

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 47

*By the power  
of that sound:  
a) sap flowed in downpours  
from the trees  
b) tears flowed  
from the eyes  
c) Milk flowed from the breasts of the gopis d) Yamuna froze*

yasmāt sasrus taru-vitatito dīrgha-dhārā rasānām  
ghoṣa-sthānām api tanu-bhṛtām netrato 'śru-pravāhāḥ  
tan-mātṛṇām api vivayasām kṣīra-pūrāḥ stanebhyaḥ  
kālindyāś ca pracala-payasām te nyavartanta vegāḥ

By the power of that sound (yasmāt), sap (rasānām) flowed (sasrus) in a downpour (dīrgha-dhārā) from the long rows of trees (taru-vitatitah), a flood of tears (aśru-pravāhāḥ) fell from the eyes (netratah) of every embodied being (tanu-bhṛtām) in the village of the cowherds (ghoṣa-sthānām), a shower of milk (kṣīra-pūrāḥ) rained from the breasts (stanebhyaḥ) of all of Kṛṣṇa's mothers (tad-mātṛṇām), even the elderly (vivayasām api), and the rapid currents (te pracala-payasām) of the Yamunā (kālindyāḥ) suddenly stood still (nyavartanta vegāḥ).

As the living beings in the forest had all enjoyed the association of Kṛṣṇa during the day, now in the evening everyone who lived in the village delighted in seeing Him again.

Not only Mother Yaśodā but many other mothers of Kṛṣṇa, including His aunts and nurses, responded ecstatically to the sound that promised His return.

All the mothers of the cowherd boys and calves had in fact become Kṛṣṇa's mothers when Kṛṣṇa had expanded Himself to replace the boys and calves stolen by Brahmā.

Normally, nothing can stop the current of Śrī Yamunā, but the sound of Kṛṣṇa's flute is no ordinary force.

## Text 48

I did not know  
if that sound was:  
a) Poison (or) nectar  
b) harsh or soft  
c) hot (or) cool  
↓  
But that sound  
drove the  
V. V's head & they became bewildered.

na jāne sā vaṁśy udgirati garalam vāmṛta-rasam  
na jāne tan-nādo 'py aśani-paruṣo vāmbu-mṛdulah  
na jāne cāty-uṣṇo jvalita-dahanād vendu-śiśiro  
yato jātonmādā mumuhur akhilās te vraja-janāḥ

I didn't know (na jāne) whether that flute (sā vaṁśy) gave out (udgirati) poison (garalam) or (vā) the nectar of immortality (amṛta-rasam), whether its sound (tad-nādah) was harsh like thunder (aśani-paruṣah) or (vā) soft like water (ambu-mṛdulah), hotter (na jāne cāty-uṣṇah) than blazing fire (jvalita-dahanād) or (vā) cooler than the moon (indu-śiśirah). I couldn't tell (na jāne). But that sound (yataḥ) drove all the Vraja-vāsīs (vraja-janāḥ) mad (jāta unmadā). All of them (te akhilāḥ) were utterly bewildered (mumuhuh).

## Text 49

athānupaśyāmi grhād viniḥsrtās  
tadiya-nirājana-vastu-pāṇayah  
prayānti kāścid vraja-yoṣito 'parāḥ  
śiro-'rpitālaṅkaraṇopabhogyakāḥ

Then (atha) I saw (anupaśyāmi) some women of Vraja (kāścid vraja-yoṣitah) come out of their homes (grhād viniḥsrtāḥ), bearing in their hands (pāṇayah) the things (vastu) needed to greet Kṛṣṇa with worship (tadiya-nirājana). Others (aparāḥ) who passed by (prayānti) held (arpita) ornaments (alaṅkarana) and offerings of food (upabhogyakāḥ) on their heads (śirah).

Then I saw  
Some women  
Things needed to  
Others were  
& others offerings of food.



Some of the ladies carried lamps, flowers, mustard seeds, and other articles for offering āraṭi to Kṛṣṇa.

Other ladies carried pots of butter on their heads and carried garlands and fragrant sandalwood pulp and sweet and spicy yogurt, all meant for Kṛṣṇa's enjoyment.

## Text 50

kiñcic ca kāścī tv anapekṣamānāḥ  
sambhrānti-vighnākālītāḥ skhalantyaḥ  
dhāvanti tasyām diśi yatra dhenu-  
hāmbā-ravā veṇu-nināda-miśrāḥ

Other ladies  
ignoring everything just  
ran towards that guy  
& that girl stumbled & fell in  
a frenzy of love.

Other ladies (kāścī tu), ignoring everything around them (kiñcic ca anapekṣamānāḥ), ran toward (dhāvanti) the mingled sounds (miśrāḥ) of the mooing of the cows (dhenu-hāmbā-ravā) and the song of the flute (veṇu-nināda). In the frenzy of love for Kṛṣṇa (sambhrānti), the ladies stumbled down the path (vighna ākālītāḥ skhalantyaḥ).

When these gopīs attempted to run forward, nothing could  
interfere but their own eagerness.

This was evidence of how purely they loved Kṛṣṇa.

## Text 51

kāścīd viparyag-dhr̥ta-bhūṣaṇā yayuh  
kāścic ca nīvī-kaca-bandhanākulāḥ  
anyā gṛhāntas taru-bhāvam āśritāḥ  
kāścic ca bhūmau nyapatan vimohitāḥ

Some ladies (kāścīd) ran (yayuh) with their ornaments (dhr̥ta-bhūṣaṇā) in disarray (viparyag), some (kāścic ca) could hardly keep (ākulāḥ) their belts (nīvī) and hair tied (kaca-bandhana), some (anyā) stayed in their homes (gṛha antah), stunned like trees (taru-bhāvam āśritāḥ), and others (kāścic ca) fell (nyapatan) unconscious (vimohitāḥ) to the ground (bhūmau).

Some ladies  
ran with their  
ornaments in disarray  
& others with their  
belts & hair  
Others stayed @ home  
being stunned like trees  
& others just fainted

## Text 52

Some of the women  
who fainted were carried  
forward by their friends.  
& others who were pained by their  
love for Kṛṣṇa went  
ahead, being pressed  
by their friends

mohaṁ gatāḥ kāścana nīyamānā

dhṛtvāśru-lālārdra-mukhāḥ sakhībhiḥ

yāntītarāḥ prema-bharākulās taṁ

paśyaitam ity ālibhir ucyamānāḥ

Some of the women (kāścana) who had fainted (mohaṁ gatāḥ), their faces wet (ārdra-mukhāḥ) with tears and saliva (dhṛtvā śru-lālā), were carried forward (nīyamānā) by their girlfriends (sakhībhiḥ). Other ladies (itarāḥ), pained by the urges of their love for Kṛṣṇa (taṁ prema-bhara ākulāḥ), went ahead (yānti) pressed on by their friends (ālibhir ucyamānāḥ)—“Come see Him (paśya etam ity)!”

The gopīs had no need to specify to one another who the  
object of their attraction was.

They simply referred to Kṛṣṇa as tam etam (Him, “this  
person”).

Without any explicit description, they all knew whom they  
were talking about—Kṛṣṇa, the Lord of their life.

## Text 53

The beautiful  
GODS put to shame  
the good fortune of Rāhī  
Swiftly they ran to the banks  
of Yamunā absorbed in  
His names & pastimes in  
singing

tadīya-nāmeḥita-gāna-tatparā  
vicitra-veśāmbara-kānti-bhūṣitāḥ  
ramāti-saubhāgya-mada-prahārikā  
javena kṛṣṇā-taṭam āśrayanta tāḥ

The ladies, so diverse (vicitra) in complexion (kānti) and adorned (bhūṣitāḥ) with diverse (vicitra) ornaments (veśā) and dress (ambara), put to shame (mada-prahārikā) the good fortune (ati-saubhāgya) of the goddess of fortune herself (ramā). Swiftly (javena) the ladies (tāḥ) ran (āśrayanta) to the bank of the Yamunā (kṛṣṇā-taṭam), absorbed (tatparā) in singing (gāna) His (tadīya) names (nāma) and pastimes (ihita).

as if too went forward  
it is pulled by some.  
Along with the remaining gopis,  
I too ran quickly.

## Text 54

tato 'ham api kenāpyā-  
kr̥ṣyamāna ivāgrataḥ  
dhāvantiḥ samantābhir  
dhāvann abhyasaram rayāt

I too (tataḥ aham api) went forward (agrataḥ), as if pulled (ākr̥ṣyamāna iva) by someone (kena apy). Joining the throng of gopīs rushing forward (dhāvantiḥ) on all sides (samantābhir), I too began to run (dhāvann abhyasaram) quickly (rayāt).



## Text 55

athāpaśyaṃ dūrān madhura-muralī-rājita-karo  
javān niḥsrtyāsau sakhi-paśu-gaṇād dhāvana-parah  
aye śrīdāmaṃs tvat-kula-kamala-bhāsvān ayam itah  
sarūpaḥ prāpto me suhrd iti vadann eti lalitam

Then (atha) from a distance (dūrāt) I saw (apaśyaṃ) Him, His charming flute in hand (madhura-muralī-rājita-karah). Running quickly (javāt niḥsrtya), He emerged (asau dhāvana-parah) from among His friends and animals (sakhi-paśu-gaṇād) and approached me (me eti), saying in a sweet voice (lalitam vadann), “Look, Śrīdāmā (aye śrīdāman)! Here is (ayam itah prāptah) My dear friend (me suhrd) Sarūpa (sarūpaḥ), the sun (bhāsvān) who shines on the lotus of your family (tvat-kula-kamala iti)!”

Then from a distance I saw Him, His charming flute in hand, running quickly towards me, shouting: Oh Śrīdāmā! Here is my dear friend Sarūpa.

In texts 55 through 59, Gopa-kumāra describes his first impression upon seeing Kṛṣṇa in Goloka.

Because Kṛṣṇa recognized Gopa-kumāra as His friend Sarūpa, Kṛṣṇa left behind the cowherd boys and the cows and ran forward to greet him.

## Text 56

Ⓟ was dressed for  
the forest.  
His garments, ornaments, garlands  
etc. were all swayed to & fro  
His fragrance perfumed  
all the directions  
& His beautiful  
face blossomed with a playful smile.

aranya-veśo vicalat-kadamba-  
mālāvataṁsāmbara-bārha-maulih  
saurabhya-saṁvāsita-dik-taṭānto  
līlā-smita-śrī-vikasan-mukhābjah

Kṛṣṇa was dressed for the forest (aranya-veśah). His garments (ambara), earrings (avataṁsa), and peacock-feather crown (bārha-maulih) all swayed to and fro (vicalat), and so did His garland of kadamba flowers (kadamba-mālā). His fragrance (saurabhya) perfumed (saṁvāsita) all directions (dik-taṭa antah), and His beautiful (śrī) lotus face (mukhābjah) blossomed (vikasan) with a playful smile (līlā-smita).

## Text 57

krpāvalokollasad-īkṣaṇāmbujo  
vicitra-saundarya-bharaika-bhūṣaṇaḥ  
go-dhūlikālaṅkrta-cañcalālaka-  
śreṇy-āvṛti-vyagra-karāmbujāṅgulih

His lotus eyes (īkṣaṇa ambujah) beamed (ullasad) with a merciful glance (krpā avaloka), and the varied (vicitra) assets of beauty (saundarya-bhara) decorated Him (bhūṣanaḥ) in a singular way (eka). The fingers of His lotus hand (karāmbuja aṅgulih) busily (vyagra) pushed back (āvṛti) the locks of His hair (alaka-śreṇy), which flew about (cañcalā), adorned (alaṅkrta) with the dust raised by the cows (go-dhūlikā).

His eyes beamed  
with a merciful glance.  
His hands busily  
pushed back  
the locks of hair  
adorned with  
the go-dhūli

## Text 58

His tender  
lotus feet touched the  
slc of earth just to  
grant her the supreme splendor.  
Playfully dancing they  
attracted everyone's heart  
with great eagerness to  
move forward quickly.

dharā-tala-śrī-bhara-dāna-hetunā  
bhūmi-sprśor nr̥tya-vilāsa-gāminoh  
sujātayoh śrī-pada-padmayor javād  
uccālanollāsa-bharair manoharah

His tender (sujātayoh), divine lotus feet (śrī-pada-padmayoh)  
touched the surface of the earth (bhūmi-sprśoh) just to grant her  
(dharā-tala dāna-hetunā) the gift of supreme splendor (śrī-bhara).  
Playfully dancing as they moved (nr̥tya-vilāsa-gāminoh), they  
attracted everyone's heart (manoharah) with their great eagerness  
(ullāsa-bharaih) to walk quickly with large steps (javād uccālana).

## Text 59

kaiśora-mādhurya-bharollasac-chri-

gātrābhra-kānty-ujjvalitākḥilāśaḥ

tatratya-nitya-priya-loka-citta-

grāhyādbhutāneka-mahattva-sindhuh

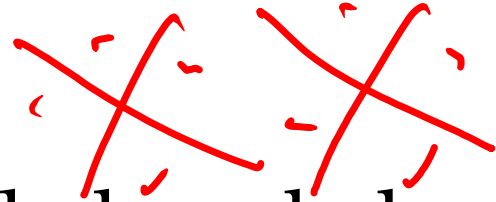
→ was an ocean of excellences.

The effulgence (kānty) of His cloud-colored body (gātra abhra), shining (ullasat) with the full sweetness of youth (kaiśora-mādhurya-bhara), lit up (ujjvalita) all corners of the sky (akhila āśaḥ). His beauty (śrī), which captured the hearts (citta-grāhya) of the ever-dear devotees (nitya-priya-loka) of Vraja (tatratya), was an ocean (sindhuh) abounding with countless excellences (adbhuta aneka-mahattva).

The Effulgence of  
His Cloud Colored Body  
→ shining with full sweetness  
of youth → lit up the sky  
It is beauty which  
captures the hearts  
of all the devotees

Unable to express much more about the beauty of Kṛṣṇa's body, which glowed like a new rain cloud, Gopa-kumāra sums up Kṛṣṇa's beauty by describing it as an ocean of excellences.

As an ocean is constant and unfathomably deep, so are all of Kṛṣṇa's personal qualities.



In Goloka, Kṛṣṇa's beloved devotees know the value of His  
beauty and other virtues because the hearts of those devotees  
are completely attracted to Him, as His heart is to them.