

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

Suddenly @
Gave up the sport
& freed himself from
the grip of coils
on the hoods & extended His
arms.

Text 241

tāvad vihāya prabhur ātma-kautukam
nirgatya tat-kāliya-bhoga-bandhanāt
uttuṅga-vistīrṇa-sahasra-tat-phañeṣu
āruhya hastābja-yugam vyaśārayat

Suddenly (tāvad) the Lord stopped (prabhur vihāya) His self-invented
sport (ātma-kautukam) and freed Himself (nirgatya) from the grip of
Kāliya's coils (tat-kāliya-bhoga-bandhanāt). He climbed up (āruhya)
on the serpent's thousands (tat sahasra) upraised (uttuṅga),
outspread hoods (vistīrṇa phaṇeṣu) and extended His lotus arms
(hastā abja-yugam vyaśārayat).

To save the gopīs from despair, Kṛṣṇa extracted Himself from the
clutches of Kāliya's embrace before the girls could reach the water.

He jumped up onto Kāliya's uncountable hoods and spread His arms
to lift the gopīs up to be with Him, even though the gopīs were out of
arm's reach.

He is prabhu and so can do anything He wants.

He is never restricted by the laws of nature.

Text 242

teṣv eva nītvā yugapan nija-priyās
tā gopikāḥ satvaram adhyarohayat
ratna-sthalī-pankti-sameṣu sarvataś
citrācitra-bhramaṇābhirāmiṣu

Taking hold of (eva nītvā) all His beloved gopīs (nija priyāḥ gopikāḥ) at once (yugapat), Kṛṣṇa briskly raised them (satvaram adhyarohayat) onto the hoods of the snake (teṣu). Those hoods (tāḥ), delightfully (abhirāmiṣu) swaying back and forth (sarvataḥ bhramaṇa), appeared like (sameṣu) rows of jeweled platforms (ratna-sthalī-pankti), creating a most impressive sight (citra-ati-citra).

He picked up His
beloved gopīs & raised
them to the hoods of
the snake delightfully &
briskly & forcefully
like rows of jeweled
platforms

Text 243

tābhiḥ samaṁ teṣu mahādbhuteṣu
raṅgeṣu divyaiḥ bahu-gīta-vādanaiḥ
nṛtyan vicitraṁ sa tu kautukārṇavo
lebhe sukhaṁ rāsa-vilāsa-sambhavam

Kṛṣṇa (saḥ tu) artfully danced (nṛtyan vicitraṁ) with the
gopīs (tābhiḥ) on those (teṣu) most amazing stages (mahā-
adbhuteṣu raṅgeṣu), accompanied by (samaṁ) many celestial
singers and musicians (bahu divyaiḥ gīta-vādanaiḥ). Thus
Lord Kṛṣṇa, the source of all amusement (kautuka arṇavaḥ),
enjoyed His ~~rāsa dance pastime~~ (lebhe sukhaṁ rāsa-vilāsa-
sambhavam).

© - arcade
by Gopi Sangeet
Instrumental Sangeet
Rec-File on Kṛṣṇa's words.

Never before had anyone seen such stages for dancing as these.

To complement the festivities, many demigods appeared in the sky overhead, singing and playing musical instruments.

In this atmosphere Kṛṣṇa and the gopīs fully enjoyed their dancing.

The entire spectacle was created by the energies of Kṛṣṇa, who is kautukārṇava (“the source of all entertainment”).

Śrī Nanda and the other older cowherds, slow to recover from their deep shock, did not witness this rāsa dance.

Text 244

rāmeṇa prāpitair bodham
vartamānais taṭopari
kṛṣṇam nandādibhir dr̥ṣṭvā
prāptau tair harṣa-vismayau

NM & otlog,
by B, brought back to consciousness
dr̥ṣṭvā & surprise with

Nanda and the others (tair nanda-ādibhiḥ) on the shore (taṭa upari vartamānaiḥ), brought back to consciousness (bodham prāpitaiḥ) by Balarāma (rāmeṇa), gazed at Kṛṣṇa (kṛṣṇam dr̥ṣṭvā) with delight and surprise (harṣa-vismayau prāptau).

Even though Kṛṣṇa was saved, the older cowherds were still wary of what else Kaliya might do.

Having subdued
[K] - (K) - grinning
& seized the utterances
of the serpent's wives
offering prayers.

Text 245

damayitvāhi-rājam sa
stuvatīnām samācchinat
vastrāṇi nāga-patnīnām
uttariyāṇi sa-smitam

Having thus subdued the king of snakes (damayitvā ahi-rājam), Kṛṣṇa (saḥ), grinning (sa-smitam), seized (samācchinat) the shawls (uttariyāṇi vastrāṇi) of the serpent's wives, the Nāga-patnīs (nāga-patnīnām), who were offering Him prayers (stuvatīnām).

He made a long
rein out of them,
pierce K's nose & thread
the rein with His left hand.

Text 246

taiḥ ekaṁ pragrahaṁ dīrghaṁ
viracayyāsyā nāsikām
vidhvā praveśya vāmena
pāṇinādhāt sa kautukī

From these garments (taiḥ) He made (saḥ viracayya) a long
rein (ekaṁ dīrghaṁ pragrahaṁ) and with His left hand
(vāmena pāṇinā) playfully pierced (kautukī vidhvā) and
threaded (praveśya) Kāliya's nose (asya nāsikām).

He mounted the
serpent like a horse
& drove him forward → all
the while playing His flute
with the right hand.

Text 247

nāgam aśvam ivārūdhaś
codayām āsa tam haṭhāt
dhrtām dakṣiṇa-hastena
muralīm vādayan mudā

Mounting the serpent (nāgam arūdhaḥ) like a horse (aśvam iva), Kṛṣṇa toughly (haṭhāt) drove him forward, (codayām āsa tam), all the while, with His right hand (dhrtām dakṣiṇa-hastena), happily playing the flute (mudā muralīm vādayan).

Ⓚ uses the sound
of the flute like a
whip.
↓
It is this way He showed
K with great mercy by making
His carrier.

Text 248

kaśayeva kadācit tam
tayā sañcālayan balāt
nija-vāhanatām ninye
prasāda-bharam ācaran

From time to time (kadācit) Kṛṣṇa forcefully (balāt) urged Kāliya on (sañcālayan tam) with the flute (tayā), as if it were a whip (kaśayā iva). Thus He showered (ninye) great mercy on Kāliya (prasāda-bharam) by making that serpent (ācaran) His carrier (nija-vāhanatām).

Having to carry Kṛṣṇa like a horse is hardly a degrading punishment.

Only rare souls like Garuda can have the honor of being the Supreme Lord's carriers.

As the Nāga-patnīs stated in their prayers to Kṛṣṇa in the Tenth Canto (10.16.34):

anugraho 'yam bhavataḥ kṛto hi no
daṇḍo 'satām te khalu kalmaṣāpahah
yad dandaśūkatvam amuṣya dehinaḥ
krodho 'pi te 'nugraha eva sammataḥ

“What You have done here (**bhavataḥ ayam kṛtaḥ**) is actually mercy for us (**anugrahaḥ hi naḥ**), since the punishment (**khalu daṇḍaḥ**) You give to the wicked (**te asatām**) certainly drives away all their contamination (**kalmaṣa-apahaḥ**). Indeed, because (**yat**) this conditioned soul, our husband (**dehinaḥ**), is so sinful that he has assumed the body of a serpent (**dandaśūkatvam**), Your anger (**te krodho api**) toward him (**amuṣya**) is obviously (**eva**) to be understood (**sammataḥ**) as Your mercy (**anugrahaḥ**).”

The NPs
Clothing, Jewels, Fragrant
Paste, Jewels etc
Placed them on Kṛṣṇa's hood

Text 249

tat-patnībhir upānītam
anarghyaṁ ratna-bhūṣaṇam
vastra-mālyānulepaṁ ca
tat-phaṇeṣv eva so 'dadhāt

The Nāga-patnīs (tat-patnībhiḥ) offered Kṛṣṇa (upānītam) clothing (vastra), fragrant paste (anulepaṁ), flower garlands (mālya), and priceless jeweled ornaments (anarghyaṁ ratna-bhūṣaṇam ca), and Kṛṣṇa (sah) placed these on the serpent's hoods (tat-phaṇeṣu eva adadhāt).

Text 250

Then with the
flowers that he
had brought to
& with the same ornaments
He decorated Himself & the
Gopis.

padmotpalādibhiḥ puṣpair
yāmunais tābhir āhṛtaiḥ
bhūṣaṇais taiś ca tā gopīr
ātmānaṁ ca vyabhūṣayat

Then, with the padma, utpala, and other (tāḥ padma-utpala-ātibhiḥ) lotus flowers (puṣpaiḥ) those wives had brought to offer Him (tābhiḥ āhṛtaiḥ) from the Yamunā (yāmunaiḥ)—and with the same ornaments He had already put on Kāliya (taiḥ bhūṣaṇaiḥ ca)—Kṛṣṇa decorated (vyabhūṣayat) the gopīs and Himself (gopīḥ ātmānaṁ ca).

When the Nāga-patnīs presented ornaments to Kṛṣṇa, He did not immediately put them on His own body.

First He placed them on Kāliya's hoods, and then, while He and the gopīs were all still standing on the hoods, He decorated the gopīs and Himself.

Text 251

stūyamānaḥ phaṇīndreṇa
tenāsaṅkhya-mukhena sah
niḥsasāra hradāt sarvān
svīyān harṣeṇa nartayan

Ten, with
Offering prayers
every day for the
taking all the V.V.s
with joy. Like
dance

As with his countless mouths (tena asaṅkhya-mukhena) the
king of serpents (phaṇī indreṇa) recited prayers to Kṛṣṇa
(stūyamānaḥ), Kṛṣṇa (sah) emerged from the lake (hradāt
niḥsasāra), making all His friends and family (sarvān svīyān)
dance with joy (harṣeṇa nartayan).

With so many mouths, Kāliya could nicely offer prayers.

In this way he was blessed by Kṛṣṇa to become like Ananta
Śeṣa.

Text 252

Ⓚ then dismantled
Ⓚ along with the girls.
Ⓚ was filled with joy of
he had obtained great favors
& benedictions difficult even
for Garuda.

suparṇa-duṣprāpa-mahā-prasāda-
varāvalī-lābha-mahā-prahr̥ṣṭāt
sa kāliyād gopa-vadhū-samūhaiḥ
samaṁ mahāścarya-taro 'varūḍhaḥ

Together (samaṁ) with the troupe of young cowherd girls (gopa-
vadhū-samūhaiḥ), most amazing Kṛṣṇa (mahā-āścarya-taraḥ saḥ)
dismounted Kāliya (kāliyāt avarūḍhaḥ). The serpent was filled with
happiness (mahā-prahr̥ṣṭāt), for he had obtained (lābha) great favors
(mahā-prasāda) and benedictions (vara āvalī) difficult for even
Garuḍa to achieve (suparṇa-duṣprāpa).

Kāliya had good reason to be satisfied, for his heads had been
graced by the presence of Kṛṣṇa and the gopīs.

And Kṛṣṇa offered him other benedictions, including the boon
that Kāliya's hoods would always bear the auspicious marks of
Kṛṣṇa's feet.

Kṛṣṇa is the most amazing person because He shows such
kindness even to wicked creatures like Kāliya.

Text 253

nīrājanāliṅgana-rājikā-parair
nandādibhir harṣa-dṛg-aśru-dhārayā
āplāvito 'sau kṛpayānuśiṣya taṁ
kiñcit phaṇīndraṁ nirasārayad dhradāt

by joyful tears of NM &
others ↓
then gave some instructions to
for the lake. & exiled him

Kṛṣṇa was drenched (āplāvitaḥ) by a flood (dhārayā) of joyful tears (harṣa-aśru) from the eyes (dṛk) of Nanda and the others (nanda-ādibhiḥ), who absorbed themselves (paraiḥ) in worshipping (nīrājana) and embracing Him (āliṅgana) again and again (rājikā). Kṛṣṇa (asau) then mercifully (kṛpayā) gave some instructions (kiñcit anuśiṣya) to the king of the serpents (taṁ phaṇī-indraṁ) and exiled him from the lake (hradāt nirasārayat).

Kṛṣṇa's command is recorded in Śrīmad-Bhāgavatam (10.16.60–61):

nātra stheyam tvayā sarpa
samudram yāhi mā ciram
sva-jñāty-apatya-dārādhyo
go-nṛbhir bhujyate nadī

“O serpent (sarpa), you (tvayā) may not remain here any longer (na atra stheyam). Go back (yāhi) to the ocean (samudram) immediately (mā ciram), accompanied by your retinue of (sva-jñāti) children (apatya), wives (dāra), other relatives, and friends (ādhyah). Let this river be enjoyed (bhujyate nadī) by the cows and humans (go-nṛbhir).”

ya etat saṁsmaren martyas
tubhyaṁ mad-anuśāsanam
kīrtayann ubhayoḥ sandhyor
na yuṣmad bhayam āpnuyāt

“If a mortal being (martyaḥ) attentively remembers (yaḥ etat saṁsmaret) My command (mat-anuśāsanam) to you (tubhyaṁ)—to leave Vṛndāvana and go to the ocean—and narrates this account (kīrtayan) at sunrise and sunset (ubhayoḥ sandhyoḥ), he will never be afraid of you (yuṣmat na bhayam āpnuyāt).”

Text 254

tair gopa-gopī-nivahaiḥ prahr̥ṣṭair
vistāryamāṇena manohareṇa
vāditra-gītādi-mahotsavena
santoṣito 'gād bhagavān sva-ghoṣam

Out of sheer spontaneous joy (taiḥ prahr̥ṣṭair), the throng of cowherd men and women (gopa-gopī-nivahaiḥ) celebrated (vistāryamāṇena) a charming festival (mahā utsavena) of music, song, and other expressions of gaiety (vāditra-gīta-ādi). Completely satisfied (santoṣitaḥ), Kṛṣṇa (bhagavān) returned to His village (sva-ghoṣam agāt).

Out of
sheer joy of
D.V.S
celebrated the
completely satisfied
to His village.