

Understanding the pastime of Kṛṣṇa leaving Vrindavan

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Kṛṣṇa's pastimes are of two types

LBA 1.5.435

The pastimes are of two types: prakata and aprakata.

LBA 1.5.438

The pastimes visible to the material world are called revealed or *prakata*. Those pastimes not visible to the material world are called invisible or *aprakata*.

LBA 1.5.439

In the revealed pastimes, Kṛṣṇa will come and depart from Gokula, Mathurā and Dvārakā.

LBA 1.5.440

Though the revealed pastimes become invisible after some time, they exist with invisible form.

So even in the material world- in all the 3 dhaams- the pastimes are eternal- but they are prakata for some amount of time and aprakata for the rest of the time.

Kṛṣṇa's prakata leela

LBA 1.5.450

Kṛṣṇa is the eternal son of both Yaśodā and Devakī from time without beginning, and appears to be born as their sons during his manifested pastimes on earth.

(Leela purushottam Kṛṣṇa is simultaneously born to Devaki and Yashoda. Srila Rupa Goswami does not support the idea that Vasudeva Kṛṣṇa- Vasudeva of adi caturvyuha was born to Devaki and Leela purushottam Kṛṣṇa was only born to Yashoda.)

**Kṛṣṇa leaves Vrindavan and goes
to Mathura**

Kamsa orders Akrura to bring Krsna and Balarama to Mathura.

Krishna, Balarama, Nanda maharaja and other cowherds leave for Mathura.

Krishna kills Kamsa and installs Ugrasena as the king of the Yadus.

Then Nanda Maharaja and other cowherds leave for Vrindavan.

But what about Krishna- Balaram?

Do they go back to Vrindavan or continue to stay in Mathura?

Śrīla Viśvanātha Cakravartī Thākura answers all
these questions in his very long commentary to
SB 10.45.25.

SB 10.45.25

SVCT commentary

|| 10.45.25 ||

ity uktas tau pariṣvajya
nandah praṇaya-vihvalah
pūrayann aśrubhir netre
saha gopair vrajaṁ yayau

Nanda Mahārāja was overwhelmed with affection upon
hearing Kṛṣṇa's words, and his eyes brimmed with tears as he
embraced the two Lords. Then he went back to Vraja with the
cowherd men.

Almost unconscious because of separation from his son,
Nanda returned to Vraja.

Balarama and Krsna went to Vasudeva's house and lived
happily.

Some relishers of rasa object to this incident of Krsna staying
away from Vraja, not being able to tolerate even a slight
decrease in prema.

I will smash this objection by an explanation. Let those who
want to accept it.

The objection is this.

It is clear that the content of verses 21-25 is unfavorable to
prema.

10.45.21 [Kṛṣṇa and Balarāma said:] O Father, you and mother Yaśodā have affectionately maintained Us and cared for Us so much! Indeed, parents love their children more than their own lives.

10.45.22 They are the real father and mother who care for, as they would their own sons, children abandoned by relatives unable to maintain and protect them.

10.45.23 Now you should all return to Vraja, dear Father. We shall come to see you, Our dear relatives who suffer in separation from Us, as soon as We have given some happiness to your well-wishing friends.

10.45.24 Thus consoling Nanda Mahārāja and the other men of Vraja, the infallible Supreme Lord respectfully honored them with gifts of clothing, jewelry, household utensils and so on.

In the explanations given, prema is not established, for there is separation of Nanda and Krsna.

Krsna being the supreme lord, may be able to give up Nanda, but how can Nanda give up Krsna and go to Vraja?

How could he give up Krsna, who was more dear than a million life airs, for the cows in Vraja?

Why did he not take up residence on the edge of Mathura
instead?

The reasons given in the verses for their staying in Mathura
are weak, only meant to pacify Nanda.

Even Krsna and Balarama were not convinced in their minds
of what they spoke.

It is described in the tenth canto that Balarama did return, but Krsna did not.

However, the Padma Purana, Uttara khanda describes that after killing all the demons that he alone could kill, up to Dantavakra, Krsna did go back to Vraja. → āgamana

In the first canto of bhagavata also it is said, "The inhabitants of Dvaraka said, 'O lotus eyed Krsna, when you went to Vraja with a desire to see the inhabitants there...'" However these evidences from the scriptures do not clearly show the presence of their prema.

In the same way, when Krsna departed from Vraja for Mathura
he pacified them by sending messengers with the words "I will
return."

Messengers is in the plural to indicate that he sent many
messengers, or one messenger who repeated the same
message, "I will return, I will return, I will return."

What type of words were these? "sa premai" they were full of
love.

" O gopis I am leaving you today because of an invitation to the dhanur yajña made by the King, which is difficult to refuse. It is not that I want to go. After seeing the dhanur yajña I will return the next day. If some other work comes I will also finish that tomorrow and return the next day."

If these words were really what Krsna was thinking, then they can be called "sa premai", filled with love, but if they are not, then they are deceitful.

Krsna said to Vasudeva and Devaki (10.45.4), spreading his yoga maya potency, "I am unfortunate since I did not receive loving care and the natural happiness of residing in your house."

There Krsna used words to bewilder Vasudeva and Devaki.
:Perhaps Krsna's words to the gopis is similar.

But then why does Sukadeva use the words "sa premanh", to describe Krsna's words to the gopis?

If Krsna had returned to Vraja the day after killing Kamsa
without considering all his other duties such as killing
Jarasandha, then one could understand that he was concerned
with the gopis' love.

But if he did otherwise, one can only conclude that he was
indifferent to their love.

Therefore the word sa premaiḥ would be false.

One should carefully consider a solution to these objections.

One should consider as follows.

Vasudeva and Devaki are full of prema and cannot be neglected.

But as well Nanda and those in Vraja have unequalled prema,
and it would certainly be improper to ignore them.

The purpose of the appearance of the Lord, to kill the demons
and protect the devotees, must also be carried out.

The various pastimes of Dvaraka and other places, such as
kidnapping Rukmini, stealing the parijata tree, association
with Yuddhisthira, must also be revealed.

He must also fulfill his promise to the gopis to return after the
dhanur yajna.

He must also reveal the superiority of the gopis love to the world, by showing to Uddhava, the most knowledgeable of prema among all the persons in Dvaraka and Mathura, the gopis' unparalleled prema revealed during painful separation for a lengthy period of time, like the revelation of the radiance of gold through heating by fire.

All of these activities had to be carried out.

Therefore, taking shelter of his inconceivably powerful yogamaya potency, Krsna along with Balarama, came before Nanda, and manifested two forms of himself, Nanda and others.



His words to Nanda in verses 21-23, and the descriptions of the next two verses, presented by the first form have been explained.

But Krsna and Balarama in their second form also speak, asking a question.

"O father, we have been raised by you with great affection. But are we just your foster sons and not your begotten sons? We are asking you so please speak the truth. Ugrasena and the other Yadavas say that we are just your foster sons. Vasudeva and Devaki consider us their real sons, and showering on us great affection, have made all attempts to keep us in Mathura and prevent us from going to you. Though you are their dear friend, they have not even invited you to dine with them tomorrow according to the rules of etiquette. And no Yadava has come to see you today. Being very disturbed we have fled unnoticed to the edge of the city and come to your temporary residence."

This is the meaning of verse 21 according to the second form of Krsna.

In reply to this the second form of Nanda says,

"In your previous life you were the son of Vasudeva. Garga muni said so during your name giving ceremony. "O Nanda, your son was in a previous life born from Vasudeva."

I would guess that he would also have told this to Vasudeva.
Therefore Vasudeva is eager to take you to his house, thinking
of you as his son even in this birth. I know that he wants to
take his own son Baladeva to his house also. Now I am asking
you a question. Do you think of us as your foster parents,
according to what they are saying? Have you become my
foster son?"

Krsna answered this question with tears in his eyes.

"Parents develop more affection for sons coming from their own body than for their own soul. If I am only your foster son, how I become more dear to you than millions of your lives? Therefore I will no longer look at the face of that enemy Vasudeva."

Then Nanda spoke to Baladeva. "O my dear son Baladeva, what do you think of this? "

Baladeva said (verse 22), "Those who raise the children are the real parents. Therefore I will not stay in Vasudeva's house without you and Krsna, even if Brahma himself commands."

This verse has been previously explained in a similar way.

[↗]
Nanda Maharaja then thought, "If I take Baladeva back to Vraja, Vasudeva and others in Mathura will become full of sorrow. The self interested residents of Mathura will develop enmity towards me. But why should I develop enmity with them?"

As Nanda was absorbed in thought, Krsna and Balarama suddenly spoke to him (verse 23).

"O father, you should go back to Vraja. We will come later. It is not necessary to delay even a minute. You must know the instructions of niti sastra: if there is a relative what is the need of fire, and if there is a good friend, what is the necessity of medicine? If out of your kind nature, you cannot tolerate the Yadavas' suffering, then listen. We will go to see your relatives (jnati) and Vasudeva(verse 23), giving happiness to your friends by letting them see us."

When the two spoke in this way (verse 25), Nānda embraced Krsna and Balarama strongly with his two arms just as a miser holds his wealth to his chest and does not let it fall away.

Therefore it is said that with eyes filled with tears of joy, Nanda, filled with love (pranaya vihvala), mounted his gold chariot and departed for Vraja.

Therefore, by the influence of yogamaya, one Nanda separated from Krsna went to Vraja alone and another Nanda, unseen by the other, was together with Krsna in Vraja.

(After - 2 days)

Thus in Vraja there were two separate manifestations of cowherd men, women and cows.

→ 3 months →
Atrei → *viśphūrṭi*
Lora → *āvirbhāva*
 → *āgamahe.*

One set were immersed in an ocean of suffering with Nanda in separation from Kṛṣṇa, and another set were immersed in an ocean of bliss along with Nanda in association with Kṛṣṇa.

They existed simultaneously in Vraja without contacting each other.

In Dvaraka Narada saw that in one place Devaki was caring for Krsna and feeding him, and simultaneously at another place Devaki in separation from Krsna was saying "O my son has gone out hunting, and has not returned. He must be pained by hunger and thirst."

She then fell into deep lamentation.

Bhagavatamrta says, "How astonishing that though two forms were present in the same place at once, each form was unaware of the other form and did not contact it."

According to the statement "Though the expanded forms are not considered different from each other, they appear so to us." there is no difference between all the expanded forms.

Though that is so, by the influence of the lila sakti there is difference in self identity, activities etc. This will be revealed in the chapter on the power of yogamaya and in the story of Bahulasva and Srutadeva.

The two different forms have ~~two different functions.~~

As gold, only on being subjected to intense fire, reveals its true nature and value, Krsna would send Uddhava, the best among all his devotees, to Vraja to show him the form in separation manifested in a most explicit manner, in order to show the supreme position of astonishing Vraja prema with its characteristics of divyonmada and citra jalpa.

Uddhava, on seeing the forms of separation in their highest state,
was most astonished.

Understanding its superiority to all else, he would then
announce to the world "These gopis, having attained the rare
treasure of the highest possible prema for Krsna, the soul of all
the living entities, are the wealthiest of all, and have reached
the highest success in the universe." 10.47.58.

"Krsna did not show as much mercy to Laksmi as he showed
to the gopis by embracing their throats with his arms and
fulfilling their other desires." 10.47.60.

"I desire to take birth in the form of a creeper in Vraja to take the dust from the feet of the gopis, who giving up relatives, husbands and sons and social rules, went to meet Krsna, who is sought by the Vedas." 10.47.61.



When these manifested forms in separation would later go to Kuruksetra, and show themselves to Vasudeva, Rukmini and others, they would create astonishment in them also.

①
When Balarama went to Vraja, he also became astonished on seeing those forms in separation, reaching the extremes of madness.

Prakata

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The second manifestation, that of Krsna and the inhabitants of Vraja being together, is to show that the prema of the gopis and others of Vraja who had taken shelter of him is unchanging and fixed.

"The gopis, pained by separation, singing the pastimes of Krsna, passed **two days**." 10.39.37.

It should be understood from this that the gopis, after Krsna left for Mathura, by singing the pastimes of Krsna for two days specifically, attained his association.

On going to Vraja Uddhava tells Nanda and Yasoda, "Krsna is
certainly keeping the promise he made after killing Kamsa,
'We will come back after you.'" 10.46.35.

The present tense, "he is keeping his promise" not the future,
is used in this statement.

When Uddhava entered Vraja, he first saw the forms
manifesting association with Krsna. 10.46. 9.

↳ apre kṛtā

When Uddhava approached Nanda, the cows were mooing
loudly with full milk bags and chasing their calves, and the
bulls were mooing loudly as they engaged in fighting with
each other for enjoying the cows. There was the sound of
milking cows and the flute. (10.46.10).

The cowherd men and women appeared splendid with all their ornaments. (10.46.11).

As they pulled on the churning ropes with their bangled arms, the women of Vraja shone with the splendor of their jewels, which reflected the lamps' light.

Their hips, breasts and necklaces moved about, and their faces, anointed with reddish kumkuma, glowed radiantly with the luster of their earrings reflecting from their cheeks. (10.46.45).

As the ladies of Vraja loudly sang the glories of lotus-eyed Krsna, their songs blended with the sound of their churning, ascended to the sky and dissipated all inauspiciousness in every direction.(10.46.46).

These are all symptoms of the bliss generated by meeting with Krsna.

Here the purpose and proof of the second expansion has been described.

**This commentary of SVCT
reveals:**

1) That moment when Nanda maharaja and other vrajavasis were going to leave Mathura-
Krsna along with Balarama, came before Nanda, and
manifested two forms of himself, Nanda and others.

2) So there were two forms for Krishna Balarama and each
vrajavasi from then – one visible and another invisible- one
prakata and the other aprakata.

3) So just after 2 days, Krishna and Balarama became present
in Vrindavan (in invisible forms with the invisible set of
Vrajavasis).

4) However the other set- the prakata set- in that prakata set
Nanda maharaja and the cowherds returned to Vrindavan
without Krsna and Balarama.

5) Thus in Vraja there were two separate manifestations of cowherd men, women and cows. One set were immersed in an ocean of suffering with Nanda in separation from Krsna, and another set were immersed in an ocean of bliss along with Nanda in association with Krsna. They existed simultaneously in Vraja without contacting each other.

6) The two separate manifestations- one prakata- visible to the material world and the other aprakata- invisible.

However, this knowledge about Krsna returning to Vrindavan in aprakata form just after 2 days of leaving Vrindavan and staying with the aprakata set of Vrajavasis, the simultaneous presence of two separate manifestations in Vraja is not revealed to general people and is very confidential.

What is generally known and heard about- is the prakata reality- visible to the people of material world- the manifestation of Vrajavasis suffering separation from Krishna.

Srila Rupa Goswami's explanation
in Laghu Bhagavatamrta

Whatever Srila Rupa Goswami explains in Laghu Bhagavatamrta is for the prakata set of vrajavasis- those who were suffering separation from Krishna.

Srila Baladeva Vidyabhusana's commentary to Laghu
Bhagavatamrta 1.5.462:

This idea that Kṛṣṇa never left Vraja at all (only his Vāsudeva
expansion went) is not agreeable to the author. If this were so,
then there would be no real pain of separation of the
inhabitants of Vraja for Kṛṣṇa, and his sending Uddhava to
Vraja with a message, the inhabitants of Vraja going to
Kurukṣetra to visit Kṛṣṇa, and Kṛṣṇa going to Vraja from
Dvārakā to meet the inhabitants would be meaningless.

For the prakata set of vrajavasis, for 3 months they experienced viraha bhava – Krsna was not present in that part of Vraja neither in visible nor in invisible form.

So that part of Vraja was actually without the presence of Krishna and Balarama for 3 months.

That set of Vrajavasis sustained their lives on visphūrtih (hareḥ prādurbhāvopamā) for 3 months.

LBA 1.5.467

vraje prakāṭa-līlāyām trīn māsān viraho 'munā
atrāpy ajani visphūrṭiḥ prādurbhāvopamā hareḥ
tri-māsyāḥ paratas teṣām sāksāt kṛṣṇena saṅgatiḥ

In the manifest pastimes on earth (prakāṭa-līlāyām), the inhabitants of Vraja (vraje) experienced the pain of separation (amunā virahah) for three months (trīn māsān). However, at that time there (atrāpy) appeared (ajani) something similar to his presence to give them bliss (hareḥ prādurbhāva upamā visphūrṭiḥ). Then, after three months (tri-māsyāḥ paratas), Kṛṣṇa met with them directly (teṣām sāksāt kṛṣṇena saṅgatiḥ).

↓
एवमिव

LBA 1.5.468

āvīrbhāvāgatibhyām sā dvi-prakārāsya sambhavet ||

Thus meeting with Kṛṣṇa (sā) is of two types (**dvi-prakārāsya sambhavet**): through unexpected appearance (after three months) (**āvīrbhāva**) and through returning (many years later) (**āgatibhyām**).

The sudden appearance (āvirbhāva):

After 3 months, āvirbhāva happened.

LBA 1.5.469

The sudden appearance (āvirbhāva):

→ prakat, bhava ita after
3 months,

Out of great eagerness, Kṛṣṇa will unexpectedly appear in front of his beloved devotees whose hearts have been extremely exhausted due to separation.

LBA 1.5.470

Ever since they heard the message of Kṛṣṇa delivered by Uddhava, Kṛṣṇa became present in Vraja.

↓ *auribhāva in the prakāṣa bhava rīta
happened after 3 months.*

LBA 1.5.472

After making his appearance and performing pastimes in Vraja, the inhabitants of Vraja took his previous departure to Mathurā as some sort of bad dream.

What we are able to understand from āvirbhaya is-

After Uddhava's arrival, Krishna became present in invisible form even for the prakata set of vrajavasis and in the prakata Vraja- ~~and he would show himself to the vrajavasis (and also perform pastimes)~~ whenever they would become extremely exhausted due to separation.

What we are able to understand from āvirbhava is-

It is like:

Suppose at this time, the vrajavasis are feeling extremely exhausted due to separation. Krishna now shows himself to them. He performs pastimes with them. After being with him, they think- His going to Mathura was just a dream and Krishna can never leave us and go anywhere.

After performing pastimes for sometime Krishna again becomes invisible and then the vrajavasis think that what they have been experiencing was some kind of dream but actually Krishna has left them and is not in Vraja. Again they would start experiencing feelings of separation.

The actual return (*āgamanam*):

After killing Dantavakra, Krishna returns in his visible form to the visible set of vrajavasis.

He stays with them for 2 months in the prakata leela and after 2 months the prakata leela of Gokula becomes aprakata.

The actual return (*āgamanam*):

The sadhana siddhas (who were in the body of nitya siddhas)
are sent to the spiritual world.

The visible set and the invisible set of Vrajavasis merge that
moment.

Krishna remains with them and the pastimes continue in
aprakata form in Bhauma Vrindavan.

LBA 1.5.473

The actual return (āgamanam):

āgama → for the Prabhā, līlā in Bhakti Vrindāke.

After giving an experience of prema to his relatives, and considering the fulfillment of his promise to return to Vraja, Kṛṣṇa then returned there on his chariot.

How to understand Vraja leela became aprakata
after 2 months of Krishna's visible return
(āgamana) to Vraja?

LBA 1.5.482

Here is the prose section of the Padma Purāṇa:

Killing Dantavarkā, Kṛṣṇa crossed the Yamunā River and arrived at Nanda-vraja. When he greeted his parents, who were shedding tears, they embraced him. He offered respects to all the elder cowherd men and comforted them. He satisfied them all with ornaments studded with many jewels and diamonds.

Padma Purāṇa 6.279.24

LBA 1.5.483

Kṛṣṇa continually enjoyed with the gopīs on the pleasant bank
of the Yamunā covered with attractive trees. Wearing the
clothing of a cowherd, he spent two months there filled with
the rasa of prema, absorbed in the joy of pleasant pastimes.

Padma Purāṇa 6.279.25-26

LBA 1.5.487

Then all persons present in Vraja headed by Nanda, along with their wives and sons, cows, animals and birds, attained spiritual forms by the mercy of Vāsudeva. They mounted an airplane and went to the supreme Vaikuṅṭha planet.

Padma Purāṇa 6.279.27

[The sadhana siddhas (or the amsas) who were in the bodies of nitya siddhas (or the amsas) were sent to the spiritual world.]

LBA 1.5.488

Kṛṣṇa sent the amśa of Nanda named Droṇa (who had prayed to have Kṛṣṇa as his son in his previous birth) as well as the other amśas who had descended for pastimes on earth to
Vaikunṭha. This was the proper action.

LBA 1.5.489

Kṛṣṇa performs pastimes eternally in Vṛndāvana with the inhabitants of Gokula, who are dearer than the dearest persons.

Kṛṣṇa established the principal Nanda and others in the unmanifest Vraja and he remained with them.

SBVB LBA 1.5.489 commentary

So in the Prakata leela of Vraja, the
order of pastimes is:

1. Uddhava's visit to Vrindavan → 3 parts
2. ✓ Lord Balarama visits Vrindavan .
3. ✓ Eclipse at Kuruksetra (chapter 82 of 10th canto)
4. ✓ Rājasūya sacrifice
5. ✓ Gambling match
6. ✓ Exile of the Pāṇḍavas
7. ✓ Killing of Śālva, Dantavakra (Chapter 78 of 10th canto)
8. ✓ Kṛṣṇa's return to Vraja (visible return- āgamanam)
9. ✓ Vraja leela becomes aprakata

This order and the explanation for this order is mentioned by Srila Jiva Goswami in his commentary to SB 10.78.13-15. (Point 2 was not mentioned but is deduced.)

The reason that eclipse at Kurukshetra is explained much later after killing of Dantavakra in Srimad Bhagavatam is explained by Srila Jiva Goswami in the same commentary.

Tat-smāritānanta-hṛtākḥilendriyaḥ: Śukadeva Gosvāmī, immediately remembering subject matters about Kṛṣṇa within the core of his heart, externally lost contact with the actions of his senses. (SB 10.12.44) Śukadeva would faint. Sometimes he could say what he wanted to say and sometimes not. Sometimes he describes pastimes in the wrong order. Though the meeting in Kurukṣetra took place before the killing of Dantavakra, it is mentioned much later.

The order is as follows. First the eclipse at Kurukṣetra, then the Rājasūya sacrifice, then the gambling match, and the exile of the Pāṇḍavas, then killing of Śālva, Dantavakra, and his return to Vraja.

(Sri Jiva Goswami, SB 10.78.13-15)

Footnote given by His Holiness Bhanu Swami Maharaja
(footnote for LBA 1.5.470 purport):

Viśvanātha Cakravartī in his commentary on the Tenth Canto
explains that, in one form that remained invisible to others, Kṛṣṇa
returned from Mathurā, and, in another form which was visible to
all, he remained in Mathurā and then went to Dvārakā. By his
acintya-śakti Kṛṣṇa also had the inhabitants of Vraja appear in
invisible forms to reunite with him when he returned to Vraja.
When Kṛṣṇa returned visibly after killing Dantavakra, the invisible
and visible forms merged.

This footnote is completely right and accurately explains what has happened.

But, as of now, it looks like, this footnote is not applicable to avirbhava explanation- as avirbhava explanation is for the visible set of vrajavasis.

Whereas this footnote talks about the other set- the invisible set of vrajavasis.

What Srila Sanatana Goswami

says in

Brihad Bhagavatamrta volume 1

But there is another level of this transcendental reality, unseen to ordinary eyes. Kṛṣṇa lives eternally in Vrndāvana in His “invisible” (aprakāṭa) manifestation, endlessly continuing to bestow the enjoyment of His pastimes.

Thus at the same time that the devotees of Vrndāvana suffer separation from Kṛṣṇa’s prakāṭa manifestation, they continue to enjoy forever the manifestation in which His pastimes are aprakāṭa.

Srila Sanatana Goswami BBA (1.7.99)

Nevertheless, Kṛṣṇa has chosen not to divulge to Śrī Satyabhāmā and His other queens that He returned to Gokula. Hearing about this would distress them, and He cannot tolerate seeing His devotees distressed.

Srila Sanatana Goswami BBA (1.7.99)

Narada muni's visit to Dvarka in

Brihad Bhagavatamrta volume 1

BBA volume 1 pastime happened- much after the vraja leela became aprakata (unmanifest)... then how to understand it?

Also how to understand the statements of Balarama ji and Krsna ?

[Note: How to understand BBA vol 1 pastime is after Vraja leela has become aprakata?
Before visiting Dvarka, Narada Muni visits the Pandavas and the conversation between Narada Muni and Pandavas indicate that Narada muni's visit is after Kurukshetra war but Vraja leela became aprakata during the exile of the Pandavas.]

It looks like. → Conjecture
→ Philological
→ Speculation.

That Krishna went to Vraja after killing Dantavakra and that
Vraja leela had become aprakata- this was not known to the
residents of Dvarka (and others) – at least for a very long time
after it actually happened.

Srila Jiva Goswami in his commentary to SB 10.78.13-15
says:

It was said he then entered decorated Dvārakā with the Vṛṣṇis
since they all stood outside the city waiting for him when he
returned from Vraja. Though he returned after a delay of two
months, they did not show alarm that he was so far away,
because yoga-māyā made the time seem like a muhūrta. The
verse also says he came alone. They considered it a moment.
Later they understood everything from Dārūka.

Lord and his associates have multiple forms

Each form has separate identity and is
unaware of the existence of the other forms.

Srila Baladeva Vidyabhusana in his commentary to LBA 1.5.427 says:

First the Lord's form is established as infinite by the following statements. Ekō
'pi san bahudhā yo vibhāti: though he is one he appears as many. (Gopāla-
tāpanī Upaniṣad) Ekāneka-svarūpāya: I offer respects to the one lord with
unlimited forms. (Viṣṇu Purāṇa)

Then there is the following statement. Sa ekadhā bhavati dvidhā: the devotee
having one form, became two forms. (Chāndogya Upaniṣad 7.26.2) This
statement show the Lord's associates also have many forms.

Paramam padam avabhāti bhūri: the supreme abode manifests as many. This
shows that the Lord's abode is infinite in number.

Srila Jiva Goswami in his commentary to SB 10.78.13-15
says:

It is astounding that Kṛṣṇa, who is one without a second,
expanded himself in sixteen thousand similar forms to marry
sixteen thousand queens in their respective homes. SB 10.69.2

Though his form was one, it had many separate
manifestations. Each of these forms performed differing
actions. This is not possible for sages to perform. Thus Nārada
was astonished.

Srila Jiva Goswami in his commentary to SB 10.78.13-15
says:

Since each form is the center of activities, there is a separate identity in each of the manifested forms for nourishing the rasa of the pastimes and each is unaware of the other forms.

Bhagavān accepts such arrangements by his will.

His associates can also assume many forms since they are
endowed with his śakti.

Srila Jiva Goswami in his commentary to SB 10.78.13-15 says:

Thus at the marriage of Kṛṣṇa to sixteen thousand queens, Vasudeva and others assumed many forms to be present at the various weddings.

According to the commentary it is said that simultaneously Devakī and others were present in each house.

There is difference in identity because of different bhāvas in the different forms.

Srila Jiva Goswami in his commentary to SB 10.78.13-15
says:

One form thinks, “This is the situation and I am here.”

At the marriage of sixteen thousand queens Devakī was
present with Kṛṣṇa somewhere doing activity and was happy
seeing him.

And in another place, in his absence, she longed to see him.

Srila Jiva Goswami in his commentary to SB 10.78.13-15 says:

Sometimes Kṛṣṇa was with Uddhava and sometimes in another expansion in separation.

This is the remarkable nature of his expansions.

Since there are different expansions and different actions and identity because of those different forms, there are different conditions for these forms.

SVCT in his commentary to SB 10.45.25 says:

In Dvaraka Narada saw that in one place Devaki was caring for Krsna and feeding him, and simultaneously at another place Devaki in separation from Krsna was saying "O my son has gone out hunting, and has not returned. He must be pained by hunger and thirst." She then fell into deep lamentation.

Bhagavatamrta says, "How astonishing that though two forms were present in the same place at once, each form was unaware of the other form and did not contact it."

Conclusion:

Krishna and His associates can have multiple forms and the identity for each form is separate. Each form is unaware of the existence of the other form.

So though Krishna and Balarama, in one form were present in aprakata Vrindavan, in another form that was in Dvaraka, they felt separation from Vrajavasis.