

Srimad Bhagavatam Class

Srimad Bhagavatam class

7th May 2023

Iskcon Ujjain

Gaura Nitai ki jai.

Srila Prabhupada ki jai.

Chaitanya Charitamrita ki jai.

Actually the time now is for Nityam bhagavata sevaya, it is time for Bhagavad katha, Bhagavatam class. Today we are not reading today's verse but we will still certainly have bhagavatam class. There is a Gaura bhagavad also. Hari Hari. In Navadvipa there is also a Naimisharanya and there is another Naimisharanya near Lucknow and this place is called Sitapura. There was a katha on Gaura bhagavad but I don't want to take time speaking on this.

Srimad bhagavad and Gaura bhagavad is the same and in the same way Navadvipa and Vrindavan is the same. In fact you can say they are the same or you can also say they are two separate parts because Vrindavan in Goloka and there is Vrindavan within Goloka, Goloka Vrindavan. And Goloka also means that Dwarka is a part of it and Mathura is also within Goloka. This is the land of cows, Goloka and it is so named because of the cows.

Whether that be Goloka or Gokula or Govardhan and there are the Gopa's also. These are all named after the cow, Go. Just like Gopa means those who care for cows, Go means cows and Pa means to maintain and protect them. And the Gopa's daughters or wives are called what? Gopi's. The Vrindavan part of Goloka has two divisions. One is Vrindavan and the other is called Svetadvipa or Navadvipa.

It is not that five hundred and thirty seven years ago that Sri Krishna Chaitanya Mahaprabhu appeared for the first time

and then he made his appearance. This is not the case because in Goloka the lord is always present in his form as Gauranga Mahaprabhu. He is always there and so there is one Goloka which is known as Vrindavan where Radha and Krishna are. And the Navadvipa or Svetadvipa which is the other part of Vrindavan, you can call it a part or a division or the land, well

Sri Krsna caitanya radha krsna nahe anya
(CC Madhya 25.271)

Translation

“Radha and Krsna combined together are Sri Krsna Caitanya Mahaprabhu.”

So over there we have only Radha and Krishna and over here just Chaitanya Mahaprabhu but he is not just Chaitanya Mahaprabhu because he is Krishna himself.

radha krsna pranaya vikrtir hladini saktir asmad?ekatmanav api
bhuvī pura deha bhedaṁ gatau tau
(Sri Chaitanya-charitamrita: Adi-lila, 1.5)

Translation

The loving affairs of Sri Radha and Krsna are transcendental manifestations of the Lord's internal pleasure giving potency. Although Radha and K???a are one in Their identity, previously They separated Themselves. Now these two transcendental identities have again united, in the form of ?r? K???a Caitanya.

Krishnadas Kaviraj has written this in his Chaitanya Charitamrita and he says that Radha and Krishna are one identity, ekatmanav api. They are one and having said this, bhuvī pura. This was said very long ago and we are not to question 'oh how long ago was this told?' What happened? Deha bhedaṁ gatau tau. Ekatanav, that one identity, what happened? Deha bhedaṁ gatau tau, from one identity they became two.

Radha Krishna are two but when they become one, they are one in Sri Krishna Chaitanya Mahaprabhu. They are also both simultaneously residents of Goloka. In this way Chaitanya Mahaprabhu is eternally present in Goloka and yesterday night we were having discussion in Vrindavan that there is Rasa lila and dancing of Rasa dance in one part of Vrindavan.

What happens in the other part of Vrindavan? There are some pastimes there also, pastimes meaning some games and playful activities, and there is dancing there also. The dancing there in that part of Vrindavan is not Rasa dance but is the dancing of Sankirtan and there is a lot of this dancing just like there is in the Navadwipa in Goloka in the spiritual sky. The pastimes which happen in the Vrindavan which is on the banks of the Yamuna, that too is

golokera vaibhava lila karila prakash karila

Translation

The pastimes of Goloka Vrindavan were manifested in Gokula by the Lord

This means that the Lord manifested his unmanifested pastimes in Gokula and in the same way lord manifested his pastimes of Svetadwipa in Mayapur. Hari Hari. Sri Krishna Chaitanya Mahaprabhu and Radha Krishna also along with Vrindavan dham ki jai! Vrindavan dham is very dear or you can say that the dham itself is the supreme lord. It is the form of the lord and so Sri Krishna Chaitanya Mahaprabhu has been addressed

Aradhyo bhagavan vrajesa tanaya tad dhaman vrndavanam

Translation

And what is the best kind of worship for Krsna?

Radha Madan Mohan ki jai. So worship should be for the son of the king of Vraja, Maharaja Nanda's son, and alongside this, worship of Vrindavan should also be conducted. So Sri Krishna Chaitanya Mahaprabhu practically showed what the love of the

residents of Vrindavan is like. He was always remembering Vrindavan and wanted to go to Vrindavan. He took Sannyasa initiation, are you all ready to take?

So he was thinking next, 'oh now I should go to Vrindavan.' He would ask 'where is Vrindavan?' He took first initiation, Harinam initiation in Gaya, and he took Sannyasa in Katwa. Then Iswara Puri gave him the Maha Mantra, as soon as he started to chant, Sri Krishna Chaitanya Mahaprabhu became maddened and ecstatic. It was instant revival of Krishna consciousness on the spot. So it was instantaneous and then Chaitanya Mahaprabhu started to run towards Vrindavan.

With much difficulty he was stopped and the devotees bought him to Navadvipa. Finally at one time Chaitanya Mahaprabhu started his journey for Vrindavan, are you all okay? I am speaking peacefully so you all are resting peacefully (laughter). Hari Hari, sit properly. Prabhupada used to say this, have you heard? In a Japa recording Prabhupada is saying 'sit properly.' Like a Yogi, not like a Bhogi. Whenever Chaitanya Mahaprabhu would give a suggestion for his going to Vrindavan, the devotees of Jagannatha Puri would refuse.

'No, not now. Go after Dola Yatra. At the moment it is very cold there in Vrindavan.' Like that. At one point the lord was leaving to go to Ramakeli where the lord met Rupa and Sanatana and gave he them initiation also. Their previous names were Dabira Khasa and Sakara Mallika and Chaitanya Mahaprabhu gave them the names Rupa Goswami and Sanatana Goswami. So there was a name giving ceremony also.

Chaitanya Mahaprabhu then went straight from Ramakeli to Vrindavan but when the devotees found out that Chaitanya Mahaprabhu was going to Vrindavan, they say 'we shall come too. There will be so many crowds of people following behind you oh lord.' Lord Rama was leaving for the forest as a Vanavasi, someone who goes to the Vana (forest) to make his Vasa, stay. So when lord Rama was leaving Ayodhya to go to the

forest, what happened? Not only did all the residents of Ayodhya want to go with lord Rama to the forest but they actually did go!

This happened, right? And all of Ayodhya was empty, deserted.

There is one bhajan in Marathi where it is said 'how are you going and leaving us behind? How can Rama leave us and go to Vrindavan?' Not Vrindavan, Rama is going to just a Vana, a forest. So this is exactly what the trees of Ayodhya were thinking at that time. 'Poor us, we are still and we cannot even move from this place. If we were like the people of Ayodhya then we would also follow Rama to the forest. Poor us non moving trees. Hari Hari. When Krishna and Balaram- anyway this is, no.

Okay so there is some Hari katha happening here and some talks on bhagavatam. When Akrura went to Vrindavan, when we speak of going, we dont just speak of taking a plane and reaching Vrindavan. Akrura went to Vrindavan, finished. Kamsa sent Akrura to Vrindavan and in this one sentence it's all over. No, it cant be like that. The whole chapter is spoken by Sukadeva Goswami on how Akrura went to Vrindavan and what he was thinking during his journey.

Hari Hari. Prabhupada used to say that if one wants to go to Vrindavan then how must he go? Like Akrura went. Then one must find out how this is, he must listen about the journey of Akrura and read bhagavatam. We can listen and understand this pastime which is coming from the lotus of Sukadeva Goswami about how Akrura went to Vrindavan. What feelings of love and what desire for devotion! Mora ei abhilasha, vilasa kunje dio vasa.

mora ei abhilasha, vilasa kunje dio vasa
nayana heribo sada yugala rupa rasi
(Tulsi Arati 3)

Translation

My desire is that you will also give me a residence in the pleasure groves of Sri Vrindavana-dhama. Thus within my vision I will always behold the beautiful pastimes of Radha and Krishna

Akrura was successful in his mission to go to Vrindavan and on the way he was thinking 'today I will meet Krishna Balaram. He is breathlessly going on his way and Akrura is going to Vrindavan but

we are going from Vrindavan to Mathura. So Akrura has reached and he stayed all night at Nanda Bhavan. So the next morning at dawn Akrura reached Nandagram and Krishna Balaram had just got ready. They had recently taken bath, abhishek. They were proceeding towards the Goshala to milk the cows.

They saw Akrura Ji approaching, 'Akrura uncle has come, Akrura uncle has come!' Both of them started shouting like this. So Akrura had been thinking that 'today I will see Krishna and Balaram!' He had just passed the place called godhuli bela at dusk. Bela means time and what time is it referring to? When the cows walk there is a big dust storm created from their hoofs. The dust of Vraja is very fine and light, not like Udaipura. There are then clouds of dust formed from the cows walking and Yashoda can see this from Nandagram.

Then she finds out 'hey he is five kilometres away. Now he's three kilometres away.' Krishna Balaram cannot be seen but the dust can be seen. The cows are walking along and so are the cowherd boys. It was at that time when Akrura saw the fresh footprints of Krishna as Krishna had just past the place where Akrura reached. Whilst he was driving his chariot, Akrura suddenly saw Krishna and Balaram and he fell down like stick.

Akrura then touched the dust of Vraja which had touched the lotus feet of the lord, and as he did so he started rolling in that dust. Romanca kampsru taranga bhajo vande guroh sri caranaravindam

mahaprabhoh k?rtana nrtya gita ?vaditra madyan manaso
rasena?romanca kampsru taranga bhajo?vande guroh sri
caranaravindam
(Guru astakam 2)

Translation

Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the sankirtana movement of Lord Caitanya Mahaprabhu. Because he is relishing the mellows of pure devotion within his mind, sometimes his hair stands on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

dadarsha krishnam ramam ca vraje go-dohanam gatau
(Srimad Bhagavatam 10.38.28)

Translation

Akrura then saw Krishna and Balarama in the village of Vraja, going to milk the cows

Krishna Balaram were standing in the courtyard of Nanda Bhavan. They were going to milk the cows and how were Krishna Balaram? Pita nilambara dharau. One had yellow clothes on and who was that? Krishna Kahnaiya lal ki jai! And the other had blue clothes on. And what are they both? Kisorau, they are in the age group of Kishore, youths. When Akrura went to get Krishna and Balaram, both lords had just turned eleven years.

kisorau syamala-svetau
sri niketau brhad bhujau
su mukhau sundara varau
bala dvirada vikramau
Srimad bhagavatam 10.38.29)

Translation

One of those two mighty-armed youths, the shelters of the goddess of fortune, had a dark-blue complexion, and the

other's was white. With Their fine-featured faces They were the most beautiful of all persons.

They had been in the Pauganda age group and now they were in Kaisora. Kisorau syamala svetau, what was their complexion like? One was syam, dark and the other was svetau, whitish in complexion. Sri niketau brhad bhujau, their arms were mighty. It could also mean that they both had strong and long arms which we know they have. Ajanu lambita bhujau and Krishna Balaram's arms reach their knees. Do your arms reach so far? Well your arms are reaching even further than your knees.

And what are their faces like? Su mukhau, fine featured faces. Everything is ending in 'au au.' When this happens it means it is plural, in this case two in number just like Rama means one Rama and Ramah means two Rama's. Or it could be Rama Krishnau, one Rama and the other Krishna, so two altogether. Sundara varau, both these lords are Vara, meaning best of all persons and Sundara means most beautiful of all persons. They are also Nata varau, best of all dancers.

barhapidam nata vara vapuh karnayoh karnikaram
bibhrad vasah kanaka kapisam vaijayantim ca malam
(Srimad bhagavatam 10.21.5)

Translation

Wearing a peacock feather ornament upon His head, blue karnikara flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayanti garland, Lord Krsna exhibited His transcendental form as the greatest of dancers

dhvaja vajrankusambhojais
cihnitair anghribhir vrajam
sobhayantau mahatmanau
sanukrosa smiteksanau
(Srimad bhagavatam 10.38.30)

Translation

Those two exalted personalities beautified the cow pasture

with the impressions of Their feet, which bore the marks of the flag, lightning bolt, elephant goad and lotus.

There is a description of Krishna like this. Dhvaja vajrankusambhojais, on their lotus feet there are different marks on the soles of their lotus feet. Their lotus feet are filled with these different impressions and when they walk, one can see the details of these marks on their lotus feet. In this way one can tell if these lotus feet belong to Krishna or to another ordinary person.

When the Gopi's were searching for Krishna, as they kept searching they saw some footprints and they gave some attention to detail. Then they said 'hey, these footprints belong to Krishna.' There is a description of the marks and here it is written dhvaja vajra, ankusa, ambhojais. There are eight or is it eleven on one foot and eight on the other? Have you seen this? Have you taken darshan of the lord's lotus feet?

Who here had seen the painting if these different symbols on the lord's lotus feet? Someone must have taken a photograph of the lord's lotus feet and so accordingly it was painted. As the Gopi's went on searching, after a short time they began to see that along with Krishna's footprints there were another set of prints beside his. 'Hey, whose footprints are these? These other ones are Krishna's but what about these ones besides his?'

Another Gopi then answered, you silly girl, whose would they be apart from that one Gopi? Do you not even understand this much? It belongs to her who worships Krishna, anayaradhito nunam. For certain these footprints are Radharani's footprints. But look here! Only Krishna's footprints are visible here at this spot and they are very deep in the ground. And where are Radha's foot impressions here? Where are they?'

Then they guessed, 'here in this soot Krishna must have carried Radharani on his shoulders and so because the weight on the ground of two persons, the footprints of Krishna are deeper in the ground.' When a heavy vehicle goes into a farm, there will be a certain impression on the land and the mud. If a lorry goes there then there will be deeper markings as it is a heavier vehicle.

'Look here, Krishna's lotus feet is not wholly marked on the ground, it is only half the marks of his lotus feet. What must have happened here?' Then the Gopi's themselves answer that 'here Krishna must have jumped to pick flowers from the tree and that is why his whole foot is not marked upon this ground. And if we look here we can see where he threw flowers on her and the lord sat behind Radha who then sat in front.

Krishna himself put flowers in Radharani's hair and he decorated her and put ornaments on her and like that. Hari Hari.

udara rucira kridau
sragvinau vana malinau
punya gandhanuliptangau
snatau viraja vasasau
(Srimad bhagavatam 10.38.31)

Translation

The two Lords, whose pastimes are most magnanimous and attractive, were ornamented with jeweled necklaces and flower garlands, anointed with auspicious, fragrant substances, freshly bathed, and dressed in spotless raiment

Akrura is seeing that Krishna Balaram are there in front of him and vaijayantim ca malam, what sort of garland is the lord wearing? Vanamala, a forest garland made of forest flowers. There can also be some leaves in this forest garland. Punya gandhanuliptangau, what is on their limbs? All over their limbs there are auspicious fragrances and sandalwood paste.

Punya gandha also means that Krishna's limbs are fragrant and that fragrance is auspicious.

When Jatila comes to search for her daughter in law and Krishna finds out that she is near, he takes off, he leaves that place. Then as Jatila arrives, she asks Radha, 'what are you doing over here?! You came here to meet Krishna didnt you?' 'No no I didnt come here to see Krishna. I never meet Krishna and I did not meet him today also, no.' Then Jatila asks, 'where did this fragrance come from?' Krishna had left the place long ago but he had left behind his sweet fragrance. Jatila knows that this fragrance is Krishna's.

Snatau viraja vasasau, vasa meaning clothes. Vasamsi meanings many clothes and so there is not just one set of clothes here but there is talk of two sets of clothes. Vasasau, both loads have worn garments but what sort if garments have they worn? Clothes which do not have any dust on them, there is no dirt which means they are clean and freshly washed. When the lord goes to the forest there is so much dust everywhere, on his clothes and on his body and here and there.

So he has just arrived home and has taken bath and so the lord has now worn white clothes, along with Balaram.

pradhana purusav adyau
jagad dhetu jagat pati
avatirnau jagaty arthe
svamsena bala kesavau
(Srimad bhagavatam 10.38.32)

Translation

They were the primeval Supreme Personalities, the masters and original causes of the universes, who had for the welfare of the earth now descended in Their distinct forms of Kesava and Balarama

Pradhana purusav adyau, both lords are what? Pradhana Purush, primeval supreme personalities and are adya, the original

supreme person. Govindam adi purusham. Avatir nau jagaty arthe, both of these lords have descended for the welfare of the earth. Bala kesava, so who is Bala? Bala means Balaram and Keshava is Krishna.

diso vitimira rajan
kurvanau prabhaya svaya
yatha marakatah sailo
raupyas ca kanakacitau
(Srimad bhagavatam 10.38.33)

Translation

O King Pariksit, They resembled two gold-bedecked mountains, one of emerald and the other of silver, as with Their effulgence They dispelled the sky's darkness in all directions

diso vitimira rajan, wherever Krishna and Balaram darkness goes away swiftly from that place.

krsna surya sama; maya haya andhakara
yahan krsna, tahan nahi mayara adhikara

Translation

The Lord is just like the effulgent sun. Consequently, whenever the Supreme Personality of Godhead is present, there cannot be darkness or ignorance.

Wherever Krishna and Balaram are present, in that place darkness cannot exist. Yashoda used to suggest to the elder Gopi's 'why do you not keep the butter in a dark place where my boy cannot see it? Wherever you keep the butter which is stolen by Krishna, instead you should keep the butter in a dark room where Krishna and Balaram will not enter. They will not see the butter there so put it there.'

The Gopi's had come to mother Yashoda to complain and everyday they shout 'hey Yashoda!' The whole place was filled with complaints and then Yashoda would protest, 'my lala stole butter from your house? No this is not possible. But if you

are insisting that he has done this then there has to be some evidence of the theft. Why do you not bring him to me once you catch him stealing?’

One day there was an incident with a Gopi named Prabhavati who caught Krishna stealing butter in her home. Yashoda had told this Gopi to also bring Krishna to her after catching him stealing butter. So she was doing just this, she had caught Krishna and was dragging him from her home to Nandabhavan. She had kept her face covered with her veil which is naturally the way, the Brajabasi Gopi's do this.

So as she reached Nandabhavan she began to call ‘hey Yashoda please come and see! Just see the activities of you lala. Today I have caught him red handed.’ Do you understand this red handed? Instead she said ‘i have caught him white handed.’ Meaning there was butter in his hands which he had stolen. ‘That butter is still there on his hands, come and see.’ Yashoda comes from inside and Prabhavati from outside and she is pulling Kahnaiya.

As she reaches the door of Nandabhavan she declared ‘take a look! Here is your naughty butter thief!’ As Prabhavati then put the thief forward to show Yashoda, instead of Krishna it was Prabhavati's own son who was present there. Yashoda said ‘hey, take your veil off your face and see! Whose son is this, your son or mine?’ Then that shameful Prabhavati stood there. She had thought ‘today my name will become famous.

I am the one who has caught this butter thief Kahnaiya. It will be on the front page of Mathura times and my photo will be printed with the thief.’ In this way the poor woman was heading back towards her home and on the way she met Kahnaiya. ‘Hey, today I became your son but if you catch me again I will become your husband! So be aware of this!’ Hari Hari. So Yashoda had suggested that the Gopi's put there butter in a dark place and the Gopi's tried to do this but the stealing of butter did not stop.

The Gopi's began to tell mother Yashoda 'we are keeping our butter in pitch dark places but when Krishna and Balaram come they can still see it. Wherever they go, they can see any place because they are possess koti surya samaprabha. The limbs of their bodies radiate an effulgence, bha means light.

Bahu koti candra jini' vadana ujjvala, so their bodies have this ujjavala, light.

bahu koti candra jini' vadana ujjvala gala dese bana mala kore
jhalamala
(Gaura Arati 6)

Translation

The brilliance of Lord Caitanya's face conquers millions upon millions of moons, and the garland of forest flowers around His neck shines

This effulgence of the lord's body is called the Brahma jyoti. By this effulgence all darkness goes away and there is light in all directions. So Sri Krishna Chaitanya Mahaprabhu wanted to take darshan of the lord in Vrindavan and go there but at the moment this was not going to be possible. But Chaitanya Mahaprabhu always used to be eager and anxious to go to Vrindavan and take darshan of Vrindavan.

Finally when Chaitanya Mahaprabhu started for Vrindavan, how many people started to follow him there? Hundreds of thousands of people. At that time there was a Brahmachari called Nrsimha Brahmachari. In his mediation, Nrsimha Brahmachari reconstructed all the pathways that the lord would be taking on his way to Vrindavan. He would renovate and decorate these roads for the lord just before the lord would reach that path and he was also planting trees so that the lord would have shade from the heat of the sun.

He would plant fragrant flowers and he was doing this construction in his meditation very fast. He made these paths in his mediation for hundreds of miles but as he was doing

this in his mind he reached a place called Kanai Natashala. This is a place on the border of Bihar, Bengal. Although he wanted to do so, Nrsimha Brahmachari's could not mediate further than this place and plan the paths for the lord to traverse.

He tried very hard and all the material for the construction was ready but the construction could not take place no matter how hard he tried. Then Nrsimha Brahmachari came to a conclusion and said, 'the lord will not go further than Kanai Natashala.' And that is exactly what happened, Chaitanya Mahaprabhu went as far as this place and then he changed his mind. 'I will go to Vrindavan right now. There are so many people, no I won't go with so many people.'

So Chaitanya Mahaprabhu returned to Jagannath Puri although he did not stop thinking about going to Vrindavan and then later he went to Vrindavan. The same thing happens, it is always the case with lord Rama or lord Krishna and Chaitanya Mahaprabhu. Whenever they want to go somewhere the whole world wants to go with them.

This is exactly what happened with lord Rama and at least on the day he left for the forest, the whole town left with him and stayed for one day and at night they were also with the lord for the overnight stay. They took rest in the open fields in the forest and when they all the residents of Ayodhya were asleep, Rama woke up. Actually Rama had not even fallen asleep and especially Lakshman also who would not sleep at all for the next fourteen years.

He also would not eat and all he would do is serve lord Rama day and night. So in the middle of the night lord Rama left the residents asleep and left. Who was the chariot driver? Sumanthra. So Rama said 'Sumanthra get ready.' Then they quietly left that place. In the same way when Chaitanya Mahaprabhu wanted to go to his South Indian tour, all the residents of Jagannatha Puri wanted to go with him but the

lord refused. 'No. Stay here.'

When Krishna and Balaram were leaving for Mathura, some of the residents of Vrindavan were also invited by Kamsa to go to Mathura with them. Krishna's friends were also going although they would be going separately from Krishna and Balaram who would go with Akrura on his chariot. The rest of them would go in bullock carts but the poor Gopis were not able to go. There is a bhajan in Marathi which describes how the next morning Akrura decorated his chariot and requested Krishna and Balaram to sit on it.

The lord left all the Gopis in Vrindavan and he left for Mathura. Just before the lord was about to leave, the Gopi's tried their level best to stop Krishna from leaving. They took Akrura by the collar 'ei! Who has given you this name Akrura?! You are Krura, cruel so why is your name just the opposite, Akrura? But nevertheless Krishna and Balaram left for Mathura but as they were leaving they left a message to tell the Gopi's that they would come back very soon.

We're just now coming, we'll be back soon.' The poor Gopi's were losing their very lives which the lord was taking with him, Pranath. He was the lord of their lives as he was Radhanath, Gopinath. They became lifeless like statues and just stood still in their places. Some of the Gopi's fell over and some turned to go back home. The lord had told them that he was just now coming back but Krishna did not come back to Vrindavan but stayed in Mathura.

The lord went from Mathura to Ujjain and then of course he returned back to Mathura from Ujjain and he kept battling with Jarasandha for eighteen years. He still did not return back to Vrindavan but instead went even further and was called Ranchod because he gave up the battlefield (Rana) and ran away (chod). He then arrived in Dwarka and made his residence there.

Slowly he became busy in different activities and made

arrangements for marriage and he got married not once or twice or five, ten times or even a hundred times? How many queens did the lord marry? Sixteen thousand one hundred and eight. Then the lord became Dwarkadhish and so he was very busy and the residents of Dwarka kept him busy. Then finally Krishna made a plan and went to Kurukshetra at sunset with Balaram, Vasudeva, Devaki and all the queens.

All of the residents of Dwarka went to Kurukshetra and there is a Surya Kunda there and at sunset they all took bath in this lake. Before they had left for Kurukshetra, they had sent hand written invitations to Vrindavan, letters of communication. The lord write 'I am coming to Kurukshetra so you may like to come.' As soon as all the residents of Vrindavan got these invitations, they all got ready to leave for Kurukshetra and there took place the meeting between the residents of Braja and Dwarka.

Basically all the residents of Vrindavan met Krishna Balaram. There was a festival of meeting together. Hari Hari. Gaura prem anande haribol. We were talking about the meeting and now that the meeting has taken place we can now be relaxed. Hare Krishna.