



The pastimes of Lord Caitanya Mahāprabhu in His youth (Ādi_17)

- The advent of Lord Caitanya (Chapter 13)
- The childhood pastimes to the age 5—**Bālyalīlā** (Chapter 14)
- The Lord's pastimes to the age 10—**Paugāṇḍalīlā** ⇒ **Nimāi-panḍita** (Chapter 15)
- His pastimes to the age 16—**Kaisoralīlā** ⇒ Defeated **Digvijayī Keśava Kāśmīrī Paṇḍita** (Chapter 16)
- The Lord's youthful pastimes to age 24, culminating into His acceptance into **sannyāsa**, or renounced order of life—**yauvana-līlā** (Chapter 17)

- The Lord went to Gayā externally to offer respectful obeisances to His forefathers ⇒ The process of **piṇḍa-dāna**, or **śrāddha** ceremony ⇒ Got spiritually initiated by Śrīla Īśvara Purī ⇒ Immediately thereafter displayed symptoms of love of Godhead, and continued so even after returning home (8, 9).
- Delivered **kṛṣṇa-prema** to His mother, Śācidevī, to nullify her offense at the feet of Advaita Ācārya to whom He later gave a vision of the Lord's universal form ⇒ Śrīvāsa Thākura then worshiped the Lord by the process of **abhiṣeka** ⇒ Lord Nityānanda Prabhu appeared to whom the Lord exhibited His 6-, 4-, and 2-armed forms ⇒ Offering of **Vyāsa-pujā** ⇒ Deliverance of Jagāi & Mādhāi ⇒ The devotees had the vision of the Lord's specific pastimes for 21 hours (10-19).



- Lord Caitanya elaborately explained the import of the “**harer nāma**” verse from the **Bṛhad-Nārādīya Purāṇa** (20-34)

**harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatih anyathā**

“In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.” (21)

**kali-kāle nāma-rūpe kṛṣṇa-avatāra
nāma haite haya sarva-jagat-nistāra**

“In this Age of Kali, the holy name of the Lord, the **Hare Kṛṣṇa mahā-mantra**, is the incarnation of Lord Kṛṣṇa. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered.” (22)

- For emphasis, the words “**eva,**” “**harer nāma,**” and “**na asti,** or nothing else” repeat 3X, just to make common people understand exclusiveness of the chanting of the holy name (23, 25).
- The word “**kevala,** or only” prohibits all other processes, such as **jñāna-yoga, mystic-yoga, karma-yoga,** or performance of austerities (24).
- To chant the holy name, one should be humbler than the grass and devoid of all desire for personal honor or recognition, but he should offer others all respectful obeisances. One should be satisfied and tolerant with whatever that comes of its own accord under all conditions ⇒ Such devotional behavior solidly maintains his devotional service ⇒ The Lord regularly led congregational chanting in the house of Śrīvāsa Thākura every night for one full year. (26-34)

- The ecstatic chanting of the holy name should be performed with the doors closed to prevent non-believers who out of envy may commit offense against the Vaiṣṇavas (35-59)
 - The example of Gopāla Cāpāla, who tried to discredit Śrīvāsa Thākura ⇒ got inflicted with an attack of leprosy that even Lord Caitanya became angry and won't deliver him until after Śrīvāsa Thākura himself pardoned him upon his surrender.
- Another **brāhmaṇa**, who was also a non-believer, cursed the Lord to become bereft of all material happiness, but the Lord felt great jubilation within Himself (60-64).
- Lord Caitanya respected Advaita Ācārya as His spiritual master, but he would rather serve the Lord ⇒ Pretended to be on the path of philosophical speculation ⇒ seemingly angered the Lord, which pleased Advaita Ācārya. (65-68)

- Bestowed mercy to Murāri Gupta, who was a great devotee of Lord Rāmacandra, Śrīdhara, and Haridāsa Thākura, who is an incarnation of Prahlāda Mahārāja (69-71).
- Lord Caitanya became greatly unhappy upon hearing a student misinterpreting the glories of the holy name as a prayer of exaggeration (72-78).
- A mango distribution festival (79-89)
 - Once when all His devotees became greatly fatigued following **saṅkīrtana**, Lord Caitanya sowed a mango seed in the yard, which immediately fructified into a tree, began to fully grow producing ripened mangos all through 12 months, which were all red and yellow with no seed inside and skin outside ⇒ Eating just one such mango would completely satisfy one's hunger ⇒ By His own will, the Lord immediately stopped assembled clouds from pouring heavy rain.

- Displayed the moods of Lord Nṛsimhadeva and Lord Śiva at the house of Śrivāsa Thākura (90-102).
- Meeting an astrologer, who actually knew past, present and future; and inquiring from him as to who the Lord was in His previous birth (103-114)
 - The astrologer, following his calculations, revealed that He was and even presently is indeed the SPG, Lord Nārāyaṇa Himself, full of opulences
 - The Lord rather kidded him smilingly and said that He was a cowherd boy and because of His pious activities He has now become the son of a brāhmaṇa.

- Displayed the mood of Lord Balarāma in His pastime of attracting the river Yamunā (115-120).
- Lord Caitanya's discourse with the Muslim Megistrate, Chand Kazi (121-226)
 - The Lord had set a routine of congregational chanting of the holy name loudly along with beating of the **mr̥daṅgas** and clashing of hand bells by all the citizens of Navadvīpa ⇒ Local Muslims were greatly infuriated ⇒ Complained to the Kazi, who while angrily breaking a **mr̥daṅga** strictly forbade performing **saṅkīrtana** with a threat of not only confiscating all their property, but even converting them into a Muslim.

- Upon being appealed by the frightened citizens, Lord Caitanya demonstrated by initiating a first non-violent, civil disobedience act to strongly and loudly protest against the unjust order of the Kazi ⇒ Formed three parties to perform **kīrtana** led in the front by Haridāsa Thākura, in the center by Advaita Ācārya, and in the rear by the Lord Himself dancing along with Nityānanda Prabhu.
- The procession finally reached at the door of the Kazi, who became very much afraid and hid himself with his room.
- Some of the people in the procession were naturally very much agitated and thus began retaliating against the Kazi by wrecking his house and flower garden.

- Mahāprabhu had the Kazi come and offered him due respect and a seat ⇒ In a friendly and respectful way, the Lord inquired of his non-response.
- The Kazi explained that was because of the angry mood on the part of the Lord's party ⇒ Now that the Lord Himself is pacified, he has come to receive Him as his guest of honor.
- Invoked a village relationship with Nilāmbara Cakravartī as his uncle, who happens to be the Lord's maternal grandfather ⇒ “When a nephew is very angry, his maternal uncle is tolerant, and when the maternal uncle commits an offense, the nephew does not take it very seriously.”
- The Lord debated with the Kazi, who conceded his defeat at the end.

The Kazi's response to the Lord's questions

- According to the Koran, there are two ways of advancement
 - **Pravr̥tti-mārga** ⇒ regulated animal killing in accordance with Koran ⇒ no sin
 - **Nivr̥tti-mārga** ⇒ killing of animals is prohibited
- In Your own Vedic injunction there is cow sacrifice ⇒ **Go-medha yajna**
- The Kazi conceded that the Koran is not logical and philosophical ⇒ Full of imagination and mistaken ideas ⇒ But as a Muslim, he must abide by for the sake of his community.

Mahāprabhu's forceful refute

- Cows clearly should not be killed
- Old and invalid cows can be killed only when great sages were able to revive and rejuvenate them by chanting Vedic hymns ⇒ Not a true killing but an act of great benefit
- In Kali-yuga, however, there are no such powerful **brāhmaṇas** ⇒ All kinds of animal sacrifices are forbidden ⇒ Because of sinful acts

The Kazi's response to the Lord's questions

- To respond why he do not forbid the performance of Hindu ceremonies in spite of being the Kazi, he first addressed the Lord as Gaurahari, and then recalled how he encountered Lord Nrsimhadeva's wrath in his dream when he initially forbade the chanting ⇒ He even had the Lord's marks on his chest
- Even the local Muslims, who had complained, were chastised but were purified even by unintentional chanting the holy name.

Mahāprabhu's forceful refute

- The Lord, upon hearing the Kazi, blessed him and declared that all his sinful reactions were nullified because of his chanting of the holy names: Krsna, Hari, and Nārāyaṇa.
- The Lord had him pledge that no one in his generations in the future would check this congregational chanting of the holy name.

- Finally, the chapter shows that the same son of mother Yaśodā, Lord Kṛṣṇa, tasted four transcendental mellows of devotional service in His form of Śacīnandana, the son of mother Śacī. To understand Śrīmatī Rādhārāṇī's ecstatic love for Him, Lord Śrī Kṛṣṇa assumed the form of Lord Caitanya Mahāprabhu. The attitude of Śrīmatī Rādhārāṇī is considered the superexcellent devotional mentality. As Caitanya Mahāprabhu, Kṛṣṇa Himself assumed the position of Śrīmatī Rādhārāṇī to taste Her ecstatic situation. No one else could do this. (227-336; The chapter summary)

- When Śrī Kṛṣṇa assumed the form of the four-armed Nārāyaṇa, the gopīs showed their respect, but they were not very interested in Him. In the ecstatic love of the gopīs, all worshipable forms but Kṛṣṇa are rejected. Among all the gopīs, Śrīmatī Rādhārāṇī has the highest ecstatic love. When Kṛṣṇa in His form of Nārāyaṇa saw Rādhārāṇī, He could not keep His position as Nārāyaṇa and again assumed the form of Kṛṣṇa.
- The King of Vrajabhūmi is Nanda Mahārāja, and the same person in Navadvīpa is Jagannātha Miśra, the father of Caitanya Mahāprabhu. Similarly, mother Yaśodā is the Queen of Vrajabhūmi, and in the pastimes of Lord Caitanya she is Śacīmātā. Therefore the son of Śacī is the son of Yaśodā. Śrī Nityānanda occupies an ecstatic position of parental love in servitude and fraternal attraction. Śrī Advaita Prabhu exhibits the ecstasy of both fraternity and servitude. All the Lord's other associates, situated in their original love, engage in the service of Lord Caitanya Mahāprabhu.

- The same Absolute Truth who enjoys as Kṛṣṇa, Śyāmasundara, who plays His flute and dances with the gopīs, sometimes takes birth in a **brāhmaṇa** family and plays the part of Śrī Caitanya Mahāprabhu, accepting the renounced order of life. It appears contradictory that the same Kṛṣṇa accepted the ecstasy of the gopīs, and of course this is very difficult for an ordinary person to understand. But if we accept the inconceivable energy of the Supreme Personality of Godhead, we can understand that everything is possible. There is no need of mundane arguments in this connection, because mundane arguments are meaningless in regard to inconceivable potency.
- At the end of the seventeenth chapter, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, following in the footsteps of Śrīla Vyāsadeva, has summarized all the **ādi-līlā** pastimes separately.