

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 ca aty-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 gr̥hād viniḥsṛtās
tadīya-nīrājana-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 (gr̥hād viniḥsṛtāḥ), bearing in their hands (pāṇayah) the things (vastu) needed to greet Kṛṣṇa with worship (tadīya-nīrājana). 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 yayuḥ
kāścīc ca nīvī-kaca-bandhanākulāḥ
anyā gṛhāntas taru-bhāvam āśritāḥ
kāścīc ca bhūmau nyapatan vimohitāḥ

Some ladies (kāścīd) ran (yayuḥ) with their ornaments (dhr̥ta-bhūṣaṇā) in disarray (viparyag), some (kāścīc 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 (kāścīc 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
went ahead, being pressed on by their friends
by

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

Text 54

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

I too (tataḥ aham api) went forward (agrataḥ), as if pulled (ākrṣyamāna 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 holding His flute in hand. 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 swaying 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
S/C 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

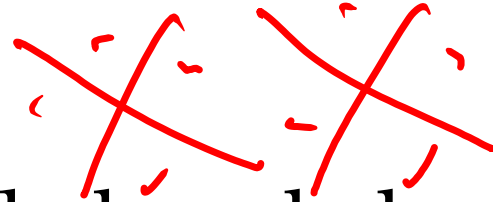
→ was an ocean of excellences.

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.