

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

Part 5

Prema- Love of God

Text 112

vayaś ca tac chaiśava-śobhayāśritam

sadā tathā yauvana-līlayādr̥tam

manojña-kaiśora-daśāvalambitam

prati-kṣaṇam nūtana-nūtanam guṇaiḥ

⑤ ला॒ता
↓
ages

Whatever age He appears to be (vayaś ca), He always maintains (sadā āśritam) the special charm of childhood (tat śaiśava-śobhayā), He accepts service (tathā ādr̥tam) from the pastimes of mature youth (yauvana-līlayā), and He also partakes (avalambitam) of the attractiveness (manojña) of adolescence (kaiśora-daśā). And at every moment (prati-kṣaṇam) His personal qualities (guṇaiḥ) appear newer and newer (nūtana-nūtanam).

Whatever age
He appears to be →
He maintains the special char-
m of childhood → He accepts
service & partakes
of yauvana, & follows
also. @ every moment His
Qualities are
newer & newer
अस्तित्व

Since youth is a cause of beauty, Nārada now takes the liberty to discuss the variety of ages in which Kṛṣṇa performs His pastimes.

No matter how old Kṛṣṇa may be, He always has the special qualities of childhood—extreme gentleness, naughty behavior, absence of facial hair, and so on.

Still, Kṛṣṇa is always clever and skillful like a mature young adult, and yet He always displays the qualities of a fifteen-year-old adolescent.

Yauvane.

*↓
kaishora*

With such an extraordinary combination of attractive features
from all stages of young life, Kṛṣṇa enchants His devotees
more and more at every moment.

Thus, attraction to Kṛṣṇa never becomes stale, and those who
see Him are never satiated.

Although Nārada here mentions mature youth (yauvana),
Kṛṣṇa doesn't appear in that age until after He leaves Vraja.

In Vraja Kṛṣṇa appears in three ages—kaumāra (from birth till the end of the fifth year), pauganda (after five years up to the end of the tenth), and kaiśora (after ten years until the end of the fifteenth).

kaumāra & pauganda

In both of the (two earlier) ages, He performs pastimes more appropriate to the later, kaiśora age, and then, after killing the demon Keśi, He actually enters that age.

② NM is particularly attracted to kaiśora life

① Why NM is describing Keśi's earlier life more elaborately? Even in kauhāra & pauganda life → His pastimes are more appropriate to kaiśora age

For this reason, and because Nārada is particularly attracted to Kṛṣṇa at the kaiśora age, Nārada especially describes it.

Of the topics listed in Text 103, two remain to be discussed: aśeṣa-mahattva-mādhurī (“the sweetness of all His excellent qualities”) and vilāsa-lakṣmī (“the splendor of His pastimes”).

↓
Qualities

Pastimes

Following the principle of madhureṇa samāpayet (“One should end on a sweet note”), Śrīla Sanātana prefers to save his description of aśeṣa-mahattva-mādhurī for last.

Thus he now enters the topic of vilāsa-lakṣmī.

No person of the material world, not even Lord Brahmā, Rudra, or any demigod, has ever done anything similar to the wonderful deeds Kṛṣṇa performed in Vrndāvana.

Not even the Supreme Lord's other incarnations, including Śrī Nṛsimhadeva and Śrī Rāmacandra, have pastimes that can compare to Kṛṣṇa's.

In Vaikuntha the Supreme Lord has never enacted these pastimes or even tried to make a show of imitating them.

Before the Lord unveiled in Vṛndāvana His all-attractive
childhood activities, He never so easily killed demons and
distributed His pure devotional service.

Text 114

All those pastimes
are an ocean of nectar
Although my tongue is always
eager to relish their sweetness,
It is terrified to drown in
them.

tat-tad-vinodāmṛta-sāgarāntaram
bibhety alam me rasanāvagāhitum
sadaiva tat-tan-madhura-priyāpi yat
karmany aśakye na janah pravartate

Sweetness

→ A person should never proceed with an impossible task

All those pastimes (tat-tad-vinoda) are an ocean of nectar (amṛta-sāgara), and though my tongue (me rasanā) is always (sadaiva) eager to relish their sweetness (tat-tan-madhura-priyā api), it is terrified (bibhety alam) of drowning in them (antaram avagāhitum). A person (janah) should never proceed (na pravartate) with something impossible (aśakye karmany).

Here Nārada shifts the blame for his rash eagerness to his uncontrollable tongue, but in fact the greed to relish the rasa of Kṛṣṇa's vṛndāvana-līlā is his own.

Nārada may think that his tongue is fearful of saying too much, either because it is incapable of speaking properly or because it is embarrassed to speak in front of others.

Either way, in fact it would be perfectly proper for his tongue to drown in the nectar ocean of Kṛṣṇa's pastimes.

Nārada's speech is but poetic irony. His tongue is not at all ashamed of what it is about to do.

Text 115

pītaṁ sakṛt karna-putena tat-tal-
līlāmṛtaṁ kasya haren na cetaḥ
pravartitum vāñchati tatra tasmā
lajjāṁ na rakṣet kila lolatā hi

Whose heart would not be stolen (kasya cetaḥ na haret) when he has drunk even once (pītaṁ sakṛt) through his earholes (karna-putena) the nectar of all those pastimes (tat-tat-līlāmṛtaṁ)? My tongue therefore (tasmād) wants to proceed (tatra pravartitum vāñchati). And its restlessness (lolatā hi) no longer lets me maintain my shyness (lajjāṁ na rakṣet kila).

U have heart
would not be stolen
when he has drunk
those pastimes?
My tongue :- wants to proceed.
Its restlessness no
longer lets me
maintain my shyness

Text 116

116-137

↓
Summary of 116-137
Pastures.

trai-māsiko yaḥ śakataṁ babhañja
sthūlam śayāno mṛdunā padena
stanyāya rodity uta yaḥ prasūm dvi-
vārau mukhe darśayati sma viśvam

At the age of three months (trai-māsikah), Kṛṣṇa (yaḥ) lay (śayānah) under a large cart (sthūlam śakataṁ) and broke it (babhañja) with His tender foot (mṛdunā padena), and then He cried (rodity uta) for breast milk (stanyāya). On two occasions (dvi-vārau) He showed (yaḥ darśayati sma) His mother (prasūm) the whole universe (viśvam) within His mouth (mukhe).

When He was
3 months old He killed
Śakataṁ & then cried
for milk ↓
& on 2 occasions He showed the
universe within His mouth to
His mother.

In texts 116 through 137, Nārada summarizes many of the pastimes of Kṛṣṇa described in the Tenth Canto of Śrīmad-Bhāgavatam.

Anyone who wants more details about these pastimes can consult that greatest of scriptures.

The first major pastime, the deliverance of Pūtanā, Nārada has already mentioned while glorifying Kṛṣṇa's merciful nature.

The summary begins, therefore, with the breaking of the cart.

The cart that infant Kṛṣṇa was lying under was a large one, as indicated here by the word sthūlam.

As Śukadeva Gosvāmī describes, it was so big that several strong cowherd men were needed to lift it up again after Kṛṣṇa had knocked it down:

pū̄rva-vat sthāpitaṁ gopair
balibhiḥ sa-paricchadam

“After the strong, stout cowherd men (balibhiḥ gopaiḥ) assembled (sthāpitaṁ) the pots and paraphernalia (sa-paricchadam) on the handcart and set it up as before (pū̄rvavat).” (Bhāgavatam 10.7.12)

After His miraculous deed of knocking down the cart, Kṛṣṇa cried for His mother to come and feed Him her milk.

It is amazing to contemplate that a person with such unequaled power can also cry for His mother’s breast milk.

And from another point of view, it is amazing also that Kṛṣṇa dared ask His mother for milk after destroying the cart that was virtually the most valuable possession of the household.

Baby Kṛṣṇa twice showed Mother Yaśodā the universe within His mouth: once while drinking from her breast and again after she accused Him of eating dirt.

How much more amazing it is, then, that a person who can perform such miracles can also cry for His mother's milk.

Although after the killing of the Trṇāvarta demon Mother Yaśodā had visions of the universal form within Kṛṣṇa's mouth on two different occasions, they are mentioned together in this verse to highlight how wonderful it is that this powerful Kṛṣṇa was crying helplessly for milk.

Kṛṣṇa's Gokula Vr̄ndāvana pastimes are supremely splendid and charming because they combine the ultimate display of God's power with the ultimate display of His sweetness.

May you be
protected by His
pastimes of killing
Tr̥ṇāvarta / crawling around
& butter stealing activities.

Text 117

yā sā tr̥ṇāvarta-vadhena līlā
tasyātha yā riṅgaṇa-bhaṅgikābhiḥ
tvām pātu gopī-gaṇa-toṣaṇāya
kṛtā ca yā go-rasa-moṣaṇena

May you be protected (tvām pātu) by His pastimes (tasya līlā) of killing Tr̥ṇāvarta (tr̥ṇāvarta-vadhena) and crawling around in charming ways (riṅgaṇa-bhaṅgikābhiḥ) and stealing butter and yogurt (yā go-rasa-moṣaṇena) to satisfy the gopīs (gopī-gaṇa-toṣaṇāya kṛtā ca).

The pronouns yā sā (“those very same”) imply that these pastimes are extremely famous, extremely amazing, and extremely attractive. -

Śrī Nārada prays that these pastimes protect Gopa-kumāra—protect him from all kinds of fear, and perhaps from becoming too bewildered by the ecstasy that arises from hearing the pastimes of Kṛṣṇa’s infancy.

Nārada Muni's presentation now focuses on the sweetness of Kṛṣṇa's pastimes in Vṛndāvana.

He skips mentioning pastimes that do not highlight this sweetness, such as the name-giving ceremony performed by Garga Ṛṣi.

Kṛṣṇa did not do anything special in that pastime, in which Garga told Nanda and Yaśodā of Kṛṣṇa's glories.

Text 118

gopī-gaṇākrośanato jananyāḥ
sāksād-bhayālokana-cāturī sā
mām pātu mṛd-bhakṣaṇa-kautukaṁ tat
krīḍā ca mātur dadhi-manthane sā

May I be protected (mām pātu) by the clever glances He cast (sā ālokana-cāturī) at His mother (jananyāḥ) in apparent fear (sāksād-bhaya) when the gopīs complained to her (gopī-gaṇa ākrośanato), by the delight He showed in eating dirt (mṛd-bhakṣaṇa-kautukaṁ), and by the games He played (tat krīḍā ca) while His mother churned yogurt (mātur dadhi-manthane).

May I be protected
by the clever glances
that He cast @ His
mother in apparent fear
the gopīs complained to her
during the games He played
such as eating dirt & other

Like an ordinary child, Kṛṣṇa exposed His fear by glancing quickly from side to side.

Śrī Nārada has already described that when Mother Yaśodā rebuked Kṛṣṇa for eating dirt, He showed her the universe within His mouth.

After that pastime, Śrīmad-Bhāgavatam continues with a glorification of Nanda and Yaśodā's good fortune, but in that narration Kṛṣṇa is not active, so Nārada does not refer to it.

Next comes the all-auspicious dāmodara-līlā, described in this
and the following two texts.

Nārada did mention this pastime earlier, but only briefly to
help illustrate how Kṛṣṇa submits Himself to the control of His
devotees.

While Mother Yaśodā churned yogurt, baby Kṛṣṇa would play
such pranks as holding on to the churning rod.

Text 119

His crying, bitter
His stealing butter
His running away in fear
etc are all very wonderful

tad rodanam tad dadhi-bhāṇḍa-bhañjanam
tac chikya-pātrān nava-nīta-moṣaṇam
tan mātr-bhīti-dravaṇam bhayākulā-
lokekṣaṇatvam ca mahādbhutam prabhoh

The Lord's crying (tad prabhoh rodanam), His breaking the yogurt pots (tad dadhi-bhāṇḍa-bhañjanam), His stealing new butter (nava-nīta-moṣaṇam) from storage pots hanging from the ceiling (tac śikya-pātrān), His running away in fear of His mother (tad mātr-bhīti-dravaṇam), and His restlessly looking about (loka ikṣaṇatvam) with fear in His eyes (bhaya ākulā) are all very wonderful (mahādbhutam).

Text 120

ākaraṣaṇam yat tad ulūkhalasya
baddhasya pāśair jaṭhare jananyā
ceto haren me 'rjuna-bhañjanam tat
tasyām daśāyām ca vara-pradānam

May my mind be enchanted (me cetah haret) by His dragging the mortar (tad ulūkhalasya ākaraṣaṇam) that His mother (yat jananyā) had tied (baddhasya) around His belly (jaṭhare) with ropes (pāśaih), by His felling the arjuna trees (tat arjuna-bhañjanam), and by His bestowing a benediction (ca vara-pradānam) even while tied in that way (tasyām daśāyām).

May my mind
be enchanted by His
dragging the mortar
& by His felling the arjuna
trees
even while being bound.

While still bound tightly to the mortar with the strong ropes used to bind cows, Kṛṣṇa graciously blessed the reformed sons of Kuvera:

tad gacchataṁ mat-paramau
nalakūvara sādanam
sañjāto mayi bhāvo vām
īpsitaḥ paramo 'bhavaḥ

O Nalakūvara and Manigrīva (**nalakūvara**), now you may both return home (**tad sādanam gacchataṁ**). Since you desire (**vām īpsitaḥ**) to be always absorbed in My devotional service (**mayi bhāvo sañjātaḥ**), your desire to develop love and affection for Me will be fulfilled (**implied**), and now you will never fall from that platform (**paramo abhavaḥ**).
(Bhāgavatam 10.10.42)

Text 121

vr̥ndāvane tarṇaka-cāraṇena
kr̥ḍann ahan vatsa-bakau tathā yah
mām venu-vādyādi-guruh sa vanya-
veṣo 'vatāj jantu-rutānukārī

While playing (kr̥ḍann) and tending the calves (tarṇaka-cāraṇena) in the Vr̥ndāvana forest (vr̥ndāvane), He killed Vatsa and Baka (yah ahan vatsa-bakau). He adorns Himself in forest dress (sah vanya-veṣah) and imitates the sounds of the animals (jantu-ruta anukārī). May that first guru (sah ādi-guruh) in the art of flute playing (venu-vādyā) protect me (mām avatāt).

While tending
the calves
Killed Vatsa & Baka
wearing a forest dress → He
imitates the sounds of the
animals
May that first guru in the art of
flute playing
Protect me.

pastimes in Gokul
Maharane is over
↓
His pastimes in
vr̥ndāvane have
begun now.
→ from this
verse.

Kṛṣṇa performed His earliest pastimes, just described by
Nārada, in the forest called Mahāvana.

This verse begins the description of His pastimes in the largest
of Vraja's twelve forests, Vṛndāvana.

Nārada calls Kṛṣṇa the ādi-guru of flute players because it was during these pastimes that Kṛṣṇa perfected the art of playing the flute.

While in the forest, Kṛṣṇa and His friends would collect the peacock feathers, guñjā berries, and other items with which Kṛṣṇa would be decorated.

Text 122

prātaḥ sa-vatsaḥ sakhībhiḥ pravīṣṭo
vṛndāvanam yān akarod vihārān
tat-tat-parāmarśa-mahāhi-vaktra-
praveśanādīn sa-rasān bhaje tān

I worship the pastimes (bhaje tān vihārān) He performed (yān akarod) in the early mornings (prātaḥ) when He entered the Vṛndāvana forest (vṛndāvanam pravīṣṭaḥ) with His calves (sa-vatsaḥ) and friends (sakhībhiḥ)—most relishable pastimes (sa-rasān), such as entering the mouth of a great serpent (mahāhi-vaktra-praveśana ādīn) after pondering in various ways (tat-tat-parāmarśa).

I worship the pastimes He performs
When He entered the forest
He entered with the calves & friends
Pastimes like entering the mouth of a serpent etc.

On what began as a typical cow-grazing morning, the mighty demon Agha in the form of a gigantic snake confronted Kṛṣṇa's cowherd friends.

The boys, having decorated themselves with festive forest attire, were in a very playful mood.

After amusing themselves by stealing one another's lunch bags and teasing the monkeys and other animals, they were looking for another game when they spotted Agha lying on the path with his gaping mouth inviting them to enter.

Kṛṣṇa watched helplessly as they marched into the demon's mouth, and He began to think:

kṛtyam kim atrāsyā khalasya jīvanam
na vā amīśam ca satām vihimśanam
dvayam katham syād iti samvicintya
jñātvāviśat tuṅḍam aśeṣa-dṛg ghariḥ

Now, what was to be done (kṛtyam kim atra)? The demon has to be killed (na asya khalasya jīvanam) and the devotees have to be saved (amīśam ca satām vihimśanam). How could both be performed simultaneously (dvayam katham syād)? Considering this way with His intelligence (iti samvicintya), Kṛṣṇa, being unlimitedly potent and knowing the past, present and future (aśeṣa-dṛg hariḥ). Then He entered the mouth of Aghāsura (āviśat tuṅḍam). (Bhāgavatam 10.12.28)

These pastimes are filled with all the different rasas of loving
exchange, and thus they enchant the heart of whoever hears
them.

Text 123

saras-tate śādvala-jemane yā
līlā samākarṣati sā mano me
tathā prabhos tarṇaka-mārgaṇe yā
dadhy-odana-grāsa-vilāsi-pāṇeh

My mind is
utterly enchanted by
lunch on a grassy shore
& take of taking
to search for the calves &
milk rice in his hand

My mind (mano me) is utterly enchanted (samākarṣati) by the Lord's pastime (prabhoh sā līlā) of taking lunch on the grassy shore of a lake (yā saras-tate śādvala-jemane) and then (tathā) going off to search for the calves (tarṇaka-mārgaṇe yā), His hand adorned (vilāsi-pāṇeh) with a lump of rice mixed with yogurt (dadhy-odana-grāsa).

Lord Brahmā wanted to test Kṛṣṇa's greatness, so when Kṛṣṇa left His friends during lunch to go into the dense forest to find the wandering calves, Brahmā took the opportunity to kidnap the calves and the cowherd boys as well.

Kṛṣṇa had just taken from a friend's plate a lump of yogurt rice and was still carrying it when He went looking for the calves.

Śukadeva Gosvāmī says:

vāme pāṇau masṛṇa-kavalam tat-phalāny aṅgulīṣu

“He was holding in His hand (vāme pāṇau) a very nice preparation of yogurt and rice (masṛṇa-kavalam), with pieces of suitable fruit (tat-phalāny) between His fingers (aṅgulīṣu).”
(Bhāgavatam 10.13.11)

ity uktvādri-darī-kuñja-
gahvareṣv ātma-vatsakān
vicinvan bhagavān kṛṣṇaḥ
sapāṇi-kavalo yayau

Saying this (ity uktvā), carrying His yogurt and rice in His hand (sapāṇi-kavalo), the Supreme Personality of Godhead, Kṛṣṇa (bhagavān kṛṣṇaḥ), immediately went out (yayau) to search for the calves of His friends (ātma-vatsakān vicinvan) in all the mountains, mountain caves, bushes and narrow passages (adri-darī-kuñja-gahvareṣu). (Bhāgavatam 10.13.14)

In fact, Kṛṣṇa was still holding that morsel in His hand a year
later, when Brahmā came to apologize.

Lord Brahmā said:

naumīḍya te 'bhra-vapuṣe tadid-ambarāya
guñjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣma-śriye mṛdu-pade paśupāṅgajāya

“My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead (īḍya), and therefore I offer my humble obeisances and prayers just to please You (naumi te). O son of the king of the cowherds (paśupāṅgajāya), Your transcendental body is dark blue like a new cloud (abhra-vapuṣe), Your garment is brilliant like lightning (tadid-ambarāya), and the beauty of Your face is enhanced (lasan-mukhāya) by Your guñjā earrings (guñjāvataṁsa) and the peacock feather on Your head (paripiccha). Wearing garlands of various forest flowers and leaves (vanya-sraje), and equipped with a herding stick, a buffalo horn, and a flute (vetra-viṣāṇa-veṇu), You stand beautifully (lakṣma-śriye mṛdu-pāde) with a morsel of food in Your hand (kavala).” (Bhāgavatam 10.14.1)