

Śrī Caitanya-caritāmṛta

Revisited



HH Candramauli Swami

Introduction

“The pastimes of Lord Kṛṣṇa are the essence of all nectar, and that nectar is flowing in hundreds of rivers in all directions. The pastimes of Śrī Caitanya Mahāprabhu are an eternal reservoir, and one is advised to let his mind swim like a swan on this transcendental lake.”

(Śrī Caitanya-caritāmṛta, Madhya, 25.271)

“*Śrī Caitanya-caritāmṛta* Revisited” is a concise, yet comprehensive manual which provides the reader with an easy access to the verses from Kṛṣṇadāsa Kavirāja Gosvāmī’s *Śrī Caitanya-caritāmṛta*, the principle work on the life and teachings of Śrī Kṛṣṇa Caitanya Mahāprabhu.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī commenced the work on *Śrī Caitanya-caritāmṛta* at a very advanced age and in failing health, as he vividly describes in the text itself: “I have now become too old and disturbed by invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.” That he completed the greatest literary gem of medieval India under such debilitating conditions is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the world’s most distinguished teacher of Indian religious and philosophical thought. Śrīla Prabhupāda’s commentary is based upon two Bengali commentaries, one by his *guru*, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar, teacher, and saint who predicted, “The time will come when the people of the world will learn Bengali to read *Śrī Caitanya-caritāmṛta*,” and the other by Śrīla Bhaktisiddhānta Sarasvatī’s father, Śrīla Bhaktivinoda Ṭhākura, who pioneered the propagation of Śrī Caitanya Mahāprabhu’s teachings in the modern era.

For me it has been one of the most philosophically inspiring experiences to systematically read and take notes on this most monumental giant of Vaiṣṇava devotional literature.

I have ventured through the entirety of *Caitanya-caritāmṛta* twice, each time with a slightly different focus. One – mostly philosophical, and the other – mostly *līlās* of Lord Caitanya Mahāprabhu with His many associates, both of these resulting in the Manual you have before you.

I present this work hopefully to inspire you to read *Caitanya-caritāmṛta* and to provide you with the means which serve as a guide for discovering bits of transcendental nectar suited to your taste. The Manual becomes very handy in more easily and quickly reviewing *Śrī Caitanya-caritāmṛta* and finding the philosophical points, pastimes and explanations of different terms and concepts, as well as in more deeply studying the richness of these nectarean verses. Also, preachers will have a virtual field day in discovering many interesting bits of information to add to their presentations.

The verses are listed chronologically, which allows for easier location of the sought after verse. It also allows one to get a quick overview of the sequence of events and facts set forth.

Śrī Caitanya Mahāprabhu's pastimes and the principles of Gauḍīya Vaiṣṇava philosophy that surrounded His life are a virtual mine filled with unlimited spiritual gems. I have extracted only a drop of a drop of what Kṛṣṇadāsa Kavirāja has already presented.

I hope you will make good use of this small presentation, finding it relevant, useful and practical.

“The Caitanya-caritāmṛta shows that there are many wonderful things to discover by glorifying the Supreme.”

(Śrīla Prabhupāda, Introduction to *Śrī Caitanya-caritāmṛta*)

Candramauli Swami

Caitanya-caritāmṛta

<i>Ādi-līlā</i>	
Absolute Truth consists of 6 features	C.C. 1.1.32-34
<i>Guru-tattva</i> and the necessity of accepting a spiritual master	C.C. 1.1.35
Spiritual master, non-different and different from the Lord	C.C. 1.1.44-50
Kṛṣṇa speaks transcendental knowledge about Himself to Lord Brahmā	C.C. 1.1.51-56
<i>Māyā</i> reflection and absence of reality	C.C. 1.1.54
The four <i>Śrīmad Bhāgavatam</i> nutshell verses explained	C.C. 1.1.56
Bilvamaṅgala Ṭhākura	C.C. 1.1.57
<i>Śrīmad Bhāgavatam</i> compared to other religious paths	C.C. 1.1.91
Lord Caitanya and Lord Nityānanda eradicate the five kinds of ignorance	C.C. 1.1.102
Lord Caitanya's devotees are nectar seeking at His lotus feet	C.C. 1.2.2
Brahman, Paramātmā and Bhagavān	C.C. 1.2.5-6,11
Lord Caitanya is non-different from Lord Kṛṣṇa	C.C. 1.2.9
Bhagavān explained, described	C.C. 1.2.10
Brahman effulgence explained	C.C. 1.2.12-17
Paramātmā feature explained	C.C. 1.2.18-21
Eight scriptural references establishing Lord Caitanya as the Supreme Personality of Godhead	C.C. 1.2.22
Ascending approach to the Absolute Truth	C.C. 1.2.25
Nārāyaṇa and Kṛṣṇa are identical	C.C. 1.2.28, 58,61
Saṅkarṣaṇa source of the <i>jīvas</i>	C.C. 1.2.36
Kāraṇodakaśāyī, Garbodakaśāyī and Kṣīrodakaśāyī Viṣṇu – their relationship with <i>Māyā</i>	C.C. 1.2.49, 52
Those who are fully surrendered with fixed intelligence, not influenced by the modes	C.C. 1.2.55
<i>Catur-vyūha</i> and the three <i>Puruṣas</i>	C.C. 1.2.56
Kṛṣṇa is the Supreme Original Personality of Godhead	C.C. 1.2.65-115
Śrīla Vyasadeva revealed these statements after perfect realization and therefore they are perfect	C.C. 1.2.86
Ten subject matters listed in the <i>Śrīmad Bhāgavatam</i> and the nature of each one	C.C. 1.2.91-92

Supreme Transcendence consists of four features	C.C. 1.2.96
<i>Prābhava</i> and <i>Vaibhava</i> expansions described	C.C. 1.2.97-100
Childhood and Boyhood – two special features of the Personality of Godhead, but Kṛṣṇa is always worshipped in His eternal adolescent form	C.C. 1.2.98
Philosophical study and discussion of the Absolute Truth	C.C. 1.2.117
Lord Kṛṣṇa and Lord Caitanya appear once in each day of Brahmā	C.C. 1.3.10
About <i>Śānta-rasa</i> (purport)	C.C. 1.3.11
Reason for the Lord's descent	C.C. 1.3.12
Lord Caitanya appeared after 4,586 solar years of Kali-yuga had passed	C.C. 1.3.29
Vaiṣṇava <i>sannyāsa</i> and Lord Caitanya's <i>sannyāsa</i> ; Lord Caitanya refused to take the name Bhāratī after the <i>sannyāsa</i> from a Bhāratī (explanation by Śrīla Bhaktisiddhānta Sarasvatī)	C.C. 1.3.34
Explanation of the verse <i>kṛṣṇa-varṇam</i>	C.C. 1.3.52-81
Eighth offense to the Holy Name explained	C.C. 1.3.79
Kṛṣṇa is God, no one else, verse from <i>Stotra-ratna</i> (13) Yāmunācārya	C.C. 1.3.89
<i>Harināma</i> , the only religion of this Age of Kali	C.C. 1.3.100
Unless a devotee actually develops transcendental love for the Lord, it is not possible for him to think always of the Lord within the heart	C.C. 1.3.111
To take away this burden (demoniac influence) however, is not the work of the Supreme Personality of Godhead – Translation	C.C. 1.4.8
Primary reason for Lord Caitanya's appearance	C.C. 1.4.15-16
Three kinds of devotional service	C.C. 1.4.21-22
Spontaneous love compared to regulative devotional service	C.C. 1.4.26
<i>Yoga-māyā</i> and erotic love	C.C. 1.4.29-30
Person who understands what the <i>rāsa-līlā</i> is will hate to indulge in mundane sex life	C.C. 1.4.30
On separation and meeting	C.C. 1.4.31
<i>Mādhurya-rasa</i> and the <i>Sahajiyās</i>	C.C. 1.4.34
Spiritual attraction, material entanglement	C.C. 1.4.35
Lord Caitanya and <i>rasābhāsa</i>	C.C. 1.4.41
<i>Mādhurya-rasa</i>	C.C. 1.4.44-50
<i>Parakīya</i> and <i>Svakīya-rasa</i>	C.C. 1.4.50

Lord Caitanya as Rādhā and Kṛṣṇa	C.C. 1.4.55
<i>Viśuddha-sattva</i> state, <i>sandhinī</i> , <i>saṁvit</i> and <i>hlādinī</i>	C.C. 1.4.62
<i>Sandhinī</i> potency explained	C.C. 1.4.64-66
<i>Samvit</i> potency explained – <i>saṁvit</i> and <i>hlādinī</i> work together, only thus can one attain knowledge of the Personality of Godhead	C.C. 1.4.67
<i>Hlādinī</i> potency explained	C.C. 1.4.68
Śrī Rādhā	C.C. 1.4.69-100
Svarūpa Dāmodara Gosvāmī	C.C. 1.4.105
Those under the shelter of Lord Caitanya understand that His mode of worship of the Supreme Lord Kṛṣṇa in separation is the real worship of the Lord	C.C. 1.4.108
Lord Caitanya Mahāprabhu (3 internal reasons) Rādhā's love, Kṛṣṇa's sweetness, Rādhā's bliss	C.C. 1.4.121-136 C.C. 1.4.137-158 C.C. 1.4. 230-269
What is real love, what goes on falsely as selflessness; Acts of sense gratification may be performed under the cover of different categories like public welfare, nationalism, religion, altruism, ethical codes, but these are different subdivisions of one substance – sense gratification	C.C. 1.4.165
We should be prepared to do anything and everything to please the Lord, even at the risk of violating the Vedic principles or ethical laws. That is the standard of love of Godhead	C.C.1.4.167-169
Transcendental nature of the <i>gopīs</i> ' love for Kṛṣṇa	C.C. 1.4.195
Pure lovers of Kṛṣṇa reject all kinds of liberations	C.C. 1.4.204, 207
<i>Gopīs</i> are divided into five groups, namely the <i>sakhīs</i> , <i>nitya-sakhīs</i> , <i>prāṇa-sakhīs</i> , <i>priya-sakhīs</i> and <i>parama-preṣṭha-sakhīs</i>	C.C. 1.4.217
The verse describes the three internal reasons for Lord Caitanya's appearance	C.C. 1.4.230
Kṛṣṇa's attraction to Rādhā and His appearance as Śrī Caitanya Mahāprabhu	C.C. 1.4.238-268
Relationships in the spiritual world are different than mundane ones	C.C. 1.4.257
Balarāma expansions and functions	C.C. 1.5.10
Description and inconceivable nature of the spiritual sky	C.C. 1.5.14
<i>Dhāmas</i> on the earth and those in the spiritual sky, non different – all of them are spiritual	C.C. 1.5.19
Spiritual sky and various related topics described – Amazing purport	C.C. 1.5.22
Śrī, <i>bhū</i> and <i>nīlā</i> energies	C.C. 1.5.27-28

Details on the three births of Jaya & Vijaya; It is not necessary for the Vaikuṇṭha associates of the Supreme Personality of Godhead to come to take the roles of His enemies in all the millenniums in which He appears	C.C. 1.5.36
<i>Catur-vyūha</i> explained	C.C. 1.5.41
Personality of Godhead, material nature and their interactions; Material nature is connected with the Personality of Godhead by His glance and nothing more; the glancing power of the Lord agitates the entire cosmic energy and thus its action begins at once	C.C. 1.5.51
Kāraṇa Ocean	C.C. 1.5.52-57
Ingredients that make up <i>Māyā</i>	C.C. 1.5.58
<i>Māyā</i> – A complete description	C.C. 1.5.58-66
Spiritual and material energy	C.C. 1.5.66
Activities of the Puruṣa (Mahā-Viṣṇu)	C.C. 1.5.67-71 C.C. 1.5.74-86 C.C. 1.5.91
Brahmā's prayer of humility	C.C. 1.5.72
Sixteen spiritual energies present in the spiritual world	C.C. 1.5.84
Garbhodakaśāyī Viṣṇu and His expansions	C.C. 1.5.93-107
Fourteen worlds; Upper, middle and lower planetary systems	C.C. 1.5.98
Kṣīrodakaśāyī Viṣṇu and His expansions	C.C. 1.5.109-126
Seven universal oceans	C.C. 1.5.111
Viṣṇuloka in this universe – described; Lord Viṣṇu lies there (Mahā-Viṣṇuloka, in the ocean of salt water) with the Goddess of Fortune – during the four months of the rainy season He enjoys sleeping on that Śeṣa Nāga bed	C.C. 1.5.112
Ananta Śeṣa – A description	C.C. 1.5.120-126
Rāma – Rāmacandra or Balarāma?	C.C. 1.5.132
Lord Nityānanda and Mīnaketana Rāmadāsa, Śrī Guṇārṇava Miśra, Kṛṣṇadāsa Kavirāja's brother, Kavirāja's dream of Vṛndāvana	C.C. 1.5.161-200
Qualifications for becoming expert in the service of Rādhā and Kṛṣṇa; Anyone desiring to become expert in the service of Rādhā and Kṛṣṇa should always aspire to be under the guidance of the Gosvāmīs, but first one must get the mercy and grace of Nityānanda Prabhu	C.C. 1.5.202

Outstanding literary contributions of Rūpa and Sanātana Gosvāmīs; Anyone who wants to know about the subject matter of devotees, devotional service and Kṛṣṇa must read this book – <i>Bṛhad-bhāgavatāmṛta</i> by Sanātana Gosvāmī	C.C. 1.5.203
Kṛṣṇadāsa Kavirāja's humility (verses)	C.C. 1.5.205-206
Lord Brahmā's worshipable mantra (6th line of <i>gāyatrī</i>)	C.C. 1.5.221
Śrī Lakṣmīdevī – meditation on Lord Kṛṣṇa	C.C. 1.5.223
Smiling face of Govinda (<i>Padma Purāṇa</i>)	C.C. 1.5.224
Wrong methods of worship	C.C. 1.5.232
Meaning and efficacy of religious ritualistic ceremonies and principles – matter as the cause of life is refuted	C.C. 1.6.15
Identity of Advaita Ācārya	C.C. 1.6.16-45
Why Lord Caitanya, Lord Nityānanda and Advaita Acarya came as devotees; If Lord Caitanya, Lord Nityānanda and Advaita Prabhu had exhibited Their all-powerful Viṣṇu potencies, people would have become greater impersonalists, monists and self-worshippers than they had already become under the spell of this Age	C.C. 1.6.28
Brahmā Madhva Gauḍīya disciplic succession	C.C. 1.6.40
Super-excellence of pure devotional service	C.C. 1.6.42
<i>Sākhya-rasa</i>	C.C. 1.6.62-64
<i>Gopīs</i> ' love	C.C. 1.6.65-71
Queens' love	C.C. 1.6.72-75
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Saṅkarṣaṇa	C.C. 1.6.89-92, 95
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Holy Name – verses and purports	C.C. 1.7.71-84
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Success and joy of the spiritual master	C.C. 1.7.91
Preaching is the essence	C.C. 1.7.92
Essence of all <i>Śrīmad Bhāgavatam</i> instructions	C.C. 1.7.94
Faith in the spiritual master instruction regarding chanting and dancing	C.C. 1.7.96
Difference between Māyāvādā and Vaiṣṇava philosophies	C.C. 1.7.101
<i>Vedānta-sūtra</i> , a description	C.C. 1.7.106

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List of 108 <i>Upaniṣads</i>	C.C. 1.7.108
Śaṅkarācārya	C.C. 1.7.109-114
Lord Śiva's mission as Śaṅkarācārya	C.C. 1.7.110
Māyāvādā exposed and defeated	C.C. 1.7.114
Perfect philosophical understanding of the Absolute Truth	C.C. 1.7.116
Māyāvādā misunderstanding counteracted by <i>Hari-nāma-saṅkīrtana</i>	C.C. 1.7.120
<i>Pariṇāma-vāda</i> explained	C.C. 1.7.121-133
Omkāra fully explained	C.C. 1.7.128
<i>Brahma-saṁhitā</i> verses defeating the impersonalists – Pañcopāsanā	C.C. 1.7.157
Temples – book writing and distribution are both needed for preaching	C.C. 1.7.164
Pañca-tattva mantra blesses one to chant Hare Kṛṣṇa	C.C. 1.7.168
Glories and importance of Śrī Pañca-tattva	C.C. 1.8.2-8
Position and necessity of worshipping Lord Caitanya	C.C. 1.8.9-15
Chanting – offenses – love of God	C.C. 1.8.16
Superiority of <i>Bhakti</i> over <i>Mukti</i>	C.C. 1.8.19
Ten offenses to the Holy Name explained	C.C. 1.8.24
Genuine symptom of a change of heart	C.C. 1.8.25
Holy Name and ecstatic symptoms	C.C. 1.8. 25-30
Shelter of Gaura-Nitāi before Rādhā Kṛṣṇa (Holy Name)	C.C. 1.8.31
Glories of <i>Caitanya-bhāgavata</i>	C.C. 1.8.33,37,39
Śrī Haridāsa Paṇḍita – ordered Kṛṣṇadāsa Kavirāja to write the later pastimes of Lord Caitanya which are not mentioned in <i>Caitanya-bhāgavata</i>	C.C. 1.8.54-64
Vaiṣṇava accepts only the good qualities of others	C.C. 1.8.62
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Kṛṣṇa glorifies the tree (Ś.B. 10.22.33)	C.C. 1.9.46
Condemnation of the so-called followers of Lord Caitanya	C.C. 1.9.47
Lord Caitanya's pleasure	C.C. 1.9.50
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Preachers of Lord Caitanya; No higher or lower distinction	C.C. 1.10.7
Śrīvaṣa Paṇḍita – Nārada Muni	C.C. 1.10.8
Śrī Rāma Paṇḍita – Parvata Muni	C.C. 1.10.8
Mālinī – Ambikā, Nārāyaṇī – Ambikā's younger sister	C.C. 1.10.8
<i>Lord Caitanya Branches</i>	
Śrīpati and Śrīnidhi 1 st branch, together with Śrīvaṣa Paṇḍita and Śrī Rāma Paṇḍita – Four brothers	C.C. 1.10.9
Candraśekhara Ācārya 2 nd branch – Dramatic performances	C.C. 1.10.13
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Gadādhara Paṇḍita 4 th Lalitā and Rādhā combined	C.C. 1.10.15
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Gaṅgādāsa Paṇḍita 8 th – Very dear to Lord Caitanya	C.C. 1.10.29
Śrī Ācārya Purandara 9 th Lord Caitanya called father	C.C. 1.10.30
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Nandana Ācārya 17 th – Lord Caitanya, Lord Nityānanda and Śrī Advaita hid at his house	C.C. 1.10.39
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Three ways Śrī Caitanya Mahāprabhu bestows His causeless mercy: <i>sākṣāt, āveśa, āvirbhāva</i>	C.C. 1.10.56-60
Govindānanda 25 th – <i>Kīrtana</i> performer	C.C. 1.10.64
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Mukunda Sarakāra 39 th – Very dear to Lord Caitanya	C.C. 1.10.78-79
Raghunandana 39 th – Son of Mukunda, great devotee, his devotion induced the Deity to eat	C.C. 1.10.78-79
Narahari 40 th – Extremely dear to Lord Caitanya	C.C. 1.10.78-79
Cirañjīva 41 st – Great family line, formerly Candrikā	C.C. 1.10.78-79
Sulocana 42 nd – Resident of Śrī Kaṇḍa	C.C. 1.10.78-79
Satyaṛāja 20 th – Belongs to the branch of Haridāsa Ṭhākura	C.C. 1.10.80
Puruṣottama 20 th – Belongs to the branch of Haridāsa Ṭhākura	C.C. 1.10.80
Inhabitants of Kulīna-grāma – Headed by Vāṇīnātha Vasu all very dear to Lord Caitanya	C.C. 1.10.81
The four persons and the four principles taught by Śrī Caitanya Mahāprabhu	C.C. 1.10.84
Sanātana Gosvāmī 43 rd – Best of all	C.C. 1.10.84
<i>Vidyā-vācaspati</i> was the spiritual master of Sanātana Gosvāmī	C.C. 1.10.84
Rūpa Gosvāmī 44 th – Best of all	C.C. 1.10.84
Anupama 45 th – Jīva Gosvāmī's father/great devotee of Lord Rāmacandra	C.C. 1.10.84
Śrī Jīva Gosvāmī 46 th	C.C. 1.10.85
Raghunātha dāsa Gosvāmī 46 th – Renounced riches to stay at Lord Caitanya's feet	C.C. 1.10.91-103
Gopāla Bhaṭṭa Gosvāmī 47 th – Always discoursed in Love of Godhead	C.C. 1.10.105
Śaṅkararāya 48 th – <i>Sannyāsa</i> name (Visvarūpa) Lord Caitanya's elder brother	C.C. 1.10.106
Sub-branches Mukunda Sañjaya – Lord Caitanya opened a school in his house	C.C. 1.10.106
Kāśīnātha induced Sanātana Miśra to offer his daughter to Lord Caitanya. In <i>Kṛṣṇa-līlā</i> he is Kulaka, who arranged the marriage of Kṛṣṇa to Satyabhama	C.C. 1.10.106
Rudra constructed temple at Vallabhapura. In <i>Kṛṣṇa-līlā</i> he is Varūthapa	C.C. 1.10.106
Śrīnātha Paṇḍita 49 th – Spiritual master of Kavi-karṇapūra and disciple of Advaita Ācārya	C.C. 1.10.107
Jagannātha Ācārya 50 th – Ordered by Lord Caitanya to live on the banks of the Ganges	C.C. 1.10.108
Kṛṣṇadāsa Vaidya 51 st	C.C. 1.10.109
Paṇḍita Śekhara 52 nd	C.C. 1.10.109
Kavicandra 53 rd – Manoharā-gopī	C.C. 1.10.109
Ṣaṣṭhīvara 54 th – Great <i>kīrtana</i> performer	C.C. 1.10.109

Śrīnātha Miśra 55 th – Citrāṅgī	C.C. 1.10.110
Śubhānanda 56 th – <i>Kīrtana</i> performer (dancer at Jagannātha festival)	C.C. 1.10.110
Śrīrama 57 th	C.C. 1.10.110
Īsāna 58 th – Personal servant of Śrīmatī Śacīdevī	C.C. 1.10.110
Śrīnidhi 59 th	C.C. 1.10.110
Śrī Gopīkāntha 60 th	C.C. 1.10.110
Miśra Bhagavān 61 st	C.C. 1.10.110
Subuddhi Miśra 62 nd – Guṇacūḍā in Vṛndāvana installed Gaura-Nityānanda Deities	C.C. 1.10.111
Hṛdayānanda 63 rd	C.C. 1.10.111
Kamala-nayana 64 th	C.C. 1.10.111
Maheśa Paṇḍita 65 th	C.C. 1.10.111
Śrīkara 66 th	C.C. 1.10.111
Śrī Madhusūdana 67 th	C.C. 1.10.111
Puruṣottama 68 th	C.C. 1.10.112
Śrī Gālīma 69 th	C.C. 1.10.112
Jagannātha dāsa 70 th	C.C. 1.10.112
Śrī Candrasekhara Vaidya 71 st	C.C. 1.10.112
Dvija Haridāsa 72 nd – Had two sons who were disciples of Śrīnivāsa Ācārya	C.C. 1.10.112
Ramadāsa 73 rd	C.C. 1.10.113
Kavicandra 74 th	C.C. 1.10.113
Śrī Gopāla dāsa 75 th	C.C. 1.10.113
Bhāgavatā Ācārya 76 th – Caused Lord Caitanya to go into ecstasy by his explanation of <i>Śrīmad Bhāgavatam</i>	C.C. 1.10.113
Ṭhākura Sāraṅga 77 th – Brought a dead child back to life and gave him initiation	C.C. 1.10.113
Jagannātha Tīrtha 78 th – Principle <i>sannyāsī</i> of Lord Caitanya	C.C. 1.10.114
Śrī Jānakīnātha 79 th	C.C. 1.10.114
Gopāla Ācārya 80 th	C.C. 1.10.114
Vāṇīnātha 81 st – Resident of Cāṇpāhāṭi	C.C. 1.10.114
Govinda Ghoṣa 82 nd – Principle singer in Gaura-Nitāi's <i>kīrtana</i> , <i>gopī</i> singer in Kṛṣṇa- <i>līlā</i>	C.C. 1.10.115
Mādhava Ghoṣa 83 rd – Principle singer in Gaura-Nitāi's <i>kīrtana</i> , <i>gopī</i> singer in Kṛṣṇa- <i>līlā</i> - the best of the best	C.C. 1.10.115

Vāsudeva Ghoṣa 84 th – Principle singer in Gaura-Nitāi's <i>kīrtana</i> , <i>gopī</i> singer in Kṛṣṇa- <i>līlā</i>	C.C. 1.10.115
Ramadāsa Abhirāma – Made a flute from a bamboo stick with 16 knots	C.C. 1.10.116
Bhāgavat Ācārya	C.C. 1.10.119
Cirañ Jīva	C.C. 1.10.119
Mādhavācārya – Married Lord Nityānanda's daughter Gaṅgādevī	C.C. 1.10.119
Kamalākānta Viśvāsa – Also belonged to Advaita Ācārya's branch	C.C. 1.10.119
Śrī Yadunandana	C.C. 1.10.119
Jagāi 89 th – Proved that Lord Caitanya is Patita-pāvana	C.C. 1.10.120
Mādhāi 90 th	C.C. 1.10.120
Devotees who accompanied the Lord in Purī	C.C. 1.10.124-126
Raghunātha Vaidya – Formerly Revatī, the wife of Balarāma	C.C. 1.10.124-126
Sārvabhauma Bhaṭṭācārya	C.C. 1.10.130
Jagannātha Purī devotees in order – Paramānanda Purī 1 st , Svarūpa Dāmodara 2 nd , Sārvabhauma Bhaṭṭācārya 3 rd , Gopīnātha Ācārya 4 th , Kāśī Miśra 5 th , Pradyumna Miśra 6 th	C.C. 1.10.131
Five sons of Bhavānanda Rāya (Pañca Pāṇḍava), Rāmānanda Rāya, Paṭṇāyaka Gopīnātha, Kalānidhi, Sudhānidhi, Nāyaka Vāṇīnātha	C.C. 1.10.133
Rāmānanda Rāya – Pāṇḍava Arjuna + Arjuniya- <i>gopī</i> + Lalitā- <i>gopī</i> , others say he is Viśākhā- <i>gopī</i> . Assisted Lord Caitanya in His feelings of separation as Subala did with Kṛṣṇa	C.C. 1.10.134
King Pratāparudra, Kṛṣṇānanda, Śivānanda, Paramānanda Mahāpātra, Bhagavān Ācārya, Brahmānanda Bhāratī, Śrī Śikhi Māhiti, Murāri Māhiti – All constant associates of Lord Caitanya in Purī	C.C. 1.10.135-136
Śikhi Māhiti and family described	C.C. 1.10.135-136
Mādhavīdevī (described) – 17 th devotee of Lord Caitanya in Purī	C.C. 1.10.137
Kāśīśvara and Govinda – Godbrothers of Lord Caitanya and personal servants 18 th , 19 th devotees	C.C. 1.10.138-142
Rāmāi and Nandāi 20 th and 21 st devotees of Lord Caitanya in Purī	C.C. 1.10.143
Kṛṣṇadāsa 22 nd – Lord Caitanya in Purī – Kālā Kṛṣṇadāsa	C.C. 1.10.145
Balabhadra Bhaṭṭācārya 23 rd Lord Caitanya in Purī – <i>Brahmacārī</i> assistant of Lord Caitanya	C.C. 1.10.146

Baḍa Haridāsa 24 th – Good singer who always accompanied Lord Caitanya	C.C. 1.10.147
Choṭa Haridāsa 25 th – Good singers who always accompanied Lord Caitanya	C.C. 1.10.147
Rāmabhadra Ācārya 26 th – Lord Caitanya in Purī	C.C. 1.10.148
Simheśvara 27 th – Lord Caitanya in Purī	C.C. 1.10.148
Tapana Ācārya 28 th – Lord Caitanya in Purī	C.C. 1.10.148
Raghunātha Bhaṭṭācārya 29 th – Lord Caitanya in Purī	C.C. 1.10.148
Nilāmbara 29 th – Lord Caitanya in Purī	C.C. 1.10.148
Siṅgābhaṭṭa 31 st – Lord Caitanya in Purī	C.C. 1.10.149
Kāmābhaṭṭa 32 nd – Lord Caitanya in Purī	C.C. 1.10.149
Śivānanda 33 rd – Lord Caitanya in Purī	C.C. 1.10.149
Kamalānanda 34 th – Lord Caitanya in Purī	C.C. 1.10.149
Acyutānanda 35 th – Lord Caitanya in Purī, son of Advaita Ācārya	C.C. 1.10.150
Nirloma Gaṅgādāsa 36 th – Servant of Lord Caitanya in Purī	C.C. 1.10.151
Viṣṇudāsa 37 th – Servant of Lord Caitanya in Purī	C.C. 1.10.151
Tapana Miśra – Lord Caitanya stayed at his home – prominent resident of Vārāṇasī	C.C. 1.10.152-154
Raghunātha Bhaṭṭācārya (Gosvāmī) – Prominent resident of Vārāṇasī	C.C. 1.10.152-154
Candraśekhara Vaidya – Prominent resident of Vārāṇasī	C.C. 1.10.152-154
Raghunātha Bhaṭṭa Gosvāmī	C.C. 1.10.158
Writing transcendental literature (profit, name, fame)	C.C. 1.11.7
<i>Branches of Lord Nityānanda and Gopālas</i>	
Vīrabhadra Gosāñi 1 st along with his associates	C.C. 1.11.8-12
Rāmadāsa, Gadādhara and Abhirāma Ṭhākura	C.C. 1.11.13-17
Govinda Ghoṣa, the Gopīnātha Deity of Agradvīpa	C.C. 1.11.14-15
Mādhava and Vāsudeva Ghoṣa	C.C. 1.11.18-19
Murāri Caitanya	C.C. 1.11.20
Sundarānanda 2 nd	C.C. 1.11.23
Kamalākara Pippalāi 3 rd	C.C. 1.11.24
Sūryadāsa Sarakhela	C.C. 1.11.25
Gaurīdāsa Paṇḍita	C.C. 1.11.26-27
Paṇḍita Purandara	C.C. 1.11.28

Parameśvara 5 th Gopāla	C.C. 1.11.29
Jagadīśa Paṇḍita 15 th branch	C.C. 1.11.30
Dhanañjaya Paṇḍita 16 th branch	C.C. 1.11.31
Maheśa Paṇḍita 7 th Gopāla	C.C. 1.11.32
Puruṣottama Paṇḍita 8 th Gopāla	C.C. 1.11.33
Balarāma dāsa	C.C. 1.11.34
Yadunātha Kavicandra	C.C. 1.11.35
Kṛṣṇadāsa Brāhmaṇa 21 st branch	C.C. 1.11.36
Kālā Kṛṣṇadāsa 9 th Gopāla	C.C. 1.11.37
Sadāśiva Kavirāja 23 rd branch	C.C. 1.11.38
Puruṣottama 24 th branch and 10 th Gopāla	C.C. 1.11.38-39
Śrī Kānu Ṭhākura	C.C. 1.11.40
Uddhāraṇa Datta Ṭhākura 11 th Gopāla	C.C. 1.11.41
Ācārya Vaiṣṇavānanda 27 th branch	C.C. 1.11.42
Three brothers (Viṣṇudāsa, Nandana, Gaṅgādāsa)	C.C. 1.11.43
Śrī Paramānanda Upādhyāya and Śrī Jīva Paṇḍita	C.C. 1.11.44
Paramānanda Gupta 31 st branch	C.C. 1.11.45
Nārāyaṇa, Kṛṣṇadāsa, Manohara, Devānanda - branches 32-35	C.C. 1.11.46
Hoḍa Kṛṣṇadāsa 36 th branch	C.C. 1.11.47
Nakaḍi, Mukunda, Sūrya, Mādhava, Śrīdhara, Rāmānanda, Jagannātha and Mahīdhara branches 39-44. Śrīdhara 12 th Gopāla	C.C. 1.11.48
Śrīmanta, Gokula, Hariharānanda, Śivāi, Nandāi, Paramānanda - Branches 45-50	C.C. 1.11.49
Vasanta, Navanī Hoḍa, Gopāla, Sanātana, Viṣṇāi, Kṛṣṇānanda, Sulocana - Branches 51-57	C.C. 1.11.50
Kāmsāri Sena, Rāmasena, Rāmacandra Kavirāja, Govinda, Śrīraṅga, Mukunda - Branches 58-63	C.C. 1.11.51
Pītāmbara, Mādhavācārya, Dāmodara dāsa, Śaṅkara, Mukunda, Jñānadāsa, Manohara - Branches 64-70	C.C. 1.11.52
Gopāla, Rāmabhadra, Gaurāṅga dāsa, Nṛsimha-caitanya, Mīnaketaṇa Rāmadāsa - Branches 71-75	C.C. 1.11.53
Śrī Vṛndāvana dāsa Ṭhākura	C.C. 1.11.54-55
Gauḍīya Maṭha – Advaita Ācārya sons; <i>asāra</i> ; ISKCON success	C.C. 1.12.8-12
No scope for adjusting spiritual advancement to material ideas	C.C. 1.12.9

<i>Advaita Ācārya</i>	
Acyutānanda son of Advaita Ācārya	C.C. 1.12.13-17
Kṛṣṇa Mīśra son of Advaita Ācārya	C.C. 1.12.18
Śrī Gopāla son of Advaita Ācārya	C.C. 1.12.19, 20 C.C. 1.12.22-26 C.C. 1.12.143-149
Advaita's 3 other sons	C.C. 1.12.27
Kamalākānta Viśvāsa (pastime)	C.C. 1.12.28-53
Yadunandana Ācārya 5 th branch	C.C. 1.12.56-57
Bhāgavata Ācārya, Viṣṇudāsa Ācārya, Cakrapāṇi Ācārya, Ananta Ācārya - Branches 6-9	C.C. 1.12.58
Nandinī, Kāmadeva, Caitanya dāsa, Durlabha Viśvāsa, Vanamālī - Branches 10-14	C.C. 1.12.59
Jagannātha Kara, Bhavanātha Kara, Hṛdyānanda Sena, Bholānātha dāsa - Branches 15-18	C.C. 1.12.60
Yādava dāsa, Vijaya dāsa, Janārdana dāsa, Ananta dāsa, Kānu Paṇḍita, Nārāyaṇa dāsa - Branches 19-24	C.C. 1.12.61
Śrīvatsa Paṇḍita, Haridāsa Brahmācārī, Puruṣottama Brahmācārī, Kṛṣṇadāsa - Branches 25-28	C.C. 1.12.62
Puruṣottama Paṇḍita, Raghunātha, Vanamālī Kavicandra, Vaidyanatha - Branches 29-32	C.C. 1.12.63
Lokanātha Paṇḍita, Murāri Paṇḍita, Śrī Haricaraṇa, Mādhava Paṇḍita - Branches 33-36	C.C. 1.12.64
Vijaya and Śrīrāma Paṇḍita – Two important branches	C.C. 1.12.65
Interesting comments on Hinduism	C.C. 1.12.73
<i>Gadādhara Paṇḍita Chief Branches 1-4</i>	
Śrī Dhruvānanda, Śrīdhara Brahmācārī, Haridāsa Brahmācārī, Raghunātha Bhāgavata Ācārya - Branches 1-4	C.C. 1.12.80
Ananta Ācārya, Kavi Datta, Nayana Mīśra, Gaṅgāmantrī, Māmu Ṭhākura, Kaṇṭhābharaṇa - Branches 5-10	C.C. 1.12.81
Bhūgarbha Gosāṇi, Bhāgavata dāsa - Branches 11-12	C.C. 1.12.82
Śrī Vāṇīnātha Brahmācārī, Vallabha-caitanya dāsa - Branches 13-14	C.C. 1.12.83
Śrīnātha Cakravartī, Uddhava, Jitāmitra, Jagannātha dāsa - Branches 15-18	C.C. 1.12.84
Śrī Hari Ācārya, Sādipurīyā Gopāla, Kṛṣṇadāsa Brahmācārī, Puṣpagopāla - Branches 19-22	C.C. 1.12.85

Śrīharṣa, Raghu Miśra, Lakṣmīnātha Paṇḍita, Baṅgavāṭī Caitanya dāsa, Raghunātha - Branches 23-27	C.C. 1.12.86
Amogha Paṇḍita, Hastigopāla, Caitanya-vallabha, Yadu Gāṅguli, Maṅgala Vaiṣṇava - Branches 29-32	C.C. 1.12.87
Śivānanda Cakravartī (important branch) 33 rd	C.C. 1.12.88
Other branches of Gadādhara Paṇḍita	C.C. 1.12.88
Jīva Gosvāmī 's books on Sanskrit grammar and devotion	C.C. 1.13.29
Nine islands listed. ISKCON is on Rudradvīpa	C.C. 1.13.30
Vidyāpati, Jayadeva Gosvāmī, Caṇḍīdāsa	C.C. 1.13.42
Svarūpa Dāmodara Gosvāmī and Śrī Murāri Gupta notes are the basis of <i>Śrī Caitanya-caritāmṛta</i> by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī	C.C. 1.13.47
Devotees who preceded the appearance of Lord Caitanya. Śrīmatī Śacīdevī, Jagannātha Miśra, Mādhavendra Purī, Śrī Nityānanda, Keśava Bhāratī, Īśvara Purī, Advaita Ācārya, Gaṅgādāsa Paṇḍita, Śrīvasa Paṇḍita, Ācāryaratna, Vidyānidhi, Murāri Gupta, Mukunda, Ṭhākura Haridāsa, Upendra Miśra	C.C. 1.13.54-56, 61
Śrī Upendra Miśra	C.C. 1.13.56-58
Ekacakrā and Baṅkima Rāya Deity	C.C. 1.13.61
Firm principles of Kṛṣṇa consciousness movement; Kṛṣṇa-pūjā, Kṛṣṇa-kathā, Kṛṣṇa-nāma	C.C. 1.13.66
Śrī Advaita calls Lord Kṛṣṇa	C.C. 1.13.67-71
Viśvarūpa	C.C. 1.13.74-79
Appearance of Lord Caitanya	C.C. 1.13.80-122
Śālagrāma and divine birth explained	C.C. 1.13.86
Astrology of Lord Caitanya's appearance	C.C. 1.13.88-94
Advaita and Haridāsa dance to the Lord's appearance	C.C. 1.13.99-101
Professorial reciters (blessers) are called <i>bhāṭas</i> , they are <i>brāhmaṇas</i>	C.C. 1.13.106
Sītā Ṭhākuraṇī visit, gifts, blessings to Viśvambhara	C.C. 1.13.111-119
Neem – <i>Nima</i> tree and Nimāi	C.C. 1.13.117
One who does not hear the glories of the Lord, his birth is wasted	C.C.1.13.123
Lord's childhood pastimes	C.C. 1.14
By remembering Lord Caitanya difficult things become easy, forgetting Lord Caitanya easy things become difficult	C.C. 1.14.1
Thirty two auspicious bodily symptoms on the body of a great personality – quoted from the <i>Sāmudrika</i>	C.C. 1.14.15

Name giving	C.C. 1.14.19
Lord speaks on Māyāvāda	C.C. 1.14.29-33
<i>Brāhmaṇa</i> guest and little Nimāi (condensed)	C.C. 1.14.37
Nature of a girl in marriage	C.C. 1.14.55
Polygamy approved	C.C. 1.14.58
Lakṣmī – Lord Caitanya’s first wife was formerly Janaki and Rukmini combined	C.C. 1.14.62
Jagannātha Miśra’s dream	C.C. 1.14.83-93
Lord’s <i>Pauṇḍra-līlā</i>	C.C. 1.15
Lord’s chief occupation was His education and His marriage	C.C. 1.15.4
<i>Caitanya-bhāgavata</i> , <i>Ādi-khaṇḍa</i> , chapters 4,6,7,8,9 and 10 Lord’s studious <i>līlās</i>	C.C. 1.15.7
Lord Caitanya instructs His mother to observe Ekādaśī	C.C. 1.15.8-10
Viśvarūpa leaves to accept <i>sannyāsa</i>	C.C. 1.15.11-15 C.C. 1.15.18-21
Karma- <i>sannyāsa</i> rejected	C.C. 1.15.14
Pastime of eating betel	C.C. 1.15.16-17
Jagannātha Miśra leaves the world	C.C. 1.15.23-24
In <i>Kaiśora</i> age the Lord began to instruct students	C.C. 1.16.4
Lord Caitanya introduces <i>saṅkīrtana</i> in East Bengal	C.C. 1.16.8
Tapana Miśra + Lord Caitanya	C.C. 1.16.10-18
One should not read many books	C.C. 1.16.11
Basic principle of success (chant Hare Kṛṣṇa)	C.C. 1.16.15
Lakṣmīdevī leaves the world	C.C. 1.16.21
Nimāi Paṇḍit and Keśava Kāśmīrī	C.C. 1.16.25-108
Process of receiving knowledge	C.C. 1.16.52
Five faults explained (Keśava Kāśmīrī’s poetry)	C.C. 1.16.55-56
Never become falsely proud	C.C. 1.16.89
Qualification for taking shelter of Lord Caitanya	C.C. 1.16.108
Factual evidence of the transforming power of Lord Caitanya	C.C. 1.17.1
Lord Caitanya (high fever) drinks water from <i>brāhmaṇas</i> ’ water pot	C.C. 1.17.9
Śacīmātā’s offense to Advaita Ācārya – the danger of Vaiṣṇava <i>aparādhā</i> ; Lord Caitanya displays Universal form to Advaita Ācārya	C.C. 1.17.10

The Lord reveals 6, 4 and 2-armed forms to Lord Nityānanda and Vyāsa-pūjā worship in the house of Śrīvāsa Ṭhākura	C.C. 1.17.11-16
Śacīdevī's dream and the deliverance of Jagāi and Mādāi	C.C. 1.17.17
<i>Mahā-prakāśa-līlā</i> and Blessing His devotees	C.C. 1.17.18
Assuming boar incarnation	C.C. 1.17.19
Eating Śuklāmbara Brahmācārī's rice	C.C. 1.17.20
Glories of the Holy Name	C.C. 1.17.21-33
<i>Harernāma Verse</i>	C.C. 1.17.21
<i>Kalikāle Verse</i>	C.C. 1.17.22
<i>Harernāma</i> verse explained	C.C. 1.17.23-25
Qualification for chanting <i>Harernāma</i>	C.C. 1.17.26-33
Pastime of Śrīvāsa Ṭhākura and Gopāla Cāpāla	C.C. 1.17.37-59
Real village – Kuliya	C.C. 1.17.55-56
Pastime of the <i>brāhmaṇa</i> who tried to curse Mahāprabhu	C.C. 1.17.60-64
Pastime of Mukunda Datta	C.C. 1.17.65
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Pastime of Lord Caitanya angry at a student for trying to interpret the glories of the Holy Name	C.C. 1.17.72-75
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Pastime of Lord Caitanya ordering Śrīvāsa Ṭhākura to read Viṣṇu <i>Sahasra-nāma</i> (ecstasy of Lord Narahari)	C.C. 1.17.90-98
Pastime of Lord Caitanya adopting the mood of Lord Śiva	C.C. 1.17.99-100
Pastime of the mendicant dancing with Lord Caitanya	C.C. 1.17.101-102
Pastime of <i>brāhmaṇa</i> astrologer and Lord Caitanya	C.C. 1.17.103-114
Pastime of Lord Caitanya's ecstasy of Balarāma attracting Yamunā – <i>Yamunākarṣaṇa-līlā</i>	C.C. 1.17.115-120
Pastime of Lord Caitanya ordering the citizens of Navadvīpa to perform <i>kīrtana</i>	C.C. 1.17.121-141
Chanting instructions for Śrī Māyāpur-dhāma	C.C. 1.17.123
Hindu-Muslim conversions	C.C. 1.17.128

<i>Harināma-saṅkīrtana</i> as a means to establish peace and prosperity worldwide	C.C. 1.17.141
Do the needful in pushing on <i>harināma saṅkīrtana</i>	C.C. 1.17.144
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Cow killing and meat eating discussed	C.C. 1.17.153-166
Christian and Muslim scripture	C.C. 1.17.168-171
Lord Nṛsiṁhadeva and the Kazi	C.C. 1.17.179-188
<i>Nāmābhāsa</i> chanting by ordinary people or non-believers is better than <i>nāma-aparādha</i>	C.C. 1.17.200
Non-devotional Hindus (<i>smārtas</i>)	C.C. 1.17.203
Worship of many gods and the chanting of Hare Kṛṣṇa mantra	C.C. 1.17.212
<i>Varṇas</i> and their titles	C.C. 1.17.213
Chand Kazi and <i>nagara saṅkīrtana</i>	C.C. 1.17.221-226
Pastime of Śrīvāsa Ṭhākura's son passing away	C.C. 1.17.227-229
Giving Nārāyaṇī His remnants	C.C. 1.17.230
Benedicting the Muslim tailor	C.C. 1.17.231-232
Śrīvāsa Ṭhākura speaks Vṛndāvana pastimes to Lord Caitanya	C.C. 1.17.233-240
Drama in the house of Candrasekhara	C.C. 1.17.241-242
Touching one's feet for dust; Dangers of allowing a non devotee to touch one's feet	C.C. 1.17.243-245
Lord Caitanya chanting 'Gopī! Gopī!' and the student / His decision to accept <i>sannyāsa</i> order	C.C. 1.17.247-274
Lord Caitanya's instructions when dealing with women	C.C. 1.17.276
Kṛṣṇa, <i>gopīs</i> , 4-armed form of Nārāyaṇa and Śrīmatī Rādhārāṇī	C.C. 1.17.281-293
The Pañca-tattva's devotional mood	C.C. 1.17.296-231
Explanation of the members of the Pañca-tattva	C.C. 1.17.301
Repetition increases relish of purpose	C.C. 1.17.312
Recapitulation of <i>Ādi-līlā</i>	C.C. 1.17.313-331
The 17 th Chapter ends with an entire summary of <i>Ādi-līlā</i>	

<i>Madhya-līlā</i>	
Books by Sanātana Gosvāmī + descriptions	C.C. 2.1.35
Books by Rūpa Gosvāmī + descriptions	C.C. 2.1.37-41

Books by Jīva Gosvāmī + descriptions + <i>Ṣaṭ-sandarbhās</i> – 6 <i>sandarbhās</i> described: 1. <i>Tattva</i> , 2. <i>Paramātmā</i> , 3. <i>Bhakti</i> , 4. <i>Bhagavat</i> , 5. <i>Kṛṣṇa</i> , 6. <i>Prīti</i>	C.C. 2.1.42-44
Lord Caitanya in the mood of Rādhā's ecstasy for Kṛṣṇa – Famous verse	C.C. 2.1.58
Pastime – Radha's ecstasy in Separation (<i>Padyavali</i> 386)	C.C. 2.1.58-74
Lord Caitanya's disapproval of Purī temples restriction on Vaiṣṇavas, still He followed the custom	C.C. 2.1.63
Rādhā's love in separation (<i>Padyāvalī</i> 383)	C.C. 2.1.76-80
Śrī Caitanya Mahāprabhu prays to Jagannātha at Ratha-yātrā	C.C. 2.1.81-87
Verse from <i>Lalita-mādhava</i> spoken by the <i>gopīs</i>	C.C. 2.1.84
Synopsis of Lord Caitanya's pastimes after His taking of the <i>sannyāsa</i> order	C.C. 2.1.91-248
Lord Caitanya travels to Rāmakeli / Nṛsimhānanda Brahmācārī / Meets Rūpa and Sanātana	C.C. 2.1.155-226
<i>Mleccha</i> is a meat eater and a <i>Yavana</i> is one who is deviated from the Vedic culture	C.C. 2.1.197
After initiation change of name is given, this is essential – purport (<i>Padma Purāṇa</i> , <i>Uttara-khaṇḍa</i> ; without a change of name one will continue in his bodily conception of life)	C.C. 2.1.208
Lord Caitanya states how one should carry out his duties in this world and simultaneously love Kṛṣṇa (Analogy) Wife and paramour	C.C. 2.1.211
A Vaiṣṇava is never envious of another Vaiṣṇava	C.C. 2.1.218
<i>Kali-celā</i>	C.C. 2.1.220
Further meaning of Kānāi Nāṭasālā is described (purport)	C.C. 2.1.227
Twelve forests of Vṛndāvana mentioned	C.C. 2.1.239
This chapter is a summary of Mahāprabhu's last 12 years in Purī	Madhya Lila Ch.2
Synopsis of <i>Antya-līlā</i> – After returning from Vṛndāvana, Śrī Caitanya Mahāprabhu remained in Purī for 18 years; this section is the first 6 years	C.C. 2.1.248-285
When Kṛṣṇa, who is blackish, becomes absorbed in the thoughts of the <i>gopīs</i> His complexion becomes fair	C.C. 2.2.1
<i>Vyabhicārī</i> (destructive) ecstasy is described (from NOD)	C.C. 2.2.35
Pure love of Kṛṣṇa does not exist in the material world. If it did, there could not be separation, for if separation, how can one continue to live?	C.C. 2.2.42-43
Śrīla Bhaktisiddhānta Sarasvatī's purport: Without <i>ālabhana</i> one lives a useless life although they imagine differently	C.C. 2.2.47

The taste of love of Kṛṣṇa; These verses nicely describe the effects of love for Kṛṣṇa – simultaneously the most powerful poison and the most sublime nectar	C.C. 2.2.51-52
Meeting of different ecstasies and the consequences	C.C. 2.2.63
<i>Kṛṣṇa-karṇāmṛta</i> verses	C.C. 2.2.58 (41) C.C. 2.2.61 (32) C.C. 2.2.65 (40) C.C. 2.2.74 (68)
Explanation of different ecstatic symptoms	C.C. 2.2.66, 72
<i>Vaidagdhya</i> – It's meaning	C.C. 2.2.70
Lord Caitanya enjoys four transcendental mellows with His different devotees, respectively	C.C. 2.2.78
Bilvamaṅgala Ṭhākura – History described	C.C. 2.2.79
Śrī Caitanya Mahāprabhu – the sole owner and distributor of Kṛṣṇa <i>premā</i>	C.C. 2.2.81-82
One must be spiritually qualified to understand the loving mellows of Śrī Caitanya Mahāprabhu	C.C. 2.2.83
<i>Caitanya-caritāmṛta</i> is not a subject matter for research workers and literary scholars	C.C. 2.2.85-86
Understanding comes from repeated hearing of Lord Caitanya's pastimes	C.C. 2.2.87
Śrīla Bhaktisiddhānta Sarasvatī – There are three kinds of devotees	C.C. 2.2.93
After accepting <i>sannyāsa</i> , Lord Caitanya wandered in Rāḍha-deśa for 3 days, eventually going to Śāntipura (continued)	C.C. 2.3.1
Verse by Avantī <i>brāhmaṇa</i> from Ś.B. + Purport on <i>sannyāsa</i>	C.C. 2.3.6-8
<i>Tridaṇḍi</i> and <i>Ekadaṇḍa-sannyāsa</i>	C.C. 2.3.6
Meaning of <i>sannyāsa</i>	C.C. 2.3.8
Pastime of Lord Caitanya arriving at Advaita Ācārya's house	C.C. 2.3.21-211
Ideal <i>grhastha-āśrama</i>	C.C. 2.3.41
<i>Sannyāsa</i> and leaving remnants (Ś.B.11.18.19)	C.C. 2.3.74
Pastime – Mock fight between Lord Nityānanda and Śrī Advaita Ācārya	C.C. 2.3.79-101
Nityānanda's background	C.C. 2.3.85
<i>Mahā-prasādam</i> always pure, not ordinary food	C.C. 2.3.98-99
More <i>sannyāsa</i> instructions	C.C. 2.3.106
Śacīmātā – The ideal mother	C.C. 2.3.181

Transforming one's home into a place of worship; Śrīla Prabhupāda's purport explains that those who cannot live in a temple or even come can make their home a temple by chanting Hare Kṛṣṇa, installing Deities of Rādhā-Kṛṣṇa or Gaura-Nitāi or both and daily discussing <i>BG</i> and <i>ŚB</i>	C.C. 2.3.190
Formula for temple worship; Hold regular festivals everywhere and anywhere: 3 hours chanting in evening; distribution of <i>prasādam</i> ; discuss <i>kṛṣṇa-kathā</i>	C.C. 2.3.203
Proper execution of Kṛṣṇa consciousness by remaining neutral; One cannot properly execute Kṛṣṇa consciousness without being neutral – ex. Śrī Caitanya Mahāprabhu leaving the devotees at the house of Śrī Advaita Ācārya (very important point); one shouldn't care for worldly morality if it is opposed to the service to Kṛṣṇa	C.C. 2.3.212
Places Mahāprabhu passed on His way to Purī	C.C. 2.3.217
Mahāprabhu visits Kṣīra-corā-gopīnātha at Remuṇā and narrates the pastime with Mādhavendra Purī	C.C. 2.4.12
Deity bathing and food offering	C.C. 2.4.59-66
<i>Prasādam</i> and Kṛṣṇa – Both transcendental	C.C. 2.4.77
Power of the Kṛṣṇa Consciousness movement – Kṛṣṇa consciousness will spread worldwide by the grace of Kṛṣṇa; devotees must remain sincere	C.C. 2.4.79
VERY IMPORTANT PURPORT: Prabhupāda's purport clearly gives the standard activities for Deity worship (care and activity); <i>brāhmaṇas</i> must be initiated, Deity must receive care of at least 5 or 6 <i>brāhmaṇas</i> daily and profuse offerings must be made throughout the day	C.C. 2.4.87
Five ingredients / basis of all foods; Standard for food offering – grains, ghee, milk, yogurt, vegetables	C.C. 2.4.93
What constitutes real religion	C.C. 2.4.95
Proper way to install the Deity	C.C. 2.4.102
Vedic culture is lost in areas such as Indonesia, Malaysia, Java	C.C. 2.4.106
Qualification of a <i>guru</i> / meaning of initiation; Advaita Ācārya takes initiation from Śrī Mādhavendra Purī at Śāntipura; Mādhavendra Purī meets Advaita Ācārya while travelling toward Orissa on Gopāla's order	C.C. 2.4.111
<i>Paramahaṁsa</i> stage; <i>Ayācita-vṛtti</i> – described	C.C. 2.4.123
Procedure for offering <i>bhoga</i> to the Deity	C.C. 2.4.124
Chanting of the Holy Name is never given up at any stage	C.C. 2.4.125

Unqualified non-devotee should not discuss Kṛṣṇa's pastimes, they should only engage in much <i>harināma</i> chanting	C.C. 2.4.133-134
Envy, jealousy, reputation, fame	C.C. 2.4.147
Cāturmāsya: Its observance	C.C. 2.4.169
Mādhavendra Purī's character described	C.C. 2.4.179
A lover of Kṛṣṇa knows no impediments or difficulties	C.C. 2.4.186
Rādhā's separation recited by Śrī Mādhavendra Purī. Conjugal love introduced by Śrī Mādhavendra Purī from the Madhvācārya-sampradāya; this is the famous verse spoken by Śrīmatī Rādhārāṇī and repeated often by Mādhavendra Purī	C.C. 2.4.197
Sākṣi-gopāla traveled on foot for 100 days	C.C. 2.5.1
On His way to Purī, Lord Caitanya visited the Temple of Varāhadeva at Yājapura	C.C. 2.5.3-4
Love quarrel between Lord Jagannātha and Sākṣi-gopāla; Nityānanda Prabhu recited the story of Gopāla to Mahāprabhu as he had heard it before	C.C. 2.5.9
Twelve forests – 5 Eastern, 7 Western – Vṛndāvana area	C.C. 2.5.12
Why a <i>sannyāsī</i> may take part in marriage ceremonies	C.C. 2.5.24
Concise summary: Kṛṣṇa capturing Rukmiṇī	C.C. 2.5.28
Interesting purport on taking vows and promises before the Deity	C.C. 2.5.32
A pure devotee who has firm faith in the words of the Supreme personality of Godhead is considered to be a most learned scholar, the topmost aristocrat and the richest man in the world. Śrīla Prabhupāda continues citing how Kṛṣṇa consciousness is spreading all over the world	C.C. 2.5.76
Clear, concise and complete understanding of <i>Arcā-vigraha</i>	C.C. 2.5.97
<i>Nitya-siddhas</i> and <i>Nitya-baddhas</i> – Symptoms described	C.C. 2.5.113
The Sākṣi-Gopāla deity was taken to Orissa by King Puruṣottama-deva – A great king and devotee of Kṛṣṇa, and the Queen offered the Lord a very valuable pearl	C.C. 2.5.120-133
Lord Śiva begs forgiveness from Lord Kṛṣṇa for helping Kāśirāja	C.C. 2.5.140
Temple of Gupta-kāśī – Lake Bindu-sarovara – regular bathing and drinking water cures all stomach diseases	C.C. 2.5.141
<i>Sannyāsa-daṇḍa</i> and Lord Nityānanda breaking Lord Caitanya's <i>daṇḍa</i>	C.C. 2.5.142-143 C.C. 2.5.152, 158
Little history of Lord Jagannātha's temple	C.C. 2.5.144
Four points of instruction of the Sākṣi-gopāla pastime	C.C. 2.5.159

Pastime of the Lord entering Purī, falling unconscious before Lord Jagannātha and going to the home of Sārvabhauma Bhaṭṭācārya	C.C. 2.6.3-
<i>Kṛṣṇe matir astu</i> – let your attention be on Kṛṣṇa or may you become Kṛṣṇa conscious	C.C. 2.6.48
Different categories of <i>sannyāsa</i> (10) Different categories of <i>brahmacarya</i> (4) – mentioned and described	C.C. 2.6.73
How to authenticate God or an incarnation of God	C.C. 2.6.80
Māyāvāda, its deficiency in understanding the Supreme	C.C. 2.6.81
Without the Lord's mercy and <i>śāstric</i> evidence one cannot understand the Supreme	C.C. 2.6.82
<i>Līlā-avatāras</i> and Śrī Caitanya Mahāprabhu	C.C. 2.6.99
Garga Muni's statement revealing Lord Caitanya	C.C. 2.6.101
Bewildering power of <i>Māyā</i> (false as true)	C.C. 2.6.109
Śrī Caitanya's response to Bhaṭṭācārya's recitation of <i>Vedānta-sūtra</i> ; (138 and 142 – KEY VERSES)	C.C. 2.6.130-
Direct evidence and proof of direct evidence	C.C. 2.6.135
Vedic statements are self-evident, no need for interpretation	C.C. 2.6.137
Why the Vedas use impersonal description	C.C. 2.6.141-142
Personal, impersonal	C.C. 2.6.142
Three personal features of the Absolute Truth	C.C. 2.6.144
The only way to understand Vedic literature	C.C. 2.6.147
Key verses – Mahāprabhu defeats Māyāvāda	C.C. 2.6.148-182
Without the mercy of a self-realized soul, study of Vedic literature is inconclusive and subject to mental speculation	C.C. 2.6.151
Key verse – agnosticism; One who does not accept the form of the Lord is condemned	C.C. 2.6.167
Māyāvāda philosophy exposed and defeated as cheating	C.C. 2.6.167-175
Māyāvādīs are more dangerous than the Buddhists	C.C. 2.6.168
Explanation of 3 phases: knowledge, knower, object of knowledge; <i>jñāna, jñeya, jñātā</i>	C.C. 2.6.168
Inconceivable potency of the Supreme Lord	C.C. 2.6.171
Explanation of the theory of transformation and illusion; The theory of illusion is the misidentification of the self with the body; the material energy exists eternally but it is temporarily manifested	C.C. 2.6.173
<i>Oṃkāra</i>	C.C. 2.6.174

<i>Tattvamasi</i> (you are the same) – it is especially meant for the living entities who identify themselves as the body, and <i>omkāra</i>	C.C. 2.6.175
<i>Vitaṇḍā</i> – a tactic of debate	C.C. 2.6.177
<i>Sambandha</i> , <i>Abhidheya</i> , <i>Prayojana</i>	C.C. 2.6.178
Interpretation of Vedic literature results in imagination	C.C. 2.6.179
Kṛṣṇa tells Śiva to cover Him by Māyāvāda – quoted from <i>Padma Purāṇa</i> , <i>Uttara-khaṇḍa</i> 62.31	C.C. 2.6.181
Māyāvāda philosophy in essence	C.C. 2.6.182
Explanation of the <i>Ātmārāma</i> verse	C.C. 2.6.186-199
<i>Ātmārāma</i> verse, each word explained in the word for word	C.C. 2.6.186
Kṛṣṇa, His potencies, His qualities, attract the mind of a perfect student engaged in spiritual activities	C.C. 2.6.196-197
One should immediately accept the <i>mahā-prasādam</i> of the Lord when offered (from <i>Padma Purāṇa</i>)	C.C. 2.6.225-226
Chanting Hare Kṛṣṇa is the most important of the nine items of devotional service	C.C. 2.6.241-242
Two verses composed by Sārvabhauma Bhaṭṭācārya on glorification of Lord Caitanya	C.C. 2.6.254-255
<i>Mukti-pade</i> – <i>Bhakti-pade</i>	C.C. 2.6.261-278
In Brahmaloṇa two kinds of living entities reside: 1) Those killed by the Lord; 2) Those fond of enjoying the impersonal effulgence of the Lord	C.C. 2.6.263-265
Five kinds of liberation described	C.C. 2.6.266
Brahman effulgence explained and Patañjali's philosophy; <i>Sāyujya-mukti</i> explained in detail	C.C. 2.6.269
Rejection of 5 kinds of liberation	C.C. 2.6.270
<i>Mukti-pāda</i> – meaning given by Caitanya Mahāprabhu	C.C. 2.6.272
Some chronology is given for the first part of Lord Caitanya's <i>sannyāsa</i>	C.C. 2.7.1-6
A <i>brahmacārī</i> should not instruct a <i>sannyāsī</i>	C.C. 2.7.27
Social behavior and love of God; Importance in following social etiquette	C.C. 2.7.29
Chanting and numerical vow	C.C. 2.7.37
Lord Caitanya, along with Kālā Kṛṣṇadāsa, departs for South India	C.C. 2.7.39
Lord Caitanya's exchange with Sārvabhauma before His departure to South India	C.C. 2.7.41-72
<i>Adhikārī</i> (its meaning)	C.C. 2.7.63

One should expect blessings from a Vaiṣṇava regardless of his position	C.C. 2.7.69
Soft as a flower, hard as a thunderbolt	C.C. 2.7.71-73
Śrī Nityānanda's prediction – Every town and village	C.C. 2.7.82
Lord Caitanya and Lord Nityānanda take lunch; Lord Caitanya gives His <i>darśan</i> to crowds making them all Vaiṣṇavas	C.C. 2.7.84-90
Kṛṣṇa Kṛṣṇa, Lord Caitanya chanted	C.C. 2.7.96
The Lord requests everyone to chant	C.C. 2.7.97-112
<i>Bhakti-śakti</i> – Empowerment awarded by Kṛṣṇa or His representative	C.C. 2.7.99
Activity of an empowered preacher	C.C. 2.7.101
Preaching – in a more favorable situation	C.C. 2.7.109
Rāmānujācārya and the history of Kūrma-kṣetra	C.C. 2.7.113
Lord Caitanya at Kūrma-kṣetra	C.C. 2.7.113-150
Kūrma <i>brāhmaṇa</i>	C.C. 2.7.121-130
Materialistic life is always very troublesome; at age 50 one must leave it	C.C. 2.7.126
Lord Caitanya's advice to householders (<i>yāre dekha</i> verse)	C.C. 2.7.127-128
Lord Caitanya's advice for preachers; Essence of Kṛṣṇa consciousness activity	C.C. 2.7.127-130
Every women must get married (polygamy)	C.C. 2.7.128
Secret of success for one advancing in Kṛṣṇa consciousness	C.C. 2.7.129
Leper Vāsudeva	C.C. 2.7.136-150
To be recognized by Kṛṣṇa one must preach	C.C. 2.7.148, 153
Jiyāḍa-nṛsimha	C.C. 2.8.3
Nṛsimha prayers	C.C. 2.8.5-6
Lord Caitanya meets Rāmānanda Rāya	C.C. 2.8.14
Śrī Rāmānanda Rāya – <i>Gopī</i> Viśākhā	C.C. 2.8.23
<i>Sannyāsī</i> and preaching	C.C. 2.8.39
Śrī Caitanya Mahāprabhu's measurement of His chest and forearm were the same	C.C. 2.8.43
Do not accept invitation for food from a non-devotee	C.C. 2.8.49
Bathing thrice daily	C.C. 2.8.55
Lord Caitanya never discussed Kṛṣṇa's Vṛndāvana <i>līlā</i> publicly (what we should preach to the general public)	C.C. 2.8.56

On the transcendental position the living being can perfectly acknowledge the superiority of serving the Supreme Lord	C.C. 2.8.57
Narration begins (5 questions) Śrī Rāmānanda Rāya	C.C. 2.8.57-67
<i>Varṇāśrama-dharma</i>	C.C. 2.8.58
Devotional service in faith and intense greed (<i>Padyāvalī</i> 13-14)	C.C. 2.8.69-70
Love of God as a master and servant	C.C. 2.8.71-73
Love of God as a friend	C.C. 2.8.74-75
Love of God as a parent	C.C. 2.8.76-78
Love of God as a lover (conjugal)	C.C. 2.8.79-81
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One cannot invent his own way of worship, equality of <i>rasas</i> – Conjugal highest; The purport lists 12 <i>apasampradāyas</i>	C.C. 2.8.83
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Glories of Śrīmatī Rādhārāṇī and Her <i>bhakti</i>	C.C. 2.8.98
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Kṛṣṇa leaves <i>rāsa</i> dance to be with Rādhārāṇī – Verses from <i>Gīta-govinda</i>	C.C. 2.8.106-107
Lord Caitanya expresses His complete satisfaction	C.C. 2.8.117-118
Lord Caitanya teaches how to be humble before a Vaiṣṇava	C.C. 2.8.127
Qualifications of a <i>guru</i> – Verse- <i>kibā vipra....</i>	C.C. 2.8.128
<i>Kāma-gāyatrī</i>	C.C. 2.8.138-139
Kṛṣṇa the transcendental Cupid; <i>Brahma-bhūta</i> stage – 2 divisions: <i>Svarūpa-gata</i> – one who has understood Kṛṣṇa in truth but still maintaining some material connection; <i>Vastu-gata</i> – one’s consciousness becomes completely uncontaminated, he factually lives in Vṛndāvana	C.C. 2.8.139
Kṛṣṇa is so attractive that even Mahā-Viṣṇu is attracted. He stole the sons of the <i>brāhmaṇa</i> just to get Kṛṣṇa’s <i>darśana</i> (from Ś.B. 10.89.58)	C.C. 2.8.146
The good fortune of Kāliya serpent	C.C. 2.8.147
Kṛṣṇa in Dvārakā attracted to His own reflection	C.C. 2.8.148-149
Rāmānanda Rāya describes the position of Śrīmatī Rādhārāṇī	C.C. 2.8.150-213
Exquisite transcendental qualities that decorate the body of Śrīmatī Rādhārāṇī (from <i>Premāmbhoja-maranda</i>); Śrīmatī Rādhārāṇī has 3 bathes: Morning – in the nectar of compassion; Afternoon – in the nectar of youth; Evening – in the nectar of luster	C.C. 2.8.166

Description of Śrīmatī Rādhārāṇī's love as it decorates Her transcendental form – from <i>Premāmbhoja-maranda</i> - quoted by Kṛṣṇadāsa Kavirāja Gosvāmī	C.C. 2.8.166-181
<i>Kila-kiñcita</i> of Śrīmatī Rādhārāṇī	C.C. 2.8.175
Amazing verse describing the exclusiveness of Śrī Rādhā's love for Kṛṣṇa	C.C. 2.8.183-184
Kṛṣṇa's sense gratification – pure spiritual essence; Difference between material and spiritual sense gratification	C.C. 2.8.187
<i>Prema-vilāsa-vivarta</i>	C.C. 2.8.192-194
Material study of transcendental mellows is compared to accommodating an elephant upon a dish	C.C. 2.8.193
Love, poetry, metaphor, simile, <i>rasa</i> , analogy	C.C. 2.8.195
The process to attain the goal of pure loving devotion to Kṛṣṇa	C.C. 2.8.200-232
A pure devotee's speech is managed by Kṛṣṇa within the heart	C.C. 2.8.200
<i>Gopī-bhāva</i> – <i>sakhī-bhāva</i> – explained for caution concerning <i>sahajiyās</i>	C.C. 2.8.204-205
<i>Sevā</i> of the <i>gopīs</i> to Rādhā and Kṛṣṇa	C.C. 2.8.205
Real love described	C.C. 2.8.210-215
<i>Gopīs</i> derive immense transcendental pleasure when they serve to unite Rādhā and Kṛṣṇa	C.C. 2.8.210-211
<i>Manjari-bhāva</i> – seeking only the pleasure of Rādhā and Kṛṣṇa's loving relationship	C.C. 2.8.210
Material lust – Spiritual love	C.C. 2.8.215
Love transcends all rules and regulations; Spontaneous love is the sum total of all regulative principles	C.C. 2.8.220-221
Following in the footsteps of the eternally liberated souls is the key to perfection	C.C. 2.8.223
One must follow in the footsteps of the <i>gopīs</i> in order to achieve the service of Rādhā and Kṛṣṇa in Vṛndāvana	C.C. 2.8.224-232
Perfection and its process	C.C. 2.8.229
Important verse – Supreme fortune of the <i>gopīs</i>	C.C. 2.8.232
Śrī Rāmānanda Rāya glorified by Śrī Caitanya Mahāprabhu as the limit of the knowledge of Rādhā and Kṛṣṇa's pastimes	C.C. 2.8.239
Questions by Śrī Caitanya to Rāmānanda Rāya begin: 1. Education; 2. Glorious activities; 3. Capitalist (greatest, richest); 4. Distress (unhappiness); 5. Liberated; 6. Actual religion (songs); 7. Auspicious and beneficial activities; 8. Always remember; 9. Meditation; 10. Always live; 11. Topics; 12. Worshipable objects; 13. Destinations of those who desire liberation and sense gratification	C.C. 2.8.245-257

Most important education	C.C. 2.8.245
Best of all glorious activities	C.C. 2.8.246
Most rich	C.C. 2.8.247
Most painful distress	C.C. 2.8.248
Greatest liberation	C.C. 2.8.249
Most superior song	C.C. 2.8.250
Most auspicious activity	C.C. 2.8.251
What should all living entities constantly remember	C.C. 2.8.252
What is the chief of all meditation	C.C. 2.8.253
Best place to reside	C.C. 2.8.254
Best topic to hear	C.C. 2.8. 255
Chief worshipable object	C.C. 2.8. 256
Destination of those who desire liberation and those who desire sense gratification	C.C. 2.8.257
But for you (Rāmānanda Rāya), no one has seen this Form	C.C. 2.8.258
Vision of <i>Mahā-bhāgavata</i> – Famous verse: <i>Sthāvara-jaṅgama</i>	C.C. 2.8.274
How advance devotees see everything connected to Kṛṣṇa	C.C. 2.8.277
Kṛṣṇa’s body becomes of fair complexion only when it touches the body of Śrīmatī Rādhārāṇī; Lord Caitanya reveals Himself as <i>Rādhā-bhāva</i>	C.C. 2.8.287-288
Mundane persons cannot understand this conversation between Lord Caitanya and Rāmānanda Rāya	C.C. 2.8.291
Śrīla Bhaktivinoda Ṭhākura’s summary of conversations on Lord Caitanya’s questions to Rāmānanda Rāya on the highest form of <i>Bhakti</i> (verses 57-67); Śrīla Bhaktisiddhānta Sarasvatī gives examples of all 5 <i>rasas</i> in Vrajabhūmi Vṛndāvana	C.C. 2.8.294
Lord Caitanya honors and respects Śrī Hanumān setting an example	C.C. 2.8.300
This pastime is most confidential	C.C. 2.8.309
Vedic literature declares that transcendental subjects cannot be understood simply by arguments and logic. Faith is the prerequisite to understanding and mercy is the way of understanding	C.C. 2.8.310
One who is favored by the Lord and the spiritual master knows everything	C.C. 2.8.312
Pilgrimage places become infected by the sin of the pilgrims	C.C. 2.9.4
Māyāvādī – Tattvavādī – Caitanyaite. Deities given by Lord Rāma to one loyal <i>brāhmaṇa</i> follower	C.C. 2.9.11

Famous notebook of Govinda dāsa chronologically recording the places visited by Śrī Caitanya Mahāprabhu	C.C. 2.9.14-339
1. Gautamī-gaṅgā – branch of Godāvarī	C.C. 2.9.14
2. Mallikāṛjuna-tīrtha (Śiva)	C.C. 2.9.15
3. Ahovala (Nṛsimha)	C.C. 2.9.16
4. Siddhavaṭa (Sitā and Rāma)	C.C. 2.9.17
5. Skanda-kṣetra (Skanda)	C.C. 2.9.21
6. Trimāṭha (Trivikrama Deity)	C.C. 2.9.21
7. Returned to Siddhavaṭa (<i>brāhmaṇa</i>)	C.C. 2.9.22
Meaning of the name Rāma	C.C. 2.9.29
Meaning of the name Kṛṣṇa	C.C. 2.9.30
Lord Śiva chants Rāma	C.C. 2.9.32
One Rāma = one thousand Viṣṇus	C.C. 2.9.32
Three Rāma = one Kṛṣṇa	C.C. 2.9.33
8. Vṛddhakāśī (Śiva) – defeats Buddhists	C.C.2.9.38
Lord Caitanya defeated all philosophies, established the devotional cult everywhere in South India	C.C. 2.9.44
Buddhist cult – Their 9 chief principles – Their refutation	C.C. 2.9.49
All ISKCON preachers must be expert in putting forth strong arguments and defeating all types of atheists	C.C. 2.9.51
Food cooked by a non-Vaiṣṇava is unacceptable and unofferable	C.C. 2.9.53
How one becomes a <i>guru</i> and a disciple	C.C. 2.9.61
9. Tirupati → Tirumala → Veṅkaṭa Hill	C.C. 2.9.64
10. Pānā-nṛsimha – Maṅgalagiri	C.C. 2.9.66
11. Śiva-kāñcī or Kāñcīpuram or the Benares of South India (Śiva)	C.C. 2.9.68
12. Viṣṇu-kāñcī (Lakṣmī-Nṛsiṅga) - Lord Varahadeva	C.C. 2.9.69
13. Trikāla-hastī (Śiva)	C.C. 2.9.71
14. Pakṣi-tīrtha (Śiva)	C.C. 2.9.72
15. Vṛddhakola (Lord boar) → Śiyālī-bhairavī (Śiva)	C.C. 2.9.73
16. Kāverī River	C.C. 2.9.74
17. Go-samāya (Śiva)	C.C. 2.9.75
18. Vedāvana (Śiva)	C.C. 2.9.75
19. Deva-sthāna (Viṣṇu)	C.C. 2.9.77
20. Kumbhakarṇa-kapāla (Śiva)	C.C. 2.9.78

21.Śiva-kṣetra – Śiva Temple	C.C. 2.9.78
22.Pāpanāśana (Viṣṇu)	C.C. 2.9.79
23.Raṅga-kṣetra; History of Śrī Raṅganātha – His devotees	C.C. 2.9.79
Vyeṅkaṭa Bhaṭṭa	C.C. 2.9.82
Illiterate South Indian <i>brāhmaṇa</i>	C.C. 2.9.96
Secret of success	C.C. 2.9.98
<i>Nāyaṁ sukhāpo bhagavān</i> – Ś.B. 10.9.21 cited	C.C. 2.9.132
Meaning of <i>Nāyaṁ sukhāpo bhagavān</i> verse	C.C. 2.9.137
Forms of the Lord are all non-different but they cannot be equated with the demigods or human forms	C.C. 2.9.155-156
24.Ṛṣabha Hill – Lord Caitanya meets Paramānanda Purī	C.C. 2.9.166
25.Śrī Śaila Purī	C.C. 2.9.175
26.Kāmakoṣṭhī-purī	C.C. 2.9.177
27.Mathurā – Southern (Mādurāi); Mādurāi Mīnākṣī Mandir and history	C.C. 2.9.178
28.Durvaśana – Kṛtamāla river or Bhāgāi or Vaigai (Lord Rāma)	C.C. 2.9.197
29.Mahendra Śaila (Paraśurāma)	C.C. 2.9.198
30.Setubandha (Rāmeśvara) – Dhanustīrtha – <i>Kūrma Purāṇa</i>	C.C. 2.9.199
31.Pāṇḍya-deśa – Tāmraparṇī river – 9 Temples visited (Naya-tripati)	C.C. 2.9.219
32.Ciyaḍatalā (Rāma and Lakṣmaṇa)	C.C. 2.9.220
33.Tila-kāñcī (Śiva)	C.C. 2.9.220
34.Gajendra-mokṣaṇa (Viṣṇu)	C.C. 2.9.221
35.Pānāgaḍi (Sītā and Rāma)	C.C. 2.9.221
36.Cāmtāpura (Rāma and Lakṣmaṇa)	C.C. 2.9.222
37.Malaya-parvata (Agastya Muni)	C.C. 2.9.223
38.Kanyā-kumārī (Cape Comorin)	C.C. 2.9.223
39.Āmlitalā (Rāma)	C.C. 2.9.224
40.Mallāra-deśa (Bhaṭṭathāris)	C.C. 2.9.224
41.Tamāla-kārtika	C.C. 2.9.225
42.Vetāpani (Rāma)	C.C. 2.9.225
43.Payasvinī river – Ādi-keśava temple	C.C. 2.9.234
<i>Glorification of Śrī Brahma-saṁhitā (Purport lists its topics)</i>	C.C. 2.9.239-240
44.Ananta Padmanābha	C.C. 2.9.241

45. Janārdana Temple (Viṣṇu)	C.C. 2.9.242
46. Payasvinī river – Temple of Śaṅkara-nārāyaṇa – Śrīgeri-maṭha Śaṅkarācārya	C.C. 2.9.243
47. Matsya-tīrtha – Bathe in Tuṅgabhadra river; Śaṅkarācārya	C.C. 2.9.244
48. Uḍupī (Madhvācārya) – Tattvāvadīs	C.C. 2.9.245
Śrī Madhvācārya and dancing Gopāla Deity	C.C. 2.9.246-249
Śrī Caitanya Mahāprabhu defeats the Tattvāvadīs	C.C. 2.9.255-277
Symptoms of advanced chanting (Ś.B. 11.2.40)	C.C. 2.9.262
Rejection of 5 kinds of liberation	C.C. 2.9.267
Pure devotee rejects all forms of liberation (Ś.B.3.29.13)	C.C. 2.9.268
Devotee is fearless and always fixed on the Lord (Ś.B.6.17.28)	C.C. 2.9.270
Lord Caitanya pointed out the flaws in Madhvācārya <i>sampradāya</i> and also their good qualification	C.C. 2.9.277
49. Phalgu-tīrtha	C.C. 2.9.278
50. Tritakūpa (Viśālā Deity)	C.C. 2.9.279
51. Pañcāpsarā-tīrtha; Pañcāpsarā Lake and the pastime of Acyuta Rṣi	C.C. 2.9.279
52. Gokarṇa (Śiva)	C.C. 2.9.280
53. Dvaipāyāni – Bombay	C.C. 2.9.280
54. Sūrpāraka-tīrtha – 26 miles north of Bombay	C.C. 2.9.280
55. Kolāpura (Kṣīra-bhagavatī, Lāṅga-gaṇeśa, Cora-pārvatī)	C.C. 2.9.281
56. Pāṇḍarapura – Viṭṭhaladeva, Śrī Rāṅga Purī, Tukārāma, Bhīma river	C.C. 2.9.282
Lord Caitanya and Śrī Rāṅga Purī	C.C. 2.9.285-303
Mādhavendra Purī – Root of the <i>Bhakti</i> tree	C.C. 2.9.289
Viśvarūpa, Śaṅkarāraṇya Svāmī and Pāṇḍarapura	C.C. 2.9.300
57. Kṛṣṇa-veṇvā river – <i>Kṛṣṇa-karṇāmṛta</i>	C.C. 2.9.304
<i>Brahma-saṁhitā</i> , <i>Kṛṣṇa-karṇāmṛta</i> – Most valuable jewels	C.C. 2.9.309
58. River Tāpī – Bathe	C.C. 2.9.310
59. Māhiṣmatī-pura – River Narmadā	C.C. 2.9.310
60. Dhanus-tīrtha	C.C. 2.9.311
61. Nirvindhya	C.C. 2.9.311
62. Rṣyamūka Mountain	C.C. 2.9.311
63. Daṇḍakāraṇya (Lord Rāma)	C.C. 2.9.311
64. Saptatāla – 7 palm trees	C.C. 2.9.312

65.Pañcavaṭī (Sītā)	C.C. 2.9.316
66.Nāsika – Tryambaka (Śiva)	C.C. 2.9.317
67.Brahma-giri	C.C. 2.9.317
68.Kuśāvarta – Godāvarī river	C.C. 2.9.317
69.Saptagodāvarī	C.C. 2.9.318
70.Vidyānagara – Rāmānanda Rāya	C.C. 2.9.318
71.Ālānātha – Nityānanda	C.C. 2.9.338
72.Jagannātha Purī (Jagannātha temple) – (tour completed)	C.C. 2.9.345
Commentary by Śrīla Bhaktisiddhānta; says that at the temple of Śiyālī-bhairavī the Lord visited Bhū-varāha Deity – reference to verse 74	C.C. 2.9.358
Lord Caitanya’s followers should follow in His footsteps and visit all these temples	C.C. 2.9.360
King Pratāparudra requests Sārvabhauma Bhaṭṭācārya to arrange an interview for him with Caitanya Mahāprabhu	C.C. 2.10.3-18
Secret of success	C.C. 2.10.17
Śrīla Prabhupāda discusses the titles Prabhupāda, Viṣṇupāda and Prabhu	C.C. 2.10.23
Lord Caitanya returns from His South Indian tour and takes up residence at the house of Kāśī Mīśra + shows him His four-armed form	C.C. 2.10.32-33
Sārvabhauma introduces the devotees to the Lord	C.C. 2.10.41-48
Title Prahararāja (Meaning)	C.C. 2.10.46
Bhavānanda Rāya receives the mercy of the Lord, his son Vāṇīnātha attends the personal service of the Lord	C.C. 2.10.49-61
Lord Caitanya deals with Kālā Kṛṣṇadāsa, rejects him. Nityānanda, Jagadānanda, Mukunda and Dāmodara gave him the service to inform the devotees at Bengal of the Lord’s return to Purī	C.C. 2.10.62-77
It is possible to fall down from the Lord’s association	C.C. 2.10.65
At Navadvīpa Vaiṣṇavas depart for Purī	C.C. 2.10.88
Paramānanda Purī goes to Purī to meet the Lord, and stays with Him	C.C. 2.10.95
Svarūpa Dāmodara Gosvāmī; Arrives in Purī	C.C. 2.10.102-129
<i>Bhakti-siddhānta-viruddha</i> and <i>Rasābhāsa</i>	C.C. 2.10.113-114
Verse recited by Svarūpa Dāmodara Gosvāmī glorifying Lord Caitanya and His mercy (<i>Caitanya-candrodaya-nāṭaka</i> 8.10)	C.C. 2.10.119
Govinda arrives – His birth as a <i>śūdra</i> is discussed	C.C. 2.10.131

Lord Caitanya's concern that Govinda is His Godbrother, now given the order by Īśvara Purī to be His personal servant	C.C. 2.10.139-150
Kṛṣṇa's mercy – Depends only on affection to Him	C.C. 2.10.139
Brahmānanda Bhāratī, his position and his discussion with Mahāprabhu	C.C. 2.10.152-183
Lord Caitanya states; If one is overestimated then glorification is just another form of blasphemy. Śrīla Prabhupāda's purport	C.C. 2.10.182
Rāmabhadra Ācārya, Bhagavān Ācārya and Kāśīśvara Gosāñi join Śrī Caitanya Mahāprabhu	C.C. 2.10.184-185
Sārvabhauma speaks to Lord Caitanya about King Pratāparudra	C.C. 2.11.3-13
<i>Niṣkiñcanasya</i> verse (from <i>Caitanya-candrodaya-nāṭaka</i>)	C.C. 2.11.8
Cautionary warning about avoiding the association of materialist persons and women, especially for <i>sannyāsīs</i>	C.C. 2.11.8, 10
King Pratāparudra arrives in Purī greeted by Rāmānanda Rāya	C.C. 2.11.14-15
Rāmānanda Rāya meets Lord Caitanya, speaks on behalf of the King	C.C. 2.11.16-40
Lord Caitanya's quote: "Those who are My direct devotees are not My devotees. Those who are servants of My devotees are factually My devotees." – From <i>Ādi Purāṇa</i> + <i>Laghu-bhāgavatāmṛta</i> – originally spoken by Kṛṣṇa to Arjuna	C.C. 2.11.28
<i>Kaṭha Upaniṣad</i> verse 1.3.3-4. Analogy of the living entity seated on the chariot of the body	C.C. 2.11.37
King Pratāparudra meets with Sārvabhauma / The King's determination to meet Mahāprabhu / Sārvabhauma's plan	C.C. 2.11.41-60
Determination necessary for receiving Kṛṣṇa's mercy	C.C. 2.11.52
<i>Guru</i> 's mercy comes before Kṛṣṇa's mercy	C.C. 2.11.58
Snāna-yātrā begins / observed by Śrī Caitanya Mahāprabhu / separation / Mahāprabhu goes to Ālālanātha	C.C. 2.11.61-63
Devotees persuade Mahāprabhu to return to Purī to meet the visiting devotees	C.C. 2.11.64
The devotees arrive	C.C. 2.11.68
Arrangement made for them by the King	C.C. 2.11.69
Gopīnātha Ācārya, Sārvabhauma and King Pratāparudra go to the palace top to see the devotees	C.C. 2.11.71
The Lord sends Svarūpa Dāmodara and Govinda with garlands and Jagannātha's remnants	C.C. 2.11.74
Advaita Ācārya and all the devotees named by Sārvabhauma	C.C. 2.11.78-93
<i>Nitya-siddha</i> – another characteristic mentioned	C.C. 2.11.89

Results of strictly following Vaiṣṇava behavior; <i>Kīrtana</i> and drama should be applied in preaching	C.C. 2.11.95
ISKCON devotees should go to Māyāpur for the appearance of Lord Caitanya	C.C. 2.11.96
Chanting of the Holy Name / The religious principle of the Age	C.C. 2.11.98
<i>Labdha-caitanya</i>	C.C. 2.11.102
Without receiving the Lord's mercy one cannot become a preacher	C.C. 2.11.103
Holy places, common men, saintly persons	C.C. 2.11.112
Spontaneous devotion with reference to Ś.B.4.29.46	C.C. 2.11.118
The devotees meet Śrī Caitanya Mahāprabhu, headed by Śrī Advaita Ācārya	C.C.2.11.125-126
Sārvabhauma and Gopīnātha Acarya at Śrī Caitanya's place	C.C. 2.11.133
Mahāprabhu greets and glorifies: Vāsudeva Dhatta, Śrīvāsa and his brothers, Śaṅkara Paṇḍita, Śivānanda Sena, Murāri Gupta, Haridāsa Ṭhākura, Ācāryaratna, Vidyānidhi, Gadādhara Paṇḍita, Ācārya Purandara, Hari Bhaṭṭa, Gaṅgādāsa	C.C. 2.11.137-168
Haridāsa Ṭhākura's humility	C.C. 2.11.165
Retreating to solitary places to perform <i>nirjana-bhajana</i> is condemned for a neophyte	C.C. 2.11.176
All the devotees receive accommodation and Jagannātha <i>prasādam</i>	C.C. 2.11.180-184
Lord Caitanya goes to meet Śrīla Haridāsa Ṭhākura and arranges his quarters and <i>prasādam</i>	C.C. 2.11.185-195
Master and servant always different in quantity but qualitatively the same	C.C. 2.11.189
Do not try to imitate Śrīla Haridāsa Ṭhākura (<i>duṣṭamana</i> !)	C.C. 2.11.195
All the devotees visit Śrī Caitanya Mahāprabhu for lunch – The Lord serves	C.C. 2.11.198-201
The Lord sits with Nityānanda and all the <i>sannyāsīs</i> – Svarūpa Dāmodara, Dāmodara Paṇḍita, Jagadānanda and Gopīnātha Ācārya serve the devotees	C.C. 2.11.207
Transcendental nature of <i>prasādam</i>	C.C. 2.11.209
The Lord introduces Rāmānanda Rāya to all the Vaiṣṇavas, then everyone goes to see Lord Jagannātha	C.C. 2.11.212-213
Congregational chanting begins	C.C. 2.11.214
The Lord performs a miracle – seeing the dancers simultaneously in 4 directions	C.C. 2.11.230-233

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī gives us all a special blessing	C.C. 2.11.242
King Pratāparudra sends a second letter to Sārvabhauma Bhaṭṭācārya to petition the Lord's devotees to help him gain the association of Lord Caitanya Mahāprabhu. Also the pastime of the devotees approaching the Lord on his behalf	C.C. 2.12.6
A devotee or disciple should never criticize the Lord or the spiritual master	C.C. 2.12.25
Lord Nityānanda's solution	C.C. 2.12.33-34
Rāmānanda Rāya requests the King to allow him to stay with the Lord	C.C. 2.12.39
Rāmānanda Rāya petitions the Lord on behalf of the King	C.C. 2.12.43
Diplomacy for the service of the Lord is a form of devotional service	C.C. 2.12.44
<i>Sannyāsa</i> and behavior	C.C. 2.12.51
One is born as his own son (Ś.B.10.78.36); Lord Caitanya citing scripture indicates the King's son is non-different from his father	C.C. 2.12.56
Śrī Caitanya Mahāprabhu can immediately change anyone into a great devotee; The logic of <i>nagna-māṭṛkā</i>	C.C. 2.12.68
The Lord and His devotees accept invitations for <i>prasādam</i>	C.C. 2.12.70
Guṇḍicā <i>mārjanam</i> ; The pastime starts to develop	C.C. 2.12.72
No one should accept obsequies or permit a disciple to wash his feet before the Deity	C.C. 2.12.127
Śrīla Bhaktisiddhānta's commentary on Guṇḍicā temple, along with an elaborative explanation by Śrīla Prabhupāda / heart cleansing	C.C. 2.12.135
Lord Caitanya cleans the Nṛsiṃha temple	C.C. 2.12.136
Congregational chanting begins	C.C. 2.12.137-142
The Lord orders Gopāla to dance; He faints unconscious	C.C. 2.12.143-150
One should not write to undo the previous <i>ācārya</i> or simply repeat unless there is some improvement	C.C. 2.12.150
The Lord takes His bath, enters a garden with other devotees, receives large quantity of Jagannātha <i>prasādam</i> , directs the servers to distribute accordingly to each devotee's liking	C.C. 2.12.151-168
Jagadānanda serves <i>prasādam</i> to the Lord. The Lord out of fear ate just to please Jagadānanda	C.C. 2.12.169-173
Lord Caitanya and Sārvabhauma / <i>prasādam</i> / Sārvabhauma's humility	C.C. 2.12.179-185
Mock fighting between Śrī Caitanya and Lord Nityānanda	C.C. 2.12.188-197

Description of monistic philosophy; Monism and personalism compared	C.C. 2.12.194
Consciousness is developed according to association	C.C. 2.12.195
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The Lord and His devotees visit Lord Jagannātha with great eagerness after the 15 days of <i>anavasara</i>	C.C. 2.12.206-209
Lord Caitanya drinks in the transcendental beauty of Lord Jagannātha	C.C. 2.12.210-219
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Extolling the Lord's beauty – Two verses	C.C. 2.12.215
Pāṇḍu-vijaya ceremony – Jagannātha ascends to His cart	C.C. 2.13.5
Lord Caitanya is happy to see King Pratāparudra's humble service to Lord Jagannātha	C.C. 2.13.18
London Ratha-yātrā cart (1973) compared to Nelson Monument	C.C. 2.13.19
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Śrī Caitanya Mahāprabhu benedicts King Pratāparudra with His special mercy	C.C. 2.13.56-62
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Key purport from Śrīla Bhaktisiddhānta Sarasvatī's <i>Anubhāṣya</i> describing the meaning of Ratha-yātrā	C.C. 2.13.119
Rādhārāṇī's ecstasy – Verse (<i>Padyāvalī</i> 386)	C.C. 2.13.121
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More verses by Śrī Caitanya Mahāprabhu in the ecstasy of Śrīmatī Rādhārāṇī petitioned Kṛṣṇa not to instruct the <i>gopīs</i> in meditation and how He neglected and forgot the residents of Vṛndāvana	C.C. 2.13.136-147
Pure Vṛndāvana- <i>premā</i> – recited by the <i>gopīs</i>	C.C. 2.13.136
Definition of Vṛndāvana consciousness; Key verse spoken by Caitanya Mahāprabhu in the mood of Śrīmatī Rādhārāṇī	C.C. 2.13.137

Purport of Ratha-yātrā	C.C. 2.13.147
Kṛṣṇa (Jagannātha) responds to Śrīmatī Rādhārāṇī (Śrī Caitanya)	C.C. 2.13.149-160
Kṛṣṇa acknowledges that Śrīmatī Rādhārāṇī is the center of all Vṛndāvana activities	C.C. 2.13.150
Absorption in Kṛṣṇa consciousness is synonymous with being with Kṛṣṇa, such devotees will soon see Him directly	C.C. 2.13.155
The ecstasy of Śrī Caitanya Mahāprabhu	C.C. 2.13.161
King Pratāparudra and Śrī Caitanya Mahāprabhu	C.C. 2.13.181-188
Lord Caitanya teaches the dangers of having intimate relationship with mundane person (verse recited, <i>Niṣkiñcanasya</i>) (<i>Caitanya-candrodaya-nāṭaka</i> 8.23)	C.C. 2.13.185
Interesting purport with reference to verse 185	C.C. 2.13.187
Jagannāthā's cart stops and <i>bhoga</i> is offered	C.C. 2.13.196-200
Lord Caitanya enters into a nearby garden	C.C. 2.13.201
King Pratāparudra enters the garden	C.C. 2.14.4-22
Changing dress to facilitate our service	C.C. 2.14.5
<i>Tava kathāmṛtaṁ tapta-jīvanam</i> – from Ś.B. 10.31.9.	C.C. 2.14.13
Gaurāṅga Mahāprabhu, the possessor and bestower of unlimited supreme mercy	C.C. 2.14.16
Being <i>dāsa dāsa anudāsa</i> is the highest benediction one can desire	C.C. 2.14.18
The Lord is offered <i>prasādam</i> (a description of the items offered)	C.C. 2.14.23-36
True Vaiṣṇava is fully satisfied seeing the variety of food offered to the Lord	C.C. 2.14.36
Lord begins to serve the devotees <i>prasādam</i>	C.C. 2.14.39
The Lord sits down for <i>prasādam</i>	C.C. 2.14.42
Extra <i>prasādam</i> distributed to the masses including the beggars	C.C. 2.14.44
Devotional service begins with <i>śravaṇam</i> , <i>kīrtanam</i>	C.C. 2.14.45
Pulling of the cart attempted – elephants etc.; Śrī Caitanya gives the ropes to His devotees and pushes with His head; The cart arrives at Guṇḍicā	C.C. 2.14.47-58
The three Lords are worshiped	C.C. 2.14.61-63
Four months of <i>prasādam</i> invitations from His devotees	C.C. 2.14.66-69
Indradyumna-sarovara – pastimes	C.C. 2.14.75-91
Returns to His residence for <i>prasādam</i> accompanied by a few chief devotees	C.C. 2.14.91

Lord Caitanya's Vṛndāvana- <i>līlā</i> in Jagannātha garden described and explained by Śrīla Bhaktisiddhānta Sarasvatī	C.C. 2.14.96
Water sports at Narendra-sarovara	C.C. 2.14.102
<i>Prasādam</i>	C.C. 2.14.103
Nine days of pastimes at Guṇḍicā (Lord Jagannātha)	C.C. 2.14.104
Lord Caitanya took His rest at Jagannātha-vallabha garden for 9 days	C.C. 2.14.105
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Left and right wing <i>gopī</i> moods described	C.C. 2.14.161
Thirty three <i>vyabhicārī-bhāvas</i> found in Śrīmatī Rādhārāṇī	C.C. 2.14.167
<i>Kila-kiñcita līlās</i> of Rādhā and Kṛṣṇa	C.C. 2.14.173
Food substances which combined are compared to the taste of ecstatic love on the platform of jubilation	C.C. 2.14.178
<i>Vilāsa</i> described	C.C. 2.14.187
<i>Lalita</i> ornament described	C.C. 2.14.191
<i>Lalita-alāṅkāra</i> described	C.C. 2.14.192
<i>Kuṭṭamita</i>	C.C. 2.14.196-197
Śrīvāsa glorifies the opulence of the Goddess of Fortune	C.C. 2.14.203-216
While dancing Śrī Caitanya Mahāprabhu appeared in the form of Śrīmatī Rādhārāṇī	C.C. 2.14.235
Visits Lord Jagannātha	C.C. 2.14.241
Enters Narendra-sarovara	C.C. 2.14.242
The Lord orders Rāmānanda Vasu and Satyarāja Khān to bring silken ropes from Kulīna-grāma every year for Ratha-yātrā	C.C. 2.14.248
Lord Caitanya's scheduled activities	C.C. 2.15.5-6
Lord Caitanya worshiped by Advaita Ācārya	C.C. 2.15.7-13
<i>yo 'si so 'si namo 'stu te</i> – Whatever you are, you are – but I offer My respects unto you	C.C. 2.15.11
Devotees extend daily invitations to the Lord	C.C. 2.15.15
Dressing up as cowherd boys	C.C. 2.15.17
Kānāñi Khuṭiyā and Jagannātha Māhiti dress up as Nanda Mahārāja and Mother Yaśodā	C.C. 2.15.19
Wheeling of the rod	C.C. 2.15.22-26

Vijayā-daśamī	C.C. 2.15.32-35
Devotees from Navadvīpa return after the Ratha-yātrā	C.C. 2.15.39
Kṛṣṇa consciousness is for everyone	C.C. 2.15.41
Lord Nityānanda is not an ordinary living being as conceived by atheistic mental speculations; Lord Caitanya orders Lord Nityānanda to preach in Bengal	C.C. 2.15.42
Lord Caitanya speaks to Śrīvāsa Ṭhākura about Mother Śacī	C.C. 2.15.45-67
Lord Caitanya speaks to Rāghava Paṇḍita glorifying him before all the devotees about his coconut offering and his other offerings	C.C. 2.15.68-92
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Śrī Caitanya speaks about Guṇarāja Khān – Interesting purport	C.C. 2.15.99-101
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Mahāprabhu answers Satyarāja's question from verse 105: How to recognize a Vaiṣṇava? Powerful purport	C.C. 2.15.106
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Vaiṣṇava-sevā most important for householders; Interesting purport on the Holy Name	C.C. 2.15.111
Śrī Caitanya speaks to Mukunda, Raghunandana and Śrī Narahari	C.C. 2.15.112
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Pastime of Mukunda and the Muslim King	C.C. 2.15.121
Lord Caitanya gives 3 different orders of service / All equal	C.C. 2.15.130-132
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Directions to Sārvabhauma Bhaṭṭācārya and his brother Vidyā-vācaspati to worship Lord Jagannātha and the Gaṅgā	C.C. 2.15.133-135
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Virajā river divides material and spiritual world (Virajā is not influenced by the <i>guṇas</i>)	C.C. 2.15.172
By the desire of a pure Vaiṣṇava, a soul can attain liberation (Śrīla Bhaktisiddhānta Sarasvatī's commentary on verses 171-179)	C.C. 2.15.179
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Lord Nityānanda describes the pastime of Sākṣi-gopāla	C.C. 2.16.36
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Kṛṣṇa takes care of His devotees completely, perfectly	C.C. 2.24.279
No need to stock food for the next day	C.C. 2.24.280
Power of saintly association	C.C. 2.24.282
Twenty-six meanings of <i>ātmārāma</i> revealed	C.C. 2.24.283
Thirty-two subtle meanings of <i>ātmārāma</i> ; 16 under regulative devotional service, 16 under spontaneous devotional service	C.C. 2.24.284

<i>Ātmā</i> also means Kṛṣṇa and His unlimited expansions. Śrīla Bhaktisiddhānta Sarasvatī states only Kṛṣṇa in Śrī Vṛndāvana is actually the original Supreme Personality of Godhead and He is only attained by spontaneous devotional service	C.C. 2.24.285
<i>Ātmārāma</i> also means a devotee engaged in regulative and spontaneous devotional service	C.C. 2.24.286
Four groups categorized under these two headings	C.C. 2.24.287
<i>Sādhakas</i> : Mature and immature; Four groups, each divided twice therefore 8 varieties.	C.C. 2.24.288
Descriptions of mature and immature devotees and their categories within regulative devotional service equal 16 categories	C.C. 2.24.289-291
<i>Rāga-bhakta</i> also contains 16 categories	C.C. 2.24.292
With addition we come to 58 meanings of the verse	C.C. 2.24.294-295
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<i>Śrīmad Bhāgavatam</i> gives the answer (1.3.43)	C.C.2.24.321
One has to learn about Kṛṣṇa from <i>Śrīmad Bhāgavatam</i> and <i>Bhagavad-gīta</i> and follow Śrī Caitanya Mahāprabhu	C.C. 2.24.323
<i>Brāhmaṇa</i> cannot accept the position of <i>śūdra</i> by working for others (the business of dogs)	C.C. 2.24.325
Writing Vaiṣṇava literature is not a function for ordinary men	C.C. 2.24.326
Kṛṣṇa is always ready to help His pure devotee carry out his service	C.C. 2.24.328

Lord Caitanya narrates to Sanātana Gosvāmī what he should write as ' <i>Hari-bhakti-vilāsa</i> '	C.C. 2.24.329-345
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Nectar verses; Glorious statements on devotional service and devotees (verses 273-279)	C.C. 2.25.271-283
Read all of Śrīla Prabhupāda's books, otherwise you will return to eating and sleeping and fall down, and thereby miss the opportunity of eternal blissful life of transcendental pleasure	C.C. 2.25.278
Relish the pastime nectar and avoid false arguments	C.C. 2.25.279
Kṛṣṇadāsa Kavirāja Gosvāmī concludes with a beautiful glorification of the great souls and the Lord	C.C. 2.25.280
Concluding notation by Śrīla Prabhupāda, a humble statement of his attempt, despite envious people, to present <i>Caitanya-caritāmṛta</i>	C.C. 2.25.283

<i>Antya-līlā</i>	
Preachers, by taking shelter of the 6 Gosvāmīs, will have all impediments destroyed, removed in the service of the Lord	C.C. 3.1.3-4
Three verses from <i>Maṅgalācaraṇa</i> glorifying Kṛṣṇa and Śrī Vṛndāvana	C.C. 3.1.6-8
Śrīla Prabhupāda in the mood of Śrīla Kṛṣṇadāsa Kavirāja expresses his concern to finish <i>Śrīmad Bhāgavatam</i> before departing; mentioning his <i>Kṛṣṇa Book</i> as the essence of Ś.B.	C.C. 3.1.11

Kṛṣṇadāsa Kavirāja expands on his previous synopsis	C.C. 3.1.12
News of Mahāprabhu's return to Purī from Vṛndāvana reaches the Navadvīpa devotees	C.C. 3.1.13
Devotees of Navadvīpa depart for Purī under the care of Śivānanda Sena. Description of the journey (Dog pastime)	C.C. 3.1.14-25
Śivānanda Sena and the dog	C.C. 3.1.17-33
Currency then, currency now	C.C. 3.1.19
Devotee prays to become a dog of a Vaiṣṇava. Śrīla Prabhupāda mentions his own life	C.C. 3.1.24
The dog and Śrī Caitanya	C.C. 3.1.28-33
Result of <i>sādhū-saṅga</i> is that everyone and anyone can obtain the mercy of the Vaiṣṇavas and be transported to Vaikuṇṭha	C.C. 3.1.32
Rūpa Gosvāmī returns to Vṛndāvana and begins writing a drama	C.C. 3.1.34
Rūpa Gosvāmī and Anupama travel towards Gauḍa-deśa	C.C. 3.1.36
Passing away of Anupama on the bank of Mother Gaṅgādevī	C.C. 3.1.37
Village of Satyabhāmā-pura	C.C. 3.1.40
Satyabhāmā appears to Śrīla Rūpa Gosvāmī and instructs him to write a drama about her	C.C. 3.1.42
Rūpa Gosvāmī's dream of Satyabhāmā	C.C. 3.1.43
Rūpa Gosvāmī reaches Jagannātha Purī and meets Haridāsa Ṭhākura	C.C. 3.1.45
Lord Caitanya arrives	C.C. 3.1.47
Rūpa Gosvāmī meets the Lord's associates	C.C. 3.1.53
Guṇḍicā-mārjana and Āiṭoṭā garden picnic	C.C. 3.1.62
Rūpa Gosvāmī approached by Lord Caitanya. The Lord gives a surprise message	C.C. 3.1.65-68
Rūpa Gosvāmī divides the drama into two	C.C. 3.1.70
<i>Vidagdha-mādhava</i> / <i>Lalita-mādhava</i>	C.C. 3.1.71
Lord Caitanya dancing at Ratha-yātrā and reciting verses to Lord Jagannātha	C.C. 3.1.72
Famous verse recited by Śrīmatī Rādhārāṇī and Lord Caitanya (from <i>Padyāvalī</i> 386) An anthology of verses	C.C. 3.1.78-79
Rūpa Gosvāmī verse (<i>priyaḥ so yaṁ</i>)	C.C. 3.1.79
Verse – On logic. From a result a cause is understood	C.C. 3.1.91
Eating foods in the mode of goodness increases bodily beauty (Kṛṣṇa <i>prasādam</i>). Leaders and the mode of goodness	C.C. 3.1.92
Famous verse – By Śrīla Rūpa Gosvāmī (<i>tuṇḍe tāṇḍavinī</i>)	C.C. 3.1.99

Process for chanting the holy name of the Lord	C.C. 3.1.101
Lord Caitanya in ecstasy recites the two verses; from 79 and 99	C.C. 3.1.105
Great qualities of the Lord in His relationship with His devotees BRS 2.1.138	C.C. 3.1.108
Lord Caitanya, Rāmānanda Rāya and Sārvabhauma come to meet Rūpa Gosvāmī and Haridāsa Ṭhākura. (The exchange) The verse <i>priyah so yam</i> is recited by Svarūpa Dāmodara	C.C. 3.1.113
Preachers will go everywhere preaching the message of Lord Caitanya despite people who do not appreciate them	C.C. 3.1.117
Requested by Rāmānanda Rāya and encouraged by Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmī recites verses from <i>Vidagdha-mādhava</i>	C.C. 3.1.120-171
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says <i>Lalita-mādhava</i> was completed in 1459 and the <i>Vidagdha-mādhava</i> was completed in 1454; Śrīla Rūpa Gosvāmī began in 1437	C.C. 3.1.126
Introductory verse of <i>Vidagdha-mādhava</i>	C.C. 3.1.128
Rūpa Gosvāmī's glorification of Lord Śrī Caitanya – verse	C.C. 3.1.132
Rūpa Gosvāmī mentions the kind of drama introduction he has chosen that is tested amongst the 5 kinds (suitable time)	C.C. 3.1.134
Verse 1.10 from <i>Vidagdha-mādhava</i> that is interpreted in two ways: one for Kṛṣṇa – dark moon; one for Rādhā – full moon	C.C. 3.1.136
Discussion between Rāmānanda Rāya and Rūpa Gosvāmī on the techniques of drama	C.C. 3.1.137
Verse 8 of the first act of <i>Vidagdha-mādhava</i>	C.C. 3.1.138
Verse 6 of the first act of <i>Vidagdha-mādhava</i>	C.C. 3.1.139
Verse 9 of the second act of <i>Vidagdha-mādhava</i> (Rādhā's intense madness)	C.C. 3.1.142
Verse 8 of the second act of <i>Vidagdha-mādhava</i>	C.C. 3.1.143
Verse 33 of the second act of <i>Vidagdha-mādhava</i> spoken by Madhumaṅgala	C.C. 3.1.144
Verse 15 of the second act of <i>Vidagdha-mādhava</i> spoken by Mukharā, a friend of Kṛṣṇa's grandmother, to Paurṇamāsī (Rādhā's grandmother)	C.C. 3.1.145
Verse 47 of the second act of <i>Vidagdha-mādhava</i> , Rādhā to Viśākhā	C.C. 3.1.146
Verse 18 of the second act of <i>Vidagdha-mādhava</i> spoken by Paurṇamāsī, characteristics of emotional love	C.C. 3.1.148
Verse 4 of the fifth act of <i>Vidagdha-mādhava</i> , natural characteristics of love of God spoken by Paurṇamāsī	C.C. 3.1.150
Verse 40 of the second act of <i>Vidagdha-mādhava</i> , Kṛṣṇa repents His treatment of Śrīmatī Rādhārāṇī	C.C. 3.1.151

Verse 41 of the second act of <i>Vidagdha-mādhava</i> , Rādhārāṇī speaks to Viśākhadevī	C.C. 3.1.152
Verse 46 of the second act of <i>Vidagdha-mādhava</i> , Rādhārāṇī to Kṛṣṇa	C.C. 3.1.153
Verse 37 of the second act of <i>Vidagdha-mādhava</i> , Lalitā speaks to Rādhā	C.C. 3.1.154
Verse 9 of the third act of <i>Vidagdha-mādhava</i> , Paurṇamāsī speaks to Kṛṣṇa	C.C. 3.1.155
Verse 23 of the first act of <i>Vidagdha-mādhava</i> , Kṛṣṇa describes Vṛndāvana	C.C. 3.1.158
Verse 24 of the first act of <i>Vidagdha-mādhava</i> , Balarāma describes Vṛndāvana	C.C. 3.1.159
Verse 31 of the first act of <i>Vidagdha-mādhava</i> , Kṛṣṇa describes Vṛndāvana to Madhumaṅgala	C.C. 3.1.160
Verse 1 of the third act of <i>Vidagdha-mādhava</i> , Paurṇamāsī speaks to Lalitādevī	C.C. 3.1.161
Verse 17 of chapter 5 of <i>Vidagdha-mādhava</i> , Rādhārāṇī speaks to Kṛṣṇa's flute	C.C. 3.1.162
Verse 7 of the fourth act of <i>Vidagdha-mādhava</i> , Candrāvalī speaks to Kṛṣṇa's flute	C.C. 3.1.163
Verse 27 of the first act of <i>Vidagdha-mādhava</i> , Madhumaṅgala describes Kṛṣṇa's flute	C.C. 3.1.164
Verse 17 of the first act of <i>Vidagdha-mādhava</i> spoken by Paurṇamāsī	C.C. 3.1.165
Verse 27 of the fourth act of <i>Lalita-mādhava</i> spoken by Lalitādevī	C.C. 3.1.166
Verse 52 of the first act of <i>Lalita-mādhava</i> , Rādhārāṇī to Lalitādevī	C.C. 3.1.167
Verse 49 of the first act of <i>Lalita-mādhava</i> , Lalitādevī to Rādhārāṇī	C.C. 3.1.168
Verse 32 of the first act of <i>Vidagdha-mādhava</i> spoken by Paurṇamāsī	C.C. 3.1.169
Verse 20 of the fifth act of <i>Vidagdha-mādhava</i> spoken by Kṛṣṇa to Madhumaṅgala	C.C. 3.1.170
Verse 51 of the second act of <i>Vidagdha-mādhava</i> spoken by Kṛṣṇa	C.C. 3.1.171
Requested by Rāmānanda Rāya, Śrīla Rūpa Gosvāmī recites verses from <i>Lalita-mādhava</i>	C.C. 3.1.172-174
Verse 1 of the first act of <i>Lalita-mādhava</i> . Introductory verse	C.C. 3.1.175
Verse 3 of the first act of <i>Lalita-mādhava</i> . Introductory verse	C.C. 3.1.177
Lord Caitanya is inwardly pleased, outwardly angry (177)	C.C. 3.1.178-179

Lord Caitanya objects	C.C. 3.1.181
Rāmānanda Rāya glorifies the poetry	C.C. 3.1.182-185
Verse 11 of the first act of <i>Lalita-mādhava</i> . Introducing the players	C.C. 3.1.184
Technical terms for the 5 types of introductory scenes and explanations	C.C. 3.1.185
Verse 23 of the first act of <i>Lalita-mādhava</i> spoken by Paurṇamāsī to Gārgī	C.C. 3.1.188
Verse 24 of the first act of <i>Lalita-mādhava</i> spoken by Gārgī (daughter of Garga Muni)	C.C. 3.1.189
Verse 11 of the second act of <i>Lalita-mādhava</i> , Rādhārāṇī to Lalitādevī	C.C. 3.1.190
Verse 10 of the second act of <i>Lalita-mādhava</i> , Kṛṣṇa expresses His thoughts of Rādhā	C.C. 3.1.191
Rāmānanda Rāya exuberantly glorifies Rūpa Gosvāmī's poetic nectar of profuse sweetness	C.C. 3.1.193-196
Lord Caitanya glorifies Rūpa Gosvāmī and blesses him	C.C. 3.1.197-200
Kṛṣṇa is not partial to anyone, yet He favors those who serve Him with devotion	C.C. 3.1.197
Qualities of an unalloyed devotee	C.C. 3.1.202
Under the protection of the Supreme Lord, a pure devotee can preach the glories of the Holy Name. This verse parallels the verse <i>kṛṣṇa-śakti vinā nahe tāra pravartana</i>	C.C. 3.1.205
The Lord leaves, Śrīla Haridāsa Ṭhākura embraces Rūpa Gosvāmī	C.C. 3.1.209
Unless one is a fully unalloyed devotee, one should not try to describe the pastimes of Kṛṣṇa in poetry, otherwise it's mundane	C.C. 3.1.211
Rūpa Gosvāmī and Haridāsa Ṭhākura discuss the Lord's pastimes	C.C. 3.1.213
The Lord sends Rūpa Gosvāmī to Vṛndāvana, requests him to send Sanāntana Gosvāmī here and instructs him in service	C.C. 3.1.217-221
Lord Caitanya delivered the fallen souls in 3 ways: <i>sākṣāt-darśana</i> – Direct meeting, <i>āveśa</i> – Empowers someone, <i>āvirbhāve</i> – Appears Himself	C.C. 3.2.4
Four places Lord Caitanya manifested His <i>āvirbhāva</i> appearance; Mentions the three ways Lord Caitanya Mahāprabhu delivered the fallen souls	C.C. 3.2.5-6
Nine <i>khaṇḍas</i> of Bhārata-varṣa	C.C. 3.2.10
Empowered by Lord Caitanya, persons deliver many others; They are called <i>āveśa-avatāras</i> or incarnations	C.C. 3.2.14

Nakula Brahmācārī's empowerment by Lord Śrī Caitanya	C.C. 3.2.16-32
Nakula Brahmācārī's residence	C.C. 3.2.16
Nakula Brahmācārī and Śivānanda Sena	C.C. 3.2.22
Gaura-gopāla and <i>rādhā kṛṣṇa</i> mantra	C.C. 3.2.31
Four places Lord Caitanya always appeared and the reason	C.C. 3.2.34-35
Lord Śrī Caitanya and Nṛsiṃhānanda Brahmācārī and Śrīkānta Sena	C.C. 3.2.36
Nṛsiṃhānanda Brahmācārī assures Śivānanda and Jagadānanda of Mahāprabhu's arrival	C.C. 3.2.56
Nṛsiṃhānanda Brahmācārī calls Lord Caitanya to come and cooks for Him	C.C. 3.2.59
Lord Caitanya starts for Pāṇihāṭi (Rāghava Paṇḍita's home)	C.C. 3.2.69
Lord Caitanya eats all the offerings including the ones for Lord Jagannātha and Lord Nṛsiṃhadeva	C.C. 3.2.71
Nṛsiṃhānanda cooks again for Lord Nṛsiṃhadeva	C.C. 3.2.73
Lord Caitanya raised 3 topics to His devotee about Nṛsiṃhānanda	C.C. 3.2.76
Bhagavān Ācārya	C.C. 3.2.84
Bhagavān Ācārya's way of hosting dinner for Lord Caitanya	C.C. 3.2.87
Bhagavān Ācārya's brother and his study of Vedānta	C.C. 3.2.89
Bhagavān Ācārya brings his Māyāvādī brother to meet Lord Caitanya	C.C. 3.2.90
Svarūpa Dāmodara's denouncement of Māyāvāda philosophy and its effect on Vaiṣṇavas (+ Bhagavān Ācārya)	C.C. 3.2.93-99
<i>Vedānta-sūtra</i> commentaries should be heard only from the 4 <i>sampradāya ācāryas</i> and not the Māyāvāda of <i>Śārīraka-bhāṣya</i> of Śaṅkarā	C.C. 3.2.95
Bhagavān Ācārya sends Choṭa Haridāsa to get rice from Śikhi Māhiti's sister	C.C. 3.2.102
Purport describes various kinds of rice	C.C. 3.2.103
Mādhavī-devī	C.C. 3.2.104-106
Śikhi Māhiti's sister, Mādhavī-devī, formerly an associate of Śrīmatī Rādhārāṇī is accepted as one of the intimate devotees of Lord Caitanya Mahāprabhu	C.C. 3.2.105
Svarūpa Dāmodara Gosvāmī, Rāmānada Rāya, Śikhi Māhiti and sister Mādhavī-devī, 3 ½ intimate devotees of Lord Caitanya	C.C. 3.2.106
Bhagavān Ācārya cooks for Lord Caitanya	C.C. 3.2.108
Lord Caitanya rejects Choṭa Haridāsa	C.C. 3.2.113

Advancement / Simplicity without duplicity	C.C. 3.2.117
Even a saintly person can be subject to the control of sensual objects	C.C. 3.2.118
Mother, sister, daughter / One should not be alone with them	C.C. 3.2.119
<i>Dharma-dhvajī markāṭa-vairāgya</i> ; False show of renunciation causes condemnation on religious orders	C.C. 3.2.120
Devotees plead on Haridāsa's behalf	C.C. 3.2.122
The Lord reveals His mind	C.C. 3.2.124-125
Paramānanda Purī meets the Lord	C.C. 3.2.128-137
Svarūpa Dāmodara Gosāṇi approaches Choṭa Haridāsa	C.C. 3.2.138-141
Śrī Caitanya chastised Junior Haridāsa to establish a viable principle, preventing hypocrisy of the renounced order (Ś.B. ŚS's comment)	C.C. 3.2.143
Talking with women for the purpose of mingling with them for sense gratification, subtle or gross, strictly prohibited (Ś.B. ŚS's comment)	C.C. 3.2.144
Junior Haridāsa decides to take his life	C.C. 3.2.147
He sings to Lord Caitanya	C.C. 3.2.149
Other devotees hear his singing	C.C. 3.2.153-154
Svarūpa Dāmodara Gosāṇi gives correct understanding	C.C. 3.2.158
Devotees arrive at Purī and meet Mahāprabhu	C.C. 3.2.162
For one in the <i>sannyāsa</i> order entertaining sensual relationship with a woman, the only atonement is suicide at the confluence of the Gaṅgā and Yamunā. This punishment will cause him to gain the shelter of Śrī Caitanya Mahāprabhu, otherwise it is very difficult (Ś.B. ŚS's comment)	C.C. 3.2.166
Instruction on how one must accept Lord Caitanya's pastimes with faith and confidence	C.C. 3.2.171
Chapter summary – 7 instructions from the pastime of Junior Haridāsa's chastisement	C.C. 3.2. 172
Orissan young boy, whose mother was a widow, came daily to see Śrī Caitanya Mahāprabhu	C.C. 3.3.3-5
Dāmodara Paṇḍita forbids him to come	C.C. 3.3.6
Dāmodara Paṇḍita's impudence in criticizing Lord Caitanya's behavior (interesting and instructive purport for disciples)	C.C. 3.3.11
Dāmodara Paṇḍita was simple but he acted wrongly in criticizing Lord Caitanya	C.C. 3.3.17
Lord Caitanya encourages Dāmodara Paṇḍita to go stay with mother Śacī	C.C. 3.3.21

Instructs him about what to tell mother Śacī	C.C. 3.3.27
Lord Caitanya comes whenever His mother offers <i>bhoga</i> . The Lord's dealing with His advanced devotees is always intimate	C.C. 3.3.31
Dāmodara Paṇḍita goes to Navadvīpa and distributes Jagannātha <i>prasādam</i> to certain devotees such as Advaita Ācārya	C.C. 3.3.42
The merits of hearing this pastime	C.C. 3.2.46
Lord Caitanya meets with Haridāsa Ṭhākura	C.C. 3.3.49
One who is against cow protection and brahminical culture is labeled a <i>yavana</i>	C.C. 3.3.50
Śrī Caitanya Mahāprabhu is unhappy seeing the fallen sinful condition of the population. Our duty is to help relieve His unhappiness	C.C. 3.3.51-52
Lord's holy name will act to purify the chanter no matter the condition of utterance	C.C. 3.3.54
Haridāsa Ṭhākura speaks on <i>nāmābhāsa</i>	C.C. 3.3.55
Meat eater who cried ' <i>hārāma, hārāma</i> ' when being killed by a boar	C.C. 3.3.56
Offenceless utterance of the Holy Name by a person on the path of <i>bhakti</i> , even if spoken improperly, still causes the Holy Name to exhibit its spiritual potency; Śrīla Bhaktisiddhānta Sarasvatī qualifies the point in the purport	C.C. 3.3.59
Holy Name will act invariably under all circumstances, even when uttered with offense	C.C. 3.3.60
Lord Caitanya inquires about deliverance of the non-moving living entity	C.C. 3.3.67
Haridāsa replies and elaborates	C.C. 3.3.68-76
Question by Lord Caitanya / Vacant universes?	C.C. 3.3.77
Haridāsa's answers	C.C. 3.3.80-89
Prison will always have prisoners, so the material world will always be inhabited by the criminal living entities	C.C. 3.3.80
Haridāsa embraced by Lord Caitanya	C.C. 3.3.90
Lord Caitanya glorifies Śrīla Haridāsa Ṭhākura to His personal devotees	C.C. 3.3.93
Extolling the glories of Śrīla Haridāsa Ṭhākura beginning with the pastime of the prostitute	C.C. 3.3.98
Chanting numerously, <i>tulasī</i> plant, Śrī Haridāsa Ṭhākura chanting is on the liberated platform	C.C. 3.3.100

Do not take food prepared by a <i>karmī</i> , live simply and chant Hare Kṛṣṇa	C.C. 3.3.101
Just as Rāmacandra Khān unnecessarily found fault in Haridāsa Ṭhākura, so even the so-called religionists like to find fault with the KC movement	C.C. 3.3.103-104
Free mingling with women is forbidden in the <i>āśramas</i> ; Prostitutes were available even in Kṛṣṇa's time	C.C. 3.3.105
Haridāsa, by transcendental trickery, is delivering the prostitute through the chanting of the Hare Kṛṣṇa	C.C. 3.3.122
Chanting Hare Kṛṣṇa as the means of <i>yajña</i> for purification in the Age of Kali	C.C. 3.3.124
No matter how lowborn one is, by hearing transcendental sound from a liberated soul, he can become eligible to render devotional service	C.C. 3.3.126
Charity should actually be given only to <i>brāhmaṇas</i> and <i>sannyāsīs</i> , as it will be used for the service of the Lord. A formula for charity distribution	C.C. 3.3.136
Spiritual formula for one who cannot surrender to the Lord: Chant Hare Kṛṣṇa and worship Tulasī-devī	C.C. 3.3.137
Renunciation of the prostitute	C.C. 3.3.139-143
Devotees engage a person's sinful earnings in the Lord's service, thus the person achieves purification. A Vaiṣṇava <i>guru</i> is never dependent on the contribution of the disciples	C.C. 3.3.139
Vaiṣṇava is not categorized by birth or anything material. Stalwart devotees are eager to meet persons transformed to Vaiṣṇavism	C.C. 3.3.142
One is recognized by the results of his activities; A <i>guru</i> is recognizable when he changes the character of others	C.C. 3.3.143
Rāmacandra Khān's sinful reaction	C.C. 3.3.144
Rāmacandra begins to reap the fruit of his offense against the great Vaiṣṇava Śrīla Haridāsa Ṭhākura	C.C. 3.3.147
<i>Goṣṭhyānandī</i> and <i>bhajanānandī</i> – Description and difference	C.C. 3.3.149
Lord Nityānanda visits Rāmacandra Khān; Durgā-maṇḍapa	C.C. 3.3.150
Bengal – Respectable villagers' houses were divided by the inner and the outer sections, each used for a different purpose	C.C. 3.3.151
Rāmacandra Khān's servant insults Lord Nityānanda	C.C. 3.3.154
Muslim minister plunders Rāmacandra Khān's palace and area village	C.C. 3.3.160-163
Haridāsa Ṭhākura leaves Bengal and moves to Cāndapura (later named Kṛṣṇapura). He stayed at the house of Balarāma Ācārya	C.C. 3.3.165

Raghunātha dāsa comes to meet Haridāsa Ṭhākura	C.C. 3.3.169
Balarāma Ācārya brings Haridāsa to the assembly of Hiraṇya and Govardhana	C.C. 3.3.172
The name Majumadāra refers to a revenue treasurer	C.C. 3.3.166
Key verse describes the ecstasy that comes when chanting the Holy Name (Ś.B.11.2.40) also found in <i>Ādi-līlā</i> 7.94	C.C. 3.3.179
Key verse glorifying the Holy Name cited: (Rūpa Gosvāmī's <i>Padyāvalī</i> 16)	C.C. 3.3.181
Haridāsa Ṭhākura explains the meaning of this verse from <i>Padyāvadī</i> 16 on the glories of the Holy Name	C.C. 3.3.183-189
Gopāla Cakravartī's entrance – Challenges Haridāsa Ṭhākura	C.C. 3.3.190
Māyāvādīs cannot tolerate <i>śāstric</i> statement on how easily one can attain liberation, which is simply a by-product of chanting Hare Kṛṣṇa	C.C. 3.3.192
Gopāla Cakravartī was a <i>ghaṭa-paṭiyā</i> logician ("pot-and-earth" philosophy), therefore he could not accept the pure statement of Haridāsa Ṭhākura. He was rebuked and dismissed from his position	C.C. 3.3.201
Haridāsa Ṭhākura exhibited the pristine qualities of a humble Vaiṣṇava and never took offence at Gopāla Cakravartī	C.C. 3.3.207
Gopāla Cakravartī attacked by leprosy	C.C. 3.3.209-214
Devotee is tolerant and forgiving of offences towards himself, Kṛṣṇa cannot tolerate any blasphemy towards His pure devotee	C.C. 3.3.213
Haridāsa Ṭhākura and Advaita Ācārya meet	C.C. 3.3.215
Śrīla Haridāsa Ṭhākura is concerned that Advaita Ācārya will be condemned by the big men of his society for showing him favor. Śrīla Prabhupāda makes a comparison to his Western disciples	C.C. 3.3.220
Advaita Ācārya had faith in the <i>śāstras</i> and did not care for social customs; Śrīla Prabhupāda makes a similar comparison to his ISKCON	C.C. 3.3.221
Advaita Ācārya offers Śrīla Haridāsa Ṭhākura the <i>śrāddha-pātra</i> . Gradations of <i>brāhmaṇas</i> mentioned	C.C. 3.3.222
<i>Ācārya</i> is one who is eager to deliver the fallen souls, not one who earns his livelihood by displaying the temple Deity	C.C. 3.3.223
Both Advaita Ācārya and Śrīla Haridāsa Ṭhākura prayed for Lord Caitanya's descent	C.C. 3.3.224-226
Haridāsa Ṭhākura chanted in a cave to cause Kṛṣṇa to descend	C.C. 3.3.225
Haridāsa and the pastime of Māyādevī	C.C. 3.3.227-260
<i>Māyā</i> personified failed at diverting Śrīla Haridāsa Ṭhākura away from his absorbed chanting of Hare Kṛṣṇa	C.C. 3.3.250-251

Śrīla Haridāsa Ṭhākura is practical proof of the power of chanting Kṛṣṇa's name. Only by thinking oneself as the eternal servant of Kṛṣṇa is this possible	C.C. 3.3.251
Explanation of a <i>kalpa</i>	C.C. 3.3.255
This verse indirectly glorifies the chanting of the Hare Kṛṣṇa <i>mahā-mantra</i>	C.C. 3.3.257
Haridāsa Ṭhākura formally initiates Māyādevī herself asking her to chant Hare Kṛṣṇa	C.C. 3.3.259
Glories of Kṛṣṇa's holy name elucidated	C.C. 3.3.262-268
Lord Caitanya's <i>līlā</i> attracts all the great souls to descend and engage in chanting the <i>mahā-mantra</i>	C.C. 3.3.262
Sanātana Gosvāmī travelling from Mathurā comes to Purī to see Śrī Caitanya Mahāprabhu	C.C. 3.4.3
Sanātana Gosvāmī contracts itching sores	C.C. 3.4.5
Decides to end his life at Ratha-yātra	C.C. 3.4.10-12
Meets Haridāsa Ṭhākura in Purī	C.C. 3.4.14
Lord Caitanya arrives at Haridāsa's residence	C.C. 3.4.16
The Lord embraces Sanātana	C.C. 3.4.21
The Lord inquires about Sanātana's well being and informs him on different devotees	C.C. 3.4.24-25
Sanātana speaks about Anupama	C.C. 3.4.30-43
Glorious is that master who never abandons his servant and glorious is that servant who never gives up his master	C.C. 3.4.46-47
The Lord orders Sanātana to stay with Haridāsa Ṭhākura	C.C. 3.4.48
The Lord rebukes Sanātana for his idea to commit suicide	C.C. 3.4.55
Only by unalloyed devotional service can one truly satisfy the Supreme Lord (Ś.B. 11.14.20)	C.C. 3.4.59
The Lord glorifies the great devotee's love in separation	C.C. 3.4.61-64
Rukmiṇī's words in her letter to Kṛṣṇa. She wanted to attain Kṛṣṇa by reducing the lifespan of hundreds of births (Ś.B. 10.52.43)	C.C. 3.4.63
<i>Gopīs</i> pray to Kṛṣṇa to be kissed by Him or they will die in the face of separation (Ś.B. 10.29.35)	C.C. 3.4.64
Prahlāda Mahārāja's prayer describing how glorious are those who accept pure devotional service no matter what the material situation (Ś.B. 7.9.10)	C.C. 3.4.69
Nine processes of devotional service are the best and can grant one ecstatic love for Kṛṣṇa (Ś.B. 7.5.23)	C.C. 3.4.70
Glories of the Holy Name with many powerful <i>śāstric</i> references. The most important of the nine processes	C.C. 3.4.71

Sanātana comes to his senses and prays to Lord Caitanya	C.C. 3.4.72-75
Lord Caitanya responds	C.C. 3.4.76-83
Lord Caitanya's desire to expose the glories of Mathurā-Vṛndāvana and Sanātana Gosvāmī's glorious devotional deeds	C.C. 3.4.81
Lord Caitanya speaks to Haridāsa Ṭhākura	C.C. 3.4.87
Exchange between Haridāsa Ṭhākura and Sanātana Gosvāmī	C.C. 3.4.93-103
Glories of a birth in Bhārata-bhūmi, Śrīla Prabhupāda encouraging the men of high echelon to study and cooperate with this movement	C.C. 3.4.98
Glorification of Haridāsa by Sanātana; Qualification of a bona fide spiritual master	C.C. 3.4.102-103
Devotees arrive for Ratha-yātrā	C.C. 3.4.105
Lord Caitanya introduces Sanātana to all the devotees	C.C. 3.4.107-110
Devotee returns to Bengal. Sanātana stays and receives special mercy in Lord Caitanya's association	C.C. 3.4.113
Lord Caitanya tests Sanātana	C.C. 3.4.115
Sanātana comes to Lord Caitanya by way of the beach	C.C. 3.4.118
Simha-dvāra gate of Jagannātha temple is on the eastern side	C.C. 3.4.123
Those performing deity worship should always be very clean and not touched by outsiders before entering the deity-room	C.C. 3.4.127
Famous words spoken in glorification of Sanātana; Essential importance of maintaining the Vaiṣṇava etiquette	C.C. 3.4.129-132
Lord Caitanya embraces Sanātana Gosvāmī	C.C. 3.4.133
Sanātana Gosvāmī and Jagadānanda Paṇḍita	C.C. 3.4.135-145
Śrī Caitanya Mahāprabhu's cult teaches us to take Kṛṣṇa consciousness to all parts of the world. Everyone must preach, that will greatly please Śrīla Prabhupāda and Śrī Caitanya Mahāprabhu	C.C. 3.4.144
Lord Caitanya visits Haridāsa Ṭhākura and Sanātana Gosvāmī	C.C. 3.4.145
Sanātana Gosvāmī condemns himself	C.C. 3.4.151
Lord Caitanya expresses His anger of Jagadānanda to Sanātana	C.C. 3.4.157-161, 166-169
Key verse: Nature of relationships	C.C. 3.4.171
<i>Karmī</i> works to enjoy his body, a devotee works only to please the Lord. Yet, a devotee thinks himself the lowest, without any love for Kṛṣṇa. Pure devotee's body is never material (Interesting purport)	C.C. 3.4.173
Famous verses on the illusions of <i>Māyā</i> . Verse 176 <i>dvaite bhadṛābhadra</i> ...	C.C. 3.4.174-176

<i>Sannyāsī</i> should see no distinction, a good body and a bad body	C.C. 3.4.174
Material good and bad are all false – all a mistake (bad) (Ś.B. 11.28.4)	C.C. 3.4.175
Duty of a <i>sannyāsī</i> is to be always equipoise; acceptance and rejection of material things is not the concern of a <i>sannyāsī</i> or a learned person (Vaiṣṇava)	C.C. 3.4.179
Haridāsa and Lord Caitanya exchange words of deep significance	C.C. 3.4.181
Father does not mind the faults of his child	C.C. 3.4.184
Body of a devotee fully dedicated to the service of the Lord is never material	C.C. 3.4.191
When a devotee no longer has any desire for material enjoyment Kṛṣṇa accepts his service and his spiritual body develops	C.C. 3.4.194
Lord Caitanya Mahāprabhu experienced Sanātana Gosvāmī's sore reddened body as the aromatic substance – <i>Catuḥsama</i>	C.C. 3.4.197
Lord Caitanya tells Sanātana to stay at Purī for one more year	C.C. 3.4.200
Lord Caitanya embraces Sanātana and his sores disappear; His body becomes golden	C.C. 3.4.201
Haridāsa Ṭhākura's astonishment and realizations	C.C. 3.4.202-204
Kavirāja Gosvāmī states his inability to describe the departure pastime of Sanātana and Lord Caitanya	C.C. 3.4.208
Sanātana Gosvāmī departs to Vṛndāvana	C.C. 3.4.209
Pure devotee wants to visit all the places Śrī Caitanya visited, all devotees should follow this (Śrīla Prabhupāda)	C.C. 3.4.211
Sanātana Gosvāmī reaches Vṛndāvana; Rūpa Gosvāmī later joins him	C.C. 3.4.213
Rūpa Gosvāmī, although a renunciate, took care of family members by dividing his wealth	C.C. 3.4.214-215
Actual meaning of the word <i>gosvāmī</i>	C.C. 3.4.217
Activities of Rūpa and Sanātana Gosvāmī in Vṛndāvana	C.C. 3.4.218
<i>Bṛhad-bhāgavatāmṛta</i> ; What one understands from reading it	C.C. 3.4.219
<i>Daśama-tiṭpanī</i>	C.C. 3.4.220
<i>Hari-bhakti-vilāsa</i> – Standard behavior and Vaiṣṇava's duty. Many quotations from <i>sātvata</i> scriptures – Impossible to deny	C.C. 3.4.221
Sanātana Gosvāmī's books listed. Their goal is how to love Madana-mohana and Govindajī	C.C. 3.4.222
<i>Bhakti-rasāmṛta-sindhu</i> – Essence of devotional service and transcendental mellows	C.C. 3.4.223

<i>Ujjvala-nīlamanī</i> – Rādhā and Kṛṣṇa loving affairs to the fullest limit	C.C. 3.4.224
<i>Vidagdha</i> and <i>Lalita-mādhava</i> (2 dramas) – Mellows derived from Kṛṣṇa's pastimes	C.C. 3.4.225
Rūpa Gosvāmī compiled 100.000 verses. 16 books beginning with <i>Dāna-keli-kaumudī</i>	C.C. 3.4.226
Jīva Gosvāmī's work	C.C. 3.4.227-231
<i>Ṣaṭ-sandarbhā</i> of Jīva Gosvāmī, conclusive understanding of devotional service to Kṛṣṇa	C.C. 3.4.229
<i>Gopāla-campū</i> – Essence of Vedic literature, ecstatic loving transactions of Rādhā Kṛṣṇa Vṛndāvana pastimes	C.C. 3.4.230
Jīva Gosvāmī 400.000 verses; Transcendental love of Kṛṣṇa	C.C. 3.4.231
Lord Nityānanda's favor upon Jīva Gosvāmī	C.C. 3.4.233
Pradyumna Miśra visits Lord Caitanya to inquire about hearing topics of Kṛṣṇa	C.C. 3.5.4-6
Lord Caitanya sends him to Rāmānanda Rāya	C.C. 3.5.7-10
Pradyumna Miśra visits Rāmānanda Rāya	C.C. 3.5.11
His servant describes that he is busy instructing young and beautiful dancing girls	C.C. 3.5.13
<i>Jagannātha-vallabha-nāṭaka</i> – A drama of song and dance meant for pleasing Lord Jagannātha	C.C. 3.5.14
Bathed and dressed the girls	C.C. 3.5.17-18
In cleansing and bathing the <i>deva-dāsīs</i> Rāmānanda Rāya's mind and body were unchanged. This is not to be emulated. Rāmānanda Rāya's example is certainly unique. In perfect devotional service one can attain such a position	C.C. 3.5.20
Rāmānanda Rāya, his service is purely an affair of spiritual world. Very difficult to understand	C.C. 3.5.26
Rāmānanda Rāya greets Pradyumna Miśra (Exchange)	C.C. 3.5.27-32
Pradyumna Miśra meets Lord Caitanya and the Lord describes the character of Śrī Rāmānanda Rāya	C.C. 3.5.33-51
Qualifications for hearing talks of Kṛṣṇa's <i>rāsa-līlā</i> . The disqualifications of the unqualified; Śrīla Bhaktisiddhānta Sarasvatī comments on the effects of hearing <i>rāsa-līlā</i> by both the pure devotees and the <i>prākṛta-sahajiyās</i>	C.C. 3.5.45-46
Activities of the <i>gopīs</i> and Kṛṣṇa if seriously understood free one from material attachment	C.C. 3.5.48
The Lord sends Pradyumna Miśra again to Rāmānanda Rāya	C.C. 3.5.52-55
Rāmānanda Rāya and Pradyumna Miśra meet again (Beautiful exchange)	C.C. 3.5.55

Rāmānanda Rāya begins Kṛṣṇa-kathā	C.C. 3.5.63
The day ends and Rāmānanda Rāya stops talking about Kṛṣṇa	C.C. 3.5.66
Pradyumna Miśra again visits the Lord and describes his meeting with Rāmānanda Rāya	C.C. 3.5.68-78
When a spiritually advanced person, who is an authorized spiritual master, speaks, Kṛṣṇa is speaking through him	C.C. 3.5.71
Śrī Rāmānanda Rāya appeared to be an ordinary householder, but was so spiritually advanced he could advise persons in the renounced order	C.C. 3.5.80
Śrī Caitanya Mahāprabhu arranges real religious principles to be disseminated by <i>śūdras</i> , or low class men, in order to destroy the false pride of the so-called renunciants. Also, Śrī Caitanya Mahāprabhu took lessons from Śrī Rāmānanda Rāya	C.C. 3.5.84-85
Present Kṛṣṇa consciousness movement is non-different from the pastimes performed by Śrī Caitanya Mahāprabhu when He was personally present	C.C. 3.5.88
Bengali <i>brāhmaṇa</i> wrote a drama and came to Lord Caitanya; He is a friend of Bhagavān Ācārya	C.C. 3.5.91
Varieties of opposing mellows of transcendence described in detail, known as <i>rasābhāsa</i> . Statement by Śrīla Bhaktisiddhānta Sarasvatī	C.C. 3.5.97
Submits the poetry to Svarūpa Dāmodara Gosvāmi	C.C. 3.5.99
On poetry, drama, and <i>rasābhāsa</i>	C.C. 3.5.101-109
<i>Yadvā-tadvā kavi</i> – Refers to anyone who writes poetry without knowledge of how to do so. When this occurs, no learned or advanced Vaiṣṇava will like to hear it	C.C. 3.5.102
<i>Grāmya-kavi</i> – mundane poet, <i>Vidagdha-ātmīya-vākya</i> – Words written by devotees who fully understand pure devotional service	C.C. 3.5.107
The poet reads the drama to Svarūpa Dāmodara and the Vaiṣṇavas	C.C. 3.5.111-112
Materially the body and owner are different. Spiritually there is no distinction	C.C. 3.5.114
Svarūpa Dāmodara is angry with the poet and responds	C.C. 3.5.117-127
<i>Brāhmaṇa</i> ’s ignorance is exposed by Svarūpa Dāmodara. Lord Jagannātha’s body is fully spiritual, not material	C.C. 3.5.118
<i>Brāhmaṇa</i> ’s ignorance was directed to both Lord Caitanya and Lord Jagannātha	C.C. 3.5.119
Describing Lord Jagannātha having a material body and Śrī Caitanya as being different from Lord Jagannātha, the <i>brāhmaṇa</i> offended both, Svarūpa Dāmodara condemns him	C.C. 3.5.120

There is no difference between the body and the soul of the Lord, even when He appears in the material world (Ś.B. 1.11.38)	C.C. 3.5.121-122
Supreme Lord and the individual soul should never be considered equal	C.C. 3.5.126
The poet astonished, fearful and ashamed; Svarūpa Dāmodara's kind mercy	C.C. 3.5.129-130
How to receive <i>Śrīmad Bhāgavatam</i> (purport)	C.C. 3.5.131
By following the principles given by Lord Caitanya and by associating with His devotees, lusty desires vanish from one's heart	C.C. 3.5.132
Although the recitation was offensive to both Lord Caitanya and Lord Jagannātha, the goddess of learning Sarasvatī has tactfully offered her prayers to her Master	C.C. 3.5.135
Mother Sarasvatī takes Jarasāndha's words and shows how it is a glorification of Kṛṣṇa. Because Kṛṣṇa is the Supreme, He can only be glorified	C.C. 3.5.143-144
Kṛṣṇa is called <i>bandhu-han</i> – The killer of <i>Māyā</i>	C.C. 3.5.145
Svarūpa Dāmodara's explanation	C.C. 3.5.136-155
Bengali poet is humbled	C.C. 3.5.156
Lord Caitanya's feelings of pain and separation from Kṛṣṇa	C.C. 3.6.4-12
Lord Caitanya and Raghunātha dāsa Gosvāmī	C.C. 3.6.13
Describes the position of the tax collector	C.C. 3.6.17
Muslim <i>caudhurī</i> and Raghunātha dāsa Gosvāmī	C.C. 3.6.20-34
Describes the <i>kāyastha</i> community in Bengal and in general	C.C. 3.6.23
Raghunātha dāsa decides to leave home and is caught; this becomes a regular affair	C.C. 3.6.35-37
Raghunātha goes to see Lord Nityānanda	C.C. 3.6.42
Pāṇihāṭī festival	C.C. 3.6.51-100
The names and the scriptural references of those devotees that sat around Lord Nityānanda at the <i>cidā-dadhi-utsava</i>	C.C. 3.6.63
Lord Nityānanda goes to the temple of Rāghava Paṇḍita and performs <i>kīrtana</i>	C.C. 3.6.101
Lord Caitanya arrives	C.C. 3.6.108
Lord Caitanya and Lord Nityānanda are fed <i>prasādam</i> by Rāghava Paṇḍita	C.C. 3.6.109
Śrīmatī Rādhārāṇī's cooking and Durvāsā Muni's benediction	C.C. 3.6.116
Raghunātha dāsa receives the two brothers' remnants	C.C. 3.6.122

Raghunātha dāsa submits his desire at the feet of Lord Nityānanda	C.C. 3.6.127
Lord Nityānanda and the devotees bless Raghunātha dāsa to obtain the complete shelter of Mahāprabhu	C.C. 3.6.138-145
Raghunātha dāsa offers a financial donation to Lord Nityānanda's treasurer to be given to the Lord later	C.C. 3.6.146
Raghunātha dāsa returns home under the care of Rāghava Paṇḍita	C.C. 3.6.148
Raghunātha dāsa arranges donations for each devotee	C.C. 3.6.150-153
Śrīla Bhaktisiddhānta Sarasvatī comments a little on Yadunandana Ācārya	C.C. 3.6.161
Raghunātha dāsa escapes home	C.C. 3.6.171
Description of the village Chatrabhoga; This place was passed by Raghunātha dāsa Gosvāmī during his escape from home	C.C. 3.6.185
Raghunātha dāsa reaches Purī and Lord Caitanya	C.C. 3.6.189
Raghunātha dāsa welcomed by Lord Caitanya Mahāprabhu	C.C. 3.6.191-209
Materialistic life is like living in a hole where people pass stool and urine. Only by Kṛṣṇa's mercy can one get out	C.C. 3.6.193
Śrī Caitanya Mahāprabhu speaks about the relationship between Raghunātha's father and uncle and His grandfather in a joking way	C.C. 3.6.195
To a saintly person a materialistic enjoyer is utterly miserable, but the materialistic enjoyer is greatly attached	C.C. 3.6.197
Pious, devoted to worship yet attached to a higher standards of material enjoyment. Almost Vaiṣṇava (<i>kaniṣṭha-adhikārīs</i>)	C.C. 3.6.198
Materialistic person is blind to his own self interest and always acts wrongly	C.C. 3.6.199
Lord's glories in rescuing His devotees from materialistic life cannot be expressed	C.C. 3.6.200
Raghunātha of Svarūpa	C.C. 3.6.203
Famous verse: Glorifies the renunciation of Lord Caitanya's followers; Renunciation is the basic principle that sustains the devotees of Śrī Caitanya Mahāprabhu	C.C. 3.6.220
<i>Bhāgavata-dharma</i> , complete surrender; always chanting Kṛṣṇa's name is all that is needed for a surrendered soul	C.C. 3.6.223
Instructions for the renounced order	C.C. 3.6.222-227 C.C. 3.6.236-239
Interesting verse and purport; Deity worship is not necessary in order to achieve Kṛṣṇa consciousness	C.C. 3.6.223
<i>Sannyāsīs</i> should not depend on others	C.C. 3.6.224

Summary of instructions for the renounced order of life	C.C. 3.6.237
<i>Antaraṅga-sevā</i> – Service performed in one's spiritual body	C.C. 3.6.241
Śivānanda Sena informs Raghunātha dāsa of his father's attempts to retrieve him	C.C.3.6.246
Glorification of Raghunātha dāsa from <i>Śrī Caitanya-candrodaya-nāṭaka</i> by Kavi-karṇapūra	C.C. 3.6.263-264
Lord is not pleased with the offerings of a materialistic person	C.C. 3.6.275
Materialistic persons makes a show of devotion, but true Vaiṣṇavas do not accept their offering	C.C. 3.6.276
One should strictly avoid accepting food by materialistic persons who make show of devotion	C.C. 3.6.278
Śrīla Bhaktivinoda Ṭhākura on three types of invitations	C.C. 3.6.279
Famous verse – Begging and neutrality	C.C. 3.6.285
Lord Caitanya gifts Raghunātha dāsa with a stone from Govardhana and a garland of small conch shells	C.C. 3.6.287-308
Vaiṣṇava is always transcendental to all material designations	C.C. 3.6.294
Raghunātha dāsa Gosvāmī's severe austerities (Tailaṅga cows)	C.C. 3.6.309-327
Strictness of Raghunātha dāsa's following of regulative principles are compared to lines in stone	C.C. 3.6.309
Strictly following the order of the spiritual master is the way of success	C.C. 3.6.312
On the spiritual platform, one does not unnecessarily care for the body	C.C. 3.6.314
Devotee visits Mahāprabhu in Purī	C.C. 3.7.3
Vallabha Bhaṭṭa comes to Purī to meet the Lord	C.C. 3.7.4
The meeting – Vallabha Bhaṭṭa glorifies the Lord and the <i>saṅkīrtana</i> movement	C.C. 3.7.5-15
The true <i>ācārya</i> , spiritual master of the entire world must be considered an incarnation of Kṛṣṇa's mercy. <i>Paramahaṁsa-ṭhākura</i> – Śrīla Prabhupāda	C.C. 3.7.12
Lord Caitanya's humble reply glorifying Advaita Ācārya and many of His exalted associates, particularly Rāmānanda Rāya	C.C. 3.7.16-24, 37
Anyone who can convert a meat-eater into a devotee of Kṛṣṇa is considered a high level Vaiṣṇava	C.C. 3.7.19
<i>Puruṣārtha-śiromaṇi</i> – Perfection of devotional service is to worship Kṛṣṇa with spontaneous love	C.C. 3.7.24
Lakṣmī-devī has full knowledge of Kṛṣṇa's opulence, still she could not achieve His association	C.C. 3.7.28

<i>Śuddha-bhāva</i> – Pure Kṛṣṇa consciousness is not dependent on understanding the Lord's opulence. Loving Kṛṣṇa as a friend or son	C.C. 3.7.30
Verse: <i>Śrīmad Bhāgavatam</i> 10.12.11 glorifying the cowherd boyfriends of Kṛṣṇa	C.C. 3.7.32
Verse: <i>Śrīmad Bhāgavatam</i> 10.8.45 glorifying Mother Yaśodā	C.C. 3.7.33
Glorification of Svarūpa Dāmodara Gosvāmī	C.C. 3.7.38
Verse: <i>Śrīmad Bhāgavatam</i> 10.31.19 glorifying the <i>gopīs</i> ' love for Kṛṣṇa	C.C. 3.7.40
Verse: <i>Śrīmad Bhāgavatam</i> 10.31.16 glorifying the <i>gopīs</i> ' love for Kṛṣṇa	C.C. 3.7.42
Verse from <i>Śrīmad Bhāgavatam</i> 10.32.22 glorifying Kṛṣṇa's love for the <i>gopīs</i>	C.C. 3.7.43
Glorification of Śrī Uddhava	C.C. 3.7.45
Verse: <i>Śrīmad Bhāgavatam</i> 10.47.61; Uddhava is overwhelmed by the <i>gopīs</i> ' love that he prays to become a blade of grass in Vṛndāvana to be trampled by them	C.C. 3.7.47
Glorification of Śrīla Haridāsa Ṭhākhura	C.C. 3.7.48-49
Glorification of all the devotees	C.C. 3.7.50-52
Vallabha Bhaṭṭa's pride – Lord taught him that if you want to know about devotional service, you must learn it from all devotees He mentioned. One must learn about pure devotional service from a Vaiṣṇava <i>guru</i>	C.C. 3.7.53
Lord Caitanya cuts the pride of Vallabha Bhaṭṭa	C.C. 3.7.55
Vallabha Bhaṭṭa feeds Lord Caitanya and all the Vaiṣṇavas with Jagannātha <i>prasādam</i> and worshiped them with garlands, sandalwood, betel and spices	C.C. 3.7.6, 71
Ratha-yātrā and <i>kīrtana</i> groups	C.C. 3.7.72
Vallabha Bhaṭṭa is astonished	C.C. 3.7.76
Vallabha Bhaṭṭa requests Lord Caitanya to hear the commentary on <i>Śrīmad Bhāgavatam</i>	C.C. 3.7.81
Vallabha Bhaṭṭa requests Lord Caitanya to hear Kṛṣṇa's names	C.C. 3.7.84
Lord Caitanya's response	C.C. 3.7.85-87
Vallabha Bhaṭṭa goes to Gadādhara Paṇḍita	C.C. 3.7.90
Gadādhara Paṇḍita's dilemma	C.C. 3.7.95-99
Gadādhara Paṇḍita's dilemma when approached by Vallabha Bhaṭṭa to listen to <i>Śrīmad Bhāgavatam</i>	C.C. 3.7.95
Gadādhara Paṇḍita's concern on how the Vaiṣṇavas would not understand his heart when hearing from Vallabha Bhaṭṭa	C.C. 3.7.98

Vallabha Bhaṭṭa's persistency with Mahāprabhu's associates	C.C. 3.7.100
Wife, Kṛṣṇa and chanting His names	C.C. 3.7.103-108
Śrīdhara Svāmī and <i>Śrīmad Bhāgavatam</i> commentary	C.C. 3.7.113-116
Lord Caitanya consistently cut down the pride of Vallabha Bhaṭṭa as Kṛṣṇa cut down Indra's pride	C.C. 3.7.118
Vallabha Bhaṭṭa comes to his senses	C.C. 3.7.120-130
Lord Caitanya's response	C.C. 3.7.131
Interesting purport: On writing and surpassing the previous <i>ācāryas</i> ; Because of false pride every scholar and philosopher wants to exhibit his learning by interpreting <i>śāstra</i> in his own way. This is unacceptable by all	C.C. 3.7.134
Vallabha Bhaṭṭa invites the Lord and His associates	C.C. 3.7.138-141
Jagadānanda Paṇḍita and Lord Caitanya	C.C. 3.7.142-143
Gadādhara Paṇḍita and Lord Caitanya	C.C. 3.7.144-146
Lord Caitanya tests Gadādhara Paṇḍita by neglecting him	C.C. 3.7.145-164
Contrary love of Jagadānanda Paṇḍita and the submissive love of Gadādhara Paṇḍita are described	C.C. 3.7.145
Vallabha Bhaṭṭa's mood of worship revealed	C.C. 3.7.148
Vallabha Bhaṭṭa wants to take shelter of Gadādhara Paṇḍita	C.C. 3.7.149
Śrīla Bhaktisiddhānta: On the dealings of Śrī Caitanya Mahāprabhu with Vallabha Bhaṭṭa and with Gadādhara Paṇḍita. One should not be overly concerned with the external dealings of the Lord, otherwise he will be vanquished	C.C. 3.7.170
Vallabha Bhaṭṭa initiated by Gadādhara Paṇḍita	C.C. 3.7.171
Rāmacandra Purī visits Paramānanda Purī and Lord Caitanya	C.C. 3.8.7
Śrīla Prabhupāda explains the correct meaning of the title <i>gosvāmī</i>	C.C. 3.8.8
<i>Sannyāsī</i> should not offer anyone blessings or obseisances – according to <i>smṛti-śāstra</i> – <i>sannyāsī nirāśīr nirnamaskriyaḥ</i>	C.C. 3.8.9
Rāmacandra Purī feeds and then criticizes Jagadānanda Paṇḍita	C.C. 3.8.11-17
Rāmacandra Purī's offense to Madhavendra Purī	C.C. 3.8.18-26
Disciple should never try to instruct his spiritual master	C.C. 3.8.21
Mādhavendra Purī reprimands Rāmacandra Purī for his foolishness. The spiritual master's reprimand is certainly for the betterment of the disciple	C.C. 3.8.22
If one becomes an offender to his spiritual master or the Supreme Personality of Godhead, he falls down to the material platform of mere speculation	C.C. 3.8.26

Māyāvādīs are dry speculators who only see devotees' service as <i>karma-kāṇḍa</i> . Thinking everything as being <i>Māyā</i> , they offend Kṛṣṇa and His devotees	C.C. 3.8.27
The glories of Īśvara Purī	C.C. 3.8.28-32
A lesson to the world: The benediction for Īśvara Purī and the rebuke of Rāmacandra Purī	C.C. 3.8.32
Description of Rāmacandra Purī's questionable activities	C.C. 3.8.39
He finds fault with Mahāprabhu's eating of sweets	C.C. 3.8.44
Rāmacandra Purī imagines faults in Lord Caitanya	C.C. 3.8.50
Lord Caitanya changes His eating	C.C. 3.8.53
Devotees condemn Rāmacandra Purī for his blasphemy	C.C. 3.8.56
A <i>brāhmaṇa</i> invites the Lord for lunch and is unhappy with the small quantity the Lord ate	C.C. 3.8.57-58
All the devotees gave up eating	C.C. 3.8.60
Rāmacandra Purī returns to again criticize the Lord	C.C. 3.8.64
Lord Caitanya's humble reply	C.C.3.8.69
Paramānanda Purī and others approach the Lord and explain the character of Rāmacandra Purī	C.C. 3.8.71-83
Don't praise, don't criticize others (Ś.B. 11.28.1)	C.C. 3.8.78
The above verse puts much emphasis on 'don't criticize' and less on 'don't praise'. This is called <i>śleṣokti</i> , statement having two meanings. Rāmacandra Purī broke both rules	C.C. 3.8.79
Lord Caitanya defends Rāmacandra Purī	C.C. 3.8.84
Lord Caitanya's activity and mood is carefully being explained	C.C. 3.8.87-95
Rāmacandra Purī departs and devotees became extremely happy	C.C. 3.8.96-97
The Lord resumes His routine of accepting invitations; The devotees resume normal <i>prasādam</i> routines	C.C. 3.8.98
Instructive verses – Rejection by the spiritual master	C.C. 3.8.99-100
People from all the three worlds came to visit Śrī Caitanya Mahāprabhu	C.C. 3.9.7-12
Short historical account of Śrī Prahlāda Mahārāja, Nārada Muni, Vyāsadeva, Śukadeva Gosvāmī	C.C. 3.9.10
Gopīnātha Paṭṭanāyaka condemned to death by the son of the king	C.C. 3.9.13
Lord Caitanya inquires	C.C. 3.9.16
Gopīnātha criticizes the prince for cheating him in evaluating his horses	C.C. 3.9.25-26
The prince lies to the king about Gopīnātha	C.C. 3.9.27

The king gives his permission to punish Gopīnātha	C.C. 3.9.29
Śrī Caitanya responds	C.C. 3.9.31
The devotees beg the Lord for help	C.C. 3.9.36
Haricandana Pātra informs the king	C.C. 3.9.45
Gopīnātha released	C.C. 3.9.51
Lord Caitanya is unnecessarily disturbed	C.C. 3.9.60-66
Accidental sinful activity will be excused, but one will not be safe if they continue	C.C. 3.9.65
Kāśī Miśra petitions the Lord	C.C. 3.9.67-79
One must not worship the Lord as a means for personal livelihood, including impersonal liberation	C.C. 3.9.68
Not knowing the pleasure of devotional service, a foolish person makes a business of religious activity and cheats others	C.C. 3.9.69
King Pratāparudra visits Kāśī Miśra. They discuss Lord Caitanya's unhappiness with the situation and His desire to leave Purī	C.C. 3.9.80-104
The king excuses and rewards Gopīnātha Paṭṭanāyaka	C.C. 3.9.104-107
Lord Caitanya's mercy	C.C. 3.9.108-115
Kāśī Miśra informs Lord Caitanya of the King's actions	C.C. 3.9.116
Lord Caitanya protests His involvement	C.C. 3.9.117
Kāśī Miśra explains the King's intentions (200.000 <i>kāhanas</i> = \$1.696.000)	C.C. 3.9.118-126
Currency evaluation of <i>kāhana</i>	C.C. 3.9.119
Geography of Rājamahendī	C.C. 3.9.122
Śrī Caitanya Mahāprabhu is very happy	C.C. 3.9.127
Bhavānanda Rāya and sons come to Lord Caitanya and glorify the Lord for His mercy	C.C. 3.9.128
Material and spiritual gain are not the true results of devotional service. True result of devotional service is actual development of one's dormant love for Kṛṣṇa in every circumstance	C.C. 3.9.137
The Lord instructs Gopīnātha Paṭṭanāyaka	C.C. 3.9.140-144
Being always conscious of being an eternal servant of Kṛṣṇa does not entangle one in any type of material affairs	C.C. 3.9.141
Forgetting one's eternal position the whole world is entangled in sinful material affairs	C.C. 3.9.142
Spiritual knowledge does not result in material improvement. Although it appears so, the Lord did not enhance Gopīnātha's material condition	C.C. 3.9.145

Person in the renounced order should not take part in material activities. But if so, it is out of affection for someone	C.C. 3.9.148
The devotees from Navadvīpa eagerly travel to Jagannātha Purī headed by Advaita Ācārya. Lord Nityānanda out of ecstatic love comes to Purī	C.C. 3.10.3-12
Rāghava Paṇḍita brings his <i>jhali</i>	C.C. 3.10.13-14
The <i>prasādam</i> is described and Mahāprabhu's happiness	C.C. 3.10.15-16
Because of pure love, Damayantī considered Lord Caitanya a human, she was concerned that He would develop indigestion in eating	C.C. 3.10.19
Love knows no rules	C.C. 3.10.21
Damayantī sends the <i>prasādam</i> under the care of Makaradhvaja Kara	C.C.3.10.38-40
Devotee arrives on the day of water pastimes; Festival at Narendra-sarovara	C.C. 3.10.41
Lord Caitanya greets the devotees	C.C. 3.10.45
Water pastimes	C.C. 3.10.49
Govinda, the <i>vijaya-vigraha</i> , is taken when Lord Jagannātha performs His pastimes outside the temple	C.C. 3.10.52
The Lord and the devotees take <i>prasādam</i>	C.C. 3.10.53
The Lord visits Lord Jagannātha	C.C. 3.10.57
<i>Kīrtana</i> pastimes and description of Śrī Caitanya's ecstatic symptoms	C.C. 3.10.58-76
Lord Caitanya performs His <i>beḍā-saṅkīrtana</i>	C.C. 3.10.58
Line in Orissan launage glorifying <i>kīrtana</i> and Lord Jagannātha	C.C. 3.10.68
Lord Nityānanda brings the <i>kīrtana</i> to a close; all the devotees were fatigued	C.C. 3.10.77-79
Lord Caitanya and the devotee bathe in the sea and take <i>prasādam</i>	C.C. 3.10.80-81
The Lord lies in the doorway of the Gambhīrā; Govinda comes to perform the massage (Very significant message in this <i>līlā</i>)	C.C. 3.10.82-101
Pastime purport	C.C. 3.10.100-101
<i>Karmīs</i> accept only ritualistic principles, they do not understand devotion to the Lord	C.C. 3.10.100
Guṇḍicā	C.C. 3.10.103
Picnic	C.C. 3.10.104
Herā-pañcamī and Ratha-yātrā	C.C. 3.10.105
Janmāṣṭhamī	C.C. 3.10.106

Devotees bring different kinds of <i>prasādam</i> to the Lord	C.C. 3.10.107
Lord Caitanya said to Govinda, “You should not be foolishly unhappy, you have been living with Me for a long time.”	C.C. 3.10.116
The bags of Rāghava and glories of <i>prasādam</i>	C.C. 3.10.128
Lord accepts the great amount of food offering from His devotees as it was offered with great love and affection	C.C. 3.10.132
Lord Caitanya accepted invitations from His devotees, <i>brāhmaṇas</i> and others. <i>Brāhmaṇas</i> cooked, others purchased Jagannātha <i>prasādam</i>	C.C. 3.10.141
Śivānanda Sena’s invitation and Caitanya dāsa’s offering	C.C. 3.10.142
Caitanya dāsa, son of Śivānanda Sena, was a very learned scholar and wrote many books	C.C. 3.10.149
Lord Caitanya receives invitations from His devotees daily	C.C. 3.10.152
Glorifications of Lord Caitanya with reference to His devotees	C.C. 3.11.3-10
The Lord’s daily activities	C.C. 3.11.12
Govinda brings Haridāsa Ṭhākura Jagannātha’s <i>prasādam</i>	C.C. 3.11.16
Haridāsa is fasting	C.C. 3.11.18
<i>Mahā-prasādam</i> is the favor of Kṛṣṇa. It is honored and not eaten, it is never ordinary food	C.C. 3.11.20
Lord Caitanya arrives to see Haridāsa Ṭhākura	C.C. 3.11.21
Key purport: On chanting <i>japa</i> ; if one cannot complete his prescribed rounds, one is considered to be in a diseased condition of spiritual life	C.C. 3.11.23
One must strictly follow the regulative principles, especially with regards to chanting. Even great souls do, to teach others	C.C. 3.11.24
Haridāsa Ṭhākura (<i>nāmācārya</i>) is Lord Brahmā. Advanced devotees incarnate along with the Lord to help Him in His mission	C.C. 3.11.25
Haridāsa Ṭhākura was shown more respect by Advaita Ācārya than a first class <i>brāhmaṇa</i> because he was an advance devotee	C.C. 3.11.30
Haridāsa Ṭhākura’s desire	C.C. 3.11.31-36
The Lord leaves to perform His noon duties	C.C. 3.11.43
The Lord and the devotees return the next day to see Haridāsa Ṭhākura	C.C. 3.11.45
<i>Kīrtana</i>	C.C. 3.11.48
Lord Caitanya glorifies Śrīla Haridāsa Ṭhākura with five mouths	C.C. 3.11.50-51
Haridāsa gazes at the Lord’s lotus face and places His feet on his heart	C.C. 3.11.53-54

Haridāsa Ṭhākura gives up his body	C.C. 3.11.56
The Lord dances holding Haridāsa's body	C.C. 3.11.59
Haridāsa's body is taken in procession to the sea and buried in the sand near the sea	C.C. 3.11.62-70
The Lord and His devotees jubilantly bathe in the sea	C.C. 3.11.71
The Lord returns to Śimha-dvāra, <i>kīrtana</i> , begging for <i>prasādam</i>	C.C. 3.11.73
Svarūpa Dāmodara makes another arrangement	C.C. 3.11.76-80
The feast – Lord Caitanya serves <i>prasādam</i>	C.C. 3.11.81
Svarūpa Dāmodara takes over the serving	C.C. 3.11.83-84
Lord Caitanya offers a benediction to all the devotees	C.C. 3.11.90-94
Glories of Śrīla Haridāsa Ṭhākura	C.C. 3.11.95
The Lord with mixed feelings leaves to go rest	C.C. 3.11.100
Ananta-caturdaśī: Date commiserating the passing of Śrīla Haridāsa Ṭhākura ; All about <i>samādhi mandir</i> of Śrīla Haridāsa Ṭhākura, Śrīnivāsa Ṭhākura's lamentation	C.C. 3.11.101
Lord Caitanya's affection for His devotees	C.C. 3.11.102
<i>Parama-vidvān</i> , most learned scholar. Anyone who knows the essence of all Vedic scriptures	C.C. 3.11.105
Lord Caitanya's feelings of separation	C.C. 3.12.4-6
Bengali devotees journey to see the Lord	C.C. 3.12.7
Lord Nityānanda comes to see Lord Caitanya	C.C. 3.12.10
Śivānanda Sena arranged to pay the tolls when the devotees traveled from Navadvīpa to Purī	C.C. 3.12.15
The pastime of Lord Nityānanda kicking Śivānanda Sena	C.C. 3.12.19-33
Śrīkānta feels offended because of Nityānanda's kicking mercy	C.C. 3.12.34
<i>Tantras</i> say: Offering obeisances to the Deity (altar service) with upper garments condemns one to seven births as a leper	C.C. 3.12.37
Śivānanda Sena and family meet Lord Caitanya	C.C. 3.12.44
Lord Caitanya's mercy on little Purī dāsa and the family	C.C. 3.12.50-53
Parameśvara Modaka the confectioner and Lord Caitanya (He was very affectionate to the Lord when He was a boy)	C.C. 3.12.54-56
<i>Sannyāsī</i> is restricted from even hearing a women's name. Lord Caitanya hesitated when Parameśvara mentioned his wife had come	C.C. 3.12.59
<i>Praśraya</i> , <i>pāgala</i> , <i>vaidagdhī</i> – Their different word meanings	C.C. 3.12.60
Guṇḍicā and Ratha-yātrā and four months of festivals and invitations	C.C. 3.12.61-63

The Lord, Bengali devotees, their loving relationship	C.C. 3.12.65-84
Jagadānanda Paṇḍita visits Nadia to see Śacīmātā on the Lord's order	C.C. 3.12.86
Jagadānanda Paṇḍita visits the other Nadia devotees	C.C. 3.12.96-102
Jagadānanda Paṇḍita and Śivānanda Sena prepare sandalwood oil and Jagadānanda Paṇḍita takes it to Purī and gives it to Govinda for Lord Caitanya	C.C. 3.12.102-107
Lord Caitanya refuses the oil: A <i>sannyāsī</i> should not smear scented oils on his body	C.C. 3.12.108
Again, He is asked to accept the oil	C.C. 3.12.111
The Lord again rejects and explains why	C.C. 3.12.112-115
Strict <i>sannyāsī</i> does not arrange dependence on others	C.C. 3.12.113
Jagadānanda Paṇḍita visits the Lord	C.C. 3.12.115-120
Lord Caitanya visits Jagadānanda Paṇḍita and the <i>prasādam</i> pastime	C.C. 3.12.121-end
Meaning of the word <i>vivarta</i> (contrary or opposite); Jagadānanda Paṇḍita's book <i>Prema-vivarta</i> teaches what is love	C.C. 3.12.154
Lord Caitanya's feelings of ecstatic love	C.C. 3.13.3-4
The Lord's body became thin and His resting caused Him pain due to His frail body	C.C. 3.13.5
The guilt pastime	C.C. 3.13.7
Svarūpa Dāmodara Gosvāmī solves the dilemma	C.C. 3.13.17-19
Jagadānanda Paṇḍita is angry and unhappy	C.C. 3.13.20
Jagadānanda Paṇḍita requests to leave for Mathurā	C.C. 3.13.22
Lord Caitanya refuses permission	C.C. 3.13.23
Jagadānanda Paṇḍita seeks Svarūpa Dāmodara's favour	C.C. 3.13.27
The Lord agrees on Svarūpa Dāmodara's request and gives a travel safety warning	C.C. 3.13.33
<i>Kṣatriya</i> would protect travelers from robbers from Vārāṇasī to Vṛndāvana	C.C. 3.13.34
Rogues of Bihar capture Bengalis and use their intelligence in their service. Bengalis are known to be intelligent	C.C. 3.13.35
Interesting verse / purport: Loving moods of different Vaiṣṇavas; Devotees on the platform of the <i>vidhi-mārga</i> (regulated devotion) may misunderstand devotees on <i>rāga-mārga</i> (spontaneous devotion)	C.C. 3.13.37
One should not remain in Vṛndāvana for a long time and one should not step on Govardhana Hill	C.C. 3.13.39

Jagadānanda departs	C.C. 3.13.41-42
Jagadānanda meets Tapanā Mīśra and Candrasekhara in Vārāṇasī	C.C. 3.13.43
Arrives in Mathurā and meets with Sanātana Gosvāmī and they stay together	C.C. 3.13.44
Incident with the red cloth	C.C. 3.13.50-61
Interesting purport on <i>sannyāsa</i> dress and humility; Vaiṣṇava needs not accept the dress of a <i>sannyāsī</i> to prove his exalted position. Vaiṣṇava accepts <i>sannyāsa</i> out of humility, not out of pride	C.C. 3.13.61
Sanātana Gosvāmī gives Jagadānanda gifts for Mahāprabhu who leaves for Purī	C.C. 3.13.66
Sanātana Gosvāmī prepares a place for Lord Caitanya	C.C. 3.13.69
Jagadānanda Paṇḍita arrives in Purī joyfully greeted by Lord Caitanya and all the Vaiṣṇavas	C.C. 3.13.71
Pīlu fruits incident	C.C. 3.13.74-76
The pastime of the female singer and Lord Caitanya	C.C. 3.13.78-88
Raghunātha Bhaṭṭa leaves home to meet Lord Caitanya	C.C. 3.13.89
Raghunātha Bhaṭṭa Gosvāmī and Lord Caitanya	C.C. 3.13.89-135
Raghunātha Bhaṭṭa Gosvāmī meets Rāmadāsa Viśvāsa and they travel to Purī; <i>Kāyasthas</i> were usually secretaries to kings, governors or other important persons	C.C. 3.13.91
Anyone who desires to merge into the existence of the Lord cannot be a pure Vaiṣṇava. It is difficult to tell a real Vaiṣṇava from a pseudo Vaiṣṇava	C.C. 3.13.92
Raghunātha Bhaṭṭa Gosvāmī arrives and meets Lord Caitanya	C.C. 3.13.100
Lord Caitanya's instructions: Do not marry, serve your parents, learn <i>Śrīmad Bhāgavatam</i> from a pure Vaiṣṇava and come again to Nīlācala	C.C. 3.13.112-114
Generally a person cannot make much advancement in spiritual consciousness if he is married. Family attachment retards spiritual advancement	C.C. 3.13.112
One must learn <i>Śrīmad Bhāgavatam</i> from a realized soul, not others. One must serve Vaiṣṇavas	C.C. 3.13.113
Raghunātha Bhaṭṭa returns to Vārāṇasī	C.C. 3.13.116
Parents die and he returns to Mahāprabhu at Purī	C.C. 3.13.118
After eight months, Mahāprabhu sends him to Vṛndāvana with further instructions and gifts	C.C. 3.13.120-125
Raghunātha Bhaṭṭa stays in the care of Rūpa and Sanātana Gosvāmī	C.C. 3.13.125

His qualities and activities	C.C. 3.13.126-136
It is the duty of a Vaiṣṇava <i>ācārya</i> to prevent his disciples and followers from violating the principles of Vaiṣṇava behavior, this will protect them from falling down	C.C. 3.13.133
Lord Caitanya's deep emotional feelings of separation from Kṛṣṇa; Synopsis	C.C. 3.14.5-16
Without reference to the notes of Svarūpa Dāmodara Gosvāmī and Raghunātha dāsa Gosvāmī, one cannot understand the Lord's pastime; many pseudo groups invent something else	C.C. 3.14.7
Śrīla Bhaktisiddhānta Sarasvatī believes that the people of the world would benefit greatly if the notes on Mahāprabhu's pastimes of others who recorded them were available	C.C. 3.14.8
Svarūpa Dāmodara recorded briefly, Raghunātha dāsa elaborately (only the facts), with descriptive literary embellishments	C.C. 3.14.9
<i>Pāñji-tīkā</i> – further explanations. Fluffing out the cotton	C.C. 3.14.10
Śrī Caitanya Mahāprabhu demonstrated practically how one can achieve love of Kṛṣṇa by adopting Śrīmatī Rādhārāṇī's mood of separation from Kṛṣṇa	C.C. 3.14.14
Lord Caitanya's dream of Kṛṣṇa performing <i>rāsa</i> dance	C.C. 3.14.17-21
Orissa woman climbing on Garuḍa-stambha	C.C. 3.14.24-33
Touching the body of the Lord with one's feet, or the Garuḍa-stambha. The Orissan woman unaware of her offense	C.C. 3.14.25
<i>Ādi-vasyā</i> – uncivilized man – Another meanings of <i>ādi-vasyā</i> given in C.C. 3.10.116 (one who has been living with another for a very long time)	C.C. 3.14.26
Although offensive, Śrī Caitanya Mahāprabhu praised her eagerness in wanting to see Lord Jagannātha and regretted His own lack	C.C. 3.14.28
More accounts of Śrī Caitanya Mahāprabhu's internal ecstatic moods	C.C. 3.14.36
When Śrī Caitanya Mahāprabhu, fully in the mood of Śrīmatī Rādhārāṇī, lost Vṛndāvana Kṛṣṇa and came to Kurukṣetra, He lamented the loss. Hear these descriptions with faith and love and you will at last achieve love of Godhead very easily	C.C. 3.14.37
Lord Caitanya's ecstatic emotions – metaphorically described; Kāpālīka-yogī	C.C. 3.14.41
Mahāprabhu compares His mind to one of the mystic <i>yogīs</i> known as <i>bāulas</i> , who make ten disciples (the senses)	C.C. 3.14.47

<i>Kāpālīka yogīs</i> are materialist not Vaiṣṇavas. Their behavior should never be imitated (the metaphor is of outward comparison)	C.C. 3.14.51
Ten symptoms of Śrīmatī Rādhārāṇī's ecstasy, as exhibited by Mahāprabhu (Extensive purport / <i>Ujjvala-nīlamanī</i>)	C.C. 3.14.53
Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī care for Him during these ecstatic states at Gambhīra	C.C. 3.14.55-60
The Lord disappears from His guarded room	C.C. 3.14.60
A search begins	C.C. 3.14.61
The Lord is found in a state of ecstasy	C.C. 3.14.62
Everyone goes to see Lord Jagannātha	C.C. 3.14.79
Caṭaka-parvata	C.C. 3.14.84-116
<i>Gopīs</i> glorify Kṛṣṇa and Balarāma when They entered the forest in the autumn (from Ś.B. 10.21.18)	C.C. 3.14.86
Eight transcendental symptoms were present in the Lord's body (<i>aṣṭa-sātvika vikāra</i>)	C.C. 3.14.99
Bathing in the sea and <i>prasādam</i>	C.C. 3.14.116-117
Further descriptions of the Lord's states of ecstatic love	C.C. 3.15.4
Lord Jagannātha is seen by Lord Caitanya as the son of Nanda Mahārāja	C.C. 3.15.7
Lord Caitanya became absorbed in the 5 attributes of Lord Kṛṣṇa: Beauty-eyes / flute-ears / fragrance-nostrils / sweetness-tongue / bodily features-touch	C.C. 3.15.8
Verse: <i>Govinda-līlāmṛta</i> 8.3 by Śrī Caitanya Mahāprabhu in the ecstasy of separation from Kṛṣṇa	C.C. 3.15.14-23
The Lord, Svarūpa Dāmodara Gosvāmī and Śrī Rāmānanda Rāya	C.C. 3.15.24-27
Flower garden and Vṛndāvana-dhama	C.C. 3.15.28
<i>Śrīmad Bhāgavatam</i> verses quoted by Śrī Caitanya Mahāprabhu in the mood of the <i>gopīs</i> (Ś.B. 10. 30.7,8,9,11,12)	C.C. 3.15.32-34, 44, 51
Lord Caitanya saw Kṛṣṇa and fainted	C.C. 3.15.57
The devotees bring Lord Caitanya back to external consciousness	C.C. 3.15.59
Lord Caitanya recites a verse recited by Śrīmatī Rādhārāṇī to Viśākhā	C.C. 3.15.63-68
Verse: <i>Govinda-līlāmṛta</i> 8.4 recited by Śrī Caitanya Mahāprabhu	C.C. 3.15.63
Verse: <i>Śrīmad Bhāgavatam</i> recited by the <i>gopīs</i> when they arrived before Kṛṣṇa at the <i>rāsa</i> dance (Ś.B. 10.29.39)	C.C. 3.15.70

<i>Gopīs</i> are burning due to the poisonous bite inflicted by the black snakes of Kṛṣṇa's beautiful arms (lusty desires)	C.C. 3.15.75
Verse: <i>Govinda-līlāmṛta</i> 8.7 recited by Śrīmatī Rādhārāṇī	C.C. 3.15.78
Mahāprabhu's separation	C.C. 3.15.79
Verse: <i>Śrīmad Bhāgavatam</i> 10.29.48 by Śukadeva Gosvāmī recited by Śrī Caitanya Mahāprabhu	C.C. 3.15.81
Svarūpa Dāmodara Gosvāmī sings a verse from <i>Gīta-govinda</i>	C.C. 3.15.84
Lord Caitanya dances in ecstasy	C.C. 3.15.85
Ocean bathing, lunch, devotees leave	C.C. 3.15.93-94
Rūpa Gosvāmī's <i>Caitanyāṣṭaka</i> in <i>Stava-mālā</i> (Verse 6) glorifying Śrī Caitanya Mahāprabhu	C.C. 3.15.97
Kālidāsa accompanies the Bengali devotees to Purī	C.C. 3.16.5
Kālidāsa's unusual devotion, character and activities; Kālidāsa is an uncle of Raghunātha dāsa Gosvāmī	C.C. 3.16.6-7
No one can understand the activities of a pure devotee. We should not imitate their activities	C.C. 3.16.7
Pastime of eating remnants	C.C. 3.16.8-9
Jhaḍu Ṭhākura and Kālidāsa	C.C. 3.16.14-38
History of Madana-gopāla, Deity worshipped by Jhaḍu Ṭhākura	C.C. 3.16.14
Verse from <i>Hari-bhakti-vilāsa</i> (10.127) spoken by the Supreme Lord glorifying devotional service and anyone engaged in such service	C.C. 3.16.25
Two verses from <i>Śrīmad Bhāgavatam</i> describing the power of pure devotional service and chanting the Holy Name which can elevate the lowest to become the highest	C.C. 3.16.26-27
Vaiṣṇava never considers himself exalted even if he actually is. He is always meek and humble. A <i>brāhmaṇa</i> is one who is known by his qualities and occupation	C.C. 3.16.29
Lord Caitanya's mercy on Jhaḍu Ṭhākura and the drinking of Lord Caitanya's foot wash	C.C. 3.16.39-49
Morning prayers to Lord Nṛsiṃhadeva sung by Śrī Caitanya Mahāprabhu from the <i>NṛsiṃhaPurāṇa</i>	C.C. 3.16.52-53
Lord Caitanya visits Jagannātha Temple and returns to His residence for noon duties and <i>prasādam</i>	C.C. 3.16.54
Lord Caitanya instructs Govinda to fulfill Kālidāsa's desire for His remnants	C.C. 3.16.55
Three very powerful substances	C.C. 3.16.60-63
Śivānanda Sena, Purīdāsa and Lord Caitanya	C.C. 3.16.65
Purīdāsa refuses to chant Kṛṣṇa's name	C.C. 3.16.67

Svarūpa Dāmodara Gosvāmī reveals Purīdāsa's mood	C.C. 3.16.70-72
Purīdāsa composes a beautiful verse glorifying Lord Kṛṣṇa	C.C. 3.16.74
Lord Caitanya sends the devotees back to Bengal	C.C. 3.16.77
Again He begins to enter into an internal mood of ecstatic love	C.C. 3.16.78
The temple gatekeeper directs Lord Caitanya to Jagannātha	C.C. 3.16.80
Jagannātha becomes Kṛṣṇa holding the flute for Lord Caitanya	C.C. 3.16.85
<i>Arāti</i> and <i>prasādam</i> is given to Lord Caitanya; He experiences ecstatic symptoms	C.C. 3.16.88-101
Lord Caitanya returns to His quarters / <i>prasādam</i> , discussion of Kṛṣṇa's pastimes with His associates	C.C. 3.16.102-104
Govinda brings Jagannātha's <i>mahā-prasādam</i>	C.C. 3.16.105
Glories of <i>mahā-prasādam</i>	C.C. 3.16.106-115
Śrī Caitanya Mahāprabhu points out that the ingredients in the <i>prasādam</i> are material	C.C. 3.16.108-109
Food becomes uncommonly flavorful and delicious by touching Kṛṣṇa's lips (<i>prasādam</i>)	C.C. 3.16.112
Rāmānanda Rāya recites verses glorifying the nectar sweetness of Kṛṣṇa's lips from <i>Śrīmad Bhāgavatam</i> , Govinda <i>līlāmṛta</i>	C.C. 3.16.117-119
Lord Caitanya ecstatically recites verses by Rādhā glorifying Kṛṣṇa's flute and its good fortune of touching Kṛṣṇa's lips	C.C. 3.16.121-133
Rāmānanda Rāya, on Śrī Caitanya Mahāprabhu's request, recites verses glorifying the good fortune of the flute by the <i>gopīs</i> from Ś.B. 10.21.9.	C.C. 3.16.140
Śrī Caitanya Mahāprabhu in ecstasy explains its meaning	C.C. 3.16.142-149
Chapter begins with a description of Lord Caitanya's spiritual madness in pure love. This happened in the association of Svarūpa Dāmodara and Rāmānanda Rāya as they recited verses and sang songs	C.C. 3.17.3
The Lord escapes and goes to the cowshed at the southern side of the Sīmha-dvāra	C.C. 3.17.10-12
The devotees search for the Lord and find Him in an unusual state of ecstasy among the cows	C.C. 3.17.14-15
The devotees take the Lord back home; He regains consciousness and describes His ecstasy	C.C. 3.17.19-29
Svarūpa Dāmodara Gosvāmī, on Śrī Caitanya Mahāprabhu's request, recites a verse from Ś.B. 10.29.40 spoken by the <i>gopīs</i> to Kṛṣṇa	C.C. 3.17.31
Lord Caitanya explains the verse and merges into the ecstasies of Śrīmatī Rādhārāṇī's ecstasies	C.C. 3.17.33-61
Śrī Caitanya Mahāprabhu's ecstasy in anger for Kṛṣṇa	C.C. 3.17.33-38

<i>Govinda-līlāmṛta</i> verse – spoken by Rādhā, describing Kṛṣṇa’s deep resonant voice	C.C. 3.17.40
Four nectarine sounds produced by Śrī Kṛṣṇa	C.C. 3.17.48
<i>Kṛṣṇa-karṇāmṛta</i> verse (42) spoken by Rādhārāṇī	C.C. 3.17.51
Mahāprabhu remembers a verse spoken by Piṅgalā, the prostitute. Utter hopelessness, greatest happiness	C.C. 3.17.54
The Lord begins running but is caught by Svarūpa Dāmodara and made to sit down; The Lord asked Svarūpa Dāmodara to recite some sweet songs	C.C. 3.17.61-62
Kṛṣṇadāsa Kavirāja admits his inability to speak on these subjects	C.C. 3.17.64-65
The glories and mercy of Mahāprabhu	C.C. 3.17.66
The Lord’s mood of separation continues and intensifies in a variety of pastimes	C.C. 3.18.3
Glories of the Lord’s pastimes	C.C. 3.18.13-23
A verse from <i>Śrīmad Bhāgavatam</i> 10.33.23 about <i>rāsa-līlā</i> pastimes	C.C. 3.18.25
Entering the sea (pastime unfolds)	C.C. 3.18.26
Koṇārka – Arka-tīrtha – Temple of Lord Sūrya, the sun-god, 19 miles north of Jagannātha Purī – Expert craftsmanship and architecture	C.C. 3.18.31
A relative or intimate friend is always fearful of some injury to his beloved. From <i>Abhijñāna-śakuntala-nāṭaka</i>	C.C. 3.18.40
Devotees looking for the Lord see a fisherman approaching	C.C. 3.18.44
The fisherman describes his experience	C.C. 3.18.47-59
Svarūpa Dāmodara Gosvāmī responds	C.C. 3.18.61-67
The fisherman brings the devotees to the Lord	C.C. 3.18.71
The Lord assumes half external consciousness and describes Kṛṣṇa and the <i>gopīs</i> sporting in Yamunā	C.C. 3.18.80-108
Reverse of natural behavior between <i>cakravāka</i> birds and blue lotuses	C.C. 3.18.97
Blue lotuses = Kṛṣṇa’s hands – friends of the <i>cakravāka</i> birds <i>Cakravāka</i> birds = <i>gopīs</i> ’ breasts. Red lotuses = <i>gopīs</i> ’ hands Red lotuses – enemies of the <i>cakravāka</i> birds – protecting the birds from the blue lotuses of Kṛṣṇa’s hands (wonderful reverse analogy)	C.C. 3.18.98
The Lord returns to full external consciousness	C.C. 3.18.110
Svarūpa Dāmodara Gosvāmī explains everything to Lord Caitanya	C.C. 3.18.112-116
The Lord returns to His place	C.C. 3.18.119

Lord Caitanya's ecstatic madness	C.C. 3.19.3
Lord Caitanya sends Jagadānanda Paṇḍita every year to console Mother Śacīdevī	C.C. 3.19.5
Expressed His love for His mother and sent her <i>prasādam</i> gifts	C.C. 3.19.6
Jagadānanda delivers the <i>prasādam</i> to all the devotees and pacifies Śacīdevī each year for one month	C.C. 3.19.15
Jagadānanda Paṇḍita visits Advaita Ācārya; Advaita sends a enigmatic message to Mahāprabhu	C.C. 3.19.17
The message – Obeisances, Everyone now is a madman, Rice is no longer in demand; No one is any more interested in the material world	C.C. 3.19.19-21
Jagadānanda Paṇḍita laughs and returns to Purī	C.C. 3.19.22
Mahāprabhu informed; smiles quietly. “That is His order” (Advaita's). Mahāprabhu fell silent	C.C. 3.19.23
Svarūpa Dāmodara (although knowing) inquires into the meaning	C.C. 3.19.24
Mahāprabhu explains but does not reveal everything	C.C. 3.19.25
Devotees astonished, Svarūpa Dāmodara morose	C.C. 3.19.29
Henceforward, Mahāprabhu's emotional state doubles	C.C. 3.19.30
Mahāprabhu's ecstasies in separation beginning from this verse from <i>Lalita-mādhava</i>	C.C. 3.19.35-54
<i>Gopīs</i> condemn Providence for bringing them together in love with Kṛṣṇa and Balarāma and then separating them (Ś.B. 10.39.19)	C.C. 3.19.45-53
Injuries in ecstasy	C.C. 3.19.58-64
Svarūpa Dāmodara very anxious, consults with others and makes a plan	C.C. 3.19.66
Śaṅkara Paṇḍita is made to stay with the Lord; “He is known as the pillow of Mahāprabhu”	C.C. 3.19.67
Śaṅkara Paṇḍita – Lord Caitanya's pillow (<i>Prabhu-pādhāna</i>)	C.C. 3.19.69
Massaged the Lord all night; dozed off	C.C. 3.19.71
Lord Caitanya pacified out of fear of Śaṅkara Paṇḍita	C.C. 3.19.74
<i>Gaurāṅga-stava-kalpavṛkṣa</i> – By Raghunātha dāsa Gosvāmī describing this pastime	C.C. 3.19.75
Lord Caitanya enters Jagannātha-vallabha garden with His devotees and displays His pastimes of love	C.C. 3.19.78
Lord Caitanya sees Kṛṣṇa beneath an <i>aśoka</i> tree	C.C. 3.19.85
Rādhā recites a verse describing the aroma of Kṛṣṇa's transcendental body. From <i>Govinda-līlāmṛta</i> (8.6)	C.C. 3.19.91

Description continues and mixed with another scent it steals away the mind of Cupid	C.C. 3.19.92-98
Kṛṣṇadāsa Kavirāja Gosvāmī in describing the four divisions of the Lord's pastimes in this chapter gives all credit to Śrīla Rūpa Gosvāmī, although Kṛṣṇadāsa is not a direct disciple	C.C. 3.19.101
Lord Caitanya visits Lord Jagannātha	C.C. 3.19.102
<i>Bhramara-gītā</i> – The Song to the Bumblebee from Ś.B. 10.47.12-21	C.C. 3.19. 107
Songs of the Queen of Dvārakā (Ś.B. 10.90.15-24) have special meaning	C.C. 3.19.108
Glories of hearing these narrations	C.C. 3.19.109-111
Day and night the Lord tasted blissful songs and verses in the association of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya	C.C. 3.20.4
The Lord glorifies chanting the Holy Name	C.C. 3.20.8
Verses glorify the Holy Names	C.C. 3.20.9-12
<i>Śikṣāṣṭaka</i> verse 1 – other 7 found in the texts 16, 21, 29, 32, 36, 39, 47	C.C. 3.20.12
Verses glorifying the holy names of Kṛṣṇa	C.C. 3.20.13-14
Verse #2 <i>Śikṣāṣṭaka</i>	C.C. 3.20.16
Points on Verse #2	C.C. 3.20.17-19
Verse #3	C.C. 3.20.21
Verses glorifying the points on #3	C.C. 3.20.22-26
<i>Prākṛta-sahajiyās</i> – pretentiously exhibiting ecstatic symptoms, it's all a show; when one is actually advanced in ecstatic love of Kṛṣṇa, he does not try to advertise himself. He endeavors to render more and more service	C.C. 3.20.28
Verse #4	C.C. 3.20.29
Points on Verse #4	C.C. 3.20.30
Verse #5	C.C. 3.20.32
Points on Verse #5	C.C. 3.20.33-34
Verse #6	C.C. 3.20.36
Points on Verse #6	C.C. 3.20.37
Verse #7	C.C. 3.20.39
Points on Verse #7	C.C. 3.20.40-42
Verse #8	C.C. 3.20.47
Points on Verse #8 are statements by Śrīmatī Rādhārāṇī	C.C. 3.20.48-60

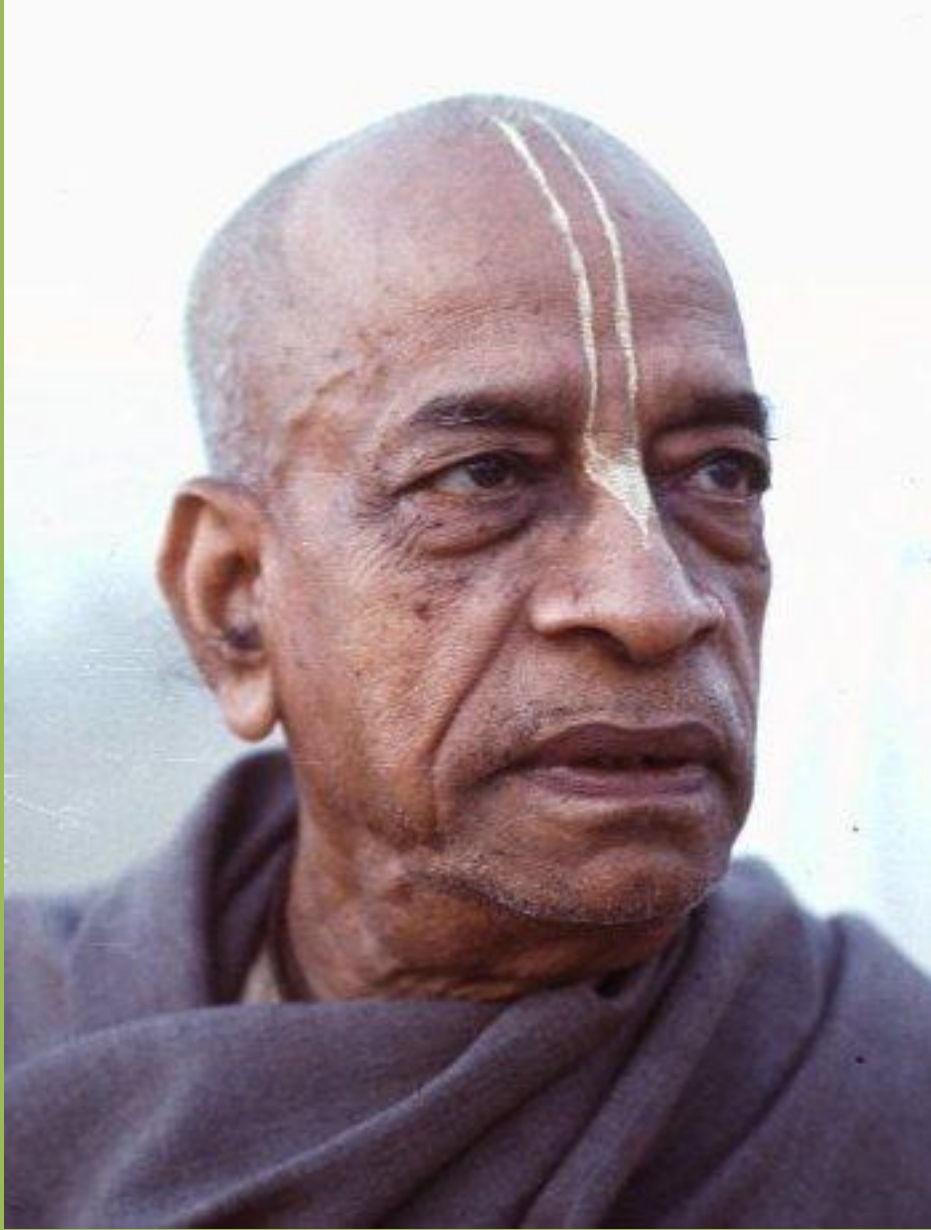
Purport: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura – Pure devotee has no way of sensing happiness except by seeing Kṛṣṇa happy in every respect. If Kṛṣṇa becomes happy by giving him distress, a devotee accepts this as the greatest happiness	C.C. 3.20.52
Devotee who is satisfied only with his own sense gratification certainly falls down from the service of Kṛṣṇa, he later joins the <i>prākṛta-sahajiyās</i> ,	C.C. 3.20.55
Story of a leprotic <i>brāhmaṇa</i> and his chaste wife who saved him from death. One should engage oneself exclusively for the satisfaction of Kṛṣṇa	C.C. 3.20.57
Caitanya Mahāprabhu’s ecstasy increases	C.C. 3.20.61
Verse #8 describes the pure love of Vṛndāvana	C.C. 3.20.62
Glories of these prayers	C.C. 3.20.65
Lists the scriptures that Lord Caitanya absorbed Himself in during His final pastimes on earth	C.C. 3.20.68
Lord Caitanya’s state of ecstasy continued for twelve years day and night	C.C. 3.20.69
Kavirāja Gosvāmī; Confessions and glorification of the Lord’s pastimes and of Vṛndāvana dāsa Ṭhākura	C.C. 3.20.72-74
Śrīla Bhaktisiddhānta Sarasvatī comments: All writers after Vṛndāvana dāsa Ṭhākura who are pure devotees are to be called Vyāsa but Vṛndāvana dāsa Ṭhākura is Vyāsadeva in describing Gaura-līlā	C.C. 3.20.82-87
Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī speaks about himself	C.C. 3.20.91-95
Kṛṣṇadāsa Kavirāja explains why he is writing	C.C. 3.20.96-101
Kṛṣṇadāsa Kavirāja repeats all the pastimes of the <i>Antya-līlā</i>	C.C. 3.20.103-140
Glorification of the 3 principal deities of Vṛndāvana	C.C. 3.20.142-143
Glorification of Caitanya Mahāprabhu and some of His principal associates	C.C. 3.20.144-146
Raghunātha dāsa Gosvāmī is the instructing master of Kṛṣṇadāsa Kavirāja. He is referred to as <i>śrī-guru</i>	C.C. 3.20.146
<i>Upādhyāya</i> – One who teaches when approached, one who teaches a part of the Vedas and one who teaches art	C.C. 3.20.147
He ends the narration glorifying <i>śrī-guru</i>	C.C. 3.20.148-149
He worships the readers	C.C. 3.20.150-153
Glorification of <i>Caitanya-caritāmṛta</i>	C.C. 3.20.154-155

Concluding Notation

Kṛṣṇadāsa Kavirāja and we ourselves have noted that there are people who are like hogs and pigs who will try to put obstacles in the propagation of Kṛṣṇa consciousness.

Concluding words by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda describing the offering of his translation of this great work *Śrī Caitanya-caritāmṛta* to the lotus feet of his spiritual master and my *parama-guru* His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Hare Kṛṣṇa!!!

Śrī Caitanya Mahāprabhu ki jaya!!!



“The Caitanya-caritāmṛta shows that there are many wonderful things to discover by glorifying the Supreme.”

(Śrīla Prabhupāda, Introduction to Śrī Caitanya-caritāmṛta)