

Śrī Brhad-bhāgavatāmṛta

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**Volume - 2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Part 5

**Prema-** Love of God

## Text 157

One who is greedy to drink the nectar of Kṛṣṇa's lotus feet knows how exalted are the devotees who relish it (Gopīs).

kṛṣṇāṅghri-padma-makaranda-nipāna-lubdhō  
jānāti tad-rasa-lihām paramam mahattvam  
brahmaiva gokula-bhuvām ayam uddhavo 'pi  
gopī-gaṇasya yad imau laṣataḥ sma tat tat

↳ (B) & (U) → ∴ long to come in touch with the greatness of these Gopīs.

One who is greedy to drink (nipāna-lubdhah) the nectar at Kṛṣṇa's lotus feet (kṛṣṇāṅghri-padma-makaranda) knows (jānāti) how exalted are the devotees who relish it (tad-rasa-lihām). Lord Brahmā (yad imau brahmā eva) and our friend Uddhava (ayam uddhavaḥ api) therefore longs (laṣataḥ sma) to come in touch with the greatness (tat tat) of those born in Gokula (gokula-bhuvām), with the special greatness of the gopīs (paramam mahattvam).

While describing the glories of Śrī Mathurā Gokula, Nārada has already pointed out the glories of the Vraja-vāsīs, but now he wants to discuss their greatness in more detail.

First he dispels all doubts about the Vraja-vāsīs' exaltedness.

In the opinion of wise spiritual authorities like Brahmājī and Uddhava, the residents of Vraja are the most fortunate persons.

Brahmā showed in his prayers to Kṛṣṇa in Vṛndāvana that he is eager not only to become Kṛṣṇa's servant but more specifically to be given a little of the good fortune possessed by the Vraja-vāsīs.

Brahmā said:

tad bhūri-bhāgyam iha janma kim apy atavyām  
yad gokule 'pi katamānghri-rajo-'bhiṣekam  
yaj-jīvitam tu nikhilam bhagavān mukundas  
tv adyāpi yat-pada-rajah śruti-mṛgyam eva

“My greatest possible good fortune (tad bhūri-bhāgyam) would be to  
take any birth whatever (iha kim apy janma) in this forest of Gokula  
(yad gokule atavyām) and have my head bathed by the dust falling  
from the lotus feet of any of its residents (katamānghri-rajo-  
'bhiṣekam). Their entire life and soul (yaj-jīvitam tu nikhilam) is the  
Supreme Personality of Godhead, Mukunda (bhagavān mukundah),  
the dust of whose lotus feet (yat-pada-rajah) is still (tu adyāpi) being  
searched for in the Vedic mantras (śruti-mṛgyam eva).” (Bhāgavatam  
10.14.34)

When Uddhava visited Vṛndāvana he spoke similar praise of the gopīs:

āsām aho caraṇa-reṇu-juṣām ahaṁ syām  
vṛndāvane kim api gulma-latauśadhīnām  
yā dustyajam sva-janam ārya-patham ca hitvā  
bhejur mukunda-padaṁ śrutibhir vimṛgyām

“The gopīs of Vṛndāvana (āsām) have given up (hitvā) the association of their husbands, sons, and other family members (sva-janam), who are very difficult to give up (yā dustyajam), and have forsaken the path of chastity (ārya-patham ca hitvā), to take shelter of the lotus feet of Mukunda, Kṛṣṇa (bhejur mukunda-padaṁ), which one should search for by Vedic knowledge (śrutibhir vimṛgyām). Oh (aho), let me be fortunate enough (ahaṁ syām) to be one of the bushes, creepers, or herbs in Vṛndāvana (vṛndāvane kim api gulma-latauśadhīnām), because the gopīs trample them and bless them with the dust of their lotus feet (caraṇa-reṇu-juṣām).” (Bhāgavatam 10.47.61)

One should not think that Brahmā's aspiration for any birth at all in Vṛndāvana is better than Uddhava's specific desire for a birth in which he can have on his head the dust from the gopīs' feet.

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Brahmā, after all, is the appointed ruler of the material world, and simply to become a pure servant of Kṛṣṇa would be a great success for him.

Uddhava, however, being already Kṛṣṇa's intimate servant and friend, will be satisfied only by becoming one of Kṛṣṇa's dearest devotees.

As a general rule, people desire what they lack.

The prayers of both Brahmā and Uddhava, each in their own way, are completely fitting.

Text 158

yeṣām hi yad-vastuni bhāti lobhas  
te tadvatām bhāgya-balam vadanti  
gopyo mukundādhara-pāna-lubdhā  
gāyanti saubhāgya-bharam muralyāḥ

Those who yearn  
for something → praise  
the good luck of those  
who have attained it.  
∴ the Gopīs sing the extreme good  
fortune of Mukunda's flute  
to those who are greedy for  
the nectar of  
His lips → वर

Those who yearn (yeṣām hi lobhas bhāti) for something (yad-vastuni) praise (te vadanti) the good luck (bhāgya-balam) of those who have it (tadvatām). So the gopīs sing (gopyaḥ gāyanti) of the extreme good fortune (saubhāgya-bharam) of Mukunda's flute (mukunda muralyāḥ) because they too are greedy to drink the nectar of His lips (adhara-pāna-lubdhā).

Here Nārada mentions that the gopīs admired Kṛṣṇa’s flute because it had what they wanted:

gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur  
dāmodarādhara-sudhām api gopikānām  
bhunkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo  
hr̥ṣyat-tvaco ’śru mumucus taravo yathāryāḥ

“Dear gopīs (gopyaḥ),” they said, “what auspicious activities (kim kuśalaṁ) must the flute (ayaṁ veṇuh) have performed (ācarad) to enjoy (bhunkte) the nectar of Kṛṣṇa’s lips (dāmodara adhara-sudhām) independently (svayaṁ) and leave only a taste (yad avaśiṣṭa-rasaṁ) for us gopīs (gopikānām), for whom that nectar is actually meant (implied)! The forefathers of the flute (yathā āryāḥ), the bamboo trees (taravo), shed tears of pleasure (aśru mumucuh). His mother, the river on whose bank the bamboo was born (hradinyah), feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body (hr̥ṣyat-tvacah).” (Bhāgavatam 10.21.9)

## Text 159

tad-goṣṭha-lokeṣu mahāadbhutāsyā-  
saktiḥ sadā prema-bhareṇa teṣu  
yayā gataṁ jyeṣṭha-sutaṁ stuvantaṁ  
vidhiṁ namantaṁ na didṛkṣate 'pi

Q) It is always  
to be profoundly attached  
He doesn't even care to notice  
His eldest son, Brahmā to notice  
offering Him prayers & bowing down.

Kṛṣṇa is always (asya sadā) so profoundly attached (mahā adbhuta āsaktiḥ) to His dearliest companions (tad-goṣṭha-lokeṣu) for their overwhelming love (teṣu prema-bhareṇa) that (yayā gataṁ) He doesn't even care to notice (na didṛkṣate 'pi) His eldest son (jyeṣṭha-sutaṁ), Brahmā (vidhiṁ), offering prayers to Him (stuvantaṁ) and bowing down (namantaṁ).

In Vṛndāvana Kṛṣṇa gives Himself entirely to His dear friends and family.

So when great demigods and sages come to visit He hardly pays them any attention.

After Brahmā was defeated in his attempt to steal the boys and calves and humbly approached Kṛṣṇa to beg forgiveness, Kṛṣṇa wasn't even interested in looking at him, what to speak of acknowledging his eloquent prayers or starting a conversation with him.

Later, after Indra tried to destroy Vṛndāvana and then came with the Surabhi cow to apologize, Kṛṣṇa chose to speak to him, but only because Indra was terrified of losing his heavenly post.

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Another reason Kṛṣṇa agreed to pay attention to Indra is that Kṛṣṇa was pleased with being anointed Lord of the cows and given two new names, Govinda and Upendra.

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Kṛṣṇa was further pleased because Surabhi, the ancestor of all cows, accompanied Indra; because the great devotee Surabhi requested Kṛṣṇa to forgive the penitent demigod's offenses, Kṛṣṇa dealt kindly with Indra.

## Text 160

Not even  
Keen to talk to persons like  
me. I want to  
Indeed He is enraptured by some  
forest dwellers who  
know all sorts of  
herbs & mantras

tat-pāda-padmaika-gatīmś ca mādrśān  
sambhāṣitum notsahate 'pi sa kṣaṇam  
tair mohito 'sau kila goṣṭha-nāgaro  
vanyair vicitrauṣadhi-mantra-vittamaiḥ

Not even for a moment (na kṣaṇam api) is Kṛṣṇa (sah) keen to talk (sambhāṣitum utsahate) with persons like me (mādrśān) whose only goal in life is His lotus feet (tat-pāda-padma eka-gatīn). Indeed (kila), that romantic hero of the cowherds (asau goṣṭha-nāgarah) is enchanted (mohitah) by some forest-dwellers (tair vanyair) who know (vittamaiḥ) all sorts of herbs and mantras (vicitra auṣadhi-mantra).

Kṛṣṇa might not care much about demigods with official status like Brahmā, but what about Nārada, who is a simple devotee with no material position?

Nārada has no shelter other than Kṛṣṇa, yet he laments that Kṛṣṇa is too busy with the Vraja-vāsīs even to say hello to him, what to speak of offering the proper greeting for a respectable sage.

Nārada's jealousy impels him to suspect that the Vraja-vāsīs  
are controlling Kṛṣṇa with herbs and mantras.

The Supreme Personality of Godhead, of course, can never  
succumb to such material influences, but Nārada in his  
ecstasy thinks like that.

The only power that can subdue Kṛṣṇa is the Vraja-vāsīs' pure  
love.

Another indication of Nārada's jealousy is his ironically speaking of Kṛṣṇa as goṣṭha-nāgara, "the romantic hero of the cowherd village."

This name also implies that although Kṛṣṇa is very clever, the Vraja-vāsīs are even more clever, since they have Him under their control.