

# Krsna, non-different from Krsna Chaitanya

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In the beginning, there is a sraddha, komal sraddha,. Rupa Goswami Prabhupada describes in Bhakti Rasamrta Sindhu, komal shraddha- tender. Then while hearing,

**vaisnava sanga, sandhu sa**

a means hearing, then bhajana kriya- practicing, anartha nivriti- ceto darpana marjanama. That means there is abhadra, amangal cleansing. And

then nistha is achieved. That is a big, big step forward on the way up or unto the prema, sraddha to prema. You are hearing and then asakti that causes more hearing. Asakti, ruci, that's also hearing; then bhava and then prema like that.

So, sravana utsav is a wonderful festival giving us the opportunity to become fixed devotee of Gauranga. Becoming attached to Him, attached, maccitta.

**mac-citta mad-gata-prana**

**bodhatantah parasparam**

**kathayantas ca mam nityam**

**tusyanti ca ramanti ca [B.G. 10.9]**

With great pride, Lord is talking about His devotees. My devotees, oh My devotees. mac-cittah. Cetanah, the consciousness, mac-cittah, glued onto My feet, to Me, bow down.

**bodhatantah parasparam**

They are just talking, conversing and reminding each other.

**mac-citta mad-gata-prana**

Giving their prana to the Lord.

**kathayantas ca mam nityam**

All the time they are talking about Me, kathayantas ca mam nityam tusyanti, they are satisfied doing this. tusyanti ca ramanti ca. It has become their life style, their life. No wonder who needs such life, ramanti ca. So, yesterday, we were talking Krsna is Krsna Chaitanya. You know that there is a Krsna, non-different from Krsna Chaitanya, Lord Sri Krsna Chaitanya is non-different from Sri

From

Krsna.

namo maha vadanyaya, we started from there and from this sastras, this purana, that purana, Mahabharata, the predictions of Lord's advent.

**mayapure navadvipe**

**bhavishyami shaci-sutah [Garuda Purana]**

“In My original spiritual form, perfect and complete, I will become the son of Shachi-devi in Navadwipa Mayapura.

In the Markandeya Purana, the Supreme of Godhead declares:

**golokam ca parityajya**

**lokanam trana-karanat**

**kalau gauranga-rupena**

**lila-lavanya-vigraha**

“In the Kali-yuga, I will leave Goloka and, to save the people of the world, I will become the handsome and playful Lord Gauranga.”

The Caitanya Caritamṛta, in the beginning talking about what? Effulgence, talked about in Upanishad, they are rays coming from the Personality of Godhead Sri Kṛṣṇa Caitanya Mahāprabhu. Oh, that super soul, that is You. He is also, sad aiśvarya pūrṇa bhagavan

**krishnat param kimapi tattvam aham na jñe**

There is no superior truth superior to Kṛṣṇa or Kṛṣṇa Chaitanya.

**anarpita-carim cirat karunayavatirnah kalau  
samarpayitum unnatojjvala-rasam sva-bhakti-sriyam (CC. Adilīla 1.4)**

Lord appearing to deliver the unnatojjvala-rasam – madhurya ras, the top most condensed of all the rasas. He appeared to relish and share that. He relishes those in Vṛndāvan as Sri Kṛṣṇa and when He realized that oh, Rādhārāṇī relishes more. Is there something that I do not know? Am I lacking something? Then I should do something about it. And then what does He do? He appears as Gaurāṅga, Sri Kṛṣṇa Caitanya. It is very basic.

**sri kṛṣṇa caitanya Rādhā kṛṣṇa nahi anya**

Sri Kṛṣṇa Caitanya is non different from Rādhā and Kṛṣṇa. Rādhā kṛṣṇa nahi anya – Sri Kṛṣṇa Caitanya. So then there is Gaurāṅga with Rādhā bhava, Rādhā dyuti, navamī kṛṣṇa svarupam.

I offer my obeisance's into that svarupa of the Lord which have Rādhā bhava and Rādhā dyuti, the complexion of Rādhārāṇī and devotion of Rādhārāṇī. That is why He is Gaurāṅga because Rādhārāṇī is Gaurāṅgī. Rādhā Vṛndāvanēśvarī is Gaurāṅgī so, the Lord has become Gaurāṅga –bahir Gaura.

Lord is of golden complexion, Gaura, outside He is Gaurī, inside He is Kṛṣṇa. There is some kind of makeup complexion of Rādhārāṇī, emotions of Rādhārāṇī and He is playing that role

but basically, He is Krsna. He has accepted the mood of Radharani and the complexion of Radharani.

So, that Lord Gauranga appeared in this abode of Navadvipa dhama, just few hundred meters from here. The idea about yesterday was said that, although, He has appeared as Bhagavad bhakta rupena, He has appeared as devotee of Bhagavan, gaura bhakta, we are gaura bhakta vrndas, He is Gaura and He has become devotee of the Lord. But He is Lord Himself. He is trying to conceal and hide Himself.

**naham prakasah sarvasya yoga-maya-samavrtah [BG 7.25]**

Krsna says, I cover Myself with Yogamaya and I do not reveal to just anybody and everybody. So, that Lord, Chanavatar, He is concealing His ID, identity. He does not become always successful and He leaks out, letting the world knows that He is Krsna, the Supreme Personality of Godhead.

When He was appearing, the moon had good excuse. That day the moon did not rise. The moon: there's moon eclipse today! So, I do not have to appear, to show my face and how could I do that? Today is the day of Caitanya Chandra's appearance. Today, another chandra, Caitanya Candra will appear. Chandra is moon. And oh,

**bahu koti candra jini vadana ujjavaala [Gaura arati]**

The brilliance of Lord Caitanya's face conquers millions upon millions of moons.

**koti surya sama prabha**

Bhagavatam says, effulgence coming from His personality, from His face,

**koti surya sama prabha**

Koti, millions of moons or suns, all that effulgent rays put together, cannot be compared to the effulgence of Gauranga

Caitanya Candra.

So that Chandra, our Chandra, says, No, no, I cannot show my face. Look, there are so many spots, black spots on my face. I have to hide it. So, that day our moon hid himself. Today is moon eclipse so I'll let Caitanya Chandra appear today. Let the whole world take darsana of Caitanya Candra. Moon God knew who this Caitanya Chandra is? And His

effulgence, His brilliance.

**yam brahma varunendra-rudra-marutah stuvanti divyaih stavair  
[SB 12.13.1]**

When Lord appears everyone, all these demigods come: Yam, Brahma, Varuna Indra, Candra, Surya. 330 million Gods and Goddesses had come. divyaih stavair – They are offering their sthava, stuti in praise of Gauranga. All that happened in Mathura, when Sri Krsna appeared in all discretion. Sukadeva Goswami describing appearance of Sri Krsna and demigods and garbha stuti is very famous. While Sri Krsna was still in the womb demigods have appeared and they were offering prayers, they were offering flowers. The apsaras were dancing and the Gandharvas were singing different rhymes and couch shells, all ceremony.

**su svagatam caitanya**

su svagatam, you are welcome. And they have Sri Krsna in Vrndavana and Sri Krsna Caitanya here in Mayapur. So beautiful that,

**deva apy asya rupasya**

**niyam darsana kanksinah (B.g. 11. 52.)**

Lord personally said, Lord Himself: You know, you know Arjuna the form that you are now looking at, this is the 11th chapter towards the end, Krsna said, the form that now you are looking at, deva apy asya rupasya niyam darsana kanksinah. The

demigods are very, very eager and anxious to take darsana of this rupam, this form that you are looking at. So, that form was appearing here in Navadvipa. Demigods and Goddesses were there. They were shuttling between Navadvipa and their abodes. They were constantly going back and forth.