Śrī Brhad-bhāgavatāmrta

by Śrīla Sanātana Gosvāmī

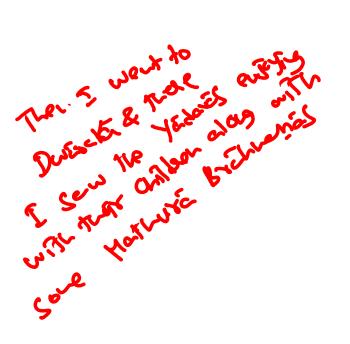
Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka



Prema- Love of God



Text l śrī-gopa-kumāra uvāca atha tatra gato vipraiķ kiyadbhir māthuraiķ saha y<u>ādavān krīḍato 'drākṣam</u> saṅghaśaḥ sa-kumārakān

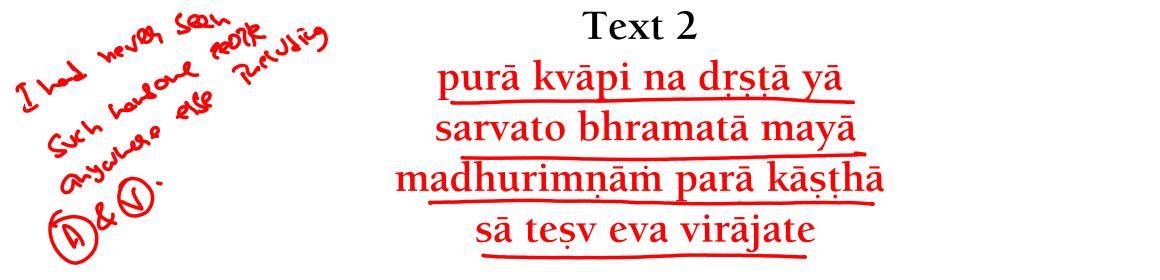
Śrī Gopa-kumāra said: I <u>then went to Dvārakā</u> (atha tatra gatah). There I saw (adrākṣam) various groups of Yādavas (yādavān sanghaśaḥ), along with their children (sa-kumārakān). They were accompanied by some brāhmaņas of Mathurā (kiyadbhir māthuraiḥ māthuraiḥ saha) and were enjoying themselves (krīḍatah). 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.

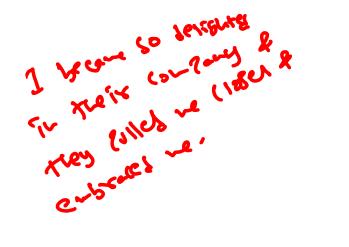
They were constantly enjoying various kinds of pleasure.

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



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

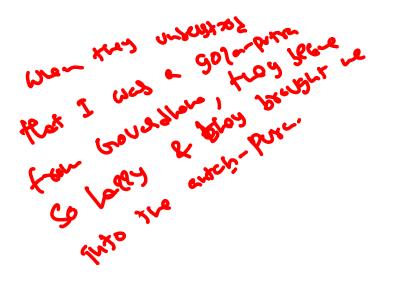
Not even in Vaikuntha and Ayodhyā had Gopa-kumāra seen such handsome people.

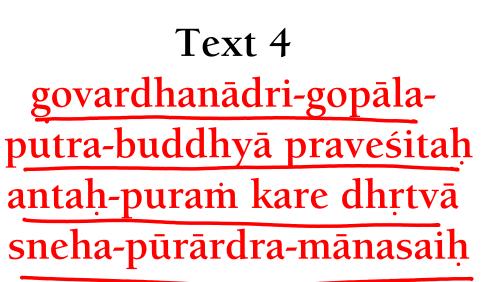


sarvārtho vismrto harsān mayā tad-darśanodbhavāt t<u>ais tv ākrṣya pariṣvaktah</u> sarva-jña-pravarair aham

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





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

paśyāmi dūrāt sadaso mahīyaso madhye maņi-svarna-maye varāsane tulī-varopary upaviśya līlayā vibhrājamāno bhagavān sa vartate

From a distance (durāt) 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 (maņi-svarņa-maye).

The hall was known as Sudharmā.

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Break He bib which

vaikuņțha-nāthasya vicitra-mādhurīsāreņa tenāsty akhilena sevitaķ kenāpi kenāpy adhikādhikena so 'muṣmād api śrī-bhara-sañcayena ca

He was served (sevitah asti) by all (akhilena) the many quintessential charms (vicitra-mādhurī-sārena) of the Lord of Vaikuntha (vaikunthanāthasya), and by many (kenāpi kenāpy) different splendors (śrībhara-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.

kaiśora-śobhārdrita-yauvanārcito bhakteṣv abhivyañjita-cāru-dor-yugaḥ mādhurya-bhaṅgī-hriyamāṇa-sevakasvānto mahāścarya-vinoda-sāgaraḥ

Revealing (abhivyañjita) His two beautiful arms (cāru-loh-vuga) for His devotees (bhaktesu), Lord Krsna, 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 (mādhuryabhangī) stole (hriyamāna) the hearts of His servants (sevaka svāntah). Young adults are especially beautiful, but in Krsna 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.

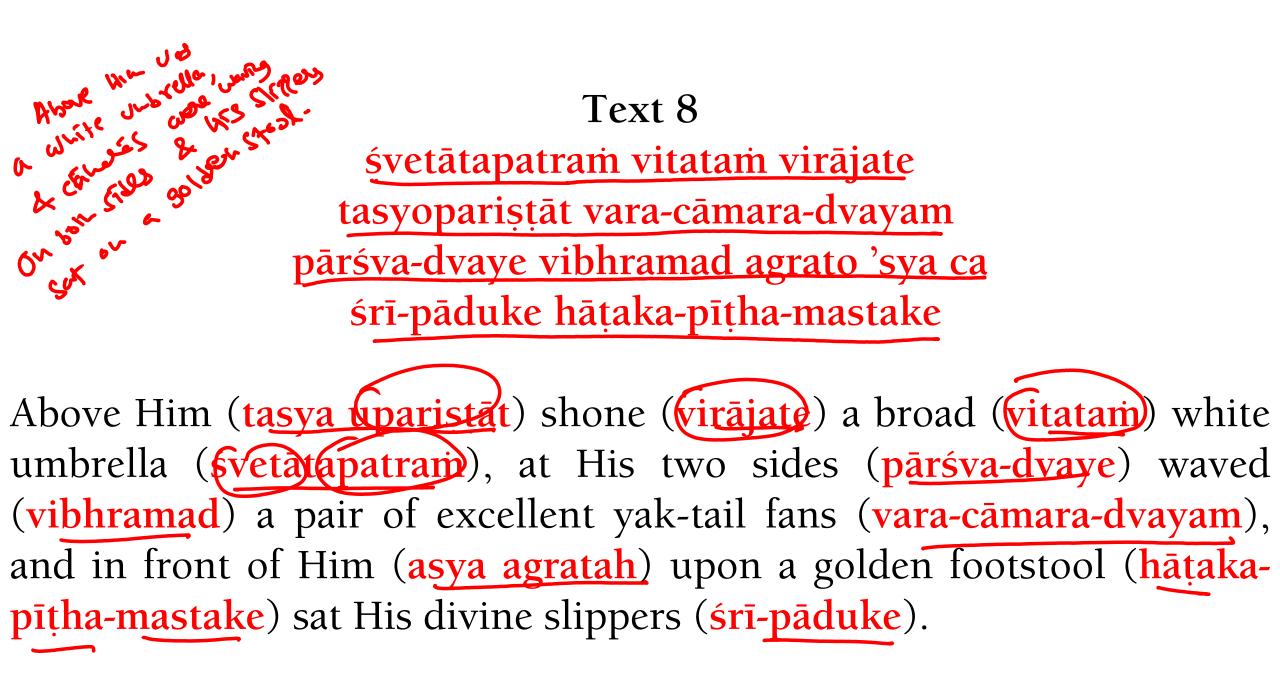
And whereas devotees of Viṣṇu see their Lord with four arms, the more intimate among the residents of Dvārakā generally see Him with only two.

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.

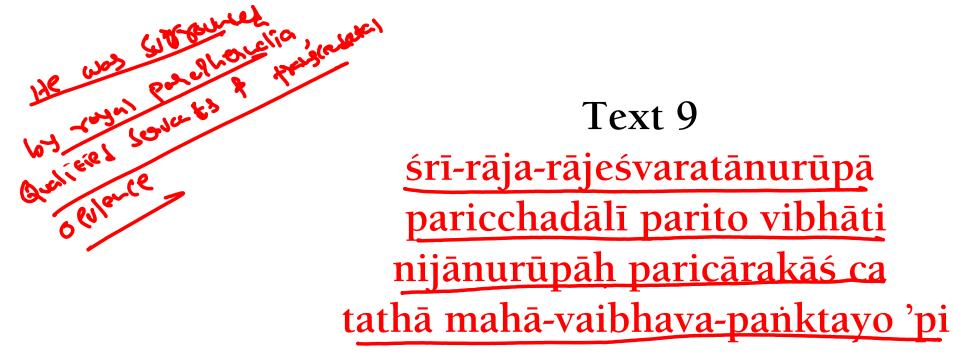
In this narration, Gopa-kumāra can only hint at such charms.



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.



All around Him (paritah) were (vibhāti) various symbols of royalty (paricchada alī) 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-paṅktayah api). Various weapons and other symbols of royalty stood near the Lord.

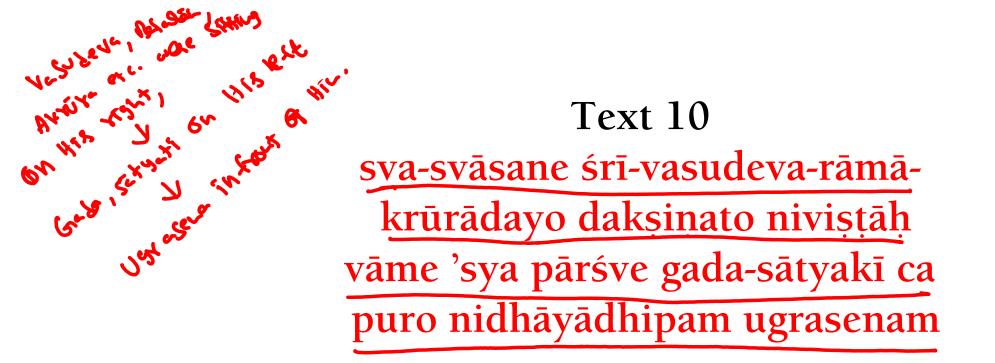
Of course, the opulences of the Lord of Dvārakā are all purely spiritual and even more sublime than those of the Lord of Vaikuntha, but for the sake of poetic comparison they are described as befitting a worldly emperor.

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.



Šrī Vasudeva, Balarāma (śrī-vasudeva-rāma), Akrūra, and others (akrūra ādayah) sat to His right (daksinato nivistāh), 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 Krsna because

Ugrasena was the king.

mantrī vikadruķ krtavarmaņā samam

tatraiva vṛṣṇi-pravaraiḥ parair api

śrī-nārado narma-sugīta-vīņāvādyair amum krīḍati hāsayan saḥ

Also nearby (tatraiva) was the Lord's minister Vikadru (vikadruh), with Krtavarmā (krtavarmaņā samam) and several other prominent Vrsnis (vrsni-pravaraih parair api). Śrī Nārada (śrī-nāradah) was entertaining the Lord (amum krīḍati), making Him smile (hāsayan sah) with clever words, ine singing, and the music of his vīnā (narmasugīta-vīņā-vādyaih). Vikadru, the trusted advisor, and Krtavarmā, the head of the army, also had privileged seats near Krsna's throne.

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

tiṣṭhan puraḥ śrī-garudo 'sti tam stuvan pādābja-samvāhana-krt tathoddhavah rahasya-vārtābhir asau priyābhiḥ santoṣayann asti nijeśvaram tam

UND RECENCE

Śrī Garuda (śrī-garudah) stood before the Lord (tiṣṭhan puraḥ), glorifying Him with prayers (tam stuvan). And Uddhava (tathā uddhavaḥ) massaged the Lord's lotus feet (pādābja-samvāhana-krt asti) and pleased Him (asau tam nijeśvaram santoṣayann) with affectionate (priyābhiḥ) intimate remarks (rahasya-vārtābhih). As Kṛṣna'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 Brhaspati, 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.

nirīkṣya dīrghātma-didṛkṣitāspadam dūre 'patam prema-bharena mohitaḥ sa tūdbhaṭa-sneha-rasena pūrito man-nāyanāyoddhavam ādideśa

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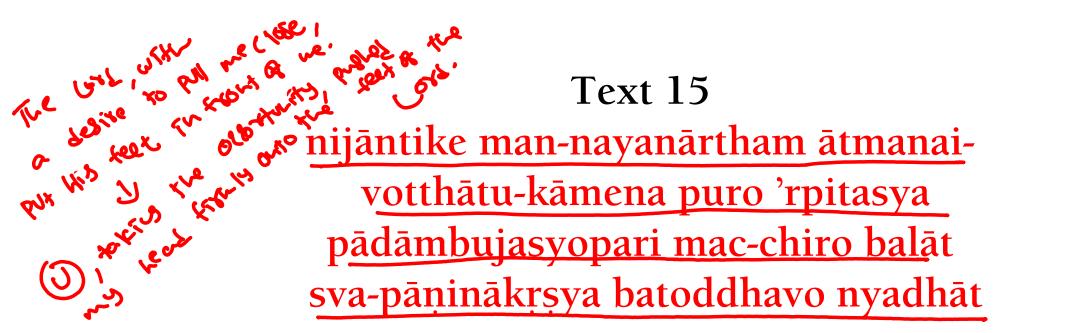
Seeing (nirīksya) from a distance (dure) the goal (āspadam) I had long desired to see (dirgha (ātma-didrksita), I fell unconscious (apatam mohitaḥ), overburdened by love (prema-bhareṇa). Then the Lord (sa, tu), brimming (pūritah) with the exalted rasa of affection (udbhaṭa-sneha-rasena), told Uddhava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

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

LA CONSCIENCE SUR

Uddhava (uddhavah) quickly came forward (drutam āgatah), delighted (hṛṣṭah) 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 (ānayad) to the Lord's side (asya pārśvam) with both hands (pāṇyoh gṛhītvā). 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 Krsna's feet to carry out the Lord's order.



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-pāņinā ākṛṣya), firmly touched my head (balāt mat-śirah nyadhāt) to those lotus feet (upari). In all of Gopa-kumāra's travels throughout the material and spiritual worlds, he had never experienced such mercy from the Supreme Lord.

sa prāņa-nāthah sva-karāmbujena me spṛśan pratīkān parimārjayann iva vamśīm mamādāya karād vilokayams tūṣņīm sthito 'śrūņi sṛjan mahārta-vat

The Lord of my life (sa prāṇa-nāthaḥ) then stroked me (me spṛśan) with His lotus hand (sva-karāmbujena), as if to cleanse (parimārjayann iva) each of my limbs (pratīkān). He took the flute (vamśīm ādāya) from my hand (mama karād), looked at it (vilokayan), and apparently distressed (mahārta-vat) remained silent (tūṣṇīm sthitah), shedding tears (aśrūni srjan).

Although Krsna 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 anāmayo 'si kim na tatra kaccit prabhaved amaṅgalam evaṁ vadann eva daśāṁ sa kām api vrajan kṛto mantri-vareṇa dhairya-vān

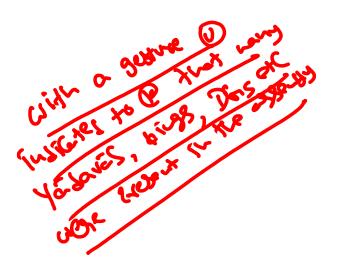
The next moment He asked (kṣaṇāt), "Is all well with you (tava kṣemam)? Is your health good (anāmayah asi kim)? I hope the place you came from (kaccit tatra) is free from any influence of misfortune (na amaṅgalam prabhaved)." While speaking this way (evam vadann eva), He again began to feel disturbed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

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

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

Strictly speaking, in<u>auspicious forces cannot enter the Dvāra</u>kā o<u>f Vaikuņtha</u>, where Gopa-kumāra was present; they can enter only the Vṛndāvana and Dvārakā on earth. <u>But Śrī Kṛṣṇa is always in the mood of His abodes on earth,</u> which are ultimately identical with His abodes in the spiritual sky.

Śrī Nārada will later elaborate on this esoteric truth.



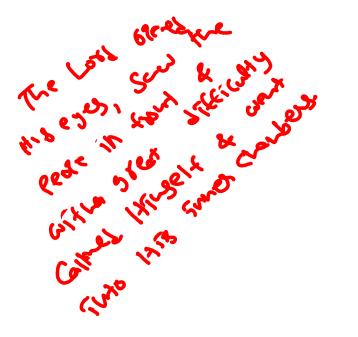
Text 18 agrato darśitās tena sanketena sabhā-sthitāh yādavā vasudevādyā nṛpā devās tatharṣayah

With a gesture (sańketena), Uddhava (tena) indicated to the Lord (darśitāh) those present (sthitāḥ) before them (agratah) in the assembly (sabhā)—Vasudeva and the other Yādavas (yādavā Vasudeva ādyā) and many kings (nrpāh) and demigods (devāsh) and sages (tathā rṣayaḥ).

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.

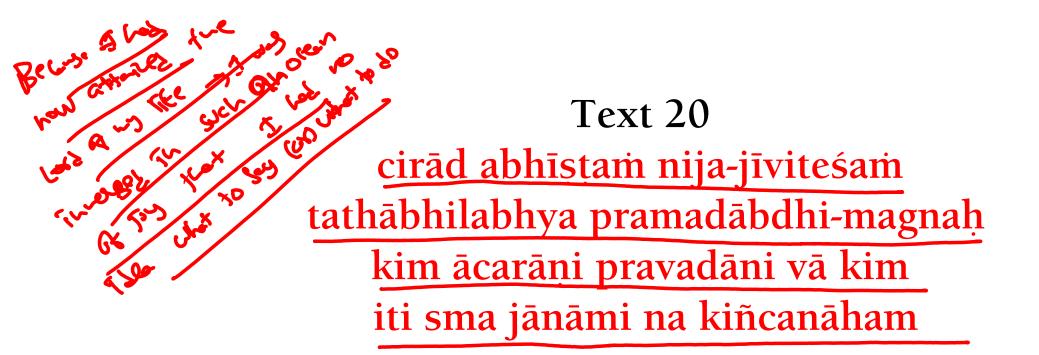
As we have understood from the philosophical explanation by Nārada, these kings, demigods, and sages are all eternal associates of the Lord who reside in the Dvārakā within Vaikuntha, just as they reside in the Dvārakā on earth, to enhance the Lord's enjoyment of His pastimes.

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



Text 19 unmīlya padma-netre tān ālokyāgre prayatnataḥ so 'vaṣṭabhyesad ātmānaṃ purāntar gantum udyataḥ

The Lord opened (unmīlya) His lotus eyes (padma-netre) and glanced (ālokya) 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 I had now attained (tathā abhilabhya) the Lord of my life (nija-jīvita īśam), for whom I had yearned for so long (cirād abhīṣtam), I was immersed (magnaḥ) in an ocean of joy (pramada abdhi). I had no idea (kiñcana aham na jānāmi sma) what to say (kim pravadāni) or what to do (vā kim vācarāņi iti).

Text 21

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<u>tato bahir nihsarato yadūttamān</u> sammānya tāmbula-vilepanādibhih vidhrtya mām dakṣiṇa-pāṇināñjalau rāmoddhavābhyām aviśat purāntaram

As the chiefs of the Yadus (tatah yadūttamān) began leaving (bahir niḥsaratah), the Lord honored them (sammānya) with items such as pān and sandalwood paste (tāmbula-vilepana ādibhiḥ). 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.

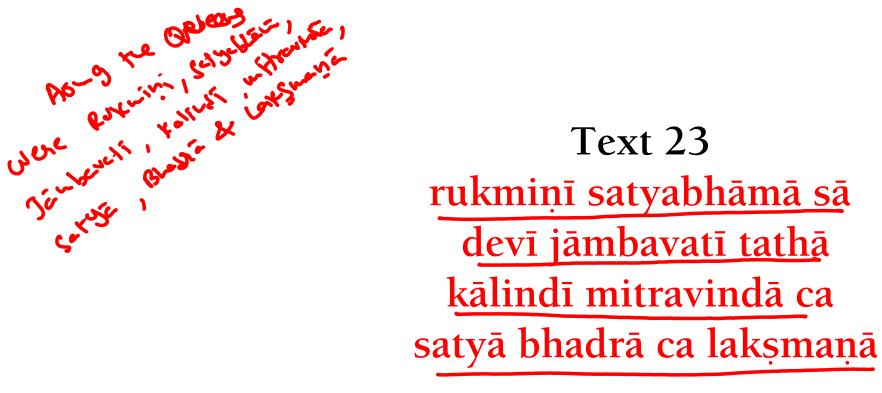
Gopa-kumāra, however, was escorted by the Lord Himself into the Lord's private quarters.

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

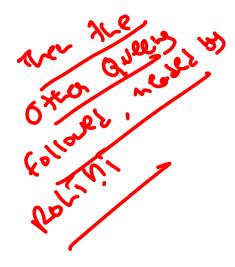
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AutoriText 22NuchŚvaśrūm puras-krtya sa-rohinīkām
śrī-devakīm sāṣṭa-śatottarāņi
prabhum sahasrāņy atha ṣoḍaśāgre
ybhyayuh sa-bhṛtyāh pramudā mahiṣyah

The Lord's 16,108 queens (atha makie, ah sodaśa agre sahasrāņy sa asta-śata uttarāņi mahişyah) happily followed (pramudā abhyayuh) their husband (prabhum), along with their maidservants (sa-bhṛtyāh). And in front the queens placed (purah-krtya) their mothers-in-law (śvaśrūm), Śrī Devakī (śrī-devakīm) and Rohinī (sa-rohiņīkām). Immediately after Krsna 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 (<u>sā</u>) were the goddesses (<u>devī</u>) Rukmiņī, Satyabhāmā (<u>rukmiņī satyabhāmā</u>), and Jāmbavatī (<u>jāmbavatī tathā</u>), and Kālindī and Mitravindā (<u>kālindī mitravindā</u> ca), and Satyā, Bhadrā, and Lakṣmaṇā (<u>satyā bhadrā ca lakṣmaṇā</u>). 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.



Text 24 a<u>nyāś ca rohinī-mukhyās</u> t<u>asyaivocitatām gatāh</u> s<u>arvāh sarva-prakāreņa</u> tulya-dāsī-gaņārcitāḥ

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

This Rohiņī is different from Lord Balarāma's mother.

Śrī Śukadeva Gosvāmī confirms that Rohiņī 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/ rohiņyās tanayā hareh: "Dīptimān, Tāmratapta, and others were the sons of Lord Kṛṣṇa and Rohiņī." All of Kṛṣṇa's queens, beginning with Śrī Rukmiņī, 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.