

19820309_Srimad_Bhagavatam.4.22.25_First_Gaura_Purnima_in_Ke_Publication_Version

The following is a lecture given by His Holiness Jayapataka Swami on March 9th, 1982 in Sridhama Mayapura. The class begins with a reading from the Srimad-Bhagavatam, 4th Canto, Chapter 22, Text 25.

Jayapataka Swami:

harer muhus tatpara-karna-pura-
gunabhidhanena vijrmbhamanaya

bhaktya hy asangah sad-asaty anatmani
syam nirgune brahmani canjasa ratih

TRANSLATION

The devotee should gradually increase the culture of devotional service by constant hearing of the transcendental qualities of the Supreme Personality of Godhead. These pastimes are like ornamental decorations on the ears of devotees. By rendering devotional service and transcending the material qualities, one can easily be fixed in transcendence in the Supreme Personality of Godhead.

Purport by His Divine Grace, Srila Prabhupada:

This verse is especially mentioned to substantiate the devotional process of hearing the subject matter. A devotee does not like to hear anything other than subjects dealing with spiritual activities, or the pastimes of the Supreme Personality of Godhead. We can increase our propensity for devotional service by hearing Bhagavad-gita and Srimad-Bhagavatam from realized souls. The more we hear from realized souls, the more we make advancement in our devotional life. The more we advance in devotional life, the more we become detached from the material world. The more we become detached from the material world, as advised by Lord Caitanya Mahaprabhu, the more we increase in attachment for the Supreme Personality of Godhead. Therefore, a devotee who actually wants to make progress in devotional service and go back home, back to Godhead, must lose interest in sense enjoyment and associating with persons who are after money and sense gratification. This is the advice of Lord Caitanya Mahaprabhu:

niskincanasya bhagavad-bhajanonmukhasya
param param jigamisor bhava-sagarasya
sandarsanat visayinam atha yositam ca

ha hanta hanta visa-bhaksanato 'py asadhu

(Cc. Madhya 11.8)

The word brahmani used in this verse is commented upon by the impersonalists or professional reciters of Bhagavatam, who are mainly advocates of the caste system by demoniac birthright. They say that brahmaëi means the impersonal Brahman. But they cannot conclude this with reference to the context of the words bhaktyä and gunabhidhanena. According to the impersonalists, there are no transcendental qualities in the impersonal Brahman; therefore we should understand that brahmani means "in the Supreme Personality of Godhead." Krishna is the Supreme Personality of Godhead, as admitted by Arjuna in Bhagavad-gita; therefore wherever the word brahma is used, it must refer to Krishna, not to the impersonal Brahman effulgence. Brahmeti paramatmeti bhagavan iti sabdyate (SB 1.2.11). Brahman, Paramatma and Bhagavan can all be taken in total as Brahman, but when there is reference to the word bhakti or remembrance of the transcendental qualities, this indicates the Supreme Personality of Godhead, not the impersonal Brahman.

Thus end the Purport by His Divine Grace, Srila A.C. Bhaktivedanta Swami Prabhupada.

Today, we are gathered together on the most auspicious day, the 496th Anniversary of the appearance of our Lord, the deliverer of this Kali-yuga, the source of all the avatars, the avatari, and the most merciful incarnation of Krishna, Sriman Sri Krishna Caitanya Mahaprabhu. Sri Sacisuta. Sri Sacinandana.

This is a perfect day for hearing about the glories of Lord Caitanya Mahaprabhu and His teachings. The teachings of Caitanya Mahaprabhu were described by Krsnadasa Kaviraja to be brilliant like the sun. Lord Caitanya, and Lord Nityananda rose just like the sun and the moon, simultaneously from the eastern horizon of Gaudadesa, the sacred land of Gauda-mandala-bhumi, in Sri Mayapura-dhama.

Just as the sun and moon rise in the East, and start their parikrama, or circumambulation, going around the world, in the same way Srila A.C. Bhaktivedanta Swami Prabhupada took the message of Caitanya Mahaprabhu from the East, from Sridhama Mayapura, Navadvipa-dhama, and brought it all over the world for the benefit of all fallen souls.

The hearing process is very important. One has to hear from the right source. When one hears from the right source, immediately all of the pollution in the heart is destroyed. When one hears from the right source, one becomes fixed in devotional service. When Srila Prabhupada traveled around the world preaching, simply by hearing his hari-katha, the whole world was transformed to become devotees of Krishna.

This is revolutionary. In Bhagavatam it is said, janatagha-viplavo. It destroys the sinful life of the populous. That is the revolution. So, this Krishna consciousness movement is a revolution of consciousness, a revolution to destroy the sinful life of all humanity. One has to be very careful, especially those who have taken shelter in this Krishna consciousness movement, to remain under the shelter of Srila Prabhupada, and to hear the instructions from the right source.

Here in this sloka that Prabhupada referred to, he says ha hanta hanta visa-bhaksanato 'py asadhu, which means that if one hears the words of someone who is attached to this material world, someone who is not serving in a devotional mood, then it is like drinking poison: visa-bhaksanato 'py asadhu. Visa means poison.

By Srila Prabhupada's mercy and the mercy of our previous acaryas: Bhaktisiddhanta Sarasvati Thakura, Gaurakisora dasa Babaji Maharaja and Bhaktivinoda Thakura, we've received our great opportunity, that the Krishna consciousness movement has reached us. We have been given shelter.

Srila Prabhupada once described that this movement is not different from Caitanya Mahaprabhu. It is one of the branches of Caitanya Mahaprabhu's tree, so for this reason also, we have to be very careful to strictly follow the instructions of Srila Prabhupada. We worship Srila Prabhupada as our Founder-Acarya. He is our connection with Lord Caitanya Mahaprabhu's tree.

He has manifested all of the mercy of Lord Caitanya for the purpose of giving out unlimited shelter to the whole world. Actually, the world should be very grateful to Srila Prabhupada. No one should be inimical because he has done what no one has ever done before. He has fulfilled the merciful prediction of Caitanya Mahaprabhu.

Actually, people should not give Srila Prabhupada lip-service. They should not simply call him some exalted title, while not actually accepting him as the direct representative of Lord Caitanya Mahaprabhu, meant to unite all of the pure Vaisnavas. They should actually offer their heartfelt surrender to Srila Prabhupada.

If not in every house, at least in this movement, we must project that consciousness, and then, as Caitanya Mahaprabhu has said His movement will spread to nagaradi-grama.

prthivite ache yata nagaradi grama

sarvatra pracara haibe mora nama

So, by staying connected to the transcendental tree of Lord Caitanya Mahaprabhu, this branch will grow and grow and grow and grow and grow, and then its shade will cover the whole world from the scorching heat of this kali-yuga.

Furthermore, as it was predicted in the Padma Purana, in the kali yuga, the four sampradayas, Sri, Brahma, Rudra and Kumar, will merge into one, similarly in Caitanya-caritamrta, it is predicted that the ocean, the flood of Caitanya Mahaprabhu is so great, that it will sweep away everyone. Those who are pure devotees, they will be swept inside of the ocean water, and even those who are non-

devotees, separatists, critics, they too will be swept away and float on the top, but no one will be able to escape the flood.

This is the special mercy of Caitanya Mahaprabhu, Lord Nityananda Prabhu and our previous acaryas. Actually, we heard our Srila Prabhupada say that he never expected people in the Western countries to follow all the vaisnava regulative principles. He was hopeful that they would simply chant Hare Krishna, but he was very pleased to find that these devotees were sincere, they took up regulative principles very seriously, and stuck to them. Therefore he could establish purity according to his desire, in this movement.

The Bhagavatam glorifies the pastimes of Krishna and His different incarnations. Those incarnations annihilate the demons, of course, but they come down mainly to deliver the devotees, but when Lord Caitanya Mahaprabhu came down, He delivered the devotees and even delivered the demons, destroyed their demoniac mentality.

Caitanya Mahaprabhu is so kind. Actually, He is still present, just as when Krishna left Vrindavana, He didn't really leave Vrindavana. He was in Vrindavana all the time, in His bhava form. In the same way, Vrindavana dasa Thakura, he has instructed us:

Adyapi lilaya kare gaura-raya,

kona kona bhagyavan dekhigare paya

That says Lord Caitanya Mahaprabhu's sankirtana-lila is continuing and one who is highly fortunate, we be able to eventually have the darsana of those transcendental pastimes. Srila Prabhupada revealed to us that this ISKCON movement is the branch of Caitanya Mahaprabhu's tree, and the sankirtana preaching is part of Caitanya Mahaprabhu's lila.

When there is a very exceptional kirtana, harinama, at that point, it means that either Lord Caitanya Mahaprabhu, Nityananda, the Panca-Tattva, or one of those great parsada devotees is present there. Therefore the devotees are feeling exceptional, ecstatic symptoms. Many times, Srila Prabhupada revealed that different eternal associates of Lord Caitanya enter into our ISKCON temples during the sankirtana, the ratha-yatra festivals, and they participate, seen only to a few fortunate souls, but known by everyone, by their presence.

So, when you are distributing transcendental literature, and you're feeling some ecstasy, you don't know who is looking over your shoulder at that time, but you can be sure that Srila Prabhupada, the spiritual masters and the disciplic succession, they are with you. That is their special mercy. They are with the devotee while they are participating in the sankirtan movement.

The easiest way to remember the Lord of course is by hearing His instructions and His transcendental pastimes. When Lord Caitanya Mahaprabhu left this planet, at that time all the devotees, of course were in great separation.

At that time, Narottama dasa Thakura thought that we should call all of the great vaisnavas devotees of Lord Caitanya Mahaprabhu together, and have a festival on Gaura Purnima day. That was 450 years ago. He approached Srinivasa Acaraya, his cousin-Godbrother, and requested him to assist in organizing this festival, including his desire to install Radha-Krishna deities. Srinivasa Acarya very happy to help Narottama dasa Thakura. He agreed, saying "Yes. I will help you in this service."

After that evening, everyone took rest. Srinivasa Acarya was meditating that it's going to be an almost impossible task, considering the great difficulty in trying to gather together all the associates remaining of Caitanya Mahaprabhu since they're all practically half-dead, due to separation from the Lord. They had just completely stopped functioning.

To get them to come from Orrissa, Bengal, and various other locations, to Kheturi, the place of Narottama dasa Thakura's sripata, dhama would be very difficult. He was thinking, "How are we going to do this? I'm not anyone who can make these demands on such very senior vaisnavas, but I have committed to help the mahajana."

So at that time, by the Lord's mercy, during slumber, he had a visionary dream. Caitanya Mahaprabhu appeared to him, saying, "This is My desire. I want there to be a grand gathering of all the vaisnavas from everywhere. All of my devotees should come together on My appearance day. Don not fear. This is My desire that they come together. Go out and bring everyone.", then, He disappeared. Srinivasa Acarya woke up, filled with ecstasy, and fainted. The Supreme, Caitanya Mahaprabhu came. He got the order.

Immediately, Srinivasa Acarya called for the message bearers, gathered them together, gave them the instruction, gave letters for delivery to the different locations, Shyamananda's group in Orissa, Jahnava devi, Khordaha, the place of Raghava Pandita and his followers, Panihati, followers in Srikanda, followers in Kuliya gram, all over, Santipura, Navadvipa. Naturally, they didn't get onto their Eastern Airways, or TransWorld Airways Jets. They simply went by foot, and they walked two, three, four, five-hundred miles at least to deliver the message of their spiritual master.

Actually, the sankirtana devotees can take a very great inspiration from this. In those days, on the order of their spiritual master, they would have to take the message five-hundred kilometers by foot, through the jungles, over the rivers, everywhere, to go to their sankirtana spot. Now, they simply have to get into the sankirtana van and go to the airport, or go to the streets and to the houses, and distribute. So, it has been simplified very much, by Lord Caitanya and Prabhupada's mercy.

When they reached Jahnava devi, she was thinking "How could I, as a widow, go so far and participate in such a festival?" Nityananda had already disappeared, long before, although He didn't leave any remains. He just disappeared. So, as she was thinking that way, Lord Caitanya and Nityananda

appeared and told her that it was His desire to have this festival, and immediately she should go with her followers, and take all of the vaisnavas with her.

So, she gathered others, like Abhirama Thakura and Miniketana Ramadasa, and so many of the Nityananda-parsada, and they all went together, out to Kulna, they went into Navadvipa, and they gathered all the devotees. When they got to Navadvipa, Ramai Pandita and other brothers of Srinivasa Thakura were all gathered together. They were thinking, “We don’t have Acyutananda, the son of Advaita. What about him? We could go to Santipur.”, and just at that time, he came and joined the party.

In this way, thousands of devotees gathered from everywhere. All of the remaining disciples of Lord Caitanya, or disciples of the immediate followers gathered together. When they reached the Padma river at Kheturi village, the king of Kheturi had arranged for hundreds of boats, and he greeted the devotees, washing their feet, putting sandalwood on their foreheads, giving them garlands, and then he had them cross over the river.

The whole village of Kheturi was filled with ecstasy that all the devotees are coming from such a variety of locations to observe the celebration of Gaura-purnima. Every house was decorated with mango leaves, banana stalks and sugar cane stalks. The streets were washed with scented water, and everywhere you could hear kirtana parties and Bhagavatam lectures going.

You could hear everyone in the whole town simply speaking as follows: “Gaura-purnima!Gaura-purnima!Gaura-purnima!Caitanya Mahaprabhu’s festival! All the devotees are assembling! This one is coming from here. That one is coming from there.” Everyone was simply, completely fixed in the transcendental mood of Caitanya Mahaprabhu’s Gaura-purnima festival, transported to Vaikuntha, transcendental world.

On the day of Gaura-purnima, there were Bhagavatam and Caitanya-caritamrta classes about how when Lord Caitanya appeared, the whole world was rejoicing, how in the Ganges, everyone was chanting, “Hari bol!Hari bol!Hari bol!Hari bol!Hari bol!”, and reading about all the details of the appearance of Caitanya Mahaprabhu. Surrounded with all His eternal associates, He was dancing through the streets of Navadvipa. He went all over India, everything was being discussed.

At that time, Narottama dasa Thakura requested Jahnava devi, who is, neither a conditioned soul, nor even a liberated soul, but the Lord’s internal potency, antaranga-sakti, for permission to perform the abhiseka of the deities of Lord Caitanya and Radha-Krishna, as we performed here for Radha-Madhava. We also observed this auspicious day for installing deities.

Narottama dasa told Srinivasa to take up the bathing coordination. He bathed the deities. Six deities were installed that day. He took permission, and they took the maha-prasada garlands of the deity and the garlanded all of the assembled associates of Caitanya Mahaprabhu. Then, Jahnava devi gave an order to one of the associates involved, “You garland all of these devotees.”

In this way, the senior devotees also garlanded the junior disciples and associates who were present. So, there was a loving exchange between everyone, *dadati pratigrhñati*, giving proper respect for the various devotees, all the while, filled with loving affection for one another. Then, Jahnava said to give the arati, so then the arati was begun by Srinivasa Acarya, who was given the paraphernalia by Narottama dasa Thakura.

As he began the arati, Lord Krishna performed a miracle. The actual bodily scent of Krishna started to pervade from His Sri Murti over the whole audience of devotees, and as it hit, the effect on the devotees can be understood by using a crude example. We know how it looks when people show the effect of chemical warfare, but here, the effect was transcendental. As the aroma of Krishna reached the devotees, they would be visibly, completely overcome and just overwhelmed with ecstasy.

They became mad in separation of Krishna. In this way, everyone was completely incapacitated, and just swimming in an ocean of nectar. The atmosphere of arati ceremony and the kirtana became so thick that no one was actually walking. They were simply floating in the thick nectar of harinama, pulling out their hair, beating their chests, feeling so much separation from the Lord.

In this way, different people were leading kirtanas. Thereafter, when things got back to normal, or as normal as things can be in such an exalted assembly, in due course, Acyutananda said, "I want to hear Narottama dasa Thakura lead a kirtana."

Then, Narottama dasa Thakura started to lead the kirtana, and everyone became so overwhelmed that the kirtana just became all-pervasive, and all one could hear was that transcendental name. Everyone was so fixed, and so filled with separation that all the sudden, the most wonderful miracle happened amidst that transcendental assembly. Suddenly appeared, visible to everyone, Caitanya Mahaprabhu, Lord Nityananda, Advaita, Gadadhara, Srivasa, Murari, Mukunda, and all of the associates to everyone. They appeared, and started to jump up and down with the devotees, doing kirtana, and everyone started rejoicing, "Jaya Sacinandana! Jaya Sacinandana! Jaya Sacinandana! Gaura Hari! Hari Hari Bol!"

In this way, the kirtana went on. Just as Krishna appeared when the gopis were feeling separation, in like manner, Lord Caitanya appeared, mitigating all the separation of His devotees, and that kirtana went on as if it were a night of Brahma. In the same way, Srila Prabhupada has trained us that we have to absorb ourselves in that sankirtana mood. Every page in his books, every instruction is how to absorb ourselves in that mood of Lord Caitanya Mahaprabhu's pure sankirtana movement.

By being absorbed, they all began to preach. All of those devotees were going in different directions. Srinivasa Acarya was the raja-guru, the king's guru in Visnupura. Narottama dasa Thakura sent his preachers to Manipura, and he was preaching over East Bengal. Shyamananda Pandita was preaching in Orissa. They were all preaching devotees, going in different parts, establishing the movement of Caitanya Mahaprabhu.

They came together and discussed hari-katha. They chanted the holy names. They wanted to be absorbed in that sankirtana mood of Lord Caitanya. Now, we may not be immediately as pure as Narottama dasa Thakura or the others devotees mentioned here, because of course they are all eternal

associates of Lord Caitanya, but by their mercy, by Prabhupada's mercy, anything can happen, and even if we may not immediately see Lord Caitanya Mahaprabhu with our eyes, if we absorb ourselves in the sankirtana mood and mission, we will immediately be able to feel His presence and His separation by getting that causeless mercy. We will also, in due course, be able to see Lord Caitanya Mahaprabhu, and His associates and pastimes, simply by surrendering to His sankirtana mission, our reaching every village all over the world with this sankirtana message.

Although Acyutananda was only one of the six sons of Advaita, and at that assembly, only three sons came, (the other three didn't come, because they didn't feel part of that mainstream of Caitanya Mahaprabhu's movement) that did not in any way diminish the festivities, or the transcendental desire of serving Lord Caitanya. Everyone was fixed in their desire for satisfying Lord Caitanya Mahaprabhu.

Similarly, we have come together to hear about Caitanya Mahaprabhu, here, in front of Srila Prabhupada, in front of Radha-Madhava, in front of Sri Caitanya Mahaprabhu to get their special mercy. If we can be absorbed in this sankirtana mood of Caitanya Mahaprabhu, Caitanya Mahaprabhu is so sublime, His movement is so sublime that we can easily get His mercy in this kali-yuga. Even though one is so fallen, even though one is so unqualified, he can get the mercy of Lord Caitanya Mahaprabhu, simply by asking.

Hare Krishna Hare Krishna Krishna Krishna Hare Hare/

Hare Rama Hare Rama Rama Rama Hare Hare

Hare Krishna Hare Krishna Krishna Krishna Hare Hare/

Hare Rama Hare Rama Rama Rama Hare Hare

Hare Krishna Hare Krishna Krishna Krishna Hare Hare/

Hare Rama Hare Rama Rama Rama Hare Hare

“Give me Your mercy, Lord Caitanya. Give me Your mercy. Engage me in Your sankirtana movement. He, Krishna! He, Radha! Engage me in Your sankirtana movement. Engage me in Your transcendental service.”

This is the prayer of the devotees. They're always praying, “Somehow or other, by the will of providence, we have been brought to this ISKCON movement, and this is a movement to give the shelter to the whole world. It is like a vessel, or an oasis in an ocean, filled with sharks, whales, various kinds of dangerous elements.

As long as we are on the vessel, we remain safe, and as soon as we go out, we're smashed up by various kinds of ferocious animals, by desire for fruitive advancement, mystic power, liberation, desires for fame, distinction, adoration, various kinds of anarthas.” Therefore, Srila Prabhupada requested that we keep ISKCON absolutely pure, so that it can continue to be the shelter for everyone who wants to taste the nectar of Caitanya Mahaprabhu's movement.

So, it is a great responsibility for us, and we need the blessings of all the vaisnavas. We especially need the blessings of our spiritual master, Srila Prabhupada, the Founder-Acarya of the International Society for Krishna Consciousness, our previous acaryas, and Lord Caitanya Mahaprabhu. We should get their mercy by any means. No doubt, it is an austerity to work together. It is the great austerity in this kali-yuga. No one can work together. Nations can't work together, states in the same country can't get together, families, two towns.

Just look at California, when will San Francisco and Los Angeles ever get together? They hate each other. Each is always trying to beat the other. In Australia, Melbourne and Sydney, they're always having a conflict. It's so much that they have to put the capital of the country somewhere in-between the two. There's no way that either one can allow the other to get the credit. In Canada they have the two big cities Montreal and Toronto. They also had to make a compromise, “We'll put the capital in Ottawa.” So, cities can't get together.

Look at America. They're still fighting feuds, for hundreds of years in the Appalachian Mountains. In the vaisnava sects, the advaita-vamsa and the nityananda-vamsa don't go to each other's programs, and even in the family, husband and wife, father and son, father and daughter hardly can get together. The kali-yuga's very difficult to work together.

Srila Prabhupada wrote a letter one time pointing out that there's a secret for working together. He says, “Yes, the cooperative spirit of working together without any argument is especially prominent in Mayapur, more than other places in India. Therefore you are successful, and the work is going on quickly to completion. That is because all of you working there have become very much attached to the dust from Lord Caitanya's Lotus Feet, and because you have got such deep personal interest with that engagement of work, you want to see that it is done nicely without any hindrance of selfish motivation, never mind all kinds of conditions of the material nature. That idea has become prominent for all of you, it is bigger than maya's idea, therefore maya cannot interfere to make you quarrel or other things.” So,

then when Maya gives her idea, the devotee doesn't accept. "No. I don't care for your idea, Maya-devi. I want only Caitanya Mahaprabhu's idea."

One can work together even in the kali-yuga. What is seemingly impossible, what no one has been able to do, to work together in the kali-yuga, Prabhupada gave us this greatest test, "For those followers of mine who are real lovers of me, the proof of that will be how they're able to work together for spreading this Krishna consciousness movement."

So, this is the burden of love. This is the austerity. Right down to every brahmachari in the asrama, who's worrying about the t-shirt that got stolen last night off the line, and doesn't like the other brahmacharis, every person that lost their shoe. From the husband and wife who were joined by an arranged marriage, and then for six months were unable to talk to each other, going back to their gurudeva and saying it was a wipeout, to the devotees in the temple who don't like the temple commander, who's always yelling at them to get up fifteen minutes earlier than they wanted to, to the devotees on the sankirtana party, and the devotees who are doing temple service, struggling to have mutual respect and encouragement for each other, to the devotees who are printing the books and those who are distributing the books and those who are writing the books, to the people who are coming to hear and read the teachings of the books, or the different leaders to respect each other as vaisnavas and try to do whatever is pleasing for Lord Caitanya Mahaprabhu. In any case, that is the only goal in this movement. We want to do what is pleasing for Sacisuta.

Whatever is pleasing for Lord Caitanya, we want to accept that, and whatever is displeasing, that we have to reject. How do we know what Lord Caitanya wanted? That Srila Prabhupada has instructed us. For the next 10,000 years, this ISKCON movement is going to follow the teachings of Srila Prabhupada, so that we can grow. Lord Caitanya Mahaprabhu wanted us to act so that He will be pleased.

If we become fixed up, then we can maintain our devotional attitude in spite of so many obstacles. Obstacles will always be there. Even we don't want any obstacles, they come without our asking. Even if we try to avoid, they seem unavoidable. In case of the Battle of Kuruksetra, so many attempts were made to avoid it, but ultimately, it couldn't be avoided.

In the same way, devotees are always trying to avoid any type of difficulty, or obstacles, and just push on the sankirtana movement, but just as the Chand Kazi tried to come stop the sankirtana move, or as various critics tried to mislead people from following Lord Caitanya's movement, and those who were very rigid, even those who were chanting Hare Krishna, when Lord Caitanya Mahaprabhu acted in a way they couldn't understand, they became bewildered. Actually, Lord Caitanya Mahaprabhu is Krishna. We can't imitate Krishna.

We have to follow His instructions. In the same way, Srila Prabhupada instructed us not to imitate, but to follow. He is the Founder-Acarya. He was the one acarya of ISKCON, but he told us not to imitate, rather to follow his instructions, therefore, we're trying to work together, following his instructions. That is the motto.

So, on this birthday of Caitanya Mahaprabhu, we should fix ourselves in this determination: to be ready, determined to everything we can, pleasing for Caitanya Mahaprabhu, pleasing to Srila Prabhupada and the previous acaryas.

If we can do that one thing, then we'll be protected from all types of influences of maya.

Jaya Sri-krishna-caitanya prabhu-nityananda, Sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda, ki

Just as I mentioned before in the parikrama, Prabhupada said that, "From Mayapura, the flood of the sankirtana movement now expands throughout the world, taking the mercy of Caitanya Mahaprabhu, Sacisuta." Everyone should carry the sankirtana mood the far corners of the world, determined to in no way decrease the sankirtana movement, but to expand it. Just like the ocean of Lord Caitanya's mercy is ever-expanding, the sankirtana movement must always be expanding, to expand and spread the chanting of

Hare Krishna Hare Krishna Krishna Krishna Hare Hare/

Hare Rama Hare Rama Rama Rama Hare Hare

everywhere.