

Śrī Caitanya-candrāmṛta (excerpts)

“The Nectar Moon of Lord Caitanya”

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(Translation marked with an * is by Śrīla Prabhupāda.)

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TEXT 5

*kaivalyaṁ narakāyate tri-daśa-pūḥ ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī prothkhāta-damstrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādīś ca kiṭāyate
yat-kāruṇya-kaṭākṣa-vaibhavavatām taṁ gauram eva stumaḥ*

kaivalyam—impersonal liberation; *narakāyate*—becomes like hell; *tridaśa-pūḥ*—the cities of the demigods; *ākāśa*—in the sky; *puṣpāyate*—becomes like a flower; *durdānta*—untameable; *kāla-sarpa*—of poisonous snakes; *paṭalī*—the multitude; *prothkhāta*—removed; *damstrāyate*—teeth; *viśvaṁ*—the universe; *pūrṇa*—becomes full; *sukhāyate*—of joy; *vidhi*—Brahmā; *mahā-indra*—and Indra; *ādīḥ*—the demigods headed by; *ca*—also; *kiṭāyate*—become like tiny insects; *yat*—of whom; *kāruṇya*—of mercy; *kaṭa-akṣa*—of the sidelong glance; *vaibhava-vatām*—of those who have attained the opulence; *taṁ*—Him; *gauram*—the golden-complexioned Lord Caitanya; *eva*—certainly; *stumaḥ*—we glorify.

For those who have attained the merciful sidelong glance of Lord Caitanya, impersonal liberation becomes as palatable as going to hell, the heavenly cities of the demigods become as enticing as flowers imagined to be floating in the sky, the poisonous fangs of the untameable black snakes of the senses are broken, the whole world becomes full of joy, and Brahmā, Indra, and all the other great demigods become as insignificant as tiny insects. Let us glorify that golden-complexioned Lord Caitanya.

TEXT 8

*namaś caitanya-candrāya
koṭī-candrānana-tviṣe
premānandābdhi-candrāya
cāru-candrāmsu-hāsine*

namaḥ—obeisances; *caitanya-candrāya*—unto Lord Caitanyacandra; *koṭī*—millions; *candra*—of moons; *ānana*—whose face; *tviṣe*—the splendor; *prema*—of pure love of god; *ānanda*—of the bliss; *abdhi*—of the ocean; *candrāya*—the moon; *cāru*—beautiful; *candra*—of the moon; *am̐su*—of the splendor; *hāsine*—with a smile.

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

TEXT 9

*yasyaiva pādāmbuja-bhakti-lābhyaḥ
premābhidhānaḥ paramaḥ pum-arthaḥ
tasmai jagan-maṅgala-maṅgalāya
caitanyacandrāya namo namaś te*

yasya—of whom; *eva*—certainly; *pāda*—afaet; *ambuja*—lotus; *bhakti*—by devotion; *lābhyaḥ*—attainable; *prema*—pure love for Kṛṣṇa; *abhidhānaḥ*—named; *paramaḥ*—supreme; *pum*—of men; *arthaḥ*—the goal; *tasmai*—to Him; *jagat*—in this world; *maṅgala*—of auspiciousness; *maṅgalaya*—the greatest auspiciousness; *caitanyacandrāya*—to Lord Caitanyacandra; *namaḥ*—obeisances; *namaḥ*—obeisances; *te*—unto You.

O Lord Caitanyacandra, by devotedly serving Your lotus feet, one can attain the pure love for Lord Kṛṣṇa that is the ultimate goal of life for all human beings. O Lord Caitanyacandra, O great auspiciousness of the world, I offer

my respectful obeisances unto You again and again.

TEXT 10

*uccair āsphālayantam kara-caraṇam aho hema-daṇḍa-prakāṇḍau
bāhu proddhṛtya sat-tāṇḍava-tarala-tanum puṇḍarikāyatākṣam
viśvasyāmaṅgala-ghnam kim api hari harīty unmadānanda-nādair
vande taṁ deva-cūḍāmaṇim atula-rasāviṣṭa-caitanyacandram*

uccair—loudly; *āsphālayantam*—moving; *kara*—hands; *caraṇam*—and feet; *aho*—ah!; *hema*—golden; *daṇḍa*—rods; *prakāṇḍau*—large; *bāhu*—arms; *proddhṛtya*—raising; *sat*—transcendental; *tāṇḍava*—with dancing; *tarala*—moving; *tanum*—body; *puṇḍarīka*—lotus; *āyata*—large; *akṣam*—eyes; *viśvasya*—of the universe; *amaṅgala*—inauspiciousness; *ghnam*—destroying; *kim api*—something; *hari*—Hari!; *hari*—Hari!; *iti*—thus; *unmada*—mad; *ānanda*—of bliss; *nādaiḥ*—with sounds; *vande*—I offer my respectful obeisances; *taṁ*—to Him; *deva*—of all forms of God; *cūḍā*—the crest; *maṇim*—jewel; *atula*—peerless; *rasa*—nectar; *āviṣṭa*—entered; *caitanyacandram*—to Lord Caitanyacandra.

I offer my respectful obeisances unto Lord Caitanyacandra. Moving His hands and feet here and there, raising the two golden rods of His arms, and trembling as He dances, He loudly calls out “Hari! Hari!” in the madness of ecstatic bliss, vanquishing all inauspiciousness in the universe. In this way that lotus-eyed Lord, the crest jewel of all incarnations, immerses Himself in tasting the sweet nectar of unparalleled pure love for Kṛṣṇa.

TEXT 11

*ānanda-līlāmaya-vigrahāya
hemābha-divya-cchavi-sundarāya
tasmai mahā-prema-rasa-pradāya
caitanyacandrāya namo namas te*

ānanda—bliss; *līlā*—pastimes; *maya*—consisting; *vigrahāya*—whose form; *hema*—of gold; *abha*—the splendor; *divya*—transcendental; *chavi*—splendor; *sundarāya*—handsome; *tasmai*—to Him; *mahā*—great; *prema*—of pure love for Kṛṣṇa; *rasa*—the nectar; *pradāya*—giving; *caitanyacandrāya*—to Lord Caitanyacandra; *namah*—obeisances; *namah*—obeisances; *te*—unto You.

O Lord Caitanyacandra, Your form is full of blissful pastimes, Your beautiful complexion is as splendid as gold, and You give the nectar of pure love for Kṛṣṇa in charity. O Lord, again and again I offer my respectful obeisances unto You.

TEXT 17

*antar-dhvānta-cayam samasta-jagatām unmūlayantī haṭhāt
premānanda-rasāmbudhim niravadhi-prodvelayantī balāt
viśvam śītalayanty atīva vikalam tāpa-trayenāṇiṣam
yuśmākam hṛdaye cakāstu satatam caitanyacandra-cchatā*

antaḥ—within the heart; *dhvānta*—the darkness; *cayam*—great; *samasta*—of all; *jagatām*—the universes; *unmūlayantī*—uprooting; *haṭhāt*—violently; *prema*—of love; *ānanda*—of bliss; *rasa*—of nectar; *ambudhim*—the ocean; *niravadhi*—eternally; *prodvelayantī*—increasing; *balāt*—violently; *viśvam*—the world; *śītalayantī*—cooling; *atīva*—greatly; *vikalam*—overcome; *tāpa-trayena*—by the threefold miseries; *aniṣam*—continually; *yuśmākam*—of all of you; *hṛdaye*—in the heart; *cakāstu*—may become manifest; *satatam*—eternally; *caitanya*—of Lord Caitanya; *candra*—of the moon; *chatā*—the effulgence.

The splendid effulgence of the moon of Lord Caitanya violently uproots the dense darkness in the hearts of the entire world, forces the nectar ocean of the bliss of pure love of Kṛṣṇa to overflow its shores without limit, and continuously cools this universe, which is tormented by the burning threefold miseries. May that moon of Lord Caitanya forever shine within your hearts.

TEXT 34

avatīrne gauracandre

vistīrne prema-sāgare
su-prakāśita-ratnaughe
yo dīno dīna eva saḥ

avatīrne—in the descent; *gauracandre*—of Lord Gauracandra; *vistīrne*—expanded; *prema*—of pure love; *sāgare*—the ocean; *su-prakāśita*—manifested; *ratna*—of jewels; *aughe*—abundance; *yaḥ*—one who; *dīnaḥ*—is poor; *dīnaḥ*—is poor; *eva*—indeed; *saḥ*—he.

The advent of Śrī Caitanya Mahāprabhu 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.*

TEXT 46

vañcito 'smi vañcito 'smi
vañcito 'smi na saṁśayaḥ
viśvaṁ gaura-rase magnaṁ
sparśo 'pi mama nābhavat

vañcitaḥ—cheated; *asmi*—I am; *vañcitaḥ*—cheated; *asmi*—I am; *vañcitaḥ*—cheated; *asmi*—I am; *na*—no; *saṁśayaḥ*—doubt; *viśvaṁ*—the entire world; *gaura*—from Lord Gauracandra; *rase*—in the nectar; *magnaṁ*—plunged; *sparśaḥ*—touch; *api*—even; *mama*—of me; *na*—not; *abhavat*—has been.

I am cheated! I am cheated! I am cheated! Of this there is no doubt. For although Lord Gauracandra has plunged the entire world into a flood of love for Kṛṣṇa, not a single drop has touched me.

TEXT 49

kālah kalir balina indriya-vairi-vargāḥ
śrī-bhakti-mārga iha kaṅṭaka-koṭi-ruddhaḥ
hā hā kva yāmi vikalāḥ kim aham karomi
caitanyacandra yadi nādyā kṛpām karoṣi

kālah kalih—Kali-yuga; *balinaḥ*—very strong; *indriya*—senses; *vairi-vargāḥ*—enemies; *śrī-bhakti*—of devotional service; *mārgaḥ*—the path; *iha*—here; *kaṅṭaka*—of thorns; *koṭi*—with millions; *ruddhaḥ*—obstructed; *hā*—alas; *hā*—alas; *kva*—where?; *yāmi*—shall I go; *vikalāḥ*—weak and agitated; *kim*—what?; *aham*—shall I; *karomi*—do; *caitanyacandra*—O Lord Caitanyacandra; *yadi*—if; *na*—not; *adya*—now; *kṛpām*—mercy; *karoṣi*—You do.

It is now the Age of Kali, and my enemies—my senses—have become very strong. The splendid path of pure devotional service to Kṛṣṇa is blocked by millions of brambles [of false doctrines]. Alas! Alas! I am overwhelmed! O Lord Caitanyacandra, if You do not immediately give me Your mercy, what can I do, where can I go?

TEXT 52

hā hanta hanta paramoṣara citta-bhmau
vyarthī bhavanti mama sādhana-koṭayo 'pi
sarvātmanā tad aham adbhuta-bhakti-bījaṁ
śrī-gauracandra-caraṇaṁ śaraṇaṁ karomi

hā—alas; *hanta*—alas; *parama*—great; *uṣara*—desert; *citta*—heart; *bhūmau*—in the place; *vyarthī*—useless; *bhavanti*—become; *mama*—of me; *sādhana*—the religious practices; *koṭayaḥ*—millions; *api*—even; *sarva*—with all; *ātmanā*—my heart; *tad*—therefore; *aham*—I; *adbhuta*—wonderful; *bhakti*—of pure devotional service; *bijaṁ*—the seed; *śrī-gauracandra*—of Lord Gauracandra; *caraṇaṁ*—the feet; *śaraṇaṁ*—shelter; *karomi*—I do.

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 lotus feet, which are the wonderful seed of pure devotional service.

TEXT 54

*samsāra-duḥkha-jaladhau patitasya kāma-
krodhādi-nakra-makraiḥ kavali-kṛtasya
durvāsānā-nigaditasya-nirāśrayasya
caitanyacandra mama dehi padāvalambam*

samsāra—of repeated birth and death; *duḥkha*—of suffering; *jaladhau*—into the ocean; *patitasya*—fallen; *kāma*—lust; *krodha*—and anger; *ādi*—beginning with; *nakra*—crocodiles; *makaraiḥ*—and sharks; *kavali*—a mouthful; *kṛtasya*—being made; *durvāsānā*—of sinful thoughts and desires; *nigaditasya*—chained; *nirāśrayasya*—without shelter; *caitanyacandra*—O Lord Caitanyacandra; *mama*—to me; *dehi*—please give; *pada*—of the feet; *avalambam*—shelter.

I have fallen into the ocean of birth and death, which is full of all kinds of sufferings, and am being devoured alive by the sharks and crocodiles of lust and anger. not only that, but I am chained by my sinful thoughts and desires. In this condition I have no shelter. O Lord Caitanyacandra, please rescue me by giving me the shelter of Your lotus feet.

TEXT 63

*yat tad vadantu śāstrāṇi
yat tad vyākhyantu tārīkikāḥ
jīvanam mama caitanya-
padāmbhoja-sudhaiva tu*

yat—what; *tad*—that; *vadantu*—let them say; *śāstrāṇi*—the scriptures; *yat*—what; *tad*—that; *vyākhyantu*—let them comment; *tārīkikāḥ*—logicians; *jīvanam*—life and soul; *mama*—of me; *caitanya*—of Lord Caitanya; *pada*—feet; *ambhoja*—lotus; *sudhā*—nectar; *eva*—certainly; *tu*—indeed.

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.

TEXT 67

*caitanyeti kṛpāmayeti paramodāreti nānā-vidha-
premāveśita-sarva-bhūta-hṛdayety āścarya-dhāman iti
gaurāṅgeti guṇāṅgeti rasa-rūpeti sva-nāma-priyety
āśrāntam mama jalpato janir iyam yāyād iti prārthaye*

caitanya—O Lord Caitanya; *iti*—thus; *kṛpāmaya*—O merciful one; *iti*—thus; *parama-udāra*—O supremely generous one; *iti*—thus; *nānā*—various; *vidha*—kinds; *prema*—love; *āveśita*—entered; *sarva*—all; *bhūta*—living entities; *hṛdaya*—heart; *iti*—thus; *āścarya*—wonderful; *dhāman*—splendor; *iti*—thus; *gaurā-āṅga*—fair complexioned; *iti*—thus; *guṇa*—of transcendental virtues; *aṅga*—ocean; *iti*—thus; *rasa*—of nectar; *rūpa*—form; *iti*—thus; *sva*—own; *nāma*—names; *priya*—dear; *iti*—thus; *āśrāntam*—without becoming fatigued; *mama*—of me; *jalpataḥ*—chanting; *janir*—life; *iyam*—this; *yāyāt*—may pass; *iti*—thus; *prārthaye*—I pray.

O Lord Caitanya, O merciful one, O supremely generous one, O Lord who fill the heart 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 love, O Lord who are fond of chanting Your own holy names, I pray that without ever becoming tired I may pass my life always chanting Your holy names in this way.

TEXT 69

*uddāma-dāmanaka-dāma gaṇābhīrāmam
ārāma-rāmam avirāma-grhīta-nāma
kāruṇya-dhāma kanakojjala-gaura-dhāma
caitanya-nāma paramam kalayāmi dhāma*

uddāma—blossomed; *dāmanaka*—dāmanaka flowers; *dāma*—with a garland; *gaṇa*—the people; *abhirāmam*—delighting; *ārāma*—in a garden; *rāmam*—filled with bliss; *avirāma*—without stopping; *grhīta*—chanting; *nāma*—the

holy name; *kāruṇya*—of mercy; *dhāma*—the abode; *kanaka*—of gold; *ujjala*—with the splendor; *gaura*—fair; *dhāma*—complexion; *caitanya*—Caitanya; *nāma*—bearing the name; *paramam*—the Supreme; *kalayāmi*—I meditate; *dhāma*—transcendence.

I meditate on the Supreme Personality of Godhead, who bears the name Caitanya. Pleasing to everyone, He wears a garland of fully blossomed *dāmanaka* flowers and enjoys pastimes in a secluded garden, continuously chanting the holy names of Lord Kṛṣṇa. He is the abode of compassion, and His fair complexion is as effulgent as gold.