

Srimad Bhagavatam 7.15.46

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Iskcon Vrindavan

13.10.2022

All glories to the assembled devotees, you understand this, yes? All the devotees who have gathered together just like in the battle of Kuruksetra all the warriors had come together, samaveta yuyutsavah.

dhrtarastra uvaca
dharma-ksetre kuru-ksetre
samaveta yuyutsavah
mamakah pandavas caiva
kim akurvata sanjaya
(Bhagavad Gita 1.1)

Translation

Dhrtarastra said: O Sanjaya, after assembling in the place of pilgrimage at Kuruksetra, what did my sons and the sons of Pandu do, being desirous to fight?

The Pandavas were there and some others were there but in that way we say all glories to all the assembled devotees. Prabhupada used to often call out like this in the pranam prayers and he would certainly say what is translated as 'all glories to the assembled devotees' Hari Hari. What is the turn out today? Fifty? Forty six, okay.

We are reading from the Srimad Bhagavatam seventh canto, fifteenth chapter verse forty six

nocet pramattam asad indriya vaji suta?nitvotpatham visaya
dasyusu niksipanti?te dasyavah sahaya sutam amum tamo
'ndhe?samsara kupa uru mrtyu bhaye ksipanti
(SB 7.15.46)

Translation

Otherwise, if one does not take shelter of Acyuta and Baladeva, then the senses, acting as the horses, and the intelligence, acting as the driver, both being prone to material contamination, inattentively bring the body, which acts as the chariot, to the path of sense gratification. When one is thus attracted again by the rogues of visaya – eating, sleeping and mating – the horses and chariot driver are thrown into the blinding dark well of material existence, and one is again put into a dangerous and extremely fearful situation of repeated birth and death.

Anyone wants to repeat? Fine, okay I alone will recite the sloka with word meaning which you can repeat after me. Are you all listening? We are listening to Prabhupada as he has written this so that is why you please listen with careful attention to the purport.

Without the protection of Gaura-Nitai -Krsna and Balarama – one cannot get out of the dark well of ignorance in material existence. Can they come out? No they cannot. This is indicated here by the word nocet, which means that one will always remain in the dark well of material existence. The living entity must get strength from Nitai-Gaura, or Krsna-Balarama. Jai Baladeva! Without the mercy of Nitai-Gaura, there is no way to come out of this dark well of ignorance. There is no other way, no other way, no other way. Kalau nasty eva nasty eva nasty eva gati anyatha

harer nama harer namah
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gati anyatha
(Chaitanya Charitamrita Adi 7.76)

Translation

‘For spiritual progress in this Age of Kali there is no alternative, there is no alternative, there is no alternative

to the holy name, the holy name, the holy name of the Lord.'

This has been said in this way:

vande sri krsna caitanya
nityanandau sahoditau
gaudodaye puspavantau
citrau sandau tamō nudau

(Caitanya caritamṛta (Adi 1.2)

Translation

"I offer my respectful obeisances unto Sri Kṛṣṇa Caitanya and Lord Nityananda

Are you also offering obeisances? There should also be some feeling when offering obeisances. We mustn't just say that you are offering obeisances but within our minds we must do what? Actually offer obeisances in our hearts and minds.

They who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all." This material world is a dark well of ignorance. The fallen soul in this dark well must take shelter of the lotus feet of Gaura-Nitai, for thus he can easily emerge from material existence. Without Their strength, simply attempting to get out of the clutches of matter by speculative knowledge will be insufficient.

Hari Hari. This chapter is called 'instructions for civilised human beings' you can call this instructions for civilised human beings or you can say they are instructions to become civilised human beings. And the one who is giving the instructions is Narayana himself, who is this? It isn't lord Narayana but rather he who is always chanting 'Narayana Narayana.'

He is the one who gives Narayana to everyone, that Naradji is

speaking and this is the conversation which happened between King Yudishthira and Narada Muni in the seventh canto. Here King Yudishthira was listening and now we are listening. Who are we listening to? Narada Muni and his instructions have been repeated to us by Srila Prabhupada which we can speak about and translate also.

When Sri Krishna Balaram were installed, the next day on the morning walk Srila Prabhupada was saying 'I have given you Krishna Balaram and therefore whatever problem you may have, you can go in front of Krishna Balaram and speak to them saying 'sir! This is my difficulty. This is my problem and my you be able to resolve my dilemma.

Prabhupada has written here that Gaua Nitai and Krishna Balaram are the real protectors and in actual fact Krishna Balaram are Gaura Nitai and they are Rama and Lakshman of the Treta Yuga. In Dwapara Yuga they are Krishna Balaram and so in Kali Yuga they are here as Gaura Nitai ki jai! So they are the same personality and in each Yuga

paritranaya sadhunam
vinasaya ca duskrtam
dharma samsthapanarthaya
sambhavami yuge yuge

Translation

In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium

Krishna is therefore the only solution to all our problems and we keep emphasising upon this point that the Bhagavatam has the solution for every problem, the lord has the solution to whatever problem there may be. Whatever problem, this one or that one, you name it, each and every problem's solution can only be solved by the lord, even the fear of death.

I have spoken on so many things already and so when our senses

become out of control, they have been compared to horses. How are our senses? Like horses. The whip is compared to the intelligence and because there must be a chariot for all this to take place the material body is taken to be the chariot. yantrarudhani mayaya, we living entities are the passengers.

Ishvarah sarva bhutanam hridi deshe 'rjuna tishthati?bhramayan
sarva bhutani yantrarudhani mayaya
(B.G 18.61)

Translation

The Supreme Lord dwells in the hearts of all living beings, O Arjun. According to their karmas, He directs the wanderings of the souls, who are seated on a machine made of material energy

We have been seated on this machine of the material body and when there is talk of a machine then it is said 'oh this is a forty horsepower engine or a twenty horsepower engine.' So in the same way our body which is an engine, yantrarudhani mayaya, how much horsepower does it take? How many? Five horse powers and our five senses and the five horses, horsepowers. These horse continue to pull the body, or the chariot and our control over them becomes weakened.

The driver is sleeping or his intelligence is not working, he is dull minded. There is no power of discrimination which is the job of intelligence to determine what is right and what is wrong. Sometimes the senses perform the right type of work, good work, and then they perform bad deeds.

dhyayato visayan pumsah sangas tesupajayate
sangat sanjayate kamah
kamat krodho 'bhijayate
(BG 2.62)

Translation

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

Krishna has said that if one is attached to the senses, visaya dasyusu niksipanti, the senses are there and they are likened to the horses are there and they are walking towards the sense objects, or rather they are running towards the objects of the senses. Then what happens? Dhyayato visayan pumsah, one is meditating upon the sense objects and the mind is there also, so Krishna is saying 'sangas tesupajayate.'

Tesu means become attached to the senses, then sangat sanjayate kamah. By becoming attached to the sense objects, lust develops. When lust is not satisfied, what happens? kamat krodho 'bhijayate. Anger then arises in us. Krodhad bhavati sammohah, then one becomes bewildered.

krodhad bhavati sammohah sammohat smriti vibhramah?smriti bhranshad buddhi nasho buddhi nashat pranashyati
BG 2.63)

Translation

Anger leads to clouding of judgment, which results in bewilderment of memory. When memory is bewildered, the intellect gets destroyed; and when the intellect is destroyed, one is ruined

What happens thereafter? Smriti bhranshad buddhi nasho, the intelligence is destroyed and after this? pranashyati, everything is ruined. Like this one is always afraid and this is our actual situation. Then uru mrtyu bhaye ksipanti, the living entity is constantly in fear of death. This is our situation so it is important to see where our concentration is set.

Is it in Maya or is Krishna the object of our senses? That would make all the big difference like that between the earth and the sky. visayan pumsah sangas tesupajayate sangat sanjayate kamah. If one becomes attracted to the objects of the senses in this material world, if one is thinking of these objects, then lust develops, and then what happens to a

person? This then turns into anger, krodhad by which one becomes blind.

The lust, kama is the first thing to make the living entity blind, as does anger. When one becomes angry what happens? He can do anything, who knows what a person in anger could do next? He could do anything. So no trust can be put into a lusty man or an angry man, they are the two enemies of the living entity. Altogether there are six enemies of the living entity.

So these six are kama lust, krodha anger, lobha greed, moha delusion, mada pride and matsarya miserliness. Are they all listed? These are our enemies and they make us blind. Then the power of discrimination and to be wise, which is the work of the intelligence becomes bereft of intelligence, foolish. Then the living entity is trapped in illusion of life and then

punarapi jananam punarapi maranam punarapi janani jathare
sayanam,?iha samsare bahudusare krpaya'pare pahi murare
(Bhaja Govinda 21 Adi Sankara)

Translation

Being born again, dying again, and again lying in the mother's womb; this samsara is extremely difficult to cross over. Save me, O destroyer of Mura, through your infinite compassion.

This prayer of Sankaracharya is also very intelligent. So he prayed to the lord, 'prabhu prabhu. Help help help!' First he told the lord what the problem is,

punarapi jananam punarapi maranam punarapi janani jathare
sayanam,?iha samsare bahudusare krpaya'pare pahi murare

So this same problem is being spoken of here in different words and here Sankaracharya is using Sanskrit to explain the same problematic situation. At the end in this prayer he is saying 'krpaya pare pahi murare. Protect me, protect me, help help help!'

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare

This is how we cry for help, we do not separately shout 'help help' but when we chant 'Hare Krishna Hare Krishna' what are we saying? We are crying out for help help.

ayi nanda tanuja kinkaram?patitam mam visame
bhavambudhau?krpaya tava pada pankaja ?sthita dhuli sadrsam
vicintaya
(Siksastaka 5)

Translation

O son of Maharaja Nanda (Krsna), I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet.

When we chant Japa this is what we are saying, Hari Hari. What are you doing (aside)? We don't have time to solve this, but we have time for Prashad. When we call the name of Krishna we are constantly praying. Where is my song book? I'm sorry I'm not organised. I thought I had it with me here.

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare

Okay so I wanted to share this story with you, that when Krishna had his name giving ceremony, what did Gargacharya say that day when Krishna and Balaram had their name giving ceremony? Gargacharya said to Nanda Maharaja, do you want to hear? Shouts of Haribol!

esa vah sreya adhasyad
gopa gokula nandana?

anena sarva durgani
yuyam anjas tarisyatha
(SB 10.8.16)

Translation

To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties

So this great fear that the living entity has of death, here this has been described as sarva durgani. Durga, when leaving the body becomes difficult, this also called Durga. When one makes a castle, the castle fort is called Durg and whoever is inside this fort, it is very difficult for them to come out of it and that is why it is called Durga.

To pass this place and to come out is very difficult, Durga. Anena sarva durgani, so many difficulties are there and there are so many obstacles in the way. This is what Gargacharya is saying, sarva durgani

yuyam anjas tarisyatha. 'This child Krishna,' he is saying 'gopa gokula nandanah, whenever there may be some difficulties this child will help you overcome the difficulties.'

Puranena vraja pate, he is saying whenever those who were honest, sadhu the saints were harassed by thieves and aggressors, he is the one who raksyamana, protected them. He is the protector of the devotees and the saints.

puranena vraja pate
sadhavo dasyu piditah
arajake rak?yamana
jigyur dasyun samedhitah
(SB 10.8.17)

Translation

O Nanda Maharaja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and people were being harassed and disturbed by thieves, this

child appeared in order to protect the people and enable them to flourish, and He curbed the rogues and thieves

na me bhaktah pranashyati, Krishna is saying 'my devotee can never perish.

kshipram bhavati dharmatma shashvach chhantim
nigachchhati?kaunteya pratijanihi na me bhaktah pranashyati
(BG 9.31)

Translation

Quickly they become virtuous, and attain lasting peace. O son of Kunti, declare it boldly that no devotee of Mine is ever lost

Rakhe Krsna Mare Ke Mare Krsna Rake Ke
(teachings of Queen Kunti purport)

Translation

He whom Krsna protects, no one can kill, but if Krsna wants to kill someone, no one can give him protection

If Krishna wants to protect somebody then nobody can even touch a hair on that person's head. So Gargacharya is saying visnu paksan ivasurah.

ya etasmin maha bhagah
pitim kurvanti manavah
narayo 'bhibhavanty etan
visnu paksan ivasurah
(SB 10.8.18)

Translation

Demons [asuras] cannot harm the demigods, who always have Lord Vishnu on their side. Similarly, any person or group attached to Krsna is extremely fortunate. Because such persons are very much affectionate toward Krsna, they cannot be defeated by demons like the associates of Kamsa [or by the internal enemies, the senses].

So that's it. All we have to do is join the side of Vishnu. Vote for the team of Vishnu, vote for who? Who will you vote for? When you join Krishna's party and become part of his team, then raksymana. Krishna will protect us from our enemies and he will sort them out. Because, whenever there are any problems, the Lord's devotees shout 'oh my God, help help!'

The problem is that everybody is remembering the Lord when they are in problem or in misery, but once that very same person finds some happiness, he forgets the Lord very easily. Although this is a great problem, there is also a solution to this problem. In happiness we must also always remember the lord and by doing so we become more inclined towards him and his devotional service.

This is why queen Kunti is wisely saying 'oh my lord, please keep sending the calamities, keep sending them one after another!'

Vipadah santu tah sasvat
tatra tatra jagad guro
bhavato darsanam yat syad
apunar bhava darsanam

Translation

I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.

'Whenever there is any problem I will run to you and I will be able to take your darshan. After taking you darshan what will happen? Apunar bhava darsanam, the problems will arise and I will run towards you and say to you

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare

So you will hear me crying out to you like this, because whenever your devotee calls you, you reach that place at once.'

asnaty anantah khalu tattva kovidaih
sraddha hutam yan mukha ijya namabhih
na vai tatha cetanaya bahis krte
hutasane paramahamsya paryaguh
(SB 4.21.41)

Translation

Although the Supreme Personality of Godhead, Ananta, eats through the fire sacrifices offered in the names of the different demigods, He does not take as much pleasure in eating through fire as He does in accepting offerings through the mouths of learned sages and devotees, for then He does not leave the association of devotees

Wherever the devotee may be remembering the lord and chanting his holy names, the lord in one moment reaches that place at once. 'He Govinda He Krishna!' Who cried out like this? Draupadi cried out like this and Krishna went there at once? How much cloth for her Sari did the lord supply? More than a mountain.

Why does the lord not come? Because we do not call him in the same way Draupadi did, that is why the lord does not come to us. If we could cry out to the lord like Draupadi did or like queen Kunti did or Prahlad Maharaja, Druva Maharaja and all these kings like Srila Prabhupada Maharaja. They have prayed, the way in which they have called the Lord, the Lord will certainly come.

dehapatya kalatradisv
atma sainyesv asatsv api
tesam pramatto nidhanam
pasyann api na pasyati

Translation

Persons devoid of atma tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction

Sukadeva Goswami is saying that the attachment to all these persons is false attachment. You have set your guards outside your home to protect yourself and you have kept dogs also for your defense. There are so many arrangements just like staying in the joint family and there is this and that but Sukadeva Goswami is saying that this army we have gathered is useless. Don't depend upon them!

When Yamaraja comes, will the guards at the gate be able to stop him? Or when the dogs start barking, will that barking be able to stop the servants of Yamaraja? No! They will leave only when they have done what they have come to do. Once, this person was driving his car, very fast with a lot of speed and suddenly his phone started to ring. Actually, you are not supposed to answer the phone when you are driving the car.

Anyway he still answered the phone and the person on the other side was saying 'I would like to see you, I want to make an appointment to see you.' That person driving then said 'no no, I am busy at the moment. Not now, not now.' Just as he said this, because he was already driving the car with a lot of speed, the car was about to fall the cliff.

Just as the car was about to go down the cliff the person on the other end of the phone said 'this is Yamaraja speaking. The person who had initially requested the appointment had been Yamaraja but this person had said 'no no, I don't even have time to die! Next time, not now I'm busy.' Busy doing what? I'm working, I have some work.' Kaam, has two meanings- work in Hindi is kaam but the word also means lust.

So how does one perform his work, kaam? By becoming kaami, lusty. I am busy (kaam means lusty also) and this kaam (lust)

is keeping me very busy.'

prakriteh kriyamanani gunaih karmani sarvashah?ahankara
vimudhatma kartaham iti manyate
(BG 3.27)

Translation

All activities are carried out by the three modes of material nature. But in ignorance, the soul, deluded by false identification with the body, thinks of itself as the doer.

We keep saying 'me me' but the work is actually carried out by material nature. Gargacharya has said a very beautiful thing and actually everything he has said is beautiful. He is saying

ya etasmin maha bhagah
pritim kurvanti manavah?narayo 'bhibhavanty etan?visnu paksan
ivasurah
(SB 10.8.18)

Demons [asuras] cannot harm the demigods, who always have Lord Visnu on their side. Similarly, any person or group attached to Krsna is extremely fortunate. Because such persons are very much affectionate toward Krsna, they cannot be defeated by demons like the associates of Kamsa [or by the internal enemies, the senses].

Those who are very fortunate, who are they?

brahmanda bhramite kona bhagyavan jiva
guru krsna prasade paya bhakti lata bija
(CC Madhya 19.15)

Translation

According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an

opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

Kona kona bhagyavan jiva means who is that fortunate living entity? He who guru kṛṣṇa prasade paya bhakti lata bija. He is fortunate who gets the opportunity of devotional service through the mercy and association of the spiritual master and Lord Krishna. Also what is the other reason of their being fortunate? Previously it was said 'pritiṁ kurvanti.'

They are fortunate because of their love for the supreme lord. There is no love in the material world, over here it is just lust but here Gargacharya is saying that one must replace that lust with pure love. One must bring out that love, or awaken that love that he has dormant in his heart for Krishna. Krishna prema pradaya te, lord Chaitanya has come and has manifested himself in this world for what reason? To show, and to distribute Krishna prema.

namo maha vadanyaya
kṛṣṇa prema pradaya te
kṛṣṇaya kṛṣṇa caitanya
namne gaura tvise namah
(CC Madhya 19.53)

Translation

O most munificent incarnation! You are Kṛṣṇa Himself appearing as Sri Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Srimati Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

We can replace this lust into love by chanting

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama

Rama Rama Hare Hare

What is this, this is Prema, pure love golokera prema dhana, hari nama sankirtana. By chanting and hearing this Sankirtan and the holy name, what will happen? You will be able to remember Vishnu and Krishna. Krishna Balaram ki jai. Gaura Nitai ki jai. Ahen we remember the lord, when we remembered Rama and Lakshman and when we call them by chanting Hare Krishna, what are we saying?

We are saying 'He Krishna, He Rama!' And we say Radharani before Krishna and in this way the whole sixteen names which consist the maha mantra, each of these names is an sambodhan. You understand this word? It is an address and we are addressing, we are calling out to 'Hare' which means 'oh Radhe' and Krishna meaning 'oh Krishna.' In this way we call out eight times to Radharani and eight times to Krishna and then to Rama.

This Rama is also Lord Krishna, the next Hare Rama Hare Rama is speaking about Rama or Krishna as Rama. So pritim kurvanti means those who love the lord, that is a wonderful thing. And those who do this, love the lord unconditionally, narayo. Ari means enemy and there are many words like this. Narayo 'bhibhavanty etan, no enemy in this material world, including the greatest six enemies lust, anger greed and so on.

Pakistan are not our enemy and Ukraine's enemy is not Russia, Russia's enemy is not Ukraine. The real enemies are this lust, anger and greed. This greed, this greed keeps us so busy, there is never solution to the problems in life, there is never any solution. In English they speak of their needs and Mahatma Gandhi also used to speak of the needs of the living entity.

This means the least minimum we need to survive, this is called one's needs and this is fine, to have our basic needs is our right. But when in the place of our needs, we put our

greed, then there can be no solution to the problems created due to this mentality. He will be dead and gone in that condition of greediness. That is why the six enemies are very dangerous and so Gargacharya is emphasising that we must love Krishna and Balaram.

This is the same thing which Srila Prabhupada is saying, 'love Krishna Balaram, love Gaura Nitai!' Then no enemy will be able to harass us and we will be saved from our enemies which means we will certainly be saved from death. If we are saved from death then we won't have to have another birth by attaining the supreme lord. So we pray.. yes there is that as well

namo deva damodarananta visno
prasida prabho duhkha jalabdhī magnam kṛpā dr̥ṣṭi vṛṣṭyati
dinam batanu grhanesa mam ajnam edhy aksi-dr̥syah

(Damodarastakam 6)

Translation

O Supreme Godhead, I offer my obeisances unto You. O Damodara!
O Ananta! O Vishnu! O master! O my Lord, be pleased upon me.
By showering Your glance of mercy upon me, deliver this poor ignorant fool who is immersed in an ocean of worldly sorrows, and become visible to my eyes.

We are singing this everyday in the month of Kartik and here jalabdi magnam means drowning in an ocean of sorrow. We are singing this and we remain happy although we are drowning in this ocean in this material world. We are drowning and dying and dying and then drowning and on and on. That is why what should we do?

O Damodara! O Ananta! O Vishnu! O master! O my Lord, prasida – be pleased upon me and be merciful to me.

Kṛpā dr̥ṣṭi vṛṣṭyati dinam batanu grhanesa mam ajnam edhy aksi dr̥syah. Oh Lord Damodara, please shower me with your merciful glance. Jai Damodara! So continue your devotional activities

in this month of Kartik, wherever you may be. You can spend the whole month of Kartik In Vrindavan, that is the best. Who out of all of you are going to spend the whole month of Kartik in Vrindavan?

Very good. You must be intelligent because only foolish and dull people do not come to Vrindavan. The devotees of Krishna may be busy so that is different but they are certainly intelligent. So continue in this way and may the lord give us all, including myself some intelligence. In this way we, the drivers may go inwards in our journey. Life is a journey actually, as they say and there are other things too like the body being the chariot and the horses.

The soul is the passenger and what is the intelligence? Yes, the driver of the chariot is the intelligence. So on this journey, who has got the most important role to play? It is the driver or the pilot. Sometimes the passengers may go to sleep, and this is fine, but if the driver was to go to sleep during the journey then finished. So we must remain alert at all times and take help of the intelligence.

So that's why we pray that the lord give us all the proper intelligence and just like he has given the promise

bhajatam priti purvakam
dadami buddhi yogam tam
yena mam upayanti te
(BG 10.10)

TRANSLATION

To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.

So who is being referred to as 'aham?' Krishna himself is saying 'aham, me myself. I will give the understanding and intelligence. And then after I give the right intelligence, how must this intelligence be used? For what purpose? Yena mam upayanti te, that person who I give intelligence to should use

that tight intelligence to come to me.

To reach the place where I am, one must have his intelligence given by me, mam upayanti, yanti means to go. So I live in this place, goloka eva nivasaty akhila-tma bhuto, you may then come back there.

ananda cinmaya rasa pratibhavitabhis
tabhir ya eva nija rupa-taya kalabhi?
goloka eva nivasaty akhila-tma bhuto
govindam adi purusam tam aham bhajami
(Sri brahma samhita 5.37)

Translation

I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Radha, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes [sakhis], embodiments of the extensions of Her bodily form, permeated and vitalized by His ever blissful spiritual rasa.

So the lord also has a desire and goal to bring us back to his abode. We have already reached his dham, Vrindavan dham ki jai! The lord has brought the pastimes of Goloka here to Gokula so there is no difference. So here we can experience that we have returned back to the lord's abode, back to godhead and if we can become a part of these pastimes then that is the best.

ISKCON Chowpatty

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Place: Iskcon chowpatty

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Class in English in Hindi, What English hindi, English hindi, hindi English. Now who is gone decide, who is judge here. Ya what do you say, English, okk, oh somebody is translating, where is that translator, rest all arranged.

okay so I am grateful for the opportunity ,given to be with you and share this morning's Srimad Bhagwatam Katha. Which is from canto 1, Chapter 11 text 29 so please repeat.

tah putram ankam aropya
sneha-snuta-payodharah
harsa-vihvalitatmanah
sisicur netrajair jalaih
(SB 01.11.29)

tah – all of them; putram – the son; ankam – the lap; aropya – having placed on; sneha-snuta – moistened by affection; payodharah – breasts filled up; harsa – delight; vihvalita-atmanah – overwhelmed by; sisicuh – wet; netrajaih – from the eyes; jalaih – water.

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

Translation: The mothers, after embracing their son, sat him on their laps. Due to pure affection, milk sprang from their breasts. They were overwhelmed with delight, and the tears from their eyes wetted the Lord.

Purport: When Lord Krishna was at Vrindavan even the cows would become moistened by affection towards him, and he would draw milk from the nipples of every affectionate living being, So what to speak of stepmothers who were already as good as his own mother.

End of the purport , okay before I talk about the verse, I just wanted to, I may not get verse into to say this later on, but maharaj has just arrived here yesterday. I saw Vidya, Bhartiya Vidya Bhawan and I kind of sort long plans over Giri Gaon, Chowpatty and that reminded me how could I forget my

connection with these two places and then eventually my connection with...

Radha Gopinath Mandir ki Jai.....

So that was 1971, you know the famous Cross Maidan Festival, So there was great grand finale of that festival, the 4th April 1971 and there was a grand procession, it was the part of grand finale and procession terminated/concluded at Giri Gaon, Chowpatty and I had been attending this festival every single day at Cross Maidan along with

Radhanath Swami Maharaj ki Jai.....

He wasn't swami and I was nobody also. So I don't know whether he was in that procession but I was very much there. Procession was presided over by the deities not Radha Rasbihari, another set of deity, they were sent to Sydney, not sent but Prabhupad personally took them in the flight, go to Sydney after Hare Krishna Festival here. Anyway so they were presiding, Prabhupad also was riding in one of the Horse drawn chariot and there were some other floats as the part of the procession and that concluded here at Giri Gaon, Chowpatty and one of the thing I remember Prabhupad said, Prabhupad was talking about Vaikunth Dham and going Back to Godhead, which kind of stuck, normally we don't hear about Vaikunth, who talks about Golok or Vrindavan. Prabhupad, this was on his mind, this going back to home and he was inviting audience to, let's go, let's go back, let's go back. I was fortunate to be part of that grand finale procession which terminated at Giri Gaon, Chowpatty and I didn't know that very soon in the future I will be here, Vaikunth would be established.

Radha Gopinath Mandir Ki Jai...

Ya which is Vaikunth, which is Golok. So Prabhupad was talking about Vaikunth, Golok Vrindavan and here it goes, manifested here in the mid's of Giri Gaon here, next to Chowpatty and in fact Srila Prabhupad predicted , the Radha Gopinath Mandir. So there was another time, that was 1973, Bharti Vidhya Bhawan.

This is of course, you know "Bombay is my Office" book, where we have presented history of Hare Krishna Land and Prabhupad at his office, So on October 18, 1973, Prabhupad was at Bharti Vidya Bhawan and I also was very much there, with Srila Prabhupad, along with Jaya Pataka Swami, Sridhar, Shyam Sundar, Shrutkirti and few others and of course that function was presided over by Sriman Nand Ji, Nanda this generation may or may not know what he was, one or two times, briefly he was Prime Minister of India and he was also trustee of the Kurukshetra Development Board, he had invited Prabhupad also to come to Kurukshetra and take a piece of land for your project at Kurukshetra that had happened in 1975. Prabhupad did go and met Guljari Lal Nanda there, but here Gurjari Nanda was presiding over the function and revival of India's culture that was the theme of the event and Prabhupad addressed the gathering, I am not gone read you the whole, ya the whole text is available , transcribed Prabhupad's take and I have quoted that in here, but the main point is "Shayam Sundar" recalled. At the end of that function, as we came out and we were on the steps of Bharti Vidya Bhawan after lecture Prabhupad stood on the step of Bharti Vidya Bhawan and pointed out, pointed down the street and said, "we should have a temple here."

Haribol

And here we go, there he talked about Vaikunth or Vrindavan, in Chowpatty and here he talked, we should have temple here and here it is

Radha Gopinath ki Jai.....

So that's my connection also with Radha Gopinath and very much on. Vaikunth was on the mind of Srila Prabhupad and he predicted that the Vaikunth would be established right here and we are sitting in Vaikunth and Vrindavan here. Haribol and then we are suppose to be talking about this past time. Lord Krishna entrance into Dwarka and he has of course already entered, just now coming back from Kurukshetra, this is the 2nd time he had gone to Kurukshetra, Lord Krishna, we are

talking about Dwarkadish.

Dwarkadesh ki Jai.....

So first time, he had gone, he brought all the residents of Dwarka with him, that's was time of Surya Grahan (Sun Eclipse) and Lord Krishna and the family, they went to take the holy dip at Surya Kund in Kurukshetra and during that meeting, there is a great meeting between residents of Dwarka meeting with residents of Vrindavan Dham.

Vrindavan Dham Ki Jai.....

There was a great meeting, you know, Krishna left Mathura and this past time expends and we don't know, where we are beginning , we are going all over. So the Krishna left Mathura, he left Vrindavan from Mathura and he said to gopis, just now coming, and the first mission in Mathura, killing of Kamsa happened and soon after the filling of Kamsa, that Kamsa killer happened, that wasn't the first meeting, there is a talk of Krishna meeting real mother and step mother's, very first meeting of course have taken place in Kamsa prison house, "Vasudev Akshata" and Vasudev saw his child, Krishna, Devaki didn't see "Gopala Gopala Devaki Nandan Gopala", so this Devaki Nandan, so Vasudev saw, you understand she is, mother is not the first one to see the child, so Vasudev saw and later on, Devaki alos had darshan, they both offerred prayers and quickly in and out, Krishna was in there in the prison house, he appeared, he was out, goes to Vrindavan.

Gokul Dham ki Jai..... and then he stays there for three years and 8 months and then he comes to Vrindavan and he spends another 3 years and 8 months at ShaktaVrat and then finally goes to Nand Gram spends another 3 years and 8 months, these calculations are as per Srila Vishvanath Chakroborty Thakur. So like this Krishna is in Vrindavan for 11 years and that is when Akrura is sent, okay go and get these children, I want to kill them and Akrura had gone and he brings Krishna and Balaram to Mathura and before Kamsa could attempt to kill Krishna and Balaram, Krishna Balaram killed Kamsa and then

Kamsa's brother's were killed by Balaram and Kamsa was killed by Krishna and then another meeting is taking place between Devaki and Vasudev, Devaki and Krishna, Balaram and what is talked here is, in yesterday's verse.

vavande sirasa sapta
devaki-pramukha muda
(SB 1.11.28)

Krishna and Balaram, as now they have arrived here in Dwarka, but only Krishna has arrived, Balaram is on a tour of, all India Tour, he had not taken part in the battle of Kurushetra, only Krishna took part and after spending some time in Hastinapur now he is returning by himself to Dwarka and he is, he received grand reception, he has blown his conch shell and giving signal to all the residents of Dwarka that I am here, I am here, Krishna aa rahe hai and Krishna is here and everybody is coming running, greeting and meeting and praising and prayers and all that has happened and finally Krishna is entering the palace, or palaces, soon he will be entering in the palaces also but he has entered the palace where the queens of Vasudev, which are mothers, one of them is the real mother and others are mentioned as step mothers and what did Krishna do vavande sirasa(SB 1.11.28). Krishna bows down, bows down, bow down mister, its bowing down at the lotus feet of his mothers. Now back to Mathura, Kamsa has been killed, parents have been released and both Krishna and Balaram they rush to their parents

mataram pitaram caiva
mocayitvatha bandhanat
(SB 10.44.51)

So they both have of course released their parents, Kamsa such a cruel person, in the audience he had also there were Devaki and Vasudev seated and His idea(kamsa) idea was I would like this Vasudev and Devaki to see the scene, what scene, as I , the Kamsa killed their children, I am gone be killing Krishna

and Balaram and let Vasudev and Devaki see this scene. With this intention Vasudev and Devaki were seated, they were given seat in the audience. So of course after Krishna killed Kamsa and Balaram killed his, Kamsa's eight brothers. Krishna and Balaram they rush to Vasudev and Devaki and untied their all the shackles and ropes and so that is what it says. This is going back to chapter 45 of tenth canto, so they were released, parents were released

krsna-ramau vavandate
sirasa sprsya padayoh
(SB 10.44.51)

I wanted to point that out to you, so they always do this, they always do this, they are doing that here right now in Dwarka as Krishna has returned from Kurukshetra, but there in Mathura also "vavandate sirasa sprsya padayoh" and both of them have touch the feet of Vasudev and Devaki. Monhita Vank arogya, here in Dwarka, we are going back in between Dwarka and Mathura, you don't get confused. So tah putram a?kam aropya, tah refers to , they are plural, not just one mother then it would have been just tah, but it is tah, it's a plural, not single, so many mothers and those are the step mothers, Vasudev had fourteen wives, ya don't know anybody knows, fourteen ya, eighteen, okay there you go, so eighteen wives, so they also have been made a reference to many wives Vasudev, at the very beginning of tenth Canto, Chapter 2

rohini vasudevasya
bharyaste nanda-gokule
anyas ca kamsa-samvigna
vivaresu vasanti hi
(SB 10.2.7)

rohini vasudevasya bharyaste, how does that sound and does that make sense, you understand this, it is very simple, plain statement, in Sanskrit of course, the refine or most refined language, mother of all the languages. It is also sweet and

saral and saras, easy and sweet. So that says, rohini vasudevasya bharyaste Rohini was bharya, wife of Vasudev, where that time, Vasudev and Devaki were in the prison house of Kamsa, Rohini was in Nanda-gokule, anyas ca kamsa-samvigna

anya, one mentioned here one wife Rohini was in Gokul, under the care of Nand Maharaj, there were troubling times for all these wives, Vasudev had kind of dispatched them and they were hidden or they were in the caves or they are under the shelter of different personalities. Rohini was in Gokul and Nand Maharaj was taking care of Rohini in Gokul. Anyah, but there were anyah many others, how many others 17 others were kamsa samvigna because of the trouble, the harassment, or to avoid the harassment of the Kamsa vivaresu they were hidden, they were for safe keeping, safe keeping, they were placed in different places all over Vraj. Ya back there , so the after killing of Kamsa, we are still there , so Krishna and Balaram approached Vasudev Devaki and there right there , devaki took Krishna and Balaram, her both sons, Balaram is the seventh one and the Krishna is the eighth one, they are both children of Vasudev and Devaki, and of course, Yashoda also had given birth to one son, that's another story, in Gokul and then Krishna from Mathura, Vasudev Nandan, he merges with Yashoda Nandan or Nand Nandan, and two Krishna's become one but there are two Krishna's. One is Vasudev's Krishna om namo bhagavate vasudevaya why is Krishna's one name Vasudev, why is vasudev because, son of Vasudev, is Vasudev, him be the son of Vasudev, he is called vasudev, according to tat dith prathyas of Vyakaran, grammer. Vasudev, Son of Kunti becomes Kaunteya, Son of Ganga became gangegya, like that names is the hint of who is the father, who is the parents. So Vasudev son is Vasudev and father is vasudev, so om namo Bhagavate vasudevaya. I offer my obeisances unto Vasudev but then there are , how many vasudeva's are there, at least we know, they are two, not only Krishna is Vasudev, Balaram is also, yes or no, Balaram is also Vasudev. They are both sons of Vasudev, both Devaki Nandan's.

Krishna Balaram ki Jai....

So right there, in that big arena where that wrestling match had happen and Kamsa killed, Devaki took Krishna and Balaram a?kam aropya took them right in her lap, Krishna and Balaram, this is not in Dwarka, I am talking of Mathura, parisrajya, and embraced Krishna and Balaram, Hari Hari, you are with us. Haribol, you are undergoing meditation. Some of you are, I am here and not only that we are still in Mathura. We are just making, comparing, not comparing , just pointing out what happened in Dwarka, when Krishna entered Dwarka and entered the palaces and the mothers' , Krishna and Balaram has offer their greetings by touching mother's feet, many mother's and then those mother's have taken Krishna and Balaram ankam, place them on their laps and more things have also happened, so these things are also similar things happened in Mathura also.

So same Krishna and Balaram, same Devaki and other mother's, so these dealings are eternal, still in Mathura okay

sincantav asru-dharabhih
sneha-pasena cavrtau
(SB 10.45.11)

And as Devaki has Krishna and Balaram, placed on her lap, what is happening next, she is into tears and doing abhishek of Krishna and Balaram, bathing Krishna and Balaram with her tears, gliding down the cheeks, may be not just gliding, but they are pouring for abhishek, extra water, so not dripping but and that's the kind of mother she is. She could be torrents of rain like tears coming from eyes of Devaki here.

na kincid ucatu rajan
baspa-kanthau vimohitau
(SB 10.45.11)

And then Devaki wants to say something, she has so much to say but she is excited and ecstatic, as a result preme gada gada ,

as Narad Muni and Shukdev Goswami siva-suka-narada preme gada-gada, preme gada gada, they are in the middle of the aarti, where they were struggling to say, utter because their voice is getting choked up, our voice are choked up with this cough, then we have trouble saying speaking, singing but so vashp Kantho, he says vashp Kantho. Kantha Choked up and she is not able to utter, or say all that she wanted to say. So that happens in , well we should say this, this happens all the time. We wish there a diary here of Krishna's daily pastimes, that's not the case, we just get a sampling, once upon a time this happened or one morning this happened, as Krishna arrived Balaram is not there, then the meeting took place between Krishna and mother's now and then what happened, we have just information, knowledge of such samples, some hints are given but we have to understand, we could say so, Shukdev Swami could have given, and that's why it is also said, okay this job of AnantSesh could, anantsesh could be describing right, anantsesh is chanting the glories of the Lord, I am sure day one this happened and then he goes to the day two, and another day, another day and another month and another year and year after year and , How many years does Krishna, his life and teaching, How long is his life, how long does Lord live, how long, 125 and then he dies, yes finished. Is he eternal or not. I heard he is supposed to be eternal, he ever exist bhutva bhutva Praliyate, that refers to us bhutva bhutva, by becoming and by becoming, coming into being, praliyate, and one who take birth must die, but Lord does not take birth, Hence he is called ?????, he is ajanma, never takes birth, so he never dies, Hari Hari.

Brahma takes birth, Brahma dies, after one hundred years and what happened, Maha Vishnu just, what did he do he just took one breath, Maha Vishnu just took one breath what did he do he just there have a breath, it is shavas, ushavas, breathing out and breathing in, okay you did both breathing out, out ,out, all Brahmanda's are created and Brahma is born in each brahmanda, and that's why Lord is also known as Anant Koti

Brahmand Nayak, you hear that anant koti brahmand nayak. How many Koti Anant Koti, Koti is a big number, oh my god koti, one crore, brahmanda's know, how many koti anant, anant koti, there are unlimited Koti's , this is Kotyah. All those is created and Brahma is born, those many brahma's and then they all live for one hundred years. Are you with us, Hare Krishna. And then as Maha Vishnu does, breathing in, all Brahmanda's bhutva, they have become bhutva, just half the breath, ushavas, exhalation, all brahmanda's are created. Bhutva bhutve praliyate, the destruction begins and they all enter into Maha Vishnu again and this is just one breath, we are just talking how long does Lord live, this is just one breath, this is one breath. Hari Hari,

If anybody could talk glories of the Lord, that Anantsesh manage that, there are so many aspect right now we are talking about this, talking about that, just few topics we are trying to say something, something and we are just jumping also, just half baked, we are saying something and then we are running to another one and to another one, going between Mathura and Dwarka and Kurukshetra, but you if you really want to talk, of course you can't talk I can't talk, Anantsesh could manage talking, okay daily pastimes, even Krishna Das Kaviraj Goswami, while talking, several times he says this but as Chaitanya Mahaprabhu was touring Vrindavan and then he had written , describes the tour of, Chaitanya Mahaprabhu's tour of Vrindavan, but then he says sorry folks, this is how much I could manage to write, the emotions of Gauranga and every moment and his ecstasies and him getting overwhelmed at every step, if this is all to be described, first of all I am not competent says Koti Koti, that's koti grantha's, millions of scriptures, just to write about Chaitanya Mahaprabhu's tour of Vrindavan, or even one day's tour or even one moment's to describe, I can't, anantsesh could do this. So in Anantsesh, we are talking about something else now, not today's verse topic, I think, just see we could go back there or what happens. Anantsesh, how many hoods he has , thousands, he is

called shastra Vadan and he is also, he holds different planet on his hoods. So when this job was given to him, holding planets, he asked, how long do I have to keep carrying loads of different planets and he was told not for very long. Okay Okay you could do one more thing, you could also chant the glories of the Lord, when you finish chanting all the glories of the Lord and you think there is no more, nothing more to be said, then you could throw of this planets, you don't have to carry them. So when this job was given Anantsesh said okay, okay, I will be faster, I have thousand mouths and what happens also, it is additional information, at each of the mouth of Anantsesh, there is a large audience and at another mouth(vadan) of Anantsesh, there is another larger audience and each mouth he talks of different pastimes, not like the Doordarshan or All India Radio, same thing in every home, he hears the same thing, right, also there are many speakers (Ahuja Speaker) they will say the same thing but that is not the case with Anantsesh, each mouth, with each mouth he is talking different, different pastimes.

So he started with great enthusiasm of course his enthusiasm never diminishes, but he was thinking soon I would be done with this recitation of all the and it is not the pastime, it is the naam,

sri radhika madhavayor apara
madhurya lila guna rupa namnam
prati ksanasvadana lolupasya

So, we will talk about naam, and then how many names are there, Vishnu Shastranaam and Bahuni Rupani Namani santi, Garga muni had said your son has so many names and forms and of course each one has quality and pastimes. So Anantsesh started and he started and he is talking, he talked, and talked and talked and talked and talked and to this day he is talking, how long he will keep talking, forever. You could also say as shastra vadan, may be, he kind of finished talk of some pastime, but another pastime he is, sambhavami yuge yuge

, he is appearing all the time, okay he is appearing in this Brahmanda, that Brahmanda, that brahmanda, that brahmanda, pastime of this Brahmanda, pastime of that Brahmanda hari hari. Wonderful Krishna, what kind of Krishna is wonderful Krishna, wonderful Krishna. The residents of Vrindavan even they say, what type of Krishna is Wonderful Krishna, they all are amazed and there is the talk of the town. Okay.

So the pastimes of course, pastimes are repeated with different flavours, and different circumstances, different time, place, circumstances and then pastimes becomes brand new pastimes, so we are pointing out just we are reading here. What happened in Dwarka oh that also had happen in Mathura but because we don't have information, more information, maybe I don't have enough information or I exhausted these resources but there are quite few out there to be talked about. Hari Hari and as I talk about this, I also thinking of Krishna is suppose to be, he was in Kurukshetra

dharma ksetre kuru-ksetre
samaveta yuyutsavah
mamakah pandavas caive
kim akurvata sanjaya
(BG 1.1)

How old is Krishna, of course this verse doesn't say about the age, I just quoted the verse, and I am asking the question, How old? He is hundred years, that what we hear, he is hundred years old. So this hundred old Krishna has come back to Dwarka and hundred year old son is placed in the Lap, that is not our experience, this does not happen because they doesn't survive for hundred years and if they did or your mother may not be around and if she is there, she won't be she will be just lying down in the bed or something , she is not gone to be sitting up and she is not going be bear the load of hundred year old son, brothers and sisters. So this calculation, estimations and understanding of this world does not apply to Krishna, Dwarka and the parents and mothers here. This is

another world , it is another world, of course so much affection, so much affection. Mothers here they are ending up killing their children right in the womb, not even letting them take birth. Is that the affection, abortion , so this too much. We have experienced these kinds of mothers, what to say? I think just yesterday, yesterday purport, seven mother, seven mothers Prabhupad is pointing seven mothers. Your mother who has given you the birth is your mother, the cow is also mother, cow is one of the seven mother's, just see what kind of, the mothers also could be and they are at the receiving end what type of treatment mothers get, they are discarded or in the west, older parents are just stored in, some old age home and they hire someone to take care of them, give them medicine or let us know whether they are alive or dead, call us when they are no more, children are, this is , just look at Krishna Balaram and look at the mother's here in the spiritual sky, jai ho.

Radha Gopinath ki Jai...

And take a look around and see what's happening, big confronted, two versions, How children are treating their parents and how parents and mothers are killing their children right in the womb that's one thing and then turning to the cow, which is also another mother of whole human race, their mother is mother cow. Gomata ki Jai...

How could we say gomata ki jai on one hand and then kill her, of course those who kill her, I am sure they won't say Gomata ki jai.., kill her, kill her that's what they must be saying, oh the cows in India while being slaughtered , they are put through lots of pain and just distracted all right, 20 years ago there was a discussion in the India's Parliament, Indian Parliament was the slaughter house is in India and what is happening to the animals or the cows, which are being slaughtered oh the weapons or razors used they are blunt, they are old fashioned, so that's why the animals are suffering while they are slaughtered, killed. So what to do, this was

being discussed in the India's Parliament and do you know I don't want to say spent much time with this and the after discussion back and forth resolution was India should modernise their slaughters houses. We should import modern equipments razors from Ireland where they have sharp blades, so that the cows while being slaughtered, they will suffer less what a kind what a kind parliamentarians are, they kindly resolve this they should have could have should have but they did not do so, they could have resolved that's let's close the slaughter houses instead not let us modernise our slaughter houses. So, anyway this is the kind of treatment this world is giving to the mothers and for killing babies, the scientists and everyone is they have equipment also for easy and we kept private and secret, I remember long time while we stood go for our life membership preaching in local trains of Bombay there were even ads in compartments, only 70 rupees, well of course those days 70 rupees was a lot of money, but the killing baby in the womb, the abortion the cost was only 70 rupees and they are promoting, government is promoting this Hari hari, I think enough is enough, enough is enough right. So our two worlds apart, two extremes urdhva-mulam adhah-sakham (BG 15.1) so love there, is what, what here lust here love there is lust here, I love you this, this mantra which ended but actually they should be saying I am lusty after you not that I love you, I am lusty after you.

Okay so Krishna is supposed to be hundred years old then he is adyam purana purusam nava yauvanam ca I think just yesterday we were talking Krishna save the residents or his cowherds friends from the forest fire and he had asked his friends. nimilayata locananity friends close your eyes, but you are not closing what does that mean that you are not the friends of Krishna, Hari Hari I am just wandering, what I am suppose to be doing. So anyway so they close their eyes and Krishna ma bhaista don't fear, come here oh dear I am here and as they close their eyes ma sucha , ma sucha don't fear, right don't fear and as they all close their eyes , what did Krishna do,

swallow, swallowed the fire and did that fire burn Krishna. No, so yesterday we were saying they didn't even burn the beard of Krishna, much, moustache of Krishna, they are not burnt then you would say hey what is the question of beard getting burnt, Krishna has no beard, but then why does he don't have a beard, he is suppose to be hundred years old moustache of Krishna reason being adyam purana purusam but nava yauvanam ca he never goes beyond age sixteen at the most, so by some estimation he is hundred years old but he is sixteen years old at the max. But he could be kumara for all the time, all the pastimes are eternal, all the pastime are eternal, Krishna being kumara and then puganda and then kumar and then kishore, he goes through different ages, stages, phases in his life but when he grows Kishore, he doesn't sees to be kumara, he continues to be Kumara, he continues to be Pauganda, he is continues to be like that, he is eternally, or he is eternally taking birth, just now taking birth right, so he is eternally taking birth, means he is one day old eternally, or he is one year old eternally, he is sixteen years old eternally and he is so called hundred years so called hundred years eternally, so we should not be wandering how could, hundred year old and next what it going to happen he is going to fed by these mothers and Devaki will feed and that's happening right. sisicur oh thats netrajair jalaih, sisicur netrajair jalaih okay I got it I was so netraja netra means eyes, netraja what is netraja, netraja means something that gives, the eyes giving birth to netraja, what are the eyes giving birth to, tears jal, netrajair jalaih, jalaih, where is that jal coming from, netra, eyes, netraja.

So earlier sneha-snuta-payodharah right there, it is the milk, so much affection, this is the indication how much affection instead of describing affection this way that way, just stop tears is a, what is happening into the breast milk, as it happen, this is called Vatsalya also, right this is the Vatsalya rasa here. Vatsalya Rasa, parenthood, like a cow has affection for the calf, Vatsalya, full of Vatsalya, so same

kind of Vatsalya, some mothers are like a cows, mothers are like a cows and Krishna is like a calf. So what happens, so Prabhupad is pointing out, yesterday or today also that He would draw milk from the nipples of every affectionate living being. So it is not just mother's loving Krishna everybody, everybody, everybody loves Krishna, if you don't love get out of here, go to Bombay that's what has happened to us, right, something happened, we are out of there. Hari Hari. So everyone loves Krishna and Krishna loves, what would you say, everybody loves Krishna and Krishna loves everybody, me too. Does he love you, yes/no, you doubt or not sure, he loves you, he loves you, children may at some point in their life may stop loving their parents but does do the parents ever stop loving their children, What would you say? Never, ever generally speaking. So , Krishna is that mother, what means child, of course the mother has hum do hamare do, we two and we have two such mothers could not be addressed as le kur wadi, or le kur wada, at least there has to be then you are , full of lekur, full of children's. Pandurag Vitthal Krishna he is, if anybody could be called lakur wada, or lekur wadi, that is the Lord, because how many children does he have, how many children, you could say unlimited, but you could also say every child is his child, everybody, everybody is his child, and father and he is also mother, he is all in all, he loves us and we had stopped, we had stopped loving him because we are lusty after so many items in this world. So by seeing this all love and affection as we are , wherever, wherever you take a look at in the scriptures, you will find adav ante ca madhye ca harih sarvatra giyate Lord is glorified, and Lord devotees are glorified and Lord's, and devotee's loving dealing are glorified. So let us take note once and for all, once again and revive our love for the Lord. He said to Arjuna also, priye asi

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te

pratijane priyo 'si me
(BG 18.65)

Priyo'si, at the end of conversation, Samwad, Krishna said priyo'si , Arjun you are very dear, but Lord really meant is you all, you all living entities because the message of Krishna, Bhagwat Gita is not really for Arjun, it is for us. Krishna is addressing all of us and during that addressing while addressing us he said priyo'si, you are very dear to me and he expresses his love for us by doing, not just lip service, he does so much for us, so much for us. Hari Hari.

For us he comes down to this earth, Golokam cha paritajya, lokanam tramkaranat, Golokam cha paritajya meaning what by giving up Golok, leaving Golok behind, Lord enters this world because paritranaya sadhunam, Golokam cha paritajya, lokanam tramkaranat, to give us relief and revive our love for him hari hari when he comes as Sri Krishna Chaitanya Mahaprabhu, Sri Krishna Chaitanya Mahaprabhu ki Jai. ...

This was the very last time, Lord Bhagwan came appeared, and to reclaim us , the living entities, he inaugurated this Sankirtan Movement, he became

ajanu-lambita-bhujau kanakavadatau
sankirtanaika-pitarau kamalayataksau
visvambharau dvija-varau yuga-dharma-palau
vande jagat priya-karau karunavatarau

So, he inaugurated, him and Nityanand prabhu, because this prayer of Chaitanya Bhagwat, very first statement of Chaitanya Bhagwat, is a prayer refers to two of them, both sankirtanaika pitarau means two, ramo means two, ramo means how many rams, two. Pitarau, two of them, Gauranga, Gauranga Nityanand, Gaur Nityanand ki Jai.

This way you can go on talking and talking and never comes to an end, as I was worshipping this morning, Mangala Aarti, Radha Gopinath, they were in their own world, but Krishna and

Gauranga and Nityanand Prabhu, they were looking right at me, right in my eyes and I am sure, others have also noticed this, I am not the only one. So Lord appeared and he glanced upon the fallen souls and sri-krishna-caitanya prabhu doya koro more

toma bina ke doyalu jagat-samsare

(2)

patita-pavana-hetu tava avatara

mo sama patita prabhu na paibe ara

Of course these are Narottam Das thakur's word's and realizations, we also sing, but didn't sing like Narottam Das Thakur sang or we may also be singing, sound vibration is there but Hari Hari, same arth or same depth is not there. Mo sama patita prabhu, whether we would admit, honesty is the best policy, whether we would be admitting I am fallen na , Hari Hari

So Lord did his part and then Srila Prabhupad ki Jai., , Srila Prabhupad continued, we have two founders of this hare Krishna movement, first two is Gaur and Nityanand, that's the team, the two together one, that's one and then Srila Prabhupad become another founder, in the formal way doing registration of this International Society for Krishna Consciousness in New York in 1966. He founded but the original founder is Lord Gaur and Lord Nityanand, Lord Gaur Nityanand are the founders of this movement and then Srila Prabhupad did another kind of foundation, what kind of foundation he need in this world, formalise institution and then Prabhupad did so much, so much for us. I was just , so like this we could go till evening, I was just there on Nirjala Ekadashi, I was in Kolkota and I was at, I celebrated my Nirjala ekadashi at one ulta danga junction road, which has been acquired by ISKCON and renovated and now a wonderful Monumental. So I celebrated by ekadashi there and I was remembering Srila Bhakti Siddhant Saraswati Thakur, he is also founder, difficult to say, where it has all began, we could also say Srila Bhakti Vinod Thakur or Srila

Bhakti Siddhant Saraswati Thakur also and Srila Bhakti Vedanta Swami Srila Prabhupad Thakur, this is another team, another team, we have teams, Sad Goswami team, six goswami's and then come tra Acharya, three acharya's Shyamanad, Srinivas Acharya and Narottom Das Thakur, Acharya tra, the second generation and then the later down the road, end of the times there was Baldev Vidya Bhushan and Vishwanath Chakrobarty Thakur together, the six together, three together, those two together and then more recent times three together. They are responsible for eventually Iskcon's foundation happened with conception and whatever different things.