

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume - 2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Part 6

## Abhīṣṭa-lābha

**The Attainment of All Desires**

## Text 204

yathāvatārāḥ kṛṣṇasyā-  
bhinnās tenāvatāriṇā  
tathaiṣām avatārās te  
na syur etaiḥ samaṁ prthak

Just as (Kṛṣṇasyā) the  
& (K) are non-different  
the incarnations of the  
or non-different from them.

And just as (yathā) the incarnations of Kṛṣṇa (kṛṣṇasya  
avatārāḥ), the source of all incarnations (avatāriṇā), are  
nondifferent from Him (tena abhinnāḥ), the incarnations  
(tathā) te avatārāḥ) of the Goloka-vāsīs, the residents of  
Goloka (eṣām), are nondifferent (na prthak syuḥ) from them  
(etaiḥ samaṁ).

The devotees from Goloka may change their names and appearance  
when they descend, but still they are the same persons.

As the expanded forms of Godhead are all nondifferent from the  
original Kṛṣṇa, the single fountainhead of existence, so when devotees  
like Nanda and Yaśodā appear in expanded forms in Vaikuṅṭha, those  
forms are in essence nondifferent from the original forms in Goloka.

Kaśyapa and Aditi in heaven, however, being incomplete portions of  
Vasudeva and his wife Devakī, are partially different from the  
Vasudeva and Devakī on earth and partially the same.



In this verse the verb jāyante (“they are born”) is equivalent to prādurbhavanti (“they become visible”) and avataranti (“they descend”).

Whenever and wherever there is a need for a full or partial incarnation of a particular devotee, that same devotee reveals either his whole self or a partial expansion of himself.

The example of Kṛṣṇa and His expansions is cited to clarify this point.

In previous ages Kṛṣṇa manifested various partial forms of Himself in this world.

In Satya-yuga, for example, Lord Varāha descended from the Śaukara-purī of Vaikuṅṭha for such purposes as lifting the earth from the lower regions.

And at the end of Dvāpara-yuga the same Kṛṣṇa descended to Śrī Mathurā-maṇḍala in His full form to display special blissful pastimes that would broadcast His loving devotional service all over the universe.



④ In this way  
by their own moods of  
loving exchange. →  
for time to time want to descend  
somewhere → with their Lord.

## Text 206

evam kadācit kenāpi  
samākr̥ṣṭā rasena te  
nija-nāthena sahitāḥ  
kuṭrāpy atitīr̥ṣavaḥ

Thus (evam) Kṛṣṇa's companions (te), impelled by (samākr̥ṣṭāḥ) their own (nija) moods of loving exchange (kena api rasena), from time to time (kadācit) want to descend (atitīr̥ṣavaḥ) somewhere (kurta api) with their Lord (nāthena sahitāḥ).

## Texts 207-208

avatārair nijaiḥ sarvaiḥ  
parameśvara-vad yadā  
aikyaṁ vyājena kenāpi  
gatāḥ prādurbhavanti hi

tadaiśāṁ avatārās te  
gacchanty eteṣu vai layam  
ato 'bhavaṁs ta evaita  
iti te munayo 'vadan

When Gobha vests  
allies to merge in their  
own expanded form → it is  
actually the merging of the  
↳ to the original form. → just like  
& his expansions. → just like  
∴ when the sages say that  
associates descend to become  
that the associates are original  
merge into the original

When (yadā) devotees who live with Kṛṣṇa in Goloka (sarvaiḥ) appear (prādurbhavanti) to merge (aikyaṁ gatāḥ), on some pretext (kena api vyājena), into their own (nijaiḥ) expanded incarnations (avatāraiḥ), this is just like the merging of Kṛṣṇa's expansions with Him (parameśvara-vad). When sages (te munayaḥ) tell us (avadan), therefore (ataḥ), that expansions (te avatārāḥ) of Kṛṣṇa's associates (eśāṁ) descend to become the original associates (te abhavan iti) what they mean is (tadā) that the expansions (ete) merge (vai layam gacchanti) into the originals (eteṣu).

In Goloka, Nanda Mahārāja eternally serves Kṛṣṇa in the role of father.

So when Kṛṣṇa plans to descend to earth to display childhood pastimes, Nanda is naturally attracted to come with Him.

By Kṛṣṇa's arrangement Lord Brahmā then blesses Nanda's partial expansion Vasu Droṇa to attain perfect devotion for Viṣṇu.

Of course, this blessing is only a pretext because Drona is already  
an expansion of Kṛṣṇa's eternal associate.

Yet on the strength of that blessing, Drona merges into the original  
Nanda Mahārāja and joins the entourage of Kṛṣṇa's avatāra.

It is in this sense that the Purāṇas tell us "Drona became Nanda."

This explanation also reconciles the account in the Padma Purāṇa (Kārtika-māhātmya) of Śrī Rādhā's previous lives.

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Attracted to descend from Goloka for the service of Her worshipable Lord, who is more attractive than millions of Cupids, She incarnated in those various births, in various forms and places.

## Text 209

kṛtsnam etat param cettham  
tatratyam viddhy asaṁśayam  
pūrvokta-nāradoddiṣṭa-  
siddhāntādy-anusārataḥ

All this & everything  
else about G → PIS try  
to understand it this way.  
This is how words of NY should  
be understood.

All this (etat kṛtsnam) and everything else (param ca) about Goloka (tatratyam) please try to understand (viddhi) in this way (ittham), without doubt or confusion (asaṁśayam). Comprehend it according to (anusārataḥ) the philosophical conclusions (siddhānta ādi) taught by Nārada (nārada uddiṣṭa), as spoken of before (pūrvā ukta).

Śrī Sarūpa's disciple may still have doubts about Goloka.

He may question, for example, how demons can be present in a place superior to Vaikunṭha or how the Goloka-vāsīs could even have an impression of having seen demons there before.

Moreover, if Goloka is purely spiritual, sac-cid-ānanda, how can inanimate things like logs, stones, carts, and dust from cow's hooves exist there?

And Goloka is not generally accepted to be greater and higher than Vaikuṅṭha.

So how can the dear associates of Kṛṣṇa descend from Goloka to become Vaikuṅṭha pārsadas?

Sarūpa already answered these doubts in his description of the glories of Goloka.



He briefly recounted the teachings Nārada had given him earlier, in Vaikuṅṭha, about Goloka's unique stature and elucidated those teachings with his own comments.

If the Mathurā brāhmaṇa wants more scriptural support, he can refer to various statements of the Padma Purāṇa (Uttara-khaṇḍa) and the Pañcarātras.

In upcoming verses of Śrī Bṛhad-bhāgavatāmṛta, Śrī Sarūpa will tell more about the pastimes the transcendental Personality of Godhead enjoys with His personal associates and paraphernalia in Goloka.

The brāhmaṇa will then be informed how it is that Kāmsa and other demons reside in Kṛṣṇa's abode.

In brief, Kamsa and the other enemies of Kṛṣṇa join Kṛṣṇa's eternal pastimes for the same reason Kṛṣṇa's Vaikunṭha associates join Him in their spiritual identities, namely to enhance Kṛṣṇa's enjoyment.

The carts and other apparently lifeless objects in Kṛṣṇa's abode are all in fact alive and completely spiritual sac-cid-ānanda beings.

According to the descriptions of Śrī Bṛhad-bhāgavatāmṛta,  
everything in Kṛṣṇa's abode Goloka is transcendental the same  
way as in Vaikuṅṭha.

Scriptural evidence to support this conclusion will be cited later  
on.

Listen while I tell  
you more about the  
great wonders of that place,

## Text 210

māthurottama tatradyam  
mahāścaryam idam śṛṇu  
kathyamānam mayā kiñcit  
śrī-kṛṣṇasya prabhāvataḥ

O best (uttama) of Mathurā brāhmaṇas (māthura), listen (śṛṇu idam) and by the powerful influence (prabhāvataḥ) of Kṛṣṇa (śrī-kṛṣṇasya) I will tell you (mayā kathyamānam) more (kiñcit) about the great wonders (mahā-aścaryam) of that place (tatradyam).

→ Kṛṣṇa's grace prebāvētaḥ

The glories of Goloka and the ecstasies of its devotees are beyond the power of words and thought, but a devotee empowered by Kṛṣṇa's special grace can describe them to some extent.

To encourage the disciple to listen with careful attention, Sarūpa calls him "best of the brāhmaṇas from Mathurā."

## Text 211

bālakās taruṇā vṛddhā  
gopās te koṭi-koṭīśaḥ  
sarve vidur mahā-preyān  
ahaṁ kṛṣṇasya netaraḥ

Everyone of the  
Golokas, bālakāḥ, taruṇāḥ (Gr)  
vṛddhāḥ  
think → "I alone am most dear  
to (Kṛṣṇa)." →

Everyone (sarve) of the millions and millions (koṭi-koṭīśaḥ) of cowherds (te gopās)—the children (bālakāḥ), young people (taruṇāḥ), and elders (vṛddhāḥ)—thinks (viduḥ), “I alone am (ahaṁ na itaraḥ) most dear (mahā-preyān) to Kṛṣṇa (kṛṣṇasya).”

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Texts 211 through 213 reveal the ecstatic attitude of the cowherd boys and men of Goloka.

Just as  
the way  
toward  
mentality.  
So does  
them.  
→ confirms this  
the  
the way he behaves with

## Text 212

tathaiva vyavahāro 'pi  
teṣāṁ kṛṣṇe sadekṣyate  
praty-ekam teṣu tasyāpi  
viśuddhas tādr̥g eva saḥ

Just as (tathā eva) the pure way (viśuddhaḥ) they behave (teṣāṁ vyavahārah) toward Kṛṣṇa (kṛṣṇe) always (sadā) confirms this ecstatic mentality (īkṣyate), so does the way (tādr̥k eva api) He behaves (tasya saḥ) toward every one of them (teṣu prati-ekam).



This Goloka ecstasy is not just an idle meditation.

It manifests itself actively in the way the devotees deal with Kṛṣṇa.

The cowherds express their intimate love for Him in everything they do, including their eating and ordinary household chores.

And Kṛṣṇa also shows by His behavior that He considers Himself their property.

There is never even a trace of duplicity in the loving exchanges between Kṛṣṇa and His devotees in Goloka; their dealings are viśuddha, absolutely pure.

It is not that Kṛṣṇa truly loves only one of His devotees and with everyone else only pretends.

## Text 213

tathāpi tr̥ptiḥ kasyāpi  
naivodeti kadācana  
prema-tr̥ṣṇā ca vividhā  
dainya-mātā vivardhate

By still thro of  
them ever before satisfied.  
Their love shows a thirst  
The lover of dainya → that  
Simply grows stronger & stronger.

Yet (tathā api) none of them (na eva kasya api) ever (kadācana) become satiated (udeti tr̥ptiḥ). Their love (vividhā prema) shows a thirst (tr̥ṣṇā) that is the mother (mātā) of sheer humility (dainya) and that simply grows stronger and stronger (ca vivardhate).

The devotees' thirst for having more and more of Kṛṣṇa is unquenchable and ever increasing, without limit.

The phrase prema-tṛṣṇā, the “thirst of pure love,” means lobha (“greed”).

~~This thirst is the mother of perfect humility because the highest love of God naturally evolves into the sorrow of separation, even while devotees are directly enjoying Kṛṣṇa's company.~~

BUT STILL  
TOWARDS EACH - IF B  
GOPIS THAT @ THE  
SHOWS THE GREATEST CHANGE,  
GREATEST COMPASSION & GREATEST LOVE

## Text 214

gopīṣu ca sadā tāsu  
praty-ekam koṭi-koṭiṣu  
parā prītiḥ kṛpāsaktir  
api sā tasya vīkṣyate

Still, it is towards each of the gopīs (tāsu prati-ekam gopīṣu)—in the millions and millions (koṭi-koṭiṣu)—that Kṛṣṇa (tasya) always (sadā) clearly shows (vīkṣyate) the greatest attachment (sā parā āsaktiḥ), compassion (kṛpā), and love (api prītiḥ).

In this context, prīti (“affection”) means “pure ecstatic love,” krpā (“mercy”) means “the signs that display this love,” and āsakti (“attachment”) means “exclusive dedication.”

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## Text 215

yayā yukti-śatair vyaktam  
mādrśair anumanyate  
ābhiḥ samo na ko 'py anya-  
tratyo 'py asya priyo janah

This serves as evidence  
by which one can understand  
that no one is as dear to  
Him as the gopīs.

This serves as evidence (vyaktam) for hundreds (śataih) of logical arguments (yukti) by which (yayā) persons like me (mādrśaih) can understand (anumanyate) that no one (na kah api janah), in that abode or elsewhere (anyatratyah), is as dear to Him (asya samo priyah) as the gopīs (ābhiḥ).

Kṛṣṇa's <sup>prīṭih</sup> love, <sup>kṛpā</sup> compassion, and attachment <sup>āśaktih</sup> for the gopīs are proof  
enough to convince Sarūpa that no one, not even any other  
resident of Goloka, is as dear to Kṛṣṇa as the gopīs.

These three signs have led Sarūpa to discover hundreds of  
arguments in favor of this conclusion.



Yet, when  
one of the gopīs  
shows special love  
to Kṛṣṇa  
the most dear to Him.

## Text 216

tatrāpi yām prati prema-  
viśeṣo 'sya yadekṣyate  
tadā pratiyate kṛṣṇa-  
syaiṣaiva nitarām priyā

Yet (api) when Kṛṣṇa (yadā asya) shows special love (viśeṣaḥ prema ikṣyate) for one of the gopīs (tatra yām prati), it then (tadā) becomes apparent (pratiyate) that she (eṣā eva) is the most dear (nitarām priyā) to Him (kṛṣṇasya).



Even though there are so many gopīs eager to have Kṛṣṇa's mercy,  
none of them lacks opportunities to satisfy Him by her service.

This is proof that all the gopīs have attained the highest perfection  
of pure devotional service.

Yet none of them thinks herself Kṛṣṇa's only beloved.

Caring nothing for their own happiness, they want only to do  
whatever pleases Him.

Each of them  
thinks → "Oh, when  
will I be fortunate  
to become even the  
maidservant of Kṛṣṇa?"

## Text 218

praty-ekam cintayanty evam  
aho kim bhavitā kiyat  
saubhāgyam mama yena syām  
kṛṣṇasyādharma-dāsy api

Each of them (prati-ekam) thinks (evam cintayanti), “Oh (aho), when will I be (kim mama bhavitā) fortunate enough (kiyat saubhāgyam) to become (yena syām) even the lowliest maidservant of Kṛṣṇa (kṛṣṇasya adharma dāsi api)?”

The ambition of every young gopī in Goloka is to someday gain the good fortune to be allowed to enter Kṛṣṇa's service, even in the lowest position.

*Differentiates them.*

Such utter humility distinguishes them from the young gopas, the male cowherds, who tend to consider themselves Kṛṣṇa's favorites and presume themselves very fortunate.

The gopas often feel dissatisfied with themselves for various reasons due to the nature of their exalted love for Kṛṣṇa.

They then become anxious to be better servants of Kṛṣṇa.

The gopīs' love, however, is on the highest level of perfection.

They are never satisfied with themselves, for their humility is absolute.

Each of them considers herself Kṛṣṇa's worst maidservant, her only hope being to somehow be permitted to continue serving Him despite her disqualifications.

In this way the moods of the gopas and gopīs are different.

The devotees of Nārāyaṇa in Śrī Vaikunṭha also never feel they have had enough of the ecstasy of worshiping the Lord's lotus feet.



But every one of them assumes that the all-powerful Personality of Godhead is completely merciful to all of them, without discrimination.

The Goloka-vāsīs cannot think like that.