

**Srila Prabodhananda Sarasvati's
Sri Caitanya-candramrta
The Nectar Moon of Sri Caitanya**

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A Glimpse into the Life of Srila Prabodhananda Sarasvati

Beginning in the year 1511 Sri Caitanya Mahaprabhu made a pilgrim's journey of the holy places in South India, where He gave His mercy to the devotees there. Starting from Jagannatha Puri, He first went to the Godavari River, and from there travelled to many holy places in what is now the state of Madras. On Sukla Ekadasi of the month of Asadha, Sriman Mahaprabhu arrived at Sri Ranga-ksetra, where He decided to stay and practice austerities during the four months of Caturmasya. In this way Lord Caitanya spent four months seeing the beautiful form of the Deity, Lord Ranganatha, and preaching the message of Sri Krsna. At this time Lord Caitanya stayed at the home of three brothers, Tirumalaya, Vyenkata (whose son was Gopala Bhatta Gosvami), and Gopala Guru (Prabodhananda Sarasvati), who were Sri Vaisnavas, followers of Ramanujacarya, and devoted to the worship of Laksmi-Narayana. Lord Caitanya explained the superiority of Lord Krsna's lila to His hosts, and their conversation on this point is recorded in Caitanya-caritamrta, Madhya-lila, Chapter Nine. At this time Gopala Guru (Prabodhananda Sarasvati) became very devoted to Sri Caitanya Mahaprabhu, and Vyenkata's son (Gopala Bhatta Gosvami) also became attached to the Lord. In his youth, Gopala Bhatta was instructed by Prabodhananda Sarasvati.

Prabodhananda Sarasvati became a follower of Sri Caitanya and is considered one of the great acaryas in the Gaudiya Vaisnava sampradaya. Actually he is one the greatest eternal associates of the Lord. When the Lord appeared in His original form of Sri Krsna, Prabodhananda Sarasvati was one of the important gopis. This is recorded in Kavi Karnapura's Gaura-ganoddesa-dipika (163):

"The gopi Tungavidya, who appeared in Vrajabhumi during Lord Krsna's pastimes, also appeared during the pastimes of Lord Caitanya Mahaprabhu. At that time she appeared as Prabodhananda Svami, who became famous as Sarasvati because of his eloquent (sarasvati) glorification of Lord Caitanya Mahaprabhu."

Prabodhananda Sarasvati is also mentioned in the introduction to Srila Sanatana Gosvami's Hari-bhakti-vilasa (1.2):

"This book, Hari-bhakti-vilasa was originally compiled by Gopala Bhatta Gosvami, the disciple of Prabodhananda Sarasvati, who is very dear to Lord Krsna. Gopala Bhatta brought great happiness to Srila Rupa Gosvami, Srila Sanatana Gosvami, and Srila Raghunatha dasa Gosvami."

Srila Prabodhananda Sarasvati is also described in Narahari Sarakara's Bhakti-ratnakara:

"Prabodhananda Sarasvati was full of all good qualities, and therefore he was known everywhere by the name Sarasvati."

"He was very devoted to the Supreme Personality of Godhead, Sri Krsna Caitanya, and he always remembered Him, even when he slept."

"He was full of love for the devotees, and was also very austere and renounced. His handsome form was very pleasing to see, and he was also a learned poet and scholar. No one could compare with him in the arts of singing, dancing, and playing musical instruments."

"Everyone who heard his eloquent speech became filled with happiness. These are the incomparable glories of Prabodhananda Sarasvati." After Lord Caitanya left South India and returned to Jagannatha Puri in Orissa, Prabodhananda Sarasvati became rapt in always remembering Him within his

heart. Prabodhananda left his home in Ranga-ksetra and travelled to Sri Vrndavana, where he stayed in the forest of Kamyavana, and where he was soon met by his nephew Gopala Bhatta Gosvami.

Srila Bhaktisiddhanta Sarasvati Thakura

Chapter One

Stuti-mukhe vastu-nirdesa-rupa-mangalacaranam

In the Beginning an Invocation of Auspiciousness and a Description of the Contents of These Prayers.

1 Let us glorify the boundlessly merciful Supreme Personality of Godhead, the prince of Vraja. To taste the intoxicating sweet waves of the nectar of transcendental love for Krsna, as well as to give that nectar to others, He has now appeared in the transcendental abode of Navadvipa as Lord Caitanya Mahaprabhu.

2 One who is untouched by any piety, who is completely absorbed in irreligion, or who has never received the merciful glance of the devotees or been to any holy place sanctified by them will still ecstatically dance, loudly sing, and even roll about on the ground when he becomes intoxicated by tasting the nectar of the transcendental mellows of pure love of God given by Lord Caitanya. Let me therefore glorify that Lord Caitanya Mahaprabhu.

3 Not attainable by the faithful performers of pious deeds, not understood by those engaged in austerity, meditation, and yoga, not guessed by those absorbed in detachment, renunciation or prayers, and unknown even to the devotees full of love for Lord Govinda, the secret of pure devotional service has been revealed by the holy name during Lord Gaura's advent. Let me glorify that Lord Gaura.

4 Whether seen, touched, glorified, remembered, bowed down to from afar, or worshipped, Sri Caitanya gives the nectar of pure love of Krsna to His devotees. Let me glorify Sri Caitanya, the merciful Supreme Personality of Godhead.

5 For those who have attained the merciful sidelong glance of Lord Gaura, impersonal liberation becomes as palatable as going to hell, the heavenly cities of the demigods become as real as flowers imagined to float in the sky, the poisonous fangs of the untameable black snakes of the senses become broken, the whole world becomes full of joy, and Brahma, Indra, and all the great demigods become like tiny insects. Let us glorify that Lord Gaura.

6 When Lord Gauracandra's devotees, who are worshipped even by the demigods, drink the wonderfully sweet nectar of the bliss of pure love of God that flows from the lotus flower of Lord Gauracandra's feet, they become completely intoxicated. In that condition they laugh at Lord Brahma and the other demigods, condemn the impersonalist yogis, and do not consider the great devotees of Lord Visnu who do not worship Lord Gauracandra to be very important. Let us glorify that Lord Gauracandra.

7 What benefit did the world attain when Lord Rama, Lord Nrsimha, and many other incarnations of Godhead killed so many raksasa and daitya demons? How important is it that Lord Kapila and other incarnations revealed the paths of sankhya and yoga? How glorious is it that Lord Brahma and other guna-avatars create, maintain and destroy the material universes? How auspicious is it that Lord Varaha lifted the earth from the Garbhodaka Ocean? We do not consider any of these activities to be very important. The most important thing is that Lord

Caitanya has revealed the great splendour of pure love of Krsna. Let us glorify that Lord Caitanya Mahaprabhu.

Chapter Two

Namaskara-rupa-mangalacaranam

Auspicious Introduction in the Form of Offering Obeisances

8 Let me offer my respectful obeisances to Lord Caitanyacandra, whose face is as splendid as millions of moons and whose smile is as charming as moonlight. He is like a moon that has just risen from the ocean of the bliss of pure love for Lord Krsna.

9 O Lord Caitanyacandra, by devotedly serving Your lotus feet one can attain the pure love for Lord Krsna that is the ultimate goal of all endeavours. O Lord Caitanyacandra, O great auspiciousness of the world, I offer my respectful obeisances unto You. I offer my respectful obeisances unto You.

10 Moving His hands and feet, raising the two golden rods of His arms, trembling as He dances, and loudly calling out "Hari! Hari" in ecstatic bliss, Lord Caitanyacandra vanquishes the inauspiciousness of this world. To that Lord Caitanyacandra, whose eyes are like two large lotus flowers, who is immersed in tasting the sweet nectar of pure love of Krsna, and who is the crest jewel of all incarnations, I offer my respectful obeisances.

11 O Lord Caitanyacandra, O Lord whose form is full of blissful pastimes, O Lord whose complexion is as splendid as gold, O Lord who gives in charity the nectar of pure love for Lord Krsna, I offer my respectful obeisances unto You. I offer my respectful obeisances unto You.

12 To Lord Hari, His eyes now like millions of rainclouds shedding torrents of tears, the opulence of pure love of Krsna making Him laugh at millions of Vaikuntha worlds, His charming handsomeness like millions of nectar oceans, and His role now that of a sannyasi, I offer my respectful obeisances.

Chapter Three

Asirvada-rupa-mangalacaranam

Auspicious Introduction Consisting of Benedictions

13 May Lord Caitanya, whose shoulders are like a lion's, whose smiling cheeks are the sweetest of all sweet things, whose body displays various wonderful symptoms of ecstatic love of Krsna, whose features are as splendid as the whorl of a blossoming golden lotus flower, and who is Sri Radha and Krsna joined in a single form, protect you all.

14 When He saw new rainclouds He was reminded of Lord Krsna, and became like a madman with love for Him. When He saw a peacock feather He became agitated, and when he saw a gunja bracelet He trembled. When He saw a dark-complexioned boy He thought He had just seen Lord Krsna, and He became filled with fear and wonder. In this way golden Lord Hari preached the glories of pure devotional love for Himself.

15 Creating great tidal waves in the ocean of mercy, splendidly dressed in wonderful saffron garments as glorious as the sunrise, and glowing with the nectar of pure love of Krsna, may the wonderful and handsome moon of Lord Caitanya, which has risen from the milk ocean of Saci's womb, enter the sky of your heart.

16 Chanting the Hare Krsna maha-mantra, His own holy names which bring auspiciousness to the world, His hand trembling with love as He touches the knotted string about His waist to count the number of names, His face bathed in tears as He comes and goes, eager to see His own form of Lord Jagannatha, and bringing great delight to the eyes of all, may the golden form of Lord Hari protect you all.

17 Uprooting the dense darkness in the hearts of the entire world, making the nectar ocean of the bliss of pure love of Krsna overflow its shores without limit, and cooling this universe tormented by the threefold miseries, may the splendid moonlight of the moon of Lord Caitanyacandra eternally shine within your hearts.

Chapter Four
Sri Caitanya-bhakta-mahima
Glorification of Lord Caitanya's Devotees

18 The splendid path of pure devotional service, which bewildered the great sages in the past, which material intelligence has no power to enter, which Sukadeva Gosvami was not able to understand, and which merciful Lord Krsna never revealed to His closest friend, is the place where the dear devotees of Lord Gaura happily enjoy pastimes.

19 Talk of impersonal liberation will not become bitter, the shackles of blind adherence to social and Vedic convention will not become loosened, and the tumultuous debate of Vedic scholars on the merits of various useless spiritual paths will continue as long as a devotee who is like a bumblebee drinking the nectar of Lord Caitanya's lotus feet does not appear before the eyes.

20 Where is renunciation? Where is tranquil indifference to the temptations of sense pleasure or the torments of hell? Where are great waves of humbleness? Where is uncommon prowess? Where is the path of intense devotion? Where are these virtues present in the same way they are present in those who have made Lord Gaura the goal of their lives?

21 Even once seeing Lord Gaura's handsome face, which is overcome with feelings of love of Krsna, and which has blossoming lotus eyes filled with a great flood of tears, a person becomes maddened with newer and newer feelings of devotional love. He never abandons the ocean of sweetness that is Lord Gaura's feet.

22 They who follow the rules of varnasrama-dharma, worship Lord Visnu, visit holy pilgrimage places, and study the Vedas, but do not serve the lotus feet of the dear devotees of Lord Gaura, cannot understand the transcendental abode of Vrndavana, which is beyond the reach of the four Vedas.

23 If by churning the shoreless ocean of nectar one attains the incomparably sweet essence of all nectar, that nectar will taste very bitter to those who touch the splendour of the lotus feet of Lord Krsna who now displays His transcendental form of Sri Gaurasundara.

24 Humbly thinking oneself lower than a blade of grass, natural gentleness and charm, speaking words as sweet as nectar, spitting at the insignificant sense gratification of this world, disinterest in the affairs of this world, and overwhelming love for Lord Hari are the transcendental virtues of the devotees of Lord Gaura.

25 Worship millions of the most exalted spiritual masters if you wish! Study millions of Vedic literatures if you wish! But know it is they who have attained the merciful sidelong glance of Lord Caitanya who will understand the great secret that is pure love for Lord Krsna.

26 Let renunciation be multiplied millions of times! Let millions of virtues, beginning with peacefulness, sense control, tolerance and friendliness, be multiplied millions of times! Let there be millions of meditations on the words *tat tvam asi!* Let there be devotion to Lord Visnu multiplied millions of times! All this taken together does not equal even a millionth part of the multitude of perfect transcendental qualities possessed by the great souls who find transcendental bliss in the splendour of the toenails of the dear devotees of Srīman Caitanyacandra.

27 Some dance so enthusiastically they seem to leap over the mountains and oceans, and others repeatedly revile Indra and the other demigods. Who among the devotees headed by Advaitacandra is not now overwhelmed with bliss in the dancing festival of Lord Caitanya?

28 In this world there has not been, there will not be, and there is not now the touch of this kind of nectar from the lotus feet of the Supreme Personality of Godhead. It is only by the great mercy of Lord Gaura, who enjoys transcendental pastimes, and by the power of devotional service to Him, that the non-jealous devotees know anything about this nectar.

29 Lord Caitanya is worshipped by the Upanisads. Lord Caitanya destroys the pride of the arrogant demigods and sages who do not worship His lotus feet. Ah, what person is so fortunate that he has personally seen Lord Caitanya?

30 Even without following any religious rituals, one who wholeheartedly takes shelter of Lord Gauranga, the master of all transcendental opulences, will attain everything he might wish.

Chapter Five

Sri Caitanyabhakta-ninda

Criticism of Those who are not Devotees of Lord Caitanya

31 My mind thinks that a person who has countless pious credits and has completely taken shelter of Lord Hari, but does not worship Lord Caitanya, is very poor and unfortunate.

32 Pathetic are the followers of Vedic ritual! Pathetic are the practitioners of severe austerity! Pathetic are the dull-witted fools whose mouths have blossomed with the words "I am Brahman"! Why do we lament for these animals in the guise of men intoxicated by the taste of things other than Krsna? Alas! They have not tasted even a drop of the nectar of Lord Gaura.

33 Watered with nectar a stone will never sprout a single blade of grass. Carefully stretched out a dog's tail will never become straight. A man may reach out his arms as much as he likes, but he will never grasp the moon. A man may follow all the rituals of ordinary religion, but without the mercy of Lord Gaura he will never attain the festival of ecstatic love for Lord Krsna.

34 The advent of Sri Caitanya Mahaprabhu is like an expanding ocean of nectar. One who does not collect the valuable jewels within that ocean is certainly the poorest of the poor.

35 The golden moon of Lord Gauracandra now creates great tidal waves in the ocean of love for Lord Krsna. They who will not dive into that ocean must find themselves diving instead into an ocean of unwanted deeds.

36 The golden moon of Lord Caitanyacandra now creates great tidal waves in the nectar ocean of pure love for Lord Krsna. A person untouched by these waves is certainly the poorest of the poor.

37 Even though they be scholars learned in all the scriptures, those persons who will not accept that Lord Caitanya is the Supreme Personality of Godhead must continue to wander in this lifeless world of repeated birth and death.

38 Again and again He tastes the great sweetness of His own holy names. Again and again He is overcome with ecstasy. Again and again He says, "Sing! O sing the glories of the king of Vraja!" They who have not seen Lord Gauracandra in this way find pure love for Lord Krsna very difficult to attain.

39 Why should grass not sprout without seeds? Why should the blind not see? Why should the lame not be able to leap over mountains if those persons who have no devotion for Lord Caitanya, the master of the wonderful unparalleled opulence of the nectar of pure love of Krsna, could somehow attain the bliss of that pure love?

40 A devotee of Lord Govinda whose mind is not rapt in meditation on Lord Gaura, the philanthropist who, by wonderfully preaching the glories of the sweet nectar of pure love of Krsna, gave in charity the wonderful bliss of pure love of Krsna, is a bewildered fool. He is an animal in the guise of a man.

41 Although numberless incarnations of the Lord are described in the Sruti and other Vedic literatures, who, except for the Lord Himself, has the power to describe the glories and opulences of Lord Gaura? How many times have the devotees not personally seen that their beloved Lord Gaura is the Supreme Personality of Godhead, Lord Hari? Alas! alas! Still the fools refuse to believe that Lord Gaura is the Supreme!

42 If the people of this world say that because Lord Gaura, whose playful sidelong glance gives birth to the bliss of pure love of Krsna, which shows all living entities the worthlessness of material benefits and impersonal liberation, is not directly described in the four Vedas, he cannot be the Supreme Personality of Godhead, then alas! Alas! They are all atheists! O inscrutable illusory potency of Lord Visnu, O source of their bewilderment, I offer my respectful obeisances unto you.

43 Pathetic is his noble birth! Pathetic is his eloquence! Pathetic is his fame! Pathetic are his scholarship, wealth, and handsome young body! Pathetic is his status as a brahmana! Pathetic is his observance of varnasrama-dharma! Pathetic is he who in the age of Kali does not worship the golden form of Lord Gopinatha!

44 When they see Vakresvara Pandita and the other devotees of Lord Gaura overwhelmed by continually tasting the very wonderful and splendid nectar of pure love for Lord Krsna, the Lord's exalted associates in Vaikuntha become filled with wonder, and the hairs on their bodies stand erect. Without performing many pious deeds how can one become a devotee of Lord Gaura?

45 Lord Hari brought the full nectar of pure devotional service to this world. He gave His mercy to the living entities. He spoke with them, showed them His handsome smiling face, affectionately glanced at them from afar, and gave them a great festival of pure love of God. They who, despite having received so many gifts from Him, still refuse to worship Him, must be considered to be foolish, cruel-minded demons.

Chapter Six

Dainya-rupa-sva-ninda

The author Criticises Himself for His Wretched Condition

46 I am cheated! I am cheated! I am cheated! Of this there is no doubt. Although Lord Gaura has plunged the entire world in a flood of love of Krsna, I have not been touched by even a single drop!

47 Now that the pollen of Lord Gaura's lotus feet has touched this earth, who, even without trying for it, has not attained the pure love of Krsna that is the crest jewel of all human endeavour? Alas! Alas! Because of my great misfortune, only I have not attained even the slightest trace of the fragrance of that love. Because of this calamity I say, "To hell with my worthless life! To hell with my erudition! To hell with my high place in varnasrama society!"

48 Although the rising ocean of Lord Gauracandra's mercy has flooded the entire world, I am so unfortunate that not even a single drop has fallen upon me. How has this amazing calamity happened?

49 Now it is the age of Kali. My enemies, the senses, have become very strong. The splendid path of pure devotional service is blocked by millions of brambles. I am weak and agitated. Alas! Alas! Where can I go? O Lord Caitanyacandra, if now You will not give me Your mercy, what can I do?

50 Because the wonderful Lord never came before my eyes, and because I never tasted the transcendental nectar of service to His lotus feet, I simply pray to attain the jubilant festival of the association of those great souls now decorating this world, whose hearts are fixed at Lord Caitanya's lotus feet.

51 I am tightly bound by the chains of limitless horrible desires. I am addicted to millions of sins. My mind is filled with pain. Millions of wicked men mislead me. They are not my friends. Except for Lord Gaura, who is my friend in this world?

52 Alas! Alas! Alas! Millions of the seeds of material pious deeds fail to sprout when I try to plant them in the desert of my heart. I shall give up trying to plant them, and with all my heart I shall take shelter of Lord Gauracandra's feet, which bear the wonderful seed of pure devotional service.

53 Alas! Alas! How will the desire creeper of pure devotional service sprout in the desert of my heart? In my heart there is only one hope. I shall call out the name of Lord Caitanya. Then I shall never again lament.

54 I am chained by sinful desires. I have fallen into the painful ocean of repeated birth and death. The sharks and crocodiles of lust and anger are devouring me alive. I have no shelter. O Lord Caitanyacandra, please rescue me. Please give me the shelter of Your feet.

55 O Lord Caitanyacandra, if You place Your merciful glance on me, then even though I am a great fool, the wonderful path of pure devotion, which is sought by Siva, Sukadeva, Uddhava, Narada, and other great souls, will not be far away.

56 Where is causeless mercy? Where is wonderful transcendental opulence? Where is love for the devotees? O Lord Krsna, where are these virtues present in the same way they are present in Your feature as Lord Gaura?

Chapter Seven

Upasya-nistha

The Firm Conviction that Lord Caitanya is the Worshipable Supreme Personality of Godhead

57 O foolish mind, please take shelter of Lord Gauranga, who is the Supreme Personality of Godhead, who is hidden from the view of the Vedas, and who with His own transcendental potency plunged the entire world into the great nectar ocean of love for the lotus feet of Lord Krsna.

58 If someone can attain the supreme goal of life by devotedly hearing about, meditating upon, or glorifying Lord Murari, then that is very good for him. Let him do it. For myself, however, I shall only worship the hidden sweetness that fills the great shoreless nectar ocean of pure love of Krsna that flows from Lord Gauranga.

59 Some may worship the Supreme Personality of Godhead with the hope to attain the four goals of life (material piety, sense gratification, economic development and liberation). Others may reject all other objects of worship and simply become the servants of Lord Krsna. For myself, my mind is greedy to attain the great secret of pure love of Krsna, and for this reason I take shelter of the feet of Lord Caitanyacandra.

60 My faith in Vedic and ordinary duties, my embarrassment to sing, dance, and laugh, and my natural tendency to be absorbed in material activities, have all been stolen away by a very powerful golden-complexioned thief.

61 Who is this divine person showering millions of nectar oceans of intensely blissful, splendid, and sweet pure love of Krsna from the corners of His eyes, glistening with mercy? Who is this person whose fair-complexioned form is as splendid as a golden young plantain tree? Who is this person who has suddenly made my heart become so ardently devoted to His feet?

62 His complexion as fair as molten gold, and His form filled with the splendid and blissful nectar of pure transcendental love, the Supreme Personality of Godhead has mercifully appeared in the town of Navadvipa. In Navadvipa every home celebrates great festivals in honour of Bhakti-devi, the goddess of devotion. Navadvipa is sweeter than Vaikuntha. My heart finds its happiness in the transcendental abode of Navadvipa.

63 Let the Vedic scriptures say whatever they like! Let the learned logicians comment as they like! Whatever they say, the nectar of Lord Caitanya's lotus feet shall always remain my life and soul.

64 If the rare mystic perfections were to fall into my hand, if the demigods approached to become my servants, and if my form became the four-armed form of a resident of Vaikuntha, my mind would still not swerve from Lord Gauracandra for even a moment.

65 Let me live in a terrible cage of fire! I shall never associate with those averse to Lord Caitanya's lotus feet! My heart has no desire to go to Vaikuntha or any other auspicious place if for a single moment I could not taste the pollen of the lotus flower of Lord Caitanya's feet.

66 I may become famous in this world, or I may attain wonderful mystic powers, or by worshipping Lord Visnu I may attain a handsome four-armed

spiritual form like His. Still, if these things separated me from devotional service to Lord Gaura, my heart would not love them.

67 O Lord Caitanya, O merciful one, O supremely generous one, O Lord who fills the hearts of the living entities with the different mellows of devotional love, O wonderfully splendid Lord, O golden-complexioned Lord, O ocean of transcendental virtues, O personified nectar of devotional service, O Lord who is fond of chanting His own holy names, I pray that without ever becoming fatigued I may pass my life always chanting Your holy names in this way.

68 O Lord Krsna, Your golden form is the life of the devotees. It is the philanthropist that gives in charity the nectar of pure love of God. When shall I whole-heartedly love this golden form? When, because I have finally understood the secret of this golden form, will the splendour of Srimati Radharani's jewel toenails shine in my heart?

69 I meditate on the Supreme Personality of Godhead, who bears the name Caitanya. He wears a garland of fully blossomed damanaka flowers. He pleases everyone. He enjoys pastimes in a secluded garden. He continually chants the holy names of Lord Krsna. He is the abode of compassion. His fair complexion is as effulgent as gold.

70 I pray that my mind may always remember Lord Gauranga, the sannyasi whose eyes are like two bumblebees drawn to the glistening lotus flower of Lord Jagannatha's face in the festive city of Nilacala, who is tossed by great waves of ecstatic love of God, and who is the same Lord Krsna who appeared like Cupid to the doe-eyed girls of Vraja.

71 I take shelter of Lord Gaura Hari, who has accepted the saffron garment of a sannyasi, whose bodily hairs stand up in ecstasy, and whose handsome form is decorated with pearl-like tears flowing from His lotus eyes.

72 When will Lord Gaura Hari, who is more handsome than Cupid, more purifying than the celestial Ganges, more cooling than the moon, more sweet than madhrika nectar, more generous than the desire creeper, and more affectionate than a mother, appear in my meditation, and lovingly place His lotus feet in my heart?

73 I pray that the merciful Supreme Personality of Godhead, whose complexion eclipses the splendour of millions of lightning flashes, whose hips are covered with a charming manjistha flower coloured saffron cloth, and who delights this universe by again and again flooding it with the sweetest nectar of pure love of Krsna, may become very dear to me.

74 Will Lord Gaura, whose splendour condemns millions and millions of Cupids, whose handsome face eclipses millions and millions of rising autumn moons, and whose generosity makes millions and millions of desire trees seem insignificant, place His lotus feet in my heart after I have accumulated pious deeds in millions and millions of births?

75 I pray that the splendid moonlight of Lord Caitanyacandra, which violently uproots the darkness in the hearts of the entire world, which brings limitless tidal waves to the nectar ocean of the bliss of pure love of Krsna, and which brings coolness to the universe burning day and night in the threefold miseries of material existence, may shine in our hearts.

76 Plunged into Radha's lamentation in separation from Krsna, at one moment He would become emaciated and devastated. Thinking that Lord Krsna had

appeared before Him, at another moment He would become chubby with happiness, at another moment shed tears of joy, at another moment smile, and at another moment become very cool. Burning in the fire of separation from Lord Krsna, at another moment He would become feverish. Thinking that He saw Lord Krsna in the distance, at another moment he would run after Him. Considering that he had just touched Krsna, He would become stunned with bliss. At one moment He would talk as if Krsna were present, and at another moment He would become silent. I pray that Lord Gaura, the golden form of the Supreme Personality of Godhead, may appear in my heart.

77 He does not consider whether a person is qualified or not. He does not see who is His own and who is an outsider. He does not consider who should receive and who not. He does not consider whether it is the proper time. The Lord at once gives that nectar of pure devotional service that is difficult to attain even by hearing the message of the Lord, seeing the Deity, offering obeisances, meditating, or following a host of spiritual practices. That Supreme Personality of Godhead, Lord Gaurahari, is my only shelter.

78 Even the greatest sinners, even the lowest of men, even men of the basest character, even those in the vanguard of sinful acts, even the dog eaters, even those whose hearts are filled with sinful desires, even those born or residing in sinful countries, and even those destroyed by bad company have all been rescued by the mercy of Lord Gaura. Let me take shelter of Lord Gaura.

79 Leaving the charming forest on the bank of the Yamuna and entering a flower garden by the shore of the salt-water ocean, rejecting His yellow garment and accepting a saffron cloth, Lord Hari has now concealed His own bodily lustre and manifests a golden complexion. Let me take shelter of that golden Lord Hari.

Chapter Eight
Loka-siksa
Instruction to the People

80 O foolish people, please seek the path of pure hari-bhakti, which even the great sages in ancient times could not find after long searching. If in your heart there is no faith, and if you think it is too difficult to attain, then please abandon all these misconceptions and take shelter of the lotus feet of Lord Gaura.

81 He places His budding lotus hands above His head. His soft cheeks are bathed in tears from His eyes. He is dressed in garments the colour of a newly blossomed lotus whorl, and His complexion robs gold of its splendour. Please offer your respectful obeisances to Lord Gaura.

82 O brother, even if you chant the wonderfully powerful holy names of Lord Krsna, and even if you meditate on His brilliant and charming transcendental form, which creates auspiciousness for the entire world, you still cannot hope to attain the splendid nectar of pure love of Krsna if the merciful glance of Sri Caitanya Mahaprabhu does not fall upon you.

83 O brother, please do not act in this reckless way. Because you have not taken shelter of Lord Gauranga's lotus feet, the devotees who have become intoxicated by drinking the nectar of the mellows of pure devotional service to Lord Krsna are everywhere laughing at all your endeavours. O brother, please listen to this secret: Lord Gauranga is the Supreme Personality of Godhead, and He is the object of the pure love of God described in all Vedic scriptures.

84 "I have no power to understand the path of Krsna-bhakti, which makes one averse to impersonal speculation and non devotional yoga, and I have no contact with saintly spiritual masters. Alas! Alas! Alas! Of whom can I take shelter."

"O fool, has the name Gaura Hari never entered your ears?"

85 Give up all useless material duties! Do not allow a single word of the impersonalist theory to enter your ears! Give up all illusions about your material body and the family and paraphernalia in relation to it. Taking shelter of the mercy of Lord Gaura, please attain the very wonderful and sweet crest-jewel of all human endeavours.

86 What is the use of studying many scriptures? What is the use of going on pilgrimage to holy places. Fear women who are like tigers! Spit on the opulences of Svargaloka! Know that all material benefits are as worthless as a handful of straw! Instead of chasing after them please take shelter of Lord Gauranga, who is dressed in the garments of a sannyasi, and who, intoxicated by tasting the nectar of krsna-prema, dances by the shore of the sea.

87 What good will come from practising the difficult yoga paths? Give them up! Instead, please plunder the treasure house of pure love for the lotus feet of Lord Krsna. If you aspire to attain the wonderful festival of pure love for Lord Krsna, which even Siva, Brahma, and all the demigods cannot attain, then please become devoted to the inconceivably glorious and magnanimous Lord Gaura.

88 When a pious person attains devotion to the lotus feet of Lord Gaura, the ocean of nectar from the lotus feet of Srimati Radharani suddenly floods his heart.

89 Within Lord Caitanya's lotus feet, which are worshipped by Brahma and Siva, the shoreless nectar ocean of the confidential mellows of splendid pure love

of Krsna rests. The saintly devotees should always meditate on these feet, take shelter of them, become intoxicated with love for them, and chant their glories.

90 I take a straw in my mouth. I fall down at your feet and flatter you. O sir, you are such a great and intelligent man. There is no one greater than you. You are so intelligent, rich, and beautiful. You may ask, "Why are you so humble? Why are you flattering me? What is your intention? Tell me." O you are a great sadhu. You have learned so many nice things, I know, but kick them out, please. Whatever nonsense rascaldom you have learned, whatever hogwash things are in your brain, kick them all out. Throw them all far away and place all your love in the lotus feet of Lord Gauranga.

91 Liberation is not difficult to attain, and devotional service to Lord Krsna is not very difficult to attain, but even in Vaikunthaloka the mercy of Lord Gauracandra is very rare and difficult to attain.

92 May the devotees worship the lotus feet of Lord Caitanya. May they become filled with the nectar of pure devotional service. May they delight and astonish the three worlds with their charming sweetness, good fortune, compassion, tolerance, and other virtues.

93 If one's heart is set on crossing beyond the ocean of repeated birth and death, if one's heart relishes the sweet nectar of krsna-sankirtana, and if one's heart yearns to swim and sport in the ocean of pure love of Krsna, then one should take shelter of Lord Gauracandra's feet.

94 Where are knowledge, renunciation, devotion and other virtues equal to those that are the property of the devotees of Lord Caitanya's lotus feet?

95 If this dull and lifeless world does not worship the Supreme Personality of Godhead, Lord Caitanya, who is worshipped by the greatest demigods, then it will find death and rebirth staring at it from every turn.

96 King Indra is like a menial servant to one who yearns to attain the feet of Lord Caitanya Mahaprabhu. What shall we say, then, about the tiny, insectlike kings of this world?

97 Why should a devotee who aspires to attain the service of Lord Krsna Caitanya beg at the door of a king? Who would be such a fool that even after attaining a priceless cintamani jewel, he would travel a great distance with much more trouble to get a silver trinket?

98 Many may remain in the mountains absorbed in meditation on impersonal Brahman, many may diligently follow the regimen of yoga and attain many mystic powers, and many others, intoxicated by learning, heroic strength, wealth, and the other false opulences of this world, may speak much nonsense, but who in this world will dance, mad with ecstasy of pure love of Krsna, if he has not received the mercy of Lord Gaura?

99 If the Supreme Personality of Godhead, Lord Gaura, is merciful to me, and for this reason I consider the impersonalists of Varanasi to be very unimportant, then why should I go on a pilgrimage to Gaya to offer pinda to the ancestors? If Lord Gaura is merciful and my personal liberation does not weigh even as heavily as a fraction of any ounce to me, then why should I become interested in material piety, economic development, and sense gratification? If Lord Gaura is merciful and I have not even the slightest fear of hell, then why should I be filled with anxiety over the well-being of my wife, children, friends and relatives?

Chapter Nine

Sri Caitanyotkarsata

The Exalted Position of Lord Caitanya

100 All glories to Lord Gauracandrama. He is as powerful as a maddened young lion and as handsome and splendid as a golden young plantain. He flooded this world with the ocean of pure love for Lord Krsna.

101 All glories to Lord Gaura, who is more handsome than millions of Cupids, more pleasing to the people than millions of moons, more affectionate than millions of mothers, more generous than millions of celestial desire trees, more profound than millions of oceans, sweeter than millions of sudha, ksira, and madhvika nectars, and filled with millions of wonderful sentiments of the nectar of pure love for Lord Krsna.

102 All glories to Lord Gaura, who became like a madman, displaying His wonderful transcendental opulences in the company of Brahma, Siva, and the other dancing devotees who were plunged into the waves of love for His lotus feet.

103 All glories to Lord Sri Sri Sacinandana! His deep voice is like the roaring of millions of suns. He is more cooling than millions of moons. His motions defeat the gracefulness of millions of maddened elephants. His holy name rescues millions of misguided people. He is the master of Brahma and millions of demigods. Because He is the origin of the impersonal Brahman He is the splendid crest-jewel worshipped by millions of monists.

104 All glories to the splendid lamp of Navadvipa, which, shining with the oil of transcendental love destroys the darkness in the cave of the heart and illuminates the barren, thorn filled, impassable and treacherously winding path that leads to the swiftly flowing nectar stream of the bliss of pure love of Krsna.

105 Burning the moths of false logic from far away, as cooling as millions of moons, shining with transcendental sweetness, removing the darkness in both the outside world and the heart, and its wick splendid with the oil of love, the splendid, golden, and wonderful lamp of Navadvipa mercifully shines in this world at every moment.

106 Filling the ten directions with His loud calls, placing white kunda and kairava flowers in the skies with the splendid waves of His loud laughter, overwhelmed by the flood of the nectar of pure love of Krsna, and all His limbs trembling like a banyan tree moving in the wind, Lord Gaurahari appears very splendid as He dances like a madman.

107 Gracefully dancing, spotless, free from all impurities and crookedness, showering the nectar of pure love of Krsna which extinguishes the threefold sufferings of all living entities, its splendid effulgence tasted by the cakora birds of the devotees' hearts, and now risen from the milk ocean of Saci's womb, the moon of Lord Gaurangacandra splendidly shines in this world.

108 Again and again shedding tears that glide down the corners of His pale cheeks, again and again emitting long sighs, and plaintively calling out, "Alas! Alas!" a fair complexioned person is now plunged in the vraja-gopis' feelings of love in separation from Lord Krsna.

109 Sometimes His form is the colour of molten gold, sometimes He becomes a splendid cowherd boy, sometimes He manifests various wonderful pastimes, and sometimes Lord Gaurangacandra becomes Sri Sri Radha and Krsna.

Chapter Ten

Avatara-mahima

Glorification of Lord Caitanya's Incarnation

110 Now that Lord Gaura has descended to this world, the waves of the holy names of Lord Krsna are suddenly flooding this planet, and the hearts of the sinful conditioned souls, which were as hard as thunderbolts, have now become as soft as butter. Let me take shelter of that Lord Gaura.

111 Now that Lord Caitanya, His heart filled with mercy, has descended to this world, those living entities who had formerly never practised yoga, meditated, chanted mantras, performed austerities, followed various Vedic restrictions, studied the Vedas, performed spiritual activities, or refrained from sins, have become able to easily plunder the crest jewel of all goals of life.

112 Now that wonderfully powerful Lord Caitanya has descended to this world, the materialists, who had fallen into the raging river of fruitive deeds, have been rescued and are situated on the firm ground, even the great boulders have melted, and even those whose hearts were fixed in non-devotional yoga are dancing in the ecstasy of love of Krsna.

113 Now that the moon of Lord Caitanyacandra has revealed the path of pure devotional service, the materialists have given up talking about their wives, children, and material affairs, the scholars have given up debating the scriptures, the yogis have given up the trouble to control the breath, the ascetics have given up their austerity, and the impersonalists have given up impersonalism. Now there is only the sweetness of pure devotional service. Now nothing else is sweet.

114 In every home there is a tumult of hari-sankirtana. On every body are tears, hairs standing erect, and other symptoms of ecstasy. In every heart is the most exalted and sweet spiritual path that leads far from the path of the four Vedas. All this has appeared now that Lord Gaura has descended to this world.

115 The whole world is now suddenly flooded by the nectar waters of the ocean of pure love for Krsna. Now there is suddenly a great wonder of symptoms of ecstatic love never seen or heard of before. All this has suddenly appeared now that Lord Krsna has descended in a form as splendid as gold.

116 In the past many scholars became extremely proud, thinking themselves the omniscient masters of all scripture, and many others thought they had become perfect by performing austerities or fruitive work. Sometimes, with an impure heart, someone would twice or thrice chant the holy names of Lord Hari. That was the past. Now that the moon of Lord Gauracandra has risen, everyone has attained pure love for Lord Krsna.

117 Now that the Supreme Personality of Godhead, whose lotus feet the demigods aspire to serve, and who bears the name Caitanya, has descended to this world, the very sweet nectar waves of pure love for Krsna are flooding the entire world. Who is a child now? Who is an old man? Who is a fool? Who is a woman? Who is fallen and unfortunate? Everyone has attained the same destiny. Everyone has attained the same sweet nectar continually tasted by those devoted to Lord Hari's feet.

118 Now that Lord Gauracandra, the master of the nectar mellows of transcendental love, has descended to this earth, Siva, Narada, all the demigods, Laksmi-devi, Lord Balarama, the Vrsni dynasty, and the gopas and gopis of Vraja have all taken birth here.

119 Now that the golden complexioned Lord is distributing pure love of Krsna in this world, His servants, friends, and charming gopi lovers have all come to His lotus feet. They have now attained a priceless treasure of pure love of Krsna more valuable than anything they had possessed before.

120 Everywhere saintly men and women are laughing, the stonelike hearts of the materialists are melting, and the unlettered are eclipsing a host of learned atheist scholars. This is happening now that the most wonderful and glorious Sri Caitanya has descended to this earth.

121 Formerly the intelligence of even the greatest scholars was blunted and crippled. but now that Lord Caitanyacandra has mercifully descended to this world, who has not attained the most deep, exalted, splendid and sweet devotion to Lord Krsna?

122 Because they are very difficult to understand, Sukadeva Gosvami had only briefly hinted at the sweet amorous pastimes of Sri Sri Radha and Krsna in his description of the rasa dance in Srimad Bhagavatam. Now Lord Hari has descended to this world in a golden form to reveal the truth of these pastimes.

123 Some, headed by Uddhava, have attained the Lord's service, others have attained a glorious position like that of Sridama, others have become lotus-eyed girls in Vraja, and other very fortunate and intelligent persons have attained the lotus feet of Sri Radha. By the mercy of Sri Caitanya Mahaprabhu, what great good fortune has this world not attained?

124 In the past when even the greatest philosophers presented a host of arguments to support their mutually conflicting views, no one could be certain that any one view was correct. But now that the unlimitedly splendid and powerful moon of Lord Gaurangacandra has risen, who is not certain that pure devotion to Lord Hari is the ultimate meaning and purpose of the Vedas?

125 Let me meditate on the wonderful splendour of the candramani jewels of Lord Gaurangacandra's toenails. That splendour is now drowning the entire universe in the sweet nectar ocean of pure love of Krsna.

126 Although in the past many very pious and religious persons attained the great success of entering Vaikunthaloka, until the advent of Lord Caitanyacandra the world had never been flooded in this way with pure love of Krsna.

127 Even though a person may faithfully perform pious acts or render incomparable service to Lord Visnu, his heart may still remain as hard as iron. Still, by Lord Gauranga's mercy, even a person more sinful than a cow-killer may flood the universe with a stream of tears of pure love for Lord Krsna. Oh, when this happens, who can measure the intense happiness felt by golden Lord Gauranga?

128 Sometimes, assuming the role of Lord Krsna, He dances with many graceful motions. Sometimes, filled with Radha's love, He calls out: "Alas! Alas! Alas!" Sometimes He becomes like a crawling infant, and sometimes he becomes like a cowherd boy. In this way the profoundly glorious Lord Gaura astonishes the entire world.

129 A form of molten gold delights my heart. On the shore of the salt-water ocean that golden form plunges the entire world into the very sweet pastimes of Lord Krsna, who is the nectar ocean of love for the young gopis. Even in His childhood pastimes that golden form enchants the entire world.

130 On the pathways of whose ear had the wonderful words "pure love of Krsna" entered? Who had known the glories of the holy names? Who had entered the great sweetnesses of the forest of Vrndavana? Who had understood Sri Radha, who is filled with the most wonderful sweetness of the nectar of pure love for Krsna? It is only Lord Caitanyacandra who has mercifully revealed all this.

Chapter Eleven

Sri Gaura-rupollasa-nrtyadi

Lord Caitanya's Splendid Transcendental Form and Ecstatic Dancing

131 Glorified by Siva, Brahma, Vyasa and all the other demigods and sages, filling the universe with millions of golden rays of light from His transcendental limbs tossed about in the waves of the nectar ocean of pure love of Krsna, and displaying a form that enchants the entire world and cannot be understood even by millions of Vedic literatures, the wonderful Supreme Personality of Godhead now dances on the shore of the salt-water ocean.

132 Who is the golden-complexioned person wearing a loincloth on His hips, bracelets on His wrists, a necklace about His chest, earrings on His ears, bells on His ankles, and a garland of jasmine flowers in His bound-up hair, and who enjoys many transcendental pastimes, chanting His own holy names and dancing?

133 The demigods sounded dundubhi drums, the Gandharvas and the Siddhas covered the earth with a continual shower of flowers, and the sages affectionately recited eloquent prayers as Lord Gauracandra, maddened with pure love of Krsna, enthusiastically danced in this world.

134 One moment He laughs. The next moment He cries. The next moment He faints. The next moment He rolls about on the ground. The next moment He runs. The next moment He dances. The next moment He sighs. The next moment He loudly calls out, "Alas! Alas!" In this way, plunged in the nectar ocean of ecstatic love for Lord Krsna, golden complexioned Lord Hari enjoys transcendental pastimes.

135 Staying by the shore of the salt-water ocean, muddying the ground with streams of tears, placing His cheeks, as white as vadara berries, in His hands, dressed in wonderful saffron garments, and His complexion now golden, Lord Hari now displays His pure love for Sri Radha's lotus feet.

136 Who is this divine person filling the directions with the sound of His feet, muddying the ground with His tears, and whitening the sky with His loud laughter, His handsome broad hips covered with a saffron garment, and His form as splendid as the moon, jubilantly dancing in a flower garden by the shore of the salt-water ocean?

Chapter Twelve
Socaka
A Lament

137 Will Lord Caitanyacandra, whose transcendental form was never described by the Upanisads, the crest jewels of the Vedas, whose very sweet path could not be approached by Siva, Brahma, Laksmi, or the other demigods, and who intoxicated the world with the nectar of love for Lord Hari, come within the range of my words or thoughts?

138 Somewhere people are indifferent to material activities, somewhere people chant mantras and practice austerities and yoga, somewhere people are engaged in devotional service mixed with jnana and somewhere the splendid path of pure devotional service is present in name only. O Lord Caitanya, where have You gone? I do not anywhere see the path of pure devotional service.

139 When golden Lord Hari appeared in this world, His glory flooded the world with the nectar of pure love of Krsna, and there was tumultuous chanting of the holy names of Lord Hari. Oh, will that sweet time ever come again?

140 The fortunate town of Navadvipa remains on the earth. The seashore remains. The city of Jagannatha Puri remains. The holy names of Lord Krsna remain. Alas! Alas! I do not see anywhere the same kind of festival of pure love for Lord Hari. O Lord Caitanya, O ocean of mercy, will I ever see Your transcendental glory again?

141 If someone says that Lord Caitanya is an amsa-avatara like Lord Matsya, or if not that, then a lila-avatara or a saktyavesa-avatara, then he does not understand the actual glory of Lord Caitanya, the Original Personality of Godhead, who is full of all perfect and incomparable potencies and wonderful pastimes.

142 The transcendental opulence of Lord Caitanya Mahaprabhu astonishes Brahma, Siva, and all the demigods. I pray that when Lord Caitanya hears the words of this foolish child He will become kind to me.

143 I have not learned from many saintly spiritual masters, and I have not carefully studied the scriptures with many learned scholars. Although I speak like a child, I pray that Lord Gaurahari will still be pleased with me.