

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.10.B

Śrīla Śrīdhara Mahārāja: ...precious and more rare, our connection with the *sādhu*, *vaikuṅṭha priya rasa*. Those that are favourite to Nārāyaṇa, or Kṛṣṇa, to find their company, that is also very, very rare in our life. So whenever it occurs in any auspicious moment we shall try to take benefit of that.

When Nimi Mahārāja arranged for a broad type of *yajña* _____[?]
Suddenly the Nava Yogendra, nine Yogendra, the masters of *yogīns* appeared in that *yajña sthal*, in that area. And Nimi Mahārāja, disconnecting him with *yajña* that was going on there, without offering any seat for them began the enquiry. And the introduction is this way.

“You have come. You may go away. Any moment you may go. Immediately you may disappear. You have appeared, by my fortune, and to my misfortune you may disappear this moment.”

So without losing a single second he began his enquiry, Nimi Mahārāja, to the Nava Yogendra. One by one he put nine questions, and each one of them answered his question. Kavi, Havir, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana, the nine, they’re sons of Ṛṣabhadeva, born *yogīs*, Nava Yogendra. In the sayings of Karabhājana we find about Yuga-Avatāra, reference about Yuga-Avatāra, and about Kṛṣṇa and Mahāprabhu also, this Karabhājana: in Dvāpara-yuga the Yuga-Avatāra.

kṛta śuklaś catur-bāhu [Śrīmad-Bhāgavatam, 11.5.21]

[In Satya-yuga the Lord is white and four-armed]

tretāyām rakta-varṇo ‘sau [Śrīmad-Bhāgavatam, 11.5.24]

[In Tretā-yuga the Lord appears with a red complexion]

dvāpare bhagavāñ śyāmaḥ pīta-vāsā nijāyudhaḥ [Śrīmad-Bhāgavatam, 11.5.27]

[In Dvāpara-yuga the Supreme Personality of Godhead appears with a dark blue complexion, wearing yellow garments]

In this way after the description he comes to Kali and says:

iti dvāpara urv-īśa, stuvanti jagad-īśvaram / nānā-tantra-vidhānena, kalāv api tathā śṛṇu

[“O King, up to Dvāpara-yuga, I have finished describing the incarnations for different ages who come to remind the people of the most appropriate duty for their age. They come to tell us, ‘If you do this, you will get the greatest benefit.’ O king, after the Dvāpara age is finished, the age of Kali comes. The incarnation for the age of Kali has been mentioned in many places in the scriptures, and now I am just going to explain that information to you.”]

[Śrīmad-Bhāgavatam, 11.5.31]

“O king, up Dvāpara-yuga I have finished mentioning about the Yuga-Avatāra. They come to remind the people that this is the most appropriate duty for the least span of time, *yuga*, you do this, you do and you’ll get more benefit. So *iti dvāpara urv-īśa*, O king, up to Dvāpara I have finished. Now, *nānā-tantra-vidhānena, kalāv api tathā śṛṇu*, by many *Tantra, Purāṇa* it has been mentioned about the Yuga-Avatāra of Kali, and I’m just going to forward to you that.”

*kṛṣṇa-varṇam tviṣā 'kṛṣṇam sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*

["In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."] [*Śrīmad-Bhāgavatam*, 11.5.32]

& [*Caitanya-caritāmṛta, Ādi-līlā*, 3.52]

"Very shortly and in suppressed expression: only this *śloka*."

*kṛṣṇa-varṇam tviṣā 'kṛṣṇam sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*

"The ordinary meaning *kṛṣṇa-varṇam*, of black colour, *tviṣā 'kṛṣṇam*, but by lustre He's not black, *tviṣā 'kṛṣṇam*. *Sāṅgopāṅgāstra-pārṣadam*, and with Him similar companion will come also. *Yajñaiḥ saṅkīrtana-prāyair*, and He is mainly worshipped by the process of *saṅkīrtana*. *Saṅkīrtana-prāyair yajanti hi sumedhasaḥ*, and very sharp intellect, the *sumedhasaḥ*, the persons of good intellect, proper intellect, they will perform this, not ordinary."

That was his, it is mentioned in *Bhāgavatam*. Jīva Goswāmī gives the explanation: *kṛṣṇa-varṇam*, His colour is really blue or black. *Tviṣā 'kṛṣṇam*, the parallel passage also Jīva Goswāmī, parallel *śloka* here composed, *kṛṣṇa-varṇam tviṣā 'kṛṣṇam sāṅgopāṅgāstra*, Jīva Goswāmī says:

*antaḥ kṛṣṇam bahir gauram, darśitāṅgādi-vaibhavam
kalau saṅkīrtanādyai sma, kṛṣṇa-caitanyam āśritāḥ*

["I take shelter of Śrī Kṛṣṇa Caitanya Mahāprabhu, who is outwardly of a golden complexion, but is inwardly Kṛṣṇa Himself. In this age of Kali, He displays His expansions while performing congregational chanting of the Holy Names of Kṛṣṇa. That He is blackish within means that internally He is Kṛṣṇa; that He is golden without means that He has accepted the mood of Śrīmatī Rādhārāṇī. In the age of Kali, that Golden Lord is seen accompanied by His expansions, associates, and intimate devotees performing *saṅkīrtana*."] [*Tattva-Sandarbhā*, 2]

& [*Krama-Sandarbhā*]

This is parallel *śloka* composed by Jīva Goswāmī. *Antaḥ kṛṣṇam bahir gauram* – *kṛṣṇa-varṇam tviṣā 'kṛṣṇam*. Generally His colour is black, and *tviṣā kanta*, Kṛṣṇa: that is lustre also black, generally. Then how it is possible? Then *tviṣā 'akṛṣṇam*, the *sandhi* is there. His colour is *kṛṣṇa* but His colour, the lustre is *akṛṣṇa*, not *kṛṣṇa*, not black. Then not black does not mean *pita, gaura*; that is golden. Then, where do you get that *akṛṣṇa*? You may say the *kṛṣṇa-varṇam*, colour is *kṛṣṇa*, and also the lustre, the halo is *kṛṣṇa*, this is redundant. So you say the lustre is *akṛṣṇa*. *Akṛṣṇa* means non black, but non black does not mean yellow. Where do you get this yellow?

*[āsan varṇās trayo hy asya, grhṇato 'nuyugam tanūḥ]
śuklo raktas tathā pīta, idānīm kṛṣṇatām gataḥ*

[“In past incarnations, this boy has appeared with different complexions: white, red, and gold, according to the particular age in which He appeared. Now He has assumed this blackish colour.”] [*Śrīmad-Bhāgavatam*, 10.8.13] & [*Caitanya-caritāmṛta, Madhya-līlā*, 20.331]

We find when Garga Ṛṣi came to Vṛndāvana, Vasudeva sent him for the particular function of *Nāma-karaṇa* [Name-giving ceremony] of Kṛṣṇa. Then Garga came to the house of Nanda, and proposed, “Vasudeva has sent me. Your child is grown up and now some particular function to be made. And the *Nāma-karaṇa* will bear the same, *śuklo raktas*, you don’t take Him as an ordinary child. He’s a child of peculiar acquaintance, *śuklo raktas tathā pīta, idānīm kṛṣṇatām gataḥ*. He comes as white in Satya-yuga, red in Tretā-yuga, and also He comes in yellow. Now He has come as black.”

So the *pīta* [yellow colour] is here, left for Kali-yuga. Do you follow? *Śuklo raktas tathā pīta, idānīm kṛṣṇatām gataḥ*. But in other ages there’s white, red, and yellow, and now in Dvāpara He has become black. So *pīta* comes to Kali. And there is another also in *rukma varṇam*, in *Upaniṣad*:

*yadā paśya paśyate rukma-varṇam, kartāram īsam puruṣam brahma-yonim
tada vidyan punya-pape vidhuya, niranjanah paramam samyam upaiti*

[“When one realizes the golden form of Lord Gaurāṅga, Who is the ultimate actor and the source of the Supreme Brahman, he attains the highest knowledge. He transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord.”]

[*Mundaka Upaniṣad*, 3.3]

Rukma varṇam means yellow, and here also the *pīta* comes to *akṛṣṇa*, non black means yellow. So *antaḥ kṛṣṇam bahir gauram*, the black colour is emitting out, as if, through the yellow lustre, *antaḥ kṛṣṇam bahir gauram*.

In other words, the fact is that Kṛṣṇa wanted to come as incarnation of Kali – this Kali-yuga, and to fulfil His promise in Vṛndāvana that, “I shall chant the glory of the *gopīs*, and especially of Rādhārāṇī. I shall take, chant Her Name, Her glory, and roll on the earth, on the dust of the earth.”

But Rādhārāṇī told: “I won’t allow Your body to roll on the earth, on the dust of the earth. I shall cover You. I shall cover You.”

So: *antaḥ kṛṣṇam bahir gauram, bhāva, kānti*, so both mood, as well as lustre, the colour of Rādhārāṇī captured Kṛṣṇa when He came here in Kali. Not in all Kali but on special Kali, the twenty eighth day of Brahmā. In all the days of Brahmā, every *yuga*, every Yuga-Avatāra comes, but only on the twenty eighth day of Brahmā – *astavim satachu yuge* [?] Svayam-Bhagavān in Vṛndāvana, and Svayam-Bhagavān in Navadwīpa, these are both Yuga-Avatāra, absorbed there. So *antaḥ kṛṣṇam, kṛṣṇa-varṇam tviṣā, ‘akṛṣṇam* means... *antaḥ kṛṣṇam bahir gauram, darśitāṅgādi-vaibhavam*. He does not come alone. He comes with His paraphernalia, suitable companions, to do His duty. And this Kali, double function. First to preach the *Nāma-saṅkīrtana*, and most important, the second is the special of this age is *rādhā-bhāva-dyuti-suvalita*, to, Kṛṣṇa

posing Himself in the mood of Rādhārāṇī wants to taste His own *rasa*. He's *raso vai saḥ*.

"I am *rasa* Himself, but how, and what intensity of finest *rasa* in Me I like to taste only devotees can taste."

So He took the posing of Rādhārāṇī to taste Himself, His own self as Kṛṣṇa, the central and final perfection, abode of *rasa*. Only Rādhārāṇī can taste that *rasa* maximum, and He had to take that nature, that mood, that temperament, to taste His own intrinsic ecstasy. So for that He came down. And the first duty to spread *Nāma-saṅkīrtana* and the secondary internal private duty was to – *bhajana vibhajana prayojana avatāri*, to taste His own intrinsic ecstasy in the mood of Rādhārāṇī.

So in Purī, with Rāya Rāmānanda, Svarūpa, and others similar, that great union in separation. The ocean of separation, union in separation, that sort of life continuously twelve years, the last twelve years He past His time only in the process of tasting.

Sāṅgopāṅgāstra-pārṣadam, yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ. And that incarnation is generally worshipped by *saṅkīrtana*. Without *saṅkīrtana* Gaurāṅga and His paraphernalia cannot be worshipped. He's satisfied with the type of worship mainly where His *saṅkīrtana*. He's propounder of *saṅkīrtana*. He loves *saṅkīrtana*, and He gets satisfaction only by *saṅkīrtana, Nāma-saṅkīrtana, yajanti hi sumedhasaḥ*.

And only the *sukṛti-van*, not all, the common mob cannot join this campaign. The *sukṛti-van*, who has good guidance internally, good fortune, fortunate persons that can catch the very gist of truth, that what should be the highest ideal, the criterion of the ideal. That is love, that is the supreme thing, the most rare as well as the most precious thing is love, and nothing else, *bhāgavata-prema*, love, beauty, charm. This is the highest thing ever known to the world, and those that can catch this they are really *sumedhasaḥ*, good intellect: well intellect. Otherwise rubbish brain can't detect what is right, what is wrong, or how much it is precious, more precious, than what, they cannot understand, can't follow. *Sumedhasaḥ*, their intellect is good, who can detect, by the end, by the plan, by the object of a man, he should be judged from his aspiration, or how valuable a thing, his ideal. Man is, should be judged by his ideal. If ideal is great the man is great. The ideal – one who possesses the highest ideal, he should be considered to be the man of higher order. So *sumedhasaḥ*, they can only understand, and they generally practice this sort: *Kalau nama matye bhagavan idyate hari* [?] They take to this path, this process, of satisfying the supreme *Nāma-yajña*. In *Bhāgavatam* this is mentioned, in *Mahābhārata* also and different places. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So Karabhājana Ṛṣi, the last of the Nava-Yogendra, he gave us the clue about the Yuga-Avatāra and that of Mahāprabhu, the Yuga-Avatāra of this Kali-yuga, and in a very mystic way. Why not very plainly? It must come to our mind. So many Avatāra's are clearly described, and here, when he came to say about Caitanyadeva, Yuga-Avatāra of Kali, in a mystic form he cast it. What's the matter? It is found in Prahlaḍa's sayings.

channaḥ kalau yad abhavas tri-yugo 'tha sa tvam
[Śrīmad-Bhāgavatam, 7.9.38]

"O Lord, one of Your Names is Triyuga. Triyuga means one who incarnates in three of the *yugas* - Satya, Treta, and Dvāpara - and not in Kali. And why? *Channaḥ* - because the incarnation in Kali is in disguise."

There we find the key to this mystic way of representing Mahāprabhu to the *sumedhasaḥ*, that particular circle, so that ordinary people may not have any clue, *sumedhasaḥ*. So *channaḥ kalau*, it is the...

Sārvabhauma put this question to Gopīnātha Ācārya, before he met Mahāprabhu, er, after meeting Mahāprabhu, then Gopīnātha Ācārya, his brother-in-law, he was residing in Navadvīpa and he was in favour of Mahāprabhu – both of them had a talk about Mahāprabhu Caitanyadeva.

Then Sārvabhauma began to praise Mahāprabhu in his own line as a beautiful man, and big scholar also. “I have got much attraction for Him, but the one thing I can’t find very judicious in Him that in young age He has taken *sannyāsa*. Long life left, how will He be able to keep up the dignity of the life of a young *sannyāsī*? I like Him, but I can’t sit idle. I must help Him. I like that boy very much. I shall have to help Him as a guardian, so that He may not lose His prestige by giving up *sannyāsa*, attracted by the fascination of the worldly pleasures.”

Gopīnātha could not tolerate all these guardian-like advises. “What do you think about Him? He’s a young man, very beautiful, very charming, and very scholarly, and so He has attracted your attention and you want to become His guardian to keep up the purity of His life, and you’ll have to help Him. What do you mean saying all these things? Don’t you know that He’s really the Āvatāra of Kali-yuga. He inaugurated *saṅkīrtana* in Navadvīpa, and it is found in the *śāstra*.”

[Sārvabhauma replied:] “No, no. You have not come to an ordinary person, that you will say and I will take. This is a hard nut to crack. What do you say? No Kali-yuga Āvatāra. It is in one of the Names that Viṣṇu is Triyuga, in *Viṣṇu-sahasra-nāma*, in *Mahābhārata*. That means He has got no Āvatāra in Kali, except that Dās Āvatāra, Kalki Āvatāra, in the last stage of Kali, so not Yuga-Āvatāra, so Triyuga.”

Then Gopīnātha also put: “You think yourself very proud that you know all the, you have gone through all the *śāstras*. But *Mahābhārata* and *Śrīmad-Bhāgavatam* they’re the principal *śāstra* of the *sanātanists*, and you have got no particular knowledge about that. So from *Bhāgavatam* and *Mahābhārata*:

*suvarṇa-varṇo hemāṅgo, varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto, niṣṭhā-śānti-parāyaṅgaḥ*

[“Appearing in a handsome golden form with limbs smeared with sandalwood paste, He looks like a figure of beauty made of molten gold. He accepts the *sannyāsa* order and always remains equipoised and peaceful. He is the highest resort of peace and devotion.”]

[*Caitanya-caritāmṛta, Ādī-līlā, 3.49*]

He quoted this passage from *Mahābhārata, Bhāgavatam*, and pushed that: “Here we find that direct Āvatāra in Kali, and *Nāma-saṅkīrtana* to spread and He has done it. He’s not a man but He’s the Lord Himself.”

[Sārvabhauma replied:] “No, no. Go away. Mind your own business. Then you will come to teach me.”

In this way, about Mahāprabhu – I can’t remember, some other point...

But anyhow, Sārvabhauma asked Śrī Caitanyadeva: “I’d like to teach *Vedānta* so that You can keep up the standard of Your mind that this world is nothing, so no charm You may feel hereafter to enter again into mundane life.”

[Śrī Caitanyadeva said] “Yes, you are My guardian. Whatever you’ll say I must do that. I must come, and at your suitable time I must learn *Vedānta* from you.”

Then, another thing, Gopīnātha told to Śrī Caitanyadeva that: “Sārvabhauma was saying like this. He does not know Your real acquaintances.”

[Śrī Caitanyadeva said] “No, no. Why do you say against him? He’s My guardian. He’s My father’s class mate. So he has got much affection for Me from that, so he poses himself as My guardian and he’s looking after My welfare. I don’t see any fault there.”

Then Mahāprabhu is hearing and Sārvabhauma speaking *Vedānta*. Mahāprabhu keeping silent; only like a good boy in a submissive attitude, giving hearing. But Sārvabhauma after seven days of teaching, then he had some doubt in his mind: “What’s the matter? I’m such a scholar in *Vedānta*, and *nyāya darśana*, and I’m trying my best with all my intelligence I’m coming to put before Him the inner meaning of the *Vedānta*, but no response from Him. Only like a dumb and deaf as if He’s only attending, sitting quietly. But I can’t say that He can’t understand. He has a sharp intellect. That I’m sure He possesses. But still, no appreciation, no response whatsoever. No question, whether He understands or not, nothing of the kind. Then what am I doing?” He could not keep himself and put the question straight to Him. “That more than perhaps seven days I have been explaining the inner meaning of *Vedānta*. And so many *sannyāsīns* come to me to be taught about the *Vedānta*. But You don’t find any enquiry in my talk, in my explanation. You keep silent, a wonderful silence, a strange silence.”

Then Mahāprabhu came out: “Sārvabhauma, what you explain, that is on the basis of Śāṅkara philosophy. But I heard that Śāṅkarācārya has rather covered the real purpose of *Vedānta*. Vyāsadeva is a theistic person, cent per cent. He has prepared this *Vedānta*. And what you say that is all atheistic colour. And I heard that Śāṅkarācārya, by the order of Nārāyaṇa, he just put a screen over the real meaning, purpose of *Vedānta*.”

Then, Sārvabhauma was an intelligent man, he realised, “That in a very soft way He wants to say that what I’m explaining that is all false. What does He say? I’m labouring diligently explaining for seven days with my earnest capacity, utmost capacity, and now He comes out with His own colour to say that what I’m explaining is all false. What does He say?”

Still, as like a gentleman way Sārvabhauma anyhow hesitatingly put this bold question to Caitanyadeva: “Then You say that what I’m explaining for so many days that is all unsubstantial, unreal. Then can You give the proper meaning – this is improper, this is false – the real meaning of *Vedānta*?”

[Caitanyadeva replied] “If you order Me I shall, I may try. Vyāsa *sūtra*, it is very ornamental, it is very lustrous in itself. It is all leading towards that Parabrahman, that Kṛṣṇa.” Then, anyhow Mahāprabhu began with this introduction and He told: “The *Śrīmad-Bhāgavatam* is the real explanation, explanatory book of *Vedānta*.”

*artho 'yam brahma sūtrānām, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribriṃhitah*

[“*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad Bhāgavatam*.”] [*Garuḍa-Purāna*]

In *Padma-Purāna* or *Garuḍa-Purāna* it is mentioned perhaps. *Artho 'yam brahma sūtrānām*, this *Bhāgavatam* is the real, represents the real purport of *Vedānta-sūtra*, *brahma sūtrānām*. *Bhāratārtha-vinirṇayaḥ*, and that vast literature of *Mahābhārata*, one *lākh* of *śloka*, it is very difficult to take out the real purpose of that book. *Śrīmad-Bhāgavata* has come to give the real meaning, *bhāratārtha-vinirṇayaḥ*. *Gāyatrī bhāṣya rūpo 'sau*, the mother of the Vedic knowledge is *Gāyatrī*, and *Śrīmad-Bhāgavata* really gives the very gist explained in a full-fledged way, that of *Gāyatrī*. *Vedārthaḥ paribriṃhitah*, and the conscious supplementary teachings of the *Veda* are also here. So *Bhāgavata* is the – *Vedānta* must be explained in the line of the truth which has been expressed in *Bhāgavata*, then the real meaning will be.”

Then when the question of *Bhāgavata* came, then Sārvabhauma could not, as *smārta* he could not deny *Bhāgavatam*, so he told, “Yes. *Bhāgavata* also I like, and especially there is a *śloka*:

*ātmārāmās ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ*

[“Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world.”] [*Śrīmad-Bhāgavatam*, 1.7.10]

“A very beautiful *śloka* there is.” Then Sārvabhauma himself, to regain his lost prestige, he began to explain this *ātmārāmā śloka*, and in eight ways he explained it, this *ātmārāmā śloka*.

Then Mahāprabhu, as previously, He’s hearing, then after finishing his eight ways of explanation of this *śloka* Sārvabhauma thought that he had regained his position, to certain extent. Still, as courtesy, he put to Mahāprabhu: “Are You satisfied with this explanation? But if You can give more light to that, of course I may listen to that.”

Then Mahāprabhu: “If you order Me I may try.” Then Mahāprabhu gave eighteen different types of explanations of that *śloka*, leaving away those nine [?] already taken by Sārvabhauma.

Then while attending to that explanation Sārvabhauma gradually losing his position – finished. The pride is finished. “Such consistent and beautiful, devotional and irresistible explanations are coming, superseding all those that with great energy and effort I came to the position to explain. And what I thought, no human being can cross this sort of explanation. So it

is no human intellect can cross my, these different sorts of explanation. It is all covering. But this young boy what's He doing?"

And gradually he lost his faith in him, nonplussed. And then he saw, when the thought came that, "Gopīnātha told that He's not a man. This is not possible for a man to explain things in this way, so He's something super natural."

Then he found Caitanyadeva in His, that Nārāyaṇa and Kṛṣṇa, He's there. And he almost fainted. Then anyhow when he rose from his trance found that that boy with humility He's sitting there, and He's in the position of a student.

Then Mahāprabhu told that, "Today I may go, by your consent?"

[Sārvabhauma told] "Yes, yes, You may go now." Mahāprabhu went away and Sārvabhauma remained there. After some time he recovered and began, "What is this I saw, Catuḥbhuja Nārāyaṇa, then Varṁṣivādana Kṛṣṇa? He's not a man. So I'm not defeated by a man; that is my solace." Sārvabhauma became a changed man.

*vairāgya-vidyā-nija-bhakti-yoga, śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhāri, kṛpāmbudhir yas tam ahaṁ prapadye*

["I surrender unto the lotus feet of Śrī Kṛṣṇa Caitanya Mahāprabhu, who is an ocean of mercy. He is the original Personality of Godhead, Kṛṣṇa, and has descended to teach us the real meaning of knowledge, renunciation, and devotion to Him."] [*Caitanya-caritāmṛta, Madhya-līlā, 6.254*]

*kālān naṣtam bhakti-yogaṁ nijaṁ yaḥ, prāduṣkartuṁ kṛṣṇa-caitanya-nāmā
āvīrbhūtas tasya pādāravinde, gāḍhaṁ gāḍhaṁ liyatām citta-bhrṅgaḥ*

[Sārvabhauma Bhaṭṭācārya said: "Let the honeybee of my mind dive deep into the lotus feet of Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead, Kṛṣṇa Himself. He has appeared to revive the path of unalloyed devotion, which had almost become lost due to the influence of time."] [*Caitanya-caritāmṛta, Madhya-līlā, 6.255*]

These two ślokaḥ composed by Sārvabhauma expressing that He's the incarnation of Nārāyaṇa.

Next morning, very early morning, Mahāprabhu with some *prasādam* from the Jagannātha temple ran to Sārvabhauma. Sārvabhauma was still in bed and Mahāprabhu came and asked aloud: "Sārvabhauma, what a wonderful taste of this Jagannātha *prasādam*, a very extraordinary taste. You please take it. I have come to you with this *prasādam*."

Sārvabhauma anyhow rose up from the bed, and Mahāprabhu is offering, and he can't but take. But not cleansing his mouth, a *brāhmaṇa paṇḍita* he will always cleanse his mouth, then he'll do some functions, *sandhya, vandana, jāpa*, then he'll take *prasādam*. But Mahāprabhu came and He's about to give it to his hand, what to do, he had to take.

Mahāprabhu told: "We have got from our previous experience what the taste is of these things, this is ghee, the rice, the sweet, and the spices, we all know how, what taste they have

got, but this is wonderful. This has touched the lips, the saliva of Kṛṣṇa Himself, so it is wonderfully tasteful.”

Then Sārvabhauma took and with uttering some *mantram*.

*śuskam paryuṣitam vāpi, nītam vā dūra-deśataḥ
prāpti-mātreṇa bhoktavyam, nātra kāla-vicāraṇā*

[“One should take the *mahā-prasāda* of Śrī Kṛṣṇa as soon as one receives it, without consideration of time or place, even though it may be dried up, stale, or brought from a distant country.”] [*Caitanya-caritāmṛta, Madhya-līlā, 6.225*]

*na deśa-niyamas tatra, na kāla-niyamas tathā
prāptam annam drutam śiṣṭair, bhoktavyam harir abravīt*

[“The *prasāda* of Śrī Kṛṣṇa is to be taken by gentlemen as soon as it is received, without hesitation. There are no regulative principles concerning time and place. This is the order of the Supreme Personality of Godhead.”] [*Caitanya-caritāmṛta, Madhya-līlā, 6.226*]

Before taking any food, and began to dance. And Mahāprabhu also began to dance. And Mahāprabhu told: “Today I have conquered the whole when I conquered a scholar like Sārvabhauma.” _____ [?] “Sārvabhauma he has got so much faith in *mahā-prasāda* that without doing any Vedic function he took the *prasādam*. My mission is successful.”

He began to dance and Sārvabhauma began to dance _____ [?] and Sārvabhauma fell in a swoon. And then after some time Sārvabhauma’s rising he came to the feet of Mahāprabhu: “Please deliver me from...”

“No, no, Sārvabhauma you are so great. You are My guardian. For you I have come here.”

All these things!

Then Gopīnātha Ācārya said: “Well, Sārvabhauma, how are you?”

[Sārvabhauma replied] “It is by your grace that I got the grace of Mahāprabhu. You are my friend, in this way.”

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi.

So, today I may stop here.

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