

Nanda ke ananda bhayo Bhagavat Katha, Part 4

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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 th 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 brahmins, 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 khayao, 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

dharmā samsthāpanārthāya sambhavāmi yuge yuge (BG 4.8)

So Lord had appeared to protect his devotees “vinasaya ca duskṛtam” to annihilate the demons, miscreants, by doing so he establish “dharmā samsthāpanārthāya” he establishes principles of dharma, so that’s the kind of, this one final statement of that chapter 3 says.

hanta sreyāṁsi sarvaṇi 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 smṛtiḥ (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, "taladrin", 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 bhajte 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 alos no more marriages, no way, no better, we are no better not different. Someway we are trying to prove we are no less then 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.

**lakṣmī-sahasra-ṭāṭa-sambhrama-sevyam-nā?
govindam ḍi-puruṣa? tam aha? bhajāmi**

Where there is Krsna, krsna's lotus feet are served by Lakshmi, how many lakshmi's , lakṣmī-sahasra-ṭāṭa-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.