

Srīmad-Gourāṅgā-līla- Smaranamaṅgal Stotram.

श्रीमद्गौराङ्गलीलास्मरणमङ्गलस्तोत्रम् ।

BY

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श्री श्रीमद् गौराङ्ग-लीला-स्मरण-मङ्गल-स्तोत्रम्
Śrī Śrīmad Gaurāṅga-līlā-smaraṇa-maṅgala-stotram

Auspicious Verses for Remembering Lord Gaurāṅga's Pastimes
by Srī la Bhaktivinoda ṭhākura

The work, titled Śrī Śrīmad Gaurāṅga-līlā-smaraṇa-maṅgala-stotram, is a short collection of Sanskrit verses summarizing Caitanya's teachings and have been originally published by Srīla Bhaktivinoda Ṭhākura in his book Śrī Śrīmad Gaurāṅga-līlā-smaraṇa-maṅgala-stotram.

These arguments are further discussed in two pamphlets published in the 1930s. The first, Rai Ramananda, was written by Bhaktisiddhanta himself, and the second, The Erotic Principle and Unalloyed Devotion, was written by his disciple Nishi Kanta Sanyal.

Text 1

राहु-ग्रस्ते जड-शशधरे फाल्गुने पूर्णिमायां
गौडे शाके मनुषतमिते सप्त-वर्षाधिके यः ।
मायापूर्या समजनि शची-गर्भ-सिन्धौ प्रदोशे
तं चिच्-छक्ति-प्रकटित-तनुं मिश्र-सूनुं स्मरामि ॥ १ ॥

*rāhu-graste jaḍa-śaśadhare phālgune pūrṇimāyāṁ
gauḍe śāke manuṣatamite sapta-varṣādhike yaḥ
māyāpūryā samajani śacī-garbha-sindhau pradośe
taṁ 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 womb, 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

विश्वम्भर-प्रभु-हरि-द्विज-गौरचन्द्र-
निम्बेश-नाम-निचयः क्रमतो बभूव ।
यस्यार्य-खण्ड-मुकुटोपम-गौड-राष्ट्रे
गौरं स्मरामि सततं कलि-पावनं तम् ॥ २ ॥

*viśvambhara-prabhu-hari-dvija-gauracandra-
nimbeśa-nāma-nicayaḥ kramato babhūva
yasyārya-khaṇḍa-mukuṭopama-gauḍa-rāṣṭre
gauram smarāmi satataṁ 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 Ísa in the kingdom of Bengal, which is the crown of all pious lands.

Text 3

अङ्गी-कुर्वन् निज-सुख-करीं राधिका-भाव-कान्तिं
मिश्रावासे सुललित-वपुर् गौर-वर्णो हरिर् यः ।
पल्ली-स्त्रीणां सुखम् अभिदधत् खेलयाम् आस बाल्ये
वन्दे ऽहं तं कनक-वपुषं प्राङ्ग्रे रिङ्गमानम् ॥ ३ ॥

*aṅgī-kurvan nija-sukha-karīm rādhikā-bhāva-kāntim
miśrāvāse sulalita-vapur gaura-varṇo harir yaḥ
pallī-strīṇāṁ sukham abhidadhat khelayām āsa bālye
vande 'haṁ 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

सर्पाकृतिं स्वाङ्गन-गं ह्य् अनन्तं
कृत्वासनं यस् तरसोपविष्टः ।
तत्याज तं चात्मजनानुरोधाद्
विश्वाम्भरं तं प्रणमामि नित्यम् ॥ ४ ॥

*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

बाल्ये श्रवन् वद-हरिम् इति क्रन्दनाद् यो निवृत्तस्
तस्मात् स्त्रीणां सकल-विषये नाम-गानं तदासीत् ।

मात्रे ज्ञानं विषदम् अवदन् मृत्तिकाभक्षणे यो
वन्दे गौरं कलि-मल-हरं नाम-गानाश्रयं तम् ॥ ५ ॥

*bālye śrñvan vada-harim iti krandanād yo nivṛttas
tasmāt strīṇām 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

पौगण्डादौ द्विज-गण-गृहे चापलं यो वितन्वन्
विद्याराम्भे शिशु-परिवृतो जाह्नवी-स्नान-काले ।
वारि-क्षेपैर् द्विज-कुल-पतीन् चालयाम् आस सर्वासु
तं गौराङ्गं परम-चपलं कौतुकीशं स्मरामि ॥ ६ ॥

*paugaṇḍādau dvija-gaṇa-grhe cāpalam yo vitanvan
vidyārāmbhe śiśu-parivṛto jāhnavī-snāna-kāle
vāri-kṣepair dvija-kula-patīn cālayām āsa sarvāsu
tam 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

तीर्थ-भ्रामि-द्विज-कुल-मणेर भक्षयन् पक्वम् अन्नं
पश्चात् तं यो विपुल-कृपया ज्ञापयाम् आस तत्त्वम् ।
स्कन्धारोह-च्छल-बहुतया मोहयाम् आस चौरौ
वन्दे ऽहं तं सुजन-सुखदं दण्डदं दुर्जनानाम् ॥ ७ ॥

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

आरुह्य पृष्ठं शिव-भक्त-भिक्षोः
सङ्कीर्त्य रुद्रस्य गुणानुवादम् ।

रेमे महानन्दमयो य ईशस्
तं भक्त-भक्तं प्रणमामि गौरम् ॥ ८ ॥

*āruhya pr̥ṣṭham śiva-bhakta-bhikṣoḥ
saṅkīrtya rudrasya guṇānuvādam
reme mahānandamayo ya īśas
taṁ bhakta-bhaktaṁ 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

लक्ष्मी-देव्याः प्रणय-विहितं मिष्टम् अन्नम् गृहीत्वा
तस्यै प्रादद् वरम् अति-शुभं चित्त-सन्तोषणं यः ।
मस्याश् चिह्नैर् निज-परिजनाण् तोषयाम् आस यश् च
तं गौराङ्गं परम-रसिकं चित्त-चौरं स्मरामि ॥ ९ ॥

*lakṣmī-devyāḥ praṇaya-vihitaṁ miṣṭam annam gr̥hītvā
tasyai prādād varam ati-śubhaṁ citta-santoṣaṇaṁ yaḥ
masyāś cihnair nija-parijanāṅ toṣayām āsa yaś ca
taṁ gaurāṅgaṁ parama-rasikaṁ citta-cauraṁ 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

उच्छिष्ट-भण्डेषु वसन् वराङ्गो
मात्रे ददौ ज्ञानम् अनुत्तमं यः ।
अद्वैत-वीथी-पथिकैर् उपास्यं
तं गौरचन्द्रं प्रणमामि नित्यम् ॥ १० ॥

*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

दृष्ट्वा तु मातुः कदनं स्व-लोष्टैस्
तस्यै ददौ द्वे सित-नारिकेले ।
वात्सल्य-भक्त्या सहसा शिशुर् यस्
तं मातृ-भक्तं प्रणमामि नित्यम् ॥ ११ ॥

*dr̥ṣṭvā tu mātuḥ kadanam sva-loṣṭais
tasyai dadau dve sita-nārikele*

*vātsalya-bhaktyā sahasā śiśur yas
taṁ mātr-bhaktaṁ 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

सन्न्यासार्थं गतवति गृहाद् अग्रजे विश्वरूपे
मिष्टालापैर् व्यथित-जनकं तोषयाम् आस तूर्णम् ।
मातुः शोकं पितरि विगते सान्त्वयाम् आस यश् च
तं गौराङ्गं परम-सुखदां मातृ-भक्तं स्मरामि ॥ १२ ॥

*sannyāsārthaṁ gatavati gṛhād agraje viśvarūpe
miṣṭālāpair vyathita-janakam toṣayām āsa tūrṇam
mātuḥ śokam pitari vigate sāntvayām āsa yaś ca
taṁ gaurāṅgam parama-sukhadām mātr-bhaktaṁ 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

लक्ष्मी-देवीं प्रणय-विधिना वल्लभाचार्य-कन्यां
अङ्गी-कुर्वन् गृह-मख-परः पूर्व-देशं जगाम ।
विद्यालापैर् बहु-धनम् अथो प्राप यः शास्त्र-वृत्तिस्
तं गौराङ्गम् गृह-पति-वरं धर्म-मूर्तिं स्मरामि ॥ १३ ॥

*lakṣmī-devīm praṇaya-vidhinā vallabhācārya-kanyām
aṅgī-kurvan gṛha-makha-paraḥ pūrva-deśam jagāma
vidyālāpair bahu-dhanam atho prāpa yaḥ śāstra-vṛttis
taṁ gaurāṅgam gṛha-pati-varaṁ dharmamūrtim 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

वाराणस्यां सुजन-तपनं सङ्गमय्य स्व-देशं
लब्ध्वा लक्ष्मी-विरह-वशतः शोक-तप्तां प्रसूतिम् ।
तत्त्वलापैः सुखद-वचनैः सान्त्वयाम् आस यो वै
तं गौराङ्गं विरति-सुखदं शान्त-मूर्तिं स्मरामि ॥ १४ ॥

*vārāṇasyām sujana-tapanam saṅgamayya sva-deśam
labdhvā lakṣmī-viraha-vaśataḥ śoka-taptām prasūtim*

*tattvālāpaiḥ sukhada-vacanaiḥ sāntvayām āsa yo vai
taṁ gaurāṅgaṁ virati-sukhadam śānta-mūrtim smarāmi*

He ordered pious Tapana 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

मातुर् वाक्यात् परिणय-विधौ प्राप विष्णुप्रियां यो
गङ्गा-तीरे परिकर-जनैर् दिग्-जितो दर्प-हारी ।
रेमे विद्वज्-जन-कुल-मणिः श्री-नवद्वीपचन्द्रो
वन्दे ऽहं तं सकल-विषये सिंहम् अध्यापकानाम् ॥ १५ ॥

*mātur vākyaāt pariṇaya-vidhau prāpa viṣṇupriyāṁ yo
gaṅgā-tīre parikara-janair dig-jito darpa-hārī
reme vidvaj-jana-kula-maṇiḥ śrī-navadvīpacandro
vande 'haṁ taṁ sakala-viṣaye siṁham adhyāpakānām*

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 Kaśmīrī, 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

विद्या-विलासैर् नव-खण्ड-मध्ये
सर्वान् द्विजान् यो विरराज जित्वा ।
स्मर्ताश् च नैयायिक-तान्त्रिकांस् च
तम् ज्ञान-रूपं प्रणमामि गौरम् ॥ १६ ॥

*vidyā-vilāsair nava-khaṇḍa-madhye
sarvān dvijān yo virarāja jitvā
smartāś ca naiyāyika-tāntrikāṁs 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

विप्र-पदोदकं पीत्वा
यो बभूव गतामयः ।
वर्णाश्रमाचर-पालं
तं स्मरामि महाप्रभुम् ॥ १७ ॥

*vipra-padodakam pītvā
yo babhūva gatāmayah*

varṇāśramācara-pālaṁ
taṁ 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

प्रेत-क्षेत्रे द्विज-परिवृतः सर्व-देव-प्रणम्यो
मन्त्रं लेभे निज-गुरु-परिवक्रतो यो दशार्णम् ।
गौडं लब्ध्वा स्वम् अति-विकृति-च्छद्मनोवाच तत्त्वं
तं गौराङ्गं नव-रस-परं भक्त-मूर्तिं स्मरामि ॥ १८ ॥

preta-kṣetre dvija-parivṛtaḥ sarva-deva-praṇamyo
mantram lebhe nija-guru-parivaktrato yo daśārṇam
gauḍam labdhvā svam ati-vikṛti-cchadmanovāca tattvaṁ
taṁ gaurāṅgaṁ nava-rasa-param bhakta-mūrtiṁ 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

भक्त्य्-आलापैर् निरवधि तदाद्वैत-मुख्या महन्तः
प्राप्ता यस्याश्रयम् अतिशयं कीर्तनाद्यैर् मुरारेः ।
नित्यानन्दोदय-घटनया यो बभूवेश-चेष्टो
वन्दे गौरं नयन-सुखदं दक्षिणं षड्-भुजं तम् ॥ १९ ॥

bhakti-ālāpair niravadhi tadādvaita-mukhyā mahantaḥ
prāptā yasyāśrayam atīśayaṁ 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 siḥ-armed form, delights the eyes.

Text 20

यः कोल-रूप-धृग् अहो वरणीय-मूर्तिर्
गुप्ते कृपां च महतीं सहसा चकार
तम् व्यास-पूजन-विधौ बलदेव-भावान्
माध्वीक-याचन-परं परमं स्मरामि ॥ २० ॥

yaḥ kola-rūpa-dhṛg aho varaṇīya-mūrtir
gupte kṛpām ca mahatīm sahasā cakāra

*tam vyāsa-pūjana-vidhau baladeva-bhāvān
mādhvīka-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 mādhvīka liquor. I meditate on Him, the Supreme Personality of Godhead.

Text 21

अद्वैतचन्द्र-विभुना सगणेन भक्त्या
नित्यं च कृष्ण-मनुना परिपूज्यते यः ।
श्रीवास-मन्दिर-निधिं परिपूर्ण-तत्त्वं
तं श्रीधरादि-महतां शरणं स्मरामि ॥ २१ ॥

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

श्रीवास-फाल्यं यवनं विशोढ्य
चक्रे सुभक्तं स्वगुणं प्रदर्श्य ।
प्रेम्णा सुमत्तो विषयाद् विरक्तो
यस् तं प्रभुं गौर-विधुं स्मरामि ॥ २२ ॥

*śrīvāsa-phālyam yavanam viśoḍhya
cakre subhaktaṁ svaguṇam pradarsya
preṁṇā sumatto viṣayād virakto
yas taṁ prabhuṁ gaura-vidhuṁ 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

स्त्री-राम-रूप-धृग् अहो भिषजो मुरारेः
श्रुत्वा स्तवं रघुपतेर् मुदम् आप यो वै ।
चक्रे कुसङ्ग-रहितं कृपया मुकुन्दं
तं शुद्ध-भक्ति-रसद-प्रवरं स्मरामि ॥ २३ ॥

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

अज्ञापया च भगवान् अवधूत-दासौ
दानाय गोकुल-पतेर् नगरेषु नाम्नाम् ।
सर्वत्र जीव-निचयेषु परावरेषु
यस् तं स्मरामि पुरुषं करुणावतारम् ॥ २४ ॥

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

यो ऽद्वैत-सद्म विचलन् सह चाग्रजेन
सन्न्यास-धर्म-रहितं ध्वजिनं सुरापम् ।
तत्त्वं विशुद्धम् अवदल् ललितारख्य-पुर्या
तं शुद्ध-भक्ति-निलयं शिवदं स्मरामि ॥ २५ ॥

*yo 'dvaita-sadma vicalan saha cāgrajena
sannyāsa-dharma-rahitaṁ dhvajinaṁ surāpam
tattvaṁ viśuddham avadal lalitākhyā-puryā
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

यो ऽद्वैतवाद-शठताश्रित-देशिकस्य
पृष्ठं व्यतादयद् अहो सहसा हरिर् यः ।
प्रेम्णापि भक्ति-पथगं च चकार तं तं
माया-हरं सुविमलं सततं स्मरामि ॥ २६ ॥

*yo 'dvaitavāda-ṣaṭhatāśrita-deśikasya
pṛṣṭhaṁ vyatādayad aho sahasā harir yaḥ
preṁṇāpi 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

श्री-रूप-दुःर्ग भजन-सागर-मग्न-नृभ्यो
यश् चन्द्रशेखर-गृहे प्रददौ स्व-दुग्धम् ।
स्वां दर्शयन् विजयम् उद्धरति स्व भूतिं
तं सर्व-शक्ति-विभवाश्रयणं स्मरामि ॥ २७ ॥

*śrī-rūpa-dhrg bhajana-sāgara-magna-nṛbhyo
yaś candraśekhara-gr̥he pradadau sva-dugdham
svām 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

निद्रा-त्यागः स्नपनम् अशनं गोद्रुमादौ विहारो
ग्रामे ग्रामे विचरणम् अहो कीर्तनं चाल्प-निद्रा ।
यामे यामे क्रम-नियमतो यस्य भक्तैर् बभूवुस्
तं गौराङ्गं भजन-सुखदं ह्य अष्ट-यामं स्मरामि ॥ २८ ॥

*nidrā-tyāgaḥ snapanam aśanaṁ godrumādau vihāro
grāme grāme vicaraṇam aho kīrtanaṁ cālpa-nidrā
yāme yāme krama-niyamato yasya bhaktair babhūvus
taṁ gaurāṅgaṁ bhajana-sukhadam 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

यो वै सङ्कीर्तन-परिकरैः स्त्रीनिवासादि-सङ्घैस्
तत्रत्यानां पतित-जगदानन्द-मुख्य-द्विजानाम् ।
दुर्वृत्तानाम् हृदय-विवरं प्रेम-पूर्णं चकार
तं गौराङ्गं पतित-शरणं प्रेम-सिन्धुं स्मरामि ॥ २९ ॥

*yo vai saṅkīrtana-parikaraiḥ srīnivāsādi-saṅghais
tatratyānāṁ 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

भावावेशैर् निखिल-सुजनान् शिक्षयाम् आस भक्तिं
तेषाम् दोषान् सदय-हृदयो मार्जयाम् आस साक्षात् ।
भक्ति-व्याख्यां सुजन-समितौ यो मुकुन्दश् चकार
तं गौराङ्गं स्वजन-कलुष-क्षन्ति-मूर्तिं स्मरामि ॥ ३० ॥

*bhāvāveśair nikhila-sujanān śikṣayām āsa bhaktim
teṣām doṣān sadaya-hṛdayo mārjayām āsa sākṣāt
bhakti-vyākhyām sujana-samitau yo mukundaś cakāra
taṁ gaurāṅgaṁ svajana-kaluṣa-kṣanti-mūrtim 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

यो वै सङ्कीर्तन-सुख-रिपुं चान्दकाजीं विमुच्य
लास्योल्लसैर् नगर-निचये कृष्ण-गीतं चकार ।
वारं वारं कलि-गद-हरं श्री-नवद्वीप-धाम्नि
तं गौराङ्गं नतन-विवशं दीर्घ-बाहुं स्मरामि ॥ ३१ ॥

*yo vai saṅkīrtana-sukha-ripuṁ cāndakājīm vimucya
lāsyollasair nagara-nicaye kṛṣṇa-gītāṁ cakāra
vāraṁ vāraṁ kali-gada-haraṁ śrī-navadvīpa-dhāmnī
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

गङ्गा-दासो मुररिपु-भिषक् श्रीधरः शुक्ल-वस्त्रः
सर्वे यस्य प्रणति-निरतः प्रेम-पूर्णा बभूवुः ।
यस्योच्छिष्टाशन-सुरतिका श्रील-नारायणी च
तं गौराङ्गं परम-पुरुषं दिव्य-मूर्तिं स्मरामि ॥ ३२ ॥

*gaṅgā-dāso muraripu-bhiṣak śrīdharaḥ śukla-vastraḥ
sarve yasya praṇati-nirataḥ prema-pūrṇā babhūvuḥ
yasyocchiṣṭāśana-suratikā śrīla-nārāyaṇī ca
taṁ gaurāṅgaṁ parama-puruṣaṁ divya-mūrtim 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

श्रीवासस्य प्रणय-विवशस् तस्य सूनोर् गतासोर्
वक्रात् तत्त्वं परम-शुभदं श्रावयाम् आस तस्मै ।
तद्-दासेभ्यो ऽपि च शुभ-मतिं दत्तवान् यः परात्मा
वन्दे गौरं कुहक-रहितं जीव-निस्तारकं तम् ॥ ३३ ॥

*śrīvāsasya praṇaya-vivaśas tasya sūnor gatāsor
vaktrāt tattvaṁ parama-śubhadam śrāvayām āsa tasmai
tad-dāsebhyo 'pi ca śubha-matiṁ dattavān yaḥ parātmā
vande gauram kuhaka-rahitam jīva-nistarakam 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

गोपी-भावात् परम-विवशो दण्ड-हस्तः परेशो
वादासक्तान् अति-जड-मतींस् ताडयाम् आस मूढान् ।
तस्मात् ते यत्-प्रतिभटतया वैर-भावान् अतन्वन्
तं गौराङ्गं विमुख-कदने दिव्य-सिंहं स्मरामि ॥ ३४ ॥

*gopī-bhāvāt parama-vivaśo daṇḍa-hastaḥ pareśo
vādāsaktān ati-jada-matīṁs tādayām āsa mūḍhān
tasmāt te yat-pratibhaṭatayā vaira-bhāvān atanvan
tam gaurāṅgam vimukha-kadane divya-siṁham 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

तेषाम् पाप-प्रशमन-मतिः कण्टके माघ-मासे
लोकेशाक्षिप्रम-वयसि यः केशवान् न्यास-लिङ्गम् ।
लेभे लोके परम-विदुषां पूजनीयो वरेण्यस्
तं चैतन्यं कच-विरहितं दण्ड-हस्तं स्मरामि ॥ ३५ ॥

*teṣām pāpa-praśamana-matiḥ kaṇṭake māgha-māse
lokeśākṣiprama-vayasi yaḥ keśavān nyāsa-liṅgam
lebhe loke parama-viduṣāṁ pūjanīyo vareṇyas
tam caitanyam kaca-virahitam daṇḍa-hastam smarāmi*

With a mind to remove their offenses, when He was 24 years old He accepted sannyāsa from Keśava Bhārati 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

त्यक्त्वा गेहं स्वजन-सहितं श्री-नवद्वीप-भूमौ
नित्यानन्द-प्रणय-वशगः कृष्ण-चैतन्यचन्द्रः ।

भ्रामं भ्रामं नगरम् अगमा छान्तिपूर्वं पुरं यस्
तं गौराङ्गं व्रज-जिगमिषाविष्ट-मूर्तिं स्मरामि ॥ ३६ ॥

*tyaktvā geham svajana-sahitam śrī-navadvīpa-bhūmau
nityānanda-praṇaya-vaśagaḥ kṛṣṇa-caitanya-candraḥ
bhrāmaṁ bhrāmaṁ nagaram agmā chāntipūrvam puram yas
tam gaurāṅgam vraja-jigamiṣāviṣṭa-mūrtim smarāmi*

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

Text 37

तत्रानीता त् अजित-जननी हर्ष-शोकाकुला सा
भिक्षां दत्त्वा कतिपय-दिवा पालयाम् आस सूनुम् ।
भक्त्या यस् तद्-विधिम् अनुसरन् क्षेत्र-यात्रां चकार
तं गौराङ्गम् भ्रमण-कुशलं न्यासि-राजं स्मरामि ॥ ३७ ॥

*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

नित्यानन्दो विबुध-जगदानन्द-दामोदरौ च
लीला-गाने परम-निपुणो दत्त-सूनुर् मुकुन्दः ।
एते भक्ताश् चरण-मधुपा येन सार्धं प्रचेलुस्
तं गौराङ्गं प्रणत-पटल-प्रेष्ठ-मूर्तिं स्मरामि ॥ ३८ ॥

*nityānando vibudha-jagadānanda-dāmodarau ca
līlā-gāne parama-nipuṇo datta-sūnur mukundaḥ
ete bhaktāś caraṇa-madhupā yena sārddham 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

त्यक्त्वा गङ्गा-तट-जन-पदांश् चाम्बु-लिङ्गं महेशम्
ओद्रे देशे रमण-विपिने क्षीर-चौरं च वीक्ष्य ।
श्री-गोपालं कटक-नगरे यो ददर्शात्म-रूपं
तं गौराङ्गं स्व-भजन-परं भक्त-मूर्तिं स्मरामि ॥ ३९ ॥

tyaktvā gaṅgā-taṭa-jana-padāms̄ cāmbu-liṅgaṁ maheśam
oḍhre deśe ramaṇa-vipine kṣīra-cauraṁ ca vīkṣya
śrī-gopālaṁ kaṭaka-nagare yo dadarsātma-rūpaṁ
taṁ gaurāṅgaṁ sva-bhajana-param̄ bhakta-mūrtiṁ smarāmi

Leaving the Ganges shore and the water form of Lord Maheśa, in the beautiful gardens of Orissa He saw Kṣīra-cora Gopīnātha, 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

एकाम्नाख्ये पशुपति-वने रुद्र-लिङ्गं प्रणम्य
यातः कापोतक-शिव-पुरं स्वस्य दण्डं विहाय ।
नित्यानन्दस् तु तद्-अवसरे यस्य दण्डं बभञ्ज
तं गौराङ्गं कपट-मनुजं भक्त-भक्तं स्मरामि ॥ ४० ॥

ekāmraḅhye paśupati-vane rudra-liṅgaṁ praṇamya
yātaḥ kāpotaka-śiva-puraṁ svasya daṇḍaṁ vihāya
nityānandas tu tad-avasare yasya daṇḍaṁ babhañja
taṁ gaurāṅgaṁ kaṭaka-manujaṁ bhakta-bhaktaṁ 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

भग्ने दण्डे कपट-कुपितस् तान् विहाय स्व-वर्गान्
एको नीलाचलपति-पुरं प्राप्य तूर्णं प्रभुर् यः ।
भावावेशं परमम् अगमात् कृष्ण-रूपं विलोक्य
तं गौराङ्गं पुरट-वपुषं न्यस्त-दण्डं स्मरामि ॥ ४१ ॥

bhagne daṇḍe kaṭaka-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 ecstatī love. I meditate on golden Lord Gaurāṅga, who gave up His daṇḍa.

Text 42

भावास्वाद-प्रकट-समये सार्वभौमस्य सेवा
तस्यानर्थान् प्रकृति-विपुलान् नाशयाम् आस सर्वान् ।
तस्माद् यस्य प्रबल-कृपया वैष्णवो ऽभूत् स चापि
तं वेदार्थ-प्रचरण-विधौ तत्त्व-मूर्तिं स्मरामि ॥ ४२ ॥

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

Sārvabhauma'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

तत्रोषित्वा कतिपय-दिवा दक्षिणात्यं जगाम
कूर्मक्षेत्रे गद-विरहितं वासुदेवं चकार ।
रामानन्दे विजय-नगरे प्रेम-सिन्धुं ददौ यस्
तं गौराङ्गम् जन-सुख-करं तीर्थ-मूर्तिं स्मरामि ॥ ४३ ॥

*tatroṣitvā katipaya-divā dakṣiṇātyaṁ jagāma
kūrmakṣetre gada-virahitaṁ vāsudevaṁ cakāra
rāmānande vijaya-nagare prema-sindhuṁ dadau yas
taṁ gaurāṅgam 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

देशे देशे सुजन-निचये प्रेम विस्तारयन् यो
रङ्गक्षेत्रे कतिपय-दिवा भट्ट-फल्यम् अवत्सीत् ।
भट्टाचार्यान् परम-कृपया कृष्ण-भक्तांस् चकार
तं गोपालालय-सुख-निधिं गौर-मूर्तिं स्मरामि ॥ ४४ ॥

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

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

Text 45

बौद्धान् जैनान् भजन-रहितान् तत्त्ववादाहतांश् च
मायावाद-हृद-निपतितान् शुद्ध-भक्ति-प्रचारैः ।
सर्वांश् चैतान् भजन-कुशलान् यश् चकारात्म-शक्त्या
वन्दे ऽहं तं बहु-मत-धियां पावनं गौरचन्द्रम् ॥ ४५ ॥

*bauddhān jainān bhajana-rahitān tattvavādāhatāṁs ca
māyāvāda-hrada-nipatitān śuddha-bhakti-pracāraiḥ
sarvāṁs caitān bhajana-kuśalān yaś cakārātma-śaktyā
vande 'haṁ taṁ bahu-mata-dhiyāṁ pāvanaṁ 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 māyāvāda philosophy, into auspicious pure devotees of the Lord. I offer my respectful obeisances to Lord Gauracandra, the purifier of the mental speculators.

Text 46

दत्त्वानन्दं कलि-मल-हरं दक्षिणाट्येभ्य ईशो
नीत्वा ग्रन्थौ भजन-विषयौ कृष्ण-दासेन सार्धम् ।
आलालेशालय-पथ-गतो नील-शैलं ययौ यास्
तं गौराङ्गं प्रमुदित-मतिं भक्त-पालं स्मरामि ॥ ४६ ॥

*dattvānandaṁ kali-mala-haraṁ dakṣiṇāṭyebhya īśo
nītvā granthau bhajana-viṣayau kṛṣṇa-dāseṇa sārddham
ālāleśālaya-patha-gato nīla-śailaṁ yayau yāś
taṁ gaurāṅgaṁ pramudita-matiṁ bhakta-pālaṁ 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

काशी-मिश्र-द्विज-वर-गृहे शुद्ध-चामीकराभो
वासं चक्रे स्वजन-निकरैर् यः स्वरूप-प्रधानैः ।
नामानन्दं सकल-समये सर्व-जीवाय यो ऽदात्
तम् गौराङ्गं स्वजन-सहितं फुल्ल-मूर्तिं स्मरामि ॥ ४७ ॥

*kāśī-miśra-dvija-vara-gr̥he śuddha-cāmīkarābho
vāsaṁ cakre svajana-nikarair yaḥ svarūpa-pradhānaiḥ
nāmānandaṁ sakala-samaye sarva-jīvāya yo 'dāt
tam gaurāṅgaṁ svajana-sahitaṁ phulla-mūrtiṁ smarāmi*

As splendid as pure gold, He stayed the brāhmaṇa Kāśī Miśra'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

नीलागेशे रथम् अधिगते वैष्णवैर् यस् तद्-अग्रे
नृत्यन् गायन् हरि-गुण-गणं प्लावयं आस सर्वान् ।
प्रेम्णौढीयान् गजपति-मुखान् सेवकान् शुद्ध-भक्तांस्
तं गौराङ्गं स्व-सुख-जलधिं भाव-मूर्तिं स्मरामि ॥ ४८ ॥

*nīlāgeśe ratham adhigate vaiṣṇavair yas tad-agre
nr̥tyan gāyan hari-guṇa-gaṇaṁ plāvayaṁ āsa sarvān
preṁṇauḍhriyān gajapati-mukhān sevakān śuddha-bhaktāms
taṁ gaurāṅgaṁ sva-sukha-jaladhiṁ bhāva-mūrtiṁ 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

ओढ्र-देशाद् ययौ गौडं
सीमायाम् उत्कलस्य यः ।
हित्वौढ्र-पार्श्वदान् देवस्
तं स्मरामि शची-सुतम् ॥ ४९ ॥

*oḍhra-deśād yayau gaudaṁ
sīmāyām utkalasya yaḥ
hitvauḍhra-pārśvadān devas
taṁ smarāmi śacī-sutam*

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

Text 50

श्रीवासं वासुदेवं च
राघवं स्व-स्व-मन्दिरे ।
दृष्ट्वा शान्तिपुरं यातो
यस् तं गौरं स्मराम्य् अहम् ॥ ५० ॥

*śrīvāsaṁ vāsudevaṁ ca
rāghavaṁ sva-sva-mandire
dṛṣṭvā śāntipuram yāto
yas taṁ 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

श्री-विद्यानगरे गच्छन्
विद्यावाचस्पतेर् गृहम् ।
कुलियायां नवद्वीपे
ययौ यस् तम् अहं भजे ॥ ५१ ॥

*śrī-vidyānagare gacchan
vidyāvācaspater gṛham
kuliyāyām navadvīpe
yayau yas tam ahaṁ bhaje*

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

Text 52

विद्या-रूपोद्भव-धन-जनैर् या न लभ्या नरेण
तं चैतन्य-प्रभुवर-कृपां दैन्य-भावाद् अवाप ।
देवानन्दः कुलिय-नगरे यस्य भक्तान् प्रपूज्य
वन्दे गौरं विमद-विदुषां शुद्ध-भक्त्य्-एक-लभ्यम् ॥ ५२ ॥

*vidyā-rūpodbhava-dhana-janair yā na labhyā nareṇa
taṁ 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

**वृन्दारण्येक्षण-कपटतो गौड-देशे प्रसूतिं
दृष्ट्वा स्नेहाद् यवन-कवलात् साग्रजं रूपम् एव ।
उद्धृत्यौढ्रं पुनर् अपि ययौ यः स्वतन्त्रः परात्मा
तं गौराङ्गं स्वजन-तरणे हृष्ट-चित्तं स्मरामि ॥ ५३ ॥**

*vṛndāraṇyekaṣaṇa-kapaṭato gauḍa-deśe prasūtiṁ
dṛṣṭvā snehād yavana-kavalāt sāgrajam rūpam eva
uddhṛtyauḍhram punar api yayau yaḥ svatantraḥ parātmā
taṁ gaurāṅgam svajana-taraṇe hṛṣṭa-cittaṁ 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

**सङ्गं हित्वा बहु-विध-नृणां भद्रम् एकं गृहीत्वा
यात्रां वृन्दावन-दृढ-मतिर् यस् चकारात्म-तन्त्रः ।
ऋक्ष-व्यघ्र-प्रभृतिक-पशून् मादयित्वात्म-शक्त्या
तं स्वानन्दैः पशु-मति-हरं गौरचन्द्रं स्मरामि ॥ ५४ ॥**

*saṅgam hitvā bahu-vidha-nṛṇāṁ bhadram ekam gṛhītvā
yātrāṁ 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

**वृन्दारण्ये गिरिवर-नदी-ग्राम-राजीर् विलोक्य
पूर्व-कृईडा-स्मरण-विवशो भाव-पुञ्जैर् मुमोह ।
तस्माद् भद्रो ब्रज-विपिनतश् चालयाम् आस यं च
तं गौराङ्गं निज-जन-वशं दीन-मूर्तिं स्मरामि ॥ ५५ ॥**

*vṛndāraṇye girivara-nadī-grāma-rājīr vilokya
pūrva-kṛīḍā-smaraṇa-vivaśo bhāva-puñjair mumoha*

*tasmād bhadro vraja-vipinataś cālayām āsa yaṁ ca
taṁ gaurāṅgaṁ nija-jana-vaśaṁ dīna-mūrtiṁ 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

भावावेशं पथि परम् अहो वीक्ष्य तं भाग्यवन्तो
म्लेच्छाः केची छुभ-मति-बलाल् लेभिरे यत्-प्रसादम् ।
भक्तास् ते च प्रणय-वशगा यत्-प्रसादाद् बभूवुस्
तं गौराङ्गं जनि-मल-हरं शुद्ध-मूर्तिं स्मरामि ॥ ५६ ॥

*bhāvāveśaṁ pathi param aho vīkṣya taṁ bhāgyavanto
mlecchāḥ kecī chubha-mati-balāl lebhire yat-prasādam
bhaktās te ca praṇaya-vaśagā yat-prasādād babhūvus
taṁ gaurāṅgaṁ jani-mala-haraṁ śuddha-mūrtiṁ 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

पुण्ये गङ्गा-तपनतनया-सङ्गमे तीर्थ-वर्ये रूपं
विद्यां पर-रस-मयीं शिक्षयाम् आस यो वै ।
प्रेमाणं गोकुलपति-गतं वल्लभाख्यं बुधं च
तं गौराङ्गं रस-गुरु-मणिं शास्त्र-मूर्तिं स्मरामि ॥ ५७ ॥

*puṇye gaṅgā-tapanatanayā-saṅgame tīrtha-varye rūpaṁ
vidyāṁ para-rasa-mayīṁ śikṣayām āsa yo vai
premaṅgaṁ gokulapati-gataṁ vallabhākhyaṁ budhaṁ ca
taṁ gaurāṅgaṁ rasa-guru-maṇiṁ śāstra-mūrtiṁ 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

कासी-क्षेत्रे रस-विरहितान् केवलाद्वैत-पक्षान्
प्रेम्णाप्लाव्य स्वजन-कृपया यस् तु रूपाग्रजाय ।
विष्णोर् भक्ति-स्मृति-विरचने साधु शाक्तिं व्यतारीद्
वन्दे गौरं भजन-विषये साधकानां गुरुं तम् ॥ ५८ ॥

*kāśī-kṣetre rasa-virahitān kevalādvaita-pakṣān
preṁṇāplāvya svajana-kṛpayā yas tu rūpāgrajāya
viṣṇor bhakti-smṛti-viracane sādhu śaktiṁ vyatārīd
vande gauram bhajana-viṣaye sādhakānām gurum 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

धिग् गौराङ्ग-प्रणति-रहितान् शुष्क-तर्कादि-दग्धान्
इत्य् एवं वै प्रचुर-वचनं शाङ्कराणां बभूव ।
न्यासीशानां सदसि महतां यस्य पूजा तदाभूत्
तं गौराङ्गं स्व-सुख-मथनानन्द-मूर्तिं स्मरामि ॥ ५९ ॥

*dhig gaurāṅga-praṇati-rahitān śuṣka-tarkādi-dagdhān
ity evaṁ vai pracura-vacanāṁ śāṅkarāṇāṁ babhūva
nyāsīsānāṁ sadasi mahatām yasya pūjā tadābhūt
tām gaurāṅgaṁ sva-sukha-mathanānanda-mūrtiṁ smarāmi*

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

Text 60

प्राप्य क्षेत्रं पुनर् अपि हरिर् भक्त-वर्गास् तुतोष
रामानन्द-प्रमुख-सुजनान् सार्वभौमादिहान् यः ।
प्रेमालापैर् हरि-रस-परैर् यापयाम् आस वर्षास्
तम्- गौराङ्गं हरि-रस-कथास्वाद-पूर्णं स्मरामि ॥ ६० ॥

*prāpya kṣetram punar api harir bhakta-vargāṁs tutoṣa
rāmānanda-pramukha-sujanān sārvabhaumādihān yaḥ
premālāpair hari-rasa-parair yāpayām āsa varṣāṁs
tam- gaurāṅgaṁ hari-rasa-kathāsvāda-pūrṇaṁ 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, Sārvabhauama Bhaṭṭācārya, and the others. I meditate on Lord Gaurāṅga, who tastes the nectar of talking about Lord Hari.

Text 61

यत्-पादाब्जं विधि-शिव-नुतं वीक्षितुं ते महान्तो
वर्षे वर्षे रथ-परिगतौ गौड-देशात् समेत्य ।
प्रीतिं लब्ध्वा मनसि महतीं ओढ-देशात् समीयुर्
गौडीयानाम् परम-सुहृदं तम् यतीन्द्रं स्मरामि ॥ ६१ ॥

*yat-pādābjaṁ vidhi-śiva-nutaṁ vīkṣitum te mahānto
varṣe varṣe ratha-parigatau gauḍa-deśāt sametya
prītiṁ labdhvā manasi mahatīm oḍhra-deśāt samīyur
gauḍīyānām parama-suhṛdaṁ tam yatīndraṁ 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

निर्विण्णानां विपुल-पतनं स्त्रीषु सम्भाषणं यत्
तत्-तद्-दोषात् स्व-मत-चरकारक्षणार्थं य ईशः ।
दोषात् क्षुद्राद् अपि लघु-हरिं वर्जयित्वा मुमोद
तम् गौराङ्गं विमल-चरितं साधु-मूर्तिं स्मरामि ॥ ६२ ॥

*nirviṅṇānām vipula-patanam strīṣu sambhāṣaṇam yat
tat-tad-doṣāt sva-mata-carakāraṣaṇārtham 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

दैवाद् हीनान्वय-जनिवतां तत्त्व-बुद्धि-प्रभावाद्
आचार्यत्वं भवति यद् इदं तत्त्वम् एकं सुगूढम् ।
प्रद्युम्नाय प्रचुर-कृपया ज्ञापयाम् आस यस् तत्
तम् गौराङ्गं गुण-मधुकरं जाड्य-शून्यं स्मरामि ॥ ६३ ॥

*daivād hīnānvaya-janivatām tattva-buddhi-prabhāvād
ācāryatvaṁ bhavati yad idaṁ tattvam ekaṁ sugūḍham
pradyumnāya pracura-kṛpayā jñāpayām āsa yas tat
tam gaurāṅgam guṇa-madhukaram jāḍya-śūnyaṁ 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

वात्सल्येन स्व-भजन-वशाद् दास-गोस्वामिनं यस्
तत्त्व-ज्ञानं भजन-विषये शिक्षयाम् आस साक्षात् ।
सिन्धोस् तीरे चरम-समये स्थापयाम् आस दासं
तं गौराङ्गं स्व-चरण-जुषां बन्धु-मूर्तिं स्मरामि ॥ ६४ ॥

*vātsalyena sva-bhajana-vaśād dāsa-gosvāminam yas
tattva-jñānam bhajana-viṣaye śikṣayām āsa sāksāt
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

पुरीं रामाख्यं यो गुरु-जन-कथा-निन्दन-परं
सदोपेक्ष्य भ्रान्तं कलि-कलुष-कूपे गतम् इह ।
अमोघं स्वी-चक्रे हरिजन-कृपा-लेश-बलतः
शची-सूनुः शश्वात्-स्मरण-पदवीं गच्छतु स मे ॥ ६५ ॥

*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-padavīm 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

सनातनं कण्डु-रसं प्रपीडितं
स्पर्शेन शुद्धं कृपया चकार यः ।
स्व-नाश-बुद्धिं परिशोधयन् अहो
स्मरामि गौरं नवखण्ड-नागरम् ॥ ६६ ॥

*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

गोपीनाथं नरपति-बलाद् यो ररक्षात्म-तन्त्रो
रामानन्दानुज-निज-जनं शिक्षयन् धर्म-तत्त्वम् ।
पापैर् लब्धं धनम् इति सदा त्याज्यम् एव स्व-धर्मात्
तम् गौराङ्गं स्वजन-शिवदं भद्र-मूर्तिं स्मरामि ॥ ६७ ॥

*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

उपायनं राघवतः समादृतं
पुनः पुनः प्राप्तम् अपि स्व-देशातः ।
स्व-भक्ततो येन परात् परात्मना
तम् एव गौरं सततं स्मराम्य् अहम् ॥ ६८ ॥

*upāyanam rāghavataḥ samāḍṛtam
punaḥ punaḥ prāptam api sva-deśātaḥ
sva-bhaktato yena parāt parātmanā
tam eva gauram satataḥ 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

तैलं नाङ्गी-कृतं येन
सन्न्यास-धर्म-रक्षिणा ।
जगदानन्द-दत्तं च
स्मरामि तं महाप्रभुम् ॥ ६९ ॥

*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

जगन्नाथागारे गरुड-सदन-स्तम्भ-निकटे
ददर्श श्री-मूर्तिं प्रणय-विवशा कापि जरती ।
समारुह्य स्कन्धं यद् अमल-हरेस् तुष्ट-मनसः
शची-सूनुः शश्वत् स्मरण-पदवीं गच्छतु स मे ॥ ७० ॥

*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

पुरी-देवे भक्तिं गुरु-चरण-योग्यां सुमधुरां
दयां गोविन्दाख्ये विशद-परिचर्याश्रित-जने ।
स्वरूपे यः प्रीतिं मधुर-रस-रूपं ह्य् अकुरुत्
शची-सूनुः शश्वत् स्मरण-पदवीं गच्छतु स मे ॥ ७१ ॥

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

May Śacī's son, who worshiped Ísvara 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

दधानः कौपीनं वसनं अरुणं शोभनमयं
सुवर्णाद्रेः शोभं सकल-सुशरीरे दधद् अपि जपन् ।
राधा-कृष्णं गलद्-उदक-धाराक्षि-युगलं
शची-शूनुः शश्वत् स्मरण-पदवीं गच्छतु स मे ॥ ७२ ॥

*dadhānaḥ kaupīnaṁ vasaṇaṁ aruṇaṁ śobhanamayam
suvarṇādreḥ śobhaṁ sakala-suśarīre dadhad api japan
rādhā-kṛṣṇaṁ galad-udaka-dhārākṣi-yugalaṁ
śacī-sūnuḥ śāśvat 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

मुदा गायन् उच्चैर् मधुर-हरि-नामावलिम् अहो
नटन् मन्दं मन्दं नगर-पथ-गामी सह जनैः ।
वदन् काक्का रे रे वद हरि हरीत्य्-अक्षर-युगं
शची-शूनुः शश्वत् स्मरण-पदवीं गच्छतु स मे ॥ ७३ ॥

*mudā gāyann uccair madhura-hari-nāmāvalim aho
naṭan mandam mandam nagara-patha-gāmī saha janaiḥ
vadan kākvā re re vada hari harīty-akṣara-yugaṁ
śacī-sūnuḥ śāśvat 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

रहस्यं शास्त्राणां यद् अपरिचितं पूर्व-विदुषां
श्रुतेर् गूढं तत्त्वं दश-परिमितं प्रेम-कलितम् ।

दयालुस् तद् यो ऽसौ प्रभुर् अति-कृपाभिः समवदच्
छची-शूनुः शश्वत् स्मरण-पदवीं गच्छतु स मे ॥ ७४ ॥

*rahasyaṁ śāstrāṇāṁ yad aparicitaṁ pūrva-viduṣāṁ
śruter gūḍhaṁ tattvaṁ daśa-parimitaṁ prema-kalitam
dayālus tad yo 'sau prabhur ati-kṛpābhiḥ samavadac
chacī-sūnuḥ śaśvat smaraṇa-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

आम्नायः प्राह तत्त्वं हरिम् इह परमं सर्व-शक्तिं रसाब्धिं
तद्-भिन्नांसांश् च जीवान् प्रकृति-कवलितांस् तद्-विमुक्तांस् च भावात् ।
भेदाभेद-प्रकाशं सकलम् अपि हरेः साधनं शुद्ध-भक्तिं
साध्यं तत्-प्रीतिं एवेत्य् उपदिशति हरिर् गौरचन्द्रो भजे तम् ॥ ७५ ॥

*āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktiṁ rasābधिṁ
tad-bhinnāṁsāṁś ca jīvān prakṛti-kavalitāṁś tad-vimuktāṁś 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 Vibhinnāṁśa, 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

स्वतः सिद्धो वेदो हरि-दयित-वेधः-प्रभृतिः
प्रमाणं सत् प्राप्तः प्रमिति-विषयांस् तन्-नव-विधान् ।
तथा-प्रत्याक्षादि-प्रमिति-सहितं साधयति नो
न युक्तिस् तर्काख्या प्रविशति तथा-शक्ति-रहिता ॥ ७६ ॥

*svataḥ siddho vedo hari-dayita-vedhaḥ-prabhṛtiḥ
pramāṇam sat prāptaḥ pramiti-viṣayāṁś 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 logī have no power to enter the truth.

Text 77

हरिस् त् एकं तत्त्वं विधि-शिव-सुरेश-प्रणामितो
यद् एवेदं ब्रह्म प्रकृति-रहितं तत्-तनु-महः ।
परात्मा तस्यांशो जगद् अनुगतो विश्व-जनकः
स वै राधा-कान्तो नव-जलद-कान्तिश् चिद्-उदयः ॥ ७७ ॥

*haris tṭ ekam tattvaṁ vidhi-śiva-sureśa-praṇamito
yad evedaṁ brahma prakṛti-rahitaṁ 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

पराख्यायाः शक्तेर् अपृथग् अपि स स्वे महिमनि स्थितो
जिवाख्यं स्वम् अचिद्-अभिहितं तं त्रि-पदिकम् ।
स्वतन्त्रेच्छः शक्तिं सकल-विषये प्रेरण-परो
विकाराद्यैः शून्यः परम-पुरुषो ऽसौ विजयते ॥ ७८ ॥

*parākhyāyāḥ śakter aprthag api sa sve mahimani sthito
jivākhyam svam acid-abhihitam tam tri-padikam
svatantrecchaḥ śaktim sakala-viṣaye prerana-paro
vikāradyaīḥ 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

स वै हिलादिन्याश् च प्रणय-विकृतेर् ह्लादन-रतस्
तथा सम्वी-छक्ति-प्रकटित-रहो-भाव-रसितः ।
तया श्री-सान्धिन्या कृत-विशद-तद्-धाम-निचये
रसाम्भोधौ मग्नो ब्रज-रस-विलासी विजयते ॥ ७९ ॥

*sa vai hilādinyāś 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 sândhinī potency, enjoys nectar pastimes in Vraja, plunged in the ocean of nectar.

Text 80

स्फुलिङ्गा ऋद्धाग्नेर् इव चिद्-अणवो जीव-निचया
हरेः सूर्यस्येवापृथग् अपि तु तद्-भेद-विशयाः ।
वशे माया यस्य प्रकृति-पतिर् एवेश्वर इह
स जीवो मुक्तो ऽपि प्रकृति-वश-योग्यः स्व-गुणतः ॥ ८० ॥

*sphulingā ṛddhāgner iva cid-aṇavo jīva-nicayā
hareḥ sūryasyevāpṛthag 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

स्वरूपार्थैर् हीनान् निज-सुख-परान् कृष्ण-विमुखान्
हरेर् माया दण्ड्यान् गुण-निगड-जालैः कलयती ।
तथा स्थूलैर् लिङ्गैर् द्विविध-वरणैः क्लेश-निकरैर्
महा-कर्मालानैर् नयति पतितान् स्वर्ग-निरयौ ॥ ८१ ॥

*svarūpārthair hīnān nija-sukha-parān kṛṣṇa-vimukhān
harer māyā daṇḍyān guṇa-nigada-jālaiḥ kalayatī
tathā sthūlāir liṅgair 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

यदा भ्रामं भ्रामं हरि-रस-गलद्-वैष्णव-जनं
कदाचित् सम्पश्यंस् तद्-अनुगमने स्याद् रुचि-युतः ।
तदा कृष्णावृत्या त्यजति शनकैर् मायिक-दशां स्वरूपं
बिभ्राणो विमल-रस-भोगं स कुरुते ॥ ८२ ॥

*yadā bhrāmaṁ bhrāmaṁ hari-rasa-galad-vaiṣṇava-janaṁ
kadācit sampśyaṁs tad-anugamane syād ruci-yutaḥ
tadā kṛṣṇāvṛtyā tyajati śanakair māyika-daśāṁ svarūpaṁ
bibhṛāṇo vimala-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

हरेः शक्तेः सर्वं चिद्-अचिद्-अखिलं स्यात् परिणतिर्
विवर्तं नो सत्यं श्रुति-मत-विरुद्धं कलि-मलम् ।
हरेर् भेदाभेदौ श्रुति-विहित-तत्त्वं सुविमलं
ततः प्रेम्णः सिद्धिर् भवति नितरां नित्य-विषये ॥ ८३ ॥

*hareḥ śakteḥ sarvaṁ cid-acid-akhilam syāt pariṇatir
vivartaṁ no satyaṁ śruti-mata-viruddhaṁ kali-malam
harer bhedaḥbhedau śruti-vihita-tattvaṁ suvimalam
tataḥ preṁṇaḥ 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

श्रुतिः कृष्णाख्यानं स्मरण-नति-पूजाविधि-गणस्
तथा दास्यं साख्यं परिचरणम् अप्य् आत्म-ददनम् ।
नवाङ्गान्य् एतनीह विधि-गत-भक्तेर् अनुदिनं
भजन् श्रद्धा-युक्तः सुविमल-रतिं वै स लभते ॥ ८४ ॥

*śrutih kṛṣṇākhyānaṁ smarāṇa-nati-pūjāvidhi-gaṇas
tathā dāsyaṁ sākhyaṁ paricaraṇam apy ātma-dadanam
navāṅgāny etanīha vidhi-gata-bhakter anudinaṁ
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 līlā (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 worshiping Lord Hari every day, one attains pure love for Him.

Text 85

स्वरूपावस्थाने मधुर-रस-भावोदय इह
व्रजे राधा-कृष्ण-स्वजन-जन-भावं हृदि वहन् ।
परानन्दे प्रीतिं जगद्-अतुल-सम्पत्-सुखम् अथो
विलासाख्ये तत्त्वे परम-परिचर्या स लभते ॥ ८५ ॥

*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

प्रभुः कः को जीवः कथम् इदम् अचिद् विश्वम् इति वा
विचार्यैतान् अर्थान् हरि-भजन-कृच्-छास्त्र-चतुरः ।
अभेदाशां धर्मान् सकलम् अपराधं परिहरन्
हरेर् नामानन्दं पिबति हरि-दासो हरि-जनैः ॥ ८६ ॥

*prabhuḥ kaḥ ko jīvaḥ katham idam acid viśvam iti vā
vicāryaitān arthān hari-bhajana-kṛc-śāstra-caturāḥ
abhedāśāṁ 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

संसेव्य दश-मूलं वै
हित्वाविद्याम् अयं जनः ।
भाव-पुष्टिं तथा तुष्टिं
लभते साधु-सङ्गतः ॥ ८७ ॥

*saṁsevya daśa-mūlaṁ vai
hitvāvidyām ayam janaḥ
bhāva-puṣṭim tathā tuṣṭim
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

इतिप्रायां शिक्षां चरण्-मधुपेभ्यः परिदिशन्
गलन्-नेत्राम्भोभिः स्नपित-निज-दीर्घोज्ज्वल-वपुः ।
परानन्दाकारो जगद्-अतुल-बन्धुर् यति-वरः
शची-सूनुः शश्वत् स्मरण-पदवीं गच्छतु स मे ॥ ८८ ॥

*itiprāyāṁ śikṣāṁ caraṇ-madhupēbhyāḥ paridiśan
galan-netrāmbhobhiḥ snapita-nija-dīrghojjvala-vapuḥ
parānandākāro jagad-atula-bandhur yati-varaḥ
śacī-sūnuḥ śāśvat smaraṇa-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

गतिर् गौडीयानाम् अपि सकल-वर्णाश्रम-जुषां
तथा चौडीयानाम् अति-सरल-दैन्याश्रित-हृदम् ।
पुनः पाश्चात्यानां सदय-मनसां तत्त्व-सुधियां
शची-सूनुः शश्वत् स्मरण-पदवीं गच्छतु स मे ॥ ८९ ॥

*gatir gauḍīyānām api sakala-varṇāśrama-juṣāṁ
tathā cauḍīyānām ati-sarala-dainyāśrita-hṛdam
punaḥ pāścātyānāṁ sadaya-manasāṁ tattva-sudhiyāṁ
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

अहो मिश्रागारे स्वपति-विरहोत्कण्ठ-हृदयः
श्लथात् सन्धेर् दैर्घ्यं दधद् अति-विशालं कर-पदोः ।
क्षितौ धृत्वा देहं विकलित-मतिर् गद्गद-वचः
शची-सूनुः शश्वत् स्मरण-पदवीं गच्छतु स मे ॥ ९० ॥

*aho miśrāgāre svapati-virahotkaṇṭha-hṛdayaḥ
ślathāt sandher dairghyam dadhad ati-viśālaṁ kara-padoḥ
kṣitau dhṛtvā dehaṁ 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

गतो बद्ध-द्वाराद् उपल-गृह-मध्याद् बहिर् अहो
गवां कालिङ्गानाम् अपि समतिगच्छन् वृत्ति-गणम् ।
प्रकोष्ठे सङ्कोचाद् बत निपतितः कच्छप इव
शची-सूनुः साक्षात् स्मरण-पदवीं गच्छतु स मे ॥ ९१ ॥

*gato baddha-dvārād upala-grha-madhyād bahir aho
gavāṁ kāliṅgānām api samatigacchan vṛtti-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

ब्रजारण्यं स्मृत्वा विरह-विकलान्तर-विलपितो
मुखं सङ्घृष्यासौ रुधिरम् अधिकं तद् दधद् अहो ।
क्व मे कान्तः कृष्णो वद वद वदेति प्रलपितः
शची-सूनुः साक्षात् स्मरण-पदवीं गच्छतु स मे ॥ ९२ ॥

*vrajāraṇyam smṛtvā viraha-vikalāntar-vilapito
mukhaṁ 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

पयो-राशेस् तीरे चकट-गिरिराजे सिकतिले
ब्रजन् गोष्ठे गोवर्धन-गिरिपतिं लोकितुम् अहो ।
गणैः सार्धं गौरो द्रुत-गति-विशिष्टः प्रमुदितः
शची-सूनुः साक्षात् स्मरण-पदवीं गच्छतु स मे ॥ ९३ ॥

*payo-rāśes tīre cakṛṭ-girirāje sikatile
vrajan goṣṭhe govardhana-giripatiṁ lokitum aho
gaṇaiḥ sārḍham gauro druta-gati-viśiṣṭaḥ pramuditaḥ
śacī-sūnuḥ sāksāt smaraṇa-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 cakaṭa-parvata on the beach, eternally travel on the path of my memory.

Text 94

यस्यानुकम्पा सुखदा जनानां
संसार-कूपाद् रघुनाथ-दासम्
उद्धृत्य गुञ्जाः शिलया ददौ यस्
तं गौरचन्द्रं प्रणमामि भक्त्या ॥ ९४ ॥

*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 guñja necklace and a govardhana-śilā.

Text 95

सद्-भक्ति-सिद्धान्त-विरुद्ध-वादान्
वैरस्य-भावांश् च बहिर्-मुखानाम् ।
सङ्गं विहायाथ सुभक्त-गोष्ठ्यां
रराज यस् तं प्रणमामि गौरम् ॥ ९५ ॥

*sad-bhakti-siddhānta-viruddha-vādān
vairasya-bhāvāṁś ca bahir-mukhānām
saṅgam vihayātha 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

नामानि विष्णोर् बहिरङ्ग-पात्रे
विस्तीर्य लोके कलि-पावनो ऽभूत् ।
प्रेमान्तरङ्गाय रसं ददौ यस्
तं गौरचन्द्रं प्रणमामि भक्त्या ॥ ९६ ॥

*nāmāni viṣṇor bahiraṅga-pātre
vistīrya loke kali-pāvano 'bhūt
premāntaraṅgāya rasam 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

नामापराधं सकलं विनाश्य
चैतन्य-नामाश्रित-मानवानाम् ।
भक्तिं परां यद् प्रददौ जनेभ्यस्
तं गौरचन्द्रं प्रणमामि भक्त्या ॥ ९७ ॥

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

इत्थं लीलामय-वर-वपुः कृष्ण-चैतन्यचन्द्रो
वर्षान् द्वि-द्वादश-परिमितान् क्षेपयाम् आस गार्ह्ये ।

सन्न्यासे यः समपरिमितं यापयाम् आस कालं
वन्दे गौरं सकल-जगताम् आश्रमानां गुरुं तम् ॥ ९८ ॥

*ittham līlāmaya-vara-vapuḥ kṛṣṇa-caitanyacandro
varṣān dvi-dvādaśa-parimitān kṣepayām āsa gārhye
sannyāse yaḥ samaparimitam yāpayām āsa kalam
vande gauram 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

दरिद्रेभ्यो वास्त्रं धनं अपि ददौ यः करुणया
बुभुक्षून् यो ऽन्नाद्यैर् अतिथि-निचयांस् तोषम् अनयत् ।
तथा विद्या-दानैः सुखम् अतिशयं यः समभजत्
स गौराङ्गः शश्वत् स्मरण-पदवीं गच्छतु मम ॥ ९९ ॥

*daridrebhyo vāstram dhanam api dadau yaḥ karuṇayā
bubhukṣūn yo 'nnādyair atithi-nicayāms toṣam anayat
tathā vidyā-dānaiḥ sukham atīśayam yaḥ samabhajat
sa gaurāṅgaḥ śaśvat 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

सन्न्यासस्य प्रथम-समये तीर्थ-यात्रा-च्छलेन
वर्षान् यो वै रस-परिमितान् व्याप्य भक्तिं ततान् ।
शेषान् अब्दान् वसु-विधु-मितान् क्षेत्र-देशे स्थितो यो
वन्दे तस्य प्रकट-चरितं योगमाया-बलाढ्यम् ॥ १०० ॥

*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 prakṭa-caritam yogamāyā-balādhyam*

On the pretext of pilgrimage He spent the first six 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

हा हा कष्टं सकल-जगतां भक्तिभाजां विशेषं
गोपीनाथालय-परिसरे कीर्तने यः प्रदोशे ।
अप्राकट्यं बत समभजन् मोहयन् भक्त-नेत्रं
वन्दे तस्याप्रकट-चरितं नित्यम् अप्राकृतं तम् ॥ १०१ ॥

*hā hā kaṣṭam sakala-jagatām bhaktibhājām viśeṣam
gopīnāthālaya-parisare kīrtane yaḥ pradośe
aprākātyam bata samabhajan mohayan bhakta-netram
vande tasyāprakaṣa-caritam 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

भक्ता ये वै सकल-समये गौर-गाथम् इमं नो
गायन्त्य् उच्चैर् विगलित-हृदः गौर-तीर्थे विशेषात् ।
तेषां तूर्णं द्विज-कुल-मणिः कृष्ण-चैतन्यचन्द्रः
प्रेमावेशं युगल-भजने यच्छति प्राण-बन्धुः ॥ १०२ ॥

*bhaktā ye vai sakala-samaye gaura-gātham imam no
gāyanty uccair vigalita-hṛdaḥ gaura-tīrthe viśeṣāt
teṣāṁ tūrṇam dvija-kula-maṇiḥ kṛṣṇa-caitanyacandraḥ
premāveśam 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

शत्ववेद-प्रमे शाके
कार्तिके गोद्रुमे प्रभोः ।
गीता भक्तिविनोदेन
लीलेयं लोक-पावनी ॥ १०३ ॥

*śatkaveda-prame śāke
kārttike godrume prabhoḥ
gītā bhaktivinodena
līleyam 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

यत्-प्रेम-माधुर्य-विलास-रागान्
नन्दात्मजो गौड-विहारम् आप ।
तस्यै विचित्रा वृषभानु-पुत्र्यै
लीलामया तस्य समार्पितेयम् ॥ १०४ ॥

*yat-prema-mādhurya-vilāsa-rāgān
nandātmajo gauḍa-vihāram āpa
tasyai vicitrā vṛṣabhānu-putryai
līlāmayā tasya samārpiteyam*

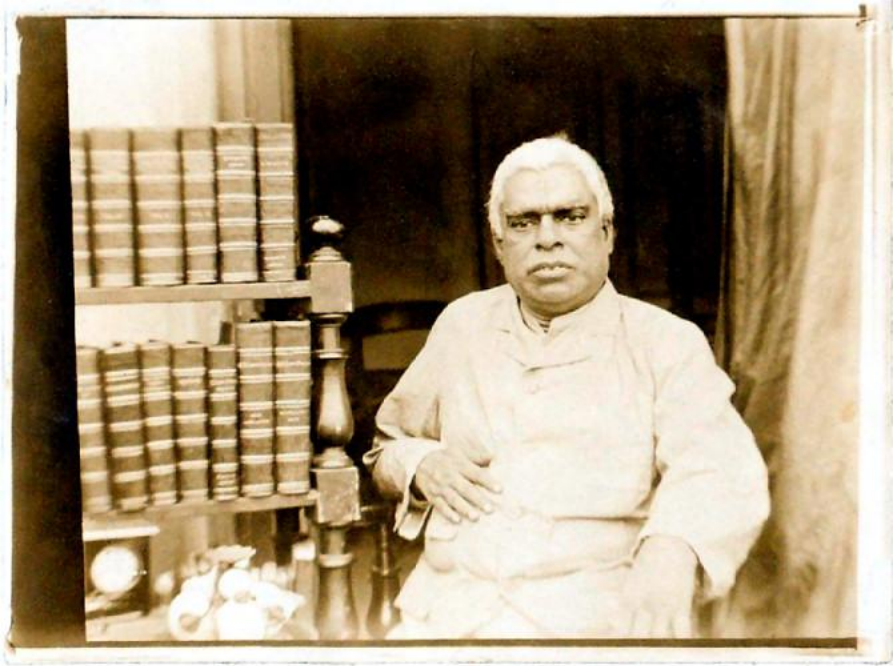
Because He desired to taste the pastimes of the sweetness of Her love, Nanda's son enjoyed pastimes in Bengal. This wonderful song, filled with His pastimes, is offered to Her, King Vṛṣabhānu's daughter.

इति श्री भक्तिविनोद विरचितं श्रीश्रीमद्
गौराङ्गस्मरण मङ्गल स्तोत्रं समाप्तम्

*iti śrī bhaktivinoda viracitaṁ śrī-śrīmad
gaurāṅga-smaraṇa maṅgala stotraṁ samāptam*

thus ends the hymn called:
-Śrī Śrīmad Gaurāṅga-Smaraṇa-Maṅgala-Stotraṁ-
composed by Śrīla Bhaktivinoda

- THE END -



Srīla Bhaktivinoda h kura



A FEW WORDS IN ENGLISH

The object of this little book is to bring the holy life of Chaitanya Mahaprabhu and his precepts to the notice of the educated and the religious people. Most of the books treating on these subjects have hitherto been printed in Bengali character. Hence the life and precepts of Chaitanya have scarcely passed beyond the boundaries of Bengal.

This book has therefore been printed in Sanskrit types for circulation all over India. Our educated brethren of Europe and America have taken, of late, to the study of the Sanskrit language, and it is our belief that this *brochure* will go to their hands in a very short time. **This book contains 104 slokas** with copious commentaries. It makes a succinct mention of all the anecdotes of the life of Mahaprabhu as related in the famous book, the **Chaitanya Charitamrita by Krishnadas Kaviraj**. The *slokas* from 75 to 86 inclusive will give an outline of the precepts of that great personage.

With a view to help our English-knowing readers in going through the book, we have here summarized in English the contents of the work.

It is at the request of some *vaishnavas* that we have composed the *Smaran Mangal* verses in the form of a prayer for daily recitation at the time of worship.

Kedarnath Dutt Bhaktivinod, M.A.R.S



Publishers Note:

The original Devanagari/ Sanskrit verses are from Srīla Bhaktivinoda Ṭhākuras book: *Śrī Śrīmad Gaurāṅga-līlā-smaraṇa-maṅgala-stotram*.

The English Translation is a FREE translation.