

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 357

tatratyās te tu tām sarvām  
apūrvām manyante sadā  
śrī-kṛṣṇa-parama-prema-  
kālakūṭa-vimohitāḥ

But the residents of Vraja (**te tatratyās tu**), completely bewildered (**vimohitāḥ**) by the kālakūṭa poison (**kālakūṭa**) of their supreme love for Śrī Kṛṣṇa (**śrī-kṛṣṇa-parama-prema**), never think (**sadā manyante**) that any of these events (**tām sarvām**) has ever occurred before (**apūrvām**).

But the v.v.s  
→ completely bewildered  
by K. Prema never know  
that these things are repeat themselves.

Because the Vraja-vāsīs are never aware that Kṛṣṇa's pastimes are repeat performances, the attraction they feel for those pastimes is never impeded.

The highest states of kṛṣṇa-prema have the power to create such bewilderment.

Thus the  
powerful force of  
their love increases  
both in union & separation.

## Text 358

atas teṣām hi nitarām  
sa varīṛdhyate mahān  
viyoga-yogayoḥ premā-  
veśāvego nirantaram

Thus (ataḥ) the powerful force (nitarām vegah) of their obsessive love (teṣām prema āveśa) ever-increasingly grows (nirantaram varīṛdhyate), both in union and in separation (mahān viyoga-yogayoḥ).

## Text 359

dūre 'stu tāvad vārteyaṁ  
tatra nitya-nivāsinām  
na tiṣṭhed anusandhānam  
nūtnānām mādrśām api

What to seek  
to the nitya-siddhis.  
eyes newcomers like me  
can hardly remember those  
past events.

As true as this is (dūre 'stu tāvad) for the eternal residents of Vraja (tatra nitya-nivāsinām), even newcomers (nūtnānām api) like me (mādrśām) can hardly remember (na anusandhānam tiṣṭhet) those past events (iyam vārtā).

In pure devotional life everyone is fully absorbed in transcendence.

Some devotees, however, can be distinguished as nūtna (“new”) because they were conditioned souls and have recently been reinstated in their original position by devotional practice and the Supreme Lord’s personal grace.



## Text 360

tādr̥ṅ-mahā-mohana-mādhurī-sarid-  
dhārā-samudre satataṁ nimajjanāt  
tādr̥k-priya-prema-mahā-dhanāvalī-  
lābhonmadāt ke hi na vismaranti kim

How can any  
V.V. not forget in  
this way?  
The V.V.s are ever  
immerged in the ocean of  
sweetness.

→ And by gaining this treasure of love → they become maddened.

How can (kim) any resident of Vraja (ke hi) not forget in this way (na vismaranti)? The Vraja-vāsīs, after all, are ever immersed (satataṁ nimajjanāt) in the ocean (samudre) made by these river currents (tādr̥k sarit dhārā) of most enchanting (mahā-mohana) sweetness (mādhurī). And by gaining (lābha) the vast (mahā), most desirable (priya) treasure of pure love (tādr̥k prema dhana āvalī), the Vraja-vāsīs become maddened (unmadāt).

## Text 361

aho mahaiśvaryam asāv api prabhur  
nija-priya-prema-samudra-samplutah  
kṛtaṁ ca kāryaṁ ca na kiñcid īśvaraḥ  
sadānusandhātum abhijña-śekharaḥ

The last  
accounting thing is  
that ever (P) is doing  
the ocean of His  
devotees' love → that He is  
also unaware of past & future.

And, oh (aho), the most glorious thing (mahā aiśvaryam) is that the foremost (śekharaḥ) of enlightened persons (abhijña), the Lord Himself (asāu prabhur), while drowning (samplutah) in an ocean of love (prema-samudra) for His dear devotees (nija-priya), cannot (na kiñcit) always remember (sadā anusandhātum īśvaraḥ) what He has done (kṛtaṁ ca) and what He is going to do (kāryaṁ ca).

Isn't perfect knowledge an automatic byproduct of love of  
God?

Why then are the pure devotees of Goloka so forgetful?

~~Yes, to one who has prema omniscience comes naturally, but~~  
prema, being all-powerful, can redefine what is knowledge and  
what is ignorance.

The Personality of Godhead Himself, by the influence of His  
Yogamāyā, also forgets what He did before.

But though He often forgets, He sometimes remembers, if it  
serves the purpose of His pastimes.

## Text 362

The pastimes  
are eternal & spiritual  
Of their own accord → they  
follow Him everywhere → they  
to engage & paraphernalia → serving  
for each occasion.

līlaiva nityā prabhu-pāda-padmayoḥ  
sā sac-cid-ānanda-mayī kila svayam  
ākṛṣyamāṇeva tadīya-sevayā  
tat-tat-parivāra-yutā pravartate

The pastimes of the Lord (līla) are ever existing and purely spiritual (kila nityā eva), formed of eternity, knowledge, and bliss (sat-cit-ānanda-mayī). Of their own accord (svayam), those pastimes (sā), attracted (ākṛṣyamāṇā iva) to the Lord's lotus feet (prabhu-pāda-padmayoḥ) to engage in service (tadīya-sevayā), follow Him everywhere (pravartate), supplying the entourage and paraphernalia for each occasion (tat-tat-parivāra-yutā).

Kṛṣṇa's pastimes are sac-cid-ānanda-mayī, composed of sat (“eternal existence”), cit (“full awareness”), and ānanda (“pure ecstasy”).

In this context the suffix -mayī could mean either “identity” or “transformation.”

In other words, since Kṛṣṇa's līlās are a display of Kṛṣṇa's internal energy, they are nondifferent from Him, and they are also a manifestation of transcendental variety.

There are never any defects in Kṛṣṇa's līlās, even when Kṛṣṇa  
seems to behave like an ordinary person:

evam dhārṣṭyāny uśati kurute mehanādīni vāstau  
steyopāyair viracita-kṛtiḥ su-pratīko yathāste  
ittham strībhiḥ sa-bhaya-nayana-śrī-mukhālokinībhir  
vyākhyātārthā prahasita-mukhī na hy upālabdhum aicchat

"When Kṛṣṇa is caught in His naughty activities, the master of the house will say to Him, 'Oh, You are a thief,' and artificially express anger at Kṛṣṇa. Kṛṣṇa will then reply, 'I am not a thief. You are a thief (**evam dhārṣṭyāny**). ' Sometimes, being angry, Kṛṣṇa passes urine and stool (**kurute mehanādīni**) in a neat, clean place in our houses (**uśati vāstau**). But now, our dear friend Yaśodā, this expert thief (**steyopāyair viracita-kṛtiḥ**) is sitting before you like a very good boy (**yathā supratīkah āste**)." Sometimes all the gopīs (**ittham strībhiḥ**) would look at Kṛṣṇa sitting there (**śrī-mukha ālokinībhir**), His eyes fearful so that His mother would not chastise Him (**sa-bhaya-nayana**), and when they saw Kṛṣṇa's beautiful face, instead of chastising Him they would simply look upon His face and enjoy transcendental bliss. Mother Yaśodā would mildly smile at all this fun (**vyākhyāta arthā prahasita-mukhī**), and she would not want to chastise her blessed transcendental child (**na hy upālabdhum aicchat**). (Bhāgavatam 10.8.31)



To Kṛṣṇa's feet His pastimes are attracted by their own desire to serve Him, and they are attracted by the service attitude of His devotees.

In the words of Śrī Viṣṇu Purāṇa (5.22.18):

manuṣya-dehinām ceṣṭām  
ity evam anuvartataḥ  
līlā jagat-pates tasya  
chandataḥ sampravartate

“The pastimes (līlā) of the Lord of the universe (tasya jagat-pateḥ) unfold (sampravartate) by their sweet will (chandataḥ), as He imitates (anuvartataḥ) the activities (ity evam ceṣṭām) of living beings embodied as humans (manuṣya-dehinām).”

## Text 363

iyam te kathitā brahman  
golokasya vilakṣaṇā  
māhātmya-mādhurī-dhārā-  
prānta-kāṣṭhā hi sarvataḥ

Thus I have  
told you about  
Goloka's Unique, extreme  
Sweetness & Sweetness.

O brāhmaṇa (brahman), thus I have told you (te kathitā)  
about Goloka's (iyam golokasya) unique (vilakṣaṇā), most  
extreme (prānta-kāṣṭhā) greatness (māhātmya) and sweetness  
(mādhurī), which flow everywhere (sarvataḥ) like a flooding  
river (dhārā).

## Text 364

śrī-māthura uvāca

kṛṣṇe madhu-purīm yāte

vaset kutra bhavān katham

yaś cirāt tat-padaṁ prāptaḥ

prayatnais tat-tad-āśayā

The Mathurā brāhmaṇa said: After striving (prayatnaiḥ) for so long (cirāt), in so many ways (tat-tat) and with so many desires in your heart (āśayā), you achieved (prāptaḥ) Kṛṣṇa's abode (tat-padaṁ). Now that He (kṛṣṇe) has gone to Madhupurī (madhu-purīm yāte), where will you reside (kutra bhavān vaset), and how will you live (katham)?

With great effort, after a long time & attained (5)  
Now that (6) has gone to Mathurā, where will I reside & how will I live?

For a very long time, Gopa-kumāra had harbored the desire to see Śrī Gopāladeva and join Him in His pastimes.

Now Gopa-kumāra has finally reached his destination, Goloka Vṛndāvana, but Kṛṣṇa has left Vṛndāvana to go to Mathurā.

Under the circumstances, how can Gopa-kumāra tolerate living in Vraja?

And since he is attached to the countryside where Kṛṣṇa  
performed His childhood pastimes, how can he consider living  
in Mathurā?

By the order  
of (K) → call of UJ  
V.Vs continue to live  
in Vraja.

## Text 365

śrī-sarūpa uvāca  
ādeśena prabhos tasya  
vraje nandādibhiḥ saha  
vasanti māḍṛśāḥ sarve  
tatra sva-saḍṛśais tadā

Śrī Sarūpa said: By the order of the Lord (tadā tasya prabhoh  
ādeśena), I and all devotees like me (māḍṛśāḥ sarve) continue to live  
(vasanti) in Vraja (tatra vraje) in the company of Nanda and the others  
(nanda ādibhiḥ saha) whose moods resemble ours (sva-saḍṛśaiḥ).

When Kṛṣṇa left Vraja, He gave special instructions to the new devotees who had come to His abode on the strength of His mercy and their spontaneous (rāgānuga) sādhana.

He told them to remain in Vraja and continue to associate with great devotees like Nanda, whose ways of devotion were similar to their own.

Otherwise, if the new devotees were to go to Mathurā, the incompatible local mood would disturb them, and their spiritual development would be impeded.



With such considerations in mind, Śrī Hari-bhakti-sudhodaya (2.13) states:

sva-kulardhyai tato dhīmān  
sva-yūthān eva samśrayet

“If an intelligent person (tato dhīmān) wants to see his family prosper (sva-kulardhyai), he should stay (samśrayet) with his own kind (sva-yūthān eva).”



## Text 366

tal-lokasya svabhāvo 'yam  
kṛṣṇa-saṅgam vināpi yat  
bhavet tatraiva tisthāsā  
na cikīrṣā ca kasyacit

This is the  
nature of (5)  
Even in His absence → He  
V.Vs only. want to stay there

This (ayam) is the nature (svabhāvaḥ) of Goloka, Kṛṣṇa's  
world (tat-lokasya). Even in His absence (yat kṛṣṇa-saṅgam  
vinā api) the residents want to stay (tatra eva tiṣṭhāsā). None  
(na kasyacit ca) want to go anywhere else (cikīrṣā).

## Text 367

tatratyaṃ yac ca tad duḥkhaṃ  
tat sarva-sukha-mūrdhasu  
sa narīnartī śokaś ca  
kṛtsnānanda-bharopari

in (6)  
Sorrow →  
On the head of every  
Joy  
& anguish gives more  
intense joy than any bliss

There (yac ca tatratyaṃ), sorrow (tad duḥkhaṃ) dances vigorously (narīnartī) on the head (mūrdhasu) of every kind of happiness (tat sarva-sukha), and anguish (sah śokaś ca) gives a joy more intense than any bliss (kṛtsna ānanda-bhara upari).

In Goloka the apparent misery of separation from Kṛṣṇa is in fact the greatest happiness, and the anxiety felt by the Goloka-vāsīs is more ecstatic than any other pleasure.

As already explained, both these contrary effects are due to the unique nature of the special love for Kṛṣṇa found only in Goloka.

## Text 368

There, all  
my desires  
fully satisfied are  
Yet, the nature of  
reality is such that I never  
feel satisfied.

ittham vasams tatra cireṇa vāñchitam  
vāñchādhikam cāviratam param phalam  
cittānupūrtyānubhavann api dhruvam  
vastu-svabhāvena na tr̥ptim āpnuyām

After so long (ittham cireṇa), having attained my desires (vāñchitam), there I reside (tatra vasan), beyond all desires (vāñchā adhikam ca), and to my heart's (citta) content (anupūrtyā) I relish (dhruvam anubhavan) the supreme (param) and endless (aviratam) perfection of life (phalam). Yet (api) the nature (svabhāvena) of that reality (vastu) is such that I never feel satiated (na tr̥ptim āpnuyām).

## Text 369

Never for a moment can I give up those lotus feet & service to their lotus feet.

ato vraja-stri-kuca-kuṅkumācitam  
manoramam tat-pada-paṅkaja-dvayam  
kadāpi kenāpi nijendriyādinā  
na hātum iše lava-leśam apy aham

Never (na kadāpi), then (atah), for any reason (kena api), can I give up (hātum iše) Kṛṣṇa's all-attractive (tat manoramam) lotus feet (dvayam pada-paṅkaja), smeared with kuṅkuma (kuṅkuma-ācitam) from the breasts (kuca) of the women of Vraja (vraja-stri). Never can I (na kadāpi aham) stop serving those feet with my senses, body, and mind (nija indriya ādinā), not even for a fraction of a second (na lava-leśam apy).

## Text 370

tasyāpi yo dīna-tare jane 'smin  
mādhurya-niṣṭhāpta-kṛpā-prasādaḥ  
anyair asamhāvyatayā na vaktum  
kuṭrāpi yujyeta tathāpy anūktaḥ

Ⓚ Showed  
this most wretched  
others can never hope for.  
I should not have disclosed this to any one → but I have stated it with U.

Kṛṣṇa showed this (asmin) most wretched person (dīna-tare jane) the favor (prasādaḥ) of His mercy (kṛpā)—mercy others (yah anyaiḥ) can never hope for (asamhāvyatayā)—enhanced (āpta) with the taste (niṣṭhā) of His divine sweetness (tasyāpi mādhurya). To no one should this be disclosed (na kuṭrāpi vaktum yujyeta). Yet (tathā api) I have recounted my story to you (anūktaḥ).

As Śrīla Sanātana Gosvāmī has revealed earlier in his  
commentary, Śrīmatī Rādhārāṇī personally ordered Śrī Sarūpa  
to enlighten the Mathurā brāhmaṇa.

## Text 371

evam tatra ciram tiṣṭhan  
martya-loka-sthitam tv idam  
mathurā-maṇḍalam śrīmad  
apaśyam khalu tādrśam

After staying  
there for a while →  
I realized that this  
blama (V) is non-different  
for G.V.

After staying some time (evam ciram tiṣṭhan) in Goloka (tatra), I realized (apaśyam): This splendid (idam śrīmat) Mathurā-maṇḍala (mathurā-maṇḍalam), here in the mortal world (martya-loka sthitam tu), is not different (khalu tādrśam).



Knowledge of Goloka applies equally to Gokula, and vice versa, because these two places are identical.

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Just as a jñānī's realization of impersonal Brahman includes realization of the individual spirit soul, realization of either Goloka or Gokula includes realization of the other.

Were impersonal realization to disallow the brahma-vādīs from  
perceiving their own selves, they would have no impetus to follow  
their own discipline, because knowledge of Brahman, in the  
beginning of its development, is too subtle to perceive.

Impersonal Brahman cannot be known by the untrained mind,  
and so for the benefit of neophyte jñānīs the Upaniṣads refer to  
Brahman merely as tat (“that”), as in the famous aphorism of the  
Chāndogya Upaniṣad (6.8.7) tat tvam asi (“you are that”).

## Text 372

tat-tac-chri-gopa-gopibhis  
tābhir gobhiś ca tādrśaiḥ  
paśu-pakṣi-kṛmi-kṣmābhṛt-  
sarit-tarv-ādibhir vṛtam

Varieties of  
gopas, gopīs & cows etc  
as they exist in Gokula  
they exist in Gokula also.

Varieties (tat-tat) of divine gopas, gopīs (tābhiḥ śrī gopa-  
gopībhiḥ), and cows (gobhiḥ ca) abound in Gokula (vṛtam),  
just as in Goloka (tādrśaiḥ). And so do the other animals  
(paśu), and the birds (pakṣi), and the insects (kṛmi), and the  
mountains (kṣmā bhṛt), rivers (sarit), trees, and other beings  
(taru ādibhiḥ).

Goloka and Gokula resemble one another down to the details of individual living beings.

The individual persons playing the roles in one place may be distinct from those in the other, but the functions they serve in the pleasure pastimes of the Personality of Godhead are exactly the same.

Gokula's cowherd men and women and all its creatures, down to the creepers and bushes, closely resemble their counterparts in the spiritual world.

B-V IS added  
with ✓ stream of  
streams of  
streams.

## Text 373

tathaivāvirataṁ śrīmat-  
kṛṣṇa-candreṇa tena hi  
vistāryamāṇayā tādrk-  
krīḍā-śreṇyāpi maṇḍitam

And this place (tathaiva) is adorned (maṇḍitam) with a never-ending (avirataṁ) stream (śreṇyāpi) of similar pastimes (tādrk krīḍā), expanded (vistāryamāṇayā) by the glorious Kṛṣṇacandra (tena hi śrīmat kṛṣṇa-candreṇa).

So, sometimes I  
stay here & sometimes  
there. ↓  
I see no difference b/w  
the 2 places

## Text 374

tat kadācid itas tatra  
kadāpi vidadhe sthitim  
bhedam nopalabhe kañcit  
padayor adhunaitayoḥ

I reside (vidadhe sthitim), therefore (tat), sometimes here (kadācid itaḥ) and sometimes there (kadā api tatra). No longer do I perceive (adhunā na upalabhe) any difference (kañcit bhedaṁ) between these two abodes (etayoḥ padayoh).

Śrī Sarūpa and his disciple are in Vraja-bhūmi on earth.

Now Śrī Sarūpa sees no difference between the two abodes,  
but before he attained this realization he had to make a great  
endeavor to transfer himself from Gokula to Goloka.

Traveling back & forth  
may make it seem like  
there is some distinction.  
But I hardly notice any difference.

## Text 375

gamanāgamanair bhedo  
yaḥ prasajjeta kevalam  
taṁ cāhaṁ tat-tad-āsaktyā  
na jāniyām iva sphuṭam

Traveling from one to the other, back and forth (gamaṇa-āgamanaiḥ), may make it seem (sphuṭam iva) that there is some distinction (yaḥ bhedah kevalam prasajjeta), but I am (ahaṁ) so attached (āsaktyā) to both places (tat-tat) that I hardly notice (na jāniyām) any difference (taṁ ca).



Śrī Sarūpa perceives a distance as he moves from the middle of the material universe to the topmost limit of the spiritual sky, but to him this distraction is insignificant.

The journey is no more troublesome than the walk a farmer has to take to a field near his home.

## Text 376

asmāt sthāna-dvayād anyat  
padam kiñcit kathañcana  
naiva sprśati me drstih  
śravaṇam vā mano 'pi vā

See to not  
think her (or)  
other abodes about any  
these two

Neither (na eva) my sight (me drstih), nor my hearing (śravaṇam vā),  
nor even (api vā) my mind (manah) ever touches (sprśati  
kathañcana) any other abode (anyat padam kiñcit) than these two  
(asmāt sthāna-dvayāt).

Being exclusively attached to Kṛṣṇa and His abodes, Śrī Sarūpa is  
oblivious to everything else.

My heart is  
convinced that  
& His devotees  
can never exist  
elsewhere.

## Text 377

anyatra vartate kvāpi  
śrī-kṛṣṇo bhagavān svayam  
tādrśās tasya bhaktā vā  
santīti manute na hṛt

My heart (hṛt) never thinks (na manute) that the original  
Supreme Lord Śrī Kṛṣṇa (śrī-kṛṣṇo bhagavān svayam), or His  
devotees (tasya bhaktāḥ vā) like those present here (tādrśāḥ  
santīti), could ever reside (vartate) anywhere else (anyatra  
kvāpi iti).

Here Sarūpa is talking only about svayaṁ bhagavān, the original Personality of Godhead, and His Vraja devotees, not about the Lord's expansions, like Vāsudeva in Dvārakā, and Their devotees like Vasudeva.

## Text 378

kadācid darśanam vā syād  
vaikuṅṭhādi-nivāsinām  
śrī-kṛṣṇa-virahenārtān  
iva paśyāmi tān api

Whenever I see  
residents of  
places like other  
(or) → I feel like  
they are tormented by  
separation from (K).

From time to time (kadācit api) I may see (darśanam syād) residents (nivāsinām) of Vaikuṅṭha or some other place (vaikuṅṭha-ādi vā), but to my eyes they appear (tan paśyāmi) tormented (ārtān iva) by separation (virahena) from Śrī Kṛṣṇa (śrī-kṛṣṇa).

Śrī Sarūpa's vision is that of a paramahansa situated in vraja-bhāva, the mood of Vraja.

He sees everyone, even outsiders, as if they were also in that mood.

When he meets devotees from Dvārakā, Ayodhyā, and Vaikuntha, he projects his own feelings onto them and presumes that they are anguished by not being with Kṛṣṇa in Vraja.

In this way, nothing distracts Sarūpa from his meditation on the glories of Goloka, and he remains satisfied in all circumstances.

## Text 379

kadāpi teṣu vraja-vāsi-loka-  
sādrśya-bhāvānavalokanān me  
jātānutāpena bhavet tato 'pi  
prema-prakāśāt paramaṁ sukhaṁ tat

By not seeing (anavalokanāt) in those other devotees (teṣu) a mood (bhāva) like that of (sādrśya) the residents of Vraja (vraja-vāsi-loka), I (me) may occasionally (kadā api) be disappointed (jāta anutāpena). Yet that (tataḥ api) only makes (bhavet) my love for Kṛṣṇa (prema) shine forth more brightly (prakāśāt). And so my disappointment becomes a cause (tat) of supreme joy (paramaṁ sukhaṁ).

Sometimes I  
become disappointed  
by not seeing the vraja-bhāva  
in others.  
Yet that only makes my love  
shine more brightly.  
∴ my disappointment becomes  
a source of  
great joy.

Because the devotees of all the expansions of Godhead are eternally blissful, Sarūpa sometimes notices that even outside Vraja, even without Kṛṣṇa's direct company, such devotees are happy.

That anyone could think himself happy without being in the mood of Vraja disturbs Sarūpa occasionally, but that very agitation impels His love for Kṛṣṇa in Goloka to increase.

He can thus remain happy even while passing through Vaikuṅṭha or the material world.



## Text 380

How much  
more can I  
say about that  
residents. (G) &

aho golokīyair nikhila-bhuvanāvāsi-mahitaiḥ  
sadā tais tair lokaiḥ samanubhavanīyasya mahataḥ  
padārthasyākhyātuṁ kati vivaraṇāni prabhur ahaṁ  
tad āstāṁ tal-lokākhila-parikarebhyo mama namaḥ

I have said enough → I offer my obeisances to all of them.

How much (kati) can I say (ahaṁ ākhyātuṁ prabhur) about that  
supreme reality (pada-arthasya vivaraṇāni)—oh (aho), the world of  
Goloka (golokīyaiḥ)! Its multitude (nikhila) of residents (bhuvana  
āvāsi), honored (mahitaiḥ) by all the worlds (taiḥ taiḥ lokaiḥ), always  
(sadā) perceive (samanubhavanīyasya) its greatness (mahataḥ). So  
now I have said enough (tad āstāṁ). To all (akhila) who live with the  
Lord (parikarebhyah) in that abode (tat-loka), I offer my obeisances  
(mama namaḥ).

Goloka is the ultimate reality, and the essence of that reality is pure love for the lotus feet of Śrī Nanda-nandana.

Hearing about and describing the wonderful sports of Kṛṣṇa in Goloka and in Mathurā Gokula on earth are the most worthwhile engagements for anyone.

Ultimately, however, one can only say so much, and one must finish by simply offering one's respects to the most fortunate inhabitants of Lord Kṛṣṇa's abode.

By honoring them one honors their pure love for Kṛṣṇa, a love which is the highest goal of all endeavors.