

# Damodar<sup>l</sup>ila

Venue: Durban, South Africa

17 07 2017

This is Krsna speaking,

"maiya, chanda khilona laiyo, lauta jau dhartipar teri goda na ayo, maiya" Krsna says, If you do not give Me this toy, I will not sit or lie down in your lap. From now onwards, no. I would prefer to lie down on the floor not in your lap because you are not giving Me that toy."

**"surabhi ko pai pana na kariya sira choti na kariyo"**

Yasoda, one time told Krsna, "You see Balarama's long hairs? He has a big sikha also." Krsna inquired, "why I do not have?" She said, "Because you did not drink cow's milk. Balarama is drinking lots of cow's milk. You do not drink. If you drink your sikha, your hair, will also grow long." But today, Krsna says, "from today onwards, I will stop drinking the milk of the cow. Now, I will not tie my sikha. Better now give Me that toy." "maiya, chanda khilona laiyo"

Finally, Lord gives the final, kind of ultimatum to Mother Yasoda.

**"kaho nanda baba ko tero suta na kahiyo"**

He says, "From today onwards, I will tell everybody that I am son of Nanda Maharaj. No, no, I'm not son of Yasoda. I'm only son of Nanda Maharaja. Today, I am going to hire public address system, I will go all over Gokula declaring that I am son of Nanda Maharaja and not son of Yasoda!"

So, this way or that way, He is threatening Yasoda and is demanding, "maiya chanda khilona laiyo" So, like this Krsna spent His childhood days in Gokula. Mostly spent time with

Nanda baba, with Yasoda, Rohini, Balarama. But as He grows, He meets His friends, begins playing with them, going door to door. Also, He loves butter like anything. Krsna likes butter and He does not mind stealing, buy, borrow, steal, to eat butter. His goal is to eat butter (laughter). He likes cow, He likes their butter. This is His service to the cows. As He grows older, He is going to be serving cows by herding in forest of Vrndavana.

Complaints come of the butter stealing. "Hey , Yasoda!" Everyday, some gopis are there, knocking at the door of Yasoda and complaining and warning, "do something!" Yasoda never believe her son would do such things. "He is such a nice boy, such a good boy, He will steal? No, forget it! You prove it. If you catch Him red handed or white handed (laughter) with the butter all over His hands, you bring Him to me. Then, I would believe!"

This is the 10th canto, 9th chapter of the Bhagavatam. It deals with, what we called, yesterday, as Damodara lila. Damodara refers to He is bound with a rope to the mortar, hence, Damodara. It is also called ukhal bandhana, bound to the mortar.

**sri-suka uvaca**

**ekada grha-dasisu**

**yasoda nanda-gehini**

**karmantara-niyuktasu**

**nirmamantha svayam dadhi [SB 10.9.1-2]**

So, Sukadeva Gosawami begins the narration. Who is the speaker of Bhagavatam? Sukadeva Goswami. We are hearing from Sukadeva Goswami. What Sukadeva Goswami has written, I'm presenting as much as it is, with the help and blessings of Srila Prabhupada. Sukadeva Goswami begins the narration with ekada, once upon a time, one day. Stories begin like this, right? One day, there was a King and he had a Queen. The King was Rama and the Queen was Sita. And it goes on like that. So, ekada,

one day. That day was Divali. This Damodara lila took place on day of Divali, in month of Kartika, also known as month of Damodara. A vaisnava month called Damodara also.

That day, Yasoda took charge of the churning of the butter. Butter churning, do you have experience any of the ladies here, matajis do butter churning? Butter churning is good for health also (laughter). My mother did this every morning. Every single morning when I would get up, I would hear churning of the butter by my mother. This was, of course, very common part of our culture. Now, that has change with the push of a button, machines.

There is a big difference between butter that is churned by your mother and that of the machine made butter. No feelings. You become machine like, with no feelings and many things are just like that. Life is machines centered, computerised, as we have become soul-less. Every day, some other ladies would do the churning. But that particular day, as mother Yasoda was getting these complaints, Yasoda was thinking, "maybe the quality of the butter churned at my home is not of the best quality. Maybe the best quality is next doors, my neighbours. That is why, maybe, Krsna is going for better quality of butter. So, let me work myself, to butter churning to make the best quality. He will be satisfied and will forget going to other doors for

stealing butter." With that idea in mind also, mother Yasoda was churning the butter. And not churning the butter. We always say work is worship. But it depends what work and how we are performing before you call that a worship. But you see here Yasoda's work and how she is working.

**yani yaniha gitani  
tad-bala-caritani ca  
dadhi-nirmanthane kale  
smaranti tany agayata [ SB 10.9.1-2]**

She is not only physically churning butter, but the pleasure

of her son Krsna. So, that is physical activity but then in the mind she is thinking, smaranati. In fact, before thinking, she is doing gitani caritani gayata. She is singing different pastimes of Krsna. With the mouth she is singing different pastimes of Krsna then, , she is thinking about those pastimes, about her son, Krsna.

So, it is a physical activity, vocal activity, mentally.

**kayena mana sa vaca**

**Kayena, body; manasa, mind; ca, by words. She is busy. This is yoga, samadi, everything.**

**kayana parasa buddhya kevale indriye rati  
yoginah karma kurwanti**

Yogis remain busy, karma kurwantu yoginah. Yogis perform activities with their body, mind, intelligence, everything in service of the Lord. That is what Yasoda is doing. Best example for us to get inspired. Example of Yasoda is here.

**[Text 3]**

**ksaumam vasah prthu kati tate**

**bibrati sutra naddham**

Sukadeva Goswami is describing mother Yasoda, meditate upon mother Yasoda while her churning activity. First of all, her clothing. Ksaumam vasah. She is wearing silk. The pujaris also when they perform worship they put silk clothing. Silk is considered pure. Prthu kati kate. prthu means big, she is a well built lady. Sutra naddham, and she has a belt around her waist. She's on duty, belt is on.

Sometimes, when police is not on duty, their belt is hanging loose. But as soon as they hear "attention!" Or, whatever the officer says, immediately, they tie their belts together, ready, fully focused. Otherwise, loose or spaced out, or all over. Belt means yes, you are now ready for action. So, Yasoda is like that, sutrana dham, fully committed and fully focused on her duties.

**putra sneha snuta kuca yugam  
jata-kampam ca subhruh**

Because of her affection for her son, Krsna – that is why Yasoda is ca maha bhaga. It is very natural one think of her children and here, she is thinking of her child and her child is Krsna. She is singing and thinking and her affection gets aroused. As a result, from her breasts, milk is flowing, just by thinking. As a cow thinks of her calves, her milk begins flowing. Sukadeva Goswami is making the observation that milk is oozing, flowing from her breasts as she is churning the butter and as she is absorbed in thinking of the Lord. She has beautiful eyebrows.

**rajiv-akarsh-srama-bhuja calat-kankana kundale ca**

And there is a lot of srama, lot of labour involved in this churning activity. And her bangles are moving and sounding. And the earnings are moving.

**svinnam vaktram kabara**

There is perspiration in her face because of the srama, the labour that she is undergoing.

**vigalan-malati nirmamantha**

Some of the flowers from her hair are dropping down as she is busy with this churning service. And as this was going on for some time, Krsna comes.

**[Text 4]**

**tam stanya kama asadya mathnantim jananim harih**

Krsna comes in the scene. This morning, uthi uthi gopala, that did not happen. Yasoda did not wake Him up. She got up and she is busy with her household duties and churning butter. Krsna got up on His own, mother is not around and He is looking for her. And what is on His mind is, stanya kama. He is looking for mother, why? He is hungry, stanya kama, so He could drink

the  
breasts milk of Yasoda.

He is supposed to be atmakama or atmarama. Lord is self – satisfied but here, He does not seem satisfied, He is unsatisfied. He is hungry, He needs milk, He wants His mother. He has to depends on His mother for His satisfaction. Harih, Sri Krsna, Bala Krsna, He noticed that janani is busy, "my mother is busy with butter churning."

### **grhitva dadhi-mantanam nyasedhat pritim avahan**

Krsna was not at all happy with this. She was thinking, "oh, work is worship. I am doing my duty and I am okay." But this was not okay with Krsna, "this is your duties, this households, this is your secondary duty. But what about me? Are you not thinking of me? This is time to feed me! You forgot me and you are busy with your household duties. What is this? Am I not a priority for you? I am somewhere at the bottom of the list." No, devotees keep Krsna at the top of the list. So, He wanted all this business to stop. How to stop as mother was not going to listen to Him. So, He moved forward and grabbed the churning rod and everything stopped. Pritim avahan, by seeing this mother Yasoda was pleased. She was thinking, "what an intelligent boy! He is not only growing in age and body, but His intelligence is also growing."

"He came on the scene took the stop of the situation. He wanted to stop me and he took decision on His own how to stop me and He was able to stop me by grabbing the churning rod." Thinking so, she started smiling. She was very happy, "good boy, good boy." Next thing is,

### **[Text 5]**

**tam ankam arudham apayayat stanam  
sneha-snutam sa-smitam iksati mukam  
atrptam utsrjya javena sa yayav  
utsicyamane payasi tv adhisrite**

Krsna, immediately as the churning stopped, He jumped on her lap and mother helped, knowing that He was hungry and it was time for milk. She sat down and she was feeding the breasts milk. She was also feasting her eyes on the beautiful face of His son. She is not just sitting there but also thinking of the face of her son and she is pleased and smiling, watching how He is drinking and the His beautiful face.

While that went on for only sometime, and Krsna was not fully satisfied, yet, His belly was not full. Then, mother Yasoda, in the middle, dropped her son and ran back into the kitchen. Because she was hearing the sound of milk over flowing. She had to pay attention to so many affairs. Knowing that milk is over boiling and spilling, she dropped Krsna and ran into the kitchen.

Now, the story of the milk. The milk was thinking, cow milk was hoping to render service to Krsna by feeding Himself to Krsna. But when milk realised that "Krsna is feeding His belly with all mother's milk, He is not going to drink me today." That milk in the pot was thinking, "Oh, my life is going to be just useless. It is not worth existing, worth living. I will give up my life!" Thinking so, milk was over flowing and jumping into the fire of the stove. Milk was committing suicide there.

Everyone wants to serve Krsna in Vrndavana. Everything is living in Vrndavana, Krsna centered. Perfection is in serving Krsna, pleasing Krsna. The milk pot was too hot so, mother lifted the pot and placed on the side and ran back. But there was a different scene when she got back. What was the scene like?

**[Text 6]**

**sanjata-kopah sphuritarunadharam sandasya dadbhira dadhi-  
mantanam-bhajanam**

**bhittva mrsasrur drsad asmana raho**

## **jaghasa haiyangavam antaram gatah**

When mother Yasoda left Krsna in the middle of His breakfast and ran to the kitchen, Krsna did not like this and He became very angry. He was so angry that His lips were trembling. Aruna dharam, Krsna's lips are pinkish in colour. Seven parts of Krsna's body are pinkish in colour, including the lips. I think some ladies have found out that Krsna lips are pinkish (laughter). Krsna's nails also are pinkish. So, that news also have spread around, some imitation goes on (laughter). But Krsna does not need any lipsticks.

His pinkish lips are just trembling out of anger. When you are angry you press with your teeth your lips. Krsna held His lower lip with the teeth to express His intense anger. When you are angry you end up doing something not desirable. So, Krsna picked up a rock and threw at the big pot of the butter milk. Mother Yasoda was working hard all this morning, churning butter.

Krsna broke it and, soon, the butter milk was all over.

Immediately, "ah, mother Yasoda is going to come here soon and going to get me." So, He wants to get some tears ready so that He would be forgiven for His act. He was still hungry, so, He enters another room and climbs up a mortar and reaches the pot of butter which was hanging from the ceiling. You could imagine, right?

These days you do not do it, but we have seen it in our country (India), in our village, from we were born. For safe keeping, they keep different products, milk products, yoghurt, some other things hanging from the ceilings, with ropes. So, Krsna was reaching that out and feeding Himself some butter.

Yasoda is back in that room where she was churning butter earlier and

**[Text 7]**



**bhagnam vilokya sva sutasya karma taj**

When she saw that broken pot and butter milk and butter all over, she immediately concluded, "this must be act of Krsna! It must be Him." Especially, as she noticed that He was not in the room, it was beyond her doubts that for sure He did it.

**jahasa tam capi na tatra pasyati**

Now, she is looking for this naughty boy, Krsna. "Where is He?" She was to get Him, beat Him. She is looking for Him everywhere. Finally, she notices, "In that room oh, He is there." By this time Krsna, His belly was full. Then He was thinking of doing some charities. Charity begins at home (laughter). Now that His belly was full, He was thinking of others. Who are the others? Some monkeys. He starts feeding monkeys the additional butter.

These monkeys were of great help to the Lord when He fought that battle with Rama, Hanuman and company, was that big army battling. But He was not able to render much service to these monkeys army. So He thought, "let me be grateful. I am going to do something in return. Please, have some butter, monkeys." With that thought in His mind, He is thanking them and feeding them. While Krsna is busy with all this,

**[Text 8]**

**ulukhalanghrer upari vyavasthitam  
markaya kamam dadatam sick sthitam  
caurya-visankiteksanam**

He knows what He is doing is not proper. Not only He had broken the butter but He was stealthily eating butter and distributing that, now, to the monkeys. He knew mother Yasoda could come and find this out. So, He was looking here, there, all sides and checking whether she is noticing.

**niriksa pascat sutam agamac chanaih**

Yasoda came from behind and Krsna quickly noticed that mother was approaching. Cautiously, she was coming, not letting Him know that she was coming. He did find out that she was getting there and He also saw that she has a stick in her hand.

**[Text 9]**

**tama atta yastim prasamiksya satvaras**

Quickly, she is coming with a stick in her hand. Krsna quickly jumped down and fled. He was scared, so He ran. Yogis perform austerities and they go in meditation.

**tana vastita tada gatena manasa pasyanti yam yoginah**

They try to capture the Lord in the heart, lots of meditation for long, long time. They may or may not have access to the Lord. So, that Lord mother Yasoda is trying to catch. Yogis do not always become successful. After long endeavour they become successful. That Lord Yasoda is running after and trying to catch Him.

**[Text 10]**

**anvancamana janani brahac-cala**

chroni-bharakranta-gatih sumadhyama

javena visramsita-kesa bandhana-cyuta-prasunanugatih paramrsat

[SB 9.10.10]

Yasoda is a little elderly and well built with her big hips and breasts and thin waist. Krsna was quickly running and she had hard time catching up with Him. She was slowing down with Her heavy weight. In the course of time, her hair have become loosen, her flowers are dropping in the back. But she did not give up. She kept trying. She thought she was very close, very close and then she would slow down and He would run faster. But she would not lose enthusiasm, determination, patience. She was following all this. Finally, she managed capturing Krsna. It was not good news for Krsna (laughter).

**[Text 11]**

**krtagasam tam parudantam aksini**

Because Krsna was thinking, "I am offender, I have done so many things wrong this morning!" He is caught hold by mother Yasoda. She has a stick in her hand and Krsna is in tears. With His both little lotus hands, He is rubbing His lotus eyes.

**kasantam anjan-masini sva pnina**

As a result, the tears mixed with the kajal, anjan, the blackish ointment, now, His whole face is black as He is smearing that.

**udviksamanam bhaya-vihvaleksanam**

He is, kind of trembling, and expressing His fear and scare.

**haste grhitva bhisayanty avagurat**

He is held tight by mother Yasoda and she is threatening and chastising and more tears is flowing and He is fearful.

**[Text 12]**

**tyaktva yastim sutam bhitam**

**vijnayarbhaka-vatsala**

**iyesa kila tam baddhum**

**damnatad-virya-kovida**

Yasoda, after some time, she threw away the stick that was in her hand because He was too much afraid. She wanted to minimise His scare and give some relief. Now she thinks she should punish Him by tying Him to something so that she peacefully could do some of her remaining household morning duties.

**[Text 13-14]**

**nacantar na bahir yasya**

He has no inside, no outside, no beginning, no end. He is unlimited. That kind of Person she has intention of tying Him. She is thinking He is just her little son whom she could tie. She wants to tie Him to a mortar. She wants to punish not only Krsna but also the mortar. Mortar is also punishable. Mortar helped Krsna climbing up. He was standing on that mortar so, it was teaming up with Krsna. It also should be punished. She was to punish Krsna and mortar by tying both of them together. Lucky mortar, right? (Laughter).

**[Text15]**

**tad dama badhyamanasya  
svarbhakasya krtagasah  
dvy-angulonam abhut tena  
sandadhe nyac ca gopika**

So, she was tying. She managed to get a rope and she was tying. But what was her experience? It was too short. How much? Two fingers short. So said, "I can get another rope." She got an another one and tied to the earlier one to make it longer and tried to tie Krsna. Again, the rope was two fingers short. She got more ropes and more ropes. Everytime she tied the additional rope to the earlier rope, it was shorter again, two fingers short.

**[Text 16]**

**yadasit tad api nyunam  
tenanyad api sandadhe  
tad api dvy-angulam nyunam  
yad had adatta bandhanam**

Neighbouring ladies were all watching the scene. Yasoda was running all over. She went to goshala and brought some ropes from cows. All the cows are running free (laughter) because all the ropes are being used to tie Krsna. The ladies, "finally! We have been complaining! Now you realise! He stole butter at your own home, now you know. You did not believe us but today

He stole butter at your own home, your own butter, didn't He steal? Yes, He stole! He should be punished!" They are getting kind of happy. Finally, He was getting punishment so, they were enjoying.

### **[Text 18]**

**dhrstva parisramam krsnah krpayasit sva-bhandhane**

But Krsna saw that Yasoda was making so much endeavour, she was not going to stop. "She is not going to give up. Her goal is to tie me up, and she is going to do it." Finally, He allowed, "Okay, if you are so much determined, go ahead and tie me." Then she was finally able to tie Sri Krsna.

That two fingers short was that her endeavour was not sufficient. She had to endeavour more and more when it was to Lord's satisfaction and Lord pleased. So, from both side. God helps those who help themselves. So, God finally helped. Krsna finally helped Yasoda as she was helping herself, endeavouring to tie Krsna. That task was completed by tying Krsna to the mortar.

This is not in Bhagavatam, but we find from other sources, that day Balarama, when that pastime took place, He was not at home. But then He returned to see Krsna in that very awkward position, tied to the mortar, not being able to move. He has never seen His younger brother Krsna in helpless condition like that. When powerful Balarama, elder brother Balarama returned and when He saw this, He was furious. He said, "who has done this?!"

**diyu khalase bana shyama ne kaha bigharori**

"What has He done wrong that someone has tied my brother Krsna to the mortar? Who could dare to do this?"

**panch barasa ko shyama sakhina sanga nahi niharo ri**

He has become an advocate of Krsna and wants to release Him

so, He is giving all these arguments. "Who is doing this? He is just five years old! Maybe someone is thinking that He is teasing those gopis. Come on, He is only five years old! He is not going to tease gopis and do this and that. No!"

**nahi kare utapata bhrata mero bhoru bharo ri**

"My brother is such an innocent brother!" And Krsna says, "yes, yes, that's Me, that's Me."

(Laughter). "And such Krsna, someone has tied my brother!" mama ko ave tarasa mat ya ko mata maro ri He says, "I feel bad seeing my brother in condition like this." He is kind of doubting, "most probably, this is a job of Yasoda." And Balarama says, bare yugan se nanda baba ne yako palo ri "Nanda Maharaja has to take so much trouble, anxiety and endeavour to make maintain, look after, protect this child! Look what mother Yasoda is doing! Nanda Maharaja, on one side, cares and concerns, protects, and so much. And someone else is tying and beating and punishing

Him like this. Is this fair?" And finally, He says, Krsna kanhaya chotha bhaiya mero bhoru bharo ri "This Krsna Kanhaya is small little brother of mine. Bhoru bharo, such an innocent brother. Who is accusing Him for this and that? Why He has been tied like this?!"

yo ukhaka se band shyama ne kaha bigharo ri hare krsna hare krsna krsna hare hare hare rama hare rama rama hare

**hare kada raksami nandasya balakam**

**nipam malakam lasatata tilaka balakam**

**palakam sarva satavanam**

This is a prayer Rupa Goswami Prabhupada. He is praying to the Lord. He is very anxious to have darshan of Krsna as son of Nanda. Kada raksami, "when will I be able to see nandasya balakam, nanda balaka, the darling of Nanda and Yasoda." Nipam malakam, he says, "oh that baby Krsna with a garland of kadamba flowers around His neck, oh that Krsna, when will I be

able to see Him? Lasata tilakam balakam, and that Krsna has tilaka on His forehead. He looks so beautiful with a tilaka. That balaka is also palaka, He is also protector. All His devotees are protected by Him."

### **kasturi tilakam lalata pathale**

"When will I be able to see Him?" The Lord with kasturi tilakam. Lalata pathale, Lord Krsna has a broad forehead. He has a broad shoulders and broad forehead. These are some of the special features of His personality. He has a raised nose. The standard of beauty is Krsna. There are 32 different features described in different sastras and also in Bhakti Rasamrta Sindhi.

32 features of Krsna's form. There you will find this list. Seven parts of His body are reddish or, as we said, pinkish. Seven parts of His body are lotus like: lotus face, lotus feet, lotus navel, lotus hands. His hands are like a lotus. They not only look beautiful like a lotus but they are also very tender like lotus. The palms of Krsna's are also pinkish in colour, like lotus. You may ask, "oh, Krsna hands are tender and pinkish like lotus. Then, are they fragrant also like lotus?" Yes, they are. You could smell Krsna's body or hands. They have sweet or madhura fragrant like lotus. In fact, all the fragrance of this existence, including that of lotus come from Him. Krsna's body is fragrant, naturally fragrant. There are no need of powders, cosmetics to freshen His body.

If Krsna spends some time in some place and when He walks away, goes away He leaves the fragrance behind. Whether Krsna was or wasn't in such and such place and you want to find out, you go there and what you do? You breathe in and there is the fragrance. "Oh, sweet smelling place. Where is that sweet smell coming from? For sure Krsna was here some time ago. He has left His fragrance behind."

## **kasturi tilakam lalata pathake vaksastale kaustubham**

He has kasturi tilaka. Where do we find kasturi? The mrig, the deer, the must. He wears kaustubha mani, special jewel, only one in existence, around His neck. When they did the churning of the ocean, they found different items. One of them was this kaustubha Mani. "Who should get this kaustubha Mani?" The assembly was deciding. "Oh, that should go to Visnu, Krsna!" Then Krsna is wearing that kaustubha mani.

## **nasa agreha vara motikam**

nasa agreha, nasa, nasika or the nose and there is one diamond on middle of His nose. It is sometimes photographed like this. Motikam, special pearl that Krsna wears.

## **karatale venuma**

He holds flute in His hands.

## **karecha kanganam**

And he has bangles around His wrists. Krsna like all these ornaments. Visnu, Krsna, they love these ornaments.

Surya, sun like the namaskar. Surya namaskar. Ganesha likes laddoos. Shiva likes water. Visnu likes alankara, these abhushana, or these ornaments. This is statement like that. He puts on lots of ornaments.

## **sarvange harih candanam su lalitham**

All over His body, there is candana. Yasoda puts lots of candana on Lord's body because He has to go all day, herding the cows in the sun, so, to have a cooling effect on His body. In summer there is also candana yatra, a special festival for 21 days. For 21 days, everyday, the body of the deities are smeared with candana.

## **kanthe ca muktavali**



He has a full necklace. In the pearls necklace that He wears, is like swans. Because the body of Krsna is bluish in colour, it is like a sky and then swans are flying. And He has His peacock which is like a rainbow.

### **barhapirama nathavaravabu karanayog karnikaram**

The beautiful Krsna's feet, madhuradhipater akhilam madhura talking something related to that. The sweetness of the Lord, the beauty of the Lord. Sukadeva Goswami describes the Lord in Bhagavatam as barhapiram nathvara. Lord is a nathavaravapu. Lord is a nathavara, is an actor. The best of actors, king of all actors. He dresses like, also, actors, meticulously He dresses.

The sastras describes Lord's dressing "as meticulously He dresses," as if someone is going to take photograph of Him. Somebody is going to do video filming of Him. He is dressed like that all the time, meticulously dresses.

Nathavaravapu. His body and dress is like an actor. Barhapirama, He has a turban with lotus and peacock feather. Karanayo karnikaram, in His ears, Sukadeva Goswami describes that there is one flower that he puts in two ears, He wears in two ears. Flower is one, ears are how many? Two ears, flower one.

How could He wear one flower in two ears? Do you have some ideas? You have to be smart, South Africans here (laughter). He says (an American devotee), "break the flower into two." American idea (laughter). I think he said something else too. Oh okay, "flower sometimes here (right ear) same flower after sometimes, here (left ear)". That is what Krsna does! Karanayo, two ears. Karnikaram, one kind of a yellow flower. Same flower sometimes in this ear, sometimes in the other ear.

### **vipravasa kanaka kapisam**

He has yellow garments that dazzles, that shines like a

lightening.

### **vaijayanti ca makam**

He wears a garland and that has a name. One kind of garland is called vaijayanti mala. Have you heard? Or, you have heard the name of one actress, her name was Vaijayanti Mala (laughter). Mala means garland. When garlands have five different kinds of flowers with five different colours, which those five colours are mentioned, that kind of combination in a garland then that garland is called vaijayanti mala. Sukadeva Goswami says that He is wearing that kind of garland.

### **venorandhan adharasudhaya pudayan gopa vrndaya**

Now, Lord is with his friends. Lots of time He spends with His friends. He is playing His flute, venorandhan. The nectar from His lower lips, He fills in the flute. As He plays His flute, He sprinkles all over, it reaches all Vraja Mandala. The gopis are hearing the flute playing of Krsna.

That venunaga, the sweet.

### **vrndavanam prahisata gopakirtinhi**

Krsna enters Vrndavana while playing His flute, surrounded by His friends. What are the friends doing? Gopakirtinhi, they are all chanting glories of Krsna, some talk about about Krsna. All the residents of Vrndavana are known for what? Their talks about Krsna. If there has to be some subject matter to talk about, then you could talk. Unless you have heard, unless you have read or realised, how could you talk?

But there are so much to talk about Krsna, unlimited talk. Some may be saying, "oh, He is undescribable!" He cannot be described. Mayavadis may be talking impersonalist. They do not appreciate the lila, pastimes, the form, abode of the Lord. Ananta Sesa is always talking. Ananta Sesa has one thousand mouths. With one thousand mouths, he is chanting the glories

of the Lord. And not that all the mouths are talking about the same thing, no. Each mouth is talking about one topic. There are thousands hearing near that mouth. Then you go next door to another mouth and there is another topic and there is a large

crowd to hear. Then another mouth, another topic, and crowd. He is talking and talking since the beginning of creations and he has not seen the end of the topics and he has not repeated the same topic twice. So much to talk about or hear about.

So, basically first, when there is the hearing then comes talking. How many mouth we have? One. And ears? Two. So, we should be talking more or hearing more? Hearing more because there are two ears and should be talking less. But normally, what do we do? We talk more, hear less or do not hear. We think we are all the ideas of the world. We are independently thoughtful

and complete. In this way, we have locked the source of knowledge. We are deprived and stay in full ignorance and we think that ignorance is bliss.

So we should be hearing, fill in our ears with all this topics, fill our existence with this topics. Purify our ears. Who is here for first time, have not come to festival or temple before? So, you are around and connected for sometime. You have been hearing and now you are hearing more, marathon hearing. Now, you could talk about Krsna. This is perfection.

Do you like to talk? Yes? How many of you like to talk about Krsna? Some are thinking (laughter). No, I am not giving you microphone. But you could talk to someone next to you. We can give you 2 minutes to talk. He talks for one minute, you finish his talk, wind it up. Speak something that you have been hearing. Yes? We could do this for a couple of minutes. So, select your partner, you tell him you want to talk for a couple of minutes about Krsna. Then both of you talk. One talks, the other hears. Okay, go ahead. We want everyone to talk and hear.

One person talking, other one hearing. Not laughing, talking. Talk of something that you have heard that you like. By pairs, two together. I want to see two person facing each other and talking.

**(Devotees talking in pairs about Krsna)**

**Nitai Gaura Premanande, Hari Hari Bol!**

Did you talk and hear? Did you like it? Yes? Did you like that program? So, carry on. You got to talking about Krsna. You are going to hear some more topics to talk about.

Lord Krsna, one time, is with mother Yasoda and He is expressing His special liking for butter. He says,

**"maiya re, mohe makhana bhavei"**

**"I love butter, oh mother!"**

**"jo meva pakawana kehti tu mohe nahi ruci avei"**

"You are feeding me pakawana, chappan bhoga, 56 offerings but you know, what I really like is butter more than anything else."

**"Braja yuvati ekapiche pache thari sunnata shyama ki baat"**

As bala Krsna was talking to Yasoda in Gokhool, Nanda Bhavan, there was another gopi. She was behind Nanda Bhavan, near the window and she was hearing this statement and appeal of Krsna, "I like butter, you should just only feed me butter. Forget all this cooking and just give me butter." She was all hearing about what Krsna has to say.

**"mana mana kehti kabahu apane ghara dikho makhana khai"**

In mind she was thinking, "oh, You are making so many appeals to Your mother! You see, she is not giving You enough butter. Why don't You come to my home? I will feed You lots of butter, please come. Be guest of honour at my home and eat as much butter as to Your heart content." "bhaitega hi mathani maiy kaba raho chappani" "You come and as I take note of Your

arrival, I will just hide somewhere. Then You will think that owner of this house, owner of this butter is not around and then You eat butter. I will make Your job easy."

### **"suradasa prabhu antarayami"**

This is compilation of great devotee Suradasa and he says that prabhu is antarayami. So, what this gopi was thinking outside there, behind the house as she was hearing and as she was thinking, Lord immediately took note of what she was thinking. Because He is antarayami, He is Lord of the heart, He knows what is on our mind and He is sarva abhigya svaratha. He is knower. As she was thinking, Lord took note as He is antarayami Krsna.

### **gvalini ki mana ki jani**

He took note of what she was thinking and, in due course of time, Lord did go to that gvalini, gopi's home and stole and ate lots of butter.

Krsna is known as makhana chora. God is very famous or infamous (laughter). The thief is not very famous. One of His titles is makahana chora or the butter thief. But is He the thief? Or, we are the thieves? Everything belongs to Him. Butter at His home is His and butter at other homes, who's property is it? It is His property.

It is His property but if you claim it, then you are a trespasser. You should be persecuted. And that happens, in fact. This is what is happening. We are getting punished. It is Lord's property but we are claiming that as our property and we are enjoying, exploiting.

In the words of Srila Prabhupada, he says, "we like kingdom of God without God." "Why do I need God for? I am God. Iswara aham, I am iswara, I am the enjoyer," that is the spirit, unfortunately.

Although they call him butter thief but, in fact, they pray, "may Lord come and steal butter at our home." This is their prayer. They are waiting, "when is He going to come? He looted butter at this home other day, and that was yesterday and there also last month. And He has left us! He is not stealing butter at our place. How unfortunate we are!" This is how they are thinking. They think, "when Lord comes and stealing, eating butter at other homes, how fortunate they are!" So, gopis in Vrndavana, there is a big competition. Which gopi gets up first and does the churning of the butter and keeps butter ready. Because they think, "what if Krsna comes and the butter is not ready? Then, naturally, He'll go next door. So, I will have butter ready. Whenever He comes butter should be ready."

So, there is a big competition of getting up early. It is a good reason of getting up early, right? (Laughter). Early to bed then early to rise. That would make someone healthy, wealthy and wise.

So, gopis are getting up early morning and churning butter and keeping it ready so that Krsna would come and steal butter. But then they, outwardly, are making this complain, "oh Yasoda, stop Him stealing butter. Why don't you feed Him your own butter? You are not looking after your child! Your butter is not good! Do something! Stop this!" They are complaining like this. Yasoda keep saying, "no, no, no, my boy is such a nice boy. He would never steal. Catch Him, prove it!" And all the gopis are endearing also to catch hold of Krsna. They made so many attempts but every time their attempts fail.

One time, one gopi was very successful. Her name was Prabhavati. She managed to catch hold of Krsna right in the middle of His act of stealing butter and she was very jubilant, thinking, "I have become successful, victorious!"

She was dragging Krsna towards Nanda Bhavan. She was dragging

Him in through this lane to that street all the way to Nanda Bhavan, telling everybody, "yes! See, I have caught hold of Krsna!" Everybody was surprised how this lady managed to catch Him and they were all happy, "yes, finally, He is going to be punished!"

So, she comes to Nanda Bhavan. She was screaming from a distance and letting Yasoda know, "yes, yes. Look! Look! Yasoda, come out and see! I have caught hold of your son stealing butter!"

This lady, as in Vrndavana, she had her head and half face covered by her scarf. She has held Krsna with one hand and dragging Him. The other hand was holding the scarf covering her head to prevent it from falling and she was calling out for Yasoda.

Finally, Yasoda comes. Prabhavati presenting Krsna to Yasoda, "just see. Here is your child. I caught Him white handed with the butter."

Then Yasoda says, "you fool! That is not Krsna, that is your son!" (Laughter). As she looks she was surprised. That was really her son. Now you could imagine, she must have really covered her face fully. How could she show her face. While coming to Nanda Bhavan she was thinking, "oh, my name is going to be in the front page of Mathura Times!" (Laughter).

Now she is thinking, "I better cover my face otherwise cameraman may take my photographs, foolish lady." So, as she was, with big embarrassment, going towards her home, Krsna was waiting for her (laughter). He said, "hey Prabhavati come here. So, this is last time, okay? If you make another attempt and catch Me and try to present Me to Yasoda, today I turned into your son, next time I'll maybe turn into your husband!" (Laughter). So, that news spread. Then, they were not daring to catch Him (laughter). He is unpredictable, he could do anything.

So, His attempts of stealing butter and pleasing residents of Vrndavana, pleasing His friends and monkeys and cows, He is serving that way goes on and it is going on to this day. Devotees take pleasure in hearing these pastimes and cherish this and preserve as a big treasure. It makes the souls happy more than anything else. Any wealth of this world would not make the soul happy.

You just sit, you do so much run around and still do not become happy. For a change you could just sit down and chant,

hare krsna hare Krsna Krsna Krsna hare hare hare rama hare rama rama hare hare And be happy. Or sit down and hear Bhagavatam, hear Krsna katha, Caitanya katha, Rama's pastimes, hear Bhagavad Gita, read, share with others, talk to you family members about Krsna, remind them of Krsna and Krsna's instructions, remind your neighbours, friends and countrymen. Increase this Krsna katha in the whole world for it to be peaceful, prosperous; it would flourish not perish as it is happening.

Man of character would be born out of such sessions as they hear about Krsna. Caring, concerned citizens, knowledgeable, pure hearted, friendly, equipped with all good qualities. Government should promote this program, push on Krsna consciousness movement, facilitate Krsna consciousness movement. It will be a big transformation. Otherwise, is there any hope?

Crime is rising and everything.

I was here last year and this year. Has this country made progress? Has crime rates gone down? No, it is on rise. What means do you have to minimise it? Unless there is a goodness within. Krsna consciousness is meant to revive the good qualities in all souls, in all people, of whole world. So, go on pushing, spreading this Krsna consciousness movement far and wide,



for the benefit of humanity at large.

Damodarastakam Prayer

(1)

**namamisvaram sac-cid-ananda-rupam  
lasat-kundalam gokule bhrajanam  
yasoda-bhiyolukhalad dhavamanam  
paramrstam atyantato drutya gopya**

To that iswara, I offer my obeissances who is sac cid ananda rupam, whose rupa is sac cid ananda.

lasat kundalam, and He has kundalam, earrings dazzling, shining. Yasoda bhiyolukham, out of fear of Yasoda, He has jumped down from that mortar and is running, Yasoda is running after Him to catch hold of Him.

(2)

**rudantam muhur netra-yugmam mrjantam  
karambhoja-yugmena satanka-netram  
muhuh svasa-kampa-trirekhanka-kantha-  
sthita-graivam damodaram bhakti-baddham**

Rudantam muhur netram yugmam mrjantam, same description of Bhagavatam we find here. They do not consider Him Lord. We are calling Him Lord, Lord. For them, in vatsalya bhava, the parenthood, as those residents of Vrndavana, especially, Nanda and Yasoda, they take the position of parents. They are parents and that is their son. So, they have right to beat, teach

Him lessons. So, at that time He is crying and rubbing His eye.

Muhu svasa kampa, He is breathing very heavily as He is crying. As a result, khanka kantha, on the Lord's neck there are three lines. Sthita graivam damodaram bhakti baddham, He is bound by love of Yasoda.

(3)

**itidrk sva-lilabhir ananda-kunde  
sva-ghosam nimajjantam akhyapayantam  
tadiyesita-jnesu bhaktair jitatvam  
punah prematas tam satavrthi vande**

These kind of lilas – the residents of Vrndavana are drowned in lila like this. Kundas, like a lake, are filled with these ananda kunda. What is the cause of ananda is these lila. Everybody is floating, jumping, diving into that ananda.

Unto this Lord, sattavriti vande, I offer my obeissances again and again.

This Lord is bhaktair jitatvam, He is conquered by bhakti. The bhaktas are conquering the Lord just by their devotion for Him.

aham bhaktana paradhinu, Lord says, "I am not independent, I am paradhina, I am dependent, I am controlled by my devotees.

(4)

**varam deva moksam na moksavadhim va  
na canyam vrne 'ham varesad apiha  
idam te vapur natha gopala-balam  
sada me manasy avirastam kim anyaih**

My Lord, varam deva, I do not want this benediction of moksa. No, no, I do not care for moksa or any other kind of benediction.

Just one thing, idam te vapur natha gopala balam, your form as bala Gopala, sada me manasy, all the time let this be on my mind. Kim manyaih, what else do I need? What else do I care for?

(5)

**idam te mukhambhojam atyanta-nilair  
vrtam kuntalaih snigdha-raktais' ca gopya**

**muhus cumbitam bimba-raktadharam me  
manasy avirastam alam laksa-labhaih**

Idam te mukhambhojam, His devotee is praying, "oh that beautiful face of the Lord, with curly hair and hence, seeing the beauty of His face,

**Muhus cumbitam bimba raktadharam me,**

As sometimes Yasoda kisses her child, as a result the child's face, Gopala balak's face becomes reddish. She leaves some signs and He looks beautiful and that I would like to contemplate on that beautiful face for those signs of kisses from His mother.

Alam laksa labhaih, this is all that I need. There are kinds of millions of benedictions I do not care for.

**(6)**

**namo deva damodarananta visno  
prasida prabho dukkha-jalabdhi-magnam  
krpa-drsti-vrstyati-dinam batanu-  
grhanesa mam ajnam edhy aksi-drtyah**

Oh damodara, You are ananta, unlimited Visnu. Be kind to me. I am just drowning in this jala abdhi, dukh sagar. It is the ocean of miseries and suffering. Get me out if here. Krpa drsti vrsatydi, let Your merciful glances fall upon me.

**(7)**

**kuveratmajau baddha-murtyaiva yadvat  
tvaya mocitau bhakti-bhajau krtau ca  
tatha prema-bhaktim svakam me prayaccha  
na mokse graho me 'sti damodareha**

Kuveratmajau, the way You liberated those, two sons of Kuvera, Manigriva and Nalakuvera, Tomorrow, we will be talking how Lord He is just bound here, right? Now, he wants to do something more naughtier. So, more lila's are going to be

unfolding. As you keep coming, you will have next scene presented.

Lord crawling out two huge trees, he pulled and they fell down and two personalities emerged. They were there in the form of tree, and they offer obeissances. So those details of that will be presented to morrow and what follows. The uprooting of the trees and cause of havoc in Vraja Gokula. And they had a big assembly, istha gosthis of Gokula vasis.

Then they took a resolution, they have to leave this place and in all unanimous and how they prepared to leave Gokula, how they crossed Yamuna, how they arrived in Vrndavana. This is all the subject matter of tomorrow's presentation regarding Krsna's childhood pastimes. So many details we are leaving because of time constraints.

Continuing with the Damodarastaka.

The way you liberated sons of kubera,

Tvaya maucitau bhakti, and You gave them lots of bhakti and devotional service. Tatha prema bhaktim, just like You did to them, tatha, likewise, do that to me also. Na moksa grha, I want to remind You oh Lord, I do not want moksa, I do not want liberation. I want Your bhakti, I want eternal devotional service at your lotus feet.

(8)

**namas te 'stu damne sphurad-dipti-dhamne**

**tvadiyodarayatha visvasya dhamne**

**namo radhikayai tvadiya-priyayai**

**namo 'nanta-lilaya devaya tubhyam**

Finally, namaste, please accept my obeisances unto damne. I offer my obeisances to that rope that was binding Krsna and the mortar.

Sphurad dipti damne, that brilliant rope.

Tvadiyo, and I also offer my obeisances unto Your belly that was bound.

That was visvasya damne, now it is being revealed to us that why it was difficult for Yasoda to bind Krsna. She was thinking, "long rope and His waist is round like that. So, if I get 9 inch rope, one foot, that should be good enough."

But here we are informed that udhara, that belly of the Lord is visvasya damne. It is abode of whole entire visva, entire bramhana is in it. So, long rope is required? That goes around bramahana, around the universe then He could be tied. Mother Yasoda also was short and that is another pastime we will uncover.

"Oh, yes, He has eaten dirt!" They complained. Balarama also was part in that complaint. "No, no, I did not eat. I have not eaten!" Mother Yasoda comes again with a stick asking what is going on. Krsna says, "if you think or you really believe In Balarama, what are you afraid of looking into my mouth?" Then Krsna opened His mouth and Yasoda was looking right into the mouth. When she saw within the mouth of the Lord, what was there? The whole bramhana was there.

"Oh, you are complaining about me eating a little dirt, but you could see his much dirt is in there (laughter). Whole world which is made up of earth, water, fire, ether, is all there, why you should be complaining me eating a little pinch of dirt? No big deal."

As mother was seeing inside she saw the whole universe, so many planets. The she saw, "oh, there is earth there! Oh look! New Delhi there (laughter). So, let me follow. High way going to Agra. There is a Vraja mandala. Yamuna is flowing and there is Gokula. And in the courtyard on the banks of Yamuna, oh, I'm there! Inside the mouth!" And she is seeing Krsna with His mouth opened inside there also. Baby Krsna with opened mouth, Yasoda is there, same the scenes.

Visvasya damne, You are abode of the whole universe.

Namo radhikayai tva diya priyayai I offer my obeisances unto Radhika.

Tvadiya priyayai, She is very dear to You.

Namo nanta lilaya devaya tubhyam. My unlimited obeisances into You, oh Damodara deva. You performed unlimited lila's, my obeisances unto You, Lord Damodara.

Damodara Lila ki, jai!

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# **Nanda ke ananda bhayo Bhagavat Katha, Part 4**

**Nanda ke ananda bhayo  
Bhagavat Katha , Part 4  
11 07 2017**

**Venue: Durban\_South Africa  
Vrindavan Dham ki Jai  
Gokul Dham ki Jai.**

So two scenes, Krsna's appearance, He appeared in the middle of the night, 12 midnight and Vasudev brought the child back, baby daughter of Yashoda, he brought her to Mathura. So what more events took place in Mathura. The next day as well events in Gokul, so these are two episodes. The aspects of Krsna's pastimes will be dealing with today.

**devakyah sayane nyasya  
vasudevo tha darikam  
pratimucya pador loham  
aste purvavad avrtah (SB 10.3.52)**

So Vasudev was back in the prison house, he placed the daughter next to Devaki and the shackles around his wrist and ankles are placed as before. Yesterday we did watch the drama, some of that scene is here in the Bhagavatam, that will be dealing with

**tato bala dhvanim srutva  
grha palah samutthitah (S.B. 10.4.1)**

So when, Vasudev was in imprisoned state, bound by the shackles, immediately everybody is getting up, Yoga maya's influence was there, fast asleep, but now they are woken up and first thing they hear is "bal dhavani" child is crying.

**te tu turnam upavrajya  
devakya gaarbha janma tat (SB 10.4.2)**

They got up and the guards they all ran "bhoja rajaya" to report to Bhoja Raja, that is Kamsa.

**yad udvignah pratiksate (SB 10.4.2)**

And he was awaiting, anxiously waiting to get, hear such news.

**sa talpat turnam utthaya (SB 10.4.3)**

And he jumped, when he heard that baby has taken birth, and we just heard the crying, Kamsa jumped says

**mukti murdhajah (SB 10.4.3)**

Hairs were all scattered and he ran, rushed to Vasudeva and Devaki

**tam aha bhrataram devi  
krpana karunam sati (SB 10.4.4)**

So, Devaki made all kinds of appeal, please spare the child, please spare, she is "striyam", she is just daughter of mine.

**hantum arhasi, ma hantum arhasi (SB 10.4.4)**

You already have killed so many children, please at least save this one,

**sunseyam tava kalyana ( SB 10.4.4)**

She may become your daughter in law, when she grows up, she is trying to establish some kind of relationship like that.

**bahavo himsita bhratah**

**sisavah pavokopamah ( SB 10.4.5)**

My brilliant children you have killed, but you spare this one.

**putrikaika pradiyatam ( SB 10.4.5)**

Please give this daughter as a gift to me but nothing, everything is falling on the deaf ears of Kamsa. All he thinks of yes, oh this is the eighth child and I was waiting for eight years. Devaki was giving birth to one child every year, next year, next child, he had been waiting finally the 8<sup>th</sup> child took birth.

**rudatya dina dinavat (SB 10.4.7)**

She was caring, Devaki but Kamsa was powerful also, he just snatched the baby,

**tam grhitva( SB 10.4.8)**

And he held the feet of the baby and he is about to dash, the baby was not there,

**devy ambaram gata (SB 10.4.9)**

Devi, another devi appeared, the baby turned into a devi, Durga devi.

**sayudhaste mahabhuja (SB 10.4.9)**

She had eight arms, holding eight different symbols in those hands.



**siddha carana gandharvair**

**apsarah kinnaroragaih upahratoru ( SB. 10.4. 10-11)**

Siddhas, Caranas and Gandharvas, they started praising Durga Devi, they started showering flowers and played music for her pleasure.

**kim maya hataya manda (SB 10.4.12)**

And she spoke boldly, you manda, you dull headed kamsa, kim maya hataya manda, what will you gain by killing me,

**tavanta-krt (SB 10.4.12)**

Your killer, yatra kava va purva satrur, ma himsih karpanan vrtha (SB 10.4.12)

He has taken birth elsewhere, don't kill me, don't kill other babies.

**iti prabhasya tam devi**

**maya bhagavati bhuvi**

**bahu nama niketesu**

**bahu nama bahuva ha (SB 10.4.13)**

This is yoga maya, she was already informed by the Lord that once you assist me with this appearance day, my appearance past times, then you become known in this world by different names like Durga, Bhadrakali, Vijaya, Vaishnavi, Kumunda, Chandika, Krsna, Madhavi and on and on and Sharada, Ambika, Narayani, Maya. So after this, she takes different forms and appears in

different parts of Bharat Varsha and the worship continues. Now Kamsa, he was really surprised after eight years anticipation, expecting that child, eighth child he was also expecting a boy child and a girl has taken birth and she has taken the form of Durga and scaring Kamsa and then she disappears and Kamsa was thinking oh that voice, I thought that was Godly voice, some God's voice, people in this world

do tell lies, but now demigods have started telling lies, that predication has not come true. What happened and there is full of regret.

**aho bhaginy aho bhama (SB 10.4.15)**

His whole mood has changed and he is approaching Vasudev and Devaki, touching their feet and begging for forgiveness and he is releasing them as they are all bound up, so you may kindly return to your homes, so Vasudev and Devaki were set free and Kamsa returns to his palace, he spends a night and next morning.

**tasyam ratryam vyatitayam  
kamsa ahuya mantrinah  
tebhya acasta tat sarvam  
yad uktam yoga nidraya (SB 10.4.29)**

So he has called special meeting of all his ministers and what he experiences the day before, in fact it was during the night, after mid night he wants to share all that experience , what he had to go through with his ministers.

**akarnya bhartur gaditam**

**tam ucur deva satravah (SB 10.4.30)**

He said, yes but the demigods are our enemies, we have to wipe them out from this planet, I beg to your proposal then with to Kamsa, all children born in previous ten days, we will kill them all, you just order us.

**kim udyamaih karisyanti  
devah samara bhiravah  
nityam udvigna manaso  
jya ghosair dhanusas tava (SB 10.4.32)**

And they started praising and flattering Kamsa, sir, when you have your dhanus, the bow and the arrow, the string the sound of the string as the demigods hear, they all began trembling

that's the kind of power you have, Kamsa and they say, this Vishnu is always scared of you, is always hiding in the hearts of his devotees that is Vishnu, what about

**?ambhun? v? vanaukas? (SB 10.4.36)**

And the Shiva is always in cremation ground smearing ashes all over his body, should need not to be worry.

**Kim indrenalpa viryena (SB 10.4.36)**

And Indra is, doesn't have much power,

**brahmana va tapasyata (SB 10.4.36)**

And Brahma is always busy with his tapasya

**Tatas tan mula khanane (SB 10. 4.37)**

We should uproot all of those from this planet and the mula (source) of all the demigods or strength is Vishnu

**Mulam hi visnur devanam**

Yatra dharmah sanatanah (SB 10.4.39)

And where there sanatana dharma is being practised, it is where the Vishnu resides.

**tasya ca brahma go vipras**

**tapo yajnah sa daksinah (SB 10.4.39)**

And sanatana dharma, the brahamins, the cows yajna, so we should all stop this. We should attack sanatana dharma.

**tasmat sarvatmana rajan**

**brahmanan brahma vadinah**

**tapasvino yajna silan**

**gas ca hanmo havir dughah (SB 10.4.40)**

So now the proposal is all in favour is, please raise your

hands, there is a big assembly, all the big parliament is there. So we want to kill they are making a list, the cows are on the list, tapasvasi's whose who perform austerities they are on the list, specially the Brahmins and cows should be killed.

**namo brahmanya devaya  
go brahmana hitaya ca  
jagad dhitaya krsnaye  
govindaya namo namah**

The cows are very dear to Krsna, the brahmana's are very dear to Krsna, so we should kill Brahmana's , we should kill all the cows because from cows come all the ghee and other items required for yajna, for worshiping the deity, so they made this Brahman and cows are target. So even 5000 years ago this thing and this of course even to this day goes on attacking the sanatan dharma or the brahmana's and the cows, even in India the cows are killed, some years ago,

**Radha Radhanath ki Jai.**

And the parliament does the question, the cows, the cows killing, the slaughter house in India were being discussed, the concern was, the cows when they are slaughtered in Indian slaughter houses because the blades used for killing, they are not sharp enough, as a result it takes little extra time to kill. So what to do, of course they could have easily resolved, no more cow killing still it was proposed that we should modernise our slaughter houses. We should sharpen the blades,

the cows could be killed faster, less suffering, when they are killed like that, the kind members of the parliament out of kindness of the animal slaughter house out of kindness for the cows they were proposing. We should modernise the slaughter houses. So that sharpens blades could kill cows like that. Okay there is all in favour and majority in favour of modernising the slaughter houses in India,

The cows is so dear to Krsna.

### **Gopal Krsna Bhagwan ki Jai.**

Krsna cares for cows so much luta luta dadhi makhana khayo, as we go through these chapters, we come across Lord Krsna's butter stealing pastimes. Krsna likes to steal butter which comes from cow gvala bala sanga dhenu carayo, all the Krsna's cow herding cows.

He doesn't even wear shoes while herding the cows in Vrindavan, his feet are worshiped by Brahma, Shiva and Lakshmi but with those lotus feet of the Lord, he is using in the service of the cows all day's using his those pinkish lotus feet, soft lotus feet, tender lotus feet walking all over the Braj serving the cows, so much practical affection Krsna has for his cows and for the Brahman's. Brahmins are worshipped by the Lord. In Dwarka Sudama was worshipped, Narada Muni comes, another Brahmin, Krsna worships brahmana, Krsna worship cows and this is by protecting Dharma, one protects himself or herself or protects the country by Dharmo rakshati rakshitah , this was Krsna's.

Then Yashoda had proposed Krsna please take shoes, please wear shoes in the forest they will help you but Krsna say, No, No, I will not wear the shoes, cows don't have shoes, cows don't wear shoes. No, No please you wear, as mother Yashoda was insisting, Krsna says, okay, if you get the shoes for all the cows, then how many cows Krsna is looking after, nine hundred thousand cows, so how many shoes are required , so many shoes were so many shoes which part, which company who provide so many shoes. So Yashoda gave up this proposal, but at least take umbrella and hold, but the cows don't have. No, No, but you please take. Okay if you get the umbrella's for the cows, nine hundred thousand umbrella's, but cows have only feet and no hands. Now nine hundred thousand persons are required to hold nine hundred thousand umbrella's over nine hundred thousand cows. So Krsna flatly refused no, no shoes for me, no

umbrella for me.

That time Krsna says Dharmo rakshati rakshitah , my dear mother, Dharmo rakshati rakshitah , if we protect religion, dharma then that dharma will protect us. So let us just protect our religion and to take care of the cows, serve the cows, serve the Brahmin's this is our dharma. So the Kamsa and the company here, he was, there proposal is to kill Brahmin's and cows and the babies. All the babies born in last ten days that of course, they were talking of killing the born babies, newly born, these days babies are not even allowed to take birth while they are still helpless with in the womb, kill them. So mothers is killing the babies and the society is killing the mother in the form of cows.

Gomata ki jai....

So this is the kind of the program, is Kamsa they are now going on campaign. On this campaign will last for ten more years, because Kamsa has just heard that you killer have taken birth elsewhere. It is going to be, all his associates to crush dharma, principles of dharma, persons following the practices those principles, killing babies and the goal was of course eighth child. Where is that eighth child, who has taken birth elsewhere? So they were looking and looking and it took, they

could never find after ten, eleven years again Narada Muni, Narayana, Narayana. As he comes, you know that Krsna and Balaram, in the house of Nanda Maharaja, that is seventh and eighth children of Devaki and then Kamsa makes plan to bring Krsna over to Mathura and with a wrestling match was excuse and he was going to attempt to kill Krsna. In fact this is big ignorance, anyone who thinks he could kill God, he has no clue of what God is, Just thinking, it is demonic idea/ thought of killing God. God cannot be killed, even soul cannot be killed.

**nainam chindanti sastrani**

**nainam dahati pavakah (BG 2.23)**

Bhagavad Gita, No weapon could kill the soul, the soul cannot be killed, the super soul and is but Lord is certainly, couldn't be possible to kill. So finally as we go through chapters thirty, forty chapters of Krsna's past time and then past time of Krsna, killing Kamsa.

Haribol.

You like that idea, some of you didn't do haribol, we are wondering which party you belong. So when demon is killed devotee rejoice. So that's god program.

**paritranaya sadhunam vinasaya ca duskrtam  
dharma samsthapanarthaya sambhavami yuge yuge (BG 4.8)**

So Lord had appeared to protect his devotees "vinasaya ca duskrtam" to annihilate the demons, miscreants, by doing so he establish "dharma samsthapanarthaya" he establishes principles of dharama, so that's the kind of, this one final statement of that chapter 3 says.

**hanta sreyamsi sarvani  
pumso mahad atikramah (SB 10.4.46)**

When the, the brahman's, the Vaishnava's, sadhu's, general when they are offended what to speak of killing them, this will kill or diminish the killers of the brahmanical culture, offenders of Vaishnava's and Vaishnav Culture that person's life will be minimised.

**ayuh sriyam yaso dharmam  
lokan asisa eva ca (SB 10.4.46)**

Their beauty will, they will lose beauty, fame, lost, elevation to the higher planet forget it. If one is offender of Vaishnava's, vaishnav culture, Krishna conscious culture and with that we want to remember the very special event of Nandoutsav, or Nanda Utsav. Nand Maharaj had a big celebration in Gokul Dham.

**Gokul Dham ki Jai....  
yashoda nanda patni ca  
jatam param abudhyata  
na tad lingam parisranta**

nidrayapagata smrtih (SB 10.3.53)

So Yashoda, it is from previous chapter also, end of chapter 3, Yashoda because she was tired, as the child labour, she was and also influence of Yoga maya, she could not she didn't take not, whether she gave birth to a daughter or a boy "na tad lingam" she didn't know, have I gave birth to a boy or a girl, she didn't, so she had given birth to the daughter we heard yesterday and that daughter was taken to Mathura and child born in Mathura was now in Gokul, in front of Yashoda. One devotee

yesterday asked me question, question was did Yashoda give birth to just one child or two children.

I deeper study into this subject matter, it is confidential, we don't tell anybody and for sure you won't tell. This is goswami's of Vrindavan, literature, the talk of Yashoda giving birth to two children. A daughter which she gave birth to, she described in the shastra's as Krsna's Anuja, anu means afterwards, ja means taking birth, Krsna anjua means Krsna took birth first and then anuja then this yoga maya is appearing as daughter. The theory of two children, Yashoda two children. So the

Krsna, Devki Nandan coming from Mathura side and Yashoda Nandan, Yashoda give birth to, this two becomes one. Devaki Nandan enters Yashoda Nandan and then one and the daughter was taken away to Mathura.

**nandas tv atmaja utpanne  
jatahlado maha manah  
ahuya vipran veda jnan  
snatah sucir alankrtah (SB 10.5.1)**



So, there in Gokul, “nandas tv atmaja utpanne” the good news of Krsna’s appearance and Nand Maharaj ji is very, very ecstatic , very happy “alahad” he is full of joy.

Haribol.

“Maha-Manah” Nanda Maharaja described as “maha-manah”; great soul, broad minded Nand Maharaj Nanda “ahuya vipran” they are having a different programme planning here, where they were planning to kill Vipran’s, Brahmin’s and here as child has taken birth in the family, he is gathering all Brahmin’s. Yes, all brahmin’s please come. Invitation for all the brahmin’s vedagya’s those who know the Vedas. There was a special word around “snatah” Nanda Maharaja takes his bath, chanting all the mantras.

**Gange yamune cha-ev Godavari sarasvati sannidhim kurum**

Requesting, inviting all the rivers, please come, kindly allow me to take bath, “sucir alankrtah” and he is putting on special clothes and some ornaments also, child has taken birth and this nanda baba, he is baba by this time, Baba you know who is called baba elderly, Nanda Maharaja is an elderly person, when he had his first child, soon after marriage and when child come, some joy is of course there but when you have no child and you are waiting and waiting, happening and not happening and finally the child comes. Haribol, anticipating in the arrival of child and then the child is finally here. So he is joyful and he is not just alone joyful, the word has spread all over Vrindavan, every where they all come to know.

**Nanda Ghar Anand bhayo,**

Vrindavan in Braj they talk like this way, Nanda ghar anand bhayo, oh what happen, where are you going, people of so many village and town are running, rushing to Gokul. So those who didn’t know what is this all about, why so many people are going in direction of Gokul, oh! you don’t know “nanda ghar anand anand bhayo” that ananda has taken birth at Nanda’s

home. They are not saying indirectly that child has taken birth or the baby boy, nanda ke ghar anand bhayo or other meaning is

home of Nanda Maharaja is filled with ananda, filled with joy.

Haribol.

The joy has taken birth in Nanda Bhavan, as soon as people will find out, they would also keep running to Nanda Bhawan, nanda gram to have a grand festival.

**Nanda ghar anand bhayo,  
Jai kaniya lal ki.....  
vacayitva svastyayanam  
jata karmatmajasya vai  
karayam asa vidhivat  
pitr devarcanam tatha (SB 10.5.2)**

So the brahamana's have come and they are chanting different auspicious mantra's and Nand Maharaj, this is, he is giving out so many gifts to the Brahmana's. What are the gifts, what are the rewards.

**dhenunam niyute pradad  
viprebhyah samalankrte ( SB 10.5.3)**

By now he has given out two hundred thousand cows in charity. Yes the cows, samalankrte the golden cows, their horns, around the necks are different bells, cloth, embodied cloth on their backs and some of them their horns pointed, they have lemons and lemon in that incense and incense is lit, the cows walking and all this. Two hundred thousand cows all, and all well dressed cows, well decorated cows, all this distributed to the Brahmins.

**taladrin sapta ratnaugha  
satakaumbhambaravrtan (SB 10.5.3)**

There are the big heaps of grains, little mountains, little

hill grains, “tiladrin”, sesame seeds they are very useful grain, you get til oil and you could do “swaha, swaha”. Til has lots of, til is used, so tiladrin, mountain or hills of sesame seeds are they are covered with silk clothes and some other ornaments and they are also being distributed in charity to Brahmins.

**kalena snan saucabhyam  
samskarais tapasejyaya  
sudhyanti danaih santustya  
dravyany atmatama vidyaya (SB 10.5.4)**

So, by taking bath, one purifies his own body, we don't have just a body, we also have minds, so we should not be only cleaning the bodies, cleaning/ the cleansing of the mind is important so how to do that “sudhyabtu santustya atnatna” when the mind is santusta, the satisfied mind, oh this is enough for me, I am satisfied, mind that is satisfied and when mind is purified then mind is satisfied. So purification of body and purification of mind , “yatra chala va santusto”, I am santusta whatever he has sent, whatever is in my quota, I am having it. I am satisfied those kinds of mind, purified minds. So minds are purified the conscious is purified by “ceto darpan marjanam” chetna, the consciousness is purified by “param vijayate Shri Krsna sankirtanam”.

As the Sankirtan movement is, this Hare Krsna movement, Sankirtana movement does the cleaning of the consciousness, consciousness is cleansed, mind is cleansed, everyday our minds and consciousness becomes polluted because it is contaminated, we are worried about air pollution but what about mind pollution, Isn't it polluted. So begin with purifying the mind then surrounding also become, right actions, then thoughts, then speech and action, so origin is in the thought, thought process. Everyday so much dirt gets into the mind, what about cleansing that mind, you do lot of good to the family, to that individual, to that family, to that society, country, humanity at large could be benefited.

So residents of Vrindavan, Gokul, they are doing that. These minds are satisfied.

### **sa vai manah Krsna padaravindayor (SB 9.4.18)**

sa vai manah Krsna pradra vindayor, on their mind, there are charnar vinda, lotus feet of the lord is, always thinking meditation upon the lord's lotus feet, the mind becomes purified, "atma atma vidyaya", and they my Krsna consciousness, the atma and our consciousness about my , so samaskara , then sanskara's are meant for purifying, our whole existence, samsakara "sanskarate bhajate dvijah"

One becomes, twice born by undergoing some samsakara, processes different vidhi vidhan, different undertakings, they are meant to purify, from womb to dome. Child with the right consciousness, purified consciousness would appear, Garbhadhan Samskara, then Namakaran samsakara, vidhya arambh samsakara, time to go to school, learning reading writing, vidya samsakara, vivah samsakara, marriage ceremony, vivah yajna or vivah samsakara, the scared thing to do, the vivah is only in human society, you get some invitation, wedding invitation from other societies , that dog is getting married, in fact this marriage institution is a special feature of the human society. You can't stay brahmachari, naishtika brahmachari for whole life, can't stay, so you are happy when I say you can't stay and enter Grastha ashram, Grastha ashram, you have to belong one of the four ashram, if you claim that you are human being, then you have to be part of one these ashrams.

- 1. Brahmachari ashram**
- 2. Grastha ashram**
- 3. Vanaprastha ashram**
- 4. Sannyasa ashram**

One of these ashrams, so this grastha ashram entrance is yajna, this is samsakara, so lot of people are not getting married these days, like other species, other bird society,

animal society, no marriages, now human society also no more marriages, no way, no better, we are no better not different. Someway we are trying to prove we are no less than you animals. We also don't marry but these are samskara's meant for purification and more and more and then there is antim samsakara.

So, these samskara's are meant for purification, so this child has taken birth and jata karma, at that time, there is a samsakara, so this is all culture being followed, practiced. Here we are getting, example is there.

**saumangalya giro viprah  
suta Magadha vandinah  
gayakas ca jagur nedur (SB 10.5.5)**

There are different, just talk different instruments were being played, creating all auspiciousness.

**Hare Krsna Hare Krsna Krsna Krsna hare hare  
Hare Ram Hare Ram ram ram hare hare (kirtan by Gurudev)  
Nitai gaur premanande, hari haribol**

So like this singers are singing, musician are playing different instruments.

**gavo vrsa vatsatara (SB 10.5.7)**

Cows are being decorated, maharha-vastrabharana ( SB 10.5.8)  
people are arriving , wearing new cloths,  
some of them are wearing turbans.

**gopah samayayu rajan  
nano payana-panayah (SB 10.5.8)**

And different gifts are also, gift giving was on Nand Maharaj is so happy, just giving so many gifts on this occasion of his son's birthday, birthday party, first ever birthday party also.

**gopyas cakarnya mudita**  
**yasodayah sutodbhavam (SB 10.5.9)**

Word is spreading, what is the word, “yasodayah sutodbhavam”  
Yashoda has given birth to son,  
Yashoda has a son, Yashoda has a son, whole Braj is just happy.

**nava kunkuma kinjalka**  
**mukha pankaja bhutayah (SB 10.5.10)**

People are, they are all beautiful features, lotus face they have, lotus eyes they have and they are filling their ears with this news, this news is becoming the decoration for the ears, not because of the ear rings, ears are decorated with this news, Krsna has taken birth, it is the decoration and those who are coming, also bringing lots of gifts for Nand, Yashoda and for Sri Krsna specially. “gopyah mani kundala ( SB 10.5.11) gopis are arriving , they have lockets, they have so many ornaments around their necks, ankle bells “citrambarah” ambarah they are wearing different garments of different colours and they have flowers in the hair decoration, but as they are going little faster, they want to get their quickly, so some of the flowers are falling down and because hundreds and thousands of gopis are walking so whole, the path is flowers everywhere, flowers fallen from gopis head.

**nandalayam sa valaya vrajatir virejur**  
**vyalola kundala payodhara hara sobhah (SB 10.5.11)**

Sukhdev Goswami, as is describing, giving so many details of how people look like, those who are coming, How Kundala, as they are walking, they are, the earrings are moving and as all they arrived, “asisah” they want to go where is the child, where is the child, the big crowd, all want to go and see the child and blessed the child and offer ciram pahiti balake ( SB 10.5. 12) let god protect the child, god himself is here and they are , “let god protect the child’. They don’t know, that

is God, it is vatsalaya of Braj wasis. In Vrindavan he is just their child, this kind of affection, this kind of understanding they have. Not majestic Lord, they don't have over reference to this child, as considering him as a Lord, otherwise they cannot express that affection. So they are full of vatsalaya bhav.

**haridra curna tailadbhih  
sincantyo janam ujjaguh (SB 10.5.12)**

So, they are all throwing some powders, or some mixture of the turmeric and oil, is being sprinkled, causes auspiciousness on the child.

**vaditrani mahotsave (SB 10.5.13)**

Vaditarni, so many instruments are, musical instruments being played.

**krsne visvesvare nante  
nandasya vrajam agate (SB 10.5.13)**

The Krsna, Krsna has appeared, visvesvare, Vishva Ishwar, Ishwar of the vishwa, as the master of the universe, Lord of the universe "anante" he is unlimited but now he is appearing as just a son, Nandasya Balakam, leap Balakam.

**Kada Lakshyami balakam, leap malakam**

They are very anxious to see the child, Nandasya Balakam, leap Malakam, the Balak is also wearing garland of Kadamba flowers, other flowers. "Lasat tilak bhalkam". He has tilak on his forehead "palakam sarva satvanam" as he is the protector of all the devotees and they want to see.

**kada darshyami nandasya balakam**

The one who see the child and offer gifts, blessings

gopah parasparam hrsta

**dadhi krisa ghrtambubhih (SB 10.5.14)**

And now they started the throwing of different milk products at each other, dadhi, yoghurt and butter being thrown from all different directions, throwing the time of holi, as they throw colours, this is tons of yoghurt and milk products in Vrindavan. These all residents of Vrindavan, they all have cows, those cows navnitam 'navanitais ca cikshipuh (SB 10.5.14) they started throwing at each other and having a big festival.

**nando maha manas tebhyo  
vaso lankara go dhanam  
ye nye vidyopajivinah (SB 10.5.15)**

Everyone has come, the ladies and gentlemen and vipra's and Brahmana's, they depend, their livelihood, some of them their livelihood depends on just teaching, education and they are gifts also from Nanda Maharaj.

**tais taih kamair adinatma  
yathocitam apujayat (SB 10.5.16)**

So, Nanda Maharaja, is like that all those guests "atithi devo bhava" is treating them as if God have come. All there Braja vasis and this wonderful reception for them and they are getting so many different gifts, in return.

**vishnor aradhanarthaya (SB 10.5.16)**

All these residents of Vrindavan, they have come for darshan of Krsna and that way they are doing aradhana of Vishnu, of Lord Sri Krsna.

**rohini ca maha bhaga  
nana gopadbhinandita (SB 10.5.17)**

And amongst them, the specially has been mentioned here is Rohini, she is very fortunate, "maha-bhaga", "rohini ca maha bhaga" she is mother of Balaram and she will also have now



opportunity to serve Krsna and Balaram, what a great fortune ,  
“rohini ca maha bhaga” and one of her services is reception,  
receiving the guests looking after them, so “vyacarad” she is  
kind of wondering all around over receiving the guests.

**tata arabhya nandasya  
vrajah sarva samrddhiman  
harer nivasatma gunai  
ramakridam abhun nrpa (SB 10.5.18)**

So Sukhdev Goswami, is making a comment as Lord appears now in  
Gokul and specially Nanda Bhavan, and Nanda Bhavan has become  
Harer Nivas, Hari Nivas, the abode of the Lord and where there  
is Lord “ramakridam abhun nrpa” there you will find Lakshmi,  
where there is Narayan, source of Narayan, Sri Krsna, Lakshmi  
is also there. So Lakshmi is residing now in Gokul, according  
to Brahma.

**lak?m?-sahasra-?ata-sambhrama-sevyam?na?  
govindam ?di-puru?a? tam aha? bhaj?mi**

Where there is Krsna, krsna’s lotus feet are served by  
Lakshmi, how many lakshmi’s , lak?m?- sahasra-?ata-sambhrama,  
hundreds and thousands of Lakshmi’s, they want to serve the  
lotus feet of the Lord. Then there will be no shortage of  
anything. Just worship, Govinda worship, Sri Krsna, Lakshmi  
pati, He is Lakshmi pati, otherwise Lakshmi is chanchal,  
Lakshmi comes and goes but if you catch hold of Hari, Narayan  
then with that comes Lakshmi also.

**Lakshmi Narayan ki Jai**

But lot of time, preference is given to Lakshmi and forgot  
Narayan that is Rawan Program, he took away Lakshmi, sita is  
Lakshmi and one was the, not interested in Ram. His interest  
is Sita, the death was the result, lost his life.

**gopan gokula raksayam  
nirupya mathuram gatah**

**nandah kamsasya varsikyam  
karam datum kurudvaha (SB 10.5.19)  
Nanda ke lala ki jai.  
Krsna Kaniya lal ki jai.**

Nanda utsav, very grand, Sri Krsna appearance day festival concluded. So that days description of that festival is here, this description brings us closer to Krsna, closer to Gokul and helps us to enter eternal celebration gives us experience of be there and what are those 5000, so many hundred years that distance doesn't felt. This pastimes of Lord are eternal, they are not old pastimes, old history, it is dead history, this is life, this is lively, every time we hear, read the past time appears come alive.

So when festival gets over, we don't want to leave the festival, we like staying with the festival, but as we keep hearing, after hearing comes, hearing is the beginning that's not end, next thing we have to do is thinking , contemplating remembering that past time.

Bhagavat Katha, there is another Bhagavat katha that took place, it was recited by Gokarna for the benefit of his brother Dhundakari. So many others also heard that katha, there was conclusion/samapan the last day, yagya took place. Then one little plane arrived to bring someone back to Vaikunth, back to Lord's abode. But the air host was kind of signalling you come, he was Dhundakari, brother of Gokarna, you come, you come. So this person was like getting ready to board the plane, as they are going to start the engine again, before take off, so Gokarna the speaker of Bhagavat say, hey, wait a minute. What happened, thousands were hearing katha and you are bringing only one person back to godhead. I was expecting you to come with big Jambo Jets and give lift to everybody, all have heard katha. What happened? What's the difference?

This person who you are working to bring back, he heard,

others also hear, what is the difference between hearing and hearing and those hari dasa's who had come from Lord's abode bring this one person, they explained, yes, yes everyone heard that's true, but they walk out the door, they left the katha, they didn't do mananam. They have used the word (Haridas) Mananam. There was no Mananam, no contemplation, bringing that topic back, if thinking, contemplating and other reasons, how desperately this person was hearing, with a really anxious and he also had all the faith in the words spoken. So this particular person hearing was special, that made him eligible to Krsna's abode. So these Haridas said, you organise katha one more time, in the beginning you could tell them okay mananam has to be there.

### **sradha balwati dhyanam**

Faith has to be there, sanshay atmanan visnasyati, if you doubt, you are doomed, let them hear following these conditions. We could come back. There is no shortage of aircraft's, we could lift everybody. So they, this is what they did, next time when katha was organised, this time they really heard with full attention. They were desperate, all day they were thinking, calling each other and reminding past time no hai, hello kewal Hare Krsna bolo. Sharing this and making that as a treasure and preserving/contemplating that, this katha is Lord, has to be preserved. Go back, revisit. I thought to say this towards the beginning of the Katha, not towards the end. So it is not too late, we have few more days to do. So just to conclude this chapter. Vasudeva has a visitor Nanda Maharaj. Nanda Maharaja goes to Mathura to pay all the taxes. He wants to be in good books of the kind. So he is personally going, making all the payments and upon the payment dues were paid then there was a great meeting between Nanda Maharaja and Vasudev.

### **upalabdho bhavan adya**

**durlabham priya darsanam (SB 10.5.24)**

This is very rare to meet our own people. We are always busy but today we are meeting so they are, as soon as Vasudev saw Nanda Maharaj, Vasudev gets up and receives him with deep embrace, they are over whelmed and as far as the topic is Krsna, how are children. Vasudev is interested of course in the welfare of Krsna, Balaram, specially he knows about Krsna but Vasudev says you better should go back right away. Nanda Maharaj, you go back to Gokul right away and he gives his warning that there may be some troubles expected in Gokul.

So you should rush back, so Nand Maharaj is now returning from Mathura to Gokul and that is the sixth day, Krsna is six days old and when he was one day old, this festival, Nanda utsav, when he was six days old, another festival was going to be held in Gokul and as Nanda Maharaj ji is returning there are really. It is not very good and what has happened is "Putna had come". "Putna had come". So that's the next pastime, Krsna is six days old

and putna is killed and many interesting details of that past time, very famous past time of lord. Sri Krsna devotees relish this all the time and the kindness Krsna has even showed to this Putna is also known for that.

So we will remembering that, hearing, unless we hear difficult to remember. So will be hearing that past time which will help us many interesting details which we will be sharing tomorrow. What Krsna was thinking, he had his eyes closed, he is in the lap of Putna, he is thinking this way or that way, even the thoughts of Krsna, what Krsna was thinking about. So we will get more closer to the Lord as we narrate the past time of "Krsna Killing Putna" tomorrow.

Nitali Gaur Preamanande, hari Hari bol.