

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 219

It is amazing  
how intently these  
devotees are absorbed  
in the fathomless  
of pure love.  
This mood is incomprehensible  
even to the great sages

aho svāmin gabhīro 'yam  
dustarko mahatām api  
gāḍha-prema-rasāveśa-  
svabhāva-mahimāadbhutaḥ

O my Lord (aho svāmin)! It is amazing (adbhutaḥ) how intently (gabhīraḥ) these devotees (ayam) are absorbed (āveśa) in the fathomless (gāḍha) rasa of pure love (prema rasa). The exalted nature of their mood (svabhāva-mahimā) is incomprehensible (dustarkaḥ) even to great sages (mahatām api).

## Text 220

One day, while playing,  
heard that Kāliya had  
come back to his lake.

ekadā yamunā-tīre  
viharan nanda-nandanah  
śuśrāvātma-hrade tasmin  
kāliyaṁ punar āgatam

One day (ekadā), while playing (viharan) on the shore of the Yamunā (yamunā-tīre), Lord Kṛṣṇa, Nanda-nandana (nanda-nandanah), heard that (śuśrāva) Kāliya (kāliyaṁ) had come back (punar āgatam) to his lake (tasmin ātma hrade).

The lake in which Kāliya once stayed continued to be known as Kāliya-hrada (“Kāliya’s lake”) even after his expulsion from Vraja.

Ⓚ rushed there  
& climbed a Nipa tree  
& jumped into that lake

## Text 221

ekākī tatra gatvāśu  
nīpam āruhya vegataḥ  
kūrditvā nipapātāsmiṁ  
hrade niḥsārayann apah

Kṛṣṇa rushed there (tatra gatvā) alone (ekākī), swiftly (āśu) climbed (āruhya) a nīpa tree (nīpam) and dived (vegataḥ kūrditvā nipapāta) into the lake (asmiṁ hrade), splashing water onto the shore (niḥsārayan apah).

Kṛṣṇa thought it wise not to bring His companions with Him to Kāliya's lake, which had become poisoned again.

He was also concerned that they might try to stop Him from jumping into the lake.

The vigorous way Kṛṣṇa dived is described in Śrīmad-Bhāgavatam (10.16.7):

sarpa-hradah puruṣa-sāra-nipāta-vega-  
saṅkṣobhitoraga-viṣocchvasitāmbu-rāśih  
paryak pluto viṣa-kaṣāya-bibhīṣaṇormir  
dhāvan dhanuḥ-śatam ananta-balasya kim tat

“When the Supreme Personality of Godhead (puruṣa-sāra) landed in the serpent’s lake (sarpa-hradah), the snakes there (uraga) became extremely agitated (saṅkṣobhita) and began breathing heavily (viṣa ucchvasita), further polluting it with volumes of poison (viṣa-kaṣāya). The force of the Lord’s entrance (nipāta-vega) into the lake (ambu-rāśih) made it overflow (plutah) on all sides (paryak), and poisonous, fearsome (bibhīṣaṇo) waves flooded (ūrmih dhāvan) the surrounding lands up to a distance of one hundred bow-lengths (dhanuḥ-śatam). This is not at all amazing, however (kim tat), for the Supreme Lord possesses infinite strength (ananta-balasya).”



## Text 222

vicitra-santāra-vitāra-līlayā

jale lasams tad bahudhā ninādayan

khalena bhogair amunaitya veṣṭitaḥ

sa kautukī kāñcid adarśayat daśām

He frolicked in  
the water & out of  
curiosity allowed Himself  
to be enveloped in the  
serpent's coil.

Kṛṣṇa frolicked (lasan) in the water (jale), enjoying the sport (tat vicitra līlayā) of swimming back and forth (santāra-vitāra) and making all sorts of loud noises (bahudhā ninādayan). But ~~then He drew near~~ (saḥ etya) the cruel Kāliya (khalena) and out of curiosity (kāñcit kautukī) allowed Himself (adarśayat daśām) to be enveloped (veṣṭitaḥ) in the serpent's coils (amunā bhogaih).

When Kṛṣṇa played in the water, the noise He created was not ordinary; it sounded like very pleasing music.

## Text 223

tat-saṅginas taṁ sahasā prayātaṁ  
gopās tv anālokya mṛtā ivābhavan  
sarve tad-anveṣaṇa-kātarā yayus  
tat-pāda-cihnair hradam iksitair amum

When Kṛṣṇa's companions (tat-saṅginah), the cowherd boys (gopāḥ), saw that for no good reason (tu sahasā) He was gone (taṁ prayātaṁ) and unable to see Him (anālokya), they all (sarve) became as if struck down by death (mṛtāḥ abhavan iva). In great anxiety (kātarāḥ) to find Him (tat-anveṣana) they followed (yayuh) His footprints (tat-pāda-cihnaiḥ iksitaiḥ) to the lake (amum hradam).

When the gopas  
could not find Him  
became like dead people.  
In grt anxiety, they followed  
His footprints & came to the lake.

At first the cowherd boys had no idea where Kṛṣṇa might have gone, and they didn't know what to do.

But soon they noticed footprints leading out of the village.

Those footprints could not have been those of anyone but Kṛṣṇa because they had special marks, such as a flag and an elephant goad.

## Text 224

dr̥ṣṭvaiva kṛṣṇam tam adr̥ṣṭa-ceṣṭam

moham gatās te 'sya vayasya-saṅghāḥ

ācchāditaṁ yaṁ vana-vīthibhir ye

'nālokayanto na jijīviṣanti

These many young friends (ye asya vayasya saṅghāḥ) were the same boys who (yaṁ), losing sight of Kṛṣṇa (kṛṣṇam anālokayantaḥ) on the forest paths (vana vīthibhiḥ) hidden for but a moment (ācchāditaṁ), would lose their will to live (na jijīviṣanti). And now when they saw (dr̥ṣṭvā eva) Him motionless (tam adr̥ṣṭa-ceṣṭam) they all fainted (te moham gatāḥ).

These were the  
very same boys who  
could not tolerate  
a moment's separation  
if a tree could hide Him for a moment  
Now, when they saw  
Kṛṣṇa motionless in the  
forest paths they fainted.  
They lost their will to live.

The footprints led the boys to the lake, but there they saw  
Kṛṣṇa immobilized, enwrapped in the serpent's coils.

When Kṛṣṇa and the boys had been on excursions in the forest  
and Kṛṣṇa had passed for even a moment behind a tree and the  
boys couldn't see Him, the boys would lose all enthusiasm for  
living.

And now to see Kāliya about to kill Kṛṣṇa filled them with  
dread.

## Text 225

All the animals of village & forest also appended on the state with their eyes transfixed on Kṛṣṇa's face & the cries of a great roar & suffering.

gāvo vṛṣā vatsatarās tathānye

grāmyāḥ samagrāḥ paśavo 'tha vanyāḥ

tīre sthitās tatra mahārta-nādaiḥ

krandanti kṛṣṇānana-datta-netrāḥ

All (samagrāḥ) the village animals (grāmyāḥ paśavaḥ)—the cows (gāvaḥ), the bulls (vṛṣāḥ), the calves (vatsatarāḥ)—and also the animals (tathā anye) of the forest (vanyāḥ) stood on the shore (tīre sthitāḥ), eyes fixed (datta netrāḥ) on Kṛṣṇa's face (kṛṣṇa ānana), and their cries (krandanti) made a great roar (nādaiḥ) of suffering (mahā ārta).

## Text 226

ākrandā-dīnā vihagā hradasya  
tasyāntar uddīya patanti vegāt  
vṛkṣādayas tat-kṣaṇam eva śoṣam  
prāptā mahotpāta-cayāś ca jātāḥ

Birds exhausted  
from crying flew into  
the lake.  
Trees & plants  
dried up  
suddenly  
many terribly inauspicious  
omens appeared

Birds (vihagāḥ) exhausted (dīnāḥ) from loudly crying (ākrandā) flew precipitously (vegāt uddīya patanti) into the lake (tasya hradasya antaḥ). Trees and plants (vṛkṣa ādayaḥ) suddenly (tat-kṣaṇam eva) dried up (śoṣam prāptā). And many terribly inauspicious omens (mahā utpāta-cayāḥ ca) appeared (jātāḥ).

All creatures, including the birds and plants, agonized over  
Kṛṣṇa's predicament.

They were all on the verge of death.

The earth trembled, amidst other portentous omens:



atha vraje mahotpātās  
tri-vidhā hy ati-dāruṇāḥ  
utpetur bhuvi divy ātmany  
āsanna-bhaya-śamsinaḥ

“In the Vṛndāvana area (**vraje**) there then arose (**atha hi utpetuḥ**) all three types (**tri-vidhā**) of fearful (**ati dāruṇāḥ**) omens (**mahā utpātāḥ**)—those on the earth (**bhuvi**), those in the sky (**divi**), and those in the bodies of living creatures (**ātmani**)—which announced (**śamsinaḥ**) imminent danger (**āsanna bhaya**).” (Bhāgavatam 10.16.12)

## Text 227

Inspired by  
One old govt. to wife  
& Gyn, he refused to

samprerito 'ntaḥ prabhunāiva tena  
dhāvan jagāma vrajam eka-vṛddhaḥ  
hā-hā-mahā-rāva-gaṇaiḥ su-ghoraiḥ  
krandann udantaṁ tam athācacakṣe

Inspired (sampreritaḥ) by Lord Kṛṣṇa (tena prabhunā eva)  
from within (antaḥ), one old man (eka-vṛddhaḥ) went  
running (jagāma dhāvan) to the cowherd village (vrajam). He  
wept (mahā-rāva-gaṇaiḥ) and made dreadful cries (su-ghoraiḥ  
krandan) of “Alas! Alas!” (hā hā) and told the cowherds (atha  
ācacakṣe) what was happening (tam udantaṁ).

Śrī Nanda and the other cowherds, having seen the bad omens  
and received no news about Kṛṣṇa, were about to die from  
anxiety.

To relieve their suffering, Kṛṣṇa telepathically inspired an old  
cowherd to go tell them of the situation.

Had Kṛṣṇa not ordered him in that way, the old man would  
not have had the strength to run back to Vraja.

Kṛṣṇa is prabhu, the Lord, so He can empower anyone to do anything.

He made an old person His messenger because an elder's words are less likely to interfere with anyone's intimate rasa and more likely to be trusted.

Actually the desperation the Vraja-vāsīs felt over seeing evil omens and having no news about Kṛṣṇa was designed to increase their special love for Him.

Surely they would come quickly to Kāliya's lake when they learned He was there.

## Text 228

prāg eva dr̥ṣṭvā mahato bhayañ-karān  
utpāta-vārān bahu-sambhramākulāḥ  
anveṣaṇārtham vraja-maṅgalasya te  
ghoṣa-sthitāḥ santi bahir viniḥsṛtāḥ

The people of the cowherd village (ghoṣa-sthitāḥ) had already (prāk eva) noticed (dr̥ṣṭvā) many (vārān) frightening (mahataḥ bhayañ-karān) omens (utpāta). Kṛṣṇa was the source of Vraja's good fortune (vraja maṅgalasya), and the cowherds (te), frantic (ākulāḥ) with concern for Him (bahu sambhrama), had already started out (bahih viniḥsṛtāḥ santi) to seek Him (anveṣaṇa artham).

The Vraja-vāsīs knew that as long as Kṛṣṇa was safe nothing bad would ever happen.

The evil portents might therefore indicate that Kṛṣṇa was in great danger.

With this terrible thought in mind, they all went at once to look for Him.

They were already outside the village when the old messenger met them.

## Text 229

When they read  
the news about  
the old god → they  
felt like being struck by a  
thunderbolt.

punaḥ pravayasas tasya  
bhagna-kaṇṭha-svarasya tu  
tad-vākyaṃ teṣu sahasā  
vajra-pāta ivābhavat

The added force (punaḥ) of the old man's (tasya pravayasah) report (tad vākyaṃ), spoken with a voice choking in his throat (bhagna kaṇṭha svarasya), struck them suddenly (teṣu sahasā bhavat) like a lightning bolt (vajra-pāta iva).

The shock of hearing that Kāliya had returned and was again holding Kṛṣṇa in his coils was unbearable.



## Text 230

sa gr̥he 'vasthito rāmo  
mithyā mithyeti ghosayan  
sāntvayan vraja-lokāms tān  
mṛta-prāyān pradhāvataḥ

Balarāma (sah rāmah), who was sitting in His house (gr̥he avasthitaḥ), tried to console (sāntvayan) the people of Vraja (tān vraja-lokān), who were running forward (pradhāvataḥ) like living corpses (prāyān mṛta). “This can’t be true (mithyā)!” He cried out (ghoṣayan). “This can’t be true (mithyā iti)!”

Balarāma  
to console them telling  
"This can't be true".

## Text 231

mātaram rohinīm yatnāt  
prabodhya gr̥ha-rakṣaṇe  
niyuḥya purato yātair  
dhāvitvā taiḥ sahāmilat

Balarāma somehow (yatnāt) told the news (prabodhya) to His Mother Rohiṇī (mātaram rohinīm), got her (niyuḥya) to stay back to watch the house (gr̥ha-rakṣaṇe), and ran (dhāvitvā) to catch up with those (taiḥ saha amilat) who had left (yātair purataḥ).

ⓑ ॐ ॐ ॐ  
to take care of the  
houses & stay with the  
other wives.

Knowing the power of His younger brother Kṛṣṇa, Balarāma  
couldn't believe that Kāliya had defeated Him.

Balarāma came out of the house and ran into the street  
spontaneously shouting, "This can't be true!"

Seeing the Vraja-vāsīs hurrying on their way to join the search  
for Kṛṣṇa, Balarāma tried to calm them.

And He had to speak to His mother before He left.

So He was one of the last to arrive on the scene.

②, very soon  
reaching the lake  
seeing ② in that state  
wept in distress of love

## Text 232

acirāt tam hradam prāptaḥ  
so 'nujam vīksya tādrśam  
nāśaknod rakṣitum dhairyam  
ruroda prema-kātarah

He soon (sah acirāt) reached the lake (tam hradam prāptaḥ).  
Seeing His younger brother (anujam vīksya) in such a state  
(tādrśam), He couldn't (na aśaknot) keep (rakṣitum) His  
gravity (dhairyam) and wept (ruroda) in the distress of love  
(prema-kātarah).

## Text 233

He terribly weeps  
& faints like NM  
& Y.M.

vilāpaṁ vividhaṁ cakre  
kāṣṭha-pāṣāṇa-bhedakam  
kṣaṇān mūrchām anuprāpto  
yaśodā-nanda-vat sa tu

As He lamented (saḥ tu vilāpaṁ cakre) in ways (vividham) that would shatter (bhedakam) logs (kāṣṭha) and stones (pāṣāṇa), suddenly (kṣaṇāt) He fainted (mūrchām anuprāptaḥ), just like Yaśodā and Nanda (yaśodā-nanda-vat).

In the bewildering commotion, Yaśodā and Nanda had already fainted and fallen to the ground.

Then all the  
juntas & big states  
to cry that led the  
whole universe cry in pain.

## Text 234

tatas teṣām ca sarveṣām

prāṇinām ārti-pūritāḥ

mahā-kranda-varā ghorā

babhūvur viśva-rodakāḥ

Then (tataḥ) all living beings there (teṣām ca sarveṣām  
prāṇinām) made a great and fearful cry (mahā-kranda-varā  
ghorā), full of agony (ārti-pūritāḥ), that made (babhūvur) the  
whole universe (viśva) cry in pain (rodakāḥ).

## Text 235

tena nādena mahatā  
balarāmaḥ sa cetitaḥ  
ātmānaṁ stambhayām āsa  
yatnād dhīra-śiromaṇiḥ

Awakened (cetitaḥ) by that tumult (tena mahatā nādena),  
Balarāma (saḥ balarāmaḥ), the most determined of heroes  
(dhīra-śiromaṇiḥ), with great effort (yatnāt) steadied  
(stambhayām āsa) Himself (ātmānaṁ).

awakened by that  
sound, (B) effort  
effort tried to steady himself



## Text 236

kṣaṇena samjñām pitarau gatau tau  
dr̥ṣṭvā sutam tādr̥śam udrudantau  
vegāt tam eva hradam āviśantau  
ruddhau balāc chrī-balinā karābhyām

A moment later (kṣaṇena), Kṛṣṇa's parents (tau pitarau) again became conscious (samjñām gatau). Seeing their son (sutam dr̥ṣṭvā) in such a plight (tādr̥śam), they cried loudly (udrudantau) and rushed (vegāt) to enter the lake (tam eva hradam āviśantau). But powerful Śrī Balarāma (śrī-balinā) held them back (ruddhau) with the strength (balāt) of His arms (karābhyām).

A moment later  
NM & YM regained  
consciousness & their lives  
to rush into the lake.  
But powerful ⑤ stopped them.

It had taken all of Lord Balarāma's mental strength to convince  
His mother to stay home, and now it took all His physical  
strength to restrain Nanda and Yaśodā.

## Text 237

mūr̥chitān mṛta-tulyāms tān  
sarvān dr̥ṣṭvārti-yantritaḥ  
su-gadgada-svareṇoccaiḥ  
kṛṣṇam sambodhya so 'bravīt

Seeing everyone  
unconscious  
with sorrow  
In a choked voice  
(B) overcome  
called out to K

Seeing everyone (tān sarvān dr̥ṣṭvā) unconscious on the  
ground (mūr̥chitān) as if dead (mṛta-tulyāms), Balarāma was  
overcome with sorrow (ārti-yantritaḥ). In a voice choked with  
emotion (su-gadgada ucchaiḥ svareṇa), He called out to Kṛṣṇa  
(sah kṛṣṇam sambodhya abravīt).

## Text 238

śrī-baladeva uvāca

ete na vaikuṅṭha-nivāsi-pārṣadā  
no vānarās te na ca yādavā api  
goloka-lokā bhavad-eka-jīvanā  
naśyanty aśakyā bhagavan mayāvitum

Oh! These  
are not your associates  
They are ↓ (A) (B) (C) (D)  
Goloka-vaṣṭi → bhakti-  
They are dying how & there is  
nothing I can do to save them

Śrī Baladeva said: These are not the attendants (ete na pārṣadāḥ) who live with You in Vaikuṅṭha (vaikuṅṭha-nivāsi). They are not (na u) the forest monkeys (vānarāḥ). They are not (ca na te) the Yādavas (api yādavāḥ). These are Your devotees of Goloka (goloka-lokāḥ), who have no life other than You (bhavad-eka-jīvanāḥ). They are dying (naśyanti), My Lord (bhagavan), and there is nothing I can do to save them (mayā avitum aśakyāḥ).

Here Balarāma reminds Kṛṣṇa that the Goloka devotees are different from Kṛṣṇa's other eternal associates—His Vaikuntha pāṣadas, His monkey soldiers of Ayodhyā like Hanumān, and the Yadus of Dvārakā like Uddhava.

More than all these other devotees, the Goloka-vāsīs are exclusively dependent on Kṛṣṇa.

The Lord's devotees in Vaikuṅṭha, Ayodhyā, and Dvārakā,  
being always aware of Kṛṣṇa's omnipotence, manage to tolerate  
separation from Him, and so they could have responded  
favorably to Balarāma's consoling words.

But the hearts of these Goloka-vāsīs, under the intolerable  
weight of their prema, have lost all equilibrium.

The Goloka-vāsīs cannot accurately estimate Kṛṣṇa's power, so they are convinced that Kāliya is about to finish Him.

If Kṛṣṇa Himself does not act soon to relieve them, surely they will die.

## Text 239

Oh! AS  
before this game  
↓  
Otherwise you gentle heart  
will be broken.

prāṇair viyuktā na bhavanti yāvat  
tāvad vinodaṁ karuṇa tyajaitam  
kṛṣṇānyathā goṣṭha-janaika-bandho  
gantāsi śokaṁ mṛdula-svabhāvaḥ

O merciful Kṛṣṇa (karuṇa), please give up this game (etam vinodaṁ tyaja) before these devotees (na yāvat) die (viiyuktā prāṇair bhavanti)! Otherwise (anyathā), O Kṛṣṇa (kṛṣṇa), sole friend (eka bandho) of the cowherds (goṣṭha-jana), Your gentle heart (mṛdula-svabhāvaḥ) will come to grief (śokaṁ gantā asi).



Kṛṣṇa is the reservoir of all rasas, and so He feels pathos (karuṇa-rasa).

But although He enjoys the sport of pretending to be lifeless, His devotees are driven to desperation by it.

If He doesn't stop this sport, He will be the last one to lament—when all His devotees have died.

Lord Balarāma is playing on Kṛṣṇa's emotions because He knows that Kṛṣṇa cannot tolerate seeing His devotees suffer.

## Text 240

śrī-sarūpa uvāca

gopyo vilāpair vividhai rudantyo  
momuhyamānāḥ paramārta-gātryah  
pārśve prabhor gantum iva praviṣṭās  
tās taṁ hradam śoka-vinaṣṭa-cittāḥ

In the sea the  
the gopīs, beautiful, fasting  
their hearts shattered, fasting  
gopi & agni  
tried to enter the lake

Śrī Sarūpa said: The gopīs (gopyah) cried (rudantyah) and lamented (vilāpaiḥ) in so many ways (vividhaiḥ), their limbs (gātryah) in terrible pain (parama ārta), their hearts shattered (cittāḥ vinaṣṭa) by sorrow (śoka). They fainted and fainted (momuhyamānāḥ). And as if to go (gantum iva) to the side of their Lord (prabhor pārśve), they (tāḥ) tried to enter (praviṣṭāḥ) the lake (taṁ hradam).

On the way to the lake, the gopīs repeatedly fainted at the mere thought of Kṛṣṇa’s distress, and so they arrived last.

Their hair was scattered, and their broken bangles and other ornaments scratched their arms.

They tried to enter the lake “as if” to join Kṛṣṇa, but their real purpose was to drown themselves.

Someone might question, “How could these gopīs, who are worshiped by the wisest scholars in creation, be so ignorant of the Supreme Lord’s power?”

The answer is that their minds were distracted by sorrow.

It is unreasonable to think that the exalted gopīs cannot suffer sorrow; in fact, they simply cannot bear to be apart from Kṛṣṇa, even for a moment.