

Śrī Brhad-bhāgavatāmṛta

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Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

Part 7

Jagad-ānanda

The Bliss of the Worlds

25

in (P) Their minds absorbed
His way, acted, they conversed about
felt His pastimes & filth
They completely forgot about
their homes as they
loudly sang His
glories.

Text 134

tan-manaskās tad-ālāpās
tad-viceṣṭās tad-ātmikāḥ
tad-guṇān eva gāyantyo
nātmāgārāṇi sasmaruḥ

“Their minds absorbed in thoughts of Him (tat-manaskāḥ), they conversed about Him (tat-ālāpāḥ), acted out His pastimes (tat-viceṣṭāḥ), and felt themselves filled with His presence (tat-ātmikāḥ). They completely forgot (na sasmaruḥ) about their (ātma) homes (āgārāṇi) as they loudly sang (gāyantyaḥ) the glories of Kṛṣṇa’s transcendental qualities (tat-guṇān eva).”

This verse (Bhāgavatam 10.30.43) describes how the force of love for Kṛṣṇa made the gopīs forget everything else.

At the beginning of the rāsa dance, when Kṛṣṇa disappeared, leaving the gopīs in total distress, they searched everywhere but couldn't find Him.

By the time they gave up their search, they had wandered far into the thickest part of the forest, where even the light of the autumn moon couldn't go.

Under the circumstances, one would have expected them to go home in disappointment, but they couldn't even remember that they had homes.

In this condition, instead of complaining about Kṛṣṇa's cruelty, the surrendered gopīs continued to sing His glories.

All their faculties were fixed on Him: their minds, with which they could only accept Him, never reject Him; their power of speech, by which they called out plaintively to Him and performed His saṅkīrtana; and their other working senses, by which they made garlands and beds from flowers and leaves.

Mind, body, and words, the gopīs were fully absorbed in Kṛṣṇa; their whole existence was dedicated to Him.

Even at home the gopīs were so focused on Kṛṣṇa in thought, word, and deed that they went about their household duties oblivious of what was going on around them.

Now that they were outside, why should they give any thought to their homes?

Abandoned by Kṛṣṇa in the forest in the midst of the night,
they simply went on chanting His glories.

Another meaning of the words **tan-manaskās tad-ālāpās tad-**
viceṣṭās tad-ātmikāḥ is that in the anxiety of separation the
gopīs became so intense in their remembrance of Kṛṣṇa, the
enthusiastic enjoyer of wonderful pastimes, that they began to
assume the unique characteristics of His personality.

Their minds, just like His, became free from fear and suffering.

Their speech became grave, articulate, and charming, just like His.

They started to behave just like Him, embracing and kissing one another.

Their bodies even appeared like His, as they emulated His threefold-bending posture.

But unlike impersonal yogīs who forget devotion to God as they begin to develop His qualities, the gopīs only increased in their natural devotion for Kṛṣṇa more and more, and they went on singing His glories.

In this utter absorption in Kṛṣṇa, they forgot themselves, what to speak of the homes and other things they were meant to enjoy.

Text 135

26
What suggestive
the Gopis love have
they found! → with their
eyes they drink the beauty
beauty of Kṛ
of Kṛ

gopyas tapaḥ kim acarān yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dr̥gbhiḥ pibanti anusavābhinavam durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya

→ which is self-perfect & extremely rare.

“What (**kim**) austerities (**tapaḥ**) must the gopīs (**gopyaḥ**) have performed (**acaran**)! With their eyes (**dr̥gbhiḥ**) they always drink (**pibanti**) the nectar of Lord Kṛṣṇa’s form (**amuṣya rūpaṁ**), which is the essence of loveliness (**yad lāvaṇya-sāram**) and is not to be equaled or surpassed (**asama-urdhvam**). That loveliness is the only abode (**ekānta-dhāma**) of beauty (**śriyaḥ**), fame (**yaśasaḥ**), and opulence (**aiśvarasya**). It is self-perfect (**ananya-siddham**), ever fresh (**anusava-abhinavam**), and extremely rare (**durāpam**).

Texts 135 through 137 (Bhāgavatam 10.44.14–16) are spoken
by the women of Mathurā who watch Kṛṣṇa as He enters
Kaṁsa's arena to wrestle with Cāṇūra.

The ladies of Mathurā praise the gopīs of Vṛndāvana because
the gopīs can always enjoy seeing Kṛṣṇa and chanting His
glories, in all circumstances.

First the ladies praise the gopīs for being always able to see the beauty of Kṛṣṇa's transcendental form.

The Vedic scriptures explain various benefits to be gained by a variety of disciplines, but the women of Mathurā have never heard of anyone receiving such a benefit as bestowed upon the gopīs.

What penances, religious duties, or meditation could enable one to attain such perfection?

What tapas could the gopīs of Vraja have performed to earn the privilege of drinking Kṛṣṇa’s beauty with their mortal eyes, directly relishing His beauty the way one relishes nectar with the tongue?

Out of reverence for Kṛṣṇa, at this moment the city women cannot utter His name, but can only refer to the son of Nanda as “Him.”

According to the description of the Mathurā women, Kṛṣṇa is the most charming of persons.

Indeed, He embodies the very essence of charm.

Even those who consider Him an avatāra of Viṣṇu cannot find any avatāra equal to Him; and persons who know that He is in fact the source of all avatāras can understand that no one is greater.

Moreover, His supreme excellence is not created by anyone or anything else.

His excellence is not lent to Him by His ornaments; it is innately His own.

As Śrī Uddhava states in the Third Canto of Śrīmad-Bhāgavatam (3.2.12):

yan martya-līaupayikaṁ sva-yoga-
māyā-balaṁ darśayatā gr̥hītam
vismāpanaṁ svasya ca saubhagarddheḥ
param padam bhūṣaṇa-bhūṣaṇāṅgam

Kṛṣṇa possesses that form suitable for human pastimes (**yat martya-līlā-upayikaṁ**) to show the full capacity of his yoga-māyā (**darśayatā sva-yoga-māyā balaṁ**). That form astonishes (**vismāpanaṁ**) even the lord of Vaikuṅṭha (**svasya**). It is the pinnacle of auspicious qualities (**param padam saubhagarddheḥ**) and enhances the beauty of his ornaments (**bhūṣaṇa-bhūṣaṇa-aṅgam**).

Ananya-siddham can also be understood in another way, as
meaning that these excellences of Kṛṣṇa are not realized
anywhere else but in Vraja.

Furthermore, persons who taste Kṛṣṇa's glories are never
satiated; rather, they always experience those glories as newer
and newer at every moment.

As the poet Māgha says, kṣaṇe kṣaṇe yan navatām upaiti / tad
eva rūpaṁ ramaṇīyatāyāḥ: “The true form of attractiveness is
that which appears newer at every moment.”

Therefore the full glories of Kṛṣṇa are very difficult to realize;
other than the gopīs, no one can ever expect to know them
directly.

And only the gopīs have Kṛṣṇa completely under their control.

Kṛṣṇa is the most charming of persons, and He possesses all supreme qualities.

He is the only constant reservoir of fame, splendor, and ~~the six~~ divine opulences indicated by the word bhagavān.

Thus both His form and His personality are in all ways supremely attractive.

In stating that the gopīs of Vraja always enjoy the sight of Kṛṣṇa's beauty, the women speaking in the wrestling arena use the present tense (pibanti).

By this they mean to say that the beauty of Kṛṣṇa never actually abandons the gopīs, for the gopīs never fail to see Him, even when He is physically absent.

“The gopīs are the most fortunate of women. We ladies of Mathurā are not at all pious, because we can see Him only at inauspicious times and places. There is no chance of our ever drinking the nectar of His beauty with the same love and respect as the gopīs.”

Text 136

yā dohane 'vahanane mathanopalepa-
preṅkheṅkhanārbha-ruditokṣaṇa-mārjanādau
gāyanti cainam anurakta-dhiyo 'śru-kaṅṭhyo
dhanyā vraja-striya urukrama-citta-yānāḥ

Their minds are constantly fixed on Kṛṣṇa.
Write all activities.

27
The Gopis are lot fortunate. Why? Their minds are attached to Kṛṣṇa constantly.

→ & they exhibit ecstatic symptoms ~~because~~ they sing constantly about Him.

“The ladies of Vraja (vraja-striyah) are the most fortunate of women (dhanyā). Their minds fully attached to Kṛṣṇa (anurakta-dhiyah), their throats always choked with tears (aśru-kaṅṭhyah), they (yāḥ) constantly sing (gāyanti ca) about Him (enam) while milking the cows (dohane), winnowing grain (avahanane), churning butter (mathana), gathering cow dung for fuel (upalepa), riding (inṅkhana) on swings (preṅkha), caring for their crying babies (arbha-rudita), sprinkling the ground with water (ukṣaṇa), cleaning their houses (mārjana), and so on (ādau). Their minds are fixed (citta-yānāḥ) on Kṛṣṇa alone (urukrama).

Even if in the course of Kṛṣṇa's infinitely varied pastimes the gopīs are sometimes unable to see that most clever Kṛṣṇa, they can remain submerged in an ocean of transcendental pleasure by chanting His glories.

The gopīs do not engage in saṅkīrtana only when circumstances are conducive—when performing special services for Him like making garlands.

They chant His names and glories always, in all situations.

While describing the autumn rāsa dance, Parāśara Muni says in the Viṣṇu Purāṇa (5.13.52, 56):

kṛṣṇaḥ śarac-candramasaṁ
kaumudī-kumudākaram
jagau gopī-gaṇās tv ekaṁ
kṛṣṇa-nāma punaḥ punaḥ

“Kṛṣṇa (kṛṣṇaḥ) sang (jagau) about the autumn moon (śarac-candramasaṁ) and its light upon the lotus ponds (kaumudī-kumudākaram), while the gopīs simply sang (gopī-gaṇās tv) Kṛṣṇa’s name (ekaṁ kṛṣṇa-nāma) over and over again (punaḥ punaḥ).”

rāsa-geyaṁ jagau kṛṣṇo
yāvat tārāyata-dhvaniḥ
sādhu kṛṣṇeti kṛṣṇeti
tāvat tā dvi-guṇaṁ jaguḥ

“While Kṛṣṇa sang (yāvat jagau kṛṣṇah) a rāsa-dance song (rāsa-geyaṁ) in a resonant voice (tārāyata-dhvaniḥ), the gopīs (tāvat tā) congratulated Him (sādhu) and redoubled their chanting (dvi-guṇaṁ jaguḥ) of ‘Kṛṣṇa! Kṛṣṇa (kṛṣṇeti kṛṣṇeti)!’”

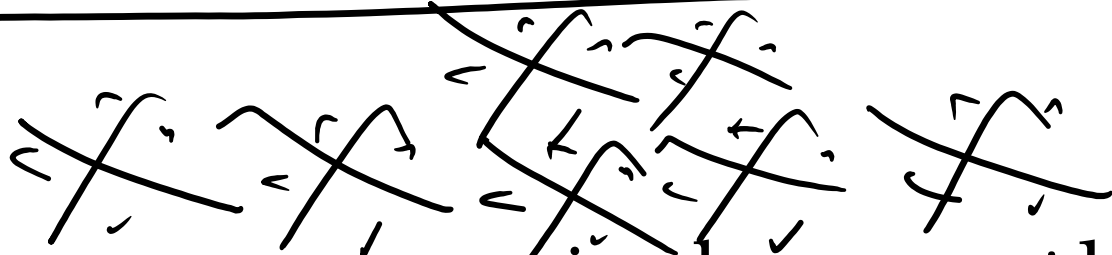
In the verse Parīkṣit Maharaja recites here, the phrase **vraja-striyaḥ**
(“the women of Vraja”) indicates not just the gopīs but also women
who live in the forest.

The city ladies who are speaking are not careful to distinguish
between the gopīs of Nanda's community and the other
women of Vraja, who are mostly aborigines.

All the women who come in contact with Kṛṣṇa in the forest,
whether children, young girls, or old women, become rich in
the highest favor of the goddess of fortune.

And only the women of Vraja have this kind of excellent luck,
not the women of any other place.

Why are the women of Vraja so fortunate?



Because they always engage in kṛṣṇa-saṅkīrtana, no matter what else they do.

They sing while they milk the cows and churn butter for their husbands and children, while they apply kuṅkuma, candana, and other cosmetics to their bodies, while they swing on swings, while they comfort their babies, while they clean their houses with water and cow dung.

They sing Kṛṣṇa's names while cooking, grinding grains,
smearing the courtyards with auspicious pastes, and
beautifying the walls of their houses with painted designs.
Thus the gopīs' unavoidable duties in taking care of their
families and maintaining their own bodies do not at all
obstruct the ecstasy the gopīs feel in worshiping Kṛṣṇa; rather,
these contribute to it by giving suitable occasions for
saṅkīrtana.

The gopīs are so absorbed in Kṛṣṇa's glories that they are
hardly aware of the effort they expend while working.

And so intense is their singing that they actually see Kṛṣṇa.

Either by the power of meditation they see Him in their hearts
as He plays all around Vraja-bhūmi, or else they make excuses
to take their work out into the pastures and so directly see
Him playing there.

Sometimes the presence of their elders makes them too shy to sing about Kṛṣṇa, and then they fly to where Kṛṣṇa is by the inner vehicle of their minds, helplessly attracted by the power of Lord Urukrama, who intrudes by stealth into the minds of His best devotees.

As the gopīs chant about Kṛṣṇa, their minds are more and more attracted to Him, and gradually they are unable to think coherently about anything else.

Shedding tears of love, they sob uncontrollably, and their hearts go swiftly (uru-kramaṇa) to join Kṛṣṇa, wherever He is.

In short, they are the most fortunate of women because they always see Kṛṣṇa, always chant His glories, always think about Him, and always feel completely attracted to Him in pure love.

The words **anurakta-dhiyo 'śru-kaṇṭhyaḥ**, which describe how the gopīs sing, can be understood to be a response to the following doubt:

“Isn't it true that a woman does what she does only because she is attracted to doing it? The gopīs must have some attraction for household work, otherwise why would they be so busy doing it? How then can they be said to be merged totally, exclusively in love for Kṛṣṇa?”

The Mathurā women respond by commenting that such symptoms as tears in the eyes prove that the gopīs' minds are full of loving attraction for Kṛṣṇa.

The gopīs do their household duties only for His sake.

But then another doubt might arise: “With such distracted minds, how could the gopīs maintain their bodies and fulfill their family responsibilities?”

The answer is that Kṛṣṇa is Urukrama, the Supreme Lord who possesses amazing energies and accomplishes wonderful feats.

The gopīs, by fixing their hearts on Him, are easily able to carry out all their duties and obtain whatever is needed.

Even though the gopīs think only of Kṛṣṇa, to the exclusion of everything else, they are free from anxiety over the many duties they are obliged to fulfill.

Everything they do is for His satisfaction, so they can do
everything expertly simply by the force of Kṛṣṇa
consciousness.

This verse also describes the gopīs' singing about Kṛṣṇa as
most prominent.

Their remembrance and visions of Him come as natural
consequences of this primary service of singing His glories.

Therefore the gopīs' meditating on Kṛṣṇa and envisioning Him
are not explicitly mentioned.

The ladies of Mathurā conclude, "These women alone are the
most fortunate, and in ways for which we can never aspire.
How sad!"