

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

These people
I had never seen before.
Someone stole to have
the wealth of their hearts &
left them helplessly in love
with him.

Text 23

te ca sarve janāḥ pūrva-
dr̥ṣṭa-sarva-vilakṣaṇāḥ
kenāpi hr̥ta-hṛd-vittās
tad-bhāva-vyākulā iva

The people there (te ca sarve janāḥ) were different (vilakṣaṇāḥ) from anyone (sarva) I had ever seen (pūrva-dr̥ṣṭa). Someone (kenāpi), it appeared, had stolen the wealth of their hearts (hr̥ta-hṛd-vittāḥ 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.

Simply by seeing
them I felt the same
kind of loving affection.
I tried hard to compose myself
& respectfully asked the
following questions.

Text 24

teṣāṃ darśana-mātreṇa
tādṛśaṃ bhāvaṃ āpnuvan
yatnād dhairyaṃ ivāsr̥tyā-
pr̥ccham tān idam ādarāt

Simply by seeing them (teṣāṃ darśana-mātreṇa), I felt (āpnuvan) the same kind of loving affection (tādṛśaṃ bhāvaṃ). Trying hard (yatnād), I composed myself (dhairyaṃ iva āsr̥tya) and respectfully (ādarāt) asked them (tān apr̥ccham) 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) āsṛtya), but not completely sober, otherwise he wouldn't have asked questions he could already answer.

Text 25

paramahansa-manoratha-durlabhaih
parama-harṣa-bharaiḥ pariṣevitāḥ
praṇaya-bhakta-janaiḥ kamalā-pateḥ
parama-yācya-tadīya-dayālayāḥ

“O good people (implied), you are served (pariṣevitāḥ) by a
happiness so vast (parama-harṣa-bharaiḥ) that the greatest sages
(paramahansa) can't obtain (durlabhaih) it even in dreams
(manoratha)! You are reservoirs of the mercy (dayā ālayāḥ) of the
Lord (tadīya), the husband of the goddess of fortune (kamalā-pateḥ),
mercy for which His loving devotees (praṇaya-bhakta-janaiḥ) always
pray (parama-yācya).

O good people!
↓
U are served by such
an extraordinary happiness
such as unobtainable in
dreams
↓
U are the reservoirs of Lord's
mercy for which His
devotees always
pray.

Before placing his questions, Gopa-kumāra addresses the Goloka-vāsīs 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 Vaikunṭha, 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.

Please Slaves
of my Ugar me.
a) Who is the King of this
region?
b) Where is his home?
c) Which road leads there?

Text 26

parama-dīnam imam śaraṇāgatam
karunayā bata paśyata paśyata
kathayatāsyā nr̥po visayasya ko
gr̥ham 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 (kaḥ nr̥paḥ) of this region (asya visayasya)? Where is his residence (gr̥ham amuṣya kutaḥ)? Which road leads there (asya ca vartma kim)?”

Please give
me some answer,
please by some gesture.

Text 27

bho bhoḥ sa-kāku pr̥cchantam
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 (pr̥cchantam) with mournful cries (sa-kāku). Please give me (datta) some answer (pratyuttaram 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. → insight by SG

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.

As he's the
words of this
tormented soul!
↓
You must also be under
the spell of that clever cheat.

Text 28

aho bata mahārtasya
śṛṇutāpi vacāmsi me
nūnam tasyaiva dhūrtasya
yūyaṁ bhāvena mohitāḥ

“Oh (aho bata), please hear (śṛṇuta) the words (vacāmsi) of this tormented soul (me mahā ārtasya)! Alas, you must be (yūyaṁ nūnam) under the spell (mohitāḥ) 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
samprcchams tān itas tataḥ
drśyamānān 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).

It is this way,
I moved here &
there - questioning every
one. ↓
And I came to the pasturing
grounds.

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.

Looking around
I spotted in the
distance a town adorned
with the essence of all
Sweetness

Text 30

paritaś cālayaṁś cakṣuḥ
purīm ekām vidūrataḥ
adrākṣaṁ mādhurī-sāra-
parīpākeṇa sevitām

Looking around (cālayan cakṣuḥ) in all directions (paritah), I spotted (adrākṣaṁ) in the distance (vidūrataḥ) a town (purīm ekām) 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 Vaikuṅṭha, was as attractive as this.

The one side of
the town I heard the
wonderful songs of the
gopis with sound of the
churning & the bangles.

Text 31

tat-pārśve cābhito 'śrausaṃ
gopīnām gītam adbhutam
dadhnām mathana-ghoṣādhyam
kāntam bhūṣaṇa-siñjitaiḥ

On one side of that town (tat-pārśve), all about (abhitah) I heard (aśrausaṃ) 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-siñjitaiḥ).

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.

I walked forward
 & saw an elderly
 man sobbing & chanting
 Kṛṣṇa! Kṛṣṇa!
 I tried to
 make him
 speak
 to Goparāja Nanda
 & I fainted
 overcome with delight

→ Hearing Kṛṣṇa, I fainted
 Texts 32-34

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

kīrtayantam rudantam ca niṣṭam vṛddham ekalam
tasmāt prayatna-cāturyaair aśrausam gadgadākṣarāt

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

Trying to subdue (viṣṭabhya) my (ātmānam) agitated joy (praharsa ākulam), I walked forward (purataḥ vrajan) and came across (prāpnuvam) a seated (ekalam niṣṭam) elderly gentleman (vṛddham), sobbing (rudantam) profusely (sa-vaiyagryam), incessantly chanting (nirantaram kīrtayantam) “Kṛṣṇa! Kṛṣṇa (kṛṣṇa kṛṣṇa iti)!” With some skillful effort (prayatna-cāturyaaih) I made him speak (tasmāt), and I heard (aśrausam) him say, in a choked voice (gadgada akṣarāt), that this town (tat puram) belonged to Nanda (nandasya), the king of the cowherds (gopa-rājasya), Srī Kṛṣṇa’s father (śrī-kṛṣṇa-pituh). As soon as I heard those words (tat-śabda-śruti-mātreṇa) I fainted (vyamuhyam), overcome with delight (harṣa-vegataḥ).

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

After a moment,
that compassionate, old
revived me & I ran to
the gateway of the
town & sat there.

Text 35

kṣaṇāt tenaiiva vr̥ddhena
cetito 'ham dayālunā
dhāvann agre 'bhisṛtyāsyā
nyaṣīdam gopure puṛaḥ

After a moment (kṣaṇāt) that compassionate old man (tenaiiva
dayālunā vr̥ddhena) revived me (aham cetitah), and I ran ahead
(dhāvann agre) and approached (abhisṛtya) a gateway (gopure) of
the town (asyāḥ puṛaḥ) and sat there in the gate (nyaṣīdam).