

You wrote:

Q1: I'm confused on the subject of yuga avatars in this cycle of Kali. Gaudiya Vaisnavas claim Sri Caitanya Mahaprabhu as the avatar for this particular cycle of Kali yuga. Since he has already appeared, will this kali yuga end without the appearance of the Kalki avatar? This seems to contradict the Vishnu Purana.

Also, it is cited in Caitanya Caritamrita (Madhya 6.99) that there is no lila avatar in this age of kali, but it does acknowledge Mahaprabhu as an avatara in this cycle, although hidden. This seems to contradict the Vishnu Purana and the Bhagavata Purana as well. The word hidden isn't used, or as far as I can see, implied in the Bhagavatam verse 11.5.32. Is there any Vedic literature outside of the Gaudiya tradition that support these conclusions?

Q2: The description of the appearance of Krsna for this age is cited Srimad Bhagavatam 11.5.32. It is also cited in the Vishnu Purana "will be born in the family of Vishnuyas'as, an eminent Brahman of Sambhala village, as Kalki, endowed with the eight superhuman faculties." Vishnu Purana 4:24.

Can it be argued that the two descriptions are of the Kalki avatar? Gaudiya Vaisnavas point to this verse, particularly the word akrsnam, as proof that this means golden or yellow. But, the appearance of Kalki seems to fit the translation of the word, as well as the other descriptions (particularly weapons) in the 11.5.32 Srimad Bhagavatam verse.

I will answer these questions together as there is some degree of overlap because of the nature of the topic.

Lord Caitanya is the avatar for Kali Yuga and Kalki avatar will come at the juncture of the 2 yugas – Kali Yuga and Satya Yuga. There are a number of scriptural predictions about appearance of Kalki avatar and Lord Caitanya and they are very distinct and don't contradict each other.

Though the word hidden is not directly used in the Srimad Bhagavatam verse, there are a number of other indications from Vedic scriptures indicating that His appearance is hidden. Please read below.

The Srimad Bhagavatam verse 11.5.32 definitely indicates Lord Caitanya and the Vishnu Purana verse indicates Kalki avatar.

You raised a point about other descriptions particularly weapons –

In the purport to the SB 11.5.32 verse, Srila Jiva Goswami indicates the meaning of Sāṅgopāṅgāstra-pārṣadam. Everything else in the verse indicates that it is referring to Lord Caitanya, especially *sankirtana-prayaiḥ* which is not a described activity of Lord Kalki in the scriptures.

“Sāṅgopāṅgāstra-pārṣadam further indicates that Lord Caitanya is Lord Kṛṣṇa. 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 Mahāprabhu. **Śrīla Jīva Gosvāmī 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 sankīrtana movement, He attracted many great scholars and ācāryas, especially in Bengal and Orissa. Lord Caitanya is always accompanied by His best associates like Lord Nityānanda, Advaita, Gadādhara and Śrīvāsa.

Apart from our vedic scriptures, Lord Kalki's avatar appears to be indicated in the Book of Revelations in the Bible. Please read below.

The descriptions and predictions below are not exhaustive but very comprehensive and authoritative. Please take the time to read them carefully.

Yours in service to Srila Prabhupada,
Romapada Swami

Here is what Srila Prabhupada said about Kali Yuga avatar -

Srila Prabhupada Lecture, 02-18-70, Los Angeles -

“The next avatar incarnation is Kalki. That is yet to take place. Kalki avatara will appear at the end of this age, Kali- yuga. The age of Kali-yuga, duration of this age is still to be, I mean to say, fulfilled in 400,000's of years. So at the end of Kali, that means at the last stage, after about 400,000's of years, the incarnation of Kali will appear. That is predicted in the Vedic literatures, as Lord Buddha's appearance was also predicted in the Srimad-Bhagavatam. And Srimad-Bhagavatam was compiled five thousand years ago, and Lord Buddha appeared about 2,500 years ago. **Therefore about Lord Buddha's appearance it is predicted that at the beginning of Kali-yuga Lord Buddha will appear. There was prediction, and that has actually come to be true. Similarly, there is prediction about Kalki avatara, and that will also come to be true.** So at that time Lord Kalki's business will be simply to kill. No instruction. Just like... In Bhagavad- gita Lord Krsna gave instruction in the shape of Bhagavad-gita. But at the end of Kali-yuga, people will be so much degraded that there is no more possibility to give any instruction. They will not be able to understand even. At that time the only weapon will be to kill them. And one who is killed by the Lord, he also gets salvation. That is God's all-merciful quality. Either He protects or He kills, the result is the same. So that will be the last stage of this Kali-yuga, and after that, again Satya-yuga, the age of religiosity, will begin. These are the statements of Vedic literature.”

Sastric predictions about appearance of Kalki Avatar:

There are many incarnations of the Supreme Being as stated in *Srimad-Bhagavatam* (1.3.26): "O *brahmanas*, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water." However, out of all the various incarnations of the Supreme, the *Srimad-Bhagavatam* (1.3.28) specifically states "*krishnas tu bhagavan svayam*," which means that Lord Sri Krishna is the original Supreme Personality of God. All others are His plenary portions, or parts of His plenary portions, who descend into this material world to carry out certain responsibilities and to do specific things. This is especially the case when the planets are overly disturbed by miscreants and atheists. In Kali-yuga many years go by in which constant disturbances and social upheavals are allowed to happen, but the Vedic literature predicts that at the end Lord Kalki will make His appearance to change everything, as described in the following verses:

"Thereafter, at the conjunction of two *yugas* [Kali-yuga and Satya-yuga], the Lord of the creation will take His birth as the Kalki incarnation and become the son of Vishnuyasha. At this time the rulers of the earth will have degenerated into plunderers." (*Bhag.1.3.25*)

"Lord Kalki will appear in the home of the most eminent *brahmana* of Shambhala village, the great soul Vishnuyasha." (*Bhag.12.2.18*)

"At the end of Kali-yuga, when there exist no topics on the subject of God, even at the residences of so-called saints and respectable gentlemen of the three higher castes, and when the power of government is transferred to the hands of ministers elected from the lowborn *shudra* class or those less than them, and

when nothing is known of the techniques of sacrifice, even by word, at that time the Lord will appear as the supreme chastiser." (*Bhag.2.7.38*)

The *Vishnu Purana* (Book Four, Chapter 24) also explains that, "When the practices taught in the *Vedas* and institutes of law have nearly ceased, and the close of the Kali age shall be nigh, a portion of that divine being who exists of His own spiritual nature, and who is the beginning and end, and who comprehends all things, shall descend upon earth. He will be born in the family of Vishnuyasha, an eminent *brahmana* of Shambhala village, as Kalki, endowed with eight superhuman faculties."

The *Agni Purana* (16.7-9) also explains that when the non-Aryans who pose as kings begin devouring men who appear righteous and feed on human beings, Kalki, as the son of Vishnuyasha, and Yajnavalkya as His priest and teacher, will destroy these non-Aryans with His weapons. He will establish moral law in the form of the fourfold *varnas*, or the suitable organization of society in four classes. After that people will return to the path of righteousness.

The *Padma Purana* (6.71.279-282) relates that Lord Kalki will end the age of Kali and will kill all the wicked *mlecchas* and, thus, destroy the bad condition of the world. He will gather all of the distinguished *brahmanas* and will propound the highest truth. He will know all the ways of life that have perished and will remove the prolonged hunger of the genuine *brahmanas* and the pious. He will be the only ruler of the world that cannot be controlled, and will be the banner of victory and adorable to the world.

Here in these verses we find that Lord Kalki will come as a chastiser or warrior. By this time the planet will be filled with people who will be unable to understand logical conversations. They will be too slow-minded and dull-witted, not capable of being taught much, especially in the way of high philosophy regarding the purpose of life. They will not know what they need to do or how to live. And they certainly will be unable to change their ways. Therefore, Lord Kalki does not come to teach, but simply to chastise, punish, and cleanse the planet.

Furthermore, we also find the name of the place where Lord Kalki will appear and the name of the family in which He will be born. The family will be qualified *brahmanas*. This means that a disciplic and family line of spiritually qualified *brahmanas* will remain on the planet throughout the age of Kali, no matter how bad things get. Though they may be hidden, living in a small village somewhere, it will be this line of *bhaktas*, spiritual devotees, from which Lord Kalki will appear in the distant future. No one knows where this village of Shambala is located. Some feel that it is yet to manifest, or that it will be a hidden underground community from which Lord Kalki will appear.

In this connection we find in the *Padma Purana* (6.242.8-12) the prediction that Lord Kalki will be born in the town of Shambala near the end of Kali-yuga from a *brahmana* who is actually an incarnation of Svayambhuva Manu. It is described that Svayambhuva performed austerities at Naimisa on the bank of the Gomati River for acquiring the privilege of having Lord Vishnu as his son in three lifetimes. Lord Vishnu, being pleased with Svayambhuva, granted the blessing that He would appear as Svayambhuva's son as Lord Rama, Krishna, and Kalki. Thus, Svayambhuva would appear as Dasaratha, Vasudeva, and then Vishnuyasha. Also, in the *Padma Purana* (1.40.46) we find Lord Vishnu admits that He will be born in Kali-yuga. Thus, He will appear as Lord Kalki.

Predictions about Caitanya Mahaprabhu's appearance:

Predictions of the appearance of Lord Caitanya can be found in many Vedic texts. One of the oldest prophecies concerning Sri Caitanya's appearance in this world is found in the *Atharva-veda* verse, starting as: *ito 'ham krita-sannyaso 'vatarisyami*. In this verse the Supreme states: "I will descend as a *sannyasi*, a tall, fair, and saintly *brahmana* devotee, after four to five thousand years of Kali-yuga have passed. I will appear on earth near the Ganges shore and with all the signs of an exalted person, free from material desires. I will always chant the holy names of the Lord, and, thus, taste the sweetness of My own devotional service. Only other advanced devotees will understand Me."

Also, in a verse from the *Sama-veda*, starting as: *tathaham krita-sannyaso bhugirbanah avatarisye*, the Supreme Being says that He will descend to earth as a *brahmana-sannyasi* at a place on the shore of the Ganges. Again and again He will chant the names of the Lord in the company of His associates to rescue the people who are devoured by sins in the age of Kali.

The *Mundaka Upanishad* (3.3) also relates the prophecy of Sri Caitanya in a different way. It states, "When one realizes the golden form of Lord Gauranga, who is the ultimate actor and the source of the Supreme Brahman, he attains the highest knowledge. He transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord."

Another prophecy of the appearance of Sri Caitanya is found in two verses in the *Bhavisya Purana*. It states:

*ajayadhvamaja yadhvam na sansayah
kalau sankirtana rambhe bhavisyami saci sutah*

"The Supreme Lord said: 'In Kali-yuga, I will appear as the son of Saci, and inaugurate the *sankirtana* movement. There is no doubt about this.'"

*anandasru-kala-roma-harsa-purnam tapo-dhana
sarve mam eva draksyanti kalau sannyasa-rupinam*

"O sage whose wealth is austerity, in the Kali-yuga everyone will see My form as a *sannyasi*, a form filled with tears of bliss and bodily hairs standing erect in ecstasy."

Another is from the *Svetasvatara Upanishad* (3.12): "Mahaprabhu [the great master], the Supreme Being, is brilliantly effulgent and imperishable like molten gold, and [through *sankirtana*] bestows spiritual intelligence on the living beings. In the guise of a *sannyasi*, He is the source of spiritual purity and liberation." Another is from the *Vayu Purana*: "In the age of Kali I shall descend as the son of Sachidevi to inaugurate the *sankirtana* movement." This is also confirmed in the *Srimad-Bhagavatam* (11.5.32) where it states: "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 [like that of Lord Krishna], He is Krishna Himself. He is accompanied by His associates, servants, weapons and confidential companions."

The great classic *Mahabharata* (*Vishnu-sahasra-nama-stotra*, 127.92.75) confirms that Sri Caitanya Mahaprabhu is not different from Lord Sri Krishna: "The Supreme Lord has a golden complexion [when He appears as Lord Caitanya]. Indeed, His entire body, which is very nicely constituted, is like molten gold. Sandalwood pulp is smeared all over His body. He will take the fourth order of life [*sannyasa*] and will be very self-controlled. He will be distinguished from Mayavadi *sannyasis* in that He will be fixed in devotional service and will propagate the *sankirtana* movement."

The *Caitanya-caritamrita* (Adi-lila, 3.19-20) also explains how the Supreme Lord Himself describes how He will appear as His own devotee to perform and teach devotional service by inaugurating the *sankirtana* movement, which is the religion for this age.

How He is the “great master” or will “bestow spiritual intelligence” is described in another *Upanishad*. This is one of the lesser *Upanishads* known as the *Chaitanyopanishad*, or *Sri Caitanya Upanishad*. This comes from the ancient *Atharva Veda*. In this description there is not only the prediction of His appearance but a description of His life and purpose, and the reasons why His process of spiritual enlightenment is so powerful and effective in this age of Kali. The *Chaitanyopanishad* is a short text with only nineteen verses. All of them are very significant.

The *Sri Caitanya Upanishad* (texts 5-11) explains that one day when Pippalada asked his father, Lord Brahma, how the sinful living entities will be delivered in Kali-yuga and who should be the object of their worship and what mantra should they chant to be delivered, Brahma told him to listen carefully and he would describe what will take place in the age of Kali. Brahma said that the Supreme Lord Govinda, Krishna, will appear again in Kali-yuga as His own devotee in a two-armed form with a golden complexion in the area of Navadvipa along the Ganges. He will spread the system of devotional service and the chanting of the names of Krishna, especially in the form of the Hare Krishna *maha-mantra*; Hare Krishna, Hare Krishna, Krishna, Krishna Krishna, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare.

Another interesting story about the prediction of the appearance of Lord Caitanya in Kali-yuga is related in a lengthy conversation between Murari Gupta and Damodara Pandita, two contemporaries of Sri Caitanya. It is found in the *Sri Caitanya Mangala*, a biography of Sri Caitanya by Srila Locana Dasa Thakura. Among the many things they discuss are the symptoms and difficulties found in the age of Kali, how Lord Krishna appears on earth in this age, His confidential reasons for doing so, and how He revealed to Narada Muni His form as Lord Gauranga that He would accept while appearing on earth in this age. In this form He would distribute love of God to everyone He met by chanting the holy names. This conversation is very enlightening.

Within this conversation they further relate an incident recorded as the *Vishnu-Katyayani Samvada* of the *Padma Purana*. This is a conversation between Lord Vishnu and Katyayani (Parvati), Lord Shiva’s wife. The story is that one time the great sage Narada Muni acquired the *maha-prasada*, personal food remnants, of Lord Narayana, Vishnu, and gave a morsel to his friend Lord Shiva. Shiva tasted it and he began to dance in ecstasy, to the point of disturbing the earth. When he was approached by Parvati about why he was dancing so, he explained what happened. However, she was unhappy and angry that he did not share any with her. Being devoted to Lord Vishnu and concerned for the spiritual well-being of all conditioned souls, she then vowed that if she should get the blessings of Lord Vishnu, she would see to it that the Lord’s *maha-prasada* was distributed to everyone. Just then Lord Vishnu Himself appeared and conversed with her. He assured her that He would appear in the world as Sri Caitanya Mahaprabhu in the age of Kali and would keep her promise and spread His mercy in the form of *maha-prasada*, food that has been offered to Him, and the chanting of His holy names to everyone, distributing His mercy everywhere.

Another book is the *Sri Hari-bhakti-vilasa* by Sanatana Gosvami. Sanatana lived about 500 years ago in Vrindavana, India and was a great scholar of the Vedic scripture. A portion of the book contains an anthology of an amazing assortment of verses from the Vedic texts which predict the appearance of Lord Caitanya. Besides some of the quotes we have already cited, he includes verses from such texts as the *Chandogya Upanishad*, *Krishna Upanishad*, *Narada Purana*, *Kurma Purana*, *Garuda Purana*, *Devi Purana*, *Nrisimha Purana*, *Padma Purana*, *Brahma Purana*, *Agni Purana*, *Saura Purana*, *Matsya Purana*, *Vayu Purana*, *Markandeya Purana*, *Varaha Purana*, *Vamana Purana*, *Vishnu Purana*, *Skanda Purana*,

Upapuranas, Narayana-Samhita, Krishna-yamala, Brahma-yamala, Vishnu-yamala, Yoga-vasistha, and the Tantras, such as Urdhvamnaya-tantra, Kapila Tantra, Visvasara Tantra, Kularnava Tantra, and others.

Specific predictions of Lord Caitanya being hidden:

In the Adi-Purana and in the Narada Purana, the Supreme Person says:

*aham eva dvija-srestho
nityam pracchanna-vigrahah
bhagavad-bhakta-rupena
lokam raksami sarvada*

I shall advent in the form of a Brahmana devotee [*aham eva dvija-srestho*] and I shall hide my factual identity [*pracchanna vigrahah*]. I shall deliver all the worlds [*lokam raksami sarvada*].

Prediction of His advent as a sannyasi.

** In the Upa-Puranas, the Supreme Personality of Godhead, Lord Sri Krishna speaks to Srila Vyasadeva:

*aham eva kvacid brahman
sannyasa asramam asritah
hari bhaktim grahayami
kalau papa-hatan naran*

O Brahmana, I occasionally take the Sannyas Asram [*sannyasa asrama asritah*] in an attempt to bring the fallen people of Kali Yuga to take up the path of Bhakti or devotional service to Lord Krishna [*hari bhaktim grahayami*].

Prediction of His actual time of incarnation:

**In the Kurma-Purana, it is stated:

*kalina dahyamanam
uddhararaya tanu-bhrtam
janma prathama sandhyayam
bhavisyati dvijalaye*

The Supreme Person will appear in the first part of the age of Kali [*janma prathama sandhyayam*]. He will appear in the home of a Brahmana [*bhavisyati dvijalaye*], to save the embodied conditioned souls [*uddharaya tanu-bhrtam*] burning in the troubles of Kali-Yuga.

Description of the purpose of Sri Chaitanya's incarnation:

** In the Garuda-Purana, the Supreme Person says:

*kalina dakyamananam
paritranaya tanu-bhrtam
janma prathama sandhyayam
karisyami dvijatisu*

In the first part [*prathama sandhya*] of the age of Kali, I will come among the brahmanas [*karisyami dvijatisu*] to save the fallen souls, [*paritranaya tanu-bhrtam*] who are being burned by the troubles of the age of Kali [*kalina dakyamananam*].

Prediction of the name of His mother and the actual name of His future birthplace:

**** In the Garuda-Purana, the Supreme Lord says:**

*aham purno bhavisyami
yuga-sandhyau visesatah
mayapure navadvipe
bhavisyami sachi sutah*

I will take birth as the son of Sachi [*bhavisyami sachi sutah*], in Navadvip-Mayapur [*mayapure navadvipe*]. I will come in my complete spiritual form in the first part of Kali-Yuga.

Prediction of the name of His future first wife and His future assumption of the sannyasa order:

**** In the same Garuda-Purana, it is Also stated:**

*kaleh prathama sandhyayam
lakshmi- kanto bhavisyati
daru-brahma-samipa-sthah
sannyasi gaura-vigraha*

In the first part of Kali-Yuga, the Supreme Personality of Godhead will come in a gold-like form. First He will become the husband of Lakshmi [*Srimati Lakshmi Devi*, Lord Chaitanya's first wife]. Then He will become a sannyasi, near Lord Jagannatha who will appear in a divine wooden form.

Prediction of the bodily color of Sri Chaitanya and the nature of His future activities:

**** In the Nrsimha-Purana, it is said:**

*satye daitya-kuladhi-nasa-samaye
simhordhva-martyakrtis
tretayam das-kandharam
paribhavan rameti namakrtih*

*gopalan paripalayan vraja-pure
bharam haran dvapare
gaurangah priya-kirtanah
kali-yuge chaitanya-nama prabhuh*

"The Supreme Personality of Godhead who in the Satya-Yuga appeared as a half-man, half-lion to cure a terrible disease that had ravaged the daityas, and who in the Treta-Yuga appeared as a person named Rama [Lord Ramachandra], the person who defeated the ten-headed Demon Ravana, and who in the Dvapara-Yuga removed the earth's burden, and protected the Gopa [cowherd men] people of Vraja-pura, will appear again in the Kali-Yuga. His form will be golden, He will delight in chanting the Lord's holy names, and His name will be Chaitanya."

Prediction of the future advent of Sri Chaitanya by His direct name:

** In the Padma-Purana, it is said:

*yatrayogesvarah saksad
yogi-cintyo janardana
chaitanya vapur aste vai
sandranandatmakah*

The Supreme Personality, Janardana, who is the object of the yogis' meditation [*yogi-chintyo-janardana*], who saves the devotees from various sufferings, and who is the master of all yogic practices [*yogesvarah*], who is always full of divine transcendental ecstasy and bliss [*sandra-ananda-atmakah*], will advent in His own divine form of Sri Chaitanya [*Chaitanya-vapah*].

Description of the time and place Sri Chaitanya's future advent:

** In the Padma-Purana, the Supreme Personality of Godhead Himself states:

*kaleh prathama-sandhyayam
gaurangotham mahi-tale
bhagirathi-tate ramye
bhavisyami sachi-sutah*

I shall appear on this earth [*mahi-tale*] in the first part of Kali-Yuga [*kaleh prathama sandhyayam*] in a beautiful place on the bank of the Bhagirathi [*bhagirathi-tate ramye*]. I shall have a golden form [*gaurangah*], and I shall take birth as the son of Sachi [*bhavisyami sachi-sutah*].

Prediction of the purpose of Sri Chaitanya's advents:

** In the Narada-Purana, the Supreme Personality of Godhead says:

*aham eva kalau vipra
nityam prachanna-vigraha
bhavavad-bhakta-rupena
lokan raksami sarvada*

O Vipra, in the age of Kali, I will come disguised [*nityam prachanna vigraha*] as a devotee [*bhagavad-bhakta-rupena*] and I will save all the worlds [*lokan raksami sarvada*].

Prediction of His mother's name and the nature of His specific preaching method [sankirtana]:

** The Supreme Personality of Godhead states in the Narada-Purana:

*divija bhuvijayadhvam
jayadhvam bhaktarupinah
kalau sankirtana arambhe
bhavisyami sachi-sutah*

O Divija (demigods), please come and advent as devotees on this earth [*bhuvijayadhvam jayadhvam*] in the age of Kali-Yuga. I will incarnate as the son of Sachi [*bhavisyami sachi-sutah*] to inaugurate the congregational chanting of the name of Krishna [*kalau sankirtana arambhe*].

Prediction of the revelation of Sri Chaitanya's form.

** In the Brahma-Purana, the Supreme Personality of Godhead says:

*kaleh prathama sandhyayam
gaurangotham mahi-tale
bhagirathi-tate bhumni
bhavisyami sachi-sutah*

I will reveal my eternal golden form [*gaurangotham mahi-tale*] in the first part of Kali- Yuga [*kaleh prathama sandhyayam*]. I will advent on the earth on the bank of the Bhagirathi [*bhagirathi-tate bhumni*] as son of Mother Sachi [*bhavisyami sachi-sutah*].

Prediction of the future sannyasi role and ecstasy of Sri Chaitanya.

** In the Bhavisya-Purana, the Supreme Lord says:

*anandasru-kala-roma
harsa-purnam tapo-dhana
sarve mama eva draksyanti
kalau sannyasa-rupinam*

O austere sage, you should know that in the age of Kali, everyone will see my transcendental form as a sannyasi [*kalau sannyasa rupinam*]. I will be exhibiting symptoms of ecstasy like shedding tears of bliss and hairs standing in ecstasy [*anandasru-kala-roma-harsa-purnam*].

Prediction of the color of Sri Chaitanya and the nature of His future associates.

** In the Agni-Purana, it is said:

prasantatma lamba-kanthas gaurangas ca suravrtah

The Supreme Personality of Godhead will come in a golden form [*gaura-anga*], full of peace [*prasantatma*], and a beautiful long neck [*lamba-kanthah*]. He will be surrounded by many saintly devotees [*sura-avrtah*].

Note: This is an indirect prediction of the future advent of the members of the *Pancha-Tattva*.

Prediction of the characteristics of Sri Chaitanya.

**** In the Matsya-Purana, the Supreme Personality of Godhead says:**

*munḍo gaurah su-dirghangas
tri-srotas-tira-sambhavaḥ
dayaloh kirtana-grahi
bhavisyami kalau-yuge*

In the age of Kali, I shall advent [*bhavisyami kalau yuge*] where the three rivers meet [*tri-srotas-tira-sambhavaḥ*]. I shall have a shaven head [*munḍah*]. I shall have a golden complexion [*gaurah*]. I will be very kind and always chant the holy name of Krishna [*dayaloh kirtana-grahi*].

Prediction of the name of the river where Sri Chaitanya will take his birth and other characteristics.

**** In the Vayu-Purana, the Supreme Personality of Godhead states:**

*suddho gaurah-su-dirghango
ganga-tira-samudbhavaḥ
dayaloh-kirtana-grahi
bhavisyami kalau yuge*

In the age of Kali-Yuga, I shall come [*bhavisyami kalau yuge*] in a place on the bank of the Ganges [*ganga-tira-samudbhavaḥ*]. I will be very pure [*suddhah*], have a golden complexion [*gaurah*], and be very tall [*su-dirghangah*] and chant the holy names of Krishna. [Vyau Puran next quote]

Prediction that the Supreme Lord will leave Goloka and come in a golden form.

**** In the Markandeya-Purana, the Supreme of Godhead declares:**

*golokam ca parityajya
lokanam trana-karanat
kalau gauranga-rupena
lila-lavanya-vigrahaḥ*

"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."

Prediction of one of the purposes of Sri Chaitanya's appearance.

**** In the Varaha-Purana, the Supreme Personality of Godhead declares:**

*aham eva dvija-srestho
lila-pracurya-vigrahah
bhagavad-bhakta-rupena
lokan raksami sarvada*

I shall come as the best of the brahmanas [*aham eva dvija-srestha*]. I will exhibit many pastimes [*lila-pracurya-vigrahah*] in the form of a devotee [*bhagavad-bhakta-rupena*]. I shall deliver the people of the world [*lokan raksami sarvada*].

Prediction of the name of the mother of Sri Chaitanya and His future role as the deliverer of the darkness of Kali-Yuga.

**** In the Vamana-Purana, the Supreme Personality of Godhead declares:**

*kali-ghora-tamas-channat
sarvan acara varjitan
sachigarbhe ca sambhuya
tarayisyami narada*

O Narada Muni, I will take birth in the womb of Sachi [*sachi-garbhe ca sambhuya*]. I shall save the people, who will give up all proper good conduct [*sarvan acara varyitan*], from the terrible darkness of the age of Kali-Yuga [*kali-ghora-tamas-channan*].

Prediction of the future advent of Sri Chaitanya, His birth time, His mother, His birth city, His name and His mission.

**** In the Vayu-Purana, the Supreme Personality of Godhead says:**

<i>paurnamasyam phalgunasya phalguni-rksa-yogatah bhavisye gaura-rupena sachi-garbhe purandarat</i>	->	<i>svarnadi-tiram asthaya navadvipe janasraye tatra dvija-kulam prapto bhavisyami janalaye</i>
<i>bhakti-yoga-pradanaya lokasyanugrahaya ca sannyas-rupam asthaya krishna-chaitanya-nama-dhrk</i>	->	<i>tena lokasya nistaras tat kurudhvam mamajnaya dharitri bhavita cabhir mayaiva dvija-dehina</i>

I shall advent in the month of Phalgun, when the star Phalguni is conjoined with the full moon. I shall incarnate in a golden complexion in the womb of Sachi and Purandara Misra. I will be born in the city of Navadvipa, on the Ganges's shore, in a Brahmana's family. I shall take the renounced order of life [*sannyasa*] and show kindness to the people in general and engage them in Bhakti. I will be known as Sri Krishna Chaitanya. All of you should follow My order and deliver the people of the world. I shall appear as a Brahmana. I shall make this earth fearless.

Prediction of Sri Chaitanya's birth city, the name of the river close to His birth site, the name of His

mother, His close associates and their divine roles in His lila, His divine reason for incarnating as well as different names by which Sri Chaitanya will be known.

** In the Ananta-Samhita, it is said:

<i>svarnadi-tiram asritya navadvipe dvijalaye sampradatum bhakti-yogam lokasyanugrahaya ca</i>	->	<i>sa eva bhagavan krm radhika-prana-vallabhah srsty-adau sa jagannatho gaura asin mahesvari</i>
<i>avatirno bhavisyami kalau-nija-ganaih saha sachi-garbhe navadvipe svardhuni-parivarite</i>	->	<i>aprakasyam idam guhyam na prakasyam bahir mukhe bhaktavataram bhaktakhyam bhaktam bhakti-pradam svayam</i>
<i>man-maya-mohitah kecin na jnasyanto bahir-mokhah jnasyanti mad-bhakti-yuktah sadhavo-nyasinotmalah</i>	->	<i>krmavatara-kale-yah striyo ye purusah priyah kalau te'vatarisyanti sridama-subaladayah</i>
<i>catuh-sasti-mahantas te gopa dvadas balakah Caitanyera Simhera...</i>	->	<i>dharma-samsthapanarthay a viharisyami tair aham</i>
<i>kale nastam bhakti-patham sthapayisyamy aham punah gacchantu bhuvite putrah jayantam bhakta-rupinah</i>	->	<i>dharma-samsthapanam kale kurvantu te mamajnaya</i>
<i>krishnas chaitanya-gaurango gaurachandrah sachi-sutah prabhur gauro gaura-harir namani-bhakti-dani me</i>		

"To show mercy to the people and give them devotional service, the Supreme Personality of Godhead will appear in a Brahmana's home in Navadvip by the Ganges' shore. The Supreme Person, Sri Krishna Himself, who is the life of Srimati Radharani, and is the Lord of the universe in creation, maintenance, and annihilation, appears as Gaura, O Mahesvari.

In Kali-Yuga, I will descend to the earth with My associates. In Navadvip, which is surrounded by the Ganges, I will take birth in Sachi-devi's womb.

They who are bewildered by My illusory potency will not understand the great secret of the appearance in this world of Me in My personal form,

1. in My form as the incarnation of devotion,
2. in My form as the incarnation of a devotee,
3. in My form bearing the name of a devotee,
4. in My form as a devotee, and
5. in My form as the giver of devotional service.

This secret is not to be revealed to them. Only the saintly, pure, renounced devotees, diligently engaged in My devotional service, will be able to understand Me in these five forms.

My dear male and female associates, headed by Sridama and Subala, who came to this world at the time of My advent as Lord Krishna, will come again during the Kali-Yuga.

The Gopas will become the sixtyfour *mahantas* and the twelve *gopalas*. To establish the truth of religion, I will enjoy many pastimes with them.

In this way I will again reveal the path of devotional service, which has been destroyed in the course of time. My sons should also descend to the earth, assume the forms of devotees, and, by My order, also work to re-establish the principles of true religion.

At this time My names will be: **Krishna Chaitanya, Gauranga, Gaurachandra, Sachisuta, Mahaprabhu, Gaura and Gaurahari**. Chanting these names will bring devotion to Me."

What other major vedic literatures also describe characteristics of the advent of Sri Chaitanya?

** The Great Epic Mahabharata (Dana-Dharma, Visnu-Sahasra-Nama Stotra) points out the divine characteristics of Sriman Mahaprabhu's appearance.

*suvarna varna hemango
varangas candanangadi
sannyasa krt-chamah santo
nistha shanti parayanah*

In His early activities Lord Chaitanya comes as a householder. He has a golden complexion [*suvarna varnah*]. His limbs are very beautiful [*vara-anga*] and are smeared with sandalwood pulp [*candana-angadi*]. He has the appearance of molten gold [*hema-anga*].

The Supreme Lord Chaitanya accepts the renounced order of life [*sannyasa-krt*]. He is fully sense-controlled or equipoised [*sama*], and is completely peaceful [*santa*]. He is completely fixed in the chanting of the holy name of Lord Krishna, [*nistha*]. He is the highest abode of devotion and transcendental peace. He silences the *mayavadi* impersonalists [*nistha santi parayanah*].

The sanskrit words *suvarna-varna* indicate one who has gold-like complexion. The Vedic text to support this point is:

*yada pasya pasyate rukma-varnam
kartaram isam purusam brahma-yonim*

The words *rukma-varnam kartaram isam* refer to the Supreme Person [Sri Chaitanya] who has a complexion like molten gold.

** Quotations of Lord Chaitanya's bodily features according to some of the great devotees present at the time:

Srila Sarvabhauma Bhattacharya, one of the foremost disciples of Sri Chaitanya Mahaprabhu in Jagannath

Puri, composed an entire series of prayers describing in detail the various features of Sri Chaitanya Mahaprabhu, called *Sri Gauranga-Prati-Anga-Varnanakhya-Stava-Rajah*, or the King of Prayers, proclaiming the glory of each limb of Sri Gauranga. Let us carefully present a few of these divine gems.

**** Lord Chaitanya's bodily luster.**

Srila Sarvabhauma Bhattacharya has described the complexion of Sri Chaitanya Mahaprabhu's body.

*tapta hema dyutim vande
kali-krishnam jagad-gurum
caru-dirgha-tanum srimac
chaci-hridaya-nandanam*

I worship Lord Krishna, the spiritual master of the universe, who appears in the age of Kali with a luster like molten gold. His body is beautiful and tall. He is like molten gold, and He is the delight and the son of Sachidevi.

Srila Prabodhananda Sarasvati Thakura also describes Sri Chaitanya Mahaprabhu's golden complexion.

*ananda lilamaya vighraya
hemabha-divya-cchavi-sundaraya*

"O Lord Chaitanyachandra, O Lord whose form is full of blissful pastimes, O Lord whose complexion is as splendid as gold..."

Srila Krishna das Kaviraj Goswami similarly describes Lord Chaitanya:

tapta hema sama kanti prakanda sarira

"...the luster of His expansive body resembles molten gold..."

Prabodhananda Sarasvati also further describes Sri Chaitanya's golden complexion.

svayam devo yatra-kanaka-gaurah karunaya

"His complexion is as fair as molten gold."

**** Sri Chaitanya's beautiful hair.**

*lasan-mukha-lata-naddha
charu-kuncita-kuntalam*

"His lovely curling locks are interwoven with creepers of glistening pearls..."

**** Sri Chaitanya's shoulders and chest.**

Prabodhananda Sarasvati Thakura describes the shoulders of Mahaprabhu.

simha skandham...

"May Lord Chaitanya, whose shoulders are like a lion..."

Srila Krishna das Kaviraj Goswami also points out the nature of Sri Chaitanya's shoulders and voice.

simha griva simha-virya simhera hunkar

"He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion."

**** Sri Chaitanya's arms.**

ajanulambita-bhuja

His arms reach all the way to his knees.

ajanulambita bhumau kanaka vadatau

Their arms (of Lord Chaitanya and Lord Nityananda) reach all the way to their knees.

kankanangada-vidyoti-janu-lambi-bhaja-dvayam

"....His two arms, glittering with bracelets and bangles, extend down to His knees."

**** Sri Chaitanya's face**

*prema-pravaha-madhura
raktotpala-vilocanam
h la-prasuna-susnigdha
nutanayata-nasikam*

His beautiful eyes are just like reddish lotus flowers. They are most beautiful, just like lakes of Krishna *Prema*. His nose is arched and is resplendent just like the sesame flower.

*sri-ganda-mandollasi
ratna-kundala-manditam
savya-karna-suvinyasta
sphurac-caru-sikhandakam*

His cheeks are round and they shine brilliantly. He wears jeweled earrings. He has a peacock feather placed near His left ear.

*madhura-sneha-susnigdha
praraktadhara-pallavam
isad-danturita-snigdha
sphuran-mukta-radoijvalam*

His lips are tender and very lustrous. They resemble reddish blossoming flowers. He reveals his pearl-like teeth out His kindness.

** Chaitanya-charitamrita, Adi-Lila 3.77

*sankirtana-pravartaka sri krma-chaitanya
sankirtana-yajne tanre bhaje sei dhanya*

"Lord Sri Krishna Chaitanya is the initiator of *sankirtana* [congregational chanting of the holy name of Lord Krishna]. One who worships Him through *sankirtana* is fortunate indeed"

** Susloka-Satakam -59- Sri Gauranga Mahima

*vintala-kamala-vaktrah pakva-bi nbadharosthas
tila-kusu na-su-nasah katnbu-kanthah su-dirghah
suvaliuta-bhuja-dando nabhi-gambhira-rupah
sphuratu hrdaya-madhya gaura-candro-natendrah*

"His face is flawless like a blooming lotus and His lips are red as ripe as *bimba* fruits. His nose is as beautiful as the sesame flower and his neck is like a three-ringed conch. He is very tall and His rod-like arms make artistic movements while He dances. His navel is very deep. May my Lord Gaura Chandra, the king of dancers, reveal Himself in the core of My heart."

IS LORD KALKI PREDICTED IN THE BOOK OF REVELATIONS?

- by Stephen Knapp

(An excerpt from The Vedic Prophecies)

Here are some additional interesting points to consider. There are verses from the book of *Revelations* in the Bible that are very similar to the above descriptions in the *Puranas* about Lord Kalki. These verses are so similar that they cannot be ignored and may provide additional insight for Christians and similarities they may share with Vedic culture. In *Revelations* (19.11-16, & 19-21) it states:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, but no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of

him that sat on the horse."

This sounds so much like the incarnation of Lord Kalki that it could hardly be anyone else. Surely, by the time Lord Kalki appears, no one will have the slightest expectation of Him or His appearance. No one will know His name. And His army of *brahmanas* will be as pure as if they had descended from heaven. At the time of Lord Kalki's appearance, He will kill the remaining miscreants and deliver the few saintly people from the present conditions of the earth, changing it back to the Golden Age of Satya-yuga. In this regard, *Revelations* (14.1-3) also describes:

"And I looked, and, lo, a Lamb [a typical symbol for the Divine or an incarnation of the Divine] stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps; And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

One significant description in the above verses is that those who are redeemed from the earth will have God's name written on their foreheads. This is a widespread custom of the *brahmanas* in India to write the name of God, such as Vishnu or Krishna, on their foreheads. This is *tilok*, which is usually put on with clay made from the banks of a holy river. We often see this in the middle of the forehead in the shape of a "V" which represents the name of God and that the body is a temple of God, or the three-lined markings of the Shaivites. The Vaishnava mark is made while reciting "*Om keshavaya namaha*," which means "Salutations to Lord Keshava," another name of Krishna.

So herein could be an indication that when the last of society is delivered from the earth during the end times, they will be those who wear the name of God on their foreheads, at least according to these verses. Also, as in accord with other Vedic prophecies, we can understand that there will be very few people left in the world who will have any piety at all. So it would fit in with the Vedic prophecies that by the time Lord Kalki appears, there may, indeed, be only 144,000 who will be left in the world worthy of being delivered from the godless and chaotic conditions of the earth. Or these may be the seeds of the new civilization that will start the beginning of the next age of Satya-yuga.