

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 60

sva-dīna-loka-priyatā-niyantrito  
balād athotplutya samīpam āgatah  
tad-īkṣaṇa-prema-vimohitaṁ hi mām  
gale grhītvā sahasāpatad bhuvī

He leaped forward (atha balād utplutya) and came close to me (samīpam āgatah), compelled (niyantritaḥ) by the affection (priyatā) of His helpless devotee (sva-dīna-loka). I fainted (vimohitaṁ) 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 bhuvī).

He leaped forward  
& came close to me.  
↓  
I fainted & He caught hold  
of my neck & He too fell down

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.

## Text 61

A moment later  
by I got up & freed  
my neck.  
But (P) was still unconscious  
crying the story  
with His tears

kṣaṇena saṁjñām aham etya tasmād  
vimocya yatnād galam utthitah san  
paśyāmi bhūmau patito vimuhya  
vartmārdrayann asti rajo-mayaṁ saḥ

A moment later (kṣaṇena) I reawoke (aham saṁjñām etya) and carefully freed (tasmād yatnād vimocya) my neck from His grasp (galam). I stood up (utthitah san) and saw Him on the ground (paśyāmi bhūmau patitah), unconscious (vimuhya). Covered with dust (rajo-mayaṁ), 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.

## Text 62

Some gopīs came & said : ↓  
Look, who has come here & what has he done to our life & soul, he has put ↓  
Now we are all dead.

gopyaḥ sametyāhur aho batāyaṁ  
ko 'trāgato vā kim idaṁ cakāra  
etāṁ daśāṁ no 'su-gatiṁ nināya  
hā hā hatāḥ smo vraja-vāsi-lokāḥ

Some gopīs came (gopyaḥ sametya) and said (āhuh), “Look (aho bata  
ayaṁ)! Who has come here (kaḥ atra āgataḥ)? What has he done  
(kim idaṁ cakāra)? He has put (nināya) our life and soul (naḥ asu-  
gatiṁ) into such a state (etāṁ daśāṁ)! 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.

## Text 63

This must be some  
servant of Kamsa.  
↓  
Lamenting in this way,  
they cried in distress  
& surrounded K.

kaṁsasya māyāvi-varasya bhṛtyaḥ  
kaścid bhaviṣyaty ayam atra nūnam  
evam vilāpaṁ vividhaṁ carantyas  
tam udrudatyah parivavrur ārtāḥ

“This must be (ayam atra nūnam bhaviṣyaty) some servant (kaścid bhṛtyaḥ) of that great wizard (māyāvi-varasya) Kamsa (kaṁsasya).” Lamenting like this (evam vilāpaṁ carantyah) in many ways (vividhaṁ), the gopīs cried loudly (udrudatyah) in distress (ārtāḥ) as they surrounded Kṛṣṇa (tam parivavrur).



Then the gopas follow  
② & then seeing Him  
in such a state → they  
cried in pitiful voices

## Text 64

athāsyā pr̥ṣṭhato vegād  
gopa-saṅghāḥ samāgatāḥ  
dr̥ṣṭvā tādṛg-avastham taṁ  
ruruduḥ karuṇa-svaraiḥ

Then (atha), from behind Kṛṣṇa (asya pr̥ṣṭhato), several groups of cowherds (gopa-saṅghāḥ) quickly (vegād) approached (samāgatāḥ). Seeing Him (taṁ dr̥ṣṭvā) in such a state (tādṛg-avastham), they cried (ruruduḥ) with pitiful voices (karuṇa-svaraiḥ).

## Texts 65-66

tam ākranda-dhvanim ghoram dūrāc chrutvā vraja-sthitāḥ  
vr̥ddhā nandādayo gopā yaśodā putra-vatsalā

jaratyo 'nyās tathā dāsyah sarve tatra samāgatāḥ  
dhāvantaḥ praskhalat-pādā mugdhā hā heti vādinah

From far away (dūrāt) in the village (vraja-sthitāḥ), Nanda and the other elder cowherds (vr̥ddhā nandādayo gopā) heard (śrutvā) this terrible (tam ghoram) sound of crying (ākranḍa-dhvanim). So too did Yaśodā (yaśodā), ever affectionate to her son (putra-vatsalā), and so did the other elder ladies (anyāḥ jaratyah) and the maidservants (tathā dāsyah). 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)”

From far away  
Nanda & Yashode &  
The other elderly  
gopis heard the  
terrible sound of crying  
& were shocked & totally  
bewildered.

## Text 67

tato gāvo vṛṣā vatsāḥ  
kṛṣṇasārādayo mṛgāḥ  
āgatās tām daśām tasya  
dr̥ṣṭvā rodana-kātarāḥ

Then the cows, bulls  
& other animals came  
running & seeing  
such a state → they too  
wept in agony.

Then (tato) the cows and bulls and calves (gāvo vṛṣā vatsāḥ) came there (āgatāḥ), and the black deer and other animals (kṛṣṇa-sāra ādayo mṛgāḥ). Seeing (dr̥ṣṭvā) Kṛṣṇa (tasya) 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.

The y face with  
their faces drenched in  
tears & they started to  
& licked (P).

## Text 68

aśru-dhārābhir dhautāsyā  
nadantaḥ snehato mṛdu  
āgatyāgatyā jighranto  
lihanty etaṁ muhur muhuḥ

The animals, all crying out in love (snehato nadantaḥ), their faces (āsyāḥ) drenched (dhauta) with floods of tears (aśru-dhārābhiḥ), approached Kṛṣṇa one by one (āgatyā āgatyā) and gently smelled (mṛdu jighrantaḥ) and licked Him (lihanty etaṁ) again and again (muhur muhuḥ).

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

Birds flying  
overhead → ~~escape~~  
They cry by crying  
with a tumultuous sound.

## Text 69

khagās tasyopariṣṭāc ca  
bhramanto vyomni duḥkhitāḥ  
rudanta iva kurvanti  
kolāhalam anekaśaḥ

Great numbers of birds (anekaśaḥ khagāḥ), flying overhead (tasya upariṣṭāt ca vyomni bhramantaḥ), 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.

Literally, all  
moving & non-moving  
things were @ the verge  
of death.

## Text 70

sthāvarāś cāntar uttaptāḥ  
sadyaḥ śuṣkā ivābhavan  
bahunoktena kiṁ sarve  
mṛtā iva carācarāḥ

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

## Text 71

I was drowning  
in a vast ocean of  
sorrow.  
Confused & severely tormented,  
I put Kṛṣṇa's feet to my head  
& began sobbing profusely.

aham mahā-śoka-samudra-magnaḥ  
sva-kṛtya-mūḍhaḥ paramārtim āptaḥ  
nidhāya tat-pāda-yugam sva-maste  
rudan pravṛtto bahudhā vilāpe

As for me (aham), I was drowning (magnaḥ) in a vast ocean of sorrow (mahā-śoka-samudra). Confused about what to do (sva-kṛtya-mūḍhaḥ), severely tormented (parama ārtim āptaḥ), I put (nidhāya) Kṛṣṇa's feet (tat-pāda-yugam) 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.~~

The beautiful  
dressed Balabhadra arrived  
here in fear.

## Text 72

vidūra-vartī balabhadra-devo  
'nujopamākalpa-vayo-'bhirāmaḥ  
nīlāambarālaṅkṛta-gaura-kāntis  
tataḥ samāyāt sa-bhayaṁ sa-vegam

Then Lord Balabhadra, Kṛṣṇa's older brother (tataḥ balabhadra-devaḥ), quickly (sa-vegam) arrived (samāyāt) from some distance away (vidūra-vartī), full of fear (sa-bhayaṁ). White-complexioned (gaura-kāntiḥ) and arrayed in blue garments (nīlāmbara alaṅkṛta), 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.

⑧  
a - level -> but  
Gurudev himself  
had the Gita hold the mark

## Text 73

viśāradendraḥ parito vilokya  
rudan kṣaṇād dhairyam ivāvalambya  
maḍīya-dorbhyām anujasya kaṇṭham  
saṅgrāhayām āsa nija-prayatnāt

Lord Balabhadra, that most skillful of persons (viśārada indraḥ), cried for a moment (rudan kṣaṇād) 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 kaṇṭham) with my arms (maḍīya-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 Kṛṣṇa faint.

He wiped  
body with my hand  
made me loudly call out to  
Him in plaintive cries.  
He made me lift Him up from the  
ground.

## Text 74

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

He wiped clean (sammārjayām āsa) Kṛṣṇa's beautiful limbs (śrīmat-tad-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).

Suddenly (te) eyes  
embraced me - kissed me,  
then looking around &  
embarrassed.

## 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 śrī-netra-padme), sealed till then (parimudrite) by a flood of tears (aśru-dhārā). 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.

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## Text 76

Then He bungs  
takes me as a long  
lost friend.  
He asked me  
various qs.

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

→ Then He greeted the villagers & entered village.

That best of Lords (sah prabhu-varaḥ) took my hand (mām kare dhṛtvā) in His own—His own left lotus hand (vāma-sva-kara-kamalena)—and received me (avāpya) as a long-lost (cira adr̥ṣṭa) bosom friend (prāṇa-priya-sakham iva). He asked me various questions (vicitraṁ sampraśnam vidadhad). Then He (śrīmān) greeted (samānandya) all the people of Vraja (tān akhilān vraja-janān) and entered (aviśad) the best of cowherd villages (vraja-varam) with the gait of an elephant (ibha-gāmī).

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 forest animals  
were miserable  
they had to leave @ because  
unable to go anywhere  
they had to stay without Him,  
the night @ the  
entrance of the  
village → waiting till morning.

vanyā mṛgās tasya viyoga-dīnā  
gantum vinā taṁ hi kuto 'py aśaktāḥ  
prātar-bhaviṣyat-prabhu-darśanāśās  
tasthur vraja-dvāri niśāṁ nayantaḥ

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

## Text 78

uḍḍīyoḍḍīya paśyanto  
vihagās taṁ vrajāntare  
rātrāv adṛṣtvā krośanto  
rudanta iva niriyayuh

During the day  
the birds would fly  
here & there to see Hṛ.  
Out @ night - unable to see Hṛ.  
→ they cried out & flew.

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

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