

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 21



His Divine Grace
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CHAPTER TWENTY-ONE

The Gopīs Glorify the Song of Kṛṣṇa’s Flute

This chapter describes how Lord Śrī Kṛṣṇa entered the enchanting forest of Vṛndāvana upon the arrival of autumn, and the praises the young cowherd girls sang when they heard the vibration of His flute.

As Lord Kṛṣṇa, Lord Balarāma and Their cowherd friends entered the forest to graze the cows, Kṛṣṇa began playing His flute. The *gopīs* heard the enchanting flute-song and understood that Kṛṣṇa was entering the forest. Then they narrated to each other the Lord’s various activities.

The *gopīs* declared: “To see Lord Kṛṣṇa playing His flute while taking the cows to pasture is the highest perfection for the eyes. What pious activities has this flute performed that enable him to freely drink the nectar of Śrī Kṛṣṇa’s lips — a blessing we cowherd girls find difficult to achieve? Hearing the song of Kṛṣṇa’s flute, the peacocks dance, and all the other creatures become stunned when they see them. Demigoddesses traveling through the sky in their airplanes are vexed by Cupid, and their garments become loose. The ears of the cows stand on end as they drink the nectar of this flute-song, and their calves simply stand stunned, the milk they have been drinking from their mothers’ udders still in their mouths. The birds take shelter of the branches of the trees and close their eyes, listening to the song of Kṛṣṇa’s flute with rapt attention. The flowing rivers become perturbed by conjugal attraction for Kṛṣṇa and, stopping their flow, embrace Kṛṣṇa’s lotus feet with the arms of their waves, while the clouds serve as parasols to shade Kṛṣṇa’s head from the hot sun. The aborigine women of the Śabara race, seeing the grass stained by the red *kuṅkuma* adorning the Lord’s lotus feet, smear this vermilion powder upon their breasts and faces to alleviate the distress created by Cupid. Govardhana Hill offers grass and various kinds of fruits and bulbous roots in worship of Lord Śrī Kṛṣṇa. All the nonmoving living beings take on the characteristics of moving creatures, and the moving living beings become stationary. These things are all very wonderful.”

ŚB 10.21.1

श्रीशुक उवाच
इत्थं शरत्स्वच्छजलं पद्माकरसुगन्धिना ।
न्यविशद् वायुना वातं सगोगोपालकोऽच्युतः ॥ १ ॥

śrī-śuka uvāca
ittham śarat-svaccha-jalam
padmākara-sugandhinā
nyaviśad vāyunā vātam
sa-go-gopālako 'cyutaḥ

Synonyms

śrī-śukah uvāca — Śrī Śukadeva Gosvāmī said; *ittham* — in this way; *śarat* — of the fall season; *svaccha* — clear; *jalam* — having water; *padma-ākara* — from the lake filled with lotus flowers; *su-gandhinā* — with the sweet fragrance; *nyaviśat* — He entered; *vāyunā* — by the breeze; *vātam* — ventilated; *sa* — with; *go* — the cows; *gopālakah* — and the cowherd boys; *acyutaḥ* — the infallible Supreme Personality of Godhead.

Translation

Śukadeva Gosvāmī said: Thus the Vṛndāvana forest was filled with transparent autumnal waters and cooled by breezes perfumed with the fragrance of lotus flowers growing in the clear lakes. The infallible Lord, accompanied by His cows and cowherd boyfriends, entered that Vṛndāvana forest.

ŚB 10.21.2

कुसुमितवनराजिशुष्मिभृङ्ग-
द्विजकुलघुष्टसरःसरिन्महीध्रम् ।
मधुपतिरवगाह्य चारयन् गाः

सहपशुपालबलशुकूज वेणुम् ॥ २ ॥

kusumita-vanarāji-śuṣmi-bhṛṅga
dvija-kula-ghuṣṭa-saraḥ-sarin-mahīdhram
madhupatir avagāhya cārayan gāḥ
saha-paśu-pāla-balaś cukūja veṇum

Synonyms

kusumita — flowering; *vana-rāji* — among the groups of trees; *śusmi* — maddened; *bhr̥ṅga* — with bees; *dvija* — of birds; *kula* — and flocks; *ghusta* — resounding; *sarah* — its lakes; *sarit* — rivers; *mahīdhram* — and hills; *madhu-patih* — the Lord of Madhu (Kṛṣṇa); *avagāhya* — entering; *cārayan* — while tending; *gāh* — the cows; *saha-paśu-pāla-balah* — in the company of the cowherd boys and Lord Balarāma; *cukūja* — vibrated; *venum* — His flute.

Translation

The lakes, rivers and hills of Vṛndāvana resounded with the sounds of maddened bees and flocks of birds moving about the flowering trees. In the company of the cowherd boys and Balarāma, Madhupati [Śrī Kṛṣṇa] entered that forest, and while herding the cows He began to vibrate His flute.

Purport

As suggested by the words *cukūja venum*, Lord Kṛṣṇa skillfully blended the sound of His flute with the lovely sounds of Vṛndāvana's multicolored birds. Thus an irresistible, heavenly vibration was created.

ŚB 10.21.3

तद् व्रजस्त्रिय आश्रुत्य वेणुगीतं स्मरोदयम् ।
काश्चित्परोक्षं कृष्णस्य स्वसखीभ्योऽन्ववर्णयन् ॥ ३ ॥

tad vraja-striya āśrutya
venu-gītam smarodayam
kāścit parokṣam kṛṣṇasya
sva-sakhībhyo 'nvavarṇayan

Synonyms

tat — that; *vraja-striyah* — the ladies in the cowherd village; *āśrutya* — hearing; *venu-gītam* — the song of the flute; *smara-udayam* — which gives rise to the influence of Cupid; *kāścit* — some of them; *parokṣam* — privately; *kṛṣṇasya* — about Kṛṣṇa; *sva-sakhībhyah* — to their intimate companions; *anvavarṇayan* — described.

Translation

When the young ladies in the cowherd village of Vraja heard the song of Kṛṣṇa's flute, which arouses the influence of Cupid, some of them privately began describing Kṛṣṇa's qualities to their intimate friends.

ŚB 10.21.4

तद्वर्णयितुमारब्धाः स्मरन्त्यः कृष्णचेष्टितम् ।

नाशकन् स्मरवेगेन विक्षिप्तमनसो नृप ॥ ४ ॥

tad varṇayitum ārabdhāḥ

smarantyaḥ kṛṣṇa-ceṣṭitam

nāśakan smara-vegena

vikṣipta-manaso nṛpa

Synonyms

tat — that; *varṇayitum* — to describe; *ārabdhāḥ* — beginning; *smarantyaḥ* — remembering; *kṛṣṇa-ceṣṭitam* — the activities of Kṛṣṇa; *na aśakan* — they were incapable; *smara-vegena* — by the force of Cupid; *vikṣipta* — agitated; *manasaḥ* — whose minds; *nṛpa* — O King Parikṣit.

Translation

The cowherd girls began to speak about Kṛṣṇa, but when they remembered His activities, O King, the power of Cupid disturbed their minds, and thus they could not speak.

ŚB 10.21.5

बर्हापीडं नटवरवपुः कर्णयोः कर्णिकारं

बिभ्रद् वासः कनककपिशं वैजयन्तीं च मालाम् ।

रन्ध्रान् वेणोरधरसुधया पूरयन्गोपवृन्दै-

वृन्दारण्यं स्वपदरमणं प्राविशद् गीतकीर्तिः ॥ ५ ॥

barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
bibhrad vāsaḥ kanaka-kapiśaṁ vaijayantīṁ ca mālām
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ

Synonyms

barha — a peacock feather; *āpidam* — as the decoration of His head; *nata-vara* — of the best of dancers; *vapuh* — the transcendental body; *karnayoh* — on the ears; *karnikāram* — a particular kind of blue lotuslike flower; *bibhrat* — wearing; *vāsah* — garments; *kanaka* — like gold; *kapiśam* — yellowish; *vaijayantīm* — named Vaijayanti; *ca* — and; *mālām* — the garland; *randhrān* — the holes; *venoh* — of His flute; *adhara* — of His lips; *sudhayā* — with the nectar; *āpūrayan* — filling up; *gopa-vṛndaiḥ* — by the cowherd boys; *vṛndā-aranyam* — the forest of Vṛndāvana; *sva-pada* — because of the marks of His lotus feet; *ramanam* — enchanting; *prāviśat* — He entered; *gīta* — being sung; *kīrtiḥ* — His glories.

Translation

Wearing a peacock-feather ornament upon His head, blue karṇikāra flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayanti garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.

Purport

The *gopīs* remembered all the transcendental qualities of Kṛṣṇa mentioned in this verse. Kṛṣṇa's artful way of dressing and the beautiful blue flowers placed over His ears excited the *gopīs*' romantic desires, and as He poured the nectar of His lips into His flute, they simply lost themselves in ecstatic love for Him.

ŚB 10.21.6

इति वेणुखं राजन् सर्वभूतमनोहरम् ।
श्रुत्वा व्रजस्त्रियः सर्वा वर्णयन्त्योऽभिरेभिरे ॥ ६ ॥

iti veṇu-ravaṁ rājan
sarva-bhūta-manoharam
śrutvā vraja-striyaḥ sarvā
varṇayantyo 'bhirebhire

Synonyms

iti — thus; *venu-ravam* — the vibration of the flute; *rājan* — O King Parīkṣit; *sarva-bhūta* — of all living beings; *manah-haram* — stealing the minds; *śrutvā* — hearing; *vraja-striyah* — the ladies standing in the village of Vraja; *sarvāh* — all of them; *varṇayantyah* — engaged in describing; *abhirebhire* — embraced one another.

Translation

O King, when the young ladies in Vraja heard the sound of Kṛṣṇa's flute, which captivates the minds of all living beings, they all embraced one another and began describing it.

Purport

The word *iti* here indicates that after becoming speechless by remembering Kṛṣṇa, the cowherd damsels then regained their composure and were thus able to ecstatically describe the sound of Kṛṣṇa's flute. As a few *gopīs* began to exclaim, and the other *gopīs* realized that they shared the same ecstatic love within their hearts, all of them started embracing one another, overwhelmed with conjugal love for young Kṛṣṇa.

ŚB 10.21.7

श्रीगोप्य ऊचुः
अक्षण्वतां फलमिदं न परं विदामः
सख्यः पशून्नु विवेशयतोर्वयस्यैः ।
वक्त्रं ब्रजेशसुतयोरनवेणु जुष्टं
यैर्वा निपीतमनुरक्तकटाक्षमोक्षम् ॥ ७ ॥

śrī-gopya ūcuḥ

akṣaṇvatām phalam idam na param vidāmaḥ
sakhyah paśūn anuviveśayator vayasyaiḥ
vaktram vrajeśa-sutayor anaveṇu-juṣṭam
yair vā nipītam anurakta-kaṭākṣa-mokṣam

Synonyms

śrī-gopyah ūcuḥ — the *gopīs* said; *akṣaṇvatām* — of those who have eyes; *phalam* — the fruit; *idam* — this; *na* — not; *param* — other; *vidāmah* — we know; *sakhyah* — O

friends; *paśūn* — the cows; *anuviveśayatoḥ* — causing to enter one forest after another; *vayasyaih* — with Their friends of the same age; *vaktram* — the faces; *vraja-īśa* — of Mahārāja Nanda; *sutayoh* — of the two sons; *anu-venu-justam* — possessed of flutes; *yaih* — by which; *vā* — or; *nipītam* — imbibed; *anurakta* — loving; *kata-akṣa* — glances; *mokṣam* — giving off.

Translation

The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision.

Purport

This translation is quoted from Śrīla Prabhupāda’s *Caitanya-caritāmṛta (Ādi-līlā 4.155)*.

Śrīla Viśvanātha Cakravartī Ṭhākura has commented as follows: “The *gopīs* meant to say, ‘O friends, if you simply remain in the shackles of family life in this material world, what will you ever get to see? The creator has granted us these eyes, so let us see the most wonderful thing there is to see, Kṛṣṇa.’”

The *gopīs* were aware that their mothers or other elder persons might hear their romantic words and disapprove, and thus they said, *akṣaṇvatām phalam*: “To see Kṛṣṇa is the goal for all persons and not simply ourselves.” In other words, the *gopīs* indicated that since Kṛṣṇa is the supreme object of love for everyone, why couldn’t they also love Him in spiritual ecstasy?

According to the *ācāryas*, a different *gopī* spoke this and each of the following verses (through text 19).

ŚB 10.21.8

चूतप्रवालबर्हस्तबकोत्पलाब्ज-
मालानुपृक्तपरिधानविचित्रवेशौ ।

मध्ये विरेजतुरलं पशुपालगोष्ठ्यां
 रङ्गे यथा नटवरौ क्व च गायमानौ ॥ ८ ॥
cūta-pravāla-barha-stabakotpalābja
mālānupr̥kta-paridhāna-vicitra-veśau
madhye virejatur alam paśu-pāla-goṣṭhyām
raṅge yathā naṭa-varau kvaca gāyamānau

Synonyms

cūta — of a mango tree; *pravāla* — with young sprouts; *barha* — peacock feathers; *stabaka* — bunches of flowers; *utpala* — lotuses; *abja* — and lilies; *mālā* — with garlands; *anupr̥kta* — touched; *paridhāna* — Their garments; *vicitra* — with great variety; *veśau* — being dressed; *madhye* — in the midst; *virejatuh* — the two of Them shone forth; *alam* — magnificently; *paśu-pāla* — of the cowherd boys; *goṣṭhyām* — within the assembly; *raṅge* — upon a stage; *yathā* — just as; *nata-varau* — two most excellent dancers; *kvaca* — sometimes; *gāyamānau* — Themselves singing.

Translation

Dressed in a charming variety of garments, upon which Their garlands rest, and decorating Themselves with peacock feathers, lotuses, lilies, newly grown mango sprouts and clusters of flower buds, Kṛṣṇa and Balarāma shine forth magnificently among the assembly of cowherd boys. They look just like the best of dancers appearing on a dramatic stage, and sometimes They sing.

Purport

The *gopīs* continue singing their ecstatic song as they remember the pastimes of Lord Kṛṣṇa. The *gopīs* wanted to go to the forest where Kṛṣṇa was performing His pastimes and, while remaining concealed, peer through the leaves of the creepers and see the wonder of Kṛṣṇa and Balarāma dancing and singing with Their boyfriends. This was their desire, but because they could not go, they sang this song in ecstatic love.

ŚB 10.21.9

गोप्यः किमाचरदयं कुशलं स्म वेणु-
 दर्मादराधरसुधामपि गोपिकानाम् ।

भुङ्क्ते स्वयं यदवशिष्टरसं हृदिन्यो
हृष्यत्वचोऽश्रु मुमुचुस्तरवो यथार्याः ॥ ९ ॥
gopyaḥ kim ācarat ayam kuśalam sma veṅur
dāmodarādhara-sudhām api gopikānām
bhunkte svayam yad avaśiṣṭa-rasam hradinyo
hr̥syat-tvaco 'śru mumucus taravo yathāryaḥ

Synonyms

gopyaḥ — O *gopīs*; *kim* — what; *ācarat* — performed; *ayam* — this; *kuśalam* — auspicious activities; *sma* — certainly; *veṅuh* — the flute; *dāmodara* — of Kṛṣṇa; *adhara-sudhām* — the nectar of the lips; *api* — even; *gopikānām* — which is owed to the *gopīs*; *bhunkte* — enjoys; *svayam* — independently; *yat* — from which; *avaśiṣṭa* — remaining; *rasam* — the taste only; *hradinyah* — the rivers; *hr̥syat* — feeling jubilant; *tvacah* — whose bodies; *aśru* — tears; *mumucuh* — shed; *taravah* — the trees; *yathā* — exactly like; *āryāḥ* — old forefathers.

Translation

My dear gopīs, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa’s lips independently and leave only a taste for us gopīs, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.

Purport

This translation is quoted from Śrīla Prabhupāda’s *Caitanya-caritāmṛta (Antya-līlā 16.140)*.

In the guise of releasing flowing sap, the bamboo trees are actually crying tears of ecstasy upon seeing their child become an exalted devotee-flute of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

Sanātana Gosvāmī gives an alternate explanation: The trees are crying because they are unhappy at not being able to play with Kṛṣṇa themselves. One may object that the trees in Vṛndāvana should not lament for that which is impossible for them to

obtain, just as a beggar certainly doesn't lament because he is forbidden to meet the king. But the trees are actually just like intelligent persons who suffer when they cannot obtain the goal of life. Thus the trees are crying because they cannot get the nectar of Kṛṣṇa's lips.

ŚB 10.21.10

वृन्दावनं सखि भुवो वितनोति कीर्तिं

यद् देवकीसुतपदाम्बुजलब्धलक्ष्मि ।

गोविन्दवेणुमनु मत्तमयूरनृत्यं

प्रेक्ष्याद्रिसान्वरतान्यसमस्तसत्त्वम् ॥ १० ॥

vr̥ndāvanam sakhi bhuvo vitanoti kīrtim

yad devakī-suta-padāmbuja-labdha-lakṣmi

govinda-veṇum anu matta-mayūra-nṛtyam

prekṣyādri-sānv-avaratānya-samasta-sattvam

Synonyms

vr̥ndāvanam — Vṛndāvana; *sakhi* — O friend; *bhuvah* — of the earth; *vitanoti* — spreads; *kīrtim* — the glories; *yad* — because; *devakī-suta* — of the son of Devakī; *pada-ambuja* — from the lotus feet; *labdha* — received; *lakṣmi* — the treasure; *govinda-venum* — the flute of Govinda; *anu* — upon hearing; *matta* — maddened; *mayūra* — of the peacocks; *nṛtyam* — in which there is the dancing; *preksya* — seeing; *adri-sānu* — upon the peaks of the hills; *avarata* — stunned; *anya* — other; *samasta* — all; *sattvam* — creatures.

Translation

O friend, Vṛndāvana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Kṛṣṇa, the son of Devakī. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned.

Purport

Śrīla Śrīdhara Svāmī explains that because activities such as those described in this verse do not occur in any other world, the earth is unique. In fact, the earth's glories are being spread by wonderful Vṛndāvana because it is the place of Kṛṣṇa's pastimes.

The name Devakī also refers to mother Yaśodā, as stated in the *Bṛhad-viṣṇu Purāṇa*:

*dve nāmnī nanda-bhāryāyā
yaśodā devakīti ca
ataḥ sakhyam abhūt tasya
devakyā śauri-jāyayā*

“The wife of Nanda had two names, Yaśodā and also Devakī. Therefore it was natural that she [the wife of Nanda] develop friendship with Devakī, the wife of Śauri [Vasudeva].”

Śrīla Viśvanātha Cakravartī Ṭhākura explains *kṛṣṇa-līlā* as follows: “In Vṛndāvana, the peacocks request Kṛṣṇa, ‘Govinda, please make us dance.’ Thus Kṛṣṇa plays His flute, and they surround Him in a circle and dance in time with the rhythm of His melody. And while standing in the midst of their dancing, He also sings and dances. Then those peacocks, who are fully satisfied with His musical performance, out of gratitude offer for His pleasure their own divine feathers. In the usual manner of musical performers, Kṛṣṇa gladly accepts these presentations and places a feather upon the turban atop His head. Gentle animals such as deer and doves greatly relish the transcendental entertainment presented by Kṛṣṇa, and to get a good view they flock to the peaks of hills. Then, as they watch the breathtaking program, they become stunned in ecstasy.”

Śrīla Sanātana Gosvāmī comments that because in Vṛndāvana Kṛṣṇa goes barefoot and can thus directly mark the earth with the symbols of His lotus feet, that transcendental land is even more glorious than Vaikuṅṭha, where Viṣṇu wears slippers.

ŚB 10.21.11

धन्याः स्म मूढगतयोऽपि हरिण्य एता
या नन्दनन्दनमुपात्तविचित्रवेशम् ।
आकर्ष्य वेणुरणितं सहकृष्णसाराः
पूजां दधुर्विरचितां प्रणयावलोकैः ॥ ११ ॥

*dhanyāḥ sma mūḍha-gatayo 'pi hariṇya etā
yā nanda-nandanam upāṭṭa-vicitra-veśam*

*ākarnya venu-ṛaṇitam saha-kṛṣṇa-sārāḥ
pūjām dadhur viracitām praṇayāvalokaiḥ*

Synonyms

dhanyāḥ — fortunate, blessed; *sma* — certainly; *mūḍha-gatayah* — having taken birth in an ignorant animal species; *api* — although; *harinyah* — she-deer; *etāḥ* — these; *yāḥ* — who; *nanda-nandanam* — the son of Mahārāja Nanda; *upātta-vicitra-veśam* — dressed very attractively; *ākarnya* — hearing; *venu-ṛaṇitam* — the sound of His flute; *saha-kṛṣṇa-sārāḥ* — accompanied by the black deer (their husbands); *pūjām dadhuh* — they worshiped; *viracitām* — performed; *praṇaya-avalokaiḥ* — by their affectionate glances.

Translation

Blessed are all these foolish deer because they have approached Mahārāja Nanda’s son, who is gorgeously dressed and is playing on His flute. Indeed, both the doe and the bucks worship the Lord with looks of love and affection.

Purport

This translation is quoted from Śrīla Prabhupāda’s *Caitanya-caritāmṛta (Madhya-līlā 17.36)*.

According to the *ācāryas*, the *gopīs* were thinking as follows: “The female deer can approach Kṛṣṇa along with their husbands because Kṛṣṇa is the ultimate object of affection for the male deer. Because of their affection for Kṛṣṇa, they are encouraged by seeing their wives attracted to Him and thus consider their household lives fortunate. Indeed, they become joyful upon seeing how their wives are searching after Kṛṣṇa, and, following along, they urge their wives to go to the Lord. On the other hand, our husbands are jealous of Kṛṣṇa, and because of their lack of devotion to Him they cannot even stand to smell His fragrance. Therefore what is the use of our lives?”

ŚB 10.21.12

कृष्णं निरीक्ष्य वनितोत्सवरूपशीलं
श्रुत्वा च तत्क्वणितवेणुविविक्तगीतम् ।

देव्यो विमानगतयः स्मरनुन्नसारा
 भ्रश्यत्प्रसूनकबरा मुमुहूर्विनीव्यः ॥ १२ ॥
 kṛṣṇam nirīkṣya vanitotsava-rūpa-śīlam
 śrutvā ca tat-kvaṇita-venu-vivikta-gītam
 devyo vimāna-gatayaḥ smara-nunna-sārā
 bhraśyat-prasūna-kabarā mumuhur vinīvyah

Synonyms

kṛṣṇam — Lord Kṛṣṇa; *nirīkṣya* — observing; *vanitā* — for all women; *utsava* — a festival; *rūpa* — whose beauty; *śīlam* — and character; *śrutvā* — hearing; *ca* — and; *tat* — by Him; *kvaṇita* — vibrated; *venu* — of the flute; *vivikta* — clear; *gītam* — song; *devyah* — the wives of the demigods; *vimāna-gatayah* — traveling in their airplanes; *smara* — by Cupid; *nunna* — agitated; *sārāḥ* — their hearts; *bhraśyat* — slipping; *prasūna-kabarāḥ* — the flowers tied in their hair; *mumuhuh* — they became bewildered; *vinīvyah* — their belts loosening.

Translation

Kṛṣṇa’s beauty and character create a festival for all women. Indeed, when the demigods’ wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen.

Purport

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda comments: “[This verse indicates] that the transcendental sound of the flute of Kṛṣṇa extended to all corners of the universe. Also, it is significant that the *gopīs* knew about the different kinds of airplanes flying in the sky.”

In fact, even while sitting on the laps of their demigod husbands, the demigoddesses became agitated by hearing the sounds of Kṛṣṇa’s flute. Thus the *gopīs* thought that they themselves should not be blamed for their ecstatic conjugal attraction for Kṛṣṇa, who after all was a cowherd boy from their own village and thus a natural object of their love. If even demigoddesses became mad after Kṛṣṇa, how could poor,

earthly cowherd girls from Kṛṣṇa's own village avoid having their hearts completely conquered by His loving glances and the sounds of His flute?

The *gopīs* also considered that the demigods, although noting their wives' attraction to Kṛṣṇa, did not become envious. The demigods are actually very refined in culture and intelligence, and therefore when flying in their airplanes they regularly take their wives along to see Kṛṣṇa. The *gopīs* thought, "Our husbands, on the other hand, are envious. Therefore even the inferior deer are better off than we, and the demigoddesses are also very fortunate, whereas we poor human beings in an intermediate position are most unfortunate."

ŚB 10.21.13

गावश्च कृष्णमुखनिर्गतवेणुगीत-
पीयूषमुत्तभितकर्णपुटैः पिबन्त्यः ।

शावाः स्नुतस्तनपयःकवलाः स्म तस्थु-

र्गोविन्दमात्मनि दृशाश्रुकलाः स्पृशन्त्यः ॥ १३ ॥

gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gīta

pīyūṣam uttabhita-karṇa-putaiḥ pibantyaḥ

śāvāḥ snuta-stana-payah-kavalāḥ sma tasthur

govindam ātmani drśāsru-kalāḥ sprśantyaḥ

Synonyms

gāvah — the cows; *ca* — and; *kṛṣṇa-mukha* — from the mouth of Lord Kṛṣṇa; *nirgata* — emitted; *venu* — of the flute; *gīta* — of the song; *pīyūsam* — the nectar; *uttabhita* — raised high; *karna* — with their ears; *putaiḥ* — which were acting as vessels; *pibantyaḥ* — drinking; *śāvāḥ* — the calves; *snuta* — exuding; *stana* — from their udders; *payah* — the milk; *kavalāḥ* — whose mouthfuls; *sma* — indeed; *tasthuh* — stood still; *govindam* — Lord Kṛṣṇa; *ātmani* — within their minds; *drśā* — with their vision; *āsru-kalāḥ* — their eyes full of tears; *sprśantyaḥ* — touching.

Translation

Using their upraised ears as vessels, the cows are drinking the nectar of the flute-song flowing out of Kṛṣṇa's mouth. The calves, their mouths full of milk from their mothers' moist nipples, stand still as they take Govinda within themselves through their tear-filled eyes and embrace Him within their hearts.

ŚB 10.21.14

प्रायो बताम्ब विहगा मुनयो वनेऽस्मिन्
 कृष्णेक्षितं तदुदितं कलवेणुगीतम् ।
 आरुह्य ये द्रुमभुजान् रुचिरप्रवालान्
 शृण्वन्ति मीलितदृशो विगतान्यवाचः ॥ १४ ॥

prāyo batāmba vihagā munayo vane 'smin
kṛṣṇekṣitam tad-uditam kala-venu-gītam
āruhya ye druma-bhujān rucira-pravālān
śṛṅvanti mīlita-dṛśo vigatānya-vācaḥ

Synonyms

prāyah — almost; *bata* — certainly; *amba* — O mother; *vihagāh* — the birds;
munayah — great sages; *vane* — in the forest; *asmin* — this; *kṛṣṇa-īksitam* — in order
 to see Kṛṣṇa; *tad-uditam* — created by Him; *kala-venu-gītam* — sweet vibrations made
 by playing the flute; *āruhya* — rising; *ye* — who; *druma-bhujān* — to the branches of
 the trees; *rucira-pravālān* — having beautiful creepers and twigs; *śṛṅvanti* — they
 hear; *mīlita-dṛśah* — closing their eyes; *vigata-anya-vācaḥ* — stopping all other
 sounds.

Translation

O mother, in this forest all the birds have risen onto the beautiful branches of the trees to see Kṛṣṇa. With closed eyes they are simply listening in silence to the sweet vibrations of His flute, and they are not attracted by any other sound. Surely these birds are on the same level as great sages.

Purport

The birds resemble sages because they live in the forest, keep their eyes closed, observe silence and remain motionless. Significantly, it is stated here that even great sages become maddened by the sound of Kṛṣṇa's flute, which is a completely spiritual vibration.

The word *rucira-pravālān* indicates that even the branches of the trees are transformed in ecstasy when struck by the vibration of Kṛṣṇa's flute-song. Indra, Brahmā, Śiva and Viṣṇu, being primordial gods, travel throughout the universe and have extensive knowledge of the science of music, and yet even these great

personalities have never heard or composed music like that which emanates from Kṛṣṇa's flute. Indeed, the birds are so moved by the blissful sound that in their ecstasy they close their eyes and cling to the branches to avoid falling off the trees.

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the *gopīs* would sometimes address each other as *amba*, “mother.”

ŚB 10.21.15

नद्यस्तदा तदुपधार्य मुकुन्दगीत-

मावर्तलक्षितमनोभवभग्नवेगाः ।

आलिङ्गनस्थगितमूर्मिभुजैर्मुरारे-

र्गृह्णन्ति पादयुगलं कमलोपहाराः ॥ १५ ॥

nadyas tadā tad upadhārya mukunda-gītam

āvarta-lakṣita-manobhava-bhagna-vegāḥ

āliṅgana-sthagitam ūrmi-bhujair murārer

grhṇanti pāda-yugalam kamalopahārāḥ

Synonyms

nadyah — the rivers; *tadā* — then; *tad* — that; *upadhārya* — perceiving; *mukunda* — of Lord Kṛṣṇa; *gītam* — the song of His flute; *āvarta* — by their whirlpools; *lakṣita* — manifest; *manah-bhava* — by their conjugal desire; *bhagna* — broken; *vegāḥ* — their currents; *āliṅgana* — by their embrace; *sthagitam* — held stationary; *ūrmi-bhujaih* — by the arms of their waves; *murāreh* — of Lord Murāri; *grhṇanti* — they seize; *pāda-yugalam* — the two lotus feet; *kamala-upahārāḥ* — carrying offerings of lotus flowers.

Translation

When the rivers hear the flute-song of Kṛṣṇa, their minds begin to desire Him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murāri's lotus feet and, holding on to them, present offerings of lotus flowers.

Purport

Even such sacred bodies of water as the Yamunā and the Mānasa-gaṅgā are enchanted by the flute-song, and thus they are disturbed by conjugal attraction for

young Kṛṣṇa. The *gopīs* are implying that since many different types of living beings are overwhelmed by conjugal love for Kṛṣṇa, why should the *gopīs* be criticized for their intense desire to serve Kṛṣṇa in the conjugal relationship?

ŚB 10.21.16

दृष्ट्वातपे ब्रजपशून् सह रामगोपैः

सञ्चारयन्तमनु वेणुमुदीरयन्तम् ।

प्रेमप्रवृद्ध उदितः कुसुमावलीभिः

सख्युर्व्यधात् स्ववपुषाम्बुद आतपत्रम् ॥ १६ ॥

dr̥ṣṭvātape vraja-paśūn saha rāma-gopaiḥ

sañcārayantam anu veṇum udīrayantam

prema-pravṛddha uditah kusumāvalībhīḥ

sakhyur vyadhāt sva-vapuṣāmbuda ātapatram

Synonyms

dr̥ṣtvā — seeing; *ātape* — in the full heat of the sun; *vraja-paśūn* — the domestic animals of Vraja; *saha* — together with; *rāma-gopaiḥ* — Lord Balarāma and the cowherd boys; *sañcārayantam* — herding together; *anu* — repeatedly; *veṇum* — His flute; *udīrayantam* — loudly playing; *prema* — out of love; *pravṛddhah* — expanded; *uditah* — rising high; *kusuma-āvalībhīḥ* — (with droplets of water vapor, which are like) groups of flowers; *sakhyuh* — for his friend; *vyadhāt* — he constructed; *sva-vapuṣā* — out of his own body; *ambudah* — the cloud; *ātapatram* — an umbrella.

Translation

In the company of Balarāma and the cowherd boys, Lord Kṛṣṇa is continually vibrating His flute as He herds all the animals of Vraja, even under the full heat of the summer sun. Seeing this, the cloud in the sky has expanded himself out of love. He is rising high and constructing out of his own body, with its multitude of flower-like droplets of water, an umbrella for the sake of his friend.

Purport

Śrīla Prabhupāda states in his *Kṛṣṇa, the Supreme Personality of Godhead*: “The scorching heat of the autumn sunshine was sometimes intolerable, and therefore the

clouds in the sky appeared in sympathy above Kṛṣṇa and Balarāma and Their boyfriends while They engaged in blowing Their flutes. The clouds served as a soothing umbrella over Their heads just to make friendship with Kṛṣṇa.”

ŚB 10.21.17

पूर्णाः पुलिन्द्य उरुगायपदाब्जराग-

श्रीकुङ्कुमेन दयितास्तनमण्डितेन ।

तद्वर्शनस्मररुजस्तृणरूषितेन

लिम्पन्त्य आननकुचेषु जहुस्तदाधिम् ॥ १७ ॥

pūrṇāḥ pulindya urugāya-padābja-rāga

śrī-kuṅkumena dayitā-stana-maṇḍitena

tad-darśana-smara-rujas tṛṇa-rūṣitena

limpantya ānana-kuceṣu jahus tad-ādhim

Synonyms

pūrṇāḥ — fully satisfied; *pulindyah* — the wives of the Śabara tribe; *urugāya* — of Lord Kṛṣṇa; *pada-abja* — from the lotus feet; *rāga* — of reddish color; *śrī-kuṅkumena* — by the transcendental *kuṅkuma* powder; *dayitā* — of His girlfriends; *stana* — the breasts; *maṇḍitena* — which had decorated; *tad* — of that; *darśana* — by the sight; *smara* — of Cupid; *rujah* — feeling the torment; *tṛṇa* — upon the blades of grass; *rūṣitena* — attached; *limpantyah* — smearing; *ānana* — upon their faces; *kuceṣu* — and breasts; *jahuh* — they gave up; *tad* — that; *ādhim* — mental pain.

Translation

The aborigine women of the Vṛndāvana area become disturbed by lust when they see the grass marked with reddish *kuṅkuma* powder. Endowed with the color of Kṛṣṇa’s lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they feel fully satisfied and give up all their anxiety.

Purport

Śrīla Prabhupāda explains this verse as follows: “The wanton aborigine girls also became fully satisfied when they smeared their faces and breasts with the dust of Vṛndāvana, which was reddish from the touch of Kṛṣṇa’s lotus feet. The aborigine

girls had very full breasts, and they were also very lusty, but when their lovers felt their breasts, they were not very satisfied. When they came out into the midst of the forest, they saw that while Kṛṣṇa was walking, some of the leaves and creepers of Vṛndāvana had turned reddish from the *kuṅkuma* powder which fell from His lotus feet. His lotus feet were held by the *gopis* on their breasts, which were also smeared with *kuṅkuma* powder, but when Kṛṣṇa travelled in the Vṛndāvana forest with Balarāma and His boy friends, the reddish powder fell on the ground. So the lusty aborigine girls, while looking toward Kṛṣṇa playing His flute, saw the reddish *kuṅkuma* on the ground and immediately took it and smeared it over their faces and breasts. In this way they became fully satisfied, although they were not satisfied when their lovers touched their breasts. All material lusty desires can be immediately satisfied if one comes in contact with Kṛṣṇa consciousness.”

ŚB 10.21.18

हन्तायमद्रिरबला हरिदासवर्यो

यद् रामकृष्णचरणस्पर्शप्रमोदः ।

मानं तनोति सहगोगणयोस्तयोर्यत्

पानीयसूयवसकन्दरकन्दमूलैः ॥ १८ ॥

hantāyam adrīr abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-carāṇa-sparaśa-pramodaḥ
mānam tanoti saha-go-gaṇayos tayor yat
pānīya-sūyavasa-kandara-kandamūlaiḥ

Synonyms

hanta — oh; *ayam* — this; *adrīh* — hill; *abalāh* — O friends; *hari-dāsa-varyah* — the best among the servants of the Lord; *yat* — because; *rāma-kṛṣṇa-carāṇa* — of the lotus feet of Lord Kṛṣṇa and Balarāma; *sparaśa* — by the touch; *pramodaḥ* — jubilant; *mānam* — respect; *tanoti* — offers; *saha* — with; *go-gaṇayoh* — the cows, calves and cowherd boys; *tayoh* — to Them (Śrī Kṛṣṇa and Balarāma); *yat* — because; *pānīya* — with drinking water; *sūyavasa* — very soft grass; *kandara* — caves; *kanda-mūlaiḥ* — and edible roots.

Translation

Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, along with Their calves, cows and cowherd friends, with all kinds of necessities — water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.

Purport

This translation is quoted from Śrīla Prabhupāda's *Caitanya-caritāmṛta* (*Madhya* 18.34).

Śrīla Viśvanātha Cakravartī Ṭhākura explains the opulence of Govardhana Hill as follows: *Pāṇīya* refers to the fragrant, cool water from the Govardhana waterfalls, which Kṛṣṇa and Balarāma drink and use to wash Their feet and mouths.

Govardhana also offers other beverages, such as honey, mango juice and *pīlu* juice. *Sūyavasa* indicates *dūrvā* grass, used to make the religious offering of *arghya*.

Govardhana also has grass that is fragrant, soft and conducive to the strong growth of cows and increased production of milk. Thus this grass is used for feeding the transcendental herds. *Kandara* refers to the caves where Kṛṣṇa, Balarāma and Their friends play, sit and lie down. These caves give pleasure when the weather is too hot or too cold, or when it is raining. Govardhana also features soft roots for eating, jewels for ornamenting the body, flat places for sitting, and lamps and mirrors in the form of smooth stones, glistening water and other natural substances.

ŚB 10.21.19

गा गोपकैरनुवनं नयतोरुदार-

वेणुस्वनैः कलपदैस्तनुभृत्सु सख्यः ।

अस्पन्दनं गतिमतां पुलकस्तरुणां

निर्योगपाशकृतलक्षणयोर्विचित्रम् ॥ १९ ॥

gā gopakair anu-vanam naylor udāra

veṇu-svanaiḥ kala-padais tanu-bhṛtsu sakhyaḥ

aspandanam gati-matām pulakas taruṇām

niryoga-pāśa-kṛta-lakṣaṇayor vicitram

Synonyms

gāh — the cows; gopakaih — with the cowherd boys; anu-vanam — to each forest; nayatoh — leading; udāra — very liberal; venu-svanaih — by the vibrations of the Lord’s flute; kala-padaih — having sweet tones; tanubhrtsu — among the living entities; sakhyah — O friends; aspandanam — the lack of movement; gati-matām — of those living entities that can move; pulakah — the ecstatic jubilation; tarunam — of the otherwise nonmoving trees; niryoga-pāśa — the ropes for binding the rear legs of the cows; krta-laksanayoh — of those two (Kṛṣṇa and Balarāma), who are characterized by; vicitram — wonderful.

Translation

My dear friends, as Kṛṣṇa and Balarāma pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cows’ rear legs at the time of milking. When Lord Kṛṣṇa plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful.

Purport

Kṛṣṇa and Balarāma would sometimes wear Their cowherding ropes on Their heads and sometimes carry them on Their shoulders, and thus They were beautifully decorated with all the equipment of cowherd boys.

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the ropes of Kṛṣṇa and Balarāma are made of yellow cloth and have clusters of pearls at both ends. Sometimes They wear these ropes around Their turbans, and the ropes thus become wonderful decorations.

ŚB 10.21.20

एवंविधा भगवतो या वृन्दावनचारिणः ।
वर्णयन्त्यो मिथो गोप्यः क्रीडास्तन्मयतां ययुः ॥ २० ॥

*evam-vidhā bhagavato
yā vṛndāvana-cāriṇaḥ
varṇayantyo mitho gopyaḥ
krīḍās tan-mayatām yayuḥ*

Synonyms

evam-vidhāh — such; bhagavatah — of the Supreme Personality of Godhead; yāh — which; vrndāvana-cāriṇah — who was wandering in the Vṛndāvana forest; varṇayantyaḥ — engaged in describing; mithah — among one another; gopyah — the gopīs; krīdah — the pastimes; tat-mayatām — fullness in ecstatic meditation upon Him; yayuh — they attained.

Translation

Thus narrating to one another the playful pastimes of the Supreme Personality of Godhead as He wandered about in the Vṛndāvana forest, the gopīs became fully absorbed in thoughts of Him.

Purport

In this regard Śrīla Prabhupāda comments, “This is the perfect example of Kṛṣṇa consciousness: to somehow or other remain always engrossed in thoughts of Kṛṣṇa. The vivid example is always present in the behavior of the gopīs; therefore Lord Caitanya declared that no one can worship the Supreme Lord by any method that is better than the method of the gopīs. The gopīs were not born in very high brāhmaṇa or kṣatriya families; they were born in the families of vaiśyas, and not in big mercantile communities but in the families of cowherd men. They were not very well educated, although they heard all sorts of knowledge from the brāhmaṇas, the authorities of Vedic knowledge. The gopīs’ only purpose was to remain always absorbed in thoughts of Kṛṣṇa.”

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, entitled “The Gopīs Glorify the Song of Kṛṣṇa’s Flute.”

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 22



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER TWENTY-TWO

Kṛṣṇa Steals the Garments of the Unmarried Gopīs

This chapter describes how the marriageable daughters of the cowherd men worshiped Kātyāyanī to get Lord Śrī Kṛṣṇa as their husband, and how Kṛṣṇa stole the garments of the young girls and gave the girls benedictions.

During the month of Mārgaśīrṣa, every day early in the morning the young daughters of the cowherds would take one another's hands and, singing of Kṛṣṇa's transcendental qualities, go to the Yamunā to bathe. Desiring to obtain Kṛṣṇa as their husband, they would then worship the goddess Kātyāyanī with incense, flowers and other items.

One day, the young *gopīs* left their garments on the shore as usual and began playing in the water while chanting of Lord Kṛṣṇa's activities. Suddenly Kṛṣṇa Himself came there, took away all the garments and climbed a nearby *kadamba* tree. Wanting to tease the *gopīs*, Kṛṣṇa said, "I understand how fatigued you *gopīs* are from your austerities, so please come onto the shore and take back your clothes."

The *gopīs* then pretended to become angry and said the cold water of the Yamunā was giving them great pain. If Kṛṣṇa did not give them back their garments, they said, they would inform King Kaṁsa of all that had happened. But if He did give the clothes back, they would willingly carry out His orders in the mood of humble servants.

Śrī Kṛṣṇa replied that He had no fear of King Kaṁsa, and that if the girls really intended to follow His command and be His maidservants they should each immediately come onto the shore and take their respective garments. The girls, trembling from the cold, climbed out of the water with their two hands covering their private parts. Kṛṣṇa, who felt great affection for them, again spoke: "Because while executing a vow you bathed in the water naked, you have committed an offense against the demigods, and to counteract it you should offer obeisances with joined palms. Then your vow of austerity will achieve its full result."

The *gopīs* followed this instruction and, folding their hands in respect, offered obeisances to Śrī Kṛṣṇa. Satisfied, He gave them back their clothing. But the young girls had become so attracted to Him that they could not leave. Understanding their minds, Kṛṣṇa said that He knew they had worshiped Kātyāyanī to get Him as their husband. Because they had offered their hearts to Him, their desires would never again become tainted by the mood of materialistic enjoyment, just as fried barleycorns can no longer grow into shoots. Next autumn, He told them, their most cherished desire would be fulfilled.

Then the *gopīs*, fully satisfied, returned to Vraja, and Śrī Kṛṣṇa and His cowherd friends went off to a distant place to graze the cows.

Sometime later, when the boys felt disturbed by the great heat of summer, they took shelter at the base of a tree that stood just like an umbrella. The Lord then said that the life of a tree is most excellent, for even while feeling pain a tree continues to protect others from heat, rain, snow and so on. With its leaves, flowers, fruits, shade, roots, bark, wood, fragrance, sap, ashes, pulp and sprouts, a tree fulfills the desires of everyone. This kind of life is ideal. Indeed, said Kṛṣṇa, the perfection of life is to act with one's vital energy, wealth, intelligence and words for the benefit of all.

After the Lord had glorified the trees in this way, the entire company went to the Yamunā, where the cowherd boys let the cows drink the sweet water and also drank some themselves.

ŚB 10.22.1

श्रीशुक उवाच

हेमन्ते प्रथमे मासि नन्दब्रजकुमारिकाः ।

चेरुर्हविष्यं भुञ्जानाः कात्यायन्यर्चनव्रतम् ॥ १ ॥

śrī-śuka uvāca

hemante prathame māsi

nanda-vraja-kumārikāḥ

cerur haviṣyam bhuñjānāḥ

kātyāyany-arcana-vratam

Synonyms

śrī-śukah uvāca — Śrī Śukadeva Gosvāmī said; *hemante* — during the winter; *prathame* — in the first; *māsi* — month; *nanda-vraja* — of the cowherd village of Nanda Mahārāja; *kumārikāh* — the unmarried young girls; *ceruh* — performed; *havisyam* — unseasoned *khichrī*; *bhuñjānāh* — subsisting on; *kātyāyanī* — of the goddess Kātyāyanī; *arcana-vratam* — the vow of worship.

Translation

Śukadeva Gosvāmī said: During the first month of the winter season, the young unmarried girls of Gokula observed the vow of worshiping goddess Kātyāyanī. For the entire month they ate only unspiced *khichrī*.

Purport

The word *hemante* refers to the month of Mārgaśīrṣa — from approximately the middle of November to the middle of December, according to the Western calendar. In Chapter Twenty-two of *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda comments that the *gopīs* “first ate *haviṣyānna*, a kind of food prepared by boiling together mung *dāl* and rice without any spices or turmeric. According to Vedic injunction, this kind of food is recommended to purify the body before one enacts a ritualistic ceremony.”

ŚB 10.22.2-3

आप्लुत्याम्भसि कालिन्द्या जलान्ते चोदितेऽरुणे ।
 कृत्वा प्रतिकृतिं देवीमानर्चुर्नृप सैकतीम् ॥ २ ॥
 गन्धैर्माल्यैः सुरभिभिर्बलिभिर्धूपदीपकैः ।
 उच्चावचैश्चोपहारैः प्रवालफलतण्डुलैः ॥ ३ ॥

āplutyāmbhasi kālindyā
jalānte codite ’ruṇe
kṛtvā pratikṛtiṁ devīm
ānarcur nṛpa saikatīm
gandhair mālyaiḥ surabhibhir
balibhir dhūpa-dīpakaiḥ
uccāvacaś copahāraiḥ
pravāla-phala-taṇḍulaiḥ

Synonyms

āplutya — bathing; *ambhasi* — in the water; *kālindyāh* — of the Yamunā; *jala-ante* — on the shore of the river; *ca* — and; *udite* — as was arising; *arune* — the dawn; *krtva* — making; *prati-krtim* — a deity; *devīm* — the goddess; *ānarcuh* — they worshiped; *nrpa* — O King Parīkṣit; *saikatīm* — made of earth; *gandhahī* — with sandalwood pulp and other fragrant articles; *mālyaiḥ* — with garlands; *surabhibhiḥ* — fragrant; *balibhiḥ* — with gifts; *dhūpa-dīpakaiḥ* — with incense and lamps; *ucca-avacaiḥ* — opulent and also simple; *ca* — and; *upahāraiḥ* — with presentations; *pravāla* — newly grown leaves; *phala* — fruit; *tandulaiḥ* — and betel nuts.

Translation

My dear King, after they had bathed in the water of the Yamunā just as the sun was rising, the gopīs made an earthen deity of goddess Durgā on the riverbank. Then they worshiped her with such aromatic substances as sandalwood pulp, along with other items both opulent and simple, including lamps, fruits, betel nuts, newly grown leaves, and fragrant garlands and incense.

Purport

The word *balibhiḥ* in this verse indicates offerings of clothing, ornaments, food and so on.

ŚB 10.22.4

कात्यायनि महामाये महायोगिन्यधीश्वरि ।
नन्दगोपसुतं देवि पतिं मे कुरु ते नमः ।
इति मन्त्रं जपन्त्यस्ताः पूजां चक्रुः कुमारिकाः ॥ ४ ॥

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

Synonyms

kātyāyani — O goddess Kātyāyanī; *mahā-māye* — O great potency; *mahā-yogini* — O possessor of great mystic power; *adhīśvari* — O mighty controller; *nanda-gopa-sutam* — the son of Mahārāja Nanda; *devi* — O goddess; *patim* — the husband; *me* — my; *kuru* — please make; *te* — unto you; *namah* — my obeisances; *iti* — with these words; *mantram* — the hymn; *japantyah* — chanting; *tāh* — they; *pūjām* — worship; *cakruh* — performed; *kumārikāh* — the unmarried girls.

Translation

Each of the young unmarried girls performed her worship while chanting the following mantra. “O goddess Kātyāyanī, O great potency of the Lord, O possessor of great mystic power and mighty controller of all, please make the son of Nanda Mahārāja my husband. I offer my obeisances unto you.”

Purport

According to various *ācāryas*, the goddess Durgā mentioned in this verse is not the illusory energy of Kṛṣṇa called Māyā but rather the internal potency of the Lord known as Yoga-māyā. The distinction between the internal and external, or illusory, potency of the Lord is described in the *Nārada-pañcarātra*, in the conversation between Śruti and Vidyā:

jānāty ekāparā kāntaṁ
saivā durgā tad-ātmikā
yā parā paramā śaktir
mahā-viṣṇu-svarūpiṇī
yasyā vijñāna-mātreṇa
parāṇāṁ paramātmanaḥ
mahūrtād deva-devasya
prāptir bhavati nānyathā
ekeyaṁ prema-sarvasva
svabhāvā gokuleśvarī
anayā su-labho jñeya
ādi-devo 'khileśvaraḥ

*asyā āvārika-śaktir
mahā-māyākhileśvarī
yayā mugdaṁ jagat sarvaṁ
sarve dehābhimāninaḥ*

“The Lord’s inferior potency, known as Durgā, is dedicated to His loving service. Being the Lord’s potency, this inferior energy is nondifferent from Him. There is another, superior potency, whose form is on the same spiritual level as that of God Himself. Simply by scientifically understanding this supreme potency, one can immediately achieve the Supreme Soul of all souls, who is the Lord of all lords. There is no other process to achieve Him. That supreme potency of the Lord is known as Gokuleśvarī, the goddess of Gokula. Her nature is to be completely absorbed in love of God, and through Her one can easily obtain the primeval God, the Lord of all that be. This internal potency of the Lord has a covering potency, known as Mahā-māyā, who rules the material world. In fact she bewilders the entire universe, and thus everyone within the universe falsely identifies himself with the material body.”

From the above we can understand that the internal and external, or superior and inferior, potencies of the Supreme Lord are personified as Yoga-māyā and Mahā-māyā, respectively. The name Durgā is sometimes used to refer to the internal, superior potency, as stated in the *Pañcarātra*: “In all *mantras* used to worship Kṛṣṇa, the presiding deity is known as Durgā.” Thus in the transcendental sound vibrations glorifying and worshiping the Absolute Truth, Kṛṣṇa, the presiding deity of the particular *mantra* or hymn is called Durgā. The name Durgā therefore refers also to that personality who functions as the internal potency of the Lord and who is thus on the platform of *śuddha-sattva*, pure transcendental existence. This internal potency is understood to be Kṛṣṇa’s sister, known also as Ekānamśā or Subhadrā. This is the Durgā who was worshiped by the *gopīs* in Vṛndāvana. Several *ācāryas* have pointed out that ordinary people are sometimes bewildered and think that the names Mahā-māyā and Durgā refer exclusively to the external potency of the Lord. Even if we accept hypothetically that the *gopīs* were worshiping the external Māyā, there is no fault on their part, since in their pastimes of loving Kṛṣṇa they were

acting as ordinary members of society. Śrīla Prabhupāda comments in this regard: “The Vaiṣṇavas generally do not worship any demigods. Śrīla Narottama dāsa Ṭhākura has strictly forbidden all worship of the demigods for anyone who wants to advance in pure devotional service. Yet the *gopīs*, who are beyond compare in their affection for Kṛṣṇa, were seen to worship Durgā. The worshipers of demigods also sometimes mention that the *gopīs* worshiped goddess Durgā, but we must understand the purpose of the *gopīs*. Generally, people worship the goddess Durgā for some material benediction. Here, the *gopīs* prayed to the goddess to become wives of Lord Kṛṣṇa. The purport is that if Kṛṣṇa is the center of activity, a devotee can adopt any means to achieve that goal. The *gopīs* could adopt any means to satisfy or serve Kṛṣṇa. That was the superexcellent characteristic of the *gopīs*. They worshiped goddess Durgā completely for one month in order to have Kṛṣṇa as their husband. Every day they prayed for Kṛṣṇa, the son of Nanda Mahārāja, to become their husband.”

The conclusion is that a sincere devotee of Kṛṣṇa will never imagine any material quality to exist in the transcendental *gopīs*, who are the most exalted devotees of the Lord. The only motivation in all their activities was simply to love and satisfy Kṛṣṇa, and if we foolishly consider their activities to be mundane in any way, it will be impossible for us to understand Kṛṣṇa consciousness.

ŚB 10.22.5

एवं मासं व्रतं चेरुः कुमार्यः कृष्णचेतसः ।
भद्रकालीं समानर्चुर्भूयान्नन्दसुतः पतिः ॥ ५ ॥

evam māsam vratam ceruḥ
kumāryaḥ kṛṣṇa-cetasah
bhadrakālīm samānarcur
bhūyān nanda-sutaḥ patiḥ

Synonyms

evam — in this manner; *māsam* — an entire month; *vratam* — their vow; *ceruḥ* — they executed; *kumāryaḥ* — the girls; *kṛṣṇa-cetasah* — their minds absorbed in Kṛṣṇa; *bhadra-kālīm* — the goddess Kātyāyanī; *samānarcur* — they properly worshiped;

bhūyāt — may He become; *nanda-sutah* — the son of King Nanda; *patih* — my husband.

Translation

Thus for an entire month the girls carried out their vow and properly worshiped the goddess Bhadrakālī, fully absorbing their minds in Kṛṣṇa and meditating upon the following thought: “May the son of King Nanda become my husband.”

ŚB 10.22.6

ऊषस्युत्थाय गोत्रैः स्वैरन्योन्याबद्धबाहवः ।
कृष्णमुच्चैर्जगुर्यान्त्यः कालिन्द्यां स्नातुमन्वहम् ॥ ६ ॥

*ūṣasy utthāya gotraiḥ svair
anyonyābaddha-bāhavaḥ
kṛṣṇam uccair jagur yāntyah
kālindyām snātum anvaham*

Synonyms

ūṣasi — at dawn; *utthāya* — rising; *gotraiḥ* — by their names; *svaiḥ* — proper; *anyonya* — one with another; *ābaddha* — holding; *bāhavaḥ* — their hands; *kṛṣṇam* — in glorification of Kṛṣṇa; *uccaiḥ* — loudly; *jaguh* — they sang; *yāntyah* — while going; *kālindyām* — to the Yamunā; *snātum* — in order to bathe; *anu-aham* — each day.

Translation

Each day they rose at dawn. Calling out to one another by name, they all held hands and loudly sang the glories of Kṛṣṇa while going to the Kālindī to take their bath.

ŚB 10.22.7

नद्याः कदाचिदागत्य तीरे निक्षिप्य पूर्ववत् ।
वासांसि कृष्णं गायन्त्यो विजहुः सलिले मुदा ॥ ७ ॥

*nadyāḥ kadācid āgatyā
tīre niṣīpya pūrva-vat*

*vāsāmsi kṛṣṇaṁ gāyantyō
vijahruḥ salile mudā*

Synonyms

nadyāḥ — of the river; *kadācit* — once; *āgatya* — coming; *tīre* — to the shore; *niksipyā* — throwing down; *pūrva-vat* — as previously; *vāsāmsi* — their clothing; *kṛṣṇam* — about Kṛṣṇa; *gāyantyah* — singing; *vijahruḥ* — they played; *salile* — in the water; *mudā* — with pleasure.

Translation

One day they came to the riverbank and, putting aside their clothing as they had done before, happily played in the water while singing the glories of Kṛṣṇa.

Purport

According to Śrīla Viśvanātha Cakravartī Ṭhākura, this incident occurred on the day the young *gopīs* completed their vow, which was a full-moon day. To celebrate the successful completion of their vow, the girls invited young Rādhārāṇī — the daughter of Vṛṣabhānu and the special object of their affection — along with other important *gopīs*, and brought them all to the river to bathe. Their playing in the water was meant to serve as the *avabhṛtha-snāna*, the ceremonial bath taken immediately upon the completion of a Vedic sacrifice.

Śrīla Prabhupāda comments as follows: “It is an old system among Indian girls and women that when they take a bath in the river they place their garments on the bank and dip into the water completely naked. The portion of the river where the girls and women bathe was strictly prohibited to any male, and this is still the system. The Supreme Personality of Godhead, knowing the minds of the unmarried young *gopīs*, awarded them their desired objective. They had prayed for Kṛṣṇa to become their husband, and Kṛṣṇa wanted to fulfill their desires.”

ŚB 10.22.8

भगवांस्तदभिप्रेत्य कृष्णो योगेश्वरेश्वरः ।
वयस्यैरावृतस्तत्र गतस्तत्कर्मसिद्धये ॥ ८ ॥

*bhagavāṁs tad abhipretya
 kṛṣṇo yogeśvareśvaraḥ
 vayasyair āvṛtas tatra
 gatas tat-karma-siddhaye*

Synonyms

bhagavān — the Supreme Personality of Godhead; *tat* — that; *abhipretya* — seeing; *kṛṣṇaḥ* — Lord Kṛṣṇa; *yoga-īśvara-īśvaraḥ* — the master of all masters of mystic power; *vayasyaih* — by young companions; *āvṛtaḥ* — surrounded; *tatra* — there; *gataḥ* — went; *tat* — of those girls; *karma* — the ritualistic activities; *siddhaye* — for assuring the result.

Translation

Lord Kṛṣṇa, the Supreme Personality of Godhead and master of all masters of mystic yoga, was aware of what the gopīs were doing, and thus He went there surrounded by His young companions to award the gopīs the perfection of their endeavor.

Purport

As the master of all masters of mystic power, Lord Kṛṣṇa could easily understand the desires of the *gopīs*, and He could also fulfill them. The *gopīs*, like all young girls from respectable families, considered the embarrassment of appearing naked before a young boy to be worse than giving up their lives. Yet Lord Kṛṣṇa made them come out of the water and bow down to Him. Although the bodily forms of the *gopīs* were all fully developed, and although Kṛṣṇa met them in a secluded place and brought them fully under His control, because the Lord is completely transcendental there was not a trace of material desire in His mind. Lord Kṛṣṇa is the ocean of transcendental bliss, and He wanted to share His bliss with the *gopīs* on the spiritual platform, completely free of ordinary lust.

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the companions of Kṛṣṇa mentioned here were mere toddlers two or three years old. They were completely naked and were unaware of the difference between male and female. When Kṛṣṇa went out to herd the cows, they followed Him because they were so attached to Him that they could not bear to be without His association.

ŚB 10.22.9

तासां वासांस्युपादाय नीपमारुह्य सत्वरः ।
 हसद्भिः प्रहसन् बालैः परिहासमुवाच ह ॥ ९ ॥
tāsām vāsāmsy upādāya
nīpam āruhya satvarah
hasadbhiḥ prahasan bālaiḥ
parihāsam uvāca ha

Synonyms

tāsām — of those girls; *vāsāmsi* — the garments; *upādāya* — taking; *nīpam* — a kadamba tree; *āruhya* — climbing; *satvarah* — quickly; *hasadbhiḥ* — who were laughing; *prahasan* — Himself laughing loudly; *bālaih* — with the boys; *parihāsam* — joking words; *uvāca ha* — He spoke.

Translation

Taking the girls' garments, He quickly climbed to the top of a kadamba tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly.

ŚB 10.22.10

अत्रागत्याबलाः कामं स्वं स्वं वासः प्रगृह्यताम् ।
 सत्यं ब्रुवाणि नो नर्म यद् यूयं व्रतकर्षिताः ॥ १० ॥
atrāgatyābalāḥ kāmam
svam svam vāsaḥ pragrhyatām
satyam bravāṇi no narma
yad yūyam vrata-karśitāḥ

Synonyms

atra — here; *āgatyā* — coming; *abalāḥ* — O girls; *kāmam* — as you wish; *svam svam* — each your own; *vāsaḥ* — clothing; *pragrhyatām* — please take; *satyam* — the truth; *bruvāṇi* — I am speaking; *na* — not; *u* — rather; *narma* — jest; *yat* — because; *yūyam* — you; *vrata* — by your vow of austerity; *karśitāḥ* — fatigued.

Translation

[Lord Kṛṣṇa said:] My dear girls, you may each come here as you wish and take back your garments. I'm telling you the truth and am not joking with you, since I see you're fatigued from executing austere vows.

ŚB 10.22.11

न मयोदितपूर्व वा अनृतं तदिमे विदुः ।
एकैकशः प्रतीच्छध्वं सहैवेति सुमध्यमाः ॥ ११ ॥

*na mayodita-pūrvam vā
anṛtam tad ime viduḥ
ekaikaśaḥ pratīcchadhvam
sahaiveti su-madhyamāḥ*

Synonyms

na — never; *mayā* — by Me; *udita* — spoken; *pūrvam* — previously; *vai* — definitely; *anrtam* — anything false; *tat* — that; *ime* — these young boys; *viduḥ* — know; *eka-ekaśaḥ* — one by one; *pratīcchadhvam* — pick out (your garments); *saha* — or all together; *eva* — indeed; *iti* — thus; *su-madhyamāḥ* — O slender-waisted girls.

Translation

I have never before spoken a lie, and these boys know it. Therefore, O slender-waisted girls, please come forward, either one by one or all together, and pick out your clothes.

ŚB 10.22.12

तस्य तत् क्ष्वेलितं दृष्ट्वा गोप्यः प्रेमपरिप्लुताः ।
व्रीडिताः प्रेक्ष्य चान्योन्यं जातहासा न निर्ययुः ॥ १२ ॥

*tasya tat kṣvelitam dṛṣtvā
gopyaḥ prema-pariplutāḥ
vṛḍitāḥ prekṣya cānyonyam
jāta-hāsā na niryayuh*

Synonyms

tasya — His; *tat* — that; *kṣvelitam* — joking behavior; *dṛṣtvā* — seeing; *gopyaḥ* — the gopīs; *prema-pariplutāḥ* — fully immersed in pure love of Godhead; *vṛḍitāḥ* —

embarrassed; *preksya* — glancing; *ca* — and; *anyonyam* — upon one another; *jāta-hāsāh* — beginning to laugh; *na nirayayuh* — they did not come out.

Translation

Seeing how Kṛṣṇa was joking with them, the gopīs became fully immersed in love for Him, and as they glanced at each other they began to laugh and joke among themselves, even in their embarrassment. But still they did not come out of the water.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura explains this verse as follows:

“The gopīs were from most respectable families, and they might have argued with Kṛṣṇa: ‘Why don’t You simply leave our clothes on the bank of the river and go away?’

“Kṛṣṇa might have replied, ‘But there are so many of you that some of the girls might take clothes belonging to another.’

“The gopīs would reply, ‘We are honest and never steal anything. We never touch another’s property.’

“Then Kṛṣṇa would say, ‘If that’s true, then simply come and get your clothes. What is the difficulty?’

“When the gopīs saw Kṛṣṇa’s determination, they were filled with loving ecstasy. Although embarrassed, they were overjoyed to receive such attention from Kṛṣṇa. He was joking with them as if they were His wives or girlfriends, and the gopīs’ only desire was to achieve such a relationship with Him. At the same time, they were embarrassed to be seen naked by Him. But still they could not help laughing at His joking words and even began to joke among themselves, one gopī urging another, ‘Go ahead, you go first, and let us see if Kṛṣṇa plays any tricks on you. Then we will go later.’”

ŚB 10.22.13

एवं ब्रुवति गोविन्दे नर्मणाक्षिसचेतसः ।
आकण्ठमग्नाः शीतोदे वेपमानास्तमब्रुवन् ॥ १३ ॥

*evam bruvati govinde
narmanākṣipta-cetasah
ā-kantha-magnāḥ śītode
vepamānās tam abruvan*

Synonyms

evam — thus; *bruvati* — speaking; *govinde* — Lord Govinda; *narmanā* — by His joking words; *ākṣipta* — agitated; *cetasah* — their minds; *ā-kantha* — up to their necks; *magnāḥ* — submerged; *śīta* — cold; *ude* — in the water; *vepamānāḥ* — shivering; *tam* — to Him; *abruvan* — they spoke.

Translation

As Śrī Govinda spoke to the gopīs in this way, His joking words completely captivated their minds. Submerged up to their necks in the cold water, they began to shiver. Thus they addressed Him as follows.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura gives the following example of joking between Kṛṣṇa and the gopīs.

Kṛṣṇa: O birdlike girls, if you do not come here, then with these garments caught in the branches I will make a swing and a hammock. I need to lie down, since I have spent the entire night awake and am now becoming sleepy.

Gopīs: Our dear cowherd boy, Your cows, greedy for grass, have gone into a cave. So You must quickly go there to herd them back on the proper path.

Kṛṣṇa: Come now, My dear cowherd girls, you must quickly go from here to Vraja and perform your household duties. Don't become a disturbance to your parents and other elders.

Gopīs: Our dear Kṛṣṇa, we will not go home for an entire month, for it is by the order of our parents and other elders that we are executing this vow of fasting, the Kātyāyanī-vrata.

Kṛṣṇa: My dear austere ladies, I too, by the strength of seeing you, have now developed a surprising mood of detachment from family life. I wish to stay here for a

month and execute the vow of dwelling in the clouds. And if you show mercy to Me, I can come down from here and observe the vow of fasting in your company.

The *gopīs* were completely captivated by Kṛṣṇa's joking words, but out of shyness they submerged themselves in the water up to their necks. Shaking from the cold, they addressed Kṛṣṇa as follows.

ŚB 10.22.14

मानयं भोः कृथास्त्वां तु नन्दगोपसुतं प्रियम् ।
जानीमोऽङ्गं ब्रजश्लाघ्यं देहि वासांसि वेपिताः ॥ १४ ॥

mānayaṁ bhoḥ kṛthās tvāṁ tu
nanda-gopa-sutaṁ priyam
jānīmo 'ṅga vraja-ślāghyaṁ
dehi vāsāṁsi vepitāḥ

Synonyms

mā — do not; *anayam* — injustice; *bhoḥ* — our dear Kṛṣṇa; *kṛthāḥ* — do; *tvām* — You; *tu* — on the other hand; *nanda-gopa* — of Mahārāja Nanda; *sutam* — the son; *priyam* — loved; *jānīmah* — we know; *aṅga* — O dear one; *vraja-ślāghyam* — renowned throughout Vraja; *dehi* — please give; *vāsāṁsi* — our garments; *vepitāḥ* — (to us) who are shivering.

Translation

[The *gopīs* said:] Dear Kṛṣṇa, don't be unfair! We know that You are the respectable son of Nanda and that You are honored by everyone in Vraja. You are also very dear to us. Please give us back our clothes. We are shivering in the cold water.

ŚB 10.22.15

श्यामसुन्दर ते दास्यः कखाम तवोदितम् ।
देहि वासांसि धर्मज्ञं नो चेद् राज्ञे ब्रुवाम हे ॥ १५ ॥

śyāmasundara te dāsyah
karavāma tavoditam
dehi vāsāṁsi dharma-jña
no ced rājñe bruvāma he

Synonyms

śyāmasundara — O Lord Śyāmasundara; te — Your; dāsyah — maidservants; karavāma — we shall do; tava — by You; uditam — what is spoken; dehi — please give; vāsāmsi — our clothing; dharmajña — O knower of religion; na — not; u — indeed; cet — if; rājñe — to the king; bruvāmah — we shall tell; he — O Kṛṣṇa.

Translation

O Śyāmasundara, we are Your maidservants and must do whatever You say. But give us back our clothing. You know what the religious principles are, and if You don't give us our clothes we will have to tell the king. Please!

ŚB 10.22.16

श्रीभगवानुवाच

भवत्यो यदि मे दास्यो मयोक्तं वा करिष्यथ ।
अत्रागत्य स्ववासांसि प्रतीच्छत शुचिस्मिताः ।
नो चेन्नाहं प्रदास्ये किं क्रुद्धो राजा करिष्यति ॥ १६ ॥

śrī-bhagavān uvāca

*bhavatyō yadi me dāsyo
mayoktaṁ vā kariṣyatha
atrāgatya sva-vāsāmsi
praticchata śuci-smitāḥ
no cen nāhaṁ pradāsye kiṁ
kruddho rājā kariṣyati*

Synonyms

śrī-bhagavān uvāca — the Supreme Personality of Godhead said; bhavatyah — you; yadi — if; me — My; dāsyah — servants; mayā — by Me; uktam — what has been spoken; vā — or; kariṣyatha — you will do; atra — here; āgatya — coming; sva-vāsāmsi — your own garments; praticchata — pick out; śuci — fresh; smitāḥ — whose smiles; na u — not; cet — if; na — not; aham — I; pradāsye — will give; kiṁ — what; kruddhah — angry; rājā — the king; kariṣyati — will be able to do.

Translation

The Supreme Personality of Godhead said: If you girls are actually My maidservants, and if you will really do what I say, then come here with your

innocent smiles and let each girl pick out her clothes. If you don't do what I say, I won't give them back to you. And even if the king becomes angry, what can he do?

Purport

Śrīla Prabhupāda comments, “When the *gopīs* saw that Kṛṣṇa was strong and determined, they had no alternative but to abide by His order.”

ŚB 10.22.17

ततो जलाशयात् सर्वा दारिकाः शीतवेपिताः ।
पाणिभ्यां योनिमाच्छाद्य प्रोत्तेरुः शीतकर्षिताः ॥ १७ ॥

*tato jalāśayāt sarvā
dārikāḥ śīta-vepitāḥ
pāṇibhyām yonim ācchādya
protteruḥ śīta-karśītāḥ*

Synonyms

tataḥ — then; *jala-āśayāt* — out of the river; *sarvāḥ* — all; *dārikāḥ* — the young girls; *śīta-vepitāḥ* — shivering from the cold; *pāṇibhyām* — with their hands; *yonim* — their pubic area; *ācchādya* — covering; *protteruḥ* — they came up; *śīta-karśītāḥ* — pained by the cold.

Translation

Then, shivering from the painful cold, all the young girls rose up out of the water, covering their pubic area with their hands.

Purport

The *gopīs* had assured Kṛṣṇa that they were His eternal servants and would do whatever He said, and thus they were now defeated by their own words. If they delayed any longer, they thought, some other man might come along, and this would be unbearable for them. The *gopīs* loved Kṛṣṇa so much that even in that awkward situation their attachment to Him was increasing more and more, and they were very eager to stay in His company. Thus they did not even consider drowning themselves in the river because of the embarrassing situation.

They concluded that they could do nothing but go forward to their beloved Kṛṣṇa, putting aside their embarrassment. Thus the *gopīs* assured each other that there was no alternative and rose up out of the water to meet Him.

ŚB 10.22.18

भगवानाहता वीक्ष्य शुद्धभावप्रसादितः ।
स्कन्धे निधाय वासांसि प्रीतः प्रोवाच सस्मितम् ॥ १८ ॥

bhagavān āhatā vīkṣya
śuddha-bhāva-prasāditah
skandhe nidhāya vāsāmsi
prītaḥ provāca sa-smitam

Synonyms

bhagavān — the Supreme Lord; *āhatāh* — struck; *vīkṣya* — seeing; *śuddha* — pure; *bhāva* — by their loving affection; *prasāditah* — satisfied; *skandhe* — upon His shoulder; *nidhāya* — placing; *vāsāmsi* — their garments; *prītaḥ* — lovingly; *provāca* — spoke; *sa-smitam* — while smiling.

Translation

When the Supreme Lord saw how the *gopīs* were struck with embarrassment, He was satisfied by their pure loving affection. Putting their clothes on His shoulder, the Lord smiled and spoke to them with affection.

Purport

Śrīla Prabhupāda comments: “[The *gopīs*]’ simple presentation was so pure that Lord Kṛṣṇa immediately became pleased with them. All the unmarried *gopīs* who prayed to Kātyāyanī to have Kṛṣṇa as their husband were thus satisfied. A woman cannot be naked before any male except her husband. The unmarried *gopīs* desired Kṛṣṇa as their husband, and He fulfilled their desire in this way.”

For aristocratic girls like the *gopīs*, standing naked before a young boy was worse than death, and yet they decided to give up everything for the pleasure of Lord Kṛṣṇa. He wanted to see the power of their love for Him, and He was completely satisfied by their unalloyed devotion.

ŚB 10.22.19

यूयं विवस्त्रा यदपो धृतव्रता
 व्यगाहतैतत्तदु देवहेलनम् ।
 बद्धवाञ्जलिं मूर्ध्न्यपनुत्तयेऽहसः
 कृत्वा नमोऽधोवसनं प्रगृह्यताम् ॥ १९ ॥
yūyaṁ vivastrā yad apo dhṛta-vratā
vyagāhataitat tad u deva-helanam
baddhvāñjalim mūrdhny apanuttaye 'mhasaḥ
kṛtvā namo 'dho-vasanaṁ pragrhyatām

Synonyms

yūyam — you; *vivastrāḥ* — naked; *yat* — because; *apah* — in the water; *dhṛta-vratāḥ* — while executing a Vedic ritualistic vow; *vyagāhata* — bathed; *etat tat* — this; *u* — indeed; *deva-helanam* — an offense against Varuṇa and the other gods; *baddhvā añjalim* — with palms joined together; *mūrdhni* — upon your heads; *apanuttaye* — for counteracting; *amhasaḥ* — your sinful action; *kṛtvā namaḥ* — paying obeisances; *adhah-vasanam* — your lower garments; *pragrhyatām* — please take back.

Translation

[Lord Kṛṣṇa said:] You girls bathed naked while executing your vow, and that is certainly an offense against the demigods. To counteract your sin you should offer obeisances while placing your joined palms above your heads. Then you should take back your lower garments.

Purport

Kṛṣṇa wanted to see the full surrender of the *gopīs*, and thus He ordered them to offer obeisances with their palms joined above their heads. In other words, the *gopīs* could no longer cover their bodies. We should not foolishly think that Lord Kṛṣṇa is an ordinary lusty boy enjoying the naked beauty of the *gopīs*. Kṛṣṇa is the Supreme Absolute Truth, and He was acting to fulfill the loving desire of the young cowherd girls of Vṛndāvana. In this world we would certainly become lusty in a situation like this. But to compare ourselves to God is a great offense, and because of this offense we will not be able to understand Kṛṣṇa's transcendental position, for we will wrongly take Him to be materially conditioned like ourselves. To lose transcendental

sight of Kṛṣṇa is certainly a great disaster for one trying to relish the bliss of the Absolute Truth.

ŚB 10.22.20

इत्यच्युतेनाभिहितं व्रजाबला
मत्वा विवस्त्राप्लवनं व्रतच्युतिम् ।
तत्पूर्तिकामास्तदशेषकर्मणां
साक्षात्कृतं नेमुखद्यमृग् यतः ॥ २० ॥
ity acyutenābhihitam vrajābalā
matvā vivastrāplavanam vrata-cyutim
tat-pūrṭi-kāmās tad-aśeṣa-karmaṇām
sākṣāt-kṛtam nemur avadya-mṛg yataḥ

Synonyms

iti — in these words; *acyutena* — by the infallible Supreme Lord; *abhihitam* — indicated; *vraja-abalāḥ* — the girls of Vraja; *matvā* — considering; *vivastra* — naked; *āplavanam* — the bathing; *vrata-cyutim* — a falldown from their vow; *tat-pūrṭi* — the successful completion of that; *kāmāḥ* — intently desiring; *tat* — of that performance; *aśeṣa-karmarnām* — and of unlimited other pious activities; *sākṣāt-kṛtam* — to the directly manifest fruit; *nemuh* — they offered their obeisances; *avadya-mrk* — the cleanser of all sins; *yataḥ* — because.

Translation

Thus the young girls of Vṛndāvana, considering what Lord Acyuta had told them, accepted that they had suffered a falldown from their vow by bathing naked in the river. But they still desired to successfully complete their vow, and since Lord Kṛṣṇa is Himself the ultimate result of all pious activities, they offered their obeisances to Him to cleanse away all their sins.

Purport

The transcendental position of Kṛṣṇa consciousness is clearly described here. The *gopīs* decided that it was better to renounce their so-called family tradition and traditional morality and simply surrender unto the Supreme Lord Kṛṣṇa. This does not mean that the Kṛṣṇa consciousness movement advocates immoral activities. In

fact, the devotees of ISKCON practice the highest standard of restraint and morality, but at the same time we recognize the transcendental position of Kṛṣṇa. Lord Kṛṣṇa is God and therefore has no material desire to enjoy young girls in sexual affairs. As will be seen in this chapter, Lord Kṛṣṇa was not at all attracted to enjoying the *gopīs*; rather He was attracted to their love and wanted to satisfy them.

The greatest offense is to imitate the activities of Lord Kṛṣṇa. In India there is a group called *prākṛta-sahajiyā*, who imitate these affairs of Kṛṣṇa and try to enjoy naked young girls in the name of worshiping Kṛṣṇa. The ISKCON movement sternly rejects this mockery of religion, because the greatest offense is for a human being to ludicrously imitate the Supreme Personality of Godhead. In the ISKCON movement there are no cheap incarnations, and it is not possible for a devotee of this movement to promote himself to the position of Kṛṣṇa.

Five hundred years ago Kṛṣṇa appeared as Lord Caitanya Mahāprabhu, who practiced strict celibacy throughout His student life and at the age of twenty-four took *sannyāsa*, a lifelong vow of celibacy. Caitanya Mahāprabhu rigidly avoided contact with women in order to carry out His vow of loving service to Kṛṣṇa. When Kṛṣṇa personally appeared five thousand years ago, He exhibited these wonderful pastimes, which attract our attention. We should not become envious or shocked when we hear that God can perform such pastimes. Our shock is due to our ignorance, because if we tried to perform these activities our bodies would be afflicted by lust. Lord Kṛṣṇa, however, is the Supreme Absolute Truth and is therefore never disturbed by any material desire whatsoever. Thus, this incident — in which the *gopīs* gave up normal standards of morality and, raising their hands to their head, bowed down in compliance with Kṛṣṇa's order — is an example of pure devotional surrender and not a discrepancy in religious principles.

In fact, the *gopīs*' surrender is the perfection of all religion, as Śrīla Prabhupāda describes in *Kṛṣṇa, the Supreme Personality of Godhead*: “The *gopīs* were all simple souls, and whatever Kṛṣṇa said they took to be true. In order to be freed from the wrath of Varuṇadeva, as well as to fulfill the desired end of their vows and ultimately to please their worshipable Lord, Kṛṣṇa, they immediately abided by His

order. Thus they became the greatest lovers of Kṛṣṇa, and His most obedient servitors.

“Nothing can compare with the Kṛṣṇa consciousness of the *gopīs*. Actually, the *gopīs* did not care for Varuṇa or any other demigod; they only wanted to satisfy Kṛṣṇa.”

ŚB 10.22.21

तास्तथावनता दृष्ट्वा भगवान् देवकीसुतः ।
वासांसि ताभ्यः प्रायच्छत्करुणस्तेन तोषितः ॥ २१ ॥

tās tathāvanatā dṛṣṭvā
bhagavān devakī-sutaḥ
vāsāṁsi tābhyaḥ prāyacchat
karuṇas tena toṣitaḥ

Synonyms

tāh — then; *tathā* — thus; *avanatāh* — bowed down; *dṛstvā* — seeing; *bhagavān* — the Supreme Personality of Godhead; *devakī-sutaḥ* — Kṛṣṇa, the son of Devakī; *vāsāṁsi* — the garments; *tābhyah* — to them; *prāyacchat* — He returned; *karuṇah* — compassionate; *tena* — by that act; *toṣitaḥ* — satisfied.

Translation

Seeing them bow down like that, the Supreme Personality of Godhead, the son of Devakī, gave them back their garments, feeling compassionate toward them and satisfied by their act.

ŚB 10.22.22

दृढं प्रलब्धास्त्रपया च हापिताः
प्रस्तोभिताः क्रीडनवच्च कारिताः ।

वस्त्राणि चैवापहतान्यथाप्यमुं
ता नाभ्यसूयन् प्रियसङ्गनिर्वृताः ॥ २२ ॥
dr̥ḍham pralabdhās trapayā ca hāpitāḥ
prastobhitāḥ kṛīḍana-vac ca kāritāḥ
vastrāṇi caivāpahṛtāny athāpy amuṁ
tā nābhyasūyan priya-saṅga-nirvṛtāḥ

Synonyms

drdham — thoroughly; *pralabdhāh* — cheated; *trapayā* — of their shame; *ca* — and; *hāpitāh* — deprived; *prastobhitāh* — laughed at; *kṛīdana-vat* — just like toy dolls; *ca* — and; *kāritāh* — made to act; *vastrāni* — their clothing; *ca* — and; *eva* — indeed; *apahrtāni* — stolen; *atha api* — nevertheless; *amum* — toward Him; *tāh* — they; *na abhyasūyan* — did not feel inimical; *priya* — of their beloved; *saṅga* — by the association; *nirvrtāh* — joyful.

Translation

Although the gopīs had been thoroughly cheated, deprived of their modesty, ridiculed and made to act just like toy dolls, and although their clothing had been stolen, they did not feel at all inimical toward Śrī Kṛṣṇa. Rather, they were simply joyful to have this opportunity to associate with their beloved.

Purport

Śrīla Prabhupāda comments, “This attitude of the gopīs is described by Lord Caitanya Mahāprabhu when He prays, ‘My dear Lord Kṛṣṇa, You may embrace Me or trample Me under Your feet, or You may make Me brokenhearted by never being present before Me. Whatever You like, You can do, because You have complete freedom to act. But in spite of all of Your dealings, You are My Lord eternally, and I have no other worshipable object.’ This is the attitude of the gopīs toward Kṛṣṇa.”

ŚB 10.22.23

परिधाय स्ववासांसि प्रेष्ठसङ्गमसज्जिताः ।
गृहीतचित्ता नो चेलुस्तस्मिन्नलज्जायितेक्षणाः ॥ २३ ॥

paridhāya sva-vāsānsi
preṣṭha-saṅgama-sajjitāḥ
grhīta-cittā no celus
tasmin lajjāyitekṣaṇāḥ

Synonyms

paridhāya — putting on; *sva-vāsānsi* — their own garments; *preṣṭha* — of their beloved; *saṅgama* — by this association; *sajjitāḥ* — becoming completely attached to

Him; *grhīta* — taken away; *cittāh* — whose minds; *na* — could not; *u* — indeed; *celuh* — move; *tasmin* — upon Him; *lajjāyita* — full of shyness; *īksanāh* — whose glances.

Translation

The gopīs were addicted to associating with their beloved Kṛṣṇa, and thus they became captivated by Him. Thus, even after putting their clothes on they did not move. They simply remained where they were, shyly glancing at Him.

Purport

By association with their beloved Kṛṣṇa, the gopīs had become more attached to Him than ever. Just as Kṛṣṇa had stolen their clothes, He had also stolen their minds and their love. The gopīs interpreted the whole incident as proof that Kṛṣṇa was also attached to them. Otherwise, why would He have gone to the trouble of playing with them in this way? Because they thought that Kṛṣṇa was now attached to them, they glanced at Him with shyness, and being stunned by the rising of their ecstatic love, they could not move from where they stood. Kṛṣṇa had overcome their shyness and forced them to come out of the water naked, but now, having dressed properly, they again became shy in His presence. In fact, this incident increased their humbleness before Kṛṣṇa. They did not want Kṛṣṇa to see them staring at Him, but they cautiously took the opportunity to glance at the Lord.

ŚB 10.22.24

तासां विज्ञाय भगवान् स्वपादस्पर्शकाम्यया ।
धृतरतानां सङ्कल्पमाह दामोदरोऽबलाः ॥ २४ ॥

tāsām vijñāya bhagavān
sva-pāda-sparśa-kāmyayā
dhṛta-vratānām saṅkalpam
āha dāmodaro 'balāḥ

Synonyms

tāsām — of these girls; *vijñāya* — understanding; *bhagavān* — the Supreme Personality of Godhead; *sva-pāda* — of His own feet; *sparśa* — for the touch; *kāmyayā* — with the desire; *dhṛta-vratānām* — who had taken their vow; *saṅkalpam*

— the motivation; [āha](#) — spoke; [dāmodarah](#) — Lord Dāmodara; [abalāh](#) — to the girls.

Translation

The Supreme Lord understood the determination of the *gopīs* in executing their strict vow. The Lord also knew that the girls desired to touch His lotus feet, and thus Lord Dāmodara, Kṛṣṇa, spoke to them as follows.

ŚB 10.22.25

सङ्कल्पो विदितः साध्व्यो भवतीनां मदर्चनम् ।
मयानुमोदितः सोऽसौ सत्यो भवितुमर्हति ॥ २५ ॥
saṅkalpo viditaḥ sādhyo
bhavatīnām mad-arcanam
mayānumoditaḥ so 'sau
satyo bhavitum arhati

Synonyms

[saṅkalpah](#) — the motivation; [viditah](#) — understood; [sādhyah](#) — O pious girls; [bhavatīnām](#) — your; [mat-arcanam](#) — worship of Me; [mayā](#) — by Me; [anumoditah](#) — approved of; [sah asau](#) — that; [satyah](#) — true; [bhavitum](#) — to become; [arhati](#) — must.

Translation

[Lord Kṛṣṇa said:] O saintly girls, I understand that your real motive in this austerity has been to worship Me. That intent of yours is approved of by Me, and indeed it must come to pass.

Purport

Just as Kṛṣṇa is free of all impure desire, so are the *gopīs*. Their attempt to gain Kṛṣṇa as their husband was therefore motivated not by a desire for personal sense gratification but by their overwhelming desire to serve Kṛṣṇa and to please Him. Because of their intense love, the *gopīs* did not see Kṛṣṇa as God but rather as the most wonderful boy in all creation, and being beautiful young girls, they desired only to please Him by loving service. Lord Kṛṣṇa understood the pure desire of the *gopīs* and was thus satisfied. The Lord could certainly not be satisfied by ordinary

lust, but He was moved by the intense loving devotion of the cowherd girls of Vṛndāvana.

ŚB 10.22.26

न मय्यावेशितधियां कामः कामाय कल्पते ।
भर्जिता क्वथिता धानाः प्रायो बीजाय नेशते ॥ २६ ॥

*na mayy āveśita-dhiyām
kāmaḥ kāmāya kalpate
bharjitā kvathitā dhānāḥ
prāyo bījāya neśate*

Synonyms

na — not; *mayi* — in Me; *āveśita* — fully absorbed; *dhiyām* — of those whose consciousness; *kāmaḥ* — desire; *kāmāya* — to material lust; *kalpate* — leads; *bharjitāḥ* — burned; *kvathitāḥ* — cooked; *dhānāḥ* — grains; *prāyah* — for the most part; *bījāya* — new growth; *na isyate* — are not capable of causing.

Translation

The desire of those who fix their minds on Me does not lead to material desire for sense gratification, just as barleycorns burned by the sun and then cooked can no longer grow into new sprouts.

Purport

The words *mayy āveśita-dhiyām* are very significant here. Unless one has achieved an advanced degree of devotion, one cannot fix the mind and intelligence on Kṛṣṇa, since Kṛṣṇa is pure spiritual existence. Self-realization is a state not of desirelessness but rather of purified desire, wherein one desires only the pleasure of Lord Kṛṣṇa. The *gopīs* were certainly attracted to Kṛṣṇa in a mood of conjugal love, and yet, having fixed their minds and indeed their entire existence completely on Kṛṣṇa, their conjugal desire could never manifest as material lust; rather, it became the most exalted form of love of Godhead ever seen within the universe.

ŚB 10.22.27

याताबला व्रजं सिद्धा मयेमा रंस्यथा क्षपाः ।
यदुद्दिश्य व्रतमिदं चेरुरार्यार्चनं सतीः ॥ २७ ॥

*yātābalā vrajaṁ siddhā
mayemā raṁsyathā kṣapāḥ
yad uddiśya vratam idam
cerur āryārcanam satīḥ*

Synonyms

yāta — go now; *abalāḥ* — My dear girls; *vrajam* — to Vraja; *siddhāḥ* — having achieved your desire; *mayā* — with Me; *imāḥ* — these; *raṁsyatha* — you will enjoy; *ksapāḥ* — the nights; *yat* — which; *uddiśya* — having in mind; *vratam* — vow; *idam* — this; *ceruh* — you executed; *āryā* — of goddess Kātyāyanī; *arcanam* — the worship; *satīḥ* — being pure.

Translation

Go now, girls, and return to Vraja. Your desire is fulfilled, for in My company you will enjoy the coming nights. After all, this was the purpose of your vow to worship goddess Kātyāyanī, O pure-hearted ones.

ŚB 10.22.28

श्रीशुक उवाच
इत्यादिष्टा भगवता लब्धकामाः कुमारिकाः ।
ध्यायन्त्यस्तत्पदाम्भोजं कृच्छ्रान्निर्विशुर्ब्रजम् ॥ २८ ॥

*śrī-śuka uvāca
ity ādiṣṭā bhagavatā
labdha-kāmāḥ kumārikāḥ
dhyāyantyas tat-padāmbhojam
kṛcchrān nirviviśur vrajam*

Synonyms

śrī-śukah uvāca — Śrī Śukadeva Gosvāmī said; *iti* — thus; *ādistāḥ* — instructed; *bhagavatā* — by the Supreme Personality of Godhead; *labdha* — having obtained; *kāmāḥ* — their desire; *kumārikāḥ* — the young girls; *dhyāyantyah* — meditating; *tat* — His; *pada-ambhojam* — upon the lotus feet; *kṛcchrāt* — with difficulty; *nirviviśuh* — they returned; *vrajam* — to the cowherd village.

Translation

Śukadeva Gosvāmī said: Thus instructed by the Supreme Personality of Godhead, the young girls, their desire now fulfilled, could bring themselves only with great difficulty to return to the village of Vraja, meditating all the while upon His lotus feet.

Purport

The *gopīs*' desire was fulfilled because Lord Kṛṣṇa had agreed to act as their husband. A young girl can never spend the night with any man except her husband, and thus when Kṛṣṇa agreed to engage the girls in the nocturnal *rāsa* dance during the coming autumn season, in effect He was agreeing to reciprocate their love for Him in the role of a husband.

ŚB 10.22.29

अथ गोपैः परिवृतो भगवान् देवकीसुतः ।
वृन्दावनाद्गतो दूरं चाख्यन् गाः सहाग्रजः ॥ २९ ॥

atha gopaiḥ parivṛto
bhagavān devakī-sutaḥ
vṛndāvanād gato dūram
cārayan gāḥ sahāgrajāḥ

Synonyms

atha — some time later; *gopaiḥ* — by the cowherd boys; *parivṛtaḥ* — surrounded; *bhagavān* — the Supreme Lord; *devakī-sutaḥ* — the son of Devakī; *vṛndāvanāt* — from Vṛndāvana; *gataḥ* — He went; *dūram* — a distance; *cārayan* — grazing; *gāḥ* — the cows; *saha-agrajah* — together with His brother Balarāma.

Translation

Some time later Lord Kṛṣṇa, the son of Devakī, surrounded by His cowherd friends and accompanied by His elder brother, Balarāma, went a good distance away from Vṛndāvana, herding the cows.

Purport

Having described how Lord Kṛṣṇa stole the garments of the young *gopīs*, Śukadeva Gosvāmī now begins introducing the description of Lord Kṛṣṇa's blessings upon the wives of some ritualistic *brāhmaṇas*.

ŚB 10.22.30

निदघार्कतपे तिग्मे छायाभिः स्वाभिरात्मनः ।
आतपत्रायितान् वीक्ष्य द्रुमानाह व्रजौकसः ॥ ३० ॥

nidaghārkātape tigme
chāyābhiḥ svābhir ātmanah
ātapatrāyitān vīkṣya
drumān āha vrajaukasah

Synonyms

nidāgha — of the hot season; *arka* — of the sun; *ātape* — in the heat; *tigme* — fierce; *chayabhiḥ* — with the shade; *svābhiḥ* — their own; *ātmanah* — for Himself; *ātapatrāyitān* — serving as umbrellas; *vīkṣya* — observing; *drumān* — the trees; *aha* — He said; *vraja-okasah* — to the boys of Vraja.

Translation

When the sun's heat became intense, Lord Kṛṣṇa saw that the trees were acting as umbrellas by shading Him, and thus He spoke as follows to His boyfriends.

ŚB 10.22.31-32

हे स्तोककृष्ण हे अंशो श्रीदामन् सुबलार्जुन ।
विशाल वृषभौजस्विन् देवप्रस्थ वरूथप ॥ ३१ ॥
पश्यतैतान् महाभागान् परार्थैकान्तजीवितान् ।
वातवर्षातपहिमान् सहन्तो वारयन्ति नः ॥ ३२ ॥

he stoka-kṛṣṇa he aṁśo
śrīdāman subalārjuna
viśāla vṛṣabhaujasvin
devaprastha varūthapa
paśyataitān mahā-bhāgān
parārthaikānta-jīvitān
vāta-varṣātapa-himān
sahanto vārayanti naḥ

Synonyms

[he stoka-kṛṣṇa](#) — O Stoka-kṛṣṇa; [he aṁśu](#) — O Aṁśu; [śrīdāman subala arjuna](#) — O Śrīdāmā, Subala and Arjuna; [viśāla vṛṣabha ojasvin](#) — O Viśāla, Vṛṣabha and Ojasvī; [devaprastha varūthapa](#) — O Devaprastha and Varūthapa; [paśyata](#) — just see; [etān](#) — these; [mahā-bhāgān](#) — most fortunate; [para-artha](#) — for the benefit of others; [ekānta](#) — exclusively; [jīvitān](#) — whose life; [vāta](#) — the wind; [varṣa](#) — rain; [ātapa](#) — heat of the sun; [himān](#) — and snow; [sahantah](#) — tolerating; [vārayanti](#) — keep off; [nah](#) — for us.

Translation

[Lord Kṛṣṇa said:] O Stoka Kṛṣṇa and Aṁśu, O Śrīdāmā, Subala and Arjuna, O Viśāla, Vṛṣabha, Ojasvī, Devaprastha and Varūthapa, just see these greatly fortunate trees, whose lives are completely dedicated to the benefit of others. Even while tolerating the wind, rain, heat and snow, they protect us from these elements.

Purport

Lord Kṛṣṇa was preparing to bestow His mercy on the wives of the hard-hearted ritualistic *brāhmaṇas*, and in these verses the Lord indicates that even trees who are dedicated to the welfare of others are superior to *brāhmaṇas* who are not. Certainly the members of the Kṛṣṇa consciousness movement should soberly study this point.

ŚB 10.22.33

अहो एषां वरं जन्म सर्वप्राण्युपजीवनम् ।
सुजनस्येव येषां वै विमुखा यान्ति नार्थिनः ॥ ३३ ॥

*aho eṣāṁ varaṁ janma
sarva-prāṇy-upajīvanam
su-janasyeva yeṣāṁ vai
vimukhā yānti nārthinaḥ*

Synonyms

[aho](#) — oh, just see; [eṣān](#) — of these trees; [varam](#) — superior; [janma](#) — birth; [sarva](#) — for all; [prāṇi](#) — living entities; [upajīvinam](#) — who provide maintenance; [su-janasya](#) [iva](#) — like a great personality; [yesām](#) — from whom; [vai](#) — certainly; [vimukhāḥ](#) —

disappointed; *yānti* — go away; *na* — never; *arthinah* — those who are asking for something.

Translation

Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed.

Purport

This translation is quoted from Śrīla Prabhupāda's *Caitanya-caritāmṛta* (Ādi 9.46).

ŚB 10.22.34

पत्रपुष्पफलच्छायामूलवल्कलदारुभिः ।
गन्धनिर्यासभस्मास्थितोकमैः कामान्वितन्वते ॥ ३४ ॥

patra-puṣpa-phala-cchāyā-
mūla-valkala-dārubhiḥ
gandha-niryāsa-bhasmāsthi-
tokmaiḥ kāmān vitanvate

Synonyms

patra — by their leaves; *puṣpa* — flowers; *phala* — fruits; *chāyā* — shade; *mūla* — roots; *valkala* — bark; *dārubhiḥ* — and wood; *gandha* — by their fragrance; *niryāsa* — sap; *bhasma* — ashes; *asthi* — pulp; *tokmaiḥ* — and young shoots; *kāmān* — desirable things; *vitānvate* — they award.

Translation

These trees fulfill one's desires with their leaves, flowers and fruits, their shade, roots, bark and wood, and also with their fragrance, sap, ashes, pulp and shoots.

ŚB 10.22.35

एतावज्जन्मसाफल्यं देहिनामिह देहिषु ।
प्राणैरर्थैर्धिया वाचा श्रेयआचरणं सदा ॥ ३५ ॥

etāvaj janma-sāphalyaṁ
dehinām iha dehiṣu

*prāṇair arthair dhiyā vācā
śreya-ācaraṇam sadā*

Synonyms

etāvat — up to this; *janma* — of birth; *sāphalyam* — perfection; *dehinām* — of every living being; *iha* — in this world; *dehisu* — toward those who are embodied; *prāṇaiḥ* — by life; *arthaiḥ* — by wealth; *dhiyā* — by intelligence; *vācā* — by words; *śreyah* — eternal good fortune; *ācaranam* — acting practically; *sadā* — always.

Translation

It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words.

Purport

This translation is quoted from Śrīla Prabhupāda's *Caitanya-caritāmṛta* (Ādi-līlā 9.42).

ŚB 10.22.36

इति प्रवालस्तबकफलपुष्पदलोत्करैः ।
तरुणां नम्रशाखानां मध्यतो यमुनां गतः ॥ ३६ ॥

*iti pravāla-stabaka-
phala-puṣpa-dalotkaraiḥ
tarūṇāṁ namra-śākhānām
madhyato yamunām gataḥ*

Synonyms

iti — thus speaking; *pravāla* — of new branches; *stabaka* — by the clusters; *phala* — of fruit; *puṣpa* — flowers; *dala* — and leaves; *utkaraiḥ* — by the abundance; *tarūnām* — of the trees; *namra* — bowed down; *śākhānām* — whose branches; *madhyataḥ* — from within the midst; *yamunām* — the Yamunā River; *gataḥ* — He came upon.

Translation

Thus moving among the trees, whose branches were bent low by their abundance of twigs, fruits, flowers and leaves, Lord Kṛṣṇa came to the Yamunā River.

ŚB 10.22.37

तत्र गाः पाययित्वापः सुमृष्टाः शीतलाः शिवाः ।
ततो नृप स्वयं गोपाः कामं स्वादु पपुर्जलम् ॥ ३७ ॥

*tatra gāḥ pāyayitvāpaḥ
su-mṛṣṭāḥ śītalāḥ śivāḥ
tato nṛpa svayaṁ gopāḥ
kāmaṁ svādu papur jalam*

Synonyms

tatra — there; *gāḥ* — the cows; *pāyayitvā* — making drink; *apah* — the water; *su-mṛṣṭāḥ* — very clear; *śītalāḥ* — cool; *śivāḥ* — wholesome; *tataḥ* — then; *nṛpa* — O King Parīkṣit; *svayam* — themselves; *gopāḥ* — the cowherd boys; *kāmam* — freely; *svādu* — sweet-tasting; *papuh* — they drank; *jalam* — the water.

Translation

The cowherd boys let the cows drink the clear, cool and wholesome water of the Yamunā. O King Parīkṣit, the cowherd boys themselves also drank that sweet water to their full satisfaction.

ŚB 10.22.38

तस्या उपवने कामं चारयन्तः पशून् नृप ।
कृष्णरामावुपागम्य क्षुधार्ता इदमब्रुवन् ॥ ३८ ॥

*tasyā upavane kāmaṁ
cārayantaḥ paśūn nṛpa
kṛṣṇa-rāmāv upāgamyā
kṣudh-ārtā idam abравan*

Synonyms

tasyāḥ — along the Yamunā; *upavane* — within a small forest; *kāmam* — here and there, as they wished; *cārayantah* — tending; *paśūn* — the animals; *nṛpa* — O King; *kṛṣṇa-rāmau* — Lord Kṛṣṇa and Lord Rāma; *upāgamyā* — approaching; *ksut-ārtāḥ* — disturbed by hunger; *idam* — this; *abruvan* — they (the cowherd boys) said.

Translation

Then, O King, the cowherd boys began herding the animals in a leisurely way within a small forest along the Yamunā. But soon they became afflicted by hunger and, approaching Kṛṣṇa and Balarāma, spoke as follows.

Purport

Śrīla Jīva Gosvāmī explains that the cowherd boys were concerned that Kṛṣṇa would be hungry, and thus they feigned their own hunger so that Kṛṣṇa and Balarāma would make suitable arrangements to eat.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twenty-second Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “Kṛṣṇa Steals the Garments of the Unmarried Gopīs.”