

Sri Namamrita

Simply by keeping a picture of Lord Caitanya and chanting Hare Kṛṣṇa, one can worship God and realize Him:

In the Śrīmad-Bhāgavatam it is said that [Lord Caitanya] is the incarnation of God in this age. And who worships Him? The process is very simple. Just keep a picture of Lord Caitanya with His associates. Lord Caitanya is in the middle, accompanied by His principal associates—Nityānanda, Advaita, Gadādhara, and Śrīvāsa. One simply has to keep this picture. One can keep it anywhere. It is not that one has to come to us to see this picture. Anyone can have this picture in his home, chant this Hare Kṛṣṇa mantra, and thus worship Lord Caitanya. That is the simple method. But who will capture this simple method? Those who have good brains. Without much bother, if one simply keeps a picture of Śrī Caitanya Mahāprabhu at home and chants Hare Kṛṣṇa, then one will realize God. Anyone can adopt this simple method. There is no expenditure, there is no tax, nor is there any need to build a very big church or temple. Anyone, anywhere, can sit down on the road or beneath a tree and chant the Hare Kṛṣṇa mantra and worship God. Therefore it is a great opportunity.

The Science of Self-Realization

Passage for Discussion

Why Does God Come to Earth?

*paritranaya sadhunam/ vinasaya ca duskrtam dharma-samsthapanarthaya/ sambhavami
yuge yuge*

“To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.”

According to *Bhagavad-gita*, a *sadhu* (holy man) is a man in Kṛṣṇa consciousness. A person may appear to be irreligious, but if he has the qualifications of Kṛṣṇa consciousness wholly and fully, he is to be understood to be a *sadhu*. And *duskrtam* applies to those who do not care for Kṛṣṇa consciousness. Such miscreants, or *duskrtam*, are described as foolish and the lowest of mankind, even though they may be decorated with mundane education, whereas a person who is one hundred percent engaged in Kṛṣṇa consciousness is accepted as a *sadhu*, even though such a person may be neither learned nor well cultured. As far as the atheistic are concerned, it is not necessary for the Supreme Lord to appear as He is to destroy them, as He did with the demons Ravana and Kamsa. The Lord has many agents who are quite competent to vanquish demons. But the Lord especially descends to appease His unalloyed devotees, who are always harassed by the demoniac. The demon harasses the devotee, even though the latter may happen to be his kin. Although Prahlada Maharaja was the son of Hiranyakasipu, he was nonetheless persecuted by his father; although Devaki, the mother of Kṛṣṇa, was the sister of Kamsa, she and her husband Vasudeva were persecuted only because Kṛṣṇa was to be

Edition – September 2010

born of them. So Lord Krsna appeared primarily to deliver Devaki, rather than kill Kamsa, but both were performed simultaneously. Therefore it is said here that to deliver the devotee and vanquish the demon miscreants, the Lord appears in different incarnations.

In the *Caitanya-caritamṛta* of Krsnadasa Kaviraja, the following verses (*Madhya 20.263–264*) summarize these principles of incarnation:

*srsti-hetu yei murti prapance avatare/ sei isvara-murti 'avatara' nama dhare mayatita
paravyome sabara avasthana/ visve avatari' dhare 'avatara' nama*

“The *avatara*, or incarnation of Godhead, descends from the kingdom of God for material manifestation. And the particular form of the Personality of Godhead who so descends is called an incarnation, or *avatara*. Such incarnations are situated in the spiritual world, the kingdom of God. When they descend to the material creation, they assume the name *avatara*.”

There are various kinds of *avataras*, such as *purusavataras*, *gunavataras*, *lilavataras*, *sakty-avesa avataras*, *manvantara-avatars* and *yugavataras*—all appearing on schedule all over the universe. But Lord Krsna is the primeval Lord, the fountainhead of all *avataras*.

Lord Sri Krsna descends for the specific purpose of mitigating the anxieties of the pure devotees, who are very anxious to see Him in His original Vrndavana pastimes. Therefore, the prime purpose of the Krsna *avatara* is to satisfy His unalloyed devotees.

The Lord says that He incarnates Himself in every millennium. This indicates that He incarnates also in the Age of Kali. As stated in the *Srimad-Bhagavatam*, the incarnation in the Age of Kali is Lord Caitanya Mahaprabhu, who spread the worship of Krsna by the *sankirtana* movement (congregational chanting of the holy names) and spread Krsna consciousness throughout India. He predicted that this culture of *sankirtana* would be broadcast all over the world, from town to town and village to village. Lord Caitanya as the incarnation of Krsna, the Personality of Godhead, is described secretly but not directly in the confidential parts of the revealed scriptures, such as the *Upanisads*, *Mahabharata* and *Bhagavatam*. The devotees of Lord Krsna are very much attracted by the *sankirtana* movement of Lord Caitanya. This *avatara* of the Lord does not kill the miscreants, but delivers them by His causeless mercy.

Bhagavad-gita As It Is Chapter 4 verse 8

Discovery:

1. Why does Lord Krsna appear in His different *avatars* or incarnations in this material world?
2. Mention some of the types of *avataras*/ incarnations?

Understanding:

1. Why is it said the Lord appears primarily to protect His devotee? Whom does He have to protect them from? Give some examples from history.
2. Why is the *avatara* of Lord Chaitanya Mahaprabhu very special? How can we accept that He is an *avatara* ?

Application:

1. Do you accept Sri Chaitanya Mahaprabhu as the supreme Lord? Discuss your feelings towards Him.

Preaching is the Essence

Kṛiṣṇa Empowers the Preacher:

The Kṛṣṇa Consciousness Movement Spreads by the Mercy of Lord Kṛṣṇa and Lord Caitanya

Kṛiṣṇa can empower a preacher who is true to Śrī Caitanya Mahāprabhu and to the disciplic succession to excel Himself:

Śrī Caitanya Mahāprabhu continued, “You [Nityānanda Prabhu] can perform a task that even I cannot do. But for You, I cannot find anyone in Gauḍa-deśa who can fulfill My mission there.”

Lord Caitanya’s mission is to deliver the fallen souls of this age. In this age of Kali, practically cent percent of the population is fallen. Śrī Caitanya Mahāprabhu certainly delivered many fallen souls, but His disciples mainly came from the upper classes.... It was Śrīla Nityānanda Prabhu, however, who delivered persons like Jagāi and Mādhāi.... In the incarnation of Gaura-Nitāi, the Lord is not supposed to kill demons but deliver them by preaching Kṛṣṇa consciousness. In the case of Jagāi and Mādhāi, Śrī Caitanya Mahāprabhu was so angry that He would have immediately killed them, but Nityānanda Prabhu was so kind that He not only saved them from death but elevated them to the transcendental position. Thus what was not possible for Śrī Caitanya Mahāprabhu was carried out by Nityānanda Prabhu.

Similarly, if one is true to Gaura-Nitāi’s service in the disciplic succession, he can even excel Nityānanda Prabhu’s service. This is the process of disciplic succession. Nityānanda Prabhu delivered Jagāi and Mādhāi, but a servant of Nityānanda Prabhu, by His grace, can deliver many thousands of Jagāis and Mādhāis. That is the special benediction of the disciplic succession. One who is situated in the disciplic succession can be understood by the result of his activities.

This is always true as far as the activities of the Lord and His devotees are concerned....

By the grace of Viṣṇu, a Vaiṣṇava can render better service than Viṣṇu; that is the special prerogative of a Vaiṣṇava. The Lord actually wants to see His servants work more gloriously than Himself. For instance, on the Battlefield of Kurukṣetra, Śrī Kṛiṣṇa provoked Arjuna to fight because all the warriors on the battlefield were to die by Kṛiṣṇa’s plan. Kṛiṣṇa Himself did not want to take credit.... Therefore He asked him to fight and win fame....

Thus the Supreme Personality of Godhead gives credit to a devotee who performs any heavy task perfectly. Hanumānjī, or Vajrāṅgājī the servant of Lord Rāmacandra, also serves as another example. It was Hanumānjī who jumped over the sea in one leap and reached the shore of Lānkā from the shore of Bhārata-varṣa. When Lord Rāmacandra chose to go there, He paved the way with stones, although by His will the stones were able to float on the sea. If we simply follow Śrī Caitanya Mahāprabhu’s instructions and follow in the footsteps of Śrī Nityānanda Prabhu, this Kṛiṣṇa consciousness movement can advance, and even more difficult tasks can be performed by the preachers remaining faithful to the service of the Lord.

Cc. Madhya 16.65