

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

That I saw
Unlimited wonders
None of this world.

Text 36

adr̥ṣṭam aśrutam cānyair
asambhāvyam vyalokayam
bahu-prakāram āścaryam
lakṣaśas tatra koṭīśaḥ

And there (tatra) I saw (vyalokayam), by the hundreds of thousands
and tens of millions (lakṣaśaḥ koṭīśaḥ), all sorts of wonders (bahu-
prakāram (āścaryam)), unseen (adr̥ṣṭam), unheard of (aśrutam),
unimaginable by anyone of this world (ca anyaiḥ sambhāvyam).

About the amazing things he saw, Gopa-kumāra cannot say much to someone like the Mathurā brāhmaṇa, who has not seen anything comparable.

But being kindly disposed toward this disciple, Gopa-kumāra will try to help him understand something.

I could not
understand if the
people there were enjoying
highest bliss (or) terrible misery

Text 37

niścetum nāśakam kim te
paramānanda-nirvṛtāḥ
kim vā duḥkha-bhara-grastā
janāḥ sarve dvijottama

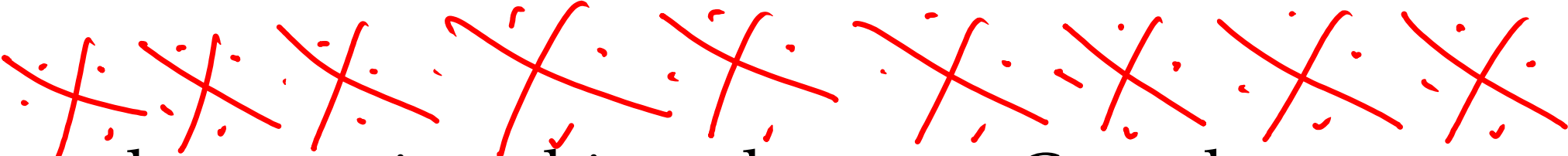
O best of brāhmaṇas (dvijottama), I couldn't discern (na niścetum
aśakam) whether the people there (kim te janāḥ sarve) were all
enjoying the highest bliss (paramānanda-nirvṛtāḥ) or (kim vā)
suffering in the grip of terrible misery (duḥkha-bhara-grastā).

gopis I heard the
with their songs called
try I heard the
but I could not figure out if
they were songs of greatest contentment
(or) greatest sorrow?

Text 38

gopikānām ca yad gītam
śrūyate rodanānvitam
tat-toṣasya śuco vāntya-
kāṣṭhayeti na budhyate

I heard (śrūyate) the gopīs' songs (gopikānām ca yad gītam), coupled with their crying (rodana anvitam), but were they songs of the greatest contentment (tat-toṣasya) or (vā) the greatest sorrow (antya-kāṣṭhayā śucah)? I couldn't tell (na budhyate).



About the amazing things he saw, Gopa-kumāra cannot say much to someone like the Mathurā brāhmaṇa, who has not seen anything comparable.

But being kindly disposed toward this disciple, Gopa-kumāra will try to help him understand something.

~~The behavior of the Goloka-vāsīs, arising as the culmination of their wonderful love for Kṛṣṇa, puzzled Gopa-kumāra.~~

Such exalted prema is beyond the understanding of all but a few most fortunate persons.

Texts 39-40

padam tat paśyatā martya-loke 'smīty eva manyate
yadā tu pūrva-pūrvānu-sandhānam kriyate bahu

tadākhilānām lokānām alokānām upary api
tathā lokāti-lokānām varteyety avagamyate

A person seeing (paśyatā) that place (tat padam) might think (manyate) he was in the material world (martya-loke asmi ity eva). But (tū) by carefully reflecting (yadā bahu anu-sandhānam kriyate) on whatever he had seen before (pūrva-pūrva), he would understand (tadā avagamyate) he was now (varteya) somewhere above (upary) all material planets (akhilānām lokānām), all higher non-planetary regions (alokānām), and all the transcendental realms of the spiritual world (tathā loka ati-lokānām api).

At first I thought
one might be calling
to think that they are in
the material world.
But, by careful reflection,
one will understand
that they are above
all material planets &
also sp. planets.

Because Goloka in the spiritual sky and Mathurā-mandala here on earth are nondifferent, at first Gopa-kumāra mistook one for the other.



Reflecting back on his travels, however, he reconsidered.

He had been to Vaikunṭha, Ayodhyā, and Dvārakā, and where he was now had all the signs of being even more exalted.

Evidently this place was greater than the fourteen planetary systems of the material world (lokānām), the outer coverings of the material universe (alokānām), and the transcendent spiritual realms of Vaikuṅṭha (lokāti-lokānām).

His present location, therefore, must be above all other worlds.

Text 41

Then an
Elderly lady came.
I bowed down to her.
asked in plaintive voice.
where Srī Nanda Mahārāja was playing
today?

atha tatrāgatām ekām
vrddhām natvāti-kākubhiḥ
apṛccham viharaty adya
kvāsau śrī-nanda-nandanah

Then (atha) an elderly lady (ekām vrddhām) came by (tatra āgatām).
I bowed down to her (natvā) and asked (apṛccham) in a plaintive
voice (ati-kākubhiḥ) where Śrī Nanda-nandana (kva asau śrī-nanda-
nandanah) was playing (viharaty) today (adya).

Gopa-kumāra was still sitting inside the gateway of Nanda Mahārāja's
cowherd village.

Text 42

śrī-vṛddhovāca

prātar vihartum gahanam praviṣṭo
gobhir vayasyaiś ca mahāgrajena
prāṇa-pradātā vraja-vāsinām naḥ
sāyam samāyāsyati so 'dhunaiva

Nothing He
went to the forest
with cows, friends & Belāimsī
to play.
↓
He shall return at dusk.

The elderly lady said: “This morning (prātaḥ) that giver of life (prāṇa-pradātā) to us Vraja-vāsīs (naḥ vraja-vāsinām) went (praviṣṭaḥ) into the dense forest (gahanam) to play (vihartum), with His cows and friends (gobhir vayasyaiś ca) and His respected elder brother (mahā agrajena). Later (adhunaiva), at dusk (sāyam), He will return (sah samāyāsyati).

This old gopī anticipates that when Kṛṣṇa returns home (samāyāsyati) He will expertly fulfill the individual expectations of each Vraja-vāsī.

“And if He doesn’t come home on time,” she further implies,
“we will all die from disappointment.”

Text 43

tiṣṭhanti yasmin vraja-vāsino janā
nyastekṣaṇā vartmani yāmune 'khilāḥ
ete nagā yasya tad-ikṣaṇonmukhāḥ
santy ucchadair eṣyati nanv anena saḥ

“All the Vraja-vāsīs (akhilāḥ vraja-vāsino janā) are waiting (tiṣṭhanti) on this path (yasmin) along the Yamunā (yāmune), their eyes transfixed (nyasta ikṣaṇā) on the road (vartmani). These trees (ete nagā) stand with leaves erect (ucchadaih santy), eagerly awaiting the chance to see Him (yasya tad-ikṣaṇa unmukhāḥ). Surely (nanv) He will come (saḥ eṣyati) along this path (anena).”

Discussing Kṛṣṇa's imminent return has obviously enlivened the elderly gopī.

Look ↓
All the Vrajavāsīs
eye transfixed with their
The trees are standing with their
leaves erect & eagerly awaiting for
a chance to see Him. He will certainly come along this path

AS if bathed is
nectar, I gazed with
one pointed attention down
the path

Text 44

śrī-gopa-kumāra uvāca
paramāmṛta-dhārābhir
abhiṣikta ivābhavam
tayā taṁ darśitaṁ mārgam
eka-dṛṣṭyā vyalokayan

Śrī Gopa-kumāra said: As if anointed (abhiṣikta iva abhavan) by a downpour of the purest nectar (paramāmṛta-dhārābhir), I gazed (vyalokayan) with one-pointed attention (eka-dṛṣṭyā) down the path (taṁ mārgam) the old lady had pointed out (tayā darśitaṁ).

The sheer force
of ecstasy froze my
thighs.
↓
But with some effort I kept
on & from afar I heard
certain sound.

Text 45

paramānanda-bhāreṇa
stambhitoruh kathañcana
yatnenāgre bhavan dūre
'śrṇavam kam api dhvanim

The sheer force of my ecstasy (paramānanda-bhāreṇa) had frozen my
thighs (stambhita ūruh). But with some effort (kathañcana yatnena)
I moved on (bhavan), and I heard (aśrṇavam) from afar (dūre) a
certain sound (kam api dhvanim).

Text 46

gavāṁ hāmbā-rāvaiḥ su-lalita-taraṁ moha-muralī-
kalam līlā-gīta-svara-madhura-rāgeṇa kalitam
jagad-vailakṣaṇyācīta-vividha-bhaṅgī-vilasitam
vraja-sthānāṁ teṣāṁ sapadi paramākarsa-balitam

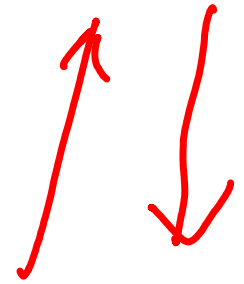
Flute was the first
sound of the flute
could mix with the sound of
Cows mooing
That sound was like
Other people
nothing ever heard
in the material world

→ It overwhelmed everyone in Vraja.

Mixed (kalitam) with the mooing of cows (gavāṁ hāmbā-rāvaiḥ), it was the supremely attractive (su-lalita-taraṁ) murmur (kalam) of Kṛṣṇa's enchanting flute (moha-muralī). That sound—sweet melodies (madhura-rāgeṇa) of sportingly played notes (līlā-gīta-svara), diverse with musical embellishments (vividha-bhaṅgī-vilasitam)—was like nothing ever heard in the material world (jagad-vailakṣanya). Its attractive force at once (sapadi) overwhelmed everyone in the cowherd village (teṣāṁ vraja-sthānāṁ).

The first sounds Gopa-kumāra heard from Kṛṣṇa's flute were
sweet but not very clear.

Such an indistinct musical sound is called kala.



Then Gopa-kumāra began to discern the different notes of the
scale, and then coherent melodies like the mallāra-rāga.

And then, as the sound came even closer, he could hear subtle
embellishments known as mūrchanā (chromatic
modulations).

Meditating on the sound absorbed Gopa-kumāra's attention,
and indeed that of everyone present.