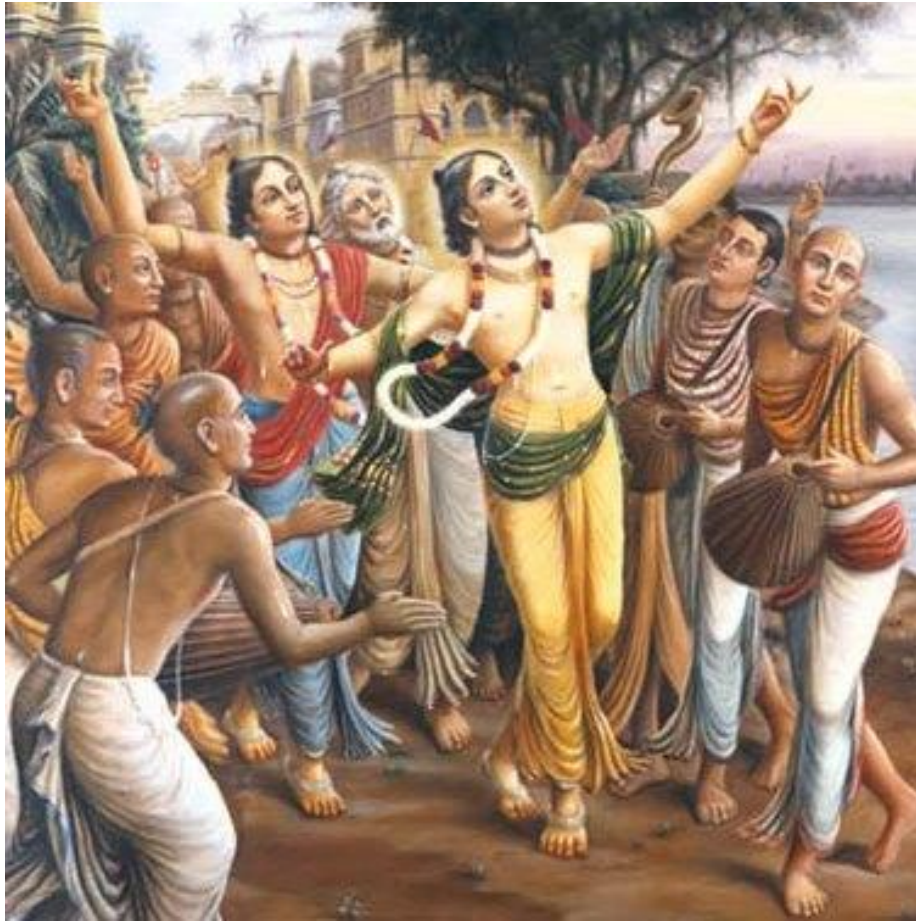


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Topic: The Most Munificent Incarnation
Verse: BG 4.8
Speaker: HH Vedavyasapriya Swami



Partial transcription from Bhagavad-gita 4.8 class, Brisbane 2007, by His Holiness Vedavyasapriya Swami Maharaja

Chaitanya Mahaprabhu also comes with a special mercy only in one Kali-yuga, where just before that Kali-yuga, in the end of Dvarpa-yuga, Krishna appears. So, it also said that Chaitanya Mahaprabhu appears once in a day of Brahma.

And that is the greatest mercy. No other time are the living entities getting such mercy. That is why Chaitanya Mahaprabhu is called 'mahavadanyaya avatara' - very munificent incarnation (Sri Gauranga Pranama, Caitanya-caritamrta Madhya 19.53, Srila Rupa Goswami).

The material conditions in all the three yugas are variegated. In the Satya-yuga one happens to live a very long life, but to get purified he has to do a lot of austerity. And during performance of such austerity there are envious elements who will not allow him to do that. Interference - the Lord comes. Even they want to steal the Vedas. So the Lord has to come as Hayagriva, and rescue them.

But this is one functionality, it doesn't show multiple. To see multiple functionality in total divinity, is exhibited in the super-excellent pastimes of Lord Krishna Himself. Others come as portion of the portion, or an expansion, so according to those categories the Lord appears (Srimad Bahgavatam 1.3.28, Sri Brahma-samhita 5.39). But the Lord has to come as He is. That is in the Dvarpa-yuga. And that is very rare. But again, when the Lord is existing in the multifarious energies, His internal potencies which make Him appear. These potencies are divine in nature, but out of them the most important potency is hladini, that is the internal potency of complete bliss. It's bliss.

And how to become happy in this particular age? Chaitanya Mahaprabhu appeared to exhibit that part (Caitanya-caritamrta Adi 3.20). So Lord Krishna has to combine with His bliss potency, Radharani, to come in the formation of Chaitanya Mahaprabhu. 'Sri-Krsna-Caitanya, Radha-Krishna nahi anya' (Chaitanya Bhagavat, see also Caitanya-caritamrta Adi 1.5). And the wonderful pastimes of Lord Chaitanya are thus becoming very important for this present age of Kali to understand for the purpose of eternal, blissful revival (Caitanya-caritamrta Adi 3.83. It is very important that He appeared just to deliver this holy name in order to resolve all the problems.

In the transcendental realm the form of the Lord, the name of the Lord, everything is identical with each other. And, in this particular age, only the holy name is available (Caitanya-caritamrta Adi 7.74), because Chaitanya Mahaprabhu disappeared. There are no scheduled incarnations, or the predictions of such incarnations, to be found except at the end of this particular age. So what is our hope in between? Do we have to wait for Kalki to come? Or we utilise the methodology to get out from this material world in our natural occupation, simply accepting the holy name, which is said to be in the form of avatar.

The deity incarnation is also an incarnation. The Lord descends in the form of a deity for the neophytes who do not understand, those who are simply accustomed to the form of the Lord in the physical nature. But by worshipping according to the process, one gets transcendental vision to see the Supersoul, which is the expansion of the Lord, is in everyone (Srimad Bhagavatam 3.29.16, 3.29.25). So the deity worship is the incarnation. The deities are the incarnations.

But the holy name is also said to be incarnated because it has descended along with the Lord Himself. 'golokera prema-dhana, hari-nama-sankirtana'. The holy name of the Lord has been imported from Goloka Vrindavan (Ista-deve Vijnapti 2, from Prarthana, Narottama Dasa Thakura). So it has descended. Therefore by serving the holy name we will get the same benefit of the descent of an avatar. Krsna-das Kaviraj Goswami therefore said, 'kali-kale nama-rupe

Krsna-avatar' - In this age of Kali the holy name itself descended (Caitanya-caritamrta Adi 17.22). So by properly worshipping the holy name we must get the same benefit. Like 'paritranaya sadhunam..' (Bhagavad-gita 4.8). Not only will a person who chants the holy name become a sadhu, but he will be rest assured of deliverance.

Why do we have to kill miscreants? The Lord says, "No, no. The holy name will deliver even the miscreants." Because the demoniac nature within themselves will be vanquished. So the living entities in this particular age of Kali they don't have any qualification, but they are the most fortunate (Srimad Bhagavatam 1.1.10, 12.3.51).