

Sri Sri Radha Gopinath Temple Bhagavatam Class

1.11.16-17

Lord Kṛṣṇa's Entrance into
Dvārakā

1. Radha Madhava
2. Om namo bhagavata, narayanam namaskrtya
3. Verse, purport
4. Om ajnana
5. Sri caitanya
6. Vande 'ham
7. He krsna
8. Tapta kancana
9. Vanca kalpa
10. Sri Krsna.... Hare Krsna

Verse, Translation and Purport

|| 1.11.16-17 ||

niśamya preṣṭham āyāntaṁ vasudevo mahā-manāḥ
akrūraś cograsenaś ca rāmaś cādbhuta-vikramah

pradyumnaś cārudeṣṇaś ca sāmbo jāmbavatī-sutaḥ
praharṣa-vegocchaśita-śayanāsana-bhojanāḥ

On hearing that the most dear Kṛṣṇa was approaching Dvārakādhāma, magnanimous Vasudeva, Akrūra, Ugrasena, Balarāma (the superhumanly powerful), Pradyumna, Cārudeṣṇa and Sāmbo the son of Jāmbavatī, all extremely happy, abandoned resting, sitting and dining.

Srila Prabhupada's Purport

Section-I

Appreciating the Exalted Nature of
Viraha Bhava

|| 1.11.3 ||

tam upaśrutya ninadam
jagad-bhaya-bhayāvaham
pratyudyayuḥ prajāḥ sarvā
bharṭṛ-darśana-lālasāḥ

Hearing that sound of the conch, which gives fear to the dangers of material existence, all the citizens, desiring to see their master, went out to meet him,

All were very anxious to have an audience with the Lord, although because of spiritual contact they were never separated from the Lord.

Just as the gopīs at Vṛndāvana used to think of Kṛṣṇa while He was away from the village for cowherding engagements, the citizens of Dvārakā were all immersed in thought of the Lord while He was away from Dvārakā to attend the Battle of Kurukṣetra.

The citizens of Dvārakā were thus in a state of melancholy due to the Lord's absence from the transcendental city, as much as we are put in a state of melancholy at night because of the absence of the sun.

The sound heralded by Lord Kṛṣṇa was something like the heralding of the sunrise in the morning.

So all the citizens of Dvārakā awoke from a state of slumber because of the sunrise of Kṛṣṇa, and they all hastened towards Him just to have an audience.

The devotees of the Lord know no one else as protector.

|| 1.11.9 ||

yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhr̥d-didr̥kṣayā
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
ravim̐ vinākṣṇor iva nas tavācyuta

O lotus-eyed Lord! When you go to Hastināpura or Vraja to see your friends, one moment becomes like a trillion years for us, who belong to you, and who become like eyes without the sun.

They are expressing their Viraha Bhava.

Interestingly, Srila Prabhupada does not much elaborate about this...

Read 1.11.9-11 purports.

**Illuminations on the Secret Nature of
Viraha Bhava from Sri Brhad
Bhagavatamrita**

**Narrate a brief Preview of
Narada Muni's Journey**

Part-3

Uddhava praises the Vraja-
vāsīs (19-27)

① Stood up
Gangl hold of NMS feet
& States remembering these
devotees who had received his
mercy. Then enviously himself
is fallen he cries. How he became
joyful & moved by SP-Jetaury

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-yantritah

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

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

1.6.24

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

What I saw (kim apy anvabhavam̐) 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).

Since my visit to Vrjeja, I have understood what is the true meaning of love for Him. 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
 PS Curb your
 eagerness to
 know about
 it further.

gāyaṃ gāyaṃ yad-abhilaṣatā yat tato 'nutiṣṭhitam yat
tat sarveṣāṃ su-viditam itaḥ śakyate 'nyan na vaktum
natvā natvā muni-vara mayā prārthyase kākubhis tvam
tat-tad-vṛtta-śravaṇa-rasataḥ saṃśrayethā virāmam

Everyone here knows very well (sarveṣāṃ su-viditam) what I then sang (gāyaṃ gāyaṃ) 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 saṃśrayethā) your eagerness to relish those various affairs (tat-tad-vṛtta-śravaṇa-rasataḥ).

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)

Part-4

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

1.6.28

Rohiṇī understood
the inner meaning of
U's 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).

The Vrajāsīs
are suffering immensely
due to separation from P.
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.

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 samānītā 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 samānītā), 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)?

After (B) returned
from Sanjivani's abode
I briefly described to Him
the situation of the Vraja-vāsīs

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).

This did not
soften his heart as
he just sent you an
expert message, to make 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).

IS THIS THE GREATEST
ACT OF MERCY ON THEIR?
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 @
Vraja, both devatas
owners alike attached
But the residents were not
bothered at all

1.6.36-38

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

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

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

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 nāpekṣante ca karhicit).

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).

Even then (2)
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 ayaṁ cakre) to accomplish the goals of His other devotees (sādhitā-svārtho)?

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

Now, (P) is a
big king in Dwarka &
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).

Now, the devatās
are honoring him. So
he no longer thinks of
the Vraja-vāsīs

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).

Part-5

Rukmiṇī defends Kṛṣṇa
(49-54)

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

1.6.49

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

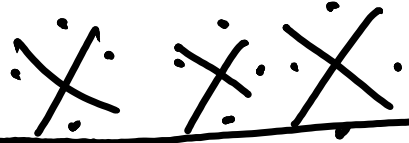
Śrī Parīkṣit said: Kṛṣṇa's dear queen Rukmiṇī (devī kṛṣṇasya vallabhā), Bhīṣmaka's daughter (bhīṣma-nandinī), who always lived in Kṛṣṇa's heart (sadā asya hṛdaye kṛta-nivāsā), found these words unbearable (tad-vacah asahamānā). And so she spoke up (āha).

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 He Sleeps
He calls His cows, Gopis,
Gopis etc. & sometimes in sleep
He acts as if He 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 iya). 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).

Sometimes He calls out His mother.
Sometimes He addresses me as Rādhāyānī (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
kadāpīdam candrāvali kim iti me karṣati paṭaṁ
kadāpy asrāsārair mṛdulayati tūlim 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 tūlim) 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
roḍity 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 (roḍity āṛta-svarais tathā), drowning us (vayaṁ nimajjāmo) in an ocean of pain and grief (yena duḥkha-śoka-mahārṇave).

1.6.54

Just last night
He must have seen something
in his dream. He has been
weeping sorrowfully & 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)

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

1.6.55

śrī-parīkṣid uvāca
sa-sapatnī-gaṇā serṣyam
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 (serṣyam 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 1.6.56
His wives, but he seems to have more love for them

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).”

Part-7

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

Balarāṁ, 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 @
↓
The misery of Vrajavāsīs is
real, but @ 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-vārtā)—misery all too
real—and He is simply cheating us (asmān vañcayato).

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.

They just to show the dvārakāvāsīs a taste of the ecstasy of separation.

* → The distress of the Vrajavāsīs feeling separation from ① is real.

* → But ① expressing affection feelings of separation from the vrajavāsīs is pure deception.

I stayed in Vraja for 2 months to restore the vrajanvāsis to normal → But nothing worked

1.6.59

tatra māsa-dvayaṃ sthitvā
teṣāṃ svāस्थ्यam cikīrṣatā
tan na śaktam mayā kartum
vāgbhir ācaritair api

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

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

1.6.60

ananya-sādhyam tad vīkṣya
vividhaiḥ śapathaiḥ śataiḥ
tān yatnād iṣad āśvāsyā
tvarayātrāgataṁ balāt

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

I told @ "PLS
find some excuse to go
back to Vraja just once
to save their lives".

1.6.61

kātaryād gaditaṁ kṛṣṇa
sakṛd goṣṭhaṁ kayāpi tat
gatvā prasaṅga-saṅgatyā
rakṣa tatradya-jīvanam

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

1.6.62

gantāsmīti mukhe brūte
hrdayam ca na tādrśam
mānasasya ca bhāvasya
bhavet sāksi 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 sāksi) can be known from how he acts (prayojanam bhavet).

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

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

1.6.63

śrī-parīkṣid uvāca
idam ākarṇya bhagavān
utthāya śayanād drutam
priya-prema-parādhīno ✱
rudann uccair bahir gataḥ

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, (R) Spoke

1.6.64

praphulla-padma-netrābhyām

varṣann aśrūni dhārayā

sa-gadgadam jagādedam

parānugraha-kātarah

Insight that P.H. is giving

① Prīya Prema Parādhīhah
Controlled by the love of his devotees

② Para anugraha-kātarah
He is tormented by compassion for others.

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

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 ghaṭitaṁ 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 ghaṭitaṁ). 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) – Briefly touch

Part-10

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

1.6.77

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

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 (tatradya). Please tell Me (me kathayatu)
without delay (avilambitam) what it is they desire (teṣām abhīṣṭam
kim).

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 duḥkhitah

kṣaṇam niśvasya vismerah

sānutāpaṁ jagāda tam

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

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

te Vrajevāṣṭī
don't want anything
other than you

1.6.79

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

Śrīmān Uddhava said: The people of Vraja (**te**) don't want (**na kāmāyante**) 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 Kaṁya you
sent gifts to Vasudeva
though Nanda & it only
droves them in ocean
of grief

1.6.81

pūrvam nandasya saṅgatyā
bhavatā preṣitāni te
bhūṣaṇādīni dr̥ṣṭvā
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**):

व्रज वैश्या
श्लोक
Oh, how Painful
That I think I do
want such Presents from
Him!

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**).

1.6.83

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

tad asmaj-jīvanam dhig dhik
tiṣṭhet kaṅṭhe 'dhunāpi yat
nanda-gopāṁś ca dhig dhig ye
tam 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 (**tam upānayan**).”

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 the residents
 he used 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**).

1.6.87

śrī-nanda uvāca

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

Our son is
honest & always
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 (śīghram), as soon as He finishes (samāpya) what He has to do in Mathurā (tatratyam sva-prastutārtham).

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

1.6.88

śrutvā te tatra viśvasya
sarve sarala-mānasāḥ
bhavat-prītiṃ samālocyā-
lañkārān 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-prītiṃ samālocyā), they accepted the jewelry and put it on their bodies (alañkārān 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 ① 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
vikṣyājñā-pālakān asmān
nitarām kṛpayiṣyati

They thought, “When Śrī Kṛṣṇa returns (śrī-kṛṣṇah atra samāgatya), He will see (vikṣya) 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).”

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

1.6.90

bhavān svayam agatvā tu
yaṁ 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 (yaṁ 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.

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
pratiñāya prayatnāt tān
jīvayitvā samāgatam

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

They sacrificed all
material shelter for attaining
You. Now, ask devotees
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).

śrī-parīksid uvāca

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

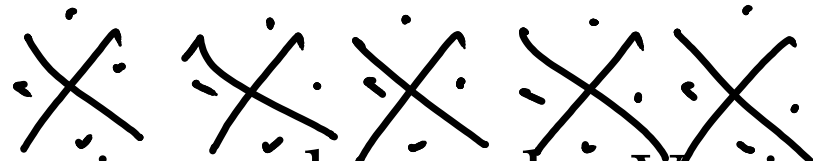
kṣarad-asrāṇi sa-sneham vilokya mṛdulāśayah
masī-karpara-patrāṇi vyagro 'yācata saṁjñayā

Śrī Parīkṣit continued: From dread of the great pain of separation from Kṛṣṇa (tad-viccheda-mahā-duḥkhā-śaṅkayā), the faces of the ladies (sah 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-sneham vilokya), gentle-hearted Kṛṣṇa (mṛdulāśayah) quickly gestured (vyagro saṁjñayā ayācata) for an inkpot and paper (masī-karpara-patrāṇi).

They looking from
 the face of the queens
 who shriveled in pain & fear
 of separation from
 affectionately look
 them & signaled
 for a paper & pen

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

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

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

Kṛṣṇa meant to strengthen the faith of His Vraja devotees (vraje tat ca gāḍha-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 artham) 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-vāsīs → write:
"As soon as I
settle the duties
before & satisfy
Dwāpāyēṣīs, I will
come"

Uddhava, understood
P's plans & was greatly
distressed & cried &
requested P to reconsider
His plans

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-abhijñāḥ), 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

Unless U
go to Vraja,
there is no guarantee
that the Vrajavāsīs
will survive. They want
nothing but Your lotus 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).

Part-12

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

Ⓟ 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 ālokaḃyām āsa
baladevasya sāsrukam

He glanced at the face (mukham ālokaḃyām 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 (sāsrukam).

1.6.115

rohini-nandano bhratur
bhavam buddhvā smaran vrajam
sva-dhairya-rakṣaṇāśaktaḥ
prarudann abravīt sphuṭam

Baladeva, the son of Rohini, was unable to keep his composure without control. But he spoke distinctly.

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

śrī-baladeva uvāca

gavām keva kathā kṛṣṇa

te te 'pi bhavataḥ priyāḥ

mṛgā vihaṅgā bhāṇḍīra-

kadambādyāś ca pādapāḥ

What to speak of cows,
 Ever all the animals, birds
 & ever 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

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

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

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 rogues, you will
show this 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 make
the poison from kalīya's
lake. & if they only increase
their misery!
Now they ↓ other reasons
for their sorrow

1.6.120

yat tatra ca tvayākāri
nirviṣaḥ kāliyo hradah
śoko 'yaṁ vipulas tesām
śoke 'nyat kāraṇaṁ śrṇu

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

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 water
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).

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

1.6.122

na yānty anaśanāt prāṇās
tvan-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
So+ hearted (P) core
Severely catching hold
of Balarāma's neck

1.6.123

śrī-parīkṣid uvāca

śṛṇvann asau tat para-duḥkha-kātarah
kanthe grhītvā 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 grhītvā) by the neck (kanthe) 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).

1.6.124

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

paścād bhūmi-tale luloṭha sa-balo mātār mumoha kṣaṇāt
tādṛg-rodana-duḥsthatānubhavataś cāpūrva-vṛttāt tayoḥ
rohiṇy-uddhava-devakī-madanasū-śrī-satyabhāmādayaḥ
sarve 'ntaḥ-pura-vāsino vikalatām bhejū rudanto muhuḥ

Dear mother (mātār), 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 (tayoḥ rodana) in this unprecedented, lamentable state (tādṛg ca duḥsthatā apūrva-vṛttāt), all the residents of the inner palace lost control of themselves. Rohiṇī, Uddhava, Devakī, Rukmiṇī, Satyabhāmā, and all the rest (rohiṇy-uddhava-devakī-madanasū-śrī-satyabhāmādayaḥ sarve antaḥ-pura-vāsinaḥ)—they all lost control (vikalatām bhejū) and sobbed again and again (rudanto muhuḥ).

Then all the other
 Yadus
 Deserve news
 Gave running
 Saw their master
 In this state
 They too start
 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**).

Part-1

Brahmā arranges for Kṛṣṇa's
relief (1-6)

Part-2

Kṛṣṇa is brought to Nava-
vr̥ndāvana (7-21)

Part-3

Kṛṣṇa talks to Nanda and
Yaśodā (22-28)

Part-4

Kṛṣṇa goes to the forest to
play (29-35)

Part-5

Kṛṣṇa talks to Rādhā (36-42)

Part-6

The ladies are overwhelmed
in love (43-46)

Part-7

Kṛṣṇa sees the ocean and
Dvārakā City (47-50)

Part-8

Balarāma explains the
situation (51-65)

Part-9

Garuḍa brings the two brothers
back to Dvārakā (66-70)

—

All knowing (U)
brought the queens
to the palace to (K)'s
side

1.7.69

sarva-jñenoddhavenātha
devakī-rukmiṇī-mukhāḥ
prabodhyāntaḥ-pure devyo
bhagavat-pārśvam āpitāḥ

The all-knowing Uddhava (atha sarva-jñena uddhavana) informed Devakī, Rukmiṇī, and the others what was happening (devakī-rukmiṇī-mukhāḥ prabodhya). He brought (āpitāḥ) all the queens (devyah) back to the palace (antaḥ-pure), to Lord Kṛṣṇa's side (bhagavat-pārśvam).

Uddhava arranged for the gossip-monger Padmāvati to attend to some business elsewhere, because she would be out of place in the confidential discussions about to begin.

insight

Part-12

Kṛṣṇa describes the love of
the Vraja-vāsīs (89-96)

If the Vrajavāsīs
thought it good that
I renounce everything,
that very moment I will
renounce everything

1.7.92

kṛte sarva-parityāge
tair bhadraṁ yadi manyate
śape te 'smin kṣaṇe satyaṁ
tathaiva kriyate mayā

If the people of Vraja thought it good (tair bhadraṁ yadi manyate) that I renounce everything (kṛte sarva-parityāge), I promise You (śape te satyaṁ) that in a moment (asmin kṣaṇe) I would do just that (tathaiva kriyate mayā).

The words spoken
by Brahmā are repeated.
I can never fully repay
the vras̥everis

1.7.93

stuvatā brahmanoktaṁ yad
vṛddha-vākyam na tan mṛṣā
teṣāṁ pratyupakāre 'ham
aśakto 'to mahā-rṇī

The praise offered by the venerable Brahmā (stuvatā brahmanoktaṁ
yad vṛddha-vākyam) was not spoken in vain (na tad mṛṣā): I can
never fully repay these devotees (teṣāṁ pratyupakāre aham
aśaktaḥ), and so I am utterly indebted to them (ataḥ mahā-rṇī).

As Brahmā stated while praising Kṛṣṇa's superexcellence:

eṣām ghoṣa-nivāsinām uta bhavān kiṁ deva rāteṭi naś
ceto viśva-phalāt phalaṁ tvad aparaṁ kutrāpy ayan muhyati
sad-veśād iva pūtanāpi sa-kulā tvām eva devāpitā
yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte

O Lord (deva)! What can you ^{you what give} give (bhavān kiṁ rāte) to the people of Vraja (eṣām ghoṣa-nivāsinām) whose houses, possessions, friends (yad-dhāmārtha-suhṛt), dear ones, bodies, sons (priya-ātma-tanaya), life airs and hearts (prāṇa āśayāh) are dedicated only to you (tvat-kṛte), since there is nothing superior to you or Vraja (which you have already given) (tvad-aparaṁ kutrāpy)? Thinking of this, my mind becomes bewildered (iti nah cetah muhyati). You awarded yourself (tvām eva āpitā) even to Pūtanā (pūtanāpi) and her family members (sa-kulā) because she wore the disguise of a nurse (sad-veśād). (SB 10.14.35)

If for their pleasure, I
were to go & stay in Vrjya
I don't see how it would actually
help them

1.7.94

yadi ca prītaye teṣām
tatra yāmi vasāmi ca
tathāpi kim api svāस्थ्यam
bhāvyaṃ nālocayāmy aham

But even if for their pleasure (yadi ca teṣām prītaye) I were to return
to live with them (tatra yāmi vasāmi ca), I don't see (tathāpi na
ālocayāmy aham) how that would help (kim api svāस्थ्यam
bhāvyaṃ).

Just by seeing Me
they became so bewildered that
they fail to recognize their own
bodies & everything connected to it

1.7.95

mad-īkṣaṇād eva vigāḍha-bhāvo-
dayena labdhā vikalā vimoham
na daihikaṁ kiñcana te na dehaṁ
vidur na cātmānam aho kim anyat

Just by seeing Me (mad-īkṣaṇād eva) they become so dazed and
bewildered (labdhā vikalā vimoham) by ecstasies from deep within
(vigāḍha-bhava udayena) that they fail to recognize their own bodies
(te na ātmānam dehaṁ viduh) and everything that has to do with
their bodies (na daihikaṁ kiñcana), what to speak of the rest of the
world (aho kim anyat).

When the Vraja-vāsīs see Him they forget their own bodies and everything connected with them—family, social position, responsibilities, and so on.

They forget whatever plans they may have had for success in this life and the next.

Therefore, since the Vraja-vāsīs, upon seeing Kṛṣṇa again, would lose all contact with reality, Kṛṣṇa sees no hope of restoring them to health by returning.

His going back to them would only make their condition worse.

1.7.96

dr̥ṣṭe 'pi śāmyen mayi tan na duḥkham

viccheda-cintākulitātmanām vai

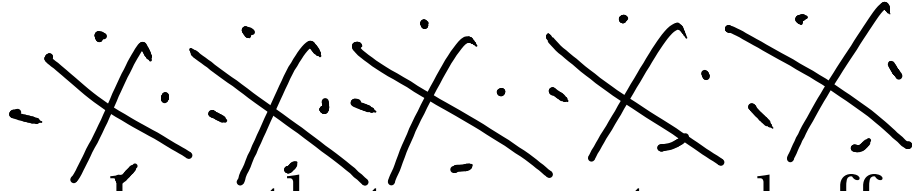
harṣāya teṣām kriyate vidhir yo

duḥkham sa sadyo dvī-guṇī-karoti

So their pain won't be relieved (tad na duḥkham śāmyet) even if they see Me (mayi dr̥ṣṭe api). Their hearts will be so disturbed by thoughts of separation from Me (viccheda-cintā ākulita ātmanām vai) that whatever measures I take for their happiness (teṣām harṣāya kriyate vidhir yo) will only double their grief (duḥkham sa sadyo dvī-guṇī-karoti).

So, their pain will
not be relieved by seeing Me
But, their hearts will be so disturbed
by thoughts of separation from Me
that all my efforts
to give them pleasure
will double their grief

In their trance of separation, the devotees of Vraja are aware of nothing but Kṛṣṇa.



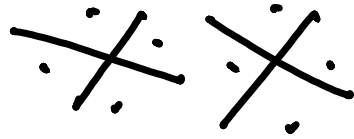
Their ecstasy is so deep that as a natural effect of remembering Kṛṣṇa they see Him physically before them.



Other pure devotees, whose love for Kṛṣṇa is not on the same level of perfection, have separate experiences of Him internally and externally.

Dhruva, for example, concentrated His mind on Lord Viṣṇu in deep meditation, but his internal vision of the Lord did not expand into a vision outside like that of the gopīs.

The full vision of Kṛṣṇa's beauty relished by the Vraja-vāsīs is the ultimate fruit of spiritual perfection.



पुष्पा-पलेषा

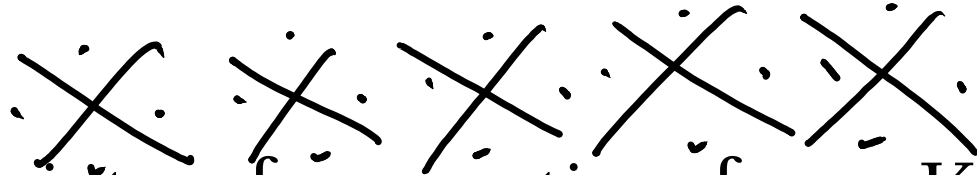
One might suggest, therefore, that if Kṛṣṇa were to present Himself once more before the Vraja-vāsīs their condition would certainly improve.

Response

This might be true, but to recover from the intense pain of separation would take time.

And the Vraja-vāsīs, thinking Kṛṣṇa might leave them again, might relapse into their trance of separation.

Therefore Kṛṣṇa thinks that returning to them would only cast them deeper into suffering.



The painful anxiety of separation from Kṛṣṇa puts the ātmās of the Vraja-vāsīs—meaning their hearts, their bodies, and the very essence of their being—into turmoil.

When a person has not eaten for a long time, the vital elements of his body are depleted, so that even after obtaining food he takes time to recover.

He does not recover simply by having food placed before him.

He has to eat, and in a manner that does not make him sicker.

Then he has to wait for the nourishment to be distributed in his body.

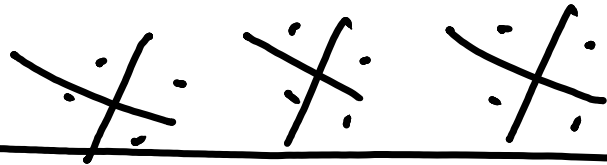
“Similarly,” Kṛṣṇa thinks, “the Vraja-vāsīs will not recover just by seeing Me.”

They will have to enjoy pastimes with Me, and not only for a short time but as long as needed to fulfill their desires.

I fear that this will prove impossible, since I have too many other things to take care of elsewhere.

I am incapable of curing them.”

Even if Kṛṣṇa's concern were unfounded if He were to treat their disease of separation by returning to them they would remain susceptible to agitation, thinking He might leave them again.



Their anxiety, (being an essential part of their very existence), cannot be cured even by His personal darsana.

Thus Kṛṣṇa faces a dilemma.

On one hand, the Vraja-vāsīs do not know how they can survive in separation from Kṛṣṇa, and on the other hand even if He stays with them a long time they will inevitably worry that at any moment He might leave them again.

As this most exquisite agony of viraha-bhāva rises in their hearts, it will only worsen their grief.

Kṛṣṇa reasons that just as there is no way to remove the natural quality of heat that He imparted to the element fire at the time of creation, there is no way that anyone, even He Himself, could withdraw the ecstatic nature of the Vraja-vāsīs, imparted to them by His unique mercy.

As this most exquisite agony of viraha-bhāva rises in their hearts, it will only worsen their grief.

This state of affairs is the greatest glory of the residents of Vraja.



Of course, the devotees of Kṛṣṇa in Vraja feel special ecstasy when they join with Him directly in the spontaneous pastimes found nowhere else.



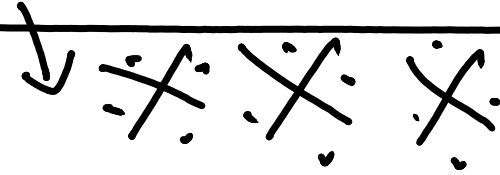
Nonetheless, the special pure love born of separation from Him rises within them most of the time.

The Vraja-vāsīs are the ^①special recipients of super^②excellent viraha-bhāva, which is His greatest ^③mercy (parama-mahattva) because it is filled with the highest ^④special ^⑤happiness, carried to its ultimate ^⑥extreme ^⑦.

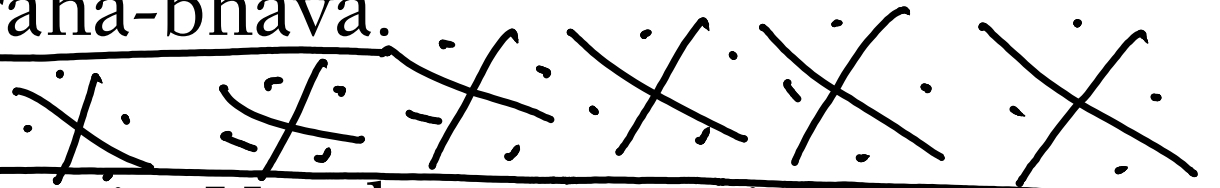
Although everyone in this world lives in separation from Kṛṣṇa, only the Vraja-vāsīs fully experience viraha-bhāva.



Their special ecstasy of separation from Kṛṣṇa is obtained only by His special mercy, and only after very intimate association with Him.



Kṛṣṇa feels very grateful for the transcendental love of His gopīs and His other beloved devotees in Vṛndāvana, so He cannot bear to see the disastrous effects of their viraha-bhāva.



He therefore cannot return to live in Vṛndāvana again, or even pay a short visit.

Part-13

Kṛṣṇa tells why He married
His queens (97-102)

1.7.97

adrśyamāne ca mayi pradīpta-
viyoga-vahner vikalāḥ kadācit
mṛtā ivonmāda-hatāḥ kadācid
vicitra-bhāvaṁ madhuraṁ bhajante

Sometimes without
seeing Me, they are torn
in the fire of separation &
sometimes they are as though
insane.
↓
In this way they experience
Sweet Ecstasy

And when they cannot see Me (adrśyamāne ca mayi) they become
so torn (vikalāḥ) that the fire of separation (pradīpta-viyoga-vahner)
leaves them sometimes as though dead (kadācit mṛtā iva) and
sometimes as though insane (kadācid unnmāda-hatāḥ). Thus they
partake of the nectar of wonderful ecstasies (kadācid vicitra-bhāvaṁ
madhuraṁ bhajante).

In this verse Kṛṣṇa defends Himself against the accusation that He is ungrateful to have abandoned the residents of Vraja.

What the Vraja-vāsīs feel because of Kṛṣṇa's absence is a concentrated agony similar to the burning heat of fire.

They lose control of their wits and sometimes seem on the verge of death, showing no external signs of life.

At other times they seem afflicted by madness.

But Kṛṣṇa explains that these are all signs of the highest devotional ecstasy.

when they even
see a patch of darkness
to embrace & kiss it
resembling ME

1.7.98

tamisra-puñjādi yad eva kiñcin
madiya-varṇopamam iksyate taiḥ
sa-cumbanam tat parirabhyate mad-
dhiyā param tat kva nu varṇaniyam

If they see (taiḥ iksyate) a patch of darkness (yad eva kiñcin tamisra-puñjādi) resembling My complexion (madiya-varṇa upamam), they embrace and kiss it (sa-cumbanam tat parirabhyate), mistaking it for Me (mad-dhiyā). What more can I describe (param tat kva nu varṇaniyam)?

∴ My going there
would not resolve the
issue. Now, let me tell you
you why I married all of you

1.7.99

ata eva mayā svasya
sthitim apy asthiteḥ samām
dr̥ṣṭvā na gamyate tatra
śr̥ṇv artham̐ yuṣmad-udvahe

Therefore (ata eva) My staying with them (mayā svasya sthitim apy)
would be equal to My absence (asthiteḥ samām). Realizing this
(dr̥ṣṭvā), I have not returned there (na gamyate tatra). Now hear the
real reason (śr̥ṇv artham̐) I married you (yuṣmad-udvahe).

Whether Kṛṣṇa shows Himself to His dearest devotees or remains unseen to them, they will be torn by the ecstasies of separation, and He will suffer the frustration of being unable to help them.

Such is the apparent misery of Kṛṣṇa and His devotees.

Part-16

Kṛṣṇa greets Nārada and
thanks him (120-127)

Ⓟ as keṅ →
"Why is he standing
Ⓣ He door & not
entering like before?"

1.7.122

sarvāntar-ātma-dr̥k prāha
sa-smitam̐ nanda-nandanah
adya kena niruddho 'sau
yan nāyāty atra pūrva-vat

Kṛṣṇa (nanda-nandanah) is the all-knowing seer of everyone's heart (sarva antar-ātma-dr̥k), but He asked with a smile (sa-smitam̐ prāha), "Why is he being kept standing there (adya kena niruddhah asau)? Why doesn't he come in (yad na āyāty atra) as usual (pūrva-vat)?"

① response:
"He is not coming in
because he is embarrassed &
afraid."
Then the Lord brought
him in & spoke to him

1.7.123

pratyuvācoddhavaḥ smitvā
prabho bhītyāpi lajjayā
tato brahmaṇya-devena
svayam uktaḥ praveśya saḥ

Uddhava (uddhavaḥ) smiled and answered (smitvā pratyuvāca),
“My Lord (prabho), because he is afraid and embarrassed (bhītyāpi
lajjayā).” Then the Lord, who always favors the brāhmaṇas (tato
brahmaṇya-devena), Himself brought Nārada inside (svayam
praveśya) and spoke to him (saḥ uktaḥ).

My dear friend
N.M. You are always
eager to please Me &
you are the best of those
& transcendental relish
You have done Me a great
favor

1.7.124

śrī-bhagavān uvāca
mat-prīty-utpādana-vyagra
śrī-nārada suhṛt-tama
hitam evākṛtāntam
bhavān me rasikottama

The Supreme Lord said: Nārada (śrī-nārada), My dearest friend (suhṛt-tama), you are always eager to please Me (mat-prīty-utpādana-vyagra), and you are the best of those who relish transcendental emotions (bhavān rasika uttama). You have now done Me a great favor (ātyantam hitam eva akṛta).

1.7.125

prāg yady api prema-kṛtāt priyāṇām
viccheda-dāvānala-vegato 'ntaḥ
santāpa-jātena duranta-śokā-
veśena gādham bhavati duḥkham

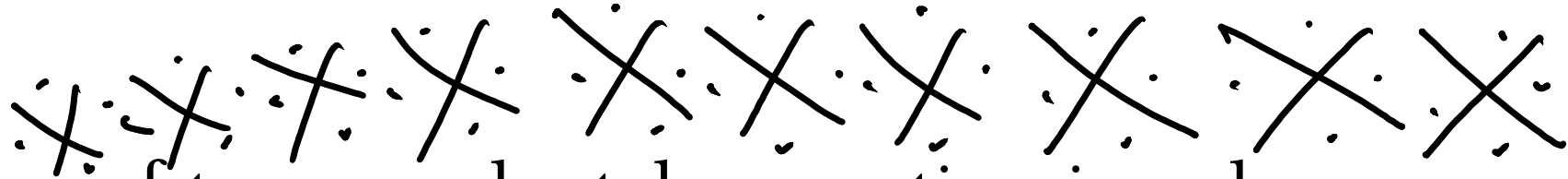
It is true that, when one is parted from those one loves (yady api priyāṇām viccheda), pure love makes one (prema-kṛtāt) suffer within, as if from a blazing fire (antaḥ dāvānala-vegato). The burning pain (santāpa-jātena) creates a remorse (duranta-śokā-āveśena) that further deepens into irrepressible sorrow (gādham duḥkham iva bhavati). Thus one at first seems wretched (prāg).

When one
gets separated
from one loved
due to that
one suffers
that further
deepens the
sorrow.
∴ one seems
wretched in the
beginning

Nārada may agree that he need not be embarrassed for unavoidably losing control amidst the ecstasies of bhagavad-bhakti.

Yet he had caused Kṛṣṇa great distress by sending the Lord into a bewildered trance of remembering His devotees in Vṛndāvana.

In this verse and the next, Kṛṣṇa therefore tries to convince Nārada that he need not blame himself.



The misery of transcendental separation is only apparent; even while outwardly showing many symptoms of mental pain, a person feeling viraha-bhāva is absorbed in incomparable bliss.

Thus the apparently wretched devotee is actually most fortunate.

Whatever momentary distress he may feel will soon give way to complete happiness.

① Pain of separation → leads to complete happiness

tathāpi sambhoga-sukhād api stutaḥ
sa ko 'py anirvācya-tamo mano-ramah
pramoda-rāṣiḥ pariṇāmato dhruvam
tatra sphuret tad-rasikaika-vedyah

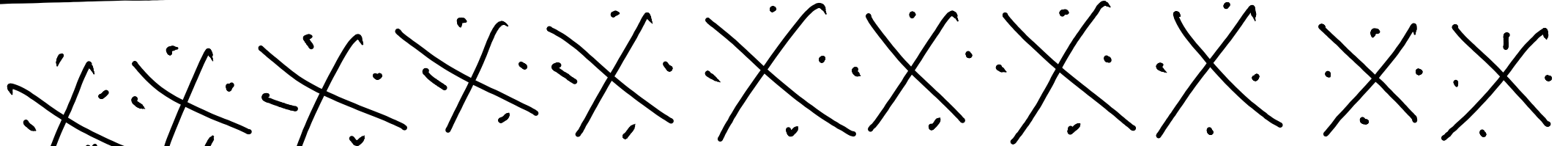
③ Kṛpāvat pain of separation entirely the bliss of union.

② Pain of separation is only looks like pain but is a more ecstatic state than the ecstasy of union.

But **tathāpi** this anguish of separation is praised (**stutaḥ**) as greater than the happiness of enjoying with those one loves (**sambhoga-sukhād api**). Separation (**sah**) is so pleasing to the mind (**mano-ramah**) that it cannot be described (**kaḥ apy anirvācya-tamah**). It always transforms at last (**pariṇāmato dhruvam**) into an abundance of pleasure (**pramoda-rāṣiḥ**). Only experts in tasting these moods (**rasika eka**) can understand how this happens (**tad tatra sphuret vedyah**).

Even though
 vira ha bhava looks
 very displeasing this
 is much more bliss giving
 than even "Sambhoga-sukh"
 It always transforms later
 into intense pramoda-
 Only experts in
 understand this.

The so-called bliss of merging into the impersonal aspect of the Absolute Truth is often said to be indescribable, but the bliss of pure prema is even harder to describe.



And most hard to describe is the inconceivable ecstasy of transcendental love in separation, which is born in pain but grows into the greatest possible pleasure.

The ecstasy of separation is not the miserable experience it seems to outsiders; it is mano-rama, the cause of full satisfaction for the heart.



If someone still asks how one can feel happy within misery, he should know that only the rasikas, those who have spontaneous eagerness to taste this prema, can understand it.

1.7.127

tat-choka-duḥkhoparamasya paścāc
cittam yataḥ pūrṇatayā prasannam
samprāpta-sambhoga-mahā-sukhena
sampanna-vat tiṣṭhati sarvadaiva

After the pain of despair is relieved (tat-śoka-duḥkha-uparamasya paścāt), one's heart feels fully satisfied (yataḥ cittam pūrṇatayā prasannam), delighting constantly (sarvadā eva sampanna-vat tiṣṭhati) as one enjoys the great pleasure of meeting with one's beloved (samprāpta-sambhoga-mahā-sukhena).

The bliss of
Union is unilaterally
enlarged after an
experience of vīcāra.
↓
Bliss in vīcāra is not just in double
enlarged in itself but it also
enlarges the bliss of
union.

①



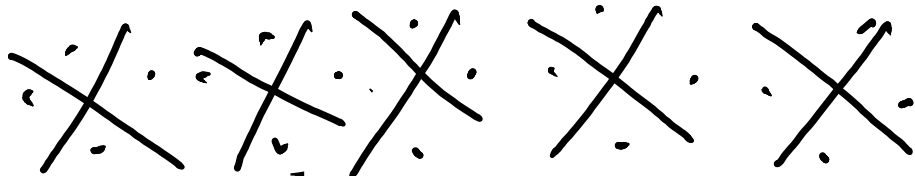
Those who have not yet realized their natural attraction toward Kṛṣṇa cannot understand the ecstasy of separation.

②



They should not vainly pretend to be expert in things to which they have no real access, but should instead take guidance from the authentic rasikas in the line of Vaiṣṇava paramparā on how to gradually become fit for understanding the subtleties of devotion.

③



Faithful hearing and service are required.

Still, the material mind is demanding, so neophytes may ask,
“Doesn’t excessive misery normally result in either delusion or
death? Why should unlimited joy arise from misery? Granted, the
laws of nature dictate that pleasure is generally followed by pain, and
pain by pleasure. But this doesn’t mean that pain literally becomes
pleasure and vice versa; it means that circumstances in this world are
always changing, so that neither pleasure nor pain can long continue
without being replaced by the other. To say that some kind of
suffering matures into the highest ecstasy is unreasonable.”

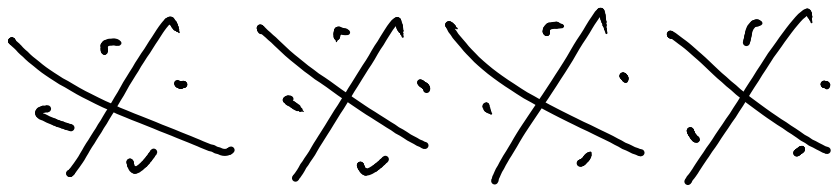
In answer to such demands to justify viraha-bhāva by logic, what pure devotees personally experience may be offered as definite evidence.

Pure devotees do indeed enjoy ecstasy in separation.

And since no other cause for this ecstasy can be ascertained, the cause must be their intense experience of what appears from the outside to be suffering.



To help newcomers to the devotional process understand viraha-bhāva, Kṛṣṇa speaks the current verse, comparing the ecstasy of viraha-bhāva to the pleasurable sensation of relief from pain, a relief with which everyone is familiar.

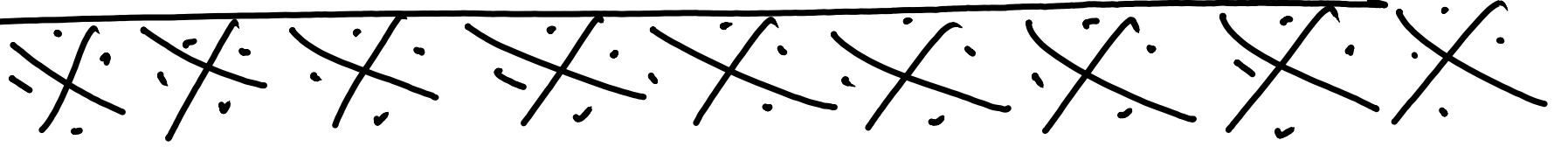


A person may struggle to achieve some object of satisfaction, and though his struggle may be painful, when he achieves his object the pain turns into joy.

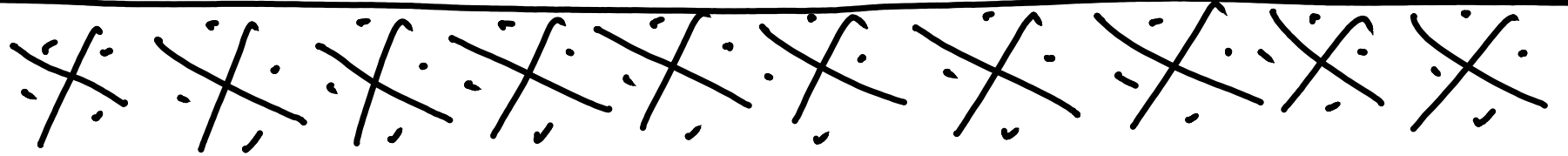


The ecstatic distress of viraha-bhāva may appear similar to the pleasure that follows pain, but as expressed here by the phrase sampanna-vat (“as if experiencing”), this is only the external appearance.

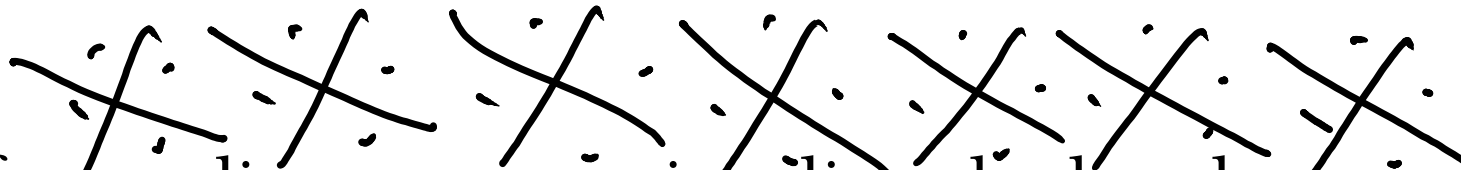
In reality the ecstasy of separation comes not from the eventual meeting and enjoying with one's beloved but from the "pain" of separation itself.



That ecstasy is complete satisfaction, in which one never feels any insufficiency.



That ecstasy may be compared to the pleasure of gratification after deprivation, but actually it is much more sublime.



The mind of an ordinary person is relieved when he can rejoin those he loves and again gratify his senses, but a pure devotee's greatest ecstasy arises from serving and remembering Kṛṣṇa in separation.

One may feel
distressed if one is
not able to feel that (beloved)
effort of virahe bhava.
best friend is one who helps one feel
that virahe bhava for the beloved

1.7.128

icchet punas tādṛśam eva bhāvam
kliṣṭam kathañcit tad-abhāvataḥ syāt
yeśām na bhātīti mate 'pi teṣām
gāḍhopakārī smṛti-daḥ priyāṇām

One may want to feel that separation again (icchet punas tādṛśam eva bhāvam), and may indeed feel distressed (kliṣṭam kathañcit) if one cannot (tad-abhāvataḥ syāt). Thus a person who can remind one of a beloved (priyāṇām smṛti-daḥ) not present (yeśām na bhātīti) is considered (iti mate) the most sincere and helpful friend (teṣām gāḍha upakārī).

The neophyte mind may still be confused.

↓ Material understanding of virahe bhāve

That mind may think, "According to the axiom that pleasure leads to pain, and pain to pleasure, the abundant joy felt by an elevated devotee in prema-bhakti is bound to give way to disappointment when circumstances change, as in this world they always do."

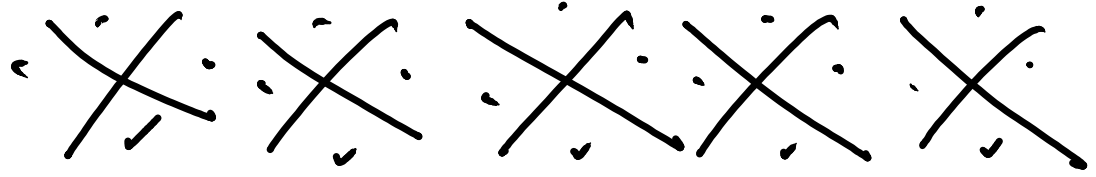
The more one is elated now, the more one will suffer depression later.

Premānanda is greater than the ecstasy of worshiping God in mere reverence, and certainly much greater than the ecstasy of impersonal identification with the Supreme.

Therefore when the bliss of prema is interrupted by the pain of separation, one is plunged into the worst distress.”

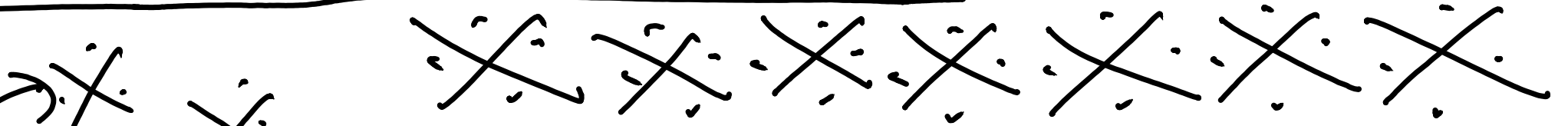
To dispel this confusion, Kṛṣṇa now conclusively proves that the apparent pain of viraha-bhāva is in fact pleasure.

The hearts of devotees absorbed in viraha-bhāva are unavoidably compelled to seek more of it.

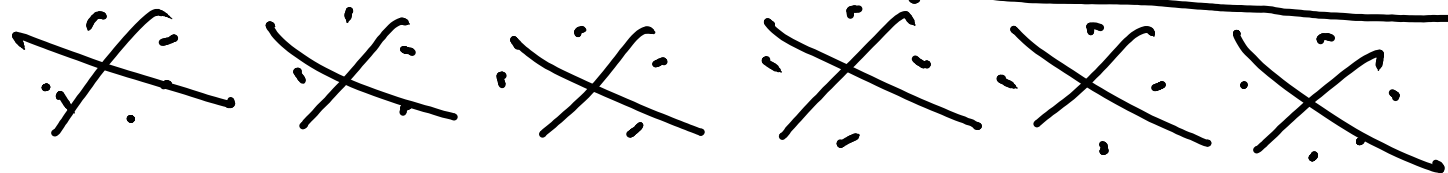


Viraha bhāva

They cannot tolerate losing this ecstasy. Kṛṣṇa's proof, therefore, is simple: How can anyone's heart feel the urge to suffer more and more pain unless that pain is really pleasure?



Outsiders may perceive a devotee's ecstasy as suffering, and the devotee may speak and act as if it were, but the truth must be just the opposite.



Judging from the strength of the devotee's urge to continue suffering viraha-bhāva, that bhāva must in fact be the ultimate happiness.

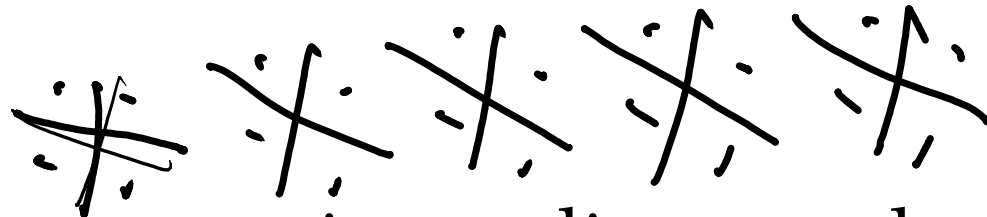
~~A material example may help clarify this point: Although the coldness of ice is the opposite of the heat of fire, ice placed on one's body may feel as hot as burning coal.~~

In this example, the burning sensation from the ice is illusory, the numbing coldness real.

Similarly, the pain of viraha-bhāva is a false appearance, disguising the reality of indescribable joy.

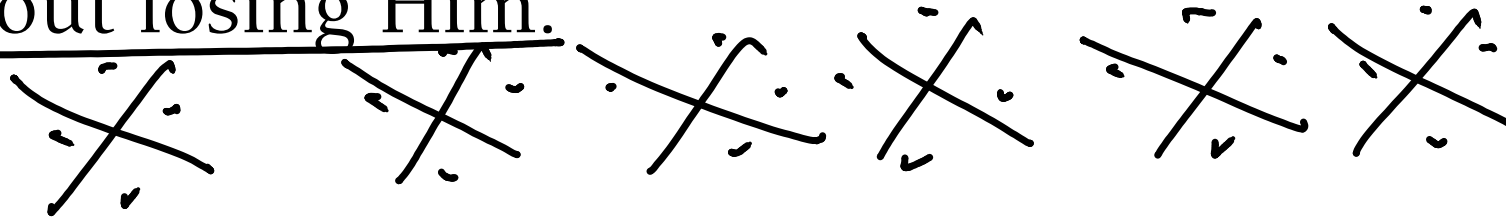
The difference between the ecstasy of separation from Kṛṣṇa and the common sensation of being touched by ice is that the deep feeling of viraha-bhāva is known only to a few—to Kṛṣṇa and some of His most intimate devotees.

Kṛṣṇa in this verse is referring specially to His own ecstasy in separation from the residents of Vraja, but His description equally applies to their ecstatic remembrance of Him.

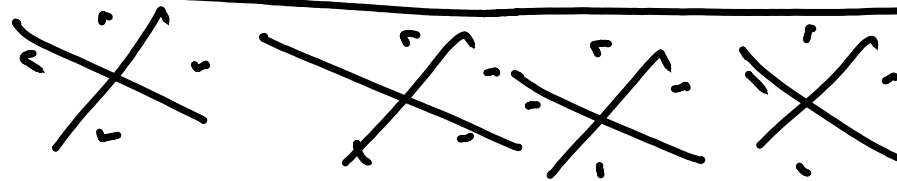


Or, to be more correct, it applies to the Vraja-vāsīs with the exception of the young gopīs.

These gopīs are never relieved for a moment from the tension of viraha-bhāva, since even when together with Kṛṣṇa they are in anxiety about losing Him.

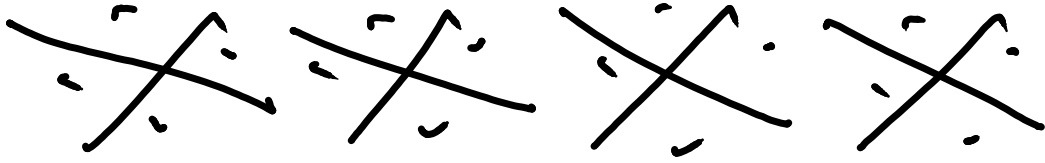


They never lose touch with this ecstasy, and so have no reason to think about regaining it.



Yet they do not consider their pain of separation a goal for anyone to strive for, because it burns them more sharply than a million forest fires. In the gopīs' own words,

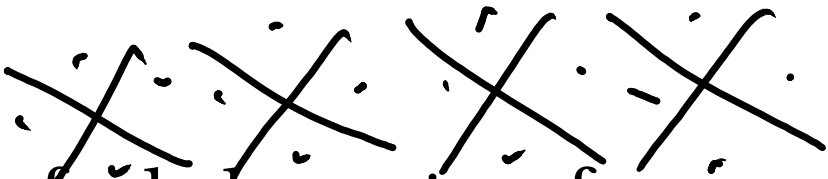
As this statement implies, the gopīs do not worry about the pain of forgetting Kṛṣṇa, because forgetting Kṛṣṇa is something they cannot do even if they want to.



They sometimes would like to forget Kṛṣṇa to avoid the ever-increasing agony of remembering Him, and certainly they do not need to ask to be put into a fire of separation.



The gopīs feel the pain of separation from Kṛṣṇa constantly and in a unique way.



Therefore the happiness they enjoy is actually greater than that of anyone else.

They are superior to all other servants of God and to all His other intimate devotees.

To be weheto
A de weh bej
love over is like
dying life back. Forgetting
dying is more painful than

1.7.129

kathañcana smāraṇam eva teṣām
avehi taj-jīvana-dānam eva
teṣām yato vismaranam kadācit
prāṇādhikānām maraṇāt ca nindyam

Please understand (avehi): When somehow made mindful (kathañcana smāraṇam eva) of those one loves (teṣām), one is given back one's life (taj-jīvana-dānam eva). Forgetting those (yato vismaranam kadācit) more dear than one's own breath (teṣām prāṇādhikānām) is more painful than dying (marāṇāt ca nindyam).

To forget
the ones who are
dearer than your life
is impossible. But, if
someone makes you remember
that you are in a very special way,
it is like living a life of good fortune

1.7.130

na sambhaved asmaranam kadāpi
sva-jīvanānām yad api priyāṇām
tathāpi kenāpi viśeṣaṇena
smṛtiḥ praharṣāya yathā su-jīvitam

Those dear as life (yad api sva-jīvanānām priyāṇām) one can never forget (na kadāpi asmaranam sambhaved), but when reminded of them in a special way (tathāpi kenāpi viśeṣaṇena smṛtiḥ) one feels happy (praharṣāya), like one who has lived a life of good fortune (yathā su-jīvitam).

1.7.131

ity evam upakāro 'dya
bhavatākāri me mahān
tat te 'smi parama-prīto
nijābhīṣṭān varān vṛṇu

∴ You have
favored Me greatly
today ∴ PLS ask any
benediction you v like

So today (adya) you have favored Me greatly (ity evam bhavatā me mahān upakāro akāri), and therefore I am delighted with you (tat te parama-prīto asmi). Please choose whatever benedictions you would like (nijābhīṣṭān varān vṛṇu).

Nārada reminded Lord Kṛṣṇa of the gopīs' absolute attachment to Him, and for this Lord Kṛṣṇa is thankful.