

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**

## Text 119

pūrṇāḥ pulindya urugāya-padābja-rāga-  
śrī-kuṅkumena dayitā-stana-maṇḍitena  
tad-darśana-smara-rujas trṇa-rūṣitena  
limpantya ānana-kuceṣu jahus tad-ādhim

The Pulindyas  
become disturbed  
seeing the grass  
in the grass which originates  
from the grove which originates  
& when they smear it on  
their faces & breasts  
→ they feel  
fully satisfied & give up all anxiety.

“The aborigine women of the Vṛndāvana area (pulindya) become disturbed (rujaḥ) by lust (smara) when they see (darśana) the grass (trṇa) marked (rūṣitena) with reddish (rāga) kuṅkuma powder (śrī-kuṅkumena). Endowed with the color of Kṛṣṇa’s (urugāya) lotus feet (pada-abja), this powder originally decorated (maṇḍitena) the breasts (stana) of His beloveds (dayitā), and when the aborigine women smear it (limpantyaḥ) on their faces (ānana) and breasts (kuceṣu), they feel fully satisfied (pūrṇāḥ) and give up (jahuḥ) all their anxiety (tad-ādhim).”

The human beings in Vraja, of course, are more exalted than the lower forms of life.

In this verse (Bhāgavatam 10.21.17) one gopī first glorifies the outcaste women who dwell in the forest.

The Pulindas are an aborigine tribe living in Vraja.

They are also known as Śābaras.

Referring to them also implies other tribes of Vraja, including the Bhilla tribe.

The low-class Pulinda women felt fully satisfied (pūrṇāḥ) when they smeared themselves with the effulgently red kuṅkuma that came from the lotus feet of Śrī Kṛṣṇa, Urugāya, who plays His flute (gāyati) in many wonderful ways (urudhā).

As soon as they smeared this cosmetic powder on their faces and breasts, the Pulindīs felt relief from the piercing arrows of Cupid.

How was this kunkuma, usually found on the breasts of women, found on the grass by the Pulindīs?

Out of shyness, the gopīs do not explain the reason in so many words, but the fact is that this kunkuma came from the breasts of some of the gopīs.

Those particular gopīs, who had succumbed to the allure of kṛṣṇa-saṅkīrtana and the song of Kṛṣṇa's flute, had allowed Him to seduce them.

During their intimate pastimes, the kuṅkuma had been transferred from their breasts to His lotus feet.

Later, as Kṛṣṇa walked through the forest, the same kuṅkuma fell from His feet onto the grass and stones on the path.

Apparently Kṛṣṇa was walking vigorously, because the  
kun̄kuma became firmly attached to the grass and stones.

And when the aborigine women, foraging for wood and wild  
herbs, came to the same part of the forest, they discovered the  
kun̄kuma.

Why were the Pulindīs disturbed by lust?

Seeing the kuṅkuma on the ground reminded them first of  
Kṛṣṇa and then of His intimate affairs with the gopīs.

Thinking about these things agitated their minds. (The word  
smara can be understood to mean either “remembrance” or  
“Cupid.”)

And how were the aborigine women relieved of this agitation?

By picking up the red powder and smearing it on their faces and breasts, which were burning with lust.

Having done this, the Pulindīs felt completely satisfied.

In contrast, the gopīs speaking and hearing this account lament that they will never feel so satisfied.

As implied by the words śrī (“splendid”) and maṇḍita (“adorned”), the kuṅkuma became more beautiful by being smeared on the breasts of Kṛṣṇa’s beloved gopīs, and even more effulgent by contact with Kṛṣṇa’s lotus feet.

Though the Pulindīs normally have no beauty or glow in their faces, when they decorated their own bodies with this kuṅkuma from the grass and stones they became beautiful, effulgent, and free from the pain of lust.

The gopī speaking means to say, “We are condemned because we cannot become exalted like the aborigine women!”

Or, looking at the situation another way, because the blessed gopīs are always immersed in the torment of separation from Kṛṣṇa, they tend to presume that everyone else must also be suffering the same way.

And so the Pulindīs too, they think, must now be suffering the pain of separation from Kṛṣṇa.

The limbs of the Pulindīs were covered (pūrṇāḥ) with kuṅkuma that looked exactly like the color of the soles of Śrī Urugāya's lotus feet.

So when the gopīs saw the Pulindīs, the gopīs remembered how for Kṛṣṇa's pleasure they themselves had first decorated their own breasts with that same kuṅkuma.

Because the color of that kuṅkuma resembled the hue of Kṛṣṇa's feet, the gopīs liked to use it.

Another explanation is also possible.

The wonderful music of Kṛṣṇa's flute had drawn the gopīs into the forest to wander about searching for Him, and when they couldn't find Him anywhere, in the anguish of viraha-bhāva they rolled on the ground, smearing the grass with the kuṅkuma from their breasts.

Later, when the Pulindīs came, simply seeing the red powder made them remember Kṛṣṇa and His dealings with the gopīs, and they were stung by the arrows of Cupid.

Thinking about the great love the gopīs have for Kṛṣṇa and recalling that this kuṅkuma had been in contact with the gopīs' bodies, the aborigines picked up some of the powder with great reverence and applied it to their faces.

Then their own lust impelled them to smear it also on their breasts.

But then they wiped this kuṅkuma off their bodies and threw it away. Why?

Because it caused them intense pain.

They were already disturbed by lust just by seeing the  
kunkuma, and when they touched it their minds became  
thoroughly agitated.

Then when they smeared it on their faces and breasts the pain  
became so extreme that they quickly wiped the kunkuma off  
and threw it away, afraid that otherwise they would come to a  
bad end.

“Alas!” the gopī speaking complains.

“Just like those Pulindīs, we too are most unfortunate, cast into an ocean of intolerable pain.

But just see how especially unlucky we gopīs are!

Just by touching the cosmetics from our bodies, people feel such misery that they throw the stuff away to protect their lives!”

## Text 120

yadi dūram gataḥ kṛṣṇo  
vana-śobheksanāya tam  
aham pūrvam aham pūrvam  
iti saṁsprśya remire

“Sometimes (yadi) Kṛṣṇa (kṛṣṇaḥ) would go (gataḥ) to a somewhat distant place (dūram) to see (ikṣanāya) the beauty of the forest (vana-śobhā). Then all the other boys would run to accompany Him, each one saying, ‘I (aham) shall be the first (pūrvam) to run and touch Kṛṣṇa! I (aham) shall touch Kṛṣṇa first (pūrvam)!’ In this way (iti) they enjoyed life (remire) by repeatedly touching Kṛṣṇa (saṁsprśya).”

11. 60-62  
Sometimes when @  
would go to a far off  
place → the 50-62 would  
run behind 50-62 → "aham  
pūrvam" → I touch first  
touching him before they.

The cowherd boys who constantly accompany Kṛṣṇa are certainly superior to the aborigine forest women.

Parīkṣit Mahārāja now recites six verses to praise those cowherd boys, or gopa-kumāras.

The first three verses are spoken by Śukadeva Gosvāmī in the Tenth Canto, Chapter Twelve (texts 6, 11, and 12).

They describe how those boys joined Kṛṣṇa in tending the cows.

Very early in the morning, the Supreme Lord, eager to enjoy the day's countless pastimes, like killing Aghāsura and eating lunch on the grass, called out to His friends by bugling on His buffalo horn, and they came out of their houses by the thousands.

Tending thousands, millions, and billions of calves, they all set out to the forest.

They decorated themselves with forest ornaments of fruits,  
twigs, and other items and sported by playing their flutes,  
blowing their horns, imitating animals, and playing “keep  
away” with one another’s lunches.

They played all these games simply for Kṛṣṇa’s enjoyment.

They had a chance to touch Kṛṣṇa and embrace Him, which  
gave them the highest happiness.

In their eagerness, they competed to see who would be first to touch Kṛṣṇa.

Sometimes the beauty of Vrndāvana and other forests would so beguile Kṛṣṇa that He wanted to go alone to explore them.

But He was so attached to the company of His friends that He would leave them only for a short time.

Then the boys would run after Him, trying to follow Him on His solitary side trips.

The cowherd boys were not satisfied unless they could be right there with Kṛṣṇa and able to touch Him.

## Text 121

12 → 60 PAGES OVER  
In this way, all the  
GOPES use to play with  
the JNEHIS → who for  
realization of the  
who for the  
Brahma-sukha

ittham satām brahma-sukhānubhūtyā

dāsyam gatānām para-daivatena

māyāśritānām nara-dārakeṇa

sākaṁ vijāhruḥ kṛta-punya-puñjāḥ

“In this way (ittham), all the cowherd boys (sākaṁ vijāhruḥ), having accumulated the results of pious activities for many lives (kṛta-punya-puñjāḥ), used to play with Kṛṣṇa (anubhūtyā), who for impersonalist jñānīs (satām) is realization of the bliss of Brahman (brahma-sukha), who for devotees (gatānām) in eternal servitorship (dāsyam) is the Supreme Personality of Godhead (para-daivatena), and who for ordinary persons (māyā-āśritānām) is but another ordinary child (nara-darakeṇa).

an ordinary child.

Amazed by the incomparable good fortune of the cowherd boys, Śrī Bādarāyaṇi continues to praise them for joining Kṛṣṇa in His cow-tending and other such pastimes.

By associating so intimately with Kṛṣṇa, these boys were directly experiencing the transcendental happiness of Brahman realization.

Kṛṣṇa is the supreme worshipable Deity of saints (satām) who have been given the privilege to enter His service. Satām also means “liberated souls.”

Kṛṣṇa's friends in Vraja are liberated persons who take part in the happiness of knowing Brahman, the Absolute Truth.

Most people, however, are not liberated.

They are māyāśrita, bewildered by the Supreme Lord's power of illusion, and therefore they consider Kṛṣṇa an ordinary cowherd boy (nara-dāraka).

Satām can also be understood to indicate the seekers of spiritual knowledge, who realize Kṛṣṇa in His impersonal Brahman feature and enjoy the happiness of knowing Brahman in that way.

But to the Vaiṣṇava devotees who consider themselves Kṛṣṇa's servants (dāsyam gatānām), Kṛṣṇa, the supreme master (para-daivata), gives Himself, submitting Himself to their control.

Material nature bewilders the entire creation, but Kṛṣṇa's pure servants bewilder Him by the strength of their pure love and thus defeat material nature.

Taken in another sense, māyāśritānām refers to Kṛṣṇa's beloved gopīs, who worshiped the goddess Māyā with choice mantras:

kātyāyani mahā-māye  
mahā-yoginy adhīśvari  
nanda-gopa-sutaṁ devi  
patiṁ me kuru te namaḥ  
iti mantram japantyas tāḥ  
pūjāṁ cakruḥ kumārikāḥ

“Each of the young unmarried girls (kumārikāḥ) performed her worship (tāḥ pūjāṁ cakruḥ) while chanting the following mantra (iti mantram japantyah). ‘O goddess Kātyāyanī (kātyāyani), O great potency of the Lord (mahā-māye), O possessor of great mystic power (mahā-yoginy) and mighty controller of all (adhīśvari), please make the son of Nanda Mahārāja my husband (nanda-gopa-sutaṁ patiṁ me kuru). I offer my obeisances unto you (te namaḥ).”  
(Bhāgavatam 10.22.4)

These gopīs could see Kṛṣṇa only as an attractive youth (nara-  
dāraaka).

They gave no thought to His godly omnipotence.

As if ordinary girls, they simply focused their attention on  
Him as the sole object of their desire and affection

Or—another reading—the same Kṛṣṇa who is the constant companion of the cowherd boys is also amorous appeal personified for all human females (nara-dārāḥ).

Or else Kṛṣṇa figuratively tears apart all persons (narān dārayati) by filling their hearts with unique love for Him.

Of course, Kṛṣṇa's attraction in the conjugal rasa is most appropriately described in relation to women, but because the gopīs presume every human being to be like themselves, they think that Kṛṣṇa tears apart the heart of everyone and fills it with love.

This presumption is suggested by the use of the masculine form nara-dārakeṇa, which can be grammatically understood to include both males and females.

Accepting that māyāśritānām refers to the gopīs, in this verse we have a hierarchy in which the devotees in eternal servitorship are higher than the jñānīs, and the gopīs are still higher.

Thus in this verse, which glorifies the cowherd boys, the greatness of the gopīs is also to be seen.

The cowherd boys of Vraja, to become eligible to play as they do with Kṛṣṇa, must have performed heaps of pious deeds in their previous lives.

The word puñja (“great quantity”) implies that these boys must have had an inexhaustible stock of pious credits.

And the word kṛta in **krta-punya-puñjāh**, as in the similar expression kṛtārtha (“having achieved the success of one’s life”), indicates that their past pious works were of a very special quality—pure acts of sacrifice offered to the Supreme Lord for His pleasure.

Or the word puṇya in this context can be interpreted to mean activities of pure devotional service, for Kṛṣṇa Himself says, dharmo mad-bhakti-kṛt proktaḥ, “Actual religious principles are stated to be those that lead one to My devotional service.”  
(Bhāgavatam 11.19.27)

Or else kṛta can mean the ancient Satya-yuga (Kṛta-yuga), when the great souls who were later to become Kṛṣṇa’s friends performed faultless meditation on the Personality of Godhead and became all-around perfect Vaiṣṇavas.

Although the darling son of Nanda Mahārāja is the Supreme Personality of Godhead, very few persons are fortunate enough to know Him as He is.

The knowers of the impersonal Supreme realize Him in the form of brahma-sukha; in other words, within their hearts they can enjoy only the perception of His existence as pure spirit.

And even most Vaiṣṇava devotees realize Kṛṣṇa only as the embodiment of eternity, knowledge, and bliss—the Supreme Truth, the Supreme Soul, the Supreme Lord.

Burdened by a sense of reverence for Him, they worship accordingly and experience a corresponding quality of bliss.

But Kṛṣṇa's beloved gopīs in Vraja realize Him as Śrī Nanda's young son.

Freed from theoretical knowledge and reverence that would damage the treasure of their most exalted love, they experience the highest prema.

This truth has been stated repeatedly in Śrī Brhad-  
bhāgavatāmṛta, but it cannot be overstressed.

The gopīs are always beside themselves with transcendental  
anxiety due to the excessive love they feel for Kṛṣṇa.

They usually cannot be with Him during the day, and even in  
their nocturnal meetings they do not feel as completely free to  
enjoy with Him as they would like, because of the constant  
threat of opposition from their husbands and families.

The cowherd boys, on the other hand, are always free to play with Kṛṣṇa in varieties of pastimes, both at home and in the forest.

Therefore their good fortune is most exceptional.

This does not contradict the many statements of Śrīmad-  
Bhāgavatam that confirm that the blessed gopīs are more exalted  
and fortunate than all other beings; rather, it indicates that the  
revered Śukadeva, in the core of his heart, is a follower of the  
gopīs' mood of devotion and therefore while elaborating on the  
wonderful pastimes of Kṛṣṇa and the cowherd boys and glorifying  
the boys for being able to play constantly with Kṛṣṇa in the forest  
he speaks like the gopīs themselves.

Śukadeva's style of praising the gopa-kumāras as supremely fortunate is nondifferent from the way the gopīs themselves describe as the perfection of vision the sight of Śrī Kṛṣṇa's face while He sports within the forest:

akṣaṅvatām phalam idaṁ na paraṁ vidāmaḥ  
sakhyaḥ paśūn anuviveśayator vayasyaih  
vaktraṁ vrajeśa-sutayor anu-veṇu-juṣṭam  
yair vā nipītam anurakta-kaṭākṣa-mokṣam

“O friends, the eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons, surrounded by Their friends, enter the forest, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrndāvana. For those who have eyes, we think there is no greater object of vision.” (Bhāgavatam 10.21.7)