

Śrī Brhad-bhāgavatāmṛta

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**Volume - 2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Part 6

## Abhīṣṭa-lābha

**The Attainment of All Desires**

## Text 166

bhāvena kenacit svinnam  
putrasyodvikṣya sā mukham  
sammārjya prasnuvat-stanyā  
bahir-dvārāntam anvagāt

Yāśodā saw Kṛṣṇa  
to wipe it & she went  
with Him till the outer gates of  
the village.

Mother Yāśodā (sā) saw (udvikṣya) Kṛṣṇa perspiring  
(putrasya svinnam) from a mood of ecstasy (kenacit bhāvena)  
and came to wipe (sammārjya) His face (mukham) and went  
with Him (anvagāt) as far as the outer gates of the village  
(bahir-dvāra antam), her breasts wet with milk (stanyā  
prasnuvat).

Kṛṣṇa's face may have been perspiring because of the longing to be with the gopīs that arose in Him when He saw them following behind.

Mother Yaśodā, however, was concerned only with wiping His face.

First she wiped with her hand, and when that didn't work she used the edge of her garment.

## Text 167

tenoktāpi gr̥ham yāntī  
grīvām udvartayanty aho  
padāny atītya dvi-trāṇi  
punar vyagrā yayau sutam

At His request  
she turned back to go home.  
But after 2-3 steps she  
craned back & anxiously went  
back to Him.

At His request (tena uktā api) she then turned back toward the house (gr̥ham yāntī). But—oh (aho)!—after two or three (atītya dvi-trāṇi) steps (padāni) she craned (udvartayantī) her neck (grīvām) and anxiously (vyagrā) went back (yayau pūnah) to her son (sutam).

## Text 168

upaskṛtyāsyā tām̐būlam̐  
mukhe haste samarpya ca  
punar nivṛtya prāg-vat sā  
taṁ vegair āyayau punaḥ

She made (upaskṛtya) pān (tām̐būlam̐) for Him (asya) and put (samarpya) some in His mouth (mukhe) and some in His hand (haste ca) and then again (punaḥ prāk-vat) turned toward the house (nivṛtya). But once again (punaḥ) she (sā) quickly (vegaiḥ) came back to Him (taṁ āyayau).

She took pan &  
put some in His mouth  
& the gave the rest in her  
hand - I turned towards the house  
Then she turned towards the house  
→ but quickly came back to Him.

Just like the first time, Yaśodā again nervously turned around,  
craned her neck to see Him, and came back to Him.



## Text 169

miṣṭam phalādikam kiñcid  
bhojayitvā sutam pathi  
pāyayitvā ca gehāya  
yāntī prāg-van nyavartata

She gave Him  
some fruits, sweets, drink  
etc & again tried back to  
go home → but then turned around  
again.

Right on the pathi she bhojayitvā Him (sutam)  
some fruits (kiñcit phala) and some other sweet things  
(miṣṭam ādikam) and gave Him something to drink  
(pāyayitvā ca). Then she again (prāk-vat) started going back  
to the house (gehāya yāntī) , and then again turned around  
(nyavartata).

## Text 170

**muhur nirīkṣya vastrādi  
sanniveśya sutasya sā  
punar nivṛtyāthāgatya  
dīnā putram aśikṣayat**

She gave Him a thorough looking over (**sutasya muhuḥ nirīkṣya**) and adjusted (**sanniveśya**) His clothes and the other things He had on (**vastra-ādi**), and then she (**sā**) once more (**punaḥ**) turned back (**nivṛtya**). But then (**atha**) she again returned (**āgatya**), and plaintively (**dīnā**) gave Him some instructions (**putram aśikṣayat**).

Yaśodā spoke to Kṛṣṇa anxiously because she knew He was naughty and would likely ignore her advice.

## Text 171

bho vatsa durgame 'raṇye  
na gantavyam vidūrataḥ  
sa-kaṇṭaka-vanāntaś ca  
praveṣṭavyam kadāpi na

“My dear child (bhoḥ vatsa), don't go (na gantavyam) too far (vidūrataḥ) into the impenetrable woods (durgame araṇye). And (ca) never (na kadā api) enter (praveṣṭavyam) deep into the forest (vana-antaḥ) where there are thorns (sa-kaṇṭaka)!”

My child → PLS  
do not go  
to the forest  
too far  
enter the  
thorny parts of the  
forest

## Text 172

tad-artham cātma-śapatham  
mātā vistārya kākubhiḥ  
punar nivṛtya katicit  
padāni punar āyayau

After speaking in  
this way @ length  
beseeching Him to take care  
She once again turned home  
took 2-3 steps → turned back &  
came to Him again

After speaking this way at length (vistārya kākubhiḥ),  
beseeching Him to take care (tad-artham ca ātma-śapatham),  
she (mātā) once again (punah) turned home (nivṛtya) and  
took a few steps (katicit padāni), and yet again (punah) came  
back (āyayau).

She told:  
Oh Behrē! Stay in  
front of (R). & Oh Śrīdāmā!  
Stay behind Him with Kṛpā.

## Text 173

bhos tāta rāma sthātavyam  
bhavatāgre ’nujasya hi  
tvayā ca sakhyuḥ śrīdāman  
sa-sarūpeṇa pṛṣṭhataḥ

“My dear boy Rāma (bhoḥ tāta rāma),” she said, “You stay (bhavatā sthātavyam) in front of Your younger brother (anujasya hi agre). And you (tvayā ca), Śrīdāmā (śrīdāman), stay behind (pṛṣṭhataḥ) your friend Kṛṣṇa (sakhyuḥ) with Sarūpa (sa-sarūpeṇa).

## Text 174

amśo 'sya dakṣiṇe stheyam  
vāme ca subala tvayā  
ity-ādikam asau prārthya  
sa-trṇam putram aikṣata

“You, Amśu (amśo), should stay (stheyam) on Kṛṣṇa’s right (asya dakṣiṇe), and you, Subala (tvayā subala), on His left (vāme ca).” Straw between her teeth (sa-trṇam), she implored the boys (asau prārthya) with such requests (iti ādikam). Then she looked intently (aikṣata) at her son (putram).

You amśu stay  
@ His right & Subala!  
stay @ His left.  
↓  
Imploring tree with such requests,  
She looked intently @ @.

Balarāma, the most competent of the boys, should walk in front of Kṛṣṇa.

Though the others would spontaneously take up their proper places, she directed them anyway, just to make sure.

The phrase ity-ādikam indicates other requests:

The boys should not let Kṛṣṇa go into thorny and dangerous places, they should provide Him shade if the sun became too intense, and they should be sure He ate nicely at lunch.

Coming to the end of her list of requests, Mother Yaśodā looked intently at Kṛṣṇa's face to evoke promises from Kṛṣṇa and the other boys that they would do what she had asked.



## Text 175

evam vyagra-dhiyā yātā-  
yātam sā kurvatī muhuḥ  
nava-prasūtām ajayat  
surabhim vara-vatsalām

→ Y.M. in this way  
back & forth, anxiously going  
showed more love, again & again  
has just given birth to a calf.

In this way (**evam**) Mother Yaśodā, anxiously (**vyagra dhiyā**) going back and forth (**yāta-āyātam kurvatī**) again and again (**muhuḥ**), showed more love than (**ajayat vara-vatsalām**) a cow (**surabhim**) who has just given birth to a calf (**nava-prasūtām**).

This exchange between Yaśodā and Kṛṣṇa went on for some time, but  
Sarūpa wanted to avoid prolonging his description.