

Bal Krishna gives liberation to Putana

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Krishna Lila Vrndavana Part 5

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I suppose we are getting there, we started in Ayodhya then we switched over to Vrndavana. Our goal is Gokul dham ki jai! Go for Gokul, go for cows. At night time Krishna would drink milk with some stories then he would go to sleep. This was in Nanda Bhavan. The next morning he had to be woken up. 'We are leaving here' they were leaving with Krishna. They were leaving with Krishna in Gokul, baby Krishna – babies have to be woken up or when they are hungry they wake up. Yashoda wakes up Krishna every morning, very gentle. (Sings Bhajan Uthi Uthi Gopala). We have heard this before, it is a long song but we are just..This is the beginning part. 'Hye lal' Yashoda is addressing Nanda ke lala [Nand's Lala, son]. So children, they call them 'lal, lal, hey lal nanda lal'. So little darling, small, He was a sweet boy, son of Nanda Maharaja, Nanda lal.

They call Krishna 'lal' and they call Radharani 'Ladali, Ladali Lal. If you go to Varsana in Vrndavana you go to the main temple and go to the top there, the deities are called 'Ladali Lal.' Ladali Radharani and Lal Sri Krishna, Ladali Lal ki jai! So Nanda Lal., Yashoda dulal, He is also Dulal. Uthi Uthi Gopala, please wake up please wake up. She has to give some reason why he needs to wake up, 'why should I get up?!' Then Yashoda says 'the reason for you to get up is that the sun has already risen in the east – time to get up.' Arunodaya, Arun the sun, Udaya, 'the sun is rising in the east

it is about to rise O Lal. Please wake up.'

Gopal Krishna Lal ki jai.

'Krishna Kanaiya Lal ki jai.

Yashoda Maiya ki jai.

Nanda ke Lal ki jai.

Gokul dham ki jai.

We also have to follow the footsteps of Yashoda Maiya.

Yashoda ca maha bhaga, Yashoda is very, very fortunate [SB 10.8.46]

So she could directly wake Krishna up and she continues to do so and this is how we should be thinking. Not that this was five thousand years ago, she used to get up Krishna by singing songs like this one. Krishna's pastimes are eternal, Vrndavana is not dead, it's alive, eternal. Everything else in this existence goes back to the dust. It comes from the dust and goes back to the dust, but Vrndavana is not dust.

vrndavanae prakara sadmasu kalpa vriksha

laksavriteshu surabhir abhipalayantam

lakshmi sahasra-shata sambhrama sevyamanam

govindam adi purusham tam aham bhajami [Brahma Samhita 5.29]

Vrndavana is made of Chintamani, different elements and it eternally exists. To this day Krishna's pastimes are on and to this day every day, every morning Yashoda wakes up Krishna. Certainly Yashoda ca maha bhaga, but we could certainly wake up Krishna, you'd like to wake up Krishna? Yes? Then we have to wake up first. Who would wake you up? Nobody's going to sing a song for you. In our Brahmachari asram, if you don't get up they have a bucket of water, from sleeping bag you can go straight to the temple. They would bathe you right there. We have seen this.

Anyway these are some inside stories but I thought you were our own people. So we have to wake up Krishna, Krishna in the temple of our home. Our home is a temple and Krishna is there.

You wake Him up, just see how Yashoda is waking Krishna up, she is the best example.

**aradhyo bhagavan vrajesa tanayas
tad dhama vrndavanam**

Krishna is worshipped as the son of Nanda Maharaja, aradhyo bhagavan vrajesa tanayas. And Vrndavana is also worshipped, Vrndavana is worshipable.

So we could make our homes little Vrndavana dhams and we could have our worship at home, take a little photograph of Radha Radhanath or Nrishma, Gaura Nitai, Pancha Tattva or Sita Ram! Or Vitthala, Panduranga. Wake up the Lord,
Uthishtothishta Govinda trailokyam mangalam kuru [Lord Sri Venkatesa Suprabhatam]

In Balaji and some other temples they would pray to the Lord 'Uthishta Uthishta – Please wake up please wake up.'

uthishtothishta govinda trailokyam mangalam kuru

'And you become cause of auspiciousness for the entire universe O Lord, please wake up.' And there are some prayers are offered in praise of the Lord, or we could simply chant sing

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

If you do not know any other mantra, then just chant this mantra, mantra for all seasons. Makes your life easy.

Om Namo Bhagavate Vasudevaya

**yatha dharmadayas cartha
muni-varyanukirtitah
na tatha vasudevasya
mahima hy anuvarnitah [SB 1.5.9]**

Translation: Although, great sage, you have very broadly

described the four principles beginning with religious performances, you have not described the glories of the Supreme Personality, Vasudeva.

In all the scriptures Vyasdev wrote until now he had described 'dharma, artha, kama and moksha' but Narada Muni said, vasudevasya

mahima hy anuvarnitah. Where are the glories of Vasudev in all these Vedas, Itihasas and Puranas that you have complied? Then Srila Vyasadeva compiled yet another scripture that is Srimad Bhagavatam ki jai. It becomes topmost of all the scriptures including Puranas.

purananam idam tatha nimna ganam yatha ganga [S.B 12.13.16]

Of all the rivers Ganga is the topmost.

Vaishnavanaam yatha shambhu. Of all the Vaishnavas, Shambhu Shankar is the topmost Vaishnav.

devanam achyuto yatha and achyuta, Sri Krishna is the topmost among all the God, He is the top.

purananam idam tatha, likewise amongst all the Puranas Srimad Bhagavad is the top. Srimad Bhagavatam is the best Puran

Sri caitanya mahaprabhor matam idam

And this is also the opinion of Sri Chaitanya Mahaprabhu.

Srimad-bhagavatam puranam amalam [S.B 12.13.18]

Srimad Bhagavatam is Praman, authority, why? Amalam. Because Amal Puran. There is no mal, there is no dirt, no contamination of any kind.

dharma? projjhita kaitavo 'tra paramo nirmatsara?am satam [S.B 1.1.2]

The kaitava dharma, lower forms of dharma,
karma ka??a, jnana ka??a, kevala vi?era bhanda

This jnana kanda, karma kanda is out, kicked out of Bhagavatam! There is no place in the Bhagavatam and that makes Bhagavatam the topmost Puran, scripture in existence and it helps one achieve pancham purusartha.

prema pum artho mahan srimad bhagavatam pramanam amalam

When one studies Srимad Bhagavatam, Nityam Bhagavata Sevaya, you do seva, service unto Bhagavan and Bhagavatam, Prabhupada translates that as two Bhagavatams. One book Bhagavat and one person Bhagavat, you serve Bhagavatam, hear Bhagavatam, you share or distribute Bhagavatam. If you wish to establish Bhagavata dharma that's possible, the basis -books are the basis. Which book is the basis of Bhagavad Dharma? Srимad Bhagavatam is the basis of Bhagavad Dharma. We are laying a foundation here of Bhagavad Dharma while getting more seriously study of Bhagavatam. Scrutinizingly as much as possible study Bhagavat, become students of Bhagavat.

Nityam Bhagavata Sevaya, by doing so one achieves prema pumartho mahan. So normally there is talk of only four purusharthas culminating in moksha but here Sri Krishna Chaitanya Mahaprabhu is adding a dimension. Pancham Purushartha and what is that? prema pumartho mahan, prema. Love for the Supreme Personality of Godhead, nothing in return – na dhanam na janam. What about a little moksha? No.

mama janmani janmanisvare, I don't mind another birth but one condition I have. In every birth I wish to get ahaituki tvayi, bhakti tvayi unto your lotus feet. I have rendered pure devotional service O Lord. And pure devotion, Srila Prabhupada always, always translates Bhakti as service, not just sitting idle and 'oh I have a lot of devotion and lots of devotion. I have lots of devotion.'

Show your devotion, translate your devotion in action. That's Bhakti Yoga and that's devotional service, not just lip service. Service with our hands, service with our feet,

service with all the parts of your body.

hrsikena hrsikesa sevanam bhaktir ucyate (CC Madhya 19.170).

Bhakti is defined as when we are engaged as ourselves – our whole existence.

Hrsikena hrsikesa sevanam bhaktir ucyate – our senses are used in service of the proprietor of the senses. So Lord is not only proprietor of his own senses, the senses which we have, the proprietor of those senses is the Lord, hence He is known as Hrsikesa, Hrishika-Isha. He is the master of our senses so our senses should be serving His senses and that is yoga, Bhakti Yoga and Lord is satisfied and soul would certainly be more than happy, pleased in rendering that kind of service.

That is vyavasthiti that is the best situation, that is the ultimate constitutional position of all the living entities. Grantha Raj Srimad Bhagavatam ki Jai. We will talk something little about Bhagavatam and glories of Bhagavatam. You should all have Bhagavatam, not just big pile of newspapers and all horror stories and crime what-not. You should immediately discard such best thing is to not let them come in your way and make your mind dirty. You just finished cleaning your body and you just had a shower and next thing is you want to dirty your mind, make your mind dirty.

By taking all that garbage in to the mind the mind becomes like a dustbin. All the dirt from all over the planet, as it is shrinking now and becoming a global village and then that Gram Katha of that village, it is all right there on fingertips. You watch, see, smell, touch all those. Nectar is available, Srimad Bhagavad purifies mind, satisfies the soul and that's the goal. So His Divine Grace Srila Prabhupada ki jai! He has kindly shared Bhagavatam with the rest of the world. The only thing Srila Prabhupada carried with him physically is Bhagavatam. There was him, his bead bag and he had a few trunks filled with Bhagavatam, he travelled like that with his Bhagavatam. That was the wealth of Bharat Vasrha

he was carrying. He was travelling and his destination was New York which is the capital of this age of Kali Yuga. Capital of Kali Yuga is New York. Prabhupada, his destination was the capital of Kali. And he was travelling with his Bhagavatam, later on they became known as his time bomb- Bhagavatams. They exploded in due course of time they would be exploding.

Why have you come to our country?' This question was asked to Srila Prabhupada.

It was way back in '70's one reporter asked 'Why have you come?' Prabhupada said 'You also came to our country. And whatever valuables you thought all those items you bought to New York, you looted them. You exploited even the diamond called Kohinoor.' You heard of that one? 'Kohinoor ka hira' [Kohinoor diamond] it's there on display in the London museum, so many other things. Prabhupada said 'You know they forgot the most valuable gift of India!' When Prabhupada said that they immediately said 'Oh what is that? Which one is that which we left behind?' He said 'our ancient India's culture that you left behind. The treasure in the form of Gita and Bhagavatam you left behind and the gift of the holy name.'

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare.**

These are export quality items, this is India's treasure. So you ask me why I have come. I have come to deliver these goods to you.' Free home delivery, so in that gift he not only delivered to Englishmen, but to all the men in this planet. Fourteen times around the world, sharing Bhagavatam, he was a mahabhagavat himself and sharing Srimad Bhagavad as it is, Srimad Bhagavatam ,the holy name. Go Mata ki jai!

The cows and Krishna conscious culture, the beautiful deities, Radha Radhanath is a gift of Srila Prabhupada. Prabhupada gave us the Lord. Some people they left Krishna behind when they came to the west they left Krishna behind but then Krishna

caught up with them. Prabhupada bought Krishna with him and then Krishna was available, Radha Govind in New York, Radha Londonisvara in London and Radha Parisisvara in Paris. Rukmini Dwarkadesh in Los Angeles, Sri Pancha Tattva in Hawaii, wherever he went he installed beautiful deities of the Lord. Then the beautiful festivals of the Lord, Janmasthami, Ram Navami, Ratha Yatra festival and Tulsi Maharani ki jai!

tulasi krishna preyasi namo namah, so very dear. So Gita, Ganga, Tulsi, Bhagavad.

You may be pleased to hear that forty two years now, 'ISKCON was founded in '66 so we celebrated forty two years of ISKCON. Forty two years of ISKCON and it has spread in a hundred and sixty countries [Shouts of Haribol!]

Janmasthami was celebrated, Krishna Janmasthami, Krishna's birth. In a country in which they did not even know who Krsna is. Did you say that this is Krishna? What is that girl doing there?' They didn't even know. A little child knows in India that is Krishna so that must be? Next to Krishna who is that? Radha! If that is Rama that must be? Sita. And if that is Narayan then? Lakshmi! From birth they know.

They didn't know Krishna to begin with. So they're Krishna's, they don't have another God. Everybody's Krishna's part and parcel, this is Chaitanya Mahaprabhu's programme. He was Himself a lover of Bhagavatam, talking about Bhagavatam again. He is the Lord but 'Bhakta avatar' appeared as a devotee and spread the message of Love and affection in the form of Bhagavatam, not just giving discourses and praising Bhagavatam but hearing Bhagavatam every night. He would spend nights hearing Bhagavatam with Gadadhar Pandit and with other Vaishnavas and associates, He would share Bhagavatam with them, Radha Madhava topics with them. So we are very, very unlimitedly and eternally grateful to Srila Prabhupada for giving us the gift. So many gifts and to begin with the gift of the holy name. 'Krishna, here's Krishna, you take Krishna,

take Krishna.'

nanda? pathi vaca? saurer na m??eti vicintayan [S.B 10.6.1]

Nanda Maharaja returning from Mathura, he has paid all his taxes and he has met with Vasudeva. Vasudeva has given some hints 'there could be some troubles in Gokul. You better return, rush back.' And Nanda Maharaja and other residents of Gokul are returning. Nanda? pathi, on the way back home he is thinking 'the words of Vasudeva can't go wrong. There could be some difficulties.' And thinking like this 'okay difficulties and what to do?'

Harim jagama sara?am, he took shelter of Hari, he started thinking of Hari, praying to Hari. Namaste Narasinmhaya. We pray to Lord Narasimha, pray to a worshipable deity. Well if we do not do so we should, that's what we should be doing! In need of difficulty don't call police. You will be in more difficulty, so stop calling police and it is said that you call out,

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare.

That is his phone number, Krishna's phone number. It's the only phone number you need to know. So we take shelter of the Lord.

kamsena prahita ghora putana bala ghatini [S.B 10.6.2]

Sukadeva Goswami continues the narration, Putana, what a horrible person, terrible, causing terror in the hearts and especially making bala ghatini. Killing children was her target, she was specialized in killing children.

na yatra srava?adini rak?o ghnani sva karmasu

Sukadeva Goswami says 'Wherever Lord is not remembered, Lord's is not remembered and Lord's glories are not chanted, there will be trouble all the time.' In other words to get out of

the trouble the solution is

srava?am kirtanam vi??o? smara?am pada sevanam

Think of the Lord, pray to the Lord

Man mana bhava mad-bhakto [B.G 18.65]

We can pray to the Lord and become His devotee, offer Him your obeisance's and worship Him. Where that is done, then you will stay out of trouble. The ghosts will not come and if you want to get rid of the ghosts then big kirtan in each room. Kirtan should be first done in the mind, not outside, in the mind. Fill up the mind with the glories of the Lord. Nanda-g?he, as she entered Nanda Bhavan, she goes all the way into the interior chambers and there is Krishna on the lap of Yashoda and immediately they mention here how Krishna was like a fire but covered with ashes. She couldn't see that underneath all what I am seeing here [there is] a fire that could burn and could cause my end.

vibudhya tam balaka marika graham

Lord as He looked He immediately understood who she was and what was her intention. No one informed and no-one else, he knew the one person that was..

He was little Lord, He is the knower of everything; He doesn't depend on His size. The Lord's strength, the Lord's knowledge doesn't depend on how small. He constantly the same, the Lord, in his Lila. Caracaratma, He describes that He is the soul of cara and acara the moving and non-moving, he is the sole cause of all that.

nimiliteksanah, immediately the Lord closed His eyes. He saw Putana arriving then Yashoda handing him to Putana and then He looks at her and then immediately He closes His eyes. We will be talking in a minute about,

anantam aropayad ankam antakam [SB 10.6.8]

Beautiful, wonderful sweet poetic selection of words here by Sukadeva Goswami. He says 'Anantam, Sri Krishna is unlimited and she keeps Krishna in her Ankam, lap.' Lap is called 'Ankah' but she doesn't know that this Ananta is Antakam, who would become the cause of the end of Putana. Antakam – end, death. So Ananta is in Ankah, in the lap of Putana and she is not aware that this person will get her.

Yathoragam, just like a snake, suptam abuddhi rajju dhih. But a less intelligent person may think 'oh this is just a rope!' Less intelligent person would think 'this is just a rope' and would try to pick up that rope and what would be the outcome of that? So this is what is going to happen to Putana which she is not aware of. She thinks she is very smart but now soon it will be proven who is smarter. So Putana has also closed her eyes.

Srila prabhupada in Krishna book also mentions reasons, there are some additional reasons, Putana, because she is in the dress of a lady but Lord knows she is a Raksasi, she is a demoness. And she is not very straight forward – she is a tricky person and especially a killer of children so that, such kind of Lady's face he doesn't want to see so then He closes His eyes.

And then He thinks that 'soon she will be wanting to feed me, feed me her breast milk and she has also applied poison on her breast. I came to Vrndavana bhumi to eat some butter mixed with some sugar candy and some camphor but now all this poisonous stuff is here.' This reminds me that when they were churning up the ocean the first thing that emerged was halahal, poison and then Shiva helped out the whole world in drinking poison. He has in his neck place of drinking poison and holding it, Nilakantha blue throat. So Lord closes His eyes and is remembering Lord Shiva 'please come and clear up this poison and then I will go for the milk [laughter].'

So He has His eyes closed and He thinks 'I don't know what

kind of milk is raksasi's milk. Is it regular milk?' So then you have to drink some bitter medicine or something? What do you do? Medicine is there so you want to close your eyes to drink and then throw a tablet [in your mouth]. 'So if it is that kind of milk I will have to close my eyes' so Krishna has another reason for Him to close His eyes. Then He is also thinking 'If I look at Putana in a merciful way, a merciful glance then she will be cured. If I glance upon her mercifully then she will not die.' But then He thinks 'if I open my eyes and show her angry eyes, she will be burnt right away and how could this lila continue?' So He didn't want a merciful glance and angry glance so he has closed His eyes.

He also thinks 'but she has come all this way, maybe some pious credits, maybe some ajnana sukriti.' If we want to remember something what do we do? Close again our eyes, try to remember. So Krishna wants to go through the history of charts and computer or whatever. The information is stored of all previous activities 'she has never done anything nice and so she deserves to be here.' So He is closing His eyes and He is just taking the stock of all her history, all her acts before action. So like that, these are more reasons for Sri Krishna to have his eyes closed.

vara striyam tat prabhaya ca dhar?ite

When Putana was taking care of Krishna, putting on the lap and now she wants to feed the baby, Yashoda and Rohini are watching from a distance and they're kind of impressed with how they are getting along. Krishna is just lying on her lap and she is fully in her service attitude, so they are just watching from a distance and then finally she tries to feed the poison to Sri Krishna. Krishna has been, He is holding her breast with both of His hands and is trying to drink but ,

pra?ai? samam ga?ham karabhyam bhagavan prapi?ya

He is holding one breast so tightly and trying to take not

just the milk out with her poison but the whole life of Putana! Then she really woke up, she gets up and she is two miles tall and Krishna is also up there. 'Vancha vancha Leave me, leave me!' She cried 'give it up, give it up' then she is trying to throw Krishna away. But He is clinging so tightly there is no way she can get rid of Him and He is drinking and drinking and drinking her life. She is not able to stand, she falls down crushing a big chunk of the forest trees and then,

Viv?tya netre cara?au bhuja muhu?

So now her eyes are now like big eyes and throwing her kicking the hands and feet and struggling with her life and finally she is no more. Haribol!! Everybody said Haribol? Haribol! So you could imagine, you could only have a little imagination of what next? The twelve miles long person fell raising all the dust and all the sounds and especially Krishna was with her and 'where is Krishna? Where is Krishna? Where is Krishna?' And everybody's running around the dust and not being able to see, they must have walked by her body 'okay your ankles, okay the knees are here, okay your thin waist over here and her breasts' running twelve mile marathon.

balam ca tasya urasi kri?antam akutobhayam

And finally when they reached where the breasts were, they were surprisingly pleased to see Krishna there. And what does he do? Kri?antam, He was playing.

Akutobhayam, no fear of any kind, fearlessly He was playing there.

gopyas turnam samabhyetya jag?hur jata sambhramah

Radha Radhanath ki jai!

They picked up Krishna from the body, chest, breast from there and immediately they want to make sure there is no influence of any sort of baby Krishna. Bathing Him in

go-mutrena snapayitva, in cow urine, sacred item, purifying

and pleasing for the Lord is being used for bathing little baby Krishna. Go rajasarbhakam, when the cows walk so much dust is raised and when that dust is you catch the dust before it settles on the ground. So that dust is what they are using. They are also bathing Krishna with that kind of dust and smearing that all over His body. And they have cow dung, all cow products. Go Mata ki jai! Dear to Krishna so this is their wealth, this is their culture. With the cow dung they are putting different marks like we do with the tilak marks.

Dvadasangesu namabhih – dvadas

Twelve names they are chanting one after another applying the cow dung tilak.

om narayanaya namah, madhavaya namah, govindaya namah, madhusudanaya namah, trivrikramaya, vamanaya, srhidharaya, hrishikaya, padmanabhaya, damodaraya, vasudevaya namah.

Twelve names, twelve places with the tilak. The prayers are going on, the other day we heard Purusha Sukta,

indriya?i hrsikesa?

pra?an naraya?o watu

svetadvipa-patia cittam

mano yogesvaro watu [SB 10.6.24]

Translation: May Hrsikesa protect Your senses, and Narayana Your life air. May the master of Svetadvipa protect the core of Your heart, and may Lord Yogesvara protect Your mind.

prsnigarbhas tu te buddhim

atmanam bhagavan parah

kri?antam patu govinda?

sayanam patu mahava? [SB 10.6.25]

Translation: May Lord Prsnigarbha protect Your intelligence, and the Supreme Personality of Godhead Your soul. While You are playing, may Govinda protect You, and while You are sleeping may Madhava protect You.

**bhunjanam yajnabhuk patu
sarva-graha-bhaya?karah [SB 10.6.26]**

So there were lots of prayers for Krishna to be protected. The concern for Krishna and the protection of Krishna is their prime duty. Soon we will be hearing that Garga Muni, he instructed them that 'take care of this child, be cautious be careful in looking after Sri Krishna.' So while they were purifying the body, chanting their mantras and praying to the Lord, there comes Nanda Maharaja ki jai! Nanda Maharaja is entering, so many other residents in Gokula also -they have been to Mathura paying taxes, they are all returning.

So they are all returning. Vilokya putana deham, when they saw Putana's body there and then they heard all the explanations they said 'yes, yes. Whatever Vasudeva had said, see? It has all come true.'

He is not ordinary person, He must be some kind of Rishi, this Vasudeva.' They are saying 'how did he know?! Whatever he said, exactly you see?' Kalevaram and so her body was long and they wanted to burn the body so they came with different instruments to cut the body. They bought some axe to cut her body into pieces or where they would get such a big piece of wood to burn? So they are making body into smaller pieces and it's all piled up on top of each other and the final rights are performed.

And when the body was burning, dhumas caguru saurabha?. There was a nice fragrance everywhere, as if Chandan were being burnt, sandal. Her body was, all the smoke or Aguru, there's a scent ? Special, we also use in worshipping the deities. But the fragrance is like that but this is all because Krishna blessed this Putana. He killed her and that was a blessing in disguise.

Krishna drank the milk of Putana, Krishna treated Putana as mother, so her whole existence was spiritualized and her

purified body as it was being burnt, there was a fragrance all around and with that there are few comments that Sukadeva Goswami..

**putana loka bala ghniraksasi rudhirasana
jighamsayapi harayestanam dattvapa sad gatim [S.B 10.6.35]**

‘Just see, just see Sri Krishna’s glories that Putana who normally drank blood especially of little children and she also had intention of killing Krishna, but because she treated Krishna as a child and had intention to feed not right thing – poison; but she had this thing of rendering some service, tattva – Lord gave her Sadgati. The Supreme destination was given to this Putana. And the question has been raised

kim puna? sraddhaya bhaktya krsnaya paramatmane [SB 10.6.36]

And her attitude was not even favourable but she rendered some kind of service- or made some kind of presentation that she wanted to serve. When someone- raktas tan mataro yatha someone in proper consciousness following in the footsteps of the ladies in Vrndavana or Yashoda Maiya of Gokula, If Lord is worshipped following in the great footsteps of his devotees then what kind of responses, benedictions you could expect from the Supreme personality of godhead? Something to think about.

And phala stuti, towards the end of many chapters you- what is the benefit?

**ya etat putana moksam krsnasyarbhakam adbhutam
srnuyac chraddhaya martyo govinde labhate ratim [S.B 10.6.44]**

He does what? Govinde labhate ratim- he hears this chapter is known as ‘Putana Moksam’ Putana was liberated so this pastime of Krishna killing Putana, those who hear this with the shraddhaya (faith), the benefit is labhate rati. You will develop attachment. And attraction for Govinda – Haribol!

It is most purifying although you have to deal with bloody scenes. You've heard of 'five days of nectar' and thinking 'this is not nectar!' But the result is nectarian.

So Putana- So Krishna is six days old that day, the special festival, they took opportunity to take part and everyone is in festive mood and the first demon Krishna has killed is demoness, woman so I was just remembering that Sri Ram also killed demon. First demon He killed was Tadaka, yes Tadaka.

Also it all started with a woman killing demoness inauguration. So there's so many demons – this is Svahah, Putana Svahah. Then another one, Shaktasura Svahah and whirlwind demon Svahah, they are coming one after the other and each one taking different different forms. They are all sent, dispatched, assigned all these duties by Kamsa. Dhenukasura would be coming in the form of Ass then there would be Baksura coming as a big duck, crane and Vatsasura would come, a demon would take form of a calf and mix with other calves and Krishna catches hold of his hind legs and whirls and throws him.

And each time there's a –Pralambasura would be coming, Pralambasura, lamba means long demon, he was killed – Balaram killed him. Dhenukasura and Pralambasura they were killed by Balaram. Then one would come as Vrashabhasu, one demon would come and take a form of a bull, Kesi would come and he would take a form as a horse.

There would be Vyomasura, always residing in the sky, he lands and he tries to steal Krishna's friends. There were all these personalities who were making some kind of offering unto the Lord and they are sent getting one way tickets, huh? One way traffic, they only go they don't come back.

**paritranaya sadhunam vinasaya ca duskrtam
dharma samsthapanarthaya sambhavami yuge yuge**

So Kamsa in fact he had travelled all over the planet and all

over the world and he was very powerful and he had defeated all these demons in different countries and planets and that is mother earth, we heard other day – first day. She was feeling burdened because of the presence of these demoniac kings and rulers and demons. So Kamsa had kind of gone all around picking up all these demons. He would defeat them and make them his associates, some kind of his colleagues and servants.

So when would return and go and bring with him, then he would go another time so he had a big stock of demons making Krishna's job much easier, right? So he would make Krishna's job much easier. He doesn't have to go door to door every town and every village looking for demons. They all have been gathered and they have been sent 'okay you go and now it's your turn today.' And Krishna's purpose, he has appeared to – and he likes to give good fight also, likes to fight. Not only play flute, he likes fighting as well.

He has a wrestling spirit and he does most of it, in Vrndavana He does killing by Himself, all the cowherd boys are scared and they climb up the trees and they watch the scene from there. And when everything is over they say 'O Haribol Haribol!' Of course demigods come every time because they knew all these demons are harassing and so they would come showering flowers, playing their instruments and singing and dancing, every time this kind of gets repeated.

Sukadeva Goswami talks of Devatas coming and this putana and other demons their previous lives have been recorded, who they were in their previous lives. Very interesting study, so Putana was Bali Maharaja's sister, or daughter – both references they find. Although Bali Maharaj is one of the Dvadas Bhagavatas [twelve Mahajanas] -Balir vaiyasakir vayam. So he was performing big sacrifice and Vamandeva, Lord Vaman arrives at the scene. Vaman dwarf in the dress of a Brahmacari holding Kamandalu and umbrella, ornaments and beautiful features.

As he was arriving, Ratnamala the daughter or sister of Bali Maharaj, she was captivated by the beauty of this child. So charming, she was thinking 'I wish I could have a son like this boy, I wish I could have a son like you.' So Lord had taken note of this, this lady has expressed an intense desire to have a son like me.

'There is no-one like me, there's just me [laughter] so I have to appear. I have to give her an opportunity to be my mother.'

So that desire was fulfilled, Krishna here came as son of Vasudeva and Devaki. Prishnigarbha first time and then Vaman second time and Krishna third so three times Vasudeva and Devaki had Lord as their son and when the Lord appeared as Vamandeva, this lady had a desire and she had to wait for Krishna to appear as Sri Krishna and then here she goes.

For a few moments at least she made that role of Krishna being her child but later on in that pastime as Vamandev arrives and Bali Maharaj is so charitable, wants to give charity, 'yes Brahmachari what could we give you?'

'Oh just three steps of land.' 'Oh that's all? You are insulting me, I am proprietor of the whole universe! Just three steps of land? No no no.' So we don't need to go through the whole pastime and story, so 'okay go ahead, three step.' And then Vaman becomes Trivrikram, this short person he grows up and up and up. He was so tall now – he had asked for three steps.

So he is going to take the three steps, He took one step and half of the universe was covered. Then one more and okay one more, another step – narakam (the lower planets).

There's no more property anywhere is left. 'You promised me three steps! Third step please- where should we keep the it?' And Bali Maharaj said 'now I have only my head at my disposal, you may put your foot on my head.'

And with that he surrendered everything and he took everything from Bali Maharaj and Bali Maharaj also was tied up and here Ratnamala, the sister or daughter of Bali Maharaja also was watching this scene. 'Oh I thought he was such a nice, sweet boy. He looked sweet but look how he behaved, how he has treated Bali Maharaj. I would like to give him poison- kill him and finish him.'

That was the second thought she had and the first one 'could I have him as a child?' And then Krishna becomes her child and then the second thought 'oh i would kill him!'

And also she had that opportunity to try to kill Krishna. So by hearing killing pastimes- Krishna killing this demon and that demon- the tendency a lot of times is to go for nectar and avoid all those bloody scenes, go for nectar. And of course some of them skip everything and go all the way to rasa lila nectar. His killing pastimes have been so interspersed throughout Bhagvatam, they have purpose why they are there. These pastimes should not be skipped or jumped or – one should read those pastimes, purifying. What happens is the – each demon has a special identity – in a bad way, a bad quality.

Each represents one or few of the anarthas- someone lusty or some angry, some greedy or this or that. And by hearing those pastimes we also become free from that bad quality which that demon represented.