Śrī Brhad-bhāgavatāmrta

by Śrīla Sanātana Gosvāmī

Volume - 2

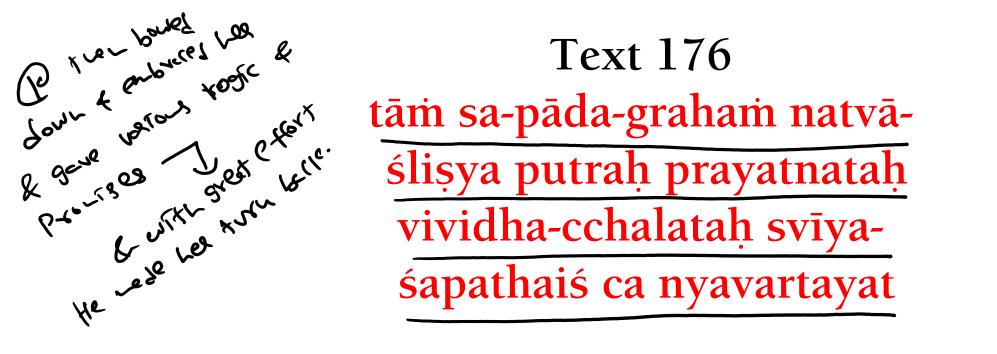
Śrī-goloka-māhātmya

The Glories of Goloka

Part 6

Abhīsta-lābha

The Attainment of All Desires

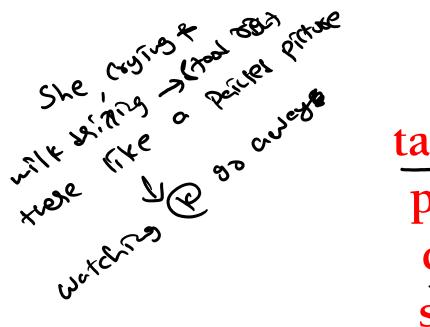


Her son (<u>putrah</u>) then bowed down (<u>natvā</u>) to her (<u>tām</u>), took hold of her feet (<u>sa-pāda-graham</u>), and embraced her (<u>āśliṣya</u>). And with various rationales (<u>vividha chalataḥ</u>), and (<u>ca</u>) finally with words of insistence (<u>śapathaiḥ</u>) of His own (<u>svīya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

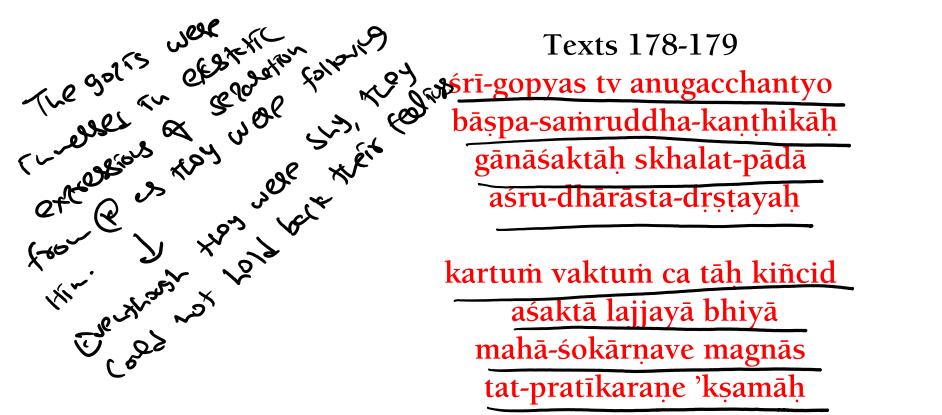
But when all His reasons failed to convince her, He finally simply insisted very strongly that she go back.

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



Text 177 tasthau tatraiva sā dūrāt paśyantī taṁ vanāntike citriteva snuta-stanyā sāsrottuṅga-sthalopari

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



But (tu) the lovely gopīs (śrī-gopyaḥ) kept following Him (anugacchantyaḥ). Their throats (kaṇṭhikāḥ) choked (samruddha) with weeping (bāṣpa), they could no longer sing (gāna aśaktāḥ), nor see (asta dṛṣṭayaḥ) 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 pratīkaraņe).

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 gopis 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, <u>nivedya</u> <u>duḥkhaṁ sukhino bhavanti</u>: "Un<u>happy people can regain their</u> 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

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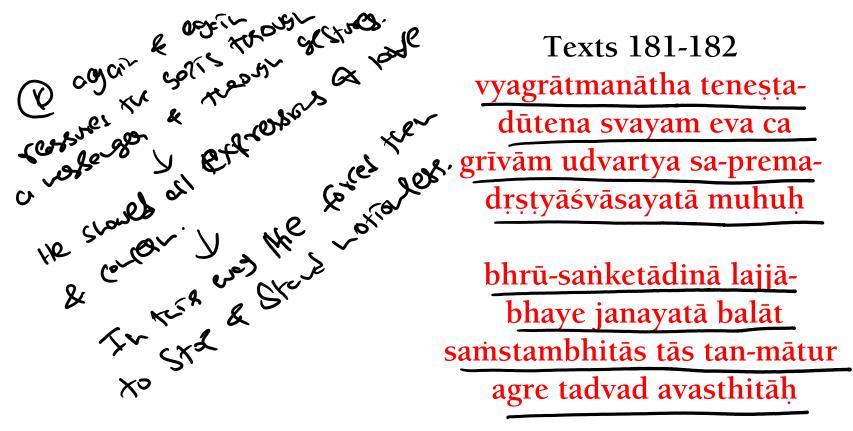
vrajād bahir dūra-taram gatānām

tad-anganānām hrdayeksaņāni

jx jahāra yatnena nivartayams tā

muhuh parāvrtya nirīkṣamāņāh

Kṛṣṇá 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 (bahiḥ 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).

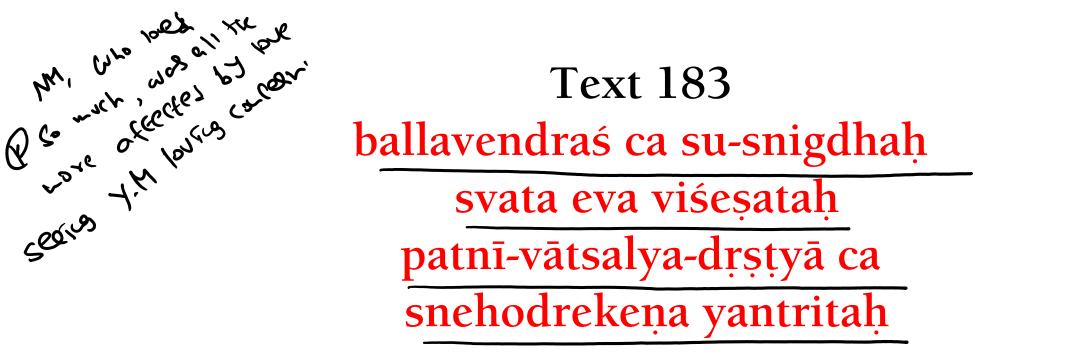


He (atha tena) anxiously (vyagra ātmanā) reassured them (āśvāsayatā) again and again (muhuh), through a trusted messenger (ista dūtena) and by His own gestures (svayam eva ca). He stretched (udvartya) His neck (grīvām) to glance (drstyā) at the girls with love (saprema), signaled (sanketa) with His eyebrows (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 samstambhitāh), and they (tāh) stood motionless (avasthitāh) in front (agre) of His mother (tan-mātuh), just like her(tadvat).

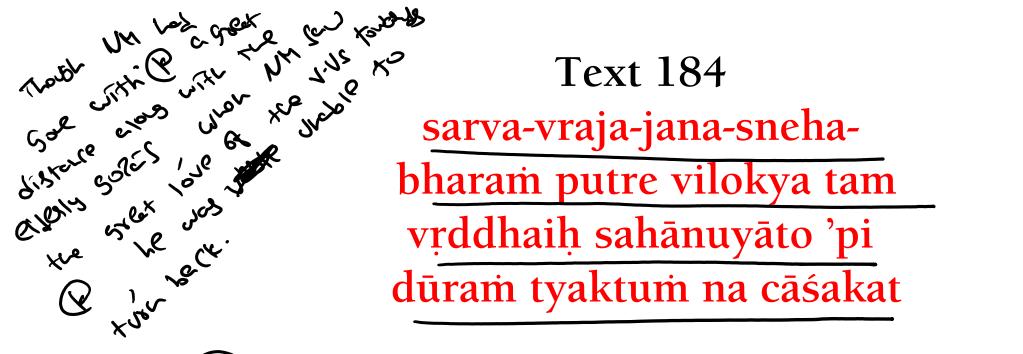
The boys were now approaching the dense forest, an unsafe place for young girls, so Kṛṣṇa had to send them back.

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.



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



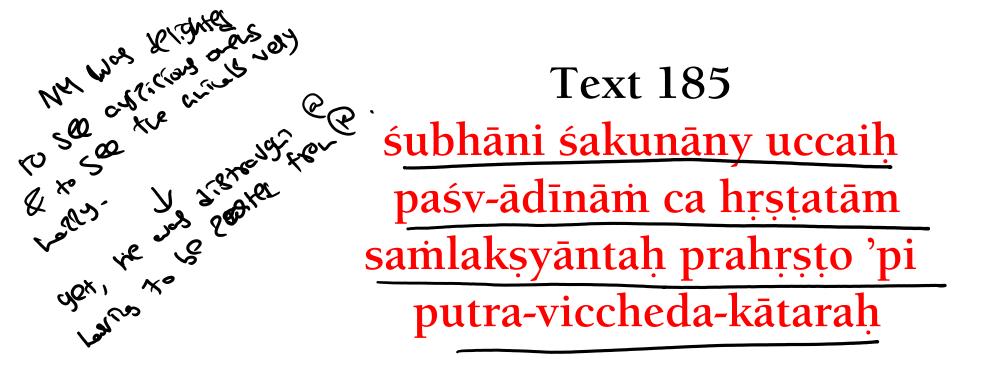
Though (api) Nanda Mahārāja had gone with Krsna (anuyātah) a great distance (dūram), and the elder cowherds (vrddhaih) with him (saha), when Nanda saw (vilokya) the great burden of love (tam sneha bharam) all the people of Vraja (sarva vraja-jana) bore for his son (putre) he was unable to turn back (tyaktum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

aśakat).

As	the	king	of	the	cowherd	community	<u>,</u> <u>Nanda</u>	<u>woul</u> d
nor	mally	7 be si	irro	unde	d by pries	ts, advisers,	and other	Vraja-
vāsī	ĪS.							

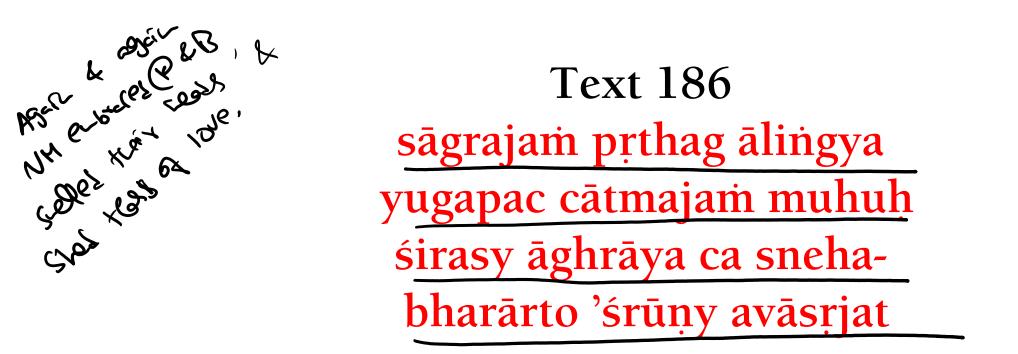
So along with Nanda other leaders of the community, including his elder brother Upananda, were also following Kṛṣṇa.

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

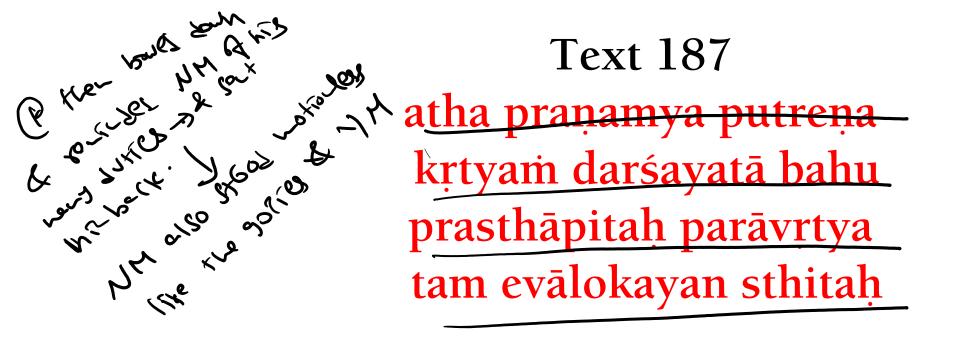


Nanda was delighted (prahrstah) to see (samlakṣya) many (uccaih) auspicious (śubhāni) omens (śakunāni) and see the animals and other creatures (paśu-ādīnām ca) all very happy (hṛṣṭatām). Yet (api) he was distraught (kātaraḥ antaḥ) at having to be parted from his son Kṛṣṇa (putra viccheda). The animals 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 <u>now it</u> was time for Kṛṣṇa to join them in the forest.



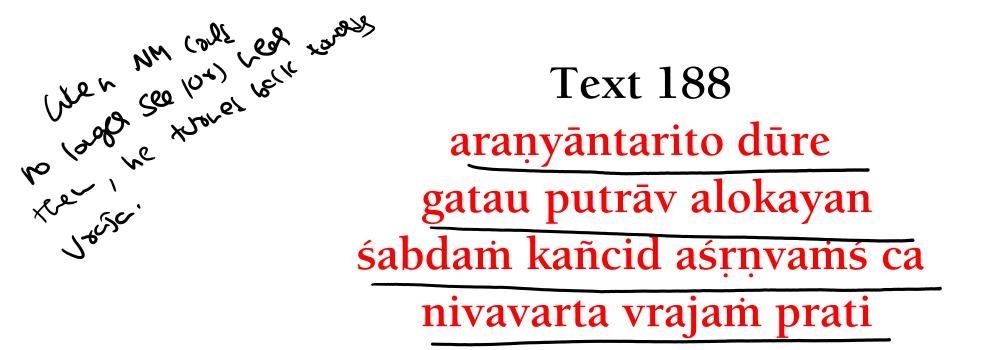
Again and again (<u>muhuh</u>) he embraced Krsna (<u>ālingya</u> <u>ātmajam</u>), and Kṛṣṇa's elder brother (<u>sa-agrajam</u>), both separately and together (<u>prthak yugapat ca</u>). He smelled Their heads (<u>śirasi āghrāya</u>) and shed tears (<u>avāsrjat aśrūṇi ca</u>) in the pain (<u>ārtaḥ</u>)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



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

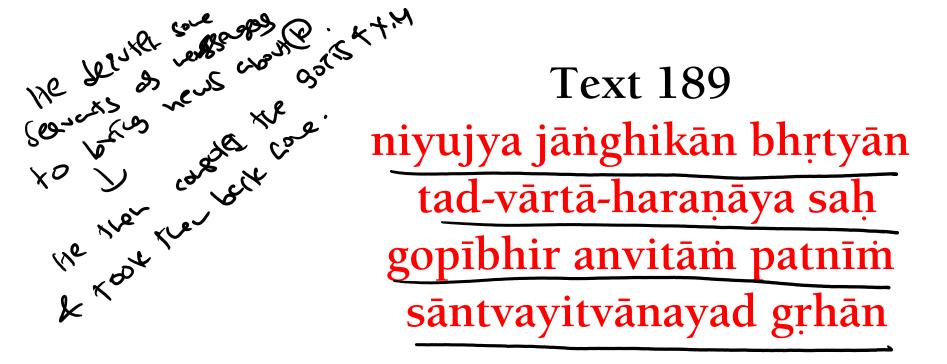
Krsna convinced Nanda, "You are needed at home to save the villagers from becoming too wretched over My absence."

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

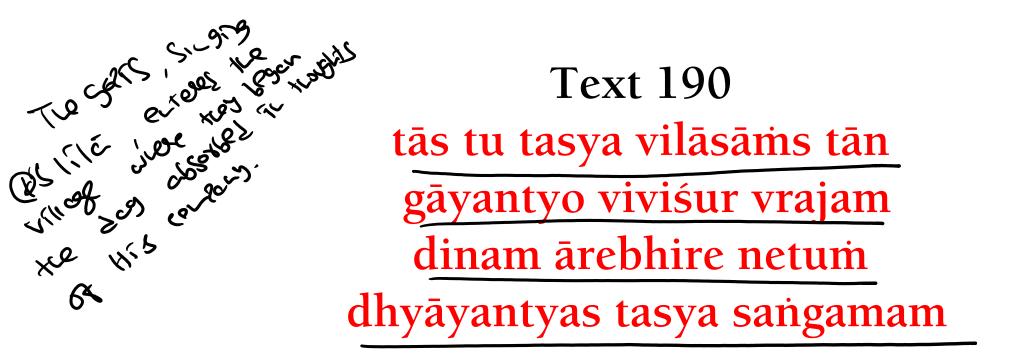


When Nanda's two sons (putrau) had gone (gatau) so deep (dūre) into the forest (araņya antaritaḥ) he could no longer see Them (alokayan) or hear any sound (aśrnvan kañcit śabdam ca), he finally turned back (nivavarta) toward the cowherd village (vrajam pratī). For a while, even after the boys and their 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.



He deputed (niyujya) some servants (bhrtyān) as messengers (jānghikān) to bring (haraņāya) news (vārtā) of what Krsna was doing (tat). Then he (sah) consoled (sāntvayitvā) his wife and the gopīs (patnīm anvitām gopībhih) and took them back to their homes (anayat grhān).



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

The gopis spent the entire day fully absorbed in the sankirtana of singing about the rasa dance and other pastimes they had shared with Kṛṣṇa.

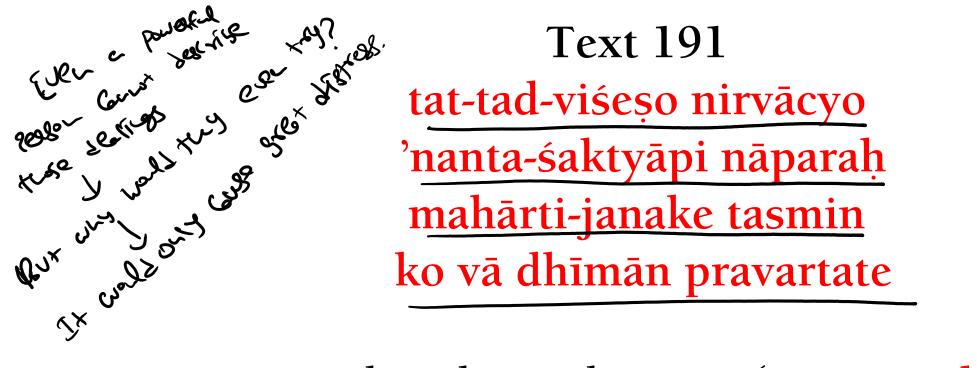
They remembered how they had enjoyed these pastimes, and they looked forward to having more pastimes with Him soon.

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-veņum komalāṅgulibhir āśrita-mārgaṁ gopya īrayati yatra mukundaḥ

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

"When Mukunda (gopyah yatra mukundah) vibrates (īr<u>ayati</u>) the flute (venum) He has placed to His lips (arpita adhara), stopping its holes (āśrita-mārgam) with His tender fingers (komala angulibhih), He rests (krta) His left cheek (vāma kapolah) on His left arm (vāma bāhu) and makes His eyebrows dance (bhruh valgita). At that time the demigoddesses (vanitah) traveling (yāna) in the sky (vyoma) with their husbands the Siddhas (siddhaih saha), become amazed (vismitāh). As those ladies listen (tat upadhārya), they are embarrassed (sa lajjāh) to find their minds (cittāh) yielding (samarpita) to the pursuit (mārgaņa) of lusty desires (kāma), and in their distress (yayuh kaśmalam) they are unaware (apasmrta) that the belts of their garments are loosening (nivyah)." (Bhāgavatam 10.35.2–3)



Even a person with unlimited power (ananta-śaktyā api) could not describe (na nirvācyaḥ) those dealings (tat-tat) in further (aparaḥ) detail (viśeṣaḥ). But why would someone intelligent (kaḥ vā dhīmān) even try (pravartate)? It would only create abysmal distress (tasmin mahā-ārti janake). <u>The Mathurā brāhmaņa might be eager to hear everything about</u> K<u>rṣṇa's day</u>_fro<u>m the moment His mother wakes Him till the</u> time He returns home in the evening—b<u>ut Sarūpa says that only</u> someone equal to Ananta Śeṣa could satisfy the demand to tell all this.

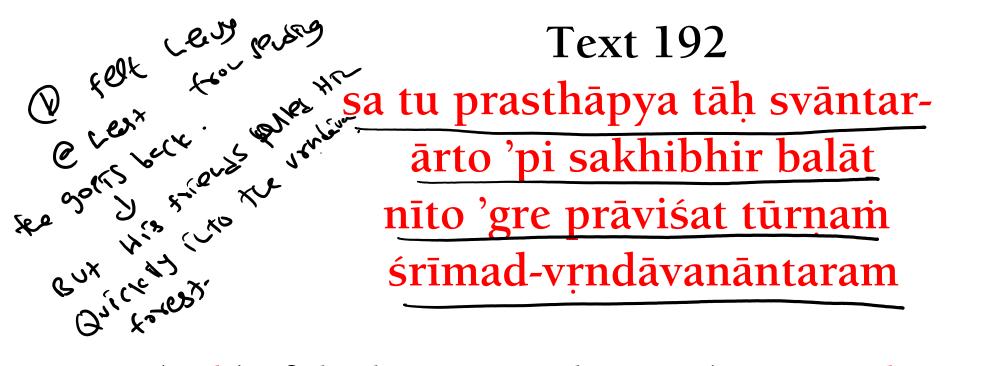
But the Lord, th<u>e</u> br<u>āhmana might counter</u>, ha<u>s</u> been addressed with the words <u>māyā-balena bhavatāpi nigūhyamānam pa</u>śyanti kecit: "Some people can see what by Your own power of illusion You keep hidden." (Stotra-ratna 13) And the brahmana might insist that Srī Sarūpa is indeed 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."

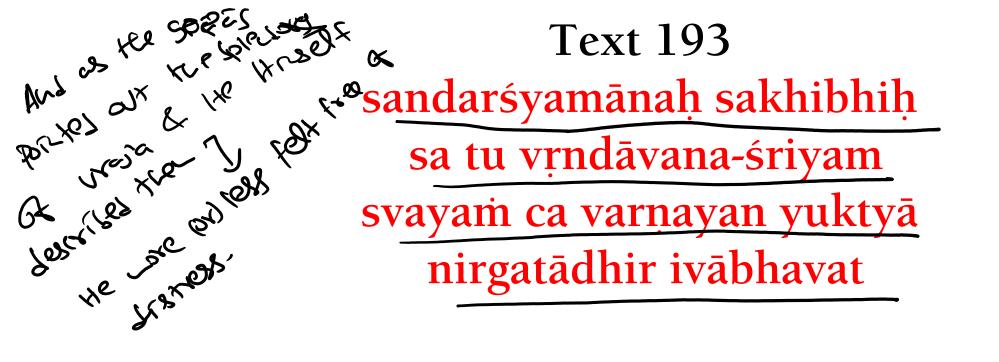
"Then please describe at least some part of them in detail," the brāhmaņa might persist.

"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 Vrajavāsīs' daily separation from Kṛṣṇa.



K<u>rṣṇa</u> (<u>saḥ</u>) felt heavy at heart (<u>sva-antaḥ ārtaḥ api</u>) from sending the gopīs back (<u>prasthāpya tāḥ</u>). But (<u>tu</u>) His friends (<u>sakhibhiḥ</u>) quickly (<u>tūrṇam</u>) pulled Him (<u>balāt nītaḥ</u>) forward (<u>agre</u>) and made Him enter (<u>prāviśa</u>t) the beautiful Vṛndāvana forest (<u>śrīmat vṛndāvana antaram</u>).



And as His companions (sakhibhih) pointed out (sandarśyamānah) the splendors of Vṛndāvana (vṛndāvaṇaśriyam) and as He (sah tu) described them Himself (svayam varṇayan) and supported His praise with logic (yuktyā ca), He was (abhavat) more or less freed of distress (nirgata-ādhiḥ iva). Texts 192 and 193 describe how Krsna 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, Krsna also sent home His parents and the others, but the gopis 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 Vrndāvana forest, Krsna praised its beauty on the pretext of glorifying His brother, as we hear from Śrī Śukadeva Gosvāmī.



aho amī deva-varāmarārcitam pādāmbujam 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 (ātmanah sikhābhih 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 (sumanah phala arhanam) to eradicate the dark ignorance (tamah apahatyai) that has caused their birth as trees (yat krtam taru-janma)." (Bhāgavatam 10.15.5)