

Past times of Chaitanya Mahaprabhu

Topic : Past times of Chaitanya Mahaprabhu

Place : Mayapur Dham

I highly appreciate your presence and association this morning. I heartily welcome you all from all over the world. Yes, from Middle East also, from here and there, everywhere devotees have come to celebrate Sri Krishna Caitanya Mahaprabhu's 536th birthday. It's a birthday party. So this is about to happen, just to get into the mood of that day, that's tomorrow, the appearance day, and we asked to talk about Gauranga. Thank you Srila Prabhupad also for doing the foundation of this International Society for Krishna Consciousness, as a result we are here in fact. We should be also remembering and thanking, Srila Bhakti Siddhant Saraswati Thakur, Prabhupad for giving instruction to Abhey Babu, 100 years ago. You, he said few things, you are very intelligent and go to the west and you know the rest.

So I always think that this instruction although emanated from the lotus mouth of Srila Bhakti Siddhant Saraswati Thakur, but the actual speaker of this instruction, or the instructor is Gauranga. Instruct him, he is the right person. I want to make him he is the one from million or few billion people, but he is the one. My senapati Bhakta. He has come right there. He is in front of you. Instruct him. So these must be dications of Gauranga to Srila Bhakti Siddhant Saraswati Thakur and hence the instruction and then you know, result of all that is we have assembled here today. So, anyway, I also had a thought of one verse, which I will read out from Caitanya Caritamrta, this is Antya Lila Chapter 1, text number 32. You are familiar with this, you are expected to be familiar with this verse, if you are Gaudiya Vaishnav, not just any other kind of, there are other Vaishnav's also but we are, what kind of Vaishnav's

we are, we are Gaudiaya Vaishnav.

anarpita carim cairat karunayavatirnah kalau
sanaroayitum unnatojjvala rasam sva bhakti sriyam
harth puratasundara dyuti Kadamba sandipitah
sada hrdaya kandare sphuratu vah savi nandanah
(CC Adi lila 1.4)

So it is not on board and so I will just read the

Anarpita – not bestowed; carim – having been formerly; cirat – for a long time; Karunaya – by causeless mercy; avatirnah – descended; Kalau, (what's the meaning of Kalau) – in the age of Kali; smarpayitum – to bestow; unnata , (is everybody saying , please repeat, it is purifying you could hear and recite also, let this go to your system one time, one another time, or again, this is all nectar, purifying nectar) – elevated; ujjvala rasam – the conjugal mellow; sva-bhakti – of his own service; sriyam – the treasure; Harih – the Supreme Lord; purata – than gold; Sundara – more beautiful (I think you are getting idea, right by going through the word meaning, you are picking up some bits and pieces and then put them all together in the form of translation) ; dyuti – of splendour; Kadamba – with a multitude; sandipitah – lighted up; sada – always; hrdaya kandare – in the cavity of the heart; sphuratu – let him be manifest; vah – your; saci nandanah – the son of mother saci.

Translation and Purport by Srila Prabhupad,
Srila Prabhupad ki Jai.

So the translation first, please listen attentively and please wake up also, just in case you are already at trance.

May the Supreme Lord who is known as the son of Srimata Savi devi be transcendently situated in the innermost chambers of your heart. This is Rupa Goswami talking or saying, we will find that out soon, but just to let you know, who is talking or who has talked or compiled this verse, it's Rupa Goswami.

Resplendent with the radiance of molten gold, he has appeared in the Age of Kali by his causeless mercy to bestow what no incarnation has ever offered before: and what is that the most sublime and radiant mellow of devotional service, the mellow of conjugal love.

This verse is from Vidagdha Madhava, 1.2 also appears in adi lila 1.4 and 3.4. So this verse appears in Caitanya Caritamrta, how many times, 3 times, those who did not respond to my question. In his commentary on Vidagdha madhava, Srila Vishwanath Chakroborty Thakur remarks. So. Vidagdha Madhava is Srila Rupa Goswami's work or Drama and now Srila Vishwanath Chakroborty Thankur is remarking his remark and Prabhupad has quoted or included that in his purport here.

mahaprabhu Suphirtaim veena hari lila
ras swadan anurpatir eti Bhavah

Meaning of that quote in Sanskrit

Without the mercy of Sri Caitanya Mahaprabhu, one cannot describe the past times of the Supreme Personality of Godhead, unquote, therefore Srila Rupa Goswami said, now Rupa Goswami's quotation, is everyone with us. It is quite a task for me, it's double role for me and somehow I take this additional role of waking up souls.

om ismakam hrdaya rupa guhiyam
saci nandano hari paksha singha sufurutu

May Sri Chaitanya Mahaprabhu who is exactly like a lion, that kills all the elephants of desire be awakened within everyone's heart, for by his merciful blessings one cannot understand the transcendental past times of Krishna.

anarpita carim cairat, so verse begins like that anarpita, never before offered and ciram cairat and after long time it is being offered and who is offerer, who is making offering that is Saci- Nandana, Saci Nandana, Saci Nandanah:

karunayavatirnah kalau so that Saci Nandana, he is offering something, what that is , not yet mentioned, what he is offering, but how he is offering "Karunaya" by his causeless mercy, he is full of Karuna, infact "karunam kuru mayi karuna bharite" As we pray to Radha Rani also, Oh you are full of Karuna and what about me getting, just a few drops of that Karuna, "karunam kuru mayi karuna bharite". You are full of Karuna, so little bit of the Karuna could that come in my way, O Rahde, we pray this, it is another song of Rupa Goswami, he ends that song like that. So Gauranga Mahaprabhu's Karuna, but Gauranga Mahaprabhu, who is Gauranga Mahaprabhu?

Sri Krsna Caitanya Radha Krsna nahi Anaya

Why is he full of Karuna or more Karunamay then Sri Krishna. "Namo Maha Vadanyaya " Krishna is Vadanyaya, but Sri Krishna Chaitanya Mahaprabhu is Maha Vadanyaya, how did he get promoted from Vadanyaya to Maha Vadanyaya, because he is not alone this time.

antah krsnam bahir gauram (cc adi lila 3.81)

They are two in one, two in one, ekatnabv api bhuvi pura dega bhedam gatam tau (CC adi 1.5). This is the statement from CC again, Radha and Krishna are one atma, "ekatmanav" ek atma, ek atma, ek atma, Radha and Krishna are one, ek atma "ekatmav api" although they are one atma, In mean they are one, "deha bhedam gatam tav, you get something out of this.

Radha Madhav ki Jai...

They are appearing before us "deha bhedum gatau tau", they become two deha bhedum, they assume two forms, from one they become two and then later on 536 years ago, what happen "tad adhuna caitanyakaham", adhuna means now, now, "tad adhuna caitanyakhyam", they assume the name Chaitanya, "tad dvayam caikyam aptam, tad dvayam caikyam aptam", those two, they were one, they are one, they become two, well, we could say 5000 years ago, it is very difficult to say, it is also used the

word "PURA", PURA means long long time ago. So they were two 5000 years ago, 500 years ago what happen "tad dvayam caikyam aptam", they become one and that is Sri Krishna Chaitanya Mahaprabhu.

"Radha bhava dyuti suvalitam" another dyuti "Radha bhava dyuti suvalitam naumi Krsna svarupam", naumi means Namah, I offere my obeisances again and again unto that svarup, that svarup, which svarup is this, this is Gauranga Mahaprabhu's Svarup and "Radha bhava", that svarup has radha's bhava and radha dyuti, radha bhava dyuti suvalitam, two things there is different from just Krsna Savrup, Krsna from, this Gauranga form has radha bhava and radha's dyuti, dyuti. We have one prabhuji Radha dyuti, very famous devote, he cooks for you all year after year and he had been cooking all lifelong in fact. Radha Dyuti, Jaya Pataka Maharaj gave him name Radha Dyuti. So Dyuti means Kanti, ,means complexion, effulgence, radiance. "Radha bhava dyuti suvalitam". So in Sri Krishna Chaitanya, it is radha and Krishna, and Radha is very very kind , yes, you know about Radha "Mahabhava Thakurani"and "Karuna Murti Radha Rani. So this "karunayatirnah kalau" . In kaliyug Lord has appeared and he is full of Karuna and that Karuna, we are making a point, that Karuna is because of Radha Rani being next to Krishna, always requesting him to, she should get mercy Lord please. Be kind to this one, that one, that American, that Chinese one, that African one, this one, that one.

samarpaytum unnatojjvala rasam, lokanam cha trankarant Golok cha paritajya

Shashtra's mention, what did Gauranga do, golokam cha paritajya, how would you translate this, sarva dharman paritajya, give up all varieties of religion and then"golokam cha paritajya" what did Lord Gauranga do, he gave up or he left Golok behind wherever it is, golokam cha paritajya," Lakenaan trankarant, people of this planet, specially earthly planet.

Bharatvarsh ki Jai....

“Lokanaam trankarant” to give relief to the suffering humanity and bestow them with the mercy with
hare Krsna hare Krsna Krsna Krsna hare hare
hare Ram hare Ram Ram Ram hare hare
amrit Chaddi vish mange, sai hai murkha,

Chaitanya Mahaprabhu says, I am giving up the nectar, those who demand, give me poison. They are the fools. So the foolish people of this world, Lord Gauranga came to give the nectar, otherwise they were begging for and they were also getting poison, so Mahaprabhu came to offer the nectar.

golokera prema dhana harinaam sankirtana

“golokera prema dhana” this is the wealth, the holy name is a wealth of Golok. “golokera prema dhana” so lord Gauranga left his Golok, his own abode, he comes down to give nectar, give the holy name to the whole world, technically here mention or something similar. “samarpayitum unnatojjvala rasam” in order to offer the mellow called the Madhurya Bhava, Shinagar rasa or Gopi Bhava, Radha bhava, braj Bhava.

So Bhaktim shriyam, so braj bhakti, the Madhurya Bhakti, vatsalya bhakti, sakhya bhakti.

Harih purata sundara dyuti Kadamba sandiptah(CC adi 1.4)

And he has hari as now assumed the dyuti, it is very sundar dyuti, sundar beautiful. I think word sundar says more talks of more than the word beauty. Sundar lala, sundar, beauty is not so much, beauty in word beauty but sundar is, these are limitations of other languages specially English language has its limits. As Dharma is dharma is dharma, you can't say religion, that's not translated. Religion is not same as dharma. Dharma is something complete and perfect, religion is something else. So “sundar dyuti” as Rupa Goswami is writing this in his Vidgdha Madhav. While writing sundara, there is so

much saundarya, he is thinking about in his hear, in his heart, in his consciousness that whole saundarya, the beauty has manifested and he is talking about sundara dyuti and what kind of dyuti , the beauty or the complexion. "purata sundara" golden complexion, golden complexion but then not just golden, but "tapta kancana", not just kancana, but tapta kanchana – molten Gold.

Gauranga, so having described Gauranga, introducing, how he looks like, his complexion and he is the one who kindly comes appears in this age of kali and he comes after long, long time, after how long, he has come back once in one day of Brahma, otherwise Krishna has said in Bhagvad Gita, "sambhavami yuge yuge" there are so many avatars, avatar after avatar, he appear age after age after age, "Yuge Yuge" but gauranga's appearance is "Kalpe kalpe" this is another, you know Kalpe, Brahma's , it is in English Brahma's day, what is it called Brahma's day is called "Kalpe". So once in one day of Barhma, "kalpe Kalpe" in Bhagwatam this term is found. Kalpe Kaple, the same thing with Krishna also, avatars they appears, they take avatar, "sambhavami yuge yuge" but avatari Sri Krishna.

ete camsa kalah pumsah krsnas tu bhagavan Svayam (SB 1.3.28)

Svayam Bhagwan appears only once in one day of Brahma, middle of the day 14 manu's during the period of 7th manu, vaivasvath manu, each manu has 71 cycles of the four yuga's, catur yuga's, they make round 71 times then that is one manu's period. So during such time, manu's time 28th cycle of satya, tretha, dwapar, Kali. This one is the 28th cycle and there will be 29th and soon there will be 71st and then 0, 1, 2, 3, next manu like that. So during the 28th cycle of this catur yuga's in Dwapar yug, Krishna appears and the following after Dwapar comes Kali, Gauranga appears. kalau pratham sandhyayam it says kalau pratham sandhyayam sandhi means joint where the Dwapar Yug and kaliyug, the transition , the joint, the very first sandhi period of Kaliyug, Gauranga appears. only 5000

between the two, Krishna's appearance followed by Sri Krishna Caitanya Mahaprabhu's appearance. Sri Krishna Janamasthami Mahotsav ki Jai, Whenever that happened we know exactly when that happened and then Sri Krishna Caitanya Mahaprabhu appearing in Mayapur.

Mayapur Navadvipa Dham ki Jai.....

536 years ago, so same Krishna has appeared but now he has appeared as, along with Radha Rani, Hari, hari and you know this. You know these things Krishna never appears alone, the whole, everybody appears, all associates of Krishna appear when Krishna appears and all the associates of Sri Krishna Caitanya Mahaprabhu appear when Caitanya Mahaprabhu, Gauranga appears. In fact the whole Golok descends, with this we have to, just remind you, I am expecting that you would know this, that Golok has two divisions. Golok has two parts, one is Vrindavan and the other part is Navadvipa, also called as Shveta dvipa, so other technical name shveta dvipa but this shveta dvipa is not shir sagar where shirodakshi Vishnu is lying on the serpent couch, Sankarshan. But shveta dvipa it is part of Golok, there are two divisions. So again it is not, so Radha Krishna are in Vrindavan and so is Sri Krishna Caitanya Mahaprabhu in shvetadvipa, part of Vrindavan or Golok eternally not that in a quickly Radha and Krishna they become one okay I am going now I go with my new form, they didn't exist before and now in emergency they are on the

kaler dosa nidhe rajann asti hy eko mahan gunah
kirtanand eva krsnasya mukti sangah param vrajet
(SB. 12.3.51)

This Kaliyug time, world is in big trouble, I better go and then Radha Krishna became quickly one and they proceeds towards "Yogapeth" that is not the case, that is not the case, Caitanya Mahaprabhu is eternally there in Golok

golok-namni nija dhamni tale ca tasya (Bramha samhita 5.43)

Golok is Nij Dham of Radha and Krishna and Golok is also Nij Dham of Gauranga. Eternally they are there. The pastimes of both of these places when put together that is a complete presentation. Those are the lila of Golok, Lila's in Golok. So what happened, so Krishna appears, he appears in every Kalpa, once in a kalpa. So 5000 years ago Krishna appear and Radha rani and asth sakhi's and the cowherd boys and everybody and Nand and Yashoda and the cows and everybody and then Gauranga Mahaprabhu appears 500 years ago, 536 years ago, so this is the continuation of that pastime, then Krishna's pastimes becomes complete. Radha's Radha Krishna's pastimes in Vrindavan, they take place they are manifest and then this is Acharya say this is parishist lila, Caitanya Mahaprabhu lila, you know parishist, end of the book, they add some additional material for reference appendix or afterwards, preface for before the book writing preface and there is always afterwards, some thoughts after the book is completed. Some more text to be said otherwise, it is not complete. So Caitanya Mahparabhu's lila's are Radha Krishna's Lila's, they are like parishist, they are like appendix but additional doesn't mean that they are less important. They are of equal importance, in fact you would not fully understand the main body of the book and the contents unless you refer to the appendix also or you study, understand, digest that. Then you will have complete picture of that book or the content of the book. So Gauranga.

aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam
ramya kacid upasana vraja-vadhu-vargena va kalpita
srimad bhagavatam pramanam amalam prema pum-artho mahan
sri-caitanya mahaprabhor matam idam tatradarah na parah
(chaitanya Manjusha)

This is from Chaitanya Manjusha, scripture called Chaitanya Manjusha, "caitanya mahaprabhor Matam" Chaitanya Mahaprabhu's opinion is described or mentioned here as the vest that we read from Caitanya Charitamrit which is Rupa Goswami's

compilation that says “samarpayitum unnatojjvala rasam”, Lord appeared, Gauranga appeared to share unnatojjvala rasa, unnata – elevated, ujjvala – conjugal rasa, the mellow which is Madhurya Rasa, so this is part of Chaitanya Mahaprabhu’s opinion wherein he says Radha Bhava dyuti. No, no first of all he said aradhyo bhagavan vrajesa-tanayas , you should all these are all like teachings of Chaitanya Mahaprabhu, you should all worship..

Vrindavan Dham ki Jai.....

There are so many things to say. So Krishna has become a devotee of Krishna, Krishna has become devotee of Krishna. Panca tatvatmakam krsnam bhakti rupa svarupakam, I will not say the rest but I think that is enough for us “panca tatvatmakam krsnam” five tattva, the first tattva is bhakat Rupa, Sri Krishna Caitanya Mahparbhu has become the Bhakat Rupa, he has assumed the form of Bhakta. Gauranga Mahaprabhu has become bhakti of Bhagwan, of Krishna “apni acari jagat sikhai”(CC adi lila 3.20) by his own example he is teaching the whole world.

“samarpayitum unnatojjvala rasa sva bhakti sriyam”, So Krishna in Bhagwat Gita said, you do this, “man mana bhava mad bhakto, mad yagi mam namas Kuru (18.65), patram puspam phalam toyam(9.26), do this do that , but he is not doing himself, he just said, you do this, you do this, you do this, you do this, so same Krishna appears as Sri Krishna Caitanya Mahaprabhu whatever he has asked as Krishna or in Bhagwat Gita and elsewhere, or in the other gita, Uddhav Gita is also there, so many other things. So Chaitanya Mahaprabhu follows that, he becomes a devotee and follows all those instructions, so he became a great devotee of aradhyo bhagavan vrajesa-tanayas, this is siddhant. He is doing now, Chaitanya Mahaprabhu is worshipping Krishna

Krsna Krsna Krsna Krsna Krsna Krsna Krsna hey (CC Madhya Lila 7.86)

He is worshipping Krishna and how to worship Krishna in the

age of Kali, he is also teaching. In the age of Kali you worship Krishna by

tretayam yajato makhaih
krte yad dhyayato vishnum
dvapare paricharyayam
kalau tad dhari Kirtanat
(SB 12.3.52)

Bhagwatam also said that in Satya Yug, you do this , tretha, in Dvapara do this and in Kalau tad dhari kirtanat, in Kaliyug yuga you have to do Hari Kirtan. So this is what Sri Krishna Chaitanya Mahaprabhu does. Shukdev Goswami also said, “kaler dosa nidhe rajann”(SB 12.3.51) Kaliyug is full of faults, asti, asti, asti, asti means there is, not hasti, if we say hasti, then you are talking of elephant and if you say aasthi, then you are talking of the bones. So you better be careful, there is asti, there is hasti and there is Aasthi, there are three different words with entirely different meanings. So be careful while pronouncing. So asti hy eko mahan gunah, no hasti, there is one elephant in Kaliyug or Kaliyug is full of bones, you know “asti eko” there is one good quality of this age of Kali and that is “kirtanad eva Krsnasya” so Sukhdev Goswami also said this. So Sri Krishna Chaitanya Mahaprabhu comes down and he is chanting the holy names of the Lord

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Ram Hare Ram Ram Ram Hare Hare

And he loves Vrindavan aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam not only vrajesa tanayas should be worshipped but dham is also worshippingable. So Chaitanya Mahaprabhu expressed his so much, his love for Vrindavan. No I will not explain how he expressed. As soon as he started chanting Hare Krishna, you know, when he was initiated in Gaya guru more m?rkha dekhi' karila ??sana(CC adi lila 7.71).

My Spiritual master said, you are fool, you are good for

nothing. All that you could do is just Chant Hare Krishna. You can't do that meditation of Satya yug, Yagna's are very expensive and Archana is , no one does these days fully, properly. These times you could only do is chant the holy name. So Chaitanya Mahaprabhu started chanting the holy name immediately, instantly because his chanting was so pure and offence less, he become fully Krishna conscious. His love for Lord and for his dham aroused and he was ready to run where, Vrindavan.

Vrindavan Dham Ki Jai.....

He was running to Vrindavan, so barely they manage to control him and bring him back to Navadvipa side and there are so many other instance where Chaitanya Mahaprabhu's love for Vrindavan. So we are suppose to be loving Vrindavan, loving Lord and serving the Lord, then he says

ramya kacid upasana vraja-vadhu-vargena va kalpita

that you worship or you wish to worship the lord, yes you wish to worship, then he firmly recommends vraja vadhu vargena va kalpita, you should worship Krishna, the ways Gopis, Radha Rani worshipped Krishna, or Nanda Yashoda worshipped Krishna, or Sudama or other sakha's Subal worshipped Krishna. He is strongly recommending his Braj Bhakti, Braj Bhakti Vilas, Braj Bhakti. Srimad Bhagwatam Praman amlam, and you wish to read scripture, study scripture, Chaitanya Mahaprabhu recommended hear and read what?

Granthraj Srimad Bhagwatam ki Jai.....

And other scripture and then Gaudiya Vaishnav also have added so much dimension and additional scriptures, we already have, I mean, some other religions are very proud to say the book, the book of the religion. The book of the religion, how many book, one book, Bible, the book of the religion. Kuran, the book of religion but we don't have just a book, but we have a library of books, did you get that I mean, there is no time to

elaborate this but it is something to think about. It is a book and then Prabhupad said, it is like a pocket dictionary, these are the religious scriptures they are like pocket dictionary and this Gaudiya Vaishnav literature and Bhagwat, Purana's and Veda's and Vedant Sutra and Maha Bharat, it is a ocean and this is unlimited and Chaitanya Mahaprabhu used to hear this all the time.

this is favourite pastime to hear "Krishna Karamrit" or Jaidev Goswami's "Geet Govind" bhagawatam or he would listen to his own compilation, shikshasktam "Ceto Darpan Marjanam, Bhav maha davagni nirvapanam" only he complied, okay , it is for you folks, you may recite this ,study. Chaitanya Mahaprabhu used to spend whole night , sleepless nights, he would just take one of those eight verses and contemplate and dive deeper into it and discuss the thoughts and the commentaries , his commentary, sharing that with Svarup Damodar and Ramanand Ray, all night long he is reciting scriptures, including his own only scriptures, that Chaitanya Mahaprabhu write, his name could be attached to, this shikshastakam, "Shrimad Bhagawatam Pranam Amalam" Pranam Amalam, amal puram, spotless, all the scripture Chaitanya Mahaprabhu recommended for us to read and he read or hear himself, they are spotless Purana's, spotless scriptures. There is not mal, no dirt, no tama, raja or satva guna there, they are all gunatita, Shudha satva, full of shudha satva and "prem upmartho mahan" and this is very special thing "Prem upmartho" rest of the world is, they are, they fight or strive for four achievements or purusarth, they call four purusharth, "Dharma, Aarth, Kaam, Moksha." That's the limit.

Moksha, but our Acharya's "Kavalyam Narak aayte" that merging in Brahma, this is hellish. So Chaitanya Mahaprabhu added this dimension, I mean, it already eternally exist this dimension of prema, but Caitanya Mahaprabhu – he practiced and propagated this premarthomaha Prema pum artha instead of purusartha pumartha pum and purush is the same word and this is a

premarthoamaha is a very special contribution of Caitanya Mahaprabhu well everything is a very special extraordinary exceptional contribution sarasiromani sarvavtar, sarvaavtar sarasiromani is the essence of all forms and incarnations of lord and what he has to offer is also super excellent condensed and nectarine And all the items from golok not from swarga not from Vaikuntha not from Dwarka or Mathura either from only from Vrindavan so that lord and he is offering this to the most fallen people of this age of kali people like us the fallen and this is and he did the inauguration 500 years ago by appearing and practicing and propagation he's doing both things lord is relishing the holy name naam nache jiv naache naache premodhon naam naache jiv naache living entity is dancing naam is also dancing the holy name is dancing premdhan is dancing so Mahaprabhu he danced and he relished the chanting and dancing himself and he propagated at the same time all this propagated shared shared shared and he's known that's why he's known as most magnanimous and this dham is also mayapur navadwip dham ki jai this dham is also avtariya dham this is where lord became saudariya udariya vadaniye mahavadaniye from here he propagated the madhurya vrindavan madhuriya vrindavan is known for madhuriya and mayapur navadwip is known for what? avdaraiya he shared Vrindavan Leela's and Radha Krishna he shared everything from Vrindavan here and distributed and predicted that this the gifts which he had been distributing during his manifest Leela they will be distributed in every town every village of this world nothing happened to you I thought you were saying haribol or something else horrible haribol "Prithvi te aache Joto Nagar adi gram sarvatr prachar hoibe mor naam" my name hare Krishna hare Krishna Krishna hare hare hare ram hare ram ram ram hare hare will reach where every town every village of Bengal of India every country every continent every nook and corner of this planet so you think it's going to happen already happened? no fully? but good beginning Srila Prabhupada ki Jai!

So Prabhupada he founded this international society for Krishna consciousness on behalf of well Radha Madhav also and Pancha tattva and he traveled himself 14 times around the planet became known as jet age parivrajka acharya what kind of parivrajakacaraya? Jet age this is the age of kali jet age well so he did air yatras he also asked us to do padayatra all approaches all the complete strategy so that holy name will reach every town every village so what we are seeing what has happened in last 50 years devotees from how many countries stay in Mayapur ? From 60 countries devotees stay in Mayapur and during Mayapur festival time devotees from 70-80-90 countries come this is a different year so don't look around and count oh! Where are they? So, already holy name has reached those many countries of course not all town and villages in those countries but the number of villages and towns and cities that holy name has reached thus far only in 50 years how many remaining years? 9,500 I don't know it started 500 years ago golden period Caitanya Mangla is golden period last for how long 10,000 year period is golden period why is it called golden period? Gauranga this is Gauranga's times these are Gauranga's times whose time are these ?

Gauranga times avtirne gaurachandre vistirne prema sagare eaina majanti majanti te maha anartha sagare Prabhodananada Sarasvati Thakur says Gaurachandra has appeared avtirname gaurachandre vistirne Prema sagare he expanded the ocean of love of godhead tainn namajanti those who do not jump into this ocean and swim and go deeper and drink the nectar for those who do not do this te majanti Anant sagare there are two oceans he is talking about prem Sagar and maha anarth Sagar not only anrath Sagar mahaanartha Sagar so the choice is yours which? Take a pick. So, Mahaprabhu is making this available through Krishna consciousness movement this ocean is expanding expanding expanding so that more and more souls would jump in and that's the life otherwise we are like fish out of water and lord is offering not just water but nectar so suffering fish join in Jump in get in so this is an invitation to well

you already have joined so you could tell others appeal to them invite them to join Nityananda mahajan pathi aache naam jive karan

Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Ram
Hare Ram Ram Ram Hare Hare! Gaurprema anande Hari Hari bol!