

sri-gopya ucuḥ

akṣhanvatam phalam idam na param vidamah

sakhyah pasun anuvivesayator vayasyaih

vaktram vrajesa-sutayor anavenu-jushtam

yair va nipitam anurakta-kataksha-moksham

TRANSLATION

The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Maharaja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrindavana. For those who have eyes, we think there is no greater object of vision.

Prior to this Srila Sukadev Goswami described that the ladies of Vraj has started describing the song of the flute and within their minds, they embraced Krsna.

Before describing , Sripad Sanatan Goswami is paying obeisances to the gopis and saying :

Yasam buddhir tu avarto, yasam eva prasadatah

Gopih prapadyataah ya bhir sa gambhirasayojitah

I offer my humble obeisances at the lotus feet of the gopis, by whose mercy alone one can understand the words that have come out of their mouths.

Sri Vishwanath Chakravarthy pad writes – Hey Sakhis, the bonds of grhashtha life have made our senses fruitless. So today, why don't we go to the forest and have the darshan of that wonderfull object and thus make our senses and life successful !! So, lets go to Shyamsundar.

Radharani is the foremost among the gopi group of speakers. Other gopis are also speaking along with her. Radharani is saying :

Hey sakhis, whatever I am going to say, you all know it well. Aksanvatam – meaning

- any living being who has eyes, not just humans , not just devatas, even the animals, whoever has eyes – the VERY fruit of their eyes is , which we know very well, to priya-darshanam – to have darshan of the most beautiful and most dear object. Aksanvatam also means Indriya or senses. So the fruit of all the senses is this. Hey sakhis , Fate has given us these eyes, but our eyes have not been successful. Why ? because we have not got this darshan.

Sripad Sanatan Goswamipad is saying that - Wherein for the gopis, the darshan of Krsna and the relish of his face is always happening every now and then. But still, during the forest vihar, their greed and desire keeps constantly increasing more and more. This is the nature of nirbhar prem, unfulfilled love. It will be either completely full or never full. Some gopis always feel - I have never seen Krsna, I have never seen Krsna, when will I see him, when will I see him, I will do his seva, I will fan him, I will dance for him, I will talk to him in crooked language,such a lalasa keeps on increasing. They never feel satisfied. The unsatisfaction keeps on increasing. This is called nirbhar prem , unfulfilled love. Because of this unsatisfaction, they feel desperate and unhappy. So, they feel that the Lord has given us these eyes and senses, but we have not rcvd the fruit of having these senses.

Hey, sakhis, along with his sakhas (vayasyaih – meaning friends of the same age , In Vrndavan Krsna exhibits his age as full youth) and keeping the cows in front of him, Krsna enters the forest . At that time, whoever has seen the face of the sons of Vrajesh, have rcvd the fruits of their eyes and senses. But we have not rcvd this fruit yet.

Sri Baladev is not Nanda Baba’s son, still he is called as the son of Vrajesh. Because, in the 5th chapter when Vasudev meets Nanda Baba, he enquires – “Is my son there along with his mother , Rohini ? He would be considering you only, as his father. I know that you and Yasoda would take care of him extremely well”. So, if the gopis address Balaram also as the son of Vrajesh, this is not wrong.

Anuvenu jushtam – Krsna and Balaram’s face carrying the flute – one who sees these faces, has achieved the fruits. No one else. One who drinks these lotus faces – this is the fruit of eyes.

Anurakta kataksha moksham –

Here the gopis are trying to hide their special feelings towards Krsna by bringing Balaram’s name along with Krsna’s, so that others who hear will not identify their prem towards Krsna. It would appear that they are just talking about Krsna and Balaram in a casual way.

Yasodaya maiya always tells Balaram not to let Krsna go ahead, keep him right behind you, under your control, he is smaller by age, so Balaram can control him.

So, the gopis are saying – out of the two, the one who is behind, whose mouth possesses the flute, seeing him and drinking his face – this is the fruit of having eyes and senses.

Sripad Sanatan Goswami says that actually we can understand the meaning of the words spoken by the gopis, only by their mercy alone. The gopis do not want their bhava to be exhibited to others. However, the love is so deep that it gets exhibited. Sripad Jiva Goswami says that in this first sloka, the gopis have tried their best to hide their bhava, however it has got exhibited in an indirect way. But in the next sloka, it has got hidden completely. Not in this sloka.

The gopis would drink the face of Krsna to such an extent that they would curse Nimi Maharaja who is in charge of closing the eyelids, for creating this hindrance in their drinking.

Even in Dwarka lila the ladies are saying – OhO, this Dwarka is destroying the glories of the heavenly planets. Here in Dwaraka, the people of Dwaraka are always seeing the beautiful face of Krsna. Everyday when he goes from the assembly on his chariot to his home and from his home to the assembly, everyone would stand all around the road side to drink his face.

There is a deep meaning that the gopis are conveying that – drinking the face of Krsna meaning drinking the nectar of Krsna's lips !! This is the only fruit of having the senses. Also, here in Vraja, there are many beautiful things and places to see, but seeing them is not the fruit of the senses, only seeing Krsna's face and drinking his lips alone is the fruit of the senses.

When to see and where to see? The ladies of Hastinapura say – those gopis who have married Krsna

Sloka – nunam,,,,,,

Those most fortunate of all the gopis, who are Krsna's Preyasini, definitely they would have followed many many austerities, they would have had holy baths in many many holy places, they definitely have performed many yajnas or sacrifices, performed lots of charities, and because of these pious deeds, as a result, they have become his wife, and how much great their fortune is, that EVERYDAY – MUHUR

MUHUR – every moment, they are constantly drinking the nectar of his lips . They keep drinking his lips and they keep feeling more and more thirsty and so they continue to drink his lips. That nectar, which simply by remembering that nectar, simply by having a greed and deep desire / lalasa for that nectar, the gopis of Vraj would be wounded .

Here , the gopis prem is glorified even more. Every night during the rasa lila, the gopis would always have this fortune of drinking the nectar of Krsna's lips. However, during the day time, the gopis remember the nectar that they had drunk in the night and they would be wounded and faint.

Jushtam – Sripad Shridhar Swami says – Jushtam means to drink with all the senses – to see with the eyes – netraih drstam, tvaca sprstam – hugging Krsna and kissing his cheeks and lips, srutam – to hear the sweet words of KRsna, either direct or his flute, agrahtam – to smell his fragrance with the nose, (chandan mixed with Karpoor, kasturi, kamal, kesar and aguru), and sut – to hear with the ears – these are the fruits of the senses. Of all these different aspects of the senses, what to speak of the ones who have drank his lips with their lips, what to say of their greatest fortune !!

In this way, the gopis hidden bhav has got revealed, though they tried to hide it. However in the next sloka they have completely hidden it. However still, the following third sloka their bhav has got fully revealed. They could not hide it at all. It has got completely revealed. In this way, the prem mayi gopis are describing the song of the flute. And to be living in this Vraj bhumi, Vrndavan, and then describing these topics of the gopis, and the explanation of the acharyas, what ever we are now doing, this is the topmost. And only to do this, we have obtained this human form. Other things....i do not want to enter into those topics , since we are in such a nectarian topic right now. The rasika bhaktas will understand what the gopis are trying to say.

The gopis say – from the time I have taken birth, I am seeing Priyatam Shyamsundar, but still my eyes are not satisfied. And this name – shyam is filled with so much of nectar that my lips cant stop taking them and my ears cannot stop listening to them. IN Caitanya Caritamrta it is said – Krsna is all beautifull, but it gets exhibited according to the level of bhav that we have. All the devotees who are reading the Bhagavatam are all fortunate. It is one of the 5 main steps to develop love for Krsna.

We should have taste for Sanskrit, to really relish the meaning of the Bhagavatam. The words are so deep. Other kinds of understanding does not give a PURN or complete relish. I really appreciate those devotees who relish these topics in this way. This is KIRTAN. I'm doing kirtan and you all are doing sravan. The more we hear, the more we develop our love for Krsna. Today we discussed just one sloka, there are 13 more such slokas. And each one is an ocean of relish. One who is studying Sanskrit is very fortunate to relish these topics. He is a paatra for it. Also one should become paatr by having a greed to

hear these topics, read these topics, and by having faith . In this way one can become PURNam, complete,.

Hare Krishna. Jay Srila Prabhupada.