

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**

At the insistence  
of anxious NM, the  
two brothers went home  
quickly after milking the cows.

## Text 79

go-dohanānantaram āgrahena  
nandasya putra-praṇayākulasya  
sambhālanam sādhu gavām akṛtvā  
tau bhrātarau jagmatur ātma-geham

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 sambhālanam).

Nanda Mahārāja anxiously told Kṛṣṇa,

*Insight.*

“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.”

## Text 80

Y.M along with  
Rohini, their bodies wet  
with milk & tears  
(P & B) → & worshiped them  
with a lamp?

sneha-snuvat-stanya-dṛg-aśru-dhārayā  
dhautāambarāngyā tvarayā yaśodayā  
bhūtvā puro 'kāri sa-rohinīkayā  
praty-aṅga-nīrājanam etayor muhuḥ

Mother Yaśodā (yaśodayā) quickly (tvarayā) came to meet the boys (purah bhūtvā), her clothing (ambara) and body (aṅgyā) wet (dhauta) with the milk flowing from her breasts (snuvat stanya) and the tears that flooded (aśru-dhārayā) from her eyes (dṛg) in love (sneha). Together with Rohinī (sa-rohinīkayā), she offered lamps (nīrājanam akāri) to both brothers (etayoh), worshiping each limb of Their bodies (praty-aṅga) again and again (muhuḥ).

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

## Text 81

nīrājayanty ātma-śiroruhaiḥ sutam  
sālingati sneha-bhareṇa cumbati  
no vetti rakṣiṣyati śirṣṇi kim nije  
vakṣo-'ntare vā jaṭharāntare vā

④  
V. n. G. 1000  
embraced & kissed Him  
wondering if she should  
protect Him by keeping Him  
on her head, breast or within  
her womb.

Yaśodā (sā) performed ārati (nīrājayanty) to her son Kṛṣṇa (sutam) by caressing Him with her own hair (ātma-śiroruhaiḥ), 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 śirṣṇi), at her breast (vakṣah-antare vā), or within her womb to protect Him (jaṭhara antare vā).

## Text 82

tatraiva nītaṁ praṇayākulena mām  
tena svayaṁ kārīta-mātr-vandanam  
sā lālayām āsa mudā sva-putra-vad  
dr̥ṣṭvā mayi prema-bharam sutasya tam

Ⓚ personally  
brought me  
he offer respects  
Y.M. Seeṅg (Kṛṣṇa) lover for me  
Y.M. Caressed & Eg flash I was  
see son.

Kṛṣṇa, anxious with love for me (praṇaya ākulena), brought me (mām nītaṁ) there outside His home (tatra eva) and had me (tena svayaṁ) offer respects to her (kārīta-mātr-vandanam). And Mother Yaśodā (sā), seeing (dr̥ṣṭvā) 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 Kṛṣṇa's obvious love for Gopa-kumāra, Yaśodā 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

@ that the  
all the gopīs were.  
Some made some excuses  
to come & others fail to  
regard to what others thought.

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

When YM & R.M  
got ready to bathe

Ⓢ & Ⓣ  
with desire  
to enjoy with  
the girls, Ⓢ told  
the mothers, Ⓢ told  
we're hungry. We go &  
prepare rice  
some rice.

mātr̥bhyām snāpanārambham dvābhyām bhrātror dvayoḥ kṛtam  
ālaksya bhagavān āha ballavī-rati-lampataḥ

mātarau bhrātarāv āvām kṣudhārtau svas tad odanam  
niṣpādyā bhojayethām nau tātam ānāyā satvaram

Mother Yaśodā and Mother Rohiṇī (dvābhyām mātr̥bhyām) got ready to bathe (snāpana ārambham kṛtam) Kṛṣṇa and His brother (bhrātroḥ dvayoḥ). But when Lord Kṛṣṇa saw this (ālaksya bhagavān), being eager (lampataḥ) to enjoy (rati) with the cowherd girls (ballavī), He said (āha), “Dear mothers (mātarau), We brothers (āvām bhrātarāu) are very hungry (kṣudhā ārtau svah). So (tad) please make some rice (odanam niṣpādyā), send for Our father (tātam ānāyā), and feed Us (nau bhojayethām) right away (satvaram).”

Hearing this, the  
gopīs said: "PIS forget  
about bathing them".

## Text 86

tac chrutvāhuḥ priyaṁ gopyaḥ  
śrī-yaśode vrajeśvari  
devi rohiṇi kartavyād  
asmād viramatām yuvām

Upon hearing those words (tat śrutvā), the gopīs (gopyaḥ) said affectionately (priyaṁ): Śrī Yaśodā (śrī-yaśode), Queen of Vraja (vrajeśvari), and dear Rohiṇī-devī (devi rohiṇi), please set aside (yuvām viramatām) this work of bathing (asmād kartavyād).

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

You 215 get  
the food ready.  
We will gladly give them a  
bath.

## Text 87

śīghram bhojana-sāmagrīm  
sampādayatam etayoḥ  
vayam eva sukhaṁ samyak  
snāpayemācirād imau

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

## Text 88

śrī-yaśodovāca

prathamam tvarayā jyeṣṭhah

snāpayitvā prahīyatām

nandasyānayanāyātra

bhojanārthāya bālikāḥ

Śrī Yaśodā said: Dear girls (bālikāḥ), first (~~prathamam~~) quickly (tvarayā) bathe (snāpayitvā) the older boy (jyeṣṭhah). Then send Him (prahīyatām) to fetch Nanda (atra nandasya ānayanāya) for the meal (bhojana arthāya).

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

Y.M told the  
Gopīs -  
First quickly bathe (B)  
& send him to fetch NM

All. reciting this  
Suggestion, the gopīs  
Quickly bathed &  
sent Him off. (B) &

## Text 89

śrī-sarūpa uvāca

praśasya tad-vaco hr̥dyam

rāmaṁ tāḥ katicid drutam

āplāvya preṣayām āsus

tayor gehaṁ praviṣṭayoḥ

Śrī Sarūpa said: Welcoming (hr̥dyam) and praising (praśasya) Yaśodā's words (tad-vacaḥ), several of the gopīs (tāḥ katicid) quickly (drutam) bathed Balarāma (rāmaṁ āplāvya) and sent Him off (preṣayām āsuh). Meanwhile, the two mothers (tayoh) went into (praviṣṭayoḥ) the house (gehaṁ).

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 first denotes  
K's ornaments & wifes  
limbs with their own  
garments.

## Text 90

śrī-kṛṣṇasya vicitrāṇi  
bhūṣaṇāni vibhāgaśah  
kramenaṅuttārya tāḥ svīyair  
vastrair gātrāṇy amārjayan

The gopīs (tāḥ) divided up the service among themselves (vibhāgaśah). They removed (uttārya) Kṛṣṇa's (śrī-kṛṣṇasya) various (vicitrāṇi) ornaments (bhūṣaṇāni) one by one (kramena) and wiped His limbs (gātrāṇy amārjayan) with their own garments (svīyair vastrair).

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

vaṁśīm sapatnīm iva yācyamānām  
tābhiḥ karābjāc ca jighṛkṣyamāṇām  
saṅketa-bhaṅgyā sa tu mām prabodhya  
cikṣepa dūrān mama mukta-haste

But, when they  
& asked for His flute  
tried to snatch it, → after  
he threw a sign.

But when they asked (tābhiḥ yācyamānām) for His flute (vaṁśīm), who was like their rival consort (sapatnīm iva), and tried to snatch it (jighṛkṣyamāṇām) from His lotus hand (karābjāt), Kṛṣṇa (saḥ tu) made a sign (saṅketa-bhaṅgyā) to alert me (mām prabodhya) and threw it (cikṣepa) from a distance (dūrāt) into my open palm (mama mukta-haste).

The gopīs 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 Kṛṣṇa wrinkled His eyebrows to signal Sarūpa, who  
was standing some distance behind Him, and swiftly threw it  
into Sarūpa's outstretched hand.