# Śrī Bṛhad-bhāgavatāmṛta

## by Śrīla Sanātana Gosvāmī

## Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

### Part 6

Abhīsta-lābha

The Attainment of All Desires

Text 60

sva-dīna-loka-priyatā-niyantrito

balād athotplutya samīpam āgatah

tad-īkṣaṇa-prema-vimohitam hi mām

gale gṛhītvā sahasāpatad bhuvi

He leaped forward (atha balād utplutya) and came close to me (samīpam āgataḥ), compelled (niyantritah) by the affection (priyatā) of His helpless devotee (sva-dīna-loka). I fainted (vimohitam) in love (prema) at seeing Him (tad-īkṣana). He caught hold (grhītvā) of me (mām) by the neck (gale). And suddenly (sahasā) He too fell to the ground (apatad bhuvi).

Gopa-kumāra was already aware, at least theoretically, that Kṛṣṇa is very affectionate to His helpless devotees, but now he learned that Kṛṣṇa had affection specifically for him.

Merely seeing Kṛṣṇa was enough to utterly enchant Gopa-kumāra, but this new discovery pushed him toward the limit of ecstasy.

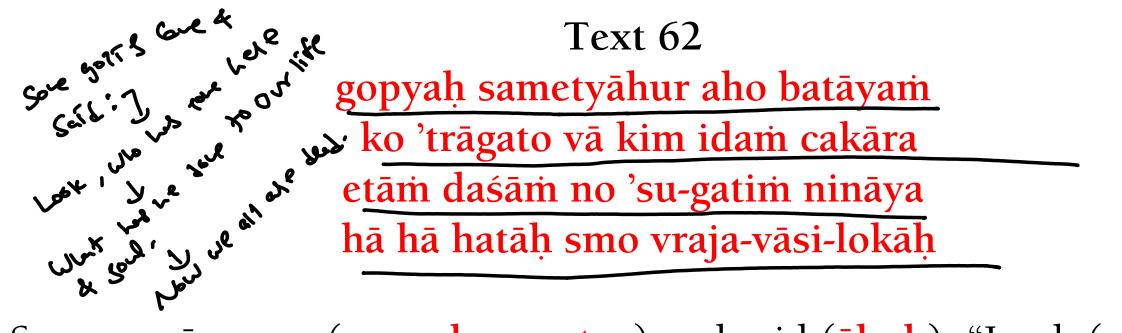
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kṣaṇena samjñām aham etya tasmād vimocya yatnād galam utthitaḥ san paśyāmi bhūmau patito vimuhya vartmārdrayann asti rajo-mayam saḥ

Text 61

A moment later (kṣaṇena) I reawoke (aham samjñām etya) and carefully freed (tasmād yatnād vimocya) my neck from His grasp (galam). I stood up (utthitaḥ san) and saw Him on the ground (paśyāmi bhūmau patitah), unconscious (vimuhya). Covered with dust (rajo-mayam), He was (saḥ) moistening the path with His tears (vartma ārdrayann asti).

Even though Kṛṣṇa was unconscious, He was crying so profusely that His tears were turning the dust on the road into mud.



Some gopīs came (gopyah sametya) and said (āhuh), "Look (aho bata ayam)! Who has come here (kah atra āgatah)? What has he done (kim idam cakāra)? He has put (nināya) our life and soul (nah asugatim) into such a state (etām daśām)! Alas! Alas (hā hā)! Just see, people of Vraja (vraja-vāsi-lokāḥ)—now we are all dead (hatāḥ sma)!

The gopīs didn't know who Gopa-kumāra was, other than some stranger dressed as a cowherd boy.

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#### Text 63

kamsasya māyāvi-varasya bhṛtyaḥ kaścid bhaviṣyaty ayam atra nūnam evam vilāpam vividham carantyas tam udrudatyaḥ parivavrur ārtāḥ

"This must be (ayam atra nūnam bhaviṣyaty) some servant (kaścid bhṛtyaḥ) of that great wizard (māyāvi-varasya) Kamsa (kamsasya)." Lamenting like this (evam vilāpam carantyah) in many ways (vividham), the gopīs cried loudly (udrudatyaḥ) in distress (ārtāh) as they surrounded Kṛṣṇa (tam parivavrur).

Text 64

athāsya pṛṣṭhato vegād
gopa-saṅghāḥ samāgatāḥ
dṛṣṭvā tādṛg-avasthaṁ taṁ
ruruduḥ karuṇa-svaraiḥ

Then (atha), from behind Kṛṣṇa (asya pṛṣṭhato), several groups of cowherds (gopa-saṅghāh) quickly (vegād) approached (samāgatāḥ). Seeing Him (taṃ dṛṣṭvā) in such a state (tādṛg-avasthaṃ), they cried (ruruduḥ) with pitiful voices (karuṇa-svaraiḥ).

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jaratyo 'nyās tathā dāsyaḥ sarve tatra samāgatāḥ dhāvantaḥ praskhalat-pādā mugdhā hā heti vādinaḥ

From far away (dūrāt) in the village (vraja-sthitāḥ), Nanda and the other elder cowherds (vrddhā nandādayo gopā) heard (śrutvā) this terrible (tam ghoram) sound of crying (ākranda-dhvanim). So too did Yaśodā (yaśodā), ever affectionate to her son (putra-vatsalā), and so did the other elder ladies (anyāh jaratyah) and the maidservants (tathā dāsyaḥ). Together they all ran to that place (sarve tatra samāgatāḥ dhāvantaḥ), their feet stumbling on the path (praskhalat-pādā). Bewildered (mugdhā), they too cried "Alas! Alas! (hā hā iti vādinah)"

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Text 67
tato gāvo vṛṣā vatsāḥ
kṛṣṇasārādayo mṛgāh
āgatās tām daśām tasya
dṛstvā rodana-kātarāh

Then (tato) the cows and bulls and calves (gāvo vṛṣā vatsāḥ) came there (āgatāh), and the black deer and other animals (kṛṣṇa-sāra ādayo mṛgāḥ). Seeing (dṛṣṭvā) Kṛṣṇa (taṣya) in that state (tām daśām), they wept in agony (rodana-kātarāḥ).

The birds roaming in the sky could not discern exactly what was going on below, but they responded sympathetically nonetheless.

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Text 68
aśru-dhārābhir dhautāsyā
nadantaḥ snehato mṛdu
āgatyāgatya jighranto
lihanty etam muhur muhuḥ

The animals, all crying out in love (snehato nadantaḥ), their faces (āsyāh) drenched (dhauta) with floods of tears (aśru-dhārābhih), approached Kṛṣṇa one by one (āgatya āgatya) and gently smelled (mṛdu jighrantah) and licked Him (lihanty etam) again and again (muhur muhuh).

The men, women, and animals all spontaneously reacted so desperately because Kṛṣṇa was the exclusive center of their existence.

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Text 69
khagās tasyopariṣṭāc ca
bhramanto vyomni duḥkhitāḥ
rudanta iva kurvanti
kolāhalam anekaśaḥ

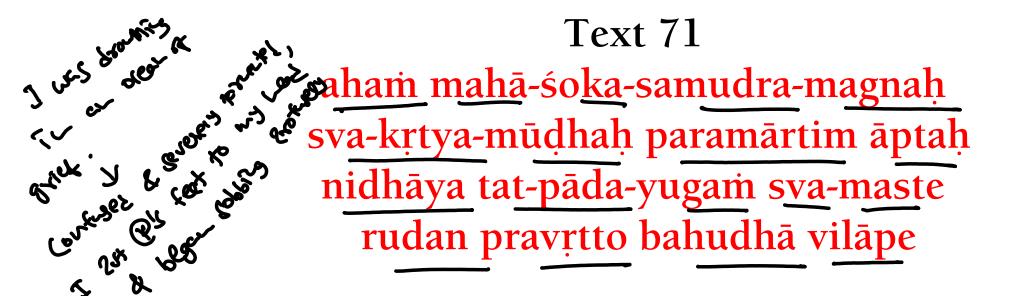
Great numbers of birds (anekaśaḥ khagāh), flying overhead (tasya upariṣṭāt ca vyomni bhramantah), told also of their misery (duḥkhitāḥ) by making a tumultuous noise (kolāhalam kurvanti) that sounded like people crying (rudanta iva).

The birds roaming in the sky could not discern exactly what was going on below, but they responded sympathetically nonetheless.

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Text 70
sthāvarāś cāntar uttaptāḥ
sadyaḥ śuṣkā ivābhavan
bahunoktena kim sarve
mṛtā iva carācarāḥ

And the immobile creatures (sthāvarāś ca), in great pain within (antar uttaptāh), seemed suddenly to dry up (sadyah śuskā iva abhavan). What more is there to say (kim bahunā uktena)? All beings (sarve), moving and nonmoving (cara-acarāḥ), were on the verge of death (mrtā iva).



As for me (ahaṃ), I was drowning (magnaḥ) in a vast ocean of sorrow (mahā-śoka-samudra). Confused about what to do (sva-kṛtya-mūdhaḥ), severely tormented (parama ārtim āptaḥ), I put (nidhāya) Kṛṣṇa's feet (tat-pāda-yugaṃ) on my head (sva-maste) and began profusely sobbing (bahudhā rudan pravṛttah) and lamenting (vilāpe).

When he put Kṛṣṇa's feet on his head, he could see how beautiful, soft, and attractive they were.

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# Text 72 vidūra-vartī balabhadra-devo 'nujopamākalpa-vayo-'bhirāmaḥ nīlāmbarālaṅkṛta-gaura-kāntis tataḥ samāyāt sa-bhayaṁ sa-vegam

Then Lord Balabhadra, Kṛṣṇa's older brother (tataḥ balabhadra-devah), quickly (sa-vegam) arrived (samāyāt) from some distance away (vidūra-vartī), full of fear (sa-bhayam). White-complexioned (gaura-kāntih) and arrayed in blue garments (nīlāmbara alankṛta), He appeared charming (abhirāmaḥ), for He was the same age as Kṛṣṇa (anuja upamā vayah) and as nicely dressed (ākalpa).

Unable to keep up with Kṛṣṇa when Kṛṣṇa had run to meet Gopa-kumāra, Balarāma had fallen behind with the other cowherd boys.

But now He anxiously hurried forward, concerned for Kṛṣṇa's safety.

Gopa-kumāra saw that Balarāma was of the same kiśora age as Nanda-nandana, but differed from Him in being white like the fibers in a lotus stem and being dressed in blue.

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#### Text 73

viśāradendrah parito vilokya rudan kṣaṇād dhairyam ivāvalambya madīya-dorbhyām anujasya kaṇṭhaṁ saṅgrāhayām āsa nija-prayatnāt

Lord Balabhadra, that most skillful of persons (viśarada indrah), cried for a moment (rudan kṣanād) but then seemed to regain (avalambya iva) His composure (dhairyam) and looked all around (paritah vilokya). With great care and attention (nija-prayatnāt), He made me hold (saṅgrāhayām āsa) His younger brother by the neck (anujasya kaṇṭhaṁ) with my arms (madīya-dorbhyām).

At first Balarāma cried in distress to see Kṛṣṇa in such a condition.

But He quickly gathered His wits and looked all around to find out what had made Krsna faint.

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Text 74

sammārjayām āsa madīya-pāṇinā śrīmat-tad-aṅgāni tathā tam uccakaih āhvāyayām āsa vicitra-kākubhiḥ protthāpayām āsa mayaiva bhū-talāt

He wiped clean (sammārjayām āsa) Kṛṣṇa's beautiful limbs (śrīmattad-aṅgāni) with my hand (madīya-pāṇinā) and (tathā) made me loudly call out (uccakaiḥ āhvāyayām āsa) to Him (tam) with many plaintive cries (vicitra-kākubhiḥ). Then He made me lift Kṛṣṇa up (mayaiva protthāpayām āsa) from the ground (bhū-talāt).

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#### Text 75

sadyo 'śru-dhārā-parimudrite te śrī-netra-padme udamīlayat sah mām vīkṣya harṣāt parirabhya cumban lajjām agacchat parito 'valokya

Suddenly (sadyah) Kṛṣṇa opened (sah udamīlayat) His eyes (te śrīnetra-padme), sealed till then (parimudrite) by a flood of tears (aśrudhārā). Seeing me (mām vīkṣya), He joyfully (harṣāt) embraced (parirabhya) and kissed me (cumban). But then He looked around (parito avalokya) and became embarrassed (lajjām agacchat).

Kṛṣṇa had become helplessly bewildered by love for His friend, and He was embarrassed by the thought that from His tearful reaction to Gopa-kumāra's arrival everyone could see this.

cirādṛṣṭa-prāṇa-priya-sakham ivāvāpya sa tu mām kare dhṛtvā vāma-sva-kara-kamalena prabhu-varaḥ vicitram sampraśnam vidadhad akhilāms tān vraja-janān samānandya śrīmān aviśad ibha-gāmī vraja-varam

That best of Lords (sah prabhu-varah) took my hand (mām kare dhrtvā) in His own—His own left lotus hand (vāma-sva-karakamalena)—and received me (avāpya) as a long-lost (cira adrsta) bosom friend (prāṇa-priya-sakham iva). He asked me various questions (vicitram sampraśnam vidadhad). Then He (śrīmān) greeted (samānandya) all the people of Vraja (tān akhilān vrajajanān) and entered (aviśad) the best of cowherd villages (vrajavaram) with the gait of an elephant (ibha-gamī).

Kṛṣṇa's closest friends are as dear to Him as life itself.

Holding Gopa-kumāra's hand, Kṛṣṇa welcomed him with such questions as "Dear friend, are you healthy and happy?"

Text 77

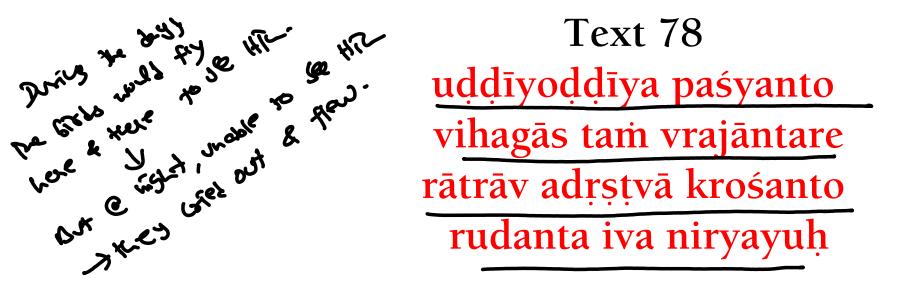
The Great are be to wanyā mṛgās tasya viyoga-dīnā

John Park Are prātar-bhaviṣyat-prabhu-darśanāśās

Text 77

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The forest animals (vanyā mṛgāh) were miserable (dīnā) because now they had to part from Him (tasya viyoga). Unable to go (gantum aśaktāh) anywhere (kutah apy) without Him (tam vinā), they simply stood (tasthuh) at the entrance of the village (vraja-dvāri), ready to spend the entire night there (niśām nayantah) in the hope (āśāh) of seeing (darśana) their Lord (prabhu) again the next morning (prātar-bhaviṣyat).



The birds (vihagāh) flew here and there (uddīya uddīya) high over the village (vraja antare) to watch Him (paśyantah), but when night came (rātrāv) and they could no longer see Him (adṛṣṭvā) they cried out (krośantah) as if weeping (rudanta iva) and flew away (niryayuh).

All the creatures in Goloka, including the jungle beasts and the birds, are fixed in unalloyed devotion to Kṛṣṇa.