

**Nanda and Yaśoda return to Vṛndāvana**

ॐ Nanda Mahārāja returned to Vṛndāvana without Kṛṣṇa and Balarāma.

ॐ He was accompanied only by the cowherd boys and men.

ॐ It was certainly a very pathetic scene for the gopīs, mother Yaśodā, Śrīmatī Rādhārāṇī and all the other residents of Vṛndāvana.

ॐ Many devotees have tried to make adjustments to Kṛṣṇa's being away from Vṛndāvana because, according to expert opinion, Kṛṣṇa, the original Supreme Personality of Godhead, never goes even a step out of Vṛndāvana. He always remains there.

ॐ The explanation of expert devotees is that Kṛṣṇa was actually not absent from Vṛndāvana;

ॐ He came back with Nanda Mahārāja as promised.

ॐ *When Kṛṣṇa was starting for Mathurā on the chariot driven by Akrūra and the gopīs were blocking the way, Kṛṣṇa assured them that He was coming back just after finishing His business in Mathurā. He told them not to be overwhelmed and in this way pacified them. But when He failed to come back with Nanda Mahārāja, it appeared that He either cheated them or could not keep His promise. Expert devotees, however, have decided that Kṛṣṇa was neither a cheater nor a breaker of promises. Kṛṣṇa, in His original identity, returned with Nanda Mahārāja and stayed with the gopīs and mother Yaśodā in His bhāva expansion. Kṛṣṇa and Balarāma remained in Mathurā not in Their original forms but in Their expansions as Vasudeva and Saṅkarṣaṇa. The real Kṛṣṇa and Balarāma were in Vṛndāvana in Their bhāva manifestation, whereas in Mathurā They appeared in the prabhava and vaibhava expansions. This is the expert opinion of advanced devotees of Kṛṣṇa. Externally, however, They were absent from Vṛndāvana. Therefore, when Nanda Mahārāja was preparing to return to Vṛndāvana, there was some discussion between him and the boys concerning how they could live in separation. The conclusion to separate was reached by mutual agreement.*

ॐ Vasudeva and Devakī, who happened to be the real parents of Kṛṣṇa and Balarāma, wanted to keep Them now because of the death of Kāṁsa.

ॐ While Kāṁsa was alive, Kṛṣṇa and Balarāma were kept under the protection of Nanda Mahārāja in Vṛndāvana.

ॐ Now, naturally, the father and mother of Kṛṣṇa and Balarāma wanted Them to remain, specifically for the reformatory function of purification, the sacred thread ceremony.

ॐ They also wanted to give Them a proper education, for this is the duty of the father.

ॐ Another consideration was that all the friends of Kāṁsa outside Mathurā were planning to attack Mathurā.

ॐ For that reason also Kṛṣṇa's presence was required.

ॐ Kṛṣṇa did not want Vṛndāvana disturbed by enemies like Dantavakra and Jarāsandha.

Description is found  
Srimad Bhagavatam  
(Krishna Book)

- ॐ If Kṛṣṇa were to go to Vṛndāvana, these enemies would not only attack Mathurā but would go on to Vṛndāvana, and the peaceful inhabitants of Vṛndāvana would be disturbed.
- ॐ Kṛṣṇa therefore decided to remain in Mathurā, and Nanda Mahārāja went back to Vṛndāvana.
- ॐ Although the inhabitants of Vṛndāvana felt separation from Kṛṣṇa, the resulting ecstasy (bhāva) caused them to perceive that Kṛṣṇa was always present with them by His līlā, or pastimes.

### The gopīs lamentation

- ॐ Since Kṛṣṇa had departed from Vṛndāvana and gone to Mathurā, the inhabitants of Vṛndāvana, especially mother Yaśodā, Nanda Mahārāja, Śrīmatī Rādhārāṇī, the gopīs and the cowherd boys, were simply thinking of Kṛṣṇa at every step.
- ॐ They were thinking, “Here Kṛṣṇa was playing in this way. Here Kṛṣṇa was blowing His flute. Kṛṣṇa was joking with us in this way, and Kṛṣṇa was embracing us like this.”
- ॐ *This is called līlā-smaraṇa, and it is the process of association with Kṛṣṇa most recommended by great devotees; even Lord Caitanya, when He was at Purī, enjoyed līlā-smaraṇa association with Kṛṣṇa. Those in the most exalted position of devotional service and ecstasy can live with Kṛṣṇa always by remembering His pastimes. Śrīla Viśvanātha Cakravartī Ṭhākura has given us a transcendental literary work entitled Kṛṣṇa-bhāvanāmṛta, which is full with Kṛṣṇa’s pastimes. Exalted devotees can remain absorbed in Kṛṣṇa-thought by reading such books. Any book of kṛṣṇa-līlā, even this book, Kṛṣṇa, or our Teachings of Lord Caitanya, is actually solace for devotees feeling separation from Kṛṣṇa.*
- ॐ *That Kṛṣṇa and Balarāma did not return to Vṛndāvana can be adjusted as follows: They did not break Their promise to return to Vṛndāvana, nor were They absent, but Their presence was necessary in Mathurā.*

### Uddhava visits Kṛṣṇa

- ॐ In the meantime, Uddhava, a cousin-brother of Kṛṣṇa’s, came to see Kṛṣṇa from Dvārakā.
- ॐ He was the son of Vasudeva’s brother and was almost the same age as Kṛṣṇa.
- ॐ His bodily features resembled Kṛṣṇa’s almost exactly.
- ॐ After Kṛṣṇa returned from His teacher’s home, He was pleased to see Uddhava, who happened to be His dearest friend.
- ॐ Kṛṣṇa wanted to send him to Vṛndāvana with a message to the residents to pacify their deep feelings of separation.
- ॐ *As stated in the Bhagavad-gītā [4.11], ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: Kṛṣṇa is very responsive. He responds in proportion*

to the devotee's advancement in devotional service. Thus, as the gopīs were thinking of Kṛṣṇa in separation twenty-four hours a day, so Kṛṣṇa was also always thinking of the gopīs, mother Yaśodā, Nanda Mahārāja and the other residents of Vṛndāvana. Although He appeared to be away from them, He could understand how they were transcendently aggrieved, and so He immediately wanted to send Uddhava to give them a message of solace.

ॐ Uddhava is described as the most exalted personality in the Vṛṣṇi dynasty, being almost equal to Kṛṣṇa. He was a great friend of Kṛṣṇa's, and being the direct student of Bṛhaspati, the teacher and priest of the heavenly planets, he was very intelligent and sharp in decision. Intellectually, he was highly qualified. Kṛṣṇa, being his very loving friend, wanted to send him to Vṛndāvana just to study the highly elevated ecstatic devotional service practiced there. Even if one is highly elevated in material education and is even the disciple of Bṛhaspati, he still has to learn from the gopīs and the other residents of Vṛndāvana how to love Kṛṣṇa to the highest degree. It was Kṛṣṇa's special favor to Uddhava to send him to Vṛndāvana with a message for the residents there, which was meant to pacify them.

ॐ Lord Kṛṣṇa is also named Hari, which means "one who takes away all distress from the surrendered souls." Lord Caitanya states that there cannot at any time be a worship as exalted as that realized by the gopīs.

ॐ Being very anxious about the gopīs' grief, Kṛṣṇa talked with Uddhava and politely requested him to go to Vṛndāvana.

ॐ K was standing on roof of place in Mathura

ॐ Heart was trembling

ॐ K remembered friendship with people of Gokula

ॐ Tears stream from eyes

ॐ Remembering the glory of loving pastimes with gopīs

ॐ Heart trembled

ॐ Became stunned like painted picture

ॐ Approached Uddhava

ॐ Shaking Uddhava's hand with His own hands,

ॐ He said, "My dear gentle friend Uddhava, please go immediately to Vṛndāvana and try to pacify My father and mother, Nanda Mahārāja and Yaśodā-devī, and the gopīs.

ॐ They are grief-stricken, as if suffering from great ailments.

ॐ Go and give them a message.

ॐ I hope their ailments will be partially relieved.

ॐ The gopīs are always absorbed in thoughts of Me.

ॐ They have dedicated body, desire, life and soul to Me.

Description is found in  
*Uddhava Sandesa*, by  
Rupa Goswami

Description is found  
*Srimad Bhagavatam*  
(Krishna Book)

- ॐ I am anxious not only for the gopīs but for anyone who sacrifices society, friendship, love and personal comforts for Me.
- ॐ It is My duty to protect such exalted devotees.
- ॐ The gopīs are the most dear.
- ॐ They always think of Me in such a way that they remain overwhelmed and almost dead in anxiety due to separation from Me.
- ॐ They are keeping alive simply by thinking that I am returning to them very soon.”
- ॐ
- ॐ “O Ud, o ocean of virtue
- ॐ You are first of all my friend
- ॐ Because of your advice the Yādavas have attained eternal opulence and glory
- ॐ I wish that you will fulfill a desire of mine
- ॐ When I heard Kamsa’s proud words & hastily left Vrn for Mathurā w/ Akrura the gopīs entered a circle of flames of separation
- ॐ Somehow they are alive
- ॐ Among is R who is more dear to me than my life
- ॐ She possesses a great mountain of sweetness that no one in Brahma’s creation can rival
- ॐ It is only because of the optimistic words of the other gopīs that she remains alive
- ॐ Living is a painful burden

Description is found in  
*Uddhava Sandesa*, by  
Rupa Goswami

### The Gopīs distress

- ॐ O Ud, please go to Nanda’s palace on Nandīśvara Hill
- ॐ Please tell R news about me & make her happy
- ॐ Dear friend, there are many holy places that are forms of myself that I have created to please devotees like you
- ॐ Still there is no place that pleases me more than Vraja
- ॐ I do not lie
- ॐ If it weren’t from the moisture of the gopīs tears, all the trees would have burned in separation from me
- ॐ My dear friend, even when their sufferings are as great as Mt. Meru, the gopīs do not suffer as much as they do when I feel even a tiny particle of sufferings
- ॐ Therefore please don’t let them know how much suffering I feel in their separation
- ॐ Instead tell them how I am bound by ropes of love for them.
- ॐ There is a path you will follow to Nandīśvara Hill
- ॐ It is said to be beautiful, straight and good
- ॐ When you fall into the ocean of bliss in Gokula I will be very happy
- ॐ When a friend becomes happy, good persons also become happy

### Gokarna

- ॐ First go to Gokarna where Śiva stays
- ॐ Then go to the place where Yamuna meets Sarasvati (a place that fulfills all living entities' desires)
- ॐ This is where I first entered Mathurā
- ॐ I was kissed by waves of sidelong glances of women who said:
- ॐ *O slender fired, you have become very fortunate because the flutist whose music made the gopis games slip from their bodies now walks on the road before us*

### Amikāvana

- ॐ From that place take the path nearby to Amikāvana forest
- ॐ I rescued Nanda from a snake in Kaliya forest here
- ॐ I also delivered a Vidyadhara there
- ॐ I gave a festive of happiness to the gopis here
- ॐ Don't take your chariot on the path that goes by the hilly place on the Yamuna's shore where Kuvalayapida attacked me
- ॐ Saints never follow the same path as demons do
- ॐ Avoid the southern path
- ॐ Go north to the king of holy places
- ॐ A place with many blossoming sumanaḥ flowers and graceful birds
- ॐ Where Akrura first saw the world of the gopas

### Yajñika-brahmaṇīs

- ॐ If you don't want to visit the yajñika-brahmanas who still feel slighted by me you should glance at their wives
- ॐ They always sing my glories
- ॐ If you don't want to see them you will be missing something valuable

### Kaṭikā

- ॐ Then go quickly to Kaṭikā which is near Mathurā
- ॐ It is filled with a great circle of blossoming trees
- ॐ When I walked through there a girl picking flowers uncovered part of her shoulder and shyly smile at me

### Saṭṭikara

- ॐ Going further from Mathura is a forest name Saṭṭikara
- ॐ Capital city of king of bees

- ॐ I stayed there for 12 days  
ॐ There Śrīdama manifested the form of Garuḍa & I climbed on his shoulders  
ॐ As I passed them in my chariot the girls insisted  
ॐ *O beautiful one, that dark youth is looking at me, not you*  
ॐ Avoid the forests on the left the Kaliya lake on the right  
ॐ Please take the path that goes by many clear lakes  
ॐ A path covered by many flowering vines that stop the sunlight  
ॐ Then go to that place where many deer stay  
ॐ A place with flowering vines on the outskirts of Vraja  
ॐ I used to go there at dawn  
ॐ I would fill that place with flute music to charm the deer who felt separation from me at night  
ॐ As I rode on the chariot many girls expertly shot fragrant arrows of sidelong glances  
ॐ They were beautiful, bending over, smiling & with blossoming cheeks  
ॐ The arrows hit their target, me  
ॐ They spoke these words:  
ॐ *Handsome K, who splashes playful, crooked, loving glances at R, now rides far away on a chariot*  
ॐ When I remember how they spoke these words my body becomes stunned motionless like a painted picture

#### Nāgendra-bhoga

- ॐ Nearby is Nāgendra-bhoga where R massaged my feet as I enjoyed pastimes.  
ॐ In that village, which is decorated with flags and has a sweet fragrance rivaling the ocean of milk, I would sleep  
ॐ There the sound of churning yogurt will bring you great happiness  
ॐ O brother, there the cows glistening with ghee can satisfy the whole universe

#### Śālmala

- ॐ O my friend, next please go to Śālmala, a glorious place in Vraja with thousands of buffalo  
ॐ Here children on the streets imitate my pastimes  
ॐ Even from afar Upanandas home (which is known as Sāhāra) will bring bliss to your eyes  
ॐ I stopped here on Akrūra's chariot to eat some butter in that village

#### Rahela

- ॐ Next please go to Rahela, which is within King Nanda's realm.

ॐ Here I played my flute & made the gopis run with their garments half arranged

### **Prītasāra/ Vidyutkārī**

ॐ The place name Prītasāra is circled by many trees

ॐ Here I stole the gopis yogurt and gave it to my gopa friends again and again.

ॐ My friends, you will rip th shreds all suffering you felt as your chariot goes on these forest paths

ॐ Beautiful w/ banana trees dancing in the breeze

ॐ Fragrant with aśoka and sumanaḥ flowers

ॐ Opulent & glorious and the home of sweet nectar

ॐ This is Goparāja Nanda's realm

ॐ It is beyond the material world will delight you

ॐ Frightened, distraught & mad w/ love the gopis gazed on me at this place

ॐ Trembling as if struck by lightning they fell to the ground

ॐ Therefore people call this place Vidyutkārī (the place where lightning struck)

### **Sauyātrika**

ॐ On that riverbank is the place called Sauyātrika where Akūra, with tears in his eyes saw me

ॐ In that place there are many restless calves

ॐ Their bodies rivaling tall crystal roofs

ॐ Calves always jumping

ॐ Always running to where they smell new grass

ॐ Always chased by boys trying to catch their tails

ॐ In that place there is a grate, glorious & fragrant boulder that often became my sitting place

ॐ When the gopis see that boulder they are overcome with waves of bliss as they remember me with love

### **Some conversations among the gopis**

ॐ A gopi said: that is not dust from cows

ॐ It is a stream of smoke coming from hearth first

ॐ That is not the sound of the flutes in the forest

ॐ It is the sound of bamboo in the wind

ॐ O passionate one, look

ॐ The sun hasn't yet come to the western horizon

ॐ Don't be so restless

ॐ Come, I will paint some colorful pictures & designs on your breasts

ॐ

ॐ A gopi said: the flute music comes from far away, but the dust raised by the cows is still not seen

ॐ Your mata is at the door

ॐ O passionate girl, please tighten your belt and come in the house

ॐ

ॐ A gopi said: My friend, since morning you have been stringing these sumanaḥ flowers

ॐ Why do you not have a vaijayanti garland by now?

ॐ O beautiful one, it is already evening because the great dust raised by the surabhi cows has now entered the sky

ॐ To the delight of the peacocks of the gopis eyes

ॐ (Gopis eyes compared to peacocks because peacocks like monsoon clouds. In the same way the gopis became happy when dust clouds signal K's return with his cows.)

ॐ

ॐ A gopi said: His body is fragrant

ॐ The jasmine flowers in his hair are covered with dust from the cows

ॐ K now entered Vraja

ॐ O talkative lady, why do you speak these harsh words?

ॐ What girl does not find her heart thirsting for K

ॐ

ॐ A gopi said: O delicate gopī, please don't be shy because your elderly relatives are present

ॐ Come inside the house on the porch

ॐ All day you have been morose because of separation from K

ॐ At this moment charming, smiling K (who enchants the gopīs hearts and who is decorated with gunja garlands & whose bodily fragrance is licked by bumblebees) walks by your house

ॐ

ॐ A gopi said: Entering the land of Vraja K is now charmed by the tinkling of your ornaments

ॐ O beautiful gopī, stop the wild dancing of your eyes

ॐ What hunter will place a trap with sweet music when he has already captured the deer?

ॐ

ॐ A gopī said: O friend, Cadrāvalī, how did you learn the art of sweetly tinkling your anklets?

ॐ Look!

ॐ Enchanted by that sound K now returns from the gopa king's palace

ॐ Now he frantically searches for that sound's source

ॐ

ॐ A gopi said: sighing and trembling, love sick K stands at you odor

ॐ Quick, hide your beautiful face behind these flowering vines

ॐ O girl with beautiful limbs, even from afar K will rob the jewel of your heart

ॐ Then your proud indifference will lead him on a path far away

ॐ

ॐ A gopi said: Look!

ॐ K's flute falls to the ground

ॐ His bugle has also fallen

ॐ NM watches from afar

ॐ O R, please don't embarrass K

ॐ Please turn your side long glance from him

ॐ

ॐ A gopi said: O gopi o gopī friend, K stands in the courtyard

ॐ He longs for you

ॐ Again & again he is glancing at your doorway

ॐ A girl devoured by false pride, why do you only look at him from your window?

ॐ Why do you make your heart wither like that:

ॐ Come outside

ॐ Give pleasure to the master of your heart

ॐ

ॐ A gopis said: Look:

ॐ Even though K calls for here again and again, the gopī with a fair complexion pretends to be shy and reserved when we all stand before her.

ॐ But the forest path knows how quickly she runs to forest when K's flute calls her

### **Kṛṣṇa reflects upon the gopīs**

ॐ Scented with fragrance of Cupid

ॐ Their hearts filled with love

ॐ Their splendid smiles crooked

ॐ The louts eyed gopis playfully and affectionately spoke the way every evening

ॐ Pulling the churning rope with their splendid hands

ॐ Slight smiles encircling their perspiring cheeks

ॐ Curly locks of haring moving to and fo on the edges of their foreheads

ॐ Their beautiful and talkative mouths filled with my glories

ॐ Their playfully moving bracelets tinkling as they churned

ॐ All these sounds sweetly mixing together

ॐ The louts eyed gopis would churn yogurt sing

ॐ When night came to an end, my pastimes of sleep came to an end with the gopis' songs

**The gopis speak**

ॐ Dear friend, if you again and again insist that I should remain angry & jealous, the please draw a picture of K's form and give it to me

ॐ Staying in my room and plugging my ears I will gaze at the picture again and again

ॐ In this way I will pass the night

ॐ

ॐ A gopis said: O K many girls in Vraja yearn to enjoy pastimes with you

ॐ My friend is no like them

ॐ She does not desire you at all

ॐ In fact, whenever she sees you, the spiritual master of all rogues and cheaters, she becomes angry and places in the two archer's bows of her eyebrows many half-moon arrows of sidelong glances to attack you

ॐ

ॐ A gopi: Please don't talk re the rascal who plays by the Yamuna's shore

ॐ O restless messenger, I will not go anywhere near him

ॐ In this world I am famous as a very hard and harsh person

ॐ The winter wind in the reason why the hair on my body are now standing erect

ॐ

ॐ A gopi: O master, please keep your clever flatteries far away

ॐ Go to your own kingdom

ॐ Don't come in my courtyard

ॐ My friend is now completely exhausted

ॐ She spent the whole night waiting for a rake who enjoys with every single gopi

ॐ

ॐ A gopi: o beautiful one, the jasmine garland you liked is no wilted and thrown on the ground

ॐ K, with the lotus navel, now stands, dejected, at your doorstep

ॐ Your friends have not slept the whole night

ॐ You passed the whole night weeping

ॐ Whatever new sweetness do you find in this jealous anger?

ॐ I see no sweetness in it

ॐ

ॐ A gopi: O K-bee, intoxicated by the fragrance of my louts face, why do you stop me from serving my husband?

- ॐ O humming bee, if your heart is tortured by thirst, you should fly over the Punnāga forest thick with white flowers
- ॐ
- ॐ A gopi: o powerful gopi friend, even if I see K approaching, I will not run and hide in this thick forest because I will take shelter of you
- ॐ A friend: o beautiful friend, don't worry about this K in yellow garments who lives in your heart
- ॐ As long as I am here no one other than K will have the power to touch your breast
- ॐ
- ॐ A gopi: you are a rogue
- ॐ On the pretext of picking flowers for you tricked me to come far away in this forest
- ॐ Why do you sing so loudly & cheerfully?
- ॐ A friend: O slender gopi: please don't be worried at heart for there is no reason.
- ॐ I sing only to please the black K-deer that live in Vrn
- ॐ Gopi: on the pretext of fetching water, you came again and again to the Yamuna
- ॐ O my friend, I know you have fallen in love with a person whose eyes are white lotus flowers
- ॐ Friend: my heart doesn't like white louts flowers
- ॐ It is the red lotus of smiling K I yearn to see again and again
- ॐ Gopi: o passionate girl, I see that you have made your home among many crooked snake-like girls
- ॐ Why do you long to embrace the peacock that is K
- ॐ Friend: what you say is true, but it's not my fault
- ॐ I do not approach him
- ॐ It is K who wears a splendid peacock feather
- ॐ And who is very proud of once defeating a snake
- ॐ Who approached me and tries to embrace me whenever he sees me in the forest
- ॐ (Note: peacocks are the enemies of snakes; The gopis are compared to snakes; Kṛṣṇa is compared to a peacock; therefore the 2<sup>nd</sup> gopī is saying if I am seen being embraced by K, it is because K is forcing himself. On my own , would never embrace K)

### **Kṛṣṇa reflects**

- ॐ In this way gopis spoke profound and elegant words
- ॐ I have many millions of ears so that I may always drink the nectar of my words
- ॐ O dear friend filled with love and bliss the gopis words were always clever and playful

### **More from the gopis**

- ॐ R: who is this dark girl

- ॐ Gopi friend: She is a gopi  
ॐ R: why has she come here?  
ॐ GF: She seeks you friendship  
ॐ R: Shi is my friend  
ॐ GF: If that is so then you should embrace here again and again

**Kṛṣṇa reflects**

- ॐ Embracing me, and understanding it was K disguised as a woman, proud R became embarrassed.  
ॐ Circling the lotus filled lakes are many splendid & tall fences made with glistening stones  
ॐ Fences I made with my own hands to confine the quick and restless calves

**More gopis**

- ॐ A gopi: we do not know what fate Brahmā has written on the forehead of gopis like us  
ॐ O girl with a beautiful face, in a secluded place a messenger from the king now talks with K  
ॐ  
ॐ A gopi: O child, by the King of Vraja's order a gatekeeper makes at dawn an inauspicious announcement in the streets of the town  
ॐ Again and again, my right eye trembles  
ॐ And my restless heart now breaks into pieces  
ॐ Alas, I do not know what the future holds  
ॐ  
ॐ A gopi: Dear friend, hearing that in truth K would leave tomorrow for the king's city, I prayed to the goddess of night that she would pass very slowly.  
ॐ Dark things like night are never kind to others  
ॐ  
ॐ A gopi: O girl with a beautiful face, as long as Akrura has still not taken K away from us, I bow down before and beg a favor from you  
ॐ Near my home is a jasmine vine whose flowers I repeatedly picked to make earrings for K.  
ॐ I ask you to take care of that vine after I am gone (hinting at suicide)  
ॐ  
ॐ A gopi: O bewildered beautiful girls, don't you see the thunderbolts that are falling on our heads?  
ॐ Who will be left to take care of this flowering vine?  
ॐ I myself am already dead.

- ॐ Quickly follow me out of the mouse to the courtyard  
ॐ Already on the chariot Nanda's son is about to depart  
ॐ  
ॐ A gopi: O saintly girl, will the gopis do nothing to stop Him?  
ॐ Will no one break the horses' legs?  
ॐ Will no one break the chariot's wheels?  
ॐ Is it true that K, who killed the Keśi demon is now going to Mathura?  
ॐ  
ॐ A gopī: Akrūra! O messenger of the king.  
ॐ Look!  
ॐ That slender beautifully dressed girl before you wishes to do something terrible.  
ॐ As long as you do not send moon-faced K down from the chariot, my friend will not drop from her hands the glistening black sword that seems to smile like the crescent moon (another suicide threat)  
ॐ  
ॐ A gopi: O beautiful girl, open your eyes and look at K.  
ॐ Don't foolishly cheat yourself again and again  
ॐ Even as he hears the beautiful gopis plaintive words cruel Akrura quickly drives the chariot far away.  
ॐ  
ॐ A gopi – O girl with a slender waist, again and again gazing at your face, grieving K sheds tears from his eyes  
ॐ It is a mistake to think that those tears are caused by the dust raised by the running horses' hooves  
ॐ  
ॐ A gopi: O cruel Akrura, please don't rob K from us  
ॐ It is killing us  
ॐ Please don't break the righteousness of the Yadu dynasty.

**Kṛṣṇa resumes speaking directly/ Pavana Sarovara**

- ॐ In this way as I left for Mathurā the four directions were filled with the gopīs lamentation  
ॐ Lake Pavana Sarovara is bathed by trees carrying the scent of lotus flowers  
ॐ Not far away are the glistening homes of many bumble bees  
ॐ Nearby are many thickly shaded hidden forest groves where I would enjoy pastimes with the gopis on the pretext of fetching water

**More from the gopīs**

- ॐ A gopī: O mata, when the area around Nandiṣvara Hill, an area filled with footprints K left as he enjoyed pastimes
- ॐ And area that is the most glorious in the universe
- ॐ When I see this area, my heart bursts into flames
- ॐ
- ॐ A gopī: Either today or tomorrow K will playfully become like a charming flower garland wrapped around you.
- ॐ A garland fragrant with love for you
- ॐ O girl with a beautiful face, with these words of lamentation, which are like thunderbolts that break the heart, why do you again and again set all your friends and relatives on fire?
- ॐ
- ॐ A gopī: O girl whose hopes are now all dead, please do not shed so many tears so pitifully and so uselessly
- ॐ
- ॐ R: I would never voluntarily leave this peerless body, a place K embraced so many times
- ॐ Of their own accord, the flames of separation attack me.
- ॐ The churn my heart.
- ॐ Burning again and again they will surly cause this body to fall.
- ॐ
- ॐ A gopī: what is the use of all these lamentations?
- ॐ You are throwing the whole world into an ocean of grief.
- ॐ Please be peaceful at heart
- ॐ It is true that you were once bound by passionate love to K
- ॐ K has now traveled on a road far from here
- ॐ If that rogue, K, no remembering his promise does not return to Vraja, then the three worlds will not know that it is he, and not the gopīs, who are at fault
- ॐ
- ॐ A gopī: thinking if K were to leave Gokula where would he go
- ॐ Surely he will stay there always happily enjoying pastimes
- ॐ I would always be proud, jealous and angry
- ॐ Who amongst us knew that Akrura, a disciple initiated into the arts of crating mischief, would throw his thunderbolt at our head
- ॐ
- ॐ A gopī: friend, I have not even the slightest particle of the fragrance of love for K
- ॐ Please know that when I weep, I am merely teaching toe other gopīs how fortunate there were to associate with K

ॐ This must be true because now that I am without any shelter and I am unable to see K's handsome face as he plays the flute, I still maintain the worm that is my life

ॐ

ॐ A gopi: friend with newer and newer ropes of hope, I keep my life tightly bound

ॐ By birth I am a timid woman

ॐ How many days can I pass this way?

ॐ Again and again reminding me o K's pastimes the blossoming trees in Vrn forest violently pull my heart by its roots

ॐ

ॐ A gopi: will the charming waves of K's smiling, auspicious loving sidelong glances, which awaken sleeping Kamadeva and make him pick up his bow, which are worshipped by the sweet opulences that stay in the flowering vines of K's restless eyebrows again pacify my suffering?

ॐ

ॐ A gopi: friend, the fact is that of his own accord K left us and went far away

ॐ This calamity which makes me burn with pain is not the misfortune

ॐ It is the lance of hope, now violently pushed into my heart which is killing my life

ॐ That makes me burn with pain

ॐ That sets me a flame with the fire of an erupting volcano

ॐ

ॐ A gopi: O friend, when will my five senses be delighted by Nanda's son

ॐ By the sweet nectar of his lips

ॐ By the cooling touch of his embrace

ॐ By his form glistening with handsomeness

ॐ By the flood of his sweet fragrance

ॐ By the grace new sprouts of his joking words

ॐ

ॐ A gopi: when will NM's some who delights senses of all appear before me?

ॐ This will wash away the impurities that cover my eyes

ॐ He will anoint the area around Gov Hill with his dark and sweet splendor and enjoy many pastimes

ॐ

ॐ A gopi: Lord of my heart, giddy with grief I bow before you

ॐ Please give to me the mercy of seeing your handsome & glorious face

ॐ Even if I am not fortunate enough to serve you, remembering and remembering the great flood of your mercy I still speak these words

ॐ

ॐ A gopi: O Lord, placing your body on a pastime bed of flowers, smiling and smiling and with passionate love speaking many waves of joking words, and placing delicious betel nuts in our mouth I will happily your you in the forest grove.

**Kṛṣṇa's message for his friends and family**

ॐ O my friend when travelers on the path would hear these pitiful words of lamentation from the gopis they would cover their ears with both hands, shed tears and flee far away

ॐ When R's friends see your chariot they will think I have come

ॐ Thus they will run to meet you

ॐ O wise one please offer my blessing to the trees of Vrin

ॐ Trees that are the home of many playful bumble bees

ॐ Trees that pleased me by providing many blossoming twigs that became ornaments on the gopis bodies

ॐ Intoxicated by the sweet sound of my flutes and their eyes filled with tears of love, the beautiful cows at once left their calves & ran to me from all directions

ॐ To those cows please chant my names loudly

ॐ With a soft voice, please ask about their welfare

ॐ O wise one, please bow down and again and again offer respectful dandavats to the affectionate elder gopis whose sweet breast milk I drank for one year while Brahmā had stolen the calves and cowherd boys

ॐ O expert one, please tightly embrace Śrīdhāma and my dear friends who, when I went far ahead to see the flower-filled forest would, calling "I am first!" run after, catch and touch me.

ॐ In this way they give great happiness to me

ॐ O saintly one, after I killed cruel Kāmsa I made many promises to NM & then sent him back to Gokula

ॐ Please in my name bow down before his feet

ॐ Throwing your limbs on the ground, in my name, humbly offer obeisances to my mata, MY

ॐ I am her only child

ॐ Now her heart is filled with anxiety

ॐ Her limbs are emaciated

ॐ Her face is marked with suffering

ॐ Making waves with her finger she loudly curses King Kāmsa

ॐ She glories my virtues

ॐ She stares at the road to Mathura and sheds tears that bath her garments

ॐ This is how she passes her days

**Kṛṣṇa's message to the gopīs**

- ॐ Now that the hot summer that bears the name Akrūra has taken me away, the sustainer of their lives, the lakes of the gopīs have become emaciated, their hearts broken & lotus flowers of their faces withered.
- ॐ The turtles of their life-breaths now stay in the mud of hope
- ॐ O ocean of virtues, with folded hands and a peaceful heart, shyly approach the dear gopīs whose limbs are marked with great suffering
- ॐ And give them a message from me, a great offender
- ॐ You should be timid before them because intelligent servants share in their master's offenses
- ॐ Seeing that you wear the same clothes as I the gopīs will become agitated
- ॐ With trembling hearts they will speculate about your identity
- ॐ Take them to a secluded place and give them my message
- ॐ
- ॐ Tell them – I who have now approached you goddesses, I am Uddhava
- ॐ I come to you with a message
- ॐ I am the minister of loving affairs of a graceful and poetic king Kāmadeva who yearns to enjoy pastimes in the forest by Yamuna's shore
- ॐ A King Kāmadeva whom Akrūra took from Vṛndāvana to Mathurā
- ॐ O saintly and righteous girls, Kṛṣṇa remembers & remembers the virtues of you all
- ॐ He is bound with grief
- ॐ He sighs again and again
- ॐ His graceful lips are trembling
- ॐ His emaciated cheeks are white like a conch shell
- ॐ Your lover, K, speaks this message:
- ॐ *Is there no fear of the demons as there was before?*
- ॐ *O girls with saintly hearts, do you sometimes remember how I used to serve you and please your hearts in forest grove after forest grove?*
- ॐ *O girls with beautiful cheeks, speaking many appeals to duty, my kinsmen keep me here in chains*
- ॐ *I must stay in Mathurā to do auspicious deeds*
- ॐ *Still remembering & remembering your friendship I long to be with you all*
- ॐ *In this way I pass my days*
- ॐ *Please do not speak for a long time about what you have felt*
- ॐ *I know it all*
- ॐ *I know your sharp suffering has broken my heart to pieces*
- ॐ *You have drowned me in the great flood of your love*
- ॐ *Because of your love I am now overwhelmed and bewildered*

- ॐ I cannot pass even a single moment in peace
- ॐ On the pretext of dreams night after night you all enjoy rāsa dances with me in fragrant Vṛndāvana forest
- ॐ In spite of this fact you again and again rebuke me claiming that I deserted you
- ॐ O girls, with crooked hearts are you not ashamed to speak that way
- ॐ O Candravali, the great wonders that are your sweet & loving glances extended a hand to help me conquer the three worlds
- ॐ Marching down the pathway of my memory, the playful movements of your eyebrows now attack & conquer my heart
- ॐ O slender Visakha, you must remember how among the flower filled threes again and again I tugged at your belt
- ॐ And then when a graceful elder lady came I declared, “Thief! Give me back the gunja necklace you now hid in those garments!”
- ॐ Speaking those words I become embarrassed
- ॐ O beautiful one, you are fortunate
- ॐ By speaking to your friends many intelligent words you can throw grief far away
- ॐ O goddess, thinking of you, I must stay in this city
- ॐ I don’t see anyone before whom I can open the seal covering the grief I suffer because of love for you
- ॐ O Śyāmā, filled with great longing my heart remembers your deep, happy, confidential talks
- ॐ Intimate with many smiles of love
- ॐ Talks that destroyed Mādhvika nectar’s lotus flower’s praise
- ॐ When in the cottage of flowering vines I tied to sleep you tried to rob me of my flute
- ॐ Catching you with both hands I ripped open your bodice
- ॐ The memories of these pastimes now crushes my heart to pieces
- ॐ O Lalitā, in secluded fragment places, again and again, you playfully placed yourself between the two great pillars of my arms
- ॐ Emaciated and unhappy at heart now you must roll about in the dust
- ॐ In this condition how can you stay alive?
- ॐ O Bhadrā with graceful limbs your dearest beloved now burns with rain as he is served by many new people in the city
- ॐ People who do not know his heart
- ॐ You served him night after night and attracted his heart
- ॐ O goddess Śaibyā, please close your eyes and somehow tolerate the sharp burning suffering Kāmadeva’s ferocious attacks bring upon you
- ॐ Dear friend, in who or three days I will return
- ॐ I will again see the glory of your passionate restless eyebrows
- ॐ

**Kṛṣṇa's message to Rādhārāṇī**

- ॐ O wise and eloquent one, by placing these messages in their ears please pacify the gopis
- ॐ Then please respectfully approach R whose heart is devoured by pain
- ॐ And who is sitting like a dove on the roof of my heart
- ॐ You will see emaciated, beautiful limbed R lying on a bed of twigs, leaves, and flower petals in a secluded place
- ॐ She will be surrounded by many friends whose eyes are filled with tears
- ॐ The slight movement of her flower stem neck are the only way you will know that she lives and breathes
- ॐ Now that the playful and glorious springtime of K has gone away, the mādhavī vine of R has become unhappy
- ॐ The splendor of her body is now gone
- ॐ Accepting the words coming from the graceful mouth of her friend who is about to depart and tightly bound by the ropes of waiting for my return, saintly R somehow remains alive
- ॐ Her heart grieves at every moment and she rolls about on the ground
- ॐ O learned scholar of the science of friendship please take this garland made of five types of flowers that I wear
- ॐ Without giving her this fragrant garland there is no hope of awakening her
- ॐ She is on the verge of death
- ॐ Smelling the garland's fragrance she will awaken
- ॐ Weeping and the hair of her body erect she will look around for me, but not see me
- ॐ At that moment very slowly, humbly, and gently approach her and bow before her.
- ॐ Signaling with your eyebrows take permission for R's friends
- ॐ Holding the garland place your body @ the edge of the flower bed
- ॐ The please repeat my pure message
- ॐ
- ॐ Tell her:
- ॐ O goddess, K, who thinks you to be the most dear beloved and whom you think to be the most beloved, who thinks you to be the abode of all love, and who loves you more than life itself, is now suffering as he hold you in his unhappy heart
- ॐ Trembling with thirst again and again he speaks this message to you
- ॐ
- ॐ *O slender girl, I know very well that the sun of separation from me has completely dried up the lake of your head*
- ॐ *For that reason the fish of your life breath now struggles, trapped in dry land of your throat*
- ॐ *The powerful winds of my friends now push me far away from you*

- ॐ They push me into the ocean of thirst, from the glittering nectar that is associated with you  
ॐ Ah what will I do now?  
ॐ O girl with a moonlike face, our meeting that happens night after night is not a dream  
ॐ Look! Because I spend the whole night enjoying with you I cannot get any sleep  
ॐ For that reason I am now very unhappy  
ॐ Do you know some secret mantra that you chant to pull me away from the Yadus?  
ॐ  
ॐ Trembling with passion, Nanda's son bows down before you  
ॐ O girl with red lips  
ॐ O girl now withering away with grief  
ॐ  
ॐ Nanda's son begs you –  
ॐ Please don't look at the groves of jasmine flowers around Govardhana Hill  
ॐ Groves were we once enjoyed pastimes of passionate love  
ॐ O girl devoured by the suffering in your heart  
ॐ O girl now rolling about on the ground in the forest where we once enjoyed pastimes  
ॐ Soon I will suddenly and unexpectedly walk on the pathways of your eyes  
ॐ Flute placed to my mouth  
ॐ My limbs decorated with designs drawn in mineral colors  
ॐ With waves of bliss, I will wash away all your suffering  
ॐ In this secluded place I will make you bloom with happiness  
ॐ O my friend, with a stream of tears flowing from my eyes I will kiss your fair cheek  
ॐ Playfully touching your neck I will truly delight you with a great festival of passionate embraces

#### Conclusion of Kṛṣṇa's message

- ॐ By again and again repeating the profound messages I give you please show the gopis the dry land on the other side of the ocean of sharp suffering  
ॐ O wise one, whose intelligence has no peer, stay for some time in Gokula and please the lotus eyed gopis  
ॐ O friend, your visit to Gopendra Nanda's land of Vraja is not meant only for fulfilling many of my desires  
ॐ It is also meant for you, that you remember those eloquent words I have spoken and that you directly see the bliss and love the beautiful gopis feel

#### Uddhava leaves for Vṛndāvana

- ॐ Requested by Lord Kṛṣṇa, Uddhava immediately left on his chariot and carried the message to Gokula.

Description is found  
Srimad Bhagavatam  
(Krishna Book)

- ॐ He approached Vṛndāvana at sunset, when the cows were returning home from the pasturing ground.
- ॐ Uddhava and his chariot were covered by the dust raised by the hooves of the cows.
- ॐ He saw bulls running after cows for mating; other cows, with overlaid milk bags, were running after their calves to feed them with milk.
- ॐ Uddhava saw that the entire land of Vṛndāvana was filled with white cows and their calves, running here and there all over Gokula, and he could hear the sound of milking.
- ॐ Every residential house in Vṛndāvana was decorated for the worship of the sun-god and the fire-god and for the reception of guests, cows, brāhmaṇas and demigods.
- ॐ Every home was sanctified by lights and incense.
- ॐ All over Vṛndāvana there were nice gardens filled with flowers and the sounds of humming bees and singing birds.
- ॐ The lakes were filled with lotus flowers and with ducks and swans.

#### Uddhava visits NM

- ॐ Uddhava entered the house of Nanda Mahārāja and was received as a representative of Vāsudeva.
- ॐ Nanda Mahārāja offered him a sitting place and sat down with him to ask about messages from Kṛṣṇa, Balarāma and other family members in Mathurā.
- ॐ He could understand that Uddhava was a very confidential friend of Kṛṣṇa's and therefore must have come with good messages.
- ॐ "My dear Uddhava," he said, "how is my friend Vasudeva enjoying life?"
- ॐ He is now released from the prison of Kāṁsa, and he is now with his friends and his children, Kṛṣṇa and Balarāma.
- ॐ So he must be very happy.
- ॐ Tell me about him and his welfare.
- ॐ We are also very happy that Kāṁsa, the most sinful demon, has been killed.
- ॐ He was always envious of the family of the Yadus, his relatives.
- ॐ Now, because of his sinful activities, he is dead and gone, along with all his brothers.
- ॐ "Please let us know whether Kṛṣṇa now remembers His father and mother and His friends and companions in Vṛndāvana.
- ॐ Does He like to remember His cows, His gopīs, His Govardhana Hill, His pasturing grounds in Vṛndāvana?
- ॐ Or has He now forgotten all these?
- ॐ Is there any possibility of His coming back to His friends and relatives so we can again see His beautiful face, with its raised nose and lotuslike eyes?
- ॐ We remember how He saved us from the forest fire,
- ॐ how He saved us from the great snake Kāliya in the Yamunā,

- ॐ and how He saved us from so many other demons, and we simply think of how much we are obliged to Him for giving us protection in many dangerous situations.
- ॐ My dear Uddhava, when we think of Kṛṣṇa’s beautiful face and eyes and His different activities here in Vṛndāvana, we become so overwhelmed that all our activities cease.
- ॐ We simply think of Kṛṣṇa—how He used to smile and how He looked upon us with grace.
- ॐ When we go to the banks of the Yamunā or the lakes of Vṛndāvana or near Govardhana Hill or the pasturing fields, we see that the impressions of Kṛṣṇa’s footprints are still on the surface of the earth.
- ॐ We remember Him playing in those places, because He was constantly visiting them.
- ॐ When His appearance within our minds becomes manifest, we immediately become absorbed in thought of Him.
- ॐ “We think, therefore, that Kṛṣṇa and Balarāma may be chief demigods in heaven who have appeared before us like ordinary boys to execute particular duties on earth.
- ॐ This was foretold by Garga Muni when making Kṛṣṇa’s horoscope.
- ॐ If Kṛṣṇa were not a great personality, how could He have killed Kāṁsa, who possessed the strength of ten thousand elephants?
- ॐ Besides Kāṁsa, there were the very strong wrestlers, as well as the giant elephant Kuvalayāpīḍa.
- ॐ Kṛṣṇa killed all these animals and demons just as a lion kills an ordinary animal.
- ॐ How wonderful it is that Kṛṣṇa took in one hand the big, heavy bow made of three joined palm trees and broke it very quickly!
- ॐ How wonderful it is that for seven days continuously He held up Govardhana Hill with one hand!
- ॐ How wonderful it is that He has killed all the demons like Pralambāsura, Dhenukāśura, Ariṣṭāsura, Tṛṇāvarta and Bakāsura!
- ॐ They were so strong that even the demigods in the heavenly planets were afraid of them, but Kṛṣṇa killed them as easily as anything.”.
- ॐ
- ॐ While describing the uncommon activities of Kṛṣṇa before Uddhava, Nanda Mahārāja gradually became overwhelmed and could no longer speak.
- ॐ As for mother Yaśodā, she sat by the side of her husband and heard the pastimes of Kṛṣṇa without speaking.
- ॐ She simply cried incessantly, and milk poured from her breasts.
- ॐ When Uddhava saw Mahārāja Nanda and Yaśodā so extraordinarily overwhelmed with thoughts of Kṛṣṇa, the Supreme Personality of Godhead,
- ॐ and when he experienced their extraordinary affection for Him,
- ॐ he also became overwhelmed and spoke as follows:

- ॐ “My dear mother Yaśodā and Nanda Mahārāja, you are most respectable among human beings because no one but you can meditate in such transcendental ecstasy.”
- ॐ Uddhava continued: “Balarāma and Kṛṣṇa are the original Personalities of Godhead, from whom the cosmic manifestation emanates.
- ॐ They are chief among all personalities.
- ॐ Each of Them is both the material and the efficient cause of this material creation.
- ॐ Material nature is conducted by the puruṣa incarnations, who all act under Kṛṣṇa and Balarāma.
- ॐ By Their partial representation They enter the hearts of all living entities.
- ॐ They are the source of all knowledge and all forgetfulness also.” *This is confirmed by Kṛṣṇa in the Bhagavad-gītā, Fifteenth Chapter: “I am present in everyone’s heart, and I cause one to remember and forget. I am the original compiler of the Vedānta, and I am the actual knower of the Vedas.”*
- ॐ Uddhava continued: “If at the time of death a person can fix his pure mind upon Kṛṣṇa even for a moment, after giving up his material body he becomes eligible to appear in his original, spiritual body, just as the sun rises with all illumination.
- ॐ Passing from his life in this way, he immediately enters into the spiritual kingdom, Vaikuṅṭha.”
- ॐ *This is the result of Kṛṣṇa conscious practice. If we practice Kṛṣṇa consciousness in this present body while in a healthy condition and in good mind, simply by chanting the holy mahā-mantra, Hare Kṛṣṇa, we will have every possibility of fixing the mind upon Kṛṣṇa at the time of death. If we do this, then our lives become successful without any doubt. But if we keep our minds always absorbed in fruitive activities for material enjoyment, then naturally at the time of death we shall think of such activities and again be forced to enter material, conditioned bodies to suffer the threefold miseries of material existence. Therefore, to remain always absorbed in Kṛṣṇa consciousness was the standard of the inhabitants of Vṛndāvana, as exhibited by Mahārāja Nanda, Yaśodā and the goṣṭīs. If we can simply follow in their footsteps, even to a minute proportion, our lives will surely become successful, and we shall enter the spiritual kingdom, Vaikuṅṭha.*
- ॐ “My dear mother Yaśodā and Nanda Mahārāja,” Uddhava continued, “you have thus fixed your minds wholly and solely upon that Supreme Personality of Godhead, Nārāyaṇa, whose transcendental form is the cause of impersonal Brahman. The Brahman effulgence is only the bodily rays of Nārāyaṇa, and because you are always absorbed in ecstatic thought of Kṛṣṇa and Balarāma, what pious activity remains for you to perform? I have brought a message from Kṛṣṇa that He will very soon come back to Vṛndāvana and satisfy you by His personal presence. Kṛṣṇa promised that He would come back to Vṛndāvana after finishing His business in Mathurā. This promise He will

surely fulfill. I therefore request the two of you, who are the best among all who are fortunate, not to be aggrieved on account of Kṛṣṇa's absence.

ॐ “You are already perceiving His presence twenty-four hours a day, yet He will come and see you very soon. Actually, He is present everywhere and in everyone's heart, just as fire is present in wood. Since Kṛṣṇa is the Supersoul, He regards everyone equally: He sees no one as His enemy, no one as His friend, and no one as lower or higher than Him. He actually has no father, mother, brother or relative, nor does He require society, friendship and love. He does not have a material body like us; He never appears or takes birth like an ordinary human being. He does not appear in higher or lower species of life like ordinary living entities, who are forced to take birth on account of their previous fruitive activities. He appears by His internal potency just to give protection to His devotees. He is never influenced by the modes of material nature, but when He appears within this material world He seems to act like an ordinary living entity under the spell of the modes of material nature. But in fact He is the overseer of this material creation, and while remaining unaffected by the material modes of nature, He creates, maintains and dissolves the whole cosmic manifestation. We wrongly look upon Kṛṣṇa and Balarāma as ordinary human beings, just as whirling men see the whole world whirling around them. The Personality of Godhead is no one's son; He is actually everyone's father, mother and supreme controller. There is no doubt of this. Whatever is already being experienced, whatever is not being experienced, whatever already exists, does not exist or will exist in the future, whatever is the smallest and whatever is the biggest have no existence outside the Supreme Personality of Godhead. Everything rests in Him, but He is untouched by everything manifested.”

#### Uddhava meets the gopīs

- ॐ Nanda and Uddhava thus passed the whole night discussing Kṛṣṇa.
- ॐ In the morning, the gopīs prepared for morning āraṭi by lighting their lamps and sprinkling butter mixed with yogurt.
- ॐ After finishing their maṅgala-āraṭi, they engaged themselves in churning butter from yogurt.
- ॐ While the gopīs were thus engaged, the lamps reflected on their ornaments made the ornaments still brighter.
- ॐ Their churning rods, their arms, their earrings, their bangles, their breasts—everything moved, and kuṅkuma powder gave their faces a saffron luster comparable to the rising sun.
- ॐ While making sounds by churning, they also sang the glories of Kṛṣṇa.
- ॐ The two sound vibrations mixed together, ascended to the sky and sanctified the whole atmosphere.
- ॐ After sunrise the gopīs came as usual to offer their respects to Nanda Mahārāja and Yaśodā,

- ॐ but when they saw the golden chariot of Uddhava at the door, they began to inquire among themselves:
- ॐ What was that chariot, and to whom did it belong?
- ॐ Some of them inquired whether Akrūra, who had taken away Kṛṣṇa, had returned.
- ॐ They were not very much pleased with Akrūra because, being engaged in the service of Kāṁsa, he had taken lotus-eyed Kṛṣṇa away to the city of Mathurā.
- ॐ All the gopīs conjectured that Akrūra might have come again to fulfill another cruel plan.
- ॐ But they thought, “We are now dead bodies without our supreme master, Kṛṣṇa.
- ॐ What further act can Akrūra perpetrate against these dead bodies?”
- ॐ While they were talking in this way, Uddhava finished his morning ablutions, prayers and chanting and came before them.