

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

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**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. Brihat 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 sangraha'**

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 vaishnavah shastram idam bhagavatamritam'**

So the name Bhagavatamrita comes here. There is an appeal here, 'srnvantu vaishnavah', vaishnavas may listen to this,

**'sastram idam bhagavatamritam srnvantu'**

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

***'munindraj 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 Bhagavatamrta. 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 Prariksit, 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 Bhagavatamrita, 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 weather 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.

### **bhutavishöo 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 rodity 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 Dwarkavasis in Kṛṣṇa's palace. Something abnormal was going on.

**'tasminn ahaṇi kenapi vaimaṇśhyena veśmaṇaḥ**

**antaḥ-prakośhōḥe suptasya prabhoh parshvam vihaya saḥ (text 4)**

So that morning Lord Kṛṣṇa, 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 Kṛṣṇa 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 devakī ca rohiṇī rukmiṇī tathā**

**satyabhāmadayo 'nyash ca devyāḥ padmavati sa ca**

These personalities are also sitting. You are painting a picture of that morning? Dwarka, the palace, Lord Kṛṣṇa is still on the bed. Where is Uddhava? At the entrance and he is surrounded by Balarama, Devakī, 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?

**pravṛtti-hariṇī kamsa-matā dasas tathaparāḥ**

She always like to gossip, famous for prajālpā, spreading rumours and there are so many ladies, dāsīs 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.

**tushëim bhutash ca te sarve vartamanah sa-vismayam**

**tatra shri-naradam praptam aikshantapurva-ceshëitam**

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.