā prakāśite bhakte ājñā dila [11]

ye avadhi—When śrī-chaitanya—Śrī Chaitanya aprakaṭa haila—disappeared, ājñā dila—He ordered bhakte—the devotees prakāśite—to reveal [His] dhāma-līlā—abode and Pastimes.

When Śrī Chaitanya disappeared, He ordered the devotees to reveal His abode and Pastimes.

সর্ব-অবতার হৈতে গুঢ় অবতার ।
শ্রীচৈতন্যচন্দ্র মোর বিদিত সংসার ॥১২॥
sarva-avatāra haite gūḍha avatāra
śrī-chaitanya-chandra mora vidita saṁsāra [12]

haite—Of sarva—all avatāra—Avatārs, mora—our śrī-chaitanya-chandra—moon-like Śrī Chaitanya [is the most] gūḍha—confidential avatāra—Avatār vidita—known saṁsāra—in this world.

Of all Avatārs, our moon-like Śrī Chaitanya is the most confidential known in this world.

গুঢ়লীলা শাস্ত্রে গুঢ়রূপে উক্ত হয় ।
অভক্ত জনের চিত্তে না হয় উদয় ॥১৩॥
gūḍha-līlā śāstre gūḍha-rūpe ukta haya
abhakta janera chitte nā haya udaya [13]

[His] gūḍha-līlā—confidential Pastimes haya—are ukta—mentioned gūḍha-rūpe—confidentially śāstre—in the scriptures. [They] udaya haya nā—do not appear chitte—in the hearts abhakta janera—of non-devotees.

His confidential Pastimes are mentioned confidentially in the scriptures. They are not revealed in the hearts of non-devotees.

সে লীলা সম্বন্ধে যত গুঢ় শাস্ত্র ছিল ।
মায়াদেবী বহুকাল আচ্ছাদি' রাখিল ॥১৪॥

se līlā sambandhe yata gūḍha śāstra chhila
māyā-devī bahu-kāla āchchhādī' rākhila [14]

bahu-kāla-For a long time, māyā-devī-Māyā Devī āchchhādī' rākhila-hid yata-the gūḍha-confidential śāstra-scriptures chhila-that existed sambandhe-about se-those līlā-Pastimes.

For a long time, Māyā Devī hid the confidential scriptures that existed about His Pastimes.

অপ্রকট শাস্ত্র বহু রহে যথা তথা ।
প্রকট শাস্ত্রেও যত চৈতন্যের কথা ॥১৫॥
সে সকল মায়াদেবী পণ্ডিত নয়ন ।
আবরিয়া রাখে গুপ্তভাবে অনুক্ষণ ॥১৬॥

aprakaṭa śāstra bahu rahe yathā tathā
prakaṭa śāstreo yata chaitanyera kathā [15]
se sakala māyā-devī paṇḍita nayana
āvariya rākhe gupta-bhāve anukṣaṇa [16]

māyā-devī-Māyā Devī āvariya-covered paṇḍita nayana-the eyes of the scholars [and] anukṣaṇa-at all times rākhe-kept gupta-bhāve-secret yata se sakala-all kathā-the descriptions chaitanyera-of Śrī Chaitanya prakaṭa śāstreo-throughout both the manifest scriptures [and] bahu-the numerous aprakaṭa-unmanifest śāstra-scriptures rahe-that existed yathā tathā-here and there. [

Māyā Devī covered the eyes of the scholars and at all times kept secret all the descriptions of Śrī Chaitanya throughout both the manifest and unmanifest scriptures.

গৌরের গম্ভীর লীলা হৈলে অপ্রকট ।
প্রভু-ইচ্ছা জানি' মায়ী হয় অকপট ॥১৭॥
gaurera gambhīra līlā haile aprakaṭa
prabhu-ichchhā jāni' māyā haya akapaṭa [17]

[When] gambhīra-the deep līlā-Pastimes gaurera-of Śrī Gaura haile-became aprakaṭa-unmanifest, māyā-Māyā jāni'-understood prabhu-ichchhā-the will of the Lord [and] akapaṭa haya-became non-deceitful.

When the deep Pastimes of Śrī Gaura became unmanifest, Māyā understood the will of the Lord and withdrew her deception.

উঠাইয়া লৈল জাল জীবচক্ষু হৈতে ।
প্রকাশিল গৌরতত্ত্ব এ জড় জগতে ॥১৮॥

uṭhāiyā laila jāla jīva-chakṣu haite
prakāśila gaura-tattva e jaḍa jagate [18]

māyā-Māyā uṭhāiyā laila-lifted jāla-[her] veil haite—from jīva-chakṣu—from the eyes of the souls [and] prakāśila—revealed gaura-tattva—the truth about Śrī Gaura e jaḍa jagate—to the material world.

Māyā lifted her veil from the eyes of the souls and revealed the truth about Śrī Gaura to the material world.

গুপ্তশাস্ত্র অনায়াসে হইল প্রকট ।
ঘুচিল জীবের যত যুক্তির সঙ্কট ॥১৯॥
gupta-śāstra anāyāse ha-ila prakāṣa
ghuchila jīvera yata yuktira saṅkaṭa [19]

gupta-śāstra—The hidden scriptures [then] prakāṣa ha-ila—appeared anāyāse—clearly [and] ghuchila—dispelled yuktira saṅkaṭa—the doubts yata jīvera—of all souls.

The hidden scriptures then appeared clearly and dispelled the doubts of all souls.

বড়ই দয়ালু প্রভু নিত্যানন্দরায় ।
গৌরতত্ত্ব প্রকাশিল জীবের হিয়ায় ॥২০॥
baḍa-i dayālu prabhu nityānanda-rāya
gaura-tattva prakāśila jīvera hiyāya [20]

[The] baḍa-i—extremely dayālu—merciful prabhu—Lord, nityānanda-rāya—Nityānanda Rāy, prakāśila—revealed gaura-tattva—the truth about Śrī Gaura jīvera hiyāya—in the hearts of the souls.

The extremely merciful Nityānanda Prabhu revealed the truth about Śrī Gaura in the hearts of the souls.

তার আজ্ঞা পেয়ে মায়া ছাড়ে আবরণ ।
সুভক্ত পণ্ডিতগণ পায় শাস্ত্র-ধন ॥২১॥
tāra ājñā peye māyā chhāḍe āvaraṇa
subhakta paṇḍita-gaṇa pāya śāstra-dhana [21]

peye—Receiving tāra—His ājñā—order, māyā—Māyā chhāḍe—removed āvaraṇa—[her] veil, [and] subhakta paṇḍita-gaṇa—the wise devotees pāya—discovered śāstra-dhana—the wealth of the scriptures.

Receiving His order, Māyā removed her veil, and the wise devotees discovered the wealth of the scriptures.

ইহাতে সন্দেহ যার না হয় খণ্ডন ।
সে অভাগা বৃথা কেন ধরয় জীবন ॥২২॥
ihāte sandeha yāra nā haya khaṇḍana
se abhāgā vṛthā kena dharaya jīvana [22]

yāra se—Those whose sandeha—doubts khaṇḍana haya nā—are not dispelled ihāte—by this [are] abhāgā—unfortunate. kena—Why jīvana dharaya—do [they] continue [their] lives vṛthā—meaninglessly?

Those whose doubts are not dispelled by this are unfortunate. Why do such persons meaninglessly continue their lives?

যে কালে ঈশ্বর যেই কৃপা বিতরয় ।
ভাগ্যবন্ত জন তাহে বড় সুখী হয় ॥২৩॥

ye kāle īśvara yei kṛpā vitaraya
bhāgyavanta jana tāhe baḍa sukhī haya [23]

ye kāle—Whenever [and] yei tāhe—howsoever īśvara—the Lord kṛpā vitaraya—bestows [His] mercy, bhāgyavanta—the fortunate jana—souls haya—become baḍa—extremely sukhī—happy.

Whenever and howsoever the Lord bestows His mercy, the fortunate souls become extremely happy.

দুর্ভাগা লক্ষণ এই জান সর্বজন ।
নিজ বুদ্ধি বড় বলি' করিয়া গণন ॥২৪॥
ঈশ্বরের কৃপা নাহি করয় স্বীকার ।
কুতর্কে মায়ার গর্তে পড়ে বারবার ॥২৫॥
durbhāgā lakṣaṇa ei jāna sarva-jana
nija buddhi baḍa bali' kariyā gaṇana [24]
īśvarera kṛpā nāhi karaya svikāra
kutarke māyāra garte paḍe bāra-bāra [25]

sarva-jana—Everyone jāna—should know ei—the lakṣaṇa—symptoms durbhāgā—of misfortune: gaṇana kariyā—considering [their] nija—own buddhi—intelligence bali'—to be baḍa—great, [souls] nāhi—do not svikāra karaya—accept kṛpā—the mercy īśvarera—of the Lord. kutarke—Through false arguments, paḍe—souls fall māyāra garte—in Māyā's traps bāra-bāra—again and again.

Everyone should know the symptoms of misfortune: to consider your own intelligence to be great and not accept the mercy of the Lord. Through false arguments, souls fall into Māyā's traps again and again.

“এস হে কলির জীব ছাড় কুটিনাটি ।
নির্মল গৌরাঙ্গ-প্রেম লহ পরিপাটি” ॥২৬॥

“esa he kalira jīva chhāḍa kuṭināṭi
nirmala gaurāṅga-prema laha paripāṭi” [26]

“he—“O jīva—souls kalira—of Kali-yuga, esa—come! chhāḍa—Give up kuṭināṭi—duplicity, [and] laha—accept nirmala—pure gaurāṅga-prema—divine love for Śrī Gaurāṅga paripāṭi”—in full!”

“O souls of Kali-yuga, come! Give up duplicity, and accept pure divine love for Śrī Gaurāṅga in full!”

এই বলি' নিত্যানন্দ ডাকে বারবার ।
তবু ত দুর্ভাগা জন না করে স্বীকার ॥২৭॥
ei bali' nityānanda ḍāke bāra-bāra
tabu ta durbhāgā jana nā kare svikāra [27]

bali'-Saying ei-this, nityānanda-Nityānanda ḍāke-calls out bāra-bāra-again and again. tabu ta-Still, durbhāgā-unfortunate jana-souls svikāra kare nā-do not accept.

Saying this, Nityānanda calls out again and again. Still, unfortunate souls do not accept.

কেন যে এমন প্রেমে করে অনাদর।
বিচার করিয়া দেখ হইয়া তৎপর ॥২৮॥

kena ye emana preme kare anādara
vichāra kariyā dekha ha-iyā tatpara [28]

vichāra kariyā dekha-Let us consider tatpara ha-iyā-carefully kena-why ye-they anādara kare-disregard emana-such preme-divine love.

Let us consider carefully why souls disregard divine love.

সুখ লাগি সৰ্বজীব নানা যুক্তি করে।
তৰ্ক করে যোগ করে সংসার ভিতরে ॥২৯॥

sukha-lāgi sarva-jīva nānā yukti kare
tarka kare yoga kare saṁsāra bhitare [29]

sarva-All jīva-souls nānā yukti kare-engage in various pursuits sukha-lāgi-for the sake of happiness. saṁsāra bhitare-Within the world, [some] tarka kare-study logic, [and some] yoga kare-practise yoga.

In various ways, all souls pursue happiness. In this world, some souls study logic, and others practise yoga.

সুখ-লাগি সংসার ছাড়িয়া বনে যায়।
সুখ-লাগি যুদ্ধ করে রাজ্য রাজ্য ॥৩০॥

sukha-lāgi saṁsāra chhāḍiyā vane yāya
sukha-lāgi yuddha kare rājāya rājāya [30]

sukha-lāgi-For the sake of happiness, [some] chhāḍiyā-leave saṁsāra-home [and] yāya-go vane-to the forest. sukha-lāgi-For the sake of happiness, [some] yuddha kare-wage wars rājāya rājāya-between nations.

For the sake of happiness, some leave home and go to the forest, and others wage wars between nations.

সুখ-লাগি কামিনী-কনক পাছে ধায়।
সুখ-লাগি শিল্প আর বিজ্ঞান চালায় ॥৩১॥

sukha-lāgi kāmīnī-kanaka pāchhe dhāya
sukha-lāgi śilpa āra vijñāna chālāya [31]

sukha-lāgi-For the sake of happiness, [some] dhāya-run pāchhe-after kāmīnī-kanaka-women and wealth. sukha-lāgi-For the sake of happiness, [some] chālāya-study śilpa-the arts āra-and vijñāna-sciences.

For the sake of happiness, some run after women and wealth, and others pursue the arts and sciences.

সুখ-লাগি সুখ ছাড়ে ক্লেস শিক্ষা করে ।

সুখ-লাগি অর্পণ মধ্যতে ডুব মরে ॥৩২॥

sukha-lāgi sukha chhāḍe kleśa śikṣā kare

sukha-lāgi arṇava madhyete ḍubi mare [32]

sukha-lāgi—For the sake of happiness, [some] chhāḍe—give up sukha—on happiness [and] śikṣā kare—learn kleśa—to be miserable. sukha-lāgi—For the sake of happiness, [some] ḍubi mare—drown [themselves] madhyete—in arṇava—the ocean.

For the sake of happiness, some give up on happiness and learn to be miserable, and others drown themselves in the ocean.

নিত্যানন্দ বলে ডাকি’ দুহাত তুলিয়া ।

“এস জীব কর্ম-জ্ঞান-সঙ্কট ছাড়িয়া ॥৩৩॥

nityānanda bale ḍāki’ duhāta tuliyā

“esa jīva karma-jñāna-saṅkaṭa chhāḍiyā [33]

duhāta tuliyā—Raising [His] arms, nityānanda—Nityānanda ḍāki’ bale—calls, “jīva—“O souls! chhāḍiyā—Give up karma-jñāna-saṅkaṭa—the misery of exploitation and renunciation, [and] esa—come [with Me]!

Raising His arms, Nityānanda calls, “O souls! Give up the misery of exploitation and renunciation, and come with Me!

সুখ-লাগি চেষ্টা তব আমি তাহা দিব ।

তার বিনিময়ে আমি কিছু না লইব ॥৩৪॥

sukha-lāgi cheṣṭā tava āmi tāhā diba

tāra vinimaye āmi kichhu nā la-iba [34]

tava cheṣṭā (haya)—You are searching sukha-lāgi—for happiness. āmi—I diba—will give tāhā—that [to you, and] āmi—I la-iba nā—will not take kichhu—anything tāra vinimaye—in return for it.

“You are searching for happiness. I will give that to you, and I will not take anything from you in return.

কষ্ট নাই ব্যয় নাই না পাবে যাতনা ।

‘শ্রীগৌরাঙ্গ’ বলি’ নাচ নাহিক ভাবনা ॥৩৫॥

kaṣṭa nāi vyaya nāi nā pābe yātanā

‘śrī-gaurāṅga’ bali’ nācha nāhika bhāvanā [35]

nāi—There will be no kaṣṭa—trouble. nāi—There will be no vyaya—loss. pābe nā—You will not undergo yātanā—pain. bali’—Chant ‘śrī-gaurāṅga’—‘Śrī Gaurāṅga’ [and] nācha—dance nāhika—without bhāvanā—concern.

“You will not undergo any trouble, loss, or pain. Simply chant, ‘Śrī Gaurāṅga’ and dance without a care.

যে সুখ আমি ত দিব তার নাই সম ।

সর্বদা বিমলানন্দ নাহি তার ভ্রম” ॥৩৬॥

ye sukha āmi ta diba tāra nāi sama

sarvadā vimalānanda nāhi tāra bhrama” [36]

ye—The sukha—happiness āmi—I ta diba—will give [you] tāra nāi—has no sama—equal. [It is] sarvadā—eternal, vimalānanda—pure joy. tāra—Within it nāhi—there is no bhrama—“illusion.”

“The happiness I will give you is unparalleled. It is pure, eternal joy, free from all illusion.”

এই রূপে প্রেম যাচে নিত্যানন্দরায় ।
অভাগা করম দোষে তাহা নাহি চায় ॥৩৭॥

ei rūpe prema yāche nityānanda-rāya
abhāgā karama-doṣe tāhā nāhi chāya [37]

ei rūpe—In this way, nityānanda-rāya—Nityānanda Prabhu yāche—begs [everyone] to accept prema—divine love, [but] abhāgā—the unfortunate, karama-doṣe—as a result of [their] sins, nāhi—do not chāya—want tāhā—it.

In this way, Nityānanda Prabhu begs everyone to accept divine love, but the unfortunate, as a result of their sins, do not want it.

“গৌরাঙ্গ নিতাই” যেই বলে একবার ।
অনন্ত করম-দোষ অন্ত হয় তার ॥৩৮॥

“gaurāṅga nitāi” yei bale eka-bara
ananta karama-doṣa anta haya tāra [38]

ananta karama-doṣa—The unlimited sins yei tāra—of anyone who eka-bara—once bale—chants, “gaurāṅga—“Gaurāṅga! nitāi”—Nitāi!” haya—are anta—destroyed.

The unlimited sins of anyone who once chants, “Gaurāṅga! Nitāi!” are destroyed.

আর এক গুঢ় কথা শুন সর্বজন ।
কলিজীবে যোগ্যবস্তু গৌরলীলা-ধন ॥৩৯॥

āra eka gūḍha kathā śuna sarva-jana
kali-jīve yogya-vastu gaura-līlā-dhana [39]

sarva-jana—Everyone, śuna—please listen [to] āra eka—another gūḍha—confidential kathā—subject. dhana—The wealth gaura-līlā—of Gaura’s Pastimes [is] yogya-vastu—something appropriate for kali-jīve—the souls of Kali-yuga.

Everyone, please listen to another confidential subject. The wealth of Gaura’s Pastimes is appropriate for the souls of Kali-yuga.

গৌরহরি রাধা-কৃষ্ণরূপে বৃন্দাবনে ।
নিত্যকাল বিলাস করয়ে সখী-সনে ॥৪০॥

gaurahari rādhā-kṛṣṇa-rūpe vṛndāване
nitya-kāla vilāsa karaye sakhi-sane [40]

gaurahari—Gaurahari, rādhā-kṛṣṇa-rūpe—as Rādhā and Kṛṣṇa, vilāsa karaye—plays sakhi-sane—with the sakhis nitya-kāla—eternally vṛndāване—in Vṛndāvan.

Gaurahari, as Rādhā and Kṛṣṇa, plays with the sakhis eternally in Vṛndāvan.

শাস্ত্রেতে জানিল জীব ব্রজলীলাতত্ত্ব ।

রাধাকৃষ্ণ-নিত্যলীলা ব্রজের মহত্ব ॥৪১॥

śāstrete jānila jīva vraja-līlā-tattva

rādhā-kṛṣṇa-nitya-līlā vrajera mahattva [41]

śāstrete—Through the scriptures, jīva—the souls jānila—understood vraja-līlā-tattva—the nature of the Pastimes in Vraja. They understood mahattva—the greatness vrajera—of Vraja [and] rādhā-kṛṣṇa-nitya-līlā—Rādhā and Kṛṣṇa's eternal Pastimes [there].

Through the scriptures, the souls understood the nature of Pastimes in Vraja, and the greatness of Vraja and Rādhā-Kṛṣṇa's eternal Pastimes there.

কৃষ্ণনাম কৃষ্ণধাম মাহাত্ম্যে অপার ।

শাস্ত্রের দ্বারায় জানে সকল সংসার ॥৪২॥

kṛṣṇa-nāma kṛṣṇa-dhāma māhātmya apāra

śāstrera dvārāya jāne sakala saṁsāra [42]

śāstrera dvārāya—Through the scriptures, sakala saṁsāra—the whole world jāne—understood apāra—the unlimited māhātmya—glories kṛṣṇa-nāma—of Kṛṣṇa's Name [and] kṛṣṇa-dhāma—Kṛṣṇa's abode.

Through the scriptures, the whole world understood the unlimited glories of Kṛṣṇa's Name and Kṛṣṇa's abode.

তবু কৃষ্ণ-প্রেম সাধারণে নাহি পায় ।

ইহার কারণ কিবা চিন্তহ হিয়ায় ॥৪৩॥

tabu kṛṣṇa-prema sādharmaṇe nāhi pāya

ihāra kāraṇa kibā chintaha hiyāya [43]

tabu—Still, [souls] sādharmaṇe—in general, nāhi—do not pāya—attain kṛṣṇa-prema—divine love for Kṛṣṇa. kibā—What [is] kāraṇa—the reason ihāra—for this? chintaha—Consider [it] hiyāya—within your heart.

Still, in general, souls did not attain divine love for Kṛṣṇa. What is the reason for this? Consider it within your heart.

ইহাতে আছে ত এক গূঢ়তত্ত্ব-সার ।

মায়ামুগ্ধ জীব তাহা না করে বিচার ॥৪৪॥

ihāte āchhe ta eka gūḍha-tattva-sāra

māyā-mugdha jīva tāhā nā kare vichāra [44]

ihāte—In this regard, āchhe ta—there is eka—a gūḍha-tattva-sāra—highly confidential subject tāhā—that jīva—souls māyā-mugdha—bewildered by Māyā vichāra kare nā—do not consider.

In this regard, there is a highly confidential subject that souls bewildered by Māyā do not consider.

বহু জন্ম কৃষ্ণ ভজি' প্রেম নাহি হয় ।

অপরাধ-পুঞ্জ তার আছয় নিশ্চয় ॥৪৫॥

bahu janma kṛṣṇa bhaji' prema nāhi haya

aparādha-puñja tāra āchhaya niśchaya [45]

[When souls] bhajī'-serve kṛṣṇa-Kṛṣṇa bahu janma-for many births [but] haya nāhi-do not develop prema-divine love, [then] niśchaya-certainly tāra āchhaya-they have made aparādha-puñja-offences.

When souls serve Kṛṣṇa for many births but do not develop divine love, then certainly they have made offences.

অপরাধশূণ্য হয়ে লয় কৃষ্ণনাম ।
তবে জীব কৃষ্ণপ্রেম লভে অবিরাম ॥৪৬॥
aparādha-sūnya haye laya kṛṣṇa-nāma
tabe jīva kṛṣṇa-prema labhe avirāma [46]

[When] jīva-souls, aparādha-sūnya haye-free from offences, laya-chant kṛṣṇa-nāma-the Name of Kṛṣṇa, tabe-then [they] avirāma-quickly labhe-attain kṛṣṇa-prema-divine love for Kṛṣṇa.

When souls, free from offences, chant the Name of Kṛṣṇa, they quickly attain divine love for Kṛṣṇa.

শ্রীচৈতন্য-অবতারে বড় বিলক্ষণ ।
অপরাধসত্ত্বে জীব লভে প্রেমধন ॥৪৭॥
śrī-chaitanya-avatāre baḍa vilakṣaṇa
aparādha-sattve jīva labhe prema-dhana [47]

baḍa-The special vilakṣaṇa-characteristic śrī-chaitanya-avatāre-of Śrī Chaitanya's descent [is that] jīva-souls labhe-attain prema-dhana-the wealth of divine love [even] aparādha-sattve-while they are offensive.

The special characteristic of Śrī Chaitanya's Pastimes is that souls attain the wealth of divine love even while they commit offences.

“নিতাই চৈতন্য” বলি’ যেই জীব ডাকে ।
সুবিমল কৃষ্ণপ্রেম অন্বেষণে তাকে ॥৪৮॥
“nitāi chaitanya” bali’ yei jīva ḍāke
suvimala kṛṣṇa-prema anveṣaye tāke [48]

suvimala-Pure kṛṣṇa-prema-divine love for Kṛṣṇa anveṣaye-searches tāke yei jīva-for souls who bali’ ḍāke-call out “nitāi chaitanya”-“Nitāi! Chaitanya!”

Pure divine love for Kṛṣṇa searches for souls who call out “Nitāi-Chaitanya!”

অপরাধ বাধা তার কিছু নাহি করে ।
নিরমল কৃষ্ণপ্রেমে তার আঁখি ঝরে ॥৪৯॥
aparādha bādhā tāra kichhu nāhi kare
niramala kṛṣṇa-preme tāra ākhi jhare [49]

aparādha-Offences bādhā kare kichhu nāhi-do not at all obstruct tāra-them, [and] tāra-their ākhi-eyes jhare-cry niramala kṛṣṇa-preme-with pure divine love for Kṛṣṇa.

Offences do not obstruct such souls, and their eyes cry with pure love for Kṛṣṇa.

স্বল্পকালে অপরাধ আপনি পলায় ।

হৃদয় শোধিত হয় প্রেম বাড়ে তায় ॥৫০॥

svalpa-kāle aparādha āpani palāya

hṛdaya śodhita haya prema bāḍe tāya [50]

svalpa-kāle—Within a short time, aparādha—offences palāya—leave āpani—on their own. [The souls'] hṛdaya—heart haya—become śodhita—purified, [and] prema—divine love bāḍe—develops tāya—within them.

Within a short time, offences leave on their own. The souls' hearts become purified, and divine love develops within them.

কলিজীবের অপরাধ অসংখ্য দুর্ব্বার ।

গৌরনাম বিনা তার নাহিক উদ্ধার ॥৫১॥

kali-jīvera aparādha asaṅkha durvāra

gaura-nāma vinā tāra nāhika uddhāra [51]

aparādha—The offences kali-jīvera—of the souls in Kali-yuga [are] asaṅkha—unlimited [and] durvāra—unavoidable. nāhika—There is no uddhāra—deliverance tāra—for them vinā—without gaura-nāma—the Name of Gaura.

The offences of the souls in Kali-yuga are unlimited and unavoidable. There is no deliverance for the soul without the Name of Gaura.

অতএব গৌর বিনা কলিতে উপায় ।

না দেখি কোথাও আর শাস্ত্র ফুকারয় ॥৫২॥

ataeva gaura vinā kalite upāya

nā dekhi kothāo āra śāstra phukāraya [52]

ataeva—Thus, kalite—in Kali-yuga, dekhi nā—I do not see upāya—any way vinā—without gaura—Gaura kothāo—anywhere, āra—and śāstra—the scriptures phukāraya—proclaim [this].

Thus, in Kali-yuga, I do not see any way without Gaura, and the scriptures proclaim this.

নবদ্বীপে গৌরচন্দ্র হইল উদয় ।

নবদ্বীপ সর্ব্বতীর্থ অবতংস হয় ॥৫৩॥

navadvīpe gaurachandra ha-ila udaya

navadvīpa sarva-tīrtha avataṁsa haya [53]

gaurachandra—Gaurachandra udaya ha-ila—appeared navadvīpe—in Nabadwīp. navadvīpa—Nabadwīp haya—is avataṁsa—the crown sarva-tīrtha—of all the holy places.

Gaurachandra appeared in Nabadwīp, the crown atop all the holy places.

অন্য তীর্থে অপরাধী দণ্ডের ভাজন ।

নবদ্বীপে অপরাধ সদাই মার্জন ॥৫৪॥

anya tīrthe aparādhi daṇḍera bhājana

navadvīpe aparādha sadāi mārjana [54]

anya tīrthe—In other holy places, aparādhī—offenders [are] bhājana—recipients daṇḍera—of punishment, [but] navadvīpe—in Nabadwīp aparādhā—offences [are] sadāi—always mārjana—forgiven.

In other holy places, offenders are punished, but in Nabadwīp offences are always forgiven.

তার সাক্ষী জগাই-মাধাই দুই ভাই ।
অপরাধ করি' পাইল চৈতন্য-নিতাই ॥৫৫॥

tāra sākṣī jagāi-mādhāi dui bhāi
aparādhā kari' pāila chaitanya-nitāi [55]

dui—The two bhāi—brothers jagāi-mādhāi—Jagāi and Mādhāi [are] sākṣī—evidence tāra—of this. [They] aparādhā kari'—committed offences [but] pāila—attained chaitanya-nitāi—Nitāi and Chaitanya.

The brothers Jagāi and Mādhāi are evidence of this. They committed offences but attained Nitāi and Chaitanya.

অগ্ৰ্য তীর্থের কথা রাখ ভাই দূরে ।
অপরাধী দৈত্য দণ্ড পায় ব্রজপুরে ॥৫৬॥

anyānya tīrthera kathā rākha bhāi dūre
aparādhī daitya daṇḍa pāya vraja-pure [56]

bhāi—Brother! rākha dūre—Let alone kathā—talk anyānya tīrthera—of other holy places, aparādhī—offenders [and] daitya—demons daṇḍa pāya—are punished vraja-pure—in the abode of Vraja.

Brother! Let alone other holy places, offenders and demons are punished even in Vraja.

নবদ্বীপে শত শত অপরাধ করি' ।
অনায়াসে নিতাই কৃপায় যায় তরি' ॥৫৭॥

navadvīpe śata śata aparādhā kari'
anāyāse nitāi kṛpāya yāya tari' [57]

navadvīpe—In Nabadwīp, [souls who] kari'—commit śata śata—hundreds and hundreds aparādhā—of offences tari' yāya—are delivered anāyāse—easily nitāi kṛpāya—by the mercy of Nitāi.

In Nabadwīp, souls who commit hundreds and hundreds of offences are easily delivered by the mercy of Nitāi.

হেন নবদ্বীপধাম যে গৌড়মণ্ডলে ।
ধন্য ধন্য সেই দেশ ঋষিগণ বলে ॥৫৮॥

hena navadvīpa-dhāma ye gauḍa-maṇḍale
dhanya dhanya sei deśa ṛṣi-gaṇa bale [58]

ṛṣi-gaṇa—The sages bale—say [that] ye sei—the deśa—land hena navadvīpa-dhāma—of Nabadwīp Dhām gauḍa-maṇḍale—in the district of Gauḍa [is] dhanya dhanya—most glorious.

The sages say that the land of Śrī Nabadwīp Dhām in Śrī Gauḍa Maṇḍal is most glorious.

হেন নবদ্বীপে ভাই যাঁহার বসতি ।
বড় ভাগ্যবান সেই লভে কৃষ্ণ-রতি ॥৫৯॥

hena navadvīpe bhāi yāhāra vasati
baḍa bhāgyavāna sei labhe kṛṣṇa-rati [59]

bhāi—Brother, yāhāra—souls whose vasati—residence [is] hena navadvīpe—in Nabadwīp [are]
baḍa—very bhāgyavāna—fortunate. sei—They labhe—attain kṛṣṇa-rati—devotion to Kṛṣṇa.

Brother, souls who reside in Nabadwīp are very fortunate. They attain devotion to Kṛṣṇa.

নবদ্বীপে যেবা কভু করয় গমন ।
সর্ব-অপরাধ মুক্ত হয় সেই জন ॥৬০॥

navadvīpe yebā kabhu karaya gamana
sarva-aparādha mukta haya sei jana [60]

yebā sei jana—Souls who kabhu—once gamana karaya—visit navadvīpe—Nabadwīp haya—are
mukta—freed sarva-aparādha—from all offences.

Souls who once visit Nabadwīp are freed from all offences.

সর্বতীর্থ ভ্রমিয়া তৈরিক যাহা পায় ।
নবদ্বীপ-স্মরণে সেই লাভ শাস্ত্রে গায় ॥৬১॥

sarva-tīrtha bhramiyā tairthika yāhā pāya
navadvīpa-smaraṇe sei lābha śāstre gāya [61]

śāstre—The scriptures gāya—say [that] navadvīpa-smaraṇe—by remembering Nabadwīp lābha—
you attain sei yāhā—that which tairthika—pilgrims pāya—attain bhramiyā—by visiting sarva-
tīrtha—all the holy places.

The scriptures say that by remembering Nabadwīp you attain that which pilgrims attain by visiting all the other holy places.

নবদ্বীপ দরশন করে যেই জন ।
জন্মে জন্মে লভে সেই কৃষ্ণ-প্রেমধন ॥৬২॥

navadvīpa daraśana kare yei jana
janme janme labhe sei kṛṣṇa-prema-dhana [62]

sei yei jana—Souls who daraśana kare—see navadvīpa—Nabadwīp labhe—attain kṛṣṇa-prema-
dhana—the wealth of divine love for Kṛṣṇa janme janme—birth after birth.

Souls who see Nabadwīp attain the wealth of divine love for Kṛṣṇa birth after birth.

কৰ্ম-বুদ্ধি-যোগেও যে নবদ্বীপে যায় ।
নর জন্ম আর সেই জন নাহি পায় ॥৬৩॥

karma-buddhi-yogeo ye navadvīpe yāya
nara janma āra sei jana nāhi pāya [63]

sei ye jana—Souls who yāya—go navadvīpe—to Nabadwīp karma-buddhi-yogeo—even with
a materialistic motivation nāhi—do not pāya—get nara—a human janma—birth āra—again.

Even souls who go to Nabadwīp with a materialistic motivation do not take a human birth again.

নবদ্বীপ ভ্রমিতে সে পদে পদে পায় ।

কোটি অশ্বমেধ ফল সর্ব-শাস্ত্রে গায় ॥৬৪॥

navadvīpa bhramite se pade pade pāya

koṭi aśvamedha phala sarva-śāstre gāya [64]

sarva-śāstre—All the scriptures gāya—say [that] bhramite—while walking navadvīpa—through Nabadwīp se—they pāya—attain phala—the result koṭi aśvamedha—of ten million horse sacrifices pade pade—with each step.

All the scriptures say that while walking through Nabadwīp, such souls attain the result of ten million horse sacrifices with each step.

নবদ্বীপে বসি' যেই মন্ত্র জপ করে ।

শ্রীমন্ত্র চৈতন্য হয়, অনায়াসে তরে ॥৬৫॥

navadvīpe vasi' yei mantra japa kare

śrī-mantra chaitanya haya, anāyāse tare [65]

yei—Those who vasi'—reside navadvīpe—in Nabadwīp and japa kare—chant [their] mantra—mantra— [that] śrī-mantra—holy mantra chaitanya haya—comes alive [and] anāyāse—easily tare—delivers [them].

Those who reside in Nabadwīp and chant their mantra—that holy mantra comes alive and easily delivers them.

অন্য তীর্থে যোগী দশবর্ষে লভে যাহা ।

নবদ্বীপে তিন রাত্রে সাধি' পায় তাহা ॥৬৬॥

anya tīrthe yogī daśa-varṣe labhe yāhā

navadvīpe tina rātre sādhi' pāya tāhā [66]

tāhā yāhā—That which yogī-yogīs labhe—attain daśa-varṣe—after ten years anya tīrthe—in other holy places [is] sādhi' pāya—attained tina rātre—in three nights navadvīpe—in Nabadwīp.

That which yogīs attain after ten years in other holy places is attained in three nights in Nabadwīp.

অন্য তীর্থে ব্রহ্মজ্ঞানে যেই মুক্তি হয় ।

নবদ্বীপে ভাগীরথী স্নানে তা ঘটয় ॥৬৭॥

anya tīrthe brahma-jñāne yei mukti haya

navadvīpe bhāgīrathī snāne tā ghaṭaya [67]

tā yei mukti—The liberation haya—attained brahma-jñāne—through knowledge of Brahma anya tīrthe—in other holy places [is] ghaṭaya—attained navadvīpe—in Nabadwīp snāne—by bathing bhāgīrathī—in the Gaṅgā.

The liberation attained through knowledge of Brahma in other holy places is attained in Nabadwīp simply by bathing in the Gaṅgā.

সালোক্য-সারূপ্য-সষ্টি-সামীপ্য-নির্বাণ ।

নবদ্বীপে মুমুকু লভয় বিনা জ্ঞান ॥৬৮॥

sālokya-sārūpya-sārṣṭi-sāmīpya-nirvāṇa

navadvīpe mumukṣu labhaya vinā jñāna [68]

navadvīpe—In Nabadwīp, vinā—without jñāna—knowledge of Brahma, mumukṣu—seekers of liberation labhaya—attain sālōkya—residence in the Lord's abode, sārūpya—a form like the Lord's, sārṣṭi—opulence like the Lord's, sāmīpya—association with the Lord, [and] nirvāṇa—absorption into the effulgence or body of the Lord.

In Nabadwīp, even without knowledge of Brahma, seekers of liberation can attain residence in the Lord's abode, a form like the Lord's, opulence like the Lord's, association with the Lord, and absorption into the Lord.

নবদ্বীপে শুদ্ধভক্ত চরণে পড়িয়া ।

ভুক্তি মুক্তি সদা রহে দাসী রূপ হৈয়া ॥৬৯॥

navadvīpe śuddha-bhakta charaṇe paḍiyā

bhukti mukti sadā rahe dāsī rūpa haiyā [69]

bhukti—Enjoyment [and] mukti—liberation paḍiyā—bow charaṇe—at the feet śuddha-bhakta—of pure devotees navadvīpe—in Nabadwīp [and] sadā—always rahe—remain [with them] rūpa haiyā—as dāsī—maidservants.

Enjoyment and liberation personified bow at the feet of the pure devotees in Nabadwīp and always wait upon them as maidservants.

ভক্তগণ লাথি মারি' সে দুয়ে তাড়ায় ।

ভক্তপদ ছাড়ি' দাসী তবু না পলায় ॥৭০॥

bhakta-gaṇa lāthi mārī' se duye tāḍāya

bhakta-pada chhāḍī' dāsī tabu nā palāya [70]

bhakta-gaṇa—The devotees lāthi mārī'—kick se duye—them [and] tāḍāya—drive [them] away tabu—but dāsī—these maidservants nā—do not chhāḍī'—give up bhakta-pada—the feet of the devotees [or] palāya—run away.

Although devotees kick them and drive them away, these maidservants do not leave the feet of the devotees or run away.

শতবর্ষ সপ্ততীর্থে মিলে যাহা ভাই ।

নবদ্বীপে একরাত্র বাসে তাহা পাই ॥৭১॥

śata-varṣa sapta-tīrthe mile yāhā bhāi

navadvīpe eka-rātra vāse tāhā pāi [71]

bhāi—Brother, vāse—by spending eka-rātra—one night navadvīpe—in Nabadwīp, [souls] pāi—attain tāhā yāhā—that which [someone] mile—gains [by residing] sapta-tīrthe—in the seven holy places śata-varṣa—for one hundred years.

Brother, by spending one night in Nabadwīp, souls attain that which is gained by residing in the seven principal holy places for one hundred years.

হেন নবদ্বীপধাম সর্বধাম-সার ।

কলিতে আশ্রয় করি' জীব হয় পার ॥৭২॥

hena navadvīpa-dhāma sarva-dhāma-sāra

kalite āśraya kari' jīva haya pāra [72]

navadvīpa-dhāma—Nabadwīp Dhām [is,] hena—as such, sāra—the best sarva-dhāma—of all abodes. jīva—Souls [who] āśraya kari’—take shelter [here] kalite—in Kali-yuga pāra haya—are delivered.

Thus, Nabadwīp Dhām is the best of all abodes. Souls who take shelter here in Kali-yuga are delivered.

তারক পারক বিদ্যাদ্বয় অবিরত ।
নবদ্বীপ বাসিগণে সেবে রীতিমত ॥৭৩॥

tāraka pāra-ka vidyā-dvaya avirata
navadvīpa-vāsi-gaṇe seve rīti-mata [73]

vidyā-dvaya—The two forms of knowledge—tāraka—knowledge which liberates (the soul from anarthas) [and] pāra-ka—knowledge which fulfils (the soul’s desire for divine love)—avirata—constantly [and] rīti-mata—perfectly seve—serve navadvīpa-vāsi-gaṇe—the residents of Nabadwīp.

The two forms of knowledge—that which liberates and that which nourishes—constantly and perfectly serve the residents of Nabadwīp.

নিতাই-জাহ্নবা-পদছায়া যার আশ ।
সে ভক্তিবিনোদ গায় পাইয়া উল্লাস ॥৭৪॥

nitāi-jāhnavā-pada-chhāyā yāra āśa
se bhakti-vinoda gāya pāiyā ullāsa [74]

se bhakti-vinoda—Bhakti Vinod, yāra—whose āśa—aspiration nitāi-jāhnavā-pada-chhāyā—is the shade of Nitāi and Jāhnavā’s feet, gāya—sings [and] ullāsa pāiyā—rejoices.

Bhakti Vinod, whose aspiration is the shade of Nitāi and Jāhnavā’s feet, sings the glories of Nadia and rejoices.

CHAPTER TWO

The Nature and Dimensions of the Dhām

জয় জয় নবদ্বীপচন্দ্র শচীসুত ।

জয় জয় নিত্যানন্দরায় অবধূত ॥১॥

jaya jaya navadvīpa-chandra śachī-suta

jaya jaya nityānanda-rāya avadhūta [1]

jaya jaya—All glory śachī-suta—to the son of Śachī, Śrī Chaitanya, navadvīpa-chandra—the moon of Nabadwīp! jaya jaya—All glory avadhūta—to the renunciant nityānanda-rāya—Nityānanda Rāy!

All glory to the son of Śachī, the moon of Nabadwīp! All glory to the avadhūt Śrī Nityānanda Rāy!

জয় জয় নবদ্বীপ সর্বধাম-সার ।

সে ধামের তত্ত্ব বর্ণে সাধ্য আছে কার ॥২॥

jaya jaya navadvīpa sarva-dhāma-sāra

se dhāmera tattva varṇe sādhya āchhe kāra [2]

jaya jaya—All glory navadvīpa—to Nabadwīp, sarva-dhāma-sāra—the best of all abodes! kāra—Who sādhya varṇe—can describe tattva—glory se dhāmera—of this abode?

All glory to Nabadwīp, the best of all abodes! Who can describe its glory?

নবদ্বীপধাম গৌড়মণ্ডল ভিতরে ।

জাহ্নবী-সেবিত হয়ে সদা শোভা করে ॥৩॥

navadvīpa-dhāma gauḍa-maṇḍala bhitare

jāhnavī-sevita haye sadā śobhā kare [3]

navadvīpa-dhāma—Nabadwīp Dhām śobhā kare—shines sadā—eternally bhitare—within gauḍa-maṇḍala—the district of Gauḍa, [and] haye—is sevita—served jāhnavī—by Gaṅgā Devī.

Nabadwīp Dhām shines eternally within Gauḍa Maṇḍal, and is served by Gaṅgā Devī.

এ গৌড়মণ্ডল এক বিংশতি যোজন ।

মধ্যভাগে গঙ্গাদেবী রহে অনুক্ষণ ॥৪॥

e gauḍa-maṇḍala eka viṁśati yojana

madhya-bhāge gaṅgā-devī rahe anukṣaṇa [4]

e gauḍa-maṇḍala—The district of Gauḍa [is] eka viṁśati yojana—one hundred and sixty-eight miles [in circumference]. gaṅgā-devī—Gaṅgā Devī anukṣaṇa rahe—continuously flows madhya-bhāge—throughout it.

Gauḍa Maṇḍal is one hundred and sixty-eight miles in circumference. Gaṅgā Devī continuously flows throughout it.

শতদল পদ্মময় মণ্ডল আকার ।

মধ্যভাগে নবদ্বীপ অতি শোভা তার ॥৫॥

śata-dala padmamaya maṇḍala ākāra

madhya-bhāge navadvīpa ati śobhā tāra [5]

maṇḍala—Gauḍa Maṇḍal's ākāra—form [is] śata-dala padmamaya—made up of a one-hundred-petalled lotus, [and] tāra madhya-bhāge—at its centre [is the] ati—extremely śobhā—beautiful navadvīpa—Nabadwīp.

Gauḍa Maṇḍal is a one-hundred-petalled lotus, and at its centre is the extremely beautiful Nabadwīp.

পঞ্চকোশ হয় তার কেশর আধার ।

পরিমলপূর্ণ পুষ্প যোজন চত্বার ॥৬॥

pañcha-krośa haya tāra keśara ādhāra

parimala-pūrṇa puṣpa yojana chatvāra [6]

tāra—Its keśara ādhāra—whorl haya—is pañcha-krośa—ten miles, [and its] parimala-pūrṇa—fragrant puṣpa—bloom [is] chatvāra yojana—thirty-two miles.

In circumference, its whorl is ten miles in circumference, and its fragrant bloom is thirty-two miles.

বাহির পাপড়ি তার শতদল হয় ।

একাধিক যোজন বিংশতি বিস্তারয় ॥৭॥

bāhira pāpaḍi tāra śata-dala haya

ekādhika yojana viṁśati vistāraya [7]

tāra—Its bāhira—outer pāpaḍi—petals haya—form śata-dala—a one-hundred-petalled lotus [that] vistāraya—extends ekādhika viṁśati yojana—one hundred and sixty-eight miles.

Its outer petals form a one-hundred-petalled lotus that extends for one hundred and sixty-eight miles.

মণ্ডল পরিধি হয় সেই পরিমাণ ।

যোজন সপ্তক ব্যাস শাস্ত্রের বিধান ॥৮॥

maṇḍala paridhi haya sei parimāṇa

yojana saptaka vyāsa śāstrera vidhāna [8]

maṇḍala—Gauḍa Maṇḍal's paridhi—circumference haya—is sei—that parimāṇa—size. vidhāna—The verdict śāstrera—of the scriptures [is that its] vyāsa—diameter [is] saptaka yojana—fifty-six miles.

The circumference of Gauḍa Maṇḍal is that size. The scriptures state that its diameter is fifty-six miles.

ব্যাসার্দ্ধ প্রমাণ সার্দ্ধ তৃতীয় যোজন ।
মধ্যবিন্দু হৈতে তার হইবে গণন ॥৯॥

vyāsārdha pramāṇa sārddha tṛtiya yojana
madhya-bindu haite tāra ha-ibe gaṇana [9]

[Its] vyāsārdha=radius, tāra—which ha-ibe=will be gaṇana=measured haite—from madhya-bindu—the centre, pramāṇa—measures sārddha tṛtiya yojana=twenty-eight miles.

Its radius, measured from its centre point, is twenty-eight miles.

মধ্যবিন্দু নবদ্বীপধাম মধ্যস্থল ।
যোগপীঠ হয় তাহা চিন্ময় বিমল ॥১০॥

madhya-bindu navadvīpa-dhāma madhya-sthala
yoga-pīṭha haya tāhā chinmaya vimala [10]

madhya-bindu—The centre point navadvīpa-dhāma—of Nabadwīp Dhām's madhya-sthala—centre haya—is yoga-pīṭha—the Yoga Pīṭh. tāhā—It [is] vimala—pure [and] chinmaya—spiritual.

The centre of Nabadwīp Dhām is the pure, spiritual Yoga Pīṭh.

চিন্তামণিরূপ হয় এই গৌড়মণ্ডল ।
চিদানন্দময়-ধাম চিন্ময় সকল ॥১১॥

chintāmaṇi-rūpa haya ei gauḍa-maṇḍala
chid-ānandamaya-dhāma chinmaya sakala [11]

ei gauḍa-maṇḍala—Gauḍa Maṇḍal haya—is chintāmaṇi-rūpa—made of wish-fulfilling gemstone. [It is] chid-ānandamaya-dhāma—a spiritual, joyful abode: sakala—everything [within it is] chinmaya—made of spiritual energy.

Śrī Gauḍa Maṇḍal is made of wish-fulfilling gemstone. It is spiritual and joyful: everything within it is made of spiritual energy.

জল ভূমি বৃক্ষ আদি সকলি চিন্ময় ।
সদা বিদ্যমান তথা কৃষ্ণশক্তিএয় ॥১২॥

jala bhūmi vṛkṣa ādi sakali chinmaya
sadā vidyamāna tathā kṛṣṇa-śakti-traya [12]

jala—The water, bhūmi—land, vṛkṣa—trees, ādi—and so on, [are] sakali—all chinmaya—spiritual. kṛṣṇa-śakti-traya—Kṛṣṇa's three energies (sandhinī, saṁvit, and hlādinī) vidyamāna—exist tathā—there sadā—eternally.

The water, land, trees, and so on, are all spiritual. Kṛṣṇa's three energies exist there eternally.

স্বরূপ-শক্তির সেই সন্ধিনী-প্রভাব ।
তার পরিণতি এই ধামের স্বভাব ॥১৩॥

svarūpa-śaktira sei sandhinī-prabhāva
tāra pariṇati ei dhāmera svabhāva [13]

ei dhāmera—The Dhām's svabhāva—nature [is] pariṇati—a manifestation tāra sei—of the sandhinī-prabhāva—sandhinī power svarūpa-śaktira—of the Lord's personal energy.

The Dhām is a manifestation of the sandhinī aspect of the Lord's personal energy.

প্রভু-লীলা-পীঠরূপে ধাম নিত্য হয় ।
অচিন্ত্য শক্তির কার্য প্রাপঞ্চিক নয় ॥১৪॥

prabhu-līlā-pīṭha-rūpe dhāma nitya haya
achintya śaktira kārya prāpañchika naya [14]

dhāma—The Dhām haya—is nitya prabhu-līlā-pīṭha-rūpe—the eternal site of the Lord's Pastimes. [It is] kārya—a function achintya śaktira—of [the Lord's] inconceivable energy; naya—it is not prāpañchika—material.

The Dhām is the eternal site of the Lord's Pastimes. It is a manifestation of the Lord's inconceivable energy; it is not material.

তবে যে এই ধামে দেখে প্রপঞ্চের সম ।
বদ্ধজীবে তাহে হয় অবিষ্টা-বিশ্রম ॥১৫॥

tabe ye e dhāme dekhe prapañchera sama
baddha-jīve tāhe haya avidyā-vibhrama [15]

tabe—Still, baddha-jīve—the conditioned souls— tāhe ye—those who dekhe—see e dhāme—the Dhām [to be] sama—the same prapañchera—as the material world— haya—are avidyā-vibhrama—bewildered by illusion.

Still, the conditioned souls are bewildered by illusion and see the Dhām to be material.

মেঘাচ্ছন্ন চক্ষু দেখে সূর্য্য আচ্ছাদিত ।
দিবাকর নাহি কভু হয় মেঘাবৃত ॥১৬॥

meghāchchhanna chakṣu dekhe sūrya āchchhādita
divākara nāhi kabhu haya meghāvṛta [16]

chakṣu—Eyes meghāchchhanna—covered by clouds dekhe—see [that] sūrya—the sun [is] āchchhādita—covered, [but] divākara—the sun haya—is kabhu nāhi—never meghāvṛta—covered by clouds.

Eyes covered by clouds see that the sun is covered, but the sun is never actually covered by clouds.

সেই রূপ এ গৌড়মণ্ডল চিদাকার ।
প্রাপঞ্চিক জন দেখে জড়ের বিকার ॥১৭॥

sei rūpa e gauḍa-maṇḍala chid-ākāra
prāpañchika jana dekhe jaḍera vikāra [17]

sei rūpa—Similarly, prāpañchika jana—worldly people dekhe—see chid-ākāra—the spiritual form e gauḍa-maṇḍala—of Gauḍa Maṇḍal [to be] vikāra—a formation jaḍera—of matter.

Similarly, worldly people see the spiritual form of Śrī Gauḍa Maṇḍal to be a formation of matter.

নিত্যানন্দ-কৃপা যাঁর প্রতি কভু হয় ।
সে দেখে আনন্দ ধাম সর্বত্র চিন্ময় ॥১৮॥

nityānanda-kṛpā yāra prati kabhu haya
se dekhe ānanda dhāma sarvatra chinmaya [18]

[But] kabhu—once nityānanda—Nityānanda kṛpā haya—blesses yāra prati—someone, se—they dekhe—see ānanda—the joyful, chinmaya—spiritual dhāma—abode sarvatra—everywhere.

But once Nityānanda blesses someone, they see the joyful, spiritual Dhām everywhere.

গঙ্গা যমুনাদি তথা সদা বিদ্যমান ।

সপ্তপুরী প্রয়াগাদি আছে স্থানে স্থান ॥১৯॥

gaṅgā yamunādi tathā sadā vidyamāna

sapta-purī prayāgādi āchhe sthāne sthāna [19]

gaṅgā—The Gaṅgā yamunādi—Yamunā, and so on vidyamāna—exist tathā—there sadā—eternally. sapta-purī—The seven cities (Ayodhyā, Mathurā, Māyā (Māyāpur, Haridvār), Kāśī, Kāñchī, Avanti, and Dvārakā), prayāgādi—Prayāg, and other holy places, āchhe—are present sthāne sthāna—throughout the Dhām.

The Gaṅgā, Yamunā, and other holy rivers exist there eternally. The seven holy cities, Prayāg, and other holy places are present throughout the Dhām.

সাক্ষাৎ বৈকুণ্ঠতত্ত্ব এ গৌড়মণ্ডল ।

ভাগ্যবান জীব তাহা দেখে নিরমল ॥২০॥

sākṣāt vaikuṇṭha-tattva e gauḍa-maṇḍala

bhāgyavān jīva tāhā dekhe niramala [20]

e gauḍa-maṇḍala—Gauḍa Maṇḍal [is] vaikuṇṭha-tattva—a form of Vaikuṇṭha sākṣāt—itself; bhāgyavān—fortunate jīva—souls dekhe—see tāhā—this niramala—clearly.

Śrī Gauḍa Maṇḍal is Vaikuṇṭha itself; fortunate souls see this clearly.

স্বরূপশক্তির ছায়া মায়া বলি' যারে ।

প্রভুর আঞ্জায় নিজ প্রভাব বিস্তারে ॥২১॥

বহির্মুখ জীবচক্ষু করে আবরণ ।

চিদ্রাম-প্রভাব সবে না পায় দর্শন ॥২২॥

svarūpa-śaktira chhāyā māyā bali' yāre

prabhura ājñāya nija prabhāva vistāre [21]

bahirmukha jīva-chakṣu kare āvaraṇa

chid-dhāma-prabhāva sabe nā pāya darśana [22]

prabhura ājñāya—On the order of the Lord, chhāyā—the shadow svarūpa-śaktira—of the Lord's personal energy, yāre bali'—who is known as māyā—Māyā, vistāre—extends nija—her prabhāva—influence [and] āvaraṇa kare—covers bahirmukha jīva-chakṣu—the eyes of the averse souls. sabe—They darśana pāya nā—do not see prabhāva—the glory chid-dhāma—of [the Lord's] spiritual abode. [21–22]

On the order of the Lord, Māyā, the shadow of His personal energy, extends her influence and covers the eyes of the averse souls. Thus, they do not see the glory of the Lord's spiritual abode.

এ গৌড়মণ্ডলে যাঁর বাস নিরন্তর ।

বড় ভাগ্যবান সেই সংসার ভিতর ॥২৩॥

e gauḍa-maṇḍale yāra vāsa niranantara
baḍa bhāgyavān sei saṁsāra bhitara [23]

sei yāra—Souls who niranantara—always vāsa—reside e gauḍa-maṇḍale—in Gauḍa Maṇḍal [are]
baḍa—the most bhāgyavān—fortunate souls saṁsāra bhitara—in this world.

Souls who always reside in Śrī Gauḍa Maṇḍal are the most fortunate souls in this world.

দেবগণ স্বর্গে থাকি' দেখে সেই জনে ।

চতুর্ভুজ শ্যামকান্তি অপূর্ণ গঠনে ॥২৪॥

deva-gaṇa svarge thāki' dekhe sei jane
chatur-bhuja śyāma-kānti apūrva gaṭhane [24]

deva-gaṇa—The gods thāki'—living svarge—in heaven dekhe—see [that] sei jane—they [have]
apūrva—beautiful chatur-bhuja—four-armed gaṭhane—forms śyāma-kānti—with a cloud-like
lustre.

The gods living in heaven see that they have beautiful four-armed forms with a cloud-like lustre.

ষোলক্রোশ নবদ্বীপধামবাসী যত ।

গৌরকান্তি সদা নামসঙ্কীর্ণনে রত ॥২৫॥

ṣola-krośa navadvīpa-dhāma-vāsī yata
gaura-kānti sadā nāma-saṅkīrtane rata [25]

yata ṣola-krośa navadvīpa-dhāma-vāsī—The residents of the thirty-two miles of Nabadwīp Dhām
[have] gaura-kānti—a golden lustre [and are] sadā—always rata—engaged nāma-saṅkīrtane—in
chanting the Name.

The residents of the thirty-two miles of Śrī Nabadwīp Dhām have a golden lustre and are always engaged in chanting the Name.

ব্রহ্মা আদি দেবগণ অন্তরীক্ষ হৈতে ।

নবদ্বীপবাসীগণে পূজে নানামতে ॥২৬॥

brahmā ādi deva-gaṇe antarīkṣa haite
navadvīpa-vāsī-gaṇe pūje nānā-mate [26]

haite—From antarīkṣa—the heavens, brahmā—Brahmā ādi deva-gaṇe—and the other gods pūje—
worship navadvīpa-vāsī-gaṇe—the residents of Nabadwīp nānā-mate—in various ways.

From the heavens, Brahmā and the other gods worship the residents of Nabadwīp in various ways.

ব্রহ্মা বলে, “কবে মোর হেন ভাগ্য হবে ।

নবদ্বীপে তৃণ কলেবর পাব যবে ॥২৭॥

শ্রীগৌর-চরণসেবা করে যত জন ।

তা সবার পদরেণু লভবি তখন ॥২৮॥

brahmā bale, “kabe mora hena bhāgya habe
navadvīpe tṛṇa kalevara pāba yabe [27]

śrī-gaura-charaṇa-sevā kare yata jana

tā sabāra pada-reṇu labhiba takhana [28]

brahmā—Brahmā bale—says, “yabe—”When pāba—I attain kalevara—the form *ṭṭṇa*—of a blade of grass *navadvīpe*—in Nabadwīp, *takhana*—then *labhība*—I will attain *pada-reṇu*—the foot-dust *yata jana tā sabāra*—of everyone who *sevā kare*—serves *śrī-gaura-charaṇa*—Śrī Gaura’s feet. *kabe*—When [will] *hena*—such *bhāgya*—fortune *mora habe*—be mine?

Brahmā says, “When will I attain the fortune of becoming a blade of grass in Nabadwīp and receiving the foot dust of the servants of Śrī Gaura’s feet?

হায় মোরে গৌরচন্দ্র বঞ্চনা করিয়া ।
ব্রহ্মাণ্ডের অধিপতি রাখিল করিয়া ॥২৯॥

hāya more gaurachandra vañchanā kariyā
brahmāṇḍera adhipati rākhila kariyā [29]

hāya—Alas! *gaurachandra vañchanā kariyā*—deceived more—me [and] *kariyā rākhila*—made me *adhipati*—the emperor *brahmāṇḍera*—of the universe.

“Alas! Gaurachandra deceived me and made me the emperor of the universe.

কবে মোর কৰ্মগ্রন্থি হইবে ছেদন ।
অভিমান ত্যজি’ মোর শুদ্ধ হবে মন ॥৩০॥

kabe mora karma-granthi ha-ibe chhedana
abhimāna tyaji’ mora śuddha habe mana [30]

kabe—When [will] *mora*—my *karma-granthi*—entanglement in the reactions to my previous actions *chhedana ha-ibe*—be cut away? [When will] *mora*—my *mana*—heart *tyaji’*—give up [its] *abhimāna*—pride [and] *śuddha habe*—become pure?

“When will my entanglement in karma be cut away? When will my heart give up its pride and become pure?

অধিকার বুদ্ধি মোর কবে হবে ক্ষয় ।
শুদ্ধদাস হয়ে পাব গৌরপদাশ্রয়” ॥৩১॥

adhikāra buddhi mora kabe habe kṣaya
śuddha-dāsa haye pāba gaura padāśraya [31]

kabe—When [will] *mora*—my *buddhi*—mentality *adhikāra*—of proprietorship *kṣaya habe*—be destroyed? [When will] *haye*—I become *śuddha-dāsa*—a pure servant [and] *pāba*—attain *gaura-padāśraya*—the shelter of Gaura’s feet?”

“When will my mentality of being a master be destroyed? When will I become a pure servant and attain the shelter of Śrī Gaura’s feet?”

দেবগণ ঋষিগণ রুদ্রগণ যত ।
স্থানে স্থানে নবদ্বীপে বৈসে অবিরত ॥৩২॥

deva-gaṇa ṛṣi-gaṇa rudra-gaṇa yata
sthāne sthāne navadvīpe vaise avirata [32]

yata deva-gaṇa—The gods, *ṛṣi-gaṇa*—sages, [and] *rudra-gaṇa*—Rudras *vaise*—live *sthāne sthāne*—throughout *navadvīpe*—Nabadwīp *avirata*—eternally.

The gods, sages, and Rudras live throughout Nabadwīp eternally.

চিরকাল তপ করি' জীবন কাটায় ।
 তবু নিত্যানন্দ-কৃপা সে সবে না পায় ॥৩৩॥
 chira-kāla tapa kari' jīvana kāṭāya
 tabu nityānanda-kṛpā se sabe nā pāya [33]

kāṭāya—They spend [their] jīvana—lives kari'—performing tapa—austerities chira-kāla—for long periods, tabu—but se sabe—they pāya nā—do not receive nityānanda-kṛpā—the mercy of Nityānanda.

They spend their lives performing austerities for long periods, but they do not receive the mercy of Nityānanda.

দেহবুদ্ধি যত দিন নাহি যায় দুরে ।
 যত দিন দৈগ্ধ্যভাব মনে নাহি স্ফূরে ॥৩৪॥
 তত দিন শ্রীগৌর-নিতাই-কৃপাধন ।
 ব্রহ্মা-শিব নাহি পায় করিয়া যতন ॥৩৫॥
 deha-buddhi yata dina nāhi yāya dūre
 yata dina dainya-bhāva mane nāhi sphūre [34]
 tata dina śrī-gaura-nitāi-kṛpā-dhana
 brahmā-śiva nāhi pāya kariyā yatana [35]

yata dina tata dina—As long as [their] deha-buddhi—identification with the body nāhi—does not yāya—go dūre—away, yata dina (tata dina)—so long as dainya-bhāva—a mood of humility nāhi—does not sphūre—appear mane—in [their] hearts, brahmā-śiva—Brahmā and Śiva nāhi—do not pāya—attain śrī-gaura-nitāi-kṛpā-dhana—the wealth of Gaura and Nitāi's mercy [although they] yatana kariyā—strive [for it].

As long as their identification with the body does not go away and humility does not appear within their hearts, even Brahmā and Śiva do not attain the wealth of Gaura and Nitāi's mercy, although they strive for it.

এই সব কথা আগে হইবে প্রকাশ ।
 যত্ন করি' শুন ভাই করিয়া বিশ্বাস ॥৩৬॥
 ei saba kathā āge ha-ibe prakāśa
 yatna kari' śuna bhāi kariyā viśvāsa [36]

ei saba—All these kathā—points prakāśa ha-ibe—will be described āge—ahead. bhāi—Brother! viśvāsa kariyā—Faithfully [and] yatna kari'—carefully śuna—listen.

All these points will be described ahead. Brother! Faithfully and carefully listen.

এই সব বিষয়ে ভাই তর্ক পরিহর ।
 তর্ক সে অপার্থ অতি অমঙ্গলকর ॥৩৭॥
 ei saba viṣaye bhāi tarka parihara
 tarka se apārtha ati amaṅgala-kara [37]

bhāi—Brother! parihara—Give up tarka—argument ei saba viṣaye—in these matters— se apārtha tarka—inappropriate argument [is] ati—very amaṅgala-kara—inauspicious.

Brother! Give up argument in these matters—inappropriate argument is very inauspicious.

শ্রীচৈতন্য-লীলা হয় গভীর সাগর ।
মোচাখোলা-রূপ তর্ক তথায় ফাঁপর ॥৩৮॥

śrī-chaitanya-līlā haya gabhīra sāgara
mochā-kholā-rūpa tarka tathāya phāpara [38]

śrī-chaitanya-līlā—The Pastimes of Śrī Chaitanya haya—are [a] gabhīra—deep sāgara—ocean. tathāya—There, tarka—argument, mochā-kholā-rūpa—like a banana flower's husk [is] phāpara—troublesome.

The Pastimes of Śrī Chaitanya are a deep ocean. Argument over them, like a banana flower's husk, is simply troublesome.

তর্ক করি' এ সংসার তরিতে যে চায় ।
বিফল তাহার চেষ্টা কিছুই না পায় ॥৩৯॥

tarka kari' e saṁsāra tarite ye chāya
viphalā tāhāra cheṣṭā kichhui nā pāya [39]

cheṣṭā—The endeavour tāhāra ye—of those who chāya—want tarite—to cross over e—this saṁsāra—world tarka kari'—by arguing [is] viphalā—fruitless. [Such persons] pāya—attain kichhui nā—nothing.

The endeavour of those who want to cross over this world by argument is fruitless. Such persons do not attain anything.

তর্কে জলাঞ্জলি দিয়া সাধু শাস্ত্র ধরে ।
অচিরে চৈতন্যলাভ সেই জন করে ॥৪০॥

tarke jalāñjali diyā sādhu śāstra dhare
achire chaitanya-lābha sei jana kare [40]

sei jana—Those who jalāñjali diyā—forgo tarke—argument [and] dhare—follow sādhu—the sādhus [and] śāstra—the scriptures achire—quickly chaitanya-lābha kare—attain Śrī Chaitanya.

Those who forgo argument and follow the sādhus and scriptures quickly attain Śrī Chaitanya.

শ্রুতি স্মৃতি তন্ত্র শাস্ত্র অবিরত গায় ।
নদীয়া-মাহাত্ম্য নিত্যানন্দের আঞ্জায় ॥৪১॥

śruti smṛti tantra śāstra avirata gāya
nadiyā-māhātmya nityānandera ājñāya [41]

śruti—The śruti, smṛti—smṛti, [and] tantra—tantric śāstra—scriptures avirata—always gāya—sing nadiyā-māhātmya—the glories of Nadia ājñāya—on the order nityānandera—of Nityānanda.

The śrutis, smṛtis, and tantras always sing the glories of Nadia on the order of Nityānanda Prabhu.

সেই সব শাস্ত্র পড় সাধুবাক্য মান ।
তবে ত'হইবে তব নবদ্বীপজ্ঞান ॥৪২॥

sei saba śāstra paḍa sādhu-vākya māna
tabe ta' ha-ibe tava navadvīpa-jñāna [42]

paḍa—Read sei saba—all these śāstra—scriptures [and] māna—honour sādhu-vākya—the words of the sādhus; tabe ta'—then tava ha-ibe—you will attain navadvīpa-jñāna—knowledge of Nabadwīp.

Read all these scriptures and honour the words of the sādhus; then you will understand Nabadwīp.

কলিকালে তীর্থ সব অত্যন্ত দুর্বল ।
নবদ্বীপ তীর্থ মাত্র পরম প্রবল ॥৪৩॥

kali-kāle tīrtha saba atyanta durbala
navadvīpa tīrtha mātra parama prabala [43]

kali-kāle—During the Age of Kali, saba tīrtha—all the holy places [are] atyanta—very durbala—weak. tīrtha—The holy place navadvīpa—of Nabadwīp mātra—alone [is] parama—greatly prabala—powerful.

During the Age of Kali, all the holy places are very weak. Only Nabadwīp is greatly powerful.

প্রভুর ইচ্ছায় সেই তীর্থ বহু দিন ।
অপ্রকট মহিমা আছিল স্ফূর্তিহীন ॥৪৪॥

prabhura ichchhāya sei tīrtha bahu dina
aprakṛta mahimā āchhila sphūrti-hīna [44]

prabhura ichchhāya—By the will of the Lord, sei—this tīrtha—holy place [was] aprakṛta—unmanifest bahu dina—for a long time, [and its] mahimā—greatness āchhila—was sphūrti-hīna—not revealed.

By the will of the Lord, this holy place was unmanifest for a long time, and its greatness was not revealed.

কলির প্রভাব যবে অত্যন্ত বাড়িল ।
অন্য তীর্থ স্বভাবতঃ নিস্তেজ হইল ॥৪৫॥

kalira prabhāva yabe atyanta bāḍila
anya tīrtha svabhāvataḥ nisteja ha-ila [45]

yabe—When prabhāva—the influence kalira—of Kali atyanta—greatly bāḍila—increased, anya—the other tīrtha—holy places svabhāvataḥ—naturally ha-ila—became nisteja—powerless.

When the influence of Kali strongly increased, the other holy places naturally became powerless.

জীবের মঙ্গল লাগি' পুরুষপ্রধান ।
মনে মনে চিন্তা করি' করিল বিধান ॥৪৬॥

jīvera maṅgala lāgi' puruṣa-pradhāna
mane mane chintā kari' karila vidhāna [46]

puruṣa-pradhāna–The Supreme Lord chintā kari’–thought mane mane–within His heart [and] karila–made vidhāna–an arrangement lāgi’–for maṅgala–the welfare jīvera–of [all] souls.

The Supreme Lord reflected on this and made an arrangement for the welfare of all souls.

“পীড়া বুঝি’ বৈদ্যরাজ ঔষধ খাওয়ায় ।

কঠিন ঔষধ দেয় কঠিন পীড়ায় ॥৪৭॥

“pīḍā bujhi’ vaidyarāja auṣadha khāoyāya

kaṭhina auṣadha deya kaṭhina pīḍāya [47]

“bujhi’–“Understanding pīḍā–a disease, vaidyarāja–a good doctor khāoyāya–prescribes auṣadha–medicine. [For a] kaṭhina–strong pīḍāya–disease, [he] deya–gives kaṭhina–strong auṣadha–medicine.

“Understanding a patient’s disease, a good doctor prescribes medicine. For a strong disease, he gives strong medicine.

এবে কলি যোর হৈল রোগ হইল ভারী ।

কঠিন ঔষধ বিনা নিবারিতে নারি ॥৪৮॥

ebe kali ghora haila roga ha-ila bhārī

kaṭhina auṣadha vinā nivārite nārī [48]

kali–The Age of Kali ebe haila–has now become ghora–severe, [and] roga–the disease [of the souls] ha-ila–has become bhārī–serious. vinā–Without kaṭhina–strong auṣadha–medicine, nārī–I cannot nivārite–check it.

“The Age of Kali has become severe, and the disease of the souls has become serious. Without strong medicine, I cannot check it.

অতিশয় গোপনে রাখিনু যেই ধাম ।

অতিশয় গোপনে রাখিনু যেই নাম ॥৪৯॥

অতিশয় গোপনে রাখিনু যেই রূপ ।

প্রকাশ না কৈলে জীব তরিবে কিরূপ ॥৫০॥

atiśaya gopane rākhinu yei dhāma

atiśaya gopane rākhinu yei nāma [49]

atiśaya gopane rākhinu yei rūpa

prakāśa nā kaile jīva taribe ki-rūpa [50]

kaile nā–If I do not prakāśa–reveal yei–the dhāma–Abode rākhinu–I have kept atiśaya–completely gopane–hidden, yei–the nāma–Name rākhinu–I have kept atiśaya–completely gopane–hidden, [and] yei–the rūpa–Form rākhinu–I have kept atiśaya–completely gopane–hidden, ki-rūpa–how [will] jīva–the souls taribe–be delivered?

“If I do not reveal the Abode, Name, and Form that I have kept completely hidden, then how will the souls be delivered?

জীব ত আমার দাস আমি তার প্রভু ।

আমি না তারিলে সেই না তরিবে কভু” ॥৫১॥

jīva ta āmāra dāsa āmi tāra prabhu

āmi na tārile sei nā taribe kabhu” [51]

jīva—The souls [are] ta āmāra—My dāsa—servants, [and] āmi—I [am] tāra—their prabhu—master. āmi nā tāriḥ—If I do not deliver [them,] sei—they kabhu nā taribe—will never be delivered.”

“The souls are My servants, and I am their master. If I do not deliver them, then they will never be delivered.”

এই বলি’ শ্রীচৈতন্য হইল প্রকাশ ।

নিজ নাম নিজ ধাম লয়ে নিজ দাস ॥৫২॥

ei bali’ śrī-chaitanya ha-ila prakāśa

nija nāma nija dhāma laye nija dāsa [52]

bali’—Thinking ei—thus, śrī-chaitanya—Śrī Chaitanya prakāśa ha-ila—appeared laye—with nija—his nāma—Name, nija—His dhāma—abode, [and] nija—His dāsa—servants.

Thinking thus, Śrī Chaitanya appeared with His Name, His abode, and His servants.

প্রভুর প্রতিজ্ঞা এই হয় সর্বকাল ।

“তারিবে সকল জীব ঘুচাবে জঞ্জাল ॥৫৩॥

prabhura pratijñā ei haya sarva-kāla

“tāriḥa sakala jīva ghuchāba jañjāla [53]

ei pratijñā—The promise prabhura—of the Lord haya—is sarva-kāla—eternal: “tāriḥa—“I will deliver sakala—all jīva—souls [and] ghuchāba—end [their] jañjāla—suffering.

This promise of the Lord is eternal: “I will deliver all souls and end their suffering.

ব্রহ্মার দুর্লভ ধন বিলাব সংসারে ।

পাত্রাপাত্র না বাছিবে এই অবতারে ॥৫৪॥

brahmāra durlabha dhana bilāba saṁsāre

pātrāpātra nā vāchhibā ei avatāre [54]

ei avatāre—In this appearance, bilāba—I will distribute saṁsāre—throughout the world dhana—wealth [that is] brahmāra durlabha—difficult for Brahmā to attain, [and] vāchhibā nā—I will not consider [who is] pātrāpātra—fit or unfit.

“In this appearance, I will distribute throughout the world wealth that is difficult for even Brahmā to attain, and I will not consider who is fit or unfit.

দেখিবে কিরূপে কলি জীব করে নাশ ।

নবদ্বীপধাম আমি করিব প্রকাশ ॥৫৫॥

dekhibā ki-rūpe kali jīve kare nāśa

navadvīpa-dhāma āmi karibā prakāśa [55]

dekhibā—I will see ki-rūpe—how kali—Kali nāśa kare—devastates jīve—the souls, [and] āmi—I prakāśa karibā—will reveal navadvīpa-dhāma—Nabadwīp Dhām.

“I will see how Kali devastates the souls, and I will reveal Nabadwīp Dhām.

সেই ধামে কলির ভাঙ্গিব বিষদাত ।
কীর্তন করিয়া জীবে করি' আত্মসাথ ॥৫৬॥

sei dhāme kalira bhāṅgiba viṣa-dāta
kīrtana kariyā jīve kari' ātma-sātha [56]

sei dhāme—In the Dhām, bhāṅgiba—I will break kalira—Kali's viṣa-dāta—poisonous fangs, kīrtana kariyā—perform kīrtan, [and] ātma-sātha kari'—collect jīve—the souls.

“In the Dhām, I will break Kali's poisonous fangs, perform kīrtan, and collect the souls.

যতদূর মম নাম হইবে কীর্তন ।
ততদূর হইবে ত কলির দমন” ॥৫৭॥

yata-dūra mama nāma ha-ibe kīrtana
tata-dūra ha-ibe ta kalira damana” [57]

kalira—Kali's damana—destruction ha-ibe ta—will happen yata-dūra tata-dūra—to the extent that mama—My nāma—Name kīrtana ha-ibe—will be chanted.”

“Kali will be subdued to the extent that My Name is chanted.”

এই বলি' গৌরহরি কলির সন্ধ্যায় ।
প্রকাশিল নবদ্বীপ স্বকীয় মায়ায় ॥৫৮॥

ei bali' gaurahari kalira sandhyāya
prakāśila navadvīpa svakiya māyāya [58]

bali'—Deciding ei—this, gaurahari—Gaurahari prakāśila—revealed navadvīpa—Nabadwīp svakiya māyāya—by His own power sandhyāya—at the eve kalira—of Kali-yuga.

Deciding this, Gaurahari revealed Nabadwīp by His own power at the beginning of Kali-yuga.

ছায়া সম্বরীয়া নিত্য স্বরূপ-বিলাস ।
গৌরচন্দ্র গৌড়ভূমে করিল প্রকাশ ॥৫৯॥

chhāyā samvariya nitya svarūpa-vilāsa
gaurachandra gauḍa-bhūme karila prakāśa [59]

gaurachandra—Gaurachandra samvariya—held back chhāyā—the shadow [of Māyā, and] prakāśa karila—revealed nitya svarūpa-vilāsa—His own personal eternal Pastimes gauḍa-bhūme—in the land of Gauḍa.

Gaurachandra held back Māyā's darkness and revealed His eternal Pastimes in the land of Gauḍa.

এমন দয়ালু প্রভু যে জন না ভজে ।
এমন অচিন্ত্যধাম যেই জন ত্যজে ॥৬০॥
এই কলিকালে তার সমভাগ্যহীন ।
না দেখি জগতে আর শোচনীয় দীন ॥৬১॥

emana dayālu prabhu ye jana nā bhaje
emana achintya-dhāma yei jana tyaje [60]

ei kali-kāle tāra samabhāgya-hīna
nā dekhi jagate āra śochanīya dīna [61]

dekhi nā—I do not see tāra yei jana—anyone jagate—in the world ei kali-kāle—during the Age of Kali āra—more samabhāgya-hīna—unfortunate, śochanīya—pitiable, [and] dīna—fallen [than] ye jana—someone who bhaje nā—does not serve emana—such [a] dayālu prabhu—merciful Lord [and] tyaje—rejects emana—such [an] achintya-dhāma—inconceivable abode.

I do not see anyone in the world during the Age of Kali as unfortunate, pitiable, and fallen as someone who does not serve such a merciful Lord and rejects such an inconceivable abode.

অতএব ছাড়ি' ভাই অন্য বাঞ্ছা রতি ।
নবদ্বীপধামে মাত্র হও একমতি ॥৬২॥

ataeva chhāḍi' bhāi anya vāñchhā rati
navadvīpa-dhāme mātra hao ekamati [62]

ataeva—Therefore, bhāi—brother! chhāḍi'—Give up [all] anya—other vāñchhā—desires [and] rati—attachments, [and] ekamati hao—be devoted mātra—exclusively navadvīpa-dhāme—to Nabadwīp Dhām.

Therefore, brother! Give up all other desires and attachments, and devote yourself exclusively to Nabadwīp Dhām.

জাহ্নবী-নিতাই-পদছায়া যার আশ ।
সে ভক্তিবিনোদ করে এ তত্ত্ব প্রকাশ ॥৬৩॥

jāhnavī-nitāi-pada-chhāyā yāra āśa
se bhakti-vinoda kare e tattva prakāśa [63]

se bhakti-vinoda—Bhakti Vinod, yāra—whose āśa—aspiration [is] jāhnavī-nitāi-pada-chhāyā—the shade of Jāhnavā and Nitāi's feet, prakāśa kare—reveals e—these tattva—glories.

Bhakti Vinod, whose aspiration is the shade of Jāhnavā and Nitāi's feet, reveals the glories of Nadia.

CHAPTER THREE

Instructions for Circumambulating the Dhām

জয় জয় নবদ্বীপচন্দ্র শচীসুত ।

জয় জয় নিত্যানন্দরায় অবধূত ॥১॥

jaya jaya navadvīpa-chandra śachī-suta

jaya jaya nityānanda-rāya avadhūta [1]

jaya jaya—All glory śachī-suta—to the son of Śachī, Śrī Chaitanya, navadvīpa-chandra—the moon of Nabadwīp! jaya jaya—All glory avadhūta—to the renunciant nityānanda-rāya—Nityānanda Rāy!

All glory to the son of Śachī, the moon of Nabadwīp! All glory to the avadhūt Nityānanda Rāy!

জয় জয় শ্রীঅদ্বৈত প্রভু মহাশয় ।

গদাধর শ্রীবাস পণ্ডিত জয় জয় ॥২॥

jaya jaya śrī-advaita prabhu mahāśaya

gadādhara śrīvāsa paṇḍita jaya jaya [2]

jaya jaya—All glory mahāśaya—to the worshipping śrī-advaita prabhu—Śrī Advaita Prabhu! jaya jaya—All glory gadādhara—to Gadādhara Paṇḍit [and] śrīvāsa paṇḍita—Śrīvās Paṇḍit!

All glory to the worshipping śrī Advaita Prabhu! All glory to Gadādhara Paṇḍit and Śrīvās Paṇḍit!

জয় জয় নবদ্বীপধাম সর্বধাম-সার ।

যেই ধামসহ গৌরচন্দ্র অবতার ॥৩॥

jaya jaya navadvīpa-dhāma sarva-dhāma-sāra

yei dhāma-saha gaurachandra avatāra [3]

jaya jaya—All glory navadvīpa-dhāma—to Nabadwīp Dhām, sarva-dhāma-sāra—the best of all abodes, yei dhāma-saha—the Dhām with which gaurachandra—Gaurachandra avatāra—appeared!

All glory to Nabadwīp Dhām, the best of all abodes, the abode with which Gaurachandra appeared!

ষোলক্রোশ নবদ্বীপ মধ্যে যাহা যাহা ।

বর্ষিষ এখন ভক্তগণ শুন তাহা ॥৪॥

ṣola-krośa navadvīpa madhye yāhā yāhā

varṇiḥa ekhana bhakta-gaṇa śuna tāhā [4]

bhakta-gaṇa—Devotees, śuna—listen! ekhana varṇiba—I will now describe yāhā yāhā tāhā—everything madhye—within ṣola-krośa—the thirty-two miles navadvīpa—of Nabadwīp.

Devotees, listen! I will now describe everything within the thirty-two miles of Nabadwīp.

ষোলক্রোশ মধ্য নবদ্বীপের প্রমাণ ।

ষোড়শ প্রবাহ তথা সদা বিদ্যমান ॥৫॥

ṣola-krośa madhye navadvīpera pramāṇa

ṣoḍaśa pravāha tathā sadā vidyamāna [5]

ṣoḍaśa—Sixteen pravāha—rivers vidyamāna—exist sadā—eternally tathā madhye—there, within ṣola-krośa pramāṇa—the thirty-two miles navadvīpera—of Nabadwīp.

Sixteen rivers exist eternally within the thirty-two miles of Nabadwīp.

মূল-গঙ্গা পূর্বতীরে দ্বীপ-চতুষ্টয় ।

তাহার পশ্চিমে সদা পঞ্চদ্বীপ রয় ॥৬॥

mūla-gaṅgā pūrva-tīre dvīpa-chatuṣṭaya

tāhāra paścime sadā pañcha-dvīpa raya [6]

dvīpa-chatuṣṭaya—Four islands sadā—always raya—exist pūrva-tīre—on the east bank mūla-gaṅgā—of the original Gaṅgā, [and] pañcha-dvīpa—five islands [exist] tāhāra paścime—on its west [bank].

Four islands are on the east bank of the original Gaṅgā, and five are on the west bank.

স্বধুনী প্রবাহ সব বেড়ি' দ্বীপগণে ।

নবদ্বীপধামে শোভা দেয় অনুক্ষণে ॥৭॥

svardhunī pravāha saba beḍi' dvīpa-gaṇe

navadvīpa-dhāme śobhā deya anukṣaṇe [7]

saba—All these svardhunī—heavenly pravāha—rivers beḍi'—flow dvīpa-gaṇe—throughout the islands [and] anukṣaṇe—always śobhā deya—beautify navadvīpa-dhāme—Nabadwīp Dhām.

These heavenly rivers flow throughout the islands and always beautify Nabadwīp Dhām.

মধ্যে মূল গঙ্গাদেবী রহে অনুক্ষণ ।

অপর প্রবাহে অন্য পুণ্যনদীগণ ॥৮॥

madhye mūla gaṅgā-devī rahe anukṣaṇa

apara pravāhe anya puṇya-nadī-gaṇa [8]

gaṅgā-devī—Gaṅgā Devī's mūla—original [stream] anukṣaṇa—always rahe—flows madhye—through the centre; anya—the other puṇya-nadī-gaṇa—holy rivers [flow] apara pravāhe—in separate streams.

Gaṅgā Devī's original stream always flows through the centre of the Dhām; the other holy rivers flow in separate streams.

গঙ্গার নিকট বহে যমুনা সুন্দরী ।
অন্য ধারা মধ্যে সরস্বতী বিজ্ঞাধরী ॥৯॥

gaṅgāra nikaṭa vahe yamunā sundarī
anya dhārā madhye sarasvatī vīdyādhārī [9]

yamunā sundarī—The beautiful Yamunā vahe—flows gaṅgāra nikaṭa—near the Gaṅgā. sarasvatī—The Sarasvatī, vīdyādhārī—the carrier of knowledge, [flows] madhye—in anya—another dhārā—channel.

The beautiful Yamunā flows near the Gaṅgā. The Sarasvatī, the carrier of knowledge, flows in another channel.

তাম্রপর্ণী কৃতমালা ব্রহ্মপুত্রত্রয় ।
যমুনার পূর্বভাগে দীর্ঘধারাময় ॥ ১০ ॥

tāmrparṇī kṛtamālā brahmaputra-traya
yamunāra pūrva-bhāge dīrgha-dhārāmaya [10]

pūrva-bhāge—To the east yamunāra—of the Yamunā [are] traya—three dīrgha-dhārāmaya—long rivers tāmrparṇī—the Tāmrparṇī, kṛtamālā—Kṛtamālā, [and] brahmaputra—Brahmaputra.

East of the Yamunā are the three long rivers: the Tāmrparṇī, Kṛtamālā, and Brahmaputra.

সরযু নর্মদা সিন্ধু কাবেরী গোমতী ।
প্রস্থে বহে গোদাবরী সহ দ্রুতগতি ॥১১॥

sarayū narmadā sindhu kāverī gomati
prasthe vahe godāvarī saha drutaḡati [11]

sarayū—The Sarayū, narmadā—Narmadā, sindhu—Sindhu, kāverī—Kāverī, gomati—Gomati, saha—and godāvarī—Godāvarī vahe—flow drutaḡati—swiftly prasthe—on the west side.

The Sarayū, Narmadā, Sindhu, Kāverī, Gomati, and Godāvarī flow swiftly on the west side.

এই সব ধারা পরস্পর করি' ছেদ ।
এক নবদ্বীপে নববিধ করে ভেদ ॥১২॥

ei saba dhārā paraspara kari' chheda
eka navadvīpe nava-vidha kare bheda [12]

ei saba—All these dhārā—rivers chheda kari'—cross paraspara—each other [and] bheda kare—divide eka navadvīpe—the one area of Nabadwīp nava-vidha—into nine parts.

All these rivers cross each other and divide Nabadwīp into nine parts.

প্রভুর ইচ্ছায় কভু ধারা শুষ্ক হয় ।
পুনঃ ইচ্ছা হৈলে ধারা হয় জলময় ॥১৩॥

prabhura ichchhāya kabhu dhārā śuṣka haya
punaḥ ichchhā haile dhārā haya jalamaya [13]

prabhura ichchhāya—By the will of the Lord, dhārā—these rivers kabhu—sometimes śuṣka haya—go dry, [and] ichchhā haile—when the Lord wills [it], dhārā—the rivers punaḥ—again jalamaya haya—fill with water.

By the will of the Lord, these rivers sometimes go dry, and when the Lord wills it, they again fill with water.

প্রভুর ইচ্ছায় কভু ডুবে কোন স্থান ।

প্রভুর ইচ্ছায় পুনঃ দেয় ত দর্শন ॥১৪॥

prabhura ichchhāya kabhu ḍube kona sthāna

prabhura ichchhāya punaḥ deya ta darśana [14]

prabhura ichchhāya—By the will of the Lord, [they] kabhu—sometimes ḍube—submerge kona—some sthāna—portions of land, [and] prabhura ichchhāya—by the will of the Lord, [they] punaḥ—again darśana deya ta—reveal them.

By the will of the Lord, they sometimes submerge portions of land and then again reveal them.

নিরবধি এই রূপ ধাম লীলা করে ।

ভাগ্যবান জন প্রতি সর্বকাল স্ফুরে ॥১৫॥

niravadhi ei rūpa dhāma līlā kare

bhāgyavān jana prati sarva-kāla sphure [15]

dhāma—The Dhām līlā kare—performs Pastimes niravadhi—eternally ei rūpa—in this way [and] sarva-kāla—always sphure—appears bhāgyavān jana prati—before fortunate souls.

The Dhām performs Pastimes eternally in this way and always appears before fortunate souls.

উৎকট বাসনা যদি ভক্তহৃদে হয় ।

সর্বদ্বীপ সর্বধারা দর্শন মিলয় ॥১৬॥

utkaṭa vāsanā yadi bhakta-hṛde haya

sarva-dvīpa sarva-dhārā darśana milaya [16]

yadi—When utkaṭa—intense vāsanā—desire haya—arises bhakta-hṛde—in the heart of a devotee, sarva-dvīpa—all the islands [and] sarva-dhārā—all the rivers darśana milaya—reveal [themselves].

When intense desire arises in the heart of a devotee, all the islands and rivers in the Dhām reveal themselves.

কভু স্বপ্নে কভু ধ্যানে কভু দৃষ্টি-যোগে ।

ধামের দর্শন পায় ভক্তির সংযোগে ॥১৭॥

kabhu svapne kabhu dhyāne kabhu dṛṣṭi-yoge

dhāmera darśana pāya bhaktira saṁyoge [17]

kabhu—Sometimes svapne—in dreams, kabhu—sometimes dhyāne—in meditation, [and] kabhu—sometimes dṛṣṭi-yoge—in their vision, [devotees] dhāmera darśana pāya—see the Dhām bhaktira saṁyoge—through [their] devotion.

Sometimes in dreams, sometimes in meditation, and sometimes in their vision, devotees see the Dhām through their devotion.

গঙ্গা-যমুনার যোগে যেই দ্বীপ রয় ।
অন্তদ্বীপ তার নাম সর্বশাস্ত্রে কয় ॥১৮॥

gaṅgā-yamunāra yoge yei dvīpa raya
antardvīpa tāra nāma sarva-śāstre kaya [18]

sarva-śāstre—All the scriptures nāma kaya—call tara yei dvīpa—the island [that] raya—exists yoge—at the confluence gaṅgā yamunāra—of the Gaṅgā and Yamunā antardvīpa—Antardwīp.

All the scriptures call the island at the confluence of the Gaṅgā and Yamunā Antardwīp.

অন্তদ্বীপ মধ্যে আছে পীঠ মায়াপুর ।
যথায় জন্মিল প্রভু চৈতন্যচক্র ॥১৯॥

antardvīpa madhye āchhe pīṭha māyāpura
yathāya janmila prabhu chaitanya-ṭhākura [19]

madhye—Within antardvīpa—Antardwīp āchhe—is māyāpura pīṭha—the abode of Māyāpur, yathāya—where prabhu chaitanya-ṭhākura—Lord Chaitanya janmila—appeared.

Within Antardwīp is Māyāpur, where Lord Chaitanya appeared.

গোলোকের অন্তবর্তী যেই মহাবন ।
মায়াপুর নবদ্বীপে জান ভক্তগণ ॥২০॥

golokera antavartī yei mahāvana
māyāpura navadvīpe jāna bhakta-gaṇa [20]

bhakta-gaṇa—Devotees jāna—know yei mahāvana—Mahāvan golokera antavartī—in Goloka [to be] māyāpura—Māyāpur navadvīpe—in Nabadwīp.

Devotees know Mahāvan in Goloka to be Māyāpur in Nabadwīp.

শ্বেতদ্বীপ বৈকুণ্ঠ গোলোক বৃন্দাবন ।
নবদ্বীপে সব তত্ত্ব আছে সর্বক্ষণ ॥ ২১॥

śvetadvīpa vaikunṭha goloka vṛndāvana
navadvīpe saba tattva āchhe sarva-kṣaṇa [21]

śvetadvīpa—Śvetadvīp, vaikunṭha—Vaikuṇṭha, [and] goloka vṛndāvana—Goloka Vṛndāvan [are] saba tattva—all sarva-kṣaṇa—always āchhe—present navadvīpe—in Nabadwīp.

Śvetadvīp, Vaikuṇṭha, and Goloka Vṛndāvan are always present in Nabadwīp.

অযোধ্যা মথুরা মায়ী কাশী কাঞ্চী আর ।
অবন্তী দ্বারকা সেই পুরী সপ্ত সার ॥২২॥

নবদ্বীপে সে সমস্ত নিজ নিজ স্থানে ।
নিত্য বিগ্ৰহমান গৌরচন্দ্রের বিধানে ॥২৩॥

ayodhyā mathurā māyā kāśī kāñchī āra
avantī dvārakā sei purī sapta sara [22]
navadvīpe se samasta nija nija sthāne
nitya vidyamāna gaurachandrera vidhāne [23]

sei—The *sapta purī sāra*—seven great cities— *ayodhyā*—Ayodhyā, *mathurā*—Mathurā, *māyā*—Māyā (Māyāpur or Haridvār) *kāśī*—Kāśī (Vārāṇasī, Benares), *kāñchī*—Kāñchī, *avantī*—Avantī (Ujjain), *āra*—and *dvārakā*—Dvārakā— *se samasta*—all *vidyamāna*—exist *nitya*—eternally *navadvīpe*—in Nabadwīp *nija nija sthāne*—in their respective places, *gaurachandrera vidhāne*—by the arrangement of Gaurachandra.

The seven great cities—Ayodhyā, Mathurā, Māyā, Kāśī, Kāñchī, Avantī, and Dvārakā—exist eternally in Nabadwīp in their respective places, by the arrangement of Gaurachandra.

গঙ্গাদ্বার মায়ায় স্বরূপ মায়াপুর ।

যাহার মাহাত্ম্য শাস্ত্রে আছেয়ে প্রচুর ॥২৪॥

gaṅgā-dvāra māyāra svarūpa māyāpura

yāhāra māhātmya śāstre āchhaye prachura [24]

svarūpa—The true form *māyāra*—of Māyā (the city), *gaṅgā-dvāra*—the gateway of the Gaṅgā, [is] *māyāpura*—Māyāpur (of Nabadwīp Dhām), *yāhāra*—whose *māhātmya*—glories *āchhaye*—are stated *prachura*—repeatedly *śāstre*—throughout the scriptures.

The true form of the city Māyā, the gateway of the Gaṅgā, is Māyāpur, whose glories are stated repeatedly throughout the scriptures.

সেই মায়াপুরে যে যায় একবার ।

অনায়াসে হয় সেই জড়মায়া পার ॥২৫॥

sei māyāpure ye yāya eka-bāra

anāyāse haya sei jaḍa-māyā pāra [25]

ye sei—Those who *eka-bāra*—once *yāya*—go *sei māyāpure*—to Māyāpur (in Nabadwīp) *anāyāse*—easily *pāra haya*—cross over *jaḍa-māyā*—material illusion.

Those who once go to Māyāpur easily cross over material illusion.

মায়াপুরে ভ্রমিলে মায়ায় অধিকার ।

দূরে যায়, জন্ম কভু নহে আরবার ॥২৬॥

māyāpure bhramile māyāra adhikāra

dūre yāya, janma kabhu nahe āra-bāra [26]

bhramile—If a soul wanders *māyāpure*—in Māyāpur, [then] *adhikāra*—the influence *māyāra*—of Māyā *dūre yāya*—goes away, [and] *janma nahe*—they do not take birth *kabhu*—ever *āra-bāra*—again.

If a soul wanders in Māyāpur, then the influence of Māyā goes away, and they do not take birth again.

মায়াপুর উত্তর সীমন্তদ্বীপ হয় ।

পরিক্রমা বিধি সাধুশাস্ত্র সদা কয় ॥২৭॥

māyāpura uttara śimantadvīpa haya

parikramā vidhi sādhu-śāstra sadā kaya [27]

uttara—North *māyāpura*—of Māyāpur *haya*—is *śimantadvīpa*—Śimantadvīp. *sādhu-śāstra*—The sādhus and scriptures *sadā*—always *kaya*—explain *vidhi*—the procedure *parikramā*—for circumambulation (of the Dhām).

North of Māyāpur is Simantadvīp. The sādhus and scriptures always explain the procedure for circumambulating the Dhām.

অন্তর্দ্বীপে শ্রীমায়াপুর করিয়া দর্শন ।
শ্রীসীমন্তদ্বীপে চল বিজ্ঞ ভক্তজন ॥২৮॥

antardvīpe śrī-māyāpura kariyā darśana
śrī-simantadvīpe chala vijña bhakta-jana [28]

vijña bhakta-jana—O wise devotees, darśana kariyā—visit śrī-māyāpura—Śrī Māyāpur antardvīpe—in Antardwīp [and then] chala—go śrī-simantadvīpe—to Śrī Simantadvīp.

O wise devotees, visit Śrī Māyāpur in Antardwīp and then go to Simantadvīp.

গোদ্রুমাখ্যদ্বীপ হয় মায়ার দক্ষিণে ।
তাহা ভ্রমি' চল মধ্যদ্বীপ হৃষ্টমনে ॥২৯॥

godrumākhyā-dvīpa haya māyāra dakṣiṇe
tāhā bhrami' chala madhyadvīpa hr̥ṣṭa-mane [29]

godrumākhyā-dvīpa—The island known as Godruma haya—is dakṣiṇe—south māyāra—of Māyāpur. bhrami'—Walk tāhā—there [and then] hr̥ṣṭa-mane—joyfully chala—go madhyadvīpa—to Madhyadvīp.

Godrumadvīp is south of Māyāpur. Walk there and then joyfully go to Madhyadvīp.

এই চারিদ্বীপ জাহ্নবীর পূর্বতীরে ।
দেখিয়া জাহ্নবী পার হও ধীরে ধীরে ॥৩০॥

ei chāri-dvīpa jāhnavīra pūrva-tīre
dekhiyā jāhnavī pāra hao dhīre dhīre [30]

dekhiyā—Visit ei—these chāri-dvīpa—four islands jāhnavīra pūrva-tīre—on the east bank of the Gaṅgā [and then] dhīre dhīre—slowly pāra hao—cross jāhnavī—the Gaṅgā.

Visit these four islands on the east bank of the Gaṅgā and then slowly cross the river.

কোলদ্বীপ অনায়াসে করিয়া ভ্রমণ ।
ঋতুদ্বীপ শোভা তবে কর দর্শন ॥৩১॥

koladvīpa anāyāse kariyā bhramaṇa
ṛtudvīpa śobhā tabe kara daraśana [31]

anāyāse—Peacefully bhramaṇa kariyā—walk through koladvīpa—Koladvīp [and] tabe—then daraśana kara—see śobhā—the beauty ṛtudvīpa—of Ṛtudwīp.

Peacefully walk through Koladvīp and then see the beauty of Ṛtudwīp.

তারপর জহ্নুদ্বীপ পরম সুন্দর ।
দেখি' মোদক্রমদ্বীপে চল বিজ্ঞবর ॥৩২॥

tārapara jahnudvīpa parama sundara
dekhi' modadrumadvīpe chala vijña-vara [32]

vijña-vara—O best of the wise, tārapara—thereafter, dekhi'—see [the] parama—wonderful sundara—beauty jahnudvīpa—of Jahnudwīp [and then] chala—go modadrumadvīpe—to Modadrumadvīp.

O best of the wise, thereafter, see the wonderful beauty of Jahnudwīp and then go to Modadrumadvīp.

রুদ্রদ্বীপ দেখে পুনঃ গঙ্গা হয়ে পার ।
ভ্রমি' মায়াপুর ভক্ত চল আর বার ॥৩৩॥

rudradvīpa dekha punaḥ gaṅgā haye pāra
bhrami' māyāpura bhakta chala āra bāra [33]

bhakta—O devotees, dekha—see rudradvīpa—Rudradwīp pāra haye—cross gaṅgā—the Gaṅgā punaḥ—again, [and then] bhrami' chala—go māyāpura—to Māyāpur bāra—once āra—more.

O devotees, see Rudradwīp, cross the Gaṅgā again, and then visit Māyāpur once more.

তথায় শ্রীজগন্নাথ-শচীর মন্দিরে ।
প্রভুর দর্শনে প্রবেশহ ধীরে ধীরে ॥৩৪॥

tathāya śrī-jagannātha-śāchīra mandire
prabhura darśane praveśaha dhīre dhīre [34]

tathāya—There, dhīre dhīre—slowly praveśaha—enter mandire—the abode śrī-jagannātha-śāchīra—of Śrī Jagannāth and Śāchī prabhura darśane—to see the Lord.

There, slowly enter the abode of Śrī Jagannāth and Śāchī to see the Lord.

সর্বকালে এই রূপ পরিক্রমা হয় ।
জীবের অনন্ত সুখপ্রাপ্তির আলায় ॥৩৫॥

sarva-kāle ei rūpa parikramā haya
jīvera ananta sukha-prāptira ālaya [35]

parikramā—Circumambulation sarva-kāle—always haya—happens ei rūpa—in this way, [and is] ālaya—a source ananta sukha—prāptira—for the attainment of unlimited joy jīvera—for the soul.

Circumambulation is always done in this way and is a source of unlimited joy for the soul.

বিশেষতঃ মাকরী-সপ্তমী-তিথি গতে ।
ফাল্গুনী পূর্ণিমাবধি শ্রেষ্ঠ সর্বমতে ॥৩৬॥

viśeṣataḥ mākarī-saptamī-tithi gate
phālgunī pūrṇimāvadhi śreṣṭha sarva-mate [36]

sarva-mate—Unanimously, [it is] śreṣṭha—best viśeṣataḥ—in particular [to circumambulate] gate—from mākarī-saptamī-tithi—the day of Mākari Saptamī (the seventh day of the waxing fortnight in the month of Phālgun) phālgunī pūrṇimāvadhi—until Phālgunī Pūrṇimā (the full moon day of the month of Phālgun).

Everyone concurs that it is best to start on Mākārī Saptamī and end on Phālgunī Pūrṇimā.

পরিক্রমা সমাধিয়া যেই মহাজন ।
জন্মদিনে মায়াপুর করেন দর্শন ॥৩৭॥
নিতাই গৌরাঙ্গ তারে কৃপা বিতরিয়া ।
ভক্তি অধিকারী করে পদছায়া দিয়া ॥৩৮॥

parikramā samādhīyā yei mahājana
janma-dine māyāpura kareṇa darśana [37]
nitāi gaurāṅga tāre kṛpā vitariyā
bhakti adhikārī kare pada-chhāyā diyā [38]

nitāi-Nitāi [and] gaurāṅga-Gaurāṅga kṛpā vitariyā=bless tāre yei mahājana-the great souls who samādhīyā=complete [their] parikramā-circumambulation [and] darśana kareṇa=visit māyāpura-Māyāpur janma-dine-on the birthday [of the Lord]. [They] adhikārī kare=make [them] qualified bhakti-for devotion [and] diyā=give [them] pada-chhāyā-the shade of [Their] feet.

Nitāi and Gaurāṅga bless the great souls who complete their circumambulation and visit Māyāpur on the birthday of the Lord. They make them qualified for devotion and give them the shade of Their feet.

সংক্ষেপে কহিহু পরিক্রমা বিবরণ ।
বিস্তারিয়া বলি এবে করহ শ্রবণ ॥৩৯॥
saṅkṣepe kahinu parikramā vivaraṇa
vistāriyā bali ebe karaha śravaṇa [39]

saṅkṣepe-Briefly, vivaraṇa kahinu-I have described parikramā-circumambulation [of the Dhām]. ebe-Now vistāriyā bali-I will elaborate. śravaṇa karaha-[Please] listen.

I have briefly described circumambulating the Dhām. Now I will elaborate. Please listen.

যেই জন ভ্রমে একবিংশতি যোজন ।
অচিরে লভয়ে সেই গৌরপ্রেমধন ॥৪০॥
yei jana bhrame ekaviṁśati yojana
achire labhaye sei gaura-prema-dhana [40]

yei sei jana-Those who bhrame-traverse ekaviṁśati yojana-the one hundred and sixty-eight miles [of Gauḍa Maṇḍal] achire-quickly labhaye-attain gaura-prema-dhana-the wealth of divine love for Gaura.

Those who traverse the one hundred and sixty-eight miles of Śrī Gauḍa Maṇḍal quickly attain the wealth of divine love for Gaura.

জাহ্নবা-নিতাই-পদছায়া যার আশ ।
এ ভক্তিবিনোদ করে এ তত্ত্ব প্রকাশ ॥৪১॥

jāhnavā-nitāi-pada-chhāyā yāra āśa
e bhakti-vinoda kare e tattva prakāśa [41]

e bhakti-vinoda—Bhakti Vinod, yāra—whose āśa—aspiration [is] jāhnavī-nitāi-pada-chhāyā—the shade of Jāhnavā and Nitāi’s feet, prakāśa kare—reveals e—these tattva—glories.

Bhakti Vinod, whose aspiration is the shade of Jāhnavā and Nitāi’s feet, reveals the glories of Nadia.

CHAPTER FOUR

Śrī Jīva Hears the Glories of the Dhām

জয় জয় নবদ্বীপচন্দ্র শচীসুত ।

জয় জয় নিত্যানন্দরায় অবধূত ॥১॥

jaya jaya navadvīpa-chandra śachī-suta

jaya jaya nityānanda-rāya avadhūta [1]

jaya jaya—All glory śachī-suta—to the son of Śachī, Śrī Chaitanya, navadvīpa-chandra—the moon of Nabadwīp! jaya jaya—All glory avadhūta—to the renunciant nityānanda-rāya—Nityānanda Rāy!

All glory to the son of Śachī, the moon of Nabadwīp! All glory to the avadhūt Nityānanda Rāy!

জয় জয় নবদ্বীপ সর্বধাম-সার ।

যথায় হইল শ্রীচৈতন্য-অবতার ॥২॥

jaya jaya navadvīpa sarva-dhāma-sāra

yathāya ha-ila śrī-chaitanya-avatāra [2]

jaya jaya—All glory sarva-dhāma-sāra—to the best of all abodes, navadvīpa—Nabadwīp, yathāya—where śrī-chaitanya-avatāra ha-ila—Śrī Chaitanya appeared!

All glory to the best of all abodes, Nabadwīp, where Śrī Chaitanya appeared!

সর্বতীর্থে বাস করি' যেই ফল পাই ।

নবদ্বীপে লভি তাহা একদিনে ভাই ॥৩॥

sarva-tīrthe vāsa kari' yei phala pāi

navadvīpe labhi tāhā eka-dine bhāi [3]

bhāi—Brother, [souls] labhi—attain navadvīpe—in Nabadwīp eka-dine—in one day tāhā yei phala—the result that pāi—others attain vāsa kari'—by residing sarva-tīrthe—in all the holy places.

Brother, souls attain in Nabadwīp in one day the result that others attain by residing in all the holy places.

সেই নবদ্বীপ পরিক্রমা বিবরণ ।

শাস্ত্র আলোচিয়া গাই শুন সাধুজন ॥৪॥

sei navadvīpa parikramā vivaraṇa

śāstra ālochiyā gāi śuna sādhu-jana [4]

sādhū-jana—O sādhus, śūna—listen [as] ālochiyā—I discuss śāstra—the scriptures [and] gāi—sing parikramā vivaraṇa—about circumambulating sei navadvīpa—Nabadwīp.

O sādhus, listen as I discuss the scriptures and sing about circumambulating Nabadwīp.

শাস্ত্রের লিখন আর বৈষ্ণব-বচন ।

প্রভু-আজ্ঞা এই তিন মম প্রাণধন ॥৫॥

śāstrera likhana āra vaiṣṇava-vachana

prabhu-ājñā ei tina mama prāṇa-dhana [5]

likhana—The writing śāstrera—of the scriptures, vaiṣṇava-vachana—the words of the devotees, āra—and prabhu-ājñā—the order of the Lord—ei—these tina—three [are] mama—my prāṇa-dhana—life and wealth.

The writing of the scriptures, the words of the devotees, and the order of the Lord are my life and wealth.

এ তিনে আশ্রয় করি' করিব বর্ণন ।

নদীয়াভ্রমণবিধি শুন সর্বজন ॥৬॥

e tine āśraya kari' kariba varṇana

nadiyā-bhramaṇa-vidhi śūna sarva-jana [6]

āśraya kari'—Having taken shelter e tine—of these three, varṇana kariba—I will describe nadiyā-bhramaṇa-vidhi—the procedure for circumambulating Nadia. sarva-jana—Everyone śūna—listen.

Having taken shelter of them, I will describe the procedure for circumambulating Nadia. Everyone listen.

শ্রীজীবগোস্বামী যবে ছাড়িলেন ঘর ।

“নদীয়া নদীয়া” বলি' ব্যাকুল অন্তর ॥৭॥

śrī-jīva-gosvāmī yabe chhāḍilena ghara

“nadiyā nadiyā” bali' vyākula antara [7]

yabe—When śrī-jīva-gosvāmī—Śrī Jīva Gosvāmī chhāḍilena—left ghara—home, [he was] vyākula—eager antara—at heart, bali'—calling out, “nadiyā nadiyā”—“Nadia! Nadia!”

When Śrī Jīva Gosvāmī left home, he was eager at heart, calling out, “Nadia! Nadia!”

চন্দ্রদ্বীপ ছাড়ি' তেঁহ যত পথ চলে ।

ভাসে দুই চক্ষু তাঁর নয়নের জলে ॥৮॥

chandradvīpa chhāḍi' tēha yata patha chale

bhāse dui chakṣu tāra nayanera jale [8]

chhāḍi'—Leaving chandradvīpa—Chandradvīp, tēha—he chale—walked yata patha—[down] the road, [and] tāra—his dui chakṣu—eyes bhāse—filled nayanera jale—with tears.

As he left Chandradwīp and walked down the road, his eyes filled with tears.

“হা গৌরাঙ্গ নিত্যানন্দ জীবের জীবন ।
 কবে মোরে কৃপা করি’ দিবে দরশন ॥৯॥
 হা হা নবদ্বীপধাম সর্বধাম-সার ।
 কবে বা দেখিব আমি” বলে বারবার ॥১০॥
 “hā gaurāṅga nityānanda jīvera jīvana
 kabe more kṛpā kari’ dibe daraśana [9]
 hā hā navadvīpa-dhāma sarva-dhāma-sāra
 kabe vā dekhiba āmi”bale bāra-bāra [10]

bāra-bāra—Again and again, bale—he called out, “hā gaurāṅga—“O Gaurāṅga! nityānanda—O Nityānanda! jīvera jīvana—O Life of the soul! kabe—When [will] kṛpā kari’—You mercifully daraśana dibe—appear more—before me? hā hā navadvīpa-dhāma—O Nabadwīp Dhām, sarva-dhāma-sāra—best of all abodes! kabe vā—When āmi dekhiba—“will I see [you]?”

Again and again, he called out, “O Gaurāṅga! O Nityānanda! O Life of the soul! When will You mercifully appear before me? O Nabadwīp Dhām, best of all abodes! When will I see you?”

কৈশোর বয়স জীব সুন্দর গঠন ।
 বৈরাগ্যের পরাকাষ্ঠা অপূর্ব দর্শন ॥১১॥
 kaiśora vayasa jīva sundara gaṭhana
 vairāgyera parākāṣṭhā apūrva darśana [11]

jīva—Jīva [was] kaiśora vayasa—young [and had a] sundara—beautiful gaṭhana—figure. parākāṣṭhā—The depth vairāgyera—of [his] detachment [was an] apūrva—astonishing darśana—sight.

Jīva was young and had a beautiful figure. His extreme detachment was astonishing to see.

চলিয়া চলিয়া কতদিন মহাশয় ।
 নবদ্বীপ উত্তরিল সদা প্রেমময় ॥১২॥
 chaliyā chaliyā kata-dine mahāśaya
 navadvīpe uttarila sadā premamaya [12]

chaliyā chaliyā—After walking kata-dine—for many days, sadā—always premamaya—filled with divine love, mahāśaya—the great soul uttarila—arrived navadvīpe—in Nabadwīp.

After walking for many days, always filled with divine love, Jīva arrived in Nabadwīp.

দূর হৈতে নবদ্বীপ করি’ দরশন ।
 দণ্ডবৎ হয়ে পড়ে প্রায় অচেতন ॥১৩॥
 dūra haite navadvīpa kari’ daraśana
 daṇḍavat haye paḍe prāya achetana [13]

daraśana kari’—Seeing navadvīpa—Nabadwīp haite—from dūra—a distance, daṇḍavat haye—he bowed [and] paḍe—fell prāya—almost achetana—unconscious.

Seeing Nabadwīp from a distance, he bowed and fell almost unconscious.

কতক্ষণ পরে নিজ চিত্ত করি' স্থির ।
প্রবেশিল নবদ্বীপে পুলকশরীর ॥১৪॥

kata-kṣaṇa pare nija chitta kari' sthira
praveśila navadvīpe pulaka śarīra [14]

kata-kṣaṇa—Some time pare—later sthira kari'—he steadied nija—his chitta—heart [and] praveśila—entered navadvīpe—Nabadwīp, pulaka śarīra—the hair on his body standing on end.

Eventually he steadied his heart and entered Nabadwīp, the hair on his body standing on end.

বারকোণা ঘাটে আসি' জিজ্ঞাসে সবারে ।
“কোথা প্রভু নিত্যানন্দ দেখাও আমারে” ॥১৫॥

bārakoṇā ghāṭe āsi' jijñāse sabāre
“kothā prabhu nityānanda dekhāo āmāre” [15]

āsi'—He came bārakoṇā ghāṭe—to Bārakoṇā Ghāṭ [and] jijñāse—asked sabāre—everyone, “kothā—Where [is] nityānanda prabhu—Nityānanda Prabhu? dekhāo—Please show āmāre—me.”

He came to Bārakoṇā Ghāṭ and asked everyone, “Where is Nityānanda Prabhu? Please show me.”

শ্রীজীবের ভাব দেখি' কোন মহাজন ।
প্রভু নিত্যানন্দ যথা লয় ততক্ষণ ॥১৬॥
śrī-jīvera bhāva dekhi' kona mahājana
prabhu nityānanda yathā laya tata-kṣaṇa [16]

dekhi'—Seeing śrī-jīvera—Śrī Jīva's bhāva—ecstasy, kona—a mahājana—great soul tata-kṣaṇa—immediately laya—brought [him] yathā—to nityānanda prabhu—Nityānanda Prabhu.

Seeing Śrī Jīva's ecstasy, a great soul immediately brought him to Nityānanda Prabhu.

হেথা প্রভু নিত্যানন্দ অট্ট অট্ট হাসি' ।
শ্রীজীব আসিবে বলি' অন্তরে উল্লাসী ॥১৭॥
hethā prabhu nityānanda aṭṭa aṭṭa hāsi'
śrī-jīva āsibe bali' antare ullāsi [17]

bali'—Knowing śrī-jīva—Śrī Jīva āsibe—would come hethā—there, nityānanda prabhu—Nityānanda Prabhu [was] ullāsi—delighted antare—at heart [and] aṭṭa aṭṭa hāsi'—roaring with laughter.

Knowing that Śrī Jīva would come, Nityānanda Prabhu was delighted at heart and roaring with laughter.

আজ্ঞা দিল দাসগণে শ্রীজীব আনিতে ।
অনেক বৈষ্ণব যায় জীব সম্বোধিতে ॥১৮॥
ājñā dila dāsa-gaṇe śrī-jīve ānite
aneka vaiṣṇava yāya jīve sambodhite [18]

ājñā dila—He ordered dāsa-gaṇe—[His] servants ānite—to bring śrī-jīve—Śrī Jīva, [and] aneka—many vaiṣṇava—devotees yāya—went sambodhite—to call jīve—Jīva.

He ordered His servants to bring Śrī Jīva, and many devotees went to call him.

সাত্ত্বিক-বিকারপূর্ণ জীবের শরীর ।
দেখি' জীব বলি' সবে করিলেন স্থির ॥১৯॥

sāttvika-vikāra-pūrṇa jīvera śarīra
dekhi' jīva bali' sabe karilena sthira [19]

dekhi'—Upon seeing śarīra—the body jīvera—of Jīva sāttvika-vikāra-pūrṇa—filled with divine ecstasy, sabe—they bali' sthira karilena—identified jīva—Jīva.

Upon seeing the body of Jīva filled with divine ecstasy, Nityānanda Prabhu's servants identified him.

কেহ কেহ আগে গিয়া মহাপ্রেমভরে ।
নিত্যানন্দ-প্রভু-আজ্ঞা বিজ্ঞাপন করে ॥২০॥

keha keha āge giyā mahāprema-bhare
nityānanda-prabhu-ājñā vijñāpana kare [20]

keha keha—Some, mahāprema-bhare—filled with intense divine love, giyā—went āge—forward [and] vijñāpana kare—conveyed nityānanda-prabhu-ājñā—the order of Nityānanda Prabhu [to Jīva].

Some of them, filled with intense divine love, went forward and conveyed the order of Nityānanda Prabhu to Jīva.

প্রভু-নিত্যানন্দ-নাম করিয়া শ্রবণ ।
ধরণীতে পড়ে জীব হয়ে অচেতন ॥২১॥

prabhu-nityānanda-nāma kariyā śravaṇa
dharāṇīte paḍe jīva haye achetana [21]

śravaṇa kariyā—Hearing nāma—the Name nityānanda prabhu—of Nityānanda Prabhu, jīva—Jīva paḍe—fell dharāṇīte—to the ground achetana haye—unconscious.

Hearing the Name of Nityānanda Prabhu, Jīva fell to the ground unconscious.

ক্ষণেক উঠিয়া বলে, “বড় ভাগ্য মম ।
প্রভু-নিত্যানন্দ-কৃপা পাইল অধম” ॥২২॥

kṣaṇeka uṭhiyā bale, “baḍa bhāgya mama
prabhu-nityānanda-kṛpā pāila adhama” [22]

kṣaṇeka—Immediately, uṭhiyā—he arose [and] bale—said, [“It is] “mama—my baḍa—great bhāgya—fortune [that I,] adhama—a fallen soul, pāila—have received nityānanda-prabhu-kṛpā—the mercy of Nityānanda Prabhu.”

Immediately, he arose and said, “It is my great fortune that I, a fallen soul, have received the mercy of Nityānanda Prabhu.”

সে সব বৈষ্ণবগণে দণ্ডবৎ হয়ে ।
প্রণাম করয়ে জীব প্রফুল্ল হৃদয়ে ॥২৩॥

se saba vaiṣṇava-gaṇe daṇḍavat haye
praṇāma karaye jīva praphulla hṛdaye [23]

jīva—Jīva daṇḍavat haya praṇāma karaye—prostrated himself se saba vaiṣṇava-gaṇe—before all the devotees praphulla hṛdaye—with a jubilant heart.

Jīva prostrated himself before all the devotees with a jubilant heart.

বলে, “তুমি সবে মোরে হইলে সদয় ।
নিত্যানন্দপদ পাই সর্বশাস্ত্রে কয়” ॥২৪॥

bale, “tumi sabe more ha-ile sadaya
nityānanda-pada pāi sarva-śāstre kaya” [24]

bale—He said, “sarva-śāstre—“All the scriptures kaya—say [that] tumi sabe sadaya ha-ile—if you all are merciful more—to me, [then] pāi—I will attain nityānanda-pada”—the feet of Nityānanda.”

He said, “All the scriptures say that if you all are merciful to me, then I will attain the feet of Nityānanda Prabhu.”

জীবের সৌভাগ্য হেরি’ কতক বৈষ্ণব ।
চরণের ধূলি লয় করিয়া উৎসব ॥২৫॥

jīvera saubhāgya heri’ kateka vaiṣṇava
charaṇera dhūli laya kariyā utsava [25]

heri’—Seeing jīvera—Jīva’s saubhāgya—fortune, kateka—some vaiṣṇava—of the devotees utsava kariyā—joyously laya—took dhūli—dust charaṇera—from [his] feet.

Seeing Jīva’s fortune, some of the devotees joyously took dust from his feet.

সবে মেলি’ জীবে লয় নিত্যানন্দ যথা ।
বৈষ্ণববেষ্টিতে প্রভু কহে কৃষ্ণকথা ॥২৬॥

sabe meli’ jīve laya nityānanda yathā
vaiṣṇava-veṣṭita prabhu kahe kṛṣṇa-kathā [26]

sabe—They all meli’—joined together [and] laya—took jīve—Jīva nityānanda prabhu—to Nityānanda Prabhu, yathā—where kṛṣṇa-kathā kahe—He was speaking about Kṛṣṇa, vaiṣṇava-veṣṭita—surrounded by devotees.

They all joined together and took Jīva to Nityānanda Prabhu, where He was speaking about Kṛṣṇa, surrounded by devotees.

প্রভু নিত্যানন্দের দেখিয়া দিব্যরূপ ।
জীবের শরীরে হয় ভাব অপরূপ ॥২৭॥

prabhu nityānandera dekhiyā divya-rūpa
jīvera śarīra haya bhāva aparūpa [27]

dekhiyā—Seeing divya-rūpa—the divine form prabhu nityānandera—of Nityānanda Prabhu, aparūpa bhāva—extraordinary ecstasy haya—arose jīvera śarīra—in Jīva’s body.

Seeing the divine form of Nityānanda Prabhu, extraordinary ecstasy arose in Jīva’s body.

“কি অপূৰ্ণরূপ আজ হেরিনু” বলিয়া ।
পড়িল ধরণীতলে অচেতন হৈয়া ॥২৮॥

“ki apūrva-rūpa āja herinu” baliyā
paḍila dharaṇī-tale achetana haiyā [28]

baliyā—Thinking, “ki—“What apūrva-rūpa—a wonderful form herinu—I have seen āja”—today!”,
[Jīva] paḍila—fell dharaṇī—tale—to the ground achetana haiyā—unconscious.

Thinking, “What a wonderful form I have seen today!”, Jīva fell to the ground unconscious.

মহাকৃপাবশে প্রভু নিত্যানন্দরায় ।
জীবে উঠাইয়া লয় আপনার পায় ॥২৯॥

mahākṛpā-vaśe prabhu nityānanda-rāya
jīve uṭhāiyā laya āpanāra pāya [29]

mahākṛpā-vaśe—Moved by intense compassion, prabhu nityānanda-rāya—Nityānanda Prabhu
uṭhāiyā laya—raised jīve—Jīva āpanāra pāya—to His feet.

Moved by intense compassion, Nityānanda Prabhu raised Jīva to His feet.

ব্যস্ত হয়ে শ্রীজীবগোস্বামী দাঁড়াইল ।
কর যুড়ি’ নিত্যানন্দে কহিতে লাগিল ॥৩০॥

vyasta haye śrī-jīva-gosvāmī dāḍāila
kara yuḍi’ nityānande kahite lāgila [30]

śrī-jīva-gosvāmī—Śrī Jīva Gosvāmī vyasta haye—quickly dāḍāila—stood up, yuḍi’—joined [his]
kara—hands, [and] lāgila—began kahite—to speak nityānande—to Nityānanda.

Śrī Jīva Gosvāmī quickly stood up, joined his palms, and began to speak to Nityānanda.

“বিশ্বরূপ বিশ্বধাম তুমি বলরাম ।
আমি জীব কিবা জানি তব গুণগ্রাম ॥৩১॥

“viśva-rūpa viśva-dhāma tumi balarāma
āmi jīva kibā jāni tava guṇa-grāma [31]

“tumi—“You [are] balarāma—Balarām, viśva-rūpa—the form of the world, viśva-dhāma—the
shelter of the world. āmi—I [am] jīva—a soul. kibā—How jāni—would I understand tava—Your
guṇa-grāma—glories?

“You are Balarām, the original form and shelter of the world. I am just a soul. How can I understand Your glories?

তুমি মোর প্রভু নিত্য আমি তব দাস ।
তোমার চরণছায়া একমাত্র আশ ॥৩২॥

tumi mora prabhu nitya āmi tava dāsa
tomāra charaṇa-chhāyā eka-mātra āśa [32]

tumi–You [are] mora–my prabhu–Master, [and] āmi–I tava–Your nitya–eternal dāsa–servant.
tomāra charaṇa-chhāyā–The shade of Your feet [is my] eka-mātra–one and only āśa–aspiration.

“You are my Master, and I am Your eternal servant. The shade of Your feet is my one and only aspiration.

তুমি যারে কর দয়া সেই অনায়াসে ।
শ্রীচৈতন্যপদ পায় প্রেমজলে ভাসে ॥৩৩॥

tumi yāre kara dayā sei anāyāse
śrī-chaitanya-pada pāya prema-jale bhāse [33]

sei yāre–Those whom tumi–You dayā kara–bless anāyāse–easily pāya–attain śrī-chaitanya-pada–the feet of Śrī Chaitanya [and] bhāse–float prema-jale–in the waters of divine love.

“Those whom you bless easily attain the feet of Śrī Chaitanya and float in the waters of divine love.

তোমার করুণা বিনা গৌর নাহি পায় ।
শত জন্ম ভজে যদি গৌরাঙ্গ হিয়ায় ॥৩৪॥

tomāra karuṇā vinā gaura nāhi pāya
śata janma bhaje yadi gaurāṅga hiyāya [34]

vinā–Without tomāra–Your karuṇā–grace, [souls] nāhi–do not pāya–attain gaura–Gaura, yadi–even if bhaje–they serve gaurāṅga–Gaurāṅga hiyāya–within [their] heart śata janma–for one hundred births.

“Without Your grace, souls do not attain Śrī Gaura, even if they serve Him within their heart for one hundred births.

গৌর দণ্ড করে যদি তুমি রক্ষা কর ।
তুমি যারে দণ্ড কর গৌর তার পর ॥৩৫॥

gaura daṇḍa kare yadi tumi rakṣā kara
tumi yāre daṇḍa kara gaura tāra para [35]

yadi–If gaura–Gaura daṇḍa kare–punishes [someone,] tumi–You rakṣā kara–protect [them, and]
gaura–Gaura para–rejects tāra yāre–whomever tumi–You daṇḍa kara–punish.

“If Gaura punishes someone, You protect them, and Gaura rejects whomever You punish.

অতএব প্রভু তব চরন-কমলে ।
লইলু শরণ আমি সুকৃতির বলে ॥৩৬॥

ataeva prabhu tava charaṇa-kamale
la-inu śaraṇa āmi sukr̥tira bale [36]

ataeva–Therefore, prabhu–O Lord, sukr̥tira bale–by [my] good fortune, āmi–I śaraṇa la-inu–have taken shelter tava charaṇa-kamale–at Your lotus feet.

“Therefore, O Lord, by my good fortune, I have taken shelter at Your lotus feet.

তুমি কৃপা করি মোরে দেহ অনুমতি ।
শ্রীগৌরদর্শনে পাই গৌরে হউ রতি ॥৩৭॥

tumi kṛpā kari' more deha anumati
śrī-gaura-darśane pāi gaure ha-u rati [37]

[May] tumi–You kṛpā kari'–mercifully deha–give more–me [Your] anumati–consent [that] śrī-gaura-darśane pāi–I may see Śrī Gaura [and] ha-u–develop rati–devotion gaure–to Gaura.

“O Lord, mercifully give Your consent that I may see Śrī Gaura and develop devotion to Him.

যবে রামকেলিগ্রামে শ্রীগৌরান্ধরায় ।
আমার পিতৃব্যদ্বয়ে লইলেন পায় ॥৩৮॥

yabe rāmakeli-grāme śrī-gaurāṅga-rāya
āmāra piṭṛvya-dvaye la-ilena pāya [38]

yabe–When śrī-gaurāṅga-rāya–Śrī Gaurāṅga Rāy [was] rāmakeli-grāme–in the village of Rāmakeli, āmāra–my piṭṛvya-dvaye–uncles la-ilena–took [shelter] pāya–at [His] feet.

“When Śrī Gaurāṅga Rāy was in the village of Rāmakeli, my uncles took shelter at His feet.

সেই কালে শিশু আমি সজল নয়নে ।
হেরিলাম গৌররূপ সদা জাগে মনে ॥৩৯॥

sei kāle śīśu āmi sajala nayane
herilāma gaura-rūpa sadā jāge mane [39]

sei kāle–At that time, āmi–I [was] śīśu–a child. sajala nayane–With tearful eyes, herilāma–I saw gaura-rūpa–Gaura's form, [and still now that form] sadā–constantly jāge–arises mane–in my heart.

“At that time, I was a child. With tearful eyes, I saw Śrī Gaura's form, and still now that form constantly arises in my heart.

শ্রীগৌরান্ধপদে পড়ি' করিনু প্রণতি ।
শ্রীঅঙ্গ স্পর্শিয়া সুখ পাইলাম অতি ॥৪০॥

śrī-gaurāṅga-pade paḍi' karinu praṇati
śrī-aṅga sparśiyā sukha pāilāma ati [40]

paḍi'–Bowling śrī-gaurāṅga-pade–at Śrī Gaurāṅga's feet, praṇati karinu–I offered [my] obeisance. sparśiyā–Touching [His] śrī-aṅga–divine form, pāilāma–I felt ati–great sukha–joy.

“Bowling at Śrī Gaurāṅga's feet, I offered my obeisance. Touching His divine form, I felt great joy.

সেই কালে গৌর মোরে কহিলা বচন ।
'ওহে জীব কর তুমি শাস্ত্র অধ্যয়ন ॥৪১॥

sei kāle gaura more kahilā vachana
'ohe jīva kara tumi śāstra adhyayana [41]

sei kāle–At that time, gaura–Gaura vachana kahilā–said more–to me, 'ohe–'O jīva–Jīva, tumi–You kara–should adhyayana–study śāstra–the scriptures.

“At that time, Gaura said to me, 'O Jīva, study the scriptures.

অধ্যয়ন সমাপিয়া নবদ্বীপে চল ।

নিত্যানন্দ শ্রীচরণে পাইবে সকল' ॥৪২॥

adhyayana samāpiyā navadvīpe chala

nityānanda śrī-charaṇe pāibe sakala' [42]

samāpiyā—Complete [your] adhyayana—study [and then] chala—go navadvīpe—to Nabadwīp. nityānanda śrī-charaṇe—At the holy feet of Nityānanda, pāibe—you will attain sakala'—everything.'

“Complete your study and then go to Nabadwīp. There, at the holy feet of Nityānanda, you will attain everything.’

সেই আঞ্জা শিরে ধরি' আমি অকিঞ্চন ।

যথা সাধ্য বিদ্যা করিয়াছি উপার্জন ॥৪৩॥

sei ājñā śire dhari' āmi akiñchana

yathā sādhyā vidyā kariyāchhi upārjana [43]

dhari'—Holding sei—this ājñā—order śire—on [my] head, āmi—I, akiñchana—a poor soul, upārjana kariyāchhi—have acquired vidyā—knowledge yathā—as [was] sādhyā—possible.

“Holding this order on my head, I, a poor soul, have learned as much as possible.

চন্দ্রদ্বীপে পড়িলাম সাহিত্যাদি যত ।

বেদান্ত আচার্য্য নাহি পাই মনোমত ॥৪৪॥

chandradvīpe paḍilāma sāhityādi yata

vedānta āchārya nāhi pāi manomata [44]

paḍilāma—I studied yata sāhityādi—literature and other subjects chandradvīpe—in Chandradwīp, [but] pāi nāhi—I did not find [an] manomata—expert āchārya—teacher vedānta—of Vedānta.

“I studied literature and other subjects in Chandradwīp, but I did not find an expert teacher of Vedānta.

প্রভু আঞ্জা দিল মোরে বেদান্ত পড়িতে ।

বেদান্তসম্মত কৃষ্ণভক্তি প্রকাশিতে ॥৪৫॥

prabhu ājñā dila more vedānta paḍite

vedānta-sammata kṛṣṇa-bhakti prakāśite [45]

prabhu—The Lord ājñā dila—ordered more—me paḍite—to study vedānta—Vedānta [and] prakāśite—prove [that] kṛṣṇa-bhakti—devotion to Kṛṣṇa [is] vedānta-sammata—the purport of Vedānta.

“The Lord ordered me to study Vedānta and prove that devotion to Kṛṣṇa is its purport.

আইলাম নবদ্বীপে তোমার চরণে ।

যেইরূপ আঞ্জা হয় করি আচরণে ॥৪৬॥

āilāma navadvīpe tomāra charaṇe

yei rūpa ājñā haya kari ācharaṇe [46]

āilāma—I have come tomāra charaṇe—to Your feet navadvīpe—in Nabadwīp, [and] ācharaṇe kari—I will do yei rūpa—whatever ājñā haya—You order [me].

“I have come to Your feet in Nabadwīp, and I will do whatever You order me.

আজ্ঞা হয় যাই ক্ষেত্রে প্রভুর চরণে ।
বেদান্ত পড়িব সার্বভৌমের সদনে” ॥৪৭॥

ājñā haya yāi kṣetre prabhura charaṇe
vedānta paḍiba sārva-bhaumera sadane” [47]

[If] ājñā haya—You order [me,] yāi—I will go prabhura charaṇe—to the feet of the Lord kṣetre—in Jagannāth Purī [and] paḍiba—study vedānta—Vedānta sārva-bhaumera sadane”—at the school of Sārvabhauma Bhaṭṭāchārya.”

“If You order me, I will go to the feet of the Lord in Puruṣottam Kṣetra and study Vedānta at the school of Sārvabhauma Bhaṭṭāchārya.”

জীবের মধুর বাক্যে নিত্যানন্দরায় ।
জীবে কোলে করি’ কাঁদে ধৈর্য্য নাহি পায় ॥৪৮॥

jīvera madhura vākya nityānanda-rāya
jīve kole kari’ kāde dhairya nāhi pāya [48]

[Moved] jīvera madhura vākya—by Jīva’s sweet words, nityānanda-rāya—Nityānanda Rāy kole kari’—embraced jīve—Jīva [and] kāde—cried, pāya nāhi—without dhairya—restraint.

Moved by Jīva’s sweet words, Nityānanda Rāy embraced Jīva and cried, unable to restrain Himself.

বলে, “শুন ওহে জীব নিগূঢ় বচন ।
সর্বতত্ত্ব অবগত রূপ সনাতন ॥৪৯॥

bale, “śuna ohe jīva nigūḍha vachana
sarva-tattva avagata rūpa sanātana [49]

bale—Nityānanda said, “ohe—“O jīva—Jīva, śuna—listen [to My] nigūḍha—confidential vachana—words. rūpa sanātana—Rūpa and Sanātan avagata—know sarva-tattva—everything.

Nityānanda said, “O Jīva, listen to My confidential words. Rūpa and Sanātan know everything.

প্রভু মোরে আজ্ঞা দিল বলিতে তোমায় ।
‘ক্ষেত্রে নাহি যাও তুমি না রহ হেথায়’ ॥৫০॥

prabhu more ājñā dila balite tomāya
‘kṣetre nāhi yāo tumi nā raha hethāya’ [50]

prabhu—The Lord ājñā dila—ordered more—Me balite—to tell tomāya—you, “tumi yāo nāhi—Do not go kṣetre—to Jagannāth Purī [and] raha nā—do not stay hethāya—here.’

“The Lord ordered Me to tell you, ‘Do not go to Puruṣottam Kṣetra or stay here.’

তুমি আর রূপ সনাতন দুই ভাই ।
প্রভুর একান্ত দাস জানেন সবাই ॥৫১॥

tumi āra rūpa sanātana dui bhāi
prabhura ekānta dāsa jānena sabai [51]

sabai—Everyone jānena—knows [that] tumi—you āra—and dui bhāi—the two brothers rūpa sanātana—Rūpa and Sanātan [are] ekānta—exclusive dāsa—servants prabhura—of the Lord.

“Everyone knows that you and the brothers Rūpa and Sanātan are exclusive servants of the Lord.

তোমা প্রতি আঞ্জা এই বারানসী গিয়া ।
 বাচস্পতি নিকটেতে বেদান্ত পড়িয়া ॥৫২॥
 একেবারে যাহ তথা হৈতে বৃন্দাবন ।
 তথা কৃপা করিবেন রূপ সনাতন ॥৫৩॥
 tomā prati ājñā ei vārāṇasī giyā
 vāchaspati nikaṭete vedānta paḍiyā [52]
 ekebāre yāha tathā haite vṛndāvana
 tathā kṛpā karibena rūpa sanātana [53]

[The Lord's] ājñā—order prati—to tomā—you [is] ei—that giyā—you go vārāṇasī—to Vārāṇasī, paḍiyā—study vedānta—Vedānta nikaṭete—with vāchaspati—Madhusūdan Vāchaspati, [and then] yāha—go ekebāre—straight vṛndāvana—to Vṛndāvan haite—from tathā—there. rūpa sanātana—Rūpa and Sanātan kṛpā karibena—will bless [you] tathā—there.

“The Lord's order to you is that you go to Vārāṇasī, study Vedānta with Madhusūdan Vāchaspati, and then go straight to Vṛndāvan from there. Rūpa and Sanātan will bless you in Vṛndāvan.

রূপের অনুগ হয়ে যুগল-ভজন ।
 কর তথা বেদান্তাদি শাস্ত্র-আলাপন ॥ ৫৪॥
 rūpera anuga haye yugala-bhajana
 kara tathā vedāntādi śāstra-ālāpana [54]

yugala-bhajana kara—Serve the Divine Couple haye—as anuga—a follower rūpera—of Rūpa. vedāntādi śāstra-ālāpana—Discuss Vedānta and other scriptures tathā—there.

“Serve the Divine Couple as a follower of Śrī Rūpa, and discuss Vedānta and other scriptures there.

ভাগবত শাস্ত্র হয় সর্বশাস্ত্রসার ।
 বেদান্তসূত্রের ভাষ্য করহ প্রচার ॥৫৫॥
 bhāgavata śāstra haya sarva-śāstra-sāra
 vedānta-sūtrera bhāṣya karaha prachāra [55]

prachāra karaha—Preach [that] śāstra—the scripture bhāgavata—Śrīmad Bhāgavatam haya—is sarva-śāstra-sāra—the best of all scriptures [and] bhāṣya—the commentary vedānta-sūtrera—on the Vedānta-sūtra.

“Preach that Śrīmad Bhāgavatam is the best of all the scriptures and the natural commentary on the Vedānta-sūtra.

সার্বভৌমে কৃপা করি' গৌরান্ধ শ্রীহরি ।
 ব্রহ্মসূত্র ব্যাখ্যা কৈল ভাগবত ধরি' ॥৫৬॥
 sārva-bhaume kṛpā kari' gaurāṅga śrī-hari
 brahma-sūtra vyākhyā kaila bhāgavata dhari' [56]

gaurāṅga śrī-hari-Śrī Gaurāṅga Hari kṛpā kari'-mercifully vyākhyā kaila-explained brahma-sūtra-the *Brahma-sūtra* sārvaḥmaume-to Sārvaḥmauma Bhaṭṭāchārya, dhari'-drawing bhāgavata-from *Śrīmad Bhāgavatam*.

“Śrī Gaurāṅga Hari mercifully explained the *Brahma-sūtra* to Sārvaḥmauma Bhaṭṭāchārya on the basis of *Śrīmad Bhāgavatam*.

সেই বিদ্যা সার্বভৌম শ্রীমধুসূদনে ।

শিখাইল ক্ষেত্রধামে পরম যতনে ॥৫৭॥

sei vidyā sārvaḥmauma śrī-madhusūdane

śikhāila kṣetra-dhāme parama yatane [57]

sārvaḥmauma-Sārvaḥmauma parama-very yatane-carefully śikhāila-taught sei-this vidyā-knowledge śrī-madhusūdane-to Śrī Madhusūdan kṣetra-dhāme-in Jagannāth Purī.

“Sārvaḥmauma very carefully taught this knowledge to Śrī Madhusūdan in Śrī Kṣetra Dhām.

সেই মধুবাচস্পতি প্রভু-আজ্ঞা পেয়ে ।

আছে বারাগসী ধামে দেখ তুমি যেয়ে ॥৫৮॥

sei madhu-vāchaspati prabhu-ājñā peye

āchhe vārāṇasī dhāme dekha tumi yeye [58]

peye-Having received prabhu-ājñā-the order of the Lord sei madhu-vāchaspati-Madhusūdan Vāchaspati āchhe-is vārāṇasī dhāme-in Vārāṇasī Dhām. tumi yeye-Go [and] dekha-see [him].

“Go and see Madhusūdan Vāchaspati, who is in Vārāṇasī Dhām on the order of the Lord.

বাহ্যে তেঁহ সম্প্রদায়ী বৈদান্তিক হয় ।

শঙ্করী সন্ন্যাসী যার নিকটে পড়য় ॥৫৯॥

bāhye tēha sampradāyī vaidāntika haya

śāṅkarī sanṇyāsī yāra nikaṭe paḍaya [59]

bāhye-Externally, tēha-he haya-is sampradāyī-a traditional vaidāntika-Vedāntic scholar, [and] śāṅkarī-Śāṅkarite sanṇyāsī-sanṇyāsīs paḍaya-study yāra nikaṭe-with him.

“Externally, he is a traditional Vedāntic scholar, and Śāṅkarite sanṇyāsīs study with him.

ক্রমে ক্রমে সন্ন্যাসিগণেরে কৃপা করি' ।

গৌরাঙ্গের ব্যাখ্যা শিক্ষা দেয় সূত্র ধরি' ॥৬০॥

krame krame sanṇyāsī-gaṇere kṛpā kari'

gaurāṅgera vyākhyā śikṣā deya sūtra dhari' [60]

krame krame-In a gradual way, kṛpā kari'-he mercifully śikṣā deya-teaches sanṇyāsī-gaṇere-the sanṇyāsīs gaurāṅgera-Gaurāṅga's vyākhyā-explanations sūtra dhari'-of the sūtras.

“In a gradual way, he mercifully teaches the sanṇyāsīs Gaurāṅga's explanations of the sūtras.

পৃথক্ ভাষ্যের এবে নাহি প্রয়োজন ।

ভাগবতে কয় সূত্র ভাষ্যেতে গণন ॥৬১॥

pr̥thak bhāṣyera ebe nāhi prayojana
bhāgavate kaya sūtra bhāṣyete gaṇana [61]

nāhi—There is no prayojana—need pr̥thak bhāṣyera—for a separate commentary ebe—now.
bhāgavate—The *Bhāgavatam* kaya—explains sūtra—the sūtras [and is] gaṇana—considered
bhāṣyete—the commentary.

“There is no need for a separate commentary on the *Brahma-sūtra* now. The *Bhāgavatam* explains the sūtras and is considered the sūtras’ natural commentary.

কালে যবে ভাষ্যের হইবে প্রয়োজন ।
শ্রীগোবিন্দভাষ্য তবে হবে প্রকটন ॥৬২॥

kāle yabe bhāṣyera ha-ibe prayojana
śrī-govinda-bhāṣya tabe habe prakaṭana [62]

kāle—In time, yabe—when ha-ibe—there will be prayojana—a need bhāṣyera—for a commentary,
tabe—then śrī-govinda-bhāṣya—the *Śrī Govinda-bhāṣya* habe—will be prakaṭana—revealed.

“In time, when there is a need for another commentary, the *Śrī Govinda-bhāṣya* will be revealed.

সার্বভৌম সম্পর্কে সেই গোপীনাথ ।
শুনিল প্রভুর ভাষ্য সার্বভৌম সাথ ॥৬৩॥

sārvabhauma samparke sei gopīnātha
śunila prabhura bhāṣya sārvabhauma sātha [63]

sārvabhauma samparke—Sārvabhauma’s relative, sei gopīnātha—Gopīnāth Āchārya, śunila—
heard prabhura—the Lord’s bhāṣya—commentary sātha—with sārvabhauma—Sārvabhauma.

“Sārvabhauma’s relative, Gopīnāth Āchārya, heard the Lord’s commentary with Sārvabhauma.

কালে তেঁহ প্রভুর ইচ্ছায় জন্ম লয়ে ।
বলদেবাবেশে যাবে জয়পুর জয়ে ॥৬৪॥

kāle tēha prabhura ichchhāya janma laye
baladevāveśe yābe jayapura jaye [64]

kāle—In time, prabhura ichchhāya—by the will of the Lord, tēha—he laye—will take janma—birth
baladevāveśe—as Baladev Vidyābhūṣaṇ [and] jaye yābe—will conquer jayapura—Jaipur.

“In time, by the will of the Lord, he will take birth as Baladev Vidyābhūṣaṇ and conquer Jaipur.

তথা শ্রীগোবিন্দ বলে ভাষ্য প্রকাশিয়া ।
সেবিবে গৌরাঙ্গপদ জীবে নিস্তারিয়া ॥৬৫॥

tathā śrī-govinda bale bhāṣya prakāśiyā
sevibe gaurāṅga-pada jīve nistāriyā [65]

tathā—There, prakāśiyā—he will compose bhāṣya—a commentary śrī-govinda bale—spoken by
Śrī Govinda, sevibe—serve gaurāṅga-pada—the feet of Gaurāṅga, [and] nistāriyā—deliver jīve—the souls.

“There, he will compose a commentary spoken by Śrī Govinda, serve the feet of Gaurāṅga, and deliver the souls.

এই সব গুঢ় কথা রূপ সনাতন ।
সকল কহিবে তোমা প্রতি দুইজন” ॥৬৬॥
ei saba gūḍha kathā rūpa sanātana
sakala kahibe tomā prati dui-jana” [66]

dui-jana rūpa sanātana—Rūpa and Sanātan kahibe—will explain sakala ei saba—all these gūḍha—confidential kathā—matters prati—to tomā—“you.”

“Rūpa and Sanātan will explain all these confidential matters to you.”

নিত্যানন্দ-বাক্য শুনি’ শ্রীজীব গোসাঁই ।
কাঁদিয়া লোটায় ভূমে সংজ্ঞা আর নাই ॥৬৭॥
nityānanda-vākya śuni’ śrī-jīva gōsāi
kāḍiyā loṭāya bhūme sañjñā āra nāi [67]

śuni’—Upon hearing nityānanda-vākya—the words of Nityānanda, śrī-jīva gōsāi—Śrī Jīva Goswāmī loṭāya—rolled bhūme—on the ground kāḍiyā—crying [and] sañjñā āra nāi—lost consciousness.

Upon hearing the words of Nityānanda, Śrī Jīva Goswāmī rolled on the ground crying and lost consciousness.

কৃপা করি’ প্রভু নিজ চরণযুগল ।
শ্রীজীবের শিরে ধরি’ অর্পিলেন বল ॥৬৮॥
kṛpā kari’ prabhu nija charaṇa-yugala
śrī-jīvera śire dhari’ arpilena bala [68]

kṛpā kari’—Mercifully, prabhu—the Lord dhari’—placed nija—His charaṇa-yugala—feet śrī-jīvera śire—on Śrī Jīva’s head [and] bala arpilena—empowered [him].

Mercifully, the Lord placed His feet on Śrī Jīva’s head and empowered him.

“জয় শ্রীগৌরাঙ্গ জয় নিত্যানন্দরায়” ।
বলিয়া নাচেন জীব বৈষ্ণব-সভায় ॥৬৯॥
“jaya śrī-gaurāṅga jaya nityānanda-rāya”
baliyā nāchena jīva vaiṣṇava-sabhāya [69]

baliyā—Chanting, “jaya—All glory śrī-gaurāṅga—to Śrī Gaurāṅga! jaya—All glory nityānanda-rāya—to Nityānanda Rāy!”, jīva—Jīva [then] nāchena—danced vaiṣṇava-sabhāya—amidst the assembly of devotees.

Chanting, “All glory to Śrī Gaurāṅga! All glory to Nityānanda Rāy!”, Jīva then danced amidst the assembly of Vaiṣṇavas.

শ্রীবাসাদি ছিল তথা যত মহাজন ।
জীবে নিত্যানন্দ-কৃপা করি’ দরশন ॥৭০॥
সবে নাচে শ্রীগৌরাঙ্গ নিত্যানন্দ বলি’ ।
মহাকলরবে তথা হয় হুলুস্থলী ॥৭১॥

śrīvāsādi chhila tathā yata mahājana
 jīve nityānanda-kṛpā kari' daraśana [70]
 sabe nāche "śrī-gaurāṅga nityānanda" bali'
 mahākala-rave tathā haya hulu-sthulī [71]

śrīvāsādi yata sabe mahājana—Śrīvās and the other great souls [that] tathā chhila—were there, daraśana kari'—seeing nityānanda-kṛpā—the mercy of Nityānanda jīve—upon Jīva, nāche—danced, bali'—chanting, "śrī-gaurāṅga—"Śrī Gaurāṅga! nityānanda"—Nityānanda!", [and] mahākala-rave—the loud sound hulu-sthulī—of women's cheering haya—arose tathā—there.

Śrīvās and the other great souls there, seeing the mercy of Nityānanda upon Jīva, danced, chanting, "Śrī Gaurāṅga! Nityānanda!", and the loud sound of women cheering arose.

কতক্ষণ পরে নৃত্য করি' সম্বরণ ।
 জীবে লয়ে নিত্যানন্দ বসিল তখন ॥৭২॥
 kata-kṣaṇa pare nṛtya kari' samvaraṇa
 jīve laye nityānanda basila takhana [72]

kata-kṣaṇa pare—After some time, nṛtya samvaraṇa kari'—everyone stopped dancing, [and] takhana—then nityānanda—Nityānanda basila—sat down laye—with jīve—Jīva.

Eventually everyone stopped dancing, and Nityānanda sat down with Jīva.

জীবের হইল বাসা শ্রীবাস-অঙ্গনে ।
 সন্ধ্যাকালে আইল পুনঃ প্রভু দরশনে ॥৭৩॥
 jīvera ha-ila vāsā śrīvāsa-aṅgane
 sandhyā-kāle āila punaḥ prabhu daraśane [73]

jīvera vāsā ha-ila—Jīva stayed śrīvāsa-aṅgane—in the courtyard of Śrīvās, [and] sandhyā-kāle—in the evening āila—he came daraśane—to see prabhu—the Lord punaḥ—again.

Jīva stayed in the courtyard of Śrīvās, and in the evening he came to see Nityānanda Prabhu again.

নির্জনে বসিয়া প্রভু গৌরগুণ গায় ।
 শ্রীজীব আসিয়া পড়ে নিত্যানন্দ পায় ॥৭৪॥
 nirjane basiyā prabhu gaura-guṇa gāya
 śrī-jīva āsiyā paḍe nityānanda-pāya [74]

prabhu—The Lord basiyā—was sitting nirjane—alone gāya—chanting gaura-guṇa—the glories of Śrī Gaura. śrī-jīva—Śrī Jīva āsiyā—came [and] paḍe—bowed nityānanda-pāya—at Nityānanda's feet.

Nityānanda Prabhu was sitting alone chanting the glories of Śrī Gaura. Jīva came and bowed at His feet.

যত্ন করি' প্রভু তারে নিকটে বসায় ।
 করযোড় করি' জীব স্বদৈশ্য জানায় ॥৭৫॥

yatna kari prabhu tāre nikaṭe basāya

kara-yoḍa kari' jīva svadainya jānāya [75]

prabhu—The Lord yatna kari'—carefully basāya—sat tāre—him nikaṭe—nearby. jīva—Jīva kara-yoḍa kari'—joined [his] palms [and] svadainya—humbly jānāya—prayed.

Nityānanda Prabhu carefully sat Jīva nearby. Jīva joined his palms and humbly prayed to the Lord.

জীব বলে, “প্রভু মোরে করুণা করিয়া ।

নবদ্বীপ-ধাম-তত্ত্ব বল বিবরিয়” ॥ ৭৬॥

jīva bale, “prabhu more karuṇā kariyā

navadvīpa-dhāma-tattva bala vivariya” [76]

jīva—Jīva bale—said, “prabhu—“O Lord, karuṇā kariyā—mercifully vivariya bala—describe navadvīpa-dhāma-tattva—the glories of Nabadwīp Dhām more”—for me.”

Jīva said, “O Lord, mercifully describe the glories of Nabadwīp Dhām for me.”

প্রভু বলে, “ওহে জীব বলিব তোমায় ।

অত্যন্ত নিগূঢ় তত্ত্ব রাখিবে হিয়ায় ॥ ৭৭॥

prabhu bale, “ohe jīva baliba tomāya

atyanta nigūḍha tattva rākhibe hiyāya [77]

prabhu—The Lord bale—said, “ohe—“O jīva—Jīva, baliba—I will describe [the] atyanta—most nigūḍha—confidential tattva—truths tomāya—to you. rākhibe—Hold [them] hiyāya—in [your] heart.

The Lord said, “O Jīva, I will describe the most confidential truths to you. Hold them in your heart.

যথা তথা এবে ইহা না কর প্রকাশ ।

প্রকট-লীলার অন্তে হইবে বিকাশ ॥ ৭৮॥

yathā tathā ebe ihā nā kara prakāśa

prakaṭa-līlāra ante ha-ibe vikāśa [78]

prakāśa kara nā—Do not reveal ihā—them yathā tathā—anywhere ebe—now. ha-ibe—They will be vikāśa—revealed ante—after prakaṭa-līlāra—the manifest Pastimes [of the Lord].

“Do not reveal them anywhere now. They will be revealed after the manifest Pastimes of the Lord.

এই নবদ্বীপ হয় সর্বধাম-সার ।

শ্রীবিরজা ব্রহ্মধাম আদি হয়ে পার ॥ ৭৯॥

বৈকুণ্ঠের পর শ্বেতদ্বীপ শ্রীগোলোক ।

তদন্তে গোকুল বৃন্দাবন কৃষ্ণলোক ॥ ৮০॥

ei navadvīpa haya sarva-dhāma-sāra

śrī-virajā brahma-dhāma ādi haye pāra [79]

vaikuṇṭhara para śvetadvīpa śrī-goloka

tadante gokula vṛndāvana kṛṣṇa-loka [80]

ei navadvīpa–Nabadwīp haya—is sarva-dhāma-sāra—the best of all abodes. pāra haye—Beyond śrī-virajā–Virajā, brahma-dhāma–Brahmaloka, ādi—and so on, [and] vaikunṭha para—past Vaikunṭha [is] śvetadvīpa–Śvetadwīp, śrī-goloka–Śrī Goloka, [and] tadante—thereafter gokula vṛndāvana–Gokula Vṛndāvan, kṛṣṇa-loka–Kṛṣṇa’s abode.

“Nabadwīp is the best of all the Lord’s abodes. Beyond Śrī Virajā, Brahmaloka, and Vaikunṭha is Śvetadwīp, Śrī Goloka, and lastly Gokula Vṛndāvan, Kṛṣṇa’s abode.

সেই লোক দুই ভাবে হয় ত প্রকাশ ।
মাধুর্য্য ঔদার্য্য ভেদে রসের বিকাশ ॥৮১॥

sei loka dui bhāve haya ta prakāśa
mādhurya audārya bhede rasera vikāśa [81]

sei–That loka—abode ta prakāśa haya—manifests dui bhāve—in two ways: bhede—by differences [in] vikāśa—the appearance rasera—of [its] rasa [as] mādhurya—sweetness [or] audārya—magnanimity.

“That abode manifests in two ways: its rasa appears as either mādhurya or audārya.

মাধুর্য্যে ঔদার্য্য পূর্ণরূপে অবস্থিত ।
ঔদার্য্যে মাধুর্য্য পূর্ণরূপেতে বিহিত ॥৮২॥

mādhurye audārya pūrṇa-rūpe avasthita
audārye mādhurya pūrṇa-rūpete vihita [82]

audārya–Magnanimity [is] avasthita—present pūrṇa-rūpe—in full form mādhurye—within sweetness, [and] mādhurya—sweetness [is] vihita—present pūrṇa-rūpete—in full form audārye—within magnanimity.

“Audārya is fully present in mādhurya, and mādhurya is fully present in audārya.

তথাপিও যে প্রকাশে মাধুর্য্য প্রধান ।
বৃন্দাবন বলি তাহা জানে ভাগ্যবান ॥৮৩॥

tathāpio ye prakāśe mādhurya pradhāna
vṛndāvana bali tāhā jāne bhāgyavān [83]

tathāpio–Still, bhāgyavān—fortunate souls jāne—know tāhā ye prakāśe—the manifestation in which mādhurya—sweetness [is] pradhāna—predominant bali’—as vṛndāvana–Vṛndāvan.

“Still, fortunate souls know that Vṛndāvan is where mādhurya is predominant.

যে প্রকাশে ঔদার্য্য প্রধান নিত্য হয় ।
সেই নবদ্বীপ-ধাম সর্বববেদে কয় ॥ ৮৪॥

ye prakāśe audārya pradhāna nitya haya
sei navadvīpa-dhāma sarva-vede kaya [84]

sarva-vede—All the Vedas kaya—say [that] sei ye prakāśe—the manifestation in which audārya—magnanimity haya—is nitya—always pradhāna—predominant [is] navadvīpa-dhāma–Nabadwīp Dhām.

“All the Vedas say that Nabadwīp Dhām is where audārya is always predominant.

বৃন্দাবন নবদ্বীপে নাহি কিছু ভেদ ।
রসের প্রকাশ-ভেদে করয় প্রভেদ ॥৮৫॥

vṛndāvana navadvīpe nāhi kichhu bheda
rasera prakāśa-bhede karaya prabheda [85]

kichhu nāhi—There is no bheda—difference vṛndāvana navadvīpe—between Vṛndāvan and Nabadwīp [other than] prabheda—the difference karaya—made rasera prakāśa-bhede—by [their] different manifestations of rasa.

“There is no difference between Vṛndāvan and Nabadwīp other than the difference made by their respective manifestations of rasa.

এই ধাম নিত্যসিদ্ধ চিন্ময় অনন্ত ।
জড়-বুদ্ধি-জনে তার নাহি পায় অন্ত ॥৮৬॥

ei dhāma nitya-siddha chinmaya ananta
jaḍa-buddhi-jane tāra nāhi pāya anta [86]

ei—This dhāma—Dhām [is] nitya-siddha—eternally perfect, chinmaya—spiritual, [and] ananta—infinite. jaḍa-buddhi-jane—Materialists pāya nāhi—do not reach tāra—its anta—edge.

“This abode is eternally perfect, spiritual, and infinite. Materialists cannot even reach its edge.

হ্লাদিনী-প্রভাবে জীব ছাড়ি’ জড়-ধর্ম ।
নিত্যসিদ্ধ জ্ঞানবলে পায় তার ধর্ম ॥৮৭॥

hlādinī-prabhāve jīva chhāḍi’ jaḍa-dharma
nitya-siddha jñāna-bale pāya tāra dharma [87]

hlādinī-prabhāve—By the influence of the pleasure potency, jīva—souls chhāḍi’—give up jaḍa-dharma—material nature [and] pāya—attain tāra—its (the Dhām’s) dharma—nature nitya-siddha jñāna-bale—through eternal, perfect knowledge.

“Only by the influence of the pleasure potency of the Lord do souls give up material nature and realise the true nature of the Dhām through eternal, perfect knowledge.

সর্বনবদ্বীপ হয় চিন্ময় প্রকাশ ।
সেই পীঠে শ্রীগৌরাঙ্গ করেন বিলাস ॥৮৮॥

sarva-navadvīpa haya chinmaya prakāśa
sei pīṭhe śrī-gaurāṅga karena vilāsa [88]

sarva-navadvīpa—The whole of Nabadwīp haya—is [a] chinmaya—spiritual prakāśa—manifestation. sei pīṭhe—In this abode, śrī-gaurāṅga—Śrī Gaurāṅga karena—performs [His] vilāsa—Pastimes.

“The whole of Nabadwīp is a spiritual manifestation, and Śrī Gaurāṅga performs His Pastimes there.

চৰ্ম-চক্ষু লোকে দেখে প্রপঞ্চ গঠন ।

মায়া আচ্ছাদিয়া রাখে নিত্য-নিকেতন ॥৮৯॥

charma-chakṣe loke dekhe prapañcha gaṭhana

māyā āchchhādiyā rākhe nitya-niketana [89]

charma-chakṣe—With fleshy eyes, loke—people dekhe—see prapañcha gaṭhana—a material form [of the Dhām]—māyā—Māyā nitya-niketana āchchhādiyā rākhe—keeps the eternal abode hidden.

“With fleshy eyes, people see a material form of the Dhām—Māyā keeps the eternal abode covered.

নবদ্বীপে মায়া নাই জড় দেশ কাল ।

কিছু নাহি আছে তথা জীবের জঞ্জাল ॥৯০॥

navadvīpe māyā nāi jaḍa deśa kāla

kichhu nāhi āchhe tathā jīvera jañjāla [90]

navadvīpe—In Nabadwīp, nāi—there is no māyā—illusory jaḍa—matter, deśa—space, [or] kāla—time. kichhu nāhi āchhe—There is no jañjāla—suffering jīvera—for souls tathā—there.

“In Nabadwīp, there is no illusory matter, space, or time. Souls undergo no suffering there.

কিন্তু কৰ্ম-বন্ধ-ক্ৰমে জীব মায়াবশে ।

নবদ্বীপধামে প্রাপঞ্চিক ভাবে পশে ॥৯১॥

kintu karma-bandha-krame jīva māyā-vaśe

navadvīpa-dhāme prāpañchika bhāve paśe [91]

jīva—Souls karma-bandha-krame—bound by the reactions to their previous actions [and] māyā-vaśe—controlled by Māyā, kintu—however, paśe—enter navadvīpa-dhāme—Nabadwīp Dhām prāpañchika bhāve—in a material way.

“Souls bound by karma and bewildered by Māyā, however, enter Nabadwīp Dhām in a material way.

ভাগ্যক্রমে সাধুসঙ্গে প্রেমের উদয় ।

হয় যবে তবে দেখে বৈকুণ্ঠ চিন্ময় ॥৯২॥

bhāgya-krame sādhu-saṅge premera udaya

haya yabe tabe dekhe vaikunṭha chinmaya [92]

yabe—When [souls] premera udaya haya—develop divine love bhāgya-krame—by good fortune [and] sādhu-saṅge—the association of the sādhus, [they] tabe—then dekhe—see chinmaya vaikunṭha—the spiritual world.

“When souls develop divine love by good fortune and the association of the sādhus, they then see the spiritual world.

অপ্রাকৃত দেশ কাল ধাম দ্রব্য যত ।

অনায়াসে দেখে স্বীয় চক্ষু অবিরত ॥৯৩॥

aprākṛta deśa kāla dhāma dravya yata

anāyāse dekhe svīya chakṣe avirata [93]

[Souls] *anāyāse*—easily [and] *avirata*—uninterruptedly *dekhe*—see *svīya cakṣe*—with their own eyes [the] *aprākṛta*—supramundane *deśa*—space, *kāla*—time, *dhāma*—light, [and] *yata dravya*—objects [there].

“Souls easily and uninterruptedly see with their own eyes the supramundane space, time, light, and objects in the Dhām.

এই ত কহিনু আমি নবদ্বীপতত্ত্ব ।
বিচারিয়া দেখ জীব হয়ে শুদ্ধ সত্ত্ব” ॥৯৪॥

ei ta kahinu āmi navadvīpa-tattva
vichāriyā dekha jīva haye śuddha sattva”[94]

ei ta—Thus, āmi—I kahinu—have described navadvīpa-tattva—the glory of Nabadwīp. jīva—O Jīva vichāriyā dekha—reflect on [it] śuddha sattva haye—“being pure at heart.”

“Thus, I have described the glory of Nabadwīp. O Jīva, reflect on it with a pure heart.”

নিতাই-জাহ্নবা-পদে নিত্য যার আশ ।
গুঢ়তত্ত্ব করে ভক্তিবিনোদ প্রকাশ ॥৯৫॥

nitāi-jāhnavā-pade nitya yāra āśa
gūḍha-tattva kare bhakti-vinoda prakāśa [95]

bhakti-vinoda—Bhakti Vinod, yāra—whose nitya—eternal āśa—aspiration [is] nitāi-jāhnavā-pade—the feet of Nitāi and Jāhnavā, prakāśa kare—reveals gūḍha-tattva—the hidden glories [of Nadia].

Bhakti Vinod, whose eternal aspiration is the feet of Nitāi and Jāhnavā, reveals the hidden glories of Nadia.

CHAPTER FIVE

Śrī Māyāpur and Antardwīp

জয় জয় শ্রীচৈতন্য শচীর নন্দন ।
জয় জয় নিত্যানন্দ জাহ্নবীজীবন ॥১॥

jaya jaya śrī-chaitanya śachīra nandana
jaya jaya nityānanda jāhnavī-jīvana [1]

jaya jaya—All glory śachīra nandana—to the son of Śachī, śrī-chaitanya-Śrī Chaitanya! jaya jaya—
All glory jāhnavī-jīvana—to the life of Jāhnavā, nityānanda-Nityānanda!

All glory to the son of Śachī, Śrī Chaitanya! All glory to the life of
Jāhnavā, Śrī Nityānanda!

জয় জয় নবদ্বীপধাম সর্বধাম-সার ।
যথা কলিযুগে হৈল গৌর অবতার ॥২॥

jaya jaya navadvīpa-dhāma sarva-dhāma-sāra
yathā kali-yuge haila gaura avatāra [2]

jaya jaya—All glory navadvīpa-dhāma—Nabadwīp Dhām, sarva-dhāma-sāra—the best of all
abodes, yathā—where gaura—Gaura avatāra haila—descended kali-yuge—during the Age of Kali!

All glory to Nabadwīp Dhām, the best of all abodes, where Gaura
descended during the Age of Kali!

নিত্যানন্দ প্রভু বলে, “শুনহ বচন ।
ষোলকোশ নবদ্বীপ যথা বৃন্দাবন ॥৩॥

nityānanda prabhu bale, “śunaha vachana
ṣola-krośa navadvīpa yathā vṛndāvana [3]

nityānanda prabhu—Nityānanda Prabhu bale—said, “śunaha—“Listen vachana—to [My] words!
ṣola-krośa—The thirty-two miles navadvīpa—of Nabadwīp [are] yathā—where vṛndāvana—
Vṛndāvan [is].

Nityānanda Prabhu said, “Listen to My words! The thirty-two miles
of Nabadwīp are nondifferent from Vṛndāvan.

এই ষোল-কোশ মধ্যে দ্বীপ নয় নয় ।
অষ্টদল পদ্ম যেন জলেতে ভাসয় ॥৪॥

ei ṣola-krośa madhye dvīpa haya naya
aṣṭa-dala padma yena jalete bhāsaya [4]

madhye—Within ei—these ṣola-krośa—thirty-two miles, haya—there are naya—nine dvīpa—lands,
yena—comparable to aṣṭa-dala padma—an eight-petalled lotus [that] bhāsaya—floats jalete—on water.

“Within these thirty-two miles, there are nine islands, which form an
eight-petalled lotus that floats on water.

অষ্টদল অষ্টদ্বীপ মধ্যে অষ্টদ্বীপ ।
তার মাঝে মায়াপুর মধ্যবিন্দু-দ্বীপ ॥৫॥

aṣṭa-dala aṣṭa-dvīpa madhye antardvīpa
tāra mājhe māyāpura madhya-bindu-ṭīpa [5]

madhye—In the middle aṣṭa-dala—of the eight petals— aṣṭa-dvīpa—the eight islands— [is] antardvīpa—Antardwīp. tāra mājhe madhya-bindu-ṭīpa—Therein, at its centre, [is] māyāpura—Māyāpur.

“In the middle of the eight petals—the eight islands—is Antardwīp. At its centre is Māyāpur.

মায়াপুর যোগপীঠ সদা গোলাকার ।
তথা নিত্য চৈতন্যের বিবিধ বিহার ॥৬॥

māyāpura yoga-pīṭha sadā golākāra
tathā nitya chaitanyera vīvidha bihāra [6]

golākāra yoga-pīṭha—The circular Yoga Pīṭh māyāpura—in Māyāpur [is] sadā—eternal. tathā—There, chaitanyera—Śrī Chaitanya’s vīvidha—various nitya—eternal bihāra—Pastimes [take place].

“The circular Yoga Pīṭh in Māyāpur is eternal. There, Śrī Chaitanya performs various eternal Pastimes.

ত্রিসহস্র-ধনু তার পরিধি প্রমাণ ।
সহস্রেক-ধনু তার ব্যাসের বিধান ॥৭॥

trisahasra-dhanu tāra paridhi pramāṇa
sahasreka-dhanu tāra vyāsera vidhāna [7]

tāra—Its paridhi—circumference pramāṇa—measures trisahasra-dhanu—six miles, [and] tāra—its vyāsera—diameter vidhāna—measures sahasreka-dhanu—two miles.

“Its circumference is six miles, and its diameter two miles.

এই যোগপীঠ-মাঝে বৈসে পঞ্চতত্ত্ব ।
অন্যস্থান হৈতে যোগপীঠের মহত্ত্ব ॥৮॥

ei yoga-pīṭha-mājhe vaise pañcha-tattva
anya-sthāna haite yoga-pīṭhera mahattva [8]

pañcha-tattva—The Pañcha Tattva (Śrī Kṛṣṇa Chaitanya, Nityānanda Prabhu, Advaita Prabhu, Gadādhara Paṇḍit, and Śrīvās Ṭhākura) vaise—reside ei yoga-pīṭha-mājhe—at the Yoga Pīṭh. mahattva—The greatness yoga-pīṭhera—of the Yoga Pīṭh [exceeds] haite—that of any-sthāna—other places.

“The Pañcha Tattva reside at the Yoga Pīṭh, whose greatness exceeds that of all other places.

অতি শীঘ্র গুপ্ত হবে প্রভুর ইচ্ছায় ।
ভাগীরথী-জলে হবে সঙ্গোপিত প্রায় ॥৯॥

ati śīghra gupta habe prabhura ichchhāya
bhāgīrathī-jale habe saṅgopita prāya [9]

ati—Very śīghra—soon [it] gupta habe—will be hidden prabhura ichchhāya—by the will of the Lord. saṅgopita habe—It will be concealed prāya—almost fully bhāgīrathī-jale—by the waters of the Gaṅgā.

“Very soon it will be hidden by the will of the Lord. The waters of the Gaṅgā will almost entirely conceal it.

কভু পুনঃ প্রভু-ইচ্ছা হবে বলবান ।
প্রকাশ হইবে ধাম হবে দীপ্তিমান ॥১০॥

**kabhu punaḥ prabhu-ichchhā habe balavān
prakāśa ha-ibe dhāma habe dīptimān [10]**

kabhu—Someday, [when] *prabhu-ichchhā*—the desire of the Lord *balavān habe*—will become strong, [it] *prakāśa ha-ibe*—will be revealed [and] *dhāma*—the Dhām *dīptimān habe*—will shine *punaḥ*—again.

“Someday, when the desire of the Lord becomes strong, the Yoga Pīṭh will be revealed and the Dhām will shine again.

নিত্যধাম কভু কালে লোপ নাহি হয় ।
গুপ্ত হয়ে পুনর্বার হয় ত উদয় ॥১১॥

**nitya-dhāma kabhu kāle lopa nāhi haya
gupta haya punar-bāra haya ta udaya [11]**

nitya-dhāma—The eternal Dhām *haya*—is *kabhu nāhi*—never *lopa*—lost *kāle*—at any time—*gupta haya*—it [only] becomes hidden [and then] *udaya ta haya*—emerges *punar-bāra*—again.

“The eternal Dhām is never lost at any time—it only becomes hidden and then emerges again.

ভাগীরথী পূর্বতীরে হয় মায়াপুর ।
মায়াপুরে নিত্য আছেন আমার ঠাকুর ॥১২॥

**bhāgīrathī pūrva-tīre haya māyāpura
māyāpure nitya āchhena āmāra ṭhākura [12]**

māyāpura—Māyāpur *haya*—is *pūrva-tīre*—on the eastern bank *bhāgīrathī*—of the Gaṅgā. *āmāra*—My *ṭhākura*—Lord *nitya āchhena*—is eternally present *māyāpure*—in Māyāpur.

“My Lord is eternally present in Māyāpur on the eastern bank of the Gaṅgā.

লোকদৃষ্টো সন্ন্যাসী হইয়া বিশ্বস্তর ।
ছাড়ি’ নবদ্বীপ ফিরে দেশদেশান্তর ॥১৩॥

**loka-dṛṣṭye sanṇyāsī ha-iyā viśvambhara
chhāḍī’ navadvīpa phire deśa-deśāntara [13]**

loka-dṛṣṭye—In the vision of common people, *viśvambhara*—Viśvambhar *sanṇyāsī ha-iyā*—became a *sanṇyāsī*, *chhāḍī’*—left *navadvīpa*—Nabadwīp, [and] *phire*—toured *deśa-deśāntara*—other places.

“In the vision of common people, Viśvambhar became a *sanṇyāsī*, left Nabadwīp, and toured other places.

বস্তুতঃ গৌরাঙ্গ মোর নবদ্বীপধাম ।
ছাড়িয়া না যায় কভু মায়াপুর-গ্রাম ॥১৪॥

**vastutaḥ gaurāṅga mora navadvīpa-dhāma
chhāḍiyā nā yāya kabhu māyāpura-grāma [14]**

vastutaḥ—In truth, mora—My gaurāṅga—Gaurāṅga kabhu nā—never chhāḍiyā yāya—leaves navadvīpa-dhāma—Nabadwīp Dhām [or] mājāpura-grāma—the village of Mājāpur.

“In truth, however, My Gaurāṅga never leaves Nabadwīp Dhām or the village of Mājāpur.

দৈনন্দিন লীলা তাঁর দেখে ভক্তগণ ।

তুমিও দেখহ জীব গৌরাঙ্গ-নর্তন ॥১৫॥

dainandina līlā tāra dekhe bhakta-gaṇa

tumio dekhaha jīva gaurāṅga-nartana [15]

bhakta-gaṇa—The devotees dekhe—see tāra—His līlā—Pastimes dainandina—daily, [and] tumio—you too, jīva—Jiva, dekhaha—will see gaurāṅga—Gaurāṅga’s nartana—dancing.

“The devotees see His Pastimes here daily, and you too, Jiva, will see His dancing.

মায়াপুর অস্তে অন্তর্দীপ শোভা পায় ।

গৌরাঙ্গ দর্শন ব্রহ্মা পাইল যথায় ॥১৬॥

mājāpura ante antardvīpa śobhā pāya

gaurāṅga darśana brahmā pāila yathāya [16]

mājāpura—Mājāpur śobhā pāya—shines ante—within antardvīpa—Antardwīp, yathāya—where brahmā—Brahmā darśana pāila—saw gaurāṅga—Gaurāṅga.

“Mājāpur shines within Antardwīp, where Brahmā saw Gaurāṅga.

ওহে জীব চাহ যদি দেখিতে সকল ।

পরিক্রমা কর তুমি হইবে সফল ॥১৭॥

ohe jīva chāha yadi dekhite sakala

parikramā kara tumi ha-ibe saphala” [17]

ohe—O jīva—Jiva, yadi—if chāha—you want dekhite—to see sakala—everything, [then] parikramā kara—circumambulate [the Dhām, and] tumi—you saphala ha-ibe—“will be successful.”

“O Jiva, if you want to see everything, then circumambulate the Dhām, and you will be successful.”

প্রভুবাক্য শ্রুনি’ জীব সজলনয়নে ।

দণ্ডবৎ হয়ে পড়ে প্রভুর চরণে ॥১৮॥

prabhu-vākya śrūni’ jīva sajala-nayane

daṇḍavat haye paḍe prabhura charaṇe [18]

śrūni’—Hearing prabhu-vākya—the Lord’s words, sajala-nayane—with tears in [his] eyes jīva—Jiva daṇḍavat haye paḍe—bowed prabhura charaṇe—at the feet of the Lord.

Hearing the words of Nityānanda Prabhu, with tears in his eyes Jiva bowed at His feet.

“কৃপা যদি কর প্রভু এই অকিঞ্চনে ।

সঙ্গে লয়ে পরিক্রমা করাও আপনে” ॥১৯॥

“kṛpā yadi kara prabhu ei akiñchane
saṅge laye parikramā karāo āpane” [19]

“prabhu—“O Lord, yadi—if kṛpā kara—You are merciful ei akiñchane—to this poor soul, [then] laye parikramā karāo—take me on a circumambulation [of the Dhām] āpane saṅge”—with You personally.”

“O Lord, if You are merciful to this poor soul, then please personally take me with You on a circumambulation of the Dhām.”

জীবের প্রার্থনা শুনি' নিত্যানন্দরায় ।
“তথাস্তু” বলিয়া নিজ মানস জানায় ॥২০॥
jīvera prārthanā śuni' nityānanda-rāya
“tathāstu” baliyā nija mānasa jānāya [20]

śuni'—Hearing jīvera—Jīva's prārthanā—prayer, nityānanda-rāya—Nityānanda Rāy nija mānasa jānāya—answered, “tathāstu” baliyā—“So be it.”

Hearing Jīva's prayer, Nityānanda Rāy answered, “So be it.”

প্রভু বলে, “ওহে জীব অদ্য মায়াপুর ।
করহ দর্শন কল্য ভ্রমিব প্রচুর” ॥২১॥
prabhu bale, “ohe jīva adya māyāpura
karaha darśana kalya bhramiba prachura” [21]

prabhu—The Lord bale—said, “ohe—“O jīva—Jīva, adya—today darśana karaha—see māyāpura—Māyāpur. kalya—Tomorrow bhramiba—we will tour prachura”—extensively.”

He said, “O Jīva, today see Māyāpur. Tomorrow we will tour extensively.”

এত বলি' নিত্যানন্দ উঠিল তখন ।
পাছে পাছে উঠে জীব প্রফুল্লিত মন ॥২২॥
eta bali' nityānanda uṭhila takhana
pāchhe pāchhe uṭhe jīva praphullita mana [22]

bali'—Having said eta—this, nityānanda—Nityānanda takhana—then uṭhila—arose, [and] praphullita mana—with a joyous heart jīva—Jīva uṭhe—rose pāchhe pāchhe—after [Him].

Having said this, Nityānanda arose, and with a joyous heart Jīva rose after Him.

চলে নিত্যানন্দরায় মন্দ মন্দ গতি ।
গৌরাঙ্গপ্রেমেতে দেহ সুবিস্মল অতি ॥২৩॥
chale nityānanda-rāya manda manda gati
gaurāṅga-premete deha suvihvala ati [23]

nityānanda-rāya—Nityānanda Rāy chale—moved [with] manda manda gati—a slow gait, [His] deha—body ati suvihvala—completely overwhelmed gaurāṅga-premete—with divine love for Gaurāṅga.

Nityānanda Rāy moved slowly, His body completely overwhelmed by divine love for Gaurāṅga.

মোহন মুরতি প্রভু ভাবে ঢলঢল ।
অলঙ্কার সর্বদেহে করে ঝলমল ॥২৪॥

mohana murati prabhu bhāve ḍhala-ḍhala
alaṅkāra sarva-dehe kare jhālamala [24]

prabhu—The Lord's mohana—enchanting murati—form ḍhala-ḍhala—swayed to and fro bhāve—in ecstasy, [and] alaṅkāra—the ornaments sarva-dehe—all over [His] body jhālamala kare—shone.

Nityānanda Prabhu's enchanting form swayed to and fro in ecstasy, and the ornaments all over His body shone.

যে চরণ ব্রহ্মা শিব ধ্যানে নাহি পায় ।
শ্রীজীবে করিয়া কৃপা সে পদ বাড়ায় ॥২৫॥

ye charaṇa brahmā śiva dhyāne nāhi pāya
śrī-jīve kariyā kṛpā se pada bādāya [25]

se pada ye charaṇa—The feet [that] brahmā—Brahmā [and] śiva—Śiva pāya nāhi—cannot attain dhyāne—by meditation kṛpā kariyā—mercifully bādāya—walked śrī-jīve—in front of Śrī Jīva.

The feet that Brahmā and Śiva cannot attain by meditation mercifully walked in front of Śrī Jīva.

পাছে থাকি' জীব লয় পদাঙ্কের ধূলি ।
সর্ব-অঙ্গে মাখে চলে বড় কুতূহলী ॥২৬॥

pāchhe thāki' jīva laya padāṅkera dhūli
sarva-aṅge mākhe chale baḍa kutūhalī [26]

thāki'—Remaining pāchhe—behind, jīva—Jīva laya—collected dhūli—dust padāṅkera—from [their] footprints, mākhe—smeared [it] sarva-aṅge—all over [his] body, [and] chale—proceeded [with] baḍa—great kutūhalī—delight.

Remaining behind, Jīva collected dust from their footprints, smeared it all over his body, and proceeded with great delight.

জগন্নাথমিশ্র-গৃহে করিল প্রবেশ ।
শচীমাতা শ্রীচরণে জানায় বিশেষ ॥২৭॥

jagannātha-miśra-gr̥he karila praveśa
śachī-mātā śrī-charaṇe jānāya viśeṣa [27]

praveśa karila—They entered jagannātha-miśra-gr̥he—the home of Jagannāth Miśra [and] jānāya—spoke viśeṣa—carefully śachī-mātā śrī-charaṇe—at the holy feet of Mother Śachī.

They entered the home of Jagannāth Miśra and spoke carefully at the holy feet of Mother Śachī.

“শুনগো জননী এই জীব মহামতি ।
শ্রীগৌরাঙ্গ-প্রিয়দাস ভাগ্যবান্ অতি” ॥২৮॥

“śunago janani ei jīva mahāmatī
śrī-gaurāṅga-priya-dāsa bhāgyavān ati” [28]

“janani—“O Mother, śunago—listen! ei—This [is] jīva—Jīva, śrī-gaurāṅga-priya-dāsa—a dear servant of Śrī Gaurāṅga. [He is] mahāmatī—very intelligent [and] ati bhāgyavān—very fortunate.”

“O Mother, listen! This is Jīva, a dear servant of Śrī Gaurāṅga. He is very intelligent and very fortunate.”

বলিতে বলিতে জীব আছাড়িয়া পড়ে ।
 ছিন্নমূল তরু যেন বড় বড় ঝড়ে ॥২৯॥
 balite balite jīva āchhāḍiyā paḍe
 chhinna-mūla taru yena baḍa baḍa jhaḍe [29]

balite balite—As [Nityānanda] spoke, jīva—Jīva āchhāḍiyā paḍe—threw [himself] down yena—like taru—a tree chhinna-mūla—uprooted baḍa baḍa jhaḍe—by an intense storm.

As Nityānanda Prabhu spoke, Jīva threw himself down like a tree uprooted by an intense storm.

শচীর চরণে পড়ি' যায় গড়াগড়ি ।
 সাত্ত্বিক বিকার দেহে করে ছড়াছড়ি ॥৩০॥
 śachīra charaṇe paḍi' yāya gaḍāgaḍi
 sāttvika vikāra dehe kare huḍāhuḍi [30]

paḍi'—He bowed śachīra charaṇe—at the feet of Śachī gaḍāgaḍi yāya—and rolled on the ground. sāttvika vikāra—Divine ecstasy huḍāhuḍi kare—surged dehe—through [his] body.

He bowed at the feet of Śachī and rolled on the ground. Divine ecstasy surged through his body.

কৃপা করি' শচীদেবী কৈল আশীর্বাদ ।
 সেই দিন সেই গৃহে পাইল প্রসাদ ॥৩১॥
 kṛpā kari' śachī-devī kaila āśīrvāda
 sei dina sei gṛhe pāila prasāda [31]

śachī-devī—Śachī Devī kṛpā kari'—mercifully āśīrvāda kaila—blessed [him, and] sei—that dina—day sei—he pāila—received prasāda—prasād gṛhe—in [her] home.

Śachī Devī mercifully blessed him, and that day he received prasād in her home.

বিষ্ণুপ্রিয়া শচীদেবী-আজ্ঞা যবে পাইল ।
 নানা অন্ন ব্যঞ্জনাদি রন্ধন করিল ॥৩২॥
 viṣṇu-priyā śachī-devī-ājñā yabe pāila
 nānā anna vyañjanādi randhana karila [32]

yabe—When viṣṇu-priyā—Viṣṇu Priyā pāila—received śachī-devī-ājñā—the order of Śachī Devī, randhana karila—she cooked anna—rice, nānā vyañjanādi—various vegetables, and other things.

Receiving the order of Śachī Devī, Viṣṇu Priyā cooked rice, various vegetables, and other things.

শ্রীবংশীবদনানন্দ প্রভু কতক্ষণে ।
 শ্রীগৌরাঙ্গে ভোগ নিবেদিল সযতনে ॥৩৩॥
 śrī-vaṁśī-vadanānanda prabhu kata-kṣaṇe
 śrī-gaurāṅge bhoga nivedila sayatane [33]

śrī-vaṁśi-vadanānanda prabhu—Śrī Vaṁśi Vadanānanda Prabhu kata-kṣaṇe—then sayatane—carefully nivedila—offered bhoga—the preparations śrī-gaurāṅge—to Śrī Gaurāṅga.

Śrī Vaṁśi Vadanānanda Prabhu then carefully offered the preparations to Śrī Gaurāṅga.

ঈশান ঠাকুর স্থান করি' অতঃপর ।

নিত্যানন্দে ভুঞ্জাইল হরিষ অন্তর ॥৩৪॥

īśāna ṭhākura sthāna kari' ataḥpara

nityānande bhuñjāila hariṣa antara [34]

īśāna ṭhākura—Īśān Ṭhākura ataḥpara—then sthāna kari'—prepared a place [and] bhuñjāila—fed nityānande—Nityānanda, hariṣa antara—with joy in his heart.

Īśān Ṭhākura then prepared a place and fed Nityānanda, with joy in his heart.

পুত্র-স্নেহে শচীদেবী নিত্যানন্দে বলে ।

“খাও বাছা নিত্যানন্দ জননীর স্থলে ॥৩৫॥

putra-snehe śachī-devī nityānande bale

“khāo vāchhā nityānanda jananīra sthale [35]

putra-snehe—With affection for her son, śachī-devī—Śachī Devī bale—said nityānande—to Nityānanda, “khāo—“Eat, [my] vāchhā—child. nityānanda—Nityānanda, [You are] jananīra sthale—in the home of [Your] mother.

With motherly affection, Śachī Devī said to Nityānanda, “Eat, my child. Nityānanda, You are in the home of Your mother.

এই আমি গৌরচন্দ্রে ভুঞ্জানু গোপনে ।

তুমি খাইলে বড় সুখী হই আমি মনে” ॥৩৬॥

ei āmi gaurachandre bhuñjānu gopane

tumi khāile baḍa sukhī ha-i āmi mane”[36]

gopane—Privately, āmi—I bhuñjānu—fed ei—this gaurachandre—to Gaurachandra. tumi khāile—If you eat [it,] āmi—I ha-i—will be baḍa—very sukhī—happy mane—“at heart.”

“Privately, I fed this to Gaurachandra. If You eat it, I will be very happy at heart.”

জননীর বাক্যে প্রভু নিত্যানন্দরায় ।

ভুঞ্জিল আনন্দে, জীব অবশিষ্ট পায় ॥৩৭॥

jananīra vākye prabhu nityānanda-rāya

bhuñjila ānande, jīva avaśiṣṭa pāya [37]

jananīra vākye—At the request of Mother Śachī, prabhu nityānanda-rāya—Lord Nityānanda Rāy ānande—joyfully bhuñjila—ate, [and] jīva—Jīva pāya—received [His] avaśiṣṭa—remnants.

At the request of Mother Śachī, Nityānanda Rāy joyfully ate, and Jīva received His remnants.

জীব বলে, “ধন্য আমি মহাপ্রভুঘরে ।

পাইলু প্রসাদ অন্ন এই মায়াপুরে” ॥৩৮॥

jīva bale, “dhanya āmi mahāprabhu-ghare
pāinu prasāda anna ei māyāpure” [38]

jīva—Jīva bale—said, “āmi—‘I [am] dhanya—fortunate. pāinu—I have received prasāda anna—rice prasād mahāprabhu-ghare—at the home of Mahāprabhu ei māyāpure”—in Māyāpur.”

Jīva said, “I am so fortunate to have received prasād at the home of Mahāprabhu in Māyāpur.”

ভোজন করিয়া তবে নিত্যানন্দরায় ।

শচীদেবী শ্রীচরণে হইল বিদায় ॥৩৯॥

bhojana kariyā tabe nityānanda-rāya

śāchī-devī śrī-charaṇe ha-ila vidāya [39]

tabe—Then, bhojana kariyā—after eating, nityānanda-rāya—Nityānanda Rāy vidāya ha-ila—took leave śāchī-devī śrī-charaṇe—of Śāchī Devī’s holy feet.

After eating, Nityānanda Rāy took leave of Śāchī Devī’s holy feet.

যাইবার কালে সঙ্গে বংশীকে লইল ।

শ্রীজীব বংশীর পদে প্রণতি করিল ॥৪০॥

yāibāra kālē saṅge vaṁśīke la-ila

śrī-jīva vaṁśīra pade praṇati karila [41]

yāibāra kālē—At the time of leaving, la-ila—He took vaṁśīke—Vaṁśī saṅge—with [Him]. śrī-jīva—Śrī Jīva praṇati karila—bowed vaṁśīra pade—at the feet of Vaṁśī.

As He was leaving, He took Vaṁśī Vadanānanda with Him. Śrī Jīva bowed at the feet of Vaṁśī.

জীব প্রতি বলে প্রভু, “এ বংশীবাদন ।

শ্রীকৃষ্ণের প্রিয়বংশী জানে ভক্তজন ॥৪১॥

jīva prati bale prabhu, “e vaṁśī-vadana

śrī-kṛṣṇera priya-vaṁśī jāne bhakta-jana [41]

prabhu—The Lord bale—said prati—to jīva—Jīva, “e—“This [is] vaṁśī-vadana—Vaṁśī Vadanānanda. bhakta-jana—The devotees jāne—know [him to be] śrī-kṛṣṇera priya-vaṁśī—Śrī Kṛṣṇa’s dear flute.

Nityānanda said to Jīva, “This is Vaṁśī Vadanānanda. The devotees know him to be Śrī Kṛṣṇa’s dear flute.

ইহার কৃপায় জীব হয় কৃষ্ণাকৃষ্ট ।

মহারাস লভে সবে হইয়া সতৃষ্ণ ॥৪২॥

ihāra kṛpāya jīva haya kṛṣṇākṛṣṭa

mahārāsa labhe sabe ha-iyā satṛṣṇa [42]

ihāra kṛpāya—By his mercy, jīva sabe—souls haya—become kṛṣṇākṛṣṭa—attached to Kṛṣṇa, [and] satṛṣṇa ha-iyā—desire labhe—to join mahārāsa—the Rāsa Dance.

“By his mercy, souls become attracted to Kṛṣṇa and desire to join the Rāsa Dance.

দেখ জীব এই গৃহে চৈতন্যাকুর ।

আমা সবা লয়ে লীলা করিল প্রচুর ॥৪৩॥

dekha jīva ei gr̥he chaitanya-ṭhākura
āmā sabā laye līlā karila prachura [43]

jīva—Jīva, dekha—look! chaitanya-ṭhākura—Lord Chaitanya karila—performed prachura—many līlā—Pastimes āmā sabā laye—with us ei gr̥he—in this house.

“Jīva, look! Lord Chaitanya performed many Pastimes with us in this house.

এই দেখ জগন্নাথ মিশ্রের মন্দির ।
বিষ্ণুপূজা নিত্য যথা করিতেন ধীর ॥৪৪॥
ei dekha jagannātha miśrera mandira
viṣṇu-pūjā nitya yathā karitena dhīra [44]

dekha—See [here]. ei—This [is] mandira—the Temple jagannātha miśrera—of Jagannāth Miśra, yathā—where dhīra viṣṇu-pūjā karitena—He would earnestly worship Viṣṇu nitya—daily.

“See here. This is the Temple of Jagannāth Miśra, where Gaura would earnestly worship Viṣṇu each day.

এই গৃহে করিতেন অতিথি-সেবন ।
তুলসী-মণ্ডপ এই করহ দর্শন ॥৪৫॥
ei gr̥he karitena atithi-sevana
tulasī-maṇḍapa ei karaha darśana [45]

ei gr̥he—In this house, karitena—the Lord would atithi-sevana—serve guests. darśana karaha—See ei—here [His] tulasī-maṇḍapa—tulasī courtyard.

“In this house, the Lord would serve guests. See here His tulasī courtyard.

শ্রীগৌরাঙ্গচন্দ্র গৃহে ছিল যত কাল ।
পিতার আচার পালিতেন ভক্তপাল ॥৪৬॥
śrī-gaurāṅga-chandra gr̥he chhila yata kāla
pitāra āchāra pālitenā bhakta-pāla [46]

yata kāla—When śrī-gaurāṅga-chandra—Śrī Gaurāṅgachandra, bhakta-pāla—the maintainer of the devotees, chhila—was present gr̥he—at home, āchāra pālitenā—He would perform the duties pitāra—of [His] father.

“When Śrī Gaurachandra, the maintainer of the devotees, was present at home, He would perform His father’s duties.

এবে সব বংশীঠাকুরের তত্ত্বাধীনে ।
ঈশান নির্বাহ করে প্রতি দিনে দিনে ॥৪৭॥
ebe saba vaṁśī-ṭhākurera tattvādhīne
īśāna nirvāha kare prati dine dine [47]

īśāna—Īśān ebe—now saba nirvāha kare—performs these duties prati dine dine—each day vaṁśī-ṭhākurera tattvādhīne—under the direction of Vaṁśī Ṭhākur.

“Īśān Ṭhākur now performs these duties each day under the direction of Vaṁśī Ṭhākur.

এই স্থানে ছিল এক নিম্ব বৃক্ষবর ।
প্রভুর পরশে বৃক্ষ হইল অগোচর” ॥৪৮॥

ei sthāne chhila eka nimba vṛkṣa-vara
prabhura paraśe vṛkṣa ha-ila agochara” [48]

ei sthāne—In this place, chhila—there was eka—a nimba vṛkṣa-vara—great neem tree. vṛkṣa—The tree agochara ha-ila—disappeared prabhura paraśe—“at the Lord’s touch.”

“In this place, there was a great neem tree that disappeared upon being touched by the Lord.”

যত কাঁদে নিত্যানন্দ করিয়া বর্ণন ।
জীব বংশী হুঁহে তত করয়ে ক্রন্দন ॥৪৯॥

yata kāḍe nityānanda kariyā varṇana
jīva vaṁśī dūhe tata karaye krandana [49]

nityānanda—Nityānanda kāḍe—wept varṇana kariyā—as He described [all of this]. jīva—Jīva [and] vaṁśī—Vaṁśī dūhe—both krandana karaye—wept yata tata—as well.

Nityānanda wept as He described all of this, as did Jīva and Vaṁśī.

দেখিতে দেখিতে তথা আইল শ্রীবাস ।
চারিজনে চলে ছাড়ি’ জগন্নাথ-বাস ॥৫০॥

dekhite dekhite tathā āila śrīvāsa
chāri-jane chale chhāḍi’ jagannātha-vāsa [50]

dekhite dekhite—Suddenly, śrīvāsa—Śrīvās āila—came tathā—there, [and] chāri-jane—the four of them chhāḍi’ chale—left jagannātha-vāsa—Jagannāth’s home.

Just then, Śrīvās arrived, and the four of them then left Jagannāth Mīśra’s home.

শত-ধনু উত্তরেতে শ্রীবাস-অঙ্গন ।
জীবে দেখাইল প্রভু আনন্দিত মন ॥৫১॥

śata-dhanu uttarete śrīvāsa-aṅgana
jīve dekhāila prabhu ānandita mana [51]

śata-dhanu—Three hundred and twenty metres uttarete—to the north, prabhu—the Lord ānandita mana—joyfully dekhāila—showed jīve—Jīva śrīvāsa-aṅgana—the courtyard of Śrīvās.

Three hundred and twenty metres to the north, Nityānanda Prabhu joyfully showed Śrīvās Aṅgan to Jīva.

শ্রীবাস-অঙ্গনে জীব যায় গড়াগড়ি ।
স্মরিয়া প্রভুর লীলা প্রেমে হুড়াহুড়ি ॥৫২॥

śrīvāsa-aṅgane jīva yāya gaḍāgaḍi
smariyā prabhura līlā preme huḍāhuḍi [52]

jīva—Jīva gaḍāgaḍi yāya—rolled on the ground śrīvāsa-aṅgane—in the courtyard of Śrīvās. smariyā—Remembering līlā—the Pastimes prabhura—of the Lord [there], huḍāhuḍi—he was overwhelmed preme—with divine love.

Jīva rolled on the ground in Śrīvās Aṅgan. Remembering the Pastimes of the Lord there, he was overwhelmed with divine love.

শ্রীজীব উঠিবামাত্র দেখে এক রঙ্গ ।

নাচিছে গৌরাঙ্গ লয়ে ভক্ত অন্তরঙ্গ ॥৫৩॥

śrī-jīva uṭhibāmātra dekhe eka raṅga
nāchichhe gaurāṅga laye bhakta antaraṅga [53]

śrī-jīva—Śrī Jīva uṭhibāmātra—immediately eka raṅga dekhe—had a vision: [he saw] gaurāṅga—Gaurāṅga nāchichhe—dancing laye—with [His] antaraṅga—intimate bhakta—devotees.

Jīva immediately had a vision: he saw Gaurāṅga dancing with His intimate devotees.

মহাসঙ্কীৰ্তন দেখে বল্লভনন্দন ।

সর্বভক্ত মাঝে প্রভুর অপূৰ্ব নর্তন ॥৫৪॥

mahāsaṅkīrtana dekhe vallabha-nandana
sarva-bhakta mājhe prabhura apūrva nartana [54]

vallabha-nandana—The son of Vallabha dekhe—saw prabhura—the Lord’s mahāsaṅkīrtana—grand saṅkīrtan [and] apūrva—wonderful nartana—dancing mājhe—amidst sarva-bhakta—all the devotees.

Jīva saw the Lord’s mahāsaṅkīrtan and wonderful dancing amidst all the devotees.

নাচিছে অদ্বৈত প্রভু নিত্যানন্দরায় ।

গদাধর হরিদাস নাচে আর গায় ॥৫৫॥

nāchichhe advaita prabhu nityānanda-rāya
gadādhara haridāsa nāche āra gāya [55]

advaita prabhu—Advaita Prabhu [and] nityānanda-rāya—Nityānanda Rāy, nāchichhe—were dancing. gadādhara—Gadādhara [and] haridāsa—Haridās nāche—were dancing āra—and gāya—singing.

Advaita Prabhu, Nityānanda Rāy, Gadādhara, and Haridās were dancing and singing.

শুক্লাম্বর নাচে আর শত শত জন ।

দেখিয়া প্রেমেতে জীব হৈল অচেতন ॥৫৬॥

śuklāmbara nāche āra śata śata jana
dekhiyā premete jīva haila achetana [56]

dekhiyā—Seeing śuklāmbara—Śuklāmbar āra—and śata śata jana—hundreds of other devotees nāche—dancing, jīva—Jīva achetana haila—fainted premete—in divine love.

Seeing Śuklāmbar and hundreds of other devotees dancing, Jīva fainted in divine love.

চেতন পাইলে আর সে রঙ্গ না ভায় ।

কাঁদি’ জীব গোস্বামী করেন হায় হায় ॥৫৭॥

“কেন মোর কিছু পূর্বে জনম নহিল ।

এমন কীর্তনানন্দ ভাগ্যে না ঘটিল ॥৫৮॥

chetana pāile āra se raṅga nā bhāya
kādi’ jīva gosvāmī karenā hāya hāya [57]

“kena mora kichhu pūrve janama nahila
emana kīrtanānanda bhāgye nā ghaṭila [58]

chetana pāile—When he regained consciousness āra—and se—this raṅga—vision bhāya nā—disappeared, jīva gosvāmī—Jīva Gosvāmī kādī’—wept [and] hāya hāya karena—lamented, “kena—“Why mora janama nahila—was I not born kichhu—a little pūrve—earlier? emana kīrtanānanda—Such ecstatic kīrtan ghaṭila nā—did not come about bhāgye—by [my] fortune.

When he regained consciousness and this vision disappeared, Jīva Gosvāmī wept and lamented, “Why was I not born a little earlier? I was not fortunate enough to be part of such ecstatic kīrtan.

প্রভু নিত্যানন্দ-কৃপা অসীম অনন্ত ।
সেই বলে ক্ষণকাল হৈনু ভাগ্যবন্ত ॥৫৯॥

prabhu nityānanda-kṛpā asīma ananta
sei bale kṣaṇa-kāla hainu bhāgyavanta [59]

nityānanda prabhu-kṛpā—The mercy of Nityānanda Prabhu [is] asīma—unlimited [and] ananta—infinite, [and] sei bale—by its influence hainu—I have attained kṣaṇa-kāla—a moment bhāgyavanta—of good fortune.

“The mercy of Nityānanda Prabhu is unlimited and infinite, and by its influence I have attained a moment of good fortune.

ইচ্ছা হয় মায়াপুরে থাকি’ চিরকাল ।
ঘুচিবে সম্পূর্ণরূপে মায়ার জঞ্জাল ॥৬০॥
ichchhā haya māyāpure thāki’ chira-kāla
ghuchibe sampūrṇa-rūpe māyāra jañjāla [60]

ichchhā haya—I want thāki’—to stay māyāpure—in Māyāpur chira-kāla—forever. [Here,] jañjāla—the miseries māyāra—of material existence sampūrṇa-rūpe ghuchibe—will be completely dispelled.

“I want to stay in Māyāpur forever. Here, the miseries of material existence will be completely dispelled.

দাসের বাসনা হৈতে প্রভু-আজ্ঞা বড় ।
মায়াপুর ছাড়িতে অন্তর ধড়ফড়” ॥৬১॥
dāsera vāsanā haite prabhu-ājñā baḍa
māyāpura chhāḍite antara dhaḍa-phaḍa” [61]

prabhu-ājñā—The order of the Lord, [however, is] baḍa—greater haite—than vāsanā—the desire dāsera—of [His] servant, [and my] antara—heart dhaḍa-phaḍa—palpitates chhāḍite—to leave māyāpura—Māyāpur.”

“The order of the Lord, however, is greater than the desire of His servant, and my heart is palpitating at the thought of leaving Māyāpur.”

তথা হৈতে নিত্যানন্দ জীবে লয়ে যায় ।
দশ-ধনু উত্তরে অদ্বৈত-গৃহ পায় ॥৬২॥
tathā haite nityānanda jīve laye yāya
daśa-dhanu uttare advaita-grha pāya [62]

haite—From tathā—there, nityānanda—Nityānanda laye yāya—took jīve—Jīva daśa-dhanu—thirty-two metres uttare—north [and] pāya—reached advaita-grha—the house of Advaita.

From there, Nityānanda took Jīva thirty-two metres north to the house of Advaita.

প্রভু বলে, “দেখ জীব সীতানাথালয় ।
হেথা বৈষ্ণবের গোষ্ঠি সদাই মিলয় ॥৬৩॥

prabhu bale, “dekha jīva sītānāthālaya
hethā vaiṣṇavera goṣṭhi sadāi milaya [63]

prabhu—The Lord bale—said, “jīva—“O Jīva, dekha—see sītānāthālaya—the house of Advaita. vaiṣṇavera goṣṭhi—The devotees milaya—met hethā—here sadāi—every day.

The Lord said, “O Jīva, see the house of Advaita. The devotees met here every day.

হেথা সীতানাথ কৈল কৃষ্ণের পূজন ।
হুঙ্কারে আনিল মোর শ্রীগৌরান্দ্র ধন” ॥৬৪॥

hethā sītānātha kaila kṛṣṇera pūjana
huṅkāre ānila mora śrī-gaurāṅga dhana”[64]

hethā—Here, sītānātha—Advaita kṛṣṇera pūjana kaila—worshipped Kṛṣṇa [and] ānila—brought, mora—our dhana—wealth, śrī-gaurāṅga—Śrī Gaurāṅga, huṅkāre—“with [His] cries.”

“Here, Advaita worshipped Kṛṣṇa and brought down our wealth, Śrī Gaurāṅga, with His cries.”

তথা গড়াগড়ি দিয়া চলে চারিজন ।
পঞ্চদশ পূর্বে গদাধরের ভবন ॥ ৬৫॥

tathā gaḍāgaḍi diyā chale chāri-jana
pañcha-dhanu pūrve gadādhara bhavana [65]

tathā—There, chāri-jana—the four of them gaḍāgaḍi diyā—rolled on the ground. [Then] chale—they walked pañcha-dhanu—sixteen metres pūrve—east gadādhara bhavana—to the house of Gadādhara.

There, the four of them rolled on the ground. Then they walked sixteen metres east to the house of Gadādhara.

তথা হৈতে দেখাইল নিত্যানন্দরায় ।
সর্বপারিষদ গৃহ যথায় তথায় ॥৬৬॥

tathā haite dekhāila nityānanda-rāya
sarva-pāriṣada gṛha yathāya tathāya [66]

tathā haite—Thereafter, nityānanda-rāya—Nityānanda Rāy dekhāila—showed [Jīva] sarva-pāriṣada gṛha—all the houses of the [Lord’s] associates yathāya tathāya—throughout [Māyāpur].

Thereafter, Nityānanda showed Jīva the houses of all the Lord’s associates throughout Māyāpur.

ব্রাহ্মণমণ্ডলী গৃহ করিয়া দর্শন ।
তবে চলে গঙ্গাতীরে হর্ষে চারিজন ॥৬৭॥

brāhmaṇa-maṇḍalī gṛha kariyā darśana
tabe chale gaṅgā-tīre harṣe chāri-jana [67]

chāri-jana—The four of them darśana kariyā—visited gr̥ha—the homes brāhmaṇa-maṇḍali—of some brāhmaṇs [and] tabe—then harṣe—joyfully chale—walked gaṅgā-tīre—to the bank of the Gaṅgā.

The four of them visited the homes of some brāhmaṇs and then joyfully walked to the bank of the Gaṅgā.

মায়াপুর সীমামে বৃদ্ধশিবালয় ।
জাহ্নবীর তটে দেখে জীব মহাশয় ॥৬৮॥
māyāpura sīmā-śeṣa vṛddha-śivālaya
jāhnavīra taṭe dekhe jīva mahāśaya [68]

sīmā-śeṣa—Along the outer boundary māyāpura—of Māyāpur jāhnavīra taṭe—on the bank of the Gaṅgā, jīva mahāśaya—the great Jīva dekhe—saw vṛddha-śivālaya—the Temple of Vṛddha Śiva.

Along the outer boundary of Māyāpur on the bank of the Gaṅgā, Jīva saw the Temple of Vṛddha Śiva.

প্রভু বলে, “মায়াপুরে ইনি ক্ষেত্রপাল ।
প্রৌঢ়ামায়া শক্তি অধিষ্ঠান নিত্যকাল ॥৬৯॥
prabhu bale, “māyāpure ini kṣetra-pāla
prauḍhā-māyā śakti adhiṣṭhāna nitya-kāla [69]

prabhu—The Lord bale—said, “māyāpure—“In Māyāpur, ini—he [is] kṣetra-pāla—the protector of the Dhām. [His] śakti—consort, prauḍhā-māyā—Prauḍhā Māyā, adhiṣṭhāna—resides [with him] nitya-kāla—eternally.

Nityānanda Prabhu said, “In Māyāpur, Vṛddha Śiva is the protector of the Dhām. His consort, Prauḍhā Māyā, resides with him eternally.

প্রভু যবে অপ্রকট হইবে তখন ।
তাহার ইচ্ছায় গঙ্গা হইবে বর্ধন ॥৭০॥
prabhu yabe aprakaṭa ha-ibe takhana
tāhāra ichchhāya gaṅgā ha-ibe vardhana [70]

yabe—When prabhu—the Lord aprakaṭa ha-ibe—disappears, takhana—then, tāhāra ichchhāya—by His will, gaṅgā—the Gaṅgā vardhana ha-ibe—will swell.

“When the Lord disappears, then, by His will, the Gaṅgā will swell.

মায়াপুর প্রায় গঙ্গা আচ্ছাদিবে জলে ।
শতবর্ষ রাখি’ পুনঃ ছাড়িবেন বলে ॥৭১॥
māyāpura prāya gaṅgā āchchhādibe jale
śata-varṣa rākhi’ punaḥ chhāḍibena bale [71]

gaṅgā—The Gaṅgā prāya āchchhādibe—will almost entirely cover māyāpura—Māyāpur jale—with water. rākhi’—She will keep [Māyāpur covered] śata-varṣa—for one hundred years, [and then] punaḥ—again bale chhāḍibena—she will withdraw.

“She will almost entirely cover Māyāpur with water for one hundred years, and then she will withdraw.

স্থান মাত্র জাগিবেক গৃহ না রহিবে ।
বাসহীন হয়ে কতকাল স্থিত হবে ॥৭২॥

sthāna mātra jāgibeka gr̥ha nā rahibe
vāsa-hīna haye kata-kāla sthita habe [72]

mātra—Only sthāna—the land jāgibeka—will emerge; gr̥ha nā rahibe—houses will not remain.
[Māyāpur] sthita habe—will stay vāsa-hīna haye—uninhabited kata-kāla—for a long time.

“At that time, only the land will emerge; no houses will remain.
Māyāpur will stay uninhabited for a long time.

পুনঃ কভু প্রভু-ইচ্ছা হয়ে বলবান ।
হবে মায়াপুরে এই রূপ বাসস্থান ॥৭২॥

punaḥ kabhu prabhu-ichchhā haye balavān
habe māyāpure ei rūpa vāsa-sthāna [72]

punaḥ—Again, kabhu—when prabhu-ichchhā—the Lord’s desire haye—becomes balavān—strong,
māyāpure—Māyāpur vāsa-sthāna habe—will be inhabited ei rūpa—like this [again].

“Again, when the Lord strongly desires it, Māyāpur will be inhabited
like this again.

এই সব ঘাট গঙ্গাতীরে পুনঃ হবে ।
প্রভুর মন্দির করিবেন ভক্ত সবে ॥৭৩॥

ei saba ghāṭa gaṅgā-tīre punaḥ habe
prabhura mandira karibena bhakta sabe [73]

ei saba ghāṭa—All these bathing places habe—will appear gaṅgā-tīre—on the banks of the Gaṅgā
punaḥ—again, [and] bhakta sabe—the devotees mandira karibena—will make Temples prabhura—
for the Lord.

“All these ghāṭs will appear on the banks of the Gaṅgā again, and the
devotees will make Temples for the Lord.

অদ্ভুত মন্দির এক হইবে প্রকাশ ।
গৌরাঙ্গের নিত্যসেবা হইবে বিকাশ ॥৭৪॥

adbhuta mandira eka ha-ibe prakāśa
gaurāṅgera nitya-sevā ha-ibe vikāśa [74]

eka—One adbhuta—wonderful mandira—Temple prakāśa ha-ibe—will manifest, [and there] nitya-
sevā—daily worship gaurāṅgera—of Gaurāṅga vikāśa ha-ibe—will flourish.

“One wonderful Temple will manifest, and there daily worship of
Gaurāṅga will flourish.

প্রৌঢ়ামায়া বৃদ্ধশিব আসি’ পুনরায় ।
নিজ কার্য সাধিবেক প্রভুর ইচ্ছায় ॥৭৫॥

prauḍhā-māyā vṛddha-śiva āsi’ punarāya
nija kārya sādhibeka prabhura ichchhāya [75]

prabhura ichchhāya—By the will of the Lord, prauḍhā-māyā—Prauḍhā Māyā [and] vṛddha-śiva—
Vṛddha Śiva āsi’—will come punarāya—again [and] sādhibeka—perform nija kārya—their duties.

“By the will of the Lord, Prauḍhā Māyā and Vṛddha Śiva will return
and perform their duties (of revealing and protecting the Dhām).”

এত শুনি' জীব তবে করযোড় করি' ।
প্রভুরে জিজ্ঞাসে বার্তা পদ-যুগ ধরি' ॥৭৬॥

eta śuni' jīva tabe kara-yoḍa kari'
prabhure jijñāse vārtā pada-yūga dhari' [76]

śuni'—Hearing eta—this, jīva—Jīva tabe—then kara-yoḍa kari'—joined [his] palms, vārtā jijñāse—questioned prabhure—the Lord, [and then] dhari'—grasped [the Lord's] pada-yūga—feet.

Hearing this, Jīva joined his palms, questioned Nityānanda Prabhu, and then grasped the Lord's feet.

“ওহে প্রভু তুমি শেষ তত্ত্বের নিদান ।
ধামরূপ নামতত্ত্ব তোমারি বিধান ॥৭৭॥

“ohe prabhu tumi śeṣa tattvera nidāna
dhāma-rūpa nāma-tattva tomāri vidhāna [77]

“ohe—“O prabhu—Lord, tumi—You [are] nidāna—the basis śeṣa tattvera—of the ultimate truth. dhāma-rūpa—The form of the Dhām [and] nāma-tattva—the Holy Name [are] tomāri vidhāna—Your manifestations.

“O Lord, You are the basis of the ultimate truth. You manifest Yourself as the Dhām and the Holy Name.

যদিও প্রভুর ইচ্ছামতে কৰ্ম কর ।
তবু জীব-গুরু তুমি সৰ্ব-শক্তিধর ॥৭৮॥

yadio prabhura ichchhā-mate karma kara
tabu jīva-guru tumi sarva-śakti-dhara [78]

yadio—Although karma kara—You act prabhura ichchhā-mate—according to the will of Mahāprabhu, tabu—still tumi—You [are] jīva-guru—the Guru of all souls [and] sarva-śakti-dhara—the controller of all energies.

“Although You act according to the will of Mahāprabhu, You are the Guru of all souls and the controller of all energies.

গৌরাঙ্গে তোমাতে ভেদ যেই জন করে ।
পাষণ্ডী মথ্যেতে তাঁরে বিজ্ঞজনে ধরে ॥৭৯॥

gaurāṅge tomāte bheda yei jana kare
pāṣaṇḍī madhyete tāre vijña-jane dhare [79]

vijña-jane—The wise dhare—consider tāre yei jana—anyone who bheda kare—distinguishes gaurāṅge tomāte—between You and Gaurāṅga [to be] pāṣaṇḍī madhyete—a sinner.

“The wise consider anyone who distinguishes between You and Gaurāṅga to be a sinner.

সর্বজ্ঞ পুরুষ তুমি লীলা অবতার ।
সংশয় জাগিল এক হৃদয়ে আমার ॥৮০॥

sarvajña puruṣa tumi līlā avatāra
saṁśaya jāgila eka hṛdaye āmāra [80]

tumi–You [are] sarvajña puruṣa–the all-knowing Lord, [who] avatāra–descends līlā–to perform Pastimes. eka–A saṁśaya–doubt jāgila–has arisen āmāra hṛdaye–in my heart.

“You are the all-knowing Lord, who descends to perform Pastimes.
A doubt has arisen in my heart.

যে সময় গঙ্গা লুকাইবে মায়াপুর।
কোথা যাবে শিব শক্তি বলহ ঠাকুর” ॥৮১॥

ye samaya gaṅgā lukāibe māyāpura
kothā yābe śiva śakti balaha ṭhākura” [81]

ṭhākura–O Lord, balaha–please tell [me,] kothā–where [will] śiva–Vṛddha Śiva [and] śakte–Praudhā Māyā yābe–go ye samaya–when gaṅgā–the Gaṅgā lukāibe–hides māyāpura–Māyāpur?”

“O Lord, please tell me, where will Vṛddha Śiva and Praudhā Māyā go when the Gaṅgā hides Māyāpur?”

নিত্যানন্দ বলে, “জীব শুনহ বচন।
গঙ্গার পশ্চিম ভূমি করহ দর্শন ॥৮২॥

nityānanda bale, “jīva śunaha vachana
gaṅgāra paścima bhūmi karaha darśana [82]

nityānanda–Nityānanda bale–said, “jīva–“Jīva, śunaha–listen vachana–to [My] words [and] darśana karaha–look bhūmi–at the land paścima–to the west gaṅgāra–of the Gaṅgā.

Nityānanda Prabhu said, “Jīva, listen to My words and look at the land to the west of the Gaṅgā.

ঐ উচ্চ চড়া দেখ পারডাঙ্গা নাম।
তথা আছে বিপ্রমণ্ডলীর এক গ্রাম ॥৮৩॥

ei uchcha chaḍā dekha pāraḍāṅgā nāma
tathā āchhe vipra-maṇḍalīra eka grāma [83]

dekha–See ei–the uchcha chaḍā–sand dune nāma–known as pāraḍāṅgā–Pāraḍāṅgā, tathā–where āchhe–there is eka–a grāma–village vipra-maṇḍalīra–of brāhmaṇs.

“See there the sand dune known as Pāraḍāṅgā. In that place, there is a village of brāhmaṇs.

তাহার উত্তরে আছে জাহ্নবী-পুলিন।
ছিন্নডেঙ্গা বলি তারে জানেন প্রবীণ ॥৮৪॥

tāhāra uttare āchhe jāhnavī-pulina
chhinnaḍeṅgā bali tāre jānena pravīṇa [84]

pravīṇa–The wise jānena–know tāre jāhnavī-pulina–the bank of the Gaṅgā āchhe–that is tāhāra uttare–to its north bali–as chhinnaḍeṅgā–Chhinnaḍeṅgā.

“The wise know the bank of the Gaṅgā to its north as Chhinnaḍeṅgā.

এই ত পুলিনে এক নগর বসিবে।
তথা শিব শক্তি কিছু দিবস রহিবে ॥৮৫॥

ei ta puline eka nagara vasibe
tathā śiva śakti kichhu divasa rahibe [85]

eka—A nagara—village vasibe—will be established ei ta puline—on this bank. śiva—Vṛddha Śiva [and] śakti—Praudhā Māyā rahibe—will remain tathā—there kichhu divasa—for some time.

“A village will be established on this bank. Vṛddha Śiva and Praudhā Māyā will remain there for some time.

ও পুলিন মাহাত্ম্য কে কহিবারে পারে ।

রাসস্থলী আছে যথা জাহ্নবীর ধারে ॥৮৬॥

o pulina mähātmya ke kahibāre pāre

rāsa-sthalī āchhe yathā jāhnvirā dhāre [86]

ke—Who pāre—can kahibāre—describe mähātmya—the glories o pulina—of that bank? rāsa-sthalī—The site of the Rāsa Dance yathā āchhe—is there jāhnvirā dhāre—beside the Gaṅgā.

“Who can describe the glories of that bank? The Rāsa Sthalī is there beside the Gaṅgā.

বালুময় ভূমি বটে চক্ষুচক্ষে ভায় ।

রত্নময় নিত্যধাম দিব্য লীলা তায় ॥৮৭॥

bālumaya bhūmi vaṭe charma-chakṣe bhāya

ratnamaya nitya-dhāma divya līlā tāya [87]

[It] bhāya—appears vaṭe—like bālumaya bhūmi—a beach charma-chakṣe—to fleshy eyes, [but the Lord’s] divya—divine līlā—Pastimes [take place] nitya-dhāma tāya—in that eternal abode ratnamaya—made of gemstone.

“It appears like a beach to fleshy eyes, but the Lord’s divine Pastimes take place in that eternal abode of gemstone.

মায়াপুর হয় শ্রীগোকুল মহাবন ।

পারডাঙ্গা সট্টিকার স্বরূপ গণন ॥৮৮॥

māyāpura haya śrī-gokula mahāvana

pāraḍāṅgā saṭṭikāra svarūpa gaṇana [88]

māyāpura—Māyāpur haya—is śrī-gokula mahāvana—Śrī Gokula Mahāvan, [and] pāraḍāṅgā—Pāraḍāṅgā [is] gaṇana—considered svarūpa—a form saṭṭikāra—of Saṭṭikāra (Chhatikāra).

“Māyāpur is Śrī Gokula Mahāvan, and Pāraḍāṅgā is considered Saṭṭikāra.

তথা আছে বৃন্দাবন শ্রীরাসমণ্ডল ।

কালে ঐ স্থানে হবে গান কোলাহল ॥৮৯॥

tathā āchhe vṛndāvana śrī-rāsa-maṇḍala

kāle ei sthāne habe gāna kolāhala [89]

śrī-rāsa-maṇḍala—Śrī Rāsa Maṇḍal vṛndāvana—of Vṛndāvan āchhe—is present tathā—there, [and] kāle—in time habe—there will be kolāhala gāna—joyous singing ei sthāne—at that place.

“Śrī Rāsa Maṇḍal of Vṛndāvan is present there, and in the future there will be joyous singing at that place.

মায়াপুর শ্রীপুলিন মধ্যে ভাগীরথী ।

সব লয়ে গৌরধাম জন মহামতি ॥৯০॥

māyāpura śrī-pulina madhye bhāgīrathī
saba laye gaura-dhāma jāna mahāmati [90]

mahāmati—O wise soul, jāna—know [that] māyāpura—Māyāpur [and] bhāgīrathī—the Gaṅgā madhye—at śrī-pulina—Śrī Pulina [are] saba—all laye—within gaura-dhāma—Śrī Gaura's Dhām.

“O wise soul, know that Māyāpur and the Gaṅgā at Śrī Pulina are both part of Śrī Gaura's Dhām.

পঞ্চকোশ ধাম যেবা করিবে ভ্রমণ ।
মায়াপুর শ্রীপুলিন করিবে দর্শন ॥৯১॥

pañcha-krośa dhāma yebā karibe bhramaṇa
māyāpura śrī-pulina karibe darśana [91]

yebā—One who bhramaṇa karibe—visits dhāma—this abode pañcha-krośa—of ten miles darśana karibe—will see māyāpura—Māyāpur [and] śrī-pulina—Śrī Pulina.

“One who visits this abode of ten miles will see Māyāpur and Śrī Pulina.

ফল্গুন-পূর্ণিমা-দিনে যে করে ভ্রমণ ।
পঞ্চকোশ ভক্তসহ পায় নিত্যধন ॥৯২॥

phālguna-pūrṇimā-dine ye kare bhramaṇa
pañcha-krośa bhakta-saha pāya nitya-dhana [92]

ye—One who bhramaṇa kare—visits pañcha-krośa—these ten miles bhakta-saha—with devotees phālguna-pūrṇimā-dine—on the full moon day in the month of Phālgun pāya—attains nitya-dhana—the eternal wealth.

“One who visits these ten miles with devotees on the full moon day in the month of Phālgun attains the eternal wealth.

ওহে জীব গুঢ় কথা শুনহ আমার ।
শ্রীগৌরাঙ্গ-মূর্তি শোভে শ্রীবিষ্ণুপ্রিয়ার ॥৯৩॥

ohe jīva gūḍha kathā śunaha āmāra
śrī-gaurāṅga-mūrti śobhe śrī-viṣṇu-priyāra [93]

ohe—O jīva—Jīva, śunaha—listen [to] āmāra—My gūḍha—confidential kathā—words. śrī-viṣṇu-priyāra—Śrī Viṣṇu Priyā's śrī-gaurāṅga-mūrti—Deity of Śrī Gaurāṅga śobhe—shines [here].

“O Jīva, listen to My confidential words. Śrī Viṣṇu Priyā's Deity of Śrī Gaurāṅga shines here.

ঐ কালে মিশ্রবংশোদ্ভব বিপ্রগণ ।
সট্টীকার ধামে লবে শ্রীমূর্তিরতন ॥৯৪॥

ai kāle miśra-vaṁśodbhava vipra-gaṇa
saṭṭikāra dhāme labe śrī-mūrti-ratana [94]

ai kāle—At that time, vipra-gaṇa—brāhmaṇs miśra-vaṁśodbhava—in the lineage of Jagannāth Miśra labe—will bring śrī-mūrti-ratana—this jewel-like Deity saṭṭikāra dhāme—to Saṭṭikāra Dhām.

“In the future, brāhmaṇs in the lineage of Jagannāth Miśra will bring this jewel-like Deity to Saṭṭikāra Dhām.

চারিশতবর্ষ গৌরজন্মদিন ধরি' ।
হইলে শ্রীমূর্তি-সেবা হবে সর্বোপরি ॥৯৫॥

chāri-śata-varṣa gaura-janma-dina dhari'
ha-ile śrī-mūrti-sevā habe sarvopari [95]

chāri-śata-varṣa ha-ile—When four hundred years have passed gaura-janma-dina dhari'—after the day of Gaura's birth, śrī-mūrti-sevā—the worship of the Deity habe—will be [established] sarvopari—above all.

“Four hundred years after the appearance day of Śrī Gaura, the worship of the Deity will be set to the highest standard.

এই সব কথা এবে রাখ অপ্রকাশ ।
পরিক্রমা কর হয়ে অন্তরে উল্লাস ॥৯৬॥

ei saba kathā ebe rākha aprakāśa
parikramā kara haye antare ullāsa [96]

[For] ebe—now, rākha—keep ei saba—all these kathā—matters aprakāśa—secret [and] parikramā kara—circumambulate [the Dhām] antare ullāsa haye—with a joyful heart.

“For now, keep all these matters secret and circumambulate the Dhām with a joyful heart.

বৃদ্ধশিব ঘাট হৈতে ত্রিধনু উত্তর ।
গৌরাঙ্গের নিজঘাট দেখ বিজ্ঞবর ॥৯৭॥

vṛddha-śiva ghāṭa haite tridhanu utara
gaurāṅgera nija-ghāṭa dekha vijña-vara [97]

vijña-vara—O best of the wise, dekha—see gaurāṅgera—Gaurāṅga's nija-ghāṭa—own ghāṭ tridhanu—ten metres utara—north haite—of vṛddha-śiva ghāṭa—Vṛddha Śiva's ghāṭ.

“O best of the wise, see Śrī Gaurāṅga's ghāṭ ten metres north of Vṛddha Śiva's ghāṭ.

এই স্থানে বাল্যলীলা ছলে গৌরহরি ।
ভাগীরথীক্ৰীড়া করিলেন চিত্ত ভরি' ॥৯৮॥

ei sthāne bālya-līlā chhale gaurahari
bhāgīrathī-kṛīḍā karilena chitta bhari' [98]

chhale—On the pretext bālya-līlā—of childhood Pastimes, gaurahari—Gaurahari bhāgīrathī-kṛīḍā karilena—played with the Gaṅgā ei sthāne—here [and] bhari'—fulfilled [her] chitta—heart.

“On the pretext of childhood Pastimes, Gaurahari played here with the Gaṅgā and filled her heart with joy.

যমুনার ভাগ্য দেখি হিমাদ্রি-নন্দিনী ।
বহু তপ কৈল হৈতে লীলার সঙ্গিনী ॥৯৯॥

yamunāra bhāgya dekhi' himādri-nandinī
bahu tapa kaila haite līlāra saṅginī [99]

dekhi'—Seeing yamunāra bhāgya—the fortune of the Yamunā, himādri-nandinī—Gaṅgā Devī kaila—had performed bahu—many tapa—austerities haite—to become saṅginī—an associate [of the Lord] līlāra—in [His] Pastimes.

“Seeing the fortune of the Yamunā, Gaṅgā Devī had performed many austerities to become an associate of the Lord in His Pastimes.

কৃষ্ণ কৃপা করি’ বলে দিয়া দরশন ।
‘গৌররূপে তব জলে করিব ক্রীড়ন’ ॥১০০॥

kr̥ṣṇa kṛpā kari’ bale diyā daraśana
‘gaura-rūpe tava jale kariba kṛīḍana’ [100]

kr̥ṣṇa–Kṛṣṇa kṛpā kari’–mercifully daraśana diyā–appeared [before her and] bale–said, ‘gaura-rūpe–‘As Gaura, kṛīḍana kariba–I will play tava jale’–in your waters.’

“Kṛṣṇa mercifully appeared before her and said, ‘As Gaura, I will play in your waters.’

সেই লীলা কৈল হেথা ত্রিভুবন রায় ।
ভাগ্যবান্ জীব দেখি’ বড় সুখ পায় ॥১০১॥

sei līlā kaila hethā tribhuvana rāya
bhāgyavān jīva dekhi’ baḍa sukha pāya [101]

tribhuvana rāya–The Lord of the three worlds kaila–performed sei–this līlā–Pastime hethā–here. dekhi’–Upon seeing [this place,] bhāgyavān jīva–fortunate souls pāya–feel baḍa–great sukha–joy.

“The Lord of the three worlds performed this Pastime here. Upon seeing this place, fortunate souls feel great joy.

পঞ্চদশধনু যেই ঘাট তদুত্তরে ।
মাধাইয়ের ঘাট বলি ব্যক্ত চরাচরে ॥১০২॥

pañcha-daśa-dhanu yei ghāṭa tad uttare
mādhāyera ghāṭa bale vyakta charāchare [102]

yei ghāṭa–The ghāṭ pañcha-daśa-dhanu–one hundred and sixty metres tad uttare–to the north vyakta bale–is known as mādhāyera ghāṭa–Mādhāi’s ghāṭ charāchare–throughout the world.

“The ghāṭ one hundred and sixty metres to the north is known by everyone as Mādhāi’s ghāṭ.

তার পাঁচধনুর উত্তরে ঘাট শোভা ।
নাগরীয়া জনের সর্বদা মনোলোভা ॥১০৩॥

tāra pāṇcha-dhanura uttare ghāṭa śobhā
nāgarīyā janera sarvadā mano-lobhā [103]

tāra pāṇcha-dhanura uttare–sixteen metres to its north [is a] śobhā–beautiful ghāṭa–ghāṭ [that] sarvadā–always mano-lobhā–attracts the minds nāgarīyā janera–of the villagers.

“Sixteen metres to its north is a beautiful ghāṭ that always attracts the minds of all the villagers.

বারকোণা ঘাট এই অতীব সুন্দর ।
বিশ্বকর্মা নির্মিলেন প্রভু-আজ্ঞাধর ॥১০৪॥

bārakoṇā ghāṭa ei atīva sundara
viśvakarmā nirmilena prabhu-ājñā-dhara [104]

ei—This atīva—extremely sundara—beautiful ghāṭa—ghāṭ [is known as] bārakoṇā—Bārakoṇā.
viśvakarmā—The architect of the gods nirmilena—constructed [it] prabhu-ājñā-dhara—following
the order of the Lord.

“This extremely beautiful ghāṭ is known as Bārakoṇā Ghāṭ.
Viśvakarmā constructed it on the order of the Lord.

এই ঘাটে দেখ জীব পঞ্চ শিবালয় ।
পঞ্চতীর্থ লিঙ্গ পঞ্চ সদা জ্যোতির্ময় ॥১০৫॥

ei ghāṭe dekha jīva pañcha śivālaya
pañcha-tīrtha liṅga pañcha sadā jyotirmaya [105]

jīva—O Jiva, dekha—see pañcha śivālaya—the five Śiva Temples ei ghāṭe—at this ghāṭ. pañcha—Five
jyotirmaya—effulgent liṅga—Deities of Lord Śiva sadā—always [reside here] pañcha-tīrtha—in
these five holy places.

“O Jiva, see the five Śiva Temples at this ghāṭ. Five effulgent liṅgams
always reside here in these five holy places.

এই চারি ঘাট মায়াপুর শোভা করে ।
যথায় করিলে স্নান সর্বদুঃখ হরে ॥১০৬॥

ei chāri ghāṭa māyāpura śobhā kare
yathāya karile snāna sarva-duḥkha hare [106]

ei—These chāri ghāṭa—four ghāṭs (Gaurāṅga Ghāṭ, Vṛddha Śiva Ghāṭ, Mādhāi Ghāṭ, and
Bārakoṇā Ghāṭ) śobhā kare—beautify māyāpura—Māyāpur. snāna karile—Bathing yathāya—at
them hare—removes sarva-duḥkha—all sorrow.

“These four ghāṭs beautify Māyāpur. Bathing at them removes all
sorrow.

মায়াপুর পূর্বদিকে আছে যেই স্থান ।
অন্তর্দ্বীপ বলি' তায় নাম বিদ্যমান ॥১০৭॥

māyāpura pūrva-dike āchhe yei sthāna
antardvīpa bali' tāya nāma vidyamāna [107]

māyāpura pūrva-dike—To the east of Māyāpur āchhe—is yei sthāna tāya—a place bali' nāma
vidyamāna—known by the name of antardvīpa—Antardwīp.

“To the east of Māyāpur is a place known as Antardwīp.

এবে প্রভু-ইচ্ছামতে লোক-বাসহীন ।
এই রূপ স্থিতি রহে আরো কত দিন ॥১০৮॥

ebe prabhu-ichchhā-mate loka-vāsa-hīna
ei rūpa sthiti rahe āro kata dina [108]

ebe—Now, prabhu-ichchhā-mate—by the will of the Lord, [it is] loka-vāsa-hīna—uninhabited. [It]
rahe āro—will remain ei rūpa sthiti—this way kata dina—for some time.

“Now, by the will of the Lord, it is uninhabited. It will remain this
way for some time.

কতকালে পুনঃ হেথা লোক বাস হবে ।
প্রকাশ হইবে স্থান নদীয়া গৌরবে ॥১০৯॥

kata-kāle punaḥ hethā loka vāsa habe
prakāśa ha-ibe sthāna nadiyā gaurave [109]

kata-kāle—Eventually, loka—people vāsa habe—will live hethā—here punaḥ—again, [and] sthāna—the place prakāśa ha-ibe—will be manifest nadiyā gaurave—as the glory of Nadia.

“Eventually, people will live here again, and the place will manifest as the glory of Nadia.

ওহে জীব অণু তুমি রহ মায়াপুরে ।
কল্য লয়ে যাব আমি সীমান্তনগরে” ॥১১০॥

ohe jīva adya tumi raha māyāpure
kalya laye yāba āmi sīmanta-nagare” [110]

ohe—O jīva—Jiva, adya—today tumi raha—stay māyāpure—in Māyāpur. kalya—Tomorrow āmi—I laye yāba—will take [you] sīmanta-nagare—to Sīmantadwīp.”

“O Jiva, today stay in Māyāpur. Tomorrow I will take you to Sīmantadwīp.”

এত শুনি’ জীব তবে বলেন বচন ।
“সংশয় উঠিল এক করহ শ্রবণ ॥১১১॥

eta śuni’ jīva tabe balena vachana
“saṁśaya uṭhila eka karaha śravaṇa [111]

śuni’—Hearing eta—this, jīva—Jiva tabe—then vachana balena—said, “eka—“A saṁśaya—doubt uṭhila—has arisen [within me]. śravaṇa karaha—Please hear [it].

Hearing this, Jiva said, “A doubt has arisen within me. Please hear it.

যবে গঙ্গাদেবী মায়াপুর আচ্ছাদন ।
উঠাইয়া লইবেন না রবে গোপন ॥১১২॥
সেই কালে ভক্তগণ কোন্ চিহ্ন ধরি’ ।
প্রকাশিবে গুপ্তস্থান বল ব্যক্তি করি’ ॥১১৩॥

yabe gaṅgā-devī māyāpura āchchhādana
uṭhāiyā la-ibena nā rabe gopana [112]
sei kāle bhakta-gaṇa kon chihna dhari’
prakāśibe gupta-sthāna bala vyakta kari’ [113]

yabe—When gaṅgā-devī—Gaṅgā Devī āchchhādana uṭhāiyā la-ibena—uncovers māyāpura—Māyāpur [and it] rabe nā—no longer remains gopana—hidden, sei kāle—then kon chihna dhari’—by what signs [will] bhakta-gaṇa—the devotees prakāśibe—discover gupta-sthāna—the hidden places? vyakta kari’ bala—Please explain [this].”

“When Gaṅgā Devī uncovers Māyāpur and it no longer remains hidden, by what signs will the devotees discover the hidden places? Please explain this.”

জীবের বচন শুনি’ নিত্যানন্দরায় ।
বলিলা উত্তর তবে অমৃতের প্রায় ॥১১৪॥

jīvera vachana śuni' nityānanda-rāya
balilā uttara tabe amṛtera prāya [114]

śuni'—Hearing jīvera—Jīva's vachana—words, nityānanda-rāya—Nityānanda Rāy tabe—then
balilā—spoke [a] amṛtera prāya—nectarean uttara—answer.

Hearing Jīva's words, Nityānanda Rāy gave a nectarean answer.

“শুন জীব গঙ্গা যবে আচ্ছাদিবে স্থান ।
মায়াপুর এক কোণ রবে বিগ্ৰহমান ॥১১৫॥

“śuna jīva gaṅgā yabe āchchhādibe sthāna
māyāpura eka koṇa rabe vidyamāna [115]

“śuna—“Listen, jīva—Jīva, yabe—when gaṅgā—Gaṅgā Devī āchchhādibe—covers sthāna—the area,
eka—one koṇa—edge māyāpura—of Māyāpur rabe—will remain vidyamāna—manifest.

“Listen, Jīva, when Gaṅgā Devī covers Māyāpur, one edge of it will remain manifest.

তথায় যবন বাস হইবে প্রচুর ।
তথাপি রহিবে নাম তার মায়াপুর ॥১১৬॥

tathāya yavana vāsa ha-ibe prachura
tathāpi rahibe nāma tāra māyāpura [116]

prachura—Many yavana—uncivilised people vāsa ha-ibe—will reside tathāya—there. tathāpi—Still,
tāra—its nāma—name rahibe—will remain māyāpura—Māyāpur.

“Many uncivilised people will reside there, but the name of the place will remain Māyāpur.

অবশিষ্ট স্থানে পশ্চিম দক্ষিণেতে ।
পঞ্চশতধনু পারে পাইবে দেখিতে ॥১১৭॥
কিছু উচ্চ স্থান সদা তৃণ আবরণ ।
সেই স্থান জগন্নাথমিশ্রের ভবন ॥১১৮॥

avaśiṣṭa sthāne paśchima dakṣiṇete
pañcha-śata-dhanu pāre pāibe dekhite [117]
kichhu uchcha sthāna sadā tṛṇa āvaraṇa
sei sthāna jagannātha-miśrera bhavana [118]

pañcha-śata-dhanu—One thousand six hundred metres paśchima dakṣiṇete—southwest, pāre—past
avaśiṣṭa sthāne—this remaining place, kichhu uchcha sthāna—a somewhat raised area sadā—
always tṛṇa āvaraṇa—covered with grass dekhite pāibe—will be visible. sei—That sthāna—place
[will be] bhavana—the home jagannātha-miśrera—of Jagannāth Miśra.

“One thousand six hundred metres southwest, past this remaining place, a raised area always covered with grass will be visible. That place will be the home of Jagannāth Miśra.

তথা হৈতে পঞ্চধনু বৃদ্ধশিবালয়ে ।
এই পরিমাণ ধরি' করিবে নির্ণয় ॥১১৯॥
tathā haite pañcha-dhanu vṛddha-śivālaya
ei parimāṇa dhari' karibe nirṇaya [119]

pañca-dhanu—Sixteen metres haite—from tathā—there [is] vṛddha-śivālaya—the Vṛddha Śiva Temple. dhari’—According to ei parimāṇa—to these measurements, [devotees] nirṇaya karibe—will ascertain [the lost places].

“Sixteen metres from there is the Vṛddha Śiva Temple. According to these measurements, devotees will ascertain the lost places.

শিবডোবা বলি খাত দেখিতে পাইবে ।

সেই খাত গঙ্গাতীর বলিয়া জানিবে ॥১২০॥

śiva-ḍobā bali khāta dekhite pāibe

sei khāta gaṅgā-tīra baliyā jānibe [120]

khāta—A pond bali—known as śiva-ḍobā—Śiva Ḍobā dekhite pāibe—will be visible. [Devotees] jānibe—will recognise sei—that khāta—pond baliyā—as gaṅgā-tīra—the bank of the Gaṅgā.

“A pond known as Śiva Ḍobā will be visible. Devotees will recognise that pond as the previous bank of the Gaṅgā.

ভক্তগণ এই রূপে প্রভুর ইচ্ছায় ।

প্রকাশিবে লুপ্তস্থান জানহ নিশ্চয় ॥১২১॥

bhakta-gaṇa ei rūpe prabhura ichchhāya

prakāśibe lupta-sthāna jānaha niśchaya [121]

jānaha—Know niśchaya—for certain [that] bhakta-gaṇa—the devotees prakāśibe—will reveal lupta-sthāna—the lost places ei rūpe—in this way prabhura ichchhāya—by the will of the Lord.

“Know for certain that the devotees will reveal the lost places in this way by the will of the Lord.

প্রভুর শতাব্দী-চতুষ্টিয় অন্ত যবে ।

লুপ্ততীর্থ উদ্ধারের যত্ন হবে তবে” ॥১২২॥

prabhura śatābdī-chatuṣṭaya anta yabe

lupta-tīrtha uddhārera yatna habe tabe” [122]

yabe—When śatābdī-chatuṣṭaya—the four hundredth anniversary prabhura—of the Lord anta—ends, tabe—then yatna—the endeavour uddhārera—to reveal lupta-tīrtha—the lost holy places habe—will be completed.”

“Four hundred years after the appearance of the Lord, the endeavour to reveal the lost places will be completed.”

শ্রীজীব বলেন, “প্রভু বলহ এখন ।

অন্তর্দ্বীপ নামের যে যথার্থ কারণ” ॥১২৩॥

śrī-jīva balena, “prabhu balaha ekhana

antardvīpa nāmera ye yathārtha kāraṇa” [123]

śrī-jīva—Śrī Jīva balena—said, “prabhu—“O Lord ekhana—now balaha—please tell [me] ye—the yathārtha—true kāraṇa—reason antardvīpa nāmera—for Antardwīp’s name.”

Śrī Jīva said, “O Lord, now please tell me the true reason for Antardwīp’s name.”

প্রভু বলে, “এই স্থানে দ্বাপরের শেষে ।
 তপস্যা করিল ব্রহ্মা গৌরকৃপা আশে ॥১২৪॥
 prabhu bale, “ei sthāne dvāparera śeṣe
 tapasyā karila brahmā gaura-kṛpā āśe [124]

prabhu—The Lord bale—said, “śeṣe—“At the end dvāparera—of Dvāpar-yuga, brahmā—Brahmā karila—performed tapasyā—austerities ei sthāne—in this place āśe—with an aspiration gaura-kṛpā—for the mercy of Gaura.

Nityānanda Prabhu said, “At the end of Dvāpar-yuga, Brahmā performed austerities in this place, aspiring for the mercy of Gaura.

গোবৎস গোপাল সব করিয়া হরণ ।
 ছলিল করিয়া মায়া গোবিন্দের মন ॥১২৫॥
 govatsa gopāla sabe kariyā haraṇa
 chhalila kariyā māyā govindera mana [125]

[Previously,] chhalila—he [tried] to bewilder govindera—Govinda’s mana—mind māyā kariyā—using [his] illusion haraṇa kariyā—by stealing sabe govatsa gopāla—all the calves and cowherd boys.

“Previously, using his illusion, he tried to trick Govinda by stealing the calves and cowherd boys.

নিজ মায়া পরাজয় দেখি’ চতুর্মুখ ।
 নিজ কার্যদোষে বড় পাইল অসুখ ॥১২৬॥
 nija māyā parājaya dekhi’ chaturmukha
 nija kārya-doṣe baḍa pāila asukha [126]

dekhi’—Seeing nija—his māyā—illusion parājaya—overpowered, chaturmukha—Brahmā baḍa asukha pāila—became very sad nija kārya-doṣe—because of his offence.

“When he saw his illusion overpowered by Govinda, Brahmā became very sad, understanding his offence.

বহু স্তব করি’ কৃষ্ণে করিল মিনতি ।
 ক্ষমিল তাহার দোষ বৃন্দাবন-পতি ॥১২৭॥
 bahu stava kari’ kṛṣṇe karila minati
 kṣamila tāhāra doṣa vṛndāvana-pati [127]

bahu stava kari’—He profusely praised kṛṣṇe—Kṛṣṇa [and] minati karila—prayed to Him. vṛndāvana-pati—The Lord of Vṛndāvan kṣamila—forgave tāhāra—his doṣa—offence.

“He profusely praised Kṛṣṇa and prayed to Him. The Lord of Vṛndāvan then forgave Brahmā’s offence.

তবু ব্রহ্মা মনে মনে করিল বিচার ।
 ‘ব্রহ্মবুদ্ধি মোর হয় অতিশয় ছার ॥ ১২৮॥
 tabu brahmā mane mane karila vichāra
 ‘brahma-buddhi mora haya atiśaya chhāra [128]

brahmā–Brahmā tabu–then vichāra karila–considered mane mane–within [his] mind, ‘my brahma–buddhi–mentality of being Brahman (the master of the universe) haya–is atīśaya–completely chhāra–worthless.

“Brahmā considered within his mind, ‘My mentality of being Brahman is completely worthless.

এই বুদ্ধি দোষে কৃষ্ণপ্রেমেতে রহিত ।

ব্রজলীলা রসভোগে হইনু বঞ্চিত ॥১২৯॥

ei buddhi doṣe kṛṣṇa-premete rahita

vraja-līlā rasa bhoge ha-inu vañchita [129]

ei buddhi doṣe–Because of this wrong mentality, rahita–I am devoid kṛṣṇa-premete–of divine love for Kṛṣṇa [and] vañchita ha-inu–deprived bhoge–of relishing rasa–the taste vraja-līlā–of the Pastimes [of Kṛṣṇa] in Vṛndāvan.

“‘Because of my wrong mentality, I am devoid of divine love for Kṛṣṇa and deprived of relishing the rasa of Pastimes in Vraja.

গোপাল হইয়া জন্ম পাইতাম আমি ।

সেবিতাম অনায়াসে গোপিকার স্বামী ॥১৩০॥

gopāla ha-iyā janma pāitāma āmi

sevitāma anāyāse gopikāra svāmī [130]

āmi janma pāitāma–If I had been born gopāla ha-iyā–as a cowherd boy, anāyāse sevitāma–I would have easily served svāmī–the Lord gopikāra–of the gopīs.

“‘If I had been born as a cowherd boy, I would have easily served the Lord of the gopīs.

সে লীলারসেতে মোর না হইল গতি ।

এবে শ্রীগৌরাঙ্গে মোর না হয় কুমতি’ ॥১৩১॥

se līlā-rasete mora nā ha-ila gati

ebe śrī-gaurāṅge mora nā haya kumatī’ [131]

mora gati ha-ila nā–I did not attain entrance se līlā-rasete–into the rasa of those Pastimes, [but] ebe–now, śrī-gaurāṅge–with Śrī Gaurāṅga, mora kumatī haya nā–I will not have any misconceptions.’

“‘I did not attain entrance into the rasa of those Pastimes, but now, with Śrī Gaurāṅga, I will not have any misconceptions.’

এই বলি’ বহুকাল অন্তর্দীপ স্থানে ।

তপস্যা করিয়া ব্রহ্মা রহিল ধ্যানে ॥ ১৩২॥

ei bali’ bahu-kāla antardvīpa sthāne

tapasyā kariyā brahmā rahila dheyāne [132]

bali’–Thinking ei–this, brahmā–Brahmā tapasyā kariyā–performed austerities [and] dheyāne rahila–meditated bahu-kāla–for a long time antardvīpa sthāne–in Antardvīp.

“Thinking in this way, Brahman performed austerities and meditated for a long time in Antardvīp.

কতদিনে গৌরচন্দ্র করুণা করিয়া ।
 চতুর্মুখ সন্নিধানে কহেন আসিয়া ॥১৩৩॥
 kata-dīne gaurachandra karuṇā kariyā
 chaturmukha sannidhāne kahena āsiyā [133]

kata-dīne—Eventually, gaurachandra—Gaurachandra karuṇā kariyā—mercifully āsiyā—came sannidhāne—before chaturmukha—Brahmā [and] kahena—spoke [to him].

“Eventually, Gaurachandra mercifully came before Brahmā and spoke to him.

‘ওহে ব্রহ্মা তব তপে তুষ্ট হয়ে আমি ।
 আসিলাম দিতে যাহা আশা কর তুমি’ ॥১৩৪॥
 ‘ohe brahmā tava tape tuṣṭa haye āmi
 āsilāma dite yāhā āśā kara tumi’ [134]

‘ohe—‘O brahmā—Brahmā, āmi—I have—am tuṣṭa—pleased tava tape—by your austerities, [and] āsilāma—I have come dite—to give tumi—you yāhā—whatever āśā kara’—you desire.’

“‘O Brahmā, I am pleased by your austerities, and I have come to give you whatever you desire.’

নয়ন মেলিয়া ব্রহ্মা দেখি’ গৌররায় ।
 অজ্ঞান হইয়া ভূমে পড়িল তথায় ॥১৩৫॥
 nayana meliyā brahmā dekhi’ gaura-rāya
 ajñāna ha-iyā bhūme paḍila tathāya [135]

meliyā—Opening [his] nayana—eyes [and] dekhi’—seeing gaura-rāya—Gaura Rāy, brahmā—Brahmā paḍila—fell bhūme—to the ground ajñāna ha-iyā—unconscious tathāya—there.

“Opening his eyes and seeing Gaura Rāy, Brahmā fell to the ground unconscious.

ব্রহ্মার মস্তকে প্রভু ধরিল চরণ ।
 দিব্যজ্ঞান পেয়ে ব্রহ্মা করয় স্তবন ॥১৩৬॥
 brahmāra mastake prabhu dharilā charaṇa
 divya-jñāna peye brahmā karaya stavana [136]

prabhu—The Lord dharilā—placed [His] charaṇa—foot brahmāra mastake—on Brahmā’s head. peye—Receiving divya-jñāna—divine knowledge (as a result), brahmā—Brahmā karaya stavana—praised [Kṛṣṇa].

“The Lord placed His foot on Brahmā’s head. Receiving divine knowledge, Brahmā praised the Lord.

‘আমি দীনহীন অতি অভিমান বশে ।
 পাসরিয়া তব পদ ফিরি জড় রসে ॥১৩৭॥
 ‘āmi dīna-hīna ati abhimāna vaśe
 pāsariyā tava pada phiri jaḍa rase [137]

‘āmi—‘I [am] ati—very dīna-hīna—lowly and fallen. abhimāna vaśe—Controlled by pride, pāsariyā—I forgot tava—Your pada—feet [and] phiri—turned jaḍa rase—to material pleasures.

“I am very lowly and fallen. Controlled by pride, I forgot Your feet and turned to material pleasures.

আমি পঞ্চানন ইন্দ্র আদি দেবগণ ।

অধিকৃত দাস তব শাস্ত্রের লিখন ॥১৩৮॥

āmi pañchānana indra ādi deva-gaṇa

adhikṛta dāsa tava śāstrera likhana [138]

śāstrera likhana—It is written in the scriptures [that] āmi—myself, pañchānana—Śiva, indra—Indra, ādi deva-gaṇa—and the other gods [are] dāsa—servants tava adhikṛta—under Your control.

“The scriptures say that myself, Śiva, Indra, and the other gods are all servants under Your control.

শুদ্ধ দাস হৈতে আমাদের ভাগ্য নয় ।

অতএব মায়া মোহ-জাল বিস্তারয় ॥১৩৯॥

śuddha dāsa haite āmādera bhāgya naya

ataeva māyā moha-jāla vistāraya [139]

āmādera bhāgya naya—We do not have the fortune haite—of being [Your] śuddha—pure dāsa—servants, [and] ataeva—thus māyā—Māyā vistāraya—spreads [her] moha-jāla—net of illusion [over us].

“But we do not have the fortune of being Your pure servants, and thus Māyā covers us with her net of illusion.

প্রথম পরার্দ্র মোর কাটিল জীবন ।

এবে ত চরম চিন্তা করয়ে পোষণ ॥১৪০॥

prathama parārdha mora kāṭila jīvana

ebe ta charama chintā karaye poṣaṇa [140]

prathama—The first parārdha—one hundred and fifty-five trillion years mora jīvana—of my life kāṭila—have passed. ebe ta—Now chintā poṣaṇa karaye—I am contemplating [my] charama—final days.

“The first one hundred and fifty-five trillion years of my lifespan have passed. Now I am contemplating my final days.

দ্বিতীয় পরার্দ্র মোর কাটিবে কেমনে ।

বহির্গম্বু হইলে যাতনা বড় মনে ॥১৪১॥

dvitīya parārdha mora kāṭibe kemane

bahir-mukha ha-ile yātanā baḍa mane [141]

kemane—How kāṭibe—will I pass mora—my dvitīya—second parārdha—one hundred and fifty-five trillion years? mane—I know [that] bahir-mukha ha-ile—if I remain averse, baḍa yātanā—great suffering [will ensue].

“How will I pass the second one hundred and fifty-five trillion years of my lifespan? I know that if I remain averse to You, I will suffer greatly.

এই মাত্র তব পদে প্রার্থনা আমার ।
প্রকট লীলায় যেন হই পরিবার ॥১৪২॥

ei mātra tava pade prārthanā āmāra
prakaṭa līlāya yena ha-i paribāra [142]

āmāra—My ei mātra—only prārthanā—prayer tava pade—at Your feet [is that] yena ha-i—I may become paribāra—an associate prakaṭa līlāya—in [Your] manifest Pastimes.

“My only prayer at Your feet is that I may become one of Your associates in Your manifest Pastimes.

ব্রহ্মবুদ্ধি দূরে যায় হেন জন্ম পাই ।
তোমার সঙ্গেতে থাকি’ তব গুণ গাই’ ॥১৪৩॥

brahma-buddhi dūre yāya hena janma pāi
tomāra saṅgete thāki’ tava guṇa gāi’ [143]

pāi—May I attain janma—a birth hena—in which [my] brahma-buddhi—mentality of being Brahmā yāya—goes dūre—away, [and] thāki’—I live tomāra saṅgete—in Your company [and] gāi—I chant tava—Your guṇa—glories.

“May I attain a birth in which my mentality of being Brahmā leaves me, and I live in Your company, chanting Your glories.’

ব্রহ্মার প্রার্থনা শুনি’ গৌর ভগবান্ ।
‘তথাস্তু’ বলিয়া বর করিলেন দান ॥১৪৪॥

brahmāra prārthanā śuni’ gaura bhagavān
‘tathāstu’ baliyā vara karilena dāna [144]

śuni’—Hearing brahmāra—Brahmā’s prārthanā—prayer, gaura bhagavān—the Supreme Lord Gaura baliyā—said, ‘tathāstu’—‘So be it’, [and] dāna karilena—gave [him] vara—the boon.

“Hearing Brahmā’s prayer, the Supreme Lord Gaura said, ‘So be it’, and gave him the boon he desired.

‘যে সময় মম লীলা প্রকট হইবে ।
যবনের গৃহে তুমি জনম লভিবে ॥১৪৫॥

‘ye samaya mama līlā prakaṭa ha-ibe
yavanera gr̥he tumi janama labhibe [145]

‘ye samaya—‘When mama—My līlā—Pastimes prakaṭa ha-ibe—manifest, tumi—you janama labhibe—will be born gr̥he—in a home yavanera—of uncivilised people.

“When My Pastimes manifest, you will be born in a home of uncivilised people.

আপনাকে হীন বলি’ হইবে গেয়ান ।
হরিদাস হবে তুমি শূন্য অভিমান ॥১৪৬॥

āpanāke hīna bali’ ha-ibe geyāna
haridāsa habe tumi śūnya abhimāna [146]

bali’ geyāna ha-ibe—You will consider āpanāke—yourself hīna—lowly. tumi—You habe—will be [known as] haridāsa—as Haridās, [and you will be] śūnya—free from abhimāna—pride.

“You will consider yourself lowly. You will be known as Haridās, and you will be free from pride.

তিনলক্ষ হরিনাম জিহ্বাগ্রে নাচিবে ।
নির্য্যাপ-সময়ে তুমি আমাকে দেখিবে ॥১৪৭॥

tina-lakṣa hari-nāma jihvāgre nāchibe
niryāṇa-samaye tumi āmāke dekhibe [147]

hari-nāma–The Name nāchibe–will dance jihvāgre–on the tip of [your] tongue tina-lakṣa–three hundred thousand [times a day, and] tumi–you dekhibe–will see āmāke–Me niryāṇa-samaye–at the time of [your] passing.

“The Name will dance on the tip of your tongue three hundred thousand times a day, and you will see Me at the time of your passing away.

এই ত সাধনবলে দ্বিপার্দধ-শেষে ।
পাবে নবদ্বীপধাম মজি’ নিত্যরসে ॥১৪৮॥

ei ta sādhana-bale dviparārdha-śeṣe
pābe navadvīpa-dhāma maji’ nitya-rase [148]

ei ta sādhana-bale–As a result of [your] practice, dviparārdha śeṣe–at the end of [Your] second one hundred trillion years, pābe–you will attain navadvīpa-dhāma–Nabadwīp Dhām [and] maji’–relish nitya-rase–eternal rasa.

“As a result of your practice, at the end of the second one hundred trillion years of your lifespan, you will attain Nabadwīp Dhām and relish eternal rasa.

ওহে ব্রহ্মা শুন মোর অন্তরের কথা ।
ব্যক্ত কভু না করিবে শাস্ত্রে যথা তথা ॥১৪৯॥

ohe brahmā śuna mora antarera kathā
vyakta kabhu nā karibe śāstre yathā tathā [149]

ohe–O brahmā–Brahmā, śuna–listen [to] mora–My antarera–heartfelt kathā–words, [but] vyakta karibe nā–do not express [them] śāstre–in the scriptures yathā tathā–anywhere kabhu–at any time.

“O Brahmā, listen to My heartfelt words, but do not express them in the scriptures anywhere at any time.

ভক্ত্যাব লয়ে ভক্তিরস আশ্বাদিব ।
পরম দুর্লভ সঙ্কীৰ্তন প্রকাশিব ॥১৫০॥

bhakta-bhāva laye bhakti-rasa āśvādiba
parama durlabha saṅkīrtana prakāśiba [150]

laye–Taking bhakta-bhāva–the mood of a devotee, āśvādiba–I will relish bhakti-rasa–the joy of devotion [and] prakāśiba–reveal [the] parama–most durlabha–rare [form of] saṅkīrtana–saṅkīrtan.

“Taking the mood of a devotee, I will relish the rasa of devotion and reveal the most rare form of saṅkīrtan.

অন্য অন্য অবতারকালে ভক্ত যত ।
ব্রজরসে সবে মাতাইব করি’ রত ॥১৫১॥

anya anya avatāra-kāle bhakta yata
vraja-rase sabe mātāiba kari’ rata [151]

rata kari’ mātāiba—I will intensely madden yata bhakta sabe—all the devotees anya anya avatāra-kāle—from the times of [My] other appearances vraja-rase—with the taste of Vraja.

“I will completely madden all the devotees of My previous Avatāras with the rasa of Vraja.

শ্রীরাধিকা প্রেম-বদ্ধ আমার হৃদয় ।
তাঁর ভাব কান্তি লয়ে হইব উদয় ॥১৫২॥

śrī-rādhikā prema-baddha āmāra hṛdaya
tāra bhāva kānti laye ha-iba udaya [152]

āmāra—My hṛdaya—heart [is] śrī-rādhikā prema-baddha—bound by the love of Śrī Rādhikā. laye—I will take tāra—Her bhāva—heart [and] kānti—halo, [and] udaya ha-iba—appear.

“My heart is bound by the love of Śrī Rādhikā. I will take Her heart and halo, and appear.

কিবা সুখ রাধা পায় আমারে সেবিয়া ।
সেই সুখ আশ্বাদিব রাধা-ভাব লৈয়া ॥১৫৩॥

kibā sukha rādhā pāya āmāre seviyā
sei sukha āśvādiba rādhā-bhāva laiṣyā [153]

kibā—What sort sukha—of happiness [does] rādhā—Rādhā pāya—feel seviyā—by serving āmāre—Me? laiṣyā—Taking rādhā-bhāva—Rādhā’s heart, āśvādiba—I will relish sei sukha—that happiness.

“What sort of happiness does Rādhā feel by serving Me? Taking Her heart, I will relish that happiness.

আজি হৈতে তুমি মোর শিষ্যতা লভিবে ।
হরিদাস রূপে মোর সতত সেবিবে’ ॥১৫৪॥

āji haite tumi mora śiṣyatā labhibe
haridāsa rūpe more satata sevibe’ [154]

haite—From āji—today, tumi—you labhibe—will gain mora śiṣyatā—the status of My disciple, [and] rūpe—as haridāsa—Haridās, sevibe—you will serve more—Me satata’—eternally.’

“From today, you are My disciple, and as Haridās, you will serve Me eternally.’

এত বলি’ মহাপ্রভু হৈল অন্তর্দান ।
আছাড়িয়া পড়ে ব্রহ্মা হইয়া অজ্ঞান ॥১৫৫॥

eta bali' mahāprabhu haila antardhāna
āchhāḍiyā paḍe brahmā ha-iyā ajñāna [155]

bali'—Saying eta—this, mahāprabhu—Mahāprabhu antardhāna haila—disappeared, [and] brahmā—Brahmā āchhāḍiyā paḍe—fell heavily to the ground ajñāna ha-iyā—unconscious.

“Saying this, Mahāprabhu disappeared, and Brahmā fell heavily to the ground unconscious.

‘হা গৌরাঙ্গ দীনবন্ধু ভকতবৎসল ।
কবে বা পাইব তব চরণকমল’ ॥১৫৬॥

‘hā gaurāṅga dīna-bandhu bhakata-vatsala
kabe vā pāiba tava charaṇa-kamala’ [156]

‘hā—‘O gaurāṅga—Gaurāṅga! dīna-bandhu—O Friend of the fallen! bhakata-vatsala—O affectionate Lord of the devotees! kabe vā—When pāiba—will I reach tava—Your charaṇa-kamala’—lotus feet?’

“‘O Gaurāṅga! O Friend of the fallen! O affectionate Lord of the devotees! When will I reach Your lotus feet?’

এই মত কত দিন কাঁদিতে কাঁদিতে ।
ব্রহ্ম-লোকে গেল ব্রহ্মা কার্য্য সম্পাদিতে” ॥১৫৭॥

ei mata kata dina kādite kādite
brahma-loke gela brahmā kārya sampāдите” [157]

kādite kādite—After crying and crying ei mata—in this way kata dina—for some time, brahmā—Brahmā gela—went brahma-loke—to Brahmaloḥa kārya sampāдите—to perform his duties.”

“After crying and crying in this way for some time, Brahmā returned to his abode to perform his duties.”

নিতাই-জাহ্নবা-পদে আশা মাত্র যার ।
নদীয়ামাহাত্ম্য গায় দীন হীন ছার ॥১৫৮॥

nitāi-jāhnavā-pade āśā mātra yāra
nadiyā-māhātmya gāya dīna hīna chhāra [158]

dīna hīna chhāra—This lowly, fallen, insignificant soul, yāra—whose mātra—only āśā—aspiration [is] nitāi-jāhnavā-pade—for Nitāi and Jāhnavā’s feet, gāya—chants nadiyā-māhātmya—the glories of Nadia.

This lowly, fallen, insignificant soul, who aspires only for the feet of Nitāi and Jāhnavā, chants the glories of Nadia.

CHAPTER SIX

Visiting Śrī Gaṅgā Nagar, Śrī Pr̥thu Kuṇḍa, Śrī Sīmantadwīp, Śrī Viśrām Sthān, and Other Places

জয় জয় শ্রীচৈতন্য শচীর নন্দন ।

জয় নিত্যানন্দ প্রভু জাহ্নবাজীবন ॥১॥

jaya jaya śrī-chaitanya śachīra nandana

jaya nityānanda prabhu jāhnavā-jīvana [1]

jaya jaya—All glory śachīra nandana—to the son of Śachī, śrī-chaitanya—Śrī Chaitanya! jaya—All glory jāhnavā-jīvana—to the life of Jāhnavā, nityānanda prabhu—Nityānanda Prabhu!

All glory to the son of Śachī, Śrī Chaitanya! All glory to the life of Jāhnavā, Nityānanda Prabhu!

জয় জয় সীতানাথ জয় গদাধর ।

জয় জয় শ্রীবাসাদি গৌর-পরিকর ॥২॥

jaya jaya sītānātha jaya gadādhara

jaya jaya śrīvāsādi gaura-parikara [2]

jaya jaya—All glory sītānātha—to the Lord of Sītā Devī, Advaita Āchārya! jaya—All glory gadādhara—to Gadādhara Paṇḍit! jaya jaya—All glory śrīvāsādi gaura-parikara—to Śrīvās Ṭhākura and all the Lord's associates!

All glory to the Lord of Sītā Devī, Advaita Āchārya! All glory to Gadādhara, Śrīvās, and all the Lord's associates!

পরদিন প্রাতে প্রভু নিত্যানন্দরায় ।

শ্রীবাস শ্রীজীব লয়ে গৃহ বাহিরায় ॥৩॥

para-dina prāte prabhu nityānanda-rāya

śrīvāsa śrī-jīva laye gṛha bāhirāya [3]

para-dina—The next day prāte—in the morning, prabhu nityānanda-rāya—Nityānanda Prabhu bāhirāya—left gṛha—the Temple laye—with śrīvāsa—Śrīvās [and] śrī-jīva—Śrī Jīva.

The next day in the morning, Nityānanda Prabhu left the Temple with Śrīvās and Śrī Jīva.

সঙ্গে চলে রামদাস আদি ভক্তগণ ।
যাইতে যাইতে করে গৌরসঙ্কীৰ্তন ॥৪॥

saṅge chale rāma-dāsa ādi bhakta-gaṇa
yāite yāite kare gaura-saṅkīrtana [4]

rāma-dāsa-Rāmadās ādi bhakta-gaṇa-and the other devotees saṅge chale-accompanied [them, and] gaura-saṅkīrtana kare-they chanted the Name of Gaura yāite yāite-as they walked.

Rāmadās and other devotees accompanied them, and they chanted the Name of Gaura as they walked.

অন্তর্দ্বীপ প্রান্তে প্রভু আইলা যখন ।
শ্রীগঙ্গানগর জীবে দেখায় তখন ॥৫॥

antardvīpa prānte prabhu āilā yakhana
śrī-gaṅgā-nagara jīve dekhāya takhana [5]

yakhana-When prabhu-the Lord āilā-came prānte-to the boundary antardvīpa-of Antardvīp, takhana-then dekhāya-He showed śrī-gaṅgā-nagara-Śrī Gaṅgā Nagar jīve-to Jīva.

When the Lord came to the boundary of Antardvīp, He showed Śrī Gaṅgā Nagar to Jīva.

প্রভু বলে, “শুন জীব এ গঙ্গানগর ।
স্থাপিলেন ভগীরথ রঘু-বংশধর ॥৬॥

prabhu bale, “śuna jīva e gaṅgā-nagara
sthāpilena bhagīratha raghu-vaṁśa-dhara [6]

prabhu-The Lord bale-said, “śuna-“Listen jīva-Jīva, e-this [is] gaṅgā-nagara-Gaṅgā Nagar. bhagīratha-Mahārāj Bhagīrath, raghu-vaṁśa-dhara-a forefather of Lord Rāmachandra, sthāpilena-established [it].

Nityānanda Prabhu said, “Listen Jīva, this is Gaṅgā Nagar. It was established by Mahārāj Bhagīrath, a forefather of Lord Rāmachandra.

যবে গঙ্গা ভাগীরথী আইল চলিয়া ।
ভগীরথ যায় আগে শঙ্খ বাজাইয়া ॥৭॥

yabe gaṅgā bhāgīrathī āila chaliyā
bhagīratha yāya āge śaṅkha bājāiyā [7]

yabe-When gaṅgā-the Gaṅgā, bhāgīrathī-the Bhāgīrathī (Gaṅgā is known as Bhāgīrathī because she was brought to the earth by Mahārāj Bhagīrath to deliver his ancestors from their offence to Kapila Muni), chaliyā āila-came [here,] bhagīratha-Mahārāj Bhagīrath yāya-went āge-ahead [of her] bājāiyā-blowing śaṅkha-a conch.

“When the Gaṅgā, who is also known as Bhāgīrathī, came here, Mahārāj Bhagīrath went ahead of her blowing a conch.

নবদ্বীপধামে আসি’ গঙ্গা হয় স্থির ।
ভগীরথ দেখে গঙ্গা না হয় বাহির ॥৮॥

navadvīpa-dhāme āsi’ gaṅgā haya sthira
bhagīratha dekhe gaṅgā nā haya bāhira [8]

āsi'—Arriving *navadvīpa-dhāme*—in *Nabadwīp Dhām*, *gaṅgā*—the *Gaṅgā sthira haya*—stopped, [and] *bhagīratha*—*Mahārāj Bhagīrath dekhe*—saw [that] *gaṅgā*—the *Gaṅgā bāhira haya nā*—would not leave.

“Arriving in *Nabadwīp Dhām*, the *Gaṅgā* stopped, and *Mahārāj Bhagīrath* saw that she would not proceed.

ভয়েতে বিহ্বল হয়ে রাজা ভগীরথ ।
গঙ্গার নিকটে আইল ফিরি' কত পথ ॥৯॥
bhayete vihvala haye rājā bhagīratha
gaṅgāra nikaṭe āila phiri' kata patha [9]

haye—Becoming *vihvala*—overwhelmed *bhayete*—with fear (that his ancestors would not be delivered), *rājā bhagīratha*—*Mahārāj Bhagīrath phiri' kata patha*—retraced [his] course [and] *āila*—came *gaṅgāra nikaṭe*—before the *Gaṅgā*.

“Overwhelmed with fear, *Mahārāj Bhagīrath* retraced his course and came before the *Gaṅgā*.

গঙ্গানগরেতে বসি' তপ আরম্ভিল ।
তপে তুষ্ট হয়ে গঙ্গা সাক্ষাৎ হইল ॥১০॥
gaṅgā-nagarete vasi' tapa ārambhila
tape tuṣṭa haye gaṅgā sāksāt ha-ila [10]

vasi'—He stayed *gaṅgā-nagarete*—in *Gaṅgā Nagar* [and] *ārambhila*—started to perform *tapa*—austerities. *tuṣṭa haye*—Pleased *tape*—by the austerities, *gaṅgā*—*Gaṅgā sāksāt ha-ila*—appeared.

“He stayed in *Gaṅgā Nagar* and began to perform austerities. Pleased by them, *Gaṅgā* personally appeared before him.

ভগীরথ বলে, ‘মাতা তুমি নাহি গেলে ।
পিতৃলোক উদ্ধার না হবে কোন কালে’ ॥১১॥
bhagīratha bale, 'mātā tumi nāhi gele
pitṛloka uddhāra nā habe kona kālē' [11]

bhagīratha—*Mahārāj Bhagīrath bale*—said, *'mātā*—“O Mother, *tumi nāhi gele*—if you do not go forward, [my] *pitṛloka*—ancestors *kona kālē uddhāra habe nā*—will never be delivered.’

“*Mahārāj Bhagīrath* said, ‘O Mother, if you do not continue, my ancestors will never be delivered.’

গঙ্গা বলে, ‘শুন বাছা ভগীরথ বীর ।
কিছু দিন তুমি হেথা হয়ে থাক স্থির ॥১২॥
gaṅgā bale, 'śuna vāchhā bhagīratha vīra
kichhu dina tumi hethā haye thāka sthira [12]

gaṅgā—*Gaṅgā bale*—said, *'śuna*—Listen, [my] *vāchhā*—child, *vīra bhagīratha*—O heroic *Bhagīrath!* *sthira haye*—Peacefully *tumi thāka*—stay *hethā*—here *kichhu dina*—for some time.

“*Gaṅgā* said, ‘Listen, my child, O heroic *Bhagīrath!* Peacefully stay here for some time.

মাঘমাসে আসিয়াছি নবদ্বীপধামে ।
ফাল্গুনের শেষে যাব তব পিতৃকামে ॥১৩॥

māgha-māse āsiyāchhi navadvīpa-dhāme
phālgunera śeṣe yāba tava pitṛ-kāme [13]

āsiyāchhi—We have come navadvīpa-dhāme—to Nabadwīp Dhām māgha-māse—in the month of Māgh (January–February). śeṣe—At the end phālgunera—of Phālgun (February–March), yāba—I will go tava pitṛ-kāme—to attend to your ancestors.

“‘We have come to Nabadwīp Dhām in the month of Māgh. At the end of Phālgun, I will deliver your ancestors.

যাঁহার চরণজল আমি ভগীরথ ।
তাঁর নিজধামে মোর পুরে মনোরথ ॥১৪॥

yāhāra charaṇa-jala āmi bhagīratha
tāra nija-dhāme mora pure manoratha [14]

bhagīratha—O Bhagīrath, pure—I will fulfil mora—my manoratha—desires nija-dhāme—in the abode tāra yāhāra—of He whose charaṇa-jala—foot-water āmi—I [am].

“‘O Bhagīrath, I am the water that washes the feet of the Lord. Here in His abode, I will first fulfil my own desires.

ফাল্গুন-পূর্ণিমা-তিথি প্রভু-জন্মদিন ।
সেই দিন মম ব্রত আছে সমীচীন ॥১৫॥

phālguna-pūrṇimā-tithi prabhu-janma-dina
sei dina mama vrata āchhe samīchīna [15]

pūrṇimā-tithi—The full moon day phālguna—in Phālgun (February–March) [is] prabhu-janma-dina—the birthday of the Lord, [and] mama vrata āchhe samīchīna—I should perform a rite sei dina—on that day.

“‘The full moon day in Phālgun is the birthday of the Lord, and I should perform a rite on that day.

সেই ব্রত উদ্‌যাপন করিয়া নিশ্চয় ।
চলিব তোমার সঙ্গে না করিহ ভয়’ ॥১৬॥

sei vrata udyāpana kariyā nīśchaya
chaliba tomāra saṅge nā kariha bhaya’ [16]

udyāpana kariyā—I will complete sei vrata—this rite, [and then] nīśchaya—certainly chaliba—I will go tomāra saṅge—with you. bhaya kariha nā—Do not be afraid.’

“‘I will complete this rite, and then certainly I will go with you. Do not be afraid.’

এ গঙ্গানগরে রাজা রঘু-কুলপতি ।
ফাল্গুন-পূর্ণিমা-দিনে করিল বসতি ॥১৭॥

e gaṅgā-nagare rājā raghu-kula-pati
phālguna-pūrṇimā-dīne karila vasati [17]

rājā—The king raghu-kula-pati—of the Raghu dynasty (Mahārāj Bhagīrath) vasati karila—resided e gaṅgā-nagare—in Gaṅgā Nagar pūrṇimā-dīne—until the full moon day phālguna—in Phālgun.

“Mahārāj Bhagīrath resided in Gaṅgā Nagar until the full moon day in Phālgun.

যেই জন শ্রীফাল্গুন-পূর্ণিমা-দিবসে ।
 গঙ্গান্নান করি' গঙ্গানগরেতে বসে ॥১৮॥
 শ্রীগৌরান্দ পূজা করে উপবাস করি' ।
 পূর্বপুরুষের সহ সেই যায় তারি' ॥১৯॥
 yei jana śrī-phālguna-pūrṇimā-divase
 gaṅgā-snāna kari' gaṅgā-nagarete vase [18]
 śrī-gaurāṅga pūjā kare upavāsa kari'
 pūrva-puruṣera saha sei yāya tari' [19]

yei sei jana—Anyone who vase—stays gaṅgā-nagarete—in Gaṅgā Nagar pūrṇimā-divase—on the full moon day śrī-phālguna—in Phālgun, gaṅgā-snāna kari'—bathes in the Gaṅgā, upavāsa kari'—fasts, [and] pūjā kare—worships śrī-gaurāṅga—Śrī Gaurāṅga tari'yāya—crosses over [material existence] saha—with [their] pūrva-puruṣera—ancestors.

“Anyone who stays in Gaṅgā Nagar on the full moon day in Phālgun, bathes in the Gaṅgā, fasts, and worships Śrī Gaurāṅga crosses over material existence, as do their ancestors.

সহস্র পুরুষ পূর্বগণ সঙ্গে করি' ।
 শ্রীগোলোক প্রাপ্ত হয় যথা তথা মরি' ॥ ২০॥
 sahasra puruṣa pūrva-gaṇa saṅge kari'
 śrī-goloka prāpta haya yathā tathā mari' [20]

prāpta haya—They attain śrī-goloka—Śrī Goloka saṅge kari'—along with sahasra—one thousand puruṣa pūrva-gaṇa—of their ancestors, yathā tathā—regardless of how or where mari'—they died.

“Along with one thousand of their ancestors, they attain Śrī Goloka, regardless of how or where they died.

ওহে জীব এ স্থানের মাহাত্ম্য অপর ।
 শ্রীচৈতন্য নৃত্য যথা কৈল কতবার ॥২১॥
 ohe jīva e sthānera māhātmya apāra
 śrī-chaitanya ṇṛtya yathā kaila kata-bāra [21]

ohe—O jīva—Jīva, māhātmya—the glories e sthānera—of this place [are] apāra—unlimited. śrī-chaitanya—Śrī Chaitanya ṇṛtya kaila—danced yathā—here kata-bāra—many times.

“O Jīva, the glories of this place are unlimited. Śrī Chaitanya danced here many times.

গঙ্গাদাসগৃহে আর সঞ্জয়-আলয় ।
 ঐ দেখ দৃষ্ট হয় সদা সুখময় ॥২২॥
 gaṅgā-dāsa-grhe āra sañjaya-ālaya
 ai dekha dṛṣṭa haya sadā sukhamaya [22]

dekha—See ai—there gaṅgā-dāsa-grhe—the home of Gaṅgā Dās Paṇḍit āra—and sañjaya-ālaya—the home of Sañjay Dās, [which] haya—are sadā—always dṛṣṭa—seen [to be] sukhamaya—filled with joy.

“See there the homes of Gaṅgā Dās Paṇḍit and Sañjay Dās, which are always filled with joy.

ইহার পূৰ্বেতে যেই দীৰ্ঘিকা সুন্দর ।
তাহার মাহাত্ম্য শুন ওহে বিজ্ঞবর ॥২৩॥

ihāra pūrvete yei dīrghikā sundara
tāhāra māhātmya śuna ohe vijñā-vara [23]

ohe—O vijñā-vara—best of the wise, śuna—hear [now] māhātmya—about the glories yei tāhāra—of the sundara—beautiful dīrghikā—lake ihāra pūrvete—to their east.

“O best of the wise, hear now about the glories of the beautiful lake to the east.

বল্লালদীৰ্ঘিকা নাম হয়েছে এখন ।
সত্যযুগে ছিল এর কত বিবরণ ॥২৪॥

ballāla-dīrghikā nāma hayechhe ekhana
satya-yuge chhila era kata vivaraṇa [24]

ekhana hayechhe—It has now become nāma—known as ballāla-dīrghikā—Ballāl Dīrghikā, [but] era chhila kata vivaraṇa—it was described in many other ways satya-yuge—during Satya-yuga.

“It has now become known as Ballāl Dīrghikā, but it was described in many other ways during Satya-yuga.

পৃথু নামে মহারাজা উচ্চ নীচ স্থান ।
কাটিয়া পৃথিবী যবে করিল সমান ॥২৫॥
সেই কালে এই স্থান সমান করিতে ।
মহাজ্যোতিষ্ময় প্রভা উঠে চতুর্ভিতে ॥২৬॥

ṛṭhu nāme mahārājā uchcha nīcha sthāna
kāṭiyā ṛṭhivī yabe karila samāna [25]
sei kāle ei sthāna samāna karite
mahājyotirmaya prabhā uṭhe chaturbhite [26]

yabe sei kāle—When mahārājā—a king nāme—named ṛṭhu—Ṛṭhu kāṭiyā—was cutting [and] samāna karila—levelling [the] uchcha—high [and] nīcha—low sthāna—places ṛṭhivī—on the earth, [he came] samāna karite—to level ei—this sthāna—place, [and an] mahājyotirmaya—extremely bright prabhā—light uṭhe—arose chaturbhite—in the four directions.

“When Mahārāj Ṛṭhu was cutting and levelling all the high and low places on the earth, he came to level this place, and an extremely bright light appeared in all directions.

কৰ্মচারিগণ মহারাজারে জানায় ।
রাজা আসি’ জ্যোতিঃপুঞ্জ দেখিবারে পায় ॥২৭॥

karmachāri-gaṇa mahārājāre jānāya
rājā āsi’ jyotiḥ-puñja dekhībare pāya [27]

karmachāri-gaṇa—The workmen jānāya—informed mahārājāre—the king, [and] rājā—Mahārāj Ṛṭhu āsi’—[and] dekhībare pāya—saw jyotiḥ-puñja—the light.

“The workmen informed the king, and Mahārāj Ṛṭhu came and saw the light.

শক্ত্যাবেশ-অবতার পৃথুমহাশয় ।
 ধ্যানতে জানিল স্থান নবদ্বীপ হয় ॥২৮॥

śaktyāveśa-avatāra pṛthu-mahāśaya
 dhyānete jānila sthāna navadvīpa haya [28]

pṛthu-mahāśaya—Mahārāj Pṛthu, śaktyāveśa-avatāra—a soul empowered to act as the Lord Himself, jānila—understood dhyānete—through meditation [that] sthāna—this place haya—was navadvīpa—Nabadwīp.

“Mahārāj Pṛthu, a Śaktyāveś-avatār, through meditation understood this place to be Nabadwīp.

স্থানের মাহাত্ম্য গুপ্ত রাখিবার তরে ।
 আজ্ঞা দিল, ‘কর কুণ্ড স্থান মনোহরে’ ॥২৯॥

sthānera mātmya gupta rākhibara tare
 ājñā dila, ‘kara kuṇḍa sthāna manohare’ [29]

rākhibara tare—To keep mātmya—the glories sthānera—of this place gupta—hidden, ājñā dila—he ordered, ‘kara—Make sthāna—this place manohare kuṇḍa’—into a beautiful lake.’

“To keep the glories of this place hidden, he ordered, ‘Make a beautiful lake here.’

যে কুণ্ড করিল তাহা পৃথুকুণ্ড নামে ।
 বিখ্যাত হইল সর্বনবদ্বীপধামে ॥৩০॥

ye kuṇḍa karila tāhā pṛthu-kuṇḍa nāme
 vikhāta ha-ila sarva-navadvīpa-dhāme [30]

ye kuṇḍa—The lake tāhā—that karila—he made, nāme—known as pṛthu-kuṇḍa—Pṛthu Kuṇḍa, vikhāta ha-ila—became famous sarva-navadvīpa-dhāme—all over Nabadwīp Dhām.

“The lake he made, known as Pṛthu Kuṇḍa, became famous all over Nabadwīp Dhām.

স্বচ্ছ জল পান করি’ গ্রামবাসিগণে ।
 কত সুখ পাইল তাহা কহিব কেমনে ॥৩১॥

svachchha jala pāna kari’ grāma-vāsi-gaṇe
 kata sukha pāila tāhā kahiba kemane [31]

kemane—How kahiba—will I describe tāhā kata—how much sukha—joy grāma-vāsi-gaṇe—the villagers pāila—felt pāna kari’—by drinking svachchha jala—the pure water [in the lake]?

“How can I describe how much joy the villagers felt when they drank the pure water of this lake?

পরে সেই স্থানে শ্রীলক্ষ্মণ সেন ধীর ।
 দীর্ঘিকা খনন কৈল বড়ই গভীর ॥৩২॥

pare sei sthāne śrī-lakṣmaṇa sena dhīra
 dīrghikā khanana kaila baḍa-i gabhīra [32]

pare—Later, dhīra śrī-lakṣmaṇa sena—wise Śrī Lakṣmaṇ Sena khanana kaila—excavated dīrghikā—the lake sei sthāne—in that place, [making it] baḍa-i—extremely large [and] gabhīra—deep.

“Later, King Lakṣmaṇ Sen excavated, deepened, and enlarged the lake.

নিজ পিতৃলোকের উদ্ধার করি’ আশ ।
বল্লালদীর্ঘিকা নাম করিল প্রকাশ ॥৩৩॥

nija pitṛlokera uddhāra kari’ āśa
ballāla-dīrghikā nāma karila prakāśa [33]

āśa kari’—Desiring uddhāra—to deliver nija—his pitṛlokera—ancestors, nāma prakāśa karila—he named [the lake] ballāla-dīrghikā—Ballāl Dīrghikā.

“Desiring to deliver his ancestors, he named the lake Ballāl Dīrghikā (after his father, Ballāl Sen).

ঐ দেখ উচ্চটিলা দেখিতে সুন্দর ।
লক্ষ্মণসেনের গৃহ ভগ্ন অতঃপর ॥৩৪॥

ai dekha uchcha-ṭilā dekhite sundara
lakṣmaṇa-senera gr̥ha bhagna ataḥpara [34]

dekha—See ai—there uchcha-ṭilā—the large hill [that is] sundara—beautiful dekhite—to behold. [There stood] gr̥ha—the house lakṣmaṇa-senera—of Lakṣmaṇ Sen. ataḥpara—Since then, [it has fallen into] bhagna—ruin.

“See there that large beautiful hill. There stood the house of Lakṣmaṇ Sen. It has since fallen into ruin.

এ সকল অলঙ্কার মহাতীর্থ স্থানে ।
রাজগণ করে সদা পুণ্য উপার্জনে ॥৩৫॥

e sakala alaṅkāra mahātīrtha sthāne
rāja-gaṇa kare sadā puṇya upārjane [35]

rāja-gaṇa—Kings kare—made e sakala—all these alaṅkāra—ornaments (lakes, buildings, etc.) mahātīrtha sthāne—at this extremely holy place sadā upārjane—to continuously accrue puṇya—good fortune.

“Various kings made all these ornaments at this extremely holy place to continuously accrue good fortune.

পরেতে যবনরাজ দুষিল এস্থান ।
অতএব ভক্তগণ না করে সম্মান ॥৩৬॥

parete yavana-rāja duṣila e-sthāna
ataeva bhakta-gaṇa nā kare sammāna [36]

parete—Later, yavana-rāja—an uncivilised king duṣila—desecrated e-sthāna—this place. ataeva—Thus, bhakta-gaṇa—devotees sammāna kare nā—do not worship [it].

“Later, an uncivilised king desecrated this place, and thus devotees do not worship it.

ভূমি মাত্র সুপবিত্র এই স্থানে হয় ।
যবন-সংসর্গভয়ে বাস না করয় ॥৩৭॥

bhūmi mātra supavitra ei sthāne haya
yavana-saṁsarga-bhaye vāsa nā karaya [37]

mātra—Only bhūmi—the land ei sthāne—in this place haya—is supavitra—pure, [and] yavana-saṁsarga-bhaye—out of fear of interaction with the uncivilised people, [devotees] vāsa karaya nā—do not reside here.

“The land in this place is pure, but fearing interaction with the uncivilised people, devotees do not reside here.

এ স্থানে হইল শ্রীমূর্তির অপমান ।
অতএব ভক্তবৃন্দ ছাড়ে এই স্থান” ॥৩৮॥

e sthāne ha-ila śrī-mūrtira apamāna
ataeva bhakta-vṛnda chhāḍe ei sthāna”[38]

apamāna—Offences śrī-mūrtira—against Deities ha-ila—happened e sthāne—in this place, [and] ataeva—thus bhakta-vṛnda—devotees chhāḍe—left ei—this sthāna—“place.”

“Offences were made against Deities in this place, and thus devotees left.”

এত বলি’ নিত্যানন্দ গর্জিতে গর্জিতে ।
আইলেন সিমুলিয়া গ্রাম সম্মিহিতে ॥৩৯॥

eta bali’ nityānanda garjite garjite
āilena simuliya grāma sannihite [39]

bali’—Saying eta—this, nityānanda—Nityānanda garjite garjite—roared. [Then] āilena—He came sannihite—to simuliya grāma—the village of Simuliya.

Saying this, Nityānanda roared. He then came to Simuliya Grām.

সিমুলিয়া দেখি’ প্রভু জীব প্রতি কয় ।
“এই ত সীমন্তদ্বীপ জানিহ নিশ্চয় ॥৪০॥

simuliya dekhi’ prabhu jīva prati kaya
“ei ta sīmantadvīpa jāniha niśchaya [40]

dekhi’—Seeing simuliya—Simuliya, prabhu—the Lord kaya—said prati—to jīva—Jīva, “jāniha—of Nabadwīp [and] dakṣiṇa tīre—the southern bank gaṅgā nāmete—by the name sīmanta—‘Sīmanta’.

Seeing Simuliya, Nityānanda Prabhu said to Jīva, “Know for certain that this is Sīmantadvīp.

গঙ্গার দক্ষিণ তীরে নবদ্বীপ প্রান্তে ।
সীমন্ত নামেতে দ্বীপ বলে সব শান্তে ॥৪১॥

gaṅgāra dakṣiṇa tīre navadvīpa prānte
sīmanta nāmete dvīpa bale saba śānte [41]

saba śānte—The sādhus bale—call dvīpa—the island prānte—on the border navadvīpa—of Nabadwīp [and] dakṣiṇa tīre—the southern bank gaṅgāra—of the Gaṅgā nāmete—by the name sīmanta—‘Sīmanta’.

“The sādhus call the island on the border of Nabadwīp and the southern bank of the Gaṅgā ‘Sīmanta’.

কালে এই দ্বীপ গঙ্গা গ্রাসিবে সকল ।
রহিবে কেবল এক স্থান সুনীর্মল ॥৪২॥

kāle ei dvīpa gaṅgā grāsibe sakala
rahibe kevala eka sthāna sunirmala [42]

kāle—In time, gaṅgā—the Gaṅgā sakala grāsibe—will completely cover ei—this dvīpa—[and] kevala—only eka—one sunirmala—pure sthāna—place rahibe—will remain.

“In time, the Gaṅgā will completely cover this island, and only one pure place will remain.

যথায় সিমুলী নামে পার্বতী পূজন ।
করিবে বিষয়ী লোক করহ শ্রবণ ॥৪৩॥

yathāya simulī nāme pārvatī pūjana
karibe viṣayī loka karaha śravaṇa [43]

śravaṇa karaha—Hear [now about how] viṣayī loka—materialistic people pūjana karibe—will worship pārvatī—Pārvatī yathāya—in that place nāme—named simulī—Simulī.

“Hear now about how materialistic people will worship Pārvatī in that place, which is known as Simulī.

কোন কালে সত্যযুগে দেব মহেশ্বর ।
‘শ্রীগৌরাঙ্গ’ বলি’ নৃত্য করিল বিস্তর ॥৪৪॥

kona kāle satya-yuge deva maheśvara
‘śrī-gaurāṅga’ bali’ nṛtya karila vistara [44]

kona kāle—Once, satya-yuge—during Satya-yuga, deva maheśvara—the god of gods (Lord Śiva) bali’—was chanting śrī-gaurāṅga—‘Śrī Gaurāṅga’ [and] nṛtya vistara karila—dancing.

“Once, during Satya-yuga, the god of gods, Lord Śiva, was chanting the Name of Śrī Gaurāṅga and dancing.

পার্বতী জিজ্ঞাসে তবে দেব মহেশ্বরে ।
‘কেবা সে গৌরাঙ্গদেব বলহ আমারে ॥৪৫॥

pārvatī jijñāse tabe deva maheśvare
‘kebā se gaurāṅga-deva balaha āmāre [45]

pārvatī—Pārvatī tabe—then jijñāse—asked deva maheśvare—Lord Śiva, ‘kebā—‘Who [is] se gaurāṅga-deva—this golden Lord? balaha—Please tell āmāre—me.

“Pārvatī asked him, ‘Who is this golden Lord? Please tell me.

তোমার অদ্ভুত নৃত্য করি’ দরশন ।
শুনিয়া গৌরাঙ্গ-নাম গলে মোর মন ॥৪৬॥

tomāra adbhūta nṛtya kari’ daraśana
śuniyā gaurāṅga-nāma gale mora mana [46]

daraśana kari’—Seeing tomāra—your adbhūta—wonderful nṛtya—dancing [and] śuniyā—hearing gaurāṅga-nāma—the Name ‘Gaurāṅga’, mora—my mana—heart gale—melts.

““Seeing your wonderful dancing and hearing the Name ‘Gaurāṅga’, my heart melts.

এত যে শুনেছি মন্ত্র-তন্ত্র এতকাল ।
 সে সব জানিনু মাত্র জীবের জঞ্জাল ॥৪৭॥
 eta ye śunechhi mantra-tantra eta-kāla
 se saba jāninu mātra jīvera jañjāla [47]

jāninu—I have understood [that] eta ye se saba—all the mantra-tantra—chants and rites
 śunechhi—I have heard [about] eta-kāla—for so long [are] mātra—simply jañjāla—misery jīvera—
 for the soul.

“I have understood that all the mantras and tantra I have heard about
 for so long are simply misery for the soul.

অতএব বল প্রভু গৌরান্ধ সন্ধান ।
 ভজিয়া তাহারে আমি পাইব পরাণ ॥৪৮॥
 ataeva bala prabhu gaurāṅga sandhāna
 bhajiyā tāhāre āmi pāiba parāṇa’ [48]

ataeva—So, bala—please tell [me] sandhāna—about prabhu gaurāṅga—Lord Gaurāṅga. bhajiyā—
 Serving tāhāre—Him, āmi—I pāiba—will attain [new] parāṇa’—life’.

“So, please tell me about Lord Gaurāṅga. Serving Him, I will attain
 new life.’

পার্বতীর কথা শুনি’ দেব পশুপতি ।
 শ্রীগৌরান্ধ স্মরি’ কহে পার্বতীর প্রতি ॥৪৯॥
 pārvatīra kathā śuni’ deva paśupati
 śrī-gaurāṅga smari’ kahe pārvatīra prati [49]

śuni’—Hearing pārvatīra—Pārvatī’s kathā—words [and] smari’—remembering śrī-gaurāṅga—Śrī
 Gaurāṅga, paśupati deva—Lord Śiva kahe—spoke prati—to pārvatīra—Pārvatī.

“Hearing Pārvatī’s words and remembering Śrī Gaurāṅga, Lord Śiva
 spoke to Pārvatī.

‘আত্মশক্তি তুমি হও শ্রীরাধার অংশ ।
 তোমাতে বলিব তত্ত্বগণ অবতংস ॥৫০॥
 ‘ādyā-śakti tumi hao śrī-rādhāra aṁśa
 tomāre baliba tattva-gaṇa avataṁsa [50]

‘tumi—You hao—are ādyā-śakti—the primordial energy [and] aṁśa—an expansion śrī-rādhāra—
 of Śrī Rādhā. baliba—I will tell tomāre—you tattva-gaṇa avataṁsa—the crown jewel of truths.

“You are the primordial energy and an expansion of Śrī Rādhā. I will
 tell you the crown jewel of truths.

রাধাভাব লয়ে কৃষ্ণ কলিতে এবার ।
 মায়াপুরে শচীগর্ভে হবে অবতার ॥৫১॥
 rādhā-bhāva laye kṛṣṇa kalite e-bāra
 māyāpure śachī-garbhe habe avatāra [51]

e-bāra—This time, kalite—during Kali-yuga, kṛṣṇa—Kṛṣṇa laye—will take rādhā-bhāva—the heart
 of Rādhā [and] avatāra habe—appear māyāpure—in Māyāpur śachī-garbhe—in the womb of Śachī
 Devī.

“‘This time, during Kali-yuga, Kṛṣṇa will take the heart of Rādhā and appear in Māyāpur in the womb of Śachī Devī.

কীৰ্তন-রঞ্জেতে মাতি’ প্রভু গোরামণি ।
বিতরিবে প্রেমরত্ন পাত্র নাহি গণি’ ॥৫২॥

kīrtana-raṅgete mātī’ prabhu gorāmaṇi
vitaribe prema-ratna pātra nāhi gaṇi’ [52]

mātī—Maddened raṅgete—by [His] Pastimes kīrtana—of kīrtan, prabhu—Lord gorāmaṇi—Gorāmaṇi (the golden jewel) vitaribe—will distribute prema-ratna—the jewel of divine love gaṇi’—nāhi—without judging [its] pātra—recipients.

“‘Maddened by His Pastimes of kīrtan, Lord Gorāmaṇi will distribute the jewel of divine love without judging its recipients.

এই প্রেমবন্যা-জলে যে জীব না ভাসে ।
ধিক তার ভাগ্যে দেবি জীবন বিলাসে ॥৫৩॥

ei prema-vanyā-jale ye jīva nā bhāse
dhik tāra bhāgye devī jīvana vilāse [53]

devī—O goddess, dhik—shame jīvana vilāse bhāgye—on the life, enjoyment, and fortune ye tāra jīva—of the souls who bhāse nā—do not float jale—in the waters ei prema-vanyā—of this flood of divine love!

“‘O goddess, shame on the life, enjoyment, and fortune of the souls who do not float in the waters of this flood of divine love!

প্রভুর প্রতিজ্ঞা স্মরি’ প্রেমে যাই ভাসি’ ।
ধৈর্য না ধরে মন ছাড়িলাম কাশী ॥৫৪॥

prabhura pratijñā smari’ preme yāi bhāsi’
dhairaya nā dhare mana chhāḍilāma kāśī [54]

smari’—Remembering pratijñā—the promise prabhura—of the Lord, bhāsi’ yāi—I float preme—in divine love. mana—[My] heart dhare nā—does not maintain [its] dhairaya—composure, [and thus] chhāḍilāma—I have left kāśī—Kāśī.

“‘Remembering the promise of the Lord, I float in divine love. My heart has lost its composure, and thus I have left Kāśī.

মায়াপুর অন্তর্ভাগে জাহ্নবীর তীরে ।
গৌরাঙ্গ ভজিব আমি রহিয়া কুটীরে’ ॥৫৫॥

māyāpura antarbhāge jāhnavīra tīre
gaurāṅga bhajiba āmi rahiyā kuṭīre’ [55]

āmi—I rahiyā—will stay kuṭīre—in a hut tīre—on the bank jāhnavīra—of the Gaṅgā māyāpura antarbhāge—in Māyāpur [and] bhajiba—worship gaurāṅga’—Gaurāṅga.’

“‘I will stay in a hut on the bank of the Gaṅgā in Māyāpur and worship Gaurāṅga.’

ধূজটির বাক্য শুনি’ পার্বতী স্তম্ভরী ।
আইলেন সীমন্তদ্বীপেতে ত্বরা করি’ ॥৫৬॥

dhūrjaṭira vākya śuni' pārvaṭi sundarī
ālena śimantadvīpete tvarā kari' [56]

śuni'—Hearing dhūrjaṭira—Śiva's vākya—words, sundarī—beautiful pārvaṭi—Pārvaṭi tvarā kari'—quickly ālena—came śimantadvīpete—to Simantadvīp.

“Hearing Śiva's words, beautiful Pārvaṭi quickly came to Simantadvīp.

শ্রীগৌরাঙ্গরূপ সদা করেন চিন্তন ।
'গৌর' বলি' প্রেমে ভাসে স্থির নহে মন ॥৫৭॥
śrī-gaurāṅga-rūpa sadā kareṇa chintana
'gaura' bali' preme bhāse sthira nahe mana [57]

sadā chintana kareṇa—She constantly meditated śrī-gaurāṅga-rūpa—on the form of Śrī Gaurāṅga. bali'—Chanting, 'gaura'—'Gaura' bhāse—she floated preme—in divine love, [and her] mana—heart sthira nahe—became unsteady.

“She constantly meditated on the form of Śrī Gaurāṅga. Chanting Gaura's Name she floated in divine love, and her heart became unsteady.

কতদিনে গৌরচন্দ্র কৃপা বিতরিয়া ।
পার্বতীরে দেখা দিলা সগণে আসিয়া ॥৫৮॥
kata-dine gaurachandra kṛpā vitariyā
pārvatīre dekhā dilā sagaṇe āsiyā [58]

kata-dine—Eventually, gaurachandra—Gaurachandra kṛpā vitariyā—bestowed [His] mercy; āsiyā—He came sagaṇe—with [His] associates [and] dekhā dilā—appeared pārvatīre—to Pārvaṭi.

“Eventually, Gaurachandra bestowed His mercy; He came with His associates and appeared to Pārvaṭi.

সুতপ্ত কাঞ্চনবর্ণ দীর্ঘ কলেবর ।
মাথায় চাঁচর কেশ সর্বঙ্গ সুন্দর ॥৫৯॥
sutapta kāñchana-varṇa dīrgha kalevara
māthāya chāchāra keśa sarvāṅga sundara [59]

[His] dīrgha—long kalevara—form [was] sutapta kāñchana-varṇa—the colour of molten gold. sarvāṅga—All [His] limbs [and] chāchāra keśa—the wavy hair māthāya—on [His] head [were] sundara—beautiful.

“His long form was the colour of molten gold, and His limbs and the wavy hair on His head appeared very beautiful.

ত্রিকচ্ছ করিয়া বস্ত্র তার পরিধান ।
গলে দোলে ফুলমালা অপূর্ব বিধান ॥৬০॥
trikachchha kariyā vastra tāra paridhāna
gale dole phula-mālā apūrva vidhāna [60]

tāra paridhāna vastra—He wore cloth trikachchha kariyā—tucked three times, [and] apūrva vidhāna phula-mālā—a wonderful flower garland dole—swung gale—on [His] neck.

“He wore a dhoti tucked in three places, and a wonderful flower garland swung on His neck.

প্রেমে গদগদ বাক্য কহে গৌররায় ।
 ‘বলগো পার্বতী! কেন আইলে হেথায়’ ॥৬১॥
 preme gadagada vākya kahe gaura-rāya
 ‘balago pārvatī! kena āile hethāya’ [61]

[His] vākya=voice gadagada=faltering preme=in divine love, gaura-rāya=Gaura Rāy kahe=said, ‘balago=‘O pārvatī!-Pārvatī! kena=Why āile=have you come hethāya’-here?’

“Stammering in divine love, Gaura Rāy said, ‘O Pārvatī! Why have you come here?’

জগতের প্রভু-পদে পড়িয়া পার্বতী ।
 জানায় আপন দুঃখ স্থির নহে মতি ॥৬২॥
 jagatera prabhu-pade paḍiyā pārvatī
 jānāya āpana duḥkha sthira nahe mati [62]

pārvatī-Pārvatī paḍiyā=bowed prabhu-pade=at the feet of the Lord jagatera=of the universe, [and] mati sthira nahe=with an unsteady mind, jānāya=explained āpana=her duḥkha=sadness.

“Pārvatī bowed at the feet of the Lord of the universe, and with an unsteady mind, explained her sadness.

‘ওহে প্রভু জগন্নাথ জগত-জীবন ।
 সকলের দয়াময় মোর বিড়ম্বন ॥৬৩॥
 ‘ohe prabhu jagannātha jagata-jīvana
 sakalera dayāmaya mora viḍambana [63]

‘ohe=‘O prabhu=Master! jagannātha=O Lord of the universe! jagata-jīvana=O Life of the universe! [You are] dayāmaya=merciful sakalera=to everyone, [but] viḍambana=cruel mora=to me.

“‘O Master! O Lord and Life of the universe! You are merciful to everyone, but cruel to me.

তব বহির্মুখ জীব বন্ধন কারণ ।
 নিযুক্ত করিলা মোরে পতিতপাবন ॥৬৪॥
 tava bahirmukha jīve bandhana kāraṇa
 niyukta karila more patita-pāvana [64]

patita-pāvana=O Saviour of the fallen, niyukta karila=You have engaged more=me bandhana kāraṇa=in imprisoning jīve=the souls [who are] tava bahirmukha=averse to You.

“‘O Saviour of the fallen, You have engaged me in imprisoning the souls who are averse to You.

আমি থাকি সেই কাজে সংসার পাতিয়া ।
 তোমার অনন্ত প্রেমে বঞ্চিত হইয়া ॥৬৫॥
 āmi thāki sei kaje saṁsāra pātiyā
 tomāra ananta preme vañchita ha-iyā [65]

āmi-I sei kaje thāki=perform this duty [and] pātiyā=manage saṁsāra=the material world, [but] vañchita ha-iyā=I am deprived tomāra ananta preme=of Your infinite divine love.

“I perform this duty and manage the material world, but I am deprived of Your infinite divine love.

লোকে বলে যথা কৃষ্ণ মায়া নাহি তথা ।

আমি তবে বহিস্থ হইনু সর্বথা ॥৬৬॥

loke bale yathā kṛṣṇa māyā nāhi tathā

āmi tabe bahirmukha ha-inu sarvathā [66]

loke—People bale—say [that] māyā—Māyā [is] nāhi—not present yathā tathā—wherever kṛṣṇa—Kṛṣṇa [is present]. tabe—Thus, āmi—I ha-inu—have become sarvathā—completely bahirmukha—estranged [from You].

“People say that Māyā is absent wherever Kṛṣṇa is present. Thus, I have become completely estranged from You.

কেমনে দেখিব প্রভু তোমার বিলাস ।

তুমি না করিলে পথ হইনু নিরাশ ॥৬৭॥

kemane dekhiba prabhu tomāra vilāsa

tumi nā karile patha ha-inu nirāśa' [67]

prabhu—O Lord, kemane—how dekhiba—will I see tomāra—Your vilāsa—Pastimes? tumi patha nā karile—If You do not make a way [for me], ha-inu—I will be nirāśa'—hopeless.'

“O Lord, how will I see Your Pastimes? If You do not make a way for me, I will be hopeless.'

এত বলি' শ্রীপার্বতী গৌরপদধূলি ।

সীমন্তে লইল সতী করিয়া আকুলি ॥৬৮॥

eta bali' śrī-pārvatī gaura-pada-dhūli

śimante la-ila satī kariyā ākuli [68]

bali'—Saying eta—this, satī śrī-pārvatī—chaste Pārvatī Devī ākuli kariyā—desperately la-ila—rubbed gaura-pada-dhūli—Gaura's foot-dust śimante—into [her] parting.

“Saying this, chaste Pārvatī Devī desperately rubbed Gaura's foot-dust into the parting in her hair.

সেই হৈতে শ্রীসীমন্তদ্বীপ নাম হৈল ।

সিমুলিয়া বলি' অজ্ঞানেতে কহিল ॥৬৯॥

sei haite śrī-sīmantadvīpa nāma haila

simuliyā bali' ajñā-janete kahila [69]

sei haite—Since then, [this place] nāma haila—has been known [as] śrī-sīmantadvīpa—Śrī Simantadvīp, [though] ajñā-janete—the ignorant bali' kahila—call [it] simuliyā—Simuliyā.

“Since then, this place has been known as Simantadvīp, though the ignorant call it Simuliyā.

শ্রীগৌরান্ধচন্দ্র তবে প্রসন্ন হইয়া ।

বলিল, “পার্বতী শুন কথা মন দিয়া ॥৭০॥

śrī-gaurāṅga-chandra tabe prasanna ha-iyā
balila, “pārvatī śuna kathā mana diyā [70]

śrī-gaurāṅga-chandra—Moon-like Śrī Gaurāṅga tabe prasanna ha-iyā—was then pleased [and] balila—said, ‘pārvatī—‘O Pārvatī, śuna—listen kathā—to [My] words mana diyā—attentively.

“Moon-like Śrī Gaurāṅga was pleased and said, ‘O Pārvatī, listen to My words attentively.

তুমি মোর ভিন্ন নও শক্তি সর্বেশ্বরী ।
এক শক্তি দুই রূপ মম সহচরী ॥৭১॥

tumi mora bhinna nao śakti sarveśvarī
eka śakti dui rūpa mama sahacharī [71]

tumi—You nao—are not bhinna—separate mora—from Me. [You are My] śakti—energy [and] sarveśvarī—the goddess of all. mama—My sahacharī—consort, [My] eka—one śakti—energy, [has] dui—two rūpa—forms.

“You are not separate from Me. You are My energy and the goddess of all. My consort, My singular energy, has two forms.

স্বরূপশক্তিতে তুমি রাধিকা আমার ।
বহিরঙ্গা-রূপে রাধা তোমাতে বিস্তার ॥৭২॥

svarūpa-śaktite tumi rādhikā āmāra
bahiraṅgā-rūpe rādhā tomāte vistāra [72]

āmāra svarūpa-śaktite—As [My] personal energy, tumi—you [are] rādhikā—Rādhikā. bahiraṅgā-rūpe—As [My] external energy, rādhā—Rādhā vistāra—expands tomāte—as you.

“As My personal energy, you are Rādhikā. As My external energy, Rādhā expands as you.

তুমি নৈলে মোর লীলা সিদ্ধ নাহি হয় ।
তুমি যোগমায়ারূপে লীলাতে নিশ্চয় ॥৭৩॥

tumi naile mora līlā siddha nāhi haya
tumi yogamāyā-rūpe līlate niścaya [73]

tumi naile—Without you, mora—My līlā—Pastimes haya nāhi—are not siddha—complete. yogamāyā-rūpe—As Yogamāyā, tumi—you [are] niścaya—certainly [involved] līlate—in [My] Pastimes.

“Without you, My Pastimes are not complete. As Yogamāyā, you are certainly involved in My Pastimes.

ব্রজে তুমি পৌর্ণমাসীরূপে নিত্য কাল ।
নবদ্বীপে পৌঢ়ামায়া সহ ক্ষেত্রপাল ॥৭৪॥

vraje tumi paurṇamāsī-rūpe nitya kāla
navadvīpe prauḍhā-māyā saha kṣetra-pālā’ [74]

vraje—In Vraja, tumi—you [are] nitya kāla—eternally [present] paurṇamāsī-rūpe—as Paurṇamāsī, [and] navadvīpe—in Nabadwīp, [you are present] prauḍhā-māyā—as Prauḍhā Māyā saha—with kṣetra-pālā’—the guardian of [My] abode (Lord Śiva).’

“In Vraja, you are eternally present as Paurṇamāsī, and in Nabadwīp, you are present as Prauḍhā Māyā with Lord Śiva, the guardian of the Dhām.’

এত বলি’ শ্রীগৌরাঙ্গ হৈল অদর্শন ।
প্রেমাবিষ্ট হয়ে রহে পার্বতীর মন ॥ ৭৫॥

eta bali’ śrī-gaurāṅga haila adarśana
premāviṣṭa haye rahe pārvatīra mana [75]

bali’—Saying eta—this, śrī-gaurāṅga—Śrī Gaurāṅga adarśana haila—disappeared, [and] pārvatīra—Pārvatī’s mana—heart rahe—became premāviṣṭa haye—overwhelmed with divine love.

“Saying this, Śrī Gaurāṅga disappeared, and Pārvatī’s heart became overwhelmed with divine love.

সিমন্তিনীদেবীরূপে রহে এক ভিতে ।
প্রৌঢ়ামায়া মায়াপুরে রহে গৌর-প্রীতে” ॥৭৬॥

simantini-devī-rūpe rahe eka bhite
prauḍhā-māyā māyāpure rahe gaura-prīte” [76]

gaura-prīte—Out of love for Gaura, rahe—Pārvatī remains [here] eka bhite—in one place simantini-devī-rūpe—as Simantini Devī [and] rahe—remains māyāpure—in Māyāpur prauḍhā-māyā—as Prauḍhā Māyā.”

“Out of love for Śrī Gaurāṅga, Pārvatī remains here as the goddess of Simantadwīp and in Māyāpur as Prauḍhā Māyā.”

এত বলি’ নিত্যানন্দ কাজির নগরে ।
প্রবেশিল জীবে লয়ে তখন সত্বরে ॥৭৭॥

eta bali’ nityānanda kājira nagare
praveśila jīve laye takhana satvare [77]

bali’—Saying eta—this, nityānanda—Nityānanda takhana—then satvare—quickly praveśila—entered kājira nagare—Kāzī Nagar laye—with jīve—Jīva.

Saying this, Nityānanda quickly entered Kāzī Nagar with Jīva.

প্রভু বলে, “ওহে জীব শুনহ বচন ।
কাজির নগর এই মথুরা ভুবন ॥৭৮॥

prabhu bale, “ohe jīva śunaha vachana
kājira nagara ei mathurā bhuvana [78]

prabhu—The Lord bale—said, “ohe—“O jīva—Jīva, śunaha—listen vachana—to [My] words. ei kājira nagara—Kāzī Nagar [is] ei mathurā bhuvana—the land of Mathurā.

Nityānanda Prabhu said, “O Jīva, listen to My words. Kāzī Nagar is Mathurā.

হেথা শ্রীগৌরাঙ্গ-রায় কীর্জন করিয়া ।
কাজি নিস্তারিল প্রভু প্রেমরত্ন দিয়া ॥৭৯॥

hethā śrī-gaurāṅga-rāya kīrtana kariyā
kāji nistārila prabhu prema-ratna diyā [79]

hethā—Here, śrī-gaurāṅga-rāya prabhu—Lord Śrī Gaurāṅga Rāy kīrtana kariyā—performed kīrtan, kāji nistārila—delivered the Kāzī, [and] diyā—gave [him] prema-ratna—the jewel of divine love.

“Here, Śrī Gaurāṅga performed kīrtan, delivered the Kāzī, and gave him the jewel of divine love.

শ্রীকৃষ্ণলীলায় যেই কংস মথুরায় ।
গৌরাঙ্গলীলায় চাঁদকাজি নাম পায় ॥৮০॥
śrī-kṛṣṇa-līlāya yei kaṁsa mathurāya
gaurāṅga-līlāya chāda-kāji nāma pāya [80]

yei—He who [was] kaṁsa—Kāṁsa śrī-kṛṣṇa-līlāya—during Śrī Kṛṣṇa’s Pastimes mathurāya—in Mathurā nāma pāya—became known as chāda-kāji—Chāḍ Kāzī gaurāṅga-līlāya—during Gaurāṅga’s Pastimes.

“He who was Kaṁsa during Kṛṣṇa’s Pastimes in Mathurā became known as Chāḍ Kāzī during Gaurāṅga’s Pastimes.

এইজন্য প্রভু তারে মাতুল বলিল ।
ভয়ে কাজি গৌরপদে শরণ লইল ॥৮১॥
ei-janya prabhu tāre mātula balila
bhaye kāji gaura-pade śaraṇa la-ila [81]

prabhu—The Lord ei-janya—thus balila—called tāre—him mātula—uncle. bhaye—Out of fear, kāji—the Kāzī śaraṇa la-ila—took shelter gaura-pade—at Gaura’s feet.

“The Lord thus called the Kāzī His uncle. Out of fear, the Kāzī took shelter at Gaurāṅga’s feet.

কীৰ্ত্তন আরম্ভে কাজি মৃদঙ্গ ভাঙ্গিল ।
হোসেন সাহাৰ বলে উৎপাত করিল ॥৮২॥
kīrtana ārambhe kāji mṛdaṅga bhāṅgila
hosena sāhāra bale utpāta karila [82]

kīrtana ārambhe—When [Śrī Gaurāṅga] began performing kīrtan, kāji—the Kāzī bhāṅgila—broke mṛdaṅga—a mṛdaṅga (drum) [and] utpāta karila—made a disturbance hosena sāhāra bale—on the order of Nawab Hussian Shah.

“When Gaurāṅga began performing kīrtan, the Kāzī broke a mṛdaṅga and made a disturbance on the order of Nawab Hussein Shah.

হোসেনসা সে জরাসন্ধ গোড়-রাজ্যেশ্বর ।
তাহার আত্মীয় কাজি প্রতাপ বিস্তার ॥৮৩॥
hosenasā se jarāsandha gauḍa-rājyeśvara
tāhāra ātmīya kāji pratāpa vistara [83]

se hosenasā—Hussein Shah, gauḍa-rājyeśvara—the emperor of Gauḍa, [was] jarāsandha—Jarāsandha. pratāpa vistara—He influenced tāhāra—his ātmīya—relative kāji—the Kāzī.

“Hussein Shah, the emperor of Gauḍa at that time, was previously Jarāsandha. He influenced the Kāzī, who was his relative.

প্রভু তারে নৃসিংহরূপেতে দেয় ভয় ।
ভয়ে কংসসম কাজি জড়সড় হয় ॥৮৪॥

prabhu tāre nṛsimha-rūpete deya bhaya
bhaye kaṁsa-sama kaji jaḍasaḍa haya [84]

nṛsimha-rūpete—In the form of Nṛsimha, prabhu—the Lord bhaya deya—frightened tāre—him, [and] kaṁsa-sama—like Kaṁsa, kaji—the Kāzī jaḍasaḍa haya—cringed bhaye—in fear.

“In the form of Nṛsimha, the Lord frightened the Kāzī, and like Kaṁsa, the Kāzī cringed in fear.

তারে প্রেম দিয়া কৈল বৈষ্ণবপ্রধান ।
কাজির নিস্তার কথা শুনে ভাগ্যবান্ ॥৮৫॥

tāre prema diyā kaila vaiṣṇava-pradhāna
kājira nistāra kathā śune bhāgyavān [85]

diyā—The Lord gave tāre—him prema—divine love [and] kaila—made [him] vaiṣṇava-pradhāna—a great devotee. śune—Those who hear kathā—discussion kājira nistāra—of the Kāzī’s deliverance [are] bhāgyavān—fortunate.

“The Lord then gave him divine love and made him a great devotee. Those who hear of the Kāzī’s deliverance are fortunate.

ব্রজতত্ত্ব নবদ্বীপতত্ত্বে দেখ ভেদ ।
কৃষ্ণ-অপরাধী লভে নির্বাণ অভেদ ॥৮৬॥
হেথা অপরাধী পায় প্রেমরত্ন-ধন ।
অতএব গৌরলীলা সর্বোপরি হন ॥৮৭॥

vraja-tattva navadvīpa-tattve dekha bheda
kṛṣṇa-aparādhī labhe nirvāṇa abheda [86]
hethā aparādhī pāya prema-ratna-dhana
ataeva gaura-līlā sarvopari hana [87]

dekha—See bheda—the difference vraja-tattva navadvīpa-tattve—between Vraja and Nabadwīp: kṛṣṇa-aparādhī—offenders of Kṛṣṇa labhe—attain abheda nirvāṇa—static liberation, [but] aparādhī—offenders hethā—here pāya—attain prema-ratna-dhana—the wealth of the jewel of divine love. ataeva—Thus, gaura-līlā—the Pastimes of Gaura hana—are sarvopari—above all.

“See the difference between Vraja and Nabadwīp: in Vraja, those who offend Kṛṣṇa attain static liberation, but in Nabadwīp, offenders attain the jewel of divine love. Thus, the Pastimes of Gaura are supreme.

গৌরধাম গৌরনাম গৌররূপ-গুণ ।
অপরাধ নাহি মানে তারিতে নিপুণ ॥৮৮॥

gaura-dhāma gaura-nāma gaura-rūpa-guṇa
aparādha nāhi māne tārīte nipuṇa [88]

gaura-dhāma—Gaura’s Abode, gaura-nāma—Gaura’s Name, [and] gaura-rūpa guṇa—Gaura’s Form and Qualities māne nāhi—do not consider aparādha—offences, [and are] nipuṇa—adept tārite—at deliverance.

“Gaura’s Abode, Name, Form, and Qualities do not consider offences and are adept at delivering souls.

যদি অপরাধ থাকে সাধকের মনে ।

কৃষ্ণনামে কৃষ্ণধামে তারে বহুদিনে ॥৮৯॥

yadi aparādha thāke sādhakera mane

kṛṣṇa-nāme kṛṣṇa-dhāme tāre bahu-dine [89]

yadi—If aparādha—offences thāke—exist sādhakera mane—in the mind of a practitioner, kṛṣṇa-nāme—Kṛṣṇa’s Name [and] kṛṣṇa-dhāme—Kṛṣṇa’s abode tāre—deliver [them] bahu-dine—after a long time.

“If offences are present in the mind of a practitioner, Kṛṣṇa’s Name and abode deliver them after a long time.

গৌরনামে গৌরধামে সত্ত্ব প্রেম হয় ।

অপরাধ নাহি তার বাধা উপজয় ॥৯০॥

gaura-nāme gaura-dhāme sadya prema haya

aparādha nāhi tāra bādhā upajaya [90]

gaura-nāme—Through Gaura’s Name [and] gaura-dhāme—Gaura’s abode, prema haya—souls attain divine love sadya—immediately; aparādha—offences bādhā upajaya nāhi—do not obstruct tāra—them.

“Gaura’s Name and abode, however, immediately give souls divine love; offences do not obstruct them.

ঐ দেখ ওহে জীব কাজির সমাধি ।

দেখিলে জীবের নাশ হয় আশি ব্যাধি” ॥৯১॥

ai dekha ohe jīva kājira samādhī

dekhile jīvera nāśa haya ādhi vyādhī”[91]

ohe—O jīva—Jīva, dekha—see ai—there kājira samādhī—the samādhī (tomb) of the Kāzī. dekhile—By seeing [it,] jīvera—a soul’s ādhi vyādhī—sickness and sorrow nāśa haya”—are dispelled.”

“O Jīva, see there the samādhī of the Kāzī. Seeing it dispels sickness and sorrow.”

এত বলি’ নিত্যানন্দ প্রেমে গরগর ।

চলিলেন দ্রুত শঙ্খবাণিকনগর ॥৯২॥

eta bali’ nityānanda preme garagara

chalilena druta śaṅkha-vaṇika-nagara [92]

bali’—Saying eta—this, nityānanda—Nityānanda, garagara—smouldering preme—with divine love, druta—quickly chalilena—went śaṅkha-vaṇika-nagara—to Śaṅkha Vaṇik Nagar.

Saying this, Nityānanda, smouldering with divine love, quickly went to Śaṅkha Vaṇik Nagar.

তথা গিয়া শ্রীজীবেরে বলেন বচন ।

“ওই দেখ শরডাঙ্গা অপূৰ্ণ দৰ্শন ॥৯৩॥

tathā giyā śrī-jīvere balena vachana

“oi dekha śaraḍāṅgā apūrva darśana [93]

giyā—Arriving tathā—there, vachana balena—He said śrī-jīvere—to Jīva, “dekha—“See oi—there apūrva darśana—the wonderful sight śaraḍāṅgā—of Śaraḍāṅgā.

Arriving there, He said to Śrī Jīva, “See there the wonderful sight of Śaraḍāṅgā.

শ্রীশরডাঙ্গা নাম অতি মনোহর ।

জগন্নাথ বৈসে যথা লইয়া শবর ॥৯৪॥

śrī-śaraḍāṅgā nāma ati manohara

jagannātha vaise yathā la-iyā śabara [94]

nāma—The name śrī-śaraḍāṅgā—Śrī Śaraḍāṅgā [is] ati—extremely manohara—beautiful. jagannātha—Jagannāth vaise—resides yathā—there śabara la-iyā—with the śabaras.

“The name Śaraḍāṅgā is also very beautiful. Jagannāth resides there with the śabaras.

পূৰ্বে যবে রক্তবাহু দৌরাষ্ট্র্য করিল ।

দয়িতা সহিত প্রভু হেথায় আইল ॥৯৫॥

pūrve yabe raktabāhu daurātmya karila

dayitā sahita prabhu hethāya āila [95]

pūrve—Previously, yabe—when raktabāhu—Raktabāhu daurātmya karila—was on a rampage, prabhu—the Lord āila—came hethāya—here sahita—with dayitā—the śabaras (a tribe of outcastes).

“Previously, when a demon named Raktabāhu was on a rampage, the Lord came here with the śabaras.

শ্রীপুরুষোত্তম সম এই ধাম হয় ।

নিত্য জগন্নাথস্থিতি তথায় নিশ্চয় ॥৯৬॥

śrī-puruṣottama sama ei dhāma haya

nitya jagannātha-sthiti tathāya niśchaya”[96]

ei—This dhāma—place haya—is sama—nondifferent śrī-puruṣottama—from Jagannāth Purī; niśchaya—certainly nitya jagannātha-sthiti—Jagannāth resides eternally tathāya—here.”

“This place is nondifferent from Śrī Puruṣottam Kṣetra; Jagannāth certainly resides here eternally.”

তবে তন্তুবায়গ্রাম হইলেন পার ।

দেখিলেন খোলাবেচা শ্রীধর-আগার ॥৯৭॥

tabe tantuvāya-grāma ha-ilena pāra

dekhilena kholā-vechā śrīdhara-āgāra [97]

tabe—Then pāra ha-ilena—they passed through tantuvāya-grāma—the village of Tantuvāya [and] dekhilena—saw kholā-vechā śrīdhara-āgāra—the cottage of the banana seller Śrīdhar.

They then passed through Tantuvāya Grām and saw the cottage of Kholāvechā Śrīdhar.

প্রভু বলে, “এই স্থানে শ্রীগৌরাঙ্গ হরি ।
কীর্তন বিশ্রাম কৈল ভক্তে কৃপা করি” ॥৯৮॥

prabhu bale, “ei sthāne śrī-gaurāṅga hari
kīrtana viśrāma kaila bhakte kṛpā kari’ [98]

prabhu—The Lord bale—said, “ei sthāne—”In this place, śrī-gaurāṅga hari—Lord Śrī Gaurāṅga kīrtana viśrāma kaila—chanted, rested, kṛpā kari’—and blessed bhakte—the devotees.

Nityānanda Prabhu said, “Here, Śrī Gaurāṅga chanted, rested, and blessed the devotees.

এই হেতু বিশ্রামস্থান এর নাম ।
হেথা শ্রীধরের ঘরে করহ বিশ্রাম ॥৯৯॥

ei hetu viśrāma-sthāna era nāma
hethā śrīdharera ghare karaha viśrāma [99]

era—Its nāma—name ei hetu—thus [became] viśrāma-sthāna—Viśrām Sthān (“The Lord’s resting place”). viśrāma karaha—You may rest hethā—here śrīdharera ghare—in Śrīdhar’s cottage.

“This place thus became known as Viśrām Sthān. You may rest here in Śrīdhar’s cottage.”

শ্রীধর শুনিল যবে প্রভু-আগমন ।
সাপ্তাঙ্গে আসিয়া করে প্রভুর পূজন ॥১০০॥

śrīdhara śunila yabe prabhu-āgamana
sāṣṭāṅge āsiyā kare prabhura pūjana [100]

yabe—When śrīdhara—Śrīdhar śunila—heard prabhu-āgamana—of the Lord’s arrival, āsiyā—he came sāṣṭāṅge—in prostration [and] prabhura pūjana kare—worshipped the Lord.

When Śrīdhar heard of Nityānanda Prabhu’s arrival, he came, prostrated himself, and worshipped the Lord.

বলে, “প্রভু বড় দয়া এ দাসের প্রতি ।
বিশ্রাম করহ হেথা আমার মিনতি” ॥১০১॥

bale, “prabhu baḍa dayā e dāsera prati
viśrāma karaha hethā āmāra minati” [101]

bale—He said, “prabhu—”O Lord, baḍa dayā—Be greatly merciful e dāsera prati—to this servant [and] viśrāma karaha—rest hethā—here. [This is] āmāra—my minati”—request.”

He said, “O Lord, be most merciful to this servant and rest here. This is my request.”

প্রভু বলে, “তুমি হও অতি ভাগ্যবান ।
তোমাতে করিল কৃপা গৌর ভাগবান ॥১০২॥

prabhu bale, “tumi hao ati bhāgyavān
tomāre karila kṛpā gaura bhagavān [102]

prabhu—The Lord bale—replied, “tumi—“You hao—are ati—very bhāgyavān—fortunate: gaura bhagavān—Lord Gaurāṅga kṛpā karila—has bestowed mercy tomāre—upon you.

Nityānanda Prabhu replied, “You are very fortunate: Lord Gaurāṅga has bestowed His mercy upon you.

অন্ত মোরা এ স্থানে করিব বিশ্রাম” ।

শুনিয়া শ্রীধর তবে হয় আপ্তকাম ॥১০৩॥

adya morā e sthāne kariba viśrāma”

śuniyā śrīdhara tabe haya āpta-kāma [103]

adya—Today, morā—we viśrāma kariba—will rest e sthāne—“here.” śuniyā—Hearing [this,] śrīdhara—Śrīdhara haya—was tabe—then āpta-kāma—satisfied.

“Today, we will rest here.” Hearing this, Śrīdhara was satisfied.

বহুযত্নে সেবাযোগ্য সামগ্রী লইয়া ।

রন্ধন করায় ভক্ত ব্রাহ্মণেরে দিয়া ॥১০৪॥

bahu-yatne sevā-yogya sāmagrī la-iyā

randhana karāya bhakta brāhmaṇere diyā [104]

bahu-yatne—With great care, la-iyā—Śrīdhara collected sevā-yogya—offerable sāmagrī—ingredients [and engaged] bhakta brāhmaṇere—a Vaiṣṇava brāhmaṇ diyā randhana karāya—to cook.

With great care, Śrīdhara collected suitable ingredients and engaged a Vaiṣṇava brāhmaṇ to cook.

নিতাই শ্রীবাস সেবা হৈলে সমাপন ।

আনন্দে প্রসাদ পায় শ্রীজীব তখন ॥১০৫॥

nitāi śrīvāsa sevā haile samāpana

ānande prasāda pāya śrī-jīva takhana [105]

[When] nitāi—Nitāi [and] śrīvāsa—Śrīvās’s sevā—service samāpana haile—was complete, śrī-jīva—Śrī Jīva takhana—then ānande—joyfully pāya—took [their] prasāda—remnants.

Once Nitāi and Śrīvās had been served, Śrī Jīva joyfully took their prasād.

নিত্যানন্দে খট্টোপরি করায় শয়ন ।

সবংশে শ্রীধর করে পাদসম্বাহন ॥১০৬॥

nityānande khaṭṭopari karāya śayana

savaṁśe śrīdhara kare pāda-samvāhana [106]

śayana karāya—Śrīdhara laid nityānande—Nityānanda khaṭṭopari—on a bed. [Then] śrīdhara—Śrīdhara savaṁśe—and [his] family pāda-samvāhana kare—massaged [the Lord’s] feet.

Śrīdhara laid Nityānanda on a bed, and then he and his family massaged the Lord’s feet.

অপরাহ্নে শ্রীজীবেরে লইয়া শ্রীবাস ।

যষ্টিতীর্থ দেখাইল হইয়া উল্লাস ॥১০৭॥

aparāhne śrī-jīvere la-iyā śrīvāsa
 ṣaṣṭi-tīrtha dekhāila ha-iyā ullāsa [107]

aparāhne—In the afternoon, śrīvāsa—Śrīvās la-iyā—took śrī-jīvere—Śrī Jīva [and] ullāsa ha-iyā—joyfully dekhāila—showed [him] ṣaṣṭi-tīrtha—Ṣaṣṭi Tīrtha.

In the afternoon, Śrīvās took Śrī Jīva and joyfully showed him Ṣaṣṭi Tīrtha.

শ্রীবাস কহিল, “শুন জীব সদাশয় ।
 পূর্বে দেবগণ যবে শুনিল নিশ্চয় ॥১০৮॥
 নবদ্বীপে হবে মহাপ্রভু অবতার ।
 বিশ্বকর্মা আইলেন নদীয়া নগর ॥১০৯॥
 śrīvāsa kahila, “śuna jīva sad-āśaya
 pūrve deva-gaṇa yabe śunila niśchaya [108]
 navadvīpe habe mahāprabhu avatāra
 viśvakarmā āilena nadiyā nagara [109]

śrīvāsa—Śrīvās kahila—said, “śuna—“Listen, sad-āśaya jīva—O pure-hearted Jīva! pūrve—Previously, yabe—when deva-gaṇa—the gods śunila—heard [that] mahāprabhu—Mahāprabhu niśchaya avatāra habe—would certainly descend navadvīpe—in Nabadwīp, viśvakarmā—the architect of the gods āilena—came nadiyā nagara—to the city of Nadia.

Śrīvās said, “Listen, O pure-hearted Jīva! Previously, when the gods heard that Mahāprabhu would descend in Nabadwīp, Viśvakarmā came to Nadia.

প্রভু যেই পথে করিবেন সঙ্কীৰ্তন ।
 সেই পথে জলকষ্ট করিতে বারণ ॥১১০॥
 এক রাত্রে ষাট কুণ্ড কাটিল বিশাই ।
 শেষ কুণ্ড কাজিগ্রামে করিল কাটাই ॥১১১॥
 prabhu yei pathe karibena saṅkīrtana
 sei pathe jalakaṣṭa karite vāraṇa [110]
 eka rātre ṣāṭa kuṇḍa kāṭila viśāi
 śeṣa kuṇḍa kāji-grāme karila kāṭai [111]

vāraṇa karite—To prevent jalakaṣṭa—a scarcity of water yei pathe sei pathe—along the paths on which prabhu—the Lord karibena—would perform saṅkīrtana—saṅkīrtana, kāṭila—Viśvakarmā dug ṣāṭa viśāi kuṇḍa—sixty large ponds eka rātre—in one night. kāṭai karila—He made śeṣa kuṇḍa—the last pond kāji-grāme—in the village of the Kāzī.

“To prevent a scarcity of water along the paths where the Lord would perform saṅkīrtana, Viśvakarmā dug sixty large ponds in one night, the last of which he made in the village of the Kāzī.

শ্রীধরের কলাবাগ দেখিতে সুন্দর ।
 ইহার নিকট এক দেখ সরোবর ॥১১২॥
 śrīdharera kalā-bāga dekhite sundara
 ihāra nikaṭa eka dekha sarovara [112]

śrīdharera—Śrīdhar’s kalā-bāga—banana grove [is] sundara—beautiful dekhite—to see. dekha—See [also] eka sarovara—the lake ihāra nikaṭa—nearby it.

“Śrīdhara’s banana grove is beautiful to see. See also the lake nearby.

এই সরোবরে কভু করি’ জল-খেলা ।
মহাপ্রভু লইলেন শ্রীধরের খোলা ॥১১৩॥
ei sarovare kabhu kari’ jala-khelā
mahāprabhu la-ilena śrīdhara kholā [113]

mahāprabhu–Mahāprabhu kabhu–sometimes jala-khelā kari’–played in the water ei sarovare–in that lake [and] la-ilena–took śrīdhara–Śrīdhara’s kholā–bananas.

“Mahāprabhu sometimes played in the water there and took Śrīdhara’s bananas.

অদ্যাবধি মোচা থোড় লইয়া শ্রীধর ।
শ্রীশচীমাতাকে দেয় উল্লাস অন্তর ॥১১৪॥
adyāvadhi mochā thoḍa la-iyā śrīdhara
śrī-śachī-mātāke deya ullāsa antara [114]

adyāvadhi–Still today, śrīdhara–Śrīdhara la-iyā–collects mochā–banana flowers [and] thoḍa–stems, [and] deya–gives [them] śrī-śachī-mātāke–to Mother Śachī ullāsa antara–with joy in his heart.

“Still today, Śrīdhara collects banana flowers and stems, and gives them to Mother Śachī with joy in his heart.

ইহার নিকটে ময়ামারি নাম স্থান ।
দেখহ শ্রীজীব আজো আছে বিত্তমান ॥১১৫॥
ihāra nikaṭe mayāmāri nāma sthāna
dekhaha śrī-jīva ājo āchhe vidyamāna [115]

ihāra nikaṭe–Near here [is] sthāna–a place nāma–named mayāmāri–Mayāmāri. śrī-jīva–O Śrī Jīva, dekhaha–see [that it] vidyamāna āchhe–exists ājo–even today.

“Near here is a place called Mayāmāri. O Jīva, see that it still exists there today.

পৌরাণিক কথা এক করহ শ্রবণ ।
তীর্থযাত্রা বলদেব করিল যখন ॥১১৬॥
নবদ্বীপে আসি’ যবে করিল বিশ্রাম ।
বিপ্রগণ জানাইল ময়াসুর নাম ॥১১৭॥
paurāṇika kathā eka karaha śravaṇa
tīrthā-yātrā baladeva karila yakhana [116]
navadvīpe āsi’ yabe karila viśrāma
vipra-gaṇa jānāila mayāsura nāma [117]

śravaṇa karaha–Hear eka–a kathā–story paurāṇika–from the Purāṇas: [once] yakhana–when baladeva–Baladev tīrthā-yātrā karila–was on a pilgrimage, āsi’–He came navadvīpe–to Nabadwīp [and] viśrāma karila–rested. yabe–At that time, vipra-gaṇa–some brāhmaṇs jānāila–told him about mayāsura nāma–the demon named Maya.

“Please hear a story from the Purāṇas: once when Baladev was on a pilgrimage, He came to Nabadwīp and rested. At that time, some brāhmaṇs told Him about a demon named Maya.

ময়াসুর-উপদ্রব শুনি' হলধর ।
মহাবেগে ধরে তারে মাঠের ভিতর ॥১১৮॥

mayāsura-upadrava śuni haladhara
mahāvege dhare tāre māṭhera bhitara [118]

śuni'—Hearing upadrava—of the havoc [raised by] mayāsura—the demon Maya, haladhara—Baladev mahāvege—furiously dhare—confronted tāre—him bhitara—in māṭhera—a field.

“Hearing of the havoc raised by Mayāsura, Baladev furiously confronted him in a field.

মহাযুদ্ধ কৈল দৈত্য বলদেব সাথ ।
অবশেষে রাম তারে করিল নিপাত ॥১১৯॥

mahāyuddha kaila daitya baladeva sātha
avaśeṣe rāma tāre karila nipāta [119]

daitya—The demon mahāyuddha kaila—fought ferociously sātha—with baladeva—Baladev, [and] avaśeṣe—finally rāma—Baladev nipāta karila—killed tāre—him.

“The demon fought with Baladev ferociously, and finally Baladev killed him.

সে অবধি ময়ামারি নাম খ্যাত হৈল ।
বহুকাল কথা আজ তোমারে কহিল ॥১২০॥

se avadhi mayāmāri nāma khyāta haila
bahu-kāla kathā āja tomāre kahila [120]

se avadhi—Since then, [this place] khyāta haila—has become known nāma—by the name mayāmāri—Mayāmāri. āja—Today, kahila—I have told tomāre—you bahu-kāla kathā—a very old story.

“Since then, this place has become known as Mayāmāri. Today, I have told you a very old story.

তালবন নাম এই তীর্থ ব্রজপুরে ।
সদা ভাগ্যবান্ জন নয়নেতে স্ফুরে ॥১২১॥

tālavana nāma ei tīrtha vraja-pure
sadā bhāgyavān jana nayanete sphure [121]

ei—This tīrtha—place [is] nāma—known as tālavana—Tālvana vraja-pure—in the town of Vraja [and] sadā—always sphure—appears nayanete—before the eyes bhāgyavān jana—of the fortunate souls.”

“This place is known as Tālvana in Vraja and always appears before the eyes of the fortunate souls.”

সেই রাত্রে সেই স্থানে থাকিলেন সবে ।
পরদিন যাত্রা করে “হরি হরি” রবে ॥১২২॥

sei rātre sei sthāne thākilena sabe
para-dina yātrā kare “hari hari” rabe [122]

sei rātre—That night, thākilena—they stayed sei sthāne—there, [and] para-dina—the next day sabe—they yātrā kare—travelled on, rabe—chanting hari hari—“Hari! Hari!”

That night, they stayed there, and the next day they continued on, chanting, “Hari! Hari!”

নিতাইজাহ্নবাপদছায়া যার আশ ।

নদীয়া-মাহাত্ম্য করে এ দাস প্রকাশ ॥১২৩॥

nitāi-jāhnavā-pada-chhāyā yāra āśa

nadiyā-māhātmya kare e dāsa prakāśa [123]

e—This dāsa—servant, yāra—whose āśa—aspiration nitāi-jāhnavā-pada-chhāyā—in the shade of Nitāi and Jāhnavā’s feet, prakāśa kare—reveals nadiyā-māhātmya—the glories of Nadia.

This servant, whose aspiration is the shade of Nitāi and Jāhnavā’s feet, reveals the glories of Nadia.

CHAPTER SEVEN

Śrī Suvarṇa Bihār and Śrī Deva Pallī

জয় শ্রীচৈতন্যচন্দ্র জয় প্রভু নিত্যানন্দ
জয়াদ্বৈত জয় গদাধর ।
জয় শ্রীবাসাদি ভক্ত গৌরপদে অনুরক্ত
জয় নবদ্বীপধামবর ॥১॥

jaya śrī-chaitanya-chandra jaya prabhu nityānanda
jayādvaita jaya gadādhara
jaya śrīvāsādi bhakta gaura-pade anurakta
jaya navadvīpa-dhāma-vara [1]

jaya jaya—All glory śrī-chaitanya-chandra—to the moon-like Śrī Chaitanya! jaya—All glory nityānanda prabhu—to Nityānanda Prabhu! jayādvaita—All glory to Advaita Āchārya! jaya—All glory gadādhara—to Gadādhara Paṇḍit! jaya—All glory śrīvāsādi—to Śrīvās and bhakta—the devotees anurakta—attached gaura-pade—to Gaura’s feet! jaya—All glory navadvīpa-dhāma-vara—to the best of abodes, Nabadwīp!

All glory to the moon-like Śrī Chaitanya, Nityānanda Prabhu, Advaita Āchārya, Gadādhara Paṇḍit, Śrīvās Paṇḍit, all the devotees attached to the feet of the Lord, and the best of abodes, Śrī Nabadwīp!

ছাড়িয়া বিশ্রামস্থান শ্রীজীবে লইয়া যান
যথা গ্রাম সুবর্ণবিহার ।
“ওহে জীব”, প্রভু কয়, “অপূর্ব্ব এস্থান হয়
নবদ্বীপ প্রকৃতির পার ॥২॥

chhāḍiyā viśrāma-sthāna śrī-jīve la-iyā yāna
yathā grāma suvarṇa-bihāra
“ohe jīva”, prabhu kaya, “apūrva e-sthāna haya
navadvīpa prakṛtira pāra [2]

chhāḍiyā—Leaving viśrāma-sthāna—Viśrām Sthān, la-iyā—with śrī-jīve—Śrī Jīva yāna—the party proceeded grāma—to the village suvarṇa-bihāra—of Suvarṇa Bihār. yathā—There, prabhu—the Lord kaya—said, “ohe—“O jīva—Jīva, e-sthāna—this place haya—is apūrva—wonderful. [It is,] navadvīpa—like [all of] Nabadwīp, prakṛtira pāra—beyond material nature.

Leaving Viśrām Sthān, with Śrī Jīva the party proceeded to the village known as Suvarṇa Bihār. There, Nityānanda Prabhu said, “O Jīva, this is a wonderful place. Like all of Nabadwīp, it is beyond material nature.

সত্যযুগে এইস্থানে ছিল রাজা সবে জানে
 শ্রীসুবর্ণ সেন তার নাম ।
 বহুকাল রাজ্য কৈল পরেতে বার্ষিক্য হৈল
 তবু নাহি কার্য্যেতে বিশ্রাম ॥৩॥
 satya-yuge ei-sthāne chhila rājā sabe jāne
 śrī-suvarṇa sena tāra nāma
 bahu-kāla rājya kaila parete vārdhakya haila
 tabu nāhi kāryete viśrāma [3]

ei-sthāne—Here, satya-yuge—in Satya-yuga, chhila—there was rājā—a king, sabe—Everyone jāne—knew tāra—his nāma—name, śrī-suvarṇa sena—Śrī Suvarṇa Sen. rājya kaila—He ruled bahu-kāla—for a long time, parete—Lastly, vārdhakya haila—he grew old, tabu—but viśrāma nāhi—he did not retire kāryete—from [his] duties.

“Here, in Satya-yuga, there was a king known by all as Śrī Suvarṇa Sen. He ruled for a long time. Eventually he grew old, but he did not retire from his duties.

বিষয়ে আবিষ্টচিত্ত কিসে বৃদ্ধি হয় বিত্ত
 এই চিন্তা করে নরবর ।
 কি জানি কি ভাগ্যবশে শ্রীনারদ তথা আইসে
 রাজা তাঁরে পূজিল বিস্তর ॥৪॥
 viṣaye āviṣṭa-chitta kise vṛddhi haya vitta
 ei chintā kare nara-vara
 ki jāni ki bhāgya-vaśe śrī-nārada tathā āise
 rājā tāre pūjila vistara [4]

[His] āviṣṭa-chitta—mind absorbed viṣaye—in material affairs, nara-vara—the king chintā kare—thought [only] ei—this: kise—how haya—will [my] vitta—wealth vṛddhi—increase? ki jāni ki bhāgya-vaśe—As a result of who knows what fortune, śrī-nārada—Śrī Nārada āise—came tathā—here, [and] rājā—the king pūjila—worshipped tāre—him vistara—elaborately.

“His mind absorbed in mundane affairs, the king thought only of how to accumulate more wealth. As a result of some unknown fortune, Śrī Nārada came here, and the king worshipped him elaborately.

নারদের দয়া হৈল তত্ত্ব উপদেশ কৈল
 রাজারে ত লইয়া নিরঞ্জে ।
 নারদ কহেন, ‘রায় বৃথা তব দিন যায়
 অর্থচিন্তা করি’ মনে মনে ॥৫॥
 nāradera dayā haila tattva upadeśa kaila
 rājāre ta la-iyā nirjane
 nārada kahena, ‘rāya vṛthā tava dina yāya
 artha-chintā kari’ mane mane [5]

nāradera dayā haila—Nārada blessed [the king. Then] ta la-iyā—he brought rājāre—the king nirjane—into seclusion, [and] upadeśa kaila—instructed [him] tattva—in the Absolute Truth. nārada—Nārada kahena—said, ‘rāya—‘O King, tava—your dina—days yāya—pass vṛthā—in vain artha-chintā kari’—thinking of wealth mane mane—within your mind.

“Nārad blessed the King. He then met with him privately and instructed him in the Absolute Truth. Nārad said, ‘O King, your days pass in vain as you think only of wealth within your mind.

অর্থকে অনর্থ জান পরমার্থ দিব্য জ্ঞান
হৃদয়ে ভাবহ একবার ।
দারা-পুত্র-বন্ধুজন কেহ নহে নিজজন
মরণেতে কেহ নহে কার ॥৬॥
arthake anartha jāna paramārtha divya jñāna
hṛdaye bhāvaha eka-bāra
dārā-putra-bandhu-jana keha nahe nija-jana
maraṇete keha nahe kāra [6]

jāna–Understand [that] arthake–[material] wealth [is] anartha–meaningless [and that] divya–divine jñāna–knowledge [is] paramārtha–true wealth. eka-bāra–Once bhāvaha–consider hṛdaye–within [your] heart: dārā-putra-bandhu-jana–[your] wife, sons, and friends, keha jana nahe–none of them are nija–[your] own. maraṇete–At death, keha nahe–no one [is] kāra–anyone’s.

“Understand that material wealth is meaningless and that divine knowledge is true wealth. Once consider within your heart that your wife, sons, and friends do not belong to you. After death, no one belongs to anyone.

তোমার মরণ হলে দেহটি ভাসায়ে জলে
সবে যাবে গৃহে আপনার ।
তবে কেন মিথ্যা আশা বিষয়জলপিপাসা
যদি কেহ নাহি হৈল কার ॥৭॥
tomāra maraṇa hale dehaṭi bhāsāye jale
sabe yābe gr̥he āpanāra
tabe kena mithyā āśā viśaya-jala-pipāsā
yadi keha nāhi haila kāra [7]

tomāra maraṇa hale–When you die, sabe–everyone dehaṭi bhāsāye–will set [your] body afloat jale–the water [and] yābe–go [back] āpanāra gr̥he–to their houses. tabe–So, kena–why [this] mithyā–false āśā–hope? [Why this] viśaya-jala-pipāsā–thirst for the water of sense objects, yadi–when keha nāhi–no one kāra haila–belongs to anyone?

“When you die, everyone will set your body afloat down the river and then go back to their houses. So, why this false hope? Why this thirst for the water of sense objects, when no one actually belongs to anyone?

যদি বল, “লভি সুখ জীবনে না পাই দুঃখ
অতএব অর্থচেষ্টা করি” ।
সেহ মিথ্যা কথা রায় জীবন অনিত্য হয়
নাহি রহে শতবর্ষোপরি ॥৮॥

কৈবল্যে আনন্দ নাই সর্বনাশ বলি তাই
 কৈবল্যের নিতান্ত ধিক্কার ।
 এদিকে বিষয় গেল শ্রেষ্ঠ কিছু না মিলিল
 কৈবল্যের করহ বিচার ॥১১॥

kaivalye ānanda nāi sarva-nāśa bali t̃ai
 kaivalyera nitānta dhikkāra
 e-dike viṣaya gela śreṣṭha kichhu nā milila
 kaivalyera karaha vichāra [11]

nāi—There is no ānanda—joy kaivalye—in oneness; bali—we consider t̃ai—it sarva-nāśa—total ruination. kaivalyera—Oneness [is] nitānta—utterly dhikkāra—condemned. vichāra karaha—Understand kaivalyera—oneness: e-dike—by it viṣaya—material things gela—go away [but] kichhu nā—nothing śreṣṭha—superior milila—is attained.

“There is no joy in oneness; we consider oneness total ruination. Oneness is utterly condemned. Understand oneness: by it, material things disappear, but nothing superior is attained.

অতএব জ্ঞানীজন ভুক্তি মুক্তি নাই লন
 কৃষ্ণভক্তি করেন সাধন ।
 বিষয়েতে অনাসক্তি কৃষ্ণপদে অনুরক্তি
 সম্বন্ধাভিধেয় প্রয়োজন ॥১২॥

ataeva jñānī-jana bhukti mukti nāhi lana
 kṛṣṇa-bhakti karena sādhana
 viṣayete anāsakti kṛṣṇa-pade anurakti
 sambandhābhidheya prayojana [12]

ataeva—Thus, jñānī-jana—the wise lana nāhi—do not accept bhukti—enjoyment [or] mukti—liberation—sādhana karena—they practise kṛṣṇa-bhakti—devotion to Kṛṣṇa. anāsakti—Being detached viṣayete—from mundanity [and] anurakti—attached kṛṣṇa-pade—to Kṛṣṇa’s feet [is] sambandhābhidheya prayojana—the relationship (the proper relationship between the soul and the Lord), the process (the way to the soul’s ultimate attainment), and the goal (the perfection of the soul’s existence).

“Thus, the wise do not accept enjoyment or liberation—they practise devotion to Kṛṣṇa. To be detached from mundanity and attached to Kṛṣṇa is the relationship, the process, and the goal.

জীব সে কৃষ্ণের দাস ভক্তি বিনা সর্বনাশ
 ভক্তিবৃক্ষে ফলে প্রেমফল ।
 সেই ফল প্রয়োজন কৃষ্ণপ্রেম নিত্যধন
 ভুক্তি মুক্তি তুচ্ছ সে সকল ॥১৩॥

jīva se kṛṣṇera dāsa bhakti vinā sarva-nāśa
 bhakti-vṛkṣe phale prema-phala
 sei phala prayojana kṛṣṇa-prema nitya-dhana
 bhukti mukti tuchchha se sakala [13]

se jīva—The soul [is] dāsa—a servant kṛṣṇera—of Kṛṣṇa. vinā—Without bhakti—devotion, sarva-nāśa—everything [is] spoiled. prema-phala—The fruit of divine love phale—grows

bhakti-vṛkṣe—on the tree of devotion; sei—that phala—fruit—kṛṣṇa-prema—divine love for Kṛṣṇa, nitya-dhana—the eternal wealth [of the soul]—[is] prayojana—the goal. bhukti—Enjoyment [and] mukti—liberation [are] se sakala—both tuchchha—insignificant.

“The soul is a servant of Kṛṣṇa, and without devotion, the soul is utterly ruined. The fruit of divine love for Kṛṣṇa grows on the tree of devotion; that fruit—the eternal wealth of the soul—is the goal. Enjoyment and liberation are both insignificant.

কৃষ্ণ চিদানন্দ রবি মায়া তাঁর ছায়া ছবি
 জীব তাঁর কিরণাণুগণ ।
 তটস্থ ধর্মের বশে জীব যদি মায়া স্পর্শে
 মায়া তারে করয়ে বন্ধন ॥১৪॥
 kṛṣṇa chid-ānanda ravi māyā tāra chhāyā chhabi
 jīva tāra kīraṇāṇu-gaṇa
 taṭastha dharmera vaśe jīva yadi māyā sparśe
 māyā tāre karaye bandhana [14]

kṛṣṇa—Kṛṣṇa [is the] chid-ānanda—joyful, spiritual ravi—sun, māyā—Māyā [is] tāra—His chhāyā chhabi—shadow form, [and] jīva—the souls [are] tāra—His kīraṇāṇu-gaṇa—atomic rays. yadi—If jīva—souls, vaśe—governed by [their] taṭastha dharmera—marginal nature (of being suited to either the spiritual or material world), sparśe—touch māyā—Māyā, [then] māyā—Māyā bandhana karaye—binds tāre—them.

“Kṛṣṇa is the joyful, spiritual sun, Māyā is His shadow, and the souls are His atomic rays. If souls, governed by their marginal nature, touch Māyā, then Māyā binds them.

কৃষ্ণ বহিস্থ য়েই মায়াস্পর্শী জীব সেই
 মায়াস্পর্শে কর্মসঙ্গ পায় ।
 মায়াজালে ভ্রমি' মরে কর্ম জ্ঞানে নাহি তরে
 কষ্টনাশ মন্ত্রণা করায় ॥১৫॥
 kṛṣṇa bahirmukha yei māyā-sparśī jīva sei
 māyā-sparśe karma-saṅga pāya
 māyā-jāle bhrami' mare karma jñāne nāhi tare
 kaṣṭa-nāśa mantraṇā karāya [15]

yei—The souls that [become] bahirmukha—averse kṛṣṇa—to Kṛṣṇa [are] sei jīva—the souls [that] māyā-sparśī—touch Māyā. māyā-sparśe—By Māyā's touch, pāya—they become karma-saṅga—bound in the reactions to their previous actions. bhrami'—They wander [and] mare—die māyā-jāle—in Māyā's prison. karma—Action [and] jñāne—knowledge tare nāhi—do not deliver [them, and Māyā] karāya—causes [them] mantraṇā—to invite [their own] kaṣṭa-nāśa—suffering and ruin.

“The souls that turn away from Kṛṣṇa touch Māyā, and thus become bound in karma. They wander and die in Māyā's prison. Neither action nor knowledge help them, and Māyā causes them to invite in their own suffering and ruin.

কভু কৰ্ম আচরয় অষ্টাঙ্গাদি যোগময়
কভু ব্রহ্মজ্ঞান আলোচন।
কভু কভু তর্ক করে অবশেষে নাই তরে
নাহি মানে আস্বতত্ত্বধন ॥১৬॥

kabhu karma ācharaya aṣṭāṅgādī yogamaya
 kabhu brahma-jñāna ālochana
 kabhu kabhu tarka kare avāśeṣe nāhi tare
 nāhi māne ātma-tattva-dhana [16]

kabhu—Sometimes **ācharaya**—they engage in **karma**—pious works [or] **aṣṭāṅgādi yogamaya**—the eightfold path of yoga, **kabhu**—sometimes [they engage in] **ālochana**—discussion **brahma-jñāna**—of theory of Brahma, [and] **kabhu kabhu**—sometimes **tarka kare**—they argue. **avaśeṣe**—Ultimately, [these things] **tare nāhi**—do not deliver [them, however, and] **māne nāhi**—they do not appreciate **ātma-tattva-dhana**—the wealth of the self.

“Souls sometimes perform action, sometimes practise aṣṭāṅga-yoga, sometimes discuss theory of Brahma, and sometimes argue. Ultimately, none of these things help them, however, and they fail to appreciate the wealth of the self.

ভ্রমিতে ভ্রমিতে যবে ভক্তজনসঙ্গ হবে
তবে শ্রদ্ধা লভিবে নিশ্চল।
সাধুসঙ্গে কৃষ্ণ ভজি' হৃদয়-অনর্থ ত্যজি'
নিষ্ঠা লাভ করে সুবিমল॥১৭॥

bhramite bhramite yabe bhakta-jana-saṅga habe
 tabe śraddhā labhibe nirmala
 sādhu-saṅge kṛṣṇa bhaji' hṛdaya-anartha tyaji'
 nisthā lābha kare suvimala [17]

bhramite bhramite—After wandering and wandering, yabe—when bhakta-jana-saṅga habe—souls attain the association of devotees, tabe—then labhibe—they develop nirmala—pure śraddhā—faith. bhaji’—By serving kṛṣṇa—Kṛṣṇa sādhu-saṅge—in the association of the sādhus, tyaji’—souls remove hṛdaya-anartha—impediments from[their] hearts [and] lābha kare—attain suvimala niṣṭhā—pure constancy.

“After wandering and wandering in this way, when souls attain the association of devotees, they develop pure faith. By serving Kṛṣṇa in the association of the sādhus, souls free their hearts from impediments and attain pure constancy.

ভজিতে ভজিতে তবে সেই নিষ্ঠা রুচি হবে
ক্রমে রুচি হইবে আসক্তি ।
আসক্তি হইতে ভাব তাহে হবে প্রেমলাভ
এই ক্রমে হয় শুদ্ধভক্তি ॥১৮॥

bhajite bhajite tabe sei niṣṭhā ruchi habe
krame ruchi ha-ibe āsakti
āsakti ha-ite bhāva tāhe habe prema-lābha
ei krame haya śuddha bhakti [18]

tabe—Then, bhajite bhajite—as [they] serve, sei niṣṭhā—their constancy habe—becomes ruchi—attraction, [and,] krame—gradually, ruchi—that attraction ha-ibe—becomes āsakti—attachment. ha-ite—From āsakti—attachment, bhāva—feeling [develops, and] tāhe—thereafter prema-lābha habe—they attain divine love. śuddha—Pure bhakti—devotion haya—awakens ei krame—in these stages.

“Then, as they continue to serve, their constancy develops into attraction and, gradually, attachment to Kṛṣṇa. From attachment, feeling develops, and thereafter divine love. Pure devotion awakens in these stages.

শ্রবণ কীর্তন মতি সেবা কৃষ্ণার্চন নতি
দাস্য সখ্য আত্মনিবেদন ।
নবধা সাধন এই ভক্তসঙ্গে করে যেই
সেই লভে কৃষ্ণপ্রেমধন ॥১৯॥

śravaṇa kīrtana mati sevā kṛṣṇārchana nati
dāsya sakhya ātma-nivedana
navadhā sādhana ei bhakta-saṅge kare yei
sei labhe kṛṣṇa-prema-dhana [19]

śravaṇa—Hearing, kīrtana—chanting, mati—remembering, sevā—serving, kṛṣṇārchana—worshipping, nati—bowing, dāsya—following, sakhya—befriending, [and] ātma-nivedana—surrendering—yei sei—souls who kare—engage in ei—this navadhā—ninefold sādhana—practice bhakta-saṅge—in the association of devotees labhe—attain kṛṣṇa-prema-dhana—the wealth of divine love for Kṛṣṇa.

“Hearing, chanting, remembering, serving, worshipping Kṛṣṇa, bowing, following, befriending, and surrendering—souls who engage in these nine practices in the association of devotees attain the wealth of divine love for Kṛṣṇa.

তুমি রাজা ভাগ্যবান নবদ্বীপে তব স্থান
ধামবাসে তব ভাগ্যোদয় ।
সাধুসঙ্গে শ্রদ্ধা পেয়ে কৃষ্ণনাম-গুণ গেয়ে
প্রেমসূর্য্য করাও উদয় ॥২০॥

tumi rājā bhāgyavān navadvīpe tava sthāna
dhāma-vāse tava bhāgyodaya
sādhu-saṅge śraddhā peye kṛṣṇa-nāma-guṇa geye
prema-sūrya karāo udaya [20]

rājā—O King, tumi—you [are] bhāgyavān—fortunate. tava sthāna—Your residence [is] navadvīpe—in Nabadwīp, [and] tava bhāgyodaya—your fortune has arisen dhāma-vāse—by residing in this abode. [So,] sādhu-saṅge—in the association of the sādhus, peye—develop śraddhā—faith, geye—chant kṛṣṇa-nāma-guṇa—Kṛṣṇa’s Name and glories, [and thus] karāo—cause prema-sūrya—the sun of divine love [to] udaya—rise.

“O King, you are fortunate. You reside in Nabadwīp, and your fortune has arisen by residing in the Dhām. So, in the association of sādhus, develop faith, chant Kṛṣṇa’s Name and glories, and thus cause the sun of divine love to rise.

ধন্য কলি আগমনে হেথা কৃষ্ণ লয়ে গণে
 শ্রীগৌরাঙ্গ-লীলা প্রকাশিবে ।
 যেই গৌরনাম লবে তাতে কৃষ্ণকৃপা হবে
 ব্রজে বাস সেই ত করিবে ॥২১॥
 dhanya kali āgamane hethā kṛṣṇa laye gaṇe
 śrī-gaurāṅga-līlā prakāśibe
 yei gaura-nāma labe tāte kṛṣṇa-kṛpā habe
 vraje vāsa sei ta karibe [21]

kali āgamane—The coming of Kali-yuga [is] dhanya—glorious! kṛṣṇa—Kṛṣṇa prakāśibe—will manifest [His] līlā—Pastimes śrī-gaurāṅga—as Śrī Gaurāṅga laye—with [His] gaṇe—associates hethā—here, [and] yei sei—those who labe—will chant gaura-nāma—the Name of Gaura [will] tāte—thereby kṛṣṇa-kṛpā habe—attain the mercy of Kṛṣṇa, [and] vāsa karibe ta—reside vraje—in Vraja.

“The coming of Kali-yuga is glorious! Kṛṣṇa will manifest His Pastimes as Śrī Gaurāṅga with His associates here, and those who chant the Name of Gaura will receive the mercy of Kṛṣṇa and reside in Vraja.

গৌরনাম না লইয়া যেই কৃষ্ণ ভজে গিয়া
 সেই কৃষ্ণ বহুকালে পায় ।
 গৌরনাম লয় যেই সত্ত্ব কৃষ্ণ পায় সেই
 অপরাধ নাহি রহে তায়’ ॥২২॥
 gaura-nāma nā la-iyā yei kṛṣṇa bhaje giyā
 sei kṛṣṇa bahu-kāle pāya
 gaura-nāma laya yei sadya kṛṣṇa pāya sei
 aparādha nāhi rahe tāya’ [22]

yei sei—Those who giyā bhaje—serve kṛṣṇa—Kṛṣṇa [but] la-iyā nā—do not chant gaura-nāma—the Name of Gaura pāya—attain kṛṣṇa—Kṛṣṇa bahu-kāle—after a long time, [but] yei sei—those who laya—chant gaura-nāma—the Name of Gaura sadya—immediately pāya—attain kṛṣṇa—Kṛṣṇa—aparādha—offences rahe nāhi—do not remain tāya’—in them’.

“Those who serve Kṛṣṇa but do not chant the Name of Gaura attain Kṛṣṇa after a long time, but those who chant the Name of Gaura immediately attain Kṛṣṇa—offences do not remain in them.’

বলিতে বলিতে মুনি অধৈর্য্য হয় অমনি
 নাচিতে লাগিল ‘গৌর’ বলি’ ।
 ‘গৌরহরি’ বোল ধরি’ বীণা বলে ‘গৌরহরি’
 ‘কবে সে আসিবে ধন্য কলি’ ॥২৩॥
 balite balite muni adhairya haya amani
 nāchite lāgila ‘gaura’ balī’
 ‘gaurahari’ bola dhari’ vīṇā bale gaurahari
 ‘kabe se āsibe dhanya kali’ [23]

balite balite—As he spoke, muni—the sage amani—suddenly haya—became adhairya—overwhelmed. lāgila—He began nāchite—to dance, balī’—chanting gaura—‘Gaurahari!’ dhari’ bola—As he chanted ‘gaurahari’—‘Gaurahari!’, [his] vīṇā—vīṇā (stringed instrument) bale—chanted ‘gaurahari’—‘Gaurahari!’ ‘kabe—‘When [will] se dhanya kali—the glorious Age of Kali āsibe’—arrive?’

“As he spoke, Nārada Muni suddenly became overwhelmed. He began to dance, chanting, ‘Gaurahari!’ and as he did so, his vīṇā also chanted ‘Gaurahari!’ He mused, ‘When will the glorious Age of Kali arrive?’

এই সব বলি’ তায় নারদ চলিয়া যায়
 প্রেমোদয় হইল রাজার ।
 ‘গৌরাঙ্গ’ বলিয়া নাচে সাধু হৈতে প্রেম যাচে
 বিষয়বাসনা ঘুচে তাঁর ॥২৪॥
 ei saba bali’ tāya nārada chaliyā yāya
 premodaya ha-ila rājāra
 ‘gaurāṅga’ baliyā nāche sādhu haite prema yāche
 viṣaya-vāsanā ghuche tāra [24]

bali’—Having spoken ei saba—this, tāya—to him, nārada—Nārada chaliyā yāya—left, [and] rājāra—the king’s premodaya ha-ila—divine love arose. baliyā—Chanting ‘gaurāṅga’—‘Gaurāṅga’, nāche—the king danced [and] yāche—begged prema—for divine love haite—from sādhu—the sādhus. tāra—His viṣaya-vāsanā—material desires ghuche—disappeared.

“Having spoken to the king, Nārada left, and the king’s divine love arose. Chanting ‘Gaurāṅga’, the king danced and begged for divine love from the sādhus. His material desires disappeared.

নিদ্রাকালে নরবর দেখে গৌর গদাধর
 সপার্ষদে তাঁহার অঙ্গনে ।
 নাচে ‘হরে কৃষ্ণ’ বলি’ করে সবে কোলাকুলি
 সুবর্ণপ্রতিমা গৌর সনে ॥২৫॥
 nidrā-kāle nara-vara dekhe gaura gadādhara
 sapārśade tāhāra aṅgane
 nāche ‘hare kṛṣṇa’ bali’ kare sabe kolākuli
 suvarṇa-pratimā gaura sane [25]

nidrā-kāle—While asleep, nara-vara—the king dekhe—saw gaura—Gaura [and] gadādhara—Gadādhara sapārśade—with [Their] associates tāhāra aṅgane—in his courtyard. sabe—Everyone nāche—was dancing, bali’—chanting ‘hare kṛṣṇa’—‘Hare Kṛṣṇa’, [and] kolākuli kare—embracing sane—in the company suvarṇa-pratimā—of the golden Lord, gaura—Gaura.

“While asleep, the king had a vision of Gaura and Gadādhara with Their associates in his courtyard. Everyone was dancing, chanting ‘Hare Kṛṣṇa’, and embracing in the company of the golden Lord Gaura.

নিদ্রা ভাঙ্গি’ নরপতি কাতর হইল অতি
 গৌর লাগি’ করয় ক্রন্দন ।
 দৈববাণী হৈল তায় ‘প্রকট সময়ে রায়
 হবে তুমি পার্শদে গণন ॥২৬॥
 nidrā bhāṅgi’ nara-pati kātara ha-ila ati
 gaura lāgi’ karaya krandana

daiva-vāṇī haila tāya 'prakaṭa samaye rāya
habe tumi pārṣade gaṇana [26]

nidrā bhāṅgi'—Awakening, nara-pati—the king ha-ila—became ati kātara—deeply dismayed [and] krandana karaya—cried lāgi'—for gaura—Gaura. daiva-vāṇī—A divine voice haila—manifested tāya—to him, 'rāya—'O King, prakaṭa samaye—at the time of [the Lord's] appearance, tumi—you gaṇana habe—will be counted pārṣade—amongst [His] associates.

“When he awoke, the king became deeply dismayed and cried for Gaura. Then he heard a divine voice: ‘O King, when the Lord appears, you will be one of His associates.

বুদ্ধিমন্তুখান নাম পাইবে হে গুণধাম
সেবিবে গৌরাঙ্গ-শ্রীচরণ' ।
দৈববাণী কাণে শুনি' স্থির হৈল নরমণি
করে তবে গৌরাঙ্গ ভজন” ॥২৭॥

buddhimanta-khāna nāma pāibe he guṇa-dhāma
sevibe gaurāṅga-śrī-charaṇa'
daiva-vāṇī kāṇe śuni' sthira haila nara-maṇi
kare tabe gaurāṅga bhajana” [27]

he—O guṇa-dhāma—abode of virtue, pāibe—you will receive nāma—the name buddhimanta-khāna—Buddhimanta Khān, [and] sevibe—you will serve gaurāṅga-śrī-charaṇa'—the holy feet of Gaurāṅga.' śuni'—Hearing daiva-vāṇī—the divine voice kāṇe—with [his] ears, nara-maṇi—the king sthira haila—became steady [and] tabe—then bhajana kare—worshipped gaurāṅga"—Gaurāṅga."

“O virtuous King, you will be named Buddhimanta Khān, and you will serve the holy feet of Gaurāṅga.' Hearing this divine voice, the king became steady and then worshipped Gaurāṅga."

নিত্যানন্দকথা শেষে নারদের শক্ত্যাবেশে
শ্রীবাস হৈল অচেতন ।
মহাপ্রেমাবেশে তবে গৌরনামামৃতাসবে
ভূমে লোটে শ্রীজীব তখন ॥২৮॥

nityānanda-kathā śeṣe nāradera śaktyāveśe
śrīvāsa haila achetana
mahāpremāveśe tabe gaura-nāmāmṛtāsabe
bhūme loṭe śrī-jīva takhana [28]

śeṣe—At the end nityānanda-kathā—of Nityānanda's narration, śrīvāsa—Śrīvās [became] nāradera śaktyāveśe—immersed in the mood of Nārad [and] achetana haila—fainted. tabe—Then, śrī-jīva—Śrī Jīva, mahāpremāveśe—immersed in intense divine love [and] gaura-nāmāmṛtāsabe—the intoxicating nectar of Gaura's Name, loṭe—rolled bhūme—on the ground takhana—thereafter.

When Nityānanda finished speaking, Śrīvās became immersed in the mood of Nārad and fainted. Śrī Jīva rolled on the ground, immersed in intense divine love and the intoxicating nectar of Gaura's Name.

“আহা কি গৌরাঙ্গরায় দেখিব আমি হেথায়
স্ববর্ণ পুতলি গৌরামণি” ।

বলিতে বলিতে তবে শ্রীগৌরকীর্তন সবে
নয়নেতে দেখয়ে অমনি ॥২৯॥

“āhā ki gaurāṅga-rāya dekhiba āmi hethāya
suvarṇa putali gorāmaṇi”
balite balite tabe śrī-gaura-kīrtana sabe
nayanete dekhaye amani [29]

“āhā—“Oh! gaurāṅga-rāya—Gaurāṅga Rāy! gorāmaṇi—O golden jewel! āmi ki dekhiba—Will I see [Your] suvarṇa putali—golden form hethāya”—here?” tabe—Then, balite balite—as Jīva spoke, sabe—everyone amani—suddenly dekhaye—saw śrī-gaura-kīrtana—Śrī Gaura’s kīrtan nayanete—with [their own] eyes.

“Oh! Gaurāṅga Rāy! Gorāmaṇi! Will I see Your golden form here?”
As Jīva spoke, everyone suddenly saw Śrī Gaura’s kīrtan with their own eyes.

আহা সে অমিয় জিনি’ গৌরান্দের রূপখানি
নাচিতে লাগিল সেই খানে ।
তবে নিত্যানন্দরায় গৌরান্দের গুণ গায়
অদ্বৈত সহিত সর্বজনে ॥৩০॥

āhā se amiya jini’ gaurāṅgera rūpa-khāni
nāchite lāgila sei khāne
tabe nityānanda-rāya gaurāṅgera guṇa gāya
advaita sahita sarva-jane [30]

āhā—Oh! rūpa-khāni—The form gaurāṅgera—of Gaurāṅga, se—which jini’—surpasses amiya—nectar, lāgila—began nāchite—to dance sei khāne—there. tabe—Then nityānanda-rāya—Nityānanda Rāy gāya—chanted guṇa—the glories gaurāṅgera—of Gaurāṅga sahita—with advaita—Advaita [and] sarva-jane—all the devotees.

Oh! The form of Gaurāṅga, which surpasses nectar, began to dance there, and Nityānanda Rāy chanted the glories of Gaurāṅga with Advaita and all the devotees.

মৃদঙ্গ মন্দিরা বাজে সঙ্কীর্তন সুবিরাজে
পূর্বলীলা হইল বিস্তর ।
কত যে আনন্দ হয় বর্ণিতে শকতি নয়
বেলা হইল দ্বিতীয় প্রহর ॥৩১॥

mṛdaṅga mandirā bāje saṅkīrtana suvirāje
pūrva-līlā ha-ila vistara
kata ye ānanda haya varṇite śakati naya
belā ha-ila dvitīya prahara [31]

mṛdaṅga—Mṛdaṅgas [and] mandirā—cymbals bāje—resonated, saṅkīrtana—the saṅkīrtan suvirāje—resounded, [and] pūrva-līlā—the previous Pastimes [of the Lord] vistara ha-ila—manifested. śakati naya—I do not have the power varṇite—to describe ye—the kata ānanda—intense joy [that] haya—arose [and] belā ha-ila—remained [there] dvitīya prahara—until midday.

Mṛdaṅgas and cymbals resonated, the saṅkīrtan resounded, and the previous Pastimes of the Lord manifested. I do not have the power to describe the joy that arose and remained there until midday.

তবে ত চলিল সবে গৌরগীত কলরবে
 দেবপল্লী গ্রামের ভিতর ।
 তথায় বিশ্রাম কৈল দেবের অতিথি হইল
 মধ্যাহ্নভোজন অতঃপর ॥৩২॥

tabe ta chalila sabe gaura-gīta kala-rave
 devapallī grāmera bhitara
 tathāya viśrāma kaila devera atithi ha-ila
 madhyāhna-bhojana ataḥpara [32]

tabe—Then sabe—they all ta chalila—left, kala-rave—loudly singing gaura-gīta—songs about Gaurāṅga. viśrāma kaila—They rested bhitara tathāya—there, in devapallī grāmera—the village of Deva Pallī [and] ha-ila—were atithi—guests devera—of the [village] Deity. ataḥpara—Thereafter, madhyāhna-bhojana—they ate at midday.

Eventually, the party continued on, loudly singing songs about Gaurāṅga. They rested in the village of Deva Pallī as guests of the village Deity and then ate at midday.

দিবসের শেষ যামে সকলে ভ্রময় গ্রামে
 প্রভু নিত্যানন্দ তবে কয় ।
 “দেবপল্লী এই হয় শ্রীন্সিংহদেবালয়
 সত্যযুগ হৈতে পরিচয় ॥৩৩॥

divasera śeṣa yāme sakale bhramaya grāme
 prabhu nityānanda tabe kaya
 “devapallī ei haya śrī-nṛsiṁha-devālaya
 satya-yuga haite parichaya [33]

śeṣa yāme—During the final portion divasera—of the day, sakale—they bhramaya—toured grāme—the village, [and] tabe—then nityānanda prabhu—Nityānanda Prabhu kaya—said, “ei—“This haya—is devapallī—Deva Pallī. śrī-nṛsiṁha-devālaya—This Temple of Śrī Nṛsiṁhadev [has been] parichaya—known haite—since satya-yuga—Satya-yuga.

In the evening, they toured the village, and then Nityānanda Prabhu said, “This is Deva Pallī. This Temple of Śrī Nṛsiṁhadev was established in Satya-yuga.

প্রহ্লাদেরে দয়া করি’ হিরণ্য বধিয়া হরি
 এই স্থানে করিল বিশ্রাম ।
 ব্রহ্মা আদি দেবগণ নিজ নিজ নিকেতন
 করি’ এক বসাইল গ্রাম ॥৩৪॥

prahlādere dayā kari’ hiraṇya badhiyā hari
 ei sthāne karila viśrāma
 brahmā ādi deva-gaṇa nija nija niketana
 kari’ eka vasāila grāma [34]

dayā kari’—After blessing prahlādere—Prahlaḍ [and] badhiyā—killing hiraṇya—Hiraṇyakaśipu, hari—the Lord viśrāma karila—rested ei sthāne—here. brahmā—Brahmā ādi deva-gaṇa—and the other gods nija nija niketana kari’—made their own homes [and] vasāila—established eka—grāma—village.

“After blessing Prahlād and killing Hiraṇyakaśipu, the Lord rested here. Brahmā and the other gods made their own homes here and established a village.

মন্দাকিনীতট ধরি’ টিলায় বসতি করি’
 নৃসিংহ-সেবায় হৈল রত ।
 শ্রীনৃসিংহক্ষেত্র নাম নবদ্বীপে এই ধাম
 পরমপাবন শাস্ত্রমত ॥৩৫॥
 mandākinī-taṭa dhari’ ṭilāya vasati kari’
 nṛsimha-sevāya haila rata
 śrī-nṛsimha-kṣetra nāma navadvīpe ei dhāma
 parama-pāvana śāstra-mata [35]

vasati kari’—They resided ṭilāya—on [these] hills mandākinī-taṭa dhari’—bordering the bank of the Mandākinī, [and] sevāya rata haila—worshipped nṛsimha—Nṛsimha. śāstra-mata—The scriptures state [that] ei—this dhāma—abode navadvīpe—in Nabadwīp, nāma—known as śrī-nṛsimha-kṣetra—Śrī Nṛsimha Kṣetra, [is] parama-pāvana—very purifying.

“They resided on these hills beside the bank of the Mandākinī and worshipped Nṛsimha. The scriptures state that this abode in Nabadwīp, known as Śrī Nṛsimha Kṣetra, is very purifying.

সূর্য্যটিলা ব্রহ্মটিলা নৃসিংহ পূর্বে ছিল
 এবে স্থানে হৈল বিপর্যয় ।
 গণেশের টিলা হের ইন্দ্রটিলা তার পর
 এই রূপ বহু টিলাময় ॥৩৬॥
 sūrya-ṭilā brahma-ṭilā nṛsimha pūrave chhilā
 ebe sthāne haila viparyaya
 gaṇeśera ṭilā hera indra-ṭilā tāra para
 ei rūpa bahu ṭilāmaya [36]

sūrya-ṭilā—Sūrya’s hill [and] brahma-ṭilā—Brahmā’s hill chhilā—were nṛsimha pūrave—to the east of Nṛsimha. ebe—Now sthāne viparyaya haila—the place has changed. hera—See gaṇeśera ṭilā—Gaṇeśa’s hill [and] indra-ṭilā—Indra’s hill tāra para—behind it. [This place was] bahu ṭilāmaya—filled with many hills ei rūpa—like these.

“Sūrya’s hill and Brahmā’s hill were to the east of Nṛsimha. Now this place has since changed. See Gaṇeśa’s hill and Indra’s hill behind. This place was filled with many hills like these.

বিশ্বকর্মা মহাশয় নির্মিলা প্রস্তরময়
 কত শত দেবের বসতি ।
 কালে সব লোপ হৈল মন্দাকিনী শুকাইল
 টিলা মাত্র আছয়ে সম্প্রতি ॥৩৭॥
 viśvakarmā mahāśaya nirmilā prastaramaya
 kata śata devera vasati

kāle saba lopa haila mandākinī śukāila
ṭilā mātra āchhaye samprati [37]

viśvakarmā mahāśaya—The renowned architect of the gods nirmilā—constructed kata śata—hundreds prastaramaya vasati—of stone homes devera—for the gods. kāle—In time, saba—they lopa haila—decayed, [and] mandākinī—the Mandākinī śukāila—dried up. mātra—Only ṭilā—the hills āchhaye—exist samprati—now.

“The renowned Viśvakarmā constructed hundreds of stone homes for the gods. In time, they decayed, and the Mandākinī dried up. Only the hills remain.

শিলাখণ্ড অগণন কর এবে দরশন
সেই সব মন্দিরের শেষ ।
পুনঃ কিছুদিন পরে এক ভক্ত নরবরে
পাবে নৃসিংহের কৃপালেশ ॥৩৮॥
śilā-khaṇḍa agaṇana kara ebe daraśana
sei saba mandirera śeṣa
punaḥ kichhu-dina pare eka bhakta nara-vare
pābe nṛsiṁhera kṛpā-leśa [38]

ebe—Now daraśana kara—see śilā-khaṇḍa agaṇana—the countless broken stones. sei saba—These śeṣa—are the remains mandirera—of the homes [of the gods]. punaḥ—Again, kichhu-dina pare—after some time, eka—a bhakta—devotee nara-vare—king pābe—will receive nṛsiṁhera kṛpā-leśa—a drop of mercy from Nṛsiṁha.

“See here the countless broken stones. These are the ruins of the homes of the gods. Again in the future, a devotee-king will receive a drop of mercy from Nṛsiṁha.

বৃহৎ মন্দির করি বসাইবে নরহরি
পুনঃ সেবা করিবে প্রকাশ ।
নবদ্বীপ পরিক্রমা তাঁর এই এক সীমা
ষোলকোশ মধ্যে এই বাস ॥৩৯॥
bṛhat mandira kari' vasāibe narahari
punaḥ sevā karibe prakāśa
navadvīpa parikramā tāra ei eka sīmā
ṣola-krośa madhye ei vāsa [39]

bṛhat mandira kari'—He will make a grand Temple, vasāibe—establish narahari—Nṛsiṁha [there, and] prakāśa karibe—manifest [the Lord's] sevā—worship punaḥ—again. ei ei—This vāsa—place [is] madhye—within ṣola-krośa—the thirty-two miles [of Nabadwīp and is] eka—one sīmā—of the boundaries navadvīpa parikramā tāra—of the Nabadwīp parikramā.

“He will build a grand Temple, establish Nṛsiṁha there, and resume His worship. This place is within the thirty-two miles of Nabadwīp and is one of the boundaries of the route to circumambulate Nabadwīp Dhām.”

নিতাইজাহ্নবাপদ যে জনার সম্পদ
 সেই ভক্তিবিনোদ কাঙ্গাল ।
 নবদ্বীপ স্তমহিমা নাহি তার কভু সীমা
 তাহা গায় ছাড়ি' মায়াজাল ॥৪০॥

nitāi-jāhnavā-pada ye janāra sampada
 sei bhakti-vinoda kāṅgāla
 navadvīpa sumahimā nāhi tāra kabhu sīmā
 tāhā gāya chhāḍi' māyā-jāla [40]

sei kāṅgāla—The humble bhakti-vinoda—Bhakti Vinod, ye janāra—whose sampada—wealth [is]
 nitāi-jāhnavā-pada—the feet of Nitāi and Jāhnavā, gāya—chants tāhā sumahimā—the glories
 navadvīpa—of Nabadwīp, tāra—which kabhu nāhi—never sīmā—end, [and] chhāḍi'—leaves behind
 māyā-jāla—the net of māyā.

The humble Bhakti Vinod, whose wealth is the feet of Nitāi and Jāhnavā, chants the unending glories of Nabadwīp and thus leaves behind the net of māyā.

CHAPTER EIGHT

Śrī Harihara Kṣetra, Śrī Vārāṇasī, and Śrī Godruma

জয় জয় জয় শ্রীশচীসূত ।
জয় জয় জয় শ্রীঅবধূত ॥১॥

jaya jaya jaya śrī-śachī-sūta
jaya jaya jaya śrī-avadhūta [1]

jaya jaya jaya—All glory śrī-śachī-sūta—to the son of Śachī, Śrī Chaitanya! jaya jaya jaya—All glory śrī-avadhūta—to the renunciant Nityānanda Prabhu!

All glory to the son of Śachī! All glory to the Avadhūt!

সীতাপতি জয় ভকতরাজ ।
গদাধর জয় ভক্তসমাজ ॥২॥

sītāpati jaya bhakata-rāja
gadādhara jaya bhakta-samāja [2]

jaya—All glory sītāpati—to Advaita Āchārya, bhakata-rāja—the leader of the devotees! jaya—All glory gadādhara—to Gadādhara [and] bhakta-samāja—all the devotees!

All glory to Advaita Āchārya, the leader of the devotees! All glory to Gadādhara and all the devotees!

জয় নবদ্বীপ সুন্দরধাম ।
জয় জয় জয় গৌর কি নাম ॥৩॥

jaya navadvīpa sundara-dhāma
jaya jaya jaya gaura ki nāma [3]

jaya—All glory navadvīpa sundara-dhāma—to beautiful Nabadvīp Dhām! jaya jaya jaya—All glory gaura ki nāma—to the Name of Gaura!

All glory to beautiful Nabadvīp Dhām! All glory to the Name of Gaura!

নিতাই সহিত ভক্তগণ ।
“হরি হরি”বলি’ চলে তখন ॥৪॥

nitāi sahita bhakta-gaṇa
“hari hari”bali’ chale takhana [4]

nitāi—Nitāi, sahita—with bhakta-gaṇa—the devotees, takhana—then chale—departed, bali’—chanting “hari hari”—“Hari! Hari!”

Nitāi and the devotees then departed, chanting “Hari! Hari!”

ভাবে ঢল ঢল নিতাই চলে ।
 প্রেমে আধ আধ বচন বলে ॥৫॥

bhāve ḍhala ḍhala nitāi chale
 preme ādha ādha vachana bale [5]

ḍhala ḍhala—Swaying to and fro bhāve—in ecstasy; nitāi—Nitāi chale—walked [and] ādha ādha vachana bale—stammered preme—with divine love.

Swaying to and fro in ecstasy, Nitāi walked and stammered with divine love.

বার বার বারে আঁখির জল ।
 “গোরা গোরা” বলি’ হয় বিকল ॥৬॥

jhara jhara jhare ākhira jala
 “gorā gorā”bali’ haya vikala [6]

jala—Tears jhara jhara jhare—streamed ākhira—from [His] eyes. bali’—Chanting, “gorā gorā”—“Gorā! Gorā!”, vikala haya—He became overwhelmed.

Tears streamed from His eyes. Chanting, “Gorā! Gorā!”, He became overwhelmed.

বাক্মক করে ভূষণ মাল ।
 রূপে দশদিক হইল আল ॥৭॥

jhakmak kare bhūṣaṇa māla
 rūpe daśa-dika ha-ila āla [7]

[His] bhūṣaṇa—ornaments [and] māla—garlands jhakmak kare—sparkled, [and] daśa-dika—the ten directions āla ha-ila—became illumined rūpe—by [His] form.

His ornaments and garlands sparkled, and His form illumined the ten directions.

শ্রীবাস নাচিছে জীবের সনে ।
 কভু কাঁদে কভু নাচে সঘনে ॥৮॥

śrīvāsa nāchichhe jīvera sane
 kabhu kāḍe kabhu nāche saghane [8]

śrīvāsa—Śrīvās nāchichhe—danced jīvera sane—with Jīva. kabhu—Sometimes kāḍe—they cried, [and] kabhu—sometimes nāche—they danced saghane—continuously.

Śrīvās danced with Jīva. Sometimes they cried, and sometimes they danced continuously.

আর যত সব ভক্তগণ ।
 নাচিতে নাচিতে চলে তখন ॥৯॥

āra yata saba bhakta-gaṇa
 nāchite nāchite chale takhana [9]

āra yata saba—All the other bhakta-gaṇa—devotees takhana—then nāchite nāchite—danced while chale—they walked.

All the other devotees danced as they walked.

অলকানন্দার নিকটে আসি' ।
বলেন নিতাই আনন্দে ভাসি' ॥১০॥
alakānandāra nikaṭe āsi'
balena nitāi ānande bhāsi' [10]

āsi'—Coming alakānandāra nikaṭe—near the Alakānandā, nitāi—Nitāi balena—spoke, bhāsi'—floating ānande—in joy.

Coming to the Alakānandā River, Nitāi spoke, floating in joy.

“বিষ্বপক্ষগ্রাম পশ্চিমে ধরি' ।
মন্দাকিনী আসে নদীয়া ঘেরি' ॥১১॥
“bilvapakṣa-grama paśchime dhari'
mandākinī āse nadiyā gheri' [11]

dhari'—Flowing bilvapakṣa-grama paśchime—west of the village of Bilvapakṣa, mandākinī—the Mandākinī āse—comes [and] gheri'—surrounds nadiyā—Nadia.

“Flowing west of Bilvapakṣa Grām, the Mandākinī comes and surrounds Nadia.

সুবর্ণবিহার দেখিলে যথা ।
মন্দাকিনী ছাড়ে অলকা তথা ॥১২॥
suvarṇa-bihāra dekhile yathā
mandākinī chhāḍe alakā tathā [12]

mandākinī—The Mandākinī chhāḍe—leaves alakā—the Alakānandā yathā tathā—where dekhile—we saw suvarṇa-bihāra—Suvarṇa Bihār.

“Then she separates from the Alakānandā where we saw Suvarṇa Bihār.

অলকানন্দার পূর্ব পাৰে ।
হরিহরক্ষেত্র গণ্ডক ধারে ॥১৩॥
alakānandāra pūrava pāre
harihara-kṣetra gaṇḍaka dhāre [13]

pūrava pāre—On the eastern shore alakānandāra—of the Alakānandā, gaṇḍaka dhāre—beside the Gaṇḍaka River, [is] harihara-kṣetra—Harihara Kṣetra.

“On the eastern shore of the Alakānandā, beside the Gaṇḍaka River, is Harihara Kṣetra.

শ্রীমূর্তি প্রকাশ হইবে কালে ।
সুন্দর কানন শোভিবে ভালে ॥১৪॥
śrī-mūrti prakāśa ha-ibe kāle
sundara kānana śobhibe bhāle [14]

kāle—In time, śrī-mūrti—a Deity prakāśa ha-ibe—will manifest [there, and] sundara kānana—a beautiful forest śobhibe—will shine bhāle—gloriously.

“In time, a Deity will manifest there, and a beautiful forest will shine gloriously.

অলকা পশ্চিমে দেখহ কাশী ।
 শৈব শাক্ত সেবে মুকতিদাসী ॥১৫॥
 alakā paśchime dekhaha kāśī
 śaiva śākta seve mukati-dāsī [15]

dekhaha—See kāśī—Kāśī paśchime—to the west alakā—of the Alakānandā. [There,] śaiva—the followers of Śiva [and] śākta—the followers of Śakti, Pārvatī, seve—worship mukati-dāsī—the maidservant Liberation (the goddess of liberation, who serves the devotees as a maidservant).

“See Kāśī to the west of the Alakānandā. There the followers of Śiva and Śakti worship the maidservant Liberation.

বারাণসী হতে এ ধাম পর ।
 হেথায় ধুর্জটী পিনাকধর ॥১৬॥
 ‘গৌর গৌর’ বলি’ সদাই নাচে ।
 নিজজনে গৌরভকতি যাচে ॥১৭॥
 vārāṇasī hate e dhāma para
 hethāya dhūrjaṭī pināka-dhara [16]
 ‘gaura gaura’ balī’ sadāi nāche
 nija-jane gaura-bhakati yāche [17]

e—This dhāma—abode [is] hate para—above vārāṇasī—Vārāṇasī [because] hethāya—here dhūrjaṭī—Lord Śiva sadāi—constantly balī’—chants ‘gaura gaura’—“Gaura! Gaura!”, nāche—dances pināka-dhara—holding [his] trident, [and] yāche—offers nija-jane—his followers gaura-bhakati—devotion to Gaura. [16–17]

“This place is superior to Vārāṇasī because here Lord Śiva constantly chants, “Gaura! Gaura!”, dances holding his trident, and offers his followers devotion to Gaura.

সহস্র বরষ কাশীতে বসি’ ।
 লভে যে মুকতি জ্ঞানতে আসী ॥১৮॥
 তাহা ত হেথায় চরণে ঠেলি’ ।
 নাচেন ভকত ‘গৌরাঙ্গ’ বলি’ ॥১৯॥
 sahasra varaṣa kāśīte vasi’
 labhe ye mukati jñānete nyāsī [18]
 tāhā ta hethāya charaṇe ṭheli’
 nāchena bhakata ‘gaurāṅga’ balī’ [19]

hethāya—Here, bhakata—devotees balī’—chant ‘gaurāṅga’—‘Gaurāṅga’, nāchena—dance, [and] ta charaṇe ṭheli’—kick away ye tāhā mukati—the liberation [that] nyāsī—renunciants labhe—attain vasi’—by residing kāśīte—in Kāśī [and] jñānete—acquiring knowledge sahasra varaṣa—for a thousand years. [18–19]

“Here, devotees chant Gaurāṅga’s Name, dance, and kick away the liberation that sannyāsīs attain by residing in Kāśī and practising jñāna-yoga for a thousand years.

নির্যাপণ সময়ে এখানে জীব ।
 কাণে ‘গৌর’ বলি’ তারেন শিব ॥২০॥

niryāṇa samaye ekhāne jīva
kāṇe ‘gaura’ bali’ tārena śiva [20]

ekhāne—Here, samaye—at the time jīva—of souls’ niryāṇa—passing away, śiva—Śiva bali’—chants ‘gaura’—‘Gaura’ kāṇe—into [their] ears [and] tārena—delivers [them].

“Here, when souls pass away, Śiva chants the Name of Gaura into their ears and delivers them.

মহাবারাণসী এ ধাম হয় ।
জীবের মরণে নাহিক ভয়” ॥২১॥

mahāvārāṇasī e dhāma haya
jīvera maraṇe nāhika bhaya” [21]

e—This dhāma—place haya—is [thus] mahāvārāṇasī—‘Great Vārāṇasī’. jīvera bhaya nāhika—Souls have no fear maraṇe—of death [here].”

“This place is thus Mahāvārāṇasī. Souls have no fear of death here.”

এও বলি’ তথা নিতাই নাচে ।
গৌরহরিপ্রেম জীবের যাচে ॥২২॥

eta bali’ tathā nitāi nāche
gaurahari-prema jīvere yāche [22]

bali’—Saying eta—this, nitāi—Nitāi nāche—danced tathā—there [and] yāche—offered jīvere—Jīva gaurahari-prema—divine love for Gaurahari.

Saying this, Nitāi danced and offered Jīva divine love for Gaurahari.

অলক্ষ্যে তখন কৈলাস-পতি ।
নিতাই চরণে করিল নতি ॥২৩॥

alakṣye takhana kailāsa-pati
nitāi charaṇe karila nati [23]

takhana—Then kailāsa-pati—the Lord of Kailās alakṣye—invisibly nati karila—bowed nitāi charaṇe—at the feet of Nitāi.

Lord Śiva then invisibly bowed at the feet of Nitāi.

গৌরীসহ শিব গৌরাঙ্গনাম ।
গাইয়া গাইয়া পূরয় কাম ॥২৪॥
gaurī-saha śiva gaurāṅga-nāma
gāiyā gāiyā pūraya kāma [24]

gāiyā gāiyā—Chanting gaurāṅga-nāma—the Name of Gaurāṅga, śiva—Śiva gaurī-saha—and Pārvatī pūraya—fulfilled [their] kāma—desires.

Chanting the Name of Gaurāṅga, Śiva and Pārvatī fulfilled their desires.

স্বতন্ত্র ঈশ্বর নিতাই তবে ।
ভকত-সঙ্গেতে চলিল যবে ॥২৫॥

svatantra īśvara nitāi tabe
bhakata-saṅgete chalila yabe [25]

yabe tabe—Then svatantra īśvara—the independent Lord, nitāi—Nitāi, chalila—left bhakata-saṅgete—with the devotees.

Then the independent Lord, Nitāi, left with the devotees.

গাদিগাছা-গ্রামে পৌছিল আসি' ।
তথায় আসিয়া কহিল হাসি' ॥২৬॥
gādigācchā-grāme paūcchila āsi'
tathāya āsiyā kahila hāsi' [26]

āsi' paūcchila—Nitāi arrived gādigācchā-grāme—in the village of Gādigācchā. tathāya—There, āsiyā—Nityānanda came over [and] kahila—spoke, hāsi'—smiling.

Arriving in Gādigācchā Grām, Nityānanda came over and spoke, smiling.

“গোদ্রুম নামেতে এ দ্বীপ হয় ।
সুরভি সতত এখানে রয় ॥২৭॥
“godruma nāmete e dvīpa haya
surabhi satata ekhāne raya [27]

“e—“This dvīpa—island haya—is nāmete—known as godruma—Godruma. surabhi—Surabhi raya—resides ekhāne—here satata—eternally.

“This island is called Godruma. Surabhi resides here eternally.

কৃষ্ণমায়াবশে দেবেন্দ্র যবে ।
ভাসায় গোকুল নিজ গৌরবে ॥২৮॥
গোবর্দ্ধনগিরি ধরিয়া হরি ।
রক্ষিল গোকুল যতন করি' ॥২৯॥
kṛṣṇa-māyā-vaśe devendra yabe
bhāsāya gokula nija gaurave [28]
govardhana-giri dhariyā hari
rakṣila gokula yatana kari' [29]

yabe—When devendra—Indra, kṛṣṇa-māyā-vaśe—bewildered by Kṛṣṇa's illusion, bhāsāya—flooded gokula—Gokula nija gaurave—with his powerful rains, hari—the Lord dhariyā—lifted govardhana-giri—Govardhan Hill [and] yatana kari'—carefully rakṣila—protected gokula—Gokula. [28–29]

“When Indra, bewildered by Kṛṣṇa's illusion, flooded Gokula with his powerful rains, Kṛṣṇa lifted Govardhan Hill and carefully protected Gokula.

ইন্দ্রদর্পচূর্ণ হইলে পর ।
শচীপতি চিনে শারঙ্গধর ॥৩০॥
indra-darpa-chūrṇa ha-ile para
śachī-pati chine śaraṅga-dhara [30]

para—After indra-darpa-chūrṇa ha-ile—Indra's pride was crushed, śachī-pati—Indra chine—recognised śaraṅga-dhara—Kṛṣṇa.

“After Indra's pride was crushed, Indra recognised Kṛṣṇa.

নিজ অপরাধ মার্জন তরে ।
পড়িল কৃষ্ণের চরণ ধরে ॥৩১॥

nija aparādha mārjana tare
paḍila kṛṣṇera charaṇa dhare [31]

mārjana tare—To clear nija—his aparādha—offence, paḍila—he bowed [and] dhare—grasped kṛṣṇera charaṇa—the feet of Kṛṣṇa.

“To clear his offence, he bowed and grasped the feet of Kṛṣṇa.

দয়ার সমুদ্র নন্দতনয় ।
ক্ষমিল ইন্দ্রে দিল অভয় ॥৩২॥

dayāra samudra nanda-tanaya
kṣamila indrere dila abhaya [32]

nanda-tanaya—Kṛṣṇa, dayāra samudra—the ocean of mercy, kṣamila—forgave indrere—Indra [and] dila—gave [him] abhaya—[the boon of] fearlessness.

“Kṛṣṇa, the ocean of mercy, forgave Indra and gave him the boon of fearlessness.

তথাপি ইন্দ্রের রহিল ভয় ।
সুরভি নিকটে তখন কয় ॥৩৩॥

tathāpi indrera rahila bhaya
surabhi nikaṭe takhana kaya [33]

tathāpi—Still, indrera bhaya rahila—Indra remained fearful. kaya—He spoke takhana—then surabhi nikaṭe—to nearby Surabhi.

“Still, Indra remained fearful. He then spoke to Surabhi.

‘কৃষ্ণলীলা মুই বুঝিতে নারি ।
অপরাধ মম হইল ভারি ॥৩৪॥

‘kṛṣṇa-līlā mui bujhite nāri
aparādha mama ha-ila bhāri [34]

‘mui—‘I bujhite nāri—could not understand kṛṣṇa-līlā—the Pastimes of Kṛṣṇa, [and] mama ha-ila—I made bhāri aparādha—a very heavy offence.

“‘I could not understand the Pastimes of Kṛṣṇa, and I committed a very heavy offence.

শুনেছি কলিতে ব্রজেন্দ্রসুত ।
করিবে নদীয়া-লীলা অদ্ভুত ॥৩৫॥

śunechhi kalite vrajendra-suta
karibe nadiyā-līlā adbhūta [35]

śunechhi—I have heard [that] kalite—during Kali-yuga, vrajendra-suta—Kṛṣṇa karibe—will perform adbhūta—wonderful līlā—Pastimes nadiyā—in Nadia.

“‘I have heard that during Kali-yuga, Kṛṣṇa will perform wonderful Pastimes in Nadia.

পাছে সে সময় মোহিত হব ।
 অপরাধী পুনঃ হয়ে রহিব ॥৩৬॥
 pāchhe se samaya mohita haba
 aparādhi punaḥ haye rahiba [36]

pāchhe—At se samaya—that time, mohita haba—I will become bewildered [and] rahiba—be aparādhi haye—an offender punaḥ—again.

“At that time, I will become bewildered and be an offender again.

তুমি ত সুরভি সকল জান ।
 করহ এখন তাহার বিধান’ ॥৩৭॥
 tumi ta surabhi sakala jāna
 karaha ekhana tāhāra vidhāna’ [37]

surabhi—O Surabhi, tumi—you jāna—know ta sakala—everything. vidhāna karaha—Please advise [me] tāhāra—about this ekhana—now.

“O Surabhi, you know everything. Please advise me about this.’

সুরভি বলিল, ‘চলহ যাই ।
 নবদ্বীপধামে ভজি’ নিমাই’ ॥৩৮॥
 surabhi balila, ‘chalaha yāi
 navadvīpa-dhāme bhaji’ nimāi’ [38]

surabhi—Surabhi balila—said, ‘chalaha yāi—Let us go [and] bhaji—serve nimāi—Nimāi navadvīpa-dhāme’—in Nabadwīp Dhām.’

“Surabhi said, ‘Let us go and serve Nimāi in Nabadwīp Dhām.’

দেবেন্দ্র সুরভি হেথায় আসি’ ।
 গৌরাঙ্গ ভজন করিল বসি’ ॥৩৯॥
 devendra surabhi hethāya āsi’
 gaurāṅga bhajana karila vasi’ [39]

devendra—Indra [and] surabhi—Surabhi āsi’ vasi’—moved hethāya—here bhajana karila—worshipped gaurāṅga—Gaurāṅga.

“Indra and Surabhi moved here and worshipped Gaurāṅga.

গৌরাঙ্গ ভজন সহজ অতি ।
 সহজ তাহার ফল বিততি ॥৪০॥
 gaurāṅga bhajana sahaja ati
 sahaja tāhāra phala vitati [40]

bhajana—Worshipping gaurāṅga—Gaurāṅga [is] ati—very sahaja—easy, [and] phala—the results tāhāra—of doing so vitati—are distributed sahaja—easily.

“Worshipping Gaurāṅga is very easy, and the results of doing so are easily distributed.

‘গৌরাঙ্গ’ বলিয়া ক্রন্দন করে ।
 গৌরাঙ্গ দর্শন হয় সত্তরে ॥৪১॥

‘gaurāṅga’ baliyā krandana kare
gaurāṅga darśana haya satvare [41]

krandana kare—They cried, baliyā—chanting ‘gaurāṅga’—‘Gaurāṅga’, [and] satvare—immediately darśana haya—saw gaurāṅga—Gaurāṅga.

“They cried, chanting the Name of Gaurāṅga, and immediately saw Him.

কিবা অপরূপ রূপ-লাবণি ।

দেখিল গৌরাঙ্গ প্রতিমাখানি ॥৪২॥

আধ আধ হাসি’ বরদ রূপ ।

প্রেমে গদগদ রসের কূপ ॥৪৩॥

kibā aparūpa rūpa-lāvaṇi

dekhila gaurāṅga pratimā-khāni [42]

ādha ādha hāsi’ varada rūpa

preme gada-gada rasera kūpa [43]

kibā—How aparūpa—extraordinary [is His] rūpa-lāvaṇi—beauty and figure! dekhila—They saw pratimā-khāni—the figure gaurāṅga—of Gaurāṅga— varada rūpa—the embodiment of benevolence, rasera kūpa—the well of rasa— hāsi’—smiling [and] ādha ādha—stammering, gada-gada—choked preme—with divine love. [42–43]

“How extraordinary is His beauty and form! They saw the figure of Gaurāṅga—the embodiment of benevolence, the well of rasa—smiling and stammering, choked with divine love.

হাসিয়া বলেন ঠাকুর মোর ।

‘জানিনু বাসনা আমি ত তোরে ॥৪৪॥

hāsiyā balena ṭhākura mora

‘jāninu vāsanā āmi ta tora [44]

hāsiyā—Smiling, mora—My ṭhākura—Lord balena—said, ‘āmi—‘I jāninu—know ta tora—your vāsanā—desire.

“Smiling, My Lord said, ‘I know your desire.

অল্পদিন আছে প্রকটকাল ।

নদীয়ানগরে দেখিবে ভাল ॥৪৫॥

alpa-dina āchhe prakṭa-kāla

nadiyā-nagare dekhibe bhāla [45]

āchhe—There is [only] alpa-dina—a short time [until] prakṭa-kāla—the time of [My] appearance nadiyā-nagare—in the town of Nadia, [and] dekhibe—you will see [Me] bhāla—fully [then].

“I will appear in Nadia soon, and you will see Me fully then.

সে লীলা সময়ে সেবিবে মোরে ।

মায়াজাল আর না ধরে তোরে’ ॥৪৬॥

se līlā samaye sevibe more
māyā-jāla āra nā dhare tore' [46]

se līlā samaye—During the time of those Pastimes, sevibe—you will serve more—Me, [and] māyā-jāla—the net of māyā āra dhare nā—will no longer bind tore'—you.'

“During those Pastimes, you will serve Me, and the net of māyā will no longer bind you.’

এত বলি' প্রভু অদৃশ্য হয় ।
সুরভি সুন্দরী তথায় রয় ॥৪৭॥
eta bali' prabhu adṛśya haya
surabhi sundarī tathāya raya [47]

bali'—Saying eta—this, prabhu—the Lord adṛśya haya—disappeared. surabhi sundarī—Beautiful Surabhi raya—remained tathāya—there.

“Saying this, the Lord disappeared. Beautiful Surabhi remained there.

অশ্বখ নিকটে রহিলা দেবী ।
নিরন্তর গৌরচরণ সেবি' ॥৪৮॥
aśvattha nikaṭe rahilā devī
nirantara gaura-charaṇa sevi' [48]

devī—Surabhi rahilā—stayed nikaṭe—near aśvattha—a banyan tree [and] nirantara—constantly sevi'—worshipped gaura-charaṇa—the feet of Gaura.

“She stayed near a banyan tree and constantly worshipped the feet of Gaura.

গোদ্রুমদ্বীপ ত হইল নাম ।
হেথায় পূরয় ভকত-কাম ॥৪৯॥
godrumadvīpa ta ha-ila nāma
hethāya pūraya bhakata-kāma [49]

[This place] nāma ta ha-ila—became known as godrumadvīpa—Godrumadvīp ('cow-tree island'). pūraya—The Lord fulfils bhakata-kāma—the desires of the devotees hethāya—here.

“This place thus became known as Godrumadvīp. The Lord fulfils the desires of the devotees here.

হেথায় কুটীর বাঁধিয়া ভজে ।
অনায়াসে গৌরচরণে মজে ॥৫০॥
hethāya kuṭīra bādhīyā bhaje
anāyāse gaura-charaṇe maje [50]

bādhīyā—Anyone who builds kuṭīra—a hut [and] bhaje—serves hethāya—here anāyāse—easily maje—becomes immersed gaura-charaṇe—in the feet of Gaura.

“Anyone who builds a hut and serves here easily becomes immersed in the feet of Gaura.

এই দ্বীপে কভু মুকণ্ডসুত ।

প্রলয়ে আছিল কথা অদ্ভুত ॥৫১॥

ei dvīpe kabhu mṛkaṇḍa-suta

pralaye āchhila kathā adbhuta [51]

[There is] adbhuta kathā—a wonderful story mṛkaṇḍa-suta—about Mārkaṇḍeya Muni, āchhila—who was present kabhu—once ei dvīpe—on this island pralaye—during the destruction of the universe.

“There is a wonderful story about Mārkaṇḍeya Muni, who was present on this island during the destruction of the universe.

সাতকল্প আয়ু পাইল মুনি ।

প্রলয়ে বড়ই বিপদ গণি’ ॥৫২॥

sāta-kalpa āyu pāila muni

pralaye baḍa-i vipad gaṇi’ [52]

muni—The sage pāila—attained āyu—a lifetime sāta-kalpa—of seven kalpas (cycles of creation and destruction of the universe), [and] pralaye—during the destruction of the universe, gaṇi’—he underwent baḍa-i vipad—great difficulty.

“Mārkaṇḍeya Muni attained a lifetime of seven kalpas, and during the destruction of the universe, he underwent great difficulty.

জলময় হৈল সমস্ত স্থান ।

কোথা বা রহিবে করে সন্ধান ॥৫৩॥

jalamaya haila samasta sthāna

kothā vā rahibe kare sandhāna [53]

samasta sthāna—Everything jalamaya haila—became submerged in water, [and] sandhāna kare—he searched [for] kothā vā—somewhere rahibe—he could stay.

“Everything became submerged in water, and he searched for a place to stay.

ভাসিয়া ভাসিয়া চলিয়া যায় ।

‘কেন হেন বর লইলু হায়’ ॥৫৪॥

bhāsiyā bhāsiyā chaliyā yāya

‘kena hena vara la-inu hāya’ [54]

chaliyā yāya—Moving about, bhāsiyā bhāsiyā—floating and floating, [he thought,] ‘hāya—‘Alas! kena—Why la-inu—have I taken hena—this vara’—boon?’

“Floating and floating about, he thought, ‘Alas! Why have I taken this boon?’

ষোলক্ৰোশ মাত্র নদীয়াধাম ।

জাগিয়া ভকতে দেয় বিশ্রাম ॥৫৫॥

ṣola-krośa mātra nadiyā-dhāma

jāgiyā bhakate deya viśrāma [55]

mātra—Only śola-krośa—the thirty-two miles nadiyā-dhāma—of Nabadwīp Dhām jāgiyā—arise [and] deya—give viśrāma—shelter bhakate—to the devotees.

“During the destruction, only the thirty-two miles of Nabadwīp Dhām arise and give shelter to the devotees.

জলের তরঙ্গে ভাসিয়া মুনি ।
অজ্ঞান হইয়া পড়ে অমনি ॥৫৬॥
jalera taraṅge bhāsiyā muni
ajñāna ha-iyā paḍe amani [56]

bhāsiyā—Floating jalera taraṅge—in the waves of the water, muni—the sage amani—suddenly ajñāna ha-iyā paḍe—lost consciousness.

“Floating in the waves of the water, the sage suddenly lost consciousness.

মহাকৃপা করি’ সুরভি তায় ।
যতনে মুনিরে হেথা উঠায় ॥৫৭॥
mahākṛpā kari’ surabhi tāya
yatane munire hethā uṭhāya [57]

mahākṛpā kari’—Being very merciful tāya—to him, surabhi—Surabhi yatane—carefully uṭhāya—brought munire—the sage hethā—here.

“Being very merciful to him, Surabhi carefully rescued the sage.

সম্বি লভিয়া মৃকণ্ডসুত ।
দেখিল গোমুদীপ অদ্ভুত ॥৫৮॥
samvit labhiyā mṛkaṇḍa-suta
dekhila godrumadvīpa adbhuta [58]

labhiyā—Regaining samvit—consciousness, mṛkaṇḍa-suta—Mārkaṇḍeya Muni dekhila—saw adbhuta—the wonders godrumadvīpa—of Godrumadvīp.

“Regaining consciousness, Mārkaṇḍeya Muni saw the wonders of Godrumadvīp.

শতকোটিক্রোশ বিস্তার স্থান ।
নদনদী শোভা প্রকাশমান ॥৫৯॥
śata-koṭi-krośa vistāra sthāna
nada-nadī śobhā prakāśamāna [59]

[He saw] sthāna—an abode vistāra—spanning śata-koṭi-krośa—two billion miles around, śobhā prakāśamāna—resplendent nada-nadī—with rivers and streams.

“He saw an abode spanning two billion miles around, resplendent with rivers and streams.

তরুলতা কত শোভয় তথা ।
পক্ষিগণ গায় শ্রীগৌর-গাথা ॥৬০॥
taru-latā kata śobhaya tathā
pakṣi-gaṇa gāya śrī-gaura-gāthā [60]

kata—Numerous taru-latā—trees and vines śobhaya—were shining tathā—there, [and] pakṣi-gaṇa—birds gāya—were chanting śrī-gaura-gāthā—the glories of Śrī Gaura.

“Numerous trees and vines were shining, and birds were chanting the glories of Śrī Gaura.

যোজনবিস্তার অশ্বথ হের ।

সুরভিকে তথা দর্শন কর ॥৬১॥

yojana-vistāra aśvattha hera

surabhike tathā darśana kara [61]

hera—He saw aśvattha—a banyan tree [that was] yojana-vistāra—eight miles wide, [and] darśana kara—he saw surabhike—Surabhi tathā—beneath [it].

“He saw a banyan tree that was eight miles wide, and he saw Surabhi beneath it.

ক্ষুধায় আকুল মুনি তখন ।

সুরভির প্রতি বলে বচন ॥৬২॥

kṣudhāya ākula muni takhana

surabhira prati bale vachana [62]

takhana—Then, ākula—stricken kṣudhāya—with hunger, muni—the sage vachana bale—spoke surabhira prati—to Surabhi.

“Stricken with hunger, the sage spoke to Surabhi.

‘তুমি ভগবতি রাখহ প্রাণ ।

দুগ্ধ দিয়া মোর করহ ব্রাণ’ ॥৬৩॥

‘tumi bhagavati rākhaha prāṇa

dugdha diyā mora karaha trāṇa’ [63]

‘bhagavati—‘O goddess! tumi rākhaha—Please save [my] prāṇa—life. mora trāṇa karaha—Rescue me diyā—by giving [me] dugdha’—some milk.’

“O goddess! Please save my life. Rescue me by giving me some milk.’

সুরভি তখন সদয় হয়ে ।

পিয়াইল দুগ্ধ মুনিরে লয়ে ॥৬৪॥

surabhi takhana sadaya haye

piyāila dugdha munire laye [64]

surabhi—Surabhi takhana—then sadaya haye—mercifully piyāila—fed munire—the sage laye—with [her] dugdha—milk.

“Surabhi mercifully fed the sage with her milk.

সবল হইয়া মৃকণ্ডসুনা ।

সুরভির প্রতি কহয় পুনঃ ॥৬৫॥

sabala ha-iyā mṛkaṇḍa-sūnu

surabhira prati kahaya punaḥ [65]

sabala ha-iyā—Revitalised, mṛkaṇḍa-sūnu—Mārkaṇḍeya Muni kahaya—spoke surabhira prati—to Surabhi punaḥ—again.

“Revitalised, Mārkaṇḍeya Muni spoke to Surabhi again.

‘তুমি ভগবতি জননী মোর ।
তোমার মায়ায় জগৎ ভোর ॥৬৬॥
‘tumi bhagavati jananī mora
tomāra māyāya jagat bhora [66]

‘bhagavati—‘O goddess, tumi—you [are] mora—my janani—mother, [and] jagat—the world [is] bhora—absorbed tomāra māyāya—in your illusion.

“‘O goddess, you are my mother, and the world is absorbed in your illusion.

না বুঝিয়া আমি লয়েছি বর ।
সপ্তকল্প জীব হয়ে অমর ॥৬৭॥
nā bujhiyā āmi layechhi vara
sapta-kalpa jīva haye amara [67]

bujhiyā nā—Not understanding [the consequences,] āmi—I layechhi—accepted vara—a boon jīva—of living sapta-kalpa—for seven kalpas amara haye—without dying.

“‘Not understanding the consequences, I accepted a boon of living for seven kalpas without dying.

প্রলয় সময়ে বড়ই দুঃখ ।
নানাবিধ ক্লেশ নাহিক সুখ ॥৬৮॥
pralaya samaye baḍa-i duḥkha
nānā-vidha kleśa nāhika sukha [68]

pralaya samaye—At the time of the destruction of the universe, [there are] nānā-vidha—various types kleśa—of miseries [and] baḍa-i—extreme duḥkha—distress. nāhika—There is no sukha—happiness.

“‘During the destruction of the universe, there are numerous miseries and extreme distress. There is no happiness.

কি করি জননি বলগো মোরে ।
কিসে বা যাইব এ দুঃখ তরে’ ॥৬৯॥
ki kari janani balago more
kise vā yāiba e duḥkha tare’ [69]

janani—O Mother, balago—tell more—me, ki kari—what should I do? kise vā—How tare yāiba—can I overcome e duḥkha’—this distress?’

“‘O Mother, tell me, what should I do? How can I overcome this distress?’

সুরভি তখন বলিল বাণী ।
‘ভজহ শ্রীগৌরপদ দুখানি ॥৭০॥
surabhi takhana balila vāṇī
‘bhajaha śrī-gaura-pada dukhāni [70]

surabhi—Surabhi takhana—then vāṇī balīla—said, ‘bhajaha—‘Serve śrī-gaura-pada dukhāni—the feet of Śrī Gaura.

“Surabhi said, ‘Serve the feet of Śrī Gaura.

এই নবদ্বীপ প্রকৃতিপার ।
কভু নাশ নাহি হয় ইহার ॥৭১॥
ei navadvīpa prakṛti-pāra
kabhu nāśa nāhi haya ihāra [71]

ei—This abode navadvīpa—of Nabadwīp [is] prakṛti-pāra—beyond material nature—ihāra haya—it is kabhu nāhi—never nāśa—destroyed.

“This abode of Nabadwīp is beyond material nature—it is never destroyed.

চর্মচক্ষে ইহা ষোড়শকোশ ।
পরম বৈকুণ্ঠ সদা নির্দোষ ॥৭২॥
charma-chakṣe ihā ṣoḍaśa-krośa
parama vaikunṭha sadā nirdoṣa [72]

charma-chakṣe—To fleshy eyes ihā—it [is] ṣoḍaśa-krośa—thirty-two miles, [but it is] parama vaikunṭha—the supreme realm in the spiritual world [and] sadā—eternally nirdoṣa—faultless.

“To fleshy eyes, it is only thirty-two miles, but it is the supreme abode Vaikunṭha and eternally faultless.

অপ্রাকৃত দেশ কাল এখানে ।
জড় মায়া কেবা কেহ না জানে ॥৭৩॥
aprākṛta deśa kāla ekhāne
jaḍa māyā kebā keha nā jāne [73]

ekhāne—Here, kāla—time [and] deśa—space [are] aprākṛta—supramundane, [and] kebā keha nā—no one jāne—knows [of] jaḍa—material māyā—illusion.

“Here, time and space are supramundane, and no one knows of material illusion.

নবদ্বীপে দেখ অপূর্ব অতি ।
চারিদিকে বেড়ে বিরজা সতী ॥৭৪॥
navadvīpe dekha apūrva ati
chāri-dike beḍe virajā satī [74]

dekha—See ati apūrva—the great wonder navadvīpe—of Nabadwīp! virajā satī—The chaste Virajā beḍe—flows chāri-dike—in the four directions.

“See the great wonder of Nabadwīp! The chaste Virajā flows all around it.

শতকোটিক্রোশ প্রত্যেক খণ্ড ।
মধ্যে মায়াপুর নগর গণ্ড ॥৭৫॥
śata-koṭi-krośa pratyeka khaṇḍa
madhye māyāpura nagara gaṇḍa [75]

pratyeka—Every khaṇḍa—part [is] śata-koṭi-krośa—two billion miles, [and] madhye—at [its] centre [is] nagara gaṇḍa—the grand city mājāpura—of Mājāpur.

“Every part of Nabadwīp measures two billion miles, and at its centre is the grand city of Mājāpur.

অষ্টদল অষ্টদ্বীপের মান ।

অন্তর্দ্বীপ তার কেশর স্থান ॥৭৬॥

aṣṭa-dala aṣṭa-dvīpera māna

antardvīpa tāra keśara sthāna [76]

aṣṭa-dvīpera—The eight islands māna—resemble aṣṭa-dala—eight petals, [and] antardvīpa—Antardwīp [is] tāra—their keśara sthāna—whorl.

“The eight islands of Nabadwīp are petals, and Antardwīp is their whorl.

সর্বতীর্থ সর্বদেবতা ঋষি ।

গৌরাঙ্গ ভজিছে হেথায় বসি’ ॥৭৭॥

sarva-tīrtha sarva-devatā ṛṣi

gaurāṅga bhajichhe hethāya vasi’ [77]

sarva-tīrtha—All the holy places, [and] sarva—all devatā—the gods [and] ṛṣi—sages vasi’—reside hethāya—here [and] bhajichhe—worship gaurāṅga—Gaurāṅga.

“All the holy places, gods, and sages reside here and worship Gaurāṅga.

তুমি মার্কণ্ডেয় গৌরাঙ্গপদ ।

আশ্রয় করহ জানি’ সম্পদ ॥৭৮॥

tumi mārkaṇḍeya gaurāṅga-pada

āśraya karaha jāni’ sampada [78]

tumi mārkaṇḍeya—O Mārkaṇḍeya, jāni’—understand [your] sampada—fortune [and] āśraya karaha—take shelter gaurāṅga-pada—at the feet of Gaurāṅga.

“O Mārkaṇḍeya, understand your fortune and take shelter at the feet of Gaurāṅga.

অকৈতব ধর্ম আশ্রয় কর ।

ভুক্তি-মুক্তি-বাঞ্ছা সুদূরে ধর ॥৭৯॥

akaitava dharma āśraya kara

bhukti-mukti-vāñchhā sudūre dhara [79]

āśraya kara—Take shelter [of] akaitava dharma—the true religion, [and] dhara—keep bhukti-mukti-vāñchhā—desires for enjoyment and liberation sudūre—far away.

“Take shelter of the true dharma, and keep desires for enjoyment and liberation far away.

গৌরাঙ্গ-ভজন-আশ্রয়-বলে ।

মধুর প্রেম ত লভিবে ফলে ॥৮০॥

gaurāṅga-bhajana-āśraya-bale
madhura prema ta labhibe phale [80]

gaurāṅga-bhajana-āśraya-bale—By taking shelter and serving Gaurāṅga, **ta labhibe**—you will attain **prema**—divine love **madhura**—in madhura-rasa **phale**—as a result.

“By taking shelter of Gaurāṅga and serving Him, you will attain divine love in madhura-rasa.

সেই প্রেম যবে হৃদয়ে বসে ।
ভাসায় বিলাস-কলার রসে ॥৮১॥

sei prema yabe hṛdaye vase
bhāsāya vilāsa-kalāra rase [81]

yabe—When sei—that prema—divine love vase—appears hṛdaye—in [your] heart, **bhāsāya**—it will set [you] afloat **rase**—in the rasa **vilāsa-kalāra**—of the arts within the Pastimes [of the Lord].

“When that divine love appears in your heart, it will set you afloat in the rasa of the arts within the Pastimes of the Lord.

ব্রজে রাধাপদ আশ্রয় হয় ।
যুগল-সেবায় মানস রয় ॥৮২॥
vraje rādhā-pade āśraya haya
yugala-sevāya mānasa raya [82]

āśraya haya—You will take shelter **rādhā-pade**—at the feet of Rādhā **vraje**—in Vraja, [and your] **mānasa**—heart **raya**—will be engaged **yugala-sevāya**—in the service of the Divine Couple.

“You will take shelter at the feet of Rādhā in Vraja, and your heart will be engaged in the service of the Divine Couple.

সেবার সুখ ত অতুল জান ।
অভেদ নির্বাণে অপার্থ জ্ঞান’ ॥৮৩॥
sevāra sukha ta atula jāna
abheda nirvāṇe apārtha jñāna’ [83]

jāna—Know [that] **sukha**—the joy **sevāra**—of service [is] **ta atula**—unparalleled [and] **jñāna**—knowledge **abheda nirvāṇe**—of static liberation [is] **apārtha**—‘useless.’

“Know that the joy of service is unparalleled, and knowledge of static liberation is useless.’

সুরভি-বচন শুনিয়া মুনি ।
করযোড় করি’ বলে অমনি ॥৮৪॥
surabhi-vachana śuniyā muni
kara-yoḍa kari’ bale amani [84]

śuniyā—Hearing **surabhi-vachana**—the words of Surabhi, **muni**—the sage **amani**—immediately **kara-yoḍa kari’**—joined [his] palms [and] **bale**—spoke.

“Hearing the words of Surabhi, the sage immediately joined his palms and spoke.

‘শ্রীগৌরচরণ ভজিব যবে ।
আমার অদৃষ্ট কোথায় রবে’ ॥৮৫॥

‘śrī-gaura-charaṇa bhajiba yabe
āmāra adṛṣṭa kothāya rabe’ [85]

‘yabe—‘When bhajiba—I serve śrī-gaura-charaṇa—the feet of Śrī Gaura, kothāya—where [will] āmāra—my adṛṣṭa—destiny rabe’—remain?’

“‘When I serve the feet of Śrī Gaura, what will become of my destiny?’

সুরভি কহিল সিদ্ধান্তসার ।
‘শ্রীগৌরভজনে নাহি বিচার’ ॥৮৬॥

surabhi kahila siddhānta-sāra
‘śrī-gaura-bhajane nāhi vichāra’ [86]

surabhi—Surabhi kahila—spoke siddhānta-sāra—the ultimate conclusion: ‘nāhi—‘There is no vichāra—judgement śrī-gaura-bhajane—in the service of Śrī Gaura.

“Surabhi then spoke the ultimate conclusion: ‘There is no judgement in the service of Śrī Gaura.

‘শ্রীগৌর’ বলিয়া ডাকিবে যবে ।
সমস্ত করম বিনাশ হবে’ ॥৮৭॥

‘śrī-gaura’ baliyā ḍākibe yabe
samasta karama vināśa habe’ [87]

yabe—When baliyā ḍākibe—you call out, ‘śrī-gaura’—‘Śrī Gaura’, samasta karama—all the reactions to your previous actions vināśa habe—will be destroyed.

“‘When you call the Name of Śrī Gaura, all your karma will be destroyed.

কিছু নাহি রবে বিপাক আর ।
ঘুচিবে তোমার ভবসংসার’ ॥৮৮॥

kichhu nāhi rabe vipāka āra
ghuchibe tomāra bhava-saṁsāra’ [88]

kichhu nāhi—No vipāka—reactions rabe—will remain āra—any longer, [and] tomāra—your bhava-saṁsāra—attachment to material existence ghuchibe—will disappear.

“‘No reactions will remain any longer, and your attachment to material existence will disappear.

কর্ম কেনে একা জ্ঞানের ফল ।
ঘুচিবে সমূলে হয়ে বিকল’ ॥৮৯॥

karma kene ekā jñānera phala
ghuchibe samūle haye vikala’ [89]

kene—Why karma—karma ekā—alone? phala—The consequences jñānera—of [your] knowledge ghuchibe—will disappear, vikala haye—being destroyed samūle—at the root.

“‘And not only your karma, but the consequences of your pursuing liberation will also be eradicated.

তুমি ত মজিবে গৌরাঙ্গরসে ।
ভজিবে তাঁহারে এ দ্বীপে বসে' ॥৯০॥

tumi ta majibe gaurāṅga-rase
bhajibe tāhāre e dvīpe vase' [90]

tumi–You ta majibe–will become immersed gaurāṅga-rase–in the ecstasy of Gaurāṅga. bhajibe–You will serve tāhāre–Him, vase–residing e dvīpe–on this island.'

“You will become immersed in the ecstasy of Gaurāṅga, living on this island and serving Him.’

মার্কণ্ডেয় শুনি' আনন্দে ভাসে ।
'গৌর' বলি' কাঁদে কখন হাসে ॥৯১॥

mārkaṇḍeya śuni' ānande bhāse
'gaura' bali' kāṁde kakhana hāse [91]

śuni'–Hearing [this,] mārkaṇḍeya–Mārkaṇḍeya bhāse–floated ānande–in joy. bali'–He chanted, 'gaura'–'Gaura', kāṁde–cried, [and] kakhana–sometimes hāse–laughed.

“Hearing this, Mārkaṇḍeya floated in joy. He chanted the Name of Gaura, cried, and sometimes laughed.

এই দেখে জীব অপূর্ব স্থান ।
মার্কণ্ডেয় যথা পাইল প্রাণ” ॥৯২॥

ei dekha jīva apūrva sthāna
mārkaṇḍeya yathā pāila prāṇa” [92]

jīva–Jiva, dekha–see [here] ei–the apūrva–wonderful sthāna–place yathā–where mārkaṇḍeya–Mārkaṇḍeya pāila–received prāṇa–life.”

“Jiva, see here the wonderful place where Mārkaṇḍeya received life.”

গৌরাঙ্গ-মহিমা নিতাই-মুখে ।
শুনি' জীব ভাসে পরম সুখে ॥৯৩॥

gaurāṅga-mahimā nitāi-mukhe
śuni' jīva bhāse parama sukhe [93]

śuni'–Hearing gaurāṅga-mahimā–the glories of Gaurāṅga nitāi-mukhe–from the mouth of Nitāi, jīva–Jiva bhāse–floated parama sukhe–in the greatest joy.

Hearing the glories of Gaurāṅga from the mouth of Nitāi, Jiva floated in the greatest joy.

সে স্থানে সে দিন যাপন করি' ।
মধ্যদ্বীপে চলে বলিয়া “হরি” ॥৯৪॥

se sthāne se dina yāpana kari'
madhyadvīpe chale baliyā “hari” [94]

yāpana kari'–They spent se dina–the day se sthāne–in that place [and then] chale–went madhyadvīpe–to Madhyadvīp, baliyā–chanting “hari”–“Hari!”

They spent the day in that place and then went to Madhyadvīp, chanting “Hari!”

নিতাই-জাহ্নবা-চরণ সার ।
 জানিয়া ভক্তিবিনোদ ছার ॥৯৫॥
 নিতাই-আদেশ মস্তকে ধরে ।
 নদীয়া-মহিমা বর্ণন করে ॥৯৬॥

nitāi-jāhnavā-charaṇa sāra
 jāniyā bhakti-vinoda chhāra [95]
 nitāi-ādeśa mastake dhare
 nadiyā-mahimā varṇana kare [96]

jāniyā—Knowing nitāi-jāhnavā-charaṇa—Nitāi and Jāhnavā's feet [to be] sāra—all-in-all, chhāra—the fallen bhakti-vinoda—Bhakti Vinod dhare—holds nitāi-ādeśa—the order of Nitāi mastake—on [his] head [and] varṇana kare—describes nadiyā-mahimā—the glories of Nadia.

Knowing Nitāi and Jāhnavā's feet to be all-in-all, the fallen Bhakti Vinod holds the order of Nitāi on his head and describes the glories of Nadia.

*Śrī Madhyadwīp
and Śrī Naimiṣa*

All glory to Gaurachandra, Nityānanda, Gadādhara, Śrīvāsa, all the devotees of the Lord! All glory to their home, the best of abodes, Śrī Nabadwīp!

Immersed in divine love and madly chanting about Gaurāṅga, Nityānanda departed with the devotees at the end of the night, distributing divine joy.

মধ্যদ্বীপে আসি' বলে হাসি' হাসি'
 “এই ত মাজিদা গ্রাম।
 হেথা সপ্তঋষি ভজি' গৌরশশী
 করিলেন সুবিশ্রাম ॥৩॥
 madhyadvīpe āsi' bale hāsi' hāsi'
 “ei ta mājidā grāma
 hethā sapta-ṛṣi bhaji' gaura-śaśī
 karilena suviśrāma [3]

āsi'—Coming madhyadvīpe—into Madhyadvīp [and] hāsi' hāsi'—laughing, bale—Nityānanda Prabhu said, “ei ta—This [is] mājidā grāma—the village of Mājidā. sapta-ṛṣi—The seven sages suviśrāma karilena—resided hethā—here [and] bhaji'—worshipped gaura-śaśī—the moon-like Śrī Gaura.

Coming into Madhyadvīp and laughing, Nityānanda Prabhu said, “This is Mājidā Grām. The seven sages resided here and worshipped the moon-like Śrī Gaura.

পিতৃ-সন্নিধানে গৌর-গুণগানে
 সত্যযুগে ঋষিগণ।
 হইয়া মগন যাচিল তখন
 গৌরপ্রেম নিত্যধন ॥৪॥
 piṭṛ-sannidhāne gaura-guṇa-gāne
 satya-yuge ṛṣi-gaṇa
 ha-iyā magana yāchila takhana
 gaura-prema nitya-dhana [4]

satya-yuge—During Satya-yuga, ṛṣi-gaṇa—the sages magana ha-iyā—became immersed gaura-guṇa-gāne—in chanting Gaura's glories [and] takhana—then yāchila—prayed piṭṛ-sannidhāne—to [their] father nitya-dhana—for the eternal wealth gaura-prema—of divine love for Gaura.

“During Satya-yuga, the sages became immersed in chanting Gaura's glories and prayed to their father, Brahmā, for the eternal wealth of divine love for Gaurāṅga.

ব্রহ্মা চতুর্মুখ পেয়ে বড় সুখ
 সপ্তপুত্রে বলে তবে।
 ‘নবদ্বীপে যাও গৌরগুণ গাও
 অনায়াসে প্রেম হবে ॥৫॥
 brahmā chaturmukha peye baḍa sukha
 sapta-putre bale tabe
 'navadvīpe yāo gaura-guṇa gāo
 anāyāse prema habe [5]

chaturmukha brahmā—Four-headed Brahmā peye—felt baḍa—great sukha—joy [and] tabe—then bale—said sapta-putre—to [his] seven sons, 'yāo—'Go navadvīpe—to Nabadwīp [and] gāo—chant gaura-guṇa—the glories of Gaura. anāyāse—Easily, prema habe—you will attain divine love.

“Four-headed Brahmā felt great joy and said to his seven sons*, ‘Go to Nabadwīp and chant the glories of Gaura. You will easily attain divine love.

ধাম-কৃপা সার লাভ হয় যার
তার হয় সাধুসঙ্গ ।
সাধুসঙ্গে ভজে কৃষ্ণপ্রেমে মজে
এই ত পরম রঙ্গ ॥৬॥
dhāma-kṛpā sāra lābha haya yāra
tāra haya sādhu-saṅga
sādhu-saṅge bhaje kṛṣṇa-preme maje
ei ta parama raṅga [6]

dhāma-kṛpā—The mercy of the abode [of the Lord] [is] sāra—supreme. yāra tāra—Those who lābha haya—attain [it,] sādhu-saṅga haya—attain the association of the sādhus. bhaje—Serving sādhu-saṅge—in the association of the sādhus, maje—becoming immersed in kṛṣṇa-preme—in divine love for Kṛṣṇa—ei ta—this [is] parama raṅga—the ultimate joy.

“The mercy of the Dhām is supreme. Those who attain it, attain the association of the sādhus. Serving in the association of the sādhus and becoming immersed in divine love for Kṛṣṇa is the ultimate joy.

নবদ্বীপে রতি লভে যার মতি
সেই পায় ব্রজবাস ।
অপ্রাকৃত ধাম গৌরহরি নাম
কেবল সাধুর আশ’ ॥৭॥
navadvīpe rati labhe yāra mati
sei pāya vraja-vāsa
aprākṛta dhāma gaurahari nāma
kevala sādhu āśa’ [7]

yāra sei mati—Those whose hearts labhe—develop rati—attachment navadvīpe—to Nabadwīp pāya—attain vraja-vāsa—residency in Vraja. aprākṛta dhāma—The supramundane Dhām [and] gaurahari nāma—the Name of Gaurahari [are the] kevala—only āśa—desires sādhu—of the sādhus.’

“Those whose hearts develop attachment to Nabadwīp attain residency in Vraja. The supramundane Dhām and the Name of Gaurahari are the only desires of the sādhus.’

*According to the Viṣṇu-purāṇa (3.1.32), the seven ṛṣis of the current manvantara are Atri, Bharadvāja, Gautama, Jamadagni, Kaśyapa, Vasiṣṭha, and Viśvāmitra. In previous eras, these and numerous other ṛṣis served in this capacity. Because the seven ṛṣis are described here as sons of Lord Brahmā, the seven ṛṣis who received Śrīman Mahāprabhu’s mercy may have been Aṅgirā, Atri, Kratu, Marīchi, Pulaha, Pulastya, and Vasiṣṭha, as this group is the only group of ṛṣis listed as the seven ṛṣis in the scriptures (in this case the Bṛhat-saṁhitā) in which all seven of the ṛṣis are sons of Brahmā.

পিতৃ-উপদেশ বুঝিয়া বিশেষ
 সপ্তঋষি আসি' তবে ।
 'হরি' বলি' নাচে গৌরপ্রেম যাচে
 গায় গুণ উচ্চরবে ॥৮॥
 pitṛ-upadeśa bujhiyā viśeṣa
 sapta-ṛṣi āsi' tabe
 'hari' bali' nāche gaura-prema yāche
 gāya guṇa uchcha-rave [8]

viśeṣa—Properly bujhiyā—understanding pitṛ-upadeśa—the instructions of [their] father, sapta-ṛṣi—the seven sages tabe—then āsi'—came [here,] bali'—chanted 'hari'—'Hari', [and] nāche—danced. yāche—They prayed gaura-prema—for divine love for Gaura [and] uchcha-rave—loudly gāya—chanted [His] guṇa—glories.

“Properly understanding the instructions of their father, the seven sages came here, chanted the Name of the Lord, and danced. They prayed for divine love for Gaurāṅga and loudly chanted His glories.

বলে, 'গৌরহরি অনুগ্রহ করি'
 দেখা দাও একবার ।
 নানা ধর্ম সাধি' হৈনু অপরাধী
 ভক্তি এবে কৈনু সার' ॥৯॥
 bale, 'gaurahari anugraha kari'
 dekhā dāo eka-bāra
 nānā dharma sādhi' hainu aparādhī
 bhakti ebe kainu sāra' [9]

bale—They chanted, 'gaurahari'—'O Gaurahari! eka-bāra—Once anugraha kari'—mercifully dekhā dāo—reveal [Yourself]. sādhi'—Practising nānā—various dharma—dharma, hainu—we became aparādhī—offenders, [but] ebe—now kainu—we have accepted bhakti—devotion [to be] sāra'—all-in-all.'

“They prayed, 'O Gaurahari! Just once mercifully reveal Yourself to us. Practising various dharmas, we became offenders, but we have now accepted devotion to be all-in-all.'

ভক্তি নিষ্ঠা করি' ভজি' গৌরহরি
 ঋষিগণ করে তপ ।
 কিছু নাহি খায় নিদ্রা নাহি যায়
 গৌরনাম করে জপ ॥১০॥
 bhakti-niṣṭhā kari' bhaji' gaurahari
 ṛṣi-gaṇa kare tapa
 kichhu nāhi khāya nidrā nāhi yāya
 gaura-nāma kare japa [10]

ṛṣi-gaṇa—The sages kare—performed tapa—austerities [and] bhaji'—served gaurahari—Gaurahari bhakti-niṣṭhā kari'—with firm devotion. khāya—They ate kichhu nāhi—nothing, nāhi yāya—never went nidrā—to sleep, [and] japa kare—constantly chanted gaura-nāma—the Name of Gaura.

“The sages performed austerities and served Gaurahari with firm devotion. They ate nothing, never went to sleep, and constantly chanted the Name of Gaura.

মধ্যাহ্ন সময় গৌর দয়াময়
 দেখা দিল ঋষিগণে ।
 শতসূর্য্য-প্রভা যোগি-মনোলোভা
 শুদ্ধ পঞ্চতত্ত্ব সনে ॥১১॥
 madhyāhna samaya gaura dayāmaya
 dekhā dila ṛṣi-gaṇe
 śata-sūrya-prabhā yogi-mano-lobhā
 śuddha pañcha-tattva sane [11]

madhyāhna samaya—At midday, dayāmaya—merciful gaura—Gaura, sane—in the company śuddha pañcha-tattva—of the divine Pañcha Tattva (Nityānanda, Advaita, Gadādhara, and Śrīvās), dekhā dila—revealed [Himself] ṛṣi-gaṇe—to the sages śata-sūrya-prabhā—with an effulgence like that of a hundred suns, [which was] yogi-mano-lobhā—alluring to the minds of yogis.

“Once, at midday, merciful Gaurāṅga, in the company of the Pañcha Tattva, revealed Himself to the sages. As bright as a hundred suns, His effulgence was alluring to the minds of yogis.

কিবা সেই রূপ অতি অপরূপ
 সুবর্ণ সুন্দর মূর্তি ।
 গলে বনমালা দিক করে আলা
 তাহে আভরণ স্ফূর্তি ॥১২॥
 kibā sei rūpa ati aparūpa
 suvarṇa sundara mūrti
 gale vana-mālā dik kare ālā
 tāhe ābharaṇa sphūrti [12]

kibā—How ati aparūpa—extraordinary [was] sei rūpa—His form! [How] suvarṇa—golden [and] sundara—beautiful [was His] mūrti—figure! [There was] vana-mālā—a forest garland gale—on [His] neck, [and] tāhe sphūrti—the glittering ābharaṇa—of [His] ornaments ālā kare—illuminated dik—the directions.

“How extraordinary was His form! How beautiful and golden was His figure! He had a forest garland around His neck, and the glittering of His ornaments illumined the directions.

চাহনি সুন্দর চিকুর চাঁচর
 চন্দনের বিন্দু ভালে ।
 ত্রিকচ্ছ বসন সূত্র সুশোভন
 শোভিত মল্লিকা-মালা ॥১৩॥
 chāhani sundara chikura chāchāra
 chandanera bindu bhāle
 trikachchha vasana sūtra suśobhana
 śobhita mallikā-māle [13]

[His] *sundara chāhani*—charming glance, [His] *chikura chāchara*—wavy hair, *chandanera bindu*—the spot of sandalwood paste *bhāle*—on [His] forehead, [His] *trikachchha vasana*—cloth tucked three times, [His] *sūtra*—sacred thread— [all were] *suśobhana*—extremely beautiful [and] *śobhita*—beautified *mallikā-māle*—by [His] garland of jasmine flowers.

“His charming glance, His wavy hair, the spot of sandalwood paste on His forehead, His dhoti tucked in three places, His sacred thread—all were extremely beautiful and further beautified by His garland of jasmine flowers.

সে রূপ দেখিয়া মোহিত হইয়া
সবে করে নিবেদন ।
‘তোমার চরণ লইনু শরণ
দেহ পদে ভক্তিধন’ ॥১৪॥
se rūpa dekhiyā mohita ha-iyā
sabe kare nivedana
‘tomāra charaṇa la-inu śaraṇa
deha pade bhakti-dhana’ [14]

dekhiyā—Seeing se rūpa—His form [and] mohita ha-iyā—becoming enchanted, sabe—they nivedana kare—prayed, ‘la-inu—‘May we take śaraṇa—shelter tomāra charaṇa—at Your feet. deha—Please give [us] bhakti-dhana—the wealth of devotion pade’—to [Your] feet.’

“Seeing His form and becoming enchanted, the sages prayed, ‘May we take shelter at Your feet. Please give us the wealth of devotion to Your feet.’

শুনি’ গৌরহরি বলে দয়া করি’
‘শুন ওহে ঋষিগণ ।
ছাড়ি’ অভিলাষ জ্ঞান-কৰ্ম্ম-পাশ
কর কৃষ্ণ আলোচন ॥১৫॥
śuni’ gaurahari bale dayā kari’
‘śuna ohe ṛṣi-gaṇa
chhāḍi’ abhilāṣa jñāna-karma-pāśa
kara kṛṣṇa ālochana [15]

śuni’—Hearing [their prayer,] gaurahari—Gaurahari dayā kari’—mercifully bale—said, ‘ohe—‘O ṛṣi-gaṇa—sages, śuna—listen! chhāḍi’—Leave behind abhilāṣa—[other] desires [and] jñāna-karma-pāśa—the chains of exploitation and renunciation, [and] ālochana kara—discuss [only] kṛṣṇa—Kṛṣṇa.

“Hearing their prayer, Gaurahari mercifully said, ‘O sages, listen! Leave behind all other desires and the chains of exploitation and renunciation, and discuss only Kṛṣṇa.

স্বল্প দিনান্তরে নদীয়া নগরে
হইবে প্রকট লীলা ।
তুমি সবে তবে দর্শন করিবে
নামসঙ্কীৰ্ত্তনখেলা ॥১৬॥

saptarṣi ākāśe yemate prakāśe
 sapta-ṭīlā tāra sama
 hethā vāsa kari' pāya gaurahari
 nā sādhi' niyama yama [19]

sapta-ṭīlā—The seven hills prakāśe—are arranged yemate tāra sama—just as saptarṣi—the seven sages [are] ākāśe—in the sky (as the constellation known as the ‘Big Dipper’). vāsa kari’—Residing hethā—here, pāya—the sages attained gaurahari—Gaurahari sādhi’ nā—without following niyama yama—the rules and regulations (for aṣṭāṅga-yoga practice).

“They are arranged just as the seven sages are in the sky. Residing here, the sages attained Gaurahari without following the rules and regulations of yoga practice.

ইহার দক্ষিণে দেখহ নয়নে
 আছে এক জলধার ।
 এই ত গোমতী সুপবিত্র অতি
 নৈমিষকানন আর ॥২০॥
 ihāra dakṣiṇe dekhaha nayane
 āchhe eka jaladhāra
 ei ta gomati supavitra ati
 naimiṣa-kānana āra [20]

dekhaha—See nayane—with [your] eyes ihāra dakṣiṇe—to the south āchhe—there is eka—a jaladhāra—river; ei ta—this [is] gomati—the Gomati. [She is] ati supavitra—extremely pure. [See] āra—also naimiṣa-kānana—the Naimiṣa forest.

“See the river to the south of here; this is the Gomati. She is extremely pure. See also the Naimiṣa forest.

পুরা কল্পে কলি হৈলে মহাবলী
 শৌনকাদি ঋষিগণ ।
 সূতের শ্রীমুখে শুনে সবে সূত্রে
 গৌর-ভাগবত-ধন ॥২১॥
 purā kalpe kali haile mahābali
 śaunakādi ṛṣi-gaṇa
 sūtera śrī-mukhe śune sabe sukhe
 gaura-bhāgavata-dhana [21]

purā kalpe—In the previous manifestation of the universe, kali mahābali haile—as Kali became very strong, śaunakādi ṛṣi-gaṇa sabe—Śaunaka and other sages sukhe—joyfully śune—heard gaura-bhāgavata-dhana—about the wealth of Lord Gaura sūtera śrī-mukhe—from the holy mouth of Sūta Goswāmī.

“In the previous manifestation of the universe, as Kali became very strong, Śaunaka and other sages joyfully heard about Lord Gaura from the holy mouth of Sūta Goswāmī.

হেথা যেই জন পুরাণ পঠন
 করয় কার্তিক মাসে ।

সর্বক্লেশ ত্যজে গৌরবঙ্গে মজে
ব্রজ লভে অনায়াসে ॥২২॥

hethā yei jana purāṇa paṭhana
karaya kārṭika māse
sarva-kleśa tyaje gaura-raṅge maje
vraja labhe anāyāse [22]

yei jana—Anyone who paṭhana karaya—recites purāṇa—the Purāṇas hethā—here kārṭika māse—during the month of Kārṭik (October–November) tyaje—leaves behind sarva-kleśa—all miseries, maje—becomes immersed gaura-raṅge—in the Pastimes of Gaura, [and] anāyāse—easily labhe—attains vraja—Vraja.

“Anyone who recites the Purāṇas here during the month of Kārṭik leaves behind all miseries, becomes immersed in the Pastimes of Gaura, and easily attains Vraja.

কভু পঞ্চানন ছাড়ি’ বৃষাসন
শ্রীহংসবাহন হয়ে ।
শুনিল পুরাণ গৌরগুণগান
আপন ভকত লয়ে ॥২৩॥

kabhu pañchānana chhāḍi’ vṛṣāsana
śrī-haṁsa-vāhana haye
śunila purāṇa gaura-guṇa-gāna
āpana bhakata laye [23]

kabhu—Once, pañchānana—Śiva chhāḍi’—left [his] vṛṣāsana—bull-carrier (Nandī), śrī-haṁsa-vāhana haye—rode [Brahmā’s] swan [here] āpana bhakata laye—with his devotees, [and] śunila—heard purāṇa—the Purāṇas [and] gaura-guṇa-gāna—songs about the glories of Gaura.

“Once, Śiva left Nandī, rode Brahmā’s swan here with his devotees, and heard the Purāṇas and songs about the glories of Gaura.

গাইয়া গাইয়া নাচিয়া নাচিয়া
শৈব যত কাশীবাসী ।
পঞ্চাননে ঘেরি’ বলি’ ‘গৌরহরি’
পুষ্প ফেলে রাশি রাশি” ॥২৪॥

gāiyā gāiyā nāchiyā nāchiyā
śaiva yata kāśi-vāsī
pañchānane gheri’ bali’ ‘gaurahari’
puṣpa phele rāśi rāśi” [24]

gāiyā gāiyā—Chanting [and] nāchiyā nāchiyā—dancing, yata śaiva—Śiva’s followers, [who] kāśi-vāsī—resided in Kāśī, gheri’—surrounded pañchānane—Śiva, bali’—chanted ‘gaurahari’—‘Gaurahari’, [and] phele—threw rāśi rāśi—heaps puṣpa”—of flowers.”

“Chanting and dancing, Śiva’s followers from Kāśī surrounded him, chanted the Name of Gaurahari, and and showered flowers.”

নিতাই-বচন শুনিয়া তখন
জীবের উথলে ভাব ।

গড়াগড়ি যায় ধৈর্য না পায়
আস্বাদে ধামপ্রভাব ॥২৫॥

nitāi-vachana śuniyā takhana
jīvera uthale bhāva
gaḍāgaḍi yāya dhairaya nā pāya
āsvāde dhāma-prabhāva [25]

takhana—Then, śuniyā—hearing nitāi-vachana—the words of Nitāi, jīvera bhāva uthale—Jīva became ecstatic. dhairaya pāya nā—He lost [his] composure [and] gaḍāgaḍi yāya—rolled on the ground, āsvāde—relishing dhāma-prabhāva—the glory of [the Lord's] abode.

Hearing the words of Nitāi, Jīva became ecstatic. He lost his composure and rolled on the ground, relishing the glory of the Dhām.

সে দিন যাপন করে ভক্তগণ
নিতাইচাঁদের সনে ।
পরদিন সবে চলিলেন তবে
শ্রীপুষ্কর দরশনে ॥২৬॥

se dina yāpana kare bhakta-gaṇa
nitāichāḍera sane
para-dina sabe chalilena tabe
śrī-puṣkara daraśane [26]

bhakta-gaṇa—The devotees yāpana kare—spent se dina—the day nitāichāḍera sane—with Nitāichāḍ. tabe—Then, para-dina—the next day, sabe—they chalilena—went daraśane—to see śrī-puṣkara—Śrī Puṣkara.

The devotees spent the day there with Nitāichāḍ. The next day, they went to see Śrī Puṣkara.

জাহ্নবা-নিতাই ভজন সদাই
যাহার অন্তরে জাগে ।
নদীয়া-মহিমা ভক্ত-মধুরিমা
গাইছে সে জন রাগে ॥২৭॥

jāhnavā-nitāi bhajana sadāi
yāhāra antare jāge
nadiyā-mahimā bhakta-madhurimā
gāichhe se jana rāge [27]

se jana yāhāra antare—He within whose heart sadāi—constant bhajana—service jāhnavā-nitāi—to Jāhnavā and Nitāi jāge—arises rāge—lovingly gāichhe—sings bhakta-madhurimā—of the sweetness of the devotees [and] nadiyā-mahimā—the glories of Nadia.

As constant service to Jāhnavā and Nitāi arises in his heart, this soul lovingly sings of the sweetness of the devotees and the glories of Nadia.

CHAPTER TEN

*Visiting
Śrī Brāhmaṇa Puṣkara,
Śrī Uchcha Haṭṭa,
and Other Places*

জয় গৌর নিত্যানন্দ অদ্বৈত সহিত ।

জয় গদাধর জয় শ্রীবাস পাণ্ডিত ॥১॥

jaya gaura nityānanda advaita sahita

jaya gadādhara jaya śrīvāsa paṇḍita [1]

jaya—All glory gaura—to Gaura sahita—with nityānanda—Nityānanda [and] advaita—Advaita!

jaya—All glory gadādhara—to Gadādhara! jaya—All glory śrīvāsa paṇḍita—to Śrīvās Paṇḍit!

All glory to Gaurāṅga, Nityānanda, and Advaita! All glory to Gadādhara and Śrīvās Paṇḍit!

জয় নবদ্বীপ শুদ্ধ প্রেমভক্তিদাম ।

জয় জয় জয় গৌর-নিত্যানন্দ-নাম ॥২॥

jaya navadvīpa śuddha prema-bhakti-dhāma

jaya jaya jaya gaura-nityānanda-nāma [2]

jaya—All glory navadvīpa—to Nabadvīp, śuddha prema-bhakti-dhāma—the abode of pure love and devotion! jaya jaya jaya—All glory gaura-nityānanda-nāma—to the Names of Gaura and Nityānanda!

All glory to Nabadvīp, the abode of pure love and devotion! All glory to the Names of Gaura and Nityānanda!

শুনহে কলির জীব ছাড়ি' জ্ঞান কর্ম ।

নিতাই চৈতন্য ভজ ত্যজি' ধর্মার্থ ॥৩॥

śunahe kalira jīva chhāḍi' jñāna karma

nitāi chaitanya bhaja tyaji' dharmādharmā [3]

jīva—O souls kalira—of Kali-yuga, śunahe—listen! chhāḍi'—Abandon jñāna—renunciation [and] karma—exploitation, tyaji'—reject dharmādharmā—religion and irreligion, [and] bhaja—serve nitāi—Nitāi [and] chaitanya—Chaitanya!

O souls of Kali-yuga, listen! Abandon renunciation and exploitation, reject religion and irreligion, and serve Nitāi and Chaitanya!

দয়ার সমুদ্র সেই গৌর-নিত্যানন্দ ।
অকাতরে দিবে ভাই সার ব্রজানন্দ ॥৪॥

dayāra samudra sei gaura-nityānanda
akātare dibe bhāi sāra vrajānanda [4]

sei gaura-nityānanda—Gaura and Nityānanda [are] samudra—oceans dayāra—of mercy. bhāi—Brother! akātare—Freely, dibe—They will give [you] sāra—the essence vrajānanda—of Vraja’s joy.

They are oceans of mercy. Brother! They will freely give you the essence of Vraja’s joy.

যামিনী প্রভাত হৈলে নিত্যানন্দরায় ।
জীবেরে লইয়া ধামভ্রমণেতে যায় ॥৫॥

yāminī prabhāta haile nityānanda-rāya
jīvere la-iyā dhāma-bhramaṇete yāya [5]

yāminī prabhāta haile—When dawn came, nityānanda-rāya—Nityānanda Rāy la-iyā—took jīvere—Jiva [and] dhāma-bhramaṇete yāya—went out to tour the Dhām.

At dawn, Nityānanda Rāy took Jiva and went out to tour the Dhām.

বলে, “দেখ জীব এই গ্রাম মনোহর ।
এখন ব্রাহ্মণপুরা ডাকে সর্ব্বনর ॥৬॥

bale, “dekha jīva ei grāma manohara
ekhana brāhmaṇa-purā ḍāke sarva-nara [6]

bale—He said, “jīva—Jiva, dekha—look ei manohara grāma—at this beautiful village. sarva-nara—Everyone ekhana—now ḍāke—calls [it] brāhmaṇa-purā—Brāhmaṇpur.

He said, “Jiva, look at this beautiful village. Everyone now calls it Brāhmaṇpur.

ব্রাহ্মণপুষ্কর নাম সর্ব্বশাস্ত্রে কয় ।
হেথা যে রহস্য তাহা অতি গুহ্য হয় ॥৭॥

brāhmaṇa-puṣkara nāma sarva-śāstre kaya
hethā ye rahasya tāhā ati guhya haya [7]

sarva-śāstre—All the scriptures kaya—say [its] nāma—name [is] brāhmaṇa-puṣkara—Brāhmaṇ Puṣkar. ye tāhā rahasya—The Pastime that [happened] hethā—here haya—is ati—very guhya—confidential.

“All the scriptures call it Brāhmaṇ Puṣkara. A very confidential Pastime took place here.

সত্যযুগে দিবদাস নামেতে ব্রাহ্মণ ।
গৃহ ত্যজি’ করে সর্ব্বতীর্থ দরশন ॥৮॥

satya-yuge diva-dāsa nāmete brāhmaṇa
gr̥ha tyaji’ kare sarva-tīrtha daraśana [8]

satya-yuge—During Satya-yuga, brāhmaṇa—a brāhmaṇ nāmete—named diva-dāsa—Diva Dās tyaji’—left gr̥ha—home [and] daraśana kare—visited sarva-tīrtha—all the holy places.

“During Satya-yuga, a brāhmaṇ named Diva Dās left home and visited all the holy places.

পুষ্করতীর্থেতে তার হৈল বড় প্রীত ।
তথাপি ভ্রমিতে নবদ্বীপে উপস্থিত ॥৯॥

puṣkara-tīrthete tāra haila baḍa prīta
tathāpi bhramite navadvīpe upasthita [9]

tāra baḍa prīta haila—He felt the greatest joy puṣkara-tīrthete—at Puṣkara Tīrtha. tathāpi—Still, bhramite—he travelled [and] upasthita—came navadvīpe—to Nabadwīp.

“He felt the greatest joy at Puṣkara Tīrtha. Still, he travelled, and eventually he came to Nabadwīp.

এই স্থানে রাত্রিযোগে দেখিল স্বপন ।
‘হেথা বাস কর বিপ্র পাবে নিত্যধন’ ॥১০॥

ei sthāne rātri-yoge dekhila svapana
‘hethā vāsa kara vipra pābe nitya-dhana’ [10]

ei sthāne—Here, rātri-yoge—during the night, svapana dekhila—he had a dream [in which he was told,] ‘vipra—‘O brāhmaṇ, vāsa kara—reside hethā—here [and] pābe—you will attain nitya-dhana’—eternal wealth.’

“Here, during the night, he had a dream in which he was told, ‘O brāhmaṇ, reside here and you will attain eternal wealth.’

এই স্থানে কুটীর বাঁধিয়া দিবদাস ।
বৃদ্ধকালাবধি তেঁহ করিলেন বাস ॥১১॥

ei sthāne kuṭīra bādhiyā diva-dāsa
vṛddha-kālāvadhi tēha karilena vāsa [11]

diva-dāsa—Diva Dās bādhiyā—built kuṭīra—a cottage ei sthāne—here. tēha—He vāsa karilena—resided [here] vṛddha-kālāvadhi—into his old age.

“Diva Dās built a cottage and resided here into his old age.

বৃদ্ধকালে চলিতে অশক্ত দ্বিজবর ।
ইচ্ছা হৈল ‘এবে আমি দেখিব পুষ্কর’ ॥১২॥

vṛddha-kāle chalite aśakta dvija-vara
ichchhā haila ‘ebe āmi dekhiba puṣkara’ [12]

vṛddha-kāle—In [his] old age, dvija-vara—the great brāhmaṇ [was] aśakta—unable chalite—to travel [but] ichchhā haila—he desired, āmi dekhiba—‘May I see puṣkara—Puṣkara ebe’—now.’

“In his old age, the great brāhmaṇ was unable to travel, but he desired to see Puṣkara.

চলিতে না পারে দ্বিজ করয় ক্রন্দন ।
‘আর না পাইব আমি পুষ্কর দর্শন’ ॥১৩॥

chalite nā pāre dvija karaya krandana
‘āra nā pāiba āmi puṣkara darśana’ [13]

pāre nā—Unable chalice—to travel, dvija—the brāhmaṇ krandana karaya—cried, ‘āmi—‘I darśana pāiba nā—will never see puṣkara—Puṣkara āra’—again.’

“Unable to travel, the brāhmaṇ cried, ‘I will never see Puṣkara again.’

তখন পুষ্কররাজ সদয় হইল ।

দ্বিজরূপে দিবদাসে দরশন দিল ॥১৪॥

takhana puṣkara-rāja sadaya ha-ila

dvija-rūpe diva-dāse daraśana dila [14]

takhana—Then, puṣkara-rāja—the Lord of Puṣkara sadaya ha-ila—felt compassion [and] daraśana dila—revealed [himself] diva-dāse—to Diva Dās dvija-rūpe—in the form of a brāhmaṇ.

“The Lord of Puṣkara felt compassion and revealed himself to Diva Dās in the form of a brāhmaṇ.

দিবদাসে বলে, ‘বিপ্র না কর ক্রন্দন ।

তোমার সম্মুখে এই কুণ্ড সুশোভন ॥১৫॥

diva-dāse bale, ‘vipra nā kara krandana

tomāra sammukhe ei kuṇḍa suśobhana [15]

bale—He said diva-dāse—to Diva Dās, ‘vipra—‘O brāhmaṇ, krandana kara nā—do not cry. [There is] ei suśobhana kuṇḍa—a beautiful pond sammukhe—in front tomāra—of you.

“He said to Diva Dās, ‘O brāhmaṇ, do not cry. There is a beautiful pond in front of you.

এই কুণ্ডে স্নান তুমি কর একবার ।

প্রত্যক্ষ হইবে তীর্থ পুষ্কর তোমার’ ॥১৬॥

ei kuṇḍe snāna tumi kara eka-bāra

pratyakṣa ha-ibe tīrtha puṣkara tomāra’ [16]

tumi snāna kara—Bathe ei kuṇḍe—in this pond eka-bāra—once, [and] tomāra pratyakṣa ha-ibe—you will see puṣkara tīrtha’—Puṣkara Tīrtha.’

“Bathe in this pond once, and you will see Puṣkara Tīrtha.’

তাহা শুনি’ কুণ্ডে স্নান করে দ্বিজবর ।

দিব্যচক্ষু লভি’ দেখে সম্মুখে পুষ্কর ॥১৭॥

tāhā śuni’ kuṇḍe snāna kare dvija-vara

divya-chakṣu labhi’ dekhe sammukhe puṣkara [17]

śuni’—Hearing tāhā—this, dvija-vara—the great brāhmaṇ snāna kare—bathed kuṇḍe—in the pond. labhi’—Attaining divya-chakṣu—divine eyes, dekhe—he saw puṣkara—Puṣkara sammukhe—before him.

“Hearing this, the great brāhmaṇ bathed in the pond. Attaining divine eyes, he saw Puṣkara before him.

ক্রন্দন করিয়া দ্বিজ পুষ্করে বলিল ।

‘আমা লাগি’ বড় ক্লেশ তোমার হইল’ ॥১৮॥

krandana kariyā dvija puṣkare balila
'āmā lāgi' baḍa kleśa tomāra ha-ila' [18]

krandana kariyā—Crying, dvija—the brāhman balila—said puṣkare—to Puṣkara, 'tomāra baḍa kleśa ha-ila—'You have taken great trouble āmā lāgi'—for me.'

"Crying, the brāhman said to Puṣkara, 'You have taken great trouble for me.'

পুষ্কর বলেন, 'শুন দ্বিজ ভাগ্যবান ।
দূর হৈতে না আসিনু হেথা বিদ্যমান ॥১৯॥
puṣkara balena, 'śuna dvija bhāgyavān
dūra haite nā āsinu hethā vidyamāna [19]

puṣkara—Puṣkara balena—said, 'bhāgyavān dvija—'O fortunate brāhman, śuna—listen! āsinu nā—I have not come haite—from dūra—far away. vidyamāna—I live hethā—here.

"Puṣkara said, 'Listen, O fortunate brāhman! I have not come from far away. I live here.

এই নবদ্বীপধাম সর্বতীর্থময় ।
নবদ্বীপে সেবি' হেথা থাকে তীর্থচয় ॥২০॥
ei navadvīpa-dhāma sarva-tīrthamaya
navadvīpe sevi' hethā thāke tīrtha-chaya [20]

ei navadvīpa-dhāma—Nabadwīp Dhām sarva-tīrthamaya—contains all holy places; tīrtha-chaya—all holy places thāke—reside hethā—here [and] sevi'—serve navadvīpe—Nabadwīp.

"Nabadwīp Dhām contains all holy places; all holy places reside here and serve Nabadwīp.

আমার স্বরূপ এক পাশ্চাত্যে প্রকাশ ।
নিজে আমি এই স্থানে নিত্য করি বাস ॥২১॥
āmāra svarūpa eka pāścātye prakāśa
nije āmi ei sthāne nitya kari vāsa [21]

eka—One āmāra svarūpa—form of mine prakāśa—exists pāścātye—in the west (of India), [but] āmi—I nije—myself vāsa kari—live ei sthāne—here nitya—eternally.

"Although a form of mine exists in the west, I myself live here eternally.

শতবার কেহ সেই তীর্থে করি' স্নান ।
যেই ফল পায় হেথা সে ফল বিধান ॥২২॥
śata-bāra keha sei tīrthe kari' snāna
yei phala pāya hethā se phala vidhāna [22]

keha—Souls pāya—attain hethā—here yei phala se phala—the result vidhāna—attained snāna kari'—by bathing śata-bāra—a hundred times sei tīrthe—there.

"Souls attain here the result attained by bathing a hundred times there.

অতএব নবদ্বীপ ছাড়ি' যেই জন ।
অন্ত তীর্থ আশা করে সে মূঢ় দুর্জ্ঞান ॥২৩॥

ataeva navadvīpa chhāḍi' yei jana
anya tīrtha āśā kare se mūḍha durjana [23]

ataeva—Thus, yei se jana—anyone who chhāḍi'—leaves navadvīpa—Nabadwīp [and] āśā kare—desires [to visit] anya—other tīrtha—holy places [is] mūḍha durjana—a foolish, unfortunate soul.

“Thus, anyone who leaves Nabadwīp desiring to visit other holy places is a foolish, unfortunate soul.

সর্বতীর্থ ভ্রমি' যদি হয় ফলোদয় ।
নবদ্বীপ তবে তার বাসস্থান হয় ॥২৪॥

sarva-tīrtha bhrami' yadi haya phalodaya
navadvīpa tabe tāra vāsa-sthāna haya [24]

yadi—When phalodaya haya—souls attain the result bhrami'—of visiting sarva-tīrtha—all other holy places, tabe—then navadvīpa—Nabadwīp haya—becomes tāra—their vāsa-sthāna—place of residence.

“When souls attain the result of visiting all other holy places, then they can reside in Nabadwīp.

ঐ দেখ উচ্চস্থান হট্টের সমান ।
কুরুক্ষেত্র ব্রহ্মাবর্ত তথা বিদ্যমান ॥২৫॥

ai dekha uchcha-sthāna haṭṭera samāna
kurukṣetra brahmāvarta tathā vidyamāna [25]

dekha—See ai—there uchcha-sthāna—the raised area [that] haṭṭera samāna—resembles a market. kurukṣetra—Kurukṣetra [and] brahmāvarta—Brahmāvarta vidyamāna—exist tathā—there.

“See there the raised area that resembles a market. Kurukṣetra and Brahmāvarta exist there.

সরস্বতী দৃশদ্বতী দুই পার্শে তার ।
অতি শোভা পায় পুণ্য করয়ে বিস্তার ॥২৬॥

sarasvatī dṛṣadvatī dui pārśe tāra
ati śobhā pāya puṇya karaye vistāra [26]

tāra dui pārśe—On its two sides [are] sarasvatī—the Sarasvatī [and] dṛṣadvatī—Dṛṣadvatī. [It] ati śobhā pāya—shines brightly [and] puṇya vistāra karaye—bestows good fortune.

“With the Sarasvatī and Dṛṣadvatī Rivers on its two sides, it shines brightly and bestows good fortune.

ওহে বিপ্র গুঢ় কথা বলিব তোমায় ।
অতি অল্প কালে হবে আনন্দ হেথায় ॥২৭॥

ohe vipra gūḍha kathā baliba tomāya
ati alpa kāle habe ānanda hethāya [27]

ohe—O vipra—brāhmaṇ, baliba—I will tell tomāya—you gūḍha kathā—a secret. ati alpa kāle—Within a very short time, habe—there will be ānanda—joy hethāya—here.

“O brāhmaṇ, I will tell you a secret. Very soon there will be great joy here.

মায়াপুরে শচীগৃহে গৌরাঙ্গসুন্দর ।
প্রকট হইয়া প্রেম বিলাবে বিস্তর ॥২৮॥

māyāpure śachī-gr̥he gaurāṅga-sundara
prakaṭa ha-iyā prema vilābe vistara [28]

gaurāṅga-sundara—Gaurāṅgasundar prakaṭa ha-iyā—will appear śachī-gr̥he—in the home of Śachī māyāpure—in Māyāpur [and] vistara vilābe—broadly distribute prema—divine love.

“Gaurāṅgasundar will appear in the home of Śachī in Māyāpur and broadly distribute divine love.

এই সব স্থানে প্রভু ভক্তবৃন্দ লয়ে ।
সঙ্কীর্ণনরসে নাচিবেন মত্ত হয়ে ॥২৯॥

ei saba sthāne prabhu bhakta-vṛnda laye
saṅkīrtana-rase nāchibena matta haye [29]

ei saba sthāne—In all these places, prabhu—the Lord nāchibena—will dance saṅkīrtana-rase—in the ecstasy of saṅkīrtan laye—with bhakta-vṛnda—the devotees [and] matta haye—become mad.

“In all these places, the Lord will dance in the ecstasy of saṅkīrtan with the devotees and become mad.

সর্ব-অবতারে ছিলা যে যে ভক্তগণ ।
সকলে লইয়া প্রভু করিবে কীর্তন ॥৩০॥

sarva-avatāre chhilā ye ye bhakta-gaṇa
sakale la-iyā prabhu karibe kīrtana [30]

prabhu—The Lord karibe—will perform kīrtana—kīrtan la-iyā—with ye ye bhakta-gaṇa sakale—all the devotees sarva-avatāre chhilā—of all the previous Avatārs.

“The Lord will perform kīrtan with all the devotees of all His previous Avatārs.

প্রেম-বন্যা জলে সর্বজগৎ ভাসাবে ।
কুতর্কিক বিনা সবে মহাপ্রেম পাবে ॥৩১॥

prema-vanyā jale sarva-jagat bhāsābe
kutārkika vinā sabe mahāprema pābe [31]

bhāsābe—He will inundate sarva-jagat—the entire world prema-vanyā jale—with a flood of divine love. sabe—Everyone vinā—except kutārkika—the speculators pābe—will attain mahāprema—intense divine love.

“He will inundate the entire world with a flood of divine love. Everyone except the speculators will attain intense divine love.

এই ধামনিষ্ঠা করি’ যেন করে বাস ।
তারে মিলে গৌরপদ ওহে দিবদাস ॥৩২॥

ei dhāma-niṣṭhā kari’ yebā kare vāsa
tāre mile gaura-pada ohe diva-dāsa [32]

ohe—O diva-dāsa—Diva Dās, yebā tāre—souls who dhāma-niṣṭhā kari’—are faithful to the abode [and] vāsa kare—reside ei—here mile—will reach gaura-pada—the feet of Gaura.

“O Diva Dās, souls who are faithful to the Dhām and reside here will reach the feet of Gaura.

কোটি কোটি বর্ষ করি' শ্রীকৃষ্ণভজন ।

তথাপি নামেতে রতি না পায় দুর্জন ॥৩৩॥

koṭi koṭi varṣa kari' śrī-kṛṣṇa-bhajana

tathāpi nāmete rati nā pāya durjana [33]

durjana—Unfortunate souls śrī-kṛṣṇa-bhajana kari'—worship Kṛṣṇa koṭi koṭi varṣa—for billions of years tathāpi—but pāya nā—do not attain rati—attraction nāmete—to [His] Name.

“Unfortunate souls worship Kṛṣṇa for billions of years but do not attain attraction to His Name.

গৌরাঙ্গ ভজিলে দুষ্টভাব দূরে যায় ।

অল্প দিনে ব্রজধামে রাখা-কৃষ্ণ পায় ॥৩৪॥

gaurāṅga bhajile duṣṭa-bhāva dūre yāya

alpa dine vraja-dhāme rādhā-kṛṣṇa pāya [34]

bhajile—If souls worship gaurāṅga—Gaurāṅga, [their] duṣṭa-bhāva—wickedness yāya—goes dūre—away, [and they] alpa dine—quickly pāya—attain rādhā-kṛṣṇa—Rādhā and Kṛṣṇa vraja-dhāme—in Vraja Dhām.

“If souls worship Gaurāṅga, their wickedness goes away, and they quickly attain Rādhā and Kṛṣṇa in Vraja Dhām.

নিজ সিদ্ধদেহ পায় সখীর আশ্রয় ।

নিজ কুঞ্জ শ্রীযুগলসেবা তার হয় ॥৩৫॥

nija siddha-deha pāya sakhīra āśraya

nija kuñja śrī-yugala-sevā tāra haya [35]

pāya—They attain nija—their siddha-deha—spiritual body [and] sakhīra āśraya—the shelter of the sakhīs, [and] tāra śrī-yugala-sevā haya—serve the Divine Couple nija kuñja—in their own grove.

“They attain their spiritual body and the shelter of the sakhīs, and serve the Divine Couple in their own grove.

ওহে বিপ্র হেথা থাকি' করহ ভজন ।

সপার্ষদে শ্রীগৌরাঙ্গ পাবে দরশন' ॥৩৬॥

ohe vipra hethā thāki' karaha bhajana

sapārṣade śrī-gaurāṅga pābe daraśana' [36]

ohe—O vipra—brāhmaṇ, thāki'—stay [and] bhajana karaha—serve hethā—here. daraśana pābe—You will see śrī-gaurāṅga—Śrī Gaurāṅga sapārṣade'—with [His] associates.'

“O brāhmaṇ, stay and serve here. You will see Śrī Gaurāṅga with His associates.'

এই কথা বলি' তীর্থরাজ গেল চলি' ।

শুনিল আকাশবাণী আইসে, 'ধন্য কলি ॥৩৭॥

ei kathā bali' tīrtha-rāja gela chali'
śunila ākāśa-vāñī āise, 'dhanya kali [37]

kathā bali'—Saying ei—this, tīrtha-rāja—the Lord of Puṣkara chali' gela—left. śunila—The brāhmaṇ [then] heard ākāśa-vāñī āise—a voice come from the sky, 'dhanya—Glory kali—to the Age of Kali!

“Saying this, the Lord of Puṣkara left. The brāhmaṇ then heard a voice come from the sky, ‘Glory to the Age of Kali!

তুমি বিপ্র সেই কালে জন্মিবে আবার ।
শ্রীগৌরকীর্তন প্রেমে দিবে ত সাতার' ৩৮॥
tumi vipra sei kāle janmibe ābāra
śrī-gaura-kīrtana preme dibe ta sātāra' [38]

vipra—O brāhmaṇ, tumi—you janmibe—will be born ābāra—again sei kāle—at that time [and] ta sātāra dibe—swim preme—in the divine love śrī-gaura-kīrtana'—of Śrī Gaura's kīrtan.'

“O brāhmaṇ, you will be born again at that time and swim in the divine love of Śrī Gaura's kīrtan.'

এত শুনি' দিবদাস নিশ্চিন্ত হইল ।
এই কুণ্ডতীরে বসি' ভজন করিল" ৩৯॥
eta śuni diva-dāsa niśchinta ha-ila
ei kuṇḍa-tīre vasi' bhajana karila" [39]

śuni'—Hearing eta—this, diva-dāsa—Diva Dās niśchinta ha-ila—became fearless. vasi'—He resided ei kuṇḍa-tīre—on the bank of the pond [and] bhajana karila"—performed worship."

“Hearing this, Diva Dās became fearless. He resided on the bank of the pond and performed worship."

এ সব পুরাণ কথা শ্রীজীবে কহিয়া ।
উচ্চহৃৎ কুরুক্ষেত্রে প্রবেশিল গিয়া ৪০॥
e saba purāṇa kathā śrī-jīve kahiya
uchcha-haṭṭa kurukṣetre praveśila giya [40]

kahiya—After telling śrī-jīve—Śrī Jīva e saba purāṇa kathā—these ancient stories, giya praveśila—Nityānanda entered uchcha-haṭṭa kurukṣetre—Uchcha Haṭṭa, Kurukṣetra.

After telling Śrī Jīva these ancient stories, Nityānanda entered Uchcha Haṭṭa, Kurukṣetra.

নিত্যানন্দ বলে, “হেথা সর্বদেবগণ ।
কুরুক্ষেত্র তীর্থ সহ কৈল আগমন ৪১॥
nityānanda bale, “hethā sarva-deva-gaṇa
kurukṣetra tīrtha saha kaila āgamana [41]

nityānanda—Nityānanda bale—said, “sarva-deva-gaṇa—“All the gods āgamana kaila—came hethā—here saha—with kurukṣetra tīrtha—Kurukṣetra Tīrtha.

Nityānanda said, “All the gods came here with Kurukṣetra Tīrtha.

ব্রহ্মাবর্তে কুরুক্ষেত্রে যত তীর্থ ছিল ।
সর্বতীর্থ আসি' হেথা বিরাজ করিল ॥৪২॥

brahmāvarte kurukṣetre yata tīrtha chhila
sarva-tīrtha āsi' hethā virāja karila [42]

sarva-tīrtha—All the holy places, yata tīrtha—all the holy places [that] chhila—were brahmāvarte kurukṣetre—in Brahmāvarta and Kurukṣetra, āsi'—came [and] virāja karila—resided hethā—here.

“All the holy places in Brahmāvarta and Kurukṣetra came and resided here.

পৃথুদক আদি করি' সব হেথা বৈসে ।
সবে নবদ্বীপ সেবা করে অনায়াসে” ॥৪৩॥

pr̥thūdaka ādi kari' saba hethā vaise
sabe navadvīpa sevā kare anāyāse” [43]

pr̥thūdaka—Pṛthūdaka ādi saba—and all the other holy places kari' vaise—resided hethā—here. sabe—They all sevā kare—served navadvīpa—Nabadwīp anāyāse—“without difficulty.”

“Pṛthūdaka and the other holy places resided here and served Nabadwīp without difficulty.”

শতবর্ষ কুরুক্ষেত্রে বাসে যেই ফল ।
হেথা একরাত্র বাসে লভে সে সকল ॥৪৪॥

śata-varṣa kurukṣetre vāse yei phala
hethā eka-rātra vāse labhe se sakala [44]

vāse—By staying hethā—here eka-rātra—for one night, labhe—souls attain yei se sakala phala—the full result vāse—of residing kurukṣetre—in Kurukṣetra śata-varṣa—for a hundred years.

By staying here for one night, souls attain the full result of residing in Kurukṣetra for a hundred years.

প্রভু বলে, “হেথা বাস করি' দেবগণ ।
হট্ট করি' গৌরকথা করে আলোচন ॥৪৫॥

prabhu bale, “hethā vāsa kari' deva-gaṇa
haṭṭa kari' gaura-kathā kare ālochana [45]

prabhu—The Lord bale—said, “deva-gaṇa—“The gods vāsa kari'—resided hethā—here, haṭṭa kari'—established a market, [and] gaura-kathā ālochana kare—discussed Gaura.

Nityānanda Prabhu continued, “The gods resided here, established a market, and discussed Gaurāṅga.

হট্টডাঙ্গা বলি' নাম হইল ইহার ।
ইহার দর্শনে পায় প্রেমপারাবার ॥৪৬॥

haṭṭa-ḍāṅgā bali' nāma ha-ila ihāra
ihāra darśane pāya prema-pārābāra [46]

ihāra—Its nāma—name bali' ha-ila—became haṭṭa-ḍāṅgā—Haṭṭaḍāṅgā ('upland market'). ihāra darśane—By seeing it, prema-pārābāra pāya—souls enter an ocean of divine love.

“The name of this place thus became Haṭṭaḍāṅgā. By seeing this place, souls enter an ocean of divine love.

এই এক সীমা জীব দেখ নদীয়ার ।
এবে চল যাই মোরা ভাগীরথী পার” ॥৪৭॥

ei eka sīmā jīva dekha nādīyāra
ebe chala yāi morā bhāgīrathī pāra” [47]

jīva—O Jīva, dekha—see [here.] ei—This [is] eka—one sīmā—of the boundaries nādīyāra—of Nadia.
ebe—Now morā chala pāra yāi—let us go and cross bhāgīrathī—the Gaṅgā.”

“O Jīva, see here one of the boundaries of Nadia. Let us now cross the Gaṅgā.”

ভাগীরথী পার হয়ে মধ্যাহ্ন সময় ।
কোলদ্বীপে নিত্যানন্দ হইল উদয় ॥৪৮॥

bhāgīrathī pāra haye madhyāhna samaya
koladvīpe nityānanda ha-ila udaya [48]

pāra haye—Crossing bhāgīrathī—the Gaṅgā, nityānanda—Nityānanda udaya ha-ila—arrived
koladvīpe—in Koladvīp madhyāhna samaya—at midday.

Crossing the Gaṅgā, Nityānanda Prabhu arrived in Koladvīp at midday.

কুলিয়াপাহাড়পুরে যাইতে যাইতে ।
শ্রীজীব নিতাইচাঁদ লাগিল কহিতে ॥৪৯॥

kuliyāpāhāḍapure yāite yāite
śrī-jīve nitāichāda lāgila kahite [49]

yāite yāite—While going kuliyāpāhāḍapure—to Kuliyāpāhāḍapur, nitāichāda—Nityānanda lāgila—
began kahite—to speak śrī-jīve—to Śrī Jīva.

On the way to Kuliyāpāhāḍapur, Nityānanda spoke to Śrī Jīva.

“যে ক্রমে আইনু মোরা হয়ে গঙ্গা পার ।
সেই ক্রম সিদ্ধ-ক্রম পরিক্রমা-সার ॥৫০॥

“ye krame āinu morā haye gaṅgā pāra
sei krama siddha-krama parikramā-sāra [50]

“ye krame sei krama—“The way morā—we āinu—have come, pāra haye—crossing gaṅgā—the
Gaṅgā, [is] siddha-krama—the proper way parikramā-sāra—to best circumambulate [the
Dhām].

“The way we have come, crossing the Gaṅgā, is the proper way to circumambulate the Dhām.

যবে প্রভু শ্রীচৈতন্য লয়ে নিজগণ ।
করিলেন শ্রীচৌদ্দমাদল সঙ্কীৰ্ত্তন ॥৫১॥
কাজিরে শোধিতে প্রভু সন্ধ্যা আগমনে ।
মায়াপুর ছাড়ি চলে লয়ে ভক্তজনে ॥৫২॥

yabe prabhu śrī-chaitanya laye nija-gaṇa
karilena śrī-chaudda-mādala saṅkīrtana [51]
kājire śodhite prabhu sandhyā āgamane
māyāpura chhāḍī' chale laye bhakta-jane [52]

[One] sandhyā—evening, yabe—when śrī-chaitanya prabhu—Lord Śrī Chaitanya, [along] laye—with nija-gaṇa—His associates, karilena—performed saṅkīrtana—saṅkīrtan [with] śrī-chaudda-mādala—fourteen mṛdaṅgas, prabhu—the Lord chhāḍī' chale—left māyāpura—Māyāpur laye—with bhakta-jane—the devotees [and] āgamane—came śodhite—to purify kājire—the Kāzī.

“One evening, while performing saṅkīrtan with fourteen mṛdaṅgas, Śrī Chaitanya left Māyāpur with His associates and came to purify the Kāzī.

সেই রাত্র ব্রহ্মরাত্র শীঘ্র নহে শেষ ।
এই ক্রমে মহাপ্রভু ভ্রমে নিজদেশ ॥৫৩॥
sei rātra brahma-rātra śīghra nahe śeṣa
ei krame mahāprabhu bhrame nija-deśa [53]

sei rātra—That night, brahma-rātra—[like] a night of Brahmā, śeṣa nahe—did not end śīghra—quickly. mahāprabhu—Mahāprabhu bhrame—toured nija-deśa—His abode ei krame—in this way.

“That night, like a night of Brahmā, did not end quickly. Mahāprabhu toured His abode in this way.

তারপর প্রতি একাদশী-তিথি ধরি' ।
ভ্রমিলা আমার প্রভু সঙ্কীৰ্ত্তন করি' ॥৫৪॥
tārapara prati ekādaśī-tithi dhari'
bhramilā āmāra prabhu saṅkīrtana kari' [54]

tārapara—Thereafter, āmāra—My prabhu—Lord bhramilā—toured saṅkīrtana kari'—performing saṅkīrtan prati ekādaśī-tithi dhari'—on every Ekādaśī.

“Thereafter, My Lord toured performing saṅkīrtan on every Ekādaśī.

কভু পঞ্চকোশ ভ্রমে অন্তর্দ্বীপময় ।
কভু অষ্টকোশ ভ্রমে যেন মনে লয় ॥৫৫॥
kabhu pañcha-krośa bhrame antardvīpamaya
kabhu aṣṭa-krośa bhrame yena mane laya [55]

kabhu—Sometimes bhrame—He toured pañcha-krośa—the ten miles antardvīpamaya—of Antardwīp, [and] kabhu—sometimes, yena—as mane laya—He desired, bhrame—He toured aṣṭa-krośa—for sixteen miles.

“Sometimes He toured the ten miles of Antardwīp, and sometimes, as He desired, He toured for sixteen miles.

নিজ গৃহ হৈতে বারকোণা ঘাট ছাড়ি' ।
দীর্ঘিকা বেষ্টনে যায় শ্রীধরের বাড়ী ॥৫৬॥
nija gṛha haite bārakoṇā ghāṭa chhāḍī'
dīrghikā veṣṭane yāya śrīdharera bāḍī [56]

haite—From nija grha—His home, chhāḍī’—He would leave bārakoṇā ghāṭa—Bārakoṇā Ghāt [and] yāya—go veṣṭane—around dīrghikā—Ballāl Dīrghikā śrīdharera bāḍī—to Śrīdhar’s house.

“From His home, He would leave Bārakoṇā Ghāt and go around Ballāl Dīrghikā to Śrīdhar’s house.

তথা হৈতে অন্তর্দ্বীপ সীমা ভ্রমি’ আসে ।

পঞ্চকোশ পরিক্রমা হয় অনায়াসে ॥৫৭॥

tathā haite antardvīpa sīmā bhrami’ āse

pañcha-krośa parikramā haya anāyāse [57]

haite—From tathā—there, bhrami’—He would tour sīmā—around the boundary antardvīpa—of Antardvīp [and] āse—return. [In this way,] parikramā haya—He would circumambulate pañcha-krośa—the ten miles anāyāse—easily.

“Then there, He would tour around the boundary of Antardvīp and then return. In this way, He would easily circumambulate for ten miles.

সিমুলিয়া হয়ে কাজিগৃহে বেড়ি’ চলে ।

শ্রীধরে সম্ভাষি’ আইসে গাদিগাছা স্থলে ॥৫৮॥

simuliya haye kāji-grhe beḍi’ chale

śrīdhare sambhāṣi’ āise gādigāchhā sthale [58]

[Other times,] haye—passing simuliya—Simuliya, beḍi’ chale—He would go kāji-grhe—to the house of the Kāzī, sambhāṣi’—speak śrīdhare—with Śrīdhar, [and then] āise—come gādigāchhā sthale—to the place of Gādigāchhā.

“Other times, passing Simuliya, He would go to the house of the Kāzī, speak with Śrīdhar, and then come to Gādigāchhā.

মাজিদা হইতে হয় ভাগীরথী পার ।

পারডাঙ্গা ছিনাডাঙ্গা পুলিন বিস্তর ॥৫৯॥

mājīdā haite haya bhāgīrathī pāra

pāraḍāṅgā chhināḍāṅgā pulina vistara [59]

haite—From mājīdā—Mājīdā, pāra haya—He would cross bhāgīrathī—the Gaṅgā [and tour] pāraḍāṅgā—Pāraḍāṅgā [and] chhināḍāṅgā—Chhināḍāṅgā vistara pulina—along the broad riverbank.

“From Mājīdā, He would cross the Gaṅgā and tour Pāraḍāṅgā and Chhināḍāṅgā along the broad riverbank.

ছাড়িয়া জাহ্নবী পার হইয়া তখন ।

অষ্টকোশ ভ্রমি’ চলে আপন ভবন ॥৬০॥

chhāḍiyā jāhnavī pāra ha-iyā takhana

aṣṭa-krośa bhrami’ chale āpana bhavana [60]

takhana—Then chhāḍiyā—He would leave, pāra ha-iyā—cross jāhnavī—the Gaṅgā, [and] chale—return āpana bhavana—to His home, [thus] bhrami’—touring aṣṭa-krośa—for sixteen miles.

“Then He would cross the Gaṅgā again and return to His home, thus touring for sixteen miles.

সিদ্ধ পরিক্রমা হয় পূর্ণ ষোলক্রোশ ।

সেই পরিক্রমা কৈলে প্রভুর সন্তোষ ॥৬১॥

siddha parikramā haya pūrṇa ṣola-krośa

sei parikramā kaile prabhura santoṣa [61]

siddha parikramā—A complete circumambulation haya—is pūrṇa ṣola-krośa—the full thirty-two miles. prabhura santoṣa—The Lord is pleased kaile—if someone performs sei—this parikramā—circumambulation.

“A complete circumambulation is the full thirty-two miles. The Lord is pleased if someone completes this.

সেই পরিক্রমা আমি তোমারে করাই ।

ইহার সমান পরিক্রমা আর নাই ॥৬২॥

sei parikramā āmi tomāre karāi

ihāra samāna parikramā āra nāi [62]

āmi—I karāi—am taking tomāre—you sei parikramā—on that circumambulation. nāi—There is no āra—other parikramā—circumambulation ihāra samāna—equal to it.

“I am taking you on this complete circumambulation. There is no circumambulation equal to it.

বৃন্দাবন ষোলক্রোশ দ্বাদশ কানন ।

এই পরিক্রমা মধ্যে পাবে দরশন ॥৬৩॥

vṛndāvana ṣola-krośa dvādaśa kānana

ei parikramā madhye pābe daraśana [63]

madhye—During ei—this parikramā—circumambulation, daraśana pābe—you will see ṣola-krośa—the thirty-two miles [and] dvādaśa kānana—the twelve forests vṛndāvana—of Vṛndāvan.

“During this circumambulation, you will see all thirty-two miles of the Dhām and the twelve forests of Vṛndāvan.

নবরাত্রে এই পরিক্রমা শেষ হয় ।

নবরাত্র বলি’ এর নাম শাস্ত্রে কয় ॥৬৪॥

nava-rātre ei parikramā śeṣa haya

nava-rātra bali’ nāma śāstre kaya [64]

ei—This parikramā—circumambulation śeṣa haya—is completed nava-rātre—over the course of nine nights; śāstre—the scriptures nāma bali’kaya—call [it] nava-rātra—‘nine nights’.

“This circumambulation is completed over the course of nine nights; the scriptures call it the ‘nava-rātra parikramā’.

পঞ্চক্রোশ পরিক্রমা একদিনে করে ।

রাত্রত্রয় অষ্টক্রোশ পরিক্রমা ধরে ॥৬৫॥

pañcha-krośa parikramā eka-dine kare

rātra-traya aṣṭa-krośa parikramā dhare [65]

kare—Devotees perform pañcha-krośa parikramā—the ten-mile circumambulation eka-dine—in one day [and] dhare—complete aṣṭa-krośa parikramā—the sixteen-mile circumambulation rātra-traya—over the course of three nights.

“Devotees perform the ten-mile circumambulation in one day and complete the sixteen-mile circumambulation over the course of three nights.

একরাত্র মায়াপুরে দ্বিতীয় গোদ্রুমে ।
পুলিনে তৃতীয় রাত্র এই ক্রমে ভ্রমে” ॥৬৬॥
eka-rātra māyāpure dvitīya godrume
puline tṛtīya rātra ei krame bhrame” [66]

eka-rātra—One night [is] māyāpure—in Māyāpur. dvitīya—The second [is] godrume—in Godrumadwīp. tṛtīya rātra—The third night [is] puline—in Śrī Pulina. bhrame—Devotees tour ei krame—in this way.”

“One night is in Māyāpur, the second is in Godrumadwīp, and the third night is in Śrī Pulina. Devotees tour in this way.”

শুনি’ পরিক্রমা-তত্ত্ব জীবমহাশয় ।
প্রেমেতে অধৈর্য্য হয়ে কতক্ষণ রয় ॥৬৭॥
śuni’ parikramā-tattva jīva-mahāśaya
premete adhairya haye kata-kṣaṇa raya [67]

śuni’—Hearing parikramā-tattva—about the process of circumambulation, jīva-mahāśaya—Jīva Goswāmī adhairya haye raya—became overwhelmed premete—with divine love kata-kṣaṇa—for some time.

Hearing about the process of circumambulation, Śrī Jīva Goswāmī became overwhelmed with divine love for some time.

নিতাইজাহ্নবাপদছায়া আশ যার ।
নদীয়া-মহিমা বর্ণে অকিঞ্চন ছার ॥৬৮॥
nitāi-jāhnavā-pada-chhāyā āśa yāra
nadiyā-mahimā varṇe akiñchana chhāra [68]

akiñchana chhāra—This poor, fallen soul, yāra—whose āśa—aspiration [is] nitāi-jāhnavā-pada-chhāyā—the shade of Nitāi and Jāhnavā’s feet, varṇe—describes mahimā—the glories nadiyā—of Nadia.

This poor, fallen soul, whose aspiration is the shade of Nitāi and Jāhnavā’s feet, describes the glories of Nadia.

CHAPTER ELEVEN

*Śrī Śrī Koladwīp,
Śrī Samudragad,
Śrī Champā Haṭṭa,
and Śrī Jayadev*

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈত-শ্রীবাসাদি গৌরভক্তবৃন্দ ॥১॥

jaya jaya śrī-chaitanya jaya nityānanda
jayādvaita-śrīvāsādi gaura-bhakta-vṛnda [1]

jaya jaya—All glory śrī-chaitanya—to Śrī Chaitanya! jaya—All glory nityānanda—to Nityānanda!
jayādvaita-śrīvāsādi gaura-bhakta-vṛnda—All glory to Advaita, Śrīvās, and all the devotees
of the Lord!

All glory to Śrī Chaitanya, Nityānanda, Advaita, Śrīvās, and all the
devotees of the Lord!

জয় জয় গৌড়ভূমি সর্বভূমিসার ।
যথা নামসহ শ্রীচৈতন্য অবতার ॥২॥

jaya jaya gauḍa-bhūmi sarva-bhūmi-sāra
yathā nāma-saha śrī-chaitanya avatāra [2]

jaya jaya—All glory gauḍa-bhūmi—to the land of Gauḍa, sarva-bhūmi-sāra—the best of all lands,
yathā—where śrī-chaitanya—Śrī Chaitanya avatāra—descended nāma-saha—with [His] Name!

All glory to the land of Gauḍa, the best of all lands, where Śrī
Chaitanya descended with His Name!

নিত্যানন্দপ্রভু বলে, “শুন সর্বজন ।
পঞ্চবেণীরূপে গঙ্গা হেথায় মিলন ॥৩॥

nityānanda prabhu bale, “śuna sarva-jana
pañchaveṇī-rūpe gaṅgā hethāya milana [3]

nityānanda prabhu—Nityānanda Prabhu bale—said, “sarva-jana—“Everyone, śuna—listen!
hethāya—Here, gaṅgā—the Gaṅgā milana—convenes pañchaveṇī-rūpe—with five other rivers.

Nityānanda Prabhu said, “Everyone, listen! Here, the Gaṅgā con-
venes with five other rivers.

মন্দাকিনী অলকা সহিত ভাগীরথী ।
গুপ্তভাবে হেথায় আছেন সরস্বতী ॥৪॥

mandākinī alakā sahita bhāgīrathī
gupta-bhāve hethāya āchhena sarasvatī [4]

bhāgīrathī—The Gaṅgā [flows] sahita—with mandākinī alakā—the Mandākinī and Alakānandā.
sarasvatī—The Sarasvatī gupta-bhāve āchhena—is hidden hethāya—here.

“The Gaṅgā flows here with the Mandākinī and the Alakānandā. The Sarasvatī is also hidden here.

পশ্চিমে যমুনা সহ আইসে ভোগবতী ।
তাহাতে মানসগাঙ্গা মহাবেগবতী ॥৫॥

paśchime yamunā saha āise bhogavati
tāhāte mānasa-gaṅgā mahāvegavati [5]

yamunā—The Yamunā āise—comes paśchime—from the west saha—with bhogavati—the Bhogavati.
mahāvegavati mānasa-gaṅgā—The swift Mānasa Gaṅgā [also flows] tāhāte—within them.

“The Yamunā comes from the west with the Bhogavati, and the swift Mānasa Gaṅgā also flows within them.

মহা মহা প্রয়াগ বলিয়া ঋষিগণে ।
কোটি কোটি যজ্ঞ হেথা কৈল ব্রহ্মা সনে ॥৬॥

mahā mahā prayāga baliyā ṛṣi-gaṇe
koṭi koṭi yajña hethā kaila brahmā sane [6]

baliyā—Considering [this place] mahā mahā prayāga—Mahāprayāg, ṛṣi-gaṇe—sages kaila—have
performed koṭi koṭi—billions yajña—of sacrifices hethā—here sane—with brahmā—Lord Brahmā.

“Considering this place Mahāprayāg, sages have performed billions of sacrifices here with Lord Brahmā.

ব্রহ্মসত্র স্থান এই মহিমা অপার ।
হেথা স্নান করিলে জনম নহে আর ॥৭॥

brahma-satra sthāna ei mahimā apāra
hethā snāna karile janama nahe āra [7]

mahimā—The glories ei sthāna—of this place brahma-satra—of Brahmā’s sacrifices [are] apāra—
unlimited. snāna karile—If a soul bathes hethā—here, janama nahe—they do not take birth
āra—again.

“The glories of this place of Brahmā’s sacrifices are unlimited. If a soul bathes here, they do not take birth again.

ইহার মহিমা কেবা বর্ণিবারে পারে ।
শুষ্ক ধারাসম কোন তীর্থ হইতে নারে ॥৮॥

ihāra mahimā kebā varṇibāre pāre
śuṣka dhārā-sama kona tīrtha ha-ite nāre [8]

kebā—Who pāre—can varṇibāre—describe mahimā—the glories ihāra—of this place? ha-ite nāre—
It cannot be kona tīrtha—a holy place [that is] śuṣka dhārā-sama—like a dry river.

“Who can describe the glories of this place? It is not a holy place that is now simply a dry river.

জলে-স্থলে-অন্তরীক্ষে ত্যজিয়া জীবন ।
সর্বজীব পায় শ্রীগোলোক-বন্দাবন ॥৯॥

jale-sthale-antarīkṣe tyajiyā jīvana
sarva-jīva pāya śrī-goloka-vṛndāvana [9]

sarva-jīva—All souls [who] tyajiyā—give up [their] jīvana—life jale-sthale-antarīkṣe—in the water, on the earth, or in the air [here] pāya—attain śrī-goloka-vṛndāvana—Śrī Goloka Vṛndāvan.

“All souls who give up their life in the water, on the earth, or in the air here attain Śrī Goloka Vṛndāvan.

কুলিয়াপাহাড় বলি’ খ্যাত এই স্থান ।
গঙ্গাতীরে উচ্চভূমি পর্বত-সমান ॥১০॥

kuliyāpāhāḍa bali’ khyāta ei sthāna
gaṅgā-tīre uchcha-bhūmi parvata-samāna [10]

ei sthāna—This place bali’ khyāta—is known as kuliyāpāhāḍa—Kuliyāpāhāḍa. [It is] uchcha-bhūmi—a raised land gaṅgā-tīre—on the bank of the Gaṅgā, parvata-samāna—resembling a mountain.

“This place is known as Kuliyāpāhāḍa. It is a raised land on the bank of the Gaṅgā, resembling a mountain.

কোলদ্বীপ নাম শাস্ত্রে আছে বর্ণন ।
সত্যযুগ-কথা এক শুন সর্বজন ॥১১॥

koladvīpa nāma śāstre āchhaya varṇana
satya-yuga-kathā eka śuna sarva-jana [11]

nāma varṇana āchhaya—It is named koladvīpa—Koladvīp śāstre—in the scriptures. sarva-jana—Everyone śuna—listen eka satya-yuga-kathā—to a story from Satya-yuga.

“It is called Koladvīp in the scriptures. Everyone, listen to a story from Satya-yuga.

বাসুদেব নামে এক ব্রাহ্মণকুমার ।
বরাহদেবের সেবা করে বারবার ॥১২॥

vāsudeva nāme eka brāhmaṇa-kumāra
varāhadevera sevā kare bāra-bāra [12]

[There was] eka—a brāhmaṇa-kumāra—brāhmaṇ boy nāme—named vāsudeva—Vāsudev. bāra-bāra—Regularly, varāhadevera sevā kare—he worshipped Varāhadev.

“There was a brāhmaṇ boy named Vāsudev. He regularly worshipped Varāhadev.

শ্রীবরাহমূর্তি পূজি’ করে উপাসনা ।
সর্বদা বরাহদেবের করয় প্রার্থনা ॥১৩॥

śrī-varāha-mūrti pūjī' kare upāsanā
sarvadā varāhadevera karaya prārthanā [13]

pūjī' upāsanā kare—He worshipped and adored śrī-varāha-mūrti—a Deity of Śrī Varāha.
varāhadevera prārthanā karaya—He prayed to Varāhadev sarvadā—constantly.

“He worshipped a Deity of Śrī Varāha and constantly prayed to Him.

‘প্রভু মোরে কৃপা করি’ দেহ দরশন ।
সফল হউক মোর নয়ন জীবন’ ॥১৪॥

‘prabhu more kṛpā kari’ deha daraśana
saphala ha-uka mora nayana jīvana’ [14]

‘prabhu—‘O Lord! kṛpā kari’—Mercifully daraśana deha—reveal [Yourself] more—to me. [May] mora—my nayana—eyes [and] jīvana—life saphala ha-uka’—be fulfilled.’

“O Lord! Mercifully reveal Yourself to me so that my eyes and life may be fulfilled.’

এই বলি’ কাঁদে বিপ্র গড়াগড়ি যায় ।
‘প্রভু নাহি দেখা দিলে জীবন বৃথায’ ॥১৫॥

ei bali’ kâde vipra gaḍāgaḍi yāya
‘prabhu nāhi dekhā dile jīvana vṛthāya’ [15]

bali’—Praying ei—in this way, vipra—the brāhmaṇ gaḍāgaḍi yāya—would roll on the ground [and] kâde—cry, ‘prabhu—‘O Lord! dekhā nāhi dile—If You do not reveal [Yourself, my] jīvana—life [is] vṛthāya’—worthless.’

“Praying in this way, the brāhmaṇ would roll on the ground and cry,
‘O Lord! If You do not reveal Yourself, my life is worthless.’

কতদিনে শ্রীবরাহ অনুকম্পা করি’ ।
দেখা দিলা বাসুদেবে কোলরূপ ধরি’ ॥১৬॥

kata-dine śrī-varāha anukampā kari’
dekhā dilā vāsudeve kola-rūpa dhari’ [16]

kata-dine—Eventually, śrī-varāha—Śrī Varāha anukampā kari’—mercifully dekhā dilā—revealed [Himself] vāsudeve—to Vāsudev, dhari’—bearing kola-rūpa—the form of a boar.

“Eventually, Śrī Varāha mercifully revealed Himself to Vāsudev in the form of a boar.

নানারত্ন ভূষণে ভূষিত কলেবর ।
পদ গ্রীবা নাসা মুখ চক্ষু মনোহর ॥১৭॥

nānā-ratna bhūṣaṇe bhūṣita kalevara
pada grīvā nāsā mukha chakṣu manohara [17]

[His] kalevara—body [was] bhūṣita—ornamented nānā-ratna bhūṣaṇe—with various jewels and ornaments, [and His] pada—feet, grīvā—neck, nāsā—nose, mukha—mouth, [and] chakṣu—eyes [were] manohara—enchanting.

“His body was ornamented with various jewels and ornaments, and His feet, neck, nose, mouth, and eyes were enchanting.

পৰ্বতসমান উচ্চ শরীর তাঁহার ।
দেখি' বিপ্র নিজে ধন্য মানে বার বার ॥১৮॥

parvata-samāna uchcha śārīra tāhāra
dekhi' vipra nije dhanya māne bāra bāra [18]

tāhāra—His śārīra—body [was] parvata-samāna uchcha—as tall as a mountain. dekhi'—Seeing [Him,] vipra—the brāhmaṇ bāra bāra—again and again nije māne—felt himself [to be] dhanya—fortunate.

“His body was as tall as a mountain. Seeing Him, the brāhmaṇ again and again felt himself to be fortunate.

ভূমে পড়ি' বিপ্র প্রণমিয়া প্রভু-পায় ।
কাদিয়া আকুল হৈল গড়াগড়ি যায় ॥১৯॥

bhūme paḍi' vipra praṇamiyā prabhu-pāya
kāḍiyā ākula haila gaḍāgaḍi yāya [19]

vipra—The brāhmaṇ paḍi'—fell bhūme—to the ground, praṇamiyā—bowed prabhu-pāya—at the feet of the Lord, kāḍiyā—cried ākula haila—fervently, [and] gaḍāgaḍi yāya—rolled on the ground.

“He fell to the ground, bowed at the feet of the Lord, cried fervently, and rolled on the ground.

বিপ্রের ভকতি দেখি' বরাহ তখন ।
কহিলেন বাসুদেবে মধুর বচন ॥২০॥

viprera bhakati dekhi' varāha takhana
kahilena vāsudeve madhura vachana [20]

takhana—Then, dekhi'—seeing bhakati—the devotion viprera—of the brāhmaṇ, varāha—Varāha kahilena—spoke madhura vachana—sweet words vāsudeve—to Vāsudev.

“Seeing the devotion of the brāhmaṇ, Varāha spoke sweet words to Vāsudev.

‘ওহে বাসুদেব তুমি ভকত আমার ।
বড় তুষ্ট হৈল পূজা পাইয়া তোমার ॥২১॥

‘ohe vāsudeva tumi bhakata āmāra
baḍa tuṣṭa hainu pūjā pāiyā tomāra [21]

‘ohe—‘O vāsudeva—Vāsudev! tumi—You [are] āmāra—My bhakata—devotee, [and] hainu—I have become baḍa tuṣṭa—very pleased pāiyā—by receiving tomāra—your pūjā—worship.

“O Vāsudev! You are My devotee, and I am very pleased with your worship.

এই নবদ্বীপে মোর প্রকট বিহার ।
কলি আগমনে হবে শুন বাক্যসার ॥২২॥

ei navadvīpe mora prakṛaṭa bihāra
kali āgamane habe śuna vākya-sāra [22]

kali āgamane—When Kali-yuga arrives, mora bihāra prakṛaṭa habe—I will perform Pastimes ei navadvīpe—in Nabadwīp. śuna—Listen vākya-sāra—to [My] conclusive words.

“When Kali-yuga arrives, I will perform Pastimes in Nabadwīp. Listen to My conclusive words.

নবদ্বীপসম ধাম নাহি ত্রিভুবনে ।
অতি প্রিয়ধাম মোর আছে সঙ্গোপনে ॥২৩॥

navadvīpa-sama dhāma nāhi tribhuvane
ati priya-dhāma mora āchhe saṅgopane [23]

nāhi—There is no dhāma—abode navadvīpa-sama—like Nabadwīp tribhuvane—in the three worlds; [all of] mora—My ati priya-dhāma—most beloved abodes saṅgopane āchhe—are hidden [within it].

“There is no abode like Nabadwīp in the three worlds; all of My most beloved abodes are hidden within it.

ব্রহ্মাবর্ত সহ আছে পুণ্যতীর্থ যত ।
সে সব আছেয়ে হেথা শাস্ত্রের সম্মত ॥২৪॥

brahmāvarta saha āchhe puṇya-tīrtha yata
se saba āchhaye hethā śāstrera sammata [24]

brahmāvarta—Brahmāvarta, saha—along with yata puṇya-tīrtha se saba—all the other holy places āchhe—there are, āchhaye—is present hethā—here. [This is] sammata—the conclusion śāstrera—of the scriptures.

“Brahmāvarta and all other holy places that exist are present here. This is the conclusion of the scriptures.

যে স্থানে ব্রহ্মার যজ্ঞে প্রকাশ হইয়া ।
নাশিলাম হিরণ্যাক্ষ দন্তে বিদারিয়া ॥২৫॥
সেই স্থান পুণ্যভূমি এই স্থানে রয় ।
যথায় আমার এবে হইল উদয় ॥২৬॥

ye sthāne brahmāra yajñe prakāśa ha-iyā
nāśilāma hiraṇyākṣa dante vidāriyā [25]
sei sthāna puṇya-bhūmi ei sthāne raya
yathāya āmāra ebe ha-ila udaya [26]

ye sthāne sei sthāna puṇya-bhūmi—The holy land of the place in which prakāśa ha-iyā—I appeared brahmāra yajñe—during Brahmā's sacrifice [and] nāśilāma—killed hiraṇyākṣa—Hiraṇyākṣa, vidāriyā—ripping [him] dante—with [My] tusks, raya—exists ei sthāne—here yathāya—where āmāra udaya ha-ila—I have appeared ebe—now.

“The holy place in which I appeared during Brahmā's sacrifice and killed Hiraṇyākṣa, ripping him with My tusks, exists here where I have now appeared.

নবদ্বীপ সেবি' সর্বতীর্থ বিরাজয় ।
নবদ্বীপবাসে সর্বতীর্থবাস হয় ॥২৭॥

navadvīpa sevi' sarva-tīrtha virājaya
navadvīpa-vāse sarva-tīrtha-vāsa haya [27]

sarva-tīrtha—All holy places virājaya—exist [here and] sevi—serve navadvīpa—Nabadwīp.
navadvīpa-vāse—By residing in Nabadwīp, sarva-tīrtha-vāsa haya—you reside in all the holy places.

“All holy places exist here and serve Nabadwīp. By residing in Nabadwīp, you reside in all the holy places.

ধন্য তুমি নবদ্বীপে সেবিলে আমায় ।

শ্রীগৌরপ্রকটকালে জন্মিলে হেথায় ॥২৮॥

dhanya tumi navadvīpe seville āmāya

śrī-gaura-prakaṭa-kāle janmibe hethāya [28]

tumi—You [are] dhanya—fortunate: seville—you have served āmāya—Me navadvīpe—in Nabadwīp.
janmibe—You will take birth hethāya—here śrī-gaura-prakaṭa-kāle—at the time of Śrī Gaura’s appearance.

“You are fortunate: you have served Me in Nabadwīp. You will take birth here when I appear as Śrī Gaurāṅga.

অনায়াসে দেখিলে সে মহাসঙ্কীর্ণ ।

অপূর্ব গৌরাঙ্গরূপ পাবে দরশন’ ॥২৯॥

anāyāse dekhile se mahāsaṅkīrtana

apūrva gaurāṅga-rūpa pābe daraśana’ [29]

anāyāse—Easily, dekhile—you will see se—His mahāsaṅkīrtana—grand saṅkīrtan. daraśana pābe—You will see apūrva gaurāṅga-rūpa’—Gaurāṅga’s extraordinary form.’

“Easily, you will see His grand saṅkīrtan and extraordinary form.’

এত বলি’ শ্রীবরাহ হৈল অন্তর্দ্বান ।

দৈববাণী হইল বিপ্রে বুঝিতে সন্ধান ॥৩০॥

eta bali’ śrī-varāha haila antardhāna

daiva-vāṇī ha-ila vipre bujhite sandhāna [30]

bali’—Saying eta—this, śrī-varāha—Śrī Varāha antardhāna haila—disappeared. daiva-vāṇī—A divine voice [then] ha-ila—arose sandhāna bujhite—to guide vipre—the brāhmaṇ.

“Saying this, Śrī Varāha disappeared. A divine voice then arose to guide the brāhmaṇ.

পরম পণ্ডিত বাসুদেব মহাশয় ।

সর্বশাস্ত্র বিচারিয়া জানিল নিশ্চয় ॥৩১॥

parama paṇḍita vāsudeva mahāśaya

sarva-śāstra vichāriyā jānila niśchaya [31]

vāsudeva mahāśaya—Worshippable Vāsudev [was] parama paṇḍita—a great scholar.
vichāriyā—He studied sarva-śāstra—all the scriptures [and] jānila—understood [everything]
niśchaya—clearly.

“Worshippable Vāsudev was a great scholar. He studied all the scriptures and understood everything clearly.

‘বৈবস্বত-মণ্ডন্তরে কলির সন্ধ্যায় ।
শ্রীগৌরাঙ্গপ্রভু-লীলা হবে নদীয়ায় ॥৩২॥

‘vaivasvata-manvantare kalire sandhyāya
śrī-gaurāṅga-prabhu-līlā habe nadiyāya [32]

‘kalire sandhyāya–‘At the beginning of Kali-yuga vaivasvata-manvantare–during the reign of Vaivasvata Manu, śrī-gaurāṅga-prabhu-līlā–Lord Śrī Gaurāṅga’s Pastimes habe–will manifest nadiyāya–in Nadia.

“‘At the beginning of Kali-yuga during the reign of Vaivasvata Manu, the Pastimes of Śrī Gaurāṅga will manifest in Nadia.

ঋষিগণ সেই তত্ত্ব রাখিল গোপনে ।
ইঙ্গিতে কহিল সব বুঝে বিজ্ঞজনে ॥৩৩॥

ṛṣi-gaṇa sei tattva rākhila gopane
iṅgite kahila saba bujhe vijñā-jane [33]

ṛṣi-gaṇa–The sages rākhila–kept sei–this tattva–truth gopane–hidden [but also] iṅgite kahila–hinted [at it in the scriptures]. vijñā-jane–The wise bujhe–understand saba–all of this.

“‘The sages kept this truth hidden but also hinted at it in the scriptures. The wise understand all of this.

‘প্রকট হইলে লীলা হইবে প্রকাশ ।
এবে গোপ্য’ এই তত্ত্ব পাইল আভাস ॥৩৪॥

‘prakaṭa ha-ile līlā ha-ibe prakāśa
ebe gopya’ ei tattva pāila ābhāsa [34]

‘prakaṭa ha-ile–‘When the Lord appears, [His] līlā–Pastimes prakāśa ha-ibe–will be revealed, [but] ebe–for now, [they] gopya–should be kept hidden.’ [In this way,] ābhāsa pāila–Vāsudev understood the purport ei tattva–of this truth [in the scriptures].

“‘When the Lord appears, His Pastimes will be revealed, but for now they should be kept hidden.’ In this way, Vāsudev understood the purport of the scriptures.

পরম আনন্দে বিপ্র করে সঙ্কীৰ্তন ।
গৌরনাম গায় মনে মনে সৰ্বক্ষণ ॥৩৫॥

parama ānande vipra kare saṅkīrtana
gaura-nāma gāya mane mane sarva-kṣaṇa [35]

parama ānande–With great joy, vipra–the brāhmaṇ saṅkīrtana kare–performed saṅkīrtan: gāya–he chanted gaura-nāma–the Name of Gaura sarva-kṣaṇa–constantly mane mane–within his heart.

“‘With great joy, the brāhmaṇ performed saṅkīrtan, chanting the Name of Gaura constantly within his heart.

পৰ্বত-প্রমাণ কোলদেবের শরীর ।
দেখি’ বাসুদেব মনে বিচারিল ধীর ॥৩৬॥
কোলদ্বীপ পৰ্বতাখ্য এই স্থান হয় ।
সেই হৈতে পৰ্বতাখ্য হৈল পরিচয় ॥৩৭॥

parvata-pramāṇa koladevera śārīra
 dekhi' vāsudeva mane vichārila dhīra [36]
 koladvīpa parvatākhyā ei sthāna haya
 sei haite parvatākhyā haila parichaya [37]

dekhi'—Having seen parvata-pramāṇa—the mountain-like śārīra—form koladevera—of Varāhadev, dhīra vāsudeva—the wise Vāsudev mane vichārila—decided ei sthāna—this place haya—would be koladvīpa parvatākhyā—named Koladwīp Parvat. sei haite—Since then, parvatākhyā parichaya haila—it has been known as Parvat.

“Having seen the mountain-like form of Varāhadev, the wise Vāsudev decided that this place would be named Koladwīp Parvat. Since then, it has been known as Parvat.

ওহে জীব! নিত্যলীলাময় বৃন্দাবনে ।
 গিরিগোবর্দ্ধন এই জানে ভক্তজনে ॥৩৮॥
 ohe jīva! nitya-līlāmaya vṛndāvane
 giri-govardhana ei jāne bhakta-jane [38]

ohe—O jīva!—Jīva! bhakta-jane—Devotees jāne—know ei—this place [to be] giri-govardhana—Govardhan Hill vṛndāvane—of Vṛndāvan, [which is] nitya-līlāmaya—filled with eternal Pastimes.

“O Jīva! Devotees know this place to be Govardhan Hill of Vṛndāvan, which is filled with the Lord's eternal Pastimes.

শ্রীবহুবলান দেখ ইহার উত্তরে ।
 রূপের ছটায় সর্বদিক্ শোভা করে ॥৩৯॥
 śrī-bahulāvana dekha ihāra uttare
 rūpera chhaṭāya sarva-dik śobhā kare [39]

dekha—See śrī-bahulāvana—Śrī Bahulāvan ihāra uttare—to its north. rūpera chhaṭāya—The effulgence of its form śobhā kare—shines sarva-dik—in all directions.

“See Śrī Bahulāvan to the north. Its effulgence shines in all directions.

বৃন্দাবনে যে যে ক্রমে দ্বাদশ কানন ।
 সে ক্রম নাহিক হেথা বল্লভনন্দন ॥৪০॥
 vṛndāvane ye ye krame dvādaśa kānana
 se krama nāhika hethā vallabha-nandana [40]

vallabha-nandana—O son of Vallabha, dvādaśa kānana—the twelve forests (of Vraja) nāhika—do not exist hethā—here ye ye krame se krama—in the order that they do vṛndāvane—in Vṛndāvan.

“O Jīva, the twelve forests are not arranged here the way they are in Vṛndāvan.

প্রভু-ইচ্ছামতে হেথা ক্রমবিপর্যায় ।
 ইহার তাৎপর্য জানে প্রভু ইচ্ছাময় ॥৪১॥
 prabhu-ichchhā-mate hethā krama-viparyaya
 ihāra tātparya jāne prabhu ichchhāmaya [41]

prabhu-ichchhā-mate—By the will of the Lord, krama-viparyaya—their order is reversed hethā—here. prabhu ichchhāmaya—The whimsical Lord jāne—knows tātparya—the reason ihāra—for this.

“By the will of the Lord, their order is reversed here. The whimsical Lord knows the reason for this.

যেইরূপ আছে হেথা দেখ সেই রূপ ।
বিপর্য্যয়ে প্রেমবৃদ্ধি এই অপরূপ” ॥৪২॥

yei rūpa āchhe hethā dekha sei rūpa
viparyaye prema-vṛddhi ei aparūpa” [42]

dekha—See yei rūpa sei rūpa āchhe—the way they are hethā—here. ei aparūpa viparyaye—This extraordinary reversal prema-vṛddhi”—increases [everyone’s] divine love.”

“See the way they are arranged here. This extraordinary reversal increases everyone’s divine love.”

কিছুদূর গিয়া প্রভু বলেন বচন ।
“এই যে সমুদ্রগড়ি কর দরশন ॥৪৩॥

kichhu-dūra giyā prabhu balena vachana
“ei ye samudragaḍi kara daraśana [43]

prabhu—The Lord giyā—went kichhu-dūra—ahead [and] vachana balena—said, “daraśana kara—“See ei ye—here samudragaḍi—Samudragaḍ.

Nityānanda Prabhu went ahead and then said, “See here Samudragaḍ.

সাক্ষাৎ দ্বারকাপুরী শ্রীগঙ্গাসাগর ।
দুই তীর্থ আছে হেথা দেখ বিজ্ঞবর ॥৪৪॥

sākṣāt dvārakāpurī śrī-gaṅgā-sāgara
dui tīrtha āchhe hethā dekha vijña-vara [44]

vijña-vara—O best of the wise, dekha—see sākṣāt—directly āchhe—present hethā—here dui tīrtha—the two holy places dvārakāpurī—Dvārakā Purī [and] śrī-gaṅgā-sāgara—Śrī Gaṅgā Sāgar.

“O best of the wise, see here both Dvārakā Purī and Śrī Gaṅgā Sāgar.

শ্রীসমুদ্রসেন রাজা ছিল এইস্থানে ।
বড় কৃষ্ণভক্ত কৃষ্ণ বিনা নাহি জানে ॥৪৫॥

śrī-samudra-sena rājā chhila ei-sthāne
baḍa kṛṣṇa-bhakta kṛṣṇa vinā nāhi jāne [45]

śrī-samudra-sena—Śrī Samudra Sen chhila—was rājā—a king ei-sthāne—here. [He was] baḍa kṛṣṇa-bhakta—a great devotee of Kṛṣṇa— jāne nāhi—he knew nothing vinā—but kṛṣṇa—Kṛṣṇa.

“Śrī Samudra Sen was a king here. He was a great devotee of Kṛṣṇa—he knew nothing but Kṛṣṇa.

যবে ভীমসেন আইল নিজ সৈন্য লয়ে ।
ঘেরিল সমুদ্রগড়ি বঙ্গদ্বিজ্যয়ে ॥৪৬॥

yabe bhīmasena āila nija sainya laye
gherila samudragaḍi baṅga-digvijaye [46]

yabe—When bhīmasena—Bhīmasen āila—came [here] laye—with nija—his sainya—army baṅga-digvijaye—to conquer Bengal, gherila—he surrounded samudragaḍi—Samudragaḍ.

“When Bhīmasen came here with his army to conquer Bengal, he surrounded Samudragaḍ.

রাজা জানে কৃষ্ণ এক পাণ্ডবের গতি ।
পাণ্ডব বিপদে পৈলে আইসে যদুপতি ॥৪৭॥

rājā jāne kṛṣṇa eka pāṇḍavera gati
pāṇḍava vipade paile āise yadupati [47]

rājā—The king jāne—knew kṛṣṇa—Kṛṣṇa [was] pāṇḍavera—the Pāṇḍavas’ eka gati—only shelter, [and that] pāṇḍava vipade paile—if the Pāṇḍavas faced danger, yadupati—Kṛṣṇa āise—would come.

“The king knew Kṛṣṇa was the Pāṇḍavas’ only shelter, and that if the Pāṇḍavas faced danger, Kṛṣṇa would come.

‘যদি আমি পারি ভীমে দেখাইতে ভয় ।
ভীম-আৰ্ত্তনাদে হরি হবে দয়াময় ॥৪৮॥

‘yadi āmi pāri bhīme dekhāite bhaya
bhīma-ārta-nāde hari habe dayāmaya [48]

‘yadi—If āmi—I pāri—can bhīme bhaya dekhāite—cause Bhīma to show that he is afraid, hari—Kṛṣṇa dayāmaya habe—will feel compassion bhīma-ārta-nāde—in response to Bhīma’s cries of distress.

“If I can cause Bhīma to show that he is afraid, Kṛṣṇa will feel compassion in response to his cries of distress.

দয়া করি’ আসিবেন এ দাসের দেশে ।
দেখিবে সে শ্যামমূর্তি চক্ষুে অনায়াসে’ ॥৪৯॥

dayā kari’ āsibena e dāsera deśe
dekhiba se śyāma-mūrti chakṣe anāyāse’ [49]

dayā kari’ āsibena—Kṛṣṇa will compassionately come e dāsera deśe—to this servant’s land, [and] anāyāse—easily dekhiba—I will see se śyāma-mūrti—His dark form chakṣe—with [my] eyes.

“Then Kṛṣṇa will compassionately come to this servant’s land, and I will easily see His dark form with my eyes.’

এত ভাবি’ নিজ সৈন্য সাজাইল রায় ।
গজ বাজি পদাতিক লয়ে যুদ্ধে যায় ॥৫০॥

eta bhāvi’ nija sainya sājāila rāya
gaja bāji padātika laye yuddhe yāya [50]

bhāvi’—Thinking eta—thus, rāya—the king sājāila—prepared nija—his sainya—army. laye—Taking [his] gaja—elephants, bāji—horses, [and] padātika—foot soldiers, yāya—he went yuddhe—to battle.

“Thinking thus, the king prepared his army. Taking his elephants, horses, and foot soldiers, he went to battle.

শ্রীকৃষ্ণ স্মরিয়া রাজা বাণ নিক্ষেপয় ।
বাণে জর জর ভীম পাইল বড় ভয় ॥৫১॥

śrī-kṛṣṇa smariyā rājā bāṇa nikṣepaya
bāṇe jara jara bhīma pāila baḍa bhaya [51]

smariyā–Remembering śrī-kṛṣṇa–Śrī Kṛṣṇa, rājā–the king nikṣepaya–fired bāṇa–arrows. jara jara–Overwhelmed bāṇe–by the arrows, bhīma–Bhīma baḍa bhaya pāila–became extremely afraid.

“Remembering Śrī Kṛṣṇa, the king fired arrows. Overwhelmed by the arrows, Bhīma became extremely afraid.

মনে মনে কৃষ্ণে ডাকে বিপদ দেখিয়া ।

‘রক্ষা কর ভীমে নাথ শ্রীচরণ দিয়া ॥৫২॥

mane mane kṛṣṇe ḍāke vipada dekhiyā

‘rakṣā kara bhīme nātha śrī-charaṇa diyā [52]

dekhiyā–Seeing [that he was in] vipada–danger, ḍāke–Bhīma called out kṛṣṇe–to Kṛṣṇa mane mane–within his mind, ‘nātha–‘O Lord! rakṣā kara–Protect bhīme–Bhīma diyā–with [Your] śrī-charaṇa–holy feet.

“Seeing that he was in danger, Bhīma called out to Kṛṣṇa within his mind, ‘O Lord! Protect Bhīma with Your holy feet.

সমুদ্রসেনের সহ যুঝিতে না পারি ।

ভঙ্গ দিলে বড় লজ্জা তাহা সৈতে নারি ॥৫৩॥

samudra-senera saha yujhite nā pāri

bhaṅga dile baḍa lajjā tāhā saite nāri [53]

yujhite pāri nā–I cannot fight samudra-senera saha–with Samudra Sen, [but] bhaṅga dile–if I retreat, [it will be] baḍa lajjā–a great shame, [and] saite nāri–I cannot tolerate tāhā–that.

“I cannot fight with Samudra Sen, but I also cannot tolerate the great shame of retreating.

পাণ্ডবের নাথ কৃষ্ণ পাই পরাজয় ।

বড়ই লজ্জার কথা ওহে দয়াময়’ ॥৫৪॥

pāṇḍavera nātha kṛṣṇa pāi parājaya

baḍa-i lajjāra kathā ohe dayāmaya’ [54]

kṛṣṇa–O Kṛṣṇa! [You are] pāṇḍavera nātha–the Lord of the Pāṇḍavas. ohe–O dayāmaya–merciful Lord! parājaya pāi–If we are defeated, [it will be] baḍa-i lajjāra kathā–a matter of great shame.’

“O Kṛṣṇa! You are the Lord of the Pāṇḍavas. O merciful Lord! If we are defeated, it will be a great shame.’

ভীমের করুণানাদ শুনি’ দয়াময় ।

সেই যুদ্ধস্থলে কৃষ্ণ হইল উদয় ॥৫৫॥

bhīmera karuṇā-nāda śuni’ dayāmaya

sei yuddha-sthale kṛṣṇa ha-ila udaya [55]

śuni’–Hearing bhīmera–Bhīma’s karuṇā-nāda–sorrowful cry, dayāmaya–the merciful Lord, kṛṣṇa–Kṛṣṇa, udaya ha-ila–appeared sei yuddha-sthale–on the battlefield.

“Hearing Bhīma’s sorrowful cry, Kṛṣṇa mercifully appeared on the battlefield.

না দেখে সে রূপ কেহ অপূৰ্ণ ঘটনা ।
 শ্রীসমুদ্রসেন মাত্র দেখে একজনা ॥৫৬॥
 nā dekhe se rūpa keha apūrva ghaṭanā
 śrī-samudra-sena mātra dekhe eka-janā [56]

apūrva ghaṭanā—An extraordinary event [took place]: keha nā—no one dekhe—saw se rūpa—the Lord’s form. eka-janā—One man, śrī-samudra-sena—Śrī Samudra Sen mātra—alone, dekhe—saw [it].

“An extraordinary event then took place: Śrī Samudra Sen saw the Lord’s form, but no one else did.

নবজলধররূপ কৈশোর মুরতি ।
 গলে দোলে বনমালা মুকুতার ভাতি ॥৫৭॥
 nava-jala-dhara-rūpa kaiśora murati
 gale dole vana-mālā mukutāra bhāti [57]

[His] kaiśora murati—adolescent form [was] nava-jala-dhara-rūpa—the colour of a fresh rain cloud, vana-mālā—a forest garland dole—swung gale—on [His] neck, [and His] mukutāra—crown bhāti—shone.

“The Lord’s adolescent form was the colour of a fresh rain cloud, a forest garland swung on His neck, and His crown shone.

সর্ব-অঙ্গে অলঙ্কার অতি সুশোভন ।
 পীতবস্ত্র পরিধান অপূৰ্ণ গঠন ॥৫৮॥
 sarva-aṅge alaṅkāra ati suśobhana
 pīta-vastra paridhāna apūrva gaṭhana [58]

[He had] ati suśobhana—extremely beautiful alaṅkāra—ornaments sarva-aṅge—on all [His] limbs, [and His] apūrva—extraordinary gaṭhana—body [was] paridhāna—clothed pīta-vastra—in yellow garments.

“He had extremely beautiful ornaments on all His limbs, and His extraordinary body was clothed in yellow garments.

সে রূপ দেখিয়া রাজা প্রেমে মূৰ্ছা যায় ।
 মূৰ্ছা সম্বরীয়া কৃষ্ণে প্রার্থনা জানায় ॥৫৯॥
 se rūpa dekhiyā rājā preme mūrchchhā yāya
 mūrchchhā samvariya kṛṣṇe prārthanā jānāya [59]

dekhiyā—Seeing se rūpa—His form, rājā—the king mūrchchhā yāya—fainted preme—out of divine love. [Then] mūrchchhā samvariya—he steadied himself [and] prārthanā jānāya—prayed kṛṣṇe—to Kṛṣṇa.

“Seeing Kṛṣṇa’s form, the king fainted out of divine love. He then steadied himself and prayed to the Lord.

‘তুমি কৃষ্ণ জগন্নাথ পতিতপাবন ।
 পতিত দেখিয়া মোরে তব আগমন ॥৬০॥
 ‘tumi kṛṣṇa jagannātha patita-pāvana
 patita dekhiyā more tava āgamana [60]

‘kṛṣṇa—‘O Kṛṣṇa, tumi—You [are] jagannātha—the Lord of the universe [and] patita-pāvana—the saviour of the fallen. dekhiyā—Having seen more—me, patita—a fallen soul, tava āgamana—You have come [here].

“‘O Kṛṣṇa, You are the Lord of the universe and the saviour of the fallen. Having seen this fallen soul, You have come here.

তব লীলা জগজ্জন করয় কীর্তন ।

শুনি দেখিবার ইচ্ছা হইল তখন ॥৬১॥

tava līlā jagaj-jana karaya kīrtana

śuni’ dekhībāra ichchhā ha-ila takhana [61]

jagaj-jana—The souls of this world kīrtana karaya—glorify tava—Your līlā—Pastimes, [and] śuni’—hearing [that], takhana ichchhā ha-ila—I then desired dekhībāra—to see [You].

“‘The souls of this world glorify Your Pastimes, and hearing that, I desired to see You.

কিন্তু মোর ব্রত ছিল ওহে দয়াময় ।

এই নবদ্বীপে তব হইবে উদয় ॥৬২॥

“হেথায় দেখিব তব রূপ মনোহর ।

নবদ্বীপ ছাড়িবারে না হয় অন্তর” ॥৬৩॥

kintu mora vrata chhila ohe dayāmaya

ei navadvīpe tava ha-ibe udaya [62]

“hethāya dekhiba tava rūpa manohara

navadvīpa chhāḍibāre nā haya antara” [63]

mora—My vrata—vow, kintu—however, ohe—O dayāmaya—merciful Lord, chhila—was [that] tava udaya ha-ibe—You would appear ei navadvīpe—in Nabadwīp: “dekhiba—“I will see tava—Your manohara—enchanting rūpa—form hethāya—here [so that] antara haya nā—I do not have chhāḍibāre—to leave navadvīpa”—Nabadwīp.” [62–63]

“‘My vow, however, O merciful Lord, was that You would appear in Nabadwīp: “I will see Your enchanting form here so that I do not have to leave Nabadwīp.”

সেই ব্রত রক্ষা মোর করি’ দয়াময় ।

নবদ্বীপে কৃষ্ণরূপে হইলে উদয় ॥৬৪॥

sei vrata rakṣā mora kari’ dayāmaya

navadvīpe kṛṣṇa-rūpe haile udaya [64]

dayāmaya—O merciful Lord, mora sei vrata rakṣā kari’—You have upheld my vow [and] udaya haile—appeared kṛṣṇa-rūpe—as Kṛṣṇa navadvīpe—in Nabadwīp.

“‘O merciful Lord, You have upheld my vow and appeared as Kṛṣṇa in Nabadwīp.

তথাপি আমার ইচ্ছা অতি গূঢ়তর ।

গৌরাঙ্গ হউন মোর অক্ষির গোচর’ ॥৬৫॥

tathāpi āmāra ichchhā ati gūḍha-tara
gaurāṅga ha-una mora akṣira gochara' [65]

tathāpi–Still, āmāra–my ati gūḍha-tara–very confidential ichchhā–desire [is that] mora akṣira gochara ha-una–You will appear before my eyes gaurāṅga'–as Gaurāṅga.'

“Still, my very confidential desire is that You will appear before my eyes as Gaurāṅga.'

দেখিতে দেখিতে রাজা সম্মুখে দেখিল ।
রাধাকৃষ্ণ-লীলারূপ মাধুর্য্য অতুল ॥৬৬॥
dekhte dekhte rājā sammukhe dekhila
rādhā-kṛṣṇa-līlā-rūpa mādhyura atula [66]

rājā–The king dekhte dekhte–suddenly dekhila–saw sammukhe–before him atula mādhyura–the incomparably sweet rādhā-kṛṣṇa-līlā-rūpa–forms and Pastimes of Rādhā and Kṛṣṇa.

“The king suddenly saw before him the incomparably sweet forms and Pastimes of Rādhā and Kṛṣṇa.

শ্রীকুমুদবনে কৃষ্ণ সখীগণ সনে ।
অপরাহ্নে করে লীলা গিয়া গোচারণে ॥৬৭॥
śrī-kumudavane kṛṣṇa sakhī-gaṇa sane
aparāhne kare līlā giyā go-chāraṇe [67]

kṛṣṇa–Kṛṣṇa go-chāraṇe giyā–was tending cows [and] līlā kare–playing sane–with [His] sakhī-gaṇa–friends śrī-kumudavane–in Śrī Kumudavan aparāhne–in the afternoon.

“Kṛṣṇa was tending cows and playing with His friends in Śrī Kumudavan in the afternoon.

ক্ষণেকে হইল সেই লীলা অদর্শন ।
শ্রীগৌরাঙ্গ-রূপ হেরে ভরিয়া নয়ন ॥৬৮॥
kṣaṇeke ha-ila sei līlā adarśana
śrī-gaurāṅga-rūpa here bhariyā nayana [68]

kṣaṇeke–Within a moment, sei–these līlā–Pastimes adarśana ha-ila–disappeared, [and] here–the king saw śrī-gaurāṅga-rūpa–the form of Śrī Gaurāṅga, bhariyā–filling [his] nayana–eyes.

“Within a moment, these Pastimes disappeared, and the king saw the form of Śrī Gaurāṅga, filling his eyes.

মহাসঙ্কীর্ণাবেশ সঙ্গে ভক্তগণ ।
নাচিয়া নাচিয়া প্রভু করেন কীর্তন ॥৬৯॥
mahāsaṅkīrtanāveśa saṅge bhakta-gaṇa
nāchiyā nāchiyā prabhu kareṇa kīrtana [69]

mahāsaṅkīrtanāveśa–Immersed in grand saṅkīrtan, prabhu–the Lord nāchiyā nāchiyā–was dancing [and] kīrtana kareṇa–chanting saṅge–with [His] bhakta-gaṇa–devotees.

“Immersed in grand saṅkīrtan, the Lord was dancing and chanting with His devotees.

পুরটসুন্দরকান্তি অতি মনোহর ।
নয়ন মাতায় অতি কাঁপায় অন্তর ॥৭০॥

*puraṭa-sundara-kānti ati manohara
nayana mātāya ati kâpāya antara* [70]

[The Lord's] *ati*-extremely *manohara*-beautiful *puraṭa-sundara-kānti*-golden lustre *nayana mātāya*-made the eyes [of the king] quiver [and his] *antara*-heart *ati kâpāya*-palpitate intensely.

“The Lord's extremely beautiful golden lustre made the eyes of the king quiver and his heart palpitate intensely.

সেই রূপ হেরি' রাজা নিজে ধন্য মানে ।
বহু স্তব করে তবে গৌরাঙ্গ-চরণে ॥৭১॥

*sei rūpa heri' rājā nije dhanya māne
bahu stava kare tabe gaurāṅga-charaṇe* [71]

heri'-Seeing *sei rūpa*-the form of the Lord, *rājā*-the king *māne*-considered *nije*-himself *dhanya*-fortunate. *tabe*-Then *bahu stava kare*-he offered prayers *gaurāṅga-charaṇe*-at Gaurāṅga's feet.

“Seeing the form of the Lord, the king considered himself fortunate. He then offered prayers at the Lord's feet.

কতক্ষণে সে সকল হৈল অদর্শন ।
কাঁদিতে লাগিল রাজা হয়ে অশ্রু মন ॥৭২॥

*kata-kṣaṇe se sakala haila adarśana
kāḍite lāgila rājā haye anya mana* [72]

kata-kṣaṇe-Eventually, *se sakala*-everything *adarśana haila*-disappeared. *rājā*-The king *anya mana haye*-became thoughtful [and] *lāgila*-began *kāḍite*-to cry.

“Eventually, everything disappeared. The king became thoughtful and began to cry.

ভীমসেন এই পর্ব না দেখে নয়নে ।
ভাবে রাজা যুদ্ধে ভীত হৈল এতক্ষণে ॥৭৩॥

*bhīmasena ei parva nā dekhe nayane
bhāve rājā yuddhe bhīta haila eta-kṣaṇe* [73]

bhīmasena-Bhīmasen *dekhe nā*-did not see *ei*-this *parva*-miracle *nayane*-with [his] eyes [and] *bhāve*-thought *rājā*-the king *eta-kṣaṇe*-suddenly *bhīta haila*-had become afraid *yuddhe*-to fight.

“Bhīmasen did not see this miracle and thought that the king had suddenly become afraid to fight.

অত্যন্ত বিক্রম করে পাণ্ডুর নন্দন ।
রাজা তুষ্ট হয়ে কর যাচে ততক্ষণ ॥৭৪॥

*atyanta vikrama kare pāṇḍura nandana
rājā tuṣṭa haye kara yāche tata-kṣaṇa* [74]

pāṇḍura nandana-Bhīmasen kare—showed [his] atyanta vikrama—immense strength, [and] rājā—the king tata-kṣaṇa—then tuṣṭa haye—happily kara yāche—submitted [his] tax payment.

“Bhīmasen showed his immense strength, and the king happily submitted his tribute.

কর পেয়ে ভীমসেন অণু স্থানে যায় ।

ভীম দিগ্বিজয় সর্বজগতেতে গায় ॥৭৫॥

kara peye bhīmasena anya sthāne yāya

bhīma digvijaya sarva-jagatete gāya [75]

bhīmasena-Bhīmasen peye—accepted kara—the tribute, [and] yāya—went anya sthāne—elsewhere. [Still now,] sarva-jagatete—the whole world gāya—sings bhīma—of Bhīma [as] digvijaya—the conqueror of all directions.

“Bhīmasen accepted the tribute and went elsewhere. Still now, the whole world sings of Bhīma as the conqueror of all directions.

এই সে সমুদ্রগড়ি নবদ্বীপসীমা ।

ব্রহ্মা নাহি জানে এই স্থানের মহিমা ॥৭৬॥

ei se samudragaḍi navadvīpa-sīmā

brahmā nāhi jāne ei sthānera mahimā [76]

ei se—This place, samudragaḍi—Samudragaḍ, [is] navadvīpa-sīmā—on the boundary of Nabadwīp. brahmā—Brahmā jāne nāhi—does not know mahimā—the glories ei sthānera—of this place.

“This place, Samudragaḍ, is on the boundary of Nabadwīp. Even Brahmā does not know the glories of this place.

সমুদ্র আসিয়া হেথা জাহ্নবী-আশ্রয়ে ।

প্রভুপদ সেবা করে ভক্তভাব লয়ে ॥৭৭॥

samudra āsiyā hethā jāhnavī āśraye

prabhu-pada sevā kare bhakta-bhāva laye [77]

samudra—The ocean āsiyā—came jāhnavī—āśraye—to the shelter of the Gaṅgā hethā—here [and,] bhakta-bhāva laye—with the mood of a devotee, sevā kare—served prabhu-pada—the feet of the Lord.

“The ocean came to the shelter of the Gaṅgā here and, with the mood of a devotee, served the feet of the Lord.

জাহ্নবী বলেন, ‘সিন্ধু অতি অল্পদিনে ।

তব তীরে প্রভু মোর রহিবে বিপিনে’ ॥৭৮॥

jāhnavī balena, ‘sindhu ati alpa-dine

tava tīre prabhu mora rahibe vipine’ [78]

jāhnavī—The Gaṅgā balena—said, ‘sindhu—‘O Ocean, ati alpa-dine—very soon mora—my prabhu—Lord rahibe—will stay vipine—in a forest tava tīre’—on your bank.’

“The Gaṅgā said, ‘O Ocean, very soon my Lord will stay in a forest on your bank.’

সিন্ধু বলে, ‘শুন দেবী আমার বচন।
নবদ্বীপ নাহি ছাড়ে শচীর নন্দন ॥৭৯॥

sindhu bale, ‘śuna devī āmāra vachana
navadvīpa nāhi chhāḍe śachīra nandana [79]

sindhu–The ocean bale–said, ‘devī–‘O goddess, śuna–listen āmāra vachana–to my words!
śachīra nandana–The son of Śachī chhāḍe nāhi–never leaves navadvīpa–Nabadwīp.

“The ocean said, ‘O goddess, listen to my words! The son of Śachī never leaves Nabadwīp.

যদ্যপিও কিছুদিন রহে মম তীরে।
অপ্রত্যক্ষ রহে তবু নদীয়া ভিতরে ॥৮০॥

yadyapio kichhu-dina rahe mama tīre
apratyakṣa rahe tabu nadīyā bhitare [80]

yadyapio–Although rahe–He will stay mama tīre–on my bank kichhu-dina–for some time, tabu–still, rahe–He will remain apratyakṣa–invisibly nadīyā bhitare–in Nadia.

“Although He will stay on my bank for some time, He will remain invisibly in Nadia.

নিত্যধাম নবদ্বীপ প্রভুর হেথায়।
প্রকট ও অপ্রকট লীলা বেদে গায় ॥৮১॥

nitya-dhāma navadvīpa prabhura hethāya
prakṛta o aprakṛta līlā vede gāya [81]

vede–The Vedas gāya–sing prakṛta–of the manifest o–and aprakṛta–unmanifest līlā–Pastimes prabhura–of the Lord hethāya–here nitya-dhāma navadvīpa–in [His] eternal abode of Nabadwīp.

“The Vedas sing of the manifest and unmanifest Pastimes of the Lord here in His eternal abode of Nabadwīp.

হেথা তবাবশয়ে আমি রহিব সুন্দরি।
সেবিব নবদ্বীপে শ্রীগৌরাঙ্গ হরি ॥৮২॥

hethā tavāśraye āmi rahiba sundari
seviba navadvīpe śrī-gaurāṅga hari’ [82]

sundari–O beautiful goddess! āmi–I rahiba–will stay hethā–here tavāśraye–under your shelter [and] seviba–serve śrī-gaurāṅga hari–Lord Śrī Gaurāṅga navadvīpe–in Nabadwīp.

“O beautiful goddess! I will stay here under your shelter and serve Śrī Gaurāṅga in Nabadwīp.

এই বলি’ পয়োনিধি নবদ্বীপে রয়।
গৌরাঙ্গের নিত্যলীলা সতত চিন্তয় ॥৮৩॥

ei bali’ payo-nidhi navadvīpe raya
gaurāṅgera nitya-līlā satata chintaya” [83]

bali’–Saying ei–this, payo-nidhi–the ocean raya–stayed navadvīpe–in Nabadwīp, satata chintaya–meditating gaurāṅgera nitya-līlā–on the eternal Pastimes of Gaurāṅga.”

“Saying this, the ocean stayed in Nabadwīp, meditating on the eternal Pastimes of Gaurāṅga.”

তবে নিত্যানন্দ আইল চম্পাহট্ট গ্রাম ।
বাণীনাথ-গৃহে তথা করিল বিশ্রাম ॥৮৪॥

tabe nityānanda āila champāhaṭṭa grāma
vāṇinātha-grhe tathā karila viśrāma [84]

nityānanda–Nityānanda tabe–then āila–came champāhaṭṭa grāma–to the village of Champā Haṭṭa [and] viśrāma karila–rested tathā–there vāṇinātha–grhe–in the home of Vāṇināth.

Nityānanda Prabhu then came to Champā Haṭṭa Grām and rested there in the home of Vāṇināth.

অপরাহ্নে চম্পাহট্ট করয় ভ্রমণ ।
নিত্যানন্দ বলে, “শুন বল্লাভ-নন্দন ॥৮৫॥

aparāhne champāhaṭṭa karaya bhramaṇa
nityānanda bale, “śuna vallabha-nandana [85]

aparāhne–In the afternoon, nityānanda–Nityānanda bhramaṇa karaya–toured champāhaṭṭa–through Champā Haṭṭa [and] bale–said, “vallabha-nandana–“O son of Vallabha, śuna–listen!

In the afternoon, Nityānanda toured through Champā Haṭṭa and said, “O Jīva, listen!

এই স্থানে ছিল পূর্বে চম্পককানন ।
খদিরবনের অংশ স্নন্দর দর্শন ॥৮৬॥

ei sthāne chhila pūrve champaka-kānana
khadiravanera amśa sundara darśana [86]

pūrve–Previously, chhila–there was sundara darśana champaka-kānana–a beautiful champak forest ei sthāne–here [that was] amśa–part khadiravanera–of Khadiravan.

“Previously, there was a beautiful champak forest here that was part of Khadiravan.

চম্পকলতা সখী নিত্য চম্পক লইয়া ।
মালা গাঁথি’ রাখাক্ষেপে সেবিতেন গিয়া ॥৮৭॥

champakalatā sakhī nitya champaka la-iyā
mālā gāthi’ rādhā-kṛṣṇe sevitenā giyā [87]

nitya–Daily, champakalatā sakhī–Champakalatā Sakhī la-iyā–would pick champaka–champak flowers [here,] gāthi’–string mālā–garlands, [and] giyā sevitenā–serve rādhā-kṛṣṇe–Rādhā and Kṛṣṇa.

“Daily, Champakalatā Sakhī would pick champak flowers here, string garlands, and serve Rādhā and Kṛṣṇa.

কলি বৃদ্ধি হৈলে সেই চম্পক কাননে ।
মালাগণ ফুল লয় অতি হৃষ্টমনে ॥৮৮॥

kali vṛddhi haile sei champaka kānane
māli-gaṇa phula laya ati hṛṣṭa-mane [88]

kali vṛddhi haile—When Kali-yuga started, māli-gaṇa—garland-makers ati hṛṣṭa-mane—eagerly laya—began to take phula—the flowers sei champaka kānane—from that champak forest.

“When Kali-yuga started, garland-makers eagerly began to take the champak flowers from the forest.

হট করি’ চম্পক-কুসুম লয়ে বসি’ ।
বিক্রয় করয় লয় যত গ্রামবাসী ॥৮৯॥

haṭṭa kari’ champaka-kusuma laye vasi’
vikraya karaya laya yata grāma-vāsī [89]

haṭṭa kari’—They established a market [and] vasi’—resided [here]. laye—They would take champaka-kusuma—the champak flowers [and] vikraya karaya—sell [them, and] yata grāma-vāsī—all the villagers laya—would buy them.

“They established a market and resided here. They would take the flowers and sell them, and the villagers would buy them.

সেই হৈতে শ্রীচম্পকহট্ট হৈল নাম ।
চাঁপাহাটি সবে বলে মনোহর ধাম ॥৯০॥
sei haite śrī-champakahaṭṭa haila nāma
chāpāhāṭi sabe bale manohara dhāma [90]

sei haite—As a result, manohara dhāma—this beautiful place nāma haila—was named śrī-champakahaṭṭa—Śrī Champaka Haṭṭa (‘Champaka flower market’), [and] sabe—everyone bale—called [it] chāpāhāṭi—Chāpāhāṭi.

“As a result, this beautiful place was named Śrī Champaka Haṭṭa, and people began to call it Chāpāhāṭi.

যে কাল লক্ষ্মণসেন নদীয়ার রাজা ।
জয়দেব নবদ্বীপে হন তাঁর প্রজা ॥৯১॥
ye kāle lakṣmaṇa-sena nadiyāra rājā
jayadeva navadvīpe hana tāra prajā [91]

ye kāle—When lakṣmaṇa-sena—Lakṣmaṇ Sen [was] rājā—the king nadiyāra—of Nadia, jayadeva—Jayadev Goswāmī hana—was tāra prajā—his subject navadvīpe—in Nabadwīp.

“When Lakṣmaṇ Sen was the king of Nadia, Jayadev Goswāmī was one of His subjects in Nabadwīp.

বল্লালদীর্ঘিকাকূলে বাঁধিয়া কুটীর ।
পদ্মাসহ বৈসে তথা জয়দেব ধীর ॥৯২॥
ballāla-dīrghikā-kūle bādhīyā kuṭīra
padmā-saha vaise tathā jayadeva dhīra [92]

dhīra jayadeva—The wise Jayadev bādhīyā—built kuṭīra—a cottage ballāla-dīrghikā-kūle—on the bank of Ballāl Dīrghikā [and] vaise—resided tathā—there padmā-saha—with [his wife] Padmāvatī.

“The wise Jayadev built a cottage on the bank of Ballāl Dīrghikā and resided there with his wife Padmāvatī.

দশ-অবতার স্তব রচিল তথায় ।
সেই স্তব লক্ষ্মণের হস্তে কভু যায় ॥৯৩॥

daśa-avatāra stava rachila tathāya
sei stava lakṣmaṇera haste kabhu yāya [93]

[While] tathāya—there, rachila—he wrote daśa-avatāra stava—the *Daśa-avatāra-stotram*, [and] sei—this stava—poem kabhu—once yāya—went haste—to the hand lakṣmaṇera—of Lakṣmaṇ Sen.

“While there, he wrote the *Daśa-avatāra-stotram*, and this poem once came to the hand of Lakṣmaṇ Sen.

পরম আনন্দে স্তব করিল পঠন ।
জিজ্ঞাসিল রাজা, ‘স্তব কৈল কোন্ জন’ ॥৯৪॥

parama ānande stava karila paṭhana
jijñāsila rājā, ‘stava kaila kon jana’ [94]

rājā—The king paṭhana karila—read stava—the poem parama ānande—with great joy [and] jijñāsila—asked, ‘kon jana—‘Who kaila—wrote stava’—this poem?’

“The king read the poem with great joy and then asked, ‘Who wrote this?’

গোবর্দ্ধন আচার্য্য রাজারে তবে কয় ।
‘মহাকবি জয়দেব রচয়িতা হয়’ ॥৯৫॥

govardhana āchārya rājāre tabe kaya
‘mahākavi jayadeva rachayitā haya’ [95]

govardhana āchārya—Govardhan Āchārya (the king’s chief scholar) tabe—then kaya—said rājāre—to the king, ‘rachayitā haya—‘It is written mahākavi—by the great poet jayadeva’—Jayadev.’

“Govardhan Āchārya said to the king, ‘The great poet Jayadev wrote it.’

‘কোথা জয়দেব কবি’ জিজ্ঞাসে ভূপতি ।
গোবর্দ্ধন বলে, ‘এই নবদ্বীপে স্থিতি’ ॥৯৬॥

‘kothā jayadeva kavi’ jijñāse bhūpati
govardhana bale, ‘ei navadvīpe sthiti’ [96]

bhūpati—The king jijñāse—asked, ‘kothā—‘Where [is] kavi—this poet jayadeva—Jayadev?’ govardhana—Govardhan bale—said, ‘sthiti—‘He lives ei navadvīpe’—in Nabadwīp.’

“The king asked, ‘Where is this poet Jayadev?’ Govardhan replied, ‘He lives in Nabadwīp.’

শুনিয়া গোপনে রাজা করিয়া সন্ধান ।
রাত্রযোগে আইল তবে জয়দেব-স্থান ॥৯৭॥

śuniyā gopane rājā kariyā sandhana
rātra-yoge āila tabe jayadeva-sthāna [97]

śuniyā—Hearing [this,] rājā—the king gopane—secretly sandhana kariyā—searched [and] tabe—then āila—came jayadeva-sthāna—to the home of Jayadev rātra-yoge—in the evening.

“Hearing this, the king secretly searched for Jayadev’s home and then came there in the evening.

বৈষ্ণববেশেতে রাজা কুটিরে প্রবেশ ।
জয়দেবে নতি করি' বৈসে একদেশে ॥৯৮॥

vaiṣṇava-veśete rājā kuṭīre praveśa
jayadeve nati kari' baise eka-deśe [98]

rājā—The king *praveśa*—entered *kuṭīre*—the cottage *vaiṣṇava-veśete*—in the dress of a Vaiṣṇava. *nati kari'*—He bowed *jayadeve*—to Jayadev [and] *baise*—sat *eka-deśe*—on one side.

“The king entered the cottage in the dress of a Vaiṣṇava. He bowed to Jayadev and sat on one side.

জয়দেব জানিলেন ভূপতি এ জন ।
বৈষ্ণববেশেতে আইল হয়ে অকিঞ্চন ॥৯৯॥

jayadeva jānilena bhūpati e jana
vaiṣṇava-veśete āila haye akiñchana [99]

jayadeva—Jayadev *jānilena*—understood [that] *e jana*—this man [was] *bhūpati*—the king [and that] *āila*—he had come *akiñchana haye*—as a beggar *vaiṣṇava-veśete*—in the dress of a Vaiṣṇava.

“Jayadev understood that this man was the king and that he had come to him as a beggar in the dress of a Vaiṣṇava.

অল্পক্ষণে রাজা তবে দেয় পরিচয় ।
জয়দেবে যাচে যাইতে আপন আলয় ॥১০০॥

alpa-kṣaṇe rājā tabe deya parichaya
jayadeve yāche yāite āpana ālaya [100]

alpa-kṣaṇe—Within a short time, *rājā*—the king *tabe*—then *parichaya deya*—introduced [himself and] *yāche*—requested *jayadeve*—Jayadev *yāite*—to go *āpana ālaya*—to his palace.

“Within a short time, the king introduced himself and requested Jayadev to go to his palace.

অত্যন্ত বিরক্ত জয়দেব মহামতি ।
বিষয়িগৃহেতে যেতে না করে সম্মতি ॥১০১॥

atyanta virakta jayadeva mahāmati
viṣayi-grhete yete nā kare sammati [101]

mahāmati—The wise *jayadeva*—Jayadev [was] *atyanta*—extremely *virakta*—detached, [and] *sammati kare nā*—he did not agree *yete*—to go *viṣayi-grhete*—to the home of any materialist.

“The wise Jayadev was extremely detached, and he did not agree to go to the home of any materialist.

কৃষ্ণভক্ত জয়দেব বলিল তখন ।
‘তব দেশ ছাড়ি’ আমি করিব গমন ॥১০২॥

kṛṣṇa-bhakta jayadeva balila takhana
‘tava deśa chhāḍi’ āmi kariba gamana [102]

jayadeva—Jayadev, *kṛṣṇa-bhakta*—the [great] devotee of Kṛṣṇa, *takhana*—then *balila*—said, ‘*āmi*—‘I *chhāḍi*’—will leave *tava*—your *deśa*—province [and] *gamana kariba*—go [elsewhere].

“Jayadev, the great devotee of Kṛṣṇa, then said, ‘I will leave your province and go elsewhere.

বিষয়ি-সংসর্গ কভু না দেয় মঙ্গল ।
গঙ্গা পার হয়ে যাব যথা নীলাচল' ॥১০৩॥

viṣayi-saṁsarga kabhu nā deya maṅgala
gaṅgā pāra haye yāba yathā nīlāchala' [103]

viṣayi-saṁsarga—Association with materialists kabhu nā—never deya—grants maṅgala—fortune, [so] pāra haye—I will cross gaṅgā—the Gaṅgā [and] yāba—go yathā—to nīlāchala'—Nilāchal.'

“Association with materialists never results in good fortune, so I will cross the Gaṅgā and go to Nilāchal.’

রাজা বলে, ‘শুন প্রভু আমার বচন ।
নবদ্বীপ ত্যাগ নাহি কর কদাচন ॥১০৪॥

rājā bale, 'śuna prabhu āmāra vachana
navadvīpa tyāga nāhi kara kadāchana [104]

rājā—The king bale—said, 'prabhu—'O master, śuna—listen āmāra vachana—to my words. kadāchana tyāga kara nāhi—Please do not ever leave navadvīpa—Nabadwīp.

“The king said, ‘O master, listen to my words. Please do not ever leave Nabadwīp.

তব বাক্য সত্য হবে মোর ইচ্ছা রবে ।
হেন কার্য্য কর দেব মোরে কৃপা যবে ॥১০৫॥

tava vākya satya habe mora ichchhā rabe
hena kārya kara deva more kṛpā yabe [105]

yabe deva more kṛpā—Please be merciful to me [and] hena kārya kara—act so that tava—your vākya—words satya habe—will come true [and] mora—my ichchhā—desire rabe—will [also] be fulfilled.

“Please be merciful to me and act in such a way that your words will come true and my desire will also be fulfilled.

গঙ্গাপারে চম্পহট্ট* স্থান মনোহর ।
সেই স্থানে থাক তুমি দু' এক বৎসর ॥১০৬॥

gaṅgā-pāre champāhaṭṭa sthāna manohara
sei sthāne thāka tumi du' eka vatsara [106]

gaṅgā-pāre—On the other side of the Gaṅgā, [there is] manohara sthāna—a beautiful place [known as] champāhaṭṭa—Champā Haṭṭa. tumi thāka—Please stay sei sthāne—there du' eka vatsara—for a couple of years.

“On the other side of the Gaṅgā, there is a beautiful place known as Champā Haṭṭa. Please stay there for a couple of years.

মম ইচ্ছামতে আমি তথা না যাইব ।
তব ইচ্ছা হলে তব চরণ হেরিব' ॥১০৭॥

mama ichchhā-mate āmi tathā nā yāiba
tava ichchhā hale tava charaṇa heriba' [107]

āmi—I yāiba nā—will not go tathā—there mama ichchhā-mate—according to my own desire; heriba—I will see tava—your charaṇa—feet [only] tava ichchhā hale'—when you desire it.'

“I will not go there according to my own desire; I will come to see your feet only when you desire it.’

রাজার বচন শুনি’ মহাকবিবর ।

সম্মত হইয়া বলে বচন সত্ত্বর ॥১০৮॥

rāyāra vachana śuni’ mahākavi-vara

sammata ha-iyā bale vachana satvara [108]

śuni’—Hearing vachana—the words rāyāra—of the king, mahākavi-vara—the best of great poets satvara—immediately vachana bale—replied sammata ha-iyā—in agreement.

“Hearing the words of the king, the great poet immediately replied in agreement.

‘যद्यপি বিষয়ী তুমি এ রাজ্য তোমার ।

কৃষ্ণভক্ত তুমি তব নাহিক সংসার ॥১০৯॥

‘yadyapi viṣayī tumi e rājya tomāra

kṛṣṇa-bhakta tumi tava nāhika saṁsāra [109]

‘yadyapi—Although tumi—you [are] viṣayī—a materialist [and] e rājya—this kingdom [is] tomāra—yours, tumi—you [are] kṛṣṇa-bhakta—a devotee of Kṛṣṇa [and] tava—saṁsāra nāhika—you have no material attachment.

“Although you are a materialist and this kingdom is yours, you are a devotee of Kṛṣṇa and you have no material attachment.

পরীক্ষা করিতে আমি বিষয়ী বলিয়া ।

সম্ভাষণু তবু তুমি সহিলে শুনিয়া ॥১১০॥

parīkṣā karite āmi viṣayī baliyā

sambhāṣiṇu tabu tumi sahile śuniyā [110]

āmi—I baliyā sambhāṣiṇu—called [you] viṣayī—a materialist parīkṣā karite—to test [you,] tabu—but tumi—you śuniyā—heard [this and] sahile—tolerated [it].

“I called you a materialist to test you, but you heard this and tolerated it.

অতএব জানিলাম তুমি কৃষ্ণভক্ত ।

বিষয় লইয়া ফির হয়ে অনাসক্ত ॥১১১॥

ataeva jānilāma tumi kṛṣṇa-bhakta

viṣaya la-iyā phira haye anāsakta [111]

ataeva—Thus, jānilāma—I have [now] understood [that] tumi—you [are] kṛṣṇa-bhakta—a devotee of Kṛṣṇa. la-iyā phira—You engage viṣaya—in material affairs [but] anāsakta haye—are detached.

“I have now understood that you are a devotee of Kṛṣṇa. You engage in material affairs but remain detached.

চম্পকহাটেতে আমি কিছুদিন রব ।

গোপনে আসিবে তুমি ছাড়িয়া বৈভব’ ॥১১২॥

champaka-haṭṭete āmi kichhu-dina raba

gopane āsibe tumi chhāḍiyā vaibhava’ [112]

āmi–I raba–will stay champaka-haṭṭete–in Champaka Haṭṭa kichhu-dina–for some time.
gopane–In secret, chhāḍiyā–leaving behind [your] vaibhava–opulence, tumi–you āsibe–‘may
come [to see me].’

“I will stay in Champaka Haṭṭa for some time. In secret, leaving your
opulence behind, you may come to see me.”

হৃষ্টচিত্ত হয়ে রাজা অমাত্য দ্বারায় ।
চম্পকহৃষ্টেতে গৃহ নির্মাণ করায় ॥১১৩॥
hr̥ṣṭa-chitta haye rājā amātya dvārāya
champaka-haṭṭete gr̥ha nirmāṇa karāya [113]

dvārāya–Through amātya–a minister, rājā–the king hr̥ṣṭa-chitta haye–happily gr̥ha nirmāṇa
karāya–had a house constructed champaka-haṭṭete–in Champaka Haṭṭa.

“Through one of his ministers, the king happily had a house con-
structed in Champaka Haṭṭa.

তথা জয়দেব কবি রহে দিন কত ।
শ্রীকৃষ্ণভজন করে রাগমার্গ মত ॥১১৪॥
tathā jayadeva kavi rahe dina kata
śrī-kṛṣṇa-bhajana kare rāga-mārga mata [114]

kavi–The poet jayadeva–Jayadev rahe–stayed tathā–there dina kata–for some time [and] śrī-
kṛṣṇa-bhajana kare–served Śrī Kṛṣṇa rāga-mārga mata–according to the principles of rāga-
mārg (the path of divine love).

“The poet Jayadev stayed there for some time and served Śrī Kṛṣṇa
according to the path of divine love.

পদ্মাবতী দেবী আনে চম্পকের ভার ।
জয়দেব পূজে কৃষ্ণ নন্দের কুমার ॥১১৫॥
padmāvatī devī āne champakera bhāra
jayadeva pūje kṛṣṇa nandera kumāra [115]

padmāvatī devī–Padmāvatī Devī āne–would bring bhāra–loads champakera–of champak
flowers, [and] jayadeva–Jayadev pūje–worshipped nandera kumāra kṛṣṇa–Kṛṣṇa, the son of
Nanda [with them].

“Padmāvatī Devī would bring loads of champak flowers, and Jayadev
worshipped Kṛṣṇa, the son of Nanda, with them.

মহাপ্রেমে জয়দেব করয়ে পূজন ।
দেখিল শ্রীকৃষ্ণ হৈল চম্পকবরণ ॥১১৬॥
mahāpreme jayadeva karaye pūjana
dekhila śrī-kṛṣṇa haila champaka-varaṇa [116]

jayadeva–Jayadev pūjana karaye–offered worship mahāpreme–with intense love, [and]
dekhila–he saw śrī-kṛṣṇa–Śrī Kṛṣṇa haila–appear champaka-varaṇa–the colour of a champak
flower.

“Jayadev offered worship with intense love, and eventually he saw
Śrī Kṛṣṇa appear before him in a form the colour of a champak flower.

পুরটসুন্দরকান্তি অতি মনোহর ।
কোটিচন্দ্রনিন্দি মুখ পরম সুন্দর ॥১১৭॥

puraṭa-sundara-kānti ati manohara
koṭi-chandra-nindi mukha parama sundara [117]

[The Lord's] **puraṭa-sundara-kānti**—beautiful golden lustre [was] **ati**—completely **manohara**—enchanting, [and His] **parama**—extremely **sundara**—beautiful **mukha**—face **nindi**—belittled **koṭi-chandra**—millions of moons.

“The Lord’s beautiful, golden lustre was completely enchanting, and His extremely beautiful face belittled millions of moons.

চাঁচর চিকুর শোভা গলে ফুলমালা ।
দীর্ঘবাছ রূপে আলো করে পর্ণশালা ॥১১৮॥

chāchāra chikura śobhā gale phula-mālā
dirgha-bāhu rūpe ālo kare parṇa-śālā [118]

[He had] **chāchāra**—wavy **chikura**—hair, **dirgha-bāhu**—long arms, [and] **śobhā phula-mālā**—a beautiful flower garland **gale**—around [His] neck. [His] **rūpe**—body **ālo kare**—illuminated **parṇa-śālā**—the thatched hut [of Jayadev].

“He had wavy hair, long arms, and a beautiful flower garland around His neck. His body illumined the thatched hut of Jayadev.

দেখিয়া গৌরাঙ্গ-রূপ মহাকবিবর ।
প্রেমে মুচ্ছা যায় চক্ষু অশ্রু বর বর ॥১১৯॥

dekhiyā gaurāṅga-rūpa mahākavi-vara
preme murchchhā yāya chakṣe aśru jhara jhara [119]

dekhiyā—Seeing **gaurāṅga-rūpa**—the form of Gaurāṅga, **mahākavi-vara**—the best of poets **murchchhā yāya**—fainted **preme**—in divine love, [and] **aśru jhara jhara**—streamed **chakṣe**—from [his] eyes.

“Seeing the form of Gaurāṅga, Jayadev, the best of poets, fainted in divine love as tears streamed from his eyes.

পদ্মাবতী দেবী সেই রূপ নিরখিয়া ।
হইল চৈতন্যহীন ভূমেতে পড়িয়া ॥১২০॥

padmāvatī devī sei rūpa nirakhiyā
ha-ila chaitanya-hīna bhūmete paḍiyā [120]

nirakhiyā—Seeing **sei rūpa**—His form, **padmāvatī devī**—**Padmāvatī Devī** **chaitanya-hīna ha-ila**—fainted [and] **paḍiyā**—fell **bhūmete**—to the ground.

“Seeing the Lord’s form, **Padmāvatī Devī** fainted and fell to the ground.

পদ্মহস্ত দিয়া প্রভু তোলে দুই জনে ।
কৃপা করি বলে তবে অমিয়-বচনে ॥১২১॥

padma-hasta diyā prabhu tole dui jane
kṛpā kari’ bale tabe amiya-vachane [121]

prabhu—The Lord tole—raised dui jane—the two of them diyā—with [His] padma-hasta—lotus hands [and] tabe—then kṛpā kari’—mercifully bale—spoke amiya-vachane—nectarean words.

“The Lord raised them both with His lotus hands and then mercifully spoke nectarean words.

‘তুমি দোঁহে মম ভক্ত পরম উদার ।
দরশন দিতে ইচ্ছা হইল আমার ॥১২২॥

‘tumi dōhe mama bhakta parama udāra
daraśana dite ichchhā ha-ila āmāra [122]

‘tumi—‘You [are] dōhe—both mama—My parama udāra—highly exalted bhakta—devotees, [and] āmāra ichchhā ha-ila—I desired daraśana dite—to reveal [Myself to you].

“‘You are both My highly exalted devotees, and I desired to reveal Myself to you.

অতি অল্পদিনে এই নদীয়া নগরে ।
জনম লইব আমি শচীর উদরে ॥১২৩॥

ati alpa-dine ei nadīyā nagare
janama la-iba āmi śachīra udare [123]

ati alpa-dine—Within a very short time, āmi—I janama la-iba—will take birth udare—from the womb śachīra—of Śachī ei nadīyā nagare—in the town of Nadia.

“‘Very soon I will take birth from the womb of Śachī Devī in Nadia.

সর্ব-অবতারে সকলভক্ত সনে ।
শ্রীকৃষ্ণকীর্তনে বিতরিব প্রেমধনে ॥১২৪॥

sarva-avatāre sakala-bhakta sane
śrī-kṛṣṇa-kīrtane vitariba prema-dhane [124]

sane—With sakala-bhakta—all the devotees sarva-avatāre—of all [My] Avatārs, vitariba—I will distribute prema-dhane—the wealth of divine love śrī-kṛṣṇa-kīrtane—by chanting the Name of Śrī Kṛṣṇa.

“‘With all the devotees of all My previous Avatārs, I will distribute the wealth of divine love through Śrī Kṛṣṇa-kīrtan.

চব্বিশ বৎসরে আমি করিয়া সন্ন্যাস ।
করিব অবশ্য নীলাচলেতে নিবাস ॥১২৫॥

chabbiśa vatsare āmi kariyā sannyāsa
kariba avaśya nīlāchalete nivāsa [125]

chabbiśa vatsare—During [My] twenty-fourth year, āmi—I sannyāsa kariyā—will take sannyās, [and] avaśya—undoubtedly nivāsa kariba—I will reside nīlāchalete—in Nīlāchal.

“‘At the age of twenty-four, I will take sannyās and then reside in Nīlāchal.

তথা ভক্তগণ সঙ্গে মহাপ্রেমাবেশে ।
শ্রীগীতগোবিন্দ আশ্বাদিব অবশেষে ॥১২৬॥

tathā bhakta-gaṇa saṅge mahāpremāveśe
śrī-gīta-govinda āśvādiba avaśeṣe [126]

tathā—There, mahāpremāveśe—immersed in intense divine love, avaśeṣe āśvādiba—I will deeply relish [your] śrī-gīta-govinda—*Śrī Gīta-govinda* saṅge—with [My] bhakta-gaṇa—devotees.

“‘There, immersed in intense divine love, I will deeply relish your *Śrī Gīta-govinda* with My devotees.

তব বিরচিত গীতগোবিন্দ আমার ।
অতিশয় প্রিয়বস্তু কহিলাম সার ॥১২৭॥

tava virachita gīta-govinda āmāra
atiśaya priya-vastu kahilāma sāra [127]

sāra kahilāma—I am telling you the truth: tava—your virachita—composition gīta-govinda—*Gīta-govinda* [is] āmāra atiśaya priya-vastu—extremely dear to Me.

“‘I am telling you the truth: your *Gīta-govinda* is extremely dear to Me.

এই নবদ্বীপধাম পরম চিন্ময় ।
দেহান্তে আসিবে হেথা কহিনু নিশ্চয় ॥১২৮॥
ei navadvīpa-dhāma parama chinmaya
dehānte āsibe hethā kahinu niścaya [128]

ei navadvīpa-dhāma—Nabadwīp Dhām [is] chinmaya—spiritual [and] parama—supreme; kahinu—I promise [you that] niścaya—certainly āsibe—you will come hethā—here dehānte—after [leaving your] body.

“‘Nabadwīp Dhām is spiritual and supreme; I promise you that you will come here after leaving your body.

এবে তুমি দোঁহে যাও যথা নীলাচল ।
জগন্নাথে সেব গিয়া পাবে প্রেমফল’ ॥১২৯॥
ebe tumi dōhe yāo yathā nīlāchala
jagannāthe seva giyā pābe prema-phala’ [129]

ebe—For now, tumi—you dōhe—two yāo—will go yathā—to nīlāchala—Jagannāth Pūrī. seva giyā—Serve jagannāthe—Jagannāth [there, and] pābe—you will attain prema-phala’—the fruit of divine love.’

“‘For now, you two will go to Nīlāchal. Serve Jagannāth there, and you will attain the fruit of divine love.’

এত বলি’ গৌরচন্দ্র হৈল অদর্শন ।
প্রভুর বিচ্ছেদে মুচ্ছা হয় দুইজন ॥১৩০॥
eta bali’ gaurachandra haila adarśana
prabhura vichchhede murchchhā haya dui-jana [130]

bali’—Saying eta—this, gaurachandra—Gaurachandra adarśana haila—disappeared. prabhura vichchhede—In separation from the Lord, dui-jana—the two of them murchchhā haya—fainted.

“‘Saying this, Gaurachandra disappeared. In separation from the Lord, Jayadev and Padmāvatī fainted.

মূৰ্ছাশেষে অনর্গল কাঁদিতে লাগিল ।
কাঁদিতে কাঁদিতে সব নিবেদন কৈল ॥১৩১॥

mürchchhā-śeṣe anargala kādite lāgila
kādite kādite saba nivedana kaila [131]

mürchchhā-śeṣe—After fainting, lāgila—they began kādite—to cry anargala—profusely. kādite kādite—Crying and crying, saba—they nivedana kaila—offered prayers.

“Regaining consciousness, they began to cry profusely. Crying and crying, they offered prayers.

‘হায় কিবা রূপ মোরা দেখিনু নয়নে ।
কেমনে বাঁচিব এবে তাঁর অদর্শনে ॥১৩২॥

‘hāya kibā rūpa morā dekhinu nayane
kemane vāchiba ebe tāra adarśane [132]

‘hāya!—‘Alas! kibā—What rūpa—a form morā—we dekhinu—have seen nayane—with [our] eyes! kemane—How vāchiba—will we live ebe—now tāra adarśane—in separation from Him?

“‘Alas! What a form we have seen! How will we now live in separation from Him?

নদীয়া ছাড়িতে প্রভু কেন আজ্ঞা কৈল ।
বুঝি এই ধামে কিছু অপরাধ হৈল ॥১৩৩॥

nadiyā chhāḍite prabhu kena ājñā kaila
bujhi ei dhāme kichhu aparādha haila [133]

kena—Why prabhu ājñā kaila—did the Lord order [us] chhāḍite—to leave nadiyā—Nadia? bujhi—We understand [that] kichhu aparādha haila—we [must] have made some offences ei dhāme—here.

“‘Why did the Lord order us to leave Nadia? We understand that we must have made some offence here.

এই নবদ্বীপধাম পরম চিন্ময় ।
ছাড়িতে মানস এবে বিকলিত হয় ॥১৩৪॥

ei navadvīpa-dhāma parama chinmaya
chhāḍite mānasa ebe vikalita haya [134]

ei navadvīpa-dhāma—Nabadwīp Dhām [is] chinmaya—spiritual [and] parama—supreme, [and our] mānasa—hearts ebe vikalita haya—are now dismayed [at having] chhāḍite—to leave.

“‘Nabadwīp Dhām is spiritual and supreme, and our hearts are dismayed at the thought of leaving.

ভাল হৈত নবদ্বীপে পশু পক্ষী হয়ে ।
থাকিতাম চিরদিন ধামচিন্তা লয়ে ॥১৩৫॥

bhāla haita navadvīpe paśu pakṣī haye
thākitāma chira-dīna dhāma-chintā laye [135]

bhāla haita—It would be better [to] paśu pakṣī haye—become an animal or bird navadvīpe—in Nabadwīp. [Then] thākitāma—we would remain [here] chira-dīna—forever, dhāma-chintā laye—meditating on the Dhām.

“‘It would be better to become an animal or bird and remain here forever, meditating on the Dhām.

পরাণ ছাড়িতে পারি তবু এই ধাম ।
ছাড়িতে না পারি এই গুঢ় মনস্কাম ॥১৩৬॥

parāṇa chhāḍite pāri tabu ei dhāma
chhāḍite nā pāri ei gūḍha manaskāma [136]

chhāḍite pāri—We can give up [our] parāṇa—lives, tabu—but chhāḍite pāri nā—we cannot give up ei dhāma—the Dhām—[our] manaskāma—attachment [is] ei gūḍha—so intense.

“‘We can give up our lives, but we cannot give up the Dhām—our attachment is so intense.

ওহে প্রভু শ্রীগৌরান্ধ কৃপা বিতরিয়া ।
রাখ আমা দোঁহে হেথা শ্রীচরণ দিয়া’ ॥১৩৭॥

ohe prabhu śrī-gaurāṅga kṛpā vitariyā
rākha āmā dōhe hethā śrī-charaṇa diyā’ [137]

ohe—O prabhu—Lord! śrī-gaurāṅga—Śrī Gaurāṅga! kṛpā vitariyā—Be merciful [and] rākha—keep āmā dōhe—us both hethā—here śrī-charaṇa diyā’—at Your holy feet.’

“‘O Lord! Śrī Gaurāṅga! Be merciful and keep us here at Your holy feet.’

বলিতে বলিতে দোঁহে কাদে উচ্চরায় ।
দৈববাণী সেইক্ষণে শুনিলারে পায় ॥১৩৮॥

balite balite dōhe kāde uchcharāya
daiva-vāṇī sei-kṣaṇe śunibāre pāya [138]

balite balite—While speaking, dōhe—they both kāde uchcharāya—cried aloud, [and] sei-kṣaṇe—then śunibāre pāya—they heard daiva-vāṇī—a divine voice.

“‘While speaking in this way, they cried aloud, and then they heard a divine voice.

‘দুঃখ নাহি কর দোঁহে যাও নীলাচল ।
তুই কথা হবে চিত্ত না কর চঞ্চল ॥১৩৯॥

‘duḥkha nāhi kara dōhe yāo nīlāchala
ḍui kathā habe chitta nā kara chañchala [139]

‘duḥkha kara nāhi—‘Do not be sad. dōhe—Both of you yāo—go nīlāchala—to Jagannāth Puri. ḍui kathā habe—I will tell [you] two things. chitta chañchala kara nā—Do not be unsteady at heart.

“‘Go to Nīlāchal, and do not be sad or unsteady at heart. I will tell you two things.

কিছুদিন পূর্বে দোঁহে করিলে মানস ।
নীলাচলে বাস করি কতক দিবস ॥১৪০॥

kichhu-dina pūrve dōhe karile mānasa
nīlāchale vāsa kari kataka divasa [140]

kichhu-dina—Some time pūrve—ago, dōhe—you both mānasa karile—desired vāsa kari—to stay nīlāchale—in Nīlāchal kataka divasa—for a few days.

“Some time ago, you both desired to stay in Nīlāchal for a few days.

সেই বাঞ্ছা জগবন্ধু পূরাইল তব ।

জগন্নাথ চাহে তব দর্শন সম্ভব ॥১৪১॥

sei vāñchhā jagabandhu pūrāila tava

jagannātha chāhe tava darśana sambhava [141]

jagabandhu—Jagannāth (the friend of the world) pūrāila—has fulfilled sei—this vāñchhā—desire tava—of yours, [and] jagannātha—Jagannāth chāhe—wants tava darśana sambhava—the chance to see you.

“Jagannāth has fulfilled this desire of yours, and He wants to see you.

জগন্নাথে তুসি' পুনঃ ছাড়িয়া শরীর ।

নবদ্বীপে দুইজনে নিত্য হবে স্থির' ॥১৪২॥

jagannāthe tuṣi' punaḥ chhāḍiyā śarīra

navadvīpe dui-jane nitya habe sthira' [142]

dui-jane—You two tuṣi'—will please jagannāthe—Jagannāth, punaḥ—again chhāḍiyā—leave [your] śarīra—bodies, [and then] sthira habe—remain navadvīpe—in Nabadwīp nitya'—eternally.'

“You two will please Jagannāth, again leave your bodies, and then reside in Nabadwīp eternally.'

দৈববাণী শুনি' দৌহে চলে ততক্ষণ ।

পাছে ফিরি নবদ্বীপ করেন দর্শন ॥১৪৩॥

daiva-vāṇī śuni' dōhe chale tata-kṣaṇa

pāchhe phiri navadvīpa karena darśana [143]

śuni'—Upon hearing daiva-vāṇī—the divine voice, dōhe—they both tata-kṣaṇa—immediately chale—left, [and] pāchhe—later on, phiri—they turned [and] darśana karena—looked navadvīpa—at Nabadwīp.

“Upon hearing the divine voice, Jayadev and Padmāvati immediately left, and after some time, they turned and looked back at Nabadwīp.

ছল ছল করে নেত্র জলধারা বহে ।

নবদ্বীপবাসিগণে দৈন্তব্যাক্য কহে ॥১৪৪॥

chhala chhala kare netra jaladhārā vahe

navadvīpa-vāsi-gaṇe dainya-vākya kahe [144]

chhala chhala kare—They wept, [and] jaladhārā—tears vahe—streamed netra—from [their] eyes. dainya-vākya kahe—They spoke humbly navadvīpa-vāsi-gaṇe—to the residents of Nabadwīp.

“They wept, and tears streamed from their eyes. Humbly, they spoke to the residents of Nabadwīp.

‘তোমরা করিয়া কৃপা এই দুই জনে ।

অপরাধ করিয়াছি করহ মার্জনে' ॥১৪৫॥

‘tomarā kariyā kṛpā ei dui jane
aparādha kariyāchhi karaha mārjane’ [145]

‘tomarā kariyā kṛpā–‘Please be merciful ei dui jane–to these two souls. aparādha kariyāchhi–
We have committed offences; mārjane karaha’–please forgive us.’

“‘Please be merciful to these two souls. Please forgive us for the
offences we have committed.’

অষ্টদল পদ্মসম নবদ্বীপ ভায় ।
দেখিতে দেখিতে দৌহে কতদূরে যায় ॥১৪৬॥
aṣṭa-dala padma-sama navadvīpa bhāya
dekhite dekhite dōhe kata-dūre yāya [146]

dōhe–They yāya–went kata-dūre–away, dekhite dekhite–looking [back] navadvīpa–
at Nabadwīp, [which] aṣṭa-dala padma-sama bhāya–resembles an eight-petalled lotus.

“They walked away, looking back again and again at the eight-pet-
alled lotus of Nabadwīp.

দূরে গিয়া নবদ্বীপ নাহি দেখে আর ।
কাদিতে কাদিতে গৌড়ভূমি হয় পার ॥১৪৭॥
dūre giyā navadvīpa nāhi dekhe āra
kāḍite kāḍite gauḍa-bhūmi haya pāra [147]

giyā–They went dūre–ahead [and] dekhe nāhi–did not see navadvīpa–Nabadwīp āra–any more.
kāḍite kāḍite–Crying, pāra haya–they crossed outside gauḍa-bhūmi–the land of Gauḍa.

“They went ahead and eventually did not see Nabadwīp anymore.
Crying, they crossed outside the land of Gauḍa.

কতদিনে নীলাচলে পৌঁছিয়া দুই জনে ।
জগন্নাথ দরশন কৈল হৃষ্টমনে ॥১৪৮॥
kata-dine nīlāchale paūchhiyā dui jane
jagannātha daraśana kaila hṛṣṭa-mane [148]

kata-dine–Some time later, dui jane–the two of them paūchhiyā–arrived nīlāchale–in Nīlāchal
[and] daraśana kaila–saw jagannātha–Jagannāth hṛṣṭa-mane–with cheerful hearts.

“Some time later, they arrived in Nīlāchal and saw Jagannāth with
cheerful hearts.

ওহে জীব এই জয়দেবস্থান হয় ।
উচ্চভূমি মাত্র আছে বৃদ্ধলোকে কয়” ॥১৪৯॥
ohe jīva ei jayadeva-sthāna haya
uchcha-bhūmi mātra āchhe vṛddha-loke kaya” [149]

ohe–O jīva–Jīva, ei–This haya–is jayadeva-sthāna–the place of Jayadev. vṛddha-loke–The elders
kaya–say [that] mātra–only uchcha-bhūmi–this raised land āchhe”–remains.”

“O Jīva, this is the place of Jayadev. The elders say that only this raised
land is what remains of it.”

জয়দেবস্থান দেখি শ্রীজীব তখন ।

প্রেমে গড়াগড়ি যায় করয় রোদন ॥১৫০॥

jayadeva-sthāna dekhi' śrī-jīva takhana

preme gaḍāgaḍi yāya karaya rodana [150]

dekhi'—Seeing jayadeva-sthāna—the place of Jayadev, śrī-jīva—Śrī Jīva takhana—then gaḍāgaḍi yāya—rolled on the ground [and] rodana karaya—wept preme—in divine love.

Seeing the place of Jayadev, Śrī Jīva rolled on the ground and wept in divine love.

“ধন্য জয়দেব কবি ধন্য পদ্মাবতী ।

শ্রীগীতগোবিন্দ ধন্য ধন্য কৃষ্ণরতি ॥১৫১॥

“dhanya jayadeva kavi dhanya padmāvatī

śrī-gīta-govinda dhanya dhanya kṛṣṇa-ratī [151]

“dhanya—“Glory jayadeva kavi—to the poet Jayadev! dhanya—Glory padmāvatī—to Padmāvatī! dhanya—Glory śrī-gīta-govinda—to Śrī Gīta-govinda! dhanya—Glory kṛṣṇa-ratī—to love for Kṛṣṇa!

“Glory to the poet Jayadev! Glory to Padmāvatī! Glory to Śrī Gīta-govinda! Glory to love for Kṛṣṇa!

জয়দেব ভোগ কৈল যেই প্রেমসিন্ধু ।

কৃপা করি' দেহ মোরে তার একবিন্দু” ॥১৫২॥

jayadeva bhoga kaila yei prema-sindhu

kṛpā kari' deha more tāra eka-bindu” [152]

[O Lord,] kṛpā kari'—mercifully deha—give more—me eka-bindu—a drop tāra yei prema-sindhu—of the ocean of divine love [that] jayadeva—Jayadev bhoga kaila—relished.”

“O Lord, mercifully give me a drop of the ocean of divine love that Jayadev relished.”

এই কথা বলি' জীব ধরণী লোটায় ।

নিত্যানন্দশ্রীচরণে গড়াগড়ি যায় ॥১৫৩॥

ei kathā bali' jīva dharaṇī loṭāya

nityānanda-śrī-charaṇe gaḍāgaḍi yāya [153]

bali'—Saying ei kathā—this, jīva—Jīva loṭāya—tumbled dharaṇī—to the ground [and] gaḍāgaḍi yāya—rolled nityānanda-śrī-charaṇe—at the holy feet of Nityānanda.

Saying this, Jīva tumbled to the ground and rolled at the holy feet of Nityānanda Prabhu.

সেই রাত্র সবে রয় বাণীনাথঘরে ।

বংশসহ বাণী নিত্যানন্দ-সেবা করে ॥১৫৪॥

sei rātra sabe raya vāṇīnātha-ghare

vaṁśa-saha vaṇī nityānanda-sevā kare [154]

sei—That rātra—night sabe—they raya—stayed vāṇīnātha-ghare—at the house of Vāṇīnāth, [and] vaṇī—Vāṇīnāth vaṁśa-saha—and [his] family nityānanda-sevā kare—served Nityānanda.

That night they stayed at the house of Vāṇināth, and he and his family served Nityānanda Prabhu.

নিতাই-জাহ্নবা-পদছায়া আশ যার ।

নদীয়া-মাহাত্ম্য গায় অকিঞ্চন ছার ॥১৫৫॥

nitāi-jāhnavā-pada-chhāyā āśa yāra

nadiyā-māhātmya gāya akiñchana chhāra [155]

akiñchana chhāra—This poor, fallen soul, yāra—whose āśa—aspiration [is] nitāi-jāhnavā-pada-chhāyā—the shade of Nitāi and Jāhnavā's feet, gāya—chants māhātmya—the glories nadiyā—of Nadia.

This poor, fallen soul, whose aspiration is the shade of Nitāi and Jāhnavā's feet, chants the glories of Nadia.

CHAPTER TWELVE

*Śrī Śrī R̥tudwīp
and Śrī Rādhā Kuṇḍa*

জয় শ্রীচৈতন্যচন্দ্র জয় প্রভু নিত্যানন্দ
জয়াদৈত জয় গদাধর ।
শ্রীবাসাদি ভক্ত জয় জয় জগন্নাথালয়
জয় নবদ্বীপধামবর ॥১॥

jaya śrī-chaitanya-chandra jaya prabhu nityānanda
jayādvaita jaya gadādhara
śrīvāsādi bhakta jaya jaya jagannāthālaya
jaya navadvīpa-dhāma-vara [1]

jaya—All glory śrī-chaitanya-chandra—to the moon-like Śrī Chaitanya! jaya—All glory prabhu nityānanda—to Nityānanda Prabhu! jayādvaita—All glory to Advaita! jaya—All glory gadādhara—to Gadādhara! jaya—All glory śrīvāsādi bhakta—to Śrīvās and all the devotees! jaya—All glory jagannāthālaya—to Jagannāth's home! jaya—All glory navadvīpa-dhāma-vara—to the best of abodes, Nabadwīp!

All glory to the moon-like Śrī Chaitanya, Nityānanda Prabhu, Advaita, Gadādhara, Śrīvās, and all the devotees! All glory to the home of Jagannāth Mīśra and the best of abodes, Śrī Nabadwīp!

প্রভাত হইল রাত্র ভক্তগণ তুলে গাত্র
শ্রীগৌর নিতাইচাঁদে ডাকে ।
ভক্তসহ নিত্যানন্দ চলে ভজি' পরানন্দ
চম্পাহাট্ট পশ্চাতেতে রাখে ॥২॥

prabhāta ha-ila rātra bhakta-gaṇa tule gātra
śrī-gaura nitāichāde ḍāke
bhakta-saha nityānanda chale bhaji' parānanda
champāhaṭṭa paścātete rākhe [2]

rātra prabhāta ha-ila—Dawn arrived. bhakta-gaṇa—The devotees tule—lifted [their] gātra—bodies [and] ḍāke—called out śrī-gaura nitāichāde—to Śrī Gaura and Nitāichāḍ. bhaji'—Feeling parānanda—great joy, nityānanda—Nityānanda bhakta-saha—and the devotees chale—departed [and] rākhe—left champāhaṭṭa—Champā Haṭṭa paścātete—behind.

At dawn, the devotees arose and called out to Śrī Gaura and Nitāichāḍ. Feeling great joy, Nityānanda and the devotees then departed, leaving Champā Haṭṭa behind.

তথা হৈতে বাণীনাথ চলে নিত্যানন্দ-সাথ
 বলে, “হেন দিন কবে পাব।
 নিতাইচাঁদের সঙ্গে পরিক্রমা করি’ রঙ্গে
 মায়াপুর প্রভু-গৃহে যাব” ॥৩॥

tathā haite vāṇīnātha chale nityānanda-sātha
 bale, “hena dina kabe pāba
 nitāichādera saṅge parikramā kari’ raṅge
 māyāpura prabhu-gr̥he yāba” [3]

tathā haite—From then on, vāṇīnātha—Vāṇīnāth chale—came sātha—with nityānanda—Nityānanda. bale—He said, “kabe—“When [will] hena dina pāba—that day be mine [when] raṅge parikramā kari’—I will joyfully circumambulate māyāpura—Māyāpur nitāichādera saṅge—with Nitāichād [and] yāba—go prabhu-gr̥he—to the home of the Lord?”

From then on, Vāṇīnāth came with Nityānanda. He considered, “When else will I get the chance to joyfully circumambulate Māyāpur with Nitāichād and go to the home of the Lord?”

দেখিতে দেখিতে তবে রাতুপুর চলে সবে
 দেখি’ সেই নগরের শোভা।
 প্রভু নিত্যানন্দ বলে, “ঋতুদ্বীপে আইল চলে
 এই স্থান অতি মনোলোভা ॥৪॥

dekhite dekhite tabe rātipura chale sabe
 dekhi’ sei nagarera śobhā
 prabhu nityānanda bale, “ṛtudvīpe āila chale
 ei sthāna ati mano-lobhā [4]

tabe—Then, dekhite dekhite—eventually, sabe—they chale—came rātipura—to Rātupur. dekhi’—Upon seeing sei—the śobhā—beauty nagarera—of the town, prabhu nityānanda—Nityānanda Prabhu bale—said, “chale āila—“We have come ṛtudvīpe—to Ṛtudwīp. ei—This sthāna—place [is] ati—extremely mano-lobhā—enchanting.

Eventually, they came to Rātupur. Upon seeing the beauty of the town, Nityānanda Prabhu said, “We have come to Ṛtudwīp, which is extremely enchanting.

বৃক্ষ সব নতশির পবন বহয়ে ধীর
 কুসুম ফুটেছে চারিভিত।
 ভৃঙ্গের ঝঙ্কার রব কুসুমের গন্ধাসব
 মাতায় পথিকগণচিত” ॥৫॥

vṛkṣa saba nata-śira pavana vahaye dhira
 kusuma phuṭechhe chāri-bhita
 bhṛṅgera jhaṅkāra rava kusumera gandhāsaba
 mātāya pathika-gaṇa-chitta” [5]

saba vṛkṣa—All the trees nata-śira—bow [their] heads, pavana—the breeze vahaye—blows dhira—gently, [and] kusuma—the flowers phuṭechhe—are blooming chāri-bhita—in all directions. jhaṅkāra rava—The humming bhṛṅgera—of the bees [and] gandhāsaba—fragrant nectar kusumera—of the flowers mātāya—intoxicate pathika-gaṇa-chitta—the hearts of travellers.”

“The trees bow their heads, the breeze blows gently, and the flowers bloom in all directions. The humming of the bees and the fragrant nectar of the flowers intoxicate the hearts of travellers.”

বলিতে বলিতে রায় হৈল পাগলের প্রায়
বলে, “শিঙ্গা আনে শীঘ্রগতি।
বৎসগণ যায় দূরে কানাই নিদ্রিত পুরে
এখন না আইসে শিশুমতি ॥৬॥

balite balite rāya haila pāgalera prāya
bale, “śiṅgā āne śīghra-gati
vatsa-gaṇa yāya dūre kānāi nidrita pure
ekhana nā āise śīśu-mati [6]

balite balite—As He spoke, rāya—Nityānanda Rāy pāgalera prāya haila—became almost mad [and] bale—said, “śiṅgā-gati—“Quickly āne—bring [My] śiṅgā—horn! vatsa-gaṇa—The calves dūre yāya—have gone off, [and] kānāi—Kṛṣṇa nidrita pure—is asleep. śīśu-mati—Like a child, āise nā—He does not come ekhana—now.

As He spoke, Nityānanda Rāy became almost mad and said, “Quickly bring My horn! The calves have run off, and Kānāi is asleep. Like a child, He does not come now.

কোথায় সুবল দাম আমি একা বলরাম
গোচারণে যাইতে না পারি”।
“কানাই কানাই” বলি’ ডাক ছাড়ে মহাবলী
লাফ মারে হাত দুই চারি ॥৭॥

kothāya subala dāma āmi ekā balarāma
gochāraṇe yāite nā pāri’
“kānāi kānāi” bali’ ḍāka chhāḍe mahābali
lāpha māre hāta dui chāri [7]

kothāya—Where [are] subala—Subal [and] dāma—Śrīdām? āmi—I, balarāma—Balarām, pāri nā—cannot gochāraṇe yāite—go out to tend the cows ekā—“alone.” mahābali—With great power, bali’ ḍāka chhāḍe—Nityānanda called out, “kānāi kānāi—“Kṛṣṇa! Kṛṣṇa!”, [and] lāpha māre—jumped dui chāri hāta—two to four cubits.

“Where are Subal and Śrīdām? I, Balarām, cannot go out to tend the cows alone.” With great power, Nityānanda called out, “Kānāi! Kānāi!” and jumped a couple of metres.

সে ভাব দর্শন করি’ ভক্তগণ ত্বর করি’
নিবেদয় নিতাইয়ের পায়।
“ওহে প্রভু নিত্যানন্দ ভাই তব গৌরচন্দ্র
নাহি এবে আছেন হেথায় ॥৮॥

se bhāva darśana kari’ bhakta-gaṇa tvarā kari’
nivedaya nitāiyera pāya
“ohe prabhu nityānanda bhāi tava gaurachandra
nāhi ebe āchhena hethāya [8]

darśana kari’—Seeing se bhāva—His ecstasy, bhakta-gaṇa—the devotees tvarā kari’—quickly nivedaya—submitted nitāiyera pāya—at Nitāi’s feet, “ohe—“O prabhu nityānanda—Nityānanda Prabhu! tava—Your bhāi—brother gaurachandra—Gaurachandra āchhena nāhi—is not hethāya—here ebe—now.

Seeing His ecstasy, the devotees quickly submitted at His feet,
“O Nityānanda Prabhu! Your brother Gaurachandra is not here now.

সন্ন্যাস করিয়া হরি গেল নীলাচলোপরি
আমাদের কাঙ্গাল করিয়া” ।
তাহা শুনি’ নিত্যানন্দ হইলেন নিরানন্দ
কাঁদি লোটে ভূমেতে পড়িয়া ॥৯॥
sannyāsa kariyā hari gela nīlāchalopari
āmādera kāṅgāla kariyā”
tāhā śunī’ nityānanda ha-ilena nirānanda
kāḍi loṭe bhūmete paḍiyā [9]

hari—The Lord sannyāsa kariyā—has taken sannyās [and] gela—gone nīlāchalopari—to Nīlāchal, āmādera kāṅgāla kariyā”—leaving us destitute.” śunī’—Hearing tāhā—this, nityānanda—Nityānanda ha-ilena—became nirānanda—dismayed. paḍiyā loṭe—He fell bhūmete—to the ground [and] kāḍi—wept.

“The Lord has taken sannyās and gone to Nīlāchal, leaving us destitute.” Hearing this, Nityānanda became dismayed. He fell to the ground and wept.

“কি দুঃখে কানাই ভাই আমা সবে ছাড়ি’ যাই’
সন্ন্যাসী হইল নীলাচলে ।
এ জীবন না রাখিব যমুনায় ঝাঁপ দিব’
বলি’ অচেতন সেই স্থলে ॥১০॥
“ki duḥkhe kānāi bhāi āmā sabe chhāḍi’ yāi’
sannyāsī ha-ila nīlāchale
e jīvana nā rākhiba yamunāya jhāpa diba’
bali’ achetana sei sthale [10]

“ki—“What duḥkhe—sorrow! bhāi—Brother kānāi—Kānāi! chhāḍi’ yāi’—You left āmā sabe—us all [and] sannyāsī ha-ila—became a sannyāsī nīlāchale—in Nīlāchal! rākhiba nā—I cannot continue e—this jīvana—life; jhāpa diba—I will dive yamunāya”—into the Yamunā.” bali’—Saying [this, Nityānanda] achetana—lost consciousness sei sthale—in that place.

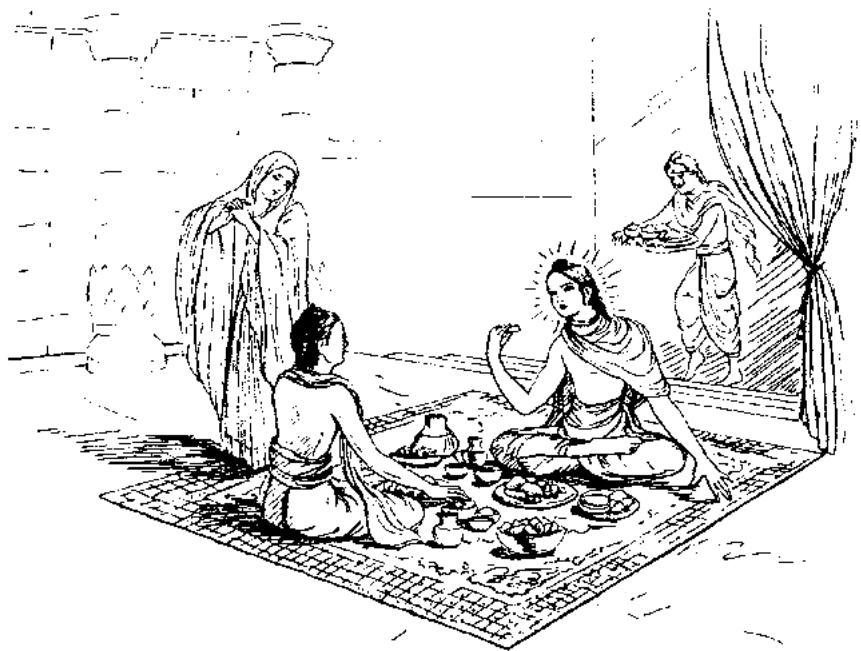
“What sorrow! Brother Kānāi! You left us and became a sannyāsī in Nīlāchal! I cannot continue this life; I will dive into the Yamunā.” Saying this, Nityānanda lost consciousness.

নিত্যানন্দে মহাভাব করি’ সবে অনুভব
হরিনাম সঙ্কীৰ্তন করে ।
চারিদণ্ড দিন হৈল নিত্যানন্দ না উঠিল
ভক্ত সব গৌরগীত ধরে ॥১১॥





Śrīla Jīva Goswāmī falls at the feet
of Śrī Nityānanda Prabhu. (4.27)



Śrī Nityānanda Prabhu and Śrī Jīva Goswāmī
honour prasād at the home of Śrī Śachī Devī. (5.31)



Śrī Jīva Goswāmī has a vision of Śrī Gaurāṅga
and Śrī Nityānanda dancing and singing. (5.53)



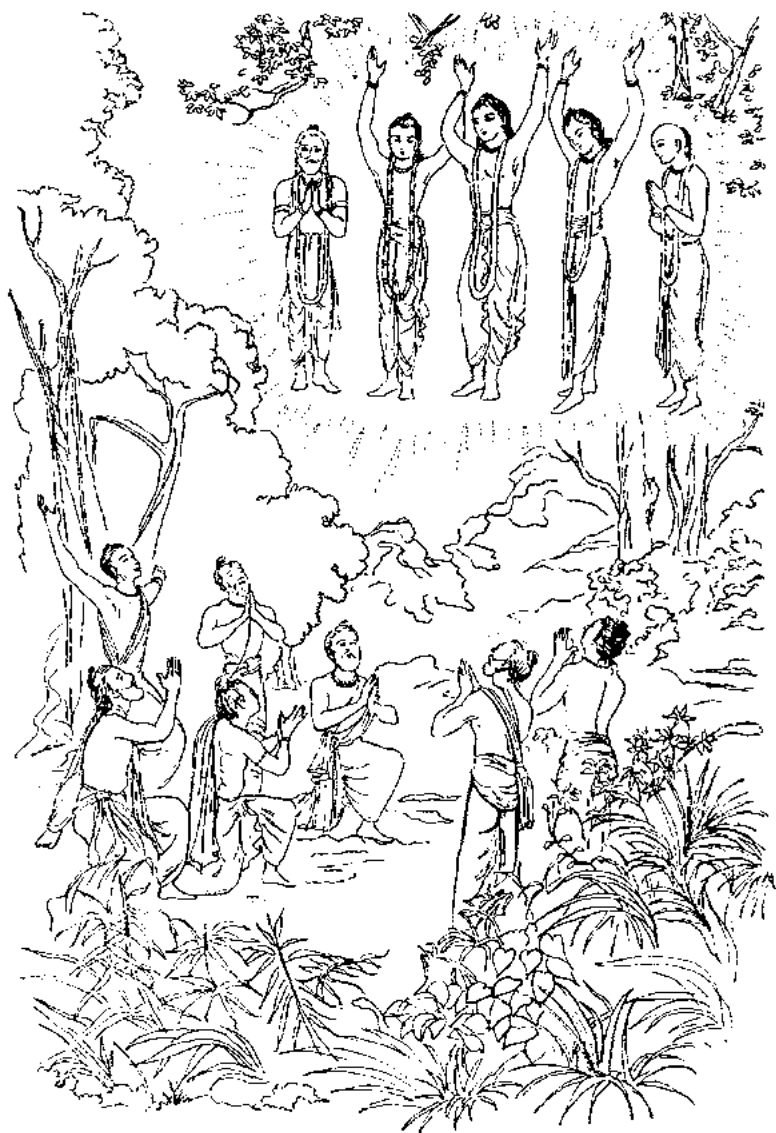
Mahārāj Bhagīrath leads the Ganges
towards Śrī Nabadwīp Dhām. (6.7)



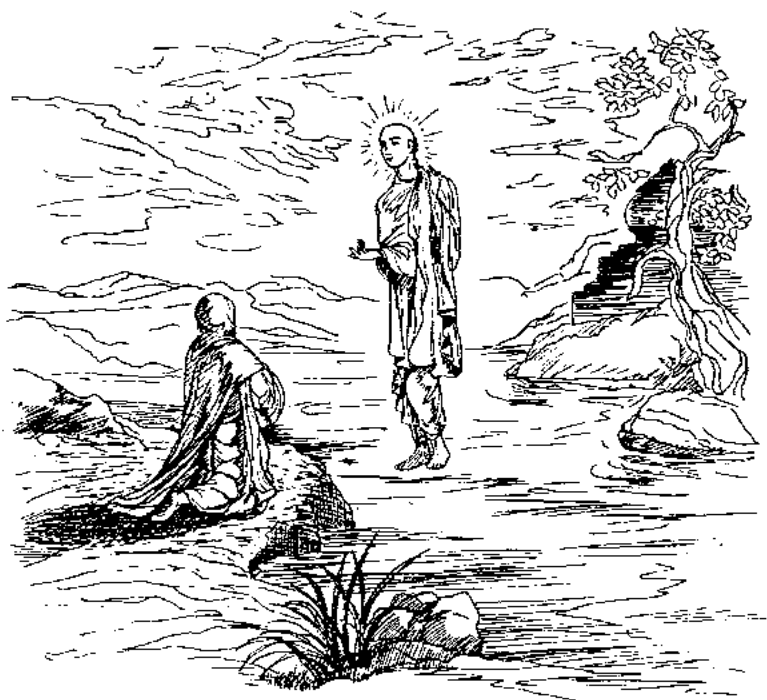
Śrī Nārada Muni instructs Śrī Suvarṇa Sen. (7.4)



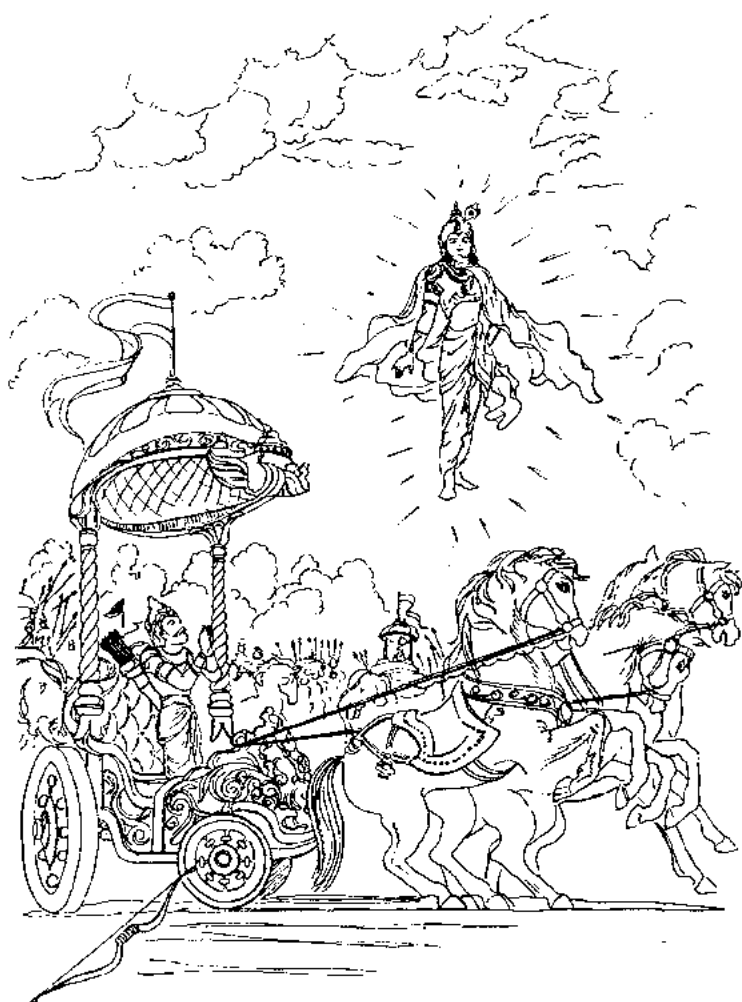
Mārkaṇḍeya Muni prays to Mother Surabhi. (8.63)



Śrīman Mahāprabhu and His associates
appear before the seven sages. (9.11)



The Lord of Puṣkara appears before
Diva Dās in the form of a brāhmaṇ. (10.14)



Lord Kṛṣṇa appears on the battlefield
before Śrī Samudra Sen. (11.55)



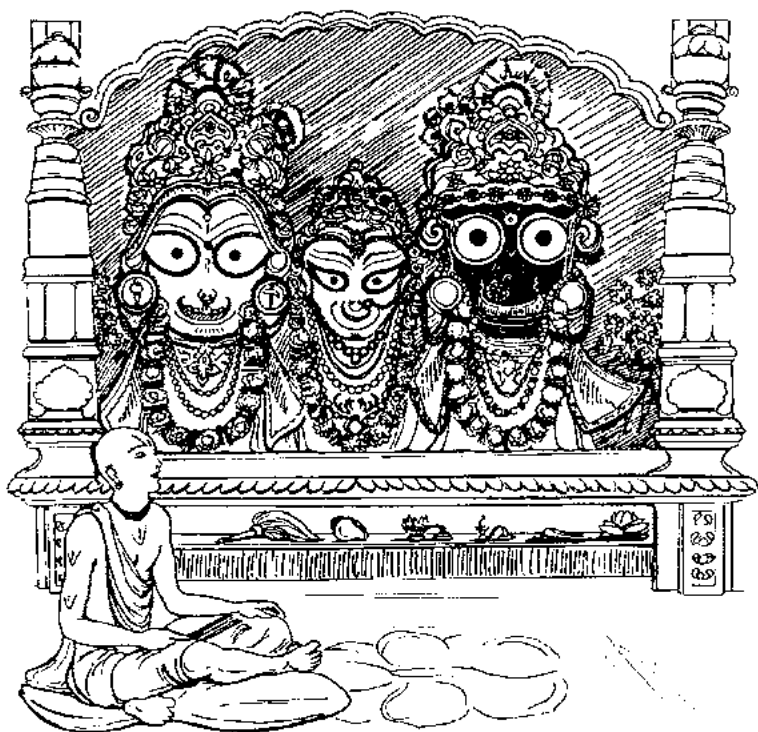
Śrī Nityānanda Prabhu becomes
immersed in the mood of Lord Balarām. (12.7)



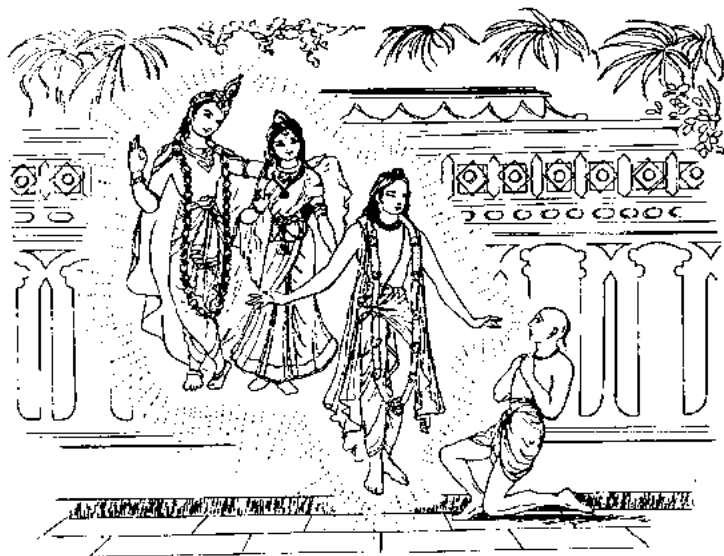
Nimāi Paṇḍit defeats the disciples
of Sārvabhauma Bhaṭṭāchārya. (13.39)



Śrī Sadānanda Vipra has a vision
of Lord Rāma and His entourage. (14.40)



Śrī Rāmānuja Āchārya pleases Lord Jagannāth. (15.10)



Śrī Śrī Rādhā-Kṛṣṇa reveal Themselves
as Śrī Gaurāṅga to Śrī Nimbārka Āchārya. (16.38)



Śrī Jīva Goswāmī bids farewell to Śrī Nityānanda Prabhu
and the devotees of Śrī Nabadwīp Dhām. (18.43)

nityānande mahābhāva kari' sabe anubhava
 hari-nāma saṅkīrtana kare
 chāri-daṇḍa dina haila nityānanda nā uṭhila
 bhakta saba gaura-gīta dhare [11]

sabe—Everyone anubhava kari'—saw mahābhāva—the intense ecstasy nityānande—in Nityānanda [and] saṅkīrtana kare—chanted hari-nāma—the Lord's Name. chāri-daṇḍa—An hour and a half dina—of the day haila—passed, [but] nityānanda—Nityānanda uṭhila nā—did not get up. saba bhakta—The devotees dhare—sang gaura-gīta—songs about Gaura.

Everyone saw the intense ecstasy of Nityānanda and chanted the Lord's Name. An hour and a half passed, but Nityānanda did not get up. Finally, the devotees sang songs about Gaurāṅga.

গৌরাঙ্গের নাম শুনি' নিতাই উঠে অমনি
 বলে, “এই রাখাকুণ্ড-স্থান।
 হেথা ভক্ত সঙ্গে করি' অপরাহ্নে গৌরহরি
 করিতেন কীর্তন বিধান ॥১২॥

gaurāṅgera nāma śuni' nitāi uṭhe amani
 bale, “ei rādhā-kuṇḍa-sthāna
 hethā bhakta saṅge kari' aparāhne gaurahari
 karitena kīrtana vidhāna [12]

śuni'—Hearing nāma—the Name gaurāṅgera—of Gaurāṅga, nitāi—Nitāi amani—immediately uṭhe—arose [and] bale—said, “ei—“This rādhā-kuṇḍa-sthāna—is the place of Rādhā Kuṇḍa. hethā—Here, gaurahari—Gaurahari kīrtana vidhāna karitena—would perform kīrtan bhakta saṅge kari'—with the devotees aparāhne—in the afternoon.

Hearing the Name of Gaurāṅga, Nitāi immediately arose and said, “This is the place of Rādhā Kuṇḍa. Here, Gaurahari would perform kīrtan with the devotees in the afternoon.

হেথা ছয় ঋতু মেলি' গৌরাঙ্গ-কীর্তন-কেলি
 পুষ্ট কৈল শোভা বিস্তারিয়া।
 রাখাকুণ্ড ব্রজে যেই ঋতুদ্বীপ হেথা সেই
 ভক্ত হেথা মজে প্রেম পিয়া ॥১৩॥

hethā chhaya ṛtu meli' gaurāṅga-kīrtana-keli
 puṣṭa kaila śobhā vistāriyā
 rādhā-kuṇḍa vraje yei ṛtudvīpa hethā sei
 bhakta hethā maje prema piyā [13]

hethā—Here, chhaya ṛtu—the six seasons meli'—meet [and] śobhā vistāriyā puṣṭa kaila—enhance the beauty gaurāṅga-kīrtana-keli—of Gaurāṅga's kīrtan Pastimes. yei sei rādhā-kuṇḍa—Rādhā Kuṇḍa vraje—in Vraja [is present] hethā—here ṛtudvīpa—in Ṛtudwīp. hethā—Here, bhakta—devotees piyā—drink [and] maje—relish prema—divine love.

“Here, the six seasons meet and enhance the beauty of Gaurāṅga's kīrtan Pastimes. Rādhā Kuṇḍa in Vraja is present here in Ṛtudwīp, where devotees drink and relish divine love.

দেখ শ্যামকুণ্ডশোভা জগজ্জন-মনোলোভা
 সখীগণ কুঞ্জ নানাস্থানে ।
 হেথা অপরাহ্নে গোরী সঙ্কীৰ্তনে হয়ে ভোরা
 তুষিলেন সবে প্রেমদানে ॥১৪॥

dekha śyāma-kunḍa-śobhā jagaj-jana-mano-lobhā
 sakhī-gaṇa-kuñja nānā-sthāne
 hethā aparāhne gorā saṅkīrtane haye bhorā
 tuṣilena sabe prema-dāne [14]

dekha—See śyāma-kunḍa-śobhā—the beauty of Śyāma Kuṇḍa, [which] jagaj-jana-mano-lobhā—enchants the mind of the souls of this world, [and] sakhī-gaṇa-kuñja—the groves of the sakhis nānā-sthāne—in various places. gorā—Gorā bhorā haye—would become immersed saṅkīrtane—in the saṅkīrtan hethā—here aparāhne—in the afternoon [and] tuṣilena—satisfy sabe—everyone prema-dāne—with the gift of divine love.

“See also the beauty of Śyāma Kuṇḍa, which enchants the mind of every soul in this world, and the groves of the sakhis nearby. Gorā would become immersed in saṅkīrtan here in the afternoon and satisfy everyone with the gift of divine love.

এ স্থান সমান ভাই ত্রিজগতে নাহি পাই
 ভক্তের ভজন-স্থান জান ।
 হেথায় বসতি য়াঁর প্রেমধন লাভ তাঁর
 সুশীতল হয় তাঁর প্রাণ” ॥১৫॥

e sthāna samāna bhāi trijagate nāhi pāi
 bhaktera bhajana-sthāna jāna
 hethāya vasati yāra prema-dhana lābha tāra
 suśītalaya haya tāra prāṇa”[15]

bhāi—Brother! pāi—We find nāhi—no e sthāna samāna—place like this trijagate—in the three worlds. jāna—Know [it to be] sthāna—a place bhaktera—for the devotees bhajana—to serve. yāra tāra vasati—Souls whose residences [are] hethāya—here lābha—attain prema-dhana—the wealth of divine love, [and] tāra—their prāṇa—hearts haya—become suśītalaya—“serene.”

“Brother! We find no place like this in the three worlds. Know it to be a place for the devotees to serve. Souls who reside here attain the wealth of divine love, and their hearts become serene.”

সে দিন সে স্থানে থাকি’ শ্রীগৌরান্ধ-নাম ডাকি’
 প্রেমে মগ্ন সৰ্বভক্তগণ ।
 ঋতুদ্বীপে সবে বসি’ ভজে শ্রীচৈতন্য-শশী
 রাত্রদিন করিল যাপন ॥১৬॥

se dina se sthāne thāki’ śrī-gaurāṅga-nāma ḍāki’
 preme magna sarva-bhakta-gaṇa
 ṛtudvīpe sabe vasi’ bhaje śrī-chaitanya-śaśī
 rātra-dina karila yāpana [16]

thāki'—Remaining se sthāne—there se dina—for the day, ḍāki'—calling śrī-gaurāṅga-nāma—the Name of Śrī Gaurāṅga, sarva-bhakta-gaṇa—all the devotees magna—became immersed preme—in divine love. sabe—They vasi' yāpana karila—spent rātra-dina—the day and night †tadvipe—in Rtadvīp [and] bhaje—worshipped śrī-chaitanya-śaśi—the moon-like Śrī Chaitanya.

Remaining there for the day, calling the Name of Śrī Gaurāṅga, all the devotees became immersed in divine love. They spent the day and night in Rtdwīp and worshipped the moon-like Śrī Chaitanya.

নাচিতে নাচিতে তবে নিত্যানন্দ চলে যবে
 শ্রীবিদ্যানগরে উপনীত ।
 বিদ্যানগরের শোভা মুনিজন-মনোলোভা
 ভক্তগণ দেখি' প্রফুল্লিত ॥১৭॥

nāchite nāchite tabe nityānanda chale yabe
 śrī-vidyā-nagare upanīta
 vidyā-nagarera śobhā muni-jana-mano-lobhā
 bhakta-gana dekhi' praphullita [17]

tabe—Then yabe—when nityānanda—Nityānanda chale—left, nāchite nāchite—dancing as He went, upanīta—He arrived śrī-vidyā-nagare—in Śrī Vidyā Nagar. śobhā—The beauty vidyā-nagarera—of Vidyā Nagar muni-jana-mano-lobhā—enchants the minds of sages, [and] dekhī—upon seeing [it], bhakta-gana—the devotees [were] praphullita—jubilant.

Then, dancing as He went, Nityānanda Prabhu arrived in Śrī Vidyā Nagar. The beauty of the town attracts the minds of sages, and upon seeing it, the devotees were jubilant.

নিতাইজাহ্বাপদ যে জনার সুসম্পদ
সে ভক্তিবিনোদ অকিঞ্চন ।
নদীয়ামাহাত্ম্য গায় ধরি' ভক্তজন-পায়
যাচে মাত্র কৃষ্ণভক্তিধন ॥১৮॥

nitāi-jāhnavā-pada ye janāra susampada
se bhakti-vinoda akiñchana
nadīyā-māhātmya gāya dhari' bhakta-jana-pāya
yāche mātra kṛṣṇa-bhakti-dhana [18]

se a^śkiⁿchana bhakti-vinoda—The poor Bhakti Vinod, ye janāra—whose susampada—true wealth [is] nitāi-jāhnava-pada—the feet of Nitāi and Jāhnava, gāya—chants nadiyā-māhātmya—the glories of Nadiya. dhari’—Grasping bhakta-jana-pāya—the feet of the devotees, yāche—he prays mātṛa—only kṛṣṇa-bhakti-dhana—for the wealth of devotion to Kṛṣṇa.

The poor Bhakti Vinod, whose true wealth is the feet of Nītāi and Jāhnvā, chants the glories of Nadia. Grasping the feet of the devotees, he prays only for the wealth of devotion to Kṛṣṇa.

CHAPTER THIRTEEN

Śrī Vidyā Nagar and Śrī Jahnudwīp

জয় গৌর নিত্যানন্দাদ্বৈত গদাধর ।

শ্রীবাস শ্রীনবদ্বীপ কীর্তনসাগর ॥১॥

jaya gaura nityānandādvaita gadādhara

śrīvāsa śrī-navadvīpa kīrtana-sāgara [1]

jaya—All glory gaura—to Gaura, nityānandādvaita—Nityānanda, Advaita, gadādhara—Gadādhara, śrīvāsa—Śrīvās, [and] kīrtana-sāgara—the ocean of kīrtan, śrī-navadvīpa—Śrī Nabadwīp!

All glory to Gaura, Nityānanda, Advaita, Gadādhara, Śrīvās, and the ocean of kīrtan, Śrī Nabadwīp Dhām!

শ্রীবিদ্যানগরে আসি' নিত্যানন্দরায় ।

বিদ্যানগরের তত্ত্ব শ্রীজীব শিখায় ॥২॥

śrī-vidyā-nagare āsi' nityānanda-rāya

vidyā-nagarera tattva śrī-jīve śikhāya [2]

āsi'—Coming śrī-vidyā-nagare—to Śrī Vidyā Nagar, nityānanda-rāya—Nityānanda Rāy śikhāya—taught śrī-jīve—Śrī Jīva tattva—the importance vidyā-nagarera—of Vidyā Nagar.

Coming to Vidyā Nagar, Nityānanda Rāy taught Śrī Jīva the importance of the town.

“নিত্যধাম নবদ্বীপ প্রলয়-সময়ে ।

অষ্টদল পদ্মরাপে থাকে শুদ্ধ হয়ে ॥৩॥

“nitya-dhāma navadvīpa pralaya-samaye

aṣṭa-dala padma-rūpe thāke śuddha haye [3]

“pralaya-samaye—“At the time of the destruction of the universe, nitya-dhāma—the eternal abode navadvīpa—of Nabadwīp thāke—remains śuddha haye—undisturbed aṣṭa-dala padma-rūpe—as an eight-petalled lotus.

“During the destruction of the universe, the eternal abode of Nabadwīp remains undisturbed as an eight-petalled lotus.

সর্ব-অবতার আর ধন্যজীব যত ।

কমলের একদেশে থাকে কত শত ॥৪॥

sarva-avatāra āra dhanya-jīva yata

kamalera ekadeśe thāke kata śata [4]

sarva-avatāra—All the Avatārs āra—and yata kata śata dhanya-jīva—thousands of fortunate souls thāke—stay ekadeśe—in one part kamalera—of that lotus.

“All the Avatārs and thousands of fortunate souls stay in one part of that lotus.

ঋতুদ্বীপ অন্তর্গত এ বিদ্যানগরে ।

মৎস্যরূপী ভগবান্ সর্ববেদ ধরে ॥৫॥

ṛtudvīpa antargata e vidyā-nagare

matsya-rūpī bhagavān sarva-veda dhare [5]

e vidyā-nagare—In Vidyā Nagar antargata—within ṛtudvīpa—Ṛtudwīp, bhagavān—the Lord, matsya-rūpī—as Matysa, dhare—holds sarva-veda—all the Vedas.

“In Vidyā Nagar within Ṛtudwīp, the Lord, as Matsya, holds all the Vedas.

সর্ববিদ্যা থাকে বেদ আশ্রয় করিয়া ।

শ্রীবিদ্যানগর নাম এই স্থানে দিয়া ॥৬॥

sarva-vidyā thāke veda āśraya kariyā

śrī-vidyā-nagara nāma ei sthāne diyā [6]

veda—The Vedas, [which contain] sarva-vidyā—all knowledge, āśraya kariyā—took shelter [and] thāke—stayed [here.] nāma diyā—They named ei sthāne—this place śrī-vidyā-nagara—Śrī Vidyā Nagar.

“The Vedas, which contain all knowledge, took shelter and stayed here. They named this place Śrī Vidyā Nagar.

পুনঃ যবে সৃষ্টিমুখে ব্রহ্মা মহাশয় ।

অতি ভীত হন দেখি’ সকল প্রলয় ॥৭॥

punaḥ yabe sṛṣṭi-mukhe brahmā mahāśaya

ati bhīta hana dekhi’ sakala pralaya [7]

yabe—When brahmā mahāśaya—Brahmā sṛṣṭi-mukhe—desired to create punaḥ—again, dekhi’—he saw sakala pralaya—the full devastation [and] ati bhīta hana—became extremely afraid.

“When Brahmā desired to create the world again, he saw the full devastation and became extremely afraid.

সেই কালে প্রভুকৃপা হয় তাঁর প্রতি ।

এই স্থানে পেয়ে ভগবানে করে স্তুতি ॥৮॥

sei kāle prabhu-kṛpā haya tāra prati

ei sthāne peye bhagavāne kare stuti [8]

sei kāle—At that time, prabhu-kṛpā haya—the Lord bestowed mercy tāra prati—upon him. peye—He received [that mercy] ei sthāne—here [and] stuti kare—prayed bhagavāne—to the Lord.

“At that time, the Lord bestowed mercy upon him. He received that mercy here and then prayed to the Lord.

মুখ খুলিবার কালে দেবী সরস্বতী ।

ব্রহ্মজিহ্বা হৈতে জন্মে অতি রূপবতী ॥৯॥

mukha khulibāra kāle devī sarasvatī
brahma-jihvā haite janme ati rūpavatī [9]

kāle—When khulibāra—he opened [his] mukha—mouths, ati rūpavatī sarasvatī devī—the extremely beautiful goddess Sarasvatī janme—manifested haite—from brahma-jihvā—Brahmā's tongues.

“As he opened his mouths, the extremely beautiful goddess Sarasvatī manifested from his tongues.

সরস্বতীশক্তি পেয়ে দেবচতুর্মুখ ।
শ্রীকৃষ্ণ করেন স্তব পেয়ে বড় সুখ ॥১০॥
sarasvatī-śakti peye deva-chaturmukha
śrī-kṛṣṇe kareṇa stava peye baḍa sukha [10]

peye—Receiving sarasvatī-śakti—power from Sarasvatī, deva-chaturmukha—the four-headed god stava kareṇa—prayed śrī-kṛṣṇe—to Śrī Kṛṣṇa [and] peye—felt baḍa—great sukha—satisfaction.

“Becoming empowered by Sarasvatī, four-headed Brahmā prayed to Kṛṣṇa and felt great satisfaction.

সৃষ্টি যবে হয় মায়ী সর্বদিক ঘেরি' ।
বিরজার পারে থাকে গুণত্রয় ধরি' ॥১১॥
sṛṣṭi yabe haya māyā sarva-dika gheri'
virajāra pāre thāke guṇa-traya dhari' [11]

yabe—When sṛṣṭi—creation haya—takes place, māyā—Māyā thāke—remains pāre—on the bank virajāra—of the Virajā River [and] gheri'—envelops sarva-dika—all directions dhari'—with guṇa-traya—the three modes of material nature.

“When creation takes place, Māyā remains on the bank of the Virajā River and envelops all directions with the three modes of material nature.

মায়ী প্রকাশিত বিশ্বে বিদ্যার প্রকাশ ।
করে ঋষিগণ তবে করিয়া প্রয়াস ॥১২॥
māyā prakāśita viśve vidyāra prakāśa
kare ṛṣi-gaṇa tabe kariyā prayāsa [12]

ṛṣi-gaṇa—The sages tabe—then prayāsa kariyā—endeavour [and] vidyāra prakāśa kare—reveal knowledge viśve—within that world māyā prakāśita—manifested by Māyā.

“The sages then reveal knowledge within that world manifested by Māyā.

এই ত সারদাপীঠ করিয়া আশ্রয় ।
ঋষিগণ করে অবিদ্যার পরাজয় ॥১৩॥
ei ta sārādā-pīṭha kariyā āśraya
ṛṣi-gaṇa kare avidyāra parājaya [13]

ṛṣi-gaṇa—The sages āśraya kariyā—take shelter ei ta sārādā-pīṭha—in this abode of Sarasvatī [and] avidyāra parājaya kare—conquer ignorance.

“They take shelter in this abode of Sarasvatī and conquer ignorance.

চৌষষ্টি বিদ্যার পাঠ লয়ে ঋষিগণ ।
ধরাতলে স্থানে স্থানে করে বিজ্ঞাপন ॥১৪॥

chauṣaṭṭi vidyāra pāṭha laye ṛṣi-gaṇa
dharā-tale sthāne sthāne kare vijñāpana [14]

ṛṣi-gaṇa—The sages pāṭha laye—study chauṣaṭṭi vidyāra—the sixty-four branches of knowledge [and then] vijñāpana kare—teach [them] sthāne sthāne—at various places dharā-tale—on the earth.

“They study the sixty-four branches of knowledge and then teach them at various places on the earth.

যে যে ঋষি যে যে বিদ্যা করে অধ্যয়ন ।
এই পীঠে সে সবার স্থান অনুক্ষণ ॥১৫॥

ye ye ṛṣi ye ye vidyā kare adhyayana
ei pīṭhe se sabāra sthāna anukṣaṇa [15]

sthāna—The residences se sabāra—of all ye ye ṛṣi—the sages who adhyayana kare—study ye ye vidyā—each and every type of knowledge [are present] ei pīṭhe—here anukṣaṇa—eternally.

“The residences of all the sages who study each and every type of knowledge are present here eternally.

শ্রীবাল্মীকি কাব্যরস এই স্থানে পায় ।
নারদ-কৃপায় তেঁহ আইলা হেথায় ॥১৬॥

śrī-vālmiki kāvya-rasa ei sthāne pāya
nārada-kṛpāya tēha āilā hethāya [16]

śrī-vālmiki—Śrī Vālmiki pāya—learned kāvya-rasa—the art of poetry ei sthāne—here. tēha—He āilā—came hethāya—here nārada-kṛpāya—by the grace of Nārad.

“Śrī Vālmiki came here by the grace of Nārad and learned the art of poetry.

ধন্বন্তরি আসি’ হেথা আয়ুর্বেদ পায় ।
বিশ্বামিত্র আদি ধনুর্বিদ্যা শিখি’ যায় ॥১৭॥

dhanvantari āsi’ hethā āyurveda pāya
viśvāmītra ādi dhanur-vidyā śikhi’ yāya [17]

dhanvantari—Dhanvantari āsi’—came hethā—here [and] pāya—learned āyurveda—the science of life. viśvāmītra—Viśvāmītra ādi—and others śikhi’ yāya—learned dhanur-vidyā—archery.

“Dhanvantari came here and learned āyurveda. Viśvāmītra and others learned archery.

শৌনকাদি ঋষিগণ পড়ে বেদমন্ত্র ।
দেব-দেব মহাদেব আলোচয় তন্ত্র ॥১৮॥

śaunakādi ṛṣi-gaṇa paḍe veda-mantra
deva-deva mahādeva ālochaya tantra [18]

śaunakādi ṛṣi-gaṇa—Śaunaka and other sages paḍe—studied veda-mantra—Vedic mantras. deva-deva—The god of gods, mahādeva—Lord Śiva, ālochaya—studied tantra—tantra.

“Śaunaka and other sages studied Vedic mantras. The god of gods, Lord Śiva, studied tantra.

ব্রহ্মা-চারিমুখ হৈতে বেদ চতুষ্টয় ।
ঋষিগণ প্রার্থনায় করিল উদয় ॥১৯॥

brahmā-chāri-mukha haite veda chatuṣṭaya
ṛṣi-gaṇa prārthanāya karila udaya [19]

ṛṣi-gaṇa prārthanāya—At the request of the sages, veda chatuṣṭaya—the four Vedas udaya karila—manifested haite—from chāri-mukha—the four mouths brahmā—of Lord Brahmā.

“At the request of the sages, the four Vedas manifested from the four mouths of Lord Brahmā.

কপিল রচিল সাঙ্খ্য এই স্থানে বসি’ ।
গ্রায় তর্ক প্রকাশিল শ্রীগৌতম ঋষি ॥২০॥

kapila rachila sāṅkhya ei sthāne vasi’
nyāya tarka prakāśila śrī-gautama ṛṣi [20]

kapila—Kapila vasi’—resided ei sthāne—here [and] rachila—wrote [about] sāṅkhya—enumeration of the elements, [and] śrī-gautama ṛṣi—Śrī Gautam Ṛṣi prakāśila—wrote [texts] nyāya tarka—about logic and argument.

“Kapila resided here and wrote about sāṅkhya, and Śrī Gautam Ṛṣi wrote texts about logic and argument.

বৈশেষিক প্রকাশিল কণভূক্ মুনি ।
পাতঞ্জলি যোগশাস্ত্র প্রকাশে আপনি ॥২১॥

vaiśeṣika prakāśila kaṇabhuk muni
pātañjali yoga-śāstra prakāśe āpani [21]

kaṇabhuk muni—Kaṇāda prakāśila—wrote [about] vaiśeṣika—atomistic pluralism, [and] pātañjali—Pātañjali āpani prakāśe—personally wrote yoga-śāstra—texts on yoga.

“Kaṇāda wrote vaiśeṣika, and Pātañjali wrote texts on yoga.

জৈমিনী মীমাংসা শাস্ত্র করিল প্রকাশ ।
পুরাণাদি প্রকাশিল ঋষি বেদব্যাস ॥২২॥

jaiminī mīmāṃsā śāstra karila prakāśa
purāṇādi prakāśila ṛṣi vedavyāsa [22]

jaiminī—Jaimini prakāśa karila—wrote śāstra—texts [about] mīmāṃsā—examination of scripture, [and] vedavyāsa ṛṣi—the sage Vedavyās prakāśila—wrote purāṇādi—the Purāṇas and other texts.

“Jaiminī wrote texts about mīmāṃsā, and Vedavyās wrote the Purāṇas and other texts.

পঞ্চরাত্র নারদাদি ঋষি পঞ্চজন ।
প্রকাশিয়া জীবগণে শিখায় সাধন ॥২৩॥

pañcharātra nārādādi ṛṣi pañcha-jana
prakāśiyā jīva-gaṇe śikhāya sādhana [23]

nārādādi ṛṣi pañcha-jana—Five sages, Nārada and others, prakāśiyā—wrote pañcharātra—the Pañcharātras [and] śikhāya—taught jīva-gaṇe—souls sādhana—spiritual practices.

“Nārada and four other sages wrote the Pañcharātras and taught souls spiritual practices.

এই উপবনে সর্ব-উপনিষদগণ ।
বহুকাল শ্রীগৌরান্ধ করে আরাধন ॥২৪॥

ei upavane sarva-upaniṣad-gaṇa
bahu-kāla śrī-gaurāṅga kare ārādhana [24]

ei upavane—In this garden, sarva-upaniṣad-gaṇa—all the Upaniṣads ārādhana kare—worshipped
śrī-gaurāṅga—Śrī Gaurāṅga bahu-kāla—for a long time.

“In this garden, all the Upaniṣads worshipped Śrī Gaurāṅga for a long time.

অলক্ষ্যে শ্রীগৌর সে সবে कहिल ।
‘নিরাকার-বুদ্ধি তব হৃদয় দূষিল ॥২৫॥

alakṣye śrī-gaura se sabe kahila
‘nirākāra-buddhi tava hṛdaya dūṣila [25]

alakṣye—Invisibly, śrī-gaura—Śrī Gaura kahila—said se sabe—to them, ‘buddhi—The conception
nirākāra—of formlessness dūṣila—has polluted tava—your hṛdaya—hearts.

“Invisibly, Śrī Gaura said to them, ‘The conception of formlessness has polluted your hearts.

তুমি সবে শ্রুতিরূপে মোরে না পাইবে ।
আমার পার্শদরূপে যবে জন্ম লবে ॥২৬॥

প্রকটলীলায় তবে দেখিবে আমায় ।
মম গুণ কীর্তন করিবে উভরায়’ ॥২৭॥

tumi sabe śruti-rūpe more nā pāibe
āmāra pārṣada-rūpe yabe janma labe [26]
prakaṭa-līlāya tabe dekhibe āmāya
mama guṇa kīrtana karibe ubharāya’ [27]

śruti-rūpe—As scriptures, tumi sabe—you all pāibe nā—will not attain more—Me, [but] yabe—
when janma labe—you all take birth āmāra pārṣada-rūpe—as My associates prakaṭa-līlāya—
in [My] manifest Pastimes, tabe—then dekhibe—you all will see āmāya—Me [and] ubharāya
kīrtana karibe—loudly chant mama—My guṇa—glories.’

“As scriptures, you will not attain Me, but when you take birth as My associates in My manifest Pastimes, you will see Me and loudly chant My glories.’

তাহা শুনি’ শ্রুতিগণ নিস্তব্ধ হইয়া ।
গোপনে আছিল হেথা কাল অপেক্ষিয়া ॥২৮॥

tāhā śuni’ śruti-gaṇa nistabdhā ha-iyā
gopane āchhila hethā kāla apekṣiyā [28]

śuni’—Hearing tāhā—this, śruti-gaṇa—the Upaniṣads nistabdhā ha-iyā—became silent [and] kāla
apekṣiyā—awaited hethā—here gopane āchhila—in secret.

“Hearing this, the Upaniṣads became silent and secretly waited here.

এই ধন্য কলিযুগ সৰ্বযুগসার ।
যাহাতে হইল শ্রীগৌরাঙ্গ অবতার ॥২৯॥

ei dhanya kali-yuga sarva-yuga-sāra
yāhāte ha-ila śrī-gaurāṅga avatāra [29]

ei—This dhanya—glorious kali-yuga—Age of Kali, yāhāte—in which śrī-gaurāṅga—Śrī Gaurāṅga avatāra ha-ila—has descended, [is] sāra—the best sarva-yuga—of all ages.

“This glorious Age of Kali, in which Śrī Gaurāṅga has descended, is the best of all ages.

বিদ্যালীলা করিবেন গৌরাঙ্গসুন্দর ।
গণসহ বৃহস্পতি জন্মে অতঃপর ॥৩০॥

vidyā-līlā karibena gaurāṅga-sundara
gaṇa-saha bṛhaspati janme ataḥpara [30]

[Hearing that] gaurāṅga-sundara—Gaurāṅgasundar karibena—would perform vidyā-līlā—Pastimes of scholarship, bṛhaspati—Bṛhaspati gaṇa-saha—and [his] associates ataḥpara—then janme—took birth.

“Hearing that Gaurāṅgasundar would perform Pastimes of scholarship, Bṛhaspati and his associates took birth.

বাসুদেব সার্বভৌম সেই বৃহস্পতি ।
গৌরাঙ্গে তুষিতে যত্ন করিলেন অতি ॥৩১॥

vāsudeva sārva-bhauma sei bṛhaspati
gaurāṅge tuṣite yatna karilena ati [31]

vāsudeva sārva-bhauma—As Vāsudev Sārva-bhauma, sei bṛhaspati—Bṛhaspati ati yatna karilena—endeavoured greatly tuṣite—to please gaurāṅge—Gaurāṅga.

“As Vāsudev Sārva-bhauma, Bṛhaspati endeavoured greatly to please Gaurāṅga.

‘প্রভু মোর নবদ্বীপে শ্রীবিদ্যাবিলাস ।
করিবেন’ জানি’ মনে হইয়া উদাস ॥৩২॥
ইন্দ্রসভা পরিহরি’ নিজগণ লয়ে ।
জন্মিলেন স্থানে স্থানে আনন্দিত হয়ে ॥৩৩॥

‘prabhu mora navadvīpe śrī-vidyā-vilāsa
karibena’ jāni’ mane ha-iyā udāsa [32]

indra-sabhā parihari’ nija-gaṇa laye
janmilena sthāne sthāne ānandita haye [33]

jāni’—Knowing mane—within [his] heart, ‘mora—‘My prabhu—Lord karibena—will perform śrī-vidyā-vilāsa—Pastimes of scholarship navadvīpe’—in Nabadwīp’, [and] udāsa ha-iyā—becoming detached, parihari’—Bṛhaspati left indra-sabhā—the assembly of Indra laye—with nija-gaṇa—his associates, [and] ānandita haye—joyfully janmilena—they took birth sthāne sthāne—in various places.

“Knowing within his heart, ‘My Lord will perform Pastimes of scholarship in Nabadwīp’, and becoming detached, Bṛhaspati left the

assembly of Indra with his associates. Joyfully, he and his associates took birth in various places.

এই বিদ্যানগরীতে করি' বিদ্যালয় ।
বিদ্যা প্রচারিল সার্বভৌম মহাশয় ॥৩৪॥

ei vidyā-nagarīte kari' vidyālaya
vidyā prachārila sārvaḥauma mahāśaya [34]

vidyālaya kari'—Bṛhaspati made a school ei vidyā-nagarīte—in Vidyā Nagar [and] vidyā prachārila—taught sārvaḥauma mahāśaya—as Sārvaḥauma Bhaṭṭāchārya.

“Bṛhaspati made a school in Vidyā Nagar and taught here as Sārvaḥauma Bhaṭṭāchārya.

‘পাছে বিদ্যাজালে ডুবে হারাই গৌরাঙ্গ’ ।
এই মনে করি' এক করিলেন রঙ্গ ॥৩৫॥
‘pāchhe vidyā-jāle ḍube hārāi gaurāṅga’
ei mane kari' eka karilena raṅga [35]

‘pāchhe’—Later, ḍube—I may sink vidyā-jāle—in the net of knowledge [and] hārāi—forget gaurāṅga’—Gaurāṅga. ‘ei mane kari’—Thinking this, karilena—he performed eka—a raṅga—trick.

“Thinking, ‘Later, I may sink into the net of knowledge and forget Gaurāṅga’, he performed a trick.

নিজ শিষ্যগণে রাখি' নদীয়া-নগরে ।
গৌরজন্ম পূর্বে তেঁহ গেলা দেশান্তরে ॥৩৬॥
nija śiṣya-gaṇe rākhi' nadiyā-nagare
gaura-janma pūrve tēha gelā deśāntare [36]

rākhi'—Keeping nija—his śiṣya-gaṇe—disciples nadiyā-nagare—in the town of Nadia, tēha—he gelā—went deśāntare—elsewhere pūrve—before gaura-janma—the birth of Gaura.

“Keeping his disciples in Nadia, he went elsewhere before the birth of Gaura.

মনে ভাবে, ‘যদি আমি হই গৌরদাস ।
কৃপা করি' মোরে প্রভু লইবেন পাশ’ ॥৩৭॥
mane bhāve, ‘yadi āmi ha-i gaura-dāsa
kṛpā kari' more prabhu la-ibena pāśa’ [37]

mane bhāve—He thought, ‘yadi—‘If āmi—I ha-i—am gaura-dāsa—Gaura’s servant, [then my] prabhu—Lord kṛpā kari’ la-ibena—will mercifully bring more—me pāśa’—to [His] side.’

“He thought, ‘If I am Gaura’s servant, then my Lord will mercifully bring me to His side.’

এই বলি' সার্বভৌম যায় নীলাচল ।
মায়াবাদ শাস্ত্র তথা করিল প্রবল ॥৩৮॥

ei bali' sārvaḥauma yāya nīlāchala
māyāvāda śāstra tathā karila prabala [38]

bali'—Thinking ei—this, sārvaḥauma—Sārvaḥauma yāya—went nīlāchala—to Jagannāth Puri
[and] prabala karila—propagated māyāvāda śāstra—texts on illusionism tathā—there.

“Thinking this, Sārvaḥauma went to Nīlāchal and propagated texts
on māyāvād there.

হেথা প্রভু গৌরচন্দ্র শ্রীবিদ্যাবিলাসে ।
সার্বভৌমশিষ্যগণে জিনে পরিহাসে ॥৩৯॥

hethā prabhu gaurachandra śrī-vidyā-vilāse
sārvaḥauma-śiṣya-gaṇe jine parihāse [39]

hethā—Here, śrī-vidyā-vilāse—during [His] Pastimes of scholarship, gaurachandra prabhu—Lord
Gaurachandra jine—defeated [and] parihāse—joked with sārvaḥauma-śiṣya-gaṇe—the disciples
of Sārvaḥauma.

“Here, during His Pastimes of scholarship, Gaurachandra Prabhu
defeated and joked with the disciples of Sārvaḥauma.

তায় ফাঁকি করি' প্রভু সকলে হারায় ।
কভু বিদ্যানগরেতে আইসে গৌরায় ॥৪০॥
nyāya phāki kari' prabhu sakale hārāya
kabhu vidyā-nagarete āise gaura-rāya [40]

kabhu—Sometimes prabhu—the Lord, gaura-rāya—Gaura Rāy, āise—came vidyā-nagarete—to
Vidyā Nagar, nyāya phāki kari'—posed trick questions, [and] hārāya—defeated sakale—everyone.

“Sometimes the Lord came to Vidyā Nagar, posed trick questions, and
defeated everyone.

অধ্যাপকগণ আর পড়ুয়ার গণ ।
পরাজিত হয়ে সবে করে পলায়ন ॥৪১॥
adhyāpaka-gaṇa āra paḍuyāra gaṇa
parājita haye sabe kare palāyana [41]

parājita haye—Defeated, sabe adhyāpaka-gaṇa āra paḍuyāra gaṇa—all the teachers and students
palāyana kare—would flee.

“Defeated, all the teachers and students would flee.

গৌরাঙ্গের বিদ্যালীলা অপূর্ব কথন ।
অবিদ্যা ছাড়য়ে তার যে করে শ্রবণ ॥৪২॥
gaurāṅgera vidyā-līlā apūrva kathana
avidyā chhāḍaye tāra ye kare śravaṇa [42]

avidyā—Ignorance chhāḍaye—leaves tāra ye—those who śravaṇa kare—hear apūrva kathana—the
wonderful accounts gaurāṅgera vidyā-līlā—of Gaurāṅga's Pastimes of scholarship.”

“Ignorance leaves those who hear about Gaurāṅga's extraordinary
Pastimes of scholarship.”

শুনি' জীব প্রেমানন্দে সে বেদনগরে ।
ব্যাসপীঠে গড়াগড়ি যায় প্রেমভরে ॥৪৩॥

śuni' jīva premānande se veda-nagare
vyāsa-pīṭhe gaḍāgaḍi yāya prema-bhare [43]

śuni'—Hearing [this] premānande—with the joy of divine love, jīva—Jīva gaḍāgaḍi yāya—rolled on the ground vyāsa-pīṭhe—at the school se veda-nagare—in Vidyā Nagar, prema-bhare—filled with divine love.

Hearing this with the joy of divine love, Jīva rolled on the ground at the school in Vidyā Nagar, filled with divine love.

নিত্যানন্দশ্রীচরণে করে নিবেদন ।
“আমার সংশয় ছেদন করহ এখন ॥৪৪॥

nityānanda-śrī-charaṇe kare nivedana
“āmāra saṁśaya chhedana karaha ekhana [44]

nityānanda-śrī-charaṇe—At the holy feet of Nityānanda, nivedana kare—he submitted, “āmāra saṁśaya—“I have a doubt. chhedana karaha—Please cut [it away] ekhana—now.

At the holy feet of Nityānanda, he submitted, “I have a doubt. Please cut it away.

সাক্ষ্যবিদ্যা তর্কবিদ্যা অমঙ্গলময় ।
কেমনে নিত্যধামে সে সকল রয়” ॥৪৫॥

sāṅkhya-vidyā tarka-vidyā amaṅgalamaya
kemane nitya-dhāme se sakala raya” [45]

sāṅkhya-vidyā—Knowledge of analysis [and] tarka-vidyā—knowledge of argument [are] amaṅgalamaya—in-auspicious, [so] kemane—how se sakala raya—do they reside nitya-dhāme—in the eternal Dhām?”

“Knowledge of analysis and argument are inauspicious, so how do they reside in the eternal Dhām?”

শুনি' প্রভু নিত্যানন্দ জীবে দেয় কোল ।
আদর করিয়া বলে, “হরি হরি বোল” ॥৪৬॥

śuni' prabhu nityānanda jīve deya kola
āḍara kariyā bale, “hari hari bola [46]

śuni'—Hearing [this,] nityānanda prabhu—Nityānanda Prabhu kola deya—embraced jīve—Jīva [and] āḍara kariyā—affectionately bale—said, “hari hari bola—“Hari! Haribol!

Hearing this, Nityānanda Prabhu embraced Jīva and affectionately said, “Hari! Haribol!

প্রভুর পবিত্র ধামে নাই অমঙ্গল ।
তর্ক সাক্ষ্য স্বতঃ নহে হেথায় প্রবল ॥৪৭॥

prabhura pavitra dhāme nāhi amaṅgala
tarka sāṅkhya svataḥ nahe hethāya prabala [47]

nāhi—Nothing [is] amaṅgala—in-auspicious prabhura pavitra dhāme—in the holy abode of the Lord. hethāya—Here, tarka—argument [and] sāṅkhya—analysis nahe—have no prabala—power svataḥ—of their own.

“Nothing is inauspicious in the holy abode of the Lord. Here, argument and analysis have no power of their own.

ভক্তির অধীন সব ভক্তিদাস্য করে ।
কৰ্মদোষে দুষ্ট জনে বিপর্যায় ধরে ॥৪৮॥

bhaktira adhīna saba bhakti-dāśya kare
karma-doṣe duṣṭa jane viparyaya dhare [48]

saba—Everything [is] bhaktira adhīna—dependent on devotion [and] bhakti-dāśya kare—serves devotion. karma-doṣe—As a result of [their] sins, duṣṭa jane—the wicked dhare—think viparyaya—the opposite.

“Here, everything is dependent on devotion and serves devotion. As a result of their sins, the wicked think the opposite.

ভক্তি মহাদেবী হেথা আর সব দাস ।
সকলে করয় ভক্তি-দেবীর প্রকাশ ॥৪৯॥

bhakti mahādevī hethā āra saba dāśa
sakale karaya bhakti-devīra prakāśa [49]

hethā—Here, bhakti—devotion [is] mahādevī—the supreme goddess: saba—everyone [is her] dāśa—servant, āra—and sakale—everything bhakti-devīra prakāśa karaya—reveals the goddess of devotion.

“Here, the goddess of devotion is supreme: everyone is her servant, and everything reveals her.

নবদ্বীপে নববিধা ভক্তি অধিষ্ঠান ।
ভক্তিরে সেবয় সদা কৰ্ম আর জ্ঞান ॥৫০॥

navadvīpe nava-vidhā bhakti adhiṣṭhāna
bhaktire sevaya sadā karma āra jñāna [50]

adhiṣṭhāna—The abode nava-vidhā bhakti—of the ninefold practice of devotion [is] navadvīpe—in Nabadwīp. karma—Action āra—and jñāna—knowledge sadā—always sevaya—serve bhaktire—devotion.

“Nabadwīp is the abode of the ninefold practice of devotion. Here, action and knowledge always serve devotion.

বহির্মুখ-জনে শাস্ত্র দেয় দুষ্টমতি ।
শিষ্টজনে সেই শাস্ত্র দেয় কৃষ্ণরতি ॥৫১॥

bahirmukha-jane śāstra deya duṣṭa-mati
śiṣṭa-jane sei śāstra deya kṛṣṇa-rati [51]

śāstra—The scriptures deya—give duṣṭa-mati—misconceptions bahirmukha-jane—to averse souls, [and] sei śāstra—the scriptures deya—give kṛṣṇa-rati—love for Kṛṣṇa śiṣṭa-jane—to gentle souls.

“The scriptures give misconceptions to those who are averse, and love for Kṛṣṇa to those who are gentle.

প্রৌঢ়ামায়া গৌরদাসী অধিষ্ঠাত্রী দেবী ।
সর্বযুগে এই স্থানে থাকে গৌরসেবী ॥৫২॥

prauḍhā-māyā gaura-dāsī adhiṣṭhātrī devī
sarva-yuge ei sthāne thāke gaura-sevī [52]

prauḍhā-māyā—Prauḍhā Māyā, gaura-dāsī—a servant of Gaurāṅga, [is] adhiṣṭhātrī devī—the presiding goddess [here]. sarva-yuge—In every age, thāke—she stays ei sthāne—here gaura-sevī—as a servant of Gaura.

“Prauḍhā Māyā, a servant of Gaurāṅga, is the presiding goddess here. In every age, she stays here and serves Gaurāṅga.

অতি কৰ্মদোষ যার বৈষ্ণবেতে দ্বেষ ।
তারে মায়া অন্ধ করি’ দেয় নানা ক্লেশ ॥৫৩॥

ati karma-doṣa yāra vaiṣṇavete dveṣa
tāre māyā andha kari’ deya nānā kleśa [53]

māyā—Māyā andha kari’—blinds tāre yāra—those who [are] ati karma-doṣa—very sinful [and] dveṣa—inimical vaiṣṇavete—to devotees, [and] nānā kleśa deya—subjects [them] to various miseries.

“Māyā blinds those who are very sinful and inimical to Vaiṣṇavas, and subjects them to various miseries.

সর্বপাপ সর্বকৰ্ম হেথা হয় ক্ষয় ।
প্রৌঢ়ামায়া বিদ্যারূপে করে কৰ্ম লয় ॥৫৪॥

sarva-pāpa sarva-karma hethā haya kṣaya
prauḍhā-māyā vidyā-rūpe kare karma laya [54]

sarva-pāpa—All sin [and] sarva-karma—all the reactions for one’s previous actions haya—annihilated hethā—here. vidyā-rūpe—In the form of knowledge, prauḍhā-māyā—Prauḍhā Māyā laya kare—destroys karma—karma.

“All sin and karma are annihilated here. In the form of knowledge, Prauḍhā Māyā destroys karma.

কিন্তু যদি শ্রীবৈষ্ণবে অপরাধ থাকে ।
তবে দূর করে তারে কৰ্মের বিপাকে ॥৫৫॥

kintu yadi śrī-vaiṣṇave aparādha thāke
tābe dūra kare tāre karmera vipāke [55]

yadi—If, kintu—however, śrī-vaiṣṇave aparādha thāke—someone offends a Vaiṣṇava, tābe—then tāre dūra kare—Prauḍhā Māyā drives them further karmera vipāke—into the miseries of karma.

“If, however, someone offends a Vaiṣṇava, Prauḍhā Māyā drives them further into the miseries of karma.

বিদ্যা পাড়ি’ নদীয়ায় সে সব দুর্জ্ঞান ।
কভু নাহি পায় কৃষ্ণপদে প্রেমধন ॥৫৬॥

vidyā paḍi’ nadiyāya se saba durjana
kabhu nāhi pāya kṛṣṇa-pade prema-dhana [56]

se saba durjana—Such sinners vidyā paḍi’—may study nadiyāya—in Nadia, [but] kabhu nāhi pāya—they never attain prema-dhana—the wealth of love kṛṣṇa-pade—for the feet of Kṛṣṇa.

“Such sinners may study in Nadia, but they never attain the wealth of divine love for the feet of Kṛṣṇa.

বিদ্যার অবিদ্যা লাভ করে সেই সব ।
নাহি দেখে শ্রীগৌরাঙ্গ নদীয়াবৈভব ॥৫৭॥

vidyāra avidyā lābha kare sei saba
nāhi dekhe śrī-gaurāṅga nadiyā-vaibhava [57]

sei saba—They lābha kare—attain avidyā—ignorance vidyāra—of knowledge, [and] dekhe nāhi—do not see śrī-gaurāṅga—Śrī Gaurāṅga’s nadiyā-vaibhava—glory in Nadia.

“They attain only ignorance of true knowledge and do not see the glory of Śrī Gaurāṅga in Nadia.

অতএব বিদ্যা নহে অমঙ্গলময় ।
বিদ্যার অবিদ্যা ছায়া অমঙ্গল হয় ॥৫৮॥

ataeva vidyā nahe amaṅgalamaya
vidyāra avidyā chhāyā amaṅgala haya [58]

ataeva—Thus, vidyā—knowledge nahe—is not amaṅgalamaya—inauspicious; [its] chhāyā—shadow, avidyā—ignorance vidyāra—of knowledge, haya—is amaṅgala—inauspicious.

“Thus, knowledge is not inauspicious; its shadow, ignorance, is inauspicious.

এ সব স্মুরিবে জীব গৌরাঙ্গকৃপায় ।
লিখিবে আপন শাস্ত্রে প্রভুর ইচ্ছায় ॥৫৯॥

e saba sphuribe jīva gaurāṅga-kṛpāya
likhibe āpana śāstre prabhura ichchhāya [59]

jīva—O Jīva, [you] sphuribe—will reveal e saba—all this gaurāṅga-kṛpāya—by the mercy of Gaurāṅga. prabhura ichchhāya—By the desire of the Lord, likhibe—you will write āpana—your own śāstre—scriptures [about it].

“O Jīva, you will reveal all this by the mercy of Gaurāṅga. By His desire, you will write scriptures about it.

তোমার দ্বারা করিবেন শাস্ত্রপরকাশ ।
এবে চল যাই মোরা জহুর আবাস” ॥৬০॥
tomāra dvārā karibena śāstra-parakāśa
ebe chala yāi morā jahnura āvāsa” [60]

śāstra-parakāśa karibena—The Lord will write scriptures tomāra dvārā—through you. ebe—Now, morā chala yāi—let us go jahnura āvāsa—to the residence of Jahnu.”

“Actually, He will write scriptures through you. Now, let us go to the residence of Jahnu Muni.”

বলিতে বলিতে সবে জাগ্রয় যায় ।
জহু তপোবনশোভা দেখিবারে পায় ॥৬১॥

balite balite sabe jānnagara yāya
jahnu-tapovana-śobhā dekhibāre pāya [61]

balite balite—While speaking, sabe—they yāya—went jānnagara—to Jān Nagar [and] dekhibāre pāya—saw jahnu-tapovana-śobhā—the beauty of the hermitage of Jahnu Muni.

While speaking, they went to Jān Nagar and saw the beauty of the hermitage of Jahnu Muni.

নিত্যানন্দ বলে, “এই জহ্নুদ্বীপ নাম ।

ভদ্রবন নামে খ্যাত মনোহর ধাম ॥৬২॥

nityānanda bale, “ei jahnudvīpa nāma
bhadravana nāme khyāta manohara dhāma [62]

nityānanda—Nityānanda bale—said, “ei—“This manohara—charming dhāma—abode nāma nāme khyāta—is known as jahnudvīpa—Jahnudwīp [and] bhadravana—Bhadraavan.

Nityānanda Prabhu said, “This charming abode is known as Jahnudwīp and Bhadravan.

এই স্থানে জহ্নুমুনি তপ আচরিল ।

সুবর্ণ প্রতিমা গৌর দর্শন করিল ॥৬৩॥

ei sthāne jahnu-muni tapa ācharila
suvarṇa pratimā gaura darśana karila [63]

jahnu-muni—The sage Jahnu tapa ācharila—performed austerities ei sthāne—here [and] darśana karila—saw suvarṇa pratimā—the golden form gaura—of Gaura.

“Jahnu Muni performed austerities here and saw the golden form of Gaura.

হেথা জহ্নুমুনি বৈসে সন্ধ্যা করিবারে ।

ভাগীরথী বেগে কোশাকুশী পড়ে ধারে ॥৬৪॥

hethā jahnu-muni baise sandhyā karibāre
bhāgīrathī vege kośā-kuśī paḍe dhāre [64]

jahnu-muni—Jahnu Muni baise—sat hethā—here sandhyā karibāre—to perform [his] evening meditation, [and His] kośā-kuśī—copper vessel paḍe—fell bhāgīrathī vege dhāre—in the swiftly flowing Gaṅgā.

“Once, when Jahnu Muni sat here to perform his evening meditation, His copper vessel fell into the swiftly flowing River Gaṅgā.

ধারে পড়ি’ কোশাকুশী ভাসিয়া চলিল ।

গাণ্ডুশে গঙ্গার জল সব পান কৈল ॥৬৫॥

dhāre paḍi’ kośā-kuśī bhāsiyā chalila
gaṇḍuṣe gaṅgāra jala saba pāna kaila [65]

kośā-kuśī—The copper vessel paḍi’—fell dhāre—into the river [and] bhāsiyā chalila—floated away. kaila pāna—Jahnu Muni drank gaṅgāra saba jala—all the water of the Gaṅgā gaṇḍuṣe—with [his] palm.

“The copper vessel fell into the river and floated away. Jahnu Muni then drank all the water of the Gaṅgā with his palm.

ভগীরথ মনে ভাবে, ‘কোথা গঙ্গা গেল’ ।
বিস্মল হইয়া তবে ভাবিতে লাগিল ॥৬৬॥
bhagīratha mane bhāve, ‘kothā gaṅgā gela’
vihvala ha-iyā tabe bhāvite lāgila [66]

bhagīratha–Mahārāj Bhagīrath mane bhāve–thought, ‘kothā–‘Where gaṅgā gela’–did the Gaṅgā go?’ vihvala ha-iyā–Bewildered, tabe lāgila–he then began bhāvite–to think.

“Mahārāj Bhagīrath thought, ‘Where did the Gaṅgā go?’ Bewildered, he began to think over the situation.

জহুমুনি পান কৈল সব গঙ্গাজল ।
জানি’ ভগীরথ মনে হইল বিকল ॥৬৭॥
jahnu-muni pāna kaila saba gaṅgā-jala
jāni’ bhagīratha mane ha-ila vikala [67]

jāni’–Understanding [that] jahnu-muni–Jahnu Muni pāna kaila–had drunk saba gaṅgā-jala–all the water of the Gaṅgā, bhagīratha–Mahārāj Bhagīrath mane vikala ha-ila–became concerned.

“Understanding that Jahnu Muni had drunk all the water of the Gaṅgā, Mahārāj Bhagīrath became concerned.

কতদিনে মুনীরে পূজিল মহাধীর ।
অঙ্গ বিদারিয়া গঙ্গা করিল বাহির ॥৬৮॥
kata-dine munire pūjila mahādhīra
aṅga vidāriyā gaṅgā karila bāhira [68]

mahādhīra–Sober Mahārāj Bhagīrath pūjila–worshipped munire–the sage kata-dine–for some time. gaṅgā–The Gaṅgā vidāriyā–broke through aṅga–the body [of the sage and] bāhira karila–came out.

Sober Mahārāj Bhagīrath worshipped the sage for some time, and eventually the Gaṅgā broke out of the sage’s body.

সেই হৈতে জাহ্নবী হইল নাম তাঁর ।
‘জাহ্নবী’ বলিয়া ডাকে সকল সংসার ॥৬৯॥
sei haite jāhnavī ha-ila nāma tāra
‘jāhnavī’ baliyā ḍāke sakala saṁsāra [69]

sei haite–Thereafter, tāra nāma ha-ila–she became known as jāhnavī–Jāhnavī (‘she who comes from Jahnu’). sakala saṁsāra–The whole world baliyā ḍāke–calls [her] ‘jāhnavī’–‘Jāhnavī’.

“Thereafter, she became known as Jāhnavī. The whole world now calls her ‘Jāhnavī’.

কতদিন পরে হেথা গঙ্গার নন্দন ।
ভীষ্মদেব কৈল মাতামহ দরশন ॥৭০॥

kata-dina pare hethā gaṅgāra nandana
bhīṣmadeva kaila mātāmaha daraśana [70]

kata-dina—Some time pare—later, gaṅgāra—Gaṅgā's nandana—son, bhīṣmadeva—Bhīṣmadev, mātāmaha daraśana kaila—met [his] grandfather hethā—here.

“Some time later, Gaṅgā's son, Bhīṣmadev, met his grandfather Jahnu Muni here.

ভীষ্মেরে আদর করে জহু মহাশয় ।
বহুদিন রাখে তারে আপন আলয় ॥৭১॥

bhīṣmere ādara kare jahnu-mahāśaya
bahu-dina rākhe tāre āpana ālaya [71]

jahnu-mahāśaya—Jahnu Muni ādara kare—honoured bhīṣmere—Bhīṣma [and] rākhe—kept tāre—him āpana ālaya—at [his] home bahu-dina—for a long time.

“Jahnu Muni honoured Bhīṣma and kept Bhīṣma at his home for a long time.

জহু-স্থানে ভীষ্ম ধর্ম শিখিল অপার ।
যুধিষ্ঠিরে শিক্ষা দিল সেই ধর্মসার ॥৭২॥

jahnu-sthāne bhīṣma dharma śikhila apāra
yudhiṣṭhīre śikṣā dila sei dharma-sāra [72]

bhīṣma—Bhīṣma śikhila—learned apāra dharma—profound religious principles jahnu-sthāne—from Jahnu Muni [and] śikṣā dila—taught sei dharma-sāra—the essence of those religious principles yudhiṣṭhīre—to Yudhiṣṭhīr Mahārāj.

“Bhīṣma learned profound religious principles from Jahnu Muni and later taught the essence of them to Yudhiṣṭhīr Mahārāj.

নবদ্বীপে থাকি' ভীষ্ম পাইল ভক্তিধন ।
বৈষ্ণবমধ্যেতে ভীষ্ম হইল গণন ॥৭৩॥

navadvīpe thāki' bhīṣma pāila bhakti-dhana
vaiṣṇava-madhyete bhīṣma ha-ila gaṇana [73]

thāki'—Residing navadvīpe—in Nabadwīp, bhīṣma—Bhīṣma pāila—attained bhakti-dhana—the wealth of devotion. bhīṣma—Bhīṣma [then] gaṇana ha-ila—became recognised vaiṣṇava-madhyete—as a Vaiṣṇava.

“Residing in Nabadwīp, Bhīṣma attained the wealth of devotion and became recognised as a Vaiṣṇava.

অতএব জহুদ্বীপ পরম পাবন ।
হেথা বাস করে সদা ভাগ্যবান জন” ॥৭৪॥

ataeva jahnudvīpa parama pāvana
hethā vāsa kare sadā bhāgyavāna jana”[74]

ataeva—Thus, jahnudvīpa—Jahnudwīp [is] parama pāvana—supremely purifying, bhāgyavāna jana—Fortunate souls vāsa kare—reside hethā—here sadā—“eternally.”

“Thus, Jahnudwīp is supremely purifying. Fortunate souls reside here eternally.”

সেই দিন জহ্নুদ্বীপে নিত্যানন্দরায় ।
ভক্তগণ-সহ রহে ভক্তের আলয় ॥৭৫॥

sei dina jahnudvīpe nityānanda-rāya
bhakta-gaṇa saha rahe bhaktera ālaya [75]

sei dina—That day nityānanda-rāya—Nityānanda Rāy bhakta-gaṇa-saha—and the devotees saha—stayed bhaktera ālaya—at the home of a devotee jahnudvīpe—in Jahnudwīp.

That day Nityānanda and the devotees stayed at the home of a devotee in Jahnudwīp.

পরদিন প্রাতে প্রভু লয়ে ভক্তগণ ।
মোদক্রমদ্বীপে তবে করিল গমন ॥৭৬॥

para-dina prāte prabhu laye bhakta-gaṇa
modadrumadvīpe tabe karila gamana [76]

tabe—Then, para-dina—the next day prāte—in the morning, prabhu—the Lord laye—took bhakta-gaṇa—the devotees [and] gamana karila—went modadrumadvīpe—to Modadrumadvīp.

The next morning, Nityānanda Prabhu took the devotees and went to Modadrumadvīp.

জাহ্নবানিতাইপদ যাহার গরিমা ।
এ ভক্তিবিনোদ গায় নদীয়া মহিমা ॥৭৭॥

jāhnavā-nitāi-pada yāhāra garimā
e bhakti-vinoda gāya nadiyā-mahimā [77]

e bhakti-vinoda—Bhakti Vinod, yāhāra—whose garimā—pride [is] jāhnavā-nitāi-pada—the feet of Jāhnavā and Nitāi, gāya—chants nadiyā-mahimā—the glories of Nadia.

Bhakti Vinod, whose pride is the feet of Jāhnavā and Nitāi, chants the glories of Nadia.

CHAPTER FOURTEEN

Śrī Modadrumadwīp and Śrī Rāma-Līlā

জয় জয় পঞ্চতত্ত্বাত্মক গৌরহরি ।

জয় জয় নবদ্বীপধাম সর্বোপরি ॥১॥

jaya jaya pañcha-tattvātmaka gaurahari

jaya jaya navadvīpa-dhāma sarvopari [1]

jaya jaya—All glory pañcha-tattvātmaka—to the life of the Pañcha Tattva, gaurahari—Gaurahari!
jaya jaya—All glory navadvīpa-dhāma sarvopari—to the Dhām above all, Nabadwīp!

All glory to the life of the Pañcha Tattva, Śrī Gaurahari, and the best of all abodes, Śrī Nabadwīp!

মামগাছি-গ্রামে গিয়া নিত্যানন্দরায় ।

বলে, “এই মোদদ্রুম, অযোধ্যা হেথায় ॥২॥

māmagāchhi-grāme giyā nityānanda-rāya

bale, “ei modadruma, ayodhyā hethāya [2]

giyā—Proceeding māmagāchhi-grāme—to the village of Māmgāchhi, nityānanda-rāya—Nityānanda Rāy bale—said, “ei—“This [is] modadruma—Modadrumadwīp. ayodhyā—Ayodhyā [is present] hethāya—here.

Proceeding to Māmgāchhi Grām, Nityānanda Rāy said, “This is Modadrumadwīp. Ayodhyā is present here.

পূর্বকল্পে যবে রাম হৈল বনবাসী ।

লক্ষণ জানকী লয়ে এই স্থানে আসি’ ॥৩॥

মহাবট বৃক্ষ তলে কুটির বাঁধিয়া ।

কতদিন বাস কৈল আনন্দিত হৈয়া ॥৪॥

pūrva-kalpe yabe rāma haila vana-vāsī

lakṣaṇa jānakī laye ei sthāne āsi’ [3]

mahāvaṭa vṛkṣa tale kuṭīra bādhiyā

kata-dina vāsa kaila ānandita haiyā [4]

pūrva-kalpe—In a previous manifestation of the universe, yabe—when vana-vāsī haila—He was a resident of the forest, rāma—Rāma āsi’—came ei sthāne—here laye—with lakṣaṇa—Lakṣmaṇ [and] jānakī—Sītā, bādhiyā—built kuṭīra—a cottage mahāvaṭa vṛkṣa tale—under a massive banyan tree, [and] vāsa kaila—lived [here] ānandita haiyā—joyfully kata-dina—for some time.

“In a previous manifestation of the universe, while He was residing in the forest, Rāma came here with Lakṣmaṇ and Sitā, built a cottage under a massive banyan tree, and lived here joyfully for some time.

নবদ্বীপ-প্রভা রাম করি’ দরশন ।

অল্প অল্প হাস্য করে শ্রীরঘুনন্দন ॥৫॥

navadvīpa-prabhā rāma kari’ daraśana

alpa alpa hāsyā kare śrī-raghu-nandana [5]

daraśana kari’—Seeing navadvīpa-prabhā—the lustre of Nabadwīp, rāma śrī-raghu-nandana—Rāma, the son of the Raghus, hāsyā kare—smiled alpa alpa—slightly.

“Seeing the lustre of Nabadwīp, Rāma smiled slightly.

কিবা দুর্বাদলশ্যামরূপ মনোহর ।

রাজীবলোচন হস্তে ধনুক সুন্দর ॥৬॥

kibā durvā-dala-śyāma-rūpa manohara

rājīva-lochana haste dhanuka sundara [6]

[His] rājīva-lochana—lotus eyes, [His] sundara dhanuka—beautiful bow haste—in hand—kibā—how manohara—enchanting [was His] durvā-dala-śyāma-rūpa—dark grass-green form!

“His lotus eyes, His beautiful bow in hand—how enchanting was His dark grass-green form!

ব্রহ্মচারীবেশ শিরে জটা শোভা করে ।

দর্শনে সকল প্রাণীগণ মনোহরে ॥৭॥

brahmachārī-veśa śire jaṭā śobhā kare

darśane sakala prāṇī-gaṇa manohare [7]

[His] brahmachārī-veśa—dress was that of a brahmachārī, [and] jaṭā—dreadlocks śobhā kare—shone śire—atop [His] head. darśane—The sight [of Him] manohare—captivated sakala prāṇī-gaṇa—all living beings.

“He wore the dress of a brahmachārī, and dreadlocks shone atop His head. Seeing Him captivated all living beings.

হাসি’ হাসি’ মুখ দেখি’ জানকী তখন ।

জিজ্ঞাসে শ্রীরামে দেবী হাস্তের কারণ ॥৮॥

hāsi’ hāsi’ mukha dekhi’ jānakī takhana

jijñāse śrī-rāme devī hāsyera kāraṇa [8]

dekhi’—Seeing [His] hāsi’ hāsi’—smiling mukha—face, jānakī devī—Sitā Devī takhana—then jijñāse—asked śrī-rāme—Śrī Rāma kāraṇa—about the reason hāsyera—for [His] smile.

“Seeing His smiling face, Sitā Devī asked Śrī Rāma about the reason for His smile.

রাম বলে, ‘শুন সীতা জনকনন্দিনি

অতি গোপনীয় এক আছে ত কাহিনী ॥৯॥

rāma bale, 'śuna sītā janaka-nandini
ati gopaniya eka āchhe ta kāhini [9]

rāma-Rāma bale-said, 'sītā-'O Sītā, janaka-nandini-daughter of Janaka, śuna-listen! āchhe-
There is eka-a ati-very gopaniya-confidential ta kāhini-answer.

"Rāma replied, 'O Sītā, listen! There is a very confidential answer.

ধন্য কলি যবে হয় এই নদীয়ায় ।
পীতবর্ণরূপ মোর দেখিবারে পায় ॥১০॥
dhanya kali yabe haya ei nadiyāya
pīta-varṇa-rūpa mora dekhibāre pāya [10]

yabe-When dhanya kali-the glorious Kali-yuga haya-takes place, dekhibāre pāya-souls will
see mora-My pīta-varṇa-rūpa-golden form ei nadiyāya-in Nadia.

"When the glorious Kali-yuga takes place, souls will see My golden
form here in Nadia.

জগন্নাথমিশ্র-গৃহে শ্রীশচী-উদরে ।
গৌরাঙ্গ-রাপেতে জন্ম লভিব সত্তরে ॥১১॥
jagannātha-miśra-gr̥he śrī-śachī-udare
gaurāṅga-rūpete janma labhiba satvare [11]

satvare janma labhiba-I will soon take birth gaurāṅga-rūpete-as Gaurāṅga śrī-śachī-udare-
from the womb of Śrī Śachī jagannātha-miśra-gr̥he-in the home of Jagannāth Miśra.

"I will soon take birth as Gaurāṅga from the womb of Śachī Devī
in the home of Jagannāth Miśra.

বাল্যলীলা দেখিবে যে সব ভাগ্যবান ।
করিব সে সব আমি পরা প্রেম দান ॥১২॥
bālya-līlā dekhibe ye saba bhāgyavāna
kariba se sabe āmi parā prema dāna [12]

ye saba bhāgyavāna-The fortunate souls dekhibe-will see [My] bālya-līlā-childhood Pastimes,
[and] āmi-I dāna kariba-will give se sabe-them all parā prema-the highest divine love.

"The fortunate souls will see My childhood Pastimes, and I will give
them all the highest form of divine love.

করিব সে কালে প্রিয়ে বিদ্যার বিলাস ।
শ্রীনাম-মাহাত্ম্য আমি করিব প্রকাশ ॥১৩॥
kariba se kāle priye vidyāra vilāsa
śrī-nāma-māhātmya āmi kariba prakāśa [13]

priye-Dear Sītā, se kāle-at that time, kariba-I will perform vilāsa-Pastimes vidyāra-of scholarship.
āmi-I prakāśa kariba-will reveal śrī-nāma-māhātmya-the glories of [My] Name.

"Dear Sītā, at that time, I will perform Pastimes of scholarship and
reveal the glories of My Name.

সন্ন্যাস করিয়া আমি যাব নীলাচলে ।
কাঁদিলে জননী স্বীয় বধু লয়ে কোলে ॥১৪॥

sannyāsa kariyā āmi yāba nīlāchale
kāḍibe janani svīya vadhū laye kole' [14]

āmi-I sannyāsa kariyā-will take sannyās [and] yāba-go nīlāchale-to Jagannāth Purī. [My] janani-mother kole laye-will embrace svīya-My vadhū-wife kāḍibe'-and cry.'

“Later, I will take sannyās and go to Nilāchal. My mother will embrace My wife and cry.’

এই কথা শুনি সীতা বলেন বচন ।
‘জননী কাঁদাবে কেন রাজীবলোচন ॥১৫॥

ei kathā śuni' sītā balena vachana
'janani kāḍābe kena rājīva-lochana [15]

śuni'-Hearing ei-this kathā-explanation, sītā-Sītā vachana balena-said, 'rājīva-lochana-'O lotus-eyed Lord, kena-why janani kāḍābe-will You make [Your] mother cry?

“Hearing this, Sītā said, ‘O lotus-eyed Lord, why will You make Your mother cry?

সন্ন্যাস করিবে কেন ছাড়িয়া গৃহিণী ।
পত্নী দুঃখ দিয়া সুখ কিবা নাহি জানি ॥১৬॥

sannyāsa karibe kena chhāḍiyā grhiṇī
patnī duḥkha diyā sukha kibā nāhi jāni' [16]

kena-Why sannyāsa karibe-will You take sannyās [and] chhāḍiyā-leave [Your] grhiṇī-wife? kibā-What sukha-happiness [do You feel] patnī duḥkha diyā-by making [Your] wife unhappy? jāni nāhi'-I do not understand.'

“Why will You take sannyās and leave Your wife? What happiness is there in making Your wife unhappy? I do not understand.’

শ্রীরাম বলেন, ‘প্রিয়ে তুমি সব জান ।
জীবের শিখাতে এবে হইল অজ্ঞান ॥১৭॥

śrī-rāma balena, 'priye tumi saba jāna
jīvere śikhāte ebe ha-ila ajñāna [17]

śrī-rāma-Śrī Rāma balena-said, 'priye-[My] dear, tumi-You jāna-understand saba-everything, [but] śikhāte-to teach jīvere-the souls, ebe ajñāna ha-ila-You now [act as if You] were unaware.

“Śrī Rāma answered, ‘My dear, You actually understand everything, but to teach the souls, You now act as if You were unaware.

আমাতে যে প্রেমভক্তি তার আশ্বাদন ।
দুই মতে হয় সীতা শুনহ বচন ॥১৮॥

āmāte ye prema-bhakti tāra āśvādana
dui mate haya sītā śunaha vachana [18]

ye tāra prema-bhakti-Loving devotion āmāte-to Me haya-is āśvādana-relished dui mate-in two ways. sītā-O Sītā, śunaha-hear [My] vachana-words.

“Loving devotion to Me is relished in two ways. O Sītā, please hear My words.

আমার সংযোগে সুখ সন্তোগ বোলায় ।
আমার বিয়োগে সুখ বিপ্রলম্ব হয় ॥১৯॥

āmāra saṁyoge sukha sambhoga bolaya
āmāra viyoge sukha vipralambha haya [19]

sukha—The joy āmāra saṁyoge—during union with Me bolaya—is called sambhoga—*sambhoga*.
sukha—The joy āmāra viyoge—during separation from Me haya—is vipralambha—*vipralambha*.

“The joy felt during union with Me is called *sambhoga*. The joy felt during separation from Me is called *vipralambha*.

ভক্ত মোর নিত্যসঙ্গী সন্তোগ বাঞ্ছয় ।
মম কৃপাবশে তার বিপ্রলম্ব হয় ॥২০॥

bhakta mora nitya-saṅgī sambhoga vāñchhaya
mama kṛpā-vaśe tāra vipralambha haya [20]

mora—My bhakta—devotees, [My] nitya-saṅgī—eternal associates, vāñchhaya—desire sambhoga—union, [and] mama kṛpā-vaśe—under the control of My grace, tāra haya—they experience vipralambha—separation.

“My devotees, My eternal associates, desire sambhoga, and by My grace, they experience vipralambha.

বিপ্রলম্বে দুঃখ যেই আমার কারন ।
পরম আনন্দ তাহা জানে ভক্তজন ॥২১॥

vipralambhe duḥkha yei āmāra kāraṇa
parama ānanda tāhā jāne bhakta-jana [21]

bhakta-jana—Devotees jāne—know [that] yei tāhā duḥkha—the sadness, āmāra kāraṇa—for My sake, vipralambhe—of separation [is] parama ānanda—the greatest joy.

“Devotees know that the sadness felt for My sake during vipralambha is actually the greatest joy.

বিপ্রলম্ব শেষে যবে সন্তোগ উদয় ।
পূর্বাপেক্ষা কোটিগুণ সুখ তাহে হয় ॥২২॥

vipralambha śeṣe yabe sambhoga udaya
pūrvāpekṣā koṭi-guṇa sukha tāhe haya [22]

yabe—When sambhoga—union udaya—occurs śeṣe—after vipralambha—separation, sukha—the happiness tāhe—within it haya—is koṭi-guṇa—ten million times greater pūrvāpekṣā—than before.

“When sambhoga occurs after vipralambha, the happiness felt is ten million times greater than before.

সেই ত সুখের হেতু আমার বিচ্ছেদ ।
স্বীকার করহ তুমি বলে চারি বেদ ॥২৩॥

sei ta sukhera hetu āmāra vichchheda
svikāra karaha tumi bale chāri veda [23]

āmāra vichchheda—Separation from Me [is] hetu—the cause sei ta sukhera—of that happiness.
tumi svikāra karaha—Accept [this;] chāri veda—the four Vedas bale—say [it].

“Separation from Me is the cause of that happiness. Accept this as truth; the four Vedas affirm it.

শ্রীগৌরাঙ্গ-অবতারে কৌশল্যা জননী ।
শচীদেবী অদिति বেদেতে যার ধ্বনি ॥২৪॥

śrī-gaurāṅga-avatāre kauśalyā janani
śachī-devī aditi vedete yāra dhvani [24]

śrī-gaurāṅga-avatāre—During My appearance as Śrī Gaurāṅga, janani kauśalyā—Mother Kauśalyā, yāra dhvani—who is said [to be] aditi—Aditi vedete—in the Vedas, [will appear as] śachī-devī—Śachī Devī.

“During My Pastimes as Śrī Gaurāṅga, Mother Kauśalyā, who is known in the Vedas as Aditi, will appear as Śachī Devī.

তুমি বিষ্ণুপ্রিয়াক্রুপে সেবিবে আমারে ।
বিচ্ছেদে শ্রীগৌরমূর্তি করিবে প্রচারে ॥২৫॥

tumi viṣṇu-priyā-rūpe sevibe āmāre
vichchhede śrī-gaura-mūrti karibe prachāre [25]

tumi—You sevibe—will serve āmāre—Me viṣṇu-priyā-rūpe—as Viṣṇu Priyā. vichchhede—In separation, prachāre karibe—You will make śrī-gaura-mūrti—a Deity of Śrī Gaura.

“You will serve Me as Viṣṇu Priyā. In separation from Me, You will make a Deity of My golden form.

তোমার বিচ্ছেদে কভু স্বর্ণসীতা করি’ ।
ভজিব তোমারে আমি অযোধ্যা নগরী ॥২৬॥

tomāra vichchhede kabhu svarṇa-sītā kari’
bhajiba tomāre āmi ayodhyā nagarī [26]

kabhu—At some time, tomāra vichchhede—in separation from You, āmi—I kari’—will make svarṇa-sītā—a golden Sītā [and] bhajiba—worship tomāre—You ayodhyā nagarī—in the city of Ayodhyā.

“In separation from You, I will make a golden Sītā and worship You in Ayodhyā.

তার বিনিময়ে তুমি নদীয়ানগরে ।
গৌরাঙ্গপ্রতিমা করি’ পূজিবে আমারে ॥২৭॥

tāra vinimaye tumi nadiyā-nagare
gaurāṅga-pratimā kari’ pūjibe āmāre [27]

tāra vinimaye—In exchange for this, tumi—You kari’—will make gaurāṅga-pratimā—a Deity of Gaurāṅga [and] pūjibe—worship āmāre—Me nadiyā-nagare—in the town of Nadia.

“In exchange, You will make a Deity of My golden form and worship Me in Nadia.

এই গূঢ় কথা সীতা গোপনীয় অতি ।
লোকেতে প্রকাশ নাহি হইবে সম্প্রতি ॥২৮॥

ei gūḍha kathā sītā gopaniya ati
lokete prakāśa nāhi ha-ibe samprati [28]

sītā—O Sītā, ei—these gūḍha—profound kathā—topics [are] ati—very gopaniya—confidential. prakāśa ha-ibe nāhi—They will not be revealed lokete—to the public samprati—now.

“O Sītā, these profound topics are very confidential. They will not be revealed to the public now.

এই নবদ্বীপ মোর বড় প্রিয় স্থান ।
অযোধ্যাদি নাহি হয় ইহার সমান ॥২৯॥

ei navadvīpa mora baḍa priya sthāna
ayodhyādi nāhi haya ihāra samāna [29]

ei navadvīpa—Nabadwīp [is] mora baḍa priya sthāna—a place [that is] very dear to Me: ayodhyādi—Ayodhyā and other places haya nāhi—are not samāna—equal ihāra—to it.

“Nabadwīp is very dear to Me: neither Ayodhyā nor any other place is equal to it.

এই রামবট বৃক্ষ কলি আগমনে ।
অদর্শন হয়ে সীতা রবে সঙ্গেপনে’ ॥৩০॥

ei rāma-vaṭa vṛkṣa kali āgamane
adarśana haye sītā rabe saṅgopane’ [30]

sītā—O Sītā, kali āgamane—when Kali-yuga arrives, ei rāma-vaṭa vṛkṣa—this banyan tree, Rāma Vaṭa, adarśana haye—will disappear [but] saṅgopane—invisibly rabe—remain.’

“O Sītā, when Kali-yuga arrives, this banyan tree, Rāma Vaṭa, will disappear but invisibly remain.’

এই রূপে রাম সীতা লক্ষণ সহিত ।
এই স্থানে কতদিন হয়ে অবস্থিত ॥ ৩১॥

ei rūpe rāma sītā lakṣaṇa sahita
ei sthāne kata-dina haye avasthita [31]

ei rūpe—In this way, rāma—Rāma, sahita—with sītā—Sītā [and] lakṣaṇa—Lakṣmaṇ, avasthita haye—resided ei sthāne—here kata-dina—for some time.

“In this way Rāma, Sītā, and Lakṣmaṇ resided here for some time.

দণ্ডক অরণ্যে গেলা কার্য্য সাধিবারে ।
রামের কুটীর স্থান পাও দেখিবারে ॥৩২॥

daṇḍaka araṇye gelā kārya sādhibāre
rāmera kuṭīra sthāna pāo dekhībāre [32]

gelā—They went daṇḍaka araṇye—to the Daṇḍaka forest kārya sādhibāre—to perform [Their] Pastimes. dekhībāre pāo—See sthāna—the place rāmera kuṭīra—of Rāma’s cottage.

“Eventually, They went to the Daṇḍaka forest to perform Their Pastimes. See here the place of Rāma’s cottage.

রামমিত্র গুহক প্রভুর ইচ্ছা-বশে ।
এই স্থানে জন্মিলেন বিপ্রে'র ঔরসে ॥৩৩॥

rāma-mitra guhaka prabhura ichchhā-vaśe
ei sthāne janmilena viprera aurase [33]

prabhura ichchhā-vaśe—By the will of the Lord, rāma-mitra—Rāma's friend guhaka—Guhaka janmilena—took birth ei sthāne—here viprera aurase—as the son of a brāhmaṇ.

“By the will of the Lord, Rāma's friend Guhaka took birth here as the son of a brāhmaṇ.

সদানন্দ বিপ্র ভট্টাচার্য্য নাম তাঁর ।
রাম বিনা ত্রিজগতে নাহি জানে আর ॥৩৪॥

sadānanda vipra bhaṭṭāchārya nāma tāra
rāma vinā trijagate nāhi jāne āra [34]

tāra—His nāma—name [became] sadānanda vipra bhaṭṭāchārya—Sadānanda Vipra Bhaṭṭāchārya. jāne nāhi—He did not know [anything] vinā āra—other than rāma—Rāma trijagate—in the three worlds.

“His name became Sadānanda Vipra Bhaṭṭāchārya. He knew nothing other than Rāma within the three worlds.

যেই দিন প্রভু মোর জন্মে মায়াপুরে ।
সেই দিন সদানন্দ ছিল মিশ্র ঘরে ॥৩৫॥

yei dina prabhu mora janme māyāpure
sei dina sadānanda chhila miśra ghare [35]

yei dina sei dina—On the day mora—our prabhu—Lord janme—took birth māyāpure—in Māyāpur, sadānanda—Sadānanda chhila—was present miśra ghare—in the home of Jagannāth Miśra.

“On the day that our Lord took birth in Māyāpur, Sadānanda was present in the home of Jagannāth Miśra.

প্রভুর জনমকালে যত দেবগণ ।
মিশ্রের ভবনে শিশু করে দরশন ॥৩৬॥

prabhura janama-kāle yata deva-gaṇa
miśrera bhavane śiśu kare daraśana [36]

prabhura janama-kāle—At the time of the Lord's birth, yata deva-gaṇa—all the gods daraśana kare—observed śiśu—the child miśrera bhavane—in the home of Jagannāth Miśra.

“At the time of the Lord's birth, all the gods observed the child in the home of Jagannāth Miśra.

পরম সাধক বিপ্র চিনে দেবগণে ।
জানিল আমার প্রভু জন্মিল এখানে ॥৩৭॥

parama sādhaṇa vipra chine deva-gaṇe
jānila āmāra prabhu janmila ekhāne [37]

vipra—The brāhmaṇ Sadānanda, parama sādhaṇa—a great devotee, chine—recognised deva-gaṇe—the gods [and] jānila—understood [that] āmāra—our prabhu—Lord janmila—had taken birth ekhāne—there.

“The brāhmaṇ, a great devotee, recognised the gods and understood that our Lord had taken birth there.

পরম কৌতুকে বিপ্র আইল নিজ ঘরে ।
ইষ্টধ্যানে দেখে বিপ্র গৌরাঙ্গসুন্দরে ॥৩৮॥

parama kautuke vipra āila nija ghare
iṣṭa-dhyāne dekhe vipra gaurāṅgasundare [38]

parama kautuke—With great delight, vipra—the brāhmaṇ āila—returned nija ghare—to his home.
iṣṭa-dhyāne—In meditation on the Lord, vipra—the brāhmaṇ dekhe—saw gaurāṅgasundare—
Gaurāṅgasundar.

“With great delight, the brāhmaṇ returned to his home. In meditation on his worshippable Lord, he saw Gaurāṅgasundar.

সিংহাসনে বসিয়াছে শ্রীগৌরাঙ্গরায় ।
ব্রহ্মা আদি দেবগণ চামর ঢুলায় ॥৩৯॥

simhāsane basiyāchhe śrī-gaurāṅga-rāya
brahmā ādi deva-gaṇe chāmara ḍhulāya [39]

śrī-gaurāṅga-rāya—Śrī Gaurāṅga Rāy basiyāchhe—was sitting simhāsane—on a throne, [and]
brahmā—Brahmā [and] ādi deva-gaṇe—the other gods ḍhulāya—were waving chāmara—yak-tail
fans.

“Śrī Gaurāṅga Rāy was sitting on a throne, and Brahmā and the other gods were waving chāmaras beside Him.

পুনঃ দেখে রামচন্দ্র দুর্বাদলশ্যাম ।
নিকটে লক্ষ্মণবীর শ্রীঅনন্তধাম ॥৪০॥

punaḥ dekhe rāmachandra durvādala-śyāma
nikaṭe lakṣmaṇa-vīra śrī-ananta-dhāma [40]

punaḥ—Then dekhe—the brāhmaṇ saw durvādala-śyāma—the dark, grass-green rāmachandra—
Rāmachandra [and] lakṣmaṇa-vīra—heroic Lakṣmaṇ, śrī-ananta-dhāma—the abode of Ananta,
nikaṭe—nearby.

“Then, the brāhmaṇ saw the dark, grass-green Rāmachandra and heroic Lakṣmaṇ, the abode of Ananta, nearby.

বামে সীতা সম্মুখে ভকত হনুমান ।
দেখিয়া বিপ্রের হেল প্রভুতত্ত্বজ্ঞান ॥৪১॥

bāme sītā sammukhe bhakata hanumāna
dekhīyā viprera haila prabhu-tattva-jñāna [41]

bāme—On [His] left [was] sītā—Sītā, [and] sammukhe—in front [of Him,] bhakata—the devotee
hanumāna—Hanumān. dekhīyā—Seeing [this,] viprera prabhu-tattva-jñāna haila—the brāhmaṇ
understood the identity of the Lord.

“On His left was Sītā, and His devotee Hanumān sat in front of Him. Seeing this, the brāhmaṇ understood the identity of the Lord.

পরম আনন্দে বিপ্র মায়াপুরে গিয়া ।
আনন্দে গৌরাঙ্গ দেখে নয়ন ভরিয়া ॥৪২॥

parama ānande vipra māyāpure giyā
ānande gaurāṅga dekhe nayana bhariyā [42]

parama ānande—With great joy, vipra—the brāhmaṇ giyā—went māyāpure—to Māyāpur [and]
ānande—joyfully dekhe—saw gaurāṅga—Gaurāṅga, bhariyā—filling [his] nayana—eyes.

“With great joy, the brāhmaṇ went to Māyāpur and joyfully saw
Gaurāṅga to the satisfaction of his eyes.

‘ধন্য আমি ধন্য আমি’ বলে বারবার ।
‘গৌররূপে রামচন্দ্র সম্মুখে আমার’ ॥৪৩॥

‘dhanya āmi dhanya āmi’ bale bāra-bāra
‘gaura-rūpe rāmachandra sammukhe āmāra’ [43]

‘āmi—‘I [am] dhanya—blessed! āmi—I [am] dhanya—‘blessed!’ bale—said the brāhmaṇ bāra-bāra—
again and again. ‘rāmachandra—‘Rāmachandra [has appeared] āmāra sammukhe—before me
gaura-rūpe—as Gaura!’

“‘I am blessed! I am blessed!’ said the brāhmaṇ again and again.
‘Rāmachandra has appeared before me as Gaurāṅga!’

কতদিনে সঙ্কীর্ণন আরম্ভ হইল ।
সদানন্দ ‘গৌর’ বলি’ তাহাতে নাচিল ॥৪৪॥

kata-dine saṅkīrtana ārambha ha-ila
sadānanda ‘gaura’ bali’ tāhāte nāchila [44]

kata-dine—Some time later, [the Lord’s] saṅkīrtana—saṅkīrtan ārambha ha-ila—started. sadānanda—
Sadānanda bali’—chanted ‘gaura’—‘Gaura!’ [and] nāchila—danced tāhāte—within it.

“Later, when the saṅkīrtan Pastimes of the Lord started, Sadānanda
would dance and chant the Name of Gaura.

ওহে জীব এই স্থানে শ্রীভাণ্ডীরবন ।
নির্মল ভকতগণ করে দরশন” ॥৪৫॥

ohe jīva ei sthāne śrī-bhāṇḍīravana
nirmala bhakata-gaṇa kare daraśana” [45]

ohe—O jīva—Jīva, ei sthāne—here nirmala—pure bhakata-gaṇa—devotees daraśana kare—see śrī-
bhāṇḍīravana—Śrī Bhāṇḍīravan.”

“O Jīva, here pure devotees see Śrī Bhāṇḍīravan.”

সেই সব কথা শুনি’ নিত্যধামে হেরি ।
নাচেন ভকতগণ নিত্যানন্দে ঘেরি’ ॥৪৬॥

sei saba kathā śunī’ nitya-dhāme heri’
nāchena bhakata-gaṇa nityānande gheri’ [46]

śunī’—Hearing sei saba kathā—all these descriptions [and] heri’—seeing nitya-dhāme—the
eternal abode, bhakata-gaṇa—the devotees gheri’—surrounded nityānande—Nityānanda [and]
nāchena—danced.

Hearing this and seeing the eternal abode, the devotees surrounded Nityānanda and danced.

শ্রীজীবের অঙ্গে হয় সাত্ত্বিক বিকার ।
 “হা গৌরাঙ্গ” বলি’ জীব করেন চিৎকার ॥৪৭॥
 śrī-jīvera aṅge haya sāttvika vikāra
 “hā gaurāṅga” bali’ jīva kareṇa chitkāra [47]

sāttvika vikāra—Divine ecstasy haya—manifested śrī-jīvera aṅge—in the body of Śrī Jīva [and] jīva—Jīva bali’ chitkāra kareṇa—exclaimed, “hā—“O gaurāṅga”—Gaurāṅga!”

Divine ecstasy manifested in the body of Śrī Jīva, and he exclaimed, “O Gaurāṅga!”

সেই গ্রামে সেই দিন নারায়ণী-ঘরে ।
 রহিলেন নিত্যানন্দ প্রফুল্ল অন্তরে ॥৪৮॥
 sei grāme sei dina nārāyaṇī-ghare
 rahilena nityānanda praphulla antare [48]

praphulla antare—With a jubilant heart, nityānanda—Nityānanda rahilena—stayed sei grāme—in that village nārāyaṇī-ghare—in the home of Nārāyaṇī sei dina—that day.

With a jubilant heart, Nityānanda stayed in that village in the home of Nārāyaṇī that day.

পরম পবিত্র সতী ব্যাসের জননী ।
 শ্রীবৈষ্ণবগণে সেবা করিল আপনি ॥৪৯॥
 parama pavitra satī vyāsera janani
 śrī-vaiṣṇava-gaṇe sevā karila āpani [49]

parama pavitra—The perfectly pure [and] satī—chaste [Nārāyaṇī,] janani—the mother vyāsera—of Vyāsa (Śrīla Vṛndāvan Dās Thākura, the Vyāsa of Śrīman Mahāprabhu’s Pastimes), āpani—personally sevā karila—served śrī-vaiṣṇava-gaṇe—the devotees.

The perfectly pure and chaste Nārāyaṇī, the mother of Vyāsa, personally served the devotees.

পরদিন প্রাতে সবে চলি’ কত দূর ।
 প্রবেশিল অনায়াসে শ্রীবৈকুণ্ঠপুর ॥৫০॥
 para-dina prāte sabe chali’ kata dūra
 praveśila anāyāse śrī-vaikuṇṭha-pura [50]

para-dina—The next day prāte—in the morning, sabe—everyone chali’—walked kata dūra—some distance [and] anāyāse—peacefully praveśila—entered śrī-vaikuṇṭha-pura—Śrī Vaikuṇṭhapur.

The next day in the morning, the devotees walked some distance and peacefully entered Śrī Vaikuṇṭhapur.

নিতাই-জাহ্নবা-আজ্ঞা করিতে পালন ।
 নদীয়া-মাহাত্ম্য গায় দীন অকিঞ্চন ॥৫১॥

nitāi-jāhnavā-ājñā karite pālana

nadiyā-māhātmya gāya dīna akiñchana [51]

pālana karite—To fulfil nitāi-jāhnavā-ājñā—the order of Nitāi and Jāhnavā, dīna akiñchana—this poor, lowly soul gāya—chants nadiyā-māhātmya—the glories of Nadia.

To fulfil the order of Nitāi and Jāhnavā, this poor, lowly soul chants the glories of Nadia.

CHAPTER FIFTEEN

Śrī Vaikuṇṭhapur, Śrī Rudradwīp, and Śrī Pulina

পঞ্চতত্ত্ব সহিত গৌরাঙ্গ জয় জয় ।

জয় জয় নবদ্বীপ গৌরাঙ্গ-আলয় ॥১॥

pañcha-tattva sahita gaurāṅga jaya jaya

jaya jaya navadvīpa gaurāṅga-ālaya [1]

jaya jaya—All glory gaurāṅga—to Gaurāṅga sahita—with pañcha-tattva—the Pañcha Tattva! jaya jaya—All glory gaurāṅga-ālaya—to the abode of Gaurāṅga, navadvīpa—Nabadwīp!

All glory to Śrī Gaurāṅga, the Pañcha Tattva, and the abode of Śrī Gaurāṅga, Śrī Nabadwīp!

শ্রীবৈকুণ্ঠপুরে আসি’ প্রভু নিত্যানন্দ ।

শ্রীজীবের কহেন তবে হাসি’ মন্দ মন্দ ॥২॥

śrī-vaikuṇṭha-pure āsi’ prabhu nityānanda

śrī-jīve kahena tabe hāsi’ manda manda [2]

āsi’—Arriving śrī-vaikuṇṭha-pure—in Śrī Vaikuṇṭhapur, nityānanda prabhu—Nityānanda Prabhu tabe—then hāsi’—smiled manda manda-gently [and] kahena—spoke śrī-jīve—to Śrī Jīva.

Arriving in Śrī Vaikuṇṭhapur, Nityānanda Prabhu smiled gently and spoke to Śrī Jīva.

“নবদ্বীপ অষ্টদল একপার্শ্বে হয় ।

এই ত বৈকুণ্ঠপুরী শুনহ নিশ্চয় ॥৩॥

“navadvīpa aṣṭa-dala eka-pārsve haya

ei ta vaikuṇṭha-purī śunaha niścaya [3]

“śunaha—“Please listen niścaya—with certainty. [Here,] eka-pārsve—on one side navadvīpa aṣṭa-dala—of the eight-petalled lotus of Nabadwīp, haya—is ei ta vaikuṇṭha-purī—Vaikuṇṭhapur.

“Please listen carefully. Here, on one side of the eight-petalled lotus of Nabadwīp, is Vaikuṇṭhapur.

পরব্যোম শ্রীবৈকুণ্ঠ নারায়ণস্থান ।

বিরজার পারে স্থিতি এই ত সন্ধান ॥৪॥

paravyoma śrī-vaikuṇṭha nārāyaṇa-sthāna

virajāra pāre sthiti ei ta sandhāna [4]

śrī-vaikuṇṭha-Śrī Vaikuṇṭha, paravyoma-the spiritual world, nārāyaṇa-sthāna-the abode of Nārāyaṇ, [is] sthiti-situated virajāra pāre-beyond the Virajā River. ei ta-This [is its] sandhāna-position.

“Śrī Vaikuṇṭha, the spiritual world, the abode of Nārāyaṇ, is situated beyond the Virajā River. This is its position.

মায়ার নাহিক তথা গতি কদাচন ।

শ্রীভূলীলা-শক্তি-সেব্য তথা নারায়ণ ॥৫॥

māyāra nāhika tathā gati kadāchana

śrī-bhū-līlā-śakti-sevya tathā nārāyaṇa [5]

māyāra kadāchana nāhika-Māyā never has [any] gati-role tathā-there. nārāyaṇa-Nārāyaṇ sevya-is to be served tathā-there śrī-bhū-līlā-śakti-by the śrī, bhū, and līlā energies.

“Māyā never enters there, where Nārāyaṇ is served by the śrī, bhū, and līlā energies.

চিন্ময় ভূমির ব্রহ্ম হয় ত কিরণ ।

চর্ম্মচক্ষে জড়দৃষ্টি করে সর্বজন ॥৬॥

chinmaya bhūmira brahma haya ta kiraṇa

charma-chakṣe jaḍa-dṛṣṭi kare sarva-jana [6]

ta kiraṇa-The effulgence chinmaya bhūmira-of this spiritual land haya-is brahma-Brahma. charma-chakṣe-With fleshy eyes, sarva-jana-everyone jaḍa-dṛṣṭi kare-sees it to be material.

“The effulgence of this spiritual land is Brahma. With fleshy eyes, everyone sees it to be material.

এই নারায়ণধামে নিত্য নিরঞ্জে ।

নারদ দেখিল কভু চিন্ময় লোচনে ॥৭॥

ei nārāyaṇa-dhāme nitya nirañjane

nārada dekhila kabhu chinmaya lochane [7]

nārada-Nārad kabhu-once dekhila-saw ei-this nirañjane-pure, nitya-eternal nārāyaṇa-dhāme-abode of Nārāyaṇ chinmaya lochane-with [his] spiritual eyes.

“Nārad once saw this pure, eternal abode of Nārāyaṇ with his spiritual eyes.

নারায়ণে দেখে পুনঃ গৌরাঙ্গসুন্দর ।

দেখি’ হেথা কতদিনে রহে মুনিবর ॥৮॥

nārāyaṇe dekhe punaḥ gaurāṅgasundara

dekhi’ hethā kata-dine rahe muni-vara [8]

dekhe-He saw nārāyaṇe-Nārāyaṇ, [and] punaḥ-then dekhi’-he saw [Him as] gaurāṅga-sundara-Gaurāṅgasundar. muni-vara-The best of the sages [then] rahe-stayed hethā-here kata-dine-for some time.

“He saw Nārāyaṇ, and then saw Him as Gaurāṅgasundar. Thereafter, Nārad, the best of the sages, stayed here for some time.

আর এক কথা গুঢ় আছে পুরাতন ।
জগন্নাথ-ক্ষেত্রে আইলা আচার্য্য লক্ষ্মণ ॥৯॥

āra eka kathā gūḍha āchhe purātana
jagannātha-kṣetre āilā āchārya lakṣmaṇa [9]

āchhe—There is āra eka—another purātana—ancient, gūḍha—confidential kathā—subject. [Once,] lakṣmaṇa āchārya—Rāmānuja Āchārya āilā—came jagannātha-kṣetre—to Jagannāth Puri.

“There is another ancient, confidential subject. Once, Rāmānuja Āchārya came to Jagannāth Kṣetra.

বহু স্তবে তুষ্ট কৈল দেব জগন্নাথে ।
কৃপা করি’ জগন্নাথ আইল সাক্ষাতে ॥১০॥

bahu stave tuṣṭa kaila deva jagannāthe
krpā kari’ jagannātha āila sākṣāte [10]

tuṣṭa kaila—He pleased deva jagannāthe—Lord Jagannāth bahu stave—with many prayers, [and] jagannātha—Jagannāth krpā kari’—mercifully āila—came sākṣāte—before him.

“He pleased Lord Jagannāth with numerous prayers, and Jagannāth mercifully came before him.

সাক্ষাতে আসিয়া প্রভু বলিল বচন ।
‘নবদ্বীপধাম তুমি করহ দর্শন ॥১১॥

sākṣāte āsiyā prabhu balila vachana
‘navadvīpa-dhāma tumi karaha darśana [11]

āsiyā—Coming sākṣāte—before him, prabhu—the Lord vachana balila—said, ‘tumi darśana karaha—‘Visit navadvīpa-dhāma—Nabadwīp Dhām.

“Coming before him, the Lord said, ‘Visit Nabadwīp Dhām.

অতি অল্পদিনে আমি নদীয়ানগরে ।
প্রকট হইব জগন্নাথমিশ্র-ঘরে ॥১২॥

ati alpa-dine āmi nadiyā-nagare
prakaṭa ha-iba jagannātha-miśra-ghare [12]

ati alpa-dine—Within a very short time, āmi—I prakaṭa ha-iba—will appear nadiyā-nagare—in the town of Nadia jagannātha-miśra-ghare—in the home of Jagannāth Miśra.

“Very soon, I will appear in Nadia in the home of Jagannāth Miśra.

নবদ্বীপ হয় মোর অতি প্রিয়স্থান ।
পরব্যোম তার একদেশে অধিষ্ঠান ॥১৩॥

navadvīpa haya mora ati priya-sthāna
paravyoma tāra eka-deśe adhiṣṭhāna [13]

navadvīpa—Nabadwīp haya—is mora—My ati—very priya-sthāna—dear place. paravyoma—The spiritual world adhiṣṭhāna—is situated eka-deśe—within one portion tāra—of it.

“Nabadwīp is My dearest abode. The spiritual world of Vaikuṇṭha is situated within one portion of it.

তুমি মোর নিত্যদাস ভকত-প্রধান ।
অবশ্য দেখিবে তুমি নবদ্বীপস্থান ॥১৪॥

tumi mora nitya-dāsa bhakata pradhāna
avaśya dekhibe tumi navadvīpa-sthāna [14]

tumi-You [are] mora-My nitya-dāsa-eternal servant, [and] pradhāna-foremost bhakata-amongst [My] devotees. tumi-You avaśya dekhibe-must see navadvīpa-sthāna-Nabadwīp Dhām.

“You are My eternal servant, and foremost amongst My devotees. You must see Nabadwīp Dhām.

তব শিষ্যগণ দাস্য-রসেতে মগন ।
হেথায় থাকুক তুমি করহ গমন ॥১৫॥

tava śiṣya-gaṇa dāśya-rasete magana
hethāya thākuka tumi karaha gamana [15]

tava-Your śiṣya-gaṇa-disciples thākuka magana-may remain immersed dāśya-rasete-in servitorship hethāya-here. tumi-You gamana karaha-must go.

“Let your disciples remain here immersed in dāśya-rasa. You must go.

নবদ্বীপ না দেখে যে পাইয়া শরীর ।
মিথ্যা তার জন্ম ওহে রামানুজ ধীর ॥১৬॥

navadvīpa nā dekhe ye pāiyā śārīra
mithyā tāra janma ohe rāmānuja dhīra [16]

ohe-O dhīra rāmānuja-wise Rāmānuja! ye tāra janma-The birth of those who pāiyā-obtain śārīra-a body [but] dekhe nā-do not see navadvīpa-Nabadwīp [is] mithyā-meaningless.

“O wise Rāmānuja! The birth of those who attain a body but do not see Nabadwīp is meaningless.

রঙ্গস্থান শ্রীবেঙ্কট যাদব অচল ।
নবদ্বীপ-কলা মাত্র হয় সে সকল ॥১৭॥

raṅga-sthāna śrī-veṅkaṭa yādava achala
navadvīpa-kalā mātra haya se sakala [17]

raṅga-sthāna-Śrī Raṅgam, śrī-veṅkaṭa-Śrī Veṅkaṭa, [and] yādava achala-Yādavāchal haya-are se sakala-all mātra-simply navadvīpa-kalā-minor parts of Nabadwīp.

“Śrī Raṅgam, Śrī Veṅkaṭa, and Yādavāchal are simply minor parts of Nabadwīp.

অতএব নবদ্বীপ করিয়া গমন ।
দেখ গৌরাঙ্গের রূপ কেশবনন্দন ॥১৮॥

ataeva navadvīpa kariyā gamana
dekhe gaurāṅgera rūpa keśava-nandana [18]

ataeva-Therefore, keśava-nandana-O Rāmānuja, gamana kariyā-go navadvīpa-to Nabadwīp [and] dekhe-see rūpa-the form gaurāṅgera-of Gaurāṅga.

“Therefore, O Rāmānuja, go to Nabadwīp and see the form of Gaurāṅga.

ভক্তি প্রচারিতে তুমি আইলে ধরাতলে ।
সার্থক হউক জন্ম গৌরকৃপাবলে ॥১৯॥

bhakti prachārite tumi āile dharā-tale
sārthaka ha-uka janma gaura-kṛpā-bale [19]

tumi–You āile–came dharā-tale–to the earth prachārite–to preach bhakti–devotion. [May your janma–birth sārthaka ha-uka–be successful gaura-kṛpā-bale–by the mercy of Gaura.

“You came to the earth to preach devotion. May your birth be successful by the mercy of Gaura.

নবদ্বীপ দেখি’ তুমি যাও কূর্মস্থান ।
শিষ্যগণ সনে তথা হইবে মিলন’ ॥২০॥

navadvīpa dekhi’ tumi yāo kūrma-sthāna
śiṣya-gaṇa sane tathā ha-ibe milana’ [20]

tumi dekhi’–See navadvīpa–Nabadwīp [and] yāo–go kūrma-sthāna–to Kūrma Sthān. milana ha-ibe–You will meet sane–with [your] śiṣya-gaṇa–disciples tathā–there.’

“See Nabadwīp and then go to Kūrma Sthān. You will meet your disciples there.’

এত শুনি’ লক্ষ্মণাচার্য যুড়ি’ দুই কর ।
জগন্নাথ নিবেদন করে অতঃপর ॥২১॥

eta śuni’ lakṣmaṇāchārya yuḍi’ dui kara
jagannāthe nivedana kare ataḥpara [21]

śuni’–Hearing eta–this, lakṣmaṇāchārya–Rāmānuja Āchārya dui kara yuḍi’–joined [his] palms [and] ataḥpara–then nivedana kare–prayed jagannāthe–to Jagannāth.

“Hearing this, Rāmānuja Āchārya joined his palms and prayed to Jagannāth.

‘তোমার কৃপায় প্রভু গৌরকথা শুনি’ ।
কোন তত্ত্ব গৌরচন্দ্র তাহা নাহি জানি’ ॥২২॥

‘tomāra kṛpāya prabhu gaura-kathā śuni’
kona tattva gaurachandra tāhā nāhi jāni’ [22]

prabhu–O Lord, tomāra kṛpāya–by Your mercy, śuni’–I have heard gaura-kathā–a description of Gaura, [but] jāni nāhi–I do not know kona tattva tāhā–who gaurachandra’–Gaurachandra [is].’

“O Lord, by Your mercy I have now heard about Gaurāṅga, but I do not know who He is.’

রামানুজে কৃপা করি’ জগবন্ধু বলে ।
‘গোলোকের নাথ কৃষ্ণ জানেন সকলে ॥২৩॥

rāmānuje kṛpā kari’ jagabandhu bale
‘golokera nātha kṛṣṇa jānena sakale [23]

jagabandhu–Jagannāth kṛpā kari’–mercifully bale–said rāmānuje–to Rāmānuja, ‘sakale–‘Everyone jānena–knows [that] kṛṣṇa–Kṛṣṇa [is] nātha–the Lord golokera–of Goloka.

“Jagannāth mercifully replied to Rāmānuja, ‘Everyone knows that Kṛṣṇa is the Lord of Goloka.

যাঁহার বিলাসমূর্তি প্রভু নারায়ণ ।

সেই কৃষ্ণ পরতত্ত্ব ধাম বৃন্দাবন ॥২৪॥

yāhāra vilāsa-mūrti prabhu nārāyaṇa

sei kṛṣṇa para-tattva dhāma vṛndāvana [24]

sei kṛṣṇa—Kṛṣṇa, yāhāra—whose vilāsa-mūrti—‘Pastime-form’ [is] nārāyaṇa prabhu—Lord Nārāyaṇ, [is] para-tattva—the supreme being, [and His] dhāma—abode [is] vṛndāvana—Vṛndāvan.

“‘Lord Nārāyaṇ is a form Kṛṣṇa assumes to perform Pastimes. Kṛṣṇa is the supreme being, and His abode is Vṛndāvan.

সেই কৃষ্ণ পূর্ণ রূপে নিত্য গৌরহরি ।

সেই বৃন্দাবনধাম নবদ্বীপপুরী ॥২৫॥

sei kṛṣṇa pūrṇa rūpe nitya gaurahari

sei vṛndāvana-dhāma navadvīpa-purī [25]

sei kṛṣṇa—Kṛṣṇa [exists] pūrṇa rūpe—fully [and] nitya—eternally [as] gaurahari—Gaurahari, [and] sei vṛndāvana-dhāma—Vṛndāvan Dhām [exists] navadvīpa-purī—as the abode of Nabadwīp.

“‘Kṛṣṇa also exists fully and eternally as Gaurahari, and Vṛndāvan also exists fully and eternally as Nabadwīp.

নবদ্বীপে আমি নিত্য গৌরাঙ্গসুন্দর ।

নবদ্বীপ শ্রেষ্ঠধাম জগত ভিতর ॥২৬॥

navadvīpe āmi nitya gaurāṅgasundara

navadvīpa śreṣṭha-dhāma jagata bhitara [26]

navadvīpe—In Nabadwīp, āmi—I [exist] nitya—eternally gaurāṅgasundara—as Gaurāṅgasundar. navadvīpa—Nabadwīp [is] śreṣṭha-dhāma—the best abode jagata bhitara—in the world.

“‘In Nabadwīp, I am eternally present as Gaurāṅgasundar. Nabadwīp is the best abode in the world.

আমার কৃপায় ধাম আছে ভূমণ্ডলে ।

মায়াগন্ধ নাহি তথা সর্বশাস্ত্রে বলে ॥২৭॥

āmāra kṛpāya dhāma āchhe bhū-maṇḍale

māyā-gandha nāhi tathā sarva-śāstre bale [27]

āmāra kṛpāya—By My grace, dhāma—Nabadwīp Dhām āchhe—is present bhū-maṇḍale—on the earth, [and] sarva-śāstre—all the scriptures bale—say [that] nāhi—there is no māyā-gandha—trace of māyā tathā—there.

“‘By My grace, Nabadwīp Dhām is present on the earth, and all the scriptures say that there is no trace of māyā there.

ভূমণ্ডলে আছে বলি’ যদি ভাব হীন ।

তবে তব ভক্তি ক্ষয় হবে দিন দিন ॥২৮॥

bhū-maṇḍale āchhe bali’ yadi bhāva hīna

tabe tava bhakti kṣaya habe dina dina [28]

bali’—Considering [that] āchhe—Nabadwīp is present bhū-maṇḍale—on the earth, yadi—if bhāva—you think [it is] hīna—degraded, tabe—then tava—your bhakti—devotion kṣaya habe—will diminish dina dina—day by day.

“If you think that Nabadwīp is degraded because it is present on the earth, then your devotion will diminish day by day.

আমার অচিন্ত্যশক্তি সে চিন্ময়ধামে ।
আমার ইচ্ছায় রাখিয়াছে মায়াক্রমে ॥২৯॥
āmāra achintya-śakti se chinmaya-dhāme
āmāra ichchhāya rākhiyāchhe mājāśrame [29]

āmāra ichchhāya—By My will, āmāra—My achintya-śakti—inconceivable energy rākhiyāchhe—has manifested se chinmaya-dhāme—this spiritual abode mājāśrame—within the realm of Mājā.

“By My will, My inconceivable energy has manifested this spiritual abode within the realm of Mājā.

যুক্তির অতীত তত্ত্ব শাস্ত্র নাহি পায় ।
কেবল জানেন ভক্ত আমার কৃপায়’ ॥৩০॥
yuktira atīta tattva śāstra nāhi pāya
kevala jānena bhakta āmāra kṛpāya’ [30]

śāstra—The scriptures nāhi—do not pāya—reach tattva—truth [that is] yuktira atīta—above reason. kevala—Only bhakta—devotees jānena—understand [it.] āmāra kṛpāya’—by My grace.’

“The scriptures do not ascertain truth that is above reason. Only devotees understand it, by My grace.’

জগন্নাথবাক্য শুনি’ রামানুজ ধীর ।
শ্রীগৌরান্ধপ্রেমে তবে হইল অস্থির ॥৩১॥
jagannātha-vākya śuni’ rāmānuja dhīra
śrī-gaurāṅga-preme tabe ha-ila asthira [31]

śuni’—Hearing jagannātha-vākya—the words of Jagannāth, dhīra rāmānuja—the sober Rāmānuja tabe—then asthira ha-ila—became overwhelmed śrī-gaurāṅga-preme—with divine love for Śrī Gaurāṅga.

“Hearing the words of Jagannāth, the sober Rāmānuja became overwhelmed with divine love for Śrī Gaurāṅga.

বলে, ‘প্রভু বড়ই আশ্চর্য্য লীলা তব ।
বেদশাস্ত্র নাহি জানে তোমার বৈভব ॥৩২॥
bale, ‘prabhu baḍa-i āścharya līlā tava
veda-śāstra nāhi jāne tomāra vaibhava [32]

bale—He said, ‘prabhu—‘O Lord, tava—Your līlā—Pastimes [are] baḍa-i—extremely āścharya—astonishing. veda-śāstra—The Vedic scriptures jāne nāhi—do not know tomāra—Your vaibhava—glories.

“He said, ‘O Lord, Your Pastimes are extremely astonishing. The Vedic scriptures do not know Your glories.

শাস্ত্রেতে বিশেষরূপে শ্রীগৌরান্দলীলা ।
কেন প্রভু জগন্নাথ ব্যক্ত না করিলা ॥৩৩॥

śāstrete viśeṣa-rūpe śrī-gaurāṅga-līlā
kena prabhu jagannātha vyakta nā karilā [33]

jagannātha prabhu—O Lord Jagannāth, kena—why śāstrete vyakta karilā nā—did the scriptures not describe śrī-gaurāṅga-līlā—the Pastimes of Śrī Gaurāṅga viśeṣa-rūpe—specifically?

“O Lord Jagannāth, why did the scriptures not specifically describe the Pastimes of Śrī Gaurāṅga?

গাঢ়রূপে শ্রুতিপুরাণাদি দেখি যবে ।
কভু গৌরতত্ত্ব স্ফুর্তি চিত্তে পাই তবে ॥৩৪॥
gāḍha-rūpe śruti-purāṇādi dekhi yabe
kabhu gaura-tattva sphuriti chitte pāi tabe [34]

kabhu—Only yabe—when dekhi—I look śruti-purāṇādi—at the Vedas, Purāṇas, and so on gāḍha-rūpe—in a deeper way, tabe pāi—do I then find chitte—within [my] heart sphuriti—revelation gaura-tattva—of Gaura’s existence.

“Only when I look at the Vedas, Purāṇas, and other scriptures in a deeper way do I find revelation of Gaurāṅga.

তব আজ্ঞা প্রাপ্ত হয়ে ছাড়িল সংশয় ।
গৌরলীলা-রস হৃদে হইল উদয় ॥৩৫॥
tava ājñā prāpta haye chhāḍila saṁśaya
gaura-līlā-rasa hṛde ha-ila udaya [35]

prāpta haye—Receiving tava—Your ājñā—order, chhāḍila—I have left behind [my] saṁśaya—doubts. gaura-līlā-rasa—The ecstasy of the Pastimes of Gaura udaya ha-ila—has arisen hṛde—in [my] heart.

“Receiving Your order, I have left behind my doubts. The ecstasy of the Pastimes of Gaura has arisen in my heart.

আজ্ঞা হয় নবদ্বীপ করিয়া গমন ।
প্রচারিব গৌরলীলা এ তিন ভুবন ॥৩৬॥
ājñā haya navadvīpa kariyā gamana
prachāriba gaura-līlā e tina bhuvana [36]

ājñā haya—If You order [me,] gamana kariyā—I will go navadvīpa—to Nabadwīp [and then] prachāriba—preach gaura-līlā—about the Pastimes of Gaura e tina bhuvana—throughout the three worlds.

“If You order me, I will go to Nabadwīp and then preach about the Pastimes of Gaura throughout the three worlds.

গূঢ়শাস্ত্র ব্যক্ত করি’ জানাব সবারে ।
গৌরভক্ত করি’ বল এ তিন সংসারে’ ॥৩৭॥
gūḍha-śāstra vyakta kari’ jānāba sabāre
gaura-bhakta kari’ bala e tina saṁsāre’ [37]

vyakta kari’—I will reveal gūḍha-śāstra—the hidden scriptures, jānāba—enlighten sabāre—everyone, [and] kari’—make e tina saṁsāre—the three worlds gaura-bhakta—devotees of Gaura! bala—Please speak.’

“I will reveal hidden scriptures, enlighten everyone, and make every soul within the three worlds a devotee of Gaura! Please speak.’

রামানুজ-আগ্রহ দেখিয়া জগন্নাথ ।
বলে, ‘রামানুজ নাহি বল ঐছে বাত ॥৩৮॥
rāmānuja-āgraha dekhiyā jagannātha
bale, rāmānuja nāhi bala aichhe bāta [38]

dekhiyā—Seeing rāmānuja-āgraha—the eagerness of Rāmānuja, jagannātha—Jagannāth bale—said, ‘rāmānuja—‘O Rāmānuja, bala nāhi—do not speak aichhe—such bāta—words.

“Seeing the eagerness of Rāmānuja, Jagannāth said, ‘O Rāmānuja, do not speak this way.

গৌরলীলা অতি গুঢ় রাখিবে গোপনে ।
সে লীলার অপ্রকটে পাবে সর্বজনে ॥৩৯॥
gaura-līlā ati gūḍha rākhibe gopane
se līlā aprakaṭe pābe sarva-jane [39]

gaura-līlā—The Pastimes of Gaura [are] ati—very gūḍha—confidential; rākhibe—keep [them] gopane—secret. sarva-jane—Everyone pābe—will receive [those Pastimes] se līlā aprakaṭe—when those Pastimes are unmanifest.

“My Pastimes as Gaura are very confidential; keep them secret. Only after they are unmanifest will everyone receive them.

তুমি দাস্যরস মোর করহ প্রচার ।
নিজে নিজে চিত্তে গৌর ভজ অনিবার’ ॥৪০॥
tumi dāśya-rasa mora karaha prachāra
nije nije chitte gaura bhaja anibāra’ [40]

tumi prachāra karaha—Preach dāśya-rasa—about servitorship mora—to Me, [and] anibāra—always bhaja—worship gaura—Gaura nije nije chitte’—within your heart.’

“Preach dāśya-rasa, and always worship Gaura within your heart.’

সঙ্কেত পাইয়া রামানুজ মহাশয় ।
গোপনে শ্রীনবদ্বীপে হইল উদয় ॥৪১॥
saṅketa pāiyā rāmānuja mahāśaya
gopane śrī-navadvīpe ha-ila udaya [41]

pāiyā—Receiving saṅketa—this instruction, rāmānuja mahāśaya—Rāmānuja Āchārya gopane—secretly udaya ha-ila—arrived śrī-navadvīpe—in Śrī Nabadwīp.

“Receiving this instruction, Rāmānuja Āchārya secretly came to Nabadwīp.

পাছে ব্যক্ত হয় গৌরলীলা অসময়ে ।
সে কারণে রামানুজে বিশ্বকসেন লয়ে ॥৪২॥
পরব্যোম শ্রীবৈকুণ্ঠপুরীতে রাখয় ।
এই স্থান দেখি’ রামানুজ মুগ্ধ হয় ॥৪৩॥

pāchhe vyakta haya gaura-lilā asamaye
 se kārāṇe rāmānuje viśvaksena laye [42]
 paravyoma śrī-vaikuṇṭha-purīte rākhaya
 ei sthāna dekhi' rāmānuja mugdha haya [43]

se kārāṇe pāchhe—So that gaura-lilā—the Pastimes of Gaura [did not] vyakta haya—manifest asamaye—untimely, viśvaksena—Nārāyaṇ laye—took rāmānuje—Rāmānuja [and] rākhaya—kept [him] paravyoma śrī-vaikuṇṭha-purīte—in Paravyoma Śrī Vaikuṇṭhapur. dekhi'—Seeing ei—this sthāna—place, rāmānuja—Rāmānuja haya—was mugdha—charmed.

“So that the Pastimes of Gaura were not manifest prematurely, Nārāyaṇ took Rāmānuja and kept him in Śrī Vaikuṇṭhapur. Seeing this place, Rāmānuja was charmed.

শ্রীভুলীলা-নিষেবিত পরব্যোমপতি ।
 দেখা দিল রামানুজে কৃপা করি' অতি ॥৪৪॥
 śrī-bhū-lilā-ṇiṣevita paravyoma-pati
 dekhā dila rāmānuje kṛpā kari' ati [44]

paravyoma-pati—The Lord of the spiritual world, [who is] śrī-bhū-lilā-ṇiṣevita—served by the śrī, bhū, and lilā energies, ati kṛpā kari—very mercifully dekhā dila—revealed [Himself] rāmānuje—to Rāmānuja.

“Nārāyaṇ, who is served by His śrī, bhū, and lilā energies, then very mercifully revealed Himself to Rāmānuja.

রামানুজ নিজ ইষ্টদেবের দর্শনে ।
 আপনারে ধন্য মানি' গণে মনে মনে ॥৪৫॥
 rāmānuja nija iṣṭa-devera darśane
 āpanāre dhanya māni' gaṇe mane mane [45]

darśane—By seeing nija—His iṣṭa-devera—worshipable Lord, rāmānuja—Rāmānuja māni' gaṇe—felt āpanāre—himself mane mane—within [his] heart [to be] dhanya—fortunate.

“Seeing His worshipable Lord, Rāmānuja felt himself to be most fortunate.

ক্ষণেকে লক্ষ্মণ দেখে পুরাটসুন্দর ।
 জগন্নাথমিশ্রসুত-রূপ মনোহর ॥৪৬॥
 kṣaṇeke lakṣmaṇa dekhe puraṭa-sundara
 jagannātha-miśra-suta-rūpa manohara [46]

lakṣmaṇa—Rāmānuja [then] kṣaṇeke—suddenly dekhe—saw manohara puraṭa-sundara—the beautiful, enchanting, golden rūpa—form jagannātha-miśra-suta—of the son of Jagannāth Miśra.

“Rāmānuja then suddenly saw the beautiful, enchanting, golden form of the son of Jagannāth Miśra.

রূপের ছটায় রামানুজ মুগ্ধা যায় ।
 শ্রীগৌর ধরিল পদ তাহার মাথায় ॥৪৭॥

rūpera chhaṭāya rāmānuja mūrchchhā yāya
śrī-gaura dharila pada tāhāra māthāya [47]

rāmānuja-Rāmānuja mūrchchhā yāya-fainted rūpera chhaṭāya-in the lustre of [this] form,
[and] śrī-gaura-Śrī Gaura dharila-put [His] pada-feet tāhāra māthāya-on his head.

“Rāmānuja fainted in the lustre of the Lord’s form, and Śrī Gaura put
His feet on Rāmānuja’s head.

দিব্যজ্ঞানে রামানুজ করিল স্তবন ।
‘নদীয়া প্রকট-লীলা পাব দরশন’ ॥৪৮॥
divya-jñāne rāmānuja karila stavana
‘nadiyā prakṛṣṭa-līlā pāba daraśana’ [48]

divya-jñāne-With divine knowledge, rāmānuja-Rāmānuja stavana karila-prayed, ‘daraśana
pāba-May I behold [Your] prakṛṣṭa-līlā-manifest Pastimes nadiyā-in Nadia.’

“With divine knowledge, Rāmānuja then prayed, ‘May I behold Your
manifest Pastimes in Nadia.’

এই বলি’ প্রেমে কাঁদে রামানুজস্বামী ।
বলে, ‘নবদ্বীপ ছাড়ি’ নাই যাব আমি’ ॥৪৯॥
ei bali’ preme kāde rāmānuja-svāmī
bale, ‘navadvīpa chhāḍi’ nāhi yāba āmi’ [49]

bali’-Saying ei-this, rāmānuja-svāmī-the master Rāmānuja kāde-cried preme-with divine
love. bale-He said, ‘āmi-I chhāḍi’ yāba nāhi-will not leave navadvīpa-Nabadwīp.’

“Saying this, Rāmānuja cried with divine love. Then he said, ‘I will
not leave Nabadwīp.’

কৃপা করি’ গৌরহরি বলিল বচন ।
‘পূর্ণ হবে ইচ্ছা তব কেশবনন্দন ॥৫০॥
kṛpā kari’ gaurahari balila vachana
‘pūrṇa habe ichchhā tava keśava-nandana [50]

kṛpā kari’-Mercifully, gaurahari-Gaurahari vachana balila-said, ‘keśava-nandana-
‘O Rāmānuja, tava-your ichchhā-desires pūrṇa habe-will be fulfilled.

“Mercifully, Gaurahari said, ‘O Rāmānuja, your desires will be
fulfilled.

যে কালে নদীয়ালীলা প্রকট হইবে ।
তখন দ্বিতীয় জন্ম নবদ্বীপে পাবে’ ॥৫১॥
ye kāle nadiyā-līlā prakṛṣṭa ha-ibe
takhana dvitīya janma navadvīpe pābe’ [51]

ye kāle-When [My] nadiyā-līlā-Pastimes in Nadia prakṛṣṭa ha-ibe-manifest, takhana-then
pābe-you will attain [your] dvitīya-second janma-birth navadvīpe-in Nabadwīp.’

“When My Pastimes in Nadia manifest, you will be born again
in Nabadwīp.’

এই বলি' গৌরহরি হৈল অন্তর্দান ।
স্বস্থ হয়ে রামানুজ করিল প্রয়াণ ॥৫২॥

ei bali' gaurahari haila antardhāna
svastha haye rāmānuja karila prayāṇa [52]

bali'—Saying ei—this, gaurahari—Gaurahari antardhāna haila—disappeared. svastha haye—Satisfied, rāmānuja—Rāmānuja prayāṇa karila—departed.

“Saying this, Gaurahari disappeared. Satisfied, Rāmānuja departed.

কতদিনে কূর্মস্থানে হৈল উপস্থিত ।
তথা দেখা হৈল শিষ্যগণের সহিত ॥৫৩॥

kata-dine kūrma-sthāne haila upasthita
tathā dekhā haila śiṣya-gaṇera sahita [53]

kata-dine—Eventually, upasthita haila—Rāmānuja arrived kūrma-sthāne—in Kūrma Sthān [and] dekhā haila—met sahita—with [his] śiṣya-gaṇera—disciples tathā—there.

“Eventually, Rāmānuja arrived in Kūrma Sthān and met his disciples there.

দাক্ষিণাত্যে গিয়া দাস্তরস ব্যক্ত করে ।
নবদ্বীপ শ্রীগৌরান্ধ ভাবিয়া অন্তরে ॥৫৪॥

dākṣiṇātye giyā dāśya-rasa vyakta kare
navadvīpa śrī-gaurāṅga bhāviyā antare [54]

giyā—He proceeded dākṣiṇātye—south [and] vyakta kare—preached dāśya-rasa—about servitorship, bhāviyā—thinking navadvīpa—of Nabadwīp [and] śrī-gaurāṅga—Śrī Gaurāṅga antare—within [his] heart.

“He proceeded south and preached about dāśya-rasa while thinking of Nabadwīp and Śrī Gaurāṅga within His heart.

গৌরান্ধের কৃপাবশে এই নিত্যধামে ।
জনমিল রামানুজ শ্রীঅনন্ত নামে ॥৫৫॥

gaurāṅgera kṛpā-vaśe ei nitya-dhāme
janamila rāmānuja śrī-ananta nāme” [55]

gaurāṅgera kṛpā-vaśe—By the mercy of Gaurāṅga, rāmānuja—Rāmānuja janamila—took birth ei nitya-dhāme—in this eternal abode nāme—under the name śrī-ananta—“Śrī Ananta.”

“By the mercy of Gaurāṅga, Rāmānuja took birth in this eternal abode as Śrī Ananta Āchārya.”

বল্লভ-আচার্য্য-গৃহে করিয়া গমন ।
লক্ষ্মী-গৌরান্ধের বিভা করে দরশন ॥৫৬॥

vallabha-āchārya-gr̥he kariyā gamana
lakṣmī-gaurāṅgera vibhā kare daraśana [56]

gamana kariyā—The party [then] went vallabha-āchārya-gr̥he—to the home of Vallabha Āchārya [and] daraśana kare—saw [the site of] lakṣmī-gaurāṅgera—Lakṣmī and Gaurāṅga's vibhā—marriage.

The party then went to the home of Vallabha Āchārya and saw the site of Lakṣmī and Gaurāṅga's marriage.

“অনন্তের গৃহস্থান দেখ ভক্তগণ ।
হেথা নারায়ণভক্ত ছিল বহুজন ॥৫৭॥

“ananterā gṛha-sthāna dekha bhakta-gaṇa
hethā nārāyaṇa-bhakta chhila bahu-jana [57]

“bhakta-gaṇa—“O devotees, dekha—see ananterā gṛha-sthāna—the site of Ananta’s home. hethā—Here, chhila—there were nārāyaṇa-bhakta bahu-jana—many devotees of Nārāyaṇ.

“O devotees, see the site of Ananta Āchārya’s home. Here, there were many devotees of Nārāyaṇ.

তাৎকালিক রাজগণ এই পীঠস্থানে ।
নারায়ণ-সেবা প্রকাশিল সব জানে” ॥৫৮॥

tāt-kālika rāja-gaṇa ei pīṭha-sthāne
nārāyaṇa-sevā prakāśila sabe jāne”[58]

sabe—Everyone jāne—knows [that] rāja-gaṇa—the king tāt-kālika—of that time sevā prakāśila—established worship nārāyaṇa—of Nārāyaṇ ei pīṭha-sthāne—in this place.”

“Everyone knows that the king of that time established worship of Nārāyaṇ in this place.”

নিঃশ্রেয়স বন এই বিরজার পার ।
ভক্তগণ দেখি পায় আনন্দ অপার ॥৫৯॥

niḥśreyasa vana ei virajāra pāra
bhakta-gaṇa dekhi’ pāya ānanda apāra [59]

dekhi’—Seeing niḥśreyasa vana—the Niḥśreyasa forest ei virajāra pāra—on the bank of the Virajā River, bhakta-gaṇa—the devotees pāya—felt apāra—unlimited ānanda—joy.

Seeing the Niḥśreyasa forest on the bank of the Virajā River, the devotees felt unlimited joy.

এই রূপ পূর্বকথা বলিতে বলিতে ।
সবে উপনীত মহৎপুর সন্নিহিতে ॥৬০॥

ei rūpa pūrva-kathā balite balite
sabe upanīta mahatpura sannihite [60]

balite balite—While speaking pūrva-kathā—about the past ei rūpa—in this way, sabe—they upanīta—arrived sannihite—in mahatpura—Mahatpur.

While discussing this history, the devotees arrived in Mahatpur.

প্রভু বলে, “এই স্থানে আছে কাম্যবন ।
পরম ভকতি সহ কর দরশন ॥৬১॥

prabhu bale, “ei sthāne āchhe kāmyavana
parama bhakati saha kara daraśana [61]

prabhu—The Lord bale—said, “kāmyavana—“Kāmyavan āchhe—is present ei sthāne—here. daraśana kara—Visit [it] saha—with parama—great bhakati—devotion.

Nityānanda Prabhu said, “Kāmyavan is present here. Visit it with great devotion.

পঞ্চবট এই স্থানে ছিল পূর্ব কালে ।
প্রভুর ইচ্ছায় এবে গেল অন্তরালে ॥৬২॥

pañcha-vaṭa ei sthāne chhila pūrva kāle
prabhura ichchhāya ebe gela antarāle [62]

pūrva kāle—Previously, chhila—there were pañcha-vaṭa—five banyan trees ei sthāne—here, [but] prabhura ichchhāya—by the will of the Lord, antarāle gela—they have disappeared ebe—now.

“Previously, there were five banyan trees here, but by the will of the Lord, they have since disappeared.

এবে এই স্থানে মাতাপুর নাম কয় ।
পূর্ব নাম শাস্ত্রসিদ্ধ মহৎপুর হয় ॥৬৩॥

ebe ei sthāna mātāpura nāma kaya
pūrva nāma śāstra-siddha mahatpura haya [63]

ebe—Now, ei sthāna—this place nāma kaya—is called mātāpura—Mātāpur. śāstra-siddha—The scriptures state [its] pūrva nāma—previous name haya—was mahatpura—Mahatpur.

“This place is now called Mātāpur. The scriptures state that its previous name was Mahatpur.

দ্রৌপদীর সহ পাণ্ডুপুত্র পঞ্চজন ।
অজ্ঞাতবাসেতে গোড়ে কৈল আগমন ॥৬৪॥

draupadīra saha pāṇḍu-putra pañcha-jana
ajñāta-vāsete gauḍe kaila āgamana [64]

pāṇḍu-putra pañcha-jana—The five Pāṇḍavas āgamana kaila—came gauḍe—to Gauḍa draupadīra saha—with Draupadī ajñāta-vāsete—to live incognito.

“Once, the five Pāṇḍavas came to Gauḍa with Draupadī to live incognito.

একচক্রা-গ্রামে স্বপ্নে রাজা যুধিষ্ঠির ।
নদীয়া-মাহাত্ম্য জানি হইল অস্থির ॥৬৫॥

ekachakrā-grāme svapne rājā yudhiṣṭhira
nadiyā-māhātmya jāni’ ha-ila asthira [65]

jāni’—Understanding nadiyā-māhātmya—the glories of Nadia svapne—through a dream ekachakrā-grāme—in the village of Ekachakrā, rājā—King yudhiṣṭhira—Yudhiṣṭhir asthira ha-ila—became amazed.

“Understanding the glories of Nadia through a dream in Ekachakrā, Mahārāj Yudhiṣṭhir became amazed.

পরদিন নবদ্বীপ দর্শনের আশে ।
এই স্থানে আইল সবে পরম উল্লাসে ॥৬৬॥

para-dina navadvīpa darśanera āśe
ei sthāne āila sabe parama ullāse [66]

darśanera āśe—With the desire to see navadvīpa—Nabadwip, sabe—the Pāṇḍavas āila—came ei sthāne—here para-dina—the next day parama ullāse—with great joy.

“Desiring to see Nabadwīp, the Pāṇḍavas came here the next day with great joy.

নবদ্বীপ-শোভা হেরি’ পাণ্ডুপুত্রগণ ।
গৌড়বাসিগণ-ভাগ্য করে প্রশংসন ॥৬৭॥

navadvīpa-śobhā heri’ pāṇḍu-putra-gaṇa
gauḍa-vāsi-gaṇa-bhāgya kare praśaṁsana [67]

heri’—Seeing navadvīpa-śobhā—the beauty of Nabadwīp, pāṇḍu-putra-gaṇa—the Pāṇḍavas praśaṁsana kare—praised gauḍa-vāsi-gaṇa-bhāgya—the fortune of the residents of Gauḍa.

“Seeing the beauty of Nabadwīp, the Pāṇḍavas praised the fortune of the residents of Gauḍa.

কতদিন করিলেন এই স্থানে বাস ।
অসুর-রাক্ষসগণে করিল বিনাশ ॥৬৮॥

kata-dina karilena ei sthāne vāsa
asura-rākṣasa-gaṇe karila vināśa [68]

vāsa karilena—They stayed ei sthāne—here kata-dina—for some time [and] vināśa karila—killed asura-rākṣasa-gaṇe—various demons.

“They stayed here for some time and killed various demons.

যুধিষ্ঠির-টিলা এই দেখ সর্বজন ।
দ্রৌপদীর কুণ্ড হেথা কর দরশন ॥৬৯॥

yudhiṣṭhira-ṭilā ei dekha sarva-jana
draupadīra kuṇḍa hethā kare daraśana [69]

sarva-jana—Everyone, dekha—see ei—there yudhiṣṭhira-ṭilā—Yudhiṣṭhir Ṭilā. daraśana kare—See hethā—here draupadīra kuṇḍa—the pond of Draupadī.

“Everyone, see there Yudhiṣṭhir Ṭilā. See here the pond of Draupadī.

স্থানের মাহাত্ম্য জানি’ রাজা যুধিষ্ঠির ।
এই স্থানে কতদিন হইলেন স্থির ॥৭০॥

sthānera māhātmya jāni’ rājā yudhiṣṭhira
ei sthāne kata-dina ha-ilena sthira [70]

jāni’—Understanding māhātmya—the glories sthānera—of this place, rājā—King yudhiṣṭhira—Yudhiṣṭhir sthira ha-ilena—stayed ei sthāne—here kata-dina—for some time.

“Understanding the glories of this place, Mahārāj Yudhiṣṭhir stayed here for some time.

একদিন স্বপ্নে দেখে গৌরাঙ্গের রূপ ।
সর্বদিক আলো করে অতি অপরূপ ॥৭১॥

eka-dina svapne dekhe gaurāṅgera rūpa
sarva-dika ālo kare ati aparūpa [71]

eka-dina—One day, svapne—in a dream, dekhe—he saw [the] ati aparūpa—extraordinary rūpa—form gaurāṅgera—of Gaurāṅga ālo kare—illuminate sarva-dika—all directions.

“One day, in a dream, he saw the extraordinary form of Gaurāṅga illuminate all directions.

হাসিতে হাসিতে গৌর বলিল বচন ।
‘অতি গোপ্য রূপ এই কর দর্শন ॥৭২॥

hāsīte hāsīte gaura balila vachana
‘ati gopya rūpa ei kara daraśana [72]

hāsīte hāsīte—Smiling, *gaura*—Gaura *vachana* *balila*—said, *‘daraśana kara*—‘Behold ei—this *ati*—very *gopya*—secret *rūpa*—form.

“Smiling, Gaurāṅga said, ‘Behold this very secret form.

আমি কৃষ্ণ নন্দসুত তোমার আলায়ে ।
মিত্রভাবে থাকি সদা নিজজন হয়ে ॥৭৩॥

āmi kṛṣṇa nanda-suta tomāra ālaye
mitra-bhāve thāki sadā nija-jana haye [73]

āmi—I [am] *kṛṣṇa*—Kṛṣṇa, *nanda-suta*—the son of Nanda, [and] *thāki*—I stay *tomāra ālaye*—in your house *sadā*—always *mitra-bhāve nija-jana haye*—as your friendly companion.

“‘I am Kṛṣṇa, the son of Nanda, and I always stay in your house as your friendly companion.

এই নবদ্বীপধাম সর্বধাম-সার ।
কলিতে প্রকট হয়ে নাশে অন্ধকার ॥৭৪॥

ei navadvīpa-dhāma sarva-dhāma-sāra
kalite prakṛta haye nāśe andhakāra [74]

ei navadvīpa-dhāma—Nabadwīp Dhām [is] *sarva-dhāma-sāra*—the best of all abodes. *prakṛta haye*—It will manifest *kalite*—during Kali-yuga [and] *nāśe*—dispel [all] *andhakāra*—darkness.

“‘Nabadwīp Dhām is the best of all abodes. It will manifest during Kali-yuga and dispel all darkness.

তুমি সবে আছ চিরকাল দাস মম ।
আমার প্রকটকালে পাইবে জনম ॥৭৫॥

tumi sabe āchha chira-kāla dāsa mama
āmāra prakṛta-kāle pāibe janama [75]

tumi sabe—You all *āchha*—are *mama*—My *chira-kāla*—eternal *dāsa*—servants, [and] *āmāra prakṛta-kāle*—at the time of My appearance, *janama pāibe*—you will take birth.

“‘You are all My eternal servants, and when I appear, you will also take birth.

উৎকল দেশেতে সিন্ধুতীরে তোমা সহ ।
একত্রে পুরুষোত্তমে রব অহঃরহঃ ॥৭৬॥

utkala deśete sindhu-tīre tomā saha
ekatre puruṣottame raba ahaḥ-rahah [76]

raba—I will live *ekatre*—together *tomā saha*—with you *ahaḥ-rahah*—permanently *puruṣottame*—in Jagannāth Purī *sindhu-tīre*—on the bank of the ocean *utkala deśete*—in Odisha.

“I will live with you permanently in Puruṣottam Kṣetra on the bank of the ocean in Odisha.

এই স্থান হৈতে এবে যাহ ওড়-দেশ ।
সে দেশ পবিত্র করি' নাশ জীব-ক্লেশ' ॥৭৭॥
ei sthāna haite ebe yāha oḍra-deśa
se deśa pavitra kari' nāśa jīva-kleśa' [77]

haite—From ei sthāna—here, yāha—go ebe—now oḍra-deśa—to Odisha, pavitra kari'—purify se deśa—the country, [and] nāśa—remove jīva-kleśa'—the sorrow of the souls'.

“From here, go to Odisha, purify the country, and remove the sorrow of the people.’

স্বপ্ন দেখি' যুধিষ্ঠির ভ্রাতৃগণে বলে ।
যুক্তি করি' ছয়-জনে ওড়-দেশে চলে ॥৭৮॥
svapna dekhi' yudhiṣṭhira bhrāṭṛ-gaṇe bale
yukti kari' chhaya-jane oḍra-deśe chale [78]

svapna dekhi'—After having this dream, yudhiṣṭhira—Yudhiṣṭhir bale—spoke bhrāṭṛ-gaṇe—to [his] brothers. chhaya-jane—The six of them yukti kari'—conversed [and then] chale—went oḍra-deśe—to Odisha.

“After having this dream, Yudhiṣṭhir spoke to his brothers. They consulted with Draupadī and then went to Odisha.

নবদ্বীপ ছাড়িতে হৈল বড় ক্লেশ ।
তথাপি পালন করে প্রভুর আদেশ ॥৭৯॥
navadvīpa chhāḍite haila baḍa kleśa
tathāpi pālana kare prabhura ādeśa [79]

baḍa kleśa haila—They felt great sorrow chhāḍite—to leave navadvīpa—Nabadwīp. tathāpi—Still, pālana kare—they followed ādeśa—the order prabhura—of the Lord.

“They felt great sorrow to leave Nabadwīp. Still, they followed the order of the Lord.

এই স্থানে মধ্বমুনি শিষ্যগণ লয়ে ।
রহিলেন কতদিন ধামবাসী হয়ে ॥৮০॥
ei sthāne madhva-muni śiṣya-gaṇa laye
rahilena kata-dina dhāma-vāsī haye [80]

madhva-muni—Madhva Āchārya rahilena—stayed ei sthāne—here laye—with [his] śiṣya-gaṇa—disciples kata-dina—for some time dhāma-vāsī haye—as a resident of the Dhām.

“Madhva Āchārya also stayed here with his disciples for some time as a resident of the Dhām.

মধ্বের করিয়া কৃপা গৌরাঙ্গসুন্দর ।
স্বপ্নে দেখাইল রূপ অতি মনোহর ॥৮১॥
madhvere kariyā kṛpā gaurāṅgasundara
svapne dekhāila rūpa ati manohara [81]

gaurāṅgasundara–Gaurāṅgasundar kariyā kṛpā–mercifully dekhāila–revealed [His] ati manohara–most enchanting rūpa–form madhvere–to Madhva svapne–in a dream.

“Gaurāṅgasundar mercifully revealed His most enchanting form to Madhva Āchārya in a dream.

হাসি’ হাসি’ গৌরচন্দ্র মধ্বাচার্য্যে বলে ।

‘তুমি নিত্যদাস মম জানে ত সকলে ॥৮২॥

hāsi’ hāsi’ gaurachandra madhvāchārye bale

‘tumi nitya-dāsa mama jāne ta sakale [82]

hāsi’ hāsi’–Smiling, gaurachandra–Gaurachandra bale–said madhvāchārye–to Madhva Āchārya, sakale–Everyone ta jāne–knows [that] tumi–you [are] mama–My nitya-dāsa–eternal servant.

“Smiling, Gaurachandra said to Madhva Āchārya, ‘Everyone knows that you are My eternal servant.

নবদ্বীপে যবে আমি প্রকট হইব ।

তব সম্প্রদায় আমি স্বীকার করিব ॥৮৩॥

navadvīpe yabe āmi prakṛṭa ha-iba

tava sampradāya āmi svīkāra kariba [83]

yabe–When āmi–I prakṛṭa ha-iba–appear navadvīpe–in Nabadwīp, āmi–I svīkāra kariba–will follow tava–your sampradāya–lineage.

“When I appear in Nabadwīp, I will follow your lineage.

এবে সর্বদেশে তুমি করিয়া যতন ।

মায়াবাদ অসম্ভ্রান্ত কর উৎপাটন ॥৮৪॥

শ্রীমূর্তিমাহাত্ম্য তুমি কর পরকাশ ।

তব শুদ্ধ মত আমি করিব বিকাশ’ ॥৮৫॥

ebe sarva-deśe tumi kariyā yatana

māyāvāda asach-chhāstra kara utpāṭana [84]

śrī-mūrti-māhātmya tumi kara parakāśa

tava śuddha mata āmi kariba vikāśa’ [85]

ebe–Now, tumi yatana kariyā–carefully utpāṭana kara–eradicate māyāvāda–illusionism [and] asach-chhāstra–false scriptures sarva-deśe–from all regions, [and] tumi parakāśa kara–establish śrī-mūrti-māhātmya–the glory of [the Lord’s] Deity form. āmi–I vikāśa kariba–will develop tava–your śuddha–pure mata’–conception.’

“Now, carefully eradicate illusionism and false scriptures from all regions, and establish the glory of the Lord’s Deity form. Later, I will develop your pure conception.’

এত বলি’ গৌরচন্দ্র হৈল অন্তর্দ্বান ।

নিদ্রা ভাঙ্গি’ মধ্বমুনি হইল অজ্ঞান ॥৮৬॥

eta bali’ gaurachandra haila antardhāna

nidrā bhāṅgi’ madhva-muni ha-ila ajñāna [86]

balī'—Saying eta—this, gaurachandra—Gaurachandra antardhāna haila—disappeared. madhva-muni—Madhva Āchārya nidrā bhāṅgi'—awoke [and then] ajñāna ha-ila—fainted.

“Saying this, Gaurachandra disappeared. Madhva Āchārya awoke and then fainted.

‘আর কি দেখিব রূপ পুরাটসুন্দর’ ।
বলিয়া ক্রন্দন করে মধব অতঃপর ॥৮৭॥
‘āra ki dekhiba rūpa puraṭa-sundara’
baliyā krandana kare madhva ataḥpara [87]

madhva—Madhva ataḥpara—then krandana kare—cried, baliyā—wondering, ‘ki dekhiba—‘Will I ever see [that] puraṭa-sundara—beautiful golden rūpa—form āra’—again?’

“Madhva Āchārya then cried, wondering, ‘Will I ever see that beautiful golden form again?’

দৈববাণী হৈল তবে নির্মল আকাশে ।
‘আমারে গোপনে ভজি’ আইস মম পাশে’ ॥৮৮॥
daiva-vāṇī haila tabe nirmala ākāśe
‘āmāre gopane bhaji’ āisa mama pāśe’ [88]

tabe—Then daiva-vāṇī—a divine voice haila—came nirmala ākāśe—from the clear sky, ‘bhaji’—‘Serve āmāre—Me gopane—secretly, [and] āisa—you will come mama pāśe’—to My side.’

“Then a divine voice came from the clear sky, ‘Serve Me secretly, and you will come to Me.’

সুস্থির হইয়া মধ্বাচার্য্য মহাশয় ।
মায়াবাদী দিশ্বিজয়ে করিল বিজয়” ॥৮৯॥
susthira ha-iyā madhvāchārya mahāśaya
māyāvādī digvijaye karila vijaya” [89]

madhvāchārya mahāśaya—Madhva Āchārya susthira ha-iyā—became resolute [and] vijaya karila—defeated māyāvādī—the illusionists digvijaye”—during His tour in all directions.”

“Madhva Āchārya became resolute and defeated the māyāvādīs in all directions.”

এই সব পূর্ব্বকথা বলিতে বলিতে ।
রুদ্রদ্বীপে উপনীত দেখিতে দেখিতে ॥৯০॥
ei saba pūrva-kathā balite balite
rudradvīpe upanīta dekhite dekhite [90]

balite balite—As Nityānanda spoke ei saba pūrva-kathā—about all this history, upanīta—the devotees arrived dekhite dekhite—suddenly rudradvīpe—in Rudradwīp.

As Nityānanda Prabhu spoke about all this history, the devotees suddenly arrived in Rudradwīp.

প্রভু নিত্যানন্দ বলে, “এই রুদ্রখণ্ড ।
ভাগীরথী প্রভাবে হইল দুই খণ্ড ॥৯১॥

prabhu nityānanda bale, “ei rudra-khaṇḍa
bhāgīrathī prabhāve ha-ila dui khaṇḍa [91]

nityānanda prabhu—Nityānanda Prabhu bale—said, “ei—“This [is] rudra-khaṇḍa—Rudradwīp. khaṇḍa ha-ila—It has been divided dui—in two bhāgīrathī prabhāve—by the Gaṅgā’s influence.

Nityānanda Prabhu said, “This is Rudradwīp. It has been divided into two parts by the Gaṅgā.

লোকবাস নাহি হেথা প্রভুর ইচ্ছায় ।
পশ্চিমের দ্বীপ দেখ পূর্বপারে যায় ॥৯২॥

loka-vāsa nāhi hethā prabhura ichchhāya
paśchimera dvīpa dekha pūrva-pāre yāya [92]

prabhura ichchhāya—By the will of the Lord, loka-vāsa nāhi—people do not reside hethā—here. dekha—See [how] paśchimera dvīpa—this western island yāya—has gone pūrva-pāre—to the eastern bank.

“By the will of the Lord, people do not live here. See how this western island has moved to the east bank of the river.

হেথা হৈতে দেখ ঐ শ্রীশঙ্করপুর ।
শোভা পায় গঙ্গাতীরে দেখ কত দূর ॥৯৩॥

hethā haite dekha ai śrī-śaṅkarapura
śobhā pāya gaṅgā-tīre dekha kata dūra [93]

haite—From hethā—here, dekha—see ai—there śrī-śaṅkarapura—Śrī Śaṅkarpur. dekha—See kata dūra—how far śobhā pāya—it shines gaṅgā-tīre—along the bank of the Gaṅgā.

“From here, see Śrī Śaṅkarpur. See how far it shines along the bank of the Gaṅgā.

শঙ্কর আচার্য্য যবে করে দিগ্বিজয় ।
নবদ্বীপ জয়ে তথা উপস্থিত হয় ॥৯৪॥

śaṅkara āchārya yabe kare digvijaya
navadvīpa jaye tathā upasthita haya [94]

yabe—When śaṅkara āchārya—Śaṅkar Āchārya digvijaya kare—was conquering all directions, upasthita haya—he came tathā—there jaye—to conquer navadvīpa—Nabadwīp.

“When Śaṅkar Āchārya was conquering all directions, he came there to conquer Nabadwīp.

মনেতে বৈষ্ণবরাজ আচার্য্য শঙ্কর ।
বাহিরে অদ্বৈতবাদী মায়ায় কিঙ্কর ॥৯৫॥

manete vaiṣṇava-rāja āchārya śaṅkara
bāhire advaitavādī māyāra kiṅkara [95]

manete—At heart, śaṅkara āchārya—Śaṅkar Āchārya [was] vaiṣṇava-rāja—a great Vaiṣṇava; [only] bāhire—externally, [he was] advaitavādī—a nondualist [and] māyāra kiṅkara—servant of Māyā.

“At heart, Śaṅkar Āchārya was a great Vaiṣṇava; only externally was he acting as a nondualist and servant of Māyā.

নিজে রুদ্র-অংশ সদা প্রতাপে প্রচুর ।
প্রচ্ছন্ন বৌদ্ধের মত প্রচারেতে শূর ॥৯৬॥

nije rudra-amśa sadā pratāpe prachura
prachchanna bauddhera mata prachārete śūra [96]

nije—Personally, [he was a] sadā prachura pratāpe—highly and constantly empowered rudra-amśa—manifestation of Śiva [and] śūra—an expert prachārete—at preaching mata—a conception prachchanna bauddhera—of veiled Buddhism.

“He was a highly empowered manifestation of Śiva who was expert at preaching a conception of veiled Buddhism.

প্রভুর আজ্ঞায় রুদ্র এই কার্য্য করে ।
আইলেন যবে তেঁহ নদীয়া-নগরে ॥৯৭॥
স্বপ্নে প্রভু গৌরচন্দ্র দিলা দরশন ।
কৃপা করি’ বলে তারে মধুর বচন ॥৯৮॥

prabhura ājñāya rudra ei kārya kare
āilena yabe tēha nadīyā-nagare [97]
svapne prabhu gaurachandra dilā daraśana
krpā kari’ bale tāre madhura vachana [98]

prabhura ājñāya—According to the order of the Lord, rudra—Śiva kare—performs ei—this kārya—duty, yabe—When tēha—he āilena—came nadīyā-nagare—to the town of Nadia, gaurachandra prabhu—Lord Gaurachandra daraśana dilā—revealed [Himself] svapne—in a dream [and] krpā kari’—mercifully bale—spoke madhura—sweet vachana—words tāre—to him.

“According to the order of the Lord, Śiva performs this duty. When Śaṅkar Āchārya came to Nadia, Gaurachandra revealed Himself to Śaṅkar Āchārya in a dream and mercifully spoke sweet words to him.

‘তুমি ত আমার দাস মম আজ্ঞা ধরি’ ।
প্রচারিছ মায়াবাদ বহু যত্ন করি’ ॥৯৯॥

‘tumi ta āmāra dāsa mama ājñā dhari’
prachārichha māyāvāda bahu yatna kari’ [99]

‘tumi—You [are] ta āmāra—My dāsa—servant, [and] dhari’—following mama—my ājñā—order, bahu yatna kari’ prachārichha—you are very cleverly preaching māyāvāda—illusionism.

“You are My servant, and following My order, you are very cleverly preaching illusionism.

এই নবদ্বীপধাম মম প্রিয় অতি ।
হেথা মায়াবাদ কভু না পাইবে গতি ॥১০০॥

ei navadvīpa-dhāma mama priya ati
hethā māyāvāda kabhu nā pāibe gati [100]

ei navadvīpa-dhāma—Nabadwīp Dhām [is] mama ati priya—very dear to Me, [and] māyāvāda—illusionism kabhu pāibe nā—will never have gati—a place hethā—here.

“Nabadwīp Dhām is very dear to Me, and illusionism will never have a place here.

বুদ্ধশিব হেথা প্রৌঢ়ামায়া লইয়া ।
কল্পিত আগমগণে দেন প্রচারিয়া ॥১০১॥

vṛddha-śiva hethā prauḍhā-māyāre la-iyā
kalpita āgama-gaṇe dena prachāriyā [101]

hethā-Here, vṛddha-śiva-Vṛddha Śiva, la-iyā-with prauḍhā-māyāre-Prauḍhā Māyā
prachāriyā dena-propagate kalpita-imaginary interpretations āgama-gaṇe-of the scriptures.

“Here, Vṛddha Śiva and Prauḍhā Māyā propagate imaginary interpretations of the scriptures.

মম ভক্তগণে দ্বেষ করে যেই জন ।
তাহারে কেবল তেঁহ করেন বঞ্চন ॥১০২॥

mama bhakta-gaṇe dveṣa kare yei jana
tāhāre kevala tēha karena vañchana [102]

tēha-They vañchana karena-deceive kevala-only tāhāre yei jana-those who dveṣa kare-
oppose mama-My bhakta-gaṇe-devotees.

“They deceive, however, only those who oppose My devotees.

এই স্থানে সাধারণে মম ভক্ত হয় ।
দুষ্টমত প্রচারের স্থান ইহা নয় ॥১০৩॥

ei sthāne sādharmaṇe mama bhakta haya
duṣṭa-mata prachārera sthāna ihā naya [103]

sādharmaṇe-In general, mama-My bhakta-devotees haya-are ei sthāne-here. ihā-This place
naya-is not sthāna-a place duṣṭa-mata prachārera-for preaching misconception.

“In general, My devotees reside here. This place is not for preaching misconception.

অতএব তুমি কর অগত্ৰ গমন ।
নবদ্বীপবাসীগণে না কর পীড়ন’ ॥১০৪॥

ataeva tumi kara anyatra gamana
navadvīpa-vāsi-gaṇe nā kara pīḍana’ [104]

ataeva-Therefore, tumi gamana kara-you should go anyatra-elsewhere. pīḍana kara nā-Do not
trouble navadvīpa-vāsi-gaṇe-the residents of Nabadwip.’

“Therefore, you should go elsewhere. Do not trouble the residents of Nabadwip.’

স্বপ্নে নবদ্বীপতত্ত্ব জানিয়া তখন ।
ভক্ত্যবেশে অগ্ৰ দেশে করিল গমন ॥১০৫॥

swapne navadvīpa-tattva jāniyā takhana
bhaktyāveśe anya deśe karila gamana [105]

takhana-Then, jāniyā-understanding navadvīpa-tattva-the position of Nabadwip swapne-
through [his] dream, gamana karila-he went anya deśe-elsewhere, bhaktyāveśe-inspired with
devotion.

“Understanding the position of Nabadwip through this dream, Śaṅkar Āchārya went elsewhere, inspired with devotion.

এই রুদ্রদ্বীপে হয় রুদ্রগণস্থান ।

হেথা রুদ্রগণ গৌর-গুণ করে গান ॥১০৬॥

ei rudradvīpe haya rudra-gaṇa-sthāna

hethā rudra-gaṇa gaura-guṇa kare gāna [106]

rudra-gaṇa-sthāna—The place of the eleven Rudras haya—is ei rudradvīpe—in Rudradwīp. hethā—Here, rudra-gaṇa—the Rudras gāna kare—chant gaura-guṇa—the glories of Gaura.

“The eleven Rudras reside here in Rudradwīp and chant the glories of Gaura.

শ্রীনীললোহিতরুদ্রগণ-অধিপতি ।

মহানন্দে নৃত্যে হেথা করে নিতি নিতি ॥১০৭॥

śrī-nīla-lohita-rudra-gaṇa-adhipati

mahānande nṛtya hethā kare niti niti [107]

adhipati—The leader śrī-nīla-lohita-rudra-gaṇa—of the Nīllohita Rudras niti niti—always nṛtya kare—dances hethā—here mahānande—with great joy.

“Śrī Nīllohita Śiva, the leader of the Nīllohita Rudras, always dances here with great joy.

রুদ্র-নৃত্য দেখি’ আকাশেতে দেবগণ ।

আনন্দেতে করে সবে পুষ্পবরিষণ ॥১০৮॥

rudra-nṛtya dekhi’ ākāśete deva-gaṇa

ānandete kare sabe puṣpa-varīṣaṇa [108]

dekhi’—Seeing rudra-nṛtya—the dancing of the Rudras, deva-gaṇa—the gods ākāśete—in the sky ānandete—joyfully puṣpa-varīṣaṇa kare—shower flowers sabe—upon them.

“Seeing the dancing of the Rudras, the gods in the sky joyfully shower flowers upon them.

কদাচিৎ বিষ্ণুস্বামী আসি’ দিগ্বিজয়ে ।

রুদ্রদ্বীপে রহে রাত্রে শিষ্যগণ লয়ে ॥১০৯॥

kadāchit viṣṇu-svāmī āsi’ digvijaye

rudradvīpe rahe rātre śiṣya-gaṇa laye [109]

kadāchit—Once, viṣṇu-svāmī—Viṣṇu Svāmī, digvijaye—while conquering all directions, āsi’—came rudradvīpe—to Rudradwīp laye—with [his] śiṣya-gaṇa—disciples [and] rahe—stayed rātre—the night.

“Once, Viṣṇu Svāmī, while conquering all directions, came to Rudradwīp with his disciples and stayed the night.

‘হরি হরি’ বলি’ নৃত্য করে শিষ্যগণ ।

বিষ্ণুস্বামী শ্রুতিস্তুতি করেন পঠন ॥১১০॥

‘hari hari’ bali’ nṛtya kare śiṣya-gaṇa

viṣṇu-svāmī śruti-stuti kareṇa paṭhana [110]

śiṣya-gaṇa—The disciples nṛtya kare—danced, bali’—chanting ‘hari hari’—‘Hari! Hari!’, [and] viṣṇu-svāmī—Viṣṇu Svāmī śruti-stuti paṭhana kareṇa—recited prayers from the scriptures.

“The disciples danced, chanting, ‘Hari! Hari!’, and Viṣṇu Svāmī recited prayers from the scriptures.

ভক্তি আলোচনা দেখি' হয়ে হরষিত ।
 কৃপা করি' দেখা দিল শ্রীনীললোহিত ॥১১১॥
 bhakti ālochanā dekhi' haye haraṣita
 kṛpā kari' dekhā dila śrī-nīla-lohita [111]

dekhi'—Seeing bhakti—devotional ālochanā—discussion, śrī-nīla-lohita—Śrī Nīlalohita Śiva haraṣita haye—was pleased [and] kṛpā kari'—mercifully dekhā dila—revealed [himself].

“Seeing this devotional discussion, Śrī Nīlalohita Śiva was pleased and mercifully revealed himself.

বৈষ্ণবসভায় রুদ্র হৈল উপনীত ।
 দেখি' বিষ্ণুস্বামী অতি হৈল চমকিত ॥১১২॥
 vaiṣṇava-sabhāya rudra haila upanīta
 dekhi' viṣṇu-svāmī ati haila chamakita [112]

dekhi'—Upon seeing [that] rudra—Śiva upanīta haila—had arrived vaiṣṇava-sabhāya—at a Vaiṣṇava assembly, viṣṇu-svāmī—Viṣṇu Svāmī haila—became ati—completely chamakita—amazed.

“Upon seeing that Śiva had arrived at a Vaiṣṇava assembly, Viṣṇu Svāmī became completely amazed.

কর যুড়ি' স্তব করে বিষ্ণু ততক্ষণ ।
 দয়ার্দ্র হইয়া রুদ্র বলেন বচন ॥১১৩॥
 kara yuḍi' stava kare viṣṇu tata-kṣaṇa
 dayārdra ha-iyā rudra balena vachana [113]

tata-kṣaṇa—Immediately, viṣṇu—Viṣṇu Svāmī kara yuḍi'—joined [his] palms [and] stava kare—prayed [to Śiva.] dayārdra ha-iyā—Melting with compassion, rudra—Śiva vachana balena—spoke.

“He immediately joined his palms and prayed to Śiva. Melting with compassion, Śiva spoke to him.

‘তোমরা বৈষ্ণব-জন মম প্রিয় অতি ।
 ভক্তি আলোচনা দেখি' তুষ্ট মম মতি ॥১১৪॥
 'tomarā vaiṣṇava-jana mama priya ati
 bhakti ālochanā dekhi' tuṣṭa mama mati [114]

tomarā—All you vaiṣṇava-jana—Vaiṣṇavas [are] mama ati priya—very dear to me, [and] dekhi'—seeing [your] ālochanā—discussion bhakti—of devotion, mama—my mati—heart [is] tuṣṭa—delighted.

“All you Vaiṣṇavas are very dear to me, and my heart is delighted to see your discussion of devotion.

বর মাগ দিব আমি হইয়া সদয় ।
 বৈষ্ণবে অদেয় মোর কিছু নাহি হয়' ॥১১৫॥
 vara māga diba āmi ha-iyā sadaya
 vaiṣṇave adeya mora kichhu nāhi haya' [115]

māga—Request vara—a boon, [and] sadaya ha-iyā—kindly, āmi—I diba—will give [it to you]. mora kichhu haya nāhi—I have nothing [that] adeya—is not given vaiṣṇave—to Vaiṣṇavas.’

“Request a boon, and I will kindly give it to you. There is nothing that I do not give to Vaiṣṇavas.’

দণ্ডবৎ প্রণমিয়া বিষ্ণু মহাশয় ।
কর যুড়ি’ বর মাগে প্রেমানন্দময় ॥১১৬॥
daṇḍavat praṇamiyā viṣṇu mahāśaya
kara yuḍi’ vara māge premānandamaya [116]

premānandamaya—Filled with divine love, viṣṇu mahāśaya—Viṣṇu Swāmī daṇḍavat praṇamiyā—bowed down, kara yuḍi’—joined [his] palms, [and] māge—requested vara—a boon.

“Filled with divine love, Viṣṇu Swāmī bowed down, joined his palms, and requested a boon.

‘এই বর দেহ প্রভু আমা সবাকারে ।
ভক্তি-সম্প্রদায় সিদ্ধি লভি অতঃপরে’ ॥১১৭॥
‘ei vara deha prabhu āmā sabākāre
bhakti-sampradāya siddhi labhi ataḥpare’ [117]

‘prabhu—‘O Lord, deha—give āmā sabākāre—us ei—the vara—boon [that] ataḥpare—hereafter siddhi labhi—we will establish bhakti-sampradāya’—a school of devotion.’

“O Lord, give us the boon that hereafter we will establish a school of devotion.’

পরম আনন্দে রুদ্র বর করি’ দান ।
নিজ সম্প্রদায় বলি’ করিল আখ্যান ॥১১৮॥
parama ānande rudra vara kari’ dāna
nija sampradāya bali’ karila ākhyāna [118]

parama ānande—With great joy, rudra—Rudra dāna kari’—granted vara—this boon [and] bali’ ākhyāna karila—named sampradāya—the school nija—after himself.

“With great joy, Rudra granted this boon and named the school after himself.

সেই হৈতে বিষ্ণুস্বামী স্বীয় সম্প্রদায় ।
শ্রীরুদ্র নামেতে খ্যাতি দিয়া নাচে গায় ॥১১৯॥
sei haite viṣṇu-svāmī svīya sampradāya
śrī-rudra nāmete khyāti diyā nāche gāya [119]

viṣṇu-svāmī—Viṣṇu Swāmī sei haite—thus nāmete khyāti diyā—named svīya—his sampradāya—school śrī-rudra—‘Śrī Rudra’, [and] nāche—danced [and] gāya—sang.

“Viṣṇu Swāmī thus named his school the Śrī Rudra sampradāya, and danced and sang.

রুদ্রকৃপাবলে বিষ্ণু এ স্থানে রহিয়া ।
ভজিল শ্রীগৌরচন্দ্র প্রেমের লাগিয়া ॥১২০॥

rudra-kṛpā-bale viṣṇu e sthāne rahiyā
bhajile śrī-gaurachandra premera lāgiyā [120]

rudra-kṛpā-bale—By Śiva's mercy, viṣṇu—Viṣṇu Swāmī rahiyā—stayed e sthāne—here [and] bhajile—worshipped śrī-gaurachandra—Śrī Gaurachandra, lāgiyā—aspiring premera—for divine love.

“By Śiva's mercy, Viṣṇu Swāmī stayed here and worshipped Śrī Gaurachandra, aspiring for divine love.

স্বপ্নে আসি' শ্রীগৌরান্ধ বিষ্ণুরে বলিল ।

‘মম ভক্ত রুদ্র কৃপা তোমারে হইল ॥১২১॥

svapne āsi' śrī-gaurāṅga viṣṇure balila

‘mama bhakta rudra kṛpā tomāre ha-ila [121]

śrī-gaurāṅga—Śrī Gaurāṅga āsi'—came viṣṇure—to Viṣṇu Swāmī svapne—in a dream [and] balila—said, ‘mama—‘My bhakta—devotee rudra—Śiva kṛpā ha-ila—blessed tomāre—you.

“Śrī Gaurāṅga came to Viṣṇu Swāmī in a dream and said, ‘My devotee Śiva blessed you.

ধন্য তুমি নবদ্বীপে পাইলে ভক্তিধন ।

শুদ্ধাধৈত-মত প্রচারহ এইক্ষণ ॥১২২॥

dhanya tumi navadvīpe pāile bhakti-dhana

śuddhādvaita-mata prachārāha ei-kṣaṇa [122]

tumi—You [are] dhanya—fortunate [to] pāile—have attained bhakti-dhana—the wealth of devotion navadvīpe—in Nabadwīp. ei-kṣaṇa—For now, prachārāha—preach śuddhādvaita-mata—pure nondualism.

“You are fortunate to have attained the wealth of devotion in Nabadwīp. For now, preach pure nondualism.

কতদিনে হবে মোর প্রকট সময় ।

শ্রীবল্লভভট্ট রূপে হইবে উদয় ॥১২৩॥

kata-dine habe mora prakṛṣṭa samaya

śrī-vallabha-bhaṭṭa rūpe hai-be udaya [123]

kata-dine—Later, samaya—the time mora prakṛṣṭa—of My appearance habe—will come. udaya hai-be—You will appear rūpe—as śrī-vallabha-bhaṭṭa—Śrī Vallabha Bhaṭṭa.

“Later, at the time of My appearance, you will appear as Śrī Vallabha Bhaṭṭa.

শ্রীক্ষেত্রে আমারে তুমি করি' দরশনে ।

সম্প্রদায়ে সিদ্ধি পাবে গিয়া মহাবনে' ॥১২৪॥

śrī-kṣetre āmāre tumi kari' daraśane

sampradāye siddhi pābe giyā mahāvane' [124]

tumi—You daraśane kari'—will meet āmāre—Me śrī-kṣetre—in Jagannāth Purī, giyā—go mahāvane—to Gokula Mahāvan, [and] siddhi pābe—establish [your] sampradāye'—school'.

“You will meet Me in Śrī Kṣetra, later go to Mahāvan, and establish your school.’

ওহে জীব শ্রীবল্লভ গোকুলে এখন ।
তুমি তথা গেলে পাবে তার দরশন” ॥১২৫॥

ohe jīva śrī-vallabha gokule ekhana
tumi tathā gele pābe tāra daraśana” [125]

ohe—O jīva—Jīva, śrī-vallabha—Śrī Vallabha [is] ekhana—now gokule—in Goloka. tumi gele—When you go tathā—there, tāra daraśana pābe—“you will meet him.”

“O Jīva, Śrī Vallabha is now in Gokula. When you go there, you will meet him.”

এত বলি’ নিত্যানন্দ দক্ষিণাভিমুখে ।
পারডাঙ্গা শ্রীপুলিনে চলিলেন স্নেহে ॥১২৬॥

eta bali’ nityānanda dakṣiṇābhimukhe
pāraḍāṅgā śrī-puline chalilena sukhe [126]

bali’—Saying eta—this, nityānanda—Nityānanda sukhe—happily chalilena—walked dakṣiṇābhimukhe—southbound pāraḍāṅgā—towards Pāraḍāṅgā śrī-puline—through Śrī Pulina.

Saying this, Nityānanda happily walked southbound towards Pāraḍāṅgā through Śrī Pulina.

পুলিনে যাইয়া প্রভু নিত্যানন্দরায় ।
শ্রীরাসমণ্ডল ধীর-সমীর দেখায় ॥১২৭॥

puline yāiyā prabhu nityānanda-rāya
śrī-rāsa-maṇḍala dhīra-samīra dekhāya [127]

yāiyā—Passing puline—through Śrī Pulina, prabhu nityānanda-rāya—Lord Nityānanda Rāy dekhāya—showed [the devotees] śrī-rāsa-maṇḍala—Śrī Rāsa Maṇḍal [and] dhīra-samīra—Dhīra Samīra.

Passing through Śrī Pulina, Nityānanda Prabhu showed the devotees Śrī Rāsa Maṇḍal and Dhīra Samīra.

বলে, “জীব এই দেখ নিত্য-বৃন্দাবন ।
বৃন্দাবন-লীলা হেথা পায় দরশন ॥১২৮॥

bale, “jīva ei dekha nitya-vṛndāvana
vṛndāvana-līlā hethā pāya daraśana” [128]

bale—He said, “jīva—O Jīva, dekha—see ei nitya-vṛndāvana—eternal Vṛndāvan. hethā—Here, daraśana pāya—see vṛndāvana-līlā—the Pastimes of Vṛndāvan.”

He said, “O Jīva, see here eternal Vṛndāvan and its Pastimes.”

বৃন্দাবন শুনি’ জীব প্রেমতে বিহ্বল ।
নয়নেতে বহে দরদর প্রেমজল ॥১২৯॥

vṛndāvana śuni’ jīva premete vihvāla
nayanete vahe dara-dara prema-jala [129]

śuni’—Hearing vṛndāvana—of Vṛndāvan, jīva—Jīva [became] vihvāla—overwhelmed premete—with divine love, [and] prema-jala—tears of love dara-dara vahe—streamed nayanete—from [his] eyes.

Hearing of Vṛndāvan, Jīva became overwhelmed with divine love, and tears of love streamed from his eyes.

প্রভু বলে, “শ্রীগৌরাঙ্গ লয়ে ভক্তজন ।
এই স্থানে রাসপদ্য করিল কীর্তন ॥১৩০॥

prabhu bale, “śrī-gaurāṅga laye bhakta-jana
ei sthāne rāsa-padya karila kīrtana [130]

prabhu—The Lord bale—said, “śrī-gaurāṅga—“Śrī Gaurāṅga rāsa-padya kīrtana karila—chanted verses about the Rāsa-līlā ei sthāne—here laye—with bhakta-jana—the devotees.

Nityānanda Prabhu said, “Śrī Gaurāṅga chanted verses about the Rāsa-līlā here with the devotees.

মহারাস-লীলাস্থান যথা বৃন্দাবনে ।
তথা এই স্থান জীব জাহ্নবী-পুলিনে ॥১৩১॥

mahārāsa-līlā-sthāna yathā vṛndāvane
tathā ei sthāna jīva jāhnavī-puline [131]

jīva—O Jīva, ei—this sthāna—place jāhnavī-puline—on the bank of the Gaṅgā [is] yathā tathā—equal to mahārāsa-līlā-sthāna—the place of the great Rāsa-līlā vṛndāvane—in Vṛndāvan.

“O Jīva, this place on the bank of the Gaṅgā is the place of the great Rāsa-līlā in Vṛndāvan.

নিত্যরাস হয় হেথা গোপীগণ সনে ।
দরশন করে কভু ভাগ্যবান জনে ॥১৩২॥

nitya-rāsa haya hethā gopī-gaṇa sane
daraśana kare kabhu bhāgyavāna jane [132]

nitya-rāsa haya—Daily, the Rāsa-līlā happens hethā—here sane—with gopī-gaṇa—the gopīs. kabhu—Sometimes bhāgyavāna—fortunate jane—souls daraśana kare—see [this].

“Daily, the Rāsa-līlā happens here with the gopīs. Sometimes fortunate souls see this.

ইহার পশ্চিমে দেখ শ্রীধীর-সমীর ।
ভজনের স্থান এই শুন ওহে ধীর ॥১৩৩॥

ihāra paścime dekha śrī-dhīra-samīra
bhajanera sthāna ei śuna ohe dhīra [133]

dekha—See śrī-dhīra-samīra—Śrī Dhīra Samīra ihāra paścime—to its west. ohe—O dhīra—wise one, śuna—hear ei bhajanera sthāna—about this place of worship.

“See Śrī Dhīra Samīra to the west. O wise one, hear about this place of worship.

ব্রজে ধীরসমীর যে যমুনার তীরে ।
সেই স্থান হেথা গঙ্গাপুলিন ভিতরে ॥১৩৪॥

vraje dhīra-samīra ye yamunāra tīre
sei sthāna hethā gaṅgā-pulina bhitare [134]

ye sei sthāna—The place [known as] dhīra-samīra—Dhīra Samīra yamunāra tīre—on the bank of the Yamunā vraje—in Vraja, [is present] hethā—here gaṅgā-pulina bhitare—on the bank of the Gaṅgā.

“The place known as Dhīra Samīra on the bank of the Yamunā in Vraja is present here on the bank of the Gaṅgā.

দেখিতে গঙ্গার তীর বস্তুতঃ তা নয় ।

গঙ্গার পশ্চিমধারে শ্রীযমুনা বয় ॥১৩৫॥

dekhite gaṅgāra tīra vastutaḥ tā naya

gaṅgāra paśchima-dhāre śrī-yamunā vaya [135]

vastutaḥ—Actually, tā naya—it is not that gaṅgāra tīra—the bank of the Gaṅgā dekhite—is seen. śrī-yamunā—The Yamunā vaya—flows gaṅgāra paśchima-dhāre—on the west side of the Gaṅgā.

“Actually, you do not see the bank of the Gaṅgā here. The Yamunā flows on the west side of the Gaṅgā.

যমুনার তীরে এই পুলিন সুন্দর ।

অতএব বৃন্দাবন বলে বিশ্বস্তর ॥১৩৬॥

yamunāra tīre ei pulina sundara

ataeva vṛndāvana bale viśvambhara [136]

ei—This sundara—beautiful pulina—bank [is] tīre—on the shore yamunāra—of the Yamunā. ataeva—Thus, viśvambhara—Viśvambhar bale—calls [this place] vṛndāvana—Vṛndāvan.

“This beautiful bank is on the shore of the Yamunā. Thus, Viśvambhar called this place Vṛndāvan.

বৃন্দাবন যত স্থান লীলার আছয় ।

সে সব জানহ জীব এই স্থানে হয় ॥১৩৭॥

vṛndāvane yata sthāna līlāra āchhaya

se saba jānaha jīva ei sthāne haya [137]

jīva—O Jīva, jānaha—know [that] yata sthāna se saba—all the places līlāra—of the Pastimes āchhaya—present vṛndāvane—in Vṛndāvan haya—are present ei sthāne—here.

“O Jīva, know that all the places of the Pastimes in Vṛndāvan are present here.

বৃন্দাবনে নবদ্বীপে কিছু নাহি ভেদ ।

গৌর-কৃষ্ণে কভু নাহি করিবে প্রভেদ” ॥১৩৮॥

vṛndāvane navadvīpe kichhu nāhi bheda

gaura-kṛṣṇe kabhu nāhi karibe prabheda” [138]

kichhu nāhi—There is no bheda—difference vṛndāvane navadvīpe—between Vṛndāvan and Nabadwīp. kabhu nāhi—Never prabheda karibe—differentiate gaura-kṛṣṇe—between Gaura and Kṛṣṇa.”

“There is no difference between Vṛndāvan and Nabadwīp, and one should never differentiate between Gaura and Kṛṣṇa.”

মহাভাবে গরগর নিত্যানন্দরায় ।
বৃন্দাবন দেখাইয়া জীবে লয়ে যায় ॥১৩৯॥

mahābhāve gara-gara nityānanda-rāya
ṛṇdāvana dekhāiyā jīve laye yāya [139]

gara-gara—Exuberant mahābhāve—with intense ecstasy, nityānanda-rāya—Nityānanda Rāy dekhāiyā—revealed ṛṇdāvana—Ṛṇdāvan jīve—to Jīva [and then] laye yāya—took [him ahead].

Exuberant with intense ecstasy, Nityānanda Rāy revealed Ṛṇdāvan to Jīva and then took him ahead.

কতদূরে উত্তরেতে করিয়া গমন ।
রুদ্রদ্বীপে সেই রাত্রি করিল যাপন ॥১৪০॥

kata-dūre uttarete kariyā gamana
rudradvīpe sei rātri karila yāpana [140]

gamana kariyā—They went kata-dūre—a little ways uttarete—to the north [and] yāpana karila—spent sei—that rātri—night rudradvīpe—in Rudradwīp.

They went a little ways north and spent that night in Rudradwīp.

নিতাইজাহ্নবাপদ যাহার সম্পদ ।
নদীয়া-মাহাত্ম্য গায় সে ভক্তিবিনোদ ॥১৪১॥

nitāi-jāhnavā-pada yāhāra sampada
nadiyā-māhātmya gāya se bhakti-vinoda [141]

se bhakti-vinoda—Bhakti Vinod, yāhāra—whose sampada—wealth [is] nitāi-jāhnavā-pada—the feet of Nitāi and Jāhnavā, gāya—chants nadiyā-māhātmya—the glories of Nadia.

Bhakti Vinod, whose wealth is the feet of Nitāi and Jāhnavā, chants the glories of Nadia.

CHAPTER SIXTEEN

*Śrī Bilvapakṣa
and Śrī Bharadvāja Ṭilā*

জয় জয় নদীয়াবিহারী গৌরচন্দ্র ।

জয় একচক্রাপতি প্রভুনিত্যানন্দ ॥১॥

jaya jaya nadiyā-bihārī gaurachandra

jaya ekachakrā-pati prabhu-nityānanda [1]

jaya jaya—All glory nadiyā-bihārī—to the reveller of Nadia, gaurachandra—Gaurachandra! jaya—
All glory ekachakrā-pati—to the Lord of Ekachakrā, prabhu-nityānanda—Nityānanda Prabhu!

All glory to the reveller of Nadia, Gaurachandra! All glory to the Lord
of Ekachakrā, Nityānanda Prabhu!

জয় শান্তিপুৰনাথ অদ্বৈত ঈশ্বর ।

ৰামচন্দ্রপুৰবাসী জয় গদাধর ॥২॥

jaya śāntipura-nātha advaita īśvara

rāmachandrapura-vāsī jaya gadādhara [2]

jaya—All glory śāntipura-nātha—to the Lord Śāntipur, advaita īśvara—Lord Advaita! jay—All glory
rāmachandrapura-vāsī—to the resident of Rāmachandrapur gadādhara—Gadādhara!

All glory to the Lord of Śāntipur, Advaita Āchārya, and the resident
of Rāmachandrapur Gadādhara Paṇḍit!

জয় জয় গৌড়ভূমি চিন্তামণিসার ।

কলিযুগে কৃষ্ণ যথা করিলা বিহার ॥৩॥

jaya jaya gauḍa-bhūmi chintāmaṇi-sāra

kali-yuge kṛṣṇa yathā karilā bihāra [3]

jaya jaya—All glory gauḍa-bhūmi—to the land of Gauḍa, chintāmaṇi-sāra—made of pure spiritual
gemstone, yathā—where kṛṣṇa—Kṛṣṇa karilā—performed bihāra—Pastimes kali-yuge—during
Kali-yuga!

All glory to the land of Gauḍa, made of pure spiritual gemstone,
where Kṛṣṇa performed Pastimes during Kali-yuga!

শ্রীজাহ্নবী পার হয়ে পদ্মার নন্দন ।

কিছুদূরে গিয়া বলে, “দেখ ভক্তগণ ॥৪॥

śrī-jāhnavī pāra haye padmāra nandana

kichhu-dūre giyā bale, “dekha bhakta-gaṇa [4]

padmāra nandana—Nityānanda, the son of Padmāvatī Devī, pāra haye—crossed śrī-jāhnvī—the Gaṅgā, giyā—went kichhu-dūre—a little ways ahead, [and] bale—said, “bhakta-gaṇa—“O devotees, dekha—look!

Nityānanda Prabhu crossed the Gaṅgā, went a little ways ahead, and said, “O devotees, look!

বিশ্বপক্ষ নাম এই স্থান মনোহর ।

বেলপুখরিয়া বলি’ বলে সর্ব-নর ॥৫॥

bilvapakṣa nāma ei sthāna manohara

bela-pukhariyā balī’ bale sarva-nara [5]

ei—This manohara—enchanting sthāna—place [is] nāma—named bilvapakṣa—Bilvapakṣa. sarva-nara—Everyone balī’ bale—calls [it] bela-pukhariyā—Bel Pukhariyā.

“This enchanting place is named Bilvapakṣa. Everyone calls it Bel Pukhariyā.

ব্রজধামে যারে শাস্ত্রে বলে বিশ্ববন ।

নবদ্বীপে সেই স্থান কর দরশন ॥৬॥

vraja-dhāme yāre śāstre bale bilvavana

navadvīpe sei sthāna kara daraśana [6]

daraśana kara—See sei sthāna—the place navadvīpe—in Nabadwīp yāre—which śāstre—the scriptures bale—call bilvavana—Bilvavan vraja-dhāme—in Vraja Dhām.

“See here in Nabadwīp the place which the scriptures call Bilvavan in Vraja Dhām.

পঞ্চবক্ত্র বিশ্বকেশ আছিল হেথায় ।

একপক্ষ বিশ্বদলে আরাধিয়া তাঁয় ॥৭॥

ব্রাহ্মণ সজ্জনগণে তুষিল তাঁহারে ।

কৃষ্ণভক্তি বর দিল তাহা সবাকারে ॥৮॥

pañcha-vaktra bilvakeśa āchhila hethāya

eka-pakṣa bilva-dale ārādhiyā tāya [7]

brāhmaṇa sajjana-gaṇe tuṣila tāhāre

kṛṣṇa-bhakti vara dila tāhā sabākāre [8]

pañcha-vaktra—Śiva, who has five faces, bilvakeśa—the lord of bael, āchhila—is present hethāya—here. [After] brāhmaṇa sajjana-gaṇe—a group of noble brāhmaṇs tuṣila—satisfied tāhāre—him, ārādhiyā—having worshipped tāya—him bilva-dale—with bael leaves eka-pakṣa—for a fortnight, dila—he gave sabākāre—them tāhā vara—the boon kṛṣṇa-bhakti—of devotion to Kṛṣṇa.

“Śiva, the lord of bael, resides here. After a group of noble brāhmaṇs satisfied him, having worshipped him with bael leaves for a fortnight, Śiva gave them the boon of devotion to Kṛṣṇa.

সেই বিপ্রগণ মধ্যে নিষাদিত্য ছিল ।

বিশেষ করিয়া পঞ্চবক্ত্রে আরাধিল ॥৯॥

sei vipra-gaṇa madhye nimbāditya chhila

viśeṣa kariyā pañcha-vaktre ārādihila [9]

madhye—Amongst sei vipra-gaṇa—the brāhmaṇs chhila—was nimbāditya—Nimbāditya (Nimbārka Āchārya), [who] ārādhila kariyā—worshipped pañcha-vaktre—Śiva ('he who has five heads') viśeṣa—exceptionally [well].

“Amongst the brāhmaṇs was Nimbāditya, who worshipped Śiva exceptionally well.

কৃপা করি' পঞ্চবক্ত্র কহিল তখন ।

‘এই গ্রাম-প্রান্তে আছে দিব্য বিল্ববন ॥১০॥

krpā kari' pañcha-vaktra kahila takhana

'ei grāma-prānte āchhe divya bilvavana [10]

krpā kari'—Mercifully, pañcha-vaktra—Śiva takhana—then kahila—said [to him,] 'ei grāma-prānte—'On the edge of this village āchhe—is [a] divya—divine bilvavana—bael forest.

“Mercifully, Śiva said to him, ‘On the edge of this village is a divine bael forest.

সেই বন মধ্যে চতুঃসন আছে ধ্যানে ।

তাদের কৃপায় তব হবে দিব্যজ্ঞানে ॥১১॥

sei vana madhye chatuḥsana āchhe dhyāne

tādera kṛpāya tava habe divya-jñāne [11]

chatuḥsana—The four Kumāras (Sanaka, Sanandana, Sanātana, and Sanat) āchhe—are dhyāne—in meditation sei vana madhye—in that forest, [and] tādera kṛpāya—by their grace, tava divya-jñāne habe—you will attain divine knowledge.

“The four Kumāras are meditating in that forest, and by their grace, you will attain divine knowledge.

চতুঃসন গুরু তব তাঁদের সেবায় ।

সর্ব-অর্থ লাভ তব হইবে হেথায়' ॥১২॥

chatuḥsana guru tava tādera sevāya

sarva-artha lābha tava ha-ibe hethāya' [12]

chatuḥsana—The four Kumāras [are] tava—your guru—Gurus, [and] tādera sevāya—through their service, tava lābha ha-ibe—you will attain sarva—all artha—ends hethāya'—here.'

“The four Kumāras are your Gurus, and through their service, you will attain everything here.'

এও বলি' মহেশ্বর হৈল অন্তর্দ্বান ।

নিষাদিত্য অন্বেষণ করি' পায় স্থান ॥১৩॥

eta bali' maheśvara haila antardhāna

nimbāditya anveṣaṇa kari' pāya sthāna [13]

bali'—Saying eta—this, maheśvara—Śiva antardhāna haila—disappeared. nimbāditya—Nimbāditya anveṣaṇa kari'—searched [and] pāya—found sthāna—the place.

“Saying this, Śiva disappeared. Nimbāditya then searched and found the place.

বিল্ববন মধ্যে দেখে বেদী মনোহর ।
 চতুঃসন বসিয়াছে তাহার উপর ॥১৪॥
 সনক সনন্দ আর ঋষি সনাতন ।
 শ্রীসনৎকুমার এই ঋষি চার জন ॥১৫॥
 বৃদ্ধকেশ সন্নিধানে অশ্রু অলক্ষিত ।
 বস্ত্রহীন সুকুমার উদার চরিত ॥১৬॥

bilvavana madhye dekhe vedī manohara
 chatuḥsana basiyāchhe tāhāra upara [14]
 sanaka sananda āra ṛṣi sanātana
 śrī-sanat-kumāra ei ṛṣi chāra jana [15]
 vṛddha-keśa sannidhāne anya alakṣita
 vastra-hīna sukumāra udāra charita [16]

bilvavana madhye—In the bael forest, dekhe—he saw chatuḥsana—the four Kumāras—ei ṛṣi āra ṛṣi chāra jana—the four sages sanaka—Sanak, sananda—Sananda, sanātana—Sanātan, [and] śrī-sanat-kumāra—Śrī Sanat Kumār—basiyāchhe—seated tāhāra upara—on a manohara—beautiful vedī—platform sannidhāne—beside vṛddha-keśa—Śiva, alakṣita—unseen anya—by others. [They were] vastra-hīna—unclothed, sukumāra—very young, [and] udāra charita—of noble character.

“In the bael forest, he saw the four Kumāras—the sages Sanak, Sananda, Sanātan, and Sanat Kumār—seated on a beautiful platform beside Śiva, unseen by others. They were unclothed, very young, and of noble character.

দেখি’ নিষাদিত্যাচার্য্য পরম কৌতুকে ।
 ‘হরে কৃষ্ণ হরে কৃষ্ণ’ ডাকি’ বলে সুখে ॥১৭॥
 dekhi’ nimbādityāchārya parama kautuke
 ‘hare kṛṣṇa hare kṛṣṇa’ ḍāki’ bale sukhe [17]

parama kautuke—With great excitement dekhi’—upon seeing [them,] nimbādityāchārya—Nimbāditya Āchārya sukhe—happily ḍāki’ bale—called out, ‘hare kṛṣṇa hare kṛṣṇa’—‘Hare Kṛṣṇa! Hare Kṛṣṇa!’

“Greatly excited upon seeing them, Nimbāditya Āchārya happily called out, ‘Hare Kṛṣṇa! Hare Kṛṣṇa!’

হরিনাম শুনি’ কানে ধ্যান ভঙ্গ হৈল ।
 সম্মুখে বৈষ্ণবমূর্তি দেখিতে পাইল ॥১৮॥
 hari-nāma śuni’ kāne dhyāna bhaṅga haila
 sammukhe vaiṣṇava-mūrti dekhite pāila [18]

śuni’—Hearing hari-nāma—the Name of the Lord kāne—with [their] ears, [their] dhyāna—meditation bhaṅga haila—broke, [and] dekhite pāila—they saw vaiṣṇava-mūrti—the form of a Vaiṣṇava sammukhe—in front of them.

“Hearing the Name of the Lord, their meditation broke, and they saw the form of a Vaiṣṇava in front of them.

বৈষ্ণব দেখিয়া সবে হয়ে হৃষ্টমন ।
 নিষাদিতে ক্রমে ক্রমে দেয় আলিঙ্গন ॥১৯॥

vaiṣṇava dekhiyā sabe haye hr̥ṣṭa-mana
nimbāditye krame krame deya āliṅgana [19]

dekhiyā–Seeing vaiṣṇava–the Vaiṣṇava, sabe–they hr̥ṣṭa-mana haye–were pleased, [and] krame krame–one by one āliṅgana deya–they embraced nimbāditye–Nimbāditya.

“Seeing the Vaiṣṇava, they were pleased, and one by one they embraced Nimbāditya.

‘কে তুমি কেন বা হেথা বল পরিচয় ।
তোমার প্রার্থনা মোরা পুরাব নিশ্চয়’ ॥২০॥

‘ke tūmi kena vā hethā bala parichaya
tomāra prārthanā morā purāba niśchaya’ [20]

‘ke–‘Who [are] tūmi–you? kena vā–Why [are you] hethā–here? parichaya bala–Introduce [yourself]. morā–We niśchaya purāba–will certainly fulfil tomāra–your prārthanā–prayers.’

“‘Who are you? Why have you come here? Please introduce yourself. We will certainly fulfil your prayers.’

শুনি’ নিম্বাদিত্য দণ্ডবৎ প্রণমিয়া ।
নিজ পরিচয় দেয় বিনীত হইয়া ॥২১॥

śuni’ nimbāditya daṇḍavat praṇamiyā
nija parichaya deya vinīta ha-iyā [21]

śuni’–Hearing [this] nimbāditya–Nimbāditya daṇḍavat praṇamiyā–prostrated [and] vinīta ha-iyā–humbly nija parichaya deya–introduced himself.

“Hearing their words, Nimbāditya prostrated and humbly introduced himself.

নিম্বাকের পরিচয় করিয়া শ্রবণ ।
শ্রীসনৎকুমার কয় সহাস্ত বদন ॥২২॥

nimbārkerā parichaya kariyā śravaṇa
śrī-sanat-kumāra kaya sahāsyā vadana [22]

śravaṇa kariyā–Upon hearing nimbārkerā–Nimbārka’s parichaya–introduction, śrī-sanat-kumāra–Śrī Sanat Kumār kaya–spoke sahāsyā vadana–with a smiling face.

“Upon hearing Nimbārka’s introduction, Śrī Sanat Kumār spoke with a smiling face.

‘কলি যোর হইবে জানিয়া কৃপাময় ।
ভক্তি প্রচারিতে চিন্তে করিল নিশ্চয় ॥২৩॥

‘kali ghora ha-ibe jāniyā kṛpāmaya
bhakti prachārīte chitte karila niśchaya [23]

‘jāniyā–‘Knowing [that] kali–Kali-yuga ha-ibe–would be ghora–dark, kṛpāmaya–the merciful Lord chitte niśchaya karila–decided prachārīte–to preach bhakti–devotion.

“‘Knowing that Kali-yuga would be dark, the merciful Lord decided to preach devotion.

চারিজন ভক্তে শক্তি করিয়া অর্পণ ।
ভক্তি প্রচারিতে বিশ্বে করিল প্রেরণ ॥২৪॥

chāri-jana bhakte śakti kariyā arpaṇa
bhakti prachārīte viśve karila preraṇa [24]

śakti arpaṇa kariyā—He empowered chāri-jana bhakte—four devotees [and] preraṇa karila—sent [them] prachārīte—to preach bhakti—devotion viśve—throughout the world.

“He empowered four devotees and sent them to preach devotion throughout the world.

রামানুজ, মধ্ব, বিষ্ণু—এই তিন জন ।
তুমি ত চতুর্থ হও ভক্ত মহাজন ॥২৫॥

rāmānuja, madhva, viṣṇu—ei tina jana
tumi ta chaturtha hao bhakta mahājana [25]

rāmānuja—Rāmānuja, madhva—Madhva Āchārya, [and] viṣṇu—Viṣṇu Swāmī [are] ei tina—three of these jana—souls. tumi—You hao—are ta chaturtha—the fourth bhakta mahājana—of these great devotees.

“Rāmānuja, Madhva Āchārya, and Viṣṇu Swāmī are three of them. You are the fourth of these great devotees.

শ্রীদেবী করিল রামানুজে অঙ্গীকার ।
ব্রহ্মা মধ্বাচার্য্যে রুদ্র বিষ্ণুকে স্বীকার ॥২৬॥

śrī-devī karila rāmānuje aṅgikāra
brahmā madhvāchārye rudra viṣṇuke svikāra [26]

śrī-devī—Lakṣmī Devī aṅgikāra karila—accepted rāmānuje—Rāmānuja, brahmā—Brahmā svikāra—accepted madhvāchārye—Madhva Āchārya, [and] rudra—Śiva [accepted] viṣṇuke—Viṣṇu Swāmī.

“Lakṣmī Devī accepted Rāmānuja, Brahmā accepted Madhva Āchārya, and Śiva accepted Viṣṇu Swāmī.

আমরা তোমাকে আজ জানিনু আপন ।
শিষ্য করি’ ধন্য হই এই প্রয়োজন ॥২৭॥

āmarā tomāke āja jāninu āpana
śiṣya kari’ dhanya ha-i ei prayojana [27]

āja—Today, āmarā—we jāninu—have met tomāke—you āpana—personally. kari’—We will make [you our] śiṣya—disciple [and thus] ha-i—become dhanya—fortunate. ei—This [is our] prayojana—purpose.

“Today, we have met you personally. We will make you our disciple and thus become fortunate. This is our purpose.

পূর্বে মোরা অভেদ-চিন্তায় ছিনু রত ।
কৃপাযোগে সেই পাপ হৈল দূরগত ॥২৮॥

pūrve morā abheda-chintāya chhinu rata
kṛpā-yoge sei pāpa haila dūra-gata [28]

pūrve—Previously, morā—we abhedā-chintāya rata chhinu—meditated on nonduality, [but] krpā-yoge—by the grace [of the Lord] sei—such pāpa—sin dūra-gata haila—has left us.

“Previously, we meditated on nonduality, but by the grace of the Lord, such sin has left us.

এবে শুদ্ধভক্তি অতি উপাদেয় জানি ।

সংহিতা রচনা করিয়াছি একখানি ॥২৯॥

ebe śuddha-bhakti ati upādeya jāni

saṁhitā rachanā kariyāchhi eka-khāni [29]

ebe—Now, jāni—we understand [that] śuddha-bhakti—pure devotion [is] ati—supremely upādeya—relishable, [and] rachanā kariyāchhi—we have written eka-khāni—a saṁhitā—scripture [about it].

“We now understand that pure devotion is supremely relishable, and we have written a scripture about it.

সনৎকুমার-সংহিতা ইহার নাম হয় ।

এইমতে দীক্ষা তব হইবে নিশ্চয়’ ॥৩০॥

sanat-kumāra-saṁhitā ihāra nāma haya

ei-mate dīkṣā tava ha-ibe niśchaya’ [30]

ihāra—Its nāma—name haya—is sanat-kumāra-saṁhitā—*Sanat-kumāra-saṁhitā*. tava dīkṣā niśchaya ha-ibe—You will certainly be initiated ei-mate’—into its teachings.’

“Its name is *Sanat-kumāra-saṁhitā*. You will certainly be initiated into its teachings.’

গুরু-অনুগ্রহ দেখি’ নিষার্ক ধীমান ।

অবিলম্বে আইলা করি’ ভাগীরথী স্নান ॥৩১॥

guru-anugraha dekhi’ nimbārka dhīmāna

avilambe āilā kari’ bhāgīrathī snāna [31]

dekhi’—Seeing guru-anugraha—the grace of [his] Guru, dhīmāna nimbārka—the wise Nimbārka avilambe—immediately snāna kari’—bathed bhāgīrathī—in the Gaṅgā [and] āilā—returned.

“Seeing the grace of his Guru, the wise Nimbārka immediately bathed in the Gaṅgā and returned.

সাস্তাঙ্গে পড়িয়া বলে সদৈশ বচন ।

‘এ অধমে তার নাথ পতিতপাবন’ ॥৩২॥

sāṣṭāṅge paḍiyā bale sadainya vachana

‘e adhame tāra nātha patita-pāvana’ [32]

sāṣṭāṅge paḍiyā—He prostrated [himself and] sadainya—humbly vachana bale—said, ‘nātha—‘O Lord! patita-pāvana—Saviour of the fallen! tāra—Deliver e—this adhame’—lowly soul.’

“He prostrated himself and humbly said, ‘O lord! Saviour of the fallen! Deliver this lowly soul.’

চতুঃসন কৈল শ্রীযুগল-মন্ত্র দান ।

ভাবমার্গে উপাসনা করিল বিধান ॥৩৩॥

chatuḥsana kaila śrī-yugala-mantra dāna

bhāva-mārge upāsanā karila vidhāna [33]

chatuḥsana—The four Kumāras dāna kaila—gave [him] śrī-yugala-mantra—a mantra for the Divine Couple [and] vidhāna karila—taught [him] upāsanā—worship bhāva-mārge—on the path of love (rāga-mārg).

“The four Kumāras gave him a mantra to worship the Divine Couple and taught him how to worship on the path of love.

মন্ত্র লভি’ নিষাদিত্য সিদ্ধ পীঠস্থানে ।

উপাসনা করিলেন সংহিতা-বিধানে ॥৩৪॥

mantra labhi’ nimbāditya siddha pīṭha-sthāne

upāsanā karilena saṁhitā-vidhāne [34]

labhi’—Receiving mantra—the mantra, nimbāditya—Nimbāditya upāsanā karilena—performed worship siddha pīṭha-sthāne—in this holy place saṁhitā-vidhāne—according to the teachings of the *Sanat-kumāra-saṁhitā*.

“Receiving the mantra, Nimbāditya performed worship in this holy place according to the teachings of the *Sanat-kumāra-saṁhitā*.

কৃপা করি’ রাধাকৃষ্ণ তারে দেখা দিল ।

রূপের ছটায় চতুর্দিক আলো হৈল ॥৩৫॥

krpā kari’ rādhā-kṛṣṇa tāre dekhā dila

rūpera chhaṭāya chatur-dika ālo haila [35]

krpā kari’—Mercifully, rādhā-kṛṣṇa—Rādhā and Kṛṣṇa dekhā dila—revealed [Themselves] tāre—to him, [and] rūpera chhaṭāya—the lustre of [Their] forms ālo haila—illuminated chatur-dika—the four directions.

“Mercifully, Rādhā and Kṛṣṇa revealed Themselves to him, and the lustre of Their forms illuminated the four directions.

মৃদু মৃদু হাসি’ মুখে বলেন বচন ।

‘ধন্য তুমি নিষাদিত্য করিলে সাধন ॥৩৬॥

mṛdu mṛdu hāsi’ mukhe balena vachana

‘dhanya tumi nimbāditya karile sādhanā [36]

mṛdu mṛdu—Gently mukhe hāsi’—smiling, vachana balena—They said, ‘nimbāditya—‘O Nimbāditya, tumi—you [are] dhanya—fortunate: sādhanā karile—you have performed worship [here].

“Gently smiling, They said, ‘O Nimbāditya, you are fortunate: you have performed worship here.

অতি প্রিয় নবদ্বীপ আমা দৌহাকার ।

হেথা দৌহে একরূপ শচীর কুমার’ ॥৩৭॥

ati priya navadvīpa āmā dōhākāra

hethā dōhe eka-rūpa śachīra kumār’ [37]

navadvīpa–Nabadwīp [is] āmā dōhākāra ati priya–very dear to Us. hethā–Here, dōhe–We [are present] eka-rūpa–in one form śachīra kumāra’–as the son of Śachī.’

“Nabadwīp is very dear to Us. Here, We are present in one form as the son of Śachī Devī.’

বলিতে বলিতে গৌর-রূপ প্রকাশিল ।
রূপ দেখি’ নিম্বাদিত্য বিহ্বল হইল ॥৩৮॥
balite balite gaura-rūpa prakāśila
rūpa dekhi’ nimbāditya vihvala ha-ila [38]

balite balite–As They spoke, prakāśila–They revealed [Their] gaura-rūpa–form as Gaura. dekhi’–Seeing rūpa–this form, nimbāditya–Nimbāditya vihvala ha-ila–was overwhelmed.

“As They spoke, They revealed Their form as Gaurāṅga. Seeing this form, Nimbāditya was overwhelmed.

বলে, ‘কভু নাহি দেখি নাহি শুনি কানে ।
এ হেন অপূৰ্ণ রূপ আছে কোনখানে’ ॥৩৯॥
bale, ‘kabhu nāhi dekhi nāhi śuni kāne
e hena apūrva rūpa āchhe kona-khāne’ [39]

bale–He said, ‘kabhu dekhi nāhi–‘I have never seen śuni nāhi–or heard kāne–with [my] ears e hena–of this apūrva–extraordinary rūpa–form āchhe–existing kona-khāne’–anywhere.’

“He said, ‘I have never seen or heard of this extraordinary form anywhere.’

কৃপা করি’ মহাপ্রভু বলিল তখন ।
এরূপ গোপন এবে কর মহাজন ॥৪০॥
krpā kari’ mahāprabhu balila takhana
e-rūpa gopana ebe kara mahājana [40]

mahāprabhu–Mahāprabhu takhana–then krpā kari’–mercifully balila–said, ‘mahājana–‘O great soul, ebe–for now, e-rūpa gopana kara–keep this form a secret.

“Mahāprabhu then mercifully said, ‘O great soul, for now, keep this form a secret.

প্রচারহ কৃষ্ণভক্তি যুগল-বিলাস ।
যুগল-বিলাসে মোর অত্যন্ত উল্লাস ॥৪১॥
prachāraha kṛṣṇa-bhakti yugala-vilāsa
yugala-vilāse mora atyanta ullāsa [41]

prachāraha–Preach kṛṣṇa-bhakti–devotion to Kṛṣṇa [and] yugala-vilāsa–the Pastimes of the Divine Couple. yugala-vilāse–The Divine Couples’ Pastimes [are] mora–My atyanta–greatest ullāsa–joy.

“Preach devotion to Kṛṣṇa and the Pastimes of the Divine Couple. Their Pastimes are My greatest joy.

যে সময়ে গৌররূপ প্রকট হইবে ।
শ্রীবিদ্যাবিলাসে তবে বড় রঙ্গ হবে ॥৪২॥

ye samaye gaura-rūpa prakāṣa ha-ibe
śrī-vidyā-vilāse tabe baḍa raṅga habe [42]

ye samaye—When [My] gaura-rūpa—form of Gaura prakāṣa ha-ibe—appears, tabe—then baḍa raṅga habe—I will take great pleasure śrī-vidyā-vilāse—in Pastimes of scholarship.

“When I appear in the form of Gaura, I will find great pleasure in Pastimes of scholarship.

সে সময়ে কাশ্মীর প্রদেশে জন্ম লয়ে ।

ভ্রমিবে ভারতবর্ষ দিগ্বিজয়ী হয়ে ॥৪৩॥

se samaye kāśmīra pradeśe janma laye
bhramibe bhārata-varṣa digvijayī haye [43]

se samaye—At that time, janma laye—you will take birth kāśmīra pradeśe—in the region of Kāśmīr [and] bhramibe—travel bhārata-varṣa—throughout the land of Bhārat (India), digvijayī haye—conquering all directions.

“At that time, you will take birth in Kāśmīr and travel throughout the land of Bhārat, conquering all directions.

কেশব কাশ্মীরী নামে সকলে তোমায় ।

মহাবিজ্ঞান বলি’ সর্বত্রোত্তরে গায় ॥৪৪॥

keśava kāśmīrī nāme sakale tomāya
mahāvīdyāvāna bali’ sarvatrete gāya [44]

sakale—Everyone, sarvatrete—everywhere, bali’—will call tomāya—you nāme—by the name keśava kāśmīrī—Keśava Kāśmīrī [and] gāya—praise [you for being] mahāvīdyāvāna—highly learned.

“Everyone, everywhere, will call you Keśava Kāśmīrī and praise you for being highly learned.

ভ্রমিতে ভ্রমিতে এই নবদ্বীপধামে ।

আসিয়া থাকিবে তুমি মায়াপুর-গ্রামে ॥৪৫॥

bhramite bhramite ei navadvīpa-dhāme
āsiyā thākibe tumi mājāpura-grāme [45]

bhramite bhramite—While travelling, tumi—you āsiyā—will come ei navadvīpa-dhāme—to Nabadwīp Dhām [and] thākibe—stay mājāpura-grāme—in the village of Mājāpur.

“While travelling, you will come to Nabadwīp Dhām and stay in the village of Mājāpur.

নবদ্বীপে বড় বড় অধ্যাপকগণ ।

তব নাম শুনি’ করিবেক পলায়ন ॥৪৬॥

navadvīpe baḍa baḍa adhyāpaka-gaṇa
tava nāma śunī’ karibeka palāyana [46]

śunī’—Hearing tava—your nāma—name, baḍa baḍa adhyāpaka-gaṇa—the greatest scholars navadvīpe—in Nabadwīp palāyana karibeka—will flee.

“Hearing your name, the greatest scholars in Nabadwīp will flee.

আমি ত তখন বিদ্যাবিলাসে মাতিব ।
পরাজিয়া তোমা সবে আনন্দ লভিব ॥৪৭॥

āmi ta takhana vidyā-vilāse mātiba
parājiyā tomā sabe ānanda labhiba [47]

takhana—At that time, āmi—I ta mātiba—will be immersed vidyā-vilāse—in Pastimes of scholarship, [and] parājiyā—I will defeat tomā sabe—you, [and] ānanda labhiba—feel pleasure.

“At that time, immersed in Pastimes of scholarship, I will defeat you and feel great pleasure.

সরস্বতী-কৃপাবলে জানি’ মম তত্ত্ব ।
আশ্রয় করিবে মোরে ছাড়িয়া মহত্ব ॥৪৮॥

sarasvatī-kṛpā-bale jāni’ mama tattva
āśraya karibe more chhāḍiyā mahattva [48]

sarasvatī-kṛpā-bale—By the grace of Sarasvatī, jāni’—you will understand mama—My tattva—identity, āśraya karibe—take shelter more—of Me, [and] chhāḍiyā—give up [your] mahattva—pride.

“By the grace of Sarasvatī, you will understand My identity, take shelter of Me, and give up your pride.

ভক্তি দান করি’ আমি তোমারে তখন ।
ভক্তি প্রচারিতে পুনঃ করিব প্রেরণ ॥৪৯॥

bhakti dāna kari’ āmi tomāre takhana
bhakti prachārite punaḥ kariba preraṇa [49]

takhana—Then, āmi—I dāna kari’—will give tomāre—you bhakti—devotion [and] preraṇa kariba—send [you] prachārite—to preach bhakti—devotion punaḥ—again.

“Then, I will give you devotion and send you to preach devotion again.

অতএব দ্বৈতাদ্বৈত-মত প্রচারিয়া ।
তুষ্ট কর এবে মোরে গোপন করিয়া ॥৫০॥

ataeva dvaitādvaita-mata prachāriyā
tuṣṭa kara ebe more gopana kariyā [50]

ataeva ebe—So for now, tuṣṭa kara—satisfy [Me] prachāriyā—by preaching dvaitādvaita-mata—the conception of dualistic non-dualism [and] more gopana kariyā—keep Me secret.

“So for now, satisfy Me by preaching the conception of dualistic non-dualism and keep My identity secret.

যবে আমি সঙ্কীৰ্তন আরম্ভ করিব ।
তোমাদের মতসার নিজে প্রচারিব ॥৫১॥

yabe āmi saṅkīrtana ārambha kariba
tomādera mata-sāra nije prachāriba [51]

yabe—When āmi—I ārambha kariba—start saṅkīrtana—saṅkīrtan, nije prachāriba—I will personally preach tomādera mata-sāra—the essence of Your conception.

“When I start My saṅkīrtan Pastimes, I will preach the essence of your conception.

মধ্ব হইতে সারদ্বয় করিব গ্রহণ ।

এক হয় কেবল-অদ্বৈত নিরসন ॥৫২॥

madhva ha-ite sāra-dvaya kariba grahaṇa

eka haya kevala-advaita nirasana [52]

grahaṇa kariba—I will accept sāra-dvaya—two essential principles ha-ite—from madhva—Madhva Āchārya. eka—One haya—is [his] nirasana—refutation kevala-advaita—of exclusive nondualism.

“I will accept two essential principles from Madhva Āchārya. One is his refutation of exclusive nondualism.

কৃষ্ণমূর্তি নিত্য জানি তাঁহার সেবন ।

সেই ত দ্বিতীয় সার জান মহাজন ॥৫৩॥

kṛṣṇa-mūrti nitya jāni' tāhāra sevana

sei ta dvitīya sāra jāna mahājana [53]

mahājana—O great soul, jāna—know sei ta—the dvitīya—second sāra—essential principle [to be] sevana—serving kṛṣṇa-mūrti—Kṛṣṇa's Deity form, jāni'—knowing tāhāra—Him [to be] nitya—eternal.

“O great soul, know the second essential principle to be serving Kṛṣṇa's Deity form, knowing the Deity to be eternal.

রামানুজ হৈতে আমি লই দুই সার ।

অন্য ভকতি ভক্তজন সেবা আর ॥৫৪॥

rāmānuja haite āmi la-i dui sāra

ananya bhakati bhakta-jana sevā āra [54]

haite—From rāmānuja—Rāmānuja, āmi—I la-i—will take dui—two sāra—essential principles: ananya bhakati—exclusive devotion (devotion free from karma, yoga, and jñān) āra—and bhakta-jana sevā—service to the devotees.

“From Rāmānuja, I will take two essential principles: exclusive devotion and service to the devotees.

বিষ্ণু হৈতে দুই সার করিব স্বীকার ।

তদীয় সর্বস্ব ভাব রাগমার্গ আর ॥৫৫॥

viṣṇu haite dui sāra kariba svikāra

tadīya sarvasva bhāva rāga-mārga āra [55]

haite—From viṣṇu—Viṣṇu Swāmī, svikāra kariba—I will accept dui—two sāra—essential principles: bhāva—the mood [that] sarvasva—one's all [is] tadīya—His āra—and rāga-mārga—the path of love.

“From Viṣṇu Swāmī, I will accept two essential principles: surrender to the Lord and the path of love.

তোমা হৈতে লব আমি দুই মহাসার ।

একান্ত রাখিকার্য গোপীভাব আর' ॥৫৬॥

tomā haite laba āmi dui mahāsāra

ekānta rādhikāśraya gopī-bhāva āra' [56]

haite—From tomā—you, āmi—I laba—will accept dui—two mahāsāra—most essential principles: ekānta rādhikāśraya—taking shelter of Rādhārāṇī exclusively āra—and gopī-bhāva—the mood of the gopis.'

“From you, I will accept two most essential principles: taking shelter of Rādhārāṇī exclusively and serving in the mood of the gopīs.’

এত বলি' গৌরচন্দ্র হৈল অদর্শন ।
প্রেমে নিষাদিত্য কত করিল রোদন ॥৫৭॥

eta bali' gaurachandra haila adarśana
preme nimbāditya kata karila rodana [57]

bali'—Saying eta—this, gaurachandra—Gaurachandra adarśana haila—disappeared, [and] nimbāditya—Nimbāditya rodana karila—cried kata—profusely preme—with divine love.

“Saying this, Gaurachandra disappeared, and Nimbāditya cried profusely with divine love.

গুরুপাদপদ্ম নমি' চলে দেশান্তর ।
কৃষ্ণভক্তি প্রচারিতে হইলা তৎপর” ॥৫৮॥

guru-pāda-padma nami' chale deśāntara
kṛṣṇa-bhakti prachārite ha-ilā tatpara”[58]

nami'—Nimbāditya [then] bowed guru-pāda-padma—at the lotus feet of his Guru [and] chale—travelled deśāntara—elsewhere, tatpara ha-ilā—intent prachārite—upon preaching kṛṣṇa-bhakti—“devotion to Kṛṣṇa.”

“Nimbāditya then bowed at the lotus feet of his Guru and travelled elsewhere, intent upon preaching devotion to Kṛṣṇa.”

দূর হৈতে রামতীর্থ জীবেরে দেখায় ।
কোলাসূরে হলধর বধিল যথায় ॥৫৯॥
করিলেন গঙ্গাস্নান লয়ে যদুগণ ।
রুক্মপুর বলি' নাম প্রকাশ এখন ॥৬০॥

dūra haite rāma-tīrtha jīvere dekhāya
kolāsura haladhara badhila yathāya [59]
karilena gaṅgā-snāna laye yadu-gaṇa
rukmapura bali' nāma prakāśa ekhana [60]

dūra haite—From afar, dekhāya—Nityānanda showed rāma-tīrtha—Rāma Tīrtha jīvere—to Jīva, yathāya—where haladhara—Balarām badhila—killed kolāsura—Kolāsura [and] gaṅgā-snāna karilena—bathed in the Gaṅgā laye—with yadu-gaṇa—the Yadus. [This place's] nāma—name prakāśa—has manifested ekhana—now bali'—as rukmapura—Rukmapur.

From afar, Nityānanda Prabhu showed Rāma Tīrtha to Jīva, where Balarām killed Kolāsura and bathed in the Gaṅgā with the Yadus. This place is now known as Rukmapur.

নবদ্বীপ-পরিক্রমা ঐ একশেষ ।
কার্তিক মাসেতে তথা মাহাত্ম্য বিশেষ ॥৬১॥

navadvīpa-parikramā ei eka-śeṣa
kārtika māsete tathā mātmya viśeṣa [61]

ei—This [is] eka-śeṣa—one end [of the route for] parikramā—circumambulation navadvīpa—of Nabadwīp. viśeṣa—Special mātmya—glories [manifest] tathā—there kārtika māsete—during Kārtik (October–November).

It is at one end of the route to circumambulate Nabadwīp. It is especially glorious during the month of Kārtik.

বিশ্বপক্ষ ছাড়ি' প্রভু লয়ে ভক্তগণ ।
ভরদ্বাজটিলা গ্রামে করে আরোহণ ॥৬২॥

**bilvapakṣa chhāḍi' prabhu laye bhakta-gaṇa
bharadvāja-ṭilā grāme kare ārohaṇa [62]**

chhāḍi'—Leaving bilvapakṣa—Bilvapakṣa, prabhu—the Lord, laye—with bhakta-gaṇa—the devotees, ārohaṇa kare—went grāme—to the village bharadvāja-ṭilā—of Bharadvāja Ṭilā.

Leaving Bilvapakṣa, Nityānanda Prabhu and the devotees went to Bharadvāja Ṭilā.

নিত্যানন্দ বলে, “এই স্থানে মুনিবর ।
আইলেন দেখি' তীর্থ শ্রীগঙ্গাসাগর ॥৬৩॥

**nityānanda bale, “ei sthāne muni-vara
āilena dekhi' tīrtha śrī-gaṅgā-sāgara [63]**

nityānanda—Nityānanda bale—said, “muni-vara—“The best of sages, Bharadvāja Muni, dekhi'—visited śrī-gaṅgā-sāgara tīrtha—Śrī Gaṅgā Sāgar Tīrtha [and then] āilena—came ei sthāne—here.

Nityānanda said, “The best of the sages, Bharadvāja Muni, visited Śrī Gaṅgā Sāgar and then came here.

হেথা শ্রীগৌরান্ধচন্দ্র করি' আরাধন ।
রহিলেন কতদিন মুনি মহাজন ॥৬৪॥

**hethā śrī-gaurāṅga-chandra kari' ārādhana
rahilena kata-dina muni mahājana [64]**

muni mahājana—The great sage rahilena—stayed hethā—here kata-dina—for some time ārādhana kari'—worshipping śrī-gaurāṅga-chandra—Śrī Gaurāṅgachandra.

“The great sage stayed here for some time worshipping Śrī Gaurāṅgachandra.

তাঁর আরাধনে তুষ্ট হয়ে বিশ্বম্ভর ।
নিজরূপে দেখা দিলা সদয় অন্তর ॥৬৫॥

**tāra ārādhane tuṣṭa haye viśvambhara
nija-rūpe dekhā dilā sadaya antara [65]**

tuṣṭa haye—Satisfied tāra ārādhane—by his worship, viśvambhara—Viśvambhar dekhā dilā—revealed nija-rūpe—His form sadaya antara—with a compassionate heart.

“Satisfied by the worship of the sage, Viśvambhar revealed His form to the sage with a compassionate heart.

মুনির বলিল, ‘তব ইষ্ট সিদ্ধ হবে ।
আমার প্রকটকালে আমারে দেখিবে’ ॥৬৬॥

munire balila, 'tava iṣṭa siddha habe
āmāra prakāṣa-kāle āmāre dekhibe' [66]

balila—He said munire—to the sage, 'tava—'Your iṣṭa—desire siddha habe—will be fulfilled: dekhibe—you will see āmāre—Me āmāra prakāṣa-kāle'—at the time of My appearance.'

"He said to the sage, 'Your desire will be fulfilled: you will see Me at the time of My appearance.'

এই কথা বলি' প্রভু হৈল অন্তর্দ্বান ।
ভরদ্বাজ মহাপ্রেমে হইল অজ্ঞান ॥৬৭॥

ei kathā bali' prabhu haila antardhāna
bharadvāja mahāpreme ha-ila ajñāna [67]

bali'—Speaking ei—this kathā—statement, prabhu—the Lord antardhāna haila—disappeared, [and] bharadvāja—Bharadvāja Muni ajñāna ha-ila—fainted mahāpreme—with intense divine love.

"Saying this, the Lord disappeared, and Bharadvāja Muni fainted with intense divine love.

কতদিন থাকি' এই টিলার উপর ।
অন্তর্দ্বাজ দরশনে গেলা মুনিবর ॥৬৮॥

kata-dina thāki' ei ṭilāra upara
anya-tīrtha daraśane gelā muni-vara [68]

muni-vara—The great sage thāki'—stayed ei ṭilāra upara—on top of this hill kata-dina—for some time [and then] gelā—went daraśane—to visit anya-tīrtha—other holy places.

"The great sage stayed here for some time on this hill and then went to visit other holy places.

লোকেতে ভারুইডাঙ্গা বলে এই স্থানে ।
মহাতীর্থ হয় এই শাস্ত্রের বিধান ॥৬৯॥

lokete bhāruiḍāṅgā bale ei sthāne
mahātīrtha haya ei śāstrera vidhāne" [69]

lokete—People bale—call ei—this sthāne—place bhāruiḍāṅgā—Bhāruiḍāṅgā. ei—It haya—is mahātīrtha—a great holy place śāstrera vidhāne"—according to the verdict of the scriptures."

"People call this place Bhāruiḍāṅgā. The scriptures say that it is a great holy place."

বলিতে বলিতে সবে যায় মায়াপুর ।
আগুবাড়ি লয় সবে ঈশান ঠাকুর ॥৭০॥

balite balite sabe yāya māyāpura
āgubāḍi laya sabe īśāna ṭhākura [70]

balite balite—While speaking, sabe—they yāya—arrived māyāpura—in Māyāpur. īśāna ṭhākura—Īśān Ṭhākura āgubāḍi—came forward [and] laya—received sabe—them.

While speaking, the party arrived in Māyāpur. Īśān Ṭhākura came forward and received them.

মহাপ্রেমে নিত্যানন্দ করেন নর্তন ।
সকল বৈষ্ণব মেলি' করেন কীর্তন ॥৭১॥

**mahāpreme nityānanda karena nartana
sakala vaiṣṇava meli' karena kīrtana [71]**

nityānanda—Nityānanda nartana karena—danced mahāpreme—with intense divine love, [and]
sakala vaiṣṇava—all the Vaiṣṇavas meli'—joined together [and] kīrtana karena—chanted.

Nityānanda Prabhu danced with intense divine love, and all the
Vaiṣṇavas joined together and chanted.

জগন্নাথ-মিশ্রালয় সর্বপীঠসার ।
নাম সহ যথা শ্রীগৌরান্ধ-অবতার ॥৭২॥

**jagannātha-miśrālaya sarva-pīṭha-sāra
nāma saha yathā śrī-gaurāṅga-avatāra [72]**

jagannātha-miśrālaya—The home of Jagannāth Miśra, yathā—where śrī-gaurāṅga—Śrī Gaurāṅga
avatāra—descended saha—with [His] nāma—Name, sarva-pīṭha-sāra—is the best of all holy places.

The home of Jagannāth Miśra, where Śrī Gaurāṅga descended with
His Name, is the best of all holy places.

সেই দিন প্রভুগৃহে প্রভুর জননী ।
বৈষ্ণবগণেরে অন্ন খাওয়ান আপনি ॥৭৩॥

**sei dina prabhu-gr̥he prabhura janani
vaiṣṇava-gaṇere anna khāoyāna āpani [73]**

sei—That dina—day, prabhura—the Lord's janani—mother āpani—personally anna khāoyāna—fed
vaiṣṇava-gaṇere—the devotees prabhu-gr̥he—in the Lord's home.

That day, the Lord's mother personally fed the devotees in the Lord's
home.

কি আনন্দ হৈল তথা না হয় বর্ণন ।
মহাসমারোহে হয় নাম-সঙ্কীৰ্তন ॥৭৪॥

**ki ānanda haila tathā nā haya varṇana
mahāsamārohe haya nāma-saṅkīrtana [74]**

ki—What sort ānanda—of joy haila—arose tathā—there? [It] varṇana haya nā—cannot be described,
[and] nāma-saṅkīrtana—the chanting of the Name mahāsamārohe haya—erupted tumultuously.

What sort of joy arose there? It was indescribable, and the Nām-
saṅkīrtan erupted tumultuously.

নিতাইজাহ্নবাপদছায়া যার আশ ।
এ ভক্তিবিনোদ গায় নদীয়া-বিলাস ॥৭৫॥

**nitāi-jāhnavā-pada-chhāyā yāra āśa
e bhakti-vinoda gāya nādīyā-vilāsa [75]**

e bhakti-vinoda—Bhakti Vinod, yāra—whose āśa—aspiration [is] nitāi-jāhnavā-pada-chhāyā—the
shade of Nitāi and Jāhnavā's feet, gāya—chants nādīyā-vilāsa—the Pastimes [of the Lord] in Nadia.

Bhakti Vinod, whose aspiration is the shade of Nitāi and Jāhnavā's
feet, chants the Pastimes of the Lord in Nadia.

CHAPTER SEVENTEEN

*Śrī Jīva Goswāmī's Questions
and
Śrīla Nityānanda Prabhu's Answers*

জয় জয় গোরাচাঁদ জয় নিত্যানন্দ ।

জয়া দ্বৈত গদাধর প্রেম-রসানন্দ ॥১॥

jaya jaya gorāchāda jaya nityānanda

jayādvaita gadādhara prema-rasānanda [1]

jaya–All glory gorāchāda–to Gorāchād! jaya–All glory nityānanda–to Nityānanda!
jayādvaita–All glory to Advaita, gadādhara–Gadādhara, [and] prema-rasānanda–the ecstatic
joy of divine love!

All glory to Gorāchād, Nityānanda, Advaita, Gadādhara, and the
ecstatic joy of divine love!

জয় শ্রীবাসাদি ভক্ত নবদ্বীপ জয় ।

জয় নামসঙ্কীৰ্তন প্রেমের নিলয় ॥২॥

jaya śrīvāsādi bhakta navadvīpa jaya

jaya nāma-saṅkīrtana premera nilaya [2]

jaya–All glory śrīvāsādi bhakta–to Śrīvās and the devotees! jaya–All glory navadvīpa–
to Nabadwīp! jaya–All glory nāma-saṅkīrtana–to the chanting of the Name, premera nilaya–the
abode of divine love!

All glory to Śrīvās, the devotees, and Nabadwīp! All glory to Nām-
saṅkīrtana, the abode of divine love!

বসিয়াছে নিত্যানন্দ শ্রীবাস-অঙ্গনে ।

গৌরপ্রেমে বারিধারা বহে দু'নয়নে ॥৩॥

basiyāchhe nityānanda śrīvāsa-aṅgane

gaura-preme vāridhārā vahe du'nyane [3]

nityānanda–Nityānanda basiyāchhe–sat śrīvāsa-aṅgane–in the courtyard of Śrīvās, [and]
gaura-preme–in divine love for Gaura, vāridhārā–streams of tears vahe–flowed du'nyane–
from [His] two eyes.

Nityānanda sat in the courtyard of Śrīvās, and in divine love for
Gaura, streams of tears flowed from His eyes.

চারিদিকে বৈষ্ণব সজ্জন অগণন ।
গৌরপ্রেমপারাবারে মগ্ন সর্বজন ॥৪॥

chāri-dike vaiṣṇava sajjana agaṇana
gaura-prema-pārābāre magna sarva-jana [4]

[There were] agaṇana—countless vaiṣṇava—Vaiṣṇava sajjana—sādhus chāri-dike—in all directions, [and] sarva-jana—everyone [was] magna—immersed gaura-prema-pārābāre—in the ocean of divine love for Gaura.

There were countless Vaiṣṇava sādhus in all directions, and everyone was immersed in the ocean of divine love for Gaura.

কতক্ষণে শ্রীজীব গোস্বামী মহাশয় ।
শ্রীযুগল-প্রেমে মত্ত, হইল উদয় ॥৫॥

kata-kṣaṇe śrī-jīva gosvāmī mahāśaya
śrī-yugala-preme matta, ha-ila udaya [5]

kata-kṣaṇe—At that time, śrī-jīva gosvāmī mahāśaya—Śrī Jīva Gosvāmī Mahāśay matta udaya ha-ila—became mad śrī-yugala-preme—with divine love for the Divine Couple.

At that time, Śrī Jīva Gosvāmī became mad with love for the Divine Couple.

দণ্ডবৎ প্রণমিয়া নিত্যানন্দপায় ।
শ্রীবাস-অঙ্গনে তবে গড়াগড়ি যায় ॥৬॥

daṇḍavat praṇamiyā nityānanda-pāya
śrīvāsa-aṅgane tabe gaḍāgaḍi yāya [6]

daṇḍavat praṇamiyā—He prostrated [himself] nityānanda-pāya—at the feet of Nityānanda, [and] tabe—then gaḍāgaḍi yāya—rolled on the ground śrīvāsa-aṅgane—in the courtyard of Śrīvās.

He prostrated himself at the feet of Nityānanda and rolled on the ground in the courtyard of Śrīvās.

যতনে শ্রীনিত্যানন্দ জিজ্ঞাসেন বচন ।
“কতদিন পরে যাবে তুমি বৃন্দাবন” ॥৭॥

yatane śrī-nityānanda jijñāśena vachana
“kata-dina pare yābe tumi vṛndāvana” [7]

yatane—With affection, śrī-nityānanda—Śrī Nityānanda vachana jijñāśena—asked “kata-dina pare—“After how many days tumi yābe—will you go [to] vṛndāvana”—Vṛndāvan?”

Affectionately, Nityānanda Prabhu asked, “When will you go to Vṛndāvan?”

জীব বলে, “প্রভু-আজ্ঞা সর্বোপরি হয় ।
আজ্ঞা পাইলে করি আমি বৃন্দাবনাশ্রয় ॥৮॥

jīva bale, “prabhu-ājñā sarvopari haya
ājñā pāile kari āmi vṛndāvanāśraya [8]

jīva—Jīva bale—said, “prabhu-ājñā—“The order of the Lord haya—is sarvopari—above all. ājñā pāile—When I receive Your order, āmi—I vṛndāvanāśraya kari—will take shelter in Vṛndāvan.

Jīva answered, “The order of the Lord is above all. When I receive Your order, I will take shelter in Vṛndāvan.

দুই এক কথা মোর আছে জিজ্ঞাসিতে ।
উত্তর দাও হে প্রভু এ দাসের হিতে ॥৯॥

dui eka kathā mora āchhe jijñāsīte
uttara dāo he prabhu e dāsera hite [9]

mora āchhe—I have eka—one [or] dui—two kathā—questions jijñāsīte—to ask [You]. he—O prabhu—Lord, uttara dāo—please answer [them] e dāsera hite—for the benefit of this servant.

“I have one or two questions to ask You. O Lord, please answer them for the benefit of this servant.

এই নবদ্বীপধাম হয় বৃন্দাবন ।
তবে কেন বৃন্দাবন গমনে যতন” ॥১০॥

ei navadvīpa-dhāma haya vṛndāvana
tabe kena vṛndāvana gamane yatana” [10]

ei navadvīpa-dhāma—Nabadwīp Dhām haya—is vṛndāvana—Vṛndāvan. tabe—So, kena—why yatana—should I endeavour gamane—to go vṛndāvana—to Vṛndāvan?”

“Nabadwīp Dhām is Vṛndāvan. So, why should I endeavour to go to Vṛndāvan?”

জীব-প্রশ্ন শুনি’ প্রভু করেন উত্তর ।
“বড় গুহ্যকথা এই শুন অতঃপর ॥১১॥

jīva-praśna śunī’ prabhu kareṇa uttara
“baḍa guhya-kathā ei śuna ataḥpara [11]

śunī’—Hearing jīva-praśna—Jīva’s question, prabhu—the Lord uttara kareṇa—answered, “ei—“This [is] baḍa guhya-kathā—a very confidential subject. śuna—Listen ataḥpara—from now on.

Hearing Jīva’s question, Nityānanda Prabhu answered, “This is a very confidential subject. Now listen.

প্রভুর প্রকট-লীলা যতদিন রয় ।
দেখ যেন বহির্মুখ জনে না জানয় ॥১২॥

prabhura prakṭa-līlā yata-dina raya
dekha yena bahirmukha jane nā jānaya [12]

yata-dina—As long as prakṭa-līlā—the manifest Pastimes prabhura—of the Lord raya—continue, dekha yena—see to it that bahirmukha jane—averse souls jānaya nā—do not know [about this].

“As long as the Pastimes of the Lord remain manifest, see to it that averse souls do not know about this.

নবদ্বীপ বৃন্দাবন হয় এক তত্ত্ব ।
পরস্পর কিছু নাহি হীনত্ব মহত্ব ॥১৩॥

navadvīpa vṛndāvana haya eka tattva
paraspara kichhu nāhi hīnatva mahattva [13]

navadvīpa–Nabadwīp [and] vṛndāvana–Vṛndāvan haya–are eka–one tattva–truth; paraspara kichhu nāhi–neither one [is] hīnatva–lesser [or] mahattva–greater [than the other].

“Nabadwīp and Vṛndāvan are one; neither one is lesser or greater than the other.

সেই বৃন্দাবনধাম রসের আধার ।

সে রস না পায় যার নাহি অধিকার ॥১৪॥

sei vṛndāvana-dhāma rasera ādhāra

se rasa nā pāya yāra nāhi adhikāra [14]

sei vṛndāvana-dhāma–Vṛndāvan Dhām [is] ādhāra–an abode rasera–of divine love, [but] se yāra nāhi–souls who have no adhikāra–qualification pāya nā–do not attain se–that rasa–rasa.

“Vṛndāvan Dhām is an abode of rasa, but unqualified souls do not attain that rasa.

কৃপা করি’ সেই ধাম নবদ্বীপ হয় ।

হেথা রস-অধিকার জীবে উপজয় ॥১৫॥

kṛpā kari’ sei dhāma navadvīpa haya

hethā rasa-adhikāra jīve upajaya [15]

sei–That dhāma–abode kṛpā kari’–mercifully haya–manifests navadvīpa–as Nabadwīp, [and] hethā–here, jīve upajaya–souls develop adhikāra–the qualification rasa–for divine love.

“Vṛndāvan Dhām mercifully manifests as Nabadwīp, and here, souls develop the qualification to attain rasa.

রাধাকৃষ্ণ-লীলা হয় সর্বরসসার ।

সহসা তাহাতে নাহি হয় অধিকার ॥১৬॥

rādhā-kṛṣṇa-līlā haya sarva-rasa-sāra

sahasā tāhāte nāhi haya adhikāra [16]

rādhā-kṛṣṇa-līlā–The Pastimes of Rādhā and Kṛṣṇa haya–are sarva-rasa-sāra–the highest of all rasas, [and] adhikāra–qualification tāhāte–for them haya nāhi–does not come sahasā–immediately.

“The Pastimes of Rādhā and Kṛṣṇa are the highest of all rasas, and qualification for them does not come immediately.

কত জন্ম তপস্যা করিয়া হয় জ্ঞান ।

জ্ঞান পরিপাক্কে পায় রসের সন্ধান ॥১৭॥

kata janma tapasyā kariyā haya jñāna

jñāna paripakke pāya rasera sandhāna [17]

tapasyā kariyā–Performing austerities kata janma–for many births haya–results in jñāna–knowledge, [and] jñāna paripakke–when knowledge matures, rasera sandhāna pāya–souls discover rasa.

“Performing austerities for many births results in knowledge, and when knowledge matures, souls discover rasa.

তাহাতে ব্যাঘাত বহু আছে সর্বক্ষণ ।

অতএব সুদুর্লভ রস মহাধন ॥১৮॥

tāhāte vyāghāta bahu āchhe sarva-kṣaṇa
ataeva sudurlabha rasa mahādhana [18]

āchhe—There are sarva-kṣaṇa—always bahu—many vyāghāta—obstacles tāhāte—in this regard, [and] ataeva—thus, mahādhana—the supreme wealth rasa—of rasa [is] sudurlabha—very difficult to attain.

“There are always many obstacles involved, and thus, the supreme wealth of rasa is very difficult to attain.

যেই সেই ব্রজে গিয়া নাহি পায় রস ।

অপরাধ-বশে রস হয় ত বিরস ॥১৯॥

yei sei vraje giyā nāhi pāya rasa
aparādha-vaśe rasa haya ta virasa [19]

yei sei—Everyone who giyā—goes vraje—to Vraja pāya nāhi—does not attain rasa—rasa, [and] aparādha vaśe—as a result of offences, rasa—rasa haya—becomes ta virasa—tasteless.

“Not everyone who goes to Vraja attains rasa, and as a result of offences, rasa becomes tasteless.

ঘোর কলিকালে অপরাধ সর্বকাল ।

জীবের জীবন স্বল্প বড়ই জঞ্জাল ॥২০॥

ghora kali-kāle aparādha sarva-kāla
jīvera jīvana svalpa baḍa-i jañjāla [20]

ghora kali-kāle—During the darkness of the Age of Kali, aparādha—offences [are] sarva-kāla—constant, [and] jīvana—the life jīvera—of a soul [is] svalpa—short [and] baḍa-i—extremely jañjāla—troublesome.

“During the darkness of Kali-yuga, offences are constant, and the life of a soul is short and extremely troublesome.

ইচ্ছা করিলেও ব্রজরস লভ্য নয় ।

অতএব কৃষ্ণকৃপা রসহেতু হয় ॥২১॥

ichchhā karileo vraja-rasa labhya naya
ataeva kṛṣṇa-kṛpā rasa-hetu haya [21]

ichchhā karileo—Even if souls desire [it,] vraja-rasa—the rasa of Vraja labhya naya—is not attainable. ataeva—Therefore, kṛṣṇa-kṛpā—Kṛṣṇa's mercy haya—is rasa-hetu—the [only] cause of rasa.

“Even if souls desire it, the rasa of Vraja is not attainable. The mercy of Kṛṣṇa is therefore the only cause of attaining rasa.

রাধাকৃষ্ণ কৃপা করি' জীবের উপর ।

বৃন্দাবন সহ সমুদিতে অতঃপর ॥২২॥

rādhā-kṛṣṇa kṛpā kari' jīvera upara
vṛndāvana saha samudita ataḥpara [22]

kṛpā kari'—Being merciful jīvera upara—to the souls, rādhā-kṛṣṇa—Rādhā and Kṛṣṇa atahpara samudita—have since appeared saha—with vṛndāvana—Vṛndāvan.

“Being merciful to the souls, Rādhā and Kṛṣṇa have again appeared with Vṛndāvan.

একমূর্তি রাধাকৃষ্ণ প্রভু গৌরহরি ।
শচীগর্ভে নবদ্বীপে এবে অবতরি' ॥২৩॥
রস-অধিকার জীবে করেন প্রদান ।
অপরাধ বাধা কভু নাহি পায় স্থান ॥২৪॥

eka-mūrti rādhā-kṛṣṇa prabhu gaurahari
śachī-garbhe navadvīpe ebe avatari' [23]
rasa-adhikāra jīve karena pradāna
aparādha bādhā kabhu nāhi pāya sthāna [24]

avatari'—Descending navadvīpe—in Nabadwīp śachī-garbhe—through Śachī's womb eka-mūrti—in one form, rādhā-kṛṣṇa—Rādhā and Kṛṣṇa, gaurahari prabhu—as Lord Gaurahari, ebe—now pradāna karena—give jīve—souls adhikāra—qualification rasa—for rasa. bādhā—The obstacle aparādha—of offences kabhu nāhi pāya—never has sthāna—a place [in Nabadwīp].

“Descending in Nabadwīp through the womb of Śachī Devī in one form, Rādhā and Kṛṣṇa, as Lord Gaurahari, now give souls qualification for rasa. Offences are never an obstacle in Nabadwīp.

হেথা বাস করি' নাম করিলে আশ্রয় ।
রসে অধিকার জন্মে অপরাধ ক্ষয় ॥২৫॥

hethā vāsa kari' nāma karile āśraya
rase adhikāra janme aparādha kṣaya [25]

vāsa kari'—If souls reside hethā—here [and] āśraya karile—take shelter nāma—of the Name, [their] adhikāra—qualification rase—for rasa janme—develops [and their] aparādha—offences [are] kṣaya—eradicatd.

“If souls reside here and take shelter of the Name, their qualification for rasa develops and their offences are eradicated.

স্বল্পদিনে কৃষ্ণপ্রেম হয় ত উজ্জ্বল ।
যুগল-রসের বার্তা হয় ত প্রবল ॥২৬॥
svalpa-dine kṛṣṇa-prema haya ta ujjava
yugala-rasera vārtā haya ta prabala [26]

svalpa-dine—Within a short time, kṛṣṇa-prema—divine love for Kṛṣṇa, ta ujjava haya—shines [within them, and] vārtā—discussion yugala-rasera—of the Divine Couple's rasa ta prabala haya—captivates [him].

“Within a short time, divine love for Kṛṣṇa shines within them, and they become captivated by discussion of the Divine Couple's rasa.

তবে জীব গৌরকৃপা করিয়া অর্জন ।
যুগল-রসের পীঠ পায় বৃন্দাবন ॥২৭॥

tabe jīva gaura-kṛpā kariyā arjana
yugala-rasera pīṭha pāya vṛndāvana [27]

arjana kariyā—Attaining gaura-kṛpā—the mercy of Gaura, jīva—souls tabe—then vṛndāvana pāya—reach Vṛndāvan, yugala-rasera pīṭha—the abode of the Divine Couple's rasa.

“Attaining the mercy of Gaura, souls then reach Vṛndāvan, the abode of the Divine Couple's rasa.

গুঢ়তত্ত্ব এই নাহি কহ যারে তারে ।
নবদ্বীপ-বৃন্দাবনে ভেদ হইতে নারে ॥২৮॥
gūḍha-tattva ei nāhi kaha yāre tāre
navadvīpa-vṛndāvane bheda ha-ite nāre [28]

kaha nāhi—Do not tell yāre tāre—anyone ei—this gūḍha-tattva—confidential truth. ha-ite nāre—There can be no bheda—difference navadvīpa-vṛndāvane—between Nabadwīp and Vṛndāvan.

“Do not tell anyone this confidential truth. There is no difference between Nabadwīp and Vṛndāvan.

তোমার আশ্রয় এবে রসপীঠ হয় ।
অতএব বৃন্দাবন করহ আশ্রয় ॥২৯॥
tomāra āśraya ebe rasa-pīṭha haya
ataeva vṛndāvana karaha āśraya [29]

tomāra—Your āśraya—shelter haya—is ebe—now rasa-pīṭha—that abode of rasa. ataeva—Therefore, āśraya karaha—take shelter vṛndāvana—in Vṛndāvan.

“Your shelter is now that abode of rasa. Therefore, take shelter in Vṛndāvan.

এই ধামে বৃন্দাবন হয় ত উদয় ।
তবু ব্রজধাম তব হউক আশ্রয় ॥৩০॥
ei dhāme vṛndāvana haya ta udaya
tabu vraja-dhāma tava ha-uka āśraya [30]

vṛndāvana—Vṛndāvan ta udaya haya—manifests ei dhāme—in this abode. tabu—Still, vraja-dhāma ha-uka—let Vraja Dhām be tava—your āśraya—shelter.

“Vṛndāvan is present here. Still, let Vraja Dhām be your shelter.

ব্রজরস অধিকারে নবদ্বীপাশ্রয় ।
জীবের কর্তব্য সদা বল্লভতনয় ॥৩১॥
vraja-rasa adhikāre navadvīpāśraya
jīvera kartavya sadā vallabha-tanaya [31]

vallabha-tanaya—O son of Śrī Vallabha, kartavya—the duty jīvera—of the soul [is] sadā—always navadvīpāśraya—to take shelter in Nabadwīp adhikāre—to attain qualification vraja-rasa—for the rasa of Vraja.

“O Jīva, the duty of the soul is always to take shelter in Nabadwīp to become qualified for the rasa of Vraja.

ব্রজরস প্রাপ্তিস্থলে বৃন্দাবন বাস ।
জীবের যথায় হয় রসের উল্লাস ॥৩২॥

vraja-rasa prāpti-sthale vṛndāvana vāsa
jīvera yathāya haya rasera ullāsa [32]

vraja-rasa prāpti-sthale—In the place to attain the rasa of Vraja, jīvera vāsa haya—souls reside vṛndāvana—in Vṛndāvan [and] yathāya—there [experience] ullāsa—the joy rasera—of [its] rasa.

“In the place to attain the rasa of Vraja (Nabadwīp), souls reside in Vraja and experience the joy of its rasa.

নবদ্বীপ-কৃপা যবে লভে সাধুজন ।
তবে অনায়াসে লভে ধাম বৃন্দাবন” ॥৩৩॥

navadvīpa-kṛpā yabe labhe sādhu-jana
tabe anāyāse labhe dhāma vṛndāvana” [33]

yabe—When sādhu-jana—sādhus labhe—attain navadvīpa-kṛpā—the grace of Nabadwīp, tabe—then anāyāse labhe—they easily attain vṛndāvana dhāma—“Vṛndāvan Dhām.”

“When sādhus attain the grace of Nabadwīp, they easily attain Vṛndāvan Dhām.”

প্রভুর সিদ্ধান্ত শুনি’ জীব মহাশয় ।
পরম আনন্দে প্রভুচরণ ধরয় ॥৩৪॥

prabhura siddhānta śunī’ jīva mahāśaya
parama ānande prabhu-charaṇa dharaya [34]

śunī’—Hearing siddhānta—the conclusions prabhura—of the Lord, jīva mahāśaya—Jīva Mahāśay dharaya—grasped prabhu-charaṇa—the Lord’s feet parama ānande—with great joy.

Hearing the conclusions of Nityānanda Prabhu, Jīva grasped His feet with great joy.

চরণ ধরিয়া বলে, “কথা এক আর ।
আছে মোর শুন প্রভু সর্বসারাৎসার ॥৩৫॥

charaṇa dhariyā bale, “kathā eka āra
āchhe mora śuna prabhu sarva-sārātsāra [35]

dhariyā—Grasping [His] charaṇa—feet, bale—Jīva said, “mora āchhe—“I have āra eka—another kathā—question. śuna—Please hear [it,] sarva-sārātsāra prabhu—O Supreme Lord!

Grasping His feet, Jīva said, “I have another question. Please hear it, O Supreme Lord!

এই নবদ্বীপে বাস করে বহুজন ।
সবে কেন কৃষ্ণভক্তি না করে অর্জন ॥৩৬॥

ei navadvīpe vāsa kare bahu-jana
sabe kena kṛṣṇa-bhakti nā kare arjana [36]

kena—Why bahu-jana sabe vāsa kare—do many souls who reside ei navadvīpe—in Nabadwīp arjana kare nā—not attain kṛṣṇa-bhakti—devotion to Kṛṣṇa?

“Why do many souls who reside in Nabadwīp not attain devotion to Kṛṣṇa?

ধামে বৈসে তবু কেন অপরাধ রয় ।
আমার হইল এবে বিষম সংশয় ॥৩৭॥

dhāme vaise tabu kena aparādha raya
āmāra ha-ila ebe viṣama saṁśaya [37]

kena—Why vaise—do they reside dhāme—in the Dhām tabu—but aparādha raya—commit offences?
ebe ha-ila—This has now become āmāra—my viṣama—troubling saṁśaya—doubt.

“Why do souls reside in the Dhām but commit offences? This is now my troubling doubt.

কিসে তবে নিশ্চিন্ত হইবে বিষ্ণুজন ।
বল প্রভু বিশ্বধাম নিত্য নিরঞ্জন” ॥৩৮॥

kise tabe niśchinta ha-ibe viṣṇu-jana
bala prabhu viśva-dhāma nitya nirañjana”[38]

kise—How tabe—then viṣṇu-jana niśchinta ha-ibe—will devotees of the Lord become free from anxiety [about this]? bala—Please tell [me,] prabhu—O Lord, nitya nirañjana viśva-dhāma—“O pure, eternal abode of the universe!”

“How will devotees of the Lord become free from anxiety about this? Please answer me, O Lord, O pure, eternal abode of the universe!”

নিতাই-জাহ্নবা-পদছায়া আশ যার ।
সে ভক্তিবিনোদ কহে অকিঞ্চন ছার ॥৩৯॥

nitāi-jāhnavā-pada-chhāyā āśa yāra
se bhakti-vinoda kahe akiñchana chhāra [39]

[So] kahe—speaks se akiñchana chhāra—the poor and fallen bhakti-vinoda—Bhakti Vinod, yāra—whose āśa—aspiration nitāi-jāhnavā-pada-chhāyā—is the shade of Nitāi and Jāhnavā's feet.

So speaks the poor and fallen Bhakti Vinod, whose aspiration is the shade of Nitāi and Jāhnavā's feet.

CHAPTER EIGHTEEN

The Removal of Śrī Jīva Goswāmī's Doubts and His Travelling to Vṛndāvan

জয় জয় শ্রীগৌরাঙ্গ শচীর নন্দন ।
জয় পদ্মাবতীসুত জাহ্নবাজীবন ॥১॥

jaya jaya śrī-gaurāṅga śachīra nandana
jaya padmāvatī-suta jāhnavā-jīvana [1]

jaya jaya—All glory śachīra nandana—to the son of Śachī, śrī-gaurāṅga—Śrī Gaurāṅga! jaya—
All glory padmāvatī-suta—to the son of Padmāvatī, Śrī Nityānanda, jāhnavā-jīvana—the life
of Jāhnavā!

All glory to the son of Śachī, Śrī Gaurāṅga, and the son of Padmāvatī,
the life of Jāhnavā!

জয় সীতাপতি জয় জয় গদাধর ।
জয় শ্রীবাসাদি যত গৌর-পরিকর ॥২॥

jaya sītāpati jaya jaya gadādhara
jaya śrīvāsādi yata gaura-parikara [2]

jaya—All glory sītāpati—to the husband of Sītā! jaya jaya—All glory gadādhara—to Gadādhara! jaya—
All glory śrīvāsādi yata gaura-parikara—to Śrīvās and all the associates of the Lord!

All glory to Advaita, Gadādhara, Śrīvās, and all the associates of the
Lord!

শুনিয়া জীবের প্রশ্ন নিত্যানন্দরায় ।
বলেন নিগূঢ় তত্ত্ব বৈষ্ণব-সভায় ॥৩॥

śuniyā jīvera praśna nityānanda-rāya
balena nigūḍha tattva vaiṣṇava-sabhāya [3]

śuniyā—Hearing jīvera—Jīva's praśna—question, nityānanda-rāya—Nityānanda Rāy balena—
explained nigūḍha tattva—a highly confidential truth vaiṣṇava-sabhāya—in the assembly
of Vaiṣṇavas.

Hearing Jīva's question, Nityānanda Rāy explained a highly confi-
dential truth in the assembly of Vaiṣṇavas.

“শুন জীব বৃন্দাবন নবদ্বীপধাম ।
অজস্র আনন্দময় জীবের বিশ্রাম ॥৪॥

“śuna jīva vṛndāvana navadvīpa-dhāma
ajasra ānandamaya jīvera viśrāma [4]

“jīva—“O Jīva, śuna—listen! vṛndāvana—Vṛndāvan [and] navadvīpa-dhāma—Nabadwīp Dhām [are] viśrāma—shelters ajasra ānandamaya jīvera—for countless joyful souls.

“O Jīva, listen! Vṛndāvan Dhām and Nabadwīp Dhām are shelters for countless joyful souls.

শুদ্ধজীবগণ জড়প্রকৃতির পার ।

সদা বাস করে হেথা কৃষ্ণপরিবার ॥৫॥

śuddha-jīva-gaṇa jaḍā-prakṛtira pāra
sadā vāsa kare hethā kṛṣṇa-paribāra [5]

śuddha-jīva-gaṇa—Pure souls [are] jaḍā-prakṛtira pāra—beyond material nature; vāsa kare—they reside hethā—here sadā—eternally kṛṣṇa-paribāra—as associates of Kṛṣṇa.

“Pure souls are beyond material nature; they reside here in the Dhām eternally as associates of Kṛṣṇa.

এই ধাম নিত্যধাম বিশুদ্ধ চিন্ময় ।

জড়দেশকাল হেথা পায় পরাজয় ॥৬॥

ei dhāma nitya-dhāma viśuddha chinmaya
jaḍa-deśa-kāla hethā pāya parājaya [6]

ei dhāma—This Dhām [is] viśuddha chinmaya nitya-dhāma—an eternal, pure, spiritual abode. jaḍa-deśa-kāla—Material time and space parājaya pāya—are suppressed hethā—here.

“The Dhām is eternal, pure, and spiritual. Material time and space are suppressed here.

এ ধামের দেশকাল চিদানন্দময় ।

জড়ধর্ম বিপর্যয় সদা লক্ষ্য হয় ॥৭॥

e dhāmera deśa-kāla chid-ānandamaya
jaḍa-dharma viparyaya sadā lakṣya haya [7]

e dhāmera—The Dhām's deśa-kāla—time and space [are] chid-ānandamaya—spiritual and joyful. sadā lakṣya haya—Everything always appears viparyaya—the opposite jaḍa-dharma—of material nature.

“Time and space in the Dhām are spiritual and joyful. Everything here always appears the opposite of material nature.

গৃহদ্বারা নদ-নদী কানন চত্বর ।

চিন্ময় সকল জান অতি মনোহর ॥৮॥

gṛha-dvārā nada-nadī kānana chatvara
chinmaya sakala jāna ati manohara [8]

jāna—Know [that] sakala—all gṛha-dvārā—the homes, gates, nada-nadī—rivers, streams, kānana—forests, [and] chatvara—courtyards [are] chinmaya—spiritual [and] ati—extremely manohara—beautiful.

“Know that all the homes, gates, rivers, streams, forests, and courtyards here are spiritual and extremely beautiful.

সেই ত আনন্দধাম প্রকৃতির পার ।
অচিন্ত্য কৃষ্ণের শক্তি পরম উদার ॥৯॥

sei ta ānanda-dhāma prakṛtira pāra
achintya kṛṣṇera śakti parama udāra [9]

sei ta—This [is] ānanda-dhāma—the abode of joy prakṛtira pāra—beyond material nature, parama udāra—the grand manifestation achintya kṛṣṇera śakti—of Kṛṣṇa's inconceivable energy.

“This is the abode of joy beyond material nature, the grand manifestation of Kṛṣṇa's inconceivable energy.

সেই শক্তিক্রমে ধাম হেথা অবতার ।
জীবের নিস্তার জন্য কৃষ্ণ-ইচ্ছা-সার ॥১০॥

sei śakti-krame dhāma hethā avatāra
jīvera nistāra janya kṛṣṇa-ichchhā-sāra [10]

kṛṣṇa-ichchhā-sāra—Kṛṣṇa's greatest desire [is] janya—for nistāra—the deliverance jīvera—of the souls, [and thus] dhāma—the Dhām avatāra—has descended hethā—here sei śakti-krame—by that energy.

“Kṛṣṇa's greatest desire is for the souls' deliverance, and thus the Dhām has descended here by Kṛṣṇa's inconceivable energy.

ধাম মধ্যে কভু নহে জড় অবস্থিতি ।
জড়বদ্ধ জীব নাহি পায় হেথা গতি ॥১১॥

dhāma madhye kabhu nahe jaḍa avasthiti
jaḍa-baddha jīva nāhi pāya hethā gati [11]

jaḍa—Matter kabhu nahe—is never avasthiti—present madhye—within dhāma—the Dhām, [and] jaḍa-baddha jīva—conditioned souls pāya nāhi—do not receive gati—entrance hethā—here.

“Matter is never present within the Dhām, and conditioned souls do not receive entrance here.

ধামের উপরে জড়মায়া পাতি' জাল ।
আচ্ছাদিয়া রাখে এই ধাম চিরকাল ॥১২॥

dhāmera upare jaḍa-māyā pāti' jāla
āchchhādiyā rākhe ei dhāma chira-kāla [12]

jaḍa-māyā—The material energy pāti'—spreads jāla—a covering dhāmera upare—over the Dhām [and] ei dhāma āchchhādiyā rākhe—keeps the Dhām covered chira-kāla—forever.

“The material energy spreads a covering over the Dhām and keeps it covered forever.

শ্রীকৃষ্ণচৈতন্য যার নাহিক সম্বন্ধ ।
জালের উপরে বাস করে সেই অন্ধ ॥১৩॥

śrī-kṛṣṇa-chaitanya yāra nāhika sambandha
jālera upare vāsa kare sei andha [13]

sei yāra nāhika—Souls who have no sambandha—relationship śrī-kṛṣṇa-chaitanya—with Śrī Kṛṣṇa Chaitanya andha—blindly vāsa kare—reside upare—on the surface jālera—of this covering.

“Souls who have no relationship with Śrī Kṛṣṇa Chaitanya blindly reside on the surface of this covering.

মনে ভাবে, ‘আমি আছি নবদ্বীপপুরে’ ।

প্রৌঢ়ামায়া মুগ্ধ করি রাখে তারে দূরে ॥১৪॥

mane bhāve, ‘āmi āchhi navadvīpa-pure’

prauḍhā-māyā mugdha kari’ rākhe tāre dūre [14]

mane bhāve—They think, ‘āmi—‘I āchhi—am navadvīpa-pure’—in Nabadwīp Dhām’, [but] prauḍhā-māyā—Prauḍhā Māyā mugdha kari’—bewilders [them and] rākhe—keeps tāre—them dūre—far away.

“They think, ‘I am in Nabadwīp Dhām’, but Prauḍhā Māyā bewilders them and keeps them far away.

যদি কোন ভাগ্যোদয়ে সাধু-সঙ্গ পায় ।

তবে কৃষ্ণচৈতন্য-সম্বন্ধ আসে তায় ॥১৫॥

yadi kona bhāgyodaye sādhu-saṅga pāya

tabe kṛṣṇa-chaitanya-sambandha āse tāya [15]

yadi—If, kona bhāgyodaye—by some good fortune, pāya—souls attain sādhu-saṅga—the association of the sādhus, tabe—then kṛṣṇa-chaitanya-sambandha—a relationship with Śrī Kṛṣṇa Chaitanya āse—comes tāya—to them.

“If, by some fortune, souls attain the association of the sādhus, then their relationship with Śrī Kṛṣṇa Chaitanya develops.

সম্বন্ধ নিগূঢ় তত্ত্ব বল্লভ-নন্দন ।

সহজে না বুঝে বদ্ধজীব সেই ধন ॥১৬॥

sambandha nigūḍha tattva vallabha-nandana

sahaje nā bujhe baddha-jīva sei dhana [16]

vallabha-nandana—O son of Vallabha, [such] sambandha—relationships [are] nigūḍha tattva—a highly confidential subject. sei—They [are] dhana—a fortune [that] baddha-jīva—conditioned souls bujhe nā—do not understand sahaje—easily.

“O Jiva, such relationships are a highly confidential subject, a fortune that conditioned souls do not easily understand.

মুখে বলে, ‘শ্রীকৃষ্ণচৈতন্য প্রভু মোর ।

হৃদয় সম্বন্ধ হীন সদা মায়াভোর ॥১৭॥

mukhe bale, ‘śrī-kṛṣṇa-chaitanya prabhu mora

hṛdaya sambandha hīna sadā māyā-bhora [17]

mukhe—By mouth, bale—someone [may] say, ‘śrī-kṛṣṇa-chaitanya—‘Śrī Kṛṣṇa Chaitanya [is] mora—my prabhu—Lord’, [but] sambandha hīna—have no relationship [with Him] hṛdaya—at heart [and be] sadā—constantly māyā-bhora—engrossed in illusion.

“Someone may say, ‘Śrī Kṛṣṇa Chaitanya is my Lord’, but have no relationship with Him at heart and be constantly engrossed in māyā.

সেই সব লোক বৈসে মায়াজালোপরি ।

কভু শুদ্ধভক্তি নাহি পায় হরি হরি ॥১৮॥

sei saba loka vaise māyā-jālopari
kabhu śuddha-bhakti nāhi pāya hari hari [18]

sei saba—All such loka—persons vaise—reside māyā-jālopari—on the surface of Māyā's covering [and] kabhu nāhi—never pāya—attain śuddha-bhakti—pure devotion. hari—O Lord! hari—O Lord!

“Such persons reside on the surface of Māyā's covering and never attain pure devotion. O Lord! O Lord!

ধৰ্মধ্বজি সুকপটী সদা দৈন্তহীন ।
দম্ভগুণে আপনাকে ভাবে সমীচীন ॥১৯॥

dharma-dhvaji sukapaṭi sadā dainya-hīna
dambha-guṇe āpanāke bhāve samīchīna [19]

[They are] dharma-dhvaji—religious pretenders. [They are] sadā—always sukapaṭi—deceitful [and] dainya-hīna—devoid of humility. dambha-guṇe—Because of [their] pride, bhāve—they consider āpanāke—themselves samīchīna—wise.

“They are religious pretenders. They are always deceitful and devoid of humility. Because of their pride, they consider themselves wise.

সেই দম্ভ ছাড়ে সাধুচরণ-প্রসাদে ।
তৃণ হৈতে আপনাকে দীন করি' সাথে ॥২০॥

sei dambha chhāḍe sādhu-charaṇa-prasāde
tṛṇa haite āpanāke dīna kari' sādhe [20]

sādhu-charaṇa-prasāde—By the grace of the feet of the sādhus, [however,] chhāḍe—they abandon sei—such dambha—pride [and] sādhe—willingly āpanāke kari'—consider themselves dīna—lower haite—than tṛṇa—grass.

“By the grace of the sādhus, however, they abandon their pride and willingly consider themselves lower than grass.

বৃক্ষাপেক্ষা হয় তারে সহিষ্ণুতা-গুণ ।
অমানী আপনি অগ্রে সম্মানে নিপুণ ॥২১॥

vṛkṣāpekṣā haya tāra sahiṣṇutā-guṇa
amānī āpani anye sammāne nipuṇa [21]

tāra—Their sahiṣṇutā-guṇa—quality of tolerance haya—becomes vṛkṣāpekṣā—greater than that of a tree, [and] āpani—personally, [they become] amānī—prideless, [and] nipuṇa—expert sammāne—at honouring anye—others.

“Their tolerance becomes greater than that of a tree, and they become prideless and expert at honouring others.

এই চারি গুণে গুণী কৃষ্ণগুণ গায় ।
চৈতন্য-সম্বন্ধ তার বসেন হিয়ায় ॥২২॥

ei chāri guṇe guṇī kṛṣṇa-guṇa gāya
chaitanya-sambandha tāra vasena hiyāya [22]

guṇī—Qualified ei chāri guṇe—with these four qualities, gāya—they chant kṛṣṇa-guṇa—the glories of Kṛṣṇa, [and] tāra—their chaitanya-sambandha—relationship with Śrī Chaitanya vasena—develops hiyāya—within the heart.

“Enriched with these four qualities, they chant the glories of Kṛṣṇa, and their relationship with Śrī Chaitanya develops within the heart.

শ্রীকৃষ্ণ-সম্বন্ধ শান্ত দাস্ত সখ্য আর ।

বাৎসল্য মধুর ইতি পঞ্চ-পরকার ॥২৩॥

śrī-kṛṣṇa-sambandha śānta dāśya sakhya āra
vātsalya madhura iti pañcha-parakāra [23]

śrī-kṛṣṇa-sambandha—Relationships with Śrī Kṛṣṇa [are] pañcha-parakāra iti—of five types: śānta—adoration, dāśya—servitorship, sakhya—friendship, vātsalya—affectionate guardianship, āra—and madhura—paramour love.

“There are five relationships with Śrī Kṛṣṇa: those of adoration, servitorship, friendship, affectionate guardianship, and paramour love.

শান্ত দাস্ত ভাবে করি’ গৌরাঙ্গ ভজন ।

লভে বাৎসল্যাদি-রস কৃষ্ণে সাধুজন ॥২৪॥

śānta dāśya bhāve kari’ gaurāṅga bhajana
labhe vātsalyādi-rasa kṛṣṇe sādhu-jana [24]

sādhu-jana—Sādhus bhajana kari’—serve gaurāṅga—Gaurāṅga bhāve—in the relationships śānta dāśya—of adoration and servitorship [and] labhe—attain vātsalyādi-rasa—relationships of affectionate guardianship and paramour love kṛṣṇe—with Kṛṣṇa.

“Sādhus serve Gaurāṅga in the relationships of adoration and servitorship and thereby attain relationships of affectionate guardianship and paramour love with Kṛṣṇa.

যার যেই সম্বন্ধজনিত সিদ্ধভাব ।

তাহার ভজনে সেই ভাবের প্রভাব ॥২৫॥

yāra yei sambandha-janita siddha-bhāva
tāhāra bhajane sei bhāvera prabhāva [25]

yei siddha-bhāva sei bhāvera—The eternal mood yāra—of a soul, sambandha-janita—produced by [their] relationship [with the Lord, is] prabhāva—the power tāhāra bhajane—in their service.

“The soul’s perfected mood that arises from their particular relationship with the Lord predominates in their service.

গৌর-কৃষ্ণে ভেদ যার সেই জীব হার ।

শ্রীকৃষ্ণ-সম্বন্ধ কভু না হয় তাহার ॥২৬॥

gaura-kṛṣṇe bheda yāra sei jīva chhāra
śrī-kṛṣṇa-sambandha kabhu nā haya tāhāra [26]

sei jīva yāra bheda—Souls who differentiate gaura-kṛṣṇe—between Gaura and Kṛṣṇa [are] chhāra—wicked, [and] tāhāra kabhu haya nā—they never develop śrī-kṛṣṇa-sambandha—a relationship with Kṛṣṇa.

“Souls who differentiate between Gaura and Kṛṣṇa are wicked, and they never develop a relationship with Kṛṣṇa.

সাধুসঙ্গে দৈন্ত্য আদি গুণ যার হয় ।
সেই জীব দাস্তরসে গৌরাঙ্গ ভজয়ে ॥২৭॥

sādhū-saṅge dainya ādi guṇa yāra haya
sei jīva dāśya-rase gaurāṅga bhajaya [27]

sei jīva yāra haya—Souls who develop, sādhū-saṅge—through the association of the sādhus, dainya—humility ādi guṇa—and other qualities bhajaya—serve gaurāṅga—Gaurāṅga dāśya-rase—in a relationship of servitorship.

“Souls who develop, through the association of the sādhus, the qualities of humility, tolerance, pridelessness, and respectfulness, serve Gaurāṅga in a relationship of servitorship.

দাস্তরস পরাকাষ্ঠা গৌরাঙ্গ-ভজনে ।
‘মহাপ্রভু’ শ্রীগৌরাঙ্গ বলে সাধুজনে ॥২৮॥

dāśya-rasa parākāṣṭhā gaurāṅga-bhajane
‘mahāprabhu’ śrī-gaurāṅga bale sādhu-jane [28]

dāśya-rasa—The relationship of servitorship [is] parākāṣṭhā—full-fledged [in] gaurāṅga-bhajane—the service of Gaurāṅga; sādhu-jane—the sādhus bale—call śrī-gaurāṅga—Śrī Gaurāṅga ‘mahāprabhu’—‘Mahāprabhu’ (‘Supreme Master’).

“The relationship of servitorship is full-fledged in the service of Gaurāṅga; the sādhus call Śrī Gaurāṅga ‘Mahāprabhu’.

মধুর-প্রেমেতে যার হয় অধিকার ।
রাধাকৃষ্ণ-রূপে গৌর-ভজন তাহার ॥২৯॥

madhura-premete yāra haya adhikāra
rādhā-kṛṣṇa-rūpe gaura-bhajana tāhāra [29]

tāhāra yāra haya—Souls who have adhikāra—qualification madhura-premete—for a relationship of paramour love bhajana—serve gaura—Gaura rādhā-kṛṣṇa-rūpe—as Rādhā and Kṛṣṇa.

“Souls who are qualified for a relationship of paramour love serve Gaura as Rādhā and Kṛṣṇa.

রাধাকৃষ্ণ ঐক্য মোর শ্রীগৌরাঙ্গ-রায় ।
যুগলবিলাস ঐক্যে স্বতঃ নাহি ভায় ॥৩০॥

rādhā-kṛṣṇa aikya mora śrī-gaurāṅga-rāya
yugala-vilāsa aikye svataḥ nāhi bhāya [30]

rādhā-kṛṣṇa—Rādhā and Kṛṣṇa [are] aikya—united mora śrī-gaurāṅga-rāya—as our Śrī Gaurāṅga Rāy. yugala-vilāsa—The Pastimes of the Divine Couple svataḥ—themselves bhāya nāhi—do not manifest aikye—in that unity.

“Rādhā and Kṛṣṇa are united as our Śrī Gaurāṅga Rāy. The Pastimes of the Divine Couple, however, do not manifest in Him.

দাস্য পরিপক্ষে যবে জীবের হৃদয়ে ।
শ্রীমধুর-রস উদে মূর্তিমান হয়ে ॥৩১॥

dāśya paripakke yabe jīvera hṛdaye

śrī-madhura-rasa ude mūrtimāna haye [31]

yabe—When dāśya—servitorship paripakke—matures jīvera hṛdaye—in the heart of the soul, śrī-madhura-rasa—the relationship of paramour love mūrtimāna haye—manifests [and] ude—arises.

“When the relationship of servitorship matures in the heart of the soul, then the relationship of paramour love emerges.

সে সময়ে ভজনীয় তত্ত্ব গৌরহরি ।
রাধাকৃষ্ণরূপ হয়ে ব্রজে অবতরি’ ॥৩২॥
নিত্যলীলারসে সেই ভক্তকে ডুবায় ।
রাধাকৃষ্ণ-নিত্যলীলা ব্রজধাম পায় ॥৩৩॥

se samaye bhajanīya tattva gaurahari

rādhā-kṛṣṇa-rūpa haye vraje avatari’ [32]

nitya-līlā-rase sei bhaktake ḍubāya

rādhā-kṛṣṇa-nitya-līlā vraja-dhāma pāya [33]

se samaye—At that time, bhajanīya tattva—the worshipping Lord, gaurahari—Gaurahari, avatari’—appears vraje—in Vraja rādhā-kṛṣṇa-rūpa haye—as Rādhā and Kṛṣṇa [and] ḍubāya—immerses sei bhaktake—the devotee nitya-līlā-rase—in the ecstasy of the eternal Pastimes. [In this way,] pāya—the devotee reaches rādhā-kṛṣṇa-nitya-līlā—the eternal Pastimes of Rādhā and Kṛṣṇa vraja-dhāma—in Vraja Dhām.

“At that time, the worshipping Lord, Gaurahari, appears in Vraja as Rādhā and Kṛṣṇa and immerses the devotee in the ecstasy of the eternal Pastimes. In this way, the devotee attains the eternal Pastimes of Rādhā and Kṛṣṇa in Vraja Dhām.

নবদ্বীপে ব্রজে সেই নিগূঢ় সম্বন্ধ ।
এক হয়ে দুই হয় নাহি দেখে অন্ধ ॥৩৪॥

navadvīpe vraje sei nigūḍha sambandha

eka haye dui haya nāhi dekhe andha [34]

sei—This [is] nigūḍha sambandha—the highly confidential relationship navadvīpe vraje—between Nabadwīp and Vraja: haye—they are eka—one, [and] haya—they are dui—two, [but] andha—the blind dekhe nāhi—do not see [this].

“This is the highly confidential relationship between Nabadwīp and Vraja: they are one, and yet they are also two, but the blind do not see this.

সেই ত সম্বন্ধ গোরে কৃষ্ণে জান সার ।
মধুরসেতে গৌর যুগল আকার ॥৩৫॥
sei ta sambandha gaure kṛṣṇe jāna sāra
madhura-rasete gaura yugala ākāra [35]

jāna–Know [this to be] sāra–the essence sei ta sambandha–of the relationship gaure kṛṣṇe–between Gaura and Kṛṣṇa. madhura-rasete–In the relationship of paramour love, gaura–Gaura's ākāra–form [is] yugala–the Divine Couple.

“Know this to be the essence of the relationship between Gaura and Kṛṣṇa. In the relationship of paramour love, Gaura's form is the Divine Couple.

সেই সব তত্ত্ব তোরে রূপ-সনাতন ।

জানাইবে অল্পদিনে বল্লভনন্দন ॥৩৬॥

sei saba tattva tore rūpa-sanātana

jānāibe alpa-dine vallabha-nandana [36]

vallabha-nandana–O son of Vallabha, alpa-dine–soon rūpa-sanātana–Rūpa and Sanātana jānāibe–will teach tore–you sei saba tattva–all these truths.

“O Jīva, soon Rūpa and Sanātana will teach you all these truths.

তোরে বৃন্দাবনে প্রভু দিল অধিকার ।

বিলম্ব না কর জীব ব্রজে যেতে আর” ॥৩৭॥

tore vṛndāvane prabhu dila adhikāra

vilamba nā kara jīva vraje yete āra” [37]

prabhu–The Lord dila–has given tore–you adhikāra–the qualification [to stay] vṛndāvane–in Vṛndāvan. jīva–O Jīva, vilamba kara nā–do not delay yete–going vraje–to Vraja āra–“any longer!”

“The Lord has given you the qualification to stay in Vṛndāvan. O Jīva, do not delay going to Vraja any longer!”

এত বলি' প্রভু তাঁর মস্তকে চরণ ।

অর্পণ করিয়া শক্তি করে সঞ্চারণ ॥৩৮॥

eta bali' prabhu tāra mastake charaṇa

arpaṇa kariyā śakti kare sañchāraṇa [38]

bali'–Saying eta–this, prabhu–the Lord arpaṇa kariyā–placed [His] charaṇa–feet tāra mastake–on his head [and] śakti sañchāraṇa kare–empowered [him].

Saying this, Nityānanda Prabhu placed His feet on Jīva's head and empowered him.

মহাপ্রেমে শ্রীজীব গোস্বামী কতক্ষণ ।

নিত্যানন্দ-পদতলে রহে অচেতন ॥৩৯॥

mahāpreme śrī-jīva gosvāmī kata-kṣaṇa

nityānanda-pada-tale rahe achetana [39]

mahāpreme–In intense divine love, śrī-jīva gosvāmī–Śrī Jīva Goswāmī rahe–remained achetana–unconscious nityānanda-pada-tale–at the feet of Nityānanda kata-kṣaṇa–for some time.

In intense divine love, Śrī Jīva Goswāmī remained unconscious at the feet of Nityānanda for some time.

শ্রীবাস-অঙ্গনে জীব গড়াগড়ি যায় ।
 সাত্ত্বিক বিকার সব দেহে শোভা পায় ॥৪০॥
 śrīvāsa-aṅgane jīva gaḍāgaḍi yāya
 sāttvika vikāra saba dehe śobhā pāya [40]

jīva—Jīva gaḍāgaḍi yāya—rolled on the ground śrīvāsa-aṅgane—in the courtyard of Śrīvās, [and] saba—all [of the symptoms] sāttvika vikāra—of divine ecstasy śobhā pāya—shone dehe—in [his] body.

He rolled on the ground in the courtyard of Śrīvās, and all the symptoms of divine ecstasy shone in his body.

কাঁদিয়া কাঁদিয়া বলে, “দুর্ভাগ্য আমার ।
 না দেখিছু এ নয়নে নদীয়াবিহার ॥৪১॥
 kāḍiyā kāḍiyā bale, “durbhāgya āmāra
 nā dekhinu e nayane nāḍiyā-bihāra [41]

kāḍiyā kāḍiyā—Crying, bale—he said, “āmāra—“My durbhāgya—misfortune [is that] dekhinu nā—I did not see nāḍiyā-bihāra—the Pastimes [of the Lord] in Nadia e nayane—with these eyes.

Crying, he said, “My misfortune is that I did not see the Pastimes of the Lord in Nadia with these eyes.

জীব নিস্তারিতে লীলা কৈল গৌরায় ।
 সে লীলা না দেখি’ মোর দিন বৃথা যায়” ॥৪২॥
 jīva nistārite līlā kaila gaura-rāya
 se līlā nā dekhi’ mora dina vṛthā yāya” [42]

gaura-rāya—Gaura Rāy kaila—performed līlā—Pastimes nistārite—to deliver [all] jīva—souls. dekhi’ nā—Having not seen se—those līlā—Pastimes, mora—my dina—days yāya—have passed vṛthā—in vain.”

“Gaura Rāy performed Pastimes to deliver all souls. Having not seen those Pastimes, my days have passed in vain.”

শ্রীজীব যাইবে ব্রজে করিয়া শ্রবণ ।
 শ্রীবাস-অঙ্গনে আইল যত সাধুজন ॥৪৩॥
 śrī-jīva yāibe vraje kariyā śravaṇa
 śrīvāsa-aṅgane āila yata sādhu-jana [43]

śravaṇa kariyā—Hearing [that] śrī-jīva—Śrī Jīva yāibe—would go vraje—to Vraja, yata sādhu-jana—all the sādhus āila—came śrīvāsa-aṅgane—to the courtyard of Śrīvās.

Hearing that Śrī Jīva would go to Vraja, all the sādhus came to the courtyard of Śrīvās.

বৃদ্ধ-সব শ্রীজীবে করেন আশীর্বাদ ।
 কনিষ্ঠ বৈষ্ণব মাগে শ্রীজীব-প্রসাদ ॥৪৪॥
 vṛddha-saba śrī-jīve kareṇa āśīrvāda
 kaniṣṭha vaiṣṇava māge śrī-jīva-prasāda [44]

vṛddha-saba—The elders āśīrvāda kareṇa—blessed śrī-jīve—Śrī Jīva, [and] kaniṣṭha vaiṣṇava—the junior devotees māge—prayed śrī-jīva-prasāda—for Śrī Jīva’s grace.

The elder devotees blessed Jīva, and the junior devotees prayed for his grace.

কর যুড়ি' বলে জীব সকল বৈষ্ণবে ।
 “মম অপরাধ কিছুমাত্র নাহি লবে ॥৪৫॥
 kara yuḍi' bale jīva sakala vaiṣṇave

“mama aparādha kichhu-mātra nāhi labe [45]

kara yuḍi'—Joining [his] palms, jīva—Jīva bale—said sakala vaiṣṇave—to all the devotees, “labe nāhi—“Please do not take kichhu-mātra—any mama—of my aparādha—offences.

Joining his palms, Jīva said to all the devotees, “Please do not take any of my offences.

তোমরা চৈতন্যদাস জগতের গুরু ।
 এ ক্ষুদ্র জীবেরে দয়া কর কল্পতরু ॥৪৬॥
 tomarā chaitanya-dāsa jagatera guru
 e kṣudra jīvere dayā kara kalpa-taru [46]

tomarā—You [are] all chaitanya-dāsa—servants of Śrī Chaitanya [and] guru—the Gurus jagatera—of this world. kalpa-taru—O wish-fulfilling trees, dayā kara—please bless e kṣudra jīvere—this insignificant soul.

“You are all servants of Śrī Chaitanya and Gurus of this world.
 O wish-fulfilling trees, please bless this insignificant soul.

শ্রীকৃষ্ণচৈতন্যে মোর থাকুক রতি মতি ।
 নিত্যানন্দ প্রভু হউক জন্মে গতি ॥৪৭॥
 śrī-kṛṣṇa-chaitanye mora thākuk rati mati
 nityānanda prabhu ha-uk janme janme gati [47]

mora thākuk—May I have rati mati—love and devotion śrī-kṛṣṇa-chaitanye—to Śrī Kṛṣṇa Chaitanya, [and] nityānanda prabhu gati ha-uk—may Nityānanda Prabhu be my shelter, janme janme—birth after birth.

“May I have love and devotion to Śrī Kṛṣṇa Chaitanya, and may Nityānanda Prabhu be my shelter, birth after birth.

নাহি বুঝি' বাল্যকালে ছাড়িলাম ঘর ।
 তুমি সব জীবনের বন্ধু অতঃপর ॥৪৮॥
 nāhi bujhi' bālya-kāle chhāḍilāma ghara
 tumi saba jīvanera bandhu ataḥpara [48]

bujhi' nāhi—Not understanding, chhāḍilāma—I left ghara—home bālya-kāle—in [my] youth, [and] ataḥpara—since then, tumi saba—you all [have been] bandhu—the well-wishers jīvanera—in [my] life.

“I left home in my youth without understanding anything, and since then, you all have been the well-wishers in my life.

বৈষ্ণবানুকম্পা বিনা কৃষ্ণ নাহি পাই ।
 বৈষ্ণবচরণধূলি দেহ সবে ভাই” ॥৪৯॥

vaiṣṇavānukampā vinā kṛṣṇa nāhi pāi
vaiṣṇava-charaṇa-dhūli deha sabe bhāi” [49]

vinā–Without vaiṣṇavānukampā–the grace of the Vaiṣṇavas, pāi nāhi–I cannot attain kṛṣṇa–Kṛṣṇa. sabe bhāi–O brothers, deha–please give [me] vaiṣṇava-charaṇa-dhūli”–the dust of the Vaiṣṇavas’ feet.”

“Without the grace of the Vaiṣṇavas, I cannot attain Kṛṣṇa. O brothers, please give me the dust of the Vaiṣṇavas’ feet.”

এত বলি’ সকলে করিয়া স্তুতি নতি ।
নিত্যানন্দ প্রভুর লইয়া অনুমতি ॥ ৫০ ॥
জগন্নাথগৃহে গিয়া শচীর চরণে ।
ব্রজে যাইতে আজ্ঞা লয় বিকলিত মনে ॥ ৫১ ॥

eta bali’ sakale kariyā stuti nati
nityānanda prabhura la-iyā anumati [50]
jagannātha-gr̥he giyā śachira charaṇe
vraje yāite ājñā laya vikalita mane [51]

bali’–Saying eta–this, stuti nati kariyā–Jīva bowed and prayed sakale–to everyone, [and] la-iyā–took anumati–permission, nityānanda prabhura–from Nityānanda Prabhu. [Then] giyā–he went śachira charaṇe–to the feet of Śachī jagannātha-gr̥he–in the home of Jagannāth [and] vikalita mane–with an eager heart laya–took ājñā–permission yāite–to go vraje–to Vraja.]

Saying this, Jīva bowed and prayed to everyone, and took permission from Nityānanda Prabhu. Then he went to the feet of Śachī in the home of Jagannāth Miśra and with an eager heart took permission to go to Vraja.

শ্রীচরণেদিয়া শচীদেবী তায় ।
আশীর্বাদ করি’ জীবে করিল বিদায় ॥ ৫২ ॥
śrī-charaṇa-reṇu diyā śachī-devī tāya
āśīrvada kari’ jīve karila vidāya [52]

śachī-devī–Śachī Devī diyā–gave tāya–him śrī-charaṇa-reṇu–dust from [her] holy feet, āśīrvada kari’–blessed [him, and] jīve vidāya karila–bade Jīva farewell.

Śachī Devī gave Jīva dust from her holy feet, blessed him, and bade him farewell.

কাঁদিতে কাঁদিতে জীব ভাগীরথী পার ।
“হা গৌরাঙ্গ” বলি’ যায় আজ্ঞা জানি’ সার ॥ ৫৩ ॥
kāḍite kāḍite jīva bhāgīrathī pāra
“hā gaurāṅga” bali’ yāya ājñā jāni’ sāra [53]

kāḍite kāḍite–Crying, jīva–Jīva pāra–crossed bhāgīrathī–the Gaṅgā bali’–chanting, “hā–“O gaurāṅga”–Gaurāṅga!”, [and] yāya–departed jāni’–knowing ājñā–the order [of the Lord to be] sāra–all-in-all.

Crying, Jīva crossed the Gaṅgā chanting, “O Gaurāṅga!”, and departed, knowing the order of the Lord to be all-in-all.

কতক্ষণ চলি' চলি' নবদ্বীপ-সীমা ।
পার হয়ে যায় জীব অনন্ত মহিমা ॥৫৪॥

kata-kṣaṇa chali' chali' navadvīpa-sīmā
pāra haye yāya jīva ananta mahimā [54]

kata-kṣaṇa—Soon, chali' chali'—walking ahead, jīva—Jīva pāra haye—crossed navadvīpa-sīmā—the border of Nabadwīp [and] yāya—left ananta mahimā—that infinitely glorious abode.

Walking ahead, Jīva soon crossed the border of Nabadwīp and left that infinitely glorious abode.

নবদ্বীপধাম ছাড়ি' শ্রীজীব তখন ।
সাপ্তাঙ্গ প্রণমি' চলে যথা বৃন্দাবন ॥৫৫॥

navadvīpa-dhāma chhāḍi' śrī-jīva takhana
sāṣṭāṅga praṇami' chale yathā vṛndāvana [55]

takhana—Then, chhāḍi'—as he left navadvīpa-dhāma—Nabadwīp Dhām, śrī-jīva—Śrī Jīva sāṣṭāṅga praṇami'—prostrated [himself] fully [and then] chale—departed yathā—for vṛndāvana—Vṛndāvan.

As he left Nabadwīp Dhām, Jīva prostrated himself fully and then departed for Vṛndāvan.

ব্রজধাম শ্রীযমুনা রূপসনাতন ।
জাগিতে লাগিল হৃদে জীবের তখন ॥৫৬॥

vraja-dhāma śrī-yamunā rūpa-sanātana
jāgite lāgila hṛde jīvera takhana [56]

vraja-dhāma—Vraja Dhām, śrī-yamunā—the Yamunā, [and] rūpa-sanātana—Rūpa and Sanātana takhana—then jāgite lāgila—arose jīvera hṛde—in the heart of Jīva.

Vraja Dhām, the Yamunā, and Rūpa and Sanātana then arose in his heart.

পথিমধ্যে রাত্রে স্বপ্নে দেখে গৌররায় ।
জীবের বলেন, “তুমি যাও মথুরায় ॥৫৭॥
pathi-madhye rātre svapne dekhe gaura-rāya
jīvere balena, “tumi yāo mathurāya [57]

rātre—At night pathi-madhye—along the path, dekhe—Jīva saw gaura-rāya—Gaura Rāy svapne—in a dream. balena—The Lord said jīvere—to Jīva, “tumi yāo—“Go mathurāya—to Mathurā.

At night along the path, Jīva saw Gaura Rāy in a dream. The Lord said to Jīva, “Go to Mathurā.

অতি প্রিয় তুমি আর রূপসনাতন ।
একত্রে করহ ভক্তিশাস্ত্র প্রকটন ॥৫৮॥

ati priya tumi āra rūpa-sanātana
ekatre karaha bhakti-śāstra prakāṭana [58]

tumi—You, rūpa—Rūpa, āra—and sanātana—Sanātana [are] ati—very priya—dear [to Me, and] ekatre—together prakāṭana karaha—you will write bhakti-śāstra—scriptures on devotion.

“You, Rūpa, and Sanātana are very dear to Me, and together you will write scriptures on devotion.

আমার যুগল-সেবা তোমার জীবন ।
শ্রীব্রজবিলাস সদা করহ দর্শন” ॥৫৯॥

āmāra yugala-sevā tomāra jīvana
śrī-vraja-vilāsa sadā karaha darśana” [59]

āmāra yugala-sevā—Service to Me as the Divine Couple [will be] tomāra—your jīvana—life, [and] sadā darśana karaha—you will always see [Their] śrī-vraja-vilāsa—Pastimes in Śrī Vraja.”

“Service to Me as the Divine Couple will be your life, and you will always see Their Pastimes in Vraja.”

স্বপ্ন দেখি’ জীবের আনন্দ হৈল অতি ।
ব্রজধাম প্রতি ধায় সুসম্বর গতি ॥৬০॥

svapna dekhi’ jīvera ānanda haila ati
vraja-dhāma prati dhāya susatvara gati [60]

svapna dekhi’—After having this dream, jīvera ati ānanda haila—Jīva felt intense joy [and] susatvara gati—swiftly dhāya—ran prati—towards vraja-dhāma—Vraja Dhām.

After this dream, Jīva felt intense joy and swiftly ran towards Vraja Dhām.

ব্রজে গিয়া শ্রীজীব গোস্বামী মহাশয় ।
যে যে কার্য সাধিল তা বর্ণন না হয় ॥৬১॥

vraje giyā śrī-jīva gosvāmī mahāśaya
ye ye kārya sādḥila tā varṇana nā haya [61]

tā ye ye kārya—The services śrī-jīva gosvāmī mahāśaya—Śrī Jīva Gosvāmī Mahāśay sādḥila—performed giyā—after going vraje—to Vraja varṇana haya nā—cannot be described.

The services Śrī Jīva Gosvāmī performed after arriving in Vraja cannot be described.

ভাগ্যবান জন পরে করিবে বর্ণন ।
শুনবে আনন্দচিত্তে যত সাধুজন ॥৬২॥

bhāgyavāna jana pare karibe varṇana
śunibe ānanda-chitte yata sādhu-jana [62]

pare—Later, bhāgyavāna jana—a fortunate soul varṇana karibe—will describe [them, and] yata sādhu-jana—all the sādhus śunibe—will hear [about them] ānanda-chitte—with joy in [their] hearts.

Later, a fortunate soul will describe them, and the sādhus will hear about them with joy in their hearts.

ছারবুদ্ধি এ ভক্তিবিনোদ অভাজন ।
শ্রীধাম-ভ্রমণবার্তা করিল বর্ণন ॥৬৩॥

chhāra-buddhi e bhakti-vinoda abhājana

śrī-dhāma-bhramaṇa-vārtā karila varṇana [63]

e abhājana chhāra-buddhi bhakti-vinoda—The unfit and wicked-minded Bhakti Vinod varṇana karila—has described śrī-dhāma-bhramaṇa-vārtā—the subject of visiting the Holy Dhām.

The unfit and wicked-minded Bhakti Vinod has described the subject of visiting the Holy Dhām.

বৈষ্ণবচরণে মোর এই সে প্রার্থনা ।

শ্রীগৌর-সম্বন্ধ মোর হউক যোজনা ॥৬৪॥

vaiṣṇava-charaṇe mora ei se prārthanā

śrī-gaura-sambandha mora ha-uka yojanā [64]

ei se—This [is] mora—my prārthanā—prayer vaiṣṇava-charaṇe—at the feet of the Vaiṣṇavas: [May] mora—my śrī-gaura-sambandha—relationship with Śrī Gaura yojanā ha-uka—come about.

This is my prayer at the feet of the Vaiṣṇavas: may I have a relationship with Śrī Gaura.

শ্রীগৌর-সম্বন্ধ-সহ নবদ্বীপ বাস ।

হউক অচিরে মোর” এই অভিলাষ ॥৬৫॥

śrī-gaura-sambandha-saha navadvīpa vāsa

ha-uka achire mora ei abhilāṣa [65]

achire mora vāsa ha-uka—May I soon reside navadvīpa—in Nabadwīp saha—with śrī-gaura-sambandha—a relationship with Śrī Gaura. ei—This [is my] abhilāṣa—desire.

May I soon reside in Nabadwīp and have a relationship with Śrī Gaura. This is my desire.

বিষয়গর্ভের কীট অতি দুরাচার ।

ভক্তিহীন কামরত ক্রোধে মত্ত আর ॥৬৬॥

viṣaya-gartera kīṭa ati durāchāra

bhakti-hīna kāma-rata krodhe matta āra [66]

[I am] kīṭa—a worm viṣaya-gartera—in the ditch of mundanity [and] ati—very durāchāra—misbehaved. [I am] bhakti-hīna—devoid of devotion, kāma-rata—lustful, āra—and matta—mad krodhe—with anger.

I am a worm in the ditch of mundanity and very misbehaved. I have no devotion. I am lustful and mad with anger.

এ হেন দুর্জন আমি মায়ার কিল্কর ।

শ্রীগৌর-সম্বন্ধ কিসে পাই অতঃপর ॥৬৭॥

e hena durjana āmi māyāra kiṅkara

śrī-gaura-sambandha kise pāi ataḥpara [67]

kise—How ataḥpara—then [will] durjana—a fallen soul [and] kiṅkara—servant māyāra—of illusion e hena—such as āmi—I pāi—attain śrī-gaura-sambandha—a relationship with Gaura?

How will a fallen soul and servant of māyā like me develop a relationship with Śrī Gaura?

নবদ্বীপধাম মোরে অনুগ্রহ করি' ।

উদয় হউন হৃদে তবে আমি তারি ॥৬৮॥

navadvīpa-dhāma more anugraha kari'

udaya ha-una hṛde tabe āmi tari [68]

[May] navadvīpa-dhāma-Nabadwīp Dhām anugraha kari'—bless more-me [and] udaya ha-una—appear hṛde—within [my] heart. tabe—Then āmi—I tari—will be delivered.

May Nabadwīp Dhām bless me and appear in my heart. Then I will be delivered.

প্রৌঢ়ামায়া কুলদেবী কৃপা অকপট ।

ভরসা তারিতে মাত্র অবিদ্যা-সঙ্কট ॥৬৯॥

prauḍhā-māyā kuladevī kṛpā akapaṭa

bharasā tarite mātṛa avidyā-saṅkaṭa [69]

akapaṭa kṛpā—The genuine grace prauḍhā-māyā—of Prauḍhā Māyā, kuladevī—the protectress of the Dhām, [is my] mātṛa—only bharasā—hope tarite—to overcome avidyā-saṅkaṭa—the dangers of ignorance.

The genuine grace of Prauḍhā Māyā, the protectress of the Dhām, is my only hope to overcome the dangers of ignorance.

বৃদ্ধশিব ক্ষেত্রপাল হউন সদয় ।

চিদ্রাম আমার চক্ষে হউন উদয় ॥৭০॥

vṛddha-śiva kṣetra-pāla ha-una sadaya

chid-dhāma āmāra chakṣe ha-una udaya [70]

[May] vṛddha-śiva—Vṛddha Śiva, kṣetra-pāla—the protector of the Dhām, sadaya ha-una—be merciful [to me]. [May] chid-dhāma—the divine Dhām udaya ha-una—appear āmāra chakṣe—before my eyes.

May Vṛddha Śiva, the protector of the Dhām, be merciful. May the divine Dhām appear before my eyes.

নবদ্বীপবাসী যত গৌরভক্তগণ ।

এ পামর শিরে সবে দাও শ্রীচরণ ॥৭১॥

navadvīpa-vāsī yata gaura-bhakta-gaṇa

e pāmara śire sabe dāo śrī-charaṇa [71]

navadvīpa-vāsī—O residents of Nabadwīp [and] yata sabe gaura-bhakta-gaṇa—all the devotees of Gaura! dāo—Place [your] śrī-charaṇa—holy feet śire—on the head e pāmara—of this sinner.

O residents of Nabadwīp and devotees of Gaurāṅga! Place your holy feet on the head of this sinner.

এই ত প্রার্থনা মোর শুন সর্বজন ।

অচিরেতে যেন পাই চৈতন্যচরণ ॥৭২॥

ei ta prārthanā mora śuna sarva-jana

achirete yena pāi chaitanya-charaṇa [72]

sarva-jana—Everyone, śuna—please hear ei ta—this prārthanā—prayer mora—of mine yena—so that achirete—quickly pāi—I may attain chaitanya-charaṇa—the feet of Śrī Chaitanya.

Everyone, please hear this prayer of mine so that I may quickly attain the feet of Śrī Chaitanya.

নিত্যানন্দ-শ্রীজাহ্নবা-আদেশ পাইয়া ।

বর্ণিলাম নবদ্বীপ অতি দীন হৈয়া ॥৭৩॥

nityānanda-śrī-jāhnavā-ādeśa pāiyā
varṇilāma navadvīpa ati dīna haiyā [73]

pāiyā—Receiving nityānanda-śrī-jāhnavā-ādeśa—the order of Nityānanda and Śrī Jāhnavā, varṇilāma—I have described navadvīpa—Nabadwīp [although] ati dīna haiyā—I am very fallen.

Receiving the order of Nityānanda and Śrī Jāhnavā, I have described Nabadwīp although I am very fallen.

নবদ্বীপ গৌর নিত্যানন্দ নামময় ।

এই গ্রন্থ বিরচিত হইল নিশ্চয় ॥৭৪॥

navadvīpa gaura nityānanda nāmamaya
ei grantha virachita ha-ila niśchaya [74]

niśchaya—Certainly ei—this grantha—book virachita ha-ila—has been written [to be] nāmamaya—full of the names navadvīpa—‘Nabadwīp’, gaura—‘Gaura’, [and] nityānanda—‘Nityānanda’.

Certainly this book has been written so as to be filled with the names ‘Nabadwīp’, ‘Gaura’, and ‘Nityānanda’.

অতএব এই গ্রন্থ পরম পাবন ।

রচনা-দোষেতে দোষী নহে কদাচন ॥৭৫॥

ataeva ei grantha parama pāvana
rachanā-doṣete doṣī nahe kadāchana [75]

ataeva—Thus, ei—this grantha—book [is] parama pāvana—greatly purifying, [and] kadāchana doṣī nahe—I will not be at fault rachanā-doṣete—for [any] faults in [its] composition.

Thus, this book is greatly purifying, and I will not be to blame for any faults in its composition.

এই গ্রন্থ পাঠ করি' গৌরভক্তজন ।

পরিক্রমা ফল সদা করুন অর্জন ॥৭৬॥

ei grantha pāṭha kari' gaura-bhakta-jana
parikramā phala sadā karuna arjana [76]

[May] gaura-bhakta-jana—the devotees of Gaura sadā—always pāṭha kari'—study ei—this grantha—book [and] arjana karuna—attain phala—the result parikramā—of circumambulation [of the Dhām].

May the devotees of Gaurāṅga always study this book and attain the result of circumambulating the Dhām.

পরিক্রমাকালে গ্রন্থ কৈলে আলোচনা ।

শতগুণ ফল হয় শাস্ত্রের বচন ॥৭৭॥

parikramā-kāle grantha kaile ālochanā

śata-guṇa phala haya śāstrera vachana [77]

ālochanā kaile—When devotees discuss grantha—this book parikramā-kāle—during circumambulation [of the Dhām.] phala haya—they attain a result śata-guṇa—a hundred times greater. [This is] vachana—the word śāstrera—of the scriptures.

When devotees discuss this book while circumambulating the Dhām, they attain a result a hundred times greater. This is stated by the scriptures.

নিতাই-জাহ্নবা-পদছায়া আশ যার ।

নদীয়া-মাহাত্ম্য গায় দীনহীন ছার ॥৭৮॥

nitāi-jāhnavā-pada-chhāyā āśa yāra

nadīyā-māhātmya gāya dīna-hīna chhāra [78]

dīna-hīna chhāra—This insignificant, lowly, and humble soul, yāra—whose āśa—aspiration nitāi-jāhnavā-pada-chhāyā—of the shade of Nitāi and Jāhnavā's feet, gāya—chants nadīyā-māhātmya—the glories of Nadia.

This insignificant, lowly, and humble soul, whose aspiration is the shade of Nitāi and Jāhnavā's feet, chants the glories of Nadia.

শ্রীল ভক্তিবিনোদ ঠাকুর-কৃত

শ্রীনবদ্বীপদাম-মাহাত্ম্যের পরিক্রমা-খণ্ড সমাপ্ত ।

Śrīla Bhakti Vinod Ṭhākura-kṛta

Śrī-Navadvīpa-Dhāma-Māhātmyera

Parikramā-khaṇḍa samāpta

Thus ends the Parikramā Khaṇḍa

of Śrī Navadvīpa-dhāma-māhātmya

by

Śrīla Bhakti Vinod Ṭhākura.

Śrī Śrī Navadvīpa-bhāva-taraṅga

*Waves of the Ecstasy
of Nabadwīp*

Śrī Śrī Navadvīpa-bhāva-taraṅga

সর্বধামশিরোমণি সন্ধিনীবিলাস ।
ষোলকোশ নবদ্বীপ চিদানন্দবাস ॥
সর্বতীর্থ-দেব-ঋষি-ঋতুর বিশ্রাম ।
সুখরূপে নয়নে মম নবদ্বীপধাম ॥১॥

sarva-dhāma-śiromaṇi sandhinī-vilāsa
ṣola-krośa navadvīpa chid-ānanda-vāsa
sarva-tīrtha-deva-ṛṣi-śrutira viśrāma
sphūruk nayane mama navadvīpa-dhāma [1]

[May] sarva-dhāma-śiromaṇi—the crown jewel of all the Lord's abodes, sandhinī-vilāsa—the play of the concrete spiritual energy, chid-ānanda-vāsa—the joyful, spiritual abode ṣola-krośa navadvīpa—of nine islands measuring thirty-two miles, sarva-tīrtha-deva-ṛṣi-śrutira viśrāma—the sanctuary of all holy places, gods, sages, and scriptures, navadvīpa-dhāma—Śrī Nabadwīp Dhām, sphūruk—appear nayane mama—before my eyes.

May the crown jewel of all the Lord's abodes, the play of the sandhinī energy, the joyful, spiritual abode of nine islands measuring thirty-two miles, the sanctuary of all holy places, gods, sages, and scriptures, Śrī Nabadwīp Dhām, appear before my eyes.

মাথুর-মণ্ডলে ষোলকোশ বৃন্দাবন ।
গৌড়ে নবদ্বীপ তথা দেখুক নয়ন ॥
একের প্রকাশ দুই অনাদি চিন্ময় ।
প্রভুর বিলাস-ভেদে শুদ্ধধামদ্বয় ॥২॥

māthura-maṇḍale ṣola-krośa vṛndāvana
gauḍe navadvīpa tathā dekhuk nayana
ekera prakāśa dui anādi chinmaya
prabhura vilāsa-bhede śuddha-dhāma-dvaya [2]

[May my] nayana—eyes dekhuk—behold ṣola-krośa—the thirty-two miles vṛndāvana—of Vṛndāvan māthura-maṇḍale—in the district of Mathurā tathā—as navadvīpa—Śrī Nabadwīp gauḍe—of the district of Gauḍa. [They are] dui—two anādi—eternal chinmaya—spiritual prakāśa—manifestations ekerā—of one [truth]. [These] śuddha-dhāma-dvaya—two divine abodes [exist] vilāsa-bhede—in accordance with different Pastimes prabhura—of the Lord.

May my eyes behold the thirty-two miles of Vṛndāvan in Mathurā Maṇḍal as Śrī Nabadwīp of Gauḍa Maṇḍal. These divine abodes are eternal, spiritual manifestations of one truth and exist in accordance with different Pastimes of the Lord.

প্রভুর অচিন্ত্য শক্তি অনাদি চিন্ময়ে ।
 জীব নিস্তারিতে আনে প্রপঞ্চ-নিলয়ে ॥
 সেই কৃষ্ণকৃপাবলে জড়-বদ্ধ জন ।
 বৃন্দাবন নবদ্বীপে করুক দর্শন ॥৩॥

prabhura achintya śakti anādi chinmaye
 jīva nistārite āne prapañcha-nilaye
 sei kṛṣṇa-kṛpā-bale jaḍa-baddha jana
 vṛndāvana navadvīpa karuka darśana [3]

achintya—The inconceivable, anādi—eternal, chinmaye—spiritual śakti—energy prabhura—of the Lord āne—brings [these divine abodes] prapañcha-nilaye—to the material world nistārite—to deliver jīva—souls. [May] sei jaḍa-baddha jana—the materially conditioned souls darśana karuka—behold vṛndāvana—Vṛndāvan [and] navadvīpa—Nabadwīp kṛṣṇa-kṛpā-bale—by Kṛṣṇa's grace.

The inconceivable, eternal, spiritual energy of the Lord brings these divine abodes to the material world to deliver souls. May the materially conditioned souls behold Vṛndāvan and Nabadwīp by Kṛṣṇa's grace.

যোগ্যতা লভিয়া সব জীবেন্দ্রিয়গণ ।
 চিন্ময় বিশেষ সুধা করে আস্বাদন ॥
 অযোগ্য ইন্দ্রিয় তাহা আস্বাদিতে নারে ।
 ক্ষুদ্র জড় বলি' তারে নিন্দে বারে বারে ॥৪॥

yogyatā labhiyā saba jīvendriya-gaṇa
 chinmaya viśeṣa sudhā kare āsvādana
 ayogyā indriya tāhā āsvādite nāre
 kṣudra jaḍa bali' tāre ninde bāre bāre [4]

labhiyā—Upon attaining yogyatā—fitness, saba jīvendriya-gaṇa—all the senses āsvādana kare—taste viśeṣa—extraordinary chinmaya—spiritual sudhā—nectar. ayogyā—Unfit indriya—senses nāre—cannot āsvādite—taste tāhā—it [and] ninde—deride tāre—it bāre—again [and] bāre—again bali'—as kṣudra—insignificant jaḍa—matter.

Upon attaining fitness, all the senses taste extraordinary spiritual nectar. Unfit senses cannot taste it and deride it again and again as insignificant matter.

কৃষ্ণ কৃষ্ণভক্ত-কৃপা যোগ্যতা কারণ ।
 জীবে দয়া সাধুসঙ্গে লভে ভক্তজন ॥
 জ্ঞানকর্মযোগে সেই যোগ্যতা না হয় ।
 শ্রদ্ধাবলে সাধুসঙ্গে করে জড় জয় ॥৫॥

kṛṣṇa kṛṣṇa-bhakta-kṛpā yogyatā kāraṇa
 jīve dayā sādhu-saṅge labhe bhakta-jana
 jñāna-karma-yoge sei yogyatā nā haya
 śraddhā-bale sādhu-saṅge kare jaḍa jaya [5]

kṛpā—The mercy kṛṣṇa—of Kṛṣṇa [and] kṛṣṇa-bhakta—the devotees of Kṛṣṇa [are] kāraṇa—the cause yogyatā—of fitness. bhakta-jana—Devotees labhe—attain [it] sādhu-saṅge—by associating

with the sādhus [and] dayā—being kind jīve—to other souls. sei—Such yogyatā—fitness nā haya—does not arise jñāna-karma-yoge—through exploitation, renunciation, or meditation. [Souls] jaya kare—conquer jaḍa—matter śraddhā—bale—through faith [and] sādhu-saṅge—the association of the sādhus.

The mercy of Kṛṣṇa and the devotees of Kṛṣṇa are the cause of the senses becoming fit. Devotees attain such fitness by associating with the sādhus and being kind to other souls. Souls do not become fit through exploitation, renunciation, or yoga. Souls conquer matter through faith and the association of the sādhus.

জড় জাল জীবেন্দ্রিয়ে ছাড়ে যেই ক্ষণ ।
জীবচক্ষু করে ধাম-শোভা দরশন ॥
আহা কবে সে অবস্থা হইবে আমারে ।
দেখিব শ্রীনবদ্বীপ জড়মায়া পারে ॥৬॥
jaḍa jāla jīvendriye chhāḍe yei kṣaṇa
jīva-chakṣu kare dhāma-śobhā daraśana
āhā kabe se avasthā ha-ibe āmāre
dekhiba śrī-navadvīpa jaḍa-māyā pāre [6]

yei kṣaṇa—When jāla—the net jaḍa—of matter chhāḍe—releases jīvendriye—the senses of the soul, jīva-chakṣu—the eyes of the soul daraśana kare—see dhāma-śobhā—the splendour of the Dhām. āhā—Ah! kabe—When ha-ibe āmāre—will I attain se—that avasthā—state? [When] dekhiba—will I see śrī-navadvīpa—Śrī Nabadwīp, pāre—beyond jaḍa-māyā—the illusion of matter?

When the net of matter releases the senses of the soul, the eyes of the soul see the splendour of the Dhām. Ah! When will I attain that state? When will I see Śrī Nabadwīp, beyond the illusion of matter?

অষ্টদলপদ্মনিভ ধাম নিরমল ।
কোটিচন্দ্র জ্যোৎস্না জিনি' অতীব শীতল ॥
কোটি-সূর্য্য-প্রভা জিনি' অতি তেজময় ।
আমার নয়ন পথে হইবে উদয় ॥৭॥
aṣṭadala-padma-nibha dhāma niramala
koṭi-chandra jyotsnā jini' atīva śītala
koṭi-sūrya-prabhā jini' ati tejamaya
āmāra nayana pathe ha-ibe udaya [7]

dhāma niramala—The Holy Dhām nibha—resembles aṣṭadala-padma—an eight-petalled lotus. [It is] atīva—extremely śītala—cool, jini'—more so than jyotsnā—the light koṭi-chandra—of ten million moons, [and] ati—extremely tejamaya—bright, jini'—more so than prabhā—the brilliance koṭi-sūrya—of ten million suns. [When] ha-ibe udaya—will [the Dhām] appear pathe—in the path āmāra nayana—of my eyes?

The Holy Dhām resembles an eight-petalled lotus. It is extremely cool, more so than the light of ten million moons, and extremely bright, more so than the brilliance of ten million suns. When will the Dhām appear before my eyes?

অষ্টদ্বীপ অষ্টদল মধ্যে দ্বীপবর ।
 অন্তদ্বীপ নাম তার অতীব সুন্দর ॥
 তার মধ্য-ভাগে যোগপীঠ মায়াপুর ।
 দেখিয়া আনন্দ লাভ করিব প্রচুর ॥৮॥

aṣṭadvīpa aṣṭadala madhye dvīpa-vara
 antardvīpa nāma tāra atīva sundara
 tāra madhya-bhāge yoga-pīṭha māyāpura
 dekhiyā ānanda lābha kariba prachura [8]

madhye—In the centre aṣṭadvīpa—of the [Dhām's] eight islands, [which resemble] aṣṭadala—eight petals, [is] dvīpa-vara—the best island. tāra—Its nāma—name [is] antardvīpa—Antardwīp, [and it is] atīva—extremely sundara—beautiful. tāra madhya-bhāge—At its centre [is] māyāpura—Māyāpur [and] yoga-pīṭha—the Yoga Pīṭh (the Lord's birth place). dekhiyā—Seeing [it,] lābha kariba—I will feel prachura—intense ānanda—joy.

In the centre of the Dhām's eight islands, which resemble eight petals, is the best island: the extremely beautiful Antardwīp. At its centre is Māyāpur and the Yoga Pīṭh. Seeing it, I will feel intense joy.

ব্রহ্মপুর বলি' শ্রুতিগণ যাকে গায় ।
 মায়ামুক্ত চক্ষুে আহা মায়াপুর ভায় ॥
 সর্বোপরি শ্রীগোকুল নাম মহাবন ।
 যথা নিত্যলীলা করে শ্রীশচীনন্দন ॥৯॥

brahmapura bali' śruti-gaṇa yāke gāya
 māyā-mukta chakṣe āhā māyāpura bhāya
 sarvopari śrī-gokula nāma mahāvana
 yathā nitya-līlā kare śrī-śācī-nandana [9]

śruti-gaṇa—The scriptures gāya—sing yāke—of it, bali'—calling [it] brahmapura—Brahmapur. āhā—Ah! māyāpura—Māyāpur bhāya—shines chakṣe—before eyes māyā-mukta—free from illusion. [It is] śrī-gokula—Śrī Gokula, [which is] sarvopari—above all, [and] nāma—known as mahāvana—Mahāvan, yathā—where śrī-śācī-nandana—Śācī's son kare—performs [His] nitya-līlā—eternal Pastimes.

The scriptures sing of it, calling it Brahmapur. Ah! Māyāpur shines before eyes free from illusion. It is nondifferent from the supreme abode, Śrī Gokula Mahāvan, where the son of Śācī performs His eternal Pastimes.

ব্রজে সেই ধাম গোপ-গোপীগণালয় ।
 নবদ্বীপে শ্রীগোকুল দ্বিজবাস রয় ॥
 জগন্নাথমিশ্রগৃহ পরম পাবন ।
 মায়াপুর-মধ্যে শোভে নিত্য নিকেতন ॥১০॥

vraje sei dhāma gopa-gopī-gaṇālaya
 navadvīpe śrī-gokula dvija-vāsa raya
 jagannātha-miśra-gr̥ha parama pāvana
 māyāpura-madhye śobhe nitya niketana [10]

vraje—As Vraja, sei—the dhāma—Dhām [is] gopa-gopī-gaṇālaya—the home of cowherd men and women. navadvīpe—As Nabadwīp, śrī-gokula—Śrī Gokula raya—is dvija-vāsa—the home of brāhmaṇs. jagannātha-miśra-grha—The house of Jagannāth Miśra, [the] parama—supremely pāvana—pure, nitya—eternal niketana—home [of the Lord,] śobhe—shines māyāpura-madhye—in Māyāpur.

As Vraja, the Dhām is the home of cowherd men and women. As Nabadwīp, Śrī Gokula is the home of brāhmaṇs. The house of Jagannāth Miśra, the supremely pure, eternal home of the Lord, shines in Māyāpur.

মায়াজালাবৃত চক্ষু দেখে ক্ষুদ্রাগার ।
জড়ময় ভূমি জল দ্রব্য যত আর ॥
মায়া কৃপা করি' জাল উঠায় যখন ।
আঁখি দেখে সুবিশাল চিন্ময় ভবন ॥১১॥
māyā-jālāvṛta cakṣu dekhe kṣudrāgāra
jaḍamaya bhūmi jala dravya yata āra
māyā kṛpā kari' jāla uṭhāya yakhana
ākhi dekhe suviśāla chinmaya bhavana [11]

chakṣu—Eyes āvṛta—covered [by] jāla—the veil māyā—of Māyā dekhe—see kṣudrāgāra—a small house, jaḍamaya—material bhūmi—land, jala—water, āra—and yata—other dravya—objects. yakhana—When māyā—Māyā kṛpā kari'—mercifully uṭhāya—lifts [her] jāla—veil, ākhi—the eyes dekhe—see [a] suviśāla—magnificent chinmaya—spiritual bhavana—abode.

Eyes covered by the veil of Māyā see a small house, some land, some water, and other materials. When Māyā mercifully lifts her veil, the eyes see a magnificent spiritual abode.

যথা নিত্য-মাতাপিতা দাসদাসীগণ ।
শ্রীগৌরাঙ্গে সেবে প্রেমে মত্ত অনুক্ষণ ॥
লক্ষ্মীবিষ্ণুপ্রিয়া সেবে প্রভুর চরণ ।
পঞ্চতত্ত্বাত্মক প্রভু অপূর্ব দর্শন ॥১২॥
yathā nitya-mātā-pitā dāsa-dāsī-gaṇa
śrī-gaurāṅge seve preme matta anukṣaṇa
lakṣmī-viṣṇu-priyā seve prabhura charaṇa
pañcha-tattvātmaka prabhu apūrva darśana [12]

yathā—There, [the Lord's] nitya—eternal mātā—mother, pitā—father, [and] dāsa-dāsī-gaṇa—servants seve—serve śrī-gaurāṅge—Śrī Gaurāṅga, anukṣaṇa—ever matta—enchanted preme—by divine love. lakṣmī-viṣṇu-priyā—Lakṣmī Priyā and Viṣṇu Priyā seve—serve prabhura charaṇa—the feet of the Lord, [and] prabhu—the Lord darśana—appears apūrva—wonderfully pañcha-tattvātmaka—as the Pañcha Tattva (Śrī Gaurāṅga, Śrī Nityānanda, Śrī Advaita, Śrī Gadādhara, and Śrī Śrīvās).

There, Śrī Gaurāṅga's eternal mother, father, and servants serve Him, ever enchanted by divine love. Lakṣmī Priyā and Viṣṇu Priyā serve His feet, and the Lord manifests Himself wonderfully as the Pañcha Tattva.

নিত্যানন্দ শ্রীঅদ্বৈত সেই মায়াপুরে ।
 গদাধর শ্রীবাসাদি স্থানে স্থানে স্মুরে ॥
 অসংখ্য বৈষ্ণবালয় চতুর্দিকে ভায় ।
 হেন মায়াপুর কৃপা করুন আমায় ॥১৩॥

nityānanda śrī-advaita sei māyāpure
 gadādhara śrīvāsādi sthāne sthāne sphure
 asaṅkhyā vaiṣṇavālaya chaturdike bhāya
 hena māyāpura kṛpā karuna āmāya [13]

nityānanda—Nityānanda, śrī-advaita—Śrī Advaita, gadādhara—Gadādhara, śrīvāsādi—Śrīvās, and others sphure—reside sthāne sthāne—in various places sei māyāpure—throughout Māyāpur. asaṅkhyā vaiṣṇavālaya—The homes of innumerable devotees bhāya—fill chaturdike—the four directions. [May] hena māyāpura—that Māyāpur kṛpā karuna—be merciful āmāya—to me.

Nityānanda, Advaita, Gadādhara, Śrīvās, and other devotees reside throughout Māyāpur, where the homes of innumerable devotees fill the four directions. May Māyāpur be merciful to me.

নৈঋতে যমুনা গঙ্গা স্বসৌভাগ্য গণি' ।
 নাগরূপে সেবা করে গোরা দ্বিজমণি ॥
 ভাগীরথী-তটে বহু ঘাট দেবালয় ।
 পৌঢ়ামায়া বৃদ্ধ শিব উপবনচয় ॥১৪॥

nairṭe yamunā gaṅgā svasaubhāgya gaṇi'
 nāga-rūpe sevā kare gorā dvija-maṇi
 bhāgīrathī-taṭe bahu ghāṭa devālaya
 prauḍhāmāyā vṛddha śiva upavana-chaya [14]

nairṭe—To the southwest, yamunā—the Yamunā [and] gaṅgā—the Gaṅgā gaṇi'—reflect on svasaubhāgya—their good fortune [and] nāga-rūpe—like serpents sevā kare—serve gorā—Gorā, dvija-maṇi—the jewel of the brāhmaṇs. bhāgīrathī-taṭe—On the banks of the Gaṅgā, [there are] bahu—many ghāṭa—bathing places, devālaya—Temples, [and] upavana-chaya—parks, [as well as] prauḍhāmāyā—Prauḍhā Māyā [and] vṛddha śiva—Vṛddha Śiva.

To the southwest, the Yamunā and the Gaṅgā reflect on their good fortune and, flowing like serpents, serve Gorā, the jewel of the brāhmaṇs. On the banks of the Gaṅgā, there are many ghāṭs, Temples, and parks, as well as Prauḍhā Māyā and Vṛddha Śiva.

অসংখ্য ব্রাহ্মণ-গৃহ মায়াপুরে হয় ।
 রাজপথ চত্বর বিপিন শিবালয় ॥
 পূর্ব দক্ষিণেতে এক সরস্বতী ধার ।
 নিরবধি বহে ঈশোদ্ভান তটে যার ॥১৫॥

asaṅkhyā brāhmaṇa-gr̥ha māyāpure haya
 rāja-patha chatvara vipina śivālaya
 pūrva dakṣiṇete eka sarasvatī dhāra
 niravadhi vahe īśodyāna taṭe yāra [15]

māyāpure—In Māyāpur, haya—there are asaṅkhyā—countless brāhmaṇa-gr̥ha—homes of brāhmaṇs, rāja-patha—roads, chatvara—courtyards, vipina—groves, [and] śivālaya—Śiva Temples.

pūrva dakṣiṇete—To the southeast, eka—a dhāra—stream sarasvatī—of the Sarasvatī niravadhi—constantly vahe—flows. īśodyāna—The Lord's garden [is] taṭe yāra—on her bank.

In Māyāpur, there are countless homes of brāhmaṇs, roads, court-yards, groves, and Temples of Lord Śiva. To the southeast, a stream of the Sarasvatī constantly flows. Īśodyān is on her bank.

এ সব বৈভব নিত্য চিন্ময় অপার ।
কেন পাবে কলিজীব মায়াবদ্ধ ছার ॥
ত্রিনদী-ভাঙ্গন-ছলে লুকাইল মায়া ।
জড় চক্ষু দেখে মাত্র মায়াপুর-ছায়া ॥১৬॥

e saba vaibhava nitya chinmaya apāra
kena pābe kali-jīva mājā-baddha chhāra
trinadī-bhāṅgana-chhale lukāila mājā
jaḍa chakṣu dekhe mātra mājāpura-chhāyā [16]

kena—Why [should] chhāra kali-jīva—the fallen souls in the Age of Kali, mājā-baddha—who are conditioned by Mājā, pābe—attain e saba—all this nitya—eternal, chinmaya—spiritual, apāra—inexhaustible vaibhava—opulence? trinadī-bhāṅgana-chhale—With the pretext of diverting the three rivers, mājā—Mājā lukāila—hid [the opulence of the Dhām]. jaḍa—Material chakṣu—eyes dekhe—see mātra—only mājāpura-chhāyā—a shadow of Mājāpur.

Why should the fallen souls of Kali-yuga, conditioned by Mājā, attain all this eternal, spiritual, inexhaustible opulence? Mājā hid it by diverting the three rivers, and material eyes only see a shadow form of Mājāpur.

সশক্তিক-নিত্যানন্দ-কৃপাবল-ক্রমে ।
স্ফুরুক্ নয়নে মায়াপুরী সসম্ভ্রমে ॥
শ্রীগৌরাঙ্গ-গৃহলীলা করি' দরশন ।
অতি ধন্য হউ এই মুঢ় অকিঞ্চন ॥১৭॥

saśaktika-nityānanda-kṛpā-bala-krame
sphuruk nayane mājāpurī sasambhrame
śrī-gaurāṅga-gr̥ha-līlā kari' daraśana
ati dhanya ha-u ei mūḍha akiñchana [17]

[May] mājāpurī—Mājāpur sasambhrame—gloriously sphuruk—appear nayane—before [my] eyes bala-krame—by the force saśaktika-nityānanda—of powerful Nityānanda's kṛpā—mercy. [May] ei—this akiñchana—poor, mūḍha—foolish soul daraśana kari'—behold śrī-gaurāṅga-gr̥ha-līlā—the household Pastimes of Śrī Gaurāṅga [and] ha-u—become ati—extremely dhanya—fortunate.

May Mājāpur gloriously appear before my eyes by the force of powerful Nityānanda's mercy. May this poor, foolish soul behold the household Pastimes of Śrī Gaurāṅga and thus become most fortunate.

অন্তর্দীপ-মধ্যে যেই মায়াপুর-গ্রাম ।
অষ্টদল কমলের কর্ণিকা সে ধাম ॥

গৌরকান্তি পীত জ্যোতির্ময় স্নিগ্ধল ।
করুন নয়নে মোর সদা বলমল ॥১৮॥

antardvīpa-madhye yei māyāpura-grāma
aṣṭadala kamalera karṇikā se dhāma
gaura-kānti pīta jyotirmaya sunirmala
karuna nayane mora sadā jhālamala [18]

[May the] jyotirmaya—bright, sunirmala—spotless, pīta gaura-kānti—golden-yellow lustre yei māyāpura-grāma se dhāma—of the village of Māyāpur antardvīpa-madhye—in Antardwīp, karṇikā—the whorl aṣṭadala kamalera—of the eight-petalled lotus, jhālamala karuna—shine nayane mora—before my eyes sadā—forever.

May the bright, spotless, golden lustre of the village of Māyāpur in Antardwīp, the whorl of the eight-petalled lotus of the Dhām, shine before my eyes forever.

কোন স্থানে উপবন পৃথু সরোবর ।
গোচারণভূমি কত দেখিতে সুন্দর ॥
প্রবাহপ্রণালী কত শস্যভূমি-খণ্ড ।
রাজপথ বকুল কদম্ব বৃক্ষষণ্ড ॥১৯॥

kona sthāne upavana pṛthu sarovara
gochāraṇa-bhūmi kata dekhite sundara
pravāha-praṇālī kata śasya-bhūmi-khaṇḍa
rāja-patha bakula kadamba vṛkṣa-ṣaṇḍa [19]

kona sthāne—Throughout [the Dhām], pṛthu sarovara—the lake known as Pṛthu, [the] kata—numerous upavana—groves, gochāraṇa-bhūmi—cow pastures, pravāha-praṇālī—waterways, kata—numerous śasya-bhūmi-khaṇḍa—grain fields, rāja-patha—roads, [and] bakula kadamba vṛkṣa-ṣaṇḍa—strong bakul (*Mimusops elengi*) and kadamba (*Neolamarckia cadamba* or *Anthocephalus cadamba*) trees [are] sundara—beautiful dekhite—to see.

Throughout the Dhām, Pṛthu Kuṇḍa, and the numerous groves, cow pastures, waterways, grain fields, roads, and strong bakul and kadamba trees are beautiful to see.

তাহার পশ্চিমে জহ্নু-তনয়ার তট ।
শ্রীগঙ্গানগর-নামে প্রসিদ্ধ খর্বট ॥
যথা গঙ্গাদাস-গৃহে বিদ্যানুশীলন ।
করিলেন প্রভু মোর লয়ে দ্বিজজন ॥২০॥

tāhāra paśchime jahnu-tanayāra taṭa
śrī-gaṅgā-nagara-nāme prasiddha kharvaṭa
yathā gaṅgā-dāsa-grhe vidyānuśīlana
karilena prabhu mora laye dvija-jana [20]

tāhāra paśchime—To their west, jahnu-tanayāra taṭa—on the bank of the Gaṅgā, [is] prasiddha—the famous kharvaṭa—village śrī-gaṅgā-nagara-nāme—known as Śrī Gaṅgā Nagar, yathā—where mora—our prabhu—Lord vidyānuśīlana karilena—studied laye—with dvija-jana—brāhmaṇs gaṅgā-dāsa-grhe—in the home of Gaṅgā Dās.

To their west, on the bank of the Gaṅgā, is the famous village of Śrī Gaṅgā Nagar, where our Lord studied with brāhmaṇs in the home of Gaṅgā Dās Paṇḍit.

ভরদ্বাজটীলা তথা দেখিতে সুন্দর ।
 গৌর ভজি' যথা ভরদ্বাজ মুনিবর ॥
 লভিয়া চৈতন্যপ্রেম সূত্র প্রকাশিল ।
 কতশত বহিঃস্থ জনে ভক্তি দিল ॥২১॥

bharadvāja-ṭilā tathā dekhite sundara
 gaura bhaji' yathā bharadvāja muni-vara
 labhiyā chaitanya-prema sūtra prakāśila
 kata-śata bahirmukha jane bhakti dila [21]

tathā—There [is] bharadvāja-ṭilā—Bharadvāja Ṭilā, sundara—beautiful dekhite—to see, yathā—where bharadvāja muni-vara—the great Bharadvāja Muni bhaji'—worshipped gaura—Gaura, labhiyā—attained chaitanya-prema—divine love for Śrī Chaitanya, prakāśila—wrote sūtra—aphorisms, [and] dila—distributed bhakti—devotion [to] kata-śata—hundreds bahirmukha jane—of averse souls.

There also is Bharadvāja Ṭilā, beautiful to see, where the great Bharadvāja Muni worshipped Gaura, attained divine love for the Lord, wrote sūtras, and distributed devotion to thousands of averse souls.

পৃথুকুণ্ড উত্তরেতে মথুরা নগর ।
 ষষ্টিতীর্থ মধুবন পরম সুন্দর ॥
 বহুজনাকীর্ণ জনপদ সুবিস্তার ।
 দর্শনে পবিত্র হউ নয়ন আমার ॥২২॥

pr̥thu-kuṇḍa uttarete mathurā nagara
 ṣaṣṭhī-tīrtha madhuvana parama sundara
 bahu-janākīrṇa jana-pada suvistāra
 darśane pavitra ha-u nayana āmāra [22]

uttarete—North pr̥thu-kuṇḍa—of Pr̥thu Kuṇḍa [is] mathurā nagara—Mathurā Nagar [and] ṣaṣṭhī-tīrtha—Ṣaṣṭī Tīrtha, [which are] parama—extremely sundara—beautiful [and nondifferent from] madhuvana—Madhuvan. [May] āmāra—my nayana—eyes ha-u—become pavitra—purified darśane—by seeing bahu-janākīrṇa—the numerous people [and] suvistāra—grand jana-pada—residences [there].

North of Pr̥thu Kuṇḍa is Mathurā Nagar and Ṣaṣṭhī Tīrtha, which are extremely beautiful and nondifferent from Madhuvan. May my eyes become purified by seeing the numerous people and grand residences there.

তদুত্তরে শরডাঙ্গা স্থান মনোহর ।
 রক্তবাহুভয়ে যথা শবরপ্রবর ॥
 নীলাদ্রিপতিকে লয়ে রহে সংগোপনে ।
 সেই স্থান দেখি যেন সর্বদা নয়নে ॥২৩॥

tad uttare śaraḍāṅgā sthāna manohara
 raktabāhu-bhaye yathā śabara-pravara
 nīlādrīpatike laye rahe saṅgopane
 sei sthāna dekhi yena sarvadā nayane [23]

uttare—North tad—of there [is the] manohara—charming sthāna—place śaraḍāṅgā—Śaraḍāṅgā, yathā—where śabara-pravara—the great śabaras laye—brought nīlādrīpatike—Jagannāth [and]

rahe—resided saṅgopane—in secret raktabāhu—bhaye—out of fear of (the demon) Raktabāhu.
yena—May [my] nayane—eyes sarvadā—always dekhi—see sei—this sthāna—place.

North of there is the charming Śaraḍāṅgā, where the great śabaras brought Jagannāth and resided in secret out of fear of Raktabāhu. May my eyes always see this place.

মথুরায় বায়ুকোণে হেরিব নয়নে ।
সীমন্তদ্বীপের শোভা জাহ্নবী-সদনে ॥
যথায় পার্বতীদেবী গৌরপদ-ধূলি ।
সীমন্তে ধারণ কৈল করিয়া আকুলি ॥২৪॥
mathurāya vāyu-koṇe heriba nayane
sīmantadvīpera śobhā jāhnavī-sadane
yathāya pārvatī-devī gaura-pada-dhūli
sīmante dhāraṇa kaila kariyā ākuli [24]

jāhnavī-sadane—Beside the Gaṅgā, vāyu-koṇe—in the northwest corner mathurāya—of Mathurā,
[my] nayane—eyes heriba—will see śobhā—the splendour sīmantadvīpera—of Sīmantadvīp,
yathāya—where pārvatī-devī—Pārvatī Devī ākuli kariyā—eagerly dhāraṇa kaila—placed gaura-
pada-dhūli—Gaura’s foot-dust sīmante—on the parting in her hair.

Beside the Gaṅgā, in the northwest corner of Mathurā, my eyes will see the splendour of Sīmantadvīp, where Pārvatī Devī eagerly placed Gaura’s foot-dust on the parting in her hair.

দূর হইতে বিলোকিব বিল্বপক্ষবন ।
যথা গৌরধ্যানে আছে ঋষি চতুঃসন ॥
নিতাইবিলাসভূমি দেখিব সূদূরে ।
যথা সঙ্কর্ষণ-ক্ষেত্র বিজ্ঞজনে স্পুরে ॥২৫॥
dūra ha-ite vilokiba bilvapakṣavana
yathā gaura-dhyāne āchhe ṛṣi chatuṣsana
nitāi-vilāsa-bhūmi dekhiba sudūre
yathā saṅkarṣaṇa-kṣetra vijñā-jane sphure [25]

ha-ite—From dūra—afar, vilokiba—I will see bilvapakṣavana—the forest of Bilvapakṣa, yathā—
where chatuṣsana—(Brahmā’s) four sons, [who are] ṛṣi—sages, gaura-dhyāne āchhe—meditate on
Gaura. sudūre—In the distance, dekhiba—I will see nitāi-vilāsa-bhūmi—the land of the Pastimes
of Nitāi, yathā—where saṅkarṣaṇa-kṣetra—Saṅkarṣaṇ Kṣetra sphure—appears vijñā-jane—before
the wise.

From afar, I will see the forest of Bilvapakṣa, where the four Kumāras meditate on Gaura. In the distance, I will see the land of the Pastimes of Nitāi, where Saṅkarṣaṇ Kṣetra appears before the wise.

মায়াপুর-দক্ষিণাংশে জাহ্নবীর তটে ।
সরস্বতী-সঙ্গমের অতীব নিকটে ॥
ঈশোগান নাম উপবন সুবিস্তার ।
সর্বদা ভজনস্থান হউক আমার ॥২৬॥

māyāpura-dakṣiṇāmśe jāhnavīra taṭe
 sarasvatī-saṅgamera atīva nikaṭe
 īśodyāna nāma upavana suvistāra
 sarvadā bhajana-sthāna ha-uka āmāra [26]

māyāpura-dakṣiṇāmśe—In the southern part of Māyāpur, taṭe—on the bank jāhnavīra—of the Gaṅgā, atīva—very nikaṭe—near sarasvatī-saṅgamera—the confluence with the Sarasvatī, [is the] suvistāra—large upavana—garden nāma—known as īśodyāna—‘the Lord’s garden’. ha-uka—May [it] be bhajana-sthāna āmāra—the place of my worship sarvadā—forever.

In the southern part of Māyāpur, on the bank of the Gaṅgā, very near the confluence with the Sarasvatī, is the large garden known as Īśodyān. May it be my place of worship forever.

যে বনে আমার প্রভু শ্রীশচীনন্দন ।
 মধ্যাহ্নে করেন লীলা লয়ে ভক্তজন ॥
 বনশোভা হেরি রাধাকৃষ্ণ পড়ে মনে ।
 সে সব স্মরুক সদা আমার নয়নে ॥২৭॥
 ye vane āmāra prabhu śrī-śachī-nandana
 madhyāhne kareṇa līlā laye bhakta-jana
 vana-śobhā heri’ rādhā-kṛṣṇa paḍe mane
 se saba sphuruk sadā āmāra nayane [27]

heri’—Seeing ye vane vana-śobhā—the splendour of that grove in which āmāra—my prabhu—Lord, śrī-śachī-nandana—the son of Śachī, kareṇa—performs līlā—Pastimes madhyāhne—at midday laye—with bhakta-jana—the devotees, rādhā-kṛṣṇa—Rādhā and Kṛṣṇa paḍe—come mane—to mind. [May] se saba—all these [places] sadā—always sphuruk—appear āmāra nayane—before my eyes.

Seeing the splendour of that grove where my Lord, Śrī Śachī Nandan, performs Pastimes at midday with the devotees, Rādhā and Kṛṣṇa come to mind. May all these places always appear before my eyes.

বনস্পতি কৃষ্ণলতা নিবিড় দর্শন ।
 নানা পক্ষী গায় তথা গৌরগুণগান ॥
 সরোবর শ্রীমন্দির অতি শোভা তায় ।
 হিরণ্য-হীরক-নীল-পীতমণি ভায় ॥২৮॥
 vanaspati kṛṣṇa-latā niviḍa darśana
 nānā pakṣī gāya tathā gaura-guṇa-gāna
 sarovara śrī-mandira ati śobhā tāya
 hiraṇya-hīraka-ñīla-pīta-maṇi bhāya [28]

tathā—There, vanaspati—the trees [and] kṛṣṇa-latā—dark vines darśana—appear niviḍa—thick, [and] nānā—various pakṣī—birds gāya—sing gaura-guṇa-gāna—songs about the glories of Gaura. tāya—There, sarovara—the lake [and] śrī-mandira—Temple bhāya—appear ati—very śobhā—beautiful, [with] hiraṇya—gold, hīraka—diamonds, [and] ñīla-pīta-maṇi—blue and yellow sapphires.

There, the trees and dark vines are thick, and various birds sing songs about the glories of Gaura. The lake and Temple are very beautiful, inlaid with gold, diamonds, and blue and yellow sapphires.

বহির্মুখ জন মায়ামুগ্ধ আঁখিদ্বয়ে ।
কভু নাহি দেখে সেই উপবনচয়ে ॥
দেখে মাত্র কণ্টক আবৃত ভূমিখণ্ড ।
তটিনীবন্যার বেগে সদা লণ্ডভণ্ড ॥২৯॥

bahirmukha jana māyā-mugdha ākhi-dvaye
kabhu nāhi dekhe sei upavana-chaye
dekhe mātra kaṇṭaka āvṛta bhūmi-khaṇḍa
taṭinī-vanyāra vege sadā laṇḍa-bhaṇḍa [29]

ākhi-dvaye—The eyes bahirmukha jana—of averse souls, [who are] māyā-mugdha—bewildered by illusion, kabhu nāhi—never dekhe—see sei upavana-chaye—these groves; [they] dekhe—see mātra—only bhūmi-khaṇḍa—a piece of land āvṛta—covered kaṇṭaka—with thorns [that is] sadā—constantly laṇḍa-bhaṇḍa—disturbed taṭinī-vanyāra vege—by the force of flooding rivers.

The eyes of averse souls, who are bewildered by Māyā, never see these groves; they see only a piece of land covered with thorns that is constantly disturbed by the force of flooding rivers.

মধুবন মধ্যভাগে শ্রীবিশ্রামস্থল ।
শ্রীধরকুটীর আর কুণ্ড নিরমল ॥
কাজীরে শোধিয়া প্রভু লয়ে পরিকর ।
যথায় বিশ্রাম কৈল ত্রিদশ-ঈশ্বর ॥৩০॥

madhuvana madhya-bhāge śrī-viśrāma-sthala
śrīdhara-kuṭīra āra kuṇḍa niramala
kājīre śodhiyā prabhu laye parikara
yathāya viśrāma kaila tridaśa-īśvara [30]

madhya-bhāge—In the centre madhuvana—of Madhuvan [is a] niramala—clear kuṇḍa—pond, śrīdhara-kuṭīra—the cottage of Śrīdhara, āra—and śrī-viśrāma-sthala—Viśrām Sthal, yathāya—where tridaśa-īśvara prabhu—the Lord of the three worlds (Śrīman Mahāprabhu) viśrāma kaila—rested laye—with [His] parikara—associates [after] śodhiyā—redeeming kājīre—the Kāzī.

In the centre of Madhuvan is a clear pond, the cottage of Śrīdhara, and Viśrām Sthal, where the Lord of the three worlds rested with His associates after redeeming the Kāzī.

“হা গৌরাঙ্গ” বলি’ কবে সে বিশ্রামস্থলে ।
গড়াগড়ি দিয়া আমি কাঁদিব বিরলে ॥
প্রেমাবেশে দেখিব শ্রীগৌরাঙ্গসুন্দরে ।
লৌহপাত্রে জল পিয়ে শ্রীধরের ঘরে ॥৩১॥

“hā gaurāṅga” bali’ kabe se viśrāma-sthale
gaḍāgaḍi diyā āmi kādiba virale
premāveśe dekhiba śrī-gaurāṅga-sundare
lauha-pātre jala piye śrīdharera ghare [31]

kabe—When āmi bali’—will I call out, “hā gaurāṅga”—“O Gaurāṅga!”, gaḍāgaḍi diyā—roll about, [and] kādiba—cry virale—in seclusion se viśrāma-sthale—at Viśrām Sthal? [When will I,] premāveśe—rapt with divine love, dekhiba—see śrī-gaurāṅga-sundare—Śrī Gaurāṅgasundar piye—drinking jala—water lauha-pātre—from the iron pot śrīdharera ghare—in the home of Śrīdhara?

When will I call out, “O Gaurāṅga!”, roll about, and cry in seclusion at Viśrām Sthal? When will I, rapt with divine love, see Śrī Gaurāṅgasundar drinking water from the iron pot in the home of Śrīdhara?

কবে বা সৌভাগ্যবলে নয়ন আমার ।
 হেরিবে কীৰ্ত্তনমাঝে শচীর কুমার ॥
 নিত্যানন্দাধৈত গদাধর শ্রীনিবাসে ।
 লয়ে নাচে প্রেম যাচে শ্রীধর-আবাসে ॥৩২॥
 kabe vā saubhāgya-bale nayana āmāra
 heribe kīrtana-mājhe śachīra kumāra
 nityānandādvaita gadādhara śrīnivāse
 laye nāche prema yāche śrīdhara-āvāse [32]

kabe vā—When, saubhāgya-bale—by great fortune, [will] āmāra—my nayana—eyes heribe—see śachīra kumāra—the son of Śachi nāche—dance [and] yāche—distribute prema—divine love kīrtana-mājhe—in the midst of kīrtan laye—with nityānandādvaita—Nityānanda, Advaita, gadādhara—Gadādhara, [and] śrīnivāse—Śrīvās śrīdhara-āvāse—at the home of Śrīdhara?

When, by great fortune, will my eyes see the son of Śachi dance and distribute divine love in the midst of kīrtan with Nityānanda, Advaita, Gadādhara, and Śrīvās at the home of Śrīdhara?

তার পূর্বে বিলোকিব সুবর্ণবিহার ।
 সুবর্ণসেনের দুর্গ তুল্য নাহি যার ॥
 যথায় শ্রীগৌরচন্দ্র সহ পরিকর ।
 নাচেন সুবর্ণমূর্তি অতি মনোহর ॥৩৩॥
 tāra pūrve vilokiba suvarṇa-bihāra
 suvarṇa-senera durga tulya nāhi yāra
 yathāya śrī-gaurachandra saha parikara
 nāchena suvarṇa-mūrti ati manohara [33]

[To] tāra—its pūrve—east, vilokiba—I will see suvarṇa-bihāra—Suvarṇa Bihār [and] suvarṇa-senera—Suvarṇa Sen's durga—palace, yāra—which has nāhi—no tulya—comparison, yathāya—where śrī-gaurachandra—Śrī Gaurachandra nāchena—dances saha—with [His] parikara—associates [in His] ati—most manohara—enchanting suvarṇa-mūrti—golden form.

To the east, I will see Suvarṇa Bihār and the incomparable palace of Suvarṇa Sen, where Śrī Gaurachandra dances with His associates in His most enchanting golden form.

একাকী বা ভক্তসঙ্গে কবে কাকুস্বরে ।
 কাঁদিয়া বেড়াব আমি সুবর্ণনগরে ॥
 গৌরপদে শ্রীযুগল-সেবা মাগি' লব ।
 শ্রীরাধাচরণশ্রয়ে প্রাণ সমর্পিব ॥৩৪॥

ekākī vā bhakta-saṅge kabe kaku-svare
 kāḍiyā beḍāba āmi suvarṇa-nagare
 gaura-pade śrī-yugala-sevā māgi' lava
 śrī-rādhā-charaṇāśraye prāṇa samarpiba [34]

kabe—When beḍāba āmi—will I wander, ekākī—alone vā—or bhakta-saṅge—with devotees, suvarṇa-nagare—throughout Suvarṇa Bihār, kāḍiyā—crying kaku-svare—with a wavering voice? [When] māgi’—will I beg gaura-pade—at the feet of Gaura lava—for a little śrī-yugala-sevā—service to the Divine Couple [and] samarpiba—surrender [my] prāṇa—heart śrī-rādhā-charaṇāśraye—in the shelter of the feet of Śrī Rādhā?

When will I wander, alone or with devotees, throughout Suvarṇa Bihār, crying with a wavering voice? When will I beg at the feet of Gaura for a little service to the Divine Couple and surrender my heart in the shelter of the feet of Śrī Rādhā?

তার পূর্বদক্ষিণেতে শ্রীনৃসিংহ-পুরী ।
কবে বা হেরিব দেবপল্লীর মাধুরী ॥
নরহরি-ক্ষেত্রে প্রেমে গড়াগড়ি দিয়া ।
নিষ্কপট কৃষ্ণপ্রেম লইব মাগিয়া ॥৩৫॥
tāra pūrva-dakṣiṇete śrī-nṛsiṁha-purī
kabe vā heriba deva-pallira mādhuri
narahari-kṣetre preme gaḍāgaḍi diyā
niṣkapaṭa kṛṣṇa-prema la-iba māgiyā [35]

pūrva-dakṣiṇete—Southeast tāra—of there [is] śrī-nṛsiṁha-purī—Nṛsiṁha Palli. kabe vā—When heriba—will I see mādhuri—the beauty deva-pallira—of Nṛsiṁha Palli? [When] gaḍāgaḍi diyā—will I roll about preme—with divine love narahari-kṣetre—in Nṛsiṁha Palli, māgiyā—pray niṣkapaṭa—sincerely, [and] la-iba—accept kṛṣṇa-prema—divine love for Kṛṣṇa?

Southeast of there is Nṛsiṁha Palli. When will I see its beauty? When will I roll about with divine love, pray sincerely, and attain divine love for Kṛṣṇa?

এ দুষ্ট হৃদয়ে কাম আদি রিপু ছয় ।
কুটিনাটি প্রতিষ্ঠাশা শাঠ্য সদা রয় ॥
হৃদয়শোধন আর কৃষ্ণের বাসনা ।
নৃসিংহ-চরণে মোর এই ত’ কামনা ॥৩৬॥
e duṣṭa hṛdaye kāma ādi ripu chhaya
kuṭināṭi pratiṣṭhāśā śāṭhya sadā raya
hṛdaya-śodhana āra kṛṣṇera vāsanā
nṛsiṁha-charaṇe mora ei ta’ kāmanā [36]

[In] e—this duṣṭa—wicked hṛdaye—heart, [the] chhaya—six ripu—enemies—kāma—lust, ādi—anger, greed, madness, pride, and envy— [as well as] kuṭināṭi—fault-finding, pratiṣṭhāśā—desire for prestige, [and] śāṭhya—deceit, sadā—always raya—remain. mora—My kāmanā—prayer nṛsiṁha-charaṇe—at the feet of Nṛsiṁha ei ta’—is that [my] hṛdaya—heart [will be] śodhana—purified āra—and [my] vāsanā—desires [will be only] kṛṣṇera—for Kṛṣṇa.

In this wicked heart, the six enemies—lust, anger, and so forth—as well as fault-finding, desire for prestige, and deceit, always remain. My prayer at the feet of Nṛsiṁha is that my heart will be purified and my desires will be only for Kṛṣṇa.

কাঁদিয়া নৃসিংহ-পদে মাগিব কখন ।
 নিরাপদে নবদ্বীপে যুগলভজন ॥
 ভয় ভয় পায় যার দর্শনে সে হরি ।
 প্রসন্ন হইবে কবে মোরে দয়া করি' ॥৩৭॥
 kāḍiyā nṛsimha-pade māgiba kakhana
 nirāpade navadvīpe yugala-bhajana
 bhaya bhaya pāya yāra darśane se hari
 prasanna ha-ibe kabe more dayā kari' [37]

kakhana—When kāḍiyā—will I cry nṛsimha-pade—at the feet of Nṛsimha [and] māgiba—pray [that I may] yugala-bhajana—serve the Divine Couple navadvīpe—in Nabadwīp nirāpade—without disturbance? kabe—When [will] se hari—the Lord, yāra—by whose darśane—sight bhaya—fear bhaya pāya—becomes fearful, ha-ibe—be prasanna—pleased [and] dayā kari'—bless more—me?

When will I cry at the feet of Nṛsimha and pray that I may serve the Divine Couple in Nabadwīp without disturbance? When will the Lord, seeing whom fear becomes fearful, be pleased and bless me?

যত্বপি ভীষণ মূর্তি দুষ্ট জীব প্রতি ।
 প্রহ্লাদাদি কৃষ্ণভক্তজনে ভদ্র অতি ॥
 কবে বা প্রসন্ন হয়ে সকৃপবচনে ।
 নির্ভয় করিবে এই মূঢ় অকিঞ্চনে ॥৩৮॥
 yadyapi bhīṣaṇa mūrti duṣṭa jīva prati
 prahlādādi kṛṣṇa-bhakta-jane bhadra ati
 kabe vā prasanna haye sakṛpa-vachane
 nirbhaya karibe ei mūḍha akiñchane [38]

yadyapi—Although [He is] bhīṣaṇa mūrti—the embodiment of terror prati—to duṣṭa—sinful jīva—souls, [He is] ati—very bhadra—gentle kṛṣṇa-bhakta-jane—with devotees of Kṛṣṇa prahlādādi—like Prahlād. kabe vā—When [will He] prasanna haye—be pleased [and] karibe—make ei—this mūḍha—foolish, akiñchane—poor soul nirbhaya—fearless sakṛpa-vachane—with His compassionate words?

Although He is terrifying to sinful souls, He is very gentle with devotees like Prahlād. When will He be pleased and make this poor, foolish soul fearless with His compassionate words?

“স্বচ্ছন্দে বৈস হে বৎস শ্রীগৌরান্ধধামে ।
 যুগলভজন হউ, রতি হউ নামে ॥
 মম ভক্তকৃপাবলে বিদ্ব যাবে দূর ।
 শুদ্ধ চিত্তে ভজ রাধাকৃষ্ণ রসপুর” ॥৩৯॥
 “svachchhande vaisa he vatsa śrī-gaurāṅga-dhāme
 yugala-bhajana ha-u, rati ha-u nāme
 mama bhakta-kṛpā-bale vighna yābe dūra
 śuddha chitte bhaja rādhā-kṛṣṇa rasa-pūra” [39]

“he—“O vatsa—child, vaisa—live svachchhande—freely śrī-gaurāṅga-dhāme—in the abode of Śrī Gaurāṅga. ha-u—May you yugala-bhajana—serve the Divine Couple. ha-u—May you have

rati-attachment nāme—to [Their] Names. mama bhakta-kṛpā-bale—By the grace of My devotees, vighna—obstacles yābe—will go dūra—away. śuddha chitte—With a pure heart, bhaja—serve rādhā-kṛṣṇa—Rādhā and Kṛṣṇa, [who are] rasa-pūra—a reservoir of nectar.”

“O child, live freely in the abode of Śrī Gaurāṅga. May you serve the Divine Couple and have attachment to Their Names. By the grace of My devotees, obstacles will leave you. With a pure heart, serve Rādhā and Kṛṣṇa, who are a reservoir of nectar.”

এই বলি' কবে মোর মস্তক-উপর ।
 স্বীয় শ্রীচরণ হর্ষে ধরিবে ঈশ্বর ॥
 অমনি যুগল-প্রেমে সাত্ত্বিক বিকারে ।
 ধরায় লুটিব আমি শ্রীনিবাসহৃদয়ে ॥৪০॥
 ei bali' kabe mora mastaka-upara
 svīya śrī-charaṇa harṣe dharibe īśvara
 amani yugala-preme sātṭvika vikāre
 dharāya luṭiba āmi śrī-nṛsiṁha-dvāre [40]

kabe—When [will] īśvara—the Lord bali'—say ei—this [and] harṣe—happily dharibe—place svīya—His śrī-charaṇa—holy feet mora mastaka-upara—on my head? amani—Immediately, yugala-preme—out of love for the Divine Couple, āmi—I luṭiba—will roll dharāya—on the earth śrī-nṛsiṁha-dvāre—at the door of Śrī Nṛsiṁha sātṭvika vikāre—in divine ecstasy.

When will the Lord say this and happily place His feet on my head? Immediately, out of love for the Divine Couple, I will roll on the earth at the door of Śrī Nṛsiṁha in divine ecstasy.

সে ক্ষেত্রের পশ্চিমেতে গণ্ডকের ধার ।
 শ্রীআলকানন্দা কাশীক্ষেত্র হয়ে পার ॥
 দেখিব গোক্রমক্ষেত্র অতি নিরমল ।
 ইন্দ্রসুরভির যথা ভজনের স্থল ॥৪১॥
 se kṣetrera paśchimete gaṇḍakera dhāra
 śrī-alakānandā kāśī-kṣetra haye pāra
 dekhiba godruma-kṣetra ati niramala
 indra-surabhira yathā bhajanera sthala [41]

paśchimete—West se kṣetrera—of this place [is] dhāra—a stream gaṇḍakera—of the Gaṇḍaka. pāra haye—Past śrī-alakānandā—the Alakānandā [and] kāśī-kṣetra—Kāśī Kṣetra, dekhiba—I will see [the] ati—extremely niramala—pure godruma-kṣetra—Godrumadwīp, yathā—where [there is] sthala—the place indra-surabhira bhajanera—of Indra and Surabhi's worship.

West of this place is the Gaṇḍaka. Past the Alakānandā and Kāśī Kṣetra, I will see the extremely pure Godrumadwīp, the place of Indra and Surabhi's worship.

গোক্রম-সমান ক্ষেত্র নাহি ত্রিভুবনে ।
 মার্কণ্ডেয় গৌরকৃপা পায় যেই বনে ॥
 যেমন সংলগ্ন সরস্বতীনদীতটে ।
 ঈশোগান রাধাকুণ্ড জাহ্নবী-নিকটে ॥৪২॥

godruma-samāna kṣetra nāhi tribhuvane
mārkaṇḍeya gaura-krpā pāya yei vane
yemana saṁlagna sarasvatī-nadī-taṭe
īśodyāna rādhā-kuṇḍa jāhnavī-nikaṭe [42]

tribhuvane—Throughout the three worlds, nāhi—there is no kṣetra—place godruma-samāna—like Godruma, yei vane—in the forest of which mārkaṇḍeya—Mārkaṇḍeya Ṛṣi pāya—attained gaura-krpā—the mercy of Gaura. [Godruma] saṁlagna—lies beside sarasvatī-nadī-taṭe—the bank of the Sarasvatī River yemana—as īśodyāna—the Lord’s garden [and] rādhā-kuṇḍa—Rādhā Kuṇḍa [lie beside] jāhnavī-nikaṭe—the Gaṅgā.

Throughout the three worlds, there is no place like Godruma, where Mārkaṇḍeya Ṛṣi attained the mercy of Gaura. Godruma lies beside the Sarasvatī as īśodyān and Rādhā Kuṇḍa lie beside the Gaṅgā.

ভজ রে ভজ রে মন গোক্রম-কানন ।
অচিরে হেরিবে চক্ষুে গৌরলীলাধন ॥
সে লীলা-দর্শনে তুমি যুগলবিলাস ।
অনায়াসে লভিবে পূরিবে তব আশ ॥৪৩॥

bhaja re bhaja re mana godruma-kānana
achire heribe chakṣe gaura-līlā-dhana
se līlā-darśane tumi yugala-vilāsa
anāyāse labhibe pūribe tava āśa [43]

mana—O mind! bhaja re—Worship! bhaja re—Worship godruma-kānana—the forest of Godruma! achire—Soon [your] chakṣe—eyes heribe—will behold gaura-līlā-dhana—the wealth of Gaura’s Pastimes. se līlā-darśane—By seeing those Pastimes, tumi—you anāyāse labhibe—will easily attain yugala-vilāsa—the Pastimes of the Divine Couple, [and] tava—your āśa—desires pūribe—will be fulfilled.

O mind! Worship, just worship, the forest of Godruma! Soon your eyes will behold the wealth of Gaura’s Pastimes. By seeing those Pastimes, you will easily attain the Pastimes of the Divine Couple, and your desires will be fulfilled.

গোক্রম শ্রীনন্দীশ্বর-ধাম গোপাবাস ।
যথা শ্রীগৌরাঙ্গ করে বিবিধ বিলাস ॥
পূর্বাহ্নে গোপের ঘরে গব্যদ্রব্য খাই’ ।
গোপসনে গোচারণ করেন নিমাই ॥৪৪॥

godruma śrī-nandīśvara-dhāma gopāvāsa
yathā śrī-gaurāṅga kare vividha vilāsa
pūrvāhne gopera ghare gavya-dravya khāi’
gopa-sane go-chāraṇa karena nimāi [44]

godruma—Godruma [is] śrī-nandīśvara-dhāma—Śrī Nandīśvar Dhām, gopāvāsa—the residence of the cowherd boys, yathā—where śrī-gaurāṅga—Śrī Gaurāṅga kare—performs vividha—various vilāsa—Pastimes. pūrvāhne—In the morning, nimāi—Nimāi khāi’—eats gavya-dravya—milk products gopera ghare—in the cowherd boys’ houses [and] go-chāraṇa karena—herds cows gopa-sane—with the cowherd boys.

Godruma is Śrī Nandīśvar Dhām, the residence of the cowherd boys where Śrī Gaurāṅga performs various Pastimes. In the morning, the

Lord eats milk products in the cowherd boys' houses and herds cows with the cowherd boys.

গোপগণ বলে, “ভাই তুমি ত গোপাল ।
দ্বিজরূপ কভু তব নাহি সাজে ভাল ॥
এস কাঁধে করি’ তোরে গোচারণ করি’ ।
মায়ের নিকটে লই যথা মায়াপুরী ॥৪৫॥

gopa-gaṇa bale, “bhāi tumi ta gopāla
dvija-rūpa kabhu tava nāhi sāje bhāla
esa kādhe kari’ tore gochāraṇa kari’
māyera nikaṭe la-i yathā māyāpurī” [45]

gopa-gaṇa—The cowherd boys bale—say, “bhāi—“O Brother! tumi—You ta—certainly [are] gopāla—Gopāl. dvija-rūpa—The form of a brāhmaṇ [is] kabhu nāhi—never [a] bhāla—good sāje—outfit tava—for You. esa—Come! [We will] kari’—carry tore—You kādhe—on our shoulders, gochāraṇa kari’—herd the cows, [and] la-i—bring [You] māyera nikaṭe—to [Your] mother yathā māyāpurī—in Māyāpur.”

The cowherd boys say, “O Brother! You are Gopāl. Your brāhmaṇ form does not suit You well. Come! We will carry You on our shoulders, herd the cows, and bring You to Your mother in Māyāpur.”

কোন গোপ স্নেহ করি’ দেয় ছানাক্ষীর ।
কোন গোপ রূপ দেখি’ হয় ত অস্থির ।
কোন গোপ নানা ফল-ফুল দিয়া করে ॥
বলে, “ভাই নিতি নিতি আইস মোর ঘরে ॥৪৬॥

kona gopa sneha kari’ deya chhānā-kṣīra
kona gopa rūpa dekhi’ haya ta asthira
kona gopa nānā phala-phula diyā kare
bale, “bhāi niti niti āisa mora ghare [46]

kona gopa—A cowherd boy [would] sneha kari’—affectionately deya—give [the Lord] chhānā-kṣīra—curd and condensed milk. kona gopa—A cowherd boy [would] haya—become ta—completely asthira—overwhelmed dekhi’—seeing [the Lord’s] rūpa—form. kona gopa—A cowherd boy [would] diyā—place nānā—various phala-phula—fruits and flowers kare—in the hand [of the Lord and] bale—say, “bhāi—“O Brother! āisa—Come mora ghare—to my house niti niti—every day.

One cowherd boy would affectionately give the Lord curd and condensed milk. Another would become overwhelmed upon seeing His form, and another would place various fruits and flowers in the hands of the Lord and say, “O Brother! Come to my house every day.

“বিপ্ৰের ঠাকুর তুমি গোপের কারণ ।
তোমা ছাড়ি’ যেতে নারি তুমি ধ্যান-জ্ঞান ॥
ঐ দেখ গাভি সব তোমারে দেখিয়া ।
হাস্যাবে ডাকে ঘাস বৎস তেয়াগিয়া ॥৪৭॥

“viprera ṭhākura tumi gopera kāraṇa
tomā chhādi’ yete nāri tumi dhyāna-jñāna

ai dekha gābhi saba tomāre dekhiyā
hāmbā-rave ḍāke ghāsa vatsa teyāgiyā [47]

“tumi–‘You [are] thākura–the Lord viprera–of the brāhmaṇs, [but You are] kāraṇa–the life gopera–of the cowherd boys. nāri–We cannot chhādi’ yete–leave tomā–You. tumi–You [are our] dhyāna-jñāna–meditation and knowledge. ai dekha–Look there! dekhiyā–Seeing tomāre–You, saba–all gābhi–the cows hāmbā-rave ḍāke–moo [and] teyāgiyā–leave [their] ghāsa–grass [and] vatsa–children.

“You are the Lord of the brāhmaṇs, but You are the life of the cowherd boys. We cannot leave you. You are our meditation and knowledge. Look there! Seeing You, all the cows moo and leave aside their grass and calves.

“আজ বেলা হইল চল জগন্নাথালয় ।
কাল যেন এই স্থানে পুনঃ দেখা হয় ॥
রাখিব তোমার লাগি’ দধিছানাক্ষীর ।
বেলা হইলে জেন আমি হইব অস্থির” ॥৪৮॥

“āja belā ha-ila chala jagannāthālaya
kāla yena ei sthāne punaḥ dekhā haya
rākhiba tomāra lāgi’ dadhi-chhānā-kṣīra
belā ha-ile jena āmi ha-iba asthira”[48]

“belā ha-ila–‘It is now late āja–today. chala–Go jagannāthālaya–to the house of Jagannāth. yena dekhā haya–We will meet ei sthāne–here punaḥ–again kāla–tomorrow. āmi–I rākhiba–will keep dadhi-chhānā-kṣīra–some yoghurt, curd, and condensed milk lāgi’–for tomāra–You, [but] jena–know [that] ha-iba–I will be asthira–upset belā ha-ile–if You are late.

“It is now late today. Go back to the house of Jagannāth Miśra. We will meet here again tomorrow. I will keep some yoghurt, curd, and condensed milk for You, but know that I will be upset if You are late.”

এই রূপে নিতি নিতি শ্রীগোদ্রুম-বনে ।
শ্রীগৌর-নিতাই খেলা করে গোপসনে ॥
বেলা না হইতে পুনঃ করি’ গঙ্গাস্নান ।
শ্রীশচীসদনে যান গৌর ভগবান ॥৪৯॥

ei rūpe niti niti śrī-godruma-vane
śrī-gaura-nitāi khelā kare gopa-sane
belā nā ha-ite punaḥ kari’ gaṅgā-snāna
śrī-śachī-sadane yāna gaura bhagavān [49]

śrī-gaura-nitāi–Gaura and Nitāi khelā kare–play gopa-sane–with the cowherd boys śrī-godruma-vane–in the forest of Godruma niti niti–every day ei rūpe–in this way. belā nā ha-ite–When there is time, gaura bhagavān–Lord Gaura gaṅgā-snāna kari’–bathes in the Gaṅgā punaḥ–again [and then] yāna–goes śrī-śachī-sadane–to the home of Śachī.

Gaura and Nitāi play with the cowherd boys in the forest of Godruma every day in this way. When there is time, Lord Gaura bathes in the Gaṅgā again and then goes to the home of Śachī.

হেন দিন আমার কি হইবে উদয় ।
হেরিব গোদ্রুম-লীলা শুদ্ধ-প্রেমময় ॥

গোপসঙ্গে গোপভাবে প্রভু-সেবা-আশে ।
একমনে বসিব সে গোক্রম-আবাসে ॥৫০॥

hena dina āmāra ki ha-ibe udaya
heriba godruma-lilā śuddha-premamaya
gopa-saṅge gopa-bhāve prabhu-sevā-āśe
ekamane vasiba se godruma-āvāse [50]

ki-Will hena-that dina-day āmāra udaya ha-ibe-be mine [when] heriba-I will see lilā-the Pastimes śuddha-premamaya-of pure divine love [in] godruma-in Godruma? [When] vasiba-will I reside se godruma-āvāse-in the abode of Godruma gopa-saṅge-with the cowherd boys prabhu-sevā-āśe ekamane-with single-minded desire to serve the Lord gopa-bhāve-in the mood of a cowherd boy?

Will that day be mine when I will see the Pastimes of pure divine love in Godruma? When will I reside in that abode of Godruma with the cowherd boys with single-minded desire to serve the Lord in the mood of a cowherd boy?

গোক্রম-দক্ষিণে মধ্যদ্বীপ মনোহর ।
বনরাজি শোভে যথা দেখিতে সুন্দর ॥
যথায় মধ্যাহ্নে প্রভু লয়ে ভক্তগণ ।
সপ্তঋষি কাছে আসি' দিল দরশন ॥৫১॥

godruma-dakṣiṇe madhyadvīpa manohara
vana-rāji śobhe yathā dekhite sundara
yathāya madhyāhne prabhu laye bhakta-gaṇa
sapta-ṛṣi kāchhe āsi' dila daraśana [51]

godruma-dakṣiṇe-South of Godruma [is] manohara-beautiful madhyadvīpa-Madhyadvīp, yathā-where vana-rāji-rows of forests śobhe-shine [and are] sundara-beautiful dekhite-to see. yathāya-There, madhyāhne-at midday, prabhu-the Lord [once] āsi'-came kāchhe-before sapta-ṛṣi-the seven sages laye-with [His] bhakta-gaṇa-devotees [and] daraśana dila-revealed [Himself].

South of Godruma is beautiful Madhyadvīp, where rows of forests shine and are beautiful to see. There, at midday, the Lord once came before the seven sages with His devotees and revealed Himself.

যথায় গোমতী-তীরে নৈমিষ-কাননে ।
গৌরভাগবতকথা শুনে ঋষিগণে ॥
শুনিতে সে গৌরকথা দেব-পঞ্চানন ।
সহসা আইলা হয়ে শ্রীহংস-বাহন ॥৫২॥

yathāya gomati-tīre naimiṣa-kānane
gaura-bhāgavata-kathā śune ṛṣi-gaṇe
śunite se gaura-kathā deva-pañchānana
sahasā āilā haye śrī-haṁsa-vāhana [52]

yathāya-There, gomati-tīre-on the bank of the Gomati River naimiṣa-kānane-in the Naimiṣa forest, ṛṣi-gaṇe-the sages śune-listen gaura-bhāgavata-kathā-to descriptions of Lord Gaura. deva-pañchānana-Lord Śiva [once] sahasā-swiftly āilā-came śunite-to hear se gaura-kathā-these descriptions of Gaura śrī-haṁsa-vāhana-haye-riding Brahmā's swan.

There, on the bank of the Gomatī in the Naimiṣa forest, the sages listen to descriptions of Lord Gaura. Lord Śiva once swiftly came to hear these descriptions riding Brahmā's swan.

কবে আমি ভ্রমিতে ভ্রমিতে সেই বন ।
 হেরিব পুরাণ-সভা অপূর্বদর্শন ॥
 শুনিব চৈতন্য-কথা শ্রীহরিবাসরে ।
 স্বপুণ্য কার্তিকমাসে গোমতীর ধারে ॥৫৩॥
 kabe āmi bhramite bhramite sei vana
 heriba purāṇa-sabhā apūrva-darśana
 śuniba chaitanya-kathā śrī-hari-vāsare
 supuṇya kārtika-māse gomatīra dhāre [53]

kabe—When [will] āmi—I bhramite bhramite—roam [throughout] sei vana—this forest [and] heriba—see apūrva-darśana—the wonderful site purāṇa-sabhā—of that recital of the Purāṇas? [When] śuniba—will I hear chaitanya-kathā—discussion of Śrī Chaitanya śrī-hari-vāsare—on the Lord's day (Ekādaśī) supuṇya kārtika-māse—during the holy month of Kārtik dhāre—on the bank gomatīra—of the Gomatī?

When will I roam throughout this forest and see the wonderful site of that recital of the *Gaura-purāṇa*? When will I hear discussion of Śrī Chaitanya on Ekādaśī during the holy month of Kārtik beside the Gomatī?

শৌনকাদি শ্রোতা ঋষিগণ কৃপা করি' ।
 পদধূলি দিয়া মাথে হস্তদ্বয় ধরি' ॥
 বলিবে, “হে নবদ্বীপবাসি! একমনে ।
 শ্রীগৌরাঙ্গ-কথামৃত পিয় এই বনে” ॥৫৪॥
 śaunakādi śrotā ṛṣi-gaṇa kṛpā kari'
 pada-dhūli diyā mātthe hasta-dvaya dhari'
 balibe, “he navadvīpa-vāsi! ekamane
 śrī-gaurāṅga-kathāmṛta piya ei vane” [54]

[When will] śaunakādi—Śaunaka and śrotā ṛṣi-gaṇa—the audience of sages kṛpā kari'—mercifully diyā—place pada-dhūli—the dust of their feet mātthe—on my head, dhari'—hold hasta-dvaya—my hands, [and] balibe—say, “he—“O navadvīpa-vāsi!—resident of Nabadwip! ekamane—Single-mindedly piya—drink śrī-gaurāṅga-kathāmṛta—the nectar of discussion of Śrī Gaurāṅga ei vane”—in this forest!”

When will Śaunaka and the audience of sages mercifully place the dust of their feet on my head, hold my hands, and say, “O resident of Nabadwip! Single-mindedly drink the nectar of discussion of Śrī Gaurāṅga in this forest!”

তাহার দক্ষিণে শোভে ব্রাহ্মণ-পুষ্কর ।
 শ্রীপুষ্করতীর্থ যথা দেখি' দ্বিজবর ॥
 ভজিয়ে গৌরাঙ্গপদ বিপ্র দিবদাস ।
 শ্রীগৌরাঙ্গরূপ হেরি' পাইল আশ্বাস ॥৫৫॥

tāhāra dakṣiṇe śobhe brāhmaṇa-puṣkara
 śrī-puṣkara-tīrtha yathā dekhi' dvija-vara
 bhajiye gaurāṅga-pada vipra diva-dāsa
 śrī-gaurāṅga-rūpa heri' pāila āśvāsa [55]

dakṣiṇe—South tāhāra—of there śobhe—shines brāhmaṇa-puṣkara—Brāhmaṇ Puṣkara, yathā—where dvija-vara—the best of brāhmaṇs dekhi'—saw śrī-puṣkara-tīrtha—Śrī Puṣkara Tīrtha. bhajiye—Worshipping gaurāṅga-pada—the feet of Gaurāṅga here, vipra—the brāhmaṇ diva-dāsa—Diva Dās heri'—beheld śrī-gaurāṅga-rūpa—Śrī Gaurāṅga's form [and] pāila—found āśvāsa—solace.

South of there shines Brāhmaṇ Puṣkara, where the best of brāhmaṇs saw Śrī Puṣkara Tīrtha. Worshipping the feet of Gaurāṅga here, the brāhmaṇ Diva Dās beheld the Lord's form and found solace.

তাহার দক্ষিণে ক্ষেত্র উচ্চহাট নাম ।
 ব্রহ্মাবর্ত কুরুক্ষেত্র ত্রিপিষ্টপ-ধাম ॥
 যথা দেবগণ করে গৌর-সঙ্কীর্তন ।
 কভু ধামবাসী তাহা করেন শ্রবণ ॥৫৬॥
 tāhāra dakṣiṇe kṣetra uchcha-ḥaṭṭa nāma
 brahmāvarta kurukṣetra tripiṣṭapa-dhāma
 yathā deva-gaṇa kare gaura-saṅkīrtana
 kabhu dhāma-vāsī tāhā kareṇa śravaṇa [56]

dakṣiṇe—South tāhāra—of there [is] kṣetra—a place nāma—known as uchcha-ḥaṭṭa—Uchcha Haṭṭa, [which is] tripiṣṭapa-dhāma—an abode of the gods [and nondifferent from] kurukṣetra—Kurukṣetra brahmāvarta—of Brahmāvarta. yathā—There, deva-gaṇa—the gods gaura-saṅkīrtana kare—chant about Gaura, [and] dhāma-vāsī—the residents of the Dhām kabhu—sometimes śravaṇa kareṇa—hear tāhā—that.

South of there is an abode of the gods known as Uchcha Haṭṭa, which is nondifferent from Kurukṣetra of Brahmāvarta. There, the gods chant the glories of Gaura and are sometimes heard by the residents of the Dhām.

শ্রীগৌরান্ধ গণ-সহ মধ্যাহ্ন-সময়ে ।
 ভ্রমণে এ সব বনে প্রেমমত্ত হয়ে ॥
 ভক্তগণে কৃষ্ণলীলা সঙ্কেত বলিয়া ।
 নাচেন কীর্তনে রাধা-ভাব আশ্বাদিয়া ॥৫৭॥
 śrī-gaurāṅga gaṇa-saha madhyāhna-samaye
 bhrameṇa e saba vane prema-matta haye
 bhakta-gaṇe kṛṣṇa-līlā saṅketa baliyā
 nāchena kīrtane rādhā-bhāva āśvādiyā [57]

madhyāhna-samaye—At midday, śrī-gaurāṅga—Śrī Gaurāṅga bhrameṇa—roams e saba vane—in all the forests gaṇa-saha—with [His] associates, prema-matta haye—mad with divine love. saṅketa baliyā—Hinting kṛṣṇa-līlā—at the Pastimes of Kṛṣṇa, nāchena—He dances bhakta-gaṇe—with the devotees kīrtane—during kīrtan [and] āśvādiyā—relishes rādhā-bhāva—the ecstasy of Rādhā.

At midday, Śrī Gaurāṅga roams in all these forests with His associates, mad with divine love. Hinting at the Pastimes of Kṛṣṇa,

He dances with the devotees during kīrtan and relishes the ecstasy of Rādhā.

আমি কবে একাকী বা ভক্তজন-সঙ্গে ।
 ভাসিব চৈতন্য-প্রেম-সমুদ্র-তরঙ্গে ॥
 মধ্যাহ্নে ভ্রমিব মধ্যদ্বীপ-বনচয়ে ।
 প্রভুভাব বিভাবিয়া অকিঞ্চন হয়ে ॥৫৮॥
 āmi kabe ekākī vā bhakta-jana-saṅge
 bhāsiba chaitanya-prema-samudra-taraṅge
 madhyāhne bhramiba madhyadvīpa-vana-chaye
 prabhu-bhāva vibhāviyā akiñchana haye [58]

kabe—When [will] āmi—I, ekākī—alone vā—or bhakta-jana-saṅge—in the company of devotees, bhāsiba—float taraṅge—in the waves samudra—of the ocean chaitanya-prema—of divine love for Śrī Chaitanya? [When will I,] akiñchana haye—as a surrendered soul, bhramiba—roam madhyāhne—at midday madhyadvīpa-vana-chaye—throughout the forests of Madhyadvīp vibhāviyā—feeling prabhu-bhāva—the Lord’s ecstasy?

When will I, alone or in the company of devotees, float in the waves of the ocean of divine love for Śrī Chaitanya? When will I, as a surrendered soul, roam at midday throughout the forests of Madhyadvīp feeling the Lord’s ecstasy?

মধ্যদ্বীপবাসী ভক্তগণ কৃপা করি’ ।
 দেখাইবে, “ঐ দেখ গৌরাঙ্গশ্রীহরি ॥
 ব্রহ্মকুণ্ডতীরে ব্রহ্মনগর-ভিতরে ।
 কীর্তন ঘটায় নাচে লয়ে পরিকরে” ॥৫৯॥
 madhyadvīpa-vāsī bhakta-gaṇa kṛpā kari’
 dekhāibe, “ai dekha gaurāṅga-śrī-hari
 brahma-kuṇḍa-tīre brahma-nagara-bhitare
 kīrtana ghaṭāya nāche laye parikare” [59]

[When will] bhakta-gaṇa—the devotees madhyadvīpa-vāsī—residing in Madhyadvīp kṛpā kari’—mercifully dekhāibe—show [me], “ai dekha—“Look there! gaurāṅga-śrī-hari—Lord Śrī Gaurāṅga nāche—is dancing laye—with [His] parikare—associates kīrtana ghaṭāya—in a grand kīrtan brahma-kuṇḍa-tīre—on the bank of Brahma Kuṇḍa brahma-nagara-bhitare”—in Brahma Nagar.”

When will the devotees residing in Madhyadvīp mercifully show me, “Look there! Lord Śrī Gaurāṅga is dancing with His associates in a grand kīrtan on the bank of Brahma Kuṇḍa in Brahma Nagar.”

কবে বা দেখিব সেই পুরটসুন্দর ।
 অপূর্বমুরতি গোরা বনমালাধর ॥
 দীর্ঘবাছ হয়ে উচ্চৈঃস্বরে ডাকি’ বলে ।
 “হরিনাম বল ভাই একত্রে সকলে” ॥৬০॥

kabe vā dekhiba sei puraṭa-sundara
 apūrva-murati gorā vana-mālā-dhara

dirgha-bāhu haye uchchaiḥ-svare ḍāki' bale
 "hari-nāma bala bhāi ekatre sakale"[60]

kabe vā—When dekhība—will I see sei—that puraṭa-sundara apūrva-murati—astonishingly beautiful, golden form gorā—of Gorā vana-mālā-dhara—wearing a forest garland [between His] dirgha-bāhu—long arms [and] uchchaiḥ-svare haye—loudly ḍāki' bale—calling, "bhāi—"O brothers! bala—Chant hari-nāma—the Name of the Lord ekatre sakale"—in unison!"

When will I see that astonishingly beautiful, golden form of Gorā wearing a forest garland between His long arms and loudly calling out, "O brothers! Chant the Name of the Lord in unison!"

অমনি শ্রীবাস-আদি যত ভক্তজন ।
 "হরি হরি" বলিয়া করিবে সঙ্কীৰ্ত্তন ॥
 কেহ বা বলিবে, "গৌরহরি" বল ভাই ।
 গৌর বিনা রাখাক্ষ-সেবা নাহি পাই" ॥৬১॥

amani śrīvāsa-ādi yata bhakta-jana
 "hari hari" baliyā karibe saṅkīrtana
 keha vā balibe, "gaurahari' bala bhāi
 gaura vinā rādhā-kṛṣṇa-sevā nāhi pāi"[61]

amani—At that moment, śrīvāsa—Śrīvās ādi yata bhakta-jana—and all the other devotees karibe—will perform saṅkīrtana—saṅkīrtan, baliyā—chanting, "hari—"O Lord! hari—"O Lord!" keha vā—Someone balibe—will say, "bhāi—"Brothers! bala—Chant 'gaurahari'—'Gaurahari!' vinā—Without gaura—Gaura, nāhi pāi—we cannot attain sevā—the service rādhā-kṛṣṇa—of Rādhā and Kṛṣṇa!"

At that moment, Śrīvās and all the other devotees will perform kīrtan, chanting, "Hari! Hari!" Someone will say, "Brothers! Chant 'Gaurahari!' Without Gaura, we cannot attain the service of Rādhā and Kṛṣṇa!"

উচ্চহৃদে সন্নিকটে পঞ্চবেণী নাম ।
 দেবতীর্থ যথা দেবগণের বিশ্রাম ॥
 জাহ্নবী ত্রিধারা সরস্বতী শ্রীযমুনা ।
 মিলিয়াছে গৌরসেবা করিয়া কামনা ॥৬২॥

uchcha-haṭṭa sannikaṭe pañchavenī nāma
 deva-tīrtha yathā deva-gaṇera viśrāma
 jāhnavī tridhārā sarasvatī śrī-yamunā
 miliyāchhe gaura-sevā kariyā kāmanā [62]

sannikaṭe—Near uchcha-haṭṭa—Uchcha Haṭṭa [is] deva-tīrtha—an abode of the gods nāma—known as pañchavenī—Pañchavenī, yathā—where deva-gaṇera viśrāma—the gods rest [and] tridhārā—the three rivers—jāhnavī—the Gaṅgā, sarasvatī—Sarasvatī, śrī-yamunā—and Yamunā—(as the Bhāgirathī, Bhogavatī, and Alakānandā), miliyāchhe—have met, kāmanā kariyā—desiring gaura-sevā—Gaura's service.

Near Uchcha Haṭṭa is an abode of the gods named Pañchavenī, where the gods rest and three rivers—the Gaṅgā, Sarasvatī, and Yamunā—meet, desiring to serve Gaura.

গণ-সহ গৌরহরি যথা করি' স্নান ।
কলিপাপ হইতে তীর্থে কৈল পরিত্রান ॥
পঞ্চবেণী হেন তীর্থ এ চৌদ্দভুবনে ।
নাহি দেখে বেদব্যাস আর ঋষিগণে ॥৬৩॥

gaṇa-saha gaurahari yathā kari' snāna
kali-pāpa ha-ite tīrthe kaila paritrāna
pañchaveṇī hena tīrtha e chaudha-bhuvane
nāhi dekhe vedavyāsa āra ṛṣi-gaṇe [63]

snāna kari'—Bathing yathā—here, gaurahari—Gaurahari gaṇa-saha—and [His] associates paritrāna kaila—purified tīrthe—this place ha-ite—of kali-pāpa—the sins of Kali-yuga. nāhi—Neither vedavyāsa—Vedavyāsa āra—nor ṛṣi-gaṇe—the [other] sages dekhe—have ever seen tīrtha—a holy place hena—like pañchaveṇī—Pañchaveṇī e chaudha-bhuvane—within the fourteen worlds.

Bathing here, Gaurahari and His associates purified this place of the sins of Kali-yuga. Neither Vedavyāsa nor the other sages have ever seen any holy place like Pañchaveṇī within the fourteen worlds.

কবে পঞ্চবেণী-জলে করিয়া স্নপন ।
শ্রীগৌরাঙ্গপাদপদ্ম করিব স্মরণ ॥
গৌরপদপূত বারি অঞ্জলি ভরিয়া ।
পিয়া ধন্য হব গৌরপ্রসঙ্গে মতিয়া ॥৬৪॥

kabe pañchaveṇī-jale kariyā snapana
śrī-gaurāṅga-pāda-padma kariba smaraṇa
gaura-pada-pūta vāri añjali bhariyā
piyā dhanya haba gaura-prasaṅge mātiyā [64]

kabe—When snapana kariyā—will I bathe pañchaveṇī-jale—in the water at Pañchaveṇī [and] smaraṇa kariba—remember śrī-gaurāṅga-pāda-padma—the lotus feet of Śrī Gaurāṅga? [When] bhariyā—will I fill [my] añjali—cupped palms pūta vāri—with holy water gaura-pada—from Gaura's feet, piyā—drink [it,] mātiyā—become mad gaura-prasaṅge—for Gaura, [and thus] haba—become dhanya—fortunate?

When will I bathe in the water at Pañchaveṇī and remember the lotus feet of Śrī Gaurāṅga? When will I fill my cupped palms with holy water from His feet, drink it, become mad for Him, and thus become fortunate?

পঞ্চবেণী-পারে কোলদ্বীপ মহোহর ।
কোলরূপে প্রভু যথা ভক্তের গোচর ॥
শ্রীবরাহক্ষেত্র বলি' সর্বশাস্ত্রে কয় ।
দেবের দুর্লভ স্নান চিদানন্দময় ॥৬৫॥

pañchaveṇī-pāre koladvīpa manohara
kola-rūpe prabhu yathā bhaktera gochara
śrī-varāha-kṣetra bali' sarva-śāstre kaya
devera durlabha sthāna chid-ānandamaya [65]

pañchaveṇī-pāre—Past Pañchaveṇī [is] manohara—beautiful koladvīpa—Koladvīp, yathā—where prabhu—the Lord gochara—appeared bhaktera—to [His] devotee kola-rūpe—as a boar.

sarva-śāstre—All the scriptures kaya—say [this] chid-ānandamaya—joyful, spiritual sthāna—abode, *balī*—known as śrī-varāha-kṣetra—Śrī Varāha Kṣetra, *devera durlabha*—is difficult for even the gods to reach.

Past Pañchavenī is beautiful Koladwīp, where the Lord appeared to His devotee as a boar. All the scriptures say this joyful, spiritual abode, known as Śrī Varāha Kṣetra, is difficult for even the gods to reach.

কুলিয়াপাহাড় নামে প্রসিদ্ধ জগতে ।

শ্রীগৌরাঙ্গলীলাস্থান শ্রেষ্ঠ সৰ্বমতে ॥

শ্রীকৃষ্ণচৈতন্য যথা সন্ন্যাসের পর ।

ব্রজযাত্রা-ছলে দেখে নদীয়া-নগর ॥৬৬॥

kuliyāpāhāḍa nāme prasiddha jagate

śrī-gaurāṅga-līlā-sthāna śreṣṭha sarva-mate

śrī-kṛṣṇa-chaitanya yathā sannyāsera para

vraja-yātrā-chhale dekhe nadiyā-nagara [66]

[It] prasiddha—is known jagate—throughout the world nāme—by the name kuliyāpāhāḍa—Kuliyāpāhād. sarva-mate—In all respects, [it is] śreṣṭha śrī-gaurāṅga-līlā-sthāna—the supreme place in the Pastimes of Śrī Gaurāṅga. para—After [His] sannyāsera—sannyās, śrī-kṛṣṇa-chaitanya—Śrī Kṛṣṇa Chaitanya dekhe—visited nadiyā-nagara—the town of Nadia yathā—here vraja-yātrā-chhale—on the pretext of travelling to Vraja.

It is known throughout the world as Kuliyāpāhād. In all respects, it is the supreme place in the Pastimes of Śrī Gaurāṅga. After taking sannyās, Śrī Kṛṣṇa Chaitanya visited the town of Nadia here on the pretext of travelling to Vraja.

বিদ্যাবাচস্পতি-বিদ্যালয় যেই স্থানে ।

বিশারদপুত্র তেঁহ কেবা নাহি জানে ॥

প্রভুর একান্ত ভৃত্য শুদ্ধভক্তিবলে ।

আকর্ষিল নিজ প্রভু গঙ্গাস্নানছলে ॥৬৭॥

vidyā-vāchaspati-vidyālaya yei sthāne

viśārada-putra tēha kebā nāhi jāne

prabhura ekānta bhṛtya śuddha-bhakti-bale

ākārṣila nija prabhu gaṅgā-snāna-chhale [67]

vidyā-vāchaspati-vidyālaya—The school of Vidyā Vāchaspati [is located] yei sthāne—at this place. kebā—Who nāhi—does not jāne—know tēha—him, viśārada-putra—the son of Viśārada? [He is] prabhura—the Lord's ekānta—earnest bhṛtya—servant, [and] śuddha-bhakti-bale—with [his] pure devotion, [he] ākarṣila—attracted nija—his prabhu—Lord [here,] [who came] gaṅgā-snāna-chhale—on the pretext of bathing in the Gaṅgā.

The school of Vidyā Vāchaspati is located at this place. Who does not know Vidyā Vāchaspati, the son of Viśārada? He is the Lord's earnest servant, and with his pure devotion, he attracted the Lord here, who came on the pretext of bathing in the Gaṅgā.

কবে আমি গঙ্গাতীরে দাঁড়াইয়া রব ।

বিদ্যাবাচস্পতি-দ্বারে দেখিয়া বৈভব ॥

কতক্ষণে কৃপা করি' প্রভু যতীশ্বর ।
হইবে প্রাসাদোপরি নয়নগোচর ॥৬৮॥

kabe āmi gaṅgā-tīre dāḍāiyā raba
vidyā-vāchaspati-dvāre dekhiyā vaibhava
kata-kṣaṇe kṛpā kari' prabhu yaśīvara
ha-ibe prāsādupari nayana-gochara [68]

kabe—When āmi dāḍāiyā raba—will I stand gaṅgā-tīre—on the bank of the Gaṅgā [and] dekhiyā—behold [the Lord's] vaibhava—glory vidyā-vāchaspati-dvāre—at the door of Vidyā Vāchaspati? kata-kṣaṇe—When [will] prabhu—the Lord, yaśīvara—the leader of the sannyāsīs, kṛpā kari'—mercifully nayana-gochara ha-ibe—appear before [my] eyes prāsādupari—atop the roof [of Vidyā Vāchaspati?]

When will I stand on the bank of the Gaṅgā and behold the glory of the Lord at the door of Vidyā Vāchaspati? When will the Lord, the leader of the sannyāsīs, mercifully appear before my eyes atop the roof of Vidyā Vāchaspati's home?

দেখিয়া কনককান্তি সন্ন্যাস-মুরতি ।
ভূমে পড়ি' বিলোকিব করিয়া আকুতি ॥
দ্বারকায় রাজবেশে শ্রীকৃষ্ণে দেখিয়া ।
কাঁদিল যেমন গোপী যমুনা স্মরিয়া ॥৬৯॥

dekhiyā kanaka-kānti sannyāsa-murati
bhūmi paḍi' vilokiba kariyā ākuti
dvārakāya rāja-veśe śrī-kṛṣṇe dekhiyā
kāḍila yemana gopī yamunā smariyā [69]

dekhiyā—Seeing kanaka-kānti—the golden lustre [of the Lord's] sannyāsa-murati—sannyāsī form, paḍi'—I will fall bhūmi—to the ground [and] ākuti kariyā—longingly vilokiba—gaze [at Him] yemana—like gopī—the gopīs, [who] kāḍila—cried smariyā—remembering yamunā—the Yamunā dekhiyā—upon seeing śrī-kṛṣṇe—Śrī Kṛṣṇa dvārakāya—of Dvārakā rāja-veśe—in the garb of a king.

Seeing the golden lustre of the Lord's sannyāsī form, I will fall to the ground and longingly gaze at Him like the gopīs, who cried remembering the Yamunā upon seeing Śrī Kṛṣṇa of Dvārakā in the garb of a king.

আমি চাই গৌরচন্দ্রে লইতে মায়াপুরে ।
যথায় কৈশোরবেশ শ্রীঅঙ্গতে স্ফুরে ॥
যথায় চাঁচর কেশ ত্রিকচ্ছবসনে ।
ঈশোত্তানে লীলা করে ভক্তজন সনে ॥৭০॥

āmi chāi gaurachandre la-ite māyāpure
yathāya kaiśora-veśa śrī-aṅgete sphure
yathāya chāchra keśa trikachchha-vasane
īśodyāne līlā kare bhakta-jana sane [70]

āmi—I chāi—want la-ite—to bring gaurachandre—Gaurachandra [back] māyāpure—to Māyāpur, yathāya—where [His] kaiśora-veśa—youthful dress sphure—shines śrī-aṅgete—on [His] divine form; yathāya—where, [with His] trikachchha-vasane—triple-tucked cloth, [and] chāchra—wavy keśa—hair, [He] kare—performs līlā—Pastimes īśodyāne—at His garden sane—with [His] bhakta-jana—devotees.

I want to bring Gaurachandra back to Māyāpur, where His youthful dress shines on His divine form; where, with His wavy hair and dhoti tucked in three places, He performs Pastimes at Īśodyān with His devotees.

সেই বটে এই যতি আমি সেই দাস ।

প্রভুর দর্শন সেই অনন্ত বিলাস ॥

তথাপি আমার চিত্ত পৃথুকুণ্ড-তীরে ।

প্রভুরে লইতে চায় শ্রীবাস-মন্দিরে ॥৭১॥

sei vaṭe ei yati āmi sei dāsa

prabhura darśana sei ananta vilāsa

tathāpi āmāra chitta pṛthu-kuṇḍa-tīre

prabhure la-ite chāya śrīvāsa-mandire [71]

vaṭe-In truth, sei-He [is] ei-this yati-sannyāsī, [and] āmi-I [am] sei-His dāsa-servant. [This] darśana-appearance prabhura-of the Lord [is one of] sei-His ananta-infinite vilāsa-Pastimes. tathāpi-Still, āmāra-my chitta-heart chāya-longs la-ite-to take prabhure-the Lord śrīvāsa-mandire-to the Temple of Śrīvās pṛthu-kuṇḍa-tīre-on the bank of Pṛthu Kuṇḍa.

In truth, He is this sannyāsī, and I am His servant. This appearance of the Lord is one of His infinite Pastimes. Still, my heart longs to take the Lord back to the Temple of Śrīvās on the bank of Pṛthu Kuṇḍa.

তথা হৈতে কিছু আগে করি দরশন ।

শ্রীসমুদ্রগড়তীর্থ জগতপাবন ॥

যথা পূর্বে ভীম যুদ্ধে শ্রীসমুদ্রসেনে ।

দেখা দিল দীনবন্ধু শুদ্ধভক্ত জেনে ॥৭২॥

tathā haite kichhu āge kari daraśana

śrī-samudra-gaḍa-tīrtha jagata-pāvana

yathā pūrve bhīma yuddhe śrī-samudra-sene

dekhā dila dīna-bandhu śuddha-bhakta jene [72]

kichhu āge-Further on haite-from tathā-there, daraśana kari-I will see śrī-samudra-gaḍa-tīrtha-Samudragaḍ Tīrtha, jagata-pāvana-the purifier of the world, yathā-where bhīma-Bhīma pūrve-previously yuddhe-fought śrī-samudra-sene-with Śrī Samudra Sen [and] dīna-bandhu-the friend of the fallen dekhā dila-revealed [Himself], jene-knowing [His] śuddha-bhakta-pure devotee.

Further on from there, I will see Śrī Samudragaḍ Tīrtha, the purifier of the world, where Bhīma previously fought with Śrī Samudra Sen, and the Lord, the friend of the fallen, revealed Himself, knowing Samudra Sen to be His pure devotee.

যথায় সাগর আসি' গঙ্গার আশ্রয়ে ।

নবদ্বীপলীলা দেখে প্রেমে মুগ্ধ হয়ে ॥

শ্রীগঙ্গাসাগর-তীর্থ নবদ্বীপপুরে ।

নিত্য শোভা পায় যথা দেখে সুরাসুরে ॥৭৩॥

yathāya sāgara āsi' gaṅgāra āśraye
navadvīpa-līlā dekhe preme mugdha haye
śrī-gaṅgā-sāgara-tīrtha navadvīpa-pure
nitya śobhā pāya yathā dekhe surāsure [73]

yathāya—Here, sāgara—the ocean āsi'—came āśraye—to the shelter gaṅgāra—of the Gaṅgā, dekhe—saw navadvīpa-līlā—the Pastimes [of the Lord] in Nabadwīp, [and] haye—became mugdha—overwhelmed preme—with divine love. yathā—Here, surāsure—the gods and demons dekhe—see śrī-gaṅgā-sāgara-tīrtha—Śrī Gaṅgā Sāgar Tīrtha śobhā pāya—shine nitya—constantly navadvīpa-pure—in the town of Nabadwīp.

Here, the ocean came to the bank of the Gaṅgā, saw the Pastimes of the Lord in Nabadwīp, and became overwhelmed with divine love. Here, both the gods and demons see Śrī Gaṅgā Sāgar Tīrtha shine constantly in Nabadwīp.

ধন্য জীব কোলদ্বীপ করে দরশন ।
পরম-আনন্দ-ধাম শ্রীবহুলাবন ॥
কীর্তন-আবেশে যথা শ্রীশচীকুমার ।
ভক্তগণ সঙ্গে লয়ে নাচে কতবার ॥৭৪॥
dhanya jīva koladvīpa kare daraśana
parama-ānanda-dhāma śrī-bahulāvana
kīrtana-āveśe yathā śrī-śachī-kumāra
bhakta-gaṇa saṅge laye nāche kata-bāra [74]

dhanya—Fortunate jīva—souls daraśana kare—see parama-ānanda-dhāma—this abode of the ultimate joy, koladvīpa—Koladvīp, [which is nondifferent from] śrī-bahulāvana—Śrī Bahulāvan. kīrtana-āveśe—Absorbed in kīrtan śrī-śachī-kumāra—the son of Śachī nāche—dances yathā—here saṅge laye—with bhakta-gaṇa—the devotees kata-bāra—again and again.

Fortunate souls see this abode of the ultimate joy, Koladvīp, which is nondifferent from Śrī Bahulāvan. Absorbed in kīrtan, the son of Śachī dances here with the devotees again and again.

কোলদ্বীপ কৃপা করি' এই অকিঞ্চনে ।
দেহ নবদ্বীপবাস ভক্তজন-সনে ॥
শ্রীগৌরাঙ্গ-লীলাধনে দেহ অধিকার ।
জীবন মরণে প্রভু গৌরাঙ্গ আমার ॥৭৫॥
koladvīpa kṛpā kari' ei akiñchane
deha navadvīpa-vāsa bhakta-jana-sane
śrī-gaurāṅga-līlā-dhane deha adhikāra
jīvane maraṇe prabhu gaurāṅga āmāra [75]

koladvīpa—O Koladvīp, kṛpā kari'—mercifully deha—give ei—this akiñchane—poor soul navadvīpa-vāsa—a dwelling in Nabadwīp bhakta-jana-sane—amongst the devotees, deha—give [him] adhikāra—a share śrī-gaurāṅga-līlā-dhane—of the wealth in the Pastimes of Śrī Gaurāṅga. gaurāṅga—Gaurāṅga [is] āmāra—my prabhu—Lord, jīvane—in life [and] maraṇe—in death.

O Koladvīp, mercifully give this poor soul a dwelling in Nabadwīp amongst the devotees and a share of the wealth in the Pastimes of Śrī Gaurāṅga. Gaurāṅga is my Lord, in life and death.

কোলদ্বীপ উত্তরাংশে চম্পাহট্ট গ্রাম ।
 সদা শোভা করে যাহা নবদ্বীপ-ধাম ॥
 মহাতীর্থ চম্পাহট্ট গ্রাম মনোহর ।
 জয়দেব যথা ভজে গৌরশশধর ॥৭৬॥

koladvīpa uttarāṁśe champāhaṭṭa grāma
 sadā śobhā kare yāhā navadvīpa-dhāma
 mahātīrtha champāhaṭṭa grāma manohara
 jayadeva yathā bhaje gaura-śaśadhara [76]

uttarāṁśe—In the northern part koladvīpa—of Koladvīp [is] grāma—the village champāhaṭṭa—of Champā Haṭṭa, yāhā—which sadā—always śobhā kare—beautifies navadvīpa-dhāma—Nabadwīp Dhām. grāma—The village champāhaṭṭa—of Champā Haṭṭa [is the] manohara—enchanting mahātīrtha—holy place yathā—where jayadeva—Jayadev Goswāmī bhaje—worshipped gaura-śaśadhara—the moon Śrī Gaura.

In the northern part of Koladvīp is Champā Haṭṭa Grām, which always beautifies Nabadwīp Dhām. In this enchanting, extremely holy place, Jayadev Goswāmī worshipped the moon Śrī Gaura.

যথা বাণীনাথ-গৃহে শচীর নন্দন ।
 সপার্ষদে করিলেন নামসঙ্কীৰ্ত্তন ॥
 বাণীনাথ-গৃহে হৈল মহামহোৎসব ।
 গৌরাঙ্গ দেখায় নিজ প্রেমের বৈভব ॥৭৭॥

yathā vāṇinātha-gr̥he śachīra nandana
 sapārṣade karilena nāma-saṅkīrtana
 vāṇinātha-gr̥he haila mahāmahotsava
 gaurāṅga dekhāya nija premera vaibhava [77]

yathā—Here, vāṇinātha-gr̥he—in the home of Vāṇināth, śachīra—Śachī's nandana—son nāma-saṅkīrtana karilena—chanted the Holy Name sapārṣade—with [His] associates. mahāmahotsava—A grand festival haila—took place vāṇinātha-gr̥he—in the home of Vāṇināth, [and] gaurāṅga—Gaurāṅga dekhāya—revealed vaibhava—the glory nija premera—of His divine love.

Here, in that home of Dvija Vāṇināth, the son of Śachī performed Nām-saṅkīrtan with His associates. A grand festival took place, and Gaurāṅga revealed the glory of His divine love.

চম্পাহট্ট গ্রামে আছে চম্পকের বন ।
 চম্পলতা করে যথা কুসুম-চয়ন ॥
 নবদ্বীপে শ্রীখদিরবন সেই গ্রাম ।
 ব্রজে যথা রামকৃষ্ণ করেন বিশ্রাম ॥৭৮॥

champāhaṭṭa grāme āchhe champakera vana
 champalatā kare yathā kusuma-chayana
 navadvīpe śrī-khadiravana sei grāma
 vraje yathā rāma-kṛṣṇa karenā viśrāma [78]

āchhe—There is vana—a forest champakera—of champak flowers (*Michelia champaca*) grāme—in the village champāhaṭṭa—of Champā Haṭṭa yathā—where champalatā—Champakalatā (Rādhārāṇī's sakhi) kusuma-chayana kare—picks flowers. sei—This grāma—village navadvīpe—in Nabadwīp [is] śrī-khadiravana—Śrī Khadiravan, yathā—where rāma-kṛṣṇa—Balarām and Kṛṣṇa viśrāma karena—rest vraje—in Vraja.

There is a champak forest in Champā Haṭṭa Grām where Champakalatā Devī picks flowers. This village in Nabadwīp is Śrī Khadiravan, where Balarām and Kṛṣṇa rest in Vraja.

ঋতুদ্বীপ বনময় অতি মনোহর ।
বসন্তাদি ঋতু যথা গৌরসেবাপর ॥
সর্বঋতুসেবিতভূমি আনন্দ-নিলয় ।
রাধাকুণ্ড-প্রদেশের একদেশ হয় ॥৭৯॥
ṛtudvīpa vanamaya ati manohara
vasantādi ṛtu yathā gaura-sevāpara
sarvartu-sevita-bhūmi ānanda-nilaya
rādhā-kuṇḍa-pradeśera ekadeśa haya [79]

ṛtudvīpa—Ṛtudwīp [is] vanamaya—forested [and] ati—extremely manohara—enchanting. yathā—Here, vasantādi ṛtu—spring and the other seasons [are] gaura-sevāpara—devoted to the service of Gaura. bhūmi—The land [is] sarvartu-sevita—worshipped by all the seasons [and is] ānanda-nilaya—an abode of joy. ekadeśa—A manifestation rādhā-kuṇḍa-pradeśera—of Rādhā Kuṇḍa haya—exists [here].

Ṛtudwīp is forested and extremely enchanting. Here, spring and the other seasons are devoted to the service of Gaura. The land is worshipped by all the seasons and is an abode of joy. A manifestation of Rādhā Kuṇḍa exists here.

কভু প্রভু সঙ্কীৰ্তন-রঙ্গে এই স্থানে ।
স্মরি' গোচারণ-লীলা কৃষ্ণগুণগানে ॥
“শ্যামলি ধবলি” বলি' ডাকে ঘন ঘন ।
“শ্রীদাম সুবল” বলি' করেন ক্রন্দন ॥৮০॥
kabhu prabhu saṅkīrtana-raṅge ei sthāne
smari' gochāraṇa-līlā kṛṣṇa-guṇa-gāne
“śyāmali dhavali”bali' ḍāke ghana ghana
“śrīdāma subala”bali' karena krandaṇa [80]

kabhu—Sometimes, saṅkīrtana-raṅge—during [His] kīrtan Pastimes ei sthāne—here, prabhu—the Lord smari'—would remember gochāraṇa-līlā—[His] cowherding Pastimes [and] kṛṣṇa-guṇa-gāne—chant the glories of Kṛṣṇa. bali' ḍāke—Calling out, “śyāmali—“Śyāmali! dhavali—“Dhavali!”, [and] bali'—calling out, “śrīdāma—“Śrīdām! subala—“Subal!” ghana ghana—again and again, [the Lord] krandaṇa karena—would cry.

Sometimes, during His kīrtan Pastimes here, the Lord would remember His cowherding Pastimes and chant the glories of Kṛṣṇa. Calling out, “Śyāmali! Dhavali! Śrīdām! Subal!” again and again, the Lord would cry.

আমি কবে ঋতুদ্বীপে করিয়া ভ্রমণ ।
 বন-শোভা হেরি' লীলা করিব স্মরণ ॥
 রাধাকুণ্ডলীলাস্ফূর্তি হইবে তখন ।
 স্তম্ভিত হইয়া তাহা করিব দর্শন ॥৮১॥

āmi kabe ṛtudvīpe kariyā bhramaṇa
 vana-śobhā heri' līlā kariba smaraṇa
 rādhā-kuṇḍa-līlā-sphūr̥ti ha-ibe takhana
 stambhita ha-iyā tāhā kariba darśana [81]

kabe—When [will] āmi—I bhramaṇa kariyā—roam ṛtudvīpe—in Ṛtudwīp, heri'—seeing vana-śobhā—the beauty of the forest, [and] smaraṇa kariba—remember līlā—the Pastimes [of the Lord]? takhana—Then, [when the Lord's] rādhā-kuṇḍa-līlā—Pastimes at Rādhā Kuṇḍa sphūr̥ti ha-ibe—appear, [I] stambhita ha-iyā—will become stunned [as] darśana kariba—I behold tāhā—them.

When will I roam in Ṛtudwīp, seeing the beauty of the forest, and remember the Pastimes of the Lord? When the Lord's Pastimes at Rādhā Kuṇḍa appear before me, I will become stunned to behold them.

মানসগাঙ্গার তীরে গোচারণ-স্থল ।
 রামকৃষ্ণ-সহ দাম-বল-মহাবল ॥
 অসংখ্য গোবৎস লয়ে নিভৃতে চরায় ।
 নানালীলাচ্ছলে সবে কৃষ্ণগুণ গায় ॥৮২॥

mānasa-gaṅgāra tīre gochāraṇa-sthala
 rāma-kṛṣṇa-saha dāma-bala-mahābala
 asaṅkhyā go-vatsa laye nibhṛte charāya
 nānā-līlā-chchhale sabe kṛṣṇa-guṇa gāya [82]

tīre—On the bank mānasa-gaṅgāra—of Mānasa Gaṅgā, dāma-bala-mahābala—Śrīdām, Subal, and Mahābal, rāma-kṛṣṇa-saha—along with Balarām and Kṛṣṇa, laye charāya—herd asaṅkhyā—countless go-vatsa—calves gochāraṇa-sthala—from the pastures nibhṛte—to the secluded forests, [and] nānā-līlā-chchhale—on the pretext of various Pastimes, sabe—they gāya—sing kṛṣṇa-guṇa—Kṛṣṇa's glories.

On the bank of Mānasa Gaṅgā, Śrīdām, Subal, and Mahābal, along with Balarām and Kṛṣṇa, herd countless calves from the pastures to the secluded forests, and on the pretext of various Pastimes, they sing Kṛṣṇa's glories.

গোপশিশুগণ রহে নানা আলাপনে ।
 চরিতে চরিতে সবে যায় দূর বনে ॥
 না দেখিয়া বৎসগণে চিন্তে সর্বজন ।
 কৃষ্ণবংশীরবে বৎস আইসে ততক্ষণ ॥৮৩॥

gopa-śīśu-gaṇa rahe nānā ālāpane
 charite charite sabe yāya dūra vane
 nā dekhiyā vatsa-gaṇe chinte sarva-jāna
 kṛṣṇa-vamśī-rave vatsa āise tata-kṣaṇa [83]

gopa-śīśu-gaṇa—The cowherd boys rahe—engage [in] nānā—various ālāpane—discussions, [and,] charite charite—while grazing, sabe—all the calves yāya-go dūra—far vane—into the

forest. nā–Not dekhiyā–seeing vatsa-gaṇe–the calves, sarva-jana–all the boys chinte–worry, [but] kṛṣṇa-vaṁśī–rave–at the sound of Kṛṣṇa’s flute, vatsa–the calves āise–return tata-kṣaṇa–immediately.

The cowherd boys discuss various things, and meanwhile the calves move into distant woods to graze. Not seeing them, all the boys become worried, but at the sound of Kṛṣṇa’s flute, the calves immediately return.

দেখিতে দেখিতে লীলা হৈলে অদর্শন ।

ভূমিতে পড়িব আমি হয়ে অচেতন ॥

কতক্ষণে সংজ্ঞা লভি’ আপনি উঠিব ।

ধীরে ধীরে বনমাঝে ভ্রমণ করিব ॥৮৪॥

dekhite dekhite līlā haile adarśana

bhūmite paḍiba āmi haye achetana

kata-kṣaṇe sañjñā labhi’ āpani uṭhiba

dhīre dhīre vana-mājhe bhramaṇa kariba [84]

haile–When līlā–these Pastimes dekhite dekhite–suddenly adarśana–disappear, āmi–I paḍiba–will fall bhūmite–to the ground achetana haye–unconscious. kata-kṣaṇe–Eventually, labhi’–regaining āpani–my sañjñā–awareness, uṭhiba–I will arise [and] dhīre dhīre–slowly bhramaṇa kariba–roam vana-mājhe–throughout the forest.

When these Pastimes suddenly disappear, I will fall to the ground unconscious. Eventually regaining my awareness, I will arise and slowly roam throughout the forest.

“হা গৌরাঙ্গ! কৃষ্ণচন্দ্র! দয়ার সাগর ।

কান্ধালের ধন তুমি আমি ত পামর” ॥

এই বলি’ কাঁদি’ কাঁদি’ হয়ে অগ্রসর ।

দেখিব সহসা আমি শ্রীবিদ্যানগর ॥৮৫॥

“hā gaurāṅga! kṛṣṇachandra! dayāra sāgara

kāṅgālera dhana tumi āmi ta pāmara”

ei balī’ kāḍī’ kāḍī’ haye agrasara

dekhiba sahasā āmi śrī-vidyā-nagara [85]

“hā–“O gaurāṅga!–Gaurāṅga! kṛṣṇachandra!–O Kṛṣṇachandra! dayāra sāgara–O Ocean of mercy! tumi–You [are] dhana–the wealth kāṅgālera–of the poor, [and] āmi–I [am] ta–certainly pāmara”–needy.” balī’–Saying ei–this [and] kāḍī’ kāḍī’–crying agrasara haye–as I proceed, āmi–I [will] sahasā–suddenly dekhiba–see śrī-vidyā-nagara–Śrī Vidyā Nagar.

“O Gaurāṅga! O Kṛṣṇachandra! O Ocean of mercy! You are the wealth of the poor, and I am certainly in need.” Saying this and crying as I proceed, I will suddenly see Śrī Vidyā Nagar.

চারিবেদ চতুষ্টি বিদ্যার আলায় ।

সরস্বতী-পীঠ বিদ্যানগর নিশ্চয় ॥

ব্রহ্মশিবঋষিগণ এ পীঠ-আশ্রয়ে ।

সর্ববিদ্যা প্রকাশিল প্রপঞ্চ নিলয়ে ॥৮৬॥

chāri-veda chatuḥṣaṣṭi vidyāra ālaya
 sarasvatī-pīṭha vidyā-nagara niśchaya
 brahmā-śiva-ṛṣi-gaṇa e pīṭha-āśraye
 sarva-vidyā prakāśila prapañcha nilaye [86]

vidyā-nagara—Vidyā Nagar [is] niśchaya—certainly ālaya—the abode chāri-veda—of the four Vedas, chatuḥṣaṣṭi—the sixty-four branches vidyāra—of knowledge, [and] sarasvatī-pīṭha—Sarasvatī Devī, e pīṭha-āśraye—In the shelter of this place, brahmā-śiva-ṛṣi-gaṇa—Brahmā, Śiva, and the sages prakāśila—revealed sarva-vidyā—all forms of knowledge prapañcha nilaye—within the material world.

Vidyā Nagar is the abode of the four Vedas, the sixty-four branches of knowledge, and Sarasvatī. Brahmā, Śiva, and the sages resided here and revealed all forms of knowledge within the material world.

প্রভু মোর করিবেন বিদ্যার বিলাস ।
 ইহা জানি' বৃহস্পতি ছাড়ি' নিজবাস ॥
 বাসুদেব সার্বভৌমরূপে এই স্থানে ।
 প্রচারিল সর্ববিদ্যা বিবিধ বিধান ॥৮৭॥
 prabhu mora karibena vidyāra vilāsa
 ihā jāni' bṛhaspati chhāḍi' nija-vāsa
 vāsudeva sārvaabhauma-rūpe ei sthāne
 pracharila sarva-vidyā vividha vidhāne [87]

jāni'—Knowing mora—our prabhu—Lord karibena—would perform vilāsa—Pastimes vidyāra—of education ihā—here, bṛhaspati—Bṛhaspati (the guru of the gods) chhāḍi'—left nija-vāsa—his abode [and] vāsudeva sārvaabhauma-rūpe—as Vāsudev Sārvaabhauma (Sārvaabhauma Bhaṭṭāchārya) pracharila—established sarva-vidyā—all forms of knowledge ei sthāne—here vividha vidhāne—by various methods.

Knowing that our Lord would perform Pastimes of being educated here, Bṛhaspati left his abode and as Vāsudev Sārvaabhauma established all forms of knowledge here using various methods.

যে বিদ্যানগরে বসি' গৌরগুণ গায় ।
 সেই অধ্যাপক ধন্য শোক নাহি পায় ॥
 অবিদ্যা ছাড়িয়ে তারে যে বিদ্যানগরে ।
 দর্শন করিয়া ভজে গৌরসুধাকরে ॥৮৮॥
 ye vidyā-nagare vasi' gaura-guṇa gāya
 sei adhyāpaka dhanya śoka nāhi pāya
 avidyā chhāḍaye tāre ye vidyā-nagare
 darśana kariyā bhaje gaura-sudhākare [88]

ye sei adhyāpaka—Any teacher who vasi'—lives vidyā-nagare—in Vidyā Nagar [and] gāya—sings gaura-guṇa—the glories of Gaura [is] dhanya—fortunate [and] nāhi—never pāya—undergoes śoka—distress. avidyā—Ignorance chhāḍaye—releases ye tāre—anyone who darśana kariyā—visits vidyā-nagare—Vidyā Nagar [and] bhaje—worships gaura-sudhākare—the moon Śrī Gaura.

Any teacher who lives in Vidyā Nagar and sings the glories of Gaura is fortunate and never undergoes distress. Ignorance releases anyone who visits Vidyā Nagar and worships the moon Śrī Gaura.

আমি কি দেখিব কভু শ্রীগৌরসুন্দরে ।
 বিদ্যানুরাগে গিয়া শ্রীবিদ্যানগরে?॥
 শ্রীবাসাপরাধে দেবানন্দ-মহাশয়ে ।
 দণ্ডিবেন বাক্য-দণ্ডে ভক্তপক্ষ হয়ে ॥৮৯॥

āmi ki dekhiba kabhu śrī-gaurasundare
 vidyānurāge giyā śrī-vidyā-nagare?
 śrīvāsāparādhe devānanda-mahāśaye
 daṇḍibena vākya-daṇḍe bhakta-pakṣa haye [89]

ki-Will āmi-I kabhu-ever dekhiba-see śrī-gaurasundare-Śrī Gaurasundar vidyānurāge giyā-
 going to study śrī-vidyā-nagare?-in Śrī Vidyā Nagar? [Will I ever see Him,] bhakta-pakṣa haye-
 on behalf of the devotees, daṇḍibena vākya-daṇḍe-chastise devānanda-mahāśaye-Devānanda
 Paṇḍit śrīvāsāparādhe-for [his] offence to Śrīvās Ṭhākur?

Will I ever see Śrī Gaurasundar going to study in Śrī Vidyā Nagar?
 Will I ever see Him, on behalf of the devotees, chastise Devānanda
 Paṇḍit for his offence to Śrīvās Ṭhākur?

আমার প্রভুর লীলা অনন্ত না জানে ।
 কখন কি কার্যে মাতে, থাকে কিবা ধ্যানে ॥
 কেন যে কীর্তন ছাড়ি' পড়ুয়া তাড়ায় ।
 পরাজিয়া অধ্যাপকে কিবা সুখ পায় ॥৯০॥

āmāra prabhura līlā ananta nā jāne
 kakhana ki kārye māte, thāke kibā dhyāne
 kena ye kīrtana chhāḍi' paḍuyā tāḍāya
 parājiyā adhyāpake kibā sukha pāya [90]

ananta-Ananta Śeṣa nā-does not jāne-understand līlā-the Pastimes āmāra prabhura-of our
 Lord. kakhana ki-When [does He] māte-enjoy kārye-an activity? kibā-What sort of dhyāne-
 meditation thāke-does He perform? kena-Why [does] ye-He chhāḍi'-leave kīrtana-the kīrtan
 [and] tāḍāya-chastise paḍuyā-students? kibā-What sort of sukha-joy pāya-does He feel
 parājiyā-by defeating adhyāpake-scholars?

Even Ananta Śeṣa does not understand the Pastimes of our Lord.
 When does He enjoy a particular activity? What sort of meditation
 does He perform? Why does He leave the kīrtan to chastise students?
 What sort of joy does He feel by defeating scholars?

যাই করে প্রভু তাই আনন্দজনক ।
 স্বেচ্ছাময় প্রভু তেঁহ আমি ত সেবক ॥
 ক্ষুদ্র পরিমিত বুদ্ধি সহজে আমার ।
 বিচারিতে শক্তি নাই বিধান তাঁহার ॥৯১॥

yāi kare prabhu tāi ānanda-janaka
 svechchāmaya prabhu tēha āmi ta sevaka
 kṣudra parimita buddhi sahaje āmāra
 vichārite śakti nāi vidhāna tāhāra [91]

yāi tāi-Whatever prabhu-the Lord kare-does [is] ānanda-janaka-a cause of joy. tēha prabhu-
 The Lord [is] svechchāmaya-whimsical, [and] āmi-I [am] ta-certainly [His] sevaka-servant.
 āmāra-My buddhi-intelligence [is] sahaje-by nature kṣudra parimita-small, [and] nāi-I have
 no śakti-capacity vichārite-to understand tāhāra-His vidhāna-ways.

Whatever the Lord does creates joy. He is whimsical, and I am His servant. My intelligence is by nature small, and I have no capacity to understand His ways.

নবদ্বীপবাসী অধ্যাপকগণ তাঁর ।
 নিত্যলীলা-পুষ্টিকারী প্রণম্য আমার ॥
 সকলে করুণা কর দীন অকিঞ্চনে ।
 মোরে অধিকার দেহ নামসঙ্কীর্ণনে ॥৯২॥
 navadvīpa-vāsī adhyāpaka-gaṇa tāra
 nitya-līlā-puṣṭikārī praṇamya āmāra
 sakale karuṇā kare dīna akiñchane
 more adhikāra deha nāma-saṅkīrtane [92]

adhyāpaka-gaṇa—The teachers navadvīpa-vāsī—residing in Nabadwīp, [who] tāra nitya-līlā-puṣṭikārī—augment His eternal Pastimes, [are] praṇamya—worshippable āmāra—to me. [May] sakale—you all karuṇā kare—bless [this] dīna—lowly akiñchane—poor soul [and] deha—give more—me adhikāra—the qualification nāma-saṅkīrtane—to chant the Name.

The teachers residing in Nabadwīp, who augment the Lord's eternal Pastimes, are worshippable to me. May you all bless this poor, lowly soul and give me the qualification to chant the Name.

শ্রীবিদ্যানগর-প্রতি এই নিবেদন ।
 “যে অবিদ্যা গৌরতত্ত্ব করে আবরণ ॥
 সে অবিদ্যা-জালে যেন মানস আমার ।
 আবৃত না হয় কভু থাকে মায়াপার” ॥৯৩॥
 śrī-vidyā-nagara-prati ei nivedana
 “ye avidyā gaura-tattva kare āvaraṇa
 se avidyā-jāle yena mānasa āmāra
 āvrta nā haya kabhu thāke māyāpāra”[93]

ei—This [is my] nivedana—prayer śrī-vidyā-nagara-prati—to Śrī Vidyā Nagar, “yena—“May āmāra—my mānasa—mind thāke—exist māyāpāra—beyond illusion [and] kabhu haya nā—never [be] āvrta—covered se vidyā-jāle—by the net of ignorance, ye avidyā—the ignorance [that] āvaraṇa kare—conceals gaura-tattva”—the glory of Gaura.”

I pray to Vidyā Nagar, “May my mind transcend illusion and never be covered by the net of ignorance that conceals the glory of Gaura.”

শোভে জহ্নুদ্বীপ বিদ্যানগর উত্তরে ।
 যথা জহ্নু-তপোবন ব্যক্ত চরাচরে ॥
 গঙ্গারে করিল পান যথা মুনিবর ।
 জাহ্নবী-স্বরূপে গঙ্গা হইল গোচর ॥৯৪॥
 śobhe jahnudvīpa vidyā-nagara uttare
 yathā jahnū-tapovana vyakta charāchare

gaṅgāre karila pāna yathā muni-vara
jāhnavī-svarūpe gaṅgā ha-ila gochara [94]

uttare—North vidyā-nagara—of Vidyā Nagar śobhe—shines jahnudvīpa—Jahnudwīp, yathā—where jahnu-tapovana—the hermitage of Jahnu Muni vyakta—is visible charāchare—to all beings. yathā—Here, muni-vara—the great sage pāna karila—drank gaṅgāre—the Gaṅgā, [and] gaṅgā—the Gaṅgā gochara ha-ila—appeared jāhnavī-svarūpe—as his daughter.

North of Vidyā Nagar shines Jahnudwīp, where the hermitage of Jahnu Muni is visible to all. Here, the great sage drank the Gaṅgā, and she reappeared as his daughter.

যথা কৃষ্ণভক্ত ভীষ্ম মুনির আশ্রমে ।
ভাগবতধর্ম-শিক্ষা কৈল বিধিক্রমে ॥
যথা জহু নিরূপটে করিয়া ভজন ।
অনায়াসে পায় শ্রীকৃষ্ণচৈতন্যচরণ ॥৯৫॥
yathā kṛṣṇa-bhakta bhīṣma munira āśrame
bhāgavata-dharma-śikṣā kaila vidhi-krame
yathā jahnu niṣkapaṭe kariyā bhajana
anāyāse pāya śrī-kṛṣṇa-chaitanya-charaṇa [95]

yathā—Here munira āśrame—at the sage's ashram, kṛṣṇa-bhakta—Kṛṣṇa's devotee bhīṣma—Bhīṣma vidhi-krame—systematically śikṣā kaila—learned bhāgavata-dharma—devotion to the Lord. yathā—Here, jahnu—Jahnu Muni niṣkapaṭe—sincerely bhajana kariyā—engaged in service [and] anāyāse—easily pāya—attained śrī-kṛṣṇa-chaitanya-charaṇa—the feet of Śrī Kṛṣṇa Chaitanya.

Here at Jahnu Muni's ashram, Kṛṣṇa's devotee Bhīṣma systematically learned devotion to the Lord. Jahnu Muni sincerely engaged in service and easily attained the feet of Śrī Kṛṣṇa Chaitanya.

জহুদ্বীপ ভদ্রবন কৃষ্ণলীলাস্থল ।
নয়নগোচর কবে হবে নিরমল ॥
সেই বলে ভীষ্মটীলা পরমপাবন ।
তদুপরি রহি' আমি করিব ভজন ॥৯৬॥
jahnudvīpa bhadravana kṛṣṇa-līlā-sthala
nayana-gochara kabe habe niramala
sei vane bhīṣma-ṭilā parama-pāvana
tad upari rahi' āmi kariba bhajana [96]

kabe—When [will] jahnudvīpa—Jahnudwīp, [which is nondifferent from] bhadravana—Bhadraṇa kṛṣṇa-līlā-sthala—in Vṛndāvan, niramala—clearly nayana-gochara kabe—appear before [my] eyes? [When will] āmi—I rahi'—sit tad upari—atop parama-pāvana—the supremely purifying bhīṣma-ṭilā—Bhīṣma Ṭilā sei vane—in that forest [and] bhajana kariba—perform worship?

When will Jahnudwīp, which is nondifferent from Bhadravan in Vṛndāvan, clearly appear before my eyes? When will I sit atop the supremely purifying Bhīṣma Ṭilā in that forest and perform worship?

রাত্র্যাগমে ভীষ্মদেব প্রশান্ত অন্তরে ।
 দরশন দিবে মোরে শুদ্ধ কলেবরে ॥
 কৃষ্ণবর্ণ বৃক্ষ তুলসীর মালা করে ।
 দ্বাদশ-তিলকান্বিত নামানন্দভরে ॥৯৭॥

rātryāgame bhiṣma-deva praśānta antare
 daraśana dibe more śuddha kalevare
 kṛṣṇa-varṇa vṛkṣa tulasīra mālā kare
 dvādaśa-tilakānvita nāmānanda-bhare [97]

rātryāgame—In the evening, bhiṣma-deva—Bhīṣmadev daraśana dibe—will reveal himself more—before me śuddha kṛṣṇa-varṇa vṛkṣa kalevare—in his pure, blackish coloured form dvādaśa-tilakānvita—decorated with the twelve tilaks. [He will have] tulasīra mālā—a tulasī-mālā kare—in hand, praśānta antare—a peaceful heart, [and be] nāmānanda-bhare—filled with the joy of the Name.

In the evening, Bhīṣmadev will reveal himself before me in his pure, blackish coloured form decorated with the twelve tilaks. He will have a tulasī-mālā in hand, a peaceful heart, and be filled with the joy of the Name.

বলিবে, “নবীন নবদ্বীপবাসী শুন ।
 আমার মুখেতে আজ গৌরাঙ্গের গুণ ॥
 কুরুক্ষেত্র-রণে পড়ি’ মরণসময়ে ।
 দেখিলাম কৃষ্ণচন্দ্র একচিত্ত হয়ে ॥৯৮॥

balibe, “navīna navadvīpa-vāsī śuna
 āmāra mukhete āja gaurāṅgera guṇa
 kurukṣetra-raṇe paḍi’ maraṇa-samaye
 dekhilāma kṛṣṇachandra eka-chitta haye [98]

balibe—He will say, “navīna navadvīpa-vāsī—O new resident of Nabadwīp! āja—Today, śuna—hear guṇa—the glories gaurāṅgera—of Gaurāṅga āmāra mukhete—from my mouth. paḍi’—I fell kurukṣetra-raṇe—during the battle of Kurukṣetra, [and] maraṇa-samaye—at the time of [my] death, dekhilāma—I saw kṛṣṇachandra—Kṛṣṇachandra eka-chitta haye—vividly.

He will say, “O new resident of Nabadwīp! Today, hear the glories of Gaurāṅga from my mouth. I fell during the battle of Kurukṣetra, and at the time of my death, I saw Kṛṣṇachandra vividly.

নির্যাণসময়ে প্রভু বলিল বচন ।
 নবদ্বীপ তুমি পূর্বে করিলা দর্শন ॥
 সেই পুণ্যে গৌরকৃপা তোমার ঘটিল ।
 নবদ্বীপে নিত্যবাস এখন হইল ॥৯৯॥

niryāṇa-samaye prabhu balila vachana
 ‘navadvīpa tumi pūrve karilā darśana
 sei puṇye gaura-kṛpā tomāra ghaṭila
 navadvīpe nitya-vāsa ekhana ha-ila’ [99]

niryāṇa-samaye—At the time of [my] passing, prabhu—the Lord vachana balila—said, ‘pūrve—‘Previously tumi—you darśana karilā—visited navadvīpa—Nabadwīp, [and] sei puṇye—by that

good fortune, tomāra ghaṭīla—you have received gaura-kṛpā—the mercy of Gaura. [Your] nitya-vāsa—eternal home ekhana ha-ila—has now become navadvīpe—Nabadwīp.’

“During my passing, the Lord said, ‘Previously you visited Nabadwīp, and as a result of that good fortune, you have received the mercy of Gaura. Your eternal home has now become Nabadwīp.’

অতএব সৰ্ব-আশা পরিত্যাগ করি’ ।
নবদ্বীপে বসি’ তুমি ভজ গৌরহরি ॥
আর না করহ ভয় বিষয়-বন্ধনে ।
অবশ্য লভিবে সেবা গৌরাঙ্গচরণে ॥১০০॥

ataeva sarva-āśā parityāga kari’
navadvīpe vasi’ tumi bhaja gaurahari
āra nā karaha bhaya viṣaya-bandhane
avaśya labhibe sevā gaurāṅga-charaṇe [100]

ataeva—Therefore, tumi parityāga kari’—abandon sarva—all [other] āśā—desires, vasi’—reside navadvīpe—in Nabadwīp, [and] bhaja—worship gaurahari—Gaurahari. karaha nā—Do not bhaya—fear viṣaya-bandhane—material bondage āra—any longer. [You will] avaśya—certainly labhibe—attain sevā—the service gaurāṅga-charaṇe—of Gaurāṅga’s feet.

“Therefore, abandon all other desires, reside in Nabadwīp, and worship Gaurahari. Do not fear material bondage any longer. You will certainly attain the service of Gaurāṅga’s feet.

প্রভুর ইচ্ছায় এই ধামে সৰ্বক্ষণ ।
কৃষ্ণলীলা গৌরলীলা দেখে মুক্তজন ॥
শোক, ভয়, মৃত্যু আর উদ্বেগ-কারণ ।
বহিস্থ ইচ্ছা নাহি জীবের পীড়ন ॥১০১॥

prabhura ichchhāya ei dhāme sarva-kṣaṇa
kṛṣṇa-līlā gaura-līlā dekhe mukta-jana
śoka, bhaya, mṛtyu āra udvega-kāraṇa
bahirmukha ichchhā nāhi jīvera pīḍana [101]

prabhura ichchhāya—By the will of the Lord, mukta-jana—liberated souls sarva-kṣaṇa—always dekhe—see kṛṣṇa-līlā—the Pastimes of Kṛṣṇa [and] gaura-līlā—the Pastimes of Gaura ei dhāme—in this abode. śoka—Lamentation, bhaya—fear, mṛtyu—death, bahirmukha—material ichchhā—desire, [and] āra—other udvega-kāraṇa—causes of disturbance [and] pīḍana—affliction jīvera—for the soul nāhi—do not exist [here].

“By the will of the Lord, liberated souls always see the Pastimes of Kṛṣṇa and the Pastimes of Gaura in this abode. Neither lamentation, nor fear, nor death, nor material desire, nor any other cause of disturbance or affliction to the soul exist here.

শুদ্ধভক্তজন কৃষ্ণকৈঙ্কর্য্য-আসবে ।
নিজ নিজ ভজনেতে মগ্ন স্তুখার্ণবে ॥
না জানে অভাব-পীড়া সংসার-যাতনা ।
সিদ্ধকাম শুদ্ধদেহ বৈসে সৰ্বজন ॥১০২॥

śuddha-bhakta-jana kṛṣṇa-kaiṅkarya-āsabe
 nija nija bhajanete magna sukhārṇave
 nā jāne abhāva-pīḍā saṁsāra-yātanā
 siddha-kāma śuddha-deha vaise sarva-janā [102]

kṛṣṇa-kaiṅkarya-āsabe—With the liqueur of servitorship to Kṛṣṇa [and] nija nija—their respective bhajanete—services, śuddha-bhakta-jana—pure devotees magna—are immersed sukhārṇave—in an ocean of joy. [They] nā—do not jāne—know of abhāva-pīḍā—deprivation, disease, [or] saṁsāra-yātanā—worldly sorrow. sarva-janā—Everyone [here] vaise—lives [in their] śuddha-deha—spiritual body [and has only] siddha-kāma—spiritual desires.

“With the liqueur of servitorship to Kṛṣṇa and their respective services, pure devotees here are immersed in an ocean of joy. They do not know of deprivation, disease, or worldly sorrow. Everyone here lives in their spiritual body and has only spiritual desires.

নিত্যমুক্ত বদ্ধমুক্ত ভক্তি পরিকর ।
 অনন্ত সংখ্যক দাসগণের ঈশ্বর ॥
 যার সেই ভাব সেই ভাবে তার সনে ।
 নিত্যলীলা করে প্রভু এই সব বনে ॥১০৩॥
 nitya-mukta baddha-mukta bhakti parikara
 ananta saṅkhyaka dāsa-gaṇera īśvara
 yāra yei bhāva sei bhāve tāra sane
 nitya-līlā kare prabhu ei saba vane [103]

bhakti parikara—Devotees [are either] nitya-mukta—eternally liberated baddha-mukta—or liberated from [their prior] bondage. īśvara—The Supreme Lord [has] ananta saṅkhyaka—innumerable dāsa-gaṇera—servants. prabhu—The Lord kare—performs [His] nitya-līlā—eternal Pastimes ei saba vane—in all these forests tāra sane—with them yāra yei bhāva sei bhāve—according to their respective moods.

“The Supreme Lord has innumerable devoted servants, who are either eternally liberated or liberated from their prior bondage. He performs His eternal Pastimes in all these forests with each of them according to their respective moods.

এ ধাম অনন্ত, জড়া মায়া হেথা নাই ।
 চিহ্নভক্তি হেথায় অধিষ্ঠাত্রী শুন ভাই ॥
 তদনুগ দেশকাল করণ শরীর ।
 সব নিৰ্ম্মায়িক সত্ত্ব এই তত্ত্ব স্থির ॥১০৪॥
 e dhāma ananta, jaḍā māyā hethā nāi
 chich-chhakti hethāya adhiṣṭhātrī śuna bhāi
 tadanuga deśa-kāla karaṇa śārīra
 saba nirmāyika sattva ei tattva sthira [104]

e dhāma—The abode [is] ananta—infinite, [and] nāi—there is no jaḍā—material māyā—illusion hethā—here. bhāi—Brother, śuna—listen! chich-chhakti—The spiritual energy [is] adhiṣṭhātrī—the presiding goddess hethāya—here, [and] tadanuga—thus, deśa—space, kāla—time, karaṇa—action, [and] śārīra—bodies [here are] saba—all nirmāyika—non-illusory sattva—in nature. ei—This tattva—truth [is] sthira—firm.

“The Dhām is infinite, and there is no material illusion here. Brother, listen! The spiritual energy of the Lord is the presiding Deity here, and thus space, time, action, and bodies here are all non-illusory by nature. This is a firm truth.

যতদিন না ছাড়িবে প্রভুর ইচ্ছায় ।
 মায়িক শরীর ততদিন ত তোমায় ॥
 না স্ফুরিবে পূর্ণরূপে এ ধামের ভাব ।
 তব বুদ্ধি না ছাড়িবে জাতীয় স্বভাব ॥১০৫॥
 yata-dina nā chhāḍibe prabhura ichchhāya
 māyika śarīra tata-dina ta tomāya
 nā sphuribe pūrṇa-rūpe e dhāmera bhāva
 tava buddhi nā chhāḍibe jātiya svabhāva [105]

prabhura ichchhāya—According to the desire of the Lord, yata-dina tata-dina ta—as long as [your] māyika—illusory śarīra—body chhāḍibe nā—does not leave tomāya—you, bhāva—the nature e dhāmera—of this abode sphuribe nā—will not be revealed pūrṇa-rūpe—fully, [and] tava—your buddhi—intelligence chhāḍibe nā—will not leave behind [its] jātiya—conditioned svabhāva—nature.

“According to the desire of the Lord, as long as your illusory body does not leave you, the nature of the Dhām will not be fully revealed to you, and your intelligence will not leave behind its conditioned nature.

ভাগবতী তনু পাবে প্রভুর ইচ্ছায় ।
 অব্যাহতগতি তব হইবে হেথায় ॥
 জড়মায়াজালে আবরণ যাবে দূরে ।
 অসীম আনন্দ পাবে এই নিত্যপুরে ॥১০৬॥
 bhāgavatī tanu pābe prabhura ichchhāya
 avyāhatagati tava ha-ibe hethāya
 jaḍa-māyā-jāle āvaraṇa yābe dūre
 asīma ānanda pābe ei nitya-pure [106]

prabhura ichchhāya—By the will of the Lord, pābe—you will receive [a] bhāgavatī—spiritual tanu—body, [and] tava ha-ibe—you will have avyāhatagati—freedom hethāya—here. āvaraṇa—The covering jaḍa-māyā-jāle—of the net of material illusion yābe—will go dūre—away, [and] pābe—you will feel asīma—unlimited ānanda—joy ei nitya-pure—in this eternal abode.

“By the will of the Lord, you will receive a spiritual body and be free here. The covering of the net of material illusion will disappear, and you will feel unlimited joy in this eternal abode.

যে পর্য্যন্ত আছে ভাই মায়িক শরীর ।
 সাবধানে ভক্তিতত্ত্বে থাক সদা স্থির ॥
 ভক্তসেবা কৃষ্ণনাম যুগলভজন ।
 বিষয়ে শৈথিল্যভাব কর সর্বক্ষণ ॥১০৭॥

ye paryanta āchhe bhāi māyika śarīra
 sāvadhāne bhakti-tattve thāka sadā sthira
 bhakta-sevā kṛṣṇa-nāma yugala-bhajana
 viṣaye śaithilya-bhāva kare sarva-kṣaṇa [107]

bhāi—Brother! ye paryanta—as long as [your] māyika—illusory śarīra—body āchhe—exists, sadā—always sāvadhāne—carefully sthira thāka—practise bhakti-tattve—devotion. sarva-kṣaṇa—Constantly bhakta-sevā—serve the devotees, kṛṣṇa-nāma—chant the Name of Kṛṣṇa, yugala-bhajana—worship the Divine Couple, [and] śaithilya-bhāva kare—be detached viṣaye—from the mundane.

“Brother! As long as your illusory body remains, always carefully practise devotion. Constantly serve the devotees, chant the Name of Kṛṣṇa, worship the Divine Couple, and be detached from the mundane.

ধামকৃপা নামকৃপা ভক্তকৃপাবলে ।
 অসাধু-সম্বন্ধ দূরে রাখহ কৌশলে ॥
 অচিরে পাইবে তুমি নিতধামে বাস ।
 শুদ্ধ শ্রীযুগলসেবা হইবে প্রকাশ” ॥১০৮॥
 dhāma-kṛpā nāma-kṛpā bhakta-kṛpā-bale
 asādhu-sambandha dūre rākhaha kauśale
 achire pāibe tumi nitya-dhāme vāsa
 śuddha śrī-yugala-sevā ha-ibe prakāśa” [108]

bale—By the dhāma-kṛpā—mercy of the Dhām, nāma-kṛpā—the mercy of the Name, [and] bhakta-kṛpā—the mercy of the devotees, kauśale—artfully dūre rākhaha—avoid asādhu-sambandha—bad association. achire—Soon tumi—you pāibe—will attain vāsa—residence nitya-dhāme—in the eternal Dhām, [and your] śuddha—pure śrī-yugala-sevā—service to the Divine Couple ha-ibe—will be prakāśa—“revealed.”

“By the mercy of the Dhām, the Name, and the devotees, artfully avoid bad association. Soon you will attain residence in the eternal Dhām, and your pure service to the Divine Couple will be revealed.”

ভীষ্মদেব-উপদেশ ধরিয়া শ্রবণে ।
 সাষ্টাঙ্গে পড়িব আমি তাঁহার চরণে ॥
 আশীর্বাদ করি’ তেঁহ হবে অদর্শন ।
 কাঁদিতে কাঁদিতে যাব মোদদ্রুম বন ॥১০৯॥
 bhīṣmadeva-upadeśa dhariyā śravaṇe
 sāṣṭāṅge paḍiba āmi tāhāra charaṇe
 āśīrvāda kari’ tēha habe adarśana
 kādite kādite yāba modadruma vana [109]

śravaṇe dhariyā—Hearing bhīṣmadeva-upadeśa—the instructions of Bhīṣmadev, āmi—I sāṣṭāṅge paḍiba—will prostrate myself tāhāra charaṇe—at his feet. tēha—He āśīrvāda kari’—will bless me [and] adarśana habe—disappear. kādite kādite—Crying, yāba—I will go vana—to the forest modadruma—in Modadrumadvīp.

Hearing the instructions of Bhīṣmadev, I will prostrate myself at his feet. He will bless me and then disappear. Crying, I will go to the forest in Modadrumadvīp.

মোদক্রম শ্রীভাণ্ডীর হয় এক তত্ত্ব ।
 যথা পশুপক্ষীগনে সব শুদ্ধ সত্ত্ব ॥
 মনোহর বৃক্ষডালে বসি' পিকগণ ।
 গৌরহরি সীতারাম গায় অনুক্ষণ ॥১১০॥

modadruma śrī-bhāṇḍīra haya eka tattva
 yathā paśu-pakṣī-gaṇe saba śuddha sattva
 manohara vṛkṣa-ḍāle vasi' pika-gaṇa
 gaurahari sītā-rāma gāya anukṣaṇa [110]

modadruma—Modadrumadvīpa haya—is eka tattva—one śrī-bhāṇḍīra—with Śrī Bhāṇḍīravan, yathā—where saba—all paśu-pakṣī-gaṇe—the animals and birds [are] śuddha sattva—spiritual. pika-gaṇa—Cuckoos vasi'—live manohara vṛkṣa-ḍāle—in the branches of the enchanting trees [and] anukṣaṇa—constantly gāya—sing [about] gaurahari—Gaurahari, sītā-rāma—Sītā, and Rāma.

Modadrumadvīpa is nondifferent from Śrī Bhāṇḍīravan, where all the animals and birds are spiritual. Cuckoos live in the branches of the enchanting trees and constantly sing about Gaurahari, Sītā, and Rāma.

কত কত বটবৃক্ষ ছায়া বিস্তারিয়া ।
 শোভিছে ভাণ্ডীরবন সূর্য আচ্ছাদিয়া ॥
 রামকৃষ্ণ-লীলাস্থান প্রত্যক্ষ ভুবনে ।
 কবে বা স্মুরিবে মোর এ দুই নয়নে ॥১১১॥

kata kata vaṭa-vṛkṣa chhāyā vistāriyā
 śobhichhe bhāṇḍīravana sūrya āchchhādiyā
 rāma-kṛṣṇa-līlā-sthāna pratyakṣa bhuvane
 kabe vā sphūribe mora e dui nayane [111]

āchchhādiyā—Covering sūrya—the sun, kata kata—countless vaṭa-vṛkṣa—banyan trees vistāriyā—spread [their] chhāyā—shade [and] śobhichhe—beautify bhāṇḍīravana—Bhāṇḍīravan. kabe vā—When will rāma-kṛṣṇa-līlā-sthāna—this place of Rāma and Kṛṣṇa's Pastimes bhuvane—in this world pratyakṣa sphūribe—become visible mora e dui nayane—before my eyes?

Covering the sun, countless banyan trees spread their shade and beautify Bhāṇḍīravan. When will this place of Rāma and Kṛṣṇa's Pastimes in the world become visible before my eyes?

দেখিয়া বনের শোভা ভ্রমিতে ভ্রমিতে ।
 শ্রীরামকুটার চক্ষে পড়ে আচম্বিতে ॥
 দুর্বাদলবর্ণ রাম ব্রহ্মচারী বেশে ।
 লক্ষ্মণ জানকীসহ তার এক দেশে ॥১১২॥

dekhiyā vanera śobhā bhramite bhramite
 śrī-rāma-kuṭīra chakṣe paḍe āchambite
 durvā-dala-varṇa rāma brahmachārī veṣe
 lakṣmaṇa jānakī-saha tāra eka deśe [112]

bhramite bhramite—Wandering about dekhiyā—observing śobhā—the beauty vanera—of the forest, śrī-rāma-kuṭīra—the cottage of Lord Rāma āchambite—suddenly paḍe—appears chakṣe—before my eyes. tāra eka deśe—Within it [are] lakṣmaṇa—Lakṣmaṇ, jānakī-saha—Sītā, and rāma—Rāma, [who is] durvā-dala-varṇa—grass-green coloured [and] veṣe—in the garb brahmachārī—of a brahmachārī.

Wandering about observing the beauty of the forest, the cottage of Lord Rāma suddenly appears before my eyes. Within it are Lakṣmaṇ, Sītā, and Rāma, who is grass-green and dressed in the garb of a brahmachārī.

দেখিয়া শ্রীরামচন্দ্ররূপ মনোহর ।
 অচেতনে পড়িব সে কানন-ভিতর ॥
 প্রেমে গর গর দেহ না স্ফুরিবে বাণী ।
 দুই আঁখি ভরি' পিব সেই রূপখানি ॥১১৩॥
 dekhiyā śrī-rāmachandra-rūpa manohara
 achetane paḍiba se kānana-bhitara
 preme gara gara deha nā sphuribe vāṇī
 dui ākhi bhari' piba sei rūpa-khāni [113]

dekhiyā—Seeing manohara śrī-rāmachandra-rūpa—the enchanting form of Rāmachandra, paḍiba—I will fall achetane—unconscious se kānana-bhitara—in the forest. [My] deha—body gara gara—overwhelmed preme—with divine love, nā—no vāṇī—words sphuribe—will be spoken. bhari'—Filling [my] dui ākhi—eyes, piba—I will drink sei rūpa-khāni—from the reservoir of His form.

Seeing the enchanting form of Rāmachandra, I will fall unconscious in the forest. My body overwhelmed with divine love, I will become speechless. Filling my eyes, I will drink from the reservoir of His form.

কৃপা করি' রামানুজ আসি' ধীরে ধীরে ।
 বন ফল রাখি' পদ দিবে মম শিরে ॥
 বলিবেন, “বৎস তুমি খাও এই ফল ।
 বনবাসে ফলফুলে আতিথ্য কেবল” ॥১১৪॥
 kṛpā kari' rāmānuja āsi' dhīre dhīre
 vana phala rākhi' pada dibe mama śire
 balibena, “vatsa tumi khāo ei phala
 vana-vāse phala-phule ātithya kevala” [114]

kṛpā kari'—Mercifully, rāmānuja—Lakṣmaṇ āsi'—will come [to me] dhīre dhīre—slowly, rākhi'—set down [His] vana—forest phala—fruits, dibe—place [His] pada—feet mama śire—on my head, [and] balibena—say, “vatsa—” [My] child, tumi khāo—eat ei—these phala—fruits. vana-vāse—In [Our] forest cottage [We have] kevala—only phala-phule—fruits and flowers ātithya—to offer guests.”

Mercifully, Lakṣmaṇ will come to me slowly, set down His fruits, place His feet on my head, and say, “My child, eat these fruits. In Our forest cottage We have only fruits and flowers to offer Our guests.”

বলিতে বলিতে লীলা হবে অদর্শন ।
 কাঁদিতে কাঁদিতে ফল করিব ভক্ষণ ॥
 আর কি দেখিব আমি দুর্ভাদল রূপ ।
 হৃদয়ে ভাবিব সেই অচিন্ত্য-স্বরূপ ॥১১৫॥

balite balite līlā habe adarśana
 kādite kādite phala kariba bhakṣaṇa
 āra ki dekhiba āmi durvā-dala rūpa
 ṛdaye bhāviba sei achintya-svarūpa [115]

balite balite—As He speaks, līlā—this Pastime adarśana habe—will disappear. kādite kādite—Crying, bhakṣaṇa kariba—I will eat phala—the fruits. āmi ki dekhiba—Will I see [that] durvā-dala—grass-green rūpa—form āra—again? bhāviba—I will meditate sei achintya-svarūpa—on His inconceivable form ṛdaye—within [my] heart.

As He speaks, this Pastime will disappear. Crying, I will eat the fruits. Will I see that grass-green form of Rāmachandra again? I will meditate on His inconceivable form within my heart.

আহা! সে ভাঙুরবন চিন্তামণিধাম ।
 ছাড়িতে হৃদয় কাঁদে না হয় বিরাম ॥
 রামকৃষ্ণ করে লীলা গোচারণ-ছলে ।
 যথায় কীর্তনে মাতে গোরা নিজ দলে ॥১১৬॥
 āhā! se bhāṇḍīravana chintāmaṇi-dhāma
 chhāḍite ṛdaya kāḍe nā haya virāma
 rāma-kṛṣṇa kare līlā gochāraṇa-chhale
 yathāya kīrtane mâte gorā nija dale [116]

āhā!—Aha! [My] ṛdaya—heart kāḍe—cries virāma haya nā—incessantly chhāḍite—to leave se—the chintāmaṇi-dhāma—spiritual abode bhāṇḍīravana—of Bhāṇḍīravan, yathāya—where rāma-kṛṣṇa—Balarām and Kṛṣṇa kare—perform līlā—Pastimes gochāraṇa-chhale—on the pretext of herding cows, [and] gorā—Gorā mâte—revels kīrtane—in kīrtan nija dale—with His associates.

Aha! My heart cries incessantly to leave the spiritual abode of Bhāṇḍīravan, where Balarām and Kṛṣṇa perform Pastimes on the pretext of herding cows, and Gorā revels in kīrtan with His associates.

ধীরে ধীরে যাব তথা শ্রীবৈকুণ্ঠপুর ।
 নিঃশ্রেয়স বন যথা ঐশ্বর্য্য প্রচুর ॥
 সর্বদেবপ্রপূজিত পরব্যোমনাথ ।
 নিত্য বিরাজেন যথা শক্তিত্রয়-সাথ ॥১১৭॥
 dhīre dhīre yāba tathā śrī-vaikuṇṭha-pura
 niḥśreyasa vana yathā aiśvarya prachura
 sarva-deva-prapūjita paravyomanātha
 nitya virājena yathā śakti-traya-sātha [117]

dhīre dhīre—Slowly yāba—I will go śrī-vaikuṇṭha-pura tathā—to Śrī Vaikuṇṭhapur, yathā—where [the] prachura—extremely aiśvarya—opulent vana—forest niḥśreyasa—of Niḥśreyas [is located and] yathā—where paravyomanātha—the Lord of the spiritual sky, [who is] sarva-deva-prapūjita—worshipped by all the gods, virājena—resides nitya—eternally śakti-traya-sātha—with His three energies (līlā, bhū, and śrī).

Slowly I will go to Śrī Vaikuṇṭhapur, where the extremely opulent Niḥśreyas forest is located and the Lord of the spiritual sky, who is worshipped by all the gods, resides eternally with His three energies.

যদিও মাধুর্যময় শ্রীকৃষ্ণ আমার ।
 তবুও ঈশ্বর তেঁহ সর্বৈশ্বর্যধর ॥
 ঐশ্বর্য না ছাড়ে কৃষ্ণ ব্রজেন্দ্রনন্দন ।
 ঐশ্বর্য না দেখে তবু কৃষ্ণভক্তজন ॥১১৮॥

yadio mādhyamaya śrī-kṛṣṇa āmāra
 tabuo īśvara tēha sarvaiśvarya-dhara
 aiśvarya nā chhāḍe kṛṣṇa vrajendra-nandana
 aiśvarya nā dekhe tabu kṛṣṇa-bhakta-jana [118]

yadio tabuo—Although āmāra—my śrī-kṛṣṇa—Śrī Kṛṣṇa [is] mādhyamaya—full of sweetness, tēha—He [is] īśvara—the Supreme Lord [and] sarvaiśvarya-dhara—the possessor of all opulence. [As] vrajendra-nandana—the prince of Vraja, kṛṣṇa—Kṛṣṇa nā—does not chhāḍe—abandon [His] aiśvarya—opulence. tabu—Still, kṛṣṇa-bhakta-jana—Kṛṣṇa's devotees nā—do not dekhe—see [His] aiśvarya—opulence.

Although my Śrī Kṛṣṇa is full of sweetness, He is the Supreme Lord and possessor of all opulence. As the prince of Vraja, Kṛṣṇa does not abandon His opulence. Still, His devotees do not see it.

কৃপা করি' সর্বৈশ্বর্য ঐশ লুকাইয়া ।
 তুষিতে নারদচিত্ত গৌরাঙ্গ হইয়া ॥
 দেখিয়া সে রূপ আমি আনন্দসাগরে ।
 ডুবু ডুবু নাচিব কাঁদিব উচ্চৈঃস্বরে ॥১১৯॥

kṛpa kari' sarveśvara aiśya lukāiyā
 tuṣite nārada-chitta gaurāṅga ha-iyā
 dekhiyā se rūpa āmi ānanda-sāgare
 ḍubu ḍubu nāchiba kādiba uchchaiḥ-svare [119]

kṛpa kari'—Mercifully, sarveśvara—the Supreme Lord lukāiyā—hid [His] aiśya—opulence [and] ha-iyā—became gaurāṅga—Gaurāṅga tuṣite—to please nārada-chitta—the heart of Nārad. dekhiyā—Seeing se—that rūpa—form, āmi—I ḍubu ḍubu—will dive ānanda-sāgare—in an ocean of joy, nāchiba—dance, [and] kādiba—cry uchchaiḥ-svare—aloud.

Mercifully, the Supreme Lord hid His opulence and became Gaurāṅga to please the heart of Nārad. Seeing that form, I will dive into an ocean of joy, dance, and cry aloud.

হইয়া বিরজা পার ব্রহ্মাণীনগর ।
 ছাড়িয়া উঠিব অর্কাটীলার উপর ॥
 তথা বসি' একান্তে ভজিব গৌরহরি ।
 নামসুধারসে মাতি নাম গান করি' ॥১২০॥

ha-iyā virajā pāra brahmāṇī-nagara
 chhāḍiyā uṭhiba arka-ṭilāra upara
 tathā basi' ekānte bhajiba gaurahari
 nāma-sudhā-rase māti nāma gāna kari' [120]

pāra ha-iyā—Crossing virajā—the Virajā [and] chhāḍiyā—leaving brahmāṇī-nagara—Brahmāṇī Nagar, uṭhiba—I will climb upara—on top arka-ṭilāra—of Arka Ṭilā. basi'—Sitting tathā—there, [I will] ekānte—earnestly bhajiba—worship gaurahari—Gaurahari, gāna kari'—chant nāma—the Name, [and] māti—become mad nāma-sudhā-rase—with the Name's nectar.

Crossing the Virajā and leaving Brahmāṇī Nagar, I will climb to the top of Arka Ṭilā. Sitting there, I will earnestly worship Gaurahari, chant the Name, and become mad with the Name's nectar.

অর্কদেব কৃপা করি' দিবে দরশন ।
রক্তবর্ণ দীর্ঘবাহু অরুণ বসন ॥
সর্বাঙ্গ তুলসীমালা চর্চিত চন্দনে ।
মুখে সদা গৌরহরি অশ্রু দু'নয়নে ॥১২১॥
arkadeva kṛpā kari' dibe daraśana
rakta-varṇa dīrgha-bāhu aruṇa vasana
sarvāṅga tulasī-mālā charchita chandane
mukhe sadā gaurahari āśru du'nayane [121]

[With] dīrgha-bāhu—long arms, aruṇa vasana—saffron garments, rakta-varṇa—a red complexion, chandane—sandalwood paste charchita—smeared sarvāṅga—all over [his] body, tulasī-mālā—tulasī-mālā [in his hand], gaurahari—'Gaurahari' sadā—constantly mukhe—in [his] mouth, [and] āśru—tears du'nayane—in [his] eyes, arkadeva—the sun-god [will] kṛpā kari'—mercifully daraśana dibe—appear [before me].

With long arms, saffron garments, a red complexion, sandalwood paste smeared all over his body, tulasī-mālā in his hand, the Name of Gaurahari resonating in his mouth, and tears in his eyes, Arkadev will mercifully appear before me.

বলিবেন, “বৎস তুমি গৌরভক্তদাস ।
তোমার নিকটে আমি হইনু প্রকাশ ॥
অধিকৃতদাস মোরা গৌরাঙ্গচরণে ।
গৌরদাস অনুদাসে ভালবাসি মনে ॥১২২॥
balibena, “vatsa tumi gaura-bhakta-dāsa
tomāra nikaṭe āmi ha-inu prakāśa
adhikṛta-dāsa morā gaurāṅga-charaṇe
gaura-dāsa anudāse bhālabāsi mane [122]

balibena—He will say, “vatsa—“My boy, tumi—you [are a] gaura-bhakta-dāsa—servant of the devotees of Gaura. āmi—I prakāśa ha-inu—have appeared tomāra nikaṭe—before you. morā—We [are] adhikṛta-dāsa—servants gaurāṅga-charaṇe—of the feet of Gaurāṅga, [and] mane—at heart bhālabāsi—we love gaura-dāsa anudāse—the servants of the servants of Gaura.

He will say, “My boy, you are a servant of the devotees of Gaura. Thus I have appeared before you. We are slaves of the feet of Gaurāṅga, and at heart we love the servants of the servants of Gaura.

মম আশীর্বাদে তব হবে কৃষ্ণভক্তি ।
ধামবাসে নামগানে হবে তব শক্তি ॥
সুধামাখা কৃষ্ণনাম গাইতে গাইতে ।
সর্বদা আসিও হেথা আমারে তুষিতে ॥১২৩॥
mama āśīrvāde tava habe kṛṣṇa-bhakti
dhāma-vāse nāma-gāne habe tava śakti

sudhā-mākhā kṛṣṇa-nāma gāite gāite
sarvadā āsio hethā āmāre tuṣite”[123]

mama āśīrvāde—With my blessing, tava habe—you will attain kṛṣṇa-bhakti—devotion to Kṛṣṇa, [and] tava habe—you will attain śakti—the strength dhāma-vāse—to reside in the Dhām [and] nāma-gāne—chant the Name. āmāre tuṣite—To please me, sarvadā—always āsio—come hethā—here gāite gāite—chanting sudhā-mākhā kṛṣṇa-nāma”—Kṛṣṇa’s nectar-packed Name.”

“With my blessing, you will attain devotion to Kṛṣṇa and the strength to reside in the Dhām and chant the Name. To please me, always come here chanting Kṛṣṇa’s nectarean Name.”

সূর্যদেবপদে করি’ দণ্ডপরণাম ।
অগ্রসর হয়ে পাব মহৎপুর ধাম ॥
মহৎপুর কাম্যবন কৃষ্ণলীলাস্থল ।
যথা গৌরগণ করে কৃষ্ণকোলাহল ॥১২৪॥
sūryadeva-pade kari’ daṇḍa-parāṇāma
agrasara haye pāba mahatpura dhāma
mahatpura kām̐yavana kṛṣṇa-līlā-sthala
yathā gaura-gaṇa kare kṛṣṇa-kolāhala [124]

daṇḍa-parāṇāma kari’—I will bow sūryadeva-pade—at the feet of the sun-god, agrasara haye—proceed on, [and] pāba—reach dhāma—the abode of mahatpura—Mahatpur. mahatpura—Mahatpur [is] kām̐yavana—Kām̐yavan kṛṣṇa-līlā-sthala—in the Pastimes of Kṛṣṇa. yathā—Here, gaura-gaṇa—the followers of Gaura kṛṣṇa-kolāhala kare—loudly chant about Kṛṣṇa.

I will bow at the feet of Sūryadev, proceed on, and reach the abode of Mahatpur, which is Kām̐yavan in the Pastimes of Kṛṣṇa. Here, the followers of Gaura loudly chant about Kṛṣṇa.

যুধিষ্ঠির আদি পঞ্চ ভাই যেই বনে ।
কত দিন বাস কৈল দ্রৌপদীর সনে ॥
ব্যাসদেব আনি’ গৌরপুরাণ শুনিল ।
একান্তে শ্রীগৌরহরি ভজন করিল ॥১২৫॥
yudhiṣṭhira ādi pañcha bhāi yei vane
kata dina vāsa kaila draupadīra sane
vyāsadeva āni’ gaura-purāṇa śunila
ekānte śrī-gaurahari bhajana karila [125]

pañcha bhāi—The five brothers, yudhiṣṭhira—Yudhiṣṭhir ādi—and so on, vāsa kaila—resided yei vane—in this forest draupadīra sane—with Draupadī kata dina—for some time. āni’—They brought vyāsadeva—Vyāsadev, [here] śunila—heard gaura-purāṇa—the Gaura-purāṇa, [and] ekānte—earnestly bhajana karila—worshipped śrī-gaurahari—Śrī Gaurahari.

The five brothers led by Mahārāj Yudhiṣṭhir resided in this forest with Draupadī for some time. They brought Vyāsadev here, heard the Gaura-purāṇa, and earnestly worshipped Śrī Gaurahari.

অত্যাপিও কাম্যবনে দেখে ভক্তজন ।
যুধিষ্ঠিরসভা যথা বৈসে ঋষিগণ ॥

ভৌম শুক দেবল চ্যবন গর্গমুনি ।
বৃক্ষতলে বসি' কাঁদে গৌরকথা শুনি' ॥১২৬॥

adyāpio kāmavane dekhe bhakta-jana
yudhiṣṭhira-sabhā yathā baise ṛṣi-gaṇa
bhauma śuka devala chyavana garga-muni
vṛkṣa-tale vasi' kāde gaura-kathā śuni' [126]

adyāpio—Still today kāmavane—in Kāmyavan, bhakta-jana—devotees dekhe—see ṛṣi-gaṇa—the sages baise—sitting yathā—here [in] yudhiṣṭhira-sabhā—Yudhiṣṭhir's assembly. bhauma—Bhauma, śuka—Śuka, devala—Devala, chyavana—Chyavan, [and] garga-muni—Garga Muni basi'—sit vṛkṣa-tale—at the base of a tree [and] kāde—cry, śuni'—listening gaura-kathā—to the glories of Gaura.

Still today in Kāmyavan, devotees see the sages sitting in Mahārāj Yudhiṣṭhir's assembly. Bhauma, Śuka, Devala, Chyavan, and Garga Muni sit at the base of a tree and cry, listening to the glories of Gaura.

আমি কবে সে সভায় করিব গমন ।
দূরে দণ্ডবৎ করি' আসিব তখন ॥
পাষণ্ড-উদ্ধার-লীলা গৌর-ইতিহাস ।
ব্যাসমুখে শুনি' প্রেমে ছাড়িব নিঃশ্বাস ॥১২৭॥

āmi kabe se sabhāya kariba gamana
dūre daṇḍavat kari' āsiba takhana
pāṣaṇḍa-uddhāra-līlā gaura-itihāsa
vyāsa-mukhe śuni' preme chhāḍiba niḥśvāsa [127]

kabe—When āmi gamana kariba—will I go se sabhāya—to that assembly daṇḍavat kari'—bow dūre—from a distance, [and] takhana—then āsiba—join them? śuni'—Hearing gaura-itihāsa—accounts of Gaura's pāṣaṇḍa-uddhāra-līlā—Pastimes of delivering the fallen souls vyāsa-mukhe—from the mouth of Vyāsadev, niḥśvāsa chhāḍiba—I will sigh preme—with divine love.

When will I go to that assembly, bow from a distance, and then join them? Hearing accounts from the mouth of Vyāsadev of Gaura's Pastimes of delivering the fallen souls, I will sigh with divine love.

কতক্ষণ পরে পুনঃ সভা না দেখিয়া ।
কাঁদিব “গৌরাঙ্গ” বলি' ভূমে লুটাইয়া ॥
দ্বিপ্রহর দিনে ক্ষুধা হইলে উদয় ।
ভোজনার্থে বনফল করিব সঞ্চয় ॥১২৮॥

kata-kṣaṇa pare punaḥ sabhā nā dekhiyā
kāḍiba “gaurāṅga” bali' bhūme luṭāiyā
dviprahara dine kṣudhā ha-ile udaya
bhojanārthe vana-phala kariba sañchaya [128]

pare—After kata-kṣaṇa—some time, nā—not dekhiyā—seeing sabhā—the assembly punaḥ—any more, kāḍiba bali'—I will cry out “gaurāṅga”—“Gaurāṅga” [and] luṭāiyā—roll bhūme—on the ground. kṣudhā udaya ha-ile—When I feel hungry dviprahara dine—at midday, sañchaya kariba—I will collect vana-phala—fruits from the forest bhojanārthe—to eat.

After some time, no longer seeing the assembly, I will cry out “Gaurāṅga” and roll on the ground. When I feel hungry at midday, I will collect fruits from the forest to eat.

এ মত সময়ে কৃষ্ণা পাণ্ডব-গৃহিণী ।
 শাক অন্ন লয়ে কবে আসিবে অমনি ॥
 বলিবেন, “বৎস লহ আতিথ্য আমার ।
 গৌরাজ্ঞ-প্রসাদ অন্নমুষ্টি দুই চার” ॥১২৯॥

e mata samaye kṛṣṇā pāṇḍava-gr̥hiṇī
 śāka anna laye kabe āsibe amani
 balibena, “vatsa laha ātithya āmāra
 gaurāṅga-prasāda anna-muṣṭi dui chāra” [129]

kabe—When [will] kṛṣṇā—Draupadī, pāṇḍava-gr̥hiṇī—the wife of the Pāṇḍavas, amani—quickly laye āsibe—bring śāka—cooked greens [and] anna—rice e mata samaye—at that time, [and] balibena—say, “vatsa”—[My] child, laha—take āmāra—my ātithya—offering [of] dui—two [or] chāra—four anna-muṣṭi prasāda—handfuls of rice-remnants gaurāṅga—from Gaurāṅga”?

When will Draupadī, the wife of the Pāṇḍavas, then quickly bring some rice and śāk and say, “My child, take my offering of a few handfuls of Gaurāṅga’s prasād”?

সাপ্তাঙ্গে প্রণমি’ তাঁরে আমি অকিঞ্চন ।
 কর পাতি’ শাক অন্ন করিব গ্রহণ ॥
 গৌরাজ্ঞপ্রসাদ অন্ন শাক চমৎকার ।
 সেবা করি’ ধন্য হবে রসনা আমার ॥১৩০॥
 sāṣṭāṅge praṇami’ tāre āmi akiñchana
 kara pāti’ śāka anna kariba grahaṇa
 gaurāṅga-prasāda anna śāka chamatkāra
 sevā kari’ dhanya habe rasanā āmāra [130]

āmi—I, [as] akiñchana—a surrendered soul, sāṣṭāṅge praṇami’—will prostrate myself tāre—before her, pāti’—extend [my] kara—hands, [and] grahaṇa kariba—accept śāka—the greens [and] anna—rice. sevā kari’—Honouring gaurāṅga—Gaurāṅga’s chamatkāra—wonderful anna—rice [and] śāka—greens prasāda—prasād, āmāra—my rasanā—tongue habe—will be dhanya—blessed.

I, as a surrendered soul, will prostrate myself before her, extend my hands, and accept the rice and śāk. Honouring Gaurāṅga’s wonderful rice and śāk prasād, my tongue will be blessed.

মহাপ্রসাদের কৃপা যেই জীবে হয় ।
 শুদ্ধকৃষ্ণভক্তি তার মিলিবে নিশ্চয় ॥
 সেই কৃপা নিত্য যেন হয় ত আমার ।
 অনায়াসে ছাড়ি’ যাব অনন্ত মায়ার ॥১৩১॥

mahāprasādera kṛpā yei jīve haya
 śuddha-kṛṣṇa-bhakti tāra milibe niśchaya
 sei kṛpā nitya yena haya ta āmāra
 anāyāse chhāḍi’ yāba ananta māyāra [131]

yei jīve tāra—A soul who haya—receives kṛpā—the grace mahāprasādera—of mahāprasād niśchaya milibe—will certainly attain śuddha-kṛṣṇa-bhakti—pure devotion to Kṛṣṇa. [May] nitya āmāra ta haya—I eternally receive sei—such kṛpā—grace yena—so that anāyāse chhāḍi’ yāba—I may easily leave behind māyāra ananta—the unending illusion.

A soul who receives the grace of mahāprasād will certainly attain pure devotion to Kṛṣṇa. May I eternally receive such grace so that I may easily leave behind the unending illusion.

দৌপদী-প্রদত্ত মহাপ্রসাদ পাইয়া ।
উপনীত হব কবে রুদ্রদ্বীপে গিয়া ॥
কৈলাস যাঁহার প্রভা মাত্র ত্রিভুবনে ।
সেই রুদ্রদ্বীপ শোভে নবদ্বীপবনে ॥১৩২॥

draupadī-pradatta mahāprasāda pāiyā
upanīta haba kabe rudradvīpe giyā
kailāsa yāhāra prabhā mātra tribhuvane
sei rudradvīpa śobhe navadvīpa-vane [132]

kabe—When pāiyā—will I receive mahāprasāda—mahāprasād draupadī-pradatta—given by Draupadī [and] giyā upanīta haba—arrive rudradvīpe—in Rudradwīp? sei rudradvīpa—Rudradwīp, yāhāra—whose prabhā—lustre tribhuvane—in the three worlds [can be compared] mātra—only kailāsa—to Mount Kailās, śobhe—shines navadvīpa-vane—in the forests of Nabadwīp.

When will I receive mahāprasād given by Draupadī and then arrive in Rudradwīp? Rudradwīp, whose lustre can be compared in the three worlds only to Mount Kailās, shines in the forests of Nabadwīp.

যথা নীল লোহিতাদি রুদ্র একাদশ ।
নৃত্য করে গৌরপ্রেমে হইয়া বিবশ ॥
যথায় দুর্বাসামুনি করিয়া আশ্রম ।
গৌরাঙ্গচরণ ভজে ছাড়ি' যোগভ্রম ॥১৩৩॥

yathā nīla lohītādi rudra ekādaśa
nṛtya kare gaura-preme ha-iyā vivaśa
yathāya durvāsā-muni kariyā āśrama
gaurāṅga-charaṇa bhaje chhāḍi' yoga-bhrama [133]

yathā—Here, ekādaśa—the eleven nīla—blue, lohītādi—red, and other complexioned rudra—Rudras nṛtya kare—dance, vivaśa ha-iyā—overwhelmed gaura-preme—with divine love for Gaura. yathāya—Here, durvāsā-muni—the sage Durvāsā āśrama kariyā—took shelter, chhāḍi'—gave up [his] yoga-bhrama—mistaken yoga practice, [and] bhaje—worshipped gaurāṅga-charaṇa—the feet of Gaurāṅga.

Here, the eleven Rudras, who are of blue, red, and other complexions, dance, overwhelmed with divine love for Gaura. Here, Durvāsā Muni took shelter, gave up his mistaken yoga practice, and worshipped the feet of Gaurāṅga.

অষ্টাবক্র-দন্তাত্রেয়-আদি যোগিগণ ।
ছাড়িয়া অদ্বৈত-বুদ্ধি সহ পঞ্চানন ॥
শ্রীকৃষ্ণচৈতন্যপদধ্যানে হয় রত ।
সায়ুজ্য মুক্তিহে ছাড়ে হইয়া বিরত ॥১৩৪॥

aṣṭāvakra-dattātreyā-ādi yogi-gaṇa
 chhāḍiyā advaita-buddhi saha pañchānana
 śrī-kṛṣṇa-chaitanya-pada-dhyāne haya rata
 sāyujya muktike chhāḍe ha-iyā virata [134]

aṣṭāvakra-dattātreyā-ādi yogi-gaṇa—Aṣṭāvakra, Dattātreyā, and other yogis, saha—along with pañchānana—Lord Śiva, chhāḍiyā—abandoned advaita-buddhi—monistic thought [and] rata haya—engaged in śrī-kṛṣṇa-chaitanya-pada-dhyāne—meditation on the feet of Śrī Kṛṣṇa Chaitanya. chhāḍe—They rejected sāyujya muktike—sāyujya-mukti (immersion into the effulgence or body of the Lord), virata ha-iyā—having become disinterested [in it].

Here, Aṣṭāvakra, Dattātreyā, and other yogis, along with Lord Śiva, abandoned monistic thought and meditated on the feet of Śrī Kṛṣṇa Chaitanya. They rejected the liberation of immersion into the Absolute, having become disinterested in it.

কভু আমি ভ্রমিতে ভ্রমিতে রুদ্রবন ।
 মেঢ়স্থল-সন্নিকটে করিব গমন ॥
 বসিব তথায় গৌরপদ-ধ্যান করি' ।
 অদূরে দেখিব দেবী পরমা সুন্দরী ॥১৩৫॥

kabhu āmi bhramite bhramite rudravana
 meḍhra-sthala-sannikaṭe kariba gamana
 basiba tathāya gaura-pada-dhyāna kari'
 adūre dekhiba devī paramā sundarī [135]

kabhu—Sometimes āmi—I bhramite bhramite—will roam rudravana—throughout Rudravan [and] sannikaṭe gamana kariba—visit meḍhra-sthala—Meḍhra Sthal (the place of a Śiva-liṅga). basiba—I will sit tathāya—there dhyāna kari'—meditating gaura-pada—on the feet of Gaura [and] dekhiba—see [an] paramā—extremely sundarī—beautiful devī—goddess adūre—nearby.

Sometimes I will roam throughout the forest of Rudravan and visit Meḍhra Sthal. I will sit there meditating on the feet of Gaura and see an extremely beautiful goddess nearby.

বনদেবী মনে করি' করিব প্রণাম ।
 জিজ্ঞাসিব, “বল মাতা কিবা তব নাম” ॥
 অশ্রুমুখী দেবী তবে বলিবে বচন ।
 “শুন বাছা মোর দুঃখ অকথ্যকথন ॥১৩৬॥

vana-devī mane kari' kariba praṇāma
 jijñāsiba, “bala mātā kibā tava nāma”
 aśru-mukhī devī tabe balibe vachana
 “śuna vāchhā mora duḥkha akathya-kathana [136]

mane kari'—Considering [her] vana-devī—a forest goddess, praṇāma kariba—I will bow [and] jijñāsiba—ask “mātā—“O Mother, bala—tell [me,] kibā—what [is] tava—your nāma—name?” tabe—Then, aśru-mukhī—with a crying face, devī—the goddess vachana balibe—will say, “śuna—“Listen vāchhā—child, mora—my duḥkha—sorrow [is] akathya-kathana—in-describable.

Considering her a forest goddess, I will bow to her and ask, “O Mother, please tell me your name.” Then, with tears in her eyes, the goddess will say, “Listen child, my sorrow is impossible to describe.

পঞ্চবিধ জ্ঞান কন্যা মোরা পঞ্চজন ।
 পঞ্চবিধ মুক্তি নাম করেছে শ্রবণ ॥
 সালোক্য সামীপ্য সাস্তি সারূপ্য নির্বাণ ।
 নির্বাণ-সায়ুজ্য মোরে নাম কৈল দান ॥১৩৭॥
 pañcha-vidha jñāna kanyā morā pañcha-jana
 pañcha-vidha mukti nāma karechha śravaṇa
 sālōkya sāmīpya sārṣṭi sārūpya nirvāṇa
 nirvāṇa-sāyujya more nāma kaila dāna [137]

morā—I [am one of] pañcha-jana kanyā—the five daughters pañcha-vidha jñāna—of the five types of knowledge. śravaṇa karechha—You have heard nāma—the names pañcha-vidha mukti—of the five types of liberation: sālōkya-sālōkya (residing in the Lord's abode), sāmīpya-sāmīpya (being in the Lord's presence), sārṣṭi-sārṣṭi (having opulence like the Lord's), sārūpya-sārūpya (having a form like the Lord's), [and] nirvāṇa-cessation, sāyujya (merging into the Lord). [My father] dāna kaila—gave more—me nāma—the names nirvāṇa-sāyujya—Nirvāṇa and Sāyujya.

“I am one of the daughters of the five types of knowledge. You have heard the names of the five types of liberation: sālōkya, sāmīpya, sārṣṭi, sārūpya, and nirvāṇa. My father gave me the names Nirvāṇa and Sāyujya.

চারি ভগ্নী গেলা চলি' বৈকুণ্ঠনগর ।
 আমি ত' রহিনু একা পড়িয়া ফাঁপর ॥
 শিবের কৃপায় দত্তাত্রেয় আদিজন ।
 কিছুদিন আমা-প্রতি করিল যতন ॥১৩৮॥
 chāri bhagnī gelā chali' vaikuṇṭha-nagara
 āmi ta' rahinu ekā paḍiyā phāpara
 śivera kṛpāya dattātreyā-ādi-jana
 kichhu-dina āmā-prati karila yatana [138]

[My] chāri—four bhagnī—sisters chali' gelā—went vaikuṇṭha-nagara—to Vaikuṇṭha Dhām. āmi—I ta' rahinu—have stayed behind, ekā—alone [and] phāpara paḍiyā—bewildered. śivera kṛpāya—By Śiva's mercy, dattātreyā—Dattātreyā [and] ādi-jana—and other sages yatana karila—cared āmā-prati—for me kichhu-dina—for some time.

“My four sisters—Sālōkya, Sārūpya, Sāmīpya, and Sārṣṭi—went to Vaikuṇṭha. Only I have stayed behind, alone and bewildered. By Śiva's mercy, Dattātreyā and other sages cared for me for some time.

এবে সেই ঋষিগণ ছাড়িয়া আমায় ।
 রুদ্রদ্বীপে বৈসে এই সর্বলোকে গায় ॥
 বৃথা আমি অন্বেষণ করি সেই সবে ।
 দেখা নাহি পাই আর পাব কোথা কবে ॥১৩৯॥
 ebe sei ṛṣi-gaṇa chhāḍiyā āmāya
 rudradvīpe vaise ei sarva-loke gāya
 vṛthā āmi anveṣaṇa kari sei sabe
 dekhā nāhi pāi āra pāba kothā kabe [139]

ebe—Now sarva-loke—everyone gāya—says ei—that sei—those ṛṣi-gaṇa—sages chhāḍiyā—have rejected āmāya—me [and] vaise—taken up residence rudradvīpe—in Rudradvip. vṛthā—In vain,

āmi—I anveṣaṇa kari—search, [but] dekhā pāi nāhi—I have not found sei sabe—them. kabe—When [and] kothā—where pāba—will I find [them] āra—again?

“Now everyone says that those sages have rejected me and taken up residence in Rudradwīp. In vain, I search for them, but I have not found them. When and where will I find them again?

শ্রীগৌরাঙ্গপ্রভু সর্বজনে নিস্তারিল ।
কেবল আমার প্রতি নির্দয় হইল ॥
আমি যেই স্থানে এবে ছাড়িব জীবন ।
নিদয়া বলিয়া স্থান জানু সর্বজন” ॥১৪০॥
śrī-gaurāṅga-prabhu sarva-jane nistārila
kevala āmāra prati nirdaya ha-ila
āmi yei sthāne ebe chhāḍiba jīvana
nidayā baliyā sthāna jānu sarva-jana”[140]

śrī-gaurāṅga-prabhu—Śrī Gaurāṅga Prabhu nistārila—delivered sarva-jane—everyone. ha-ila—He was kevala—only nirdaya—merciless prati—towards āmāra—me. sarva-jana—Everyone jānu—will know yei sthāne sthāna—the place where āmi—I ebe chhāḍiba—will now give up [my] jīvana—life baliyā—as nidayā—“Nidayā” (‘Merciless’).

“Śrī Gaurāṅga Prabhu delivered everyone. He was only merciless towards me. Everyone will know the place where I will now give up my life as ‘Nidayā’ (‘Merciless’).”

সায়ুজ্যের নাম শুনি’ কাঁপিবে হৃদয় ।
পূতনা রাক্ষসী বলি’ হবে বড় ভয় ॥
আঁখি মুদি’ সেই স্থানে পড়িয়া রহিব ।
কোন মহাজনস্পর্শে তখন উঠিব ॥১৪১॥
sāyujyera nāma śuni’ kâpibe hṛdaya
pūtanā rākṣasī bali’ habe baḍa bhaya
ākhi mudi’ sei sthāne paḍiyā rahiba
kona mahājana-sparśe takhana uṭhiba [141]

śuni’—Hearing nāma—the name sāyujyera—of Sāyujya, [my] hṛdaya—heart kâpibe—will tremble [and] habe—will be stricken [with] baḍa—intense bhaya—fear bali’—as though [she is] rākṣasī—the demoness pūtanā—Pūtanā. mudi’—I will close [my] ākhi—eyes [and] paḍiyā rahiba—fall down sei sthāne—there. takhana—Then, uṭhiba—I will arise kona mahājana-sparśe—at the touch of some great soul.

Hearing the name Sāyujya, my heart will tremble and become stricken with intense fear as though she is the demoness Pūtanā. I will close my eyes and fall to the ground. Then, I will arise at the touch of some great soul.

উঠিয়া দেখিব আমি দেবপঞ্চানন ।
“ববম্ ববম্” বলি’ করিয়া নর্ত্তন ॥
গাইবেন, “শ্রীশচীনন্দন দয়াময় ।
দয়া কর সর্বজীবে দূর কর ভয়” ॥১৪২॥

uṭhiyā dekhiba āmi deva-pañchānana
 “babam babam” bali’ kariyā nartana
 gāibena, “śrī-śācī-nandana dayāmaya
 dayā kara sarva-jīve dūra kara bhaya” [142]

āmi—I uṭhiyā—will arise [and] dekhiba—see deva-pañchānana—Lord Śiva nartana kariyā—dancing [and] bali’—exclaiming, “babam—Babam! babam”—Babam!” gāibena—He will sing, “śrī-śācī-nandana—“O son of Śācī! dayāmaya—O merciful Lord! dayā kara—Bless sarva-jīve—all souls, [and] dūra kara—drive away [their] bhaya”—fear!”

I will arise and see Lord Śiva dancing and exclaiming, “Babam! Babam!” He will sing, “O son of Śācī! O merciful Lord! Please bless all souls and drive away their fear!”

দেবদেব মহাদেবচরণে পড়িব ।
 স্বভাব-শোধন লাগি’ পদে নিবেদিব ॥
 দয়া করি’ বিশ্বেশ্বর মস্তক আমার ।
 ধরিয়া চরণ দিবে উপদেশ-সার ॥১৪৩॥

deva-deva mahādeva-charaṇe paḍiba
 svabhāva-śodhana lāgi’ pade nivediba
 dayā kari’ viśveśvara mastaka āmāra
 dhariyā charaṇa dibe upadeśa-sāra [143]

paḍiba—I will bow mahādeva-charaṇe—at the feet of Mahādev, deva-deva—the god of gods, [and] nivediba—pray pade—at [his] feet lāgi’—for svabhāva-śodhana—the purification of my nature. dayā kari’—Mercifully, viśveśvara—the lord of the universe dhariyā—will place [his] charaṇa—feet āmāra mastaka—on my head [and] dibe—give [me] upadeśa-sāra—nectarean instructions.

I will bow at the feet of Mahādev, the god of gods, and pray at his feet for the purification of my heart. Mercifully, the lord of the universe will place his feet on my head and give me essential instructions.

বলিবেন, “ওহে শুন কৃষ্ণভক্তি সার ।
 জ্ঞান-কর্ম-মুক্তিচেষ্টা যোগ আদি ছার ॥
 আমার কৃপায় তুমি পরাজিয়া মায়া ।
 অতি শীঘ্র প্রাপ্ত হবে গৌরপদছায়া ॥১৪৪॥

balibena, “ohe śuna kṛṣṇa-bhakti sāra
 jñāna-karma-mukti-cheṣṭā yoga ādi chhāra
 āmāra kṛpāya tumi parājiyā māyā
 ati śighra prāpta habe gaura-pada-chhāyā [144]

balibena—He will say, “ohe—“Hey, śuna—listen! kṛṣṇa-bhakti—Devotion to Kṛṣṇa [is] sāra—supreme. jñāna—Renunciation, karma—exploitation, yoga—yoga, ādi mukti-cheṣṭā—and other endeavours for liberation [are] chhāra—useless. āmāra kṛpāya—By my grace, tumi—you parājiyā—will overcome māyā—illusion [and] ati—very śighra—quickly prāpta habe—attain gaura-pada-chhāyā—the shade of Gaura’s feet.

He will say, “Listen! Devotion to Kṛṣṇa is supreme. Exploitation, renunciation, yoga, and all other endeavours for liberation are useless. By my grace, you will overcome māyā and very quickly attain the shade of Gaura’s feet.

দক্ষিণে পুলিন দেখ অতি মনোহর ।
বৃন্দাবনধাম নবদীপের ভিতর ॥
তথা গিয়া কৃষ্ণলীলা কর দরশন ।
অচিরে পাইবে রাধিকার শ্রীচরণ” ॥১৪৫॥

dakṣiṇe pulina dekha ati manohara
vṛndāvana-dhāma navadvīpera bhitara
tathā giyā kṛṣṇa-līlā kara daraśana
achire pāibe rādhikāra śrī-charaṇa” [145]

dakṣiṇe—To the south, dekha—see [the] ati manohara—enchanting pulina—Śrī Pulina, vṛndāvana-dhāma—Vṛndāvan Dhām navadvīpera bhitara—within Nabadwīp. giyā—Go tathā—there [and] daraśana kara—see kṛṣṇa-līlā—the Pastimes of Kṛṣṇa. achire—Soon pāibe—you will attain śrī-charaṇa—the holy feet rādhikāra—of Śrī Rādhikā.”

“To the south, see the enchanting Śrī Pulina, Vṛndāvan Dhām within Nabadwīp. Go there and see the Pastimes of Kṛṣṇa. Soon you will attain the holy feet of Śrī Rādhikā.”

শম্ভু অদর্শন হবে উপদেশ দিয়া ।
প্রণমি’ চলিব আমি কাঁদিয়া কাঁদিয়া ॥
কতক্ষণে শ্রীপুলিন করিয়া দর্শন ।
ভূমে গড়াগড়ি দিয়া হব অচেতন ॥১৪৬॥

śambhu adarśana habe upadeśa diyā
praṇami’ chaliba āmi kāḍiyā kāḍiyā
kata-kṣaṇe śrī-pulina kariyā darśana
bhūmi gaḍāgaḍi diyā haba achetana [146]

śambhu—Lord Śiva upadeśa diyā—will instruct [me and then] adarśana habe—disappear. āmi—I praṇami’—will bow [and] chaliba—depart kāḍiyā kāḍiyā—crying. darśana kariyā—Seeing śrī-pulina—Śrī Pulina kata-kṣaṇe—after some time, gaḍāgaḍi diyā—I will roll bhūmi—on the ground [and] achetana haba—faint.

Lord Śiva will instruct me and then disappear. I will bow and depart, crying. Seeing Śrī Pulina after some time, I will roll on the ground and faint.

অচেতনকালে স্বপ্ন-স্বরূপ-সমাধি ॥
উদিবে অপূর্ব মূর্তি নিজকার্য সাধি’ ॥
তখন জানিব আমি কমলমঞ্জরী ।
শ্রীঅনঙ্গমঞ্জরীর নিত্য বিধিকারী ॥১৪৭॥

achetana-kāle svapna-svarūpa-samādhī
udibe apūrva mūrti nija-kārya sādhi’
takhana jāniba āmi kamala-mañjarī
śrī-anaṅga-mañjarīra nitya vidhikārī [147]

achetana-kāle—While unconscious, svapna-svarūpa-samādhī—in a dream-like trance, apūrva mūrti—a wondrous figure udibe—will appear, sādhi’—performing nija-kārya—her duties. takhana—Then jāniba—I will understand [that] āmi—I [am] kamala-mañjarī—Kamala Mañjarī, nitya vidhikārī—the eternal servant śrī-anaṅga-mañjarīra—of Śrī Anaṅga Mañjarī.

While unconscious, in a dream-like trance, a wondrous figure will appear, performing her duties. Then I will understand that I am Kamala Mañjarī, the eternal servant of Śrī Anaṅga Mañjarī.

অনঙ্গমঞ্জরী মোর হৃদয়-ঈশ্বরী ।
 দেখাইবে কৃপা করি' নিজ যুথেশ্বরী ॥
 শ্রীকর্ণসেবা মোরে করিবে অর্পণ ।
 যুগলবিলাস করাইবে প্রদর্শন ॥১৪৮॥
 anaṅga-mañjarī mora ḥṛdaya-īśvarī
 dekhāibe kṛpā kari' nija yūtheśvarī
 śrī-karpūra-sevā more karibe arpaṇa
 yugala-vilāsa karāibe pradarśana [148]

anaṅga-mañjarī—Anaṅga Mañjarī [is] mora ḥṛdaya-īśvarī—the mistress of my heart. kṛpā kari'—Mercifully, dekhāibe—she will introduce [me to] nija—her yūtheśvarī—group leader (Lalitā Sakhī), arpaṇa karibe—give śrī-karpūra-sevā—camphor service, [and] pradarśana karāibe—show more—me yugala-vilāsa—the Pastimes of the Divine Couple.

Anaṅga Mañjarī is the mistress of my heart. Mercifully, she will introduce me to her group leader (Śrī Lalitā Sakhī), give me the service of preparing camphor, and show me the Pastimes of the Divine Couple.

পুলিন-নিকটে স্থান শ্রীরাসমণ্ডল ।
 গোপেন্দ্রনন্দনলীলা তথা নিরমল ॥
 শতকোটী-গোপী-মাঝে মহারাসেশ্বরী ।
 সহ নৃত্য করে কৃষ্ণ সর্বচিহ্ন হরি' ॥১৪৯॥
 pulina-nikaṭe sthāna śrī-rāsa-maṇḍala
 gopendra-nandana-līlā tathā niramala
 śata-koṭī-gopī-mājhe mahārāseśvarī
 saha nṛtya kare kṛṣṇa sarva-chitta hari' [149]

pulina-nikaṭe—Near Śrī Pulina [is] śrī-rāsa-maṇḍala sthāna—the place of the Rāsa Dance, tathā—where niramala gopendra-nandana-līlā—the pure Pastimes of the Prince of the cowherds [take place]. śata-koṭī-gopī-mājhe—In the midst of billions of gopīs, kṛṣṇa—Kṛṣṇa nṛtya kare—dances saha—with mahārāseśvarī—the Queen of Rāsa [and] hari'—steals sarva-chitta—the hearts of all.

Near Śrī Pulina is the Rāsa Maṇḍal, where the pure Pastimes of the Prince of the cowherds take place. In the midst of billions of gopīs, Śrī Kṛṣṇa dances with Śrī Rādhā, the Queen of Rāsa, and steals the hearts of all.

সে রাসলাগ্নের শোভা নাহি ত্রিভুবনে ।
 বহু ভাগ্যে যেবা দেখে মজে সেই ক্ষণে ॥
 স্ব-সমাধি ভাগ্যবলে কেহ কভু পায় ।
 সে শোভাদর্শনস্থ ছাড়িতে না চায় ॥১৫০॥

se rāsa-lāsyera śobhā nāhi tribhuvane
 bahu bhāgye yebā dekhe maje sei kṣaṇe
 sva-samādhi bhāgya-bale keha kabhu pāya
 se śobhā-darśana-sukha chhāḍite nā chāya [150]

se śobhā—The beauty rāsa-lāsyera—of the amorous Rāsa Dance nāhi—does not exist [anywhere] tribhuvane—within the three worlds! yebā—Anyone [who,] bahu bhāgye—by great fortune, dekhe—sees [it] sei kṣaṇe—immediately maje—becomes enchanted. keha—Those [who,] bhāgya-bale—by good fortune, pāya—attain sva-samādhi—full consciousness of the self kabhu nā—never chāya—desire chhāḍite—to give up se śobhā-darśana-sukha—the joy of that beautiful vision.

The beauty of the amorous Rāsa Dance does not exist anywhere within the three worlds! Anyone who, by great fortune, sees it is immediately enchanted. Those who, by good fortune, attain samādhi never desire to give up the joy of that beautiful vision.

দেখিব যে শোভা তাহা বর্ণিতে নারিব ।
 হৃদয়ে রাখিয়া সদা দর্শন করিব ॥
 নিজ কুঞ্জে বসি' হৃদি মাঝে আলোচিব ।
 সখীর নির্দেশ মতে সতত সেবিব ॥১৫১॥
 dekhiba ye śobhā tāhā varṇite nārība
 hṛdaye rākhiyā sadā darśana karība
 nija kuñje vasi' hṛdi mājhe ālochiba
 sakhīra nirdeśa mate satata seviba [151]

nārība—I will not be able varṇite—to describe ye śobhā—the beauty tāhā—that dekhiba—I will see. rākhiyā—I will hold [it] hṛdaye—in [my] heart [and] darśana karība—observe [it] sadā—forever. vasi'—I will live nija kuñje—in my grove, ālochiba—go over [it] hṛdi mājhe—within [my] heart, [and] satata—constantly seviba—serve mate—according to nirdeśa—the directions sakhīra—of the sakhīs.

I will not be able to describe the beauty that I will see. I will hold it within my heart and observe it forever. I will live in my grove, examine the beauty of the Rāsa Dance within my heart, and constantly serve according to the directions of the sakhīs.

অনঙ্গমঞ্জরী সখী রাখিকাভগিণী ।
 মোরে কৃপা করি' ধাম দেখাবে আপনি ॥
 রাসস্থলী-পশ্চিমেতে শ্রীধীর সমীর ।
 কিছু দূরে বংশীবট শ্রীযুম্নাতীর ॥১৫২॥
 anaṅga-mañjarī sakhī rādhikā-bhagiṇī
 more kṛpā kari' dhāma dekhābe āpani
 rāsa-sthalī-pāśchimete śrī-dhīra samīra
 kichhu dūre vaṁśī-vaṭa śrī-yamunā-tīra [152]

kṛpā kari'—Mercifully, anaṅga-mañjarī sakhī—Anaṅga Mañjarī Sakhī, rādhikā-bhagiṇī—the younger sister of Rādhikā, āpani dekhābe—will personally show more—me dhāma—the abode. rāsa-sthalī-pāśchimete—West of Rāsa Sthali [is] śrī-dhīra samīra—Śrī Dhira Samira, [and] kichhu dūre—a little further [is] vaṁśī-vaṭa—Vaṁśī Vaṭ [and] śrī-yamunā-tīra—the bank of the Yamunā.

Mercifully, Anaṅga Mañjarī Sakhī, the younger sister of Rādhikā, will personally show me the Dhām. West of Rāsa Sthalī is Śrī Dhīra Samīra, and a little further is Vaṁsī Vaṭ and the bank of the Yamunā.

শ্রীরূপমঞ্জরী-প্রশ্নে ঈশ্বরী আমার ।
বলিবে, “এ নবদাসী সখী ললিতার ॥
কমলমঞ্জরী-নাম গৌরাঙ্গৈকগতি ।
কৃপা করি’ দেহ এবে রাগমার্গে গতি” ॥১৫৩॥
śrī-rūpa-mañjarī-praśne īśvarī āmāra
balibe, “e nava-dāsī sakhī lalitāra
kamala-mañjarī-nāma gaurāṅgaika-gati
krpā kari’ deha ebe rāga-mārgē gati” [153]

śrī-rūpa-mañjarī-praśne—To the enquiry of Śrī Rūpa Mañjarī, āmāra—my īśvarī—mistress balibe—will say, “e—“This nava-dāsī—new servant sakhī lalitāra—belongs to Lalitā Sakhī. [Her] nāma—name [is] kamala-mañjarī—Kamala Mañjarī, [and] gaurāṅgaika-gati—Gaurāṅga is [her] only shelter. ebe—Now krpā kari’—kindly deha—give [her] gati—entrance rāga-mārgē—into rāga-mārg (the path of divine love).”

Responding to the enquiry of Śrī Rūpa Mañjarī, my mistress Anaṅga Mañjarī will say, “This new servant belongs to Lalitā Sakhī. Her name is Kamala Mañjarī, and Śrī Gaurāṅga is her only shelter. Now kindly give her entrance into the path of love.”

ঈশ্বরীর কথা শুনি’ শ্রীরূপ মঞ্জরী ।
বুলাইবে কৃপা-হস্ত মম দেহোপরি ॥
সহসা হইবে মোর রাগের উদয় ।
রূপানুগ ভজনেতে স্পৃহা অতিশয় ॥১৫৪॥
īśvarīra kathā śuni’ śrī-rūpa mañjarī
bulāibe krpā-hasta mama dehopari
sahasā ha-ibe mora rāgera udaya
rūpānuga bhajanete sprhā atīśaya [154]

śuni’—Hearing kathā—the words īśvarīra—of [my] mistress, śrī-rūpa mañjarī—Śrī Rūpa Mañjarī bulāibe—will stroke [her] krpā-hasta—kind hand mama dehopari—along my body, [and] sahasā—immediately mora—my rāgera—love [and] atīśaya—intense sprhā—desire bhajanete—for service rūpānuga—as Śrī Rūpa’s follower udaya ha-ibe—will awaken

Hearing the words of my mistress, Śrī Rūpa Mañjarī will stroke my body with her kind hand, and immediately my love and intense desire to serve as her follower will awaken.

তড়িদ্গা তারাবলী বসন-ভুষণে ।
শ্রীকপূর-পাত্র করে সখীর চরণে ॥
দগুৎ হইয়া আমি পড়িব তখন ।
মাগিব অনন্তভাবে রাখার চরণ ॥১৫৫॥

taḍid-varṇā tārāvalī vasana-bhūṣaṇe
 śrī-karpūra-pātra kare sakhīra charaṇe
 daṇḍavat ha-iyā āmi paḍiba takhana
 māgiba ananya-bhāve rādhāra charaṇa [155]

taḍid-varṇā—With a lightning-like complexion, tārāvalī vasana-bhūṣaṇe—a dress ornamented with stars, [and] śrī-karpūra-pātra—a camphor tray kare—in hand, āmi—I daṇḍavat ha-iyā paḍiba—will bow sakhīra charaṇe—at the feet of the sakhīs [and] takhana—then māgiba—pray ananya-bhāve—for exclusive devotion rādhāra charaṇa—to the feet of Rādhā.

With a lightning-like complexion, a dress ornamented with stars, and a camphor tray in hand, I will bow at the feet of the sakhīs and pray for exclusive devotion to the feet of Rādhā.

শ্রীরূপমঞ্জরী ও শ্রীঅনঙ্গমঞ্জরী ।
 লবে যথা স্বানন্দসুখদকুঞ্জেস্বরী ॥
 রাধা-শ্রীচরণ-সেবা সদা চিন্তা করে ।
 শ্রীললিতা সুললিতা স্বকুঞ্জ-ভিতরে ॥১৫৬॥
 śrī-rūpa-mañjarī o śrī-anaṅga-mañjarī
 labe yathā svānanda-sukhada-kuñjeśvarī
 rādhā-śrī-charaṇa-sevā sadā chintā kare
 śrī-lalitā sulalitā svakuñja-bhitare [156]

śrī-rūpa-mañjarī—Śrī Rūpa Mañjarī o—and śrī-anaṅga-mañjarī—Śrī Anaṅga Mañjarī labe—will take [me] yathā—to śrī-lalitā—Śrī Lalitā Sakhī, svānanda-sukhada-kuñjeśvarī—the mistress of Svānanda Sukhada Kuñj (‘the grove that gives the pleasure of the soul’s joy’), [who] sadā—constantly chintā kare—meditates rādhā-śrī-charaṇa-sevā—on the service of the holy feet of Rādhā sulalitā svakuñja-bhitare—within her enchanting grove.

Śrī Rūpa Mañjarī and Śrī Anaṅga Mañjarī will take me to Śrī Lalitā Sakhī, the mistress of Svānanda Sukhada Kuñja, who constantly meditates on the service of the holy feet of Rādhā within her enchanting grove.

সাপ্তাঙ্গে বন্দিব আমি তাঁহার চরণ ।
 সখী করিবেন মম কথা বিজ্ঞাপন ॥
 বলিবেন, “নবদ্বীপবাসী এই জন ।
 তব দাসী হয়ে মাগে যুগলসেবন” ॥১৫৭॥
 sāṣṭāṅge vandiba āmi tāhāra charaṇa
 sakhī karibena mama kathā vijñāpana
 balibena, “navadvīpa-vāsī ei jana
 tava dāsī haye māge yugala-sevana” [157]

āmi—I sāṣṭāṅge vandiba—will prostrate myself tāhāra charaṇa—at her feet, [and] sakhī—the sakhīs mama kathā vijñāpana karibena—will introduce me. balibena—They will say, “ei jana—“She navadvīpa-vāsī—is a resident of Nabadwīp, [and she] māge—begs yugala-sevana—to serve the Divine Couple tava dāsī haye”—as your servant.”

I will prostrate myself at her feet, and the sakhīs will introduce me. They will say, “She is a resident of Nabadwīp, and she begs to serve the Divine Couple as your servant.”

প্রসন্ন হইয়া তবে ললিতা সুন্দরী ।
 শৈশী-শক্তি প্রতি কবে, “শুন প্রিয়ঙ্করি ॥
 তোমার কুঞ্জের পার্শ্বে করি’ স্থান দান ।
 রাখিয়া যতন কর ঈপ্সিত বিধান ॥১৫৮॥

prasanna ha-iyā tabe lalitā sundarī
 śaiṣī-śakti prati kabe, “śuna priyaṅkari
 tomāra kuñjera pārsve kari’ sthāna dāna
 rākhiyā yatana kara īpsita vidhāna [158]

prasanna ha-iyā—Pleased, lalitā sundarī—Lalitā Sundarī kabe—will say tabe—then śaiṣī-śakti prati—to Anaṅga Mañjarī, “priyaṅkari—“O dear friend, śuna—listen! [Please] dāna kari’—give [her] sthāna—a place pārsve—beside tomāra—your kuñjera—grove, yatana rākhiyā—care [for her, and] vidhāna kara—fulfil [her] īpsita—desires.

Pleased, Lalitā Sundarī will then say to Anaṅga Mañjarī, “O dear friend, listen! Please give her a place beside your grove, care for her, and fulfil her desires.

তোমার সেবার কালে সঙ্গে লয়ে যাবে ।
 ক্রমে তব দাসী রাধাপ্রসাদ পাইবে ॥
 শ্রীরাধাপ্রসাদ বিনা শ্রীযুগলসেবা ।
 বল দেখি কোন্ কালে পাইয়াছে কেবা” ॥১৫৯॥

tomāra sevāra kāle saṅge laye yābe
 krame tava dāsī rādhā-prasāda pāibe
 śrī-rādhā-prasāda vinā śrī-yugala-sevā
 bala dekhi kon kāle pāiyāchhe kebā” [159]

laye yābe—Take [her] saṅge—with [you] tomāra sevāra kāle—at the time of your service. krame—Gradually tava—your dāsī—servant pāibe—will attain rādhā-prasāda—the grace of Rādhā; bala dekhi—consider, kebā—who kon kāle pāiyāchhe—has ever attained śrī-yugala-sevā—the service of the Divine Couple vinā—without śrī-rādhā-prasāda—“the grace of Śrī Rādhā?”

“Take her with you at the time of your service. Gradually she will attain the grace of Rādhā; consider, who has ever attained the service of the Divine Couple without the grace of Śrī Rādhā?”

ললিতার বাক্য শুনি’ অনঙ্গমঞ্জরী ।
 রাখিবেন নিজকুঞ্জে নিজদাসী করি’ ॥
 যুগল-সেবার কালে সঙ্গিনী করিয়া ।
 লইবে আমারে তেঁহ স্নেহ প্রকাশিয়া ॥১৬০॥

lalitāra vākya śuni’ anaṅga-mañjarī
 rākhibena nija-kuñje nija-dāsī kari’
 yugala-sevāra kāle saṅginī kariyā
 la-ibe āmāre tēha sneha prakāśiyā [160]

śuni’—Hearing vākya—the words lalitāra—of Lalitā, anaṅga-mañjarī—Anaṅga Mañjarī rākhibena—will keep [me] nija-kuñje—in her grove [and] kari’—make [me] nija-dāsī—her servant. kāle—At the time yugala-sevāra—of [her] service to the Divine Couple, tēha—she āmāre saṅginī kariyā—will make me [her] companion [and] sneha prakāśiyā—affectionately la-ibe—bring [me with her].

Hearing the words of Lalitā, Anaṅga Mañjarī will keep me in her grove and make me her servant. At the time of her service to the Divine Couple, she will make me her companion and affectionately bring me with her.

দূরে হৈতে নিজ কার্য্য করি' সম্পাদন ।
 হেরিব যুগলরূপ প্রিয়-দরশন ॥
 কভু বা শ্রীমতী মোরে আঞ্জা প্রকাশিয়া ।
 দেখাইবে নিজ কৃপা পদছায়া দিয়া ॥১৬১॥
 dūre haite nija kārya kari' sampādana
 heriba yugala-rūpa priya-daraśana
 kabhu vā śrīmatī more ājñā prakāśiyā
 dekhāibe nija kṛpā pada-chhāyā diyā [161]

sampādana kari'—I will perform nija—my kārya—duties haite—from dūre—a distance [and] priya-darśana heriba—behold the beloved yugala-rūpa—Divine Couple. kabhu vā—Sometimes śrīmatī—Rādhā ājñā prakāśiyā—will instruct more—me, dekhāibe—show [me] nija—Her kṛpā—grace, [and] pada-chhāyā diyā—give [me] the shade of [Her] feet.

I will perform my duties from a distance and behold the beloved Divine Couple. Sometimes Śrīmatī will instruct me, show me Her grace, and give me the shade of Her feet.

সেই ত সেবায় আমি রব চিরদিন ।
 ক্রমে সেবা-কার্য্যে আমি হইব প্রবীণ ॥
 সেবার কৌশলে রাধাগোবিন্দ তুষিব ।
 কভু কভু অলঙ্কার প্রসাদ লভিব ॥১৬২॥
 sei ta sevāya āmi raba chira-dina
 krame sevā-kārye āmi ha-iba pravīṇa
 sevāra kauśale rādhā-govinda tuṣiba
 kabhu kabhu alaṅkāra prasāda labhiba [162]

āmi—I sei ta sevāya raba—will continue my service chira-dina—every day, [and] krame—gradually āmi—I pravīṇa ha-iba—will become proficient sevā-kārye—in rendering the service. sevāra kauśale—With [my] service expertise, tuṣiba—I will please rādhā-govinda—Rādhā and Govinda, [and] kabhu kabhu—sometimes labhiba—I will receive alaṅkāra—ornaments [as Their] prasāda—prasād.

I will continue my service every day, and gradually I will become proficient at it. With my service expertise, I will please Rādhā and Govinda, and sometimes I will receive ornaments as Their prasād.

স্বপ্ন-ভঞ্জে ধীরে ধীরে কাঁদিয়া কাঁদিয়া ।
 ভাগীরথী পার হব পুলিন দেখিয়া ॥
 ঈশোত্তান-সন্নিকটে নিজ-কুঞ্জে বসি' ।
 ভজিব যুগলধন শ্রীগৌরাঙ্গ-শশী ॥১৬৩॥
 svapna-bhañge dhīre dhīre kādīyā kādīyā
 bhāgīrathī pāra haba pulina dekhiyā

īśodyāna-sannikaṭe nija-kuñje vasi'
bhajiba yugala-dhana śrī-gaurāṅga-śaśī [163]

svapna-bhaṅge—When [my] dream breaks, dhīre dhīre—slowly, kāḍiyā kāḍiyā—crying, pāra haba—I will cross bhāgīrathī—the Gaṅgā dekhīyā—looking pulina—at Śrī Pulina. vasi'—Living nija-kuñje—in my grove īśodyāna-sannikaṭe—near Īśodyān, bhajiba—I will worship yugala-dhana—the Divine Couple [and] śrī-gaurāṅga-śaśī—moon-like Śrī Gaurāṅga.

When my dream breaks, slowly, crying, I will cross the Gaṅgā, looking at Śrī Pulina. Living in my grove near Īśodyān, I will worship the Divine Couple and moon-like Śrī Gaurāṅga.

স্বনিয়মে থাকি' রাধাগোবিন্দ ভজিব ।
রাধাকুণ্ড বৃন্দাবন সতত হেরিব ॥
অনঙ্গমঞ্জরীসখী-চরণ স্মরিয়া ।
নিজ-সেবানন্দে রব প্রেমতে ডুবিয়া ॥১৬৪॥
svaniyame thāki' rādhā-govinda bhajiba
rādhā-kuṇḍa vṛndāvana satata heriba
anaṅga-mañjarī-sakhī-charaṇa smariyā
nija-sevānande raba premete ḍubiyā [164]

svaniyame thāki'—Engaging in [my] duties, bhajiba—I will worship rādhā-govinda—Rādhā-Govinda, [and] satata—constantly heriba—see rādhā-kuṇḍa—Rādhā Kuṇḍa [and] vṛndāvana—Vṛndāvan. smariyā—I will remember anaṅga-mañjarī-sakhī-charaṇa—the feet of Anaṅga Mañjarī, nija-sevānande raba—continue my service—my joy—[and] ḍubiyā—swim premete—in divine love.

Engaging in my duties, I will worship Śrī Śrī Rādhā-Govinda and constantly see Rādhā Kuṇḍa and Vṛndāvan. I will remember the feet of Anaṅga Mañjarī, continue my service—my joy—and thus swim in divine love.

শ্রীকৃষ্ণচৈতন্য প্রভুর দাস-অনুদাস ।
এ ভক্তিবিনোদ মাগে নবদ্বীপ-বাস ॥
রূপ-রঘুনাথ-পদে আকুতি করিয়া ।
নিজাভীষ্ট-সিদ্ধি মাগে ব্যাকুল হইয়া ॥১৬৫॥
śrī-kṛṣṇa-chaitanya prabhura dāsa-anudāsa
e bhakti-vinoda māge navadvīpa-vāsa
rūpa-raghunātha-pade ākuti kariyā
nijābhīṣṭa-siddhi māge vyākula ha-iyā [165]

e bhakti-vinoda—Bhakti Vinod, dāsa-anudāsa—a servant of the servant śrī-kṛṣṇa-chaitanya prabhura—of Śrī Kṛṣṇa Chaitanya Mahāprabhu, māge—prays navadvīpa-vāsa—for residence in Nabadwīp. ākuti kariyā—Yearning rūpa-raghunātha-pade—for the feet of Śrī Rūpa and Śrī Raghunāth, [he] vyākula ha-iyā—desperately māge—prays nijābhīṣṭa-siddhi—for the fulfilment of his desires.

Bhakti Vinod, a servant of the servant of Śrī Kṛṣṇa Chaitanya Mahāprabhu, prays for residence in Nabadwīp. Yearning for the feet of Śrī Rūpa and Śrī Raghunāth, he desperately prays for the fulfilment of his desires.

নবদ্বীপ-বৃন্দাবন-ক্ষেত্রবাসিগণ ।
 ঈশাক্ষেত্রে কর মোরে অচিরে স্থাপন ॥
 তোমাদের ক্ষেত্র এই, আমি-মাত্র দাস ।
 তোমাসবা-সেবাচ্ছলে পাই ক্ষেত্রবাস ॥১৬৬॥
 navadvīpa-vṛndāvana-kṣetra-vāsi-gaṇa
 īśā-kṣetre kara more achire sthāpana
 tomādera kṣetra ei, āmi-mātra dāsa
 tomā-sabā-sevā-chchhale pāi kṣetra-vāsa [166]

navadvīpa-vṛndāvana-kṣetra-vāsi-gaṇa—O residents of Nabadwīp and Vṛndāvan, achire—quickly sthāpana kara—establish more—me īśā-kṣetre—in the abode of the Lord. ei—It [is] tomādera—your kṣetra—abode, [and] āmi—I [am] mātra—simply [your] dāsa—servant. tomā-sabā-sevā-chchhale—By serving you all, pāi—I will attain kṣetra-vāsa—residence in [your] abode.

O residents of Nabadwīp and Vṛndāvan, quickly give me a place in the abode of the Lord. It is your abode, and I am simply your servant. By serving you all, I will attain residence in the Dhām.

নবদ্বীপ কর মোরে কৃপা-বিতরণ ।
 তব কৃপা বিনা ক্ষেত্র লভে কোন জন ॥
 আমার যোগ্যতা লয়ে না কর বিচার ।
 জাহ্নবানিতাই-আজ্ঞা করিয়াছি সার ॥১৬৭॥
 navadvīpa kara more kṛpā-vitarāṇa
 tava kṛpā vinā kṣetra labhe kon jana
 āmāra yogyatā laye nā kara vichāra
 jāhnavā-nitāi-ājñā kariyāchhi sāra [167]

navadvīpa—O Nabadwīp! kṛpā-vitarāṇa kara—Bestow mercy more—upon me. kon jana—Who labhe—attains kṣetra—the [Lord's] abode vinā—without tava—your kṛpā—mercy? kara nā—Please do not vichāra—judge laye āmāra yogyatā—my worthiness. kariyāchhi—I have accepted jāhnavā-nitāi-ājñā—the instructions of Jāhnavā and Nitāi sāra—as all-in-all.

O Nabadwīp! Bestow mercy upon me. Who attains the Lord's abode without your mercy? Please do not judge my worthiness. I have accepted the instructions of Jāhnavā and Nitāi as all-in-all.

শ্রদ্ধায় পড়িবে যেই এ ভাব-তরঙ্গ ।
 উদিবে তাহার মনে গৌর-রস-রঙ্গ ॥
 শ্রীস্বরূপদামোদর তারে করি' দয়া ।
 লইবে নিজের গণে দিয়া পদছায়া ॥১৬৮॥
 śraddhāya paḍibe yei e bhāva-taraṅga
 udibe tāhāra mane gaura-rasa-raṅga
 śrī-svarūpa-dāmodara tāre kari' dayā
 la-ibe nijera gaṇe diyā pada-chhāyā [168]

gaura-rasa-raṅga—The joy of devotion to Gaura udibe—will arise mane—within the heart yei tāhāra—of those who paḍibe—read e bhāva-taraṅga—this *Śrī Navadvīpa-bhāva-taraṅga śraddhāya*—with faith. śrī-svarūpa-dāmodara—Śrī Svarūp Dāmodar dayā kari’—will bless tāre—them, la-ibe—accept [them] nijera gaṇe—within his group, [and] diyā—give [them] pada-chhāyā—the shade of his feet.

The joy of devotion to Gaura will arise within the heart of those who read this *Śrī Navadvīpa-bhāva-taraṅga* with faith. Śrī Svarūp Dāmodar will bless them, accept them within his group, and give them the shade of his feet.

শ্রীনবদ্বীপ-ভাবতরঙ্গ সমাপ্ত ।

śrī-navadvīpa-bhāva-taraṅga samāpta

Thus ends *Śrī Navadvīpa-bhāva-taraṅga*.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
chaitanyākhyam prakāṣam adhunā tad-dvayam chaikyam āptam
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.5)

“Śrī Rādhā is a transformation of Kṛṣṇa’s love, His hlādinī-śakti. Thus, although Śrī Rādhā and Śrī Kṛṣṇa are by nature one, They previously appeared on earth in two separate forms. Now They have manifest in one combined form as Śrī Chaitanya. I offer my obeisance unto Him, Kṛṣṇa Himself adorned with the heart and halo of Śrī Rādhā.”

Śrī Gaura Kṛṣṇa Tattva

Excerpts from the writings of

Śrīla Bhakti Vinod Ṭhākura

Question: Are Kṛṣṇa and Gaura separate entities? What is the difference between Them?

Answer: Kṛṣṇa and Gaura are not separate entities. They are both relishers of madhura-rasa. There is only one slight difference between Them: there are two forms of mādhyura-rasa—mādhyura and audārya—and in Kṛṣṇa, mādhyura is prominent, while in Gaura, audārya is prominent.

(*Jaiva-dharma*, Chapter 17)

Question: Who came first, Śrī Kṛṣṇa or Śrī Chaitanya?

Answer: Śrī Kṛṣṇa and Śrī Chaitanya both exist eternally. Who came first and who came after cannot be said. “Śrī Chaitanya was first, later He became Rādhā and Kṛṣṇa, and They (Rādhā and Kṛṣṇa) have now combined again as Śrī Chaitanya.” The purport of this statement (Cc: Ādi, 1.5) is not that one was first and the other came after, but that both exist eternally.

(*Jaiva-dharma*, Chapter 14)

Question: Why is it a disturbance to worship Gaura and neglect Kṛṣṇa, or worship Kṛṣṇa and neglect Gaura?

Answer: Those who have decided to give up the worship of Kṛṣṇa by praying to ‘Śrī Gaurāṅga’ do not follow the instructions of Śrī Gaurāṅga. This is unfortunate. There is no difference between Gaura and Kṛṣṇa. Those who think that if they take shelter at the feet of

Gaurāṅga, they do not need to remember Kṛṣṇa any more, think that Gaura and Kṛṣṇa are different. There is no difference between the Pastimes of Kṛṣṇa and the Pastimes of Gaura. They are one. In the Pastimes of Kṛṣṇa, the object of worship is prominent, and in the Pastimes of Gaurāṅga, the method of worship is prominent. Neither the object of worship without the method, nor simply the method without the object of worship, can ever be complete. The more one recites the Pastimes of Śrī Gaurāṅga, the more one develops divine love for the Pastimes of Kṛṣṇa, and the more one recites the Pastimes of Śrī Kṛṣṇa, the more one remembers the Pastimes of Śrī Gaura. Neither Gaura without Kṛṣṇa, nor Kṛṣṇa without Gaura, ever seem right. When one believes that Gaura is the highest object of worship, Śrī Gaurāṅga's Pastimes as Kṛṣṇa are fully revealed. Although all these points are highly confidential, sadly they are in need of being disclosed. "We will worship Gaura, but we will not remember Kṛṣṇa anymore"—such a statement is tantamount to wickedness. Similarly, the notion that, "We will worship Kṛṣṇa, but we will not remember Gaura" must also be considered a great misfortune.

(*Sajjana-toṣaṇī*: 11.6, 'Gaura-Kṛṣṇa Abheda')

Question: In what plane do the associates in the Pastimes of Śrī Gaura and the associates in the Pastimes of Śrī Kṛṣṇa reside together?

Answer: In the original Vṛndāvan, the abode of Kṛṣṇa and the abode of Gaura exist as two separate chambers. In the abode of Kṛṣṇa, the eternally perfect and liberated associates relish audārya predominated by mādhyurya; they are Kṛṣṇa's associates. In the abode of Śrī Gaura, all these eternally perfect and liberated associates relish mādhyurya predominated by audārya. In some cases, they exist in multiple forms in both abodes; and in some cases, they exist in one abode in one form and do not reside in the other abode. Those who are strict worshippers of Gaura in the practising stage will serve only in the abode of Gaura in the perfected stage. Those who are strict worshippers of Kṛṣṇa in the practising stage take shelter in the abode of Kṛṣṇa in the perfected stage. Those who are worshippers of both Kṛṣṇa and

Gaura during the practising stage assume two forms and reside in both abodes simultaneously in the perfected stage. This is the ultimate secret behind the inconceivable difference and non-difference (achintya-bhedābheda) of Gaura and Kṛṣṇa.

(*Jaiva-dharma*, Chapter 17)

chaitanya-līlā—amṛta-pūra kṛṣṇa-līlā—sukarpūra
 duhe mili' haya sumādhurya
 sādhu-guru-prasāde tāhā yei āsvāde
 sei jāne mādhyura-prāchurya

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 25.270)

“When the nectarean condensed milk of Śrī Chaitanya’s Pastimes is combined with the camphor of Śrī Kṛṣṇa’s Pastimes, it becomes extremely sweet. Those who taste it by the mercy of Śrī Guru and the sādhus know how sweet it is.”

ko 'yaṁ paṭṭa-dhaṭī-virājita-kaṭī-deśaḥ kare kaṅkaṇaṁ
hāraṁ vakṣasi kuṇḍalaṁ śravaṇayor bibhrat pade nūpurau
ūrdhvīkṛtya nibaddha-kuntala-bhara-protphulla-mallī-sragā-
pīḍaḥ krīḍati gaura-nāgara-varo nṛtyan nijair nāmabhiḥ

(Śrī Chaitanya-chandrāmṛta: 132)

“Wearing a silk sash around His waist, bracelets on His wrists, a necklace across His chest, earrings on His ears, bells on His ankles, and a garland-crown of blooming jasmine flowers atop His tied-back wavy hair—who is that golden king of revellers who frolics, dancing to the chanting of His own Names?”

The Land of Sweetness

An overview of the glories

of Śrī Nabadwīp Dhām

compiled from the lectures

of

Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

After his retirement, Śrīla Bhakti Vinod Ṭhākura wanted to go to Vṛndāvan and pass the rest of his life there, but he repeatedly had a dream in which he was told that he must discover the actual birthplace of Śrī Chaitanyaadeva. He could not neglect the dream. He again entered into service at Krishnanagar, and there he consulted the records of the locality. With the help of those records, and by his divine inspiration, he discovered the birthplace at the Yoga Pīṭh in Māyāpur. Then, with deepened interest, he visited the entire Nabadwīp Maṇḍal. With reference to the scriptures, he gave a description of both the ancient and contemporary holy places in the Dhām of Mahāprabhu. He established a committee to ensure that the service of Mahāprabhu's place of advent would continue. Lastly, he handed it over to our Prabhupāda, Śrīla Bhakti Siddhānta Sarasvatī Goswāmī.

Infinite courage of the pioneer

When Śrīla Bhakti Vinod Ṭhākura began the service of the Dhām and Mahāprabhu, he had to do many things to attract the public to accept his discovery of the Dhām as authentic. At that time, the place was uninhabited. Gradually a brick building was made, and the worship of the Deity of Mahāprabhu was begun.

The Temple came later. Generally, the brāhmaṇ cooks he required would not stay there very long because it was an isolated place and there were violent elements nearby. To ensure that the service continued, he had to undergo many undesirable things. For example, sometimes he had to prepare gañjikā (hemp) by his own hand for the cook! Otherwise, the cook would have left. At times, when ‘respectable’ persons came, he had to make arrangements for tobacco. There were many other trials.

The Ṭhākur’s foresight

Devotee: Śrīla Ṭhākur Bhakti Vinod also had a great vision for the world.

Śrīla Śrīdhara Mahārāj: Yes. He saw in his divine eye that prema-dharma, the religion based on divine love, is so self-evident in character that the intelligent could never avoid embracing such a conception of pure religion as the highest. Love—prema: the fine intellect cannot but detect the purity in the love of religion in its highest conception. His idea was: “With an unbiased mind, the Western thinkers cannot but appreciate the doctrine of divine love, as given out by Śrī Chaitanyadev. So, I am sure that in the future many of the Western scholars will come under the flag of Śrī Chaitanyadev.” This was his conviction, and he mentioned this in lectures that he delivered throughout Bengal.

When Śrīpād Bhakti Sāraṅga Goswāmī Mahārāj returned from preaching in England, he brought one Mr Burchett back with him. A meeting was held at the Bag Bazaar Maṭh. That meeting was presided over by a gentleman of the name Kiraṇ Dutta, a good scholar and a Theosophist. In his talk he said, “When we were students at City College, Bhakti Vinod Ṭhākur delivered a lecture there to the effect that in the near future Western scholars would come and join the saṅkīrtan under the banner of Mahāprabhu. Now, clearly, I can bear witness to the fact that his prediction is beginning to come true. I heard the lecture in my young days, and now in my old age I see the evidence—it is going to be true. I am very glad for that.”

The eye of faith

Devotee: In *Navadvīpa-bhāva-taraṅga*, Śrīla Bhakti Vinod Ṭhākura seems to be having actual visions of the Pastimes of the Lord on the various islands of Nabadwīp. Yet he writes in such a way that he also seems to be aspiring for those visions. Is he actually having those visions?

Śrīla Śrīdhara Mahārāja: Yes, of course. His vision is inspired. The Dhām has inspired these two perspectives in him. The Dhām allows us to see according to the degree of our devotion. A doctor sees a patient according to his capacity. A higher politician can see a higher strategy, and so on. Higher intelligence can see deeper. Such is the case always. A detector can see the depth afforded by its capacity. The x-ray can detect to a certain depth, and the microscope has another dimension of utility. There is revelation according to one's capacity. Deserve—and have.

In an ordinary country there is a capital. The capital is where the existence and position of the king is more intense than in the general section of the country. Similarly, the Lord is everywhere, but His concentrated existence is found in the Dhām, or the holy abode. With fully developed vision, we can feel the special characteristic of the Dhām. We will find His presence everywhere, but with particular intensity in the Dhām. With the awakening of our real eye, we should be able to feel and appreciate according to this criterion. There is no question of a Dhām for those who have no eye to see. There is also a hierarchy in the Dhām. All have a serving attitude. Whether birds, beasts, worms, or insects—everything contributes to the Reality. Their feeling of heart, their gesture, posture, and movement—everything contributes exclusively to the Pastimes of the Lord.

Dhāmera svarūpa sphurite nayanā: in a song, Śrīla Bhakti Vinod Ṭhākura aspires for that pure vision of the Dhām. Otherwise, it may appear quite ordinary to us, like a jungle. The purity of Ganges water is only perceived by those who have proper faith [śraddhā]. Otherwise, to others' eyes, it is ordinary water. The same applies to the Deity [Śrī Mūrti]. One may think that the Śrī Mūrti of Lord

Jagannāth in Purī appears to be a somewhat awkward figure. His arms seem incomplete, His feet are not visible, and His eyes are enormous. Yet Mahāprabhu stood before Him for hours shedding tears, and no one could move Him from that place. What did Mahāprabhu see in that figure, and what is He to our eyes? So, according to the depth of the vision of our inner eye, we can perceive the Dhām, the Deity, and the purifying Ganges water. *Śraddhāmāyo 'yam puruṣaḥ* (Bg: 17.3): “The nature of a person is based on faith.” Of what value is a mirror without an eye? In a looking-glass we should find the reflection, but if the eye is absent, what will the subject see in the glass? The eye to see—faith—is necessary. According to one’s śraddhā, the specific character of the Dhām as distinct from all other places will come into view, disclosing its real form. Everything depends on śraddhā [faith].

The capital of theism

Devotee: Did Lord Nṛsiṃhadev have some connection in Nabadwīp at Nṛsiṃha Pallī?

Śrīla Śrīdhara Mahārāj: Yes. All the different representations of theism have been absorbed in Nabadwīp Dhām. In the capital, all provincial authorities have some representation. In Delhi, regions such as Bengal, Madras, and Bihar have their representatives. The highest conception of theism is in Nabadwīp, so naturally representation of all other theistic conceptions is here in some form or another. Śiva, Devī, Jagannāth, Nṛsiṃhadev, and so many others represent themselves here to honour the highest conception of theism. They think it necessary. They feel they must have some representation here. It shows how all the different conceptions of theism are adjusted in full-fledged theism, which is all-inclusive.

When Śrīla Bhakti Vinod Ṭhākura was staying in Godrumadwīp, he noticed that every day early in the morning, a flow of wind would come through his yard towards the Yoga Pīṭh, the birthplace of Mahāprabhu. He began to search most earnestly to detect the reason for this in a prayerful mood. Then one day, he found that Nṛsiṃhadev

was going every day early in the morning from Nṛsimha Palli to attend maṅgal āratī at Mahāprabhu's birthplace.

Everything has a conscious, personal form. To the degree that there is connection with the conscious personality within things, there is more attraction.

A favourable atmosphere

Devotee: Can you tell us more about Dhām-tattva. It seems unclear.

Śrīla Śrīdhara Mahārāja: Everything is favourable, but we cannot see it. Rather, we see that everything is unfavourable to us. Apparently, our home has become the abode of our enemy. It looks like that to us.

Generally, it is expected that in other parts of the country there may be other conditions, but that the Dhām must be favourable to the life of a devotee. But here [in Nabadwīp], on the surface, we find more difficulties for devotees. How are we to harmonise and adjust to this? Śrīla Bhakti Vinod Ṭhākura said,

ekhana ye brahma-kule chaitanyera ari
tāke jāni chaitanyera līlā-puṣṭikārī

(*Kalyāṇa-kalpa-taru: Prārthanā-līlasāmayī*, 4.11)

“Though in these days we find many in the bodies of brāhmaṇas who oppose the cult of Śrī Chaitanyadeva, in the fullest adjustment we should conceive of them as līlā-puṣṭikārī, a necessary, indirect help to the Lord's Pastimes.”

There is direct help and indirect help. Indirect help is necessary to enhance the activity of the direct school. In this way, we are to adjust. In Vṛndāvana also, so many demons—Kāṁsa and his agents—will always be there. We must be prepared for that. And it is necessary. Opposition is always necessary in the highest quarter.

aher iva gatīḥ premṇaḥ svabhāva-kuṭilā bhavet

(*Śrī Chaitanya-charitāmṛta: Madhya-līlā*, 8.110)

[“Like a snake, the movement of divine love is by nature crooked.”]

Līlā, fundamentally, requires opposition. It is necessary to help the positive side from a different direction. The more trouble there is to acquire wealth, the more there is taste for it. The greater the hunger, the greater the taste. So, we should not be cowed down by superficial opposition. It is tasteful. We want the highest thing, but without undergoing any sort of trouble? That would be injustice.

Our Madan Manohar Prabhu says, “Vṛndāvan is very favourable. There, when we wander in the street, people do not insult us. Here [in Nabadwīp], if we go to the bazaar, people come to bite us like tigers if they see tilak or anything of the sort. Vṛndāvan is free from such trouble. So, I think I should live in Vṛndāvan.”

We must be attentive to our highest attainment. In Vṛndāvan, external life may be comfortable, but the internal process is difficult. If we can collect a ticket from here [Nabadwīp], from Nityānanda Prabhu and Mahāprabhu, then Vṛndāvan, the highest plane of the purest character, is within our fist. So, the trouble here ultimately pays us in cash for the highest goal.

Divine vision

Devotee: Since I am now in Nabadwīp, what special service is very important to do while I am here?

Śrīla Śrīdhara Mahārāja: Acquire the proper angle of vision. This is most important everywhere. Only we are to acquire the proper angle of vision: a new eye, *divya-dṛṣṭi* [divine vision]. *Dīkṣā* [initiation] means *divya-dṛṣṭi*: to pierce through our prejudiced estimation and have a proper view into the reality of things. That is what is necessary everywhere. *Sādhana* [spiritual practice] as a whole means that: realisation.

We must die to live. To have a spiritual life, we will have to die as we are at present. The whole mental system has to be dissolved. It is full of nothing but misunderstanding and prejudices gathered from a selfish standpoint. Everything we know has been estimated from a selfish standpoint, be it very meagre or extended selfishness. The standpoint of a country or a nation means extended selfishness.

“I am not selfish. I stand for the cause of my country.” Someone may speak this way, but such a conception is actually extended selfishness. In the infinite, what is the meaning or value of that extension, of a country? It has no meaning. We are to acquire nothing less than an infinite standpoint, an angle of vision into the infinite.

How do we look at the environment from a universal standpoint? From the standpoint of Kṛṣṇa’s interest, the central interest, the Absolute’s interest. That leads us to the conception of the Absolute as Kṛṣṇa, the Autocrat, who is beauty personified. We are to learn to see everything here from that standpoint. We must give up our so-called real estimation of the environment. It has no value.

What is real? Everything here is transient, deceiving. Whatever we draw from outside is deceptive. It may stand for some time and for a particular section, but it is a relative truth, a relative truth in the misconceived world. There is also relative truth from the absolute standpoint, but that is another thing. From the absolute standpoint, there is relative truth according to a gradation, a hierarchy. But that is different from relative truth based on misconception. Within the misconceived world, everything is misconception, or a part of a part of a misconception, or a misconception of different quality and quantity.

Dīkṣā means divya-jñān [divine knowledge], and divya-jñān means knowledge gathered from the absolute standpoint, not a self-centred, country-centred, nation-centred, humanity-centred, or even ‘whole animation-centred’ standpoint. We are to learn nothing less than infinite-centred calculation.

He is for Himself, and everything is for Him. What value does anything have in bringing satisfaction to the Lord? We are to learn how to calculate how much something can contribute to Kṛṣṇa’s satisfaction. We are to enquire and know that. How much can something supply satisfaction to Kṛṣṇa? How much can it be used in Kṛṣṇa’s interest? We must convert ourselves into agents that look for Kṛṣṇa’s interest in the environment. We are to search out Kṛṣṇa’s interest, Gaurāṅga’s interest, and give up our self-interest of different types found in different layers. That is the main thing. That is dīkṣā, and that is what is wanted. Kṛṣṇa must be allowed to sit on the throne

of our heart where the ego is now, and according to Him we will try to look at anything and everything.

The structure of the Dhām

Devotee: We have heard that the nine islands of Nabadwīp represent the nine fundamental processes of devotional service.

Śrīla Śrīdhara Mahārāja: Śrī Nabadwīp Dhām is envisaged as a lotus flower. The centre of the lotus is the birthplace of Mahāprabhu, and it represents ātma-nivedanam [self-surrender]. One has to first surrender, and then all the practices of devotion follow. The petals of the lotus represent śravaṇam, kīrtanam, smaraṇam, pāda-sevanam, archanam, vandanam, and dāsyam [hearing, chanting, remembering, serving the Lord's feet, worshipping, praying, and servitorship]. Sakhyam [friendship] is situated half on one side of the Ganges and half on the other. In this way, the nine islands of Nabadwīp are represented as a lotus flower embodying the nine standard practices of devotion.

Dhām parikramā

Devotee: Please tell us something about Śrī Nabadwīp Dhām parikramā (circumambulation).

Śrīla Śrīdhara Mahārāja: We should try to become more acquainted with the realistic view of Nabadwīp. When travelling to these places, we are reminded by the incidents connected with them how such representation comes from each place. All of them taken together promote our understanding as to what is devotion proper.

Ātma-nivedanam, full self-surrender, is the basis of all. After ātma-nivedanam, the plane of life will be categorically changed. After surrendering to the central direction, whatever will be done by us will come to have recognition as devotion. That is devotion. Ātma-nivedanam is selflessness plus self-surrendering. Self-surrendering presupposes selflessness. Selfish actions come to an end and selflessness is also crossed, and then self-surrendered life begins—and that is devotion proper.

There are so many incidents, stories, and sceneries connected with Śrī Nabadwīp Dhām parikramā, but all are meaning to help us in our life of absolute adjustment. If one can catch that, then by his parikramā through different holy places and his hearing about local 'historical' incidents, he will receive eternal instructions in various conceptions of devotion. He will receive encouragement in this way.

It is not like the parikramā of the ordinary people in the general Hindu section of society who also go out on pilgrimage. The general people come in contact with the holy places, and they have some holy association, but their main object is to gain some unseen help in their present life. They want their desires of this present life to be satisfied by some invisible help. It is puṇya-kāmanā—to acquire good merit to help success in their present life according to their conception. It is not śuddha-bhakti. The objective of Gauḍīya Maṭh people is quite different.

The kīrtan of love

Saṅkīrtan is the central service recommended by Mahāprabhu, especially for the Age of Kali. Saṅkīrtan means to listen and reproduce. To hear and tell. And the telling, the expression, the reproduction, is the more powerful thing. We are to exert ourselves to the utmost for kīrtan. Kīrtan means to preach, and that has been recommended as the highest method of attainment, especially for beginners. Assert as much as you can; engage yourself in preaching, spreading the truth that you imbibe from the higher source. Thereby, you will be benefited the most. Exert yourself to spread the news of the Lord, the Truth. Then His omnipotent supply from above will be lavishly extended to you. As much as you can sell, so much you will be furnished with materials by the capitalist. So go on. He is not a capitalist of the mundane world. He is a capitalist of real property: devotion, service, prema. That is the only property in this world. What can dispossess us of everything and fulfil all our wants? What can compensate us and take the place of everything else? Only prema. No other thing can give us perfect health. Only prema: love. Love is above everything. Love is the only wealth in this world.

Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, and others came with this. They came and continue to come now and then to the world with these tidings that bring such a high prospect into our life. After coming, anyhow, into a human birth, if we do not try for that prospect, then we commit suicide; our actions amount to nothing more.

Śrī Gauḍīya Maṭh's Dhām-parikramā invites everyone to try for that, to try to acquire that wealth. However small, or of whatever character it may be, its object is connected with that highest plane given by Mahāprabhu Śrī Chaitanyadev, the Lord of love and the distribution of love.

The mercy of Nabadwīp

Devotee: Could you elaborate on how it is necessary to get the mercy of Nabadwīp Dhām before Vṛndāvan Dhām.

Śrīla Śrīdhara Mahārāj: First, we must try to approach Nityānanda Prabhu. He is the Lord of Nabadwīp Dhām. To secure a ticket, His permission is necessary first.

yathā yathā gaura-padāravinde
vindeta bhaktim kṛta-puṇya-rāśiḥ
tathā tathotsarpati hṛdy akasmād
rādhā-padāmbhoja-sudhāmburāśiḥ

(Śrī Chaitanya-chandrāmṛta: 88)

As much as we are able to dedicate ourselves to the divine feet of Śrī Gaurāṅga, automatically and suddenly we will find that we are taken into Vṛndāvan to Rādhārāṇī. The real key is here in Nabadwīp with Śrī Gaurāṅga. We are to enter the confidential circle of Gaurāṅga and Nityānanda, who are the most benevolent.

Nityānanda used to roam along both sides of the Ganges calling out to one and all, "Come! Join the camp of Śrī Gaurāṅga!

bhaja gaurāṅga kaha gaurāṅga laha gaurāṅgera nāma
ye jana gaurāṅga bhaje se haya āmāra prāṇa

“The life of my life is one who has come to take shelter under the direction of My Lord Gaurāṅga. O fallen souls, gather round and beg My Lord Gaurāṅga for His grace!”

Automatically you will find yourself in Vṛndāvan. All the undesirable things within you will be cleared in no time, and, unconsciously, your pristine inner self will emerge. It will find suddenly that it is in the midst of the desired soil, Vṛndāvan, which is filled with the most wonderful paraphernalia; you will find you are at home, back at home. Get a ticket here in Nabadwīp, and you will quickly reach your home.”

It is like a direct flight from Kolkata to New York, with no break necessary in the journey. Nabadwīp is Gupta Vṛndāvan: it is suppressed and covered, but really Vṛndāvan. Outwardly, it is covered by magnanimity, added generosity, to enlist the fallen souls, the culprits. Through grace, their disease will be cured, and they will become fit to be a proper child of the soil of divine love, Vṛndāvan. As Vṛndāvan is not temporary, but permanent, so its recruiting office and staff are also permanent. They are always doing Their work. Sometimes They are more busy, sometimes less busy, but They are always there. That is Nabadwīp.

The land of sweetness

Once a gentleman challenged me, “Why do you confine Śrī Chaitanyadev to Bengal? Why do you say Śrī Chaitanyadev’s followers are ‘Gauḍīya’ Vaiṣṇavas? You chant the Lord’s Names: ‘Chaitanya’, ‘Gaura’, ‘Nimāi’, and so on. But ‘Gauḍa’ means Bengal. To say ‘Gauḍīya’ Vaiṣṇava is to confine Śrī Chaitanyadev to a province. Why do you promote ‘Gauḍīya’ Maṭh and ‘Gauḍīya’ Vaiṣṇava-dharma? I cannot adjust to this.”

Devotee: What should be the answer to that Mahārāj?

Śrīla Śrīdhara Mahārāj: It is generally given that ‘Vṛndāvan’ does not mean a particular province, town, or forest; it has its broad meaning. So, ‘Nabadwīp’ and ‘Gauḍa’ may be taken in that sense. If we can understand Nabadwīp Dhām proper, then we will understand that

Nabadwīp Dhām is not situated in a particular province. It has the dignity that Vṛndāvan has.

Devotee: So Gauḍa Maṇḍal is the same as Vraja Maṇḍal?

Śrīla Śrīdhara Mahārāja: Gauḍa Maṇḍal is Vraja Maṇḍal. The word ‘Gauḍa’ comes from the word ‘guḍ’. ‘Guḍ’ means miṣṭi, sweet. When something is sweet, it may be described by the synonym ‘guḍ’. Guḍ represents sweetness. So, Gauḍa Maṇḍal: ‘the sweet land’. There is no sweetness anywhere like that found in Vṛndāvan and Nabadwīp. In Vṛndāvan, it is confined in a particular group, but in Nabadwīp, it is being distributed. Here people come to know, “Yes. It is sweet.” They get the chance to taste, appreciate, and declare, “Yes! It is sweet!” But in Vṛndāvan, even Lakṣmī Devī cannot purchase a ticket. Lakṣmī Devī, the goddess of wealth, cannot purchase a ticket to enter the Rāsa-līlā.

Devotee: So Nabadwīp is the actual land of nectar?

Śrīla Śrīdhara Mahārāja: At least the public may come to understand that nectar does exist. Rādhā and Kṛṣṇa tasted nectar in Their harem in Vṛndāvan, and then They combined to distribute it to the public in Nabadwīp. That is the unique thing about Nabadwīp: the two highest interested parties have combined to give nectar to others.

Eternal necessity

Śrīla Svarūpa Dāmodara said that in eternity, we cannot say that Vṛndāvan-līlā is first and Nabadwīp-līlā is second. Rādhā and Kṛṣṇa are sometimes combined and sometimes separate. In Dvāpar-yuga, They are separate, and in Kali-yuga, They are combined. Both forms are eternal. It cannot be said that summer, or winter, or the rainy season, comes first. They move in an eternal cycle.

rādhā kṛṣṇa-praṇaya-vikṛtiḥ hlādinī śaktir asmāḍ
ekātmanāv api bhuvi purā deha-bhedaṁ gatau tau
chaitanyākhyam prakaṣaṁ adhunā tad-dvayam chaikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.5)

“Though They are one, in ancient times, They divided Themselves and showed Their Pastimes. Now again, They are combined.”

In this way, Svarūp Dāmodar has given the idea that both līlās are eternal. Generally, we think that Kṛṣṇa-līlā is first, and Gaura-līlā came afterwards to distribute the wealth of Vṛndāvan to the people. But from a broader perspective, both līlās are eternal. Smārtas say Kṛṣṇa’s līlā in Vṛndāvan is not eternal. They say Kṛṣṇa kindly came to the human world and showed His infinite grace to those who were living in the mundane world at that time. But by Mahāprabhu’s instruction and inspiration, the goswāmīs proved that Kṛṣṇa-līlā is not temporary, but eternal. It is not that Kṛṣṇa is part of Nārāyaṇ’s līlā. Rather, Kṛṣṇa’s līlā itself is supreme and eternal. And as such, the distribution of Kṛṣṇa-līlā to the public is also eternal. Rādhā and Kṛṣṇa like to give Their wealth to others, not to strictly confine it to a particular circle of friends. Thus, there is the necessity of Gaura-līlā, and in this way, we can understand that Gaura-līlā is also eternal—out of necessity. It cannot be temporary because distribution is also a part of Rādhā and Kṛṣṇa’s eternal enjoyment.

Svarūp Dāmodar composed this verse to explain that there is no question of who is first and who is second. They are both eternal and going on with Their Pastimes, sometimes combined and sometimes divided. So, Gaura-līlā and Kṛṣṇa-līlā—Vṛndāvan-līlā and Nabadwīp-līlā—are both eternal.

The highest dignity

In the highest eternal quarter, we find līlā of both types. In one compartment, we find Rādhā and Govinda are separate and enjoying Their Pastimes amongst Themselves and a confined circle. That is Vṛndāvan. In Nabadwīp-līlā, we find Rādhā and Govinda combined and trying to distribute Themselves to others: trying to distribute the rasa that was confined within Their own circle.

Audārya and mādhyura are the specific characteristics of the two līlās and the two Avatāris. Both Kṛṣṇa and Gaurāṅga are Avatārī, the source of all Avatārs. They are two phases of the highest ontological aspect of the Absolute—the Avatārī. In one, They taste Their own sweetness in Their own līlā, and in the other, They distribute that

rasa to others. They are of two types, but the rasa in Their Pastimes is of the same quality.

Our Guru Mahārāj wanted to show by installing Deities of Mahāprabhu and Rādhā-Govinda together that the highest order of worship is to worship Rādhā and Govinda combined: Mahāprabhu, who distributes the rasa, the highest order of sweetness, that Rādhā and Govinda taste within Their own circle. They are all on the same level. They are all of the same dignity. They are together in the highest position. To represent this to the world, our Guru Mahārāj has established such worship on the altar as the most favourable method for preaching about Rādhā and Govinda of Vṛndāvan.

The dynamic Absolute

Rādhārāṇī and Her magnanimity are introduced to the world in Gaurāṅga. There is no possibility of any selfishness or sensualism entering a devotee. But if we analyse Gaurāṅga, we find that He is Kṛṣṇa in the garb of Rādhārāṇī. When the Two become One—when the negative and the positive become one—then, according to some philosophers, They become nondifferentiated and impersonal. But the Vaiṣṇava philosophy says that when They are combined, Their personality is not lost. Rather, in the garb of the negative, the positive searches for Himself. These other parties say They become Brahma: the positive and negative become one nondifferentiated thing within which nothing can be detected in any way. They say no qualities remain, and everything becomes unknown and unknowable. But the Vaiṣṇavas say that when the Two become One, the positive searches for Himself in the mood of the negative: He who is to be searched out searches for Himself in the mood of the highest searcher. The underlying philosophy is that They do not come to equilibrium. Some say that when the positive and negative mix, it creates equilibrium, but the Vaiṣṇava philosophers say, “No! Dynamic character is always maintained! Never equilibrium!”

Rādhārāṇī and Kṛṣṇa, the potency and the owner of the potency, have very closely embraced. In this regard, Rāmānanda Rāy has given us the highest conception: forgetfulness.

pahilehi rāga nayana-bhaṅge bhela
 anudina bāḍhala, avadhi nā gela
 nā so ramaṇa, nā hāma ramaṇī
 dūhu-mana manobhava peṣala jāni'

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 8.193)

["Our attachment first arose through eye contact. It has increased daily and reached no limit. Neither He, the man, nor I, the woman, are its cause. Understanding this, Cupid has pressed our hearts together."]

It is not that the predominating moiety and the predominated moiety have mixed, but that an extraordinary ecstatic feeling has come to Them. Kṛṣṇa is overpowered by His potency, and He is searching for Himself. Rādhārāṇī's influence over Kṛṣṇa has transformed Kṛṣṇa into a devotee, and He is now searching for Himself. Sweetness is tasting itself and becoming mad. That sweetness is living, not dead, and He, that sweetness, is tasting Himself and becoming mad.

What is the proof that Mahāprabhu is the ultimate source? Ātmānusrvāda: He is tasting Himself and dancing. He is feeling His own saukhyam, happiness, or ecstasy, or ānandam, or beauty, or whatever it may be, and dancing madly. He is feeling intense ecstatic joy tasting His ultimate sweetness, and, through kīrtan, He is distributing that ecstasy to others. It is not that He is tasting something else and expressing His happiness. His tasting Himself is making Him dance. This is ātmā-tṛpti [self-satisfaction]. Thus, His kīrtan is self-distribution. The Absolute must have this characteristic.

ātma-siddha-sāvalīla-pūrṇa-saukhya-lakṣaṇam

(Śrī Śrī Prema-dhāma-deva-stotram: 66)

Sāvalīlā means not static, but dynamic, ecstasy. What symptom must the Absolute possess? It is seen in Mahāprabhu. He is tasting Himself and distributing Himself outwardly by kīrtan. His dancing expresses His internal satisfaction, and His kīrtan is His distribution of that to others.

Śrīla Jīva Goswāmī has described Mahāprabhu as the *Svabhajana-vibhajana-prayojanāvatārī*. *Svabhajan* means that He worships Himself, serves Himself; *vibhajan* means that He distributes that service to the public; and *prayojan* means that this distribution is the only end of His life. What is the necessity (prayojan) of this Avatār? To distribute something. What is that? His own service. He serves Himself, He distributes the service He does for Himself, and that is the necessity of His life. And He is not only an Avatār, but Avatārī. His position is the highest—Avatārī.

There is Avatār Gaurāṅga and Avatārī Gaurāṅga. Avatār Gaurāṅga distributes the Name to the world; He comes once in every Age of Kali. Avatārī Gaurāṅga—Rādhārāṇī and Svayam Bhagavān Śrī Kṛṣṇa combined—comes only once in a whole day of a Brahmā, not every Age of Kali. The real conception of Mahāprabhu, the Avatārī, is here: Rādhā and Kṛṣṇa combined in Nabadwīp as Śrī Gaurāṅga. Rādhā and Govinda combined and engaged in distributing Themselves is the innermost existence of Gaurāṅga.

Thus, from the highest position, He distributes Himself. It is not that a lower function or part will distribute the highest thing. Everything the Lord does is sweet, but still there is degree within that, and when He, to the highest degree as Avatārī, comes down to distribute what He Himself tastes to others, He may be called the Svabhajana-vibhajana-prayojanāvatārī. Śrīla Jīva Goswāmī has described Śrīman Mahāprabhu in this way.

Giving the gift

Devotee: I have been in India for eight years, but I have not been able to spend much time in Nabadwīp. I am very fortunate that I could come here now.

Śrīla Śrīdhara Mahārāj: Of course. Nabadwīp is considered by the high-order devotees to be the highest place of theism and absolute love. Śrī Rādhikā and Govinda have combined, and They are avowed to put Their dearest wealth to the public. With this idea, both parties have Their best wealth in hand and have come to distribute it: “Come this way! You will get the highest thing! O people! You can have the

same dish that We Ourselves taste! You can have divine love of the highest order!"

raso vai saḥ

(*Taittirīya-upaniṣad*: 2.7.1)

The Upaniṣads say that *rasa*, *ānandam* [pleasure], *sundaram* [beauty], is really controlling the whole creation. Everyone wants *rasa*, satisfaction. No one can say otherwise, from the atheist to the highest order of theist. Everyone wants *rasa*. But what is *rasa* proper? A man drinks wine in search of *rasa*. A ruffian works for *rasa*. An animal attacks another animal for *rasa*. But what is *rasa* in its real form? The scientific gradation takes us up to *madhura-rasa*: *śānta*, *dāsyā*, *sakhyā*, *vātsalyā*, and then *madhura*. But it does not stop there. From *madhura-rasa* in general, we approach *parakīya-madhura-rasa*, which is found only in *Vṛndāvan*. *Parakīya* means *madhura-rasa* in a very rare and risky form. *Parakīya* is more intense than ordinary *madhura-rasa*: it comes only at the cost of all other prospects in life, such as name and fame in society and the affection of near and dear ones. We must risk anything and everything for *parakīya-rasa*, which is more intense and more tasteful than anything else in the plane of *madhura-rasa*. That peculiar thing has been given by Mahāprabhu Śrī Chaitanyadev as the greatest attainment in life. *Śrīmad Bhāgavatam* and other Purāṇas had given already some clue about it, but Mahāprabhu and His followers openly and broadly declared it to be the highest.

The main difficulty lies in crossing moral rules. We should consider that really the charge is on our side, not on the side of the Lord. Everything belongs to Him and not to us. Moralists consider *parakīya* to be a filthy thing, but if we can analyse its real characteristic, then it will be found that the moralists are the culprits. They claim that something is theirs and object that Kṛṣṇa is snatching it away. But Kṛṣṇa is the real owner. He steals butter, but in the absolute sense, everything belongs to Him. This is the funny thing: He steals what belongs to Him absolutely. He steals 'another's' property for fun. This is a particular *līlā* of His which contributes to the highest order of happiness in the environment. The owner is stealing.

The owner is a trespasser. How? It is aprākṛta. Aprākṛta-jñān is said to be the fifth stage, the highest stage, in our conception of life. *Prākṛtavat nāhe prākṛtam*: aprākṛta means that which seems to be very near to worldly things, but is not so; it is just the opposite. This sort of play in the drama creates the highest excitement amongst the audience. It is like magic which is almost impossible.

The inconceivable gift

yadi gaura nā hata tabe ki ha-ita
kemane dharitāma de

Vāsudev Ghoṣ sings: “How could I live without it? How could I not get a taste of such a high fulfilment of life? It would be impossible for me to live.”

He was living already, but now that he has found such a tasteful thing, he feels, “Without this, how could I live for eternity?” Such a wonderful expression comes from his lips: “If I could not get this, then how could I live?” He has tasted so much fulfilment, to such a high degree, that he feels it is impossible for anyone to continue to live without the taste of that highest thing: “How could I drag on with this body if I did not have the chance of coming in contact with that most valuable thing?

rādhāra mahimā prema-rasa-sīmā
jagate jānāta ke?

“How could we have known that Rādhārāṇī holds the highest position? She who is sometimes condemned by the public as an outcast, She holds the highest position? Without the wonderful, broad, scholarly explanation given by Mahāprabhu, full of peculiar knowledge, how would it have been possible to come to Her and such an impossible understanding?

“This is such? The highest position is there? Crossing the directions of the scriptures, and neglecting society and so-called superiors to come to Kṛṣṇa is the highest thing?” Yes! In the face of connection with Kṛṣṇa, no scriptural, social, or moral sanctions are necessary.

He is above all. Beauty is the autocrat, and beauty does not care for any laws of this world. Beauty is such, and it is the ultimate thing.

What is the limit of moral calculation? Must it govern your relationship with the Master of your heart? Must the law come to judge Him? No! He is above all, and no law or power of this world can challenge Him.

Infinite sacrifice

Kṛṣṇa madly aspires to appreciate Rādhārāṇī's service in parakiya-madhura-rasa. So how, in what sort of inconceivable way, has She couched Her sacrifice? As Kṛṣṇa is Rasarāj, ecstasy Himself, so Rādhārāṇī is Mahābhāva, infinite sacrifice. The magnitude and quality of Her sacrifice cannot be conceived. So, if you are prepared to leave everything and enter Vṛndāvan, what sort of capital must you have to be granted entrance? Such sacrifice, self-giving.

rādhā-padāṅkita-dhāma vṛndāvana yāra nāma

(Gītāvalī: Śrī Rādhāṣṭaka, 1.1)

“What is Vṛndāvan? The land that is purified by the footprints of Śrī Rādhikā.”

Kṛṣṇa madly searches for Her. What sort of sacrifice has She made? Sacrifice of what quality and what magnitude? Be prepared, my friend, for that type of sacrifice.

Debauchery, lustful pleasure hunting, is the worst disease you are suffering from here. If you can get a little pinch of that sacrifice from the higher quarter, then that disease of the heart (*kāmaṁ hṛd-rogam*) will be banished forever. If you want the perfect cure for this disease, you need only a drop, a bit, of that lilā, that sacrifice. If you can apply even a speck of it, you will get rid of this nasty disease of sense-pleasure hunting forever. You will be saved forever by a little pinch of attraction to that high quarter of sacrifice.

vikṛīḍitaṁ vraja-vadhūbhir idañ cha viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ

bhaktiṁ parāṁ bhagavati pratilabhya kāmāṁ
hṛd-rogam āśv apahinoty achireṇa dhīraḥ

(Śrīmad Bhāgavatam: 10.33.39)

Even simply hearing about it with a regardful attitude will release you from that nasty disease, the monstrous demon that, “I am master. I am monarch of all I survey.”

rādhā-padāṅkita-dhāma vṛndāvana yāra nāma

Even the touch of the footprints in that place of sacrifice, Vṛndāvan, can absolve you from all the troubles you have been suffering from for eternity.

Complete satisfaction

yadi gaura nā hata tabe ki ha-ita
kemande dharitāma de
rādhāra mahimā prema-rasa-sīmā
jagate jānāta ke?

“Who would come to us with such a prospect? If Gaurāṅga did not come, then who would come here with this prospect, the sweetest and highest prospect for our life? How could we know of it if Gaurāṅga did not come here? How could we live without this hope, the ray of such a great prospect for us ordinary people? Such a saviour, if He did not come, then how could we live?”

Mahāprabhu’s associate Vāsudev Ghoṣ says this. So, what sort of adoration did the devotees have when Mahāprabhu came back to Nabadwīp? With what sort of purified love did His servants and friends take Him into their midst? Five years after His sannyās, He came here to Koladwīp and forgave all the offenders.

kuliyā-grāmete āśi’ śrī-kṛṣṇa-chaitanya
hena nāhi, yāre prabhu nā karilā dhanya

(Śrī Chaitanya-bhāgavat: Antya-khaṇḍa, 3.541)

[“There was no one whom Śrī Kṛṣṇa Chaitanya did not bless when He came to Kuliyā Grām.”]

Everyone felt the fullest satisfaction, and He announced a general amnesty for all the heinous offenders. So, in this place, Aparādh-bhañjan-pāṭ, where Mahāprabhu came, all our offences may be forgiven by the Lord of Lords. By His grace, we may be accepted as candidates in Vṇdāvan in the camp of Śrī Rādhikā and Her own.

Of course, we will get all these things by the most magnanimous heart of Nityānanda Prabhu.

hena nitāi vine bhāi rādhā-kṛṣṇa pāite nāi
 dṛḍha kari' dhara nitāira pāya

(Prārthanā: 37.1)

Firmly catch the holy feet of Nityānanda. All else will come to you automatically. Gaurāṅga will come, and when Gaurāṅga comes, everything comes.

Wondrous diversity

Devotee: When the soul reaches perfection in the line of Śrīla Rūpa Goswāmī, worshipping Gaurāṅga, do they then, in the spiritual world, worship Gaurāṅga and Rādhā-Kṛṣṇa simultaneously?

Śrīla Śrīdhara Mahārāj: Yes. Both are one and the same. They are two different phases of one and the same thing. Gaura-līlā is Kṛṣṇa-līlā plus magnanimity, self-distribution. When Kṛṣṇa tastes the highest ecstasy with His own paraphernalia, that is Vṇdāvan, and when He decides to give that ecstasy out to the public, then Vṇdāvan becomes Nabadwīp. Both of these līlās exist simultaneously. One is not before or after the other. Simultaneously, the two tendencies are there. One, to taste within, and the other, to distribute without. Amongst the Lord's servitors, there are three types. One is more addicted to Kṛṣṇa, the second more to Gaurāṅga, and the third almost equal, that is, equally addicted to both sides. In other words, there is a group that is more inclined towards Kṛṣṇa-līlā, a group more inclined towards Gaura-līlā—distribution, magnanimity—and a group that is neutral, in the middle. So, differentiated character is there. Differentiated

character is always maintained. The idea that all are equal is Brahma, nirviśeṣ [nondifferentiation]. There is always gradation, hierarchy, groups, departments, and variety—vaichitra [‘wondrous diversity’], to the infinite.

This text has been compiled from recordings and publications of Śrīla Śrīdhara Mahārāj’s lectures. The content on pages 453–6 and the first half of 460 is excerpted from *The Hidden Treasure of The Holy Dhām*. The content on the last half of page 460 and page 461 is excerpted from *Holy Engagement*. The rest of the content is being published for the first time.

ātma-siddha-sāvalīla-pūrṇa-saukhyā-lakṣaṇaṁ
svānubhāva-matta-nṛtya-kīrttanātmā-vaṇṭanam
advayaika-lakṣya-pūrṇa-tattva-tat-parātparaṁ
prema-dhāma-devam eva naumi gaura-sundaram
(Śrī Śrī Prema-dhāma-deva-stotram: 66)

“I offer my obeisance to the abode of divine love, Śrī Gaurasundar, the embodiment of complete, self-manifest, dynamic joy. Maddened by experience of Himself, He dances, chants, and distributes Himself. Replete with this unparalleled characteristic, He is the Supreme Absolute Truth.”

hā hanta chitta-bhuvi me paramoṣarāyām
sad-bhakti-kalpa-latikāṅkuritā katham syāt
hṛdy ekam eva paramāśvasanīyam asti
chaitanya-nāma kalayan na kadāpi śochyaḥ

(Śrī Chaitanya-chandrāmṛta: 53)

“Oh! Alas! How will the wish-fulfilling creeper of pure devotion sprout within the utterly barren land of my heart? There is only one source of great hope within my heart: by chanting the Name of Śrī Chaitanya, no reason to lament can ever remain.”

The Ten Offences to the Holy Dhām

- (1) Disrespecting Śrī Guru and the sādhus, who are the revealers of the Dhām.
- (2) Considering the Dhām temporary.
- (3) Harming the residents and visitors of the Dhām, or judging them by their birth.
- (4) Residing in the Dhām and engaging in mundane activities.
- (5) Earning money by, or making a business of, Deity worship on the pretext of serving the Dhām.
- (6) Considering the Dhām equal to places of the demigods or material land.
- (7) Considering that one can sin (and be absolved) because one resides in the Dhām.
- (8) Considering Nabadwīp different from Vṛndāvan.
- (9) Criticising the scriptures that glorify the Dhām.
- (10) Considering the glories of the Dhām exaggerated praise or imaginary.

Glossary

abode standard English rendering of *Dhām*.

Āchārya one who understands the purport of the scriptures, teaches it to others, and personally practises it.

Aditi the eldest daughter of Dakṣa, wife of Kaśyapa Muni, and mother of the twelve Ādityas: the eleven principal demigods—Sūrya, Aryamā, Pūṣā, Tvaṣṭā, Savitā, Bhaga, Dhātā, Vidhātā, Varuṇa, Mitra, and Indra—and Śrī Vāmandev, Lord Viṣṇu's Avatār as a dwarf brāhmaṇ.

Advaita Āchārya a principal associate of Śrīman Mahāprabhu and member of the Pañcha Tattva who participated in countless Pastimes of the Lord and played the role of inviting the Lord to descend to the earth. He is the Avatār of Mahāviṣṇu and Sadāśiva in the Pastimes of Śrīman Mahāprabhu.

Anaṅga Mañjarī the younger sister of Śrīmatī Rādhārāṇī; the form that Lord Balarām assumes to serve Kṛṣṇa as a sakhī in madhura-rasa. Anaṅga Mañjarī appears in the Pastimes of Śrīman Mahāprabhu as Jāhnavā Devī and Vasudhā Devī, the consorts of Śrī Nityānanda Prabhu.

Ananta Āchārya a disciple of Śrī Gadādhara Paṇḍit who is also counted amongst the followers of Śrī Advaita Āchārya and known to have previously appeared as Śrī Rāmānuja Āchārya.

Anantadev (Ananta Śeṣa) a partial Avatār of Lord Balarām in the form of a serpent who holds the planets on his innumerable heads and chants the glories of the Lord with his innumerable mouths. He also assumes the forms of all the paraphernalia required for the Lord's service, such as the Lord's umbrella, slippers, bed, pillow,

clothing, resting chair, house, sacred thread, and throne. Because He serves the Lord in innumerable ways, He is known as 'Ananta' ('Unending'), and because He reaches the ultimate limit of serving the Lord, He is known as 'Śeṣa' ('the end').

aparādha an offence; an action that is contrary to the rules, principles, or mood of devotion to the Lord; an action that displeases the Lord; imperfect worship (apakṣṣa-ārādhana).

aṣṭāṅga-yoga the eightfold path of yoga practice taught by Patañjali comprised of rules for behaviour, codes of conduct, postures, breath regulation, restraint of the senses, concentration, meditation, and trance. Aṣṭāṅga-yoga is the dharma of the Age of Satya and the primary means to attain realisation of the Supersoul. It is impractical in the Age of Kali, though modified forms of it are practised at present as a means to pursue health, enjoyment, supernatural powers (śiddhis), and impersonal liberation (sāyujya-mukti).

Aṣṭāvakra lit. 'eight bends'; a sage born with eight bends in his body who enlightened King Janaka in the nature of the soul.

audārya magnanimity, benevolence, compassion; the predominant mood in the Pastimes of Śrīman Mahāprabhu.

avadhūt lit. 'shaken off'; one who is oblivious to the world, in particular, the upkeep of their own body, the laws of Vedic society (varṇāśram-dharma), and the rules and regulations given by the scriptures for spiritual practice; one who is disregarded by society because their behaviour is incomprehensible and often apparently inappropriate; a highly realised sādhu immersed in divine experience and situated in a fifth stage of detachment beyond the four stages of sannyās (kuṭīchaka, bahūdaka, parivrājaka, and paramahansa); a name of Śrī Nityānanda Prabhu.

Avatār lit. 'one who crosses down'; a form or role assumed by the Lord or one of His devotees when they descend from the spiritual world to the material world. In general, the Lord has six types of

Avatārs: Puruṣa-avatārs (who maintain the creation), Līlā-avatārs (who perform special Pastimes), Guṇa-avatārs (who regulate the modes of material nature), Manvantara-avatārs (the fathers of mankind), Yuga-avatārs (who establish the dharma for each age), and Śāktyaśeṣa-avatārs (souls who are empowered to perform particular functions).

Avatārī the origin of all Avatārs; the Supreme Lord's original form as Śrī Kṛṣṇa in the mood of mādhyura and Śrī Gaurasundar in the mood of audārya.

Balarām (Baladev) the elder brother of Lord Kṛṣṇa; the first expansion of Kṛṣṇa; the source of Lord Nārāyaṇ and all other Avatārs. He appears as Śrī Nityānanda Prabhu in the Pastimes of Śrīman Mahāprabhu.

Bhagīrath the king who performed severe austerities and induced the Ganges to descend to the earth from Dhruvaloka.

Bharadvāja Muni a renowned sage who performed penances on the bank of the Ganges and personally served Lord Rāmachandra.

Bhārat (Bhārat-varṣa, Bhārat-bhūmi) the kingdom of Mahārāj Bharat, the son of Ṛṣabdev. During his lifetime, this territory spanned the entire planet. Present day India is still known as Bhārat.

Bhīmasen (Bhīma) the son of Vāyu and Kuntī and second of the five Pāṇḍavas. He is renowned for his strength, bravery, and appetite.

Bhīṣmadev (Bhīṣma) one of the twelve mahājans; the son of King Śantanu and Gaṅgā Devī; a lifelong celibate warrior and devotee of Lord Kṛṣṇa who guided both the Pāṇḍavas and Kauravas.

Brahma (Brahman) (1) the Absolute; a Name for the Supreme Lord which means, "*Bṛhatvāt bṛhaṇatvāt iti Brahma*: He who is the greatest and always becoming greater"; (2) the bodily effulgence of the Supreme Lord; the infinite expanse of spiritual energy which makes up, surrounds, and pervades all living beings and all planes of existence.

Brahmā the first being in the material universe, who is considered both self-born and the son of Lord Viṣṇu. Brahmā performs a variety of duties: creating all life forms within the material world using the material elements manifested by the energy of the Supreme Lord; regulating the mode of passion within the material world; revealing the Vedas to the ṛṣis; performing sacrifices for the satisfaction of the Supreme Lord; and overseeing the affairs of the demigods, the sages, and human beings. ‘Brahmā’ is a post occupied by a soul in each material universe, and each material universe manifests and dissolves with his birth and death.

brāhmaṇ (brahmin) lit. ‘knower of Brahma’; one who, as a result of realisation of Brahma, is endowed with twelve qualities: virtuousness, truthfulness, self-control, austerity, non-enviousness, humility, tolerance, non-maliciousness, expertise in sacrifice, charitableness, steadiness, and learning. One is not a brāhmaṇ simply by being born as the son of a brāhmaṇ; one must have the appropriate qualities and behaviour.

Bṛhaspati the chief priest and guru of the demigods; the son of the sage Aṅgirā, grandson of Brahmā, and father of Uddhava. He appeared in the Pastimes of Śrīman Mahāprabhu as Sārvabhauma Bhaṭṭāchārya.

Chāḍ Kāzī the Muslim magistrate of Māyāpur who initially tried to check Mahāprabhu’s saṅkīrtan movement, but later, after being blessed by the Lord, forbade anyone to do so. He is Kāṁsa in the Pastimes of Lord Kṛṣṇa.

Chaitanya lit. ‘consciousness’; a short name for Śrī Chaitanya Mahāprabhu.

Chaitanya Mahāprabhu (Śrī) the Supreme Personality of Godhead; the combined form of Śrī Śrī Rādhā-Kṛṣṇa; the Absolute in His aspect as a devotee of Himself; the origin of all Avatārs, manifestations, and energies. He appeared on earth in the land of Bengal with His associates and divine abode (1486–1534) to spread prema-dharma, the

religion of divine love, through Nām-saṅkīrtan, the chanting of the Lord's Holy Names, and He is renowned for His compassion. He is also known as Nimāi, Viśvambhar, Gaurāṅga, Gaurahari, and Gaurasundar, amongst other names.

Champakalatā Sakhī one of Śrīmatī Rādhārāṇī's eight closest friends.

Dattātreya an Avatār of Lord Viṣṇu who appeared as a son of Atri Muni and Anusūya, and the brother of Durvāsā Muni. Roaming the earth as an ascetic brāhmaṇ, He enlightened both kings and villagers. His teachings to King Yadu, the forefather of the Yadu dynasty, are recounted by Lord Kṛṣṇa to Uddhava in *Śrīmad Bhāgavatam* (11.7–9).

Deity (archā, mūrti, ṭhākura, vigraha) any form the Lord mercifully assumes to accept worship from His devotees. Deities are of eight types (SB: 11.27.12)—stone, wood, metal, earth, paint, sand, mental energy, and jewel—and should be honoured as nondifferent from the Lord Himself.

Dhām lit. 'abode'; the homeland of the Supreme Lord where He performs His eternal Pastimes; a plane existing in the spiritual world that appears within the material world when the Lord descends to perform Pastimes.

Dhanvantari an Avatār of Lord Viṣṇu who appeared during the churning of the ocean and gave the demigods the nectar of immortality. He is the first teacher of āyurveda.

dharma nature; inherent quality; religion; duty; occupation; law. In its purest sense, *dharma* denotes the eternal service of the Supreme Lord.

Divine Couple Śrī Rādhā and Śrī Kṛṣṇa.

dhotī a cloth, typically one metre wide and four metres long, worn by men as a lower garment.

divine love standard English rendering of *prema*.

Draupadī the daughter of King Drupada. She is the renowned wife of the five Pāṇḍavas and a friend of Lord Kṛṣṇa.

Durvāsā Muni a partial avatār of Lord Śiva who appeared as the son of Atri and Anasūya, and brother of Dattātreya; a powerful sage renowned for both his curses and boons. He plays a catalytic role in various Pastimes of Lord Kṛṣṇa and His Avatārs.

Dvāpar-yuga the third of the four ages that the universe cycles through seventy-one times during each day of Brahmā. Dvāpar-yuga lasts approx. 864,000 years. The last Dvāpar-yuga ended about five thousand years ago, just after the Battle of Kurukṣetra and Lord Kṛṣṇa's withdrawal from this world.

Dvārakā the eternal abode of Lord Kṛṣṇa situated on the bank of the ocean, where He presides as the king of the Yadu dynasty. Dvārakā exists in the spiritual world in the lower portion of Goloka. When Lord Kṛṣṇa descended to the earth, Dvārakā manifested on an island just off the west coast of India in modern-day Gujarat.

dvija lit. 'twice born'; an alternative name for a brāhmaṇ, drawn from the idea that receiving initiation into the Brahma gāyatrī mantra is a second birth.

Ekachakrā the appearance place of Śrī Nityānanda Prabhu, located in the Birbhum district of West Bengal, India, and known at present as Birchandrapur (in honour of Nityānanda Prabhu's son Virachandra Prabhu).

Ekādaśī the eleventh day of each lunar fortnight; the day during each fortnight that the Vaiṣṇavas fast and engage more deeply in devotional activities.

Gadādhara Paṇḍit the Avatār of Śrīmatī Rādhārāṇī in Śrīman Mahāprabhu's Pastimes; the most intimate devotee of Śrīman Mahāprabhu; a member of the Pañcha Tattva. He was a lifelong companion of the Lord who in particular served the Lord during His final Pastimes by reciting *Śrīmad Bhāgavatam*. His humility, service, and love for the Lord are unparalleled.

Gaṅgā the sacred river Ganges; the consort of the Supreme Lord who serves Him in the form of a river. After washing the lotus feet of Lord Viṣṇu and filling the Causal Ocean, the Gaṅgā enters this material universe, flows through the heavenly planets, and descends to the earth after her fallen is broken by Lord Śiva. From the Himalayas, the Gaṅgā flows across India into the Bay of Bengal, purifying and blessing all souls with devotion to the Lord.

Gaṅgā Dās Paṇḍit an eternal associate of Śrīman Mahāprabhu who served as the Lord's Sanskrit grammar teacher during the Lord's Pastimes of scholarship as a brāhmaṇ boy in Nadia.

Gauḍa Maṇḍal lit. 'the district of gur (a type of unrefined sugar)'; the land of sweetness: the land of Śrīman Mahāprabhu's eternal Pastimes, which descended to the earth with the Lord. At present, Gauḍa Maṇḍal is a district in central West Bengal that is renowned for Vaiṣṇavism.

Gaura lit. 'gold'; a name of Śrīman Mahāprabhu that refers to His golden complexion.

Gaurachandra lit. 'golden moon', a name of Śrīman Mahāprabhu.

Gaurahari lit. 'golden Lord', a name of Śrīman Mahāprabhu.

Gaurāṅga lit. 'golden-formed', a name of Śrīman Mahāprabhu.

ghāṭ a flight of steps or ramp leading down to a river or reservoir where people collect water, bathe, wash clothes, and perform other daily duties.

Gokula lit. 'cow-herd' or 'cow-quarters'; the homeland of Lord Kṛṣṇa; the name of the village in Mahāvan where Kṛṣṇa lives as a boy before moving to Nanda Grām. *Gokula* often refers to the abode of Kṛṣṇa revealed in the material world as opposed to Goloka, the abode of Kṛṣṇa in the spiritual world.

Goloka lit. 'cow-land'; the Name of the eternal, spiritual abode of Kṛṣṇa, the topmost plane within the spiritual world where the Lord's

sweetest Pastimes take place. It contains three divisions: Dvārakā, Mathurā, and Vṛndāvan.

gopa lit. ‘maintainer of cows’; a cowherd boy or man; an inhabitant of Vṛndāvan and associate of Lord Kṛṣṇa in His eternal abode and Pastimes. Gopas serve Kṛṣṇa as servants (in dāsyā-rasa), friends (in sakhyā-rasa), and affectionate guardians (in vātsalya-rasa).

gopī lit. ‘female maintainer of cows’; a cowherd girl or woman; an inhabitant of Vṛndāvan and associate of Kṛṣṇa in His eternal abode and Pastimes. Gopīs serve Kṛṣṇa as affectionate guardians (in vātsalya-rasa) or paramours (in parakīya-madhura-rasa). They are the greatest devotees of Lord Kṛṣṇa and the bodily expansions of Śrīmatī Rādhārāṇī.

Gorā lit. ‘gold’; a Name of Śrīman Mahāprabhu.

Govardhan lit. ‘cow-nourisher’; the mountain in the land of Vraja where the cows graze and Kṛṣṇa plays with the gopas and gopīs. Govardhan is revered by the residents of Vraja as both the greatest servitor of Kṛṣṇa and a form of Kṛṣṇa Himself.

Guhaka the king of a hunting tribe who helped Lord Rāmachandra cross the Ganges as He entered into exile. He appeared in the Pastimes of Śrīman Mahāprabhu as Sadānanda Vipra Bhaṭṭāchārya.

Guru lit. ‘heavy’; master; teacher; he who dispels darkness; the form the Supreme Lord assumes to distribute divine knowledge.

Hanumān the foremost servitor of Rāmachandra and the epitome of dāsyā-rasa; the prime minister of the Kiṣkindha kingdom of human-like monkeys ruled by Sugrīva that helped Rāmachandra recover Sītā Devī.

Haridās Ṭhākur the close associate of Śrīman Mahāprabhu who is renowned as the foremost Āchārya of chanting the Holy Name (the Nāmāchārya). After Lord Brahmā offended Lord Kṛṣṇa in Vṛndāvan and performed austerities in Antardwīp, Lord Kṛṣṇa blessed him to accept the form of an outcast to fulfil his desire to humbly chant the

Lord's Name and serve in the Lord's association. He thus became Haridās Ṭhākura.

Hiraṇyakaśipu a cruel demon who tormented the demigods, the world at large, and his son—the Lord's dear devotee Prahlād. He was killed by the Lord in His Avatār as Nṛsiṃhadev. Internally, he is Vijay, a doorkeeper of Vaiṣṇava who was cursed by the four Kumāras. He accepted this role to fulfil the Lord's desire for performing Pastimes to glorify His devotees.

holy place standard English rendering of *tīrtha*.

Hussein Shah, Nawab the Muslim ruler of Bengal during the Pastimes of Śrīman Mahāprabhu. He is Jarāsandha in the Pastimes of Lord Kṛṣṇa.

Indra the king of heaven and the gods.

Īsān Ṭhākura the household servant of Jagannāth Miśra. He looked after Śrīman Mahāprabhu during His youth and cared for Mother Śachi and Viṣṇu Priyā Devī after the Lord's sannyās.

Jagannāth lit. 'Lord of the universe'; the renowned Deity of the Supreme Lord situated in Śrī Puruṣottama Dhām (Jagannāth Purī, Odisha); a peculiar form Lord Kṛṣṇa assumes when He is overwhelmed by feelings of separation from the devotees of Vṛndāvan.

Jagannāth Miśra the father of Śrīman Mahāprabhu. He is Nanda Mahārāj in the Pastimes of Lord Kṛṣṇa.

Jāhnavā Devī the eternal consort of Śrī Nityānanda Prabhu. She served the Lord as His wife, and after His departure from the earth, she served as an Āchārya and leader in the society of the Lord's followers.

Jāhnavī lit. 'daughter of Jahnu'; a name of the Ganges drawn from her being swallowed and then released by Jahnu Muni.

Jahnu Muni a renowned sage who drank the waters of the Ganges with his palm and later released her at the request of Mahārāj

Bhagīrath. The island in Nabadwīp where this took place bears his name—Jahnudwīp.

Jaiminī a disciple of Kṛṣṇa Dvaipāyan Vedavyās who wrote the *Mīmāṃsā-sūtras* and established the doctrine of karma-mīmāṃsā, which posits that the purpose of life is to perform good works and reap their benefits because karma is the absolute principle, to which even God is subservient.

Jarāsandha the King of Magadha who battled against Lord Kṛṣṇa and His army eighteen times and was eventually killed by Bhīma so that the Rājasūya sacrifice could be completed.

Jayadev Goswāmī the author of *Śrī Gīta-govinda*; a renowned Vaiṣṇava poet whose writings were deeply appreciated by Śrīman Mahāprabhu and His associates, as well as Lord Jagannāth and the Vaiṣṇavas throughout the ages.

Jīva Goswāmī the greatest philosopher in the history of Vedic culture and most prolific writer in the Gauḍīya Vaiṣṇava sampradāya; the nephew and disciple of Śrīla Rūpa Goswāmī. He was blessed by Śrīman Mahāprabhu and Śrī Nityānanda Prabhu to systematically present and protect Their teachings and the proper conclusions of the Vedic scriptures. He spent the majority of his life in Vṛndāvan engaged in writing and worship.

jñān knowledge; consciousness; calculation; speculation; the pursuit of liberation; knowledge of the soul; knowledge of Brahman; knowledge of the Supreme Lord, His energies, and their relationships (sambandha-jñān).

jñāna-yoga the pursuit of liberation through the cultivation of knowledge.

Kali lit. ‘the personification of quarrel’; the personification of the current age, who was allotted five places to reside by Mahārāj Parīkṣit: those of intoxication, illicit sex, slaughter, money, and gaming (gambling, dice, cards, chess, etc. (SB Vivṛti: 1.17.38)).

Kali-yuga the fourth (and current) of the four ages of the material universe (Satya, Tretā, Dvāpar, and Kali). Known as the age of quarrel and comparable to a dark winter, Kali-yuga lasts 427,000 years and began about 5,000 years ago, just after the battle of Kurukṣetra and the disappearance of Lord Kṛṣṇa. Kali-yuga is characterised by degradation of the fundamental virtues—honesty, cleanliness, compassion, and austerity—and a predominance of gaming, intoxication, illicit sex, slaughter, and hoarding of wealth. It is nonetheless considered the most desirable of all ages by the sages and scriptures because during that time the prescribed means to serve the Lord—chanting His Name—is the easiest, the most purifying, and the most joyful of all spiritual practices.

kalpa a day (or night) of Brahmā; a period of 432 million solar years.

Kaṁsa the king of Bhoja, son of Ugrasena, and maternal uncle of Lord Kṛṣṇa. Maddened by greed and anger, he usurped the throne of Mathurā and repeatedly sent demons to kill Lord Kṛṣṇa after hearing a prophecy that the eighth son of his sister Devakī—Kṛṣṇa—would kill him. He was eventually killed by Lord Kṛṣṇa when the Lord came to a wrestling tournament in Mathurā.

Kaṇāda the founder of the Vaiśeṣika philosophy, atomic pluralism, which posits that indestructible units of various types of matter combine and are animated by Brahman to form the material world.

Kapila there are two Kapilas who taught sāṅkhya, the process of analysing the material elements. The first is an Avatār of Lord Viṣṇu who appeared in Satya-yuga as the son of Devahūti and Kardama Muni. His teachings are recounted in *Śrīmad Bhāgavatam* and focus on understanding the role of spirit within matter and cultivating devotion to the Lord. The second is an atheist who appeared later and taught a similar mode of analysis without any reference to spirit or the Supreme Lord.

karma action; reactions to previous actions; worldly action; action performed to attain its fruit; action performed as a profession or duty; action performed according to scriptural directives; destiny.

karma-yoga the pursuit of enjoyment, both in the earthly and heavenly planes, by practising selfless action according to the directives in the scriptures; propitiating the Lord and the demigods by performing one's duty, acting virtuously, being charitable, engaging in sacrifices, conducting ceremonies, and offering worship.

kartāls lit. 'hand-cymbals'; the cymbals used in the style of kīrtan prescribed by Śrīman Mahāprabhu.

Kauśalyā the mother of Lord Rāmachandra and first wife of King Daśarath. She is Śachī Devī in the Pastimes of Śrīman Mahāprabhu and Yaśodā Devī in the Pastimes of Lord Kṛṣṇa.

Keśava Kāśmīrī a renowned scholar from Kashmir who surrendered to Śrīman Mahāprabhu after being defeated by the Lord when the Lord was just twelve years old. He is said to have previously appeared as Nimbārka Āchārya.

kīrtan glorification; chanting, speaking, writing, and so on of the Names, Forms, Qualities, and Pastimes of the Supreme Lord and His associates; the spiritual practice prescribed for the Age of Kali; the best of all practices of devotion.

Kṛṣṇa the Supreme Personality of Godhead; He who is all-attractive (kṛṣ) and gives ecstasy (ṇa); the original Name and Form of the Supreme Lord in which He has unparalleled qualities and Pastimes.

Kṛṣṇa Chaitanya lit. 'Kṛṣṇa consciousness'; the sannyās name of Śrīman Mahāprabhu.

Kumāras (Sanaka, Sanandana, Sanātan, and Sanat) lit. 'young boys'; the first four sons of Brahmā, who serve the Lord eternally in the forms of young celibate brāhmaṇ boys although internally they are vastly learned sages whose teachings appear throughout the scriptures. They are also known as Chatuṣsan.

Lakṣmaṇ the eldest of Lord Rāmachandra's three younger brothers; an Avatār of Saṅkarṣaṇ. He accompanied Rāma and Sītā during Their exile in the forest and set a paramount example of submissive service.

Lakṣmaṇ Sen a king of Bengal in the 12th century. He made Nabadwīp his capital, the city being founded by his grandfather Vijay Sen in 1063. He worshipped and supported Śrī Jayadev Goswāmī during his stay there.

Lakṣmī the goddess of fortune and eternal consort of Lord Nārāyaṇ. She resides with the Lord eternally in Vaikuṇṭha, and Her expansion resides on the chests of the forms of Lord Viṣṇu who preside over the material world.

Lakṣmī Priyā the first wife of Śrīman Mahāprabhu, who passed away out of separation from Him while He toured East Bengal.

Lalitā the dearest friend and lead servitor of Śrīmatī Rādhārāṇī. She is renowned for her leadership, boldness, and intense earnestness to perform even the least service to the Divine Couple. She appeared as Śrī Svarūp Dāmodar in the Pastimes of Śrīman Mahāprabhu.

liberation standard English rendering of *mukti* and *mokṣā*.

līlā Pastimes; the transcendental activities of the Supreme Lord and His devotees; their eternal play of love.

liṅga (1) a deity of Lord Śiva; (2) the subtle body, made up of the mind, intelligence, and false ego.

madhura-rasa lit. 'sweet taste'; a relationship of conjugal love with the Lord, which is the most exalted of all relationships with the Lord and contains within it the qualities of all the other relationships. There are two forms of madhura-rasa: (1) svakīya: serving the Lord as one's husband, and (2) parakīya: serving the Lord as one's paramour. Parakīya madhura-rasa, which has been given to the world by Śrī Chaitanya Mahāprabhu, is found only in Śrī Vṛndāvan Dhām, and is the ultimate attainment of the soul.

mādhurya sweetness; beauty; the foremost aspect of Śrī Kṛṣṇa's Pastimes in Śrī Vṛndāvan Dhām.

Madhva Āchārya the founder of the Brahmā sampradāya, one of the four Vaiṣṇava sampradāyas in the Age of Kali. Madhva Āchārya

appeared in the thirteenth century as a Karnataka brāhmaṇ and from a young age used his superhuman strength and intelligence to serve the Supreme Lord. He established the Vedāntic school of śudha-dvaita (pure dualism) and vigorously refuted advaitavād (the nondualism taught by Śaṅkar Āchārya) through his touring, preaching, debating, and writing.

Māgh the tenth lunar month of the year, which normally starts in January and ends in February.

mahājan lit. 'great soul'; a renowned devotee of the Supreme Lord; an Āchārya whose teachings and behaviour are authoritative and instructive for people in general; one or all of twelve great persons known by this title: Brahmā, Nārada, Śiva, the four Kumāras (Sanaka, Sanātan, Sananda, and Sanat), Kapiladev, Manu, Prahlād Mahārāj, Janaka Rāja, Bhīṣmadev, Bali Mahārāj, Śukadev Goswāmī, and Yamarāj.

mahāmantra lit. 'supreme mantra'; the Hare Kṛṣṇa mahāmantra: Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Śrīman Mahāprabhu established the chanting of this mantra as the primary way to practise the religion in the Age of Kali.

mahāmāyā lit. 'great illusion'; the material world; the energy of the Supreme Lord known as His illusory energy, material energy, and external energy; another name of the goddess of illusion, Māyā Devī.

Mahāprabhu lit. 'supreme master'; a Name of Śrī Kṛṣṇa Chaitanya, prophesied in the *Muṇḍaka-upaniṣad*.

Mahārāj lit. 'great king'; a title used to address a king or a sannyāsī.

Mandākinī a name for the Ganges in the heavenly planets; a holy river flowing on Mount Kailās on earth.

mantra a hymn, prayer, instruction, incantation, or principle composed in concise and metric Sanskrit, typically originating from a Vedic scripture.

Mārkaṇḍeya Muni a renowned sage and descendant of Bhṛgu Muni. He received a boon by virtue of his austerities to live through seven cycles of the universal creation and destruction, and ultimately was blessed by Lord Śiva to attain pure devotion to the Lord.

Mathurā (1) the land of Lord Kṛṣṇa's Pastimes; the district that contains Vṛndāvan, Govardhan, Rādhā Kuṇḍa, and other sites of the Lord's Pastimes; (2) the city located some distance away from Vṛndāvan where Kṛṣṇa resided for thirty-three years before moving to Dvārakā.

Matsya the Avatār of the Lord in the form of a fish that twice appears on the earth. First, the Lord appears as Matsya at the beginning of the Svāyambhuva manvantara to return the Vedas to Brahmā after they were stolen during his sleep by the demon Hayagrīva. Second, the Lord appears as Matsya at the end of the Chākṣuṣa manvantara to protect and enlighten King Satyavrata, whom He then establishes as the Manu of the ensuing manvantara.

māyā lit. 'that which is not'; illusion; forgetfulness of the Lord and the self; identification with a material body and attachment to its paraphernalia.

Māyā Devī the goddess of illusion, who serves the Supreme Lord by detaining souls who are averse to the Lord within the material world and subjecting them to the law of karma. Her purpose is to completely remove all forms of aversion to the Lord from the hearts of the conditioned souls. When souls fully surrender to the Lord and become indifferent to her temptations, she considers her purpose fulfilled and happily releases them. She is the consort of Lord Śiva and known by numerous names, such as Pārvatī, Durgā, and Kālī.

Māyāpur the village at the centre of Śrī Nabadwīp Dhām on the island of Antardwīp where Śrīman Mahāprabhu takes birth and resides during His youth.

māyāvād lit. 'illusionism'; the theory that the eternal spiritual existence of the Lord, His energies, His personal forms, His abodes, the

soul (devotees of the Lord), and devotion to the Lord are all an illusion. Māyāvād is the ultimate antithesis of Vaiṣṇavism and claims that the highest aim in life is to merge into Brahma. Māyāvād was propagated by Lord Śiva in the form of Śaṅkar Āchārya on the order of Lord Kṛṣṇa to attract dissenting persons back to the Vedic scriptures. Māyāvād and ideas similar to it are also known as Advaitavād, Vivartavād, and Nirviśeṣavād.

mṛdaṅga lit. ‘clay body’; the double-headed drum prescribed by Śrīman Mahāprabhu for Hari-nām-saṅkīrtan.

mukti liberation; liberation from material existence; liberation from ignorance of the self, the Lord, and their relationship; realisation of one’s true nature as an eternal servant of the Lord. The scriptures describe five types of liberation: sālōkya (residing in the Lord’s abode), sārūpya (having a form like the Lord’s), sārṣṭi (having opulence like the Lord’s), sāmīpya (having the association of the Lord), and sāyujya (absorption into the body or effulgence of the Lord). Vaiṣṇavas may accept the first four of these for the sake of service to the Lord, but they never accept sāyujya-mukti, in which knowledge, the object of knowledge, and the knower (jñān, jñeya, and jñātā) are all demolished. Such liberation is sought by jñānīs and is often awarded to demons who have attacked the Supreme Lord or His devotees, but devotees shun it because it denies one the opportunity to serve the Lord eternally.

Nabadwīp lit. ‘nine islands’; the eternal abode of Śrīman Mahāprabhu, nondifferent from Śrī Vṛndāvan, which He brought with Him to the earth during His Pastimes here. The region known as Nabadwīp is the centre of Śrī Gauḍa Maṇḍal and is divided by streams of the Ganges, Yamunā, Saraswatī, and other sacred rivers into nine islands—Śimantadwīp, Godrumadwīp, Madhyadwīp, Koladwīp, Ṛtudwīp, Jahnudwīp, Modadrumadwīp, Rudradwīp, and Antardwīp. At present, *Nabadwīp* also refers to the town on the western bank of the Ganges within Koladwīp in West Bengal, India.

Nadia the land of Śrīman Mahāprabhu’s eternal Pastimes. *Nadia* once referred specifically to the town of Nabadwīp, but at present refers to the district in which Nabadwīp is located.

Naimiṣa (Naimiṣāraṇya) a forested area in central India where, at the beginning of Kali-yuga, thousands of sages gathered to hold a grand sacrifice that would counteract the degradation of the coming age. There, they heard *Śrīmad Bhāgavatam* and the other Purāṇas from Śrī Sūta Goswāmī. Naimiṣa is said to be situated at the very centre of the universe.

Name standard English rendering of *Nāma*; the transcendental vibration form of the Lord.

Nanda Mahārāj the father of Lord Kṛṣṇa and the king of the cow-herd people of Vraja.

Nandī the bull who serves as Lord Śiva's carrier.

Nārada (Devaṛṣi Nārada) a Śaktyāveś-avatār of the Lord delegated to travel throughout the material and spiritual worlds as a devotee sage, constantly chanting the Lord's glories to the music of his vīṇā. He takes part in countless Pastimes of the Lord in many of the Lord's appearances in the world and gives guidance to numerous sages, kings, and devotees throughout the ages.

Nārāyaṇ lit. 'the shelter of all beings'; the Lord of Śrī Vaikuṇṭha Dhām; the four-armed form of the Lord who presides over His eternal majestic abode of awe-inspired worship. Nārāyaṇ is an expansion of Śrī Balarām and the source of Mahāviṣṇu and all the Avatārs of the Lord in the material world.

Nārāyaṇī a niece of Śrīvās Paṇḍit who as a child was personally blessed by Śrīman Mahāprabhu with divine love. She later became the mother of Śrīla Vṛndāvan Dās Ṭhākura.

Nilalohita Rudra a name of Lord Śiva referring to the blue (nila) and red (lohita) colours of his body.

Nimāi a name given to Śrīman Mahāprabhu at His birth because He was born under a neem tree and because the name *Nimāi*, like neem itself, protects one from ill fate.

Nimbārka (Nimbāditya) the founder of the Kumāra sampradāya, one of the four Vaiṣṇava sampradāyas in the Age of Kali. Nimbārka

Āchārya appeared in a family of Tailaṅga brāhmaṇs on the bank of the Godāvari River. He eventually met Devarṣi Nārada and received from him initiation into the worship of Rādhā and Kṛṣṇa, as well as a Śālagrām-śilā known as Sarveśvar. He went on to establish the Vedāntic school of dvaitādvaita (dualistic nondualism) and promoted the worship of Rādhā and Kṛṣṇa as the supreme form of devotion.

nirvāṇa liberation, commonly referring to the termination of either one's material existence or one's spiritual self (merging into Brahma).

Nitāi, Nityānanda a principal associate of Śrīman Mahāprabhu and member of the Pañcha Tattva who is the first expansion of the Lord Himself. He is Lord Balarām in the Pastimes of Lord Kṛṣṇa and the origin of Lord Nārāyaṇ, Lord Viṣṇu, Lord Śeṣa, and all other Avatārs of the Lord. As the embodiment of unconditional mercy, He is always joyful and eager to engage souls, even the most fallen, in the service of Śrīman Mahāprabhu.

Nṛsimha lit. 'man-lion'; the Lord's Avatār as a half-man, half-lion in which He protected His devotee Prahlād and slew the demon Hiraṇyakaśipu.

offence standard English rendering of *aparādha*.

Padmāvatī Devī (1) the mother of Śrī Nityānanda Prabhu and wife of Śrī Hāḍai Paṇḍit; (2) the wife of Jayadev Goswāmī.

Pañcharātra lit. 'five nights'; the scriptures compiled from a conversation spanning five nights between Lord Śiva and Devarṣi Nārada which describe the processes of Deity worship and mantra meditation.

Pañcha Tattva lit. 'five truths'; the fivefold manifestation of the Absolute Truth: the Supreme Lord Śrīman Mahāprabhu, His expansion Śrī Nityānanda Prabhu, His Avatār as a devotee Śrī Advaita Prabhu, the embodiment of His personal energy Śrī Gadādhara Paṇḍit, and the representative of His devotees Śrī Śrīvās Ṭhākura.

Pāṇḍavas the five sons of King Pāṇḍu: Yudhiṣṭhira, Bhīma, Arjuna, Nakula, and Sahadeva. The Pāṇḍavas were intimate devotees and

friends of Lord Kṛṣṇa. Their trials and tribulations in serving Lord Kṛṣṇa and ultimately attaining sovereignty over the world form the major theme of *Mahābhārata*.

Pārvatī lit. ‘mountain daughter’; Lord Śiva’s eternal consort; Lord Śiva’s wife Satī reborn as the daughter of Himavan (the Himalayas); a name and form of Māyā Devī.

Pastimes standard English rendering of *līlā*.

Pātāñjali the author of the *Yoga-sūtra*; the first person to describe the system of aṣṭāṅga-yoga in writing.

Phālgun the eleventh lunar month of the year, which normally starts in February and ends in March.

Prabhu master; lord.

Prahlād a renowned devotee of Lord Viṣṇu whose devotion could not be checked even by the extreme abuse of his father Hiranyakaśipu. Prahlād Mahārāj is glorified for perfectly practising the process of remembering the Lord (smaraṇam) and being the paramount example of śānta-rasa devotion. His life and teachings establish the foundation of pure devotion to the Lord.

prema divine love; intense desire to please the Lord; the goal of life and perfection of the soul.

Ṛṣṭhu (Mahārāj) a Śaktyāveś-avatār of Lord Viṣṇu who ruled the earth as an ideal king. Amongst his many Pastimes was his levelling the surface of the earth for the production of grains.

Purāṇas lit. ‘ancient’; a canon of eighteen primary scriptures compiled by Śrīla Vyāsadev, totalling hundreds of thousands of verses, that describe the Lord’s Avatārs and Pastimes, the function of the material and spiritual worlds, the perfection of life, and the lives of sages and kings over the course of numerous manifestations of the material universes.

Puruṣottam lit. ‘the Supreme Person’; the Supreme Lord Kṛṣṇa; Lord Jagannāth.

Puruṣottam Kṣetra the land of Lord Jagannāth; Jagannāth Purī and its surrounding area.

Puṣkara an ancient lake and its surrounding city in western India that is dear to Lord Brahmā and renowned as an important place of pilgrimage.

Pūtana a witch sent by Kāṁsa to kill Kṛṣṇa shortly after He appeared. Assuming the form of a beautiful nursemaid, she tried to kill Kṛṣṇa by putting her poison-smeared breast in His mouth, but Kṛṣṇa sucked the life-air out of her body, and following that, mercifully granted her the liberation of being His nursemaid in His eternal Pastimes.

Rādhā (Rādhikā, Rādhārāṇī) lit. 'She whose worship is supreme'; Lord Kṛṣṇa's eternal consort, the embodiment of the highest service and sacrifice to the Lord; the female aspect of the Supreme Absolute Truth.

Rādhā Kuṇḍa the lake made by Śrīmatī Rādhārāṇī and Her companions beside Śyāma Kuṇḍa near Govardhan Hill; the site of Rādhā and Kṛṣṇa's most confidential Pastimes; the most exalted holy place for all Rūpānuga Vaiṣṇavas.

Rāmachandra the Avatār of the Supreme Lord as the prince of Ayodhyā, the son of Daśarath and Kauśalyā. His character and Pastimes are the paragon of virtue.

Rāmānuja Āchārya the foremost proponent of the Śrī sampradāya, one of the four Vaiṣṇava sampradāyas in the Age of Kali. Rāmānuja Āchārya appeared in the eleventh century as a South Indian brāhmaṇ, and with the blessings of Śrī Yāmuna Āchārya and other Vaiṣṇavas, he established the Vedāntic school of viśiṣṭa-advaitavād (qualified nondualism), preached widely throughout India, founded numerous Temples, and showed above all the dignity of surrender to the Lord.

rasa pleasure; the inconceivable, wonderful substance tasted in the hearts of pure devotees; the dispositions in which souls serve the

Supreme Lord, which are of five primary types: adoration, servitorship, friendship, affectionate guardianship, and paramour love.

Rāsa the dance performed by Śrī Kṛṣṇa with the gopīs of Vraja.

Rāy master; lord.

ṛṣi a sage who reveals advanced knowledge of a subject after perceiving it himself.

Rudra lit. 'howler'; a name of Lord Śiva.

Rūpa Goswāmī the principal follower of Śrīman Mahāprabhu; the foremost authority on rasa and the practice of devotion. In the eternal Pastimes in Vraja, he serves Rādhārāṇī and Lalitā Devī as Śrī Rūpa Mañjarī.

Śachī Devī the mother of Śrīman Mahāprabhu. She is Yaśodā Devī in the Pastimes of Lord Kṛṣṇa.

sādhū a holy man; one who is adherent to Truth.

sakhī a female friend; a companion of Śrīmatī Rādhārāṇī.

śakti energy, power; a name of the Supreme Lord's consort or the consort of a demigod.

samādhi lit. 'complete meditation'; (1) full absorption of the self in the spiritual plane, to the extent that one becomes unconscious of one's physical environment; the perfection of aṣṭāṅga-yoga. For a yogī, attaining samādhi is synonymous with liberation, while for a devotee it implies entrance into the eternal Pastimes of the Supreme Lord. (2) A temple or monument constructed over a soul absorbed in the state of samādhi.

Sanātan Goswāmī a principal follower of Śrīman Mahāprabhu and the elder brother of Śrīla Rūpa Goswāmī. He was shown the highest respect by everyone, including Śrīman Mahāprabhu Himself. According to the Lord's instructions, he discovered lost holy places, re-established the worship of Deities, compiled numerous scriptures,

and cared for the whole community of devotees in Vṛndāvan. He is revered within the Gauḍīya-Vaiṣṇava sampradāya as the Āchārya of sambandha-jñān.

sandhinī one of the three forms of the Lord's spiritual energy, in particular, the form that manifests the elements, bodies, and environment in the spiritual world.

Śaṅkar lit. 'he who is beneficent'; a name of Lord Śiva.

Śaṅkar Āchārya an avatār of Lord Śiva whom Lord Kṛṣṇa sent to the earth to conceal the true purport of the Vedānta. He is renowned as the greatest proponent of monism (illusionism) and the pursuit of merging into Brahma (sāyujya-mukti).

saṅkīrtan congregational glorification of the Name, Form, Qualities, Pastimes, associates, and paraphernalia of the Lord; the prescribed religious practice for the Age of Kali.

sannyās lit. 'complete abandonment'; the renounced order of life; the fourth āśram in Vedic society; the practice of giving up selfish action and fully dedicating oneself to the Lord, primarily by preaching the principles of pure devotion. Formally, this entails celibacy, withdrawal from family, wearing the robes of a renunciant, and engaging one's speech, thought, and action exclusively in the Lord's service.

sannyāsī one who has accepted the order of sannyās.

Saraswatī a consort of the Supreme Lord; the goddess of knowledge, learning, and the arts; the sacred river which is a form of Saraswatī Devī that flows from the Himalayas to Prayāg and enters the confluence of the Gaṅgā and Yamunā; a title of a greatly learned person.

Sārvabhauma Bhaṭṭāchārya (Vāsudev Sārvabhauma) the most widely renowned scholar in India during the time of Śrīman Mahāprabhu. As an avatār of Bṛhaspati, he left his position in heaven and appeared on earth as a scholar to serve Śrīman Mahāprabhu in Jagannāth Purī.

Satya-yuga the age of truth, which lasts 1,728,000 years and is characterised by honesty, austerity, and meditative devotion. Satya-yuga is the first of the four ages that cycle throughout the existence of the material universe (Satya, Tretā, Dvāpar, and Kali).

Śaunaka a renowned sage who led the sages assembled at Naimiṣāraṇya in hearing *Śrīmad Bhāgavatam* narrated by Śrī Sūta Goswāmī.

seven sages the seven ṛṣis who reveal the Vedas in the world, conduct sacrifices, assist the demigods in the maintenance of the creation, and play roles in the Lord's Pastimes. These seven ṛṣis change during each manvantara.

sin standard English rendering of *pāpa*.

Sītā the eternal consort of Lord Rāma. She is eternally worshipped with the highest regard for her chastity, purity, sacrifice, and service to the Lord.

Sītā Ṭhākuraṇī the wife of Śrī Advaita Āchārya and dear friend of Śrī Śāchī Devī.

Śiva lit. 'the auspicious one'; a unique expansion of the Supreme Lord who performs numerous functions: regulating the mode of ignorance in the material world, cyclically destroying the material world, infusing the material world with souls, satisfying the desires for enjoyment and liberation of those who are averse to the Supreme Lord, supporting the demigods in their management of the material world, bearing the Ganges River on his head as she descends from Dhruvaloka, protecting the devotees of the Supreme Lord, and setting a paramount example of pure devotion to the Supreme Lord.

smārta a follower of the smṛti scriptures, in particular, one who rigidly follows the codes of conduct and rules for worship given therein.

smṛti lit. 'that which is remembered'; the scriptures compiled by Vedavyās and other sages that illuminate the śruti. These include the Purāṇas, Nīti-śāstras, Itihāsas, *Mahābhārata*, *Rāmāyaṇa*, and law books such as that of Manu.

Śrīdhar (Kholāvechā) a poor and humble banana merchant of Nabadwīp who constantly chanted the Name and devotedly worshipped the Gaṅgā. As a boy, Śrīman Mahāprabhu would barter and banter with him. Later, the Lord expressed profound affection for him and often visited his house during village saṅkīrtans.

Śrī Gīta-govinda the Sanskrit masterpiece by Jayadev Goswāmī describing the Pastimes of Lord Kṛṣṇa in Vṇḍāvan. Śrīman Mahāprabhu relished this text in the company of His intimate followers during His final Pastimes.

Śrīvās Ṭhākur a principal associate of Śrīman Mahāprabhu and member of the Pañcha Tattva who lives near the Lord in Māyāpur and participates in countless Pastimes of the Lord. Śrīman Mahāprabhu is eternally present in his courtyard. There, the Lord performs kīrtan every night with His intimate associates and once revealed Himself as the Supreme Lord for twenty-one hours.

śruti lit. 'that which is heard'; the Vedas, Upaniṣads, and other scriptures revealed to (heard by) the ṛṣis.

Śuklambhar a poor brāhmaṇ of Nabadwīp who had deep love for Śrīman Mahāprabhu and was amongst the Lord's first companions in His saṅkīrtan movement. At times, the Lord forcibly took food from Śuklāmbhar as an expression of His deep affection for him.

Surabhi the cow who emerged during the churning of the ocean and later bathed Lord Kṛṣṇa with her milk on the order of Lord Brahmā. Her milk makes up the ocean of milk in which Lord Viṣṇu resides. She is renowned as the mother of all cows in the material world. *Surabhi* is also the name of the wish-fulfilling cows tended by Lord Kṛṣṇa in His eternal abode Goloka.

Sūta Goswāmī the disciple of Vedavyās who recited *Śrīmad Bhāgavatam* and other Purāṇas at the assembly of 60,000 sages in Naimiṣāraṇya.

sūtra lit. 'thread'; an aphorism; a treatise made up of aphorisms.

tantra a body of scriptures that prescribes methods for chanting mantras, worshipping Deities, conducting sacrifices, casting spells, and performing other mystical rites. Vaiṣṇavas practise a sāttvik form of tantra but shun the non-sāttvik forms.

tīrtha a holy place; a place of pilgrimage; a place visited or inhabited by the Lord or His devotees.

Tulasī lit. 'she who is incomparable'; Lord Kṛṣṇa's favourite plant. The scriptures state that without her leaves, Kṛṣṇa will not accept any offering. Tulasī is a form of the gopī Vṛndā Devī, the personal expansion of Śrīmatī Rādhārāṇī who serves as the mistress of Vṛndāvan: she who distributes devotion to the Lord, gives entrance into Vraja, and makes arrangements for Rādhā and Kṛṣṇa's Pastimes.

Upaniṣads the portions of the Vedas that explain the nature of the Absolute. They are often organised into a group of 108 texts and studied separately from the Vedas themselves.

Vaikunṭha lit. 'that which has no limit' or 'where there is no anxiety'; the spiritual world; the eternal abode of the Supreme Lord; the portion of the spiritual world presided over by Lakṣmī and Nārāyaṇ, where the Lord's majesty is predominant and devotees serve the Lord with awe and reverence.

Vaiṣṇava lit. 'one who is devoted to Viṣṇu'; a servant of the Supreme Lord; a member of one of the four Vaiṣṇava sampradāyas.

Vallabha Āchārya the father of Lakṣmī Priyā, the first wife of Śrī Gaurāṅga. In other Pastimes of the Lord, he appeared as King Janaka, the father of Sītā Devī, and Bhīṣmaka, the father of Rukmiṇī.

Vallabha Bhaṭṭa a renowned Vaiṣṇava scholar who met with Śrī Chaitanya Mahāprabhu near Prayāg and in Jagannāth Purī. According to *Śrī Chaitanya-charitāmṛta*, he accepted initiation from Śrī Gadādhara Paṇḍit after the Lord curbed his pride. He then went on to found the school of Vaiṣṇavism known in the modern day as Puṣṭi-mārg.

Vālmiki the author of the *Rāmāyaṇa*. After giving up the profession of a robber by the grace of Devarṣi Nārad, Vālmiki meditatively chanted the Name of the Lord under a tree for so long that an ant hill was built over his body. After his Gurus, the seven ṛṣis, pulled him out of the ant hill (valmika), he became known as Vālmiki. He was later blessed by Devarṣi Nārad and Lord Brahmā to record the Pastimes of Lord Rāmachandra in writing.

Vaṁśi Vadanānanda the avatār of Śrī Kṛṣṇa's flute in the Pastimes of Śrīman Mahāprabhu. He took care of Mother Śachī Devī and Viṣṇu Priyā after Śrīman Mahāprabhu's sannyās and worshipped Viṣṇu Priyā's Deity of Śrīman Mahāprabhu.

Veda lit. 'knowledge'; the knowledge revealed by the Supreme Lord through Lord Brahmā and the ṛṣis that explains the proper way for all souls to live and serve the Lord; the body of eternal knowledge recorded in separate scriptures at the beginning of Kali-yuga by Vedavyās, made up of the *Ṛg-veda*, *Sāma-veda*, *Yajur-veda*, and *Atharva-veda*, the Upaniṣads, and other texts.

Virajā the river between the spiritual and material worlds; the river produced from the perspiration of Mahāviṣṇu in which innumerable material universes float.

Viṣṇu lit. 'the all-pervading Lord'; the maintainer of the universe; a Name of the Supreme Lord and His expansions that preside over spiritual and material worlds.

Viṣṇu Priyā the eternal consort of Śrī Gaurāṅga; the manifestation of the Lord's bhū-śakti in His Pastimes of Śrī Gaurāṅga. Viṣṇu Priyā served the Lord as His second wife after the disappearance of Lakṣmī Priyā. She is revered eternally for Her sacrifice, chastity, and devotion to the Lord.

Viṣṇu Swāmī the founder of the Rudra sampradāya, one of the four Vaiṣṇava sampradāyas in the Age of Kali. There are varying accounts of Viṣṇu Swāmī's birth and activities, but he is best known for his establishment of śuddhādvaitavād (pure nondualism) and the worship of Rādhā and Kṛṣṇa.

Viśvakarmā the chief architect of the demigods. He designs the palaces of the gods in heaven, powerful kings on earth, and the Lord Himself in His various abodes.

Viśvambhar lit. 'maintainer of the universe'; the name Śrīman Mahāprabhu received at His name-giving ceremony from His maternal grandfather Nīlāmbar Chakravartī.

Viśvāmitra a king who attained the position of an empowered brāhmaṇ sage on the strength of his austerities. He is best known for his training Lord Rāmachandra in the use of weapons and his rivalry with Vasiṣṭha Ṛṣi.

Vṛndāvan lit. 'forest of Tulasī'; the eternal homeland of Lord Kṛṣṇa commonly known as Vraja; the supreme abode in the spiritual world where love and devotion reach their zenith. This abode appeared on earth with Lord Kṛṣṇa in what is known today as the Mathurā district of Uttar Pradesh in Northern India.

Vyāsadev (Vedavyās) the Śaktyāveśa-avatār of the Lord who compiled the Vedic literatures (the four Vedas, the Upaniṣads, the Purāṇas, *Mahābhārata*, and other texts) and ultimately revealed Lord Śrī Kṛṣṇa as the Absolute Truth in *Śrīmad Bhāgavatam*.

Yamunā the holiest of all rivers; the river that winds through the land of Vraja and is the host of numerous Pastimes of Lord Kṛṣṇa.

yoga (1) union; the union of the soul with the Lord; (2) a path; a means to attain a goal; (3) a practice; (4) aṣṭāṅga-yoga; (5) a conjunction; an auspicious astrological circumstance.

Yogamāyā the aspect of the Lord's personal energy that coordinates His eternal Pastimes. She is best known for her power to remove awareness of the Lord's majesty from both the Lord's devotees and the Lord Himself in order to facilitate their exchanges of pure love.

Yudhiṣṭhir Mahārāj the eldest of the Pāṇḍavas and son of Yamarāj. He was crowned emperor of the entire world after the Battle of Kurukṣetra.

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Map Legend

1 Antardwīp: the whorl of the lotus. Within it, on the eastern bank of the Gaṅgā, is Māyāpur, the site of the home of Jagannāth Miśra and the Mahāyoga Piṭh.*

2 Sīmantadwīp: the village is ruined. Outside it, on the southern side of the Gaṅgā, Sīmali Devī (Sīmantini) is worshipped. The island extends as far as Rukuṇapur. Śaraḍāṅgā (Śabaraḍeṅgā) and Viśrām Sthal are in its southern part.

3 Godrumadwīp: Gādigāchhā, Suvarṇa Bihār, Nṛsimha Kṣetra, Harihara Kṣetra, and Kāśi Dhām on the bank of the Alakānandā are within it.

4 Madhyadwīp: Mājīdā, Bhālukā, Parṇasīlā, and Hāṭadeṅgā are within its southern part.

5 Koladwīp: Kuliyāpāhāḍ, Samudragaḍ, and so forth, are within it.

6 Ṛtudwīp: Rāhutapur and Vidyā Nagar are within it.

7 Jahnudwīp: Jān Nagar.

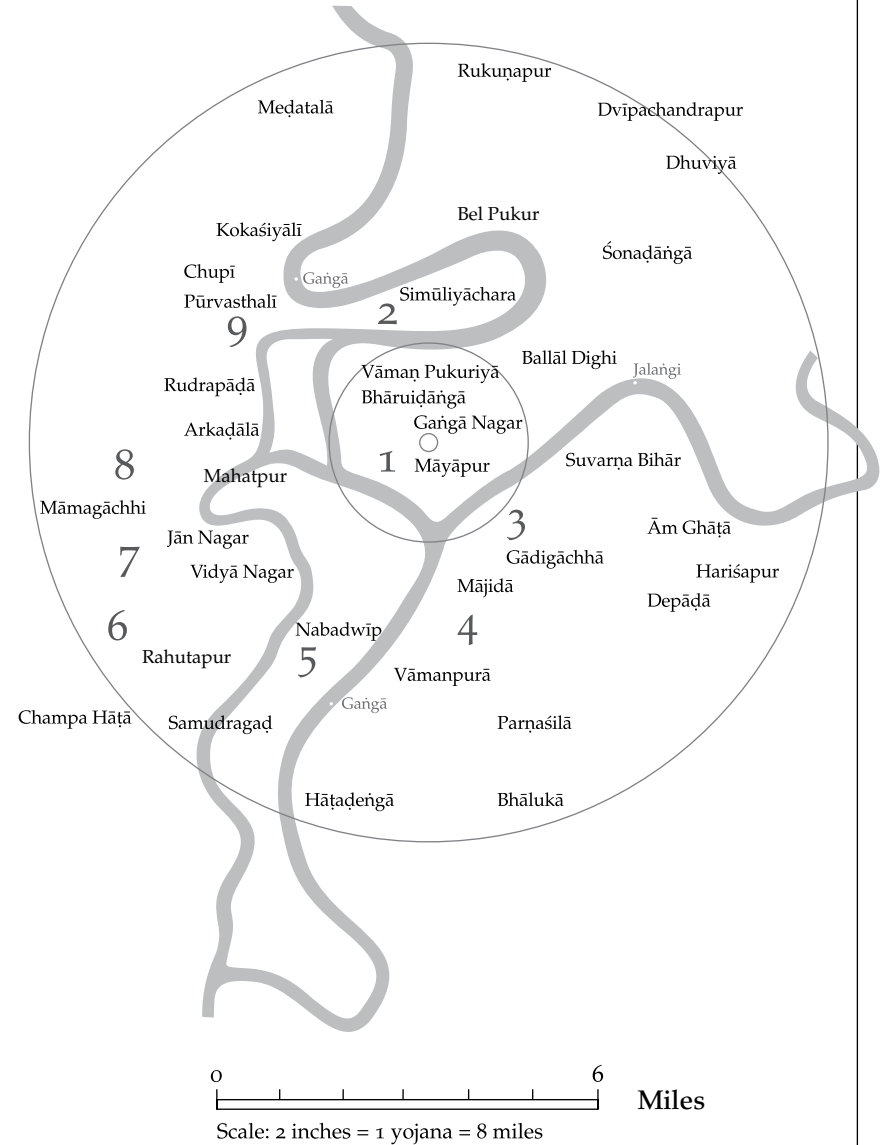
8 Modadrumadwīp: Māugāchhi, Arkaṭilā (Sūrya Kṣetra— Ārkaḍālā) Mahatpur (Mātāpur), and Pāṇḍava Nivās are within it.

9 Rudradwīp: Rudrapāḍā, Śaṅkarpur, Pūrvasthalī, Chupī, Kokṣasālī, and Meḍatalā are within it.

*The part of Antardwīp that falls on the west side of the Gaṅgā is Vṛndāvan. Rāsa Sthalī, Dhīra Samīra, and many other groves are present there.

Translator's note: The map and legend (including their footnotes) presented here have been reconstructed from Śrīla Bhakti Vinod Ṭhākura's 1888 publication of Śrī Nabadwīp-dhāma-māhātmya and translated into English. Their size, proportions, and content have been preserved according to the original as far as possible.

Map of the thirty-two mile circumference of Śrīman Nabadwīp Maṇḍal



Map replica from:
Ārya Studio. Printed by machine.

শ্রীরাধার ভাবে যিনি সুবর্ণ বরণ ।
সান্দোপাঙ্গে নবদ্বীপে যাঁর সংকীৰ্তন ॥
কলিতে উপাস্ত সেই কৃষ্ণ গৌরহরি ।
নবধা ভক্তিতে তাঁর উপাসনা করি ॥

śrī-rādhāra bhāve yini suvarṇa varaṇa
sāṅgopāṅge navadvīpe yāra saṅkīrtana
kalite upāsya sei kṛṣṇa gaurahari
navadhā bhaktite tāre upāsanā kari

“Through the nine-fold practice of devotion, I worship
Kṛṣṇa’s golden Avatār in Kali-yuga, Gaurahari, who
performs saṅkīrtan in the mood of Śrī Rādhā with His
associates in Śrī Nabadwīp Dhām.”

—Śrīla Bhakti Vinod Ṭhākura