

श्रीश्रीगुरु-गौराङ्गौ जयतः
Śrī Śrī Guru-Gaurāṅgau Jayataḥ

Excerpts from

Śrīla Viśvanātha Cakravartī Ṭhākura's

Śrī Stavāmṛta-lahari

Translated from the Hindi edition of
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

Contents

Śrī Gurvaṣṭakam	1
Śrīla Narottama-prabhor aṣṭakam	5
Śrī Lokanātha-prabhu-varāṣṭakam	9
Śrī Śacī-nandana-vijayāṣṭakam	13
Śrīman Mahāprabhor aṣṭakam	17
Śrī Svapna-vilāsāmṛtāṣṭakam	21
Śrī Gopāla-devāṣṭakam.....	25
Śrī Madana-gopāla-devāṣṭakam.....	29
Śrī Govinda-devāṣṭakam	33
Śrī Gopīnātha-devāṣṭakam	37
Śrī Gokulānanda-govinda-devāṣṭakam	41
Śrī Svayam-bhagavattvāṣṭakam.....	44
Śrī Jagan-mohanāṣṭakam	49
Anurāga-vallī.....	53
Śrī Vṛndā-devy aṣṭakam	56
Śrī Vṛndāvanāṣṭakam	60

श्रीगुर्वष्टकम् Śrī Gurvaṣṭakam

संसार-दावानल-लीढ-लोक
त्राणाय कारुण्यघनाघनत्वम् ।
प्राप्तस्य कल्याण-गुणार्णवस्य
वन्दे गुरोः श्रीचरणारविन्दम् ॥१॥

*saṁsāra-dāvānala-līḍha-loka
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam (1)*

Who like a dense raincloud of compassion showers the water of his mercy upon those who are afflicted by the blazing forest fire of material existence—I worship the lotus feet of Śrī Gurudeva, who is an ocean of auspicious qualities.

महाप्रभोः कीर्तन-नृत्य-गीत
वादित्रमाद्यन्मनसो रसेन ।
रोमाञ्च-कम्पाश्रु-तरङ्ग-भाजो
वन्दे गुरोः श्रीचरणारविन्दम् ॥२॥

*mahāprabhoḥ kīrtana-nṛtya-gīta
vādītra-mādyan manaso rasena
romāñca-kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam (2)*

Who while blissfully performing *saṅkīrtana*, dancing, singing, and playing musical instruments is immersed in the *prema-rasa* given by Śrī Caitanya Mahāprabhu and displays symptoms of devotional ecstasy such as bodily hairs standing erect, shivering, and the profuse shedding of tears—I worship the lotus feet of Śrī Gurudeva.

श्रीविग्रहाराधन-नित्य-नाना
शृङ्गार तन्मन्दिर-मार्जनादौ ।
युक्तस्य भक्तांश्च नियुञ्जतोऽपि
वन्दे गुरोः श्रीचरणारविन्दम् ॥३॥

*śrī-vigrahārādhana-nitya-nānā
śṛṅgāra tan-mandira mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam (3)*

Who regularly engages in services to the Deities of Śrī Rādhā-Kṛṣṇa, such as dressing Them in a manner which serves as a stimulus for Their amorous pastimes and cleaning Their temple, and who also engages his disciples in these services—I worship the lotus feet of Śrī Gurudeva.

चतुर्विध-श्रीभगवत्प्रसाद
स्वादून्नतृप्तान् हरिभक्तसङ्घान् ।
कृत्वैव तृप्तिं भजतः सदैव
वन्दे गुरोः श्रीचरणारविन्दम् ॥४॥

*catur-vidha-śrī-bhagavat-prasāda
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptim bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam (4)*

Who upon satisfying Kṛṣṇa's devotees by arranging for them to eat the four varieties of delicious *mahā-prasāda* foodstuffs (that which is licked, chewed, drunk, and sucked) is also greatly satisfied himself (because he knows that this *bhagavat-prasāda* will destroy their attachment to material enjoyment and make blissful *Kṛṣṇa-prema* arise within their hearts)—I worship the lotus feet of Śrī Gurudeva.

श्रीराधिका-माधवयोरपार
माधुर्य-लीला-गुण-रूप-नाम्नाम् ।
प्रतिक्षणास्वादन लोलुपस्य
वन्दे गुरोः श्रीचरणारविन्दम् ॥५॥

*śrī-rādhikā-mādhavayor apāra
mādhurya-līlā-guṇa-rūpa-nāmnām
pratikṣaṇāsvādana lolupasya
vande guroḥ śrī-caraṇāravindam (5)*

Who is always very eager to relish the unlimited sweet pastimes, divine attributes, beauty, and names of Śrī Śrī Rādhā-Mādhava—I worship the lotus feet of Śrī Gurudeva.

निकुञ्ज-यूनो रति-केलि-सिद्धयै
या यालिभिर्युक्तिरपेक्षणीया ।
तत्राति-दाक्ष्यादतिवल्लभस्य
वन्दे गुरोः श्रीचरणारविन्दम् ॥६॥

*nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam (6)*

Because he is expert in assisting the *sakhīs* as they devise plans to help the Divine Couple meet together to enjoy Their love-sports within the *kuñjas* of Vraja, he is very dear—I worship the lotus feet of Śrī Gurudeva.

साक्षाधरित्वेन समस्त-शास्त्रै-
रुक्तस्तथा भाव्यत एव सद्भिः ।
किन्तु प्रभोर्यः प्रिय एव तस्य
वन्दे गुरोः श्रीचरणारविन्दम् ॥७॥

*sākṣād-haritvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam (7)*

All the scriptures declare that he is nondifferent from Śrī Hari Himself, and even saintly persons should meditate on him in this way. However, he is simultaneously the dear devotee of Bhagavān—I worship the lotus feet of Śrī Gurudeva.

यस्य प्रसादाद्भगवत्प्रसादोः
यस्याप्रसादान्न गतिः कुतोऽपि ।
ध्यायंस्तुवंस्तस्य यशस्त्रिसन्ध्यं
वन्दे गुरोः श्रीचरणारविन्दम् ॥८॥

*yasya prasādād-bhagavat-prasādoḥ
yasyāprasādān na gatiḥ kuto 'pi
dhyāyaṁ stuvāṁs tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-caraṇāravindam (8)*

By his mercy only does one attain the favour of Bhagavān, and without pleasing him no one can ever gain emancipation from material bondage. Praising and meditating upon his magnificent glories three times daily, I worship the lotus feet of Śrī Gurudeva.

श्रीमद्गुरोरष्टकमेतदुच्चै-
ब्रह्मे मुहूर्ते पठति प्रयत्नात् ।
यस्तेन वृन्दावन-नाथ साक्षात्
सेवैव लभ्या जनुषोऽन्त एव ॥९॥

*śrīmad-guror aṣṭakam etad uccair
brāhme muhūrte paṭhati prayatnāt
yas tena vṛndāvana nātha sākṣāt
sevaiva labhyā januṣo 'nta eva (9)*

Those who loudly recite this Gurudevāṣṭaka with great care during the *brāhma-muhūrta* (the auspicious period of approximately one hour and thirty-six minutes before sunrise) will at the end of their lives obtain the qualification to render direct service to the moon of Vṛndāvana, Śrī Kṛṣṇa.

श्रीनरोत्तम-प्रभोरष्टकम् Śrī Narottama-prabhor aṣṭakam

श्रीकृष्ण-नामामृत-वर्षि-वक्त्र-
चन्द्र-प्रभा-ध्वस्त-तमो-भराय ।
गौराङ्ग-देवानुचराय तस्मै
नमो नमः श्रील-नरोत्तमाय ॥१॥

*śrī-kṛṣṇa-nāmāmṛta-varṣi-vaktra-
candra-prabhā-dhvasta-tamo-bharāya
gaurāṅga-devānucarāya tasmai
namo namaḥ śrīla-narottamāya (1)*

Whose moon-like face, which emits a shower of the nectar of *Kṛṣṇa-nāma*, is so radiant that it dispels everyone's darkness of ignorance—time and again I offer *praṇāma* unto that follower of Śrī Gaurāṅga-deva, Śrī Narottama Ṭhākura.

संकीर्तनानन्दज-मन्द-हास्य-
दन्त-द्युति-द्योतित-दिङ्मुखाय ।
स्वेदाश्रु धारा-स्नपिताय तस्मै
नमो नमः श्रील-नरोत्तमाय ॥२॥

*saṅkīrtanānandaja-manda-hāsya-
danta-dyuti-dyotita-diṅmukhāya
svedāśru-dhārā-snapitāya tasmai
namo namaḥ śrīla-narottamāya (2)*

Whenever he performed *Harināma-saṅkīrtana*, his sweet and gentle smile would illuminate with joy the faces of the presiding goddesses of the ten directions and he would be bathed in the streams of his own perspiration and tears—again and again I offer *praṇāma* unto that Śrī Narottama Ṭhākura.

मृदंग-नाम-श्रुति-मात्र-चञ्चत्-
पदाम्बुज-द्वन्द्व-मनोहराय ।
सद्यः समुद्यत्-पुलकाय तस्मै
नमो नमः श्रील-नरोत्तमाय ॥३॥

*mṛdaṅga-nāma-śruti-mātra-cañcat-
padāmbuja-dvandva-manoharāya
sadyaḥ samudyat-pulakāya tasmai
namo namaḥ śrīla-narottamāya (3)*

Upon hearing the sound of the *mṛdaṅga*, he would dance in such a way that the movements of his lotus feet enchanted everyone, and upon entering into *nāma-saṅkīrtana* his bodily hairs would immediately stand erect in ecstasy—time and again I offer *praṇāma* unto that Śrī Narottama Ṭhākura.

गन्धर्व-गर्व-क्षपण-स्वलास्य-
विस्मापिताशेष-कृति-व्रजाय ।
स्वसृष्ट-गान-प्रथिताय तस्मै
नमो नमः श्रील-नरोत्तमाय ॥४॥

*gandharva-garva-kṣapaṇa-svalāsyā-
vismāpitāśeṣa-kṛti-vajāya
sva-sṛṣṭa-gāna-prathitāya tasmai
namo namaḥ śrīla-narottamāya (4)*

Whose skilful dancing pulverised the pride of the Gandharvas and amazed the scholars, and who became famous due to the sweet songs which he composed—time and again I offer *praṇāma* unto that Śrī Narottama Ṭhākura.

आनन्द-मूर्च्छावनिपात-भात-
धूली-भरालङ्कृत-विग्रहाय ।
यद्दर्शनं भाग्य-भरेण तस्मै
नमो नमः श्रील-नरोत्तमाय ॥५॥

*ānanda-mūrcchāvanipāta-bhāta-
dhūli-bharālaṅkṛta-vigrahāya
yad-darśanaṁ bhāgya-bhareṇa tasmai
namo namaḥ śrīla-narottamāya (5)*

When overcome in the ecstasy of *Kṛṣṇa-prema* he would faint and fall to the ground, his entire body would become adorned with the ornament of dust, and his *darśana* was obtained by those who were abundantly pious—time and again I offer *praṇāma* unto that Śrī Narottama Ṭhākura.

स्थले स्थले यस्य कृपा-प्रपाभिः
कृष्णान्य-तृष्णा जनसंहतीनाम् ।
निर्मूलिता एव भवन्ति तस्मै
नमो नमः श्रील-नरोत्तमाय ॥६॥

*sthale sthale yasya kṛpā-prapābhiḥ
kṛṣṇānya-tṛṣṇā jana-saṁhatīnām
nirmūlitā eva bhavanti tasmai
namo namaḥ śrīla-narottamāya (6)*

Who by establishing in place after place *jalasatra** centres for the free distribution of his mercy thoroughly uprooted that which is different from Kṛṣṇa: the peoples' 'tṛṣṇā', their desires for material enjoyment—time and again I offer *praṇāma* unto that Śrī Narottama Ṭhākura.

*A *jalasatra* is a centre established by the government for the free distribution of water in times of drought.

यद्भक्ति-निष्ठोपल-रेखिकेव
स्पर्शः पुनः स्पर्शमणीव यस्य ।
प्रामाण्यमेवं श्रुतिवद् यदीयं
तस्मै नमः श्रील-नरोत्तमाय ॥७॥

*yad-bhakti-niṣṭhopala-rekhikeva
sparśaḥ punaḥ sparśamaṇīva yasya
prāmāṇyam evaṁ śrutivad yadiyaṁ
tasmai namaḥ śrīla-narottamāya (7)*

Whose resolute faith in *bhakti* is like a line etched in stone, whose lotus feet are like touchstone and can fulfil all the desires of anyone who touches them, and whose words are as authoritative as the Vedas—time and again I offer *praṇāma* unto the lotus feet of that Śrī Narottama Ṭhākura.

मूर्तेव भक्तिः किमयं किमेष
वैराग्य-सारस्तनुमान्मूलोके ।
संभाव्यते यः कृतिभिः सदैव
तस्मै नमः श्रील-नरोत्तमाय ॥८॥

*mūrtaiva bhaktiḥ kim ayaṁ kim eṣa
vairāgya-sāras tanumān nṛloke
sambhāvyaṭe yaḥ kṛtibhiḥ sadaiva
tasmai namaḥ śrīla-narottamāya (8)*

After those who are actually intelligent in this world of men would receive his *darśana*, they would ask themselves, “Is he not the very personification of *bhakti*? Is he not the embodied essence of renunciation?”—time and again I offer *praṇāma* unto the lotus feet of that Śrī Narottama Ṭhākura.

श्रीराधिका-कृष्ण-विलास-सिन्धौ
निमज्जतः श्रील-नरोत्तमस्य ।
पठेद् य एवाष्टकमेतदुच्चै
रसौ तदीयां पदवीं प्रयाति ॥९॥

*śrī-rādhikā-kṛṣṇa-vilāsa-sindhau
nimajjataḥ śrīla-narottamasya
paṭhed ya evāṣṭakam etad uccai
rasau tadyām padavīm prayāti (9)*

Whoever loudly recites this *aṣṭaka* describing Śrī Narottama Ṭhākura, who is forever immersed in the ocean of Śrī Rādhā-Kṛṣṇa's amorous pastimes, will certainly obtain spiritual perfection.

कारुण्य-दृष्टि-शमिताश्रित-मन्तुकोटि-
रम्याधरोद्यदति सुन्दर-दन्तकान्तिः ।
श्रीमन्नरोत्तम-मुखाम्बुज-मन्धास्यं
लास्यं तनोतु हृदि मे वितरत्-स्वदास्यम् ॥१०॥

*kāruṇya-dṛṣṭi-śamitāśrita-mantukoṭi-
ramyādhrodyad ati sundara-danta-kāntiḥ
śrīman-narottama-mukhāmbuja-mandhāsyam
lāsyam tanotu hṛdi me vitarat-sva-dāsyam (10)*

May Śrī Narottama Ṭhākura's gently smiling lotus face, whose elegant lips reveal the splendour of his very beautiful teeth, which destroys the reactions to even millions of offences that may have been committed by those who have taken shelter of him, and which bestows merciful glances, grant me a position as its servant and always dance in my heart.

राजन्मृदङ्ग-करताल-कलाभिरामं
गौराङ्गगान-मधु-पान-भराभिरामम् ।
श्रीमन्नरोत्तम-पदाम्बुज-मञ्जु-नृत्यं
भृत्यं कृतार्थयतु मां फलितेष्ट-कृत्यम् ॥११॥

*rājan-mṛdaṅga-karatāla-kalābhirāmam
gaurāṅga-gāna-madhu-pāna-bharābhirāmam
śrīman-narottama-padāmbuja-mañju-nṛtyam
bhṛtyam kṛtārthayatu mām phaliteṣṭa-kṛtyam (11)*

Made blissful by the exceedingly sweet sound of the *mṛdaṅga* and *karatālas* and drinking the honey of the glorification of Śrī Gaurāṅgadeva as his lotus feet dance in a most enchanting fashion—may that Śrī Narottama Ṭhākura gratify me, his lowly servant, by bestowing the fulfilment of my internal desire.

श्रीलोकनाथ-प्रभु-वराष्टकम् Śrī Lokanātha-prabhu-varāṣṭakam

यः कृष्ण-चैतन्य-कृपैक-वित्त-
स्तत्प्रेम-हेमाभरणाढ्य-चित्तः ।
निपत्य भूमौ सततं नमाम-
स्तं लोकनाथं प्रभुमाश्रयामः ॥१॥

*yaḥ kṛṣṇa-caitanya-kṛpāika-vittas
tat-prema-hemābharaṇāḍhya-cittaḥ
nipatya bhūmau satataṁ namāmas
taṁ lokanāthaṁ prabhum āśrayāmaḥ (1)*

The mercy of Śrī Caitanya-deva is his only wealth, and his heart is adorned with the golden ornaments of *Gaura-prema*—falling on the ground, I take shelter of that Lokanātha Goswāmī Prabhu.

यो लब्ध-वृन्दावन-नित्य-वासः
परिस्फुरत्-कृष्ण-विलास-रासः ।
स्वाचार-चर्या-सतताविराम-
स्तं लोकनाथं प्रभुमाश्रयामः ॥२॥

*yo labdha-vṛndāvana-nitya-vāsaḥ
parisphurat-kṛṣṇa-vilāsa-rāsaḥ
svācāra-caryā-satatāvirāmas
taṁ lokanāthaṁ prabhum āśrayāmaḥ (2)*

Who always resides in Vṛndāvana, in whose heart realisation of Śrī Kṛṣṇa's amorous pastimes is always flowing, and who is always engaged in carrying out his devotional duties—I take shelter of that Lokanātha Prabhu.

सदोल्लसद्-भागवतानुरक्त्या
यः कृष्ण-राधा-श्रवणादि-भक्त्या ।
आयातयामीकृतः सर्वयाम-
स्तं लोकनाथं प्रभुमाश्रयामः ॥३॥

*sadollasad-bhāgavat-ānuraktyā
yaḥ kṛṣṇa-rādhā-sravaṇādi-bhaktyā
āyātayāmī-kṛtaḥ sarva-yāmas-
taṁ lokanāthaṁ prabhum āśrayāmaḥ (3)*

Who constantly exhibits his love for both the Śrīmad-Bhāgavatam and the *bhagavad-bhaktas*, and who day and night is always eager to engage in the nine devotional practices headed by hearing and chanting—I take shelter of that Lokanātha Prabhu.

वृन्दावनाधीश-पदाब्ज-सेवा-
खादेऽनुमज्जन्ति न हन्त! के वा ।
यस्तेष्वपि श्लाघ्यतमोऽभिराम-
स्तं लोकनाथं प्रभुमाश्रयामः ॥४॥

*vṛndāvanādhīśa-padābja-sevā-
svāde 'numajjanti na hanta! ke vā
yas teṣv api ślāghyatamo 'bhirāmas
taṁ lokanāthaṁ prabhum āśrayāmaḥ (4)*

How could there *not* be devotees immersed in tasting the *rasa* of rendering service to the king and queen of Vṛndāvana? Certainly there are many, and amongst them he is especially praiseworthy and charming—I take shelter of that Lokanātha Prabhu.

यः कृष्ण-लीला-रस एव लोकान्
अनुन्मुखान् वीक्ष्य विभर्त्ति शोकान् ।
स्वयं तदास्वादन-मात्र-काम-
स्तं लोकनाथं प्रभुमाश्रयामः ॥५॥

*yaḥ kṛṣṇa-līlā-rasa eva lokān
anunmukhān vikṣya vibhartti śokān
svayaṁ tad-āsvādana-mātra-kāmas
taṁ lokanāthaṁ prabhum āśrayāmaḥ (5)*

Who is always sad to see those who are adverse to tasting the *rasa* of Kṛṣṇa's pastimes, and who himself is always eager to taste that *rasa*—I take shelter of that Lokanātha Prabhu.

कृपा-वलं यसस्य विवेद कश्चित्
नरोत्तमो नाम महान् विपश्चित् ।
यस्य प्रथीयान् विषयोपराम-
स्तं लोकनाथं प्रभुमाश्रयामः ॥६॥

*krpā-valam yasya viveda kaścit
narottamo nāma mahān vipaścit
yasya prathīyān viṣayoparāmas
taṁ lokanāthaṁ prabhum āśrayāmaḥ (6)*

Who is renowned for having thoroughly renounced material enjoyment, and the strength of whose mercy was recognised by a great *paṇḍita* named Śrī Narottama Ṭhākura—I take shelter of that Lokanātha Prabhu.

रागानुगा-वर्त्मनि यत्प्रसादा-
द्विशन्त्यविज्ञा अपि निर्विषादाः ।
जने कृतागस्यपि यस्त्ववाम-
स्तं लोकनाथं प्रभुमाश्रयामः ॥७॥

*rāgānugā-vartmani yat-prasādād
viśanty avijñā api nirviṣādāḥ
jane kṛtāgasy api yas tv avāmas
taṁ lokanāthaṁ prabhum āśrayāmaḥ (7)*

By whose mercy even foolish people can enter the path of *rāgānuga-bhakti*, and who maintains a favourable mood towards even those who are sinful—I take shelter of that Lokanātha Prabhu.

यद्दास-दासानुग-दास-दासाः
वयं भवामः फलिताभिलाषाः ।
यदीयतायां सहसा विशाम-
स्तं लोकनाथं प्रभुमाश्रयामः ॥८॥

*yad-dāsa-dāsānuga-dāsa-dāsāḥ
vayaṁ bhavāmaḥ phalitābhilāṣāḥ
yadiyatāyāṁ sahasā viśāmas
taṁ lokanāthaṁ prabhum āśrayāmaḥ (8)*

By becoming the servant of the servant of his servant, I have become fully gratified and am now faithful that I will soon enter into his circle of intimate devotees—I take shelter of that Lokanātha Prabhu.

श्रीलोकनाथाष्टकमत्युदारं
भक्त्या पठेत् यः पुरुषार्थ-सारम् ।
स मंजुलाली-पदवीं प्रपद्य
श्रीराधिकां सेवत एव सद्यः ॥९॥

*śrī-lokanāthāṣṭakam atyudāraṁ
bhaktyā paṭhet yaḥ puruṣārtha-sāram
sa mañjulālī-padavīm prapadya
śrī-rādhikām sevata eva sadyaḥ (9)*

Those who recite this very charming Śrī Lokanāthāṣṭaka, which is the very essence of the four objects of human pursuit (*dharma, artha, karma, and mokṣa*), will find shelter amongst the *sakhīs* and render direct service to Śrīmatī Rādhikā Herself.

सोऽयं श्रीलोकनाथः स्फुरतु पुरु-कृपा-रश्मिभिः स्वैः समुद्य-
नुद्धृत्योद्धृत्य यो नः प्रचुरतम-तमः-कूपतो दीपिताभिः ।
दृग्भिः स्व-प्रेम वीथ्या दिशमदिशदहो यां श्रिता दिव्य-लीला-
रत्नाढ्यं विन्दमाना वयमपि निभृतं श्रील-गोवर्धनं स्मः ॥१०॥

*so 'yaṁ śrī-lokanāthaḥ sphuratu puru-kṛpā-rasmibhiḥ svaiḥ samudyan
uddhṛtyoddhṛtya yo naḥ pracuratama-tamaḥ-kūpato dīpitābhiḥ
dṛgbhiḥ sva-prema vīthyā diśam adīśad aho yām śritā divya-lilā-
ratnāḍhyaṁ vindamānā vayam api nibhṛtaṁ śrīla-govardhanaṁ smaḥ (10)*

With glances from his shining eyes he has delivered me from the dark well of material existence and instructed me on the path of *prema-bhakti*. By his mercy alone I have found shelter near the secluded Govardhana Hill, which is like a storehouse of Kṛṣṇa's transcendental pastimes. May that Śrī Lokanātha Prabhu, along with his glowing beams of mercy, appear within my heart.

श्रीशची-नन्दन-विजयाष्टकम् Śrī Śacī-nandana-vijayāṣṭakam

गदाधर! यदा-परः स किल कश्चनालोकितो
मयाश्रित-गयाध्वना मधुर-मूर्तिरिक्स्तदा ।
नवाम्बुद इव ब्रुवन धृत-नवाम्बुदो नेत्रयो-
लुठन् भुवि निरुद्ध-वाग् विजयते शची-नन्दनः ॥१॥

*gadādhara! yadā-parah sa kila kaścanālokito
mayāśrita-gayādhvanā madhura-mūrtir ekas tadā
navāmbuda iva bruvana dhṛta-navāmbudo netrayor
luṭhan bhuvi niruddha-vāg vijayate śacī-nandanah (1)*

One day Śrī Caitanya Mahāprabhu said to His beloved Gadādhara, “On the road to Gayā, I saw a beautiful Deity of unprecedented sweetness.” As Mahāprabhu continued describing what He saw in a voice as deep and grave as thunder, tears began to flow profusely from His eyes and He suddenly fell down unconscious. All glories to that Śrī Śacī-nandana Gaurahari.

अलक्षित-चरीं हरीत्युदित-मात्रतः किं दशा-
मसावति बुधाग्रणीरतुल-कम्प-सम्पादिकाम् ।
व्रजन्नहह! मोदते न पुनरत्र शास्त्रेष्विति
स्व-शिष्य-गण-वेष्टितो विजयते शची-नन्दनः ॥२॥

*alakṣita-carīm harīty-udīta-mātrataḥ kiṁ daśam
asāv ati budhāgraṇīr atula-kampa-sampādikām
vrajann ahaha! modate na punar atra śāstresv iti
sva-śiṣya-gaṇa-veṣṭito vijayate śacī-nandanah (2)*

Seeing this and fearing that they were now bereft of the opportunity to learn from their teacher, Mahāprabhu’s disciples cried out in distress, “Hari! Hari!” Upon hearing these two syllables, Mahāprabhu displayed symptoms of divine ecstasy such as uncontrollable trembling and entered into an unprecedented, indescribable state. Surrounded by His disciples, He who is the foremost of *paṇḍitas* experienced a blissfulness which cannot be obtained by strict adherence to the rules and regulations prescribed by the scriptures. All glories to that Śrī Śacī-nandana Gaurahari.

हाहा! किमिदमुच्यते पठ पठात्र कृष्णं मुहु-
 विना तमिह साधुतां दधति किं बुधा! धातवः ।
 प्रसिद्ध इह वर्ण-संघटित-सम्यगाम्नायकः
 स्व-नाम्नि यदति ब्रुवन् विजयते शची-नन्दनः ॥३॥

*hāhā! kim idam ucyate paṭha paṭhātra kṛṣṇaṁ muhur
 vinā tam iha sādhitāṁ dadhati kiṁ budhā! dhātavaḥ
 prasiddha iha varṇa-saṅghaṭita-samyag-āmnāyakaḥ
 sva-nāmnī yad ati bruvan vijayate śacī-nandanaḥ (3)*

When His disciples began reciting verbal roots from the Sanskrit language, Mahāprabhu said, “My dear students! What are you saying? Time and again chant ‘Kṛṣṇa! Kṛṣṇa!’ How will one become purified by learning Sanskrit grammar without the name of Kṛṣṇa? Even while teaching the first letters of the alphabet one should give instructions regarding *Kṛṣṇa-nāma*.” All glories to that Śrī Śacī-nandana Gaurahari.

नवाम्बुज-दले यदीक्षण-सवर्णता-दीर्घते
 सदा स्वहृदि भाव्यतां सपदि साध्यतां तत्पदम् ।
 स पाठयति विस्मितान् स्मितमुखः स्वशिष्यानिनि
 प्रति-प्रकरणं प्रभुर्विजयते शची-नन्दनः ॥४॥

*navāmbuja-dale yad-īkṣaṇa-savarṇatā-dīrghate
 sadā sva-hṛdi bhāvyatāṁ sapadi sādhyatāṁ tat-padam
 sa pāṭhayati vismitān smita-mukhaḥ sva-śiṣyān iti
 prati-prakaraṇaṁ prabhur vijayate śacī-nandanaḥ (4)*

“Śrī Hari’s eyes are the same shape, colour, and length of the petals of a freshly blossomed lotus flower. Always meditate on this within your hearts and strive to attain love for Him—what fruit will all your efforts to study Sanskrit grammar bestow?” Mahāprabhu smiled and laughed as He taught His astonished disciples in this way. All glories to that Śrī Śacī-nandana Gaurahari.

क्व यानि करवाणि किं क्व नु मया हरिर्लभ्यतां
 तमुदिशतु कः सखे! कथय कः प्रपद्येत माम् ।
 इति द्रवति घूर्णते कलित-भक्त-कंठः शुचा
 समूर्छयति मातरं विजयते शची-नन्दनः ॥५॥

*kva yāni karavāṇi kiṁ kva nu mayā harir labhyatāṁ
 tam udiśatu kaḥ sakhe! kathaya kaḥ prapadyeta mām
 iti dravati ghūrṇate kalita-bhakta-kaṇṭhaḥ śucā
 sa-mūrchayati mātaraṁ vijayate śacī-nandanaḥ (5)*

“O friend! Tell Me, where should I go? What should I do? Where will I find Hari? Who will tell Me where He is? Who will give Me shelter?” Speaking in this way, with a melted heart Mahāprabhu would begin rolling on the ground, and sometimes in great distress He would place His arms around His devotees’ necks, thereby causing His mother immense sorrow. All glories to that Śrī Śacī-nandana Gaurahari.

स्मरार्बुद-दुरापया तनु-रुचि-छटा-च्छायया
 तमः कलि-तमः कृतं निखिलमेव निर्मूलयन् ।
 नृणां नयन-सौभगं दिवि-षदां मुखैस्तारयन्
 लसन्नधि-धरः प्रभुर्विजयते शची-नन्दनः ॥६॥

*smarārbuda-durāpayā tanu-ruci-chatā-cchāyayā
 tamaḥ kali-tamaḥ kṛtaṁ nikhilam eva nirmūlayan
 nrṇāṁ nayana-saubhagaṁ divi-ṣadāṁ mukhais tārayan
 lasann adhi-dharaḥ prabhur vijayate śacī-nandanaḥ (6)*

Mahāprabhu's splendidorous bodily complexion, which is not attainable even for millions of Cupids, uproots the filth of mankind in Kali-yuga and dissipates their darkness of ignorance. The sweetness of His lips delights the eyes of even the demigods. All glories to that Śrī Śacī-nandana Gaurahari.

अयं कनक-भूधरः प्रणय-रत्नमुच्चैः किरन्
 कृपातुरतया व्रजन्नभवदत्र विश्वम्भरः ।
 यदक्षि-पथ-संचरत् सुरधुनी प्रवाहैर्निजं
 परञ्च जगदार्द्रयन विजयते शची-नन्दनः ॥७॥

*ayaṁ kanaka-bhūdharaḥ praṇaya-ratnam uccaiḥ kiran
 kṛpāturatayā vrajann abhavad atra viśvambharaḥ
 yad-akṣi-patha-sañcarat suradhunī pravāhair nijam
 paraṁ ca jagad ārdrayan vijayate śacī-nandanaḥ (7)*

Like a mountain of gold, Śrī Gaurāṅgadeva displayed unlimited compassion by happily bestowing the jewel of *Kṛṣṇa-prema* upon everyone without any consideration of their qualification for it. Because He nurtured the entire universe in this way, He is known as 'Viśvambhara'. He immersed both Himself and others in the flowing river of His tears. All glories to that Śrī Śacī-nandana Gaurahari.

गतोऽस्मि मथुरां मम प्रियतमा विशाखा-सखी
 गता नु वत! किं दशां वद कथं नु वेदानि ताम् ।
 इतीव स निजेच्छया व्रज-पतेः सुतः प्रापित-
 स्तदीय-रस-चर्वणां विजयते शची-नन्दनः ॥८॥

*gato 'smi mathurāṁ mama priyatamā viśākhā-sakhī
 gatā nu vata! kiṁ daśāṁ vada katham nu vedāni tām
 itīva sa nijecchayā vraja-pateḥ sutaḥ prāpitas
 tādīya-rasa-carvaṇāṁ vijayate śacī-nandanaḥ (8)*

“Now that I have arrived in Mathurā, tell Me, O tell Me, what is the condition of My beloved Viśākhā? Alas! How will I find out?” In this way, of His own sweet, free will Mahāprabhu tasted Vrajen-dra-nandana's *rasa* of separation from Viśākhā-sakhī. All glories to that Śrī Śacī-nandana Gaurahari.

इदं पठति योऽष्टकं गुण-निधे! शची-नन्दन!
प्रभो! तव पदाम्बुजे स्फुरदमन्द-विश्रंभवान् ।
तमुज्ज्वल-मतिं निज प्रणय-रूप-वर्गानुगं
विधाय निज-धामनि द्रुतमुरी-करुष्व स्वयम् ॥९॥

*idaṁ paṭhati yo 'ṣṭakaṁ guṇa-nidhe! śacī-nandana!
prabho! tava padāmbuje sphurad amanda viśrambhavān
tam ujjvala-matiṁ nija praṇaya-rūpa-vargānugaṁ
vidhāya nija-dhāmani drutam urī-karuṣva svayam (9)*

○ ocean of transcendental attributes! ○ Prabhu! Hey Śacī-nandana! Please grant residence in Your eternal *dhāma* to those very fortunate persons of pure intelligence who serve your dear eternal associates and recite this *aṣṭaka* with deep faith in Your lotus feet—this is my prayer to You.

श्रीमन्महाप्रभोरष्टकम्

Śrīman Mahāprabhor aṣṭakam

Also known as “Śrī Svarūpa-caritāmṛtam”

स्वरूप! भवतो भवत्वयमिति स्मित-स्निग्धया

गिरैव रघुनाथमुत्पुलकिगात्रमुल्लासयन् ।

रहस्युपदिशन्निज-प्रणय-गूढ-मुद्रां स्वयं

विराजतु चिराय मे हृदि स गौरचन्द्रः प्रभुः ॥१॥

*svarūpa! bhavato bhavatv ayam iti smita-snigdhayā
giraiva raghunātham utpulaki-gātram ullāsayan
rahasy upadiśan nija-praṇaya-gūḍha-mudrām svayam
virājatu cirāya me hṛdi sa gauracandraḥ prabhuḥ (1)*

“Svarūpa! This Raghunātha will remain in your care”—with these sweet words from His smiling face Śrīman Mahāprabhu made Raghunātha dāsa so happy that his bodily hairs stood erect, and in a solitary place He personally instructed Raghunātha dāsa on the confidential method to understand the glories of His own great love. May that Śrī Gauracandra Mahāprabhu always be present within my heart.

स्वरूप! मम हृद्व्रणं बत! विवेद रूपः कथं

लिलेख यदयं पठ त्वमपि ताल-पत्रेऽक्षरम् ।

इति प्रणय-वेल्लितं विदधदाशु रूपान्तरं

विराजतु चिराय मे हृदि स गौरचन्द्रः प्रभुः ॥२॥

*svarūpa! mama hṛd-vraṇam bata! viveda rūpaḥ katham
lilekha yad ayam paṭha tvam api tāla-patre 'kṣaram
iti praṇaya-vellitam vidadhad āśu rūpāntaram
virājatu cirāya me hṛdi sa gauracandraḥ prabhuḥ (2)*

“Svarūpa! How could Rūpa have understood My heart? You also should read this verse which he has written on the palm leaf”—in this way Mahāprabhu would sometimes exhibit His great *prema* and sometimes keep it concealed. May that Śrī Gauracandra Mahāprabhu always be present within my heart.

स्वरूप! परकीय-सत्प्रवर-वस्तु-नाशेच्छतां
 दधज्जन इह त्वया परिचितो न वेतीक्षयन् ।
 सनातनमुदित्य वस्मितमुखं महाविस्मितं
 विराजतु चिराय मे हृदि स गौरचन्द्रः प्रभुः ॥३॥

*svarūpa! parakīya-sat-pravara-vastu-nāsecchatām
 dadhaj jana iha tvayā paricito na vetīkṣayan
 sanātanam uditya vasmita-mukhaṁ mahā-vismitaṁ
 virājatu cirāya me hṛdi sa gauracandraḥ prabhuḥ (3)*

“Svarūpa! There is someone present here who desires to destroy the most elevated devotional stage of *parakīyā-bhāva*, have you recognised him?”—in this humorous way Mahāprabhu indicated to everyone the greatly astonished Śrī Sanātana, who joyfully laughed at first and then lowered his face in embarrassment. May that Śrī Gauracandra Mahāprabhu always be present within my heart.

स्वरूप! हरिनाम यज्जगद्घोषयं तेन किं
 न वाचयितुमप्यथाशकमिमं शिवानन्दजम् ।
 इति स्वपद-लेहनैः शिशुमचीकरत् यः कविं
 विराजतु चिराय मे हृदि स गौरचन्द्रः प्रभुः ॥४॥

*svarūpa! harināma yaj jagad aghoṣayaṁ tena kiṁ
 na vācayitum apy athāśakam imaṁ śivānandajam
 iti sva-pada-lehanaīḥ śiṣum acikarat yaḥ kaviṁ
 virājatu cirāya me hṛdi sa gauracandraḥ prabhuḥ (4)*

“Svarūpa! I have inspired all the residents of this world to loudly sing *Harināma*, but what have I accomplished if in the end I am unable to make this young son of Śivānanda chant *Harināma*?”—saying this, Mahāprabhu made the child suck one of His toes and thereby turned him into the greatest of poets. May that Śrī Gauracandra Mahāprabhu always be present within my heart.

स्वरूप! रसरीतिरम्बुज-दृशां व्रजे भण्यतां
 घन-प्रणय-मानजा श्रुति-युगं ममोत्कंठते ।
 रमा यदिह मानिनी तदपि लोकयेति ब्रुवन्
 विराजतु चिराय मे हृदि स गौरचन्द्रः प्रभुः ॥५॥

*svarūpa! rasa-rītir ambuja-dṛśāṁ vraje bhaṇyatām
 ghana-praṇaya-mānajā śruti-yugaṁ mamotkanṭhate
 ramā yad iha mānīnī tad api lokayeti bruvan
 virājatu cirāya me hṛdi sa gauracandraḥ prabhuḥ (5)*

“Svarūpa! Describe the characteristics of the *rasa* of the lotus-eyed *Vraja-gopīs*’ intense jealous love, My ears are eager to hear it. Look! Because Lakṣmīdevī has not attained such exalted love, she has become indignant!”—in this way Mahāprabhu revealed His mind to Svarūpa Dāmodara Goswāmī. May that Śrī Gauracandra Mahāprabhu always be present within my heart.

स्वरूप! रस-मन्दिरं भवसि मन्मुदामास्पदं
 त्वमत्र पुरुषोत्तमे व्रजभुवीव भे वर्तसे ।
 इति स्वपरिरम्भणैः पुलकिनं व्यधात् तञ्च यो
 विराजतु चिराय मे हृदि स गौरचन्द्रः प्रभुः ॥६॥

*svarūpa! rasa-mandiraṁ bhavasi man-mudām āspadam
 tvam atra puruṣottame vraja-bhuvīva bhe vartase
 iti sva-parirambhaṇaiḥ pulakinaṁ vyadhāt taṁ ca yo
 virājatu cirāya me hṛdi sa gauracandraḥ prabhuḥ (6)*

“Svarūpa! You are most dear to Me and a temple of *rasa*! Because you are residing here, this Puruṣotta-
 ma-ḷṣetra appears to Me to be Vṛndāvana”—saying this, Mahāprabhu repeatedly embraced Svarūpa
 Dāmodara around the neck, causing his bodily hairs to stand erect in ecstasy. May that Śrī Gauracandra
 Mahāprabhu always be present within my heart.

स्वरूप! किमपीक्षितं क्व नु विभो! निशि स्वप्नतः
 प्रभो! कथय किन्नु तन्नव-युवा वराम्भोधरः ।
 व्यधात् किमयमीक्ष्यते किमु न हीत्यगात् तां दशां
 विराजतु चिराय मे हृदि स गौरचन्द्रः प्रभुः ॥७॥

*svarūpa! kim apīkṣitaṁ kva nu vibho! niśi svapnataḥ
 prabho! kathaya kinnu tan-nava-yuvā varāmbhodharaḥ
 vyadhāt kim ayam iḷṣyate kim u na hīty agāt tāṁ daśāṁ
 virājatu cirāya me hṛdi sa gauracandraḥ prabhuḥ (7)*

“Svarūpa! What was it that I saw?”

“Prabhu, when did You see it?”

“In a dream last night.”

“Prabhu, what was it like?”

“It was a youth whose bodily complexion resembled that of a fresh monsoon cloud.”

“What was He doing? Is it possible to see Him now?”

“No, I am unable to see Him now.”

Saying this, Mahāprabhu would become overwhelmed in grief and fall into an unprecedented state of
 emotion. May that Śrī Gauracandra Mahāprabhu always be present within my heart.

स्वरूप! मम नेत्रयोः पुरत एव कृष्णो हसन्न-
पैति न कर-ग्रहं बत! ददाति हा! किं सखे! ।
इति स्वलति धावति श्वसिति घूर्णते यः सदा
विराजतु चिराय मे हृदि स गौरचन्द्रः प्रभुः ॥८॥

*svarūpa! mama netrayoḥ purata eva kṛṣṇo hasann
apaiti na kara-grahaṁ bata! dadāti hā! kiṁ sakhe!
iti skhalati dhāvati śvasiti ghūrṇate yaḥ sadā
virājatu cirāya me hṛdi sa gauracandraḥ prabhuḥ (8)*

“Hey Svarūpa! Kṛṣṇa stood before Me laughing but then ran off and I could not catch Him. Alas! Alas, My friend! What will I do now?” Saying this, Mahāprabhu would fall on the ground, run here and there, breathe rapidly and whirl around. May that Śrī Gauracandra Mahāprabhu always be present within my heart.

स्वरूप-चरितामृतं किल महाप्रभोरष्टकं
रहस्यतममद्भुतं पठति यः कृती प्रत्यहम् ।
स्वरूप परिवारतां नयति तं शची-नन्दनो
घन-प्रणय-माधुरीं स्व-पदयोः समास्वादयन् ॥९॥

*svarūpa-caritāmṛtaṁ kila mahāprabhor aṣṭakaṁ
rahasyatamam adbhutaṁ paṭhati yaḥ kṛtī praty aham
svarūpa parivāratāṁ nayati taṁ śacī-nandano
ghana-praṇaya-mādhurīṁ sva-padayoḥ samāsvādayan (9)*

Śrī Śacī-nandana Mahāprabhu will make those who regularly recite this wonderful and confidential Mahāprabhor *aṣṭaka* named the “Svarūpa-caritāmṛta” taste the sweetness of His great *prema* and accept them as eternal associates of Svarūpa Dāmodara.

श्रीस्वप्न-विलासामृताष्टकम्

Śrī Svapna-vilāsāmṛtāṣṭakam

प्रिये! स्वप्ने दृष्टा सरिदिन-सुतेवात्र पुलिनं
यथा वृन्दारण्ये नटन-पटवस्तत्र बहवः ।
मृदंगाद्यं वाद्यं विविधमिह कश्चिद्द्विजमणिः
स विद्युद्गौरांगः क्षिपति जगतीं प्रेम-जलधौ ॥१॥

*priye! svapne dr̥ṣṭā saridina-sutevātra pulinaṁ
yathā vṛndāraṇye naṭana-paṭavas tatra bahavaḥ
mṛdaṅgādyam vādyam vividham iha kaścīd dvija-maṇiḥ
sa vidyud-gaurāṅgaḥ kṣipati jagatīm prema-jaladhau (1)*

One morning just before sunrise Śrīmatī Rādhikā said to Śrī Kṛṣṇa, “O Beloved! I had a remarkable dream last night. I saw a place which is surrounded by a river just as the Yamunā surrounds this Vṛndāvana, and the wide banks of that river also resembled those here in Vṛndāvana. The residents there were dancing expertly just as the people do here in Vṛndāvana, and they were playing instruments such as the *mṛdaṅga* which are played here. And I saw an incredibly beautiful youth who seemed to be the jewel of the twice-born. His bodily complexion was as brilliant as lightening and He was immersing the entire universe in an ocean of pure spiritual love.”

कदाचित् कृष्णेति प्रलपति रुदन् कर्हिचिदसौ
क्व राधे! हा हेति श्वसिति पतति प्रोज्झति धृतिम् ।
नटत्युल्लासेन क्वचिदपि गणैः स्वैः प्रणयिभि-
स्तृणादि-ब्रह्मान्तं जगदतितरां रोदयति सः ॥२॥

*kadācit kṛṣṇeti pralapati rudan karhicid asau
kva rādhe! hā hetī śvasīti patati projjhati dhṛtim
naṭaty ullāseṇa kvacid api gaṇaiḥ svaiḥ praṇayibhis
tṛṇādi-brahmāntam jagad atitarām rodayati saḥ (2)*

“Sometimes that golden youth was crying out ‘Hā Kṛṣṇa! Hā Kṛṣṇa!’ and lamenting in a sorrowful voice. He was shedding streams of tears which choked His voice. Exclaiming ‘Hā Rādhe! Where are You?’ He was sighing in deep breaths, sometimes becoming very impatient and unsteady, sometimes falling on the ground, and sometimes ecstatically dancing. Then, uttering some indiscernable words to His intimate friends, He fell unconscious. By this behaviour He caused all living entities in the universe, from the blades of grass up to Brahmā, to weep and wail.”

ततो बुद्धिभ्रान्ता मम समजनि प्रेक्ष्य किमहो
 भवेत् सोऽयं कान्तः किमयमहमेवास्मि न परः ।
 अहं चेत् क्व प्रेयान्मम स किल चेत् क्वाहमिति मे
 भ्रमो भूयो भूयानभवदथ निद्रां गतवती ॥३॥

*tato buddhir bhrāntā mama samajani prekṣya kim aho
 bhavet so 'yaṁ kāntaḥ kim ayam aham evāsmi na paraḥ
 ahaṁ cet kva preyān mama sa kila cet kvāham iti me
 bhramo bhūyo bhūyān abhavad atha nidrām gatavatī (3)*

“Upon seeing this wondrous spectacle, My mind became so perplexed that My sleep was broken. Remembering how He was calling My name, saying, ‘Hey Rādhē! Where are You?’ I thought to Myself, ‘Was this youth My beloved Śrī Kṛṣṇa? If it was, then where was I?’ And remembering how He was calling out ‘Hey Kṛṣṇa! Where are You?’ I thought, ‘Was this *brāhmaṇa* actually Me? He couldn’t possibly be anyone else! But if I am this *brāhmaṇa*, then where was My beloved Mādhava?’ In this way I became more and more confused until I drifted back to sleep.”

प्रिये! दृष्ट्वा तास्ताः कुतुकिनि! मया दर्शित-चरी
 रमेशाद्या मूर्तीर्न खलु भवती विस्मयमगात् ।
 कथं विप्रो विस्मापयितुमशक्तु त्वां तव कथं
 तथा भ्रान्तिं धत्ते स हि भवति को हन्त! किमिदम् ॥४॥

*priye! dṛṣṭvā tās tāḥ kutukini! mayā darśita-cari
 ramesādyā mūrtīr na khalu bhavatī vismayam agāt
 katham vipro vismāpayitum aśakat tvām tava katham
 tathā bhrāntim dhatte sa hi bhavati ko hanta! kim idam (4)*

Having heard Śrīmatī Rādhikā describe Her dream, Śrī Kṛṣṇa replied, “O Beloved! In the past I have shown You many of My forms, such as that of Nārāyaṇa resting upon Ananta-śeṣa, but You never become astonished upon seeing Them. So why have You become astonished upon seeing this *brāhmaṇa*? O Kutukinī (curious prankster)! Why have You become bewildered? This is most astonishing—who could this *brāhmaṇa* be?”

इति प्रोच्य प्रेष्ठां क्षणमथ परामृष्य रमणो
 हसन्नाकृतज्ञं व्यनुददथ तं कौस्तुभ-मणिम् ।
 तथा दीप्तं तेने सपदि स यथा दृष्टमिव त-
 द्विलासानां लक्ष्मं स्थिर-चर-गणैः सर्वमभवत् ॥५॥

*iti procya preṣṭhām kṣaṇam atha parāmṛṣya ramaṇo
 hasann ākūtajñam vyanudad atha taṁ kaustubha-maṇim
 tathā dīptaṁ tene sapadi sa yathā dṛṣṭam iva tad
 vilāsānām lakṣmaṁ sthira-cara-gaṇaiḥ sarvam abhavat (5)*

After saying these playful words to Śrīmatī Rādhikā, Śrī Kṛṣṇa thought for a moment. Then He smiled and illuminated the Kaustubha jewel on His chest. Instantly that Kaustubha jewel began to shine and within the bright effulgence Śrīmatī Rādhikā then beheld precisely the same scene that She saw in Her dream, including all of the moving and non-moving living entities which were present there.

विभाव्याथ प्रोचे प्रियतम! मया ज्ञातमखिलं
तवाकृतं यत्त्वं स्मितमतनुथास्तत्त्वमसि सः ।
स्फुटं यन्नावादीर्यदभिमतिरत्राप्यहमिति
स्फुरन्ती मे तस्मादहमपि स एवेत्यनुमिमे ॥६॥

*vibhāvvyātha proce priyatama! mayā jñātam akhilaṁ
tavākūtaṁ yat tvam smitam atanuthās tattvam asi saḥ
sphuṭaṁ yan nāvādīryad abhimatir atrāpy aham iti
sphurantī me tasmād aham api sa evety anumime (6)*

Upon witnessing in Her wakened state the scene projected by the Kaustubha jewel which was identical to what She had seen in Her dream, Śrīmatī Rādhikā thought, “Aho! My Praṇanātha’s skilful cleverness knows no limit!” After some deliberation, She said, “O Beloved! I have understood Your intention. That exalted, golden *brāhmaṇa* youth whom I saw in My dream is none other than Yourself—the fact that You were slightly smiling when You revealed this vision to Me verifies this. But because You did not reveal everything to Me, the realisation has arisen within Me that I am also that Gaurāṅga. Therefore it seems that We have united as Gaurāṅga.”

यदप्यस्माकीनं रति-पदमिदं कौस्तुभ-मणिं
प्रदीप्यात्रैवादीदृशदखिल-जीवानपि भवान् ।
स्व-शक्त्याविर्भूय स्वमखिल-विलासं प्रतिजनं
निगद्य प्रेमाब्धौ पुनरपि तदाधास्यसि जगत् ॥७॥

*yad apy asmākīnaṁ rati-padam idaṁ kaustubha-maṇiṁ
pradīpyātraivādīdṛśad akhila-jīvān api bhavān
sva-śaktayāvīrbhūya svam akhila-vilāsaṁ pratijanaṁ
nigadya premābdhau punar api tadādhāsyasi jagat (7)*

“Furthermore, by illuminating this Kaustubha jewel, You have time and again revealed Your broad chest, which is the place of Our love because there I receive Your embrace. From this action it is apparent that You will again descend accompanied by all Your potencies and display both Yourself and Your pastimes before each and every living entity, thus again immersing this universe in an ocean of *prema*.”

यदुक्तं गर्गेण ब्रज-पति-समक्षं श्रुति-विदा
 भवेत् पीतो वर्णः क्वचिदपि तवैतन्न हि मृषा ।
 अतः स्वप्नः सत्यो मम च न तदा भ्रान्तिरभव-
 त्त्वमेवासौ साक्षादिह यदनुभूतोऽसि तदृतम् ॥८॥

*yad uktaṁ gargeṇa vraja-pati-samakṣaṁ śruti-vidā
 bhavet pīto varṇaḥ kvacid api tavaitan na hi mṛṣā
 ataḥ svapnaḥ satyo mama ca na tadā bhrāntir abhavat
 tvam evāsau sāksād iha yad anubhūto 'si tadṛtam (8)*

Next Śrīmatī Rādhikā said, “O Beloved! I have heard that at the time of Your childhood name-giving ceremony, Gargācārya, the knower of the Vedas, told Your father Nanda, the king of Vraja, ‘Previously Your son incarnated in white and red colours; now He has appeared in this dark colour, and in the future He will also appear in a yellow form.’ These words of his can never be untrue. Therefore My dream was true—I have no confusion about this whatsoever. My factual revelation is that You are indeed that very Gaurāṅga.”

पिबेद् यस्य स्वप्नामृतमिदमहो! चित्त-मधुपः
 स सन्देह-स्वप्नात्त्वरितमिह जागर्ति सुमतिः ।
 अवाप्तश्चैतन्यं प्रणय-जलधौ खेलति यतो
 भृशं धत्ते तस्मिन्नतुल-करुणां कुञ्ज-नृपतिः ॥९॥

*pibed yasya svapnāmṛtam idam aho! citta-madhupaḥ
 sa sandeḥa-svapnāt tvaritam iha jāgarti sumatiḥ
 avāptaś caitanyaṁ praṇaya-jaladhau khelati yato
 bhṛśaṁ dhatte tasminn atula-karuṇāṁ kuñja-nṛpatiḥ (9)*

Aho! Those intelligent persons who drink this wondrous Nectar of Pastimes in a Dream will awaken from the dream-like doubt of not knowing whether Nanda-nandana Kṛṣṇa is indeed that very Śrī Śacī-nandana. Having thus obtained steadfast faith in Śrī Caitanya, such persons will become the objects of Kṛṣṇa’s abundant mercy and frolic in the ocean of *prema*.

श्रीगोपाल-देवाष्टकम् Śrī Gopāla-devāṣṭakam

मधुर-मृदुल-चित्तः प्रेम-मात्रैक-वित्तः
स्वजन-रचित-वेशः प्राप्तशोभा-विशेषः ।
विविध-मणिमयालङ्कारवान् सर्व-कालं
स्फुरतु हृदि स एव श्रील-गोपालदेवः ॥१॥
madhura-mṛdula-cittaḥ prema-mātraika-vittaḥ
svajana-racita-veśaḥ prāpta-śobhā-viśeṣaḥ
vividha-maṇimayālaṅkāravān sarva-kālaṁ
sphuratu hṛdi sa eva śrīla-gopāladevaḥ (1)

Whose heart is sweet and soft, whose only wealth is *prema*, who is dressed by His mother and other dear devotees in such a way that He attains an extraordinary beauty, and who always wears varieties of jewelled ornaments—may that Śrī Gopāla-deva forever appear within my heart.

निरुपम-गुण-रूपः सर्व-माधुर्य-भूपः
श्रित-तनु-रुचि-दास्यः कोटि-चन्द्र-स्तुतास्यः ।
अमृत-विजयि-हास्य प्रोच्छलच्चिल्लिलास्यः
स्फुरतु हृदि स एव श्रील-गोपालदेवः ॥२॥
nirupama-guṇa-rūpaḥ sarva-mādhurya-bhūpaḥ
śrita-tanu-ruci-dāsyāḥ koṭi-candra-stutāsyāḥ
amṛta-vijayi-hāsyā procchalac-cilli-lāsyāḥ
sphuratu hṛdi sa eva śrīla-gopāladevaḥ (2)

Whose beauty and attributes are matchless, who is the emperor of all varieties of sweetness, whose bodily complexion is served by everyone, whose smile reproaches nectar, whose lotus face is praised by millions of moons, and whose eyebrows constantly dance—may that Śrī Gopāla-deva forever appear within my heart.

धृत-नव-परभागः सव्य-हस्त-स्थितागः

प्रकटित-निज-कक्षः प्राप्त-लावण्य-लक्षः ।

कृत-निजजन-रक्षः प्रेम-विस्तार-दक्षः

स्फुरतु हृदि स एव श्रील-गोपालदेवः ॥३॥

*dhṛta-nava-parabhāgaḥ savya-hasta-sthitāgaḥ
prakṛita-nija-kakṣaḥ prāpta-lāvanyaḥ-lakṣaḥ
kṛta-nija-jana-rakṣaḥ prema-vistāra-dakṣaḥ
sphuratu hṛdi sa eva śrīla-gopāladevaḥ (3)*

Who with a special intention in mind (to impress the *Vraja-gopīs*) proclaimed His supremacy by brilliantly holding Govardhana Hill in His left hand, and when doing so revealed the full magnificence of His majestic back and was adorned with hundreds of thousands of varieties of loveliness—may that Śrī Gopāla-deva, who is highly expert in protecting His devotees and in increasing their *prema* for Him, forever appear within my heart.

क्रम-वलदनुराग-स्वप्रियापाङ्ग-भाग-

ध्वनित-रसविलास-ज्ञानविज्ञापि-हासः ।

स्मृत-रतिपति-यागः प्रीति हंसी-तडागः

स्फुरतु हृदि स एव श्रील-गोपालदेवः ॥४॥

*krama-valad-anurāga-sva-priyāpāṅga-bhāga-
dhvanita-rasa-vilāsa-jñāna-vijñāpi-hāsaḥ
smṛta-ratipati-yāgaḥ prīti haṁsī-taḍāgaḥ
sphuratu hṛdi sa eva śrīla-gopāladevaḥ (4)*

Since the objective of His ever-expanding pure love is to procure the sidelong glances of the *gopīs*, on His lips always plays a gentle smile which is fully conversant in the matter of the erotic mellow. He always remembers the *Kāmadeva-yajña* (meaning that He is always remembering amorous enjoyment), and He is a lake for the female swans of love—may that Śrī Gopāla-deva forever appear within my heart.

मधुरिम-भर-मग्ने भात्यसव्येऽवलग्ने

त्रिबलिरलसवत्त्वात् यस्य पुष्टानतत्त्वात् ।

इतरत इह तस्या मार-रेखेव रस्या

स्फुरतु हृदि स एव श्रील-गोपालदेवः ॥५॥

*madhurima-bhara-magne bhāty asavye 'valagne
tribalir alasavattvāt yasya puṣṭānatvāt
itarata iha tasyā māra-rekheva rasyā
sphuratu hṛdi sa eva śrīla-gopāladevaḥ (5)*

On the right side of His very sweet waist are three lines created by His relaxed mood, and visible on the opposite side is a charming line which seems to embody *Kāmadeva*—may that Śrī Gopāla-deva forever appear within my heart.

वहति वलित-हर्ष वाहयंश्चानुवर्ष
 भजति च सगणं स्वं भोजयन् योऽर्पयन् स्वम् ।
 गिरि-मुकुटमणि श्रीदामवन्मित्रता श्रीः
 स्फुरतु हृदि स एव श्रील-गोपालदेवः ॥६॥

*vahati valita-harṣam vāhayamś cānuvarṣam
 bhajati ca sagaṇam svaṁ bhojayan yo 'rpayan svam
 giri-mukuta-maṇi-śrīdāmavan-mitratā śrīḥ
 sphuratu hṛdi sa eva śrīla-gopāladevaḥ (6)*

Who when lifting Govardhana Hill to protect Vraja from Indra's deluge arranged food and water for His afflicted devotees who were sheltered below, and who by lifting Śrī Girirāja created a friendship with him which is similar to His friendship with Śrīdāma—may that Śrī Gopāla-deva forever appear within my heart.

अधिधरमनुरागं माधवेन्द्रस्य तन्वं-
 स्तदमल-हृदयोत्थां प्रेमसेवां विवृन्वन् ।
 प्रकटित निज-शक्त्या वल्लभाचार्य-भक्त्या
 स्फुरतु हृदि स एव श्रील-गोपालदेवः ॥७॥

*adhidharam anurāgam mādhavendrasya tanvaṁś
 tad-amala-hṛdayotthāṁ prema-sevāṁ vivṛnvan
 prakṛṭita nija-śaktyā vallabhācārya-bhaktyā
 sphuratu hṛdi sa eva śrīla-gopāladevaḥ (7)*

Manifesting within me by His own great potency the *bhakti* of Śrī Vallabhācārya, the unparalleled spontaneous love of Śrī Mādhavendra Purī, and the *prema-sevā* which overflows within his pure heart, may Śrī Gopāla-deva forever appear within my heart.

प्रतिदिनमधुनापि प्रेक्ष्यते सर्वदापि
 प्रणय-सुरस-चर्या यस्य वर्या सपर्या ।
 गणयतु कति भोगान् कः कृती तत्प्रयोगान्
 स्फुरतु हृदि स एव श्रील-गोपालदेवः ॥८॥

*pratidinam adhunāpi prekṣyate sarvadāpi
 praṇaya-surasa-caryā yasya varyā saparyā
 gaṇayatu kati bhogān kaḥ kṛtī tat-prayogān
 sphuratu hṛdi sa eva śrīla-gopāladevaḥ (8)*

Even now devotees daily take *darśana* of that most exalted worship of Him which is saturated with the mood of His erotic love for the *gopīs*, and there is no scholar capable of counting the varieties of love-sports and other pastimes which He enjoys—may that Śrī Gopāla-deva forever appear within my heart.

गिरिधर-वर-देवस्याष्टकेनेममेव
स्मरति निशि-दिने वा यो गृहे वा वने वा ।
अकुटिल-हृदयस्य प्रेम-दत्वेन तस्य
स्फुरतु हृदि स एव श्रील-गोपालदेवः ॥९॥
*giridhara-vara-devasyāṣṭakenemam eva
smarati niśi-dine vā yo gṛhe vā vane vā
akuṭila-hṛdayasya prema-datvena tasya
sphuratu hṛdi sa eva śrīla-gopāladevah (9)*

May Śrī Gopāla-deva bestow *prema-bhakti* upon and be situated within the hearts of those honest devotees who remember the Supreme Personality of Godhead, Giridhārī Śrī Kṛṣṇa, through the medium of this *aṣṭaka*, regardless of whether those devotees reside in a dwelling, in the forest, or anywhere else, and whether they recite it in the day or in the night.

श्रीमदन-गोपाल-देवाष्टकम्

Śrī Madana-gopāla-devāṣṭakam

मृदु-तलारुण्य-जित-रुचिर दरद-प्रभं
कुलिश कञ्जारि-दर-कलस-झष चिह्नितम् ।
हृदि ममाधाय निज-चरण-सरसी-रुहं
मदन-गोपाल! निज-सदनमनुरक्ष माम् ॥१॥

*mṛdu-talāruṇya-jita-rucira darada-prabhaṁ
kuliśa kañjāri-dara-kalasa-jhaṣa cihñitam
hṛdi mamādhāya nija-caraṇa-sarasī-ruhaṁ
madana-gopāla! nija-sadanam anurakṣa mām (1)*

○ Madana-gopāla! The redness of the soles of Your very soft lotus feet conquer the charming lustre of the red *hiṅgula* fruit. Establishing within my heart those lotus feet, which are marked with the conchshell, disc, thunderbolt, lotus flower, waterpot, and fish, always remain before me and protect me.

मुखर-मञ्जिर-नख-शिशिर-किरणावली-
विमल-मालाभिरनुपदमुदित-कान्तिभिः ।
श्रवण-नेत्र-श्वसन-पथ-सुखद! नाथ! हे
मदन-गोपाल! निज-सदनमनुरक्ष माम् ॥२॥

*mukhara-mañjira-nakha-sīsira-kiraṇāvalī-
vimala-mālābhir anupadam udita-kāntibhiḥ
śravaṇa-netra-śvasana-patha-sukhada! nātha! he
madana-gopāla! nija-sadanam anurakṣa mām (2)*

○ Nātha! The sweet jingling of Your anklets, the radiance emanating from Your moon-like nails, and the fragrance of the garland of forest flowers which hangs to Your feet, give great pleasure to Your devotees' ears, eyes, and noses respectively. ○ Madana-gopāla! Always remain near and protect me.

मणिमयोष्णीष-दर-कुटिलिमणि लोचनो-
 च्चलन-चातुर्य-चित लवणिमणि गण्डयोः ।
 कनक-ताटङ्क-रुचि-मधुरिमणि मज्जयन्
 मदन-गोपाल! निज-सदनमनुरक्ष माम् ॥३॥

*maṇimayoṣṇīṣa-dara-kuṭilimaṇi locanoc-
 calana-cātura-cita lavaṇimaṇi gaṇḍayoḥ
 kanaka-tāṭaṅka-ruci-madhurimaṇi majjayan
 madana-gopāla! nija-sadanam anurakṣa mām (3)*

○ Madana-gopāla! As You immerse me in the sweet beauty of Your slightly tilted jewel-studded crown, Your crooked glances which dart here and there, and Your charming cheeks which are illuminated by radiant golden earrings, remain near and protect me.

अधर-शोणिम्नि दर-हसित-सितिमार्चिते
 विजित-माणिक्य-रद-किरण-गण-मण्डिते ।
 निहित-वंशीक! जन-दुरवगम-लील! हे
 मदन-गोपाल! निज-सदनमनुरक्ष माम् ॥४॥

*adhara-ṣoṇimni dara-hasita-sitimārcite
 vijita-māṇikya-rada-kiraṇa-gaṇa-maṇḍite
 nihita-vaṁśīka! jana-duravagama-līla! he
 madana-gopāla! nija-sadanam anurakṣa mām (4)*

The garland of effulgent rays emanating from Your teeth defeat the splendour of rubies, and they further beautify Your lustrous, smiling face. You hold a flute to Your red lips, and Your pastimes are not easily understood by common people. ○ Madana-gopāla! Remain near and always protect me.

पदक-हारालि-पद-कटक-नट-किङ्किणी-
 वलय-ताटङ्कमुख-निखिल-मणि-भूषणैः ।
 कलित-नव्याभ! निज-रुचित-तनु-भूषितै-
 र्मदन-गोपाल! निज-सदनमनुरक्ष माम् ॥५॥

*padaka-hārāli-pada-kaṭaka-naṭa-kiṅkiṇī-
 valaya-tāṭaṅka-mukha-nikhila-maṇi-bhūṣaṇaiḥ
 kalita-navyābha! nija-rucita-tanu-bhūṣitair
 madana-gopāla! nija-sadanam anurakṣa mām (5)*

○ Madana-gopāla! Decorated with jewelled neck-ornaments, necklaces, anklets, waist-ornaments, bracelets, and earrings, You exude an indescribable splendour. Standing before me decorated with those radiant ornaments, always protect me.

उडुप-कोटी-कदन-वदन-रुचि-पल्लवै-
मदन-कोटी-मथन-नखर-कर-कन्दलैः ।

धुतरुकोटी सदन-सदय-नयनेक्षणै-
मदन-गोपाल! निज-सदनमनुरक्ष माम् ॥६॥

*uḍupa-koṭī-kadana-vadana-ruci-pallavair
madana-koṭī-mathana-nakhara-kara-kandalaiḥ
dhutaru-koṭī sadana-sadaya-nayanekṣaṇair
madana-gopāla! nija-sadanam anurakṣa mām (6)*

Your glowing face defeats the effulgence of millions of moons, the splendour of the fresh, blossom-like nails of Your lotus hands smash the pride of millions of Cupids, and Your merciful glances are like an abode of millions of wish-fulfilling trees. O Madana-gopāla! Please remain near and always protect me.

कृत-नराकार! भव-मुख-विवुध-सेवित!
द्युति-सुधा-सार! पुरु-करुण! कमपि क्षितौ ।

प्रकटयन् प्रेम-भरमधिकृत-सनातनं
मदन-गोपाल! निज-सदनमनुरक्ष माम् ॥७॥

*kṛta-narākāra! bhava-mukha-vivudha-sevita!
dyuti-sudhā-sāra! puru-karuṇa! kam api kṣitau
prakaṭayan prema-bharam adhikṛta-sanātanam
madana-gopāla! nija-sadanam anurakṣa mām (7)*

○ You who are in human form! ○ You who are worshipped by the demigods headed by Mahādeva! ○ You who are the nectarean essence of shining splendour! ○ You who fulfil the desires of Your devotees' hearts! ○ Madana-gopāla! Having displayed indescribable love in this world since time immemorial, please remain near me and always protect me.

तरणिजा-तीर-भुवि तरणि-कर-वारक-
प्रियक षण्डस्थ-मणि-सदन-सहित-स्थित ।

ललितया सार्द्धमनुपद-रमित! राधया
मदन-गोपाल! निज-सदनमनुरक्ष माम् ॥८॥

*taraṇijā-tīra-bhuvi taraṇi-kara-vāraka-
priyaka ṣaṇḍastha-maṇi-sadana-sahita-sthita
lalitayā sārddham anupada-ramita! rādhayā
madana-gopāla! nija-sadanam anurakṣa mām (8)*

Situated in a splendid jewelled palace beneath a shade-giving *kadamba* tree on the bank of the Yamunā, You are perpetually served by Śrīmatī Rādhikā and Lalitā-sakhī. O Madana-gopāla! Remain near and always protect me.

मदन-गोपाल! तव सरसमिदमष्टकं
पठति यः सायमति-सरल-मतिराशु तम् ।
स्व-चरणाम्भोज-रति-रस-सरसि मज्जयन्
मदन-गोपाल! निज-सदनमनुरक्ष माम् ॥९॥

*madana-gopāla! tava sarasam idam aṣṭakam
paṭhati yaḥ sāyam ati-sarala-matir āśu tam
sva-caraṇāmbhoja-rati-rasa-sarasi majjayan
madana-gopāla! nija-sadanam anurakṣa mām (9)*

Those who with an honest heart daily recite this sweet *aṣṭaka* at dusk will be immersed in the flowing *prema-rasa* of Your lotus feet. O Madana-gopāla! Remain near me and always protect me.

श्रीगोविन्द-देवाष्टकम् Śrī Govinda-devāṣṭakam

जाम्बूनदोष्णीष-विराजि-मुक्ता-
माला-मणि-द्योति-शिखण्डकस्य ।

भङ्ग्या नृणां लोलुपयन् दृशः श्री-
गोविन्ददेवः शरणं ममास्तु ॥१॥

*jāmbūnadosṇīṣa-virāji-muktā-
mālā-maṇi-dyoti-sikhaṇḍakasya
bhaṅgyā nr̥ṇāṃ lolupayan dṛśaḥ śrī-
govindadevaḥ śaraṇaṃ mamāstu (1)*

Whose head is always adorned with a crown which is composed of gold from the Jambū River, which is studded with rows of splendid pearls and glistening jewels, which carries a slightly tilted peacock feather, and which captivates the eyes of everyone—may that Śrī Govinda-deva be my shelter.

कपोलयोः कुण्डल-लास्य-हास्य-
च्चविच्छटा चुम्बितयोर्युगेन ।

संमोहयन् संभजतां धियः श्री-
गोविन्ददेवः शरणं ममास्तु ॥२॥

*kapalayoh kuṇḍala-lāśya-hāśya-
ccavi-cchaṭā cumbitayor yugena
sanmohayan sambhajatāṃ dhiyaḥ śrī-
govindadevaḥ śaraṇaṃ mamāstu (2)*

Whose cheeks, which are kissed by the dancing of His earrings and the splendid beauty of His smile, enchant the hearts of His devotees—may that Śrī Govinda-deva be my shelter.

स्वप्रेयसी-लोचनकोण-शीधु-
प्राप्त्यै पुरोवर्ति-जनेक्षणेन ।
भावं कमप्युद्गमयन् बुधानां
गोविन्ददेवः शरणं ममास्तु ॥३॥

*sva-preyasī-locana-koṇa-śīdhu-
prāptyai puro-varti-janekṣaṇena
bhāvaṁ kam apy udgamayan budhānām
govindadevaḥ śaraṇaṁ mamāstu (3)*

Who in order to drink the nectar of His dearest devotees' sidelong glances (and fearing that someone else may see) casts His glance only at whomever may be standing before Him, and by doing so transmits an indescribable *bhāva* into the hearts of those of His devotees who are expert in *rasa-tattva*—may that Śrī Govinda-deva be my shelter.

वाम-प्रगण्डार्पित-गण्ड-भास्वत्-
ताटङ्क-लोलक-कान्ति-सिक्तैः ।
भ्रू-वल्गनैरुन्मदयन् कुलस्त्री
गोविन्ददेवः शरणं ममास्तु ॥४॥

*vāma-pragaṇḍārpita-gaṇḍa-bhāsvat-
tāṭaṅka-lolāka-kānti-siktaiḥ
bhrū-valganair unmadayan kula-strī
govindadevaḥ śaraṇaṁ mamāstu (4)*

Combined with His cheek resting upon His left shoulder, the radiance of His earrings, and the lustre of the pearl which adorns the tip of His nose, the movements of His eyebrows madden the *Vraja-gopīs*—may that Śrī Govinda-deva be my shelter.

दूरे स्थितास्ता मुरली-निनादैः
स्व-सौरभैर्मुद्रित-कर्ण-पालीः ।
नासारुधो हृद्गत एव कर्षन्
गोविन्ददेवः शरणं ममास्तु ॥५॥

*dūre sthitās tā muralī-ninādaiḥ
sva-saurabhair mudrita-karṇa-pālīḥ
nāsārudho hṛd-gata eva karṣan
govindadevaḥ śaraṇaṁ mamāstu (5)*

Although the *gopīs* remain at a distance from Him with both their ears and nostrils blocked (fearing that they will become maddened with *prema* if the sound of His flute enters their ears or if His bodily fragrance enters their noses), still by the medium of His bodily fragrance He enters their hearts and attracts them to Him—may that Śrī Govinda-deva be my shelter.

नवीन-लावण्य-भरैः क्षितौ श्री-
रूपानुरागाम्बु-निधि-प्रकाशैः ।
सतश्चमत्कारवतः प्रकुर्वन्
गोविन्ददेवः शरणं ममास्तु ॥६॥

*navīna-lāvaṇya-bharaiḥ kṣitau śrī-
rūpānurāgāmbu-nidhi-prakāśaiḥ
sataś camatkāra-vataḥ prakurvan
govindadevaḥ śaraṇaṁ mamāstu (6)*

Whose great abundance of ever-fresh loveliness immerses His devotees in the ocean of pure love manifested in this world by Śrī Rūpa Goswāmī where they experience an indescribable bliss—may that Śrī Govinda-deva be my shelter.

कल्प-द्रुमाधो मणि-मन्दिरान्तः-
श्रीयोग-पीठाम्बुरुहास्यया स्वं ।
उपासयंस्तन्त्र-विदोऽपि मन्त्रै-
गोविन्ददेवः शरणं ममास्तु ॥७॥

*kalpa-drumādho maṇi-mandirāntaḥ-
śrī-yoga-pīṭhāmburuhāsyayā svaṁ
upāsayams tantra-vido 'pi mantrair
govindadevaḥ śaraṇaṁ mamāstu (7)*

Who beneath a wish-fulfilling tree inside a temple of jewels situated upon the lotus-shaped *yoga-pīṭha*, He is worshipped with His own *mantras* by His devotees who are well-versed in the scriptures—may that Śrī Govinda-deva be my shelter.

महाभिषेक-क्षण-सर्व-वासोऽ-
लंकृत्यनङ्गी-करणोच्छलन्त्या ।
सर्वाङ्ग-भासाकुलयस्त्रिलोकीं
गोविन्ददेवः शरणं ममास्तु ॥८॥

*mahābhīṣeka-kṣaṇa-sarva-vāso
'laṅkṛty-anāṅgī-karaṇocchalantya
sarvāṅga-bhāsākulayaṁs trilokīṁ
govindadevaḥ śaraṇaṁ mamāstu (8)*

When at the time of His bathing ceremony all of His outer garments and ornament are removed, the glowing splendour of His fully-revealed bodily complexion enchants the three worlds—may that Śrī Govinda-deva be my shelter.

गोविन्ददेवाष्टकमेतदुच्चैः
पठेत्तदीयाङ्घ्रि-निविष्ट-धीर्यः ।
तं मज्जयन्नेव कृपा-प्रवाहै-
र्गोविन्ददेवः शरणं ममास्तु ॥९॥

*govindadevāṣṭakam etad uccaiḥ
paṭhet tadīyāṅghri-niviṣṭa-dhīr yaḥ
taṁ majjayann eva kṛpā-pravāhair
govindadevaḥ śaraṇaṁ mamāstu (9)*

Śrī Govinda-deva will certainly plunge into the flowing stream of His mercy whoever loudly recites this Govinda-devāṣṭaka with their mind fully concentrated on His lotus feet—may that Śrī Govinda-deva be my shelter.

श्रीगोपीनाथ-देवाष्टकम् Śrī Gopīnātha-devāṣṭakam

आस्ये हास्यं तत्र माध्वीकमस्मिन्
वंशी तस्यां नाद-पीयुष-सिन्धुः ।
तद्वीचीभिर्मज्जयन् भाति गोपी-
गोपीनाथः पीन-वक्षा गतिर्नः ॥१॥

*āsye hāsyam tatra mādhvikam asmin
vaṁśī tasyām nāda-pīyuṣa-sindhuh
tad-vīcībhir majjayan bhāti gopī
gopīnāthaḥ pīna-vakṣā gatir naḥ (1)*

Holding a flute to His sweetly smiling lips, He appears most beautiful as He immerses the *Vraja-gopīs* in the waves of the nectar-ocean of His flute song—may that broad-chested Śrī Gopīnātha-deva be our shelter.

शोणोष्णीष-भ्राजि-मुक्ता स्रजोद्यत्-
पिच्छोत्तंस-स्पन्दनेनापि नूनम् ।
हन्नेत्राली-वृत्ति-रत्नानि मुञ्चन्
गोपीनाथः पीन-वक्षा गतिर्नः ॥२॥

*ṣoṇoṣṇīṣa-bhrāji-muktā srajodyat-
picchottaṁsa-spandanenāpi nūnam
hṛṇ-netrālī-vṛtti-ratnāni muñcan
gopīnāthaḥ pīna-vakṣā gatir naḥ (2)*

The slight swaying of His peacock feather, which is His most celebrated ornament and which is illuminated by a splendid string of pearls in His red turban, steals away the jewels of the activities of His devotees' hearts and eyes—may that broad-chested Śrī Gopīnātha-deva be our shelter.

बिभ्रद्वासः पीतमूरु-कान्त्या-
 श्लिष्टं भास्वत्-किङ्किणीकं नितम्बे ।
 सव्याभीरी-चुम्बित-प्रान्त-बाहु-
 गोपीनाथः पीन-वक्षा गतिर्नः ॥३॥

*bibhrad-vāsaḥ pītam ūruru-kāntyā-
 śliṣṭaṁ bhāsvat-kiṅkiṇīkaṁ nitambe
 savyābhīrī-cumbita-prānta-bāhur
 gopīnāthaḥ pīna-vakṣā gatir naḥ (3)*

Yellow cloth embraces the unprecedented splendour of His thighs, He wears a radiant band of waist-bells around His hips, and His left shoulder is kissed by Śrīmatī Rādhikā—may that broad-chested Śrī Gopīnātha-deva be our shelter.

गुञ्जा-मुक्ता-रत्न-गाङ्गेय-हारै-
 माल्यैः कंठे लम्बमानैः क्रमेण ।
 पीतोदञ्चत्-कञ्चुकेनाञ्चितः श्री-
 गोपीनाथः पीन-वक्षा गतिर्नः ॥४॥

*guñjā-muktā-ratna-gāṅgeya-hāir
 mālyaiḥ kaṅṭhe lambamānaiḥ krameṇa
 pītodañcat-kañcukenāñcitaḥ śrīr
 gopīnāthaḥ pīna-vakṣā gatir naḥ (4)*

Around His neck are necklaces and garlands composed of *guñjā*, pearls, jewels, and gold which hang down to various degrees, and His resplendent yellow cloth makes Him captivatingly beautiful—may that broad-chested Śrī Gopīnātha-deva be our shelter.

श्वेतोष्णीषः श्वेत-सुश्लोक-धौतः
 सुश्वेत-स्रक् द्वित्रशः श्वेत-भूषः ।
 चुम्बन् शर्या-मङ्गलारात्रिके हृद्-
 गोपीनाथः पीन-वक्षा गतिर्नः ॥५॥

*śvetoṣṇīṣaḥ śveta-suśloka-dhautaḥ
 suśveta-srak dvi-trāśaḥ śveta-bhūṣaḥ
 cumban śaryā-maṅgalārātrike hṛd-
 gopīnāthaḥ pīna-vakṣā gatir naḥ (5)*

Being bathed in His devotees' pure and exquisite glorifications of Him and wearing a white crown, a white garland, and two or three other white articles such as a turban and a *kurtā*, He attracts the hearts of His devotees who receive His *darśana* at *maṅgala-ārati*—may that broad-chested Śrī Gopīnātha-deva be our shelter.

श्रीवत्स-श्री-कौस्तुभोद्भिन्न-रोम्णां
वर्णैः श्रीमान् यश्चतुर्भिः सदेष्टः ।
दृष्टः प्रेम्णैवाति धन्यैरनन्यै-
गोपीनाथः पीन-वक्षा गतिर्नः ॥६॥

*śrīvatsa-śrī-kaustubhodbhinna-romṇām
varṇaiḥ śrīmān yaś caturbhiḥ sadeṣṭaḥ
dṛṣṭaḥ preṃṇaivāti dhanyair ananyair
gopīnāthaḥ pīna-vakṣā gatiṛ naḥ (6)*

He is beautified by these four items: the mark of Śrīvatsa, opulence, the Kaustubha jewel, and the extraordinary lines of hairs on His body. He is always worshipped by His devotees, and He lovingly grants His *darśana* to those very fortunate souls who are exclusively devoted to Him—may that broad-chested Śrī Gopīnātha-deva be our shelter.

तापिच्छः किं हेम-वल्ली-युगान्तः?
पार्श्व-द्वन्द्वोद्योति-विद्युद्-घनः किं? ।
किम्वा मध्ये राधयोः श्यामलेन्दु-
गोपीनाथः पीन-वक्षा गतिर्नः ॥७॥

*tāpiñchaḥ kiṃ hema-vallī-yugāntaḥ?
pārśva-dvandvodyoti-vidyud-ghanāḥ kiṃ?
kim vā madhye rādhayoḥ śyāmalendur
gopīnāthaḥ pīna-vakṣā gatiṛ naḥ (7)*

Is He a *tamāla* tree entwined between two golden vines? Is He a dark blue cloud between a pair of gleaming lightning bolts? Is He a dark moon between two luminous stars? These doubts arise in the minds of those who see Him—may that broad-chested Śrī Gopīnātha-deva be our shelter.

श्रीजाह्नव्या मूर्तिमान् प्रेमपुञ्जो
दीनानाथान् दर्शयन् स्वं प्रसीदन् ।
पुष्पान् देवालभ्य-फेला-सुधाभि-
गोपीनाथः पीन-वक्षा गतिर्नः ॥८॥

*śrī-jāhnavyā mūrtimān prema-puñjo
dīnānāthān darśayan svaṃ prasīdan
puṣṭān devālabhya-phelā-sudhābhir
gopīnāthaḥ pīna-vakṣā gatiṛ naḥ (8)*

Being the embodied Gaṅga of profuse love (in His incarnation as Śrī Caitanya Mahāprabhu), He grants His *darśana* unto those who are destitute and shelterless, and always being very pleased with them, nourishes them with His *mahā-prasāda* remnants which cannot be attained by even the demigods—may that broad-chested Śrī Gopīnātha-deva be our shelter.

गोपीनाथस्याष्टकं तुष्ट-चेता-
स्तत्यादाब्ज-प्रेम-पुष्टि-भविष्णुः ।
योऽधीते तन्मन्तु-कोटीरपश्यन्
गोपीनाथः पीन-वक्षा गतिर्नः ॥९॥

*gopīnāthasyāṣṭakam tuṣṭa-cetās
tat-pādābja-prema-puṣṭi-bhaviṣṇuḥ
yo 'dhīte tan-mantu-koṭīr apāśyan
gopīnāthaḥ pīna-vakṣā gatir naḥ (9)*

Forgiving all their offences, He bestows *prema* upon those who regularly recite this Śrī Gopīnātha-devāṣṭaka with a contented heart and a fervent desire to strengthen their love for His lotus feet—may that broad-chested Śrī Gopīnātha-deva be our shelter.

श्रीगोकुलानन्द-गोविन्द-देवाष्टकम् Śrī Gokulānanda-govinda-devāṣṭakam

कोटि-कंदर्प-संदर्प-विध्वंसन-
स्वीय-रूपामृताप्लावित-क्षमातल ।
भक्त-लोकेश्णं सक्षणं तर्षयन्
गोकुलानन्द-गोविन्द! तुभ्यं नमः ॥१॥

*koṭi-kandarpa-sandarpa-vidhvamsana-
svīya-rūpāmṛtāplāvita-kṣmātala
bhakta-lokeṣṇaṁ sakṣaṇaṁ tarṣayan
gokulānanda-govinda! tubhyaṁ namaḥ (1)*

You pulverise the pride of millions of Cupids, You submerge the entire earth planet in the nectar of Your beauty, and You delight Your devotees' eyes—O Gokulānanda-Govinda! I offer *praṇāma* unto You.

यस्य सौरभ्य-सौलभ्य-भाग्-गोपिका
भाग्य-लेशाय लक्ष्म्यापि तप्तं तपः ।
निन्दितेन्दीवर-श्रीक! तस्मै मुहु-
र्गोकुलानन्द-गोविन्द! तुभ्यं नमः ॥२॥

*yasya saurabhya-saulabhya-bhāg-gopikā
bhāgya-leśāya lakṣmyāpi taptaṁ tapaḥ
ninditendīvara-śrīka! tasmai muhur
gokulānanda-govinda! tubhyaṁ namaḥ (2)*

To obtain a mere fraction of the good fortune of the *gopīs*, who always relish Your bodily fragrance, even Lakṣmīdevī performed severe austerities. Your beauty rebukes the splendour of the blue lotus flower—O Gokulānanda-Govinda! I offer *praṇāma* unto You time and again.

वंशिका-कंठयोर्यः स्वरस्ते सचेत्
 ताल-रागादिमान् श्रुत्यनुभ्राजितः ।
 का सुधा? ब्रह्म किं? का नु वैकुण्ठमुद्?
 गोकुलानन्द-गोविन्द! तुभ्यं नमः ॥३॥
vaṁśikā-kaṅṭhayor yaḥ svaraste sacet
tāla-rāgādīmān śruty-anubhrājitaḥ
kā sudhā? brahma kim? kā nu vaikunṭha-mud?
gokulānanda-govinda! tubhyaṁ namaḥ (3)

In comparison to hearing the melodies produced by Your flute and the sweet songs which You sing, what is heavenly nectar? What is knowledge of the impersonal Brahman, and what is the happiness of Vaikuṅṭha? O Gokulānanda-Govinda! I offer *praṇāma* unto You.

यत् पद-स्पर्श-माधुर्य-मज्जत्-कुचा
 धन्यतां यांति गोप्या रमातोऽप्यलम् ।
 यद् यशो दुन्दुभेर्घोषणा सर्वजिद्
 गोकुलानन्द-गोविन्द! तुभ्यं नमः ॥४॥
yat pada-sparśa-mādhurya-majjat-kucā
dhanyatām yānti gopyā ramāto 'py alam
yad yaśo dundubher ghoṣaṇā sarvajid
gokulānanda-govinda! tubhyaṁ namaḥ (4)

By offering their breasts to the sweetness of Your lotus feet, the *gopīs* attain a fulfilment far beyond that of even Lakṣmīdevī. The resounding kettledrum of Your fame conquers all—O Gokulānanda-Govinda! I offer *praṇāma* unto You.

यस्य फेला-लवास्वादने पात्रतां
 ब्रह्म-रुद्रादयो यान्ति नैवान्यके ।
 आधरं शीधुमेतेऽपि पिवन्ति नो
 गोकुलानन्द-गोविन्द! तुभ्यं नमः ॥५॥
yasya phelā-lavāsvādane pātratām
brahma-rudrādayo yānti naivānyake
ādharāṁ śīdhume te 'pi pivanti no
gokulānanda-govinda! tubhyaṁ namaḥ (5)

Although the demigods headed by Brahmā and Śiva have become qualified to taste a particle of Your *mahā-prasāda* remnants, an accomplishment which is very difficult indeed for ordinary people, still even those same demigods are unable to drink the nectar of Your lips—O Gokulānanda-Govinda! I offer *praṇāma* unto You.

यस्य लीलामृतं सर्वथाकर्षकं
ब्रह्म-सौख्यादपि स्वाद् सर्वे जगुः ।
तत् प्रमाणं स्वयं व्याससूनुः शुको
गोकुलानन्द-गोविन्द! तुभ्यं नमः ॥६॥

*yasya lilāmṛtaṁ sarvathākārṣakaṁ
brahma-saukhyād api svādu sarve jaguḥ
tat pramāṇaṁ svayaṁ vyāsasūnuḥ śuko
gokulānanda-govinda! tubhyaṁ namaḥ (6)*

Your devotees say that the nectar of Your pastimes is far more attractive than realisation of the impersonal Brahman, and Vyāsa's son Śukadeva Goswāmī is a testament to this fact. O Gokulānanda-Govinda! I offer *praṇāma* unto You.

यत् षडैश्वर्यमप्यार्य-भक्तात्मनि
ध्यातमुद्यच्चमत्कारमानन्दयेत् ।
नाथ तस्मै रसाम्भोधये कोटिशो
गोकुलानन्द-गोविन्द! तुभ्यं नमः ॥७॥

*yat ṣaḍ-aiśvaryaṁ apy ārya-bhaktātmani
dhyātam udyac-camatkāram ānandayet
nātha tasmai rasāmbhodhaye koṭiśo
gokulānanda-govinda! tubhyaṁ namaḥ (7)*

An astonishing ecstasy arises in the hearts of Your saintly devotees who meditate on Your six opulences. O Gokulānanda-Govinda! Millions of times I offer *praṇāma* unto You, the ocean of *rasa*.

गोकुलानन्द-गोविन्द-देवाष्टकं
यः पठेन्नित्यमुत्कंठितस्वत् पदोः ।
प्रेम-सेवाप्तये सोऽचिरांमाधुरी
सिंधु-मज्जमना वाञ्छितं विंदताम् ॥८॥

*gokulānanda-govinda-devāṣṭakaṁ
yaḥ paṭhen nityam utkaṅṭhitas tvat padoḥ
prema-sevāptaye so 'cirān mādhuri
sindhu-majjan manā vāñchitaṁ vindatām (8)*

O Prabhu! May those who regularly recite this Gokulānanda-Govindāṣṭaka quickly feel their hearts plunged into the ocean of Your sweetness and have their yearning to obtain the loving service (*prema-sevā*) of Your lotus feet fulfilled.

श्रीस्वयम्भगवत्त्वाष्टकम्

Śrī Svayam-bhagavattvāṣṭakam

स्व-जन्मन्यैश्वर्यं बलमिह बधे दैत्य-वितते-
र्यशः पार्थ-त्राणे यदु-पुरि महा-सम्पदमधात् ।
परं ज्ञानं जिष्णौ मुसलमनु वैराग्यमनु यो-
भगैः षड्भिः पूर्णः स भवतु मुदे नन्द-तनयः ॥१॥

*sva-janmany aiśvaryaṁ balam iha badhe daitya-vitater
yaśaḥ pārtha-trāṇe yadu-puri mahā-sampadam adhāt
paraṁ jñānaṁ jiṣṇau musalam anu vairāgyam anu yo-
bhagaih ṣaḍbhiḥ pūrṇaḥ sa bhavatu mude nanda-tanayaḥ (1)*

At the time of His appearance before Vasudeva and Devakī He exhibited His opulence, by killing numerous demons He exhibited His great strength, by protecting the Pāṇdavas He increased His fame, in the Yādava's capital city of Dvārakā He accepted matchless wealth, by speaking the *Bhagavad-gītā* to His friend Arjuna He exhibited His super-excellent knowledge, and as the Yadu dynasty was destroyed in a fratricidal war He displayed the highest ideal of renunciation—may that Nanda-nandana, who possesses the pinnacle of these six attributes, increase our spiritual happiness.

चतुर्बाहुत्वं यः स्वजनि समये यो मृदशने
जगत्कोटीं कुक्ष्यन्तर परिमितत्वं स्व-वपुषः ।
दधि-स्फोटे ब्रह्मण्यतनुत परान्त-तनुतां
महैश्वर्यैः पूर्णः स भवतु मुदे नन्द-तनयः ॥२॥

*catur-bāhutvaṁ yaḥ svajani samaye yo mṛdaśane
jagat-koṭīṁ kuksya-antara parimitatvaṁ sva-vapuṣaḥ
dadhi-sphoṭe brahmaṇya tanuta parānta-tanutāṁ
mahaiśvairyaiḥ pūrṇaḥ sa bhavatu mude nanda-tanayaḥ (2)*

At the time of His appearance He assumed a four-armed form, and after performing the pastime of eating clay, within His mouth He displayed millions of universes to His astonished mother. He allowed His immeasurable belly to be bound to a grinding mortar as punishment for breaking a yoghurt pot, and to enlighten Brahmā He expanded into unlimited transcendental forms—may that Nanda-nandana, who possesses the pinnacle of opulence, delight us.

बलं बक्यां दन्तच्छदन-वरयोः केशिनि नृगे
 नृपे वाह्योरङ्घ्रेः फणिनि वपुषः कंस-मरुतोः ।
 गिरित्रे दैत्येष्वप्यतनुत निजास्त्रस्य यदतो-
 महौजोभिः पूर्णः स भवतु मुदे नन्द-तनयः ॥३॥

*balam bakyām danta cchadana-varayoḥ keśini nṛge
 nrpe vāhyor aṅghreḥ phaṇini vapuṣaḥ kaṁsa-marutoḥ
 giritre daityeṣv apy atanuta nijāstrasya yad ato-
 mahaujobhiḥ pūrṇaḥ sa bhavatu mude nanda-tanayaḥ (3)*

When killing Pūtanā He utilised the strength of His exalted lips, when killing the Keśī demon and rescuing Nṛga Mahārāja from the well He employed the strength of His arms, in demolishing the pride of Kāliya-nāga He displayed the strength of His feet, when killing Kamsa and the cyclone-demon Tṛṇāvarta He exhibited His bodily strength, and when fighting with Bāṇāsura and killing many other demons He utilised the strength of His weapons—may that Nanda-nandana, who possesses the greatest strength, always delight us.

असंख्याता गोप्या व्रज-भुवि महिष्यो यदुपुरे
 सुताः प्रद्युम्नाद्याः सुर-तरु-सुधर्मादि च धनम् ।
 वहिद्वारि ब्रह्माद्यपि वलि-वहं स्तौति यदतः
 श्रियां पूरैः पूर्णः स भवतु मुदे नन्द-तनयः ॥४॥

*asaṅkhyātā gopyā vraja-bhuvi mahiṣyo yadu-pure
 sutāḥ pradyumnādyāḥ sura-taru-sudharmādi ca dhanam
 vahir dvāri brahmādy api vali-vahaṁ stauti yad ataḥ
 śriyām pūraiḥ pūrṇaḥ sa bhavatu mude nanda-tanayaḥ (4)*

In Vraja He danced with unlimited *gopīs*, in Dvārakā He lived with sixteen-thousand one-hundred and eight queens and fathered over one-hundred thousand sons headed by Pradyumna, He possessed the great wealth of the Sudharma assembly house and the *pārijāta* tree, and bearing gifts for Him, Brahmā and other heads of their own planets would stand at His gate offering Him prayers—may that Nanda-nandana, who possesses the greatest wealth, immerse us in the ocean of bliss.

यतो दत्ते मुक्तिं रिपु-विततये यन्नर-जनि-
विजेता रुद्रादेरपि नत-जनाधीन इति यत् ।
सभायां द्रोपद्या वर-कृदति-पूज्यो नृपमखे
यशोभिस्तत् पूर्णः स भवतु मुदे नन्द-तनयः ॥५॥

*yato datte muktīm ripu-vitataye yan nara-janir
vijetā rudrāder api nata-janādhīna iti yat
sabhāyām dropadyā vara-kṛd ati-pūjyo nṛpa-makhe
yaśobhis tat pūrṇaḥ sa bhavatu mude nanda-tanayaḥ (5)*

He placed liberation into the open hands of even His enemies, He assumed human form yet conquered Rudra and the other demigods, He was subjugated by His devotees although He is the supreme controller and fully independent, He granted Draupadī the benediction of unlimited cloth as she was being stripped in the assembly of the Kauravas, and before all the great personalities present at Yudhiṣṭhira Mahārāja's Rājasūya-yajña, He accepted the first worship—may that immeasurably famous son of Nanda always delight us.

न्यधाद्गीता-रत्नं त्रिजगदतुलं यत्प्रिय-सखे
परंतत्त्वं प्रेम्णोद्धव-परम-भक्ते च निगमम् ।
निज-प्राण-प्रेष्ठास्वपि रस-भरं गोपकुलजा-
स्वतो ज्ञानैः पूर्णः स भवतु मुदे नन्द-तनये ॥६॥

*nyadhād gītā-ratnaṁ tri-jagad atulaṁ yat priya-sakhe
paraṁ tattvaṁ preṁṇoddhava-parama-bhakte ca nigamam
nija-prāṇa-preṣṭhāsv api rasa-bharaṁ gopa-kulajāsv
ato jñānaiḥ pūrṇaḥ sa bhavatu mude nanda-tanayaḥ (6)*

He gave His dear friend Arjuna the glistening jewel of the *Bhagavad-gītā* which is itself unequalled within the three worlds, while He Himself was overcome with *prema* He instructed the great devotee Uddhava on *prema-tattva*, and He delineated the highly confidential *rasa-tattva* to the *gopīs* who are more dear to Him than life itself—may that Nanda-nandana, the embodiment of all knowledge, perpetually delight us.

कृतागस्कं व्याधं सतनुमपि वैकुण्ठमनयन्-
ममत्वस्यैकाग्रानपि परिजनान् हन्त विजहौ ।
यदप्येते श्रुत्या ध्रुवतनुतयोक्तास्तदपि हा
स्व-वैराग्यैः पूर्णः स भवतु मुदे नन्द-तनयः ॥७॥

*kṛtāgaskam vyādham satanum api vaikuṇṭham anayan-
mamatvasyaikāgrān api parijanān hanta vijahau
yad apy ete śrutyā dhruva-tanutayoktās tad api hā
sva-vairāgyaiḥ pūrṇaḥ sa bhavatu mude nanda-tanayaḥ (7)*

He sent a hunter named Jarā who had committed an offence against Him (by mistaking the Lord's foot for a deer and shooting it with an arrow) to Vaikuṇṭha in that very same form, and He abandoned those of His relatives who were inimical to Him, although they were the objects of His affection and the scriptures declare that they already possessed transcendental forms similar to His own—may that Nanda-nandana, who possesses the full power of renunciation, always delight us.

अजत्वं जन्मिदं रतिररतितेहाररहितता
सलीलत्वं व्याप्तिः परिमितिरहन्ता-ममतयोः ।
पदे त्यागात्यागावुभयमपि नित्यं सदुररी-
करोतशिः पूर्णः स भवतु मुदे नन्द-तनयः ॥८॥

*ajatvaṁ janmitvaṁ ratir aratitehārahitatā
salīlatvaṁ vyāptiḥ parimitir ahantā-mamatayoḥ
pade tyāgātyāgāv ubhayam api nityaṁ sad urarī-
karotaśiḥ pūrṇaḥ sa bhavatu mude nanda-tanayaḥ (8)*

Although He is unborn, He takes birth, and although He becomes emotionally attached, He remains aloof. Although He is inactive, He performs variegated pastimes, and although He is all-pervading, He is simultaneously limited. Although He has no unfulfilled desires, He is bound by His devotees' love for Him, and He both sometimes abandons and sometimes protects His dear devotees—may that complete Supreme Personality, the son of Nanda, always delight us.

समुद्यत् सन्देह-ज्वर-शत-हरं भेषज-वरं
जनो यः सेवेत प्रथित-भगवत्त्वाष्टकमिदम् ।
तदैश्वर्य-स्वादैः स्व-धियमति-वेलं सरसयन्
लभेतासौ तस्य प्रियपरिजनानुग-पदवीम् ॥९॥

*samudyat sandeha-jvara-sata-haram bheṣaja-varaṃ
jano yaḥ seveta prathita-bhagavattvāṣṭakam idam
tad-aiśvarya-svādaiḥ sva-dhiyam ati-velaṃ sarasayan
labhetāsau tasya priya-parijanānugya-padavīm (9)*

Bhagavān Nanda-nandana will bestow upon those who recite this Bhagavattvāṣṭakā, which is like an excellent medicine that cures the hundreds of varieties of feverish doubts which afflict the conditioned soul, a taste of the *rasa* of His opulences, and after having thus immersed their dry minds in unlimited nectar, He will grant them a position amongst His confidential servitors.

श्रीजगन्मोहनाष्टकम् Śrī Jagan-mohanāṣṭakam

गुंजावली-वेष्टित-चित्रपुष्प-
चूडा-वलन्मञ्जुल-नव्य-पिच्छम् ।
गोरोचना-चारु-तमालपत्रं
वन्दे जगन्मोहनमिष्टदेवम् ॥१॥

*guñjāvalī-veṣṭita-citrapuṣpa-
cūḍā-valan-mañjula-navya-piccham
gorocanā-cāru-tamālapatram
vande jagan-mohanam iṣṭadevam (1)*

I bow down to my worshipable Deity, Śrī Jagan-mohana, whose crown of multi-coloured flowers which is wrapped in a garland of *guñja* flowers has a beautiful, fresh peacock feather which sways to and fro placed in the middle of it, and whose forehead and limbs are adorned with enchanting *gorocanā-tilaka*.

भू-वल्गनोन्मादित-गोपनारी-
कटाक्ष-बाणावलि-विद्धनेत्रम् ।
नासाग्र-राजन्मणि-चारु-मुक्तं
वन्दे जगन्मोहनमिष्टदेवम् ॥२॥

*bhrū-valganonmādita-gopanāri-
kaṭākṣa-bāṇāvali-viddhanetram
nāsāgra-rājan-maṇi-cāru-muktaṁ
vande jagan-mohanam iṣṭadevam (2)*

I offer *praṇāma* to my worshipable Deity, Śrī Jagan-mohana, whose eyes are forever pierced by the sidelong glance-arrows of *gopīs* maddened by the movements of His eyebrows and the tip of whose nose is decorated with a beautiful jewel-studded pearl-ornament.

आलोल-वक्रालक-कान्ति-चुम्बि-
गण्डस्थल-प्रोन्नत-चारु-हास्यम् ।
वाम-प्रगण्डोच्चल-कुण्डलान्तं
वन्दे जगन्मोहनमिष्टदेवम् ॥३॥

*ālola-vakrālaka-kānti-cumbi-
gaṇḍasthala-pronnata-cāru-hāsyam
vāma-pragaṇḍoccala-kuṇḍalāntaṁ
vande jagan-mohanam iṣṭadevam (3)*

I offer *praṇāma* to my worshipable Deity, the enchanter of the three worlds, whose blue cheeks are decorated with a charming smile which seemingly kisses the splendour of His dangling locks of curly hair and whose left shoulder is touched by the tips of His swaying fish-shaped earrings.

बन्धूक-बिम्ब-द्युति-निन्दि-कुञ्चत्
प्रान्ताधर-भ्राजित-वेणु-वक्त्रम् ।
किञ्चित्तिरश्चीन-शिरोधिभातं
वन्दे जगन्मोहनमिष्टदेवम् ॥४॥

*bandhūka-bimba-dyuti-nindi-kuñcat
prāntādhara-bhrājita-veṇu-vaktram
kiñcit-tiraścīna-śirodhibhātaṁ
vande jagan-mohanam iṣṭadevam (4)*

I offer *praṇāma* at the feet of my worshipable Deity, Jagan-mohana Śrī Kṛṣṇa. With His neck slightly tilted, a flute brilliantly adorns His curved lips, which themselves reproach the splendour of the *bandhūka* flower and the ripened *bimba* fruit.

अकुण्ठ-रेखात्रय-राजि-कण्ठ-
खेलत्-स्वरालि-श्रुति-राग-राजिम् ।
वक्षः-स्फुरत्-कौस्तुभमुन्नतांसं
वन्दे जगन्मोहनमिष्टदेवम् ॥५॥

*akuṇṭha-rekhātraya-rāji-kaṇṭha-
khelat-svarāli-śruti-rāga-rājim
vakṣaḥ-sphurat-kaustubham unnatāṁsaṁ
vande jagan-mohanam iṣṭadevam (5)*

I offer *praṇāma* time and again to my worshipable Śrī Kṛṣṇa, the enchanter of the three worlds, whose splendid neck is clearly marked with three lines as He playfully sings *rāgas* in various melodies, whose chest is decorated with the glittering *kaustubha* jewel and whose shoulders are raised.

आजानु-राजदूल्याङ्गदाञ्चि-
स्मरार्गलाकार-सुवृत्त-बाहुम् ।
अनर्घ-मुक्ता-मणि-पुष्प-मालं
वन्दे जगन्मोहनमिष्टदेवम् ॥६॥

*ājānu-rājad-valayāṅgadāñci-
smarārgalākāra-suvṛtta-bāhum
anargha-muktā-maṇi-puṣpa-mālaṁ
vande jagan-mohanam iṣṭadevam (6)*

I bow down at the feet of my worshipable Deity, Śrī Jagan-mohana, whose nicely rounded arms, which are decorated with glistening armlets and bracelets, reach His knees and mock the powerful arms of Kāmadeva*, and whose chest is nicely decorated with priceless pearls and jewels as well as a flower garland.

*The word ‘*argalā*’ literally means a wooden bolt that is used to secure a door, and thus powerful arms are often compared to *argalās*. The *argalās* of Kāmadeva represent material attachment, and especially attraction to the form of a woman. Just as no one can pass beyond a door which is secured with a powerful *argalā*, no one can pass beyond Kāmadeva’s *argalās*. Even Brahmā lusted after his own daughter, and Śiva was attracted to Mohinī-mūrti. But Kṛṣṇa’s arms are infinitely more powerful than Kāmadeva’s arms, and one who becomes attracted to them can easily pass beyond Kāmadeva’s *argalās*.

श्वासैजदश्वत्थ-दलाभ-तुन्द-
मध्यस्थ-रोमावलि-रम्य-रेखम् ।
पीताम्बरं मञ्जुल-किङ्किणीकं
वन्दे जगन्मोहनमिष्टदेवम् ॥७॥

*śvāsaijad-aśvattha-dalābha-tunda-
madhyastha-romāvali-ramya-rekham
pītāmbaram mañjula-kiṅkiṇīkaṁ
vande jagan-mohanam iṣṭadevam (7)*

I bow down and place my head at the feet of my supremely worshipable Jagan-mohana Śrī Kṛṣṇa, whose abdomen, which is marked in the middle with a charming line of hairs, is like a banyan leaf which quivers as He breathes and which is attired in yellow garments and a waistband studded with bells which tinkle melodiously.

व्यत्यस्त-पादं मणि-नूपुराढ्यं
श्यामं त्रिभङ्गं सुर-शाखि-मूले ।
श्रीराधया सार्धमुदार-लीलं
वन्दे जगन्मोहनमिष्टदेवम् ॥८॥

*vyatyasta-pādaṁ maṇi-nūpurāḍhyaṁ
śyāmaṁ tribhaṅgaṁ sura-śākhi-mūle
śrī-rādhayā sārddham udāra-līlaṁ
vande jagan-mohanam iṣṭadevam (8)*

I bow my head to my worshipable Jagan-mohana Śrī Śyāmasundara, who stands below a desire tree with His feet, which are splendidly adorned with jewelled anklets, crossed in a delightful three-fold bending posture as He enjoys immensely enchanting pastimes with Śrīmatī Rādhikā.

श्रीमज्जगन्मोहन-देवमेतत्-
पद्याष्टकेन स्मरतो जनस्य ।
प्रेमा भवेद्येन तदङ्घ्रि-साक्षात्-
सेवामृतेनैव निमज्जनं स्यात् ॥९॥

*śrīmaj-jagan-mohana-devam etat-
padyāṣṭakena smarato janasya
premā bhaved yena tdaṅghri-sākṣāt-
sevāmṛtenaiva nimajjanaṁ syāt (9)*

Whoever remembers Jagan-mohana Śrī Kṛṣṇa by reciting these eight verses will certainly obtain *prema-bhakti* and become immersed in the nectar-ocean of His direct service.

श्रीअनुराग-वल्ली

Śrī Anurāga-vallī

The Burgeoning Vine of Love

देहार्बुदानि भगवन्! युगपत् प्रयच्छ
वक्त्रार्बुदानि च पुनः प्रतिदेहमेव ।
जिह्वार्बुदानि कृपया प्रतिवक्त्रमेव
नृत्यन्तु तेषु तव नाथ! गुणार्बुदानि ॥१॥

*dehārbudāni bhagavan! yugapat prayaccha
vaktrārbudāni ca punaḥ pratideham eva
jihvārbudāni kṛpayā prativaktram eva
nṛtyantu teṣu tava nātha! guṇārbudāni (1)*

Hey Bhagavān! Please be merciful and grant me millions of bodies. Then give each of those bodies millions of mouths and each of those mouths millions of tongues. Hey Nātha! And on each of those tongues may Your millions of divine attributes dance eternally.

किमात्मना? यत्र न देह-कोट्यो
देहेन किं? यत्र न वक्त्र-कोट्यः ।
वक्त्रेण किं? यत्र न कोटि-जिह्वाः
किं जिह्वया? यत्र न नाम-कोट्यः ॥२॥

*kimātmanā? yatra na deha-koṭyo
dehena kiṁ? yatra na vaktra-koṭyaḥ
vaktreṇa kiṁ? yatra na koṭi-jihvāḥ
kiṁ jihvayā? yatra na nāma-koṭyaḥ (2)*

What is the use of a soul that does not have millions of bodies? What is the use of a body which doesn't have millions of mouths, and what is the use of a mouth which doesn't possess millions of tongues? And what is the use of a tongue on which Your millions of names don't dance?

आत्मास्तु नित्यं शत-देह-वर्ती
देहस्तु नाथास्तु सहस्र-वक्त्रः ।
वक्त्रं सदा राजतु लक्ष-जिह्वं
गृह्णातु जिह्वा तव नाम-कोटिम् ॥३॥

*ātmāstu nityam śata-deha-vartī
dehastu nāthāstu sahasra-vaktraḥ
vaktraṁ sadā rājatu lakṣa-jihvaṁ
gr̥hṇātu jihvā tava nāma-koṭim (3)*

Hey Nātha! May my soul perpetually possess hundreds of bodies, may each body possess thousands of mouths, and may each mouth have hundreds of thousands of tongues upon which Your millions of names will dance.

यदा यदा माधव! यत्र यत्र
गायन्ति ये ये तव नाम-लीलाः ।
तत्रैव कर्णायुत-धार्यमाणा-
स्तास्ते सुधा नित्यमहं धयानि ॥४॥

*yadā yadā mādharma! yatra yatra
gāyanti ye ye tava nāma-līlāḥ
tatraiva karṇāyuta-dhāryamāṇā-
stāste sudhā nityam ahaṁ dhayāni (4)*

Hey Mādhava! My special supplication is that wherever any devotees, whether it is before Your deity form or anywhere else, perform *kīrtana* of Your *nāma*, *rūpa*, *guṇa*, and *līlā*, may I be present there with thousands of ears with which to perpetually drink the nectar.

कर्णायुतस्यैव भवन्तु लक्ष-
कोटयो रसज्ञा भगवंस्तदैव ।
येनैव लीलाः शृण्वानि नित्यं
तेनैव गायानि ततः सुखं मे ॥५॥

*karṇāyutasyaiva bhavantu lakṣa-
koṭyo rasajñā bhagavaṁs tadaiva
yenaiva līlāḥ śṛṇvāni nityam
tenaiva gāyāni tataḥ sukhaṁ me (5)*

Hey Bhagavān! And as I drink such nectar with millions of ears, may I have millions of tongues with which to incessantly extol the *nāma*, *rūpa*, *guṇa*, and *līlā* which I hear—doing so I will remain forever immersed in divine bliss.

कर्णायुतस्येक्षण-कोटिरस्या
हृत्कोटिरस्या रसनार्बुदं स्तात् ।
श्रुत्वैव दृष्ट्वा तव रूप-सिन्धु-
मालिङ्ग्य माधुर्यमहो! धयानि ॥६॥

*karṇāyutasyekṣaṇa-koṭirasyā
hṛt-koṭirasyā rasanārbudaṁ stāt
śrutvaiva dṛṣṭvā tava rūpa-sindhu-
māliṅgya mādhyam aho! dhayāni (6)*

May each of my millions of ears be accompanied by millions of eyes, may each of those eyes be accompanied by millions of hearts, and may those millions of hearts be accompanied by millions of tongues. Then those millions of ears will perpetually hear the glories of the ocean of Your beauty, those millions of eyes will perpetually receive *darśana* of that beauty, those millions of hearts will perpetually embrace it, and those billions of tongues will incessantly drink its nectar.

नेत्रार्बुदस्यैव भवन्तु कर्ण-
नासा-रसज्ञा हृदयार्बुदं वा ।
सौन्दर्य-सौस्वर्य-सुगन्धपूर-
माधुर्य-संश्लेष रसानुभूत्यै ॥७॥

*netrārbudasyaiva bhavantu karṇa-
nāsā-rasajñā hṛdayārbudaṁ vā
saundarya-sausvarya-sugandha-pūra-
mādhurya-saṁśleṣa rasānubhūtyai (7)*

May I have millions of eyes to drink the nectar of Your beauty, millions of ears to hear Your very sweet voice, millions of noses to smell Your fragrance, millions of tongues to taste Your sweetness, and millions of hearts with which to obtain the nectar of Your embrace.

त्वत्पार्श्वगत्यै पद-कोटिरस्तु
सेवां विधातुं मम हस्त-कोटिः ।
तां शिक्षितुं स्तादपि बुद्धि-कोटि-
रेतान् बरान्मे भगवन्! प्रयच्छ ॥८॥

*tvat-pārśva-gatyai pada-koṭir astu
sevām vidhātuṁ mama hasta-koṭiḥ
tām śikṣitum stādapi buddhi-koṭi-
retān barānme bhagavan! prayaccha (8)*

May I have millions of feet to employ in going to Your side, millions of hands with which to attend You, and millions of intelligences to learn how to serve You. Hey Bhagavān! Please be merciful and grant me these benedictions.

श्रीवृन्दा-देव्यष्टकम्

Śrī Vṛndā-devyaṣṭakam

गाङ्गेय-चाम्पेय-तडिद्विनिन्दि-
रोचिः-प्रवाह-स्नपितात्म-वृन्दे! ।
बन्धूक-रन्धु-द्युति-दिव्य-वासो
वृन्दे! नुमस्ते चरणारविन्दम् ॥१॥

*gāṅgeya-cāmpeya-taḍid-vinindi-
rociḥ-pravāha-snapitātma-vṛnde!
bandhūka-randhu-dyuti-divya-vāso
vṛnde! numaste caraṇāravindam (1)*

Your very beautiful bodily complexion reproaches the lustre of gold, *campaka* flowers, and lightning, you shower Kṛṣṇa's devotees with mercy, and you are attired in resplendent red garments—O Vṛnde! I offer *praṇāma* unto your lotus feet.

बिम्बाधरोदित्वर-मन्द-हास्य-
नासाग्र-मुक्ता-द्युति-दीपितास्ये ।
विचित्र-रत्नाभरणाश्रियाढ्ये!
वृन्दे! नुमस्ते चरणारविन्दम् ॥२॥

*bimbādharoditvara-manda-hāsya-
nāsāgra-muktā-dyuti-dīpitāsye
vicitra-ratnābharaṇā-śriyāḍhye!
vṛnde! numaste caraṇāravindam (2)*

A sweet smile emanates from your red *bimba*-fruit-like lips, the lustre of the pearl which adorns the tip of your nose illuminates your entire face, and your various jewelled ornaments make you appear supremely beautiful—O Vṛnde! I offer *praṇāma* unto your lotus feet.

समस्त-वैकुण्ठ-शिरोमणौ श्री-
कृष्णस्य वृन्दावन-धन्य-धाम्नि ।
दत्ताधिकारे वृषभानु-पुत्र्या
वृन्दे! नुमस्ते चरणारविन्दम् ॥३॥

*samasta-vaikuṅṭha-siromaṇau śrī-
kṛṣṇasya vṛndāvana-dhanya-dhāmnī
dattādhikāre vṛṣabhānu-putryā
vṛnde! numaste caraṇāravindam (3)*

The daughter of Vṛṣabhānu Mahārāja, Śrīmatī Rādhikā, has given you dominion over Śrī Kṛṣṇa's dear abode Śrī Vṛndāvana-dhāma, which is the crown-jewel of all the Vaikuṅṭha planets, which possesses unlimited transcendental attributes, and which is supremely pure. O Vṛnde! I offer *praṇāma* unto your lotus feet.

त्वदाज्ञया पल्लव-पुष्प-भृङ्ग
मृगादिभिर्माधव-केलिकुञ्जाः ।
मध्वादिभिर्भान्ति विभूष्यमाणा
वृन्दे! नुमस्ते चरणारविन्दम् ॥४॥

*tvad ājñayā pallava-puṣpa-bhṛṅga
mṛgādibhir mādhava-keli-kuñjāḥ
madhvādibhir bhānti vibhūṣyamāṇā
vṛnde! numaste caraṇāravindam (4)*

On your order the leaves, flowers, bees, deer, peacocks, parrots, and all the other living entities in Vṛndāvana beautifully decorate the wondrous *kuñjas* where Śrī Kṛṣṇa enjoys His love-sports in the perpetual spring season—O Vṛnde! I offer *praṇāma* unto your lotus feet.

त्वदीय-दूत्येन निकुञ्ज-यूनो-
रत्युत्कयोः केलि-विलास-सिद्धिः ।
त्वत्-सौभगं केन निरुच्यतां तद्
वृन्दे! नुमस्ते चरणारविन्दम् ॥५॥

*tvadīya-dūtyena nikuñja-yunor
atyutkayoḥ keli-vilāsa-siddhiḥ
tvat-saubhagaṁ kena nirucyatām tad
vṛnde! numaste caraṇāravindam (5)*

Because you serve as the messenger who cleverly unites Śrī Rādhā-Kṛṣṇa so They can perform Their pastimes of playful love, who in this world could possibly describe your peerless good fortune? O Vṛnde! I offer *praṇāma* unto your lotus feet.

रासाभिलाषो वसतिश्च वृन्दा-
वने त्वदीशाङ्घ्रि-सरोज-सेवा ।
लभ्या च पुंसां कृपया तवैव
वृन्दे! नुमस्ते चरणारविन्दम् ॥६॥

*rāsābhilāṣo vasatis ca vṛndā-
vane tvad-īśāṅghri-saroja-sevā
labhyā ca puṁsām kṛpayā tavaiva
vṛnde! numaste caraṇāravindam (6)*

By your mercy only do Kṛṣṇa's devotees reside in Śrī Vṛndāvana, render service to the lotus feet of your beloved Śrī Rādhā-Mādhava, and directly witness the *rāsa-līlā*—O Vṛnde! I offer *praṇāma* unto your lotus feet.

त्वं कीर्त्यसे सात्वत-तन्त्राविद्भि-
लीलाभिधाना किल कृष्ण-शक्तिः ।
तवैव मूर्तिस्तुलसी नृलोके
वृन्दे! नुमस्ते चरणारविन्दम् ॥७॥

*tvaṁ kīrtyase sātva-tantrā-vidbhir
līlābhidhānā kila kṛṣṇa-śaktiḥ
tavaiva mūrtis tulasī nṛloke
vṛnde! numaste caraṇāravindam (7)*

In the *tantras* composed by devotees such as Nārada, highly expert *paṇḍitas* have declared you to be Śrī Kṛṣṇa's pastime potency (*līlā-śakti*), and in this world you assume the form of the renowned *tulasī* tree—O Vṛnde! I offer *praṇāma* unto your lotus feet.

भक्त्या विहीना अपराध-लक्षैः
क्षिप्ताश्च कामादि-तरंगमध्ये ।
कृपामयि! त्वां शरणं प्रपन्ना
वृन्दे! नुमस्ते चरणारविन्दम् ॥८॥

*bhaktyā vihīnā aparādha-lakṣaiḥ
kṣiptāś ca kāmādi-taraṅga-madhye
kṛpāmayi! tvāṁ śaraṇaṁ prapannā
vṛnde! numaste caraṇāravindam (8)*

Devoid of devotion and guilty of committing unlimited offences, I am being tossed about in the ocean of material existence by the turbulent waves of lust, anger, greed, and so forth. Therefore, O merciful Vṛndā-devī! I take shelter of you and offer *praṇāma* unto your lotus feet.

वृन्दाष्टकं यः शृणुयात् पठेद् वा
वृन्दावनाधीश-पदाब्ज-भृङ्गः ।
स प्राप्य वृन्दावन-नित्यवासं
तत्-प्रेमसेवां लभते कृतार्थः ॥९॥

*vṛndāṣṭakam yaḥ śṛṇuyāt paṭhed vā
vṛndāvanādhīśa-padābja-bhṛṅgaḥ
sa prāpya vṛndāvana-nitya-vāsam
tat-prema-sevām labhate kṛtārthaḥ (9)*

Those who, being like bumblebees at the lotus feet of the king and queen of Vṛndāvana, either hear or recite this *aṣṭaka* describing Vṛndā-devī, will obtain eternal residence in Vṛndāvana where they will become fully gratified by rendering loving service to Śrī Śrī Rādhā-Govinda.

श्रीवृन्दावनाष्टकम् Śrī Vṛndāvanāṣṭakam

न योगसिद्धिर्न ममास्तु मोक्षो
वैकुण्ठ-लोकेऽपि न पार्षदत्वम् ।
प्रेमापि न स्यादिति चेत्तरां तु
ममास्तु वृन्दावन एव वासः ॥१॥

*na yoga-siddhir na mamāstu mokṣo
vaikuṅṭha-loke 'pi na pārṣadatvam
premāpi na syād iti cet tarām tu
mamāstu vṛndāvana eva vāsaḥ (1)*

If I do not obtain mystic powers, impersonal liberation, eternal residence in Vaikuṅṭha, or even *bhagavat-prema*, there is no loss for me as long as I can always reside in Śrī Vṛndāvana-dhāma.

तार्णं जनुर्यत्र विधिर्ययाचे
सद्भक्त-चूडामणिरुद्धवोऽपि ।
वीक्ष्यैव माधुर्यधूरां तदस्मिन्
ममास्तु वृन्दावन एव वासः ॥२॥

*tārṇam janur yatra vidhir yayače
sad-bhakta-cūḍamaṇir-uddhavo 'pi
vīkṣyaiva mādhyura-dhūrām tad asmin
mamāstu vṛndāvana eva vāsaḥ (2)*

Upon seeing the profuse sweetness of Vṛndāvana, even Brahmā, the spiritual master of the entire universe, and Uddhava, the crown-jewel of exalted devotees, prayed to take birth there as blades of grass. May Vṛndāvana always be my residence.

किं ते कृतं हन्त तपः क्षितीति
गोप्योऽपि भूमेस्तुवते रस कीर्तिम् ।
येनैव कृष्णाङ्घ्रि-पदांकितेऽस्मिन्
ममास्तु वृन्दावन एव वासः ॥३॥

*kiṁ te kṛtaṁ hanta tapaḥ kṣitīti
gopyo 'pi bhūme stuvate rasa kīrtim
yenaiva kṛṣṇāṅghri-padāṅkīte 'smin
mamāstu vṛndāvana eva vāsaḥ (3)*

When Śrī Kṛṣṇa vanished from the *rāsa-līlā*, the *gopīs* prayed (*Śrīmad-Bhāg.* 10.30.10), “*kiṁ te kṛtaṁ kṣitī tapo...*—O Pṛthvī-devī! What unprecedented austerities did you perform to receive the festival of the touch of Śrī Kṛṣṇa’s feet upon your surface in Vṛndāvana?” May I always reside in Vṛndāvana, which is marked with Kṛṣṇa’s footprints.

गोपांगना-लंपट-तैव यत्र
यस्यां रसः पूर्णतमत्वमाप ।
यतो रसो वै स इति श्रुतिस्त-
न्ममास्तु वृन्दावन एव वासः ॥४॥

*gopāṅganā-lampāta-taiva yatra
yasyāṁ rasaḥ pūrṇatamatvam āpa
yato raso vai sa iti śrutis tan
mamāstu vṛndāvana eva vāsaḥ (4)*

That the love of the *gopīs* is the most exalted and the fact that within their love, *rasa* reaches its pinnacle, is verified by these words from the Vedas: “*raso vai sa*—without question the son of Nanda is the embodiment of *rasa*.” Therefore may I always reside in Vṛndāvana.

भाण्डीर-गोवर्धन-रास-पीठै-
स्त्री-सीमके योजन-पंचकेन ।
मिते विभुत्वादमितेऽपि चास्मिन्
ममास्तु वृन्दावन एव वासः ॥५॥

*bhāṅḍīra-govardhana-rāsa-pīṭhais-
trī-sīmake yojana-pañcakena
mite vibhutvād amite 'pi cāsmiṁ
mamāstu vṛndāvana eva vāsaḥ (5)*

Due to the presence of Bhāṅḍīravāṭa, Govardhana, and Rāsa-pīṭha (where the *rāsa-līlā* took place), Vṛndāvana is known to have three borders, and although in reality it is limitless, it is five *yojanas* in circumference. May I always reside in Vṛndāvana.

यत्राधिपत्यं वृषभानु-पुत्र्या
येनोदयेत् प्रेमसुखं जनानाम् ।
यस्मिन्ममाशा बलवत्यतोऽस्मिन्
ममास्तु वृन्दावन एव वासः ॥६॥

*yatrādhipatyam vṛṣabhānu-putryā
yenodayet prema-sukhaṁ janānām
yasmin mamāśā balavatyaato 'smin
mamāstu vṛndāvana eva vāsaḥ (6)*

Where the daughter of Vṛṣabhāṇu Mahārāja is the queen, where the happiness of *bhagavat-prema* is manifest in each and every devotee, and where my long-cherished hope lies—may I always reside in that Vṛndāvana.

यस्मिन् महा-रास-विलास-लीला
न प्राप यां श्रीरपि सा तपोभिः ।
तत्रोल्लसन्मंजु-निकुंज-पुंजे
ममास्तु वृन्दावन एव वासः ॥७॥

*yasmin mahā-rāsa-vilāsa-lilā
na prāpa yām śrīrapi sā tapobhiḥ
tatrollasanmañju-nikuñja-puñje
mamāstu vṛndāvana eva vāsaḥ (7)*

The renowned pastime of the *rāsa* dance, which even Lakṣmīdevī could not gain entrance into although she performed varieties of penances, is enacted eternally in Vṛndāvana. Therefore may I always reside in Vṛndāvana, which is comprised of multitudes of splendidous, enchanting love-groves.

सदा रुरु-न्यकुमुखा विशंकं
खेलन्ति कूजन्ति पिकालिकीराः ।
शिखण्डिनो यत्र नटन्ति तस्मिन्
ममास्तु वृन्दावन एव वासः ॥८॥

*sadā ruru-nyaṅkumukhā viśaṅkaṁ
khelanti kūjanti pikālikīrāḥ
śikhaṇḍino yatra naṭanti tasmin
mamāstu vṛndāvana eva vāsaḥ (8)*

Where varieties of deer such as *ruru* (black deer) and *nyaṅku* (deer with horns) fearlessly play, where cuckoos, bumblebees, and parrots sing, and where peacocks dance—may I always reside in that Vṛndāvana.

वृन्दावनस्याष्टकमेतदुच्चैः
पठन्ति ये निश्चल-बुधयस्ते ।
वृन्दावनेशांघ्रि-सरोज-सेवां
साक्षाल्लभन्ते जनुषोऽन्त एव ॥९॥

*vṛndāvanasyāṣṭakam etad-uccaiḥ
paṭhanti ye niścala-budhayaste
vṛndāvaneśāṅghri-saroja-sevām
sākṣāllabhante januṣo 'nta eva (9)*

Those of fixed intelligence who loudly recite this Vṛndāvanāṣṭakam will, at the end of this very life, attain the direct service of the lotus feet of the king and queen of Vṛndāvana, Śrī Rādhā-Kṛṣṇa. This *aṣṭaka* is sung in the melody known as 'Upajāti'.