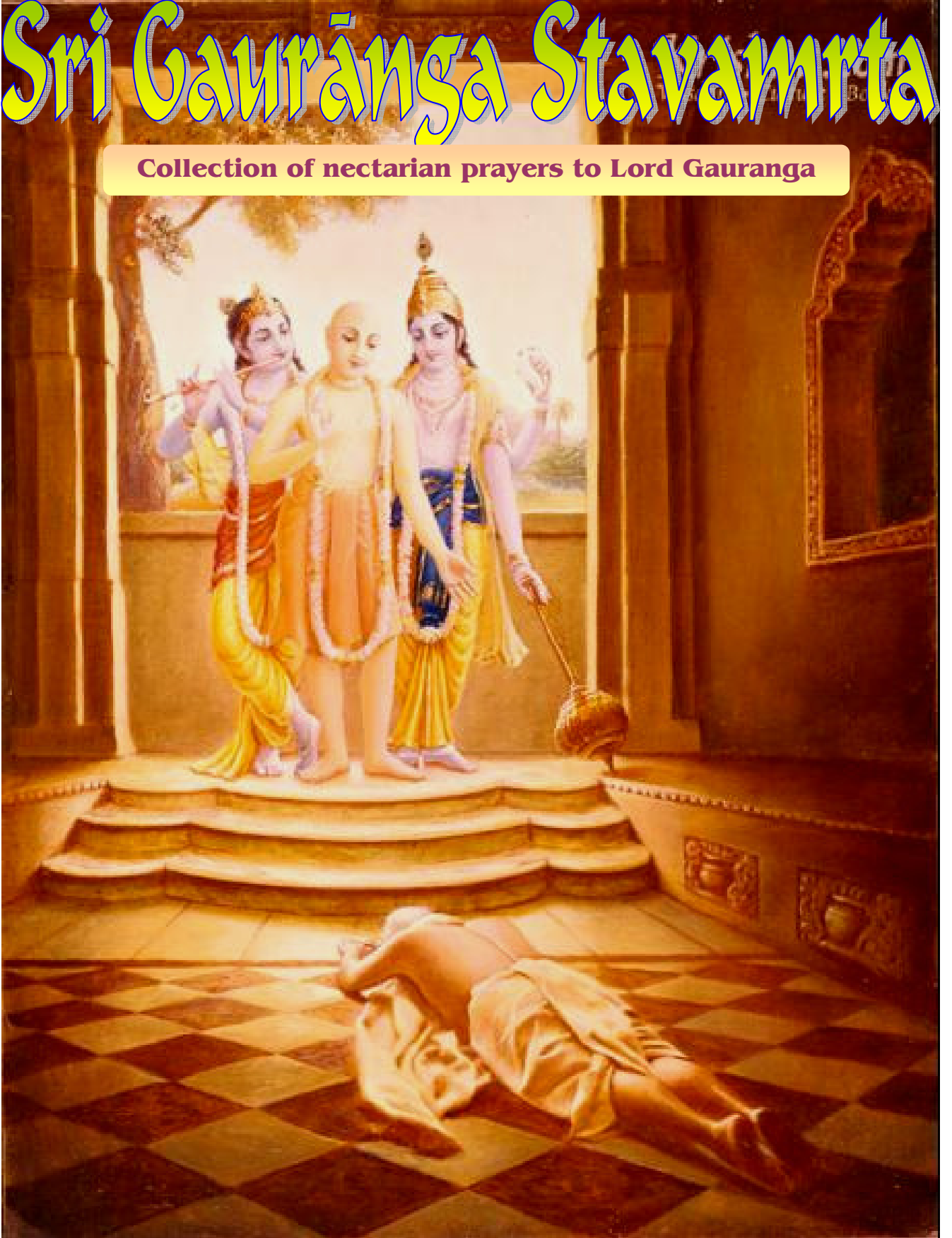


❁❁❁ All glories to Śrī Guru and Śrī Gaurāṅgā ❁❁❁

# Srī Gaurāṅga Stavamṛta

Collection of nectarian prayers to Lord Gauranga



In the service of  
❁ISKCON Founder Acarya - His Divine Grace A.C. Bhaktivedanta Swami Prabhupada❁

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## Śrī Kṛṣṇa-Caitanya-Dvādaśa Nāma Stotram

TWELVE NAMES OF LORD SRI CAITANYA MAHAPRABHU

By Srila Sarvabhauma Bhattacharya

### TEXT 1

चैतन्यः कृष्ण चैतन्य गौरांगो द्विज नायकः ।

यतीनां दण्डिनां चैव न्यासिनां च शिरोमणिः ॥

*caitanyah kṛṣṇa-caitanya dvija-nāyakah  
yatinām daṇḍinām caiva nyāsinām ca śiromaṇiḥ*

- (1) *Caitanya* – the living force,
- (2) *Kṛṣṇa Caitanya*–the all-attractive Supreme living force,
- (3) *Gauranga*–He of fair bodily complexion,
- (4) *Dvija-Nayaka*–the hero amongst the twice-born brahmanas,
- (5) *Yatinam Siromani*–the crest-jewel of sannyasis (who wander freely),
- (6) *Dandinam Siromani*– the crest-jewel of sannyasis (who carry staffs),
- (7) *Nyasinam Siromani*– the crest-jewel of sannyasis (who renounce everything).

### TEXT 2

रक्ताम्बर धरः श्रीमान् नवद्वीप सुधाकरः ।  
प्रेम भक्ति प्रदश् चैव श्रीशची नन्दनस् तथा ॥  
*raktāmbara-dharaḥ śrīmān navadvīpa-sudhākaraḥ*  
*prema-bhakti-pradaś caiva śrī-śacī-nandanas tathā*

- (8) *Raktambara-Dhara*—He Who wears red cloth,  
(9) *Sriman*—the supremely opulent one,  
(10) *Navadvīpa-Sudhakarā*—the source of nectar in Navadvīpa,  
(11) *Prema-Bhakti-Prada*—the bestower of ecstatic loving devotion,  
(12) *Sri-Saci-Nandana*—the delightful son of Sacimata.

### TEXT 3

द्वादशैतानि नामानि त्रीसन्ध्यं यः पठेन् नरः ।  
तस्य वाञ्छा सुसिद्धः स्यात् भक्तिः श्रीलपदाम्बुजे ॥  
*dvādaśaitāni nāmāni trī-sandhyam yaḥ paṭhen naraḥ*  
*tasya vāñcha-susiddhiḥ syāt bhaktiḥ śrīla padāmbuje*

“That person who recites these twelve holy names of Lord Caitanya three times a day (at dawn, noon and dusk) will achieve the perfection of all their best desires, and will attain pure devotion unto the divine lotus feet of Lord Caitanya.”

(इति श्रीसार्वभैम भट्टाचार्यपाद विरचितं श्रीकृष्ण चैतन्य द्वादश नाम स्तोत्रम् संपूर्णम्)

## Sri Gauranga-Astottara-Sata-Nama-Stotram

ONE HUNDRED AND EIGHT NAMES OF LORD SRI CAITANYA MAHAPRABHU  
by Sarvabhauma Bhattacharya

(1)  
नमस्कृत्य प्रवक्ष्यामि देव देवं जगद् गुरुम् ।  
नाम्नाम् अष्टोत्तर शतं चैतन्यस्य महात्मनः  
*namaskrtya pravakṣyāmi deva-devam jagad-gurum*  
*nāmnām-aṣṭottara-śatam caitanyasya mahātmanah*

After offering my respectful obeisances unto the Lord of Lords, Who is the spiritual master of the entire universe, I will now narrate 108 holy names of Lord Chaitanya, the great soul.

(2)  
विश्वम्भरो जित क्रोधो माया मानुष विग्रहः ।  
अमायी मायिनां श्रेष्ठो वर देशो द्विजोत्तमः  
*viśvambharaḥ jita-krodho māyā-mānuṣa-vigrahaḥ*  
*amāyī māyinaṃ śreṣṭho vara-deśo dvijottamah*

- 1) *Vishvambhara*--He sustains the universe
- 2) *Jita-krodha*--He is victorious over the influence of mundane anger
- 3) *Maya-manusha-vigraha*--He assumes the illusory form of a human
- 4) *Amayi*--He is bereft of fraudulent behavior
- 5) *Mayinam Shrestha*--He is the foremost of (transcendental) cheaters
- 6) *Vara-desha*--He appears in the best of lands
- 7) *Dvijottama*--He is the ultimate brahmana

(3)

जगन्नाथ प्रिय सुतः पितृभक्तो महामनाः ।

लक्ष्मीकान्तः शचीपुत्रः प्रेमदो भक्तवत्सलः

*jagannātha-priya-sutah pitr-bhakto mahā-manāh*  
*lakṣmi-kāntah śaci-putrah premado bhakta-vatsalah*

- 8) *Jagannatha-priya-suta*--He is the dearest son of Jagannatha Mishra
- 9) *Pitri-bhakta*--He is the devotee of His father
- 10) *Maha-mana*--He has great mental power
- 11) *Lakshmi-kanta*--He is the beloved husband of the Goddess of Fortune
- 12) *Shachi-putra*--He is the son of mother Shachi
- 13) *Premada*--He is the bestower of ecstatic loving devotion
- 14) *Bhakta-vatsala*--He is very affectionate to His devotees

(4)

द्विजप्रियो द्विजवरो वैष्णव प्राण नायकः ।

द्विजातिपुजकः शान्तः श्रीवास प्रिय ईश्वरः

*dvija-priyo dvija-varo vaiṣṇava-prāna nāyakah*  
*dvi-jāti-pujakah śāntah śrīvāsa-priya īśvarah*

- 15) *Dvija-priya*--He is dear to the twice-initiated brahmanas
- 16) *Dvija-vara*--He is the best amongst the brahmanas
- 17) *Vaishnava-prana-nayaka*--He is the hero of the devotees' life & soul
- 18) *Dvi-jati-pujaka*--He is the worshiper of the brahmanas
- 19) *Shanta*--He is peaceful and saintly
- 20) *Shrivasa-priya*--He is very dear to Srivasa Pandita
- 21) *Ishvara*--He is the supreme controller

(5)

तप्त काञ्चन गौराङ्गः सिंहग्रीवो महाभुजः

पीतवासा रक्तपट्टः षडभुजोऽथ चतुर्भुजः

*tapta-kāncana-gaurāṅgah simha-grivo mahā-bhujah*  
*pita-vāsā rakta-pattah ṣaḍ-bhujo 'tha catur-bhujah*

- 22) *Tapta-kanchana-gauranga*--His complexion is like molten gold
- 23) *Simha-griva*--His neck is like the lion's
- 24) *Maha-bhuja*--His arms are very muscular
- 25) *Pita-vasa*--He wears yellow cloth (when a householder)
- 26) *Rakta-patta*--He wears red cloth (when a sannyasi)
- 27) *Sad-bhuja*--He exhibits a six-armed form [atha--and furthermore]

28) *Chatur-bhuja*--He exhibits a four-armed form

(6)

द्विभुजश् च गदा पाणिः चक्री पद्मधरोऽ मलः

पञ्चजन्यधरः शार्ङ्गी वेणुपाणिः सुरोत्तमः

*dvi-bhujaś gadā-pānih cakri padma-dharo 'malah*  
*pānca-janya-dharah śārngi venu-pānih surottamah*

29) *Dvi-bhuja*--He exhibits a two armed form [ca--and]

30) *Gada-pani*--He holds the mace

31) *Chakri*--He holds the discus

32) *Padma-dhara*--He holds the lotus

33) *Amala*--He is sinless

34) *Panचा-janya-dhara*--He holds the Panचा-janya conchshell

35) *Sharngi*--He holds the bow

36) *Venu-pani*--He holds the flute

37) *Surottama*--He is the foremost of the demigods

(7)

कमलाक्षेश्वरः प्रीतो गोप लीलाधरो युवा

नील रत्न धरो रुप्य हारी कौस्तुभ भुषणः

*kamalākṣeśvarah prito gopa-lilādhara yuvā*  
*nila-ratna-dharo rupya-hāri kaustubha-bhuṣanaḥ*

38) *Kamalaksheshvara*--He is the Lord of the lotus-eyed Lakshmi

39) *Prita*--He is beloved to all living beings

40) *Gopa-liladhara*--He is the abode of cowerding pastimes

41) *Yuva*--He is supremely youthful

42) *Nilar ratna-dhara*--He likes to wear sapphires

43) *Rupya-hari*--He likes to wear silver necklaces

44) *Kaustubha-bhushana*--He is adorned with the Kaustubha gem

(8)

श्रीवत्स लाञ्छनो भास्वान्मणि धृक्कान्ज लोचनः

ताटङ्कनीलश्रीः रुद्र लीला कारी गुरुप्रियः

*shrivatsa-lānchano bhāsvan-mani-dhrk kanja-lochanah*  
*tātanka-tila-śrih rudra-lilā-kāri guru-priyah*

45) *Shrivatsa-lanchana*--He is decorated with the mark of Shrivatsa

46) *Bhasvan-mani-dhrik*--His form is embellished with many beautiful jewels

47) *Kanja-lochana*--He has lotus petal-shaped eyes

48) *Tatanka-tila-shri*--His majesty is enhanced by sapphire earrings

49) *Rudra-lila-kari*--He sometimes enacts the pastimes of Lord Shiva

50) *Guru-priya*--He is very dear to His spiritual master

(9)

स्वनाम गुण वक्ता च नामोपदेश दायकः

आचाण्डालप्रियः शुद्धः सर्व प्राणि हिते रतः

*sva-nāma-guna-vaktā ca nāmopadesa-dāyakah  
ācāndāla-priyah śuddhah sarva-prāni-hite ratah*

- 51) *Sva-nama-guna-vakta*--He is aware of the attributes of His own holy name  
52) *Namopadesha-dayaka*--He imparts teachings about the holy names  
53) *Achandala-priya*--He is dear even to the lowest outcastes  
54) *Shuddha*--His character is totally immaculate  
55) *Sarva-prani-hite-rata*--He is engaged in the welfare of all living beings

(10)

विश्वरूपानुजः सन्ध्यावतारः शीतलाशयः

निःसीम करुणो गुप्त आत्मभक्तिप्रवर्तकः

*viśvarupānujah sandhyāvatārah śitalāśayah  
nihsima-karuno gupta ātma-bhakti-pravartakah*

- 56) *Vishvarupanuja*--He is the younger brother of Vishvarupa  
57) *Sandhyavatara*--He incarnated during the time of dusk  
58) *Shitalashaya*--He is desirous of cooling the burning sufferings of living beings  
59) *Nihsima-karuna*--His compassion is limitless  
60) *Gupta*--He is very secretive  
61) *Atma-bhakti-pravartaka*--He preaches devotion unto the true Self

(11)

मानन्दो नटो नृत्य गीतनाम प्रियः कविः

आर्तिप्रियः शुचिः शुद्धो भावदो भगवत् प्रियः

*mahānando nato nrtya-gita-nāma-priyah kavih  
ārti-priyah śucih śuddho bhāvado bhagavat-priyah*

- 62) *Mahananda*--He is absorbed in the greatest bliss  
63) *Nata*--He behaves as a dramatic actor  
64) *Nritya-gita-nama-priya*--He is fond of dancing, singing & chanting the holy names  
65) *Kavi*--He is a learned scholar and poet  
66) *Arti-priya*--He is dear to those who are suffering  
67) *Shuchi*--He is meticulously clean  
68) *Shuddha*--He is spotlessly pure  
69) *Bhavada*--He confers ecstatic loving emotions  
70) *Bhagavat-priya*--He is intimate with the great devotees

(12)

इन्द्रादि सर्व लोकेश वन्दित श्रीपदाम्बुजः

न्यासि चुडामणिः कृष्णः सन्नयासाश्रम पावनः

*indrādi-sarva-lokeśa-vandita-śri-padāmbujah  
nyāsi-cudāmanih kṛṣṇah sannyaśāśrama-pāvanah*

- 71) *Indradi-sarva-lokesha-vandita-shri-padambuja*--His divine lotus feet are worshiped by Lord Indra and all the rulers of various heavenly planets  
72) *Nyasi-chudamani*--He is the crest jewel of renunciates

- 73) *Krishna*--He is the all attractive Supreme Personality of Godhead  
 74) *Sannyasashrama-pavana*--He is the purifier of the renounced order

(13)

चैतन्यः कृष्ण चैतन्यो दण्ड धृग्न्यस्त दण्डकः

अवधूत प्रियो नित्यानन्द षड्भुज दर्शकः

*caitanyah kṛṣṇa-caitanyo danda-dhrg nyasta-dandakah  
 avadhuta-priyo nityānanda-ṣaḍ-bhuja-darśakah*

- 75) *Chaitanya*--He is the living force of all creation  
 76) *Krishna-Chaitanya*--He is the all-attractive living force  
 77) *Danda-dhrik*--He carries the staff of the renounced order  
 78) *Nyasta-dandaka*--He abandons the staff of the renounced order  
 79) *Avadhuta-priya*--He is dear to the divine madman (Srila Nityananda Prabhu)  
 80) *Nityananda-sad-bhuja-darshaka*--He shows His six-armed form to Nityananda

(14)

मुकुन्द सिद्धि दीदीनो वासुदेवामृत प्रदः

गदाधर प्राण नाथ आर्तिहा शरण प्रदः

*mukunda-siddhi-do dino vāsudevamṛta-pradah  
 gadādhara-prāna-nātha ārti-hā śarana-pradah*

- 81) *Mukunda-siddhi-da*--He gives perfection to His devotee Mukunda  
 82) *Dina*--He behaves with meek and humble mannerisms  
 83) *Vasudevamrita-prada*--He gives nectar to this devotee Vasudeva (the leper)  
 84) *Gadadhara-prana-natha*--He is the Lord of the life of Gadadhara Pandita  
 85) *Arti-ha*--He removes the distress of His devotees  
 86) *Sharana-prada*--He bestows ultimate shelter to His devotees

(15)

अकिञ्चन प्रियः प्राणो गुण ग्राही जितेन्द्रियः

अदोष दर्शी सुमुखो मधुरः प्रियदर्शनः

*akincana-priyah prāno guna-grāhi jitendriyah  
 adosa-darśi sumukho madhurah priya-darśanah*

- 87) *Akinchana-priya*--He is dear to those who possess nothing  
 88) *Prana*--He is the life and soul of all creation  
 89) *Guna-grahi*--He accepts only the good qualities of others  
 90) *Jitendriya*--He is victorious over the influence of the material senses  
 91) *Adosha-darshi*--He is blind to the faults of others  
 92) *Sumukha*--He has a pleasant face  
 93) *Madhura*--He is supremely sweet  
 94) *Priya-darshana*--He is very precious to behold

(16)

प्रतापरुद्र संत्राता रामानन्द प्रियो गुरुः

अनन्त गुण सम्पन्नः सर्व तीर्थैक नायकः

*pratāpa-rudra-samtrātā rāmānanda-priyo guruh  
 ananta-guna-sampannah sarva-tirthaika-pāvanah*

- 95) *Pratapa-rudra-samtrata*--He delivers Maharaja Pratapa Rudra from obstacles  
 96) *Ramananda-priya*--He is the beloved of Ramananda Raya  
 97) *Guru*--He is the spiritual master of every living being  
 98) *Ananta-guna-sampannah*--He is endowed with limitless good qualities  
 99) *Sarva-tirthaika-pavana*--He is the sole purifier of all places of pilgrimage

(17)

वैकुण्ठ नाथो लोकेशो भक्ताभिमत रूपधृक्  
 नारायणो महायोगी ज्ञान भक्ति प्रदः प्रभुः

*vaikuntha-nātho lokeso bhaktābhimata-rupa-dhrk*  
*nārāyano mahā-yogi jñāna-bhakti-pradah prabhuh*

- 100) *Vaikuntha-natha*--He is the Lord of the spiritual world of no anxiety  
 101) *Lokesh*--He is the Lord of all the material planets  
 102) *Bhaktābhimata-rupa-dhrik*--He assumes different forms according to the desires of His devotees  
 103) *Narayana*--He is the supreme shelter for all living beings  
 104) *Maha-yogi*--He is the greatest performer of yoga  
 105) *Jnana-bhakti-pradah*--He imparts intellectual knowledge of devotion  
 106) *Prabhu*--He is the Lord and Master of all

(18)

पीयूष वचनः पृथ्वीपावनः वाक्सहः  
 ओड़देश जनानन्दी सन्दोहामृत रूपधृक्

*piyuṣa-vacanaḥ pṛthvi-pāvanah satya-vāk sahaḥ*  
*oḍa-deśa-janānandi sandohāmṛta-rupa-dhrk*

- 107) *Piyusha-vachana*--His words emit showers of pure nectar  
 108) *Prithvi-pavana*--He is the savior of the earth  
 109) *Satya-vak*--He speaks truthfully  
 110) *Saha*--He can endure all forms of misery  
 111) *Oda-desh-jananandi*--He delights the people of Orissa  
 112) *Sandohamrita-rupa-dhrik*--He embodies the form of all universal nectar

(19)

यः पठेद् प्रातरुत्थाय चैतन्यस्य महात्मनः  
 श्रद्धया परयोपेतः स्तोत्रं सर्वाघ नाशनम्  
 प्रेम भक्तिर्हरौ तस्य जायते नात्रा संशयः

*yah pathed prātar utthāya caitanyasya mahātmanah*  
*śraddhyā parayopetaḥ strotram sarvāgha nāśanam*  
*prema bhaktir harau tasya jāyate nātra samsayah*

It is recommended that upon rising in the morning, one faithfully approach and recite this transcendental sin-destroying prayer to Sri Chaitanya Mahaprabhu, the great soul. One who does will feel the awakening of ecstatic loving devotion unto Lord Hari; of this there is no doubt.



आसाध्य रोग युक्तोऽपि मुच्यते रोग संकटात्  
सर्वापराध युक्तोऽपिसोऽपराधात् प्रमुच्यते  
*asādhya-roga-yukto 'pi mucyate roga-sankatāt*  
*sarvāparādha-yukto 'pi so ' parādhāt pramucyate*

Even if one is afflicted with an incurable disease, one becomes freed from all danger of the ailment. Even if one has committed all types of offenses, one becomes freed from their effects.

फाल्गुणी पौर्णमास्यान् तु चैतन्य जन्म वासरे  
श्रद्धया परया भक्त्या महा स्तोत्रं जपन्पुरः  
यद् यत् प्रकुरुते कामं तत् तदेवाचिराल्लभेत्  
*phālguni-paurṇamāsyān tu caitanya-janma-vāsare*  
*śraddhayā parayā bhaktyā mahā-stotram japan purah*  
*yad yat prakurute kāmam tat tad evācirāl labhet*

If one chants this great prayer with faith and transcendental devotion on Lord Chaitanya's appearance day (the full moon day in the month of Phalguna), then one perpetually attains the fulfillment of their each and every pure desire.

अपुत्रो वैष्णवं पुत्रं लभते नात्र संशयः  
अन्ते चैतन्य देवस्य स्मृतिर्भवति शाश्वती  
*aputro vaisnavam putram labhate nātra samsayah*  
*ante caitanya-devasya smrtir bhavati śāśvati*

If a devotee couple wishes to have a child but are unable, then they will obtain a Vaishnava child without a doubt. And at the time of death, they will attain remembrance of Sri Chaitanya-deva and enter His eternal pastimes.

(इति श्रीसार्वभैम भट्टाचार्यपाद विरचितं श्रीगौरांग अष्टोत्तर शत नाम स्तोत्रम् संपूर्णम्)

## Śrī-Gaurāṅga-Pratyāṅga-Varṇanākhyā-Stava-Rājah

By Srila Advaita Acharya

Though this work is attributed to Advaita Acharya in the colophon, it is in fact the fifth chapter of *Bhakti-candrikā* by Lokananda Acharya of Srikhandā, approximately a century after Advaita's death.

(1)

*atha stotraṁ pravakṣyāmi pratyāṅga-varṇanam prabhoḥ |*  
*tri-kālam paṭhanād eva prema-bhaktim labhen naraḥ ||*

(2)

*kaścic chrī-kṛṣṇa-caitanya-smaraṇākula-mānasah |*

pulakāvacitāṅgo'pi sakampāśru-vilocanaḥ ||

(3)

kathaṁcit sthairyam ālambya praṇamya gurum ādarāt |  
stotum ārabdhavān bhaktyā dvija-candraṁ mahāprabhum ||

(4)

tapta-hema-dyutiṁ vande kali-kṛṣṇaṁ jagad-gurum |  
cāru-dīrgha-tanuṁ śrīmac-chacī-hṛdaya-nandanam ||

(5)

lasan muktālatānaddha-cāru-kuñcita-kuntalam |  
śikhaṇḍākṣata-gandhādhyā puṣpa-gucchāvataṁsakam ||

(6)

ardha-candrollasad-bhāla-kastūrī-tilakāṅkitam |  
bhaṅgura-bhrū-latā-keli-jita-kāma-śarāsanam ||

(7)

prema-pravāha-madhura-raktotpala-vilocanam |  
tila-prasūna-susnigdha-nūtanāyata-nāsikam ||

(8)

śrī-gaṇḍa-maṇḍalollāsi-ratna-kuṇḍala-maṇḍitam |  
savya-karṇa-suvinyasta-sphurac-cāru-śikhaṇḍakam ||

(9)

madhura-smīta-susnigdha-prāraktādhara-pallavam |  
īṣad-danturita-snigdha-sphuran-muktā-radojjvalam ||

(10)

sa-prema-madhurālāpa-vaśīkṛta-jagaj-janam |  
triakoṇa-cibukam koṭi-śarad-indu-prabhānanam ||

(11)

simha-grīvaṁ mahā-matta-dviradollāsi-kandharam |  
ārakta-rekhā-traya-yuk-kambu-kaṇṭha-manoharam ||

(12)

muktā prabāla-kalita-hārojjvalita-vakṣasam |  
kaṅkaṅgāda-vidyoti-jānu-lambita-bhuja-dvayam ||

(13)

yava-cakrāṅkitārakta-śrīmat-pāni-talobjvalam |  
svarṇa-mudrālasac-chrīmad-vimalāṅguli-pallavam ||

(14)

candanāguru-susnigdham pulakāvali-carcitam |  
cārunābhilasan madhyam simha-madhya-kṛśodaram ||

(15)

vicitra-citra-vasana-madhya-bandhollasad-valim |  
sucāru-nūpurollāsi-kūjac-caraṇa-pallavam ||

(16)

śarac-candra-pratikāśanakharājat-padāṅgulim |  
aṅkuṣa-dhvaja-vajrādi-lasat-tala-padāmbujam ||

(17)

koṭi-sūrya-pratikāśam koṭindu-lalita-dyutim |  
koṭi-kandarpa-lāvanyaṁ koṭi-līlā-manoramam ||

(18)

sākṣāl-līlā-tanuṁ keli-tanuṁ śṛṅgāra-vigraham |  
kvacid-bhāva-kalā-mūrtim prasphurat-prema-vigraham ||

(19)

nāmātmakam nāma-tanuṁ paramānanda-vigraham |  
bhaktyātmakam bhakti-tanuṁ bhaktyācāra-vihāriṇam ||

(20)

aśeṣa-keli-lāvanyaṁ līlā-tāṇḍava-paṇḍitam |  
śacī-jaṭhara-ratnābdhi-samudbhūta-sudhā-nidhim ||

(21)

aśeṣa-jagadānanda-kandam adbhuta-maṅgalam |  
sphurad-rāsa-rasāveśa-madālasa-vilocanam ||

(22)

kvacid-bhakta-janair divya-mālya-gandhānulepanaiḥ |  
veṣṭitam rasa-saṅgītam gāyadbhī rasa-lālasam ||

(23)

kvacid bālya-rasāveśa-gaṅgā-tīre vihāriṇam |  
kvacid gāyati gāyantam nṛtyantam kara-śabdītaiḥ ||

(24)

vadantam śabdāṁ atyuccaiḥ kurvantaṁ simha-vikramam |  
kvacid āsphoṭa-huṅkāra-kampitāśeṣa-bhūtaḥ ||

(25)

sugupta-gopikā-bhāva-prakāśita-jagat-trayam |  
prāpitāśeṣa-puruṣa-strī-svabhāvam anākulam ||

(26)

nija-bhāva-rasāsvāda-vivaśaikādaśendriyam |  
vidagdha-nāgarī-bhāva-kalā-keli-manoramam ||

(27)

gadādhara-prema-bhāva-kalākrānta-manoratham |  
narahari-prema-rasāsvāda-vihvala-mānasam ||

(28)

sarva-bhāgavatāhūta-kāntābhāva-prakāśakam |  
prema-pradāna-lalita-dvibhujam bhakta-vatsalam ||

(29)

premākhyā-pada-dvandvam śrī-prema-bhakti-mandiram |  
nija-bhāva-rasollāsa-mugdhī-kṛta-jagat-trayam ||

(30)

sva-nāma-japa-saṅkhyābhir vaiṣṇavī-kṛta-bhūtaḥ |  
navadvīpa-janānandaḥ bhūdeva-jana-maṅgalam ||

(31)

aśeṣa-jīva-sad-bhāgya-krama-sambhūta-sat-phalam |  
bhayānurāga-susneha-bhakti-gamya-padāmbujam ||

(32)

naṭarāja-śīroratnam śrī-nāgara-śiromaṇim |  
aśeṣa-rasika-sphūryan-mauli-bhūṣaṇa-bhūṣaṇam ||

(33)

rasikānugata-snigdha-vadanābja-madhu-vratam |  
śrīmad-dvīpa-kulottamsam navadvīpa-vibhūṣaṇam ||

(34)

prema-bhakti-rasonmattādvaita-sevya-padāmbujam |  
nityānanda-priyatamaḥ sarva-bhakta-manoratham ||

(35)

bhaktārādhyam bhakti-sādhyam bhakta-rūpiṇam īśvaram |  
śrīnivāsādi-bhaktāgraiḥ stūyamānam muhur muhuḥ |  
sārvabhaumādibhir veda-śāstrāgama-viśāradaḥ ||

(36)

ya evam cintayed deva-deveṣam prayato'nisam |  
samstauti bhakti-bhāvena trisandhyam nityam eva ca ||

(37)

dharmārthī labhate dharmam śrī-bhāgavatam uttamam |  
arthārthī labhate cārtham kṛṣṇa-sevā-vidhau ratim ||

(38)

kāmārthī labhate kāmam prema-bhakti-vidhānataḥ |  
saṁsāra-vāsanā-muktim mokṣārthī vigata-spr̥haḥ ||

(39)

vidyārthī labhate vidyām kāma-saṁsāra-kṛntanīm |  
kāvyārthī kavītā-śaktim kṛṣṇa-varṇana-śālinīm ||

(40)

aputro vaiṣṇavam putram labhate loka-vanditam |  
āśrayārthī labhec chāntam śrīmad-bhāgavatam gurum ||

(41)

śrīmac-chrī-kṛṣṇa-caitanya-pādāmbuje bhṛṣam |  
premānurāga-lalitām sad-bhaktim labhate naraḥ ||

iti śrīlāvadhūtābhinnā-śrīmad-advaitācārya-prabhu-viracitaḥ |  
śrī-gaurāṅga-pratyāṅga-varṇanākhyā-stava-rājah samāptaḥ ||

## Śrī Navadvīpacandra-Stava-Rājah

by Srila Raghunandana Thakura

(1)

kanaka-rucira-gaurah sarva-cittaika-caurah  
prakṛti-madhura-dehah purna-lavanya-gehah  
kalita-lalita-rupah ksubdha-kandarpa-bhupah  
sphuratu hṛdi naṭendraḥ śrī-navadvīpacandraḥ

(2)

bahula-cikura-bandhaḥ snigdha-mugdha-prabandhaḥ  
prasara-pura-purandhri-citta-sandhana-mantri  
vihita-vividha-vesa-dyotitasesa-desah  
sphuratu hṛdi naṭendraḥ śrī-navadvīpacandraḥ

(3)

vikasita-satapatra-dyoti-visphara-netraḥ  
priya-mrdula-pavitra-snigdha-drk-prema-patraḥ  
ati-madhura-caritraḥ prollasac-caru-gatraḥ  
sphuratu hṛdi naṭendraḥ śrī-navadvīpacandraḥ

(4)

malayaja-karaviras cid-vilasati-dhirah  
suvimāla-smita-vaktraḥ pranta-vastranuraktah  
rabhasamaya-viharah purna-lilavataarah  
sphuratu hṛdi naṭendraḥ śrī-navadvīpacandraḥ

(5)

sakala-rasa-vidagdhaḥ sarva-bhara-prasuddhaḥ

sakala-sukha-vinodah khyata-nrtya-pramodah  
sakala-sukhada-nama dhanya-tarunya-dhama  
sphuratu hṛdi naṭendraḥ śrī-navadvīpacandraḥ

(6)

avirata-galad-asraḥ prema-dhara-sahasra-  
snapita-sakala-desah khyata-namopadesah  
bhuvana-vidita-sarva-prani-nistara-garvah  
sphuratu hṛdi naṭendraḥ śrī-navadvīpacandraḥ

(7)

ghana-pulaka-kadambah sthula-mukta-samabhah  
snapitatara-hrdoraḥ prema-hunkara-ghorah  
sadaya-madhura-murtir visva-vikhyata-kirtih  
sphuratu hṛdi naṭendraḥ śrī-navadvīpacandraḥ

(8)

akhila-bhuvana-bharta durgati-trana-karta  
kali-kalusa-nihanta dina-dukhkaika-santah  
niravadhi-nija-gatha-kirtanananda-data  
sphuratu hṛdi naṭendraḥ śrī-navadvīpacandraḥ

(9)

sura-muni-gana-bandhuḥ prema-bhakty-eka-sindhuh  
prakata-surabhi-nanda-srila-padaravindah  
natana-madhura-mandah supragadha-prabandhah  
sphuratu hṛdi naṭendraḥ śrī-navadvīpacandraḥ

(10)

sakala-nigama-sarah prema-purnavatarah  
pracura-guna-gabhirah sarva-sandhana-dhirah  
adhama-patita-bandhuḥ purna-karunya-sindhuh  
sphuratu hṛdi naṭendraḥ śrī-navadvīpacandraḥ

(11)

madhurimani manojnas tandavady-anta-vijnas  
tarunimani vicitraḥ prema-nistara-patraḥ  
mahimani nija-nama-grahi-sampurna-kamah  
sphuratu hṛdi naṭendraḥ śrī-navadvīpacandraḥ

(12)

sri gauranga-natendrasya  
stutim etam abhistadam  
yah pathet parama-pritaḥ  
sa prema-sukha-bhug bhavet

#### TRANSLATION

1) May Lord Caitanya, the moon of Navadvipa, who is the king of dancers, appear

splendidly in my heart. His charming, graceful form is as effulgent as gold, and He has enchanted the minds of aU. He is the abode of perfect beauty, and He has greatly agitated the mind of the monarch Cupid.

2) May Lord Caitanya, the moon of Navadvipa, who is the king of dancers, appear splendidly in my heart. His hair is beautiful, and He is both charming and affectionate to all. Chanting the Hare Krsna maha-mantra, He has captured the minds of the elderly women of Navadvipa. Beautifully dressed in various garments, He has made the entire country of Bengal appear full of splendor.

3) May Lord Caitanya, the moon of Navadvipa, who is the king of dancers, appear splendidly in my heart. As beautiful as fully blossomed lotus flowers, His affectionate, charming, and restlessly moving eyes are moistened with pure love of Krsna. His character and pastimes are very sweet, and His beautiful limbs are resplendent.

4) May Lord Caitanya, the moon of Navadvipa, who is the king of dancers, appear splendidly in my heart. He appears like a sandalwood tree from the Malayan Hills. His smile is pure, and the edge of garment is decorated in red. He is the full incarnation of Godhead, and He has descended to this world to perform jubilant transcendental pastimes as the greatest of devotees.

5) May Lord Caitanya, the moon of Navadvipa, who is the king of dancers, appear splendidly in my heart. He is the abode of auspiciousness and youthfulness, and He is expert in all the transcendental mellows. He has become famous for His jubilant dancing, and His pastimes are full of all happiness. He purifies the heart of the great burden of materialism, and the chanting of His holy names brings complete transcendental delight to all.

6) May Lord Caitanya, the moon of Navadvipa, who is the king of dancers, appear splendidly in my heart. Tears ceaselessly glide down His cheeks. Instructing the world in the chanting of Lord Krsna's holy names, He has inundated every country with thousands of flooding rivers of pure love of Krsna. The expansion of His fame has liberated the residents of the entire world.

7) May Lord Caitanya, the moon of Navadvipa, who is the king of dancers, appear splendidly in my heart. Impelled by the ecstasy of pure love of Krsna, the hairs of His body stand up, making Him appear like a kadamba tree. Appearing like large pearls, the tears from His eyes bathe His chest. In the agony of intense separation from Krsna, He calls out, "Alas! Alas!" He is full of compassion, and His form is very handsome. His fame is spread throughout the entire universe.

8) May Lord Caitanya, the moon of Navadvipa, who is the king of dancers, appear splendidly in my heart. He is the maintainer of all the universes and the destroyer of all the impurities born of the age of Kali. He removes the sufferings of the poor conditioned souls and protects them from the calamity of material existence. He grants them the unlimited transcendental bliss of the sankirtana movement, which glorifies the singing of His own holy names.

9) May Lord the moon of who is the king of dancers, appear splendidly in my heart. He is the dear friend of the saintly and thoughtful devotees, and He alone is the ocean of devotional service in pure love of God. His aromatic and delightful lotus feet are the abode of all beauty and opulence. He dances with a slow gracefulness, and He is the most austere of sannyasis.

10) May Lord Caitanya, the moon of Navadvipa, who is the king of dancers, appear splendidly in my heart. He is the essence of the Vedas and the perfect incarnation of pure love of Kṛṣṇa. He is a deep reservoir full of all auspicious transcendental qualities, and He is the most learned philosopher, whose sankirtana movement has brought peace and spiritual brotherhood to the entire world. Appearing like an overflowing ocean of mercy, He is the friend of the most fallen souls.

11) May Lord Caitanya, the moon of Navadvipa, who is the king of dancers, appear splendidly in my heart. He is the most charming, handsome, and wonderfully youthful person, the all-knowing expert of enthusiastic dancing, and a great reservoir of pure love of Kṛṣṇa. He is always very eager to chant His own holy names.

12) These prayers glorify Lord Gaurāṅga, the king of dancers, and grant all benedictions to the devotees. Those who delight in reading these prayers will become able to relish the transcendental bliss of pure love of God.

## Sri Gaurāṅga Stava Kalpa Vrksa

*by Srila Raghunātha Dāsa Goswami from Stavavali*

(1)

gatiṁ dṛṣṭvā yasya pramada-gaja-varye 'khila-jaṇā  
mukhaṁ ca śrī-candropari dadhati thūtkāra-nivaham  
sva-kāntyā yaḥ svarṇācalam adharayac chīdhu ca vacas-  
taraṅgair gaurāṅgo hṛdaya udayan mām madayati

(2)

alaṅkṛtyātmānāṁ nava-vividha-ratnair iva valad-  
vivarṇatva-stambhāsphuṭa-vacana-kampāśru-pulakaiḥ  
hasan svidyan nṛtyan śīti-giri-pater nirbhara-mude  
puraḥ śrī-gaurāṅgo hṛdaya udayan mām madayati

(3)

rasollāsais tiryag-gatibhir abhito vāribhir alaṁ  
dṛśoḥ siñcal lokān aruṇa-jala-yantratva-mitayoḥ  
mudā dantair daṣṭvā madhuram adharāṁ kampa-calitair  
naṭan śrī-gaurāṅgo hṛdaya udayan mām madayati

(4)

kvacin miśrāvāse vraja-pati-sutasyoru-virahāt  
ślathāt chrī-sandhitvād dadhad adhika-dairghyaṁ bhuja-padoḥ-  
luṭhan bhūmau kākvā vikala-vikalaṁ gadgada-vacā  
rudan śrī-gaurāṅgo hṛdaya udayan mām madayati



(5)

anudghāṭya dvāra-trayam uru ca bhitti-trayam aho  
vilaṅghyoccaiḥ kāliṅgika-surabhi-madhye nipatitaḥ  
tanūdyat-saṅkocāt kamaṭha iva kṛṣṇoru-virahād  
virājan gaurāṅgo hṛdaya udayan māṁ madayati

(6)

svakīyasya prāṇārbuda-sadrśa-goṣṭhasya virahāt  
pralāpaṇ unmādāt satatam ati kurvan vikala-dhīḥ  
dadhad bhittau śāsavad vadana-vidhu-gharṣeṇa rudhiraṁ  
kṣātotthaṁ gaurāṅgo hṛdaya udayan māṁ madayati

(7)

kva me kāntaḥ kṛṣṇas tvaritam iha taṁ lokaya sakhe  
tvam eveti dvārādhīpam abhivadann unmada iva  
drutaṁ gaccha draṣṭuṁ priyam iti tad-uktena dhṛta-tad-  
bhujāntar gaurāṅgo hṛdaya udayan māṁ

(8)

samīpe nīlādreś caṭaka-giri-rājasya kalanād  
aye goṣṭhe govardhana-giri-patīṁ lokitum itaḥ  
vrajann asmīty uktvā pramada iva dhāvann avadhṛto  
gaṇaiḥ svair gaurāṅgo hṛdaya udayan māṁ madayati

(9)

alaṁ dolā-khelā-mahasi vara-tan-maṇḍapa-tale  
svarūpeṇa svenāpara-nija-gaṇenāpi militaḥ  
svayaṁ kurvan nāmnām ati-madhura-gānaṁ murabhidaḥ  
sa-raṅgo gaurāṅgo hṛdaya udayan māṁ madayati

(10)

dayaṁ yo govinde garuḍa iva lakṣmī-patir alaṁ  
purī-deve bhaktiṁ ya iva guru-varye yaduvareḥ  
svarūpe yaḥ snehaṁ giridhara iva śrīla-subale  
vidhatte gaurāṅgo hṛdaya udayan māṁ madayati

(11)

mahā-sampad-dāvād api patitam uddhṛtya kṛpayā  
svarūpe yaḥ svīye kujanam api māṁ nyasya muditaḥ  
uro-guñjā-hāraṁ priyam api ca govardhana-śīlaṁ  
dadau me gaurāṅgo hṛdaya udayan māṁ madayati

(12)

iti śrī-gaurāṅgodgata-vividha-sad-bhāva-kusuma-  
prabhā-bhrājat-padyāvali-lalita-śākhaṁ sura-tarum  
muhur yo 'ti-śraddhausadhi-vara-balat-pāṭha-salilair  
alaṁ siñced vindet sarasa-guru-tal-lokana-phalam

#### TRANSLATION

1) Whoever sees His gait and beautiful face enthusiastically spits on the grace of the most graceful elephant in rut and on the beauty of the moon. His complexion makes Him

resemble a splendid golden mountain, and His words come from His lips like waves of nectar. That golden-limbed Sri Caitanya Mahaprabhu rises within my heart and maddens me.

2) As He danced before the Ratha-yatra chariot, Caitanya Mahaprabhu pleased Lord Jagannatha by decorating Himself with the nine jewels of the sattvika-bhava ecstasies, namely paleness, becoming stunned, stuttering, trembling, shedding tears, horripilation, laughing, perspiring, and dancing. That golden-limbed Sri Caitanya Mahaprabhu rises within my heart and maddens me.

3) Trembling as He danced before Lord Jagannatha's chariot, Lord Caitanya staggered about in ecstasy, sprinkling everyone with water from the reddish syringes of His eyes and joyfully biting His charming lips with His teeth. That golden-limbed Sri Caitanya Mahaprabhu rises within my heart and maddens me.

4) Sometimes Sri Caitanya Mahaprabhu would go to the house of Kasi Misra. There He would be greatly aggrieved, feeling separation from Krsna. The joints of His transcendental body would slacken, and His arms and legs would become elongated. Rolling on the ground, the Lord would cry out in distress in a faltering voice and weep very sorrowfully. The appearance of Sri Caitanya Mahaprabhu, awakening in my heart, maddens me.\*

5) How wonderful it is! Sri Caitanya Mahaprabhu left His residence without opening the three strongly bolted doors. Then He crossed over three high walls, and later, because of strong feelings of separation from Krsna, He fell down amidst the cows of the Tailanga district and retracted all the limbs of His body like a tortoise. Sri Caitanya Mahaprabhu, who appeared in that way, rises in my heart and maddens me. \*

6) Because of separation from His many friends in Vrndavana, who were like His own life, Sri Caitanya Mahaprabhu spoke like a madman. His intelligence was transformed. Day and night He rubbed His moonlike face against the walls, and blood flowed from the injuries. May that Sri Caitanya Mahaprabhu rise in my heart and make me mad with love.\*

7) "My dear friend the doorkeeper, where is Krsna, the Lord of My heart? Kindly show Him to Me quickly." With these words Lord Sri Caitanya Mahaprabhu addressed the doorkeeper like a madman. The doorkeeper grasped His hand and replied very hastily, "Come, see Your beloved!" May that Lord Sri Caitanya Mahaprabhu rise within my heart and thus make me mad also.\*

8) Near Jagannatha Puri was a great sand dune known as Cataka-parvata. Seeing that hill, Sri Caitanya Mahaprabhu said, "Oh, I shall go to the land of Vraja to see Govardhana Hill." Then He began running madly to it, and all the Vaisnavas ran after Him. This scene awakens in my heart and maddens me.\*

9) During Dola-yatra, the swing festival of Sri Sri Radha and Krsna, Lord Caitanya stayed under a charming pavilion and sweetly and jubilantly sang the holy names in the company of Svarupa Damodara and His other intimate devotees. That golden-limbed Sri Caitanya Mahaprabhu rises within my heart and maddens me.

10) Lord Caitanya was as kind to Govinda dasa as Lord Narayana is to Garuda. He was as devoted to Isvara Puri as Lord Krsna was to His guru, Sandipani Muni, the best of acaryas. And He was as affectionate toward Svarupa Damodara Gosvami as Lord Giridhari was toward Subala. That golden-limbed Sri Caitanya Mahaprabhu rises within my heart and maddens me.

11) Although I am a fallen soul, the lowest of men, Sri Caitanya Mahaprabhu delivered me from the blazing forest fire of great material opulence by His mercy. He handed me over in great pleasure to Svarupa Damodara, His personal associate. The Lord also gave me the garland of gunja that He wore on His chest and a stone from Govardhana Hill, although they were very dear to Him. That same Lord Sri Caitanya Mahaprabhu awakens within my heart and makes me mad after Him.\*

12) This poem is like a celestial desire tree whose charming branches are its verses. Those branches appear very splendid because of the blossoming flowers of variegated expressions of ecstatic love for Lord Gauranga that grow there. If a person regularly waters this tree with lots of the water of careful and pure reading mixed with the powerful plant food of great faith, he will certainly be able to taste that tree's heavy, nectarean fruit—the personal audience of Lord Gauranga.

## Prathama Śrī Caitanyāṣṭaka

First Eight Prayers Glorifying Lord Caitanya

by Srila Rupa Goswami from Stavamala

(1)

*sadopāsyah śrīmān dhṛta-manuja-kāyair praṇayitām  
vahadbhir girbāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ  
sva-bhaktebhyah śuddhasm nija-bhajana-mudrām upadiśan  
sa caitanyah kim me punar api dṛṣor yāsyati padam*

(2)

*sureśānām durgam gatir atīśayenopaniśadām  
munīnām sarvasvaṁ praṇata-pāṭalinām madhurimā  
viniryāsaḥ premṇo nikhila-paśu-pālabhujā-dṛśām  
sa caitanyah kim me punar api dṛṣor yāsyati padam*

(3)

*svarūpaṁ bibhrāṇo jagad-atulam advaita-dayitaḥ  
prapanna-śrīvāso janita-paramānanda-garimā  
harir dīnoddhārī gajapati-kṛpotseka-taralaḥ  
sa caitanyah kim me punar api dṛṣor yāsyati padam*

(4)

*rasoddāmā kāmārbuda-madhura-dhāmojjvala-tanur  
yatīnām uttamsas taraṇikara-vidyoti-vasanaḥ  
hiraṇyāṇām lakṣmī-bharam abhibhavann āṅgika-rucā  
sa caitanyah kim me punar api dṛṣor yāsyati padam*

(5)

*hare kṛṣṇety-uccaiḥ sphurita-rasano nāma-gaṇanā-  
kṛta-granthi-śreṇī-subhaga-kāṭi-sūtrojjvala-karah  
viśālākṣo dīrghārgala-yugala-khelāñcita-bhujah  
sa caitanyaḥ kim me punar api dṛṣor yāsyati padam*

(6)

*payorāśes tīre sphurad-y\upavanāli-kalanayā  
muhur vṛndāraṇya-smaraṇa-janita-prema-vivaśah  
kvacit kṛṣṇāvṛtti-pracala-rasano bhakti-rasikah  
sa caitanyaḥ kim me punar api dṛṣor yāsyati padam*

(7)

*rathārūdhasyārād adhipadavī-nīlācala-pater  
adabhra-premormi-sphurita-naṭanollāsa-vivaśah  
sa-harṣam gāyadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ  
sa caitanyaḥ kim me punar api dṛṣor yāsyati padam*

(8)

*bhuvanṁ siñcann aśru-śrutibhir abhitaḥ sāndra-pulakaiḥ  
parītāngo nīpa-stabaka-nava-kiñjalka-jayibhiḥ  
ghana-sveda-stoma-stimita-tanur utkīrtana-sukhī  
sa caitanyaḥ kim me punar api dṛṣor yāsyati padam*

(9)

*adhīte gaurāṅga-smaraṇa-padavī maṅgalataram  
kṛtī yo viśrambha-sphurad-amala-dhīr aṣṭakam idam  
parānande sadyas tad-amala-padāmbhoja-yugale  
parisphārā tasya sphuratu nitarām prema-laharī*

#### TRANSLATION

1) Lord Caitanya Mahāprabhu is always the most worshipable Deity of the demigods, including Lord Śiva and Lord Brahmā, who came in the garā of ordinary men, bearing love for Him. Hew instructs His own pure devotional service to His own devotees. Will He again become visible before the path of my eyes?\*

2) Śrī Caitanya Mahāprabhu is the protector of the demigods, the supreme goal of the Upaniṣads, the be-all and end-all of the great sages, the beautiful shelter of His devotees, and the essence of the love of the lotus-eyed gopīs. Will He again be visible before the path of my eyes?\*

3) Śrī Caitanya Mahāprabhu has manifested His own form, which cannot be compared to anything in the material universe. He is very dear to Advaita Acārya, and Śrīvāsa Paṇḍita is surrendered to Him. He is very respectful to Paramānanda Purī. He takes away the ignorance of the material world and delivers the conditioned souls suffering from the threefold miseries. He showered His mercy on Mahārāja Pratāparudra, the king of Orissa. Will He again become visible before the path of my eyes?

4) Śrī Caitanya Mahāprabhu becomes maddened by tasting the mellows of devotional service. His effulgent form is the abode of sweetness for millions of cupids. He is the crest jewel of the sannyāsīs. His garments display the effulgence of the sun and the splendor of His body eclipses the beauty of gold. Will He again become visible before the path of my eyes?

5) Śrī Caitanya Mahāprabhu chants the Hare Kṛṣṇa mantra in a loud voice, the holy name dancing on His tongue as He counts the number of recitations with His effulgent hand. His eyes are large, and His long arms, bending as He performs His pastimes, reach down to His knees. Will He again become visible before the path of my eyes?\*

6) Śrī Caitanya Mahāprabhu is the topmost of all devotees. Sometimes, while walking on the beach, he would see a beautiful garden nearby and mistake it for the forest of Vṛndāvana. He would thus be completely overwhelmed by ecstatic love of Kṛṣṇa and begin to chant the holy name and dance. His tongue worked incessantly as He chanted, "Kṛṣṇa! Kṛṣṇa!" Will He again become visible before the path of my eyes?\*

7) Śrī Caitanya Mahāprabhu danced down the main road in great ecstasy before Lord Jagannātha, the master of Nīlācala, who was sitting on His car. Overwhelmed by the transcendental bliss of dancing, and surrounded by the Vaiṣṇavas who sang the holy names, He manifested waves of ecstatic love of Godhead. Will He again become visible before the path of my eyes?\*

8) Śrī Caitanya Mahāprabhu became joyful during the chanting of the holy names, and he sprinkled the earth with showers of tears. All the hairs of His body, standing on end, appeared like the beautiful filaments of fresh kadamba blossoms, and His body glistened with perspiration. Will he again become visible before the path of my eyes?

9) May the great ocean full of waves of pure love for the two white lotus flowers of the feet of Śrī Caitanya Mahāprabhu become immediately manifested to whatever pious person reads these eight most auspicious verses, his pure intelligence shining with faith as he meditates on Lord Gaurāṅga.

## Dvitiya Śrī Caitanyāṣṭaka

Second Eight Prayers Glorifying Lord Caitanya  
by Srila Rupa Goswami from Stavamala

(1)

*kalau yaṁ vidvaṁsaḥ sphuṭam abhiyajante dyuti-bharād  
akṛṣṇāṅgaṁ kṛṣṇaṁ makha-vidhibhir utkīrtanamayaīḥ  
upāsyam ca prāhur yaṁ akhila-caturthāśrama-juṣām  
sa devaś caitanyākṛtir atitarām naḥ kṛpayatu*

(2)

*caritraṁ tanvānaḥ priyam aghavad-āhlādana-padam  
jayodghoṣaiḥ samyag-viracita-śacī-śoka-haraṇaḥ*

udañcan-mārtaṇḍa-dyuti-hara-dukūlāñcita-kaṭiḥ  
sa devaś caitanyākṛtir atitarām naḥ kṛpayatu

(3)

apāraṁ kasyāpi praṇayi-jana-vṛndasya kutukī  
rasa-stomaṁ hṛtvā madhuram upabhoktum kam api yaḥ  
rucam svam āvavre dyutim iha tadīyaṁ prakāṣayan  
sa devaś caitanyākṛtir atitarām naḥ kṛpayatu

(4)

anāradhyaḥ prītyā ciram asura-bhāva-praṇayiṇaṁ  
prapannānām daivīm prakṛtim adhidaivam tri-jagati  
ajasraṁ yaḥ śrīmān jayati sahañānanda-madhuraḥ  
sa devaś caitanyākṛtir atitarām naḥ kṛpayatu

(5)

gatir yaḥ paundrāṇām prakāṣita-navadvīpa-mahimā  
bhavenālaṅkurvan bhuvana-mahitaṁ śrotriya-kulam  
punāty aṅgī-kārād bhuvi paramahaṁsāsrama-padam  
sa devaś caitanyākṛtir atitarām naḥ kṛpayatu

(6)

mukhenāgre pītvā madhuram iha nāmāmṛta-rasaṁ  
dṛṣor dvārā yas taṁ vamati ghana-bāṣpāmbu-miśataḥ  
bhuvi preṁṇas tattvaṁ prakāṣayitum ullāsita-tanuḥ  
sa devaś caitanyākṛtir atitarām naḥ kṛpayatu

(7)

tanūm āviṣkurvan nava-purāṭa-bhāsaṁ kaṭi-lasat-  
karaṅkālaṅkāraś taruṇa-gaja-rājāñcita-gatiḥ  
priyebhyo yaḥ śikṣāṁ diśati nija-nirmālya-rucibhiḥ  
sa devaś caitanyākṛtir atitarām naḥ kṛpayatu

(8)

smitālokaḥ śokaṁ harati jagatām yasya parito  
girām tu prārambhaḥ kuśala-pāṭalīm pallavayati  
padālambaḥ kaṁ vā praṇayati na hi prema-nivahaṁ  
sa devaś caitanyākṛtir atitarām naḥ kṛpayatu

(9)

śacī-sūnoḥ kīrti-stabaka-nava-saurabhya-nibiḍam  
pumān yaḥ prītātmā paṭhati kila padyaṣṭakam idam  
sa lakṣmīvān etaṁ nija-pada-saroje praṇayitām  
dadānaḥ kalyāṇīm anupadam abādham sukhayati

#### TRANSLATION

1) By performing the sacrifice of congregational chanting of the holy name, scholars in the age of Kali worship Lord Kṛṣṇa, who is now non-blackish because of the great upsurge of

feelings of Śrīmatī Rādhārāṇī. He is the only worshipable Deity for the paramahamsas, who have attained the highest stage of the fourth order (sannyāsa). May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.\*

2) Loudly shouting jaya as He manifested His saṅkīrtana pastimes that delighted even the fallen and sinful, and His hips bound by a silk garment that eclipsed the splendor of the rising sun, He pacified His mother's grief. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.

3) Lord Kṛṣṇa desired to taste the limitless nectarean mellows of love of one of His multitude of loving damsels (Śrī Rādhā), and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.

4) By the demons He is never worshiped with love. For the surrendered devotees He defeats the power of material destiny in the three worlds. He is handsome, blissful, and charming. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.

5) He is the shelter of the people of Bengal. His glory is manifested in Navadvīpa. By birth He ornaments the brāhmaṇa community, which is worshiped in all the worlds. By accepting it, He purifies the paramahamsa-āśrama in this world. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.

6) To reveal the truth of pure transcendental love in this world He first jubilantly drank with His mouth the nectar of the holy name, and then discharged it from eyes eyes on the pretext of shedding tears. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.

7) His form is as splendid as new gold. His waist is decorated with a waterpot. He is as graceful as a regal young elephant. By appreciating His own kṛṣṇa-prasādam garlands, He teaches His dear associates. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.

8) His smiling glance at once drives away all the bereavements of the world, and His very words enliven the auspicious creepers of devotion by expanding their leaves. Taking shelter of His lotus feet invokes transcendental love of God at once. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.

9) At every step may the glorious Supreme Personality of Godhead bring both transcendental happiness and grant auspicious pure love for His own lotus feet to that person who very happily reads these eight verses, which contain the fresh, sweet fragrance of the many blossoming flowers of the glories of Lord Caitanya, the son of Śacī.

## **Tritīya Śrī Caitanyaṣṭaka**

**Third Eight Prayers Glorifying Lord Caitanya**  
*by Srila Rupa Goswami from Stavamala*

(1)

upāsita-padāmbujas tvam anurakta-rudrādibhiḥ  
prapadya puruṣottamaṁ padam adabhram udbhrājitaḥ  
samasta-nata-maṇḍalī-sphurad-abhīṣṭa-kalpa-drumaṁ  
śacī-suta mayi prabho kuru mukunda mande kṛpām

(2)

na varṇayitum īśate gurutarāsvatārāyitā  
bhavantam uru-buddhayo na khalu sārvaabhaumādayaḥ  
paro bhavatu tatra kaḥ paṭu-rato namas te paraṁ  
śacī-suta mayi prabho kuru mukunda mande kṛpām

(3)

na yat katham api śrutāv upaniṣadbhir apy āhitaṁ  
svayaṁ ca vivṛtaṁ na yad gurutarāvatārāntare  
kṣipann asi rasāmbudhe tad iha bhakti-ratnaṁ kṣitau  
śacī-suta mayi prabho kuru mukunda mande kṛpām

(4)

nija-praṇaya-visphuran-naṭana-raṅga-vismāpita-  
tri-netra-nata-maṇḍala-prakṛitānurāgāmṛta  
ahaṅkṛti-kalaṅkitoddhata-janādi-durbodha he  
śacī-suta mayi prabho kuru mukunda mande kṛpām

(5)

bhavanti bhuvi ye narāḥ kalita-duṣkulotpattayas  
tvam uddharasi tān api pracura-cāru-kāruṇyataḥ  
iti pramuditāntaraḥ śaraṇam āśritas tvāṁ ahaṁ  
śacī-suta mayi prabho kuru mukunda mande kṛpām

(6)

mukhāmbuja-pariskalan-mṛdula-vān-madhūli-rasa-  
prasaṅga-janitākhila-praṇata-bhṛṅga-raṅgotkara  
samasta-jana-maṅgala-prabhava-nāma-ratnāmbudhe  
śacī-suta mayi prabho kuru mukunda mande kṛpām

(7)

mṛgāṅka-madhurānana sphurad-anidra-padmeḥṣaṇa  
smita-stabaka-sundarādhara viśaṅkaṭoras-taṭa  
bhujoddhata-bhujāṅgama-prabha manoja-koṭi-dyute  
śacī-suta mayi prabho kuru mukunda mande kṛpām

(8)

ahaṁ kanaka-ketukī-kusuma-gaura duṣṭaḥ kṣitau  
na doṣa-lava-darśitā vividha-doṣa-pūrṇe 'pi te  
ataḥ pravaṇayā dhiyā kṛpaṇa-vatsala tvāṁ bhaje  
śacī-suta mayi prabho kuru mukunda mande kṛpām



(9)

*idaṁ dharāṇi-maṇḍalotsava bhavat-padāṅkeṣu ye  
niviṣṭa-manaso narāḥ paripaṭhanti padyāṣṭakam  
śacī-hṛdaya-nandana prakāṣa-kīrti-candra prabho  
nija-praṇaya-nirbharam vitara deva tebhyaḥ śubham*

#### TRANSLATION

- 1) Your lotus feet are worshiped by the devoted Śiva and other demigods. You are splendidly manifested in the city of Lord Jagannātha. For the surrendered devotees You are a kalpa-vṛkṣa tree. O son of Śacī, O Lord, O giver of liberation, please be merciful to me, a great fool.
- 2) Neither the great avatāras, or the great intellectuals, headed by Sārvabhauma, can properly describe You. Who is more intelligent than You? I bow down to offer respects to You. O son of Śacī, O Lord, O giver of liberation, please be merciful to me, a great fool.
- 3) The jewel of pure devotional service, which the Vedī upaniṣads had not revealed and the great avatāras not described, You are now throwing into this world from the nectar ocean. O son of Śacī, O Lord, O giver of liberation, please be merciful to me, a great fool.
- 4) O Lord whose dancing in ecstatī love filled Śiva with wonder, O Lord who revealed to the surrendered devotees the nectar of pure devotion, O Lord who cannot be understood by the proud egoists, O son of Śacī, O Lord, O giver of liberation, please be merciful to me, a great fool.
- 5) Out of Your great and splendid mercy You deliver even the low-born and sinful. This has made me very happy at heart. I take shelter of You. O son of Śacī, O Lord, O giver of liberation, please be merciful to me, a great fool.
- 6) O Lord who delights the bumblebees of the surrendered devotees with the honey words trickling from Your lotus mouth, O Lord who is an ocean of the jewels of the holy names that bring auspiciousness to all people, O son of Śacī, O Lord, O giver of liberation, please be merciful to me, a great fool.
- 7) O moon-faced Lord, O Lord with glistening, sleepless lotus-eyes, O Lord whose smile is a cluster of flowers, O Lord whose lips are handsome, O Lord whose chest is broad, O Lord whose arms are like two glorious snakes, O Lord as splendid as millions of Kāmadevas, O son of Śacī, O Lord, O giver of liberation, please be merciful to me, a great fool.
- 8) O Lord as splendid as a golden ketakī flower, I am the most wicked person in the world. Still, even if a person is filled with a great host of faults, You do not see the slightest fault in him. For this reason, O Lord who is kind to the fallen, I worship You with a humble heart. O son of Śacī, O Lord, O giver of liberation, please be merciful to me, a great fool.
- 9) O festival of happiness for this world, O pleasure of the heart of Śacī, O splendid moon of glory, O Supreme Personality of Godhead, please grant auspicious love for You to those persons who, their hearts rapt in meditation on Your footprints, read these eight verses.

# Sri Mahaprabhorastakam

By Srila Visvanatha Cakravarti Thakura from Stavamrta Lahari

(1)

svarūpa bhavato bhavatu ayam iti smita-snigdhayā  
giraiva raghunātham utpulika-gātram ullāsayan  
rahasy upadiśan nija-praṇaya-gūḍha-mudrām svayam  
virājatu cirāya me hr̥di sa gauracandraḥ prabhuḥ

(2)

svarūpa mama hr̥d-vraṇam bata viveda rūpaḥ katham  
lilekha yad ayam paṭha tvam api tāla-patre 'kṣaram  
iti praṇaya-vellitām vidadhad āśu rūpāntaram  
virājatu cirāya me hr̥di sa gauracandraḥ prabhuḥ

(3)

svarūpa parakīya-sat-pravara-vastu-nāśecchatām  
dadhaj jana iha tvayā paricito na vetikṣayan  
sanātanam uditya vismita-mukham mahā-vismitam  
virājatu cirāya me hr̥di sa gauracandraḥ prabhuḥ

(4)

svarūpa hari-nāma yaj jagad aghoṣayam tena kim  
na vācayitum apy athāśakam imam śivānandajam  
iti sva-pada-lehanaiḥ śīsum acīkarad yaḥ kavim  
virājatu cirāya me hr̥di sa gauracandraḥ prabhuḥ

(5)

svarūpa rasa-rītir ambuja-dṛśām vraje bhaṇyatām  
ghana-praṇaya-māna-jā śruti-yugam mamotkaṇṭhate  
ramā yad iha mānini tad api lokayeti bruvan  
virājatu cirāya me hr̥di sa gauracandraḥ prabhuḥ

(6)

svarūpa rasa-mandiram bhavasi man-mudām āspadam  
tvam atra puruṣottame vraja-bhuviva me vartase  
iti sva-parirambhaṇaiḥ pulakinaṁ vyadhāt tam ca yo  
virājatu cirāya me hr̥di sa gauracandraḥ prabhuḥ

(7)

svarūpa kim apikṣitam kva nu vibho niśi svapnataḥ  
prabho kathaya kim nu tam nava-yuvā varāmbhodharaḥ  
vyadhāt kim ayam ikṣyate kim u na hīty agāt tam daśam  
virājatu cirāya me hr̥di sa gauracandraḥ prabhuḥ

(8)

svarūpa mama netrayoḥ purata eva kṛṣṇo hasann  
apaiti na kara-graham bata dadāti hā kim sakhe  
iti skhalati dhāvati śvasiti ghūrṇate yaḥ sadā  
virājatu cirāya me hr̥di sa gauracandraḥ prabhuḥ

(9)

svarūpa-caritāmṛtaṁ kila mahāprabhor aṣṭakaṁ  
rahasyatamam adbhutaṁ paṭhati yaḥ kṛtī praty-aham  
svarūpa-parivāratāṁ nayati taā śacī-nandano  
ghana-praṇaya-mādhurīm sva-padayoḥ samāsvādayan

TRANSLATION

1) "Svarupa Damodara, he is yours." With these words affectionately marked with a smile and making Raghunatha dasa so happy the hairs of his body stood erect, Lord Gauracandra gave a sign of His deep love in that secluded place. May Lord Gauracandra eternally shine in my heart.

2) "Svarupa Damodara, how did Rupa Gosvami understand the wound in My heart? Read this verse he wrote about it on this palm leaf." Speaking these words, the Lord made Rupa Gosvami's heart tremble with ecstatic love. May Lord Gauracandra eternally shine in my heart.

3) "Svarupa Damodara, among these aspiring devotees you have not selected one worthy to explain the most exalted parakiya-rasa." With a glance the Lord then singled out the astonished Sanatana Gosvami. May Lord Gauracandra eternally shine in my heart.

4) "Svarupa Damodara, I made the entire universe chant Lord Hari's name. Why can I not make this son of Sivananda Sena chant?" By speaking these words the Lord transformed that child into a great poet. May Lord Gauracandra eternally shine in my heart.

5) "Svarupa Damodara, let the lotus-eyed gopis describe the nectar stream that flows in Vraja. My ears yearn for that stream, which is born from intense jealous love. Here is the jealous goddess of fortune! Look!" Speaking in this way, may Lord Gauracandra eternally shine in my heart.

6) "Svarupa Damodara, you are a temple of nectar! You are the home of My happiness! Here in Jagannatha Puri you are My Vraja!" Speaking these words and embracing him, the Lord overwhelmed Svarupa Damodara, making the hairs of his body stand up in ecstasy. May Lord Gauracandra eternally shine in my heart.

7) "Svarupa Damodara, what did I see?"

"Where, my Lord?"

"In a dream at night."

"Tell me, what was it, my Lord."

"It was a youth that was a monsoon cloud."

"What did He do? Do You see Him now?"

"He has not left My sight."

May Lord Gauracandra eternally shine in my heart.

8) "Svarupa Damodara, why does smiling Kṛṣṇa not come before My eyes? O Friend, why does He not extend His hand to Me?" Again and again He runs, stumbles, sighs, and trembles. May Lord Gauracandra eternally shine in my heart.

9) Lord Caitanya makes a saintly devotee who daily reads these eight wonderful and confidential verses glorifying Sri Caitanya Mahaprabhu and filled with the nectar pastimes of the Lord with Svarupa Damodara Gosvami taste the sweetness of deep love for His lotus feet. He makes him a personal associate of Svarupa Damodara.

## Śrī Gaurāṅgāṣṭakam

by Srila Sarvabhauma Bhattacharya

(1)

मलय सुवासित भूषित गात्रं मुर्ति मनोहर विश्व पवित्रं ।  
पदनख रजित लज्जित चन्द्रे शुद्ध कनक जय गौर नमस्ते ॥ १ ॥

*malaya suvāsita bhusita gātram  
murti manohara viśva pavitram  
pada-nakha rājita lajjita candre  
śuddha kanaka jaya gaura namaste*

(2)

स्वगात्रा पुलक जल लोचन पूर्ण जीव दयामय तापविदीर्णम् ।  
संख्या जलपति नाम सहस्रे शुद्ध कनक जय गौर नमस्ते ॥ २ ॥

*sva-gātra pulaka locana purnam  
jiva dayā-maya tāpa-vidirnam  
sankhyā jala-pati nāma sahasre  
śuddha kanaka jaya gaura namaste*

(3)

हुंकृत तर्जन गर्जन रङ्गे चञ्चल कलि युग पाप स शङ्के ।  
पद रज ताडित दुष्ट समस्ते शुद्ध कनक जय गौर नमस्ते ॥ ३ ॥

*hunkrta tarjana garjana range  
locana kali-yuga pāpa sa śanke  
pada raja tādita dusta samaste  
śuddha kanaka jaya gaura namaste*

(4)

सिंह गमन जिति ताण्डव लीला दीन दयामय तारण शीला ।  
अज भव वन्दित पद नख चन्द्रे शुद्ध कनक जय गौर नमस्ते ॥ ४ ॥

*simha gamana jiti tāndava lila  
dina dayā-maya tārana śila  
aja bhava pada-nakha candre  
śuddha kanaka jaya gaura namaste*

(5)

गौराङ्गावृत मालती माले मेरु विलम्बित गङ्गा धारे ।

मन्द मधुर हास भाष मुख चन्द्रे शुद्ध कनक जय गौर नमस्ते ॥ ५ ॥

*gaurāṅgavṛta mālāti māle  
meru vilambita gangā dhāre  
manda madhura hāsa bhāsa mukha candre  
śuddha kanaka jaya gaura namaste*

(6)

फल्गु विराजित चन्दन भाल कुंकुं राजित देह विशाल ।  
उमापति सेवित पद नख चन्द्रे शुद्ध कनक जय गौर नमस्ते ॥ ६ ॥

*phalgu virājita candana bhāla  
kumkum rājita deha viśāla  
umāpati sevita pada nakha candre  
śuddha kanaka jaya gaura namaste*

(7)

भक्ति पराधीन शान्तक वेश गमन सुनर्तक भोग विशेष ।  
माला विराजित देह समस्ते शुद्ध कनक जय गौर नमस्ते ॥ ७ ॥

*bhakti parādhina śāntaka veśa  
gamana sunartaka bhoga viśesa  
mālā virājita deha samaste  
śuddha kanaka jaya gaura namaste*

(8)

भोग विरक्तिक सन्नयासि वेश शिखा मोचन लोक प्रवेश ।  
भक्ति विरक्तिक प्रवर्तक चित्त शुद्ध कनक जय गौर नमस्ते ॥ ८ ॥

*bhoga viraktika sannyaṣi veśa  
śikhā mocana loka pravesa  
bhakti viraktika pravartaka citta  
śuddha kanaka jaya gaura namaste*

( इति श्रीपाद सार्वभौम भट्टाचार्यविरचितं श्री गौराङ्गकम् संपूर्णम् )

#### TRANSLATION

- 1) Finely dressed and limbs decorated with sandalwood, Your enchanting form purifies the universe and Your radiant toenails shame the moon. Jaya Gaura, pure and golden. Obeisances unto You!"
- 2) Your hairs bristle and Your eyes are with tears in saving the souls, You become very merciful following Your example, You chant thousands of names. Jaya Gaura, pure and golden. Obeisances unto You!"
- 3) With roars of pleasure, you tremble the rays that storm. You give fear to sinners in Kaliyuga. The dust of Your lotus feet strikes all guilty persons. Jaya Gaura, pure and golden. Obeisances unto You!"

4) Your pastimes of having the lion subjugating to Your dance, and helping the fallen souls, Your lila has immersed Brahma and Siva. They adore Your moon like toenails. Jaya Gaura, pure and golden. Obeisances unto You!"

5) Gaura covers a bad malati flower like the Mountain Meru covering the Ganges. His moonlike face smiles between verses. Jaya Gaura, pure and golden. Obeisances unto You!"

6) With red sandalwood paste, His front side shines. With saffron clothing, His body becomes resplendent. His toenails are each like the moon which serve His devotee, Lord Siva. Jaya Gaura, pure and golden. Obeisances unto You!"

7) Peace takes form once one surrenders to devotion. Lord Gaura dances in beautiful movements and covers His body with beautiful garlands. Jaya Gaura, pure and golden. Obeisances unto You!"

8) He renounced all pleasures in His sannyasa form. To the people, His head appears to be shaven. He is impulsed by intense desire and bhakti. Jaya Gaura, pure and golden. Obeisances unto You!"

## Śrī Śacītanayāṣṭakam

by Srila Sarvabhauma Bhattacharya

(1)

उज्ज्वल वरण गौर वर देहं विलसित निरवधि भाव विदेहं ।  
त्रिभुवन पावन कृपायाः लेशं तं प्रणमामि च श्रीशचीतनयम् ॥ १ ॥

ujjala-varaṇa-gaura-vara-dehaṁ  
vilasita-niravadhi-bhāva-videham  
tri-bhuvana-pāvana-kṛpāyāḥ leśaṁ  
taṁ praṇamāmi ca śrī śacī-tanayam

(2)

गद्गदान्तर भाव विकारं दुर्जन तर्जन नाद विशालम् ।  
भव भय भङ्गन कारण करुणं तं प्रणमामि च श्रीशचीतनयम् ॥ २ ॥

gadagada-antara-bhāva-vikāraṁ  
durjana-tarjana-nāda-viśālam  
bhava-bhaya-bhañjana-kāraṇa-karuṇaṁ  
taṁ praṇamāmi ca śrī śacī-tanayam

(3)

अरुणाम्बर धर चारु कपोलं इन्दु विनिन्दित नख चय रुचिरम् ।  
जल्पित निज गुण नाम विनोदं तं प्रणमामि च श्रीशचीतनयम् ॥ ३ ॥

aruṇāambaradhara-cārū-kapolaṁ  
indu-vinindita-nakha-caya-ruciram  
jalpita-nija-guṇa-nāma-vinodaṁ

taṁ praṇamāmi ca śrī-śacī-tanayam

(4)

विगलित नयन कमल जल धारं भूषण नव रस भाव विकारम् ।  
गति अतिमन्थर नृत्य विलासं तं प्रणमामि च श्रीशचीतनयम् ॥ ४ ॥

vigalita-nayana-kamala-jala-dhāraṁ  
bhūṣaṇa-nava-rasa-bhāva-vikāram  
gati ati-manthara-nṛtya-vilāsaṁ  
taṁ praṇamāmi ca śrī śacī-tanayam

(5)

चञ्चल चारु चरण गति रुचिरं मञ्जिर रञ्जित पद युग मधुरम् ।  
चन्द्र विनिन्दित शीतल वदनं तं प्रणमामि च श्रीशचीतनयम् ॥ ५ ॥

cancala-caru-caraṇa-gati-ruciram  
manjira-ranjita-pada-yuga-madhuram  
candra-vinindita-śītala-vadanaṁ  
taṁ praṇamāmi ca śrī śacī-tanayam

(6)

धृत कटि डोर कमण्डलु दण्डं दिव्य कलेवर मुण्डित मुण्डम् ।  
दुर्जन कल्मष खण्डन दण्डं तं प्रणमामि च श्रीशचीतनयम् ॥ ६ ॥

dhṛta-kaṭi-ḍora-kamaṇḍalu-daṇḍaṁ  
divya kalevara-muṇḍita-muṇḍam  
durjana-kalmaṣa-khaṇḍana-daṇḍaṁ  
taṁ praṇamāmi ca śrī śacī-tanayam

(7)

भूषण भू रज अलका वलितं कम्पित बिम्बाधर वर रुचिरम् ।  
मलयज विरचित उज्ज्वल तिलकं तं प्रणमामि च श्रीशचीतनयम् ॥ ७ ॥

bhūṣaṇa-bhūraja-alakā-valitaṁ  
kampita-bimbādhara-vara-ruciram  
malayaja-viracita-ujjvala-tilakaṁ  
taṁ praṇamāmi ca śrī śacī-tanayam

(8)

निन्दित अरुण कमल दल नयनं आजानु लम्बित श्रीभुज युगलम् ।  
कलेवर कैशोर नर्तक वेशं तं प्रणमामि च श्रीशचीतनयम् ॥ ८ ॥

nindita aruṇa-kamala-dala-nayanaṁ  
ājānulambita-śrī-bhuja-yugalam  
kalevara-kaiśora-nartaka-veśaṁ  
taṁ praṇamāmi ca śrī śacī-tanayam

(इति श्रीसार्वभैम भट्टाचार्यपाद विरचितं श्रीशचीतनयाष्टकम् संपूर्णम्)

## TRANSLATION

1) I prostrate myself before the Son of Mother Saci, Whose radiant lotus face and body shine with the splendor of molten gold. This transcendental body is the playground for the continuous expression of variegated moods and ecstatic symptoms, that carry His consciousness to the realm where He is no longer aware of that transcendental body. By only a particle of His mercy he has delivered the three worlds.

2) I salute the Son of Mother Saci, Whose heart is in a state of rapture, transformed by feelings of intense love. In His pastime of loud roaring, before the mischievous and malicious rascals, He removes all fear of the vast ocean of material existence, by the effect of His unlimited compassion.

3) He is wearing garments the color of the eastern sky during the dawn, and His lovely cheeks shine with the same radiance. The nails of His hands and feet have the same pleasing effect of the moon, shining in the sky. His pleasure diversion consists in discussions and glorification of His own wonderful qualities and names. I offer my obeisances to the Son of Mother Saci.

4) His lotus eyes are always wet with tears. His ornaments are the new and ever fresh transformations of ecstatic love that decorate His transcendental form. His gait is slow and majestic, yet His dancing is a wonderful pastime of enjoyment. I bow down before the Son of Mother Saci.

5) The movement of His lovely, yet restless, lotus feet captivates the mind, and His ankle bracelets sweeten that charming scene all the more. His face, which defeats the beauty of the moon, is very cooling and pleasant. I offer my salutations to the Son of Mother Saci.

6) He wears a cord around His waist and carries in His hands a water pot and staff. His divine appearance is complemented by His shaved head. The sins of the wicked are annulled by the rod of chastisement that he carries. I salute the Son of Mother Saci.

7) His ornaments are the dust on His body and His radiant tilok, prepared with sandalwood. The beautiful sight of His trembling reddish lips brings delight to the mind and heart. I offer my obeisances to the Son of Mother Saci.

8) His lotus eyes defeat the color of pink lotuses. His two lotus hands are very long, reaching down almost to His knees. He appears to be a mere adolescent, dressed as He is, ready to dance. I prostrate myself before the Son of Mother Saci.

## Śrī Śacīsutāṣṭakam

*by Srila Sarvabhauma Bhattacharya*

(1)

नव गौरवरं नव पुष्पशरं नव भावधरं नव लास्यपरम् ।  
नव हास्यकरं नव हेमवरं प्रणमामि शचीसुत गौरवरं ॥ १ ॥

*nava gaura-varaṁ nava-puṣpa-saraṁ*



nava-bhāva-dharam nava-lāsyā-param  
nava-hāsyā-karam nava-hema-varam  
pranamāmi śaci-suta-gaura-varam

(2)

नव प्रेमयुतं नव नीतशुचं नव वेशकृतं नव प्रेमरसम् ।  
नवधा विलसत् शुभ प्रेममयं प्रणमामि शचीसुत गौरवरं ॥ २ ॥

nava-prema-yutam nava-nita-sucam  
nava-vesa-kṛtam nava-prema-rasam  
navadhā vilasat subha-prema mayam  
pranamāmi śaci-suta-gaura-varam

(3)

हरि भक्तिपरं हरि नाम धरं कर जप्य करं हरि नाम परम् ।  
नयने सततं प्रनयाश्रु धरं प्रणमामि शचीसुत गौरवरं ॥ ३ ॥

hari-bhakti-param hari-nama-dharam  
kara-japya-karam hari-nama-param  
nayane satatam pranayaśru-dharam  
pranamāmi śaci-suta-gaura-varam

(4)

सततं जनता भव ताप हरं परमार्थ परायण लोक गतिम्  
नव लेह करं जगत्ताप हरं प्रणमामि शचीसुत गौरवरं ॥ ४ ॥

satatam janata-bhava-tāpa-haram  
paramārtha-parāyana-loka-gatim  
nava-leha-karam jaga-tāpa-haram  
pranamāmi śaci-suta-gaura-varam

(5)

निज भक्ति करं प्रिय चारुतरं नट नर्तन नागर राज कुलम् ।  
कुल कामिनि मानस लास्य करं प्रणमामि शचीसुत गौरवरं ॥ ५ ॥

nija-bhakti-karam priya-carūtaram  
nata-nartana-nāgara-rāja-kulam  
kula-kāmini-mānasa-lāsyā-karam  
pranamāmi śaci-suta-gaura-varam

(6)

करताल वलं कल कण्ठरवं मृदु वाद्य सुवीणिकया मधुरम् ।  
निज भक्ति गुणावृत नात्य करं प्रणमामि शचीसुत गौरवरं ॥ ६ ॥

karatāla-valam kala-kantha-ravam  
mṛdu-vādyā-suvinakaya madhuram  
nija-bhakti-gunāvṛta-nātya-karam  
pranamāmi śaci-suta-gaura-varam

(7)  
युग धर्म युतं पुनर्नन्द सुतं धरनी सुचित्रं भव भावोचितम् ।  
तनु ध्यान चितं निज वास युतं प्रणमामि शचीसुत गौरवरं ॥ ७ ॥

*yuga-dharma-yutam punarnanda-sutam  
dharanī-sucitraṁ bhava-bhāvocitam  
tanu-dhyana-cittam nija-vasa-yutam  
pranamāmi śaci-suta-gaura-varam*

(8)  
अरुणं नयनं चरणं वसनं वदने स्खलितं स्वक नाम धरम् ।  
कुरुते सुरसं जगतः जीवनं प्रणमामि शचीसुत गौरवरं ॥ ८ ॥

*arūṇam nayanam caraṇam vasanam  
vadane skhalitam svaka-nāma-dharam  
kurūte su-rasam jagataḥ jivanam  
pranamāmi śaci-suta-gaura-varam*

( इति श्रीपाद सार्वभौम भट्टाचार्यविरचितं श्री शचीसुताष्टकम् संपूर्णम् )

#### TRANSLATION

- 1) His complexion is the hue of fresh cream tinged with kunkum. He is the ever-fresh Cupid who shoots arrows of newly blossoming flowers. He bears newer and newer moods of emotional ecstasies. He is fond of performing novel dances. He makes ever-new jokes that cause much laughter. His brilliant luster is like freshly cast gold.—I bow down to Gaura, the beautiful son of Mother Saci.
- 2) He is endowed with ever-fresh love of Godhead. His radiant luster is like the color of fresh butter. His fresh attire is arranged in ever-new fashions. He relishes ever-new mellows of love for Krsna. He shines in nine-fold new ways while executing the nine-fold processes of devotion. He is permeated with a most auspicious loving nature.—I bow down to Gaura, the beautiful son of Mother Saci.
- 3) He is absorbed in devotion to Sri Hari. He maintains the chanting of the names of Hari. While chanting He counts the holy names on the fingers of His hands. He is addicted to the name of Hari. He always has tears of love welling in His eyes.—I bow down to Gaura, the beautiful son of Mother Saci.
- 4) He is always removing the suffering of material existence for mankind. He is the goal of life for persons who are dedicated to their supreme interest. He inspires men to become like honeybees (eager for the honey of Krsna-prema). He removes the burning fever of the material world.—I bow down to Gaura, the beautiful son of Mother Saci.
- 5) He motivates pure devotion unto Himself. He is most attractive to His beloved servitors. By His dramatic dancing He exhibits the characteristics of the King of paramours. He causes the minds of beautiful young village women to dance.—I bow down to Gaura, the beautiful son of Mother Saci.

6) He plays karatals as His throat emits sweet melodious sounds and the vibrant notes of the vina are softly played. He thus inspires the devotees to perform dramatic dancing that is infused with aspects of His own devotional service.—I bow down to Gaura, the beautiful son of Mother Saci.

7) He is accompanied by the sankirtana movement, which is the religious practice for the age of Kali. He is the son of Nanda Maharaja come again. He is the extraordinarily brilliant ornament of the earth. His preaching mood is suitably adapted to the cycle of birth and death. His consciousness is fixed in meditation on His own form of Kṛṣṇa. He is always accompanied by His transcendental abode.—I bow to Gaura, the beautiful son of Mother Saci.

8) His eyes, the soles of His feet, and His clothing are reddish like the color that heralds the rising sun. As He utters His own names, His voice falters. He awakens a sweet flavor to life throughout the universe.—I bow down to Gaura, the beautiful son of Mother Saci.

## Śrī Śacīnandanāṣṭakam

*By Srila Narahari Sarakara*

(1)

gopīnām kuca-kuṅkumena nicitaṁ vāsaḥ kim asyāruṇaṁ  
nindat-kāñcana-kānti-rāsa-rasikāśleṣeṇa gauram vapuḥ  
tāsām gāḍha-karābhibandhana-vaśāl lomodgamo drśyate  
āścaryam sakhi paśya lampaṭa-guroḥ sannyāsa-veṣam kṣitau

(2)

yaḥ pūrvaṁ vraja-sundarī-rati-rasair utthāpitaḥ pratyaham  
kāḷindī-puline nanarta rabhasāt śrī-rāsa-goṣṭhyām vibhuḥ  
so'yaṁ samprati sarva-loka-nihita-premānurāgaḥ kalau  
preṁṇā nṛtyati nartayaty api jagad-bhūdeva-cūḍāmaṇiḥ

(3)

vedāntāgama-veda-śāstra-paṭalī-durgamya-pādāmbujah  
śrī-śrī-nanda-kiśora-lāśya-laharī-vidyotakānugrahaḥ  
tat-kāla-smṛti-mātra-tat-kṣaṇa-valat-prema-pravāhāmbudhir  
bhūdevāṅgaṇā-maṅgalo vijayate śrī-śrī-śacīnandanaḥ

(4)

mohonmāda-rasena gopa-vanitā-siktena vṛndāvanaṁ  
yaḥ pūrvaṁ jagad-eka-maṅgalam alam cakre ghana-śyāmalah  
so'yaṁ gaura-hariḥ samasta-jagatīm preṁṇā samullāsayan  
kāruṇyaika-niketanaṁ vijayate gauḍāvanī-maṅdale

(5)

nṛtyāveśa-mahollasat-sumadhura-pratyāṅga-veśojjvalam  
śrīkhaṇḍāguru-kuṅkumādi-sahitam śrīmad-bṛhad-vakṣasā  
karpūrodbhaṭa-pūga-puñja-vilasat-prārakta-bimbādharam  
śrī-caitanya-mahāprabhor vijayate lāvanya-sāram vapuḥ

(6)

pratapta-kanaka-prabhaṁ vimala-pūrṇa-candrānanaṁ  
galan-nayana-vāribhiḥ sapadi sikta-bhūmī-talam  
sa-gadgada-giraṁ mudā sakala-deva-cūḍāmaṇiṁ  
śacī-sutam ahaṁ bhaje karuṇa-sāgaram īśvaram

(7)

kadamba-kusumollasat-pulaka-puñja-puñjojivalaṁ  
jhalat-jhalad iti skhalan-nayana-vāribhir nirjharam  
vayaṁ dama-damāyite hṛdi dara-sphuran-mādhurī  
madhūnmada-mahā-naṭaṁ kim api dhāma vandāmahe

(8)

uccair lola-bhuja-dvayena paritaḥ svar-lokam āhlādayan  
preṁṇā pūrīta-kaṇṭha-gadgada-hari-dhvānair bhuvanā mohayan  
cañcat-pāda-vihāri-nūpura-ravair nāgān mudā mīlayan  
nityānanda-mahāprabhur vijayate śrī-malla-veśojjvalaḥ

(9)

kr̥ṣṇo devaḥ kali-yuga-bhavaṁ lokam ālokya sarvaṁ  
pāpāsaktaṁ samajani kṛpā-sindhu-caitanya-mūrtiḥ  
tasmin yeśāṁ na bhavati sadā kr̥ṣṇa-buddhir narāṇāṁ  
dhik tān dhik tān dhig iti dhig iti vyāharet kiṁ mṛdaṅgaḥ

#### TRANSLATION

No Translation available for this song!

## Śrī Śacīsuvāṣṭakam

*By Srila Raghunatha Dasa Goswami from Stavavali*

(1)

harir dr̥ṣṭvā goṣṭhe mukura-gatam ātmānam atulaṁ  
sva-mādhuryaṁ rādhā-priyatara-sakhivāptum abhitaḥ  
aho gaude jātaḥ prabhur apara-gauraika-tanu-bhāk  
śacī-sūnuḥ kiṁ me nayana-saraṇiṁ yāsyati punaḥ

(2)

purīdevasyāntaḥ-praṇaya-madhunā snāna-madhuro  
muhur govindodyad-vīsada-paricaryārcita-padaḥ  
svarūpasya prāṇārbuda-kamala-nīrājita-mukhaḥ  
śacī-sūnuḥ kiṁ me nayana-saraṇiṁ yāsyati punaḥ

(3)

dadhānaḥ kaupīnaṁ tad-upari bahir-vastram aruṇaṁ  
prakāṇḍo hemādri-dyutibhir abhitaḥ sevita-tanuḥ  
mudā gāyann uccair nija-madhura-nāmāvalim asau  
śacī-sūnuḥ kiṁ me nayana-saraṇiṁ yāsyati punaḥ

(4)

anāvedyaṁ pūrvair api muni-gaṇair bhakti-nipuṇaiḥ

śruter gūḍhāṁ premojjvala-rasa-phalāṁ bhakti-latikām  
krpālus taṁ gaḍe prabhur ati-krpābhiḥ prakāṭayan  
śaci-sūnuḥ kiṁ me nayana-saraṇīm yāsyati punaḥ

(5)

nijatve gauḍiyān jagati parigrhya prabhur imān  
hare-krṣṇety evaṁ gaṇana-vidhinā kīrtayata bhoh  
itiprāyaṁ śikṣāṁ janaka iva tebhyaḥ paridiśan  
śaci-sūnuḥ kiṁ me nayana-saraṇīm yāsyati punaḥ

(6)

puraḥ paśyan nīlācala-patim uru-prema-nivahaiḥ  
kṣaran-netrāmbhobhiḥ snapita-nija-dīrghojjvala-tanuḥ  
sadā tiṣṭhan deśe praṇayi-garuḍa-stambha-carame  
śaci-sūnuḥ kiṁ me nayana-saraṇīm yāsyati punaḥ

(7)

mudā dantair daṣṭvā dyuti-vijita-bandhūka-madhuraṁ  
karaṁ kṛtvā vāmaṁ kaṭi-nihitam anyarṁ parilasan  
samutthāpya premṇāgaṇita-pulako nṛtya-kutukī  
śaci-sūnuḥ kiṁ me nayana-saraṇīm yāsyati punaḥ

(8)

sarit-tīrārame viraha-vidhuro gokula-vidhor  
nadīm anyāṁ kurvan nayana-jala-dhārā-vitatibhiḥ  
muhur murcchāṁ gacchan mṛtakam iva viśvaṁ viracayan  
śaci-sūnuḥ kiṁ me nayana-saraṇīm yāsyati punaḥ

(9)

śaci-sūnor asyāṣṭakam idam abhīṣṭarṁ viracayat  
sadā dainyodrekād ati-viśada-buddhiḥ paṭhati yaḥ  
prakāmarṁ caitanyaḥ prabhur ati-krpāveśa-vivaśaḥ  
pṛthu-premāmbhodhau prathita-rasade majjayati tam

#### TRANSLATION

- 1) Will Lord Hari who, when He saw His own incomparable sweetness in a mirror in Vraja, in order to become like His dearest friend Radha' manifested an incomparable golden form and took birth in Bengal as the son of Saci, again walk on the pathway of my eyes?
- 2) Will Saci's son, who is sweetly bathed in the honey of the love in Isvara Puri's heart, whose feet are always worshiped by Govinda's splendid service, and whose face is worshiped with the billions of lotuses that are Svarupa Damodara's breaths, again walk on the pathway of my eyes?
- 3) Will Saci's son, who wears a kaupina and above that a saffron outer garment, whose form is like a tree trunk splendid as a golden mountain, and who loudly sings His own sweet holy names, again walk on the pathway of my eyes?
- 4) Will Saci's compassionate son, the Lord who very compassionately revealed in Bengal the vine of pure devotional service, which bears the splendid nectar of pure love as its fruit,

which was hidden from the Vedas, and which had been unknown to the previous sages expert in devotion, again walk on the pathway of my eyes?

5) Will Saci's son who, accepting the people of Bengal as His own and teaching them as a father, said, "Please chant the Hare Krsna mantra a fixed number of times," again walk on the pathway of my eyes?

6) Will Saci's son, always staying at His favorite place behind the Garuda-stambha and the tears from His eyes bathing His splendid, tall form as He gazes with intense love at Lord Jagannatha, the master of Nilacala, again walk on the pathway of my eyes?

7) Will Saci's son who, biting His lips, which eclipse the splendor of red bandhuka flowers, placing His charming left hand on His hip, raising and waving His other hand, and the numberless hairs of His body erect, eagerly danced in ecstatic love, again walk on the pathway of my eyes?

8) Will Saci's son who, overwhelmed by feelings of separation from Lord Krsna, the moon of Gokula, repeatedly fainting and seeing the whole world as dead, in a garden by a river created another river with the tears of His eyes, again walk on the pathway of my eyes?

9) One who humbly and with a pure heart regularly reads these eight verses glorifying the son of Saci, Lord Caitanya plunges into the great nectar ocean of pure transcendental love.

## Śrī Śacīnandana Vijayāṣṭakam

*By Srila Visvanatha Cakravarti Thakura from Stavamrta Lahari*

(1)

gadādhara yadā paraḥ sa kila kaścanālokito  
mayā śrīta-gayādhvanā madhura-mūrtir ekas tadā  
navāmbuda iva bruvan dhṛta-navāmbudo netrayor  
luṭhan bhuvī niruddha-vāg vijayate śacī-nandanaḥ

(2)

alakṣita-carīm harīty udita-mātrataḥ kim daśām  
asāv atibudhāgraṇīr atula-kampa-sampādikām  
vrajann ahaha modate na punar atra śāstreṣv iti  
sva-śiṣya-gaṇa-veṣṭito vijayate śacī-nandanaḥ

(3)

hā hā kim idam ucyate paṭha paṭhātra kṛṣṇaṁ muhur  
vinā tam iha sādhitāṁ dadhati kim budhā dhātavaḥ  
prasiddha iha varṇa-saṅghaṭita-samyag-āmnāyakaḥ  
sva-nāmni yad iti bruvan vijayate śacī-nandanaḥ

(4)

navāmbuja-dale yad-ikṣaṇa-savarṇatā-dīrghate  
sadā sva-hṛdi bhāvayatām sapadi sādhyatām tat-padam  
sa pāṭhayati vismitān smita-mukhaḥ sva-śiṣyān iti

pratiprakaraṇaṁ prabhur vijayate śacī-nandanaḥ

(5)

kva yāni karavāṇi kiṁ kva nu mayā harir labhyatām  
tam uddīśatu kaḥ sakhe kathaya kaḥ prapadyeta mām  
iti dravati ghūrṇate kalita-bhakta-kaṇṭhaḥ śucā  
sa mūrcchayati mātaraṁ vijayate śacī-nandanaḥ

(6)

smarārbuda-durāpayā tanu-ruci-cchaṭā-cchāyayā  
tamaḥ kali-tamaḥ-kṛtaṁ nikhilam eva nirmūlayan  
nṛṇām nayana-saubhagaṁ diviśadām mukhais tārāyan  
lasann adhidharaḥ prabhur vijayate śacī-nandanaḥ

(7)

ayaṁ kanaka-bhūdharāḥ praṇaya-ratnam uccaiḥ kiran  
kṛpāturatayā vrajann abhavad atra viśvambharaḥ  
yad akṣi patha-sañcarat-suradhunī-pravāhair nijaṁ  
paraṁ ca jagad ārdraṇ vijayate śacī-nandanaḥ

(8)

gato'smi madhurām mama priyatamā viśākhā sakhī  
gatā nu bata kiṁ daśām vada kathaṁ nu vedāni tām  
itīva sa nijecchayā vraja-pateḥ sutaḥ prāpitas  
tadīya-rasa-carvaṇām vijayate śacī-nandanaḥ

(9)

idaṁ paṭhati yo'sṭakaṁ guṇa-nidhe śacīnandana  
prabho tava padāmbuje sphurad-amanda-viśrambhavān  
tam ujjala-matirṁ nija-praṇaya-rūpa-vargānugaṁ  
vidhāya nija-dhāmani drutam urīkuruṣva svayam

#### TRANSLATION

1) One day, Gadadhara Pandita heard the following words: O Gadadhara! I saw the most extraordinary person on the road to Gaya. His form was very handsome, and He roared just like a thundercloud. His eyes rained tears as if they had become rain clouds, and He rolled about on the ground, His voice choked up in the ecstasy of love of God. All glories to that Lord, the son of Saci-devi.

2) Oh, what kind of extraordinary state has He attained? Although He is the leader of the scholars, He no longer delights in study. When He holds class, surrounded by his pupils, if He hears the sound "Hari", He begins to tremble. All glories to that Lord, the son of Saci-devi.

3) Once during class Lord Caitanya interrupted a pupil and asked, 'What are you saying? Instead of these verbs, you should constantly repeat the name of Kṛṣṇa, the most famous of all worlds according to the Vedas. O students, without Kṛṣṇa, what benefit can verbs give?' All glories to Lord Caitanya, the son of Saci-devi, who chants His own holy name in that way.

4) No matter what the particular topic of study was, He would smile and instruct His astonished grammar students in this way: 'O students, please place the two large eyes of Sri Krsna, which are as beautiful as two lotus petals, within your hearts, and please place His lotus feet within your hearts in the same way.' All glories to that Lord, the son of Saci-devi.

5) At other times, the Lord would say, 'O friend, where shall I go, and what shall I do to attain Lord Hari?' 'Who will show Him to Me? Please tell me who will help me in this way'. Speaking thus, the Lord ran here and there and rolled about on the ground. Their throats filled with grief, the stricken devotees called out to Him. In this way the Lord caused His mother Saci-devi, to faint. All glories to that Lord, the son of Saci-devi.

6) The reflection of the splendid beauty of the Lord is not attainable even by millions of Cupids, and with that splendor the Lord uproots the darkness of the ignorance of the age of Kali. Descending with the principal demigods, the Lord delighted the eyes of the residents of this earth planet. All glories to that effulgent Lord, the son of Saci-devi.

7) He is like a golden mountain that scatters jewels of pure love of God. Because of His great mercy He wandered on this earth planet. That Lord, known as Visvambhara, the maintainer of the universe, inundated His own universe with the currents of the Ganges river of tears of love of Godhead flowing from His eyes. All glories to that Lord, the son of Saci-devi.

8) Lord Krsna said to Uddhava: 'What is the condition of Srimati Radharani now that I have come to Mathura? Please tell me so that I may understand.' In order to fulfill His own desire, Lord Krsna, the son of the king of Vraja, has descended as Lord Caitanya to taste the mellows of His own devotional service

9) O Lord, O son of Saci-devi, O ocean of transcendental qualities, please place in Your abode all who read these eight verses and are full of faith in Your lotus feet. Please accept those readers whose intelligence is pure and who follow in the footsteps of the great devotees headed by Srila Rupa Gosvami, who are full of great love for You.

## **Srī-Kṛṣṇa-Caitanya-Candrasya-Sahasra-Nāma-Stotram**

*By Sri Kavi Karnapura*

1

*namas tasmai bhagavate  
caitanyāya mahātmane  
kali-kalmaṣa-nāṣāya  
bhavābdhi tāraṇaya ca*

2

*brahmaṇā hari-dāsana  
ṣri-rūpāya prakāṣitam  
tat sarvaṁ kathayiṣami  
savadhānaṁ niṣāmaya*

3

*ṣrutvaivaṁ vaiṣṇavāḥ sarve  
pahrṣṭāḥ prema-vihvalāḥ  
sādaram paripapracchuh*



prema-gadgadayā girā

4

vaiṣṇavānām hi kṛpayā  
smrtva vākyam pitus tadā  
saṅointya bhagavad-rūpaṁ  
nāmāni kathayami vai  
om asya śrī-krṣṇa-caitanya  
sahasra-nāma-stotrasya  
nārāyaṇaḥ ṛṣir anuṣṭup candāḥ  
śrīmad-bhagavad-bhaktir devatā  
śrī-rādhā-krṣṇa-pritaye  
śrī-krṣṇa-caitanyāma-  
sahasra-pāthe viniyogaḥ  
om namaḥ prema-samuccayāya  
gopījana-vallabhāya mahātmane

5

om viṣvambaraḥ sadānando  
viṣva-jid viṣva-bhāvanah  
mahānubhāvo viṣvātmā  
gaurāṅgo gaura-bhāvanah

6

hema-prabho dīrgha-bāhur  
dīrgha-grīvaḥ śucir vasuḥ  
caitanyaḥ cetanaḥ cetaḥ  
citta-rūpi prabhuḥ svayam

7

rādhāṅgi rādhikā-bhāvo  
rādhānveṣi priyamvadaḥ  
nītijṇaḥ sarva-dharma-jṇo  
bhaktimān puruṣottamah

8

anubhāvī mahā-dhairyaḥ  
śāstra-jṇo nitya-nūtanah  
prabhāvī bhagavān krṣṇaḥ  
caitanyo rasa-vigrahaḥ

9

anādi-nidhano dhātā  
dharanī-mandanaḥ śucih  
varāṅgaḥ caṅcalo dakṣaḥ  
pratāpī sādhu-saṅgataḥ

10

unmādi unmado vīro  
dhīra-grānī rasa-priyaḥ  
raktāmbaro daṇḍa-dharaḥ  
sannyāsī yati-bhūṣaṇaḥ

11

daṇḍī catrī cakrapāniḥ  
kṛpāluḥ sarva-darṣanaḥ

nirāyudha sarva-ṣāstā  
kali-dosa-pranāṣanaḥ

12

guru-varyaḥ krpā-sindhur  
vikramī ca janārdanaḥ  
mlecca-grāhi kunīti-ghno  
duṣṭa-hārī krpākulaḥ

13

brahmacārī yati-varo  
brahmaṇyo brāhmaṇaḥ sudhīh  
dvija-rājas cakravartī  
kaviḥ krpaṇa-vatsalaḥ

14

nirīhah pāvako rtha-jṇo  
nirdhūmaḥ pāvakopamaḥ  
nāra-vandyo harākāro  
bhaviṣṇur nara-nāyakaḥ

15

dāna-vīro yuddha-vīro  
dayā-vīro vrkodaraḥ  
jñāna-vīro mahā-vīraḥ  
ṣānti-vīraḥ pratāpanaḥ

16

ṣrī-jiṣṇur bhramiko jiṣṇuḥ  
sahiṣṇuḥ cāru-darṣanaḥ  
naro varīyān durdarṣo  
navadvīpa-sudhākaraḥ

17

candra-hāsyāṣ candra-nakho  
balimad udaro balī  
sūryah-prabhaḥ sūryakāṁṣuḥ  
sūryāngo maṇi-bhūṣanaḥ

18

kambhu-kaṅṭhaḥ kapola-ṣrīr  
nimna-nābhiḥ sulocanaḥ  
jaganātha-suto vipro  
ratnāngo ratna-bhūṣanaḥ

19

tīrthārthī tīrtha-das tīrthas  
tīrthāngas tīrtha-sādhakah  
tīrthāspadas tīrtha-vāsas  
tīrtha-sevī nirāṣrayaḥ

20

tīrthālādī tīrtha-prado  
brāhmako brahmaṇo bhramī  
ṣrīvāsa-panḍitānando  
rāmānanda-priyaṅkaraḥ

21

gadādhara-priyo dāsavikramī  
ṣaṅkara-priyaḥ  
yogī yoga-prado yogo  
yoga-kārī tri-yoga-krt  
22

sarvaḥ sarva-svado bhūmā  
sarvāṅgaḥ sarva-sambhavaḥ  
vānir bānāyudho vādī  
vācaspatir ayoni-jaḥ  
23

buddhiḥ satyaṁ balaṁ tejo  
dhrtimān jaṅgamakrtiḥ  
murārīr varddhano dhātā  
nrhariḥ māna-varddhanaḥ  
24

niskarmā karma-do nāthaḥ  
karma-jṇaḥ karma-nāśakaḥ  
anarghaḥ kāraḥ karmakriyārhaḥ  
karma-bādhakaḥ  
25

nirguno gunavān īṣo  
vidhātā sāma-go jitaḥ  
jita-ṣvāso jita-prāno  
jitānaṅgo jitendriyaḥ  
26

kr̥ṣṇa-bhāvī kr̥ṣṇa-nāmi  
kr̥ṣṇātmā kr̥ṣṇa-nāyakaḥ  
advaito dvaita-sāhityo  
dvi-bhāvah pālako vaṣi  
27

ṣrīvāsaḥ ṣrīdharāhavyo  
hala-nāyaka-sāra-vit  
viṣvarūpānujaścandro  
varīyān mādhave cyutah  
28

rūpāsaktaḥ sadācāro  
guṇa-jṇo bahu-bhāvakaḥ  
guṇa-hīno guṇātīto  
guṇa-grāhī guṇārṇavaḥ  
29

brahmānando nityānandah  
premanando ti-nandakaḥ  
nindya-hāri nindya-varjī  
nindya-ghnaḥ paritoṣakaḥ  
30

yajña-bāhur vinitātmā  
nāma-yajña-pracāraḥ  
kali-varyaḥ sucināṁsuḥ

paryāmsuḥ pāvakopamaḥ

31

hiranya-garbhaḥ sūksmātmā

vairājyo virajā-patiḥ

vilāsi prabhāvi svāmsi

parāvasthaḥ siromaniḥ

32

māyā-ghno māyiko māyi

māyāvādi vicakṣaṇaḥ

krṣṇāccādī krṣṇa-jalpī

visaya-ghno nīrākrtiḥ

33

saṅkalpa-śūnyo māyīṣo

māyādveṣī vraja-priyaḥ

vrajādhīṣo vraja-patir

gopa-gokula-nandanaḥ

34

vraja-vāsī vraja-bhāvo

vraja-nāyaka-sattamaḥ

gupta-priyo gupta-bhāvo

vāñcitaḥ satkulāṣrayaḥ

35

rāgānugo rāga-sindhū

rāgātmā rāga-varddhanaḥ

rāgodgataḥ prema-sāksi

bhaṭṭa-nāthaḥ sanātanaḥ

36

gopāla-bhaṭṭa-gaḥ prīto

lokanātha-priyaḥ paṭuh

dvi-bhujāḥ ṣad-bhujo rūpi

rāja-darpa-vināśanaḥ

37

kāṣi-miṣra-priyo vandyo

vandaniyaḥ ṣaci-prasūḥ

miṣra-purandarādhiso

raghunatha-priyo rayaḥ

38

sārvabhauma-darpa-hāri

amoghārīr vasu-priyaḥ

sahajāḥ sahajādhīśaha

ṣaṣvataḥ praṇayāturaḥ

39

kila-kiñcid-abhāvārttaḥ

pāṇdu-gaṇḍaḥ ṣucāturaḥ

pralāpi bahu-vāk śuddhaḥ

rjūr vakra-gatiḥ śīvaḥ

40

ghattāyito ravindākṣaḥ

prema-vaicittya-lakṣakaḥ  
priyābhīmānī caturah  
priyāvartī priyonmukhaḥ  
41

lomāñcitaḥ kampa-dharaḥ  
aṣru-mukho viṣoka-hā  
hāsyā-priyo hāsyā-kāri  
hāsyā-yug hāsyā-nāgarah  
42

hāsyā-grāmi hāsyā-karas  
tri-bhaṅgī nartanākulaḥ  
ūrdhva-lomā ūrdhva-hasta  
ūrdhva-rāvi vikāravān  
43

bhavollāsi dhīra-śānto  
dhīraṅgo dhīra-nāyakaḥ  
devāspado deva-dhāmā  
deva-devo manobhavaḥ  
44

hemadrir hema-lāvanyaḥ  
sumerur brahma-sādanaḥ  
airāvata-svarṇa-kāntiḥ  
śara-ghno vāñcita-pradaḥ  
45

karobhorūh sudīrghākṣaḥ  
kampa-bhrū-cakṣu-nāsikaḥ  
nāma-granthī nāma-saṅkhyā  
bhāva-baddhas trṣā-haraḥ  
46

pāpākārṣī pāpa-hārī  
pāpa-ghnaḥ pāpa-śodhakaḥ  
darpa-hā dhana-do ri-ghno  
māna-hā ripu-hā madhuḥ  
47

rūpa-hā veṣa-hā divyo  
dīna-bandhuḥ krpāmayaḥ  
sudhaksaraḥ sudhāsvādī  
sudhāmā kamanīyakaḥ  
48

nirmukto mukti-do mukto  
muktākhyo mukti-bādhakaḥ  
niḥsaṅko nirahaṅkāro  
nirvairo vipadāpahaḥ  
49

vidagdho nava-lāvanyo  
navadvīpa-dvija prabhuḥ  
niraṅkuṣo deva-vandyaḥ  
surācāryaḥ surāri-hā

50

sura-varyo nindya-hārī  
vāda-ghnaḥ paritoṣakaḥ  
suprakāṣo brhad-bāhur  
mitra-jṇah kavi-bhūṣanaḥ

51

vara-prado varapaṅgo  
vara-yug vara-nayakaḥ  
puṣpa-hāsa padma-gandhiḥ  
padma-rāgaḥ prajāgaraḥ

52

ūrdhva-gaḥ satpathācārī  
prāna-da ūrdhva-gāyakaḥ  
jana-priyo janāhlādo  
janākārṣi jana-sprhaḥ

53

ajanmā janma-nilayo  
janānado janārdra-dhiḥ  
jagan-nātho jagad-bandhur  
jagad-devo jagat-patiḥ

54

janakāri janāmodo  
janakānanda-sāgrahaḥ  
kali-priyah kali-ślāghyaḥ  
kali-māna-vivardhanaḥ

55

kali-varyah sadānandah  
kali-krt kali-dhanyamān  
varddhāmanah ṣruti-dharaḥ  
varddhano vrddhi-dāyakaḥ

56

sampadaḥ śāraṇo dakṣo  
ghrṇāngī kali-rakṣakaḥ  
kali-dhanyaḥ samaya-jṇah  
kali-puṇya-prakāṣakaḥ

57

niṣcinto dhīra-lalito  
dhīra-vāk preyasī-priyah  
vāmāsparṣi vāma-bhāvo  
vāma-rūpo manoharaḥ

58

atīndriyah surādyakṣo  
lokādhyakṣah krtakrtaḥ  
yugādi-krd yuga-karo  
yuga-jṇo yuga-nāyakaḥ

59

yugāvarto yugāsīmah  
kālavān kāla-śakti-dhrk

praṇayaḥ śāṣvato hr̥ṣṭo  
viṣva-jid buddhi-mohanaḥ

60

sandhyātā dhyāna-krd dhyāni  
dhyāna-maṅgala-sandhimān  
visrutātmā hr̥di sthira-grāmaniya-  
praghrāhakaḥ

61

svara-mūrcci svarālāpī  
svara-mūrti-vibhūṣaṇaḥ  
gāna-grāhi gāna-lubdho  
gāyako gāna-varddhanaḥ

62

gāna-mānyo hy aprameyaḥ  
satkartā viṣva-dhr̥k sahaḥ  
ksīrabdhi-kamathākārah  
prema-garbha-jhaṣākrtiḥ

63

bībhatsur bhāva-hr̥dayaḥ  
adr̥ṣyo barhi-darśakaḥ  
jñāna-ruddho dhīra-buddhir  
akhilātma-priyaḥ sudhiḥ

64

ameyaḥ sarva-vid bhānur  
babhrūr bahu-ṣiro ruciḥ  
uru-ṣravāh mahā-dīrgho  
vr̥ṣa-karmā vr̥ṣākrtiḥ

65

ṣruti-smrti-dharo vedaḥ  
ṣruti-jñāḥ ṣruti-bādhakaḥ  
hr̥di spr̥ṣa āsa ātmā  
ṣruti-sāro vicakṣaṇaḥ

66

kalāpī niranugrahī  
vaidya-vidyā-pracāraḥ  
mīmāṃsakārī vedāṅga  
vedārtha-prabhavo gatiḥ

67

parāvara-jño duṣpāro  
virahāṅgī satām gatiḥ  
asaṅkhyeyo prameyātmā  
siddhi-daḥ siddhi-sādhanāḥ

68

dharmo-setur dharmo-paro  
dharmātmā dharmo-bhāvanaḥ  
udīrṇa-saṃśaya-ccinno  
vibhūtiḥ śāṣvataḥ sthiraḥ

69

ṣuddhātmā ṣobhanotkaṇṭho  
nirdesyah sādhana-priyah  
grantha-priyo granthamayah  
ṣastra-yonir mahāsayah

70

avarṇo varṇa-nilayo  
nāṣramī catur-āṣramah  
avipra vipra-krt stutyo  
rājanyo rājya-nāśakah

71

avaśyo vaśyatādhīnah  
ṣrī-bhakti-vyavasayakah  
manojavaḥ purayitā  
bhakti-kirtir anāmayah

72

nidhi-varjī bhakti-nidhir  
durlabho durga-bhāva-krt  
karta nīh kirtir atulaḥ  
amrto muraja-priyah

73

ṣrṅgarah pañcamo bhāvo  
bhāvo-yonir anantarah  
bhakti-jit prema-bhoji ca  
nava-bhakti-pracārah

74

tri-gartas tri-gunāmodas  
tri-vāñci prīti-varddhanah  
niyantā ṣrama-go tītaḥ  
poṣaṇo vigata-jivarah

75

prema-jivaro vimānārhaḥ  
artha-hā svapna-nāśanaḥ  
uttārano nāma-puṇyah  
pāpa-puṇya-vivarjitaḥ

76

aparādha-harah pālyah  
svasti-dah svasti-bhūṣaṇah  
pūtātmā pūta-gaḥ pūtaḥ  
pūta-bhāvo mahā-svanah

77

kṣetra-jṇah kṣetra-vijāyī  
kṣetra-vāso jagat-prasūḥ  
bhaya-hā bhaya-do bhāsvān  
gaṇa-bhāva-samanvitaḥ

78

maṇḍito maṇḍala-karo  
vaijayantī-pavitrakah  
citrangaṣ citritaṣ citro



bhakta-citta-prakāṣakaḥ

79

buddhi-go buddhi-do buddhir  
buddhi-dhrg buddhi-varddhanaḥ

premadri-dhrk prema-vaho  
rati-voḍha rati-sprsaḥ

80

prema-cakṣuḥ prema-ganhaḥ

prema-hrt prema-pūraḥ

gambhīra-go bahir vāso

bhāvānuṣṭhita-go patiḥ

81

naika-rūpo naika-bhāvo

naikātmā naika-rūpa-dhrk

ṣlatha-sandhiḥ kṣīna-dharmas

tyakta-pāpa uru-ṣravāḥ

82

uru-gāya uru-grīva

uru-bhāva uru-kramaḥ

nirdhūto nirmalo bhāvo

niriho niranugrahaḥ

83

nirdhūmo gñiḥ supratāpas

tīvra-tāpo hutāsanah

eko mahad-bhūta-vyāpī

prthag-bhūtaḥ anekasaḥ

84

nirṇayī niranujñāto

duṣṭa-grāma-nivartakaḥ

vipra-bandhuḥ priyo rucyo

rocakāṅgo narādhipaḥ

85

lokādhyakṣaḥ suvarṇābhah

kanakābjah ṣikhāmaṇiḥ

hema-kumbho dharmo-setur

loka-nātho jagad-guruḥ

86

lohitākso nāma-karmā

bhāva-stho hrd-guhāsayah

rasa-prāno rati-jyeṣṭho

rasābdhi-ratir ākulaḥ

87

bhāva-sindhur bhakti-megho

rasa-varsī janākulaḥ

pītābjo nīla-pītābho

rati-bhoktā rasāyanah

88

avyaktaḥ svarṇa-rājīvo

vivarṇī sādhu-darsanaḥ  
amrtyuḥ mrtyu-do ruddhaḥ  
saṅdhātā mrtyu-vaṅcakaḥ  
89

premonmattaḥ kīrtanarttaḥ  
saṅkīrtana-pitā suraḥ  
bhakti-grāmaḥ susiddārthaḥ  
siddhi-daḥ siddhi-sādanaḥ  
90

premodaraḥ prema-vāhū  
loka-bharta diṣāmpatiḥ  
antaḥ kṛṣṇo bahir gauro  
darṣako rati-vistaraḥ  
91

saṅkalpa-siddho vāṅcātma  
atula sac-carīra-bhrt  
rḍdhārthaḥ karuṇāpāngo  
nada-krd bhakta-vatsalaḥ  
92

amatsaraḥ parānandah  
kaupīnī bhakti-poṣakaḥ  
akaitavo nāma-māli  
vegavān pūrṇa-lakṣaṇaḥ  
93

mitāṣano vivartākso  
vyavasāyā vyavasthitah  
rati-sthāno rati-vanaḥ  
paścāt tuṣṭaḥ ṣamākulaḥ  
94

kṣobhaṇo virabho mārgo  
mārga dhr̥g vartma-darṣakaḥ  
nicāsrami nica mānī  
vistāro bijam avyayaḥ  
95

mohā-kāyaḥ sūkṣma-gatir  
mahejyaḥ sattra-varddhanaḥ  
sumukhaḥ svāpano nādiḥ  
sukrt pāpa-vidāraṇaḥ  
96

ṣrīnivāso gabhīrātmā  
ṣrīngāra-kanakādrtaḥ  
gabhiro gahano vedhā  
sāngopāngo vr̥ṣa-priyaḥ  
97

udīrna-rāgo vaicitrī  
ṣrīkaraḥ stavanārhaḥ  
aṣru-caḁsur jalābyaṅga  
pūrīto rati-pūrakaḥ

98

stotrāyaṇaḥ stavādhyakṣaḥ  
stavaniyaḥ stavākulaḥ  
ūrdva-retāḥ sannivāsaḥ  
prema-mūrṭiḥ śatanalaḥ

99

bhakta-bandhur loka-bandhuḥ  
prema-bandhuḥ śatākulaḥ  
satya-medhā śruti-dharaḥ  
sarva-śastra-bhrtāmvaraḥ

100

bhakti-dvāro bhakti-grhaḥ  
premāgāro nirodha-hā  
udghūrṇo ghūrṇita-manā  
āghūrṇita-kalevaraḥ

101

bhāva-bhrānti-ja-sandehaḥ  
prema-rāṣiḥ śucāpahaḥ  
krpācāryaḥ prema-saṅgo  
vayunaḥ sthira-yauvanaḥ

102

sindhu-gaḥ prema-saṅgāhaḥ  
prema-vaśyo vicikṣaṇaḥ  
padma-kiṅjalka-saṅkāsaḥ  
premādāro niyāmakaḥ

103

virakto vigatārātir  
nāpekṣo nāradaḥ  
nata-stho daksinaḥ ksāmah  
śaṭha-jīva-pratāraḥ

104

nāma-pravartako nartho  
dharmo-gurv-ādi-puruṣaḥ  
nyag-rodho janako jāto  
vainatyō bhakti-pāda-pah

105

ātma-mohaḥ prema-līdhaḥ  
ātma-bhāvānugo virāt  
mādhurya-vit svātma-rato  
gaurakhyo vipra-rūpa-dhrk

106

rādhā rūpī mahā-bhāvī  
rādhyo rādhana-tatparaḥ  
gopinathatmako drśyah  
svādhikāra-prasādhakaḥ

107

nityāspado nitya rūpi  
nitya-bhāva-prakāśakaḥ

sustha-bhāvaṣ capala-dhiḥ  
svacca-go bhakti-poṣakaḥ  
108

sarvatra-gaṣ tīrtha-bhūto  
hrdi-sthaḥ kamalāsaṇaḥ  
sarva-bhāvānugādhiṣaḥ  
sarva-maṅgala-kāraḥ  
109

ity etat kathitaṁ nityaṁ  
sāhasraṁ nāma-sundaram  
goloka-vāsino viṣṇor  
gaura-rūpasya śarṅgīnaḥ  
110

idaṁ gaura-sahasrākhyam  
āmaya-ghnaṁ ṣucāpaham  
prema-bhakti-pradaṁ nrṇām  
govindākarṣakaṁ param  
111

prātaḥ-kāle ca madhyāhne  
sandhyāyāṁ madhya-rātrike  
yah paṭhet prayato bhaktyā  
caitanya labhate ratim  
112

nāmātmako gaura-devo  
yasya cetasi vartate  
sa sarvaṁ viṣayaṁ tyaktvā  
bhāvānando bhaved dhruvam  
113

yasmai kasmai na datavyam  
dāne tu bhakti-hā bhavet  
vinītāya praśāntāya  
gaura-bhaktāya dhimate  
tasmai deyam tato grāhyam  
iti vaiṣṇava-śāsanam

iti sri-kavi-karṇapūra-viracitam  
śrī-kṛṣṇa-caitanya-candrasya  
sahasra-nāma-stotraṁ sampūrṇam

## Sriman-Mahaprabhor Asta Kaliya Lila Smarana Mangala Stotram

*By Srila Visvanatha Cakravarti Thakura from Stavamṛta Lahari*

(1)

śrī gaurāṅga-mahāprabhoś-caraṇayor yā keśa-śeṣādibhiḥ  
sevāgamyatayā sva-bhakta-vihitā sānyair-yayā labhyate  
taṁ tan-mānasikīm smṛtiṁ prathayituṁ bhāvyaṁ sadā sattamair

naumī prātyahikarṁ tadīya-caritarṁ śrīman-navadvīpa-jām

(2)

rātry-ante śayanotthitaḥ sura-sarit snāto babhau yaḥ prage  
pūrvāhne sva-gaṇair-lasaty upavane tair bhāti madhyāhnikē  
yaḥ pūryām aparāhnake nija-gr̥he sāyaṁ gr̥he 'thāṅgane  
śrīvāsasya niśā-mukhe niśi vāsan gauraḥ sa no rakṣatu

(3)

rātry-ante pika-kukkuṭādi-ninadarṁ śrutvā sva-talpotthitaḥ  
śrī-viṣṇupriyayā samarṁ rasa-kathām sambhāśya santosya tām  
gatvā 'nyatra darāsanopari vasan svadbhiḥ sudhautānāno  
yo mātrādibhir iḥṣito 'ti-muditas tarṁ gauram adhyemy aharṁ

(4)

prātaḥ svaḥ-sariti sva-pārṣada-vṛtaḥ snātvā prasūnādibhis  
tām sampūjya gr̥hīta-cāru-vāsanāḥ srak-candanālaṅkṛtaḥ  
kṛtvā viṣṇu-samarcanādi sa-gaṇo bhuktvānnam ācamya ca  
dvitraṁ cānya-gr̥he sukharṁ svapiti yas tarṁ gauram adhyemy aharṁ

(5)

pūrvāhne śayanotthitaḥ su-payasā prakṣālya vaktrāmbujam  
bhaktaiḥ śrī-hari-nāma kīrtana-paraiḥ sārdharṁ svayaṁ kīrtayan  
bhaktānām bhavane 'pi ca sva-bhavane krīḍan nṛṇām vardhayaty  
ānandarṁ pura-vāsinām ya urudhā tarṁ gauram adhyemy aharṁ

(6)

madhyāhne saha-taiḥ sva-pārṣada-gaṇaiḥ saṅkīrtayad-īdr̥śarṁ  
sādvaitendu-gadādharaḥ kila saha śrīlāvadhūta prabhuh  
ārāme mṛdu-marutaiḥ śīsiritair bhr̥ṅga-dvijair-nādite  
svarṁ vṛndā-vipinarṁ smaran bhramati yas tarṁ gauram adhyemy aharṁ

(7)

yaḥ śrīmān aparāhnake saha-ganais tais tādr̥śaiḥ premavāms  
tādr̥kṣu svayam apy alarṁ tri-jagatām śarmāṇi vistārayan  
ārāmāt tata eti paura-janatā cakṣuś-cakoroḍupo  
mātrā dvāri mudekṣito nija-gr̥ham tarṁ gauram adhyemy aharṁ

(8)

yas tri-srotasi sāyam āpta-nivahaiḥ snātvā pradīpālibhiḥ  
puṣpādyaiś ca samarcitaḥ kalita-sat pattāmbaraḥ srag-dharaḥ  
viṣṇos tat-samayārcanarṁ ca kṛtavān dīpālibhis taiḥ samarṁ  
bhuktvānnāni suvīṭikām api tathā tarṁ gauram adhyemy aharṁ

(9)

yaḥ śrīvāsa-gr̥he pradoṣa-samaye hy advaita-candrādibhiḥ  
sarvair bhakta-gaṇaiḥ samarṁ hari-kathā-pīyūṣam āsvādayan  
premānanda-samākulaś ca cala-dhīḥ saṅkīrtane lampataḥ  
karturṁ kīrtanam ūrdhvam udyama-paras tarṁ gauram adhyemy aharṁ

(10)

śrīvāsāṅgana āvṛto nija-gaṇaiḥ sārdharṁ prabhubhyām naṭan

uccais tāla-mrdaṅga-vādana-parair gāyadbhir ullāsayan  
bhrāmyan śrīla-gadādhareṇa sahito naktaṁ vibhāty adbhutaṁ  
svāgāre śayanālaye svapiti yas taṁ gauram adhyemy ahaṁ

(11)

śrī-gaurāṅga-vidhoḥ sva-dhāmani navadvīpe 'ṣṭa-kālobbhavāṁ  
bhāvyaṁ bhavya-janena gokula-vidhor līlā-smṛter āditāḥ  
līlāṁ dyotayad etad atra daśakaṁ prītyānvito yaḥ paṭhet  
taṁ priṇāti sadaiva yaḥ karuṇayā taṁ gauram adhyemy aham

#### TRANSLATION

1) The glories of the Lord's daily pastimes: Devotional service to the lotus feet of Sri Gauranga Mahaprabhu is far beyond the perception of Lord Brahma, Lord Siva, Lord Sesana and the rest; but it is continually indulged in by the Lord's own devotees, and it is always available to other souls as well. Now I will begin my description of the process of manasi-seva (service to the Lord executed within the mind). This process is fit for continuous remembrance by the most virtuous sages. Therefore I offer my most respectful obeisances to the eternal daily life and pastimes of the Lord born in Navadvipa.

2) Brief description of his daily schedule: At the end of night (before sunrise), Lord Sri Caitanya Mahaprabhu gets up from His bed, stretches His body, talks with His wife and washes His face; (2) in the morning, He is massaged with oil and bathes in the celestial Ganges river, then worships Lord Vishnu; (3) in the forenoon period, He enjoys discussing topics about Lord Krishna with His devotees during visits to their homes; (4) at midday, He enjoys pastimes in the gardens on the bank of the Ganges; (5) in the afternoon, He wanders about the town of Navadvipa, sporting with all the residents; (6) at dusk, he returns home to worship Lord Vishnu and perform other rituals; (7) in the evening, He goes with His associates to the courtyard of Srivasa Pandita to chant the holy names and dance in ecstasy; (8) and at night, He returns home to go to sleep. May this Lord Gaura protect us all.

3) Period 1: pastimes at the end of the night: At the end of the night, upon hearing the pleasant sounds made by many birds such as the cuckoos, roosters, and others, Sri Gaura arises from His bed. With His wife, Sri Vishnu Priya, He discusses many topics concerning the transcendental mellows of Their mutual loving affairs, and thus They become very pleased. Then He gets up and goes to another room, wherein He sits upon a raised sitting place and is assisted by His devotees in washing His lotus face with nicely scented water. Thereafter, He very happily visits His mother, Sri Saci Devi, as well as other friends and relatives in the home. I meditate thus on the daily pastimes of Sri Gaura-sundara.

4) Period 2: morning pastimes: In the morning, after sunrise, the Lord goes with His associates to bathe in the Ganges river. While bathing, they also worship mother Ganges by offering flowers, incense and other presentations. After this, they come onto the bank of the river, where He is dressed with exquisite cloth and decorated with fresh flower garlands, sandalwood paste and other ornaments. Then they all return to His home in order to perform opulent worship of Lord Vishnu as well as other rituals, after which they partake of the foods which were offered to Lord Vishnu. After washing His hands and mouth, Lord Gaura goes into another room to rest very happily for awhile. I meditate thus on the daily pastimes of Sri Gaura-hari.

5) Period 3: forenoon pastimes: Upon the arrival of the forenoon period the Lord gets up from His nap and stretches His body. Then he washes His lotus face with sweetly scented water. Meeting with His devotees who are all very fond of chanting Sri Hari-nama-kirtana, He personally tastes and relishes the chanting of the holy names. Thus He sports, sometimes in the homes of various devotees and sometimes in His own home. In this way He increases the ecstatic pleasure of all the people of Nabadwip to limitless heights. I meditate thus on the daily pastimes of Sri Gaura-chandra.

6) Period 4: midday pastimes: During the midday period, Lord Caitanya continues to enjoy the performance of intensely enthusiastic chanting and dancing, surrounded by His own dear devotees such as the moon-like Advaita Acarya, Gadadhara Pandita, and the divine madman Srila Nityananda Prabhu. Afterwards, they all wander throughout the gardens and groves on the bank of the Ganges, where they enjoy the sweet cooling breezes from the river. Hearing the pleasant sounds of the bumblebees in those gardens, the Lord remembers His own ecstatic pastimes of Radha and Krishna as they are occurring simultaneously in His own forest of Vrndavana. I meditate thus on the daily pastimes of Sri Gauranga.

7) Period 5: afternoon pastimes: During the splendidly beautiful afternoon period, the Lord and His devotees become equally maddened in ecstatic love, and being ornamented like this, they expand every-increasing ripples of auspicious benefit for all the three worlds. In this mood, they leave the gardens and travel back toward His home. On the way, they satisfy the eyes of all the townspeople, just as the moon satisfies the cakora bird with its moonbeams. Reaching home, the Lord is lavished with loving attentions by His mother. I thus meditate on the daily pastimes of Gaura.

8) Period 6: sunset pastimes: At dusk, the Lord bathes with His dear friends in the river Ganges, who flows in three parts. They devoutly worship the Ganges by offering ghee lamps, flowers, and other articles. Afterwards, the Lord puts on fresh silken clothes and is adorned with flower garlands and other decorations. Then, He worships Lord Vishnu by performing the evening arati ceremony, offering ghee lamps and other articles. Afterwards, He and His friends partake of the foodstuffs and betel nuts that were offered to Lord Vishnu. I thus meditate on the daily pastimes of Lord Gaurasundara.

9) Period 7: evening pastimes: In the evening time, the Lord goes to the home of Srivasa Pandita, accompanied by Srila Advaita-chandra and other dear associates. Meeting with the multitude of devotees, He tastes and relishes the nectar of topics concerning Lord Hari and His mind becomes most agitated with the ecstasies of pure love of Godhead. Then, becoming very eager to relish the congregational chanting of the holy names of the Lord, He orchestrates the performance of intensely jubilant sankirtana which attains the summit of passionate glorification of the holy names. I thus meditate on the daily pastimes of Sri Gaura-sundara.

10) Period 8: midnight pastimes: Continuing well into the night, the Lord dances and dances in the courtyard of Srivasa, surrounded by His most intimate devotees. His most ecstatic singing is accompanied by His devotees who are expert in playing rhythms loudly on the mridanga drums. He wanders and dances with Sri Gadadhara Prabhu in the most astonishing way, throughout the night, until just before dawn. Then He returns to His own

home, where He retires to His bedchamber and falls asleep with His beautiful consort. I thus meditate on the daily pastimes of Sri Gaura-nataraja.

11) The benefit of reciting this prayer: Sri Gauranga, the Moon over Navadvipa, is manifest in His own abode during eight periods of each day and every day. His pastimes should be remembered by meditative devotees before they remember the pastimes of Sri Krishna, the Moon over Gokula. If someone lovingly reads or recites the Lord's eternal daily pastimes as they are illuminated in the ten verses of this prayer, then the Lord is immensely pleased with that person, by His own merciful compassion. I thus meditate on the daily pastimes of Sri Gaurachandra.

## Sri Gauranga-Lila-Smarana-Mangala

*From Gitavali by Srila Bhaktivinoda Thakura*

Text 1

*rāhu-graste jaḍa-śasadhare phālgune pūrṇimāyām  
gaude śāke manuṣatamite sapta-varṣādhike yaḥ  
māyāpūryām samajani śacī-garbha-sindhau pradoṣe  
tam cic-chakti-prakaṭita-tanuṁ miśra-sūnuṁ smarāmi*

I meditate on Lord Caitanya Mahāprabhu, whose form is manifested by His own spiritual potency, and who took birth as the son of Jagannātha Miśra, in the ocean of Śrīmatī Śacī-devī's womā, during an eclipse of the full moon, in the month of Phālguna (February,, in the year 1407 Śākābda, (A.D. 1486), in the town of Māyāpura in Bengal.

Text 2

*viśvambhara-prabhu-hari-dvija-gauracandra-  
nimbeśa-nāma-nicayaḥ kramato babhūva  
yasyārya-khaṇḍa-mukutopama-gauḍa-rāṣṭre  
gauram smarāmi satatam kali-pāvanam tam*

I eternally meditate on Lord Gaura, who purified the age of Kali, and who became known by the names Viśvambhara, Prabhu, Hari, Dvija, Gauracandra, Nīmaī, and Iśa in the kingdom of Bengal, which is the crown of all pious lands.

Text 3

*aṅgī-kurvan nija-sukha-karīm rādhikā-bhāva-kāntim  
miśrāvāse sulalita-vapur gaura-varṇo harir yaḥ  
pallī-strīṇām sukham abhidadhat khelayām āsa bālye  
vande 'ham tam kanaka-vapuṣam prāṅgne riṅgamānam*

I bow down before Lord Hari. Accepting the luster of Rādhā's delightful love, He assumed a charming, golden-complexioned form. Playing in His childhood, He delighted the ladies of the neighborhood as He crawled in Jagannātha Miśra's courtyard.



Text 4

*sarpākṛtiṁ svāṅgana-gaṁ hy anantaṁ  
kṛtvāsanam yas tarasopaviṣṭaḥ  
tatyāja taṁ cātmajanānurodhād  
viśvāmbharam taṁ praṇamāmi nityam*

With Lord Ananta, who had assumed the form of an ordinary snake, He sat down in the courtyard, but again left when His relatives began to cry. I repeatedly offer my respectful obeisances to Lord Viśvambhara.

Text 5

*bālye śṛṇvan vada-harim iti krandanād yo nivṛttas  
tasmāt strīṇāṁ sakala-viṣaye nāma-gānam tadāsīt  
mātre jñānam viṣadam avadan mṛttikābhakṣaṇe yo  
vande gauram kali-mala-haram nāma-gānāśrayam tam*

When in His childhood He heard the words "Hari Bol!", He would immediately stop crying. Because of this the ladies of the village would always sing the Holy Names. When He had eaten clay, He spoke pure spiritual truth to His mother. I offer my respectful obeisances to Lord Gaurasundara, who became the shelter of the chanting of the Holy Names, and who removed the impurities of the age of Kali.

Text 6

*paugaṇḍādaḥ dvija-gaṇa-grhe cāpalam yo vitanvan  
vidyārāmbhe śiṣu-parivṛto jāhnavī-snāna-kāle  
vāri-kṣepair dvija-kula-patīn cālayām āsa sarvāṁs  
taṁ gaurāṅgam parama-capalam kautukīśam smarāmi*

In His boyhood He did many pranks in the brāhmaṇas' homes. On His first day in school, He and His friends splashed water on the great brāhmaṇas bathing in the Ganges and made them run. I meditate on Lord Gaurāṅga, the supreme prankster and the monarch of playful boys.

Text 7

*tīrtha-bhrāmi-dvija-kula-maṇer bhakṣayan pakvam annam  
paścāt taṁ yo vipula-kṛpayā jñāpayām āsa tattvam  
skandhāroha-cchala-bahutayā mohayām āsa caurau  
vande 'ham taṁ sujana-sukhadam daṇḍadam durjanānam*

He ate rice cooked by the jewel of pilgrimage-brāhmaṇas, and later mercifully showed him the truth. Climbed on their shoulders, with many tricks He bewildered two thieves. I offer my respectful obeisances to Lord Caitanya, who delights the pious and punishes the wicked.

Text 8

*āruhya pṛṣṭham śiva-bhakta-bhikṣoḥ  
saṅkīrtya rudrasya guṇānuvādam  
reme mahānandamayo ya īśas  
taṁ bhakta-bhaktam praṇamāmi gauram*

Climbing on the back of a mendicant śiva-bhakta, He felt great bliss as he glorified Lord Śiva's virtues. I offer my respectful obeisances to Lord Gaura, the Supreme Personality of Godhead, who is a devotee of His devotees.

Text 9

*lakṣmī-devyāḥ praṇaya-vihitam miṣṭam annam gr̥hītvā  
tasyai prādada varam ati-śubham citta-santoṣaṇam yaḥ  
masyās cihnair nija-parijanāṅ toṣayām āsa yaś ca  
taṁ gaurāṅgam parama-rasikam citta-cauram smarāmi*

Accepting the sweets lovingly offered by Lakṣmī, He offered her a beautiful benediction that pleased her heart. Later, He satisfied His relatives by showing them the ink-marks on His body. I meditate on Lord Gaurāṅga, the supremely playful thief of the heart.

Text 10

*ucchiṣṭa-bhaṇḍeṣu vasan varāṅgo  
mātre dadau jñānam anuttamaṁ yaḥ  
advaita-vīthī-pathikair upāsyam  
taṁ gauracandraṁ praṇamāmi nityam*

Sitting on rejected cooking pots, He spoke to His mother the highest philosophy. I eternally bow down before Lord Gauracandra, the supreme object of worship for they who travel on the path of monism.

Text 11

*dr̥ṣṭvā tu mātuh kadanam sva-loṣṭais  
tasyai dadau dve sita-nārikele  
vātsalya-bhaktyā sahasā śīsur yas  
taṁ mātr-bhaktam praṇamāmi nityam*

Seeing His mother suffering with a grave disease, with a son's love the boy quickly brought her two white coconuts (for medicine). I repeatedly offer my respectful obeisances to Lord Gaurāṅga, who is His mother's devotee.

Text 12

*sannyāsārtham gatavati gr̥hād agraje viśvarūpe*

*miṣṭālāpair vyathita-janakam toṣayām āsa tūrṇam  
mātuḥ śokam pitari vigate sāntvayām āsa yaś ca  
tam gaurāṅgam parama-sukhadām mātṛ-bhaktam smarāmi*

When His elder brother Viśvarūpa left home to take sannyāsa, with sweet words Lord Gaurāṅga consoled His grief-stricken father, and when His father died, He consoled His grieving mother. I meditate on pleasing Lord Gaurāṅga, who is His mother's devotee.

Text 13

*lakṣmī-devīm praṇaya-vidhinā vallabhācārya-kanyām  
aṅgī-kurvan grha-makha-paraḥ pūrva-deśam jagāma  
vidyālāpair bahu-dhanam atho prāpa yaḥ śāstra-vṛttis  
tam gaurāṅgam grha-pati-varam dharma-mūrtim smarāmi*

Following the sacred rites of marriage, He accepted Śrīmatī Lakṣmī-devī, the daughter of Vallabhācārya, and devotedly fulfilled His duties as a householder. A professional scholar, He traveled to East Bengal, and earned great wealth by lecturing. I meditate on Lord Gaurāṅga, the best of husbands and the form of religious duty.

Text 14

*vārāṇasyām sujana-tapanam saṅgamayya sva-deśam  
labdhvā lakṣmī-viraha-vaśataḥ śoka-taptām prasūtim  
tattvālāpaiḥ sukhada-vacanaḥ sāntvayām āsa yo vai  
tam gaurāṅgam virati-sukhadam śānta-mūrtim smarāmi*

He ordered pious Tapanā Mīśra to go and live in Benares. Returning home to find His mother mourning Lakṣmī-devī's death, He consoled her with pleasing words describing the spiritual truth. I meditate on tranquil Lord Gaurāṅga, who gives the happiness of renunciation.

Text 15

*mātur vākyāt pariṇaya-vidhau prāpa viṣṇupriyām yo  
gaṅgā-tīre parikara-janair dig-jito darpa-hārī  
reme vidvaj-jana-kula-maṇiḥ śrī-navadvīpacandro  
vande 'ham tam sakala-viṣaye simham adhyāpakānam*

At His mother's request, He married Śrīmatī Viṣṇupriyā-devī. On the bank of the Ganges with His many disciples, He cut down the pride of Keśava Kāśmīrī, who had conquered all directions. The jewel of learned scholars and the moon of Navadvīpa, He enjoyed many pastimes. I offer my respectful obeisances to Him, the lion among the scholars.

Text 16

*vidyā-vilāsair nava-khaṇḍa-madhya  
sarvān dvijān yo virarāja jivā*

*smartāms ca naiyāyika-tāntrikāms ca  
tam jñāna-rūpaṁ praṇamāmi gauram*

With playful logī defeating all brāhmaṇa smārtas, nayāyikas, and tāntrikas in Navadvīpa, He shone with great splendor. I offer my respectful obeisances to Lord Gaura, the form of transcendental knowledge.

Text 17

*vipra-padodakam pītvā  
yo babhūva gatāmayaḥ  
varṇāśramācara-pālam  
tam smarāmi mahāprabhum*

He became cured of a disease by drinking the water of a brāhmaṇa's feet. I meditate on Lord Caitanya Mahāprabhu, the protector of varṇāśrama.

Text 18

*preta-kṣetre dvija-parivṛtaḥ sarva-deva-praṇamyo  
mantram lebhe nija-guru-parivaktrato yo daśārṇam  
gauḍam labdhvā svam ati-vikṛti-cchadmanovāca tattvam  
tam gaurāṅgam nava-rasa-param bhakta-mūrtim smarāmi*

Surrounded by brāhmaṇas and offered respects by all the demigods, He obtained the Hare Kṛṣṇa mantra from the mouth of His guru at Gayā. When He returned to Bengal, on the pretext of suffering from a grave disease He explained the actual truth. I meditate on Lord Gaurāṅga, the form of a devotee expert at tasting the nine nectars of devotion.

Text 19

*bhakty-ālāpair niravadhi tadādvaita-mukhyā mahantaḥ  
prāptā yasyāśrayam atisayam kīrtanādyair murāreḥ  
nityānandodaya-ghaṭanayā yo babhūveśa-ceṣṭo  
vande gauram nayana-sukhadam dakṣiṇam ṣaḍ-bhujam tam*

Ceaselessly discussing the truth of devotional service, the great devotees headed by Advaita Acārya took shelter of Him by chanting Lord Murāri's holy names. When Nityānanda came, Gaura displayed the Supreme Personality of Godhead's pastimes. I offer my respectful obeisances to all-powerful Lord Gaura who, revealing His six-armed form, delights the eyes.

Text 20

*yaḥ kola-rūpa-dhṛg aho varaṇīya-mūrtir  
gupte kṛpām ca mahatīm sahasā cakāra  
tam vyāsa-pūjana-vidhau baladeva-bhāvān  
mādhvika-yācana-param paramam smarāmi*

Suddenly displaying Lord Varāha's handsome form, He was very merciful to Murāri Gupta. During the worship of Vyāsa He became Balarāma and began to call for mādhvika liquor. I meditate on Him, the Supreme Personality of Godhead.

Text 21

*advaitacandra-vibhunā saganena bhaktyā  
nityam ca kṛṣṇa-manunā paripūjyate yaḥ  
śrīvāsa-mandira-nidhiṁ paripūrṇa-tattvaṁ  
taṁ śrīdharādi-mahatām śaraṇaṁ smarāmi*

Confident that Lord Caitanya is in reality Lord Kṛṣṇa, Lord Advaitacandra and His associates worshiped Him at Śrīvāsa's house. I remember Lord Caitanya, the Supreme Personality of Godhead, the shelter of Śrīdhara and the other devotees.

Text 22

*śrīvāsa-phālyam yavanam viśoḍhya  
cakre subhaktam svaguṇam pradarśya  
preṁṇā sumatto viṣayād virakto  
yas taṁ prabhum gaura-vidhum smarāmi*

Revealing His transcendental qualities, He purified Śrīvāsa's Muslim servant and transformed him into a pure devotee. I meditate on the golden moon of Lord Gaura, who is free of all material desire and maddened with pure love.

Text 23

*srī-rāma-rūpa-dhṛg aho bhiṣajo murāreḥ  
śrūtvā stavaṁ raghupater mudam āpa yo vai  
cakre kusaṅga-rahitaṁ kṛpayā mukundaṁ  
taṁ suddha-bhakti-rasada-pravaram smarāmi*

Happy to hear physician Murāri Gupta's prayers glorifying Lord Rāma, He assumed the form of Lord Rāma. He also mercifully freed the devotee Mukunda from bad association. I meditate on Him, the philanthropist that gives the sweet nectar of pure devotional service.

Text 24

*ajñāpayā ca bhagavān avadhūta-dāsau  
dānāya gokula-pater nagareṣu nāmnām  
sarvatra jīva-nicayeṣu parāvareṣu  
yas taṁ smarāmi puruṣam karuṇāvatāram*

The Lord ordered His two avadhūta devotees (Lord Nityānanda and Haridāsa Ṭhākura) to give the holy names of Lord Kṛṣṇa, the master of Gokula, to all living entities, high

and low, in all towns and villages, everywhere. I meditate on Lord Caitanya, the Supreme Personality of Godhead, who mercifully descended to this world.

Text 25

*yo 'dvaita-sadma vicalan saha cāgrajena  
sannyāsa-dharma-rahitaṁ dhvajinaṁ surāpam  
tattvaṁ viśuddham avadal lalitākhyā-puryāṁ  
taṁ śuddha-bhakti-nilayaṁ śivadaṁ smarāmi*

Going with His elder brother to Advaita Acārya's home, He spoke the pure truth to a wine-drinking hypocrite-sannyāsī in Lalita-purī. I meditate on Lord Caitanya, the auspicious abode of pure devotional service.

Text 26

*yo 'dvaitavāda-śaṭhatāśrita-deśikasya  
pṛṣṭhaṁ vyatādayad aho sahasā harir yaḥ  
premnāpi bhakti-pathagaṁ ca cakāra taṁ taṁ  
māyā-haraṁ suvimalaṁ satataṁ smarāmi*

When Advaita Acārya began to preach the fraud known as impersonal monism, Lord Caitanya suddenly started to beat Him on the back, lovingly forcing Him again to the path of devotional service. I eternally meditate on Lord Caitanya, who removes the illusions of māyā.

Text 27

*śrī-rūpa-dhṛg bhajana-sāgara-magna-nṛbhyo  
yaś candraśekhara-gr̥he pradadau sva-dugdham  
svāṁ darśayan vijayam uddharati sva bhūtim  
taṁ sarva-śakti-vibhavāśrayaṇaṁ smarāmi*

At Candraśekhara's house He manifested the form of Lakṣmī-devī and fed with His milk the devotees present, who were all plunged in the ocean of pure devotional service. He showed His transcendental opulences to Vijaya dāsa and delivered him. I meditate on Lord Gaurāṅga, the abode of all transcendental potencies and opulences.

Text 28

*nidrā-tyāgaḥ snapanam aśanaṁ godrumādaṁ vihāro  
grāme grāme vicaraṇam aho kīrtanaṁ cālpa-nidrā  
yāme yāme krama-niyamato yasya bhaktair babhūvus  
taṁ gaurāṅgaṁ bhajana-sukhadaṁ hy aṣṭa-yāmaṁ smarāmi*

Accompanied by His devotees, He traveled to Godruma and many other villages, where He enjoyed many pastimes, bathed, ate, and continually chanted the holy names, hardly sleeping. Throughout the entire day I meditate on Lord Gaurāṅga, who grants the

happiness of pure devotional service.

Text 29

*yo vai saṅkīrtana-parikaraiḥ śrīnivāsādi-saṅghais  
tatratyānām patita-jagadānanda-mukhya-dvijānām  
durvṛttānām hṛdaya-vivaraṁ prema-pūrṇaṁ cakāra  
taṁ gaurāṅgaṁ patita-śaraṇaṁ prema-sindhuṁ smarāmi*

Accompanied by His saṅkīrtana party headed by Śrīnivāsa Acārya, He filled with pure love of God the hearts of Jagadānanda Vipra and many other fallen and sinful brāhmaṇas there. I meditate on Lord Gaurāṅga, who is an ocean of pure love of God and the shelter of the fallen.

Text 30

*bhāvāveśair nikhila-sujanān śikṣayām āsa bhaktiṁ  
teṣāṁ doṣān sadaya-hṛdayo mārjayām āsa sāksāt  
bhakti-vyākhyām sujana-samitau yo mukundaś cakāra  
taṁ gaurāṅgaṁ svajana-kaluṣa-kṣanti-mūrtiṁ smarāmi*

By being filled with ecstatī love He taught devotion to all the devotees. Merciful at heart, He washed away their faults. The giver of liberation, He explained devotional service in the company of devotees. I meditate on Lord Gaurāṅga, the form of forgiveness of the devotees' faults.

Text 31

*yo vai saṅkīrtana-sukha-ripuṁ cāndakājīm vimucya  
lāsyollasair nagara-nicaye kṛṣṇa-gītaṁ cakāra  
vāraṁ vāraṁ kali-gada-haraṁ śrī-navadvīpa-dhāmni  
taṁ gaurāṅgaṁ natana-vivaśaṁ dīrgha-bāhuṁ smarāmi*

After liberating Cānda Kāzī, the great enemy of the bliss of saṅkīrtana, again and again the Lord danced and chanted Kṛṣṇa's holy name in all the towns and villages. I meditate on Lord Gaurāṅga, who cured Kali's disease, whose arms are very long, and who ecstatically dances in Navadvīpa-dhāma.

Text 32

*gaṅgā-dāso muraripu-bhiṣak śrīdharah śukla-vastrah  
sarve yasya praṇati-nirataḥ prema-pūrṇā babhūvuḥ  
yasyocchiṣṭāśana-suratikā śrīla-nārāyaṇī ca  
taṁ gaurāṅgaṁ parama-puruṣaṁ divya-mūrtiṁ smarāmi*

Gaṅga' dāsa, the physician Murāri Gupta, Kholaveca' Śrīdhara, and Śuklāmbara Brahmācārī were full of love and devotion for Him. Śrīla Nārāyaṇī-devī was delighted to eat the remnants of His meal. I meditate on Lord Gaurāṅga, the supreme person, whose

form is splendid and transcendental.

Text 33

*śrīvāsasya praṇaya-vivaśas tasya sūnor gatāsor  
vaktrāt tattvaṁ parama-śubhadarṁ śrāvayām āsa tasmai  
tad-dāsebhyo 'pi ca śubha-matiṁ dattavān yaḥ parātmā  
vande gaurāṁ kuhaka-rahitaṁ jīva-nistāraḥ tam*

Overwhelmed with love, He made Śrīvāsa Ṭhākura hear the supremely auspicious truth from the mouth of his dead son. I bow down before Lord Gaura, the Supreme Personality of Godhead, who is free of all duplicity, who delivers the living entities, and who gives to His servants an auspicious conception of life.

Text 34

*gopī-bhāvāt parama-vivaśo daṇḍa-hastaḥ pareśo  
vādāsaktān ati-jaḍa-matīms tāḍayām āsa mūḍhān  
tasmāt te yat-pratibhaṭatayā vaira-bhāvān atanvan  
taṁ gaurāṅgaṁ vimukha-kadane divya-siṁhaṁ smarāmi*

When He was overwhelmed by the gopīs' love, some fools criticized Him. When with stick in hand the Lord struck them, they became enemies and planned their revenge. I meditate on Lord Gaurāṅga, who became a splendid lion to punish those averse to Him.

Text 35

*teṣāṁ pāpa-praśamana-matiḥ kaṇṭake māgha-māse  
lokeśākṣiprama-vayasi yaḥ keśavān nyāsa-liṅgam  
lebhe loka parama-viduṣāṁ pūjanīyo vareṇyas  
taṁ caitanyaṁ kaca-virahitaṁ daṇḍa-hastaṁ smarāmi*

With a mind to remove their offenses, when He was 24 years old He accepted sannyāsa from Keśava Bhāratī at Katwa in the month of Māgha. I meditate on Lord Caitanya, who is worshiped by the learned, His head shaved and a daṇḍa in His hand.

Text 36

*tyaktvā geḥaṁ svajana-sahitaṁ śrī-navadvīpa-bhūmau  
nityānanda-praṇaya-vaśagaḥ kṛṣṇa-caitanyacandraḥ  
bhrāmaṁ bhrāmaṁ nagaram agmā chāntipūrvaṁ puram yas  
taṁ gaurāṅgaṁ vraja-jigamiṣāviṣṭa-mūrtiṁ smarāmi*

Renouncing His home and relatives in Navadvīpa, and conquered by Nityānanda's love, Kṛṣṇa Caitanyacandra wandered to the town of Śāntipura. I meditate on Lord Gaurāṅga, who wished to go to Vraja.

Text 37



*tatrānītā tṭ ajita-jananī harṣa-śokākulā sā  
bhikṣām dattvā katipaya-divā pālayām āsa sūnum  
bhaktyā yas tad-vidhim anusaran kṣetra-yātrām cakāra  
tam gaurāṅgam bhramaṇa-kuśalam nyāsi-rājam smarāmi*

The Lord's mother was brought there. Simultaneously joyful and grieving, she fed and protected her son for some days. Devotedly obeying His mother's orders, the Lord went to Jagannātha Purī. I meditate on Lord Gaurāṅga, whose journey made the entire country auspicious, and who is the king of sannyāsīs.

Text 38

*nityānando vibudha-jagadānanda-dāmodarau ca  
līlā-gāne parama-nipuṇo datta-sūnur mukundaḥ  
ete bhaktās caraṇa-madhupā yena sārḍham pracelus  
tam gaurāṅgam praṇata-paṭala-preṣṭha-mūrtim smarāmi*

He journeyed with With Nityānanda, intelligent Jagadānanda, Dāmodara, and Mukunda Datta, who was expert in singing about Kṛṣṇa's pastimes, all devoted bumblebees drinking the honey of the Lord's feet. I meditate on Lord Gaurāṅga, whose form is most dear to the devotees.

Text 39

*tyaktvā gaṅgā-taṭa-jana-padāmś cāmbu-liṅgam maheśam  
odhre deśe ramaṇa-vipine kṣīra-cauraṁ ca vīksya  
śrī-gopālam kaṭaka-nagare yo dadarśātma-rūpaṁ  
tam gaurāṅgam sva-bhajana-param bhakta-mūrtim smarāmi*

Leaving the Ganges shore and the water form of Lord Maheśa, in the beautiful gardens of Orissa He saw Kṣīra-cora Gopinātha, and in the village of Katwa He saw His own form of Lord Sākṣi-Gopāla. I meditate on Lord Gaurāṅga, who become absorbed in His own devotional service.

Text 40

*ekāmrākhye paśupati-vane rudra-liṅgam praṇamya  
yātaḥ kāpotaka-śiva-puraṁ svasya daṇḍam vihāya  
nityānandas tu tad-avasare yasya daṇḍam babhaṅja  
tam gaurāṅgam kapāta-manujam bhakta-bhaktam smarāmi*

In the forest of Ekāmra He offered obeisances to a śiva-liṅga. When He went to the auspicious town of Kāpotaka and set down His daṇḍa, Nityānanda broke it. I meditate on Lord Gaurāṅga, who is disguised as a human being and who is a devotee of His devotees.

Text 41

*bhagne daṇḍe kapāṭa-kupitas tān vihāya sva-vargān  
eko nīlācalapati-puraṁ prāpya tūrṇaṁ prabhur yaḥ  
bhāvāveśaṁ paramam agamāt kṛṣṇa-rūpaṁ vilokya  
taṁ gaurāṅgaṁ puraṭa-vapuṣaṁ nyasta-daṇḍaṁ smarāmi*

Pretending to be angry when His daṇḍa was broken, the Lord left His associates and quickly went alone to Jagannātha Purī. Seeing Lord Kṛṣṇa's form, He became filled with ecstasī love. I meditate on golden Lord Gaurāṅga, who gave up His daṇḍa.

Text 42

*bhāvāsvāda-prakāṭa-samaye sārva-bhaumasya sevā  
tasyānarthān prakṛti-vipulān nāśayāṁ āsa sarvān  
tasmād yasya prabala-kṛpayā vaiṣṇavo 'bhūt sa cāpi  
taṁ vedārtha-pracaraṇa-vidhau tattva-mūrtiṁ smarāmi*

Sārva-bhauma's service when the Lord was tasting the ecstasy of love destroyed all unwanted material impurities in his heart, and by the Lord's powerful mercy he became a Vaiṣṇava. I meditate on Lord Gaurāṅga, the form of preaching the Vedī truth.

Text 43

*tatroṣitvā katipaya-divā dakṣiṇātyaṁ jagāma  
kūrmakṣetre gada-virahitaṁ vāsudevaṁ cakāra  
rāmānande vijaya-nagare prema-sindhūṁ dadau yas  
taṁ gaurāṅgaṁ jana-sukha-karaṁ tīrtha-mūrtiṁ smārāmi*

After staying there for some days, He went to the South. At Kūrmakṣetra He cured the leper Vāsudeva, and at Vijaya-nagara He gave Rāmānanda Rāya the ocean of pure love of God. I meditate on Lord Gaurāṅga, who gives great pleasure to the people, and who is the personified form of all holy places.

Text 44

*deṣe deṣe sujana-nicaye prema vistārayan yo  
raṅgakṣetre katipaya-divā bhāṭṭa-phalyam avatsīt  
bhāṭṭācāryān parama-kṛpayā kṛṣṇa-bhaktāṁś cakāra  
taṁ gopālālaya-sukha-nidhiṁ gaura-murtiṁ smarāmi*

Distributing pure love of Kṛṣṇa wherever He went, He stayed for some days with Venkāṭa Bhāṭṭa's family in Raṅgakṣetra. He mercifully made the Bhāṭṭācāryas devotees of Lord Kṛṣṇa. I meditate on Lord Gaura, who is an ocean of happiness for the home of Gopāla Bhāṭṭa.

Text 45

*bauddhān jainān bhajana-rahitān tattvavādāhatāṁś ca  
māyāvāda-hrada-nīpatitān śuddha-bhakti-pracāraiḥ*

*sarvāmś caitān bhajana-kuśalān yaś cakārātma-śaktyā  
vande 'haṁ taṁ bahu-mata-dhiyām pāvanam gauracandram*

By preaching pure devotional service and by His own transcendental potency, He converted all the Buddhists, Jains, atheists, Tattvavādīs, and persons fallen into the lake of māvāda philosophy, into auspicious pure devotees of the Lord. I offer my respectful obeisances to Lord Gauracandra, the purifier of the mental speculators.

Text 46

*dattvānandaṁ kali-mala-haraṁ dakṣiṇāṭyebhya īśo  
nītvā granthau bhajana-viṣayau kṛṣṇa-dāsenā sārddham  
ālāleśālaya-patha-gato nīla-śailam yayau yās  
taṁ gaurāṅgaṁ pramudita-matim bhakta-pālam smarāmi*

After giving to the people of the South the bliss that removes the impurities of Kali, accompanied by Kṛṣṇa dāsa, and bringing two devotional books (Brahma-saṁhitā and Kṛṣṇa-karṇāmṛta), He went to Jagannātha Purī on the road to Alālanātha. I meditate on Lord Gaurāṅga, the jubilant protector of the devotees.

Text 47

*kāśī-mīśra-dvija-vara-gr̥he śuddha-cāmīkarābho  
vāsam cakre svajana-nikarair yaḥ svarūpa-pradhānaiḥ  
nāmānandaṁ sakala-samaye sarva-jīvāya yo 'dāt  
taṁ gaurāṅgaṁ svajana-sahitaṁ phulla-mūrtim smarāmi*

As splendid as pure gold, He stayed the brāhmaṇa Kāśī Mīśra's house. Accompanied by Svarūpa Dāmodara and other associates, He always gave to everyone the spiritual bliss of the holy name. I meditate on Lord Gaurāṅga, whose jubilant form is surrounded by His associates.

Text 48

*nīlāgeśe ratham adhigate vaiṣṇavair yas tad-agre  
nṛtyan gāyan hari-guṇa-gaṇam plāvayam āsa sarvān  
preṁṇaudhrīyān gajapati-mukhān sevakān śuddha-bhaktāms  
taṁ gaurāṅgaṁ sva-sukha-jaladhim bhāva-mūrtim smarāmi*

Dancing and singing Lord Hari's glories with the devotees as Jagannātha rode on His chariot before them, He flooded with love King Pratāprarudra and the other pure devotees of Orissa. I meditate on Lord Gaurāṅga, who is an ocean of transcendental bliss and the personification of ecstatī love of God.

Text 49

*oḍhra-deśād yayau gaudam  
sīmāyām utkalasya yaḥ*

*hitvaudhra-pārśvadān devas  
tam smarāmi śacī-sutam*

Leaving His Orissan associates at the border, He went to Bengal. I meditate Śacī-devī's divine son.

Text 50

*śrīvāsaṁ vāsudevam ca  
rāghavam sva-sva-mandire  
dṛṣṭvā śāntipuram yāto  
yas tam gauram smarāmy aham*

I meditate on Lord Gaura, who saw Śrīvāsa Ṭhākura, Vāsudeva dāsa, and Rāghava Paṇḍita at their homes, and then went on to Śāntipura.

Text 51

*śrī-vidyānagare gacchan  
vidyāvācaspater gṛham  
kuliyaṅyām navadvīpe  
yayau yas tam aham bhaje*

I worship Lord Gaura, who visited the home of Vidyāvācaspati dāsa in Vidyānagara and then went to Kuliya'-grāma and Navadvīpa.

Text 52

*vidyā-rūpodbhava-dhana-janair yā na labhyā nareṇa  
tam caitanya-prabhuvara-kṛpām dainya-bhāvād avāpa  
devānandaḥ kuliya-nagare yasya bhaktān prapūjya  
vande gauram vimada-viduṣām śuddha-bhakty-eka-labhyam*

Because he humbly worshiped the devotees, Devānanda in Kuliya-nagara attained Lord Caitanya Mahāprabhu's mercy, which cannot be purchased by any amount of wealth, followers, beauty or learning. I bow down before Lord Gaura, who is only attained by the pure devotional service of the pure and the wise.

Text 53

*vṛndāraṇyekaṣaṇa-kapaṭato gaūda-deśe prasūtim  
dṛṣṭvā snehād yavana-kavalāt sāgrajam rūpam eva  
uddhṛtyaudhram punar api yayau yaḥ svatantraḥ parātmā  
tam gaurāṅgam svajana-taraṇe hr̥ṣṭa-cittam smarāmi*

On the pretext of going to see Vṛndāvana, He affectionately saw His mother in the land of Bengal, delivered Rūpa Gosvāmī and his elder brother (Sanātana Gosvāmī, from the mouth of the moslems, and then returned to Orissa. I meditate on Lord Gaurāṅga, the

independent Supreme Personality of Godhead, whose heart becomes joyful to deliver the devotees.

Text 54

*saṅgam hitvā bahu-vidha-nṛṇām bhadram ekam grhītvā  
yātrām vṛndāvana-dṛḍha-matir yas cakārātma-tantraḥ  
ṛkṣa-vyaghra-prabhṛtika-paśūn mādayitvātma-śaktyā  
taṁ svānandaiḥ paśu-mati-haram gauracandraṁ smarāmi*

Leaving the association of many devotees, taking only Balabhadra Bhaṭṭācārya with Him, and by His transcendental potency making the bears, tigers, and other wild animals mad with bliss, the independent Lord journeyed, His heart fixed on Vṛndāvana. I meditate on Lord Gauracandra, who enchanted the minds of the animals with His own spiritual bliss.

Text 55

*vṛndārānye girivara-nadī-grāma-rājīr vilokya  
pūrva-kṛīḍā-smaraṇa-vivaśo bhāva-puñjair mumoha  
tasmād bhadro vraja-vīpinataś cālayām āsa yaṁ ca  
taṁ gaurāṅgam nija-jana-vaśam dīna-mūrtim smarāmi*

Seeing the hills, rivers, and villages in Vṛndāvana, He fainted, overcome with ecstatic love by remembering His pastimes there before. For this reason Balabhadra made Him leave the forests of Vraja. I meditate on Lord Gaurāṅga, who was submissive to His devotee and overcome with ecstasy.

Text 56

*bhāvāveśam pathi param aho vīkṣya taṁ bhāgyavanto  
mlecchāḥ kecī chubha-mati-balāl lebhire yat-prasādam  
bhaktās te ca praṇaya-vaśagā yat-prasādād babhūvus  
taṁ gaurāṅgam jani-mala-haram śuddha-mūrtim smarāmi*

Seeing Him overcome with ecstasy, some fortunate mlecchas, because of their pure hearts, obtained His mercy. By His mercy they became pure devotees, overcome with love. I meditate on supremely pure Lord Gaurāṅga, who removes the impurity of low birth.

Text 57

*puṇye gaṅgā-tapanatanayā-saṅgame tīrtha-varye  
rūpaṁ vidyāṁ para-rasa-mayīm śikṣayām āsa yo vai  
premāṇaṁ gokulapati-gataṁ vallabhākhyam budham ca  
taṁ gaurāṅgam rasa-guru-maṇim śāstra-mūrtim smarāmi*

At the sacred junction of the Gaṅga' and Yamunā, He taught to Śrīla Rūpa Gosvāmī the nectar of transcendental mellows, and to wise Vallabhācārya pure love for the master of

Gokula. I meditate on Lord Gaurāṅga, the personified Vedī scriptures, and the jewel among teachers of transcendental mellows.

Text 58

*kāsī-kṣetre rasa-virahitān kevalādvaita-pakṣān  
preṃṇāplāvya svajana-kṛpayā yas tu rūpāgrajāya  
viṣṇor bhakti-smṛti-viracane sādhu śaktim vyatārīd  
vande gaurāṃ bhajana-viṣaye sādhakānām gurūṃ tam*

At Vārāṇasī, by His devotees' mercy He flooded with love the nectarless monists and gave Rūpa Gosvāmī's elder brother the power to write books about viṣṇu-bhakti. I offer my respectful obeisances to Lord Gaurāṅga, the spiritual master of those expert at devotional service.

Text 59

*dhig gaurāṅga-praṇati-rahitān śuṣka-tarkādi-dagdhān  
ity evaṃ vai pracura-vacanaṃ śāṅkarāṅgāṃ babhūva  
nyāsīśānām sadasi mahatām yasya pūjā tadābhūt  
tam gaurāṅgāṃ sva-sukha-mathanānanda-mūrtim smarāmi*

"Pathetī are they who, scorched by dry logic, do not bow down before Lord Gaurāṅga!" Saying this again and again, the exalted Śāṅkara sannyāsī worshiped Him. I meditate on Lord Gaurāṅga, who was agitated with transcendental bliss.

Text 60

*prāpya kṣetraṃ punar api harir bhakta-vargāṃs tutoṣa  
rāmānanda-pramukha-sujanān sārva-bhaumādihān yaḥ  
preṃlāpair hari-rasa-parair yāpayām āsa varṣāṃs  
tam- gaurāṅgāṃ hari-rasa-kathāsvāda-pūrṇam smarāmi*

When He returned to Jagannātha Purī, He gave pleasure to the devotees. With words of love He rained the nectar of Lord Hari on Rāmānanda Rāya, Sārva-bhauma Bhaṭṭācārya, and the others. I meditate on Lord Gaurāṅga, who tastes the nectar of talking about Lord Hari.

Text 61

*yat-pādābjam vidhi-śiva-nutam vīkṣitum te mahānto  
varṣe varṣe ratha-parigatau gaṇḍa-deśāt sametya  
prītim labdhvā manasi mahatim oḍhra-deśāt samīyur  
gauḍīyānām parama-suhṛdam tam yatīndram smarāmi*

Year after year at the time of Rathayātrā, the great devotees would travel from Bengal to see His lotus feet, which are worshiped by Brahma' and Śiva. Attaining great satisfaction

at heart, they then left Orissa. I meditate on Him, the king of sannyāsīs, and the supreme friend of the Bengali devotees.

Text 62

*nirviṇṇānām vipula-patanam strīṣu sambhāṣaṇam yat  
tat-tad-doṣāt sva-mata-carakārakṣaṇārtham ya īśaḥ  
doṣāt kṣudrād api laghu-hariṁ varjayitvā mumoda  
tam gaurāṅgam vimala-caritam sādhu-mūrtim smarāmi*

To protect His sannyāsī followers from the vices that follow from talking with women, He was very happy as He rejected Choṭa Haridāsa for a small offense. I meditate on Lord Gaurāṅga, whose activities are faultless, and who is the personification of a sincere devotee.

Text 63

*daivād hīnānvaya-janivatām tattva-buddhi-prabhāvād  
ācāryatvam bhavati yad idam tattvam ekam sugūḍham  
pradyumnāya pracura-kṛpayā jñāpayām āsa yas tat  
tam gaurāṅgam guṇa-madhukaram jāḍya-sūnyam smarāmi*

He very mercifully taught Pradyumna Miśra the secret that a person who because of past karma takes birth in a low family may become a spiritual master by intelligently understanding the truth of spiritual life. I meditate on Lord Gaurāṅga, who is free of folly, and who is a bumblebee, relishing the virtues of others.

Text 64

*vātsalyena sva-bhajana-vaśād dāsa-gosvāminam yas  
tattva-jñanam bhajana-viṣaye śikṣayām āsa sākṣāt  
sindhos tīre carama-samaye sthāpayām āsa dāsam  
tam gaurāṅgam sva-caraṇa-juṣām bandhu-mūrtim smarāmi*

Conquered by his devotional service, with a father's love He directly taught Raghunātha dāsa Gosvāmī the truth of devotional service. At the last part of His pastimes by the shore of the sea, He made Raghunātha dāsa His servant. I meditate on Lord Gaurāṅga, the friend of they who take shelter of His feet.

Text 65

*purīm rāmākhyam yo guru-jana-kathā-nindana-param  
sadopekṣya bhrāntam kali-kaluṣa-kūpe gatam iha  
amogham svī-cakre harijana-kṛpā-leśa-balataḥ  
śacī-sūnuḥ śaśvāt-smaraṇa-padavim gacchatu sa me*

He always tolerated the offenses of Rāmacandra Purī, who was fond of blaspheming his superiors, and who had become bewildered and fallen into the muddy well of

quarrelsomeness. The Lord accepted Amogha because he attained a little fragment of a devotee's mercy. May Śacī-devī's son eternally travel on the path of my memory.

Text 66

*sanātanam kaṇḍu-rasam prapīditam  
sparśena śuddham kṛpayā cakāra yaḥ  
sva-nāśa-buddhiṁ pariśodhayann aho  
smarāmi gauram navakhaṇḍa-nāgaram*

By touching him, the Lord mercifully cured Sanātana Gosvāmī, who was afflicted with a disease of itching sores. The Lord also purified Sanātana of the desire to commit suicide. I meditate on Lord Gaura, the hero of Navadvīpa.

Text 67

*gopīnātham narapati-balād yo rarakṣātma-tantro  
rāmānandānuja-nija-janam śikṣayan dharma-tattvam  
pāpair labdham dhanam iti sadā tyājyam eva sva-dharmāt  
tam gaurāṅgam svajana-śivadam bhadra-mūrtim smarāmi*

The independent Lord protected Rāmānanda Rāya's younger brother Gopīnātha Paṭṭanāyaka from Mahārāja Pratāprarudra's wrath. The Lord taught Gopīnātha about piety, saying that one should not collect money by sinful means. I meditate on Lord Gaurāṅga, who is the personification of auspiciousness, and who grants auspiciousness to His devotees.

Text 68

*upāyanam rāghavataḥ samādṛtam  
punaḥ punaḥ prāptam api sva-deśataḥ  
sva-bhaktato yena parāt parātmanā  
tam eva gauram satatam smarāmy aham*

I always remember the Supreme Personality of Godhead, Lord Gaura, who again and again accepted the gifts His devotee Rāghava Paṇḍita brought from His own country (Bengal)

Text 69

*tailam nāṅgī-kṛtam yena  
sannyāsa-dharma-rakṣiṇā  
jagadānanda-dattam ca  
smarāmi tam mahāprabhum*

I meditate upon Lord Caitanya Mahāprabhu. Strictly following the rules of sannyāsa, He refused to accept the oil offered by Jagadānanda Paṇḍita.



Text 70

*jagannāthāgāre garuḍa-sadana-stambha-nikaṭe  
dadarśa śrī-mūrtim praṇaya-vivaśā kāpi jaratī  
samāruhya skandham yad amala-hares tuṣṭa-manasaḥ  
śacī-sūnuḥ śaśvat smaraṇa-padavīm gacchatu sa me*

In Lord Jagannātha's temple, by the Garuḍa-stambha an old woman overwhelmed with devotion saw the Deity by climbing on Lord Caitanya's shoulders. May Śacī's son, the supremely pure Lord Hari, whose heart was pleased by that woman, eternally travel on the path of my memory.

Text 71

*purī-deve bhaktim guru-carana-yogyām sumadhurām  
dayām govindākhye viśada-paricaryāśrita-jane  
svarūpe yaḥ prītim madhura-rasa-rūpaṁ hy akuruta  
śacī-sūnuḥ śaśvat smaraṇa-padavīm gacchatu sa me*

May Śacī's son, who worshiped Iśvara Purī as His guru, who was affectionately merciful to His pure servant Govinda, and who taught Svarūa Dāmodara about devotional love in madhura-rasa, eternally travel on the path of my memory.

Text 72

*dadhānaḥ kaupīnam vasaṇam aruṇam śobhanamayam  
suvarṇādreḥ śobham sakala-suśarīre dadhad api  
japan rādhā-kṛṣṇam galad-udaka-dhārākṣi-yugalam  
śacī-sūnuḥ śaśvat smaraṇa-padavīm gacchatu sa me*

May Śacī's son, whose form splendid as Mount Sumeru was clothed in a saffron kaupīna, and whose eyes flowed rivers of tears as He chanted the names of Rādhā' and Kṛṣṇa, eternally travel on the path of my memory.

Text 73

*mudā gāyann uccair madhura-hari-nāmāvalim aho  
naṭan mandam mandam nagara-patha-gāmī saha janaiḥ  
vadan kākvā re re vada hari harīty-akṣara-yugam  
śacī-sūnuḥ śaśvat smaraṇa-padavīm gacchatu sa me*

May Śacī's son, happily and loudly chanting Lord Hari's sweet holy names, dancing with His men in a procession slowly moving through the city's streets, and plaintively begging "Please chant the two syllables Ha-ri", eternally travel on the path of my memory.

Text 74

*rahasyam śāstrāṇām yad aparicitam pūrva-viduṣām*

*śruter gūḍham tattvaṁ daśa-parimitaṁ prema-kalitam  
dayālus tad yo 'sau prabhur ati-kṛpābhiḥ samavadac  
chacī-śūnuḥ śaśvat smarāṇa-padavīm gacchatu sa me*

May the kind Lord, who is Śacī's son, and who very mercifully described the ten phases of pure love that are the śāstras' secret, hidden in the Śruti and unknown to the previous sages, eternally travel on the path of my memory.

Text 75

*āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktiṁ rasābhim  
tad-bhinnāmsāṁś ca jīvān prakṛti-kavalitāms tad-vimuktāms ca bhāvāt  
bhedābheda-prakāśaṁ sakalam api hareḥ sādhanam śuddha-bhaktiṁ  
sādhyam tat-prītiṁ evety upadiśati harir gauracandro bhaje tam*

I worship Lord Hari Gauracandra, who teaches us:

1. Hari, the Almighty, is one without a second.
2. He is always vested with infinite power.
3. He is the ocean of rasa (the transcendental bliss which forms the essence of any relationship).
4. The soul is His Vibhinnāmsā, or separated part.
5. Certain souls are engrossed by prakṛti, His illusory energy.
6. Certain souls are released from the grasp of prakṛti.
7. All spiritual and material phenomena are bhedābheda-prakāśa of Hari, the Almighty (simultaneously one and different with the Lord.).
8. Bhakti, devotional service, is the only means of attaining the final object of spiritual existence.
9. Prema, pure love in Kṛṣṇa, is alone the final object of spiritual existence.\*

Text 76

*svataḥ siddho vedo hari-dayita-vedhaḥ-prabhṛtitaḥ  
pramāṇam sat prāptaḥ pramiti-viśayāms tan-nava-vidhān  
tathā-pratyākṣādi-pramiti-sahitam sādhayati no  
na yuktis tarkākhyā praviśati tathā-śakti-rahitā*

Perfect knowledge is received from Brahma' and other devotees dear to Lord Hari. The preceding nine axioms are the summary of all truth. Sense-perception is not a good source of knowledge. Reason and logi have no power to enter the truth.

Text 77

*haris tṛ ekam tattvaṁ vidhi-śiva-sureśa-praṇamito  
yad evedam brahma prakṛti-rahitam tat-tanu-mahaḥ  
parātmā tasyāṁśo jagad anugato viśva-janakaḥ  
sa vai rādhā-kānto nava-jalada-kāntiś cid-udayaḥ*

Lord Hari is one without a second. Brahmā, Śiva and Indra bow before Him. The non-material Brahman is His bodily effulgence. The Supersoul is a portion of Him. The universe is subordinate to Him. He is the father of the universe. He is Rādhā's lover. He is splendid as a fresh monsoon cloud. He is perfectly spiritual.

Text 78

*parākhyāyāḥ śakter apr̥thag api sa sve mahimani  
sthito jivākhyam svam acid-abhihitam tam tri-padikam  
svatantrecchaḥ śaktim sakala-viṣaye prerāṇa-paro  
vikārādyaiḥ śūnyaḥ parama-puruṣo 'sau vijayate*

All glories to the Supreme Personality of Godhead, who is not different from His spiritual potency, who is situated in His own glory, whose every desire is at once fulfilled, who is the controller of everything, who never changes, and whose potency has three parts: 1. His personal, superior potency 2. the living entities, and 3. the inanimate material nature.

Text 79

*sa vai hlādinyāś ca praṇaya-vikṛter hlādana-ratas  
tathā samvī-chakti-prakaṭita-raho-bhāva-rasitaḥ  
tayā śrī-sāndhinyā kṛta-viśada-tad-dhāma-nicaye  
rasāmbhodhau magno vraja-rasa-vilāsī vijayate*

All glories to Lord Hari, who enjoys the love transformations of the hlādinī potency and the ecstasies of the samvit potency, and who, in splendid spiritual abodes created by His sāndhinī potency, enjoys nectar pastimes in Vraja, plunged in the ocean of nectar.

Text 80

*sphuliṅgā rddhāgner iva cid-aṇavo jīva-nicayā  
hareḥ sūryasyevāpr̥thag api tu tad-bheda-viśayāḥ  
vaśe māyā yasya prakṛti-patir eveśvara iha  
sa jīvo mukto 'pi prakṛti-vaśa-yogyāḥ sva-guṇataḥ*

Just as sparks are to a great fire and particles of sunlight are to the sun, the living entities are spiritual atoms manifested from Lord Hari. Lord Hari is the supreme master of the the material nature, and the illusory potency, māyā, is under His control. A living entity, even a liberated soul, may be placed under māyā's control.

Text 81

*svarūpārthair hīnān nija-sukha-parān kṛṣṇa-vimukhān  
harer māyā dandyan guṇa-nigada-jālaiḥ kalayatī  
tathā sthūlair līngair dvividha-varaṇaiḥ kleśa-nikarair  
mahā-karmālānair nayati patitān svarga-nirayau*

Seeing the living entities averse to Kṛṣṇa, intent on their own pleasure, ignorant of their spiritual nature, and deserving punishment as they are bound by the chains of the modes of nature, Māyā covers them with gross and subtle coverings and, binding them with chains of karma that bring many sufferings, leads these fallen souls up and down through the heavenly and hellish material worlds.

Text 82

*yadā bhrāmaṁ bhrāmaṁ hari-rasa-galad-vaiṣṇava-janaṁ  
kadācit sampaśyaṁs tad-anugamane syād ruci-yutaḥ  
tadā kṛṣṇāvṛtyā tyajati śanakair māyika-daśāṁ  
svarūpaṁ bibhrāṇo vimāla-rasa-bhogaṁ sa kurute*

Wandering and wandering, sometimes seeing a pure Vaiṣṇava from whom streams the nectar of Lord Hari, attracted to follow him, turning to Kṛṣṇa and gradually abandoning materialism, one assumes his original spiritual form and enjoys the most splendid and pure nectar.

Text 83

*hareḥ śakteḥ sarvaṁ cid-acid-akhilam syāt pariṇatir  
vivartaṁ no satyaṁ śruti-mata-viruddham kali-malam  
harer bhedaḥbhedaḥ śruti-vihita-tattvaṁ suvimalam  
tataḥ premaṇaḥ siddhir bhavati nitarāṁ nitya-viṣaye*

All spirit and matter is the transformation of Lord Hari's energy. The theory that everything is a transformation of the Supreme itself is an impurity spawned by the age of Kali, and contradicts the actual Vedī idea. The Vedas establish the pure truth that everything is simultaneously one and different from Lord Hari, and therefore perfect spiritual love may be eternally manifest.

Text 84

*śrutiḥ kṛṣṇākhyānaṁ smarāṇa-nati-pūjāvidhi-gaṇas  
tathā dāsyam sākhyam paricaraṇam apy ātma-dadanam  
navāṅgāny etaṁiḥ vidhi-gata-bhakter anudinam  
bhajan śraddhā-yuktaḥ suvimala-ratiṁ vai sa labhate*

The nine different forms of devotional service to Lord Hari are:

1. To hear of the spiritual name, form, attributes and lilā (pastimes) of Kṛṣṇa.
2. To utter and sing all those.
3. To meditate and reiterate all those.
4. Service of His Holy Feet.
5. Worship
6. Bowing down.
7. Doing all that pleases Him.
8. Friendship
9. Resignation\*

Faithfully worshipping Lord Hari every day, one attains pure love for Him.

Text 85

*svarūpāvasthāne madhura-rasa-bhāvodaya iha  
vraje rādhā-kṛṣṇa-svajana-jana-bhāvaṁ hṛdi vahan  
parānande prītiṁ jagad-atula-sampat-sukham atho  
vilāsākhye tattve parama-paricaryām sa labhate*

In his original spiritual form the pure love of madhura-rasa rises. Carrying in his heart pure love for Rādhā'-Kṛṣṇa's associates in Vraja, he attains blissful love, his happiness exceeding anything in the material world, and he also attains supreme devotional service in the Lord's pastimes.

Text 86

*prabhuḥ kaḥ ko jīvaḥ katham idam acid viśvam iti vā  
vicāryaitān arthān hari-bhajana-kṛc-chāstra-caturaḥ  
abhedāsām dharmān sakalam aparādham pariharan  
harer nāmānandaṁ pibati hari-dāso hari-janaiḥ*

Considering the questions "What is God? What is the living entity? What is this inanimate material world?" a scholar learned in the Vedas worships Lord Hari. Abandoning all offenses and the desire for impersonal liberation, he becomes Lord Hari's servant and drinks the nectar bliss of Lord Hari's holy names with the other devotees.

Text 87

*saṁsevya daśa-mūlaṁ vai  
hitvāvidyām ayaṁ janaḥ  
bhāva-puṣṭiṁ tathā tuṣṭiṁ  
labhate sādhu-saṅgataḥ*

Accepting these ten axioms, abandoning ignorance, and remaining in the association of saintly devotees, one nourishes his love for Lord Hari and becomes happy.

Text 88

*itiprāyām śikṣām caraṇ-madhupebhyah paridiśan  
galan-netrāmbhobhiḥ snapita-nija-dīrghojjvala-vapuḥ  
parānandākāro jagad-atula-bandhur yati-varaḥ  
śacī-sūnuḥ śāśvat smarāṇa-padavīm gacchatu sa me*

May Śacī's son, the best of sannyāsīs, the unparalleled friend of the universe, His tall, blissful, effulgent spiritual form bathed in tears flowing from His eyes as He teaches these truths to the devotees like bumblebees at His feet, eternally travel on the path of my memory.

Text 89

*gatir gauḍīyānām api sakala-varṇāśrama-juṣām  
tathā cauḍīyānām ati-sarala-dainyāśrita-hṛdam  
punaḥ pāścātyānām sadaya-manasām tattva-sudhiyām  
śacī-sūnuḥ śaśvat smaraṇa-padavīm gacchatu sa me*

May Śacī's son, the shelter of the Bengali followers of varṇāśrama, the Orissans who are sincere, honest, and humble at heart, and the people in the western countries who are compassionate and eager to learn the truth, eternally travel on the path of my memory.

Text 90

*aho miśrāgāre svapati-virahotkaṇṭha-hṛdayaḥ  
ślathāt sandher dairghyam dadhad ati-viśālam kara-padoḥ  
kṣitau dhṛtvā deham vikalita-matir gadgada-vacaḥ  
śacī-sūnuḥ śaśvat smaraṇa-padavīm gacchatu sa me*

May Śacī's son, staying at Kāśī Miśra's house, His heart longing in separation from His Lord, very tall because His joints had become loosened, His hands and feet elongated, His body fallen on the ground, His voice choked, and His mind agitated, eternally travel on the path of my memory.

Text 91

*gato baddha-dvārād upala-grha-madhyād bahir aho  
gavām kāliṅgānām api samatigacchan vṛti-gaṇam  
prakoṣṭhe saṅkocād bata nipatitaḥ kacchapa iva  
śacī-sūnuḥ sāksāt smaraṇa-padavīm gacchatu sa me*

May Śacī's son who, gone out from the stone house with its doors still bolted, went among the Kāliṅga cows and fell down, becoming like a turtle because His limbs had contracted, eternally travel on the path of my memory.

Text 92

*vrajāranyam smṛtvā viraha-vikalāntar-vilapito  
mukham saṅghṛṣyāsau rudhiram adhikam tad dadhad aho  
kva me kāntaḥ kṛṣṇo vada vada vadeti pralapitaḥ  
śacī-sūnuḥ sāksāt smaraṇa-padavīm gacchatu sa me*

May Śacī's son who, remembering the forest of Vraja, overwhelmed with feelings of separation, rubbing His face, and making it bleed, said, "Where is My beloved Kṛṣṇa? Tell me! Tell! Tell!" eternally travel on the path of my memory.

Text 93

*payo-rāṣes tīre cakāṭa-girirāje sikatile  
vrajan goṣṭhe govardhana-giripatiṁ lokitum aho  
gaṇaiḥ sārḍham gauṛo druta-gati-viśiṣṭaḥ pramuditaḥ  
śacī-sūnuḥ sāksāt smarāṇa-padavīm gacchatu sa me*

May Śacī's son Gaura who, to see regal Mount Govardhana in Vraja, happily ran with His associates to the great sand-dune cakāṭa-parvata on the beach, eternally travel on the path of my memory.

Text 94

*yasyānukampā sukhadā janānām  
saṁsāra-kūpād raghunātha-dāsam  
uddhṛtya guñjāḥ śilayā dadau yas  
taṁ gauracandraṁ praṇamāmi bhaktyā*

With devotion I bow down before Lord Gauracandra, whose mercy delights the living entities, and who, rescuing Raghunātha dāsa from the blind well of material existence, gave him a gu. sy 241ja' necklace and a govardhana-śilā.

Text 95

*sad-bhakti-siddhānta-viruddha-vādān  
vairasya-bhāvāms ca bahir-mukhānām  
saṅgam viḥyātha subhakta-goṣṭhyām  
rarāja yas taṁ praṇamāmi gauram*

I bow down before Lord Gaura who, rejecting all arguments opposing pure devotional service and avoiding the association of non-devotees, shone with great splendor in the company of saintly devotees.

Text 96

*nāmāni viṣṇor bahiraṅga-pātre  
vistīrya loke kali-pāvano 'bhūt  
premāntaraṅgāya rasaṁ dadau yas  
taṁ gauracandraṁ praṇamāmi bhaktyā*

With devotion I bow down before Lord Gauracandra who, giving Lord Viṣṇu's holy names to the people of the world, became the purifier of the age of Kali, and who also gave the nectar of pure love to the intimate devotees.

Text 97

*nāmāparādham sakalam vināśya  
caitanya-nāmāśrita-mānavānām  
bhaktiṁ parām yah pradadau janebhyas*

*tam gauracandraṁ praṇamāmi bhaktyā*

With devotion I bow before Lord Gauracandra, who for they who take shelter of the name Caitanya destroys all offenses to the holy names, and who gives transcendental devotional service to the living entities.

Text 98

*itthaṁ līlāmaya-vara-vapuḥ kṛṣṇa-caitanyacandro  
varṣān dvi-dvādaśa-parimitān kṣepayām āsa gārhye  
sannyāse yaḥ samaparimitaṁ yāpayām āsa kālān  
vande gaurān sakala-jagatām āśramānām gurum tam*

In this way Lord Kṛṣṇa Caitanyacandra enjoyed pastimes for 24 years as a householder, and another 24 years as a sannyāsī. I offer my respectful obeisances to Lord Gaura, the spiritual master of all āśramas and all worlds.

Text 99

*daridrebhyo vāstraṁ dhanam api dadau yaḥ karuṇayā  
bubhukṣūn yo 'nnādyair atithi-nicayāms toṣam anayat  
tathā vidyā-dānaiḥ sukham atiśayaṁ yaḥ samabhajat  
sa gaurāṅgaḥ śasvat smaraṇa-padavīm gacchatu mama*

May Lord Gaurāṅga, who mercifully gave clothing and money to the poor, who satisfied hungry guests with food and other gifts, and who in the same way gave great happiness by giving the gift of transcendental knowledge, eternally travel on the path of my memory.

Text 100

*sannyāsasya prathama-samaye tīrtha-yātrā-cchalena  
varṣān yo vai rasa-parimitān vyāpya bhaktim tatāna  
śeṣān abdān vasu-vidhu-mitān kṣetra-deśe sthito yo  
vande tasya prakāṣa-caritaṁ yogamāyā-balādhyam*

On the pretext of pilgrimage He spent the first sixteen years of sannyāsa in preaching devotional service, and the final eighteen years He remained in Jagannātha Purī. I offer my respectful obeisances to His transcendental pastimes, manifest in this world by the yogamāya' potency.

Text 101

*hā hā kaṣṭam sakala-jagatām bhaktibhājām viśeṣam  
gopīnāthālaya-parisare kīrtane yaḥ pradoṣe  
aprākāṣyam bata samabhajan mohayan bhakta-netraṁ  
vande tasyāprakāṣa-caritaṁ nityam aprākṛtam tam*



Alas! Alas! The devotees in all the worlds were overcome with grief when He, enchanting the devotee's eyes, suddenly disappeared at sunset during saṅkīrtana in the Gopīnātha temple. I offer my respectful obeisances to His eternal, spiritual pastimes, which are no longer manifest in this world.

Text 102

*bhaktā ye vai sakala-samaye gaura-gātham imaṁ no  
gāyanty uccair vighalita-hṛdaḥ gaura-tīrthe viśeṣāt  
teṣāṁ tūrṇaṁ dvija-kula-maṇiḥ kṛṣṇa-caitanyacandraḥ  
premāveśaṁ yugala-bhajane yacchati prāṇa-bandhuḥ*

Lord Kṛṣṇa Caitanyacandra, the dearest friend, and the jewel of the brāhmaṇas, grants pure love for the divine couple (Śrī Śrī Rādhā'-Kṛṣṇa, to those devotees who always sing, especially at Śrīdhāma Māyāpura, with a loud voice and a heart moistened with spiritual love, this song about Lord Gaura.

Text 103

*śatkaveda-prame śāke  
kārttike godrume prabhoḥ  
gītā bhaktivinodena  
līleyaṁ loka-pāvanī*

In the month of Kārttika, in the year 406 (Caitanya era), in Godruma-dvīpa, Bhaktivinoda composed this song glorifying the Lord's pastimes, which purify the entire world.

Text 104

*yat-prema-mādhurya-vilāsa-rāgān  
nandātmaḥ gaṇḍa-vihāram āpa  
tasyai vicitrā vṛṣabhānu-putryai  
līlāmayā tasya samārpitayam*

Because He desired to taste the pastimes of the sweetness of Her love, Nanda's son enjoyed pastimes in Bengal. This wonderful song, filled with His pastimes, is offered to Her, King Vṛṣabhānu's daughter.

## Sri Godruma Candra Bhajanopadesa

By Srila Bhaktivinoda Thakura

(1)

*yadi te hari-pāda-saroja-sudhā-  
rasa-pāna-param hṛdayaṁ satatam  
parihṛtya gṛhaṁ kali-bhāva-mayaṁ  
bhaja godruma-kānana-kuñja-vidhum*

(2)

dhana-yauvana-jīvana-rājya-sukhaṁ  
nahi nityam anukṣaṇa-nāśa-param  
tyaja grāmya-kathā-sakalaṁ viphalam  
bhaja godruma-kānana-kuñja-vidhum

(3)

ramaṇī-jana-saṅga-sukhaṁ ca sakhe  
carame bhayadaṁ puruṣārtha-haram  
hari-nāma-sudhā-rasa-matta-matir  
bhaja godruma-kānana-kuñja-vidhum

(4)

jaḍa-kāvya-raso nahi kāvya-rasaḥ  
kali-pāvana-gaura-raso hi rasaḥ  
alam any-kathādy-anuśīlanayā  
bhaja godruma-kānana-kuñja-vidhum

(5)

vṛṣabhānu-sutānvita-vāma-tanuṁ  
yamunā-taṭa-nāgara-nanda-sutam  
muralī-kala-gīta-vinoda-param  
bhaja godruma-kānana-kuñja-vidhum

(6)

hari-kīrtana-madhyagataṁ svajanaiḥ  
pariveṣṭita-jāmbunadābha-hariṁ  
nija-gauḍa-janaika-kṛpā-jaladhiṁ  
bhaja godruma-kānana-kuñja-vidhum

(7)

gīrīrāja-sutā-parivīta-grhaṁ  
nava-khaṇḍa-patīṁ yati-citta-haram  
sura-saṅgha-nutaṁ priyayā sahitaṁ  
bhaja godruma-kānana-kuñja-vidhum

(8)

kali-kukkura-mudgara-bhāva-dharaṁ  
hari-nāma-mahaṣadha-dāna-param  
patitārta-dayādra-sumūrti-dharaṁ  
bhaja godruma-kānana-kuñja-vidhum

(9)

ripu-bāndhava-bheda-vihīna-dayā  
yad abhīkṣṇam udeti mukhābja-tatau  
tam akrṣṇam iha vraja-rāja-sutaṁ  
bhaja godruma-kānana-kuñja-vidhum

(10)

iha copaniṣat-parigīta-vibhur  
dvija-rāja-sutaḥ purṭābha-hariḥ  
nija-dhāmani khelati bandhu-yuto  
bhaja godruma-kānana-kuñja-vidhum

(11)

avatāra-varaṁ paripūrṇa-phalaṁ  
para-tattvam ihātma-vilāsa-mayam  
vraja-dhāma-rasāmbudhi-gupta-rasaṁ  
bhaja godruma-kānana-kuñja-vidhum

(12)

śruti-varṇa-dhanādi na yasya kṛpā-  
janane balavad-bhajanena vinā  
tam ahaituka-bhāva-pathā hi sakhe  
bhaja godruma-kānana-kuñja-vidhum

(13)

api nakra-gatau hrada-madhya-gataṁ  
kam amocayad āṛta-janaṁ tam ajam  
avicintya-balaṁ śiva-kalpa-taruṁ  
bhaja godruma-kānana-kuñja-vidhum

(14)

surabhīndra-tapaḥ-parituṣṭa-mano  
vara-varṇa-dharo harir āvirabhūt  
tam ajasra-sukhaṁ muni-dhairya-haraṁ  
bhaja godruma-kānana-kuñja-vidhum

(15)

abhilāṣa-cayaṁ tad abheda-dhiyam  
aśubhaṁ ca śubhaṁ ca tyaja sarvam idam  
anukūlatayā priya-sevanayā  
bhaja godruma-kānana-kuñja-vidhum

(16)

hari-sevaka-sevana-dharma-paro  
hari-nāma-rasāmṛta-pāna-rataḥ  
nati-dainya-dayā-paramāna-yuto  
bhaja godruma-kānana-kuñja-vidhum

(17)

vada yādava mādharma kṛṣṇa hare  
vada rāma janārdana keśava he  
vṛṣabhānu-sutā-priyanātha sadā  
bhaja godruma-kānana-kuñja-vidhum

(18)

vada yāmuna-tīra-vanādri-pate  
vada gokula-kānana-puñja-rave  
vada rāsa-rasāyana gaura-hare  
bhaja godruma-kānana-kuñja-vidhum

(19)

cala gaura-vanaṁ nava-khaṇḍamayam  
paṭha gaurahareś caritāṇi mudā  
luṭha gaura-padāṅkita-gāṅga-taṭam  
bhaja godruma-kānana-kuñja-vidhum

(20)

smara gaura-gadādhara-keli-kalām  
bhava gaura-gadādhara-pakṣa-carah  
śṛṇu gaura-gadādhara-cāru-kathām  
bhaja godruma-kānana-kuñja-vidhum

#### TRANSLATION

- 1) If you want your heart to be always absorbed in drinking the ambrosial mellows of the lotus feet of Lord Hari, then give up household life, which is full of quarrels and strife, and just worship Lord Gaura, the moon of Godruma's forest bowers.
- 2) Material riches, youth, long duration of life, and royal happiness — none of these are eternal. At any moment they may be destroyed. Give up all useless topics of mundane conversation and just worship Lord Gaura, the moon of Godruma's forest bowers.
- 3) O Friend, ultimately the pleasure to be had in the company of beautiful young women turns to fearfulness and distracts one from the real goal of life. Just worship Lord Gaura, the moon of Godruma's forest bowers with your mind intoxicated by the nectarine mellows of the holy name.
- 4) The taste of mundane poetry does not afford the sweet taste of actual poetry. The sweet mellows of true poetry are found in descriptions of Lord Caitanya, the savior of all souls in the Kali yuga. Enough with the study of any other topics! Just worship Lord Gaura, the moon of Godruma's forest bowers.
- 5) Krishna, the transcendental paramour, stands on the banks of the Yamuna with Radha, the daughter of Vrsabhanu, on His left side. He is absorbed in the pastime of playing soft, melodious songs on His flute. Just worship Lord Gaura, the moon of Godruma's forest bowers, Lord Caitanya, who is non-different from the son of Nanda.
- 6) He is Lord Hari, shining like molten gold and surrounded by His loving devotees in the midst of hari-kirtana, He is the only ocean of mercy for the Gaudiya Vaisnavas. Just worship Lord Gaura, the moon of Godruma's forest bowers.

7) Just worship Lord Gaura, the moon of Godruma's forest bowers — Lord Caitanya, who along with His beloved wife Visnu-priya is glorified by all demigods and saintly persons. His home, Navadvipa, is surrounded by the river Ganga, the daughter of the Himalayas. He is the Lord of Navadvipa and the stealer of the hearts of all sannyasi's.

8) Lord Gauranga is like a powerful hammer which smashes the sin and oppression of the mad-dog of the Kali-yuga. and He is absorbed in distributing the holy name of Krishna, which is the greatest medicine to release one from the material existence. His transcendental form is beautiful , and His heart is full of compassion for the suffering, fallen souls of this world. Just worship Lord Gaura, the moon of Godruma's forest bowers.

9) Compassion which is free from the duality of "Friend" and "enemy" is always manifest of his lotus face. He is the son of Maharaja Nanda — Krishna, who has appeared in a golden form in the land of Navadvipa. Just worship Lord Gaura, the moon of Godruma's forest bowers.

10) In this world and in the Upanishads He is celebrated as the all-pervading Supreme Lord. He appeared as the son of a brahmana and is Lord Hari Himself, with a shining complexion of molten gold. In His own abode He sports with His cowherd boy friends. Just worship this Lord Gaura, the moon of Godruma's forest bowers.

11) He is the most wonderful of all avataras because He is the source of all other expansions of God. He is the Supreme Truth, enjoying His pastimes here in this world. He is the embodiment of the most confidential flows that exist in the ocean of rasa.

12) Without strong devotional worship and service, mere mundane scholarship, high family lineage , wealth and so on are not effective for invoking the causeless mercy of the Lord. O friend, just worship Lord Gaura, the beautiful moon of Godruma's forest bowers, by the path of unmotivated devotion.

13) In His appearance as Hari, the Lord liberated Gajendra, the king of elephants, from the grasp of the crocodile in the lake, and in His appearance as Sri Caitanya, He delivered King Gajapati Prataparudra from the jaws of the kali-yuga crocodile who was lying in the lake of politics. Lord Sri Caitanya is unborn, possesses inconceivable power ,and is likened to an auspicious desire tree. Just worship Lord Gaura, the moon of Godruma's forest bowers.

14) Lord Krsna, who was pleased with the penances and austerities of Indra and the Surabhi cow, appeared in this world as Lord Caitanya, possessing a golden complexion. He is eternal happiness and the captivator of the intelligence of all learned sages. Just worship Lord Gaura, the moon of Godruma's forest bowers.

15) Give up all worldly desires, monistic meditation and relative conceptions of inauspiciousness and auspiciousness. In a favorable mood, with loving devotion, just engage yourself in just worshipping Lord Gaura, the moon of Godruma's forest bowers.

16) Remaining devoted to the service of the Vaishnava's, being addicted to drinking the sweet nectar of the name of Hari, and with a mentality endowed with modesty, humility, and compassion, just worship Lord Gaura, the moon of Godruma's forest bowers.

17) Always worship Lord Gaura, the beautiful moon of Godruma's forest bowers, and call out to the Lord," O Yadava, ! O Madhava O Krishna, O Hari, O Rama O Janardana, O Keshava, O beloved Lord of Radha!"

18) Just worship Lord Gaura, the moon of Godruma's forest bowers and call out to the Lord "O Lord of the Vrindavana forest, which lies along the banks of the Yamuna! O Lord of Govardhana Hill! O sun of the forest of Gokula! O giver of life to the rasa dance.! O Gaurahari!

19) Go to Navadvipa, the land of Lord Caitanya, Read and recite with great joy the wonderful pastimes of Lord Gaurahari. Roll about in ecstasy on the banks of the Ganges, which are marked with the footprints of Lord Caitanya, and just worship Lord Gaura, the moon of Godruma's forest bowers. Remember the wonderful pastimes of Gaura and Gadadhara.

20) Become a servant of Gaura and Gadadhara. Listen to the beautiful narration's concerning Gaura and Gadadhara and just worship Lord Gaura, the moon of Godruma's forest bowers.

