

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 176

tām sa-pāda-graḥam natvā-
śliṣya putraḥ prayatnataḥ
vividha-cchalataḥ svīya-
śapathaiś ca nyavartayat

He then bowed
& gave her
praises
He made her turn back
& with great effort

Her son (putraḥ) then bowed down (natvā) to her (tām), took hold of her feet (sa-pāda-graḥam), and embraced her (āśliṣya). And with various rationales (vividha chhalataḥ), and (ca) finally with words of insistence (śapathaiḥ) of His own (svīya), with great effort (prayatnataḥ) He made her turn back (nyavartayat).

Kṛṣṇa hoped that by showing this elaborate display of respect and affection He could convince His mother of how seriously He took her words.

He reminded her that she also had to eat breakfast and attend to various household chores.

But when all His reasons failed to convince her, He finally simply insisted very strongly that she go back.

All this He had to do several times before she finally relented.

She crying &
milk dripping → (stana ubhā)
there like a painted picture
watching (R) go away

Text 177

tasthau tatraiva sā dūrāt
paśyantī tam vanāntike
citriteva snuta-stanyā
sāsrottuṅga-sthalopari

And she (sā), crying (sa-asrā), milk dripping (snuta) from her breasts (stanyā), stood (tasthau) right there (tatra eva), motionless like a painted picture (citritā iva), and distantly watched (tam dūrāt paśyantī) from that high place (uttuṅga sthala upari) near the forest (vana-antike).

Texts 178-179

The gopīs were
unable to express
their emotions & separation
from (R) as they were
shy. They were
overwhelmed & they were
could not hold back their feelings

śrī-gopyas tv anugacchantyo
bāṣpa-saṁruddha-kaṇṭhikāḥ
gānāśaktāḥ skhalat-pādā
aśru-dhārāsta-dṛṣṭayah

kartum vaktum ca tāḥ kiñcid
aśaktā lajjayā bhiyā
mahā-śokārṇave magnās
tat-pratīkarāṇe 'kṣamāḥ

But (**tu**) the lovely gopīs (**śrī-gopyaḥ**) kept following Him (**anugacchantyaḥ**). Their throats (**kaṇṭhikāḥ**) choked (**saṁruddha**) with weeping (**bāṣpa**), they could no longer sing (**gāna aśaktāḥ**), nor see (**asta dṛṣṭayah**) through their streams of tears (**aśru dhāra**), and their feet stumbled (**pādāḥ skhalat**). In their shyness (**lajjayā**) and fear (**bhiyā**), they (**tāḥ**) had nothing they could do (**kiñcit kartum aśaktāḥ**) or say (**vaktum ca**). Drowning (**magnāḥ**) in a great ocean of sorrow (**mahā śoka arṇave**), they had no way (**akṣamāḥ**) to hold back their feelings (**tat pratīkarāṇe**).

As expressed by the word tu (“however”), the mood of the gopīs is even more exalted than that of Mother Yaśodā.

The gopīs, the Lord’s most beloved devotees, are endowed with all excellent qualities.

And now the gopīs were overwhelmed by various emotions, such as their natural shyness, which decorated their personalities most of the time, and their fear of what their elders must be thinking and what the consequences might be of having left the village without permission.

In the village, moreover, the gopīs could counteract the pain of separation from Kṛṣṇa by embracing and kissing Him, but now that He was leaving for the day there was nothing they could do.

They lacked the strength even to ask, “How can we live like this?”

According to a well-known psychological principle, nivedya
duḥkham sukhino bhavanti: “Unhappy people can regain their
peace of mind by revealing the cause of their distress.”

But here the gopīs couldn't even express themselves, so they
remained adrift in the vast ocean of their misery.

Text 180

vrajād bahir dūra-taram gatānām
tad-aṅganānām hṛdayekṣaṇāni
jahāra yatnena nivartayaṁs tā
muhuḥ parāvṛtya nirīkṣamāṇāḥ

Kṛṣṇa had stolen (jahāra) the hearts (hṛdaya) and eyes (īkṣaṇāni) of these young girls (tat aṅganānām). The girls had come (gatānām) so far (dūra-taram) from the cowherd village (bahih vrajāt), and now with some endeavor (yatnena) He stopped them (nivartayan tāḥ). And as they looked at Him (nirīkṣamāṇāḥ), He repeatedly (muhuḥ) tried to send them home (parāvṛtya).

Ⓟ had stolen their hearts & eyes.
They had come a long distance to see KR, but how He stopped them with great endeavor.
As they looked @ KR, He repeatedly tried to send them home.

Texts 181-182

vyagrātmanātha tenesṭa-
dūtena svayam eva ca
grīvām udvartya sa-prema-
drṣṭyāśvāsayatā muhuḥ

bhrū-saṅketādinā lajjā-
bhaye janayatā balāt
saṁstambhitās tās tan-mātur
agre tadvad avasthitāḥ

⑫ again & again
reassures the girls through
a messenger & through gestures.
He showed all expressions of love
& control.
In this way He forced them
to stop & stand motionless.

He (atha tena) anxiously (vyagra ātmanā) reassured them (āśvāsayatā) again and again (muhuḥ), through a trusted messenger (iṣṭa dūtena) and by His own gestures (svayam eva ca). He stretched (udvartya) His neck (grīvām) to glance (drṣṭyā) at the girls with love (sa-prema), signaled (saṅketa) with His eyebrows (bhrū), and did what He could (ādinā) to make the girls (janayatā) shy (lajjā) and even afraid (bhaye). In this way He forced them to stop (balāt saṁstambhitāḥ), and they (tāḥ) stood motionless (avasthitāḥ) in front (agre) of His mother (tan-mātur), just like her (tadvat).

The boys were now approaching the dense forest, an unsafe place for young girls, so Kṛṣṇa had to send them back.

By sending a boy as His go-between and by making His own gestures, like knitting His eyebrows, shaking His head, and biting the tip of His tongue, He managed to convince them not to go any further.

The gopīs then joined Mother Yaśodā on the same hill, where the gopīs stood still like pictures and cried profusely, just like her.

Q M, who loved
so much, was all the
more affected by her
seeing Y-M loving concern.

Text 183

ballavendraś ca su-snigdhaḥ
svata eva viśeṣataḥ
patnī-vātsalya-drṣṭyā ca
snehodrekeṇa yantritaḥ

Nanda, the king of the cowherds (ballava-indraḥ ca), naturally (svataḥ eva) loved Kṛṣṇa ever so much (su-snigdhaḥ), but (viśeṣataḥ) upon seeing his wife's loving concern (patnī vātsalya drṣṭyā ca) he was enslaved (yantritaḥ) by overwhelming affection (udrekeṇa sneha).

Text 184

sarva-vraja-jana-sneha-
bharam putre vilokya tam
vṛddhaiḥ sahānuyāto 'pi
dūram tyaktum na cāśakat

Though VM had
gone with a great
distance with the
elder cowherds with
the great love of
the V-Vs towards
him unable to
turn back.

Though (api) Nanda Mahārāja had gone with Kṛṣṇa (anuyātaḥ) a
great distance (dūram), and the elder cowherds (vṛddhaiḥ) with
him (saha), when Nanda saw (vilokya) the great burden of love
(tam sneha bharam) all the people of Vraja (sarva vraja-jana) bore
for his son (putre) he was unable to turn back (tyaktum na ca
aśakat).

As the king of the cowherd community, Nanda would normally be surrounded by priests, advisers, and other Vraja-vāsīs.

So along with Nanda other leaders of the community, including his elder brother Upananda, were also following Kṛṣṇa.

But even out of regard for their comfort Nanda couldn't bring himself to turn back.

Text 185

śubhāni śakunāny uccaiḥ
paśv-ādīnām ca hr̥ṣṭatām
samlakṣyāntaḥ prahr̥ṣṭo 'pi
putra-viccheda-kātarah

Nanda was delighted (prahr̥ṣṭah) to see (samlakṣya) many (uccaiḥ) auspicious (śubhāni) omens (śakunāni) and see the animals and other creatures (paśu-ādīnām ca) all very happy (hr̥ṣṭatām). Yet (api) he was distraught (kātarah antah) at having to be parted from his son Kṛṣṇa (putra viccheda).

to see way of flight
to see auspicious omens
happy. the animals very
yet, he was distraught
having to be parted from (K).

The animals showed auspicious symptoms: They had full faces and bodies and were circling Nanda clockwise.

The deer, birds, and other forest creatures were happy because their time for being separated from Kṛṣṇa was night and now it was time for Kṛṣṇa to join them in the forest.

Again & again
NM embraced P & B
separately & together
shed tears of love.

Text 186

sāgrajam prthag ālingya
yugapac cātmajam muhuh
śirasy āghrāya ca sneha-
bharārto 'śrūṇy avāsṛjat

Again and again (muhuh) he embraced Kṛṣṇa (ālingya
ātmajam), and Kṛṣṇa's elder brother (sa-agrajam), both
separately and together (prthak yugapat ca). He smelled Their
heads (śirasi āghrāya) and shed tears (avāsṛjat aśrūṇi ca) in
the pain (ārtah) of great love for Them (sneha bhara).

Text 187

atha prañamya putreṇa
kṛtyam darśayatā bahu
prasthāpitaḥ parāvṛtya
tam evālokayan sthitaḥ

Then (atha) Kṛṣṇa bowed down to Nanda (prañamya putreṇa), reminded him (darśayatā) of the many duties Nanda had to perform (bahu kṛtyam), and sent him home (prasthāpitaḥ). Turned back (parāvṛtya), Nanda stood motionless (sthitaḥ), looking at Kṛṣṇa and nothing else (tam eva ālokayan).

Ⓟ then bow down
& remind NM of his
many duties → NM of his
hr back. NM also stood motionless
like the going & NM

Kṛṣṇa convinced Nanda, “You are needed at home to save the villagers from becoming too wretched over My absence.”

Also, in the afternoon Nanda would have to organize the decorating of the village for Kṛṣṇa’s return.

to take a NM call
then - he travel back towards
Vasja.

Text 188

aranyāntarito dūre
gatau putrāv alokayan
śabdam kañcid aśṛṇvaṁś ca
nivavarta vrajaṁ prati

When Nanda's two sons (putrau) had gone (gatau) so deep (dūre) into the forest (aranya antaritaḥ) he could no longer see Them (alokayan) or hear any sound (aśṛṇvan kañcit śabdam ca), he finally turned back (nivavarta) toward the cowherd village (vrajaṁ prati).

For a while, even after the boys and their animals were too far away to be seen, some sounds could still be heard, like cows mooing and horns being blown.

But when even those sounds were inaudible, Nanda finally went home.

Text 189

niyuja jāṅghikān bhṛtyān
tad-vārtā-haraṇāya saḥ
gopībhir anvitām patnīm
sāntvayitvānayaḥ grhān

He deputed (niyuja) some servants (bhṛtyān) as messengers (jāṅghikān) to bring (haraṇāya) news (vārtā) of what Kṛṣṇa was doing (tad). Then he (saḥ) consoled (sāntvayitvā) his wife and the gopīs (patnīm anvitām gopībhiḥ) and took them back to their homes (anayaḥ grhān).

He deputed some
servants as
to bring news about
He then consoled the
& took them back home.

Text 190

tās tu tasya vilāsāms tān
gāyantyo viviśur vrajam
dinam ārebhire netum
dhyāyantyas tasya saṅgamam

The gopīs (tāḥ tu), singing (gāyantyaḥ) Kṛṣṇa's pastimes (tasya vilāsān tān), entered (viviśuḥ) the village (vrajam), where they began the day (dinam ārebhire netum) absorbed (dhyāyantyaḥ) in thoughts of His company (tasya saṅgamam).

The gopīs - singing
village entered the
the day where they began
of His company. in thoughts

The gopīs are Kṛṣṇa's greatest devotees, dedicated to Him even more intensely than Śrī Nanda and the other elder cowherd men and women.

The gopīs spent the entire day fully absorbed in the saṅkīrtana of singing about the rāsa dance and other pastimes they had shared with Kṛṣṇa.

They remembered how they had enjoyed these pastimes, and they looked forward to having more pastimes with Him soon.

Some of the songs the gopīs sang are recorded in the Tenth Canto,
Thirty-fifth Chapter, of Śrīmad-Bhāgavatam:

vāma-bāhu-kṛta-vāma-kapolo
valgita-bhrur adharārpita-veṇum
komalāṅgulibhir āśrita-mārgam
gopya īrayati yatra mukundaḥ

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

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

Text 191

tat-tad-viśeṣo nirvācyo
'nanta-śaktyāpi nāparaḥ
mahārti-janake tasmin
ko vā dhīmān pravartate

Even a powerful
person cannot describe
those dealings
But why would they even try?
It would only create great distress.

Even a person with unlimited power (ananta-śaktyā api) could
not describe (na nirvācyah) those dealings (tat-tat) in further
(aparah) detail (viśeṣah). But why would someone intelligent
(kaḥ vā dhīmān) even try (pravartate)? It would only create
abysmal distress (tasmin mahā-ārti janake).

The Mathurā brāhmaṇa might be eager to hear everything about Kṛṣṇa's day—from the moment His mother wakes Him till the time He returns home in the evening—but Sarūpa says that only someone equal to Ananta Śeṣa could satisfy the demand to tell all this.

But the Lord, the brāhmaṇa might counter, has been addressed with the words māyā-balena bhavatāpi nigūhyamānam paśyanti kecit: “Some people can see what by Your own power of illusion You keep hidden.” (Stotra-ratna 13)

And the brāhmaṇa might insist that Śrī Sarūpa is indeed a great devotee of the Lord and therefore able to do anything.

“But I cannot do this,” Sarūpa might then say, “because those pastimes are infinite.”

“Then please describe at least some part of them in detail,” the brāhmaṇa might persist.

“No,” Sarūpa would finally answer, “an intelligent person should not speak what will create unhappiness for the entire world. If one does so, he is not intelligent.”

Indeed, even the son of Badarāyaṇa Vyāsa did not speak elaborately in Śrīmad-Bhāgavatam on these topics of the Vraja-vāsīs’ daily separation from Kṛṣṇa.

Text 192

sa tu prasthāpya tāḥ svāntar-
ārto 'pi sakhibhir balāt
nīto 'gre prāviśat tūrṇam
śrīmad-vṛndāvanāntaram

① felt heavy
@ text
he gopis back. from sending
But his friends pulled him
quickly into the vṛndāvana
forest.

Kṛṣṇa (saḥ) felt heavy at heart (sva-antaḥ ārtaḥ api) ~~from~~
sending the gopīs back (prasthāpya tāḥ). But (tu) His friends
(sakhibhiḥ) quickly (tūrṇam) pulled Him (balāt nītaḥ)
forward (agre) and made Him enter (prāviśat) the beautiful
Vṛndāvana forest (śrīmat vṛndāvana antaram).

Text 193

sandarśyamānaḥ sakhibhiḥ
sa tu vṛndāvana-śriyam
svayaṁ ca varṇayan yuktyā
nirgatādhir ivābhavat

And as the sages
pointed out the splendors
of vṛndā & the pleasures
described that He Himself
He was more or less freed of
distress.

And as His companions (sakhibhiḥ) pointed out (sandarśyamānaḥ) the splendors of Vṛndāvana (vṛndāvana-śriyam) and as He (sa tu) described them Himself (svayaṁ varṇayan) and supported His praise with logic (yuktyā ca), He was (abhavat) more or less freed of distress (nirgata-ādhihiva).

Texts 192 and 193 describe how Kṛṣṇa was able to tolerate the pain He felt from having to separate from the gopīs.

As indicated in the first of these verses by the word tu (“but”), the pain Kṛṣṇa felt was even greater than that of the gopīs.

The cowherd boys had to drag Kṛṣṇa away by force because otherwise He and the gopīs would never have stopped gazing at one another.

The boys took Him into the deep forest, where the girls couldn't go.

Of course, Kṛṣṇa also sent home His parents and the others, but the gopīs are especially mentioned here because their heartfelt pain was the greatest.

And the word iva indicates that despite entering the forest with His friends, Kṛṣṇa was not completely relieved of His anxiety about the gopīs.

Once inside the Vṛndāvana forest, Kṛṣṇa praised its beauty on the pretext of glorifying His brother, as we hear from Śrī Śukadeva Gosvāmī.

Kṛṣṇa said:

aho amī deva-varāmarārcitaṃ
pādāmbujaṃ te sumanaḥ-phalārhaṇam
namanty upādāya śikhābhir ātmanas
tamo-'pahatyai taru-janma yat-kṛtam

“O greatest of Lords (aho deva-vara), just see how these trees (amī) are bowing their heads (ātmanaḥ śikhābhiḥ namanti) at Your lotus feet (pāda-ambujam), which are worshiped (arcitam) by the immortal demigods (amara). The trees are offering You (te upādāya) their fruits and flowers (sumanaḥ phala arhanam) to eradicate the dark ignorance (tamaḥ apahatyai) that has caused their birth as trees (yat kṛtam taru-janma).” (Bhāgavatam 10.15.5)