

Śrī Brhad-bhāgavatāmṛta

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Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

Part 5

Prema- Love of God

Text 1

śrī-gopa-kumāra uvāca
atha tatra gato vipraiḥ
kiyadbhir māthuraiḥ saha
yādavān krīḍato 'drākṣam
saṅghaśaḥ sa-kumārakān

Śrī Gopa-kumāra said: I then went to Dvārakā (atha tatra gataḥ). There I saw (adrākṣam) various groups of Yādavas (yādavān saṅghaśaḥ), along with their children (sa-kumārakān). They were accompanied by some brāhmaṇas of Mathurā (kiyadbhir māthuraiḥ māthuraiḥ saha) and were enjoying themselves (krīḍataḥ).

Then I went to
Dvārakā & there
I saw the Yādavas along
with their children along with
some Mathurā brāhmaṇas

In this Fifth Chapter, Gopa-kumāra meets the Lord of Dvārakā
and hears the glories of the earthly Gokula and the pastimes
the Lord enacts there.

By understanding the glories of that Gokula he comes to
know the glories of Kṛṣṇa's planet Goloka in the spiritual sky.

Upon arriving in Dvārakā, Gopa-kumāra saw that the Yadus
were completely free from anxiety and in fact were full of the
most perfect ecstasy.

They were constantly enjoying various kinds of pleasure.

He saw large numbers of them, assembled in groups, and
besides the adults he saw many children also.

Text 2

purā kvāpi na dr̥ṣṭā yā
sarvato bhramatā mayā
madhurimṇām parā kāṣṭhā
sā teṣv eva virājate

I had never seen
Such handsome people
anywhere else including
A & V.

I had wandered everywhere (mayā sarvato bhramatā), but never before had I seen (purā kvāpi na dr̥ṣṭā) such a perfection of charm (yā madhurimṇām parā kāṣṭhā) as that which (sā) shone in them (teṣv eva virājate).

Not even in Vaikuṇṭha and Ayodhyā had Gopa-kumāra seen such handsome people.

I became so delighted
in their company &
they called me (later &
embraced me.

Text 3

sarvārtho vismṛto harsān
mayā tad-darśanodbhavāt
tais tv ākṛṣya pariṣvaktah
sarva-jñā-pravarair aham

Seeing them (tad-darśana) gave me (mayā udbhavāt) such delight (harsān) that I forgot everything I had in mind (sarva artho vismṛtah). And those Yādavas (tais tu), the best of all-knowing sages (sarva-jñā-pravaraih), drew me into their company (aham ākṛṣya) and embraced me (pariṣvaktah).

Gopa-kumāra had intended to bow down to offer the Yādavas
his respects, but he was so enchanted by what he was seeing
that he forgot.

The Yādavas, who were as all-knowing as the most proficient
mystics, knew at once that Gopa-kumāra was looking for
Kṛṣṇa, and so they greeted him enthusiastically.

Text 4

govardhanādri-gopāla-
putra-buddhyā praveśitaḥ
antaḥ-puraṁ kare dhṛtvā
sneha-pūrādra-mānasaiḥ

When they recognized me (buddhyā) as the son of a cowherd (gopāla-putra) from Govardhana Hill (govardhana adri), their hearts melted (ārdra-mānasaiḥ) in a flood of affection (sneha-pūra), and they took me by the hand (kare dhṛtvā) and brought me (praveśitaḥ) into the inner precincts of the city (antaḥ-puraṁ).

When they understood
that I was a gopāla-putra
from Govardhana, they became
so happy & they brought me
into the antah-pura.

Text 5

paśyāmi dūrāt sadaso mahīyaso
madhye maṇi-svarṇa-maye varāśane
tulī-varopary upaviśya līlayā
vibhrājamāno bhagavān sa vartate

From a distance (dūrāt) I saw (paśyāmi) the Personality of Godhead (sah bhagavān), brilliantly manifest (vibhrājamāno vartate). At leisure (līlayā) in a vast assembly hall (mahīyasah sadasah madhye), He sat (upaviśya) on the excellent cushion (tulī-vara upary) of an excellent throne (vara āsane) made of gold and jewels (maṇi-svarṇa-maye).

The hall was known as Sudharmā.

From a distance
I saw the
Lord sitting on an
excellent throne in the
Sudharmā hall.

He had all the
charms of ② &
greater splendors which
even He did not have

Text 6

vaikuṅṭha-nāthasya vicitra-mādhurī-
sāreṇa tenāsty akhilena sevitaḥ
kenāpi kenāpy adhikādhikena so
'muṣmād api śrī-bhara-sañcayena ca

He was served (sevitaḥ asti) by all (akhilena) the many quintessential charms (vicitra-mādhurī-sāreṇa) of the Lord of Vaikuṅṭha (vaikuṅṭha-nāthasya), and by many (kenāpi kenāpy) different splendors (śrī-bhara-sañcayena ca), greater and greater (adhika adhikena), that even that Lord does not possess (sah amuṣmād api).

Many of the attractive features of Lord Nārāyaṇa are also visible in Kṛṣṇa, the Lord of Dvārakā—a beautiful mouth, eyes, and so on, fine ornaments, opulent paraphernalia, and such pastimes as chewing pān and sitting on a throne.

Kṛṣṇa displays these charms even more attractively than Lord Nārāyaṇa, and what to speak of Kṛṣṇa's own unique ways of attracting His devotees.

Text 7

kaiśora-śobhārdrita-yauvanārcito
bhakteṣv abhivyañjita-cāru-dor-yugaḥ
mādhurya-bhaṅgī-hriyamāṇa-sevaka-
svānto mahāścarya-vinoda-sāgarah

Ⓜ by way worshiped
with youthful maturity
adolescent stage
His sublime gestures
stole the hearts of
His servants.

Revealing (abhivyañjita) His two beautiful arms (cāru-dor-yugaḥ) for His devotees (bhakteṣu), Lord Kṛṣṇa, the ocean of supremely wonderful pastimes (mahā āścarya-vinoda-sāgarah), was worshiped (arcitah) by youthful maturity (yauvana) softened (ārdrita) by a touch of adolescent grace (kaiśora-śobhā). His sublime gestures (mādhurya-bhaṅgī) stole (hriyamāṇa) the hearts of His servants (sevaka svāntah).

Young adults are especially beautiful, but in Kṛṣṇa the mature beauty of youth is made even sweeter by traces of childlike innocence.

Never leaving Him unattended, this special mixture of charm serves Him with pure devotion, like a faithful worshiper of His Deity form.

Since the devotees in Dvārakā are Kṛṣṇa's dearest servants, they can enjoy seeing His beauty constantly.

And whereas devotees of Viṣṇu see their Lord with four arms,
the more intimate among the residents of Dvārakā generally
see Him with only two.

Gopa-kumāra saw how Kṛṣṇa's smiles, His pleasant words, His
sidelong glances, and the movements of His eyebrows charmed
the Dvārakā-vāsīs in the Sudharmā hall.

Only devotees favored by the Lord can know the effect on the heart of such gestures, for it cannot be adequately described in words.

The eternally deep ocean of Kṛṣṇa's playful pastimes goes beyond the delimiting power of words and the mind.

In this narration, Gopa-kumāra can only hint at such charms.

Text 8

śvetāpatram vitatam virājate
tasyopariṣṭāt vara-cāmara-dvayam
pārśva-dvaye vibhramad agrato 'sya ca
śrī-pāduke hāṭaka-pīṭha-mastake

Above Him is
a white umbrella,
& cāmaraṣ are
On both sides wave
set on a golden stool.

Above Him (tasya upariṣṭāt) shone (virājate) a broad (vitatam) white umbrella (śvetāpatram), at His two sides (pārśva-dvaye) waved (vibhramad) a pair of excellent yak-tail fans (vara-cāmara-dvayam), and in front of Him (asya agrataḥ) upon a golden footstool (hāṭaka-pīṭha-mastake) sat His divine slippers (śrī-pāduke).

Gopa-kumāra's attention now turned to Śrī Kṛṣṇa's royal paraphernalia.

The Lord's white umbrella, large and finely crafted, was held above His head.

The cāmaras with which He was being adroitly fanned on either side were also large and white.

He was surrounded
by royal paraphernalia,
qualified servants & attendants
opulence

Text 9

śrī-rāja-rājeśvaratānurūpā
paricchadālī parito vibhāti
nijānurūpāḥ paricārakāś ca
tathā mahā-vaibhava-panktayo 'pi

All around Him (paritah) were (vibhāti) various symbols of royalty (paricchada (ālī)) befitting (anurūpā) the ruler of kings among kings (śrī-rāja-rājeśvaratā), and there were servants (paricārakāś ca) qualified to attend Him (nija anurūpāḥ), and transcendental opulences standing in rows before Him (tathā mahā-vaibhava-panktayah api).

Various weapons and other symbols of royalty stood near the Lord.

Of course, the opulences of the Lord of Dvārakā are all purely spiritual and even more sublime than those of the Lord of Vaikunṭha, but for the sake of poetic comparison they are described as befitting a worldly emperor.

In a very real sense, moreover, Kṛṣṇa in Dvārakā is the king of all kings.

Before describing the principal devotees present in the assembly hall, Gopa-kumāra mentions the devotees tending the Lord at His side.

The attendants who stood on the four sides of the Lord were nijānurūpa—unequaled in splendor and therefore “qualified to serve the Supreme Lord.”

The opulences arrayed in rows before the Lord included His chariot and horses, His pārijāta flower and other playthings, and the personified arts of song, dance, and so forth.

Vasudeva, Balarāma
Akrūra etc. were sitting
on His right,
Gada, Sātyaki, etc. sitting
Ugrasena on His left
Ugrasena in front of Him.

Text 10

sva-svāsane śrī-vasudeva-rāmā-
krūrādayo daksinato nivīṣṭāḥ
vāme 'sya pārśve gada-sātyakī ca
puro nidhāyādhipam ugrasenam

Śrī Vasudeva, Balarāma (śrī-vasudeva-rāma), Akrūra, and others (akrūra ādayah) sat to His right (daksinato nivīṣṭāḥ), each on his own seat (sva-sva āsane), Gada and Sātyaki (gada-sātyakī ca) to His left (asya vāme pārśve), and just before Him (purah nidhāyā) King Ugrasena (adhipam ugrasenam).

Besides Kṛṣṇa's father, His elder brother, and His respected friend Akrūra, others also sat on His right, including His gurus Sāndīpani and Garga.

Ugrasena sat on a throne directly in front of Kṛṣṇa because Ugrasena was the king.

Text 11

mantrī vikadruḥ kṛtavarmaṇā samaṁ
tatraiva vṛṣṇi-pravaraiḥ parair api
śrī-nārado narma-sugīta-vīṇā-
vādyair amuṁ krīḍati hāsayan saḥ

MS. ~~MS.~~
Present was
vikadru, krtavama &
other vedaves.
NM was entertaining @ &
making Him smile with
a) clever words
b) fine singing
c) vīṇā music.

Also nearby (tatraiva) was the Lord's minister Vikadru (vikadruḥ), with Krtavarmā (kṛtavarmaṇā samaṁ) and several other prominent Vṛṣṇis (vṛṣṇi-pravaraiḥ parair api). Śrī Nārada (śrī-nāradaḥ) was entertaining the Lord (amuṁ krīḍati), making Him smile (hāsayan saḥ) with clever words, fine singing, and the music of his vīṇā (narma-sugīta-vīṇā-vādyaih).

Vikadru, the trusted advisor, and Kṛtavarmā, the head of the army, also had privileged seats near Kṛṣṇa's throne.

The same Nārada whom Gopa-kumāra had seen in Vaikuṅṭha was wandering about the assembly, praising various Yādavas with good humor.

Garuda च ॐ
ग्लोरिफायिंग हिम्
तथा उद्धवा ॐ
हिम् प्रार्थना करी
विले अफेक्शने, प्रियता मन्त्रे.

Text 12

tiṣṭhan puraḥ śrī-garudo 'sti tam stuvan
pādābja-saṁvāhana-kṛt tathoddhavaḥ
rahasya-vārtābhir asau priyābhiḥ
santoṣayann asti niješvaram tam

Śrī Garuda (śrī-garudaḥ) stood before the Lord (tiṣṭhan puraḥ), glorifying Him with prayers (tam stuvan). And Uddhava (tathā uddhavaḥ) massaged the Lord's lotus feet (pādābja-saṁvāhana-kṛt asti) and pleased Him (asau tam niješvaram santoṣayann) with affectionate (priyābhiḥ) intimate remarks (rahasya-vārtābhiḥ).

As Kṛṣṇa's dearest friend in Dvārakā, Uddhava has the privilege of massaging the Lord's feet in the Sudharmā assembly hall.

Being so close to the Lord, he can say things that others present should not overhear.

He is also a disciple of Bṛhaspati, the master of speech, so he is a perfect scholar and Kṛṣṇa's favorite advisor.

Even if someone were to stand close enough to hear what he
was telling Kṛṣṇa, his speech was so circumspect that its
confidential gist was beyond guessing.

Although the Lord to whom Uddhava was speaking had
submitted Himself to Uddhava's influence, that Lord was
nijeśvaram, the supreme controller, what to speak of being
most clever and resourceful.

Text 13

nirīkṣya dīrghātma-didr̥kṣitāspadam
dūre 'pataṁ prema-bhareṇa mohitaḥ
sa tūdbhaṭa-sneha-rasena pūrito
man-nāyanāyoddhavam ādideśa

Seeing (nirīkṣya) from a distance (dūre) the goal (āspadam) I had long desired to see (dīrgha ātma-didr̥kṣita), I fell unconscious (apataṁ mohitaḥ), overburdened by love (prema-bhareṇa). Then the Lord (sa tu), brimming (pūritaḥ) with the exalted rasa of affection (udbhaṭa-sneha-rasena), told Uddhava (uddhavam ādideśa) to bring me close (mad-nāyanāya).

Seeing the Lord
desire to beget
I felt from a distance,
Affectuated by love
to bring me close. (U)

Text 14

mām uddhavo gopa-kumāra-veśam
ālaksya hrsto drutam āgato 'sau
utthāpya yatnād atha cetayitvā
pāṇyor grhītvānayaḍ asya pārśvam

Uddhava (uddhavaḥ) quickly came forward (drutam āgataḥ), delighted (hrṣṭaḥ) to see me (mām ālaksya) in the dress of a cowherd boy (gopa-kumāra-veśam). He carefully lifted me from the ground (atha asau yatnād utthāpya), brought me back to full awareness (cetayitvā), and led me (ānayaḍ) to the Lord's side (asya pārśvam) with both hands (pāṇyoh grhītvā).

U very very
delighted to see me
in Gopa-veśam -
He lifted me up - brought me back
to consciousness & took me to
the Lord's side -

Since Uddhava has a special attachment to the residents of Gokula, he at once recognized Gopa-kumāra's dress.

And he quickly left his service of massaging Kṛṣṇa's feet to carry out the Lord's order.

Text 15

nijāntike man-nayanārtham ātmanai-
votthātu-kāmena puro 'rpitasya
pādāmbujasyopari mac-chiro balāt
sva-pāṇinākr̥ṣya batoddhavo nyadhāt

Then the Lord, wanting to lift me up (ātmanā eva utthātu-kāmena purah) and draw me (mad-nayana artham) to His side (nijāntike), placed His feet close to me (pādāmbujasya arpitasya). And—oh (bata)!—Uddhava (uddhavah), with his own hand (sva-pāṇinā ākr̥ṣya), firmly touched my head (balāt mat-śirah nyadhāt) to those lotus feet (upari).

The Lord, with
a desire to pull me close,
put His feet in front of me,
taking the opportunity
my head firmly onto the
feet of the
Lord.

In all of Gopa-kumāra's travels throughout the material and spiritual worlds, he had never experienced such mercy from the Supreme Lord.

Text 16

sa prāṇa-nāthah sva-karāmbujena me
sprśan pratikān parimārjayann iva
vaṁśīm mamādāya karād vilokayan
tūṣṇīm sthito 'śrūṇi sṛjan mahārta-vat

The Lord of my life
as if with His lotus
hand to cleanse my body.
He then took my flute - looked at it
with apparent distress & shed tears.

The Lord of my life (sa prāṇa-nāthah) then stroked me (me sprśan) with His lotus hand (sva-karāmbujena), as if to cleanse (parimārjayann iva) each of my limbs (pratikān). He took the flute (vaṁśīm ādāya) from my hand (mama karād), looked at it (vilokayan), and apparently distressed (mahārta-vat) remained silent (tūṣṇīm sthitaḥ), shedding tears (aśrūṇi sṛjan).

Although Kṛṣṇa was in the august assembly of royalty, He was
unable to check His emotions when Gopa-kumāra came near
Him.

Kṛṣṇa surely knows how to deal lovingly with His devotees,
and in front of the Yādava princes He tried His best to control
Himself, but it was obvious He was becoming agitated.

Text 17

kṣaṇāt tava kṣemam anāmāyo 'si kim
na tatra kaccit prabhaved amaṅgalam
evam vadann eva daśām sa kām api
vrajan kṛto mantri-vareṇa dhairya-vān

④ The n asked
Are you well?
Are you keeping good health?
I hope the place you came from
is free of all misfortune.
Then suddenly he again began disturbed
& led to calm him

The next moment He asked (kṣaṇāt), “Is all well with you (tava kṣemam)? Is your health good (anāmāyah asi kim)? I hope the place you came from (kaccit tatra) is free from any influence of misfortune (na amaṅgalam prabhaved).” While speaking this way (evam vadann eva), He again began to feel disturbed (sah kām api daśām vrajan), and Uddhava had to calm Him (mantri-vareṇa dhairya-vān kṛtaḥ).

As soon as Uddhava saw ecstatic symptoms appear in Kṛṣṇa's body, such as tears and choking of the voice, he took steps to calm the Lord.

Kṛṣṇa's agitation was caused by the questions He had asked about Gopa-kumāra's hometown.

Strictly speaking, inauspicious forces cannot enter the Dvārakā of Vaikuṅṭha, where Gopa-kumāra was present; they can enter only the Vṛndāvana and Dvārakā on earth.

But Śrī Kṛṣṇa is always in the mood of His abodes on earth,
which are ultimately identical with His abodes in the spiritual
sky.

Śrī Nārada will later elaborate on this esoteric truth.

With a gesture (saṅketena) indicates to the Lord that many Yādavas, kings, Devas etc were present in the assembly

Text 18

agrato darśitās tena
saṅketena sabhā-sthitāḥ
yādavā vasudevādyā
nṛpā devās tatharṣayah

With a gesture (saṅketena), Uddhava (tena) indicated to the Lord (darśitāḥ) those present (sthitāḥ) before them (agrataḥ) in the assembly (sabhā)—Vasudeva and the other Yādavas (yādavā Vasudeva ādyā) and many kings (nṛpāḥ) and demigods (devāḥ) and sages (tathā rṣayah).

Uddhava moved his eyebrows to remind Kṛṣṇa of the presence not only of Vasudeva and the other Yadus but also of kings like Yudhiṣṭhira, demigods like Indra, and sages like Gargācārya.

As we have understood from the philosophical explanation by Nārada, these kings, demigods, and sages are all eternal associates of the Lord who reside in the Dvārakā within Vaikunṭha, just as they reside in the Dvārakā on earth, to enhance the Lord's enjoyment of His pastimes.

Gopa-kumāra will see many of these devotees again when he reaches Goloka.

The Lord opened
His eyes, saw the
people in front of
Him with great
difficulty &
calmed Himself & went
into His inner quarters

Text 19

unmīlya padma-netre tān
ālokyāgre prayatnataḥ
so 'vaṣṭabhyesad ātmānam
purāntar gantum udyataḥ


The Lord opened (unmīlya) His lotus eyes (padma-netre) and glanced (ālokyā) at the people (tān) in front of Him (agre). With difficulty (prayatnataḥ) He somewhat (sah īsad) calmed Himself (ātmānam avaṣṭabhya) and then got up to enter (gantum udyataḥ) His inner quarters (purāntar).

Because of had
now attained the
Lord of my life
I immersed in such an ocean
of joy that I had no
idea what to say (or) what to do

Text 20

cirād abhīstaṁ nija-jīviteśaṁ
tathābhilabhya pramadābdhi-magnaḥ
kim ācarāṇi pravādāni vā kim
iti sma jānāmi na kiñcanaḥam

Because I had now attained (tathā abhilabhya) the Lord of my life (nija-jīvita īsaṁ), for whom I had yearned for so long (cirād abhīstaṁ), I was immersed (magnaḥ) in an ocean of joy (pramada abdhi). I had no idea (kiñcana aham na jānāmi sma) what to say (kim pravādāni) or what to do (vā kim vācarāṇi iti).

The Lord sent out
the Yadus & held by
hand & took me into
the embrace with  & Balaram

Text 21

tato bahir nihsarato yadūttamān
sammānya tāmbula-vilepanādibhih
vidhṛtya mām dakṣiṇa-pāṇināñjalau
rāmoddhavābhyām aviśat purāntaram

As the chiefs of the Yadus (tatah yadūttamān) began leaving (bahir nihsaratah), the Lord honored them (sammānya) with items such as pān and sandalwood paste (tāmbula-vilepana ādibhih). Holding my joined palms (mām añjalau) in His right hand (dakṣiṇa-pāṇinā), He took me with Him (vidhṛtya) as He entered the inner palace (aviśat purāntaram) with Balarāma and Uddhava (rāma uddhavābhyām).

Kṛṣṇa's standing up ended the official business of the assembly, so the Yadus all began to leave.

Gopa-kumāra, however, was escorted by the Lord Himself into the Lord's private quarters.

The Lord took hold of Gopa-kumāra's hand very firmly.

The 16,108 Queens
followed their husband
along with Devakī & Rohinī

Text 22

śvaśrūm puras-kṛtya sa-rohinikām
śrī-devakīm sāṣṭa-śatottarāṇi
prabhum sahasrāṇy atha ṣoḍaśāgre
'bhyayuh sa-bhrtyāḥ pramudā mahiṣyah

The Lord's 16,108 queens (atha mahiṣyah ṣoḍaśa agre sahasrāṇy sa
ṣṭa-śata uttarāṇi mahiṣyah) happily followed (pramudā abhyayuh)
their husband (prabhum), along with their maidservants (sa-bhrtyāḥ).
And in front the queens placed (purah-kṛtya) their mothers-in-law
(śvaśrūm), Śrī Devakī (śrī-devakīm) and Rohinī (sa-rohinikām).

Immediately after Kṛṣṇa entered His quarters, His queens and their attendants followed Him.

They showed proper respect to the mothers of Kṛṣṇa and Balarāma by having them enter first.

Among the Queens
were Rukmiṇī, Jāmbavatī,
Satyā, Bhadrā & Lakṣmaṇā,
Kālindī, Mitravindā,

Text 23

rukmiṇī satyabhāmā sā
devī jāmbavatī tathā
kālindī mitravindā ca
satyā bhadrā ca lakṣmaṇā

Among the queens (sā) were the goddesses (devī) Rukmiṇī, Satyabhāmā (rukmiṇī satyabhāmā), and Jāmbavatī (jāmbavatī tathā), and Kālindī and Mitravindā (kālindī mitravindā ca), and Satyā, Bhadrā, and Lakṣmaṇā (satyā bhadrā ca lakṣmaṇā).

The word devī, “supreme ruling goddess,” here refers specifically to Satyabhāmā, who is especially dear to Kṛṣṇa, but it also refers to all these queens.

Then the
Other Queens
followed, headed by
Rohini

Text 24

anyāś ca rohinī-mukhyās
tasyaivocitatām gatāh
sarvāh sarva-prakāreṇa
tulya-dāsī-gaṇārcitāh

The Lord's other queens followed (anyāś ca), headed by Rohinī (rohinī-mukhyāh), all of them (sarvāh) fit (ucitatām gatāh) in every way (sarva-prakāreṇa) to be His consorts (tasya eva) and all honored (arcitāh) by groups of suitably qualified maidservants (tulya-dāsī-gaṇa).

This Rohiṇī is different from Lord Balarāma's mother.

Śrī Śukadeva Gosvāmī confirms that Rohiṇī was the leading princess rescued from the fortress of Bhaumāsura. In Śrīmad-Bhāgavatam (10.61.18), after listing the sons of Kṛṣṇa's first eight queens, Śukadeva says, **dīptimāms tāmrataptādyā/rohinyās tanayā hareh**: “Dīptimān, Tāmratapta, and others were the sons of Lord Kṛṣṇa and Rohiṇī.”

All of Kṛṣṇa's queens, beginning with Śrī Rukmiṇī, are fully qualified to be His consorts.

We can deduce, therefore, that they are superexcellent in all ways, just as He is.

When the queens entered the inner palace, maidservants followed them, each maidservant exactly suited to her queen's personality.

For the service of the queens, these attendants carried such items as palanquins, cāmara fans, and boxes containing pān.