

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 346

tenaiva vipra-pravareṇa yatnato
nīto manāk svāस्थ्यam iva sva-yuktibhiḥ
āśaṅkya moham punar ātmano 'dhikam
vārtām viśeṣeṇa na tām avarṇayat

The M.B
told to bring
Sarūpa back to normal
with great effort.
Sarūpa, fearful of becoming
confused again → Refused to speak
any further on that topic.
Mix topic.

The most excellent brāhmaṇa (tena eva vipra-pravareṇa)
carefully brought (sva-yuktibhiḥ yatnataḥ nītaḥ) Sarūpa
somewhat back to normal (manāk svāस्थ्यam iva). And
Sarūpa, fearful (āśaṅkya) of becoming confused again (punah
moham), spoke (avarṇayat) no further details (na adhikam
viśeṣeṇa) on that topic (tām vārtām).

The Mathurā brāhmana, just to bring his guru back to external
consciousness, called out to him, touched his feet, and
sprinkled him with water.

Text 347

tat-kathā-śeṣa-śuśrūsā-
vyagram taṁ vīkṣya māthuram
yatnāt so 'ntar avastabhya
punar āha mahāśayah

When MB saw that
heg the rest so eager to
his mind & spoke further.

But when kind-hearted Sarūpa (mahā-āśayah) saw (vīkṣya)
that the Mathurā brāhmaṇa (taṁ māthuram) was eager to hear
(śuśrūsā-vyagram) the rest of the story (tat-kathā-śeṣa), he
(saḥ) controlled his mind (antah avastabhya) and continued
to speak (punaḥ āha).

Because Sarūpa's disciple the brāhmana had a strong desire to
hear, Sarūpa, even at the cost of his own well-being, felt the
compassionate duty to help him spiritually advance.

When @ heard
about the state of
Vraja → He explained
this to M. Vāsīs + Soos
Came back to Vraja.

Text 348

śrī-sarūpa uvāca

teṣām tu śokārti-bharam kadāpi taṁ
paraiḥ prakārair anivartyam āptataḥ
janāt sa vikhyāpya janeṣu sarvato
vrajaṁ priya-prema-vaśo 'cirād gataḥ

Śrī Sarūpa said: When Kṛṣṇa heard (saḥ vikhyāpya) from a reliable person (āptataḥ janāt) that the heavy sorrow (taṁ śoka ārti-bharam) the Vraja-vāsīs felt (teṣām) could never be removed (kadā api anivartyam) by any other means (paraiḥ prakāraiḥ), He fully explained this state of affairs (sarvataḥ) to the people of Mathurā (janeṣu), and controlled by the love of His dearest devotees (priya-prema-vaśaḥ), He (saḥ) soon went back to Vraja (acirāt vrajaṁ gataḥ).

According to the advice of Uddhava and other dependable
counselors, only Kṛṣṇa's return would calm the Vraja-vāsīs.

Kṛṣṇa and Balarāma therefore exchanged Their royal garments
for Their old cowherd dress and went home.

Text 349

vidagdha-mūrdhanya-maṇiḥ kṛpākulo
vraja-sthitānām sa dadat sapady asūn
tathā samaṁ tair vijahāra te yathā
visasmātur duḥkham adah sa-mūlakam

Impelled by compassion (kṛpā ākulaḥ) for the residents of Vraja (vraja-sthitānām), Kṛṣṇa (saḥ), that crest jewel of artful heroes (vidagdha-mūrdhanya-maṇiḥ), quickly gave them back their lives (sapady dadat asūn). He enjoyed with them (tathā samaṁ taiḥ vijahāra) until they (yathā te) forgot their misery (duḥkham visasmāruḥ), and what had caused it (adah sa-mūlakam)

Impelled by
Compassion, (K) quickly
gave them back their lives.
they forgot their misery & until
case. ↓ enjoyed with them until
its root

Kṛṣṇa made sure that the Vraja-vāsīs forgot every last thought that had caused them anguish, including Akrūra's having come to Vraja and taken Him away to Mathurā.

Kṛṣṇa took this trouble for two reasons: ^① because He is vidagdha-mūrdhanya-maṇiḥ, the most gracious performer of valorous deeds, and because He is kṛpākula, driven by compassion for His suffering devotees.

Text 350

yadi ca ko 'pi kadācid anusmared
vadati tarhi mayā svapatā bata
kim api duṣṭam ananvayam īkṣitam
sa-ruditam ca bhayād bahu śocati

And if (yadi ca) any Vraja-vāsīs (kaḥ api) ever remembered that suffering (kadācid anusmared), they would bitterly lament (tarhi mayā vadati bahu śocati) and cry out in fear (sa-ruditam ca bhayāt), “What a horrible (bata kim api duṣṭam), unheard-of thing (ananvayam) I saw (īkṣitam) in my dream (svapatā)!”

And if
V.V. that ever remembered
that suffering
& they would bitterly lament
cry out in fear.
"Oh! what a horrible
dream I had!"

Even in their dreams, the Vraja-vāsīs couldn't imagine Kṛṣṇa leaving them to go elsewhere.

Their panic at the mere thought of it was but another aspect of their ecstatic love for Kṛṣṇa.

Text 351

The fullness of
the sweet pastimes
gave so much joy to the
V.V.s → Past they forget
everything → even the
of past or future. the existence

cireṇa gopāla-vihāra-mādhurī-
bharaiḥ samākr̥ṣṭa-vimohitendriyāḥ
na sasmaruḥ kiñcid atītam eṣyad apy
amī vidur na vraja-vāsino janāḥ

The fullness of Kṛṣṇa's sweet cowherd pastimes (mādhurī-
bharaiḥ gopāla-vihāra) so utterly attracted (samākr̥ṣṭa) and
enchanted (vimohita) the Vraja-vāsīs' senses (vraja-vāsinaḥ
janāḥ indriyāḥ) that after a time (cireṇa) they forgot
everything (amī kiñcid na sasmaruḥ), even that there was a
past or a future (na viduḥ atītam eṣyat api).

On another occasion he had never come before as if he had never come before.

Text 352

sa hi kālāntare 'krūro
'pūrvāgata ivāgataḥ
tathaiiva ratham ādāya
punas tasmin vraje sakhe

O Friend (sakhe), on another occasion (tathā eva kāla-antare) that same Akrūra (saḥ hi akrūraḥ) came to Vraja (punaḥ vraje āgataḥ) on his chariot (ratham ādāya), as if he had never come before (apūrva-āgataḥ iva).

On the order of Kāmsa, the same Akrūra came again to bring
Kṛṣṇa to Mathurā.

Because everyone, including Akrūra, was bewildered by the
influence of the Goloka atmosphere, no one could remember
that this was not the first time Akrūra had arrived in
Vṛndāvana.

He once again
took away the life of
the whole Vraja
the state (tatra) through

Text 353

nīyamāne punas tena
tathaiva vraja-jīvane
tatratyānām daśā kāpi
pūrva-vat samajāyata

He once again (**punaḥ tena**) took away (**nīyamāne**) the life of
Vraja (**vraja-jīvane**), and its residents (**tatratyānām**) went
again (**samajāyata**) into the same state (**kā api pūrva-vat**
daśā).

To M (P) agaril wela
agaril / agaril killed (K)
With V.V.S & R.V.S

Text 354

madhu-puryām punar gatvā
kāmsam hatvā punar vrajam
āgataḥ pūrva-vat tatra
tathaiva viharaty asau

Again Kṛṣṇa went (punah gatvā) to Madhupurī (madhu-puryām), again killed Kāmsa (punaḥ kāmsam hatvā), and again returned to Vraja (vrajam āgataḥ), where He (tatra asau) continued (tathaiva), as before (pūrva-vat), to enjoy His pastimes (viharaty).

Thus again & again
& goes to K's City
& returns back to sport in
V

Text 355

evam punaḥ punar yāti
tat-pure pūrva-pūrva-vat
punaḥ punaḥ samāyāti
vraje krīdet tathaiva saḥ

Thus (evam) Kṛṣṇa again and again (punaḥ punaḥ) goes to
Kamsa's city (tat-pure yāti), as he (tathaiva saḥ) did many
times before (pūrva-pūrva-vat), and again and again returns
(punaḥ punaḥ samāyāti) to sport in Vraja (vraje krīdet).

Text 356

tathaiva kāliya-damaḥ punaḥ punas
tathaiva govardhana-dhāraṇam muhuh
parāpi līlā vividhādbhutāsakṛt
pravartate bhakta-manoharā prabhoḥ

In the same way
of all the other līlās
& the Lord performs again & again
of votes enchants HIS

Kṛṣṇa subdues Kāliya time and again (tathaiva kāliya-damaḥ punaḥ punaḥ), in the same way (tathaiva), and time and again (muhuh) lifts Govardhana Hill (govardhana-dhāraṇam). And again and yet again (asakṛt) He performs (pravartate) His many other (parā api vividha) wonderful pastimes (adbhutā līlā). Thus the Lord (prabhoḥ) enchants the hearts of His devotees (bhakta-manoharā).

Since all of Kṛṣṇa's pastimes, beginning with the killing of Pūtanā, are eternal, Kṛṣṇa enjoys them with His devotees in Goloka as often as they like.

Yet each time a pastime is repeated, it seems completely new, as if never seen or heard of before.

(This description may confuse us.)

How can Kṛṣṇa replay pastimes He has already performed, and how can demons like Pūtanā repeatedly be killed?

But Kṛṣṇa's pastimes are transcendental.

They are unlimitedly attractive to all His devotees, whether eternal companions or new converts to pure devotional service.

Even newly elevated devotees feel extraordinary love for the Supreme Person whenever they hear and remember His pastimes.

Those pastimes generate such a force of loving attraction as to fix the memories of them in the hearts of the devotees.

Meditation on those pastimes then gives rise to a very special happiness.

In this way Kṛṣṇa's pastimes steal the hearts of even neophyte devotees, and Kṛṣṇa's eternal devotees taste a sweetness and wonder unknown to anyone else.