

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

Vasudeva said:
Oh NM! Your sons
will be completely happy
only in Vraja.
They will suffer anywhere else

Text 336

śrī-vasudeva uvāca

bhrātar nanda bhavat-sūnoḥ

sāgrajasyāsyā nirvṛtiḥ

bhavet tatraiva vasataḥ

sarvathānyatra tu vyathā

Śrī Vasudeva said: Brother Nanda (bhrātaḥ nanda), surely your son (bhavat-sūnoḥ) and His elder brother (asya sa-agrajasya) can be happy (nirvṛtiḥ bhavet) in all respects (sarvathā) only by living there in Vraja (tatra eva vasataḥ). They will suffer nothing but distress (vyathā) anywhere else (anyatra tu).

Text 337

kintūpanayanasyāyam
kālas tad brahma-cāriṇau
bhūtvā sthānāntare gatvā-
dhītyemau vrajam esyataḥ

But, now
is the time for
their Upanayana
↓
They should go to their guru
to study
↓
After that they will go
to ⑤.

But (kintu) now is the time (ayam kālah) for Them to be
initiated (upanayanasya). They should go as brahmacārīs (tat
brahma-cāriṇau bhūtvā) to another place to study (sthāna-
āntare gatvā). And afterwards (adhītya) They (imau) can
return to Vraja (vrajam esyataḥ).

As the Dharma-śāstras prescribe, sons of vaiśyas at the age of eleven should undergo the upanayana-saṁskāra (acceptance of the sacred thread by initiation).

Balarāma and Kṛṣṇa, Vasudeva suggests, are not exceptions.

They too should be sent to the gurukula of a learned brāhmaṇa to study the Vedas.

They should stay neither in Mathurā nor at home in
Vṛndāvana with their parents.

But until the upanayana ceremony is arranged, Balarāma and
Kṛṣṇa can safely stay with Vasudeva while They finish Their
business in Mathurā.

Text 338

śrī-sarūpa uvāca

sammatiṁ vasudevasya

vākye svasya tv asammatim

kṛṣṇasya nandaḥ saṁlakṣya

pratasthe rodanākulaḥ

Śrī Sarūpa said: When Nanda saw (nandaḥ saṁlakṣya) that Kṛṣṇa (kṛṣṇasya) disagreed with his words (svasya asammatiṁ) and agreed (tu sammatiṁ) with those of Vasudeva (vasudevasya vākye), Nanda departed (pratasthe), crying in distress (rodana ākulaḥ).

When NM saw
that Kṛṣṇa
disagreed with
his words, he left crying
in distress.

Only because Nanda was confident that Kṛṣṇa couldn't stay
away from home without His father was Nanda willing to
leave; surely Kṛṣṇa would decide at the last minute to come
back with him to Vraja.

Text 339

sa yādava-kulair devo
gopa-rājam anuvrajan
rudadbhiḥ kramaśo gopair
dhṛtaḥ kaṅthe 'rudat-tarām

Ⓚ followed
NM & the
both & then cried profusely

Lord Kṛṣṇa (saḥ), along with the princes of the Yādava dynasty (yādava-kulaiḥ devaḥ), followed Nanda, the king of the cowherds (gopa-rājam anuvrajan). The cowherd men (gopaiḥ), one after another (kramaśaḥ), embraced Kṛṣṇa by the neck (dhṛtaḥ kaṅthe), and Kṛṣṇa cried profusely (arudat-tarām), and so did they (rudadbhiḥ).

Text 340

vyākulaṁ kṛṣṇam ālakṣya
iyāsum sannyavartayan
vasudevādayo dhīrā
yādavā yukti-paṅktibhiḥ

When ① & others
saw that ②
was desiring to go back
they spoke many logical
arguments & coaxed Him to stay back

Vasudeva and the other Yādavas (vasudeva-ādayaḥ yādavāḥ),
all astute (dhīrāḥ), saw (ālakṣya) that Kṛṣṇa was overwrought
(kṛṣṇam vyākulaṁ), wanting to go (iyāsum), and with many
arguments (yukti-paṅktibhiḥ) they coaxed Him back
(sannyavartayan).

It seemed that Nanda was right; Kṛṣṇa wanted to go home with him.

But the Yādavas implored Kṛṣṇa not to go, arguing that He was needed in Mathurā to save them from great catastrophes, not least of which was the threat of invasion by Jarāsandha.

And they persisted in putting forward their reasons until Kṛṣṇa agreed to stay.

Text 341

kṛṣṇecchayaiva te sarve
nandādyāḥ prāpitā vrajam
śrutvāyāntaṁ ca nandaṁ te
mudābhīyur vraja-sthitāḥ

Obeying Kṛṣṇa's desire (kṛṣṇa-icchayā eva), Nanda and the other cowherd men (te sarve nanda-ādyāḥ) went back to Vraja (vrajam prāpitāḥ). And when the Vraja-vāsīs (vraja-sthitāḥ ca) heard (śrutvā) that he had arrived (nandaṁ āyāntaṁ), they all came out to greet him (te ābhīyuh), full of joy (mudā).

MM & the
gover returns to
①
& the v. is
his earned v. is
is greet joy out to greet
hearing about
greet

Only because Kṛṣṇa asked the cowherds to return did they take the unimaginable step of going home without Him.

Kṛṣṇa's desire was the only force that could move them to do such a thing.

Even the carts went down the road by their own force, without being driven, by Kṛṣṇa's desire.

The devotees that had stayed in Vraja also lived only according
to Kṛṣṇa's desire; naturally, then, they assumed that Kṛṣṇa was
with Nanda, and they greeted Nanda joyfully.

BUT NM
was overcome by
sorrow & shame
↓
He covered his face with
a cloth, went home, & lay
on the ground & cried.

Text 342

nandas tu śoka-lajjābhyām
mukham ācchādya vāsasā
rudan geham gato 'śeta
bhūmau parama-duḥkhitah

Nanda, however (nandas tu), overcome with sorrow and shame (śoka-lajjābhyām), covered his face with his cloth (mukham vāsasā ācchādya) and went home (geham gataḥ). There he lay on the ground (bhūmau aśeta) and cried (rudan), supremely miserable (parama-duḥkhitah).

Bereft of Kṛṣṇa, Nanda had good reason to feel sorrowful and, having broken his promise not to return without Kṛṣṇa, good reason to feel ashamed.

Text 343

te cāvilokya prabhum ārti-kātarāḥ
kartavya-mūḍhā bahu-śaṅkayāturāḥ
śuṣkānanāḥ praṣṭum anīśvarāḥ prabhor
vārtām aśṛṇvan bata vṛddha-gopataḥ

The Vraja-vāsīs (te ca), not seeing their Lord (avilokya prabhum), were beside themselves with distress (ārti-kātarāḥ), confused about what to do (kartavya-mūḍhā), and sick with forebodings and apprehensions (bahu-śaṅkayā āturāḥ). Their faces withered (śuṣka ānanāḥ). They heard no news (aśṛṇvan vārtām) from the elder cowherds (vṛddha-gopataḥ) about their Lord (prabhor), and they couldn't bring themselves to ask (bata praṣṭum anīśvarāḥ).

The v. vs. →
K. got seeing ②
abt what to do & confused
None of the v. vs. was
revealing any thing &
they themselves could ask
no further.

Since no one told the Vraja-vāsīs that Kāṁsa was dead, they were still afraid of what he might do to Kṛṣṇa.

Nanda was silent about what had happened to Kṛṣṇa in Mathurā, and they feared what they might be told if they were to ask.

Text 344

hā heti hā heti mahārti-nādair
uccai rudatyah saha kṛṣṇa-mātrā
prāpur daśām yām punar aṅganās tā
hā hanta hā hanta katham bruvetām

YM cried
Pitifully & all the
other women too
How can one describe their
pitiful state?

Kṛṣṇa's mother (kṛṣṇa-mātrā) cried (uccaiḥ rudatyah), “Alas! Alas (hā hā ti)! Alas! Alas (hā hā iti)!” And the other women cried out too (punaḥ tāḥ aṅganāḥ), all in great pain (saha mahā-ārti-nādaiḥ). How can one speak (katham bruvetām) about the state they were in (daśām yām prāpuh)? Oh, alas (hā hantā)! Oh, alas (hā hantā)!

Text 345

śrī-parīkṣid uvāca

evam manasy āgata-tat-pravṛtti-
prāduṣkṛtātyanta-śuḡ-agni-dagdhaḥ
mugdho bhavad gopa-kumāra-varyo
mātaḥ sarūpo nitarām punaḥ saḥ

Śrī Parīkṣit said: Dear mother (mātaḥ), that best of young cowherds (gopa-kumāra-varyaḥ), Sarūpa (sarūpaḥ), then again (punaḥ) grew utterly confused (nitaraṁ mugdhaḥ abhavat). As he (evam saḥ) contemplated what had happened in Vraja (āgata-tat-pravṛtti-prāduṣkṛta), his heart (manasi) burned in a fire of sorrow (atyanta śuḡ-agni-dagdhaḥ).

PM told ①
Mother! what sorrow
contemplated in what let
grew in ②
utterly confused & grew
burned in a fire of sorrow.