

# 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 adhunikais 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. Yudhishthira Maharaj is the other one and Govardhan. He is not only Haridas but Haridas varya- the best among Hari dasas. He is Govardhan. That talks of exalted position, Uddhava is addressed here by Sri Rohini as Sri Haridas. Because Uddhava has just given some hints, how dear are these residents of Vrnadavana, how close. So much favored, favorite devotees of Sri Krsna are the residence of Vrndavana. He was giving some hints.

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

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

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

### **'Nimagnan Dainya Sagare'**

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

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

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

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

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

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

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

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

**'sandesa-caturī vidyā pragalbhah prestitah param'**

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

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

**'ayam eva hi tesu tvat-prabhoh paramo mahan,**

## **anugraha prasado yas tatparyenocyate tvaya' (Text 25)**

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

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

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

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

**ko va nopadravas tatra jato vraja-vinashakah  
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....