

# An Outline Map of Mahāprabhu's Fundamental Teachings as found in *Śrī Caitanya-caritāmṛta, Madhya-līlā, Chapter 20*

Verses 108-113 Sarva-śaktimān (Daśa-mūla-tattva 3)

Verses 114-119 Baddha-jīvas (Daśa-mūla-tattva 6)

Verses 120-126, 138-139 Śuddha-bhakti (Daśa-mūla-tattva 9)

The conclusion is that devotional service is the only means for approaching the Supreme Personality of Godhead. This system is therefore called *abhidheya*. This is the verdict of all revealed scriptures.

— CC Madhya 20.139

Verses 142-143 Kṛṣṇa-prīti (Daśa-mūla-tattva 10)

Verses 149-163 Sarva-śaktimān (Daśa-mūla-tattva 3)

**Only by devotional activity can one understand the transcendental form of the Lord, which is perfect in all respects. Although His form is one, He can expand His form into unlimited numbers by His supreme will.**

— CC Madhya 20.164

Verses 165-249 Sarva-śaktimān (Daśa-mūla-tattva 3)

— Many types of expansions described

*Up to this verse (250), the many types of expansions have been described. Now the manifestations of the Lord's different potencies will be described.*

— CC Madhya 20.250p

Verses 250-376 Sarva-śaktimān (Daśa-mūla-tattva 3)

— Manifestations of Lord's different potencies

There are six types of incarnations (*avatāras*) of Kṛṣṇa. One comprises the incarnations of Viṣṇu (*puruṣa-avatāras*), and another comprises the incarnations meant for the performance of pastimes (*līlā-avatāras*). There are incarnations that control the material qualities (*guṇa-avatāras*), incarnations associated with the reign of each Manu (*manvantara-avatāras*), incarnations in different millenniums (*yuga-avatāras*) and incarnations of empowered living entities (*śaktyāveśa-avatāras*).

— CC Madhya 20.245-246

*viṣṇos tu trīṇi rūpāṇi  
puruṣākhyāny atho viduḥ  
ekam tu mahataḥ sraṣṭṛ  
dvitīyaṁ tv aṇḍa-saṁsthitam  
trītiyaṁ sarva-bhūta-sthaṁ  
tāni jñātvā vimucyate*

Viṣṇu has three forms called *puruṣas*. The first, Mahā-Viṣṇu, is the creator of the total material energy [*mahat*], the second is Garbhodaśāyī, who is situated within each universe, and the third is Kṣīrodaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of *māyā*.

— CC Madhya 20.251

\* *puruṣa-avatāras* Verses 250-265

- (1) Mahā-Viṣṇu Verses 265-268,  
Verses 278-289
- (2) Garbhodakaśāyī-Viṣṇu Verses 292-293
- (3) Kṣīrodakaśāyī-Viṣṇu Verses 294-295

- \* *līlā-avatāras* Verses 297-299
- \* *guṇa-avatāras* Verses 301-318
- \* *manvantara-avatāras* Verses 319-328
- \* *yuga-avatāras* Verses 329-349
- \* *śaktyāveśa-avatāras* Verses 367-377

**Verses 377-384** Sarva-śaktimān (Daśa-mūla-tattva 3)  
— Characteristics of Kṛṣṇa's childhood, boyhood and youth

**Verses 385-397** Sarva-śaktimān (Daśa-mūla-tattva 3)  
— Kṛṣṇa nitya-līlā

**Verses 398-402** Sarva-śaktimān (Daśa-mūla-tattva 3)  
— Kṛṣṇa is perfect, more perfect and most perfect according to His manifestation of transcendental qualities.

**Thus I have briefly described Kṛṣṇa's manifestation of transcendental forms. This subject matter is so large that even Lord Ananta cannot describe it fully. In this way Kṛṣṇa's transcendental forms are expanded unlimitedly. No one can count them. Whatever I have explained is simply a little glimpse.** It is like showing the moon through the branches of a tree. Whoever hears or recites these **descriptions of the expansions of Kṛṣṇa's body** is certainly a very fortunate man. Although this is very difficult to understand, one can nonetheless acquire **some knowledge about the different features of Kṛṣṇa's body.**

— CC Madhya 20.403-405