

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume - 2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Part 5

**Prema- Love of God**

## Text 134

kvāho sa kanyāmbara-moṣaṇotsavaḥ  
sā nīpa-mūrdhany adhirohaṇa-tvarā  
narmāṇi tāny añjali-vandanārthanam  
tat svāmsa-nītāṃśuka-dātrtā ca sā

How wonderfully (kva aho) He (sah) enjoyed the festival of stealing the clothes of the young girls (kanya ambara moṣana utsavaḥ)! He climbed quickly (adhirohaṇa(tvarā)) to the top of a kadamba tree (sā nīpa-mūrdhany) and spoke joking words to the girls (narmāṇi). And after they offered respects with joined palms (tāny añjali-vandana) and submitted their requests (arthanam), He gave back the garments (sā aṃśuka-dātrtā) He had placed on His shoulder (sva aṃsa-nītā).

How wonderfully  
He performed the CFrahaṇa  
Mīlā → Quickly climbing the  
Kadamba tree & spoke joking words  
to the girls.  
After they offered respects,  
He returned their  
clothes.

In the festival of stealing the gopīs' clothes, Kṛṣṇa had the opportunity to share with the gopīs some humorous words:

atrāgatyābalāḥ kāmam  
svam svam vāsaḥ pragṛhyatām  
satyam bravāṇi no narma  
yad yūyam vrata-karśitāḥ

“My dear girls (abalāḥ), you may each come here (atra āgatyā) as you wish (kāmam) and take back (pragṛhyatām) your garments (svam svam vāsaḥ). I’m telling you the truth (satyam bravāṇi) and am not joking with you (na narma), since I see you’re fatigued from executing austere vows (yad yūyam vrata-karśitāḥ).” (Bhāgavatam 10.22.10)

Kṛṣṇa ordered the girls to come forward one by one and ask for their garments:

bhagavān āhatā vīksya  
śuddha-bhāva-prasāditah  
skandhe nidhāya vāsāmsi  
prītaḥ provāca sa-smitam

When the Supreme Lord (bhagavān) saw (vīksya) how the gopīs were struck with embarrassment (āhatā), He was satisfied (prasāditah) by their pure loving affection (śuddha-bhāva). Putting their clothes on His shoulder (skandhe nidhāya vāsāmsi), the Lord smiled (sa-smitam) and spoke to them affectionately (prītaḥ provāca).

yūyam vivastrā yad apo dhṛta-vratā  
vyagāhataitat tad u deva-helanam  
baddhvāñjalim mūrdhny apanuttaye 'mhasaḥ  
kṛtvā namo 'dho-vasanam pragṛhyatām

“You girls bathed naked (yad yūyam vivastrā apah vyagāhata) while executing your vow (etat dhṛta-vratā), and that is certainly an offense against the demigods (tad u deva-helanam). To counteract your sin (amhasaḥ apanuttaye) you should offer obeisances (kṛtvā namaḥ) while placing your joined palms (baddhvā añjalim) above your heads (mūrdhny). Then you should take back your lower garments (adho-vasanam pragṛhyatām).” (Bhāgavatam 10.22.18–19)

## Text 135

tām yajva-vipraudana-yācanām ca  
tat patnī-gaṇākarsaṇam apy amuṣya  
tān bhūṣaṇāvasthiti-vāk-prasādān  
īde tad annādana-pāṭavam ca

I glorify the  
begging of His  
food from the  
sacrificial  
brāhmaṇas  
attracting their  
wives & offering  
the food.

I glorify (īde) His pastimes of begging food (tām odana-yācanām ca) from the sacrificial brāhmaṇas (yajva-vipra), attracting the brāhmaṇas' wives (tat amuṣya patnī-gaṇa ākarsaṇam apy), and gracefully eating the food the wives offered (tad anna adana-pāṭavam ca). I glorify how He decorated Himself (tān bhūṣaṇa) and how He stood, spoke, and bestowed His mercy (avasthiti-vāk-prasādān).

In the course of Śukadeva Gosvāmī's vivid description of  
Kṛṣṇa's pastimes, he highlights several of Kṛṣṇa's special  
attractive features.

He tells of Kṛṣṇa's ornaments:

śyāmaṁ hiranya-paridhiṁ vana-mālya-barha-  
dhātu-pravāla-nāṭa-veṣam anuvratāmse  
vinyasta-hastam itareṇa dhunānam abjam  
karnotpālāka-kapola-mukhābja-hāsam

“Wearing a peacock feather (barha), colored minerals (dhātu), sprigs of flower buds (pravāla), and a garland of forest flowers and leaves (vana-mālya), He was dressed just like a dramatic dancer (nāṭa-veṣam). His complexion was dark blue (śyāmaṁ) and His garment golden (hiranya-paridhiṁ). He rested one hand (vinyasta-hastam) upon the shoulder of a friend (anuvrata amse) and with the other (itareṇa) twirled a lotus (dhunānam abjam). Lilies graced His ears (karna utpala), His hair hung down over His cheeks (alaka-kapola), and His lotuslike face was smiling (mukhābja-hāsam).” (Bhāgavatam 10.23.22)

Śukadeva Gosvāmī also describes how Kṛṣṇa spoke:

svāgataṁ vaḥ mahā-bhāgā  
āsyatām karavāma kim  
yaṁ no didṛkṣayā prāptā  
upapannam idaṁ hi vaḥ

“Welcome, O most fortunate ladies (svāgataṁ vaḥ mahā-bhāgā). Please sit down and make yourselves comfortable (āsyatām). What can I do for you (karavāma kim)? That you have come here (yaḥ vaḥ prāptā) to see Me (naḥ didṛkṣayā) is most appropriate (idaṁ hi upapannam).” (Bhāgavatam 10.23.25)

We also hear about the special mercy Kṛṣṇa showed the brāhmaṇas' wives by blessing them:

patayo nābhyasūyeraṇ  
pitr-bhrātr-sutādayaḥ  
lokāś ca vo mayopetā  
devā apy anumanvate

“Rest assured that your husbands will not be inimical toward you (patayah na abhyasūyeraṇ), nor will your fathers, brothers, or sons, your other relatives (pitr-bhrātr-sutādayaḥ), or the general populace (lokāś ca). I will personally advise them of the situation (vaḥ mayā upetā). Indeed, even the demigods will express their approval (devā apy anumanvate).” (Bhāgavatam 10.23.31)

The love the wives of those Vedic brāhmanas had for Kṛṣṇa  
far exceeded the standards of worldly affection.

Even the brāhmaṇas themselves recognized this.

As Śukadeva Gosvāmī tells us:

dr̥ṣṭvā strīṇām bhagavati  
kr̥ṣṇe bhaktim alaukikīm  
ātmānam ca tayā hīnam  
anutaptā vyagarhayan

“Taking note (dr̥ṣṭvā) of their wives’ (strīṇām) pure, transcendental devotion (bhaktim alaukikīm) for Lord Kṛṣṇa (kr̥ṣṇe), the Supreme Personality of Godhead (bhagavati), and seeing their own lack of devotion (ātmānam ca tayā hīnam), the brāhmaṇas felt most sorrowful (anutaptā) and began to condemn themselves (vyagarhayan).” (Bhāgavatam 10.23.39)

The remorseful brāhmaṇas were unable to lovingly approach Kṛṣṇa as did their wives, but they did learn to admire their wives' Kṛṣṇa consciousness:

aho paśyata nārīṇām  
api kṛṣṇe jagad-gurau  
duranta-bhāvaṁ yo 'vidhyan  
mṛtyu-pāśān gṛhābhidhān

“Just see (aho paśyata) the ~~unlimited love~~ (duranta-bhāvaṁ) these women (nārīṇām) have developed for Lord Kṛṣṇa (kṛṣṇe), the spiritual master of the entire universe (jagad-gurau)! That love has broken for them (yah avidhyan) the very bonds of death (mṛtyu-pāśān)—their attachments to family life (gṛhābhidhān).” (Bhāgavatam 10.23.42)

Kṛṣṇa also demonstrated noble grace in accepting food as charity from the brāhmaṇas' wives:

bhagavān api govindas  
tenaivānnena gopakān  
catur-vidhenāśayitvā  
svayaṁ ca bubhuje prabhuḥ

“Govinda, the Supreme Personality of Godhead (bhagavān api govindah), fed the cowherd boys (gopakān āśayitvā) with that food (tena eva annena) of four varieties (catur-vidhena). Then the all-powerful Lord (prabhuḥ) Himself partook of the preparations (svayaṁ ca bubhuje).” (Bhāgavatam 10.23.36)

## Text 136

I offer my  
homage to Govardhan  
Hill - His satisfying the  
goats, consoling Indra &  
accepting coronation of Govinda

govardhanādre rucirārcanām tathā  
sva-vāma-hastena mahādri-dhāraṇam  
tad gopa-santoṣaṇam indra-sāntvanam  
vande 'sya govindatayābhiṣecanam

I offer my homage (tathā vande) to His all-attractively worshipping (rucira arcanām) Govardhana Hill (govardhana adreh), His holding the great hill (mahā adri-dhāraṇam) with His left hand (sva-vāma-hastena), His satisfying the cowherds (tad gopa-santoṣaṇam), consoling Indra (indra-sāntvanam), and accepting coronation as Govinda, the Lord of the cows (asya govindatayā abhiṣecanam).

Kṛṣṇa's intention is always to please His devotees.

After He held Govardhana Hill aloft for seven days just for their benefit, their satisfaction knew no bounds:

taṁ prema-vegān nirbhṛtā vrajaukaso  
yathā samīyuh parirambhaṇādibhiḥ  
gopyaś ca sa-sneham apūjayan mudā  
dadhy-akṣatādbhir yuyujuḥ sad-āśiṣaḥ

“All the residents of Vṛndāvana (vraja okasaḥ) were overwhelmed (nirbhṛtā) with ecstatic love (prema-vegān), and they came forward (samīyuh) and greeted Śrī Kṛṣṇa (taṁ) according to their individual relationships with Him (yathā)—some embracing Him, others bowing down to Him, and so forth (parirambhaṇa ādibhiḥ). The cowherd women (gopyaḥ) presented (yuyujuḥ) water mixed with yogurt and unbroken barleycorns (dadhy-akṣata ādbhir) as a token of honor (sa-sneham apūjayan mudā), and they showered auspicious benedictions upon Him (sad-āśiṣaḥ).” (Bhāgavatam 10.25.29)

Kṛṣṇa's miraculous feat of lifting Govardhana Hill left the  
Vraja-vāsīs confused about who Kṛṣṇa really was.

But Nanda Mahārāja was able to dispel their bewilderment  
and give them great satisfaction by repeating what Garga  
Muni had said at Kṛṣṇa's name-giving ceremony about  
Kṛṣṇa's identity.

iti nanda-vacaḥ śrutvā  
garga-gītaṁ vrajaukaśaḥ  
muditā nandaṁ ānarcuḥ  
kṛṣṇaṁ ca gata-vismayāḥ

“Having heard Nanda Mahārāja relate the statements (iti nanda-vacaḥ śrutvā) of Garga Muni (garga-gītaṁ), the residents of Vrndāvana (vraja okasaḥ) became enlivened (muditā). Their perplexity was gone (gata-vismayāḥ), and they worshiped (ānarcuḥ) Nanda and Lord Kṛṣṇa with great respect (nandaṁ kṛṣṇaṁ ca).”  
(Bhāgavatam 10.26.24)

As we hear from Śrī Parāśara Rṣi in the Viṣṇu Purāṇa  
(5.13.10–12), after Kṛṣṇa lifted Govardhana He also satisfied  
the Vraja-vāsīs with encouraging words:

mat-sambandhena vo gopā  
yadi lajjā na jāyate  
ślāghyo 'ham vai tataḥ kim vo  
vicāreṇa prayojanam

yadi vo 'sti mayi prītiḥ  
ślāghyo 'ham bhavatām yadi  
tadātma-bandhu-sadṛśī  
buddhir vaḥ kriyatām mayi

nāham devo na gandharvo  
na yakṣo na ca dānavah  
aham vo bāndhavo jāto  
nātaś cintyam ato 'nyathā

“My dear cowherds (gopā), if you are not embarrassed (yadi vah lajjā na jāyate) to be related to Me (mat-sambandhena) and if I deserve praise (ślāghyo ’ham vai), then why get perplexed (tataḥ kim vah vicāreṇa prayojanam)? If you have affection for Me (yadi vah asti mayi prītiḥ) and I’m worthy of your praise (ślāghyo ’ham bhavatām yadi), then (tadā) just think of Me (vah mayi buddhih kriyatām) as your dear relative (ātma-bandhu-sadrśī). I am no god or Gandharva (nāham devo na gandharvo) or Yakṣa or Dānava (na yakṣo na ca dānavah), but am simply your family member (aham vah bāndhavo jāto). You should not think otherwise (na atah anyathā cintyam).”

## Text 137

? I am unable  
to properly describe  
the excellent pastimes  
of showing Vaikuntha to  
residents of Vraja  
and rescuing Nanda  
from Varuna's  
realm.

vrajasya vaikunṭha-padānudarśanam

lokāc ca nandānayanam pracetasah

na vaktum arhāmi parānta-sīma-gām

vaksye katham tām bhagavattva-mādhurīm

I am unable to properly describe (na vaktum arhāmi) His superexcellent pastimes (parānta-sīma-gām) of showing the abode of Vaikuntha (vaikunṭha-pada anudarśanam) to the residents of Vraja (vrajasya) and rescuing Nanda Mahārāja (nanda ānayanam) from Varuṇa's realm (pracetasah lokāt). And how can I ever express in words (vaksye katham) the sweet way He showed Himself to be the Supreme Godhead (tām bhagavattva-mādhurīm)?

Kṛṣṇa proved Himself God in one way when He revealed Vaikuntha to the Vraja-vāsīs and another way when He commanded the powerful demigod Varuṇa to release His father.

But Kṛṣṇa displayed His supremacy in the greatest way when He conducted the all-attractive pastimes of charming the gopīs with His flute song and enjoying with them in the rāsa dance.

This will be discussed later on, under the topic of aśesa-mahattva-mādhurī (“the sweetness of all of Kṛṣṇa’s excellent qualities”).

## Text 138

vācyah kim eṣām vraja-ceṣṭitānām  
yaḥ sarvataḥ śraiṣṭhya-bharo vicāraiḥ  
tad-akṣarānām śravane praveśād  
udeti hi prema-bharaḥ prakṛtyā

Splendor of  
P's pastimes  
138 & 139

What can I say?  
Say about these  
Vraja life?  
Anyone who carefully thinks  
about them will conclude them  
to be supreme.

→ As soon as these pastimes enter the ears → it evokes love.

What can I say (vācyah kim) about these activities of the Lord in Vraja (eṣām vraja-ceṣṭitānām)? One who thinks about them carefully (yaḥ vicāraiḥ) will conclude them supreme (śraiṣṭhya-bharaḥ) in all respects (sarvataḥ). As soon as words describing those pastimes (tad-akṣarānām) enter the ears (śravane praveśād), a flood of pure love (prema-bharaḥ) spontaneously (prakṛtyā) arises in the heart (udeti).

This verse and the next summarize the topic of vilāsa-lakṣmī (“the splendor of Kṛṣṇa’s pastimes”).

Anyone who gives thoughtful attention to the pastimes of Vraja will conclude that they are more wonderful than the deeds of all the other incarnations of the Supreme Lord.

Even the mere words that narrate those Vraja pastimes, beginning with the deliverance of Pūtanā, have a magical power to awaken prema in the heart.

Prema begins to awaken when those narrations simply enter one's ears, what to speak of what happens when a thoughtful devotee contemplates them with attention.

Without doubting, we should accept that such an effect is possible by the innate potency of the words themselves (prakṛtyā).

Certain combinations of words have a natural power to evoke spiritual emotions, just as fire has its natural inalienable potencies of heat and light.

## Text 139

krṣṇehitānām akhilottamaṁ yas  
tarkaiḥ prakarṣaṁ tanute sa dhanyah  
teṣāṁ darākaraṇana-mātrato yah  
syāt prema-pūrṇas tam ahaṁ namāmi

Very fortunate  
he who uses logical  
arguments to establish  
the supreme glories of Kṛṣṇa's pastimes.  
I offer my obeisances to  
those who have entered prema  
just by hearing  
them.

Very fortunate is one (sah dhanyah) who (yah) uses logical arguments (tarkaiḥ) to make known (tanute) the supreme glories (akhila uttamam prakarṣam) of Kṛṣṇa's pastimes (krṣṇa ihitānām). And to one who becomes full of prema (yah prema-pūrṇah syāt) simply by hearing a few words (dara ākaraṇana-mātrataḥ) about those pastimes (teṣām), I offer my humble obeisances (tam ahaṁ namāmi).

It is wonderful when pure love of God is inspired by thoughtful analysis of the meaning of Kṛṣṇa's pastimes.

Much more wonderful, however, is the spontaneous response of pure devotees who are overcome by a flood of prema as soon as they hear the bare syllables of those pastimes.

Such devotees need only hear the name Pūtanā or a few words from Śrīmad-Bhāgavatam for a sequence of ecstatic memories to arise in their hearts.

Nārada considers those devotees his worshipable superiors, for they have the priceless treasure of [natural responsiveness to kṛṣṇa-kathā.]

## Text 140

140-149

↓  
greatestness of  
the flute.

aho kilāśeṣa-vilakṣaṇasya  
tad-eka-yogyasya sadā karābje  
vikrīḍatas tat-priya-vastuno 'pi  
spraṣṭuṁ mahattvaṁ rasanā kim iṣṭe

How can I dare  
to describe the  
greatness of the flute  
→ which befits only Him  
& playfully rests in His  
lotus hands.

How can my tongue (aho kila rasanā kim) dare try to touch (spraṣṭuṁ iṣṭe) the greatness (mahattvaṁ) of Kṛṣṇa's dearest possession (tat-priya-vastunah), which stands out from all else (aśeṣa-vilakṣaṇasya), which befits only Him (tad-eka-yogyasya), and which always rests playfully (sadā vikrīḍatah) in His lotus hands (karābje)?

The sound of Kṛṣṇa's flute attracted the young gopīs to join Kṛṣṇa in the rāsa dance, and after the rāsa dance that sound lingered in their memory.

In Śrīmad-Bhāgavatam, Chapter Thirty-five, the gopīs' remembrance of that flute song is captured in eleven pairs of verses, of which this pair is the first:

śrī-gopya ūcuḥ  
vāma-bāhu-kr̥ta-vāma-kapolo  
valgita-bhrur adharārpita-veṇum  
komalāṅgulibhir āśrita-mārgam  
gopya īrayati yatra mukundaḥ

vyoma-yāna-vanitāḥ saha siddhair  
vismitās tad upadhārya sa-lajjāḥ  
kāma-mārgaṇa-samarpita-cittāḥ  
kaśmalaṁ yayur apasmṛta-nīvyah

“The gopīs said: When Mukunda (yatra mukundaḥ) vibrates the flute (veṇum īrayati) He has placed to His lips (adhara arpita), stopping its holes with His tender fingers (komala aṅgulibhih āśrita-mārgam), He rests His left cheek (kr̥ta-vāma-kapolo) on His left arm (vāma-bāhu) and makes His eyebrows dance (valgita-bhrur). At that time the demigoddesses traveling in the sky (vyoma-yāna-vanitāḥ) with their husbands, the Siddhas (saha siddhaih), become amazed (vismitāḥ). As those ladies listen (tad upadhārya), they are embarrassed (sa-lajjāḥ) to find their minds yielding (samarpita-cittāḥ) to the pursuit of lusty desires (kāma-mārgaṇa), and in their distress (kaśmalaṁ) they are unaware (apasmṛta yayuh) that the belts of their garments are loosening (nīvyah).”  
(Bhāgavatam 10.35.2–3)

Glorifying Kṛṣṇa's flute, Śrīla Sanātana Gosvāmī here begins a  
seventeen-verse discussion of the next topic, aśeṣa-mahattva-  
mādhurī (“the sweetness of all of Kṛṣṇa's excellent  
qualities”).

Texts 140 through 149 specifically glorify Kṛṣṇa's flute.

Everything about Kṛṣṇa's flute is exceptional.

Since there is no other object like it in the entire world, there is nothing to compare it to.

One can understand the greatness of that flute only by studying the amazing effects its sound produces.

No one but Kṛṣṇa could own such a flute, and indeed Kṛṣṇa never lets it out of His hands; rather, He takes every opportunity to allow the flute to drink the nectar of His lips.