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Love in Separation



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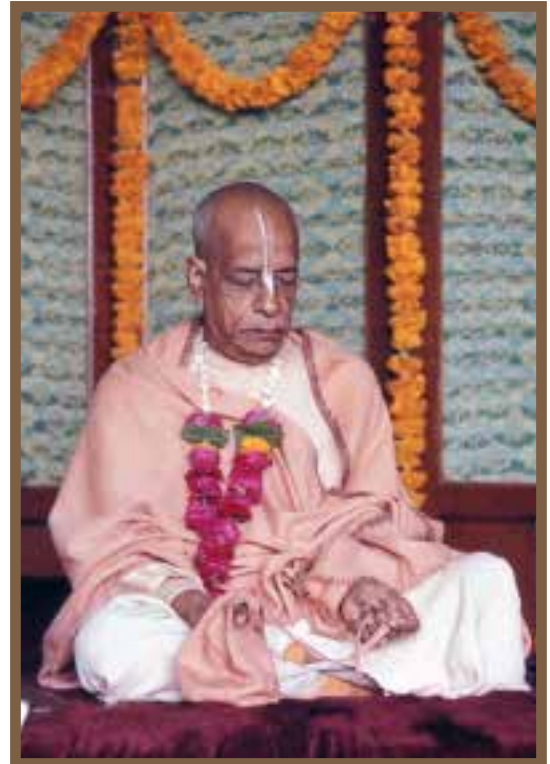
UNION IN SEPARATION



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

The living being's constitutional position is one of serving a superior. He is obliged to serve by force the dictates of illusory material energy in different phases of sense gratification. And in serving the senses he is never tired. Even though he may be tired, the illusory energy perpetually forces him to do so without being satisfied. There is no end to such sense gratificatory business, and the conditioned soul becomes entangled in such servitude without hope of release. The release is only effected by association with pure devotees. By such association one is gradually promoted to his transcendental consciousness. Thus he can know that his eternal position is to render service unto the



Cover: Consoling Radha in Separation. Painting by Kshitindranath Mazumdar. 1891 - 1975.

Unknown artist. Rajput, Kangra and Mughal style. 15th-19th century



Radha and Krishna with the gopīs

Lord and not to the perverted senses in the capacity of lust, anger, desire to lord it over, etc. Material society, friendship, and love are all different phases of lust. Home, country, family, society, wealth and all sorts of corollaries are all causes of bondage in the material world, where the threefold miseries of life are concomitant factors. As one associates with pure devotees and hears them submissively, attachment for material enjoyment slackens and attraction for hearing about the transcendental activities of the Lord becomes prominent. Once this attraction begins, it goes on progressively increasing without stoppage, like fire in gunpowder. It is said that Hari, the Personality of Godhead, is so transcendently attractive that even those who are self-satisfied by self-realization and are factually liberated from all material bondage also

become devotees of the Lord. Under the circumstances it is easily understood what must have been the position of the Pāṇḍavas, who were constant companions of the Lord. They could not even think of separation from Sri Krishna, since the attraction was more intense for them because of continuous personal contact. Their position in separation from him was no less than that of the gopīs of Vrindavan. The Lord being absolute, however, separation from him is as good as personal contact. His remembrance by his form, quality, name, fame, pastimes, etc., is also attractive for the pure devotee, so much so that he forgets all forms, quality, name, fame and activities of the mundane world, and due to his mature association with other pure devotees he is not out of contact with the Lord for a moment. 🍃

— Purport to Śrīmad Bhāgavatam 1.10.11-12. Bhaktivedanta Book Trust. Juhu, Bombay. 1987.

Painting by R. S. Chonke



Radha's Dream

SEPARATION IS INTOLERABLE



Srila Bhaktisiddhanta Saraswati Thakur Prabhupada Commentary on Śrī Caitanya-bhāgavata ādi 9.192

If one experiences intense feelings of distress in separation from the Lord while overwhelmed in love for Krishna, then he cannot protect his life in separation from the Lord. That is why one who is devoid of external consciousness remains constantly in the transcendental internal mood of uninterrupted ecstatic love, in spite of intolerable separation from the Lord and, due to an increase and nourishment of ecstatic devotional service, sustaining his life becomes possible. This is confirmed in the Śrī Caitanya-caritāmṛta (*madhya* 2.43-47) in the following words:

“Pure love for Krishna, just like gold from the Jambu River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live.’ Thus speaking, the son of Srimati Sachimata recited another wonderful verse, and Ramananda Ray and Swarup Damodar heard this

verse with rapt attention. Sri Chaitanya Mahaprabhu said, ‘I feel ashamed to disclose the activities of my heart. Nonetheless, I shall be done with all formalities and speak from the heart. Please hear.’ Sri Chaitanya Mahaprabhu continued, ‘My dear friends, I have not the slightest tinge of love of Godhead within my heart. When you see me crying in separation, I am just falsely exhibiting a demonstration of my great fortune. Indeed, not seeing the beautiful face of Krishna playing his flute, I continue to live my life like an insect, without purpose. Actually, my love for Krishna is far, far away. Whatever I do is actually false. When you see me cry, I am simply exhibiting my great fortune. Please try to understand this beyond a doubt. Even though I do not see the moonlike face of Krishna playing on his flute and although there is no possibility of my meeting him, still I take care of my own body. That is the way of lust. In this way, I maintain my fly-like life.’” 🍌

— Commentary on Srila Vrindavan Das Thakur's Śrī Caitanya-bhāgavata ādi 9.192. English translation by Bhumipati Das. Edited and published by Pundarik Vidyānidhi Das. Vrajaraj Press, Vrindavan, 2001.





Unknown artist. Gita Press painting. Circa 1950s.

In separation from Krishna, the gopīs act out his pastimes

KRISHNA'S PRESENCE IN SEPARATION



**Srila Rupa Goswami Prabhupada's
Laghu-bhāgavatāmṛta 1.5.467-470
with Commentary by Srila Baladev Vidyabhushan**

*vraje prakāṣa-līlāyām trīn māsān viraho 'munā
atrāpy ajani visphūrṭiḥ prādurbhāvopamā hareḥ
tri-māsyāḥ paratas teṣāṁ sākṣāt kṛṣṇena saṅgatiḥ*

In the manifest pastimes on earth, the inhabitants of Vraja experienced the pain of separation for three months. However, at that time there appeared something similar to his presence to give them bliss. Then, after three months, Krishna met with them directly. (467)

Commentary: How did Krishna, enjoying in Mathura, adjust with the inhabitants of Vraja whose very lives were dedicated to Krishna? For three months they were submerged in the fire of separation. Even during that time, for three months they maintained their lives by

his *visphūrṭi* — tasting the bliss of separation. *Visphūrṭi* means a special appearance which is similar to actual presence. The happiness generated by separation from him would cause an increased happiness of meeting with him later. This was the reason for the manifestation of separation in the inhabitants of Vraja. Then, three months later, he came back to meet them through a sudden appearance.

āvirbhāvāgatibhyām sāvīprakārāsya sambhavet

Thus, their meeting with Krishna was of two types, through unexpected appearance (after three months) and through returning (many years later). (468)

tatra āvirbhāvaḥ:

*vaiśeṣika-klamodreka-vivaśikṛta-cetasām
preṣṭhānām sahasaivāgre vyagraḥ prādurbhaved asau*

The sudden appearance (*āvirbhāva*): Out of great eagerness, Krishna will unexpectedly appear in front of his beloved devotees whose hearts have been extremely exhausted due to separation.



Bengali painting by Sri Kshetra Mohan Das

Radha and Krishna with Lalita and Vishakha



Painting by Sital Chandra Bandyopadhyay · 1932.

Mātri-milana — meeting mother

*uddhavāt kṛṣṇa-sandeśa ebhir yad-avadhi śrutah
prādurbhāvas tad-avadhi syād vraje vana-mālinaḥ*

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

Commentary: How long after his departure did this appearance take place? Uddhava came to Vraja three months after Krishna had departed. From that time, Krishna became present.

Translators Note: Vishwanath Chakravarti in his commentary on the tenth canto explains that in one form that remained invisible to others, Krishna returned from Mathura, and, in another form which was visible to all he remained in Mathura and then went to Dwarka. By his *acintya-śakti*, Krishna also had the inhabitants of Vraja appear in invisible forms to reunite with him when he returned to Vraja. When Krishna returned visibly after killing Dantavakra, the invisible and visible forms merged. 🙏

— Translation by Bhanu Swami. Published by ISKCON Chennai, Mathura, India. 2012.

NANDA AND YASHODA'S PRAYER IN SEPARATION FROM KRISHNA



Srila Baladev Vidyabhushan Prabhu

**From his commentary on
Śrīmad Bhāgavatam 10.47.66**

*manaso vṛttayo naḥ syuḥ kṛṣṇa pādāmbujāśrayāḥ
vāco 'bhidhāyinīr nāmnān kāyas tat-prahvaṇādiṣu*

[Nanda and the other cowherds said:] May our mental functions always take shelter of Krishna's lotus feet, may our words always chant his names, and may our bodies always bow down to him and serve him.

Commentary: "O Uddhava! Krishna does not come to us, his parents, because of our faults only. Why should the friend of *bhāva* come to persons devoid of *bhāva*? Those who have affection for their son have heart-breaking

Unknown artist



Nanda Maharaja gives Krishna a ride on his back

emotions arising from the fire of separation. How unfortunate for us, with a son like him, our affection is false. We have iron hearts! May we have devotion for him, the Lord, though we are devoid of real love. Uddhava should convey our words to him.’ With this mood they speak. Our mental functions should take shelter of his feet. Our words should utter his name. Our bodies should offer respects to him. May we have *bhakti* to his feet, etc., seeing him as the Lord.” 🌸

— Baladev Vidyabhushan. *Vaiṣṇavānandīnī* Commentary on Śrīmad Bhāgavatam. Volume-3, canto-10 part-2. Translated by HH Bhanu Swami. Published by Iskcon, Chennai. 2023.

**WORSHIPED BY THE
THREE WORLDS**



Sri Srimad Gour Govinda Swami Maharaja

Uddhava told the *gopīs*, “You have already achieved the ultimate goal, to develop pure love at the lotus feet of Govinda. Therefore, all the residents of the three planetary systems worship you *gopīs*, — *tri-bhuvana-pūjītaḥ*. You are the embodiment of that *prema*. Such *prema* is *anuttamā*, incomparable, and *sad-uttama*,

the topmost. There is no limit to it. There is the example of fire. Fire has burning capacity within it, but that burning capacity is not harmed by fire — *ajīta vastu noy*. Burning capacity is natural with fire. One cannot separate it from the fire, as it is one with the fire. *Prema-bhakti*, or, in *vaiṣṇava* language, *mahābhāva-lakṣaṇa*, is one with you, O *gopīs*. You have not earned it. It is inseparable from you. *munīnām api durlabhā* — What great *munis* and *ṛṣīs* cannot attain even after undergoing severe austerities and penances for many, many hundreds and thousands of years, you have attained.

“O *gopīs*, by your own activities you are teaching us how to develop love for Krishna. *Vrajabhūmi* is the most glorified place in all of the three planetary systems; it is more glorious because you *gopīs* are here.

“Krishna gives the concluding, most confidential instruction in *Gītā* — *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* — ‘Abandon all varieties of dharma, even *veda-dharma*, and surrender unto me.’ (Bg. 18.66) You have done this. You are the embodiment of this mantra, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. In all of the three worlds I have never found anyone who has given up all dharma for Krishna. You are the embodiment of this mantra.”



Painting by B. G. Sharma, Udaipur, Rajasthan.

Uddhava delivers Krishna's message to the gopīs

*diṣṭyā putrān patīn dehān sva-janān bhavanāni ca
hītvāvṛṇīta yūyam yat kṛṣṇākhyam puruṣam param*

By your great fortune you have left your sons, husbands, bodily comforts, relatives and homes in favor of the supreme male, who is known as Krishna. (Bhāg. 10.47.26)

“You have given up your sons, your husbands, your fathers-in-law, mothers-in-law, home, hearth, and everything for *parama-puruṣa*, *param-brahma*, the Supreme Personality of Godhead, Krishna. Of course, this is correct. Those who have gotten Krishna in this world have given up everything. But there is a difference in your renunciation, O *gopīs*, and the renunciation of others to get Krishna. Your renunciation is based on pure love. Their renunciation is based on some *vicāra*, some consideration. What is that consideration? One must renounce everything, otherwise they cannot get Krishna. It is based on this consideration. But your renunciation is not based on this *vicāra*. Your renunciation is quite natural and is based on pure love. You don't know that you have renounced anything. This is a very deep thing.

Other *sādhakas* first renounce, then they get Bhagavan. But what have you done? From the very beginning you have developed pure love for that *puruṣottama-kṛṣṇa*. Because of that love you automatically renounced everything. Others' renunciation is *sādhana* and *sādhya* — means and end. They do *sādhana*, the means, and then they get the end. But your renunciation is automatic. It is not means and end. 🍊

— From *Mathura Meets Vrindavan*. Chapter 13. Gopal Jiu Publications. Bhubaneswar. 2003.

THE FIRE OF LOVE



The Poet Dina Chandidas

*bandhu! kī āra baliba tore
āpanā khāyā piriti karinu
rahite nārinu ghare*

“O dear friend! What should I say to you now? I consumed myself by falling in love with you. As a result I lost my home and family.”

kāmanā kariyā sāgare mariba
sādhiba manera sādihā
mariyā ha-iba nandera nandana
tomāre kariba rādihā

“I will die in the ocean with one final desire. Through this desire, I will finally get what I want. After death, I will become Nanda’s son in my next life. And you, I will make Radha.”

pirīti kariyā chāḍiyā jāiba
rahiba kadamba tale
tribhaṅga ha-iyā muralī pūriba
jakhana jāibe jale

“Loving you as Krishna, I will disappear at will. Then again I will appear under a Kadamba tree. In a three-fold bending form I will play sweet melodies on my flute whenever you go to fill water on the Yamuna.”

muralī śuniyā murachā ha-ibe
sahaja kulera bālā
caṅḍidāsa kaya tabe se jāniba
pirīti kemana jvālā

“Hearing my flute, you will fall unconscious. This time, you will be the innocent-minded girl.” Chandidas says, “Only then will you realize what it is to burn in love.” 🌸

— Translated by Hari Parshad Das from *Dīna-caṅḍidāsera Padāvalī*, Vol 1, Page 324. Edited by Sri Manindramohan Vasu (M.A.). Published by Kolkata Vishwavidyalaya. 1341 Baṅgābda (1934 CE).

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BURNING IN SEPARATION

BURNING IN SEPARATION

Srila Raghunath Das Goswami's

Śrī Vilāpa-kusumāñjali texts 7-8

aty-utkatena nitarām virahānalena
dandahyamāna-hṛdayā kila kāpi dāsī
hā svāmīni kṣaṇam iha praṇayena gāḍham
ākrandhanena vidhurā vilapāmi padyeḥ

O queen, a certain maidservant, overwhelmed with love and her heart always burning in the great fire of separation, laments in the following verses.

devi duḥkha-kula-sāgarodare
dūyamānam ati-durgataṁ janam
tvaṁ kṛpā-prabala-naukayādbhutaṁ
prāpaya sva-pada-paṅkajālayam

O queen, please rescue this unfortunate person drowning in an ocean of pain. Place him on the strong boat of your mercy and carry him to the wonderful realm of your lotus feet.

— From *Śrī Stavāvalī*. English translation by Kusakratha Das. Found in the *Vaiṣṇava Folio Archives*. Compiled by Sri Narasingha Caitanya Matha. No date.

