

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

Just then
He would emerge
from the lotuses &
the boys would rush to
be with Him.

Text 50

tato hasan padma-vanād viniḥsṛtaḥ
praharṣa-pūreṇa vikāsiteksanaiḥ
sa-kūrdanaṁ taiḥ purato 'bhisāribhiḥ
saṅgamyamāno vijahāra kautukī

Just then (tataḥ), wily Kṛṣṇa emerged (viniḥsṛtaḥ), laughing (hasan), from the cluster of lotuses (padma-vanāt). The boys, their (taiḥ) wide-open (vikāsita) eyes (ikṣanaiḥ) flooded with joy (praharṣa-pūreṇa), rushed forward (purataḥ abhisāribhiḥ) and jumped into the water (sa-kūrdanaṁ) to be with Him (saṅgamyamānaḥ), and in this way He sported (vijahāra kautukī).

Ⓢ Would appreciate
them with garlands made
of water flowers & they
would similarly decorate HR.

Text 51

mr̥ṇāla-jālena mano-ramena
viracya hārāñ jala-puṣpa-jātaiḥ
sakhīn alaṅkṛtya samuttatāra
jalāt samañ taiḥ sa ca bhūṣitas taiḥ

He decorated (alaṅkṛtya) His friends (sakhīn) with charming (mano-ramena) garlands (hārāñ) made from various water flowers (jala-puṣpa-jātaiḥ) strung together (viracya) with fibers (jālena) of lotus stems (mr̥ṇāla). Then He (sah) and His friends (taiḥ samañ) came out (samuttatāra) of the water (jalāt), and in the same way they decorated Him (taiḥ ca bhūṣitah).

To have lunch
on the banks of
& all other gopas
around them.

Text 52

mādhyāhnikam bhojanam atra kartum
vistīrṇa-kṛṣṇā-puline mano-jñe
gopaiḥ samam maṇḍalaśo nivistair
nyaveśayat so 'grajam eva madhye

To have lunch (mādhyāhnikam bhojanam kartum) there (atra) on the broad (vistīrṇa), attractive (mano-jñe) bank (puline) of the Yamunā (kṛṣṇā), Kṛṣṇa (sah) seated (nyaveśayat) His elder brother (agra-jam eva) in the middle (madhye) of the cowherd boys (gopaiḥ samam), who sat down (nivistair) around Them in concentric circles (maṇḍalaśah).

Earlier the boys had all had breakfast, but now it was time for lunch.

We can understand from descriptions in the Tenth Canto that they ate breakfast sometimes in the forest and sometimes at home:

tau vatsa-pālakau bhūtvā
sarva-lokaika-pālakau
saprātar-āśau go-vatsāmś
cārayantau viceratuḥ

After the killing of the demon, Kṛṣṇa and Balarāma finished Their
breakfast in the morning (saprātar-āśau), and while continuing to
take care of the calves (go-vatsāmś cārayantau), They wandered here
and there (viceratuḥ). Kṛṣṇa and Balarāma, the Supreme Personalities
of Godhead, who maintain the entire creation (tau sarva-loka eka-
pālakau), now took charge of the calves as if cowherd boys (vatsa-
pālakau bhūtvā). (Bhāgavatam 10.11.45)

kvacid vanāśāya mano dadhad vrajāt
prātaḥ samutthāya vayasya-vatsapān
prabodhayañ chṛṅga-raveṇa cāruṇā
vinirgato vatsa-puraḥsaro hariḥ

Śukadeva Gosvāmī continued: O King, one day Kṛṣṇa decided to take His breakfast as a picnic in the forest (kvacid vana āśāya mano dadhad). Having risen early in the morning (prātaḥ samutthāya), He blew His bugle made of horn and woke all the cowherd boys and calves with its beautiful sound (cāruṇā śṛṅga-raveṇa vayasya-vatsapān prabodhayañ). Then Kṛṣṇa and the boys (hariḥ), keeping their respective groups of calves before them (vatsa-puraḥsaro), proceeded from Vrajabhūmi to the forest (vrajāt vinirgataḥ). (Bhāgavatam 10.12.1)

Text 53

Ⓟ enjoyed
regularly serving
the wonderful delicacies to
the friends.
He would move about in
a playful, dancing gait

svayaṁ ca līlāñcita-nṛtya-gatyā
bhraman vicitraṁ paritaḥ puraiva
nītāni tatrālayato 'dbhutāni
bhojyāni reme pariveśayan saḥ

Kṛṣṇa (saḥ svayaṁ ca) enjoyed (reme) serving the boys (pariveśayan) the wonderful (adbhutāni) delicacies (bhojyāni) they had brought (tatra nītāni) from their homes (ālayataḥ). As He served, He moved (bhraman vicitraṁ) back and forth (paritaḥ) in front of the boys (purā eva) with a playful (līlā-añcita) dancing (nṛtya) gait (gatyā).

Text 54

They had fresh
fruits, flowers &
grains packed for
them by the boys.
Kṛṣṇa served the
boys the fruits they
liked the most.

sarvartu-śaśvat-phala-puṣpa-śālinām
vṛndāṭavī-divya-vicitra-śākhinām
tair āhṛtāny eva phalāni līlayā
svādūni tebhyo vibhajan yathā-ruci

The boys also had delicious (svādūni) fruits (phala), flowers (puṣpa), and grains (śālinām), all provided (āhṛtāni) fresh (śaśvat) in every season (sarva-rtu) by the many kinds (vicitra) of divine (divya) trees (śākhinām) in the Vṛndāvana forest (vṛndā-aṭavī). Kṛṣṇa enjoyed serving (līlayā vibhajan) to all the boys (tebhyah) the fruits (phalāni) that pleased each of them most (tair eva yathā-ruci).

The boys ate not only what their mothers had packed for them but also what they collected from the forest.

He serves the
juicy, tasty
types of
fruits.

Texts 55-56

rasāla-tāla-bilvāni
badarāmalakāni ca
nārikelāni panasa-
drākṣā-kadalakāni ca

nāgaraṅgāni pīlūni
karīraṅy aparāṅy api
kharjūra-dāḍimādīni
pakvāni rasavanti ca

He served rasālas (rasāla), palm fruits (tāla), and bilva fruits (bilvāni), and badaras (badara) and āmalakas (āmalakāni), and coconuts (ca nārikelāni), jackfruit (panasa), grapes (drākṣā), and bananas (kadalakāni ca). He served oranges (nāgaraṅgāni), pīlus (pīlūni), karīras (karīraṅi), and other (aparāṅi api) ripe (pakvāni), tasty fruits (rasavanti ca), like dates (kharjūra) and pomegranates (dāḍima ādīni).

Only in the Vṛndāvana forest can one find all these fruits ripe at the same time, and only there can one find blooming simultaneously the flowers described in texts 63 through 66.

Words from another source portray the beauty of Vṛndāvana by saying **sarvasminn eva ṛtau śaśvat punaḥ punaḥ phala-śālinām**: “There the trees repeatedly bring forth all sorts of fruits in every season.”

Text 57

~~harsāya teṣām ādāya~~
praty-ekam kiñcid acyutaḥ
tiṣṭhams tat-tat-samīpe 'sau
bhunkte tān api bhojayet

Ⓜ Would take
food from their plate
→ feed them & eat himself.

The infallible Lord Kṛṣṇa (asau acyutaḥ) stood (tiṣṭhan) in front (samīpe) of each boy, one after another (tat-tat), and took (ādāya) a morsel (kiñcit) from each plate (prati-ekam) and consumed it (bhunkte), and fed (bhojayet) the boy as well (tān api). In this way He pleased them all (teṣām harsāya).

Kṛṣṇa stood in front of each boy and ate from that boy's plate.

But though He did this with one boy after another, every boy
thought that Kṛṣṇa was with him alone.

To determine which items were most suitable for Kṛṣṇa to eat, the boys first ate a little of each.

Then they presented to Kṛṣṇa the delicacies they deemed most suitable by offering them with a great flourish directly into His mouth.

⊗ was expert in
all types of amusing
sports.
He drank various kinds of
beverages & had the boys drink too.

Texts 60-61

āmlikam pānakam miṣṭam
param ca vividham bahu
takram ca tumbī-pātrādi-
bhṛtam vāry api yāmunaṁ

piban nipāyayan sarvān
ramayām asa ballavān
nānā-vidha-sukha-kriḍā-
kuṭūhala-viśāradaḥ

That most expert enjoyer (kuṭūhala-viśāradaḥ) of all kinds (nānā-vidha) of amusing sports (sukha-kriḍā) drank (piban) a savory (miṣṭam) tamarind (āmlikam) nectar (pānakam), many other beverages (param ca vividham bahu), and buttermilk (takram ca) and Yamunā (yāmunaṁ) water (vāri), carried (bhṛtam) in tumbī gourds (tumbī) and other sorts of vessels (pātra-ādi), and He made the boys drink too (nipāyayan sarvān). In this way He delighted (ramayām asa) all the cowherd boys (ballavān).

Among the various vessels from which Kṛṣṇa drank Yamunā
water were cups made of bamboo and of folded leaves.

Text 62

ācamya tāmbūlam atho su-gandham
karpūra-pūrṇam sva-gr̥hopanītam
vanyaṁ ca bhunkte sma vibhajya nūtnam
sa-nāga-vallī-dala-pūgam ārdram

Ⓟ
Kṛṣṇa
distributed
his
own
household
fragrances

Kṛṣṇa did ācamana (ācamya) and then (atha) chewed fragrant (su-gandham), camphor-rich (karpūra-pūrṇam) betel nut (tāmbūlam) that each boy had brought from his home (sva-gr̥ha upanītam), and also fresh (nūtnam) forest betel nut (vanyaṁ ca), soaked (ārdram) and wrapped in many (pūgam) leaves (dala) of nāga creepers (nāga-vallī). He enjoyed (bhunkte sma) the betel nut and also gave it out (vibhajya).

When Kṛṣṇa finished eating, He washed His hands and mouth and performed the ritual sipping of water.

All the boys had brought betel nut from their homes, and now they offered it all to Kṛṣṇa, who ate some Himself and distributed the rest among them.

They were gods
of various flowers & trees
Tree to (R)
(R) world was tree & distribute
tree.

Texts 63-66

tulasī-mālatī-jātī-
mallikā-kunda-kubjakaiḥ
lavaṅga-ketakī-jhiṅṭī-
mādhavi-yuthikā-dvayaiḥ

kāñcanaiḥ karavīrābhyām
śatapatrī-yugena ca
palāśair navamallībhir
oḍrair damanakādibhiḥ

kadamba-nīpa-bakulair
nāga-punnāga-campakaiḥ
kūṭajasoka-mandāraiḥ
karnīkārāsanārjunaiḥ

pāṭalaiḥ priyakair anyair
api puṣpaiḥ sa-pallavaiḥ
vicitrā nirmītā mitrair
mālās cādhād vibhajya saḥ

His friends (mitraih) made for Him (nirmitāḥ) various (vicitrāḥ) garlands (mālāḥ) from flowers (puṣpaiḥ) and leaves (sa-pallavaiḥ). There were flowers and leaves of tulasī (tulasī), mālatī (mālatī), and jātī (jātī), of mallikā (mallikā), kunda jasmine (kunda), and kubjaka (kubjakaiḥ), of clove (lavaṅga), ketakī (ketakī), and jhiṅṭī (jhiṅṭī), of mādhavī (mādhavī) and two kinds (dvayaiḥ) of yūthikā (yūthikā). The garlands had kāñcana (kāñcanaiḥ) and karavīra (karavīrābhyām) and śatapatrī (two kinds each) (śatapatrī-yugena ca), and flowers and leaves of palāśa (palāśaiḥ) and navamallī (navamallībhiḥ), and oḍra (oḍraiḥ) and damanaka (damanaka) and others (ādibhiḥ). There were flowers and leaves of kadamba (kadamba), and of nīpa (nīpa) and bakula (bakulaiḥ), and nāga (nāga), punnāga (punnāga), and campaka (campakaiḥ). The garlands had kūṭaja (kūṭaja) and aśoka (aśoka) and mandara (mandāraiḥ). They had karṇikāra (karṇikāra), āsana (āsana), arjuna (arjunaiḥ), pāṭala (pāṭalaiḥ), priyaka (priyakaiḥ)—and still other flowers and leaves (anyaiḥ api). Kṛṣṇa (sah) put these garlands on Himself and passed them out among His friends (ca adhāt vibhajya).

The boys made many kinds of flower garlands for Kṛṣṇa,
including the famous vaijayantī.

Mālatī and jātī are subtypes of white night-blooming jasmine.

Nīpa and kadamba are also two varieties of one species.

The two kinds of yūthikā are the golden (svarṇa-yūthikā) and
white (śubhra-yūthikā).

The karavīra and śatrapatrī both have white and red varieties.

Palāśa is also known as kimśuka.

The second of these verses ends with the words
damanakādibhiḥ, which implies that there were other flowers
with petals like the damanaka, such as the maruvaka.

In the fourth verse the “others” indicated at the end of the first line include the śrīṅgāra-hāra, sthala-kamala, and bhūmi-campaka.

Many flowers that grow in water are not mentioned here,
because they play more of a part in Kṛṣṇa’s water sports;
nonetheless, the many water flowers used in these forest
garlands are also referred to indirectly by the phrase “and
others.”

The garlands also included new leaves and flower buds from trees such as the kadamba.

And on His head Kṛṣṇa always wore peacock feathers and berries of guñjā.

He also smeared His
limbs with a paste of
sandalwood, aguru & other
fragrant substances.

Text 67

candanāguru-kasturī-
kuṅkumair āhṛtair vanāt
dravyaiḥ su-gandhibhiś cānyaiḥ
piṣṭair aṅgāny alepayat

He smeared (alepayat) His limbs (aṅgāni) with a paste (piṣṭaiḥ) of sandalwood (candana), aguru (aguru), kuṅkuma (kuṅkumaiḥ), musk (kasturī), and other (ca anyaiḥ) fragrant (su-gandhibhiḥ) substances (dravyaiḥ) brought (āhṛtaiḥ) from the forest (vanāt).

Kṛṣṇa's friends brought these fragrant substances from the Vṛndāvana forest for His pleasure and made them into a paste by adding water and grinding them on rocks.

Kṛṣṇa smeared this paste on His body and once again shared it with His friends.

All enjoyable things are available in the Vṛndāvana forest.

Itan ita a fragrant
grove (P) word telas
rest of all the friends
we will serve Him → to Krishna
ways.

Texts 68-69

nikuñja-varye surabhi-prasūna-
suvāsīte guñjad-ali-praghuṣṭe
vinirmite talpa-vare navīna-
mṛdu-pravāla-cchada-puṣpa-jātaiḥ

śrīdāma-nāma-dayitāṅga-sukhopadhānaḥ
susvāpa mitra-nikaraiḥ paricaryamānaḥ
keśa-prasādhana-sugīta-karāṅghri-padma-
saṁvāhana-stavana-vijana-cāturībhiḥ

Then, in a choice grove (nikuñja-varye), fragrant (surabhi) with sweet-smelling (suvāsīte) flowers (prasūna) and resonant (praghuṣṭe) with humming bees (guñjat-ali), Kṛṣṇa rested a while (susvāpa) on an excellent bed (talpa-vare) made of (vinirmite) many (jātaiḥ) new (navīna) soft (mṛdu) leaves (chada), sprouts (pravāla), and flowers (puṣpa). The body (aṅga) of His dear friend (dayita) Śrīdāmā (śrīdāma nāma) provided a comfortable (sukha) pillow (upadhānaḥ). And countless friends (mitra-nikaraiḥ) served Kṛṣṇa (paricaryamānaḥ) by expertly (cāturībhiḥ) reciting prayers (stavana), singing sweetly (sugīta), fanning Him (vijana), dressing His hair (keśa-prasādhana), and massaging (saṁvāhana) His lotus (padma) feet (aṅghri) and hands (kara).

Kṛṣṇa's flower bed was so fragrant that many bees were attracted to it.

Kṛṣṇa pleasantly rested on this very comfortable bed while His friends attended to Him.

Śrī Bādarāyaṇi has described this scene in Śrīmad-Bhāgavatam (10.15.16–18):

kvacit pallava-talpeṣu
niyuḍḍha-śrama-karśitaḥ
vṛkṣa-mūlāśrayaḥ śete
gopotsaṅgopabarhaṇaḥ

“Sometimes (kvacit) Lord Kṛṣṇa grew tired (śrama-karśitaḥ) from fighting (niyuḍḍha) and lay down (śete) at the base of a tree (vṛkṣa-mūlā āśrayaḥ), resting upon a bed made of soft twigs and buds (pallava-talpeṣu) and using the lap of a cowherd friend (gopa utsaṅga) as His pillow (upabarhaṇaḥ).

pāda-saṁvāhanam cakruḥ
kecit tasya mahātmanah
apare hata-pāpmāno
vyajanaiḥ samavījayan

“Some of the cowherd boys (kecit), who were all great souls (mahātmanah), would then massage His lotus feet (tasya pāda-saṁvāhanam cakruḥ), and others (apare), qualified by being free of all sin (hata-pāpmānah), would expertly fan Him (vyajanaiḥ samavījayan).

anye tad-anurūpāṇi
mano-jñāni mahātmanah
gāyanti sma mahā-rāja
sneha-kinna-dhiyaḥ śanaiḥ

“My dear King (**mahā-rāja**), other boys (**anye**) would sing (**gāyanti sma**) enchanting songs (**mano-jñāni**) appropriate to the occasion (**tad-anurūpāṇi**), and their hearts (**dhiyaḥ**) would melt out of love for the Lord (**śanaiḥ sneha-kinna**).”

Text 70

nānānukāra-mukha-padma-vikāra-narma-
bhaṅgī-śatair hasita-rodhana-keli-dakṣān
nirjitya tān asukhayat suhr̥do mudaivam
viśrāma-kelim atanod vividham sa-rāmaḥ

② In this way
of ~~various~~ with the
various forms of
the boys &
the boys were
& would take from each the very different ways.

Kṛṣṇa enjoyed pleasing (evam mudā asukhayat) His friends (suhṛdah) and in various ways (vividham), along with Balarāma (sa-rāmaḥ), indulged in His pastime of relaxing (viśrāma-kelim atanod). Though Kṛṣṇa's friends were very competent in the sport (keli-dakṣān) of keeping themselves from laughing (hasita rodhana), Kṛṣṇa defeated (nirjitya) them (tān) by imitating various characters (nānā-anukāra), distorting (bhaṅgī) His face (mukha-padma-vikāra), and cutting hundreds of jokes (narma-bhaṅgī-śataih).

The boys served Kṛṣṇa, and He reciprocated by entertaining them.

The making the
animals rise through
flute & buffalo horn
cows get near Govardhan.

Text 71

atha saṅketitair veṇu-
śṛṅga-nāдайḥ paśūn punaḥ
utthāpya cārayan reme
govardhana-samīpataḥ

Then (atha), making the animals (paśūn) rise (punaḥ
utthāpya) by sounding (nāдайḥ) signals (saṅketitaiḥ) from His
flute (veṇu) and buffalo horn (śṛṅga), He enjoyed (reme)
grazing (cārayan) them near (samīpataḥ) Govardhana Hill
(govardhana).

Text 72

bhūṣaṇena vicitreṇa
vanyena sakhibhiḥ punah
aham-pūrvikayā sarvair
bhūṣito 'sau yathā-ruci

Then the Gōṭhas
would try to decorate
Kṛṣṇa with an assortment
of forest items & try
to outdo each other.

And again (punah) all His friends (sakhibhiḥ), each according to his own taste (yathā-ruci), tried to outdo the others (aham-pūrvikayā sarvaiḥ) in decorating (bhūṣitaḥ) Kṛṣṇa (asau) with an assortment of wonderful (vicitreṇa) items from the forest (vanyena bhūṣaṇena).

~~Some boys applied tilaka made from haritāla to Kṛṣṇa's forehead, others arranged flower garlands in His hair, and still others decorated His head with guñjā berries.~~

Text 73

It is the evening
& after the village.

sarūpa-pāṇau janaśarma-samjñam
samarpya taṁ vipram apūrva-yātam
sāyam yathā-pūrvam ayam praviśya
ghoṣe 'bhireme vraja-harṣa-kārī

In the evening (sāyam) Kṛṣṇa (ayam), the giver of joy (harṣa-kārī) to all of Vraja (vraja), left (samarpya) the newcomer brāhmaṇa (taṁ apūrva-yātam vipram) Janaśarmā (janaśarma-samjñam) in the hands (pāṇau) of Sarūpa (sarūpa) and as before (yathā pūrvam) took pleasure (abhireme) in entering (praviśya) the cowherd village (ghoṣe).

~~Kṛṣṇa's return to His father's village in the evening has already been described.~~

~~So that Janaśarmā would not be confused about what to do back in the village, Kṛṣṇa asked Sarūpa to guide him.~~

Text 74

gopīnātha-prasādāpta-
mahā-sādhu-mati-sthite
vicārya svayam ādatsva
sva-prāśnasyādhunottaram

O mother, you are fixed (sthite) in the superexcellent (mahā-sādhu) intelligence (mati) attained (āpta) only by the mercy (prasāda) of Lord Gopīnātha (gopīnātha). Now (adhunā), reflecting on all you have heard (svayam vicārya), you can (ādatsva) answer (uttaram) your own (sva) questions (prāśnasya).

Oh mother!
↓
the best fixed in
the mercy of grace
↓
Now reflecting on all that
I have heard → U answered
sv own questions.

Having reached the end of his narration, Śrī Parīkṣit now suggests to his mother that he has told her everything she needs to know to answer the questions with which she had approached him.

She should not doubt her ability to think of the correct answers, because she is fully graced with Kṛṣṇa's mercy.

At the beginning of Śrī Bṛhad-bhāgavatāmṛta (1.1.18) Śrī Uttarā asked Parīkṣit:

yac chukenopadiṣṭam te
vatsa niṣkṛṣya tasya me
sāram prakāśaya kṣipram
kṣīrāmbhodher ivāmṛtam

Blessed Uttarā said: My dear son (vatsa), please extract the
essence (niṣkṛṣya sāram) of what Śukadeva has taught you
(yat śukena upadiṣṭam te) and quickly reveal it to me
(kṣipram me prakāśaya), as if churning the nectar of
immortality from the Ocean of Milk (kṣīrāmbhodher iva
amṛtam).

And at the beginning of Part Two (2.1.24) Uttarā inquired further whether higher than Vaikuṅṭha there is a realm where the Supreme Lord's most intimate devotees can associate with Him freely:

tad-artham ucitaṁ sthānam
ekaṁ vaikunṭhataḥ param
apekṣitam avaśyaṁ syāt
tat prakāśyoddharasva mām

Therefore (tad-artham) a suitable place (ucitaṁ sthānam ekaṁ) must surely exist for them (avaśyaṁ apekṣitam syāt), beyond Vaikuṅṭha (vaikunṭhataḥ param). Please reveal it to me (tat prakāśya) and rescue me (uddharasva mām).