Śrī Brhad-bhāgavatāmrta

by Śrīla Sanātana Gosvāmī

Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

Part 6

Abhīsta-lābha

The Attainment of All Desires

Text 291الماليśrī-gopya ūcuḥالماليna śaknumo nātha kadāpi jīvitumالماليna śaknumo nātha kadāpi jīvitumالماليvinā bhavantam lavam apy anāśrayāḥالماليna muñca dāsīs tad imā nijāḥ prabhoالماليnayasva tatraiva yato gamiṣyasi

The divine gopīs said: O master (nātha), we cannot (na śaknumah kadā api) live (jīvitum) even a moment (lavam api) without (vinā) You (bhavantam). We have no other shelter (anāśrayāh). Do not abandon us (tat na muñca), Your maidservants (imāh nijāh dāsīh). O Lord (prabho), take us with You (nayasva) wherever (tatra eva yatah) You go (gamiṣyasi) !

vanam grham no 'bhavad ālayo vanam dvisat suhrd bandhu-gaņāś ca vairinah visam ca pīyūsam utāmrtam visam yad-artham asmāt tvad rte mriyāmahe

XVe

For the sake of You (<u>yat artham asmāt</u>), the forests (<u>vanam</u>) have become (<u>abhavat</u>) our homes (<u>naḥ gṛham</u>) and (<u>ca</u>) our homes (<u>ālayaḥ</u>) forests (<u>vanam</u>), o<u>ur enemies</u> (<u>dviṣat</u>) our friends (<u>suhrt</u>) and (<u>ca</u>) our friends (<u>bandhu-gaṇāḥ</u>) enemies (<u>vairiṇaḥ</u>), poison (<u>viṣam</u>) sweet nectar (<u>pīyūṣam</u>) and (<u>uta</u>) nectar (<u>amrtam</u>) poison (<u>viṣam</u>). Without (<u>rte</u>) You (<u>tvat</u>) we will die (<u>mriyāmahe</u>). The gopīs are sure that if K<u>rsna</u> 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 Krsna, 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 Krsna, and when they were suffering separation from Him their socalled pleasures became unbearable.

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

katham tavedam sm<u>ita</u>-sundarānanam manoharam pāda-sa<u>roruh</u>a-d<u>vayam</u> urah-sthalam cākhila-śobhayārcitam kuto 'py anālokya ciram mriyemahi

Je o Arsine

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 (uraḥ-sthalam ca), adorned by (arcitam) all splendor (akhila śobhayā)? When Kṛṣṇa was getting ready to leave for Mathurā, He suggested to the gopīs,

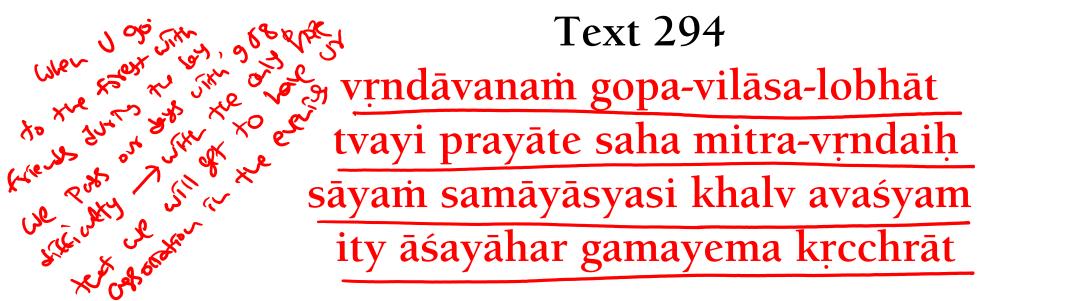
"I am going to Mathurā to satisfy My well-wishers there, who have no goal in life but Me. Until I return, you can keep yourselves happy by hearing, chanting, and remembering My glories."

This is the gopis' 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.

K<u>rsna might also try to excuse Himself by saying that if</u> 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."



When you (tvayi) go off (prayāte) to the Vrndāvana forest (vrndāvanam) with Your friends (mitra-vrndaih saha), eager (lobhāt) to enjoy Your cowherd pastimes (gopa vilāsa), we manage to pass (gamayema) our days (ahah)—only (khalu) with difficulty (krcchrāt)—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 gopis 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.

d<u>ūram gate tat-puram āj</u>nāyā punaķ kamsasya dustasya tad-ista-sangataķ jīvema nānā-vidha-śankayākulāķ

katham pravāsārti-vicintanena ca

But if You go so far away (dūram gate punaḥ), on the order of wicked Kamsa (duṣṭasya kamsasya 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 (nānāvidha 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.



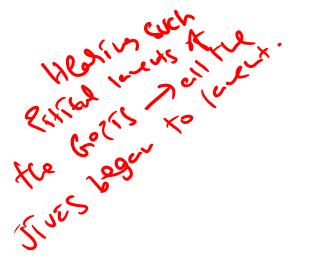
We cannot imagine (<u>na jñāyate</u>) how much trouble (kiyān śramah) You will have to endure (syāt) to kill (ghātena) Kamsa (tasya kamsasya) and his followers (sa-anucarasya), nor how long (vā kālah ca) it will take (syāt) to wipe out (hatyā) the misery (ārti) of the people of Mathurā (tatratya jana). Nor can we be sure (na vā bata) You will remember us (tatra nah smrtih).

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 Kamsa 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."



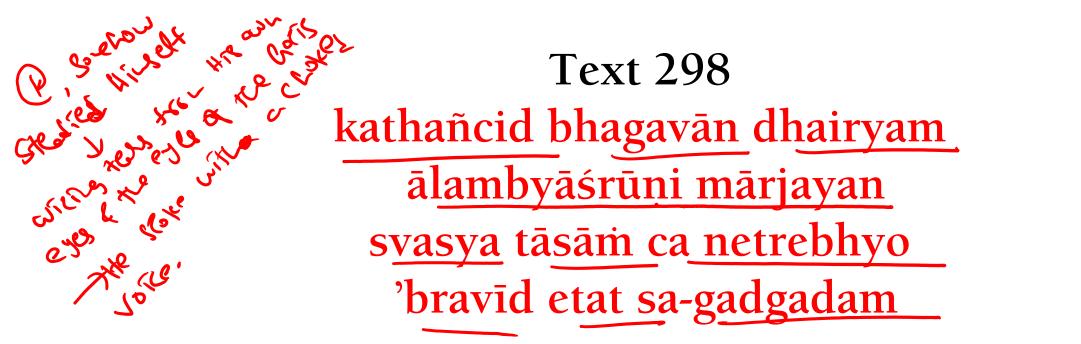
ś<u>rī-sarūpa uvāca</u> ity evam-ādikam kākukulam tā vidadhus tathā

yena tatratyam akhilam

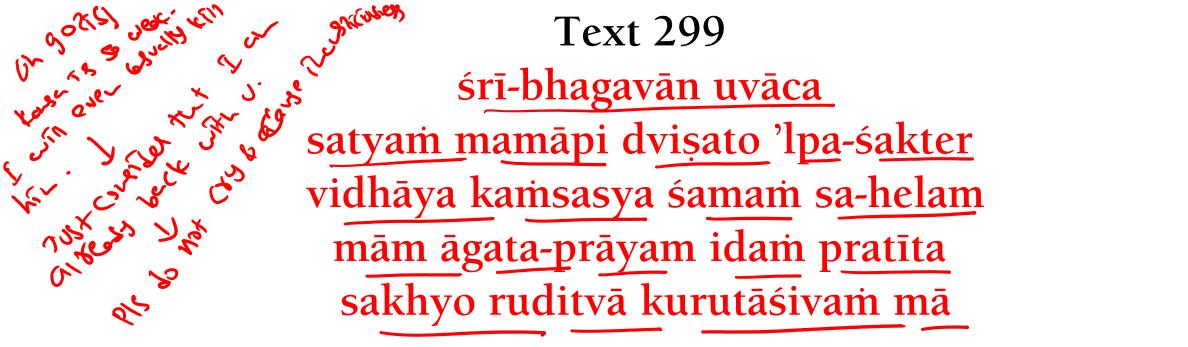
ruroda ca mumoha ca

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

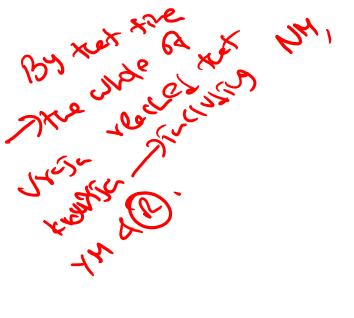
All living beings reacted in this way to the gopis' complaints.



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

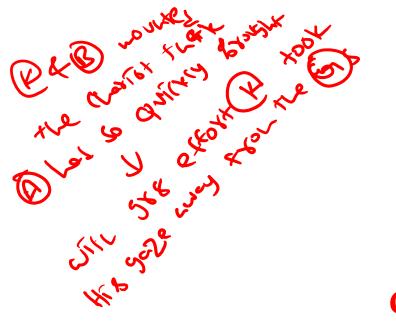


The Personality of Godhead said: My enemy Kamsa (mama dviṣataḥ kamsasya) is certainly (satyam) weak (alpa śakteḥ). With no effort (sa-helam api) I shall dispose of Him (śamam vidhāya). Consider (idam pratīta) Me (mām) practically returned to you already (prāyam āgata). My dear friends (sakhyaḥ), please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



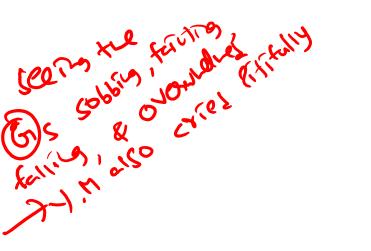
Text 300 <u>śrī-sarūpa uvāca</u> <u>atha tatraiva nandādyā</u> <u>gopāḥ sarve gatā javāt</u> <u>rohiņī śrī-yaśodā ca</u> <u>pare 'pi paśavas tathā</u>

Śrī Sarūpa said: Then (atha) everyone (sarve) hurried (javāt gatāh) to that spot (tatra eva)—Nanda and the other cowherds (nanda-ādyāḥ gopāḥ), and Rohiņī and Yaśodā (rohiņī śrīyaśodā ca), and all the others (pare api), even the animals (pāšavaḥ tathā). 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.



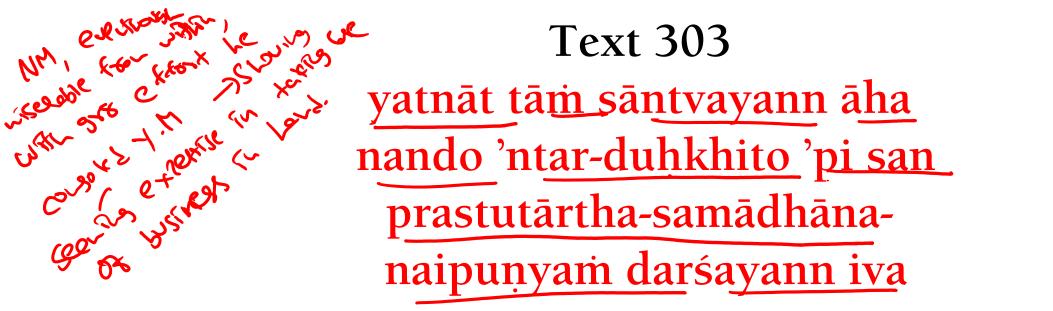
Text 301 akrūreņa drutānītam āruroha ratham hariķ sāgrajo gopikā-lagnām drstim yatnān nivartayan

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



Text 302 <u>yaśodā rudatīr dṛṣṭvā</u> <u>patitā dhūli-paṅkilāh</u> <u>muhyatīr vihvalā gopīh</u> prārudat karuņa-svaram

Seeing the gopīs (gopīh drstvā) sobbing (rudatīḥ), fainting (muhyatīh), falling to the ground (patitāh) overwhelmed (vihvalāḥ), and covered with dust (dhūli-paṅkilāḥ), Yaśodā (yaśodā) also cried pitifully (karuṇa-svaram prārudat).



Though Nanda Mahārāja (nandaḥ) was also miserable within (antaḥ-duḥkhitaḥ 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.

Cole bet

śrī-nanda uvāca

^{*} mā viddhi harsena purīm prayāmi tām kṛṣṇam kadāpy anya-sutam ca vedmy aham hitvemam āyāni kathañcana vrajam tasyām vidhāsye ca vilambam unmanāņ

Śrī Nanda said: Don't think (mā viddhi) that I'm going (aham prayāmi) to that city (tāṃ purīṁ) happily (harṣeṇa), or could ever accept (kadā api vedmi) Kṛṣṇa (kṛṣṇaṁ) 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 (tasyāṁ vidhāsye ca) very long (vilambam). 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 Kamsa 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 Kamsa 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 Krsna, after killing Kamsa, were to be crowned king and want to stay in Mathurā to enjoy the kingdom, Nanda would never allow that to happen.

j<u>āne na kim te tanayam vinā k</u>ṣaṇam j<u>īvema neme vraja-vāsino vayam</u> tad viddhi mām āśu sa-putram āgatam śrī-devakī-śūra-sutau vimocya tau

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