Śrī Brhad-bhāgavatāmrta

by Śrīla Sanātana Gosvāmī

Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka



Jagad-ānanda

The Bliss of the Worlds

Rev ^{se'}sa ca priya-prema-vaśah pradhāvan samāgato harsa-bhareņa mugdhaķ tayor upary eva papāta dīrghamahā-bhujābhyām parirabhya tau dvau

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The Lord (sah), compelled by His love for His dear devotees (priya-prema-vaśah), ran toward them (pradhāvan). And when He reached them (samāgatah) He fainted (harşabharena mugdhah) and fell (eva papāta) on top of them (tayoh upari), embracing (parirabhya) them both (tau dvau) with His long (dīrgha), mighty arms (mahā-bhujābhyām).

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

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Imagine (aho)! That supreme master (sah mahā-prabhuḥ), His heart (mānasaḥ) 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 (tau) from the ground with both hands (kara-dvayena), and steadied them (ca sthirau cakāra).

ه ammārjayann aśru rajaś ca gātre ه

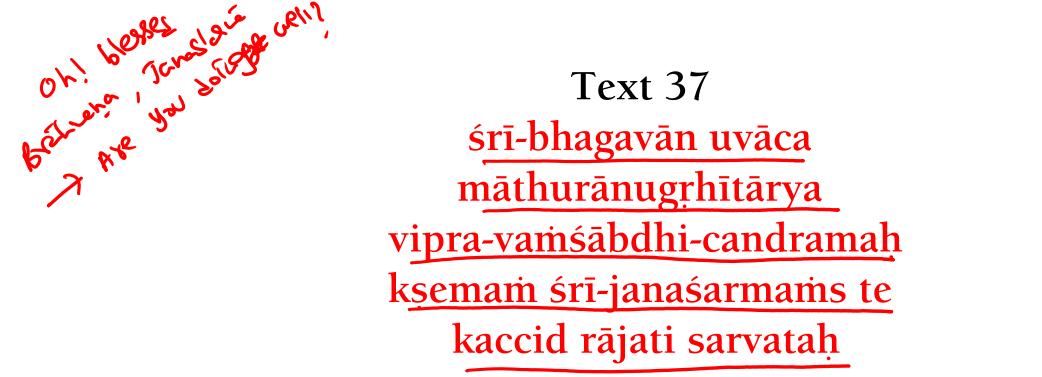
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lagnam dayālur muhur ālilinga

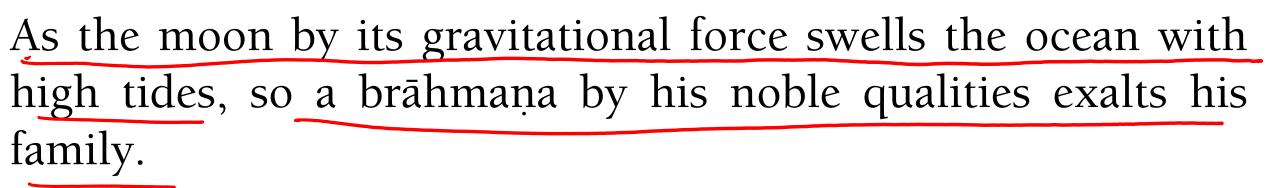
tatraiva tābhyām upaviśya bhūmau

vākyāmŗtair vipram atoṣayac ca

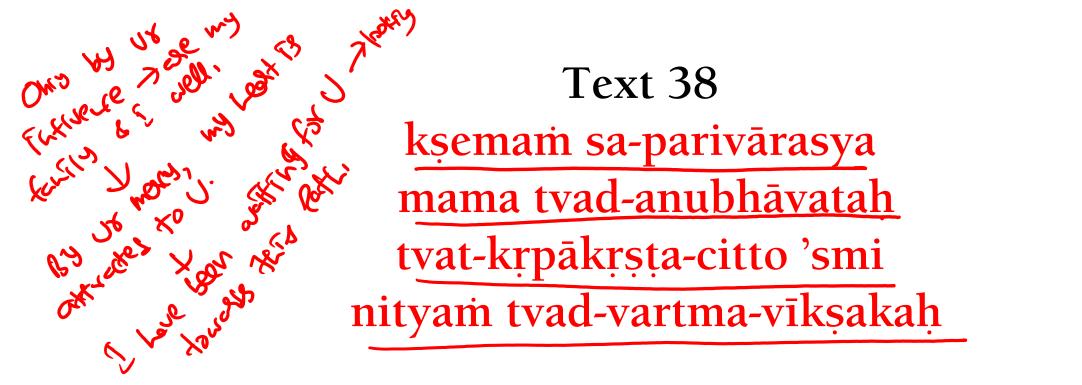
Wiping off (sammārjayan) the tears (aśru) and dust (rajah ca) smeared (lagnam) on their bodies (gātre), the merciful Lord (dayāluḥ) embraced them both (ālilinga) over and over again (muhuḥ). And right at that spot (tatra eva), He sat (upaviśya) on the ground (bhūmau) with them (tābhyām) and spoke nectarean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



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



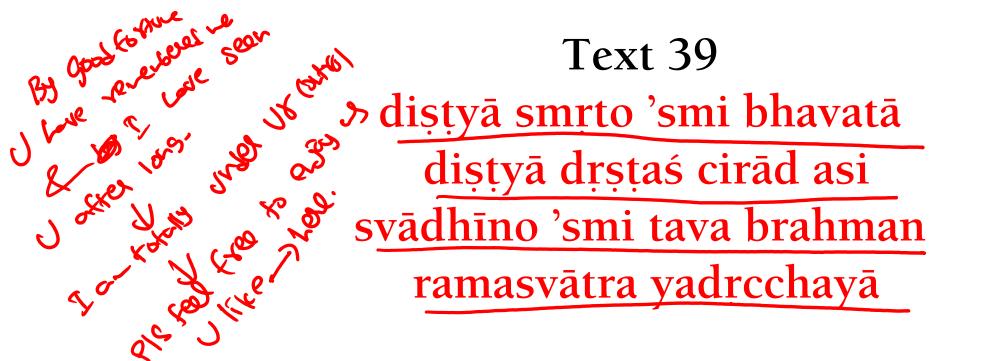
From Śrī K<u>rṣṇa's mouth we now hear for the first time the</u> name of the Mathurā brāhmaṇa.



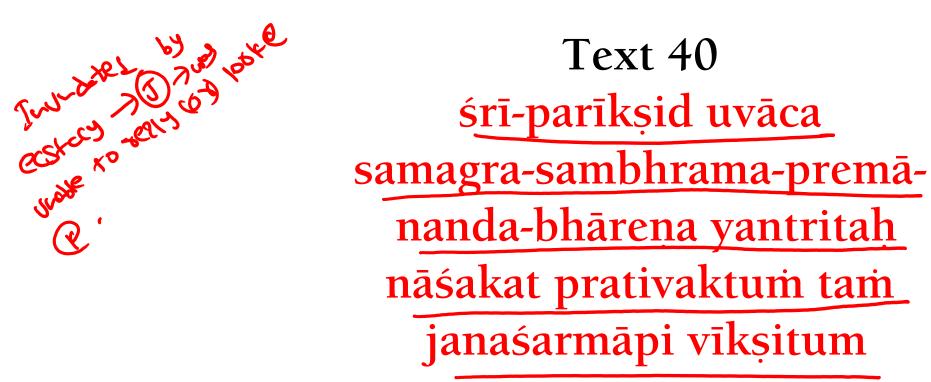
Only by your influence (tvat-anubhāvataḥ) are My family and I (mama sa-parivārasya) well (kṣemam). By your mercy (tvatkṛpā), My heart (cittaḥ) is attracted to you (ākṛṣṭa). I have always looked (nityam vīkṣakaḥ asmi) toward the path by which you would come (tvad-vartma). Kṛṣṇa wants very much to please Janaśarmā with a warm welcome.

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

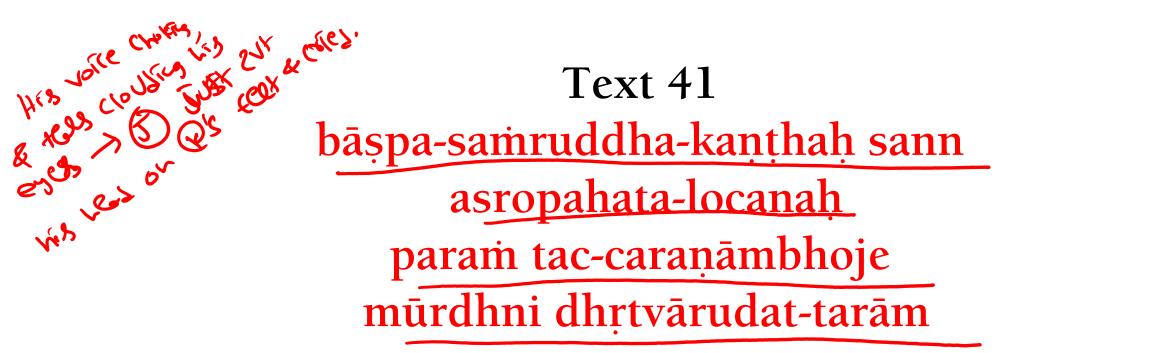
He has been awaiting Janaśarmā's arrival for a long time.



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



Śrī Parīkșit said: Swept away (yantrițaḥ) 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 (api vīkṣitum).



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).

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

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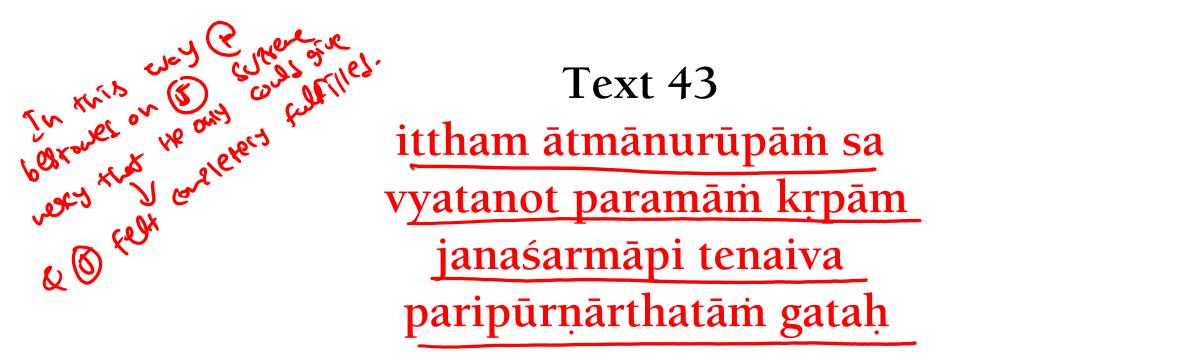
Lord Kṛṣṇa, that crest jewel (cūḍāmaṇiḥ) of munificent persons (vadānya), was distressed (ākulaḥ) because He could not find (apaśyan) anything (kim api) better (adhikam) than Himself (ātmanaḥ) to offer as a gift (pratideyam). So, He removed (vyapakṛṣya) the ornaments (sva-bhūṣaṇāni) from His own body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



In this way (ittham) Krsna (sah) bestowed (vyatanot) on Janaśarmā a supreme mercy (paramām kṛpām) that only He could give (ātmānurūpām). And Janaśarmā (janaśarmā api) felt completely fulfilled (paripūrņa arthatām gatah) by that (tenaīva). By converting the dry brāhmana 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 pāramesthyam na mahendra-dhisnyam na sārvabhaumam na rasādhipatyam na yoga-siddhīr apunar-bhavam vā mayy arpitātmecchati 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 (pāramesthyam) or Lord Indra (mahendra-dhisnyam), nor an empire on earth (na sārvabhaumam), nor sovereignty in the lower planetary systems (na rasādhipatyam), nor the eightfold perfection of yoga (na yoga-siddhir), nor liberation from birth and death (apunarbhavam vā). Such a person desires Me alone (mad vinā anyat na icchati)." (Bhāgavatam 11.14.14)

na kiñcit sādhavo dhīrā b<u>haktā hy ekāntino mama</u> vāñchanty api mayā dattam kaivalyam apunar-bhavam

But intelligent devotees (sādhavo 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 dattam api). (Bhāgavatam 11.20.34) Lord Kapiladeva similarly tells His mother:

sālokya-sārsti-sāmīpyasārūpyaikatvam apy uta dīyamānam na grhņanti vinā mar-sevanam janāh

The devotees (janāḥ) do not accept (na gṛhṇanti) 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 (dīyamānaṁ), unless it involves service to me (vinā mat-sevanaṁ). (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 spṛhayanti 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 sabhājavante mama paurusāni), never desire to become one with Brahman (na eka ātmatām me spṛhayanti kecid). (Bhāgavatam 3.25.34) As Lord Nārāyaņa tells Durvāsā Muni:

mat-sevayā pratītam te s<u>ālokyādi-catustayam</u> necchanti sevayā pūrnāh kuto 'nyat k<u>āla-viplutam</u>

My devotees (te), who are always satisfied to be engaged in my service (sevayā pūrņāḥ), are not interested (na icchanti) even in the four principles of liberation [sālokya, sārūpya, sāmīpya and sārṣṭi] (sālokyādi-catuṣṭayam), 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: <u>na nāka-prstham na ca sārva-bhaumam</u> <u>na pārameṣṭhyam na rasādhipatyam</u> <u>na yoga-siddhīr apunar-bhavam vā</u> <u>vānchanti yat-pāda-rajaḥ-prapannāḥ</u>

"Those who have attained the dust of Your lotus feet (yat-pādarajah-prapannāh) never hanker (na vānchanti) for the kingship of heaven (nāka-prstham), nor limitless sovereignty (na ca sārvabhaumam), nor the position of Brahmā (na pāramesthyam), nor rulership over the earth (na rasādhipatyam). They are not interested even in the perfections of yoga (na yoga-siddhir) or in liberation itself (apunar-bhavam vā)." (Bhāgavatam 10.16.37)

And the queens of Krsna confide to Śrī Draupadī:

na vayam sādhvi sāmrājyam svārājyam bhaujyam apy uta vairājyam pāramesthyam vā ānantyam vā hareḥ padam

kāmayāmaha etasya ś<u>rīmat-pāda-rajah śriyah</u> kuca-kuṅkuma-gandhāḍhyaṁ mūrdhnā voḍhuṁ gadā-bhṛtaḥ

"O saintly lady (şādhvi), we do not desire (na vayam kāmayāmaha) dominion over the earth (sāmrājyam), nor the sovereignty of the king of heaven (svārājyam), nor unlimited means for enjoyment (bhaujyam apy uta). Nor do we desire mystic power (vairājyam), or the position of Lord Brahmā (pāramesthyam), or immortality (vā ānantyam), or even attainment of the kingdom of God (vā hareḥ padam). We simply desire (kāmayāmaha) to carry on our heads (mūrdhnā voḍhum) the glorious dust of Lord Kṛṣṇa's feet (etasya gadā-bhṛtaḥ srīmat-pāda-rajaḥ śriyaḥ), dust enriched by the fragrance (gandha ādhyam) of kunkuma from His consort's bosom (kuca-kunkuma)." (Bhāgavatam 10.83.41–42)

The words sāmrājyam and svārājyam 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 vairājyam refers to the powers (siddhis) of mystic yogīs. The Bahvrca Brāhmana 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 Vaikuṇṭha, the abode of Śrī Hari.

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

Because it is mixed with the aroma of goddess Laksmī'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 Rukmiņī, 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-sparśaṁ mahātmanaḥ

"We desire (implied) the same contact with the Supreme Lord's feet (pada-sparsam mahatmana) that the young women of Vraja desire (yad vraja-striyo vānchanti), and the cowherd boys (gopāh), and even the aborigine Pulinda women (pulindyah)—the touch of the dust He leaves on the plants and grass (trna-virudhah) as He tends His cows (gāvaś cārayatah)." (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 Krsna with His supreme consort, not His alone

Kṛṣṇa may sometimes remain satisfied within Himself, but pure Vaiṣṇavas 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.

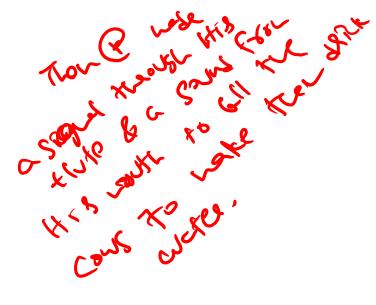
He always wanted to find Śrī Madana-gopāla in His original form.

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.

K<u>ṛṣṇa's darśana arises from the playful impulses of devotional</u> service and stimulates extreme happiness in Kṛṣṇa's fortunate devotees.

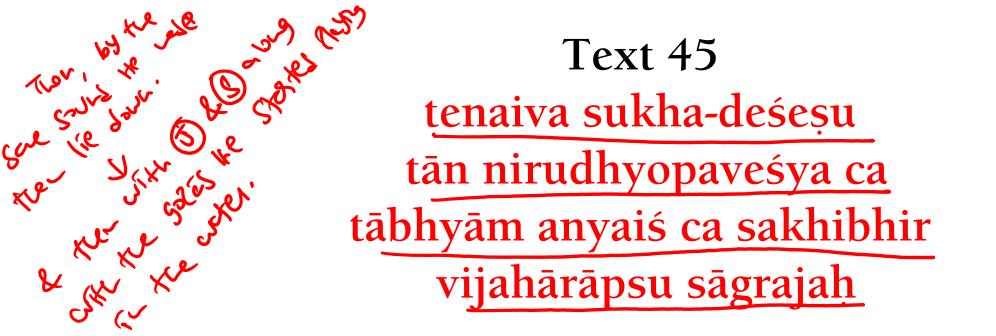
It is the prime means for achieving Him completely.



Text 44 athāpo 'pāyayad veņusaṅketa-dhvaninā paśūn samāhūya vicitreņa mukha-śabdena kenacit

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

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



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-deśesu). 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 (apsu).

ile and a selent parasparam vāry abhisincatah sakhīn

kadācid utksipya jalāni bhañjayet

e[.] kadāpi tair eva vinoda-kovido vilambhito bhanga-bharam jaharṣa saḥ Contraction of the second seco

Now and then (kadācit) Krsna would come near His friends (sakhīn) who were splashing (vary abhisiñcatah) one another (parasparam) and drench them (bhañjayet) with waves (utksipya jalāni). And sometimes (kadāpi) the boys (taih) would come up to Him, the most expert in all sports (vinoda-kovidah), and subject Him (vilambhitah) to a torrent of waves (bhanga-bharam). In all this the Lord (sah) took delight (jaharsa).

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 vādayañ chrī-yamunā-pravāhe sroto-'nuloma-pratilomato 'sau santāra-līlām akarod vicitrām

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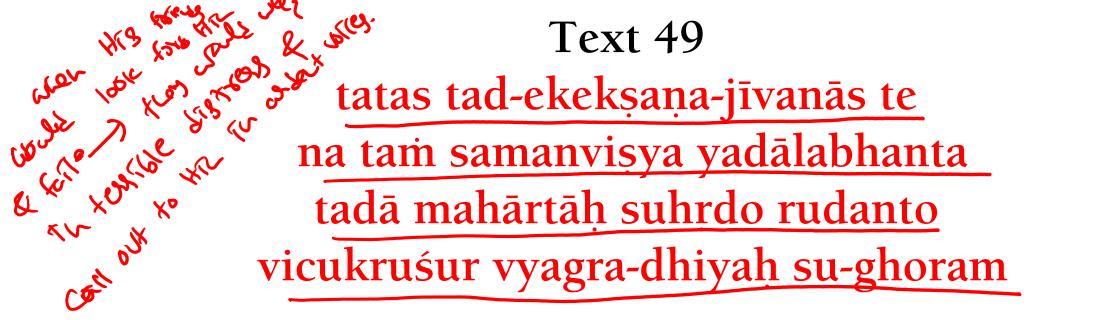
Using Śrī Yamunā's (śrī-yamunā) flowing (pravāhe) water (kīlāla) as an instrument (vādyāni), He and His friends (sākam taiḥ) played all kinds of auspicious music (vādayan śubhāni). And He (asau) sported (līlām akarot) by crossing the river (santāra) in various ways (vicitrām), both with the current (srotaḥ-anuloma)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

kadāpi krṣṇā-jala-madhyato nijam vapuḥ sa nihnutya saroja-kānane mukham ca vinyasya kutūhalī sthito yathā na kenāpi bhavet sa laksitaḥ

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). The river Yamunā is called Krsnā because the hue of her water closely resembles Krsna'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.





When (yadā) His friends (suhrdaḥ), who had no purpose in life but to see Him (tat eka īkṣaṇa jīvanāḥ), looked for Him (tam samanviṣya) but failed (tatah na alabhanta), they wept (tadā te rudantah) in terrible distress (mahā-ārtāḥ), their minds (dhiyaḥ) bewildered (vyagra), and called out (vicukruśuḥ) to Him in ardent voices (su-ghoram).