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*na vyaṁ kavayo na tarkikā  
na ca Vedānta-nitānta-pāragāḥ  
na ca vādi-nivārakāḥ param  
kapaṭābhīra-kiśora-kiṅkarāḥ*

*We are not poets. We are not logicians. We are  
not philosophers who have crossed to the farther  
shore of Vedānta. We are not eloquent debaters.  
We are the servants of a rascal cowherd boy.*

*—Sri Sarvabhauma Bhattacharya*



THE MEETING OF SARVABHAUMA BHATTACHARYA  
AND LORD SRI CHAITANYA MAHAPRABHU  
*Srila BhaktivinodaThakura*

When Sri Chaitanya Mahaprabhu went in to the temple of Lord Jagannatha, He immediately fainted. Sarvabhauma Bhattacharya then took Mahaprabhu to his home. Meanwhile, the brother-in-law of Sarvabhauma Bhattacharya, Gopinatha Acarya met Mukunda Datta and talked to him about Chaitanya Mahaprabhu's acceptance of *sannyāsa* and His journey to Jagannatha Puri. After hearing about Sri Chaitanya Mahaprabhu's fainting and His being carried to the home of Sarvabhauma Bhattacharya, many people went there to see the Lord. Srila Nityananda Prabhu and the other devotees then visited the temple of Lord Jagannatha, and when they came back to the house of Sarvabhauma Bhattacharya, Sri Chaitanya Mahaprabhu had returned to external consciousness. Sarvabhauma Bhattacharya received everyone and distributed *mahā-prasādam* with great care. The Bhattacharya then became acquainted with Sri Chaitanya Mahaprabhu and arranged accommodations for Him at his aunt's house. His brother-in-law, Gopinatha Acarya, philosophically established that Lord Chaitanya Mahaprabhu

was Krishna Himself, but Sarvabhauma and his many disciples could not accept this. However, Gopinatha Acarya convinced Sarvabhauma that no one can understand the Supreme Personality of Godhead without being favored by Him. He proved by *sāstric* quotation, quotations from the revealed scriptures, that Sri Chaitanya Mahaprabhu was Krishna Himself in person. Still, Sarvabhauma did not take these statements very seriously. Hearing all these arguments, Chaitanya Mahaprabhu told His devotees that Sarvabhauma was His spiritual master and that whatever he said out of affection was for everyone's benefit.

— *Amṛta-pravāha-bhāṣya* of Śrīla BhaktivinodaThākura, Summary of *Caitanya caritamṛta Madhya Lila Chapter 6*.

### WHO IS SARVABHAUMA BHATTACHARYA?

*His Divine Grace*

*A.C. Bhaktivedanta Swami Prabhupada*

The original name of Sarvabhauma Bhattacharya was Vasudeva Bhattacharya. Vidyanagara his birth place, is about four kilometres away from the Navadvīpa or Canpahati railway station. His father, Mahesvara Visharada was a very much celebrated man. It is said that Sarvabhauma Bhattacharya was the greatest logician of his time in the whole



of India. At Mithila, in Bihar, he became a student of a great professor named Paksadhara Mishra, who did not allow any student to note down his explanations of logic. Sarvabhauma Bhattacharya was so talented, however, that he learned the explanations by heart, and when he later returned to Navadvīpa he established a school for the study of logic, thus diminishing the importance of Mithila. Students from various parts of India still come to Navadvīpa to study logic. According to some authoritative opinions, the celebrated logician Raghunatha Shiromani was also a student of Sarvabhauma Bhattacharya. In effect, Sarvabhauma Bhattacharya became the leader of all students of logic. Although he was a *grhastha* (householder), he even taught many *sannyāsīs* in the knowledge of logic.

He started a school at Jagannatha Puri for the study of *Vedānta* philosophy, of which he was a great scholar.

— Śrī Caitanya-caritāmṛta » Madhya-līlā » Chapter 10: The Lord's Return to Jagannātha Purī » Verse:130 » Purport.

#### THE CONVERSATION WHICH ESTABLISHED THE SUPREMACY OF LORD CHAITANYA Śrīla Krishnadas Kaviraja Goswami

The next morning, Sri Chaitanya Mahaprabhu and Sarvabhauma Bhattacharya visited the temple of Lord Jagannatha together. Both of them were in a pleasant mood. When they went in to the temple, Sarvabhauma Bhattacharya offered Chaitanya Mahaprabhu a seat, while he himself sat down on the floor out of respect for a *sannyāsī*. He then began to instruct Lord Chaitanya Mahaprabhu on *Vedānta* philosophy, and with affection and devotion, he spoke to the Lord as follows.

The Bhattacharya said, "Hearing *Vedānta* philosophy is a *sannyāsī*'s primary duty. Therefore without hesitation You should study *Vedānta* philosophy, hearing it from a superior person continuously." Lord Chaitanyareplied, "You are showing mercy to Me, and therefore I think it is My duty to do as you suggest." Thus for seven days Sarvabhauma Bhattacharya continually expounded *Vedānta* philosophy and Sri Chaitanya Mahaprabhu listened by. However, Chaitanya Mahaprabhu did not say anything and did not indicate whether he agreed or not. He simply sat there and listened to the Bhattacharya. On the eighth day, Sarvabhauma Bhattacharya said to Chaitanya Mahaprabhu, "You have been listening to *Vedānta* philosophy from me for the last seven days. "You have been simply listening, remaining silent. Since You have not said whether You think it is right or

wrong, I don't know whether You are actually understanding *Vedānta* philosophy or not." Sri Chaitanya Mahaprabhu replied saying, "I am a fool, and consequently I do not study the *Vedānta*- sūtra. I am just trying to hear it from you because of your instruction. "It is only for the sake of executing the duties of the *sannyāsa* (renounced) order that I listen. Unfortunately, I cannot understand in the least the interpretation you are presenting." Sarvabhauma Bhattacharya replied, "I accept that You do not understand. Yet one who does not understand usually inquires about the subject matter. You are hearing again and again, yet You remain silent. I cannot actually understand what you are thinking." Sri Chaitanya Mahaprabhu then revealed His mind, saying, "I can understand the meaning of each sūtra very clearly. However your explanations have simply disturbed My mind. The meaning of the aphorisms in the *Vedānta-sūtra* contain clear purports in themselves; but the alternative purports you have presented simply covered the meaning of the sūtras like a cloud. You do not explain the direct meaning of the *Brahma*- sūtras. Indeed, it appears that your purpose is to cover their real meaning."

"The *Vedānta-sūtra* is the summary of all the *Upaniṣads*; therefore whatever direct meaning is present in the *Upaniṣads* is also presented in the *Vedānta*- sūtra, or *Vyāsa-sūtra*. In every case the direct meaning must be accepted without interpretation. However, you recklessly abandon the direct meaning and present an imaginative interpretation. Although there is other evidence, the evidence given in the Vedic version must be taken as primary. The Vedic version understood directly is primary evidence. For example, Conch shells and cow dung are simply the bones and the stool of some living entities, but according to the Vedic version they are both considered very pure. "The Vedic statements are self-evident. Whatever is stated there must be accepted. If we interpret it according to our own imagination, the authority of the *Vedas* is immediately lost. The *Brahma*- sūtra, compiled by Śrīla Vyāsadeva, is as radiant as the sun. One who tries to interpret its meaning simply covers that sunshine with a cloud. All the *Vedas* and literature that strictly follows the Vedic principles explain that the Supreme Brahman is the Absolute Truth, the greatest of all, and a feature of the Supreme Lord. Actually, the Supreme Absolute Truth is a person, the Supreme Personality of Godhead, resplendent with all opulence. You are trying to explain Him as impersonal and formless. Wherever there is an impersonal description in the *Vedas*, it is meant to establish that everything



belonging to the Supreme Personality of Godhead is transcendental and free of mundane characteristics.”

“Whenever Vedic *mantras* describe the Absolute Truth impersonally, in the end they prove that the Absolute Truth is a person. The Supreme Lord is understood in two features—impersonal and personal. If one considers the Supreme Personality of Godhead in both features, he can actually understand the Absolute Truth. He knows that the personal understanding is stronger because we see that everything is full of variety. No one can see anything that is not full of variety. Everything in the cosmic manifestation emanates from the Absolute Truth, remains in the Absolute Truth, and after annihilation again enters the Absolute Truth. “The personal features of the Supreme Personality of Godhead are categorized in three cases—namely ablative, instrumental and locative.”

“When the Supreme Personality of Godhead wished to become many, He glanced over the material energy. Before the creation there were no mundane eyes or mind; therefore the transcendental nature of the Absolute Truth’s mind and eyes is confirmed. The word ‘Brahman’ indicates the complete Supreme Personality of Godhead, who is Sri Krishna. That is the verdict of all Vedic literature. The confidential meaning of the *Vedas* is not easily understood by common men; therefore that meaning is supplemented by the words of the *Purāṇas*. How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit

to their fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.’ The Vedic ‘*apāṇi-pāda*’ *mantra* rejects material hands and legs, yet it states that the Lord goes very fast and accepts everything offered to Him.

All these *mantras* confirm that the Absolute Truth is personal, but the Mayavadis, disregard the direct meaning, and interpret the Absolute Truth as impersonal. Are you describing as formless that Supreme Personality of Godhead whose transcendental form is complete with six kinds of transcendental opulence? The Supreme Personality of Godhead has three primary potencies. Are you suggesting that He has no potency at all? ‘The internal potency of the Supreme Lord, Vishnu, is spiritual, as verified by the *sāstras*. There is another spiritual potency, known as *kṣetra-jña*, or the living entity. The third potency, which is known as nescience (illusory energy), makes the living entity godless and fills him with fruitive activity.’ ‘O King, the *kṣetra-jña-sakti* is the living entity. Although he has the facility to live in either the material or spiritual world, he suffers the threefold miseries of material existence because he is influenced by the *avidyā* [nescience] potency, which covers his constitutional position.’ ‘This living entity, covered by the influence of nescience, (illusion) exists in different forms in his material condition. O King, he is thus proportionately freed from the influence of material energy, to a greater or lesser degree.’

‘The Supreme Personality of Godhead is *sac- cid- ānanda- vighraha*. This means that He originally has three potencies—the pleasure potency, the potency of eternity and the potency of knowledge. Combined these are called the *cit* potency, and they are fully present in the Supreme Lord. For the living entities, who are part and parcel of the Lord, the pleasure potency in the material world sometimes creates displeasing outcomes and sometimes mixed ones. This is not the case with the Supreme Personality of Godhead, because He is not under the influence of the material energy or its modes.’ The Supreme Personality of Godhead in His original form is full of eternity, knowledge and bliss. The spiritual potency in these three portions [*sat, cit and ānanda*] assumes three different forms. The three portions of the spiritual potency are called *hlādinī* [the bliss portion], *sandhinī* [the eternity portion] and *samvit* [the knowledge portion]. We accept knowledge of these as full knowledge of the Supreme Personality of Godhead. The spiritual potency of the Supreme Personality of Godhead also appears in three phases—internal, marginal



and external. These are all engaged in His loving devotional service. “In His spiritual potency, the Supreme Lord enjoys six kinds of opulence. You do not accept this spiritual potency, and this is due to your great impudence.

The Lord is the master of the three potencies, but the living entity is their servant. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same. In the *Bhagavad-gītā* the living entity is established as the marginal potency of the Supreme Personality of Godhead. Yet you say that the living entity is completely different from the Lord. ‘Earth, water, fire, air, ether, mind, intelligence and false ego are My eightfold separated energies. Besides these inferior energies, which are material, there is another energy, a spiritual energy, and this is the living being, O mighty-armed one. The entire material world is being sustained for the living entities.’

The transcendental form of the Supreme Personality of Godhead is complete in eternity, cognizance and bliss. However, you describe this transcendental form as a product of material goodness. One who does not accept the transcendental form of the Lord is certainly an agnostic. Such a person should be neither seen nor touched. Indeed, he is subject to be punished by Yamaraja. The Buddhists do not recognize the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Mayavada philosophy are certainly more dangerous than the Buddhists. ‘Srila Vyasadeva presented the *Vedānta* philosophy for the deliverance of conditioned souls, but if one hears the commentary of Shankaracarya, everything is spoiled.’

The *Vedānta-sūtra* aims at establishing that the cosmic manifestation has come into being by the transformation of the inconceivable potency of the Supreme Personality of Godhead. A touchstone, after contacting iron, produces volumes of gold without being changed. Similarly, the Supreme Personality of Godhead manifests Himself as the cosmic manifestation by His inconceivable potency, yet He remains unchanged in His eternal, transcendental form. Shankaracarya’s theory states that the Absolute Truth is transformed. By accepting this theory, the Mayavadi philosophers denigrate Srila Vyasadeva by accusing him of error. They thus find fault in the *Vedānta-sūtra* and misinterpret it to try to establish the theory of illusion.

The theory of illusion can be applied only when

the living entity identifies with his body. As far as the cosmic manifestation is concerned, it cannot be called false, although it is certainly temporary. The well known transcendental word *omkāra* is the sound form of the Supreme Personality of Godhead. All Vedic knowledge and this entire cosmic manifestation are produced from this sound. The subsidiary vibration *tat tvam asi* [“you are the same”] is meant for the understanding of the individual living entities, but the principal vibration is *omkāra*. Not respecting *omkāra*, Shankaracarya has stressed the vibration *tat tvam asi*.” Thus Sri Chaitanya Mahaprabhu criticized Shankaracarya’s *Śārīraka-bhāṣya* as imaginary, and He pointed out hundreds of faults in it. To defend Shankaracarya, however, Sarvabhauma Bhattacharya presented virtually unlimited opposition. The Bhattacharya presented various types of false arguments with pseudo logic and tried to defeat his opponent in many ways. However, Sri Chaitanya Mahaprabhu refuted all these arguments and established His own conviction.

The Supreme Personality of Godhead is the central point of all relationships; acting in devotional service to Him is one’s real occupation, and the attainment of love of Godhead is the ultimate goal of life. These three subject matters are described in the Vedic literature. If one tries to explain the Vedic literature in a different way, he is indulging in imaginative speculation. Any interpretation of the self-evident Vedic version is simply imaginary. Actually there is no fault on the part of Shankaracarya. He simply carried out the order of the Supreme Personality of Godhead. He had to create a novel interpretation, and therefore he presented a kind of Vedic literature that is full of atheism. [Addressing Lord Shiva, the Supreme Personality of Godhead said:] ‘Please make the general populace averse to Me by creating an imaginary interpretation of the *Vedas*. Also, cover Me in such a way that people will take more interest in advancing material civilization and thus propagate a population bereft of spiritual knowledge.’ [Lord Shiva informed goddess Durga, the superintendent of the material world:] ‘In the Age of Kali I take the form of a *brāhmaṇa* and explain the *Vedas* through false scriptures in an atheistic way, similar to Buddhist philosophy.’ Sarvabhauma Bhattacharya was very astonished upon hearing this. He became stunned and couldn’t say anything.

Lord Sri Chaitanya Mahaprabhu then told him, “Do not be astonished. Actually, devotional service unto the Supreme Personality of Godhead is the highest perfection of human activity. Even the self-satisfied sages perform devotional service



to the Supreme Lord. Such are the transcendental qualities of the Lord. They are full of inconceivable spiritual potency. Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Sri Krishna, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Krishna because He has such transcendently attractive features.'

After hearing the *ātmārāma* verse, Sarvabhauma Bhattacharya addressed Sri Chaitanya Mahaprabhu, "My dear Sir, please explain this verse. I have a great desire to hear Your explanation of it." The Lord replied, "Let Me first hear your explanation. After that, I shall try to explain what little I know." Sarvabhauma Bhattacharya then began to explain the *ātmārāma* verse, and, according to the principles of logic, he put forward various propositions. The Bhattacharya explained the *ātmārāma* verse in nine different ways on the basis of scripture. After hearing his explanation, Sri Chaitanya Mahaprabhu, smiling a little, began to speak, "My dear Bhattacharya, you are exactly like Brhaspati, the priest of the heavenly kingdom. Indeed, no one within this world has the power to explain the scriptures in such a way. "My dear Bhattacharya, you have certainly explained this verse by dint of your vast learning, but you should know that besides this scholarly explanation, there is another purport to the verse."

Upon the request of Sarvabhauma Bhattacharya, Lord Chaitanya Mahaprabhu began to explain the verse, without touching any part of the nine explanations given by the Bhattacharya. There are eleven words in the *ātmārāma* verse, and Sri Chaitanya Mahaprabhu explained each word, one after the other. Lord Chaitanya Mahaprabhu took each word individually and combined it with the word "*ātmārāma*." He thus explained the word "*ātmārāma*" in eighteen different ways. Sri Chaitanya Mahaprabhu said, "The Supreme Personality of Godhead, His different potencies and His transcendental qualities all have inconceivable prowess. It is not possible to explain them fully. These three items attract the mind of a perfect student engaged in spiritual cultivation and overcome all other spiritual processes." Sri Chaitanya Mahaprabhu explained the meaning of the verse by giving evidence concerning Sukadeva Goswami and the four *ṛṣi*s- Sanaka, Sanat-kumara, Sanatana and Sanandana. Thus the Lord gave various meanings and explanations. Upon hearing Chaitanya Mahaprabhu's explanation of the *ātmārāma* verse, Sarvabhauma Bhattacharya was struck with wonder. He then understood Lord Sri Chaitanya Mahaprabhu to be directly

Krishna, and thus he condemned himself in the following words. "Chaitanya Mahaprabhu is certainly Lord Krishna Himself. Because I could not understand Him and was very proud of my learning, I have committed many offenses." When Sarvabhauma Bhattacharya denounced himself as an offender and took shelter of the Lord, the Lord felt inclined to show him mercy.

— *Śrī Caitanya-caritāmṛta* » *Madhya-līlā* » Chapter 6: The Liberation of Sarvabhauma Bhattachārya » verse: 118-201.

## UNDERSTANDING THE ĀTMĀRĀMA VERSE

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

*sūta uvāca*

*ātmārāmāś ca munayo  
nirgranthā apy urukrame  
kurvanti ahaitukīm bhaktim  
ittham-bhūta-guṇo hariḥ*

All different varieties of *ātmārāmas* [persons who take pleasure in *ātmā*, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material attachment, desire to render unalloyed devotional service unto the Personality of Godhead. This implies that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.

Lord Sri Chaitanya Mahaprabhu explained this *ātmārāma śloka* very vividly before His chief devotee Srila Sanatana Goswami. He points out eleven factors in the verse, namely (1) *ātmārāma*, (2) *munayaḥ*, (3) *nirgrantha*, (4) *apy*, (5) *ca*, (6) *urukrama*, (7) *kurvanti*, (8) *ahaitukīm*, (9) *bhaktim*, (10) *ittham-bhūta-guṇaḥ* and (11) *hariḥ*. According to the *Viśva-prakāśa Sanskrit* dictionary, there are seven synonyms for the word *ātmārāma*, which are as follows: (1) Brahman (the Absolute Truth), (2) body, (3) mind, (4) endeavour, (5) endurance, (6) intelligence and (7) personal habits.

The word *munayaḥ* refers to (1) those who are thoughtful, (2) those who are grave and silent, (3) ascetics, (4) the persistent, (5) mendicants, (6) sages and (7) saints.

The word *nirgrantha* conveys these ideas: (1) one who is liberated from nescience (illurion), (2) one who has no connection with scriptural injunction, i.e., who is freed from the obligation of the rules and regulations mentioned in the revealed scriptures like ethics, *Vedas*, philosophy, psychology and metaphysics (in other words the fools, illiterate, urchins, etc., who have no connection with regulative principles), (3) a



capitalist, and also (4) one who is penniless.

According to the *Śabda-kośa* dictionary, the affix *ni* is used in the sense of (1) certainty, (2) counting, (3) building, and (4) prohibition, and the word *grantha* is used in the sense of wealth, thesis, vocabulary, etc.

The word *urukrama* means "the one whose activities are glorious." *Krama* means "step." This word *urukrama* specifically indicates the Lord's incarnation as *Vamana*, who covered the whole universe by His immeasurable steps. Lord Vishnu is powerful, and His activities are so glorious that He has created the spiritual world by His internal potency and the material world by His external potency. By His all-pervading features He is present everywhere as the Supreme Truth, and in His personal feature He is always present in His transcendental abode of *Goloka Vrindavana*, where He displays His transcendental pastimes, unlimited in variegated features. His activities cannot be compared to anyone else's, and therefore the word *urukrama* is applicable to Him alone.

According to *Sanskrit* verbal arrangement, *kurvanti* refers to doing things for the purpose of another. Therefore, it means that the *ātmārāmas* render devotional service unto the Lord not for personal interest but for the pleasure of the Lord, *Urukrama*.

*Hetu* means "causal." There are many causes for one's sense satisfaction, and they can be chiefly classified as material enjoyment, mystic

powers and liberation, all of which are generally desired by progressive persons. As far as material enjoyment is concerned, they are innumerable varieties, and the materialists are eager to increase them more and more because they are under the illusory energy. There is no end to the list of material pleasures, nor can anyone in the material universe have all of them. As far as mystic powers are concerned, they are eight in all (such as to become the most minute in form, to become weightless, to have anything one desires, to lord it over the material nature, to control other living beings, to project earthly planets in outer space, etc.). These mystic powers are mentioned in the *Bhāgavatam*. The forms of liberation are five in number.

Therefore, unalloyed devotion means service to the Lord without desire for the above-mentioned personal benefits. And the powerful Personality of Godhead Sri Krishna can be fully satisfied by such unalloyed devotees who are devoid of any desires for personal benefit.

Unalloyed devotional service to the Lord progresses in different stages. Practice of devotional service in the material field is of eighty-one different qualities, and above that is the transcendental practice of devotional service, which is singular and is called *sādhana-bhakti*. When unalloyed practice of *sādhana-bhakti* matures into transcendental love for the Lord, it begins to gradually develop into nine progressive stages of loving service. These are known as attachment, love, affection, feelings,



affinity, adherence, following, ecstasy, and intense feelings of separation.

The attachment of an inactive devotee develops up to the stage of transcendental love of God. Attachment of an active servitor develops up to the stage of adherence, and that for a friendly devotee develops up to the stage of following, and the same is also the case for the paternal devotees. Devotees in conjugal love develop ecstasy up to the stage of intense feelings of separation. These are some of the features of the unalloyed devotional service of the Lord.

According to *Hari-bhakti-sudhodaya*, the import of the word *ittham-bhūta* is "complete bliss." Transcendental bliss in the realization of impersonal Brahman becomes comparable to the paltry amount of water contained in the pit made by a cow's hoof. It is nothing compared with the ocean of bliss derived from the vision of the Personality of Godhead. The personal form of Lord Sri Krishna is so attractive that it comprehends all attraction, all bliss and all tastes (*rasas*). These attractions are so strong that no one wants to exchange them for material enjoyment, mystic powers and liberation. There is no need of logical arguments in support of this statement for it must be experienced, but out of one's own nature a person becomes attracted by the qualities of Lord Sri Krishna. We must know for certain that the qualities of the Lord

have nothing to do with mundane qualities. All of them are full of bliss, knowledge and eternity. There are innumerable qualities of the Lord, and one is attracted by one quality while another is attracted by another.

Great sages, such as the four bachelor-devotees Sanaka, Sanatana, Sananda and Sanat-kumara, were attracted by the fragrance of flowers and tulasi leaves anointed with the pulp of sandalwood offered at the lotus feet of the Lord. Similarly, Sukadeva Goswami was attracted by the transcendental pastimes of the Lord. Sukadeva Goswami was already situated on the liberated platform, yet he was attracted by the pastimes of the Lord. This proves that the quality of The Lord's pastimes is far beyond anything material. Similarly, the young cowherd maidens were attracted by the bodily features of the Lord, and Rukmini Devi was attracted by hearing about the glories of the Lord. Lord Krishna attracts even the mind of the goddess of fortune. He attracts, in special cases, the minds of all young girls. He attracts the minds of the elderly ladies by paternal affection. He attracts the mind of the male in the humours of servitude and friendship.

The word *hari* conveys various meanings, but the chief import of the word is that He (the Lord) vanquishes everything inauspicious and carries



away the mind of the devotee by awarding pure transcendental love. By remembering the Lord in acute distress one can be free from all varieties of miseries and anxieties. Gradually the Lord vanquishes all obstacles on the path of devotional service for a pure devotee, and the results of the nine devotional activities, such as hearing and chanting, become manifest.

By His personal features and transcendental attributes, the Lord attracts all psychological activities of a pure devotee. Such is the attractive power of Lord Krishna. This attraction is so powerful that a pure devotee never hankers for any one of the four goals of religion. These are the attractions of the Lord's transcendental attributes. And adding to this the words *api* and *ca*, one can increase the imports unlimitedly. According to *Sanskrit* grammar there are seven synonyms for the word *api*.

So by interpreting each and every word of this *śloka*, one can see unlimited numbers of transcendental qualities of Lord Krishna that attract the mind of a pure devotee.

— *Srimad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 1: Creation » Chapter 7: The Son of Drona Punished » Verse: 10.*

### MERCY ON SARVABHAUMA BHATTACHARYA Sri la Vrindavana Das Thakura

After His explanations, Lord Sri Chaitanya Mahaprabhu roared like thunder and becoming absorbed within Himself, He manifest His wonderful six-armed form. The Lord thunderously spoke, “Sarvabhauma, now what do you say? Do you think I am not qualified to be a *sannyāsī*? Do you not consider Me a *sannyāsī* in your heart? I have come here only to see you. You have performed My service with great devotion for many lifetimes, so I have personally come here to present Myself before you. I have incarnated specifically to initiate the *sankīrtana* movement. Know for certain, that I am that Supreme Lord who is the cause of the entire cosmic manifestation. You have always been My unalloyed devotee, so I have come especially to see you. I have come to protect My devotees, the saintly souls, and to destroy the demoniac forces. Now put aside your fears and glorify Me.”

Sarvabhauma saw this most wonderful six-armed form as more dazzling than a million suns and swooning in uncontained ecstasy, fell to the ground. The Supreme Lord, Gauracandra, continued to roar loudly still exhibiting His six-armed form. Within, the Lord was very pleased with Sarvabhauma, and placing His hand upon his head, the Lord said, “Arise!” The divine

touch upon his head awakened Sarvabhauma, yet the feeling of extreme bliss had stunned him, he could not speak. The Lord, an ocean of munificence, placed His lotus feet on the heart of Sarvabhauma who, finding the most precious treasure within easy reach, wrapped his arms around the Lord's lotus feet in a tight clasp. With pure joy gushing from his heart, Sarvabhauma said, “Today I have captured the thief that has stolen my heart.” He broke down in tears, crying like a child for he had found a treasure sought after even by the Goddess of Fortune, Rama Devi.

Words now poured from Sarvabhauma's mouth, “O Lord Krishna Chaitanya, You are the Lord of my life. Please look upon this worthless wretch ( myself ) with compassion. I am so sinful that I dared to try to teach You religious principles, not knowing that You, Yourself, are the transcendental cause of all causes. O Lord, who is there, even the most powerful mystic, who is not mesmerized by Your illusory potency? So, what effort is required to put me into illusion? Despite this, my Lord, please now grant me undeviating devotion at Your lotus feet.

“All glories to Sri Krishna Chaitanya, the Lord of my heart. You have appeared from the womb of the Divine Mother, Sri Sacidevi. You are the life and soul of everyone, the protector of the *Vedas*, the *brāhmanas*, the pious men, and religious principles. You are the Supreme Autocratic Lord of all material and spiritual planetary systems. You possess an eternal form full of knowledge and bliss and You are the invaluable crown, which wondrously decorates the *sannyāsa* order.” The saintly Sarvabhauma, endowed with transcendental intelligence, glorified the Lord with the best of verses.

He continued eulogizing, “May my heart, like a bumble bee, be deeply attracted to the lotus feet of the Supreme Lord, who has manifest Himself in this present incarnation as Sri Krishna Chaitanya solely to rejuvenate the path of devotional service unto Himself, which, due to the passage of time, had become neglected and almost lost.”

Again he sang, “I take complete shelter of the Supreme Absolute Lord who is unrivalled, the cause of all causes, and is the most munificent personality. He has appeared as Sri Krishna Chaitanya to teach humanity the science of renunciation, knowledge, and devotion to Himself.” A hundred verses-all sublime incantations- cascaded from the lips of Sri Sarvabhauma as he held the lotus feet of the Lord.

He continued, “My Lord, You have appeared simply to liberate the fallen souls, so kindly deliver



this fallen wretch. I have been bound up by Your illusory potency, *māyā*, in the chains of material education, wealth, and high birth. How then can I know You, as You really are? Thus, O Lord of the universe, I beg You for one favour; let my mind and heart become completely absorbed in You, without deviating even for a moment. All Your activities are inconceivable and transcendental. Thus, they are incomprehensible to all unless You personally reveal them.

“You have accepted the transcendental, wooden form of Sri Jagannatha; thus, You are now sitting in Nilacala mercifully enjoying the foodstuffs offered by Your devotees. Yet, actually, it is Yourself as Sri Krishna Chaitanya who offers the foodstuffs to Yourself as Sri Jagannatha. You then mercifully distribute the *prasādam* to all. Moreover, You cry in separation upon seeing Yourself and become maddened with love, attracted by Your own form. How, then, may anyone understand You in the least? You alone know Your real self, and those devotees who know You are the fortunate souls who have been graced by Your causeless mercy. Then who am I— an insignificant entity— to know You? Even Lord Shiva, Lord Brahma, and other demigods fall victim to Your all-powerful deluding potency, *maya*.” In this way, Sarvabhauma offered many entreaties and praises, spontaneously becoming eloquent by the Lord’s blessing.

The Supreme Lord, Sri Gauracandra, still manifesting His six-armed form, smiled benignly upon Sarvabhauma and said, “Dear Sarvabhauma, you are My eternal associate,

therefore you are qualified to see My mystic opulence. I have come to this place only to meet you, because you have long worshiped Me. All your explanations on devotional service have greatly pleased Me. You have enunciated absolute knowledge; and naturally so, for why should anything inferior come from your lips? The one hundred verses, which you have just composed in My glorification, when heard by anyone will certainly grant them undeviating devotion unto Me. These verses will be famous as the *Śrī Sārvabhauma-śataka*, Sarvabhauma’s one hundred verses.

— *Śrī Caitanya-bhāgavata* » *Śrīla Vrindavana dāsa Ṭhākura* » *Antya-khaṇḍa* » Chapter 3 » Edited by *Śrīman Keśidamana Dāsa*.



!! Sri Sri Nitai Gaurchandra Jayati !!

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