

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 291

### śrī-gopya ūcuḥ

na śaknumo nātha kadāpi jīvitum  
vinā bhavantam lavam apy anāśrayāḥ  
na muñca dāsīs tad imā nijāḥ prabho  
nayasva tatraiva yato gamiṣyasi

O Lord!  
we cannot live  
without U.  
pls do not abandon us. Take  
us with U wherever you go.

The divine gopīs said: O master (nātha), we cannot (na śaknumaḥ kadā api) live (jīvitum) even a moment (lavam api) without (vinā) You (bhavantam). We have no other shelter (anāśrayāḥ). Do not abandon us (tad na muñca), Your maidservants (imā nijāḥ dāsīḥ). O Lord (prabho), take us with You (nayasva) wherever (tatra eva yataḥ) You go (gamiṣyasi) !

## Text 292

vanam gr̥ham no 'bhavad ālayo vanam  
dviṣat suhṛd bandhu-gaṇāś ca vairinaḥ  
viṣam ca pīyūṣam utāmṛtam viṣam  
yad-artham asmāt tvad ṛte mriyāmahe

For the sake of You (yat artham asmāt), the forests (vanam) have become (abhavat) our homes (naḥ gr̥ham) and (ca) our homes (ālayaḥ) forests (vanam), our enemies (dviṣat) our friends (suhṛt) and (ca) our friends (bandhu-gaṇāḥ) enemies (vairinaḥ), poison (viṣam) sweet nectar (pīyūṣam) and (uta) nectar (amṛtam) poison (viṣam). Without (ṛte) You (tvat) we will die (mriyāmahe).

For the sake of U  
our love of V.V  
our friends love before evening  
poison has become like nectar. & V.V  
without U we will die for sure.

The gopīs are sure that if Kṛṣṇa refuses to accept their prayer  
they will very soon die.

After all, didn't Kṛṣṇa turn their lives upside down?

The forests were their homes because in the forests they  
enjoyed Kṛṣṇa's company.

And their homes were like an empty wilderness because Kṛṣṇa wasn't there.

Their rivals for Kṛṣṇa's affection were actually friends because with the help of those friends they were able to meet Kṛṣṇa.

And by preventing the gopīs from going to Kṛṣṇa, their husbands and children acted as enemies.

In fact the gopīs' love for Kṛṣṇa was so potent that it even transformed poisonous substances into the most palatable nectar.

And for gopīs eager to die in the torment of separation, poison became attractive.



Nectarean things like moonlight, sandalwood paste, and nice food were like poison for the gopīs because the gratification afforded by such things impeded their association with Kṛṣṇa, and when they were suffering separation from Him their so-called pleasures became unbearable.

Śrī Nārada has already explained to Gopa-kumāra why pure love for Kṛṣṇa affected the gopīs in these strange ways.

## Text 293

katham tavedam smita-sundarānanam  
manoharam pāda-saroruha-dvayam  
urah-sthalam cākhila-śobhayārcitam  
kuto 'py anālokya ciram mriyemahi

How (katham) could we not die a slow death (mriyemahi) if we could no longer see (ciram anālokya) anywhere (kutaḥ api) Your (tava) beautiful (idam sundara) smiling (smita) face (ānanam), Your all-attractive (manoharam) lotus feet (dvayam pāda-saroruha), and Your chest (urah-sthalam ca), adorned by (arcitam) all splendor (akhila śobhayā)?

Without seeing  
or beautiful  
we will definitely  
endure a slow death.

When Kṛṣṇa was getting ready to leave for Mathurā, He suggested to the gopīs,

“I am going to Mathurā to satisfy My well-wishers there, who have no goal in life but Me. Until I return, you can keep yourselves happy by hearing, chanting, and remembering My glories.”

This is the gopīs’ answer.

If for any length of time the gopīs cannot see Kṛṣṇa’s face  
anywhere (kuto ’pi)—either in His home or in the forest—they  
will surely die.

Kṛṣṇa might also try to excuse Himself by saying that if  
because of Him His friends in Mathurā remain unhappy His  
reputation will be ruined.

But (with kuto 'pi construed as “for whatever reason”) the  
gopīs would respond, “We do not care what reason You have.  
If You leave us we will die a slow death.”

## Text 294

When U go  
to the forest with  
friends during the day,  
we pass our days with gopas  
difficulty → with the only way  
that we will get to have  
occupation in the evening

vr̥ndāvanam gopa-vilāsa-lobhāt  
tvayi prayāte saha mitra-vr̥ndaiḥ  
sāyam samāyāsyasi khalv avaśyam  
ity āśayāhar gamayema kṛcchrāt

When you (tvayi) go off (prayāte) to the Vr̥ndāvana forest (vr̥ndāvanam) with Your friends (mitra-vr̥ndaiḥ saha), eager (lobhāt) to enjoy Your cowherd pastimes (gopa vilāsa), we manage to pass (gamayema) our days (ahah)—only (khalu) with difficulty (kṛcchrāt)—by holding on to the hope (āśayā) that in the evening (sāyam) You will certainly return (avaśyam samāyāsyasi ity).

Only for at best a few hours can the gopīs tolerate the pain they feel from Kṛṣṇa's absence.

If ever an evening were to pass without His coming home from the forest, their lives would be finished.

## Text 295

dūram gate tat-puram ājñayā punaḥ  
kaṁsasya duṣṭasya tad-iṣṭa-saṅgataḥ  
jīvema nānā-vidha-śaṅkayākulāḥ  
katham pravāsārti-vicintanena ca

But if U  
go to the city & away  
follow (K) we live? →  
we will ↓ So strictly different  
to go about. U will experience  
① The less U will experience  
away from home  
② U safety.

But if You go so far away (dūram gate punaḥ), on the order of wicked Kamsa (duṣṭasya kaṁsasya ājñayā), to the city (tat puram) and the company of his friends (tat iṣṭa saṅgataḥ), how (katham) shall we be able to live (jīvema)? Thinking (vicintanena) of the pain (ārti) You will suffer away from home (pravāsa) and (ca) of what might happen to You, we'll be distraught (ākulāḥ) with all sorts of worries (nānā-vidha śaṅkayā).



Kṛṣṇa might assert that in the big city He will be able to take care of Himself with the same power He showed when He subdued Kāliya—but still He is bound to feel homesick.

~~xi xi xi~~  
The gopīs cannot bear to think of Kṛṣṇa suffering in any way.

## Text 296

na jñāyate sānucarasya tasya  
kāmsasya ghātena kiyāñ śramah syāt  
kālaš ca tatradya-janārti-hatyā  
syād vā na vā tatra bata smṛtir naḥ

UP Cannot  
Imagine:  
a) how much trouble  
will take for U to kill  
Kamsa & friends.  
b) How long it will take for U  
to wipe the misery of Mathurans  
c) If U will ever remember us.

We cannot imagine (na jñāyate) how much trouble (kiyāñ śramah)  
You will have to endure (syāt) to kill (ghātena) Kamsa (tasya  
kāmsasya) and his followers (sa-anucarasya), nor how long (vā kālah  
ca) it will take (syāt) to wipe out (hatyā) the misery (ārti) of the  
people of Mathurā (tatradya jana). Nor can we be sure (na vā bata)  
You will remember us (tatra naḥ smṛtih).

Kṛṣṇa might argue that because His dear cows, His young friends, and His father will accompany Him to Mathurā He will not become too homesick.

So here the gopīs give other reasons for their distress.

Conceding that to kill Kaṁsa and many other demons would be mere play for Kṛṣṇa, the desires of all His devotees in Mathurā will take a long time to satisfy.

And if Kṛṣṇa were to insist that because of remembering His  
dear girlfriends He could not stay away very long, the gopīs  
would answer: “No, we are not so confident You will even  
remember us.”

## Text 297

śrī-sarūpa uvāca  
ity evam-ādikaṁ kāku-  
kulaṁ tā vidadhus tathā  
yena tatratyam akhilaṁ  
ruroda ca mumoha ca

Hearing such  
pitiful laments of  
the gopīs → all the  
jīvas began to lament.

Śrī Sarūpa said: Thus (iti) the gopīs (tāḥ) uttered (vidadhuh) many (evam-ādikaṁ) pitiful laments (kāku-kulaṁ), which made (tathā yena) all (akhilaṁ) who were present (tatratyam) cry (ruroda ca) till their minds were lost (mumoha ca).

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All living beings reacted in this way to the gopīs' complaints.

## Text 298

kathañcid bhagavān dhairyam  
ālambyāśrūni mārjayan  
svasya tāsām ca netrebhyo  
'bravīd etat sa-gadgadam

The Supreme Lord (bhagavān) somehow (kathañcit) steadied Himself (ālambya dhairyam). Wiping the tears (aśrūni mārjayan) from His own eyes (svasya) and (ca) from the eyes (netrebhyaḥ) of the gopīs (tāsām), He spoke (etat abravīt) with a voice choked with feeling (sa-gadgadam).

① P. Somehow  
Steadied Himself  
wiping tears from His own  
eyes & the eyes of the gopīs  
the spoke with a choked  
voice.

## Text 299

śrī-bhagavān uvāca

satyam mamāpi dviṣato 'lpa-śakter  
vidhāya kamsasya śamam sa-helam  
mām āgata-prāyam idam pratīta  
sakhyo ruditvā kurutāśivam mā

Oh govt  
kama is a weak-  
I will ever actually kill  
Just consider that I will  
I don't cry & cry  
Pls do not cry & cry

The Personality of Godhead said: My enemy Kamsa (mama dviṣataḥ kamsasya) is certainly (satyam) weak (alpa śakteḥ). With no effort (sa-helam api) I shall dispose of Him (śamam vidhāya). Consider (idam pratīta) Me (mām) practically returned to you already (prāyam āgata). My dear friends (sakhyah), please don't create (mā kuruta) misfortune (aśivam) by crying (ruditvā).





Everyone came to where Kṛṣṇa had been hiding with the  
gopīs, including all the members of Nanda Mahārāja's  
household—his priests, his servants, his maidservants—and  
the cows, buffaloes, and other village animals.

## Text 301

akrūreṇa drutānītam  
āruroha ratham hariḥ  
sāgrajo gopikā-lagnām  
drṣṭim yatnān nivartayan

Ⓚ & ⓑ mounted  
the chariot  
ⓐ had to quickly  
bring  
with grt effort  
his gaze away from the  
gopīs

Lord Hari (hariḥ) and His elder brother (sa-agrajaḥ) mounted the chariot (ratham āruroha), which Akrūra had quickly brought (akrūreṇa druta ānītam). With great effort (yatnāt) Kṛṣṇa withdrew His gaze (drṣṭim nivartayan) from the gopīs (gopikā-lagnām).

Seeing the  
gopīs sobbing, fainting  
falling, & overwhelmed  
→ M also cried pitifully

## Text 302

yaśodā rudatīḥ dr̥ṣṭvā  
patitā dhūli-paṅkilāḥ  
muhyatīḥ vihvalā gopīḥ  
prārudat karuṇa-svaram

Seeing the gopīs (gopīḥ dr̥ṣṭvā) sobbing (rudatīḥ), fainting (muhyatīḥ), falling to the ground (patitāḥ) overwhelmed (vihvalāḥ), and covered with dust (dhūli-paṅkilāḥ), Yaśodā (yaśodā) also cried pitifully (karuṇa-svaram prārudat).

## Text 303

yatnāt tām sāntvayann āha  
nando 'ntar-duhkhito 'pi san  
prastutārtha-samādhāna-  
naipuṇyam darśayann iva

NM, emotional  
wiseable for within  
with grt effort he  
consoled Y.M. → Showing  
seemg expertise in taking care  
of business at hand.

Though Nanda Mahārāja (nandaḥ) was also miserable within (antaḥ-duhkhitaḥ api san), with great effort (yatnāt) he consoled Yaśodā (tām sāntvayan āha), showing seeming expertise (naipuṇyam darśayan iva) in taking care (samādhāna) of the business at hand (prastuta artha).

Here the word iva (“as if”) indicates that even though Nanda seemed to be consoling his wife very competently, he couldn't actually get very far.

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## Text 304

### śrī-nanda uvāca

mā viddhi harsena purīm prayāmi tām

kṛṣṇam kadāpy anya-sutaṁ ca vedmy aham

hitvemam āyāni kathañcana vrajaṁ

tasyām vidhāsyē ca vilambam unmanāḥ

Śrī Nanda said: Don't think (mā viddhi) that I'm going (aham prayāmi) to that city (tām purīm) happily (harsena), or could ever accept (kadā api vedmi) Kṛṣṇa (kṛṣṇam) to be someone else's son (anya-sutaṁ ca), or leave Him there (imam hitvā) for any reason (kathañcana) and come home alone (vrajaṁ āyāni), or lose my wits (unmanāḥ) and allow Him to stay there (tasyām vidhāsyē ca) very long (vilambam).

Do you think  
I am going to the city  
I am convinced that I will  
I will have His flag & come back  
I will allow Him to stay there for long?  
I will allow Him to stay there for long?

It is hardly for sightseeing that Nanda is eager to take Kṛṣṇa to Mathurā.

Though Mathurā is the home of intimate friends like Vasudeva and may be a great city, the real reason Nanda is going is that Kāmsa ordered him.

And this is hardly a cause for delight.

Mathurā may be the home of the Yadus, but as long as it is ruled by Kāṁsa it will be a disagreeable place to visit.

Akrūra's assertion that Kṛṣṇa is the son of Vasudeva is a lie.

As far as Nanda is concerned, Kṛṣṇa could never transfer His affection to anyone else.



Even if Vasudeva and the Yadus were to try to keep Kṛṣṇa in Mathurā by force, Nanda would never return to Vṛndāvana without Him.

And even if Kṛṣṇa, after killing Kāṁsa, were to be crowned king and want to stay in Mathurā to enjoy the kingdom, Nanda would never allow that to happen.

## Text 305

jāne na kim te tanayaṁ vinā kṣaṇaṁ  
jīvema neme vraja-vāsino vayam  
tad viddhi mām āśu sa-putram āgataṁ  
śrī-devakī-śūra-sutau vimocya tau

I understand  
that none of us  
can live without  
Kṛṣṇa  
if soul is killed  
we are released → I will  
be back with Kṛṣṇa

I doubt whether (jāne na kim) we (vayam) or any of the Vraja-vāsīs (ime vraja-vāsinaḥ) could live (jīvema na) for a moment (kṣaṇaṁ) without your son (te tanayaṁ vinā). So you can take it for granted (tad viddhi) that as soon as we free Śrī Devakī and Vasudeva (śrī-devakī-śūra-sutau vimocya tau), I will very quickly (mām āśu) come back with Kṛṣṇa (sa-putram āgataṁ).