### Śrī Brhad-bhāgavatāmrta

# by Śrīla Sanātana Gosvāmī

#### Volume - 2

## Śrī-goloka-māhātmya

#### The Glories of Goloka



# Jagad-ānanda

### The Bliss of the Worlds

Text 96 10-14-4-13 kim ca, (US puņyā bata vraja-bhuvo yad ayam nr-lingagūdhah purāņa-puruso vana-citra-mālyah gāķ pālayan saha-balaķ kvaņayams ca veņum vikrīdayāncati giritra-ramārcitānghriķ the eter fute, teres cus rutre concers of B. Furthermore: "How pious (puņyāḥ bata) are the tracts of land in Vraja (vrajabhuvah), for there (vat) the primeval Personality of Godhead (ayam puranapurușah), disguising (gudhah) Himself with human (nr) traits (linga), wanders about (añcati), enacting His many pastimes (vikrīdayā)! Adorned with wonderfully variegated (citra) forest (vana) garlands (mālyah), Lord Kṛṣṇa, whose feet (anghrih) are worshiped (arcita) by Lord Siva (giritra) and the goddess Ramā (ramā), vibrates (kvaņayan) His flute (veņum) as He tends (pālayan) the cows (gāh) in the company (saha) of Balarāma (balah)."

Starting with this verse, the next fifty-eight verses come from the Tenth Canto of Śrīmad-Bhāgavatam.

Of these the first eleven (texts 96 through 106) establish in a general way the glories of Vraja-bhūmi and its residents.

The current verse (10.44.13) was spoken by the women of Mathurā City.

Kṛṣṇa had just arrived in Mathurā from Nanda-gokula.

Early that morning He had killed the elephant Kuvalayāpīda, and now as the women watched He was wrestling with Cānūra.

Shocked to see such an unfair competition between powerful athletes and little boys, some of the women sharply criticized their friends and the other people present:

mahān ayam batādharma eṣām rāja-sabhā-sadām ye balābalavad yuddha rājño 'nvicchanti paśyataḥ

"Alas (bata), what a greatly irreligious act (ayam mahān adharma) the members of this royal assembly are committing (esām rāja-sabhā-sadām)! As the king watches (rājño paśyataḥ) this fight between the strong and the weak (ye balaabalavad yuddha), these assembly members also want to see it (anvicchanti)." (Bhāgavatam 10.44.7)

Other outraged women spoke the verse under discussion, in which they declared that only Vraja-bhūmi is a pious place, unlike 37 Colons why vrejething is allresselin plural as vraje-totovet. the metropolis of Mathurā. () For rescelt. The women referred to vraja-bhuvah in the plural to offer Vraja respect, to indicate its large extent, and to include not only the land of Vraja but all its living beings, and even its sticks, stones, and other inert objects. Large STR
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Grevent Fits strokes efc. In Vraja, Śrī Krsna is visible to everyone's eyes in all His charm, wandering about to enjoy His many different pastimes.

<u>As the speakers of this verse described that scene, they thought,</u> "This assembly, in which Kṛṣṇa is being threatened with defeat, should be condemned. But the land of Vraja, where Kṛṣṇa moves about and plays, is pious. The people of that place are good, but the residents of this city are not."

The word ancati means "he moves about," but it may also mean "he honors."

Taken in that sense, it indicates that Kṛṣṇa honors the people of Vraja by His presence.

While speaking this verse, the women used the pronoun ayam ("this"), and one of them pointed her finger towards Krsna.

The women avoided saying Krsna's name because they considered Him like their own husband (a chaste woman does not speak of her husband by name) and because they were afraid that if they pronounced His name out loud they might lose control of themselves in ecstasy.

Someone hearing the women condemn Mathurā might assert that from the authoritative prediction of the venerable rṣi Garga it was already known that Kṛṣṇa would become the master of Mathurā.

That city, then, and all its residents gathered at the assembly were destined to become very fortunate.

As unavoidable as this truth might have been, the women of Mathurā still insisted that Vraja-bhūmi is the only truly pious place.

Kṛṣṇa, the primeval Lord of all living beings, is realized by spiritual aspirants in countless ways.

He is the Supersoul dwelling in every creature's heart, and His feet are worshiped by Lord Śiva and the goddess Mahā-lakṣmī.

Even so, in Vraja He disguises Himself as an ordinary human being.

To deceive enemies like Kamsa, He hides His prowess, and to enjoy with His devotees He hides in the bushes of Vrndāvana.

In Vraja Krsna wears all sorts of garlands made with forest flowers.

He is always accompanied by Bala—His older brother. Balarāma—or by forces (bala), an army of friends. Kṛṣṇa herds His cows, plays on His flute, and enjoys the rāsa dance and other pastimes with His devotees.

But the residents of Mathurā think of Kṛṣṇa differently.

Mathurā's eminent kṣaṭriyas, steeped in knowledge of the smṛtis and śrutis, always see Kṛṣṇa as the timeless Personality of Godhead, an attitude that prevents them from having more intimate relationships with Him. They and the other residents of Mathurā, seeing Him as Vāsudeva, the Lord in the heart, feel no urgent need to have Him always present before them outside the heart.

Generally, the devotees of Mathurā envision Krsna with four arms and all the other opulent features of the Supreme Lord, and they remember how He is worshiped by Lord Śiva and other demigods; consequently, they cannot realize the same fullness of prema as the devotees of Vrndāvana. In Vrndāvana, all the Vraja-vāsīs are always so eager to see Krsna that they cannot tolerate being absent from Him even for a moment.

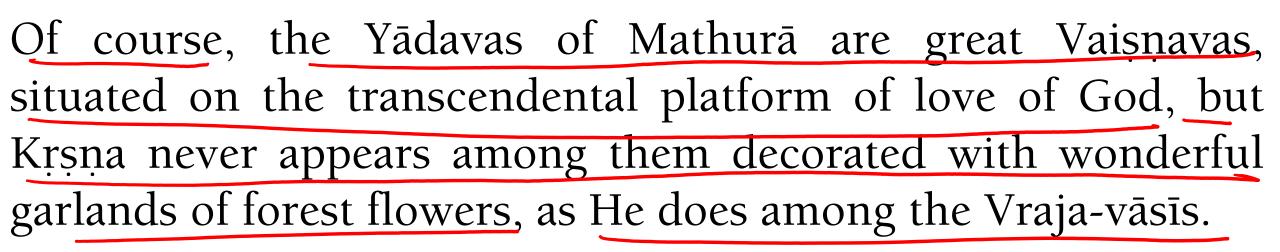
They forever see Him in His most attractive humanlike form, and their love for Him is always fully awakened.

Thinking of Him as the darling son of Śrī Nanda and Yaśodā, they feel for Him the sweetest of sentiments.

Their relationships with Him are a treasure so precious and confidential, they feel, that their lives depend upon protecting it.

Worshiping Him in various intimate ways, they enjoy the extreme limits of happiness.

Certainly they are more fortunate than anyone else, and so the land where they live is naturally the most fortunate of places.



And even if by His royal wealth He does sometimes acquire such garlands in the big city of Mathurā, we cannot expect to see Him tending cows there. And even if He owns a royal herd of cows and sometimes plays at taking care of them, how in Mathurā can He always be in the company of Balarāma?

Very often one or the other of the two transcendental brothers has to go somewhere else to carry out His duties.

And in Mathurā how can Kṛṣṇa play with all the young cowherd

boys?

The young Yadus may sometimes dress up as cowherd boys in games to imitate Kṛṣṇa's friends in Vraja, but even then in Mathurā Kṛṣṇa doesn't play His flute.

Nor does He exhibit the many special pastimes unique <u>t</u>o Vraja, like His rāsa-līlā.

By using the word krīdayā ("with His playful pastimes"), the speakers of this verse hinted at Kṛṣṇa's rāsa dance, but due to feminine shyness they avoided mentioning it by name.

The last phrase of this verse states that Kṛṣṇa's feet are worshiped by giritra-ramā—Lord Śiva and Mahā-lakṣmī.

But there is another way to understand these words, a way that shows careful regard for the consistency of the verse as glorification of Vraja-bhūmi.

While Krsna held Govardhana Hill, Śr<u>īmatī Rādhārānī free</u>d Him from the danger of dropping the mountain by relieving Him of His fatigue with Her loving glance. Thus She, the original goddess of fortune (ramā), saved Him from the mountain (giri-trā).

Or else Kṛṣṇa Himself, having saved Vraja-bhūmi by means of the mountain, is called Giritra, and because Rādhā gives pleasure to that Govardhana-dhārī, She is called Giritra-ramā.

She worships Kṛṣṇa's feet, but only in Vraja, so Vraja alone is pious.

By recounting the glories of Śrī Goloka, Parīkṣit Mahārāja realized such an advanced level of prema that he felt the ecstatic mood of the women of Mathurā-purī, and in this frame of mind he sang this verse.

**Text 97** ti-dhanya (vraja go (ramanyah stanyāmrtam pītam atīva te mudā yāsām vibho vatsatarāt<u>maj</u>ātmanā yat-trptaye 'dyāpy atha nālam adhvarāķ Control yai-upping upping and the particular of the control of the "O (aho) almighty Lord (vibho), how greatly fortunate (ati-dhanyāh) are the cows (go) and ladies (ramanyah) of Vrndāvana (vraja)! Taking the form of their calves and children (vatsatara atmaja atmaja), You have happily drunk (pītam) to Your (te) full (atīva) satisfaction (mudā) the nectar (amrtam) of their breast milk (yāsām stanya). All the Vedic sacrifices (yad adhvarāh) performed from time immemorial up to the present day (adya-api) have not given You as much satisfaction (na alam trptaye).

Texts 97 through 106 form the final part of Lord Brahmā's prayers to Kṛṣṇa in Vṛndāvana (Bhāgavatam 10.14.31–40).

While in Vṛndāvana, Brahmā witnessed the unlimited mercy of Kṛṣṇa and bathed in the rasa of Kṛṣṇa's omnipotence.

And after Kṛṣṇa removed the misgivings from Brahmā's heart, Brahmā was also able to taste that rasa fully. So Brahmā now understands that the greatest way one can praise the Personality of Godhead is simply to describe the unlimited glories of His devotees and devotional service.

From the very beginning of his life, Brahmā had prayed to the Supreme Lord for bhakti, the most fortunate of goals, but only now that he has received the special mercy of Kṛṣṇa in Vṛndāvana has the true greatness of the Vraja-vāsīs been revealed to Him. Now that he has some idea of just how much they cherish Krsna, he hopes to obtain the same kind of bhakti they have, and he acclaims them the Supreme Lord's most fortunate devotees.

First he mentions the greatness of the gopīs and cows who serve as Kṛṣṇa's mothers by giving Him their milk.

The interjection and expresses great surprise, and the prefix ation in the word ati-dhanyāh indicates that the good fortune of these mothers is extraordinary.

By suckling Krṣṇa the ladies and cows of Vraja please Him, and so their glories give pleasure to the entire universe.

The motherly gopīs are referred to after the cows because the mothers are even more fortunate.

Why? Because even though Krsna is not fully satisfied by all the Asvamedha-yajñas and all the other sacrifices performed since the creation of the universe by great demigods and sages like Brahmā himself. He is satisfied at every moment while drinking the milk of these mothers.

Exalted devas and rsis are expert in gratifying anyone they choose to favor, but they cannot so fully satisfy Krsna.

Kṛṣṇa assumed the forms of the calves and the sons of all those mothers in Vraja just so He could drink their milk.

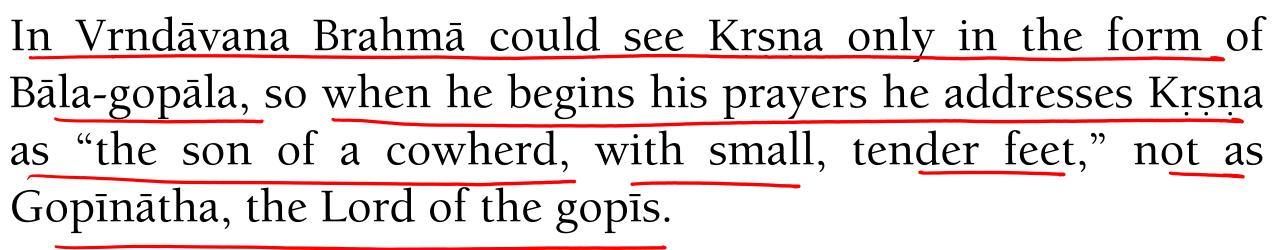
By using the past tense (pītam), Brahmā implies that the time for that special arrangement has come to an end, for the calves and boys he had stolen have now returned to their mothers. The word atīva ("fully") can be understood to be connected either with the preceding word pītam ("has been drunk") or the following word mudā ("with satisfaction").

Because of the unlimited affection Kṛṣṇa has for His devotees, H<u>e drank the milk of all those mothers very much</u>, and He drank with great pleasure. By addressing Kṛṣṇa with the word vibho ("O infinite Lord"), Brahmā establishes that even during the time Kṛṣṇa assumed the forms of calves and calf-herding boys He remained unlimited.

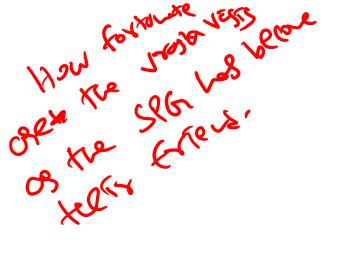
The word vibho also describes Kṛṣṇa as endowed with supreme mystic power, by which He remains the unlimited Absolute Truth even when He appears in limited sizes to entertain His devotees. Kṛṣṇa can easily do what is ordinarily impossible.

Although it would have been most appropriate to describe first the glories of the best of Kṛṣṇa's beloved devotees—Śrīmatī Rādhārānī and Her companions—Brahmā does not do so, because he has not yet realized how extraordinary is the rasa of the gopīs' love for Kṛṣṇa.

Since knowledge of the gopīs' supreme devotion has not yet awakened in Brahmā's heart, he does not pray for elevation to their standard of bhakti.



Besides, despite being Kṛṣṇa's oldest servant, Brahmā thinks of himself as Kṛṣṇa's son, so he naturally wants to avoid intruding into Kṛṣṇa's amorous affairs. As Parīksit Mahārāja sang these ten verses, he felt in his own heart the moods of Śrī Brahmā, the spiritual master of all classes of Vaisnavas.



Text 98 (aho bhāgyam aho bhāgyam nanda-gopa-vrajaukasām) yan-mitram paramānandam pūrņam brahma sanātanam

"How greatly fortunate (aho bhāgyam aho bhāgyam) are Nanda Mahārāja (nanda), the cowherd men (gopa), and all the other inhabitants of Vraja-bhūmi (vraja-okasām)! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss (parama-ānandam), the eternal (sanātanam) Supreme Brahman (pūrņam brahma), has become their (yat) friend (mitram). Kṛṣṇa acts for the benefit of the Vraja-vāsīs not just in certain situations but always.

And He not only delivers them from fear but also provides for them the highest varieties of ecstasy.

Thus He is the source of their intense happiness, and they consider Him their dearmost friend.

Were He merely God, their love for Him would be severely restricted.

But Kṛṣṇa, at once, is both the Supreme Absolute Truth and the dear friend of the residents of Nanda's cowherd village.