Śrī Brhad-bhāgavatāmrta

by Śrīla Sanātana Gosvāmī

Volume - 2

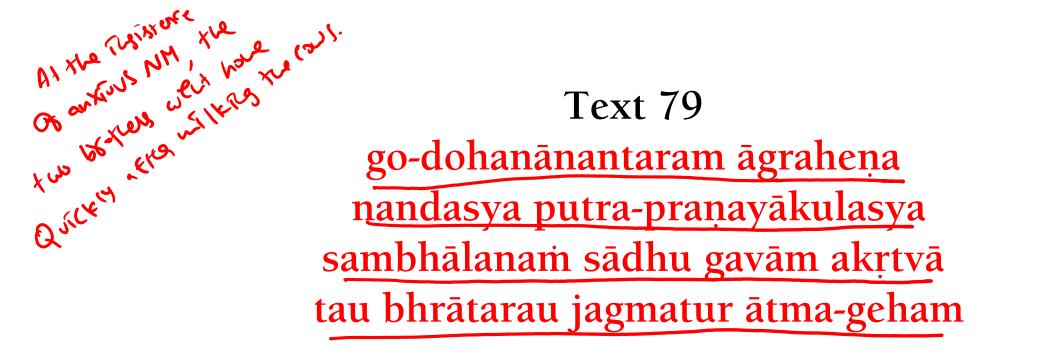
Śrī-goloka-māhātmya

The Glories of Goloka

Part 6

Abhīsta-lābha

The Attainment of All Desires



At the insistence of Nanda Mahārāja (nandasya āgrahena), who was anxious (ākulasya) with love for his sons (putra-praṇaya), just after milking the cows (go-dohana anantaram) the two brothers (tau bhrātarau) went (jagmatuh) to Their home (ātma-geham), not even giving (akṛtvā) the cows (gavām) proper attention (sādhu sambhālanām). Nanda Mahārāja anxiously told Kṛṣṇa,

"My boy, You must be tired from so much wandering in the forest. Go home with Your elder brother and take Your bath. I will look after the cows. Please don't delay any longer or Your mother will be unhappy and scold me. Please cooperate and go right now."

VIT av balies eller to sneha-snuvat-stanya-drg-aśru-dhāraya Reveril rike a us shall dhautāmbarāngyā tvarayā yašad-bhūtvā puro 'kān' Orde aler. prate-

Mother Yaśodā (yaśodayā) quickly (tvarayā) came to meet the boys (purah bhūtvā), her clothing (ambara) and body (angyā) wet (dhauta) with the milk flowing from her breasts (snuvat stanya) and the tears that flooded (asrudhārayā) from her eyes (drg) in love (sneha). Together with Rohiņī (sarohinikayā), she offered lamps (nirājanam akāri) to both brothers (etayoh), worshiping each limb of Their bodies (praty-anga) again and again (muhuh).

The mothers of the two boys worshiped Them by offering arati to all the parts of Their bodies.

Text 81 nīrājayanty ātma-śiroruhaih sutam sālingati sneha-bhareņa cumbati no vetti raksisyati śīrsni kim nije vakso-'ntare vā jațharāntare vā

where he are he all

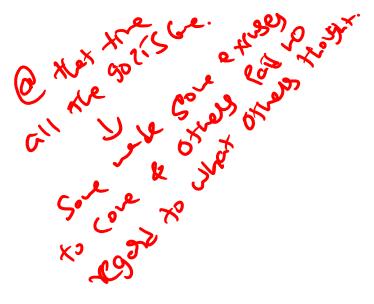
Yaśodā (sā) performed ārati (nīrājayanty) to her son Kṛṣṇa (sutaḿ) by caressing Him with her own hair (ātma-śiroruhaih), and affectionately (sneha-bhareṇa) embraced (ālingati) and kissed Him (cumbati). She couldn't decide (no vetti) whether she ought to keep Him (kim rakṣiṣyati) on her head (nije śīrṣṇi), at her breast (vakṣahantare vā), or within her womb to protect Him (jaṭhara antare vā).

Text 82

tatraiva nītam praņayākulena mām tena svayam kārita-mātr-vandanam sā lālayām āsa mudā sva-putra-vad drstvā mayi prema-bharam sutasya tam

Kṛṣṇa, anxious with love for me (praṇaya ākulena), brought me (mām nītam) there outside His home (tatra eva) and had me (tena svayam) offer respects to her (kārita-māṭr-vandanam). And Mother Yaśodā (sā), seeing (dṛṣṭvā) the great love (tam prema-bharam) Kṛṣṇa (sutasya) had for me (mayi), happily (mudā) caressed me (lālayām āsa) as though I were her own son (sva-putra-vad). Inspired by Krsna's obvious love for Gopa-kumāra, Yasodā also took Gopa-kumāra on her lap and embraced him.

She had seen how enthusiastically Kṛṣṇa had greeted him when he and Kṛṣṇa had first met on the road.



Text 83 tāvad āgatya militā yugapat tatra gopikāh kāścid vyājena kenāpi kāścit sarvānapekṣayā

Then (tāvad) the gopīs (gopikāh) all arrived (āgatya) there (tatra) at once (yugapat). Some (kāścid) had made excuses (kenāpi vyājena) for coming (militā), and others (kāścit) had paid no regard to what anyone thought (sarva anapekṣayā).

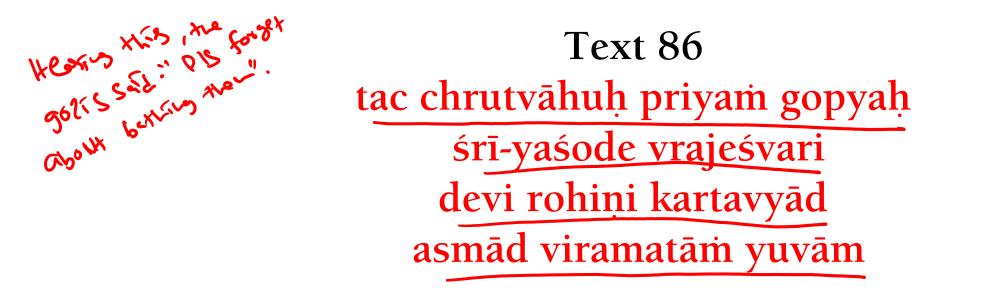
The gopīs were beyond concern for public opinion and ordinary religious principles.

Texts 84-85

Wer IN 9 KIT bette pregot 5625 to bette mātrbhyām snāpanārambham dvābhyām bhrātror dvayoh krtam ālaksya bhagavān āha ballavī-rati-lampatah

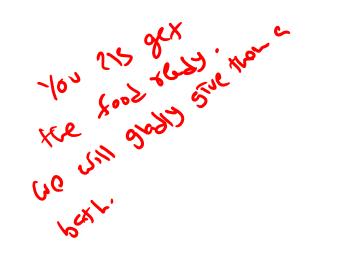
The second secon * up a cho gove rice". nișpādya bhojayethām nau tātam ānāyya satvaram

Mother Yaśodā and Mother Rohini (dvābhyām mātrbhyām) got ready to bathe (snāpana ārambham krtam) Krsna and His brother (bhrātroh dvayoh). But when Lord Krsna saw this (alaksya bhagavan), being eager (lampatah) to enjoy (rati) with the cowherd girls (ballavi), He said (<u>aha</u>), "Dear mothers (matarau), We brothers (āvām bhrātarāu) are very hungry (ksudhā ārtau svah). So (tad) please make some rice (odanam nispādya), send for Our father (tātam ānāyya), and feed Us (nau bhojayethām) right away (satvaram)."



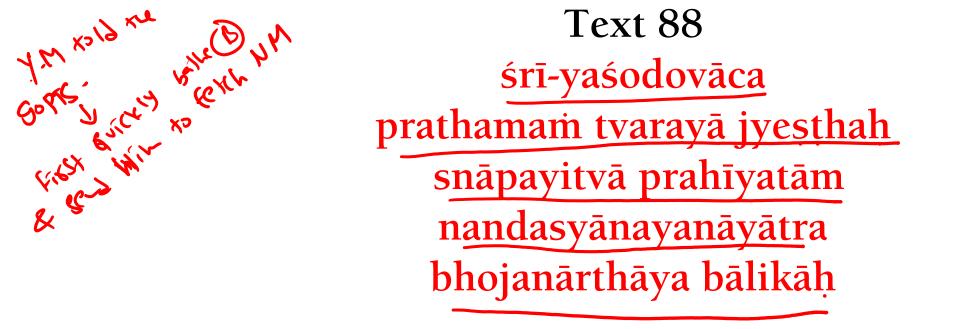
Upon hearing those words (tat śrutyā), the gopīs (gopyah) said affectionately (priyam): Śrī Yaśodā (śrī-yaśode), Queen of Vraja (vrajeśvari), and dear Rohiņī-devī (devi rohiņi), please set aside (yuvām viramatām) this work of bathing (asmād kartavyād).

The gopis were happy to hear Kṛṣṇa's request because it gave them an excuse for sending away Mother Yaśodā, Rohiṇi, and Balarāma.



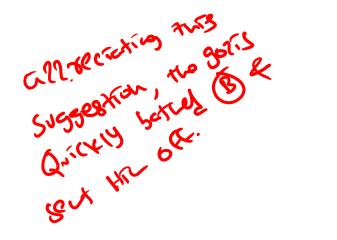
Text 87 ś<u>īghram bhojana-sāmagrīm</u> sampādayatam etayo<u>ḥ</u> v<u>ayam eva sukham samyak</u> snāpayemācirād imau

Please quickly (śīghram) prepare (sampādayatam) everything to feed (bhojana-sāmagrīm) these two boys (etayoh). We shall gladly (vayam eva sukham) give Them a proper bath (imau samyak snāpayema) without delay (acirād).



Śr<u>ī</u> Yaśodā said: Dear girls (b<u>ālikā</u>ḥ), first (prathamam) quickly (tvarayā) bathe (sn<u>āpayitv</u>ā) the older boy (jyeṣṭhaḥ). Then send Him (prahīyatām) to fetch Nanda (atra nandasya ānayanāya) for the meal (bhojana arthāya).

Unsuspecting, Yaśodā addressed the gopīs as bālikāḥ, innocent girls.



Text 89

<u>śrī-sarūpa uvāca</u> <u>praśasya tad-vaco hrdyam</u> <u>rāmam tāh katicid drutam</u> <u>āplāvya preṣayām āsus</u> tayor geham praviṣṭayoḥ

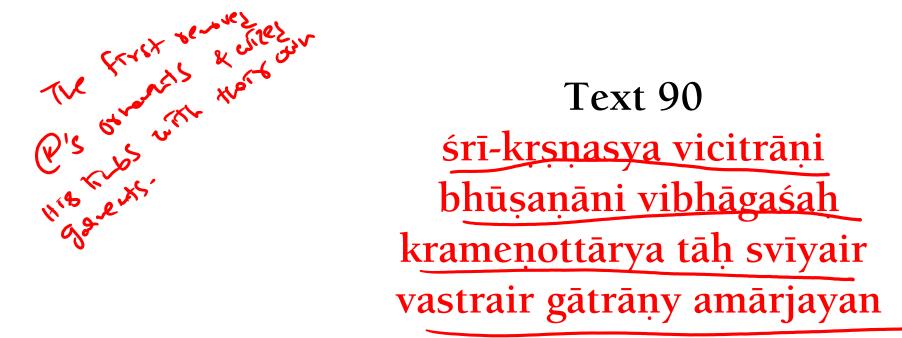
Śrī Sarūpa said: Welcoming (hṛdyam) and praising (pṛaśasya) Yaśodā's words (tad-vacah), several of the gopīs (tāḥ katicid) quickly (drutam) bathed Balarāma (rāmam āplāvya) and sent Him off (preṣayām āsuh). Meanwhile, the two mothers (tayoh) went into (praviṣṭayoḥ) the house (geham). Gopa-kumāra has now assumed his original identity as Kṛṣṇa's friend Sarūpa.

From now on he will be referred to by that name.

In the presence of Kṛṣṇa's elder brother, the gopīs were shy.

They were not able to relax and enjoy His company as they did Kṛṣṇa's.

Therefore they were glad to see Balarāma and the two mothers go as soon as possible.



The gopīs (tāḥ) divided up the service among themselves (vibhāgaśaḥ). They removed (uttārya) Kṛṣṇa's (śrī-krsnasya) various (vicitrāṇi) ornaments (bhūṣanāni) one by one (krameṇa) and wiped His limbs (gātrāṇy amārjayan) with their own garments (svīyaih vastraih).

There were many gopīs who wanted to serve Kṛṣṇa, too many for all of them to do the same thing at once, so they divided the tasks.

One gopī took off one of Kṛṣṇa's ornaments, a different gopī another, and so on.

They did the preliminary wiping either with clothes they had brought from their homes or with their own shawls.

Text 91

clewine fille in criter i clewine fille in criter i clewine fille clewine fill vamś<u>i</u>m sapatnim iva yācyamānām tābhih karābjāc ca jighrksyamāņām sanketa-bhangyā sa tu mām prabodhya cikșepa dūrān mama mukta-haste

But when they asked (tābhih yācyamānām) for His flute (vamsīm), who was like their rival consort (sapatnim iva), and tried to snatch it (jighrkşyamānām) from His lotus hand (kar<u>ābjāt</u>), Krsna (sah tu) made a sign (sanketa-bhangyā) to alert me (mām prabodhya) and threw it (ciksepa) from a distance (durāt) into my open palm (mama mukta-haste).

The gopis were removing Kṛṣṇa's ornaments one after another, but He didn't want the girls to take His flute.

The girls, seeing the flute as a competitor for the nectar of His lips, had some ill feelings toward it and might dispose of it.

As it was, several of the girls were greedily demanding, "Give it to me! No, give it to me!" and were threatening to rip it away by force. Therefore Krsna wrinkled His eyebrows to signal Sarūpa, who was standing some distance behind Him, and swiftly threw it into Sarūpa's outstretched hand.