

# The History Of Vaishnava Heritage Part 4

**THE FOLLOWING LECTURE GIVEN BY HIS HOLINESS BHAKTI CHARU SWAMI IN ISKCON RADHADESH BELGIUM, 2004, IS THE FOURTH OUT OF NINE IN A SERIES ON THE HISTORY OF VAISHNAVA HERITAGE.**



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Nama Om Visnu Padaya Krsna Presthaya Bhutale  
Srimate Bhaktivedanta Swamin Iti Namine

Namaste Sarasvate Deve Gaura Vani Pracarine  
Nirvishesha Sunyavadi Pascatya Desa Tarine

Hare Krishna! Let me take the attendance first. We handed out some outlines of our study course. Some of you didn't get. Who all didn't get? So, what I'll do is I will just leave them here. After the class you can please collect it from here. There will be three lessons.

Lesson 1 was the first day's course. Then lesson 2, that was yesterday's. Yesterday I forgot to give it out. So yesterday's outline is also here, and then today's lesson

3. So all 3 will be here. Please collect them after the class from here. I was also thinking of asking whether the way I am conducting it is alright or should I use the black board and make the points or we also have an over-head projector which we could use. Do you think that will be helpful or the way I am carrying on is alright? Yes, Krishna Prema Prabhu?

Okay, Okay, very good point. I will do it from now on. The reason why I did not do that is because the last 3 days, from the beginning of creation to 500 years ago I just rushed through because I actually wanted to come to Sri Chaitanya Mahaprabhu, which is the turning point in the spiritual history, but from today we will do that. And today we got some simple points and I wanted to discuss those points.

Like today, I wanted to discuss about the purpose of Sri Chaitanya Mahaprabhu's appearance and the teachings or the principal points or principal aspects of Sri Caitanya Mahaprabhu's teachings. So, the purpose of Sri Chaitanya Mahaprabhu's appearance. Who is Chaitanya

Mahaprabhu? He is Krishna, the Supreme Personality of Godhead.

Now, previously we discussed why Krishna comes, why does Krishna incarnate? Krishna's appearance on this planet or in the material nature is to re-establish spiritual law and order, which is known as dharma. So Krishna comes to establish dharma. So naturally, when Chaitanya Mahaprabhu, we have to conclude that He came to re-establish dharma. But re-establishing dharma in this age is a very difficult task, because this is actually the age of adharma. Krishna sanctioned a personality called Kali to rule over this age and to establish adharma. Why Krishna allowed that? That is another point, which may be part of our discussion which we will later touch on, but I won't get into that now. The main purpose of Krishna's coming in this age is to establish dharma. But by the divine arrangement of the Supreme Personality of Godhead, this is the age of adharma.

Therefore, Krishna had to come in a specific way and distribute some special mercy to counteract that adharma or this very, very difficult due to the influence of this age. And that is why He came as Sri Chaitanya Mahaprabhu. He came hiding His identity. He did not disclose His identity as the Supreme Personality of Godhead. He appeared as a covered incarnation – pracchanna avatara, or it has been mentioned in the scriptures as channah kalau. In the age of Kali, He came covering His identity. And how did He cover His identity? He did not come as the Supreme Personality of Godhead. He came as a devotee. And as a devotee, Krishna is telling everybody how to become a devotee and He is actually showing everybody how to become a devotee. That is a very special arrangement of the Supreme Personality of Godhead, Krishna.

Actually it is very difficult to recognize Sri Caitanya Mahaprabhu as Krishna. But those who recognize Him as the Supreme Personality of Godhead Krishna are very fortunate. On one hand, Sri Chaitanya Mahaprabhu is hiding His identity. In spite of that, when one recognizes Him as the Supreme Personality of Godhead Himself, then they receive some very special blessings, some very special mercy, and that mercy is a very easy way to go back to the spiritual sky. In Srimad Bhagavatam, it has been described that the reason why Parikshit Maharaja did not kill Kali was that Parikshit Maharaja considered that Kali is a very difficult age. It is very sinful, a very degraded age. But this age has one great advantage. On one hand, people will become very degraded, but at the same time people will have the access to Sri Chaitanya Mahaprabhu's mercy. People will have access to the sankirtan movement and just by chanting the Holy Name of the Supreme Personality of Godhead one will be able to go back to the spiritual sky, and that is why He did not kill Kali. He felt that "OK, Kali is bad, Kali's influence is bad, but in spite of that bad influence there will be some great opportunity. So that is the special mercy of Sri Chaitanya Mahaprabhu. Sri Chaitanya Mahaprabhu came to distribute Krishna prema, which is rare even for Lakshmi Devi, what to speak of Lord Shiva, Lord Brahma and other exalted personalities.

Now, on one hand, Krishna prema is very rare. It is extremely rare. Brahmara durlabha prema sabakare yace. This prema is rare even for Lord Brahma, even for Lord Siva. This is how rare it is. But Sri Chaitanya Mahaprabhu made this Krishna prema available to anyone and everyone, irrespective of his qualification or eligibility.

Now the question may arise that why is that? In Satya Yuga, people were so pure, in Tretra yuga people were so sincere, so willing for spiritual advancement, in Dwapara yuga people were so committed to serving Krishna. In those ages, people did not get this opportunity. Now how is it that people are so degraded in the age of Kali, but yet they are getting this special opportunity. Why is that? The answer to that is, the Supreme Personality of

Godhead is the Supreme Father and the Father is naturally affectionate. And the father's affection becomes most intense to the weakest child. Isn't it?

When one son is capable of taking care of himself, has a good job and everything, the father doesn't really care so much about him. The second son is okay, he also has a nice job, running his business, making his money, successful, second son also the father doesn't really care so much. Because the father sees that he doesn't need my help so much. The third son, he is going to the university studying, and the father is giving him some help, but the father knows that he is also going to stand on his own legs. But the youngest son is not only a little child, but he is sick. What happens to him? The father stays up by his bedside, caring for him. So that is what has happened in this age of Kali.

Since the living entities are completely unqualified, absolutely hopeless and completely miserable and afflicted, therefore Krishna's mercy has come down to pick them up. And that is the mercy of Sri Chaitanya Mahaprabhu and that has been described in the Chaitanya Charitamrita, in the beginning, in the 4th verse of the first chapter of Adi lila. Anarpita carim cirat karunaya avatirnah kalau in order to distribute that which has never been distributed before in other incarnations, He has come in this age of Kali out of His own causeless mercy. In this very fallen age of Kali He has come to display His very, very special mercy. To distribute something that was anarpita, that was not given for a long, long time. How long? 4.32 billion years. On another day of Brahma He did. But then for one whole day of Brahma, that is, for 4.32 billion years He did not give that. Now He has come to give that. When Krishna comes and displays His Vrindavan pastimes once in a day of Brahma, in the 28th chatur yuga in Dwapara yuga in the following Kali yuga Krishna comes as Sri Chaitanya Mahaprabhu.

So after such a long time He has come to distribute this very special spiritual mercy. Anarpita carim cirat karunaya avatirnah kalau samarpayitum unnatojjvala rasam sva bhakti sriyam. What is that? unnatojjvala rasam sva bhakti sriyam. Sri means wealth. A very special wealth. An extremely rare wealth. And that wealth is the wealth of His bhakti. Sva bhakti sriyam – the wealth of His own devotion in the unnata ujjvala rasam – in the most elevated and most brilliant mellow. Why it is most elevated? Because out of the five mellows, like neutrality, friendship, parental and conjugal, conjugal relationship with the Supreme Personality of Godhead is the highest. And in conjugal relationship, the most brilliant one, conjugal relationship can be of two types – Krishna's relationship with the queens of Dwarika, who are His duly married wives.

That is called svakiya relationship – relationship like that of a husband and wife. But in Vrindavana, it is parakiya. Krishna is not married to the gopis of Vrindavana. But He has a loving relationship with them – like a boyfriend and a girlfriend. So that is considered to be the topmost and most brilliant loving relationship. And Krishna actually came to give the living entities of the age of Kali an access to that region of Vrindavana in that mellow. So that is why it is sva bhakti sriyam. Samarpayitum unnatojjvala rasam sva bhakti sriyam. Hari purata sundara dyuti kadamba sandipitah. Hari, the Supreme Personality of Godhead, whose complexion is like monsoon cloud, assumed the complexion of molten gold, and He is distributing it. Sada hridaya kandare sphuratu vah saci nandanah. May that Supreme Personality of Godhead reside in our hearts. So this is the purpose of Sri Chaitanya Mahaprabhu's appearance. But this reason is considered to be the external reason. Sri Chaitanya Mahaprabhu appeared to distribute Krishna consciousness in the mood of Vrindavana, in the mood of the gopis of Vrindavana. But that is

the external, this sankirtan movement which gives us the access to that is the external reason. There is an internal reason also for Sri Chaitanya Mahaprabhu's appearance. That has been explained in the two following verses in the same chapter of Chaitanya Charitamrita. In the fifth verse of the Adi Lila of Chaitanya Charitamrita it has been described how Radha and Krishna are one but They became separated in two different Forms in order to experience or enjoy a loving relationship and that loving relationship is experienced by the pleasure giving potency of Krishna and the personification of that pleasure giving potency of Krishna is Srimati Radharani. Radha Krsna pranaya vikrtir hladini saktir asmad ekatmanav api bhuvu pura deha bheda gatau tau. In the past, they assumed two different forms. But caitanyakhyam prakatam adhuna tad dvayam caikyam aptam radha bhava dyuti suvalitam naumi krsna svarupam. But now, these two, Radha and Krishna, although they assumed different dehas, forms, they have become one. How they have become one? Krishna has assumed the complexion and the mood of Srimati Radharani. Assuming the complexion and the mood of Srimati Radharani, Krishna appeared, in the name of Sri Chaitanya Mahaprabhu, He has appeared now. Radha bhava dyuti suvalitam, naumi krsna svarupam. In the fifth verse, it has been established, the tattva has been established, the understanding of Radha and Krishna. Like Krishna is the energetic and Radha is the energy. In one sense energy and energetic are separate. But then again, energy and energetic are one.

Establishing that, in the 6th verse, Krishna's appearance as Chaitanya Mahaprabhu has been explained the inner purpose of Krishna's appearance as Chaitanya Mahaprabhu and there are three different reasons why Krishna appeared as Sri Chaitanya Mahaprabhu. And those three reasons are Sri radhaya pranaya mahima kidrso. Krishna wanted to understand the glory of Radharani's love for Him. Sri radhaya pranaya mahima kidrso vanayaivasvadyo yena madhurima kidrso va madiyah. What kind of sweetness is there in Me that Radharani experiences by loving Me, through her love for Me? And saukyam casya mad anubhavato kidrso veti lobhat. By loving Me what kind of happiness she feels? Krishna became greedy. The word lobha means greed. Krishna became greedy to understand these three aspects. Therefore saci garbha sindhau harinduh tad bhavadhyah samajani saci garbha sindhau harinduh. Hari, Krishna, has been compared to the moon. Actually the moon appeared after churning of the milk ocean. Similarly, it has been described, by churning the ocean of Mother Saci's womb, Sri Chaitanya Mahaprabhu appeared. As if, by churning the ocean of Saci mata's womb, the moon of the Supreme Personality of Godhead Gaurahari appeared. So this has been described in Chaitanya Charitamrta, the inner reason of Sri Chaitanya Mahaprabhu's appearance. Now the question may arise that Krishna is omniscient, so why Krishna could not understand these three things, because Krishna knows everything. But it has been pointed out that, "No. In order to understand the Love of Srimati Radharani as He desired here, He had to assume the mood of Srimati Radharani. He had to accept the mood of Srimati Radharani, and that is what Sri Chaitanya Mahaprabhu is. Krishna in the mood of Srimati Radharani. Chaitanya Mahaprabhu is more of Radha than Krishna. He is Krishna, but He is more of Radharani. His mood is like that of Radharani. He is trying to love Krishna in the same way as Radharani did, and by doing that He is experiencing, He is relishing the glory of Radharani's love for Him. What kind of sweetness is there in Him that Radharani experiences through her love, and what kind of happiness does She enjoy by loving Him? So these are the reasons of Caitanya Mahaprabhu's appearance. So I will start a discussion on this particular aspect . Yes, Lila Madhuri?...

(Inaudible) You will get it in this outline. It will get it printed out. Anyway, I will read here. First thing is, Krishna wanted to understand the glory of Radharani's love. The second reason is the wonderful qualities in Him that She alone relishes through Her love, and the third reason is the happiness She feels when She realizes the sweetness of His love.

Question Unclear

Yes, He knows everything but to really understand how Radharani feels by loving Him, He had to assume the mood of Srimati Radharani. Or let us put it this way, "Krishna knows everything, but you see in love affairs, if He knows everything, the love will lose its charm. Therefore in Vrindavana, Krishna allows Yogamaya to make Him also forget that He is the Supreme Personality of Godhead. And that is the prerogative of Vrindavana. And that's why Vrindavana is compared to the Earth planet. In a way it is like Earth planet and the residents of Vrindavana are like human beings. Krishna is like a cowherd boy and in order to relish this supreme loving relationship, Krishna forgets that He is the Supreme Personality of Godhead. The devotees of Krishna forget, the residents of Vrindavana forget who they are and they even forget that Krishna is God. So it is all due to the intense love, or, in order to experience that perfection of loving relationship, that arrangement has been made in Vrindavana and that's why Vrindavana is so special right? There, Krishna is not the Supersoul, Krishna is not the Supreme Personality of Godhead, omnipotent He is, but the omniscient part He has left behind in Dwarika. And there you see, because of that, that loving relationship is so sweet and so intense. And that's why Krishna does not know the love of Srimati Radharani. What is the glory of Her love? What is there in Him that She becomes attracted to in this way, and what kind of happiness she enjoys by loving Him. So, in order to properly understand that, He actually had to play the role of Srimati Radharani. He had to stand in Radharani's shoes and feel it for Himself, and that's why He came as Sri Chaitanya Mahaprabhu. I hope that I have been able to explain that clearly. The main point is that in order to experience that highest loving relationship, Krishna had to forget that He is the Supreme Personality of Godhead and the residents of Vrindavana also had to forget that Krishna is the Supreme Personality of Godhead. But this is not a kind of forgetfulness out of ignorance, but rather this is a kind of forgetfulness or maya due to intense love. Just like when someone very close to us may get a big position but our dealings don't really change with him because he has become a big person. Like the son may become the President of United States but the mother still treats him like her own little son right? So similarly, in love, we sometimes forget the position of that person. So in order to experience that love, Krishna had to create that situation through yogamaya. Now, therefore, in order to experience or understand the glory of Srimati Radharani's love, Krishna actually had to assume the mood of Srimati Radharani and love Krishna the way She did, and by doing that He actually understands. Yes, Pankaja?

Question Unclear

Not manifest, but considered, you see, we have to understand that Parikshit Maharaja is a very exalted personality who had the understanding of the scriptures. So he knew that on one hand this age of Kali is a very degraded age but at the same time, this age of Kali has a great advantage that just by chanting the Holy Name of the Supreme Personality of Godhead one can go back to Godhead. So he considered the advantage of this age and that is why He allowed Kali to spread his influence. And we will see, that on one hand the world will become very, very degraded but at the same time the people will have an

incredible good fortune of taking advantage of the Krishna consciousness movement and make spiritual advancement. But if He did, then the situation wouldn't have become so degraded and Chaitanya Mahaprabhu's mercy wouldn't have come down. I mean, the situation in this age had to become completely hopeless in order to invoke Sri Chaitanya Mahaprabhu's mercy. Yes, Krishna Prema prabhu?

Question Unclear

No, No. you see, it is Krishna in certain caturyuga there are 4 yugas. There are 1000 chaturyugas in a day of Brahma. In the 28th Chatur yuga, in Dwapara Yuga Krishna comes Himself and in the following Kali Yuga, Krishna actually considers how to enable people to have access to Vrindavana and that's why He comes as Krishna Chaitanya Mahaprabhu. So that is the reason, why in this particular Kali yuga, Krishna Himself comes as Chaitanya Mahaprabhu and He actually allows the living entities to go to Vrindavana, which is the topmost region of the spiritual sky. In other Kali yugas, the yuga dharma is there, Sankirtan is there, but they do not actually get an entry to Goloka Vrindavana. When they attain perfection, they attain Vaikuntha, not Vrindavana. So that is the special prerogative for this age.

Yes, Phalgun? (34:13)

Question Unclear

Yes, the thing is that it is not that every Dwapara Yuga Krishna comes. Krishna, the original Supreme Personality of Godhead, the son of Nanda Maharaja, whose abode is Vrindavana, that Krishna, the origin of all incarnations, the Supreme Personality of Godhead, He comes only once in a day of Brahma. Out of 1000 chatur yugas, Satya yuga, Treta yuga, Dwapara yuga and Kali yuga make one cycle. In this way there are 1000 such cycles in a day of Brahma. Now, in the 28th cycle, in Dwapara yuga Krishna comes. He comes only once in 1000 chatur yugas, not in every chatur yuga. But then when He comes in the following Kali yuga, He comes as Chaitanya Mahaprabhu. And yes, when Chaitanya Mahaprabhu comes, He makes the prediction, "In every town and village all over the world, the Krishna consciousness movement will spread." And then, in order to fulfill that prediction, He sends Srila Prabhupada.

Question Unclear

If you can go a 1000 chatur yugas back, yes, you can. But our way of looking is not through what happened in the past, because that is completely beyond us. Can you imagine traveling we can't even travel 24 or 42 minutes behind. It becomes difficult, so what to speak of 4.2 billion years back. We don't even know where we were at that time. So, it will be difficult, but you see, our business is to see through the scriptures - sastra caksusa. And through the scriptures we see that Chaitanya Mahaprabhu made a prediction, that in every town and village all over the world Krishna consciousness movement will spread. When Chaitanya Mahaprabhu makes a prediction, who is the Supreme Personality of Godhead, can it ever be possible that His prediction goes in vain? No. His prediction is bound to come true. So, it will happen. In every town and village all over the world, the Krishna consciousness movement will spread and we have to carry on with that conviction that it will happen. Whatever is the state of affairs in ISKCON today doesn't matter. But it will happen. And whatever is happening in ISKCON today is the preparation to

make it happen. The divine arrangement of the Lord to make it happen. Hare Krishna. Ok, yes?

Question Unclear

Ok. The yuga avatars in other ages are described as sweta, rakta, Krsna. Like sweta, appearing as sweta avatara, He teaches the process of meditation in satya yuga. As rakta, He teaches the process of performing sacrifice and as Krishna He teaches the process of worshipping the Deity.

Question Unclear

Well, the general description that has been given in the 11th canto is that He is described as Sweta avatara and He is also described as hamsa avatara. Then, in Treta Yuga, He is rakta, His complexion is like reddish and He is described as yajnesha and another name. I forgot. and Krishna is the dwapara Yuga and the pita is the yellow complexion in the age of Kali. Yes, Amrita kanana?

Question Unclear

Just as the Supreme Personality of Godhead expands Himself, just by His will His devotees also can expand in more than one form. So, one understanding is that one aspect of Brahma goes back to the spiritual sky or goes to another planet where Caitanya Mahaprabhu is performing His pastimes and Brahma remains as Brahma also. So, I'll just briefly touch the next aspect of today's outline. The teachings of Chaitanya Mahaprabhu have been classified in five principal points. That teachings of Sri Chaitanya Mahaprabhu is that Krishna, the son of Nanda Maharaja, is the Supreme worshipable Lord, which actually means, according to Sri Chaitanya Mahaprabhu, we are the worshipers of Krishna, the son of Nanda Maharaja, and then, He is specifying, His abode is Vrindavana. Krishna has His different aspects, like Krishna of Vrindavana, Krishna of Mathura, Krishna of Dwarika – Vrajendranandan Krishna, Mathuresh Krishna and Dwarakesh Krishna. So our business is with Vrajendranandan Krishna. And then, the next point, the third point is, the way the gopis worship Krishna, that is the highest form of worship. And Srimad Bhagavatam, the spotless Purana is the proof of this understanding. Whatever Sri Chaitanya Mahaprabhu is teaching, the proof is Srimad Bhagavatam. It is not that Sri Chaitanya Mahaprabhu is concocting something. He is the Supreme Personality of Godhead; He can very well do that because whatever He does becomes the Absolute Truth. But still He is abiding by certain proof. He is leaving room for proof and that proof is Srimad Bhagavatam, the spotless Purana, Srimad Bhagavatam, and Prema or loving devotional service is the ultimate goal of life. So if we can remember these five points, we can become the true followers of Sri Chaitanya Mahaprabhu. So, just about 6-7 minutes for questions? Yes, prema.

Question Unclear

Hmm. Ok. Yes. You see, devotion is received by the mercy of a devotee. Now the devotion to Krishna. Krishna is the Supreme Personality of Godhead. But to approach Krishna we have to approach Him through somebody, through some devotee, especially through some resident of Vrindavana. So, of all residents of Vrindavana, the gopis are the highest and of all the gopis, Srimati Radharani is the highest. So since we are actually interested in devotion to

Krishna, therefore we are extremely attracted to Srimati Radharani. Because our business is to get Prema Bhakti. Our business is not to just get Krishna. Our business is to get Krishna prema. And where can we get Krishna prema? We cannot get Krishna Prema from Krishna. We can get Krishna prema from someone who is in love with Krishna. So that's why Srimati Radharani, Who is a reservoir of love for Krishna, is very, very attractive to us. We are extremely attracted to Srimati Radharani. So the point actually is, we are not attracted to Krishna, but we are attracted to Krishna bhakti. And the reservoir of that Krishna bhakti is Srimati Radharani. Therefore we are attracted to Srimati Radharani. And those who are attracted to Srimati Radharani are called Gaudiya Vaishnavas.

Question Unclear

How dharma is established? By chanting the holy name of the Lord. How does the Name appear? The Hare Krishna Mahamantra is given by Sri Caitanya Mahaprabhu. This is a very special gift. Generally before Caitanya Mahaprabhu's appearance, before they had the Mahamantra, they used to chant Hari Haraye namah Krsna Yadavaya namah. Gopala Govinda Rama Sri Madhusudana. This is the mantra they used to chant. So when they do kirtan, most probably in other ages also. I am not 100% sure about it because I have to actually look into the scriptures and see if I can find it, the mantra of other Kali yugas. But one thing is that Mahamantra is given only in this Kali Yuga, and Mahamantra is synonymous to Krishna Prema. So in other ages if they did not get Krishna prema, then the Mahamantra was probably not distributed.

Question Unclear

You see, when Radha and Krishna are one that is Sri Chaitanya Mahaprabhu. Yes, when Radha and Krishna become one, that is Sri Chaitanya Mahaprabhu, and Chaitanya Mahaprabhu is there eternally in Goloka Navadvipa. Goloka has two chambers – one side is Vrindavana and the other side is Navadvipa. In Vrindavana Radha and Krishna are enjoying their loving exchange and in Navadvipa they have become one and are distributing that love. So, yes, when Radha and Krishna become one that is Sri Chaitanya Mahaprabhu.

Question Unclear

They recognized that this is Krishna, but they saw, they also felt that this Krishna is not the Krishna that they knew. This is not their Krishna. This Krishna is not really the Krishna that they knew. Therefore they were not satisfied and that's why they started to pull the chariot. And when Vasudeva Krishna goes to Vrindavana. because He is also hankering to be with His devotees of Vrindavana. Then Vasudeva Krishna assumed the form of Jagannatha. His hands stretch forward, His face lights up with a beautiful smile and He becomes Jagannatha, wanting to embrace His devotees. Ok, last question?

Question Unclear

When we worship the Lord on the altar, then it is done with awe and reverence, with opulence. Yes, at home the altar is also there. Or is it something else? Yes, at home also. That's why there is controversy why we put a peacock feather on Chaitanya Mahaprabhu's head. The thing is, although Chaitanya Mahaprabhu came as a devotee, when we worship on

the altar, we don't worship Him as a devotee, we worship Him as the Supreme Personality of Godhead Radha Krishna in united form, combined Form, and that's why we worship Him as the Supreme Personality of Godhead with all opulence and with awe and reverence. Okay, Hare Krishna, thank you all very much.