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" reacalled. At the end of that function, as we came out and we were on the steps of Bharti Vidya Bhavan 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 offered 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 Krisnha 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 schakles 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 approched 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 Vasuudev 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 there voice is getting chocked up, our voice are chocked up with this cough, then we have trouble saying speaking, singing but so vashp Kantho, he says vashp Kantho. Kantha Chocked up and she is not able to utter, or say all that she wanted to say. So that happen 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 suppose 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, mucha, 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.