

श्रीस्तवावल्याम्

चैतन्याष्टकम्

Caitanyāṣṭakam

Version 1.0

रघुनाथदासगोस्वामिरचितम्

Raghunāthadāsa Gosvāmin

Translated and annotated

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for the

Gauḍīya Grantha Mandira

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हरिर्दृष्ट्वा गोष्ठे मुकुरगतमात्मानमतुलं
स्वमाधुर्यं राधाप्रियतरसखीवाप्तुमभितः ।
अहो गौडे जातः प्रभुरपरगौरैकतनुभाक्
शचीसूनुः किं मे नयनशरणीं यास्यति पुनः ॥ १ ॥

Hari,¹ in his cowherd village,
saw himself, unequalled, in a mirror
and to know his own sweetness
as does his dearer girlfriend Rādhā
was born as the Master² in Gauḍa,³
sharing in one body the golden hue of the other.⁴
Will the Son of Śacī⁵ ever again
cross the path of my eyes? (1)

पुरीदेवस्यान्तःप्रणयमधुना स्नानमधुरो
मुहुर्गोविन्दोद्यद्विशदपरिचर्यार्चितपदः ।
स्वरूपस्य प्राणार्बुदकमलनीराजितमुखः
शचीसूनुः किं मे नयनशरणीं यास्यति पुनः ॥ २ ॥

His sweetness bathed by the honey
of the affection of Purī-God's heart,⁶
his feet repeatedly worshipped
by the splendid service of Govinda,⁷
his face illuminated by
the ten million lotuses
of Svarūpa's life-breaths,⁸
will the Son of Śacī ever again
cross the path of my eyes? (2)

¹Kṛṣṇa.

²Śrī Caitanya.

³An old name for Bengal.

⁴Rādhā.

⁵Śrī Caitanya, whose mother was named Śacī.

⁶Īśvarapurī, Caitanya's initiating guru, or perhaps by pun Jagannātha the sacred image (*deva*) of the town of Purī in Orissa.

⁷Govinda Dāsa, Caitanya's personal servant in Purī, or perhaps when Caitanya was identified with Rādhā, his feet are imagined as being served by Govinda himself, as he is represented as doing in Jayadeva's *Gīta-govinda*.

⁸Svarūpa Dāmodara, one of Caitanya's intimate companions in Purī, or perhaps because of the high number of life-breaths this refers to the true nature (*svarūpa*) of all living beings who are scattered through many universes. They in their true natures all greet the face of Kṛṣṇa as Caitanya.

दधानः कौपीनं तद्दुपरि बहिर्वस्त्रमरुणं
प्रकाण्डो हेमाद्रिद्युतिभिरभितः सेविततनुः ।
मुदा गायन्नुच्चैर्निजमधुरनामावलिमसौ
शचीसूनुः किं मे नयनशरणीं यास्यति पुनः ॥ ३ ॥

Putting on a renunciant's loin-cloth
and over that a ruddy⁹ upper cloth,
his long body surrounded all around
by rays of the golden mountain,¹⁰
loudly singing with joy
his own sweet names,¹¹
will the Son of Śacī ever again
cross the path of my eyes? (3)

अनावेद्यां पूर्वैरपि मुनिगणैर्भक्तिनिपुरैः
श्रुतेर्गूढां प्रेमोज्ज्वलरसफलां भक्तिलतिकां ।
कृपालुस्तां गौडे प्रभुरतिकृपाभिः प्रकटयन्
शचीसूनुः किं मे नयनशरणीं यास्यति पुनः ॥ ४ ॥

What was unknowable even to sages of old
though expert in the ways of *bhakti*,
śruti's secret, the *bhakti* vine,
whose grape is the flaming *rasa* of love,¹²
that the compassionate Lord
with great grace revealed in Gauḍa.
Will the Son of Śacī ever again
cross the path of my eyes? (4)

निजत्वे गौडीयान् जगति परिगृह्य प्रभुरिमान्
हरेकृष्णोत्येवं गणानविधिना कीर्तयत भोः ।
इति प्रायां शिचां जनक इव तेभ्यः परिदिशन्
शचीसूनुः किं मे नयनशरणीं यास्यति पुनः ॥ ५ ॥

⁹The color of the dawn, *aruṇa*, the color worn by renunciants or *sannyāsīs* in India.

¹⁰Meru, which according to the mythology is completely composed of gold and gems.

¹¹A practice called *saṅkīrtana* of the holy names. In verse 5 Caitanya is recognized as the father of the practice.

¹²The flaming or blazing *rasa*, *ujjvala-rasa*, is a technical term in Caitanya Vaiṣṇavism for the *rasa*, flavor or rapture, of erotic love. It is the "flaming *rasa*" because of the way in which erotic love makes one heated or enflamed with passion. This is the kind of love that Rādhā and the cowherd ladies have for Kṛṣṇa and when tasted or powerfully experienced it is known as *rasa*.

The Lord accepted these Bengalis
as his own in this world
and like a father gave them this teaching:
“Hey, you repeat ‘hare kṛṣṇa’¹³
with the rules of counting!”¹⁴
Will the Son of Śacī ever again
cross the path of my eyes? (5)

पुरः पश्यन्नीलाचलपतिमुरुप्रेमनिवहैः
क्षरन्नेत्राम्भोभिः स्नपितः निजदीर्घोज्ज्वलतनुः ।
सदा तिष्ठन् देशे प्रणयिगरुडस्तम्भचरमे
शचीसूनुः किं मे नयनशरणीं यास्यति पुनः ॥ ६ ॥

Gazing before him at the Lord of Nīlācala,¹⁵
his own tall, shining body
bathed with flowing tears,¹⁶
aroused by deep love for him,
always standing in his place
behind the pillar of affectionate Garuḍa,
will the Son of Śacī ever again
cross the path of my eyes? (6)

मुदा दन्तैर्दष्ट्वा द्युतिविजितबन्दूकमधरं
करं कृत्वा वामं कटिनिहितमन्यं परिलसन् ।
समुत्थाप्य प्रेम्नागणितपुलको नृत्यकुतुकी
शचीसूनुः किं मे नयनशरणीं यास्यति पुनः ॥ ७ ॥

In joy he bit with his teeth his lips,
more lustrous than *bandhūka* flowers,
and placing his left hand on his hip
and raising the other he danced
his body covered with gooseflesh from love.¹⁷
Will the Son of Śacī ever again
cross the path of my eyes? (7)

¹³A clear reference to the Mahāmantra.

¹⁴A clear requirement that the recitation of the Mahāmantra be counted.

¹⁵Literally, the Lord of Blue Mountain, i.e., Jagannātha. Blue Mountain is an old name for Jagannātha Purī.

¹⁶The flowing of tears is one of the eight autonomic physical reactions, called the *aṣṭa-vikāra* or the *sāttvika-vikāra*, that are regarded as external signs or symptoms of the internal experience of *rasa*.

¹⁷Gooseflesh or the standing up of bodily hair is another of the *aṣṭa-vikāra* mentioned earlier.

सरितीरारामे विरहविधुरो गोकुलविधोर्
नदीमन्यां कुर्वन्नयनजलधाराविततिभिः ।
मुहुर्मूर्च्छां गच्छन्मृतकमिव विश्वं विरचयन्
शचीसूनुः किं मे नयनशरणीं यास्यति पुनः ॥ ८ ॥

In a garden by the ocean, suffering in separation
from the Moon of Gokula, he imagined another river
with streams of tears and repeatedly fainted,
making the whole world seem like a corpse.
Will the Son of Śacī ever again
cross the path of my eyes? (8)

शचीसूनोरस्याष्टकमिदमभीष्टं विरचयत्
सदा दैन्योद्रेकादतिविशदबुद्धिः पठति यः ।
प्रकामं चैतन्यः प्रभुरतिकृपावेशविवशः
पृथुप्रेमाम्भोदौ प्रथितरसदे मज्जयति तम् ॥ ९ ॥

He who with clear mind and abundant humility
always recites this eight-versed prayer, most dear,
dedicated to Śacī's Son,
him the Master Caitanya,
helpless from possession
by a surfeit of compassion,
submerges with delight in a vast ocean of love
which grants that celebrated *rasa*. (9)

इति श्रीचैतन्याष्टकम्