

CAITANYA SUBODHINĪ

Enriching the Experience of Caitanya-caritāmṛta Study

ĀDI-LĪLĀ



GAURANGA DARSHAN DAS

Bhaktivedanta Vidyapitha Research Center
 ISKCON Govardhan Ecovillage, Galtare, Hamrapur (P.O),
 Wada (Taluka), Palghar (District), Maharashtra, India – 421303
 www.vidyapitha.in | Email: info@vidyapitha.in

Published and Printed by:

Tulsi Books (A division of Sri Tulsi Trust)
 7. K. M. Munshi marg, Girgaum Chowpatty, Mumbai – 400007
 www.tulsibooks.com | Email: tulsibookssales@gmail.com

© 2017, Sri Tulsi Trust

Copyrights for all the content and artwork in this book belong to *Sri Tulsi Trust*.

No part of this publication may be reproduced, stored in or introduced into a retrieval system or transmitted in any form, or by any means (electronic, mechanical, photocopying, recording or otherwise) without the prior written permission of Sri Tulsi Trust.

The Śrī Caitanya-caritāmṛta quotes used in the book are the copyright of
The Bhaktivedanta Book Trust, Used with Permission.

CAITANYA SUBODHINĪ ĀDI-LĪLĀ

ISBN: 978-93-81283-44-8

First Printing – April 2017: 2,000 Copies

Second Printing – August 2020: 2,000 Copies

Dedicated to



**HIS DIVINE GRACE
A. C. BHAKTIVEDĀNTA SWĀMĪ PRABHUPĀDA**

Founder Ācārya: International Society for Krishna Consciousness

**yair idr̥ṣī bhagavato gatir ātma-vāda
ekāntato nigamibhiḥ pratipādītā naḥ
tuṣyantv adabhra-karuṇāḥ sva-kṛtena nityam
ko nāma tat pratikaroti vinoda-pātram**

How can such persons, who have rendered unlimited service by explaining the path of self-realization in relation to the Supreme Personality of Godhead, and whose explanations are given for our enlightenment with complete conviction and Vedic evidence, be repaid except by folded palms containing water for their satisfaction? Such great personalities can be satisfied only by their own activities, which are distributed amongst human society out of their unlimited mercy.

[*Śrīmad-Bhāgavatam* 4.22.47]

ĀDI-LĪLĀ AT A GLANCE

Part A: Maṅgalācaraṇa – Auspicious Invocation

(Ādi 1.1-14 explained in Ādi 1-7)

Caitanyera Tattva (Ādi 1.1-6)

1. Obeisances to the six diversities of the Absolute Truth – Gurus (dikṣā and śikṣā); Bhaktas (pāriṣats and sādhakas); Avatāras (aṁśa, guṇa and śaktyāveśa); Prakāśas (prakāśa-vigrahas and vilāsa-vigrahas); Śaktis (lakṣmīs, mahiṣis and gopis) [Ādi 1.32-82]

2. Obeisances to Caitanya-Nityānanda – The sun and moon who arose to dissipate the darkness of ignorance and bestow Their benediction [Ādi 1.84-103]

3. Vastu-nirdeśa (Objective of the book): The Supreme Lord Kṛṣṇa who appeared as Lord Caitanya – His three features are Brahman, Paramātmā and Bhagavān and He is the source of Nārāyaṇa. He is the primeval Lord, the shelter and abode of everything [Ādi 2]

4. Āśīrvāda (Invoking the Lord's benediction) **and External reasons** for Lord Caitanya's advent: To give prema-bhakti, to establish the yuga-dharma and to fulfil Advaita's call; Kṛṣṇa's contemplation after His disappearance, attributes of Lord Caitanya and predictions of His appearance (kṛṣṇa-varṇam...) [Ādi 3]

5-6. Confidential reasons for Lord Caitanya's advent: Lord Caitanya is the combined form of Rādhā and Kṛṣṇa and He appeared in order to fulfil three desires of Kṛṣṇa: To understand the greatness of Rādhā's love, to taste His own sweetness and to experience Rādhā's happiness. [Ādi 4]

Nityānandera Mahattva (Ādi 1.7-11)

7-11. Śrī Nityānanda Rāma manifests in five forms (7): Saṅkarṣaṇa (8), Kāraṇodakaśāyī Viṣṇu (9), Garbhodakaśāyī Viṣṇu (10), Kṣīrodakaśāyī Viṣṇu and Śeṣa Nāga (11). He is very merciful and serves Lord Caitanya in various moods [Ādi 5]

Advaita- tattva (Ādi 1.12-13)

12-13. Advaita – Incarnation of Mahā-viṣṇu, nondifferent from Hari; **Ācārya** – propagates the cult of devotion; The glorious emotion of servitude [Ādi 6]

Pañca-tattva (Ādi 1.14)

14. Obeisances to bhakta-rūpa, svarūpa, bhaktāvatāra, bhaktākhyā and bhakta-śakti – the predominator tattvas and bhakta tattvas. The Pañca-tattva create a prema inundation and Lord Caitanya defeats the Māyāvādi sannyāsīs of Vārāṇasī, headed by Prakāśānanda Sarasvatī [Ādi 7]

Part B: Kṛṣṇa-premāra-taru –
The transcendental tree of love of Kṛṣṇa
(Ādi 8-12)

The author receives orders: Lord Caitanya's mercy in bestowing rare prema-bhakti; The glories of the holy name; Offensive and inoffensive chanting; Devotees of Vṛndāvana request Kavirāja Gosvāmī to write the later pastimes of Lord Caitanya that remained untold in Caitanya-bhāgavata by Vṛndāvana dāsa Ṭhākura. [Ādi 8]

The Caitanya tree: Lord Caitanya is the tree of kṛṣṇa-prema, its gardener, its main trunk and branches, and the bestower and enjoyer of its fruits. From this trunk hundreds of subbranches (devotees headed by Nityānanda and Advaita) grew that filled the entire universe, and the Lord ordered them to distribute the priceless fruits of kṛṣṇa-prema without discrimination. [Ādi 9]

Subbranches of the Caitanya tree: Devotees of Lord Caitanya in Orissa, Bengal, Jagannātha Purī and Vārāṇasī. [Ādi 10]

Subbranches of Nityānanda, Advaita and Gadādhara Paṇḍita. [Ādi 11-12]

Part C:
Ādi-līlā – The early pastimes (first 24 years) of Lord Caitanya
(Ādi 13-17)

Janma: A summary of the Lord's ādi-līlā and śeṣa-līlā. Before the Lord's advent, His superiors like Śacīdevī descended. The Lord then appeared on the auspicious Phālguṇa Pūrṇimā at the time of a lunar eclipse. The whole world was pleased. He spread saṅkīrtana in His various ages. [Ādi 13]

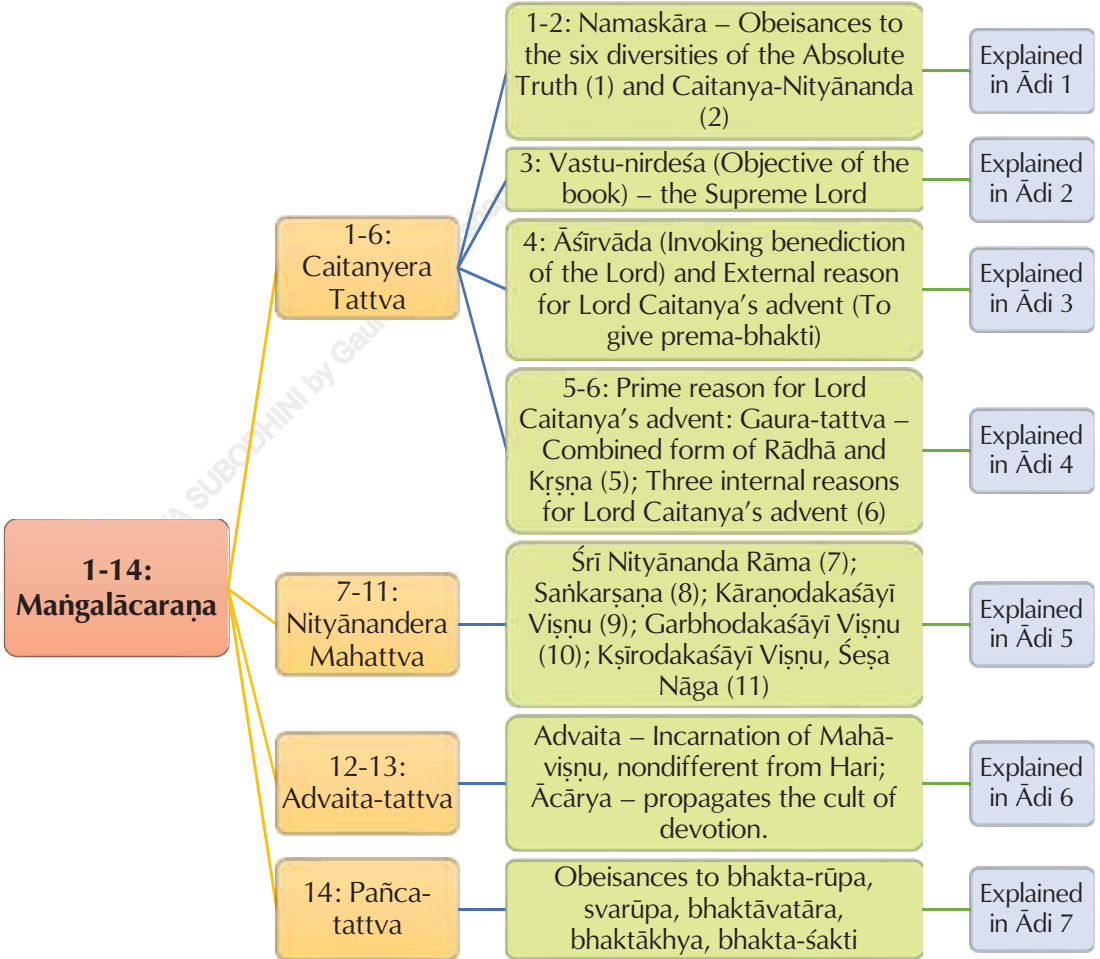
Bālya-līlā: Name giving ceremony, earing dirt, teasing young girls, astonishing His parents and other childhood pastimes. [Ādi 14]

Paugaṇḍa-līlā: Nimāi's education, Viśvarūpa's sannyāsa and the Lord's marriage. [Ādi 15]

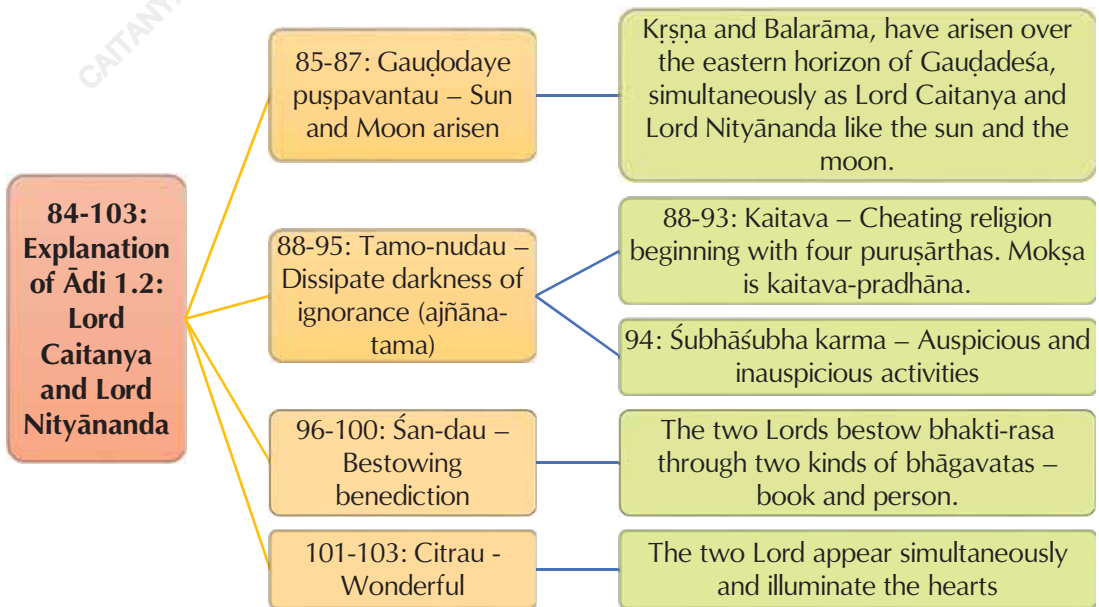
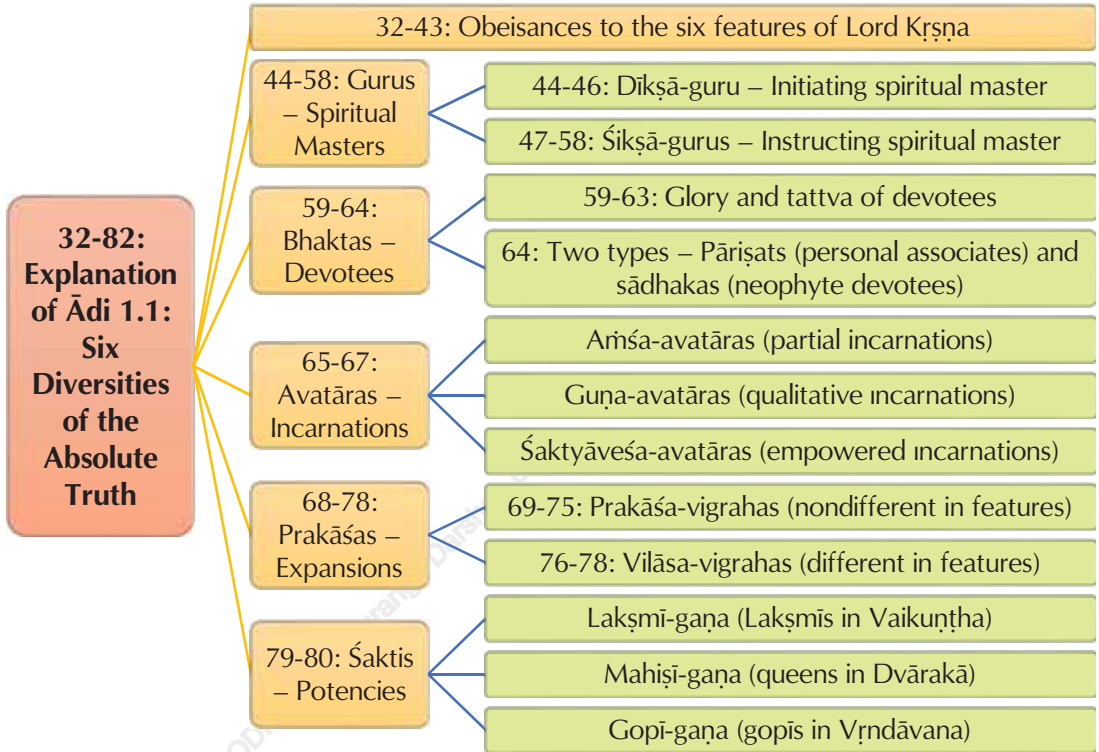
Kaiśora-līlā: Tour of East Bengal and meeting with Tapana Miśra; Lakṣmīdevī's disappearance and the Lord's marriage with Viṣṇupriyā; Encounter with Keśava Kāśmīrī. [Ādi 16]

Yauvana-līlā: The Lord's mercy on various devotees; Explanation of the "harer-nāma" verse to Śuklāmbara; The episode of Gopāla Cāpāla and other incidents in His youth; Transformation of Chand Kazi; Pastimes in Śrīvāsāṅgana; Acceptance of sannyāsa [Ādi 17]

ĀDI 1. THE SPIRITUAL MASTERS

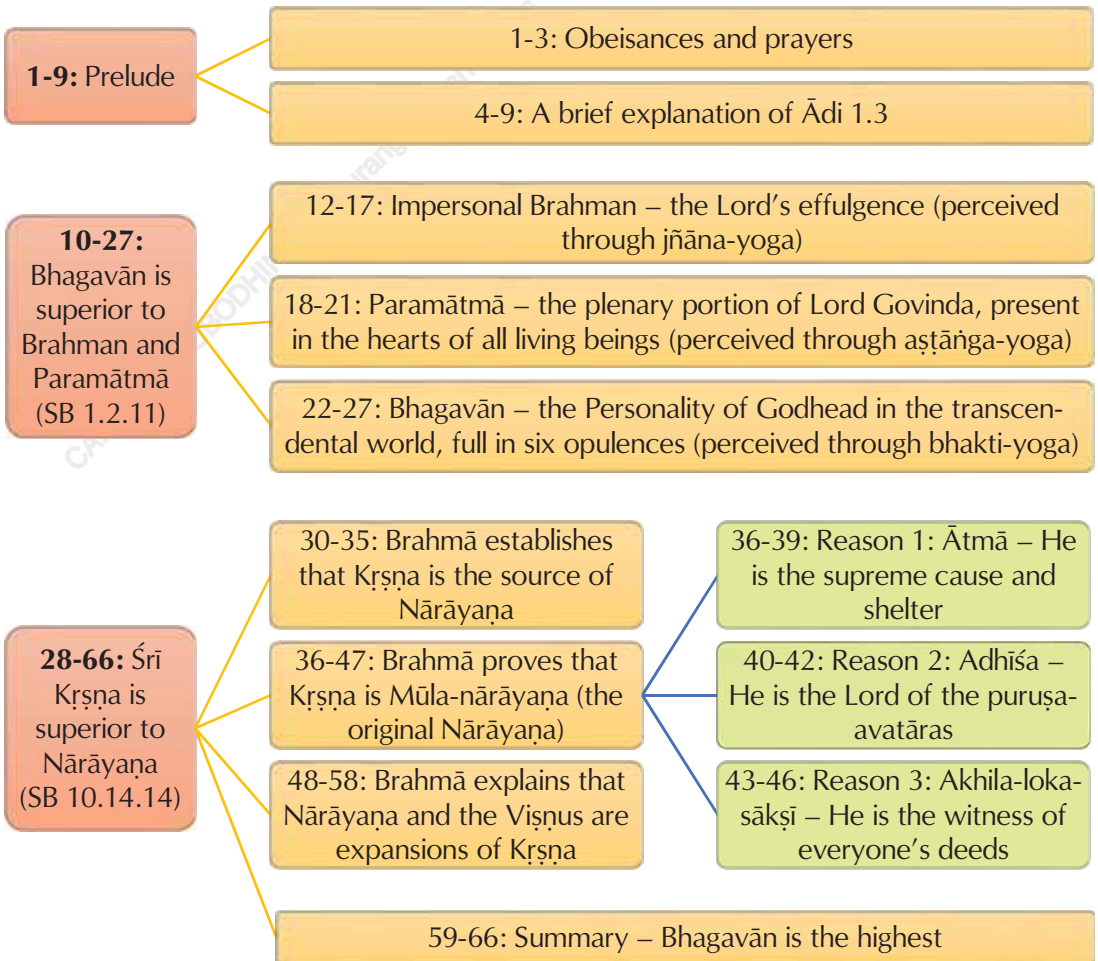


The first fourteen verses of *Śrī Caitanya-caritāmṛta* form the *maṅgalācaraṇa* or the invocation prayers of the book. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī explains these fourteen verses in great detail with various scriptural references in the first seven chapters of *Ādi-līlā* as shown in the above chart.



ĀDI 2: ŚRĪ CAITANYA MAHĀPRABHU IS THE SUPREME PERSONALITY OF GODHEAD

(Explanation of Ādi 1.3 – *Vastu-nirdeśa: Objective of the Book*)



67-90: Kṛṣṇa is the source of all incarnations (SB 1.3.28)

68-72: Sūta Gosvāmī's opinion: Although Kṛṣṇa is counted among the incarnations, He is the ultimate fountainhead. An opponent may consider it an interpretation.

73-90: Reply to the opponent – "A subject (Kṛṣṇa) is stated before its predicate (Bhagavān) and authoritative writers don't make mistakes. Therefore, this verse establishes Kṛṣṇa as the primeval Lord.

91-95: Kṛṣṇa is the shelter (āśraya) and abode (dhāma) of everything (SB 2.10.1-2)

The tenth topic of the Bhāgavatam (āśraya), which describes Lord Kṛṣṇa, is the shelter of the other nine.

97-100: Six svarūpas – Two manifestations (prābhava and vaibhava), two incarnations (amīśa and śaktyāveśa), two ages (bālya and paugaṇḍa)

96-108: Lord Kṛṣṇa's svarūpas (forms) and śaktis (energies)

101-103: Three śaktis: cit-śakti, māyā-śakti and jīva-śakti

105-108: Three puruṣa-avatāras

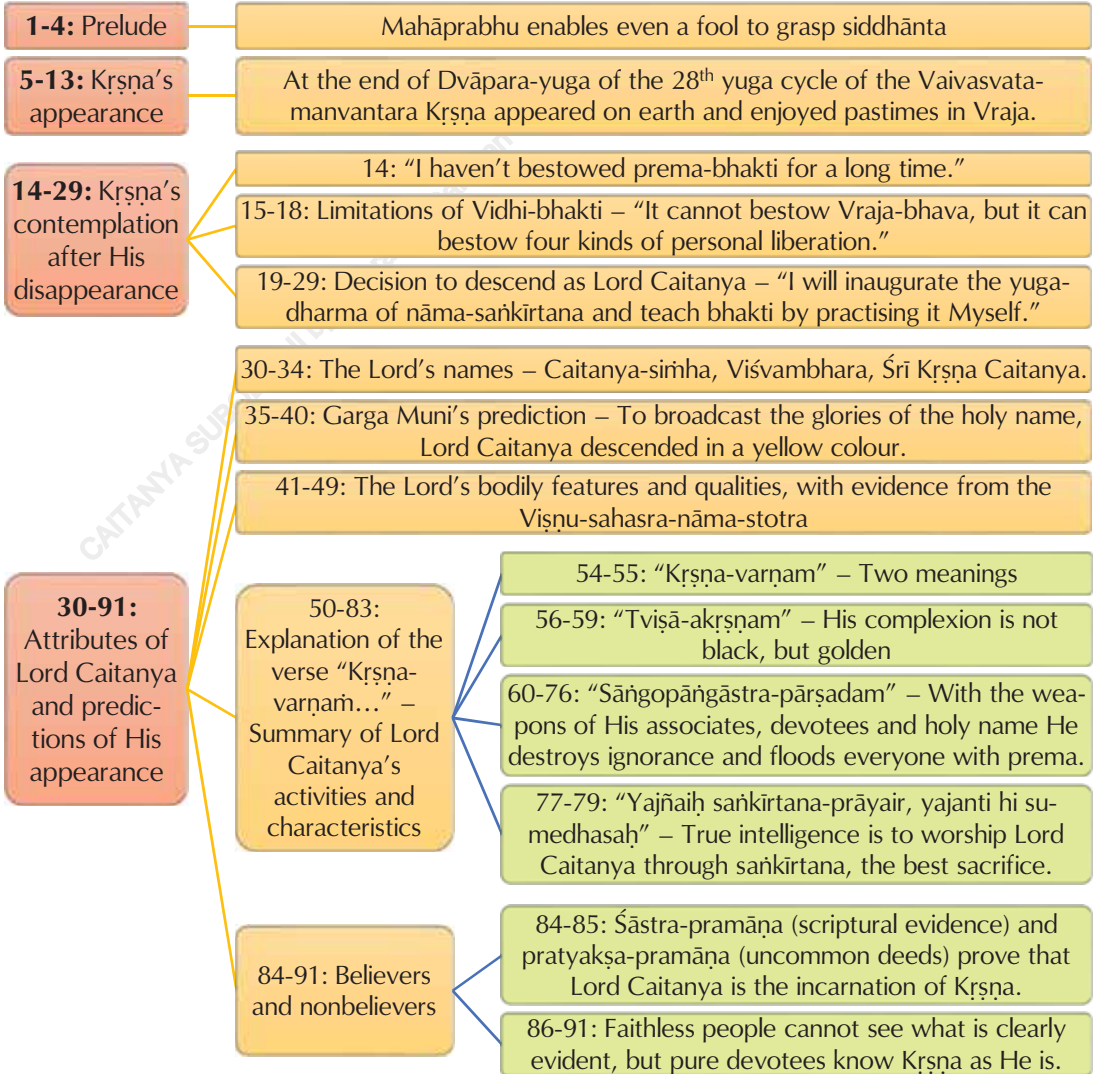
109-121: Conclusion – Lord Caitanya is the Supreme Absolute Truth

All incarnations stem from Lord Kṛṣṇa, who is Lord Caitanya. By discussing such siddhānta one can strengthen the mind and develop attachment for Kṛṣṇa.

CAITANYA SUBODHINI by Gaurāṅgī

ĀDI 3: THE EXTERNAL REASONS FOR THE APPEARANCE OF ŚRĪ CAITANYA MAHĀPRABHU

(Explanation of Ādi 1.4)



92-114:
Principal
reason for
Lord
Caitanya's
advent –
Appeal by
Advaita
Ācārya

92-98: When Kṛṣṇa desires to incarnate He first sends His elders including Advaita. Advaita finding the world devoid of kṛṣṇa-bhakti felt compassionate.

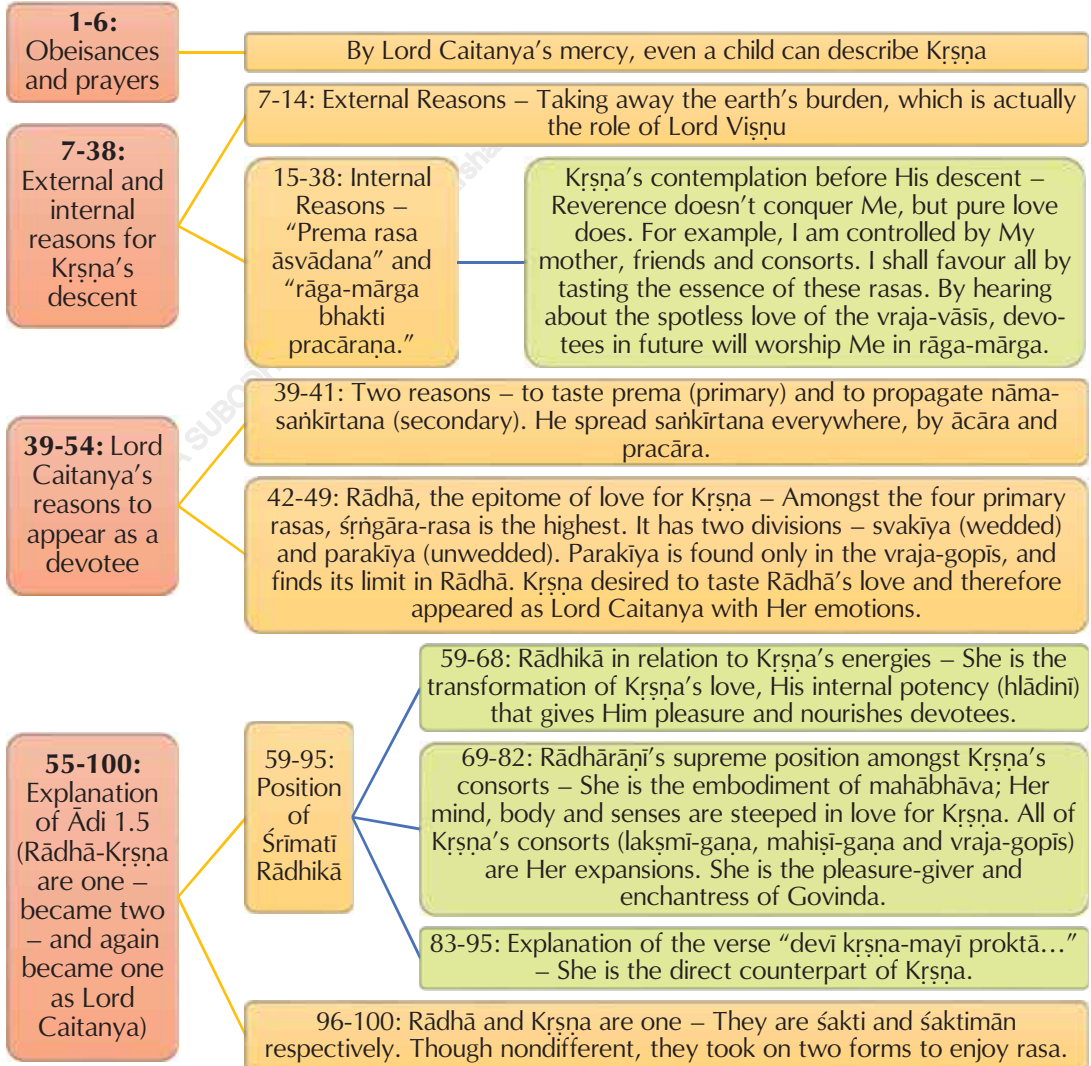
99-102: Advaita Ācārya's contemplation – If Kṛṣṇa Himself appears, then He can preach devotion by His personal example. My name Advaita will be fitting if I can induce Him to inaugurate the saṅkīrtana movement.

103-114: Remembering a verse from the Gautamīya-tantra, Advaita Ācārya worships and appeals to Lord Kṛṣṇa to appear.

CAITANYA SUBODHINI by Gaurāṅga Darshan Das

ĀDI 4: THE CONFIDENTIAL REASONS FOR THE APPEARANCE OF ŚRĪ CAITANYA MAHĀPRABHU

(Explanation of CC Ādi 1.5-6)



101-118: Kṛṣṇa is Rasika-śekhara

106-111: Lord Caitanya's madness in love – Caitanya's heart is the image of Rādhikā's emotions. He became mad in separation and incoherent with grief.

112-118: Kṛṣṇa in Vraja – Of Kṛṣṇa's kaumāra, paugaṇḍa and kaiśora ages, kaiśora is special. Though He is the abode of all mellows, He had three unfulfilled desires.

121-137: Kṛṣṇa's first desire – To understand the greatness of Rādhārāṇī's love (Śrī-rādhāyāḥ praṇaya-mahimā)

138-159: Kṛṣṇa's second desire – To taste His own sweetness (Madīyaḥ adbhuta-madhurimā)

119-229: Three internal reasons for Lord Caitanya's descent

160-229: Kṛṣṇa's third desire – To taste Rādhā's conjugal love (Saukhyam cāsyā mad-anubhavataḥ)

162-209: Characteristics of the gopīs' pure love – It is like gold, spotless, selfless, beyond comprehension, without a trace of lust and it is meant for only Kṛṣṇa's enjoyment. They don't consider their own pleasure or pain and they renounce everything for Him. Their pleasure is greater than Kṛṣṇa's and constantly increases.

210-219: The gopīs are Kṛṣṇa's assistants, teachers, students, friends, maids, wives and confidantes. Rādhārāṇī is the foremost gopī and the other gopīs are Her assistants.

220-229: Lord Caitanya is the same Kṛṣṇa, but He appeared with the sentiment of Rādhā.

230-277: Explanation of Ādi 1.6 (Kṛṣṇa wanted to experience the emotions of Śrī Rādhā)

238-268: Kṛṣṇa's contemplation on Rādhā's experience of pleasure – The contradictions in Rādhā and Kṛṣṇa's attraction for each other (Her pleasure is greater than His). Rādhā and Kṛṣṇa experience each other. Despite Kṛṣṇa's efforts He could not taste the joy Rādhā derives from Him.

269-277: Thus Kṛṣṇa decided to descend, with Her luster and mood, and at the time for establishing the yuga-dharma.

ĀDI 5: THE GLORIES OF LORD NITYĀNANDA BALARĀMA

(Explanation of CC Ādi 1.7-11)

1-6: Obeisances and prayers

Balarāma is the second body of Kṛṣṇa. They are one in identity, yet differ in form. Balarāma appeared as Nityānanda.

7-12: Explanation of Ādi 1.7 – Lord Nityānanda’s five forms

Balarāma is Mūla-saṅkarṣaṇa. He assumes four forms as Saṅkarṣaṇa and three Viṣṇus (Kāraṇodakaśāyī, Garbhodakaśāyī and Kṣīrodakaśāyī) and executes creation. As Śeṣa, He serves Kṛṣṇa in various ways.

13-49: Explanation of Ādi 1.8 – Saṅkarṣaṇa in the catur-vyūha

14-31: Description of the paravyoma – In the spiritual sky lie the Vaikuṅṭha planets of which Kṛṣṇa-loka is the highest. It has three divisions, Dvārakā, Mathurā and Gokula, and in those places Kṛṣṇa enjoys various pastimes. Elsewhere in the spiritual sky He manifests Himself as Nārāyaṇa.

32-39: Siddhaloka, the glowing effulgence outside the Vaikuṅṭha planets, is the residence of people who attain brahma-sāyujya

40-49: Mahā-saṅkarṣaṇa, the personal feature (amśa) of Nityānanda Balarāma has infinite spiritual opulences and He is the shelter of all jīvas.

50-92: Explanation of Ādi 1.9 – Kāraṇodakaśāyī Viṣṇu (amśa of Nityānanda)

50-64: He is the first puruṣa, who lies in the spiritual waters of the Kāraṇa Ocean. He is the original cause of the universe. By infusing His energy into prakṛti, prakṛti becomes the secondary cause.

65-92: He casts His glance and impregnates māyā with the jīvas. When He exhales, the universes emanate from His skin pores. He is the source of other puruṣas and many incarnations, and He is untouched by māyā.

93-108: Explanation of Ādi 1.10 – Garbhodakaśāyī Viṣṇu (amśa-amśa of Nityānanda)

Mahā-viṣṇu enters each of the universes as Garbhodakaśāyī Viṣṇu. He fills half the universes with the water from His perspiration and manifests the 14 worlds in the other half. From His navel grows a lotus, which is the birthplace of Lord Brahmā. He is the Supersoul, Hiraṇyagarbha, and the universal form is His expansion.

109-125: Explanation of Ādi 1.11 – Kṣīrodakaśāyī Viṣṇu and Śeṣa (amśa-amśa and kalā of Nityānanda respectively)

110-116: Activities of Kṣīrodakaśāyī Viṣṇu – He is the Supersoul of all jīvas and descends as different incarnations to establish dharma and vanquish adharmā.

117-125: Activities of Śeṣa – He holds the planets upon His thousands of heads. He glorifies and serves Lord Kṛṣṇa by assuming many forms.

126-133: What glory is there in calling Lord Nityānanda Ananta?

He is the source of all incarnations and since there is no difference between the incarnations and their source, devotees may sometimes call Him Ananta. There is no falsity in this.

134-141: Moods of Lord Nityānanda in Serving Lord Caitanya

In transcendental emotion Nityānanda serves Lord Caitanya as His guru, friend and servant, just as Balarāma served Lord Kṛṣṇa.

142-160: Lord Caitanya is the only supreme controller

All others are Lord Caitanya's servants, who dance as He makes them do. Advaita and Lord Nityānanda are His principal associates. Nityānanda formerly appeared as Lakṣmaṇa, the younger brother of Lord Rāma, and silently tolerated the sufferings of Rāma. However, as Balarāma He became the elder brother of Kṛṣṇa and served Him. They both are the Supreme Lords.

161-235: Power of Lord Nityānanda's mercy

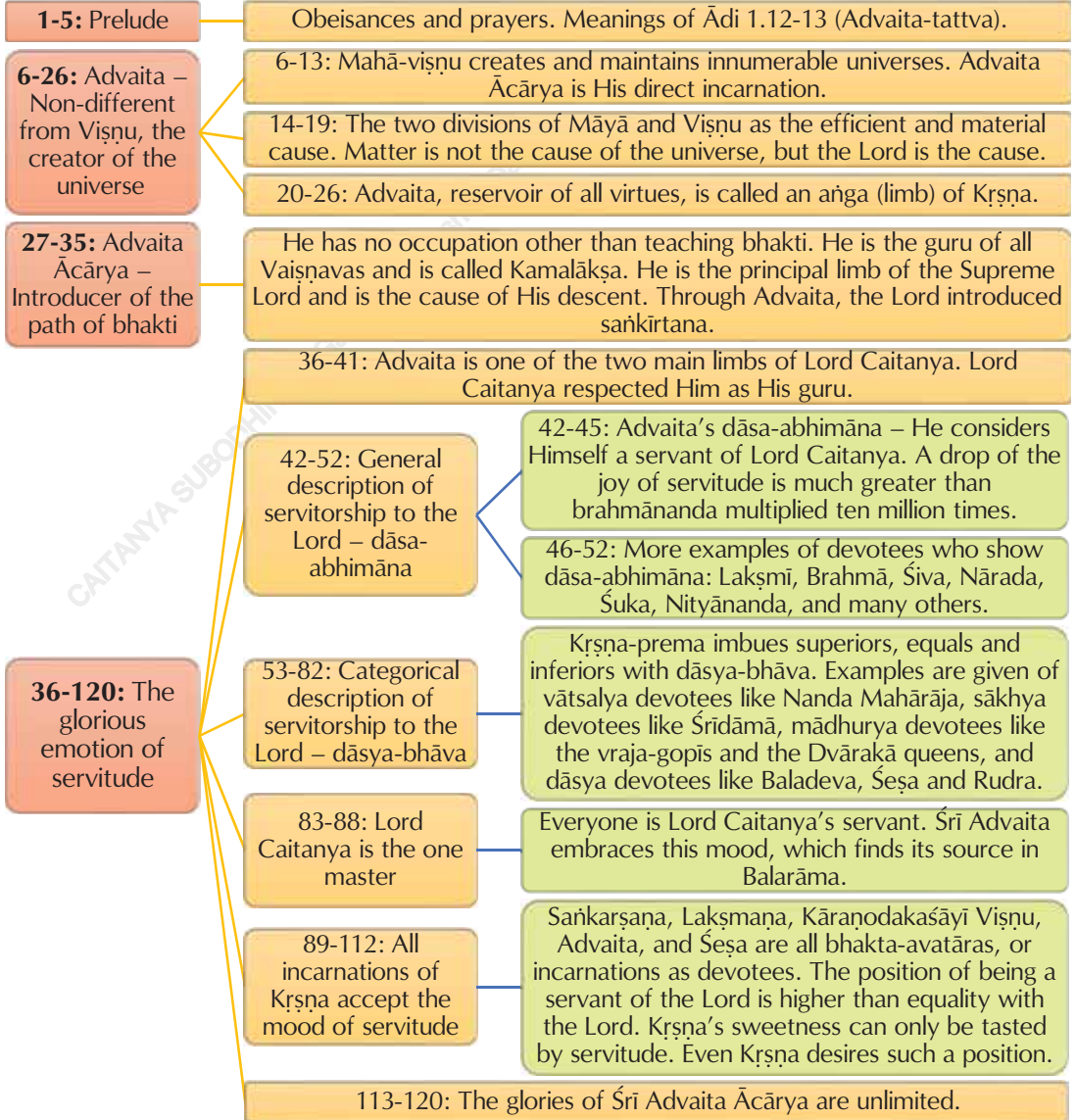
161-179: The power of Lord Nityānanda's servants – Story of Śrī Mīnaketana Rāmadāsa

180-199: Lord Nityānanda appears in Kavirāja Gosvāmī's dream and orders him to go to Vṛndāvana where he would attain all things.

200-235: Kṛṣṇadāsa's Humility and Lord Nityānanda's mercy upon Him – "I am more sinful than Jagāi and Mādhāi and more sinful than a worm in stool. Lord Nityānanda showed His mercy upon me and showed me Lord Madana-mohana and Lord Govinda."

ĀDI 6: THE GLORIES OF ŚRĪ ADVAITA ĀCĀRYA

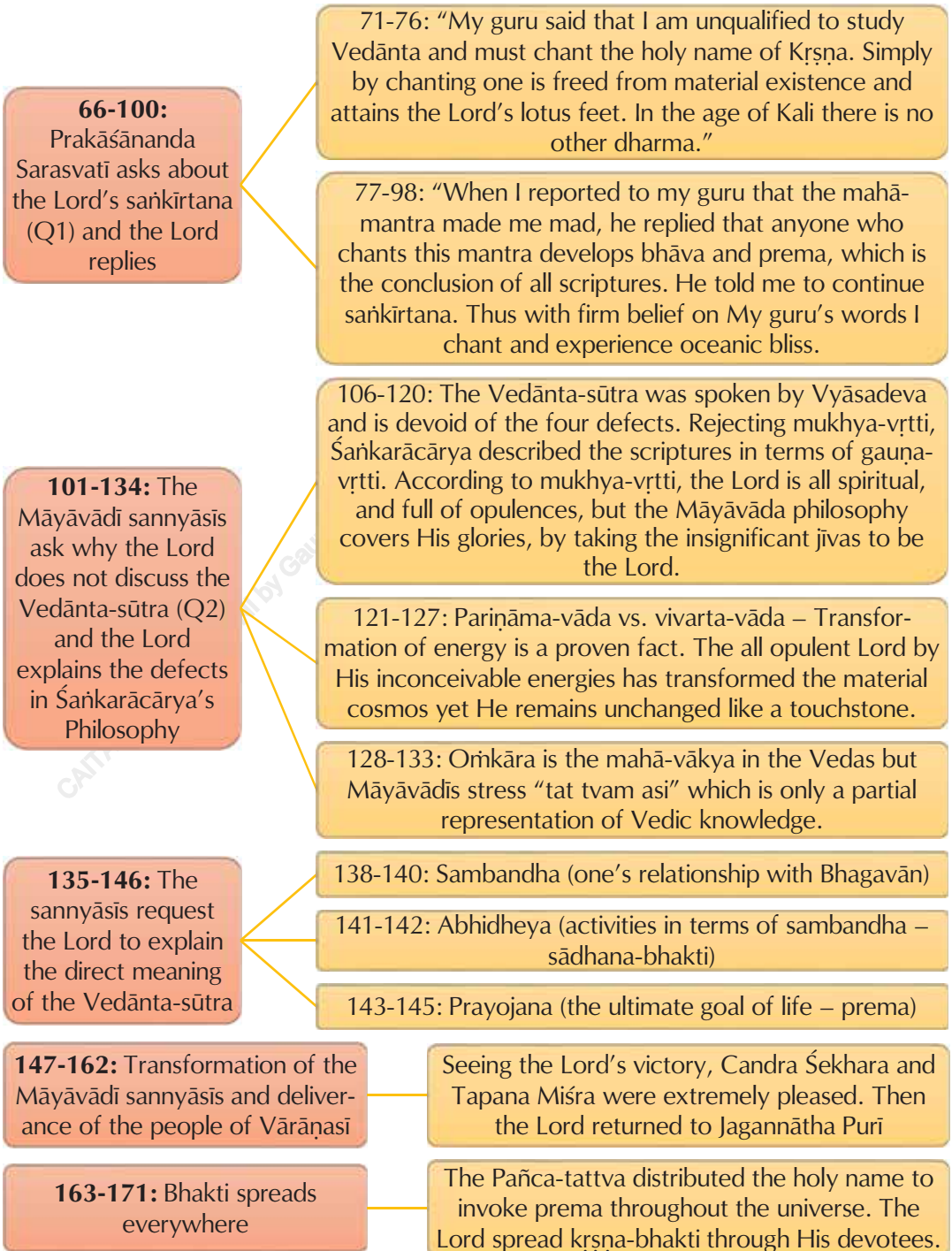
(Explanation of CC Ādi 1.12-13)



ĀDI 7: LORD CAITANYA IN FIVE FEATURES

(Explanation of Ādi 1.14)

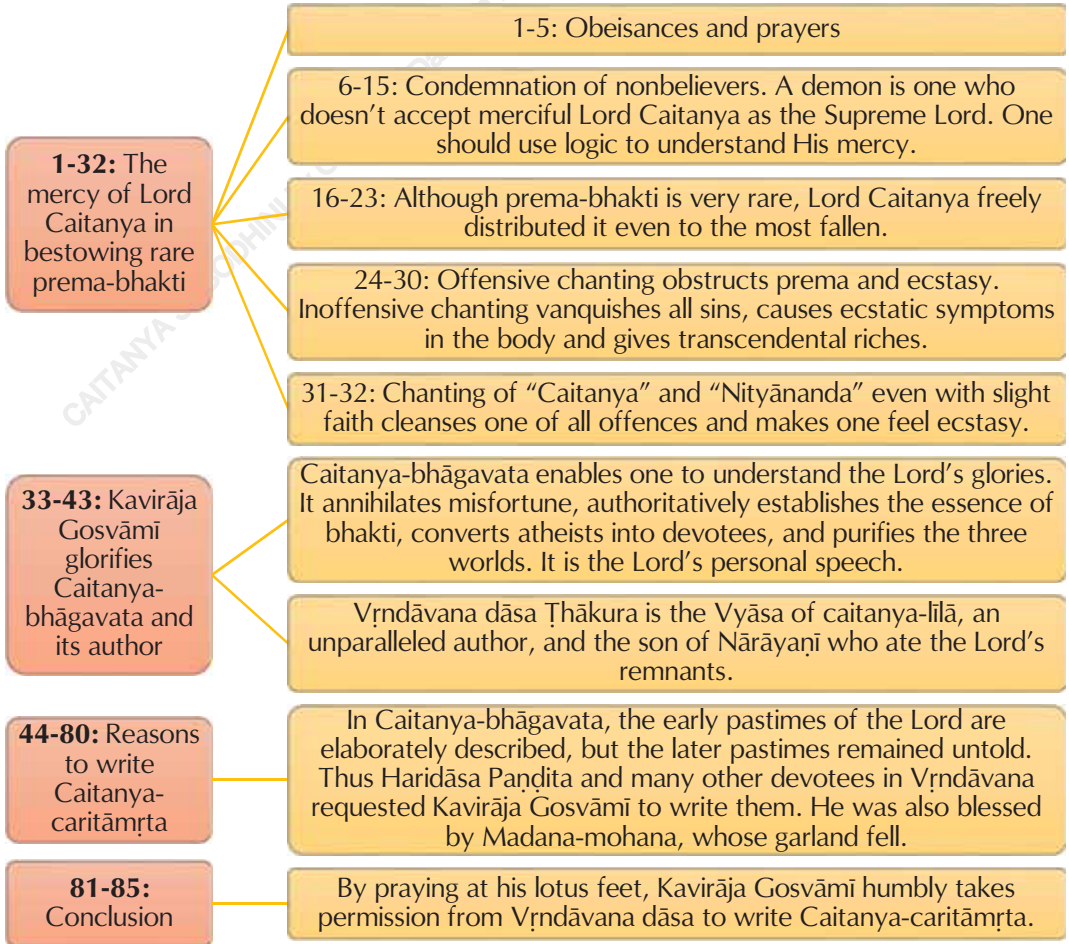
1-6: Obeisances to the Pañca-tattva	There are no differences among the Pañca-tattva yet to taste rasas one should distinguish among them.
7-19: The predominator tattvas and bhakta tattvas	7-11: Lord Śrī Kṛṣṇa
	12-15a: Śaktimān-tattvas, sarvārādhya, or prabhus
	15b-19: Śakti-tattvas, ārādhakas, or bhaktas
20-28: The prema inundation	The Pañca-tattva broke the seal of the prema-bhandāra and distributed prema unconditionally. Yet there was no scarcity. As the flood of prema swelled in all directions the Pañca-tattva became exceedingly happy.
29-39: The Lord's plan to drown the evaders in prema	29-34: Still the Māyāvādis, karma-niṣṭhas, kutārkikas, nindakas, pāṣaṇḍis and adhama paḍuyās avoided this inundation. To drown them also the merciful Lord accepted sannyāsa.
40-51: The Māyāvādi sannyāsīs blaspheme Lord Caitanya	While Lord Caitanya was passing through Vārāṇasī, the Māyāvādis blasphemed Him. The Lord neglected it and proceeded to Vṛndāvana, and later returned to Vārāṇasī. Candra Śekhara and Tapana Miśra appealed that they could not tolerate the blasphemy of Māyāvādis.
52-65: Lord Caitanya accepts the invitation of a brāhmaṇa and meets the Māyāvādi sannyāsīs	Inspired by the Lord, one brāhmaṇa invited the Lord to meet with the Māyāvādi sannyāsīs at his home. The Lord went there, washed His feet, and sat down in that very place, while manifesting His effulgence that attracted the sannyāsīs. Prakāśānanda Sarasvatī caught the Lord's hand and seated Him respectfully in the midst of the assembly.



ĀDI 8: THE AUTHOR RECEIVES THE ORDERS OF KṚṢṆA AND GURU



After explaining in detail the *maṅgalācarana* verses (Ādi 1.1-14) in the first seven chapters, now Kavirāja Gosvāmī explains how he got the inspiration to write *Caitanya-caritāmṛta*.



ĀDI 9: THE TREE OF DEVOTIONAL SERVICE

1-5: Obeisances

Obeisances to jagad-guru Lord Caitanya and His devotees and the Gosvāmīs. By their mercy I write the Lord's pastimes for self-purification.

6-30: The Caitanya tree

6-9,12: Lord Caitanya is the tree of kṛṣṇa-prema, its gardener, its main trunk and branches, and the bestower and enjoyer of its fruits. Thus the meaning of His name, Viśvambhara, is fulfilled.

10-11,13-16: The seed of bhakti first fructified in the heart of Mādhavendra Purī and then in Īśvara Purī. The nine sannyāsīs headed by Paramānanda Purī are the roots of the tree.

17-24: From the trunk many branches and hundreds of subbranches grew that filled the entire universe. The main trunks are Advaita and Nityānanda.

25-30: Nectarean priceless fruits appeared everywhere on the tree and the gardener distributed them for free without discrimination.

31-46: Lord Caitanya addressed the branches and subbranches

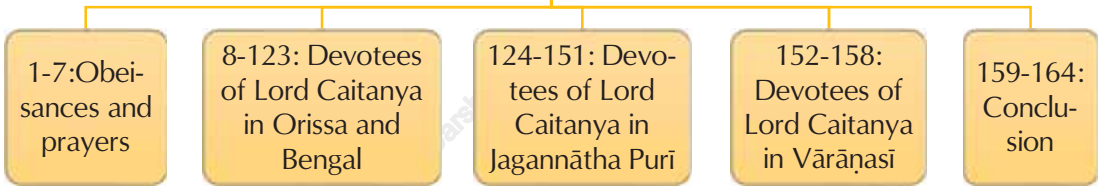
This is an alaukika vṛkṣa and I am the only gardener. How many fruits can I eat alone? I order everyone to distribute them everywhere. A human being in Bhārata-varṣa should make one's life successful and work for the benefit of others.

47-53: The fruit distribution

The descendants of the tree (devotees) distributed prema-phalas and intoxicated everyone. Thus the gardener smiles with pleasure. Those who formerly criticized the Lord also ate the fruits and began to dance.

ĀDI 10: THE TRUNK, BRANCHES AND SUBBRANCHES OF THE CAITANYA TREE

Ādi 10: The Trunk, Branches and Subbranches of the Caitanya Tree



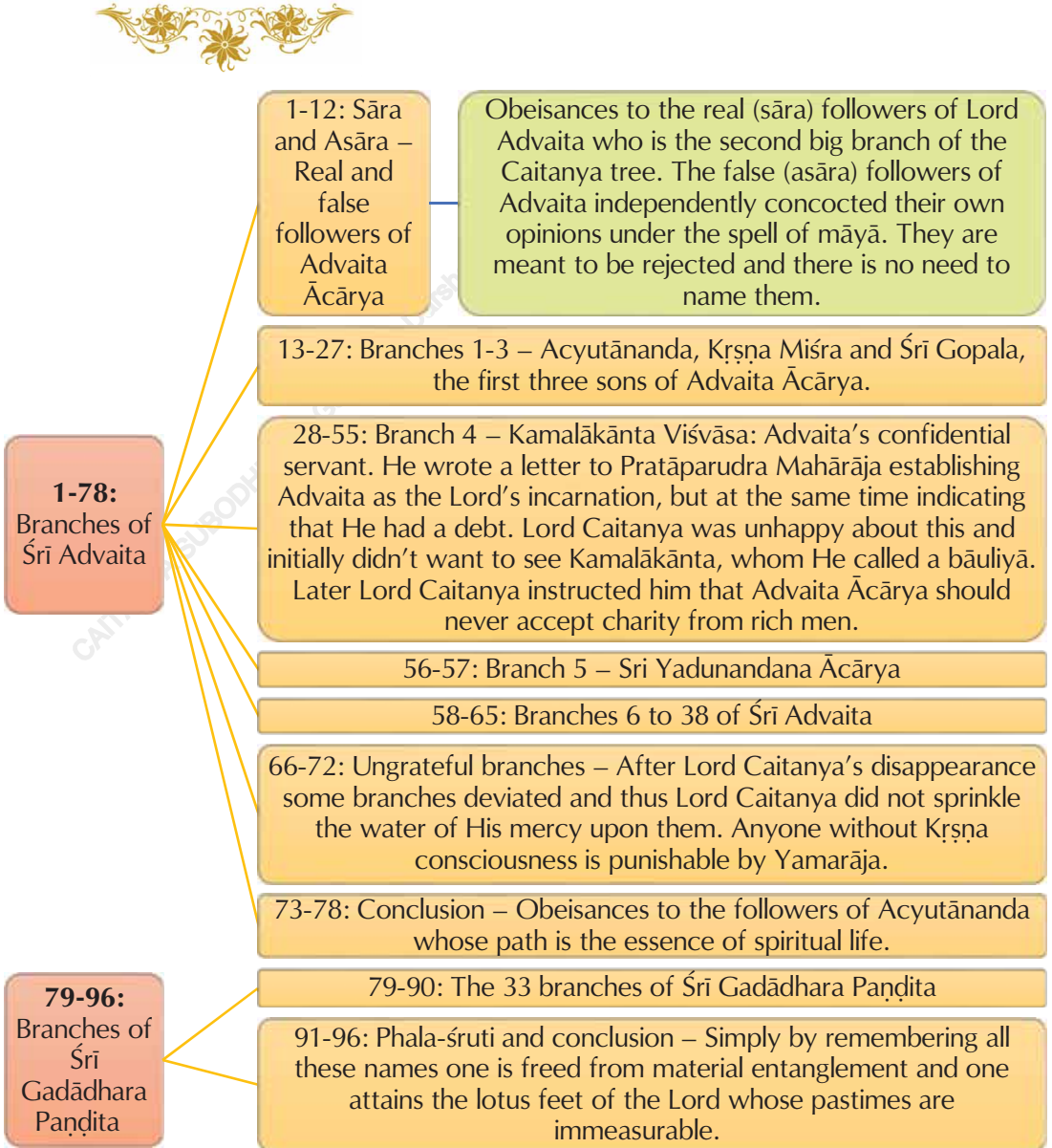
ĀDI 11: THE EXPANSIONS OF LORD NITYĀNANDA

Ādi 11: The Expansions of
Lord Nityānanda

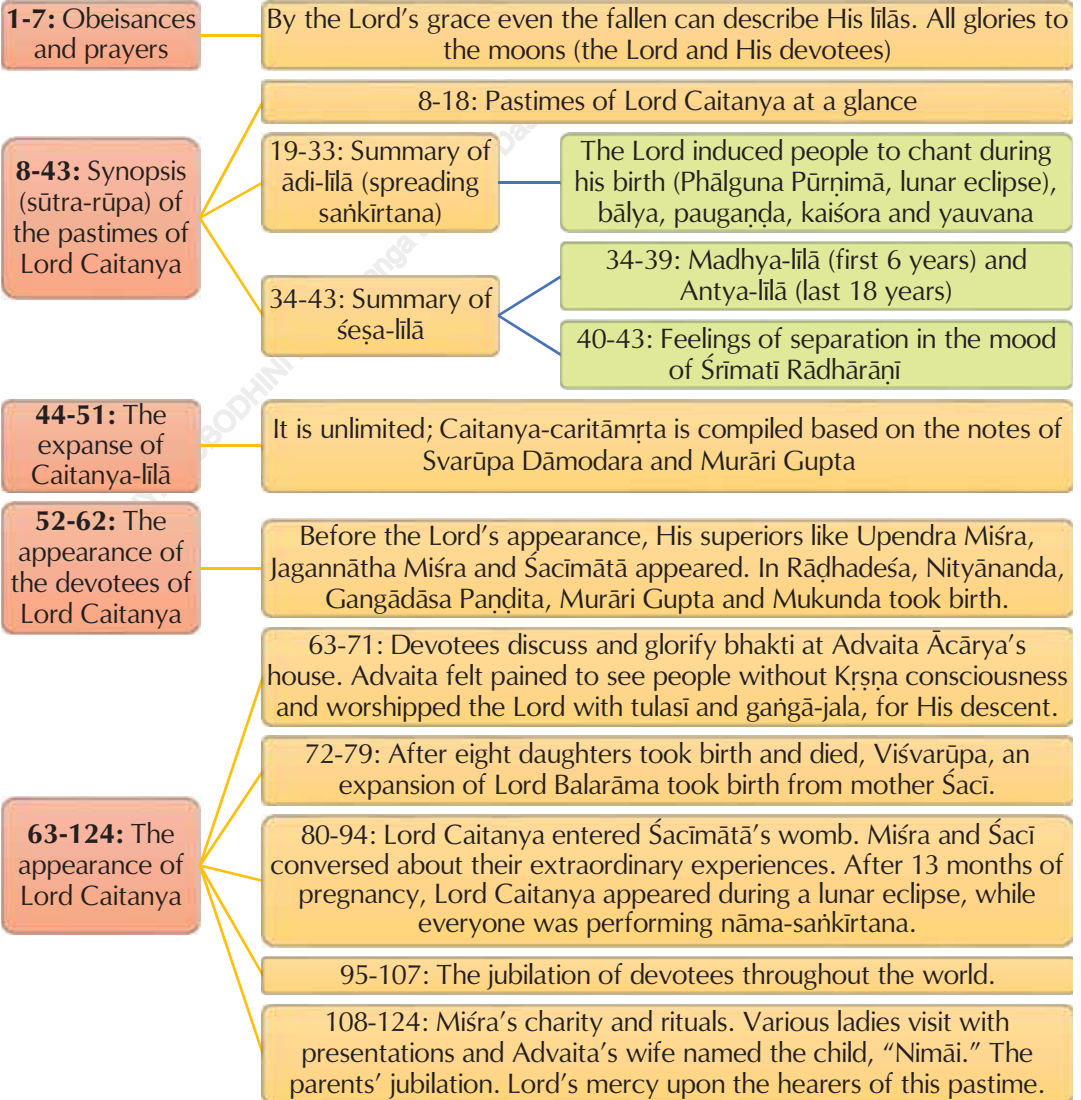
1-7: Obeisances and prayers

8-61: Branches of Śrī Nityānanda

ĀDI 12: THE EXPANSIONS OF ADVAITA ĀCĀRYA AND GADĀDHARA PAṆḌITA



ĀDI 13: THE ADVENT OF LORD ŚRĪ CAITANYA MAHĀPRABHU



ĀDI 14: LORD CAITANYA'S CHILDHOOD PASTIMES

<p>1-5: Obeisances and prayers</p>	<p>Remembering Lord Caitanya makes difficult things easy. Obeisances to the Lord's bālyā-līlā.</p>
<p>6-20: Name-giving ceremony of the Lord</p>	<p>Mother Śacī and Jagannātha Miśra observe wonderful marks on Nimāi's lotus feet. Nīlāmbara Cakravartī does astrological calculations and predictions and names the child "Viśvambhara."</p>
<p>21-36: Nimāi eats dirt</p>	<p>Nimāi gradually starts crawling and then walking. Once He began eating dirt instead of the sweets given by Śacīmātā, saying that the sweets were nothing but a transformation of dirt. Then Śacīmātā defeated His Māyāvāda philosophy and Nimāi appreciated it.</p>
<p>37-47: Five more childhood pastimes</p>	<p>Episodes of: (1) The brāhmaṇa guest, (2) Kidnapping by two thieves, (3) Eating Ekādaśī prasāda from the houses of Hiraṇya and Jagadīśa, (4) Stealing and naughty acts, (5) Bringing two coconuts for Mother Śacī.</p>
<p>48-70: Nimāi teases the young girls and meets Lakṣmīdevī</p>	<p>48-60: On the bank of the Gangā, Nimāi would tease the local girls by taking their demigod offerings and saying, "If you worship Me you will get good husbands, otherwise you will get old husbands with four co-wives." 61-70: When Nimāi met Lakṣmī, Their natural love for each other awakened. Upon the instruction of Nimāi, Lakṣmī worshipped Him.</p>
<p>71-97: Amazement of Nimāi's parents</p>	<p>71-82: The neighbours complain about Nimāi's naughty behaviour; Nimāi sits on dirty pots and says that pots used for cooking the Lord's bhoga cannot be impure; Śacīmātā would sometimes see demigods offering prayers and hear the tinkling of ankle bells from Nimāi's bare feet. 83-97: Jagannātha Miśra's conversations with a brāhmaṇa in a dream about educating and disciplining Nimāi; Hāte khaḍi ceremony.</p>

ĀDI 15: THE LORD'S PAUGAṆḌA-LĪLĀ

1-10: The Lord's education

Glories of the paugaṇḍa-līlā, the Lord's excellence in studies and His request to Śācimāta not to eat grains on Ekādaśī.

11-22:
Viśvarūpa's sannyāsa

11-15: Viśvarūpa, knowing that His parents were arranging for His marriage, left home to accept sannyāsa. Nimāi then consoled His parents.

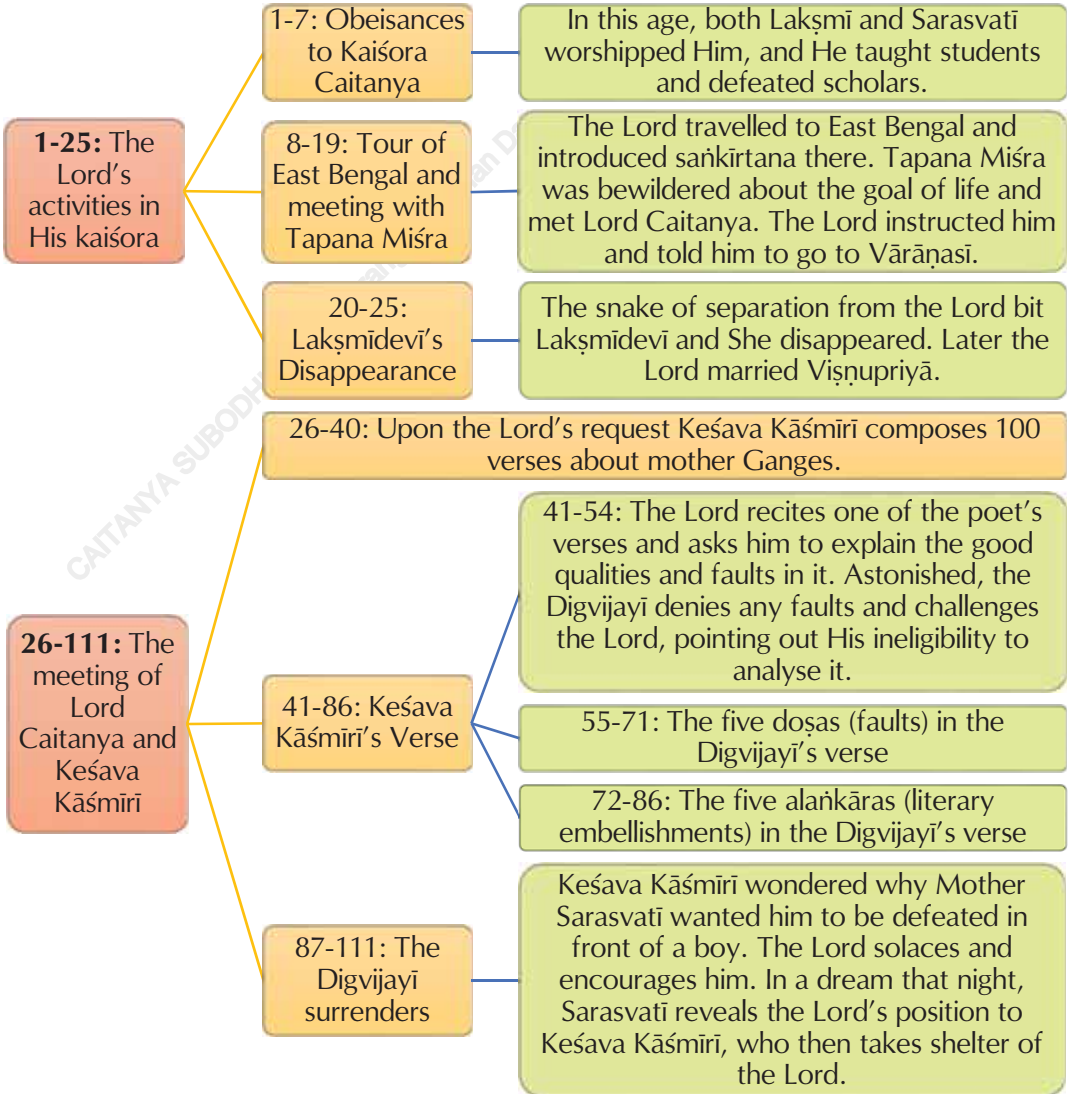
16-22: Nimāi once took betel nuts and fainted, and saw a dream in which Viśvarūpa asked Him to take sannyāsa. However Nimāi said He would become a gṛhastha and take care of His parents.

23-34: The Lord's marriage

23-24: Jagannātha Mīśra passes away

25-34: The Lord decides to marry Lakṣmīdevī

ĀDI 16: THE PASTIMES OF THE LORD IN HIS CHILDHOOD AND YOUTH



ĀDI 17: THE PASTIMES OF LORD CAITANYA MAHĀPRABHU IN HIS YOUTH

1-9: Lord Śrī Gaurasundara's youthful splendour

His mercy, shine of youth, beauty, scholarship, ecstatic love and initiation by Īśvara Purī

10-19: Lord Caitanya's mercy on various devotees

Mercy on Śacīmātā; Mahāprakāśa-līlā at Śrīvāsa Ṭhākura's house; Exhibition of various forms – Ṣaḍbhujā, Catur-bhujā, Dvi-bhujā, Kṛṣṇa, Balarāma, Varāha and the universal form.

20-33: The Lord explains the "harer-nāma" verse to Śuklāmbara Brahmācārī

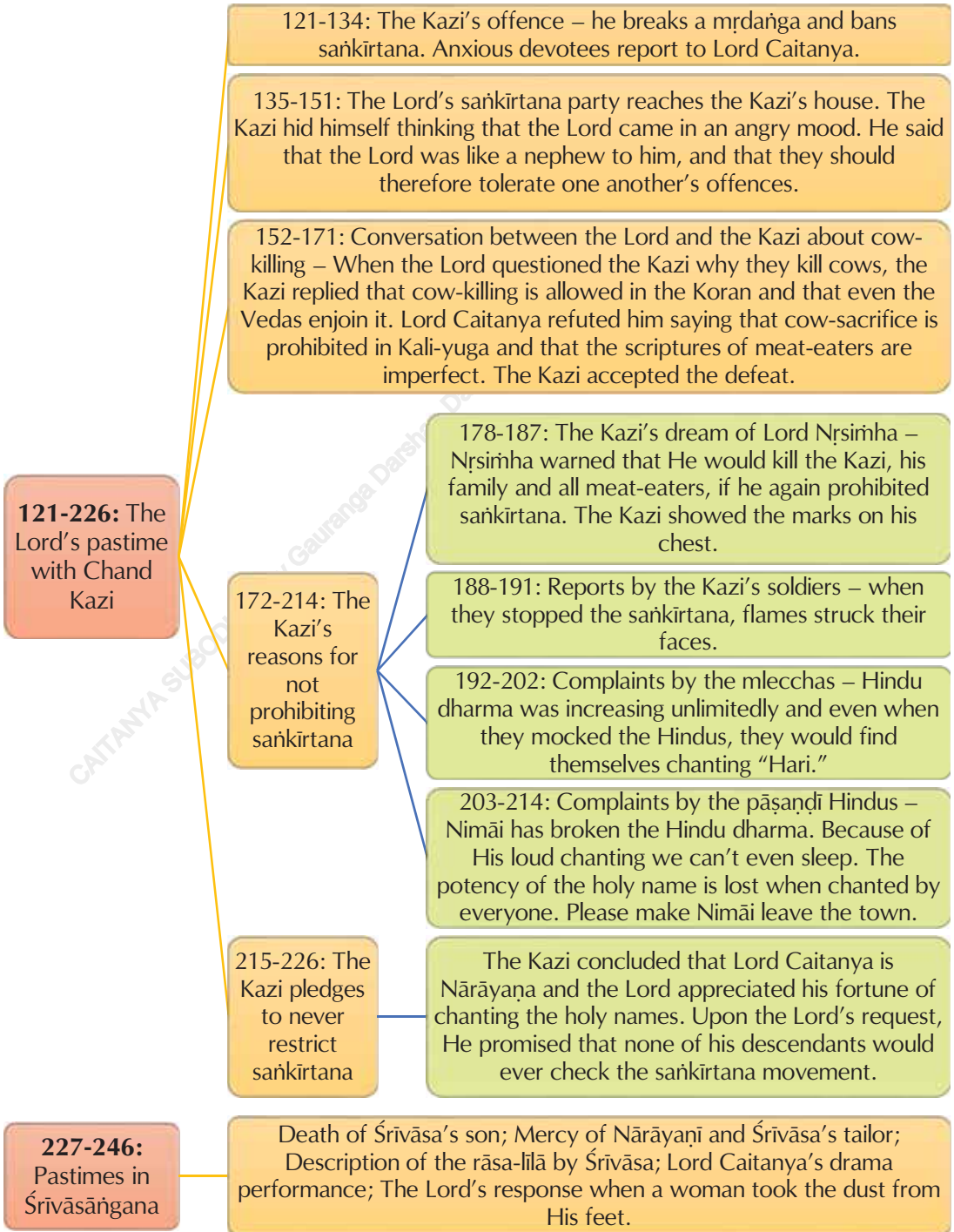
Explanation of the "ṭṛṇād api su-nīcena..." verse

34-59: The episode of Gopāla Cāpāla

Gopāla Cāpāla attempts to defame Śrīvāsa Ṭhākura by placing Durga worship paraphernalia at his door. Śrīvāsa Ṭhākura did not take it seriously, but soon leprosy attacked Gopāla. When Gopāla requested Lord Caitanya to deliver him, the Lord chastised him and didn't relieve him. Later, Gopāla Cāpāla, under the Lord's instruction, took shelter of Śrīvāsa Ṭhākura and was freed from his sinful reactions.

60-120: Sixteen more incidents in the Lord's youth

Episodes of: (1) A brāhmaṇa cursing the Lord to be bereft of material happiness, (2) Punishing of Mukunda Datta, (3) Anger upon Advaita, (4) Writing "rāmadāsa" on Murāri Gupta's forehead, (5) Drinking from Śrīdhara's iron pot, (6) Blessing Haridāsa Ṭhākura, (7) Vanquishing Śacīmātā's offence, (8) The Lord's response to nāma-aparādha, (9) Praising Murāri Gupta, (10) The instant mango tree bearing fruits throughout the year, (11) The Lord stopping rain, (12) Mood of Nṛsimha-deva, (13) Mood of Śiva, (14) A mendicant dances with the Lord, (15) The Lord bestows mercy on an astrologer, (16) Mood of Balarāma.



247-274: Lord Caitanya takes sannyāsa

Events leading to the Lord's sannyāsa – When the Lord was criticized by the students for chanting “Gopī! Gopī!” he decided to take sannyāsa, so that they would pay him obeisances and thus nullify their offences. Then they could take to bhakti. The Lord accepted sannyāsa from Keśava Bhārati.

275-310: The emotions of Lord Caitanya and various devotees

All contradictions in the Lord's activities are resolved by accepting His inconceivable energies.

311-336: Summary of the Ādi-līlā

“I will relish what is already written by giving a summary, like Vyāsadeva did in Śrīmad-Bhāgavatam.” Thus Kṛṣṇadāsa Kavirāja Gosvāmī summarizes the chapters of the entire Ādi-līlā.

CAITANYA SUBODHINI by Gauranga Darshan Das



CAITANYA SUBODHINĪ

Enriching the Experience of Śrī Caitanya-caritāmṛta Study

MADHYA-LĪLĀ - I
(CHAPTERS 1-13)

GAURANGA DARSHAN DAS

MADHYA-LĪLĀ AT A GLANCE

Part A: A Preview of Śeṣa-līlā (Madhya 1-2)

Synopsis of Madhya-līlā: The preaching of Lord Caitanya's associates; His absorption in the mood of the gopīs during the Ratha-yātrā; His attempts to go to Vṛndāvana; South India tour; His mercy and teachings to Rūpa and Sanātana; and many other pastimes. [Madhya 1.1-248]

Synopsis of Antya-līlā: Various pastimes at Jagannātha Purī; Ecstatic symptoms and feelings of separation from Kṛṣṇa in the mood of Rādhārāṇī, and recitation of verses; The glory of Śrī Caitanya-caritāmṛta. [Madhya 1.249-287, Madhya 2]

Part B: Making Jagannātha Purī His Headquarters (Madhya 3-6)

At Śāntipura: After taking sannyāsa, Lord Caitanya attempts to go to Vṛndāvana, but Lord Nityānanda diverts Him to Advaita Ācārya's house where He accepts prasāda and Śacimātā proposes that the Lord stay at Purī [Madhya 3].

On the way to Purī: Lord Caitanya reaches Remuṅā and discusses the story of Śrī Mādhavendra Purī and when they reach Kaṭaka, Nityānanda narrates the story of Sākṣi-gopāla. Later Nityānanda breaks Lord Caitanya's sannyāsa daṇḍa and the Lord proceeds to Purī alone. [Madhya 4-5]

Sārvabhauma delivered: Seeing the Lord faint at Purī temple, Sārvabhauma takes Him to his home and later tries to teach Him Vedānta, but he himself gets converted into a Vaiṣṇava by the Lord's grace and teachings. [Madhya 6]

Part C:
South India
Tour
(Madhya
7-10)

Tour proposal and beginning: Lord Caitanya proposes to travel alone, to find Viśvarūpa. The devotees are reluctant initially, but then relent. He goes to Ālānātha and later delivers Kūrma brāhmaṇa and Vāsudeva leper at Kūrma-kṣetra [Madhya 7]

Conversation with Rāmānanda Rāya: Lord Caitanya discusses several topics, such as sādhya, sādhana and Rādhā-Kṛṣṇa tattva with Rāmānanda Rāya and gives him darśana of His real form. [Madhya 8]

The pilgrimage: Lord Caitanya visits several holy places in the South India and delivers many personalities such as the brāhmaṇa at Siddhavaṭa, the Buddhists, the illiterate brāhmaṇa and Venkaṭa Bhaṭṭa at Śrī Raṅgam, Rāmadāsa Vipra at Madurai, and the Tattvavādīs at Uḍupī. Finally He returns to Purī. [Madhya 9]

Back at Purī: King Pratāparudra arranges for His stay at Kāśī Miśra's house; Kāla Kṛṣṇadāsa visits Bengal; Several devotees such as Bhavānanda Rāya's family, Paramānanda Purī, Svarūpa Dāmodara, Govinda, Brahmānanda Bhārati and Kāśīśvara come to the Lord's shelter. [Madhya 10]

Part D:
Jagannātha
Ratha-
yātrā
(Madhya
11-15)

Preparations: Lord Caitanya denies to meet King Pratāparudra; Bengal devotees arrive in Purī; Beḍā-Nṛtya; Lord Caitanya gives His garment to Pratāparudra and meets his son; Guṇḍicā-mārjana, Saṅkīrtana, Prasāda pastimes and Netrotsava. [Madhya 11-12]

Ratha-yātrā: Pāṇḍu-vijaya; Description of the ratha; The kīrtana parties and the Lord's miraculous dance; Recitation of verses in the mood of Rādhārāṇī; Mercy upon Pratāparudra in the garden; Pushing the ratha with His head; Pastimes in Aiṭoṭā and Indradyumna lake; Vṛndāvana pastimes; Herā-pañcamī; Pastimes of Lakṣmī; Return Pāṇḍu-vijaya. [Madhya 13-14]

Farewell: Invitations from devotees; Festivals in cāturmāsya; Lord Caitanya bids farewell to the devotees, glorifies and instructs them; The devotees' feelings of separation. [Madhya 15.1-185]

Prasāda at Sārvabhauma's house: Elaborate prasāda arrangements by Sārvabhauma and Śāṭhīra Mātā; Amogha blasphemes Lord Caitanya and Sārvabhauma curses him; Amogha is affected by Cholera but then Lord Caitanya saves him. [Madhya 15.186-302]

**Part E:
Visit to
Vṛndāvana**
(Madhya 16-18)

Attempts to visit: The devotees obstruct Lord Caitanya's visit to Vṛndāvana; Bengal devotees arrive at Purī and depart after the Ratha-yātrā; Finally the Lord starts for Vṛndāvana, and on the way goes to Pānihāṭi, Kumārahaṭṭa and Kuliya; He reaches Rāmakeli and meets Rūpa and Sanātana, but returns back to Purī. [Madhya 16]

On the way: After Ratha-yātrā Lord Caitanya starts for Vṛndāvana with Balabhadra Bhaṭṭācārya. He travels through Jhārikhaṇḍa forest, Vārāṇasī, Prayāga and Mathurā and meets Sānoḍiyā brāhmaṇa, and visits the twelve forests of Vṛndāvana. [Madhya 17]

Vṛndāvana to Prayāga: Discovering Rādhā-kuṇḍa and Śyāma-kuṇḍa; Visiting Harideva and Govardhana; Taking darśana of Gopāla at Gāṅṭhuli-grāma; Visiting Nandīśvara, Pāvana-sarovara, Bhāṅḍīravana, Gokula and so on; Residing near Akrūra-ghāṭa; The episode of Kāliya Lake and the fisherman; Journey to Prayāga and the Pāṭhāna soldiers episode [Madhya 18]

Teachings to Rūpa Gosvāmī: Rūpa Gosvāmī's retirement; Sanātana Gosvāmī's arrest by Nawab Hussain Shah; Lord Caitanya's teachings of Bhakti-rasāmṛta-sindhu to Rūpa Gosvāmī for ten days at Prayāga, and later sending him to Vṛndāvana. [Madhya 19]

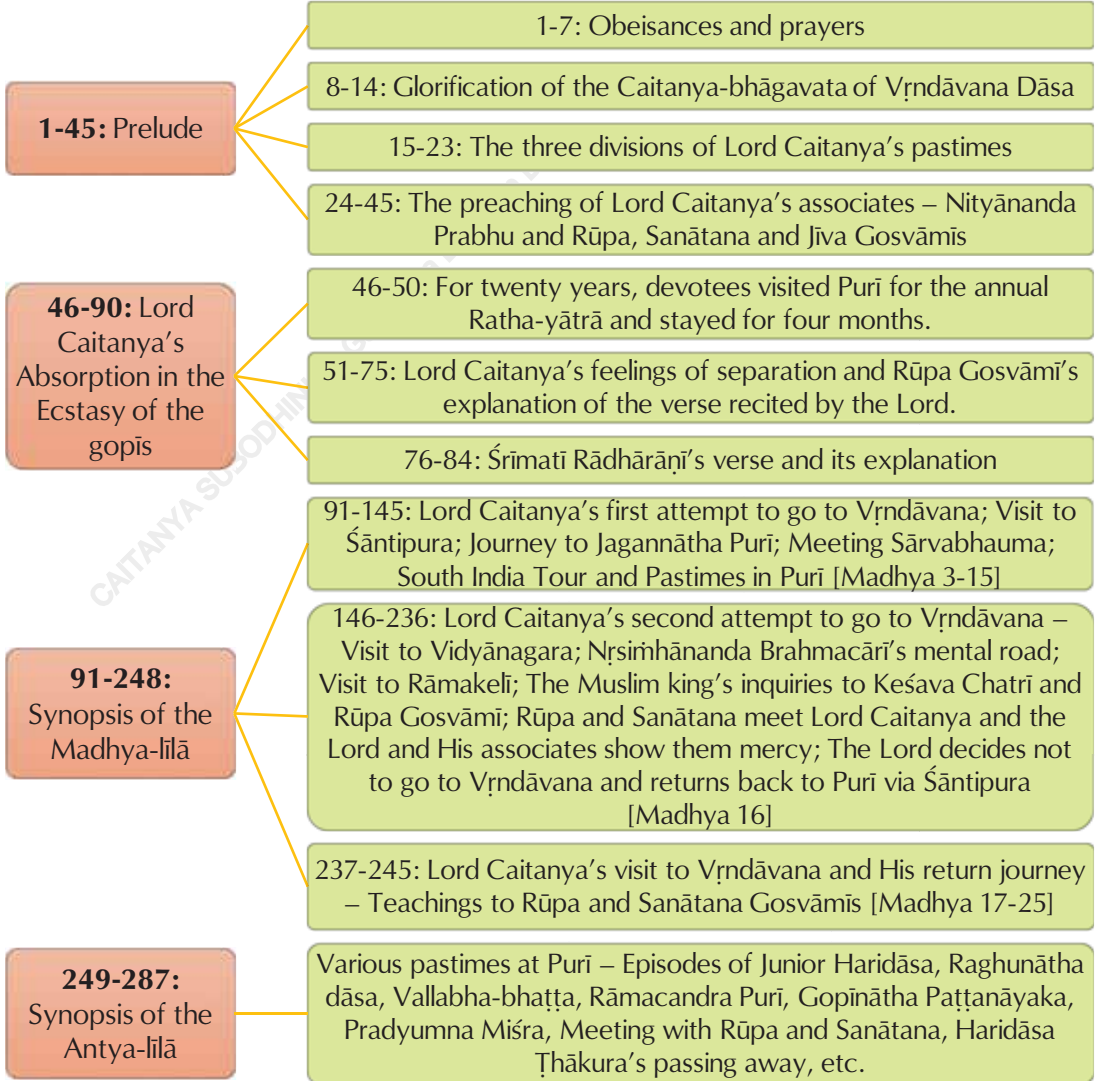
**Part F:
Teachings of
Lord
Caitanya**
(Madhya 19-25)

Teachings to Sanātana Gosvāmī: Sanātana Gosvāmī escapes from prison and meets Lord Caitanya at Vārāṇasī. Lord Caitanya teaches Sanātana Gosvāmī for two months about – The Lord's energies and incarnations; Spiritual and material worlds; Kṛṣṇa's pastimes with Brahmā, His opulences and sweetness; The process of devotional service, kṛṣṇa-prema and rasas; Characteristics of Kṛṣṇa and Rādhā; Qualities of a pure devotee; 61 explanations of the Ātmārāma verse. He also tells him to go to Vṛndāvana. [Madhya 20-24]

Transformation of Prakāśānanda: Explanation to the regretful Prakāśānanda about devotional service and the Catuḥ-śloki Bhāgavatam; Mercy upon Subuddhi Rāya; Return to Purī. [Madhya 25]

Note: This volume of Caitanya Subodhinī covers only the first thirteen chapters of *Madhya-lilā*. The rest of the chapters will be presented in the next volume.

MADHYA 1: THE LATER PASTIMES OF LORD ŚRĪ CAITANYA MAHĀPRABHU



MADHYA 2: THE ECSTATIC MANIFESTATIONS OF LORD ŚRĪ CAITANYA MAHĀPRABHU

1-14: Lord Caitanya's Ecstatic Symptoms of Separation

During His last twelve years, Lord Caitanya manifested ecstatic symptoms in separation from Kṛṣṇa like – various bodily transformations, mistaking sand dunes to be Govardhana, small parks to be Vṇḍāvana and son on.

18-27: First Verse – “Pain of Separation”

28-34: Second Verse – “Perfection of Senses”

36-41: Third Verse – “Desire to See Kṛṣṇa”

42-44: Fourth Verse – “Pure Kṛṣṇa-prema in this World”

45-57: Fifth Verse – “Nature of Kṛṣṇa-prema”

58-71: Sixth, Seventh and Eighth Verses – “Desperation to See Kṛṣṇa”

74-76: Ninth Verse – “Experiencing the Presence of Kṛṣṇa”

77-83: Lord Caitanya's activities, His dealings with other devotees and His munificent nature in distributing the rarest nectar of Kṛṣṇa-prema

84-88: The Paramparā, Subject Matter and Benefits of Caitanya-caritāmṛta – Lord Caitanya's pastimes are the topmost jewels. By patient reading one develops love for Kṛṣṇa and understands rasa.

89-92: A synopsis of Madhya-līlā and Antya-līlā have been given because I (Kavirāja Gosvāmī) may not live much longer.

93-95: Respects to the Lord, His associates and devotees

15-76: Lord Caitanya's Feelings of Separation in the Mood of Rādhārāṇī

77-95: Kavirāja Gosvāmī Glorifies Lord Caitanya and Explains the Position of Caitanya-caritāmṛta

MADHYA 3: LORD ŚRĪ CAITANYA MAHĀPRABHU'S STAY AT THE HOUSE OF ADVAITA ĀCĀRYA

1-40: Lord Nityānanda Diverts Lord Caitanya to Śāntipura from His Way to Vṛndāvana	<p>1-15: Lord Caitanya, after accepting sannyāsa starts for Vṛndāvana chanting the Avanti-brāhmaṇa verse, manifesting ecstatic symptoms and inducing people to chant.</p> <p>16-28: Through some cowherd boys, Nityānanda Prabhu cheats Lord Caitanya and brings him to the bank of the Ganges.</p> <p>29-40: Advaita arrives and explains the matter and takes Lord Caitanya to his home at Śāntipura.</p>
41-78: The Lord Accepts Prasāda at Advaita Ācārya's House	<p>41-57: The description of the food preparations and arrangement at Advaita Ācārya's house.</p> <p>58-65: The two Lords attend the āraṭi and Lord Caitanya is pleased to see the offerings to Kṛṣṇa.</p> <p>66-77: The Lord denies to eat opulently and Advaita persuades Him to eat</p>
79-107: Joking Dealings between Advaita Ācārya and Lord Nityānanda	<p>Nityānanda Prabhu jokingly expresses that the food provided by Advaita is insufficient for Him and Advaita calls Him bhraṣṭa-avadhūta (indirectly glorified Him as paramahansa) who troubles the brāhmaṇas. Nityānanda throws some remnants at Him and Advaita becomes ecstatic.</p>
108-136: Kīrtana at Advaita Ācārya's House	<p>The people of Śāntipura come to see the Lord and in the evening Advaita holds saṅkīrtana, during which Lord Caitanya manifests ecstatic symptoms.</p>
137-159: Meeting of Śācimātā and Lord Caitanya	<p>137-149: Candraśekhara brings Śācimātā. The Lord offers her obeisances and she caresses His body requesting Him not to be indifferent like Viśvarūpa. The Lord assures her that He would execute her orders.</p> <p>150-159: The Lord met other devotees from Navadvīpa and Advaita made arrangements for their accommodation and prasāda.</p>

160-172: Śacīmātā's maternal affection for Lord Caitanya

Śacīmātā prays to Viṣṇu that the Lord's body shouldn't be hurt when He falls in ecstasy during kīrtana. Then she requests the devotees to be able to cook for her son during His stay at Advaita's house.

173-192: Śacīmātā desires that the Lord stay at Jagannātha Purī

Lord Caitanya expresses His concern that people might criticize Him for staying at home after sannyāsa. Then Śacīmātā suggests that the Lord stay at Purī where she would get news about Him and He could also remain aloof as a sannyāsī.

193-197: Conversation between Lord Caitanya and Haridāsa Ṭhākura

Haridāsa was concerned that he can't see the Lord as he can't come to Purī. The Lord reassured him that He would petition Lord Jagannātha.

198-205: The Lord spends a few more days with devotees

Upon Advaita's request the Lord agrees to stay for a few more days and Advaita holds a great festival everyday with kṛṣṇa-kathā, saṅkīrtana and prasāda.

206-219: Lord Caitanya departs for Purī

Though the devotees including Advaita were lamenting, the Lord was unaffected and departed to Purī without anxiety. He did this to set an example for a devotee to be neutral towards worldly affection.

MADHYA 4: ŚRĪ MĀDHAVENDRA PURĪ'S DEVOTIONAL SERVICE

1-9: Prelude

Obeisances unto Mādhavendra Purī; Kavirāja Gosvāmī's humility and appreciation of Vṛndāvana dāsa Ṭhākura's Caitanya-Bhāgavata

10-20: Lord Caitanya Reaches Remuṇā

Gopīnātha's puṣpa-cūḍā falls on Lord Caitanya. The servants of Gopīnātha wonder at Lord Caitanya's beauty and ecstasy. He begins to narrate the story of Mādhavendra Purī.

21-34: Mādhavendra Purī reaches Govardhana and an unknown cowherd boy offers him a pot of milk and doesn't return to take the pot back.

35-51: Śrī Gopāla (the boy who gave the milk) appears in Mādhavendra Purī's dream and requests him to rescue His deity lying in the jungle. Mādhavendra Purī laments for not recognizing Gopāla and with the help of the villagers excavates the Deity of Gopāla.

21-169: The Story of Mādhavendra Purī and the Deities of Gopāla and Gopīnātha

52-66: Installation of the Śrī Gopāla Deity – Altar preparation, Abhiṣeka, dressing, decorations, bhoga offerings and āraṭi.

67-88: Annakūṭa ceremony – Many devotees cooked for Gopāla and tastefully arranged the preparations. Gopāla ate everything, yet everything remained there. By Gopāla's potency, the wonderful festival was arranged in one day. The Deity was then put to rest and prasāda was distributed to all.

89-104: Knowing about Gopāla's appearance, people from different villages arrived and performed the Annakūṭa ceremony. Big capitalists from Mathurā presented gold, silver, garments, etc. A rich kṣatriya constructed a temple. Mādhavendra Purī initiated two brāhmaṇas and entrusted them with the daily service of Gopāla.

21-169: The Story of Mādhavendra Purī and the Deities of Gopāla and Gopinātha

105-109: After two years, Gopāla instructed Mādhavendra Purī in a dream to bring sandalwood, as His temperature had not yet decreased.

110-142: Mādhavendra Purī starts towards Bengal and on the way initiated Advaita Ācārya. He reaches Remuṇā, sees Gopinātha and desires to taste amṛta-keli sweet rice so that he may offer the same to Gopāla. But considering his desire offensive, he leaves. However, Gopinātha steals one pot of sweet rice and instructs the priest to offer it to Mādhavendra Purī, who upon receiving it became ecstatic.

143-153: The reputation of Mādhavendra Purī reaches Jagannātha Purī before him. The devotees at Purī help him collect sandalwood and camphor and gave him the necessary release papers.

154-169: Mādhavendra Purī reaches Remuṇā with the sandalwood. Gopāla, knowing His devotee's trouble, appears in his dream and instructs him to apply the candana on Gopinātha's body instead.

170-203: Lord Caitanya Praises Mādhavendra Purī's Devotion

170-190: Mādhavendra Purī's good fortune, characteristics and the Lord's mercy upon him; Due to intense love, he never considered personal inconveniences or impediments but just wanted to serve the Lord and that was his greatest happiness.

191-203: The glories of Mādhavendra Purī's verse (ayi dīna-dayārdra...); Lord Caitanya reads this verse and manifests ecstatic symptoms

204-213: Lord Caitanya Departs for Purī

204-209: People crowded around Lord Caitanya and He came to external consciousness. He then distributed sweet rice to the devotees and ate some Himself.

210-213: Phala-śruti – one who hears this story with faith and devotion attains the treasure of love of Godhead.

MADHYA 5: THE ACTIVITIES OF SĀKṢI-GOPĀLA

1-9: Lord Caitanya's Arrival at Kaṭaka

Lord Caitanya's party saw the Varāha temple at Yājapura village and reached Kaṭaka and saw the Sākṣi-gopāla temple. Nityānanda Prabhu narrated the pastime of Sākṣi-gopāla

10-35: Two brāhmaṇas from Vidyānagara went for a pilgrimage and reached Vṛndāvana. Pleased with the service of the younger brāhmaṇa, the old brāhmaṇa promised before the Deity of Gopāla to offer him his daughter in marriage.

36-47: Coming back to Vidyānagara, the old brāhmaṇa revealed about his promise to his family members, who then disapproved this and even threatened him that they would take poison and die if the daughter was given to the poor brāhmaṇa. The old brāhmaṇa helplessly prayed to the Lord.

10-133: The Pastime of Lord Sākṣi-gopāla

48-86: The young brāhmaṇa came the next day and the old brāhmaṇa's son threatened him with a stick. The young brāhmaṇa then put this matter before the villagers. The old brāhmaṇa's son falsely accused the young brāhmaṇa, who then narrated what had happened at Vṛndāvana. Upon everyone's approval, it was agreed that the old brāhmaṇa would offer his daughter to the young brāhmaṇa if Gopāla came to bear witness.

87-112: The young brāhmaṇa then went to Vṛndāvana and appealed to Lord Gopāla. Gopāla said that deities do not walk, but the brāhmaṇa argued that if a Deity can speak, then He can walk also, since He is not a statue anyway, but directly Vrajendra-nandana. Gopālaji agreed and travelled with him. After they reached the village, Gopāla bore witness and the old brāhmaṇa offered his daughter to the young brāhmaṇa.

113-133: After the marriage, at the request of both the brāhmaṇas, Gopāla stayed in Vidyānagara and a nice temple was built by the king. Later King Puruṣottama-deva of Orissa conquered Vidyānagara and took Gopāla to Kaṭaka and worshipped Him with devotion along with his queen.

134-140:

Pleasure of Seeing
Lord Caitanya and
Sākṣi-gopāla

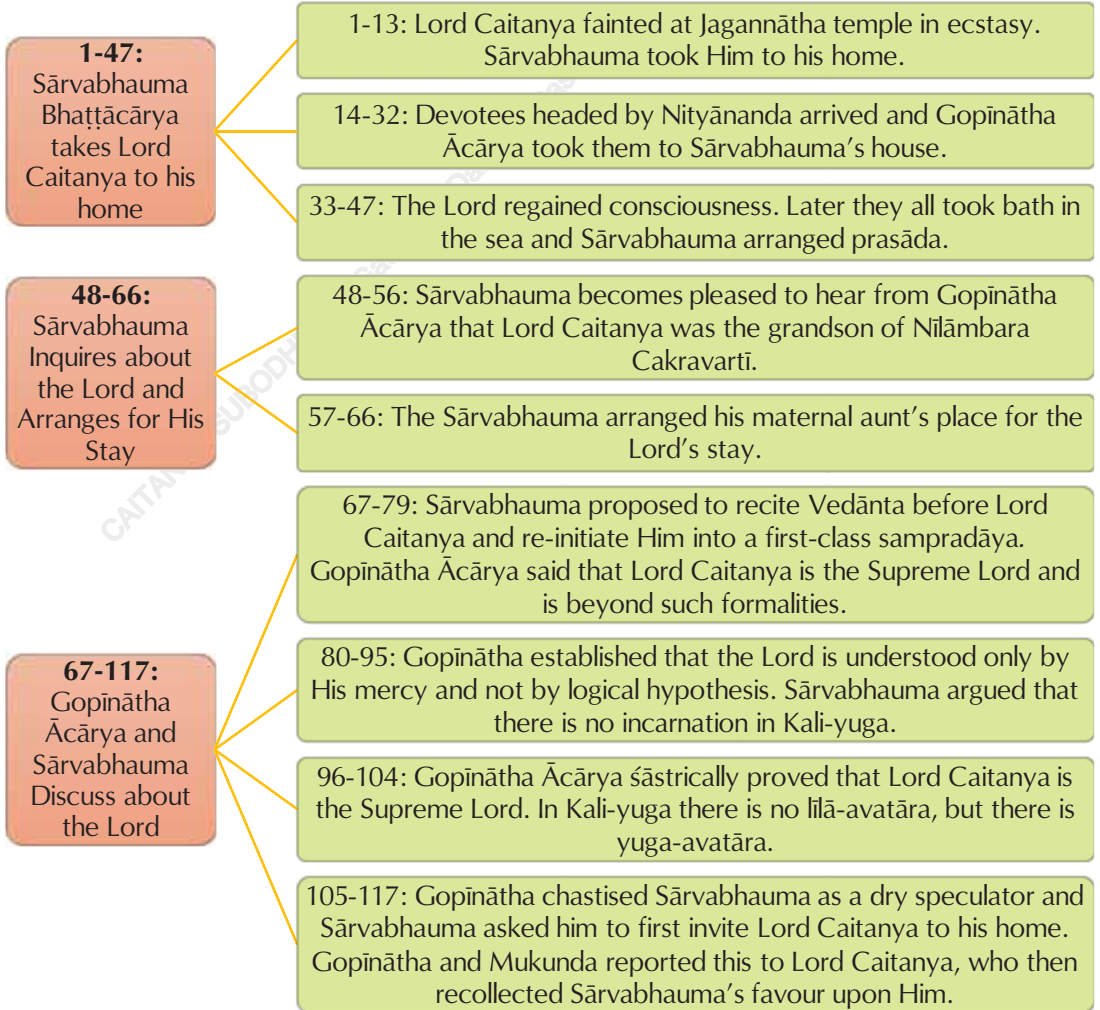
After the narration of the Sākṣi-gopāla pastime, Lord Caitanya and the devotees were pleased and all the devotees could see that Lord Caitanya and Sākṣi-gopāla were the same. The next morning they all departed for Purī.

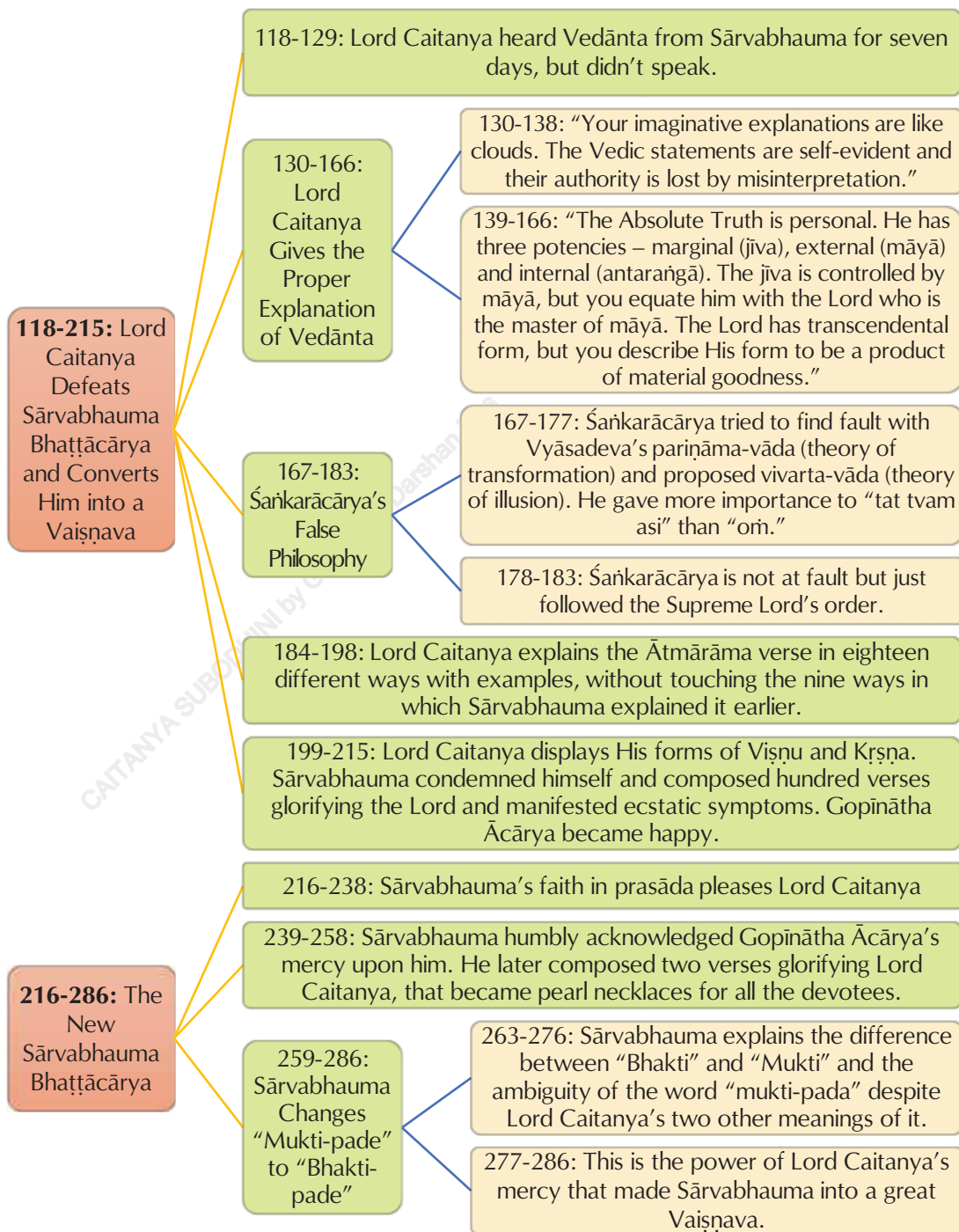
141-158: Daṇḍa-
bhaṅga-līlā

Arriving at Kamalapura, Lord Caitanya took bath in the Bhārginādi River leaving His sannyāsa daṇḍa with Lord Nityānanda, who then broke it into three pieces and threw it into the river. Lord Caitanya later became angry at this and proceeded towards Jagannātha Purī alone.

CAITANYA SUBODHINI by Gaurāṅga Darshan Das

MADHYA 6: THE LIBERATION OF SĀRVABHAUMA BHAṬṬĀCĀRYA





MADHYA 7: THE LORD'S TOUR OF SOUTH INDIA

1-17: Lord Caitanya Seeks the Permission of His Devotees

The Lord appealed to His devotees to allow Him to go for South India tour alone, to find Viśvarūpa, although He knew that Viśvarūpa had already passed away. The devotees became unhappy. Nityānanda Prabhu volunteered to accompany the Lord.

18-40: The Lord's Affectionate Criticism of His Devotees

18-26: Lord Caitanya tasted the qualities of Nityānanda, Jagadānanda, Mukunda and Dāmodara by apparently pointing out their faults.

27-28: Devotees do not care for public opinion out of love, however, Lord Caitanya had to follow the rules of sannyāsa.

29-32: Affection between the Lord and His devotees

33-40: Nityānanda recommends Kṛṣṇadāsa for accompanying Lord Caitanya and the Lord agreed.

41-75: Lord Caitanya's Dealings with Sārvabhauma Bhaṭṭācārya

41-58: Sārvabhauma became agitated and requested Lord Caitanya to stay for some more days. Lord Caitanya agreed and after five days, He started for the tour, seeking Lord Jagannātha's permission.

59-75: Sārvabhauma requested Him to meet Rāmānanda Rāya at Vidyānagara and mentioned his good qualities. Lord Caitanya agreed and bade him farewell. Although he fainted, the Lord departed.

76-90: Lord Caitanya's Ecstasy and Activities at Ālānātha

The Lord's body was naturally beautiful and He manifested ecstatic symptoms. Everyone was astonished to see it and danced and chanted with Him. At noon, the Lord took prasāda.

91-112: Lord Caitanya Converts South India to Vaiṣṇavism

Performing saṅkīrtana, Lord Caitanya began His tour and empowered people on the way, making them into Vaiṣṇavas. These people then spread the holy names to others.

113-135: The
Episode of
Kūrma Brāhmaṇa

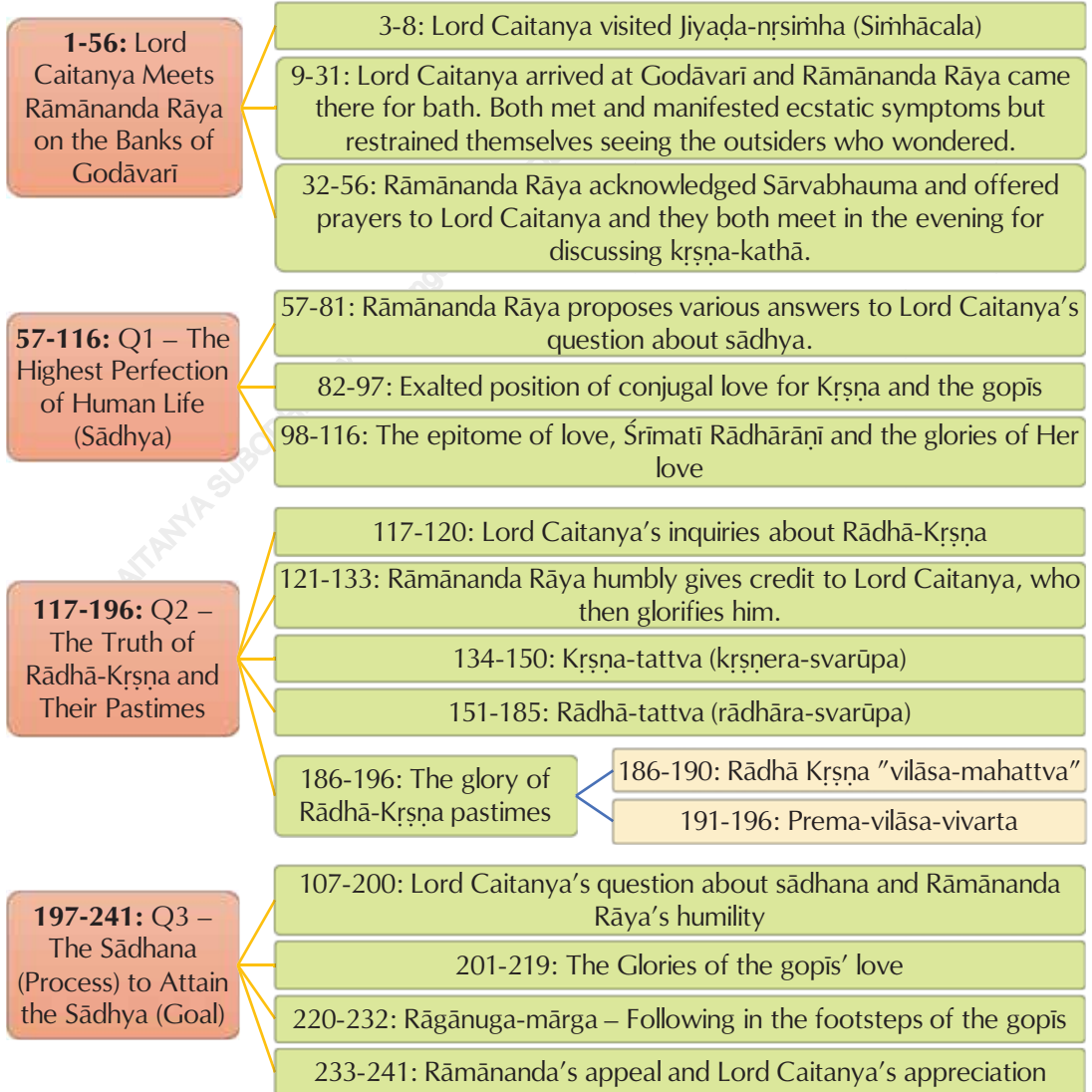
At Kūrma-kṣetra, a brāhmaṇa invited the Lord and treated Him respectfully offering fervent prayers and requested Him to let him go with Him. The Lord instructed him to chant Kṛṣṇa's names always and instruct everyone to follow Kṛṣṇa's orders by becoming guru.

136-155: The
Episode of
Vāsudeva Leper

A brāhmaṇa named Vāsudeva, suffering from leprosy, came to Kūrma brāhmaṇa's house to meet Lord Caitanya. Knowing that the Lord left, he lamented. The Lord then returned there to show him mercy and cured his leprosy, and advised him to chant and preach.

CAITANYA SUBODHINI by Gaurāṅga Darshan Das

MADHYA 8: TALKS BETWEEN ŚRĪ CAITANYA MAHĀPRABHU AND RĀMĀNANDA RĀYA



242-259: Q4 – The Greatest Things

Lord Caitanya asked various questions on what or who is the highest and Rāmānanda answered them.

260-292: Lord Caitanya Reveals His Form to Rāmānanda Rāya

Rāmānanda inquired about Lord Caitanya's identity because he was seeing Him as Śyāmasundara. Lord Caitanya replied that an advanced devotee sees Kṛṣṇa everywhere. Rāmānanda asked the Lord not to conceal His real form, and then the Lord revealed His real form. Rāmānanda Rāya became ecstatic and Lord Caitanya pacified him.

293-313: Glorious Conversation of Lord Caitanya and Rāmānanda

It cannot be described exhaustively. One who hears it with faith and without argument will attain prema-bhakti.

CAITANYA SUBODHINI by Gaurāṅga Darshan Das

MADHYA 9: LORD ŚRĪ CAITANYA MAHĀPRABHU'S TRAVELS TO THE HOLY PLACES

1-13: Glories of Lord Caitanya's Travels

The speculators, materialists and nondevotees in South India abandoned their own opinions and became Vaiṣṇavas by the influence of Lord Caitanya.

14-39: From Gautami-gaṅgā to Siddhavaṭa – Mercy on the Brāhmaṇa at Siddhavaṭa, making him chant Kṛṣṇa's name.

40-63: Defeating philosophers and establishing bhakti – The episode of the Buddhists

64-165: From Tirupati to Śrī Raṅga-kṣetra – Stay at Śrī Raṅgam during the Cāturmāsya; Mercy to the Illiterate Brāhmaṇa, Conversation with Veṅkaṭa Bhaṭṭa about Lakṣmī's entrance into Rāsa-līlā and Supremacy of Lord Kṛṣṇa

14-365: Places visited and people met

166-217: From Rṣabha Hill to Madurai – Mercy on Rāmadāsa Vipra at Madurai

218-233: From Pāṇḍya-seṣa to Vetāpani – Saving Kāla Kṛṣṇadāsa from the Bhaṭṭathāris

234-277: From Payasvinī River to Uḍupī – Defeating the Tattvavādīs at Uḍupī

278-303: From Phalgu-tīrtha to Pāṇḍrapura – Meeting Śrī Raṅga Purī at Pāṇḍrapura

304-365: From Kṛṣṇa-veṅvā River to Jagannātha Purī – Meeting Rāmānanda Rāya and reaching Jagannātha Purī; Loving Exchanges with the devotees at Purī and Phala-śruti

PLACES VISITED BY LORD CAITANYA
DURING HIS SOUTH INDIA TOUR



- | | |
|----|---|
| 1 | - Vṛddhakola
- Cidāmbaram |
| 2 | - Tanjore
- Go-samāja
- Śiva-kṣetra |
| 3 | - Pāpanāšana |
| 4 | - Mahendra-śaila hill
- Pāṇḍya-deśa
- Śrī Vaikuṅṭha |
| 5 | - Gajendra-Mokṣaṇa
- Pānāgaḍi
- Malaya-parvata
- Tamāla-kārtika
- Vetāpani
- Ādi-keśava Temple |
| 6 | - Āmlitalā |
| 7 | - Ananta Padmanābha
- Śrī Janārdana temple |
| 8 | - Śaṅkara-Nārāyaṇa
Temple |
| 9 | - Brahma-giri |
| 10 | - Kuśāvarta |

MADHYA 10: THE LORD'S RETURN TO JAGANNĀTHA PURĪ



<p>1-23: Conversation Between King Pratāparudra and Sārvabhauma</p>	<p>Pratāparudra inquired to Sārvabhauma about Lord Caitanya and requested an interview with the Lord. Sārvabhauma explained Lord Caitanya's position as the Supreme Lord, that He wouldn't meet kings, and that He had already left for South India. Pratāparudra accepted his words and upon his request arranged for Lord Caitanya to stay at Kāśī Mīśra's house.</p>
<p>24-48: Devotees Meet the Lord at Kāśī Mīśra's House</p>	<p>After Lord Caitanya's return from His tour, Sārvabhauma introduced several devotees to Him.</p>
<p>49-61: Bhavānanda Rāya Meets the Lord with His Four Sons</p>	<p>Lord Caitanya embraced Bhavānanda Rāya, who then glorified Him as the Supreme Lord because He touched a śūdra. Bhavānanda dedicated everything to the Lord and left Vāñinātha Paṭṭanāyaka in His personal service.</p>
<p>62-74: Lord Caitanya Rejects Kālā Kṛṣṇadāsa</p>	<p>Kālā Kṛṣṇadāsa began to cry, but the Lord left. The devotees engaged him in the service of going to Bengal and informing the devotees of the Lord's arrival in Purī.</p>
<p>75-90: Kālā Kṛṣṇadāsa's Visit to Bengal</p>	<p>Kālā Kṛṣṇadāsa gave the good news to all the devotees at Navadvīpa, headed by Advaita Ācārya. All the devotees then started for Purī</p>
<p>91-101: Paramānanda Purī's Arrival at Jagannātha Purī</p>	<p>Paramānanda Purī travelled from South India via the banks of the Ganges. He stayed at Śacīmātā's house and then arrived at Purī. Lord Caitanya welcomed him and arranged for his stay.</p>
<p>102-129: Svarūpa Dāmodara Gosvāmī's Arrival at Jagannātha Purī</p>	<p>Characteristics of Svarūpa Dāmodara and his prayers to Lord Caitanya.</p>
<p>130-150: Lord Accepts Govinda as His servant</p>	<p>130-141: Upon Govinda's arrival, Sārvabhauma asked why Īśvara Purī kept a servant from a śūdra family. Lord Caitanya explained the mercy and the independent nature of the Supreme Lord.</p>
	<p>142-150: Sārvabhauma explains, by quoting scriptures, that the guru's order is very powerful and cannot be disobeyed. Then Lord Caitanya accepts Govinda as His personal servant, as instructed by His guru, Īśvara Purī.</p>

151-183: Brahmānanda Bhārati's Arrival at Jagannātha Purī

151-162: Lord Caitanya disapproves of the deer skin worn by Brahmānanda Bhārati. After putting on sannyāsī robes instead, the Lord offers him respects.

163-183: Loving arguments between Brahmānanda Bhārati and Lord Caitanya – about the two Brahmans at Purī

184-190: Lord Caitanya Receives Kāśīśvara and All the Other Devotees

Just as all the rivers flow into the sea, devotees throughout the country came to Lord Caitanya's shelter.

CAITANYA SUBODHINI by Gauranga Darshan Das

MADHYA 11: THE BEḌĀ-KĪRTANA PASTIMES OF ŚRĪ CAITANYA MAHĀPRABHU

1-13: Sārvabhauma Requests Lord Caitanya to Meet King Pratāparudra

1-8: Lord Caitanya explains how for a sannyāsī, meeting kings and women is just like drinking poison.

9-13: Although Sārvabhauma says that Pratāparudra is a great devotee, Lord Caitanya declines to meet him.

14-40: Rāmānanda Rāya's Arrival at Purī and Meeting with the Lord

14-25: Rāmānanda Rāya glorifies Pratāparudra's devotion and his favour in releasing him from government service.

26-40: Lord Caitanya says that Kṛṣṇa will show the king mercy, since the king had shown affection for a devotee. Rāmānanda then went for Jagannātha darśana.

41-61: Meeting of King Pratāparudra and Sārvabhauma Bhaṭṭācārya

41-49: Pratāparudra becomes unhappy to hear that Lord Caitanya doesn't want to meet him. He wants to give up his life if he cannot meet the Lord.

50-61: Sārvabhauma encourages the king, saying that because of his firm determination, he will certainly meet the Lord. He also advises him to go to the Guṇḍicā garden and read rāsa-pañcādhyāya on the day of Ratha-yātrā.

62-123: Arrival of Bengal Devotees and Pratāparudra's Inquiries

62-64: On the day of Snāna-yātrā, Lord Caitanya goes to Ālānātha in separation from Jagannātha and again returns when the Bengal devotees arrive in Purī.

65-70: Pratāparudra volunteers to arrange accommodation and prasāda for the Bengal devotees

71-93: Gopinātha Ācārya tells Pratāparudra about the glories of the Bengal devotees

94-100: Pratāparudra is astonished at the glorious prema-sankīrtana

101-118: Lord Caitanya is Lord Kṛṣṇa and therefore His darśana can come before Lord Jagannātha's darśana; Injunctions for mahā-prasāda

124-184: Lord Caitanya's Dealings with the Bengal Devotees

124-168: At Kāśī Miśra's house, the Lord has several exchanges with Advaita Ācārya, Vāsudeva Datta, Śrīvāsa Ṭhākura, Dāmodara, Śaṅkara, Śivānanda Sena, Murāri Gupta, Haridāsa Ṭhākura and other devotees.

169-184: Lord Caitanya requests Kāśī Miśra for a solitary room (for Haridāsa Ṭhākura) and then the Vaiṣṇavas depart for their residences.

185-196: The Lord Glorifies Haridāsa Ṭhākura and Offers Him Residence

Lord Caitanya says that by touching Haridāsa He is purifying Himself. He offers him a residence and promises to send prasāda there.

197-211: Prasāda Distribution

The Lord accepted prasāda with the devotees and carefully delivers prasāda for Haridāsa.

212-243: Saṅkīrtana and Beḍā-ṅṛtya

In the evening, at the temple, four parties are formed to perform saṅkīrtana and Lord Caitanya dances circumambulating the temple. He performs the miracle of looking at everyone simultaneously. Pratāparudra watched this from atop his palace and became more anxious to meet Him.

MADHYA 12: THE CLEANSING OF THE GUṆḌICĀ TEMPLE

1-38: The Devotees Petition the Lord to Show Mercy on Pratāparudra

1-10: Pratāparudra writes a letter to Sārvabhauma that he will become a mendicant if he cannot meet Lord Caitanya.

11-29: The devotees become concerned. Lord Caitanya denies to meet the king and Dāmodara predicts that He will meet him.

30-38: Nityānanda Prabhu requests Lord Caitanya to give His outer garment to the king.

39-56: Rāmānanda Rāya Appeals to Lord Caitanya to Meet Pratāparudra

39-46: Rāmānanda repeatedly informs Lord Caitanya about Pratāparudra's ecstatic love and frankly requests Him to meet him.

47-56: Lord Caitanya says that a sannyāsī must fear public opinion and suggests that it is better to bring the king's son.

57-71: Lord Caitanya's Mercy on Pratāparudra's Son

The beauty of the prince reminded everyone of Kṛṣṇa. Lord Caitanya embraced the boy, who then manifested ecstatic symptoms. Pratāparudra became happy.

72-135: Guṇḍicā-mārjana

Lord Caitanya begs permission from the temple superintendent to clean the Guṇḍicā temple and then leads the cleaning meticulously.

136-150: Lord Caitanya's Saṅkīrtana

136-142: The Lord manifests ecstatic symptoms in the kīrtana and jumps high in jubilation.

143-150: Śrī Gopāla, Advaita Ācārya's son faints in ecstasy and the Lord revives him by placing His hand on his head.

151-203: Prasāda Pastimes

151-168: Elaborate prasāda arrangements are made and the Lord encourages the serving of items as per the liking of the devotees.

169-177: Jagadānanda and Svarūpa Dāmodara offer prasāda to Lord Caitanya

178-186: Dealings between Sārvabhauma, Gopinātha Ācārya and Lord Caitanya

187-197: Mock fight of Lord Nityānanda and Advaita Ācārya

204-222: Netrotsava

Out of great eagerness to see Lord Jagannātha, the devotees enter Bhoga-maṇḍapa and see the Lord for a long time.

MADHYA 13: THE ECSTATIC DANCING OF THE LORD AT RATHA-YĀTRĀ

1-18: The Pāṇḍu-vijaya Ceremony	The dayitās took Lord Jagannātha to the ratha, amidst tumultuous sounds. King Pratāparudra personally cleansed the floor with a golden broom and Lord Caitanya became happy.
19-28: Jagannātha Ratha and Its Movements	After his fifteen days seclusion with Maha-lakṣmī, Jagannātha came out to have pastimes with His devotees.
29-70: The Lord's miracle in the Ratha-yātrā Kīrtana	29-50: The seven kīrtana parties and their influence
	51-70: Lord Caitanya simultaneously appears in all groups and every group thought that the Lord was present with them alone. Pratāparudra could observe this inconceivable mystery, as he was bestowed special mercy for his menial service of sweeping.
71-119: Lord Caitanya's Dance for Lord Jagannātha's Pleasure	71-85: Lord Caitanya's prayers to Lord Jagannātha, His dance and His ecstatic symptoms.
	86-97: Nityānanda and Advaita protect the Lord and three circles are formed around Him to check the crowds. Śrīvāsa slaps Haricandana.
	98-119: Jagannātha's astonishment, Lord Caitanya's ecstatic symptoms, Svarūpa Dāmodara's singing and the competition between Jagannātha and Caitanya.
120-167: Lord Caitanya Recites Verses in the Mood of Rādhārāṇī	120-131. Lord Caitanya's ardent appeal (in the mood of Śrīmatī Rādhārāṇī) to Lord Jagannātha (Kṛṣṇa) to come back to Vṛndāvana.
	132-147: The inner mood of Śrīmatī Rādhārāṇī and the gopīs as they speak to Kṛṣṇa
	148-160: Lord Kṛṣṇa's reply to Śrīmatī Rādhārāṇī
	161-167: Svarūpa Dāmodara Gosvāmī's service to Lord Caitanya

168-209:
Other
Remarkable
Features of
the Ratha-
yātrā

168-173: Lord Caitanya's ecstasy upon seeing Lord Jagannātha

174-179: Response to Lord Caitanya's symptoms

180-188: Lord Caitanya's external anger upon King Pratāparudra

189-204: Bhoga offering to Lord Jagannātha at Vipra-śāsana

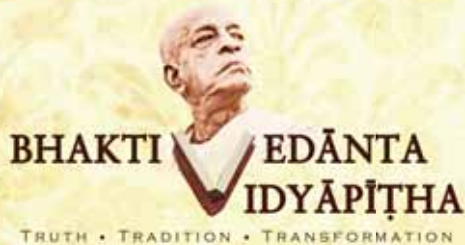
205-209: Phala-śruti and conclusion

CAITANYA SUBODHINI by Gaurāṅga Darshan Das

CAITANYA SUBODHINĪ

Enriching the Experience of Caitanya-caritāmṛta Study

MADHYA-LĪLĀ - II
(CHAPTERS 14-25)



GAURANGA DARSHAN DAS

MADHYA 14: PERFORMANCE OF THE VṚNDĀVANA PASTIMES

1-22: Lord Caitanya's Mercy upon King Pratāparudra	Pratāparudra enters the garden and recites the Gopī-gītā. This pleases Lord Caitanya who then shows His mercy and divine opulence to Pratāparudra.
23-46: Lord Caitanya Accepts Prasāda with the Devotees	Vāñinātha and Pratāparudra arrange a large quantity of prasāda and it is distributed to everyone including beggars.
47-64: Lord Caitanya Pushes the Jagannātha Ratha to Guṇḍicā Temple	When Jagannātha's ratha didn't move despite being pulled by the gauḍas, elephants and wrestlers, Lord Caitanya pushes it with His head and within a moment it reaches Guṇḍicā temple. Everyone performs saṅkīrtana.
65-105: Invitations, Saṅkīrtana, Water Sports and Vṛndāvana Pastimes	Lord Caitanya goes to Āiṭoṭā. In Indradyumna-sarovara, the devotees enjoy water sports in pairs. Gopinātha Ācārya glorifies Lord Caitanya's mercy on Sārvabhauma. For nine days devotees extend invitations and Lord Caitanya performs various pastimes in the Jagannātha-vallabha garden.
106-115: The Herā-pañcamī Festival	King Pratāparudra tells Kāśī Mīśra to organize Herā-pañcamī in such a way that Lord Caitanya is pleased. During the festival Lord Caitanya arrives with His associates.
116-127: Why Lord Jagannātha Doesn't Take Lakṣmīdevī to Guṇḍicā	When Lord Caitanya asks why Jagannātha doesn't take Lakṣmī to Guṇḍicā, Svarūpa Dāmodara replies that except for the gopīs no one can attract Kṛṣṇa's mind.
128-135: Lakṣmīdevī Arrives at Guṇḍicā	Lakṣmī arrives at Guṇḍicā in an opulent palanquin and her maidservants arrest the servants of Lord Jagannātha.
136-154: The Egoistic Pride and Anger (Māna) of the Lord's Consorts	Svarūpa Dāmodara explains the varieties of egoistic pride (mānera prakāra) exhibited by different types of heroines (nāyikā)
155-202: The Qualities of Kṛṣṇa, the Gopīs and Śrīmatī Rādhārāṇī	154-165: Qualities of Lord Kṛṣṇa, the gopīs and Śrīmatī Rādhārāṇī
	166-202: Transcendental Ecstasies of Śrīmatī Rādhārāṇī
203-217: Śrīvāsa Ṭhākura Describes the Opulence of Lakṣmīdevī	In the mood of Nārada Muni, Śrīvāsa Ṭhākura glorifies Lakṣmī over the gopīs. He describes how Lakṣmī's servants bound Jagannātha's servants, who then said that they would bring Jagannātha to her the next day.

218-228: Svarūpa
Dāmodara Glorifies the
Opulence of Vṛndāvana

Vṛndāvana is filled with cintāmaṇis, kalpa-vṛkṣas, kāma-dhenus, gītas, nṛtyas, etc. He cites Brahma-saṁhitā and Bilvamaṅgala Ṭhākura.

229-243: The Ecstasy of
Lord Caitanya

Hearing about the pure mellow of Rādhārāṇī, Lord Caitanya danced in ecstasy and appeared in Rādhārāṇī's form.

244-257: Jagannātha's
Silk Ropes Break During
the Return Pāṇḍu-vijaya

Lord Caitanya ordered Rāmānanda Vasu and Satyarāja Khān to make stronger ropes.

CAITANYA SUBODHINI by Gaurāṅga Darshan Das

MADHYA 15: THE LORD ACCEPTS PRASĀDA AT THE HOUSE OF SĀRVABHAUMA BHAṬṬĀCĀRYA

1-15: Lord Caitanya's Activities at Purī	Advaita Ācārya and Lord Caitanya would worship each other. Devotees would extend invitations to the Lord.
16-36: The Devotees Celebrate Various Festivals	17-31: Janmāṣṭamī – Devotees dress up as gopas and Lord Caitanya whirls a rod.
	32-35: Vijayā-daśamī – Devotees dress up as monkey soldiers and Lord Caitanya displays the emotions of Hanumān.
37-183: Lord Caitanya's Talks with the Departing Bengal Devotees	41: Request to Advaita– Give kṛṣṇa-bhakti even to caṇḍālas.
	42-44: Order to Nityānanda Prabhu – “Manifest prema-bhakti in Bengal without restriction.”
	45-67: Talks with Śrīvāsa Paṇḍita – “Perform kīrtana daily and give prasāda to Śācimātā.” (Lord Caitanya becomes overwhelmed remembering Śācimātā.)
	68-92: Praising the devotion of Rāghava Paṇḍita – His offering of coconuts and meticulous loving service
	93-97: Instructions to Śivānanda Sena – “Take care of Vāsudeva Datta's family affairs.”
	98-111: Talks with the Kulīna-grāma devotees – The Lord invites them for Ratha-yātrā every year, describes the glories of the holy name and defines a Vaiṣṇava.
	112-132: Talks with the Khaṇḍa devotees, Glorifies Mukunda dāsa
	133-136: Orders to Sārvabhauma and Vidyā-vācaspati – “Worship Lord Jagannātha and mother Ganges”
	137-157: Glorifies Murāri Gupta for his devotion to Lord Rāmacandra
	158-180: Talks with Vāsudeva Datta – Vāsudeva Datta says, “I am ready to suffer for the sins of all living entities so that they may be delivered.” Lord Caitanya says that Kṛṣṇa can easily deliver all living entities in the universe, simply by your desire.
184-244: Lord Caitanya Accepts Prasāda at Sārvabhauma's House	Śāṭhīra Mātā cooks several items and Sārvabhauma pushes Lord Caitanya to accept the opulent prasāda.
245-302: The Offence and Deliverance of Amogha	Amogha blasphemes Lord Caitanya. Sārvabhauma curses Amogha, who later falls sick with cholera. Lord Caitanya cures him and Amogha repents. Lord pacifies Amogha and later Sārvabhauma.

MADHYA 16: THE LORD'S ATTEMPT TO GO TO VṚNDĀVANA

1-11: Lord Caitanya Desires to Go to VṚndāvana	Afraid of separation from the Lord, the devotees present many impediments.
12-58: The Devotees of Bengal Come to Jagannātha Purī	Devotees headed by Nityānanda and Advaita, travel to Purī via Remuṇā and Kaṭaka and Śivānanda Sena makes all arrangements. They attend Ratha-yātrā as in the previous year and extend invitations to Lord Caitanya.
59-75: Lord Caitanya Bids Farewell to the Bengal Devotees	60-62: He speaks to Advaita Ācārya through some gestures that others couldn't understand.
	63-68: He orders Nityānanda Prabhu to not come to Purī every year but to preach in Bengal.
	69-75: He defines a first class Vaiṣṇava to the Kulina-grāma devotees.
76-83: Lord Jagannātha and Balarāma Slap Puṇḍarīka Vidyānidhi	Puṇḍarīka Vidyānidhi becomes a little hateful when he sees Lord Jagannātha offered a starched garment during the Oḍana-ṣaṣṭhī. In a subsequent dream Jagannātha and Baladeva slap him.
84-101: Lord Caitanya Departs for VṚndāvana	During the fifth year, Sārvabhauma and Rāmānanda give permission to Lord Caitanya and He happily starts for VṚndāvana.
102-129: King Pratāparudra's Devotion to Lord Caitanya at Kaṭaka	Pratāparudra comes and offers obeisances to Lord Caitanya, overwhelmed with love. The Lord (Pratāparudra-santrātā) shows him mercy. Pratāparudra sends written orders to officers in his kingdom to arrange new residences, food and boats for the Lord's travel. The palace ladies also come to see the Lord.
130-149: Lord Caitanya Forbids Gadādhara Paṇḍita	Gadādhara Paṇḍita falls unconscious when Lord Caitanya boards the boat.
	150-169: At the Orissa border, a spy reports Lord Caitanya's wonderful characteristics to the Muslim governor, whose mind changes.
150-201: The Transformation of the Muslim Governor	170-201: The governor comes to see the Lord, chants kṛṣṇa-nāma and expresses his desire to serve the Lord. Mukunda Datta asks him for assistance to go to the bank of Ganges. The mahā-pātra offers prayers to Lord Caitanya.
	202-215: Pānihāṭi to Kānāi Nātaśālā and Back to Śāntipura

216-244: Raghunātha Dāsa's Eagerness and Lord Caitanya's Counsel

216-230: Raghunātha dāsa meets Lord Caitanya at Śāntipura after His sannyāsa. Being detached, he would run away from home and his father would keep him back.

231-244: Raghunātha thinks how to get free from his father's servants and go with Lord Caitanya to Nilācala. The Lord instructs him to be patient, not to be like a false renunciant, but to act like an ordinary man at home for the time being. Then Kṛṣṇa would soon deliver him.

245-290: Lord Caitanya Returns to Jagannātha Purī

245-251: The Lord bids farewell to the Śāntipura devotees and leaves for Purī.

252-278: At Purī, He is received lovingly and He recounts His travels in front of all the devotees. He mentions His resolve to go to Vṛndāvana alone.

279-290: Gadādhara Paṇḍita's love, ecstasy and invitations to Lord Caitanya.

CAITANYA SUBODHINI by Gaurāṅga Darśha

MADHYA 17: THE LORD TRAVELS TO VṚNDĀVANA

1-20: The Devotees Permit Lord Caitanya to Go to Vṛndāvana	Upon being requested by the devotees, Lord Caitanya agrees to take Balabhadra Bhaṭṭācārya with Him.
21-56: Lord Caitanya Passes through the Jhārikhaṇḍa Forest	The animals and birds in the forest chant and dance along with Lord Caitanya. The Lord gives everyone including the Bheels the holy name and kṛṣṇa-prema.
57-81: Balabhadra Bhaṭṭācārya's Service Pleases Lord Caitanya	57-65: Balabhadra cooks for Lord Caitanya and affectionately serves Him.
	66-81: Lord Caitanya expresses His happiness and embraces Balabhadra, who then offers his prayers.
82-146: Lord Caitanya Stays at Vārāṇasī	82-103: Lord Caitanya meets Tapana Miśra and Candraśekhara
	104-114: A brāhmaṇa speaks about Lord Caitanya to Prakāśānanda Sarasvatī
	115-121: Prakāśānanda Sarasvatī criticizes Lord Caitanya
	122-128: The brāhmaṇa informs Lord Caitanya about Prakāśānanda's comments
	129-143: Lord Caitanya explains why Māyāvādīs cannot chant Kṛṣṇa's names
147-157: Lord Caitanya Arrives at Mathurā	Lord Caitanya went to Prayāga, bathed there and bestowed kṛṣṇa-prema on the people He met on the way to Mathurā.
158-189: Lord Caitanya's Interactions with the Sanodiyā Brāhmaṇa	158-175: Lord Caitanya meets an elderly brāhmaṇa disciple of Mādhavendra Purī who displays ecstatic symptoms during kīrtana.
	176-187: Lord Caitanya accepts food cooked by the Sanodiyā brāhmaṇa
190-234: Lord Caitanya Visits Holy Vṛndāvana	190-207: Lord Caitanya's reciprocation with the forest animals
	208-216: Śuka and Śārī glorify Śrī Kṛṣṇa and Śrīmatī Rādhārāṇī
	217-222: The Lord's ecstasy in Vṛndāvana

MADHYA 18: LORD ŚRĪ CAITANYA MAHĀPRABHU'S VISIT TO ŚRĪ VṚNDĀVANA

1-14: Lord Caitanya at Śrī Rādhā-kuṇḍa	The Lord discovers Rādhā-kuṇḍa and offers prayers
15-54: Lord Gopāla's Reciprocation with Lord Caitanya	15-23: At Govardhana, Lord Caitanya sees Harideva and desires to see Lord Gopāla.
	24-54: In the pretext of the attack of Turkish soldiers, Lord Gopāla moves to Gāṅṭhuli-grāma and gives darśana to Lord Caitanya. Then Gopāla returns to His temple.
	41-54: In this way, Lord Gopāla is kind to His devotees. He also granted darśana to Rūpa Gosvāmī and his associates.
55-70: Lord Caitanya Visits Various Holy Places	Lord Caitanya visits places like Kāmyavana, Nadiśvara, Khadiravana and Śeṣaśāyī and stays at Akrūra-tīrtha.
71-134: Lord Caitanya's Pastimes During His Stay at Akrūra-tīrtha	71-81: Visit to Vṛndāvana – bathing at Keśī-tīrtha and chanting at Teṅtuli-talā
	82-90: Lord Caitanya's mercy on Rājaputa Kṛṣṇadāsa
	91-106: People mistake a fisherman to be Kṛṣṇa dancing on Kāliya.
	107-127: People say that Lord Caitanya is Lord Kṛṣṇa, but Lord Caitanya says that a jīva should never be compared to Kṛṣṇa. Still, people ascertain Him to be the Supreme Lord.
135-154: Departing from Vṛndāvana	128-134: Invitations to Lord Caitanya
	135-147: Lord Caitanya jumps into the water and Balabhadra becomes concerned.
155-213: The Transformation of the Pāṭhāna Soldiers	148-154: Balabhadra Bhaṭṭācārya proposes that Lord Caitanya leave Vṛndāvana and Lord Caitanya agrees.
	155-188: On the way to Prayāga, ten Muslim soldiers, see Lord Caitanya unconscious (out of ecstasy) and arrest His associates, suspecting that they poisoned Him. The Lord regains consciousness and speaks to them.
	189-198: Lord Caitanya explains the conclusions of the Koran to the saintly Muslim
214-229: Travel to Prayāga and Glory of Caitanya-līlā	199-213: The saintly Muslim agrees with the Lord and chants kṛṣṇa-nāma. All the soldiers later become known as the Pāṭhāna Vaiṣṇavas.
	Lord Caitanya's party reaches Prayāga and the Lord inundates everyone in prema on the way. His pastimes are most uncommon.

MADHYA 19: LORD ŚRĪ CAITANYA MAHĀPRABHU INSTRUCTS ŚRĪLA RŪPA GOSVĀMĪ

1-12: Rūpa Gosvāmī's Preparation to Meet Lord Caitanya

Rūpa Gosvāmī gives 50% of his wealth to brāhmaṇas, 25% to family and keeps 25% for personal emergencies. He sends two people to Purī to find out when Lord Caitanya will go to Vṛndāvana.

13-30: The Nawab of Bengal Arrests Sanātana Gosvāmī

Sanātana Gosvāmī gives up his government service and discusses Bhāgavatam at home. The Nawab comes to his house and orders his arrest.

31-60: Rūpa Gosvāmī and Anupama Meet Lord Caitanya at Prayāga

31-35a: Rūpa Gosvāmī leaves 10,000 coins for Sanātana Gosvāmī with a grocer and writes a letter to Sanātana.

35b-60: Rūpa and Anupama go to Prayāga and meet Lord Caitanya at the Bindu Mādhava temple.

61-76: Śrī Vallabha Bhaṭṭa meets Lord Caitanya

Vallabha Bhaṭṭa visits Lord Caitanya and praises the qualities of Rūpa Gosvāmī and Anupama, quoting scriptures. Lord Caitanya appreciated him.

77-113: Lord Caitanya Visits Āḍāila-grāma

77-91: Vallabha Bhaṭṭa invites Lord Caitanya to his home and offers Him lunch.

92-113: Lord Caitanya's dealings with Raghupati Upādhyāya and coming back to Prayāga.

114-134: Lord Caitanya's Mercy on Rūpa and Sanātana Gosvāmīs

114-117: Lord Caitanya empowers Śrīla Rūpa Gosvāmī

118-134: The glorious qualities of Rūpa and Sanātana

138-150: The Rarity and Glory of a Kṛṣṇa-bhakta

151-165: The Process of Cultivating Kṛṣṇa-bhakti – the Growth of the Bhakti-lāṭā

135-237: Lord Caitanya's Teachings to Śrīla Rūpa Gosvāmī

166-182: Pure Devotional Service – Śuddha-bhakti

183-191: The Primary and the Secondary Rasas (Mellows)

192-210: Two Categories of Rati (Attachment to Kṛṣṇa)

211-234: Symptoms of the Five Rasas

235-237: Instructions to Expand the Science of Bhakti

238-257: Lord Caitanya Leaves Prayāga for Vārāṇasī

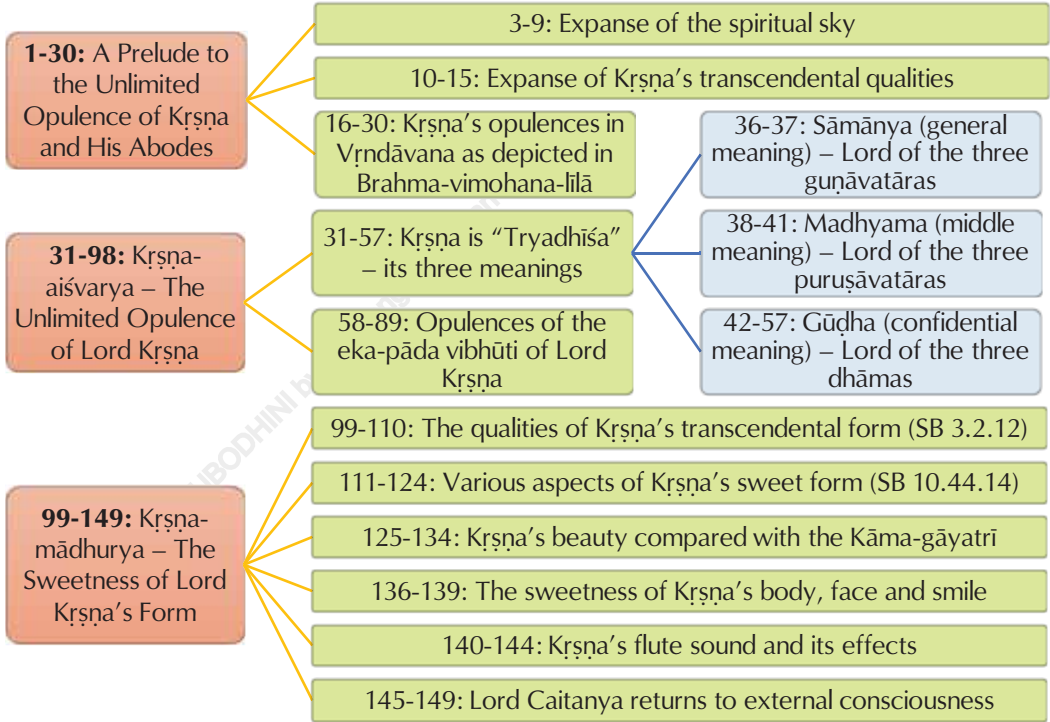
238-244: Rūpa Gosvāmī wants to go with Lord Caitanya to Vārāṇasī but the Lord forbids him and proceeds.

245-257: Candraśekhara and Tapana Mīśra serve the Lord at Vārāṇasī

MADHYA 20: LORD ŚRĪ CAITANYA MAHĀPRABHU INSTRUCTS SANĀTANA GOSVĀMĪ IN THE SCIENCE OF THE ABSOLUTE TRUTH

1-15: Sanātana Gosvāmī Escapes from Jail	Sanātana flatters the jail keeper, gives him 7000 gold coins and escapes from the jail with his help
16-44: Sanātana Travels through Pātaḍa and Hājipura	16-25: A landlord plans to kill Sanātana Gosvāmī for his gold coins.
	26-44: But Sanātana gives him the coins and with his help crosses a hilly tract of land. In Hājipura he meets Śrīkānta.
	45-55: Sanātana Gosvāmī comes to Candrasekhara's house and meets the Lord
45-93: Sanātana Gosvāmī Meets Lord Caitanya at Vārāṇasī	56-63: Lord Caitanya glorifies a pure devotee (Sanātana)
	64-93: Sanātana Gosvāmī does Mādhukarī and gives up the woollen blanket
	94-103: Sanātana's humility – "I am fallen although people consider me a scholar, and You have mercifully delivered me."
94-107: Sanātana Gosvāmī Inquires from Lord Caitanya	102-103: Sanātana's Questions (Q1 & Q2: Who am I and Why do I suffer?, Q3 & Q4: Sādhya and Sādhana)
	104-107: Lord Caitanya appreciates Sanātana Gosvāmī, "You know everything and are fit to propagate bhakti."
	The Lord's energies and the jīva's characteristics in this world
108-119: The Jīva and His Entanglement in Māyā (A1 & A2)	127-142: Sambandha – Kṛṣṇa; Abhidheya – Bhakti; Prayojana – Prema
	144-164: The Ultimate Purpose of Śāstras; Brahman, Paramātmā and Bhagavān
120-164: Sādhana and Sādhya (The Way Out of Entanglement) (A3 & A4)	165-190: Svayaṁ-rūpa, svayaṁ-prakāśa, tad-ekātma and prābhava-vilāsa forms
	191-242: Vaibhava-vilāsa forms – Names of Viṣṇu-mūrtis as per the weapons in Their hands
165-242: Lord Kṛṣṇa's Prakāśa and Vilāsa Forms	Puruṣāvatāras, Līlāvatāras, Guṇāvatāras, Manvantara-avatāras, Yuga-avatāras and Śaktyāveśa-avatāras
243-376: Kṛṣṇa's Svāmīśa Expansions	Kṛṣṇa's ages; Zodiac example to understand nitya-līlā; The completeness of Kṛṣṇa
377-406: Kṛṣṇa's Eternal Pastimes	

MADHYA 21: THE OPULENCE AND SWEETNESS OF LORD ŚRĪ KṚṢṆA



MADHYA 22: THE PROCESS OF DEVOTIONAL SERVICE

1-16: Lord Kṛṣṇa, His Expansions and the Living Entity

Kṛṣṇa is the only shelter; Kṛṣṇa's svāmīśa and vibhinnāmśa expansions; nitya-mukta and nitya-saṁsāra; Deliverance of the conditioned soul

17-30: The Glory, Supremacy and Independence of Kṛṣṇa-bhakti

17-22: Superiority of Kṛṣṇa-bhakti

23-30: Bhakti is the only means for deliverance

31-42: Kṛṣṇa's Mercy on Those Who Approach Him

31-32: True position of Kṛṣṇa and māyā

33-34: Kṛṣṇa's vow to deliver the surrendered

37-42: Bhakti with material desires and Kṛṣṇa's response

43-55: Attaining Devotional Service by the Devotees' Mercy

The chance for a conditioned soul's deliverance, Kṛṣṇa's mercy on him and the awakening of his love for Kṛṣṇa in the association of devotees

56-74: Classifications of Devotees

Classifications based on śraddhā (faith), rati (attachment) and prema (love)

75-92: Vaiṣṇava Qualities and Vaiṣṇava Association

Good qualities of Vaiṣṇavas and the power of their association (sat-saṅga); Avoiding bad association (asat-saṅga)

93-103: Exclusive Surrender to Lord Kṛṣṇa

93-98: Kṛṣṇa's qualities inspire surrender

99-103: Two kinds of devotees and six divisions of surrender

104-169: Sādhana-Bhakti (Devotional Service in Practice)

104-108: Sādhana-bhakti and its characteristics

109-148: Vaidhī-sādhana-bhakti – Definition and the 64 limbs; the five best limbs; Obligations that don't apply for a devotee

149-165: Rāgānuga-sādhana-bhakti – Rāgātmikā and Rāgānuga definitions; Processes and characteristics of Rāgānuga-bhakti; Conclusion and Phala-śruti

MADHYA 23: LIFE'S ULTIMATE GOAL – LOVE OF GODHEAD

**Madhya
23:** Life's
Ultimate
Goal –
Love of
Godhead

1-8: Prema (Prayojana) – The Ultimate Result of Bhakti (Abhidheya)

9-16: Stages of Bhakti (Gradual Development of Prema)

17-38: The Nine Symptoms of Bhāva-bhakti and Their Characteristics

39-65: Symptoms of a Devotee Who Has Attained Prema-bhakti

66-91: The Transcendental Qualities of Śrī Kṛṣṇa and Śrī Rādhā

92-101: Realization of Rasas by Devotees

102-127: Lord Caitanya Concludes His Teachings to Sanātana

MADHYA 24: THE SIXTY-ONE EXPLANATIONS OF THE ĀTMĀRĀMA VERSE

1-70: Meanings of the Words in the Verse	Meanings of: ātmārāma, muni, nirgrantha, urukrama, kurvanti, ahaitukī, bhakti, ittham-bhūta-guṇaḥ, hari, ca, api
71-106: Indications of the Meanings of the Ātmārāma Verse	71-78: The words “brahma” and “ātmā” indicate the Absolute Truth Kṛṣṇa
	79-88: Three ways of attaining the Absolute Truth Kṛṣṇa
	89-96: Glories of devotional service and the different categories of devotees
	97-104: Sādhu-saṅga and Duḥsaṅga
107-153: Worshippers on Jñāna-mārga (7 Explanations)	108-120: Brahmopāsakas (worshippers of Brahman)
	121-144: Mokṣākāṅkṣīs (those who desire liberation)
	145-153: Seventh meaning – Nirgrantha muni
154-164: Worshippers of the Supersoul – Antaryāmi-upāsakas (6 Explanations)	Sagarbha and Nigarbha yogīs – 3 types each (yogāruruḥṣu, yogārūḍha and prāpta-siddhi)
165-228: 10 More Explanations by Considering the Various Meanings of the Word “Ātmā”	165-210: Ātmā = mind, endeavour, endurance, intelligence of two types, nature
	211-219: Four explanations considering the meaning of “ātmā” to be “deha” (body)
	221-224: Ātmārāmas and munis
221-283: 3 More Explanations – Story of Mṛgāri (Glory of Sādhu-saṅga)	225-283: A nirgrantha (a hunter or a poor person) is attracted to kṛṣṇa-bhakti by the association of a devotee. Example: Mṛgāri delivered by Nārada Muni
284-294: 32 More Explanations	Vidhi-bhakta and Rāga-bhakta further categorized into sixteen (four multiplied by four) groups each.
295-310: Last 3 Explanations	“Ātmārāmāś ca”, “ātmārāmāś ca munayaś ca nirgranthāś ca” and considering “ātmā” as “kṣetrajña jīva”
311-323: Lord Caitanya Glorifies Śrīmad-Bhāgavatam	311-316: Sanātana offers prayers to Lord Caitanya and glorifies Him as the true speaker and knower of Bhāgavatam
	317-323: Lord Caitanya describes the position of Bhāgavatam
324-355: Lord Caitanya Gives a Synopsis of Vaiṣṇava-smṛti	Upon the request of Sanātana Lord Caitanya gives him only a synopsis and assures him that by Kṛṣṇa’s favour he will be able to write everything. Phala-śruti.

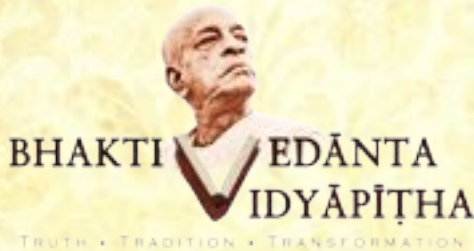
MADHYA 25: HOW ALL THE RESIDENTS OF VĀRĀNASĪ BECAME VAIṢṆAVAS

1-22: Lord Caitanya Transforms the Māyāvādīs at Vārāṇasī	At the Maharashtriyān brāhmaṇa's house Lord Caitanya converted Prakāśānanda Sarasvatī's disciples into devotees. Word spread of this and crowds of people began to approach Lord Caitanya. He instructed them and they all began to laugh, chant and dance.
23-58: Prakāśānanda Sarasvatī and His Disciple Approve of Lord Caitanya's Message	23-46: A disciple of Prakāśānanda Sarasvatī approves Lord Caitanya's words
	47-58: Prakāśānanda also approves Lord Caitanya's words
59-90: Lord Caitanya Meets Prakāśānanda Sarasvatī at the Bindu Mādhava Temple	59-70: Lord Caitanya's ecstatic dancing at Bindu Mādhava temple
	71-90: Prakāśānanda begs forgiveness and praises Lord Caitanya
	91-101: Vedānta-sūtra and the Bhāgavatam
91-164: Śrīmad-Bhāgavatam Is the True Meaning of the Vedānta-sūtra	102-131: Sambandha, Abhidheya and Prayojana in the Catuḥśloki Bhāgavatam
	132-141: Sambandha, Abhidheya and Prayojana in other verses of the Bhāgavatam
	142-154: The Glories of Śrīmad-Bhāgavatam
	155-163: Even liberated souls are attracted to Kṛṣṇa – References
165-185: Vārāṇasī's Residents Are Transformed and Lord Caitanya Departs	165-172: Lord Caitanya's pleasure upon seeing the transformation of the people of Vārāṇasī
	173-185: Lord Caitanya's departure and instructions to Sanātana
186-221: The Life and Character of Subuddhi Rāya and the activities of Rūpa and Sanātana	186-213: Subuddhi Rāya's conversion to Islam, his travel to Vṛndāvana and service to Vaiṣṇavas, Rūpa and Sanātana.
	214-221: Activities of Rūpa Gosvāmī and Sanātana Gosvāmī
222-283: Conclusion of Madhya-līlā	222-239: Lord Caitanya returns to Jagannātha Purī
	240-264: Summary of Madhya-līlā
	265-283: The glory of Caitanya-līlā and Kṛṣṇa-līlā

CAITANYA SUBODHINĪ

Enriching the Experience of Caitanya-caritāmṛta Study

ANTYA-LĪLĀ



GAURANGA DARSHAN DAS

ANTYA-LĪLĀ AT A GLANCE

Part A: Lord Caitanya's exemplary dealings with various devotees

[Antya
1-13]

Rūpa Gosvāmī writes two dramas, Vidagdha-mādhava and Lalita-mādhava, and Lord Caitanya and the devotees praise him. (Antya 1)

Junior Haridāsa begs rice from Mālatidevī and Lord Caitanya rejects him for talking intimately with women, to caution the renunciants. Lord Caitanya's āveśa in Nakula Brahmaçārī and āvirbhāva to Nṛsimhānanda Brahmaçārī (Antya 2)

Haridāsa Ṭhākura's activities at Purī (discussions with Lord Caitanya about the holy name), Benāpola (transforming a prostitute), Cāndapura (preaching the glories of holy name) and Śāntipura (association with Advaita Ācārya and initiating Māyādevī). Dāmodara Pandita criticises Lord Caitanya. (Antya 3)

Sanātana Gosvāmī develops itching sores and decides to commit suicide. Lord Caitanya saves him, later tests him in the hot sun and cures him. (Antya 4)

Pradyumna Miśra desired to hear kṛṣṇa-kathā and Lord Caitanya directs him to Rāmānanda Rāya. Svarūpa Dāmodara Gosvāmī chastises the Bengali poet. (Antya 5)

Raghunātha dāsa Gosvāmī organizes cidā-dadhi-mahotsava and escapes from home. Lord Caitanya entrusts him to Svarupa Dāmodara Gosvāmī and later gifts him govardhana-śilā and guñjā-mālā, impressed with his deep devotion and renunciation. (Antya 6)

Vallabha Bhaṭṭa becomes falsely proud of his scholarship and attributes, and Lord Caitanya dismantles it. (Antya 7)

Rāmacandra Purī comes to Purī and criticizes Lord Caitanya for eating sweets, and the Lord reduces His eating. (Antya 8)

Gopinātha Paṭṭanāyaka gets arrested by the prince for misappropriating government's money. Lord Caitanya disapproves his act, but ultimately delivers him with His mercy. (Antya 9)

**Part A:
Lord
Caitanya's
exemplary
dealings with
various
devotees**

[Antya 1-13]

Rāghava Paṇḍita brings his prasāda bags and offers to Lord Caitanya. Lord Caitanya tests Govinda and thus reveals His service attitude. (Antya 10)

Haridāsa Ṭhākura desires to depart from this world before Lord Caitanya concludes His pastimes. And the Lord personally performs his final rites. (Antya 11)

Jagadānanda Paṇḍita brings sandalwood oil for Lord Caitanya, but the Lord doesn't accept it. Jagadānanda becomes angry and breaks the oil pot and fasts. The Lord pacifies him and later permits him to go to Vṛndāvana. (Antya 12-13).

Raghunātha Bhaṭṭa Gosvāmī comes to Purī and Lord Caitanya tells him not to marry, but serve parents, study Bhāgavatam, and later to go to Vṛndāvana and be with Rūpa and Sanātana. (Antya 13)

Jagannātha as Vrajendranandana: Spiritual trance; Falling unconscious at the Simha-dvāra.
Caṭaka-parvata as Govardhana. (Antya 14)

Garden as Vṛndāvana: Mistaking a garden on the seashore to be Vṛndāvana and searching for Kṛṣṇa like the gopīs during the rāsa dance, and recitation of verses. (Antya 15)

Kṛṣṇa's adharāmṛta: Showing mercy to Kālidāsa and Śivānanda's son, Purī dāsa; Asking a doorkeeper about Kṛṣṇa and seeing Jagannātha; Relishing the taste of Kṛṣṇa-prasāda and glorifying the nectar from Kṛṣṇa's lips with verses. (Antya 16)

Kṛṣṇa's flute and other sounds: Falling among the cows and assuming the form of a tortoise; Attraction to various sounds related to Kṛṣṇa and His flute. (Antya 17)

Sea as Yamunā: Getting caught in a fisherman's net; Seeing the water pastimes of Kṛṣṇa in a dream, and reciting relevant verses. (Antya 18)

Kṛṣṇa's scent: Devotion to mother; Advaita Ācārya's sonnet; Rubbing face against the walls in increased separation, smelling the scent of Kṛṣṇa's body, wandering in a garden on a spring night. (Antya 19)

Śikṣāṣṭaka: The final instructions in the form of the Śikṣāṣṭaka and relishing its meaning. (Antya 20)

**Part B:
Lord
Caitanya's
ecstatic
feelings of
separation
from Kṛṣṇa**

[Antya 14-20]

ANTYA 1: ŚRĪLA RŪPA GOŚVĀMĪ'S SECOND MEETING WITH THE LORD

1-12: Obeisances and Prayers	Respects to Lord Caitanya, the deities of Vṛndāvana and the devotees
13-33: The Deliverance of Śivānanda Sena's Dog	13-19: Śivānanda Sena arranges for all the Bengal devotees to travel to Purī and allows a dog to also come.
	20-33: One day, the dog is not fed and goes missing. Śivānanda becomes unhappy. The next day, at Purī, the dog is discovered eating and chanting with Lord Caitanya. Later, the dog departs for Vaikuṅṭha.
34-61: Rūpa Gosvāmī's Arrival at Jagannātha Purī	34-44: Rūpa Gosvāmī departs from Vṛndāvana to Purī to see Lord Caitanya. He has already been writing dramas on Kṛṣṇa-līlā. At Satyabhāmā-pura, Satyabhāmā tells Rūpa in a dream to write a separate drama about her.
	45-61: Rūpa Gosvāmī arrives at Purī and stays with Haridāsa Ṭhākura. He becomes an object of affection for Lord Caitanya and all the devotees.
62-93: Rūpa Gosvāmī Understands the Mind of Lord Caitanya	62-71: Lord Caitanya confirms that Rūpa Gosvāmī should write two separate dramas.
	72-93: Rūpa Gosvāmī composes a verse describing the emotions of Lord Caitanya during the Ratha-yātra. Lord Caitanya is pleased and lovingly slaps him. Svarūpa Dāmodara Gosvāmī praises Rūpa.
94-111: Rūpa Gosvāmī's Composition Pleases Lord Caitanya	94-102: Rūpa Gosvāmī composes a verse about the power of Kṛṣṇa-nāma
	103-111: Lord Caitanya praises Rūpa Gosvāmī in front of the devotees

112-171: Rāmānanda Rāya Examines Rūpa Gosvāmī's Vidagdha-mādhava

112-126: Rūpa Gosvāmī recites the initial verses of Vidagdha-mādhava in front of the devotees and Rāmānanda inquires further

127-128: Nāndī-sloka (Introductory verse)

129-133: Iṣṭa-devera varṇana (Description of Rūpa's worshipable Deity)

134-136: Pātra-sannidhāna (Introducing the players)

137-139: Prarocanā (Inducing the audience to become eager, with praise)

140-146: Premotpatti-kāraṇa (Causes of loving affairs between Kṛṣṇa and the gopīs)

147-155: Bhāvera svabhāva and Premera lakṣaṇa (Characteristics of emotional love and love of Godhead)

156-160: Vṛndāvana

161-164: Murali-niḥsvana (Kṛṣṇa's flute)

165-168: Kṛṣṇera varṇana (Description of Kṛṣṇa)

169-171: Rādhikāra varṇana (Description of Rādhārāṇī)

172-191: Rāmānanda Rāya Examines Rūpa Gosvāmī's Lalita-mādhava

172-182: Rūpa Gosvāmī recites the initial verses of Lalita-mādhava

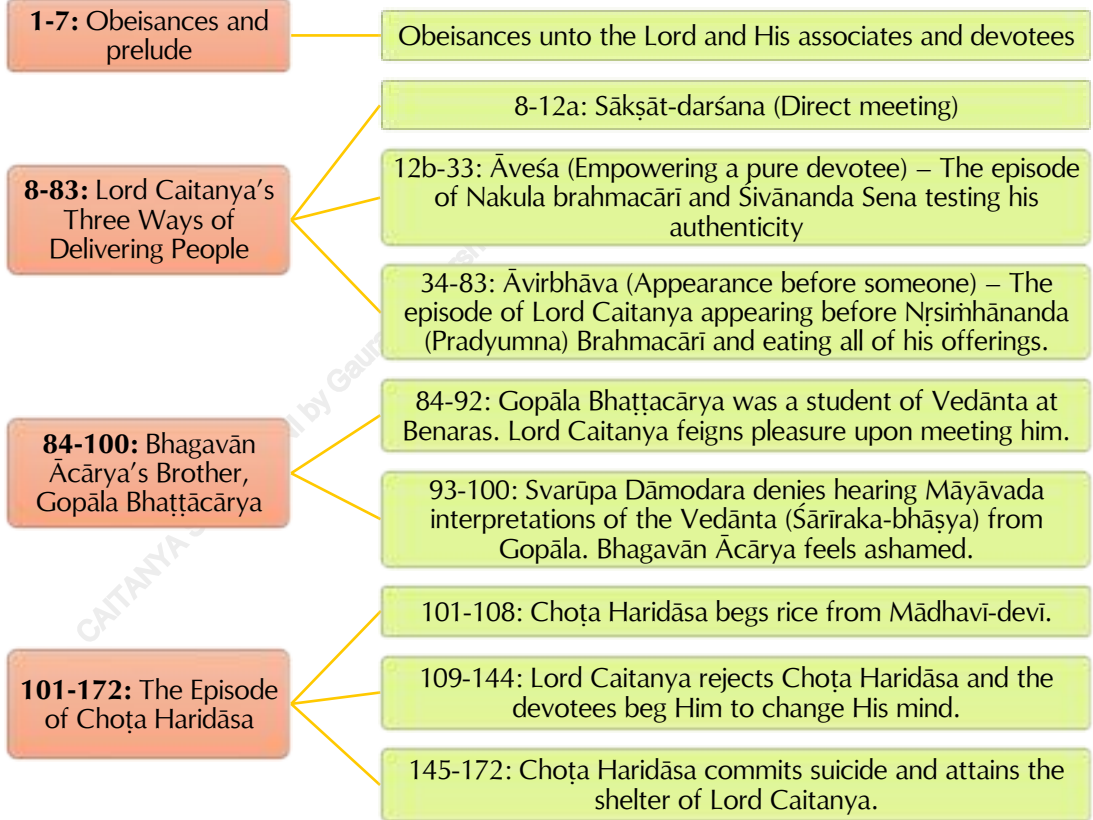
183-191: Some quotations from the Lalita-mādhava

192-223: The empowerment and mercy that Rūpa Gosvāmī received

192-212: Rāmānanda Rāya, Lord Caitanya and Haridāsa Ṭhākūra praise the poetry and qualities of Rūpa Gosvāmī and Rūpa Gosvāmī humbly acknowledges the mercy of Lord Caitanya upon him.

213-223: Lord Caitanya instructs Rūpa Gosvāmī and bids him farewell. Rūpa Gosvāmī departs to Vṛndāvana.

ANTYA 2: THE CHASTISEMENT OF JUNIOR HARIDĀSA



ANTYA 3: THE GLORIES OF ŚRĪLA HARIDĀSA ṬHĀKURA

1-48: Dāmodara Paṇḍita Chastises Lord Caitanya	1-20: Dāmodara Paṇḍita criticizes Lord Caitanya for associating with the son of a widowed brāhmaṇī.
	21-39: Lord Caitanya instructs Dāmodara Paṇḍita to stay with Śacīmātā at Nadia
	40-48: Dāmodara Paṇḍita's stay at Nadia
	49-51: Lord Caitanya's anxiety about the yavanas
49-98: Conversation between Lord Caitanya and Haridāsa Ṭhākura	52-65: Haridāsa Ṭhākura glorifies the potency of the holy name – Even nāmābhāsa chanting will deliver the yavanas
	68-76: Haridāsa about the deliverance of moving and non-moving living entities – When Lord Caitanya performs loud saṅkīrtana, the trees produce an echo, which is their kīrtana.
	78-88: Haridāsa speaks about the Lord's activities as Lord Rāma, Lord Kṛṣṇa and now Lord Caitanya
	89-98: Lord Caitanya glorifies Haridāsa Ṭhākura
99-143: Śrīla Haridāsa Ṭhākura Transforms a Prostitute	99-108: Rāmacandra Khān's envy towards Haridāsa Ṭhākura at Benapola
	109-129: The prostitute tries to distract Haridāsa Ṭhākura for three days
	130-143: The prostitute becomes a great devotee by Haridāsa Ṭhākura's mercy
144-164: Rāmacandra Khān reaps the results of His offences	144-158: Rāmacandra Khān's offence to Nityānanda Prabhu
	159-164: The Muslim finance minister plunders Rāmacandra Khān
165-213: Gopāla Cakravartī offends Haridāsa Ṭhākura	165-177: Haridāsa Ṭhākura goes to the Majumdāras' assembly at Cāndapura
	178-189: Haridāsa Ṭhākura describes the true glories of the holy name
	190-213: Gopāla Cakravartī offends Haridāsa Ṭhākura and contacts leprosy
214-228: Haridāsa Ṭhākura at Śāntipura with Advaita Ācārya	Haridāsa Ṭhākura used to discuss kṛṣṇa-kathā with Advaita Ācārya; Advaita Ācārya offered the śrāddha-pātra to Haridāsa; Both of their prayers caused Lord Caitanya to descend.

229-272: Māyā comes to Test Haridāsa Ṭhākura

229-249: Māyā personified appears before Haridāsa Ṭhākura

250-260: The woman (māyā) surrenders to Haridāsa

261-272: One should have faith in these descriptions. Not just māyā-dāsi but all of the Lord's associates descended in the form of human beings during the incarnation of Lord Caitanya.

CAITANYA SUBODHINI by Gauranga Darshan Das

ANTYA 4: SANĀTANA GOSVĀMĪ VISITS THE LORD AT JAGANNĀTHA PURĪ

1-53: Sanātana Gosvāmī's arrival at Purī	1-15: Sanātana Gosvāmī's journey, decision to commit suicide and arrival at the residence of Haridāsa Ṭhākura.
	16-27: Meeting with Lord Caitanya and others
	28-53: Sanātana Gosvāmī describes the devotion of Anupama (Śrī Vallabha) and Lord Caitanya praises the master-servant relationship.
54-104: Lord Caitanya Disapproves of Sanātana's plan for suicide	54-75: Lord Caitanya explains to Sanātana that one cannot attain Kṛṣṇa by suicide.
	76-92: Lord Caitanya reminds Sanātana Gosvāmī of his future services; Sanātana's prayers and Haridāsa's humility
	93-104: Haridāsa Ṭhākura and Sanātana Gosvāmī praise each other.
105-114: Mercy of the Bengal devotees upon Sanātana Gosvāmī	Many devotees from Bengal come to Purī and meet Sanātana, who becomes the object of their affection.
115-135: Sanātana Gosvāmī walks along the beach	115-127: Lord Caitanya calls for Sanātana Gosvāmī at noon and Sanātana walks along the hot sandy beach so that he doesn't contaminate the temple priests.
	128-135: Lord Caitanya speaks on etiquette and embraces Sanātana Gosvāmī
136-206: Lord Caitanya cures Sanātana Gosvāmī's itching sores	136-145: Sanātana Gosvāmī's distress and Jagadānanda Paṇḍita's advice
	146-165: Lord Caitanya chastises Jagadānanda Paṇḍita
	166-180: Lord Caitanya speaks to satisfy Sanātana Gosvāmī
	181-190: Haridāsa Ṭhākura glorifies Lord Caitanya's mercy
207-239: The glorious works of the Gosvāmīs	191-206: Lord Caitanya speaks about the nature of a devotee's body and cures Sanātana Gosvāmī's sores
	Rūpa and Sanātana returned to Vṛndāvana to execute the orders of Lord Caitanya. Jīva Gosvāmī later also came there. All three compiled many wonderful bhakti literatures.

ANTYA 5: HOW PRADYUMNA MIŚRA RECEIVED INSTRUCTIONS FROM RĀMĀNANDA RĀYA

1-90: Pradyumna Miśra Meets Rāmānanda Rāya

1-10: Pradyumna Miśra wants to hear kṛṣṇa-kathā from Lord Caitanya, but Lord Caitanya sends him to Rāmānanda Rāya.

11-34: Pradyumna finds Rāmānanda Rāya training deva-dāsīs for the Jagannātha-vallabha-nāṭaka

35-54: Lord Caitanya glorifies Rāmānanda Rāya's exalted nature

55-69: Pradyumna Miśra hears kṛṣṇa-kathā from Rāmānanda Rāya

70-78: Pradyumna Miśra reports back to Lord Caitanya and they glorify Rāmānanda Rāya

79-90: Conclusion – Lord Caitanya's special way of preaching bhakti through śūdras and lowborn persons

91-100: Bhagavān Ācārya introduces a Bengali poet to Svarūpa Dāmodara

91-164: Svarūpa Dāmodara Gosvāmī Corrects a Brāhmaṇa Poet

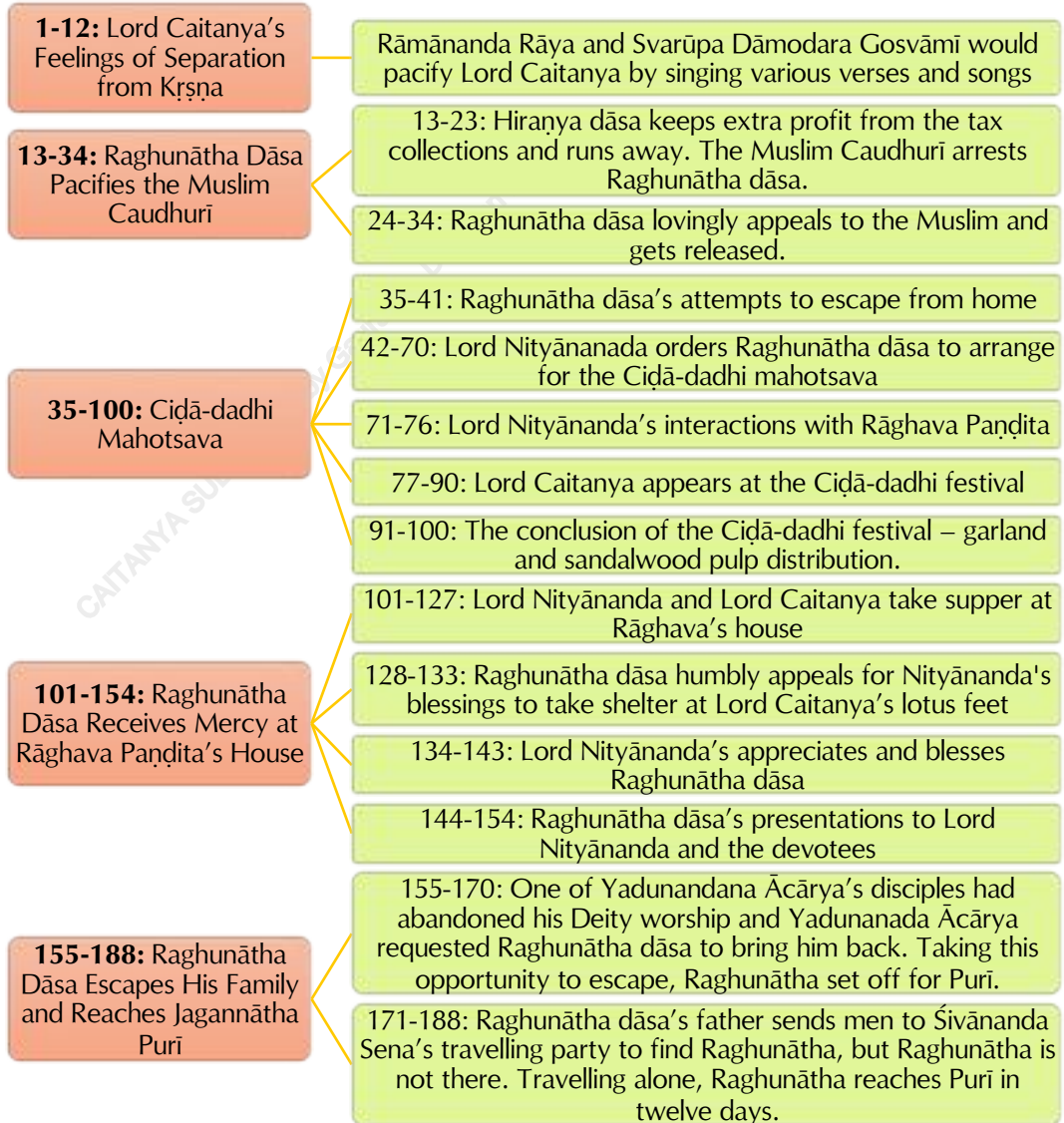
101-108: Svarūpa Dāmodara Gosvāmī warns about "so-called" poets

109-115: Svarūpa Dāmodara Gosvāmī hears the nāndī-śloka by the Bengali poet

116-130: Svarūpa Dāmodara chastises the poet for his foolish writing

131-164: Svarūpa Dāmodara advises and encourages the Bengali poet; and conclusion

ANTYA 6: THE MEETING OF ŚRĪ CAITANYA MAHĀPRABHU AND RAGHUNĀTHA DĀSA GOSVĀMĪ



189-213: Lord Caitanya Entrusts Raghunātha Dāsa to Svarūpa Dāmodara

Raghunātha dāsa meets Lord Caitanya and His devotees at Purī. Lord Caitanya comments about materialistic household life and entrusts Raghunātha under the care of Svarūpa Dāmodara Gosvāmī (Svarūpera Raghu)

214-241: Lord Caitanya's Instructions to Raghunātha Dāsa Gosvāmī

214-227: Raghunātha dāsa begs at the Simha-dvāra and Lord Caitanya is pleased with his renunciation

228-241: Lord Caitanya instructs Raghunātha dāsa on dos and don'ts in devotional service

242-286: Raghunātha Dāsa Gosvāmī's Increasing Renunciation

242-265: Śivānanda Sena describes the renunciation of Raghunātha dāsa to the messenger of Govardhana Majumdāra

266-280: Raghunātha dāsa invites Lord Caitanya for two years and then stops

281-286: Raghunātha dāsa begs food at the charity booth and Lord Caitanya appreciates it

287-308: Lord Caitanya Gives His Govardhana-sīlā to Raghunātha Dāsa

Lord Caitanya instructs Raghunātha on how to worship the govardhana-sīlā; Raghunātha dāsa's sincere worship

309-329: The Transcendental Qualities of Raghunātha Dāsa

Raghunātha's strict principles and renunciation; His eating of the decomposed food that even cows would not eat; Lord Caitanya's satisfaction with Raghunātha.

ANTYA 7: THE MEETING OF ŚRĪ CAITANYA MAHĀPRABHU AND VALLABHA BHAṬṬA

1-15: Vallabha Bhaṭṭa Visits Lord Caitanya at Jagannātha Puri	1-6: Prelude; Vallabha Bhaṭṭa's arrival
	7-15: Vallabha Bhaṭṭa praises Lord Caitanya saying that He was empowered by Kṛṣṇa to preach the holy name
	16-22: The glories of Advaita Ācārya, Nityānanda Prabhu and Sārvabhauma Bhaṭṭācārya
16-53: Lord Caitanya glorifies His devotees in front of Vallabha Bhaṭṭa, knowing his false pride	23-37: Rāmānanda Rāya taught Me about "kevala" and "aiśvarya-jñāna-yukta bhāvas" – "kevala bhāva" is superior
	38-47: Svarūpa Dāmodara Gosvāmī taught Me about the madhura-rasa of the vraja-gopīs
	48-53: Glories of Haridāsa Ṭhākura and other devotees
54-71: Vallabha Bhaṭṭa Meets the Devotees and Serves Them Prasāda	Vallabha Bhaṭṭa desires to see all the devotees. He invites them and Lord Caitanya for prasāda and happily serves them.
72-79: Vallabha Bhaṭṭa Witnesses the Ratha-yātrā Festival	Lord Caitanya dances ecstatically during the Ratha-yātrā by dividing the devotees into seven groups. Vallabha Bhaṭṭa concludes that He is Lord Kṛṣṇa.
80-119: Lord Caitanya Vanquishes the Pride of Vallabha Bhaṭṭa	80-92: Lord Caitanya declines to hear Vallabha Bhaṭṭa's explanations on Śrīmad-Bhāgavatam and Kṛṣṇa's name
	93-99: Vallabha Bhaṭṭa forces Gadādhara Paṇḍita to hear his explanations
	100-111: Vallabha Bhaṭṭa argues against the process of "uttering Kṛṣṇa's name" and Lord Caitanya refutes him
	112-119: Vallabha Bhaṭṭa attempts to refute Śrīdhara Svāmī and Lord Caitanya counters him
	120-125: Vallabha Bhaṭṭa's honest contemplation on his attitude
120-141: The Transformation of Vallabha Bhaṭṭa	126-130: Vallabha Bhaṭṭa admits his offence and surrenders to Lord Caitanya
	131-137: Lord Caitanya instructs Vallabha Bhaṭṭa to give up false pride and follow Śrīdhara Svāmī
	138-141: Conclusion – Vallabha Bhaṭṭa once more invites Lord Caitanya.

ANTYA 8: RĀMACANDRA PURĪ CRITICIZES THE LORD

1-37: Characteristics of Rāmacandra Purī

1-17: Prelude; Rāmacandra Purī's critical nature

18-27: Rāmacandra Purī offends Mādhavendra Purī by instructing him about Brahman

28-37: Īśvara Purī's humble service and Mādhavendra Purī's departure

38-51: Rāmacandra Purī criticizes Lord Caitanya by saying that He eats too many sweets

38-103: The Lord cuts down His meals due to Rāmacandra Purī's criticism

52-71: Lord Caitanya cuts down his meals

72-83: Paramānanda Purī approaches Lord Caitanya and discusses Rāmacandra Purī's behaviour

84-95: The independent nature of Lord Caitanya

96-103: Conclusion – Rāmacandra Purī departs and everyone becomes relieved; Lord Caitanya's character

ANTYA 9: THE DELIVERANCE OF GOPINĀTHA PAṬṬANĀYAKA

1-12: Lord Caitanya's transcendental ecstasy

Lord Caitanya always felt great separation from Kṛṣṇa. The residents of the fourteen planetary systems would come and visit Him.

13-44: Gopinātha Paṭṭanāyaka's Plight and Lord Caitanya's Indifference

13-30: Gopinātha Paṭṭanāyaka gets into trouble for not paying his debt and criticizing the prince. One day he is about to be executed and the devotees inform this to Lord Caitanya.

31-44: Lord Caitanya is indifferent saying that He is a sannyāsī and that they should pray to Lord Jagannātha.

45-58: Gopinātha Paṭṭanāyaka's Release

45-54: Haricandana Pātra intervenes and saves Gopinātha Paṭṭanāyaka.

55-58: When Vaṇinātha Rāya is arrested he chants Hare Kṛṣṇa

59-79: The Conversation between Lord Caitanya and Kāśī Miśra

59-66: Lord Caitanya speaks to Kāśī Miśra in agitation and says that he will go to Ālānātha due to the disturbances at Purī

67-79: Kāśī Miśra pacifies Lord Caitanya and defends Gopinātha Paṭṭanāyaka

80-103: The Conversation between Kāśī Miśra and King Pratāparudra

80-93: Kāśī Miśra tells the king about Lord Caitanya's plans to go to Ālānātha, due to disturbances caused by Gopinātha Paṭṭanāyaka.

94-103: Pratāparudra says that he will relieve Gopinātha from his debt but only due to his relationship with Bhavānanda Rāya's family and not as a favour to Lord Caitanya.

104-153: Lord Caitanya's Mercy upon Gopinātha Paṭṭanāyaka

104-127: King Pratāparudra relieves Gopinātha's debt and honours him. Kāśī Miśra informs Lord Caitanya about the king's intentions.

128-144: Bhavānanda Rāya's family meets Lord Caitanya, Gopinātha Paṭṭanāyaka prays for detachment, and the Lord instructs them.

145-153: The extraordinary and inconceivable mercy of Lord Caitanya.

ANTYA 10: ŚRĪ CAITANYA MAHĀPRABHU ACCEPTS PRASĀDAM FROM HIS DEVOTEES

1-12: The Bengal Devotees Travel to Purī to See Lord Caitanya

Several devotees headed by Advaita come to Purī. Nityānanda Prabhu also comes, although Lord Caitanya ordered Him to stay in Bengal.

13-40: The Affection of Rāghava Paṇḍita and Damayantī

Damayantī cooked varieties of food out of great devotion to Lord Caitanya and packed them in bags famously known as “Rāghavera jhālī”

41-56: The Arrival of the Bengal Devotees and the Jala-kriḍā Festival

The Bengal devotees reach Purī on the day of Lord Jagannātha’s water pastimes. They meet Lord Caitanya and enter the water with Him.

57-81: Beḍā-saṅkīrtana at the Jagannātha Temple

Lord Caitanya divides His devotees into seven groups and dances ecstatically in the kīrtana, manifesting transcendental bodily symptoms

82-101: Govinda’s Service Attitude

82-88: Lord Caitanya takes rest blocking the doorway.

89-101: Govinda crosses over the Lord’s body and massages Him, but doesn’t leave due to fear of offence.

102-133: Lord Caitanya Eats the Prasāda Brought by the Bengal Devotees

102-113: Many devotees bring food items for Govinda to offer to Lord Caitanya, but the Lord doesn’t eat them and Govinda has to tell them lies.

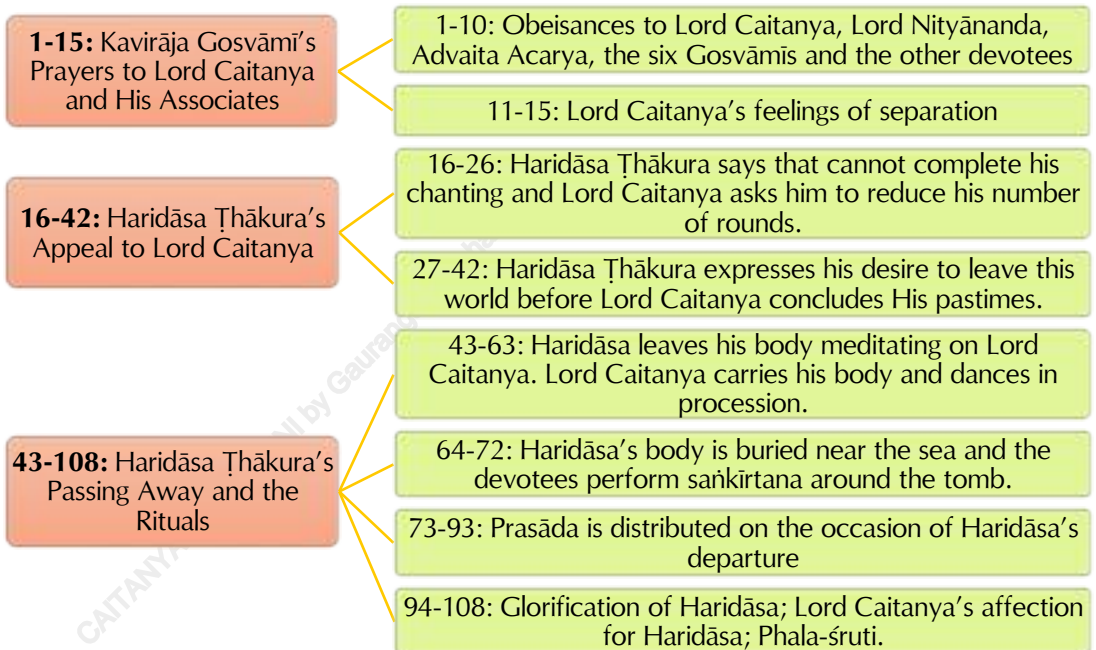
114-133: Govinda expresses his trouble to Lord Caitanya, and the Lord immediately agrees to eat all the food, meant for a hundred people.

134-162: Lord Caitanya Accepts the Invitations of the Bengal Devotees

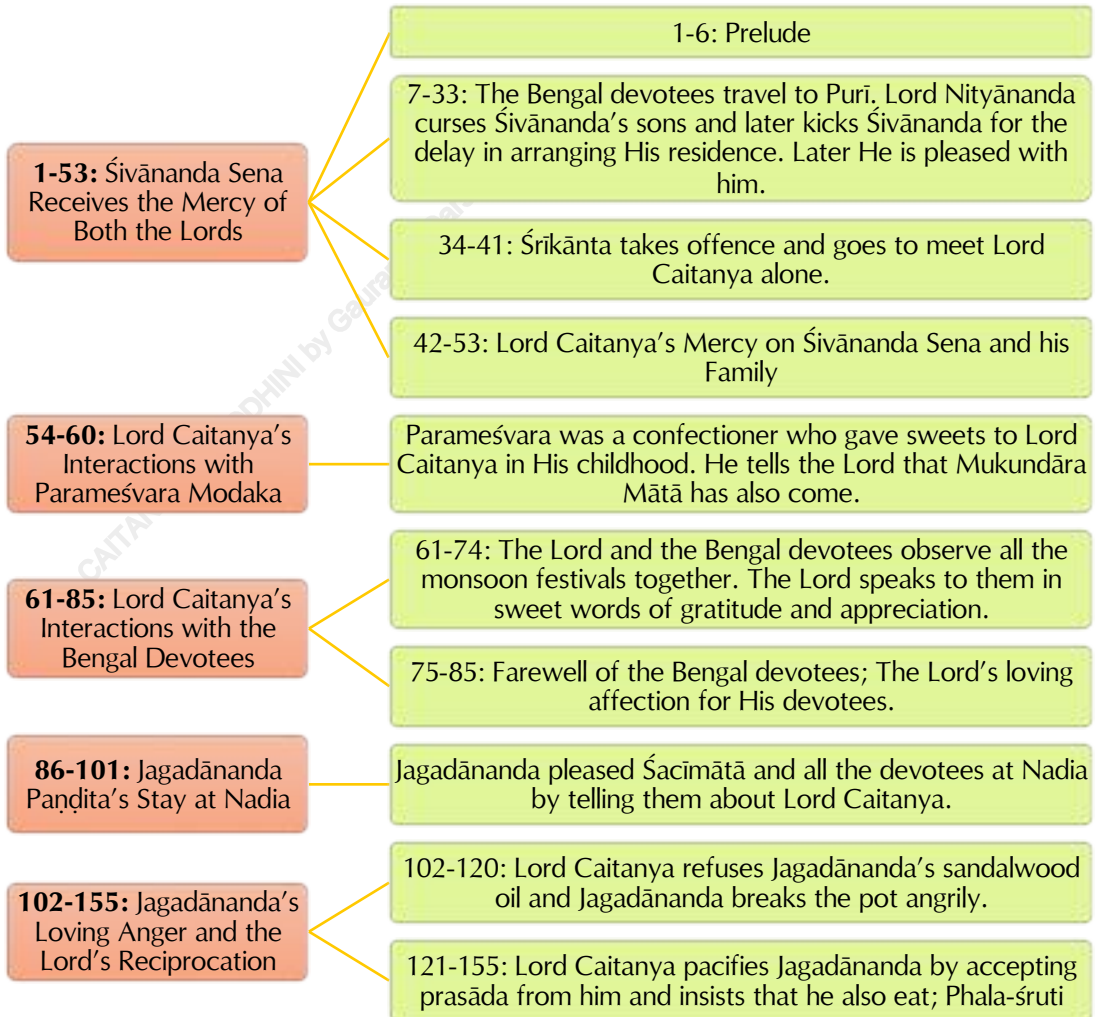
134-156: Invitations of brāhmaṇa and non-brāhmaṇa devotees, Śivānanda Sena and Caitanya dāsa and others.

157-162: Farewell of the Bengal devotees; The glories of Lord Caitanya’s activities

ANTYA 11: THE PASSING OF HARIDĀSA ṬHĀKURA



ANTYA 12: THE LOVING DEALINGS BETWEEN LORD ŚRĪ CAITANYA MAHĀPRABHU AND JAGADĀNANDA PAṆḌITA



ANTYA 13: PASTIMES WITH JAGADĀNANDA PAṆḌITA AND RAGHUNĀTHA BHAṬṬA GOSVĀMĪ

1-20: The Devotees arrange bedding for Lord Caitanya

1-6: Lord Caitanya's bones pain when He lied down.

7-16: Jagadānanda Paṇḍita makes a quilt and pillow with cotton from a śimula tree but Lord Caitanya refuses to use them.

17-20: Svarūpa Dāmodara makes bedding from the fibers of dry banana leaves and Lord Caitanya finally accepts them.

21-40: Jagadānanda Paṇḍita receives permission from Lord Caitanya after repeated requests personally and through Svarūpa Dāmodara.

21-77: Jagadānanda Paṇḍita's visit to Vṛndāvana

41-48: Jagadānanda reaches Mathurā and stays with Sanātana Gosvāmī

49-63: The episode of Mukunda Sarasvatī's red cloth

64-77: Jagadānanda Paṇḍita returns to Jagannātha Purī with gifts from Sanātana Gosvāmī

78-88: Lord Caitanya runs towards a female singer and Govinda stops Him

78-82: One day Lord Caitanya hears a deva-dāsī sing Gīta-govinda and runs towards her in ecstasy.

83-88: Govinda caught the Lord and cries out that its a woman singing. The Lord profusely thanks Govinda.

89-139: The life and character of Raghunātha Bhaṭṭa Gosvāmī

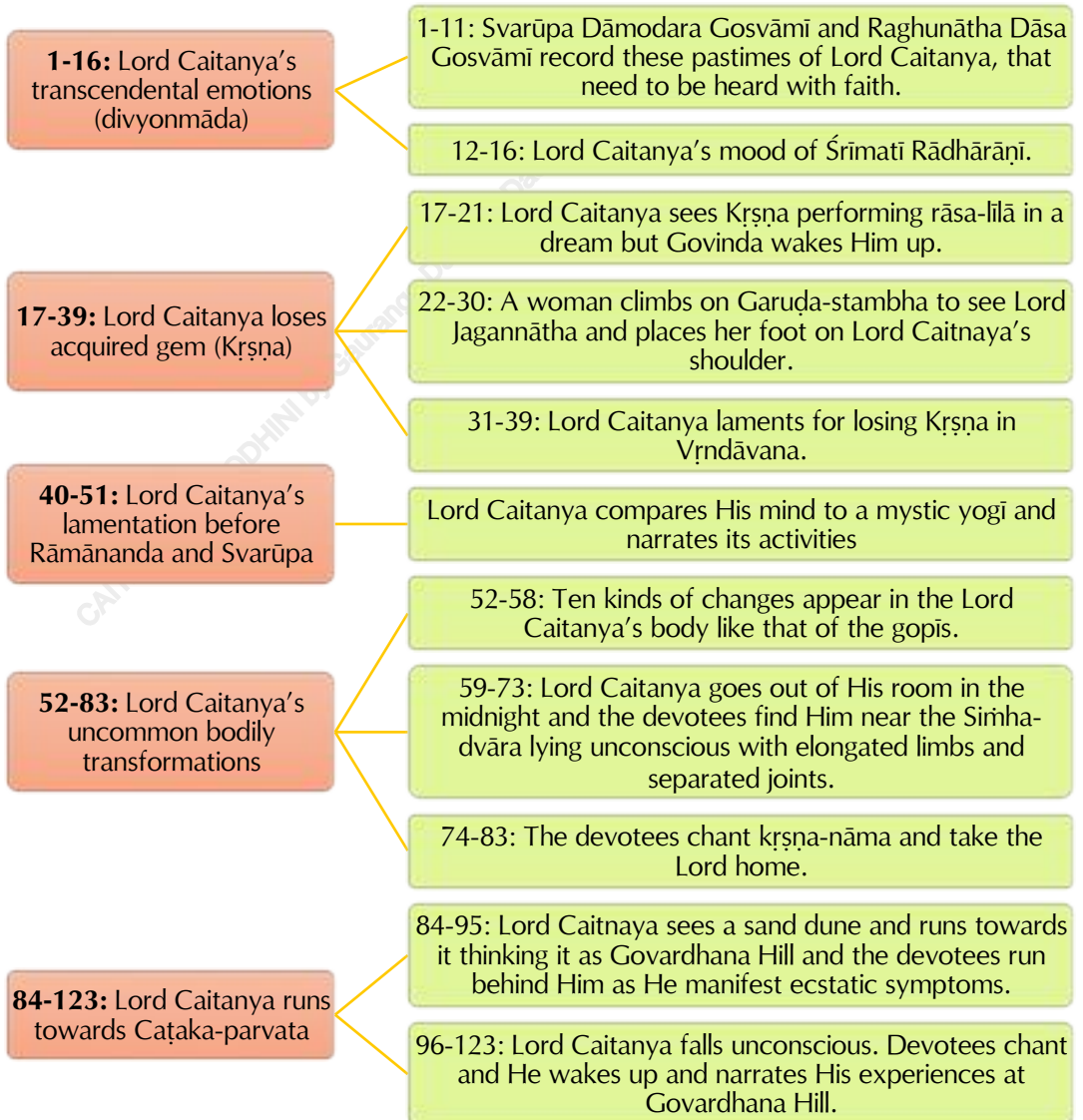
89-99: Raghunātha Bhaṭṭa travelled to Jagannātha along with Rāmadāsa Viśvāsa who served him in various ways.

100-116: Raghunātha Bhaṭṭa stays with Lord Caitanya at Purī for eight months and departs after receiving instructions from Him.

117-139: 117-125: Lord Caitanya instructs Raghunātha Bhaṭṭa to stay in Vṛndāvana

126-139: Raghunātha Bhaṭṭa develops ecstatic love for Kṛṣṇa

ANTYA 14: LORD ŚRĪ CAITANYA MAHĀPRABHU'S FEELINGS OF SEPARATION FROM KṚṢṆA



ANTYA 15: THE TRANSCENDENTAL MADNESS OF LORD ŚRĪ CAITANYA MAHĀPRABHU

1-27: Lord Kṛṣṇa's five attributes attract Lord Caitanya's five senses

1-10: Lord Caitanya's absorption in kṛṣṇa-bhāva and seeing Lord Jagannātha as Lord Kṛṣṇa

11-27: Lord Caitanya recites Govinda-līlāmṛta 8.3 verse and explains it to Rāmānanda Rāya and Svārūpa Dāmodara

28-58: Lord Caitanya searches for Kṛṣṇa in the mood of the gopīs

28-31: Lord Caitanya enters a garden and mistakes it to be Vṛndāvana

32-54: Lord Caitanya searches for Kṛṣṇa like the gopīs who ask the trees, creepers, and she-deer about Kṛṣṇa.

55-58: Finally Lord Caitanya sees Kṛṣṇa and faints.

59-68: Lord Caitanya recites a verse by Rādhārāṇī about Kṛṣṇa's enchanting beauty and explains it.

59-99: Lord Kṛṣṇa's beauty captivates Lord Caitanya's eyes

69-76: Rāmānanda Rāya recites a verse (SB 10.29.39) and Lord Caitanya explains it.

77-84: Lord Caitanya recites another verse of Rādhārāṇī and Svārūpa Dāmodara recites a Gīta-govinda verse.

85-99: Lord Caitanya manifests ecstatic symptoms and devotees pacify Him

ANTYA 16: LORD ŚRĪ CAITANYA MAHĀPRABHU TASTES NECTAR FROM THE LIPS OF LORD ŚRĪ KṚṢṆA

	1-13: Prelude and qualities of Kālidāsa
1-64: Kālidāsa's faith on the remnants of devotees	14-38: Kālidāsa meets Jhaḍu Ṭhākura, glorifies a devotee even if he is lowborn, and takes his remnants
	39-56: Lord Caitanya mercifully allows Kālidāsa to take His remnants and that water that washed His feet
	57-64: The glory of the remnants of the Vaiṣṇavas
65-77: Lord Caitanya's mercy on Śivānanda Sena's son, Purī dāsa	65-72: Purī dāsa doesn't chant the holy name in public
	73-77: Purī dāsa composes a verse on Lord Kṛṣṇa
78-87: A doorkeeper takes Lord Caitanya to Lord Jagannātha	Lord Caitanya asks the doorkeeper 'Where is Kṛṣṇa?' and the doorkeeper caught His hand and took Him to Lord Jagannātha
88-114: Lord Caitanya's ecstasy in taking Kṛṣṇa-prasāda	88-100: Lord Caitanya receives prasāda and tastes it considering that it has become nectarean by the touch of Kṛṣṇa's lips.
	101-114: Lord Caitanya distributes prasāda to the devotees and praises it.
115-151: The nectar of Kṛṣṇa's lips and the glory of Kṛṣṇa's flute	115-133: Two verses that glorify the nectar of Kṛṣṇa's lips and Lord Caitanya's explanation in the mood of Rādhārāṇī
	134-151: Rāmānanda Rāya recites another verse by the gopīs and Lord explains its meaning in ecstatic love

ANTYA 17: THE BODILY TRANSFORMATIONS OF LORD ŚRĪ CAITANYA MAHĀPRABHU

1-28: Lord Caitanya falls unconscious in a cowshed

After manifesting ecstatic symptoms till midnight, Lord Caitanya was made to sleep, but He left the locked room and fell unconscious in a cowshed. The devotees searched for Him and found Him.

29-38: The irresistible vibration of Kṛṣṇa's transcendental flute

Svarūpa Dāmodara recites a Bhāgavatam verse (SB 10.29.40) by the gopīs and Lord Caitanya explains it.

39-48: The influence of various sounds related to Lord Kṛṣṇa

Lord Caitanya recites a verse by Rādhārāṇī from the Govinda-līlāmṛta and explains it.

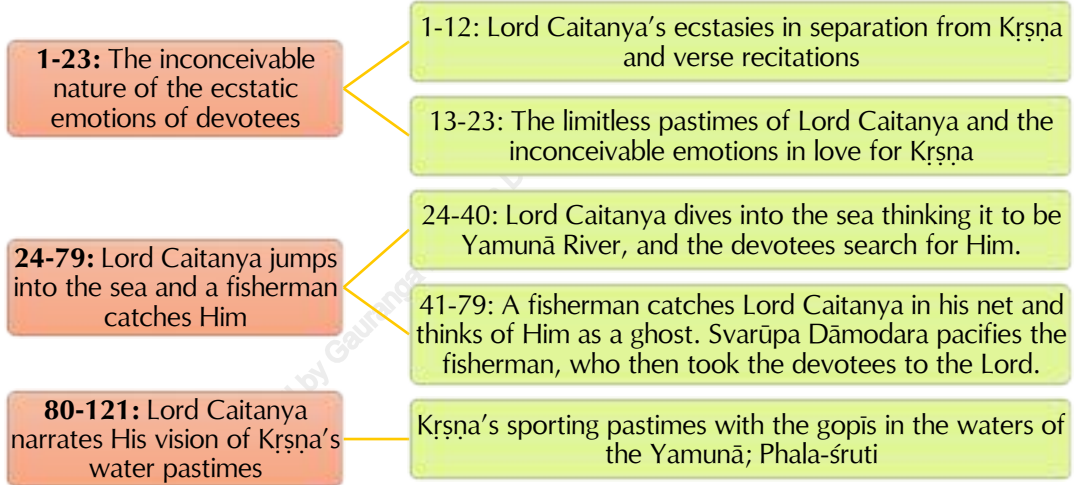
49-62: The heart's longing to meet Lord Kṛṣṇa

Lord Caitanya recites a verse by Rādhārāṇī from Kṛṣṇa-karṇāmṛta and explains it.

63-71: Conclusion

The indescribable ecstatic transformations of Lord Caitanya; Lord Caitanya's mercy and summary of the chapter.

ANTYA 18: RESCUING THE LORD FROM THE SEA



ANTYA 19: THE INCONCEIVABLE BEHAVIOR OF LORD ŚRĪ CAITANYA MAHĀPRABHU

1-14: Lord Caitanya's devotion to Mother Śacī

Lord Caitanya's message to Sacimāta through Jagadānanda Paṇḍita who goes to Nadia every year to console her.

15-29: Jagadānanda Paṇḍita's visit to Nadia and Advaita Ācārya's sonnet

Jagadānanda gives happiness to the devotees at Nadia and Advaita Ācārya sends with him a sonnet which only Lord Caitanya could understand.

30-77: Lord Caitanya's increased feelings of separation from Kṛṣṇa

30-54: The scene of Kṛṣṇa's departure manifested in Lord Caitanya's mind and He recited and explained the verses of Lalita-mādhava (3.25) and Śrīmad-Bhāgavatam (10.39.19) in the mood of Rādhārāṇī.

55-65: Lord Caitanya rubs His face against the walls of Gambhirā.

66-77: Śaṅkara Paṇḍita stays with Lord Caitanya during the nights.

78-102: Lord Caitanya smells the scent of Kṛṣṇa's body

78-89: Lord Caitanya enters the beautiful Jagannāthavallabha garden and smells the fragrance of Kṛṣṇa's body and sees Kṛṣṇa.

90-102: Lord Caitanya recites Śrīmatī Rādhārāṇī's verse (Govinda-līlāmṛta 8.6) and explains it.

103-112: The inconceivable nature of a lover of Kṛṣṇa

Understanding Lord Caitanya's pastimes with faith and without logic and argumentation.

ANTYA 20: THE ŚIKṢĀṢṬAKA PRAYERS

1-69: Explanation of the eight Śikṣāṣṭaka verses

Lord Caitanya composed His own verses called the Śikṣāṣṭaka and relished their meaning.

70-101: Kṛṣṇadāsa Kavirāja Gosvāmī's humble mood as a spiritual author

Kavirāja Gosvāmī describes the expanse of Lord Caitanya's pastimes and his personal inability to describe them all. He then profusely glorifies Vṛndāvana Dāsa Ṭhākura, the author of Caitanya-bhāgavata, as the original Vyāsadeva of Caitanya-līlā.

102-151: Summary of Antya-līlā and concluding words

102-139: A short description of all the chapters of the Antya-līlā

140-157: Glorification of Caitanya-caritāmṛta.