

Śrī Gaurāṅga-Līlā-Smaraṇa-Maṅgala-Stotram

Auspicious Verses for Remembering Lord Gaurāṅga's Pastimes
by Srīla Bhaktivinoda Ṭhākura

VERSE 1

*rāhu-graste jaḍa-śasadhare phālgune pūrṇimāyām
gaude śāke manuśatamite sapta-varśādhike yaḥ
māyāpūryām samajani śacī-garbhasindhau pradoṣe
tam cic-chakti-prakaṭita-tanuṁ miśra-sūnuṁ smarāmi*

rāhu-graste jaḍa-śasadhare—on the lunar eclipse; *phālgune*—in the month of hālguna (February–March); *pūrṇimāyām*—on the full-moon day; *gaude*—in Bengal; *śāke*—in the Śāka era; *manuśatamite sapta-varśādhike* in the 1407 (answering to the 8th of February 1486 of the Christian era); *yaḥ*—who; *māyāpūryām* in Māyāpura; *samajani* was born; *śacī* of Śrīmatī Śacī-devī; *garbha*—of the womb; *sindhau*—in the ocean; *pradoṣe*—in the evening just after sunset; *tam*—to Him; *cic*—transcendental; *śakti*—by the potency; *prakaṭita*—manifested; *tanuṁ*—body; *miśra*—of Jagannātha Miśra; *sūnuṁ*—the transcendental Son; *smarāmi*—I meditate.

In the town of Māyāpur in Bengal, just after sunset on the evening of the 23rd Phalguna 1407 Sakabda, (answering to the 18th February 1486 of the Christian era), Lord Caitanya Mahāprabhu took birth as the son of Jagannātha Miśra from the ocean of Śrīmatī Śacī-devī's womb. I meditate on that Lord Caitanya, whose spiritual form is manifested by His own cit potency.

VERSE 2

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

viśvambhara—Viśvambhara; *prabhu*—Prabhu; *hari*—Hari; *dvija*—Dvija; *gauracandra*—Gauracandra; *nimba*—Nimāi; *īśa*—Īśa; *nāma*—of names; *nicayaḥ*—multitude; *kramataḥ*—one after another; *babhūva*—became; *yasya*—of whom; *ārya-khaṇḍa*—of the pious land of India; *mukuṭa*—the crown; *upama*—compared to; *gauḍa-rāṣṭre*—the land of Bengal; *gauram*—Lord Caitanya Mahāprabhu; *smarāmi*—I meditate; *satatam*—continually; *kali*—the Kali-yuga; *pāvanam*—the purifier; *tam*—Him.

(Growing up in) Bengal, which is like the crown of the pious land of India, Lord Caitanya became known by many different names, such as Viśvambhara, Prabhu, Hari, Dvija, Gauracandra, Nimāi, and Īśa. I continuously meditate upon that Lord, who purifies the Age of Kali.

VERSE 3

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

aṅgī-kurvan—accepting; *nija*—own; *sukha*—happiness; *karīm*—giving; *rādhikā*—of Śrīmatī Rādhārāṇī; *bhāva*—of the love; *kāntim*—the splendor; *miśra*—of Jagannātha Miśra; *āvāse*—in the home; *su*—very; *lalita*—charming and playful; *vapuḥ*—form; *gaura*—golden; *varṇaḥ*—color; *hariḥ*—the Supreme Personality of Godhead, Lord Hari; *yaḥ*—who; *pallī*—of the village; *strīṇām*—of the ladies; *sukham*—happiness; *abhidadhat*—placed; *khelayām āsa*—played; *bālye*—in His childhood; *vande*—offer respectful obeisances; *aham*—I; *tam*—unto Him; *kanaka*—golden; *vapuṣam*—form; *prāṅgne*—in the courtyard; *riṅgamānam*—crawling.

The Supreme Personality of Godhead, Lord Hari, accepted the luster of the ecstatic love offered to Him by Śrīmatī Rādhārāṇī, which caused Him such great delight. In this way the Lord assumed a beautiful and charming form with a complexion as brilliant as gold. As a small child playing and crawling about the courtyard of Jagannātha Miśra's house, that Lord Hari delighted the ladies of the neighborhood. I offer my respectful obeisances to that golden Lord Hari.

VERSE 4

*sarpākṛtim svāṅganam hy anantam
kṛtvāsanam yas tarasopaviṣṭaḥ
tatyāja tam cātmajanānurodhād
viśvāmbharam tam praṇamāmi nityam*

sarpa—of a serpent; *ākṛtim*—form; *sva*—own; *aṅganam*—courtyard; *hi*—certainly; *anantam*—Lord Anantadeva; *kṛtvā āsanam*—sitting; *yaḥ*—who; *tarasā*—quickly; *upaviṣṭaḥ*—seated; *tatyāja*—abandoned; *tam*—him; *ca*—and; *ātmajana*—of the relatives; *anurodhāt*—because of consideration (or because of the appeals); *viśvāmbharam*—to that Lord Viśvambhara; *tam*—to Him; *praṇamāmi*—I offer my respectful obeisances; *nityam*—repeatedly.

When Lord Anantadeva assumed the form of an ordinary snake and entered [Jagannātha Miśra's] courtyard, young Viśvambhara immediately began to play with Him. When the distressed relatives appealed to Him, Viśvambhara went away from the snake. I repeatedly offer my respectful obeisances to that Lord

Viśvambhara.

VERSE 5

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

bālye—in childhood; *śṛṇvan*—hearing; *vada*—please speak; *harim*—the name of Lord Hari; *iti*—thus; *krandanāt*—from crying; *yaḥ*—who; *nivṛttaḥ*—stopped; *tasmāt*—on that account; *strīṇām*—of the ladies; *sakala*—entire; *viśaye*—in the circle; *nāma*—of the Holy Names; *gānam*—singing; *tadā*—then; *āsīt*—was; *mātre*—to His mother; *jñānam*—transcendental knowledge; *viśadam*—pure and splendid; *avadat*—spoke; *mṛttikā*—of clay; *bhakṣaṇe*—in the eating; *yaḥ*—who; *vande*—I offer my respectful obeisances; *gauram*—unto that Lord Gaurasundara; *kali*—of the Age of Kali; *mala*—impurities; *haram*—removing; *nāma*—of the Holy names; *gāna*—chanting; *āśrayam*—shelter; *tam*—Him.

When in His childhood He heard the words “Say the name of Lord Hari,” He would immediately stop crying. In this way the ladies of the village would continually sing the Holy Names of the Lord. When He had eaten clay, He spoke splendid and pure philosophy of real spiritual life to His mother. I offer my respectful obeisances to that Lord Gaurasundara, who became the shelter of the chanting of the Holy Names and thus removed the impurities of the Age of Kali.

VERSE 6

*paugaṇḍādau dvija-gaṇa-grhe cāpalam yo vitanvan
vidyārāmbhe śīśu-parivṛto jāhnavī-snāna-kāle
vāri-kṣepair dvija-kula-patīn cālayām āsa sarvāms
tam gaurāṅgam parama-capalam kautukīsam smarāmi*

paugaṇḍa—of boyhood; *ādau*—in the beginning; *dvija*—of the brāhmaṇas; *gaṇa*—of the community; *grhe*—in the house; *cāpalam*—pranks; *yaḥ*—who; *vitānvan*—performing; *vidyā*—of education; *ārambhe*—at the beginning; *śīśu*—by the boys; *parivṛtaḥ*—accompanied; *jāhnavī*—in the Ganges; *snāna*—of bathing; *kāle*—at the time; *vāri*—of water; *kṣepaiḥ*—with sprinkling; *dvija*—of brāhmaṇas; *kula*—of the community; *patīn*—the leaders; *cālayām āsa*—agitated and caused to flee; *sarvān*—all; *tam*—to Him; *gaurāṅgam*—Lord Gaurāṅga; *parama*—supremely; *capalam*—mischeivous; *kautukī*—of those jubilantly fond of performing pranks; *īsam*—the master; *smarāmi*—I meditate.

In the beginning of His boyhood Lord Gaurāṅga performed childish pranks in the homes of the brāhmaṇas. On the day of His first schooling, accompanied by His boyhood friends, He went to the Ganges at the time of bathing and splashed

water on the leaders of the brāhmaṇas, agitating them and causing them to flee. I meditated on that Lord Gaurāṅga, the supreme prankster and the monarch of all playful boys.

VERSE 7

*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 durjanānām*

tīrtha—to places of pilgrimage; *bhrāmi*—wandering; *dvija*—of brāhmaṇas; *kula*—of the community; *maṇeḥ*—of the jewel; *bhakṣayan*—eating; *pakvam*—cooked; *annam*—rice; *paścāt*—afterwards; *tam*—to him; *yaḥ*—who; *vipula*—great; *kṛpayā*—with mercy; *jñāpayām āsa*—informed; *tattvam*—spiritual truth of His actual identity; *skandha*—on the shoulders; *āroha*—ascended; *chala*—of tricks; *bahutayā*—with an abundance; *mohayām āsa*—bewildered; *caurau*—two thieves; *vande*—offer respectful obeisances; *aham*—I; *tam*—to Him; *su-jana*—to the pious devotees; *sukhadam*—giving; *happiness*; *daṇḍadam*—giving punishment; *durjanānām*—to the impious.

Young Lord Caitanya ate the rice cooked (by a guest) who was like the jewel among the brāhmaṇas traveling to places of pilgrimage. Afterwards, the Lord mercifully revealed the truth of His actual spiritual identity to that brāhmaṇa. Carried away on the shoulders by two thieves, the young Lord bewildered them with His illusory potency. I offer my respectful obeisances to that Lord Caitanya Mahāprabhu, who delights the pious devotees and punishes the impious.

VERSE 8

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

āruhya—ascending; *pṛṣṭham*—on the back; *śiva*—of Lord Śiva; *bhakta*—of a devotee; *bhikṣoḥ*—of a mendicant; *saṅkīrtya*—glorifying; *rudrasya*—of Lord Śiva; *guṇa*—of the transcendental qualities; *anuvādam*—explanation; *reme*—performed pastimes; *mahā-ānanda-mayaḥ*—greatly blissful; *yaḥ*—who; *īśaḥ*—the Supreme Personality of Godhead; *tam*—to Him; *bhakta*—of His devotees; *bhaktam*—a devotee; *praṇamāmi*—I offer my respectful obeisances; *gauram*—to Lord Gaurasundara.

Climbing on the back of a mendicant devotee of Lord Śiva, young Lord Gaurāṅga glorified Lord Śiva's transcendental qualities. The young Lord became blissful by performing these pastimes. I offer my respectful obeisances unto that

Lord Gaurāṅga the Supreme Personality of Godhead, who is a devotee of His devotees.

VERSE 9

*lakṣmī-devyāḥ praṇaya-vihitam miṣṭam annam grhītvā
tasyai prādad varam ati-śubham citta-santoṣaṇam yaḥ
masyāś cihnair nija-parijanān toṣayām āsa yaś ca
tam gaurāṅgam parama-rasikam citta-cauram smarāmi*

lakṣmī-devyāḥ—of Śrīmatī Lakṣmī-devī; *praṇaya*—with love; *vihitam*—offered; *miṣṭam annam*—sweets; *grhītvā*—accepting; *tasyai*—to her; *prādat*—gave; *varam*—benediction; *ati*—greatly; *śubham*—auspicious; *citta*—the heart; *santoṣaṇam*—pleasing; *yaḥ*—who; *masyāḥ*—of ink; *cihnaiḥ*—with the marks; *nija*—own; *parijanān*—relatives; *toṣayām āsa*—satisfied; *yaḥ*—who; *ca*—and; *tam*—Him; *gaurāṅgam*—Lord Gaurāṅga; *parama*—supreme; *rasikam*—of those who relish the mellows of transcendental pastimes; *citta*—the mind; *cauram*—the thief; *smarāmi*—I meditate.

[One day, instead of going to school, young Lord Gaurāṅga met the young girl,] Śrīmatī Lakṣmī-devī. Accepting the sweets lovingly offered by her, He offered her an auspicious benediction that greatly pleased her heart. [Later, in order to prove that He had actually gone to school,] He covered His hands with ink marks, and in this way satisfied His relatives. I meditate on that Lord Gaurāṅga, the supreme enjoyer of transcendental mellows who has completely enchanted my mind.

VERSE 10

*ucchiṣṭa-bhaṇḍeṣu vasan varāṅgo
mātre dadau jñānam anuttamam yaḥ
advaita-vīthi-pathikair upāsyam
tam gauracandram praṇamāmi nityam*

ucchiṣṭa—rejected; *bhaṇḍeṣu*—on the cooking pots; *vasan*—staying; *vara*—beautiful; *aṅgaḥ*—limbs; *mātre*—to His mother; *dadau*—gave; *jñānam*—transcendental knowledge; *anuttamam*—incomparable; *yaḥ*—who; *advaita*—of impersonalist philosophy; *vīthi*—on the paths; *pathikaiḥ*—by the travelers; *upāsyam*—worshipable; *tam*—to Him; *gauracandram*—Lord Gauracandra; *praṇamāmi*—I offer my respectful obeisances; *nityam*—repeatedly.

One day, handsome young Lord Gauracandra sat on rejected cooking pots, [and when His mother chastised Him for it, He replied by] speaking incomparable transcendental philosophy. I repeatedly offer my respectful obeisances to that Lord Gauracandra, the supreme object of worship for those who travel on the path of impersonal philosophy.

VERSE 11

*dṛṣṭvā tu mātuḥ kadanam sva-loṣṭais
tasyai dadau dve sita-nārikele
vātsalya-bhaktyā sahasā śiṣuḥ yas
tam mātr-bhaktam praṇamāmi nityam*

dṛṣṭvā—having seen; *tu*—certainly; *mātuḥ*—of His mother; *kadanam*—suffering; *sva*—own; *loṣṭaiḥ*—with disease; *tasyai*—to her; *dadau*—gave; *dve*—two; *sita*—white; *nārikele*—coconuts; *vātsalya*—filial; *bhaktyā*—with devotion; *sahasā*—immediately; *śiṣuḥ*—child; *yaḥ*—who; *tam*—to Him; *mātr*—to His mother; *bhaktam*—devoted; *praṇamāmi*—I offer my respectful obeisances; *nityam*—eternally.

Seeing His mother suffering with a grave disease, young Lord Gaurāṅga, full of a son's love, quickly brought her two white coconuts [for medicine]. I repeatedly offer my respectful obeisances to Lord Gaurāṅga, who is His mother's devotee.

VERSE 12

*sannyāsārtham gatavati grhād agraje viśvarūpe
miṣṭālāpair vyathita-janakam toṣayām āsa tūrṇam
mātuḥ śokam pitari vigate sāntvayām āsa yaś ca
tam gaurāṅgam parama-sukhadam mātr-bhaktam smarāmi*

sannyāsa—of accepting sannyāsa (the renounced order of life; *artham*—for the purpose; *gatavati*—left; *grhāt*—from the home; *agraje*—elder brother; *viśvarūpe*—Viśvarūpa; *miṣṭa*—sweet; *ālāpaiḥ*—with words; *vyathita*—distressed; *janakam*—father; *toṣayām āsa*—satisfied; *tūrṇam*—quickly; *mātuḥ*—of His mother; *śokam*—grief; *pitari*—when His father; *vigate*—had departed; *sāntvayām āsa*—consoled; *yaḥ*—who; *ca*—and; *tam*—Him; *gaurāṅgam*—Lord Gaurāṅga; *parama*—supreme; *sukhadam*—granting happiness; *mātr*—to His mother; *bhaktam*—devoted; *smarāmi*—I meditate.

When His elder brother, Viśvarūpa, left the house to take sannyāsa, Lord Gaurāṅga quickly satisfied His grief-stricken father by speaking sweet words, and when His father died the Lord consoled His grieving mother. I meditate on pleasing Lord Gaurāṅga, who is His mother's devotee.

VERSE 13

*lakṣmī-devīm praṇaya-vidhinā vallabhācārya-kanyām
aṅgī-kurvan gr̥ha-makha-paraḥ pūrva-deśam jafāma
vidyālāpair bahu-dhanam atho prāpa yaḥ śāstra-vṛttis*

tam gaurāṅgam gṛha-pati-varam dharma-mūrtim smarāmi

lakṣmī-devīm—Lakṣmī-devī; *praṇaya-vidhinā*—with the sacred rites of marriage; *vallabhācārya*—of Vallabhācārya; *kanyām*—the daughter; *aṅgī-kurvan*—accepting; *gṛha-makha*—to household duties; *paraḥ*—devoted; *pūrva*—eastern; *deśam-country*; *jagāma*—travelled; *vidyā-ālāpaiḥ*—with learned lectures; *bahu*—great; *dhanam*—wealth; *athau*—then; *prāpa*—attained; *yaḥ*—who; *śāstra*—explaining the scriptures; *vṛttiḥ*—accepting as a livelihood; *tam*—Him; *gaurāṅgam*—Lord Gaurāṅga; *gṛha-pati*—of husbands; *varam*—the best; *dharma*—of religion; *mūrtim*—the personification; *smarāmi*—I meditate.

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 upon that Lord Gaurāṅga, the best of husbands and the form of religion.

VERSE 14

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

vārāṇasyām—in Vārāṇasī; *sujana*—pious devotee; *tapanam*—Tapana Miśra; *saṅgamayya*—caused to travel; *sva*—own; *deśam*—country; *labdhvā*—obtaining; *lakṣmī*—from Śrīmatī Lakṣmī-devī; *viraha*—of the separation; *vaśataḥ*—under the influence; *śoka*—with grief; *taptam*—burning; *prasūtim*—mother; *tattva*—with of the truth of spiritual life; *ālāpaiḥ*—with sords; *sukha*—happiness; *da*—granting; *vacanaiḥ*—with words; *sukha*—happiness; *da*—granting; *vacanaiḥ*—with words; *sāntvayām āsa*—consoled; *yaḥ*—who; *vai*—certainly; *tam*—Him; *gaurāṅgam*—Lord Gaurāṅga; *virati*—of renunciation; *sukha*—the happiness; *dam*—granting; *śānta*—peaceful; *mūrtim*—form; *smarāmi*—I meditate.

Lord Gaurāṅga met Tapana Miśra 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.

VERSE 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-viśaye simham adhyāpakānām*

mātuḥ—of His mother; *vākyāt*—because of the word; *pariṇaya*—vidhau—in marriage; *prāpa*—obtained; *viṣṇupriyām*—Śrīmatī Viṣṇupriyā-devī; *yaḥ*—who; *gaṅgā*—of the Ganges; *tīre*—on the shore; *parikara-janaiḥ*—with His followers; *dik-jitaḥ*—of Keśava Kaśmīrī, who had conquered all directions; *darpa*—the pride; *hārī*—removing; *reme*—jubilantly performed pastimes; *vidvat-jana*—of learned scholars; *kula-of the community*; *maṇiḥ*—the jewel; *śrī-navadvīpa-candraḥ*—Lord Caitanya Mahāprabhu, the transcendental moon of Navadvīpa; *vande*—offer my respectful obeisances; *ahan*—I; *tam*—to Him; *sakala-viśaye*—in all circles; *siṃham*—the lion; *adhyāpakānām*—of scholars;

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 formerly 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.

VERSE 16

vidyā-vilāsair nava-khaṇḍa-madhye
sarvān dvijān yo virarāja jītvā
smartāṃś ca naiyāyika-tāntrikāṃś ca
tam jñāna-rūpaṃ praṇamāmi gauram

vidyā—of learning; *vilāsaiḥ*—with pastimes; *nava-khaṇḍa-madhye*—in Navadvīpa; *sarvān*—all; *dvijān*—the learned brāhmaṇas; *yaḥ*—who; *virarāja*—appeared very splendid; *jītvā*—having cinquered; *smartān*—the smartas; *ca*—and; *naiyāyika*—followers of the nyaya philosophy; *tāntrikān*—followers of the Tantras; *ca*—and; *tam*—the Him; *jñāna*—of knowledge; *rūpan*—the personification; *praṇamāmi*—I offer my respectful obeisances; *gauram*—to Lord Gauracandra.

With playful logic defeating all brāhmaṇa smartas, naryāyikas, and tāntrikas, He shone with great splendor. I offer my respectful obeisances to Lord Gaura, the form of transcendental knowledge.

VERSE 17

vipra-padodakam pītvā
yo babhūva gatāmayah
varṇāśramācara-pālam
tam smarāmi mahāprabhum

vipra—of a brāhmaṇa; *pāda*—from the feet; *udakam*—water; *pītvā*—having drunk; *yaḥ*—who; *babhūva*—became; *gata*—gone; *āmayah*—disease; *varṇa-āśrama*—of the varṇāśrama-system; *ācara*—the duties; *pālam*—the protector; *tam*—Him; *smarāmi*—I meditate; *mahāprabhum*—Lord Caitanya Mahāprabhu.

He became cured of disease by drinking the water of a brāhmaṇas foot, I meditate on Lord Caitanya Mahāprabhu, the protector of varṇāśrama.

VERSE 18

*preta-kṣetre dvija-parivṛtaḥ sarva-deva-praṇamyo
mantram lebhe nija-guru-parivaktrato yo daśārṇam
gauḍam labdhvā svam ati-vikṛti-cchadmanovāca tattvaṁ
taṁ gaurāṅgaṁ nava-rasapparaṁ bhakta-mūrtim smarāmi*

preta-kṣetre—in the city of Bayā; *dvija*—by brāhmaṇas; *praivṛtaḥ*—accompanied; *sarva*—all; *deva*—by the demigods; *praṇamyaḥ*—worthy of receiving the respectful obeisances; *mantram*—the Hare Kṛṣṇa Mahā-mantra; *lebhe*—obtained; *nija*—own; *guru*—of the spiritual master (Īśvara Purī); *parivakrataḥ*—from the mouth; *yaḥ*—who; *daśārṇam gauḍam*—Bengal; *labdhvā*—having attained; *svam*—own; *ati*—severe; *vikṛti*—illness; *cchadmanā*—on the preVERSE; *uvāca*—spoke; *tattvaḥ*—the truth; *tak*—to Him; *gaurāṅgaḥ*—Lord Gaurāṅga; *nava-nine*; *rasa*—transcendental mellows; *para*—devoted; *bhakta*—of a devotee; *mūrtim*—the form; *smarāmi*—I meditate.

Surrounded by brāhmanas 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 preVERSE of suffering from a grave disease He revealed the truth. I meditate on Lord Gaurāṅga, who is the form of a devotee expert at tasting the nine nectars of devotion.

VERSE 19

*bhakti-ālāpāy niravadhi tadādvaita-mukhyā mahantaḥ
prāptā yasyaśrayak atīśayaḥ kīrtanādyair murāreḥ
nityānandodaya-ghaṭanayā yo babhūveśa-ceṣṭo
vande gauraḥ nayana-sukhadaḥ dakṣiṇaḥ ṣaṭ-bhujāḥ tam*

bhakti—of devotional service; *ālāpāy*—with discussion; *niravadhi*—endless; *tadā*—then; *advaita*—by Advaita Ācārya; *mukhyāḥ*—headed; *mahantaḥ*—great devotees; *prāptaḥ*—attained; *yasya*—of whom; *āśrayak*—shelter; *atīśayaḥ*—great; *kīrtana*—with the glorification; *ādyair*—with activities beginning with; *murāreḥ*—of Lord Murāri; *nityānanda*—of Lord Nityānanda; *udaya*—of the arising; *ghaṭanayā*—with the occurrence; *yaḥ*—who; *babhūva*—became; *īśa*—of the Supreme Personality of Godhead; *ceṣṭaḥ*—with the activities; *vande*—I offer my respectful obeisances; *gauraḥ*—to Lord Gaurasundara; *nayana*—to the eyes; *sukhadaḥ*—giving pleasure; *dakṣiṇak*—powerful; *ṣaṭ-bhujam*—six—armed form; *tam*—to Him.

Ceaselessly discussing the truth of devotional service, the great devotees headed by Advaita ācārya took shelter of Lord Gaura by chanting the holy names of Lord Murāri. When Lord Nityānanda came, Lord Gaura displayed the Supreme

Personality of Godhead's pastimes. I offer my respectful obeisances to all-powerful Lord Gaurasundara who, revealing His six-armed form, delights the eyes.

VERSE 20

*yaḥ kola-rūpa-dhṛg aho varaṇīya-mūrtir
gupte kṛpāḥ ca mahatīḥ sahasā cakāra
tak vyāsa-pūjana-vidhau baladeva-bhāvān
mādhvika-yācana-paraḥ paramaḥ smarāmi*

yaḥ—who; *kola*—of Lord Varāha; *rūpa*—the form; *dhṛk*—manifesting; *aho*—O; *varaṇīya*—beautiful; *mūrtiḥ*—form; *gupte*—to Murāri Gupta; *kṛpāk*—mercy; *ca*—and; *mahatīk*—great; *sahasā*—quickly; *cakāra*—bestowed; *tak*—to Him; *vyāsa-pūjana-vidhau*—in the worship of the spiritual master; *baladeva*—of Lord Balarāma; *bhavat*—because of the state; *mādhvika-mādhvika liquor*; *yācana*—calling out; *paraḥ*—devoted to; *paramam*—the Supreme Personality of Godhead; *smarāmi*—I meditate.

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.

VERSE 21

*advaitacandra-vibhunā saganena bhaktyā
nityam ca Kṛṣṇa-manunā paripūjyate yaḥ
śrīvāsa-mandira-nidhim paripūrṇa-tattvam
tam śrīdharādi-mahatām śaraṇam smarāmi*

advaitacandra—by Lord Advaitacandra; *vibhunā*—all-powerful; *sa*—accompanied by; *gaṇena*—hosts of devotees; *bhaktyā*—with pure devotion; *nityam*—continually; *ca*—and; *Kṛṣṇa*—Kṛṣṇa; *manunā*—considering; *paripūjyate*—is worshipped; *yaḥ*—Who; *śrīvāsa*—of Śrīvāsa; *maṇḍira*—of temple; *nidhim*—ocean; *paripūrṇa*—tattvam—the perfect and complete Supreme Personality of Godhead; *tam*—to Him; *śrīdhara*—Śrīdhara; *ādi*—beginning with; *mahatām*—of the great devotees; *śaraṇam*—the shelter; *smarāmi*—I meditate.

Confident that Lord Caitanya is in reality the Supreme 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.

VERSE 22

*śrīvāsa-phālyam yavanam viśodhya
cakre subhaktam svaguṇam pradarśya
premnā sumatto viśayād virakto
yas tam prabhum gaura-vidhum smarāmi*

śrīvāsa—of Śrīvāsa; *phālyam*—the servant; *yavanam*—muslim; *viśodhya*—having purified; *cakre*—made into; *su-bhaktam*—a nice devotee; *sva*—own; *guṇam*—transcendental opulence; *pradarśya*—having manifested; *premnā*—with transcendental pure love of God; *su*—greatly; *mattaḥ*—maddened; *viśayāt*—from sense-gratification; *viraktaḥ*—renounced; *yaḥ*—Who; *tam*—upon Him; *prabhum*—the supreme master; *gaura*—of Lord Caitanya; *vidhum*—the moon; *smarāmi*—I meditate.

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

VERSE 23

*śrī-rāma-rūpa-dhṛg aho bhiśaja murāreḥ
śrūtvā stavam raghupater mudām āpa yo vai
cakre kuṣaṅga-rahitam kṛpayā mukundam
tam śuddha-bhakti-rasada-pravaram smarāmi*

śrī-rāma—of Lord Rāmacandra; *rūpa*—the form; *dhṛk*—manifesting; *aho*—Oh; *bhiśajaḥ*—of the physician; *murāreḥ*—of Murāri Gupta; *śrūtvā*—having heard; *stavam*—the prayer; *raghupateḥ*—of Lord Raghupati (Rāma); *mudam*—joy; *āpa*—attained; *yaḥ*—Who; *vai*—certainly; *cakre*—did; *kuṣaṅga*—from bad association; *rahitam*—freed; *kṛpayā*—with mercy; *mukundam*—Mukunda; *tam*—on Him; *śuddha*—pure; *bhakti*—devotional service; *rasa*—the transcendental mellows; *da*—granting; *pravaram*—best; *smarāmi*—I meditate.

The Lord became jubilant when He heard the physician Murāri Gupta's prayers glorifying Lord Rāma, and He assumed the form of Lord Rāma in the presence of His devotee. Lord Caitanya mercifully freed the devotee Mukunda from the bad association of the non-devotees. I meditate on that Lord Caitanya, the best of those who distribute the nectarean mellows of pure devotional service.

VERSE 24

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

ajñāpayat—ordered; *ca*—and; *bhagavān*—the Lord; *avadhūta*—renounced from material concerns; *dāsau*—two servants (Lord Nityānanda and Haridāsa Ṭhākura; *dānāya*—for the giving; *gokula*—of Gokula; *pateḥ*—of the Lord (Kṛṣṇa); *nagareṣu*—in the cities and towns; *nāmnām*—of the names; *sarvatra*—everywhere; *jīva*—of living entities; *nicayeṣu*—among the multitudes; *para*—higher; *avareṣu*—and lower; *yaḥ*—Who; *tam*—upon Him; *smarāmi*—I meditate; *puruṣam*—the Supreme Personality of Godhead; *karuṇā*—of mercy; *avatāram*—incarnation.

Lord Caitanya ordered His two avadhuta 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 upon that Lord Caitanya, the Supreme Personality of Godhead, Who has mercifully descended to this world.

VERSE 25

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

yaḥ—Who; *advaita*—of Advaita Ācārya; *sadma*—to the home; *vicalan*—travelling; *saha*—accompanied by; *agrajena*—His older brother (Lord Nityānanda); *sannyāsa*—of renunciation; *dharma*—the nature; *rahitaṁ*—devoid of; *dhvajinaṁ*—cheater; *sura*—wine; *āpam*—drinking; *tattvaṁ*—the truth; *viśuddham*—pure; *avadat*—spoke; *lalita*—Lalita; *ādhyā*—named; *puryām*—in the town; *tam*—upon Him; *śuddha*—pure; *bhakti*—of devotional service; *nilayaṁ*—abode; *śivadaṁ*—auspicious; *smarāmi*—I meditate.

Travelling to the home of Advaita Ācārya, Lord Caitanya, accompanied by His elder brother (Nityānanda Prabhu), met, in the town named Lalitā, a cheating pseudo-sannyāsī, addicted to drinking wine. The Lord instructed him about the purity of genuine spiritual life. I meditate on Lord Caitanya, the abode of pure devotional service, Who grants auspiciousness (to the sincere devotees).

VERSE 26

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

yaḥ—Who; *advaita-vāda*—of the impersonal philosophy; *śaṭhatā*—of the cheating; *āśrita*—taken shelter; *deśikasya*—of the teacher; *prśṭham*—the back; *vyatādayat*—beat; *aho*—Oh; *sahasā*—suddenly; *hariḥ*—Lord Hari; *yaḥ*—Who; *preṁṇā*—with pure love; *api*—and; *bhakti*—of devotional service; *patha*—on the

path; *gam*—a traveller; *ca*—and; *cakāra*—created; *tam*—Him; *tam*—upon Him; *māyā*—illusion; *haram*—removing; *su*—very; *vimalam*—pure; *satatam*—continually; *smarāmi*—I meditate.

When Lord Advaita Ācārya became a preacher of the cheating impersonal philosophy, Lord Gaurahari, out of affection and mercy, beat Him on the back, forcing Him to again enter the path of devotional service. I continually meditate on that eternal and pure Lord, Gaurahari, Who removes the illusion of impersonal philosophy.

VERSE 27

śrī-rūpa-dhṛg bhajana-sāgara-magna-hṛbhyo
yaś candrasekhara-grhe pradadau sva-dugdham
svām darśayan vijayam uddharati sva bhūtim
tam sarva-śakti-vibhavāśrayaṇam smarāmi

śrī—of Śrīmatī Lakṣmī-devī, the goddess of fortune; *rūpa*—form; *dhṛk*—manifesting; *of pure devotional service*; *sāgara*—in the ocean; *magna*—immersed; *nṛbhyah*—to the people; *yaḥ*—Who; *candraśekhara*—of Candrasekhara; *grhe*—in the home; *pradadau*—gave; *sva*—own; *dugdham*—milk; *svam*—own; *darśayan*—showing; *vijayam*—to vijaya dāsa; *uddharati*; *sma*—delivered; *bhūtim*—transcendental opulences; *tam*—upon Him; *sarva*—all; *śakti*—potencies; *vibhava*—and opulences; *āśrayaṇam*—the abode; *smarāmi*—I meditate.

At Candrasekhara's house, Lord Gaurāṅga manifested the form of Śrīmatī Lakṣmī-devī and fed with his milk the devotees present, who were all immersed in the ocean of pure devotional service. The Lord showed His transcendental opulences to Vijaya dasa and delivered him. I meditated upon that Lord Gaurāṅga, the abode of all transcendental potencies and opulences.

VERSE 28

nidrā-tyāgaḥ snapanam aśanam godrumādau vihāro
grāme grāme vicaraṇam aho kīrtanam cālpa-nidrā
yāme yāme krama-niyamato yasya bhaktair babhūvus
tam gaurāṅgam bhajana-sukhadam hy aṣṭa-yāmam smarāmi

nidrā—sleep; *tyāgaḥ*—abandoning; *snapanam*—bathing; *aśanam*—eating; *godruma*—in Godruma-dvīpa; *ādau*—and other places; *vihāraḥ*—pastimes; *grāme*—in village; *frāme*—after village; *vicaraṇam*—movement; *aho*—Oh; *kīrtanam*—chanting the Holy Names of Lord Kṛṣṇa; *ca-and*; *alpa*—little; *nidrā*—sleep; *yāme yāme*—hour after hour; *krama*—niyamataḥ—gradually; *yasya*—of Whom; *bhaktaiḥ*—by the devotees; *babhūvuḥ*—they became; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *bhajana*—of devotional service; *sudha*—the happiness; *dam*—granting; *hi*—indeed; *aṣṭa-yāmam*—entire day; *smarāmi*—I meditate.

Accompanied by His devotees, Lord Gaurāṅga travelled to Godruma and many other villaged, where He performed many pastimes, bathed, honored the prasada of Lord Kṛṣṇa, and continually chanted the Holy Names of Lord Hari, hardly sleeping. Throughout the entire day I meditate on that Lord Gaurāṅga, Who grants the happiness of pure devotional service.

VERSE 29

*yo vai saṅkīrtana-parikaraiḥ śrīnivāsādi-saṅghais
tatradyānām patita-jagadānanda-mukhya-dvijānām
durvṛttānām hṛdaya-vivaram prema-pūrṇam cakāra
tam gaurāṅgam patita-śaraṇam prema-sindhum smarāmi*

yaḥ—Who; *vai*—certainly; *saṅkīrtana-parikaraiḥ*—with His saṅkīrtana party; *śrīnivāsa*—by Śrīnivāsa; *ādi*—headed; *saṅghaiḥ*—with the multitudes; *tatradyānām*—staying there; *patita*—fallen; *jagadānanda*—the brāhmaṇa Jagadānanda; *mukhya*—headed by; *dvijānām*—of the brāhmaṇas; *durvṛttānām*—sinful; *hṛdaya*—of the hearts; *vivaram*—the chamber; *prema*—of pure love of God; *pūrṇam*—full; *cakāra*—made; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *patita*—of the fallen; *śaraṇam*—the shelter; *prema*—of pure love of God; *sindhum*; *smarāmi*—I meditate.

Accompanied by His saṅkīrtana party, headed by Śrīnivāsa Ācārya, Lord Gaurāṅga filled with pure love of God the innermost chambers of the hearts of Jagadānanda Vipra and many other fallen and sinful brāhmaṇas throughout the country of Bengal. I meditate upon that Lord Gaurāṅga, who is an ocean of pure love of God, and the shelter of the fallen.

VERSE 30

*bhāvāveśair nikhila-sujanān śikṣayām āsa bhaktim
teśām doṣān sadaya-hṛdayo mārjayām āsa sākṣāt
bhakti-vyākhyām sujana-samitau yo mukundaś cakāra
tam gaurāṅgam svajana-kaluś-kṣanti-mūrtim smarāmi*

bhāva-āveśaiḥ—with ecstatic pure love of God; *nikhila*—all; *sujanān*—pious devotees; *śikṣayām āsa*—instructed; *bhaktim*—devotional service; *teśām*—of them; *doṣān*—faults; *sa-daya*—merciful; *hṛdayaḥ*—at heart; *mārjayām āsa*—cleansed away; *sākṣāt*—directly; *bhakti*—of pure devotional service; *vyākhyām*—explanation; *sujana*—of the pious devotees; *samitau*—in the assembly; *yaḥ*—Who; *mukundaḥ*—granting liberation; *cakāra*—performed; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *svajana*—of His own devotees; *kaluśa*—sins; *kṣanti*—of forgiveness; *mūrtim*—the personification; *smarāmi*—I meditate.

Explaining the path of devotional service in the company of the pious devotees, Lord Gaurāṅga taught by the manifestation of His own ecstatic pure love of God,

and delivered them, mercifully cleansing away all their sins. I mediated upon that Lord Gaurāṅga, Who is the personification of forgiveness of His own devotees' faults.

VERSE 31

*yo vai saṅkīrtana-sukha-ripum cāndakājīm vimucya
lāsyollasair nagara-nicaye Kṛṣṇa-gītaṁ cakāra
vāraṁ vāraṁ kali-gada-haraṁ śrī-navadvīpadhāmi
taṁ gaurāṅgaṁ natana-vivaśaṁ dīrgha-bāhum smarāmi*

yaḥ—Who; *vai*—certainly; *saṅkīrtana*—of the chanting of the Hare Kṛṣṇa Mahā-mantra; *sukha*—of the transcendental bliss; *ripum*—the enemy; *cāndakājīm*—Cānda Kāzī; *vimucya*—liberating; *lāsyā*—of dancing; *ullāsaiḥ*—with jubilation; *nagara*—of towns; *nicaye*—in the multitude; *Kṛṣṇa*—of the Holy Names of Lord Kṛṣṇa; *gītaṁ*—the chanting *cakāra*—performed; *vāraṁ vāraṁ*—again and again; *kali*—of the Kali yuga; *gada*—the disease; *garam*—removing; *śrī*—navadvīpa—of Navadvīpa; *dhāmi*—in the holy abode; *taṁ*—upon Him; *gaurāṅgaṁ*—Lord Gaurāṅga; *naṭana*—by ecstatic dancing; *vivaśaṁ*—overwhelmed; *dīrgha*—with long; *bāhum*—arms; *smarāmi*—I meditate.

Lord Gaurāṅga liberated Cānda Kāzī, who was the great enemy of the blissful saṅkīrtana festival. When this was accomplished, the Lord repeatedly chanted the Holy Names of Lord Kṛṣṇa in all the towns of Navadvīpa Dhāma, with a blissful festival of dancing. I meditate upon that Lord Gaurāṅga, Whose arms are very long, and Who is overwhelmed by the ecstatic activity of dancing in saṅkīrtana.

VERSE 32

*gaṅgādāso muraripu-bhīṣak śrīdharaḥ śuklavastraḥ
sarve yasya praṇati-nirataḥ prema-pūrṇā babhūvuḥ
yasyocchiṣṭāśana-suratikā śrīla-nārāyaṇī ca
taṁ gaurāṅgaṁ parama-puruṣaṁ divya-mūrtim smarāmi*

gaṅgādāsaḥ—Gaṅgā dāsa; *muraripu-bhīṣak*—the physician Murāri Gupta; *śrīdharaḥ*—Kholavecā Śrīdhara; *śukla*—with; *vastraḥ*—with garments; *sarve*—all; *yasya*—of Whom; *praṇati*—to offer obeisances; *nirataḥ*—inclined; *prema*—of pure love of God; *pūrṇaḥ*—full; *babhūvuḥ*—became; *yasya*—of Whom; *ucchiṣṭa*—remnants; *aśana*—eating; *suratika*—taking great happiness; *śrīla-nārāyaṇī*—Nārāyaṇī-devī; *ca*—and; *taṁ*—upon Him; *gaurāṅgaṁ*—Lord Gaurāṅga; *parama*—supreme; *puruṣaṁ*—person; *divya*—splendid and transcendental; *mūrtim*—form; *smarāmi*—I meditate.

Gaṅgā dāsa, the physician Murāri Gupta, Kholavecā Śrīdhara, and Śuklamābara Brahmacārī were greatly devoted to Lord Gaurāṅga and filled with pure love of God. Śrīla Nārāyaṇī-devī took great happiness in honoring the remnants of

foodstuff eaten by Lord Gaurāṅga. I meditate upon that Lord Gaurāṅga, the supreme person whose form is splendid and transcendental.

VERSE 33

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

śrīvāsasya—of Śrīvāsa; *praṇaya*—with love; *vivaśaḥ*—overwhelmed; *tasya*—of him; *sūnoḥ*—of the son; *gata-asoḥ*—dead; *vaktrāt*—from the mouth; *tattvam*—truth; *parama*—great; *śubha*—auspiciousness; *dam*—granting; *śrāvayām āsa*—caused to be heard; *tasmai*—to him; *tat*—his; *dāsebhyaḥ*—to the servants; *api*—even; *śubha*—auspicious; *matim*—conception; *dattavān*—who gave; *yaḥ*—Who; *para-ātmā*—the Supreme Personality of Godhead; *vande*—I offer my respectful obeisances; *gauram*—unto Lord Gaurāṅga; *kuhaka*—of duplicity; *rahitam*—free; *jīva*—of the living entities; *nistarakam*—the deliverer; *tam*—to Him.

Overwhelmed with love for Śrīvāsa Ṭhākura, Lord Gaurāṅga, the Supreme Personality of Godhead, caused Śrīvāsa's dead son to speak the supremely auspicious truth of spiritual life. In this way the Lord pacified the hearts of Śrīvāsa and his servants. I offer my respectful obeisances unto that Lord Gaurāṅga, Who is free of all duplicity, and Who is the deliverer of the living entities.

VERSE 34

*gopī-bhāvāt parama-vivaśo daṇḍa-hastaḥ pareśo
vādāsaktān ati-jaḍa-matīms tāḍayām āsa mūdhān
tasmāt te yat-pratibhaṭatayā vaira-bhāvān atanvan
tam gaurāṅgam vimukha-kadane divya-siṁham smarāmi*

gopī—of the goīs; *bhavat*—because of the love; *parama*—greatly; *vivaśaḥ*—overwhelmed; *daṇḍa*—with a stick; *hastāḥ*—in hand; *para*—īśaḥ—the Supreme Personality of Godhead; *vada-asaktān*—smārta brāhmaṇas, fond of controversy and debate; *ati*—greatly; *jaḍa*—foolish; *matīn*—in mind; *tāḍayām āsa*—struck; *mūdhān*—bewildered rascals; *tasmāt*—for that reason; *te*—they; *yat*—of Whom; *pratibhaṭatayā*—with the conception of retaliation; *vaira*—enimical; *bhāvān*—stae; *atanvan*—manifested; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *vimukha-averse*; *kadane*—divya—splendid, transcendental; *siṁham*—lion; *smarāmi*—I meditate.

When Lord Gaurāṅga became greatly overwhelmed by experiencing the transcendental love felt by the gopīs, some foolish smārta-brāhmaṇas, attached to controversy and debate, tried to criticize him. When the Lord took a stick in His hand and struck them, they began to hate the Lord and harbor a desire for

revenge. I meditate upon that Lord Gaurāṅga, Who became like a splendid transcendental lion to chastize those averse to Him.

VERSE 35

*teśām pāpa-praśamana-matiḥ kaṅtake māgha-māse
lokeśākṣiprama-vayasi yaḥ keśavān nyāsa-liṅgam
lebhe-loke parama-viduśām pūjanīyo vareṇyas
tam caitanyaṁ kaca-virahitaṁ daṇḍa-hastaṁ smarāmi*

teśām—of them; *pāpa*—of the sin; *praśamana*—quelling; *matiḥ*—with the thought; *kaṅtake*—in the village of Katwa; *māgha*—of Māgha (January-February); *māse*—in the month; *lokeśākṣiprama-twenty-four*; *vayasi*—at the age; *yaḥ*—Who; *keśavāt*—from Keśava Bhāratī; *nyāsa*—of sannyāsa; *liṅgam*—outward manifestation; *lebhe*—attained; *like*—in the world; *parama-viduśām*—of the greatest scholars; *pūjanīyah--worshippable*; *vareṇyah*—best; *tam*—upon Him; *caitanya*—Lord Caitanya; *kaca*—hair; *virahitam*—without; *daṇḍa*—with a sannyāsī daṇḍa; *hastam--in His hand*; *smarāmi-I meditate*.

Wishing to remove the offenses of those smarta-brāhmaṇas, the Lord accepted the renounced order of sannyāsa in the town of Katwa, during the month of Māgha, from Keśava Bhāratī. In this way the Lord became supremely worshippable by the best of learned scholars in this world. I meditate upon that Lord Caitanya, Who held a sannyāsī daṇḍa, His head shaved as a sign of renunciation.

VERSE 36

*tyaktvā gemaṁ svajana-sahitaṁ śrī-navadvīpa-bhūmau
nityānanda-praṇaya-vaśagaḥ Kṛṣṇa-caitanyacandraḥ
bhrāmam bhrāmam nagaram agmac chāntipūrvam puram yas
tam gaurāṅgam vraja-jigamiśāviṣṭa-mūrtim smarāmi*

tyaktvā—having abandoned; *gemaṁ*—the home; *svajana*—relatives; *sahitam*—along with; *śrī-navadvīpa*—of Navadvīpa; *bhūmau*—in the land; *nityānanda*—for Lord Nityānanda; *praṇaya*—by the love; *vaśagaḥ*—made subject; *Kṛṣṇa-caitanyacandraḥ*—the moon of Śrī Kṛṣṇa Caitanya; *bhrāmam*—wandering; *bhrāmam*—and wandering; *nagaram*—to the town; *agamat--went*; *śānti-pūrvam puram*—the town of Śāntipura; *yaḥ*—Who; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *vraja*—to Vrajabhūmi; *jigamiśā*—with the desire to go to; *āviṣṭa*—absorbed; *mūrtim--form*; *smarāmi-I meditate*.

Abandoning His home and relatives in Navadvīpa, and conquered by love for Lord Nityānanda, Lord Kṛṣṇa Caitanyacandra wandered (through Bengal) and finally reached the town of Śāntipura. I meditate upon that Lord Gaurāṅga, Who earnestly desired to visit the holy dhama of Vrajabhūmi.

VERSE 37

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

tatra—there; *ānīta*—led; *tu*—and; *ajita*—of the unconquerable Supreme Personality of Godhead; *jananī*—the mother (Śrīmatī Śacī-devī); *harśa*—with hoy; *śoka*—and grief; *ākula*—agitated; *sā*—she; *bhikṣam*—alms; *dattva*—having given; *kati-aya-divā*—for some days; *pālayām-āsa*—protected; *sūnum--her son*; *bhaktyā*—with devotion; *yaḥ*—who; *tat*—her; *vidhim*—instruction; *anusaran*—following; *kṣetra*—to Jagannātha Purī; *yātrām*—the journey; *cakāra*—performed; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *bhramaṇa*—for whom travelling; *kuśalam*—is the auspicious and proper activity; *nyāsi*—of sannyāsīs; *rājam--the king*; *smarāmi-I meditate*.

The Lord's mother was brought there (to Śāntipura). Simultaneously joyful and grief-stricken she fed and protected her son there for some days. Devotedly obeying His mother's orders, the Lord then travelled to Jagannātha Purī. I meditate upon that Lord Gaurāṅga, Whose travelling made the entire country auspicious, and Who is the monarch of sannyāsīs.

VERSE 38

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

nityānandaḥ—Lord Nityānanda; *vibudha*—learned and intelligent; *jagādānanda*—Jagādānanda Paṇḍita; *dāmodarau*—and Dāmosara Svarūpa; *ca*—and; *līlā*—of Kṛṣṇa's pastimes; *gāne*—in the songs; *parama*—greatly; *nipuṇaḥ*—expert; *datta*—of Datta; *sūnuḥ*—the son; *mukundaḥ*—Mukunda; *ete*—these; *bhaktāḥ*—devotees; *caraṇa*—of the lotus feet; *madhupāḥ*—bumble—bees who drink the honey; *yena*—by Whom; *sārḍham*—accompanied; *paceluḥ*—went; *tam*—Him; *upon that Lord Gaurāṅga*; *praṇata*—of surrendered souls; *paṭala*—of the multitude; *preṣṭha*—most dear; *mūrtim*—form; *smarāmi-I meditate*.

Lord Nityānanda, the greatly learned and intelligent Jagādānanda Paṇḍita and Dāmodara, and Mukunda Datts, who was greatly expert in singing about Lord Kṛṣṇa's pastimes, were all greatly devoted to the Lord and became like bumblebees drinking the honey of the Lord's lotus feet. These devotees became Lord Caitanya's associates on His journey to Jagannātha Purī. I meditate on that Lord

Gaurāṅga, Whose transcendental form is most dear to the devotees.

VERSE 39

*tyaktvā gaṅgā-taṭa-jana-padāmś cāmbu-liṅgam maheśam
odhre deśe ramaṇa-vipine kṣīra-cauram ca vīkṣya
śrī-gopālam kataka-nagare yo dadarśātma-rūpam
tam gaurāṅgam sva-bhajana-param bhakta-mūrtim smarāmi*

tyaktvā—having abandoned; *gaṅgā*—of the Ganges; *taṭa*—on the shores; *jana-padām*—the country (Bengal); *ca*—and; *ambu*—of the water; *liṅgam*—form; *maheśam*—Lord Śiva; *odhre*—of Orissa; *deśe*—in the country; *ramaṇa*—delightful; *vipine*—with gardens; *kṣīra*—the milk; *cauram*—thief; *ca*—and; *vīkṣya*—having seen; *śrī-gopālam*—Lord Gopāla; *kataka*—of Katwa; *nagare*—in the town; *yaḥ*—Who; *dadarśa*—saw; *ātma*—own; *rūpam*—form; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *sva*—own; *bhajana*—to the devotional service; *param*—devoted; *bhakta*—of a devotee; *mūrtim*; *smarāmi*—I meditate.

Leaving the land of Bengal, which is situated on the shores of the Ganges, the Lord saw the ocean, which is an incarnation of the Supreme Personality of Godhead. In the land of Orissa, full of charming gardens, He saw the diety of Kṣīra-cora Gopīnātha, and in the village of Katwa, He saw His own form of Lord Sākṣi-Gopāla. I meditate on that Lord Gaurāṅga, Who has assumed the form of a devotee, and become thus absorbed in His own devotional service.

VERSE 40

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

ekāmra—as Ekāmra; *ākhye*—known; *paśupati*—of Lord Paśupati; *vane*—in the forest; *rudra*—of Lord Śiva; *liṅgam*—liṅga form; *praṇamya*—having offered obeisances; *yātaḥ*—travelled; *kāpotaka*—of Kāpotaka; *śiva*—auspicious; *puram*—town; *svasya*—of Himself; *daṇḍam*—sannyāsī's rod; *vihāya*—having placed down; *nityānandaḥ*—Lord Nityānanda; *tu*—and; *tad*—of that; *avasare*—on the occasion; *yasya*—of Whom; *daṇḍam*—the rod; *babhaṅja*—broke; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *kapaṭa*—falsely appearing; *manujam*—as a human being; *bhakta*—of His devotees; *bhaktam*—the devotee; *smarāmi*—I meditate.

In the forest of Ekāmra, which is sacred to Lord Śiva, Lord Gaurāṅga offered respectful obeisances to Lord Śivās liṅga-form. When Lord Gaurāṅga arrived at the auspicious town of Kāpotaka, He set His sannyāsa-daṇḍa down, and Lord Nityānanda picked it up and broke it. I meditate on that Lord Gaurāṅga, Who appears disguised as a human being, and Who is greatly devoted to His devotees.

VERSE 41

*bhagne daṇḍe kapaṭa-kupitas tan vihāya sva-vargāh
eko nīlācalapati-puraṁ prāpya tūrṇam prabhur yaḥ
bhāvāveśam paramam agamāt Kṛṣṇa-rūpaṁ vilokya
taṁ gaurāṅgaṁ purāṭa-vapuśam nyasta-daṇḍam smarāmi*

bhagne—was broken; *daṇḍe*—when the danda; *kapaṭa*—feigned; *kupitaḥ*—with anger; *tān*—then; *vihāya*—abandoning; *sva*—own; *vargāh*—associates; *ekaḥ*—alone; *nīlācalapati*—of Lord Jagannātha; *puraṁ*—the town; *prāpya*—attaining; *tūrṇam*—quickly; *prabhur*—the Lord; *yaḥ*—Who; *bhāva-āveśam*—transcendental ecstasy; *paramam*—supreme; *agamāt*—went; *Kṛṣṇa*—of Lord Kṛṣṇa; *rūpaṁ*—the form; *vilokya*—having seen; *taṁ*—upon Him; *gaurāṅgaṁ*—Lord Gaurāṅga; *purāṭa*—the color of molten gold; *vapuśam*—the form; *nyasta*—given up; *daṇḍam*—sannyasi's rod; *smarāmi*—I meditate.

When the Lord's daṇḍa was broken, He pretended to become angry, and left His associates. Alone, He quickly arrived at Jagannātha Purī, and when He saw the form of Lord Kṛṣṇa, He became greatly ecstatic. I meditate upon that golden Lord Gaurāṅga, Who gave up His sannyāsi-daṇḍa.

VERSE 42

*bhāvāsvāda-prakaṭa-samaye sārvabhaumasya sevā
tasyānarthān prakṛti-vipulān nāsayām āsa sarvān
tasmād yasya prabala-kṛpayā vaiśṇavo 'bhūt sa cāpi
taṁ vedārtha-racaraṇa-vidhau tattva-mūrtim smarāmi*

bhāva—of ecstatic love of God; *āsvāda*—of the relishing; *prakaṭa*—of the manifestation; *samaye*—on the occasion; *sārvabhaumasya*—of Sārva bhauma Bhaṭṭācārya; *sevā* the service; *tasya*—of him; *anarthān*—useless; *prakṛti-vipulān*—material impurities; *nāsayām āsa*—destroyed; *sarvān*—all; *tasmāt*—from that; *yasya*—of Whom; *prabala*—great and powerful; *kṛpayā*—with the mercy; *vaiśṇavaḥ*—a devotee of Lord Kṛṣṇa; *abhūt*—became; *saḥ*—he; *ca*—and; *api*—even; *taṁ*—upon Him; *veda*—of the Vedic scriptures; *artha*—the meaning; *pracaraṇa*—of expounding; *vidhau*—in the activity; *tattva*—of truth; *mūrtim*—the form; *smarāmi*—I meditate.

When the Lord relished the transcendental ecstasy of love for Kṛṣṇa, He was by Sārvabhauma Bhaṭṭācārya. That service destroyed all the unwanted material impurities within Sārvabhauma's heart, and he became a Vaiśṇava devotee by Lord Gaurāṅga's great and powerful mercy. I meditate on that Lord Gaurāṅga, Who is the personified form of truth in the exposition of Vedic philosophy.

VERSE 43

*tatroṣitvā katipaya-divā dakṣiṇāṭyam jagāma
kūrmakṣetre gada-virahitaṁ vāsudevaṁ cakāra
rāmānande vijaya-nagare prema-sindhum dadau yas
taṁ gaurāṅgam jana-sukha-karaṁ tīrtha-mūrtim smārāmi*

tatra—there; *uṣitvā*—residing; *katipaya-divā*—for some days; *dakṣiṇāṭyam*—to the south; *jagāma*—travelled; *kūrmakṣetre*—in Kūrmakṣetra; *gada*—of sickness; *virahitaṁ*—free; *vāsudevaṁ*—the leper Vāsudeva; *cakāra*—did; *rāmānande*--to Rāmānanda Rāya; *vijaya-nagare*—in Vijaya-nagara; *prema*—of Pure love of God; *sindhum*—the ocean; *dadau*—gave; *yaḥ*-Who; *taṁ*--upon Him; *gaurāṅgam*—Lord Gaurāṅga; *jana*—of the people; *sukha*—of the happiness; *karaṁ*—the doer; *tīrtha*—of holy places; *mūrtim*--the form; *smārāmi*--I meditate;

After staying for some days at Jagannātha Purī, the Lord travelled to south India. 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 that Lord Gaurāṅga, Who gives great pleasure to the living entities, and Who is the personified form of all holy places.

VERSE 44

*deṣe deṣe sujāna-nicaya prema vistārayan yo
raṅgakṣetre katipaya-divā bhāṭṭa-phalyam avatsīt
bhāṭṭācāryān parama-kṛpayā Kṛṣṇa-bhaktāms cakāra
taṁ gopālālaya-sukha-nidhim gaura-murtim smarāmi*

deṣe deṣe—in place after place; *sujāna-nicaye*—to the pious community; *prema*—pure love of God; *vistārayan*—distributing; *yaḥ*—Who; *raṅgakṣetre*—at Raṅgakṣetra; *katipaya-divā*—for dome days; *bhāṭṭa*—of Venkaṭa Bhaṭṭa; *phalyam*—the family; *avatsīt*—stayed; *bhāṭṭa-ācāryān*—the learned scholars; *parama*—great; *kṛpayā*—with mercy; *Kṛṣṇa*—of Lord Kṛṣṇa; *bhaktān*—into devotions; *cakāra*—transformed; *taṁ*—upon Him; *gopāla*—of Gopala Bhatta; *alaya*—home; *sukha*—of happiness; *nidhim*—the ocean; *gaura*—golden; *mūrtim*—form; *smārāmi*--I meditate;

The Lord travelled to may places and distributed pure love of Kṛṣṇa wherever He went. He stayed for some days at Raṅgakṣetra, and mercifully converted venkaṭa Bhaṭṭa, his family, and the local scholars into pure devotees of Lord Kṛṣṇa. I meditate on that golden Lord Caitanya, who is an ocean of happiness for the home of Gopālā Bhaṭṭa.

VERSE 45

*bauddhān jainān bhajana-rahitān tattvavādāhatāms ca
māyāvāda-hrada-nipatitān śuddha-bhakti-racāraiḥ
sarvāms caitāh bhajana-kuśalān yaś cakārātma-śaktyā*

vande 'ham tam bahu-mata-dhiyām pāvanam gauracandram

bauddhān—buddhists; jainān—jains; bhajana—devotional service; rahitān—without; tattvavāda-āhatān—the Tattvavādīs; ca—and; māyāvāda—of the māyāvāda (impersonal) philosophy; hrada—in the lake; nipatitān—fallen; śuddha—pure; bhakti—devotional service; pracāraiḥ—with the preaching; sarvan—all; ca—and; etān—these; bhajana-kuśalān--engaged in the auspicious activities of pure devotional service; yaḥ—Who; cakāra—transformed; ātma—personal; śaktyā—by the potency; vande—offer respectful obeisances; aham—I; tam—unto Him; bahu-mata-dhiyām—of the various mental-speculators; pāvanam--the purifier; gauracandram--Lord Gauracandra.

Preaching Lord Kṛṣṇa's pure devotional service, by His own transcendental potency, Lord Gauracandra converted all the Buddhists and Jains, who do not worship God, Tattvavādīs, as well as those who had fallen into the lake of impersonal māyāvāda philosophy, into auspicious pure devotees of the Lord. I offer my respectful obeisances to that Lord Gauracandra, the purifier of the mental speculators.

VERSE 46

*dattvānandaṁ kali-mala-haraṁ dakṣiṇatyebhya īso
nītvā granthau bhajana-viśayau Kṛṣṇa-dāsenā sārddham
ālāleśālaya-patha-gato nīla-śailam yayau yās
tam gaurāṅgam pramudita-matim bhakta-pālam smarāmi*

dattvā—having given; ānandaṁ—the spiritual bliss; kali—of the kali-yuga; mala—the impurities; haraṁ—removing; dakṣiṇātyebhyaḥ—to the southern provinces of India; īśaḥ—the Supreme Personality of Godhead; nītvā—having brought; granthau—two books; bhajana-viśayau—about the Lord's devotional service; Kṛṣṇa-dāsenā—with Kṛṣṇa dāsa; sārddham—accompanied; ālāleśālaya—to Ālālanātha; patha—on the path; gataḥ—aone; nīla-śailam—to Jagannātha Purī; yayau—went; yaḥ—Who; tam—upon Him; gaurāṅgam—Lord Gaurāṅga; pramudita—jubilant; matim—mind; bhakta-of the devotees; pālam--the protector; smarāmi--I meditate;

In this way the Lord gave the transcendental bliss of devotion for Lord Kṛṣṇa which removes all the impurities of the age of Kali, to the people of south India. Accompanied by Kṛṣṇa dāsa, and carrying two devotional literatures (Brahma-saṁhitā and Kṛṣṇa-karṇāmṛta), the Lord travelled to Jagannātha Purī, via the road to Ālālanātha. I meditate on that Lord Gaurāṅga, Who is the protector of the devotees.

VERSE 47

kāśimīśra-dvija-vara-gr̥he śuddha-cāmīkarābho

*vāsam cakre svajana-nikarair yaḥ svarūpa-pradhānaiḥ
nāmānandaṁ sakala-samaye sarva-jīvāya yo 'dāt
tam gaurāṅgaṁ svajana-sahitaṁ phulla-mūrtiṁ smarāmi*

kāśimīśra—of Kāśī Mīśra; *dvīja*—of brāhmaṇas; *vara*—of the best; *gr̥he*—in the house; *śuddha*—pure; *cāmīkara*—of gold; *ābaḥ*—luster *vāsam*—residence; *cakre*—did; *svajana*—of associates; *nikaraiḥ*—with the multitudes; *yaḥ*—Who; *svarūpa*—Svārūpa Dāmodara Gosvāmī; *pradhānaiḥ*—*the most important*; *nāma*—of the chanting of Lord Kṛṣṇa's Holy Names; *ānandaṁ*—the spiritual bliss; *sakala*—all; *samaye*—times; *sarva*—all; *jīvāya*—to the living entities; *yaḥ*—who; *adāt*—gave; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *svajana*—with His associates; *sahitaṁ*—accompanied; *phulla*—cheerful and smiling; *mūrtiṁ*—*form* *smarāmi*—*I meditate*;

(At Jagannātha Purī) the Lord, Whose complexion was the luster of pure gold, resided at Kāśī Mīśra's house. Accompanied by Svarūpa Dāmodara Gosvāmī and His other associates, He continually gave to all living entities the spiritual bliss of chanting Lord Kṛṣṇa's Holy Names I meditate on that Lord Gaurāṅga, Who is accompanied by His associates.

VERSE 48

*nīlāgeṣe ratham adhigate vaiṣṇavair yas tad-agre
nṛtyan gāyan hari-guṇa-gaṇaṁ plāvayāṁ āsa sarvān
premaudhīyān gajapati-mukhān sevakān śuddha-bhaktāṁs
tam gaurāṅgaṁ sva-sukha-jaladhīṁ bhāva-mūrtiṁ smarāmi*

nīlāgeṣe—when Lord Jagannātha; *ratham*—the chariot; *adhigate*—had attained; *vaiṣṇavaiḥ*—with the devotees; *yaḥ*—Who; *tad*—of Him; *agre*—in the front; *nṛtyan*—dancing; *gāyan*—singing; *hari*—of Lord Hari; *guṇa*—about the transcendental qualities; *gaṇam*—multitude; *plāvayām āsa*—inundated; *sarvān*—all; *prema*—of pure love of God; *audhīyān*—the people of Orissa; *gajapati*—King Pratāparudra; *mukhān*—the principal; *sevakān*—servants; *śuddha*—pure; *bhaktāṁ*—devotees; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *sva*—own; *sukha*—of the happiness; *jaladhīṁ*—the ocean; *bhāva*—of ecstatic love of God; *mūrtiṁ*—*the form*; *smarāmi*—*I meditate*;

When Lord Jagannātha ascended His chariot, Lord Gaurāṅga danced before the Lord and chanted the glories of His transcendental qualities. Lord Gaurāṅga then drowned King Pratāparudra, and the other pure devotees of Orissa, (with His tears). I meditate on that Lord Gaurāṅga, Who is an ocean of transcendental bliss, and Who appears to be the personification of ecstatic love of God.

VERSE 49

*oḍhra-deśād yayau gaudam
sīmāyām utkalasya yaḥ
hitvaudhṛq-pārśvadān devas
tam smarāmi śacīsutam*

oḍhra—of Orissa; *deśāt*—from the country; *yayau*—went; *gaudam*—to Bengal; *sīmāyām*—on the border; *utkalasya*—of Orissa; *yaḥ*—Who; *hitvā*—having abandoned; *oḍhra*—from Orissa; *pārśvadān*—associates; *devaḥ*—the Supreme Personality of Godhead; *tam*—upon Him; *smarāmi*—I meditate; *śaci*—of Śaci-devī; *sutam*--the transcendental son.

Leaving His Orissan associates at the border, the Lord went to Bengal. I meditated upon that Supreme Personality of Godhead, Lord Caitanya, the transcendental son of Śrīmatī Śaci-devī.

VERSE 50

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

śrīvāsam—Śrīvāsa Ṭhākura; *vāsudevam*—Vāsudeva; *ca*—and; *rāghavam*—Rāghava Paṇḍita; *sva-sva*—at each one's mandire—house; *dṛṣṭvā*—having seen; *śāntipuram*—to Śāntipura; *yātaḥ*—gone; *yaḥ*—Who; *tam*—upon Him; *gauram*—Lord Gaurasundara; *smarāmi*--I meditate; *aham*--I.

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

VERSE 51

*śrī-vidyānagare gacchan
vidyāvācaspatiḥ grham
kuliyaḥ navadvīpe
yayau yas tam aham bhaje*

śrī-vidyānagare—in Vidyānagara; *gacchan*—going; *vidyāvācaspatiḥ*—of Vidyāvācaspati; *grham*—to the home; *kuliyaḥ*—in Kuliya; *navadvīpe*—in Navadvīpa; *yayau*—went; *yaḥ*--Who; *tam*--Him; *aham*--I; *bhaje*--worship.

the Lord went to Kuliya-grāma in Navadvīpa and visited the home of Vācaspati dāsain the town of Vidyānagara. I worship that Lord Caitanya Mahāprabhu.

VERSE 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-viduśām śuddha-bhakty eka-labhyam

vidyā—with great learning; rūpa—with physical beauty; *udbhava*—with noble birth; *dhana*—with wealth; *janair*—with many followers; *yā*—which; *na*—not; *labhyā*—attainable; *nareṇa*—by a living entity; *tam*—that; *caitanya*—of Lord Caitanya Mahāprabhu; *prabhuvara*—the best of masters; *kṛpām*—the mercy; *dainya-bhāvāt*—because of humbleness; *avāpa*—attained; *devānandaḥ*—Devānanda; *kuliya*—of Kuliya; *nagare*—in the town; *yasya*—of whom; *bhaktān*—devotees; *prapūjya*—worshiping; *vande*--I offer my respectful obeisances; *gauram*—Lord Gaura; *vimada*—free from the material inebriety; *viduśām*—of the learned devotees; *śuddha*—pure; *bhakti*—by the devotional service; *eka*—exclusively; *labhyam*--attainable.

Because Devānanda dasa worshipped the Lord's devotees with great humbleness, he attained Lord Caitanya Mahāprabhu's mercy, which cannot be purchased by any amount of wealth, followers, beauty or learning. I offer my respectful obeisances to that golden Lord Caitanya, who is only attained by the pure devotional service of the learned devotees, who are free from the inebrieties of material life.

VERSE 53

vṛndāraṇyeksāṇa-kapaṭato gauḍa-deśe prasūtim
dṛṣṭvā snehād yavana-kavalāt sāgrajam rūpam eva
uddhṛtyaudhram punar api yayau yaḥ svatantraḥ parātmā
tam gaurāṅgam svajana-taraṇe hṛṣṭa-cittam smarāmi

vṛndā—of Vṛndāvana; *araṇya*—the forest; *īkṣāṇa*—for seeing; *kapaṭataḥ*—on the pretext; *gauḍa*—of Bengal deśe—in the country; *prasūtim*—His mother; *dṛṣṭvā*—having seen; *snehāt*—from affection; *yavana*—of the muslims; *kavalāt*—from the mouth; *sa*—with; *agrajam*—his elder brother (Sanātana Gosvāmī); *rūpam*—Rūpa gosvāmī; *eva*—certainly; *uddhṛtya*—having delivered; *audhram*—to Orissa; *puhaḥ*—again; *api*—and; *yayau*—went; *yaḥ*—Who; *svatantraḥ*—independent; *para-ātmā*—Supreme Personality of Godhead; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *svajana*—His own devotees; *taraṇe*—delivering; *hṛṣṭa*--jubilant; *cittam*--smarāmi--I meditate.

On the pretext of going on pilgrimage to see Vṛndāvana, the Lord affectionately saw His mother in the land of Bengal and delivered Rūpa Gosvāmī and His elder brother sanātana Gosvāmī from the mouth of the moslems. The independent Supreme Lord then returned to Orissa. I meditate on that Lord Gaurāṅga, Whose heart becomes joyful when He delivers His own devotees.

VERSE 54

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

saṅgam—association; *hitvā*—having abandoned; *bahu*—many; *vidha*—kinds; *nṛṇām*—of men; *bhadram*—Balabhadra Bhaṭṭācārya; *ekam*—alone; *gṛhītvā*—taking; *yātrām*—journey; *vṛndāvana*—to Vṛndāvana; *dṛḍha*—firmly fixed; *matih*—with mind; *yah*—who; *cakāra*—performed; *ātma*—tantraḥ—-independent; *ṛkṣa*—bears; *vyaghra*—tigers; *prabhṛtika*—headed by; *paśūn*—wild animals; *mādayitvā*—caused to become intoxicated with transcendental ecstasy; *ātma*—personal; *śaktyā*—with the potency; *tam*—upon Him; *sva*—own; *ānandaiḥ*—with bliss; *paśu*—of the animals; *mati*—the minds; *haram*—enchanted; *gauracandram*—Lord Gauracandra; *smarāmi*—I meditate;

(As He travelled through the jungle), the Lord caused the bears, tigers and other wild animals to become intoxicated with spiritual ecstasy by His own personal transcendental potency. I meditate on that Lord Gaurāṅga, who enchanted the minds of the animals with spiritual bliss.

VERSE 55

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

vṛndārānye—in the forest of Vṛndāvana; *girivara*—Govardhana Hill (the best of mountains); *nadī*—the (Yamunā) river; *grāma*—villages; *rājir*—sequence; *vilokya*—having seen; *pūrva*—previous; *kṛīḍā*—pastimes; *smaraṇa*—by the remembrance; *vivaśaḥ*—overwhelmed; *bhāva*—of ecstatic love; *puñjair*—with great abundance; *mumoha*—fainted; *tasmāt*—for this reason; *bhadraḥ*—Balabhadra; *vraja*—of Vrajabhūmi; *vipinataḥ*—from the forest; *cālayām āsa*—caused to go; *yaṁ*—Whom; *ca*—and; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *miha*—own; *jana*—associates; *vaśam*—under the control of; *dīna*—devastated (by transcendental ecstasy); *mūrtim*—form; *smarāmi*—I meditate.

In Vṛndāvana, the Lord saw the different villages, the Yamunā river and Govardhana Hill. Overwhelmed by remembering in ecstatic love the pastimes Lord Kṛṣṇa previously performed there, Lord Gaurāṅga fainted in ecstasy. For this reason Balabhadra persuaded the Lord to leave the forest of Vraja. I meditate on that Lord Gaurāṅga, Who became devastated by transcendental ecstasy, and Who was very submissive to the wishes of His own devotee.

VERSE 56

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

bhāva—of ecstatic love; *āveśam*—entrance; *pathi*—on the road; *param*—great; *aho*—O; *vīkṣya*—having seen; *tam*—Him; *bhāgyavantaḥ*—fortunate; *mlecchāḥ*—moslems; *kecit*—some; *śubha*—pure; *mati*—minds; *balāt*—on the strength; *lebhire*—attained; *yat*—of Whom; *prasādam*—the mercy; *bhaktāḥ*—devotees; *te*—they; *ca*—and; *praṇaya*—vaśagāḥ—overwhelmed with love of God; *yat*—Whose; *prasādāt*—because of the mercy; *babhūvuḥ*—became; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *jani*—of birth; *mala*—impurity; *haram*—removing; *śuddha*—pure; *mūrtim*--form; *smarāmi*--I meditate;

Some fortunate muslims observed that Lord Gaurāṅga had fainted on the road, absorbed in ecstatic love. The minds of those muslims became purified (by the Lord) and by His grace they all became pure devotees, overwhelmed with love of Kṛṣṇa. I meditate on that Lord Gaurāṅga, whose form is supremely pure, and who removes the impurity of low birth.

VERSE 57

*punye gaṅgā-tapanatanayā-saṅgame tīrtha-varye
rūpam vidyām para-rasa-mayīm śikṣayām āsa yo vai
premāṇaṅ gokulapati-gaṭam vallabhākhyam budham ca
tam gaurāṅgam rasa-guru-maṇim śāstra-mūrtim smarāmi*

punye—pure; *gaṅgā*—of the Ganges river; *tapana-tanayā*—of the Yamunā river; *saṅgame*—at the junction; *tīrtha*—of pilgrimage places; *varyae*—the best; *rūpam*—to Śrīla Rūpa Gosvāmī; *vidyām*—transcendental knowledge; *para*—supreme; *rasa*—loving mellows; *mayīm*—consisting; *śikṣayām āsa*—instructed; *yaḥ*—Who; *vai*—certainly; *premāṇam*—pure love; *gokulapati*—to the master of Gokula (Lord Kṛṣṇa); *gaṭam*—gone; *vallabha*—Vallabhācārya; *ākhyam*—known as ; *budham*—very learned and intelligent; *ca*—and; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *rasa*—of mellows of transcendental love; *guru*—of teachers; *maṇim*—the jewel; *śāstra*—of the sacred scriptures; *mūrtim*--the personification; *smarāmi*--I meditate;

At sacred Prayāga, at the junction of the Ganges and Yamunā rivers, the Lord taught the most exalted mellows of transcendental love to Śrīla Rūpa Gosvāmī. He also taught the nature of pure love for Lord Kṛṣṇa, the master of Gokula, to the learned and intelligent Vallabhācārya. I meditate on that Lord Gaurāṅga, Who is the jewel among teachers of the transcendental mellows, and Who is the personified Vedic scriptures.

VERSE 58

*kāśikṣetre rasa-virahitān kevalādvaita-pakṣān
premnāplāvya svajana-kṛpayā yas tu rūpāgrajāya
viṣṇor bhakti-smṛti-viracane sādhu śaktim vyatārīd
vande gauram bhajana-viśaye sādhakānām gurum tam*

kāśī-kṣetre—at Vārāṇasī; *rasa*—of the nectar of transcendental mellows; *virahitān*—devoid; *kevala-advaita*—of impersonal philosophy; *pakṣān*—the followers; *premnā*—with pure love of God; *āplāvya*—having inundated; *svajana*—of his associates; *kṛpayā*—by the mercy; *yaḥ*—Who tu—and; *rūpa*—of Rūpa Gosvāmī; *agrajāya*—to the elder brother, Śrīla Sanātana Gosvāmī; *viṣṇoḥ*—of Lord viṣṇu; *bhakti*—about the devotional service; *smṛti*—Vedic scriptures; *viracane*—in the authorship; *sādhu*—excellently; *śaktim*—the potency; *vyatārīt*—gave; *vande*—I offer my respectful obeisances; *gauram*—to Lord Gaurāṅga; *bhajana*—of the worship of Lord Kṛṣṇa; *viśaya*—in the area; *sādhakānām*—of those who are expert; *gurum*—the spiritual master; *tam*—Him.

At Vārāṇasī, by the mercy of His devotee, the Lord inundated the dried-up māyāvādī philosophers, devoid of the nectar of transcendental mellows, with the nectar of pure love of Kṛṣṇa. It was there that the Lord empowered Śrīla Sanātana Gosvāmī (Rūpa Gosvāmī's elder brother), to write transcendental literatures about Lord Viṣṇu's devotional service. I offer my respectful obeisances to that Lord Gaurāṅga, the spiritual master of those expert at performing devotional service.

VERSE 59

*dhig gaurāṅgam-praṇati-rahitān śuśka-tarkādi-dagdhān
ity evam vai pracura-vacanam śaṅkarāṇām babhūva
nyāsīśānām sadasi mahatām yasya pūjā tadābhūt
tam gaurāṅgam sva-sukha-mathanānanda-mūrtim smarāmi*

dhik—to hell with; *gaurāṅga*—to Lord Gaurāṅga; *praṇati*—obeisances; *rahitān*—those who are devoid of; *śuśka*—dry; *tarka*—logic; *ādi*—beginning with; *dagdhān*—burned up; *iti*—thus; *evam*—in this way; *vai*—certainly; *pracura*—many; *vacanam*—words; *śaṅkarāṇām*—of the followers of Śaṅkarācārya; *babhūva*—was; *nyāsī*—of the sannyāsīs; *īśānām*—of the monarchs; *sadasi*—in the assembly; *mahatām*—of the great souls; *yasya*—of Whom; *pūjā*—the worship; *tadā*—then; *abhūt*—occured; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *sva*—own; *sukha*—by the happiness; *mathana*—from the churning; *ānanda*—of bliss; *mūrtim*—the form; *smarāmi*—I meditate;

The followers of Śaṅkarācārya began to speak many words, exclaiming: "To hell

with those who do not offer obeisances to Lord Gaurāṅga! To hell with those who have been burned by the dry logic of the māvāda philosophy!☺ Those great souls, the monarchs of the sannyāsīs, then worshipped Lord Gaurāṅga. I meditate on that Lord Gaurāṅga, Who was greatly agitated with transcendental happiness.

VERSE 60

*prāpya kṣetram punar api harir ghakta-vargāms tutośa
rāmānanda-pramukha-sujanān sārvabhaumādihān yaḥ
premālāpair hari-rasa-parair yāpayām āsa varśāms
tamgaurāṅgam hari-rasa-kathāsvāda-pūrṇam smarāmi*

prāpya—having attained; *kṣetram*—Jagannātha Purī; *punar*—again; *api*—and; *hariḥ*—Lord Hari; *bhakta*—of devotees; *vargān*—the multitudes; *tutośa*—became satisfied; *rāmānanda-Rāmānanda Rāya*; *pramukha*—the most important; *sujanān*—pious devotees; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *ādikān*—beginning; *yaḥ*—Who; *prema*—of love; *ālāpaiḥ*—with words; *hari*—of Lord Hari; *rasa*—the mellows of transcendental love; *paraiḥ*—devoted to *yāpayām āsa*—gave; *varśān*—shower; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *hari*—of Lord Hari; *rasa--the transcendental mellows*; *kathā*—topics; *āsvāda*—the relish; *pūrṇam--full*; *smarāmi--I meditate*;

When Lord Gaurahari returned to Jagannātha Purī, He became very pleased. He showered the nectarean description of pure love of Kṛṣṇa and the transcendental mellows (rasas) upon Rāmānanda Rāya, Sārvabhauma Bhaṭṭācārya, and the other devotees. I meditate on that Lord Gaurāṅga, Who is absorbed in relishing the mellows of transcendental love for Lord Hari.

VERSE 61

*yat pādābjaṁ vidhi-śiva-nutam vīkṣitum te mahānto
varṣe varṣe ratha-parigatau gauḍa-deśāt sametya
grītiṁ labdhvā manasi mahatīm oḍhra-deśāt samīyur
gauḍiyānām parama-suhṛdam tam yatīndram smarāmi*

yat—Whose; *pada*—feet; *abjam*—lotus; *vidhi*—by Lord Brahmā; *śiva*—and Lord Śiva; *nutam*—glorified with prayers; *vīkṣitum*—to see; *te*—they; *mahantah*—great souls; *varṣe varṣe*—year after year; *ratha-parigatau*—at the Rathayātrā festival; *gauḍa-deśāt*—from Bengal *sametya*—assembled; *prītim*—satisfaction and delight; *labdhvā*—having attained; *manasi*—in the heart; *mahatīm*—great; *oḍhra*—deśāt—*from Orissa*; *samīyur*—they returned; *gauḍiyānām*—of the Bengali devotees; *parama*—supreme; *suhṛdam*—friend; *tam*—upon Him; *yati--of the sannyāsīs*; *indram--the monarch*; *smarāmi--I meditate*;

Year after year at the time of the Rathayātrā festival, the great devotees would travel from Bengal and assemble at Jagannātha Purī to see the lotus feet of Lord

Caitanya, which are glorified by the prayers of Lord Brahmā and Lord Śiva. Attaining great satisfaction at heart, they then return to Bengal. I meditate on that Lord Caitanya, the monarch of sannyāsīs, and the supreme friend of the Bengali devotees.

VERSE 62

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

nirviṇṇānām—of the renunciates; *vipula*—great; *patanam--fall*; *strīṣu*—with women; *sambhāṣaṇam*—talking; *yat*—which; *tat-tat*—this and that; *doṣāt*—from the faults; *sva*—own; *mata--considered*; *caraka*—sannyāsīs; *arakṣana-artham*—for the protection; *yaḥ*—Who; *īśaḥ*—the Supreme Personality of Godhead; *doṣāt*—because of a fault; *kṣudrāt*—slight; *api*—although; *laghu-hariṁ*—Choṭa Haridāsa; *varjayitvā*—having rejected; *mumoda*—rejoiced; *tam*—upon Him *gaurāṅgam*—Lord Gaurāṅga; *vimala*—pure; *caritam*—activities; *sādhu*—of a saintly person; *mūrtim--the form*; *smarāmi--I meditate*;

In order to protect His sannyāsī followers from the various vices which follow from much conversation between sannyāsīs and women, the Lord rejoiced when He rejected Choṭa Haridāsa for a small offense. I meditate on that Lord Gaurāṅga, whose activities are always faultless, and Who is the personification of a genuine.

VERSE 63

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

daivāt—by past karma; *hīna-anvaya-janivatām--taken birth in a low family*; *tattva*—of the truth; *buddhi*—by intelligence in understanding; *prabhāvāt*—by the strength; *ācāryatvam*—the state of being a spiritual master; *bhavati*—is; *yat*—which; *idam--this*; *tattvam*—truth; *ekam*—one; *su-gūḍham*—very confidential; *pradyumnāya*—to Pradyumna Miśra; *pracura*—great; *kṛpayā*—with mercy; *jñāpayām*—instructed; *yaḥ*—Who; *tat*—that; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *guṇa*—the good qualities; *madhukaram*—like a bumble-bee; *jāḍya*—foolishness; *śūnyam*—devoid of; *smarāmi--I meditate*;

Lord Gaurāṅga very mercifully taught Pradyumna Miśra the confidential truth that even if, because of past karma, a person takes birth in a low family, he may become a spiritual master if he very intelligently understands the truth of spiritual

life. I meditate on that Lord Gaurāṅga, Who is free from all folly, and Who is like a bumble-bee, relishing the transcendental virtues of others.

VERSE 64

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

vātsalyena—with paternal affection; *sva*—own; *bhajana-vaśāt*—controlled by devotional service; *dāsa-gosvāminam*—Raghunātha dāsa Gosvāmī; *yaḥ*—Who; *tattva-jñānam*—the truth of spiritual life; *bhajana*—of devotional service; *viśaye*—in the realm; *śikṣayām āsa*—instructed; *sākṣāt*—directly; *sindhoh*—of the ocean; *tīre*—on the shore; *carama samaye*—at the end of His manifest pastimes; *sthāpayām āsa*—established; *dāsam*—as a servant; *tam*—upon Him gaurāṅgam—Lord Gaurāṅga; *sva*—own; *caraṇa*—lotus feet; *juṣām*—of those who jubilantly take shelter; *bandhu*—the friend; *mūrtim*—the form; *smarāmi*—I meditate;

Conquered by Raghunātha dāsa Gosvāmī's devotional service, the Lord directly taught him the truth of Kṛṣṇa-bhakti, with the affectionate feelings of a father. At the last part of His pastimes at Jagannātha Purī, situated on the seashore, the Lord made Raghunātha dāsa His servant. I meditate on that Lord Gaurāṅga, the friend of those who jubilantly take shelter of His lotus-feet.

VERSE 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 śāsvāt smaraṇa-padavīm gacchatu sa me*

purīm—Purī; *rāma*—Rāma; *ākhyam*—named; *yaḥ*—Who; *guru*—superior; *jana*—persona; *kathā*—topics; *nindana*—of blaspheming; *param*—fond; *sadā*—always; *upekṣya*—being tolerant; *bhrāntam*—bewildered; *kali*—of quarrel; *kaluṣa*—muddy; *kūpe*—in the well *gatam*—fallen; *iha*—here; *amogham*—Amogha dāsa; *svī-cakre*—accepted; *harijana*—of the devotees; *kṛpā*—of the mercy; *leśa*—of a small fragment; *balataḥ*—on the strength; *śacī*—of Śacī-devī; *sūnuḥ*—the transcendental son (Lord Caitanya); *śāsvāt*—continually; *smaraṇa*—of the memory; *padavīm*—to the path; *gacchatu*—may go; *saḥ*—He; *me*—my.

The Lord always tolerated the offenses of Rāmacandra Purī, who was fond of blaspheming his superiors, and who appeared to have become bewildered and fallen into the muddy well of quarellousness. The Lord accepted Amogha dāsa as one of His associates, because the latter had attained a little fragment of the devotee's mercy. May that Lord, the transcendental son of Śrīmatī Śacī-devī,

eternally travel on the path of my memory.

VERSE 66

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

sanātanam—Śrīla Sanātana Gosvāmī; *kaṇḍu-rasam*—the disease of itching sores; *prapīḍitam*—afflicted; *sparśena*—by His touch; *śuddham*—cured; *kṛpayā*—with mercy; *cakāra*—did; *yaḥ*—Who; *sva-nāśa*—suicide; *buddhim*—conception; *pariśodhayann*—purifying; *aho*—Oh; *smarāmi*—I meditate; *gauram*—on Lord Gaurasundara; *navakhaṇḍa*—of Navadvīpa; *nāgaram*—the hero.

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

VERSE 67

*gopīnātham harapati-balād yo rarakṣātma-tantro
rāmānandānuja-nija-janam śikṣayan dharma-tattvam
pāpān labdham dhanam iti sadā tyājyam eva sva-dharmāt
tam gaurāṅgam svajana-sivadam bhadrā-murtim smarāmi*

gopīnātham—Gopīnātha; *harapati*—of the king; *balāt*—from the strength; *yaḥ*—Who; *rarakṣa*—protected; *ātma*—tantraḥ—independent; *rāmānanda*—of Rāmānanda Rāya; *anuja*—the younger brother; *nija*—janam—His own devotee; *śikṣayan*—instructing; *dharma*—of piety; *tattvam*—the truth; *pāpān*—with sinful deeds; *labdham*—attained; *dhanam*—wealth; *iti*—thus; *sadā*—always; *tyājyam*—should be rejected; *eva*—certainly; *sva*—own; *dharmāt*—from the duty; *tam*—upon Him; *gaurāṅgam*—Lord Gaurāṅga; *svajana*—to His own devotees; *śivadam*—granting auspiciousness; *bhadrā*—auspicious; *murtim*—form; *smarāmi*—I meditate;

The independent Lord protected Gopīnātha Paṭṭanāyaka, His own devotee, who was the younger brother of Rāmānanda Tāya, from the wrath of Mahārāja Prataprarudra. The Lord instructed Gopīnātha about the nature of piety, saying that one should not collect money by sinful means. I meditate on that Lord Gaurāṅga, the personification of auspiciousness, Who grants auspiciousness to His devotees.

VERSE 68

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

upāyanam—gift; *rāghavataḥ*—from Rāghava Paṇḍita; *samāḍṛtam*—worshipped; *punaḥ*—again; *punaḥ*—and again; *prāptam*—attained; *api*—even; *sva-deśataḥ*—from his own country; *sva-bhaktataḥ*—from His own devotee; *yena*—by Whom; *parāt*—great; *parātmanā*—by the Supreme Personality of Godhead; *tam*—upon Him; *eva*—indeed; *gauram*—Lord Gaurāṅga; *satatam*—continually; *smarāmi*—I meditate; *aham*—I.

I continually meditate upon the Supreme Personality of Godhead, Lord Gaurāṅga, Who continually received many respectfully offered gifts from His own devotee, Rāghava Paṇḍita, even brought from His own country (Bengal)

VERSE 69

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

tailam—oil; *na*—not; *āṅgī-kṛtam*—accepted; *yena*—by Whom; *sannyāsa-dharma*—the rules of sannyāsa (renunciation); *rakṣiṇā*—protecting; *jagadānanda*—by Jagadānanda Paṇḍita; *dattam*—given; *ca*—and; *smarāmi*—I meditate; *tam*—upon Him; *mahāprabhum*—Lord Caitanya Mahāprabhu;

I meditate upon Lord Caitanya Mahāprabhu, Who strictly followed the rules of sannyāsa, and refused to accept the oil offered by Jagadānanda Paṇḍita.

VERSE 70

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

jagannātha—of Lord Jagannātha; *āgāre*—in the temple; *garuḍa*—of Garuḍa; *sadana*—abode; *stambha*—column; *nikaṭe*—near; *dadarśa*—saw; *śrī-mūrtim*—the deity of Lord Jagannātha; *praṇaya*—with pure love; *vivaśā*—overwhelmed; *kāpi*—a certain; *jaratī*—old woman; *samāruhya*—having climbed; *skandham*—the shoulders; *yad*—because; *amala*—supremely pure; *hareḥ*—of Lord Hari; *tuṣṭa*—Who was satisfied; *manasaḥ*—in mind; *śacī-sūnuḥ*—Lord Caitanya, the transcendental son of Śrīmatī Śacī-devī; *śāsvāt*—continually; *smarāṇa*—of memory; *padavīm*—the path; *gacchatu*—may go; *saḥ*—He; *me*—my.

Near the Garuḍa-stambha, in the temple of Lord Jagannātha, a certain old woman, overwhelmed with love for the Lord, became able to see the form of Lord Jagannātha by climbing Lord Caitanya, the Supreme Personality of Godhead, Lord Hari, Who was greatly satisfied at heart with that woman, eternally travel on the path of my memory.

VERSE 71

*purīdeve bhaktim guru-carāṇa-yogyām sumadhurām
dayām govindākhye viśada-paricaryāśrita-jane
svarūpe yaḥ prītim madhura-rasa-rūpaṁ hy akuruta
śacīsūnuḥ śāśvat smarāṇa-padavīm gacchatu sa me*

purīdeve—for Īśvara Purī; *bhaktim*—devotion; *guru*—of the spiritual master; *carāṇa*—for the lotus feet; *yogyam*—appropriate; *su*—very; *madhuram*—sweet; *dayām*—mercy; *govinda*—Govinda dāsa; *ākhye*—names; *viśada-paricaryā*—pure service; *āśrita*—taken shelter; *jane*—person; *svarūpe*—to Svarūpa Dāmodara Gosvāmī; *yaḥ*—Who; *prītim*—delight; *madhura-rasa*—the madhura-rasa; *rūpaṁ*—the form; *hi*—certainly; *akuruta*—did; *śacīsūnuḥ*—Lord Caitanya, the transcendental son of Śrīmatī Śacī-devī; *śāśvat*—constantly; *smarāṇa*—of the memory; *padavīm*—on the path; *gacchatu*—may travel; *saḥ*—He; *me--my*.

The Lord was greatly devoted to the lotus feet of Īśvara Purī, whom He considered to be His spiritual master. He was affectionately merciful to Govinda dasa, who purely served Him. He delighted Svarūpa Dāmodara Gosvāmī by revealing to him the most exalted mādihura-rasa. May that Lord Caitanya, the transcendental son of Śrīmatī Śacī-devī, eternally travel on the path of my memory.

VERSE 72

*dadhānaḥ kaupīnam vasaṇam aruṇam śobhanamayam
suvarṇādreḥ śobham sakala-suśarīre dadhad api
japan rādhā-Kṛṣṇam galad-udaka-dhārākṣi-yugalaṁ
śacīsūnuḥ śāśvat smarāṇa-padavīm gacchatu sa me*

dadhānaḥ—wearing; *kaupīnam*—sannyāsī cloth; *vasaṇam*—garment; *aruṇa*—saffron; *śobhanamayam*—splendid; *suvarṇa-adreḥ*—of the golden mountain Sumeru; *śobham*—luster; *sakala*—all; *suśarīre*—of the excellent form; *dadhat*—manifesting; *api--and*; *japan*—chanting; *rādhā-Kṛṣṇam*—Rādhā and Kṛṣṇa; *galat*—flowing; *udaka*—of tears; *dhārā*—streams; *akṣi*—of eyes; *yugalaḥ*—from the pair; *śacīsūnuḥ*—Lord Caitanya; *śāśvat*—eternally; *smarāṇa*—of the memory; *padavīm*—on the path; *gacchatu--may travel*; *sāh--He*; *me--my*.

Lord Caitanya wore a splendori saffron kaupīna and His form was as brilliant as the golden mountain Sumeru. As He chanted the Holy Names of Rādhā and Kṛṣṇa a river of tears flowed from His eyes. May that Lord Caitanya, the transcendental

son of Śrīmatī Śacī-devī, eternally travel on the path of my memory.

VERSE 73

*mudā gāyann uccair madhura-hari-nāmāvalim aho
naṭam mandam mandam nagara-patha-gāmī saha janaiḥ
vadan kākṡvā re re vada hari harīty-akṡsara-yugam
śacīśunuḥ śasvat smarana-padavīm gacchatu sa me*

mudā—with delight; *gāyan*—singing; *uccaiḥ*—with a loud voice; *madhura*—sweet; *hari*—of Lord Hari; *nāma*—of the Holy Names; *avalim*—series; *aho*—Oh; *naṭan*—dancing; *mandam mandam*—gradually; *nagara*—of the town; *patha*—on the streets; *gtāmī*—going; *saha*—accompanied; *janaiḥ*—by His followers; *vadan*—saying; *kakvā*—with a plaintive voice; *re re*—Oh, Oh; *vada*—please speak; *hari*—Hari; *hari*—Hari; *iti*—thus; *akṡsara*—syllables; *yugam*—pair; *śacīśunuḥ*—Lord Caitanya; *śasvat*—eternally; *smarana*—of the memory; *padavīm*—on the path; *gacchatu*—may travel; *saḥ*—He; *me*—my.

Lord Caitanya loudly chanted the sweet Holy Names of Lord Hari and danced in the streets and roads of Jagannātha Puri, along with His followers. With a plaintive voice He appealed: friend, please chant the two syllables Hari". May that Lord Caitanya, the transcendental son of Śrīmatī Śacī-devī, eternally travel on the path of my memory.

VERSE 74

*rahasyam śāstrāṇām yad aparicitam pūrva-viduśām
śruter gūḍham tattvam daśa-parimitam prema-kalitam
dayālus tad yo 'sau prabhur ati-kṡpābhiḥ samavadac
chacīśunuḥ śasvat smarana-padavīm gacchatu sa me*

rahasyam—secret; *śāstrāṇām*—of the Vedic scriptures; *yad*—which; *aparicitam*—not perceived; *pūrva*—previous; *viduśām*—by the learned sages; *śruteḥ*—of the Vedas; *gūḍham*—confidential; *tattvam*—truth; *daśa*—in ten parts; *parimitam*—measured; *prema*—as pure love of God; *kalitam*—known; *dayāluḥ*—merciful; *tad*—that; *yaḥ*—Who; *asau*—this; *prabhuḥ*—Lord; *ati*—great; *kṡpābhiḥ*—with mercy; *samavadat*—spoke; *śacīśunuḥ*—Lord Caitanya; *śasvat*—eternally; *smarana*—of the memory; *padavīm*—on the path; *gacchatu*—may travel; *saḥ*—He; *me*—my.

Lord Caitanya mercifully revealed the secret of pure love of God, which has ten phases. that secret was formerly unknown to the sages, and it was not described in the Vedic scriptures. May that Lord Caitanya, the transcendental son of Śrīmatī Śacī-devī eternally travel on the path of my memory.

VERSE 75

*āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābdehim
tad-bhinnāmsāṁs ca jīvān prakṛti-kavalitāṁs tad-vimuktāṁs ca bhāvāt
bhedābheda-prakāśam sakalam api hareḥ sādhanam śuddha-bhaktim
sādhyam tat-prītim evety upadiśati hariḥ gaura candro bhaje tam*

āmnāyaḥ—the Vedas; *prāha*—proclaim; *tattvaṁ*—truth; *harim*—Lord Hari; *iha*—here; *paramaṁ*—supreme; *sarva*—all; *śaktim*—potencies; *rasa*—of rasa; *abdhim*—ocean; *tat*—of Him; *bhinna-amśān*—seperated parts; *ca*—and; *jīvān*—living entities; *prakṛti*—by material nature; *kavalitān*—devoured; *tat*—from material nature; *vimuktān*—liberated; *ca*—and; *bhāvāt*—by nature; *bheda*—different; *abheda*—and one; *prakāśam*—manifestation; *sakalam*—everything; *api*—and; *hareḥ*—of Lord Hari; *sādhanam*—the means of attainment; *śuddha*—pure; *bhaktim*—devotional service; *sādhyam*—goal; *tat*—of Him; *prītim*—pure love; *eva*—certainly; *iti*—thus; *upadiśati*—instructs; *hariḥ*—Lord Hari; *gauracandraḥ*—Lord Caitanya; *bhaje*—I worship; *tam*—Him

The vedas teach us, according to Caitanya, nine principal doctrines, which are

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 phenomenon 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.

VERSE 76

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

svataḥ—independently; *siddhaḥ*—perfect; *vedaḥ*—the Vedas. *hari*—of Lord Hari; *dayita*—the object of mercy; *vedaḥ*—Lord Brahmā, the creator of the universe; *prabhṛtitaḥ*—beginning with; *pramāṇam*—evidence; *sat*—transcendental; *prāptaḥ*—attained; *pramiti*—of knowledge; *viśayān*—the scope; *tat*—of that;

nava—nine; *vidhān*—parts; *tathā*—in that way; *pratyākṣa*—present before the eyes; *ādi*—beginning with; *pramiti*—knowledge; *sahitam*—along with; *sādhayati*—stands as evidence; *naḥ*—for us; *na*—not; *yuktiḥ*—reason; *tarka*—as logic; *ākhyā*—names; *praviśati*—enters; *tathā*—in that realms; *śakti--of power*; *rahitā--devoid*.

Perfect Vedic knowledge was received by Lord Brahmā, who directly received Lord Hari's mercy, and by those following him. Vedic truths, which may be summarized in the preceding nine axioms, should be accepted as the only truths in higher matters. Direct perception, reason, etc, while sincerely helping the inspired Vedic truths, may be accepted as auxiliary evidence. By themselves reason and logic have no power to reveal to us the truth.

VERSE 77

haris tṭ ekam tattvam vidhi-śiva-sureśa-praṇamito
yad evedam brahma prakṛti-rahitam tat-tanumahah
parātmā tasyāmśo jagad anugato viśva-janakah
sa vai rādhā-kānto nava-jalada-kāntiś cid-udayah

hariḥ—Lord Hari; *tu*—and; *ekam*—only; *tattvam*—truth; *vidhi*—by Lord Brahmā; *śiva*—by Lord Śiva; *sura-īśa*—by Lord Indra, the king of the demigods; *praṇamitaḥ*—offered obeisances; *yat*—who; *eva*—certainly; *idam*—this; *brahma*—supreme brahman; *prakṛti*—of material nature; *rahitam*—devoid; *tat*—that; *tanu*—of the body; *mahah*—the splendor; *para-ātmā*—the supersoul; *tasya*—of Him; *aṁśaḥ*—a part; *jagat*—to the universe; *anugataḥ*—gone; *viśva*—of the universe; *janakah*—the father; *saḥ*—He; *vai*—certainly; *rādhā*—of Śrīmatī Rādhārāṇī; *kāntaḥ*—the lover; *nava*—fresh; *jalada*—of a raincloud; *kāntiḥ*—splendor; *cid-udayah*—a spiritual manifestation.

Lord Hari, the supreme being, is one without a second. Lord Brahmā, Śiva and Indra offer respectful obeisances to Him. His bodily effulgence is the impersonal brahman effulgence which is free from any material contamination. The all-pervading supersoul is His parital manifestation. He is the father of the universe. He is the transcendental lover of Śrīmatī Rādhārāṇī. His purely spiritual form has the luster of a fresh rain-cloud.

VERSE 78

parākhyāyāḥ śakter aprthag api sa sve mahimani
sthito jivākhyam svam acit-abhihitam tam tri-padikam
svatantrecchaḥ śaktim sakala-viśaye preraṇa-paro
vikārdyāiḥ sūnyaḥ parama-purušo 'sau vijayate

para—superior; *ākhyāyāḥ*—known as; *śakteḥ*—of the potency; *aprthag*—not different; *api*—and; *saḥ*—He; *sve*—own; *mahimani*—in the glory; *sthitaḥ*—situated; *jīva*—living entities; *ākhyam*—named; *svam*—own; *acit*—inanimate; *abhihitam*—

named; *tam*—this; *tri*—three; *padikam*—with parts; *svatantra*—independent; *icchaḥ*—with desire; *śaktim*—energy; *sakala*—all; *visaye*—in shperes; *preraṇa-parah*—controlling; *vikāra-ādyaiḥ*—from material transformations and defects; *śūnyah*—free; *parama-puruṣaḥ*—supreme person; *asau*—He; *vijayate*—all glories.

All glories to the supreme person, Lord Hari, who remains situated in His own majesty. Free from any material transformation or defect. He is non-different from His transcendental potencies. He is the controller of various energies divided into three groups: 1. the superior transcendental potency 2. the living entities 3. the inanimate material nature.

VERSE 79

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

sah—He; *vai*—certainly; *hlādinyāḥ*—of the *hlādinī*—potency; *ca*—and; *praṇaya*—of love; *vikṛteḥ*—of the transformations; *hlādana*—to the pleasure; *tataḥ*—devoted; *tathā*—in the same way; *saṁvit*—of the *saṁvit* potency; *śakti*—energy; *prakaṭita*—manifested; *rahaḥ*—confidential; *bhāva*—transcendental love; *rasitaḥ*—tasted; *tayā*—by that; *śrī-sāndhinyā*—*sāndhinī* potency; *kṛta*—created; *viśada*—pure; *tat*—His; *dhāma*—of abodes; *nicaye*—multitude; *rasa*—of transcendental mellows; *vilāsī*—performing pastimes; *vijayate*—all glories.

All glories to Lord Hari Who takes great pleasure in relishing the transformations of ecstatic love which are manifested by the *hlādinī* potency and tastes the confidential and exalted spiritual loving sentiments manifested by the *saṁvit* potency. He is immersed in the ocean of transcendental mellows in His various transcendental abodes, beyond the touch of matter, which are manifested by His *sāndhinī* potency. He performs pastimes exchanging loving relationships with the residents of *Vrajabhūmi*.

VERSE 80

*sphulingā ṛddhāgner iva cid-aṇavo jīva-nicayā
hareḥ sūryasyevāpṛthag api tad-bheda-viśayāḥ
vaśe māyā yasya prakṛti-patir eveśvara iha
sa jīvo mikto 'pi prakṛti-vaśa-yogyāḥ sva-guṇataḥ*

sphulingāḥ—sparks; *ṛddha*—large; *agneḥ*—of a fire; *iva*—just like; *cit*—of spiritual energy; *aṇavaḥ*—atoms; *jīva--of living entities*; *nicayāḥ*—multitudes; *hareḥ*—of Lord Hari; *sūryasya*—of the sun; *iva*—just like; *apṛthak*—not different; *api*—and; *tat*—from that; *bheda-viśayāḥ*—different; *vaśe*—in the control; *māyā*—illusory potency, *māyā*; *yasya*—of whom; *prakṛti*—of material energy; *patiḥ*—the

master; *eva*—certainly; *īśvaraḥ*—controller; *iha*—here; *sah*—He; *jīvaḥ*—the living entity; *muktaḥ*—liberated; *api*—although; *prakṛti*—of material nature; *vaśa*—to the control; *yogyah*—suitable; *sva*—own; *guṇataḥ*—because of the quality.

Just as the sparks are to a great fire, and just as the particles of sunlight are to the sun, in the same way, the living entities are simultaneously one and different from Lord Hari. Lord Hari is always the supreme master of the illusory potency *maya*, whereas the living entities, even in the liberated condition, are liable to become subject to the influence of *māyā*, because of their smallness.

VERSE 81

*svarūpārthair hīnān nija-sukha-parān Kṛṣṇa-vimukhān
harer māyā daṇḍyan guṇa-nigada-jalaih kalayati
tathā sthūlair liṅgair dvi-vidha-varaṇaih kleśa-nikarair
mahā-karmālānair nayati patitān svarga-nirayau*

sva-rūpa—of spiritual identity; *arthaiḥ*—of those things beneficial; *hīnān*—devoid; *nija*—of their own selves according to material misidentification; *sijha*—happiness; *parān*—taking as all-important; *Kṛṣṇa*—to Kṛṣṇa; *vimukhān*—averse; *hareḥ*—of Lord Hari; *māyā*—the illusory energy; *daṇḍyān*—punishing; *guṇa*—of the three modes of material nature; *nigada*—of shackles; *jālaiḥ*—with networks; *kalayati*—holds; *tathā*—in the same way; *sthūlaiḥ*—with gross elements; *liṅgaiḥ*—with subtle elements; *dvi-vidha*—two kinds; *varaṇaiḥ*—of coverings; *kleśa*—of distress; *nikaraiḥ*—with multitudes; *mahā*—great; *karma*—of fruitive activities; *ālānaiḥ*—with chains; *nayati*—leads; *patitān*—fallen conditioned souls; *svarga*—to the heavenly planets; *nirayau*—and the hellish planets.

Chaining them with the shackles of the three modes of material nature, Lord Hari's illusory potency (*māyā*) punishes those souls averse to Kṛṣṇa and intent on their own enjoyment, without any conception of their actual spiritual self interest. *Māyā* then applies a double case of gross and subtle material elements on the fallen souls and shackles them with the chains of laborious fruitive activities, which are sources of great distress. Binding the fallen souls in this way, *Māyā* leads them up and down through the various celestial and hellish planetary systems.

VERSE 82

*yadā bhrāmam bhrāmam hari-rasa-galat-vaiṣṇava-janam
kadācit sampaśyaṁs tad-anugamane syād ruci-yutaḥ
tadā kṛṣṇāvṛtyā tyajati śanakair māyika-dāśām
svarūpam bibhṛāṇo vimala-rasa-bhogam sa kurute*

yadā—when; *bhrāmam*—wandering; *bhrāmam*—and wandering; *hari*—of Lord Hari; *rasa*—the transcendental mellows of pure devotional service; *galat*—trickling; *vaiṣṇava-janam*—pure devotee of the Lord; *kadācit*—sometime;

sampaśyan—seeing; *tat--of Him*; *anugamane*—in the following; *wyāt*—may be; *ruci-yutaḥ--attracted to Kṛṣṇa*; *tadā*—then; *Kṛṣṇa-āvṛtya*—by taking shelter of Kṛṣṇa; *tyajati*—he abandons; *śanakaiḥ*—gradually; *māyika*—of being enthralled by *māyā*; *daśām*—the state of existence; *svarūpam*—original spiritual form; *bibhrāṇaḥ*—assuming; *vimala-pure*; *rasa*—mellows of devotional service; *bhogam--enjoyment*; *saḥ--he*; *kurute--experiences*.

After repeatedly wandering in the path of mayik existence, a fallen soul may meet a pure Vaiṣṇava from whom trickles the nectar of the mellows of pure devotion to Lord Hari. By following that pure devotee, he becomes attracted to imbibe the sweet principle of devotional service (Kṛṣṇa-bhakti). By constant study of Kṛṣṇa-bhakti, he slowly abandons the mayik condition, and in the end obtaining his true nature, he enjoys the sweetest unalloyed rasa, which is the ultimate status of the soul.

VERSE 83

hareḥ śakteḥ sarvaṁ cid-acid-akhilam syāt pariṇatir
vivartam no satyaṁ śruti-mata-viruddham kali-malam
harer bhedābhedaḥ śruti-vihita-tattvaṁ suvimalam
tataḥ premṇaḥ siddhir bhavati nitarām nitya-viśaye

hareḥ—of Lord Hari; *śakteḥ*—of the energy; *sarvaṁ*—everything *cit*—spiritual; *acid*—material; *akhilam*—everything; *syāt*—may be; *pariṇatiḥ*—the transformation; *vivartam*—the concept of the transformation of the Godhead into the world; *na*—not; *u*—indeed; *satyaṁ*—true; *śruti*—of the Vedas; *mata*—the conception; *viruddham*—contradicting; *kali*—of the age of Kali; *malam*—contamination; *hareḥ*—of Lord Hari; *bheda*—simultaneously different; *abhedaḥ*—and one; *śruti*—in the Vedas; *vihita*—established; *tattvaṁ*—truth; *suvimalam*—very pure; *tataḥ*—therefore; *premṇaḥ*—of spiritual love; *siddhiḥ*—the perfection; *bhavati*—may be; *nitaram*—eternally; *nitya*—of eternity; *viśaye--in the realm*.

All spiritual and material existence is the transformation of Lord Hari's energy. Śaṅkara's conception that everything is a transformation of the Supreme itself is an impurity spawned by the age of Kali, and contradicts the actual Vedic idea. The Vedas establish the pure truth that everything is simultaneously one and different from Lord Hari, and because of this truth, perfect spiritual love may be eternally manifest.

VERSE 84

śrutiḥ kṛṣṇākhyānam smarāṇa-nati-pūjāvidhi-gamas
tathā dāśyaṁ sākhyam paricaraṇam apy ātma-dadanam
navāṅgāny etanīha vidhi-gata-bhakter anudinam
bhajan śraddhā-yuktaḥ suvimala-ratiṁ vai sa labhate

śrutih—to hear of the spiritual name, form, attributes and lila (pastimes) of Kṛṣṇa; *Kṛṣṇa*—of Lord Kṛṣṇa; *ākhyānam*—to utter and sing the glories; *smaraṇa*—to meditate; *nati*—bowing down; *pūjā-vidhi*—whorship; *gaṇaḥ*—multitudes; *tathā*—in the same way; *dāsyam*—service; *sākhyam*—friendship; *paricaraṇam*—doing all that pleases Him; *api*—and; *ātmadadanam*--resignation; *nava*—nine; *aṅgāni*—parts; *etāni*—these; *iha*—here; *vidhi-gata-bhakteḥ*—of vaidha-bhakti; *anudinam*—daily; *bhajan*—worshipping; *śrāddhā*—faith; *yuktaḥ*-possessing; *suvimala*—very pure; *raitm*—love of God; *vai*—certainly; *saḥ*—he; *labhate* obtains.

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

1. To hear of the spiritual Name, form, attributes and lila (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

One who has great faith in these nine principles of devotion, and follows them in his daily worship of the Lord, will quickly become blessed with pure love of God (prema).

VERSE 85

*svarūpāvasthane madhura-rasa-bhavodaya iha
vraje rādhā-Kṛṣṇa-svajana-jana-bhāvaṁ hṛdi vahan
parānande prītim jagad-atula-sampat-sukham atho
vilāsākhye tattve parama-paricaryām sa labhate*

sva-rūpa—original spiritual form; *avasthāne*—in the state madhura-rasa—of madhura-rasa; *bhāva*—of the love; *udayaḥ*—the arisal; *iha*—here; *vraje*—in Vrajabhūmi; *rādhā*—of Śrīmatī Rādhārāṇī; *Kṛṣṇa*—and Lord Kṛṣṇa; *svajana-jana*—of the associates; *bhāvam*—the pure love; *hṛdi*—in the heart; *vahan*—carrying; *para*—supreme; *ānande*—in bliss; *prītim*—pure love; *jagat*—of the universe; *atula*—not comparable; *sampat*—opulence; *sukham*—happiness; *atho*—then; *vilāsa*—as spiritual pastimes; *ākhye*—known; *tattve*—in the truth; *parama*—supreme; *paricaryām*--devotional service; *saḥ*--he; *labhate*--attains.

The spiritual aspirant then attains his original spiritual form, and the exalted pure love of madhura-rasa arises within him. He bears in his heart the pure love of the intimate associates of Śrī Śrī Rādhā and Kṛṣṇa in Vrajabhūmi. He becomes full of bliss in that state of pure love, and his happiness exceeds anything in this material universe. He attains the supreme service of Lord Kṛṣṇa in the Lord's transcendental pastimes.

VERSE 86

*prabhuḥ kaḥ ko fivaḥ katham idam acit viśvam iti vā
vicāryaitān arthān hari-bhajana-kṛc-chāstra-caturaḥ
abhedāsām dharmān sakalam aparādham pariharan
harer nāmānandaṁ pibati haridāso harijanaiḥ*

prabhuḥ—the Supreme Lord; *kaḥ*—Who?; *kaḥ*—who?; *jivaḥ*--the living entity; *katham*—what?; *idam*—this; *acit*—inanimate; *viśvam*—material universe; *iti*—thus; *vā*—and; *vicārya*—reflecting; *etān*—on these; *arthān*—points; *hari*—of Lord Hari; *bhajana*—kṛt—describing the devotional service; *śāstra*—in the scriptures; *caturaḥ*—expert; *abhedā*—of liberation; *āsām*--the hope; *dharmān*—material pious duties; *sakalam*—completely; *aparādham*—offenses; *pariharan*—abandoning; *hareḥ*—of Lord Hari; *nāma*—of the Holy Names; *ānandaṁ*—the transcendental bliss; *pibati*—drinks; *hari*—of Lord Hari; *dāsaḥ*—the servant; *harijanaiḥ*--with the devotees.

Considering the questions "Who is the Supreme Lord; What is the nature of the living entities; and What is this inanimate material universe?", a scholar learned in the Vedic scriptures describing Lord Hari's devotional service, completely abandons the desire for liberation. That person becomes a pure devotee of the Lord, and shunning material pious activities and duties, as well as various offenses to the Lord, drinks the nectar of the bliss of chanting Lord Hari's Holy Names in the company of devotees.

VERSE 87

*saṁsevya daśa-mūlam vai
hitvāvidyāmayam janaḥ
bhāva-puṣṭim tathā tuṣṭim
labhate sādhu-saṅgataḥ*

saṁsevya—accepting; *daśa*—ten; *mūlam*—axioms; *vai*—certainly; *hitvā*—abandoning; *avidyām*—ignorance; *ayam*—this; *janaḥ*—person; *bhāva*—of pure love of God; *puṣṭim*—nourishment; *tathā*—in the same way; *tuṣṭim*—satisfaction; *labhate*—attains; *sādhu*—of the saintly devotees; *saṅgataḥ*—because of the association.

Accepting these axioms, abandoning ignorance, and remaining in the association of saintly devotees, one's love for the Supreme increases and he becomes happy.

VERSE 88

itiprāyām śikṣām caraṇ-madhupebhyaḥ paridiśan

galan-netrāmbhobhiḥ snapita-nija-dīrghojjvala-vapuḥ
parānandakāro jagad-atula-bandhur yati-varaḥ
śacīsūnuḥ śaśvat smarāṇa-padavīm gacchatu sa me

itiprāyām—this; *sikṣām*—instruction; *carāṇa*—of the lotus feet; *madhupebhyaḥ*—to the devotees who are like bumble-bees eager to drink the honey; *paridiśan*—instructing; *galat*—trickling; *netra-ambhobhiḥ*—with tears; *snapita*—bathed; *nija*—own; *dīrgha*—tall; *ujjvala*—effulgent; *vapuḥ*—form; *para*—supreme; *ānanda*—of transcendental bliss; *ākāraḥ*—the form; *jagat*—of the universe; *atula*—incomparable; *bandhuḥ*—the friend; *yati*—of sannyāsīs; *varaḥ*—the best; *śacīsūnuḥ*—Lord Caitanya; *śaśvat*—eternally; *smarāṇa*—of the memory; *padavīm*—on the path; *gacchatu*—may travel; *saḥ*—He; *me*—My.

Lord Caitanya is the best of the sannyāsīs and the unparalleled friend of the universe. His tall, blissful, effulgent spiritual form is bathed by the trickling tears of ecstatic love of God. He instructs these truths to the devotees, who are like bumble-bees eager to Drink the honey of His lotus feet. May that Lord Caitanya, the transcendental son of Śrīmatī Śacī-devi, eternally travel on the path of my memory.

VERSE 89

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

gatiḥ—supreme goal and shelter; *gauḍīyānām*—of the Bengalis; *api*—and; *sakala*—all; *varṇāśrama-juṣām*—of the followers of the varnasrama system; *tathā*—in the same way; *ca*—and; *cauḍīyānām*—of the residents of Orissa; *ati*—very; *sarala*—sincere and honest; *dainya-āśrita-hṛdam*—humble at heart; *punaḥ*—again; *pāścātyānām*—of the people in the west; *sa*—with; *daya*—mercy; *manasām*—hearts; *tattva*—for the truth; *sudhiyām*—very intelligent; *śacīsūnuḥ*—Lord Caitanya; *śaśvat*—eternally; *smarāṇa*—of the memory; *padavīm*—on the path; *gacchatu*—may travel; *saḥ*—He; *me*—my.

Lord Caitanya is the supreme shelter of the Bengali followers of the varṇāśrama system, those 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. May that Lord Caitanya, the transcendental son of Śrīmatī Śacī-devi, eternally travel on the path of my memory.

VERSE 90

aho miśrāgāre svapati-virahotkaṇṭha-hṛdayaḥ
slathā sandher dairghyam dadhad ati-viśālam kara-padoḥ

*kṣītau dhṛtvā dehaṁ vikalita-matir gadgada-vacaḥ
śacīsūnuḥ śaśvat smaraṇa-padavīm gacchatu sa me*

aho—O; *miśra*—of Kāśī Miśra; *āgāre*—at the house; *sva-pati*—of His Lord (Śrī Kṛṣṇa); *viraha*—with separation; *utkaṅṭha*—anxious; *hṛdayaḥ*—heart; *ślathāt*—from looseness; *sandheḥ*—of the bodily joints; *dairghyam*—tallness; *dadhat*—manifesting; *ati*—very; *viśālam*—long; *kara*—of the hands; *padoh*—and feet; *kṣītau*—on the ground; *dhṛtvā*—fallen; *deham*—body; *vikalita*—agitated; *matih*—mind; *gadgada-vacaḥ*—with choked up words; *śacīsūnuḥ*—Lord Caitanya; *śaśvat*—eternally; *smaraṇa*—of the memory; *padavīm*—on the path; *gacchatu*—may travel; *saḥ*—He; *me*—my.

At Kāśī Miśra's house, Lord Caitanya exhibited the most astonishing symptoms of ecstasy. His heart anxiously longing in separation from His own Lord Kṛṣṇa, the joints of Lord Caitanya's body became loosened, His body became very long, and His hands and feet expanded. He fell on the ground, His words choked up, and His mind greatly agitated in the ecstasy of pure love of Kṛṣṇa. Īay that Lord Caitanya, the transcendental son of Śrīmatī Śacī-devi, eternally travel on the path of my memory.

VERSE 91

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

gataḥ—gone; *baddha*—fastened; *dvārāt*—from the doors; *upala*—built with stones; *grha*—of the house; *madhyāt*—from the middle; *bahiḥ*—outside; *aho*—Oh; *gavām*—of the cows; *kāliṅgānām*—of the Kāliṅga district; *api*—and; *samatigacchan*—went; *vṛti-gaṇam*—multitude; *prakoṣṭhe*—in the pen; *saṅkocāt*—because of contracting the limbs; *bata*—Oh; *nipatitaḥ*—fallen; *kacchapaḥ*—turtle; *iva*—just like; *śacīsūnuḥ*—Lord Caitanya; *śaśvat*—eternally; *smaraṇa*—of the memory; *padavīm*—on the path; *gacchatu*—may travel; *saḥ*—He; *me*—my.

Lord Caitanya astonishingly left the middle of the stone house (of Kāśī Miśra) whose doors were bolted and went outside, and wandered among the cows of the Kāliṅga district. Amidst the cows, His limbs contracted into His body, and He appeared like a turtle who had fallen there. May that Lord Caitanya, the transcendental son of Śrīmatī Śacī-devi, eternally travel on the path of my memory.

VERSE 92

*vrajāraṇyaṁ smṛtvā virha-vikalāntar-vilapito
mukhaṁ saṅghṛśyāsau rudhiram adhikaṁ tad dadhad aho*

*kva me kāntaḥ kṛṣṇo vada vada vadeti pralapitaḥ
śacīsūnuḥ sākṣāt smaraṇa-padavīm gacchatu sa me*

*vrajāranyam—Vṛndāvana; smṛtvā—remembering; viraha—with separation;
vikala—agitated; antaḥ—internally; vilapitaḥ—lamented; mukham—face;
saṅghṛśya—rubbing; asau—this; rudhiram—blood; adhikam—great quantity; tat—
that; dadhat—caused; aho—Oh; kva—where; me—my Kāntaḥ—beloved; Kṛṣṇaḥ—
Kṛṣṇa; vada—please tell; vada—please tell; vada—please tell; iti—thus;
pralapitaḥ—spoke; sacīsūnuḥ—Lord Caitanya; śaśvat—eternally; smaraṇa—of the
memory; padavīm—on the path; gacchatu—may travel; saḥ—He; me—my.*

Remembering the land of Vrajabhūmi, Lord Caitanya became overwhelmed with feelings of separation from Kṛṣṇa, and lamented with great agitation within His heart. He rubbed His face into the ground, causing it to profusely bleed, and said: "where is My lover Kṛṣṇa? Tell me! Tell me! Tell me! May that Lord Caitanya, the transcendental son of Śrīmatī Śacī-devi, eternally travel on the path of my memory.

VERSE 93

*payorāśeḥ tīre cakāṭa-girirāje sikatīle
vrajan goṣṭhe govardhana-giripatim lokitum aho
gaṇaiḥ sārḍham gauṛo druta-gati-viśiṣṭaḥ pramuditaḥ
śacīsūnuḥ sākṣāt smaraṇa-padavīm gacchatu sa me*

*payorāśeḥ—of the ocean; tīre—on the shore; cakāṭa-girirāje—the great sand-
dune known as cakāṭa-parvata; sikatīle—on the beach; vrajan—running; goṣṭhe—
in Vrajabhūmi; govardhana—Govardhana Hill; giri-patim—the king of mountains;
lokitum—to see; aho—Oh; gaṇaiḥ—with His followers; sārḍham—accompanied;
gauṛaḥ—Lord Gaurāṅga; druta—fast; gati—by the gait; viśiṣṭaḥ—distinguished;
pramuditaḥ—jubilant; sacīsūnuḥ—Lord Caitanya; śaśvat—eternally; smaraṇa—of
the memory; padavīm—on the path; gacchatu—may travel; saḥ—He; me—my.*

In ecstasy, Lord Caitanya thought that the great sand-dune cakāṭa-parvata on the ocean-beach was actually the king of mountains, Govardhana Hill in Vrajabhūmi. He jubilantly and swiftly ran with His associates to see that hill. May that Lord Caitanya, the transcendental son of Śrīmatī Śacī-devi, eternally travel on the path of my memory.

VERSE 94

*yasyānukampā sijhadā janānām
saṁsāra-kūpād raghunātha-dāsam
uddhṛtya guṅjāḥ śīlayā dadau yas
tam gauracandraṁ praṇamāmi bhaktyā*

yasya—of Whom; *anukampā*—mercy; *sukhadā*—granting happiness; *janānām*—to the living entities; *sāmsāra*—of material existence; *hūpāt*—from the well; *raghunātha-dāsam*—Raghunātha dāsa Gosvāmī; *uddhṛtya*—having rescued; *gunjāḥ*—gunjā necklace *śilayā*—with a Śālagrāma-śilā; *dadau*—gave; *yaḥ*—Who; *tam*—to Him; *gauracandram*—Lord Gauracandra; *praṇamāmi*—I offer my obeisances; *bhaktyā*—with devotion.

Lord Gauracandra rescued Raghunātha dāsa from the blind well of material existence and gave a gunjā necklace and a Śālagrāma-śilā stone to Him as gifts. With great devotion, I offer respectful obeisances to that Lord Gauracandra, Whose mercy delights all living entities.

VERSE 95

sad-bhakti-siddhānta-viruddha-vādān
vairasya-bhāvāms ca bahir-mikhānām
saṅgam vihāyātha subhakta-goṣṭhyām
rarāja yas tam praṇamāmi gauram

sat—transcendental; *bhakti*—devotional service; *siddhānta*—of the conclusion; *viruddha-vādān*—the opponents; *vairasya-bhāvān*—the enimical prakṛta-sahajiyās; *ca*—and; *bahir-mukhānām*—the non-devotees; *saṅgam*—the association; *vihāya*—abandoning; *atha*—then; *subhakta*—of the sincere devotees; *goṣ*—hyām—in the assembly; *rarāja*—appeared very splendid; *yaḥ*—who; *tam*—to Him; *praṇamāmi*—I offer my respectful obeisances; *gauram*—to Lord Gauracandra.

I offer my respectful obeisances to Lord Gauracandra, Who rejected the opponents of pure devotional service, and the enimical prakṛta-sahajiyās. Giving up the association of non-devotees, the Lord appeared very splendid and glorious in the company of saintly devotees.

VERSE 96

nāmāni viṣṇor bahiraṅga-pātre
vistīrya loke kali-pāvano 'bhūt
premāntaraṅgāya rasam edadau yas
tam gauracandram praṇamāmi bhaktyā

nāmāni—the holy names; *viṣṇoh*—of Lord Viṣṇu; *bahiraṅga-pātre*—to the devotees in general; *vistīrya*—distributing; *like*—in this world; *kali*—of the kali-yuga; *pāvanaḥ*—the purifier; *abhūt*—became; *prema*—pure love of Kṛṣṇa; *antaraṅgāya*—to the elevated confidential devotees; *rasam*—the transcendental mellow; *dadau*—gave; *yaḥ*—Who; *am*—to Him; *gauracandram*—Lord Gauracandra; *praṇamāmi*—I offer my obeisances; *bhaktyā*—with devotion.

With great devotion, I offer respectful obeisances to that Lord Gauracandra,

Who gave the nectarean mellows of pure love of Kṛṣṇa to the elevated confidential devotees. In this world, the Lord gave the chanting of Lord viṣṇu's Holy Names to the devotees in general, and thus purified the contaminated age of Kali.

VERSE 97

*nāmāparādham sakalam vināśya
caitanya-nāmāśrita-mānavānām
bhaktim parām yah pradadau janebhyas
tam gauracandram praṇamāmi bhaktyā*

nāma—in relation to the chanting of the Lord's Holy Names; *aparādham*—offenses; *sakalam*—all; *vināśya*—having destroyed; *caitanya*—of Lord Caitanya; *nāma*—the holy names; *āśrita*—taken shelter; *mānavānām*—people; *bhaktim*—devotional service; *parām*—most exalted; *yah*—Who; *pradadau*—gave; *janebhyah*—to the people; *am*—to Him; *gauracandram*—Lord Gauracandra; *praṇamāmi*—I offer my obeisances; *bhaktyā*—with devotion.

Lord Gauracandra removes all the offenses in chanting the Holy Names committed by those who take shelter of His Name. He grants the most elevated forms of pure devotional service to the living entities. With great devotion, I offer respectful obeisances to that Lord Gauracandra.

VERSE 98

*ittham līlāmaya-vara-vapuḥ Kṛṣṇa-caitanyacandro
varśān dvidvadaśa-parimitān kṣepayām āsa gārhye
sannyāse yah samaparimitam yāpayām āsa kālam
vande gauram sakala-jagatām āśramānām gurum tam*

ittham—in this way; *līlā-maya*—full of pastimes; *vara*—super-excellent; *vapuḥ*—form; *Kṛṣṇa-caitanyacandraḥ*—Lord Kṛṣṇa Caitanyacandra; *varśān*—years; *dvidvadaśa*—twenty four; *parimitān*—measured; *kṣepayām āsa*—spent; *gārhye*—in household life; *sannyāse*—in renounced life; *yah*—Who; *samaparimitān*—the same number of years; *yāpayām āsa*—spent; *kālam*—time; *vande*—I offer my respectful obeisances; *gauram*—to Lord Gaurāṅga; *sakala*—all; *jagatām*—of universes; *āśramānām*—of orders of life; *gurum*—the spiritual master; *tam*—to Him.

In this way the Supreme Personality of Godhead, appearing in His original transcendental form of Śrī Kṛṣṇa Caitanyacandra, performed pastimes for twenty-four years as a householder, and another twenty-four years as a sannyāsī. offer my respectful obeisances to that Lord Kṛṣṇa Caitanyacandra, the spiritual master of all universes, and people in all stations of life.

VERSE 99

*daridrebhyo vāstram dhanam api dadau yaḥ karuṇayā
bubhukṣūn yo 'nnadyair atithi-nicayāms tośam anayat
tathā vidyā-dānaiḥ sukham atiśayam yaḥ samabhajat
sa gaurāṅgaḥ śāsvat smarāṇa padavīm gacchatu mama*

daridrebhyaḥ—to the poor; *vāstram*—garments; *dhanam*—wealth; *api*—and; *dadau*—gave; *yaḥ*—who; *karuṇayā*—mercifully; *bubhukṣūn*—hungry; *yaḥ*—Who; *anna-adyaiḥ*—varieties of foodstuffs; *atithi*—of guests; *nicayān*—multitudes; *tośam*—to satisfaction; *anayat*—brought; *tathā*—in the same way; *vidyā* of knowledge; *dānaiḥ*—with the gifts; *sukham*—happiness; *atiśayam*—great; *yaḥ*—Who; *samabhajat*—distributed; *saḥ*—He; *gaurāṅgaḥ*—Lord Gaurāṅga; *śāsvat*—eternally; *smarāṇa*—of the memory; *padavīm*—on the path; *gacchatu*—may travel; *mama*—my.

Lord Gaurāṅga mercifully gave clothing and money to the poor, and He satisfied hungry guests by giving them varieties of foodstuff. In the same way He gave great happiness by the distribution of the great treasure of transcendental knowledge. May that Lord Gaurāṅga eternally travel on the path of my memory.

VERSE 100

*sannyāsasya prathama-samaye tīrtha-yātrā-cchalena
varśān yo vai rasa-parimitān vyāpya bhaktim tatāna
śeśān abdān vasu-vidhu-mitān kṣetra-deśe sthito yo
vande tasya prakāṣa-caritam yogamāyā-balādḥyam*

sannyāsasya—of renunciation; *prathama*—first; *samaye*—part; *tīrtha*—to places of pilgrimage; *yātrā*—of travelling; *cchalena*—on the pretext; *varśān*—years; *yaḥ*—Who; *vai*—certainly; *rasa*—parititān—six; *vyāpya*—having manifested; *bhaktim*—pure devotional service; *tatāna*—preached; *śeśān*—final; *abdān*—years; *vasu-vidhu-mitān*—eighteen; *kṣetra-deśe*—at Jagannātha Purī; *sthitaḥ*—residing; *yaḥ*—Who; *vande*—I offer my respectful obeisances; *tasya*—of Him; *prakāṣa*—manifested; *caritam*—pastimes; *yogamāyā*—bala-aḍhyam—manifested by the yogamāyā potency.

On the pretext of travelling to various places of pilgrimage, the Lord spent the first six years of His sannyāsa in preaching the pure devotional service of Lord Kṛṣṇa, and the final eighteen years He remained in Jagannātha Purī. I offer my respectful obeisances unto Lord Gaurāṅga's transcendental pastimes, manifested in this world by the yogamāyā potency.

VERSE 101

*hā hā kaṣṭam sakala-jagatām bhaktibhājām viśeśam
gopināthālaya-parisare kīrtane yaḥ prasośe
aprakātyam bata samabhajan mohayan bhakta-netram*

vande tasyāprakāṭa-caritaṁ nityam aprākṛtaṁ tam

hā haḥ kaṣṭam—alas, alas, alas; *sakala*—all; *jagatām*—of the universes; *bhaktibhājām*—of the devotees; *viśeṣam*—great; *gopīnātha*—of Toṭa Gopīnātha; *alaya-parisare*—at the temple; *kīrtane*—at the time of saṅkīrtana; *yaḥ*—Who; *pradoṣe*—in the early evening; *aprākāṭyam*—the state of being non-manifest; *bata*—alas; *samabhajat*—attained; *mohayan*—enchanting; *bhakta*—of the devotees; *netram*—the eyes; *vande*—I offer my respectful obeisances; *tasya*—His; *aprakāṭa*—unmanifest; *caritaṁ*—pastimes; *nityam*—eternal *aprākṛtaṁ*—spiritual; *tat*—that.

Alas, alas, the devotees throughout the entire universe became filled with intense grief when Lord Gaurāṅga, enchanting the devotee's eyes during the sunset-saṅkīrtana in the Toṭa-Gopīnātha temple, suddenly disappeared. I offer my respectful obeisances unto Lord Gaurāṅga's eternal, spiritual pastimes which are not manifest within this world.

VERSE 102

*bhaktā ye vai sakala-samaye gaura-gātham imam no
gāyanty uccair vicalita-hṛdaḥ gaura-tīrthe viśeṣā
teṣāṁ tūrṇaṁ dvija-kula-maṇiḥ Kṛṣṇa-caitanya-candraḥ
prema-veśaṁ yugala-bhajane yacchati prāṇa-bandhuḥ*

bhaktāḥ—devotees; *ye*—those who; *vai*—certainly; *sakala*—all; *samaye*—at times; *gaura*—about Lord Gaurāṅga; *gātham*—song; *imam*—this; *naḥ*—our; *gāyanti*—sing; *uccair*—with a loud voice; *vicalita*—sprinkled with love of God; *hṛdaḥ*—hearts; *gaura*—of Lord Caitanya; *tīrthe*—at the holy place; *viśeṣāt*—specifically; *teṣāṁ*—of them; *tūrṇam*—quickly; *dvija*—of brāhmaṇas; *kula*—of the community; *maṇiḥ*—the jewel; *Kṛṣṇa-caitya-candraḥ*—Lord Kṛṣṇa Caitanya-candra; *prema*—of pure love of Kṛṣṇa; *veśam*—entrance; *yugala*—of the transcendental couple Śrī Śrī Rādhā and Kṛṣṇa; *bhajane*—devotion; *yacchati*—grants; *prāṇa-bandhuḥ*—dear friend.

May Lord Kṛṣṇa Caitanya-candra, the jewel of the brāhmaṇas, grant pure love for the transcendental couple Śrī Śrī Rādhā-Kṛṣṇa, to those devotees who regularly sing, especially at Śrīdhāma Māyāpura, with a loud voice and heart moistened with spiritual love, this song we have composed about Lord Gaurāṅga. May the Lord become their dear friend.

VERSE 103

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

śatkaveda-pramśake—in the year 406; *kārttike*—in the month of Kārttika; *godrume*—in Godruma-dvīpa; *prabhoh*—about Lord Caitanya Mahāprabhu; *gīta*—song; *bhaktivinodena*—by Bhaktivinoda Ṭhākura; *līlā-pastime*; *iyam*—this; *loka*—of the worlds; *pāvaṇī*—the purifier.

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

VERSE 104

yat-prema-mādhurya-vilāsa-rāgān
nandātmajo gauda-vihāram āpa
tasyai vicitrā vṛśabhānu-putryai
līlāmāyā tasya samārpitēyam

yat—of whom; *prema*—pure love of God; *mādhurya*—of madhura-rasa; *vilāsa*—pastimes; *rāgāt*—because of pure love; *nanda*—of Nanda Mahārāja; *ātmajaḥ*—the transcendental son (Śrī Kṛṣṇa); *gauda*—in Bengal; *vihāram*—pastimes; *āpa*—attained; *tasyai*—to her; *vicitrā*—astonishing; *vṛśabhānu*—of King Vṛśabhānu; *putryai*—to the daughter (Śrīmatī Rādhārāṇī); *līlā-māyā-consisting of pastimes*; *tasya*—His; *samārpitā*—offered; *iyam*—this song.

In order to taste the intense love experienced by Śrīmatī Rādhārāṇī during Their amorous pastimes, Lord Kṛṣṇa, the transcendental son of Mahārāja Nanda, manifested His pastimes as Lord Caitanya Mahāprabhu in the country of Bengal. This astonishing song, full of Lord Caitanya's pastimes is now offered to that Śrīmatī Rādhārāṇī, the daughter of King Vṛśabhānu.