

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 306

śrī-sarūpa uvāca

ittham sa-śapatham tena

yaśodāśvāsītā muhuḥ

citte śāntim ivādhāya

gopīḥ āśvāsayad bahu

Śrī Sarūpa said: Thus (ittham) assured again and again (muḥuḥ āśvāsītā) by Nanda's solemn vows (tena sa-śapatham), Mother Yaśodā (yaśodā) became peaceful, more or less (citte śāntim ivādhāya). She then made a great effort to console the gopīs (gopīḥ bahu āśvāsayat).

Thus assured
again & again by Nanda
→ Y.M became
The she
to pacify the
solemn vows
a great effort

Text 307

yatnāt santarpya bahudhā
tāḥ samutthāpitās tayā
anāmsy āruruhur gopāḥ
so 'krūro 'cālayad ratham

She tried to
calm them & help
them get up?
In the sea the
mountain was the
states their chariot &
driving.

She tried hard to calm them (tayā yatnāt santarpya) in various ways (bahudhā) and induced them to get up off the ground (tāḥ samutthāpitāḥ). Then the cowherd men (gopāḥ) mounted their carts (anāmsi āruruhur), and Akrūra (saḥ akrūrah) started driving the chariot (ratham acālayat).

Yaśodā sprinkled water on the gopīs and somehow brought them to their senses.

Akrūra was anxious to go.

The G's can't
not even slightly
tolerate being separated from
→ AS they saw Him
depart → they cried their faces
dried, their steps faltered, they
cried "Alas! Alas!"
↳ their voices choked, their
the directions filling

Texts 308-309

prayāntaṁ kṛṣṇam ālokya
kiñcit-tad-virahāsaḥ
hā hety ākrośa-śuṣkāsyāḥ
praskhalat-pāda-vikramāḥ

bhagna-kaṇṭha-svarair dīrghair
mahārtyā kāku-rodanaiḥ
pūrayantyo diśaḥ sarvā
anvadhāvan vraja-striyaḥ

The women of Vraja (vraja-striyaḥ) couldn't even slightly (kiñcit) bear being separated (viraha asaḥāḥ) from Kṛṣṇa (tat). As they watched Him depart (kṛṣṇam prayāntaṁ ālokya) they cried "Alas! Alas! (hā ha)" Their faces dried up (āsyāḥ śuṣka), their steps faltered (pāda-vikramāḥ praskhalat), and they sobbed pitifully (kāku) in great anguish (mahā-ārtyā), with long drawn-out cries (dīrghaiḥ ākrośa), their voices choking in their throats (bhagna-kaṇṭha-svaraiḥ). They ran behind the chariot (anvadhāvan), their laments filling (rodanaiḥ pūrayantyaḥ) all directions (sarvāḥ diśaḥ).

Text 310

kāścīd ratham dadhuḥ kāścīc
cakrādho nyapatañ javāt
kāścīn mohaṁ gatāḥ kāścīn
nāśakan gantum agrataḥ

Some of them (kāścīc) held on to the chariot (ratham dadhuḥ), others (kāścīc) forcefully fell beneath its wheels (javāt cakra adhaḥ nyapatañ), some fainted (kāścīc moham gatāḥ), and still others (kāścīc) couldn't even go forward (na aśakan agrataḥ gantum).

Some gopīs threw themselves in front of the chariot to stop it, or else to kill themselves.

Some of them held on to the chariot.
Some fell beneath it.
Some fainted.
Some couldn't even go forward.

Text 311

tato gāvo vṛṣā vatsā
mṛgāś cānye 'pi jantavaḥ
ākrośanto 'śru-dhautāsyās
tasthur āvṛtya taṁ ratham

All the cows
deer & even the
wild animals
the chariot & surround
stared & weeping.

The cows (tataḥ gāvah), bulls (vṛṣāḥ), calves (vatsāḥ), deer (mṛgāḥ)—all the animals (ca anye jantavaḥ api)—stood around the chariot (taṁ ratham āvṛtya tasthuh), bellowing (ākrośantaḥ), their faces drenched with tears (āsyāḥ aśru-dhauta).

Even wolves and jackals approached the chariot to join the chorus of lamenting animals.

Birds flew
here & there.
The trees started dying etc.

Text 312

khagāś ca babhramus tasyo-
pari kolāhalākulāḥ
sapady udbhijja-jātīnām
aśuṣyan patra-sañcayāḥ

Birds flew here and there (khagāḥ ca babhramuḥ) above Kṛṣṇa (tasya upari), making a great commotion (kolāhala ākulāḥ), and suddenly (sapadi) the leaves (patra-sañcayāḥ) of the plants (udbhijja-jātīnām) dried up (aśuṣyan).

Stones & trees
started falling from
mountains & the rivers
started flowing upstream.

Text 313

skhalanti sma mahādrīṇām
sa-vanaspatikāḥ śilāḥ
nadyaś ca śuska-jalajāḥ
kṣīṇāḥ sasruḥ pratisravam

Stones (śilāḥ) and mighty trees (sa-vanaspatikāḥ) fell from the
tall mountains (skhalanti sma mahā adrīṇām). The rivers
shrank (nadyaś ca kṣīṇāḥ) and flowed upstream (pratisravam
sasruḥ), leaving their creatures high and dry (jalajāḥ śuṣka).

Govardhana and other mountains threw down large stones and trees.

In some places the rivers dried up, stranding their flowers and vegetation on the land, and in other places the rivers began to flow upstream.

Text 314

teṣām daśām tām parama-priyāṇām
vīkṣyārti-śokākula-mānaso 'sau
udrodanam roddhum abhūd aśakto
vyagro 'śru-dhārā-parimārjanaiś ca

Seeing (vīkṣya) His most beloved devotees (teṣām parama-priyāṇām) in such a state (tām daśām) churned Kṛṣṇa's heart with pain and sorrow (asau mānasaḥ ārti-śoka ākula). Nothing He could do (aśaktaḥ) could stop their wailing (udrodanam roddhum abhūt), and from His own eyes He had to wipe a flood of tears (vyagro aśru-dhārā-parimārjanaiś ca).

SEEING THIS
STATE WITH
HE COULD
THEY WERE
HE HIMSELF
WIFE STAFF &
TEARS FLOWING TO
HIS EYES

Text 315

(A) that the Lord
& go off to some place
below & he is holding the Lord
the Lord may fall down &
fall down.

rathād avaplutya punaḥ prayāṇam
prabhor athāśaṅkya sa vṛṣṇi-vṛddhah
dadhāra pṛṣṭhe praṇayād ivāmuṁ
kadāpi mohena patet kileti

The elder Vṛṣṇi Akrūra (sah vṛṣṇi-vṛddhah), fearing (āśaṅkya) that Kṛṣṇa might jump down from the chariot (prabhoḥ rathāt avaplutya) and go off again somewhere (punaḥ prayāṇam), supported the Lord from behind (amum pṛṣṭhe dadhāra), as if affectionately concerned (praṇayāt iva) that the Lord might faint and fall down (kila kadāpi mohena patet iti).

Akrūra had practical intelligence acquired from many years of service to the Vṛṣṇi rulers.

Now that he was finally on the way to Mathurā with Kṛṣṇa, he did everything in his power to assure that nothing would go wrong.

He made a show of holding Kṛṣṇa to protect Him from falling, but the fact was that he wanted to prevent Kṛṣṇa from again running off.

Text 316

kṛṣṇam mugdham ivālakṣya
kaśā-ghātaiḥ pracoditāḥ
rāma-nandādi-sammatyā
rathāśvās tena vegataḥ

Noticing that
faint, (A) was about to
flee (B) took permission
the chariot & NM & started
vigorously.

Noticing that Kṛṣṇa (ālakṣya kṛṣṇam) was indeed about to faint (mugdham iva), Akrūra took permission (tena sammatyā) from Balarāma (rāma), Nanda, and the others (nanda ādi), cracked his whip (kaśā-ghātaiḥ), and vigorously made the chariot's horses set out (ratha aśvāḥ vegataḥ pracoditāḥ).

He quickly
drove the chariot away
swerving to avoid the
animals & cows who had fallen
here & there.

Text 317

itas tato nipatitā
gopa-nārīḥ paśūmś ca saḥ
varjayan vakra-gatyāśu
ratham taṁ nirasārayat

He quickly (saḥ āśu) drove the chariot away (taṁ ratham nirasārayat), swerving (vakra gatyā) to avoid (varjayan) the animals and the cowherd women (gopa-nārīḥ paśūn ca) who had fallen here and there (itaḥ tataḥ nipatitāḥ).

Text 318

krośantīnām ca gopīnām
kurarīṇām ivolbaṇam
paśyantīnām prabhum jahre
'krūraḥ śyena ivāmiṣam

on AS the (D) looks
crying was fully,
(A) base of with,
(B) → like an eagle
carrying a piece of flesh

As the gopīs looked on (gopīnām paśyantīnām), crying (krośantīnām ca)
woefully (ulbaṇam) like kurarī birds (kurarīṇām iva), ~~Akrūra~~ drove off
(akrūraḥ jahre) with Kṛṣṇa (prabhum) like an eagle carrying a piece of flesh
(śyena iva amiṣam).

Akrūra seemed to carry Kṛṣṇa off as swiftly as an eagle flies off with its prey, and
just as cruelly.

Text 319

tathā sañcoditās tena
hayās te vegavat-tarāḥ
kvāsau gato na kenāpi
śakto lakṣayitum yathā

He trodded fast
the horses so fast
to we could tell where
he went.

He drove (tathā tena sañcoditāḥ) the horses (te hayāḥ) so
swiftly (vega-vat-tarāḥ) that (yathā) no one could tell (na kena
āpi lakṣayitum śaktaḥ) where he went (asau kva gataḥ).

The horses were well-trained, faithful followers of Kamsa.

Text 320

svam svam śakaṭam ārūdhā
mahā-vṛṣabha-yojitam
sa-vegam anujagmus tam
gopā nandādayo 'khilāḥ

NY & other
own carts & quickly
followed (A)

All the cowherd men (akhilāḥ gopāḥ), headed by Nanda (nanda ādayaḥ), mounted their own carts (svam svam śakaṭam ārūdhāḥ), yoked to large bulls (mahā-vṛṣabha-yojitam), and quickly followed Akrūra (tam sa-vegam anujagmuḥ).

Text 321

nītvā brahma-hrade 'krūrah
stutvā bahu-vidhaiḥ stavaiḥ
prabodhya nyāya-santānaiḥ
kṛṣṇam svāस्थ्यam ivānayat

Ⓐ brought ⊕
to Brahma hrade
offered Him prayers
Gourjara
hr to hr & thus restoring
state - svāस्थ्यam

Akrūra (akrūrah) brought Kṛṣṇa (kṛṣṇam nītvā) to Lord Brahmā's lake (brahma-hrade), offered Him many kinds of prayers (bahu-vidhaiḥ stavaiḥ stutvā), and counseled Him (prabodhya) with a continuous flow of logical arguments (nyāya-santānaiḥ), in this way restoring Him (ānayat) to an almost normal state (svāस्थ्यam iva).

Akrūra hoped that being at Brahma-hrada, better known as Akrūra-tīrtha, would remind Kṛṣṇa of how Kṛṣṇa had given the cowherds a vision of Vaikuṅṭha.

And that memory might further remind Kṛṣṇa of one of the purposes for which He had descended to the earth—to kill Kaṁsa.

Text 322

teṣām vraja-janānām tu
yā daśājani duḥśravā
dalanti kathayā tasyā
hā hā vajrādayo 'py alam

How the people of Vraja (teṣām vraja-janānām tu) then suffered (yā daśā ajani) is too painful to hear (duḥśravā). Alas, alas (hā hā)! Telling of this topic (tasyā kathayā) shatters (dalanti) even lightning bolts (vajra-ādayaḥ api). I have said enough (alam).

How the Vrs
suffered is too
to hear - 706 2024
I have said enough.

Those who hear about the misery the Vraja-vāsīs underwent after Kṛṣṇa left them will endure the same misery.

Therefore in the company of those unprepared to suffer, this topic is best left undiscussed.

Text 323

śrī-parīkṣid uvāca

evaṁ vadann aye mātah

sarūpaḥ karuṇa-svaraiḥ

rudann uccaiḥ sa-kātaryam

mumoha prema-vihvalaḥ

Śrī Parīkṣit said: Sarūpa (sarūpaḥ), having said this (evaṁ vadan), his voice full of grief (karuṇa-svaraiḥ), loudly wept (uccaiḥ rudan), dear mother (aye mātah). ~~And overwhelmed by the ecstasy of pure love~~ (prema-vihvalaḥ), he fainted (mumoha).

Full of grief & loudly wept
his voice full of grief & loudly wept
his voice full of grief & loudly wept
his voice full of grief & loudly wept

Text 324

tena māthura-varyeṇa
vyagreṇa rudatā kṣaṇāt
prayāsair vividhaiḥ svāsthyam
nīto 'sau punar abravīt

The Mr. Brehma
cried for a moment &
with his effort brought
Sarūpa to normal.
Then Ⓢ spoke further.

The excellent but shaken brāhmaṇa of Mathurā (tena vyagreṇa māthura-varyeṇa) cried for a moment (kṣaṇāt rudatā), and then, by trying this way and that (vividhaiḥ prayāsaiḥ), he brought Sarūpa back to normal (svāsthyam nītaḥ). Sarūpa then continued to speak (asau punar abravīt).

Text 325

śrī-sarūpa uvāca

kṛṣṇo madhu-purīm gatvā

tatratyān paritoṣya tān

kaṁsam sānucaram hatvā

pitarau tau vyamocayat

Śrī Sarūpa said: Kṛṣṇa went to Madhupurī (kṛṣṇaḥ madhu-purīm gatvā), where He pleased all its residents (tatratyān paritoṣya tān). He killed Kāmsa and his followers (kaṁsam sānucaram hatvā) and delivered His own parents (tau pitarau vyamocayat).

Ⓚ went to
Madhupurī
↓
pleased all the residents
↓
Killed Ⓚ
↓
Delivered His own
parents.

To avoid the risk of again losing control of himself, Śrī Sarūpa
changed the subject.

When Kṛṣṇa first entered Mathurā He blessed many of its
residents, including a tailor and a garland-maker.

He installed
the king.
brought back the Yādavas
from all directions.
consoled the people of the
city.

Text 326

ugrasenam ca kamsasya
tātam rājye 'bhyāṣecayat
āninye yādavān digbhyaḥ
paurāṁś cāśvāsayaj janān

He installed (abhyāṣecayat) Ugrasena (ugrasenam ca),
Kamsa's father (kamsasya tātam), as king (rājye), brought the
Yādavas back from all directions (yādavān digbhyaḥ āninye),
and consoled (āśvāsayat) the people of the city (janān paurān
ca).

Texts 327-328

yadūnām paramārtānām
tad-eka-gati-jīvinām
kaṁseṣṭa-nrpa-bhītānām
āgrahād bhakta-vatsalah

tatrāvātsīt sukhaṁ kartum
sāgrajo gokule ca tām
nandādīn preṣayām āsa
tatratyāśvāsanāya saḥ

The Yadus, who had no goal in life but Kṛṣṇa (tad-eka-gati-jīvinām), had suffered greatly (parama ārtānām) and were terrified (bhītānām) of the kings favored by Kāṁsa (kaṁsa iṣṭa-nrpa). Out of concern (āgrahāt) for those Yadus (yadūnām), the Lord, always compassionate to His devotees (bhakta-vatsalah), stayed with them (tatra avātsīt tān sukhaṁ kartum) with His elder brother (sa-agrajaḥ). And to comfort His devotees (tatratya āśvāsanāya) in Gokula (gokule), He (saḥ) sent back Nanda and the other cowherd men (nanda-ādīn preṣayām āsa).

The Yadus had
no goal in life but Kṛṣṇa.
The y had suffered slot due
to K. They stayed with them with K.
Then, to comfort the v. & others
sent back NM & others.

Kṛṣṇa is bhakta-vatsala.

He feels obliged to take care of anyone who takes exclusive shelter of Him.

Because Kāṁsa hated the Yadus, they suffered terrible persecution under his rule.

Now Kāṁsa was dead, but Jarāsandha and other powerful friends of Kāṁsa were still alive and could attack Mathurā at any moment.

Ⓚ told NY
O father! first v
Should go home v
gotes before the after the
il our absence.

Text 329

pitar ādau bhavān yātu
gopa-vargaiḥ saha drutam
yāvan na mriyate ko 'pi
tatratyo 'smān vinā janaḥ

“Father (pitaḥ),” the Lord said, “first you should quickly go home (ādau bhavān drutam yātu) with the cowherds (gopa-vargaiḥ saha), before (yāvat na) any of Gokula’s residents (kaḥ api janaḥ tatratyaḥ) die (mriyate) in our absence (asmān vinā).

Kṛṣṇa cleverly argued that if Nanda Mahārāja were to return home, the Vraja-
vāsīs might be pacified enough to at least stay alive.

Text 330

aham ca tava mitrāṇām
eṣām udvigna-cetasām
acirāt sukham ādhāya
tam eṣo 'smy āvrajan vrajam

I will soon arrange
for the happiness
of well-wishers in
come back to

“I will (aham ca) soon (acirāt) arrange for the happiness (sukham ādhāya) of these well-wishers of yours in Mathurā (eṣām tava mitrāṇām), whose hearts are so distressed (udvigna-cetasām). Then I will (eṣaḥ asmi) come back (āvrajan) to Vraja (tam vrajam).”

Nanda should have no doubt that Kṛṣṇa will return home as soon as possible, because Kṛṣṇa's heart always stays in Vraja.

Text 331

śrī-nanda uvāca

tvam anyadiyo 'si vihāya yādṛśān
kuto 'pi vastum ca paratra śaknuyāḥ
iti pratītir na bhavet kadāpi me
tataḥ pratijñāya tathā mayāgatam

Śrī Nanda said: Before I came here (mayā āgatam), I declared to the Vraja-vāsīs (me pratijñāya tathā) that I could never believe (kadā api pratītiḥ na bhavet) that You are someone else's son (tvam anyadiyaḥ asi) nor ever believe that You could abandon (vihāya śaknuyāḥ) such friends as them (yādṛśān kutaḥ api) and live elsewhere (paratra vastum ca iti).

NM said:
Before I came here
I declared to the vāsīs
* → I could never believe that U
were someone else's son
* → that U could abandon U
& live elsewhere, vs

Text 332

tad rakṣa rakṣātma-samīpato 'smān
mā muñca mā muñca nijān kathañcana
ātmeccayā tatra yadā prayāsyasi
tvat-saṅgato yāma tadaiva hā vayam

∴ PLS Save us.
Do not send us
wherever u go, PLS take us
with u.

Therefore, please save us (tad rakṣa). Save us (rakṣa)! Don't ever, ever (mā mā)—for any reason (kathañcana)—send us (asmān nijān muñca) away from You (ātma-samīpato). Wherever You might go (yadā prayāsyasi tatra) by Your sweet will (ātma icchayā)—oh (hā), there may we also go (vayam yāma tadaiva) with You (tvat saṅgataḥ).

Text 333

mad-āśayā te vraja-vāsino janā
bhavaj-jananyā saha santi sāsavaḥ
gate vinā tvām mayi dāruṇāntare
dhruvaṁ vinaṅśyanti sapady amī pitah

The v.v. & U
mother me & U
only trees of my
If I go back without U
they would die on the
spot.

The Vraja-vāsīs (te vraja-vāsinaḥ janāḥ) and Your mother (bhavat-jananyāḥ saha) still live and breathe (sa-asavaḥ santi) only because I gave them hope (mat-āśayā). If I were to turn so hardhearted (mayi dāruṇa antare) as to go back without You (gate tvām vinā), O father (pitah), surely (dhruvaṁ) they would die on the spot (amī sapady vinaṅśyanti).

All the people of Vraja trusted Nanda when he gave his word that he would not come back without Kṛṣṇa.

To violate that word would be to sentence them all to death.

Desperate to change Kṛṣṇa's mind, Nanda tries to reawaken Kṛṣṇa's family sentiments and the memory of His poor mother and curiously reverses roles with Kṛṣṇa by calling Him father.

Text 334

śrīdāmovāca

go-cāraṇena lasati tvayi goṣṭha-bhūmyām
ācchādite taru-latādibhir eva yasmin
jīvema ye na vayam īśa tam antarā te
sthātum ciraṁ katham amutra bhavema śaktāḥ

→ How can we stay now without U → for such a long time?

Śrīdāmā said: When You display Your glories (tvayi lasati) by grazing the cows (go-cāraṇena) in the pastures (goṣṭha-bhūmyām), dear Lord (īśa), and You (ye yasmin) are hidden (eva ācchādite) behind trees or creepers for but a moment (taru-latā ādibhiḥ), we (vayam) cannot bear to live (na jīvema). How then can we possibly stay (katham amutra sthātum śaktāḥ bhavema) without You (tam antarā) for a long time (ciraṁ) ?

Śrīdāmā said
a tree, do U
of U used to forest, which
how U → ever to hide, which
how to live for a long vision

Text 335

śrī-sarūpa uvāca

evam viklavitaṁ teṣāṁ

śrutvā tūṣṇīm sthite prabhau

vrajaṁ jigamiṣāṁ tasyā-

śaṅkya śūra-suto 'bravīt

Śrī Sarūpa said: As the Lord (evam prabhau) heard (śrutvā) these complaints (viklavitaṁ) from His devotees (teṣāṁ), He stood in silence (tūṣṇīm sthite). Then Vasudeva, the son of Śūrasena (śūra-sutaḥ), spoke up (abravīt), afraid that the Lord (tasyā āśaṅkya) might decide to go to Vraja (vrajaṁ jigamiṣāṁ).

He
Hearing these complaints
stood silent.
So to Vraja, spoke up?
to Vraja, spoke up?