



The later pastimes of Lord Caitanya Mahāprabhu (Madhya_1)

- 1) Glorification of **Caitanya-Bhāgavata** & Nityānanda Prabhu (8-30)
- 2) Literary work of Sanātana, Rūpa & Jīva Gosvāmi (31-86)
- 3) Synopsis of post-**sannyāsa** pastimes (87-101)
- 4) Mahāprabhu's travels to southern India, returning to Jagannatha Puri, and then on Vṛndāvana via Bengal (102-165)
- 5) At Rāmakeli, Lord Caitanya meets with Rūpa & Sanātana, who offers prayers unto Him, and the Lord responds (166-268)
- 6) Śrīvāsa and others glorify Mahāprabhu as Lord Kṛṣṇa, but the Lord chastised them as if He was angry (269-287)

1) Glorification of **Caitanya-Bhāgavata** & Nityānanda Prabhu (8-30)

- “I shall describe only in synopsis that portion which Vṛndāvana dāsa Ṭhākura has described very elaborately in his book **Caitanya-maṅgala**. Whatever incidents are outstanding, however, I shall later elaborate. Actually the authorized compiler of the pastimes of Śrī Caitanya Mahāprabhu is Śrīla Vṛndāvana dāsa, the incarnation of Vyāsadeva. Only upon his orders am I trying to chew the remnants of food that he has left. Placing his lotus feet upon my head in great devotion, I shall now describe in summary the Lord’s final pastimes.” (11-14)

- “Vaiṣṇavas give credit to others and serve submissively the orders of superiors without trying to compete or supersede.” (HG Gauranga Prabhu)
- **TECC Madhya-līlā** power points are primarily based on study notes of HG Gauranga Prabhu
 - http://ebooks.iskcondesiretree.info/index.php?q=f&f=%2Fpdf%2FGauranga_prabhu_Study_guides%2FChaitanya_a_Charitamrita%2FMadhya_Lila

- “Śrī Nityānanda Prabhu is by nature very much inspired in rendering transcendental loving service to Lord Kṛṣṇa. Now, being ordered by Śrī Caitanya Mahāprabhu, He distributed this loving service anywhere and everywhere. Although Nityānanda Prabhu is none other than Balarāma Himself, He nonetheless always thinks of Himself as the eternal servant of Lord Śrī Caitanya Mahāprabhu. In this way, Śrī Nityānanda Prabhu introduced the cult of Śrī Caitanya Mahāprabhu to everyone without discrimination. Even though the people were fallen souls and blasphemers, they were delivered by this process. ” (25, 28-30)

2) Literary work of Sanātana, Rūpa & Jīva Gosvāmi (31-86)



nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

“I offer my respectful obeisances unto the six Gosvamis, namely Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Raghunatha dasa Gosvami, Sri Jiva Gosvami, and Sri Gopala Bhatta Gosvami, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds and they are worth taking shelter of because they are absorbed in the mood of the gopis and are engaged in the transcendental loving service of Radha and Krsna.”

- “Devotional service (ds) is the essence of Vedic knowledge and not a sentimental activity. The subject matter of preaching must be ds. The conclusion of ds is by śāstric analysis, which must be done under orders of superiors. One can understand the most confidential ds of Vṛndāvana by śiṣṭācāra (submissiveness), vicāra (study) and pracāra (preaching through saṅkīrtana).” (HG Gauranga Prabhu)

- Books by Sanātana (Madhya 24.329-345)
 - **Vaiṣṇava-toṣaṇī**—Commentary on SB
 - **Hari-bhakti-vilāsa**—Guru-disciple relationship, initiation, Deity service, Vaiṣṇava etiquette or behavior and festivals, chanting of the holy name, **Ekādaṣī** fasting, etc.
 - **Bṛhad-Bhāgavatāmṛta**—Two parts, both of which deal with the discharge of ds (analytical study and different grades of intimate devotees, the topmost being the gopīs of Vṛndāvana headed by Śrī Rādhē), and glories of the spiritual world
 - **Daṣama-ṭippanī**—Commentary on the 10th Canto of SB
 - **Daṣama-carita**

- Innumerable books by Rūpa
 - Bhakti-rasāmṛta-sindhu—The science of ds
 - Vidagdha-mādhava
 - Ujjvala-nilāmaṇi
 - Lalita-mādhava
 - Dāna-keli-kaumudī
 - Stavā-valī
 - Līlā-cchanda
 - Padyāvalī

- Books by Jīva (composed a total in excess of 400,000 verses) notable among these is the **Ṣat-**, or **six-sandarbha**
 - 1) **Tattva**—proving that SB is the most authoritative evidence directly pointing to the Absolute Truth
 - 2) **Bhagavata**—Distinction between impersonal Brahman, the localized Supersoul & the Personality of Godhead, Śrī Bhagavān, the mode of pure goodness, etc.
 - 3) **Paramātmā**—Explanation of how the Supersoul exists in countless living entities
 - 4) **Krsna**—Krsna is the SPG, His pastimes and qualities, Supremacy over Mahā-Viṣṇu and so forth, all incarnations and expansions simultaneously exist in the body of Krsna, etc.

- 5) **Bhakti**—Discussion of how ds can be directly executed, superiority over **karma-**, **jñāna-** mystic-**yoga** and so forth
- 6) **Priti**—A thesis on **krsna-prema** and its superiority over different kinds of liberation, different types of mellows enjoyed in the loving affairs of the gopīs headed by Śrī Rādhe, the utmost attractiveness of conjugal love, and discussion of overlapping of different **rasas**, or mellows.
- **Gopāla-campū**—The eternal pastimes of Lord Krsna and transcendental mellows enjoyed in Vraja

- Rūpa composes verses according to Lord Caitanya's heart (57-75)
 - Lord had established His headquarters at Jagannātha Puri, where He displayed His emotions corresponding to the gopīs suffering the pain of separation from Lord Kṛṣṇa. Thus all His devotees in Bengal used to visit the Lord every year, especially at the **Ratha-yatrā** festival.
 - However, since Jagannātha temple allows only Hindus, Rūpa, Sanātana and Haridāsa Thākura, because of their intimate Muslim connections, out of humility avoided entry into the temple. Lord Caitanya, however did not approve of this ruling. As such, the Lord Himself used to visit them outside of the temple.

- After reading the verse 67 composed by Rūpa, Mahāprabhu went into ecstatic mood ⇒ Rūpa immediately fell down at the Lord's lotus feet like a rod.
- Responding to the Lord's astonishment as to how Rūpa could know the purport of His verse, Svarūpa Dāmodara Gosvāmi responded that the fact that Rūpa could understand the mind and mood of the Lord, he must have the Lord's special mercy.
- By the Lord's grace, anyone can understand His mind and intentions.

3) Synopsis of post-**sannyāsa** pastimes (87-101)

- After accepting the **sannyāsa** order, Mahāprabhu proceeded toward Vṛndāvana (91).
 - Unlike the Māyāvādi **sannyāsī**, the Vaiṣṇava **sannyāsī** detaches from material things and attaches to Kṛṣṇa.
 - A devotee in renounced order of life must adjust things before renouncing (95).
 - At His mother's request, the Lord established Jagannātha Puri as His headquarters after **sannyāsa**.

4) Mahāprabhu's travels to southern India, returning to Jagannatha Puri, and then on Vṛndāvana via Bengal (102-165)

- The Lord is renown as **patita-pāvana**, the savior of all fallen souls ⇒ Proved this by saving His servant Kṛsnadasa from the wrath of Bhaṭṭathāri (112).
- Mental worship of Nṛsimhananda Brahma-cāri ⇒ The Lord, being **bhāva-grāhī**, or appreciative of the sentiment, accepts devotees' devotional attitude (155-162)
 - Service must be in relation with the SPG
 - Mentally he could not construct the road beyond **Kānāi-naṭaśālā** ⇒ He concluded that the Lord would not go to Vṛndāvana at that time.



5) At Rāmakeli, Lord Caitanya meets with Rūpa & Sanātana, who offers prayers unto Him, and the Lord responds (166-268)

- As Lord Caitanya was on His way from Jagannātha Puri to Vṛndāvana via Bengal, hundreds of thousands of people were following the Lord's entourage (166-174).

- Rūpa's conversation with Nawab (175-181)
 - The Nawab was astonished as to how such a huge mass of people could be following a person, who is not giving any charity to them. He concluded that the person, Mahāprabhu must be a messenger of the Supreme Lord.
 - He thus inquired from his confidential minister, Rūpa, who responded that since the Nawab was the king of Bengal and a king is a representative of the Supreme Lord, he should inquire within himself. The Nawab was so much impressed that he even admitted that Mahāprabhu must be the Supreme Lord Himself.

Rūpa & Sanātana offering prayer's to Mahāprabhu in great humility (182-206)

- **nīca-jāti**, or low birth; **nīca-saṅgī**, or bad association; **nīca kāja**, or abominal employment ⇒ One becomes sinful even simply by associating with those who are sinful by their actual deeds ⇒ We are ashamed even by standing in front of Your Lordship ⇒ Three kinds of birth ⇒ seminal, saṁskra and Guru ⇒ Their **brahminical** culture was lost because of their employment with the Muslim king and adaptation of Muslim customs and names ⇒ Identified themselves with the lowest caste and fallen (189)
- At birth in a top class **brāhmaṇa** (**sārasvata**) family, they were named as Amara (Sanātana) and Santosha (Rūpa). Due to their noble characters and academic proficiency in Sanskrit and Arabic languages, they were later forced into government service by the sultan of Bengal, Nawab Husain Shah (1493–1519), which led to their excommunication from Hindu society by the orthodox **brāhmaṇa** caste of Bengal. Rupa became the Sultan's chief secretary (Dabir Khāsa), while Sanātana became the state revenue minister (Sākara Mallika).

Rūpa & Sanātana offering prayer's to Mahāprabhu in great humility (182-206)

- O my Lord! Your very incarnation is to deliver fallen souls ⇒ How sinful are we? Worst than even Jagāi and Mādhāi, who were delivered by Your mercy ⇒ Yes, they were addicted to sinful activities, but burned to ashes simply by chanting the holy name, albeit by blasphemy (190-197)
- Jagāi and Mādhāi ⇒ Belonged to **brāhmaṇa** caste, residents of the holy **dhāma**, Navadvīpa, never served low class people, and nor were they instruments to abominable activities (193)
- By associating with meat-eaters, one attains the character of meat-eaters ⇒ sanction of slaughter houses ⇒ deprecation of Vedic principles (197)

Rūpa & Sanātana offering prayer's to Mahāprabhu in great humility (182-206)

- Regardless of whether sense gratification through pious (**su-**) or impious (**ku-**) ditch of entanglement (**-viṣaya-garta**) ⇒ same position as that of a worm in stool ⇒ moist or dry, stool is stool ⇒ worm cannot get out of stool by its own endeavor (198)
- Only You can deliver us because of Your transcendental strength ⇒ You are patita-pāvana, the savior of the fallen souls ⇒ Service to the SPG ⇒ Satisfaction and freedom from anxiety (199-206)
- Freedom from contamination means no sense gratification and speculation ⇒ Regardless of material activity whether pious or impious, it is compared to stool ⇒ One need help to get out of material existence because of being overly attached to material sense gratification and suddenly cannot become Kṛṣṇa consciousness
- By saving us the most fallen souls, You will be true to Your name and mission

- Lord Caitanya responds (207-220)
 - “Please give up your extreme humility because it breaks My heart. Now onwards, your names will be Rūpa & Sanātana Gosvami.” ⇒ Name change after spiritual initiation indicate status change ⇒ Essential, otherwise one would continue in bodily conception of life ⇒ He is now a servant of Krsna ⇒ The disciple should immediately begin marking his body, especially his forehead, with **tilaka** ⇒ These are spiritual marks of being a Vaiṣṇava (207-210)
 - “If a woman is attached to a man other than her husband, she will appear very busy in carrying out her household affairs, but within her heart, she is always relishing feelings of association with her paramour.” (211)
 - All the devotees were greatly delighted to see the Lord bestowing His mercy to Rūpa & Sanātana ⇒ Non-jealous nature of a true Vaiṣṇava (218)

- Rūpa & Sanātana humbly appeal to the Lord to drop His plan to visit Vṛndāvana at this time because of His huge entourage, and the Lord obliged (221-231)
 - One must visit holy place for spiritual inspiration, and not for commercial purpose like raising funds
 - The Lord concluded that He would go alone to Vṛndāvana
 - The Lord then arrived at Śāntipura in the house of Advaitācārya, where He met His mother, Sacīdevī, and returned to Jagannātha Puri.
 - Later He embarked on His travel to Vṛndāvana via Benaras and Praāga where the Lord personally instructed both the brothers on the science of devotional service.

6) Śrīvāsa and others glorify Mahāprabhu as Lord Kṛṣṇa, but the Lord chastised them as if He were angry (269-287)

- One must glorify only Kṛṣṇa and His holy names. He warned them to not become independent and impudent.
- Many pseudo-**sāmpradāyas** invent ways not approved by the **ācāryas**, who are bona fide teachers who teach by their own examples on the authority of authentic scriptures
- Mahāprabhu Himself here prohibit such practice.