

## Dālāler Gītā—“The Song of the Broker”

from Vaiṣṇava-Siddhānta-Mālā by Bhaktivinoda Ṭhākura

(1)

*boro sukher khabor gāi  
surabhi-kuñjete nāmer hāt khule'che / khoda nitāi*

*boro*—great; *sukher khabor*—news of happiness; *gāi*—I sing; *surabhi-kuñjete*—in the grove of Navadvīpa named Surabhi-kuñja; *nāmer hāt*—the Marketplace of the Holy Names; *khule āche*—is opened up; *khoda nitāi*—Lord Nityānanda is Himself the Owner and Manager.

1) I am singing news of the greatest happiness! At the place known as Surabhi Kuñja in Śrī Navadvīpa, the Marketplace of the Holy Name has now been opened—and Lord Nityānanda Himself is the Proprietor.

(2)

*boro mojār kathā tāy  
śraddhā-mūlye śuddha-nāma sei hāteṭe bikāy*

*boro*—great; *mojār kathā*—story of the amusing affairs taking place; *tāy*—there (in that Marketplace); *śraddhā-mūlye*—for the price of one’s faith; *śuddha-nām*—the pure, original form of the Holy Name; *sei*—He (Lord Nityānanda); *hāteṭe*—in the Marketplace; *bikāy*—sells.

2) Such wonderful things are going on in that blissful marketplace! Śrī Nityānanda Prabhu is selling the pure Holy Name wholesale, merely for the price of one’s faith.

(3)

*jata bhakta-bṛnda basi'  
adhikārī dekhe' nāma becche daro kasi'*

*jata*—all; *bhakta-bṛnda*—the assembly of devotees; *basi'*—waiting; *adhikārī*—those having the right to possess; *dekhe'*—He looks and examines; *nām becche*—sells the Holy Name; *daro*—the price; *kasi'*—enforcing His ‘fixed-price.’

3) Seeing the assembly of devotees eagerly waiting to purchase the Name, Lord Nityānanda first examines each of them to test their qualification; then He sells them the Name by bargaining for His price accordingly.

(4)

*jadi nāma kinbe, bhāi  
āmār saṅge calo, mahājaner kāche jāi*

*jadi*—if; *nām*—the Holy Name; *kinbe*—will purchase; *bhāi*—O brother!; *āmār saṅge*—along with me; *calo*—come on; *mahājaner kāche*—in the presence of the great soul Nityānanda; *jāi*—I am going now.

4) O my dear friends! If you really want to buy this pure Holy Name, then just come along with me, for I am now going to meet with this Nityānanda Mahājana.

(5)

*tumi kinbe kṛṣṇa-nāma  
dasturi loibo āmi, pūrṇa ha'be kāma*

*tumi*—you; *kinbe*—will purchase; *kṛṣṇa-nām*—the Holy Name of Kṛṣṇa; *dasturi*—commission; *loibo āmi*—I will take; *pūrṇa*—fulfilled; *ha'be*—will become; *kām*—both of our desires.

5) Thus, you will finally be able to acquire the pure Holy Name. I will also take my due commission, and in this way all three of us will fulfill our desires.

(6)

*boro doyāl nityānanda  
śraddhā-mātra lo'ye den parama-ānanda*

*boro*—greatly; *doyāl*—merciful; *nityānanda*—Lord Nityānanda Prabhu; *śraddhā-mātra*—only your faith; *lo'ye*—takes in exchange; *den*—gives; *parama-ānanda*—the topmost divine bliss.

6) Śrī Nityānanda Prabhu is so extraordinarily merciful—accepting only one's faith in the Holy Name, He bestows the topmost divine bliss.

(7)

*ek-bār dekhle cakṣe jal  
'gaura' bole' nitāi den sakala sambal*

*ek-bār*—just once; *dekhle*—upon seeing; *cakṣe*—in the eyes; *jal*—water (tears); *'gaura' bole'*—while chanting the name of 'Gaura'; *nitāi den*—Lord Nityānanda gives; *sakala*—all; *sambal*—support and supply of spiritual riches.

7) When Nitāi sees a tear welling in someone's eye upon chanting the name of "Gaura!" He instantly gives His support to that person; indeed, He bestows all

divine opulences.

(8)

*den śuddha kṛṣṇa-śikṣā  
jāti, dhana, vidyā, bala nā kore apekṣā*

*den*—He gives; *śuddha kṛṣṇa-śikṣā*—the pure teachings of Lord Kṛṣṇa; *jāti*—caste by birth; *dhana*—material wealth; *vidyā*—mundane knowledge; *bala*—physical strength; *nā kore*—does not do; *apekṣā*—care for.

8) He gives that person genuine realization of the pure teachings of Śrī Kṛṣṇa as found in the Bhagavad-gītā and Śrīmad-Bhāgavatam. While displaying all this inconceivable mercy, He pays no attention to one's caste, material wealth, mundane knowledge, or physical ability.

(9)

*amani chāde māyā-jāl  
grhe thāko, bane thāko, nā thāke jañjāl*

*amani*—spontaneously; *chāde*—rejecting; *māyā-jāl*—the network of *māyā*'s traps; *grhe thāko*—just remain at home as a householder; *bane thāko*—or just remain in the forest as a renunciate; *nā thāke*—does not exist; *jañjāl*—troubles.

9) Now, dear friends, please reject all of *māyā*'s entangling snares. If you are a householder, then just remain at your home; if you are renounced, then just live in the forest. Either way, nothing more will trouble you.

(10)

*ār nāiko kalir bhoy  
ācaṇḍāle den nāma nitāi doyāmoy*

*ār*—any more; *nāiko*—there is not; *kalir bhoy*—fear of the age of Kali; *ācaṇḍāle*—to everyone including the *caṇḍālas* (uncivilized people); *den*—gives; *nām*—the Holy Name; *nitāi doyāmoy*—Lord Nityānanda, the most merciful.

10) We no longer need to fear the terrible Age of Quarrel, for the most merciful Lord Nityānanda gives the Holy Name to anyone and everyone—even to the lowest among men.

(11)

*bhaktivinoda ḍāki' koy  
nitāi-carāṇa binā ār nāhi āśroy*

*bhaktivinoda*—the author, Śrīla Bhaktivinoda Ṭhākura; *ḍāki'*—loudly calling out; *koy*—says; *nitāi-carāṇa*—the feet of Lord Nityānanda; *binā*—except for; *ār nāhi*—

there is no other; *āśroy*—safe shelter.

11) Bhaktivinoda loudly calls out and proclaims to all, “OTHER THAN THE LOTUS FEET OF LORD NITYĀNANDA, THERE IS NO SHELTER!”