

# Verses sung at Śrī Gaura-pūrṇimā (Śrī Chaitanya-charitāmṛta: Ādi-līlā, Ch 13, vs 89-124.)

caudda-śata sāta-śake māsa ye phālguna  
paurḍamāsira sandhyā-kāle haile śubha-kṣaṇa[89]

Thus in the year 1407 of the Śaka Era (A.D. 1486), in the month of Phālguna [March-April], on the evening of the full moon, the desired auspicious moment appeared.[89]

siṁha-rāśi, siṁha-lagna, ucca graha-gaṇa  
ṣaḍ-varga, aṣṭa-varga, sarva sulakṣaṇa[90]

According to the Jyotir-veda, or Vedic astronomy, when the figure of the lion appears both in the zodiac and the time of birth [lagna], this indicates a very high conjunction of planets, an area under the influence of ṣaḍ-varga and aṣṭa-varga, which are all-auspicious moments.[90]

a-kalaṅka gauracandra dilā daraśana  
sa-kalaṅka candre āra kon prayojana[91]

When the spotless moon of Caitanya Mahāprabhu became visible, what would be the need for a moon full of black marks on its body?[91]

eta jāni' rāhu kaila candrera grahaṇa  
'kṛṣṇa' 'kṛṣṇa' 'hari' nāme bhāse tri-bhuvana[92]

Considering this, Rāhu, the black planet, covered the full moon, and immediately vibrations of “Kṛṣṇa! Kṛṣṇa! Hari!” inundated the three worlds.[92]

jaya jaya dhvani haila sakala bhuvana  
camatkāra haiyā loka bhāve mane mana [93]

All people thus chanted the Hare Kṛṣṇa mahā-mantra during the lunar eclipse, and their minds were struck with wonder.[93]

jagat bhariyā loka bale——'hari' 'hari'  
sei-kṣaṇe gaurakṛṣṇa bhūme avatari [94]

When the whole world was thus chanting the holy name of the Supreme Personality of Godhead, Kṛṣṇa in the form of Gaurahari advented Himself on the earth.[94]

prasanna ha-ila saba jagatera mana  
'hari' bali' hinduke hāsya karaye yavana [95]

The whole world was pleased. While the Hindus chanted the holy name of the Lord, the non-Hindus, especially the Muslims, jokingly imitated the words.[95]

'hari' bali' nārīgaṇa dei hulāhuli  
svarge vādya-nṛtya kare deva kutūhali [96]

While all the ladies vibrated the holy name of Hari on earth, in the heavenly planets dancing and music were going on, for the demigods were very curious.[96]

prasanna haila daśa dik, prasanna nadijala  
sthāvara-jaṅgama haila ānande vihvala [97]

In this atmosphere, all the ten directions became jubilant, as did the waves of the rivers. Moreover, all beings, moving and nonmoving, were overwhelmed with transcendental bliss.[97]

nadiyā-udayagiri, pūrṇchandra gaurahari,  
kṛpā kari' ha-ila udaya  
pāpa-tamaḥ haila nāśa, tri-jagatera ullāsa,  
jagabhari' hari-dhvani haya [98]

By His causeless mercy the full moon, Gaurahari, rose in the district of Nadia, which is compared to Udayagiri, where the sun first becomes visible. His rising in the sky dissipated the darkness of sinful life, and thus the three worlds became joyful and chanted the holy name of the Lord. [98]

sei-kāle nijālaya, uṭhiyā advaita rāya  
nṛtya kare ānandita-mane  
haridāse lañā saṅge, huṅkāra-kīrtana-raṅge  
kene nāche, keha nāhi jāne [99]

dekhi' uparāga hāsi', śighra gaṅgā-ghāṭe āsi'  
ānande karila gaṅgā-snāna  
pāñā uparāga-chale, āpanāra mano-bale,  
brāhmaṇere dila nānā dāna [100]

jagat ānandamaya, dekhi' mane sa-vismaya  
ṭhāreṭhore kahe haridāsa  
tomāra aichana raṅga, mora mana parasanna,  
dekhi—kichu kārye āche bhāsa [101]

āchāryaratna, śrīvāsa, haila mane sukhollāsa  
yāi' snāna kaila gaṅgā-jale  
ānande vihvala mana, kare hari-saṅkīrtana  
nānā dāna kaila mano-bale [102]

ei mata bhakta-tati, yāñra yei deśe sthiti,  
tāhāñ tāhāñ pāñā mano-bale  
nāche, kare saṅkīrtana, ānande vihvala mana,  
dāna kare grahaṇera chale [103]

brāhmaṇa-sajjana-nārī, nānā-dravye thāli bhari'  
āilā sabe yautuka la-iyā  
yena kāñchā-sonā-dyuti, dekhi' bālakera mūrti,  
āśīrvāda kare sukha pāñā [104]

sāvitrī, gaurī, sarasvatī, śachi, rambhā, arundhati,  
āra yata deva-nāriḡaṇa  
nānā-dravye pātra bhari', brāhmaṇira veśa dhari',  
āsi' sabe kare daraśana [105]

antarikṣe deva-gaṇa, gandharva, siddha, chāraṇa,  
stuti-nṛtya kare vādya-gīta  
nartaka, vādaka, bhāṭa, navadvīpe yāra nāṭa,  
sabe āsi' nāche pāñā prīta [106]

kebā āse kebā yāya, kebā nāche kebā gāya,  
sambhālīte nāre kāra bola  
khaṇḍīleka duḡkha-śoka, pramoda-pūrita loka,  
mīśra hailā ānande vihvala [107]

At that time Sri Advaita Acharya, in His own house at Shantipur, was dancing in a happy mood. Taking Haridas Thakur with Him, they danced and loudly chanted the Holy Names of the Lord. But why they were dancing, no one could understand. [99]

Seeing the lunar eclipse and laughing, both Advaita Acharya and Haridas Thakur immediately went to the bank of the Ganges to bathe in that sacred river in great jubilation. Taking advantage of the occasion of the lunar eclipse, Advaita Acharya, in his mind offered various kinds of charity to the brahmans. [100]

When he saw that the whole world was jubilant, Haridas Thakur, his mind astonished, directly and indirectly expressed himself to Advaita Acharya: "Your dancing and distributing charity are very pleasing to me. I can understand that there is some special purpose in these actions." [101]

Acharyaratna and Srivas Thakur were overwhelmed with joy, and immediately they also went to the bank of the Ganges to bathe there. Their minds full of happiness, they chanted the holy names of Hari and in their minds also meditated and offered charity. [102]

In this way all the devotees, wherever they were situated, in every city and every land, danced, performed sankirtan [the congregational chanting of the Lord's names], and in their minds offered all benedictions to others, being overwhelmed with joy. [103]

Many respectful brahman gentlemen and ladies, carrying plates filled with various gifts, came with their presentations. Seeing the newborn child, whose form resembled shining gold, all of them with happiness offered their blessings. [104]

Savitri, Gauri, Sachi, Rambha, Arundhati and all the celestial ladies also came there dressed as the wives of brahmans, and brought with them many varieties of gifts for the child. [105]

All the inhabitants of the heavenly planets, including the Gandharvas, Siddhas, the residents of Charanaloka, offered their prayers, sang and danced, accompanied by the sound of musical instruments and the beating of drums. Also, in the holy town of Navadvīp, dancers, musicians, and poets gathered together, and began to celebrate the Lord's appearance. [106]

No one could understand who was coming and who was going, who was dancing and who was singing. Nor could they understand each other's language. But in effect all unhappiness and lamentation were immediately dissipated, and people became joyous. Jagannath Mishra, the father of Gaurahari, was completely overwhelmed with happiness. [107]

**āchāryaratna, śrīvāsa, jagannātha-miśra-pāśa,  
āsi' tānre kare sāvadhāna  
karāila jātakarma, ye āchila vidhi-dharma,  
tabe miśra kare nānā dāna [108]**

**yautuka pāila yata, ghare vā āchila kata,  
saba dhana vipre dila dāna  
yata nartaka, gāyana, bhāṭa, akiñchana jana,  
dhana diyā kaila sabāra māna [109]**

**śrīvāsera brāhmaṇi, nāma tānra 'mālini',  
āchāryaratnera patni-saṅge  
sindūra, haridrā, taila, khai, kalā, nārikela,  
diyā pūje nārīgaṇa raṅge [110]**

**advaita-āchārya-bhāryā, jagat-pūjitā āryā,  
nāma tānra 'sītā ṭhākuraṇi'  
āchāyera ājñā pāñā, gela upahāra lañā,  
dekhite bālaka-śiromaṇi [111]**

**suvarṇera kaḍi-bauli, rajatamudrā-pāsuli,  
suvarṇera aṅgada, kaṅkaṇa  
du-bāhute divya śankha, rajatera malabaṅka,  
svarṇa-mudrāra nānā hāragaṇa [112]**

**vyāghra-nakha hema-jadi, kaṭi-paṭṭasūtra-ḍori  
hasta-padera yata ābharāṇa  
chitra-varṇa paṭṭa-sāḍi, buni photo paṭṭapāḍi,  
svarṇa-raupya-mudrā bahu-dhana [113]**

**durvā, dhānya, gorochana, haridrā, kuṅkuma,  
chandana,  
maṅgala-dravya pātra bhariyā  
vastra-guṭṭa dolā chadi' saṅge lañā dāsi cheḍi,  
vastrālaṅkāra peṭāri bhariyā [114]**

**bhakṣya, bhojya, upahāra, saṅge laila bahu bhāra,  
śachigrhe haila upanīta  
dekhiyā bālaka-ṭhāma, sākṣāt gokula-kāna,  
varṇa-mātra dekhi viparīta [115]**

**sarva aṅga—sunirmāṇa, suvarṇa-pratimā-bhāna,  
sarva aṅga—sulakṣaṇamaya  
bālakera divya jyoti, dekhi' pāila bahu prīti,  
vātsalyete dravila hrdaya [116]**

Chandrashekhar Acharya and Srivas Thakur both came to the house of Jagannath Mishra. They performed the different ceremonies according to religious principles which are prescribed for the birth of a child. Jagannath Mishra also gave away much wealth in charity. [108]

Whatever riches Jagannath Mishra had collected in the form of gifts and presents, and whatever he had in his house, he distributed among the brahmans, singers, dancers, poets and the poor. He honored them all by giving them riches in charity. [109]

The wife of Srivas Thakur, whose name was Malini, accompanied by the wife of Chandrashekhar and other ladies, came there in great happiness to worship the baby with such articles as vermilion, turmeric, scented oil, a kind of puffed rice called khoi, bananas and coconuts. [110]

One day shortly after Gaurahari was born, Advaita Acharya's wife, Sita Thakurani, who is worshipable by the whole world, at the request of her husband, went to see that topmost child with all kinds of gifts. [111]

She brought different kinds of presents made from gold, such as bracelets, coins, necklaces, ankle ornaments, a conchshell covered with gold, and other kinds of jewelry for the child. [112]

She also brought a locket with a tiger nail set in gold, belts made of silk and lace, silk saris and shawls, as well as silk clothing for the newly born child. [113]

Riding in a palanquin covered with cloth and accompanied by maidservants, Sita Thakurani came to the house of Jagannath Mishra, bringing with her many auspicious articles such as durva grass, rice paddy, turmeric, kumkum and sandalwood. All these presentations filled a large basket. [114]

When Sita Thakurani, bringing with her many kinds of food, clothes and other gifts, came to the house of Sachidevi (the mother of Gaurahari), Sita Thakurani was astonished to see the newly born child, and she could appreciate that except for a difference in color, the child was directly Lord Krishna of Gokula, Himself. [115]

Seeing the divine effulgence of the child, the well formed different parts of His golden body which were covered with auspicious signs, Sita Thakurani was very much pleased, and because of maternal affection, she felt as if her heart were melting. [116]

**durvā, dhānya, dila śirṣe, kaila bahu āśiṣe,  
chirajīvi hao dui bhāi  
ḍākinī-sāṅkhinī haite, śaṅkā upajila chite,  
ḍare nāma thuila ‘nimāi’ [117]**

**putramātā-snānadine, dila vastra vibhūṣaṇe,  
putra-saha miśrere sammāni’  
śachi-miśrera pūjā lañā, manete hariṣa hañā,  
ghare āila sitā ṭhākurañi [118]**

**aiche śachi-jagannātha, putra pāñā lakṣminātha,  
pūrṇa haila sakala vāñchita  
dhana-dhānye bhare ghara, lokamānya kalevara,  
dine dine haya ānandita [119]**

**miśra—vaiṣṇava, śānta, alampaṭa, śuddha, dānta,  
dhana-bhoge nāhi abhimāna  
putrera prabhāve yata, dhana āsi’ mile, tata,  
viṣṇu-prīte dvije dena dāna [120]**

**lagna gaṇi’ harṣamati, nilāmbara chakravartī,  
gupte kichu kahila miśrere  
mahāpuruṣera chihna, lagne aṅge bhinna bhinna,  
dekhi, —ei tāribe saṁsāre [121]**

**aiche prabhu śachi-ghare, kṛpāya kaila vatāre  
yei ihā karaye śravaṇa  
gaura-prabhu dayāmaya, tāñre hayena sadaya,  
sei pāya tāñhāra charaṇa [122]**

**pāiyā mānuṣa janma, ye nā śune gaura-guṇa,  
hena janma tāra vyartha haila  
pāiyā amṛtadhuni, piye viṣa-garta-pāni  
janmiyā se kene nāhi maila [123]**

**śri-chaitanya-nityānanda, āchārya advaitachandra,  
svarūpa-rūpa-raghunāthadāsa  
inhā-sabāra śri-charana, śire vandi nija-dhana,  
janma-lilā gāila kṛṣṇadāsa [124]**

She blessed the newly born child by placing fresh durva grass and paddy on His head and saying, “May you live long.” To protect Him from ghosts and witches, she gave the child the name Nimai. [117]

Sita Thakurani gave gifts to the mother and child, at the time of His birth and when the child was brought from the residence where He was born back to the home of Jagannath Mishra. Then Sita Thakurani, being honored by mother Sachidevi and Jagannath Mishra, returned to her own home in Shantipur. [118]

In this way, Sachidevi and Jagannath Mishra, having obtained a son who was the husband of the goddess of fortune, had all their desires fulfilled. Their house was always filled with riches and grains. As they looked upon the beloved body of the Lord, day after day their happiness increased. [119]

Jagannath Mishra was an ideal Vaishnav, a devotee of the Lord. He was peaceful, restrained in the enjoyment of his senses, pure and self-controlled. He therefore had no desire to enjoy material opulence. Whatever money that came because of the influence of his divine son, he gave in charity to the brahmins and for the worship of Lord Vishnu. [120]

After calculating the astrological chart for the child, Gaurahari, Nilambar Chakravarti privately said to Jagannath Mishra that he saw all the different auspicious symptoms of a great personality in both the body and horoscope of the child. He revealed that in the future this child would deliver the whole universe. [121]

In this way the Lord, out of His causeless mercy, made His advent in the house of Sachidevi. The Lord, Gaurahari, is very merciful to anyone who hears this narration of His birth, and gives that person the shelter of His lotus feet. [122]

Anyone who attains a human birth but does not have the opportunity to hear of Gaurahari is unfortunate. Instead of drinking nectar from the river of devotional service, if one drinks from the poisoned well of mundane happiness, it would have been better to not have lived at all. [123]

Taking on my head as my own wealth the lotus feet of Sri Chaitanya Mahaprabhu, Sri Nityananda Prabhu, Acharya Advaitachandra, Sri Swarup Damodar, Sri Rupa and Sri Raghunath and all the devotees of Mahaprabhu, I, Krishnadas, sing the glories of the Lord’s appearance. [124]