

The miseries of Vrajvasis after Krsna left Vrndavan

DATE: 19th February 2017

VENUE: Mayapur

Gaura bhakta vrnda!!

Radha Madhav ki jai!!

Pancha Tattva ki jai!!

Brhad Bhagavatamrita ki jai!!

Srila Sanatana Goswami ki jai!!

Srial Prabhupada ki jai!! Nitai Gaura premanande.

Thank you for joining us again today. We'll continue where we left of yesterday. So yesterday Narada Muni was travelling all over. Where is Narada Muni now? He is in Dwarka and what time of the day did he arrive there? Morning hours. There is no need to guide him to get to the palace of Sri Krsna because he had been there many times. And how did he look like? He looked like a ghostly haunted mad man. And where is Krsna? He is in the palace, inner chambers still in the bed. He has not done-early to bed and early to rise makes a person healthy, wealthy and wise. He is just lying on and Uddhava, he normally would sit next to His bed. But that day, he wanted to leave Krsna alone.

Krsna was not in good mood. He was in some kind of distress. So Uddhava was sitting at the entrance of the palace. He was not alone. There were several other members including Balaram and Rohini and Rukmini and Satyabhama and Kamsa's mother Padmavati. You remember her? And there he comes. They all noticed and then they got up, received him. They even wiped his face, calmed him down, made him to take a seat. As they inquired, he started speaking. And he begins giving explanation of the state of his mind affairs and why he had been acting like a mad man.

So as he started to speak, again the emotions, ecstasies aroused. His eyes are again full of tears. And he begins glorifying Uddhava. He said, 'Could you please bring me to Uddhava? Help, help. Is he here? Could I see him?' Uddhava was not very far. He was right in front but he could not recognize because his eyes were also full of tears. He was not able to see and things were not normal. Then he was also thinking, 'Oh! Maybe I don't deserve meeting with such an exalted, most favored devotee of Krsna. So could I atleast have little dust? 'padaika rajo' If not meeting face to face. Atleast please get me dust of his feet. That will pacify me. I'll attain shanti, 'santir bata me antaratmanah'.

**tadiya-padaika-rajo 'tha va bharet
tadaiva shantir bata me 'ntaratmanah (6.7)**

And then he talks on about his realization of Uddhava. He says, "This world has never ever seen devotee like Uddhava. Nobody in the distant past, 'puratanair adhunikash ca' and the present, means those who are in Dwarka. No one has received anugraha, benediction or favored as much as Uddhava has received. 'mahattamo bhagavatesu', amongst the maha bhagavatas, he is mahattam. He is the topmost, He is 'maha vibhutih', full of opulences, great soul.' And he says, 'This is just not what I say or I have heard.

But 'svayam ucyate ca yah'(6.8)

Lord Himself has talked in His turns about Uddhava.

**purve pare ca tanayah kamalasanadyah
sankarshaëadi-sahajah suhridah shivadyah
bharya ramadaya utanupama sva-murtir
na syuh prabhoh priyatama yad-apekshayaha (6.9)**

Lord has tanaya, sons like Brahma and others. And He has brothers like Sankarshan, Balaram and others. 'suhridah', he has friends like Shiva and others. And He has 'bharya' wife like Rama, Lakshmi. But Lord has said this Uddhava is

priyatama. Other devotees are priya, dear to Me but Uddhava is priyatam. And that's the title of this chapter also. This is the 6th chapter of the first part of Brhad Bhagavatamrita called Priyatam. Lord even said, 'utanupama sva murtir na syun prabhoh', he is even more dear to Me than Myself. So in the commentary on this verse, who wrote the commentary on Brhad Bhagavatamrita? Sanatana Goswami himself, author commentary. So he is commenting. And he quotes from 11th Canto where Lord said, 'My dear Uddhava, neither Lord Brahma, Lord Shiva, Lord Sankarshna, the goddess of fortune nor indeed My own self is as dear to Me as you.'

So that's supporting statement of what Narada Muni said. This is what supports Lord's own statement.

**bhagavad-vacanany eva prathitani puratanah
tasya saubhagya-sandoha- mahima-vyanjakany alam (6.10)**

So Lord's this vacan, this statement and many other statements from the past, from the scriptures reveals the great good fortune of Uddhava, how he is the most favored, most dear devotee. 'gitani yadu pungavaih' and these days, the descendants of Yadu dynasty, they also sing glories of exalted position of Uddhava. They know Uddhava how much dear he is to the Lord', this is Narada Muni talking to all those who are assembled there. And in that assembly of course Uddhava is sitting right there in the midst of those Dwarka vasis.

**And Narada Muni said,
pravishya karëa-dvareëa samakramya hrid-alayam
madiyam sakalam dhairya- dhanam lunöhanti ha haöhat (6.12)**

So when I heard about Uddhava, his glories there in Hastinapura, Pandavas said so much about Uddhava, 'pravishya karna dvarena'. I was open minded. So all what they said, entered my karna dvara, entrances of the ears and that reached my 'hriday' heart. And when all that reached my heart, they kind of attacked my heart, invaded my heart, pervaded, took

over my heart.

And that plundered my dhairya, being sober, being steady, being fixed and all that. There were no more. After I heard, I became agitated. I became ecstatic, excited. And as the result, I ended up here in Dwarka.

Again in the commentary, Sanatana Goswami is quoting another verse. This is again in 11th Canto, 11.11.49.

**‘athaitat paramam guhyam srnvato yadu-nandana
su-gopyam api vaksyami tvam me bhrtyah suhrt sakha’ (S.B
11.11.49)**

You know Uddhava Gita? They say, you heard? That is in the 11th Canto. It is a Bhagavad Geet. That song of God has name of Krsna, Bhagavad Gita. That’s krsna’s name. But the other Gita, the speaker is Krsna, same speaker. But that Gita gets the title? That becomes Uddhava Gita. This is Bhagavad Gita and that’s Uddhava Gita. So like in Bhagavad Gita, in the 4th chapter, Krsna says, ‘You are very dear’. ‘bhakto si me sakha ceti, rahasyam hy etad uttamam’ (B.G 4.3)

You remember? ‘I am going to speak very confidential things to you Arjuna. And why to you? Because you are My sakha, bhakta and sakha. You are My devotee and friend, very dear. That’s why I am going to reveal the confidential truth unto you.’ So Krsna said that to Arjuna in Bhagavad Gita.

But Uddhava Gita, He said that similar thing to Uddhava. ‘Oh beloved of Yadu dynasty, because (1) You are my servant, (2) You are My well wisher and my friend, I shall now speak to you the most confidential knowledge. Please hear as I explain these great mysteries to you.’ So this is yet another statement in the verse of Lord Sri Krsna Himself where He glorifies Uddhava and expresses His affection, love, confidence, friendship He has with Uddhava.

Parikshit uvaca, so when Uddhava heard all these from Narada Muni, he couldn’t stand it like the previous persons.

Yesterday we mentioned how he went all over starting with Prayag and South India, then to Amravati. Where is Amravati? Capital of Indra is called Amravati. Then he goes to Satya loka, Brahma loka and goes to Kailash, goes to Vaikuntha. From there he goes to Sutala planets. From there he goes to where Hanuman resides, like that. So as he was meeting those devotees and glorifying them, each one of them said, 'No, no, no, no, not me Narada. There is someone else more dear than myself. So please go to them, meet them.' So same thing happened here. Uddhava also does not admit, 'no, no. There is someone more dear. In my opinion, my understanding there is yet another one. Not just one, but many and many of those, very favorite, most favorite devotees. Uddhava was thinking like this. He gets up he goes forward. He grabs the lotus feet of Narada Muni, takes all the dust, kind of embraces feet of Narada while he is remembering those'

Prasad bhara Bhaga Jnanah,

Those who receive prasada, the benediction, more special benediction. And as he is thinking of those devotees, of course he is thinking of devotees in Vrndavana, the vrajvasis. There are different kinds, some vraj vasis devotees in sakhya rasa, some vatsalya rasa, some full of madhurya rasa. And he is feeling fallen. I am fallen, compare to them, I am even lower, low class. 'hina dina' and thinking like this or remembering those devotees he begins now shedding tears and there is emotion mentions here.

Matsaryat Sattvikat Pramudam Gatah

Out of transcendental or sattvik jealousy, he is jealous. This is not a mundane or envy, jealousy governed or caused by passion or ignorance. But this is, shudh sattvik bhava has aroused and he is feeling jealous. Sanatana Goswami is saying so much here. I am just throwing few drops, just sprinkling. After aarti, they throw, sprinkle few drops. There is an ocean here. There is a sindhu here. I am just sharing some bindus

from that sindhu. There is an ocean but this is just few drops. I am missing so much. I am skipping so much. Not that I am grasping or understanding so much also. I am just touching, floating at the surface trying to dive. But we could only dive deeper as per our capability. Different birds could fly at different levels only. Sparrow has its level. Garuda has its level.

So, bhava of jealousy, Sanatana Goswami explains that; intolerance of others good fortune.

‘parasya utkarsa asahaniya’. Others fortune, you cannot tolerate. You can’t stand it. That’s called jealousy. Rather in this jealousy he entered, is a difference between the worldly jealousy, being jealous and the jealous nature of the transcendentalists. In the jealousy, he entered even deeper into the trance of his attraction unto Krsna. Just as devotees in the conjugal mood become more blissfully attached to Krsna when jealous of his other lovers.

Even if you don’t get all that in first reading, you have to go back, homework for you to understand, realize or accept this as a truth. Realization is yet another, accept this truth. This is jnana. From jnana we have to transform that into vijnana, the realization, practical application or assimilation. We hear only for information or just a knowledge gathering. We do not want to store that. The goal is to assimilate. Transformation, not just information. There is lots of information technology these days but where is the transformation. We would like to see the transformation of our hearts or consciousness which Prabhupada used to call as revolution in consciousness.

‘Srimad Uddhava uvaca’, now Uddhava is addressing to Narada.

**sarvajna satya-vak-shreshöha maha-muni-vara prabho
bhagavad-bhakti-margadi- guruëoktam tvayeha yat**

He addressed Narada Muni, four addresses, four ways. There

must be reason why he is saying each one of this. 'sarvajna', 'you know everything. But what you just said is not the right. But you know what is right. Why are you talking like this, that I am most favored. No, this is not right. I know you know. You must know who is most favored. 'sarvajna-vak-shreshtha', your statements are topmost. You are maha muni vara. You are not only Narada Muni but you are maha Narada Muni. Prabho, you are my master.'

'bhagavad bhakti margadi gurunoktam tvayeha yat'

And you have said you have written so much. And you have spoken so much about this marg, this path of bhagavat bhakti; Narada bhakti sutras is famous. You were there at Narada kund, not far from Govardhan hill. You know, you are also aspiring to join the rasa dance considering that to be the topmost. 'unnata ujvala rasa', which Caitanya Mahaprabhu, He appeared to deliver that 'unnata ujvala rasam'. All you just said about me and more, it's self-evident to me. I knew it was true before you said it. And so did others.'

The commentary Srila Sanatana Goswami writes, 'Oh knower of everything. Because Narada Muni was addressed as 'sarvajna', meaning 'Oh knower of everything'. This quote on quote hints that Narada is aware who indeed are Krsna's most favored devotees lead by the divine Srimati Radharani. You know this. 'idanim yat vraje gatva'. And he is going to show his first-hand experience.

He said, 'Very recently I went to Vrndavana. I was in Vraja. Well, while on the way to Vrndavana I was also thinking. I was kind of proud of my very special position. How Lord loves me the most. I am most favorite devotee. I was thinking like this. And my pride, at the sky was the limit. Like a mount Meru, that was the height of my thinking. Me must be the special one, chosen one.' But then he says, 'As I reached Vrndavana, what I experienced there, immediately my that mount Meru like pride crumbled and crushed, became a pile of dust.'

**idanim yad vraje gatva kim apy anvabhavam tatah
maha-saubhagya-mano me sa sadyash curëatam gatah (6.16)**

‘sadyas curnatam gatah’, if you take Ayurveda medicine, there is a ‘churna’ powder. So my pride became churna like that, crushed.

**tata eva hi krishëasya tat-prasadasya cadbhuta
tat-premëo ‘pi maya jnata madhuri tadvatam tatha (6.17)**

So then he said, ‘Oh that was amazing sweetness that I experienced or I understood.

‘maya jnata madhuri’, maya- by me, jnata- I realized. What did I realize? Madhuri – the sweetness. I experienced sweetness of what? He mentioned three items here; the amazing sweetness Krsna’s mercy, amazing sweetness of love for Krsna, receiving and reciprocating loving Krsna. And third thing, amazing sweetness of those who possess that love, means devotees of Vrndavana.

So as Uddhava was talking like this, he didn’t want to talk more about these matters of what he experienced. He just said quickly in condensed form.

**gayam gayam yad-abhilashata yat tato ‘nushöhitam yat
tat sarvesham su-viditam itah shakyate ‘nyan na vaktum
natva natva muni-vara maya prarthiyase kakubhis tvam
tat-tad-vritta-shravaëa-rasatah samshrayetha viramam (6.19)**

And then Uddhava said, ‘You know I offer my obeisances again and again unto you oh Narada. Let us not pursue this path. Let us not talk more about these matters. Let us just give viram. Let us stop talking about this. ‘sravana rasatah’, topics about the rasa, braja, renu, dhenu and venu. Denu – the cows of Vrndavana, renu- the dust of Vrndavana, venu- the flute of Sri Krsna. All these talks are of rasa. Let us put full stop to these talks.’

The reason being, Uddhava is thinking that if you continue talking then certainly, talks about the Gopis and Radharani and their loving dealings with Krsna and Krsna's special favors for gopis and then specially Radharani; if these subject matters are spoken in the assembly here, who is sitting? The queens of Krsna from Dwarka here. How would they feel if they hear that their husband has yet another some lovers. He loves them more than us. This won't be appropriate. That's one concern. The other concern is, one of the person in the audience, is not sitting right there but not far on the bed. He is lying. But He is not sleeping. He is up. He is hearing. And if He hears about residence of Vrndavana and hearing about gopis and Radha, He is going to go deeper into that stress state of His mind. There will be further agitations. So better not talk more of these matters.

Therefore, anyone familiar with Brhad Bhagvatamrita, again Srila Sanatana Goswami commentary, knows very well that what Uddhava said and did in Vraja. And what confidential ambition he revealed there. It is no secret what Uddhava discovered in Sri Vraja dham. That the gopis headed by Sri Radhika are the most intimately favored by Sri Krsna than Himself. But at the present company, Uddhava wanted to avoid pursuing this topic.

'parikshit uvaca' , Parikshit said to who? To Uttara. Everything is Parikshit uvaca. Even what Narada Muni said and Uddhava said, this person said. And all this is spoken by Parikshit Maharaj unto Uttara. And where is this dialogue happening? On the bank of Ganga. Which part of Ganga's bank? Just outside Hastinapura.

shri-parikshid uvaca
tad-vakya-tattvam vijnaya rohiëi sasram abravat
cira-gokula-vasena tatradya-jana-sammata (6.20)

So everyone assembled there at the palace entrance was hearing. So was Rohini. And by hearing, Uddhava has just now started talking but that was sufficient for Rohini to arouse,

some emotions, memories. And she has been transported to Vrndavana. What was it like in those good old days when she was also in Vrndavana. While Kamsa imprisoned Vasudev and Devaki, the other queens of Vasudev, they were hidden for protection purpose. And Rohini was in palace of Nanda Maharaj in Gokula. Later on she also went to Nandagram with all the residence.

‘cira gokula vasena’, she had spent lots of time in Vrndavana. Amongst all those who are sitting there, Balarama also, He had stayed in Vrndavana. So Rohini did. They are mother and son. Everyone else had no clue of what Vrndavana is or residents of Vrndavana are. The residents of Vrndavana had high regards for Rohini. They respected her so much. So this Rohini mata uvaca,

shri-rohiëy uvaca
astan shri-hari-dasa tvam maha-durdaiva-maritan
saubhagya-gandha-rahitan nimagnan dainya-sagare

‘tan’ all those residence of Vrndavana. Uddhava has been addressed here as Haridas. When we hear Haridas, lots of time we are reminded of, Bhagavat mentions three Haridas. Uddhava is one of them. Yudhishthira Maharaj is the other one and Govardhan. He is not only Haridas but Haridas varya- the best among Hari dasas. He is Govardhan. That talks of exalted position, Uddhava is addressed here by Sri Rohini as Sri Haridas. Because Uddhava has just given some hints, how dear are these residents of Vrnadavana, how close. So much favored, favorite devotees of Sri Krsna are the residence of Vrndavana. He was giving some hints.

So by hearing this, she says, ‘maha durdaivam maritan’, you are talking of great good fortune of those residents of Vrndavana. But I could say from my own experience, ‘Oh! They were on the verge of death.’ Because Krsna and Balarama, They left for Mathura. Gopis were trying to stop Them and all that. And Krsna said, ‘ayase’, I am just now coming. But then, he did go and did His business of killing Kamsa. And he should

have come back. But he didn't. He stayed on. Not for short time, He stayed on and on and on for 18 years. And then instead of going back to Vrndavana, He moved on. He went away further, further came to Dwarka. In between from Mathura, He also had gone to Sandipani Muni's ashram for studies.

Rohini says, 'saubhagya gandha rahitan', what are you talking about good fortune of these residences of Vrndavana. They didn't even get smell, ganda, not even ganda of that saubhagya, of that good fortune. They are most unfortunate devotees, all of those Vrajbasis.

'Nimagnan Dainya Sagare'

They are all drowning in the feelings of separation. They are missing their Lord. For them, whole world was vacant without Lord of their heart. The Vrajvasis feel most unfortunate because they view themselves as totally neglected by Krsna. And you are talking of good fortune?

Further comment- Living in Dwarka, Rohini has been able to forget to some extent the misery of the Vrajvasis. But now Uddhava is stirring her memories. She has been managing to forget. But as Uddhava has just now spoke, this has stirred up her memories again. She talks,

**aham shri-vasudevena samanita tato yada
yashodaya mahartayas tadanintana-rodanaih**

So I was in Gokula. I was in Nandagram also. So after Krsna and Balaram went to Mathura, Kamsa was killed. Vasudev and Devaki were freed. Then Krsna and Balaram were sent for Their higher education to Avantipura, present day Ujjain, at Sandipani Muni's ashram. As Kamsa was no more, there was nothing to fear. So I was brought back by my husband Vasudev from Vrndavana to Mathura. Later on I came also along with him to Dwarka. But while I was there and Krsna was not there- He was in Mathura, elsewhere in Sandipani Muni's ashram. Yashoda not having her darling, Yashodanandana around; she was heart

broken. Even the stones were melting by hearing the tales of her suffering. What to speak of those ladies which were the gopi ladies. They were 'jivan mritanam', they were like living corpses, barely surviving. They were trembling, shaking and remembering, 'When is He coming? Why He is not coming?

So when Krsna returned from His studies, He was there for 64 lessons, one day one lesson. And by the evening, he was getting certificate. Next day lesson will begin, by the evening He would wear that hat, the graduation hat. So finally when They returned to Mathura,

**na hi komalitam cittam tenapy asya yato bhavan
sandeshā-caturī-vidyā- pragalbhah preshitah param**

I only briefly shared the state of affairs of Vraja. What Vrajvasis are going through. I thought after hearing my reporting of what Vrajvasis are going through, Krsna would probably run, rushed back to Vrndavana to meet those, His most dear devotees. But nothing of this thought. He didn't go. I was expecting. I had suggested. I had recommended how they are missing Him. Instead, forget His going, what did He do? He sent you. Who is 'you' here? Uddhava. And why you?

'sandesa-caturī vidyā pragalbhah prestitah param'

Because you are expert messenger. You are expert in conversation, delivering messages. So He picked you up and sent you. 'Uddhava I cannot forget Vrndavana. I am remembering cowherd boys. I am remembering this party, that party.' He was saying this. He should have gone but instead He sent you.

Commentary- Much to Rohini's surprise, Krsna didn't respond with deep concern. And when Uddhava delivered Krsna's message to Vrajvasis, they didn't recover from their situation or devastation. On the contrary, they showed even more extreme symptoms of distress. The situation became worst.

'ayam eva hi tesu tvat-prabhoh paramo mahan,

anugraha prasado yas tatparyenocyate tvaya' (Text 25)

Is this your Lord's greatest favour and mercy on them? He didn't go. He sent you. Rohini continues, 'I witnessed. 'mama pratyeksam', while 'krishno vraje 'vraja', vraje- in the forest of Vrndavana. avrajet- whenever He went

**mama pratyeksham evedam yada krishño vraje 'vraja
tato hi putanadibhyah keshy-antebhyo muhur muhuh**

While He was there, one demon after the other, one after the other, a long queue. They were coming, starting with Putana. Putana was the first demoness Krsna killed. The last one killed was Kesi. It's mentioned here. Kesi was killed then during the day, Vyomasura was killed.

'muhur muhuh' , again and again Krsna had to killed. 'daitye bhyo', some demons and some demigods also. That Indra, torrents of rain, Vrndavana was flooded. And there was Sakata went and Arjuna trees uprooted. Then calamity after calamity. 'vraja-vinashakah'. After mentioning these kinds of terrorist attacks, one after the other,

**ko va nopadravas tatra jato vraja-vinashakah
tatrasya tu janah kincit te 'nusandadhate na tat**

But for Vraja, wherever there was attack, their concern was only to protect Krsna everytime. There came Trnavarta and Krsna is up there in the sky. Everyone cried, 'Krsna! Krsna! Where are you?' Same thing, Putana. When she came, she was a regular size lady, five and a half feet. But when Krsna sucked poison for sure, I don't know whether milk was there or no milk, drank her life. And while that was happening, she grew in size. And when that body was lifeless, where was Krsna? He was still holding on the breast still drinking. He was little tiny baby. He remained the same size. Putana grew in size. But He remained the same size, maybe one foot tall. They were all running, 'Where is Krsna! Where is Krsna!' They started running starting from the feet of Putana. Running and running,

it took some time to reach her knees. Some more time to reach her waist and the stomach, the big belly and the breast. Going around the breast, 'Where is He? Where is He? (Laughter) And then He was clinging there. He was still sucking.

So their concern was always the protection of Sri Krsna. They never cared about themselves. This is the point that Rohini is making. The residences of Vraja were simply happy to have Krsna in their midst. At the end of that comment, Sanatana Goswami writes : nonetheless, the Vrajvasis' concern is only how to keep Krsna happy. They never considered protecting themselves from the attacks of demigods or demons. That's the point.

'krsna indriya priti tal bale'

So they are full of love for the Lord. So they used their bodies, everything in service of the Lord. Whenever He was in difficulty, Krsna was in trouble or attacked, they were only thinking of Him and saving Him, protection of Him.

'mohita iva krsnasya mangalam tatra tatra hi'

Little siddhanta how this works, because Krsna's maya called Yoga maya. It's Yoga maya's influence upon all those residents of Vrndavana. Some kind of special current thinking, the feeling, willing, all governed, all influenced by Yoga maya. Some were Yoga maya's influence.

'mahatmanas tu mama partha daivim prakrtim asritah'(B.G 9.13)

That person, who takes shelter, who is governed by Yoga maya. So all those residents are under the influence by Yoga maya mohita. This is how they think. What do they think? 'krsnasya mangalam' mangalya of Krsna, the welfare of Krsna, all auspiciousness to Krsna. This is when one takes shelter of Yoga maya or he is controlled by Yoga maya. 'icchanti sarvada sviyam napeksante ca karhicit' as if entranced by whom? By Yoga maya. The magic, this is how Yoga maya functions, as if

entranced in each events. They wanted to assure Krsna's welfare. They never thought about themselves.

There is some more very interesting comment. Acting through his Yoga maya potency, He delivered them from paying attention for their own safety. So they were thinking and acting differently. Acting through Yoga maya's potency, Krsna is acting through Yoga maya. Krsna is not there on the spot but wherever He is, 'parasa saktir vividaiva sruyate bala kriyaca'.

This is the Lord. He has His energies.

There are so many varieties of His Shakti, His energies. And then jnana shakti, bala and kriya all the different activities are through the agencies of different shaktis. So Krsna acting through His Yoga maya potency, He is delivered them from paying attention to their own safety. And they were not thinking of their own safety. 'raksisyati iti visvasa' this is one of the 6th symptoms of surrender, saranagati. So residence of Vrndavana are also following this principle of saranagati. Vrajvasis, however manifested the affection of this surrender spontaneously without having to practice it. They don't have to read Nectar of Devotion in the morning, go to Bhakti sastri course, talks by Bhakti Vignavinashak Maharaj teachings. And during the day you are trying to practice; he said this or Rupa Goswami said that. This is natural for them, spontaneous. They attained to perfection. They don't have to practice. It comes. 'sva bhava sauhrdenaiva'

This is natural and their fondness, they are fond of Krsna. 'yat knicit sarvam atmanah' They are dedicated.

'nanda sunoh ' What is the goal? What is 'nanda sunoh'? Son of Nanda Maharaj. 'hey radhe...' 'sunoh' doesn't mean listen to this, suno suno (Laughter). There 'nanda sunoh' means son of Nanda Maharaj. To address son of Nanda Maharaj, then it becomes 'nanda sunoh'. Manu would become 'mano'; yadu would become 'yado'. So it says, 'nanda sunoh'. This is a different

one. 'nanda sunoh sukhaya', for the sukha, happiness, for pleasure of Nanda Maharaj's son, they are naturally doing everything. So called love in the material world is always motivated by some selfish desire. Right? You know that. But in Sri Vrndavana dham, everyone loves Krsna without any motive.

**tadanim api namisham kincit tat prabhuna kritam
idanim sadhita-svartho yac cakre 'yam kva vacmi tat**

And even then, the Lord did nothing for residents of Vrndavana. For the Yadus, this was pleasing to hear about. Those who were in Dwarka, they were happy. They have Krsna with them. But for the Vraj vasis, their sympathizers, it could be intolerable. Rohini is also not able to tolerate this. The residences of Vrndavana are suffering. They want Krsna. They want you! Of course Krsna is not there in front. He is lying on the bed. And you do nothing.

**shri-parikshid uvaca
tac chrutva dushöa-kamsasya janani dhrishöa-ceshöita
jara-hata-vicara sa sa-shirah-kampam abravat**

And having heard this, next speaker is 'kamsasya janani'. Janani-Kamsa's mata. We heard that yesterday. She is coming on the scene again. She is feeling inspired to contribute, also speak out. 'dhrsta cestita' She is speaking boldly and not ashamed, she is not even chaste lady. We heard yesterday the illicit connections and the demon son born, Kamsa. It is also mentioned here that when Kamsa was killed, all the wives and intelligent people were rejoicing. They were very happy. Haribol!! There is a big celebration. The demigods were showering flowers and Apsaras were dancing. Gandharvas were singing, beating of drums. But it is said, this lady was lamenting.

'jara hata vicara sa sirah kampam abravat'

Now as she is speaking, she is old, she is very elderly, she is shaking. Or maybe because of her angry feelings. When you

are angry, then also your body trembles. You become red. Your lips, eyes, ears also change the complexion. And the old age also has spoiled her thoughts. She is wicked. Yesterday we have heard about her. She is a gossip monger. She was known for that. Now she is going to say something.

shri-padmavaty uvaca
aho batacyutas tesham gopanam akripavatam
abalyat kaëöakaraëye palayam asa go-gaëan (6.31)

Those gopas, those cowherd, they are merciless.' It's concerned towards Krsna. 'They are merciless!'
Tobe continued....

Vrajvasis Only Wanted Krsna Nothing Else

Dated: 20 February 2017

Venue: Mayapur

So we welcome you. It is our third session, third presentation of Brhad Bhagavatamrita, as part of this Sravan Utsava being held here during Mayapur festival this year. ' Bhakti Vighna Vinasa Narasimha Maharaj was just saying this, 'The subject matter is not easy. First of all it is not a matter, it is a spirit. And hence, it is difficult for the materialist as we are.

We beg unto the feet of Sri Krsna Caitanya Mahaprabhu. He is the one. He is magnanimous one, very kind. And kindly He has made this seemingly difficult subject matter available to us, the fallen souls with the aim of lifting us up.

**‘anarpita-carim cirat karunayavatirnah kalau
samarpayitum unnatojjvala-rasam’ (C.C Adi 1.4)**

After long long time finally Lord appeared out of His own karunya, kindness. kalau means this age of Kali. samarpayitum, in order to deliver, give, share with us the unnata ujjvala rasa, offering rasa but not the ordinary kind. Unnata, the topmost. And that rasa is madhurya rasa. The madhurya of Vrndavana. Vrndavana is madhurya dham. This one is audarya dham. Krsna becomes extra ordinarily, audarya, magnanimous. He shares that madhurya here, in this dham, relish and share, both.

Experience that Radha bhava, that unnata ujvala rasa and share that. So we are in the right place. It's the right time. Our time has come. This idea's time has come for us to receive this. So Sri Krsna Caitanya Mahaprabhu has instructed and inspired His team members, Sad Goswamis Vrndas to talk about, to write about, to reveal this unnata ujjvala rasa. As per 'visesa' of Caitanya Mahaprabhu, Sanatana Goswami, he is executing the will of Sri Krsna Caitanya Mahaprabhu. So are the other Goswamis. Quite a good size team. As a result, this Brhad Bhagavatamrita has come about.

Srila Prabhupada found this society for Krsna consciousness. He is making this rasa, this nectar, this madhurya available. And as we read the first day, he strongly recommended the MUST reading of this Brhad Bhagavatamrita. So it was the wish of Srila Prabhupada also that his followers, the members of his Hare Krsna movement would get this nectar, drink this nectar and become intoxicated.

And one day, like we saw what happened to Narada Muni. That is prayojana. That is the goal. I wanted to atleast briefly share the 6th and 7th chapters of the first part of Brhad Bhagavatamrita. We are only not even half way through the 6th chapter. Today I wish to, not walk through but run through this chapter. So stay alert. The eagerness, the laulyam, the

greed also has to be there. Haribol!!!

I may not be able to pay attention whether you are up or not. So I am just appealing to you all to be savdhan, as King Parikshit also had said that to mother Uttara. And we were also dealing with Sanskrit texts in our previous two presentations. Now we'll deal more with the English texts. Ready to go, take away. I was trying to translate as much as I was able to do so and convey that. But that takes little extra time.

Time is of the essence and we have no time. Time is running out. So you know where we are. You are supposed to be here. Hearing or reading is to be one thing. But that is only the beginning. That is not the end in itself. When we continue to hear what we had heard or read, we continue to contemplate upon. This is called mananam. Now we'll not talk about all that.

So sravanam, kirtanam, mananam, is like remembering, contemplating, reflecting upon. That way we assimilate that. From accumulation, assimilation becomes possible with the help of contemplation. And the subject matter contemplated upon and then assimilated and then that has become your property. We'll be benefited by what we assimilate. Just like after eating, we digest that, make that into rasa and get energy ; blood and other things happened. Then we are strong. Something similar is here.

So don't leave the subject matter behind and you are moving on. Take matter with you.

'muni jana manasa hans', Geet Govind. The munis, you are all munis, rsis and sages. The subject matter becomes hans and begins making movement in your consciousness, in your heart.

So you know Krsna is still in bed. Others are at the entrance of the palace. Narada Muni has already arrived. And he has already explained why he is what he is, the way he is looking

like. He has given explanation. And then different personalities assembled there are making contributions talking. Even Padmavati is talking. She is quite a talkative person. We'll be hearing her again and again today. She makes some accusations and counter accusations. She has some misunderstanding. And others get on the case and respond to what she had just now said.

Now Rukmini is speaking. Of course everyone is speaking from their own experience, their own realization, their encounters with the Lord.

**kim api kim api brute ratrau svapann api namabhih
madhura-madhuram pritya dhenur ivahvayati kvacit
uta sakhi-ganan kamshcid gopan ivatha manoharan (Chapter 6,
verse 39)**

At the night times, she says. She is with the Lord during the night time also. She knows, He begins calling the name of cows and Cittra and Mridanga mukhi. How many names? 900,000 cows and those many names. So He begins calling them.

'sakhi ganan', He calls the names of His girlfriends in the middle of the night, His cowherd boyfriends, 'hey! Subala, Sridama! Where are you? Come here! Where are you? You are there! (Laughter).

**samabhinayate vamsi-vaktram tri-bhanga-parakritim
kadacin matar me vitara navanitam tv iti vadet
kadacid chri-radhe lalita iti sambodhayati mam
kadapidam candravali kim api me karshati paöam
kadapy asrasarair mridulayati tulim shayanatah**

'abhinayate', and then I have seen with my own eyes. In the middle of the night, He sleeps, sees some dream or Sometimes His transcendental form bends in three places 'tribanga lalita' and He pretends to place the flute to His mouth. Sometimes He says, "Mother, give Me some fresh butter!" Sometimes He calls to me, "Shri Radha! Lalita!"

And then He addresses me, 'Hey chandravali! What are you doing?' Chandravali of Vrndavana in Krsna's Vrndavana pastimes, she is the one who takes the role of Rukmini. And Radharani is Satyabhama. The right wing gopis and the left wing gopis. That is why Satyabhama is short tempered or she gets angry on the case of Sri Krsna. Rukmini would never do that. Chandravali doesn't do those things.

Krsna turns to Rukmini saying, Hey! What are you doing?' and saying so, He pulls my garments. He holds my sari and He is pulling. It is like a business as usual or every other night very frequently, this goes on.

**adyapi drishöva kim api svapan nishi
krandan shucasau vimanaskataturah
dattvambaram murdhani suptavat sthito
nityani krityany api nacarad bata (6.41)**

Just last night, He saw something. I don't know what? He started crying. 'He became very depressed. Weeping in grief, He covered His head with a blanket and pretended to sleep. Today He has not done any of His regular duties. He didn't get up, no brushing teeth. He hasn't done this, no shower, no changing cloths. He is just in the bed.

**kim api kim api kurvan jagrad apy atma-citte
shayita iva vidhatte tadrisham tadrisham ca
vayam iha kila bharya namato vastutah syuh
pashupa-yuvati-dasyo 'py asmad asya priyas tah (6.42)**

Then Satyabhama uvaca. She says to Rukmini, 'Not only night time, I have seen Him doing same thing during day time also. What are you talking about only night time, day time also. As if He is day dreaming. We the queens are just in the name only. His real queens, dear, near ones are in Vrndavanab those gopis, 'pashupa yavati', the protector of the cows. The cowherd girls, they are much more dear to Him than we all queens are. That is her realization, conclusion.

shri-baladeva uvaca
tatra masa-dvayam sthita tesham svasthyam cikirshata
tan na shaktam maya kartum vagbhir acaritair api (6.46)

Balaram is speaking. Even I was there for two months in Vrndavana. First Krsna had sent Uddhava from Mathura to Vrndavana. Krsna was still there in Mathura. Then later on, from Dwarka, he had sent His brother Balaram. Balaram said, 'I did everything possible within my might to make these Vrajbasis normal, to pacify them. But, I was not successful in doing so. All that I did or all that I said, it really did not make much difference to those Vrndavana vasis.

ananya-sadhyam tad vikshya vivdhaih shapathaih shataih
tan yatnad ishad ashvasya tvarayatragatam balat (6.47)

On number of occasion, I had to promise this and that, hundreds of promises I had to give to all those residences of Vrndavana. 'Yes, yes, for sure I will send Him to Vrndavana. I'll bring myself, I made all these promises to those residences of Vrndavana. Somehow I managed to escape. It was very hard, they were not letting me go. You promise?! You really promise?! Are you sure you will send our Krsna back to Vrndavana?! I made so many promises and then I ended back in Dwarka. Then Balaram says to those assembled there, 'I requested Krsna. You should find some excuse to go to Vrndavana and save their lives. If you want to see them alive, better rush. Go, go, go at once to Vrndavana.

gantasmiti mukhe brute hridayam ca na tadrisham
manasasya hi bhavasya bhavet sakshi-prayojanam (6.49)

'Krsna said, okay okay, I will go'. But Balaram says, "The way Krsna said, 'I will go', I was not convinced. He said so, but I was convinced He'll not go. Because He didn't take my appeal very seriously. I realized, whatever He said He didn't translate into actions. He did say He would go but it's long long time ago. And He is still here, He has not gone. We

haven't heard of His any plan of visiting Vrndavana.
Now Krsna heard what Balaram had just now said. And this has made a big difference to Him.

**idam akarnya bhagavan utthaya shayanad drutam
priya-prema-paradhino rudann uccair bahir gatah (6.50)**

By hearing this, He jumped out of the bed because He is governed by the devotees' love for Him. He came running out where everyone had assembled. As He was running toward them, He was loudly weeping.

**praphulla-padma-netrabhyam varshann ashruni dharaya
sa-gadgadam jagadedam paranugraha-katarah (6.51)**

They could see from His blooming lotus like eyes. They were specially blooming that morning. They were shedding not just few drops but stream of tears flowing from His eyes and His voice choked up because of compassion has now aroused in His heart for those residence of Vrndavana.
'gadgada ruddhaya gira' His voice is choked up. With voice choked up, He wanted to say something.

**shri-bhagavan uvaca
satyam eva maha-vajra- sarena ghatitam mama
idam hridayam adyapi dvidha yan na vidiryate (6.52)**

Sri Bhagavan uvaca, 'yes, yes. It is true. It must be truth. What you just said My dear Balaram and others also, Rohini also. You know My heart is hard hearted. How hard in my heart? Like a diamond. Diamond is supposed to be very hard. So hard like a diamond. That is the condition of My heart. Hence, it is not splitting into two parts or many parts.

**balyad arabhya tair yuktam palanam vihitam ciram
apy asadharanam prema sarvam tad vismritam maya (6.53)**

You know from the day I was born, I was there in Gokula, all those residences of Vrndavana, those elderly ladies, My

parents and My friends, they protected Me. I was born and then brought up by all these residents. It takes a village for the child to grow. So I grew in the village. Whole village, all those villages were helping Me, playing different roles so that I could grow. They offered Me, their love and affection. Extraordinary, it cannot be compared. But trouble is, all of that I have forgotten. I must do something.

**astu tavad dhitam tesham karyam kincit kathancana
utatyantam kritam duhkham krureëa mridulatmanam (6.54)**

All those residences of Vrndavana are very soft and look at Me, I am cruel. I caused so much sufferings to the soft hearted souls, devotees.

**bhratar uddhava sarvajna preshta-shreshöha vada drutam
karavaëi kim ity asmac chokabdher mam samuddhara (6.55)**

Oh! Uddhava, you are sarvajna-all knowing, prestha-dear, sreshta- you are topmost amongst the dear devotees. Please quickly say what should I do? Please tell Me at once. And please lift Me from this ocean of distress.’ Question was raised, asked to Uddhava but Devaki was little quick. Even before Uddhava could speak, Devaki said. What did she say? ‘You should give your best well wishers whatever they want’, she said that to Krsna. Residents of Vrndavana are Your best well wishers. So You should give whatever they want.

**tatah padmavati rajya-dana-bhita vimudha-dhih
mahishi yadu-rajasya vridha matamahi prabhoh
apy uktashravanat purvam rama-matravahelita
sva-bhartu rakshitum rajyam caturyat parihasavat (6.57)**

And when Padmavati heard this, she thought, ‘what if Krsna would decide to give the whole kingdom of Dwarka? Anticipating that Krsna might even offer to the residences of Vrndavana, ‘take whole Dwarka. I offer that unto you.’ So Padmavati said, ‘No no no no. Don’t make this offer.’ She is pretty smart lady. She said, ‘You know, Krsna was there in Vrndavana for 11

years. So all that residents of Vrndavana spent on Krsna for His maintenance, His lodging, His boarding, clothing, some transportation, whatever the grand total of all those expenses, we'll make them twice as much and give them to the Gokula vasis. Let them be happy. Because they maintained Krsna, took care and all the expenses. And while Krsna was in Vrndavana, He was herding the cows. They had employed Him but they were not paying any salary.' And she says, 'I will ask Garga muni. He is very expert in calculations. I will ask him to do all these calculations, how much maintenance, lodging, boarding, this and that expenses and also the daily wages. All day He used to herd the cows. So daily wages per hour, 20 dollars per hour, whatever. (Laughter)

At least we'll let them know this salary they should have paid. It is up to them. We will not insist. If they are not going to pay, that's also okay. But who will pay? Whatever they have spent on maintenance of Krsna, we'll pay this.

Although Krsna had distinctly heard what Padmavati had said, but Krsna just ignored her. As if He had not heard what she had to say. And He continues His presentation.

**bho vidvad-vara tatratya-khilabhipraya-vid bhavan
tesham abhishöam kim tan me kathayatv avilambitam (6.61)**

Sri Bhagavan says, 'please tell Me, Oh Uddhava. You are sarvajna also. You visited. I had sent you on that mission. What do they really want from Me? What is their expectation from Me? Please tell.'

**shrimad-uddhava uvaca
na raja-rajeshvarata vibhutir na divya-vastuni ca te bhavattah
na kamayante 'nyad apiha kincid amutra ca prapyam rite
bhavantam (6.63)**

Uddhava says, 'same thing like 'na dhanam na janam na sundarim'. They don't want any of these items. They have no interest, they don't want kingdom. 'na divya vastuni', no

items, no gifts they are interested in. 'na kamayente', even the heavenly pleasures, they are not interested, except You, they don't want anything else. Only You and You they want. They don't care for anything else.

Then Uddhava is sharing experience from his Vrndavana visit. He had gone with Krsna's letter and met everybody there. That time he found out, that will need little explanation. That Krsna and Balaram had gone to Mathura. Intention was to kill Kamsa. And that mission was accomplished successfully. Some cowherd men and some cowherd boys also had gone with Krsna or ahead of Krsna. So after wrestling match was over, when killing was over, residents of Vrndavana were ready to go back to Vrndavana. But Krsna surprised them all. He surprised Nanda Maharaj. He said, 'Baba, baba, Nanda baba, you may leave.' 'What do you mean, you may leave?' 'You, and I'll stay behind. But here are some jewels and other gift items. Give them to all My dear and near ones; to My mothers, those young girls and others different items. And I'll return.' So as He had promised gopis when He was leaving Vrndavana for Mathura, 'I'll return', and second time now to Nanda Maharaj, 'I'll come. I'll come.'

So when Nanda Maharaj returned to Vrndavana, everyone was expecting Krsna also to return. But where is Krsna? Nanda Maharaj said, 'here are some gifts for you. Krsna sent some jewellery. Take them, have them.' All those residences were totally disappointed and they blasted Nanda Maharaj. 'Why did you leave Krsna behind and come with the gifts? We don't care for these gifts. We want Him, we want Him. We condemned you!' They were very heavy with Nanda Maharaj. For three days, he was so utterly miserable that he couldn't even say one word. He became speechless. He was just hiding. He was not able to show his face to residents of Vrndavana thinking, 'I committed a great blunder. I didn't bring Krsna with me.' But then after 4th day, he addressed the assembled residences of Vrndavana.

'You know He has sent these gifts as token of His love for all

of you. Please accept. I guarantee you. He'll definitely return. And He is a gentleman. Promise is a promise. He will definitely return. I guarantee you.' So he kind of managed to pacify the Vrajvasis. And they put on those jewellery and different gifts thinking that when He does return and see us with His gifts around our neck or waist, He'll be pleased. He will be happy with us. Extra blessings He'll offer.

shrimad-uddhava uvaca
shrutva te tatra vishvasya sarve sarala-manasah
bhavat-pritim samalocya-lankaran dadhur atmasu (6.70)

All the residents were simple. They accepted the words of Nanda Maharaj. But then Uddhava says, 'You know Your father promised them that You'll return. For sure You'll return. But that hasn't happened. You didn't keep Your promise. You were there for 18 years in Mathura. You didn't go to Vrndavana. Instead you have come to Dwarka, very far away from Vrndavana. They almost died from disappointment. I also promised but they were disappointed. I was just making promises. I made every effort to keep them alive by promising that You would surely come back. And then I returned. But You haven't gone. Please ask Your elder brother what state they are in. I went and returned. You also sent him, He has come back. You can ask him state of affairs in Vrndavana.'

Lord Krsna, Dwarkadhish, so much feelings have aroused that He wants to communicate with residences of Vrndavana. 'Please get me some papers and ink. I want to write a letter addressing each one of them. I will do it with My personal handwriting. I will not get it typed by someone else. I will handwrite and sign also; yours affectionately Sri Krsna.'

The essence of what He is thinking of writing this is, He is addressing, 'My dear friend, please know that as soon as I settle the duties before Me and satisfy My relatives here, I will return in no time. I will be there.' So another promise. He could have gone. But He is ending up with only writing a

letter instead. So Krsna is writing.

But Uddhava is reminding again, 'Those people want nothing but Your lotus feet. What will this letter do? It was quite a serious moment. But Padmavati also wants to say something, 'ahah! So foolish Devaki, now I understand.' Because Devaki had earlier proposed that the well wisher should be given whatever they want. Padmavati was remembering, 'I understand why you are in favor of Krsna's going there, back to Vrndavana. Uddhava is also proposing. I know those residents of Vrndavana want Him back in Vrndavana, so that Krsna could herd their cows. They are so lazy. They don't want to take care of their own cows. They just want to employ our Krsna. I know, that's why they want Him back in Vrndavana. Now I understand why they want Krsna. They want Him to go herding cows' every day. So they could sit and relax, watch television and have good time. Let Krsna herd the cows in the forest. What kind of forest?

**bhishaëe durgame dushta-sattva-jushöe sa-kaëöake
samrakshayitum icchanti dhurtah pashu-ganan nijan (6.80)**

Oh! That forest is very dangerous forest. It is very difficult to walk through. In the middle of the day, they are sometimes dark thick forest, thorns everywhere, the fierce animals, snakes everywhere and tigers everywhere. And they want Krsna to herd the cows in such a forest. Oh, I see.'

But Rohini responded to what Padmavati had just said. She said sarcastically, 'you virtuous lady.' Rohini is making the point, 'No no, they can't survive. Herding cows or not herding cows is not the issue. They just want to have Him, see Him, be with Him, serve Him, take care of Him, love Him. Sometimes while He is moving, something comes in the way passing by some tree trunk. He is kind of hidden. He is little boy. Tree trunks are big in size. So momentarily they are not able to see Him. They get afflicted for the fraction of section as He is not visible.

‘sunnyayitam jagat sarvam govinda virahena me’

If the trees are the obstacles, block Krsna from the side even briefly, His companions start shedding tears and calling anxious, drawn out voices, Krsna! Krsna! Krsna! And she glorifies Vrndavana to her heart content. Rohini, she knows Vrndavana.

This Padmavati has never ever seen Vrndavana. What does she know? Rohini knows. There are lakes with sparkling water. There are fragrant lotuses everywhere. The swarm of bees and birds flying everywhere. There is a cool fragrant breeze. They are fragrant, cool and gentle. When the air is like this, then it is very pleasing. Air should be cool, fragrant and gentle, gently flowing.

Contrary to this, it's not pleasing. You could imagine that. So air in Vrndavana is like that. Yamuna maiya ki jai!! There is Yamuna maiya with full of lotuses. And the waves are like hands of Yamuna. She holds those lotuses in her hands, as if extending offering them to Sri Krsna. ‘Have them please. Here, here they go.’

Then there is Govardhan. Giriraj Govardhan ki jai!! So much you could talk of Vrndavana. She spoke some things.

On the banks of Yamuna there is the soft and cool sand. Everything is ‘ramaniya ramyam’, pleasing and the flowers, twelve forests of Vrndavana.

It takes one month to go around. Navadvipa is very kind. So you could go around in one week. Bhakti Purusotama Maharaj says, ‘In Jagannatha Puri, it is even more kind. In one day you can complete Sri Ksetre Parikrama.’ So it takes one month. At every step you could experience the glories, the beauty of the Vraja. You say this forest is full of fierce and dangers. ‘himsa rahite’ This forest is ‘himsa rahite’, it is devoid of violence. There is no violence. Even animals are gentle like cows.

Like when Sri Krsna Caitanya Mahaprabhu was going through that
Jharkhand forest chanting

**‘Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare
Rama Rama Rama Hare Hare’**

What happened? All those animals were no more like animals. They looked like animals but they were like residences of Vrndavana. Could you imagine deer and tiger walking next to each other, rubbing shoulders. Deer is not scared at the tiger. He knows tiger is next to me. And Mahaprabhu has seen tiger and deer. They were embracing each other. And next scene was, Caitanya Mahaprabhu noted, they were kissing each other. When Mahaprabhu saw that scene, Vrndavana! Vrndavana! This is Vrndavana. He was on His way to Vrndavana. Jharkhand forest is like a half way through. But in that forest, He felt like being in Vrndavana. Because even animals there had no hatred, no violence. They were friendly. After hearing this, Padmavati said, ‘if this is true, then why those animals in Vraja are now in danger of dying? Because no one is taking care of them. (Laughter) They want Krsna to come and take care of them. That’s why the animals are in danger. No one is looking after them. They want our Krsna to go and become cowherd boy and herd cows. Now I understand.

Krsna, He is addressed here as Gopala of Vrndavana. He is still in Dwarka but addressed as Gopala. So hearing all these, Gopala felt anxiety as He kept hearing and His face dried up. As He glanced at Balaram’s face, what did He see? He saw that Balaram’s eyes were full of tears. He was shedding tears profusely.

Baladeva uvaca. He said, ‘not just the cows and not the human residents of Vrndavana but the whole entire existence of vraja, all aspects of Vraja, the creepers, lushes, bushes, even the rivers and mountains, they all are going through this vipralambha bhava. Sambhoga and vipralambha, union and separation. They are all suffering the pangs of separation from you. They are losing their weight all these animals. They

stopped eating. They are thin, emaciated. The peacocks, river Yamuna and mountains like Govardhan, residence of Vraja were on the verge of death. He is talking on when he visited.

What to speak of the cows, the bulls, the calves Lord Krsna used to herd. Oh dear brother Krsna, some of the people live only on the hope that your promises were true. Better not to ask to hear more news than this. Krsna, I can only tell You if You don't show Your kindness to them soon, then what would happen? Yamaraj will soon show them his kindness.'

ISKCON's hearing marathon, Sravan marathon is on BRIHAD BHAGAVATAMRITA- Day one

ISKCON's hearing marathon, Sravan marathon is on

BRIHAD BHAGAVATAMRITA— Day one

Date : 18 February 2017

Venue : Mayapur

Haribol..Gaurharibol...Gauranga!!

We are happy that Mayapur Festival coordinators, organizers have organized this Sravana Utsav. This sravana utsav has added a feature to Mayapur Festival. We are happy, are you happy that this Sravan Utsav is happening here? Haribol. Even I am happy you are attending and you are here today. We welcome you. **ISKCON** marathon, hearing marathon, Sravan marathon is on. You are getting lots of doses. This is 3rd one? You had breakfast and lunch and now this is dinner and

another speaker is preparing meal for you or nectar for you. You had been taking advantage of this hearing, this nectar and becoming nectarean in your consciousness; which is called Krsna consciousness. By the end of this Sravan Utsav, you should becoming mahatmas. Your atma should become maha. Not just big body, maha body but maha atma. We come to dham. What is the main business? To hear and to chant specially in Mayapur dham. Sadhu sanga, nama sankirtan, bhagavat shravan, dhama vas and vigraha aradhana are the five limbs, maha angas of our devotional practices . So sadhu sanga, nama sankirtan, bhagavat shravan, we do that in dham. That is dham vas. And then we are worshipping,

Radha Madhav ki jai!!
Pancha Tattva ki jai!!
Prahlad Narsimhadev ki jai!!
Srila Prabhupada ki jai!!

Every speaker has a topic of course naturally. And we also have a topic which you have been hearing and reading about, part of the promotion. What is our topic here? Brihad Bhagavatamrita. Brihad means grand, very big. Brihad Bhagavatamrita, and 'amrita' is nectar and Bhagavatamrita, nectar of Bhagavat. Srimad Bhagavatam is also nectarean. This is yet another scripture that we are talking about. Brihad Bhagavatamrita, which is the essence of bhagavat. If you have been thinking that Bhagavatam is nectarean, then you wait till you hear Brihad Bhagavatamrita and you will be amazed. The nectarean nature of this Brihad Bhagavatamrita, it's essence of Bhagavad, it is further condensed, boiled down. Like Prabhupada said, 'boiling down the milk'. Milk is nourishing and sweet but when you boil it down, it is more nourishing and more sweet, nectarean; like that ksheer of kshirchor Gopinath.

So this is a work compiled in 16th century by Sanatan Goswami. He is senior most of our Goswamis of Vrindavana.

'vande rupa sanatanau raghu yugau sri jiva gopalakau'

Those six Goswamis and amongst them Sanatana is considered foremost. Although we are rupanugas but even Rupa Goswami considers Sanatana Goswami as his spiritual master. So that Sanatana Goswami, he has left treasure in Hari bhakti vilas, Sri Krishna Lila Stava Dashama-charita the commentary on the 10th Canto of Bhagavatam. Among all the scriptures, the granthas that he has compiled, Brihad Bhagavatamrita is at the top. This is his main contribution. Sanatana Goswami is associate of Sri Krsna Caitanya Mahaprabhu in Gaura lila. He is also one of the manjaris in Krishna lila, Lavanga manjari and there is another name also, Rati manjari. We get to hear from that Sanatana Goswami. We could say much more but we have to somewhere say that Sanatana Goswami has left behind this Brihad Bhagavatamrita for us. We are thankful, grateful. And by his mercy, we beg at his feet as we go through, do little study of this Brihad Bhagavatamrita, the secrets or essence of Bhagavat will be revealed unto us.

Srila Prabhupada has recommended study of his Brihad Bhagavatamrita. He says, 'must'. I'll read that out to you what Srila Prabhupada wrote in the purport of Caitanya Caritamrita, adi lila chapter 5th, 203, that is – 'Sri Sanatana Goswami Prabhu, the teacher of the science of devotional service, wrote several books, of which the Brihad-Bhagavatamrita is very famous; anyone who wants to know about the subject matter of devotees, devotional service and Krsna must read this book'. Strongly recommended by Srila Prabhupada.

Elsewhere in Antya lila, Caitanya Caritamrita, Srila Prabhupada writes again. First Sanatana Goswami compiled the book called Brihad Bhagavatamrita to teach people how to become devotees, execute devotional service and attain love of Krsna.

Gopiparanadhana Prabhu, Srila Prabhupada's dear disciple who also used to assist Prabhupada with the translations, commentaries of Srimad Bhagavatam; he took trouble, he was

knowledgeable. He is no more as you know. This is his work, he translated Brihad Bhagavatamrita in English. And BBT has kindly printed and it is available for some time now which will be using here as we make the presentation. So we are also thankful to Gopiparanadana Prabhu.

Little introductory statements about Brihad Bhagavatamrita. What does it refers to, what is its origin. Who is its speaker and listener, like that.

We want to read from Brihad Bhagavatamrita itself.

‘bhagavad-bhakti-shastranam ayam sarasya sangrahaḥ’

This is compilation or collection of ‘bhagavat bhakti sastra saar’. These terms are self explanatory, if you try to understand as they are. If you could understand as they are without need of translation. It is very difficult to translate. You lose its import or deeper meaning. But anyways we will also try to as much as necessary and possible, try to translate or explain.

‘bhagavat bhakti sastra’, that you understand, Science of devotional service. And this is the essence compiled collected.

‘shrinvantu vaiṣṇavaḥ śāstram idaṁ bhagavatamṛtam’

So the name Bhagavatamrita comes here. There is an appeal here, ‘srnvantu vaiṣṇavaḥ’, vaiṣṇavas may listen to this,

‘śāstram idaṁ bhagavatamṛtam srnvantu’

So first of all, this sastra, this Brihad Bhagavatamrita is for vaiṣṇavas; not mukti kami, bhukti kami, siddhi kami. There are some other kamis, parties. But this is for the vaiṣṇavas. We’ll not define vaiṣṇavas, who is vaiṣṇav. You all are vaiṣṇavas here? If you are vaiṣṇavas, raise your hand. What happen? Some of you are not vaiṣṇavas? You are vaiṣṇavis (Laughter). All vaiṣṇavas, vaiṣṇavis raise your

hands. Still some of them are not sure. I was going to say, 'If you are vaishnavas or vashnavis, please stay, other may vacate.' Because this is only for the vaishnavas and vaishnavis. 'su gopyam', because something very confidential is going to be spoken.

'su-gopyam praha yat premna jaiminir janamejayam'

and spoken with love and devotion. Who has spoken?

'jaiminir janmejayam'

Jaimini has spoken this. Jaimini rsi is the speaker and he has spoken to Janamejaya. Who is Janamejaya? Son of Maharaj Pariksit.

'munindraja jaimineh shrutva bharatakhyanam adbhutam'

'Originally this Brihad Bhagavatamrita is a part of Mahabharata or it is a supplement of Mahabharata. You understand supplement? At the end of the book, there is a supplement or book is published and other small or bigger supplement, additional supplement is published or spoken. So the popular Mahabharata that we know or read about which is available and famous was spoken by Vaisampayan. Vaisampayan is the speaker and again Janamejaya, same person is listener, hearer. That is Mahabharata that is available now we all read. But there is another Mahabharata which was spoken by Jaimini. That Mahabharata is not available. The supplement also was not available. And that has been made available by Sanatana Goswami and that is Brihad Bhagavatamrita. Present day Mahabharata which is available, which everyone reads also has a supplement called Hari vamsa. Mahabharata and its supplement is Hari vamsa. Jaimini spoke Mahabharata. And then he came up with supplement, that was Brihad Bhagavatamrita. It wasn't available. It was revealed unto Sanatana Goswami or Sanatana Goswami, who is knower of the past, present and future, he grasped it. It was made available unto him.

‘divya jnan hrde prokasito’ and then he put that into writing
and that is Brihad Bhagavatamrta.

So this Brihad Bhagavatamrta which was spoken by Jaimini to Janamenjay was originally spoken by King Pariksit. After King Pariksit finished, completed hearing Srimad Bhagavatam from Sukadeva Goswami and he was getting ready to say bye to the world and that snake, bird snake was making progress, coming in the direction of King Pariksit, then and there comes Uttara, mother of King Pariksit. And she wants to hear, ‘Please, tell me what did you hear from Sukadeva Goswami?.’ She had no access, she was not there. She was in the palace but she came running and rushing towards the scene. She knew this is purnahuti, the completion of the recitation of Bhagavatam must have taken place. Before my son leave the body, leave the world, I would like to see him. So she has come to see him. And then she making a special request, ‘Please share the nectar with me, share Bhagavatam with me.’ And then King Pariksit spoke. At least King Pariksit had 7 days. And how much time now Uttara had? Who knows, maybe 7 moments or 7 seconds or 7 minutes?

So within that short span of time, we don’t know how. King Pariksit has spoken and Uttara heard it and here it is. And here it is with us that speech, that narration of King Pariksit. He is fully Krsna conscious. He is diving, swimming in the ocean of rasa, rasautsava for him. So that King Pariksit is speaking this.

‘uvaca sadaram raja parikshin matri-vatsalah’

uvaca raja Prarikshit, raja Pariksit uvaca. You understand? ‘raja pariksit uvaca’, king Praiksit, ‘uvaca’ said. ‘sa adaram’ sa-with, adaram-great respect for his own mother.

He is also described as ‘matri vatsala’, so much affection he had for mother. And mother,

‘shrutaty-adbhuta-govinda-kathakhyana-rasotsukah’

And that mother is utsuka, very very eager. For what? 'rasotsukah', very eager to hear the rasa, drink the rasa of 'govinda-kathakhyana-rasotsukah'.

The Sanskrit is full of adjectives, so many adjectives. 'govinda katha', what kind of Govinda katha? Adbhuta Govinda katha, amazing, wonderful Govinda katha, 'rasotsukah', she is eager to hear. Are you eager also? Not so much? Haribol!! That is one of the qualifications of listener or hearer. He has to be utsuka, very eager.

So this Brihad Bhagavatamrta has been compiled in two parts. That's two parts. And it has two heroes also.

Narada Muni is the hero of the 1st part. And Gopa Kumar is the hero of the second part of Brihad Bhagavatamrita. You all know Narada Muni. He is a global trotter. Narada Muni ki jai!! Some of you probably are preachers. We preach on only one planet. But he preaches inter planetary travels, one planet to another planet. Not just only one country to another or one continent to another. One planet to another planet and he could go to this world to another world. Trans World Airlines- TWA. Sometimes in the past, in America there was an airline called TWA, Trans World Airlines; means transcending this world. But that didn't even transcend this planet, what about transcending this world. But they just had given the name Trans World Airline. But Narada Muni is a transcendental traveler preacher. He could transcend these universes and go beyond, go to Vaikuntha also. And shuttling between this universe and that universe. That Narada Muni is the hero, explorer, seeker of the truth in the first section. Second section is the Gopa Kumar, he is simple but pure hearted devotee, very naive personality. He also travels and explores higher and higher realms.

The **first section** of Brihad Bhagavtamrita, there are 7 chapters called Bhauma, means this planet.

Second is called Devya, means devaloka, the heavenly planets.

Third is called **Prapanchatit**, prapancha; made of five great elements, this material existence. Prapanchatit, beyond this prapancha.

The **fourth** one is called Bhakta, the devotees.

Fifth one is called Priya means dear.

Sixth chapter is called Priyatam, most dear devotee.

And **seventh** chapter is called Purna, the complete.

We have of course limited time. There is no way we can complete the study of the entire Brihad Bhagavatamrita. We would be doing little samplings. We'll take little sections, little portions and relish that. That is what we could do. If you were here to stay forever, then we could have. Even dog could take part in it. Haribol!! You saw it?

So Narada Muni, he comes across or hears about some devotee. He goes there, he glorifies that devotee, that person to his heart's content. 'You are topmost. You are the best. There is no one parallel to you.' He says all these. But then that devotee says, 'No no no, that's not true. Look there! That one, he is even greater, better, superior, higher, great person, devotee. Please go to him.'

Then Narada Muni rushes there and he glorifies that person so much. But then that person says, 'No no no not me, I am sorry. Look there! that one.'. Narada Muni runs there. Unlike this, every time he meets devotee, he says, no no no, so and so is better, you better meet him. So he begins his travel and explorations and evaluation, glorification of a Brahmin in Prayag; who was holding a festival. Saligrama sila was being worshipped. Lots of Prasad distribution, you go there. But that Brahmin says, 'No no no. That King is in South India.' He goes to South India. But that King, rajarsi, saintly King

devotee says, 'No no no not me. Go to heaven.'

So on bhumi, first chapter Bhauma, they talk of this Brahmin in Prayag and King in South India. Narada Muni goes to heavenly planet, that the King had said. He says, 'Indra, he is extra ordinary devotee.' Then Indra says, 'no no no. You go to Brahma. So Indra and Brahma in heavenly planets. Then Brahma says, 'no no no. Go to Kailash. Shiva is the one,

'vaisnavanam yatha shambhuh'

When he goes to Kailash, Shiva said, 'no no. That Hari dham, Vaikuntha dham, those devotees are even superior to me.' As Narada Muni was in Vaikuntha, they say, 'no no no, go down there. You see that bhakta? Prahlad, Sutala planet? And Prahlad says, 'no no no, Kimpurusa varsa, Hanuman is great servant of the Lord.'

So bhakta Prahlad and Rama bhakta Hanuman says, 'you better go to that Bharata varsha, the earthly planet. Those Pandavas, oh! They are great devotees. Lord spends so much time with these Pandavas.' Narada Muni ends in Hastinapura. But then Pandavas say,' no no no. You know He spends only some time with us, comes and goes. But there is one devotee. He is always with one devotee and that is Uddhava. Uddhava is a great devotee. He is like a shadow of the Lord. Whenever Lord goes, he goes. He wears the same clothing as Lord, mahaprasad of the Lord. He never goes to the tailor. When Lord discards some cloths, he picks up and puts them on. And he also very much looks like the Lord, svarupa siddha. He is minister of the Lord, friend of the Lord, cousin of the Lord and what not. He is the one. And these days, you'll find him in Dwarka.'

So Narada Muni goes to Dwarka. So just now, we summarized five chapters. With this speed, now we are going to slow down. I wish few days that we have together to recite, hear, study this Brihad Bhagavatamrita, we'll read this chapter 6 and if possible 7 also or part of 7th. The 6th chapter is called

Priyatam (The Most Dear Devotees). Priy-a-tam, good, better, best like that. So there is Priya, dear devotee is mentioned in earlier chapters. Now in this chapter, there is talk of Priyatam.

Is the translation, everything going on okay? The Russian devotees and translation?

So this is now. It is throughout but here also. 'sri parikshit uvaca', Parikshit says, and he is speaking unto who? Who is speaking to? Uttara, mother Uttara, Parikshit's mother.

shri-parikshid uvaca

tac chrutvarye maha-prema- rasavesheëa yantritah

maha-vishëu-priyo viëa- hasto 'sau vismritakhilah (Chapter 6, text 1)

He says, 'arye', addressing his mother, 'Oh noble lady'. When Narada Muni in Hastinapura, he heard about and he rushed to Dwarka, 'maha prema-rasaveshena yantritah'.

So when he heard about Uddhava, Pandavas had already glorified Uddhava. By hearing about Uddhava, qualities of Uddhava, devotion of Uddhava, Uddhava, Uddhava, 'maha prema rasa aveshena'. He became full of 'maha prema rasa'. No translation required, no? this is better to say, 'maha prema rasa aveshena'.

'avesa', he was filled with maha prema rasa. Now this 'maha prema rasa', the thoughts of Uddhava was now controlling him, handling him. He was being governed by those 'maha prema rasa aveshena yantritah'. He had no freedom. He was governed by what? 'maha prema rasa', was making him dance, talk or whatever. He had no freedom. Narada Muni is described as 'maha Vishnu priyo'. 'maha vishnu' or 'bhadra-narayana priyo', He is at that level bhakti, devotee. He had the vina in the hand. But because he was overwhelmed with this devotional ecstasies

and feelings, although he was holding but he was not able to play. He was so excited. He is running, rushing, jumping to,

‘sada dvaravatavasa-bhyastantah-pura-vartmana

So he has reached Dwarka. No one is telling him, he just went straight, turns left, right there and he ends right in front of palace of Sri Krsna. How did he manage? He didn't stop and said, 'Hey! Please tell me which way to go? I want to go to Krsna's palace.' He didn't enquire but he reached, exactly in front of the palace of the Lord. Reason being; he had visited Dwarka many times in the past. So he knew how to get there. He had practiced going there. In the Bhagavatam, we know how many times he had gone. Quite often Narada Muni would go. He was going door to door, home to home to see whether Queens were happy. So because of his frequent visit to Dwarka, previous visits, he was able to reach the final destination which was for him Sri Krishna in Dwarka, in one of His palaces.

I'm just reminded, some devotees, I heard this in London. Someone had died. And they were driving to the cremation ground. They were being guided by GPS. So go there, 5km away, turn left, this that. And when they reached at the cremation ground, the GPS said, 'You have reached your final destination.' (Laughter). Devotees had heard this many times before but today that day, they have really heard this; 'You have reached your final destination.' This is where finally you end. Narada Muni's final destination was Sri Krsna, His lotus feet. So he has reached there.

‘prabhu-prasada-deshantah-praveshashcarya-vahina

Prasad is the palace. It's amazing how he reached. It is because he had gone there many times in the past.

bhutavishōo mahonmada- grihitash ca yathetarah

And when he reached here, he was like a ghostly haunted person. The way he was acting, behaving and doing all of sorts

of things. All assembled there, 'What is happening with our Narada Muni?' So what did they see?

bhumau kvapi skhalati patati kvapi tishöhaty aceshöah

Narada Muni was, while trying, coming in the direction to reach the palace, they were watching him coming. He was stumbling, he was tripped, 'patati' he was falling down and then getting up. But once he is up, he is just motionless like a pillar. The next moment,

kvapy utkampam bhajati luöhati kvapi roidity athartah

His body is trembling, shaking. Then next moment, 'luthati' he collapses and begins rolling on the ground. The next moment he is crying in great distress.

'kvapy akroshan plutibhir ayate gayati kvapi nrityan

Then other moment he is shouting out loud. See the changing from moment to moment. The next moment he is with his vina. He is singing, nicely singing and playing, he is also dancing. And his is all happening because

sarvam kvapi shrayati yugapat prema-sampad-vikaram

Because he had acquired the sampati, the wealth of what? What kind of wealth? 'prema sampati'. As a result there are all these transformations, vikar taking place in his personality.

'he man-matar idanim tvam savadhanatara bhava'

As King Parishit was about to begin his narration of this 6th chapter, he says, '

'sthiratam prapayanti mam sa-dhairyam shriëv idam svayam'

My dear mother, pay full attention. Be attentive, be steady, fixed, focused 'sa dhairyam', with all patience. What now I have to say, please listen to this.

So it is also reminder for us, the listeners. 'sadhu savdhan, vaisnavas savdhan'.

In that chanting tape, Prabhupada said, 'Sit properly'.

The army, the policemen, just before the parade or something, they assembled, talk to each other, gossiping or space out. And the commando comes and first thing he says, 'savdhan!'. Then immediately they stopped everything else, ready for the next command. They say, 'Left! Left! Left! Right left!' They follow that command. He says savdhan. King Parikshit also to his mother, 'savdhan uttara bhava'. Be savdhan and listen to this.

The morning that Narada Muni arrived in Dwarka, that day was very special or very unusual morning in Dwarka for Dwarka vasis in Krsna's palace. Something abnormal was going on.

'tasminn ahanī kenapi vaimanashyena veshmanah

antah-prakoshōhe suptasya prabhoh parshvam vihaya sah (text 4)

So that morning Lord Krsna, He was in some kind of distress. He was suffering. He was up, He has woken up. But He was still lying on the bed with His face covered with the cloth or pillow. And all those who normally come and meet Him, greet Him and take up in palace work, affairs, activities, they all had come and they are all waiting. Uddhava, he had gone in the chamber where Krsna was sleeping but not up, realizes that He wants His own time space. He didn't want to be disturbed, Uddhava goes outside and he sits at the entrance of the palace. There is some kind of terrace arrangement and he is sitting there. Around him are,

baladevo devaki ca rohiṇī rukmiṇī tatha

satyabhamadayo 'nyash ca devyah padmavati sa ca

These personalities are also sitting. You are painting a

picture of that morning? Dwarka, the palace, Lord Krsna is still on the bed. Where is Uddhava? At the entrance and he is surrounded by Balarama, Devaki, Rohini, Rukmini, and many queens have also come including Satyabhama, which is one of the big names among the queens. 'padmavati sa ca', and there is a lady called Padmavati. It's a new character for most of you. 'kamsa mata', she is the mother of Kamsa. Her name is Padmavati. What is she liked for? What is she known for?

pravritti-hariëi kamsa-mata dasas tathaparah

She always like to gossip, famous for prajalpa, spreading rumours and there are so many ladies, dasis also sitting around, waiting for Lord to get up. So that they could serve.

Sanatana Goswami, not only he wrote and compiled Brihad Bhagavatamrita texts but he wrote a commentary called 'Author commentary'. He wrote a commentary on his own work, own scripture called, 'Dik darshini', so that the readers will have a deeper understanding of the subject matter giving an additional facts, circumstances, missing links. So Gopiparanadhana prabhu has also not only given the original Brihad Bhagavatamrita texts and translation of it, but commentary also. Not fully but partially translated. Some parts of the Dik darshini are included. The commentary of this verse is part, precisely why Krsna was disturbed. Parikshit will reveal to his mother a little further in his narration. It's only mentioned that Krsna was disturbed. And King Parikshit didn't say more. He wants to save this for little later thinking, 'If I say everything now, my mother Uttara will be disturbed. This is too early. I will reveal this little later on.'

And in the same commentary Sanatana Goswami writes about this famous or infamous character Padmavati. In Padma Puran, there is a little mention that, first she is Ugrasena's wife. Her father is King Satyaketu. So one time, Padmavati had gone to her father's place, sometime soon after her marriage with

Ugrasena. There comes a messenger of Kuvera who was a demon called Drumila. And he had disguised himself as Ugrasena. He did whole make up like Ugrasena. And Padmavati thought, 'This is my husband coming.' But he was the demoniac messenger of Kuvera. He came and he did his business. He seduced her. And the child born of this union, illicit union was Kamsa. Now you know why Kamsa was what he was.

tushēim bhutash ca te sarve vartamanah sa-vismayam

tatra shri-naradam praptam aikshantapurva-ceshōitam

So when they all were sitting, waiting, already going through the extra special, extraordinary situation at palace, Sri Krsna was up but not leaving the bed. They were facing that situation and here comes Narada Muni. They were surprised the way he was acting. And they had never seen him acting like the way he was acting that morning. It was obvious for them that something was seriously wrong. All the residence of that palace, Uddhava, Balarama, Rohini, Rukmini and others, they thought there is something seriously wrong. But they couldn't conclude what exactly was happening. They were not coming to any conclusion. 'What is wrong today? Why is our Lord not getting up, meeting us, greeting us, involving us?' Nonetheless they now had to attend to Narada Muni's arrival. They were already in some kind of trouble and here is another one. Here comes Narada and he is also acting very abnormally. And then, they have to face that situation.

utthaya yatnad aniya svasthyam nitva kshaëena tam

premashru-klinna-vadanam prakshalyahuh shanair laghu (Text 5)

So when they saw Narada Muni, they all got up, went forward, 'This way, please come, please come.' And they brought him to that entrance they were themselves waiting at. They were trying to make extra efforts to calm him down, normalize him. They took a cloth and wiped his face which was all wet with the tears. And then gradually they started addressing, talking

with Narada ji gently and simply they spoke . What did they speak?

adrishöa-purvam asmabhih kidrisham te 'dya ceshöitam

akasmikam idam brahmams tushëim upavisha kshaëam

They said, 'Never ever we had seen you the way you are looking today. 'ceshtitam', your behavior, suddenly what happen! Never in the past we have seen but today you are acting like this. 'tushnim upavisha ksnam', please sit down here. Quietly calm down, calm down.' He was made to sit down.

shri-parikshid uvaca

sa-gadgadam uvacashru- dhara-milita-locane

yatnad unmilayan natva sa-kampa-pulakacitah (Text 6)

Narada Muni replied in chocking voice. He had all the symptom, they were kind of subdued, withdrawn. But as soon as he was asked, 'What is wrong with you?' As he wanted to respond and immediately he reverts back into the previous mindset. And all those symptoms are again becoming visible. That body begins trembling, tears are there. Narada uvaca, and Narada now gives the reason, 'I had no choice. I did not do anything so that I would act the way I am acting. But I will tell you what is the cause. Why I am acting like that.'

So Narada Muni, he is remembering what he had heard in Hastinapura. What Pandavas had said about Uddhava.

shri-narada uvaca

manojna-saubhagya-bharaika-bhajanam

maya samam sangamayadhvay uddhavam

tadiya-padaika-rajo 'tha va bharet

tadaiva shantir bata me 'ntaratmanah (Text 7)

Uddhava is the one very fortunate, most favorite devotee of the Lord. And Narada Muni says, 'Please please arrange my meeting with Uddhava.' Trouble is when he was full of tears and trembling all this, although Uddhava was right in front of him, he didn't recognize him. He says, 'I want to meet Uddhava. Could you please arrange my meeting with Uddhava?' Then in second thought, he says, 'Oh! If that is not possible or maybe I don't deserve meeting with him, then atleast, 'tadiya padaika' some dust from the feet of the great devotee Uddhava. Could you please get me some dust from his feet' and if I get either darshan, if not darshan, atleast dust. Then I will be peaceful, pacified, satisfied. Oh! Please, please arrange my darshan with him.'

Narada answered the question about cause of his strange behavior. He started explaining reason for his strange behavior. He will be talking more what transpired, what happened which resulted in his strange behavior.

So Narada Muni will be sharing and Uddhava like those previous devotees, each one, 'no no no, not me. You know there is someone else.' So Uddhava is also going to say, 'no no no, not me. Those vraja vasis, those cowherd boys and parents of the Lord and the gopis and Radharani. They are the Priyatam. They are the greatest of all devotees.' And then others will be also talking. Balaram is going to talk. Rohini is going to be speaking. Padmavati is also going to contribute. And while all they are talking, who is hearing? Lord Krsna is not far from there. He is listening to all of this. Then what happens to Him. What is transpiring and transformations and finally when He gets up, what He would be talking and doing. It's quite a drama.