

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

Volume-1

Śrī-bhagavat kṛpā-sāra-nidhāra

Finding the Essence of the
Supreme Lord's Mercy

Chapter-6

Priyatama: The Most Beloved

Part-1

Nārada arrives at Kṛṣṇa's
palace (1-12)

Being completely
controlled by love of ②
& being completely family
with the center of ②
NM easily reached ②'s quarters

1.6.1-3

śrī-parīkṣid uvāca

tac chrutvārye mahā-prema-rasāveśena yantritaḥ
mahā-viṣṇu-priyo vīṇā-hasto 'sau vismṛtākhilaḥ

sadā-dvāravatī-vāsā-bhyastāntaḥ-pura-vartmanā
prabhu-prāsāda-deśāntaḥ-praveśāścarya-vāhinā

pūrvābhyāsād ivābhyāsam prāsādasya gato munih
bhūtāviṣṭo mahonmāda-grhītaś ca yathetara

Śrī Parīkṣit said: Noble mother (ārye), after hearing Ugrasena's advice (tat śrutvā), Nārada, the dear devotee of Lord Mahā-viṣṇu (mahā-visnu-priyah), became absorbed in the taste of exalted love of God (mahā-prema-rasa āveśena), which seized him in its grip (yantritah). Forgetting everything else (vismrtākhilah), he started off, vīṇā in hand (asau vīṇā-hastah). Having spent much time before in Dvārakā (sadā-dvāravatī-vāsa), Nārada automatically took the familiar roads to the center of the city (abhyastantaḥ-pura-vartmanā), amazing roads (āścarya) that led (vāhinā) to the neighborhood of the Lord's palaces (prabhu-prāsāda deśa antaḥ-praveśa), and came to a palace of Kṛṣṇa's (prāsādasya abhyāsaṁ gato munih) that he knew how to reach from earlier visits (pūrvābhyāsād iva). Under the spell of intense transcendental agitation (mahonmāda-grhītaḥ), Nārada seemed like an ordinary person haunted by a ghost (bhūta āviṣṭah ca yathetara).

As this chapter describes, what Nārada says to Uddhava and the other devotees in Dvārakā inspires them to discuss the present situation in Vraja.

Overhearing these talks, Kṛṣṇa becomes bewildered in ecstatic love.

When Nārada left Hastināpura for Dvārakā, he could think only of how wonderful are Kṛṣṇa and His devotees.

He picked up his vīṇā but was too distracted to play it. How, then, did he manage to find his way to Dvārakā and Kṛṣṇa's palaces?

He managed because he had gone there many times before.

He took the right roads even without paying attention.

As the road to the inner city approached the royal quarters, it assumed a bewildering appearance and took many unusual turns, making it a road ordinarily impossible for nonresidents to follow.

Nārada seemed oblivious of what he was doing and managed to arrive at his destination only because he was accustomed to the route.

The truth is, however, that when one is conducted “helplessly”
under the control of pure love of God, one actually understands
everything perfectly; he certainly cannot forget the way to reach the
Personality of Godhead.

N.M. States
manifesting all the
syllables of ecstasy

1.6.4

bhūmau kvāpi skhalati patati kvāpi tiṣṭhaty aceṣṭaḥ
kvāpy utkampam bhajati luṭhati kvāpi roḍity athārtah
kvāpy ākrośan plutibhir ayate gāyati kvāpi nr̥tyan
sarvaṁ kvāpi śrayati yugapat prema-sampad-vikāram

He sometimes (kvāpi) tripped and fell to the ground (bhūmau skhalati patati) and sometimes stood motionless (kvāpi tiṣṭhaty aceṣṭaḥ). Sometimes his body trembled (kvāpy utkampam bhajati), or he rolled on the ground (luṭhati kvāpi), or he wept in great distress (roḍity atha ārtah). He sometimes shouted and jumped about (kvāpy ākrośan plutibhir ayate), sometimes sang and danced (gāyati kvāpi nr̥tyan). And sometimes (kvāpi) all the transformations of priceless love of God (sarvaṁ prema-sampad-vikāram) converged in him at once (śrayati yugapat).

The full manifestations of devotional ecstasy appeared in Nārada's body as trembling, perspiration, standing of the bodily hairs on end, and loud crying.

Only devotees advanced in prema feel the ecstasies that externally show as these symptoms.

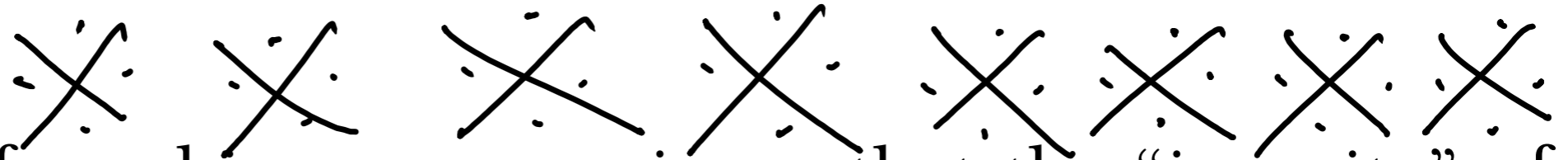
My dear mother,
PIS listen attentively
to what I am going to
tell you

1.6.5

he man-mātar idānīm tvam
sāvadhāna-tarā bhava
sthiratām prāpayantī mām
sa-dhairyam śṛṇv idam svayam

My dear mother (he mad-mātah), please now be fully attentive (idānīm tvam sāvadhāna-tarā bhava). Listen soberly (sa-dhairyam śṛṇu) with steady concentration (sthiratām prāpayantī) to what I am about to say (svayam mām).

Parīkṣit Mahārāja wants his mother to listen carefully so that the Supreme Lord's pastime he is about to describe will enchant her mind and awaken her ecstatic love.



Parīkṣit knows from his own experience that the “insanity” of love for Kṛṣṇa is in fact the most natural condition of the soul and that devotees infected with this insanity are more sober and in touch with reality than anyone else.

Ⓚ was disturbed
& sleeping & left
his terrace & was sitting
Devaki, Queens & Padmavati
Baladeva, Rohini,

1.6.6-8

tasminn ahani kenāpi vaimanasyena veśmanah
antaḥ-prakoṣṭhe suptasya prabhoḥ pārśvam vihāya saḥ

adūrād dehalī-prānte nivīṣṭaḥ śrīmad-uddhavaḥ
baladevo devakī ca rohiṇī rukmiṇī tathā

satyabhāmādayo 'nyāś ca devyaḥ padmāvatī ca sā
pravṛtti-hāriṇī kaṁsa-mātā dāsyas tathā parāḥ

That day (tasminn ahani), Lord Kṛṣṇa was for some reason disturbed in mind (kenāpi vaimanasyena) and asleep (suptasya) in the inner quarters (veśmanaḥ antah-prakosthe), and Uddhava (sah) had left Him (prabhoḥ pārśvaṁ vihāya) and sat down (niviṣṭaḥ) nearby on a terrace at the edge of the palace (adūrād dehalī-prānte). There Uddhava was joined by (śrīmad-uddhavaḥ) Baladeva, Devakī, and Rohiṇī (baladevo devakī ca rohiṇī) and queens of Kṛṣṇa like Rukmiṇī and Satyabhāmā (rukmiṇī tathā satyabhāmā ādayo anyāś ca devyah), as well as various maidservants (dāsyah) and other ladies (tathā parāḥ), including Kāṁsa's mother (kāṁsa-mātā), Padmāvatī (padmāvatī), a lady who had the habit of making public gossip out of Kṛṣṇa's personal affairs (pravṛtti-hāriṇī).

Precisely why Lord Kṛṣṇa was disturbed, Parīkṣit will reveal to his mother a little further on in his narration.

He does not want her to become agitated by hearing this too soon.

Padmāvati was Ugrasena's wife.

The Sṛṣṭi-khaṇḍa (48–51) of the Padma Purāṇa describes that after their marriage she stayed a short time in the house of her father, King Satyaketu.

At that time a demonic messenger of Kuvera's named Drumila (or Gobhila) became attracted to her, and by disguising himself as Ugrasena he seduced her.

The child born from this illicit connection was Kamasa.

.

While they were
sitting there silently,
they saw N.M had arrived
& that he was acting
strangely

1.6.9

tūṣṇīm-bhūtāś ca te sarve
vartamānāḥ sa-vismayam
tatra śrī-nāradaṁ prāptam
aikṣantāpūrva-ceṣṭitam

All of them (te sarve) sat there silent (tūṣṇīm-bhūtāś ca), in shock (sa-vismayam vartamānāḥ). They saw that (aikṣanta) Śrī Nārada had arrived (tatra śrī-nāradaṁ prāptam) and that he was acting strange (apūrva-ceṣṭitam).

These devotees, who would regularly take part in Kṛṣṇa's daily palace activities, were dismayed that Kṛṣṇa was lying in bed way past the time He normally rose.

It was obvious to them that something was seriously wrong, but they couldn't discern exactly what.

Nonetheless, they now had to attend to Nārada's arrival.

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They received him,
wiped his face
spoke to him

1.6.10

utthāya yatnād ānīya
svāस्थ्यam nītvā kṣaṇena tam
premāśru-kinna-vadanam
prakṣālyāhuḥ śanair laghu

Standing up (utthāya), they brought him carefully to where they had been sitting (yatnād ānīya). They took a moment (kṣaṇena) to restore him to a condition closer to normal (tam svāस्थ्यam nītvā) and wiped dry (prakṣālya) his face, wet with tears of love (premāśru-kinna-vadanam). Then they spoke to him (āhuḥ), simply and gently (śanair laghu).

When the devotees began talking to Nārada, they spoke quietly and
in few words, so as not to awaken Kṛṣṇa and also not to agitate
Nārada further by saying something wrong.

Why are you behaving like
this? What has brought this
sudden change? PLS sit quietly

1.6.11

adr̥ṣṭa-pūrvam asmābhiḥ
kīdr̥śam te 'dya ceṣṭitam
ākasmikam idam brahmaṇs
tūṣṇīm upaviśa kṣaṇam

They said: We have never seen you behave like this (asmābhiḥ
adr̥ṣṭa-pūrvam te ceṣṭitam). What is this sudden change in you
(kīdr̥śam adya ākasmikam idam), dear brāhmaṇa (brahman)?
Please sit here quietly for a moment (tūṣṇīm upaviśa kṣaṇam).

NM / unable to (control)
his ecstatic singing,
began to speak

1.6.12

śrī-parīkṣid uvāca
sa-gadgadam uvācāśru-
dhārā-mīlita-locane
yatnād unmīlayan natvā
sa-kampa-pulakācitaḥ

Śrī Parīkṣit said: Nārada replied in a choking voice (sa-gadgadam uvāca), tears flowing from his eyes (aśru-dhārā-mīlita-locane). As he began to speak, he opened his eyes with difficulty (yatnād unmīlayan) and bowed down to offer respects (natvā). He was trembling (sa-kampa), and the hairs on his body stood erect (pulakācitaḥ).

Part-2

Nārada praises Uddhava
(13-18)

1.6.13

śrī-nārada uvāca

manojña-saubhāgya-bharaika-bhājanam
mayā samam saṅgamayadhvam uddhavam
tadīya-pādaika-rajo 'tha vā bhavet
tadaiva śāntir bata me 'ntar-ātmanah

Can you please
arrange for me to meet
or can I have some
dust particle from his feet?
Only then I can be peaceful

Śrī Nārada said: Please arrange for me to meet with Uddhava (mayā samam saṅgamayadhvam) uddhavam, the only true object (eka-bhājanam) of exquisite good fortune (manojña-saubhāgya-bhara). Or else let me have from his feet one particle of dust (tadīya-pādaika-rajo 'tha vā bhavet). Then alone will my heart be at peace (tadaiva śāntir bata me 'ntar-ātmanah).

Uddhava was present right in front of Nārada, but the sage, in his ecstasy, failed to notice him.

Nārada first begged to be brought before Uddhava, but then reconsidered and thought himself probably unworthy to meet him.

By explaining the demands of his heart, Nārada answered the question about the cause of his strange behavior.

1.6.14

He has received
the greatest mercy &
even @ call
Special expansion

purātanair ādhunikaiś ca sevakair
alabdham āpto 'lam anugrahaṁ prabhoh
mahat-tamo bhāgavateṣu yas tato
mahā-vibhūtiḥ svayam ucyate ca yaḥ

He has received (āptah) an abundance of our Lord's mercy (alam anugrahaṁ prabhoh) never gained (alabdham) by the Lord's other servants (sevakair), in the past or even now (purātanair ādhunikaiś ca). Because Uddhava is the greatest of all Vaiṣṇavas (yas tato mahat-tamo bhāgavateṣu), the Lord Himself calls Uddhava (yaḥ svayam ucyate ca) one of His own special expansions (mahā-vibhūtiḥ).

In the Eleventh Canto of Śrīmad-Bhāgavatam (11.16.29), when Lord Kṛṣṇa, speaking to Uddhava, describes His own opulent expansions in the material world, He declares Uddhava His representative among the Vaiṣṇavas:

vāsudevo bhagavatām
tvam tu bhāgavateṣv aham

“Among those entitled to the name Bhagavān I am Vāsudeva (vāsudevo bhagavatām). And you, Uddhava (tvam tu), indeed represent Me among the devotees (bhāgavateṣv) aham).”

1.6.15

pūrve pare ca tanayāḥ kamalāsanādyāḥ
saṅkarṣaṇādi-sahajāḥ suhrdaḥ śivādyāḥ
bhāryā ramādaya utānupamā sva-mūrtir
na syuḥ prabhoḥ priya-tamā yad-apekṣayāho

No one has ever been as dear to the Lord (na pūrve prabhoḥ priya-tamā syuḥ)—neither the Lord's direct sons like Brahmā (pare ca tanayāḥ kamalāsanādyāḥ), nor friends like Śiva (suhrdaḥ śivādyāḥ), nor brothers like Balarāma (saṅkarṣaṇādi-sahajāḥ), nor the goddess Ramā or the Lord's other wives (bhāryā ramādaya). Not even His own unique transcendental body (anupamā sva-mūrtir) is as dear (yad-apekṣayā).

No one including
Lakṣmī, Balarāma, etc.
own body is as dear to
(K) as (C)

The original Saṅkarṣaṇa is Śrī Balarāma, Lord Kṛṣṇa's brother and constant companion.

Nārada can dare to say that Uddhava is more dear to Kṛṣṇa even than Balarāma and other supreme persons, because Kṛṣṇa Himself has said this to Uddhava.

na tathā me priya-tama
ātma-yonir na śaṅkaraḥ
na ca saṅkaraṣaṇo na śrīr
naivātmā ca yathā bhavān

“My dear Uddhava, neither Lord Brahmā (na ātma-yonih), Lord Śiva (na śaṅkaraḥ), Lord Saṅkaraṣaṇa, the goddess of fortune (na ca saṅkaraṣaṇo na śrīr), nor indeed My own self (na eva ātmā ca) is as dear to Me (tathā me priya-tama) as you (yathā bhavān).”
(Bhāgavatam 11.14.15)

According to the commentary of Śrīla Śrīdhara Svāmī, when Lord Kṛṣṇa, in the Bhāgavatam, spoke this verse He meant to say “as dear to Me as My devotee,” but in the ecstasy of His friendship with Uddhava He at the last moment switched for bhaktah (“devotee”) the word bhavān (“you”).

The Lord’s original intention, however, had been to glorify all of His pure devotees. Śrīla Sanātana Gosvāmī, therefore, earlier in his commentary on Bṛhad-bhāgavatāmṛta (1.3.84), cited this verse in praise of Prahlāda, and now he cites it again to praise Uddhava.

The words of   is
spoken in SB & the
Yadu heroes echo the same words.
After hearing these words I have
lost all sobriety

1.6.16-18

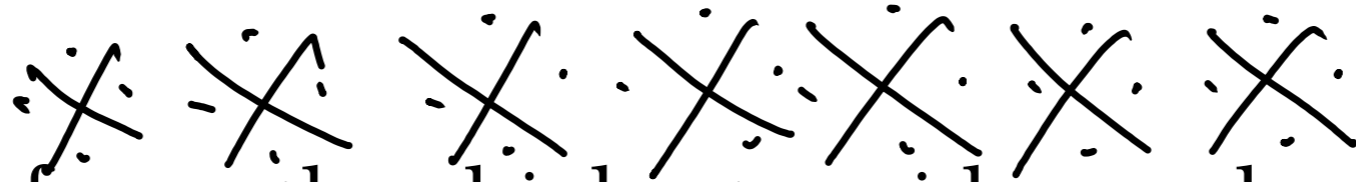
bhagavad-vacanāny eva prathitāni purāṇataḥ
tasya saubhāgya-sandoḥa-mahimnām vyañjakāny alam

tasmin prasāda-jātāni śrī-kṛṣṇasyādbhutāny api
jagad-vilakṣaṇāny adya gītāni yadu-puṅgavaiḥ

praviśya karṇa-dvāreṇa mamākramya hr̥d-ālayam
madīyam sakalam dhairya-dhanam luṅṭhanti hā haṭhāt

The Supreme Lord's own words (bhagavad-vacanāny eva),
disclosed in the Purānas (prathitāni purāṇataḥ), tell (vyañjakāny
alam) the abounding glories of Uddhava's good fortune (tasya
saubhāgya-sandoha-mahimnām). Those words (tasmin), born of
Śrī Kṛṣṇa's causeless mercy (śrī-kṛṣṇasya adbhutāny prasāda-
jātāni), are unlike any others heard in this world (jagad-
vilakṣaṇāny). The Yādava heroes (yadu-puṅgavaiḥ) now tell those
words in songs (adya gītāni). Alas (hā), when those words enter
(praviśya) the home of my heart (mama ākrāmya hṛd-ālayam)
through the gateway of the ears (karna-dvārena), they forcibly steal
(luṅṭhanti hathāt) all my wealth of sobriety (madīyam sakalam
dhairya-dhanam).

Nārada is an authorized ācārya of the Vaiṣṇava sampradāya.



For him, therefore, the highest evidence by which to prove anything is the expressed opinion of the Personality of Godhead and the effect of the Lord's words on the thought and behavior of His devotees.

In regard to Uddhava, Kṛṣṇa has stated His opinion clearly:

athaitat paramam guhyam
śr̥ṇvato yadu-nandana
su-gopyam api vakṣyāmi
tvam me bhṛtyaḥ suhṛt sakhā

O beloved of the Yadu dynasty (yadu-nandana)! Because you are my servant, well-wisher and friend (tvam me bhṛtyaḥ suhṛt sakhā), I shall now speak (atha vakṣyāmi) to you who listen well (śr̥ṇvataḥ) the supreme secret (su-gopyam paramam guhyam).
(Bhāgavatam 11.11.49)

noddhavo 'ṅv api man-nyūno
yad guṇair nārditaḥ prabhuḥ
ato mad-vayunam lokam
grāhayann iha tiṣṭhatu

Uddhava (uddhavaḥ) is not less than me (na aṅu api mat-nyūnaḥ), because he is master of māyā (yat prabhuḥ) and not at all lacking in any spiritual quality (guṇaih na arditah). He should remain on this earth (ataḥ tiṣṭhatu iha), giving knowledge of me (grāhayan mad-vayunam) to the world (lokam). (Bhāgavatam 3.4.31)

Professional thieves in ancient India were proficient in using narcotic powders to put unsuspecting householders into a stupor so that their houses could be easily robbed.

We can read the details of these methods in minor literary works such as Daṇḍī's Daśa-kumāra-carita.

Nārada alludes to such criminal skills in describing the looting of his own heart by the glories of Uddhava.

Part-3

Uddhava praises the Vraja-
vāsīs (19-27)

① Stood up
Caught hold of NMS feet
& started remembering those
devotees who had received his
mercy. Then considering himself
so fallen he cried - then he became
joyful & moved by SP-jealousy

1.6.19-21

śrī-parīkṣid uvāca

uddhavo 'tyanta-sambhrānto drutam utthāya tat-padau
nidhāyānke samāliṅgya tasyābhipretya hṛd-gatam

hṛt-prāpta-bhagavat-tat-tat-prasāda-bhara-bhāg-janaḥ
tadīya-prema-sampatti-vibhava-smṛti-yantritaḥ

rodanair vivaśo dīno yatnād dhairyaṁ śrito munim
avadhāpyāha mātsaryāt sāttvikāt pramudaṁ gataḥ

Śrī Parīkṣit said: Impelled by great respect for Nārada (atyanta-sambhrāntah), Uddhava (uddhavaḥ) suddenly stood up (drutam utthāya), held Nārada's feet, and embraced them (tat-padau nidhāyāṅke samālingya). Aware of what Nārada was thinking (tasya hṛd-gatam abhipretya), Uddhava remembered (hṛt-prāpta) many devotees who had received the Lord's special favor (bhagavat-tat-tat-prasāda-bhara-bhāg-janaḥ). As Uddhava meditated on those devotees (smṛti-yantritah), their love for the Lord (tadīya-prema), and the wealth of their loving ecstasies (sampatti-vibhava), he felt distress, thinking himself fallen (dīnah), and cried helplessly (rodanair vivaśo). Only with some effort was he able to regain his composure (yatnād dhairyaṁ śritah). Then he became joyful (pramudaṁ gataḥ) and spoke to the sage (munim āha), moved by the sāttvika emotion of jealousy (sāttvikāt mātsaryāt avadhāpya).

Uddhava knew that Nārada was thinking about how to find the best recipient of the Supreme Lord's favor; he intelligently deduced this from the way Nārada was acting.

This logical conclusion led Uddhava to remember many famous Vaiṣṇavas of the past who had enjoyed the Lord's favor.

The ecstasies of pure Vaiṣṇavas, which appear on their bodies as perspiration, trembling, horripilation, and so on, are the priceless treasure of those Vaiṣṇavas, a treasure whose value can be estimated only by Vaiṣṇavas following in their footsteps.

As Uddhava meditated on the great fortune of Kṛṣṇa's devotees, he felt undeserving.

He experienced the essential devotional prerequisite of dainya, utter humility.

For Uddhava to regain his composure required great effort, plus the help of Nārada, Balarāma, and the others.

Uddhava was next confronted by the bhāva of jealousy, intolerance of others' good fortune.

This transcendental jealousy, however, was sāttvika, born from pure goodness, untouched by the influence of passion and ignorance.

Therefore, it was a cause of joy.

Having no trace of hatred, this ecstatic jealousy gave no distress to Uddhava or anyone else.

Rather, in this jealousy he entered even deeper into the trance of his attraction to Kṛṣṇa, just as devotees in the conjugal mood become even more blissfully attached to Kṛṣṇa when jealous of His other lovers.

śrīmad-uddhava uvāca

sarva-jña satya-vāk-śreṣṭha mahā-muni-vara prabho
bhagavad-bhakti-mārgādi-gurunoḥktaṁ tvayeha yat

tat sarvam adhikaṁ cāsmāt satyam eva mayi sphuṭam
varteteti mayā jñātam āsīd anyair api dhruvam

Śrīmān Uddhava said: O mighty one (prabho), knower of everything (sarva-jña), most truthful speaker (satya-vāk-śreṣṭha), greatest of sages (mahā-muni-vara), you are the master (tvayā gurunā) who teaches (uktaṁ) the means and the end of bhakti, devotional service to the Supreme Lord (bhagavad-bhakti-mārgādi). All you just said about me (asmāt tat sarvam), and more (adhikaṁ), is self-evident to me (satyam eva mayi sphuṭam). I knew it was true before you said it (mayā jñātam āsīd), and so did others (anyair api dhruvam).

Oh NM)
U r all knowing &
the greatest speaker of
truth. whatever you spoke
about me is true &
I r already know
about it

“O knower of everything” hints that Nārada is aware of who indeed are Kṛṣṇa’s most favored devotees, led by the divine Śrīmatī Rādhārāṇī. In Uddhava’s judgment, Nārada is the best of eloquent speakers like Yudhiṣṭhira, and the best of eminent sages like Vyāsadeva.

Of all who attempt to glorify the Supreme Lord and His devotees, Nārada is the most competent.

Uddhava therefore feels obliged to accept anything Nārada says as true, even something awkward to hear, like praise of him.

Uddhava acknowledges Nārada as his prabhu, or spiritual master.

When I recently visited
Vraja, my pride in my special
good fortune became powder

1.6.24

idānīm yad vraje gatvā
kim apy anvabhavam tataḥ
mahā-saubhāgya-māno me
sa sadyaś cūrṇatām gataḥ

What I saw (kim apy anvabhavam) on my recent trip to Vraja (idānīm yad vraje gatvā) took my pride in my special good fortune (tataḥ mahā-saubhāgya-māno me) and suddenly crushed it to dust (sadyaś cūrṇatām gataḥ).

Uddhava cannot easily describe his impressions of Vraja; therefore he simply says “what I experienced” (yat kim api anvabhavam).

Before he visited Vraja, his pride in being favored by Kṛṣṇa had been as great as Mount Meru.

But when he saw the greater devotion of the Vraja-vāsīs, his pride was quickly reduced to a pile of dust.

Since my visit to Vrja, I have to understand what is the true way of love for Kṛṣṇa. Who possesses that love.

1.16.25

tata eva hi kṛṣṇasya
tat-prasādasya cādbhutā
tat-premṇo 'pi mayā jñātā
mādhurī tadvatām tathā

Since then (tata eva hi) I have understood (mayā jñātā) the amazing sweetness of Kṛṣṇa's mercy (kṛṣṇasya ca adbhutā tat-prasādasya mādhurī), of love for Him (tat-premṇo 'pi), and of those who possess that love (tadvatām tathā).

Just experiencing
Vraja, I feel it the
greatest favor that
has bestowed upon me

1.6.26

tad-darśanenaiva gato 'ti-dhanyatām
tarhy eva samyak prabhuṇānukampitam
tasya prasādātiśayāspadam tathā
matvā svam ānanda-bharāpluto 'bhavam

Just by what I saw in Vraja (tad-darśanenaiva), I came to be most blessed (ati-dhanyatām gatah). I was swept away in an ocean of ecstasy (tarhy eva ānanda-bharāpluto abhavam), thinking myself (matvā svam) completely favored by the Lord (samyak prabhuṇānukampitam), a recipient of His most extreme mercy (tasya prasāda atiśayāspadam).

Everyone knows
 (i) what I then sang
 (ii) what I desired
 (iii) what I did.
 ... I beg you
 As curb your
 eagerness to
 know about
 it further

gāyaṁ gāyaṁ yad-abhilaṣatā yat tato 'nutiṣṭhitam yat

tat sarveṣāṁ su-viditam itaḥ śakyate 'nyan na vaktum

natvā natvā muni-vara mayā prārthyase kākubhis tvam

tat-tad-vṛtta-śravaṇa-rasataḥ samśrayethā virāmam

Everyone here knows very well (sarveṣāṁ su-viditam) what I then sang (gāyaṁ gāyaṁ) in my ecstasy, what desires I had (yad-abhilaṣatā), and what I did (yat tato anutiṣṭhitam). Better for now not to speak on those matters further (itaḥ anyan na vaktum śakyate). O best of sages (muni-vara), I bow down to you again and again (natvā natvā), and I beseech you (mayā prārthyase kākubhis tvam): Please curb (virāmam samśrayethā) your eagerness to relish those various affairs (tat-tad-vṛtta-śravaṇa-rasataḥ).

Uddhava's songs of ecstasy in Vraja are recorded by Śrī Śukadeva Gosvāmī in the Tenth Canto of Śrīmad-Bhāgavatam:

etāḥ param tanu-bhrto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vyaṁ ca
kiṁ brahma-janmabhir ananta-kathā-rasasya

“Among all persons on earth (**bhuvī**), these cowherd women alone (**etāḥ gopa-vadhvo eva**) have actually perfected their embodied lives (**param tanu-bhrto**), for they have achieved the perfection of unalloyed love for Lord Govinda (**govinda nikhilātmani rūḍha-bhāvāḥ**). Their pure love is hankered after (**yad vāñchanti**) by those who fear material existence (**bhava-bhiyo**), by great sages (**munayo**), and by ourselves as well (**vyaṁ ca**). For one who has tasted the narrations of the infinite Lord (**ananta-kathā-rasasya**), what is the use of taking birth as a high-class brahmaṇa, or even as Lord Brahmā himself (**kiṁ brahma-janmabhir**)?” (Bhāgavatam 10.47.58)

āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vr̥ndāvane kim api gulma-latauṣadhīnām
yā dustyajam sva-janam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām

“The gopīs of Vṛndāvana (āsām) have given up (hitvā) the association of their husbands, sons, and other family members (sva-janam), who are very difficult to give up (yā dustyajam), and have forsaken the path of chastity (ārya-patham ca hitvā), to take shelter of the lotus feet of Mukunda, Kṛṣṇa (bhejur mukunda-padavīm), which one should search for by Vedic knowledge (śrutibhir vimṛgyām). Oh (aho), let me be fortunate enough (ahaṁ syām) to be one of the bushes, creepers, or herbs in Vṛndāvana (vr̥ndāvane kim api gulma-latauṣadhīnām), because the gopīs trample them and bless them with the dust of their lotus feet (caraṇa-reṇu-juṣām).”
(Bhāgavatam 10.47.61)

Nārada, however, having come to Dvārakā just to hear about the recipients of Kṛṣṇa's greatest mercy, was intent on fulfilling his mission.

Uddhava thus submitted to him a humble request that he bring his eagerness under control to avoid undesirable consequences.

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Part-4

Rohiṇī blames Kṛṣṇa for the
condition of Vraja (28-48)

1.6.28

Rohiṇī understood
the inner meaning of
his words & she started
to speak with tears in her
eyes.

śrī-parīkṣid uvāca
tad-vākya-tattvaṃ vijñāya
rohiṇī sāsraṃ abravīt
cira-gokula-vāsena
tatratya-jana-sammata

Śrī Parīkṣit said: Because Rohiṇī (rohiṇī) had long lived in Gokula (cira-gokula-vāsena), its residents held her in high regard (tatratya-jana-sammata). She knew the inner meaning of Uddhava's words (tad-vākya-tattvaṃ vijñāya). So with tears in her eyes (sāsraṃ), she decided to speak (abravīt).

Despite the precautions taken by Uddhava, there was no way to stop Kṛṣṇa's intimate devotees from unintentionally turning their conversation toward the pure devotion of Vraja.

That the people of Śrī Nanda-vraja had exclusive possession of Kṛṣṇa's mercy was an essential truth too irresistibly attractive to be kept covered.

The Vrajaśīs
are suffering immensely
due to separation from K.
Why did you remind me of
them?

1.6.29-30

śrī-rohiṇy uvāca

ās tān śrī-hari-dāsa tvam mahā-durdaiva-māritān
saubhāgya-gandha-rahitān nimagnān dainya-sāgare

tat-tad-vāḍava-vahny-arcis-tāpyamānān viṣākulān
kṣaṇācintā-sukhinyā me mā smṛteḥ padavīm naya

Śrī Rohiṇī said: Alas (āh), dear servant of Śrī Hari (śrī-hari-dāsa), the residents of Vraja (tān) have by evil fate been all but slain (mahā-durdaiva-māritān). They have lost the last trace of good fortune (saubhāgya-gandha-rahitān) and are drowning in an ocean of gloom (nimagnān dainya-sāgare). There they suffer (tat-tad), poisoned (viṣākulān) and scorched (tāpyamānān), in the flames of an underwater fire (vāḍava-vahny-arcih). So please do not (mā tvam) destroy my moment of happiness (me kṣaṇācintā-sukhinyā) by reminding me of them (smṛteḥ padavīm naya).

Only a person who is dear to Śrī Kṛṣṇa and has received His favor should be considered fortunate.

Vraja-vāsīs feel most unfortunate because they view themselves as totally neglected by Kṛṣṇa.

The pain of being deprived of Kṛṣṇa's attention and personal company is like the inextinguishable vāḍava fire, which is said to burn within the ocean.

Absence from Kṛṣṇa brings the Vraja-vāsīs' love for Him to a fever pitch, which feels to them like the agony of being poisoned.

Living in Dvārakā, Rohiṇī has been able to forget to some extent the misery of the Vraja-vāsīs, but now Uddhava is stirring her memories.

When Uddhava mentioned the songs of ecstasy he sang in Vraja, he was alluding in particular to the suffering of the gopīs, but since Rohiṇī is affectionate toward all the Vraja-vāsīs, here she has used the generic masculine pronoun tān (“them”).

In the next two verses she will express her special concern for Mother Yaśodā.

1.6.31-32

When Vasudeva brought me from Gokula, the cries of mother Yaśodā could make even the stones cry. All the other women became like living corpses.

aham śrī-vasudevena samānitā tato yadā
yaśodāyā mahārtāyās tadānīntana-rodanaiḥ

grāvo 'pi roḍity aśaner apy antar dalati dhruvam
jīvan-mṛtānām anyāsām vārtām ko 'pi mukhaṁ nayet

When Śrī Vasudeva brought me back from Gokula (yadā aham śrī-vasudevena samānitā), the cries (tadānīntana-rodanaiḥ) of the greatly distraught Yaśodā (mahā ārtāyāḥ yaśodāyā) made even stones shed tears (grāvo 'pi roḍity), and lightning bolts shatter (aśaner apy antar dalati). And who can let the mouth speak about (vārtām ko 'pi mukhaṁ nayet) the other women of Vraja (anyāsām), who after Kṛṣṇa left became like living corpses (jīvan-mṛtānām)?

Rohiṇī left Vraja just as the residents were being cast adrift in an ocean of separation.

Yaśodā suffered pitifully, but the young gopīs who had known Kṛṣṇa's intimate love suffered even more.

After ① returned
from Sanjivan's abode
I briefly described to Him
the situation of the Vrajavāsīs

1.6.33

athāgataṁ guru-grhāt
tvat-prabhum̐ prati kiñcana
saṅkṣepeṇaiva tad-vṛttam̐
duḥkhād akathayaṁ ku-dhīḥ

But I am not very intelligent (ku-dhīḥ). After your Lord (atha tvat-prabhum̐) returned from the house of His spiritual master (āgataṁ guru-grhāt), my sadness (duḥkhād) drove me to tell Him (akathayaṁ) briefly (saṅkṣepeṇaiva) how the Vraja-vāsīs were faring (kiñcana tad-vṛttam̐).

When Rohiṇī arrived in Mathurā, Kṛṣṇa was away studying with Balarāma at the āśrama of Sāndīpani Muni, but after some days the two brothers returned.

Rohiṇī was distraught about the plight of the Vraja-vāsīs, who would not likely survive without Kṛṣṇa.

Therefore she decided to inform Kṛṣṇa about their condition, even at the risk of discomposing Him.

She tried to tell Him only enough to make Him want to visit Vraja to console His devotees, but not tell Him so much that His own mental stability would be threatened.

Rohiṇī, however, seems not to have acted with the best of intelligence.



Revealing one's mind generally relieves anxiety, but one should take care to reveal one's mind under favorable circumstances, to avoid disturbing others.

Thus Rohiṇī can say in retrospect that it was unwise for her to have risked exposing Kṛṣṇa to the torment of viraha-bhāva.

This did not
soften his heart as
He just sent you an
expert messenger, to handle the

1.6.34

na hi komalitaṃ cittaṃ
tenāpy asya yato bhavān
sandeśa-cāturī-vidyā-
pragalbhaḥ preṣitaḥ param

This, though (tenāpy), did not soften (na hi komalitaṃ) His heart (asya cittaṃ), since (yato) all He did in response was send you (preṣitaḥ param), an expert in the clever art of delivering messages (sandeśa-cāturī-vidyā-pragalbhaḥ).

Much to Rohiṇī's surprise, Kṛṣṇa did not respond with deep concern.

And when Uddhava delivered Kṛṣṇa's message to the Vraja-vāsīs, they did not recover from their devastation; on the contrary, they showed even more extreme symptoms of distress

IS THIS THE GREATEST
ACT OF MERCY ON THEM?
AS YOU ARE SUGGESTING?

1.6.35

ayam eva hi kim tesu
tvat-prabhoḥ paramo mahān
anugraha-prasādo yas
tātparyeṇocyate tvayā

Is this (kim ayam eva hi) your Lord's (tvat-prabhoḥ) greatest favor and mercy (paramo mahān anugraha-prasādo) on them (tesu), as your words imply (yas tvayā tātparyeṇa ucyate)?

When @ was in
Vraja, both devatas &
demons alike affected Vraja.
But the residents were not
bothered at all

1.6.36-38

mama pratyakṣam evedaṁ yadā kṛṣṇo vraje 'vrajat
tato hi pūtanādibhyaḥ keśy-antebhyo muhur muhuḥ

daityebhyo varunendrādi-devebhyo 'jagarāditaḥ
tathā cirantana-svīya-śakatarjuna-bhaṅgataḥ

ko vā nopadravas tatra jāto vraja-vināśakaḥ
tatratyās tu janāḥ kiñcit te 'nusandadhate na tat

My own experience is this (mama pratyakṣam eva idaṁ): When Kṛṣṇa lived in Vraja (yadā kṛṣṇo vraje 'vrajat), so many calamities threatened to destroy it (ko vā nopadravas tatra jāto vraja-vināśakaḥ). Vraja was disturbed by demons, from Pūtanā to Keśī (tato hi pūtanādibhyaḥ keśy-antebhyaḥ daityebhyaḥ muhur muhuḥ), by demigods like Varuṇa and Indra (varuṇendrādi-devebhyaḥ), by creatures like the python (ajagarāditaḥ), and by the falling of familiar things at Kṛṣṇa's house like the cart and the arjuna trees (tathā cirantana-svīya-śakaṭārjuna-bhaṅgataḥ). But to these dangers (tat) the residents (tatratyās tu janāḥ) paid no regard (kiñcit na anusandadhate).

The residents of Vraja were simply happy to have Kṛṣṇa in their midst.

They did not care what dangers befell them due to Kāmsa's seeing Kṛṣṇa as an enemy to be destroyed.

To kill Kṛṣṇa and ruin Kṛṣṇa's homeland, Kāmsa sent many demons—those mentioned in this verse, and others like Kāliya, the serpent who on Kāmsa's order polluted the Yamunā with deadly poison.

Besides the friends of Kāmsa, Kṛṣṇa had yet other adversaries,
including powerful rulers of heaven.

Nonetheless, the Vraja-vāsīs constantly thought only about how to
keep Kṛṣṇa happy; they never considered protecting themselves
from the attacks of demigods or demons.

They wanted only
the welfare of Kṛṣṇa in
every event. They never
thought about themselves

1.6.39

mohitā iva kṛṣṇasya
maṅgalaṁ tatra tatra hi
icchanti sarvadā svīyaṁ
nāpekṣante ca karhicit

As if entranced (mohitā iva), in each event (tatra tatra sarvadā)
they wanted only to assure Kṛṣṇa's welfare (kṛṣṇasya maṅgalaṁ hi
icchanti). They never thought about themselves (svīyaṁ na
apekṣante ca karhicit).

It was Kṛṣṇa who (entranced) the residents of Vraja.

Acting through His Yogamāyā potency, He diverted them from paying attention to their own safety.

At the same time, He completely protected them.

Vaiṣṇavas are supposed to cultivate the understanding that Kṛṣṇa will protect them from all dangers: rakṣiṣyatīti viśvāsaḥ (Vaiṣṇava-tantra).

The Vraja-vāsīs, however, manifested the perfection of this surrender spontaneously, without having to practice it.

They dedicated whatever
they owned for the pleasure
of (P)

1.6.40

svabhāva-sauhrdenaiva
yat kiñcit sarvam ātmanah
asyopakalpayante sma
nanda-sūnoḥ sukhāya tat

In natural fondness (svabhāva-sauhrdena eva) for the son of Nanda (nanda-sūnoḥ), they fully dedicated (upakalpayante sma) everything they owned (yat kiñcit sarvam ātmanah) to His pleasure (tat sukhāya).

So-called love in the material world is always motivated by some selfish desire.

But in Śrī Vṛndāvana-dhāma everyone loves Kṛṣṇa without any motive.

It may be said that unmotivated love of God is also found in Vaikuṅṭha.

But that love is restricted by the devotees' awareness of the supremacy of Lord Nārāyaṇa.

In Vrndāvana, the residents see Kṛṣṇa just as Nanda Mahārāja's darling son, and not the Lord of all existence or even the hero of the Yadu dynasty.

Seeing Kṛṣṇa with this attitude allows the Vraja-vāsīs to freely express their unconditional prema-bhakti.

Even then (D)
to didn't do anything
to help them.
But He is doing everything
to please His other devotees
here.

1.6.41

tadānīm api nāmīṣām
kiñcit tvat-prabhuṇā kṛtam
idānīm sādhitā-svārtho
yac cakre 'yaṁ kva vacmi tat

Even then (tadānīm api) your Lord (tvat-prabhuṇā) did nothing to help them (na kiñcit amīṣām kṛtam). And who could bear to hear me say (kva vacmi) what He has been doing now (idānīm yat ayam cakre) to accomplish the goals of His other devotees (sādhitā-svārtho)?

The word sva may mean “His own,” indicating that the Lord’s own goals are what He was busy fulfilling.

But the word sva as used here is best understood to mean “His own devotees.”

After Kṛṣṇa went to Mathurā, He satisfied His devotees there by killing Kāmsa and then living with the Yadus for the rest of His life.

For the Yadus this was pleasing to hear about, but for the Vraja-vasis and their sympathizers it could be intolerable.

Upon hearing these
words, Parīkṣit spoke
in a bold way even though
she looked green due to
her old age

1.6.42

śrī-parīkṣid uvāca
tac chrutvā duṣṭa-kāmsasya
jananī dhr̥ṣṭa-ceṣṭitā
jarā-hata-vicārā sā
sa-śiraḥ-kampam abravīt

Śrī Parīkṣit said: Upon hearing this (tac śrutvā), the mother of the
wicked Kāmsa (duṣṭa-kāmsasya jananī) spoke out (abravīt), her
head shaking (sa-śiraḥ-kampam), her manner bold (dhr̥ṣṭa-ceṣṭitā),
her judgment spoiled by old age (jarā-hata-vicārā sā).

Padmāvati was not at all ashamed of being the mother of Kṛṣṇa's great enemy, begotten by the demon Drumila.

History records that when Kṛṣṇa killed Kāṁsa she lamented uncontrollably, even though all intelligent persons were pleased at her son's death.

1.6.43

Just see! Since
childhood (ā) since
in the thorny forest
take care of the cows &
these merciless cowherds

padmāvaty uvāca
aho batācyutas teṣām
gopānām akṛpāvatām
ā-bālyāt kaṅṭakāraṇye
pālayām āsa go-gaṇān

Padmāvati said: Just see (aho bata)! Since childhood (ā-bālyāt) our Kṛṣṇa (acyutah) has stayed in the forest full of thorns (kaṅṭakāraṇye) to guard the cows (pālayām āsa go-gaṇān) of those merciless cowherds (teṣām akṛpāvatām gopānām).

As the name Acyuta indicates, Kṛṣṇa never fails to carry out His responsibilities, even when they are troublesome.

They did not even
give Him shoes!
If out of hunger he would
drink some milk (Product)
they would bind & punish Him!

1.6.44

pāduke na dadus te 'smai
kadācic ca kṣudhāturaḥ
go-rasaṁ bhakṣayet kiñcid
imaṁ badhnanti tat-striyaḥ

They never even gave Him shoes (pāduke na dadus te (smai))! And if when tormented by hunger (kadācic ca kṣudhāturaḥ) He sometimes ate a little stuff made from the milk (go-rasaṁ bhakṣayet kiñcid), the cowherd women punished Him by tying Him up (imaṁ badhnanti tat-striyaḥ).

They scolded Him
abusively. But, He was
an that boy He was young.
Now, what obligation
does He have towards them?

1.6.45

ākrośanti ca tad duḥkham
kāla-gatyāiva kṛtsnaśaḥ
kṛṣṇena sodham adhunā
kiṁ kartavyam batāparam

And they scolded Him abusively (ākrośanti ca tad duḥkham).
Because He was young (kāla-gatyā eva), Kṛṣṇa had no choice but to
tolerate all this pain (kṛṣṇena sodham kṛtsnaśaḥ). But what does
He have to do (bata kiṁ kartavyam) for those people (aparam)
now (adhunā)?

Angry at Kṛṣṇa's stealing yogurt and buttermilk, Mother Yaśodā's neighbors would come to her and complain:

vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ
steyam svādv atty atha dadhi-payah kalpitaiḥ steya-yogaiḥ
markān bhokṣyan vibhajati sa cen nātti bhāṇḍam bhinnatti
dravyālābhe sagṛha-kupito yāty upakrośya tokān

"Our dear friend Yaśodā, your son sometimes comes to our houses (kvacid) before the milking of the cows (asamaye) and releases the calves (vatsān muñcan), and when the master of the house becomes angry, your son merely smiles (krośa-sañjāta-hāsaḥ). Sometimes He devises some process (kalpitaiḥ steya-yogaiḥ) by which He steals palatable curd, butter and milk (steyam svādv dadhi-payah), which He then eats and drinks (ātha atty). When the monkeys assemble, He divides it with them (markān bhokṣyan vibhajati), and when the monkeys have their bellies so full that they won't take more, He breaks the pots (sa ced na atti bhāṇḍam bhinnatti). Sometimes, if He gets no opportunity to steal butter or milk from a house (dravya alābhe), He will be angry at the householders (sagṛha-kupito), and for His revenge He will agitate the small children by pinching them. Then, when the children begin crying, Kṛṣṇa will go away (yāty upakrośya tokān). (Bhāgavatam 10.8.29)

Padmāvati says that the abuse Kṛṣṇa tolerated was heaped upon Him because of kāla-gati, “the movement of time.”

This can mean that because He was only a child He was hardly aware of the impropriety of what the cowherds were doing to Him, and in any case it was a situation He was powerless to change.

Or else it can mean He was thinking that as long as He had to stay incognito in Vraja to hide from Kāmsa He would have to tolerate inconveniences.

Wise Rohiṇī
the darling of Vraja,
ignored Padmāvatī's remarks
& continued speaking

1.6.46

śrī-parīkṣid uvāca
prajñā-gāmbhīrya-sampūrṇā
rohiṇī vraja-vallabhā
tasyā vākyaṃ anādr̥tya
prastutaṃ saṁśr̥ṇoti tat

Śrī Parīkṣit said: Rohiṇī, the darling of Vraja (rohiṇī vraja-vallabhā), was fully endowed (sampūrṇā) with the gravity of wisdom (prajñā-gāmbhīrya). Ignoring Padmāvatī's remarks (tasyā vākyaṃ anādr̥tya), she went on speaking from where she had left off (prastutaṃ saṁśr̥ṇoti tat).

Now, (B) is a
big king in Dwāraka &
he has peacefully settled here

1.6.47

śrī-rohiṇy uvāca
rājadhānīm yadūnām ca
prāptaḥ śrī-mathurām ayam
hatāri-vargo viśrānto
rāja-rājeśvaro 'bhavat

Śrī Rohiṇī said: Then He went to Śrī Mathurā (ayam prāptaḥ śrī-mathurām), the capital of the Yadus (rājadhānīm yadūnām ca). He killed many enemies (hata ari-vargah), relaxed for a while (viśrāntah), and became king of the rulers of kings (rāja-rājeśvaro abhavat).

Viśrānta (“having rested”) alludes to Kṛṣṇa’s resting at Viśrāma-ghāṭa on the shore of the Yamunā after the labor of killing the wrestlers and Kāmsa.

In a previous age, Kṛṣṇa’s incarnation Lord Varāha rested at the same spot after killing Hiraṇyākṣa.

Also implied by the word viśrānta is Kṛṣṇa’s dwelling peacefully in the city of Dvārakā, which He built for Himself.

The Vraja-vāsīs had little reason to hope He might return to them soon, for He had now become an established king.

Now, the devatās
are honouring him. So
he no longer thinks of
the Vrajevāsīs

1.6.48

nirjitopakṛtāśeṣa-
devatā-vṛnda-vanditaḥ
aho smarati citte 'pi
na teṣām bhavad-īśvaraḥ

Now, honored by countless demigods (aśeṣa-devatā-vṛnda-
vanditaḥ), whom He has sometimes defeated (nirjita) and
sometimes helped (upakṛta), this Lord of yours (bhavad-īśvaraḥ)
no longer even thinks (aho na smarati citte 'pi) about the residents
of Vraja (teṣām).

Kṛṣṇa humiliated Indra by stealing the pārijāta tree from heaven.

And He aided the demigods by killing their various opponents like
Narakāśura.

Thus all the demigods, whether they had pure love for Him or not,
had to acknowledge His superior position.

Being lavished with so much honor, Kṛṣṇa, according to Mother
Rohiṇī, could hardly remember His former life in simple
Vṛndāvana.

Part-5

Rukmiṇī defends Kṛṣṇa

(49-54)

Mother Rukmiṇī
who perfectly knew the
heart of Kṛṣṇa, could not tolerate
the words of Rohiṇī & she responded

1.6.49

śrī-parīkṣid uvāca
tad-vaco 'sahamānāha
devī kṛṣṇasya vallabhā
sadā kṛta-nivāsāsyā
hṛdaye bhīṣma-nandinī

Śrī Parīkṣit said: Kṛṣṇa's dear queen Rukmiṇī (devī kṛṣṇasya vallabhā), Bhīṣmaka's daughter (bhīṣma-nandinī), who always lived in Kṛṣṇa's heart (sadā asyā hṛdaye kṛta-nivāsā), found these words unbearable (tad-vacah asahamānā). And so she spoke up (āha).

Because Śrīmatī Rukminī lived always in Kṛṣṇa's heart and literally on His chest in her expansion as the goddess Lakṣmī in Vaikuṅṭha, she perfectly knew every thought and feeling that passed through His heart.

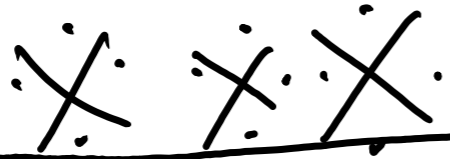
Whatever she said therefore carried the highest degree of authority.

1.6.50

śrī-rukmiṇy uvāca
bho mātar nava-nītāti-
mṛdu-svāntasya tasya hi
avijñāyāntaram kiñcit
katham evaṁ tvayocyate
yūyaṁ śṛṇuta vṛttāni
tarhi tarhi śrutāni me

You do not
know (P's heart).
His heart is softer
than butter. Why are
you speaking like this?
P/S Hear from me now.

Śrī Rukmiṇī said: My dear mother (bho mātar), you don't understand (avijñāya) the inner feelings of Kṛṣṇa at all (tasya hi āntaram kiñcit). His heart (asya svāntah) is softer than newly churned butter (nava-nīta atimṛdu). Why are you saying these things (katham evaṁ tvayā ucyate)? Just hear from me (tarhi tarhi yūyaṁ śṛṇuta) what I have heard (śrutāni me vṛttāni).



Even if Rohiṇī did understand Kṛṣṇa's true feelings, she was not
revealing what she knew.

Sometimes for sleep
He calls His cows, Gopis,
Gopis etc. & sometimes in sleep
He holds a flute & takes a tribhanga form

1.6.51

kim api kim api brūte rātrau svapann api nāmabhir
madhura-madhuram prītyā dhenūr ivāhvayati kvacit
uta sakhi-gaṇān kāmścid gopān ivātha mano-harām
samabhinayate vaṁśī-vaktrām tri-bhaṅgi-parākṛtim

Sometimes at night (kvacit rātrau) He says this and that (kim api kim api brūte) in His sleep (svapann api). Sometimes, in a most sweet voice (kvacit madhura-madhuram prītyā), He utters names (nāmabhir) as if calling His cows (dhenūr āhvayati iva). Sometimes He calls His girlfriends (kvacit uta sakhi-gaṇān) or some of the cowherd boys (kāmścid gopān). And sometimes while asleep He acts as if He were placing His flute to His mouth (vaṁśī-vaktrām) and assumes (samabhinayate) His enchanting (mano-harām) threefold-bending form (tri-bhaṅgi-parākṛtim).

Kṛṣṇa displays the full extent of His beauty only in Vraja-bhūmi.

Elsewhere He does not play the flute or stand in His most attractive pose, with His feet, hands, and head forming an enchanting curve.

Sometimes He calls out His mother.
Sometimes He addresses me as Rādhāyēṅī (or) Lalitā (or) Candrāvalī.
Sometimes He cries & drenches the pillow

1.6.52

kadācin mātar me vitara nava-nītaṁ tv iti vadet
kadācic chrī-rādhe lalita iti sambodhayati mām
kadāpīdaṁ candrāvali kim iti me karṣati paṭaṁ
kadāpy asrāsārair mṛdulayati tūlīm śayanataḥ

While asleep (implied) He sometimes says (kadācit vadet), “Mother (mātar), give Me (me vitara) some fresh butter (nava-nītaṁ iti).” Sometimes He calls out to me (kadācit sambodhayati mām), “O Śrī Rādhā!” or “O Lalitā (śrī-rādhe lalita iti)!” Sometimes (kadāpi) He pulls on my garment (me paṭaṁ karṣati) and asks me (iti), “Candrāvalī, what are you doing (candrāvali kim idam)?” And sometimes (kadāpy) He drenches (mṛdulayati) the pillow on His bed (śayanataḥ tūlīm) with floods of tears (asrāsārair).

Then suddenly he gets up
& starts crying drowning us
in an ocean of pain & grief

1.6.53

svapnād utthāya sadyo 'tha
rodity āṛta-svarais tathā
vayaṁ yena nimajjāmo
duḥkha-śoka-mahārṇave

Then at times He suddenly wakes up, rises from bed (atha svapnād sadyo utthāya), and cries in a pitiful voice (rodity āṛta-svarais tathā), drowning us (vayaṁ nimajjāmo) in an ocean of pain and grief (yena duḥkha-śoka-mahārṇave).

By “us” Śrīmatī Rukminī means all of Kṛṣṇa’s queens.

Rukminī’s own unique love for Kṛṣṇa is free from the jealousy usually found among co-wives

1.6.54

Just last night
He must have seen something
in his dream. He has been
weeping since then & now he is
lying on his bed as if sleeping

adyāpi dr̥ṣṭvā kim api svapan niśi
krandan śucāsau vimanaskatāturaḥ
dattvāmbaram mūrdhani supta-vat sthito
nityāni kṛtyāny api nācarad bata

Just last night (niśi) He must have seen something (dr̥ṣṭvā kim api) in a dream (svapan), because today (adyāpi) He has been weeping sorrowfully (asau krandan śucā) and is beside Himself with agitation (vimanaskatā āturaḥ). Now He is lying in bed as if asleep (supta-vat sthitaḥ), His cloth pulled over His head (dattvā ambaram mūrdhani). He has not even performed His morning duties (nityāni kṛtyāny api nācarad bata).

Part-6

Satyabhāmā confirms
Kṛṣṇa's anxiety (55-56)

Satyabhāmi spoke with
jealous anger. Oh Rukmiṇī!
Why are you talking
his activities in sleep?

1.6.55

śrī-parīkṣid uvāca
sa-sapatnī-gaṇā sersyaṃ
satyabhāmāha bhāminī
he śrī-rukmiṇi nidrāyām
iti kim tvam prajalpasi

Śrī Parīkṣit said: Then temperamental Satyabhāmā (satyabhāmā
bhāminī), surrounded by other wives (sa-sapatnī-gaṇā), answered
back in jealous anger (sersyaṃ āha). She said, “Dear Śrī Rukmiṇī
(he śrī-rukmiṇi), why are you prattling on like this (kim tvam
prajalpasi)? Why talk only about what He does while asleep (kim
nidrāyām iti)?”

Even while awake, he always seems
to be day dreaming about something. WP as R
His wives, but he seems to have more love for them 1.6.56

kim api kim api kurvan jāgrad apy ātma-citte
śayita iva vidhatte tādrśam tādrśam ca
vayam iha kila bhāryā nāmato vastutaḥ syuḥ
paśupa-yuvati-dāsyo 'py asmad asya priyās tāḥ

“Even while active and awake (jāgrad apy), He seems to have His mind (ātma-cite kurvan) on something else (kim api kim api tādrśam tādrśam ca), as if dreaming (śayita iva vidhatte). Indeed (kila vastutaḥ), we are His wives (vayam iha bhāryā) only in name (nāmato syuḥ); His young cowherd maidservants (paśupa-yuvati-dāsyo 'py) are in fact more dear to Him than we are (asmad asya priyās tāḥ).”

“Even while active and awake, He seems to have His mind on something else, as if dreaming.”

Indeed, we are His wives only in name; His young cowherd maidservants are in fact more dear to Him than we are.”

As Satyabhāmā and other queens witnessed, even in the middle of the day Kṛṣṇa often acted as if His mind were in Vraja.

He would call out to His cows, His friends, and His gopīs, just as Rukmiṇī testified He did in His sleep.

Part-7

Balarāma blames Kṛṣṇa for
not returning to Vraja
(57-63)

Baladeva, unable to tolerate
the words of the queens, spoke
in anger

1.6.57

śrī-parīkṣid uvāca
aśaktas tad-vacaḥ soḍhum
gokula-prāṇa-bāndhavaḥ
rohiṇī-nandanah śrīmān
baladevo ruṣābravīt

Śrī Parīkṣit said: Blessed Baladeva (śrīmān baladevah), the darling son of Rohiṇī (rohiṇī-nandanah) and intimate friend of all Gokula (gokula-prāṇa-bāndhavaḥ), couldn't tolerate hearing these words (tad-vacaḥ soḍhum aśaktah). Angrily, He spoke in reply (ruṣā abravīt).

Lord Baladeva, siding with His mother, was dissatisfied with the way the other queens had interpreted Kṛṣṇa's behavior.

Oh Queens!
All this is clever
deception of (P)
↓
The misery of Vrajavāsīs is
real, but (P) is simply cheating
vs

1.6.58

śrī-baladeva uvāca
vadhvaḥ sahaja-tatratya-
dainya-vārtā-kathā-parān
asmān vañcayato bhrātur
idaṁ kapaṭa-pāṭavam

Śrī Baladeva said: Dear ladies (vadhvaḥ), all this is nothing but My brother's clever deception (idaṁ bhrātur kapaṭa-pāṭavam). We are intent upon speaking (kathā-parān) about the misery of the residents of Vraja (sahaja-tatratya-dainya-vārta)—misery all too real—and He is simply cheating us (asmān vañcayato).
(Sahaja)

Lord Baladeva called the Vraja-vāsīs' unhappiness sahaja (“natural” or “real”).

According to Lord Baladeva, the devotees in Kṛṣṇa's Dvārakā entourage had every reason to be concerned about the plight of their counterparts in Vraja.

Kṛṣṇa's apparent distress, however, should not be taken seriously, because He obtains pleasure only from deceiving others and will therefore go to any extremes to create an illusion.

He has put on a show of being distracted by memories of Vraja just to please His Dvārakā devotees and give them a taste of the ecstasy of separation even while present with them.

Everything Kṛṣṇa has said about the Vraja-vāsīs' distress in separation from Him has some basis in reality, but He has manipulated the facts to create a false appearance that He feels similarly about the Vraja-vāsīs.

↳ This just to show the dvārakāvāsīs a taste of the ecstasy of separation.

* → The distress of the Vrajavāsīs feeling separation from P is real.

* → But P expressing apparent feelings of separation from the vāsis is pure deception.

I stayed in Vraja for 2
months to restore the vraja-vāsīs
to normal → BUT nothing
worked

1.6.59

tatra māsa-dvayam sthitvā
teṣām svāस्थ्यam cikīrṣatā
tan na śaktam mayā kartum
vāgbhir ācaritair api

I stayed there in Vraja for two months (tatra māsa-dvayam sthitvā)
and tried to restore the Vraja-vāsīs to normal (teṣām svāस्थ्यam
cikīrṣatā), but nothing (na) I said or did (mayā kartum vāgbhir
ācaritair api) was of any avail (śaktam).

While visiting Vraja, Lord Balarāma had tried to console the devotees by assuring them that Kṛṣṇa was very much afflicted by separation from them and that certainly in a few days He would finish killing all the enemies in Mathurā and come back home.

Balarāma also did other things to relieve the Vraja-vāsīs' distress.

For example, He performed water sports in the Yamunā and constructed new buildings in various places for Kṛṣṇa to enjoy in upon His return.

Seeing no other way
to pacify them I made
100s of promises & with great
effort managed to little bit.
console them & I
came here

1.6.60

ananya-sādhyam tad vikṣya
vividhaiḥ śapathaiḥ śataiḥ
tān yatnād iṣad āśvāsya
tvarayātrāgatam balāt

Seeing no other way to achieve My purpose (ananya-sādhyam tad vikṣya), I made hundreds of promises to them (vividhaiḥ śapathaiḥ śataiḥ) and with great effort (yatnād) finally consoled them to some extent (tān iṣad āśvāsya). Then I managed to pull Myself away and hurried back here (tvarayā atra āgatam balāt).

Lord Balarāma concluded that only Kṛṣṇa's returning to Vraja would forestall disaster.

Lord Balarāma had done everything He could to convince the Vraja-vāsīs that Kṛṣṇa would soon be coming.

He had told them that now He was going to Dvārakā to bring Kṛṣṇa personally.

But even after offering so many assurances, Balarāma had been obliged to pry Himself away from Vraja by force; no one had wanted to let Him leave.

i told @ "pls
find some excuse to go
back to vrjia just once
to save their lives".

1.6.61

kātaryād gaditam kṛṣṇa
sakṛd goṣṭham kayāpi tat
gatvā prasaṅga-saṅgatyā
rakṣa tatradya-jīvanam

I anxiously requested (kātaryād gaditam), “Kṛṣṇa (kṛṣṇa), please find some excuse (kayāpi prasaṅga-saṅgatyā) to go to Your cowherd village (gatvā tat goṣṭham) just once (sakṛd) and save the lives of the people there (rakṣa tatradya-jīvanam).”

The cowherd community was made up of Kṛṣṇa's own people, with whom He had enjoyed the pleasures of His childhood.

Now that they were drowning in an ocean of misery He surely ought to be willing to visit Vraja once to save them.

1.6.62

gantāsmīti mukhe brūte
hrdayam ca na tādrśam
mānasasya ca bhāvasya
bhavet sākṣi prayojanam

From his mouth
He said "I will go"
→ but his mind thought otherwise,
↓
Actions speak louder
than words

From His mouth He said (mukhe brūte), "Certainly I shall go (gantāsmi iti)," but in His heart He thought otherwise (hrdayam ca na tādrśam). Indeed, the truth about a person's mind (mānasasya ca bhāvasya sākṣi) can be known from how he acts (prayojanam bhavet).

Speaking one way while acting in another is proof that one intends to deceive.

1.6.63

śrī-parīkṣid uvāca

idam ākarṇya bhagavān

utthāya śayanād drutam

priya-prema-parādhīno ✱

rudann uccair bahir gataḥ

Hearing this, Personality who is controlled by the love of His devotees, suddenly got up & came out loudly weeping

Śrī Parīkṣit said: Hearing this (idam ākarṇya), the Personality of Godhead (bhagavān), who is ruled by the love of those dear to Him (priya-prema-parādhīno), suddenly got up from His bed (utthāya śayanād drutam) and came outside (bahir gataḥ), loudly weeping (rudann uccair).

Part-8

Kṛṣṇa appears and asks
Uddhava's advice
(64-68)

With tears in his eyes & tormented by compassion, with a choking voice, He spoke

1.6.64

praphulla-padma-netrābhyām

varṣann aśrūṇi dhārayā

sa-gadgadam jagādedam

parānugraha-kātarah

In flight that P.M. is giving

① Prīya Prema Parādhīnah
Controlled by the love of his devotees

② Paśa anugrahe - kātarah
He is tormented by compassion for others.

From His fully blossoming lotus eyes (praphulla-padma-netrābhyām) rained a flood of tears (varṣann aśrūṇi dhārayā). With a choking voice (sa-gadgadam), tormented by compassion for others (parānugraha-kātarah), He spoke as follows (jagāda idam).

An inferior person cares only for His own welfare, whereas a virtuous person thinks about parānugraha, compassionate help for others. Kṛṣṇa's parānugraha is unlimited.

Taking the word para in the sense of "enemies," we can understand that He is compassionate even to those who hate Him.

Certainly, therefore, He would not neglect His devotees.

→ verdict of PM

You are right.
My heart is hard
like diamond because
it has not split into half

1.6.65

śrī-bhagavān uvāca
satyam eva mahā-vajra-
sāreṇa ghaṭitam mama
idaṁ hṛdayam adyāpi
dvidhā yan na vidīryati

The Supreme Lord said: Yes, it is true (satyam eva). My heart (mama idaṁ hṛdayam) is made of solid diamond (mahā-vajra-sāreṇa ghaṭitam). It must be so, because (yad) it has not yet split in half (na dvidhā vidīryati).

Even though the
Vrajavasis took
care of Me from
childhood, I have forgotten
their exceptional love

1.6.66

bālyād ārabhya tair yat tat
pālanam vihitam ciram
apy asādhāraṇam prema
sarvam tad vismṛtam mayā

Those devotees took care of Me (tair yat tat pālanam vihitam) for so long (ciram), from the very beginning of My childhood (bālyād ārabhya), and still I have forgotten (tad vismṛtam mayā) all (sarvam) about their exceptional love (asādhāraṇam prema).

I need to do something
to help them. I have
been very cruel to those
gentle souls

1.6.67

astu tāvad dhitaṃ teṣāṃ
kāryaṃ kiñcit kathañcana
utātyantaṃ kṛtaṃ duḥkhaṃ
krūreṇa mṛdulātmanām

Be that as it may (astu tāvad), I must somehow do something (kāryaṃ kiñcit kathañcana) to help them (teṣāṃ hitaṃ). I have indeed been cruel (krūreṇa) to have caused those gentle souls (mṛdula ātmanām) such extreme grief (atyantaṃ duḥkhaṃ).

Oh Uddhava!
What should I do
to overcome this
oceanic suffering?

1.6.68

bhrātar uddhava sarva-jña
preṣṭha-śreṣṭha vada drutam
karavāṇi kim ity asmāc
chokābdher mām samuddhara

O brother Uddhava (bhrātar uddhava), you know everything (sarva-jña), and you are the best of My dear friends (preṣṭha-śreṣṭha). Please tell Me at once (vada drutam) what I should do (karavāṇi kim ity). Please lift Me (mām samuddhara) from this ocean of distress (asmāt śokābdher).

Part-9

Devakī and Padmāvatī advise
Kṛṣṇa (69-75)

1.6.69

śrī-parīkṣid uvāca

nanda-patnī-priya-sakhī

devakī putra-vatsalā

āhedam dīyatām yad yad

iṣyate taiḥ suhṛt-tamaiḥ

- ① devakī putra vatsalā
② nanda-patnī priya sakhi

Devaki, Putra-vatsalā
& friend to Yasoda
said: → "you should
give your best well-wishers
whatever they want"

Śrī Parīkṣit said: Devakī was loving to her son (devakī putra-vatsalā) and was a dear friend to Nanda's wife (nanda-patnī-priya-sakhī). She said (āha idam), "You should give (dīyatām) Your best well-wishers (suhṛt-tamaiḥ) whatever they want (yad yad iṣyate taiḥ)!"

insight → why did Devakī speak instead of Uddhava?

Mother Devakī anticipated that Uddhava's reply would likely inspire Kṛṣṇa to leave for Gokula, so she interrupted before Uddhava could speak.

She suggested to Kṛṣṇa that He ^{pacify} placate the Vraja-vāsīs some other way than by returning.

→ Padmāvatī's mood.

1.6.70 -72

→ foolish.

tataḥ padmāvati rājya-dāna-bhītā vimūḍha-dhīḥ
mahiṣī yadu-rājasya vrddhā mātāmahī prabhoh

apy uktāśraṇāt pūrvam rāma-mātrāvahelitā
sva-bhartū rakṣitum rājyam cāturvyāt parihāsa-vat

vyāhāra-paripātyānya-cittatāpādanena tam
yadu-vamśyaika-śaraṇam vidhātum svastham abravīt

Then (tataḥ), fearing that the kingdom was about to be given away (rājya-dāna-bhītā), old Padmāvati (vṛddhā padmāvati), the Lord's grandmother (prabhoh mātamahī), the queen of the Yadu king Ugrasena (yadu-rājasya mahiṣī), gathered her muddled wits (vimūḍha-dhīḥ) and cleverly feigned a joking spirit (cāturyāt parihāsa-vat). To protect her husband's domain (sva-bhartū rājyaṁ raksitum), she spoke up again (pūrvam abravīt), even though Balarāma's mother had snubbed her (rāma-mātra avahelitā apy) by ignoring her previous remarks (uktā āśravanāt). Invoking eloquence (vyāhāra-paripātya), Padmāvati tried to change the mood (anya-cittatā āpādanena), to bring (vidhātum) Kṛṣṇa, the exclusive shelter of the Yadu dynasty (tam yadu-vaṁśyaika-śaraṇam), back to normal (svastham vidhātum).

In her own way, Padmāvatī had good intentions.

She saw that unless Kṛṣṇa could be calmed down, the whole Yadu clan faced destruction.

He might even offer to turn the rule of Dvārakā over to Nanda and the cowherds.

To avert such danger, Padmāvatī tried a humorous distraction.

Pls don't lament
Just hear my advice.
Whatever Nanda has spent
Oh you my husband will
pay twice that amount &
whatever Nanda owes I will
hold his cows, let him pay back
(or) not according to his
wish

1.6.73-75

padmāvaty uvāca

tvayānutapyate kṛṣṇa katham man-mantritam śṛṇu
yad ekādaśabhir varṣair nanda-gopasya mandire

dvābhyām yuvābhyām bhrātr̥bhyām upabhuktaṁ hi vartate
tatra dadyān na dadyād vā go-rakṣā-jīvanam sa te

sarvaṁ tad garga-hastena gaṇayitvā kaṇānuśaḥ
dvi-guṇī-kṛtya mad-bhartrā tasmai deyaṁ śape svayam

Padmāvati said: Kṛṣṇa (kṛṣṇa), why should You lament (tvayā anutapyate katham)? Just listen to my advice (man-mantritaṁ śṛnu). While living eleven years (yad ekādaśabhir varṣair) in the home of Nanda Gopa (nanda-gopasya mandire), You two brothers (dvābhyāṁ yuvābhyāṁ bhrātr̥bhyāṁ) enjoyed various comforts (upabhuktaṁ hi vartate). For that, I swear (śape svayam), my husband (mad-bhartrā) will repay Nanda twice over (tasmai dvi-guṇī-kṛtya deyaṁ). My husband will see to it that Garga Muni calculates the amount (sarvaṁ garga ganayitvā) to the smallest fraction (kaṇa aṇuśaḥ) and delivers it by his own hand (tad hastena). And if Nanda owes You payment for tending his cows (go-rakṣā-jīvanam sa te), let him pay You or not, as he wishes (tatra dadyān na dadyād vā).

For eleven years, Ugrasena's grandson Kṛṣṇa lived and enjoyed in the house of Nanda Mahārāja.

Kṛṣṇa might not take seriously Padmāvatī's idea to reimburse Nanda Mahārāja and satisfy him with money, but even if Kṛṣṇa becomes amused by it, her purpose of changing Kṛṣṇa's mood will be achieved.

She reminds Kṛṣṇa that her husband, Ugrasena, is very generous and will not hesitate to pay twice whatever might be owed.

And even if Nanda fails to remunerate Kṛṣṇa and Balarāma for Their cow tending, that is a small concern.

In settling the accounts, Nanda may not want to accept anything extra from Ugrasena, and that will be all the better.

So there is no need to annoy Nanda Mahārāja over the small amount for the salaries of Kṛṣṇa and Balarāma.

Garga Muni is the best person to calculate the payment because he is an excellent astrologer, accustomed to making careful mathematical reckonings of configurations of planets.

Moreover, though not saying so, Padmāvatī thinks that if the scrupulous Garga decides the amount to pay and delivers it himself, the cowherds will not get more than they deserve.

Since Nanda is only a cowherd, he is not used to having much wealth other than his stock of milk products.

Insight

The expenses for the two brothers should be repaid, but not those of Rohiṇī and the maidservants who had stayed with her in Vraja, because she had insulted Padmāvati by ignoring her previous comments.

Padmāvati is correct in figuring the duration of Kṛṣṇa's stay in Vraja as eleven years.

Śrīmad-Bhāgavatam (3.2.26) confirms this.

tato nanda-vrajam itah
pitrā kamsād vibibhyatā
ekādaśa samās tatra
gūḍhārciḥ sa-balo'vasat

“Thereafter (tato), fearing Kamsa (kamsād vibibhyatā), Kṛṣṇa’s father (pitrā) brought Kṛṣṇa (itah) to the cow pastures of Mahārāja Nanda (nanda-vrajam), and there Kṛṣṇa lived (tatra avasat) for eleven years (ekādaśa samāh) like a covered flame (gūḍhārciḥ) with His elder brother, Baladeva (sa-balo).”

This statement by Uddhava does not imply that after eleven years of living in Vraja incognito Kṛṣṇa and Balarāma came out of hiding and continued living in Vraja for several years more.

After all, when Akrūra came to take the two brothers away from Gokula, he saw that They were in the kiśora age—that is, They were young adolescents:

dadarśa kṛṣṇaṁ rāmaṁ ca
vraje go-dohanam gatau
pīta-nīlāmbara-dharau
śarad-amburuhekṣaṇau
kiśorau śyāmala-śvetau
śrī-niketau brhad-bhujau

“He saw Kṛṣṇa and Balarāma (dadarśa kṛṣṇaṁ rāmaṁ ca) in the village of Vraja (vraje), going to milk the cows (go-dohanam gatau). Kṛṣṇa wore yellow garments, Balarāma blue (pīta-nīlāmbara-dharau), and Their eyes resembled autumnal lotuses (śarad-amburuhekṣaṇau). The two shelters of the goddess of fortune (śrī-niketau brhad-bhujau) were in the kiśora age (kiśorau), one of them with dark-blue complexion and the other white (śyāmala-svetau).” (Bhāgavatam 10.38.28–29)

Again, when the two Lords arrived in Mathurā and entered Kamsa's arena to join the wrestling competition, the women of the city described Them as adolescents:

kva vajra-sāra-sarvāṅgau
mallau śailendra-sannibhau
kva cāti-sukumārāṅgau
kiśorau nāpta-yauvanau

“The two professional wrestlers (kva mallau) have limbs as strong as lightning bolts (vajra-sāra-sarvāṅgau) and bodies resembling mighty mountains (śailendra-sannibhau). What comparison can there be (kva) between those wrestlers and these two young, immature boys (kiśorau na āpta-yauvanau) with exceedingly tender limbs (ati-sukumāra aṅgau)?”
(Bhāgavatam 10.44.8)

It is generally understood that the kiśora period of youth begins in one's eleventh year.

According to Vedic injunctions, kṣatriyas in particular are supposed to receive their sacred-thread initiation in the eleventh year, and so it was that Kṛṣṇa and Balarāma took initiation at that age, right after killing Kāmsa.

In the arena after Kāmsa's death, Kṛṣṇa told Śrī Vasudeva and Devakī,

nāsmatto yuvayos tāta
nityotkaṇṭhitayor api
bālya-paugaṇḍa-kaiśorāḥ
putrābhyām abhavan kvacit

“Because of Us (asmatto), your two sons (yuvayos putrābhyām tāta), you always remained in anxiety (nitya utkaṇṭhitayor api) and could never enjoy (na kvacit abhavan) Our childhood, boyhood, or youth (bālya-paugaṇḍa-kaiśorāḥ).” (Bhāgavatam 10.45.3)

Although Kṛṣṇa and Balarāma had just entered the kiśora age, the supreme heroic prowess They were showing in Mathurā covered the natural charm of Their youth.

↙
Thus Vasudeva and Devakī were not able to experience the sweetness of the boys in Their adolescence.

In other words, although Kṛṣṇa's beauty is described as that of a full-grown youth, this does not mean He had passed beyond the kiśora age.

As an alternative explanation of Kṛṣṇa's statement to His parents, we can accept that when Kṛṣṇa and Balarāma came to Mathurā They were actually at the end of the kiśora age, in their fifteenth year.

↘ 2nd explanation
They were not 11 years old but 15.
↓
kiśora has started

The poetry of Śrī Bilvamaṅgala Thākura gives evidence that in some of the later pastimes before leaving Vṛndāvana Kṛṣṇa manifested symptoms of full-grown youth and even acted as an adult.

A child may act like an adult by displaying some special strength or skill.

The fifteenth year is especially attractive because at that age the body reaches adulthood, at its peak of youthful beauty.

But because Kṛṣṇa was supremely gentle by nature, His fifteenth year seemed like the beginning of His kaiśora period.

And His period of debt for enjoying Nanda Mahārāja's milk products is still calculated as only eleven years, since for the first four years He was an infant sucking His mother's breast.

In this way we can reconcile the contradictions that seem to appear among various statements, some saying He was a new adolescent and others a full-grown youth.

Part-10

Uddhava advises Kṛṣṇa to
return to Vraja (76-98)

1.6.76

śrī-parīkṣid uvāca
tac ca śrī-bhagavān kṛtvā
śrutam apy aśrutam yathā
ajānann iva papraccha
śoka-vegād athoddhavam

Although ~~he~~ heard
He pretended He had not
heard. Then, driven
by sorrow, He inquired from
Uddhava

Śrī Parīkṣit said: Although the Personality of Godhead must have
heard (śrī-bhagavān śrutam apy) these words (tat ca), He
pretended He had not (kṛtvā aśrutam yathā). Driven by sorrow
(śoka-vegād), He then inquired (atha papraccha) from Uddhava
(uddhavam) as though ignorant (ajānann iva).

Not holding Padmāvati's suggestions in high esteem, Kṛṣṇa chose to ignore them.

(He knew very well what was required of Him) and (what the Vrajavāsīs wanted) but because of sharing the distress of His devotees. He seemed unaware of these things.

He responded to His own discomfort by asking for Uddhava's advice.

1.6.77

śrī-bhagavān uvāca

bho vidvad-vara tatradyā-
khilābhiprāya-vid bhavān

teṣām abhīṣṭam kim tan me

kathayatv avilambitam

The Supreme Lord said: O best of learned scholars (bho vidvad-
vara), you (bhavān) know all the thoughts (akhila abhiprāya-vid) of
the residents of Vraja (tatradyā). Please tell Me (me kathayatu)
without delay (avilambitam) what it is they desire (teṣām abhīṣṭam
kim).

Oh Uddhava!
You are the
Scholar. So, PLS tell
me what it is that
the Vraja Vēṣṭis want?

This inquiry stems from Mother Devakī's proposal to offer the
Vraja-vāsīs whatever they want.

Kṛṣṇa understands that no presentation of gifts will placate the
devotees in Vraja, since all they want from Him is that He grace
them with His presence.

By approaching Uddhava for counsel, however, Kṛṣṇa is able to free
Himself of the responsibility for the decision.

If Uddhava advises Him to go to Vṛndāvana, no one will be able to stop Him.

What first drove Kṛṣṇa to inquire from Uddhava was anxiety, but now a second reason for taking his opinion has come to Kṛṣṇa's mind.

1.6.78

śrī-parīkṣid uvāca

tac chrutvā bhagavad-vākyam

uddhavo hr̥di duḥkhitaḥ

kṣaṇam niśvasya vismerah

sānutāpaṁ jagāda tam

Uddhava, unable
to understand the
king's intention of
thought that he
sent gifts to pacify
He felt dejected & the

Śrī Parīkṣit said: Having heard these words from the Lord (tac śrutvā bhagavad-vākyam), the despondent Uddhava (uddhavo hr̥di duḥkhitaḥ) was taken aback (vismerah). He sighed briefly (kṣaṇam niśvasya) and then answered (jagāda tam), full of remorse (sānutāpaṁ).

In the extreme ecstasy of prema this state of affairs evoked, Uddhava's discrimination failed him.



Not recognizing the intended meaning of Kṛṣṇa's statement—(that He wanted to visit Vraja)—Uddhava instead took Kṛṣṇa's words at face value and thought He wanted to placate His devotees with gifts.

Thus Uddhava thought that Kṛṣṇa, although all-knowing and supremely merciful, wanted to continue deceiving the Vraja-vāsīs.

Uddhava was discouraged to see Kṛṣṇa behaving like this with His loving devotees.

1.6.79

The Vraja-vēṅṣī
Don't want anything
Other than you

śrīmad-uddhava uvāca
na rāja-rājeśvaratā-vibhūtīr
na divya-vastūni ca te bhavattaḥ
na kāmayante 'nyad apīha kiñcid
amutra ca prāpyam ṛte bhavantam

Śrīmān Uddhava said: The people of Vraja (**te**) don't want (**na kāmayante**) from You (**bhavattaḥ**) the power and wealth of emperors (**rāja-rājeśvaratā-vibhūtīr**), nor the enjoyments found in heaven (**na divya-vastūni**), nor anything else (**'nyad api iha kiñcid**) obtainable in this world or the next (**iha amutra ca prāpyam**). They desire nothing else but You (**ṛte bhavantam**).

Please hear me
with attention &
then decide if
you deem fit

1.6.80

avadhāna-prasādo 'tra
kriyatām jñāpayāmi yat
paścād vicārya kartavyam
svayam eva yathocitam

Kindly favor me with Your attention (**avadhāna-prasādo atra kriyatām**). Think over (**vicārya**) what I am about to say (**yat jñāpayāmi**) and then act (**paścād kartavyam**) as You see fit (**svayam eva yathocitam**).

Don't you
remember after
Killing Kanya you
sent gifts to Nanda
though Nanda & his
doubted them & if they
of grief

1.6.81

pūrvam nandasya saṅgatyā
bhavatā preṣitāni te
bhūṣaṇādīni dr̥ṣṭvocur
mitho magnāḥ śug-ambudhau

Before (**pūrvam**), when the cowherds met Nanda (**nandasya saṅgatyā**) and saw (**dr̥ṣṭvā**) the jewels and other gifts (**bhūṣaṇādīni**) You had sent with him (**bhavatā preṣitāni te**), they spoke with one another (**mitho ūcuh**), all of them immersed (**magnāḥ**) in an ocean of grief (**śug-ambudhau**):

The event Uddhava is narrating occurred just after Kṛṣṇa killed Kāṁsa.



The jewelry Kṛṣṇa sent was meant mainly for the women of Vraja—the older gopīs headed by Mother Yaśodā and the younger gopīs headed by Śrī Rādhikā.

Uddhava, however, does not here disclose this confidential fact.

Vrajēṣṭī
shovṣat
Oh, how Painful
Het (P) think
ep. etad. Such Regrets from
Him (P).

1.6.82

aho bata mahat kaṣṭam
vayam etad-abhīpsavaḥ
etat-prasāda-yogyāś ca
jñātāḥ kṛṣṇena samprati

“Oh, how very painful (**aho bata mahat kaṣṭam**)! Kṛṣṇa now thinks (**jñātāḥ kṛṣṇena**) we want such presents from Him (**vayam etad-abhīpsavaḥ**) and deserve this kind of mercy (**etat-prasāda-yogyāś ca**).

Kṛṣṇa seemed to have changed His attitude toward the Vraja-vāsīs.



Previously He would never have treated them in such an apparently uncaring way.

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1.6.83

To hell with
our lives which
we are still maintaining.
To hell with Nanda & gopās.
They should have left the
sifts behind & brought Kṛṣṇa Himself

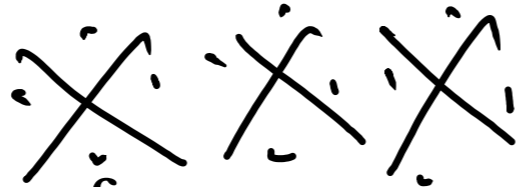
tad asmaj-jīvanam dhig dhik
tiṣṭhet kaṅṭhe 'dhunāpi yat
nanda-gopāṁś ca dhig dhig ye
taṁ tyaktvaitāny upānayan

“Therefore (**tad**), damn our lives and the breath (**asmaj-jīvanam dhig dhik**) that still moves in our throats (**yat adhunāpi kaṅṭhe tiṣṭhet**)! And damn Nanda and the cowherd men (**nanda-gopāṁś ca dhig dhig**)! They (**ye**) should have left these things behind (**etāny tyaktvā**) and instead brought Kṛṣṇa Himself (**taṁ upānayan**).”

Abandoned by Kṛṣṇa, the devotees of Vraja lived on the verge of death.



Still they condemned themselves for shamelessly holding on to the last breath of life in their throats while Kṛṣṇa was absent.



Affectionate Nanda, of course, could hardly have refused anything his son desired, but he should not have expected the Vraja-vāsīs to be satisfied with Kṛṣṇa's material gifts.

1.6.84

All the Vraja-vāsīs
gave up all hope of
Your return & now
refused to eat

tatas tvad-gamanāśām ca
hitvā saha yaśodayā
mṛta-prāyā bhavan-mātrā-
rebhire 'naśanam mahat

Thus (**tatah**) the residents of Vraja, including Your Mother Yaśodā (**saha yaśodayā**), gave up (**hitvā**) all hope of Your return (**tvad-gamana āśām**). Already dead (**mṛta-prāyā**), they (**bhavan-mātrā-ārebhire**) now refused to eat at all (**mahat anaśanam**).

Along with Yaśodā, the Vraja-vāsīs have begun to fast to death,
refusing to touch even water.

Nanda felt like
 he had committed a great
 offense & for 3 days he could
 not speak anything.
 ↓
 But then just to save
 the lives of Vrajites
 he uses skillful logic
 to prove your words
 true

kṛtāparādha-van nando vaktum kiñcid dina-trayam
aśakto 'tyanta-śokārto vraja-prāṇān avan gatān

bhavatas tatra yānoktim grāhayan śapathotkaraiḥ
darśayan yukti-cāturyam amūn evam asāntvayat

Nanda (**nandah**) felt like someone who has committed a great offense (**kata-
 aparādha-vat**), and for three days (**dina-trayam**) he was so utterly miserable
 (**atyanta-śoka ārtah**) he couldn't say a thing (**kiñcid vaktum aśaktah**). But
 then, to save (**avan**) the lives of the residents of Vraja (**vraja-prāṇan**), he
 induced those people to believe (**grāhayan**) Your (**bhavatah**) departing
 words (**gatān yāna uktim**). With many ardent promises (**śapatha utkaraiḥ**),
 Nanda skillfully used logic to prove Your words true (**darśayan yukti-
 cāturyam**). In this way he placated the Vraja-vāsīs (**amūn evam asāntvayat**).

To assure Kṛṣṇa that His devotees in Vraja were still holding on to life, Uddhava describes in these verses how Nanda Mahārāja, knowing that his responsibility was to encourage the others, pulled himself out of depression and reminded the Vraja-vāsīs of Kṛṣṇa's promise to return.

Soon after killing Kāmsa, Kṛṣṇa had sent Nanda home from Mathurā with this assurance:

yāta yūyam vrajam tāta
vayam ca sneha-duḥkhitān
jñātīn vo draṣṭum eṣyāmo
vidhāya suhrdām sukham

“Now, dear father (**tāta**), you should all return to Vraja (**yāta yūyam vrajam**). We shall come to see you (**vayam draṣṭum eṣyāmo**), Our dear relatives (**vah jñātīn**) who suffer in separation from Us (**sneha-duḥkhitān**), as soon as We have given some happiness to your well-wishing friends (**vidhāya suhrdām sukham**).” (Bhāgavatam 10.45.23)

Nanda used the best arguments he could devise to persuade the
Vraja-vāsīs that Kṛṣṇa still intended to keep His word.

1.6.87

śrī-nanda uvāca

dravyāṅy ādau prema-cihnāni putra
etāny atra prāhiṇot satya-vākyah
śīghraṁ paścād āgamisyaty avaśyam
tatratyam sva-prastutārtham samāpya

Our son is
honest person. He
first sent these things
as a token of His love.
Later, He will surely come
back after His job gets over.

Śrī Nanda said: Our son (putra) is an honest person who always speaks the truth (satya-vākyah). He has first sent us (ādau atra prāhiṇot) these things (etāny dravyāṅy), as tokens of His love (prema-cihnāni). He is sure to come back to us (paścād āgamisyaty avaśyam) quickly (śīghraṁ), as soon as He finishes (samāpya) what He has to do in Mathurā (tatratyam sva-prastutārtham).

For Nanda, Kṛṣṇa will always be his son, regardless of Vasudeva's claim.

And Nanda believes that his son is honest.

Kṛṣṇa sent the gifts not as a calculated attempt to manipulate the sentiments of the Vraja-vāsīs, but simply out of love.

As Kṛṣṇa promised, He is certain to return.

He has been delaying in Mathurā for so long because of the many obligations He has to fulfill there, like removing the threat of Jarāsandha.

These will take a little more time to complete, and then He will come back home to Vraja.

Simple hearted residents
trusted N.M.'s words &
decorated themselves with the
ornaments just to please

1.6.88

śrutvā te tatra viśvasya
sarve sarala-mānasāḥ
bhavat-prītiṁ samālocyā-
laṅkāraṇ dadhur ātmasu

The residents of Vraja, all simple-hearted people (sarve sarala-
mānasāḥ), trusted Nanda's words (śrutvā te tatra viśvasya).
Thinking about Your loving affection (bhavat-prītiṁ samālocya),
they accepted the jewelry and put it on their bodies (alaṅkāraṇ
dadhur ātmasu).

The Vraja-vāsīs felt no special pleasure in adorning their bodies with this jewelry, but they did it anyway to satisfy Kṛṣṇa.

It was not in their nature to doubt other people's motives, and they found it especially hard to distrust Kṛṣṇa.

Vrajavāsīs thought that
when ② returns & sees
that we have followed His
order, He will be pleased
& show us special mercy

1.6.89

śrī-kṛṣṇo 'tra samāgatya
prasāda-dravya-saṅgrahāt
vīkṣyājñā-pālakān asmān
nitarām kṛpayiṣyati

They thought, “When Śrī Kṛṣṇa returns (śrī-kṛṣṇah atra samāgatya), He will see (vīkṣya) how we have followed His order (ājñā-palakan asmān) by accepting these remnants of His enjoyment (prasāda-dravya-saṅgrahāt). Then He will show us special mercy (nitarām kṛpayiṣyati).”

The Vraja-vāsīs consider themselves already recipients of Kṛṣṇa's mercy, but they know that His mercy can always increase.

The more they please Him by their exclusive surrender, the more He will favor them.

Therefore, just to please Kṛṣṇa, they feign happiness even in their greatest misery.

You never came, but
sent me instead. & when
they heard the message
from me, they almost died
from disappointment

1.6.90

bhavān svayam agatvā tu
yam sandeśam samarpya mām
prāhiṇot tena te sarve
babhūvur nihatā iva

But You never came (bhavān tu svayam agatvā). You sent me instead (mām prāhiṇot). And when they heard the message You had sent with me (yam sandeśam mām samarpya), they (te sarve) almost died from disappointment (nihatā iva babhūvuh).

Uddhava complains that although the Vraja devotees acted with simple honesty, Kṛṣṇa reciprocated in a completely contrary way.

To send through Uddhava a message telling the Vraja-vāsīs to be satisfied with meditating on Him as the all-pervading Supersoul was nothing less than a cruel deception.

In the message Uddhava read, Kṛṣṇa told them:

bhavatīnām viyogo me na hi sarvātmanā kvacit
yathā bhūtāni bhūteṣu kham vāyv-agnir jalam mahī
tathā cāham manaḥ-prāṇa-buddhīndriya-guṇāśrayaḥ

“You (**bhavatīnām**) are never (**na hi kvacit**) actually separated from Me (**viyogo me**), for I am the Soul of all creation (**sarvātmanā**). Just as the elements of nature (**yathā bhūtāni**)—ether, air, fire, water, and earth (**kham vāyv-agnir jalam mahī**)—are present in every created thing (**bhūteṣu**), so I am present (**tathā ca aham āśrayaḥ**) within everyone’s mind, life-air, intelligence (**manaḥ-prāṇa-buddhi**), and senses (**indriya**), and also within the physical elements and the modes of material nature (**guṇa**).”
(Bhāgavatam 10.47.29)

This message from Kṛṣṇa shattered the Vraja-vāsīs’ hope of His returning.

Seeing them so
despondent, I try to
keep them alive by
promising that you will
come back & return
here

1.6.91

tathā dr̥ṣṭyā mayā tatra
bhavato gamanam dhruvam
pratiññāya prayatnāt tān
jīvayitvā samāgatam

Seeing them so despondent (tathā dr̥ṣṭyā), I made every effort (mayā prayatnāt) to keep them alive (tān jīvayitvā) by promising (pratiññāya) You would surely come back (bhavato tatra gamanam dhruvam). Then I returned here (samāgatam).

They sacrificed all
material shelter for attaining
You. Now, ask balaram
what state they are in?

1.6.92

tvat-prāptaye 'tha sannyasta-
samasta-viṣayāśrayāḥ
prāpur yādṛg-avasthām te
tām prcchaitam nijāgrajam

To attain You (tvat-prāptaye), these devotees then (atha) renounced (sannyasta) all enjoyment of the senses and all material shelter (samasta-viṣayāśrayāḥ). Please ask (prccha) Your elder brother (nijāgrajam) here (etam) what state (yādṛg-avasthām) they are in (te prāpuh).

And after all this, Kṛṣṇa only sent Balarāma instead of going to Vraja Himself.

Uddhava is loath to describe the effect upon the Vraja-vāsīs of Kṛṣṇa's failure to visit them again, because hearing it will be too painful for Kṛṣṇa Himself and everyone else present.

After Uddhava's visit to Vraja, the residents totally gave up gratifying their senses and abandoned their homes to wander the forests.

While describing Lord Balarāma's trip to Gokula, the Tenth Canto of the Bhāgavatam (10.65.6) says, kṛṣṇe kamala-patrākṣe/sannyastākhila-rādhasah: "The Vraja-vāsīs renounced all material possessions for the sake of the lotus-eyed Kṛṣṇa."

When Uddhava had come to Vṛndāvana earlier, he had seen the gopīs headed by Śrī Rādhikā in a different state, happy and decorated with fine jewelry, the same ornaments Nanda had brought back from Mathurā.

The Tenth Canto (10.46.45–46) describes what Uddhava saw upon arriving in Vraja:

tā dīpa-dīptair maṇibhir virejū
rajjūr vikarṣad-bhuja-kaṅkaṇa-srajaḥ
calan-nitamba-stana-hāra-kuṇḍala-
tviṣat-kapolāruṇa-kuṅkumānanāḥ

“Pulling on (vikarṣad) the churning ropes (rajjūh) with bangled arms (bhuja-kaṅkaṇa-srajaḥ), the women of Vraja (tā) shone (virejū) with the splendor of their jewels (dīptair maṇibhir), which reflected the light of the lamps (dīpa). Their hips, breasts, and necklaces (nitamba-stana-hāra) moved about (calan), and their faces (ānanāḥ), anointed with reddish kuṅkuma (aruṇa-kuṅkuma), glowed radiantly (tviṣat), the luster of their earrings reflecting from their cheeks (kuṇḍala-kapola).”

udgāyatīnām aravinda-locanam
vrajāṅganānām divam asprśad dhvaniḥ
dadhnaś ca nirmanthana-śabda-miśrito
nirasyate yena diśām amaṅgalam

“As the ladies of Vraja loudly sang (vrajāṅganānām udgāyatīnām) the glories of lotus-eyed Kṛṣṇa (aravinda-locanam), their songs (dhvaniḥ), blended (miśrito) with the sound of their churning (dadhnaś ca nirmanthana-śabda), ascended to the sky (divam asprśad) and did away (nirasyate) with all inauspiciousness in every direction (yena diśām amaṅgalam).”

Upon hearing Uddhava's message, however, the mood of the Vraja residents changed.

- ① When P was there → ^{most} ~~happy~~ - → ①
- ② After P left → ~~②~~ ③
- ③ After N.M. returned with gifts → ~~④~~

Their hope for Kṛṣṇa's return was destroyed, and they became more unhappy than before Nanda had consoled them.

- ④ After N.M. consoled them. → ②
- ⑤ After ② tried to console them → ⑥
- ⑥ Balaram tried to console them. → ⑤

Uddhava suggests that Kṛṣṇa can ask Balarāma about the current state of the Vraja-vāsīs, which Balarāma has seen with His own eyes.

“Even if You doubt my words,” Uddhava implies, “surely You will believe Your elder brother.”

śrī-parīksid uvāca

tad-viccheda-mahā-duḥkhā-śaṅkayā mlāpitāni saḥ
devakī-bhīṣmajādīnām mukhāny avanatāny adhaḥ

kṣarad-asrāṇi sa-snehaṁ vilokya mṛdulāśayaḥ
masī-karpara-patrāṇi vyagro 'yācata saṁjñayā

After having from
 the face of the ladies
 were shriveled in pain & fear
 of separation from
 affectionately look-
 ing at
 for an inkpot & paper

Śrī Parīkṣit continued: From dread of the great pain of separation from Kṛṣṇa (tad-viccheda-mahā-duḥkhā-śaṅkayā), the faces of the ladies (saḥ mukhāny) like Devakī and Rukmiṇī (devakī-bhīṣmajādīnām) were pale (mlāpitāni), downcast (avanatāny adhaḥ), and full of tears (kṣarad-asrāṇi). Looking at those women affectionately (sa-snehaṁ vilokya), gentle-hearted Kṛṣṇa (mṛdulāśayaḥ) quickly gestured (vyagro saṁjñayā ayācata) for an inkpot and paper (masī-karpara-patrāṇi).

Kṛṣṇa was so shaken by Uddhava's statements that He was unable to speak.

He could make known His desire for pen and paper only by gesturing.



But if Kṛṣṇa was so anxious about the Vraja-vāsīs, why did He not go to Vṛndāvana at once?

Because Kṛṣṇa is soft-hearted. Incapable of making His devotees suffer, He was reluctant to leave Mother Devakī and His other beloved devotees who were in Dvārakā.

1.6.95-96

prastutārthaṁ samādhāyā-tratyān āśvāsya bāndhavān
eṣo 'ham āgata-prāya iti jānīta mat-priyāḥ

evam āśvāsanam prema-patram preṣayitum vraje
sva-hastenaiva likhitam tac ca gādha-pratītaye

Kṛṣṇa meant to strengthen the faith of His Vraja devotees (vraje tat ca gādha-pratītaye) by sending them (preṣayitum) a letter filled with loving sentiments (evam āśvāsanam prema-patram) and written by His own hand (sva-hastena eva likhitam): “My dear friends (mat-priyāḥ), please know (iti jānīta) that as soon as I settle (samādhāya) the duties before Me (prastuta arthaṁ) and satisfy (āśvāsya) My relatives here (atratyān bāndhavān), I (eṣah aham) will return in no time. I will be there (āgata-prāya).”

To strengthen the faith:
Q Vraja vaṣṭis
" AS soon as I settle the duties
Duties & satisfy, I will
come

Uddhava, uddhava
P's plan & was greatly
distressed & cried &
requested P to reconsider
His plan

1.6.97

tasyehitam abhipretya
prāpto 'tyantārtim uddhavaḥ
vraja-vāsi-mano-'bhijño
'bravīt sa-śapatham rudan

Uddhava (uddhavaḥ) surmised what Kṛṣṇa was about to do (tasya
īhitam abhipretya) and was therefore greatly distressed (atyanta
ārtim prāptaḥ). Knowing the inner hearts of the Vraja-vāsīs (vraja-
vāsi-mano-abhijñah), he cried (rudan) and begged Kṛṣṇa to
reconsider His plans (sa-śapatham abravīt).

1.6.98

śrīmad-uddhava uvāca

prabho su-nirṇītam idaṁ pratīhi
tvadīya-pādābja-yugasya tatra
śubha-prayāṇaṁ na vināsyā jīved
vrajaḥ kathañcin na ca kiñcid icchet

On egg C
Do to Vraja
there is no guarantee
that the Vrajawallas
will survive. They want
nothing but your feet

Śrīmān Uddhava said: O master (prabho), please turn Your attention to this (su-nirṇītam idaṁ pratīhi): Unless (vinā) Your two lotus feet (tvadīya-pādābja-yugasya) make a blessed journey to Vraja (tatra śubha-prayāṇaṁ), there is no way to assure that Your people of Vraja will survive (na vrajaḥ kathañcid jīved). Those people want nothing but Your lotus feet (na ca kiñcid icchet).

A mere letter will not save the Vraja-vāsīs from destruction.

They do not want a letter from Kṛṣṇa—they want Kṛṣṇa Himself.

Asya jīved vrajaḥ: Vraja belongs to Kṛṣṇa alone.

The devotees living in Vraja recognize as worshipable only Kṛṣṇa,
not the Supersoul or any other form of God.

Part-11

Padmāvātī and Rohiṇī
quarrel (99-112)

Foolish Pāṇḍavā
laughed @ the words of
Uddhava & said → oh foolish
Devaki, Now I understand everything

1.6.99

śrī-parīkṣid uvāca

ku-matiḥ kaṁsa-mātāha

sa-hāsaṁ dhunvatī śiraḥ

hum hum devaki nirbuddhe

buddham buddham mayādhunā

Śrī Parīkṣit said: The befuddled mother of Kaṁsa (ku-matiḥ kaṁsa-mātā)
laughed at this (sa-hāsaṁ), shook her head (dhunvatī śiraḥ), and burst out
(āha): Aha! Aha (hum hum), foolish Devakī (devaki nirbuddhe), now I
understand. I understand everything (buddham buddham mayādhunā)!

Padmāvatī laughed to belittle Uddhava's words and uttered hum hum to
show that she was thinking deeply and was unhappy.

The VRAJAVĪTĪS
by giving milk products
to ①, have long controlled
him. Now they want
to get ② back to the forest

1.6.100

ciraṁ go-rasa-dānena
yantritasyaoddhavasya te
sāhāyyāt tvat-sutaṁ gopā
nāyayitvā punar vane

With the help of your Uddhava (te uddhavasya sāhāyyāt), whom
the cowherds (gopā) have long controlled (ciraṁ yantritasya) by
gifts of milk goods (go-rasa-dānena), those cowherds want to bring
Kṛṣṇa back (tvat-sutaṁ punar nāyayitvā) to the forest (vane).

In that dangerous
forest + those useless
useless want to again
Cows to held their

1.6.101

bhīṣaṇe durgame duṣṭa-
sattva-juṣṭe sa-kantake
saṁrakṣayitum icchanti
dhūrtāḥ paśu-gaṇān nijān

In that dangerous forest (bhīṣaṇe), hard to travel (durgame) and full of thorns (sa-kantake) and vicious beasts (duṣṭa-sattva-juṣṭe), those good-for-nothings (dhūrtāḥ) want to make Him tend (saṁrakṣayitum icchanti) their cows (nijān paśu-gaṇān).

It is true that Uddhava had stayed in Vṛndāvana much longer than needed to deliver Kṛṣṇa's message.

As confirmed in Śrīmad-Bhāgavatam (10.47.54):

uvāsa katicin māsān
gopīnām vinudan śucaḥ
kṛṣṇa-līlā-kathām gāyan
ramayām āsa gokulam

“Uddhava stayed there several months (uvāsa katicin māsān), dispelling the gopīs' sorrow (gopīnām vinudan śucaḥ) by chanting the topics of Lord Kṛṣṇa's pastimes (kṛṣṇa-līlā-kathām gāyan). Thus he brought joy to all the people of Gokula (ramayām āsa gokulam).”

Padmāvati here accuses Nanda and the other Vraja-vāsīs of enticing Uddhava to prolong his stay by filling him with buttermilk and other milk products.

She calls the Vraja-vāsīs scoundrels for wanting to use someone else's son for dangerous work in a forest full of tigers, lions, and other wild animals.

Rohini could not
tolerate those words &
she spoke with anger

1.6.102

śrī-parīkṣid uvāca
tac chrutvā kutsitam vākyam
aśaktā sodhum añjasā
yaśodāyāḥ priya-sakhī
rāma-mātāha kopitā

Śrī Parīkṣit said: Balarāma's Mother Rohiṇī (rāma-mātā), Yaśodā's
dear friend (yaśodāyāḥ priya-sakhī), couldn't tolerate (añjasā
sodhum aśaktā) hearing these insults (tac kutsitam vākyam
śrutvā). Angrily, she replied (kopitā āha).

1.6.103

śrī-rohiṇy uvāca

āḥ kaṁsa-mātaḥ kim ayam

go-rakṣāyām niyuḥyate

kṣaṇa-mātram ca tatradyair

adrṣṭe 'smin na jīvyate

Oh! Mother of
Kamsa! Will they
just engage Him in
caring for cows?
↓
They can't stay alive even for a
moment / unless of seeing the

Śrī Rohiṇī said: Indeed (āḥ), dear mother of Kamsa (kaṁsa-mātaḥ), will they (kim ayam) just engage Him in caring for cows (go-rakṣāyām niyuḥyate)? Unless the devotees there (tatradyair) see Him (asmin adrṣṭe), they can't stay alive a single moment (kṣaṇa-mātram na jīvyate)!

1.6.104

vr̥kṣādibhis tv antarite kadācid
asmin sati syāt saha-cāriṇām bhr̥śam
śrī-kṛṣṇa kṛṣṇeti mahā-pluta-svarair
āhvāna-bhaṅgyākulatā sa-rodanā

if I see
vision of
way obstructed
for moment they call
cry out & call for

O virtuous lady (sati), if trees or other obstacles (vr̥kṣādibhis tv) block Kṛṣṇa from sight (antarite) even briefly (kadācid), His companions (saha-cāriṇām) at once shed tears (bhr̥śam sa-rodanā syāt) and call in anxious (āhvāna-bhaṅgyākulatā), drawn-out voices (mahā-pluta-svarair), “Śrī Kṛṣṇa! Kṛṣṇa (śrī-kṛṣṇa kṛṣṇeti)!”

1.6.105

For the vegetarians
 "yugayiteh nirekhe
 gauruh virekhe"
 They look @ the sun & the
 trail of dust on the road
 & listen to the sound of
 flute

vraja-sthitānām tv ahar eva kāla-
rātrir bhaved eka-lavo yugam ca
raviṁ rajo-vartma ca paśyatām muhur
daśā ca kācin muralīm ca śṛṇvatām

For those who live in Vraja (vraja-sthitānām tu), daytime (ahar eva) is like the black night at the end of the universe (kāla-rātrir bhaved), and the blink of an eye a millennium (eka-lavo yugam ca). In such a state (daśā ca kācin), they look (paśyatām) at the sun and the trails of dust on the road (raviṁ rajo-vartma ca) again and again (muhur) and listen for the sound of the flute (muralīm ca śṛṇvatām).

Rohiṇī's calling Padmāvati a virtuous lady (satī) is sarcastic, because everyone knows that her virtue was spoiled by the demon Drumila.

She therefore should not be so bold as to present herself as an authority on how to serve Kṛṣṇa.

Why does she imagine that the Vraja-vāsīs want to make Kṛṣṇa constantly slave for them in the distant forests?

The Vraja-vāsīs, rather, want to see Kṛṣṇa all the time.

When He leaves them in the mornings to tend His cows in the forest, time passes for them slowly and painfully, especially for Śrī Rādhikā and the other young gopīs. In the gopīs' own words:

aṭati yad bhavān ahni kānanam
truṭi yugāyate tvām apaśyatām
kūṭila-kuntalam śrī-mukham ca te
jaḍa udīkṣatām pakṣma-kṛd drśām

“When You go off to the forest during the day (aṭati yad bhavān ahni kānanam), a tiny fraction of a second becomes like a millennium for us (truṭi yugāyate) because we cannot see You (tvām apaśyatām). And even when we can eagerly look upon Your beautiful face (śrī-mukham ca te udīkṣatām), so lovely with its adornment of curly locks (kūṭila-kuntalam), our pleasure is hindered by our eyelids (drśām), which were fashioned by the foolish creator (jaḍa pakṣma-kṛd).” (Bhāgavatam 10.31.15)

Even the boys headed by Śrīdāmā who accompany Kṛṣṇa in watching the cows become anxious when Kṛṣṇa disappears momentarily behind a tree or any other obstruction.

The Vraja-vāsīs waiting back in Nanda Mahārāja's village glance frequently up at the sun to see whether it is time for Kṛṣṇa to come home.

They look down the road on the horizon to see if dust is being raised by the returning cows.

When from time to time they hear a few notes from Kṛṣṇa's distant flute, the Vraja-vāsīs are driven almost to insanity, realizing that for hours He will not return.

How, therefore, can Padmāvatī reason that the Vraja-vāsīs will want to exploit Kṛṣṇa by keeping Him working constantly in the forest?

1.6.106

Every day (nityam) was eager to go out & cows in the forest
↓
He was not sent to be exploited

ayam hi tat-tad-vipineṣu kautukād
vihartu-kāmaḥ paśu-saṅgha-saṅgataḥ
vayasya-vargaiḥ saha sarvato 'ṭitum
prayāti nityam svayam agrajānvitah

Every day (nityam), Kṛṣṇa (ayam hi svayam) takes His older brother with Him (agrajānvitah) and goes out (prayāti) into the various forests (tat-tad-vipineṣu), eager to enjoy (kautukād vihartu-kāmaḥ) with His herds of cows (paśu-saṅgha-saṅgataḥ) and wander about (aṭitum) in the company of His many friends (sarvato vayasya-vargaiḥ saha).

Vraja-dhāma has many attractive forests, in which Kṛṣṇa loves to play with His friends.

His favorite among those forests is Vrndāvana, the forest of Śrī Vrndādevī, the original ruler of Vraja.

Every day, Kṛṣṇa is eager to go out into the forests, where He enjoys ever-fresh pastimes.

The daily adventures of Kṛṣṇa, Balarāma, and Their friends are an endless festival of wonderful sights and surprises.

1.6.107

yatrāti-mattāmbu-vihaṅga-mālā-
kulī-kṛtāly-āvalī-vibhramena
vicālitānām kamalotpālānām
sarāmsi gandhair vilasaj-jalāni

Actually, Vrnda
is so exquisitely
beautiful & inviting,
quite contrary to your
blatant depiction of the land

In those forests (yatra) are lakes (sarāmsi) with sparkling water (vilasaj-jalāni), where kamala and utpala lotuses (kamala utpālānām) spread their fragrance (gandhair). The lotuses tremble (vicālitānām) from the movements (vibhramena) of swarms of bees (aly-āvalī), stirred up (ākulī-kṛta) by rows of excited water birds (ati-matta ambu-vihaṅga-mālā).

For the describing
the beauty of
Vraja-land

1.6.108

tathā mahāścarya-vicitratā-mayī
kalinda-jā sā vraja-bhūmi-saṅginī
tathā-vidhā vindhya-nagādi-sambhavāḥ
parāś ca nadyo vilasanti yatra ca

And in those forests (yatra ca) flows (vilasanti) the river Yamunā, the dearest companion of the land of Vraja (sā vraja-bhūmi-saṅginī). The picturesque splendor of that river, the daughter of Kalinda, astonishes the mind (tathā kalinda-jā mahāścarya-vicitratā-mayī). And besides her, Vraja-bhūmi glistens (vilasanti) with other rivers (tathā-vidhā parāś ca nadyo), the offspring of hills like the Vindhya (vindhya-nagādi-sambhavāḥ).

The glorious Yamunā flows in the midst of Vraja-bhūmi, and during Kṛṣṇa's manifest presence some of her branches flowed in parts untouched by her today.

Thus many of the forests of Kṛṣṇa's land were graced by Śrī Yamunā's water and her grassy tree-lined banks.

Other splendid rivers, like the Mānasī-gaṅgā, also passed through Vraja-bhūmi.

1.6.109

Contd.

tat-tat-taṭam komala-vālukācitam
ramyam sadā nūtana-śādvalāvrtam
svābhāvika-dveṣa-visarjanollasan-
manojña-nānā-mṛga-pakṣi-saṅkulam

The beautiful shores of those rivers (tat-tat-taṭam ramyam) are always heaped with soft sand (sadā komala-vālukācitam) and covered by newly grown grass (nūtana-śādvala āvrtam). To those shores come many different kinds of charming animals and birds (manojña-ullasat-nānā-mṛga-pakṣi-saṅkulam), who put their natural enmity aside (svābhāvika-dveṣa-visarjana).

So much for Padmāvatī's harsh depiction of the forests of Vraja as impenetrable, terrifying places, full of beasts of prey and difficult for the grazing of cows.

1.6.110

Contd.

divya-puṣpa-phala-pallavāvalī-
bhāra-namrita-latā-taru-gulmaiḥ
bhūṣitaṁ mada-kalāpi-kokila-
śreṇi-nāditam aja-stuti-pātram

Trees, vines, and creepers (latā-taru-gulmaiḥ) further decorate the shores (bhūṣitaṁ), bowing down with the weight (bhāra-namrita) of splendid flowers, fruits, and leaves (divya-puṣpa-phala-pallavāvalī). The shores resound (nāditam) with the calls of maddened peacocks and cuckoos (mada-kalāpi-kokila-śreṇi). And those shores receive praise even from Lord Brahmā (aja-stuti-pātram).

After being defeated in trying to outwit Kṛṣṇa, Brahmā offered this glorification of the forests of Vraja:

**tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamānghri-rajo-'bhiṣekam
yaj-jīvitam tu nikhilam bhagavan mukundas
tv adyāpi yat-pada-rajah śruti-mṛgyam eva**

“My greatest possible good fortune (**tad bhūri-bhāgyam**) would be to take any birth whatever (**iha kim apy janma**) in this forest of Gokula (**yad gokule aṭavyām**) and have my head bathed by the dust falling from the lotus feet of any of its residents (**katamānghri-rajo-'bhiṣekam**). Their entire life and soul (**yaj-jīvitam tu nikhilam**) is the Supreme Personality of Godhead, Mukunda (**bhagavān mukundah**), the dust of whose lotus feet (**yat-pada-rajah**) is still (**tu adyāpi**) being searched for in the Vedic mantras (**śruti-mṛgyam eva**).”
(Bhāgavatam 10.14.34)

1.6.111

vṛndāraṇye vraja-bhuvi gavām tatra govardhane vā
nāste himsā-haraṇa-rahite rakṣakasyāpy apekṣā
gāvo gatvoṣasi vipinatas tā mahiṣy-ādi-yuktāḥ
svairam bhuktvā sa-jala-yavasam sāyam āyānti vāsam

Vṛndāvan
is free of violence
& theft. There is
no need to watch the
cows. They go
out & eat
grass & drink
water

Vṛndāvana Forest (vṛndāraṇye), Govardhana Hill (govardhane vā), and the whole area of Vraja (vraja-bhuvi) are free from violence and theft (himsā-haraṇa-rahite). So one need not bother to watch one's cows (tatra gavām rakṣakasyāpy apekṣā na āste). The cows simply go out (gāvah gatvā) into the forests (vipinatas) in the morning (uṣasi) with the other domestic animals like the buffaloes (tā mahiṣy-ādi-yuktāḥ), eat grass and drink water (bhuktvā sa-jala-yavasam) as they like (svairam), and then in the evening come home (sāyam āyānti vāsam).

Tending cows is difficult work even in pleasant surroundings, but in Vraja the labor of herding turns into play.

Kṛṣṇa and His friends effortlessly cared for many cows, and also other domestic animals, including buffaloes and goats:

krīḍāsakteṣu gopeṣu tad-gāvo dūra-cāriṇīḥ
svairam carantyo viviśus trṇa-lobhena gahvaram

ajā gāvo mahiṣyaś ca nirviśantyo vanād vanam

“While the cowherd boys were completely absorbed in playing (krīḍāsakteṣu gopeṣu), their cows wandered far away (tad-gāvo dūra-cāriṇīḥ). The cows hungered for more grass (trṇa-lobhena), and with no one to watch them (svairam carantyah) they entered a dense forest (viviśuh gahvaram). The goats, cows, and buffaloes (ajā gāvo mahiṣyaś ca) passed from one part of the forest to another (nirviśantyo vanād vanam).” (Bhāgavatam 10.19.1–2)

Because all the sacred spots of Vraja are under the special protection of demigods and other servants of Śrī Śrī Rādhā-Kṛṣṇa, evil influences can never prevail.

For example, the village of Nanda Mahārāja is protected by Lord Śiva in the form of Nandīśvara.

Lord Śiva begged for this service of guarding Kṛṣṇa's home and showed his gratitude for the appointment by giving the blessing that Nandīśvara Hill and Nanda-grāma on its peak would never be attacked by Rākṣasas.

Many followers of Kāṁsa were able to harass the cowherds of Vraja and try in various ways to kill Kṛṣṇa and Balarāma, but that happened only by the arrangement of Kṛṣṇa's Yogamāyā to enhance the pleasure of Kṛṣṇa in His pastimes with His devotees.

None of these (would-be violators) of the peace of Vraja could cause any real harm other than their own deaths.

In modern times, criminals and various materialistic influences seem to have infiltrated Śrī Vraja-dhāma, but that is only a superficial appearance to our unpurified eyes.

Yogamāyā still protects the dhāma from invasion by Kṛṣṇa's enemies.

Materialistic persons may briefly come and go on the thin surface by which Māyā covers the dhāma from unworthy eyes.

They may even construct “permanent” commercial buildings and roads.

But the actual eternal abode remains untouched by their transient interference.

To the pure devotees who come to reside in Vṛndāvana-dhāma, the same Yogamāyā grants the vision by which they can see the divine truth.

Padmāvatī
said
"If what you say
is true, then why do
we hear from you
that cows +
other animals of Vraja
are dying with no one to take care?"

1.6.112

vṛddhovāca

are bāle 'ti-vācāle

tat katham te gavādayaḥ

adhunā rakṣakābhāvān

naṣṭā iti niśamyate

Elderly Padmāvatī said: You child (are bāle), you are too free with your words (ati-vācāle)! If what you say is true, then why do we hear (tat katham niśamyate) that the cows and other animals in Vraja (te gavādayaḥ) are now (adhunā) in danger of dying (naṣṭā) because no one is taking care of them (rakṣakā abhāvāt iti)?

Actually the cows, bulls, and calves of Vraja needed no caretaker.

Rather, they needed Kṛṣṇa.

They suffered not from material neglect but from the ecstasy of separation, vipralambha-bhāva.

They appeared in danger of dying, but even that appearance was false, because vipralambha-bhāva is a cause not of death but of the highest perfection of life, achieved only by the most intelligent and competent of those who practice spiritual disciplines.

The cows of Vraja were in fact not the dumb, helpless creatures they seemed.

Padmāvatī, however, is as usual following her strange style of logic to prove her own understanding of Kṛṣṇa.

Hearing all this,
Lord Gopāla
felt overwhelmed with
worry.

1.6.113

śrī-parīkṣid uvāca
śrīmad-gopāla-devas tac
chrutvā sambhrānti-yantritaḥ
jātāntas-tāpataḥ śuṣyan-
mukhābjaḥ śaṅkayākulaḥ

Śrī Parīkṣit said: Having heard all this (tat śrutvā), the blessed Lord Gopāla (śrīmad-gopāla-devah) felt overwhelmed with worry for His devotees (sambhrānti-yantritaḥ). Scorching anxiety (jātāntas-tāpataḥ) dried up His lotus face (śuṣyan-mukhābjaḥ). He was filled with dread (śaṅkayākulaḥ).

Part-12

Balarāma appeals to Kṛṣṇa to
save Vraja (113-125)

1.6.113

śrī-parīkṣid uvāca
śrīmad-gopāla-devas tac
chrutvā sambhrānti-yantritaḥ
jātāntas-tāpataḥ śuṣyan-
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Śrī Parīkṣit said: Having heard all this (tat śrutvā), the blessed Lord Gopāla (śrīmad-gopāla-devah) felt overwrought with worry for His devotees (sambhrānti-yantritaḥ). Scorching anxiety (jāta antah-tāpataḥ) dried up His lotus face (śuṣyan-mukhābjaḥ). He was filled with dread (śaṅkayākulaḥ).

② glanced @ the
face of Baladeva, who
knew everything about the
situation of Vraja. His eyes
were filled with tears

1.6.114

prathamāpara-kālīna-
vraja-vṛttānta-vedinaḥ
mukham ālokaḥ āsa
baladevasya sāśrukam

He glanced at the face (mukham ālokaḥ āsa) of Baladeva (baladevasya), who knew all the tidings of Vraja (vraja-vṛttānta-vedinaḥ), both past and present (prathama-apara-kālīna), and saw that it was covered with tears (sāśrukam).

Baladeva, Kṛṣṇa's older brother, was a constant witness to Kṛṣṇa's pastimes, first in Vṛndāvana and then in Mathurā and Dvārakā.

Kṛṣṇa trusted Baladeva to be a sober judge of facts.

So when Kṛṣṇa saw the face of Baladeva, His own anxiety only increased.

Bahājī, make
to keep his composure
without Vraja & grief,
without control. But he spoke
distinctly

1.6.115

rohiṇī-nandano bhrātur
bhāvaṁ buddhvā smaran vrajam
sva-dhairya-rakṣaṇāśaktaḥ
prarudann abravīt sphuṭam

Baladeva, the son of Rohiṇī (rohiṇī-nandanah), was unable to keep His composure (sva-dhairya-rakṣaṇa-aśaktaḥ). Remembering Vraja (smaran vrajam) and understanding His brother's mood (bhrātur bhāvaṁ buddhvā), He began crying without control (prarudann). But then He managed to speak distinctly (abravīt sphuṭam).

1.6.116

śrī-baladeva uvāca

gavām keva kathā kṛṣṇa

te te 'pi bhavataḥ priyāḥ

mṛgā vihaṅgā bhāṇḍīra-

kadambādyāś ca pādapāḥ

What to speak of cows,
Even all the animals, birds
& even trees of Vraja are
Your friends

Śrī Baladeva said: Why speak only about the cows, dear Kṛṣṇa (gavām keva kathā kṛṣṇa)? All the animals in Vraja are Your beloved friends (te te 'pi mṛgā bhavataḥ priyāḥ), and so also are the birds (vihaṅgā), and the trees (ca pādapāḥ) like the bhāṇḍīra and the kadamba (bhāṇḍīra-kadambādyāś).

The grass, creepers etc
have all dedicated their
lives to you. Now they are
all dying

1.6.117

latāni kuñja-puñjāni
śādvalāny api jīvanam
bhavaty evārpayām āsuḥ
kṣīṇāś ca sarito 'drayaḥ

The grass (śādvalāny), the creepers (latāni), the lush bushes (kuñja-puñjāni) have all dedicated their lives to You (jīvanam bhavaty evārpayām āsuḥ). Now they are all wasting away (kṣīṇāś ca), and so too are the rivers and mountains (sarito adrayaḥ).

In the agony of vipralambha-bhāva, the forest deer and the other wild animals in Vraja had all become emaciated, and so had the birds like the peacocks and even the “inanimate” rivers like the Yamunā and mountains like Govardhana.

If these residents of Vraja were on the verge of death, then what to speak of the cows, bulls, and calves Lord Kṛṣṇa used to herd?

1.6.118

manuṣyāḥ katicid bhrātaḥ
param te satya-vākyataḥ
jātāśayaiva jīvanti
neccha śrotum ataḥ param

Some people are
maintaining their lives
only on the hope that your
promises were true.
↓
Now, please do not ask for
more news of things.

Some of the people (katicid manuṣyāḥ), dear brother (bhrātaḥ), live (jīvanti) only on the hope (param jāta āśayaiva) that Your promises were true (te satya-vākyataḥ). Better You not ask to hear more news than this (na iccha śrotum ataḥ param).

This statement has a sober implication—that many residents of Vraja, no longer able to tolerate separation from Kṛṣṇa, had already left their bodies.

↓ insight-1

In their own svarūpas they had gone to join Kṛṣṇa in His pastimes, in Dvārakā or elsewhere.

→ insight-2

Others kept themselves alive in Vraja, sustaining themselves by remembering Kṛṣṇa and transcendently perceiving His eternal unmanifest pastimes.

More than once, Kṛṣṇa had promised the Vraja-vāsīs He would return to them soon.

Therefore some of them continued to expect Him, even after others had lost all hope.

Lord Balarāma asked Kṛṣṇa not to inquire further into news of Vraja; it would be too painful for the devotees present to hear.

If you do not
show your mercy to
the prisoners, yamarāja
will show his mercy
to them

1.6.119

kintv idānīm api bhavān
yadi tān nānukampate
yama eva tadā sarvān
vegenānugrahīṣyati

I can only tell You (kintv) that if You (yadi bhavān) don't show Your kindness to them (tān nānukampate) soon (idānīm api), Yamarāja (yama eva tadā) will soon (vegena) show them his (sarvān anugrahīṣyati).

You have to keep
the poison from Kāliya's
lake. & it has only increased
their misery.
Now keep other reasons
for their sorrow.

1.6.120

yat tatra ca tvayākāri
nirviṣaḥ kāliyo hradah
śoko 'yaṁ vipulas teṣāṁ
śoke 'nyat kāraṇaṁ śṛṇu

That You (rid) Kāliya's lake of its poison (yat tatra ca tvayākāri
nirviṣaḥ kāliyo hradah) has only greatened their misery (ayaṁ
teṣāṁ śoko vipulah). And please hear (śṛṇu) of still other reasons
for their sorrow (anyat śoke kāraṇaṁ).

The Vraja-vāsīs would consider quick death a merciful relief from their distress.

Because of Kṛṣṇa, committing suicide merely by entering Kāliya's poisonous lake was no longer possible, and this made them feel all the more frustrated.

Other means of escape from their misery were now also gone, as the next verse relates.

1.6.121

tatratya-yamunā svalpa-
jalā śuṣkeva sājani
govardhano 'bhūn nīco 'sau
svaḥ-prāpto yo dhṛtas tvayā

*Yamuna has become
dry, Govardhan has become
short ... No more ways of
ending their lives!*

In Vraja (tatratya) the river Yamunā (yamunā) has turned so dry (śuṣkā iva ajani) she has hardly any water (svalpa-jalā). And Govardhana (govardhanah), who when You held him up (yo dhṛtas) touched heaven (svaḥ-prāptah), has now become short (asau nīcah abhūt).

Śrī Yamunā, the site of many of Kṛṣṇa's pastimes, was once a great, broad river with mighty waves and swift, deep-flowing currents.

Now, in pain over Kṛṣṇa's absence, she had become just a trickle, diminished to almost nothing.

To drown oneself now in the meager water of the Yamunā would no longer be feasible.

Nor could one still commit suicide by jumping from the top of Govardhana.

Not long before, Govardhana's height had been formidable, as testified in Śrī Hari-vaṁśa (2.18.33, 37):

śikharair ghūrṇamānaiś ca
sīdamānaiś ca pādapaiḥ
vidhṛtaś coddhataiḥ śṛṅgair
agamaḥ kha-gamo 'bhavat

“When Kṛṣṇa lifted Govardhana (vidhṛtaś ca uddhataiḥ), its peaks
waved back and forth (śikharair ghūrṇamānaiś ca), the trees upon it
trembled (sīdamānaiś ca pādapaiḥ), and its inaccessibly high peaks
(agamaḥ śṛṅgair) reached outer space (kha-gamo abhavat).”

āpluto 'yam giriḥ pakṣair
iti vidyādharaḥ
gandharvāpsarasaś caiva
vāco muñcanti sarvaśaḥ

“Vidyādharas, Uragas (vidyādhara uragāḥ), Gandharvas, and Apsarās (gandharva apsarasaś caiva) complained on all sides (vāco muñcanti sarvaśaḥ) that this hill (ayam giriḥ) was bumping into (āplutah) their wings (pakṣair iti).”

But when Kṛṣṇa left for Mathurā, Govardhana began sinking into the earth out of disappointment, and hunks of its peaks fell off and tumbled down its sides.

Those who are chanting
but have cannot die
out of starvation. Instead
they will die in a forest fire
of separation

1.6.122

na yānty anaśanāt prāṇās
tvad-nāmāmṛta-sevinām
param śuṣka-mahāraṇya-
dāvāgnir bhavitā gatiḥ

The devotees who relish the nectar of Your names (tvad-nāmāmṛta-
sevinām) cannot die (na prāṇāḥ yānty) of starvation (anaśanāt);
instead their end will come (bhavitā gatiḥ) in a fire (dāvāgnir) in a
great dry forest (param śuṣka-mahāraṇya).

Balarāma is conjecturing how the Vraja-vāsīs are likely to leave their bodies.

Because of vipralambha-bhāva, the great forests of Vraja like Bhāṇḍīravana have become parched.

So at any time a forest fire is likely, in which the Vraja-vāsīs will take the opportunity for suicide.

Hearing this
Soft hearted (P) cried
Severely
Of Balarāma's neck

1.6.123

śrī-parīkṣid uvāca

śṛṇvann asau tat para-duḥkha-kātarah
kaṇthe gṛhītvā mṛdula-svabhāvakah
rāmaṁ mahā-dīna-vad aśru-dhārayā
dhautāṅga-rāgo 'rudad ucca-susvaram

Śrī Parīkṣit said: Having heard this (śṛṇvann), Kṛṣṇa (asau), who is gentle by nature (mṛdula-svabhāvakah) and tormented by the suffering of others (para-duḥkha-kātarah), grasped Balarāma (rāmaṁ gṛhītvā) by the neck (kaṇthe) and shed a flood of tears (aśru-dhārayā), like a person whose life is in ruin (mahā-dīna-vad). As He cried with loud sobs in His beautiful voice (arudad ucca-susvaram), the tears washed away the cosmetics from His body (dhautāṅga-rāgo).

Kṛṣṇa is so kindhearted that He is sorry even when His enemies are in pain.

His emotions were not a false show but a true indication of His concern for His devotees.

Seeing this state of
 & Balarāma all the
 residents lost control & sobbed again
 & again

paścād bhūmi-tale luloṭha sa-balo mātar mumoha kṣaṇāt
tādr̥g-rodana-duḥsthatānubhavataś cāpūrva-vṛttāt tayoh
rohiny-uddhava-devakī-madanasū-śrī-satyabhāmādayaḥ
sarve 'ntaḥ-pura-vāsino vikalatām bhejū rudanto muhuḥ

Dear mother (mātar), He and Balarāma (sa-balo) then rolled on the ground (paścād bhūmi-tale luloṭha) and for a moment lost consciousness (mumoha kṣaṇāt). Seeing (anubhavataḥ) the two Lords crying (tayoh rodana) in this unprecedented, lamentable state (tādr̥g ca duḥsthatā apūrva-vṛttāt), all the residents of the inner palace lost control of themselves. Rohinī, Uddhava, Devakī, Rukminī, Satyabhāmā, and all the rest (rohiny-uddhava-devakī-madanasū-śrī-satyabhāmādayaḥ sarve antaḥ-pura-vāsinah)—they all lost control (vikalatām bhejū) and sobbed again and again (rudanto muhuḥ).

Then all the other
 Yadus
 Came running &
 saw their master
 in this state
 They too started
 to cry

śrutvāntaḥ-purato 'purā-kalitam ākrandaṁ mahārta-svarair
dhāvanto yadavo javena vasudevenograsenādayaḥ
tatrāgatya tathā-vidhaṁ prabhu-varam dr̥ṣṭvārudan vihvalā
viprā garga-mukhās tathā pura-janāś cāpūrva-dr̥ṣṭekṣayā

When the Yadus (**yadavo**) heard (**śrutvā**) the sound of distressed crying (**ākrandaṁ mahārta-svarair**) coming from the inner palace (**antaḥ-purato**)—a sound never heard there before (**apurā-kalitam**)—they quickly came running (**javena dhāvanto**), headed by Vasudeva and Ugrasena (**vasudevena ugrasena ādayaḥ**). The brāhmaṇas arrived, led by Garga (**viprā garga-mukhās tathā tatra āgatya**), along with all the other people of the city (**pura-janāḥ**). And when they saw (**dr̥ṣṭvā**) their beloved master (**prabhu-varam**) in this extraordinary state (**tathā-vidhaṁ**), as they never had before (**apūrva-dr̥ṣṭekṣayā**), they too began to cry, overwhelmed (**rudan vihvalā**).

Many of the Yadus ran into the palace to find out what was wrong, Vasudeva leading them because among them he was the most intimate with Kṛṣṇa and most competent to give Kṛṣṇa support in a moment of need.

Garga, Vasudeva's family priest, was the first of the brāhmaṇas to respond to the cries, but Sāndīpani Muni and others were close behind.

These brāhmaṇa sages were expert in consoling distressed persons with teachings from the Vedas.

The general populace of Dvārakā also quickly converged on the palace, because such unhappiness in Kṛṣṇa's palace was unheard of.