

## Vedic Evidence of Chaitanya Mahāprabhu's incarnation

Lord Chaitanya is considered and was established by Vedic scripture as the most recent incarnation of God. The Lord always descends to establish the codes of religion.

Predictions of the appearance of Lord Chaitanya can be found in many Vedic texts. One of the oldest prophecies concerning Sri Chaitanya's appearance in this world is found in the Atharva-veda verse, starting as:

*ito 'ham kṛita-sannyaso 'vatarisyami.*

In this verse the Supreme states: "I will descend as a sannyasi, a tall, fair, and saintly brahmana devotee, after four to five thousand years of Kali-yuga have passed. I will appear on earth near the Ganges shore and with all the signs of an exalted person free from material desires. I will always chant the holy names of the Lord, and thus, taste the sweetness of My own devotional service. Only other advanced devotees will understand Me."

Also, in a verse from the Sama-veda, starting as:

*tathāham kṛita-sannyaso bhū-girbanah avatarisyē*

The Supreme Being says that He will descend to earth as a brahmana sannyasi at a place on the shore of the Ganges. Again and again He will chant the names of the Lord in the company of His associates to rescue the people who are devoured by sins in the age of Kali.

In the Nrisimha Purana it is stated:

satyē daitya-kuladhī-nāśa-samayē śimhordhva-  
martyakṛitīś / tretayam dāśa-kāndharam paribha-  
-van rameti namakṛitīś / gopalan paripalayan  
vraja-pure bharam haran dvāpare / gaurangah  
priya-kīrtanah kali-yuge caitanya-nama  
prabhuh

" The Supreme Lord, who in the Satya-yuga appeared as a half-man half-lion to cure a terrible disease that had ravaged the daityas, and who in Treta-yuga appeared as Rama, a person who defeated the ten-headed Ravana, and who in Dvāpara-yuga removed the earth's burden and protected the gopa people of Vraja-pura, will appear again in the Kali-yuga. His form will be golden, He will delight in chanting

the Lord's holy names, and His name will be Chaitanya."

Another prophecy of the appearance of Sri Chaitanya is found in the Bhavishya Purana. It states:

ajayadhvamaja yadhvam na sansayah  
kalau sankirtana ramthe bhavisyami saci sutah

The Supreme Lord said: "In Kali-yuga, I will appear as the son of Saci, and inaugurate the sankirtana movement. There is no doubt about this."

Another is from the Svetasvatara Upanishad (3.12): "Mahaprabhu [the great master], the Supreme Being, is brilliantly effulgent and imperishable like molten gold, and [through sankirtana] bestows spiritual intelligence on the living beings. In the guise of a sannyasi, He is the source of spiritual purity and liberation." This is also confirmed in the Srimad-Bhagavatam (11.5.32) where it states: "In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krishna. Although His

complexion is not blackish [like that of Lord Krishna], He is Krishna Himself. He is accompanied by His associates, servants, weapons and confidential companions."

The Chaitanya-charitamrita (Adi-lila, 3.19-20) also explains how the Supreme Lord Himself describes how He will appear as His own devotee to perform and teach devotional service by inaugurating the sankirtana movement, which is the religion for this age.

How He is the "great master" or will "bestow spiritual intelligence" is described in Sri Chaitanya Upanishad. The texts 5-11 explain that one day when Vipralada asked his father, Lord Brahma, how the sinful living entities will be delivered in Kali-yuga and who should be the object of their worship and what mantra should they chant to be delivered, Brahma told him to listen carefully and he would describe what will take place in the age of Kali. Brahma said that the Supreme Lord Govinda,

Krishna, will appear again in Kali-yuga as His own devotee in a two-armed form with a golden complexion in the area of Navadvipa along the Ganges. He will spread the system of devotional service and the chanting of the names of Krishna, especially in the form of the Hare Krishna maha-mantra;

Hare Krishna Hare Krishna Krishna Krishna  
Hare Hare / Hare Rama Hare Rama Rama  
Rama Hare Hare

Besides some of the quotes we have already cited, other texts such as the Chandogya Upanishad, Krishna Upanishad, Narada Purana, Kurma Purana, Garuda Purana, Devi Purana, Nrisimha Purana, Padma Purana, Brahma Purana, Agni Purana, Saura Purana, Matsya Purana, Vayu Purana, Markendeya Purana, Varaha Purana, Vamana Purana, Vishnu Purana, Skanda Purana, Upapuranas, Narayana-Samhita, Krishna-yamala, Brahma-yamala, Vishnu-yamala, Yoga-vasistha, and the Tantras, such as Urahvamnaya-tantra,

Kapila Tantra, Visvasara Tantra, Kularnava Tantra, also predict advent of Lord Krishna Himself as Sri Chaitanya Mahaprabhu.

These and other predictions confirm the fact that Sri Chaitanya Mahaprabhu would appear to specifically propagate the chanting of the holy names. Furthermore, in Chaitanya Bhagavata Lord Chaitanya explains: "I have appeared on earth to propagate the congregational chanting of the holy names of God. In this way I will deliver the sinful material world. Those demons who never before accepted My authority and lordship will weep in joy by chanting My names. I will vigorously distribute devotional service, bhakti, which is even sought after even by demigods, sages, and perfected beings, so that even the most abominable sinners will receive it. But those who, intoxicated with education, wealth, family background, and knowledge, criticize and offend My devotees, will be deprived of everything and will never know My true identity." Then Sri Chaitanya specifically states (Antya-lila 4.126): I declare that

My name will be preached in every town and village on this earth."

In another place of the Chaitanya-caritamrita (Antya-lila, 20.8-9), Sri Chaitanya specifically tells Svarupa Damodara and Ramananda Raya that chanting the holy names is the most practical way to attain salvation from material existence in this age, and anyone who is intelligent and takes up this process of worshipping Krishna will attain the direct shelter of Krishna.

He also strongly opposed the impersonalist philosophy of Shankaracarya and established the principle of acintya-bhedabheda-tattva. This specified that the Supreme and the individual soul are inconceivably and simultaneously one and different. This means that the Supreme and the jiva souls are the same in quality, being eternally spiritual, but always separate individually. The jivas are small and subject to being influenced by the material energy, while the Supreme is infinite and always above and beyond the material manifestation.

Shri Chaitanya taught that the direct meaning of the Vedic shastras is that the living entities are to engage in devotional service, bhakti, to the Supreme, Bhagavan Sri Krishna. Through this practice there can develop a level of communication between God and the individual by which God will lovingly reveal Himself to those who become qualified. In this understanding the theistic philosophy of Vaishnavism reached its climax.

As previously explained, there is a system of self-realization especially recommended for each age. In the age of Kali, people are not attracted to spiritual pursuits and are often rebellious against anything that seems to restrict or stifle their freedom to do anything they want. Since in this age we are so easily distracted by so many things and our mind is always in a whirl, we need an easy path. Therefore, the Vedic shastra explains that God has given us an easy way to return to Him in this age. It is almost as if He has said, "Since you are My worst son, I give you the easiest process."



Shri Chaitanya Mahaprabhu did not become much involved in writing. In fact, He only wrote eight verses, but His followers compiled extensive Sanskrit literature that documented His life and fully explained His teachings.