

# The miseries of Vrajvasis after Krsna left Vrndavan

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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 prarthayase 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. Yudhisthira 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  
tatratyas 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....

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# **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 vridhdha 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.

‘sunyayitam 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.'