

Q:

Why did Mother Yasoda and Nanda Maharaja not pay a visit to Krishna at Mathura, or even Dwaraka? They could have even stayed there for some time.

Ans:

The bhava of Mathura and Dvarakā conflicts with the bhava of Vraja in the minds of the people of Vraja, so they did not visit Him. They always remained expectant that He would return, as He had promised.

For example, when the Vrajavasis went to Kuruksetra, they were encouraged to stay in Dvaraka, but they refused. They could only be satisfied if Krsna went with them back to Vraja.

In addition, it is explained that Krsna could have come to visit even when he was in Mathura, or they could have visited him. However, Krsna reasoned that if the demons saw his attachment to Vraja, the demons would attack Vraja to harass Krsna. So he remained separate and even went further away to Dvarakā so that they would be left unharmed.

There is another reason given by Krsna himself, why He did not visit Vraja, while remaining tormented in feelings of intense separation from the Vrajavāsis. See Bṛhad-bhāgavatāmṛta 1.7.96-98

“...their pain won’t be relieved even if they see Me. Their hearts will be so disturbed by thoughts of separation from Me that whatever measures I take for their happiness will only double their grief. And when they cannot see Me they become so torn that the fire of separation leaves them sometimes as though dead and sometimes as though insane. Thus they partake of the nectar of wonderful ecstasies. Therefore, My staying with them would be equal to My absence. Realizing this, I have not returned there.”

Commentary segments read: “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.”

“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.”

“Such is the apparent misery of Kṛṣṇa and His devotees. But there is another level of this transcendental reality, unseen to ordinary eyes. Kṛṣṇa lives eternally in Vṛndāvana in His “invisible” (*aprakāṭa*) manifestation, endlessly continuing to bestow the enjoyment of His pastimes. In some confidential pastimes, He returns to Vṛndāvana from Dvārakā in His *aprakāṭa* form. Thus at the same time that the devotees of Vṛndāvana suffer separation from

Kṛṣṇa's *prakāṣa* manifestation, they continue to enjoy forever the manifestation in which His pastimes are *aprakāṣa*.”