

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 274

re nirdaye 're dhiṣaṇā-vihīne
vatsam nijam vyāghra-kare samarpya
śaktāsi dāhārham idam praveṣṭum
riktaṁ grhaṁ tena katham tvam ekā

“O merciless woman (re nirdaye), devoid of sense (dhiṣaṇā vihīne)! Just see (are)—you have offered (tvam samarpya) your own calf (nijam vatsam) into the hands of a tiger (vyāghra kare). This empty house (idam riktaṁ grhaṁ) is fit to burn down (dāha-arham). How can you (katham tvam) enter it (tena praveṣṭum śaktā asi) alone (ekā)?”

O merciless
Woman! Just see!
Calf you have offered into
the hands of a tiger.
The empty house is fit to be burnt down.
How could you enter
it alone?

Even a less intelligent animal like a cow would never willingly allow a tiger to take away her calf.

How then could Yaśodā have offered her son to Kāṁsa's servant?

And after doing so, how could she have returned alone to a home devoid of Kṛṣṇa's presence?

Text 275

tām evam anyānś ca vīgarhayantyo
'krūram śapantyo 'dhika-śoka-vegāt
nirgatya gehāt prabhum āhvayantyo
'dhāvan sa-vegam karuṇam rudatyah

Chastising Y.M.
& cursing Akrura
→ The ladies burst
out & ran after Kṛṣṇa
calling out to Him &
crying pitifully.

Reviling Yaśodā (tām vīgarhayantyah) and the others (anyān ca) and cursing Akrūra (akrūram śapantyah), the ladies burst out of their homes (gehāt nirgatya), frenzied by misery (śoka vegāt), and rushed after (adhāvan sa-vegam) Lord Kṛṣṇa (prabhum), calling out to Him (āhvayantyah) and crying pitifully (karuṇam rudatyah).

After Yaśodā, Nanda Mahārāja was next to receive the ladies' censure.

They also blamed the other responsible cowherds for not objecting.

Text 276

This crying
of the Gopis
sorrow & pain
everyone including
NH,
All the v-y bego
bewildered
(B) & (K) cry.

tais tair mahā-śoka-dṛḍhārti-rodanair
akrūra-nandau bala-ballavānvitau
yānādhirūḍham priyam apy arodayan
vyāmohayanta vraja-vāsino 'khilān

This crying (tais tais rodanaiḥ), this extreme sorrow (mahā-śoka), this insufferable pain (dṛḍha ārti) made everyone else cry as well (arodayan)—Akrūra and Nanda (akrūra nandau), Balarāma and the cowherds (bala ballava anvitau), and even (api) beloved Kṛṣṇa (priyam), who had mounted (adhirūḍham) Akrūra's chariot (yāna). All the residents of Vraja (akhilān vraja-vāsinaḥ) were bewildered (vyāmohayanta).

Text 277

svāस्थ्यam kṣaṇāt prāpya sa gopikā-gatis
tā vikṣya labdhāntya-daśā iva svayam
sañjīvayan yāna-varād avāplutas
tābhir vṛtaḥ kuñjam agād alakṣitam

Ⓟ After a moment,
→ seeing the Gopis @ the
verge of death, He got
down from the chariot
to revive them.
Then surrounded by
them, unseen by
others, He
went into
the forest grove.

After a moment (kṣaṇāt), Kṛṣṇa (saḥ), the life and soul of the
young gopīs (gopikā gatiḥ), came to His senses (svāस्थ्यam
prāpya). He saw (vikṣya) the gopīs (tāḥ) apparently on the verge
of death (labdha antya-daśāḥ iva), and He (svayam) got down
(avāplutaḥ) from the fine chariot (yāna-varād) to revive them
(sañjīvayan). Surrounded (vṛtaḥ) by them (tābhiḥ), and unseen
by others (alakṣitam), He went into a forest grove (kuñjam agāt).

Text 278

kaṁsa-dūtaḥ svastho
'paśyan kṛṣṇaṁ rathopari
anutapya balaṁ vākya-
pāṭavair anunitavān

Ellen (A)
Dirt to sense
noticed, he felt
about, he felt
of (B).
They, with clever words
he tried to win the confidence

When Kāṁsa's messenger Akrūra (kaṁsa-dūtaḥ) came back to himself (svasthaḥ) and saw that Kṛṣṇa was not on the chariot (kṛṣṇaṁ ratha-upari apaśyan), he felt remorse for having allowed this to happen (anutapya). With clever words (pāṭavaiḥ vākya) he then (tataḥ) tried to win the confidence of Balarāma (balaṁ anunitavān).

He mentioned the
Pāṇḍava & Kṛpita
only on account of (V) →

Text 279

duḥkham ca kathayām āsa
devakī-vasudevayoh
yādavānām ca sarveṣām
tac ca kṛṣṇaika-hetukam

He described (kathayām āsa) how agonized (duḥkham ca) were Devakī, Vasudeva (devakī vasudevayoh), and all the Yādavas (yādavānām ca sarveṣām), only on account of Kṛṣṇa (kṛṣṇa eka hetukam).

Text 280

tataḥ śrī-rauhīṇeyo 'sau
vāsudevo 'munā saha
pitṛvyeṇānujaṁ mṛgyan
kuñjaṁ tat prāpa lakṣaṇaiḥ

(B) then went
with (A) to search for
(A) .
By certain signs, he could trace
text correctly

Lord Balarāma, Kṛṣṇa's older brother (asau), the divine son of Rohiṇī and Vasudeva (śrī rauhiṇeyah vāsudevah), then (tataḥ) went with His uncle Akrūra (amunā pitṛvyeṇa saha) to search for (mṛgyan) Kṛṣṇa (anujam). By certain signs (lakṣaṇaiḥ) He was able to locate (prāpa) the grove (tat kuñjam).

Like Kṛṣṇa, Balarāma is also called Vāsudeva, because He is a son of Vasudeva by another wife.

Akrūra used Lord Balarāma's inability to tolerate Vasudeva's suffering as leverage to secure Balarāma's help in finding Kṛṣṇa.

Once Balarāma agreed to bring Kṛṣṇa back, it was easy to spot Kṛṣṇa's footprints and follow them to the place where Kṛṣṇa and the gopīs had gone.

Text 281

gopībhir āvṛtam kṛṣṇam
ālakṣyārāt sthito 'grajah
akrūras tv abravīt kṛṣṇam
śrāvayann idam udrudan

Finding Kṛṣṇa (kṛṣṇam ālakṣya) surrounded by the gopīs (gopībhiḥ āvṛtam), Balarāma (agrajah) stood (sthitah) at a distance (ārāt); but Akrūra (akrūrah tu), in a tearful voice (udrudan), spoke out (abravīt) so that Kṛṣṇa would hear these words (kṛṣṇam śrāvayann idam).

Findings
The
a distance
But
Spoke
by
stand
to
tearful
voice

Text 282

śrīmad-akrūra uvāca

nirbhartsyete duṣṭa-kāmsena nityam

dīnau vṛddhau khadgam udyamyā hantum

iṣyete ca trāsa-śokārti-magnau

bhaktāu yuktau jātu nopekṣitum tau

Śrīmān Akrūra said: Evil Kāmsa (duṣṭa kāmsena) unceasingly (nityam) harasses (nirbhartsyete) Your old parents (dīnau vṛddhau). Sword (khadgam) held high (udyamyā), he is ready to kill them (hantum iṣyete ca). Surely (jātu) You should not neglect (na upekṣitum yuktau) them (tau), Your devotees (bhaktāu), so burdened (magnau) by fear (trāsa), by sorrow (śoka), by pain (ārti).

Evil Kamsa
is ready to kill
your parents as the
who is not neglect them
sorrow & pain.
so burdened by fear,

Akrūra is trying to impress upon Kṛṣṇa that Kṛṣṇa should not neglect the plight of His helpless elderly parents.

There is every chance that Kāmsa will kill them.

They are terrified of Kāmsa, and sorrowful because they cannot see their son, and pained by Kāmsa's slander of Kṛṣṇa

And there is no time to delay; even if Kāmsa does not murder them, their own distress might kill them.

Text 283

sarve 'nanyāmbanā yādavās te
mad-vartmāntar-datta-netrā mahārtāh
śokottaptā mā hatāśā bhavantu
trastāh kaṁsād deva-viprādayaś ca

The You. other shelter but
in gr. distress. their eyes
are fixed upon my path
They all live in terror of K
pls do not deprive them
of hope

The Yādavas (yādavāh) have no shelter but You (ananya alambanāh). All (sarve) in great distress (mahā-ārtāh), their eyes (netrāh) fixed upon (antaḥ datta) the path for my return (mat vartma), they (te) are burning (uttaptāh) in a fire of lamentation (śoka). They all live in terror of Kāmsa (kaṁsāt trastāh), and so also do the demigods, brāhmaṇas, and other exalted persons (deva vipra ādayah ca). Don't (mā) deprive them of hope (hata-āśāh bhavantu).

Vasudeva and Devakī are not the only ones suffering with no hope of relief but Kṛṣṇa.

So too are all the members of the Yadu clan.

Related to Him both by family ties and by devotion, they look only to Him for their salvation.

They are already in great anxiety because Akrūra has not yet returned to Mathurā with Kṛṣṇa, and if Akrūra returns without Him they will be devastated.

By the very nature of the Yadus' pure love for Kṛṣṇa they are mahārtāḥ, greatly distressed, and śokottaptāḥ, burned by sorrow; now, on top of that, they should not be hatāśāḥ, deprived of their last hope.

And besides the Yādava princes, yet others depending on
Kṛṣṇa to save them from Kāṁsa's terror include demigods like
Indra, learned brāhmaṇas like Garga, and all the cows and
Vaiṣṇavas.

Text 284

sa ślāghate bāhu-balaṁ sadātmano
no manyate kañcana deva-mardanaḥ
ātmānurūpair asurair balābalaiḥ
kaṁsas tathā rāja-kulaiḥ sadārcitaḥ

Kaṁsa always
brags about his strength.
He has no regard for anyone
All the devas & demigods
worship him.

Kaṁsa (kaṁsaḥ), the subduer of demigods (deva mardanaḥ), always brags (sadā ślāghate) about the strength (balaṁ) of his own arms (ātmanaḥ bāhu). He has no (na) regard (manyate) for anyone (kañcana). He is constantly worshiped (saḥ sadā arcitaḥ) by demons like himself (ātma-anurūpaiḥ asuraiḥ)—some impotent, some very powerful (bala abalaiḥ)—and by the rulers of men (tathā rāja-kulaiḥ).

When Kṛṣṇa fails to respond, Akrūra tries to change Kṛṣṇa's mood from compassion to anger.

In the beginning of Akrūra's statement, he refers to Kāmsa merely as "he" (saḥ); in other words, so numerous and abominable are Kāmsa's bad qualities that his name is not to be mentioned.

His many demon friends in Mathurā help increase his influence, and they share his arrogance and other bad qualities.

Powerful demonic rulers of other kingdoms like Bāṇa and Bhauma also support him.

Text 285

śrī-sarūpa uvāca

evam bruvāṇaḥ sa tṛṇāni dhṛtvā
dantair mahā-kāku-kulam cakāra
ekaikaśas tāḥ praṇaman vraja-strīr
akrūra-nāmā paramogra-karma

Handy like this,
with blades of grass
between his teeth, OFFER
obeisance to every single
girl → one by one.

Śrī Sarūpa said: Akṛūra (saḥ), having said this (evam bruvāṇaḥ), took (dhṛtvā) blades of grass (tṛṇāni) between his teeth (dantaiḥ) and cried plaintively again and again (mahā kāku kulam cakāra). Then that person named “Uncruel,” (akrūra-nāmā) who had a most brutal duty to perform (parama ugra karmā), offered his obeisances (praṇaman) to all the women of Vraja (tāḥ vraja-strīḥ), one by one (eka-ekaśaḥ).

When Kṛṣṇa still didn't come out from the grove, Akrūra,
knowing Kṛṣṇa to be controlled by His dearest devotees,
appealed to the gopīs.

He approached them with all the humility he could muster.

This wasn't easy because, despite Akrūra's name, taking Kṛṣṇa
to Mathurā was the cruelest thing anyone could do to them.

Text 286

śrīmad-akrūra uvāca

mā ghātayadhvam yadu-vaṁśa-jātān
lokānś ca kṛtsnān kṛpayadhvam etān
kṛṣṇasya dīnau pitarau ca devyaḥ
kāmsena ruddhau parirakṣatām ū

Don't be death for others, to the Yadus
Pis ↓ be merciful.
K's wretched parents are harassed by
Pis help rescue them.

Śrīmān Akrūra said: Don't be death (mā ghātayadhvam) for the descendants of the Yadu dynasty (yadu-vaṁśa-jātān), and for all the people of the world (lokānś ca kṛtsnān). Please have mercy on them (kṛpayadhvam etān). Dear goddesses (devyaḥ), Kṛṣṇa's wretched parents (kṛṣṇasya dīnau pitarau) are imprisoned by Kāmsa (kāmsena ruddhau). Please help rescue them (parirakṣatām ū).

Everyone was afraid of Kamsa, including the cowherds of
Vraja.

Were Kṛṣṇa not to come soon to Mathurā, the lives of many
innocent persons would be at risk, and the first to be killed
might well be Vasudeva and Devakī.

Therefore the gopīs should be merciful by consenting to
Kṛṣṇa's departure and giving their blessings for an auspicious
journey.

Text 287

śrī-gopikā ūcuh

he he mahā-dhūrta mṛṣā-pralāpaka
kamsānuvartin pitarau kuto 'sya
putrasya vai nanda-yaśodayos tau
mā gokulam māraya mā jahi strīḥ

Handwritten notes in the top left corner:
You great
cheat & speaker
of falsehoods
How can those you speak of be
Kṛṣṇa's parents
They are the sons of Nanda & Yaśodā

→ Do not murder the V.V.s.

The divine gopīs said: You great cheat (he he mahā-dhūrta), you speaker of falsehoods (mṛṣā pralāpaka), you follower of Kamsa (kamsa anuvartin)! How can (kutaḥ) those you speak of be Kṛṣṇa's parents (asya pitarau)? These two boys (tau) are the sons (putrasya vai) of Nanda and Yaśodā (nanda yaśodayoḥ)! Don't (mā) murder (māraya) Gokula (gokulam). Do not become a killer of women (mā jahi strīḥ).

Why do the gopīs call the son of Śvaphalka Muni a great cheat and liar?

Because he is a follower of Kāmsa.



The gopīs' statement that Vasūdeva and Devakī cannot be Kṛṣṇa's parents is correct in the sense that Vasudeva and Devakī are really His unalloyed devotees acting as His parents, roles they accept only for His service.

By telling Akrūra not to kill the people of Gokula, and especially not to become a killer of women, the gopīs mean to say that his immediate concern should not be over Vasudeva and Devakī.

The threat of their being killed lies in the future, and enough time remains for measures to prevent such a tragedy.

The threat, however, that Akrūra will become the direct cause
of the deaths of the inhabitants of Gokula, including the cows
and women, is imminent.

Akrūra should therefore think twice before committing these
terrible sins.

Text 288

śrī-sarūpa uvāca

duṣṭasya kaṁsasya niśamyā ceṣṭitam

duḥkham nijānām ca tad ātma-hetukam

āśvāsya gopīr niragād ruṣā śucā

kuñjād balasyānumatiṁ vilakṣya ca

Śrī Sarūpa said: When Kṛṣṇa heard (niśamyā) of wicked Kāṁsa's deeds (duṣṭasya kaṁsasya ceṣṭitam), when He heard of the misery (tad duḥkham) He Himself had caused (ātma-hetukam) His own relatives (nijānām ca), and (ca) when He saw (vilakṣya) that Balarāma (balasya) agreed with Akrūra (anumatim), He apologized (āśvāsya) to the gopīs (gopīḥ), and showing anger and sadness (ruṣā śucā) He left the grove (kuñjāt niragāt).

When ①
Kṛṣṇa saw ②
the misery ③
of His relatives ④
& observed ⑤
& showed anger ⑥
& sadness ⑦
left the grove ⑧
with ⑨
the ⑩

The anger Kṛṣṇa felt was directed solely at Kāmsa, and the sorrow He felt was for His faultless devotees.

He interpreted His elder brother's silence as a sign that Lord Balarāma accepted Akrūra's proposal to take Them to Madhupurī.

Text 290

nirṇīya kṛṣṇasya pure prayāṇam
tasyānanābjaṁ muhur ikṣamāṇāḥ
bhītā viyogānalato rudatyo
gopyaḥ padābje patitās tam āhuḥ

When
Understood that
weg going to leave
→ the gopi to leave
cried & spoke to His feet
& fell @ His feet. →

When the gopīs (gopyaḥ) understood (nirṇīya) that Kṛṣṇa (kṛṣṇasya) was about to leave for the city (pure prayāṇam), they fixed their eyes (muhur ikṣamāṇāḥ) on His lotus face (tasya ānana-abjam). In dread (bhītāḥ) of the imminent fire of separation (viyoga analataḥ), they cried (rudatyāḥ) and spoke (āhuḥ) to Kṛṣṇa (tam), falling (patitāḥ) at His lotus feet (pada-abje).

For the gopīs to address Kṛṣṇa so boldly in public might have appeared audacious, but they were afraid of burning up in the fire of separation.

And besides, the gopīs are not the only devotees who sometimes frankly express their agony to Kṛṣṇa in the presence of others.

For example, in Śrīmad-Bhāgavatam (10.23.29) we hear from the wives of the Vedic brāhmaṇas:

maivam vibho 'rhati bhavān gaditum nr-śamsam
satyam kuruṣva nigamaṁ tava pāda-mūlam
prāptā vyaṁ tulasi-dāma padāvasrṣṭam
keśair nivodhum atilaṅghya samasta-bandhūn

“O almighty one (**vibho**), please do not speak such cruel words. Rather, You should fulfill Your promise that You always reciprocate with Your devotees in kind. Now that we have attained Your lotus feet, we simply wish to remain here in the forest so we may carry upon our heads the garlands of tulasī leaves that fall from Your lotus feet. We are ready to give up all material relationships.”