

All Glories to Śrī Guru and Śrī Gaurāᅅga

Śrī Śrī Premadhāma-deva-stotram

His Divine Grace

Śrīla Bhakti Rakᅣaka
Śrīdhara Dev-Goswāmī Mahārāj

Śrī Chaitanya Sāraswat Maᅥh
Nabadwīp

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**prema hema-deva dehi-dāsareṣa manyatām
kṣamyatām mahāparādha-rāśireṣa-gaṇyatām
rūpa-kiṅkareṣu rāmānanda-dāsa-sambharam
prema-dhāma-devam eva naumi gaura-sundaram**

O my Golden Lord! (*Suvarṇa-varṇa hemāṅga*) O ocean of *prema*! Kindly grant me the wealth of Your divine love! Please give some slight attention to this fallen soul and pardon his unlimited offenses. There are so many servants of Śrī Rūpa who are so dear to You. My only aspiration is that You count me as one of those servitors. O Gaurasundara, You are the sole protector and embodiment of good fortune for me, Rāmānanda Dāsa. I offer my obeisances to you, O Gaurāṅga Sundar, my most beautiful Golden Lord, the divine form of Krishna *prema*.

**saśraddhaḥ sapta-daśakam prema-dhāmeti-nāmakam
stavam ko 'pi paṭhan gauram rādhā-śyāma-mayam vrajet**

Whoever faithfully recites this composition of seventy prayers known as the *Premadhāma-deva-stotram* will be granted the opportunity to serve that beautiful Golden Lord, Gaurāṅga Sundar, who is none other than Śyāmasundara Himself covered by the heart and halo (*bhāva* and *kānti*) of Śrīmatī Rādhārāṇī.

**pañcame śata-gaurābde śrī-siddhānta-sarasvatī
śrīdharaḥ ko 'pi tac chiṣyas tridaṇḍī-nauti-sundaram**

These prayers have been composed in the fifth century after the appearance of Śrī Chaitanya Mahāprabhu by a certain *sannyāsa* disciple of Śrīla Sarasvatī Ṭhākura named Śrīdhara [Śrīla Bhakti Rakṣaka Śrīdhara Dev-Goswāmī Mahārāj].

We present this edition of the *Premadhāma-deva-stotram* by Śrīla Bhakti Rakṣaka Śrīdhara Dev-Goswāmī Mahārāj as an offering to the devotees throughout the world. It is especially for those who follow His Divine Grace Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj and look to these divine luminaries for guidance in their progressive development and practicing life.

I was drawn to the lotus feet of Śrīla Govinda Mahārāj for the celebration of his divine appearance in December 2003. For this reason, I am here at our Śrī Chaitanya Sāraswat Maṭh in Śrī Nabadwīp Dhām. Many devotees find in Śrīla Govinda Mahārāj's presence and *Hari-kathā* a continual flow of inspiration and realization which gives them a vision of Śrīla Guru Mahārāj's ideals of beauty, love, charm, mercy, and ecstasy. Many of us would feel an intolerable void without his association and service in his mission.

Śrīla Guru Mahārāj's *Premadhāma-deva-stotram* is a substantial summary in seventy verses of Śrī Chaitanya Mahāprabhu's pastimes and precepts. Given by a *paramahansa* Vaishnava, it is a beautiful rendering in Sanskrit poetry of Mahāprabhu's *līlā*, filled with the *siddhānta* and *rasa* of Śrī Chaitanya-Charitāmṛita.

All aspiring and realized devotees will find its recital to be a vital part of their daily activities. As Śrīla Guru Mahārāj states in these prayers themselves: whoever faithfully recites this composition of seventy prayers known as the *Premadhāma-deva-stotram* will be granted the opportunity to serve that beautiful Golden Lord, Gaurāṅga Sundar, who is none other than Śyāmasundara Himself covered by the heart and halo (*bhāva* and *kānti*) of Śrīmatī Rādhārāṇī. The *Premadhāma-deva-stotram* has been greatly appreciated by Śrīla Guru Mahārāj's Godbrothers, disciples of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, by scholars, poets, and by Gauḍīya Vaishnavas both in India and throughout the world.

The present translation was originally prepared by Śrīpad Bhakti Vijñāna Bhāratī Mahārāj. Many have expressed the need for the republication of the *Premadhāma-deva-stotram*. Generally in our *ashrams*, it is sung daily, beginning with verses one through ten on Saturday (the appearance day of Śrīla Guru Mahārāj). The

devotees sing consecutively the next ten verses every night, until Friday, when verses sixty-one to the end are sung. I feel that this existing translation which I have edited to my best capacity, will help fill their need. Admittedly I am not so conversant in Sanskrit or Bengali, but with some understanding of the text and with the help of others I have tried to present a faithful rendition of Śrīla Guru Mahārāj's composition. I hope that it will be accepted and appreciated by our devotional community.

Swāmī Bhakti Pāvan Janārdan
Śrī Nabadwīp Dhām
Ekādaśī, December 19, 2003

Verse 68

**sindhu-bindu-veda-candra-śāka-phālgunoditaṁ
nyāsa-soma-netra-veda-candra-śāka-bodhitam
vāṇa-vāṇa-veda-candra-śāka-locanāntaram
prema-dhāma-devam eva naumi gaura-sundaram**

I offer my respects unto Śrī Gaurāṅgadeva, who rose like a golden moon in Śrī Māyāpura in 1407 Śakābda, revealed the pastime of accepting the garments of the renounced order, *sannyās*, in 1431 Śakābda in order to benedict the entire material universe, and disappeared beyond the ordinary vision of the people of this world in 1455 Śakābda. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 69

**śrī-svarūpa-rāya-saṅga-harṣa-śeṣa-ghoṣaṇam
śikṣaṇāṣṭakākhyā-kṛṣṇa-kīrtanaika-poṣaṇam
prema-nāma-mātra-viśva-jīvanaika-sambharam
prema-dhāma-devam eva naumigaura-sundaram**

With great joy Śrī Gaurasundara told His dearest associates Śrī Swarūpa Dāmodara and Rāmānanda Rāya that the process of congregationally chanting the Holy Names of Krishna bestows the highest benediction upon the living entities in this age of Kali:

**harṣe prabhu kahena, “śuna svarūpa-rāma-rāya
nāma saṅkīrtana kalau, parama upāya”**

In His famous composition *Śrī-Śikṣāṣṭakam* also, Lord Gaurāṅga has placed the chanting of Lord Krishna's Names on the topmost level of importance. The Supreme Lord further taught that chanting Lord Krishna's Names in pure love of Godhead perfectly nourishes and fully satisfies all the living entities in the universe. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 66

**ātma-siddha-sāvalīla-pūrṇa-saukhya-lakṣaṇam
svānubhāva-matta-nṛtya-kīrttanātma-vaṅṭanam
advayaika-lakṣya-pūrṇa-tattva-tat-parātparam
prema-dhāma-devam eva naumi gaura-sundaram**

This is the all-conquering conclusion: the highest conception of the Ultimate Reality must also be the highest form of *ānanda*, ecstasy. Śrī Chaitanya Mahāprabhu is Krishna, ecstasy Himself, tasting His own sweetness and dancing in ecstatic joy. His own Holy Name is the cause of His ecstasy, expressed as dancing, and the Holy Name is the effect of His ecstasy, expressed as chanting. The cause is the effect. The dynamo is creating ecstatic energy which makes Him dance, and His chanting distributes that ecstasy to others. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 67

**śrī-purīśvarānukampi-labdha-dikṣa-daivatam
keśavākhyā-bhāratī-sakāśa-keśa-rakṣitam
mādhavānudhī-kiśora-kṛṣṇa-sevanādaram
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Īśvara Purī became very fortunate when Lord Gaurāṅga exhibited His causeless mercy by accepting initiation from him. Śrī Keśava Bhāratī was similarly favored in that in his presence, Lord Gaurāṅga shaved His beautiful curly hair and accepted from him the garments of a renunciate. And Lord Chaitanya gave undivided attention to Śrī Mādhavendra Purī, stating that his attachment for serving Lord Krishna's Kiśora form in conjugal love was the highest expression of dedication. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Śrī Śrī Premadhāma-deva-stotram

by

Śrīla Bhakti Rakṣaka Śrīdhara Dev-Goswāmī Mahārāj

Verse 1

**deva-siddha-mukta-yukta-bhakta-vṛnda-vanditam
pāpa-tāpa-dāva-dāha-dagdha duḥkha-khaṇḍitam
kṛṣṇa-nāma-sīdhu-dhāma-dhanya-dāna-sāgarām
prema-dhāma-devam eva naumi gaura-sundaram**

The universal gods, perfected beings, salvationists, mystic yogis, and exalted servitors of the Absolute Truth, Śrī Krishna, constantly chanted the glories of Śrī Gaurasundara.

In regard to Lord Chaitanya's pastimes, Śrīla Rūpa Goswāmī has mentioned the following verse in his *Śrī Chaitanyāṣṭakaḥ*:

**sadopāśyaḥ śrīmān dhṛta-manuja-kāyaiḥ praṇayitām
vahadbhir gir-vāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ**

“The gods, headed by Lord Shiva and Lord Brahmā, accepted the garb of ordinary men in the pastimes of Śrī Chaitanyadeva in order to eternally worship Him with heartfelt affection.” Śrī Chaitanyadeva is the embodiment of that vast nectarine ocean found in Lord Krishna's Holy Name, which is none other than Śrī Gaurāṅga's own pure Name. Śrī Chaitanyadeva is compared to that grand milk ocean which, after being churned, produced nectar. The nectar Mahāprabhu distributes is Lord Krishna's Holy Names, which extinguish all the miseries of material existence, such as anxieties arising from sinful activities performed in direct opposition to the Lord, and the three-fold sufferings which fuel the grand forest fire that scorches those in search of sense gratification, salvation, and mystic yoga perfections. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 2

**svarṇa-koṭi-darpaṇābha-deha-varṇa-gauravaṁ
padma-pārijāta-gandha-vanditāṅga-saurabham
koṭi-kāma-mūrcchitāṅghri-rūpa-rāsa-raṅgaram
prema-dhāma-devam eva naumi gaura-sundaram**

The charming aura of Śrī Gaurasundara's divine figure resembles the reflection of millions of radiant golden mirrors. Furthermore, the personified sweet fragrance of the earthly and heavenly lotus flowers humbly offer their prayers before the aromatic scent which permeates the air from the beautiful form of Śrī Chaitanya Mahāprabhu. Millions and millions of Cupids fall unconscious before the feet of Śrī Chaitanyadeva's elegant figure. They are severely shocked because their sense of universal fame arising from their beautiful splendor is checked. While performing His joyful pastimes of dancing, the divine form of Śrī Gaurāṅgadeva playfully sways to and fro. The flowing pulsations of the Lord's limbs move in rhythm with the various charming moods of devotional sentiments, *bhāva*, overwhelming His graceful figure. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 3

**prema-nāma-dāna-janya-pañca-tattvakātmakam
sāṅga-divya-pārṣadāstra-vaibhavāvatārakam
śyāma-gaura-nāma-gāna-nṛtya-matta-nāgaram
prema-dhāma-devam eva naumi gaura-sundaram**

By manifesting His five-fold aspect of divinity, *Pañcha-tattva*, Śrī Gaurāṅgadeva was able to widely distribute the sweet Names of Lord Krishna, which is the means to the ultimate attainment in

Verse 64

**vīpra-sūdra-vijña-mūrkhā-yāvanādi-nāmadam
vitta-vikramocca-nīca-sajjanaika-sampadam
strī-pumādi-nirvvivāda-sārvvavādikoddharam
prema-dhāma-devam eva naumi gaura-sundaram**

By freely distributing the Holy Name of Krishna, Śrī Gaurāṅgadeva purified the scholarly intellectual class, the laborer class, the illiterate, and even the lowest sections of society. The Lord alone was the embodiment of the greatest wealth for all sincere and gentle souls, both the rich and the poor, the aristocratic and the lowborn. Therefore, Lord Chaitanya is respected and honored by men and women alike as the savior of all, in both the mundane and spiritual worlds. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 65

**sindhu-sūnya-veda-candra-śāka-kumbha-pūrṇimā
sāndhya-cāndrakoparāga-jāta-gaura-candramā
snāna-dāna-kṛṣṇa-nāma-saṅga-tat-parātparam
prema-dhāma-devam eva naumi gaura-sundaram**

Like a golden moon, Śrī Gaurachandra appeared in the year 1407 Śakābda (1486 A.D.), at the onset of a lunar eclipse on a full-moon evening in the month of March. When the Absolute Truth Śrī Gaurāṅgadeva incarnated in the beautiful courtyard of Sacīdevī, the residents of Māyāpura were bathing in the sacred Ganges, congregationally chanting the Holy Names of Hari, and making offerings of various types of jewels to the Lord. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 62

**āśya-gharṣaṇādi-cāṭakādri-sindhu-līlanam
bhakta-marmma-bhedi-tīvra-duḥkha-saukya-khelanam
atyacintya-divya-vaibhavāśritaika-śaṅkaram
prema-dhāma-devam eva naumi gaura-sundaram**

Upon glancing at the Caṭaka hill, intolerable feelings of separation overwhelmed the Lord, and different pastimes in the mood of profound adoration were incited, whereby the Lord began to rub His beautiful face on the ground. When Śrī Gaurāṅga would remember the water-sport pastimes of Lord Krishna, He would jump into the ocean and exhibit the divine symptoms of one intoxicated by pure love. By performing these pastimes, the Lord would inundate the devotees' hearts with waves from the grand ocean of love of Krishna. Those desperate waves carried both transcendental anxiety and joy up onto the shore of the devotees' hearts. Such inconceivable auspiciousness was bestowed only upon the Lord's most surrendered associates. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 63

**śrotra-netra-gatyatīta-bodha-rodhitādbhutaṁ
prema-labhya-bhāva-siddha-cetanā-camatkṛtam
brahma-śambhu-veda-tantra-mṛgya-satya-sundaram
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Chaitanya Mahāprabhu is not only beyond the mundane experiences of sight and sound, but He also arrests all intellectual endeavors to know Him. Being situated in pure love of Godhead, He remains a mystery and astonishes even those living entities who are fixed in self-realization. The revealed Vedas of Lord Brahmā and the Tantric literatures of Lord Shiva are simply searching after Śrī Gaurasundara, reality the beautiful. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

human life: unalloyed love for the Absolute Truth, Śrī Krishna, the fifth end. (The 'fifth end' refers to that which is beyond the attainment of religiosity, economic development, sense gratification, and liberation.) The Lord personally incarnated on the Earth planet with His expansions such as Nityānanda Prabhu and Advaita Āchārya, His intimate associates such as Gadādhara Paṇḍita, and His other general associates such as Śrīvāsa Ṭhākura. When the Lord appears, He comes armed with the weapon of the Holy Name of Krishna. While dancing in the deepest ecstasies of pure love, Lord Gaurāṅgadeva, although none other than Śyāmasundara, chanted His own Names just like an ordinary citizen in the Nadiyā district. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 4

**śānti-puryadhīśa-kaly-adharmma-duḥkha-duḥsaham
jīva-duḥkha-hāna-bhakta-saukhyadāna-vigraham
kaly-agmaha-nāśa-kṛṣṇa-nāma-sīdhu-saṅcaram
prema-dhāma-devam eva naumi gaura-sundaram**

Appearing in his Deity form, Śrī Gaurāṅgadeva removed the miserable condition of the living entities and increased the devotional pleasure of His devotees. The Lord incarnated because He was unable to tolerate the griefstricken condition of Śrī Advaita Āchārya, the master of that charming village of Śāntipura. Śrī Advaita Āchārya was lamenting about this era being overtaken by the ugly influence of irreligious practices. Thus, in order to arrest the immoral activities in *Kali-yuga*, the Lord profusely distributed the sweet nectar of Lord Krishna's Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 5

**dvīpa-navya-gāṅga-baṅga-janma-karma-darśitaṁ
śrīnivāsa-vāsa-dhanya-nāma-rāsa-harṣitam
śrī-haripriyeśa-pūjyadhī-śacī-purandaraṁ
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Gaurāṅgadeva appeared in West Bengal in the sacred place known as Navadvīpa on the banks of the Ganges River. Revealing His household pastimes in the holy abode of Navadvīpa, Śrī Gaura benedicted the beautiful courtyard surrounding Śrīnivāsa Paṇḍita's residence, and pleased His dearest associates when He manifested His nocturnal pastimes of congregational chanting in the deepest mellows of pure dedication. The controlling life-force of Lakṣmīpriyā-devī and Viṣṇupriyā-devī was Śrī Gaurasundara, whose intelligence was couched in deep parental adoration for His mother and father, Śachīdevī and Jagannātha Miśra. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 6

**śrī-śacī-dulāla-bālya-bāla-saṅga-cañcalaṁ
ākumāra-sarvva-śāstra-dakṣa-tarka-maṅgalam
chātra-saṅga-raṅga-digjigīṣu-darpa-saṁharam
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Gaurāṅgadeva, the son of Śachīdevī, always performed mischievous childhood pastimes in the association of the naughtiest boys. (Nimāi was like baby Krishna, the son of Mother Yaśodā.) Nimāi's pastimes, although naughty, were not only pleasing to Him, but also gladdened the hearts of His devotees.

During His adolescent years, the Lord acquired unrivaled mastery over the conclusions of the ancient Scriptures. With unexcelled logic at His command, Lord Viśvambhara artfully established the auspicious doctrine of *śuddha-bhakti*, unalloyed dedication unto the

Verse 60

**ārtta-bhakta-kaṅṭha-kṛṣṇa-nāma-karṇa-hṛdgataṁ
lagna-sandhi-suṣṭhu-deha-sarvva-pūrvva-sammatam
ardha-bāhya-bhāva-kṛṣṇa-keli-varṇanāturaṁ
prema-dhāma-devam eva naumi gaura-sundaram**

As the anxious devotees began to loudly chant the Holy Names of Krishna, this divine vibration entered the Lord's ears and touched the depths of His heart. Immediately the Lord's dislocated joints reunited, and He displayed the beautiful figure which their eyes were accustomed to relishing. In a semiconscious state, the Lord began to describe with deep feelings of separation what He had seen while absorbed in divine trance. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 61

**yāmunāmbu-kṛṣṇa-rādhikāli-keli-maṅḍalaṁ
vyakta-gupta-dṛpta-trpta-bhaṅgi-mādanākulam
gūḍha-divya-marmma-moda-mūrcchanā-camatkaraṁ
prema-dhāma-devam eva naumi gaura-sundaram**

In the sacred waters of the Yamunā in Vrindāvana, Śrī Rādhā-Govinda, along with Their dearest cowherd-maiden friends, perform various charming water-sport pastimes. These divine pastimes are sometimes revealed, sometimes hidden, sometimes in opposition to each other, and sometimes harmonious. In this way the Lord's pastimes are couched in different gestures which bring about different types of divine hankering. The melodious tune of this confidential spiritual treasure which astounds the entire universe was distributed by Śrī Chaitanya Mahāprabhu. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 58

**indu-sindhū-nṛtya-dīpta-kṛṣṇa-keli-mohitaṁ
ūrmī-sīrṣa-supta-deha-vāta-raṅga-vāhitam
yāmunāli-kṛṣṇa-keli-magna-saukhya-sāgaraṁ
prema-dhāma-devam eva naumi gaura-sundaram**

Once on a moonlit night, Lord Gaurāṅgadeva, relishing the sweet mellows of Lord Krishna's pastimes, was wandering along the ocean's shore with His associates. Suddenly the Lord saw the reflection of the moon dancing upon the rolling waves. Unexpectedly, the Lord became overwhelmed by recollections of Lord Krishna's pastimes in the Yamunā River and fell unconscious. Next, Lord Gaurāṅga's body, unseen by the devotees, became as light as a piece of dried wood and was gracefully carried away by the wind-god while lying upon the crest of the ocean's rolling waves in a divine trance. Realizing Lord Krishna's water-sport pastimes in the Kālindī River with His dearest cowherd-maiden friends, the Lord dove deep into an ocean of divine ecstasy. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 59

**rātri-śeṣa-saumya-veśa-śāyitārdra-saikataṁ
bhinna-sandhi-dīrgha-deha-pelavāti-daivatam
śrānta-bhakta-cakratīrtha-hṛṣṭa-dṛṣṭi-gocaraṁ
prema-dhāma-devam eva naumi gaura-sundaram**

After searching for the Lord throughout the night, the exhausted devotees finally found Him at night's end near Chakratīrtha, His elongated form lying upon the moist sand. The devotees' eyes were filled with joy as they glanced upon the delicate and serene figure of their Lord. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Sweet Absolute Truth, Lord Krishna, thereby defeating the doctrine of dry logic studied at that period by the proud, expert logicians who were all nearly atheistic scholars. Later, in the course of His adolescent pastimes, the Lord vanquished the pride of the most famous Sanskrit scholar of all times, the Digvijayī Paṇḍita, in the company of His grammar students, on the banks of the Ganges River. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 7

**varjya-pātra-sārameya-sarpa-saṅga-khelanaṁ
skandha-vāhi-caura-tīrtha-vipra-citra-līlanam
kṛṣṇa-nāma-mātra-bālya-kopa-śānti-saukaraṁ
prema-dhāma-devam eva naumi gaura-sundaram**

During His childhood pastimes, Nimāi sat amongst discarded clay pots which had been used to cook preparations for Lord Vishnu. He would also play with unclean animals such as puppies, and on one occasion He laid upon a cobra, treating it as if it were Ananta Śeṣa. Once, Nimāi was stolen away by two thieves who were intent on robbing the ornaments decorating His charming figure. Placing Nimāi on their shoulders, they enticed the small boy to come with them and then quickly fled away with Him. However, due to the Lord's Yogamāyā potency, they suddenly found they had arrived at Nimāi's house.

Later, a well-known mendicant brahman visited the residence of Jagannātha Miśra. When the brahman began to offer some preparations he had cooked to Lord Gopāla, Nimāi spoiled the offering by eating the foodstuffs while the mendicant was offering them in meditation. After having done this to the brahman three times, the Lord revealed His eight-armed form to him.

Whenever the child Nimāi angrily cried, He could only be pacified by the chanting of Lord Krishna's Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 8

**snāna-gāṅga-vāri-bāla-saṅga-raṅga-khelanam
bālikādi-pārihāsyā-bhaṅgi-bālyā-līlanam
kūṭa-tarka-chātra-śikṣakādi-vāda-tatparam
prema-dhāma-devam eva naumi gaura-sundaram**

In His childhood pastimes Nimāi would sportively play in the waters of the Ganges River in different ways with His schoolmates. Sometimes Nimāi, with various laughing gestures, would also tease the young girls who came to swim in the Ganges. This same small boy, however, often presented shrewd arguments and counter-arguments before His classmates and professors. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 9

**śrī nimāi-pañḍiteti-nāma-deśa-vanditam
navya-tarka-dakṣa-lakṣa-dambhi-dambha-khaṇḍitam
sthāpitārtha-khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharam
prema-dhāma-devam eva naumi gaura-sundaram**

During the Lord's adolescent pastimes, He became known and respected far and wide as the greatest scholar, Nimāi Paṇḍita. The Lord would dismantle the false pride of millions of conceited scholarly logicians. Rendering them speechless by canceling and reversing their forestated conclusions, the Lord would then rebuke His own opinion and rejustify their foregone logic. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 10

**śloka-gāṅga-vandanārtha-digjigīṣu-bhāṣitam
vyatyalaṅkṛtādi-doṣa-tarkitārtha-dūṣitam
dhvasta-yukti-ruddha-buddhi-datta-dhīmadādaram
prema-dhāma-devam eva naumi gaura-sundaram**

directly realizing in divine trance. Those realizations are just like dreams to ordinary men. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 56

**sātvikādi-bhāva-cihna-deha-divya-sauṣṭhavam
kūrmma-dharmma-bhinna-sandhi-gātra-puṣpa-pelavam
hrasva-dīrgha-padma-gandha-rakta-pīta-pāṇḍuram
prema-dhāma-devam eva naumi gaura-sundaram**

The eightfold symptoms depicting the moods of pure dedication would decorate and radiantly enhance the beauty of the Lord's bodily parts. Sometimes He appeared like a tortoise who had withdrawn his limbs into his shell, and at other times His body appeared elongated due to His joints becoming dislocated. Sometimes Lord Gaurasundara's figure was as tender and aromatic as a lotus flower. At other times the Lord's body would appear red, yellow, or brilliant with the white hue of the jasmine flower. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 57

**tīvra-vipralambha-mugdha-mandirāgra-dhāvitam
kūrmma-rūpa-divya-gandha-lubdha-dhenu-veṣṭitam
varṇitāli-kūla-kṛṣṇa-keli-śaila-kandaram
prema-dhāma-devam eva naumi gaura-sundaram**

Grief-stricken and overwhelmed with tragic feelings of separation, Lord Chaitanya quickly ran to the lion-gate of Lord Jagannātha's grand temple. Moments later, the Lord fell to the ground. In deep separation He manifested the form of the tortoise incarnation Kūrmadeva, and an extraordinarily sweet fragrance began to emanate from the Lord's unconscious figure. This attracted the *telāṅgī* cows who resided at Lord Jagannātha's Temple, and they surrounded the Lord. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 54

**śrī-svarūpa-rāya-saṅga-gāmbhirāntya-līlanam
dvādaśābda-vahni-garbha-vipralambha-śīlanam
rādhikādhirūḍha-bhāva-kānti-kṛṣṇa-kuñjaram
prema-dhāma-devam eva naumi gaura-sundaram**

Diving deep into the reality of His own beauty and sweetness, Lord Govinda stole the mood of Rādhārāṇī and, garbing Himself in Her brilliant luster, appeared as Śrī Chaitanya Mahāprabhu. For the last twelve years of His manifest pastimes He was deeply absorbed in union and separation, and He shared His heart's inner feelings with His most confidential devotees such as Swarūpa Dāmodara and Rāmānanda Rāya: *bāhire viśajvālā haya, antare ānandamaya*.

“The wonderful characteristic of divine love of Krishna is that although externally it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy.” Volcanic eruptions of ecstasy flowed from the heart of Śrī Gaurāṅga in the agony of separation from Krishna. This Golden Lord, who appeared like an intoxicated elephant, is none other than Lord Govinda. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 55

**śrī-svarūpa-kaṅṭha-lagna-māthura-pralāpakam
rādhikānu-vedanārta-tivra-vipralambhakam
svapnavat-samādhī-dṛṣṭa-divya-varṇanāturam
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Gaurāṅgadeva, embracing the neck of Śrī Swarūpa Dāmodara, began to sorrowfully recite the prayers Śrīmatī Rādhārāṇī had previously spoken in the agony of separation when Lord Krishna left Vrindāvana for Mathurā. The Lord would continuously taste the mood of Śrīmatī Rādhārāṇī, who was experiencing untold agony from the burning fire of Her tragic separation from Lord Krishna. With a heavy heart, the Lord would describe what He was

After that grand Sanskrit scholar Keśava Kāśmīrī had intellectually conquered all ten directions, he came before Śrī Chaitanya Mahāprabhu on the banks of the Ganges River. At the Lord's request, he spontaneously composed and recited many wonderful prayers in glorification of the sacred Ganges. Śrī Gaurāṅgadeva then amazed the scholar when He recollected and pointed out several rhetorical errors in his compositions. Keśava Kāśmīrī skillfully presented many logical arguments in his own favor, but was ultimately defeated. Finally, when Keśava Kāśmīrī's incompetence was exposed and his intelligence was totally perplexed, Lord Gaurāṅga compassionately respected him in a manner befitting a great scholar by preventing His students who were present from laughing at the *paṇḍita*. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 11

**sūtra-vṛtti-ṭippaniṣṭa-sūkṣma-vācanādbhutaṁ
dhātu-mātra-kṛṣṇa-śakti-sarvva-viśva-sambhṛtam
ruddha-buddhi-panḍitaugha-nānya-yukti-nirddharam
prema-dhāma-devam eva naumi gaura-sundaram**

Elaborately explaining the aphorisms taught in Sanskrit grammar and the science of logic, Śrī Gaurasundara would draw out their apparent and subtle meanings. The Lord's beautiful style of deriving the inner significance of the *sūtras* completely amazed all the learned circles. The Lord demonstrated that the seven thousand verbal root sounds contained in Sanskrit grammar reach the zenith of their expression when realized as potencies existing within the Krishna conception of reality. As the learned scholars sat in utter amazement, their powerful intellects were paralyzed by Lord Gaurāṅga's intriguing explanation. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 12

**kr̥ṣṇa-dr̥ṣṭi-pāta-hetu-śabdakārtha-yojanaṁ
sphoṭa-vāda-śṛṅkhalaika-bhitti-kr̥ṣṇa-vikṣaṇam
sthūla-sūkṣma-mūla-lakṣya-kr̥ṣṇa-saukhya-sambharam
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Gaurasundara proved that the Supreme Lord's sweet will and well-wishing glance is the background cause governing each sound's concomitant meaning. The Lord's sanction is the fundamental element deciding the orderly arrangement and harmony shared between sound and its meaning, and not the mundane endeavors of the prominent grammarians headed by the sages like Pāṇini, who try to affix sounds with word meanings. This is because the purpose of everything animate or inanimate in existence is ultimately to please the Supreme Lord by enhancing His charming pastimes. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 13

**prema-raṅga-pāṭha-bhaṅga-chāṭtra-kāku-kātaram
chāṭtra-saṅga-hasta-tāla-kīrttanādyā-sañcaram
kr̥ṣṇa-nāma-sīdhu-sindhu-magna-dik-carācaram
prema-dhāma-devam eva naumi gaura-sundaram**

The Lord began to teach Sanskrit to His students again after returning from Gayā. However, when emotions arising from pure love overwhelmed the Lord, He was unable to continue teaching them. Nīmāi's personal students, bereft of the opportunity to learn from the Lord, condemned themselves as unfortunate. Lamenting, they humbly praised the unparalleled genius of the Lord's teachings. Although the Lord experienced grief due to sympathetic feelings towards His students, He acted as their ever well-wisher when He inaugurated the happy glorification of Lord Krishna by chanting "haraye namaḥ kr̥ṣṇa" as they clapped in unison. In the wake of the congregational chanting, the moving and nonmoving living entities in all ten directions were immersed in the surging waves of that grand ocean of sweet devotional mellows. I offer my obeisances to

Purī-dhāma). I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 52

**tyāga-bāhya-bhoga-buddhi-tivra-daṇḍa-nindanam
rāya-śuddha-kr̥ṣṇa-kāma-sevanābhi-nandanam
rāya-rāga-sevanokta-bhāgya-koṭi-duṣkaram
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Gaurasundara strongly condemned those who externally accepted the dress of a renunciate yet, like monkeys, actually harbored desires for sense pleasures. On the other hand, He honored that great devotee Rāmānanda Rāya's devotional efforts to intimately teach some young girls a form of dance drama for the pleasure of Lord Jagannātha. Considering Rāmānanda's service to be on the platform of spontaneous devotion, the Lord proclaimed that such a level of service was a great fortune attainable only after millions of births. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 53

**śrī-prayāga-bhaṭṭa-vallabhaika-niṣṭha-sevanam
nīla-śaila-bhaṭṭa-datta-rāga-mārga-rādhanam
śrī gadādhārāpitādhikāra-mantra-mādhuram
prema-dhāma-devam eva naumi gaura-sundaram**

The famous spiritual preceptor of the Vishnuswāmī disciplic succession *śuddhādvaita*, Śrī Vallabha Bhaṭṭa, lived in the village of Āḍhāila in sacred Prayāga, and personally served Lord Gaurāṅgadeva with resolute devotion in his residence. Later in Jagannātha Purī, Lord Gaurāṅga allowed Vallabha Bhaṭṭa to enter into and relish the sweet taste experienced in parental attachment to baby Krishna. The Lord also arranged for him to learn the appropriate mantras for his worship from Śrī Gadādhara Paṇḍita. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 50

**ātma-rāma-vācanaika-ṣaṣṭīkārtha-darśitaṁ
rudra-saṁkhya-śabda-jāta-yad-yad-artha-sambhṛtam
sarvva-sarvva-yukta-tat-tad-artha-bhuridākaraṁ
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Gaurasundara explained this famous verse of the *Śrīmad-Bhāgavatam* sixty-one times to Śrīla Sanātana Goswāmī, and later to Prakāśānanda Saraswatī:

**ātmārāmaś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim
ittham-bhūta guṇo hariḥ**

“Even the liberated souls fully satisfied in the self are irresistibly attracted by the superexcellent qualities of Krishna and surrender to Him with unalloyed devotion.” The Lord separately combined each of the eleven words found in that verse and established that each one is an enormous storehouse of unlimited wealth supporting the conclusion of pure devotion. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 51

**śrī sanātanānu-rūpa-jīva-sampradāyakaṁ
lupta-tīrtha-śuddha-bhakti-śāstra-supracārakam
nīla-śaila-nātha-pīṭha-naija-kāryya-saukaram
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Gaurasundara revealed His disciplic line by inspiring Śrīla Sanātana Goswāmī, his younger brother Śrīla Rūpa Goswāmī, and Śrīla Jīva Goswāmī. The Lord requested them to excavate the lost places of pilgrimage and compose pure devotional literature which describes the application of spiritual practices and spontaneous devotion. Lord Gaurāṅga also lovingly revealed His worshipable personality to the servitors of Śrī Jagannātha Deva at Nilāchala (Śrī

that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 14

**āryya-dharmma-pāla-labdha-dīkṣa-kṛṣṇa-kīrttanam
lakṣa-lakṣa-bhakta-gīta-vādya-divya-narttanam
dharmma-karmma-nāśa-dasyu-duṣṭa-duṣkṛtoddharam
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Gaurasundara respected the Vedic principles and inaugurated the congregational chanting of the Lord’s Holy Names after taking full shelter of His spiritual master. The Lord would continuously chant and distribute Lord Krishna’s Holy Names, dancing in the most joyful manner in the association of thousands of devotees. In this way He delivered the greatest of demons such as Jagāi and Madhāi, and other demoniac groups who destroy religious principles and the rules governing the social and spiritual orders of society. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 15

**mleccha-rāja-nāma-bādha-bhakta-bhīti-bhañjanam
lakṣa-lakṣa-dīpa-naiśa-koṭi-kaṇṭha-kīrttanam
śrī-mṛdaṅga-tāla-vādya-nṛtya-kāji-nistaram
prema-dhāma-devam eva naumi gaura-sundaram**

Once, a great Mohammedan city magistrate named Chāṅd Kāzī obstructed the devotees from performing congregational chanting of the Lord’s Holy Names. In retaliation, Lord Chaitanyadeva dispelled the devotees’ fear by leading a nocturnal chanting procession ornamented with thousands of burning torches and lamps. Millions of persons simultaneously joined in the ecstatic wave created by Lord Gaurasundara’s dancing to the sweet melody of the *mṛdaṅga* drums and cymbals, as musical instruments resounded in every direction. When the powerful Mohammedan witnessed this, his false sense of covetousness was cleansed, and the Lord embraced him as His very own. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 16

**lakṣa-locanāśru-varṣa-harṣa-keśa-karttanaṁ
koṭi-kaṅṭha-kṛṣṇa-kīrttanāḍhya-daṇḍa-dhāraṇam
nyāsi-veśa-sarvva-deśa-hā-hutāśa-kātarāṁ
prema-dhāma-devam eva naumi gaura-sundaram**

While showers of tears fell from the eyes of millions, He delighted in having His beautiful hair shaved away. Millions of voices sang the glories of Lord Krishna as Śrī Krishna Chaitanya accepted the staff of renunciation. From that time, wherever He went, whoever saw Him in the garment of a *sannyāsī* cried in grief. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 17

**śrī-yatīsa-bhakta-veśa-rāḍhadeśa-cāraṇam
kṛṣṇa-caitanyākhyā-kṛṣṇa-nāma-jīva-tāraṇam
bhāva-vibhramātma-matta-dhāvamāna-bhū-dharam
prema-dhāma-devam eva naumi gaura-sundaram**

Newly dressed as a renunciate, the supreme controller of the *sannyāsīs*, Śrī Krishna Chaitanya, wandered all over the province of West Bengal purifying the land with the touch of His lotus feet. After accepting the new name “Śrī Krishna Chaitanya,” the Lord rescued the living entities by offering them Krishna’s Holy Names. Intoxicated with ecstatic emotions erupting from the deepest planes of dedication’s mellows, He appeared like a golden mountain as He continuously ran here and there in every direction. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 18

**śrī-gadādhārādi-nityānanda-saṅga-varddhanam
advayākhyā-bhakta-mukhya-vāñchitārtha-sādhanam
kṣetra-vāsa-sābhilāṣa-māṭṛ-toṣa-tatparam
prema-dhāma-devam eva naumi gaura-sundaram**

the son of Nanda Mahārāja in the parental relationship. But when considering the flow of dedication’s sweet mellows, Lord Gaurāṅga described the ultimate aspect of the Supreme Lord’s personality to be Śrī Gopījanavallabha, whose divine figure is the unlimited reservoir of all the primary and secondary mellows tasted in pure devotion. Śrī Gaurāṅga also hinted that the joyful and charming *rāsa-līlā* pastimes are an all-conscious reality, none other than the personal potency of Śrīmatī Rādhārāṇī. Such transcendental pastimes are found within the superexcellent and inconceivable spiritual world, and are the highest conception of spiritual existence, auspiciousness, and beauty. Lord Gaurāṅga suggested this to be the supreme achievable object of the living entities. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 49

**rādhikā-vinoda-mātra-tattva-lakṣaṇānvayaṁ
sādhu-saṅga-kṛṣṇa-nāma-sādhanaika-niścayam
prema-sevanaika-mātra-sādhyā-kṛṣṇa-tatparam
prema-dhāma-devam eva naumi gaura-sundaram**

In this manner Lord Gaurāṅgadeva taught that all scriptural conclusions, as perfectly passed down by the various spiritual preceptors through the medium of sound, culminate in the embodiment of Śrī Rādhāvinoda, the all-encompassing basis of proper acquaintance with the environment. The means by which one may reach Lord Krishna is by chanting His Holy Names in the association of pure devotees, while the ultimate goal in pure love is service to Lord Krishna, who is so dear to the cowherd maidens of Vrindāvana. Lord Gaurāṅgadeva taught these essential scriptural conclusions in the assembly of scholarly persons. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 48

**brahma-pāramātmya-lakṣaṇādvayaika-vācanam
śrī-vraja-svasiddha-nanda-līla-nanda-nandanam
śrī-rasa-svarūpa-rāsa-līla-gopa-sundaram
prema-dhāma-devam eva naumi gaura-sundaram**

When Lord Gaurāṅga referred to the verse *brahmeti paramātmetyi bhagavān iti śabdyate* in the Śrīmad-Bhāgavatam, He harmoniously accommodated the conception of the nondifferentiated aspect of reality, brahman, the ultimate goal of the impersonalists, with the conception of the localized aspect of reality, *paramātma*, the goal of the mystic perfectionists. The Lord adjusted these two truths by showing that they are included within and surpassed by the ultimate conception of the nondualistic Absolute Truth, *bhagavān*, who is the primeval principle of reality. When revealing this axiomatic truth in connection with the joyful and confidential nature of the Supreme Lord's spiritual pastimes, Lord Gaurāṅga pointed out the divine nature of Vraja, which is existing above the Vaikuṅṭha planets.

**vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṅḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ**

“Superior to the spiritual realm of Vaikuṅṭha is Mathurā, where Śrī Krishna first appears. Superior to Mathurā is the Vrindāvana forest where Krishna enjoyed the *rāsa* dance. Better still is Govardhana Hill, which was the site of even more confidential pastimes of love. But best of all is Rādhā Kuṅḍa, which is situated at the foot of Govardhana Hill, and holds the supreme position because it is overflooded with the nectar of the highest kind of divine love. Who, acquainted with the science of devotion, will not aspire for the divine service of Śrīmatī Rādhārāṇī at Rādhā Kuṅḍa?” Initially, Lord Gaurāṅga revealed the nature of pure loving service rendered unto

Bestowing further prosperity to all, the association of Śrī Chaitanya enhanced those grand personalities like Śrī Gadādhara Paṇḍita, Lord Nityānanda, and others. When Lord Chaitanya incarnated on the Earth planet, He fulfilled the desires of the principal *mahābhagavat* devotee Śrī Advaita Āchārya. Also, the Supreme Lord agreed to reside in Jagannātha Purī just to please His mother Śāchīdevī. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 19

**nyāsi-rāja-nīla-śaila-vāsa-sārvaabhaumapaṇḍit
dākṣiṇātya-tīrtha-jāta-bhakta-kalpa-pādapam
rāma-megha-rāga-bhakti-vṛṣṭi-śakti-saṅgaram
prema-dhāma-devam eva naumi gaura-sundaram**

Arriving in the sacred place of pilgrimage, Śrī Nīlāchala, the valiant king of the renounced order, Śrī Chaitanyadeva, saved the most powerful scholar recognized throughout the length and breadth of India. Śrī Vāsudeva Sārvaabhauma, the most dynamic intellectual of all time in the vast Vedantic doctrine and school of logistics, was rescued by the Lord from the impersonal well of Śāṅkarāchārya's transformation theory, *vivartavād*. Later, the Lord travelled to southern India, where He encountered the followers of various philosophical doctrines. Wherever He travelled, the aspirations of the devotees met their highest fulfillment, as the Lord was like a desire tree. On the banks of the Godāvarī River, the Lord met that deep raincloud of pure dedication Śrī Rāmānanda Rāya, and instructed him to shower upon others the sweet raindrops of *rasa* which exist in the land of spontaneous devotion, Vraja. Śrī Rāmānanda Rāya also answered the questions the merciful Lord posed with the essence of all instruction. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 20

**prema-dhāma-divya-dīrgha-deha-deva-nanditaṁ
hema-kañja-puñja-nindi-kānti-candra-vanditam
nāma-gāna-nṛtya-navya-divya-bhāva-mandiraṁ
prema-dhāma-devam eva naumi gaura-sundaram**

The tall divine figure of Śrī Gaurāṅgadeva enhances the joy of the universal gods as He is the charming embodiment of pure love. The radiant aura emanating from His beautiful form insults millions of golden lotuses while winning the respect of that effulgent personality Chandradeva. Śrī Gaurāṅga is the background stage of all spiritual pastimes as exhibited in the ever-fresh dynamic moods of *sattvika-bhāva* as seen in His joyful dancing when congregationally chanting Lord Krishna’s Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 21

**dhvasta-sārvvabhauma-vāda-navya-tarka-śāṅkaraṁ
dhvasta-tad-vivartta-vāda-dānavīya-ḍambaram
darśitārtha-sarvva-śāstra-kṛṣṇa-bhakti-mandiraṁ
prema-dhāma-devam eva naumi gaura-sundaram**

The grand intellectual Sārvabhauma tried his level best to establish the impersonal doctrine of Śāṅkarāchārya, which is in direct opposition to the conclusions of pure dedication. Sārvabhauma used the most deceitful means in the art of word jugglery. He tried to pervert the sense of words, he idly heckled the arguments or assertions of the Lord without attempting to prove the opposite side, and he

Lord Krishna to Nārada and handed down by Śrīla Vyāsadeva, is the factual commentary on the conclusions of the *Vedānta-sūtras*. Sri Gaurāṅga also explained the four fundamental verses of the *Śrīmad-Bhāgavatam* and revealed Lord Krishna as the ultimate reality beyond all duality and the original principle of the entire universal arrangement. By the Vedic aphorism “*anāvṛttiḥ śabdāt anāvṛttiḥ śabdāt*,” Lord Chaitanya established that conscious sound in its highest expression is Lord Krishna’s Holy Name, and that it bestows the utmost benefit by releasing the soul from its conditioned state of existence. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 47

**ātma-rāma-vācanādi-nirvviśeṣa-khaṇḍanaṁ
śrauta-vākya-sārthakaika-cidvilāsa-maṇḍanam
divya-kṛṣṇa-vigrahādi-gauṇa-buddhi-dhikkaraṁ
prema-dhāma-devam eva naumi gaura-sundaram**

By explaining the famous *ātmarāma* verse of the *Śrīmad-Bhāgavatam* sixty-one times, Lord Gaurāṅga sliced to pieces the impersonalist doctrine propagated by Śāṅkarāchārya. The Lord also recited many references from the Upaniṣads, such as *apāṇi-pādo javano grahitā paśyaty acakṣuḥ sa śṛnoty akarṇaḥ*, whereby He revealed the charming sweet nature of the Absolute Truth’s spiritual pastimes. Lord Chaitanya fully censured the hateful conception of the impersonalists that Lord Krishna’s transcendental form, name, qualities, pastimes, and Deity manifestation are simply an imaginary transformation of the illusory energy *māyā*. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 45

**nyāsi-lakṣa-nāyaka-prakāśānanda-tārakam
nyāsi-rāśi-kāśi-vāsi-kṛṣṇa-nāma-pārakam
vyāsa-nāradādi-datta-vedadhī-dhurandharam
prema-dhāma-devam eva naumi gaura-sundaram**

While en route to Jagannātha Purī from Vṛndāvana, the Lord met and instructed Śrīla Rūpa Goswāmī in Prayāga. Following this, Lord Gaurāṅga arrived in Vārāṇasī where He found Prakāśānanda Saraswatī to be the leader of millions of impersonalist renunciates who were followers of Śrī Śaṅkarāchārya. By His pure and affectionate personality, Lord Gaurāṅga rescued Prakāśānanda Saraswatī from the deep well of the transformation theory of Śaṅkarāchārya and intoxicated the *sannyāsis* and residents of Kāśī by engaging them in the glorification of Lord Krishna’s Holy Names. Śrī Gaurāṅgadeva was the transcendental expert who granted their passage over the material ocean, like a vessel carrying the nectar of all the scriptural conclusions handed down in the disciplic line from the sage Nārada to Śrīla Vyāsadeva. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 46

**brahma-sūtra-bhāṣya-kṛṣṇa-nāradopadeśakam
śloka-turyya-bhāṣaṅānta-kṛṣṇa-samprakāśakam
śabda-varttanānta-hetu-nāma-jīva-nistaram
prema-dhāma-devam eva naumi gaura-sundaram**

When Lord Chaitanyadeva was in Kāśī, He taught a grand assembly of the impersonalist renunciates that the *Śrīmad-Bhāgavatam*, as taught in the bonafide disciplic succession from

tried to find the weak points in the Lord’s arguments. However, Śrī Chaitanya, whose charming figure was cloaked in the fresh garments of a radiant renunciate, presented consistent arguments in conjunction with the Vedic literatures, and easily checked and destroyed the scholar’s atheistic interpretations. The Lord loudly proclaimed that the doctrine of Śaṅkarāchārya known as *vivartavād* is practiced by followers in the ascending method of understanding who are interested in their external self-adoration. Such worship is the product of a demoniac intellect and backed by atheistic perseverance. All importance given to the nonmanifest aspect of material nature was refuted when Lord Gaurasundara established that spiritual variegatedness in the Supreme Lord’s personality is the highest reality taught in the Vedic literature.

This was shown in the Lord’s explanation of the *Upanisads*, where it is stated:

**apāṇipādo javano grahitā
paśyatyacakṣuḥ sa śṛṇotyakarnaḥ**

“The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears.”

Lord Gaurasundara also explained the *ātmarāma* verse which is found in the grandest of all famous literature, *Śrīmad-Bhāgavatam*. He clearly showed that the Vedas, Purāṇas, Vedānta, and all other existing Scriptures, which are like a magnificent temple where the Supreme Lord’s wonderful pastimes are eternally resounded, support the conclusion that everything in this world is a reflection of the eternal variegatedness found in the spiritual realm. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 22

**kr̥ṣṇa-kr̥ṣṇa-kr̥ṣṇa-kr̥ṣṇa-kr̥ṣṇa-nāma-kīrttanam
rāma-rāma-gāna-ramya-divya chanda-narttanam
yatra-tatra-kr̥ṣṇa-nāma-dāna-loka-nistaram
prema-dhāma-devam eva naumi gaura-sundaram**

Later, the Supreme Lord travelled to the holy places of pilgrimage in South India with the clever intention of delivering the fallen souls. Appearing as a beautiful young renunciate, He distributed the sweet Names of the Lord, singing: “*Krishna Krishna Krishna Krishna Krishna Krishna Krishna he,*” as He strolled down the different pathways, entered temples, and visited homesteads during the sacred pilgrimage. Infused with an inconceivable type of divine inspiration, the Lord freely chanted “*Rāma Rāma*” and joyfully danced with the most charming gestures. Irrespective of time or personal qualification, the assembled bystanders were delivered by the Lord, who inspired them to chant Krishna’s Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 23

**godavaryya-vāma-tīra-rāmānanda-saṁvadam
jñāna-karma-mukta-marmma-rāga-bhakti-sampadam
pāraḱīya-kānta-kr̥ṣṇa-bhāva-sevanākaram
prema-dhāma-devam eva naumi gaura-sundaram**

The famous conversation of Lord Gaurasundara with Rāmānanda Rāya on the banks of the Godāvarī River is known as the *Rāmānanda-saṁvād* in the *Śrī Chaitanya-Charitāmṛta*. In those discussions, the highest form of dedication is pure love of God in a heart free from fruitive aspirations and scriptural calculation. Also, Lord Krishna, who appeared as the son of Nanda Mahārāja, was ascertained as the sole recipient of the sweetness relished in the mellows of *pāraḱīya-rasa*. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

The female parrot said, “When Lord Krishna is with Rādhārāṇī, He is the enchanter of Cupid; otherwise, when He is alone, He Himself is enchanted by amorous feelings, even though He enchants the whole universe.” By this pastime, Lord Gaurāṅga charmed the devotees’ hearts by showing that Lord Krishna’s sweetness and charm ultimately lies in the fact that He can be subdued by pure love. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 44

**śrī-prayāga-dhāma-rūpa-rāga-bhakti-sañcaram
śrī-sanātanādi-kāśi-bhakti-śikṣaṇādaram
vaiṣṇavānurodha-bheda-nirvviṣeṣa-pañjaram
prema-dhāma-devam eva naumi gaura-sundaram**

It was in the sacred place of Prayāga, in the bathing area known as Daśāśvamedha Ghāṭa, that Lord Gaurāṅga taught Śrīla Rūpa Goswāmī that the ultimate objective of one’s devotional practices is to relish the sweet mellows found in Śrī Vṛndāvana, and the Lord instructed him to widely distribute that sweetness. Later in Kāśī, the Lord elaborately described to Śrīla Sanātana Goswāmī many topics of pure dedication, such as knowledge of proper acquaintance with the environment, the means of applying that knowledge, and the ultimate goal of obtaining pure love of Godhead. Also, at the special request of a Maharastrian brahman and Tapana Mīśra and other devotees, the Lord destroyed the ignorant conception of the *māyāvādī* renunciates in Vārāṇasī. Lord Gaurāṅgadeva personally met the impersonalists there in a public assembly, and pointed out that their mode of self-adoration was ultimately based on enviousness and narrow-mindedness. In this way the Lord established that factual independence was exhibited by those worshipping the Supreme Personality of Godhead. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 42

**tintiḍī-talastha-yāmunormmi-bhāvanāplutaṁ
nirjanaika-rādhikātma-bhāva-vaibhavāvṛtam
śyāma-rādhikāpta-gaura-tattva-bhittikākaram
prema-dhāma-devam eva naumi gaura-sundaram**

As the Lord was visiting various places in Vṛndāvana where Lord Krishna performed His pastimes, He visited that famous tamarind tree that existed during the Dvāpara era. Sitting beneath the tamarind tree, the Lord's memory of His confidential water-sporting pastimes with the cowherd maidens was aroused when He saw the dancing gestures of the Yamunā's waves. The Lord's entire being was captured by tasting the sweetness of Śrī Rādhā within the depths of His heart. Identifying with that selfsame sweetness and emotion that possessed His entire self, the Lord's entire existence was stolen away. This place is indicated to be the place of origin of *Gauratattva*, for it was here that Lord Śyāmasundara became greatly absorbed in the divine mood of Śrīmatī Rādhārāṇī. Śrī Chaitanya Mahāprabhu, who is Himself the origin of all, eternally resides in this place. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 43

**śārikā-śukokti-kautukāḍhya-lāsyā-lāpitaṁ
rādhikā-vyatīta-kāmadeva-kāma-mohitam
prema-vaśya-kṛṣṇa-bhāva-bhakta-hṛc-camatkaram
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Gaurāṅga mentioned a witty conversation that was carried on between a parrot and his mate. In their talk, Lord Krishna, the transcendental Cupid, is described to be illusioned due to His deep feelings of separation from Śrī Rādhā.

**rādhā-saṅge yadā bhāti
tadā 'madana-mohanah'
ayathā viśva-moho 'pi
svayaṁ 'madana-mohitah'**

Verse 24

**dāsyā-sakhya-vātsya-kānta-sevanottarottaram
śreṣṭha-pārakīya-radhikāṅghri-bhakti-sundaram
śrī-vraja-sva-siddha-divya-kāma-kṛṣṇa-tatparam
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Chaitanya showed that there are various relationships which exist in connection with Lord Krishna. Those relationships begin with servitude, and progress to friendship and parental love, extending to a conjugal relationship. But the epitome of charm and beauty is reserved for the son of Nanda Mahārāja in the forest groves of Vṛndāvana. That is service to Śrīmatī Rādhārāṇī in conjugal love, and is known as *pārakīya*. Śrī Gaurāṅgadeva embodied this sort of divine aspiration. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 25

**śānta-mukta-bhṛtya-tṛpta-mitra-matta-darśitaṁ
snigdha-mugdha-śiṣṭa-miṣṭa-suṣṭha-kunṭha-harṣitam
tantra-mukta-vāmya-rāga-sarvva-sevanottaram
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Gaurāṅgadeva explained that a devotee in passive adoration enjoys the happiness of being free from all material miseries, and a devotee in servitude relishes the pleasure of contentment. A devotee in friendship becomes overwhelmed with happiness arising from close affection, whereas a devotee in the parental mood is free from any trace of calculation, experiencing deepened affection in ecstatic joy. Lord Chaitanya further revealed that the devotee in conjugal love known as *svakīya* only partially relishes the sweetness of this mellow, due to a tinge of scriptural etiquette. However, when the conjugal mellow is beyond scriptural restrictions, then spontaneity and freedom, added by the mood of *vāmya*, the highest expression of divine pleasure in the Lord's service, is bestowed. Śrī Gaurāṅgadeva gave license to these high ideals. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 26

**ātma-navya-tattva-divya-rāya-bhāgya-darśitam
śyāma-gopa-rādhikāpta-kokta-gupta-ceṣṭitam
mūrcchitānghri-rāmarāya-bodhitātma-kiṅkaram
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Chaitanya revealed the nature of the ever-fresh pastimes which He performed in Navadvīpa to Rāmānanda Rāya, whose fortune is beyond this world. Lord Chaitanya also manifested His form as the cowherd boy Śyāmasundara, which was endowed with the mood and luster of Śrī Rādhā and couched in pure dedication. When Rāmānanda Rāya glimpsed the matchless beauty of the Lord's figure, he fainted before the tender lotus feet of the Lord. Following this, Śrī Gaurāṅgadeva restored His eternal servant's consciousness. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 27

**naṣṭa-kuṣṭha-kūrmma-vipra-rūpa-bhakti-toṣaṇam
rāma-dāsa-vipra-moha-mukta-bhakta-poṣaṇam
kāla-kṛṣṇa-dāsa-mukta-bhaṭṭathāri-piñjaram
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Gaurasundara embraced the brahman devotee named Vāsudeva, who was afflicted with leprosy in Kūrmakṣetra near Jagannātha Purī. By the Lord's grace the brahman was cured, and he obtained a beautiful body and mental satisfaction. Later Lord Gaurāṅga liberated the South Indian brahman known as Rāmadāsa from the misconception that Sitādevī's chastity was spoiled by the touch of a demon. The Lord cited the *Kūrma Purāṇa* to prove that the Absolute Truth existing on the spiritual platform

gestures as His loudly mispronouncing the Holy Name of Krishna in a delirious state, or His roaring with laughter due to being ecstatically absorbed in deep emotion. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 41

**prema-mugdha-nṛtya-kīrttanākulāriṭāntikam
snāna-dhanya-vāri-dhānya-bhūmi-kuṇḍa-deśakam
prema-kuṇḍa-rādhikākhyā-śāstra-vandanādaram
prema-dhāma-devam eva naumi gaura-sundaram**

Surcharged with the confusing dictations of pure love of God, Lord Gaurasundara, dancing in ecstasy, anxiously approached the sacred place of Rādhā Kuṇḍa, which was unmanifest at that time. The Lord hastily took bath in that flooded paddy field, sanctified the water, and revealed it to be Śrī Rādhā Kuṇḍa. In deep humility, the Lord began to carefully recite verses from the Scriptures depicting Śrī Rādhā Kuṇḍa as the divine embodiment of pure love.

**yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍam priyam tathā
sarva gopīṣu saivaikā
viṣṇor-atyanta vallabhā**

“Just as Śrī Rādhā is very dear to Lord Krishna, similarly Her divine pond, Śrī Rādhā Kuṇḍa, is dear to the Lord. Of all the cowherd maidens, She is the dearest consort to Lord Krishna.” I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 39

**prema-guñjanāli-puñja-puṣpa-puñja-rañjitaṁ
gīta-nṛtya-dakṣa-pakṣi-vṛkṣa-lakṣa-vanditam
go-vṛṣādi-nāda-dīpta-pūrvva-moda-meduram
prema-dhāma-devam eva naumi gaura-sundaram**

While strolling through the forest groves of Vṛndāvana, the Lord was joyfully welcomed by swarms of humming bumblebees busily engaged in discussion about pure love as they hovered over the blooming flowers. Millions of trees lining the forest groves harmoniously offered their respects unto Lord Gaurasundara in unison with a variety of birds that were expertly singing and dancing in sheer delight. The Lord's mind became overflowed by loving feelings due to remembering how the cows, calves, and oxen of the holy abode of Vṛndāvana would affectionately call for Him in previous pastimes, thereby elating His emotions in pure love. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 40

**prema-buddha-ruddha-buddhi-matta-nṛtya-kīrttanam
plāvitāśru-kāñcanāṅga-vāsa-cāturaṅgam
kṛṣṇa-kṛṣṇa-rāva-bhāva-hāsya-lāsya-bhāsvaram
prema-dhāma-devam eva naumi gaura-sundaram**

Hopelessly overwhelmed by a surge of pure love, Lord Gaurasundara madly danced and chanted the Holy Names of Krishna. A profuse current of flowing tears streamed from His eyes, passing over the radiant luster of His giant golden form, over His brilliant garments that resembled the sun, and over the ground in all four directions. The Lord's joyful pastimes were ecstatically enhanced by such

is beyond material perception. In this way the Lord nourished His devotee with instructions pertaining to pure devotion. The Supreme Lord also delivered Kālākrishna Dāsa from the illusory influence of the false renunciates in the province of Mālābara who were in the corrupt nomadic community called Bhaṭṭathāri. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 28

**raṅganātha-bhaṭṭa-bhakti-tuṣṭa-bhaṅgi-bhāṣaṇam
lakṣmya-gamyā-kṛṣṇa-rāsa-gopikaika-poṣaṇam
lakṣmya-bhīṣṭa-kṛṣṇa-śīrṣa-sādhyā-sādhanākaram
prema-dhāma-devam eva naumi gaura-sundaram**

The Lord once visited Raṅgakṣetra in South India on the banks of the Kāverī River, which is the most important place of worship for the Vaiṣṇava devotees who adore Śrī Śrī Lakṣmī-Nārāyaṇa and believe Them to be the utmost object of their devotional practices. When the Lord visited the father of Śrī Gopāla Bhaṭṭa, Śrī Veṅkaṭa Bhaṭṭa, He was very satisfied with his family's service attitude. Cunningly, the Lord smiled and instructed them that even Śrī Lakṣmīdevī, after prolonged penances, could not enter into the *rāsa-līlā* pastimes of Lord Krishna. This is because only the cowherd maidens can actually incite those pastimes. Therefore, the cowherd boy Krishna, who is the original form of Lord Nārāyaṇa, and who attracts the heart of Lakṣmīdevī, is the Supreme Truth and the fundamental object of all devotional practices. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 29

**brahma-saṁhitākhyā-kṛṣṇa-bhakti-śāstra-dāyakam
kṛṣṇa-karṇa-sīdhu-nāma-kṛṣṇa-kāvya-gāyakam
śrī-pratāparudra-rāja-śīrṣa-sevya-mandiram
prema-dhāma-devam eva naumi gaura-sundaram**

While travelling in South India, Lord Gaurasundara discovered the famous literature *Śrī Brahmā Samhitā*, which is rich with devotional conclusions, and presented it to His devotees. Overwhelmed by the deep ecstasies of pure dedication, the Lord also sweetly sang the charming verses of the *Śrī Krishna Karṇāmṛtam*, in which the wonderful pastimes of Vraja are glorified by that grand poet of South India, Śrī Bilvamaṅgala Ṭhākura. And it was the tender lotus feet of Lord Chaitanya which was placed upon the head of the great King Pratāparudra, who had full dedication at his command. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 30

**śrī-rathāgra-bhakta-gīta-divya-narttanādbhutam
yātri-pātra-mitra-rudrarāja-hṛc-camatkṛtam
guṇḍicāgamādi-tattva-rūpa-kāvya-saṅcaram
prema-dhāma-devam eva naumi gaura-sundaram**

Surrounded by innumerable devotees, Lord Gaurasundara displayed His divine and wonderful dancing figure in front of the Rāthayātrā cart while performing congregational chanting of the Lord's Holy Names. The Lord's personality totally charmed the hearts of Pratāparudra Mahārāja, the assembled pilgrims, and all the other dear friends of the King. The Lord also revealed the inner purport of Lord Jagannātha's pastime of riding the cart to the Guṇḍichā temple when He mentioned the verse by Śrīla Rūpa Goswāmī:

His memory and caused intolerable feelings of separation, Lord Gaurasundara fell unconscious. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 38

**mādhavendra-vipralambha-māthureṣṭa-mānanam
prema-dhāma-dṛṣṭakāma-pūrvva-kuñja-kānanam
gokulādi-goṣṭha-gopa-gopikā-priyaṅkaram
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Chaitanya stated that the mood of deep separation that Mādhavendra Purī was able to taste, as depicted in the following beautiful verse first spoken by Śrīmatī Rādhārāṇī, is the zenith point and desirable object of pure adoration:

**ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayam tvad-aloka-kātaram
dayita bhrāmyati kiṁ karomy aham**

“O my Lord! O most gracious master! O master of Mathurā! When will I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now?” After the Lord entered into Vraja, the background stage where pastimes of pure love are enacted, He became overwhelmed to His heart's full satisfaction. The Lord was charmed to see the beautiful gardens and forest groves that served as His playground for spiritual pastimes in a previous era. While visiting the twelve forests of Vṛndāvana, the Lord exhibited various different dealings with the cowherd boys and maidens. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 36

**vyāghra-vāraṇaina-vanya-jantu-kṛṣṇa-gāyakam
prema-nṛtya-bhāva-matta-jhāḍakhaṇḍa-nāyakam
durga-vanya-mārga-bhaṭṭa-mātra-saṅga-saukaram
prema-dhāma-devam eva naumi gaura-sundaram**

Leaving Rāmakeli, the Lord continued through Bengal towards Jagannātha Purī. After leaving Purī Dhāma, Lord Chaitanya passed through the Jhāḍakhaṇḍa forest on His way to Vṛndāvana. There He inspired the jungle animals such as tigers, deer, and elephants to join in the congregational chanting of Lord Krishna's Holy Names. Intoxicated by the sweet Names of the Lord, the animals joyfully danced along with the Lord, who was madly absorbed in the deepest devotional ecstasies. The Supreme Lord experienced profound realizations in solitary worship as He walked down the deep and impenetrable jungle paths of Jhāḍakhaṇḍa with Balabhadra Bhaṭṭāchārya. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 37

**gāṅga-yāmunādi-bindu-mādhavādi-mānanam
māthurārta-citta-yāmunāgra-bhāga-dhāvanam
smārta-vrajāti-tivra-vipralambha-kātarām
prema-dhāma-devam eva naumi gaura-sundaram**

Lord Gaurasundara showed great honor towards the Deities along the Ganges-bank in Kāśī, and unto Bindu Mādhava at the confluence of the Ganges and the Yamunā in Prayāga. Following the current of the Yamunā, the Lord began to quickly run along her banks in anxious pursuit of a glimpse of the sacred place known as Mathurā. As divine thoughts of Vṛndāvana's pastimes overwhelmed

**priyaḥ so 'yam kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāham sā rādhā tad idam ubhayoḥ saṅgama sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati**

“O My dear friend, now I am at last reunited with My most beloved Krishna in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Krishna. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest.” I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 31

**prema-mugdha-rudra-rāja-śauryya-vīryya-vikramam
prārthitāṅghri-varjitānya-sarvva-dharmma-saṅgamam
luṅṭhita-pratāpa-śīrṣa-pāda-dhūli-dhūsaram
prema-dhāma-devam eva naumi gaura-sundaram**

When northern India was under Muslim rule, that great kingly emperor of the independent state of Orissa, Pratāparudra, was completely wonderstruck and overtaken by the magnanimity, prowess, and activities that Lord Chaitanya exhibited in pure love of Godhead. The great King Pratāparudra rejected all his earlier ties with traditional religiosity and his valiant kingly nature, and he threw himself before the lotus feet of Śrī Chaitanyadeva in full surrender. The merciful Lord then bathed the surrendered emperor's head with the sacred dust of His tender lotus feet. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 32

**dākṣiṇātya-suprasiddha-pañḍitaugha-pūjitaṁ
śreṣṭha-rāja-rājapātra-śīrṣa-bhakti-bhūṣitam
deśa-māṭṛ-śeṣa-darśanārthi-gauḍa-gocaram
prema-dhāma-devam eva naumi gaura-sundaram**

The Supreme Lord was adored by the famous scholarly class of men in South India. The greatest princes and their ministers viewed the Lord with deep faith, and treated Him like the crest jewel recipient of their respect. According to the correct principles set forth in the bonafide disciplic succession, the Lord came to West Bengal to see the sacred Ganges. He also came to see His birthplace and His mother Śachīdevī, as if it were for the last time. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 33

**gaura-garvvi-sarvva-gauḍa-gauravārtha-sajjitaṁ
śāstra-śāstra-dakṣa-duṣṭa-nāstikādi-lajjitaṁ
muhyamāna-māṭṛkādi-deha-jīva-sañcaram
prema-dhāma-devam eva naumi gaura-sundaram**

During His travels, Lord Gaurāṅgadeva's fame flooded the length and breadth of Bengal. Therefore, when He returned to Navadvīpa five years after accepting *sannyāsa*, all of Bengal, which was proud of Lord Gaurāṅga, became enthusiastic to glorify His extraordinary personality. Even the proud atheistic class of scholars were embarrassed about their vile natures when they observed how the ordinary people in all walks of life had such resolute faith in the Lord. When Mother Śachī and the Lord's other family members, who were lifeless due to separation from their Lord, had another glimpse of Śrī Chaitanyadeva, their life's substance was rejuvenated. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 34

**nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanaṁ
koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣaṇam
koṭi-kaṅṭha-kṛṣṇa-nāma-ghoṣa-bheditāmbaram
prema-dhāma-devam eva naumi gaura-sundaram**

Returning to His birthplace after five long years of *sannyāsa*, the Supreme Lord was met by millions, young and old alike. Everyone's eyes were overwhelmed with eagerness to see the Lord, who was attracting their innermost heart of hearts. The Lord's ecstatic presence excited the multitudes to continuously resound the Names of Lord Hari, and they created an uproar that reverberated in every direction, beyond the limits of the sky. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.

Verse 35

**ārtta-bhakta-śoka-śānti-tāpi-pāpi-pāvanam
lakṣa-koṭi-loka-saṅga-kṛṣṇa-dhāma-dhāvanam
rāma-keli-sāgrajāta-rūpa-karṣaṇādaram
prema-dhāma-devam eva naumi gaura-sundaram**

Śrī Gaurāṅgadeva eased the anxiety the devotees had experienced due to His long separation and forgave many sinful, offensive, anxiety-ridden souls such as Gopāla Chāpāla and others. The Lord then began to run towards Vṛndāvana along the banks of the Ganges. An ocean of people pursued the Lord up to the capital of Bengal, which at that time was known as Rāmakeli. At Rāmakeli, Lord Gaurāṅga was attracted by His two eternal associates who appeared to be ministers in the Muslim government. The Lord showed deep affection for Śrīla Rūpa Goswāmī and his elder brother, Śrīla Sanātana Goswāmī. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Krishna *prema*.