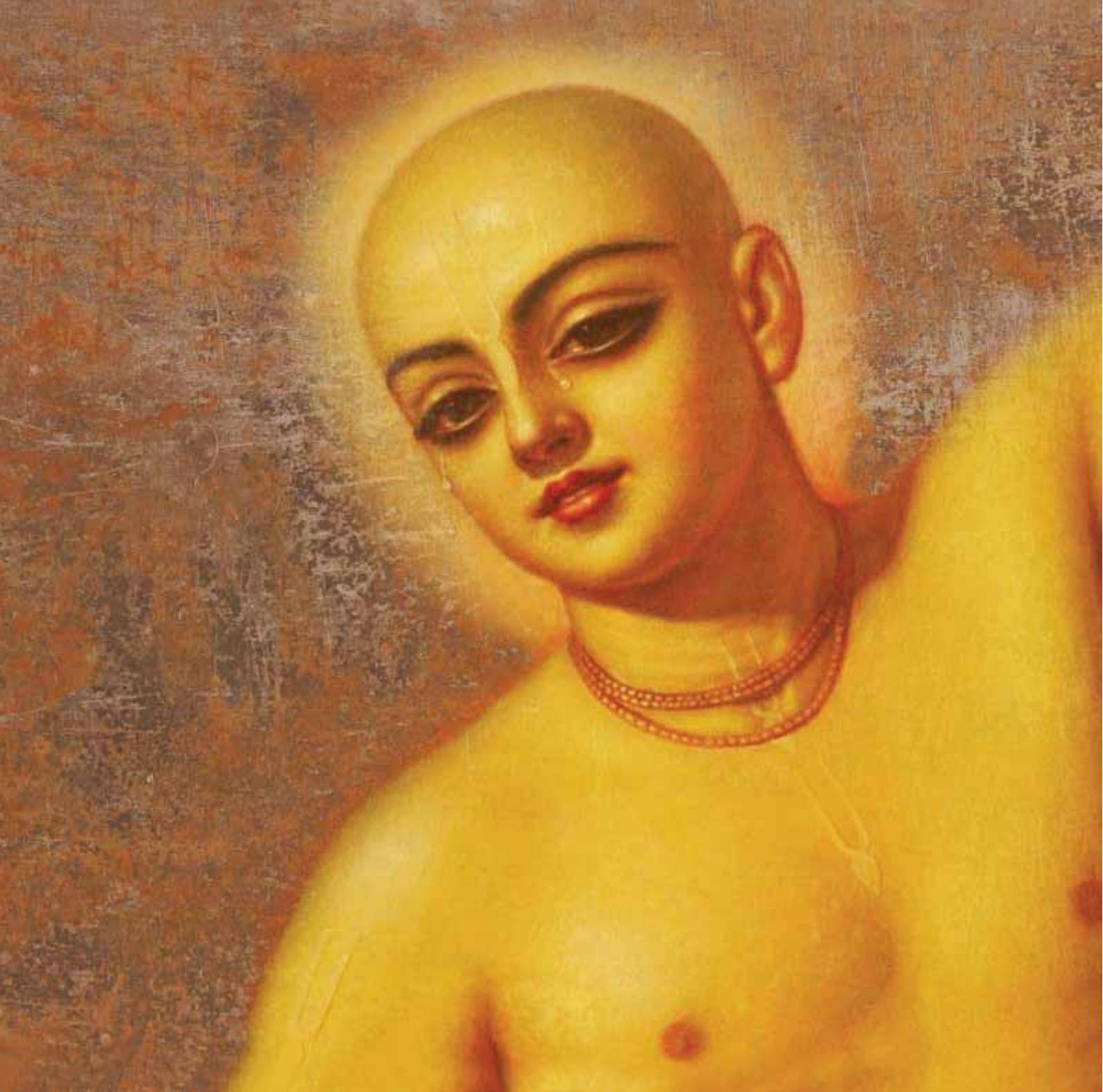


A *Srī Caitanya-caritāmṛta* 1st Companion Guide



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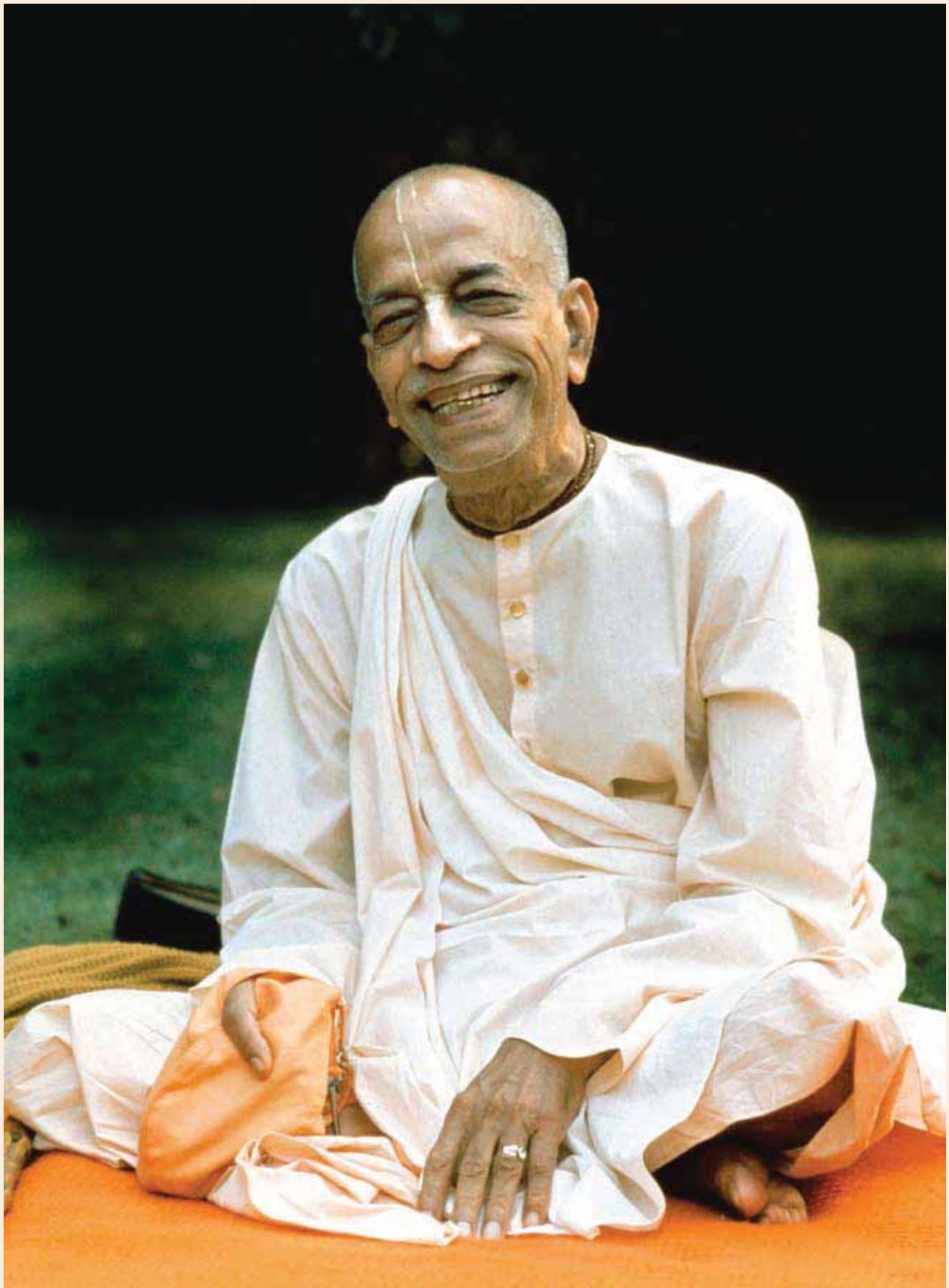
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A *Śrī Caitanya-caritāmṛta* 1st Companion Guide

– A study guide for *Ādi-līlā* –

Presented by Śrīmatī Dāsī and team
Śrī Vṛndāvana-dhāma



A *Srī Caitanya-caritāmṛta* 1st Companion Guide

is dedicated to the one who so mercifully gave
Srī Caitanya-caritāmṛta to the English-speaking world:

**His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda,
Founder-Ācārya of the International Society for Kṛṣṇa Consciousness.**

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***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

Maṅgalācaraṇa

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine*

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swāmī Prabhupāda, who is very dear to Lord Kṛṣṇa having taken shelter at His lotus feet.

*namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviṣeṣa-śūnyavādi-pāscātya-deṣa-tāriṇe*

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.



*mādhuryojjvala-premādhya-śrī-rūpānuga-bhaktida
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te*

I offer my respectful obeisances unto Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the personified energy of Śrī Caitanya’s mercy, who delivers devotional service which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī.



*namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te*

I offer my respectful obeisances unto Saccidānanda Bhaktivinoda, who is a transcendental energy of Śrī Caitanya Mahāprabhu. He is a strict follower of the Gosvāmīs, headed by Śrīla Rūpa Gosvāmī.



*śrī-rūpa śrī sanātana bhaṭṭa-raghunātha
śrī-jīva gopāla-bhaṭṭa dāsa-raghunātha*

All glories to Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, and Raghunātha dāsa Gosvāmī.



*ei chay gosāir kori carāṇa vandan
jāhā hoite bighna-nāś abhiṣṭa-pūraṇ*

I offer my obeisances to the feet of these six Gosvāmīs. By offering them my obeisances all obstacles to devotion are destroyed and all spiritual desires are fulfilled.

*śrī-caitanya-mano-'bhīṣṭam sthāpitam yena bhū-tale
svayam rūpah kadā mahyam dadāti sva-padāntikam*

When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

*śrī-rūpa-raghunātha-caranera ei bala
yāñra smṛte siddha haya vāñchita-sakala*

The lotus feet of Śrī Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī are my source of strength. Remembering their lotus feet can fulfill all one's desires.



*gaura-deva-hārdasya marma-jñātā / nāyakaś ca viśvesu gaudīyāṇāṁ
śrī-mahāprabhoḥ pārśadāntaḥ-stho yaḥ / śrī-svarūpa-dāmodaram tam vande*

I offer my humble obeisances and prayers to Śrī Svarūpa Dāmodara Gosvāmī, who is the knower of the deepest essence of Śrī Gauradeva's heart, who is the captain of all the Gaudīya Vaiṣṇavas in all the worlds and who is the most confidential associate of Śrī Caitanya Mahāprabhu.



*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namah*

I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.



*durgame pathi me 'ndhasya skhalat-pāda-gater muhuh
sva-kṛpā-yaṣṭi-dānenā santah santv avalambanam*

My path is very difficult. I am blind, and my feet are slipping again and again. Therefore, may the saints help me by granting me the stick of their mercy as my support.



*(jaya) śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*



(jaya) śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya



***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa , Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

Inspiration for the Journey

Inquiring about *sad-dharma*, eternal religious principles, is one of the disciple's devotional duties.....Those who are simple endeavor to properly learn the teachings of the Lord from *Śrī Caitanya-caritāmṛta*. The Lord's teachings are our only life. *Sad-dharma* lies in this alone.

— Śrīla Bhaktivinoda Ṭhākura, *Śrī Bhaktyāloka*



Śrī Caitanya-caritāmṛta is the essence of the instruction given through the *paramparā* system of the disciplic succession stemming from Śrī Caitanya Mahāprabhu.

— Śrīla Prabhupāda, *Śrī Caitanya-caritāmṛta, Madhya 2.84 p*

Studying Śrī Caitanya-caritāmṛta

What's It All About?!

*āmi-‘sambandha’-tattva, āmāra jñāna-vijñāna
āmā pāite sādhana-bhakti ‘abhidheya’-nāma
sādhanera phala-‘prema’ mūla-prayojana
sei preme pāya jīva āmāra ‘sevana’*

Lord Kṛṣṇa says: “I am the center of all relationships. Knowledge of Me and the practical application of that knowledge is actual knowledge. Approaching Me for devotional service is called abhidheya. By rendering devotional service, one gradually rises to the platform of love of Godhead. That is the chief goal of life. On the platform of love of Godhead, one is eternally engaged in the service of the Lord.”

– CC Madhya 25.103-104



*bhagavān—‘sambandha’, bhakti—‘abhidheya’ haya
premā—‘prayojana’, vede tina-vastu kaya
āra ye ye-kichu kahe, sakala-i kalpanā
svataḥ-pramāṇa veda-vākye kalpena lakṣaṇā*

Śrī Caitanya Mahāprabhu continued, “The Supreme Personality of Godhead is the central point of all relationships, acting in devotional service to Him is one’s real occupation, and the attainment of love of Godhead is the ultimate goal of life. These three subject matters are described in the Vedic literature. If one tries to explain the Vedic literature in a different way, he is indulging in imagination. Any interpretation of the self-evident Vedic version is simply imaginary.”

– CC Madhya 6.178-9



—Daśa-mūla-tattva—

Śrīla Bhaktivinoda Ṭhākura's elaboration on what
Śrī Kṛṣṇa and Śrī Caitanya Mahāprabhu are saying

āmnāyah prāha tattvam harim iha paramam
the Vedas proclaim Absolute Truth Śrī Hari here the Supreme
sarva-śaktim rasābdhim
the possessor of all potencies of rasa an ocean
tad-bhinnāṁśāṁś ca jīvān prakṛti-kavalitān
His separated parts and jīvas by His illusory potency swallowed
tad- vimuktāṁś ca bhāvād
from māyā liberated and by nature
bhedābedha-prakāśam sakalam api hareḥ
different and one a manifestation everything and of Śrī Hari
sādhanam śuddha-bhaktim
the means for attainment is the pure bhakti
sādhyam tat-prītim evety upadiśati janān
the objective is love for Him certainly thus instructs the people
gaura-candraḥ svayam saḥ
the Golden Lord whose personally He
effulgence resembles a moon

An Unpacking of This Sutra – Śloka:-

1. **Pramāṇa:** The teachings of the Vedas received through *guru-paramparā* are known as *āmnāya*. The infallible evidence of the Vedas, of the *smṛti-śāstras* headed by the *Śrīmad-Bhāgavatam*, as well as evidence such as direct sense perception (*pratyakṣa*), that concur with the guidance of the Vedas, are all accepted as *pramāṇa* (evidence). This *pramāṇa* establishes the following *prameyas* (fundamental truths):
2. **Parama-tattva:** Śrī Hari alone is the Supreme Absolute Truth.
3. **Sarva-śaktimān:** Śrī Kṛṣṇa is the possessor of all potency.
4. **Akhila rasāmṛta-sindhu:** He is the ocean of nectarean mélées.
5. **Vibhinnāṁśa-tattva:** Both the *mukta* (liberated) and *baddha* (conditioned) *jīvas* are His eternally separated parts and parcels.
6. **Baddha-jīvas:** Conditioned souls are subject to the control and covering of *māyā*.
7. **Mukta-jīvas:** Liberated souls are free from *māyā*.
8. **Acintya-bhedābheda-tattva:** The entire universe, consisting of the conscious (cit) and unconscious (acit), Śrī Hari's *acintya-bhedābheda-prakāśa*, that is to say, it is His manifestation which is inconceivably both different and non-different from Him.
9. **Śuddha-bhakti:** Pure devotional service is the only (*sādhana*) to attain perfection.
10. **Kṛṣṇa-prīti:** Transcendental love and affection for Kṛṣṇa is the one and only final object of attainment (*sādhyā-vastu*).
(2 – 8 are sambandha-tattva, 9 is abhideya-tattva, 10 is prayojana-tattva)

Why Should I Study *Śrī Caitanya-caritāmṛta*?

Śrī Caitanya-caritāmṛta is the essence of the instruction given through the *paramparā* system of the disciplic succession stemming from Śrī Caitanya Mahāprabhu.

– CC Madhya 2.84 p

Śrīla Prabhupāda's presentation of *Caitanya-caritāmṛta* "does not deviate even slightly from the revealed scriptures, and therefore anyone who follows in the disciplic line will be able to realize the essence of this book simply by the method of aural reception."

– Introduction to CC Ādi 1



My desire is to have my heart purified by the statements of the Vaiṣṇavas, scriptures and spiritual master, and seeing the unity of these three, I will always float in the ocean of love of God. I will be aloof from the bad association of the fruitive workers, mental speculators, and the people devoid of devotional service. I, Narottama Dāsa, sing this truth.

– Śrīla Narottama dāsa Ṭhākura's *Śrī Prema Bhakti-candrikā*,
“Śrī Guru Mahimā”



It's authoritative!

The pastimes of Śrī Caitanya Mahāprabhu are the topmost of jewels. They have been kept in the storehouse of Svarūpa Dāmodara Gosvāmī, who has explained them to Raghunātha dāsa Gosvāmī, who has repeated them to me. Whatever little I have heard from Raghunātha dāsa Gosvāmī I have described in this book, which is presented to all devotees.

In this *Caitanya-caritāmṛta* there is no contradictory conclusion, nor is anyone else's opinion accepted. I have written this book to describe the simple substance as I have heard it from superiors. If I become involved in someone's likes and dislikes, I cannot possibly write the simple truth.

I worship herewith the lotus feet of all kinds of devotees, both advanced and neophyte. I request all of them to be satisfied with me. I am faultless because I have written herein whatever I have understood from Svarūpa Dāmodara Gosvāmī and Rūpa and Raghunātha dāsa Gosvāmīs. I have neither added to nor subtracted from their version.

– CC Madhya 2.84, 86, 93



The mood of the author invokes full confidence

Actually *Śrī Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madanamohana. My writing is like the repetition of a parrot. As a wooden doll is made to dance by a magician, I write as Madana-gopāla orders me to do so.

– CC Ādi 8.78-79

With an ardent desire to serve the purpose of Śrī Rūpa and Śrī Raghunātha, I, Kṛṣṇadāsa, narrate *Śrī Caitanya-caritāmṛta*, following in their footsteps.

– CC Ādi 11.61



I don't want to miss a golden opportunity!

Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Caitanya Mahāprabhu and Kṛṣṇa gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Kṛṣṇa's pastimes, his body and mind begin to bloom, and he begins to laugh, sing and dance.

All the devotees connected with the Kṛṣṇa consciousness movement must read all the books that have been translated (the *Caitanya-caritāmṛta*, *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* and others); otherwise, after some time, they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure.

– CC Madhya 25.278+P



It has Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's stamp of approval

Once Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura was glorifying the supremacy of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī's *Caitanya-caritāmṛta* to his disciples. He instructed them as follows: "If all the books in the world were destroyed, leaving only *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta*, then people would still be able to achieve the ultimate goal of life. And even if the *Śrīmad-Bhāgavatam* was lost, leaving only the *Caitanya-caritāmṛta*, there would still be no loss to humanity, for even that which has not been revealed in the *Bhāgavatam* is found in *Caitanya-caritāmṛta*. The supreme Absolute Truth is Sri Caitanya Mahāprabhu, the combined form of Rādhā and Kṛṣṇa. The *Caitanya-caritāmṛta* is His sound incarnation. The divine mystery of Rādhārāṇī's divine status and glories are found therein. Can there be any doubt, therefore, of the supreme status of this piece of transcendental literature?"

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura chose to absorb himself in *Śrī Caitanya-caritāmṛta* during his later years. It's also worth noting that although Śrīla Prabhupāda carried a trunk of *Śrimad-Bhāgavatam* onto the Jaladuta, he read *Śrī Caitanya-caritāmṛta* during his journey to U.S.A.



It offers an amazing result!

If one does not understand in the beginning but continues to hear again and again, the wonderful effects of Lord Caitanya's pastimes will bring love for Kṛṣṇa. Gradually one will come to understand the loving affairs between Kṛṣṇa and the *gopīs* and other associates of Vṛndāvana. Everyone is advised to continue to hear over and over again in order to greatly benefit.

– CC Madhya 2.87

All sane men within these three worlds certainly accept the conclusion that no one is more merciful and magnanimous than Śrī Caitanya Mahāprabhu and that no one is as kind to his devotees. All devotees should hear about Śrī Caitanya Mahāprabhu's pastimes with faith and love. By the grace of the Lord, one can thus attain shelter at His lotus feet. By understanding the pastimes of Śrī Caitanya Mahāprabhu, one can understand the truth about Kṛṣṇa. By understanding Kṛṣṇa, one can understand the limit of all knowledge described in various revealed scriptures.

– CC Madhya 25.268-270



It's definitely worth hearing!

Śrīla Rūpa Gosvāmī wrote of Śrī Caitanya Mahāprabhu:

"Devotional service itself is the highest platform, the glorious platform which You have contributed. You are Kṛṣṇa in a yellow complexion and You are Śacīnandana, the son of mother Śacī. Those who hear *Caitanya-caritāmṛta* will keep You in their hearts. It will be easy to understand Kṛṣṇa through You."

– CC Introduction

Śrī Caitanya-caritāmṛta is ever-increasingly fresh. For one who hears it again and again, the heart and ear become pacified. Just try to hear these topics with faith, for there is great pleasure even in hearing them. That hearing will destroy all miseries pertaining to the body, mind and other living entities, and the unhappiness of false arguments as well.

– CC Antya 19.111, 110



Why Study Śrī Caitanya-caritāmṛta Together?

Kṛṣṇa conscious devotees “exchange thoughts and realizations as great scientists exchange their views and discuss the results of their research in scientific academies. Such exchanges of thoughts in regard to Kṛṣṇa give pleasure to the Lord, who therefore favors such devotees with all enlightenment.”— CC Ādi 1.49 p



The desired change of heart.....is visible in the reluctance to do anything not congenial to the devotional way. To create such a change of heart, conclusive discussion about Śrī Kṛṣṇa and His potencies is absolutely necessary.

— CC Ādi 2.117 p



The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens, and gradually one attains firm faith that in due course develops into attraction and devotion.

The process of advancing in Kṛṣṇa consciousness and devotional service is described here. The first point is that one must seek the association of persons who are Kṛṣṇa conscious and who engage in devotional service. Without such association one cannot make advancement. Simply by theoretical knowledge or study one cannot make any appreciable advancement. One must give up the association of materialistic persons and seek the association of devotees because without the association of devotees one cannot understand the activities of the Lord.....To understand the personal activities of the Lord, one has to seek the association of devotees, and by such association, when one contemplates and tries to understand the transcendental activities of the Lord, the path to liberation is open, and he is freed. One who has firm faith in the Supreme Personality of Godhead becomes fixed, and his attraction for association with the Lord and the devotees increases. Association with devotees means association with the Lord. The devotee who makes this association develops the consciousness for rendering service to the Lord, and then, being situated in the transcendental position of devotional service, he gradually becomes perfect.

— SB 3.25.25+p



The material world is cheating you. Lusty desires are killing you by hanging you with ropes. Lament, O servant of Hari. Associate with devotees and engage in discussing the topics of love of God. Then, all your dangers will be vanquished.

Śrīla Narottama dāsa Ṭhākura’s Śrī Prema Bhakti-candrikā, “Manah Śikṣā 16”



How Should I Study *Śrī Caitanya-caritāmṛta*?

One cannot approach the transcendental plane unless he submits himself to transcendental sound with a receptive mood, for in that mood only can one realize the message of Śrī Caitanya Mahāprabhu.

– **Introduction to CC Ādi 1**

The development of submissiveness is the cause of proportionate spiritual realization, by which one can ultimately meet the Supreme Lord in person, as a man meets another man face to face.

– **CC Ādi 1.55 p**

Simply hearing submissively will free one's heart from all the faults of ignorance, and thus one will achieve deep love for Kṛṣṇa. This is the path of peace.

– **CC Ādi 1.107**



The subject matter of this book is not a mental concoction but a factual spiritual experience that one can realize only by accepting the (given *śikṣā*) line of disciplic succession.....Any deviation from that line will bewilder the reader's understanding of the mystery of *Śrī Caitanya-caritāmṛta*.

– **Introduction to CC Ādi 1**

Real religion lies dormant when artificial religion dominates from the mental plane. A living being can awaken this dormant religion by hearing with a pure heart.

– **CC Ādi 1.91 p**



Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but also full of mysteries. By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

We cannot discover the mysteries of the Lord by our mundane endeavors; they are only revealed, by His grace, to the proper devotees. These mysteries are gradually disclosed to the various grades of devotees in proportion to the gradual development of their service attitude.....submission and service in the forms of hearing, chanting, etc.

– **CC Ādi 1.51-52+P**



Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental subject matters, one should not try to understand transcendental subjects through mundane arguments.

- CC Ādi 17.308

The seed of devotion cannot sprout unless watered by the process of hearing and chanting. One should submissively receive the transcendental messages from spiritually advanced sources and chant the very same messages for one's own benefit as well as the benefit of one's audience.

- CC Ādi 2.117 p



The author requests every reader to hear these talks with faith and without argument. By studying them in this way, one will be able to understand the confidential truth of Śrī Caitanya Mahāprabhu.

- CC Madhya 8.308

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa. By such conclusive studies I know the glories of Lord Caitanya. Only by knowing these glories can one become strong and fixed in attachment to Him.

- CC Ādi 2.117-118



If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful.

- CC Ādi 8.15

The pastimes of Śrī Kṛṣṇa Caitanya Mahāprabhu are inconceivable and wonderful. His ecstasy is wonderful, His qualities are wonderful, and His behavior is wonderful. Only a person who has firm faith in the wonderful pastimes of Lord Caitanya Mahāprabhu can approach His lotus feet.

- CC Ādi 17.306, 309



Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet. Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Śrī Kṛṣṇa Caitanya Mahāprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time.

- CC Madhya 6.254-255



Śrī Caitanya Mahāprabhu continued, “The Supreme Personality of Godhead is the central point of all relationships, acting in devotional service to Him is one’s real occupation, and the attainment of love of Godhead is the ultimate goal of life. These three subject matters are described in the Vedic literature. If one tries to explain the Vedic literature in a different way, he is indulging in imagination. Any interpretation of the self-evident Vedic version is simply imaginary.”

– CC Madhya 6.178-179

How to Study *Śrī Caitanya-caritāmṛta* Together? Let's Make a Conscious Decision!

There are four kinds of *bhāgavata-sevā*—*sattvic*, *rajasic*, *tamasic*, and *nirguna*.

- 1) Enthusiastic service which is joyfully performed in seven days, like a pompous sacrifice with various types of worshipable ingredients and hard labor, is called *rajasic bhāgavata-sevā*.
- 2) Service which is peacefully performed over a month or two, while relishing the topics and thus increasing one's ecstasy, is called *sattvic bhāgavata-sevā*.
- 3) Service which continues for one year, which is performed lazily yet faithfully, which gives happiness, and in which both remembrance and forgetfulness are present, is called *tamasic bhāgavata-sevā*.
- 4) Service in which there is no consideration of time factor but continues on with love and devotion, is called *nirguna bhāgavata-sevā*.

Please know for certain that Mahārāja Parīkṣit and Śukadeva Gosvāmī performed *nirguna bhāgavata-sevā*. Although the hearing continued for only seven days, that was because Mahārāja Parīkṣit's life continued for that duration only.

The topmost speakers are those whose hearts are attached to the Lord without hankering for anything else. They are well-wishers of all, they are merciful to the fallen, and they are expert in learning the truth by various arguments.

Śrīla Vyāsadeva, *Śrīmad-Bhāgavata Mahātmya, Skanda Purāṇa Ch.4*

WHAT KIND OF LISTENER AM I?

The topmost listener is he who comes before the speaker with proper respect and is eager and expert in hearing of Kṛṣṇa's teachings and pastimes. He has rejected all mundane topics, has faith in the Supreme Lord, hears submissively, always contemplates the knowledge he has heard and likes to ask relevant questions. He is dear to the Lord's devotees. There are also other listeners who are known as superior:

- 1) **Cātaka bird** – A cātaka bird does not take water from any source other than the rain cloud. One who does not hear any book other than scriptures concerned with Kṛṣṇa is called a cātaka listener.
- 2) **Swan** – Just as the swan can extract milk from a mixture of milk and water, one who can extract the essential teachings while listening to various topics is called a swan listener.
- 3) **Parrot** – Just as a parrot can recite whatever it has been taught, one who is able to properly repeat the topics he has heard from his teacher and others is called a parrot listener.
- 4) **Fish** – Just as a fish that is situated in an ocean of condensed milk quietly drinks milk without even blinking its eyes, one who quietly listens with full focus and relishes what he hears is called a fish listener.

Some listeners are classified as inferior:

- 1) **Wolf** – Just as the cry of the wolf frightens the deer attracted by the sweet sound of the flute in the forest, the foolish listener whose questions and comments are a source of frustration and pain to the other listeners is called a wolf listener.
- 2) **Bhurunda Bird** – Just as the bhurunda bird that lives in the Himalayas tells everyone whatever it has heard without doing anything himself, one who repeats what he has heard to others but does not practice it himself is called a bhurunda listener.
- 3) **Bull** – Just as the bull does not distinguish between eating sweet grapes or pungent oilcakes, the person who listens to everything without intelligence and discrimination is called a bull listener.
- 4) **Camel** – Just as a camel rejects sweet mango leaves to chew bitter neem leaves, one who listens to Kṛṣṇa's teachings and then eagerly listens to mundane topics is called a camel listener.

– Śrīla Vyāsadeva, Śrīmad- Bhāgavata Mahātmya, Skanda Purāṇa 10.41.35-37

Preparing Myself to Study Śrī Caitanya-caritāmṛta

Sādhana-bhakti is about bringing the mind and body into line with the needs of me, the soul. This statement is not just a catchy cliché or a truism. It's a fundamental and essential working principle of the art and science of practicing *bhakti*.

Study of *Śrī Caitanya-caritāmṛta* by serious and sincere devotees is an act of devotion. And such devotion can factually give us entrance into a world far beyond the grasp of logic, argument or mundane intelligence. But that devotion needs to be appropriately cultivated. We are not talking of sentimentality. We are talking about consciously and carefully:

- refining and fine tuning our consciousness.
- developing devotional discrimination skills and
- nurturing a transcendental and yet very practical value structure.

Yes, we are definitely talking heart transformation. And such a transformation is best effected by the practice of the *bhakti* process itself. We humbly suggest that any devotee seriously wanting entrance into the sacred pages of *Śrī Caitanya-caritāmṛta* should regularly hear, chant and contemplate Śrī Caitanya Mahāprabhu's *Śikṣāṣṭakam*, Śrīla Rūpa Gosvāmī's *Upadeśāmṛta* and Śrīla Raghunātha dāsa Gosvāmī's *Manah-śikṣā*.

These works give the mood, mission and teachings of Śrī Caitanya Mahāprabhu in a nutshell. And they have the potency to transform even the hardest and most mangled of hearts in a very simple, subtle and special way. Such change of heart will be slow and subtle, but also very solid and revelational. And this will prepare us in a very wonderful way to dive deep into the magical mysteries and nourishing nectar of *Śrī Caitanya-caritāmṛta*. Why not give our humble request a try?! You have nothing to lose, and so much to gain!

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

Śrī Śrī Śiksāṣṭaka

*ceto-darpaṇa-mārjanam bhava-mahā-dāvagni-nirvāpanam
śreyah-kairava-candrikā-vitaraṇam vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanam prati-padam pūrnāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitah smaraṇe na kālah
etādrśī tava kṛpā bhagavan mamāpi
durdaivam īdrśam ihājani nānurāgah*

My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as “Kṛṣṇa” and “Govinda,” by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.

*trṇād api su-nīcena
taror api sahiṣṇunā
amāninā māna-dena
kīrtanīyah sadā hariḥ*

One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.

*na dhanam na janam na sundarīm
kavitaṁ vā jagad-īśa kāmaye
mama janmani janmanīsvare
bhavatād bhaktir ahaitukī tvayi*

O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.

*ayi nanda-tanūja kīṅkaram
 patitam mām viṣame bhavāmbudhau
 kṛpayā tava pāda-paṅkaja-
 sthita-dhūlī-sadrśam vicintaya*

O My Lord, O Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant, but because of My own fruitive acts I have fallen into this horrible ocean of nescience. Now please be causelessly merciful to Me. Consider Me a particle of dust at Your lotus feet.

*nayanam galad-aśru-dhārayā
 vadananam gadgada-ruddhayā girā
 pulakair nicitam vapuh kadā
 tava nāma-grahaṇe bhaviṣyati*

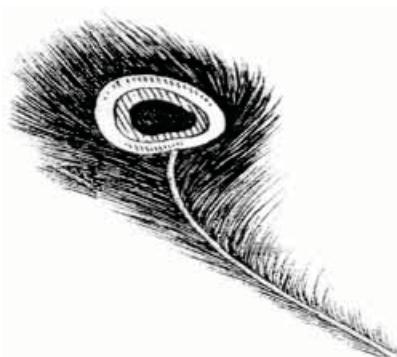
My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?

*yugāyitam nimesena
 cakṣuṣā prāvṛṣāyitam
 śūnyāyitam jagat sarvam
 govinda-virahena me*

My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from My eyes like torrents of rain, and I see the entire world as void.

*āśliṣya vā pāda-ratām pinaṣṭu mām
 adarśanān marma-hatām karotu vā
 yathā tathā vā vidadhātu lampato
 mat-prāṇa-nāthas tu sa eva nāparah*

Let Kṛṣṇa tightly embrace this maidservant who has fallen at His lotus feet, or let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but still He alone, and no one else, is the worshipable Lord of My heart.



Śrī Upadeśāmṛta

*vāco vegam manasāḥ krodha-vegam
jihvā-vegam udaropastha-vegam
etān vegān yo viṣaheta dhīrah
sarvām apīmām prthivīm sa śisyāt*

A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world. (1)

*atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyam ca
ṣad�hir bhaktir vinaśyati*

One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) overendeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) Practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) being greedy for mundane achievements. (2)

*utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ
ṣad�hir bhaktih prasidhyati*

There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to regulative principles [such as śravaṇām kīrtanām viṣnoḥ smaraṇām [ŚB 7.5.23]—hearing, chanting and remembering Kṛṣṇa], (5) abandoning the association of nondevotees, and (6) following in the footsteps of the previous ācāryas. These six principles undoubtedly assure the complete success of pure devotional service. (3)

*dadāti pratigrhṇāti
guhyam ākhyāti pṛcchati
bhūnkte bhojayate caiva
ṣad-vidham pṛiti-lakṣaṇam*

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting *prasāda* and offering *prasāda* are the six symptoms of love shared by one devotee and another.(4)

*kṛṣṇeti yasya giri tam manasādriyeta
 dīkṣāsti cet praṇatibhiś ca bhajantam īśam
 śuśrūṣayā bhajana-vijñam ananyam anya
 nindādi-śūnya-hṛdam īpsita-saṅga-labdhya*

One should mentally honor the devotee who chants the holy name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation [*dīkṣā*] and is engaged in worshiping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others. (5)

*drṣṭaiḥ svabhāva-janitair vapusāś ca doṣair
 na prākṛtatvam iha bhakta janasya paśyet
 gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair
 brahma-dravatvam apagacchati nīra-dharmaiḥ*

Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water. (6)

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā
 pittopatapta-rasanasya na rocikā nu
 kintv ādarād anudinam khalu saiva juṣṭā
 svādvī kramād bhavati tad-gada-mūla-hantri*

The holy name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root. (7)



*tan-nāma-rūpa-caritādi-sukīrtanānu
 smṛtyoh krameṇa rasanā-manasi niyoja
 tiṣṭhan vraje tad-anurāgi janānugāmī
 kālam nayed akhilam ity upadeśa-sāram*

The essence of all advice is that one should utilize one's full time—twenty-four hours a day—in nicely chanting and remembering the Lord's divine name, transcendental form, qualities and eternal pastimes, thereby gradually engaging one's tongue and mind. In this way one should reside in Vraja [Goloka Vṛndāvana dhāma] and serve Kṛṣṇa under the guidance of devotees. One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service. (8)

*vaikunṭhāj janito varā madhu-purī tatrāpi rāsotsavād
 vṛndāraṇyam udāra-pāṇi-ramaṇat tatrāpi govardhanāḥ
 rādhā-kuṇḍam ihāpi gokula-pateḥ premāmr̥tāplāvanāt
 kuryād asya virājato giri-tate sevāṁ vivekī na kah*

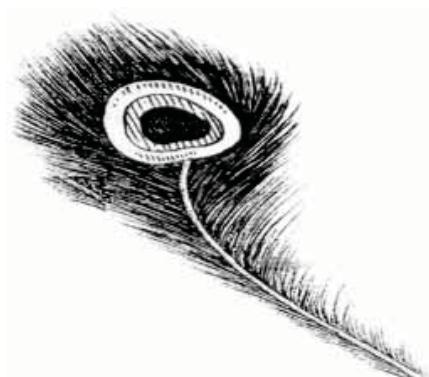
The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the superexcellent Śrī Rādhā-kuṇḍa stands supreme, for it is overflowed with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill? (9)

*karmibhyah parito hareḥ priyatayā vyaktim yayur jñāninas
 tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
 tebhyas tāḥ paśu-pāla-pāṅkaja-dṛśas tābhyo 'pi sā rādhikā
 preṣṭhā tadvad iyam tadiya-sarasi tām nāśrayet kah kṛtī*

In the *sāstra* it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge [*jñānīs*], one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained *prema*, pure love of Kṛṣṇa, is superior to him. The *gopīs* are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the *gopīs*, Śrīmatī Rādhārāṇī is the most dear to Kṛṣṇa. Her *kunda* [lake] is as profoundly dear to Lord Kṛṣṇa as this most beloved of the *gopīs*. Who, then, will not reside at Rādhā-kuṇḍa and, in a spiritual body surcharged with ecstatic devotional feelings [*aprākṛtabhāva*], render loving service to the divine couple Śrī Śrī Rādhā-Govinda, who perform Their *aṣṭakāliya-līlā*, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Rādhākuṇḍa are the most fortunate people in the universe. (10)

*kṛṣṇasyoccaḥ pranaya-vasatiḥ preyasībhyo 'pi rādhā
 kūḍam cāsyā munibhir abhitā tādṛg eva vyadhāyi
 yat preṣṭhair apy alam asulabham kim punar bhakti-bhājām
 tat premedam sakrd api sarah snātūr āviṣkaroti*

Of the many objects of favored delight and of all the lovable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine *kūḍa* is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kūḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused. (11)



Śrī Maṇah-śiksā

‘Instructions to the Mind’ by Raghunātha dāsa Gosvāmī

*gurau goṣṭhe goṣṭhālayiṣu sujane bhūsura-gane
sva-mantra śrī-nāmni vraja-nava-yuva-dvandva-śarane
sadā dambham hitvā kuru ratim apūrvām atitarām
aye svāntar-bhrātaś caṭubhir abhiyāce dhṛta-padaḥ*

O mind, I grasp your feet and beg you with sweet words: Please cast away all hypocrisy and pride and develop intense, unprecedented love for my spiritual master, Vrajabhūmi, the people of Vraja, the Vaiṣṇavas, the *brāhmaṇas*, the *Gāyatrī mantra*, the holy name, and the transcendental shelter that is the fresh young couple of Vraja, Rādhā and Kṛṣṇa. (1)

*na dharmam nādharmam śruti-gaṇa-niruktam kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu
śaci-sūnum nandīśvara-pati-sutatve guru-varam
mukunda-preṣṭhatve smara param ajasram nanu manah*

O mind, don’t concern yourself with the pious and impious deeds described in the Vedas, Rather, intently serve Śrī Śrī Rādhā-Kṛṣṇa in Vraja. Always remember that Lord Caitanya is the son of Mahārāja Nanda and that my *guru* is most dear to Lord Mukunda. (2)

*yadīccher āvāsam vṛaja-bhuvi sa-rāgam prati-janur
yuva-dvandvam tac cet paricaritum ārād abhilaše
svarūpam śrī-rūpam sa-gaṇam iha tasyāgrajam api
sphuṭam premṇā nityam smara nama tadā tvam śrnu manah*

O mind, just listen to me! If you desire to reside in Vraja birth after birth, and if you desire to directly serve the divine youthful couple there with great attraction, then with intense love always remember and bow down to Śrīla Svarūpa Dāmodara Gosvāmī; to Śrīla Rūpa Gosvāmī and his elder brother, Śrīla Sanātana Gosvāmī; and to all their associates and followers. (3)

*asad-vārtā-veṣyā visṛja mati-sarvasva-haranīḥ
kathā mukti-vyāghryā na śrnu kila sarvātma-gilaniḥ
api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīṁ
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvam bhaja manah*

O mind, give up friendship with nondevotees, which is nothing but a prostitute who will steal the treasure of your heart—your desire to serve Rādhā-Kṛṣṇa. Don’t listen to talks of impersonal liberation, which are a tigress who devours everyone. You should even give up attraction for Lord Nārāyaṇa, which leads to the world of Vaikuṇṭha. Instead, O mind, just worship Śrī Śrī Rādhā-Kṛṣṇa, for They bestow upon Their worshipers the jewel of pure love for Themselves. (4)

*asac-ceṣṭā-kṛṣṇa-prada-vikaṭa-pāśālibhir iha
 prakāmam kāmādi-prakaṭa-pathapāti-vyatikaraiḥ
 gale baddhvā hanye 'ham iti bakabhid vartmapa-gane
 kuru tvam phutkārān avati sa yathā tvām mana itaḥ*

The highwaymen of lust and his friends have bound me around the neck with the painful, horrible, powerful ropes of many wicked deeds. O mind, please scream out to the devotees of Kṛṣṇa, the killer of Baka, “I am being killed!” Then He will save me. (5)

*are cetah prodyat-kapaṭa-kuṭi-nāṭī-bhara-khara-
 kṣaraṇ-mūṭre snātvā dahasi katham ātmānam api mām
 sadā tvam gāndharvā-giridhari-pada-prema-vilasat-
 sudhāmbhodhau snātvā svam api nitarām mām ca sukhaya*

O mind, why do you burn us both by bathing in the urine trickling from the ass of great deviousness and hypocrisy? Instead, you should delight us by eternally bathing in the glistening nectar-ocean of pure love for Śrī Śrī Gāndharvā-Giridhārī. (6)

*pratiṣṭhāśā dhṛṣṭā śvapaca-ramanī me hr̥di naṭet
 katham sādhu-premā sprśati śucir etan nanu manah
 sadā tvam sevasva prabhu-dayita-sāmantam atulam
 yathā tām niṣkāsyā tvaritam iha tam veṣayati saḥ*

As long as the impudent untouchable woman of the desire for fame dances in my heart, why should pure love for Rādhā-Kṛṣṇa touch me? O mind, continuously serve my spiritual master, the leader of those who are dear to the Lord. Then my master will quickly kick out that harridan and allow pure love to enter. (7)

*yathā duṣṭatvam me darayati śaṭhasyāpi kṛpayā
 yathā mahyam premāmr̥tam api dadāty ujjvalam asau
 yathā śrī-gāndharvā-bhajana-vidhaye prerayati mām
 tathā goṣṭhe kākvā giridharam iha tvam bhaja manah*

So that He will mercifully smash my wickedness (even though I am a great rascal), so that He will give me the splendid nectar of transcendental love, and so that He will engage me in Śrī Rādhā’s service, please, O mind, with words choked with emotion, worship Lord Giridhārī here in Vraja.(8)

*mad-iśā-nāthavē vraja-vipina-candram vraja-vane-
 śvarīm tan-nāthavē tad-atula-sakhītve tu lalitām
 viśākhām śiksālī-vitarāṇa-gurutve priya-saro-
 girīndrau tat-prekṣā-lalita-rati-datve smara manah*

O mind, please meditate on Kṛṣṇa, the moon of Vraja forest, as the Lord of my controller, Śrīmatī Rādhārāṇī. And please meditate upon Śrīmatī Rādhārāṇī, the queen of Vraja forest, as Kṛṣṇa’s controller. Also please meditate upon Lalitā

Devī as the peerless friend of Rādhā and Kṛṣṇa, Viśākhā Devī as the *guru* who teaches Them many things, and Rādhā-kunda and Govardhana Hill as two places the mere sight of which bestows charming transcendental love for the divine couple. (9)

*ratīm gaurī-līle api tapati saundarya-kiranaiḥ
śacī-lakṣmī-satyāḥ paribhavati saubhāgya-balaiḥ
vaśī-kārais candrāvali-mukha-navīna-vraja-satīḥ
kṣipaty ārād yā tām hari-dayita-rādhām bhaja manah*

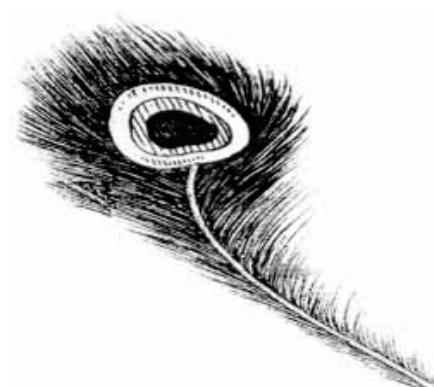
O mind, please worship Lord Hari's beloved Rādhā, with the splendor of Her beauty She makes Rati, Gaurī, and Līlā burn with envy, with the power of Her good fortune She defeats Śacī, Lakṣmī, and Satyabhāmā, and with Her ability to control Kṛṣṇa She completely eclipses Candravali and the other pious young girls of Vraja. (10)

*samām śrī-rūpena smara-vivaśa-rādhā-giribhṛtor
vraje sāksāt-sevā-labhana-vidhaye tad-gaṇa-yujoh
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idam
dhayan nityam govardhanam anudinam tvam bhaja manah*

O mind, in order to attain the direct service of the two divine lovers, Śrī Śrī Rādhā-Giridhārī, in the company of Their friends, every day you must constantly drink with Śrīla Rūpa Gosvāmī, the five nectars of worshiping Them, chanting Their names, meditating on Them, hearing about Them, and bowing down before Them, and every day you must worship Govardhana Hill. (11)

*manah-śikṣā-daikādaśaka-varam etam madhurayā
girā gāyatry uccaiḥ samadhi-gata-sarvārtha-tati yaḥ
sa-yūthah śrī-rūpānuga iha bhavan gokula-vane
jano rādhā-kṛṣṇātula-bhajana-ratnam sa labhate*

These eleven excellent instructions to the mind grant all spiritual benedictions. A person who stays with the devotees, follows Śrīla Rūpa Gosvāmī, and with a sweet voice loudly sings these eleven verses, understanding all their meanings, will attain the matchless jewel of direct service to Śrī Śrī Rādhā-Kṛṣṇa in the forest of Gokula. (12)



Kṛṣṇadāsa Kavirāja Gosvāmī Kindly Enumerates the Chapters of *Ādi-līlā* to Help Give Our Study Clarity and Focus.

In the **First Chapter** I offer obeisances to the spiritual master, for this is the beginning of auspicious writing.

The **Second Chapter** explains the truth of Śrī Caitanya Mahāprabhu. He is the Supreme Personality of Godhead, Lord Kṛṣṇa, the son of Mahārāja Nanda.

Śrī Kṛṣṇa Caitanya Mahāprabhu, who is Kṛṣṇa Himself, has now appeared as the son of mother Sacī. The **Third Chapter** describes the general cause of His appearance.

The **Third Chapter** specifically describes the distribution of love of Godhead. It also describes the religion of the age, which is simply to distribute the holy name of Lord Kṛṣṇa and propagate the process of loving Him.

The **Fourth Chapter** describes the main reason for His appearance, which is to taste the mellow of His own transcendental loving service and His own sweetness.

The **Fifth Chapter** describes the truth of Lord Nityānanda Prabhu, who is none other than Balarāma, the son of Rohinī.

The **Sixth Chapter** considers the truth of Advaita Ācārya. He is an incarnation of Mahā-Viṣṇu.

The **Seventh Chapter** describes the Pañca-tattva—Śrī Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara and Śrīvāsa. They all combined together to distribute love of Godhead everywhere.

The **Eighth Chapter** gives the reason for describing Lord Caitanya's pastimes. It also describes the greatness of Lord Kṛṣṇa's holy name.

The **Ninth Chapter** describes the desire tree of devotional service. Śrī Caitanya Mahāprabhu Himself is the gardener who planted it.

The **Tenth Chapter** describes the branches and subbranches of the main trunk and the distribution of their fruits.

The **Eleventh Chapter** describes the branch called Śrī Nityānanda Prabhu.

The **Twelfth Chapter** describes the branch called Śrī Advaita Prabhu.

The **Thirteenth Chapter** describes the birth of Śrī Caitanya Mahāprabhu, which took place with the chanting of the holy name of Kṛṣṇa.

The **Fourteenth Chapter** gives some description of the Lord's childhood pastimes. The **Fifteenth Chapter** briefly describes the Lord's boyhood pastimes.

In the **Sixteenth Chapter** I have indicated the pastimes of the *kaiśora* age.

In the **Seventeenth Chapter** I have specifically described His youthful pastimes.

— CC **Ādi 17.313-327**



Thus there are seventeen varieties of subjects in the first canto, which is known as the *Ādi-līlā*. Twelve of these constitute the preface of this scripture. After the chapters of the preface, I have described five transcendental mellow in five chapters. I have described them very briefly rather than expansively. By the order and strength of Śrī Nityānanda Prabhu, Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described in his *Caitanya-māngala* all that I have not.

— CC **Ādi 17.328-330**

Discussion Prompts

— And a Reader's Checklist —

(*Śrī Caitanya-caritāmṛta* Preface)

- 1.** Why is there no difference between the teachings of Lord Caitanya in *Śrī Caitanya-caritāmṛta* and the teachings of Lord Kṛṣṇa in *Bhagavad-gītā*? **(p ix)**
- 2.** When does Kṛṣṇa take direct charge of a devotee? **(p ix)**
- 3.** What does the surrendering process involve? **(p ix)**
- 4.** What are four essential things Lord Caitanya teaches? **(p x)**
- 5.** How did Lord Caitanya teach the *acintya-bhedābheda-tattva* philosophy? **(p x)**
- 6. (a)** What is *Bhagavad-gītā*'s process of purifying consciousness? **(p xi)**
(b) Why does Śrīla Prabhupāda raise this in his preface to *Śrī Caitanya-caritāmṛta*? **(pp xi - xii)**
- 7.** What is most special about the teachings presented in *Śrī Caitanya-caritāmṛta*? **(p xii)**
- 8.** What is Śrīla Prabhupāda's sincere hope? **(p xiii)**
- 9.** Any other questions you feel relevant/important?

P.S. There are a number of BBT editions of *Śrī Caitanya-caritāmṛta*. And so these page numbers are approximate, not always exact.

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

Discussion Prompts — And a Reader's Checklist —

(Śrī Caitanya-caritāmṛta, Introduction)

1. (a) In what two ways can we translate Śrī Caitanya-caritāmṛta? (pp 1,3)
(b) How is the immortality of the living force displayed? (pp 1-4)
2. In what light should we study Lord Caitanya? (p 2)
3. How can we remain unpolluted by material contamination while living in this material world? (p 4)
4. In the beginning of Śrī Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī writes:
I offer my respects to my spiritual masters.
(a) Why does he use the plural? (p 5)
(b) What is the significance of him doing this, holistically speaking? (p 5)
5. (a) Preaching as an ācarya, what did Lord Caitanya teach? (p 7)
(b) What was His greatest gift? (p 7)
(c) What was His method of deliverance? (pp 6-7)
Caitanya Mahāprabhu came to deliver Kṛṣṇa. His method of deliverance was not meditation, fruitive activities or scriptural study, but love. (Vintage Edition)
6. What is the basic principle of Kṛṣṇa consciousness? (p 8)
7. What is Rādhā Kṛṣṇa? (pp 9-10)
8. Why did Kṛṣṇa assume the form of Caitanya Mahāprabhu? (p 11)
9. (a) What does the subject matter of Śrī Caitanya-caritāmṛta primarily deal with? (p 12)
(b) What is the symptom of the superior nature? What does this mean practically speaking? (pp 12-13)
(c) How can we best gain knowledge of that which is beyond the material nature? (p 13)
10. What is the importance of accepting the disciplic succession? (p 14)
11. *Material energy is dependent on certain laws, but spiritual energy is fully independent.* Please give some examples of this full independence. (pp 16-17)

Any other questions you consider relevant/important?

P.S. There are a number of BBT editions of Śrī Caitanya-caritāmṛta. And so these page numbers are approximate not always exact.

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

A Reader's Walk Through Map

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter One

Salient Points from Śrīla Prabhupāda's Introduction:

Please see page 33.

Text Nos.	Topic	Text Ref.
1 – 6	The Truth of Śrī Caitanya Mahāprabhu*	27
7 – 11	The Glory of Lord Nityānanda	27
12 – 13	The Truth of Śrī Advaita Ācārya	28
14	The Pañcatattva	28
1 – 14	These fourteen verses offer auspicious invocations and describe the Supreme Truth.	29
15 – 19	Obeisances to the principle Deities of Vṛndāvana	19
20 – 22	The nature of the invocation and its benefits.	
23 – 29	A brief explanation of the 14 seed verses.	
30 – 31	Kṛṣṇadāsa Kavirāja Gosvāmī offers obeisances to his readers and makes a humble request.	
32 – 42	Offering of obeisances unto the Lord and all His associates.	43

The Intricacies of the 1st Verse Explained in a Nutshell.

43 – 58 59 – 64 65 – 67 68 – 78 79 – 82 83 – 103	1. The Spiritual Master 2. The devotee 3. The Lord's incarnations 4. His plenary portions 5. His energies 6. The primeval Lord Himself, Śrī Caitanya Mahāprabhu <i>(These verses are commenting on the 6th aspect of the 1st verse and simultaneously describing the intricacies of the 2nd verse.)</i>	83
104 – 106 107 – 109 110	Beginning of the introduction to verse 3. The result of submissively and patiently hearing Śrī Caitanya-caritāmṛta. The author's prayer of loyal submission.	

*The **first two verses** offer respectful obeisances, generally and specifically, to the Lord, who is the object of worship. In the **third verse** I indicate the Absolute Truth, who is the ultimate substance. With such a description, one can visualize the Supreme Truth. In the **fourth verse** I have invoked the benediction of the Lord upon all the world, praying to Lord Caitanya for His mercy upon all. In that verse I have also explained the external reason for Lord Caitanya's incarnation. But in the **fifth and sixth verses** I have explained the prime reason for His advent. **In these six verses I have described the truth about Lord Caitanya.**

– CC Ādi 1.23-27

The Fourteen Seed Verses Given in *Śrī Caitanya-caritāmṛta*, Ādi One

(1)

*vande gurūn iśa-bhaktān iśam iśavatārakān
tat-prakāśāṁś ca tac-chaktih kṛṣṇa-caitanya-samījñakam*

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

– CC Ādi 1.1

(2)

*vande śrī-kṛṣṇa-caitanya-nityānandau sahoditau
gaudodaye puṣpavantau citrau śan-dau tamo-nudau*

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

– CC Ādi 1.2

(3)

*yad advaitam brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntar-yāmī puruṣa iti so 'syāṁśa-vibhavaḥ
śad-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayam
na caitanyāt kṛṣṇāj jagati para-tattvam param iha*

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

– CC Ādi 1.3

(4)

*anarpita-carīm cirāt karuṇayāvatīrnāḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitāḥ
sadā hrdaya-kandare sphuratu vah śacī-nandanah*

May the Supreme Lord who is known as the son of Śrīmatī Śacī-devī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love.

– CC Ādi 1.4

(5)

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedam gatau tau
caitanyākhyam prakaṭam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam*

The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, previously They separated Themselves. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself. – CC Ādi 1.5

(6)

*śrī-rādhāyāḥ pranaya-mahimā kīdrśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdrśo vā madiyah
saukhyam cāsyā mad-anubhavataḥ kīdrśam yeti lobhāt
tad-bhāvādhyāḥ samajani śacī-garbha-sindhau harinduh*

Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacī-devī, as the moon appeared from the ocean.

– CC Ādi 1.6

(7)

*saṅkarṣaṇah kāraṇa-toya-śāyī garbhoda-śāyī ca payobdhi-śāyī
śeṣas ca yasyāṁśa-kalāḥ sa nityā-nandākhyā-rāmāḥ śaraṇam mamāstu*

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

– CC Ādi 1.7

(8)

*māyātīte vyāpi-vaikünttha-loke pūrṇaiśvarye śrī-catur-vyūha-madhye
rūpam yasyodbhātī saṅkarṣaṇākhyam tam śrī-nityānanda-rāmām prapadye*

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the *catur-vyūha* (consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha). He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.

– CC Ādi 1.8

(9)

*māyā-bhartājāṇḍa-saṅghāśrayāṅgah śete sākṣat kāraṇāmbhodhi-madhye
yasyaikāṁśah śrī-pumān ādi-devas tam śrī-nityānanda-rāmām prapadye*

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original puruṣa, the master of the illusory energy, and the shelter of all the universes.

– CC Ādi 1.9

(10)

*yasyāṁśāṁśah śrīla-garbhoda-śāyī yan-nābhy-abjam loka-saṅghāta-nālam
loka-sraṣṭuh sūtikā-dhāma dhātus tam śrī-nityānanda-rāmām prapadye*

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

– CC Ādi 1.10

(11)

*yasyāṁśāṁśāṁśah parātmākhilānām poṣṭā viṣṇur bhāti dugdhābdhi-śāyī
kṣauṇī-bhartā yat-kalā so 'py anantas tam śrī-nityānanda-rāmām prapadye*

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣirodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further subpart.

– CC Ādi 1.11

(12)

*mahā-viṣṇur jagat-kartā māyayā yaḥ srjaty adaḥ
tasyāvatāra evāyam advaitācārya īśvaraḥ*

Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of *māyā*.
– CC Ādi 1.12

(13)

*advaitam hariṇādvaitād ācāryam bhakti-śāmsanāt
bhaktāvatāram īśam tam advaitācāryam āśraye*

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.
– CC Ādi 1.13

(14)

*pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākhyam namāmi bhakta-śaktikam*

I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee and devotional energy.

– CC Ādi 1.14

These fourteen verses, therefore, offer auspicious invocations and describe the Supreme Truth.

– CC Ādi 1.29

The following 5 texts from the 14 seed texts given in Śrī Caitanya-caritāmṛta Ādi 1 are from Śrīla Svarūpa Dāmodara Gosvāmī's diary:

Text 4

May the Supreme Lord who is known as the son of Śrīmatī Śacī-devī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love.

(CC Ādi 1.4, Referenced in CB Ādi 2.185-186p. This verse also appears in Rūpa Gosvāmī's "Vidagdha-Mādhava" 1.2 and is also referenced in CC Antya 1.132p.)

Text 5

The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, previously They separated Themselves. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.

(CC Ādi 1.5, Referenced in CC Ādi 4.55p and CC Madhya 8.282p.)

Text 7

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

(CC Ādi 1.7, Referenced in CC Ādi 5.7p.)

Text 8

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the *catur-vyūha* [consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.

(CC Ādi 1.8, Referenced in CC Ādi 5.13p.)

Text 13

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

(CC Ādi 1.13, Referenced in CB Antya 9.493p.)

Salient Points from Śrīla Prabhupāda's Ādi One Introduction

Śrī Caitanya Mahāprabhu is none other than the combined form of Śrī Rādhā and Kṛṣṇa. He is the life of those devotees who strictly follow in the footsteps of Śrīla Rūpa Gosvāmī.



The subject matter of this book is not a mental concoction but a factual spiritual experience that one can realize only by accepting the (given *śikṣā*) line of disciplic succession described above. Any deviation from that line will bewilder the reader's understanding of the mystery of *Śrī Caitanya-caritāmṛta*.



Even the most erudite mundane scholar cannot approach the transcendental plane unless he submits himself to transcendental sound with a receptive mood, for in that mood only can one realize the message of Śrī Caitanya Mahāprabhu.



This edition of *Śrī Caitanya-caritāmṛta* does not deviate even slightly from the revealed scriptures, and therefore anyone who follows in the disciplic line will be able to realize the essence of this book simply by the method of aural reception.



The first of the fourteen verses is a symbolic representation of the Supreme Truth, and the entire First Chapter is in actuality devoted to this single verse, which describes Lord Caitanya in His six different transcendental expansions.



Discussion Promters — And a Reader’s Checklist —

(Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter One)

A. Śrīla Prabhupāda’s Introduction

1. Text 40 tells us that Kṛṣṇadāsa Kavirāja Gosvāmī received initiation from Śrī Nityānanda Rāma. Śrīla Prabhupāda tells us in his introduction that Kṛṣṇadāsa Kavirāja Gosvāmī is “the direct disciple of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.” Please explain (34p).
2. Śrīla Prabhupāda says “Since we belong to this chain of disciplic succession from Śrī Caitanya Mahāprabhu, this edition of *Śrī Caitanya-caritāmṛta* will contain nothing newly manufactured by our tiny brains, but only remnants of food originally eaten by the Lord Himself.” What is your understanding of this statement?
3. Why must we submit ourselves to “transcendental sound with a receptive mood” to realize the message of Śrī Caitanya Mahāprabhu?
4. How can we realize the essence of *Śrī Caitanya-caritāmṛta*?
5. What is the entire first chapter devoted to in actuality?
6. Please recount Śrīla Prabhupāda’s explanation of the philosophical truth known as *acintya-bhedābheda-tattva*?

B. Texts 1 – 31

1. What is described in the first six texts? (27)
2. What is described in texts 7–11? (27)
3. In texts 12–13? In text 14? (28)
4. Please tell us Kṛṣṇadāsa Kavirāja Gosvāmī’s nutshell analysis of the first six texts. (23–27)
5. Śrīla Prabhupāda tells us that “These three Deities are worshiped in three different stages of one’s development.” (19 p)
 - a. Who are the three Deities?
 - b. What are the three stages of development?
 - c. Why were these three Deities installed in Vṛndāvana?

C. Texts 32 – 42

1. (a) How does Kṛṣṇa enjoy? (32)
(b) What does the statement “They are all six in one” mean? (32,34p)
2. *Gurūn* is plural in number. Why does Kṛṣṇadāsa Kavirāja Gosvāmī use *gurūn* in text 34? (34p)
3. Please recount what Śrīla Prabhupāda has said about initiating and instructing spiritual masters in 34p + 35p.
4. Why must we associate with the devotees of Śrī Kṛṣṇa? (35p)
5. Śrīla Prabhupāda tells us that “the service of the spiritual master is essential”. How should we serve him? (35p)
6. What is the significance of Kṛṣṇadāsa Kavirāja Gosvāmī accepting the six Gosvāmīs as his instructing spiritual masters. (37p)

D. Texts 43–58 (The Spiritual Master)

1. Please explain Texts 44–45. (**44p – 45p**)
2. (a) Please explain the dealings of an *ācārya*. (**46p**)
(b) When is one disqualified from being an *ācārya*? (**46p**)
(c) What is the test for determining who is *ācāryadeva*? (**46p**)
3. What is “against the principles of the devotional cult”? (**46p**)
4. What do you see as the most important points made by Śrīla Prabhupāda in 47p? Why? (**47p**)
5. (a) What is the original source of Texts 51–56. (**50p**)
(b) Who imparted these instructions? (**50p**)
6. (a) What are the four texts from which Lord Caitanya’s missionary activities can be understood? (**56p**)
(b) Please recount in a nutshell Śrīla Prabhupāda’s explanation of these four texts. (**56p**)
(c) What do the words “directly and indirectly” mean? (**56p**)

E. Texts 59–64 (The devotee)

1. (a) What is imperative if we want to learn the transcendental science? (**59p**)
(b) What association is undesirable for a neophyte devotee? (**59p**)
2. In his 60p Śrīla Prabhupāda outlines the stages from *śraddhā* to *prema*. Please identify them. (**60p**)
3. (a) What is Kṛṣṇa’s concern? (**62p**)
(b) What is the bonafide spiritual master’s concern? (**62p**)
(c) Of whom is the Supreme Personality of Godhead always mindful? (**62p**)
4. Why are pure devotees themselves places of pilgrimage? (**63p**)
5. Pure devotees are of two types. What are those two types? (**64p + word-for-word**)

F. Texts 65–67 (The Lord’s incarnations)

1. There are three categories of incarnations.
 - (a) Please list them giving both the Sanskrit and the English. (**65–67, 65–66 word-for-word.**)
 - (b) Please give examples of each category. (**65–67**)

G. Texts 68–78 (His plenary portions)

1. The Supreme Lord expands His personal forms in two primary categories: *prakāśa* and *vilāsa*. Please clearly define both expansions and give examples. (**68 + p, 75, 77, 78**)

H. Texts 79–82 (His energies)

1. (a) The Lord’s energies are of three kinds. Please list them. (**79–80**)
(b) Why are the *gopīs* the best of all? (**79–80**)
2. (a) Kṛṣṇa’s personal associates are identical with Him. Please explain. (**81p**)
(b) When is Kṛṣṇa complete? (**81**)

**I. Texts 83–103 (The primeval Lord Himself, Śrī Caitanya Mahāprabhu)
(This section is simultaneously an elaboration on the second seed verse.)**

Gaura-Nitāi dissipate the darkness of ignorance

1. (a) What is that “darkness of ignorance”? (90,94)
- (b) Please explain why the following paths are *kaitava*? (91p)
 - *Karma*
 - *Jñāna*
 - *Yoga*
2. When is a religious process considered pretentious? (91p)
3. What is the foremost process of cheating? Why? (92 + p)
4. What are the five kinds of ignorance that Gaura-Nitāi drive away? (102p)
5. What is the real form of religion? (91p)

Gaura-Nitāi reveal knowledge of Śrī Kṛṣṇa, the Absolute Truth.

6. How do They do that? (98–101)
7. How can we be rid of all difficulties on the path of self-realization? (103)

J. Texts 107–109

1. What is the result of submissively and patiently hearing *Śrī Caitanya-caritāmṛta*? (107–109)

Any other questions you feel relevant/important?

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

A Reader's Walk Through Map

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Two

(This chapter unpacks the third seed verse and can be clearly understood only through *acintya-bhedābheda tattva*.)

A Salient Point from Śrīla Prabhupāda's Introduction:

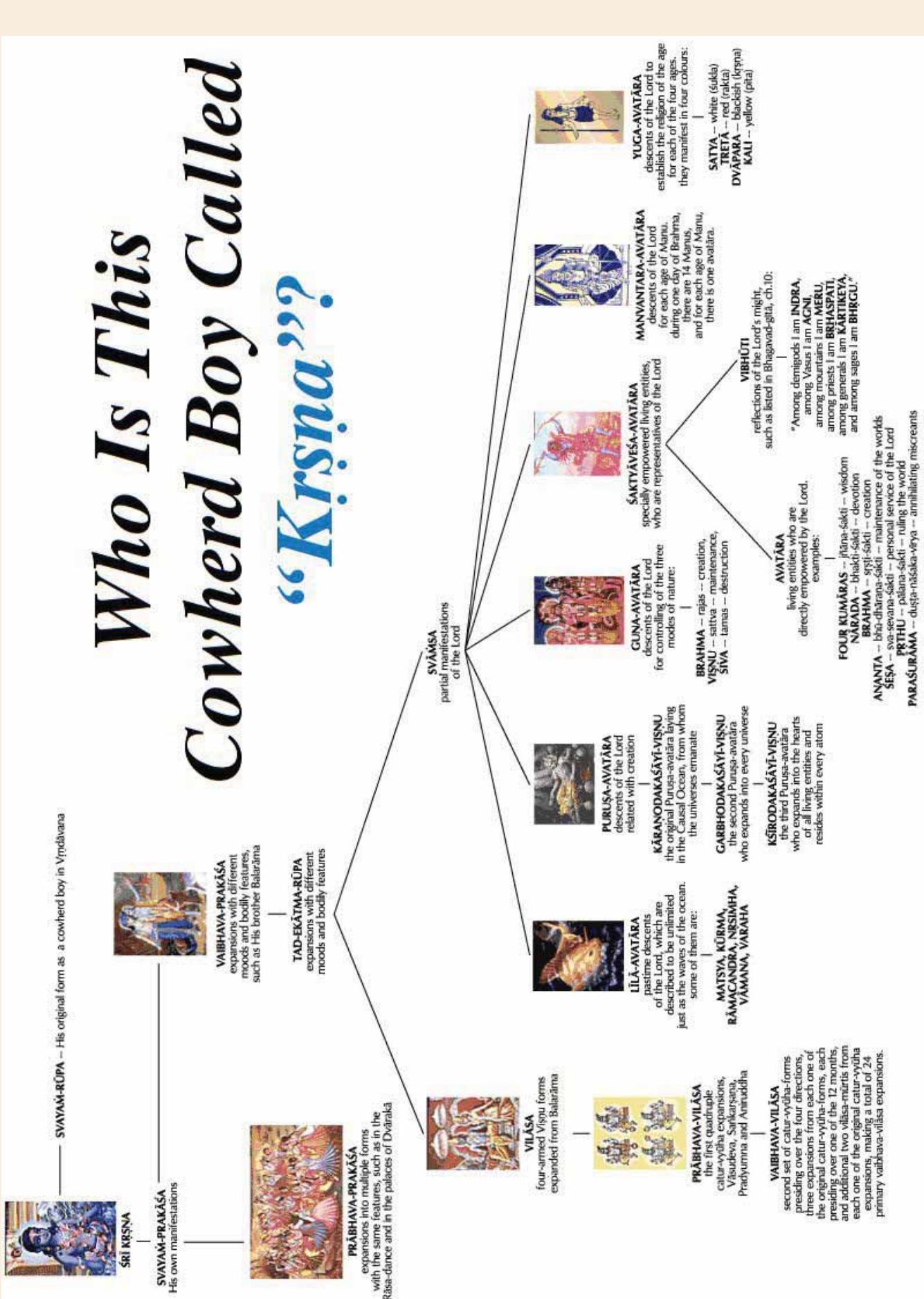
"This chapter stresses that a devotee who wishes to advance in Kṛṣṇa consciousness must have knowledge of Kṛṣṇa's personal form, His three principal energies, His pastimes and the relationship of the living entities with Him."

Text Nos.	Topic	Text Ref.
1 – 3	A prayer of dependence on Śrī Caitanya Mahāprabhu and glorification of Him and His associates.	
4 – 7	Statement of the 3 rd seed verse and the author's intent to explain it according to the revealed scriptures.	
8 – 13	The author begins to unpack the 3 rd seed verse.	
14 – 21	Govinda is described in terms of His Brahman and Paramātmā features.	
22	Śrī Caitanya Mahāprabhu is the <i>svayam-rūpa</i> , Govinda.	22p
23 – 29	An introduction to Brahmā's realized understanding of Śrī Kṛṣṇa, the Supreme Personality of Godhead.	
30 – 58	According to the authority of Brahmā, Nārāyaṇa is the <i>vilāsa</i> feature of Kṛṣṇa.	58

O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? Nārāyaṇa refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā.

The truth indicated in this verse [text 2.30] is the essence of *Śrīmad-Bhāgavatam*. This conclusion, through synonyms, applies everywhere. – CC Ādi 2.30 + 2.59

60 – 70	Foolish speculators exposed and refuted by <i>Śrīmad-Bhāgavatam</i> .	
71 – 87	Misguided interpreters refuted through logic based on <i>śāstra</i> .	73
88 – 95	More <i>śāstric</i> evidence to defeat all misinterpretations.	90
96 – 104	Description of the principal manifestations and expansions of Śrī Kṛṣṇa, and His three energies.	104
105–110	Śrī Kṛṣṇa is the original primeval Lord and has descended personally as Śrī Caitanya Mahāprabhu.	109–110
111–115	"It is not contradictory for a devotee to call the Supreme Lord by any one of the various names of His plenary expansions, because the original Personality of Godhead includes all such categories."	112p
116–118	Why we should hear all these conclusive arguments.	116p, 118p
119–120	"The conclusion is that Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa, the son of the King of Vraja."	120
121	The author's prayer of loyal submission.	



Discussion Prompts — And a Reader's Checklist —

(*Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Two*)

Preliminary Questions to Appropriately Shape Our Mood and Mindset

1. What is the significance of the first and last texts of this chapter for serious students of *Śrī Caitanya-caritāmṛta*?
2. What are the key texts and purport given to prepare us for proactive and meaningful study of this chapter? (13, 7, 73, 86, 116p, 117–118)
3. Why is the author describing the glories of Śrī Kṛṣṇa in detail in this chapter? (119)
4. What is the conclusion of this chapter? (120)

A. Texts 1 – 21

1. What is the significance of Kṛṣṇadāsa Kavirāja Gosvāmī calling his tongue “desert like”? (2p)
2. “The personality of Godhead is the complete form of *sac-cid-ānanda*.
 - (a) What then is the Brahman, the Paramātmā? (5p)
 - (b) How are these two features realized? (5p)
 - (c) Why are such realizations considered incomplete? (5p)
3. (a) What two things have to be proved by Kṛṣṇadāsa Kavirāja Gosvāmī to facilitate us clearly understanding that Śrī Caitanya Mahāprabhu is the origin of all *tattvas*? (9p)
(b) Please give one evidence for each point. (e.g. (1) 65, (2) 22p)
4. (a) Please explain the meaning of *bhagavān*. (10p)
(b) Please give one example of how the potencies of the syllables *bha, ga, va* apply in terms of many different meanings. (10p)
5. Please cite a text which clearly indicates the relationship between:
(a) Govinda and the impersonal *Brahman*. (14)
(b) Govinda and the Paramātmā. (19)

B. Text 22

1. Śrī Caitanya Mahāprabhu is the *svayam-rūpa*, Govinda. Please give at least three śāstric references as evidence to support this statement. (22p)

C. Texts 23 – 59

1. What are the three proofs Brahmā gives to authoritatively state that Nārāyaṇa is but the *vilāsa* feature of Śrī Kṛṣṇa? (1: 36–39, 2: 40–42+p, 3: 43–46+p)
2. How does Brahmā answer the challenge Kṛṣṇa makes in Text 47? (48–57)
3. (a) What is the essence of *Śrimad-Bhāgavatam*? (59)
(b) Why is Kṛṣṇadāsa Kavirāja Gosvāmī quoting this verse here? (59)

D. Texts 60 – 70

1. Please give the meaning and śāstric explanation of ŚB 1.2.11, which is quoted as text 63. (**64, 65+p**)
2. Kṛṣṇadāsa Kavirāja Gosvāmī quotes ŚB 1.3.28 as his Text 67. Why has he done that? (**67p**)

E. Texts 71 – 87

1. Please explain the logic used by Kṛṣṇadāsa Kavirāja Gosvāmī to vindicate *Śrīmad-Bhāgavatam*'s statement (1.3.28) that Śrī Kṛṣṇa is the primeval Personality of Godhead. (**74–85, 86p**)
2. Please list the four material defects in both Sanskrit and English. (**86p**)
3. Who is not misled by such deficiencies? Why is that? (**86p**)

F. Texts 88 – 95

1. (a) What verse does Kṛṣṇadāsa Kavirāja Gosvāmī allude to in his efforts to refute all misinterpretations regarding Śrī Kṛṣṇa's position? (**89+p**)
(b) Please explain the relevance of him using this verse. (**89p**)
2. (a) What are the two *Śrīmad-Bhāgavatam* verses the author gives as further evidence? (**91–92+p**)
(b) What is his logic in quoting these verses? (**93–95**)

G. Texts 96 – 104

1. Text 97 tells us that “The Personality of Godhead Śrī Kṛṣṇa enjoys Himself in six primary expansions.” Please list and briefly explain those expansions. (**97p, 98p, 99–100, 100p**)
2. What is the essential understanding to be drawn from Texts 97–98? (**99 – 100**)
3. What are Śrī Kṛṣṇa's three principal energies? (**101 – 103**)

H. Texts 105 – 115

1. Please explain the logic Kṛṣṇadāsa Kavirāja Gosvāmī uses to establish that Lord Caitanya is the Supreme Absolute Truth. (**105–106, 109–110**)
2. Why is it not false for a sincere devotee to call Lord Caitanya *Kṣīrodakaśāyī Viṣṇu*? (**112+p, 114p**)

I. Texts 116 – 120

1. Why should we hear all the conclusive arguments given in this chapter? (**116p, 117+p, 118+p**)
2. Why has Kṛṣṇadāsa Kavirāja Gosvāmī described the glories of Śrī Kṛṣṇa in detail in this chapter? (**119**)
3. What is the conclusion to be drawn from all this discussion? (**120**)

Any other questions you feel relevant/important?

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

A Reader's Walk Through Map

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Three.

Salient Points from Śrīla Prabhupāda's Introduction:

- According to the Vedic literature, the foremost occupational duty for humanity in this Age of Kali is *nāma-saṅkīrtana*, or congregational chanting of the holy name of the Lord. The incarnation for this age especially preaches this process, but only Kṛṣṇa Himself can explain the confidential loving service performed in the four principal varieties of loving affairs between the Supreme Lord and His devotees. Lord Kṛṣṇa therefore personally appeared, with His plenary portions, as Lord Caitanya. As stated in this chapter, it was for this purpose that Lord Kṛṣṇa appeared personally in Navadvīpa in the form of Śrī Kṛṣṇa Caitanya Mahāprabhu.
- The appearance of Lord Caitanya is both significant and confidential. He can be appreciated only by pure devotees and only through the process of devotional service.

Text Nos.	Topic	Text Ref.
1 – 2	Glorification of Śrī Caitanya Mahāprabhu and His associates.	
3–113	Kṛṣṇadāsa Kavirāja Gosvāmī unpacks the fourth seed verse: “May the Supreme Lord who is known as the son of Śrīmatī Sacī-devī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love.” – CC Ādi 1.4	3
6 – 10+p	The scheduled time of Śrī Kṛṣṇa’s and Śrī Caitanya Mahāprabhu’s descent.	6, 10p
11 – 28	Though enjoying in Vraja, Kṛṣṇa contemplates the need for His descent.	14–15, 26
29 – 64	The Supreme Personality of Godhead Śrī Kṛṣṇa Himself descends as Śrī Caitanya Mahāprabhu. His characteristics and pastimes are briefly explained.	29
65 – 76	Śrī Caitanya Mahāprabhu descends with His plenary parts and associates.	65
77 – 87	The fortunate worship Śrī Caitanya Mahāprabhu through <i>Nāma saṅkīrtana</i> , others do not.	77, 87
88 – 91	Kṛṣṇa can’t hide from His devotees.	88

Setting the Scene for Śrī Caitanya Mahāprabhu’s descent.

92 – 95	Śrī Caitanya Mahāprabhu’s respectable predecessors descend first.	93 – 94
96 – 109	Śrī Advaita Ācārya contemplates how to induce Śrī Caitanya Mahāprabhu to descend and begins appropriate worship.	99, 101
110–112	The Lord always appears in His eternal form according to the desire of His pure devotee.	110, 112
113	Kṛṣṇadāsa Kavirāja Gosvāmī gives the essential meaning of the fourth seed verse. (This verse is reiterated in Ādi 4.5)	113
114	The author’s prayer of loyal submission.	

Discussion Prompts — And a Reader's Checklist —

(Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Three)

A. Texts 1 – 10

1. Kṛṣṇa descends once in a day of Brahmā. What is “a day of Brahmā”? (7–8 + p)
2. When exactly does Śrī Kṛṣṇa appear? Lord Caitanya? (10 + p)

B. Texts 11 – 28

1. (a) Why isn't *sānta-rasa* given much importance? (11p)
(b) Why is *dāsy-a-rasa* considered the first stage of transcendental devotional service? (11p)
2. Why did Śrī Kṛṣṇa decide to appear as Lord Caitanya? (14–16 + p)
3. What is the result of performing regulated devotional service in awe and veneration? (17–18)
4. In text 19, Kṛṣṇa says He will personally inaugurate the religion of the age—*nāma-saṅkīrtana*, the congregational chanting of the holy name and make the world dance in ecstasy, realizing the four mellows of loving devotional service. Please explain what this means. (20p, 26)

C. Texts 29 – 64

1. (a) What does the root of the word “*viśvambhara*” indicate? (33)
(b) Why is Lord Caitanya called “*viśvambhara*”? (33)
2. Why did Lord Caitanya refuse to take the name “Bhāratī” after He took *sannyāsa* from a Bhāratī? (34p)
3. Please tell us something of Śrī Caitanya Mahāprabhu's physical characteristics and personal qualities. (41–49)
4. (a) What is the essence of religion in the age of Kali? (50)
(b) Please give evidence to support your answer. (52, 58)
5. (a) What is the result of ignorance? (60)
(b) What is the greatest ignorance? (61)
(c) How does Lord Caitanya deal with this? (62, 64)

D. Texts 65 – 76

1. (a) To what does the word “*aṅga*” refer? (71)
(b) What are the characteristics of such manifestations? (71 + p)
(c) Please give two examples of Lord Caitanya's plenary portions. (72)

E. Texts 77 – 87

1. When is a person truly intelligent? (77 – 78 + p)
2. Why is a person who equates pious activity with chanting of the Holy name of Kṛṣṇa's considered an atheist? (79 + p)
3. Please explain the words *antah kṛṣṇa* quoted in text 81. (81p)
4. Why can't faithless nonbelievers see what is clearly evident? (87 + p)

F. Texts 88 – 91

1. Why are unalloyed devotees always able to see Kṛṣṇa under all circumstances? (89p)
2. Śrīla Prabhupāda tells us that “the Kṛṣṇa consciousness movement is meant for *devas*, or devotees.” Please explain this statement in Śrīla Prabhupāda’s words. (91p)

G. Texts 92 – 95

1. (a) When Kṛṣṇa desires to incarnate on earth, what does He first do? (93)
(b) Please list some of the devotees who descended before Śrī Caitanya Mahaprabhu’s appearance. (95)

H. Texts 96 – 109

1. Why is Kṛṣṇa consciousness the greatest benediction for human society? (97p)
2. (a) What is the qualification of a bonafide *ācārya*? (98p)
(b) What is the function of a bonafide *ācārya*? (98p)
3. (a) Why did Advaita Ācārya decide to worship the Lord with *tulasi* leaves and the water of the Ganges? (107p)
(b) How did Advaita Ācārya worship Śrī Kṛṣṇa? (108–109)

I. Texts 110 – 112

1. (a) Who is the person qualified to see the Lord? (111p)
(b) How does a devotee come to the platform of always thinking of the Lord within his heart? (111p)
(c) When does the Lord appear in a particular form to His devotee? (111p)
2. What is the essence of the meaning of text 111? (112)

J. Text 113

1. What is the meaning of the fourth seed verse? (113)

Any other questions you feel relevant/important?

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

A Reader's Walk Through Map

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Four.

Salient Points from Śrila Prabhupāda's Introduction:

Please see page 45.

Text Nos.	Topic	Text Ref.
1 – 2	Kṛṣṇadāsa Kavirāja Gosvāmī glorifies Śrī Caitanya Mahāprabhu, His mercy and His associates.	
3 – 14	A brief explanation of the internal and external reasons for Śrī Caitanya Mahāprabhu's descent.	9 + p
15 – 16	Why Kṛṣṇa desired to appear in a nutshell: “The Lord’s desire to appear was born from two reasons: the Lord wanted to taste the sweet essence of the mellow of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction. Thus He is known as supremely jubilant and as the most merciful of all.” – CC Ādi 4.15-16	15 – 16
17 – 41	An elaboration of Śrī Caitanya Mahāprabhu's desire to propagate <i>rāga-mārga</i> .	
42 – 53	Why Gaurāṅga accepted the sentiments of Śrī Rādhā.	49 – 50
54 – 100	Kṛṣṇadāsa Kavirāja Gosvāmī fully unpacks the fifth seed verse.	54 – 55
58 – 100	The author begins explaining Lord Caitanya's glories by delineating the position of:	58
59 – 72	a) Śrī Rādhā as Kṛṣṇa's <i>hlādini-sakti</i> (<i>sandhinī</i> and <i>saṁvit</i> are also explained).	59
73 – 81	b) Śrī Rādhā as the cause of all Kṛṣṇa's consorts.	76
82 – 95	c) The glories of Śrī Rādhā.	
96 – 98	d) Śrī Rādhā and Kṛṣṇa are one, but have taken two forms.	98
99 – 100	Kṛṣṇadāsa Kavirāja Gosvāmī concludes his full explanation of the fifth seed verse.	
101 – 228	Kṛṣṇadāsa Kavirāja Gosvāmī gives a hint of the meaning of the sixth seed verse.	229
106 – 111	The author briefly mentions Śrī Caitanya Mahāprabhu's madness in separation from Kṛṣṇa.	
112 – 120	Even though Śrī Kṛṣṇa is the abode of mellow, He is unable to fulfil three desires.	
121 – 136	Kṛṣṇa's first unfulfilled desire explained.	121
137 – 158	Kṛṣṇa's second unfulfilled desire explained.	137
159 – 219	Kṛṣṇa's third unfulfilled desire explained.	159
220 – 228	A glimpse into the identity and nature of Śrī Caitanya Mahāprabhu.	
229 – 269	Although a little fearful, Kṛṣṇadāsa Kavirāja Gosvāmī reveals the essential meaning of the sixth seed verse.	229, 236
238 – 263	a) Kṛṣṇa reveals His heart's desires.	238
264 – 269	b) Kṛṣṇa decides to advent as Śrī Caitanya Mahāprabhu to fulfill His desires.	267 – 269
270 – 272	c) The stage is set, and Śrī Caitanya Mahāprabhu appears.	272
273	Kṛṣṇadāsa Kavirāja Gosvāmī explains that he has meditated on the lotus feet of Śrīla Rūpa Gosvāmī to explain the sixth seed verse.	
274 – 275	He supports his explanation of the 5 th and 6 th seed verses with a verse from Śrīla Rūpa Gosvāmī.	
276	He concludes his explanation of the six seed verses which describe the essential truth of Śrī Caitanya Mahāprabhu and the need for His descent.	276
277	The author's prayer of loyal submission.	

Salient Points from Śrīla Prabhupāda's Introduction:

In this chapter of the epic *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī has stressed that Lord Caitanya appeared for three principal purposes of His own. The first purpose was to relish the position of Śrīmatī Rādhārāṇī, who is the prime reciprocator of transcendental love of Śrī Kṛṣṇa.

The second reason for His appearance was to understand the transcendental mellow of Himself. Lord Kṛṣṇa is all sweetness. Rādhārāṇī's attraction for Kṛṣṇa is sublime, and to experience that attraction and understand the transcendental sweetness of Himself, He accepted the mentality of Rādhārāṇī.

The third reason that Lord Caitanya appeared was to enjoy the bliss tasted by Rādhārāṇī.

Lord Caitanya appeared in order to fulfill these confidential desires, and also to preach the special significance of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and to answer the call of Advaita Prabhu. These were secondary reasons.

Śrī Svarūpa Dāmodara Gosvāmī was the principal figure among Lord Caitanya's confidential devotees. The records of his diary have revealed these confidential purposes of the Lord. These revelations have been confirmed by the statements of Śrīla Rūpa Gosvāmī in his various prayers and poems.

This chapter also specifically describes the difference between lust and love. The transactions of Kṛṣṇa and Rādhā are completely different from material lust. Therefore the author has very clearly distinguished between them.

—CC Ādi 4 Introduction

Discussion Prompts — And a Reader’s Checklist —

(Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Four)

A. Texts 1 – 16

1. “The time to lift the burden of the world mixed with the time for Lord Kṛṣṇa’s incarnation”. Please explain the implications of this statement in very practical terms. **(9p, 11–13)**
2. (a) The Lord’s desire to appear was born from two reasons. What were those reasons? **(15–16)**
(b) Why did He desire to stage a dramatic performance of His *Vrajabhūmi-līlā*? **(15–16p)**

B. Texts 17 – 41

1. (a) When does Kṛṣṇa become subordinate to His devotee? **(21–22)**
(b) Please briefly explain such a devotee’s mood and behaviour. **(21–22p)**
2. (a) What are the three kinds of devotional service described in *Śrī Caitanya-caritāmṛta*? **(21–22p)**
(b) Please briefly describe each kind. **(21–22p)**
3. Sometimes a devotee of Kṛṣṇa appears to predominate over the Lord or transgress regulative principles. What indicators will be there to clarify whether this is a genuine manifestation of pure love for Kṛṣṇa? **(26p, 31p)**
4. How does *yogamāyā* facilitate Śrī Kṛṣṇa’s relationship and dealings with the *gopīs* of Goloka Vṛndāvana? **(29p, 30p)**
5. (a) How did Lord Caitanya preach devotional service while practicing it Himself? **(39–41)**
(b) What is His transcendental mission? **(41p)**
(c) Why is it wonderful that Kṛṣṇa accepted the role of a devotee in the eternal form of Śrī Caitanya Mahāprabhu? **(41p)**
6. Svarūpa Dāmodara Gosvāmī has described Lord Caitanya as Kṛṣṇa Himself with the attitude of Rādhārāṇī. What should we understand from his statement? **(41p)**

C. Texts 42 – 53

1. (a) Why is the conjugal sentiment called *madhura-rasa*? **(44–46)**
(b) What are the two further divisions of *madhura-rasa*? **(46)**
2. (a) Where is the *parakīya* mellow found? **(50p)**
(b) Where is it exhibited? **(50p)**
(c) What do the Six Gosvāmīs tell us about Kṛṣṇa’s Vraja pastimes? **(50p)**
(d) How can we have a peep into that invisible Vraja? **(50p)**
3. (a) Why did Kṛṣṇa agree to assume the position of Rādhārāṇī in the form of Lord Śrī Gaurāṅga? **(50p, 52)**
(b) What did He relish by doing that? **(50p)**

D. Texts 54 – 72

1. (a) Please briefly explain text 56. (56p)
(b) What is the only source of understanding such transcendental intricacies? (56p)
2. (a) Why does Lord Caitanya Mahāprabhu personally approach the fallen conditioned souls of this age? (56p)
(b) His activities are primarily in which role? (56p)
3. (a) What is “Śrīmatī Rādhikā”? (59)
(b) What is the dual function of that energy? (60)
4. What is “Love of God”? (60p)
5. (a) Please name and briefly explain the three forms of Kṛṣṇa’s one spiritual energy. (62 + p)
(b) What is the total exhibition of these potencies called? (62p)
(c) What is its nature? (62p)
(d) How is *viśuddha-sattva* perceived when predominated by (1) *sandhīni*, *samvit* and *hlādinī*? (62p)
(e) What is the main feature of the kingdom of God? (62p)
6. (a) What is the essential portion of the *sandhīni* potency? (64)
(b) “Lord Kṛṣṇa’s existence rests upon it”(64). Explain briefly what this means. (65 + p, 66 + p)
7. (a) What is the essence of the *samvit* potency? (67)
(b) What do the activities of the *samvit* potency produce? (67p)
(c) When can one attain knowledge of the Personality of Godhead? (67p)
8. (a) What is the essence of the *hlādinī* potency? (68)
(b) Please name and briefly explain the two divisions of love of Godhead. (68p)
9. (a) Why is Śrī Rādhā the highest principle in love of Godhead and Kṛṣṇa’s supreme lovable object? (69 + p)
(b) Why can no one match Śrīmatī Rādhārānī? (71p)

E. Texts 73 – 100

1. (a) Please name and briefly explain Kṛṣṇa’s three kinds of consorts. (75, 77–79)
(b) Who is the cause of all these consorts? (76)
(c) Why are there many consorts? (80 – 81)
2. (a) Who are the personal associates of Śrīmatī Rādhārānī? (81p)
(b) What is their function? (81p)
3. (a) What is the significance of the name *Rādhā*? (87 + p, 89)
(b) Śrī Rādhā has many names. Please explain the meaning of :
 - * Devī (84)
 - * Kṛṣṇa-mayī (85–86 + p)
 - * Sarva-lakṣmī (90–91)
 - * Sarva-kānti (92–94)
4. Please give two analogies to explain the oneness and difference of Śrī Rādhā and Kṛṣṇa. (97 – 98)
5. Why did Kṛṣṇa appear as Śrī Kṛṣṇa Caitanya with the mood and complexion of Śrī Rādhā? (100)

F. Texts 101–228

1. (a) Who revealed the principle cause for Kṛṣṇa's descent as Lord Caitanya? (104)
(b) What were his qualifications for factually revealing such confidential matters? (105+p)
2. What can be understood by those under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu? (108p)
3. What was the significance of Kṛṣṇa's youth? (114–115)
4. Despite being the abode of all mellites, Kṛṣṇa was unable to fulfil three desires. What were those three desires? (1st desire: 121 – 136 (esp. 133 – 135+p); 2nd desire: 137 – 158 (esp. 144–145+p); 3rd desire: 159–219 (esp. 186–189 + p, 199–201 + p), In a nutshell : (230) (This text is a reiteration of Ādi 1.6)
5. Please briefly explain the difference between:
 - (a) Lust and Love. (165–166)
 - (b) The *gopīs'* love for Kṛṣṇa and lust. (167–172, 174–175, 181 + p – 184, 195, 199–201 + p)
 - (c) The pure devotees' love for Kṛṣṇa and lust. (200–201 + p, 202, 204–208)
6. (a) What is so special about the *gopīs*? (212–213)
(b) How do they relate to Kṛṣṇa? (210–211)
(c) How does Śrīmatī Rādhārānī surpass all the other *gopīs*? (214)

G. Texts 229 – 277

1. Please share three examples that help us understand Kṛṣṇa's affectionate feelings for Śrīmatī Rādhārānī. (242–249)
2. (a) What is Kṛṣṇa's ever increasing desire? (262–263)
(b) Actually Kṛṣṇa has three desires He wishes to fulfill. How does He decide to fulfill them all simultaneously? (267–269, 271–272)
3. What is the verse Kṛṣṇadāsa Kavirāja Gosvāmī uses to support his explanation of the 5th and 6th seed verses given in this chapter? (275)

Any other questions you feel relevant/important?

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

A Reader's Walk Through Map *Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Five.*

Śrīla Prabhupāda's Introduction gives a very succinct, yet holistic insight into this complex and detailed chapter. A careful reading of it is therefore strongly advised. Please also take a look at Map 2.

Text Nos.	Topic	Text Ref.
1 – 6	An introduction to Kṛṣṇa-Balarāma as Gaura-Nitāi in Kali-yuga.	
7 – 126	Śrī Nityānanda Rāma's Inconceivable Potencies	
7 – 12	Kṛṣṇadāsa Kavirāja Gosvāmī begins his introduction to unpacking seed verse 7. (He fully explains this verse through unpacking seed verses 8, 9, 10, 11.)	12
13 – 48	An explanation of the 8 th seed verse.	13p, 49
49 – 91	An explanation of the 9 th seed verse.	49, 92
92 – 107	An explanation of the 10 th seed verse.	92, 108
108 – 126	An explanation of the 11 th seed verse.	108, 126
127 – 133	"There is no falsity, since everything is possible in Kṛṣṇa."	127,132
134 – 141	Śrī Nityānanda Rāma's Inconceivable Service Mood	134
142 – 156	Śrī Caitanya Mahāprabhu is Śrī Kṛṣṇa, the only controller. All others are His associates and servants.	142 – 143
157 – 234	Śrī Nityānanda Rāma's Inconceivable Mercy	158 – 160
157 – 199	The author's personal experience of receiving Śrī Nityānanda Rāma's mercy:	
161 – 179	d) The power of Lord Nityānanda's servants.	179
180 – 199	e) Śrī Nityānanda Rāma appears to Kṛṣṇadāsa Kavirāja Gosvāmī in a dream and instructs him to go to Vṛndāvana.	198
200 – 234	The results of receiving Śrī Nityānanda Rāma's mercy.	232
235	Kṛṣṇadāsa Kavirāja Gosvāmī's loyal prayer of submission.	

Discussion Prompts — And a Reader's Checklist —

(Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Five)

A Preliminary Reading Exercise

- 1. Please read carefully the maps dealing with Śrī Nityānanda Rāma's inconceivable potencies.**
- 2. Contemplate His unique position and characteristics, and then write Him a very personal and heartfelt prayer, poem or glorification for His pleasure. (The suggested theme for your offering is: *Oh Śrī Nityānanda Rāma, only the greatest fool will not take shelter of You.* We have given two sample prayers for inspiration. Please see pages 69-70).**

A. Texts 1 – 12

- 1. Śrī Balarāma is Śrī Kṛṣṇa's first expansion.**
 - a) What kind of expansion is He? (4p, 5p)**
 - b) What are the implications of this? (5p)**
 - c) What kind of expansion are the living entities? (4p)**
- 2. Lord Balarāma expands Himself in five forms to serve Lord Kṛṣṇa.**
 - a) What are those five forms? (10p)**
 - b) Please explain the responsibilities of these five forms. (10p)**
 - c) What is Śrī Balarāma's field of service to Kṛṣṇa? (9, 10p)**

B. Texts 13 – 48

- 1. a) What lies beyond the material nature? (14)**
b) What are the attributes of this realm? (14, 15)
- 2. a) What are the authorized sources of all this knowledge? (14p)**
b) Who is the right person from whom to gather such real knowledge? (14p)
c) What is the name of the highest planet in the spiritual sky? (16)
d) What are its three divisions? (16)
e) Which is the highest of those three divisions? (17)
f) Please briefly describe the highest division. (18p)
g) How should we see the *dhāmas* in the material world? (19 + p)
h) How can we factually see those *dhāmas*? (20p, 21)
- 3. Please briefly describe the difference between the material and spiritual skies. (22p)**
- 4. a) By His causeless mercy, Kṛṣṇa performs one activity for the fallen souls. What is it? (30)**
b) Please give the *sanskrit* and english for the four kinds of liberation available to qualified devotees? (30p)
c) What is the fate of one who attains liberation by his own effort? (30p, 31, 32, 38)
- 5. Please briefly state the conclusion to be drawn from Kṛṣṇadāsa Kavirāja Gosvāmī's unpacking of the 8th seed verse. (47 – 48)**

C. Texts 49 – 91

1. a) What is the cause of the living entity's conditioned state? (66p)
b) When does this problem arise? (66p)
2. a) Material nature appears to be just the opposite of the spiritual energy.
What is the fact of the matter? (66p)
b) What is the cause of misconceptions and duality? (66p)
3. "Viṣṇu has three forms called *puruṣas*." Please explain. (77)
4. Please briefly explain the relationship between Balarāma, Mahā-Saṅkarṣaṇa, Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. (74–76)
5. a) "Nothing in existence is possible unless energized by the will of the Lord."
Please explain. (89p)
b) Please tell of a specific feature of the Supreme Lord's inconceivable potencies. (89p)
6. What is the conclusion to be drawn from Kṛṣṇadāsa Kavirāja Gosvāmī's unpacking of the 9th seed verse? (91)

D. Texts 92–107

1. What is the relationship between Śrī Nityānanda Rāma and Garbhodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Lord Ananta, Garbhodakaśāyī Viṣṇu and Lord Brahmā, Garbhodakaśāyī Viṣṇu and the form of Rudra? (93, 99–103, 105, 107)

E. Texts 108–126

1. a) Please list three of the attributes of Kṣīrodakaśāyī Viṣṇu. (109, 112–113, 116p)
b) Where does he reside? (110, 111 + p, 112p)
2. Śesa Nāga is a subpart (*kalā*) of Kṣīrodakaśāyī Viṣṇu from whom he expands:
Please say something about:
a) His appearance (118, 119p, 120p)
b) His activities (117, 119 + p, 121, 122, 123)
c) His mood (120 + p, 124)

F. Texts 127–133

1. Kṛṣṇadāsa Kavirāja Gosvāmī tells us in text 132 that "there is no falsity since everything is possible in Kṛṣṇa." Please explain. (127–128, 131 + 132p)

G. Texts 134–141

1. a) What does Lord Nityānanda call Himself in transcendental emotion? (134)
b) How does He serve Lord Caitanya? (135)

H. Texts 142–156

1. a) What is Lord Caitanya's position? (143)
b) How does He fulfill His aims? (144–145)
c) Why did Lord Caitanya always offer respects to Advaita Ācārya? (147p)
d) How did Lord Nityānanda serve Lord Caitanya? (156)

I. Text 157–235

1. Why is the mentality of Mīnaketana Rāmadāsa never deprecated by devotees? (171p)
2. a) Why did Kṛṣṇadāsa Kavirāja Gosvāmī rebuke his brother? (173–174)
b) What did he say to him? (175–177)
3. a) Please describe the appearance of the Lord Nityānanda who appeared to Kṛṣṇadāsa Kavirāja Gosvāmī in a dream? (184–190)
b) Please describe His devotees? (191–192)
c) What did Śrī Nityānanda Rāma say to Kṛṣṇadāsa Kavirāja Gosvāmī? (195)
4. What is Kṛṣṇadāsa Kavirāja Gosvāmī trying to explain in texts 201–202? (202p)
5. What were the results of Kṛṣṇadāsa Kavirāja Gosvāmī receiving Śrī Nityānanda Rāma’s mercy? (200–204, 216–217, 228–230, 232)
6. “Only a fool considers Him a statue”. Please explain. (226p)
7. What is the absorption and mindset of all the groups of Vaiṣṇavas who live in Vṛndāvana? (228–229)
8. a) Who is considered a plaything in the hands of *māyā*? (232p)
b) What is the ultimate goal of life for the real worshipers of Lord Caitanya? (232p)

Any other questions you feel relevant/important?

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***



*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

The Inconceivable Potencies of Śrī Nityānanda Rāma – Map One.

(Kṛṣṇadāsa Kavirāja Gosvāmī unpacks the five seed verses dealing with Lord Nityānanda's inconceivable potencies.)

The Seventh Seed Verse

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarsaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbhā Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.
– CC Ādi 1.7, 5.7

I have explained the seventh verse in four subsequent verses. By these verses all the world can know the truth about Lord Nityānanda.

– CC Ādi 5.12

The Ninth Seed Verse

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original *puruṣa*, the master of the illusory energy, and the shelter of all the universes.

– CC Ādi 1.9, 5.50



Unpacked in Ādi 5.49 - 91

The Tenth Seed Verse

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

– CC Ādi 1.10, 5.93



Unpacked in Ādi 5.92 - 107

The Eleventh Seed Verse

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣirodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further subpart.

– CC Ādi 1.11, 5.109



Unpacked in Ādi 5.108 - 126

The Eighth Seed Verse

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarsaṇa in the midst of the *catur-vyūha* [consisting of Vāsudeva, Saṅkarsaṇa, Pradyumna & Aniruddha]. He possesses full opulences & resides in Vaikunṭhaloka, far beyond the material creation.

– CC Ādi 1.8, 5.13



Unpacked in Ādi 5.13 - 48

The Inconceivable Potencies of Śrī Nityānanda Rāma – Map Two.

(Śrīla Prabhupāda's Introduction to Chapter Five.)

Kṛṣṇaloka: → Here the Supreme Personality of Godhead expands Himself into four plenary portions.

↓
Kṛṣṇa, Balarāma, Pradyumna and Aniruddha.
They are known as the original quadruple forms.
↓

The Vaikuṇṭha planets: → (1) On each planet, a four-handed Nārāyaṇa resides. Each one has expanded from the first quadruple manifestation.

(2) Mahā-Saṅkarṣaṇa, an expansion of the original Saṅkarṣaṇa (Lord Balarāma), also resides on one of these Vaikuṇṭha planets.
(3) By His internal potency, He maintains the existence of all the planets in the spiritual sky. The second quadruple manifestation is also residing on these planets.

Brahmaloka: → The impersonal manifestation of Śrī Kṛṣṇa is outside of the Vaikuṇṭha planets.

↓
Kāraṇa-samudra: → (Causal Ocean)
On the other side of Brahmaloka is the spiritual Causal Ocean. (The material energy exists on the other side of this ocean, without touching it.) In this Causal Ocean is Mahā-Viṣṇu, the original *puruṣa* expansion from Saṅkarṣaṇa.

(The material energy is empowered to make the cosmic manifestation by the glance of Mahā-Viṣṇu.)

The Material Universes: → Mahā-Viṣṇu enters each and every universe as the reservoir of all living entities, Garbhodakaśāyī Viṣṇu. (This Garbhodakaśāyī Viṣṇu also has His own Vaikuṇṭha planet in every universe, where He lives as the Supersoul or supreme controller of that Universe.) Lord Brahmā generates from Him.

↓
From Garbhodakaśāyī Viṣṇu expands Kṣīrodakaśāyī Viṣṇu, the Supersoul of every living entity. He also has His own transcendental residence in every universe. (In the Vaikuṇṭha planet in every universe is an ocean of milk, and within that ocean is an island called Śvetadvīpa. This is the abode of Kṣīrodakaśāyī Viṣṇu.) (CC Ādi 5.111+p)

↓
In the Śvetadvīpa within every universe is a Śeṣa form of Godhead who serves Viṣṇu by assuming the form of His umbrella, slippers, etc.

Lord Baladeva in Kṛṣṇaloka is Nityānanda Prabhu. Therefore Nityānanda Prabhu is the original Saṅkarṣaṇa, and Mahā-saṅkarṣaṇa and His expansions as the *puruṣas* in the universes are plenary expansions of Nityānanda Prabhu.

– CC Ādi 5 Introduction

The Inconceivable Potencies of Śrī Nityānanda Rāma – Map Three.

A brief unpacking of the Eighth Seed Verse (Ādi 5.13):

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the *catur-vyūha* (consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha). He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.

In that spiritual sky, on the four sides of Nārāyaṇa, are the second expansions of the quadruple expansions of Dvārakā.

– CC Ādi 5.40

Within the spiritual sky is a second manifestation of the quadruple forms of Dvārakā from the abode of Kṛṣṇa. Among these forms, which are all spiritual and immune to the material modes, Śrī Baladeva is represented as Mahā-saṅkarṣaṇa.

– CC Ādi 5.40p

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha constitute this second quadruple. They are purely transcendental.

– CC Ādi 5.41

All these forms are all spiritual and immune to the material modes. (5.40p) They are never to be considered ordinary living beings. Each of Them is a plenary expansion of the Absolute Godhead, and thus each is identical with the Supreme Lord in knowledge, opulence, energy, influence, prowess and potencies... The absolute Personality of Godhead, who is known as Vāsudeva and who is very affectionate toward His surrendered devotees, expands Himself in quadruple forms who are subordinate to Him and at the same time identical with Him in all respects. (5.41p) The Supreme Personality of Godhead expands Himself into four other eternal transcendental forms-Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. From Vāsudeva, who is the primary expansion, come Saṅkarṣaṇa, Pradyumna and Aniruddha in that order. (5.41p) It is to be accepted that Saṅkarṣaṇa, Pradyumna and Aniruddha are as good as Lord Vāsudeva, for They all have inconceivable power and can accept transcendental forms like Vāsudeva. (5.41p) The Padma Purāṇa, as quoted by Śrila Rūpa Gosvāmī in his Laghu-bhāgavatāmrta, describes that in the spiritual sky there are four directions, corresponding to east, west, north and south, in which Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna are situated. The same forms are also situated in the material sky. (5.40p)

There [in the spiritual sky] the personal feature of Balarāma called Mahā-saṅkarṣaṇa is the shelter of the spiritual energy. He is the primary cause, the cause of all causes.

– CC Ādi 5.42

One variety of the pastimes of the spiritual energy is described as pure goodness (viśuddha-sattva). It comprises all the abodes of Vaikuṇṭha.

– CC Ādi 5.43

The six attributes (opulences) are all spiritual. Know for certain that they are all manifestations of the opulence of Saṅkarṣaṇa.

– CC Ādi 5.44

In the spiritual sky there is a spiritual creative energy technically called śuddha-sattva, which is a pure spiritual energy that sustains all the Vaikuṇṭha planets with the full opulences of knowledge, wealth, prowess, etc. All these actions of śuddha-sattva display the potencies of Mahā-saṅkarṣaṇa. (5.41p)



There is one marginal potency, known as the *jīva*. Mahā-saṅkarṣaṇa is the shelter of all *jīvas*.

– CC Ādi 5.45

*He is the ultimate reservoir of all individual living entities who are suffering in the material world. When the cosmic creation is annihilated, the living entities, who are indestructible by nature, rest in the body of Mahā-saṅkarṣaṇa. Saṅkarṣaṇa is therefore sometimes called the total *jīva*.* (5.41p)



Saṅkarṣaṇa is the original shelter of the puruṣa, from whom this world is created and in whom it is dissolved.

– CC Ādi 5.46

Saṅkarṣaṇa is the origin of Kāraṇa Viṣṇu, who is the original form who creates the universes. (5.41p)



He [Saṅkarṣaṇa] is the shelter of everything. He is wonderful in every respect, and His opulences are infinite. Even Ananta cannot describe His glory.

– CC Ādi 5.47



That Saṅkarṣaṇa, who is transcendental pure goodness, is (but) a partial expansion of Nityānanda Balarāma.

– CC Ādi 5.48

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

The Inconceivable Potencies of Śrī Nityānanda Rāma – Map Four (The Ninth Seed Verse Explained in a Nutshell)

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original *puruṣa*, the master of the illusory energy, and the shelter of all the universes.

- CC Ādi 1.9

Kāraṇodakaśāyī Viṣṇu

(Is a partial representation of Śrī Nityānanda Rāma)

He Lies on the Causal Ocean

Outside the Vaikunṭha planets is the impersonal Brahman effulgence, and beyond that effulgence is the Kāraṇa Ocean, or Causal Ocean. Surrounding Vaikunṭha is a mass of water that is endless, unfathomed and unlimited. The earth, water, fire, air and ether of Vaikunṭha are all spiritual. Material elements are not found there. The water of the Kāraṇa Ocean, which is the original cause, is therefore spiritual. The sacred Ganges, which is but a drop of it, purifies the fallen souls. In that ocean lies a plenary portion of Lord Sankarsana. He is known as the first puruṣa, the creator of the total material energy. He, the cause of the universes, the first incarnation, casts His glance over māyā.

- CC Ādi 5.51-56

He is the Original Puruṣa

Balarāma's own expansion is called Mahā-sankarsana, and His fragment, the *puruṣa*, is counted as a *kalā*, or a part of a plenary portion. I say that this *kalā* is Mahā-Viṣṇu. He is the Mahā-puruṣa, who is the source of the other *puruṣas* and who is all-pervading. Garbhodaśāyī & Kṣirodaśāyī are both called *puruṣas*. They are plenary portions of Kāraṇodakaśāyī Viṣṇu, the first *puruṣa*, who is the abode of all the universes. Just as the original cause of an earthen pot is the potter, so the creator of the material world is the first *puruṣa* incarnation (Kāraṇāñavasaśāyī Viṣṇu).

- CC Ādi 5.74-76, 63

He is the Master of the Illusory Energy

The first *puruṣa* casts His glance at māyā from a distance, and thus He impregnates her with the seed of life in the form of the living entities. The reflected rays of His body mix with māyā, and thus māyā gives birth to myriad universes. The material manifestation cannot exist separate from the Supreme Lord, yet Lord Viṣṇu, the Supreme Personality of Godhead, in spite of His connection with the material nature, cannot be subordinate to nature's influence. His original form of eternal bliss and knowledge is never subordinate to the three qualities of material nature. This is a specific feature of the Supreme Lord's inconceivable potencies.

- CC Ādi 5.65-66, 89p

He is the Shelter of All the Universes

Kāraṇodakaśāyī Viṣṇu, who lies on the Causal Ocean, creates the universes merely by glancing upon material nature... The glancing power of the Lord agitates the entire cosmic energy, and thus its actions begin at once. This indicates that matter, however powerful she may be, has no power by herself. Her activity begins by the grace of the Lord, and then the entire cosmic creation is manifested in a systematic way. The *puruṣa* enters each and every one of the countless universes. He manifests Himself in as many separate forms as there are universes. When the *puruṣa* exhales, the universes are manifested with each outward breath. Thereafter, when He inhales, all the universes again enter His body. That Mahā-puruṣa is identical with the Personality of Godhead. He is the original incarnation, the seed of all others, and the shelter of everything. Although the Lord is the shelter of everything and although all the universes rest in Him, He, as the Supersoul, is also the support of everything.

- CC Ādi 5.51p, 67-69, 82, 85

That Mahā-puruṣa (Kāraṇodakaśāyī Viṣṇu) is known as a plenary part of Him who is Lord Nityānanda Balarāma, the favorite associate of Lord Caitanya.

- CC Ādi 5.91

The Inconceivable Potencies of Śrī Nityānanda Rāma – Map Five

(The Tenth Seed Verse Explained in a Nutshell)

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

Garbhodakaśāyī Viṣṇu

His Cosmic Pastimes

After creating millions of universes, the first puruṣa entered into each of them in a separate form, as Śrī Garbhodakaśāyī. Entering the universe, He found only darkness, with no place in which to reside. Thus He began to consider. Then He created water from the perspiration of His own body and with that water filled half the universe. After filling half the universe with water, He made His own residence therein and manifested the fourteen worlds in the other half. There He manifested Vaikunṭha as His own abode and rested in the waters on the bed of Lord Śeṣa.

– CC Ādi 5.94-96, 98-99

The Appearance of Brahmā

From His navel grew a lotus flower, which became the birthplace of Lord Brahmā. Within the stem of that lotus were the fourteen worlds. Thus the Supreme Lord, as Brahmā, created the entire creation.

– CC Ādi 5.102-103

The Stem of a Very Special Lotus

Within the stem of that lotus were the fourteen worlds. The fourteen worlds are enumerated in Śrimad-Bhāgavatam, Second Canto, Fifth Chapter. The upper planetary systems are (1) Bhū, (2) Bhuyar, (3) Svar, (4) Mahār, (5) Janas, (6) Tapas and (7) Satya. The seven lower planetary systems are (1) Tala, (2) Atala, (3) Vitala, (4) Nitala, (5) Talatala, (6) Mahatala and (7) Sutala. The lower planets as a whole are called Pātāla. Among the upper planetary systems, Bhū, Bhuyar and Svar constitute Svargaloka, and the rest are called Mṛtyu. The entire universe is thus known as Triloka. The material planets rest within the stem that grows from the lotus navel of Lord Nārāyaṇa. Among these planets are seven oceans.

– CC Ādi 5.103, 98p, 110

That Garbhodakaśāyī Viṣṇu is but a part of a plenary part of Lord Nityānanda Balarāma, who is the source of all incarnations.

The Inconceivable Potencies of Śrī Nityānanda Rāma – Map Six

(The Eleventh Seed Verse Explained in a Nutshell)

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣirodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further subpart. - CC Ādi 1.9

Kṣirodakaśāyī Viṣṇu

Lies on the Ocean of Milk

The material planets rest within the stem that grows from the lotus navel of Lord Nārāyaṇa. Among these planets are seven oceans. There, in part of the ocean of milk, lies Śvetadvipa, the abode of the sustainer, Lord Viṣṇu. The Śvetadvipa in the milk ocean is situated just south of the ocean of salt water. It is calculated that the area of Śvetadvipa is 200,000 square miles. This transcendently beautiful island is decorated with desire trees to please Lord Viṣṇu and His consort.

- CC Ādi 5.110-111, 112p

He is the Supersoul of all living entities

“My dear Uddhava, you may know that My transcendental form of Viṣṇu in Śvetadvipa is identical with Me in divinity. Anyone who places this Lord of Śvetadvipa within his heart can surpass the pangs of the six material tribulations: hunger, thirst, birth, death, lamentation and illusion. Thus one can attain his original, transcendental form.”

- CC Ādi 5.112+P

He is the maintainer of all the universes

In the ages and millenniums of Manu, He appears as different incarnations to establish the principles of real religion and vanquish the principles of irreligion. Unable to see Him, the demigods go to the shore of the ocean of milk and offer prayers to Him. He then descends to maintain the material world. His unlimited opulences cannot be counted. That Lord Viṣṇu is but a part of a plenary portion of Lord Nityananda, who is the source of all incarnations.

- CC Ādi 5.113-116

Śeṣa Nāga is His Sub-part

That same Lord Viṣṇu, in the form of Lord Śeṣa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads. The universe, which measures five hundred million yojanas in diameter, rests on one of His hoods like a mustard seed. That Ananta Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa. With His thousands of mouths He sings the glories of Lord Kṛṣṇa, but although He always sings in that way, He does not find an end to the qualities of the Lord. He serves Lord Kṛṣṇa, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne. He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord.

- CC Ādi 5.117, 119-121, 123-124

Thus Lord Nityānanda has unlimited incarnations. (But) in transcendental emotion He calls Himself a servant of Lord Caitanya.

- CC Ādi 5.134



*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

ŚRĪ- NITYĀNANDA- MĀLĀ-

ĀSTAKA

A garland of eight prayers to Lord Nityānanda

O my beloved Nityānanda Rāma! Please accept my most humble obeisances in the *cintāmani* dust of Your divine, soft lotus feet. All glories to You, the most merciful! All glories to You, whose eyes are so blinded by *prema* that You cannot see the difference between the pious and the sinner, the faithful and the offender. All glories to You whose mercy is causeless and endless! All glories to You, the dearmost associate of the Lord of my heart.

O my beloved Nitāi! You are the source and the nourisher of the *jīva*. I am one of Your fallen *jīvas*. Please pick me up and place me safely in the dust of Your lotus feet. How happy Your Gaura will be if you do this! At the end of the day when You give Your preaching report, He will be so pleased to hear that You have rescued yet another Jagāi Mādhāi. For His pleasure, and my benefit, please claim me as Yours!

O my beloved Nitāi! It is You who lives within my heart as Supersoul. Please empower me to know and love You, to realize that You are my master, friend, *guru*, guide – everything. Please empower me to hear only Your voice, and to follow its dictates with pure love for You and Your Lord.

O my beloved Nitāi! It is Your *sandhinī śakti* we call the holy *dhāma*. Please empower me to live and serve within Your *dhāma* purely and offenselessly, for Your Gaura's pleasure. Please be kind upon me!

O my beloved Nitāi! You are the source of the spiritual and material worlds, as well as the source of all *jīvas*. The material elements are also Yours, and You are their controller. Please empower me to factually realize what is spirit, what is matter, and who I am. Please free me soon from the contaminated consciousness that has me convinced that this subtle and gross body can influence and control me. Please free me from material consciousness by training and shaping me as an eternal servant of Your beloved Gaura Hari. Please be kind upon me.

O my beloved Nitāi! It is You who manifests as the Holy Name. Please empower me so that I can fully trust, taste, and serve Nāma Prabhu, for Your Lord's pleasure. You can give that *prema* which follows in the footsteps of the *gopīs* of Braja, headed by Śrīmatī Rādhārāṇī. I am so greedy for this treasure, but I don't have enough wealth to purchase it. Please be kind and give me this wonderful touchstone as a gift. It is Yours to give; please give it to me, a beggar at Your feet.

O my beloved Nitāi! You are *ādi-guru*; both the *dikṣā* and *śikṣā gurus* are manifestations of Your mercy. Please be kind to me, Your blind fool. Please empower my desiring, thinking, feeling, willing, speaking and doing to resonate in perfect harmony with the teachings of Your beloved Mahāprabhu, and His beloved Prabhupāda. I am fully dependent on You. I have no potency to call my own. Please be kind upon me.

O my beloved Nitāi! You are the Supreme Personality of Servitor Godhead. You know best how to serve and please Mahāprabhu. Please accept me as Your student and teach me the ways of divine love.

Oh Śrī Nityānanda Rāma, Please Teach Me to Dance As You Do.

Dear Nityānanda Rāma,

The Lord of Your heart is eternally present in four places:

- ❖ At Śrīvāsa-aṅgana during *Nāma-saṅkīrtana*.
- ❖ Where Śacīmātā is cooking.
- ❖ Where Rāghava Paṇḍita's sister, Damayantī is cooking for Him.
- ❖ and where You are dancing.

Why is Gauracandra so attracted to Your dancing?

- ❖ Is it because You are exquisitely beautiful?
- ❖ Is it because You are a master dancer, and perfected in the 64 arts?
- ❖ Is it because You are His big brother, and He loves You so much?
- ❖ Or is it because You are Mahā-Saṅkarṣaṇa, the shelter of the spiritual energy and all *jīvas*, the cause of all causes, and the abode of all opulences?
- ❖ Perhaps it's because in Your form of Lord Śeṣa You sing the glories of His Śyāma with Your 1,000 of mouths and ingeniously choose to serve Him by manifesting as His umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne?
- ❖ Maybe it's because You personify His compassionate nature by appearing as the *sikṣā*, *dikṣā* and *caitya guru* for all those sincerely aspiring to love and serve Him?

Hmm! What's the heart of the matter? What is it that really attracts Gauracandra to Your dancing?

My heart tells me that what really attracts Gaura is that Your heart pulsates not only with a limitless desire to serve and please Him, but with an overwhelming desire to fulfil His every desire. You know and want nothing but service to Him. You live and breathe only for Him. You are indeed the very source of *sevā-bhāva* — despite Your inconceivable potencies and opulences.

Oh, Śrī Nityānanda Rāma, I am also dancing. But I'm a dancing dog, always eager to serve my senses — not Gaura's. I dance like a puppet — mindless and heartless — and the three modes are the strings that direct my dance performance.

For so long I have consoled myself with the thought that at least I'm trying to be Śrīla Prabhupāda's dancing dog. But deep, deep in my heart, I also want to dance only for the pleasure of Your Gauracandra.

Oh, Śrī Nityānanda Rāma, please accept me as Your sold-out servant and teach me the ways of Divine Love. Let me also live and breathe only for Your Gaura's pleasure.

Oh, Śrī Nityānanda Rāma, please teach me to dance as You do!

A Reader's Walk Through Map

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Six.

Śrīla Prabhupāda's Introduction:

The truth of Advaita Ācārya has been described in two verses. It is said that material nature has two features, namely the material cause and the efficient cause. The efficient causal activities are caused by Mahā-Viṣṇu, and the material causal activities are caused by another form of Mahā-Viṣṇu, known as Advaita. That Advaita, the superintendent of the cosmic manifestation, has descended in the form of Advaita Ācārya to associate with Lord Caitanya. **When He is addressed as the servitor of Lord Caitanya, His glories are magnified because unless one is invigorated by this mentality of servitorship one cannot understand the mellow derived from devotional service to the Supreme Lord, Kṛṣṇa.**

Text Nos.	Topic	Text Ref.
1 – 2	Glorification of Śrī Caitanya Mahāprabhu and His associates; obeisances to Śrī Advaita Ācārya.	
3 – 5	Restatement of the two seed verses which describe the truth of Śrī Advaita Ācārya:	4, 5
Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of <i>māyā</i>. (Seed verse twelve)		
Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him. (Seed verse thirteen) — CC Ādi 6.4-5		
6 – 26	Unpacking of seed verse 12	
27 – 43	Unpacking of seed verse 13	
44 – 111	The conception of servitude to Śrī Kṛṣṇa is elaborately explained with substantial <i>sāstric</i> evidence. (The key verses in this section are: 44, 53, 82–86, 98–100, 103–104, 107–109.)	
112–119	Kṛṣṇadāsa Kavirāja Gosvāmī concludes his attempt to describe and glorify Śrī Advaita Ācārya and His unlimited potency.	
120	Kṛṣṇadāsa Kavirāja Gosvāmī's concluding prayer of loyal submission.	

Discussion Prompts

— And a Reader's Checklist —

(Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Six)

A. Texts 1 – 26

1. a) Who is Śrī Advaita Ācārya? (4, 7)
b) Why is He called Śrī Advaita Ācārya? (5)
2. a) What is the cause of every kind of manifestation? (14–15p)
b) Please give a simple example to explain the efficient cause (*nimitta*) and the material cause (*upādāna*) of the external energy. (14–15p)
c) Please refute the materialistic theory that matter is the cause of the entire cosmic manifestation and can act independently. (14–15p)
3. a) Who is actually the efficient cause? The material cause? (16)
b) Please explain your answer to 3(a). (17)

B. Texts 27 – 43

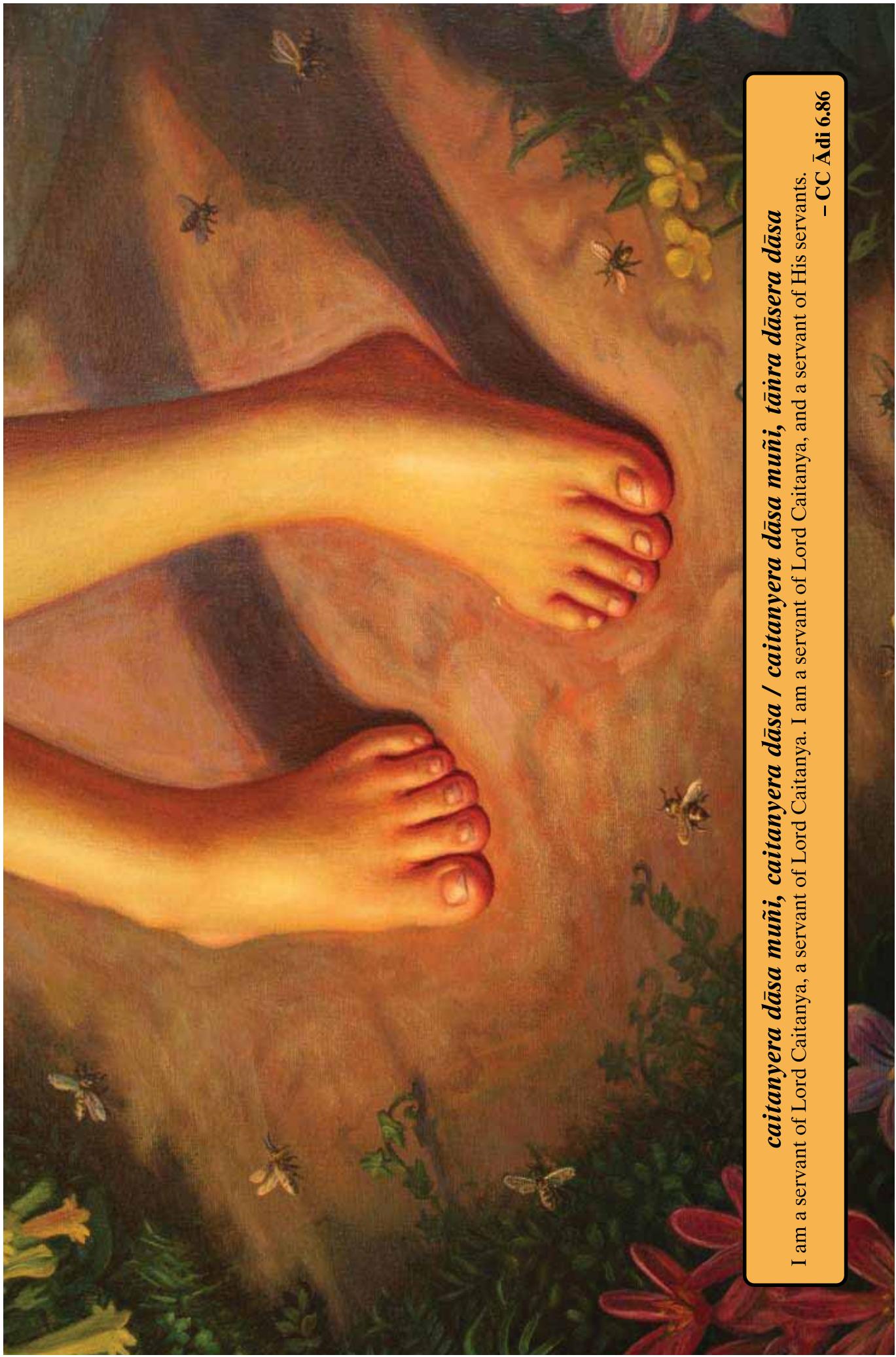
1. a) What did Śrī Advaita Ācārya do for the welfare of the conditioned souls? (28 + p)
b) Why is Śrī Advaita Ācārya so named? (29)
2. a) Why did Lord Caitanya bow down at the lotus feet of Śrī Advaita Ācārya? (40–41)
b) What was Śrī Advaita Ācārya's response to this? (42–43)

C. Texts 44 – 112

1. a) What is generated by the conception of servitude to Śrī Kṛṣṇa? (44)
b) Please list five devotees who have factual experience of this. (45–50)
2. a) What is the unique effect of love for Kṛṣṇa? (53)
b) Please give five examples of this effect as described in the *Śrī Caitanya-caritāmṛta*? (55, 56, 62–63, 65–66, 69–70, 72, 76–77, 79–80)
c) What is the nature of love of Kṛṣṇa? (82)
3. a) Who is the source of the sentiment of servitude? (88)
b) Lord Balarāma's plenary expansions are all influenced by His ecstasy.
Please give three examples. (89–92)
4. a) Why is the position of being a devotee higher than that of equality with Lord Kṛṣṇa. (100 + p, 102)
b) How can one taste the sweetness of Lord Kṛṣṇa? (103)
c) Why did Lord Kṛṣṇa accept the position of a devotee and descend as Lord Caitanya? (107–109)
5. a) Please explain Text 111. (111p)
b) Why is Śrī Advaita Ācārya counted among the *bhakta-avatāras*? (112p)

Any other questions you feel relevant/important?

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***



caitanyera dāsa muñi, caitanyera dāsa / caitanyera dāsa muñi, tānira dāsera dāsa

I am a servant of Lord Caitanya, a servant of Lord Caitanya. I am a servant of Lord Caitanya, and a servant of His servants.

-CC Ādi 6.86

The Journey to Vraja-prema

—Step One—

In *Ādi-līlā* Chapter 6, Kṛṣṇadāsa Kavirāja Gosvāmī gives the serious aspirant of *vraja-prema* the first and most essential working principle:

— KEY ONE —

Sambandha-jñāna = Caitanya dāsyā

(In *Ādi-līlā* Chapter 6, Kṛṣṇadāsa Kavirāja Gosvāmī presents the overall working principle, but in *Ādi-līlā* 9.37p Śrīla Prabhupāda gives insight into the specific: “*There were many previous incarnations of the Supreme Personality of Godhead, but none were so generous, kind and magnanimous as Śrī Caitanya Mahāprabhu, for He distributed the most confidential aspect of devotional service, namely, the conjugal love of Rādhā and Kṛṣṇa. Therefore Śrī Rūpa Gosvāmī Prabhupāda desires that Śrī Caitanya Mahāprabhu live perpetually in the hearts of all devotees, for thus they can understand and relish the loving affairs of Śrimati Rādhārāṇī and Kṛṣṇa.*”)

*caitanyera dāsa muñi, caitanyera dāsa
caitanyera dāsa muñi, tānira dāsera dāsa*

I am a servant of Lord Caitanya, a servant of Lord Caitanya. I am a servant of Lord Caitanya, and a servant of His servants.

and Śrī Caitanya Mahāprabhu gives the appropriate mood (and *prayojana*)

*prema-dhana vinā vyartha daridra jīvana
, dāsa' kari' vetrana more deha prema-dhana*

Without love of Godhead, My life is useless. Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God.

—CC *Ādi-līlā* 20.37

The Journey to Vraja-prema

—Step Two—

In *Ādi-līlā* Chapter 7, Kṛṣṇadāsa Kavirāja Gosvāmī gives the serious aspirant of *Mahāprabhu-dāsyā* three essential working principles:

— KEY ONE —

Chanting the Holy Name is the only way in Kali-yuga.

(Ref: 7.66–71+p, 72–73+p “simply a dressing...service of the Lord”, 74–76)

— KEY TWO —

Śāstra and the study of śāstra is meant for realization of sambandha, abhidaya, and prayojana.

(Ref: 7.137–146)

—KEY THREE —

Guru-niṣṭhā and nāma-niṣṭhā are most essential to attain life’s ultimate goal: kṛṣṇa-prema

(Ref: 7.75–80p–96+p “it is to be understood... by the grace of the Supreme Personality of Godhead.”)

A Reader's Walk Through Map

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Seven.

Text Nos.	Topic	Text Ref.
1 – 3	Introductory verses in glorification of Śrī Caitanya Mahāprabhu, and Kṛṣṇadāsa Kavirāja Gosvāmī's statement of intent to try to explain <i>Pañca-tattva tattva</i> .	
4 – 5	A brief introduction to <i>Pañca-tattva tattva</i> .	
6–168	<p>Kṛṣṇadāsa Kavirāja Gosvāmī unpacks the fourteenth seed verse:</p> <p>Let me offer my obeisances unto Lord Śrī Kṛṣṇa, who has manifested Himself in five as a devotee, expansion of a devotee, incarnation of a devotee, pure devotee and devotional energy. – CC Ādi 7.6</p> <ul style="list-style-type: none"> • A brief explanation of the <i>tattva</i> of the <i>Pañca-tattva</i>. • The compassionate mood and pastime of the <i>Pañca-tattva</i>. • Lord Caitanya takes <i>sannyāsa</i>: A pastime of compassion. <p>40 – 152 Śrī Caitanya Mahāprabhu converts the Māyāvādī sannyāsīs of Vārāṇasī:</p> <ul style="list-style-type: none"> • Setting the scene • Śrī Caitanya Mahāprabhu preaches <i>Nāma tattva</i> in response to Prakāśananda Sarasvatī's questions. • Śrī Caitanya Mahāprabhu refutes Śaṅkarācārya's presentation of <i>Vedānta-sūtra</i>. • Śrī Caitanya Mahāprabhu preaches <i>Vedānta-sūtra</i> according to the direct understanding. • Śrī Caitanya Mahāprabhu excuses all the offenses of the Māyāvādī sannyāsīs and blesses them with Kṛṣṇa <i>Nāma</i>. <p>The results of Śrī Caitanya Mahāprabhu's conversion of the Māyāvādī sannyāsīs.</p> <p>163– 167 A brief presentation of Śrī Caitanya Mahāprabhu's strategy for distributing the Holy Name.</p> <p>168 Kṛṣṇadāsa Kavirāja Gosvāmī concludes his unpacking of the fourteenth seed verse which describes the truth of the <i>Pañca-tattva</i>.</p>	168
169	Kṛṣṇadāsa Kavirāja Gosvāmī briefly explains the process of chanting the <i>Pañca-tattva mahā-mantra</i> .	169
170	Kṛṣṇadāsa Kavirāja Gosvāmī states that only by his repeatedly offering obeisances to the <i>Pañca-tattva</i> will he be able to somewhat describe the transcendental pastimes of Śrī Caitanya Mahāprabhu.	170
171	The author's concluding prayer of loyal submission.	

Discussion Prompts — And a Reader’s Checklist —

(Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Seven)

A. Texts 1 – 5

1. a) Why is Śrī Caitanya Mahāprabhu the only shelter for all conditioned souls? **(1p)**
b) Why is He known as *akiñcana-gocara*? **(1p)**
2. Why is a person who takes shelter of Śrī Caitanya Mahāprabhu most glorified? **(2p)**
3. What are the five *tattvas* Kṛṣṇadāsa Kavirāja Gosvāmī will explain in this chapter? **(3p)**
4. a) When are our obeisances to Śrī Caitanya Mahāprabhu complete? **(4p)**
b) Why is that so? **(4p)**
5. How can we derive the full benefit of chanting the *mahā-mantra*? **(4p)**
6. a) What should we understand when spiritually distinguishing between the five *tattvas*? **(5p)**
b) Why in actuality is there no possibility of one *tattva* being different from the other? **(5p)**

B. Texts 6 – 39

1. a) What *bhakta* subjects taken together constitute Śrī Caitanya Mahāprabhu? **(6p)**
b) Why is the word *rāsādi-vilāsī* very important? **(8p)**
2. a) “*nityo nityānām cetanāś cetanānām.*” Please explain the significance of this phrase. **(10p)**
b) What is the warning given by the words *tāñra śuddha kalevara?* **(10p)**
3. Please explain Text 14. **(14p)**
4. a) All unalloyed devotees are *śakti-tattvas*, but they are of two types. Please explain. **(17p)**
b) Please explain the different stages of a pure devotee’s promotion to conjugal love in the service of Rādhā and Kṛṣṇa in an intimate relationship with Śrī Caitanya Mahāprabhu. **(17p)**
5. Why is Śrī Caitanya Mahāprabhu called *mahā-vadānyāvatāra*? **(20–21p)**
6. a) Actual spiritual consciousness is so perfect that the more it is distributed, the more it increases. Please explain. **(24p)**
b) Please explain Text 27. **(27p)**
7. a) What are the characteristics of an *ācārya*? **(37p)**
b) It is the concern of an *ācārya* to show mercy to the fallen souls. To do this he has to take into consideration *deśa-kāla-pātra*. Give an example of what this means. **(38p)**

C. Texts 40 – 65

1. Who is the factual propounder of Vedānta philosophy? (41p)
2. a) How did Lord Caitanya teach Sanātana Gosvāmī? (47p)
b) What does it mean to teach in that way? (48p)
3. When should we not follow Śrī Caitanya Mahāprabhu's *Śikṣāṣṭaka* 3? (50p)
4. a) How did Śrī Caitanya Mahāprabhu very tactfully give Prakāśānanda Sarasvatī an opportunity to advance in *ajñāta-sukṛti*? (59–65 + p)
b) Why did Śrī Caitanya Mahāprabhu do this? (65p)

D. Texts 66 – 100

1. Who is an appropriate candidate for studying *Vedānta* philosophy? (68p)
2. a) Why did Lord Caitanya present Himself as a fool to Prakāśānanda Sarasvatī (1)? (71p)
b) Why did Lord Caitanya present Himself as the perfect example of how to be a disciple? (72p)
3. a) What did Śrī Caitanya Mahāprabhu's Gurudeva say to Him about:
 1. The position of the Holy Name. (72, 74, 75–76)
 2. The potency of the Holy Name. (73, 83)
 3. The potency and effect of love of Godhead. (84–91)
b) What did he say was the essence of *Śrīmad-Bhāgavatam*'s instructions? (93, 94)
c) Seeing that Śrī Caitanya Mahāprabhu had developed love of Godhead, what did Īśvara Purī instruct Him to do? (92)
4. a) When does one become completely eligible to chant the Holy Name? (73p)
b) Why did Śrī Caitanya Mahāprabhu present Himself as a fool (2)? (73p)
5. What are the results of neglecting the *śrauta-paramparā* system? (74p)
6. a) In the age of Kali one can achieve spiritual progress only by chanting the Holy Name. Please give evidence of this statement. (76p)
b) Who never receives the authority to chant the Holy Name of the Lord? (95–96p)

E. Texts 101 – 136

1. a) What is the difference between the Māyāvādī and Vaiṣṇava philosophies? (101p)
b) Why are the words *bhaktiyā śruta-grhītayā* very important? (102p)
c) What must a sincere devotee be prepared to do? Why? (102p)
2. a) Please give a brief outline of the four chapters of *Vedānta-sūtra*. (106p)
b) Who compiled the *Vedānta-sūtra*? How did he protect it from unauthorized commentaries? (106p)
3. a) Why is the Vedic process to hear from the authority? (107 + p)
b) Please define:
 - a mistake
 - an illusion
 - cheating
 - sensory inefficiency (107p)
c) How should all Vedic literatures be understood? (108 + p)
d) Please explain *mukhya-vṛtti* (*abhidhā-vṛtti*) and *gaṇa-vṛtti*.. (110p)

4. “Śaṅkarācārya has done a great disservice to human society.” Please explain this statement. **(114p)**
5. The potency of Lord Viṣṇu is summarized in three categories. Please name and briefly explain these categories. **(119)**
6. a) What is the principle word in the Vedic literatures and the basis of all Vedic vibrations? **(128)**
 b) How have the Gosvāmīs analysed *omkāra* in terms of its alphabetical constituents? **(128p)**
 c) What conclusion provides the basis for their analysis?? **(128p)**
 d) How do Śaṅkarācārya’s followers deal with *omkāra*? **(130)**
 e) In a nutshell, what is the primary defect of the followers of Śaṅkarācārya? **(131–133)**

F. Texts 137 – 152

1. a) What are the three subjects explained in every code of the *Vedānta-sūtra*? **(146)**
 b) Please briefly define these three subjects. **(142p, 146p)**
2. What is the only means to approach the Supreme Personality of Godhead? **(141 + p, 142)**
3. Upon what is the complete path of *bhakti-yoga* based? **(148p)**

G. Texts 153 – 171

1. a) What was the actual purpose of Lord Caitanya’s stay at Vārāṇasī after coming back from Vṛndāvana? **(160p)**
 b) Lord Caitanya sent Rūpa Gosvāmī and Sanātana Gosvāmī to Vṛndāvana to preach the *bhakti* cult. What were the two primary aspects of their preaching? **(164p)**
 c) What are the implications of this for the members of ISKCON preaching Śrī Caitanya Mahāprabhu’s cult? **(164p)**
 d) What is the benefit of offering one’s full obeisances when chanting the Pañca-tattva *mahā-mantra*? **(168p)**
 e) What must the members of ISKCON always remember? **(171p)**

Any other questions you feel relevant/important?

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

A Reader's Walk Through Map

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Eight.

A Salient Point from Śrīla Prabhupāda's Introduction:

One should seriously and sincerely continue to chant the Pañca-tattva names *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhaktavṛnda*. All these *ācāryas* will bestow their causeless mercy upon a devotee and gradually purify his heart. When he is actually purified, automatically he will experience ecstasy in chanting the Hare Kṛṣṇa *mahā-mantra*.

Text Nos.	Topic	Text Ref.
1 – 7	Kṛṣṇadāsa Kavirāja Gosvāmī offers his respectful obeisances to Śrī Caitanya Mahāprabhu and all the individual members of the Pañca-tattva, and briefly glorifies Them.	
8 – 13	Kṛṣṇadāsa Kavirāja Gosvāmī very seriously stresses the importance of worshiping Śrī Caitanya Mahāprabhu and the Pañca-tattva.	
14 – 32	He unpacks text 15 with specific reference to the importance of attaining Śrī Caitanya Mahāprabhu's mercy to rise above offensive chanting of the Holy Name and attain <i>kṛṣṇa-prema</i> . Text 15 is: If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful.	
33 – 46	A glorification of Śrīla Vṛndāvana dāsa Ṭhākura and his <i>Śrī Caitanya-bhāgavata</i> .	
47 – 70	A glorification of Śrī Govindadeva and His wonderful devotee servants. A statement of their strong desire to hear of Śrī Caitanya Mahāprabhu's later pastimes which were not recorded in Śrīla Vṛndāvana dāsa Ṭhākura's <i>Śrī Caitanya-bhāgavata</i> , and Paṇḍita Haridāsa's order to Kṛṣṇadāsa Kavirāja Gosvāmī to write of those later pastimes.	65
71 – 72	All the wonderful Gaudīya Vaiṣṇavas serving in Vṛndāvana order Kṛṣṇadāsa Kavirāja Gosvāmī to write of the last pastimes of Śrī Caitanya Mahāprabhu.	72
73 – 82	Kṛṣṇadāsa Kavirāja Gosvāmī seeks, and receives, permission from Madana-mohana and Śrīla Vṛndāvana dāsa Ṭhākura to write <i>Śrī Caitanya-caritāmṛta</i> .	75–76, 81
83 – 84	Kṛṣṇadāsa Kavirāja Gosvāmī states his severe lack of personal qualification and takes full shelter of Śrīla Rūpa and Śrīla Raghunātha dāsa Gosvāmīs to write <i>Śrī Caitanya-caritāmṛta</i> .	83 – 84
85	The author's loyal prayer of submission.	85

Discussion Prompts — And a Reader's Checklist —

(Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Eight)

A. Texts 1 – 13

1. (a) What does Kṛṣṇadāsa Kavirāja Gosvāmī first teach us to do? (4p)
(b) What does Śrīla Prabhupāda have to say about this? (4p)
2. (a) There are three ways for attaining perfection in Vaiṣṇava philosophy.
What are they? (5p)
(b) Which one is Kṛṣṇadāsa Kavirāja Gosvāmī stressing? (5p)
(c) What is the special characteristic of the one Kṛṣṇadāsa Kavirāja Gosvāmī is stressing? (5p)
3. If one is seriously interested in Kṛṣṇa conscious activities, what must he do?
Why? (7p)
4. (a) When are activities considered to be offenses? (8p)
(b) What principle does Kṛṣṇadāsa Kavirāja Gosvāmī stress for perfection in Kṛṣṇa consciousness? (9p)
5. (a) Why is it so important to seek Śrī Caitanya Mahāprabhu's mercy? (10p)
(b) What is to be understood as a product of Kali-yuga? (12p)

B. Texts 14 – 32

1. (a) What is the deficiency of logic and argument? (15p)
(b) What is so special about the merciful activities of Śrī Caitanya Mahāprabhu? (15p, 20p)
2. (a) Why does Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura tell us that we must accept Śrī Caitanya Mahāprabhu? (16p)
(b) What does it actually mean to “accept Śrī Caitanya Mahāprabhu”? (16p)
3. (a) When can we understand that *Nāma* and *Nāmī* are non-different? (16p)
(b) When does the Holy Name become manifest? (16p)
4. (a) What is the secret for achieving the platform of devotional service? (17p)
(b) Why does Kṛṣṇa keep pure devotional service hidden? (19)
(c) What is the actual success of life? (19p)
(d) Why should one take to the Kṛṣṇa consciousness movement and engage always in *bhāgavata-dharma*? (20p)
5. (a) What is the sum and substance of the Kṛṣṇa consciousness movement? (20p)
(b) What's so special about Śrī Caitanya Mahāprabhu? (21+p)
6. (a) What are the ten offenses to avoid in chanting the Hare Kṛṣṇa *maha-mantra*? (24p)
(b) What is the test of a real change of heart? (25p)
(c) What is the result of chanting without offenses? (26)
(d) How can we attain the fifth stage of perfection, *kṛṣṇa-prema*? (26p)

7. (a) What is the result of chanting the Hare Kṛṣṇa *mahā-mantra*? (28)
 (b) What is the result of our offenses in chanting? (29–30)
 (c) What is the way to be very quickly cleansed of all offenses? (31)
 (d) What is Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's remark in this connection? (31p)
8. (a) Why is it necessary to be favoured by Lord Caitanya and Nityānanda to go to Vṛndāvana? (31p)
 (b) What does actually going to Vṛndāvana involve? (31p)
 (c) Śrīla Prabhupāda says that “the chanting of Śrī Caitanya Mahāprabhu’s name is more essential than the chanting of the Hare Kṛṣṇa *mahā-mantra*.” Why does he say that? (31p) What does he mean, practically speaking? (31p)

C. Texts 33 – 85

1. (a) What is the secret in a devotee’s writing? (39p)
 (b) What does Kṛṣṇadāsa Kavirāja Gosvāmī confirm in this regard? (39p)
 (c) When can one write transcendental literature? (72p)
 (d) What is the special qualification of such literature? (72p)
2. (a) Who ordered Kṛṣṇadāsa Kavirāja Gosvāmī to write about the later pastimes of Śrī Caitanya Mahāprabhu? (61, 65)
 (b) What was his character, influence and absorption? (54–57, 61–64)
 (c) Who were some of the other devotees who ordered Kṛṣṇadāsa Kavirāja Gosvāmī to write? (66–72)
 (d) How did Madan-mohana give His permission to Kṛṣṇadāsa Kavirāja Gosvāmī to write *Śrī Caitanya-caritāmṛta*? (73–77)
3. (a) Kṛṣṇadāsa Kavirāja Gosvāmī tells us: “My writing is like the repetition of a parrot.” Please explain. (78p)
 (b) When will Kṛṣṇa give His devotee dictation as *caitya-guru*, the spiritual master within? (79p)
 (c) Who else did Kṛṣṇadāsa Kavirāja Gosvāmī take permission from before writing *Śrī Caitanya-caritāmṛta*? (81) Why? (81p, 82)
 (d) Who did Kṛṣṇadāsa Kavirāja Gosvāmī take shelter of to write *Śrī Caitanya-caritāmṛta*? (84–85)

Any other questions you feel relevant/ important?

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

The Journey to Vraja-prema

—Step Three—

In *Ādi-līlā* Chapter 8, Kṛṣṇadāsa Kavirāja Gosvāmī gives the serious aspirant of *nāma-prema* two interrelated essential principles of *gaura-tattva*:

— KEY ONE —
(*Tattva*)

Pañca-tattva = Śrī Caitanya Mahāprabhu = Śrī Kṛṣṇa

Pañca-tattva *mahā-mantra*
Audārya — Mercy
Hare Kṛṣṇa *mahā-mantra*
Mādhurya — Sweetness

(Ref: 8.7, 8.8p, 8.9+p, 10p, 12+p, 13+p, 32+p “Śrī Bhaktisiddhānta Sarasvatī Ṭhākura here remarks... cannot become advanced”)

— KEY TWO —

(Working Principle)
(Ref: 8.16+p, 8.26, 8.29-30, 8.31+p, 32)

Hare Kṛṣṇa *mahā-mantra* + Pañca-tattva *mahā-mantra* + Siksāṣṭaka 3
(Caitanya-dāsyā)

—8.16p—

Hare Kṛṣṇa *mahā-mantra* As It Is (*Nāma-prema*)

Śrī Caitanya Mahāprabhu, as the Supreme Personality of Godhead Himself, is fully independent. Therefore, although it is the most confidentially stored benediction, He can distribute love of Godhead to anyone and everyone without consideration.

- CC Ādi-līlā 8.21

A Reader's Walk Through Map

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Nine.

Śrīla Prabhupāda's Introduction:

A summary of Chapter Nine has been given as follows by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. In this chapter the author of *Śrī Caitanya-caritāmṛta* has devised a figurative example by describing “the desire tree of *bhakti*.” He considers Lord Caitanya Mahāprabhu, who is known as Viśvambhara, to be the gardener of this tree because He is the main personality who has taken charge of it. As the supreme enjoyer, He enjoyed the fruits Himself and distributed them as well. The seed of the tree was first sown in Navadvīpa, the birth site of Lord Caitanya Mahāprabhu, and then the tree was brought to Purusottama-kṣetra (Jagannātha Puri), and then to Vṛndāvana. The seed fructified first in Śrīla Mādhavendra Puri, and then in his disciple Śrī Īśvara Puri. It is figuratively described that both the tree itself and the trunk of the tree are Śrī Caitanya Mahāprabhu. Paramānanda Puri and eight other great *sannyāsīs* are like the spreading roots of the tree. From the main trunk there extend two special branches, Advaita Prabhu and Śrī Nityānanda Prabhu, and from those branches grow other branches and twigs. The tree surrounds the entire world, and the fruits of the tree are to be distributed to everyone. In this way the tree of Lord Caitanya Mahāprabhu intoxicates the entire world. It should be noted that this is a figurative example meant to explain the mission of Lord Caitanya Mahāprabhu.

Text Nos.	Topic	Text Ref.
1 – 5	Kṛṣṇadāsa Kavirāja Gosvāmī remembers and glorifies Śrī Caitanya Mahāprabhu and His associates.	
6 – 19	Kṛṣṇadāsa Kavirāja Gosvāmī takes shelter of Śrī Caitanya Mahāprabhu, the transcendental gardener, and describes the seed and roots of the Caitanya tree.	
20 – 28	He then describes the Caitanya tree and its fruits.	20
29 – 46	Śrī Caitanya Mahāprabhu tastes and distributes the nectarean fruits of <i>kṛṣṇa-prema</i> and instructs everyone to assist Him.	39, 41–43
47 – 48	The devotees of Śrī Caitanya Mahāprabhu gladly accept His order and act upon it for His pleasure.	47
49 – 54	Kṛṣṇadāsa Kavirāja Gosvāmī describes the effect of eating the fruit of the Caitanya tree and concludes his brief figurative description of Śrī Caitanya Mahāprabhu’s distribution of the fruit of love of Godhead.	54
55	Kṛṣṇadāsa Kavirāja Gosvāmī’s prayer of loyal submission.	

The Caitanya Tree

The Saṅkīrtana Tree of Śrī Caitanya Mahāprabhu



→ Śrī Advaita Prabhu

← Śrī Nityānanda Prabhu

I take shelter of the Supreme Personality of Godhead Śrī Caitanya Mahāprabhu, who Himself is the tree of transcendental love of Kṛṣṇa, its gardener and also the bestower and enjoyer of its fruits.

CC Ādi 9.6

At the top of the tree the trunk branched into two. One trunk was named Śrī Advaita Prabhu and the other Śrī Nityānanda Prabhu. From these two trunks grew many branches and subbranches that covered the entire world. These branches and subbranches and their subbranches became so numerous that no one can actually write about them. Thus the disciples and the granddisciples and their admirers spread throughout the entire world, and it is not possible to enumerate them all.

CC Ādi 9.21-24

The seed of devotional service next fructified in the form of Śrī Īśvara Puri.

CC Ādi 9.11

Paramānanda Puri, Keśava Bhāratī, Brahmānanda Puri and Brahmānanda Bhāratī, Śrī Viṣṇu Puri, Keśava Puri, Kṛṣṇānanda Puri, Śrī Nṛsiṁha Tīrtha and Sukhānanda Puri these nine sannyāsi roots all sprouted from the trunk of the tree. Thus the tree stood steadfastly on the strength of these nine roots. With the sober and grave Paramānanda Puri as the central root and the other eight roots in the eight directions, the tree of Caitanya Mahāprabhu stood firmly.

CC Ādi 9.13-16

The seed of devotional service first fructified in Śrī Mādhavendra Puri.

CC Ādi 9.10

Thus the Lord brought the desire tree of devotional service to this earth and became its gardener. He sowed the seed and sprinkled upon it the water of His will. By His inconceivable powers, the Lord became the gardener, the trunk and the branches simultaneously. Since the tree of devotional service is transcendental, every one of its parts can perform the action of all the others. Although a tree is supposed to be immovable, this tree nevertheless moves. All the parts of this tree are spiritually cognizant, and thus as they grow they spread all over the world. By the transcendental desire of the Supreme Personality of Godhead, water has been sprinkled all over the tree, and thus there are innumerable fruits of love of Godhead. The fruit of love of Godhead distributed by Caitanya Mahāprabhu is such a great intoxicant that anyone who eats it, filling his belly, immediately becomes maddened by it, and automatically he chants, dances, laughs and enjoys. The great gardener, Lord Caitanya, personally eats this fruit, and as a result He constantly remains mad, as if helpless and bewildered. With His saṅkīrtana movement the Lord made everyone mad like Himself. We do not find anyone who was not intoxicated by His sankīrtana movement.

CC Ādi 9.9, 12, 32-33, 38, 49, 51-52

Discussion Prompts — And a Reader's Checklist —

(Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Nine)

A. Texts 1 – 28

1. a) What is the process for writing transcendental literature? (1–4, 1p, 4p)
b) What is the sum and substance of transcendental writing? (5p)
2. a) What does “Viśvambhara” mean? (7)
b) How does Lord Caitanya feel its meaning will be actualized? (7)
c) What was the very practical result of Him thinking in this way? (8–9)
3. a) In whom did the seed of devotional service first fructify? (10)
b) In whom did it next fructify? (11)
c) How is it that Śrī Caitanya Mahāprabhu accepted Śrīla Īśvara Purī as His spiritual master? (11p)
4. a) Who were the nine *sannyāsī* roots of the Caitanya tree? (13–15)
b) Please tell something about the four *sannyāsīs* mentioned in 13–15p.
c) Why did the tree of Srī Caitanya Mahāprabhu stand firmly? (16)
d) At the top of the tree the trunk branched into two. Who were the two trunks of the tree? (21)
e) What grew from those two branches? (22–24)
5. Please tell us something about this tree of devotional service. (25p)
6. a) What was the quality of the fruit of the tree? (27–28)
b) What was the cause of the nectarean taste of all the fruit? (26)

B. Texts 29 – 48

1. a) What is the sum and substance of Lord Caitanya's *saṅkīrtana* movement? (29 + p)
b) What is the only purpose of its preachers? (29p)
2. a) What does Śrī Caitanya Mahāprabhu indicate in Text 34? (34p)
b) What is Mahāprabhu's order to every man within this universe? (36)
c) If one is actually a follower of Śrīla Bhaktivinoda Ṭhākura, how will he respond to Lord Caitanya Mahāprabhu's order? (36p)
3. What is the desire Śrīla Rūpa Gosvāmī Prabhupāda? (37p)
4. “God is unlimited, and His desires are unlimited.” Please explain. (38p)
5. a) Why is Lord Caitanya's Kṛṣṇa consciousness movement extremely important? (39p)
b) What is the special privilege of those born in India? (41p)
c) What is their responsibility if they want to make their life successful? (41)
d) What was the result of one Indian's humble service to the world? (41p)
e) What is the best welfare activity for all of the human society? Why? (41p)
6. a) What is the duty of every living being? (42)
b) What are the two kinds of general activities? What are their characteristics? (42p)

- c) When can one preach of *sreyas* for the benefit of others? (42p)
- d) Why is the entire society in chaos? (42p)
- 7. What is the horrible condition of modern human society? (43p)
- 8. a) Why does Śrī Caitanya Mahāprabhu present Himself as not being very rich? (44p)
 - b) What is our main duty? (44p)
- 9. a) Why did Śrī Caitanya Mahāprabhu want to become the tree? (45p)
 - b) Why are trees compared to noble *kṣatriyas*? (46p)
- 10. a) What is the condition of the modern followers of Śrī Caitanya Mahāprabhu? (47p)
 - b) What must the followers of Lord Caitanya do? (47p)
- 11. Of what is Śrīla Prabhupāda most confident? (48p)

C. Texts 49 – 55

1. What is the mission of Lord Caitanya? (51p)
2. How should we deal with those who criticize the *sankirtana* mission? (53p)
3. Who will never be able to grasp the philosophy of this movement? (53p)

Any other questions you feel relevant/important?

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

The Journey to Vraja-prema

—Step Four—

In *Ādi-līlā* Chapter 9, Kṛṣṇadāsa Kavirāja Gosvāmī and Śrīla Prabhupāda give the ultimate transcendental shelter for all serious Gauḍiyas serving in this material world. They also give guidance how to best access that shelter.

— KEY ONE —

Please wake up and realize that there **is** a transcendental shelter available in this world, in this age of Kali. It's called “The Caitanya Tree”.

— KEY TWO —

Please take responsibility for this human life. Make a conscious, heart deep decision to take full shelter of the Caitanya tree, and very practically and proactively live that decision.

(*Ādi-līlā* 9.31-36+p, 37+p, 38+p, 39+p, 40-41+p, 44+p, 45-50+p)

A Reader's Walk Through Map

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Ten.

Śrīla Prabhupāda's Introduction:

This chapter describes the branches of the tree named Śrī Caitanya Mahāprabhu.

*vande śrī-kṛṣṇa-caitanya-
premāmara-taroh priyān
śākhā-rūpān bhakta-gaṇān
kṛṣṇa-prema-phala-pradān*

I offer my obeisances to all the dear devotees of Śrī Caitanya Mahāprabhu, the eternal tree of love of Godhead. I offer my respects to all the branches of the tree, the devotees of the Lord who distribute the fruit of love of Kṛṣṇa.

– CC Ādi 10.7



The associates of Śrī Caitanya Mahāprabhu were many, but none of them should be considered lower or higher. This cannot be ascertained. All the great personalities in the line of Lord Caitanya enumerated these devotees, but they could not distinguish between the greater and the lesser.

– CC Ādi 10.4-5

Text Nos.	Topic	Text Ref.
1 – 3	Glorification of Śrī Caitanya Mahāprabhu and His devotees.	
4 – 7	A brief introduction to the special nature of the branches of the Caitanya Tree — the devotees of Śrī Caitanya Mahāprabhu who distribute the fruit of <i>kṛṣṇa-prema</i> .	7 + p
8 – 122	Kṛṣṇadāsa Kavirāja Gosvāmī lists and briefly introduces the devotees who accompanied Śrī Caitanya Mahāprabhu in both Orissa and Bengal and served Him in many ways.	122
123 – 151	Kṛṣṇadāsa Kavirāja Gosvāmī briefly describes some of Lord Caitanya Mahāprabhu's devotees in Jagannātha Puri.	123
152 – 159	The prominent devotees at Vārāṇasī are briefly introduced.	152 – 154
160 – 163	Kṛṣṇadāsa Kavirāja Gosvāmī concludes the chapter by briefly glorifying the spiritual power and unlimited, glorious activities of Śrī Caitanya Mahāprabhu's devotees.	
164	Kṛṣṇadāsa Kavirāja Gosvāmī's loyal prayer of submission.	

Discussion Prompts — And a Reader's Checklist —

(Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Ten)

Questions Based on Chart One (Texts 8-122)

- 1 (a) Who are the three devotees who most inspire you? Why?**
- (b) What can you learn from them, and apply in your life now?**
- (c) What about them inspires you as a longterm goal?**

A. Texts 1 – 122

- 1.** What does Kṛṣṇadāsa Kavirāja Gosvāmī say to help ensure that we approach all of Śrī Caitanya Mahāprabhu's wonderful devotees with an appropriate mindset and mood? **(4–5, 7p)**
- 2. (a)** In what three features does Śrī Caitanya Mahāprabhu bestow His causeless mercy upon His devotees? **(56)**
(b) Please give examples of all three. **(56p, 57–59 + p)**
- 3. (a)** Śrī Caitanya Mahāprabhu taught His principles through four chief followers. Who were those followers? **(84p)**
(b) What principle did Śrī Caitanya Mahāprabhu teach through each of them? **(84p)**
- 4. (a)** What were the three accusations the *sahajiyās* levelled against Jīva Gosvāmī and the appropriate response given to such accusations? **(85p)**
(b) What is the duty of a servant of a *guru* and Vaiṣṇavas? **(85p)**
(c) What is required to truly appreciate the protective action of Jīva Gosvāmī towards his *gurus*, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī? **(85p)**
(d) Please explain text 89. **(89p)**
- 5.** What is one of the brilliant examples of how the Gosvāmīs excavated lost places of pilgrimage? **(90p)**
- 6.** Why did Rūpa and Sanātana Gosvāmī always hear about Śrī Caitanya Mahāprabhu from Raghunātha dāsa Gosvāmī? **(97)**

Questions Based on Charts Two and Three (Texts 123 – 159)

- 1. (a) Choose three devotees who deeply inspire you.**
(b) Do a little further research on one of them.
**(c) Share with us what you learned that further inspired and encouraged you.
(Prepare for a 5 minute presentation.)**
- 2. (a) Choose three devotees who have qualities that you are sadly missing.**
(b) Write them each a prayer seeking their mercy and blessings in this regard.
(c) Bring your favourite prayer, written clearly on a sheet of paper, when you come for the *Śrī Caitanya-caritāmṛta* session. We'll do an anonymous sharing!

B. Texts 123 – 164

1. Why did Śrī Caitanya Mahāprabhu consider Rāmānanda Rāya and Śrī Sanātana Gosvāmī to be equal in their renunciation? (134p)
2. Within this world, Śrī Caitanya Mahāprabhu had three and a half very confidential associates. Who were they? (137p)
3. What was the personal code of behaviour followed by Raghunātha Bhaṭṭa Gosvāmī? (158p)
4. (a) What are Śrīla Prabhupāda's thoughts on Text 160? (160p)
(b) What is your honest response to his thoughts?

Any other questions you feel relevant/ important?

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

The Branches and Sub-branches of the Caitanya Tree (Chart One)

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Ten.

Text Nos.	Branch No.	Personality	Personality/Lila Detail	Sub Branch
8 – 11	1	Śrīvāsa Paṇḍita, Śrī Rāma Paṇḍita, Śrīpati and Śrīnidhi	8p	—
12 – 13	2	Ācāryaratna (Candraśekhara Ācārya)	13 + p	His associates (12)
14	3	Puṇḍarīka Vidyānidhi	14p	—
15 – 16	4	Gadādhara Paṇḍita	15p	His disciples and grand disciples (16)
17 – 20	5	Vakrēśvara Paṇḍita	17 + p, 18 – 20	—
21 – 23	6	Jagadānanda Paṇḍita	21 – 23, 21p	—
24 – 28	7	Rāghava Paṇḍita	24p, 25p, 26 – 28	Makaradvaja Kara (24)
29	8	Paṇḍita Gaṅgādāsa	29	—
30	9	Śrī Ācārya Purandara	30 + p	—
31 – 32	10	Dāmodara Pandita	31, 32 + p	—
33	11	Śaṅkara Paṇḍita	33	—
34	12	Sadāśiva Paṇḍita	34 + p	—
35	13	Pradyumna Brahmacārī (Nr̄sīṁhānanda Brahmacārī)	35 + p	—
36	14	Nārāyaṇa Paṇḍita	36 + p	—
37	15	Śrīmān Paṇḍita	37 + p	—
38	16	Śuklāmbara Brahmacārī	38 + p	—
39	17	Nandana Ācārya	39 + p	—
40	18	Mukunda Datta	40 + p	—
41 – 42	19	Vāsudeva Datta	41 + p, 42	—
43 – 48	20	Haridāsa Ṭhākura	43 + p, 44 – 48	Residents of Kulinī-grāma headed by Satyārāja Khān (48, 80 – 83)

Text Nos.	Branch No.	Personality	Personality/Lila Detail	Sub Branch
49 – 51	21	Murāri Gupta	49 + p, 50 + p, 51 + p	—
52	22	Śrīmān Sena	52 + p	—
53	23	Gadādhara dāsa	53 + p	—
54 – 55	24	Śivānanda Sena	54 – 55, 60 + p	His sons, servants, and family members (61– 63)
64	25	Govindānanda	64	—
64	26	Govinda Datta	64 + p	—
65 – 66	27	Vijaya dāsa	65 + p, 66	—
66	28	Kṛṣṇadāsa (Akiñcana Kṛṣṇadāsa)	66 + p	—
67 – 68	29	Kholāveśa Śridhara	67 + p, 68	—
69	30	Bhagavān Pañdita	69	—
70 – 71	31	Jagadīśa Pañdita	70 + p	—
70 – 71	32	Hiranya Mahāsaya	70 – 71	—
72	33	Puruṣottama	72 + p	—
72	34	Sañjaya	72 + p	—
73	35	Vanamāli Pañdita	73 + p	—
74	36	Buddhimanta Khān	74 + p	—
75	37	Garuḍa Pañdita	75 + p	—
76	38	Gopinātha Simha	76 + p	—
78 – 79	39	Khaṇḍavāsi Mukunda and his son Raghunandana	78 – 79 + p	—
78 – 79	40	Narahari	78 – 79 + p	—
78 – 79	41	Cirañjiva	78 – 79 + p	—
78 – 79	42	Sulocana	78 – 79 + p	—
84 – 90	43	Śrī Sanātana	84p, 89p	Anupama, Jīva Gosvāmī, others headed by Rājendra (85)
84 – 90	44	Śrī Rūpa	84p, 89p	—
84 – 90	45	Anupama	84p	—
91 – 103	46	Śrīla Raghunātha dāsa Gosvāmī	91 + p, 92 + p, 93, 94 + p, 95 + p, 97 – 103	—

Text Nos.	Branch No.	Personality	Personality/Lila Detail	Sub Branch
105	47	Śrī Gopālā Bhāṭṭā Gosvāmī	105 + p	—
106	48	Sāṅkarāraṇya	106 + p	Mukunda, Kāśinātha and Rudra
107	49	Śrīnātha Pañḍita	107 + p	—
108	50	Jagannātha Ācārya	108 + p	—
109	51	Kṛṣṇadāsa Vaidya	—	—
109	52	Pañḍita Śekhara	—	—
109	53	Kavicandra	109p	—
109	54	Ṣaṣṭhivara	109	—
110	55	Śrīnātha Miśra	—	—
110	56	Subhānanda	110p	—
110	57	Śrīrāma	—	—
110	58	Īśāna	110p	—
110	59	Śrīnidhi	—	—
110	60	Śrī Gopikānta	—	—
110	61	Miśra Bhagavān	—	—
111	62	Subuddhi Miśra	111p	—
111	63	Hṛdayānanda	—	—
111	64	Kamala-nayana	—	—
111	65	Maheśa Pañḍita	—	—
111	66	Śrīkara	—	—
111	67	Śrī Madhusūdana	—	—
112	68	Puruṣottama	—	—
112	69	Śrī Gālīma	—	—
112	70	Jagannātha dāsa	—	—
112	71	Śrī Candraśekhara Vaidya	—	—
112	72	Dvīja Haridāsa	112p	—
113	73	Rāmadāsa	—	—
113	74	Kavicandra	—	—
113	75	Śrī Gopālā dāsa	—	—

Text Nos.	Branch No.	Personality	Personality/Lila Detail	Sub Branch
113	76	Bhāgavata Ācārya	113p	—
113	77	Sāraṅga dāsa Thākura	113p	—
114	78	Jagannātha Tīrtha	114p	—
114	79	Śrī Jānakīnātha	—	—
114	80	Gopāla Ācārya	—	—
114	81	Vāṇīnātha Vipra	114p	—
115	82	Govinda Ghoṣa	115p	—
115	83	Mādhava Ghoṣa	115p	—
115	84	Vāsudeva Ghoṣa	115p	—
119	85 (?)	Raghunandana (39?)	—	—
119	86 (?)	Mādhavācārya	119p	—
119	87 (?)	Kamalākānta Viśvāsa	119p	—
119	88 (?)	Yadunandana	—	—
120	89	Jagāi	120 + p	—
120	90	Mādhāi	120 + p	—

NB: The following devotees are also mentioned, but are not designated as a branch;

- 1) Devānanda Pañdita (77)
- 2) Rāmadāsa Abhirāma (116)

A question mark (?) indicates that the information is not directly given in the text but has been gained through *anumāna*.

I have given a brief description of the devotees of Lord Caitanya in Bengal. Actually His devotees are innumerable. I have especially mentioned all these devotees because they accompanied Lord Caitanya Mahāprabhu in Bengal and Orissa and served Him in many ways.

The Branches and Sub-branches of the Caitanya Tree (Chart Two)

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Ten.

Introduction: Let me briefly describe some of the devotees of Lord Caitanya Mahāprabhu in Jagannātha Puri. Among the devotees who accompanied the Lord in Jagannātha Puri, two of them—Paramānanda Puri and Svarūpa Dāmodara—were the heart and soul of the Lord. Among the other devotees were Gadādhara, Jagadānanda, Saṅkara, Vakresvara, Dāmodara Pandita, Thākura Haridāsa, Raghunātha Vaidya and Raghunātha dāsa. All these devotees were associates of the Lord from the very beginning, and when the Lord took up residence in Jagannātha Puri, they remained there to serve Him faithfully. All the devotees who resided in Bengal used to visit Jagannātha Puri every year to see the Lord. Now let me enumerate the devotees of Bengal who first came to see the Lord at Jagannātha Puri.

Text Nos.	Branch No.	Personality	Personality/Lila Detail	Sub Branch
131	1	Paramānanda Puri	126	—
131	2	Svarūpa Dāmodara	126	—
130 – 131	3	Sārvabhauma Bhāṭṭācārya	130 + p	—
130 – 131	4	Gopinātha Ācārya	130 + p	—
131	5	Kāśī Miśra	131p	—
131	6	Pradyumna Miśra	131p	—
131	7	Bhavānanda Rāya	131p, 132-134	—
133	8 (?)	Five Sons of Bhavānanda Rāya	134 + p (Rāmānanda Rāya)	—
135 – 136	9 (?)	King Pratāparudra	135 – 136p	—
135 – 136	10 (?)	Kṛṣṇānanda	—	—
135 – 136	11 (?)	Sivānanda	—	—
135 – 136	12 (?)	Paramānanda Mahāpātra	135 – 136p	—
135 – 136	13 (?)	Bhagavān Ācārya	135 – 136p	—
135 – 136	14 (?)	Brahmānanda Bhāratī	—	—
135 – 136	15 (?)	Sikhi Māhitī	135 – 136p	—
135 – 136	16 (?)	Murāri Māhitī	135 – 136p	—
137	17	Mādhavīdevī	137 + p	—

Text Nos.	Branch No.	Personality	Personality/Lila Detail	Sub Branch
138 – 139	18	Kāśīvara	138 + p, 139 – 142	—
138 – 139	19	Govinda	138 + p, 139 – 141	—
143	20	Rāmāi	143, 144 + p	—
143	21	Nandāi	143, 144 + p	—
145	22	Kṛṣṇadāsa	145 + p	—
146	23	Balabhadra Bhāṭṭācārya	146 + p	—
147	24	Baḍa Haridāsa	147	—
147	25	Choṭa Haridāsa	147 + p	—
148	26	Rāmabhadra Ācārya	—	—
148	27	Śimheśvara	—	—
148	28	Tapana Ācārya	—	—
148	29	Raghunātha	—	—
148	30	Nilāmbara	—	—
149	31	Singābhṛta	—	—
149	32	Kāmābhṛta	—	—
149	33	Śivānanda	—	—
149	34	Kamalānanda	149 p	—
150	35	Acyutānanda	150 + p	—
151	36	Nirloma Gaṅgādāsa	151	—
151	37	Viṣṇudāsa	151	—

A question mark (?) indicates that the information is not directly given in the text but has been gained through *anumāna*.

The Branches and Sub-branches of the Caitanya Tree (Chart Three)

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Ten.

Text Nos.	Branch No.	Personality	Personality/Lila Detail	Sub Branch
152 – 154	1 (?)	Candraśekhara	152 – 154	—
152 – 154	2 (?)	Tapana Miśra	152 – 154 + p	—
152 – 154	3 (?)	Raghunātha Bhāṭṭacārya	155 – 158 + p	—

A question mark (?) indicates that the information is not directly given in the text but has been gained through *anumāna*.

A Reader's Walk Through Map

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Eleven.

Śrīla Prabhupāda's Introduction:

As the branches and subbranches of Lord Caitanya Mahāprabhu were described in the Tenth Chapter, in this Eleventh Chapter the branches and subbranches of Śrī Nityānanda Prabhu are similarly listed.



Śrī Nityānanda Prabhu is the topmost branch of the indestructible tree of eternal love of Godhead, Śrī Kṛṣṇa Caitanya Mahāprabhu. I offer my respectful obeisances to all the subbranches of that topmost branch. — CC Ādi 11.4

Text Nos.	Topic	Text Ref.
1 – 3	A brief glorification of Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu and Their devotees.	
4 – 7	Kṛṣṇadāsa Kavirāja Gosvāmī gives a general introduction to the topmost branch of the indestructible tree of <i>kṛṣṇa-prema</i> , Śrī Nityānanda Prabhu.	
8 – 56	Kṛṣṇadāsa Kavirāja Gosvāmī enumerates the most prominent of the branches and sub-branches of the devotees of Śrī Nityānanda Prabhu.	
57 – 60	No one can count the unlimited followers of Nityānanda Prabhu. I have mentioned some of them just for my self-purification. All these branches, the devotees of Lord Nityānanda Prabhu, being full of ripened fruits of love of Kṛṣṇa, distributed these fruits to all they met, flooding them with love of Kṛṣṇa. All these devotees had unlimited strength to deliver unobstructed, unceasing love of Kṛṣṇa. By their own strength they could offer anyone Kṛṣṇa and love of Kṛṣṇa. I have briefly described only some of the followers and devotees of Lord Nityānanda Prabhu. Even the thousand-mouthed Śeṣa Nāga cannot describe all of these unlimited devotees. — CC Ādi 11.57-60	
61	Kṛṣṇadāsa Kavirāja Gosvāmī's statement of loyal submission to Śrī Rūpa and Śrī Raghunātha.	

Discussion Prompts — And a Reader's Checklist —

(Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Eleven)

A. Texts 1 – 59

1. (a) Who is the topmost branch of the Caitanya tree? (4)
(b) From this branch grow many branches and sub-branches, which are watered by the desire of Śrī Caitanya Mahāprabhu. What is the result of such watering? (6)
2. (a) Who is the greatest branch after Nityānanda Prabhu? (8)
(b) What do Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and *Gaura-ganoddeśa-dīpikā* tell us about him? (8p)
(c) What does Kṛṣṇadāsa Kavirāja Gosvāmī tell us about him? (9 – 12)
(d) Which two devotees always lived with him? (13)
(e) Tell us something about these two devotees. (13p, 14 – 17)
3. Please share with us what *Caitanya-bhāgavata* says about Murāri Caitanya dāsa. (20p)
4. (a) What was the former identity of all the associates of Lord Nityānanda? (21)
(b) How should we see Jāhnavā-mātā and Her devotee followers? (21p)
5. Please tell us something about:
(a) Sundarānanda (23 + p)
(b) Gaurīdāsa Paṇḍita (26 + p, 27)
(c) Parameśvara dāsa (29 + p)
(d) Uddhāraṇa Datta Ṭhākura (41 + p)
6. Please give the *Vraja-līlā* identity of the following devotees:
(a) Śrī Rāmadāsa (later known as Abhirāma Ṭhākura) (13p)
(b) Jāhnavā-mātā (21p)
(c) Sundarānanda (23p)
(d) Kamalākara Pippalāi (24p)
(e) Gaurīdāsa Paṇḍita (26p)
(f) Parameśvara dāsa (29p)
(g) Dhanañjaya Paṇḍita (31p)
(h) Kālā Kṛṣṇadāsa (37p)
(i) Uddhāraṇa Datta Ṭhākura (41p)
(j) Śrīla Vṛndāvana dāsa Ṭhākura (55p)
7. What was the special nature and qualification of all the branches (devotees) of Lord Nityānanda Prabhu? (58 – 59)

Any other questions you feel relevant/ important?

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

A Reader's Walk Through Map

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Twelve.

Śrīla Prabhupāda's Introduction:

The Twelfth Chapter describes the followers of Advaita Prabhu, among whom the followers of Acyutānanda, the son of Advaita Ācārya, are understood to be the pure followers who received the cream of the philosophy Śrī Advaita Ācārya enunciated. Other so-called descendants and followers of Advaita Ācārya are not to be recognized. This chapter also includes narrations concerning the son of Advaita Ācārya named Gopāla Miśra and Advaita Ācārya's servant named Kamalākānta Viśvāsa.....After describing the descendants of Advaita Ācārya, the chapter concludes by describing the followers of Gadādhara Paṇḍita Gosvāmī.



Śrī Advaita Prabhu was the second big branch of the tree. There are many subbranches, but it is impossible to mention them all. — CC Ādi 12.4

Text Nos.	Topic	Text Ref.
1 – 7	A brief glorification of Śrī Caitanya Mahāprabhu, Lord Nityānanda and Śrī Advaita Prabhu and His true devotees. A brief description of the Caitanya tree with its plentiful fruits of love of Godhead.	
8 – 12	A brief description of the schism that arose among the followers of Śrī Advaita Ācārya.	
13 – 78	Kṛṣṇadāsa Kavirāja Gosvāmī briefly describes the branches and sub-branches of Śrī Advaita Ācārya, headed by His three worthy sons: Acyutānanda, Kṛṣṇa Miśra and Gopāla.	77 – 79
13 – 17	A little detail about Acyutānanda.	
18	A glimpse of Kṛṣṇa Miśra.	
19 – 26	A brief description of Gopāla's wonderful characteristics.	
28 – 55	An instructive pastime involving Śrī Caitanya Mahāprabhu, Śrī Advaita Ācārya and His servant Kamalākānta Viśvāsa.	
56 – 66	The important branches of Śrī Advaita Ācārya are innumerable.	
67 – 72	Further discussion of the deviant followers of Śrī Advaita Ācārya and their fate. And a warning to all others.	
73 – 78	The glory and benefit of being a true follower of Śrī Advaita Ācārya, as exemplified by His son Acyutānanda.	
79 – 90	A brief description of the most important branches of Śrī Gadādhara Paṇḍita.	79
91 – 92	The benefit of remembering the names of the devotee branches of Lord Nityānanda, Śrī Advaita Prabhu and Gadādhara Paṇḍita.	
93 – 95	Preparatory statements to chapter 13.	
96	Kṛṣṇadāsa Kavirāja Gosvāmī's prayer of loyal submission.	

Discussion Prompts — And a Reader’s Checklist —

(Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Twelve)

A. Texts 1 – 27

1. (a) Who forms the second branch of the eternal Caitanya tree? (3, 4)
(b) What was the result of Śrī Caitanya Mahāprabhu pouring the water of His mercy on the Caitanya tree? (5 – 7)
2. (a) Śrīla Prabhupāda tells us that Text 9 describes the beginning of a schism. What does he mean? (9p)
(b) What is the active principle in spiritual life? (10 + p)
(c) What was Śrīla Prabhupāda’s very practical response to the factions that arose in the Gauḍīya Maṭha after Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s departure from this world? (8p)
(d) Please explain Text 12. (12p)
3. (a) Please tell us something about Acyutānanda. (13 – 17 + p)
(b) Please tell us something about Gopāla. (19 – 26)

B. Texts 28 – 55

1. (a) Who was Kamalākānta Viśvāsa? (28 + p)
(b) What did he do that greatly displeased Śrī Caitanya Mahāprabhu? (29 – 36)
(c) What was Kamalākānta Viśvāsa’s response to Śrī Caitanya Mahāprabhu’s punishment? (37)
(d) What was Śrī Advaita Ācārya’s response? (37 + p) What can we learn from His response? (37p, 38 + p)
(e) How did the chastised Mukunda again win the mercy of Śrī Caitanya Mahāprabhu? (41 p)
2. What was the instruction Śrī Caitanya Mahāprabhu gave Kamalākānta Viśvāsa? (50 – 52)
3. Please tell us Śrīla Prabhupāda’s instructive elaboration on Śrī Caitanya Mahāprabhu’s instruction? (50p, 51p)

C. Texts 56 – 78

1. (a) After the disappearance of Śrī Caitanya Mahāprabhu, some of the branches of Śrī Advaita Ācārya deviated from His path.
 - i. What was the nature of that deviation? (73p)
 - ii. What result did those deviant branches reap? (68 – 70, 73p)
(b) How should we consider anyone who is against the cult of Śrī Caitanya Mahāprabhu? (71 – 72)
(c) What does Śrīla Prabhupāda say about those who have no connection with Śrī Caitanya Mahāprabhu? (73p)
(d) What is the essence of the Vedic culture? (73p)

D. Texts 79 – 92

1. (a) Who were the chief branches of Śrī Gadādhara Paṇḍita? (80)
(b) Who is Dhruvānanda Brahmacārī in *kṛṣṇa-līlā*? (80p)
(c) Bhūgarbha Gosāñi? (82p)
(d) Kṛṣṇadāsa Brahmacārī? (85p)
2. Why are the followers of Gadādhara Paṇḍita considered great devotees? (90)
3. What are the benefits of remembering the names of the devotee branches and sub-branches of Śrī Nityānanda Rāma, Śrī Advaita Ācārya and Gadādhara Paṇḍita? (91 – 92)

Any other questions you feel relevant/ important?

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

A Reader's Walk Through Map

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Thirteen.

Salient Points from Śrīla Prabhupāda's Introduction:

The Thirteenth Chapter describes Lord Caitanya Mahāprabhu's appearance.....After hearing of the birth of Caitanya Mahāprabhu, learned scholars and brāhmaṇas, bringing many gifts, came to see the newborn baby. Nīlāmbara Cakravartī, who was a great astrologer, immediately prepared a horoscope, and by astrological calculation he saw that the child was a great personality. This chapter describes the symptoms of this great personality. (The entire *Ādi-līlā* describes Lord Caitanya Mahāprabhu's household life, and similarly the *Antya-līlā* describes His life in the *sannyāsa* order. Within the Lord's *antya-līlā*, the first six years of His *sannyāsa* life are called the *madhya-līlā*.)

Text Nos.	Topic	Text Ref.
1 – 5	Kṛṣṇadāsa Kavirāja Gosvāmī glorifies the principle moon Lord Caitanyacandra and all other moons in this dark world who are known as His very dear and confidential devotees.	5
6 – 45	Kṛṣṇadāsa Kavirāja Gosvāmī gives a synopsis of the entire <i>Śrī Caitanya-caritāmṛta</i> in the form of codes.	6
46 – 50	Kṛṣṇadāsa Kavirāja Gosvāmī names and glorifies the principal transcendental biographers of Śrī Caitanya Mahāprabhu's life and pastimes.	
51 – 122	The author of the <i>Śrī Caitanya-caritāmṛta</i> gives the codes of the <i>Ādi-līlā</i> in brief:	51
52 – 62	Kṛṣṇa requests His family of superiors to precede His appearance on Earth planet.	
63 – 72	The activities of Śrī Advaita Ācārya and the Vaiṣṇavas before Śrī Caitanya Mahāprabhu's descent are briefly described.	
73 – 79	Viśvarūpa appears as the son of Jagannātha Miśra and Śacīmātā.	
80 – 88	Kṛṣṇa enters the heart of Jagannātha Miśra and Śacīmātā.	85
89 – 103	Śrī Caitanya Mahāprabhu makes His divine descent and all the Vaiṣṇavas respond with great joy.	94, 98
104 – 122	All sorts of respectful brāhmaṇa gentlemen and ladies come to see the newborn child.	104
123	Kṛṣṇadāsa Kavirāja Gosvāmī decries anyone who does not take to the cult of Śrī Caitanya Mahāprabhu.	123
124	Kṛṣṇadāsa Kavirāja Gosvāmī concludes his description of Śrī Caitanya Mahāprabhu's advent: Taking on my head as my own property the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Ācārya Advaitacandra, Svarūpa Dāmodara, Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have thus described the advent of Śrī Caitanya Mahāprabhu.	

Discussion Prompts — And a Reader’s Checklist —

(Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Thirteen)

A. Texts 1 – 50

1. (a) Please explain text 5. (5p)
(b) What is Śrīla Prabhupāda’s wish? (5p)
2. (a) How long was Śrī Caitanya Mahāprabhu visible in this world? (8)
(b) What were His appearance and disappearance dates? (9)
(c) What are these dates according to our usual calculation? (1486–1534 AD)
3. (a) Who recorded the *Ādi-līlā* pastimes of Śrī Caitanya Mahāprabhu? (15)
(b) His *Madhya-līlā* and *Antya-līlā* pastimes? (16)
(c) What are the four divisions of His original pastimes? (18)
(d) What was the common activity of Śrī Caitanya Mahāprabhu in all these four divisions? (22) Please elaborate. (23 – 33)
(e) Did Śrī Caitanya Mahāprabhu advent alone? (19, 21)
4. When is one’s teaching like the disturbing braying of an ass? (29p)
5. Please explain text 32. (32p)
6. How did Śrī Caitanya Mahāprabhu spend the last twenty four years of His life? (34 – 39)
7. Please tell us something about Śrī Caitanya Mahāprabhu’s mood and activities during His last twelve years in Jagannātha Puri. (39 – 43)
8. (a) Who should not try to imitate *rāgānuga* devotional service? (42p)
(b) Who are forbidden to discuss *rādhā-kṛṣṇa-līlā*? (42p)
(c) How can one relish the loving affairs of Rādhā and Kṛṣṇa? (43p)

B. Texts 51 – 79

1. (a) Who did Lord Caitanya request to descend before Him? (54 – 56)
(b) Who was Śrī Upendra Miśra? (56 + p, 58)
(c) Who was Nīlāmbara Cakravartī? (60 + p)
2. (a) Who appeared in Rāḍhadeśa? (61)
(b) To what does “Rāḍhadeśa” refer? (61p)
(c) What most interests you from text 61p? (61p)
3. (a) Before the appearance of Lord Caitanya Mahāprabhu what did all the devotees of Navadvīpa do ? (63 – 66)
(b) What is our business as members of the Kṛṣṇa consciousness movement? (66p)
(c) What was Śrī Advaita Ācārya’s preoccupation? (67 – 71)
(d) What is the vision of all pure devotees? (67p)
4. Please tell us something about Jagannātha Miśra’s elder son, Viśvarūpa. (74 + p)

C. Texts 80 – 124

1. What were the signs that Jagannātha Miśra and Śacīdevī saw which indicated that a great personality would soon take birth? (81 – 85, 82p, 83p)
2. What was their response to these auspicious signs? (86)
3. (a) What is the position of a *brāhmaṇa* in society? (82p)
(b) When is there no question of scarcity for a *brāhmaṇa*? (82p)
4. (a) How should we understand Śacīdevī's pregnancy? (86p)
(b) Why was Jagannātha Miśra greatly apprehensive about her pregnancy? (87)
5. (a) When did Gaurahari advent Himself on Earth? (89, 91 – 94)
(b) What was the response to His birth? (95 – 107)
(c) How did the following devotees respond to His birth?
 - Jagannātha Miśra (109)
 - Candraśekhara Ācārya and Śrīvāsa Thākura, and their wives (108, 110)
 - Sītādevī (111 – 118)
6. (a) What was the nature of Jagannātha Miśra? (120)
(b) What did Nīlāmbara Cakravartī privately say to Jagannātha Miśra after calculating the birth moment of Lord Caitanya Mahāprabhu? (121)
7. (a) What is the benefit of hearing about Lord Caitanya Mahāprabhu's birth? (122)
(b) What does a true follower of Kṛṣṇadāsa Kavirāja Gosvāmī consider his personal property? (124p)
(c) Who enjoys the riches of actual spiritual bliss? (124p)

Any other questions you feel relevant/ important?

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

A Reader's Walk Through Map

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Fourteen.

—The Childhood Pastimes of Lord Caitanya—

Salient Points from Śrīla Prabhupāda's Introduction:

Śrīla Bhaktivinoda Thākura has given a summary of this chapter in his *Amṛta-pravāha-bhāṣya*: “In the Fourteenth Chapter there is a description of how Lord Caitanya Mahāprabhu enjoyed His childhood pastimes—crawling, crying, eating dirt and giving intelligence to His mother, favoring a *brāhmaṇa* guest, riding on the shoulders of two thieves and misleading them to His own house, and, on the plea of being diseased, taking *prasādam* in the house of Hiranya and Jagadīśa on the *Ekādaśī* day. The chapter further describes how He displayed Himself as a naughty boy, how when His mother fainted He brought a coconut to her on His head, how He joked with girls of the same age on the banks of the Ganges, how He accepted worshipful paraphernalia from Śrīmatī Lakṣmīdevī, how He sat down in a garbage pit and instructed His mother in transcendental knowledge, how He left the pit on the order of His mother, and how He dealt with His father with full affection.”

Text Nos.	Topic	Text Ref.
1 – 3	Glorification of Śrī Caitanya Mahāprabhu and His associates.	
4 – 96	Kṛṣṇadāsa Kavirāja Gosvāmī gives a brief but comprehensive overview of Lord Caitanya's childhood pastimes in chronological order.	4, 95 – 96
6 – 11	Baby Nimāi displays the divine markings on His lotus feet.	6
12 – 19	Jagannātha Miśra calls for Nīlāmbara Cakravartī, who elaborately explains the significance of the markings on Lord Caitanya's feet.	
20	Śacīmātā and Jagannātha Miśra observe Nimāi's name-giving festival in great joy.	20
21 – 23	Nimāi begins to crawl, walk and play with other little children.	
24 – 36	Little Nimāi preaches Māyāvāda philosophy, but is defeated by His mother.	
37 – 47	Baby Nimāi eats the offering of a <i>brāhmaṇa</i> , is stolen and returned by two thieves, asks for food on <i>Ekādaśī</i> from the house of Hiranya and Jagadīśa, steals with His friends, and slaps His mother with His little hand.	
48 – 61	Child Nimāi teases the young girls engaged in worshiping demigods on the banks of the Ganges.	
62 – 70	Young Nimāi meets His eternal consort, Lakṣmīdevī.	
71 – 82	Śacīmātā scolds Nimāi for His naughty pranks, but sees and hears celestial sights and sounds.	
83 – 93	Jagannātha Miśra argues with a <i>brāhmaṇa</i> in a dream about Nimāi's behaviour.	
94	Jagannātha Miśra begins his son's education by performing the <i>hāte khaḍi</i> ceremony.	94
95 – 96	Kṛṣṇadāsa Kavirāja Gosvāmī concludes his synopsis of Lord Caitanya's childhood pastimes.	
97	Kṛṣṇadāsa Kavirāja Gosvāmī's prayer of loyal submission.	

Discussion Prompts — And a Reader's Checklist —

(Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Fourteen)

A. Texts 1 – 23

1. (a) What are the gifts of Śrī Caitanya Mahāprabhu? (1p)
(b) What does *Hari-bhakti-vilāsa* confirm? (1p)
(c) Why does Kṛṣṇadāsa Kavirāja Gosvāmī take shelter of Śrī Caitanya Mahāprabhu? (1p)
2. Please explain text 5. (5p)
3. How does Śrīla Prabhupāda explain the statement made by Jagannātha Miśra in text 9? (9p)
4. There are thirty-two bodily symptoms of a great personality. What are they? (15 + p)
5. (a) On what basis was Lord Caitanya Mahāprabhu accepted as an incarnation of Kṛṣṇa. (18p)
(b) For whom are false incarnations meant? (18p)
6. How did baby Nimāi cause all the ladies to chant the Holy Name? (22 + p)

B. Texts 24 – 47

1. (a) What are the defects in Māyāvāda philosophy indicated in text 29? (29p)
(b) When can an activity be considered spiritual? *Māyā*? (29p)
2. How did Śacīmātā defeat her son's Māyāvāda philosophy ? (31 – 32 + p)
3. What was baby Nimāi's response to what she said? (33 – 35)
4. Why is Lord Caitanya Mahāprabhu's philosophy *acintya-bhedābheda*? (33p)
5. Texts 37 – 47 and purports describe some of the childhood pastimes of little Nimāi. Which one most attracts you? Why? (37 – 47 + ps)

C. Texts 48 – 70

1. Please explain text 50. (50p)
2. What should every householder who is actually intelligent do? (55p)
3. (a) Please explain text 66. (66p)
(b) How did Lakṣmī respond to Śrī Caitanya Mahāprabhu's order that she worship Him? (67)
(c) What was Śrī Caitanya Mahāprabhu's response to her worship? (68 – 69)

D. Texts 71 – 97

1. What was the absolute knowledge Lord Caitanya Mahāprabhu taught His mother? (75p)
2. Why was Jagannātha Miśra not interested in the *brāhmaṇa*'s understanding of the principles of religion? (90 + p)
3. How does Śrīla Prabhupāda explain the *hāte khaḍi* ceremony? (94p)

Any other questions you feel relevant/ important?

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma. Hare Rāma. Rāma Rāma. Hare Hare***

A Reader's Walk Through Map

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Fifteen.

—The Lord's *Paugṛḍa-līlā*—

Salient Points from Śrila Prabhupāda's Introduction:

A synopsis of the Fifteenth Chapter is as follows. The Lord took lessons in grammar from Gaṅgādāsa Paṇḍita and became very expert in commenting upon grammar. He forbade His mother to take grains on the *Ekādaśī* day. He narrated a story that Viśvarūpa, after accepting the *sannyāsa* order, invited Him in a dream to accept *sannyāsa* also, but the Lord refused and was therefore sent back home. When Jagannātha Miśra passed away, the Lord married the daughter of Vallabhācārya, whose name was Lakṣmī. All these events are summarized in this chapter.

Text Nos.	Topic	Text Ref.
1 – 2	Śrī Caitanya Mahāprabhu and His associates are glorified.	
3 – 4	Kṛṣṇadāsa Kavirāja Gosvāmī says: Let me now enumerate the activities of the Lord between the ages of five and ten. His chief occupation during this period was to engage Himself in study. The pastimes of the Lord during His paugṛḍa age were very extensive. His education was His chief occupation, and after that His very beautiful marriage took place.	
5 – 7	Kṛṣṇadāsa Kavirāja Gosvāmī briefly mentions Śrī Caitanya Mahāprabhu's brilliance as a student, which is beautifully and elaborately explained in Śrīla Vṛndāvana dāsa Thākura's <i>Caitanya-bhāgavata</i> .	7
8 – 10	Śrī Caitanya Mahāprabhu requests His mother not to eat grains on <i>Ekādaśī</i> .	
11 – 15	Viśvarūpa leaves home and takes <i>sannyāsa</i> , but Śrī Caitanya Mahāprabhu assures His parents that He will be there to serve them.	15
16 – 22	Śrī Caitanya Mahāprabhu eats <i>prasāda</i> betel nuts and falls unconscious. In that state, He has an interesting conversation with His elder brother, Viśvarūpa.	
23 – 24	Jagannātha Miśra passes away from this world, friends and relatives console the family and Śrī Caitanya Mahāprabhu performs the last rites.	
25 – 30	Śrī Caitanya Mahāprabhu decides to enter the <i>grhastha āśrama</i> and marries Lakṣmīdevī.	25, 30
31 – 33	Kṛṣṇadāsa Kavirāja Gosvāmī concludes his very brief presentation of Śrī Caitanya Mahāprabhu's <i>paugṛḍa-līlā</i> and reminds us that Vṛndāvana dāsa Thākura has very elaborately described these pastimes in his <i>Caitanya-bhāgavata</i> .	
34	Kṛṣṇadāsa Kavirāja Gosvāmī's prayer of loyal submission.	

Discussion Prompts — And a Reader’s Checklist —

(Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Fifteen)

A. Texts 1 – 7

1. (a) What is meant by “His *paugṛda* age”? (3)
(b) What was Śrī Caitanya Mahāprabhu’s chief occupation during this time? (3)
(c) What then took place? (4)
2. (a) Who were Śrī Caitanya Mahāprabhu’s grammar teachers when He was very young? (5p)
(b) Who taught Him grammar of a higher standard? (5p)
(c) Why is Sanskrit grammar considered the gateway to education? (5p)

B. Texts 8 – 10

1. (a) What did Śrī Caitanya Mahāprabhu ask His mother to give Him in charity? (9)
(b) What does the *Skanda Purāṇa* have to say about a person who eats grains on *Ekādaśī*? (9p)
(c) What is strictly forbidden for a Vaiṣṇava? (9p)
(d) How is it that Śacīmātā had not previously observed the *Ekādaśī* fast? (10p)
(e) What standard for women was introduced by Śrī Caitanya Mahāprabhu? (10p)

C. Texts 11 – 24

1. It is sometimes said that Lord Caitanya Mahāprabhu did not approve of the acceptance of the *sannyāsa* order. What does Śrīla Prabhupāda have to say about this? (14p)
2. (a) Who performed Jagannātha Miśra’s cremation rites? (24)
(b) How did He do that? (24)

D. Texts 25 – 34

1. (a) Why did Śrī Caitanya Mahāprabhu consider it His duty to act as a *grhasthā*? (25 – 27)
(b) Who arranged His marriage to Lakṣmīdevī? (29p)
2. Why has Kṛṣṇadāsa Kavirāja Gosvāmī very briefly described Śrī Caitanya Mahāprabhu’s *paugṛda-līlā*? (31 – 33)

Any other questions you feel relevant/ important?

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

A Reader's Walk Through Map

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Sixteen.

—Lord Caitanya's Kaiśora-līlā—

Salient Points from Śrīla Prabhupāda's Introduction:

This chapter fully describes Lord Caitanya's *kaiśora-līlā*, or the activities He performed just before attaining youth. During this time He studied deeply and was victorious over greatly learned scholars, notably Keśava Kāsmīrī. During His *kaiśora-līlā* the Lord also sported in the water. He went to East Bengal to secure financial assistance, cultivate knowledge and introduce the *sāṅkīrtana* movement, and there He met Tapana Miśra, whom He instructed about spiritual advancement and ordered to go to Vārāṇasī. While Lord Caitanya Mahāprabhu was touring East Bengal, His wife, Lakṣmīdevī, was bitten by a serpent or by the serpent of separation, and thus she left this world. When the Lord returned home, He saw that His mother was overwhelmed with grief because of Lakṣmīdevī's death. Therefore at her request He later married His second wife, Viṣṇupriyā-devī.

Text Nos.	Topic	Text Ref.
1 – 2	Kṛṣṇadāsa Kavirāja Gosvāmī's glorification of Śrī Caitanya Mahāprabhu and His associates.	
3	Kṛṣṇadāsa Kavirāja Gosvāmī offers his obeisances to Lord Caitanya Mahāprabhu in His <i>kaiśora</i> age.	
4 – 26	A sketch of Śrī Caitanya Mahāprabhu's <i>kaiśora</i> age:	
4 – 7	Śrī Caitanya Mahāprabhu begins teaching and exhibits His intellectual prowess.	
8 – 9	The Lord goes to East Bengal to teach, and to introduce the <i>sāṅkīrtana</i> movement.	
10 – 19	Tapana Miśra receives instruction about chanting the <i>mahā-mantra</i> from Śrī Caitanya Mahāprabhu and is ordered by Him to live in Vārāṇasī.	
20 – 26	Śrī Caitanya Mahāprabhu returns home and continues teaching. After the demise of His first wife, Lakṣmīdevī, He marries again. His second wife's name is Viṣṇupriyā.	
27– 109	After offering his obeisances to Śrīla Vṛndāvana dāsa Ṭhākura, Kṛṣṇadāsa Kavirāja Gosvāmī gives a partial but detailed account of Śrī Caitanya Mahāprabhu's victory over the champion scholar, Keśava Kāsmīrī. This account also beautifully narrates the scholar's realizations and his surrender to Śrī Caitanya Mahāprabhu.	
28– 105	Śrī Caitanya Mahāprabhu and Keśava Kāsmīrī Pañḍita meet and Śrī Caitanya Mahāprabhu critically reviews his poetic glorification of Gaṅgā devī.	
105–109	Goddess Sarasvatī informs the scholar of Śrī Caitanya Mahāprabhu's position and he surrenders to Him.	
110	The nectarean drops of Śrī Caitanya Mahāprabhu's pastimes can satisfy the senses of everyone who hears them.	110
111	Kṛṣṇadāsa Kavirāja Gosvāmī's prayer of loyal submission.	

Discussion Prompts — And a Reader’s Checklist —

(Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Sixteen)

A. Texts 1 – 26

1. (a) Why does Narottama dāsa Ṭhākura pray for Lord Caitanya’s mercy? **(1p)**
(b) What is the qualification to claim the favour of Śrī Caitanya Mahāprabhu? **(1p)**
(c) What is the benefit of surrendering unto the lotus feet of Śrī Caitanya Mahāprabhu? **(1p)**
2. (a) At what age did Śrī Caitanya Mahāprabhu begin teaching students? **(4)**
(b) This marks the beginning of Śrī Caitanya Mahāprabhu’s _____ age. **(4)**
3. What is Śrīla Prabhupāda’s comment on Text 8? **(8p)**
4. “One must first ascertain the object of life and then understand how to attain it.” Please explain. **(10p)**
5. (a) What will produce doubt in the heart? **(11)**
(b) What is the result of diverting one’s attention to studying many books? **(11p)**
(c) For whom is Lord Caitanya’s instruction to Tapana Miśra especially significant? **(11p)**
6. (a) What is the basic principle of success? **(15)**
(b) Upon what is the Kṛṣṇa consciousness movement based? **(15p)**
(c) Upon what is Śrī Caitanya Mahāprabhu’s cult based? **(15p)**
7. Why did Śrī Caitanya Mahāprabhu instruct Tapana Miśra to live in Vārāṇasī? **(18p)**
8. What instructions are called *tattva-kathā*, or real truth? **(23p)**
9. Please tell us something about Keśava Kāsmīrī. **(25p)**

B. Texts 27 – 86

1. (a) How did Keśava Kāsmīrī challenge Śrī Caitanya Mahāprabhu? **(32p)**
(b) Why did he do this? **(32p)**
(c) How did Śrī Caitanya Mahāprabhu increase Keśava Kāsmīrī’s false pride? **(33p, 34 – 35)**
(d) How did Keśava Kāsmīrī respond to this? **(36)**
(e) What was Śrī Caitanya Mahāprabhu’s response to Keśava Kāsmīrī’s behaviour? **(37 – 38 + p, 39)**
2. (a) How did Śrī Caitanya Mahāprabhu explain His ability to learn by heart one of Keśava Kāsmīrī’s composed verses? **(44 + p)**
(b) Please explain the significance and value of the word “śruti-dhara”. **(44p)**
(c) What did Keśava Kāsmīrī say when Śrī Caitanya Mahāprabhu asked him to explain the faults in his verse? **(50)**
(d) How did Śrī Caitanya Mahāprabhu respond to this? **(51 – 52)**
(e) Please explain “śrauta-panthā”. **(52p)**

3. (a) Please tell us the five faults Śrī Caitanya Mahāprabhu found in Keśava Kāsmīrī's verse. (54 + p)
 - (b) What were the five literary embellishments? (72 – 83)
 - (c) How did Śrī Caitanya Mahāprabhu conclude His critique of Keśava Kāsmīrī's verse? (84 – 85)
4. (a) What is the central point of all Vaiṣṇava philosophy? (81p)
 - (b) Please explain this by practical example. (81p)

C. Texts 87 – 111

1. (a) How did Keśava Kāsmīrī respond to Lord Caitanya Mahāprabhu's explanation? (87 – 90)
 - (b) What did he say to Him? (91 – 92)
 - (c) How did Śrī Caitanya Mahāprabhu respond to Keśava Kāsmīrī? (93 – 94)
2. (a) What is the problem with being proud? (89p)
 - (b) What is our only duty? (89p)
 - (c) Why did Mother Sarasvatī create a situation for Keśava Kāsmīrī to be defeated by Śrī Caitanya Mahāprabhu? (89p)
 - (d) How did she arrange his defeat? (97)
3. (a) How did Lord Caitanya Mahāprabhu's students respond to Keśava Kāsmīrī's defeat? (98)
 - (b) How did Lord Caitanya Mahāprabhu respond to this? (98 – 105)
4. (a) What was Goddess Sarasvatī's response to Keśava Kāsmīrī's worship of her? (106)
 - (b) What did Keśava Kāsmīrī do in response to the understanding she gave him? (107)
 - (c) Why was the poetic champion certainly most fortunate? (108 + p)

Any other questions you feel relevant/ important?

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

A Reader’s Walk Through Map

Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Seventeen.

—Sri Gaurasundara’s Youthful Pastimes—

Salient Points from Śrīla Prabhupāda’s Introduction:

The Seventeenth Chapter, as summarized by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*, describes Lord Caitanya Mahāprabhu’s pastimes from His sixteenth year until the time He accepted the renounced order of life. Śrīla Vṛndāvana dāsa Ṭhākura has already vividly described these pastimes in the *Caitanya-bhāgavata*; therefore Kṛṣṇadāsa Kavirāja Gosvāmī describes them only briefly. Vivid descriptions of some portions of His pastimes are seen in this chapter, however, because Vṛndāvana dāsa Ṭhākura has not elaborately described them.

Text Nos.	Topic	Text Ref.
1 – 2	Glorification and obeisances by Kṛṣṇadāsa Kavirāja Gosvāmī to Śrī Caitanya Mahāprabhu and His associates.	
3 – 20	Kṛṣṇadāsa Kavirāja Gosvāmī enumerates Śrī Caitanya Mahāprabhu’s youthful pastimes in chronological order.	3
20 – 33	Śrī Caitanya Mahāprabhu elaborately explains the import of the “ <i>harer nāma</i> ” śloka.	20
34 – 64	Śrī Caitanya Mahāprabhu deals very gravely with two cases of <i>vaiṣṇava-aparādhā</i>:	
37 – 59	Gopāla Cāpāla	
60 – 64	A <i>brāhmaṇa</i> expert in harsh speech and cursing.	
65 – 120	Kṛṣṇadāsa Kavirāja Gosvāmī continues enumerating Śrī Caitanya Mahāprabhu’s youthful pastimes.	
121 – 226	Kṛṣṇadāsa Kavirāja Gosvāmī elaborately describes Śrī Caitanya Mahāprabhu’s pastimes with Chand Kazi.	
227 – 274	The author resumes (and concludes) his enumeration of Śrī Caitanya Mahāprabhu’s youthful pastimes.	274
275 – 304	Kṛṣṇadāsa Kavirāja Gosvāmī briefly discusses that Kṛṣṇa who accepted the mood of the <i>gopīs</i> and assumed the form of Śrī Caitanya Mahāprabhu.	275
305 – 310	The author concludes this discussion by firmly restating that Śrī Caitanya Mahāprabhu’s character and pastimes cannot be understood through logic and argument.	
311 – 332	Following in the footsteps of Śrī Vyāsadeva, Kṛṣṇadāsa Kavirāja Gosvāmī reiterates the essence of each chapter of Ādi-līlā.	313
333 – 336	Kṛṣṇadāsa Kavirāja Gosvāmī’s offers respectful obeisances to the Pañca-tattva and the Gosvāmīs headed by Śrī Svarūpa Dāmodara. He expresses his heartfelt desire to place their lotus feet on his head and serve them.	

Discussion Prompts — And a Reader's Checklist —

(Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Seventeen)

A. Texts 1 – 20

1. (a) Please explain the implications of Kṛṣṇadāsa Kavirāja Gosvāmī's statement "Caitanya Mahaprabhu is as fully independent as Kṛṣṇa". (1p)
(b) Please give at least one example to support your answer. (1p)
2. How did Śrī Gaurasundara shine forth in His youthful pastimes? (4)
3. (a) What was the actual reason for Śrī Caitanya Mahāprabhu's craziness? (7)
(b) What did He claim to be the reason? (7 + p)
(c) What was His purpose in manifesting this attitude of craziness? (7p)
4. (a) From whom did Śrī Caitanya Mahāprabhu receive initiation? (9)
(b) What was the immediate result of Him taking initiation? (9)
(c) Śrī Caitanya Mahāprabhu showed by His personal example that *brahmaṇas* should be respected. What does Śrīla Prabhupāda have to say about this? (9p)
5. What did Śrī Caitanya Mahāprabhu teach us by enacting the pastime of claiming His mother to be a *vaiṣṇava-aparādhī*? (10p)
6. (a) Please explain the *sad-bhuja* form of Lord Gaurasundara. (12p)
(b) Please explain His *catur-bhuja* form. (14)
(c) What was the *dvi-bhuja* form Śrī Caitanya Mahāprabhu manifested? (15)
7. Please briefly tell us of at least three Gaura pastimes recorded by Kṛṣṇadāsa Kavirāja Gosvāmī between texts 16-20. (16–20 + purports)

B. Texts 21 – 33

1. (a) In this age of Kali, who is the incarnation of Lord Kṛṣṇa? (22)
(b) How can one directly associate with Him? (22)
(c) What is the benefit of such association? (22)
2. (a) Why does the *Bṛhan-nāradīya Purāṇa* repeatedly emphasize the chanting of the Holy Name? (23p)
(b) What is Śrīla Prabhupāda's request in this regard? (23p)
(c) Why is he making this request? (23p)
3. (a) What does the use of the word *kevala* (in Text 21) prohibit? (24)
(b) What does Śrīla Prabhupāda's Kṛṣṇa consciousness movement stress? Why? (24p, 25)
(c) What is the fate of those who do not know "the secret of success for this age of Kali"? (24p)
4. (a) How can we always chant the Holy Name? (26–27, 31)
(b) Why is the example of a tree given to illustrate forbearance? (28–29)
(c) What is the devotional behaviour that will solidly maintain our devotional service? (30)

- (d) What does the example of the grass indicate? (31p)
- (e) What is Kṛṣṇadāsa Kavirāja Gosvāmī's humble request? (32, 31)
- (f) What does he tell us to strictly follow? Why? (33)

5. (a) When it is not possible to attain perfect love of Kṛṣṇa by chanting the Hare Kṛṣṇa *mahā-mantra*? (32p)
- (b) What does Śrīla Prabhupāda mean when he says "chanting is very simple but one must practice it seriously."? (32p)

C. Texts 34 – 64

1. (a) What pastime did Śrī Caitanya Mahāprabhu enact every night for one full year in the house of Śrīvāsa Ṭhākura? (34)
- (b) Why were the doors closed? (35)
- (c) When should the temple doors be closed? (35p)
- (d) When are our temples open for everyone? (35p)
2. (a) Who was Gopāla Cāpāla? (37–38)
- (b) What did he do to defame Śrīvāsa Ṭhākura? Why? (37–38 + p, 39–40)
- (c) What was Śrīvāsa Ṭhākura's response to this? (41–42)
- (d) What was the response of the assembled gentlemen? (43–44)
3. (a) What does Lord Caitanya indicate by His *Śikṣāṣṭakam* 3 verse? (44p)
- (b) What does Śrīla Prabhupāda have to say about "hari-jana"? (44p)
4. (a) What happened to Gopāla Cāpāla after he tried to defame Śrīvāsa Ṭhākura? (45–47)
- (b) What did he say when he saw Śrī Caitanya Mahāprabhu? (48–49)
- (c) What did his simplicity allow him to believe? What didn't he know? (49p)
- (d) What was Śrī Caitanya Mahāprabhu's response to Gopāla Cāpāla's request? (50–54)
- (e) What is the mission of all *avatāras*? (53p)
5. (a) When Lord Caitanya came back to the village of Kuliya, what did Gopāla Cāpāla do? (55–56)
- (b) What was Śrī Caitanya Mahāprabhu's response this time? (55–58)
- (c) How did Gopāla Cāpāla react and what was the final outcome? (59)
6. (a) Why did the *brāhmaṇa* curse Śrī Caitanya Mahāprabhu? (60–62)
- (b) What was the curse? (63)
- (c) What was Lord Caitanya's response? (63)
- (d) What is the benefit of a faithful person hearing this pastime? (64)
- (e) What is meant by "faithful" in this context? (64p)

D. Texts 65 – 120

1. (a) Please select your favourite pastime from this section of verses and briefly retell it. (65–120)
- (b) What is our only means for satisfying Kṛṣṇa? (78p)
- (c) What is the vision of a perfect devotee? (113p)

E. Texts 121 – 141

1. (a) What was Lord Caitanya's order to all the citizens of Navadvīpa? (121)
- (b) What was the enthusiastic response to His order? (121–123)

- (c) What is Śrīla Prabhupāda's instruction to the managers of ISKCON's world centre at Māyāpura in this regard? (123p)
- (d) What was the response of the local Mohammedans to the growing *sankirtana* movement? (124)
- (e) How did Chand Kazi respond to their complaint? (125–128)
- (f) How were the Hindu's converted into Mohammedans? (128p)
- (g) What is the order of Śrī Caitanya Mahāprabhu? (126p)
- (h) What is the benefit of adhering to His order? (126p)
- (i) What was Śrī Caitanya Mahāprabhu's response when He heard that the Chand Kazi had banned *Nāma-sankirtana*? (130–140 + p)
- (j) What can preachers learn from Śrī Caitanya Mahāprabhu's way of dealing with the Kazi's ban? (130p)
2. (a) What was the Kazi's response to hearing the loud chanting of the Holy Name? (141)
- (b) Please tell us something about Śrī Caitanya Mahāprabhu's civil disobedience movement. (141p)
- (c) What can contemporary preachers learn from this? (141p)

F. Texts 142 – 226

1. (a) What was Śrī Caitanya Mahāprabhu's mood and behaviour when He met the Kazi? (144 + p, 145)
- (b) What can we learn from this? (144p)
- (c) How did the Kazi respond to Śrī Caitanya Mahāprabhu? (146–150)
2. (a) Please briefly recount the discussion between Śrī Caitanya Mahāprabhu and the Kazi about cow killing. (153–171, plus relevant purports)
- (b) Please briefly recount the discussion between Śrī Caitanya Mahāprabhu and the Kazi concerning the Kazi's leniency towards the *sankirtana* mission. (172–220, plus relevant purports)
3. (a) What did Śrī Caitanya Mahāprabhu beg from the Kazi in charity? (221)
- (b) What was the Kazi's response? (222)
- (c) What is the result of hearing the discussion between Śrī Caitanya Mahāprabhu and the Kazi? (226)
4. What did you learn about the Holy Name from Śrī Caitanya Mahāprabhu's discussion with the Kazi? (200p, 212p, 217p, 218p)

G. Texts 227 – 274

1. Please choose your favourite pastime from this section and briefly narrate it. (227–274)
2. What is Śrīla Prabhupāda's instruction regarding taking the dust from a devotee's feet? (244p, 245p)
3. (a) What were the misunderstandings of the student who criticized Śrī Caitanya Mahāprabhu's chanting of Gopī! Gopī!? (249p, 250p)
- (b) What was the result of all the students criticizing Śrī Caitanya Mahāprabhu? (257, 259–267)
- (c) What is the real essence of the Vedic literature? (257p)
- (d) What is the benefit of offering obeisances to a *sannyāsī*, especially a Vaiṣṇava *sannyāsī*? (266p)

4. (a) When did Śrī Caitanya Mahāprabhu accept *sannyāsa*? Where? From whom? (272 + p)
- (b) Who were the three Vaiṣṇava personalities who were with Śrī Caitanya Mahāprabhu when He took *sannyāsa*? (273)

H. Texts 275 – 310

1. What does Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura say about Śrī Caitanya Mahāprabhu accepting the attitude of the *gopīs*? (276p)
2. (a) Please explain Text 278. (279–289)
 - (b) What influence does Rādhā’s pure ecstasy have on Kṛṣṇa? (290–293)
3. (a) What is fully described in Texts 296-301? (301p)
 - (b) Who does Gadādhara Gosvāmī represent? (301p)
 - (c) Who does Śrīvāsa Ṭhākura represent? (301p)
4. Why does Kṛṣṇadāsa Kavirāja Gosvāmī end every chapter with the verse “śrī-rūpa.....kṛṣṇadāsa”? (304p)
5. Please explain the significance of Text 308. (305–309)

I. Texts 311 – 336

1. Please recount the essence of each chapter of *Ādi-līlā*. (312–327)
2. In a nutshell, what do these seventeen chapters describe? (328–329)
3. Who will very soon receive the causeless mercy of Śrī Kṛṣṇa Caitanya Mahāprabhu? (332)
4. (a) What are the last texts of this chapter? (335–336)
 - (b) What can we learn from Kṛṣṇadāsa Kavirāja Gosvāmī’s mood in these final Texts of *Ādi* 17?

Any other questions you feel relevant/ important?

Śrī Caitanya-caritāmṛta 1st Companion Guide was written by the mercy of Śrīla Prabhupāda and for his divine pleasure and purpose. It was completed on Śrīla Rūpa Gosvāmī’s *tirobhāva mahotsava*, 8th August 2014, in Śrī Vṛndāvana-dhāma.

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
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"If all the books in the world were destroyed, leaving only *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta*, then people would still be able to achieve the ultimate goal of life. And even if the *Śrīmad-Bhāgavatam* was lost, leaving only the *Caitanya-caritāmṛta*, there would still be no loss to humanity, for even that which has not been revealed in the *Bhāgavatam* is found in *Caitanya-caritāmṛta*. The supreme Absolute Truth is Sri Caitanya Mahaprabhu, the combined from of Rādhā and Kṛṣṇa. The *Caitanya-caritāmṛta* is His sound incarnation. The divine mystery of Rādhārāṇī's divine status and glories are found therein. Can there be any doubt, therefore, of the supreme status of this piece of transcendental literature?"

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura