Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

Volume - 2

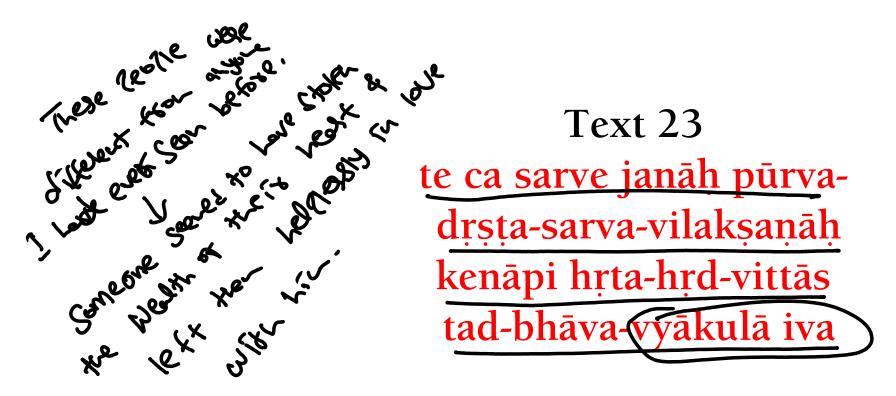
Śrī-goloka-māhātmya

The Glories of Goloka

Part 6

Abhīsta-lābha

The Attainment of All Desires



The people there (te ca sarve janāḥ) were different (vilakṣaṇāḥ) from anyone (sarva) I had ever seen (pūrva-dṛṣṭa). Someone (kenāpi), it appeared, had stolen the wealth of their hearts (hṛta-hṛd-vittāh iva) and left them helplessly in love with him (tad-bhāva-vyākulā).

Since the beauty and good character of Goloka's people were not to be found anywhere else, Gopa-kumāra could hardly think of an adequate metaphor by which these people could be described.

They seemed distracted, as if someone had stolen their hearts.

The actual cause of this strange behavior was that they suffered from divine madness.

They seemed distraught because a thief had stolen the treasure of their hearts.

Or at least that was how things appeared on the surface (vyākulā iva); because Gopa-kumāra had just been introduced to life in Goloka, he preferred to hold off on making a final judgment.

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Text 24

teṣām darśana-mātrena tādṛśam bhāvam āpnuvan yatnād dhairyam ivāsṛtyāpṛccham tān idam ādarāt

Simply by seeing them (teṣām darśana-mātreṇa), I felt (āpnuvan) the same kind of loving affection (tādṛśam bhāvam). Trying hard (yatnād), I composed myself (dhairyam iva āṣṛṭya) and respectfully (ādarāt) asked them (tān apṛccham) the following questions (idam).

The mere sight of these devotees made Gopa-kumāra feel the same turbulent feelings they did.

He managed to bring himself back to a condition almost sober (dhairyam (iva) āsṛṭya), but not completely sober, otherwise he wouldn't have asked questions he could already answer.

Text 25 paramah<u>ams</u>a-manoratha-durlabhaih parama-harşa-bharaih parişevitāh pranaya-bhakta-janaih kamalā-pateh parama-yācya-tadīya-dayālayāh (implied), you are served (parisevitāh) happiness so vast (parama-harsa-bharaih) that the greatest sages can't obtain (durlabhaih) it even (manoratha)! You are reservoirs of the mercy (dayā ālayāḥ) Lord (tadīya), the husband of the goddess of fortune (kamalā-pateh), mercy for which His loving devotees (praṇaya-bhakta-janaiḥ) always pray (parama-yācya).

Before placing his questions, Gopa-kumāra addresses the Golokavāsīs in this way because he cannot comprehend how the hearts of such supremely fortunate devotees could be disturbed.

The kind of happiness these pure souls know cannot be imagined by sages fixed in the conception of Brahman, for the devotees of Goloka are much greater than liberated sages and even greater than the servants of the Lord of Vaikuntha, who love Lord Nārāyaṇa with pure intent.

Though the devotees of Nārāyaṇa admire and pray for the same mercy bestowed upon the Goloka-vāsīs, they never actually obtain it.

Text 26

parama-dīnam imam śaraṇāgatam

karunayā bata paśyata paśyata

kathayatāsya nṛpo viṣayasya ko

gṛham amuṣya kuto 'sya ca vartma kim

"Please, please look (bata paśyata paśyata) with kindness (karunayā) upon this most wretched person (imam parama-dīnam), who has come to you for shelter (śaraṇāgatam). Tell me (kathayata), who is the king (kah nrpah) of this region (asya visayasya)? Where is his residence (gṛham amuṣya kutah)? Which road leads there (asya ca vartma kim)?

Please outsit glastices.

Text 27 bho bhoḥ sa-kāku pṛcchantam dhanyāḥ kṛpayatātra mām datta pratyuttaram kiñcit saṅketenāpi su-vratāḥ

"Dear, dear most fortunate people (bho bhoḥ dhanyāḥ), please be merciful to me (kṛpayata atra mām), who am asking you (pṛcchantaṁ) with mournful cries (sa-kāku). Please give me (datta) some answer (pratyuttaraṁ kiñcit), O faithful devotees (su-vratāḥ), if even only by gesture (saṅketena api)!

Not receiving an answer, Gopa-kumāra first guesses that perhaps these Goloka-vāsīs are nearly deaf.

He therefore repeats his address more distinctly, saying loudly bho bhoḥ ("dear people, dear people").

He then realizes they are not deaf but simply paying no attention to him, so he tries to impress on them the sincerity of his request.

He praises them as dhanyāḥ ("most fortunate") and su-vratāḥ ("faithful followers of regulative principles").

And if these devotees are following a vow of silence, at least they can answer him by hand signals.

Text 28

aho bata mahārtasya
śrņutāpi vacāmsi me
nūnam tasyaiva dhūrtasya
yūyam bhāvena mohitāh

"Oh (aho bata), please hear (śṛṇuta) the words (vacāṃsi) of this tormented soul (me mahā ārtasya)! Alas, you must be (vuyaṃ) hunaṃ) under the spell (hohitāh) of that clever cheat (tasya eva dhūrtasya bhāvena)."

Even after Gopa-kumāra's fervent plea, the Goloka-vāsīs didn't respond.

They didn't even look at him.

But Gopa-kumāra, rather than become angry with them for their neglect, placed the blame on the enchanting Kṛṣṇa, who, after all, had deceived Gopa-kumāra just as He had them.

Kṛṣṇa is indeed the most expert cheat; only He (tasyaiva) could bewilder them like this, and no one else.

Text 29

ittham muhuḥ sa-kātaryam
sampṛcchams tān itas tataḥ
dṛśyamānān puro bhūtvā
vraja-sthānāny avāpnuvam

In this way (ittham) I moved here and there (itas tataḥ), anxiously (sa-kātaryam) questioning (samprcchan) each person I met (tān muhuḥ). And as I made my way forward (purah bhūtvā), I came (avāpnuvam) to the pasturing grounds of the cowherds (vraja-sthānāny).

The anxiety Gopa-kumāra felt upon His arrival in Goloka was actually a symptom of dainya, the transcendental, unconditional humility that is the most important prerequisite for gaining eternal residence in Goloka.

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Text 30
paritaś cālayamś cakṣuḥ
purīm ekām vidūrataḥ
adrākṣam mādhurī-sāraparīpākeṇa sevitām

Looking around (cālayan cakṣuḥ) in all directions (paritah), I spotted (adrākṣaṁ) in the distance (vidūrataḥ) a town (purīm ekāṁ) adorned (sevitām) with the essence of all sweetness (mādhurī-sāra-parīpākeṇa).

The other realms Gopa-kumāra had visited in the material and spiritual worlds were each great in their own way, but none of them, not even Vaikuntha, was as attractive as this.

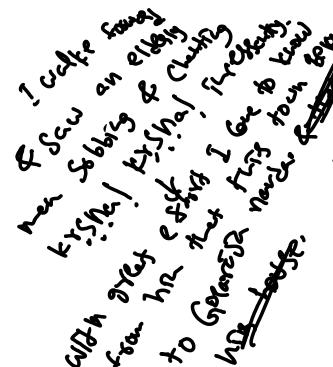
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Text 31 tat-pārśve cābhito 'śrauṣam gopīnām gītam adbhutam dadhnām mathana-ghoṣāḍhyam kāntam bhūṣaṇa-siñjitaiḥ

On one side of that town (tat-pārśve), all about (abhitah) I heard (aśrausam) wonderful songs (gītam adbhutam), sung by cowherd women (gopīnām), and the charming sound (kāntam ghoṣa ādhyam) of the churning (mathana) of butter (dadhnām), and the jingling of bangles (bhūṣaṇa-siñjitaih).

Nowhere had Gopa-kumāra ever heard such wonderful songs.

Even though he was a liberated soul, with no interest in material sense gratification, he was attracted by the jingling sound of these women's bangles.



praharṣākulam ātmānam vistabhya purato vrajan prāpnuvam kṛṣṇa kṛṣṇeti sa-vaiyagryam nirantaram

k<u>īrtayantam rudantam ca niviṣṭam vṛddham ekalam</u> tasmāt prayatna-cāturyair aśrauṣam gadgadākṣarāt

gopa-rājasya nandasya tac chrī-kṛṣṇa-pituh puram tac-chabda-śruti-mātrena vyamuhyam harṣa-vegataḥ

Trying to subdue (viṣṭabhya) my (ātmānaṃ) agitated joy (praharṣa ākulaṃ), I walked forward (puratah vrajan) and came across (prapnuvaṃ) a seated (ekalam niviṣṭaṃ) elderly gentleman (vṛddham), sobbing (rudantaṃ) profusely (sa-vaiyagryaṃ), incessantly chanting (nirantaram kīrtayantaṃ) "Kṛṣṇa! Kṛṣṇa (kṛṣṇa kṛṣṇa iti)!" With some skillful effort (prayatna-cāturyaih) I made him speak (tasmāt), and I heard (aśrauṣaṃ) him say, in a choked voice (gadgada akṣarāt), that this town (tat puraṃ) belonged to Nanda (nandasy)), the king of the cowherds (gopa-rājasya), Srī Kṛṣṇa's father (śrī-kṛṣṇa-pituḥ). As soon as I heard those words (tat-śabda-śruti-mātreṇa) I fainted (vyamuhyaṃ), overcome with delight (harṣa-vegataḥ).

From this verse we can understand that Nanda Mahārāja was officially the ruler of the district.

Text 35
kṣaṇāt tenaiva vṛddhena
cetito 'ham dayālunā
dhāvann agre 'bhisṛtyāsyā
nyaṣīdam gopure puraḥ

After a moment (kṣanāt) that compassionate old man (tenaiva dayālunā vṛddhena) revived me (aham cetitah), and I ran ahead (dhāvann agre) and approached (abhisrtya) a gateway (gopure) of the town (asyāh puraḥ) and sat there in the gate (nyaṣīdam).