

Speaker: HH Radha Govinda Swami (invocatory prayers) krishna-varnam tvishakrishnam  
sangopangastra-parshadam yajñaih sankirtana-prayair yajanti hi su-medhasah

**SB 11.5.32**

***krishna-varnam tvishakrishnam  
sangopangastra-parsadam  
yajñaih sankirtana-prayair  
yajanti hi su-medhasah***

**Translation:** 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, He is Krishna Himself. He is accompanied by His associates, servants, weapons and confidential companions.

**Purport:** This same verse is quoted by Krishnadasa Kaviraja in the Caitanya-caritamrita, Adi-lila, Chapter Three, verse 52. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada has given the following commentary on this verse. "This text is from Srimad-Bhagavatam (11.5.32). Srila Jiva Gosvami has explained this verse in his commentary on the Bhagavatam known as the Krama-sandarbha, wherein he says that Lord Krishna also appears with a golden complexion. That golden Lord Krishna is Lord Caitanya, who is worshiped by intelligent men in this age. That is confirmed in Srimad-Bhagavatam by Garga Muni, who said that although the child Krishna was blackish, He also appears in three other colors -- red, white and yellow. He exhibited His white and red complexions in the Satya and Treta ages respectively. He did not exhibit the remaining color, yellow-gold, until He appeared as Lord Caitanya, who is known as Gaurahari.

"Srila Jiva Gosvami explains that krishna-varnam means Sri Krishna Caitanya. Krishna-varnam and Krishna Caitanya are equivalent. The name Krishna appears with both Lord Krishna and Lord Caitanya Krishna. Lord Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, but He always engages in describing Krishna and thus enjoying transcendental bliss by chanting and remembering His name and form. Lord Krishna Himself appears as Lord Caitanya to preach the highest gospel. Varnayati means 'utters' or 'describes.' Lord Caitanya always chants the holy name of Krishna and describes it also, and because He is Krishna Himself, whoever meets Him will automatically chant the holy name of Krishna and later describe it to others. He injects one with transcendental Krishna consciousness, which merges the chanter in transcendental bliss. In all respects, therefore, He appears before everyone as Krishna, either by personality or by sound. Simply by seeing Lord Caitanya one at once remembers Lord Krishna. One may therefore accept Him as vishnu-tattva. In other words, Lord Caitanya is Lord Krishna Himself.a

"Sangopangastra-parshadam further indicates that Lord Caitanya is Lord Krishna. His body is always decorated with ornaments of sandalwood and with sandalwood paste. By His superexcellent beauty He subdues all the people of the age. In other descents the Lord sometimes used weapons to defeat the

demoniac, but in this age the Lord subdues them with His all-attractive figure as Caitanya Mahaprabhu. Srila Jiva Gosvami explains that His beauty is His astra, or weapon, to subdue the demons. Because He is all-attractive, it is to be understood that all the demigods lived with Him as His companions. His acts were uncommon and His associates wonderful. When He propagated the sankirtana movement, He attracted many great scholars and acaryas, especially in Bengal and Orissa. Lord Caitanya is always accompanied by His best associates like Lord Nityananda, Advaita, Gadadhara and Srivasa.

"Srila Jiva Gosvami cites a verse from the Vedic literature that says that there is no necessity of performing sacrificial demonstrations or ceremonial functions. He comments that instead of engaging in such external, pompous exhibitions, all people, regardless of caste, color or creed, can assemble together and chant Hare Krishna to worship Lord Caitanya. Krishna-varnam tvishakrishnam [SB 11.5.32] indicates that prominence should be given to the name Krishna. Lord Caitanya taught Krishna consciousness and chanted the name of Krishna. Therefore, to worship Lord Caitanya, everyone should together chant the maha-mantra -- Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. To propagate worship in churches, temples or mosques is not possible because people have lost interest in that. But anywhere and everywhere, people can chant Hare Krishna. Thus worshiping Lord Caitanya, they can perform the highest activity and fulfill the highest religious purpose of satisfying the Supreme Lord.

"Srila Sarvabhauma Bhattacharya, a famous disciple of Lord Caitanya, said: 'The principle of transcendental devotional service having been lost, Sri Krishna Caitanya has appeared to deliver again the process of devotion. He is so kind that He is distributing love of Krishna. Everyone should be attracted more and more to His lotus feet, as humming bees are attracted to a lotus flower.' "

The incarnation of Caitanya Mahaprabhu is also described in the Sri Vishnu-sahasra-nama, which appears in Chapter 189 of the Dana-dharma-parva of Mahabharata. Srila Jiva Gosvami has quoted this reference as follows: suvarna-varno hemango varangas candanangadi. "In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold." He has also quoted, sannyasa-kric chamah santo nishtha-santi-parayanah: "In His later pastimes He accepts the sannyasa order, and He is equipoised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees." (end)

**HH Radha Govinda Maharaj** : Jaya Gauranga! This sloka speaks about Caitanya Mahaprabhu. This is the occasion of appearing of Lord Gauranga. So I chose this verse to speak. I am not habituated to speak in English but your association will bless me to speak some.

Many millions years ago there was a seminar in Janakpur in India. In that seminar that was held by so many rishis and attended by 9 Yogesvara, sons of Lord Rshabhdeva. Lord Rshabhdeva begot 100 sons and eldest of them was Rajarishi Bharata and nine sons became paramahamsas. They accepted renounced order. Very famous very celebrated personalities, they travelled all over the world, universe without interruption. ? (verse) They can travel throughout universe anywhere in any planet.

So they on their own accord they reached in that seminar in Janakpur. The nine sons of Rshabhdeva were great Vaisnavas, great sages. navabhavan maha-bhaga munayo hy artha-samsinah (SB 11.2.20) They were very fortunate and they become sages, artha samsinah means they always explain the Absolute Truth. sramana vata-rasana atma-vidya-visaradah (SB11.2.20) they were sramana always endeavoring in Krishna consciousness, endeavored hard labor to understand the Supreme Personality of

Godhead and they are expert in Bhakti yoga, they were master of Bhakti yoga. Yogesvara - that is why they are called Yogesvara or Yogendras or Nava Yogesvara.

Once they approached the ? in Janakpura. ta ekada nimeh satram upajagmur yadricchaya (SB 11.2.24) yadricchaya - by their own ? they approached to satra seminar of Nimi Maharaj. And Nimi Maharaj respected them, all the members of yajna, the rish muni and king Nimi to respect, to welcome the nine Yogesvaras. He respected them and when they took their seat he stood in front of them and asked some questions.

Maharaj Nimi was thinking the welfare of all living entities in every ages. There are four ages - Satya yuga, Treta, Dvapara and Kali. He was thinking how to benefit everyone, spiritual benefit. So he asked some questions before them. This verse is a part of that conversation. Nimi Maharaj first appreciated their arrival and glorified them. manye bhagavatah sakshat parshadan vo madhu-dvisah (SB 11.2.28) I accept you are parshad, you are associates of Lord Madhusudana. And to purify the all the living entities in this material world you travel from one place to another. There is no personal interest. Your only interest is to purify conditioned souls.

*durlabho manusho deho dehinam kshana-bhangurah tatrapa durlabham manye vaikuntha-priya-darsanam* (SB 11.2.29)

This human body is very rarely achieved. And when it is achieved (break in audio) most rare is to get association of pure devotees. By the mercy of Supreme Personality of Godhead here I get your association darsana so I want to enquire you have arrived (audio break) I want to know something from you because you have not time to stay longer.

He is glorifying this human body, durlabho manusho deho, dehinam means the living entity who accepts so many bodies, material bodies. But amongst those bodies this human body is very rare. And kshana-bhangurah means it is prone to be destroyed. Every time every minute it deteriorates. kshana-bhangurah this body is full of so many diseases and surely it will finish any moment, kshana-bhangurah. So please explain to me ata atyantikam kshemam pricchamo bhavato 'naghah (SB 11.2.30)

He Anagha! You are completely devoid of all sins, very pure. So I ask what is the supreme goal in human life? And how to achieve it? Maharaj Nimi first asked that what is Bhagavata dharma, what is devotional service, how to conduct it, how to perform bhakti and this question was answered by one Yogesvara name Vibhu. No, Kavi, Kavi. And second question was, what is the symptom of devotee? And that question was answered by Yogesvara Havir. There were nine Kavi, Havir, Antariksha, Prabuddha, Pippalayana, Avirhotra, Drumila, Camasa and Karabhajana. In this way King Nimi asked nine question and each question was answered by one Yogesvara in different turn. At last Maharaj Nimi asked very significant question.

*kasmin kale sa bhagavan kim varnah kidriso nrubhih namna va kena vidhina pujiyate tad ihocyatam* (SB 11.5.19)

It is definite it is certain that Lord Kesava is worshipped in every age. There is no doubt. But I ask in what age, in what ages the Lord is worshipped in what forms. In every age, in every yuga Krishna is worshipped in different form, in different name and color. kim varnah kidriso nrubhih. There are four yugas - Krita Yuga or Satya Yuga, Treta, Dvapara and Kali. So what is the color of the forms of Krishna in Satya yuga, in Treta yuga, in Dvapara yuga and in Kali yuga.

This question is connected with the yugavatara Lord Gauranga Mahaprabhu. So this question is very beneficial for us. We are born in Kaliyuga so we must understand who is our worshipable deity, who is our God to be worshiped by us. And what is the process.

So this question was answered by Muni Karabhajana. He said kritam treta dvaparam cakalir ity eshu kesavah (SB 11.5.20) There are four yugas - Satya yuga, Treta yuga, Dvapara yuga and Kali yuga and eshu in these ages Kesava is worshipped. Lord Kesava who is controller of Lord Brahma and Lord Siva, He is called Kesava. Ka means Brahma and isa means Lord Siva and Va means one who controls. The Lord Krishna controls Brahma and Siva and they control all the demigods and the demigods control the human society and everyone else.

So in this way Lord Kesava is the supreme controller. He is worshiped in all ages but in every age He is worshipped with different names, different process, different complexion and form. Everything different.

Karabhajana muni said krite suklas catur-bahur (SB 11.5.21)

In Satya yuga the Lord manifests His form four handed. And He teaches yuga dharma - meditation as a brahmacari. He takes incarnation as a brahmacari and teaches how to concentrate on mind on Krishna, on the Supreme Personality of Godhead. And in Treta yuga His color is red, tretayam rakta-varno 'sau (SB 11.5.25) This Supreme Personality of Godhead appears in Treta to propagate yuga dharma in red complexion rakta varna and in Dvapara yuga He is syama varna, dvapare bhagavan syamah.

And after the description of Dvapara, Karabhajana muni said iti dvapara urv-isa stuvanti jagad-isvaram (SB 11.5.31) He Swami of this Bhumandala urvi, He King in Dvapara they worship, human beings worship Krishna in this way, stuvanti jagad isvaram nana tanra vidhanena (SB 11.5.31) according to sastra. They worship Krishna in the temples like Maharaja with so many paraphernalia as a great king accepts, in this way in Dvapara yuga they worship Krishna, very opulent puja. kalav api tatha srinu (SB 11.5.31) you listen please, listen from me in Kaliyuga how they worship Krishna. Karabhajana muni specially said to Maharaj Nimi 'srinu', means listen carefully listen. Now I am going to speak about the yugavatara of Kali. So you listen.

Maharaj Nimi was not in Kali yuga. He was in Treta yuga. Nimi Maharaj he was the father in law of Lord Sri Rama and father of Mother Sita. So he was in Treta but he also wants to benefit Kali yuga people. So Karabhajana muni said Maharaj you hear carefully how in Kaliyuga people worship Krishna srinu. kalav api tatha srinu (SB 11.5.31) Here is a very great stress on this description srinu Maharaj Janaka Nimi Maharaj was hearing already, for hearing Krishna Katha he arranged that seminar but still Karabhajana muni said 'hear carefully'. So this is great instruction for us. You are hearing here but I repeat this same message to you to - Hear! Hear carefully! Attentively!

krishna-varnam tvishakrishnam Karabhajana muni is speaking. Krishna-varnam In Kaliyuga Krishna will appear krishna- varnam always He will describe Krishna, He will chant Krishna's names but in complexion He is not Krishna, krishna-varnam tvisha 'akrishnam'. He is not Krishna, He is Gaura. He is not black, His complexion is not blackish. Everyone knows that Gaura is Krishna, syama but in Kaliyuga Krishna will appear but not in blackish form. Trit (?) means kanti, His kanti in Kaliyuga will be akrishna. Akrishna means Gaura or golden. So this verse directly describes Caitanya Mahaprabhu.

Srila Jiva Goswami has said Krishna varnam, varnam means description - one who describes always Krishna is Krishna-varnam. Lord Caitanya Mahaprabhu always chanted Krishna. Anyone who met Caitanya Mahaprabhu automatically he also started chanting wherever He went, everywhere people were chanting Krishna! Krishna! Even animals in Jharikanda, elephants, deers, etc. even plants trees they were chanting and hearing Krishna nama, they were in ecstasy. Lord Caitanya was personified Krishna consciousness. He is called Krishna-varnam. He always described Krishna, Krishna's name, Krishna's glory. Krishna-varnam tvishakrishnam He is Krishna but not in His own color, He is Krishna.

And always with His upanga, anga means body. It is said in Caitanya Caritamrta tanhara dvitiya deha sri-balarama (CC Adi 5.4) first expansion of Lord Krishna is Sri Balarama. And Sri Balarama in Gaur lila is Sri Nityananda Prabhu. So sa-anga, anga means Nityananda Prabhu and upanga means Advaita acarya. Anga upanga, upanga means secondary expansion. Nityananda Prabhu anga and Advaita acarya upanga.

And astra He appeared with astra weapon. What is His weapon? Astra - Holy name and Srimad Bhagavatam. These were astra of Lord Gauranga. and parshada - Srivas Pandita, Gadhadhara, etc. They were parshada. He appears in the Kaliyuga with His anga and upanga, astra and parshada. When Lord Caitanya Mahaprabhu appeared, He appeared with Harinama. At that time there was eclipse and anyone who went to take bath in Ganga he was chanting Hare Krishna and even Muslims they were chanting Hare Krishna. Actually they were chanting but criticizing Hindus. Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. They were imitating Hindus and they were chanting. So the whole world was chanting. Lord Caitanya Mahaprabhu appeared with Holy name, Holy name, everywhere Hare Krishna. In this way He appeared and as long as He was on the surface of this globe He always chanted and inspired even by only seeing Him everyone was chanting. He personally instructed everyone chanting.

When Lord Caitanya Mahaprabhu reached Jagannath Puri He fainted in the temple in front of Jagannath. At that time Sarvabhauma Bhattacharya came and he saw Lord Caitanya and he thought He is Maha Bhagavata, Maha Bhagavata. But he could not understand that He is svayam Bhagavan. He was a householder and Bhagavan Caitanya Mahaprabhu was a sanyasi. For a matter of etiquette he offered his obeisances to Caitanya Mahaprabhu. So Caitanya Mahaprabhu said "krsner matir astu" - Let your mind be fixed at the lotus feet of Krishna.

So Sarvabhauma Bhattacharya was surprised. He is sanyasi and looks that He is Mayavadi sanyasi, it means that He was a sanyasi in the line of Sankracarya but He is not uttering Narayana or Om or Brahmasmi but He is saying "krsner matir astu". So he asked his relative Gopinath Acarya, who is this? Who is this boy? So he was chanting, he said, only by seeing this boy, sannyasi boy my tongue is vibrating Krishna! Krishna! What is this? I do not understand myself why I am chanting. I am a big scholar in Sankara philosophy Mayavada philosophy but I am chanting. What has happened to me? Mujhko kya hua hai? (in Hindi) Gopinath Acarya said Krishna has favored you, he has krpā, and this boy is Krishna Himself. He is acting as sanyasi but He is Krishna. But Sarvabhauma Bhattacharya did not accept. To accept anybody as Krishna is not easy thing. He did not accept. He said no I accept He is a Maha Bhagavata, He is a devotee of Krishna but I don't accept He is Krishna Himself. Gopinath acarya said, due to excessive study of monists nirvisesavada your intelligence has been polluted, you are non devotee so you cannot understand that He is Krishna Himself.

There was a big argument between them Sarvabhauma Bhattacharya and Gopinath Acarya. So he was reluctant to accept Chaitanya Mahaprabhu as God but he accepted he was attracted to humble behavior of Caitanya Mahaprabhu. He said this boy His name is Krishna Caitanya, He is very humble, very young.

So anytime He can be tempted, can be lured by material things. So let me teach Him Vedanta. I will teach Vedanta and then He will be steadfast in sanyasa.

So he wanted to teach Him. He said You are my relative, I know Nilambar Cakravarty so this in way he connected his relation with Caitanya Mahaprabhu and he wanted to teach Vedanta. Lord Caitanya accepted please teach Me. So seven days he taught Him Vedanta and every day Caitanya Mahaprabhu listened but He did not speak a single word. Caitanya Mahaprabhu did not speak anything. He was listening only.

After eighth day Sarvabhauma Bhattacharya asked Caitanya Mahaprabhu, "I am speaking from seven days and you do not respond whether you understand or not understand. Of course this is very hard course to understand Vedanta it is very hard I know. But I want to know if you understand or not understand."

Caitanya Mahaprabhu said "Sir, I understand the text you utter, when you speak text I understand but when you begin to explain I don't understand your explanation." (laughter) Your explanation hides the real meaning of Brahmasutra just like clouds hide sunlight.

Sarvabhauma Bhattacharya was surprised He is understanding text not explanation. So he asked please speak what do you understand. Then Caitanya Mahaprabhu started explanation of Brahmasutra and Sarvabhauma Bhattacharya realized that He is super human being. At last he accepted Him, that He was Krishna Himself. And Lord Caitanya Mahaprabhu showed him six armed, He showed Himself as Lord Rama, Lord Krishna and Lord Caitanya sadbhuj murti. In this way Caitanya Mahaprabhu preached Krishna consciousness and big big scholars accepted. It is very hard for common man to understand Caitanya Mahaprabhu. Because He is covered avatara, 'channa' avatara. But by the help of this description we can understand Caitanya Mahaprabhu is Krishna Himself.  
Jaya Gauranga! Jaya Srila Prabhupada!

END

For audio of this lecture visit:

[http://audio.iskcondesiretree.info/index.php?q=f&f=%2F06\\_-\\_More%2F01\\_-\\_ISKCON\\_Mayapur%2F2013](http://audio.iskcondesiretree.info/index.php?q=f&f=%2F06_-_More%2F01_-_ISKCON_Mayapur%2F2013)

For video of this lecture visit:

<http://www.mayapurtvarchives.com/>