

ŚRĪ GADĀDHARĀṢṬAKAM -- A Sanskrit Prayer glorifying Gadādhara Paṇḍit, written by Mahāprabhu's associate, Svarūp Dāmodara Gosvāmī.

॥ श्री गदाधराष्टकम् ॥
Śrī Gadādharaṣṭakam

Eight Prayers Glorifying Gadādhara Prabhu
by Śrīla Svarūpa Dāmodara Gosvāmī

[Translated from Śrī Gauḍīya-stotra-ratna-mālā]
- English with word-to-word translation -

Text 1

*sva-bhaktiyoga-lāsinam sadā vraje vihāriṇam
hari-priyā-gaṇāgragam śacī-suta-priyeśvaram
sa-rādhā-kṛṣṇa-sevana-prakāśakam mahāśayam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum*

sadā—always; *lāsinam*—sporting; *bhakti-yoga*—in loving devotional service; *sva*—(Her) own; *vihāriṇam*—(as She) wanders; *vraje*—in Vraja; *agra-gam*—the leader; *gaṇa*—of the associates; *hari-priyā*—(damsels) beloved to Śrī Hari; *īśvaram*—the master; *śacī-suta-priya*—of those dear to the son of Śacī; *sevana-prakāśakam*—the manifester of the service; *sa-rādhā-kṛṣṇa*—to Śrī Kṛṣṇa together with Śrī Rādhā; *mahāśayam*—magnanimous; *aham bhajāmi*—I worship; *gadādharam*—Śrī Gadādhara; *su*—the excellent; *paṇḍitam*—paṇḍita (one who is well-versed in the essence of the śāstras); *gurum*—the dispeller of ignorance; *prabhum*—worshipable.

That personality who eternally wanders in Vraja while playfully performing Her own loving devotional service, (in other words, Śrī Rādhā, who is non-different from Śrī Gadādhara Prabhu) is the chief among the beloved damsels of Śrī Hari. As the foremost of the beloved associates of the son of Śacī (in other words, Śrī Gadādhara Prabhu), he reveals the process of service to Śrī Rādhā and Kṛṣṇa. I worship that magnanimous, exalted *paṇḍita* and guru, Śrī Gadādhara Prabhu. (1)

Text 2

*navojjvalādi-bhāvanā-vidhāna-karma-pāragam
vicitra-gaura-bhakti-sindhu-rasabhaṅga-lāsinam
su-rāga-mārga-darśakam vrajādi-vāsa-dāyakam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum*

pāragam—fully conversant; *vidhāna-karma*—in the process of manifesting; *bhāvanā*—the conceptions and moods of; *nava*—on the ever-new; *ujjvalādi rasa*—the brilliantly effulgent madhura and other (sakhya, vātsalya) rasas; *lāsinam*—playing; *rasabhaṅga*—in the waves of devotion to Śrī Gaurahari; *darsakam*—revealer; *su-rāga-mārga*—of the foremost path of spontaneous devotion; *dāyakam*—bestower; *vāsa*—of residence; *vraja-ādi*—within the dhāmas such as Śrī Vraja and Navadvīpa; *aham bhajāmi*—I worship; *gadādharam*—Śrī Gadādhara; *su*—the excellent; *paṇḍitam*—paṇḍita (one who is well-versed in the essence of the śāstras); *gurum*—the dispeller of ignorance; *prabhum*—worshipable.

He is fully conversant with the process of manifesting the conceptions and moods of ever-fresh *ujjala-madhura* and other *rasas*. He is fully absorbed in sporting in the waves of *rasa*

within the ocean of astonishingly variegated loving devotion to Śrī Gaurahari. He is the revealer of the foremost path of *rāga-bhakti*, and the bestower of residence in Śrī Hari's holy abodes, headed by Vraja. I worship that exalted *paṇḍita* and guru, Śrī Gadādhara Prabhu. (2)

Text 3

*śacī-sutāṅghri-sāra-bhakta-vṛnda-vandya-gauravaṁ
gaura-bhāva-citta-padma-madhya-kṛṣṇa-suvallabham
mukunda-gaura-rūpiṇaṁ sva-bhāva-dharma-dāyakam
bhajāmy ahaṁ gadādharaṁ supaṇḍitaṁ gurum prabhum*

gauravam—venerated; *vandya*—and worshipable; *bhakta-vṛnda*—by the multitude of devotees; *sāra*—the very essence of whose life; *śacīsuta-aṅghri*—is (their service) to the lotus feet of Śacī-suta; *kṛṣṇa*—Kṛṣṇa (who is situated); *madhya*—in the midst; *citta-padma*—of the lotus heart; *gaura*—of Śrī Gaura; *bhāva*—which is saturated with bhāva; *suvallabham*—is his most beloved and his very life; *mukunda*—to Mukunda; *gaura-rūpiṇam*—in His golden form; *dāyakam*—bestower; *sva bhāva-dharma*—the nature of his own moods (loving devotion to Kṛṣṇa); *ahaṁ bhajāmi*—I worship; *gadādharaṁ*—Śrī Gadādhara; *su*—the excellent; *paṇḍitaṁ*—paṇḍita (one who is well-versed in the essence of the śāstras); *gurum*—the dispeller of ignorance; *prabhum*—worshipable.

He is venerated and worshipped by the multitude of devotees who have taken exclusive shelter of the lotus feet of the son of Mother Śacī. Śrī Kṛṣṇa, who is splendidly situated within Śrī Gaurahari's lotus heart, which is saturated with *bhāva*, is alone his dearest beloved and very life. Śrī Gadādhara Prabhu has bestowed upon Mukunda, in His golden form as Śrī Gaurahari, the nature of the moods of his own heart—in other words, Śrī Rādhā's loving devotion to Śrī Kṛṣṇa. I worship that exalted paṇḍita and guru, Śrī Gadādhara Prabhu. (3)

Text 4

*nikuñja-sevanādika-prakāśanaika-kāraṇaṁ
sadā sakhī-rati-pradaṁ mahā-rasa-svarūpakam
sadāśritāṅghri-paṅkajaṁ śarīri-sad-gurum varam
bhajāmy ahaṁ gadādharaṁ supaṇḍitaṁ gurum prabhum*

eka-kāraṇam—whose sole purpose; *prakāśana*—is to manifest; *nikuñja-sevana-ādika*—the rendering of sevā and so forth to Yugalā-Kiśora in the nikuñja; *sadā*—(who) always; *sakhī-rati-pradam*—bestows rati according to the moods and services of Śrīmatī Rādhikā's sakhīs; *mahā-rasa-svarūpakam*—who is the original form of the mahā-rasa; *aṅghri-paṅkajam*—whose lotus feet; *āśrita*—are taken shelter of; *sadā*—always; *śarīri-sad-gurum*—who is the embodiment of the sad-guru; *varam*—most exalted; *ahaṁ bhajāmi*—I worship; *gadādharaṁ*—Śrī Gadādhara; *su*—the excellent; *paṇḍitaṁ*—paṇḍita (one who is wellversed in the essence of the śāstras); *gurum*—the dispeller of ignorance; *prabhum*—worshipable.

His sole purpose is to manifest the nature of service (to Śrī Śrī Yugalā-Kiśora) within the secret forest groves. He always bestows *rati* for the moods and services of Śrīmatī Rādhikā's *sakhīs*. He is the original form of the foremost *madhura-rasa*. As the best of perfected gurus, he always provides the protection of his lotus feet to those who take his shelter. I worship that exalted *paṇḍita* and guru, Śrī Gadādhara Prabhu. (4)

Text 5

*mahāprabhor mahā-rasa-prakāśanāṅkuram priyam
sadā mahā-rasāṅkura-prakāśanādi-vāsanām
mahāprabhor vrajāṅganādi-bhāva-moda-kārakam
bhajāmy ahaṁ gadādharaṁ supaṇḍitaṁ gurum prabhum*

priyam—beloved; *mahāprabhoḥ*—of Mahāprabhu; *aṅkuram*—sprout; *mahā-rasa-prakāśana*—which manifests the topmost amorous rasa; *sadā vāsanām*—always desirous of; *prakāśana-ādi*—manifesting, etc.; *aṅkura*—(the svarūpa of) the sprout; *mahā-rasa*—of the foremost mādihura-rasa; *kārakam*—whose purpose (is to); *bhāva-moda*—approve the delight of conjugal moods; *vrajāṅganā-ādi*—of the wives of the Vraja gopas; *mahāprabhoḥ*—as relished by Mahāprabhu; *aham bhajāmi*—I worship; *gadādharam*—Śrī Gadādhara; *su*—the excellent; *paṇḍitam*—paṇḍita (one who is well-versed in the essence of the śāstras); *gurum*—the dispeller of ignorance; *prabhum*—worshipable.

He is dear to Mahāprabhu for having become the sprout that burgeoned into [the tree of] *mahā-rasa*—the topmost mādihura-rasa. At the same time, he always desires to assist in nourishing the sprout of that *mahā-rasa* [in the heart of Śrī Caitanya Mahāprabhu], and he therefore gives pleasure to Him by assisting Him in relishing the *bhāvas* of the *vraja-gopīs*. I worship that exalted *paṇḍita* and guru, Śrī Gadādhara Prabhu. (5)

Text 6

dvijendra-vṛnda-vāndya-pāda-yugma-bhakti-vardhakam
nijeṣu rādhikātmatā-vapuḥ-prakāśanāgraham
aśeṣa-bhakti-śāstra-śikṣayojjvalāmṛta-pradam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum

vāndya—worshipable; *dvijendra-vṛnda*—by the host of exalted brāhmaṇas; *vardhakam*—who increases; *bhakti*—devotion; *pāda-yugma*—unto the two feet (of Śrī Hari); *nijeṣu*—to those dear to him; *āgraham*—(he is) determined; *prakāśana*—to reveal; *vapuḥ*—his form; *rādhikā-ātmatā*—as the personification of (as non-different from) Śrī Rādhikā; *aśeṣa-bhakti-śāstra*—out of the limitless bhakti-śāstra; *pradam*—who bestows; *amṛta*—the immortal nectar; *śikṣayā*—of the instructions; *ujjvala*—on the ujjala-rasa (the blazing mellow of amorous love); *aham bhajāmi*—I worship; *gadādharam*—Śrī Gadādhara; *su*—the excellent; *paṇḍitam*—paṇḍita (one who is well-versed in the essence of the śāstras); *gurum*—the dispeller of ignorance; *prabhum*—worshipable.

He promotes *bhakti* unto Śrī Gaurahari's lotus feet, which are always worshipped by the host of exalted brāhmaṇas. He is eager to reveal his own form as non-different from Śrīmatī Rādhikā to those who are dear to him (his personal associates). He bestows the immortal nectar of *ujjvalarasa* through his instructions, which are extracted from the limitless *bhakti-śāstras*. I worship that exalted *paṇḍita* and guru, Śrī Gadādhara Prabhu. (6)

Text 7

mudā nija-priyādikā-sva-pāda-padma-sīdhubhir
mahārasārṇavāmṛta-pradeṣṭa-gaura-bhaktidam
sadāṣṭa-sāttvikānvitam nijeṣṭa-bhakti-dāyakam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum

mudā—out of gladness; *nija-priyā-dika*—unto those who are dear to his heart; *sva-pāda-padma*—of his lotus feet; *sīdhubhiḥ*—by the nectar; *mahārasa-arnava*—of the great ocean of rasa; *amṛta*—nectar; *prada*—to be bestowed; *iṣṭa*—that which is dearly desired; *gaura*—unto Śrī Gaurahari; *bhaktidam*—bestows devotion; *sadā*—always; *aṣṭa-sāttvika*—of the eight sāttvika-bhāvas; *anvitam*—together with; *nija-iṣṭa*—unto His iṣṭa-deva (Śrī Gopīnātha); *bhakti-dāyakam*—He is the bestower of devotion; *aham bhajāmi*—I worship; *gadādharam*—Śrī Gadādhara; *su*—the excellent; *paṇḍitam*—paṇḍita (one who is well-versed in the essence of the śāstras); *gurum*—the dispeller of ignorance; *prabhum*—worshipable.

He joyfully bestows upon his dear associates the ambrosia of his lotus feet, together with the nectar emanating from the great ocean of *madhura-rasa* and his own cherished devotion (gaura-bhakti) to Śrī Gaurahari. He is always ornamented with the eight transformations of ecstasy (*aṣṭa-sāttvika-vikāras*), and he awards devotion to his *iṣṭadeva* (Śrī Gopīnātha). I worship that exalted *paṇḍita* and guru, Śrī Gadādhara Prabhu. (7)

Text 8

*yadīya-rīti-rāga-raṅga-bhaṅga-digdha-mānaso
naro 'pi yāti tūrṇam eva nāryabhāva-bhājanam
tam ujvalākta-cittam etu citta-matta-ṣaṭpado
bhajāmy ahaṁ gadādharaṁ supaṇḍitaṁ gurum prabhum*

naraḥ api—even a man; *mānasaḥ*—mind; *digdha*—is immersed; *raṅga-bhaṅga*—in the pleasurable waves; *yadīya*—of his; *rīti*—practices; *rāga*—of rāga; *tūrṇam*—quickly; *eva*—certainly; *yāti*—attains; *bhājanam*—becoming recipient (of qualification to worship Hari); *nārya-bhāva*—imbued with the bhāva of the vraja-nārīs (gopīs); *citta*—his mind; *matta*—(thus becoming like) an intoxicated; *ṣaṭ-padaḥ*—bumble-bee; *etu*—certainly attains; *tam*—that (state); *cittam*—of heart; *ujjala-akta*—imbued with madhura-rasa; *ahaṁ bhajāmi*—I worship; *gadādharaṁ*—Śrī Gadādhara; *su*—the excellent; *paṇḍitaṁ*—paṇḍita (one who is well-versed in the essence of the śāstras); *gurum*—the dispeller of ignorance; *prabhum*—worshipable.

One who drowns in the waves of His practices of *rāga-bhakti* quickly attains the qualification for the moods of the Vraja damsels, whose minds are like intoxicated bumblebees. Thus, the state of his mind also becomes saturated with *ujjala-rasa*. I worship that exalted *paṇḍita* and guru, Śrī Gadādhara Prabhu. (8)

Text 9

*mahā-rasāmṛta-pradam sadā gadādharaṣṭakam
paṭhet tu yaḥ subhaktito vrajāṅganā-gaṇotsavam
śacī-tanūja-pāda-padma-bhakti-ratna-yogyatām
labheta rādhikā-gadādharaṅghri-padma-sevayā*

tu—indeed; *yaḥ*—(he) who; *sadā*—regularly; *paṭhet*—recites; *subhaktitaḥ*—with pure devotion; *gadādhara-aṣṭakam*—these eight verses in praise of Śrī Gadādhara; *amṛta-pradam*—which bestow the nectar; *mahārāsa*—of the great madhura-rasa; *labheta*—can achieve; *yogyatām*—eligibility; *bhakti-ratna*—for the jewel of bhakti; *pāda-padma*—to the lotus feet; *śacī-tanūja*—of the son of Śacī; *sevayā*—(and) through service; *aṅghri-padma*—to the lotus feet; *rādhikā-gadādhara*—of Śrī Gadādhara who is non-different from Śrīmatī Rādhārāṇī; *utsavam*—the festival; *vraja-aṅganā-gaṇa*—of the multitude of vraja-gopīs; *ahaṁ bhajāmi*—I worship; *gadādharaṁ*—Śrī Gadādhara; *su*—the excellent; *paṇḍitaṁ*—paṇḍita (one who is well-versed in the essence of the śāstras); *gurum*—the dispeller of ignorance; *prabhum*—worshipable.

These eight verses in praise of Śrī Gadādhara bestow the nectar of that great *madhura-rasa*, which is the festival relished by the host of *vraja-gopīs*. Indeed, one who regularly recites these verses with pure devotion attains the service of the lotus feet of Śrī Gadādhara, who is none other than Śrīmatī Rādhikā. Through this service, he can achieve eligibility for the jewel of bhakti to the lotus feet of the son of Śacī. (9)

|| *iti śrī-svarūpa-dāmodara-gosvāmī viracitaṁ gadādharaṣṭakam sampūrṇam* ||

Thus ends the Gadādharaṣṭakam compiled by Svarūpa-dāmodara-gosvāmī