

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

Part 7

Jagad-ānanda

The Bliss of the Worlds

Text 34

sa ca priya-prema-vaśaḥ pradhāvan
samāgato harṣa-bhareṇa mugdhaḥ
tayor upary eva papāta dīrgha-
mahā-bhujābhyām parirabhya tau dvau

Ⓚ
by bhakta - mungla
He towards them →
fainted or He fainted
↓
He embraced them.

The Lord (saḥ), compelled by His love for His dear devotees (priya-prema-vaśaḥ), ran toward them (pradhāvan). And when He reached them (samāgataḥ) He fainted (harṣa-bhareṇa mugdhaḥ) and fell (eva papāta) on top of them (tayor upari), embracing (parirabhya) them both (tau dvau) with His long (dīrgha), mighty arms (mahā-bhujābhyām).

Text 35

premāśru-dhārābhir aho mahā-prabhuḥ
sa snāpayām āsa kṛpārdra-mānasah
kṣaṇāt samutthāya kara-dvayena tāv
utthāpayām āsa cakāra ca sthirau

Ⓟ bathed them with
#13 aho tears with
Tev got up & steadied them.
U? & steadied them.

Imagine (aho)! That supreme master (sah mahā-prabhuḥ), His heart (mānasah) melting (ārdra) with compassion (kṛpā), bathed them (snāpayām āsa) with a shower (dhārābhiḥ) of tears of love (prema aśru)! In a moment (kṣaṇāt) He stood up (samutthāya), lifted (utthāpayām āsa) the two devotees (tāu) from the ground with both hands (kara-dvayena), and steadied them (ca sthirau cakāra).

Text 36

sammārjayann aśru rajaś ca gātre
lagnam dayālor muhur ālilinga
tatraiva tābhyām upaviśya bhūmau
vākyāmṛtair vipram atoṣayac ca

① Wipes off their tears & dust from their bodies. → He then embraced them & again. → He sat with them & spoke nectar to cis the

Wiping off (sammārjayan) the tears (aśru) and dust (rajaś ca) smeared (lagnam) on their bodies (gātre), the merciful Lord (dayālor) embraced them both (ālilinga) over and over again (muhur). And right at that spot (tatra eva), He sat (upaviśya) on the ground (bhūmau) with them (tābhyām) and spoke nectarean words (vākyāmṛtair) to please (atoṣayat) the brāhmaṇa (vipram).

Oh! blesses
brāhmaṇa, Janaśarmā
→ Are you doing well?

Text 37

śrī-bhagavān uvāca
māthurānugṛhītārya
vipra-vaṁśābdhi-candramah
kṣemaṁ śrī-janaśarmaṁ te
kaccid rājati sarvataḥ

The Supreme Lord said: Blessed (anugṛhīta) and noble (ārya)
Mathurā brāhmaṇa (māthura), Śrī Janaśarmā (śrī-jana-śarman)! You
are ~~the moon~~ (candramah) born from the ocean of the dynasty (vaṁśā
abdhi) of brāhmaṇas (vipra)! Are your peace and well-being (kaccid
te kṣemaṁ) resplendent (rājati) in every way (sarvataḥ)?

As the moon by its gravitational force swells the ocean with high tides, so a brāhmaṇa by his noble qualities exalts his family.

From Śrī Kṛṣṇa's mouth we now hear for the first time the name of the Mathurā brāhmaṇa.

Text 38

kṣemaṁ sa-parivārasya
mama tvad-anubhāvataḥ
tvat-kṛpākṛṣṭa-citto 'smi
nityaṁ tvad-vartma-vīkṣakaḥ

Only by your influence (tvad-anubhāvataḥ) are My family and I (mama sa-parivārasya) well (kṣemaṁ). By your mercy (tvat-kṛpā), My heart (cittaḥ) is attracted to you (ākṛṣṭa). I have always looked (nityaṁ vīkṣakaḥ asmi) toward the path by which you would come (tvad-vartma).

Only by ur
Influence → see my
family & I well.
By ur mercy, my heart is
attracted to U. → looking
I have seen nothing for U → looking
towards this path.

Kṛṣṇa wants very much to please Janaśarmā with a warm welcome.

He honestly feels that the brāhmaṇa's arrival is auspicious for Him.

He has been awaiting Janaśarmā's arrival for a long time.

Text 39

diṣṭyā smrto 'smi bhavatā
diṣṭyā drṣṭaś cirād asi
svādhīno 'smi tava brahman
ramasvātra yadrcchayā

By good fortune (diṣṭyā) you have remembered Me (bhavatā smrtah asmi), and by good fortune (diṣṭya) I have seen you again (drṣṭah asi) after so long (cirāt). Dear brāhmaṇa (brahman), I am totally under your control (tava sva-adhīnah asmi). Please feel free to enjoy (ramasva) here (atra) as you like (yadrcchayā).

By good fortune
I have remembered me
after long. I have seen
I am totally under Uf control
Pls feel free to enjoy
I like here.

Text 40

śrī-parīkṣid uvāca

samagra-sambhrama-premā-

nanda-bhāreṇa yantritah

nāśakat prativaktum tam

janaśarmāpi vīkṣitum

Śrī Parīkṣit said: Swept away (yantritah) by a great flood (bhāreṇa) of loving ecstasy (prema-ānanda), Janaśarmā (janaśarmā), completely (samagra) awed (sambhrama), was unable (na aśakat) to reply (prativaktum) to Kṛṣṇa (tam) or even look at Him directly (apī vīkṣitum).

Inundated by
ecstasy → (J) → by
unable to reply (or) look
(P)

Text 41

bāṣpa-samruddha-kaṇṭhaḥ sann
asropahata-locanaḥ
param tac-caraṇāmbhoje
mūrdhni dhṛtvārudat-tarām

His throat (kaṇṭhaḥ) choking (samruddha sann) with sobs (bāṣpa), his eyes (locanaḥ) burning (upahata) with tears (asru), all he could do was place (dhṛtvā) his head (mūrdhni) on Kṛṣṇa's lotus feet (tat-caraṇa ambhoje) and cry profusely (arudat-tarām).

His voice chokes,
& tears clouding his
eyes → (J) just
his head on (K) feet & cries.

Text 42

vadānya-cūdāmaṇir ātmano 'dhikaṁ
kim apy apaśyan pratideyam ākulaḥ
sva-bhūṣaṇāni vyapakṛṣya gātrato
vibhūṣya tais taṁ vidadhe sarūpa-vat

Ⓟ sever distress
as he could not find
anything better than Himself
to offer as gift. Himself
So, he removed His own ornaments
& decorated Ⓟ & made him look like Ⓟ

Lord Kṛṣṇa, that crest jewel (cūdāmaṇiḥ) of munificent persons (vadānya), was distressed (ākulaḥ) because He could not find (apaśyan) anything (kim api) better (adhikaṁ) than Himself (ātmaṇaḥ) to offer as a gift (pratideyam). So, He removed (vyapakṛṣya) the ornaments (sva-bhūṣaṇāni) from His own body (gātrataḥ) and decorated (vibhūṣya) the brāhmaṇa (taṁ) with them (taiḥ), making him (vidadhe) look like Sarūpa (sarūpa-vat).

“This learned brāhmaṇa has offered Me his very self,” Kṛṣṇa
thought, “but in return I must give him something more
valuable than My self; otherwise I won’t be showing any more
generosity than I normally do. But I can’t find anything more
precious than My self. What can I give him?””

Thinking like this made Kṛṣṇa anxious.

He then decided to give Janaśarmā something He had never before given to anyone—His own ornaments.

But Kṛṣṇa had to consider seriously before He made that decision, because to give such a gift would verify that He considers His devotees more important than Himself.

Along with His ornaments, Kṛṣṇa also gave Janaśarmā a cowherd's form similar to Sarūpa's.

Text 43

ittham ātmānurūpām sa
vyatanot paramām kṛpām
janaśarmāpi tenaiva
paripūrṇārthatām gataḥ

In this way (ittham) Kṛṣṇa (sah) bestowed (vyatanot) on Janaśarmā a supreme mercy (paramām kṛpām) that only He could give (ātmānurūpām). And Janaśarmā (janaśarmā api) felt completely fulfilled (paripūrṇa arthatām gataḥ) by that (tenaiva).

In this way (A)
bestowed on (B)
mercy that He only could give
& (C) felt completely fulfilled.

By converting the dry brāhmaṇa Janaśarmā into a young cowherd fit to join the assembly of intimate cowherd friends, Kṛṣṇa proved that in giving mercy He is unsurpassed.

And Janaśarmā, having attained a form like his own guru's, was fully satisfied; like all pure devotees, he aspired only to advance in devotional service to the Lord.

As Kṛṣṇa Himself told Uddhava:

na pārameṣṭhyam na mahendra-dhiṣṇyam
na sārvaabhaumam na rasādhipatyam
na yoga-siddhīr apunar-bhavam vā
mayy arpitātmeccati mad vinānyat

“One who has fixed his consciousness on Me (**mayy Arpita ātmā**) does not desire (**na icchati**) the position or abode of Lord Brahmā (**pārameṣṭhyam**) or Lord Indra (**mahendra-dhiṣṇyam**), nor an empire on earth (**na sārvaabhaumam**), nor sovereignty in the lower planetary systems (**na rasādhipatyam**), nor the eightfold perfection of yoga (**na yoga-siddhīr**), nor liberation from birth and death (**apunar-bhavam vā**). Such a person desires Me alone (**mad vinā anyat na icchati**).” (Bhāgavatam 11.14.14)

na kiñcit sādhave dhīrā
bhaktā hy ekāntino mama
vāñchanty api mayā dattaṁ
kaivalyam apunar-bhavam

But intelligent devotees (sādhave dhīrā bhaktā), completely
~~dedicated to me alone~~ (ekāntino mama), do not desire (na
kiñcit vāñchanty) liberation (kaivalyam apunar-bhavam)
even if I offer it to them (mayā dattaṁ api). (Bhāgavatam
11.20.34)

Lord Kapiladeva similarly tells His mother:

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānam na grhṇanti
vinā mat-sevanam janāḥ

The devotees (**janāḥ**) do not accept (**na grhṇanti**) living on my planet (**sālokya**), having similar powers (**sārṣṭi**), staying close to me (**sāmīpya**), or having a similar form (**sārūpya**), what to speak of merging into me (**ekatvam apy uta**), when these things are offered (**dīyamānam**), unless it involves service to me (**vinā mat-sevanam**).
(Bhāgavatam 3.29.13)

In the liberated state, five kinds of perfection are available—residence on the same planet as the Supreme Lord (sālokya), opulence equal to His (sārṣṭi), access to His personal presence (sāmīpya), a form similar in appearance to His (sārūpya), and oneness with Him (ekatva).

But without devotional service, the Lord's pure devotees refuse these perfections even when offered by the Lord Himself.

Certainly, then, pure devotees harbor no hidden desires to achieve such rewards.

Lord Kapila also says:

naikātmatām me spr̥hayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi

These devotees (ye bhāgavatāḥ), who are engaged in service to my feet following scriptural rules (mat-pāda-sevābhiratā), who desire only the taste of my beauty (mad-īhāḥ), who, gathering together (ye prasajya), relish my pastimes amongst themselves (anyonyato sabhājayante mama pauruṣāṇi), never desire to become one with Brahman (na eka ātmatām me spr̥hayanti kecid). (Bhāgavatam 3.25.34)

As Lord Nārāyaṇa tells Durvāsā Muni:

mat-sevayā pratītam te
sālokyādi-catustayam
necchanti sevayā pūrṇāḥ
kuto 'nyat kāla-viplutam

My devotees (te), who are always satisfied to be engaged in my service (sevayā pūrṇāḥ), are not interested (na icchanti) even in the four principles of liberation [sālokya, sārūpya, sāmīpya and sārṣṭi] (sālokyādi-catustayam), although these are automatically achieved by their service (mat-sevayā pratītam). What then is to be said of any perishable happiness (kuto anyat kāla-viplutam)? (Bhāgavatam 9.4.67)

The wives of the serpent Kāliya pray:

na nāka-prstham na ca sārva-bhaumaṁ
na pārameṣṭhyam na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā
vāñchanti yat-pāda-rajah-prapannāḥ

“Those who have attained the dust of Your lotus feet (yat-pāda-rajah-prapannāḥ) never hanker (na vāñchanti) for the kingship of heaven (nāka-prstham), nor limitless sovereignty (na ca sārva-bhaumaṁ), nor the position of Brahmā (na pārameṣṭhyam), nor rulership over the earth (na rasādhipatyam). They are not interested even in the perfections of yoga (na yoga-siddhīr) or in liberation itself (apunar-bhavaṁ vā).” (Bhāgavatam 10.16.37)

And the queens of Kṛṣṇa confide to Śrī Draupadī:

na vayam sādhyi sāmraḥyāṃ
svārāḥyāṃ bhāuḥyāṃ apy uta
vairāḥyāṃ pārameṣṭhyāṃ vā
ānāntyāṃ vā hareḥ padam

kāmayāṃhā etasyā
śrīmat-pāda-rajāḥ śrīyāḥ
kuca-kuṅkumā-gāndhādhyāṃ
mūrdhnā voḍhum gādā-bhṛtāḥ

“O saintly lady (sādhyi), we do not desire (na vayam kāmayāṃhā) dominion over the earth (sāmraḥyāṃ), nor the sovereignty of the king of heaven (svārāḥyāṃ), nor unlimited means for enjoyment (bhāuḥyāṃ apy uta). Nor do we desire mystic power (vairāḥyāṃ), or the position of Lord Brahmā (pārameṣṭhyāṃ), or immortality (vā ānāntyāṃ), or even attainment of the kingdom of God (vā hareḥ padam). We simply desire (kāmayāṃhā) to carry on our heads (mūrdhnā voḍhum) the glorious dust of Lord Kṛṣṇa’s feet (etasyā gādā-bhṛtāḥ śrīmat-pāda-rajāḥ śrīyāḥ), dust enriched by the fragrance (gāndhā ādhyāṃ) of kuṅkumā from His consort’s bosom (kuca-kuṅkumā).” (Bhāgavatam 10.83.41–42)

The words sāmrajyam and svārajyam mean, respectively, rulership over the earth and rulership over heaven.

Bhaujyam refers to the means for enjoyment that both kinds of sovereignty make available, and vairajyam refers to the powers (siddhis) of mystic yogīs.

The Bahvr̥ca Brāhmaṇa gives alternative meanings to these words, referring to them in the same order to describe lordship over each of the four cardinal directions, beginning with the east.

Kṛṣṇa's queens have no interest in such lordship.

Nor have they any interest in the opulences called pārameṣṭhyam (the position of Brahmā), ānantyam (liberation), or residence in Vaikuṅṭha, the abode of Śrī Hari.

They want only the dust of Kṛṣṇa's feet. Why?

Because it is mixed with the aroma of goddess Lakṣmī's
kunkuma.

This is another way of saying that Mahā-lakṣmī aspires to
serve Kṛṣṇa even though Brahmā and all the demigods serve
her.

Mahā-lakṣmī is also one of Kṛṣṇa's wives, and the dust from His feet mixes with her kuṅkuma.

Therefore the queens of Dvārakā are eager to have that dust.

The queens will accept dust only from the feet of the darling son of Devakī, not from the feet of any other form of God, because only in Śrī Devakī-nandana can they find an unlimited ocean of sweetness.

The supreme goddess of fortune who associates with that original form of Godhead is Śrīmatī Rukmiṇī, His first queen.

As the queens reveal in the next verse they speak, the women of Vraja also hanker to obtain that same dust:

vraja-striyo yad vāñchanti
pulindyas tṛṇa-vīrudhaḥ
gāvaś cārayato gopāḥ
pada-sparśam mahātmanah

“We desire (implied) the same contact with the Supreme Lord’s feet (pada-sparśam mahātmana) that the young women of Vraja desire (yad vraja-striyo vāñchanti), and the cowherd boys (gopāḥ), and even the aborigine Pulinda women (pulindyah)—the touch of the dust He leaves on the plants and grass (tṛṇa-virudhaḥ) as He tends His cows (gāvaś cārayataḥ).” (Bhāgavatam 10.83.43)

That the gopīs of Vraja aspire for the dust of Kṛṣṇa's feet
proves beyond any doubt that His feet are the repository of
ultimate sweetness.

As difficult as it is to obtain that dust, it is easy for devotees
like the Vraja-vāsīs, who are fully dedicated to Kṛṣṇa.

The queens want the mercy of Kṛṣṇa with His supreme
consort, not His alone

Kṛṣṇa may sometimes remain satisfied within Himself, but
pure Vaisṇavas like the queens of Dvārakā are not interested
in that aspect of His personality.

They want to serve Him in the company of His pleasure
potency.

They want to know Him as the topmost enjoyer of intimate
loving exchanges.

Gopa-kumāra had a similar attitude.

He always wanted to find Śrī Madana-gopāla in His original form.

Gopa-kumāra had opportunities to see and associate with the Supreme Lord in many different places, but he became satisfied only when he finally met Kṛṣṇa in Vraja-bhūmi.

To achieve ultimate perfection, devotees should first gain the darśana, the divine vision, of Śrī Kṛṣṇa.

Kṛṣṇa's darśana arises from the playful impulses of devotional service and stimulates extreme happiness in Kṛṣṇa's fortunate devotees.

It is the prime means for achieving Him completely.

Text 44

athāpo 'pāyayad veṇu-
saṅketa-dhvaninā paśūn
samāhūya vicitreṇa
mukha-śabdena kenacit

Then (⊕)
a signal through His
flute & a sound from
His mouth to all the
cows to make them drink
water.

Then (atha) Kṛṣṇa, with a signal (saṅketa) from His flute (veṇu) and a special (vicitreṇa) sound (dhvaninā) from His mouth (mukha), called (samāhūya) the cows (paśūn) and made them drink water (āpaḥ apāyayat).

Immediately after giving the brāhmaṇa mercy, Kṛṣṇa turned His attention to watering His cows, buffaloes, and other animals.

Text 45

tenaiva sukha-deśeṣu
tān nirudhyopaveśya ca
tābhyām anyaiś ca sakhibhir
vijahārāpsu sāgrajah

Then, by the
same sound He
then lie down.
& then with ① & ② a bag
with the salt He started playing
in the water.

And just by that same peculiar sound (tena eva), He made the animals (tān) stop (nirudhya) and lie down (upaveśya ca) in comfortable places (sukha-deśeṣu). Then with the two devotees (tābhyām) and His elder brother (sa-agra-jah) and His other (anyaiḥ ca) friends (sakhibhiḥ), He played (vijahāra) in the water (āpsu).

Text 46

parasparam vāry abhiṣiñcataḥ sakhīn
kadācid utkṣipyā jalāni bhañjayet
kadāpi tair eva vinoda-kovido
vilambhito bhaṅga-bharam jaharṣa saḥ

Ⓢ See His friends
splashing each other with waves
Sometimes, they would drench
Him with waves.
Ⓢ Sometimes they would drench
Him with waves.
Ⓢ Sometimes they would drench
Him with waves.

Now and then (kadācit) Kṛṣṇa would come near His friends (sakhīn) who were splashing (vāry abhiṣiñcataḥ) one another (parasparam) and drench them (bhañjayet) with waves (utkṣipyā jalāni). And sometimes (kadāpi) the boys (tair) would come up to Him, the most expert in all sports (vinoda-kovidaḥ), and subject Him (vilambhitaḥ) to a torrent of waves (bhaṅga-bharam). In all this the Lord (saḥ) took delight (jaharṣa).

When His devotees would sneak up on Him from behind and splash water on Him, the Supreme Lord would take no offense; rather, He would very much appreciate being treated to this indignity.

As vinoda-kovida, the most expert knower of sports, He values the “attacks” of His friends more than the worship offered Him by others.

Text 47

kīlāla-vādyāni śubhāni sākam
tair vādayaṅ chrī-yamunā-pravāhe
sroto-'nuloma-pratilomato 'sau
santāra-līlām akarod vicitrām

The world use
all kinds of music
with the flowing water.
They would cross-river the
river with & against the
current.
Correct.

Using Śrī Yamunā's (śrī-yamunā) flowing (pravāhe) water (kīlāla) as an instrument (vādyāni), He and His friends (sākam tair) played all kinds of auspicious music (vādayan śubhāni). And He (asau) sported (līlām akarot) by crossing the river (santāra) in various ways (vicitrām), both with the current (srotaḥ-anuloma) and against it (pratilomataḥ).

Text 48

kadāpi kṛṣṇā-jala-madhyato nijam
vapuḥ sa nihnutya saroja-kānane
mukhaṁ ca vinyasya kutūhalī sthito
yathā na kenāpi bhavet sa lakṣitaḥ

Sometimes (kadā api) Kṛṣṇa (sah) playfully (kutūhalī sthitaḥ) hid (nihnutya) His body (nijam vapuḥ) in the Yamunā's water (kṛṣṇā-jala-madhyataḥ) and His face (mukhaṁ ca vinyasya) in a cluster of lotuses (saroja-kānane) so that no one (yathā na kena api) could find Him (sah lakṣitaḥ bhavet).

Sometimes
could hide His
face below water &
so that no one could find
Him.

The river Yamunā is called Kṛṣṇā because the hue of her water closely resembles Kṛṣṇa's complexion.

And when Kṛṣṇa hid Himself among lotus flowers that closely resembled His face, it would be difficult for anyone to search Him out.

