

Śrī Caitanya-śataka
Śrīla Sārvabhauma Bhaṭṭācārya

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1

praṇamya tvām prabho gaura
tava pāde śataṁ bruve
sadāśayānām sādḥūnām
sukhārtham me kṛpām kuru

praṇamya—offering obeisances; tvām—You; prabhu—O Lord; gaura—Lord Caitanya; tava—Your; pāde—to Your feet; śataṁ—one hundred verses; bruve—I recite; sada—always; aśayānām—of those who take shelter; sādḥūnām—among saintly devotees; sukha—happiness; artham—purpose; me—on me; kṛpām kuru—please be merciful.

O Gaurāṅga, I offer this garland of one hundred verses unto Your lotus feet for the pleasure of the devotees. O merciful Lord, please be kind to me.

2

śrī-rādhā-kṛṣṇayoḥ sevām
sthāpayitvā gṛhe gṛhe
śrīmat-saṅkīrtane gauro
nṛtyati prema-vihvalaḥ

śrī- rādhā-kṛṣṇayoḥ—of Rādhā-Kṛṣṇa; sevām—service; sthāpayitvā—having established; gṛhe gṛhe—in every home; śrīmat—glorious; saṅkīrtane—congregational chanting; gaura—Lord Caitanya; nṛtyati—dances; prema—love; vihvalaḥ—overwhelmed.

Lord Caitanya introduces the loving service of Rādhā-Kṛṣṇa in every home as He dances wonderfully in saṅkīrtana, overwhelmed with love.

3

jihvāyām hari-nāma-sādhanam aho dhārā-śataṁ netrayoḥ
sarvāṅge pulakodgamo niravadhi svedaś ca vibhrājate
śrīmad-gaura-hareḥ pragalbha-madhurā-bhakti-pradātur-janaiḥ
sevā śrī-vraja-yoṣitām-anugatā nityā sadā-sikṣyate

jihvāyām—on His tongue; hari-nāma—holy names of Lord Hari; sādhanam—worship; aho—O, how wonderful; dhārā—shower; śataṁ—hundreds; netrayoḥ—in the two eyes; sarva-aṅge—on the whole body; pulaka—hairs standing; udgamah—coming forth; niravadhi—incessantly; svedaḥ—perspiration; ca—and; vibhrajate—shines; śrīmad-gaura-hareḥ—by Lord Gaura Hari; pragalbha—exalted; madhurā—nectarean; bhakti—devotion; pradātuh—giver; janaiḥ—by the people; sevā—service; śrī-vraja-yoṣitām—the women of Vraja; anugatā—following; nityā—forever; sadā—eternal; śikṣyate—learned.

Chanting the sweet holy names of the Lord, Lord Gaurāṅga distributes the mellows of devotional service to the world. Due to ecstatic love, tears flow from His eyes in a hundred streams, His limbs shiver, and His body becomes wet with perspiration. He constantly teaches the living entities tormented by Kali devotional service which follows the mood of the gopīs of Vraja.

4

kali-mala-patitānām śoka-mohāvṛtānām
nija-jana pati-sevā vitta-cintākulānām
iti samajani gauras trāṇa-hetuṁ vicintya
prakāṣa madhura deho nāma-dātā kṛpāluḥ

kali-mala—the filth of the age of quarrel; patitānām—of the fallen; śoka—sorrow; moha—bewilderment; avṛtānām—of those covered; nija-jana—relatives; pati-sevā—service to one’s spouse; vitta—money; cinta-akulānām—of those who are disturbed by thoughts; iti—thus; samajani—took birth; gauraḥ—the Golden Lord; trāṇa-hetuṁ—for the delivering; vicintya—so considering; prakāṣa—manifest; madhura—sweet; dehaḥ—body; nāma-dātā—giver of the name; kṛpāluḥ—most merciful.

Seeing the living entities fallen in Kali's ocean of filth, bewildered by lamentation and illusion, and always absorbed in serving their families, the most merciful Lord Gaurāṅga, thinking of a means for their deliverance, gives them the holy name. He appeared in Navadvīpa as the son of Śacī in the form of a mendicant who was renowned and had a most sweetly beautiful body.

5

śrī śrīmat kṛṣṇa caitanye
jagat-trāṇaika kartari
yo mūḍhe bhakti-hīna syāt
pacyate narake dhruvam

śrī śrīmat kṛṣṇa caitanye—unto the glorious Śrī Kṛṣṇa Caitanya Mahāprabhu; jagat—the material world; trāṇa—protection; eka—one; kartari—doer; yaḥ—who; mūḍhe—out of foolishness; bhakti—devotion; hīnah—bereft; syāt—he may be; pacyate—he is burned; narake—in hell; dhruvam—it is a fact.

Śrī Caitanya Mahāprabhu is the only deliverer of the living entities in this world. Whoever is out of foolishness averse to the service of His lotus feet certainly burns in hell.

6

yaḥ kṛṣṇo rādhayā-kuñje
vilāsa kṛtavān purā
gadādhareṇa saṁyuktaḥ
sa gauṛo vasate bhuvī

yaḥ—who; kṛṣṇah—Kṛṣṇa; rādhayā—with Rādhā; kuñje—in the groves of Vraja; vilāsa—pastimes; kṛtavān—performed; purā—formerly; gadādhareṇa—with Gadādhara; saṁyuktaḥ—together with; saḥ—he; gauṛah—Golden Lord; vasate—dwells; bhuvī—on the earth.

Previously Kṛṣṇa enjoyed pastimes with Śrīmatī Rādhā in the groves of Vraja, now that same Lord again resides in this world, performing pastimes with Gadādhara.

7

saṁsāra-sarpa-daṣṭānām
mūrcchitānām kalau-yuge
auśadham bhagavan-nāma
śrīmad-vaiṣṇava-sevanam

saṁsāra-sarpa—the serpent of birth and death; daṣṭānām—of those who are bitten; mūrcchitānām—of those made faint; kalau-yuge—in the age of Kali; auśadham bhagavat-nāma—the herb in the form of the name of the Supreme Lord; śrīmat-vaiṣṇava-sevanam—service to the great devotees.

Chanting the holy name and serving the Vaiṣṇavas are the only medicine for the living entities tormented by Kali, bitten by the snake of repeated birth and death, and thus fallen unconscious.

8

viṣayāviṣṭa mūrkhānām
citta-saṁskāram-auśadham
viśrambheṇa guroḥ sevā
vaiṣṇavocchiṣṭa bhojanam

viṣaya—sense objects; āviṣṭa—absorbed; mūrkhānām—among the fools; citta—mind; saṁskāram—purification; auśadham—healing herb; viśrambheṇa—with faith; guroḥ sevā—service to the guru; vaiṣṇava-ucchiṣṭa—food remnants of the Vaiṣṇavas; bhojanam—diet.

The only medicine to cleanse the heart of the foolish people absorbed in material desires for sense objects is to serve the spiritual master with faith and determination and to eat food remnants left by Vaiṣṇavas.

9

vande śrī-karuṇā-sindhum
śrī-caitanyaṁ mahāprabhum
kṛpām kuru jagannātha!
tava dāsyam dadasva me

vande—I worship; śrī-karuṇā—splendid mercy; sindhum—ocean; śrī-caitanyaṁ mahāprabhum—Lord Caitanya Mahāprabhu; kṛpām—mercy; kuru—make; jagannātha!—O Lord of the universe; tava—Your; dāsyam—service; dadasva—please bestow; me—to me.

I offer my obeisances to Śrī Kṛṣṇa Caitanya, who is an ocean of mercy. O Lord of the universe, be merciful to me and engage me as Your servant.

10

dāsyam te kṛpayā nātha!
dehi dehi mahāprabho!
patitānām prema-dātā
'syato yāce punaḥ punaḥ

dāsyam—service; te—Your; kṛpayā—by Your mercy; nātha—O Lord; dehi—give; dehi—give; mahāprabho—O Great Master; patitānām—of the fallen; prema—love of God; dātā—donor; āsyato—from the mouth; yāce—I beg; punaḥ punaḥ—again and again.

O Lord Caitanya, You are always bestowing love of God to the fallen souls. I repeatedly pray that You mercifully accept me as Your servant.

11

samsāra-sāgare magnam
patitam trāhi mām prabho
dīnoddhāre samarthas tvam
atas te śaraṇam gataḥ

samsāra-sāgare—in the ocean of birth and death; magnam—drowning;
patitam—fallen; trāhi—protect; mām—me; prabho—O my Lord; dīna—
wretched; uddhāre—in saving; samarthaḥ—capable; tvam—You; ataḥ—
therefore; te—Your; śaraṇam—shelter; gataḥ—come

O my Lord, I am fallen and drowning in the ocean of repeated birth and death. You are expert in delivering the fallen souls. Please be kind and deliver me. I surrender at Your lotus feet.

12

jagatām trāṇa-kartāsi
bhartā dātāsi saṁpadām
trāṇam kuruṣva bho nātha!
dāsyam dehi śacīsūta!

jagatām—of the worlds; trāṇa—protecting; karta—doer; asi—You are; bhartā
—maintainer; dāta—giver; asi—You are; saṁpadām—of treasures; trāṇam—
protection; kuruṣva—do; bho—O!; nātha—Lord; dāsyam—service; dehi—
give; śacī-sūta—O son of Śacī.

You are the deliverer of the universe and You are the Lord of all. You bestow all wealth, indeed, You alone maintain the universe. O Gaurahari, son of Śacī, by bestowing Your service on me make my life successful and protect me.

13

sarveṣām-avatārāṇām
purāṇair yat śrutam phalam
tasmān me niṣkṛtir nāsti
atas te śaraṇam gataḥ

sarveṣām—of all; avatārāṇām—of the incarnations; purāṇaiḥ—by the
Purāṇas; yat—which; śrutam—heard; phalam—fruits; tasmāt—than that; me
—to me; niṣkṛtiḥ—purificatory process; na—not; asti—there is; ataḥ—hence;
te—Your; śaraṇam—shelter; gataḥ—gone.

I have heard from the Purāṇas about the mercy given by the incarnations, which is insufficient to deliver me. O Mahāprabhu, I therefore take shelter of Your lotus feet.

14

vicitra madhurākṣara śruti-manojña gīto mudā
svabhakta-gaṇa-maṇḍalī racita madhya-gāmī prabhuḥ
manohara manoharo naṭati gauracandrah svayam
jagat-traya vibhūṣaṇo parama-dhāma nīlācale

vicitra—astonishing; madhura—sweet; akṣara—sounds; śruti—hearing; manaḥ-jña—charming; gītaḥ—sung; mudā—joyous; svabhakta-gaṇa—the multitude of His intimate devotees; maṇḍalī—circle; racita—made; madhya—midst; gāmī—moves; prabhuḥ—the master; manohara manoharaḥ—ornaments of all ornaments; naṭati—dances; gauracandrah—Golden Moon Lord; svayam—in person; jagat-traya—the three worlds; vibhūṣaṇaḥ—ornaments; parama-dhāma—the supreme abode; nīlācale—in the temple which resembles a blue mountain.

Lord Caitanya, the son of Śacī, is dancing beautifully along with His devotees in Nīlācala, the topmost abode (in the three worlds). By the sweet syllables of the pleasing to hear saṅkīrtana, He enchants everyone's mind.

15

vilokya puruṣottamaṁ kanaka-gaura-deho harir
mudā hṛdaya-pankaje jalada-kānti āliṅgitum
papāta dharaṇī-tale sakala-bhāva saṁmūrcchitaḥ
kadācid api neṅgate parama-dhāri saṁspandanam

vilokya—glancing; puruṣa-uttamam—the best of persons; kanaka—golden; gaura-dehaḥ—golden form; hariḥ—Lord Hari; mudā—jubilantly; hṛdaya—heart; pankaje—on the lotus; jala-da—cloud; kānti—luminescent; āliṅgitum—to embrace; papāta—He fell; dharaṇī-tale—on the ground; sakala-bhāva—all ecstasies; saṁmūrcchitaḥ—fully unconscious; kadācit—sometimes; api—although; na—not; iṅgate—He moves; parama-dhāri—holding the Supreme Lord; saṁspandanam—quivers.

Seeing Lord Jagannātha and desiring to embrace Him, Lord Gaurāṅga, whose complexion is like molten gold, fell to the ground unconscious, stunned in ecstasy and His eyes staring.

16

gaurasya nayane dhārā
sa-gadgada-vaco mukhe
pulkāṅkita-sarvāṅgo
bhāve luṭhati bhūtale

gaurasya—of Gaura; nayane—in the eyes; dhārā—showers of tears; sa-gadgada—with faltering; vaco—words; mukhe—from His mouth; pulka—hairs standing; āṅkita—marked; sarva-aṅgaḥ—entire body; bhāve—in ecstasy; luṭhati—rolls about; bhūtale—on the ground.

At that time tears of love showered from the eyes of Lord Gauracandra, His voice was choked and His limbs kept shivering. In this state He fell to the ground in ecstatic love.

17

caitanya-caraṇāmbhoje
yasyāsti prītir acyutā
vṛndātavīśayos tasya
bhakti syāt chata-janmani

caitanya-caraṇa—the feet of Śrī Caitanya; āmbhoje—unto the lotus feet; yasya—whose; asti—there is; prītiḥ—love; acyutā—unfailing; vṛndā—of Vṛndā; atavī—the forest; īśayoḥ—of the two controllers; tasya—for Him; bhaktiḥ—devotion; syāt—there may be; śata-janmani—in one hundred lifetimes.

One who develops firm love for the lotus feet of Lord Caitanya after one hundred lifetimes attains the lotus feet of Rādhā Kṛṣṇa, who enjoy Their pastimes in Vṛndāvana.

18

yathā rādhā-padāmbhoje
bhaktiḥ syāt prema-lakṣaṇā
tathaiva kṛṣṇa-caitanya
vardhate madhurā ratiḥ

yathā—as; rādhā-padāmbhoje—unto the lotus feet of Rādhā; bhaktiḥ—devotion; syāt—may be; prema-lakṣaṇā—symptomized by love; tathā—so; eva—certainly; kṛṣṇa-caitanya—unto Śrī Kṛṣṇa Caitanya; vardhate—flourish; madhurā—sweet; ratiḥ—love.

The amount of devotion one develops for the lotus feet of Śrī Rādhā, that amount one increases in his devotion for the lotus feet of Śrī Kṛṣṇa Caitanya.

19

kanaka-mukura-kāntim cāru-vaktrāravindam
madhura-mukura hāsyam pakva-bimbādharoṣṭham
suvalita-lalitāngam kambu-kaṅṭham naṭendram
tribhuvana-kamanīyam gauracandram prapadye

kanaka—golden; mukura—mirror; kāntim—splendor; cāru—beautiful; vaktra—face; aravindam—lotus; madhura—sweet; mukura—blossoming; hāsyam—laughter; pakva—ripened; bimba—the bimba fruit; adhara-uṣṭham—lower and upper lips; suvalita—artistic movements while dancing; lalita—graceful; aṅgam—limbs; kambu—conch; kaṅṭham—neck; naṭa-indram—best of dancers; tribhuvana—the three worlds; kamanīyam—most attractive; gauracandram—the golden moon-like Lord; prapadye—I take shelter.

The beauty of His sweetly smiling lotus face is like the golden bud, His lips resemble the ripened bimba fruit, and His throat is shaped like a conch shell. I offer my respectful obeisances to Śrī Gauracandra, whose strong limbs are most beautiful and who enchants the three worlds.

20

sudīrgha-sumanoharam madhura-kānti-candrānanam
praphulla-kamalekṣaṇam daśana-paṅkti-muktā-phalam
supuṣpa-nava-mañjarī-śravaṇa-yugma-sad-bhūṣaṇam
pradīpta-maṇi-kaṅkaṇam kaṣita-hema-gauram bhaje

sudīrgha—very tall; sumanaḥ-haram—most enchanting; madhura—delightful; kānti—splendor; candra—moon; ananam—face; praphulla—blossoming; kamala-īkṣaṇam—lotus eyes; daśana—teeth; paṅkti—rows; muktā-phalam—pearls; supuṣpa—fragrant flowers; nava-mañjarī—fresh buds; śravaṇa-yugma—pair of ears; sat-bhūṣaṇam—pure ornaments; pradīpta—blazing; maṇi-kaṅkaṇam—jewelled bangles; kaṣita-hema—polished gold; gauram—Golden Lord; bhaje—I worship.

His body is tall and He is beautiful and strong. His lotus eyes are like the fully blossomed lotus flower and the two rows of His teeth are like the mukta fruit. His decorated ears are like new mañjarīs. And He is decorated with jeweled

ankle bells. I worship that Gaurasundara, whose complexion is like molten gold and who is the abode of love.

21

akhila-bhuvana-bandho prema-sindho jane 'smin
sakala-kapaṭa-pūrṇe jñāna-hīne prapanne
tava caraṇa-saroje dehi dāsyam prabho tvam
patita-taraṇa-nāma prādur āsīt yatas te

akhila-bhuvana—all the worlds; bandho—O friend; prema-sindho—O ocean of love; jane asmin—because of this state of people; sakala—all; kapaṭa—deceit; pūrṇe—full; jñāna-hīne—bereft of knowledge; prapanne—have become; tava—Your; caraṇa-saroje—at the lotus feet; dehi—give; dāsyam—service; prabho—O master; tvam—You; patita-taraṇa—uplifter of the fallen; nāma—holy name; prāduḥ āsīt—was manifest; yataḥ—from which; te—of You.

O friend of the universe. O ocean of love. Please give Your service and a place at Your lotus feet to this person, who is bereft of knowledge and full of duplicity. O Lord, Your name is Patita-pāvana, therefore You must be merciful to me.

22

ūrdhvī-kṛtya bhuja-dvayam karuṇayā sarvān janān ādiśet
re re bhāgavatā harim vada vada śrī-gauracandraḥ svayam
preṇṇā nṛtyati huṅkṛti vikurate hā hā ravair vyākulo
bhūmau luṅṭhati mūrchatī sva-hṛdaye hastau-vinikṣipyati

ūrdhvī-kṛtya—raising; bhuja-dvayam—two arms; karuṇayā—out of mercy; sarvān—all; janān—people; ādiśet—instructed; re—O!; re—O!; bhāgavatā—devotees of the Lord; harim—Hari; vada—say; vada—say; śrī-gauracandraḥ—Śrī Gauracandra; svayam—Himself; preṇṇā—out of love; nṛtyati—dances; huṅkṛti—roars; vikurate—undergoes transformations; hā—O!; hā—O!; ravaiḥ—with sounds; vyākulaḥ—distressed; bhūmau—on the ground; luṅṭhati—rolls; mūrchatī—faints; sva-hṛdaye—on His heart; hastau—hands; vinikṣipyati—fixes.

Lord Gauracandra, who is the Supreme Personality of Godhead, raises His long arms and mercifully requests everyone, 'O devotees of the Lord! Just chant the name of Hari!' Speaking these words, He dances in great love and

shouts loudly, exclaiming, 'Ha! Ha!'. He then sometimes faints and rolls on the ground, striking His chest with His hands.

23

hare-nāma-kṛṣṇa-nāma-gāna-dāna-kārinīm
śoka-moha-lobha-tāpa sarva-vighna-nāśinīm
pāda-padma-lubdha bhakta-vṛnda bhakti-dāyinīm
gaura-mūrtim āśu naumi nāma sūtra-dhāriṇīm

hare-nāma-kṛṣṇa-nāma—the names Hare, Kṛṣṇa (and Rāma); gāna—song; dāna—gift; kārinīm—doer; śoka—grief; moha—delusion; lobha—greed; tāpa—suffering; sarva-vighna—all obstacles; nāśinīm—destroyer; pāda-padma—lotus feet; lubdha—eager; bhakta-vṛnda—multitude of devotees; bhakti-dāyinīm—giver of devotion; gaura-mūrtim—golden form; āśu—swiftly; naumi—I bow down; nāma sūtra—string of names; dhāriṇīm—holder.

I offer my respectful obeisances to that Supreme Person who has given the living entities tormented by Kali the holy name of Kṛṣṇa. That holy name is auspicious to the world and it destroys all obstacles along with the miseries of lamentation, illusion and greed. To the multitude of devotees Lord Gaura gave devotion to His lotus feet.

24

mālatī-mallikā-dāma-
baddha kuñcita kuntalam
bhālodyat-tilakam gaṇḍa
ratna-kuṇḍala-maṇḍitam

mālatī-mallikā-dāma—a string of mālatī and mallikā flowers; baddha—bound; kuñcita—curly; kuntalam—locks; bhāla—forehead; udyat—arises; tilakam—tilaka; gaṇḍa—cheeks; ratna-kuṇḍala—jeweled earrings; maṇḍitam—decorated.

His curling hair is tied with a garland of mālatī and mallikā flowers. His broad forehead is beautifully decorated with upward tilaka. And on His ear lobes hang jeweled earrings.

25

śrī-khaṇḍāguru-liptāṅgam
kaṅkaṅgāgada bhūṣitam
kvanan mañjira caraṇam

gauracandram ahaṁ bhaje

śrī-khaṇḍa—sandalwood pulp; aguru—aloe; lipta—smeared; aṅgam—body; kaṅkaṇa—bracelets; aṅgada—bangles; bhūṣitam—ornamented; kvanat—ringing; mañjira—ankle bells; caraṇam—feet; gauracandram—Golden Moon-like Lord; aham—I; bhaje—worship.

I worship Śrī Gauracandra, whose body is smeared with sandalwood pulp and aguru. His hands are decorated with bangles and His lotus feet are beautified by the sweet sound of His ankle bells.

26

madhuram madhuram kanakābha tanum
aruṇāmbara satparidheyam aho
jagad eka śubham sakalaika param
karuṇa-pravaṇam bhaja taṁ paramam

madhuram—how sweet!; madhuram—how relishable; kanaka—golden; ābha—shining; tanum—body; aruṇa—reddish; ambara—cloth; sat—pure; paridheyam—kaupīna; aho—oh; jagat—cosmic manifestation; eka—only; śubham—auspiciousness; sakala—all; eka—sole; param—supreme; karuṇa—mercy; pravaṇam—magnanimity; bhaja—worship; taṁ—He; paramam—supreme.

O, what a beautiful body Śrī Gauracandra has! He is wearing saffron cloth and pure kaupīna and His complexion is like molten gold. He alone is the giver of all auspiciousness. He is supremely compassionate. Therefore He alone is worshipable.

27

kṛṣṇa-rūpaṁ parityajya
kalau gauro babhūva yaḥ
taṁ vande paramānandaṁ
śrī-caitanya mahāprabhum

kṛṣṇa-rūpaṁ—the form of Kṛṣṇa; parityajya—giving up; kalau—in the age of Kali; gaurah—Golden Lord; babhūva—became; yaḥ—who; taṁ—He; vande—worship; paramānandaṁ—transcendental bliss; śrī-caitanya mahāprabhum—Śrī Caitanya Mahāprabhu.

I pray to that ever blissful Lord Śrī Kṛṣṇa Caitanya, who has given up His form as Kṛṣṇa and has appeared with a golden complexion in this age of Kali.

28

pītāṁśukam parityajya
śoṇāmbara dharoti yaḥ
taṁ gauram karuṇā-sindhūm
āśraye bhuvanāśrayam

pītā—yellow; aṁśukam—garment; parityajya—giving up; śoṇa—saffron; ambara—garment; dharoti—wears; yaḥ—who; taṁ—He; gauram—Golden Lord; karuṇā—mercy; sindhūm—ocean; āśraye—I take shelter; bhuvana—all the worlds; āśrayam—shelter.

I take shelter at the feet of Śrī Gauracandra, who has given up His yellow cloth and accepted the saffron cloth of a sannyāsī. He is an ocean of mercy and the only shelter of the three worlds and mine.

29

avatīrṇaḥ punaḥ kṛṣṇo
gauracandra sanātanaḥ
magnās tribhāga pāpesmin
teṣāṁ trāṇasya hetave

avatīrṇaḥ—descended; punaḥ—again; kṛṣṇaḥ—Śrī Kṛṣṇa; gauracandraḥ—Golden Moon-like Lord; sanātanaḥ—eternal; magnāḥ—drowned; tribhāga—three fourths; pāpe—in sin; asmin—in this; teṣāṁ—for them; trāṇasya—of protecting; hetave—for the purpose.

When the universe became three fourths filled with sin, the eternal Lord Śrī Kṛṣṇa appeared at Navadvīpa as Śrī Gaurasundara. He appeared in order to deliver the wretched living entities of Kali-yuga, who were drowning in the ocean of birth and death.

30

avatīrṇe kalau gaure
caṇḍālādyāḥ kujātayaḥ
yāvantaḥ pāpinaś cāpi
prāyaso vaiṣṇavā amī

avatīrṇe—having descended; kalau—in the age of Kali; gaure—when Gaura; caṇḍālādyāḥ—dog eaters and others; kujātayaḥ—those of low birth; yāvantaḥ—as many as; pāpinaḥ—sinful people; ca—and; api—even; prāyasaḥ—generally; vaiṣṇavāḥ—devotees of Viṣṇu; amī—these.

When Śrī Gaurasundara appeared in this Age of Kali, even the sinful persons—such as caṇḍālas and other low-born persons—became Vaiṣṇavas.

31

patitaṁ durgataṁ dṛṣtvā
vaiṣṇavā loka-pāvanāḥ
karau dhṛtvā harer-nāma
yācanti kṛpayā kalau

patitam—fallen; durgatam—unfortunate; dṛṣtvā—seeing; vaiṣṇavāḥ—the devotees of the Lord; loka-pāvanāḥ—purifiers of the people; karau—hands; dhṛtvā—raised; harer—of Hari; nāma—the holy name; yācanti—they beg; kṛpayā—on account of being merciful; kalau—in the Kali-yuga.

The Vaiṣṇavas have received the mercy of Gaura. Seeing the unfortunate condition of the fallen souls who are completely bound in the cycle of birth and death, the Vaiṣṇavas take compassion on them and distribute the holy names of the Lord by singing with raised hands.

32

saṅkīrtanārambha kṛte 'pi gaure
dhāvanti jīva śravaṇe guṇāni
āsuddha cittāḥ kim u śuddha-cittāḥ
śrutvā pramattāḥ khalu te nanartuḥ

saṅkīrtana—congregational; ārambha—begun; kṛte—done; api—although; gaure—by the Golden Lord; dhāvanti—begging; jīva—of the living beings; śravaṇe—through the ears; guṇāni—the qualities; āsuddha-cittāḥ—those with impure hearts; kim u—what; śuddha-cittāḥ—pure minded persons; śrutvā—hearing; pramattāḥ—very intoxicated; khalu—indeed; te—they; nanartuḥ—danced.

As soon as Lord Gaurāṅga began the auspicious congregational chanting of the holy names of the Lord, at that time the living entities, who were tormented by Kali became stunned hearing the wonderful qualities of the Lord and they rushed to the site of the saṅkīrtana-yajña. All the pure and

sinful persons on hearing that congregational chanting became maddened and danced.

33

kim āścaryam kim āścaryam
kalau jāte śacīsute
strī-bāla-jaḍa-mūrkhādyāḥ
sarve nāma-parāyaṇāḥ

kim āścaryam—what an astonishing thing!; kim āścaryam—what an astonishing thing; kalau—in the age of Kali; jāte—being born; śacīsute—when Śacī's son; strī—women; bāla—children; jaḍa—dullards; mūrkha—fools; ādyāḥ—beginning with; sarve—all; nāma-parāyaṇāḥ—absorbed in the mahā-mantra.

It is most wonderful that when the son of Śacī, Lord Gaurasundara, appeared at Navadvīpa, all people—young to old, man and woman, and even the foolish—became attached to the holy name of the Lord.

34

caṇḍāla yavanā mūrkhāḥ
sarve kurvanti kīrtanam
harer-nāmnām guṇānām ca
gaure jāte kalau yuge

caṇḍālaḥ—dog eaters; yavanāḥ—descendants of Mahārāja Yavana, who strayed from Vedic culture (the Turks etc.), mūrkhāḥ—fools; sarve—all; kurvanti—all perform; kīrtanam—chanting; hareḥ—of Hari; nāmnām—of the names; guṇānām—of the qualities; ca—and; gaure jāte—when Gaura took birth; kalau yuge—in the age of Kali.

After the appearance of Śrī Gaurasundara in Kali yuga, everyone—even the caṇḍālas, yavanas, and fools—started to glorify the qualities of the holy name of the Lord.

35

kim adbutam gaura-hareś-caritraṁ
tato 'dhikam tat-priya-sevakānām
saṅkīrtanāmoda janānurāga
prema-pradānam vitanoti loke

kim adbutam—is it not wonderful?; gaura-hareḥ—of Gaura Hari; caritram—character; tataḥ;—than that; adhikam—more; tatpriya sevakānām—of His dear servants; saṅkīrtana—congregational chanting; āmoda—delighting; jana—people; anurāga—attachment; prema-pradānam—gifts of love; vitanoti—spread; loke—in the world.

The character of Śrī Gaurasundara is indeed wonderful, but even more wonderful is the character of His dear servants. Śrī Kṛṣṇa Caitanya along with His dear servants very affectionately bestow love of God on all.

36

suvalita-maṇi-mālair baddha-cūḍam manojñaḥ
sulalita mṛdu-bhāle candanenāṇucitram
śravaṇa-yugala-randhre kuṇḍalau yasya bhātau
hṛdi-vinihita-hāraṁ naumi taṁ gauracandram

suvalita—nice patterns; maṇi-mālaiḥ—with ropes of pearls; baddha-cūḍam—tied into a crest; maṇaḥ-jñaḥ—enchanting; sulalita—pure; mṛdu—gentle; bhāle—on His forehead; candanena—with sandalwood paste; aṇucitram—astonishing; śravaṇa-yugala-randhre—on the pair of ears; kuṇḍalau—earrings; yasya—whose; bhātau—glittering; hṛdi—on the heart; vinihita—placed; hāraṁ—necklace; naumi—I bow down; taṁ—that; gauracandram—Golden Moon-like Lord.

I offer my respectful obeisances to Śrī Gaurasundara, whose attractive curly hair is bound with a string of jewels and whose beautiful soft forehead is decorated with fragrant sandalwood paste. His ears are decorated with shark shaped earrings and His chest is decorated with a flower garland.

37

caitanya-rūpa-guṇa-karma manojña-veśaṁ
yaḥ sarvadā smarati deha-mano-vacobhiḥ
tasyaiva pāda-tala-padma-rajabhilāṣī
sevām karomi śata-janmani bandhu-putraiḥ

caitanya-rūpa—the form of Śrī Caitanya; guṇa—qualities; karma—activities; maṇaḥ-jña—enchanting; veśaṁ—attire; yaḥ—who; sarvadā—always; smarati—remembers; deha—body; maṇaḥ—mind; vacobhiḥ—with words; tasya—his; eva—surely; pāda-tala—soles of the feet; padma-rajah—pollen of the lotus; abhilāṣī—desirer; sevām—service; karomi—I do; śata-janmani—in hundreds of births; bandhu-putraiḥ—with my friends and sons.

In order to obtain the dust of the lotus feet of that devotee of Gaurasundara—who always remembers the Lord's attractive, enchanting form, qualities and pastimes, with his body, mind, and speech—I along with my friends, sons, and relatives will serve him for one hundred lifetimes.

38

iyam rasajñā tava nāma kīrtane
śrotrau mano me śravaṇe 'nucintane
netre ca te rūpa nirikṣaṇe sadā
śirostu caitanya-pādābhivandane

iyam—this; rasajñā—tongue; tava—your; nāma kīrtane—in chanting Your name; śrotrau—ears; manaḥ—mind; me—my; śravaṇe—in hearing; anucintane—in meditation; netre—eyes; ca—and; te—Your; rūpa—form; nirikṣaṇe—in beholding; sadā—always; śiraḥ—head; astu—let it be; caitanya—Śrī Caitanya; pāda—feet; abhivandane—in worshipping.

O Lord! O Śrī Kṛṣṇa Caitanya! My tongue is meant only for glorifying Your holy name. My ears are meant for hearing Your qualities. My mind is meant for remembering Your pastimes. My eyes are meant for seeing Your beautiful form and my head is meant for offering obeisances at Your lotus feet.

39

saṅkīrtanānanda-rasa svarūpāḥ
prema-pradānaiḥ khalu śuddha-cittāḥ
sarve mahāntaḥ kila kṛṣṇa-tulyāḥ
saṁsāra lokān paritārayanti

saṅkīrtana—congregational chanting; ānanda-rasa—blissful mellows; svarūpāḥ—original forms; prema—of love of God; pradānaiḥ—gifts; khalu—truly; śuddha—pure; cittāḥ—minds; sarve—all; mahāntaḥ—great soul; kila—indeed; kṛṣṇa-tulyāḥ—empowered as equals by Lord Kṛṣṇa; saṁsāra lokān—people of this world; paritārayanti—they deliver.

All the devotees of Śrī Kṛṣṇa Caitanya are great mahātmas. They are the personification of the bliss of saṅkīrtana and they are as good as Kṛṣṇa. They deliver the fallen souls, who are burnt by the threefold miseries, by giving them love of God.

40

yasmin deśe kulācāro
dharmācāraś ca nāsti vai
tathāpi dhanyas tad deśo
nāma saṅkīrtanād dhareḥ

yasmin—in which; deśe—in the country; kulā-acāraḥ—family conduct; dharmācāraḥ—virtuous conduct; ca—and; na—not; asti—there is; vai—certainly; tatha-api—however; dhanyaḥ—glorious; tat—that; deśaḥ—country; nāma saṅkīrtanāt—by the congregational chanting; hareḥ—of Hari.

If somehow or other the people of a particular country become averse to religious principles and thus devoid of good behavior, but they take up the performance of hari-nāma saṅkīrtana, that country and those people become glorious.

41

yāvatām ca kutaṅtrāṇām
samuddhārasya hetave
avatīrṇaḥ kalau kṛṣṇa-
caitanya jagatām patiḥ

yāvatām—of as many as; ca—and; kutaṅtrāṇām—of evil doctrines; samuddhārasya—of saving; hetave—for the purpose; avatīrṇaḥ—descended; kalau—in Kali-yuga; kṛṣṇa-caitanyaḥ—Śrī Kṛṣṇa Caitanya; jagatām—of the worlds; patiḥ—protector.

To deliver the people who are contrary to the bona fide sampradayaś Śrī Kṛṣṇa Caitanya, protector of the worlds, appeared in Nadia in this age of Kali.

42

sarvāvatārā bhajatām janānām
trātum samarthāḥ kila sādhu-vārtā
bhaktān abhaktām api gauracandras
tatāra kṛṣṇāmṛta-nāma-dānaiḥ

sarvāvatārāḥ—all avatāras; bhajatām—of those who worship; janānām—of the people; trātum—to protect; samarthāḥ—capable; kila—indeed; sādhu-vārtā—the people engaged in pious activities; bhaktān—devotees; abhaktām—non-devotees; api—even; gauracandraḥ—Golden Moon Lord; tatāra—delivered; kṛṣṇāmṛta-nāma—the nectar of Śrī Kṛṣṇa’s name; dānaiḥ—with the gifts.

I have heard from the mouths of the pure devotees that the Lord in other incarnations delivers His own devotees. But Śrī Gaurāṅga, appearing in Nadia, by bestowing the nectar of the holy names, delivered both devotees and nondevotees without discrimination.

43

caitanya prema-dātākhila bhuvana
janān bhāva-huṅkāra-nāдай
govindākṛṣṭa-cittān kuviṣaya
viratān kārayām āsa śīghram
evam śrī-gauracandre jagati ca
janite vañcito yahi mūrkhās
tāpī pāpī surāpī hari-guru-
vimukhaḥ sarvadā vañcitaḥ saḥ

caitanya—Śrī Caitanya; prema-dātā—the giver of love; akhila bhuvana—all the world; janān—people; bhāva—ecstasy; huṅkāra—roaring; nāдай—with sounds; govinda—Govinda; ākṛṣṭa-cittān—attracted the minds; kuviṣaya viratān—detached from bad sense objects; kārayām āsa—made; śīghram—swiftly; evam—thus; śrī-gauracandre—when Śrī Gauracandra; jagati—in the universe; ca—and; janite—took birth; vañcitaḥ—tricked; yaḥ—who; hi—surely; mūrkhāḥ—fool; tāpī—invalid; pāpī—sinner; surāpī—drunkard; hari—Lord Hari; guru—spiritual master; vimukhaḥ—inimical; sarvadā—always; vañcitaḥ—tricked; saḥ—he.

The bestower of love, Śrī Kṛṣṇa Caitanya, being maddened by ecstatic love, shouts loudly. He destroys the misconceptions of the people and thereby attracts their minds to Kṛṣṇa. Those fools bereft of receiving the mercy of such a compassionate Lord are the sinful, the drunkards, those suffering material miseries and those who are averse to the Lord and His representative. In this way they are cheated in all respects.

44

tribhuvana-kamaṇīye gauracandre 'vatīrṇe
patita-yavana-mūrkhāḥ sarvathā sphoṭayantaḥ
iha jagati samastā nāma saṅkīrtanārtā
vayam api ca kṛtārthāḥ kṛṣṇa-nāmāśrayāt

tribhuvana—in the three worlds; kamaṇīye—most attractive; gauracandre—Golden Moon; avatīrṇe—descended; patita—fallen; yavana—yavanas;

mūrkhāḥ—fools; sarvathā—in every manner; sphoṭayantaḥ—shaking their arms; iha—here; jagati—in the world; samastā—all; nāma saṅkīrtanārtāḥ—excited by the congregational chanting; vayam—we; api—although; ca—and; kṛtārthāḥ—fulfilled; kṛṣṇa-nāmā—the names of Śrī Kṛṣṇa; āsrayāt—by taking shelter.

After the appearance in Navadvīpa of Śrī Gaurāṅga, who is the most beautiful in the three worlds, the people of this world including the fallen, the lowest of men, the yavanas and the fools, all became happy and maddened by the performance of saṅkīrtana.

45

madhura madhuraṁ etad vaiṣṇavānām caritraṁ
kali-mala-kṛta-hīnān doṣa-buddhyā na jagmuḥ
sakala nigama-sāraṁ nāma-dātum ca tatra
prabala karuṇayā śrī-gauracandro 'vatīrṇaḥ

madhura madhuraṁ—the most sweet of all sweet things; etad—this; vaiṣṇavānām—of the Vaiṣṇavas; caritraṁ—character; kali-mala—the filth of the age of Kali; kṛta—made; hīnān—destitute; doṣa—fault; buddhyā—by intelligent; na—not; jagmuḥ—influenced; sakala—all; nigama—Vedas; sāraṁ—essence; nāma-dātum—to give the name; ca—and; tatra—now; prabala—boundless; karuṇayā—by mercy; śrī-gauracandraḥ—Śrī Gauracandra; avatīrṇaḥ—descended.

The characteristics of the Vaiṣṇavas, who are staunch devotees of Lord Gaurasundara, are very sweet. Those devotees are not offended by the faults of the low and contaminated living entities, who are smeared with the mud of sin. The reason is that Śrī Gauracandra, the ocean of mercy, appeared at Navadvīpa to give the nectar of the holy names, the essence of the Vedas.

46

lokān samastān kali-durga-vāridher
nāmnā samuttārya svataḥ samarpitaṁ
śrī-gauracandrair-hari vaiṣṇavānām
nāmnāś ca tattvaṁ kathitaḥ jane jane

lokān—people; samastān—all; kali—age of Kali; durga-vāridheḥ—of the impassable ocean; nāmnā—by the name; samuttārya—delivered; svataḥ—spontaneously; samarpitaṁ—restored; śrī-gauracandraiḥ—by Lord Gaurāṅga;

hari vaiṣṇavānām—of Śrī Hari and the Vaiṣṇavas; nāmnaḥ—of the name; ca—
and; tattvam—truth; kathitaḥ—told; jane jane—from person to person.

Śrī Gauracandra, by His own sweet will delivered the living entities
tormented by Kali and drowning in the ocean of the material world, which is
filled with formidable waves. Lord Gaurāṅga gave those living entities the
nectar of the holy names and He clearly explained the glories of the name and
the Vaiṣṇavas.

47

yāvanto vaiṣṇavā loke
paritrāṇasya hetave
raṭanti prabhunādiṣṭā
deśe deśe gr̥he gr̥he

yāvantaḥ—as many as; vaiṣṇavā—the Vaiṣṇavas; loke—in the world;
paritrāṇasya—of deliverance; hetave—for the purpose; raṭanti—they declare;
prabhunā—by the master; ādiṣṭā—were instructed; deśe deśe—from land to
land; gr̥he gr̥he—from house to house.

According to the order of Śrī Kṛṣṇa Caitanya His followers are delivering the
living entities tormented by Kali by distributing the nectar of the holy names
to each and every house of every town and village.

48

jagadbandhor jagat-kartur
jagatām trāṇa hetave
yatra tatra hareḥ sevā
kīrtane sthāpīte sukhe

jagadbandhoḥ—of the friend of the universe; jagat-kartuḥ—of the creator of
the universe; jagatām—of the worlds; trāṇa hetave—in order to protect; yatra
tatra—here and there; hareḥ—of Hari; sevā—service to the Deity; kīrtane—
chanting of Kṛṣṇa's names; sthāpīte—established; sukhe—in happiness.

Śrī Gaurāṅga is the friend and master of the universe. He inaugurated the
saṅkīrtana-yajña and service of the Lord throughout the land of Bharata.

49

gaurāṅgaḥ prema-mūrtir jagati yad
avadhi prema-dānaṁ karoti

pāpī tāpī surāpī nikhila-jana
-dhanasyāpahārī kṛtaghnaḥ
sarvān dharmān svakīyān viṣam
iva viṣayam saṁparityajya kṛṣṇam
gāyanty-uccaiḥ pramattās tad avadhi
vikalāḥ prema-sindhau vimagnāḥ

gaurāṅgaḥ—Lord Gaurāṅga; prema-mūrtiḥ—form of love; jagati—in the universe; yat-avadhi—since; prema-dānam—gift of love; karoti—makes; pāpī—sinner; tāpī—sufferer of disease; surāpī—drunkard; nikhila-jana—all the people; dhanasya—of the wealth; āpahārī—thief; kṛtaghnaḥ—grateful; sarvān—all; dharmān—duties; svakīyān—wives; viṣam—poison; iva—like; viṣayam—sense objects; saṁparityajya—completely abandoning; kṛṣṇam—the name Kṛṣṇa; gāyanti—singing; uccaiḥ—loudly; pramattāḥ—very intoxicated; tat-avadhi—then; vikalāḥ—exhausted; prema-sindhau—into the ocean of love; vimagnāḥ—they sank.

Ever since Śrī Gaurāṅga, the personification of love, began distributing kṛṣṇa-prema, all the ungrateful, the drunkards, the sinful, and the suffering gave up their desire for sense gratification and sinful activities as poison and drown themselves in the ocean of happiness of the loud congregational chanting of the holy names.

50

yeṣāṁ kasmin kali-yuge
noddhāro bahu-janmasu
kalau te te sukhe magnā
nāma-gāna-prasādataḥ

yeṣāṁ—for those whom; kasmin—in which; kali-yuge—in Kali-yuga; na—not; uddhāraḥ—deliverance; bahu-janmasu—during many births; kalau—in Kali; te te—they; sukhe—in happiness; magnā—submerged; nāma-gāna—song of the name; prasādataḥ—by the mercy.

Those most sinful persons who had no alternative for deliverance in other yugas, are now absorbed in the ocean of happiness by the mercy of the holy names which were introduced by Śrī Caitanya Mahāprabhu.

51

harer-nāmnām prasādena
nistaret pātakī-janaḥ

upadeṣṭā svayaṁ kṛṣṇa-
caitanya jagad-īśvaraḥ

hareḥ—of Hari; nāmnām—of the names; prasādena—by the mercy; nistaret
—can be delivered; pātakī-janaḥ—a sinful person; upadeṣṭā—taught; svayaṁ
—in person; kṛṣṇa-caitanyaḥ—Śrī Kṛṣṇa Caitanya; jagat-īśvaraḥ—supreme
controller of the universe.

All the most sinful persons are being delivered by the mercy of the holy name
of the Lord, which has come from the mouth of Śrī Gaurasundara, the
controller of the universe.

52

akhila-bhuvana-bandhur-nāma-dātā kṛpāluḥ
kaṣita-kanaka-varṇaḥ sarva-mādhurya-pūrṇaḥ
ati-sumadhura-hāsaḥ snigdha-dṛk prema-bhāsaḥ
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

akhila-bhuvana—of all the worlds; bandhuḥ—friend; nāma-dātā—donor of
the name; kṛpāluḥ—very merciful; kaṣita—pure; kanaka-varṇaḥ—golden
color; sarva mādhurya—all sweetness; pūrṇaḥ—full; ati—very; sumadhura—
very sweet; hāsaḥ—laughter; snigdha-dṛk—affectionate glance; prema-bhāsaḥ
—luster which evokes love; sphuratu—may He reveal; hṛdaya-madhye—in
the core of the heart; gauracandra—Golden Moon Lord; naṭendraḥ—the best
of dancers.

Śrī Gaurasundara is the friend of the universe. He is most compassionate—
the giver of the holy name. His bright attractive golden form is filled with
supreme sweetness. His smile is enchanting and the glance of His lotus eyes is
very cooling. May that Lord Gauracandra, who is the best amongst the
dancers, please manifest in my heart.

53

ati-madhura-caritraḥ kṛṣṇa-nāmaika-mantra
bhuvana-vidita-sarva-prema-dātā nitāntaḥ
vipula-pulaka-dhārī citta-hārī janānām
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

ati-madhura—very sweet; caritraḥ—character; kṛṣṇa-nāma—the names of
Kṛṣṇa; eka-mantraḥ—one mantra; bhuvana-vidita—known throughout the
worlds; sarva—all; prema-dātā—giver of love of God; nitāntaḥ—unique;

vipula—profuse; pulaka—hairs standing on end; dhārī—holder; citta-hārī—thief of the heart; janānām—of the people; sphuratu—may He reveal; hṛdaya-madhye—in the core of the heart; gauracandraḥ—Lord Gaurāṅga; naṭendraḥ—the best of dancers.

The characteristics of Śrī Gaurasundara are most sweet. He simply teaches the holy names. Within the three worlds it is well known that He is the only giver of love. His transcendental body is filled with shivering and He attracts the minds of all. May that Lord Gauracandra, who is the best amongst the dancers, please manifest in my heart.

54

sakala-nigama-sāraḥ pūrṇa-pūrṇavatāraḥ
kali-kaluṣa-vināśaḥ prema-bhakti-prakāśaḥ
priya-sahacara-saṅge raṅga-bhaṅgyā vilāsī
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

sakala-nigama—all the Vedas; sāraḥ—essence; pūrṇa-pūrṇa—most complete; avatāraḥ—He who descends; kali-kaluṣa—evils of Kali; vināśaḥ—destroyer; prema-bhakti-prakāśaḥ—revealer of loving devotional service; priya-sahacara-saṅge—in the company of dear associates; raṅga-bhaṅgyā—waves of pleasure; vilāsī—enacter of pastimes; sphuratu—may He reveal; hṛdaya-madhye—in the core of my heart; gauracandraḥ—Lord Gaurāṅga; naṭendraḥ—the best of dancers.

Śrī Gaurasundara is the essence of all the Vedic literature. He is complete in Himself and He is the source of all other incarnations. He has destroyed the sins of the living entities tormented by Kali by giving them prema-bhakti. He is always engaged in pastimes along with His eternal associates in various ways. May that Lord Gauracandra, who is the best amongst the dancers, please manifest in my heart.

55

jagad-atula-manojño nāṭya-līlābhivijñāḥ
kalita-madhura-veśo mūrchitāśeṣa-deśaḥ
prabala-guṇa-gabhīraḥ śuddha-sattva-svabhāvaḥ
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

jagat—universe; atula—incomparable; manaḥ-jñāḥ—charming to the mind; nāṭya-līlā—pastimes of drama; abhivijñāḥ—knowledgeable; kalita—arrangement; madhura-veśaḥ—pleasing attire; mūrchita—fainted; aśeṣa—

unlimited; deśaḥ—lands; prabala—powerful; guṇa—qualities; gabhīraḥ—
profound; śuddha-sattva—pure existence; svabhāvaḥ—own nature; sphuratu
—may He reveal; hṛdaya-madhye—in the core of my heart; gauracandraḥ—
Lord Gaurāṅga; naṭendraḥ—the best of dancers.

Within the three worlds Śrī Gaurasundara is incomparable and without a
second. He is the knower of transcendental rasa. Everyone is bewildered
seeing His sweet effulgent form. He is famous, the abode of all transcendental
qualities, and His nature is of the deepest uncontaminated goodness. May
that Lord Gauracandra, who is the best amongst the dancers, please manifest
in my heart.

56

niravadhi galad-aśruḥ sveda-yuktaḥ sakampaḥ
pulaka-valita-dehaḥ sarva-lāvaṇya-gehaḥ
manasija-śata-citta-kṣobha-kārī yaśasvī
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

niravadhi—incessantly; galat-aśruḥ—tears flowing; sveda-yuktaḥ—with
perspiration; sakampaḥ—with trembling; pulaka—hairs standing on end;
valita—covered; dehaḥ—body; sarva-lāvaṇya—all beauty; gehaḥ—abode;
manasija—Cupid; śata—hundreds; citta—mind; kṣobha—excitement; kārī—
causes; yaśasvī—famous; sphuratu—may He reveal; hṛdaya-madhye—in the
core of my heart; gauracandraḥ—Lord Gaurāṅga; naṭendraḥ—the best among
dancers.

Tears of love constantly flow from Śrī Gauracandra's eyes which reach to His
ears. His bodily limbs are filled with perspiration and shivering in ecstatic
love. The extraordinary beauty of His form agitates the minds of hundreds of
Cupids. May that Lord Gauracandra, who is the best amongst the dancers,
please manifest in my heart.

57

śamana-damana-nāma-kṛṣṇa-nāma-pradānaḥ
parama-patita-dīna-trāṇa-kāruṇya-sīmaḥ
vraja-vipina-rahasya-prollasac-cāru-gātraḥ
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

śamana—calms; damana—subdues; nāma—His name; kṛṣṇa-nāma—the
name of Kṛṣṇa; pradānaḥ—bestower; parama—most; patita—fallen; dīna—
miserable; trāṇa—protection; kāruṇya—compassion; sīmaḥ—limit; vraja-

vipina—forest of Vraja; rahasya—confidential; prollassat—shinning; cāru—beautiful; gātraḥ—body; sphuratu—may He reveal; hr̥daya-madhye—in the core of my heart; gauracandraḥ—Lord Gaurāṅga; naṭendraḥ—the best of the dancers.

Śrī Gauracandra is bestowing without discrimination the nectar of the holy name of Kṛṣṇa. That nectar destroys the enemies of the living entities tormented by Kali. Therefore Śrī Gauracandra is known as Patita-pāvana, the protector of the poor and fallen, and the ultimate limit of mercy. His beautiful form reminds of the mystery of Vṛndāvana and thus one who sees Him feels happiness due to love of God. May that Lord Gauracandra, who is the best amongst the dancers, please manifest in my heart.

58

sakala-rasa-vidagdhaḥ kṛṣṇa-nāma-pramodaḥ
prabala-guṇa-gabhīraḥ prāṇi-nistāra dhīraḥ
nirupama-tanu-rūpaḥ dyotitānaṅga-bhūpaḥ
sphuratu hr̥daya-madhye gauracandro naṭendraḥ

sakala-rasa—all the mellows; vidagdhaḥ—expert; kṛṣṇa-nāma—name of Kṛṣṇa; pramodaḥ—enjoys; prabala—powerful; guṇa—qualities; gabhīraḥ—profound; prāṇi-nistāra—upliftment of the living beings; dhīraḥ—sober; nirupama—incomparable; tanu—body; rūpaḥ—form; dyotita—luminescent; anaṅga—Cupid; bhūpaḥ—protector of the earth; sphuratu—may He reveal; hr̥daya-madhye—in the core of my heart; gauracandraḥ—Lord Gaurāṅga; naṭendraḥ—the best of dancers.

Śrī Gauracandra is the jeweled ornament on the head of all knowers of transcendental mellows and He is the essence of all rasa. He is always maddened by the name of Kṛṣṇa. His unlimited qualities are like a deep ocean and He is very sober and grave. He is most eager to deliver the fallen souls. There is no comparison to His beautiful form. May that Lord Gauracandra, who is the best amongst the dancers, please manifest in my heart.

59

vimala-kamala-vaktraḥ pakva-bimbādharoṣṭhas
tila-kusuma-sunāsaḥ kambu-kaṇṭhaḥ sudīrgha
suvalita-bhuja-daṇḍo nābhi-gambhīra-rūpaḥ
sphuratu hr̥daya-madhye gauracandro naṭendraḥ

vimala—spotless; kamala—lotus; vaktraḥ—face; pakva—ripe; bimba—fruit; adhara-uṣṭhaḥ—upper and lower lips; tila-kusuma—flower of sesame; sunāsaḥ—pleasing nose; kambu—conch; kaṅṭhaḥ—neck; sudīrgha—very tall; suvalita—very graceful; bhuja—arms; daṇḍaḥ—rod; nābhi—navel; gambhīra—deep; rūpaḥ—form; sphuratu—may He reveal; hṛdaya-madhye—in the core of my heart; gauracandraḥ; naṭendraḥ—the best of dancers.

The moonlike words of Śrī Gauracandra are soothing like the lotus. His lips resemble the ripened bimba fruit, His beautiful nose resembles the sesame flower, His throat resembles the conch shell, His long arms are strong and His navel is deep. May that Lord Gauracandra, who is the best amongst the dancers, please manifest in my heart.

60

kaṣita-kanaka-kānteḥ sāra-lāvaṇya-mūrṭiḥ
kali-kaluṣa-vihantā yasya-kīrti-variṣṭhāḥ
akhila-bhuvana-loke prema-bhaktiḥ pradātā
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

kaṣita—pure; kanaka—golden; kānteḥ—of beauty; sāra—essential; lāvaṇya-mūrṭiḥ—beautiful form; kali-kaluṣa—evils of Kali; vihantā—dispenser; yasya—whose; kīrti—fame; variṣṭhāḥ—far reaching; akhila-bhuvana—all the worlds; loka—on the people; prema-bhaktiḥ—loving devotional service; pradātā—munificent giver; sphuratu—may He reveal; hṛdaya-madhye—in the core of my heart; gauracandraḥ—Lord Gaurāṅga; naṭendraḥ—the best among dancers.

The color of Śrī Gauracandra's body is like molten gold. His limbs are the essence of all loveliness. He is the destroyer of the contamination of Kali-yuga—this is His supreme glory. He gives love of God without discrimination to the people of the world. May that Lord Gauracandra, who is the best amongst the dancers, please manifest in my heart.

61

bahu-vidha-maṇi-mālā baddha-keśo vicitro
malayaja-tilakodyad-bhāla-deśo 'lakāliḥ
śravaṇa-yugala-lolat-kuntalo hāra-vakṣāḥ
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

bahu—many; vidha—kinds; maṇi—jewels; mālā—ropes; baddha—bound; keśaḥ—hair; vicitraḥ—very wonderful; malayaja—sandalwood paste; tilaka—

tilaka; udyat—rising; bhāla—brow; deśaḥ—place; alakāliḥ—curls like swarms of bees; śravaṇa-yugala—ears; lolat—swinging; kuntalaḥ—locks; hāra—necklace; vaksāḥ—chest; sphuratu—may He reveal; hr̥daya-madhye—in the core of my heart; gauracandraḥ—Lord Gaurāṅga; naṭendraḥ—the best of dancers.

Śrī Gauracandra's splendid hair is tied by a multi-jeweled string. His beautiful forehead is decorated with sandalwood tilaka. His curly hair swings down His neck like swarms of bees. His ears are decorated with shark-shaped earrings and His broad chest is decorated with a golden necklace. May that Lord Gauracandra, who is the best amongst the dancers, please manifest in my heart.

62

yadavadhi hari-nāma prādur āsīt pṛthivyām
tadavadhi khalu lokā vaiṣṇavāḥ sarvatas te
tilaka-vimala-mālā nāma-yuktāḥ pavitrāḥ
hari hari kali-madhye evam evam babhūva

yat avadhi—since; hari-nāma—the name of Hari; prāduḥ āsīt—became manifest; pṛthivyām—on the earth; tat avadhi—then; khalu—truly; lokāḥ—people; vaiṣṇavāḥ—devotees; sarvataḥ—everywhere; te—they; tilaka-vimala—spotless tilaka; mālā—garland; nāma-yuktāḥ—armed with the holy name; pavitrāḥ—purifying; hari hari—chanting Hari! Hari!; kali-madhye—in the midst of Kali; evam evam—thus; babhūva—it so became.

Since the appearance of the holy name of the Lord in this world, all the people have become Vaiṣṇavas by wearing a garland of the holy name and the mark of pure tilaka. The Kali-yuga became filled with the chanting of holy names ,Hari, Hari‘.

63

jīve pūrṇodayā yataḥ karuṇayā hā hā ravair prārthanām
he he kṛṣṇa kṛpā-nidhe! bhava mahādāvāgni dagdhān janān
trāhi trāhi mahāprabho! svakṛpayā bhaktim nijām dehy alam
maivam gaura-hareḥ sadā prakurute dīnaika-nāthaḥ prabhuḥ

jīve—on the living entity; pūrṇa-udayā—by the full rising; yataḥ—by which; karuṇayā—by mercy; hā hā ravaiḥ—with the sounds hā, hā!; prārthanām—praying; he he—O! O!; kṛṣṇa—O Kṛṣṇa; kṛpā-nidhe—O ocean of mercy!; bhava—birth and death; mahādāvāgni—great forest fire; dagdhān—burning;

janān—people; trāhi trāhi—protect, protect!; mahāprabho!—O great master!;
sva-kṛpayā—by Your own mercy; bhaktim—devotion; nijām—own; dehi—
give; alam—enough of this; mā—not; evaṁ—thus; gaura-hareḥ—Lord
Gaurahari; sadā—always; prakurute—behaved; dīna—miserable; eka—only;
nāthaḥ—protector; prabhuḥ—Mater.

Śrī Gaurahari is fully manifesting His mercy on the fallen souls out of
compassion by always praying to Kṛṣṇa, 'O Kṛṣṇa! O ocean of mercy! Please
protect the living entities who are burnt in the forest fire of the material
world. Kindly give them Your own wealth of prema-bhakti.' No one but Śrī
Śacīnandana, who is the deliverer of the fallen and their only shelter, is able
to pray in such a way.

64

viṣaṅṅa cittān kali-pāpa bhītān
samvīkṣya gauro hari-nāma mantram
svayam dadau bhakta-janān samādiṣet
kuruṣva saṅkīrtana-nṛtya vādyān

viṣaṅṅa—morose; cittān—minds; kali-pāpa—sins of Kali; bhītān—frightened;
samvīkṣya—observing; gauraḥ—Golden Lord; hari-nāma mantram—Hare
Kṛṣṇa mahā-mantra; svayam—Himself; dadau—gave; bhakta-janān—
devotees; samādiṣet—advised; kuruṣva—perform; saṅkīrtana—
congregational chanting; nṛtya—dancing; vādyān—playing of musical
instruments.

Seeing the morose, frightened living entities tormented by sins of Kali-yuga,
Śacīnandana Gaurahari has given them the holy name of Śrī Hari. He has
given His devotees the practice of chanting the holy names while dancing and
playing musical instruments.

65

harer-mūrtim surūpāṅgīm
tribhaṅga-madhurākṛtim
iti gauro vaded bhaktān
sthāpayadhvam gṛhe gṛhe

hareḥ-mūrtim—form of Hari; surūpa—very beautiful; aṅgīm—body;
tribhaṅga—three curved; madhura—charming; ākṛtim—appearance; iti—
thus; gauraḥ—Lord Gaurāṅga; vaded—He would say; bhaktān—devotees;
sthāpayadhvam—establish; gṛhe gṛhe—in every house.

Śrī Gaurasundara is instructing His beloved devotees, 'In each and every house install and worship the Deity of Kṛṣṇa, whose three-fold bending form is most enchanting.'

66

suśoṇa-padma-patrākṣa!
subimbādhara-pallava!
sunāsā-puta-lālitya!
gauracandra namo 'stu te

suśoṇa—red; padma-patra—lotus feet; akṣa—eye; subimba—like the scarlet bimba fruit; adhara—lips; pallava—bud; sunāsā-puta—fine nostrils; lālitya—graceful; gauracandra—Lord Gauracandra; namaḥ—obeisances; astu—let there be; te—unto You.

The beautiful feet and eyes of Śrī Gauracandra are just like red lotuses, His lips resemble their bud and His nostrils are graceful. I offer my respectful obeisances unto that Śrī Gaurasundara.

67

kandarpa-koṭi-lāvaṇya!
koṭi-candrānana tviṣe
koṭi-kāñcana-puṣpābha!
gauracandra! namo 'stu te

kandarpa-koṭi—millions of Cupids; lāvaṇya—beauty; koṭi-candra—millions of moons; anana—face; tviṣe—O You whose luster; koṭi-kāñcana-puṣpā—millions of red kāñcana flowers; abha—splendor; gauracandra—Lord Gauracandra; namaḥ—obeisances; astu—let there be; te—unto You.

The beauty of the lotus face of Śrī Gaurasundara surpasses the beauty of millions of Cupids, it is more bright than that of millions of moons and is more attractive than millions of red kāñcana flowers. I offer my respectful obeisances unto that Śrī Gaurasundara.

68

samuktā-danta-paṅkty-ābha!
hāsya-śobhā-śubhākara!
simha-grīva! lasat-kaṇṭha!
gauracandra! namo 'stu te

samuktā—with pearls; danta—teeth; paṅkti—rows; ābha—effulgence; hāsya—smile; śobhā—beauty; śubhākara—O whose form is auspicious; simhagrīva—lion neck; lasat-kaṅṭha—shining neck; gauracandra—Lord Gauracandra; namaḥ—obeisances; astu—let there be; te—unto You.

The beauty of the teeth of Śrī Gauracandra is like that of a garland of pearls and His teeth are the source of beauty of His smile. By His shining neck He resembles a lion. I offer my respectful obeisances unto that Śrī Gaurasundara.

69

malli-mālollasad-vakṣaḥ
kaṅṅālambita-mauktika!
kaṅkaṅāṅgada-saṁyukta!
mahā-bhuja! namo 'stu te

malli—jasmine; mālā—garland; ullasat—glistening; vakṣaḥ—chest; kaṅṅa—ear; ālambita—hanging; mauktika—pearl; kaṅkana—bracelets; āṅgada—bangles; saṁyukta—wearing; mahā-bhuja—O great-armed one; namaḥ—obeisances; astu—let there be; te—unto You.

On the broad chest of Śrī Gauracandra swings a garland of mallika flowers and His ears are decorated with pearls. His large arms are decorated with golden ornaments. I offer my respectful obeisances unto that Śrī Gaurasundara.

70

mṛgendra-madhya-kaṅkāla!
jānu-rambhāti-sundara!
kūrma-prṣṭha-pada-dvandva!
gauracandra! namo 'stu te

mṛga-indra—lion; madhya—midriff; kaṅkāla—thin; jānu—knees; rambhā—plantain trees; ati-sundara—very beautiful; kūrma-prṣṭha—backs of tortoises; pada—feet; dvandva—pair; gauracandra—Lord Gauracandra; namaḥ—obeisances; astu—let there be; te—unto You.

The beautiful thin waist of Śrī Gauracandra is like that of a lion. His thighs resemble the trunks of banana trees. His feet resemble the shell of a tortoise. I offer my respectful obeisances unto that Śrī Gaurasundara.

71

āśraye tava pādābjaṃ
kalikā campakāṅgulam
kṛpāṃ kuru dayānātha!
gauracandra! namo 'stu te

āśraye—I take shelter; tava—Your; pāda-abjam—lotus feet; kalikā—buds; campaka—campaka flowers; aṅgulam—toes; kṛpāṃ—mercy; kuru—show; dayānātha—O merciful Lord; gauracandra—Lord Gauracandra; namaḥ—obeisances; astu—let there be; te—unto You.

O Lord Gaurasundara, I take shelter at Your lotus feet, the toes of which resemble the buds of the campaka flower. O merciful Lord, please have mercy on me. I offer my repeated obeisances at Your lotus feet.

72

nakha-pankti-jitāneka
-māṇikya-mukura-dyute
caraṇe śaraṇaṃ yāce
gauracandra namo 'stu te

nakha—nails; pankti—rows; jita—defeated; aneka—many; māṇikya—rubies; mukura—mirror; dyute—O You who possesses illumination; caraṇe—unto the feet; śaraṇam—shelter; yāce—I beg; gauracandra—Lord Gauracandra; namaḥ—obeisances; astu—let there be; te—unto You.

O Lord Gaurasundara, the nails of Your feet defeat the luster of jewels. I take full shelter of Your lotus feet and I offer millions of obeisances to You.

73

dhvaja-vajrāṅkīte pāda-
padme 'haṃ śaraṇaṃ gataḥ
kariṣyati yamaḥ kim me
gauracandra! namo 'stu te

dhvaja—flag; vajra—thunderbolt; aṅkīte—marked with; pāda-padme—unto the lotus feet; aham—I; śaraṇam—shelter; gataḥ—gone; kariṣyati—he will do; yamaḥ—Yamarāja; kim—what? Me—to me; gauracandra—Lord Gauracandra; namaḥ—obeisances; astu—let there be; te—unto You.

O Lord Gaurasundara, I surrender unto Your lotus feet which are marked with the flag and thunderbolt. What will Yamarāja do to me? I offer my repeated obeisances at Your lotus feet.

74

śata-śata-patitānām trāṇa-kartā prabhuḥ tvam
katham api kim u doṣe vañcito 'haṁ prapannaḥ
kali-bhaya-kṛta-bhītaṁ trāhi mām dīna-bandho!
saraṇa-gata-gatiḥ tvam kim bruve gauracandra!

śata-śata—hundreds; patitānām—of fallen souls; trāṇa-kartā—deliverer; prabhuḥ—master; tvam—You; katham api—somehow or other; kim u—how astonishing!; doṣe—who was wicked; vañcitaḥ—tricked; ahaṁ—I; prapannaḥ—surrendered; kali-bhaya—dangers of Kali yuga; kṛta—made; bhītaṁ—fearful; trāhi—protect; mām—me; dīna—lowly; bandho—O friend; saraṇa—shelter; gata—gone; gatiḥ—shelter; tvam—You; kim—what; bruve—I say; gauracandra—O Lord Gauracandra.

O Lord Gauracandra, You are the deliverer of hundreds of fallen souls. I was wicked and tricked by māyā but I surrender to you. O friend of the poor, I am very afraid of the contamination of Kali-yuga. Please protect me. What more can I say? You are the only Lord and shelter of the surrendered souls.

75

kim adbhutaṁ gaura-hareś caritraṁ
nāmopadeśād dharim āśrayanti
nṛtyanti gāyanti rudanti lokā
raṭanti svārthān hari-bhakti-yuktāḥ

kim—what; adbhutaṁ—wonderful; gaura-hareḥ—of Gaura Hari; caritraṁ—character; nāma—holy name; upadeśāt—by His instructions; harim—Lord Hari; āśrayanti—take shelter; nṛtyanti—dance; gāyanti—sing; rudanti—weep; lokāḥ—people; raṭanti—declare; sva-arthān—self-interest; hari-bhakti—devotional to Lord Hari; yuktāḥ—engaged.

What wonderful character does the son of Śacī, Lord Gaura Hari, have! By instructing people about the holy name of Hari, He is inducing them to be attached to Hari. Now all these people are dancing in saṅkīrtana with ecstatic love of God. They cry in ecstasy and explain the glories of Lord Hari to others.

76

nirantara kṛṣṇa-kathā parasparam
subhaktidaṁ nāma harer vadanti vai
jalpanti lokā bhuvī bhāva-vihvalā
gaure 'vatīrṇe kali-pāpa-nāśake

nirantara—incessantly; kṛṣṇa-kathā—talks of Śrī Kṛṣṇa; parasparam—with one another; subhaktidaṁ—giving excellent devotional service; nāma hareḥ—the name of Hari; vadanti—speak; vai—indeed; jalpanti—chant; lokāḥ—people; bhuvī—on the earth; bhāva—ecstasy; vihvalāḥ—overwhelmed; gaure—Lord Gaura; avatīrṇe—when He descended; kali-pāpa—sins of Kali-yuga; nāśake—for destroying.

After the appearance of the son of Śacī, Lord Gaurāṅga, in this world all the people began to always discuss the topics of Kṛṣṇa in order to destroy the sins of Kali-yuga. They vibrate the holy names of Hari, which give devotion and ecstatic love to the Lord.

77

satya-tretā-dvāpareṣu
yajña-dhyāna-tapa-vrataiḥ
keṣāṁ keṣāṁ phalaṁ jātam
śubha-karma vidhānataḥ

satya-tretā-dvāpareṣu—in the ages of Satya, Tretā, and Dvāpara; yajña—fire sacrifice; dhyāna—meditation; tapa—penance; vrataiḥ—by vows; keṣāṁ keṣāṁ—what of them?; phalam—fruit; jātam—born; śubha-karma vidhānataḥ—by these processes of auspicious activities.

Some people have perfected their lives and attained their desired goal in previous yugas—Satya, Tretā, and Dvāpara—by performing austerities, meditation or sacrifices.

78

kalau śrī-gaura-kṛpayā
nāma mātraika jalpakā
kṛṣṇa-sānnidhya-saṁprāptāḥ
prema-bhakti-parāyaṇāḥ

kalau—in Kali-yuga; śrī-gaura-kṛpayā—by the mercy of Śrī Gaura; nāma mātra—simply by name; eka—once; jalpakāḥ—chanting; kṛṣṇa-sānnidhya—

personal association with Śrī Kṛṣṇa; samprāptāḥ—is fully obtained; prema-bhakti—devotional love of Kṛṣṇa; parāyaṇāḥ—dedicated.

But, in Kali-yuga, people attain the association of Kṛṣṇa and His prema-bhakti simply by chanting once (purely) the holy name of Śrī Gaurasundara.

79

aṇu-brahmāṇḍayor madhye
caitanyaena samāhṛtām
hare-kṛṣṇa-rāma-nāma-
mālām bhakti-pradāyinīm

aṇu-brahmāṇḍayoḥ—all living entities in the universe; madhye—amongst; caitanyaena—by Śrī Caitanya; samāhṛtām—offered; hare-kṛṣṇa-rāma-nāma—the names Hare, Kṛṣṇa, and Rāma; mālām—garland; bhakti—devotional service; pradāyinīm—bestowing.

Śrī Kṛṣṇa Caitanya has offered everyone in the universe the garland of the holy names Hare, Kṛṣṇa, and Rāma bestowing devotional service.

80

jalpanti hari-nāmāni
caitanya-jñāna-rūpataḥ
bhajanti vaiṣṇavān ye tu
te gacchanti hareḥ padam

jalpanti—they chant; hari-nāmāni—names of Hari; caitanya—Lord Caitanya; jñāna—knowledge; rūpataḥ—identity; bhajanti—they worship; vaiṣṇavān—Vaiṣṇavas; ye—who; tu—indeed; te—they; gacchanti—they go; hareḥ—of Hari; padam—abode.

Those who know the identity of Lord Caitanya chant the holy name of Hari and serve the Vaiṣṇavas, who are dear to Śrī Kṛṣṇa Caitanya. They attain the abode of Hari.

81

śṛṅvanti ye vai guru-tattva-gāthām
gāyanti yatnair hari-nāma mantram
arcanti sādhum guru devatām ca
caitanya-bhaktāḥ kali-kāla-madhye

qqṣṛṅvanti—they hear; ye—who; vai—indeed; guru-tattva—truths of guru; gāthām—songs; gāyanti—sing; yatnaiḥ—with endeavors; hari-nāma mantram—mantra of the names of Hari; arcanti—adore; sādhum—saint; guru—spiritual master; devatām—devatas; ca—and; caitanya-bhaktāḥ—devotees of Lord Caitanya; kali-kāla—age of quarrel; madhye—in the midst.

Those who in this age of Kali hear the topics of guru-tattva, chant the holy name of Hari with great attention, and worship the guru, sadhus, and devatas—they are the devotees of Śrī Kṛṣṇa Caitanya.

82

kṛṣṇa-caitanya-devena
hari-nāma prakāśitam
yena kenāpi tat-prāptam
dhanyo 'sau loka-pāvanaḥ

kṛṣṇa-caitanya-devena—by Śrī Kṛṣṇa Caitanya; hari-nāma prakāśitam—the names of Hari were revealed; yena kenāpi—somehow or other; tat-prāptam—having obtained that; dhanyaḥ—glorious; asau—that person; loka-pāvanaḥ—saviour of the people.

Śrī Kṛṣṇa Caitanya has preached and manifested the holy name of Hari. Whoever receives the holy name is certainly glorious and he becomes qualified to deliver others.

83

yadi syāt vaiṣṇave prītiḥ
sadā kīrtana-lampataḥ
gaurāṅga-candra-vimukhaḥ
na vai bhāgavato 'pi saḥ

yadi—if; syāt—may be; vaiṣṇave—for the Vaiṣṇavas; prītiḥ—love; sadā—always; kīrtana—chanting; lampataḥ—addicted to; gaurāṅga-candra-vimukhaḥ—against Gaurāṅga Candra; na—not; vai—certainly; bhāgavataḥ—devotee of the Lord; api—even; saḥ—he.

A person may love the Vaiṣṇavas, and always engage in saṅkīrtana, still if he is against Śrī Kṛṣṇa Caitanya, he is actually not a devotee of the Lord.

84

ananya-cetā hari-mūrti-sevām

karoti nityam yadi dharma-niṣṭhaḥ
tathāpi dhanyo na hi tattva-vettā
gaurāṅga-candre vimukho yadi syāt

ananya-cetā—with undeviating mind; hari-mūrti-sevām—service to the sacred form of Hari; karoti—does; nityam—always (daily); yadi—if; dharma-niṣṭhaḥ—fixed in spiritual principles; tathāpi—still; dhanyaḥ—glorious; na—not; hi—indeed; tattva-vettā—knower of the truth; gaurāṅga-candre—unto Śrī Gaurāṅga Candra; vimukhaḥ—against; yadi—if; syāt—may be.

Even if a person daily serves and worships with undiverted mind the lotus feet of Śrī Hari, and is fixed in his occupational duty, but is averse to Śrī Gaurasundara, then he can become neither glorious nor a knower of the truth.

85

kim u sukham upabhoktum vāñchayed vañcito 'sau
sakala-nigama-siddham gauracandram na vetti
hari hari katham etat kutra yātam caritram
sa bhava-jaladhi-madhye kumbhīpāke prapāta

kim u—what indeed; sukham—happiness; upabhoktum—to enjoy; vāñchayet—may endeavor; vañcitaḥ—cheated; asau—he; sakala—all; nigama—Vedas; siddham—perfectional liberation; gauracandram—Gaura Candra; na—not; vetti—knows; hari hari—chanting of Hari! Hari!; katham—how?; etat—this; kutra—where?; yātam—gone; caritram—character; saḥ—he; bhava—birth and death; jaladhi—ocean; madhye—in the midst; kumbhīpāke—in the hell known as Kumbhīpāka; prapāta—fall into.

Why should those persons who do not know or do not want to know Śrī Gaurasundara want to attain love of God? Such persons have certainly already been deceived. O Lord Hari, how can such things take place? For what use did people with such a mentality take birth? They will fall into the hell known as Kumbhīpāka.

86

śacīsuta-padāmbuje śaraṇa-mātram anveṣaṇam
karomi kula-daivate prabala-kātare vaiṣṇavāḥ
kṛpām kuruta sarvadā mayi vicitra-vāñchāspadam
mama praṇata-cetaso bhavatu siddhir avyāhatā

śacī-suta-pada-ambuje—at the lotus feet of the son of Śacī; śaraṇa—shelter; mātram—only; anveṣaṇam—seeking; karomi—I do; kula-daivate—unto my family deity; prabala—great; kātare—in earnestness; vaiṣṇavāḥ—O Vaiṣṇavas; kṛpām—mercy; kuruta—have; sarvadā—for all time; mayi—on me; vicitra—very wonderful; vāñcha—desire; aspadam—abode; mama—my; praṇata—humble; cetasaḥ—by consciousness; bhavatu—may it be; siddhiḥ—perfection; avyāhatā—unimpeded.

I am eagerly seeking shelter at the reddish lotus feet of the son of Śacī, Śrī Gaurasundara, my family deity. O Vaiṣṇavas, please have mercy on this poor suffering soul, make me eligible to attain my desired goal and my mind will be fixed without disturbance on the feet of Śrī Gaurasundara.

87

na dhanam na yaśo na kulam na tapo
na janam na śubham na sutam na sukham
caraṇe śaraṇam tava gaurahare!
mama janmani janmani dehi varam

na dhanam—no wealth; na yaśaḥ—no fame; na kulam—no aristocratic birth; na tapaḥ—no penance; na janam—no followers; na śubha—no auspicious situation; na sutam—no sons; na sukham—no material happiness; caraṇe—unto Your lotus feet; śaraṇam—refuge; tava—Your; gaurahare—O Gaura Hari!; mama—My; janmani janmani—birth after birth; dehi—give; varam—boon.

I don't want wealth or followers, fame or birth in a good family, austerity, material happiness, auspiciousness, children or any other so-called benedictions. O Lord Gaurahari, please give me the benediction that I may surrender at Your lotus feet and worship You life after life.

88

nānā-kleśāmayair yuktaṁ
smṛti-hīnam ca mām prabho
bhava-bhīter gauracandra!
trāhi trāhi kṛpā-nidhe!

nānā—many; kleśa—miseries; āmayaiḥ—diseases; yuktaṁ—subject to; smṛti—remembrance; hīnam—bereft; ca—and; mām—me; prabho—O master; bhava—birth and death; bhīteḥ—fearful; gauracandra—O Gauracandra; trāhi trāhi—please protect; kṛpā-nidhe—O ocean of mercy.

O Lord Gaurahari, I am afflicted by the miseries and diseases of the world and have lost my memory. O merciful Lord, please protect me from the fear of material existence.

89

aneka-janma-bhramaṇe
manuṣyo 'haṁ bhavan kalau
vyākulātmā padābje te
śaraṇaṁ rakṣa mām prabho

aneka—many; janma—births; bhramaṇe—having wandered; manuṣyaḥ—man; aham—I; bhavan—became; kalau—in Kali-yuga; vyākula—bewildered; ātmā—soul; pada—foot; abje—lotus; te—Your; śaraṇaṁ—refuge; rakṣa—protect; mām—me; prabho—O master.

I have attained this rare human form after many lifetimes. I am a soul bewildered by Kali-yuga. O Lord, out of anxiety I am taking shelter at Your lotus feet. Please protect me.

90

kātaraṁ patitaṁ śocyam
trāhi mām śrī-śacīsuta!
sarve prema-sukhe magnā
vañcitaṁ mā kuru prabho

kātaraṁ—discouraged; patitaṁ—fallen; śocyam—pitiable; trāhi—protect; mām—me; śrī-śacīsuta—son of Śrī Śacīdevī; sarve—all; prema-sukhe—in the happiness of love of Kṛṣṇa; magnā—submerged; vañcitaṁ—cheated; mā—not; kuru—do; prabho—O master.

O son of Śacī, I am low and fallen, and thus I am suffering. Please be merciful and protect me. Everyone in this world has become absorbed in love for You. O Lord, please do not neglect me.

91

sarveṣāṁ pāpa-yuktānām
trātum śakto 'nya-daivataḥ
mamoddhāre prabhur gauro
yataḥ patita-pāvanaḥ

sarveṣām—of all; pāpa-yuktānām—of those engaged in sin; trātum—to protect; śaktaḥ—able; anya—other; daivataḥ—deities; mama—my; uddhāre—in saving; prabhuḥ—master; gauraḥ—Golden Lord; yataḥ—because; patita-pāvanaḥ—deliverer of the fallen.

O Lord, other demigods are able to deliver sinful people, but You, O Gaurasundara, are my only deliverer because You are the deliverer of the fallen.

92

śrī-gaura-caraṇe-dvandve
yāce yāce punaḥ punaḥ
jīvane maraṇe vāpi
tava rūpaṁ vicintaye

śrī-gaura-caraṇe—unto the lotus feet of Lord Gaurāṅga; dvandve—two; yāce yāce—I plead; punaḥ punaḥ—again and again; jīvane—in life; maraṇe—in death; va—or; api—even; tava—Your; rūpaṁ—form; vicintaye—I contemplate.

At the reddish lotus feet of the son of Śacī, Śrī Gaurahari, my only repeated prayer is, 'In life or death may I always remember Your beautiful form.'

93

kṛṣṇa tvam dvāpare śyāmam
kalau gaurāṅga-vigraham
dhṛtvā 'śeṣa janān prema-
bhaktim yacchasi līlayā

kṛṣṇa—O Kṛṣṇa; tvam—You; dvāpare—in Dvāpara-yuga; śyāmam—blackish; kalau—in Kali-yuga; gaurāṅga-vigraham—golden form; dhṛtvā—having delivered; aśeṣa—unlimited; janān—people; prema-bhaktim—loving devotion; yacchasi—You bestow; līlayā—by Your pastimes.

O Kṛṣṇa, You have accepted a blackish form in Dvāpara-yuga, but in Kali-yuga You have accepted a golden form. You are delivering the people of the world by giving them loving devotional service to Kṛṣṇa through Your sweet pastimes.

94

yathepsitam gaura-padāravinde

niveditam deha-mano-vacobhiḥ
sarvārtha-siddhim kuru me kṛpālo
nirantaram te smṛtir astu nityā

yathā—as; īpsitam—desired; gaura—Śrī Gaura; padāravinde—unto the lotus feet; niveditam—offered; deha—body; manaḥ—mind; vacobhiḥ—with words; sarvārtha—every way; siddhim—perfection; kuru me—show me; kṛpālo—O merciful one; nirantaram—incessantly; te—to You; smṛtiḥ—remembrance; astu—let it be; nityā—constantly.

Whatever has been manifest in my mind I'm offering at Your lotus feet with my body, mind, and words. O merciful Lord, please help me perfect my life in every way so that I can constantly remember Your lotus feet.

95

svatantras tu prabhur eva
līlā-manuja-vigrahaṁ
dhṛtvā loka-paritrāṇam
kṛtavān hari-nāmabhiḥ

svatantraḥ—independent; tu—but; prabhuḥ—master; eva—surely; līlā—pastime; manuja—man; vigrahaṁ—form; dhṛtvā—having accepted; loka—people; paritrāṇam—purification; kṛtavān—did; hari-nāmabhiḥ—with the names of Hari.

O Lord, You are the independent controller. You have accepted a human-like form full of transcendental loving pastimes and delivered the people of this world by giving them the holy names of Śrī Hari.

96

anātha-bandho karuṇaika-sindho!
saṁsāra-bandhāt kuru mām vimuktam
bhramāmi tīrthān tava nāma-gānair
dṛṣṭvā susādhūn hari-deva-rūpān

anātha—without a protector; bandho—O friend; karuṇa—mercy; eka—one; sindho—O ocean!; saṁsāra—birth and death; bandhāt—from bondage; kuru—make; mām—me; vimuktam—freed; bhramāmi—I wander; tīrthān—the holy places; tava—Your; nāma-gānaiḥ—with the songs of Your names; dṛṣṭvā—having seen; susādhūn—great saints; hari-deva-rūpān—forms of Lord Hari.

O friend of the forlorn! O ocean of mercy! Please liberate me from the shackles of this material world. Let me chant Your spotless pure name and visit the holy places so that I may meet the saintly persons who are as good as You.

97

yad uktam yat kṛtam pūrvam
yac chrutam yan mano-gatam
sarvam kṣamasva he gaura
tvat-smṛtiḥ syāt sadā mama

yat—what; uktam—spoken; yat—what; kṛtam—done; pūrvam—formerly; yat—what; śrutam—heard; yat—what; manaḥ-gatam—thought; sarvam—all; kṣamasva—forgive; he gaura—O Gaura; tvat-smṛtiḥ—Your remembrance; syāt—it may be; sadā—always; mama—my.

O Lord Gaurasundara, please excuse whatever I have previously heard, said, thought or done. Please give me the benediction that I can always remember Your lotus feet. This is my heart's desire.

98

lajjām tyaktvā pade yāce
bhaktim mām prema-lakṣaṇām
dehi gaura kṛpā-sindho!
tvad vinā nāsti duḥkha-hā

lajjām—shyness; tyaktvā—giving up; pade—at Your feet; yāce—I beg; bhaktim—devotion; mām—me; prema—love of God; lakṣaṇām—with the symptom; dehi—give; gaura—O Gaura; kṛpā-sindho—O ocean of mercy!; tvat—from You; vinā—without; nāsti—there is not; duḥkha-hā—slayer of grief.

O Lord Gaurasundara, giving up all shyness, I am humbly praying at Your lotus feet. Please give me loving devotional service and always keep me at Your reddish lotus feet.

99

aneka-janma-kṛta-majjato 'bdhau
siddhim kuruṣva prabhu-gauracandra!
samujjvalām te pāda-padma-sevām
karomi nityam hari-kīrtanam ca

aneka—many; janma—births; kṛta—made; majjataḥ—merged; abdhau—in the ocean; siddhim—perfection; kuruṣva—do; prabhu-gauracandra—O my dear Lord Gauracandra!; samujjvalām—brilliant; te—Your; pāda-padma—lotus feet; sevām—service; karomi—I do; nityam—perpetually; hari-kīrtanam—chanting about Śrī Kṛṣṇa; ca—and.

O Lord Gaurasundara, I've been drowning in this ocean of material existence for many lifetimes. Kindly deliver me. May I always be engaged in chanting the holy name and serving Your lotus feet.

100

vrajendra-nandanābhinnam
gaurāṅga! tvām nivedaye
kṛpām kuru dayā-nātha!
sarva-sevām karomy aham

vrajendra-nandanābhinnam—non-different from Vrajendra-nandana; gaurāṅga—O Gaurāṅga!; tvām—to You; nivedaye—I offer; kṛpām—mercy; kuru—have; dayā-nātha!—O merciful Lord; sarva—all; sevām—service; karomi—I shall do; aham—I.

O Lord Gaurāṅga, You are nondifferent from Vrajendra-nandana. O ocean of mercy, I offer this prayer at Your lotus feet. Please make me qualified to serve You in all respects.

101

gīyate yai ratitvena
caitanya-śatakam mudā
paṭhyate śrūyate tais tu
prāptaḥ syāt śrī-śacīsutaḥ

gīyate—it is sung; yaiḥ—by whom; ratitvena—with attachment; caitanya-śatakam—one hundred verses about Lord Caitanya; mudā—joyously; paṭhyate—recited; śrūyate—heard; taiḥ—by them; tu—indeed; prāptaḥ—attained; syāt—it may be; śrī-śacīsutaḥ—the beautiful son of Śacī.

Whoever reads or hears this Śrī Caitanya Śataka with devotion and attachment will certainly attain the son of Śacī, Lord Gaurāṅga.

Śrī Caitanya-śataka

Śrīla Sārvabhauma Bhaṭṭācārya

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1

praṇamya tvām prabho gaura

tava pāde śataṁ bruve

sadāśayānām sādḥūnām

sukhārtham me kṛpām kuru

Ó Gaurāṅgo, kladu tuto girlandu sta veršů na Tvé lotosové nohy pro potěšení oddaných. Ó milostivý Pane, prosím buď ke mně laskavý.

2

śrī-rādhā-kṛṣṇayoḥ sevām

sthāpayitvā gr̥he gr̥he

śrīmat-saṅkīrtane gauro

nṛtyati prema-vihvalaḥ

Pán Caitanya zavádí v každém domě láskyplnou službu Rádě a Kṛṣṇovi, když úžasně tančí v saṅkīrtanu, přemožen láskou.

3

jihvāyām hari-nāma-sādhanam aho dhārā-śataṁ netrayoḥ

sarvāṅge pulakodgamo niravadhi svedaś ca vibhrājate

śrīmad-gaura-hareḥ pragalbha-madhurā-bhakti-pradātur-janaiḥ

sevā śrī-vraja-yoṣitām-anugatā nityā sadā-sikṣyate

Pán Gaurāṅga zpívá sladká svatá jména Pána a rozdává nálady oddané služby světu. Z extatické lásky z Jeho očí proudí slzy ve stovce proudů, Jeho končetiny se chvějí a Jeho tělo je mokré potem. Živé bytosti sužované Kalim neustále učí oddanou službu, která následuje náladu gopī z Vraji.

4

kali-mala-patitānām śoka-mohāvṛtānām

nija-jana pati-sevā vitta-cintākulānām

iti samajani gauras trāṇa-hetum vicintya

prakaṣa madhura deho nāma-dātā kṛpāluḥ

Když milostivý Pán Gaurāṅga vidí živé bytosti v Kaliho oceánu špíny, zmatené nářkem a iluzí a vždy pohroužené ve službě svým rodinám, uvažuje o způsobu jejich vysvobození, a dává jim svaté jméno. Zjevil se v Navadvīpu jako syn Śacī v podobě proslulého askety s nanejvýš krásným sladkým tělem.

5

śrī śrīmat kṛṣṇa caitanye

jagat-trāṇaika kartari

yo mūḍhe bhakti-hīna syāt

pacyate narake dhruvam

Śrī Caitanya Mahāprabhu je jediným vysvoboditelem živých bytostí v tomto světě. Kdokoliv z poštilosti cítí odpor ke službě Jeho lotosovým nohám, nepochybně hoří v pekle.

6

yaḥ kṛṣṇo rādhayā-kuñje

vilāsa kṛtavān purā

gadādhareṇa saṁyuktaḥ

sa gauro vasate bhuvi

Dříve se Kṛṣṇa těšil zábavám se Śrīmatī Rādhou v hájích Vraji, nyní ten samý Pán opět sídlí v tomto světě a věnuje se zábavám s Gadādharem.

7

samsāra-sarpa-daṣṭānām

mūrcchitānām kalau-yuge

auṣadham bhagavan-nāma

śrīmad-vaiṣṇava-sevanam

Zpívání svatého jména a služba vaiṣṇavům jsou jediným lékem pro živé bytosti sužované Kalim, uštknuté hadem opakovaného rození a umírání, a tak zbavené vědomí.

8

viṣayāviṣṭa mūrkhānām

citta-samskāram-auṣadham

viśrambheṇa guroḥ sevā

vaiṣṇavocchiṣṭa bhojanam

Jediným lékem na očištění srdce pošetilých lidí pohroužených do hmotných tužeb po smyslových předmětech je s vírou a odhodláním sloužit duchovnímu mistrovi a jíst zbytky jídla vaiṣṇavů.

9

vande śrī-karuṇā-sindhum

śrī-caitanyaṁ mahāprabhum

kṛpāṁ kuru jagannātha!

tava dāsyam dadasva me

Klaním se Śrī Kṛṣṇovi Caitanyovi, který je oceánem milosti. Ó Pane vesmíru, buď ke mně milostivý a zaměstnej mě jako svého služebníka.

10

dāsyam te kṛpayā nātha!

dehi dehi mahāprabho!

patitānām prema-dātā

'syato yāce punaḥ punaḥ

Ó Pane Caitanyo, vždy dáváš lásku k Bohu pokleslým duším. Opakovaně se modlím, abys mě milostivě přijal za svého služebníka.

11

samsāra-sāgare magnaṃ
patitaṃ trāhi mām prabho
dīnoddhāre samarthas tvam
atas te śaraṇaṃ gataḥ

Ó můj Pane, jsem pokleslý a topím se v oceánu opakovaného rození a umírání. Jsi odborníkem v osvobození pokleslých duší. Prosím, buď ke mně laskavý a osvobod' mne. Odevzdávám se u Tvých lotosových nohou.

12

jagatām trāṇa-kartāsi
bhartā dātāsi sampadām
trāṇaṃ kuruṣva bho nātha!
dāsyam dehi śacīsūta!

Jsi osvoboditelem vesmíru a Pánem všech. Uděluješ veškeré bohatství a sám udržuješ vesmír. Ó Gaurahari, synu Śacī, učiň můj život úspěšným a ochraň mě tím, že mi poskytneš službu Tobě.

13

sarveṣām-avatārāṇām
purāṇair yat śrutaṃ phalam
tasmān me niṣkṛtir nāsti
atas te śaraṇaṃ gataḥ

Slyšel jsem od Purāṇ o milosti, kterou dávají avatārové, jež nestačí k mému vysvobození. Ó Mahāprabhu, proto přijímám útočiště u Tvých lotosových nohou.

14

vicitra madhurākṣara śruti-manojña gīto mudā
svabhakta-gaṇa-maṇḍalī racita madhya-gāmī prabhuḥ
manohara manoharo naṭati gauracandraḥ svayam
jagat-traya vibhūṣaṇo parama-dhāma nilācale

Pán Caitanya, syn Śacī, krásně tančí se svými oddanými v nejvyšším sídle (ve třech světech), Nīlācale. Sladkými slabikami uchu příjemného saṅkīrtanu si podmaňuje mysl každého.

15

vilokya puruṣottamaṁ kanaka-gaura-deho harir
mudā hṛdaya-pankaje jalada-kānti āliṅgitum
papāta dharaṇī-tale sakala-bhāva saṁmūrcchitaḥ
kadācid api neṅgate parama-dhāri saṁspandanam

Když Pán Gaurāṅga, jehož pleť je jako roztavené zlato, uviděl Pána Jagannātha, chtěl Ho obejmout, z extáze padl v bezvědomí na zem a třásl se.

16

gaurasya nayane dhārā
sa-gadgada-vaco mukhe
pulkāṅkita-sarvāṅgo
bhāve luṭhati bhūtale

Z očí Pána Gauracandry stříkaly slzy lásky, měl zalknutý hlas a Jeho končetiny se chvěly. V tomto stavu padl na zem v extatické lásce.

17

caitanya-caraṇāmbhoje
yasyāsti prītir acyutā
vṛndātavīśayos tasya
bhakti syāc chata-janmani

Ten, kdo rozvíjí pevnou lásku k lotosovým nohám Pána Caitanyi, po sto životech dosáhne lotosových nohou Rādhya a Kṛṣṇy, kteří si užívají zábav ve Vṛndāvanu.

18

yathā rādhā-padāmbhoje
bhaktiḥ syāt prema-lakṣaṇā
tathaiva kṛṣṇa-caitanya
vardhate madhurā ratiḥ

Množství oddanosti, které oddaný rozvine k lotosovým nohám Śrī Rādhya, se zvyšuje v oddanosti lotosovým nohám Śrī Kṛṣṇya Caitanyi.

19

kanaka-mukura-kāntim cāru-vaktrāravindam

madhura-mukura hāsyam pakva-bimbādharoṣṭham

suvalita-lalitāṅgam kambu-kaṅṭham naṭendram

tribhuvana-kamanīyam gauracandram prapadye

Krása Jeho sladce se usmívající lotosové tváře je jako zlaté poupě, Jeho rty se podobají zralému plodu bimba a Jeho hrdlo má tvar lastury. S úctou se klaním Śrī Gauracandrovi, jehož silné končetiny jsou překrásné a který okouzluje tři světy.

20

sudīrgha-sumanoharam madhura-kānti-candrānanam

praphulla-kamalekṣaṇam daśana-paṅkti-muktā-phalam

supuṣpa-nava-mañjarī-śravaṇa-yugma-sad-bhūṣaṇam

pradīpta-maṇi-kaṅkaṇam kaṣita-hema-gauram bhaje

Jeho tělo je vysoké, krásné a silné. Jeho lotosové oči jsou jako plně rozkvetlý lotos a dvě řady Jeho zubů jsou jako plody mukta. Jeho ozdobené uši jsou jako čerstvé mañjarī. Je ozdoben nákotníčky z drahokamů. Uctívám Gaurasundara, jehož pleť je jako roztavené zlato a je sídlem lásky.

21

akhila-bhuvana-bandho prema-sindho jane 'smin
sakala-kapaṭa-pūrṇe jñāna-hīne prapanne
tava caraṇa-saroje dehi dāsyam prabho tvam
patita-taraṇa-nāma prādur āsīt yatas te

Ó příteli vesmíru, ó oceáne lásky. Prosím dej službu Tobě a místo u Tvých
lotosových nohou této osobě, která postrádá poznání a oplývá neupřímností.
Ó Pane, Tvé jméno je Patita-pāvana, proto ke mně musíš být milostivý.

22

ūrdhvī-kṛtya bhujā-dvayam karuṇayā sarvān janān ādiśet
re re bhāgavatā hariṁ vada vada śrī-gauracandraḥ svayam
premnā nṛtyati huṅkṛti vikurate hā hā ravair vyākulo
bhūmau luṅṭhati mūrchatī sva-hṛdaye hastau-vinikṣipyati

Pán Gauracandra, Nejvyšší Osobnost Božství, zvedá dlouhé paže a milosrdně
každého žádá: Ó oddaní Pána! Jen zpívejte jméno Hariho!‘ S těmito slovy
tančí ve velké lásce a hlasitě křičí: ‚Ha! Ha!‘. Pak někdy omdlí, válí se po zemi
a bije se rukama do hrudi.

23

hare-nāma-kṛṣṇa-nāma-gāna-dāna-kārinīm
śoka-moha-lobha-tāpa sarva-vighna-nāsinīm
pāda-padma-lubdha bhakta-vṛnda bhakti-dāyinīm
gaura-mūrtim āsu naumi nāma sūtra-dhāriṇīm

S úctou se klaním této Nejvyšší Osobě, která dala živým bytostem trýzněným Kalim svaté jméno Kṛṣṇy. Toto svaté jméno je příznivé pro svět a ničí všechny překážky spolu s utrpením v podobě nářku, iluze a chamtivosti. Zástupům oddaných Pán Gaura dal oddanost ke svým lotosovým nohám.

24

mālatī-mallikā-dāma-

baddha kuñcita kuntalam

bhālodyat-tilakaṁ gaṇḍa

ratna-kuṇḍala-maṇḍitam

Jeho kučeravé vlasy jsou svázané girlandou květů maliká. Jeho široké čelo je krásně zdobené vzhůru směřujícím tilakem a na Jeho ušních lalůčcích visí náušnice z drahokamů.

25

śrī-khaṇḍāguru-liptāṅgaṁ

kaṅkaṇāṅgada bhūṣitaṁ

kvanan mañjīra caraṇaṁ

gauracandram ahaṁ bhaje

Uctívám Śrī Gauracandru, jehož tělo je pomazané santálovou pastou a aguru. Jeho ruce jsou zdobené náramky a Jeho lotosové nohy zkrášluje sladký zvuk Jeho nákotníčků.

26

madhuram madhuram kanakābha tanum

aruṇāmbara satparidheyam aho

jagad eka śubham sakalaika param

karuṇa-pravaṇam bhaja tam paramam

Jak krásné je tělo Śrī Gauracandry! Má na sobě šafránový oděv, čistý kaupin a Jeho pleť je jako roztavené zlato. On sám je dárce všeho příznivého. Je svrchovaně soucitný. Proto si jen On samotný zaslouží uctívání.

27

kṛṣṇa-rūpaṁ parityajya

kalau gauro babhūva yaḥ

taṁ vande paramānandaṁ

śrī-caitanya mahāprabhum

Modlím se k tomuto blaženému Pánu Śrī Kṛṣṇovi Caitanyovi, který se vzdal své podoby Kṛṣṇy a v tomto věku Kali se zjevil se zlatou pletí.

28

pītāmśukaṁ parityajya

śoṇāmbara dharoti yaḥ

taṁ gauram karuṇā-sindhūm

āśraye bhuvanāśrayam

Přijímám útočiště u nohou Śrī Gauracandry, který se vzdal svého žlutého oděvu a přijal šafránový oděv sannyāsiho. Je oceánem milosti a jediným útočištěm tří světů i mým.

29

avatīrṇaḥ punaḥ kṛṣṇo

gauracandra sanātanah

magnās tribhāga pāpesmin

teṣām trāṇasya hetave

Když se vesmír ze tří čtvrtin zaplnil hříchem, věčný Pán Śrī Kṛṣṇa se zjevil v Navadvīpu jako Śrī Gaurasundara, aby vysvobodil ubohé živé bytosti Kali-yugy, které se topily v oceánu rození a umírání.

30

avatīrṇe kalau gaure

caṇḍālādyāḥ kujātayah

yāvantah pāpinaś cāpi

prāyaso vaiṣṇavā amī

Když se Śrī Gaurasundara zjevil v tomto věku Kali, vaiṣṇavy se staly i hříšné osoby jako caṇḍalové a další nízko zrození lidé.

31

patitaṁ durgataṁ dṛṣṭvā
vaiṣṇavā loka-pāvanāḥ
karau dhṛtvā harer-nāma
yācanti kṛpayā kalau

Vaiṣṇavové získali milost Gaury. Když vaiṣṇavové vidí nešťastný stav pokleslých duší zcela spoutaných v cyklu rození a umírání, mají s nimi soucit a rozdávají svatá jména Pána zpěvem se zvednutýma rukama.

32

saṅkīrtanārambha kṛte 'pi gaure
dhāvanti jīva śravaṇe guṇāni
aśuddha cittāḥ kim u śuddha-cittāḥ
śrutvā pramattāḥ khalu te nanartuḥ

Jakmile Pán Gaurāṅga začal příznivé sborové zpívání svatých jmen Pána, živé bytosti sužované Kalim byly ohromeny, když slyšely o úžasných vlastnostech Pána a spěchaly na místo saṅkīrtana-yajñi. Všechny čisté a hříšné osoby, které uslyšely ten sborový zpěv, šlely a tančily.

33

kim āścaryaṁ kim āścaryam
kalau jāte śacīsute
strī-bāla-jaḍa-mūrkhādyāḥ
sarve nāma-parāyaṇāḥ

Je nanejvýš úžasné, že když se syn Śacī, Pán Gaurasundara, zjevil v Navadvīpu, všichni lidé – od mladých po staré, muži a ženy, a dokonce i pošetilí – přilnuli ke svatému jménu Pána.

34

caṇḍāla yavanā mūrkhāḥ

sarve kurvanti kīrtanaṁ

harer-nāmnāṁ guṇānāṁ ca

gaure jāte kalau yuge

Po zjevení Śrī Gaurasundara v Kali yuze všichni – dokonce i caṇḍalové, yavanové a blázni – začali oslavovat vlastnosti svatého jména Pána.

35

kim adbutaṁ gaura-hareś-caritraṁ

tato 'dhikaṁ tat-priya-sevakānāṁ

saṅkīrtanāmoda janānurāga

prema-pradānaṁ vitanoti loke

Povaha Śrī Gaurasundara je opravdu úžasná, ale ještě úžasnější je povaha Jeho drahých služebníků. Śrī Kṛṣṇa Caitanya spolu se svými drahými služebníky velmi láskyplně udělují lásku k Bohu všem.

36

suvalita-maṇi-mālair baddha-cūḍam manojñaḥ
sulalita mṛdu-bhāle candanenāṇucitram
śravaṇa-yugala-randhre kuṇḍalau yasya bhātau
hṛdi-vinihita-hāraṁ naumi taṁ gauracandram

S úctou se klaním Śrī Gaurasundarovi, jehož přitažlivé kučeravé vlasy jsou svázaný šňůrou drahokamů a jehož krásné měkké čelo zdobí voňavá santálová pasta. Jeho uši jsou ozdobeny náušnicemi ve tvaru žraloka a Jeho hrud' je ozdobena květinovou girlandou.

37

caitanya-rūpa-guṇa-karma manojña-veśaṁ
yaḥ sarvadā smarati deha-mano-vacobhiḥ
tasyaiva pāda-tala-padma-rajobhilāṣī
sevāṁ karomi śata-janmani bandhu-putraiḥ

Abych získal prach lotosových nohou toho Gaurasundarova oddaného – který vždy myslí na přitažlivé, okouzlující tělo, vlastnosti a zábavy Pána svým tělem, myslí a řečí – budu mu s mými přáteli, syny a příbuznými sloužit sto životů.

38

iyam rasajñā tava nāma kīrtane
śrotrau mano me śravaṇe 'nucintane
netre ca te rūpa nirīkṣaṇe sadā
śirostu caitanya-pādābhivandane

Ó Pane! Ó Śrī Kṛṣṇo Caitanyo! Můj jazyk je určen pouze pro oslavování Tvého svatého jména. Mé uši jsou určeny pro naslouchání Tvým vlastnostem. Má mysl je určena pro vzpomínání na Tvé zábavy. Mé oči jsou určeny pro hledění na Tvé krásné tělo a má hlava je určena pro skládání poklon u Tvých lotosových nohou.

39

saṅkīrtanānanda-rasa svarūpāḥ

prema-pradānaiḥ khalu śuddha-cittāḥ

sarve mahāntaḥ kila kṛṣṇa-tulyāḥ

saṁsāra lokān paritārayanti

Všichni oddaní Śrī Kṛṣṇy Caitanyi jsou velcí mahātmové. Jsou ztělesněním blaženosti saṅkīrtanu a jsou stejně dobří jako Kṛṣṇa. Osvobozují pokleslé duše, které spaluje trojí utrpení, tím, že jim dávají lásku k Bohu.

40

yasmin deśe kulācāro

dharmācāraś ca nāsti vai

tathāpi dhanyas tad deśo

nāma saṅkīrtanād dhareḥ

Pokud se nějakým způsobem lidé v určité zemi stanou nepřáteli náboženských zásad, a tak budou postrádat dobré chování, ale začnou s hari-nāma saṅkīrtanem, pak se ta země a ti lidé stanou slavnými.

41

yāvatām ca kutantrāṇām
samuddhārasya hetave
avatīrṇaḥ kalau kṛṣṇa-
caitanya jagatām patiḥ

Aby vysvobodil lidi, kteří oponují pravým sampradāyám, Śrī Kṛṣṇa Caitanya, ochránce světů, se zjevil v Nadii v tomto věku Kali.

42

sarvāvatārā bhajatām janānām
trātum samarthāḥ kila sādhu-vārtā
bhaktān abhaktām api gauracandras
tatāra kṛṣṇāmṛta-nāma-dānaiḥ

Slyšel jsem od čistých oddaných, že Pán v jiných inkarnacích osvobozuje své vlastní oddané. Ale Śrī Gaurāṅga, který se zjevil v Nadii, tím, že udělil nektar svatých jmen, vysvobodil oddané i neoddané bez rozdílu.

43

caitanya prema-dātākhila bhuvana
janān bhāva-huṅkāra-nādair
govindākṛṣṭa-cittān kuviṣaya
viratān kārayām āsa śīghraṁ
evam śrī-gauracandre jagati ca
janite vañcito yahi mūrkhās
tāpī pāpī surāpī hari-guru-

vimukhaḥ sarvadā vañcitaḥ saḥ

Dárce lásky, Śrī Kṛṣṇa Caitanya, šílený extatickou láskou, hlasitě křičí. Ničí mylné představy lidí a přitahuje tak jejich mysli ke Kṛṣṇovi. Ti pošetilci, kteří nedostali milost tak soucitného Pána, jsou hříšníci, opilci, sužovaní hmotným utrpením, a ti, kdo jsou nepřátelští vůči Pánu a Jeho zástupci. Tímto způsobem jsou podvedeni ve všech ohledech.

44

tribhuvana-kamaṇīye gauracandre 'vatīrṇe
patita-yavana-mūrkhāḥ sarvathā sphoṭayantaḥ
iha jagati samastā nāma saṅkīrtanārtā
vayam api ca kṛtārthāḥ kṛṣṇa-nāmāśrayāt

Poté, co se v Navadvīpu zjevil Śrī Gaurāṅga, který je nejkrásnější ve třech světech, všichni obyvatelé tohoto světa, včetně pokleslých, nejnižších z lidí, yavanů a bláznů, byli šťastní a šleli ze saṅkīrtanu.

45

madhura madhuram etad vaiṣṇavānām caritraṁ
kali-mala-kṛta-hīnān doṣa-buddhyā na jagmuḥ
sakala nigama-sāraṁ nāma-dātum ca tatra
prabala karuṇayā śrī-gauracandro 'vatīrṇaḥ

Vlastnosti vaiṣṇavů, kteří jsou neochvějnými oddanými Pána Gaurasundara, jsou velmi sladké. Tyto oddané neurážejí nedostatky nízkých a znečištěných živých bytostí pomazaných bahnem hříchu. Důvodem je, že se v Navadvīpu zjevil Śrī Gauracandra, oceán milosti, aby daroval nektar svatých jmen, podstatu Ved.

46

lokān samastān kali-durga-vāridher
nāmnā samuttārya svataḥ samarpitaṁ
śrī-gauracandrair-hari vaiṣṇavānām
nāmnaś ca tattvaṁ kathitaḥ jane jane

Śrī Gauracandra ze své vůle vysvobodil živé bytosti sužované Kalim a topící se v oceánu hmotného světa, který je plný obrovských vln. Pán Gaurāṅga dal těmto živým bytostem nektar svatých jmen a jasně vysvětlil slávu jména a vaiṣṇavů.

47

yāvanto vaiṣṇavā loke
paritrāṇasya hetave
raṭanti prabhunādiṣṭā
deṣe deṣe gṛhe gṛhe

Podle pokynu Śrī Kṛṣṇy Caitanyi Jeho následovníci vysvobozují živé bytosti sužované Kalim tím, že rozdávají nektar svatých jmen v každém domě každého města a vesnice.

48
jagadbhandhor jagat-kartur
jagatām trāṇa hetave
yatra tatra hareḥ sevā
kīrtane sthāpīte sukhe

Śrī Gaurāṅga je přítel a vládce vesmíru. Slavnostně založil saṅkīrtana-yajñu a službu Pánu v celé zemi Bharata.

49
gaurāṅgaḥ prema-mūrtir jagati yad
avadhi prema-dānaṁ karoti
pāpī tāpī surāpī nikhila-jana
-dhanasyāpahārī kṛtaghnaḥ
sarvān dharmān svakīyān viṣam
iva viṣayaṁ saṁparityajya kṛṣṇaṁ
gāyanty-uccaiḥ pramattās tad avadhi
vikalāḥ prema-sindhau vimagnāḥ

Od chvíle, kdy Śrī Gaurāṅga, ztělesnění lásky, začal rozdávat kṛṣṇa-premu, se všichni nevděčníci, opilci, hříšníci a trpící vzdali touhy po smyslovém požitku a hříšných činnostech jako jedu a topí se v oceánu štěstí hlasitého sborového zpěvu svatých jmen.

50
yeṣāṁ kasmin kali-yuge
noddhāro bahu-janmasu
kalau te te sukhe magnā
nāma-gāna-prasādataḥ

Ty nejhříšnější osoby, které neměly jinou alternativu pro vysvobození v jiných yugách, jsou nyní pohrouženy v oceánu štěstí milostí svatých jmen, jež zavedl Śrī Caitanya Mahāprabhu.

51

harer-nāmnām prasādena
nistaret pātakī-janaḥ
upadeṣṭā svayaṁ kṛṣṇa-
caitanya jagad-īśvaraḥ

Všechny nejhříšnější osoby jsou vysvobozeny milostí svatého jména Pána, které pochází z úst Śrī Gaurasundara, vládce vesmíru.

52

akhila-bhuvana-bandhur-nāma-dātā kṛpāluḥ
kaṣita-kanaka-varṇaḥ sarva-mādhurya-pūrṇaḥ
ati-sumadhura-hāsaḥ snigdha-dr̥k prema-bhāsaḥ
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

Śrī Gaurasundara je přítelem vesmíru. Je nanejvýš soucitný, dárce svatého jména. Jeho zářivě přitažlivé zlaté tělo je plné svrchované sladkosti. Jeho úsměv je okouzlující a pohled Jeho lotosových očí je velmi chladivý. Slova z Jeho úst jsou plná lásky a podobná nektaru. Kéž se v mém srdci zjeví Pán Gauracandra, nejlepší z tanečníků.

53

ati-madhura-caritraḥ kṛṣṇa-nāmaika-mantra
bhuvana-vidita-sarva-prema-dātā nitāntaḥ
vipula-pulaka-dhārī citta-hārī janānām
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

Vlastnosti Śrī Gaurasundara jsou nanejvýš sladké. Jen učí svatá jména. Ve třech světech je dobře známo, že je jediným dárce lásky. Jeho transcendentální tělo se chvěje a přitahuje mysli všech. Kéž se v mém srdci zjeví Pán Gauracandra, nejlepší z tanečníků.

54

sakala-nigama-sāraḥ pūrṇa-pūrṇāvatāraḥ
kali-kaluṣa-vināśaḥ prema-bhakti-prakāśaḥ
priya-sahacara-saṅge raṅga-bhaṅgyā vilāsī
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

Śrī Gaurasundara je podstatou veškeré védské literatury. Je úplný sám o sobě a je zdrojem všech ostatních inkarnací. Zničil hříchy živých bytostí sužovaných Kalim tím, že jim dal prema-bhakti. Vždy se různými způsoby

věnuje zábavám spolu se svými věčnými společníky. Kéž se v mém srdci zjeví Pán Gauracandra, nejlepší z tanečníků.

55

jagad-atula-manojño nāṭya-līlābhivijñāḥ
kalita-madhura-veśo mūrchitāśeṣa-deśaḥ
prabala-guṇa-gabhīraḥ śuddha-sattva-svabhāvaḥ
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

Śrī Gaurasundara nemá ve třech světech sobě rovného a podobného. Je znalcem transcendentální rasy. Každý je zmatený, když vidí Jeho sladké zářící tělo. Je slavný, sídlo všech transcendentálních vlastností a Jeho povahu tvoří to nejhlubší neznečištěné dobro. Kéž se v mém srdci zjeví Pán Gauracandra, nejlepší z tanečníků.

56

niravadhi galad-aśruḥ sveda-yuktaḥ sakampaḥ
pulaka-valita-dehaḥ sarva-lāvaṇya-gehaḥ
manasija-śata-citta-kṣobha-kārī yaśasvī
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

Z očí Śrī Gauracandry, které se dotýkají jeho uší, neustále plynou slzy lásky. Jeho končetiny jsou pokryté potem a třesou se v extatické lásce. Mimořádná krása Jeho těla rozrušuje myslí stovek Amorů. Kéž se v mém srdci zjeví Pán Gauracandra, nejlepší z tanečníků.

57

śamana-damana-nāma-kṛṣṇa-nāma-pradānaḥ
parama-patita-dīna-trāṇa-kāruṇya-sīmaḥ
vraja-vipina-rahasya-prollasac-cāru-gātraḥ
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

Śrī Gauracandra uděluje bez rozlišování nektar svatého jména Kṛṣṇy. Tento nektar ničí nepřátele živých bytostí sužovaných Kalim. Proto je Śrī Gauracandra znám jako Patita-pāvana, ochránce ubohých a pokleslých a konečná hranice milosti. Jeho krásné tělo připomíná tajemství Vṛndāvanu, a ten, kdo Ho spatří, tak cítí štěstí díky lásce k Bohu. Kéž se v mém srdci zjeví Pán Gauracandra, nejlepší z tanečníků.

58

sakala-rasa-vidagdhaḥ kṛṣṇa-nāma-pramodaḥ
prabala-guṇa-gabhīraḥ prāṇi-nistāra dhīraḥ

nirupama-tanu-rūpaḥ dyotitānaṅga-bhūpaḥ
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

Śrī Gauracandra je ozdobou z drahokamů na hlavě všech znalců transcendentálních nálad a je podstatou všech ras. Vždy šílí ze jména Kṛṣṇa. Jeho neomezené vlastnosti jsou jako hluboký oceán a je velmi střízlivý a vážný. Je nanejvýš dychtivý osvobodit pokleslé duše. Jeho krásné tělo nelze s ničím srovnat. Kéž se v mém srdci zjeví Pán Gauracandra, nejlepší z tanečníků.

59

vimala-kamala-vaktraḥ pakva-bimbādharoṣṭhas
tila-kusuma-sunāsaḥ kambu-kaṇṭhaḥ sudīrgha
suvalita-bhuja-daṇḍo nābhi-gambhīra-rūpaḥ
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

Měsíci podobná slova Śrī Gauracandry uklidňují jako lotos. Jeho rty připomínají zralé ovoce bimba, Jeho krásný nos připomíná sezamový květ, Jeho hrdlo se podobá lastuře, Jeho dlouhé paže jsou silné a Jeho pupek je hluboký. Kéž se v mém srdci zjeví Pán Gauracandra, nejlepší z tanečníků.

60

kaṣita-kanaka-kānteḥ sāra-lāvaṅya-mūrtiḥ
kali-kaluṣa-vihantā yasya-kīrti-variṣṭhāḥ
akhila-bhuvana-loke prema-bhaktiḥ pradātā
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

Barva těla Śrī Gauracandry je jako roztavené zlato. Jeho končetiny jsou podstatou veškeré lásky. Je ničitelem znečištění Kali-yogy – to je Jeho svrchovaná sláva. Rozdává lásku k Bohu lidem světa bez rozlišování. Kéž se v mém srdci zjeví Pán Gauracandra, nejlepší z tanečníků.

61

bahu-vidha-maṇi-mālā baddha-keśo vicitro
malayaja-tilakodyad-bhāla-deśo 'lakāliḥ
śravaṅa-yugala-lolat-kuntalo hāra-vakṣāḥ
sphuratu hṛdaya-madhye gauracandro naṭendraḥ

Nádherné vlasy Śrī Gauracandry jsou svázané šňůrou s mnoha drahokamy. Jeho krásné čelo zdobí tilak ze santálové pasty. Jeho kučeravé vlasy Mu sahají až na krk. Jeho uši jsou zdobené náušnicemi tvaru žraloka a Jeho širokou

hrud' zdobí zlatý náhrdelník. Kéž se v mém srdci zjeví Pán Gauracandra, nejlepší z tanečníků.

62

yadavadhi hari-nāma prādur āsīt pṛthivyām
tadavadhi khalu lokā vaiṣṇavāḥ sarvatas te
tilaka-vimala-mālā nāma-yuktāḥ pavitrāḥ
hari hari kali-madhye evam evam babhūva

Od zjevení svatého jména Pána v tomto světě se všichni lidé stali vaiṣṇavy tím, že nosili girlandu svatého jména a čistý tilak. Kali-yugu zaplnil zpěv svatých jmen ‚Hari, Hari‘.

63

jīve pūrṇodayā yataḥ karuṇayā hā hā ravair prārthanām
he he kṛṣṇa kṛpā-nidhe! bhava mahādāvāgni dagdhān janān
trāhi trāhi mahāprabho! svakṛpayā bhaktim nijām dehy alam
maivam gaura-hareḥ sadā prakurute dīnaika-nāthaḥ prabhuḥ

Śrī Gauracandra ze soucitu plně projevuje svou milost k pokleslým duším tím, že se neustále modlí ke Kṛṣṇovi: ‚Ó Kṛṣṇo! Ó oceáne milosti! Chraň prosím živé bytosti, které spaluje lesní požár hmotného světa. Dej jim laskavě své vlastní bohatství prema-bhakti.‘ Nikdo kromě Śrī Śacīnandana, který je vysvoboditelem pokleslých a jejich jediným útočištěm, se nemůže takto modlit.

64

viṣaṇṇa cittān kali-pāpa bhītān
samvikṣya gauro hari-nāma mantram
svayaṁ dadau bhakta-janān samādiśet
kuruṣva saṅkīrtana-nṛtya vādyān

Když Śacīnandana Gaurahari viděl ztrápené, vyděšené živé bytosti sužované Kalim a znečištěné hříchem, dal jim svaté jméno Śrī Hariho. Svým oddaným dal praxi zpívání svatých jmen při tanci a hře na hudební nástroje.

65

harer-mūrtim surūpāṅgīm
tribhaṅga-madhurākṛtim
iti gauro vaded bhaktān
sthāpayadhvaṁ gṛhe gṛhe

Śrī Gaurasundara učí své milované oddané: ‚V každém domě instalujte a uctívejte Božstvo Kṛṣṇy, jehož trojnásobně prohnuté tělo je okouzlující.‘

66

suṣoṇa-padma-patrākṣa!
subimbādhara-pallava!
sunāsā-puṭa-lālitya!
gauracandra namo 'stu te

Krásné nohy a oči Śrī Gauracandry jsou stejné jako červené lotosy, Jeho rty připomínají jejich poupě a Jeho nosní dírky jsou elegantní. Skládám uctivé poklony tomuto Śrī Gaurasundarovi.

67

kandarpa-koṭi-lāvaṇya!
koṭi-candrānana tviṣe
koṭi-kāñcana-puṣpābha!
gauracandra! namo 'stu te

Krásu lotosové tváře Śrī Gaurasundara překonává krásu miliónů Amorů, je zářivější než milióny měsíců a přitažlivější než milióny červených květů kāñcana. Skládám uctivé poklony tomuto Śrī Gaurasundarovi.

68

samuktā-danta-pankty-ābha!
hāsya-śobhā-śubhākara!
simha-grīva! lasat-kaṇṭha!
gauracandra! namo 'stu te

Krásu zubů Śrī Gauracandry připomíná krásu perel a Jeho zuby jsou zdrojem krásy Jeho úsměvu. Zářícím krkem připomíná lva. Skládám uctivé poklony tomuto Śrī Gaurasundarovi.

69

malli-mālollasad-vakṣaḥ
kaṇṭhāmbita-mauktika!
kaṅkaṅgāgada-samyukta!
mahā-bhuja! namo 'stu te

Na široké hrudi Śrī Gauracandry se houpá věnec z květin mallika a Jeho uši jsou ozdobeny perlami. Jeho mocné paže jsou ozdobené zlatými ozdobami. Skládám uctivé poklony tomuto Śrī Gaurasundarovi.

70

mṛgendra-madhya-kaṅkāla!
jānu-rambhāti-sundara!
kūrma-prṣṭha-pada-dvandva!
gauracandra! namo 'stu te

Krásný štíhlý pas Śrī Gauracandry se podobá lvímu, Jeho stehna se podobají kmenům banánovníků a Jeho nohy želvímu krunýři. Skládám uctivé poklony tomuto Śrī Gaurasundarovi.

71

āśraye tava pādābjaṃ
kalikā campakāṅgulam
kṛpāṃ kuru dayānātha!
gauracandra! namo 'stu te

Ó Pane Gaurasundare, přijímám útočiště u Tvých lotosových nohou, jejichž prsty připomínají poupata květu campaka. Ó milostivý Pane, prosím smiluj se nade mnou. Skládám uctivé poklony u Tvých lotosových nohou.

72

nakha-pañkti-jitāneka
-māṇikya-mukura-dyute
caraṇe śaraṇaṃ yāce
gauracandra namo 'stu te

Ó Pane Gaurasundare, nehty Tvých nohou překonávají lesk drahokamů. Přijímám plné útočiště u Tvých lotosových nohou a skládám Ti milióny poklon.

73

dhvaja-vajrāṅkīte pāda-
padme 'haṃ śaraṇaṃ gataḥ
kariṣyati yamaḥ kiṃ me
gauracandra! namo 'stu te

Ó Pane Gaurasundare, odezdávám se Tvým lotosovým nohám označeným vlajkou a bleskem. Co mi udělá Yamarāja? Skládám opakované poklony u Tvých lotosových nohou.

74

śata-śata-patitānām trāṇa-kartā prabhus tvaṁ
katham api kim u doṣe vañcito 'haṁ prapannaḥ
kali-bhaya-kṛta-bhītaṁ trāhi mām dīna-bandho!
saraṇa-gata-gatis tvaṁ kim bruve gauracandra!

Ó Pane Gauracandro, jsi vysvoboditelem stovek pokleslých duší. Byl jsem zlotřilý a podvedený májou, ale odevzdávám se Ti. Ó příteli ubohých, velmi se bojím znečištění Kali-yugy. Prosím, ochraň mě. Co víc mohu říct? Jsi jediný Pán a útočiště odevzdaných duší.

75

kim adbhutaṁ gaura-hareś caritraṁ
nāmopadeśād dharim āśrayanti
nṛtyanti gāyanti rudanti lokā
raṅganti svārthān hari-bhakti-yuktāḥ

Jaký úžasnou povahu má syn Śacī, Pán Gaura Hari! Tím, že učí lidí o svatém jménu Hariho, vybízí je, aby přilnuli k Harimu. Nyní všichni tito lidé tančí v saṅkīrtanu s extatickou láskou k Bohu. Pláčou v extázi a vysvětlují slávu Pána Hariho ostatním.

76

nirantara kṛṣṇa-kathā parasparaṁ
subhaktidaṁ nāma harer vadanti vai
jalpanti lokā bhuvī bhāva-vihvalā
gaure 'vatīrṇe kali-pāpa-nāśake

Po zjevení syna Śacī, Pána Gaurāṅgy, v tomto světě začali všichni lidé neustále diskutovat o tématech týkajících se Kṛṣṇy, aby zničili hříchy Kali-yugy. Pronášejí svatá jména Hariho, která dávají oddanost a extatickou lásku Pánu.

77

satya-tretā-dvāpareṣu
yajña-dhyāna-tapa-vrataiḥ
keṣām keṣām phalaṁ jātāṁ
śubha-karma vidhānataḥ

Někteří lidé dovedli svůj život k dokonalosti a dosáhli svého vytouženého cíle v předchozích yugách – Satya, Tretā a Dvāpara – konáním askeze, meditací nebo obětmi.

78

kalau śrī-gaura-kṛpayā
nāma mātraika jalpakā
kṛṣṇa-sānnidhya-samprāptāḥ
prema-bhakti-parāyaṇāḥ

V Kali yuze však lidé dosahují Kṛṣṇovy společnosti a Jeho prema-bhakti jednoduše jediným (čistým) pronesením svatého jména Śrī Gaurasundara.

79

aṅu-brahmāṇḍayor madhye
caitanyaena samāhṛtām
hare-kṛṣṇa-rāma-nāma-
mālām bhakti-pradāyinīm

Śrī Kṛṣṇa Caitanya nabídl všem ve vesmíru girlandu svatých jmen Hare, Kṛṣṇa a Rāma udělující oddanou službu.

80

jalpanti hari-nāmāni
caitanya-jñāna-rūpataḥ
bhajanti vaiṣṇavān ye tu
te gacchanti hareḥ padam

Ti, kdo znají totožnost Pána Caitanyi, zpívají svaté jméno Hariho a slouží vaiṣṇavům, kteří jsou drazí Śrī Kṛṣṇovi Caitanyovi. Dosáhnou sídla Hariho.

81

śṛṅvanti ye vai guru-tattva-gāthām
gāyanti yatnair hari-nāma mantram
arcanti sādhum guru-devatām ca
caitanya-bhaktāḥ kali-kāla-madhye

Ti, kteří v tomto věku Kali naslouchají tématům guru-tattvy, s velkou pozorností zpívají svaté jméno Hariho a uctívají sádhu, gurua a dévaty – to jsou oddaní Śrī Kṛṣṇy Caitanyi.

82

kṛṣṇa-caitanya-devena
hari-nāma prakāṣitam
yena kenāpi tat-prāptam
dhanyo 'sau lokapāvanah

Śrī Kṛṣṇa Caitanya kázal a vyjevoval svaté jméno Hariho. Ten, kdo přijme svaté jméno, je jistě slavný a stává se kvalifikovaným osvobodit ostatní.

83

yadi syāt vaiṣṇave prītiḥ
sadā kīrtana-lampataḥ
gaurāṅga-candra-vimukhaḥ
na vai bhāgavato 'pi saḥ

Osoba může milovat vaiṣṇavy a vždy se věnovat saṅkīrtanu, přesto je-li proti Śrī Kṛṣṇovi Caitanyovi, není ve skutečnosti oddaným Pána.

84

ananya-cetā hari-mūrti-sevām
karoti nityam yadi dharmā-niṣṭhaḥ
tathāpi dhanyo na hi tattva-vettā
gaurāṅga-candre vimukho yadi syāt

I když osoba denně slouží a uctívá s neochvějnou myslí lotosové nohy Śrī Hariho a je pevně zakotvena ve své dharmě, ale je proti Śrī Gaurasundarovi, nemůže se stát ani slavnou, ani znalcem pravdy.

85

kim u sukham upabhoktuṁ vāñchayed vañcito 'sau
sakala-nigama-siddham gauracandraṁ na vetti
hari kari katham etat kutra yātaṁ caritraṁ
sa bhava-jaladhi-madhye kumbhīpāke prapāta

Proč by tyto osoby, které neznají nebo nechtějí znát Śrī Gaurasundara, měly chtít dosáhnout lásky k Bohu? Tyto osoby již byly nepochybně podvedené. Ó Pane Hari, jak se mohou takové věci dít? K čemu se lidé s takovou mentalitou narodili? Poklesnou do pekla zvaného Kumbhīpāka.

86

śacīsuta-padāmbuje śaraṇa-mātram anveṣaṇam
karomi kula-daivate prabala-kātare vaiṣṇavāḥ
kṛpām kuruta sarvadā mayi vicitra-vāñchāspadam
mama praṇata-cetaso bhavatu siddhir avyāhatā

Dychtivě hledám útočiště u načervenalých lotosových nohou syna Śacī, Śrī Gaurasundara, mého rodiného božstva. Ó vaiṣṇavové, prosím, slitujte se nad

touto ubohou trpící duší, učiňte mě způsobilým dosáhnout mého vytouženého cíle a má mysl bude zaměřena bez překážek na nohy Śrī Gaurasundara.

87

na dhanam na yaśo na kulaṁ na tapo
na janam na śubham na sutam na sukham
caraṇe śaraṇam tava gaurahare!
mama janmani janmani dehi varam

Nechci bohatství ani následovníky, slávu nebo zrození v dobré rodině, askezi, hmotné štěstí, příznivost, děti nebo jiná takzvaná požehnání. Ó Pane Gaurahari, prosím, dej mi požehnání, abych se mohl odevzdat u Tvých lotosových nohou a uctívat Tě život za životem.

88

nānā-kleśamayair yuktaṁ
smṛti-hīnam ca mām prabho
bhava-bhīter gauracandra!
trāhi trāhi kṛpā-nidhe!

Ó Pane Gaurahari, jsem sužován strastmi a nemocemi světa a ztratil jsem paměť. Ó milostivý Pane, prosím chraň mě před strachem z hmotné existence.

89

aneka-janma-bhramaṇe
manuṣyo 'ham bhavan kalau
vyākulātmā padābje te
śaraṇam rakṣa mām prabho

Po mnoha životech jsem dosáhl tohoto vzácného lidského těla. Jsem duše zmatená Kali-yugou. Ó Pane, z úzkosti přijímám útočiště u Tvých lotosových nohou. Prosím, ochraň mě.

90

kātaram patitam śocyam
trāhi mām śrī-śacīsuta!
sarve prema-sukhe magnā
vañcitam mā kuru prabho

Ó synu Śacī, jsem nízký a pokleslý, a tak trpím. Prosím, buď milostivý a ochraň mě. Každý v tomto světě se pohroužil do lásky k Tobě. Pane, prosím, neignoruj mě.

91

sarveṣāṁ pāpa-yuktānām
trātaṁ śakto 'nya-daivataḥ
mamoddhāre prabhur gauro
yataḥ patita-pāvanaḥ

Ó Pane, polobozi jsou schopni vysvobodit hříšné lidi, ale Ty, ó Gaurasundare, jsi můj jediný vysvoboditel, protože jsi vysvoboditelem pokleslých.

92

śrī-gaura-carāṇe-dvandve
yāce yāce punaḥ punaḥ
jīvane maraṇe vāpi
tava rūpaṁ vicintaye

Má jediná opakovaná modlitba u načervenalých lotosových nohou syna Śacī, Śrī Gaurahariho, je: ‚Za života nebo po smrti necht’ vždy myslím na Tvou krásu ‘.

93

kṛṣṇa tvaṁ dvāpare śyāmaṁ
kalau gaurāṅga-vigrahaṁ
dhr̥tvā 'śeṣa janān prema
bhaktiṁ yacchasi līlayā

Ó Kṛṣṇo, ve Dvāpara-yuze jsi přijal načernalou podobu, ale v Kali-yuze jsi přijal zlatou podobu. Osvobozuješ lidi světa tím, že jim dáváš láskyplnou oddanou službu Kṛṣṇovi prostřednictvím svých sladkých zábav.

94

yathepsitaṁ gaura-padāravinde
niveditaṁ deha-mano-vacobhiḥ
sarvārtha-siddhiṁ kuru me kṛpālo
nirantaraṁ te smṛtir astu nityā

Cokoliv se projevilo v mé mysli, skládám ke Tvým lotosovým nohám se svým tělem, myslí a slovy. Ó milostivý Pane, prosím, pomoz mi dovést můj život

k dokonalosti v každém ohledu, abych mohl neustále vzpomínat na Tvé lotosové nohy.

95

svatantras tu prabhur eva
lilā-manuja-vigraham
dhr̥tvā loka-paritrāṇam
kṛtavān hari-nāmabhiḥ

Ó Pane, jsi nezávislý vládce. Přijal jsi tělo podobné lidskému oplývající transcendentálními láskyplnými zábavami a osvobodil jsi lidi tohoto světa tím, že jsi jim dal svatá jména Śrī Hariho.

96

anātha-bandho karuṇaika-sindho!
saṁsāra-bandhāt kuru mām vimuktam
bhramāmi tīrthān tava nāma-gānair
dṛṣṭvā susādhūn hari-deva-rūpān

Ó příteli opuštěných, ó oceáne milosti! Prosím, vysvobď mě z pout tohoto hmotného světa. Dovol mi zpívat Tvé čisté jméno a navštěvovat svatá místa, abych se mohl setkávat se světci, kteří jsou stejně dobří jako Ty.

97

yad uktam yat kṛtam pūrvaṁ
yac chrutaṁ yan mano-gatam
sarvaṁ kṣamasva on gaura
tvat-smṛtiḥ syāt sadā mama

Ó Pane Gaurasundare, prosím omluv mě za to, co jsem dříve slyšel, řekl, myslel nebo udělal. Prosím, dej mi požehnání vždy vzpomínat na Tvé lotosové nohy. To je touha mého srdce.

98

lajjām tyaktvā pade yāce
bhaktiṁ mām prema-lakṣaṇām
dehi gaura kṛpā-sindho!
tvad vinā nāsti duḥkha-hā

Ó Pane Gaurasundare, vzdávám se veškerého studu a pokorně se modlím u Tvých lotosových nohou. Prosím, dej mi láskyplnou oddanou službu a vždy mě ponech u svých načervenalých lotosových nohou.

99

aneka-janma-kṛta-majjato 'bdhau
siddhiṁ kuruṣva prabhu-gauracandra!
samujjvalāṁ te pada-padma-sevāṁ
karomi nityaṁ hari-kīrtanaṁ ca

Ó Pane Gaurasundare, po mnoho životů jsem se topil v tomto oceánu hmotné existence. Vysvobod' mě, prosím. Nechť vždy zpívám svaté jméno a sloužím Tvým lotosovým nohám.

100

vrajendra-nandanābhinnāṁ
gaurāṅga! tvāṁ nivedaye
kṛpāṁ kuru dayā-nātha!
sarva-sevāṁ karomy aham

Ó Pane Gaurāṅgo, nelišíš se od Vrajendra-nandana. Ó oceáne milosti, skládám tuto modlitbu u Tvých lotosových nohou. Prosím Tě, abych byl kvalifikovaný sloužit Ti ve všech ohledech.

101

gīyate yai ratitvena
caitanya-śatakaṁ mudā
paṭhyate śrūyate tais tu
prāptaḥ syāt śrī-śacīsutaḥ

Ten, kdo čte nebo naslouchá tuto Śrī Caitanya Śataku s oddaností a připoutaností, jistě dosáhne syna Śacī, Pána Gaurāṅgy.