

Uddhava Sandesh

1 One day in Mathura Lord Krsna was sitting on a throne in His Krida-Bhavan. As He looked out He could see the flowers had started to bloom and new leaves were sprouting on the trees. He thought to Himself that Mathura looks like a new bride. As He was appreciating that sweet scene, the remembrance of His Vrndavana pastimes bloomed in His heart.

Note: This Uddhava Sandesh is the story of Vasudeva Krsna pouring out His heart to His intimate friend Uddhava. In all there are 131 slokas.

A more confidential point is that in Mathura, Krsna's Vasudeva expansion was present who up to the time of Akrura being sent by Kamsa to bring Krsna to Mathura had been present in the body of Krsna for the purpose of killing the demons, accepting prayers from demigods and other pastimes that were tinged by the mood of awe and reverence. Krsna Himself is always enjoying intimate loving pastimes in Vraja, thus He never steps out of Vraja - Vrndavana or has anything to do with what goes on beyond the borders of Vraja Dhama or Vraja pastimes. For the purpose of satisfying the devotees who wish to reciprocate with Him in different moods which cannot be accommodated in Vraja, He has expanded Himself in unlimited forms.

Thus we find in this "Uddhava Sandesh", Vasudeva requesting Uddhava to go to Vrndavana to pacify the friends and relations of Krsna by reminding them of their pastimes with Krsna. Also Vasudeva-Krsna is lamenting His being separated from the body of Krsna and thus no longer being able to witness the intimate simple relationship between the Vrajabasis and Krsna. Having heard from the swan messenger sent by Lalita-sakhi about the intense suffering of the Vrajabasis due to their separation from Krsna (the message which was given to the swan is recorded in Rupa Gosvami's wonderful book "Hansaduta"). His own mood of separation had increased, thus He wished to reach out to the Vrajavasis through this message. He is sending Uddhava, His intimate devotee, friend and advisor, so that he may witness the pure unmotivated love of the Vrajavasis, especially the love of the Vraja gopis.

The result of Uddhava's going to Vraja-Vrndavana and seeing the love of the Vrajabasis was that he prayed for and got the benediction to reside in Vraja as a simple creeper, so that he could get the dust of the lotus feet of the Vrajabasis, Uddhava is residing eternally on the bank of Kusum Sarovar as gulma lata (a creeper).

If the question is asked where was the original Krsna if He had not left Vrndavana, the simple truth is that He was hiding in the bushes watching the fun.

Krida-bhavan - A place of recreation, where kings or princes would enjoy playing chess, gambling, etc.

2 Thereafter Lord Krsna due to the sudden remembrance of His Vrndavana pastimes started to breathe very heavily and the lotus garland around His neck began to shake. As Krsna remembered His amazing pastimes with the Vraja gopis, incessant tears flowed from His eyes. Due to His being unable to enjoy those pastimes again He became stunned and looked like a painted picture.

3 Then Lord Krsna thought for a moment how to cross to the other shore of that ocean of distress and proceeded up to the jewel-studded roof of the palace. Seeing that Uddhava had come close to Him, He wished to reveal His heart to him but due to feelings of love no words were able to come.

4 "Oh ocean of good qualities, Uddhava, you are My closest relative. Due to your advice and directions we Yadavas are enjoying full prosperity. For these reasons I wish to give you the service of fulfilling a very secret desire of Mine. If one gives ones' desired work to a person full of good qualities, then he can be sure of the result.

Note: Sukadeva Gosvami said: The supremely intelligent Uddhava was the best counsellor of the Vrsni dynasty, a beloved friend of Lord Sri Krsna and a direct disciple of Brhaspati. (Srimad-Bhagavatam 10-46-1)

Uddhava is the cousin-brother of Vasudeva-Krsna.

5 O My friend! When we heard from Gandini Nandan (Akrura) Kamsa's puffed up order, we came along with him from Vrndavana to Mathura. At that time the young Vraja-gopis entered into an ocean of separation from Me. O My dear friend! Now they are somehow or other keeping their life-force within their bodies.

Note: The order of Kamsa was : Please go to Nanda's village where the two sons of Anakadundubhi are living, and without delay bring them here on this chariot. (Srimad Bhagavatam 10-36-32)

6 O My friend! Of all those gopis, beautiful Srimati Radharani, who has no equal and is more dear to Me than My life, is somehow at this time remaining alive due to Lalita and Her other gopi friends tactfully convincing Her that I will be returning to Vrndavana very soon.

7 O best of advisers, Uddhava! You please go to Nandagram, the capitol of Nanda Maharaja, which is situated on a beautiful hill covered by wonderful creepers and the best of trees and surrounded by a wall made of priceless jewels. There kindly deliver My message to Srimati Radharani who has been bitten by the snake of separation and is feeling unlimited anguish in her heart. Please try to bring her back to life and make her happy again.

8 O My dear friend! In this universe there are many holy and important places where I appear in various Deity forms to bring happiness to My pure devotees like yourself. But I honestly swear to you that there is no place which

brings more happiness to My heart than Gokula (Vraja).

9 There in Vraja-Vrindavana, what to speak of the moving beings, even the trees, creepers, grass and other non-moving living entities would have been burnt up in the fire of separation long ago, if it was not for the tears of the gopis falling on them.

10 My dear friend! When the gopis would see Me even a little distressed, they became very unhappy but they would not become even a little distressed if a mountain of unhappiness came upon them. So please do not tell them about the unlimited unhappiness I am feeling due to their separation. Simply remind them how much I love them.

11 O brother! Nandisvar Hill (Nandagram) is far from Mathura, so you please leave immediately. The road is easy and very beautiful. When you will enter into an ocean of bliss upon seeing Vraja, I will also become happy because when a highly qualified person becomes happy, his dear friends become also.

Note: By the route which Uddhava was sent, Nandagram was about 90 km from Mathura. Uddhava was sent on the same route which Krsna had come from Nandagram. The next twenty slokas describe the route which Krsna wishes Uddhava to take.

12 O wise one! The first place you will see on your journey is Gokarn Ksetra where the husband of Gauri (Siva) stays in the form of Gokarn, just to rescue the living entities from the ocean of distress. Very close to Gokarn Ksetra is the sangam of the Sarasvati and Yamuna rivers which fulfils all the desires of the living entities.

13 When I first arrived in Mathura it was at Yamuna-Sarasvati sangam that the beautiful women of Mathura welcomed Me with their beautiful sidelong glances. One beautiful lady had addressed her friend thus: "Oh, that Krsna, Who by the sweet playing of His flute caused the clothes of the gopis to loosen, is today standing before you. All glories to you."

14 O Uddhava, next happily proceed to Ambicavan which bestows the topmost bliss. In that Ambicavan I freed the Vidyadhar of the name Sudarshan from the form of a snake who had come suddenly from Kaliya lake and tried to swallow My father Nanda Maharaja. When I had freed My father, the gopis became very happy.

15 O patient one! You then sit on your chariot but you do not need to go to that place on the bank of the Yamuna where I hurled the tusks of the elephant Kuvalyapida, because gentle persons have nothing to do with the demons.

16-17 First proceed south and then to the north. You will arrive at Tirthraj Akrura ghat, where there are many varieties of flowers and birds. Then go ahead from that place where I had shown Akrura My four-armed form and the Vrajabasis

Goloka. Now you will pass the residences of the Yajnic-brahmins who had refused to feed Me even though I had requested them. You may not wish to see them but still you should pass close to their houses and even if you do not wish to see their wives who are always singing about My pastimes, still you should take their darshan and purify your eyes.

Note: The residence of the Yajna-brahmins is known as Bhojana-sthali or Bhatrol.

18 Uddhava, you please next quickly pass through Kotik Tirth which is full of many varieties of flowers and trees. The first time I went through that area a chaste flower girl looked at Me with spontaneous love and raised her two arms while gently smiling.

Note: The area between Akrura-ghat and Chatikara is known as Kotik Tirth-The topmost.

19 In the same way you should proceed into the area of Sattikara (Chatikara) which is under the control of the black bees. Once while I was playing in that place, Sridama took on the form of Garuda and I sat on his back for twelve days (as Visnu).

Note: There is a temple of Garuda-Govinda in Chatikara with a deity of Govinda having twelve arms sitting on the back of Garuda. This is the spot where Krsna lived after leaving Mahavana (Gokula).

20 O Uddhava! When I was coming to Mathura. I passed through that forest (Sattikara) and the ladies spoke to each other like this: "O infatuated ones, look, Syamasundara is looking towards only me." In that way the young ladies of that place stared at Me innocently.

21 On the left hand side of that forest are many villages and on the right hand side is the Kaliya lake. Avoiding those places, take the path which is shaded by creepers which are so thick that the sun cannot penetrate and is skirted on one side by ponds full of lotus flowers.

22 Next you will arrive in Mrigahara Tirth (Maghera), where the deer stay and which is covered by creepers and flowers. In the morning I would go to that forest for playing and when I played my sweet sounding flute, the impatient deer would come and thus gain relief from the pangs of separation they had felt throughout the long night.

Note: This forest is known as Mrigahara because of the many deers (Mriga) which stayed here. It is also known as Magahara the road (Maga) which Krsna travelled by. Today it is known by the name, Maghera.

23 When I was being brought to Mathura by Akrura, the young gopis who were like budding flowers and whose faces were shining like freshly blooming flowers, were looking at Me from a distance and shooting thousands of arrows in the shape of their sweet clever glances.

24 "Friends, just see, there is Madhava who caused Radha to first fall in love

with Him by the power of His lusty glances and is now sitting in a chariot going off to Mathura."

O Uddhava, when in this way the wonderful pastimes of the young gopis and the sweet memory of Radha awoke in My heart, I started perspiring profusely and sat just like a painted picture.

25 Near Nagendra Bhog (Govardhan area) is the place where Radharani massaged My feet while I happily slept. Be sure to visit that village which has the fragrance of Ksirsagar, where My hands had been tied. I enjoyed unlimited pleasure there.

26 My dear friend Uddhava! There the sound of the churning of curd is heard in all directions up to a distance of sixteen miles. It will bring you great joy.

I swear there in that place is a large herd of blissful cows created by Brahma that can satisfy the whole world with the amount of ghee they produce.

27-28 Next visit Shalmala Gram (Sahara) which brings victory to the Vrajabasis. There you will see thousands of buffaloes and in every lane cowherd children enacting My various pastimes.

In that Sahara Gram, which, when seen even from a great distance brings happiness to the eyes, lives Upananda. When I was being brought to Mathura on the chariot, I had eaten very tasty pure butter there.

Note: Upananda is the elder brother of Nanda-Maharaja.

29 Next you may proceed to Rahela (Raheya), where the gopis would enjoy wonderful pastimes. In the evening I would go there and through My flute I would call the gopis. When all the gopis heard the flute call, they came running, not caring if they were properly dressed or not.

30 Uddhava! When the gopis were busy churning the curd, I used to steal their butter and then feed it to My boyfriends, thus making them very happy. That pastime place is full of flowering trees and is famous by the name of Pritashavas. You will certainly be relieved of your fatigue there.

31-32 With banana trees shaken by agitating winds and full of fragrant ashoka flowers, that beautiful, wonderful transcendental abode (Nandagram) of Nanda Maharaja will bring you unlimited bliss.

On the southern side of that Nandagram is the place that even today is called Vidyutkari (Vrajavari). When the gopis saw I was going to Mathura, they became grief-stricken and bewildered and fell as if they had been struck by lightning bolts.

Note: Nandagram extends up to this place.

33 O Uddhava, ahead, Akrura, who was overwhelmed with love, had seen Me returning from the goshalla. Even though he was worried in his heart that Kamsa had sent him to take Me to Mathura, still, tears of bliss flowed from his eyes and watered the kadamba trees that adorned that place which is famous as Souyatrika Tirth.

Note: Souyatrika Tirth is located on the path which runs from Vrajavari into the present town of Nandagram.

34 There you will see many calves that look like white crystals as they run around after freeing their tails from the hands of the cowherd boys. You will also see many calves frolicking after having smelled the tips of new grass.

35 O Uddhava, behind the goshalla is My sitting place made of white stone which is eternal and from where a wonderful fragrance emanates. When the gopis glance at that place it gives rise within them to an emotion called mottayita.

Note: Mottayita is defined in Rupa Gosvami's Ujjvala-nilamani (11.47) when a heroine remembers, hears or sees her hero or anything in connection with him, love for him is aroused in her heart and she hankers for his association.

36 One gopi told her friend, "Look carefully, that is not the dust raised by the cows but the smoke coming from the fires and that sound which you think is coming from Krsna's flute is the sound of bamboo whistling in the wind. The sun has not set in the west yet, come I will paint a picture on your breasts."

Note: Here starts a twelve sloka sanskrit sentence, which finishes with text forty 47, in which Vasudeva Krsna remembers some of the sweet conversations of the gopis.

37 One gopi tells her restless friend as Krsna goes into the forest, "The sound of Krsna's flute is coming from the forest but you must not run there, the dust of the cows can no longer be seen. So adjust your loose clothes and come into the house immediately, for the elders are also standing here."

38 "O sakhi, you have been trying to string that flower garland since early morning, now it is evening. Have you not been able to finish it yet?"

O enchanted one. The grey dust from the hooves of the cows has formed clouds and covered the sky thus relieving the thirsty eyes of the gopis.

Note: This conversation between Padma and Candravali is quoted by Rupa Gosvami in his Ujjvala-nilamani (10:83) in the chapter vibhaves-uddipana (That which stimulates ecstatic love) due to seeing the dust by the cows their ecstatic love was stimulated.

39 You talkative old woman, why are you uttering such harsh words? What young girl's heart would not be attracted on seeing Krsna entering the goshalla, wearing a malati garland covered with the dust raised by the hooves of the cows and His bodily fragrance sweetening all directions. To have a glimpse of Krsna every one is eager and anxious.

40 Give up your fear of the superiors and Your shyness and come to the main door at least. You wait anxiously the whole day to see Krsna and do not leave Your apartment even to come to the veranda to have a glimpse of Krsna. O sweetnatured Girl, look! Mukunda, Who has stolen the heart of the gopis is coming in this direction, surrounded by bumblebees who are attracted by His

sweet aroma and gunja mala.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani in chapter eighteen: sanbhoga-prkarana (union) (18.12). Visakha is talking to Radharani.

41 O Mandit-angi! When Krsna is entering the goshalla, He is enchanted by the sound of your bangles, so what is the need to try and enchant Him with Your eyes? If a deer can be enchanted by a sweet song then who would use a net to capture Him? So drop the net of Your sweet glances.

Note: mandit-decorated, angi-body, Manditangi is a name for Srimati Radharani.

42 O Candravali! The sweet sound coming from your ankle bells has entered into Krsna's heart. Thus He has become confused and is wandering back and forth in the goshalla, having forgotten the path to Nanda Maharaja's house. O sakhi, from where have you learnt this art?

43 O beautiful girl, look! Filled with motherly affection, mother Yasoda is waiting for Krsna by the door. Krsna is simply standing here taking long slow breaths and shivering (due to not seeing Your face.) Therefore, give up Your vivvok-bhava and show Your lotus face to Him through the leaves of this creeper.

Note: Srila Rupa Gosvami has described Vivvokbhava in his Ujjvala-nilamani (11.52) as indifference towards a beloved through pride.

Syama addressed Radharani: Krsna, the killer of Aghasura, now stands before You, gazing at Your face and waiting for a response. O mad girl, You glance at Him with a deeply contemptuous smile, and then ignore Him, and start stringing Your garland of forest flowers. (Ujjvala-nilamani 11.54)

44 O Radhe! Just see the destroyer of Kamsa! Sri Krsna has dropped His stick and His flute is slipping from His hand along with His buffalo-horn.

Nanda Maharaja is also watching from a distance. I request You thus to stop looking at Krsna in this lusty way and not embarrass Him in front of His superiors.

45 O Radhe! Just to have a glimpse of You, Krsna is eagerly looking from the goshalla again and again towards Your door.

So why are You without reason staying inside and trying to satisfy your heart by looking through the slits in the window. Kindly give up Your vanity and come out into the courtyard and satisfy the Lord of your life.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani in chapter sixteen: Mana-Prakar (16:31)

46 Look my friend! Krsna is again and again calling Gouri (Radhika). In front of us She is pretending to be so shy and chaste and is not going to the door. But the shrubs, creepers and trees know how chaste and shy She is when She is running into the forest upon hearing the sweet sound of Krsna's flute.

47 O Uddhava! When I was staying in Vraja - every evening those blue-eyed

smiling gopis who always desired to enjoy loving pastimes with Me would discuss My various pastimes.

48-49 In that Nandagram early in the morning as the gopis would start churning the curd, their arms looked wonderfully beautiful and drops of perspiration decorated their cheeks. Their hair covered their foreheads, making them look very beautiful, and with their lotus-mouths they would sing about My pastimes. When the sound of the bangles decorating the arms of those lotus-eyed gopis mingled with the sound of the churning and singing, I would happily awaken from My sleep.

50 My dear friend (Lalita). You keep telling Me not to give into Krsna, so, all-right, you paint a picture of Krsna for Me and I will sit in My room all day with My ears plugged up (so I do not hear His flute calling) remaining angry at Him. If Krsna's picture is in front of Me I can have His darshan all the time and I will be able to follow your order.

Note: The next fourteen slokas form one sanskrit sentence.

Vasudeva-Krsna is trying to describe Nandagram to Uddhava but whenever He tries He remembers the topmost love of the Gopis and thus once again starts describing their unique love for Krsna.

51 (One day Visakha said to Me (Krsna): Here in Vraja there are many worthy young girls to please You but there is no one so affectionate and worthy as my friend (Radha).

So please never displease Her. You are no doubt the Guru of cunningness, but just see in front of You my friend (Radha) is aiming the arrows of Her glances on the bow of Her eye-brows to cut You down to size.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani in chapter seven dutibheda (Varieties of messengers). (7.71)

52 O clever messenger! Don't talk about that person (Krsna), who is always enjoying on the bank of the Yamuna in front of me. I will never go near Him. I am famous in this world for being stone-hearted and don't think that I am shivering because of hearing of Krsna. It is due to the wind blowing.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani in chapter thirteen vyabhicari (one who transgress) (13.63)

53 O Krsna! Stop all this sweet flattering talk. My friend (Radha) has waited alone the whole night in the garden for You. It is a pity that You have to keep relations with all the gopis. Now You may stay in my courtyard and make Your home there.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani in chapter eight sakhi-prakarana (Srimati Radharani's Friends). (8.86)

54 O beautiful young lady (Radha)! Your malati-garland is shrivelled up and strewn on the ground. Krsna is waiting in a dejected mood by Your door. You have been awake all night and Your friends are crying. O my dear friend! What taste do You get from this anger? I do not see why every one is unhappy without

reason?

55 O black bee (Krsna)! Why are you hovering around, trying to take the fragrance from my lotus face and not allowing me to do my duties to my husband. If you must restlessly hum (Play your flute), then go to the dense Punnakunj. (garden).

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala nilamani in chapter five: nayikabheda-prkarana (varieties of heroines 5.30)

56 O friend! Even if Krsna is standing in front of Me, I do not get afraid and run and hide in the kunj when you are present. Because you are very strong and will protect Me.

(Lalita replies) What to speak of Pitambhara (Krsna). No one can touch You in front of me.

57 O cunning one! On the pretence of bringing me to pick flowers. You have brought me to this distant garden. Why are you singing loudly and sweetly laughing?

(Krsna replies) I am singing loudly again and again, simply to attract the Krsna sarmrig (a type of deer).

58 My dear friend! I know the real reason why you are coming to the Yamuna again and again. You have fallen in love with Pundrikeksan (white lotus or lotus eyed Krsna).

What do you and me have to do with white lotuses? I am again and again coming to the bank of the Yamuna to enjoy loving pastimes with Raktapadma (Krsna, whose eyes are like red lotus petals).

59 O restless One (Radha)! You are always staying among deceitful-natured ladies. So why do you wish to embrace that Krsnakantha?

My friend, what you say is right, but that lusty arrogant king of peacocks, Who had defeated the Kaliya-snake, forcefully attacks me.

Note: Here Krsna is being compared to a peacock and the gopis to snakes. The peacock is the natural enemy of the snakes, He always attacks and defeats them.

Krsnakantha: Krsna, whose neck is dark blue like a peacock's.

60 O anxious girl (Candravali)! Do not keep running to the door to see if Krsna is coming, otherwise you will burn up in the fire of disappointment.

O foolish girl! If I do not see Krsna today, who destroys all distress, then I will enter that fire!

Note: Saibya Gopi is addressing Candravali.

61 O my dear friend! Today Krsna, whose eyes are intoxicated with lust, caught hold of me with His lotus-hand. That is why I am shivering.

O foolish girl, speak softly, your superiors are close by. They can overhear you!

(The first gopi changes the meaning of what she said before).

Today I was on the bank of the Yamuna when suddenly a black intoxicated elephant caught hold of me from a distance with his lotus-like trunk. That is why I am uncontrollably shivering.

62 Friend! The many wonderful pastimes Krsna performed here in Vrndavana have awakened intense eagerness in me. Now what am I to do.

O mischievous girl! Now I understand your ardent desire for that Nandanandan (Krsna).

O friend, do not misunderstand. It is the Krsnasar (deer) which I love and remember.

63 My dear Uddhava! In this way those beautiful gopi-girls had spoke such soft words which were full of deep meaning and love. Due to their pure and simple nature I would enthusiastically listen to those talks. Where is the chance to hear those sweet words now?

64 O gentle girl (Visakha)! Who is that beautiful dark-complexioned girl?

"A cowherd man's daughter"

"Why has she come here?"

"To tie the knot of friendship with You,"

"I accept her as my close friend."

"Then embrace her tightly."

O Uddhava! When Radha embraced Me, she realised I was Krsna. Radha became embarrassed at that time.

65 In Vraja there are many kunds on the banks of which we drove many beautiful stakes into the ground. I made them with My own hand along with the cowherd-boys out of pure stone to tie the frolicsome happy calves, who were always trying to run away.

66 O Fair One! What kind of future has the creator written for us gopis! In the evening the kings messenger (Akrura) arrived in Nandagram and was whispering some secret thing in Krsna's ear in private.

67 O restless girl! Following the order of Nanda Maharaja, the police officer is announcing in the market place:

"Today Krsna is going to Mathura."

My right eye is twitching again and again, giving the sign of something inauspicious and my heart is breaking into pieces. Who knows what our destiny will be?

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani, chapter seventeen, vipralambha (sentiment of love in separation) (17.8)

68 O my dear friend! When I heard that Krsna would be going to Mathura tomorrow I prayed to the night to go slowly, but just see that sinful night showed her real nature (by passing so quickly). It is true that black things in the mode of ignorance (night) never care for others.

69 O fair one! In the time which remains before Akrura takes Krsna off to Mathura, I wish to beg you to take care and water the malati creeper which is growing in my courtyard and has always provided flowers for decorating Krsna's ears.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani, chapter thirteen. vyabhicari (transgressing the bonds of marriage) (13.50). Radha is addressing Lalita.

70 O infatuated girl! Don't you see lightening bolts are falling on my head and you are thinking about protecting this flower creeper. O I am going to die right now! Come out of the house right now and look Krsna has already sat in the chariot for going to Mathura.

71 O noble lady, is no one in the whole of Vraja trying to stop Him? Are the legs of these sinful horses not going to break? Is something not going to happen to the chariot wheel? What! The killer of the Kesi demon, Krsna, is really going to Mathura?

72 O Akrura! Just see in front of you, that beautiful girl with a slender waist, who has given up all shame. What unparalleled thing is she about to do?
Until you do not put this shining Krsna off your chariot, she will not put down the shining sword she is holding in her hand (for committing suicide).

73 O mystified girl! Open Your eyes and have a last look at Krsna. Give up this illusory state and do not cheat Yourself out of a last glimpse of Krsna. Oh no! This merciless Akrura, even after hearing our crying appeals is quickly driving the chariot away.

74 O slender girl (Radha)! Not being able to see your face tears are profusely pouring Krsna's eyes. But due to the dust raised by the hooves of the horses, misunderstanding will be there (people will understand that it is due to the dust raised by the horses hooves going into Krsna's eyes that He is crying).

75 O Akrura! In this way do not kill the woman of Vraja (by taking Krsna away) and destroy the fame of the Yadu dynasty.

(Krsna) O Uddhava, when I was leaving for Mathura the Vraja-gopis were lamenting in this way and thus they threw every one into an ocean of lamentation.

Note: He who is doing this merciless deed should not be called Akrura. He is so extremely cruel that without even trying to console the sorrowful residents of Vraja, he is taking away Krsna, who is more dear to us than life itself. (Srimad Bhagavatam 10.39.26)

Akrura means "not cruel".

76 Near Nandagram is the pure Pavan-sarovara. The gopis would go there on the pretext that they were filling their water pots. Surrounding that pond are many secret groves where we would enjoy. They are dense and shaded and full of the fragrance of lotuses and unlimited numbers of black bees are hovering around.

Note: Pavan-sarovara is Krsna's favourite sarovara, it was created by Pavan, Visakhadevi's father for Krsna's pleasure.

It appears that Vasudeva-Krsna is first having Uddhava perform parikrama of Nandagram, but as He remembers each pastime place He again starts describing the ecstatic love of the Gopis.

77 O friend (Visakha)! The area surrounding Nandagram is full of Krsna-pastime spots and the land is decorated with His lotus footprints. For the people of this world this place is indescribably wonderful and all-attractive, but alas! Now this wondrous place is setting my heart on fire.

Note: Here starts a fourteen sloka sanskrit sentence which ends with text 90.

78 O Sumukhi (Radha)! The sweet fragrance of Your pure love for Krsna will today or tomorrow definitely cause Krsna to come and embrace you like a garland around Your neck! So why are You speaking these words which are like lightening bolts striking the hearts of Your friends?

79 O despondent girl (Radha)! Why are You doubting that Krsna will come back? Krsna will definitely return so don't say continuously in this way.

O sakhi! Due to the forceful fire of separation, all my vital organs are being burnt and crushed. I would happily give up this body but my body beyond compare due to my having been embraced by Krsna.

80 O slender girl (Radha)! Why are you lamenting in this heart-breaking way and thus throwing the whole world into an unlimited ocean of unhappiness? Just be patient in your heart, because if that king of cunning people does not remember His promise (I will return very quickly to Vraja) and does not come back, every one in the three worlds will blame Him.

81 O sakhi! I thought my Krsna, the killer of the madhu demon, will never leave Vraja and I will always enjoy loving pastimes with Him. Thinking in that way I used to get angry with Him and misbehave. But who knew that the guru of wickedness, the most cruel Akrura (uncruel) would come and throw a lightening bolt on our head (take our Krsna away from us)?

82 O sakhi! I do not even have a drop of love for Krsna in my heart. I have appeared in this world simply to teach everyone how to love Krsna. That is why I am crying and this is the reason I am still alive even though I cannot see beautiful Krsna whose favourite attendant is the flute.

Note: Lord Caitanya Mahaprabhu expressed the same mood.

"My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of my great fortune. Indeed, not seeing the beautiful face of Krsna playing His flute, I continue to live My life like an insect, without purpose.

(Caitanya-caritamrta Madhya lila 2.55)

83 O sakhi, I keep telling myself, Krsna will return soon but how long can I

stay alive fooling myself in this way?

After all, I am just a weak woman here in Vraja. The blossoming trees and the places where Krsna enjoyed His pastimes are forcefully reminding me of Him. Thus my heart is being crushed and I am being thrown to the ground again and again.

84 O sakhi, when will that sweet-smiling Krsna, the destroyer of cupid's fame, whose lusty glances are shot on the bow of His beautifully curved eyebrows, come and pacify my mind?

85 O sakhi! It is not good that Krsna has of His own desire gone to Mathura to live but that pain I can tolerate. But the pain caused by the nail of His promise ("I will come back in two or three days") is piercing my heart and does not allow me to give up my life. That pain is burning internally and continuously growing in intensity.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani chapter seventeen vipralambha (Love in separation) (17.10)

86 O sakhi! When will it be possible for my tongue to taste the sweet lips of Krsna? When will my body be embraced by His cooling body and my eyes see His beautiful decorated body, my nose smell His sweet fragrance and my ears hear His sweet-flowing words? O when will I be able to engage my five senses fully in Krsna's service?

87 O sakhi! When will the son of Nanda Maharaja, Krsna who satisfies everyone's senses return to Nandagram and bring everyone back to life so that once again everything will be green and fresh and thus relieve my eyes of their unlimited suffering by displaying His amazing pastimes in front of me.

88 O Krsna! Previously I had taken You for granted and did not give proper respect to You. Now I will never become angry at You and I will be submissive. I am begging You, please appear on the path of My eyes again.

Even if it is not written in My destiny to have Your service, still I have the desire to serve You. so please I am remembering Your unlimited mercy and am begging You in this way.

89 O Krsna! I will take You to the cottage in the nikunja (the bower) and lay You down on a soft flower-bed while laughing and frolicking with You, I will place a tasty betelnut in Your mouth. I will happily serve You.

90 O Uddhava! When the gopis were totally absorbed in that way in Karunabhava and their loud cries of lamentation filled the whole of Vraja, travellers who were passing, on the road upon hearing their loud cries of lamentation covered their ears and with tears pouring from their eyes they ran far from Vraja.

91 O Uddhava! When your chariot which is pulled by horses wearing golden jewellery arrives at Nandagram, Radha and the other gopi girls will come running,

thinking I have arrived. You should stop your chariot next to them.

92 O learned one! Please offer My full blessings to those beautiful pure trees and creepers of Vrndavana who are always being kissed by many humming bees. Whose new shoots and buds the Vraja-gopis had adorned themselves with and thus attracted Me to them. Note: Now Vasudeva-Krsna starts telling Uddhava the messages to be delivered.

93 O Uddhava! To those beautiful cows who upon hearing the sweet song of My flute became restless and leaving aside their calves, rushed to Me with tears gushing from their eyes.

You kindly go close to them and sing My glories loudly and inquire with great love how they are.

94 When Brahma had stolen their calves, I had taken the form of those calves and drunk the sweet milk of those cows. You please offer My obeisances again and again to my mothers (cows).

95 When I would go to the forest to see the flowers, Sridama and My other dear friends would come rushing happily to touch me, shouting: "I will be first, I will be first."

Taking My name and inquiring about their well-being, affectionately embrace them over and over on My behalf.

96 After I had killed Kamsa in front of everyone I had spoken sweet and gentle words of enlightenment to Nanda Maharaja and sent him back to Vraja. Taking My name you should very gently and respectfully surrender at his lotus feet, saying, "Krsna offers His unlimited obeisances."

97 Next taking My name on your lips offer My full obeisances to the lotus feet of My mother. I am her only son, she is thus feeling unlimited pain and has become very skinny. She again and again raised her finger cursing Kamsa, "You have taken my Krsna away, so you will be destroyed!"

98 She (Mother Yasoda) is always singing My names and in a deep mood of separation she takes long slow breaths, (the sound) "Ha Krsna, Ha Krsna." comes from her throat. She becomes bathed in her own perspiration and her body withers while tears gush from her eyes, soaking her clothes, she stares intently at the road to Mathura waiting for My return.

99 The hot summer Akrura has forcefully drawn out the water of their soul leaving the earth of their heart cracked and without water. The lake of their bodies has all but dried up. Their lotus like faces have withered and the turtle of those gopis life force has hidden in the damp mud of their hope.

Note: In this analogy Akrura is compared to the hot summer and Krsna to the water in the lake (the gopis bodies). The gopis heart is compared to the cracked earth at the bottom of the lake after the summer sun has evaporated the water, and their faces are compared to the withered lotuses.

The turtles (their life airs) who are harassed when the water of the lake is reduced thus try to take shelter in the damp mud (the gopis hope that Krsna will return).

100 O ocean of good qualities (Uddhava)! You are going to Nandagram as the messenger of this offender. There the gopis are suffering under the distress of separation. Each and every one of their limbs are agitated. Maybe they can curse you but if you present yourself before them in a self controlled humble way with your hands folded, they will see that this sinless servant is repentant for his master's actions.

101 When the gopis see you are wearing the same clothes as Me and look just like Me, they will come close to you (thinking you to be Me). But when they realise their mistake they will become very surprised, restless, doubtful and their mind fickle.

Various other moods will rise within them and then they will start talking among themselves but you stay there without obstructing them and slowly deliver My captivating message.

102 (First introduce yourself) "I am the secretary for conjugal affairs to that person who has a strong desire to enjoy in the forest on the banks of the Yamuna, who is the master of the sixty four arts, who was taken away to Mathura by Akrura. I have come to you as His messenger. My name is Uddhava."

103 O gentle ladies! Due to intense separation Krsna is taking deep long breaths and His beautiful full lips have faded. He has no interest in any kind of pleasure. His throat is white like foam, He is always remembering your unlimited qualities with a distressed heart. Your Beloved sends this indescribable message to you.

104 O gentle gopis! Now no demons are coming to frighten you like before. Are you all happy and peaceful? Do you ever remember the sweet groves of Vrndavana, where I used to enjoy with you according to your desires?

105 My parents and other relatives are keeping Me tied up with their sweet pleading words and various auspicious works. Thus I have to stay in Mathura. I remember all of the loving pastimes we enjoyed, thus I am passing My days with great difficulty here in Mathura.

106 I am aware of your transcendental nature, so kindly forgive Me but the truth is that you are all responsible for breaking My heart and driving Me mad by causing love for you to sprout in My weak heart. It is very difficult for Me to pass even half a moment without you.

107 O cunning young ladies! Although every night in your dreams You enjoy rasa dancing with Me (Krsna) there in sweet Vrndavana, still again and again you call out "Krsna has deserted us!"

Do you not feel ashamed of yourselves for making such false accusations?

108 O Candravali! Due to the sweet loving movements of your eyes and the amorous movements of your eyebrows, I had the strength to defeat the three worlds.

Now when I remember those same amorous movements of your eyebrows My heart is crushed down.

Note: Now Vasudeva-Krsna is giving specific messages for the principle eight gopis Radharani, Candravali, Lalita, Visakha, Syama, Padma, Bhadra and Saibya.

109 O beautiful soft bodied Visakha! Do you remember that day when I was with great joy again and again pulling at your clothes in one nice forest? When along came an old lady seeing her I said, "O crooked girl, give back My gunja garland that you are hiding under your cloth. When I said that I felt ashamed.

110 O Visakha! You are fortunate because you can express the pain and anguish of your heart to your girlfriends and thus gain a little relief.

But unfortunately I have no one here in Mathura to express My heart to.

111 O Syama, even now my heart is throbbing due to the remembrance of your sweet intoxicating words enveloped in Your gentle patience-destroying laughter.

112 O Padma! You will remember that, one day when I was pretending to sleep in the lata-kunja, You had tried to steal My flute. At that time I had again and again pulled at Your clothes with both hands, when I remember what pastimes we enjoyed on that day, My heart is torn asunder.

113 My dear Lalita! In a lonely place You used to enjoy embracing and other love sports with Me. You must be rolling in the dust due to intense feelings of separation in that enfeebled, melancholy state, how are You remaining alive?

114 O beautiful Bhadra, Your beloved Krsna to whom You rendered heart wining wonderful service every night in the kunjās of Vrndavana is now being served in Mathura by new persons who are bereft of pure love.

I am unhappily quietly accepting their services.

115 O Saibya, You please try to tolerate the strong influence of cupid. I will return in two or three days to satisfy all your conjugal desires.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani in chapter seventeen vipralambha (17.12)

116 O Uddhava! When You have in a polite and captivating way presented My message to those lotus eyed gopis, they will be relieved of their grief and distress.

Next You may kindly approach Radharani who resides in the temple of My heart, She is feeling tormented and helpless.

117 In that splendid Vrndavana Radharani must be lying on a bed of fresh lotus leaves surrounded by Her maid servants, continuously crying. Her body will have become very skinny but You will understand that Her life force is still present by the flickering vibration of Her neck.

Note: Srila Rupa Gosvami has quoted this sloka in his Ujjvala-nilamani in chapter thirteen vyabhicari (13.47).

118 That madhavi creeper (Radha) must be very restless and surviving with great difficulty since Madhava (spring, Krsna) has gone.

At the time I when I was coming to Mathura that virtuous Lady Radha looked very lonely and dejected. I had promised Her I would return quickly. She is alive due to that hope.

119 O Uddhava! You please take this ever-fresh flower garland of five colours (Vaijayanti). Radha is lying in a state of unconsciousness close to death. This garland has the power to bring lotus eyed Radha back to consciousness.

120 Due to the fragrance of this garland Radha will come to external consciousness and with tears in Her eyes start looking here and there.

Then very humbly you should approach Radha who will manifest ecstatic symptoms.

121 Holding the garland in your hand you should approach that bed of lotus petals with a pure heart after first taking permission from Radha's maid servants with your eyes, you should sit down next to the bed and give My message to Radharani.

122 O patient one (Radha)! That person who You consider more dear than all Your relations. That same person who considers You more dear than all His relations, who is more dear to you than Your life, to whom You are more dear than His life, O devi (Radha) that Krsna's heart is burning due to separation from You.

123 I know the sun of separation has dried up the lake of Your heart and the fish of Your life force is gasping for breath in Your throat. But what am I do here! The wind of my relations is stopping Me from coming close to You and thus I am drowning in the ocean of My desire (to meet You).

Note: Krsna is comparing Himself to a cloud here which is being blown to the wind's desire. One of Krsna's names is Ghanasyama.

124 O Vidhumukhi! The meeting which takes place every night between You and Me is not a dream. I am suffering due to not getting any sleep because You have knowledge of some power for pulling forcefully Me away from the Yadavas.

Note: Krsna is enjoying every night with Radha who thinks she is dreaming. Here Krsna is accusing Radha of having some power to forcefully take Him every night to Her, thus He is unable to sleep.

125 The son of Nanda Maharaja is agitated with love for You, humbly requests You not to look upon that madhavi-kunja on Govardhana Hill which witnessed our first conjugal pastimes.

Note: Srila Rupa Gosvami has quoted this sloka in his *Ujjvala-nilamani* in chapter 10: *vibhavanuddipanah* (that which stimulates ecstatic love: 10.89)

126 O Radha, very soon I will appear before Your eyes with My flute placed in My mouth and decorated with the red pigment of Nandisvara Hill. At that time I will relieve You of Your distress and drive away the pain You are feeling in all Your limbs and shower You with love.

127 Due to intense love rising within Me tears will flow from My eyes and under the strong influence of cupid I will kiss Your cheeks which become yellow and tightly embrace Your shimmering neck. Thus I will definitely cause You to enjoy a festival of love.

128 O highly intelligent Uddhava! You are the foremost of learned persons. So kindly in this way deliver My glorious message to those blue-lotus-eyed gopis and show them the shore of that ocean of separation.

Please stay for some days in Vraja to bring happiness to everyone.

129 O My friend! Your going to Nanda Maharaja's Nandagram will not just serve My purpose but you will attain the topmost benefit when you see the spontaneous loving mood of the Vrajavasis towards Me.

And when you remember these sweet words of Mine, you will understand their mood.

130 He who always relishes Krsna's transcendental Vraja pastimes and who dances in great ecstasy all over Mathura mandala, whose lotus feet Rupa Gosvami eternally takes shelter of.

May this poem cause that Sri Caitanya Mahaprabhu's heart to overflow with ecstatic love.

131 That most merciful Supreme Personality of Godhead, Krsna, Who enjoys childhood pastimes with Sridama and the other cowherd boys, Who dances with the young beautiful gopis and also playfully destroys many demons, should be remembered for He will deliver you to the other shore of the ocean of birth and death.