

- Recap of Chapter 1, Part 2
 - The **catuḥ-ślokī** seed verses 33 & 34 ⇒ **sambandha-jñāna**; verse 35 ⇒ **prayojana**; and verse 36 ⇒ **abhidheya**
 - SP explains why KKG quotes these and preceding SB verses in CC ⇒ Missionary activities of Lord Caitanya could be understood
 - 1st **catuḥ-ślokī** verse ⇒ Transcendental knowledge of the Supreme Personality of Godhead (SPG), or **jñānam**
 - The personal aspect of the supreme is heavily emphasized

- 2nd **catuḥ-ślokī** verse ⇒ the realization of this knowledge, or **vijñānam**
- The Lord is detached from the workings of the material energy, **māyā**. The living entities, as parts and parcels of Lord Kṛṣṇa, are prone to be controlled by the external energy because although they are spiritual, in the material world they are encased in bodies of material energy. The eternal relationship of the living entities with the Supreme Lord is explained in that verse.

- 3rd **catuḥ-ślokī** verse ⇒ **rahasyam**, or confidential secret
⇒ **prema-bhakti** ⇒ **prajojana**, or the ultimate goal
 - The significance of why KKG quotes the **catuḥ-ślokī** verses in his CC in the first place because Lord Caitanya's entire mission is to freely distribute **kṛṣṇa-prema** to everyone, including even the most fallen, conditioned souls ⇒ the highest goal, **prajojana**, of the human form of life
 - Instructs that the SPG, by His inconceivable energies, is simultaneously one with and different from the living entities and the material energy. This knowledge is called **acintya-bhedābheda-tattva**, the doctrine of Lord Caitanya
 - When an individual living entity surrenders to Lord Kṛṣṇa, he can then develop natural transcendental love for the Supreme Lord. This surrendering process should be the primary concern of a human being.

- 4th **catuḥ-ślokī** verse ⇒ **tad-aṅgam**, or necessary paraphernalia ⇒ **vaidhi-sādhanā-bhakti**, or practice of engaging one's senses and the mind in discharge of devotional service according to scriptural rules and regulations under the guidance of a bona fide guru
 - The conditioned soul must ultimately approach a bona fide spiritual master and try to understand perfectly the material and spiritual worlds and his own existential position.
 - The words **anvaya-vyatirekābhyām**, or “directly and indirectly,” ⇒ Directly execute the process of devotional service and indirectly avoid obstacles to its progress.
- Another example of Guru-disciple is given here with the story of Bilva Mangala Thākura.

Chapter 1, Part 3: The conclusion (57-110)

- Proper association through **guru** and **sādhu**, or saintly personalities, the **Vaiṣṇavas** (58-64)
- Incarnations of Godhead (65-83)
 - Since it is discussed in much greater details in later chapters, we won't deal with it now
- Lord Caitanya and Lord Nityānanda—
allegorically, the sun & the moon (84-110)

Proper association through **guru** and **sādhū**, or saintly personalities, the **Vaiṣṇavas** (58-64)

- KKG emphasizes the fact that for sincere soul, the Supreme Lord in the form of **caitya-guru** (the Supersoul) will arrange suitable association (guru) to revive within the conditioned soul, the dormant love of God, covered by material conceptions.
- **Caitya-guru** (the Supersoul) & **āśraya-vigraha-guru** (the living spiritual master) [58]
 - Since the conditioned soul cannot directly meet Kṛṣṇa, the SPG, if he is sincere enough both in his desire and actual deed (making efforts to engage in ds), then Kṛṣṇa as the Supersoul will arrange him to meet a bona fide living guru so that the dormant propensity to serve the Supreme.

- Avoiding undesirable association [59]
 - To learn the transcendental science of Krsna, it is essential that one must avoid intimate association with undesirable elements (worldly-minded people who are not interested in KC). Rather, he should seek out the company of committed devotees
- Hearing in the association of devotees [60]
 - Initially, he must hear the science of devotion from a bona fide guru, and faithfully follow his instructions \Rightarrow execution of ds beginning with hearing and chanting of the holy name and **krsna-kathā** \Rightarrow **anartha-nivratti**, or gradual dissipation of his misgivings and other obstacles
- The Lord in the heart of the pure devotee [61]
 - Dormant inclination/capacity to engage in pure ds is revived by the grace of Krsna and guru \Rightarrow the Lord reveals Himself within his heart

- Pure devotees in the heart of the Lord [62]
 - “Saints are My heart, and I am their hearts. They do not know anyone but Me, and therefore I do not recognize anyone besides them as Mine.” (SB 9.4.68)
- Saints are places of pilgrimage [63]
 - Because the Lord is always with them within their heart, wherever a saintly person goes, that place becomes a place of pilgrimage. Indeed, the importance of holy places is due to the presence of such saintly persons.
- Two types of pure devotees [64]
 - i. **Pāriṣats**, or personal associates of the Lord from Vaikuṅṭha or Vṛndāvana
 - ii. **Sādhakas**, or neophyte devotees endeavoring to attain perfection

Allegories of the sun & the moon

Lord Caitanya and Lord Nityānanda

- Dissipate darkness upon arising
 - Purifies and disinfect the environment
 - Reveals true aspects of material objects
 - Do not necessarily appear at the same time
 - Spreads from east to west
- Dissipate darkness of ignorance by giving pure knowledge
 - Destroys cheating religions and dharma, artha, kāma & mokṣa
 - Illuminates innermost core of heart by removing inauspiciousness
 - Appear at the same time
 - KC spreads from east to west

- Five kinds of ignorance driven away by the appearance of the two Lords (102)
 - i. Accepting the body to be the self (false ego)
 - ii. Making material sense gratification one's standard of enjoyment
 - iii. Hankering for materialistic way of life
 - iv. Lamenting when unable to satisfy his intense material desires
 - v. Wondering if there is anything such as or beyond Absolute Truth—atheistic inclinations

- **Conclusions (108-109)**

- “If one patiently hears about the glories of Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu—and Their devotees, devotional activities, names, fame, and the mellows of Their transcendental loving exchanges—one will learn the essence of the Absolute Truth. Therefore I have described these [in the Caitanya-caritāmṛta] with logic and discrimination.”

- Conclusive verse at the end of each chapter (110)
- This is to acknowledge and offer respects KKG's śikṣā-gurus, Śrī Rūpa and Śrī Raghunātha dāsa Gosvāmi, seeing himself as their humble servant.

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

“Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.”