

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 29



His Divine Grace
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CHAPTER TWENTY-NINE

Kṛṣṇa and the Gopīs Meet for the Rāsa Dance

This chapter describes how Lord Śrī Kṛṣṇa, intending to enjoy the *rāsa* dance, engaged in arguments and counterarguments with the *gopīs*. Then there is a description of the beginning of the *rāsa* dance and the Lord's pastime of disappearing from the midst of the *gopīs*.

Remembering the promise He had made to the *gopīs* when He had stolen their clothes, Lord Kṛṣṇa employed His Yoga-māyā potency and manifested within Himself the desire to enjoy pastimes during an autumn night. Thus He began to play His flute. When the *gopīs* heard the flute's sound, the impulses of Cupid were violently aroused within them, and they immediately abandoned all their household duties and hastily went to Kṛṣṇa. All the *gopīs* had purely spiritual bodies, but when some of the *gopīs*' husbands and other family members stopped the young girls from going, Lord Kṛṣṇa arranged for them to temporarily exhibit material bodies, which they then left at the sides of their husbands. In this way they deceived their relatives and went off to meet Kṛṣṇa.

When the *gopīs* came before Lord Kṛṣṇa, He asked, “Why have you come? It is not good for you to travel to such a place in the dead of the night, for this forest is full of violent creatures. Your husbands and children will soon come searching after you to bring you home and engage you again in your household duties. After all, the prime religious duty of a woman is to serve her husband and children. For a respectable woman to consort with a paramour is totally contemptible and sure to obstruct her progress to heaven. Moreover, one develops pure love for Me not by physical proximity but by hearing topics connected with Me, by viewing My Deity form in the temple, by meditating upon Me and by faithfully chanting My glories. Therefore, all of you would do best to return home.”

The *gopīs* were crestfallen to hear this, and after crying a little they replied, with a bit of anger, “It is very unfair for You to reject young girls who have abandoned everything in their lives and come to You with the exclusive desire to serve You. By

servicing our husbands and children we receive only pain, whereas by servicing You, the dearest Soul of all living beings, we will perfectly fulfill the true religious duty of the self. What woman will not deviate from her prescribed duties as soon as she hears Your flute-song and sees Your form, which enchants the three worlds? Just as the Supreme Lord Viṣṇu protects the demigods, You destroy the unhappiness of the people of Vṛndāvana. Therefore You should immediately relieve the torment we have felt because of separation from You.” Wanting to please the *gopīs*, Lord Kṛṣṇa, who is always satisfied in Himself, responded to their appeals by playing with them in various pastimes. But when this show of attention made them a little proud, He humbled them by suddenly disappearing from the arena of the *rāsa* dance.

ŚB 10.29.1

श्रीबादरायणिरुवाच

भगवानपि ता रात्रीः शारदोत्फुल्लमल्लिकाः ।
वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥ १ ॥

śrī-bādarāyaṇir uvāca
bhagavān api tā rātrīḥ
śāradotphulla-mallikāḥ
vīkṣya rantum manaś cakre
yoga-māyām upāśritah

Synonyms

śrī-bādarāyaṇih uvāca — Śrī Śukadeva, the son of Śrīla Badarāyaṇa Vedavyāsa, said; *bhagavān* — Kṛṣṇa, the Supreme Personality of Godhead; *api* — although; *tāḥ* — those; *rātrīḥ* — nights; *śārada* — of autumn; *utphulla* — blossoming; *mallikāḥ* — the jasmine flowers; *vīkṣya* — seeing; *rantum* — to enjoy love; *manah cakre* — He made up His mind; *yoga-māyām* — His spiritual potency that makes the impossible possible; *upāśritah* — resorting to.

Translation

Śrī Bādarāyaṇi said: Śrī Kṛṣṇa is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming

jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed His internal potency.

Purport

As we begin the famous narration of Lord Kṛṣṇa's *rāsa* dance, a dance of love with beautiful young girls, questions will inevitably arise in the minds of ordinary people regarding the propriety of God's romantic dancing with many young girls in the middle of a full-moon autumn night. In his description of the Lord's *rāsa* dance in *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda painstakingly explains the spiritual purity of these transcendental activities. Those advanced in the science of Kṛṣṇa — the great teachers, or *ācāryas* — leave no doubt that Lord Kṛṣṇa is full and satisfied in Himself, free of all material desire, which is, after all, a sense of incompleteness or lack.

Materialistic persons and impersonal philosophers stubbornly reject the bona fide explanation of Śrī Kṛṣṇa's transcendental nature. There is no reason to deny the beautiful reality of an absolute person able to perform absolute romantic activities, of which our so-called romance is merely a shadow or perverted reflection. The irrational insistence that material activities cannot be a reflection of the perfect, spiritual activities performed by God reflects the unimaginative emotional disposition of those who oppose the reality of Śrī Kṛṣṇa. This psychological disposition of the nondevotees, which leads them to fervently deny the very existence of the absolute person, unfortunately boils down to what may be succinctly described as envy, since the overwhelming majority of the impersonal critics eagerly pursue their own romantic affairs, which they consider quite real and even "spiritual."

The actual supreme lover is Lord Kṛṣṇa. The *Vedānta-sūtra* begins by declaring that the Absolute Truth is the source of everything, and even Western philosophy was born in a somewhat awkward attempt at finding the original One behind the apparent many of material existence. Conjugal love, one of the most intense and demanding aspects of human existence, can hardly have nothing at all to do with supreme reality.

In fact, the conjugal love experienced by human beings is a mere reflection of spiritual reality, in which the same love exists in an absolute, pristine state. Thus it is clearly stated here that when Kṛṣṇa decided to enjoy the romantic atmosphere of autumn, “He resorted to His spiritual potency” (*yoga-māyām upāśritaḥ*). The spiritual nature of Lord Kṛṣṇa’s conjugal affairs is a major theme in this section of the [*Śrīmad-Bhāgavatam*](#).

A woman is attractive because of the sweet sound of her voice, her beauty and gentleness, her enchanting fragrance and tenderness, and also because of her cleverness and skill in music and dance. The most attractive ladies of all are the young *gopīs* of Vṛndāvana, who are Lord Kṛṣṇa’s internal potency, and this chapter tells how He enjoyed their brilliant feminine qualities — even though, as Śrīla Viśvanātha Cakravartī Ṭhākura has mentioned, Lord Kṛṣṇa was an eight-year-old boy when these events took place.

Ordinary people prefer God simply to be a witness of their romantic affairs. When a boy desires a girl or a girl desires a boy, sometimes they pray to God for their enjoyment. Such people are shocked and dismayed to find out that the Lord can enjoy His own loving affairs with His own transcendental senses. In truth, Śrī Kṛṣṇa is the original Cupid, and His exciting conjugal pastimes will be described in this section of the [*Bhāgavatam*](#).

When Lord Kṛṣṇa descends to the earth, His spiritual body seems to take birth and grow as He displays His variegated pastimes. The Lord could hardly allow His boyhood to pass without exhibiting the supreme loving affairs between a young boy and young girls. Thus Viśvanātha Cakravartī Ṭhākura quotes Śrīla Rūpa Gosvāmī as follows: *kaiśoram saphalī-karoti kalayan kuñje vihāram hariḥ*. “Lord Hari perfects His youth by arranging loving pastimes in the groves of the Vṛndāvana forest.”

ŚB 10.29.2

तदोडुराजः ककुभः करैर्मुखंप्राच्या विलिम्पन्नरुणेन शन्तमैः ।
स चर्षणीनामुदगाच्छुचो मृजन्प्रियः प्रियाया इव दीर्घदर्शनः ॥ २ ॥

*tadoḍurājaḥ kakubhaḥ karair mukham
prācyā vilimpann aruṇena śantamaiḥ*

*sa carṣanīnām udagāc chuco mṛjan
priyaḥ priyāyā iva dīrgha-darśanaḥ*

Synonyms

tadā — at that time; *udu-rājah* — the moon, king of the stars; *kakubhah* — of the horizon; *karaiḥ* — with his “hands” (rays); *mukham* — the face; *prācyāḥ* — eastern; *vilimban* — smearing; *arunena* — with reddish color; *śam-tamaiḥ* — (his rays) which give great comfort; *sah* — he; *carṣanīnām* — of all those who watched; *udagāt* — rose; *śucaḥ* — the unhappiness; *mṛjan* — wiping away; *priyah* — a beloved husband; *priyāyāḥ* — of his beloved wife; *iva* — as; *dīrgha* — after a long time; *darśanaḥ* — being seen again.

Translation

The moon then rose, anointing the face of the eastern horizon with the reddish hue of his comforting rays, and thus dispelling the pain of all who watched him rise. The moon was like a beloved husband who returns after a long absence and adorns the face of his beloved wife with red kuṅkuma.

Purport

Young Kṛṣṇa engaged His internal potency, and she immediately created an exciting atmosphere for conjugal love.

ŚB 10.29.3

दृष्ट्वा कुमुद्वन्तमखण्डमण्डलंरमाननाभं नवकुङ्कुमारुणम् ।
वनं च तत्कोमलगोभी रञ्जितजगौ कलं वामदृशां मनोहरम् ॥ ३ ॥

*dr̥ṣṭvā kumudvantam akhaṇḍa-maṇḍalam
ramānanābham nava-kuṅkumāruṇam
vanam ca tat-komala-gobhī rañjitaṁ
jagau kalaṁ vāma-dr̥śāṁ manoharam*

Synonyms

dr̥ṣṭvā — observing; *kamut-vantam* — causing the night-blooming *kumuda* lotuses to open; *akhaṇḍa* — unbroken; *maṇḍalam* — the disk of whose face; *ramā* — of the goddess of fortune; *ānana* — (resembling) the face; *ābham* — whose light; *nava* — new; *kuṅkuma* — with vermilion powder; *arunam* — reddened; *vanam* — the forest;

ca — and; *tat* — of that moon; *komala* — gentle; *gobhih* — by the rays; *rañjitaṁ* — colored; *jagau* — He played His flute; *kalam* — sweetly; *vāma-drśāṁ* — for the girls who had charming eyes; *manah-haram* — enchanting.

Translation

Lord Kṛṣṇa saw the unbroken disk of the full moon glowing with the red effulgence of newly applied vermilion, as if it were the face of the goddess of fortune. He also saw the kumuda lotuses opening in response to the moon's presence and the forest gently illumined by its rays. Thus the Lord began to play sweetly on His flute, attracting the minds of the beautiful-eyed gopīs.

Purport

The word *jagau* in this verse indicates that Lord Kṛṣṇa played songs on His flute, as confirmed in text 40 by the words *kā sṛy aṅga te kala-padāyata-veṇu-gītā*. The word *ramā* may indicate not only Lord Viṣṇu's consort but also Śrīmatī Rādhārāṇī, the original goddess of fortune. Lord Kṛṣṇa appeared in the dynasty of the moon-god, and the moon plays a prominent role here in preparing for the Lord's entrance into the midst of the *rāsa* dance.

ŚB 10.29.4

निशम्य गीतं तदनङ्गवर्धनं व्रजस्त्रियः कृष्णगृहीतमानसाः ।
आजग्मुर्न्योन्यमलक्षितोद्यमाः स यत्र कान्तो जवलोलकुण्डलाः ॥ ४ ॥

niśamya gītāṁ tad anaṅga-varadhanam
vraja-striyaḥ kṛṣṇa-grhīta-mānasāḥ
ājagmur anyonyam alakṣitodyamāḥ
sa yatra kānto java-lola-kuṇḍalāḥ

Synonyms

niśamya — hearing; *gītāṁ* — the music; *tat* — that; *anaṅga* — Cupid; *varadhanam* — which fortifies; *vraja-striyaḥ* — the young women of Vraja; *kṛṣṇa* — by Kṛṣṇa; *grhīta* — seized; *mānasāḥ* — whose minds; *ājagmuḥ* — they went; *anyonyam* — to one another; *alakṣita* — unnoticed; *udyamāḥ* — their going forward; *sah* — He; *yatra* — where; *kāntaḥ* — their boyfriend; *java* — because of their haste; *lola* — swinging; *kuṇḍalāḥ* — whose earrings.

Translation

When the young women of Vṛndāvana heard Kṛṣṇa’s flute-song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth.

Purport

Apparently each *gopī* went secretly, hoping to avoid advertising to her rivals the fact that young Kṛṣṇa was in the mood for romantic affairs. Śrīla Viśvanātha Cakravartī poetically describes the situation as follows:

“Kṛṣṇa instigated a terrible act of thievery in Vṛndāvana when He played on His flute. The song of His flute entered through the ears of the *gopīs*, into the inner treasure-chamber of their hearts. That wonderful music stole all their most valuable possessions — their sobriety, shyness, fear and discrimination, along with their very minds — and in a split second this music delivered all these goods to Kṛṣṇa. Now each *gopī* went to beg the Lord to return her personal property. Each beautiful young girl was thinking, ‘I have to capture that great thief,’ and thus they went forward, each unknown to the others.”

ŚB 10.29.5

दुहन्त्योऽभिययुः काश्चिद् दोहं हित्वा समुत्सुकाः ।

पयोऽधिश्रित्य संयावमनुद्वास्यापरा ययुः ॥ ५ ॥

duhantyo ’bhiyayuh kāścid

dohaṁ hitvā samutsukāḥ

payo ’dhiśritya saṁyāvam

anudvāsyāparā yayuh

Synonyms

duhantyah — in the middle of milking the cows; *abhiyayuh* — went away; *kāścit* — some of them; *dohaṁ* — the milking; *hitvā* — abandoning; *samutsukāḥ* — extremely eager; *payah* — milk; *adhiśritya* — having placed on the stove; *saṁyāvam* — cakes made of flour; *anudvāsyā* — without removing from the oven; *aparāḥ* — others; *yayuh* — went.

Translation

Some of the gopīs were milking cows when they heard Kṛṣṇa’s flute. They stopped milking and went off to meet Him. Some left milk curdling on the stove, and others left cakes burning in the oven.

Purport

The eagerness of these cowherd girls, so lovingly devoted to young Kṛṣṇa, is shown here.

ŚB 10.29.6-7

परिवेषयन्त्यस्तद्धित्वा पाययन्त्यः शिशून् पयः ।
 शुश्रूषन्त्यः पतीन् काश्चिदश्रन्त्योऽपास्य भोजनम् ॥ ६ ॥
 लिम्पन्त्यः प्रमृजन्त्योऽन्या अञ्जन्त्यः काश्च लोचने ।
 व्यत्यस्तवस्त्राभरणाः काश्चित् कृष्णान्तिकं ययुः ॥ ७ ॥

*pariveṣayantyas tad dhitvā
 pāyayantyaḥ śiśūn payaḥ
 śuśrūṣantyaḥ patīn kāścīd
 aśnantyo ’pāsya bhojanam
 limpantyaḥ pramṛjantyo ’nyā
 añjantyaḥ kāśca locane
 vyatyasta-vastrābharanāḥ
 kāścīd kṛṣṇāntikam yayuḥ*

Synonyms

pariveṣayantyaḥ — getting dressed; *tad* — that; *dhitvā* — putting aside; *pāyayantyaḥ* — making drink; *śiśūn* — their children; *payah* — milk; *śuśrūṣantyaḥ* — rendering personal service; *patīn* — to their husbands; *kāścīd* — some of them; *aśnantyaḥ* — eating; *apāsya* — leaving aside; *bhojanam* — their meals; *limpantyaḥ* — applying cosmetics; *pramṛjantyaḥ* — cleansing themselves with oils; *anyāḥ* — others; *añjantyaḥ* — applying *kajjala*; *kāśca* — some; *locane* — on their eyes; *vyatyasta* — in disarray; *vastra* — their clothing; *ābharanāḥ* — and ornaments; *kāścīd* — some of them; *kṛṣṇa-antikam* — to the proximity of Lord Kṛṣṇa; *yayuh* — went.

Translation

Some of them were getting dressed, feeding milk to their infants or rendering personal service to their husbands, but they all gave up these duties and went to meet Kṛṣṇa. Other gopīs were taking their evening meals, washing themselves, putting on cosmetics or applying kajjala to their eyes. But all the gopīs stopped these activities at once and, though their clothes and ornaments were in complete disarray, rushed off to Kṛṣṇa.

ŚB 10.29.8

ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः ।
गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥ ८ ॥

tā vāryamānāḥ patibhiḥ
pitṛbhir bhrātr-bandhubhiḥ
govindāpahṛtātmāno
na nyavartanta mohitāḥ

Synonyms

tāḥ — they; *vāryamānāḥ* — being checked; *patibhiḥ* — by their husbands; *pitṛbhiḥ* — by their fathers; *bhrātr* — brothers; *bandhubhiḥ* — and other relatives; *govinda* — by Lord Kṛṣṇa; *apahrta* — stolen away; *ātmānah* — their very selves; *na nyavartanta* — they did not turn back; *mohitāḥ* — enchanted.

Translation

Their husbands, fathers, brothers and other relatives tried to stop them, but Kṛṣṇa had already stolen their hearts. Enchanted by the sound of His flute, they refused to turn back.

Purport

Some of the young gopīs were married, and their husbands tried to stop them. The unmarried girls had to deal with their fathers and brothers and other relatives. None of these relatives would have ordinarily allowed even the young girls' dead bodies to go alone into the forest at night, but Lord Kṛṣṇa had already engaged His internal potency, and thus the entire romantic episode unfolded without interference.

ŚB 10.29.9

अन्तर्गृहगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः ।
कृष्णं तद्भावनायुक्ता दध्युर्मिलितलोचनाः ॥ ९ ॥

antar-grha-gatāḥ kāścīd
gopyo 'labdha-vinirgamāḥ
kṛṣṇam tad-bhāvanā-yuktā
dadhyur mīlita-locanāḥ

Synonyms

[*antah-grha*](#) — within their homes; [*gatāḥ*](#) — present; [*kāścīd*](#) — some; [*gopyah*](#) — *gopīs*; [*alabdha*](#) — not obtaining; [*vinirgamāḥ*](#) — any exit; [*kṛṣṇam*](#) — upon Śrī Kṛṣṇa; [*tat-bhāvanā*](#) — with ecstatic love for Him; [*yuktāḥ*](#) — fully endowed; [*dadhyuh*](#) — they meditated; [*mīlita*](#) — closed; [*locanāḥ*](#) — their eyes.

Translation

Some of the *gopīs*, however, could not manage to get out of their houses, and instead they remained home with eyes closed, meditating upon Him in pure love.

Purport

Throughout the Tenth Canto, Śrīla Viśvanātha Cakravartī Ṭhākura gives elaborate poetic commentaries on Lord Kṛṣṇa’s pastimes. It is not always possible to include these extensive descriptions, but we will quote in its entirety his comments on this verse. It is our sincere recommendation to the learned Vaiṣṇava community that a qualified devotee of the Lord present the entire commentary of Śrīla Viśvanātha Cakravartī on the Tenth Canto as a separate book, which will undoubtedly be appreciated by devotees and nondevotees alike. The *ācārya*’s comments on this verse are as follows:

“In this context we will make our analysis according to the method described in Śrīla Rūpa Gosvāmī’s *Ujjvala-nīlamanī*. There are two categories of *gopīs*: the eternally perfect (the *nitya-siddhas*) and those who have become perfect by practicing *bhakti-yoga* (the *sādhana-siddhas*). The *sādhana-siddhas* are of two categories: those who belong to special groups and those who do not. And there are also two classes of the *gopīs* belonging to special groups: namely the *śruti-cārīs*, who come from the group of

the personified *Vedas*, and the *ṛṣi-cārīs*, who come from the group of sages who saw Lord Rāmacandra in the Daṇḍakāraṇya forest.

“This same fourfold categorization of the *gopīs* is given in the *Padma Purāṇa*:

gopyas tu śrutayo jñeyā
ṛṣi-jā gopa-kanyakāḥ
deva-kanyās ca rājendra
na mānuṣyāḥ kathañcana

‘It is understood that some of the *gopīs* are personified Vedic literatures, while others are reborn sages, daughters of cowherds, or demigod maidens. But by no means, my dear King, are any of them ordinary humans.’ Here we are informed that although the *gopīs* appeared to be human cowherd girls, they actually were not. Thus the contention that they are mortals is refuted.

“The daughters of cowherds, referred to here as *gopa-kanyās*, must be eternally perfect, since we never hear of them having executed any *sādhana*. Their apparent *sādhana* of worshiping goddess Kātyāyanī in the role of *gopīs* merely manifests their manner of playing like human beings, and the [Bhāgavatam](#) narrates the account of this worship only to show how they had fully taken on the role of cowherd girls.

“That the *gopa-kanyā gopīs* are actually *nitya-siddhas*, eternally perfect devotees of the Lord, is established by a statement in *Brahma-saṁhitā* (5.37) — *ānanda-cinmaya-rasa-pratibhāvitābhiḥ* — which proves that they are the Lord’s spiritual pleasure potency. Similarly, we have the words of the *Gautamīya-tantra*, *hlādinī yā mahā-śaktiḥ*. Further corroboration of their eternal perfection is that these *gopīs*, being coeternal with Lord Kṛṣṇa, their lover, are mentioned along with Him in the eighteen-syllable *mantra*, the ten-syllable *mantra* and others, and also that the worship of these *mantras*, and also the *śrutis* that present them, have been in existence since beginningless time.”

The *deva-kanyās*, daughters of the demigods, who are mentioned in the verse beginning *sambhavas tv amara-striyaḥ*, are explained in *Śrī Ujjvala-nīlamaṇi* as partial expansions of the *gopīs* who are eternally perfect. That the *śruti-cārī gopīs*, the

personified *Vedas*, are *sādhana-siddha* is understood from the following words of theirs quoted in the *Bṛhad-vāmana Purāṇa*:

kandarpa-koṭi-lāvanye
tvayi dṛṣṭe manāmsi naḥ
kāminī-bhāvam āsādyā
smara-kṣubdhānya-samśayāḥ

yathā tval-loka-vāsinyaḥ
kāma-tattvena gopikāḥ
bhajanti ramaṇam matvā
cikīrṣājaninas tathā

‘Since we have seen Your face, which possesses the beauty of millions of Cupids, our minds have become lusty after You like those of young girls, and we have forgotten all other allurements. We have developed the desire to act toward You as do the *gopīs* who dwell on Your transcendental planet and who manifest the nature of Cupid by worshiping You with the idea that You are their paramour.’

“The *ṛṣi-cārī gopīs* are also *sādhana-siddha*, as stated in *Ujjvala-nīlamaṇi*:
gopālopāsakāḥ pūrvam aprāptābhīṣṭa-siddhayaḥ. Previously they were all *mahārṣis* living in the Daṇḍaka forest. We find evidence for this in the *Padma Purāṇa*, *Uttara-khaṇḍa*:

dṛṣṭvā rāmaṁ harim tatra
bhoktum aicchan su-vigraham
te sarve strītvam āpannāḥ
samudbhūtāś ca gokule
harim samprāpya kāmena
tato muktā bhavārṇavāt

This verse says that upon seeing Lord Rāmacandra, the sages in the Daṇḍaka forest desired to enjoy Lord Hari (Kṛṣṇa). In other words, the sight of Lord Rāma’s beauty reminded them of Lord Hari, Gopāla, their personal object of worship, and they then wanted to enjoy with Him. But out of embarrassment they did not act on that desire, whereupon Lord Śrī Rāma, who is like a desire tree, gave His mercy to them, even

though they had not voiced their request. Thus their desire was fulfilled, as stated by the words beginning *te sarve*. By means of their lusty attraction they became freed from the ocean of material existence, the cycle of birth and death, and coincidentally they got the association of Hari in conjugal love.

“In the present verse of the [Bhāgavatam](#) we understand that it was the *gopīs* who had children who were kept forcibly at home. This fact is clear from verses yet to come: *mātarāḥ pitarāḥ putrāḥ* ([Bhāg. 10.29.20](#)), *yat-paty-apatya-suhr̥dām anuvṛttir aṅga* ([Bhāg. 10.29.32](#)) and *pati-sutānvaya-bhrāṭṛ-bāndhavān* ([Bhāg. 10.31.16](#)). In his comments on the Tenth Canto, Śrīla Kavi-karṇapūra Gosvāmī mentions this fact. Without trying to repeat all his thoughts on this verse, we will give the gist of his purport:

“Upon seeing the personal form of Lord Śrī Rāmacandra, the sages who were worshipers of Lord Gopāla immediately became elevated to the mature platform of spontaneous devotion, automatically reaching the stages of firm faith, attraction and attachment. But they had not yet completely freed themselves of all material contamination; therefore Śrī Yoga-māyā-devi arranged for them to take birth from the wombs of *gopīs* and become cowherd girls. By associating with the eternally perfect *gopīs*, some of these new *gopīs* fully manifested *pūrva-raga* loving attraction for Kṛṣṇa as soon as they reached puberty. (This kind of attraction develops even before one meets the beloved.) When these new *gopīs* got the direct audience of Kṛṣṇa and physically associated with Him, all their remaining contamination became burned up, and they achieved the advanced stages of *prema*, *sneha* and so on.

“Even though they were in the company of their cowherd husbands, by the power of Yoga-māyā the *gopīs* remained unsullied by sexual contact with them; rather, they were situated in purely spiritual bodies that Kṛṣṇa enjoyed. On the night they heard the sound of Kṛṣṇa’s flute, their husbands tried to stop them, but by the merciful assistance of Yoga-māyā the *sādhana-siddha gopīs* were able to go forth to their beloved, together with the *nitya-siddha gopīs*.

“Other *gopīs*, however, because of not getting the good fortune of associating with the *nitya-siddha gopīs* and other advanced *gopīs*, had not achieved the stage of *prema*, and so their contamination was not completely burned away. They entered the

company of their cowherd husbands and, after sexual union with them, gave birth to children. But a short time later even these *gopīs* developed their *pūrva-raga* by hankering intensely for the physical association of Kṛṣṇa — a hankering they acquired by associating with the advanced *gopīs*. Becoming worthy recipients of the mercy of the perfected *gopīs*, they assumed transcendental bodies fit to be enjoyed by Kṛṣṇa, and when Yoga-māyā failed to help them overcome their husbands' attempts to keep them from going out, they felt themselves cast into the worst calamity. Viewing their husbands, brothers, fathers and other family members as enemies, they came close to dying. Just as other women might remember their mothers or other relatives at the time of death, these *gopīs* remembered the sole friend of their very life, Kṛṣṇa, as stated in the present verse of the [Bhāgavatam](#), beginning with the word *antar*.

“It is implied that those ladies were not able to exit because they were held back by their husbands, who were standing before them with sticks in their hands, scolding them. Although these *gopīs* were perpetually absorbed in love for Kṛṣṇa, at that particular time they meditated upon Him and cried out within: “Alas, alas, O only friend of our life! O ocean of the artistic skills of Vṛndāvana forest! Please let us become your girlfriends in some future life, because at this time we cannot see Your lotuslike face with our eyes. So be it; we shall look upon You with our minds.” Each of them lamenting to herself in this way, the *gopīs* stood with their eyes shut and meditated deeply upon Him.”

ŚB 10.29.10-11

दुःसहप्रेष्ठविरहतीव्रतापधुताशुभाः ।

ध्यानप्राप्ताच्युताश्लेषनिर्वृत्या क्षीणमङ्गलाः ॥ १० ॥

तमेव परमात्मानं जारबुद्ध्यापि सङ्गताः ।

जहर्गुणमयं देहं सद्यः प्रक्षीणबन्धनाः ॥ ११ ॥

duḥsaha-preṣṭha-viraha-

tīvra-tāpa-dhutāśubhāḥ

dhyāna-prāptācyutāśleṣa-

nirvṛtyā kṣīṇa-maṅgalāḥ

tam eva paramātmānaṁ

jāra-buddhyāpi saṅgatāḥ

*jahur guṇa-mayaṁ dehaṁ
sadyaḥ prakṣiṇa-bandhanāḥ*

Synonyms

duhsaha — intolerable; *prestha* — from their beloved; *viraha* — from separation; *tivra* — intense; *tāpa* — by the burning pain; *dhuta* — removed; *aśubhāḥ* — all inauspicious things in their hearts; *dhyāna* — by meditation; *prāpta* — obtained; *acyuta* — of the infallible Lord Śrī Kṛṣṇa; *āślesa* — caused by the embrace; *nirvṛtyā* — by the joy; *ksīna* — reduced to nil; *maṅgalāḥ* — their auspicious karmic reactions; *tam* — Him; *eva* — even though; *parama-ātmānam* — the Supersoul; *jāra* — a paramour; *buddhyā* — thinking Him to be; *api* — nevertheless; *saṅgatāḥ* — getting His direct association; *jahuh* — they gave up; *guṇa-mayam* — composed of the modes of material nature; *deham* — their bodies; *sadyaḥ* — immediately; *prakṣiṇa* — thoroughly counteracted; *bandhanāḥ* — all their bondage of *karma*.

Translation

For those *gopīs* who could not go to see Kṛṣṇa, intolerable separation from their beloved caused an intense agony that burned away all impious karma. By meditating upon Him they realized His embrace, and the ecstasy they then felt exhausted their material piety. Although Lord Kṛṣṇa is the Supreme Soul, these girls simply thought of Him as their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies.

Purport

Śrīla Viśvanātha Cakravartī comments upon this verse as follows: “Here Śukadeva Gosvāmī speaks in a peculiar way: he presents the intimate object the *gopīs* attained as if it were an external idea, thus keeping its true nature secret from outsiders, while at the same time he reveals to the confidential devotees well versed in the scientific conclusions of devotional service the internal meaning that is his real purport. Thus to outsiders Śukadeva says that Kṛṣṇa gave the *gopīs* liberation, but to the confidential hearers Śukadeva reveals that when the *gopīs* experienced separation from their beloved there arose in them both immeasurable unhappiness and immeasurable happiness, and that they gradually achieved their desired goal.

“Thus the verse can be understood as follows: Because of their intolerable separation from their beloved, the *gopīs* felt terrible agony, by which they caused all inauspicious things to tremble. In other words, when people in general hear of the *gopīs*’ extreme agony in separation from their beloved, they abandon thousands of inauspicious things — things even as fearsome as the subterranean fires of millions of universes or the powerful poison swallowed by Lord Śiva. More specifically, those who hear of the *gopīs*’ love in separation give up their terrible false ego and, thinking themselves defeated, are shaken. When the *gopīs* meditated on Lord Acyuta, He became manifest and personally came to them, and they experienced great joy by embracing His body, which was full of transcendental love for them. The *gopīs* also experienced great joy by exhibiting personal characteristics and a sense of identification appropriate to such love. That joy made all their good fortune, both material and spiritual, seem paltry by comparison.

“The implication is that when other persons see how happy the *gopīs* became upon embracing Kṛṣṇa when He manifested Himself directly before them, these other persons feel that thousands of so-called auspicious objects are insignificant by comparison, including all the sense gratificatory pleasures found in millions of universes and even the supersensory pleasure of spiritual bliss (*brahmānanda*). Thus hearing of the *gopīs*’ distress and the joy that arose, respectively, out of their separation from the Supreme Lord and their union with Him, anyone can get rid of all the reactions of his past activities, both sinful and pious. Vaiṣṇavas certainly do not think that sinful and pious reactions can be destroyed only by being lived out, since, after all, neither separation from the Supreme Lord nor direct association with Him are in the category of *karma*. This kind of elimination of karmic reactions occurs in the stage of *bhajana*, for those who have come to the level of *anartha-nivṛtti*.

“And thus the *gopīs* thought of Kṛṣṇa — the Paramātmā, or supreme worthy object of all love — as their paramour. Even though such a concept is ordinarily contemptible, the *gopīs* realized Kṛṣṇa in an even fuller sense than did Rukmiṇī and His other queens, who thought of Him most respectfully as their husband. That thinking of the Lord as one’s paramour is superior to thinking of Him as one’s husband is proved by the fact that unbridled pure love is superior to domesticated

love. This idea is borne out by the following words of Śrī Uddhava: *yā dustyajam svajanam ārya-pathaṁ ca hitvā*. ‘These ladies of Vraja abandoned their families and their advanced religious principles, even though to do so is very difficult.’ ([Bhāg. 10.47.61](#))

“In His pastimes on earth Kṛṣṇa often turns the most lowly things into the most elevated. As Bhīṣma stated, Kṛṣṇa’s pastime of acting as Arjuna’s chariot driver was even more elevated than the pastimes in which He acted as a mighty King of kings: *vijaya-ratha-kuṭumba ātta-totre/ dhṛta-haya-raśmini tac-chriyeskṣaṇīye*. ‘I concentrate upon the chariot driver of Arjuna, who stood with a whip in His right hand and a bridle rope in His left, and who was very careful to protect Arjuna’s chariot by all means.’ ([Bhāg. 1.9.39](#)) Similarly, in the Lord’s appearance as Kṛṣṇa we see that the normally inferior conjugal *rasa* becomes better than the normally superior mood of *sānta-rasa*, as also the attitude of loving a paramour becomes superior to the loving exchange between legitimate spouses, and lowly *guñjā* necklaces, red oxide paste and peacock feathers become better than the most excellent jeweled ornaments.

“But, it may be objected, it is not fitting for the Supreme Lord to sport with women whose bodies have already been enjoyed by other men. This objection is replied to by the words beginning *jahuḥ*. The word *deham* is used here in the singular form to indicate unity of category, even though the *gopīs* are many. Some authorities say that by the power of Yoga-māyā these *gopīs*’ bodies disappeared in a way no one noticed, but other authorities say that the ‘body’ referred to in this context is the inferior body, composed of the modes of material nature. Thus by the prominence of the adjective *guṇa-mayam*, it is understood that before the *gopīs* heard the sound of Kṛṣṇa’s flute their bodies had been twofold, material and spiritual, and upon hearing the flute they gave up the material bodies, which their husbands had enjoyed. We may analyze this as follows:

“When devotees begin prosecuting devotional service in accordance with the instructions of a bona fide spiritual master, they engage their ears and other senses in pure devotion by hearing of the Lord, chanting His glories, remembering Him, offering obeisances to Him, giving Him personal attendance, and so forth. Thus the devotees make the Lord’s transcendental qualities the objects of their senses, as

stated by the Lord Himself: *nirguṇo mad-apāśrayaḥ*. ([Bhāg. 11.25.26](#)) In this way the devotees' bodies transcend the material modes. Yet sometimes the devotees may take as their sense objects mundane sounds and so on, and that is material. Thus a devotee's body can have two aspects, transcendental and material.

“According to one's level of devotional service, to that degree the transcendental aspects of one's body become prominent and the material aspects diminish. This transformation is described in the following verse from the [Bhāgavatam \(11.2.42\)](#):

*bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam*

‘Devotion, direct experience of the Supreme Lord, and detachment from other things — these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.’ When one achieves totally pure love of God, the material portions of the body disappear and the body becomes completely spiritual. Nonetheless, so as not to disturb the false opinions of atheists and so as to protect the confidentiality of devotional service, the Supreme Lord usually has His illusory energy exhibit the demise of the gross body. An example of this is the disappearance of the Yādavas during the *Mauṣala-līlā*.

“Sometimes, however, to proclaim the excellence of *bhakti-yoga*, Kṛṣṇa will allow a devotee to go back to Godhead in his selfsame body, as in the case of Dhruva Mahārāja. We can cite evidence for this point from the Twenty-fifth Chapter of the Eleventh Canto, text 32:

*yeneme nirjitāḥ saumya
guṇā jīvena citta-jāḥ
bhakti-yogena man-niṣṭho
mad-bhāvāya prapadyate*

‘A living entity who conquers the modes of material nature, which are manifested from the mind, can dedicate himself to Me [Kṛṣṇa] by the process of devotional service and thus attain pure love for Me.’ Here the Lord states that the defeat and destruction of that which is composed of the modes of material nature can be brought about only by the process of devotional service.

“Therefore, what we should understand from the present verse of the [Bhāgavatam](#) is that the *gopīs* who could not go to see Kṛṣṇa had their inauspicious, material bodies removed or burned up, while their auspicious, spiritual bodies, far from being destroyed, simply grew more prominent because of the ecstasy the *gopīs* felt by embracing Kṛṣṇa in meditation. Thus their bondage was completely destroyed: by the help of Yoga-māyā they got free from ignorance and also from the prohibitions of their husbands and other relatives.

“We should not make the mistake of explaining this falling away of the *gopīs*’ bodies as being a result of their dying. As the Lord Himself states ([Bhāg. 10.47.37](#)):

*yā mayā kṛḍatā rātryāṁ
vane ’smin vraja āsthitāḥ
alabdha-rāsāḥ kalyāṇyo
māpur mad-vīrya-cintayā*

‘Some of those all-auspicious *gopīs* could not directly join Me in enjoying the *rāsa* dance on that night in this Vṛndāvana forest, yet still they achieved My association by remembering My transcendental pastimes.’ By using the word *kalyāṇyaḥ* in this verse, the Lord implies, ‘Even though these *gopīs* wanted to give up their bodies because of their husbands’ prohibitions and the torment of separation from Me, for them to die at the very beginning of the most auspicious festival of the *rāsa* dance would have been displeasing to Me and thus inauspicious. So they did not die.’

“More evidence that the *gopīs* who were prevented from going to see Kṛṣṇa did not physically die is provided by a statement of Śrī Śukadeva’s later in this canto (10.47.38): *tā ūcur uddhavam prītās tat-sandeshāgata-smṛtiḥ*. ‘Then they [the *gopīs*] replied to Uddhava, feeling satisfied because His message had reminded them of Kṛṣṇa.’ Here we understand that the *gopīs* speaking to Uddhava were the ones who had not had the chance to participate directly in the *rāsa* dance because of being

held captive in their homes. Thus the conclusion is that they gave up their material bodies without dying. Parched by the intense heat of separation, their material bodies gave up their materiality and became purely spiritual, just like the bodies of such great devotees as Dhruva Mahārāja. This is the meaning of the *gopīs*’ ‘giving up their bodies.’

“The following analogy illustrates the statuses of the various *gopīs*: By observing seven or eight ripe mangoes on a tree, we can ascertain that all the fruits on the tree are ripe. Then we can pick them all and bring them home, where in due course the sun’s rays and other agents will make them fine-looking, fragrant and delicious — fit to be offered to the king for his enjoyment. When the time comes for the king to take his meal, a discriminating servant can choose those fruits ready to offer him. From the appearance of the fruits the servant can tell which are ripe in the middle but still raw on the outside and thus not yet fit for the king. By the application of a special heating process, these remaining fruits will become ripe in two or three days, and then they too will be ready to offer to the king.

“Similarly, among the *muni-cārī gopīs* who took birth in Gokula, those who completely gave up the materiality of their bodies and very early in life achieved purely spiritual bodies were able to remain untouched by any other man; thus Yoga-māyā allowed them to join the *nitya-siddha* and other advanced *gopīs* when they went to meet Kṛṣṇa. Other *muni-cārī gopīs* still retained some connection with the external material body, but even they, after being parched by the heat of separation from Śrī Kṛṣṇa, gave up the materiality of their bodies and assumed perfectly transcendental bodies, purified of all taint of contact with other men. On the night of the *rāsa* dance, Yoga-māyā sent some of these *gopīs* out behind those who had already gone out; others, who Yoga-māyā saw still had a slight amount of contamination, she kept back to further purify with the heat of separation, and then she sent them out on some other night.

“After enjoying the pleasures of the *rāsa* dance and other pastimes with Kṛṣṇa, the *muni-cārī gopīs* who had participated went back to their homes when the night was over, as did the *nitya-siddha* and other advanced *gopīs*. But now Yoga-māyā protected these *muni-cārī gopīs* from the material association of their husbands; in other words,

these *gopīs* were devoid of any selfish attachment for husband, children and so on. Since these *gopīs* were thoroughly immersed in the great ocean of love for Kṛṣṇa, their breasts dried up so that they could not feed their infants, and to their family members they appeared as if haunted by ghosts. In conclusion, it is not unseemly that the *gopīs* who were previously in material association joined in the *rāsa* dance.

“Some authorities, however, maintain that the *gopīs* who were kept back in their houses did not have children. According to them, whenever such words as *apatya* (‘children’) are used in verses yet to come, these words refer to the children of co-wives, to adopted children or to nephews and nieces.”

ŚB 10.29.12

श्रीपरीक्षिदुवाच

कृष्णं विदुः परं कान्तं न तु ब्रह्मतया मुने ।
गुणप्रवाहोपरमस्तासां गुणधियां कथम् ॥ १२ ॥

śrī-parīkṣid uvāca

kṛṣṇam viduḥ param kāntam

na tu brahmatayā mune

guṇa-pravāhoparamas

tāsām guṇa-dhiyām katham

Synonyms

śrī-parīkṣit uvāca — Śrī Parīkṣit said; *kṛṣṇam* — Lord Kṛṣṇa; *viduḥ* — they knew; *param* — only; *kāntam* — as their beloved; *na* — not; *tu* — but; *brahmatayā* — as the Absolute Truth; *mune* — O sage, Śukadeva; *guṇa* — of the three modes of material nature; *pravāha* — of the mighty current; *uparamah* — the cessation; *tāsām* — for them; *guṇa-dhiyām* — whose mentality was caught up in those modes; *katham* — how.

Translation

Śrī Parīkṣit Mahārāja said: O sage, the gopīs knew Kṛṣṇa only as their lover, not as the Supreme Absolute Truth. So how could these girls, their minds caught up in the waves of the modes of nature, free themselves from material attachment?

Purport

King Parīkṣit was sitting in an assembly of great sages and other important personalities, listening to the words of Śukadeva Gosvāmī. According to Śrīla Viśvanātha Cakravartī, as Śukadeva began speaking of the *gopīs*' conjugal love for Kṛṣṇa, the King noticed the expressions on the faces of some of the more materialistic persons present there and realized the doubt lurking in their hearts. Therefore, although the King thoroughly knew the purport of Śukadeva's words, he presented himself as experiencing personal doubt so that he could eradicate the doubt of others. That is why he asked this question.

ŚB 10.29.13

श्रीशुक उवाच

उक्तं पुरस्तादेतत्ते चैद्यः सिद्धिं यथा गतः ।

द्विषन्नपि हृषीकेशं किमुताधोक्षजप्रियाः ॥ १३ ॥

śrī-śuka uvāca

uktam purastād etat te

caidyah siddhim yathā gataḥ

dviṣann api hṛṣīkeśam

kim utādhokṣaja-priyāḥ

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *uktam* — spoken; *purastāt* — previously; *etat* — this; *te* — to you; *caidyah* — the King of Cedi, Śiśupāla; *siddhim* — perfection; *yathā* — as; *gataḥ* — he attained; *dviṣan* — hating; *api* — even; *hṛṣīkeśam* — the Supreme Lord Hṛṣīkeśa; *kim uta* — what to speak then; *adhokṣaja* — to the transcendental Lord, who lies beyond the purview of ordinary senses; *priyāḥ* — of those devotees who are very dear.

Translation

Śukadeva Gosvāmī said: This point was explained to you previously. Since even Śiśupāla, who hated Kṛṣṇa, achieved perfection, then what to speak of the Lord's dear devotees.

Purport

Although the spiritual nature of conditioned souls may be covered by illusion, Lord Kṛṣṇa's spiritual nature is omnipotent and is never covered by any other power. In fact, all other powers are His energy and thus function according to His will. The *Brahma-saṁhitā* (5.44) states, *ṣṛṣṭi sthiti-pralaya-sādhana-śaktir ekā/ chāyeva yasya bhuvanāni bibharti durgā/ icchānurūpam api yasya ca ceṣṭate sā*: “The mighty Durgā, who creates, maintains and annihilates the material worlds, is the potency of the Supreme Lord, and she moves like His shadow, according to His desire.” Thus because the Lord's spiritual influence does not depend on whether someone understands Him or not, the *gopīs*' spontaneous love for Kṛṣṇa guaranteed their spiritual perfection.

The great Madhvācārya quotes the following relevant passages from the *Skanda Purāṇa*:

*kṛṣṇa-kāmās tadā gopyas
tyaktvā dehaṁ divaṁ gatāḥ
samyak kṛṣṇaṁ para-brahma
jñātvā kālāt paraṁ yayuḥ*

“At that time the *gopīs*, who desired Kṛṣṇa, gave up their bodies and went to the spiritual world. Because they properly understood Kṛṣṇa to be the Supreme Absolute Truth, they transcended the influence of time.”

*pūrvam ca jñāna-saṁyuktās
tatrāpi prāyaśas tathā
atas tāsāṁ paraṁ brahma
gatir āsīn na kāmataḥ*

“In their previous lives most of the *gopīs* were already fully endowed with transcendental knowledge. It is because of this knowledge, not their lust, that they were able to attain the Supreme Brahman.”

*na tu jñānam ṛte mokṣo
nānyaḥ pantheti hi śrutih
kāma-yuktā tadā bhaktir
jñānaṁ cāto vimukti-gāḥ*

“The *Vedas* declare that without spiritual knowledge there is no valid path to liberation. Because these apparently lusty *gopīs* possessed devotion and knowledge, they achieved liberation.”

*ato mokṣe 'pi tāsāṁ ca
kāmo bhaktyānuvartate
mukti-śabdodito caidyā-
prabhṛtau dveṣa-bhāgiṇaḥ*

“Thus even in their attainment of liberation, ‘lust’ followed as a manifestation of their pure devotion. After all, what we call liberation was experienced even by envious persons like Śīśupāla.”

*bhakti-mārgī pṛthañ muktim
agād viṣṇu-prasādataḥ
kāmas tv aśubha-kṛc cāpi
bhaktyā viṣṇoḥ prasāda-kṛt*

“By the mercy of Lord Viṣṇu, one who follows the path of devotional service gains liberation as a by-product, and such a person’s lusty desire, which would normally invoke misfortune, instead invokes the mercy of Viṣṇu when exhibited in pure devotion.”

*dveṣi-jīva-yutaṁ cāpi
bhaktaṁ viṣṇur vimocayet
aho 'ti-karuṇā viṣṇoḥ
śīśupālasya mokṣaṇāt*

“Lord Viṣṇu will save even a devotee possessed of an envious life. Just see the extreme mercy of the Lord, as shown by His granting liberation to Śīśupāla!”

Śīśupāla was Lord Kṛṣṇa’s cousin. He was mortified when the Lord stole the gorgeous young Rukmiṇī, whom Śīśupāla himself was hell-bent on marrying. For various other reasons also, Śīśupāla was consumed with envy of Lord Kṛṣṇa, and finally he insanely offended Him in a great assembly called the Rājasūya sacrifice. At that time Kṛṣṇa nonchalantly cut off Śīśupāla’s head and gave him liberation. Everyone present saw the effulgent soul of Śīśupāla rise out of his dead body and

merge into the existence of the Lord. The Seventh Canto explains that Śiśupāla was an incarnation of a gatekeeper in the spiritual world cursed to take birth on the earth as a demon. Since even Śiśupāla was liberated by the Lord, who took into consideration the whole situation, then what to speak of the *gopīs*, who loved Kṛṣṇa more than anything.

ŚB 10.29.14

नृणां निःश्रेयसार्थाय व्यक्तिर्भगवतो नृप ।
अव्ययस्याप्रमेयस्य निर्गुणस्य गुणात्मनः ॥ १४ ॥

*nṛṇām niḥśreyasārthāya
vyaktir bhagavato nṛpa
avyayasyāprameyasya
nirguṇasya guṇātmanah*

Synonyms

nṛnām — for humanity; *niḥśreyasa* — of the highest benefit; *arthāya* — for the purpose; *vyaktih* — the personal appearance; *bhagavatah* — of the Supreme Lord; *nṛpa* — O King; *avyayasya* — of Him who is inexhaustible; *aprameyasya* — immeasurable; *nirgunasya* — untouched by material qualities; *guna-ātmanah* — the controller of the material modes.

Translation

O King, the Supreme Lord is inexhaustible and immeasurable, and He is untouched by the material modes because He is their controller. His personal appearance in this world is meant for bestowing the highest benefit on humanity.

Purport

Since Lord Kṛṣṇa descends to benefit mankind in general, why would He neglect innocent young girls who loved Him more than anyone else did? Although the Lord awards Himself to His pure devotees, He is *avyaya*, inexhaustible, because He is *aprameya*, immeasurable. He is also *nirguṇa*, free of material qualities, and thus those who intimately associate with Him are on the same spiritual platform. He is *guṇātmā*, the controller or original personality behind the modes of nature, and it is

specifically for this reason that He is free of them. In other words, because the modes of nature are His energy, they cannot act upon Him.

ŚB 10.29.15

कामं क्रोधं भयं स्नेहमैक्यं सौहृदमेव च ।
नित्यं हरौ विदधतो यान्ति तन्मयतां हि ते ॥ १५ ॥

*kāmaṁ krodhaṁ bhayaṁ sneham
aikyam sauhṛdam eva ca
nityam harau vidadhato
yānti tan-mayatām hi te*

Synonyms

kāmaṁ — lust; *krodham* — anger; *bhayaṁ* — fear; *sneham* — loving affection; *aikyam* — unity; *sauhṛdam* — friendship; *eva ca* — also; *nityam* — always; *harau* — for Lord Hari; *vidadhato* — exhibiting; *yānti* — they achieve; *tan-mayatām* — absorption in Him; *hi* — indeed; *te* — such persons.

Translation

Persons who constantly direct their lust, anger, fear, protective affection, feeling of impersonal oneness or friendship toward Lord Hari are sure to become absorbed in thought of Him.

Purport

Lord Kṛṣṇa is pure spiritual existence, and those who somehow or other become attached to Him, absorbed in thoughts of Him, rise to the spiritual platform. This is the absolute nature of the Lord's personal association.

With this verse Śukadeva Gosvāmī answers King Parīkṣit's question about the *gopīs*. After all, Śukadeva has begun to narrate Kṛṣṇa's most intimate pastime, the *rāsa* dance, and Parīkṣit is cooperating to remove the doubts of others who are hearing or who in the future may hear this astonishing story. Śrīla Madhvācārya has quoted a statement from the *Skanda Purāṇa* that emphatically declares persons like the *gopīs* to be liberated souls, beyond the pale of material illusion:

*bhaktyā hi nitya-kāmitvaṁ
na tu muktiṁ vinā bhavet
ataḥ kāmitayā vāpi
muktir bhaktimatām harau*

“Eternal conjugal attraction to Kṛṣṇa, expressed in pure devotional service, cannot develop in one who is not already liberated. Thus those who are devoted to Lord Hari, even in conjugal attraction, are already liberated.

“Śrīla Madhvācārya then quotes from the *Padma Purāṇa* to clarify the essential point that one cannot be liberated simply by lusting after Lord Kṛṣṇa but rather only by possessing conjugal attraction in *pure devotional service*:

*sneha-bhaktāḥ sadā devāḥ
kāmitsenāpsara-striyaḥ
kāscit kāscin na kāmena
bhaktyā kevalayaiva tu*

“The demigods are always affectionately devoted to the Lord, and the young ladies of heaven called Apsarās have lusty feelings toward Him, although some of them have pure devotion for Him untainted by material lust. Only these latter Apsarās are ready for liberation, because without bona fide devotional service one cannot possibly achieve liberation.”

Thus devotional service is not *yogyam*, or appropriate, unless free from material lust. One should not take cheaply the *gopīs*' achievement of personal association with Lord Kṛṣṇa in a conjugal relationship. To show the gravity of direct relationship with the Lord, Śrīla Madhvācārya has quoted the following verses from the *Varāha Purāṇa*:

*patitvena śriyopāsyo
brahmaṇā me piteti ca
pitāmahatayānyeṣām
tridaśānām janārdanaḥ*

“The goddess Lakṣmī worships Lord Janārdana as her husband, Lord Brahmā worships Him as his father, and the other demigods worship Him as their grandfather.”

*prapitāmaho me bhagavān
iti sarva-janasya tu
guruḥ śrī-brahmaṇo viṣṇuḥ
surāṅgāṁ ca guror guruḥ*

“Thus people in general should think, ‘The Supreme Lord is my great-grandfather.’ Lord Viṣṇu is the spiritual master of Brahmā and thus the *guru* of the *guru* of the demigods.”

*gurur brahmāsya jagato
daivam viṣṇuḥ sanātanaḥ
ity evopāsanam kāryam
nānyathā tu kathañcana*

“Brahmā is the spiritual master of this universe, and Viṣṇu is the eternally worshipable Deity. With this understanding, and not otherwise, one should worship the Lord.”

The above injunctions apply to *sarva-jana*, “all people in general.” Thus one should follow these injunctions until one achieves the exalted platform of intimate relationship with the Supreme Lord. There is abundant evidence that the *gopīs* of Vṛndāvana were highly elevated, liberated souls, and thus their pastimes with Kṛṣṇa are pure, spiritual affairs. Keeping this in mind, we can truly understand this chapter of the [Śrīmad-Bhāgavatam](#).

ŚB 10.29.16

न चैवं विस्मयः कार्यो भवता भगवत्यजे ।
योगेश्वरेश्वरे कृष्णे यत एतद् विमुच्यते ॥ १६ ॥

*na caivam vismayaḥ kāryo
bhavatā bhagavaty aje
yogeśvareśvare kṛṣṇe
yata etad vimucyate*

Synonyms

[na ca](#) — nor; [evam](#) — like this; [vismayah](#) — astonishment; [kāryah](#) — should be had; [bhavatā](#) — by you; [bhagavati](#) — in regard to the Supreme Personality of Godhead; [aje](#) — who is unborn; [yoga-īśvara](#) — of the masters of yoga; [īśvare](#) — the ultimate master; [krsne](#) — Lord Kṛṣṇa; [yatah](#) — by whom; [etat](#) — this (world); [vimucyate](#) — becomes liberated.

Translation

You should not be so astonished by Kṛṣṇa, the unborn master of all masters of mystic power, the Supreme Personality of Godhead. After all, it is the Lord who liberates this world.

Purport

Parīkṣit Mahārāja should not have been so astonished that Lord Kṛṣṇa’s so-called romantic affairs are in fact meant to liberate the entire universe. After all, that is the Lord’s purpose — to bring all conditioned souls back home, back to Godhead, for an eternal life of bliss and knowledge. The Lord’s conjugal affairs with the *gopīs* fit in very nicely with that program because we who are actually lusty in material consciousness can be purified and liberated by hearing of them.

In the First Canto of [Śrīmad-Bhāgavatam \(1.5.33\)](#), Nārada Muni states:

*āmāyo yaś ca bhūtānām
jāyate yena su-vrata
tad eva hy āmayam dravyam
na punāti cikitsitam*

“O good soul, does not a thing applied therapeutically cure a disease that was caused by that very same thing?” Thus Kṛṣṇa’s romantic affairs, being pure, spiritual activities, will cure those who hear about them of the disease of material lust.

ŚB 10.29.17

ता दृष्ट्वान्तिकमायाता भगवान् व्रजयोषितः ।
अवदद् वदतां श्रेष्ठो वाचः पेशैर्विमोहयन् ॥ १७ ॥

*tā dr̥ṣṭvāntikam āyātā
bhagavān vraja-yoṣitaḥ
avadad vadatām śreṣṭho
vācaḥ peśair vimohayan*

Synonyms

tāh — them; *dr̥ṣṭvā* — seeing; *antikam* — nearby; *āyātāh* — arrived; *bhagavān* — the Supreme Lord; *vraja-yoṣitaḥ* — the girls of Vraja; *avadat* — He spoke; *vadatām* — of speakers; *śreṣṭhaḥ* — the best; *vācaḥ* — of language; *peśaih* — with decorations; *vimohayan* — bewildering.

Translation

Seeing that the girls of Vraja had arrived, Lord Kṛṣṇa, the best of speakers, greeted them with charming words that bewildered their minds.

Purport

Having established the spiritual nature of the *gopīs*' love for Kṛṣṇa, Śukadeva Gosvāmī proceeds with his narration.

ŚB 10.29.18

श्रीभगवानुवाच

स्वागतं वो महाभागाः प्रियं किं करवाणि वः ।
व्रजस्यानामयं कच्चिद् ब्रूतागमनकारणम् ॥ १८ ॥

*śrī-bhagavān uvāca
svāgataṁ vo mahā-bhāgāḥ
priyaṁ kiṁ karavāṇi vaḥ
vrajasyānāmayam kaccid
brūtāgamana-kāraṇam*

Synonyms

śrī-bhagavān uvāca — the Supreme Personality of Godhead said; *su-āgatam* — welcome; *vaḥ* — to you; *mahā-bhāgāḥ* — O most fortunate ladies; *priyam* — pleasing; *kim* — what; *karavāṇi* — may I do; *vaḥ* — for you; *vrajasya* — of Vraja; *anāmayam* — the well-being; *kaccit* — whether; *brūta* — please tell; *āgamana* — for your coming; *kāraṇam* — the reason.

Translation

Lord Kṛṣṇa said: O most fortunate ladies, welcome. What may I do to please you? Is everything well in Vraja? Please tell Me the reason for your coming here.

Purport

Lord Kṛṣṇa knew perfectly well why the *gopīs* had come. In fact, He had called them with the romantic melodies of His flute. So Kṛṣṇa was simply teasing the *gopīs* by asking them, “Why have you come here so quickly? Is something wrong in town? Why have you come here, anyway? What do you want?”

The *gopīs* were Kṛṣṇa’s young lovers, and therefore these questions certainly bewildered them, for they had responded to Kṛṣṇa’s call with the simple mentality of enjoying conjugal love with Him.

ŚB 10.29.19

रजन्येषा घोररूपा घोरसत्त्वनिषेविता ।
प्रतियात ब्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥ १९ ॥

rajany eṣā ghora-rūpā
ghora-sattva-niṣevitā
pratiyāta vrajaṁ neha
stheyam sṭrībhiḥ su-madhyamāḥ

Synonyms

rajani — night; *eṣā* — this; *ghora-rūpā* — fearsome in appearance; *ghora-sattva* — by fearsome creatures; *niṣevitā* — populated; *pratiyāta* — please return; *vrajam* — to the cowherd village of Vraja; *na* — not; *iha* — here; *stheyam* — should stay; *sṭrībhiḥ* — women; *su-madhyamāḥ* — O slender-waisted girls.

Translation

This night is quite frightening, and frightening creatures are lurking about. Return to Vraja, slender-waisted girls. This is not a proper place for women.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura has written the following charming commentary on this verse:

“[The *gopīs* thought,] ‘Alas, alas, even after shattering our family responsibilities, our sobriety and our shame and enjoying us day after day, and after now dragging us here by the sound of His flute, He is asking us why we have come!’

“As the *gopīs* cast sidelong glances at one another, the Lord said, ‘If you try to tell Me that you have come to get night-blooming flowers to use in the worship of God, and that it is these flowers you are looking at with your sidelong glances, I will have to reject your excuse as unacceptable, since neither the time, place nor persons involved are appropriate.’

“This is the Lord’s meaning in the verse beginning *rajani*. He might have said, ‘Even though there is abundant moonlight, this time of night is very fearsome because many snakes, scorpions and other dangerous creatures too small for you to see are lying beneath the creepers, roots and twigs. Therefore this time is unsuitable for gathering flowers. And not only the time but also this place is unsuitable for you to gather flowers, because at night terrible creatures such as tigers are abroad here. Therefore you should go back to Vraja.’

“‘But,’ the *gopīs* may object, ‘let us just rest for a few minutes, and then we will go.’

“Then the Lord might reply, ‘Women shouldn’t remain in this kind of place.’ In other words, ‘Because of the time and place, it is wrong for persons like yourselves to stay here even for a moment.’

“Furthermore, by the word *su-madhyamāḥ*, ‘O slender-waisted ones,’ the Lord implied, ‘You are beautiful young girls, and I am a beautiful young boy. Because you are all very chaste and I am a *brahmacārī*, as confirmed by the words *kṛṣṇo brahmacārī* in the *śruti* [*Gopāla-tāpanī Upaniṣad*], there should be no fault in our being in the same place. Nonetheless, the mind can never be trusted — neither yours nor My own.’

“The Lord’s inner eagerness thus hinted at is obvious if we read His words between the lines, as follows: ‘If out of shyness you cannot tell Me the reason you’ve come,

then don't speak. I already know it anyway, so just listen as I tell it to you.' Thus the Lord speaks the words beginning *rajanī*."

The following statement by Kṛṣṇa is based on an alternative meaning of the verse derived when the Sanskrit words are separated in a different way. The alternative separation, according to Śrīla Viśvanātha Cakravartī, would be *rajanī eṣā aghora-rūpā aghora-sattva-niṣevitā/ pratiyāta vrajaṁ na iha stheyam sribhiḥ su-madhyamāḥ*.

Through Śrīla Viśvanātha's commentary Kṛṣṇa now explains the meaning of this division of words.

"The pervasive moonshine has made this night appear not at all fearsome, and therefore this forest is populated by harmless creatures such as deer (*aghora-sattvaiḥ*), or else by animals such as tigers that are harmless because of Vṛndāvana's naturally nonviolent atmosphere. Consequently this night should not frighten you.' Or else Kṛṣṇa may have meant, 'You should not be afraid of your own husbands and other relatives because, the night being populated by fearsome animals, they will not come near this place. Therefore please do not go back to Vraja [*na pratiyāta*], but stay here in My company [*iha stheyam*].'

"The *gopīs* may ask the Lord, 'How are You staying here?'

"The Lord answers, 'With women.'

"But are You satisfied to keep just any women in Your company?'

"The Lord replies to this with the word *su-madhyamāḥ*, meaning, 'Only women who are young and beautiful, who have slender waists — namely yourselves — should stay here with Me, and not others.' Thus we can appreciate that Kṛṣṇa's statements are full of considerate as well as neglectful sentiments."

Kṛṣṇa's words are certainly brilliant, because according to the rules of Sanskrit grammar they may be understood in either of two opposite ways. In the first case, as translated above, Lord Kṛṣṇa continues to tease the *gopīs* by telling them the night is dangerous and inauspicious and that they should go home. But Kṛṣṇa is simultaneously saying exactly the opposite — namely, that there is absolutely no reason for the *gopīs* to fear coming to the Lord, that the night is quite auspicious and

that the girls should under no circumstances go back home. Thus Lord Kṛṣṇa simultaneously teases and enchants the *gopīs* with His words.

ŚB 10.29.20

मातरः पितरः पुत्रा भ्रातरः पतयश्च वः ।
विचिन्वन्ति ह्यपश्यन्तो मा कृद्धं बन्धुसाध्वसम् ॥ २० ॥

mātarah pitarah putrā
bhrātarah patayaś ca vah
vicinvanti hy apaśyanto
mā kṛḍhvaṁ bandhu-sādhvasam

Synonyms

mātarah — mothers; *pitarah* — fathers; *putrāḥ* — sons; *bhrātarah* — brothers; *patayah* — husbands; *ca* — and; *vah* — your; *vicinvanti* — are searching; *hi* — certainly; *apaśyantah* — not seeing; *mā kṛḍhvam* — do not create; *bandhu* — for your family members; *sādhvasam* — anxiety.

Translation

Not finding you at home, your mothers, fathers, sons, brothers and husbands are certainly searching for you. Don't cause anxiety for your family members.

ŚB 10.29.21-22

दृष्टं वनं कुसुमितं राकेशकररञ्जितम् ।
यमुनानिललीलैजत्तरुपल्लवशोभितम् ॥ २१ ॥
तद् यात मा चिरं गोष्ठं शुश्रूषध्वं पतीन् सतीः ।
क्रन्दन्ति वत्सा बालाश्च तान् पाययत दुह्यत ॥ २२ ॥

dr̥ṣṭam vanam kusumitam
rākeśa-kara-rañjitam
yamunānila-lilaijat
taru-pallava-śobhitam
tad yāta mā ciram goṣṭham
śuśrūṣadhvaṁ patīn satīḥ
krandanti vatsā bālāś ca
tān pāyayata duhyata

Synonyms

drstam — seen; vanam — the forest; kusumitam — full of flowers; rākā-īśa — of the moon, the lord of the presiding goddess of the full-moon day; kara — by the hand; rañjītam — made resplendent; yamunā — coming from the Yamunā River; anila — by the wind; līlā — playfully; ejat — trembling; taru — of the trees; pallava — with the leaves; śobhitam — beautified; tat — therefore; yāta — go back; mā cīram — without delay; gostham — to the cowherd village; śuśrūsadhvam — you must serve; patīn — your husbands; satīh — O chaste women; krandanti — are crying; vatsāh — the calves; bālāh — the children; ca — and; tān — them; pāyayata — breast-feed; duhyata — feed with cow’s milk.

Translation

Now you have seen this Vṛndāvana forest, full of flowers and resplendent with the light of the full moon. You have seen the beauty of the trees, with their leaves trembling in the gentle breeze coming from the Yamunā. So now go back to the cowherd village. Don’t delay. O chaste ladies, serve your husbands and give milk to your crying babies and calves.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura further explains text 22 as follows: “Lord Kṛṣṇa says, ‘Therefore don’t wait a long time before going, but go immediately.’ The word *satīh* means that the *gopīs* are loyal to their husbands; therefore Kṛṣṇa indicates that the *gopīs* should serve their husbands so the latter can accomplish their religious duties, and that the *gopīs* should also be considered worshipable because of their chastity. All this Kṛṣṇa says to the *gopīs* who are married. And now to the unmarried girls He says, ‘The calves are crying, so see to it that they get milk.’ To the *muni-cārī gopīs* He says, ‘Your babies are crying, so feed them milk.’”

Śrīla Viśvanātha Cakravartī Ṭhākura further reveals the hidden meaning of these two verses as follows: “In text 21 Kṛṣṇa might have said, ‘This Vṛndāvana is the very best of places, and moreover this is a full-moon night. Furthermore, we have the Yamunā on all sides, and there are cool, gentle, fragrant breezes blowing. These are all transcendental opulences that stimulate loving exchanges, and since I am also here

as the foremost ecstatic opulence — the object of love — let us now test how much expertise you can show in relishing *rasas*.’

“In text 22 He means to say, ‘Thus for a long time, for the entire duration of this night, don’t leave, but rather stay here and enjoy with Me. Don’t go serve your husbands and the gentle women — your mothers-in-law and so forth. It would not be fitting for you to waste such beauty and youth, which are gifts of the creator. Nor should you milk the cows or give milk to the calves and babies. What do you, who are so full of ecstatic attraction for Me, have to do with these affairs?’”

Śrīla Viśvanātha Cakravartī Ṭhākura also explains that the *gopīs* could not really be sure exactly what Kṛṣṇa was doing — whether He was merely joking, inviting them to stay or instructing them to return home. Thus as Śrī Kṛṣṇa spoke about the beauty of the forest, the *gopīs* felt embarrassed and bewildered and looked upward at the trees, and as He spoke about the Yamunā they looked all around at the river. Their absolute purity and simplicity, along with their absolute devotion to Lord Kṛṣṇa in the conjugal mood, created the most beautiful pastimes ever exhibited in this universe.

ŚB 10.29.23

अथ वा मदभिस्नेहाद् भवत्यो यन्त्रिताशयाः ।
आगता ह्युपपन्नं वः प्रीयन्ते मयि जन्तवः ॥ २३ ॥

*atha vā mad-abhisnehād
bhavatyo yantritāśayāḥ
āgatā hy upapannam vaḥ
prīyante mayi jantavaḥ*

Synonyms

atha vā — or else; *mat-abhisnehāt* — because of love for Me; *bhavatyah* — you; *yantrita* — subjugated; *śayāḥ* — your hearts; *āgatāḥ* — have come; *hi* — indeed; *upapannam* — fitting; *vaḥ* — on your part; *prīyante* — have affection; *mayi* — for Me; *jantavaḥ* — all living beings.

Translation

On the other hand, perhaps you have come here out of your great love for Me, which has taken control of your hearts. This is of course quite commendable on your part, since all living entities possess natural affection for Me.

ŚB 10.29.24

भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया ।
तद्बन्धूनां च कल्याणः प्रजानां चानुपोषणम् ॥ २४ ॥

*bhartuḥ śuśrūṣaṇam strīṇāṃ
paro dharmo hy amāyayā
tad-bandhūnām ca kalyāṇaḥ
prajānām cānupoṣaṇam*

Synonyms

bhartuḥ — of one’s husband; *śuśrūṣaṇam* — faithful service; *strīṇāṃ* — for women; *parah* — the highest; *dharmah* — religious duty; *hi* — indeed; *amāyayā* — without duplicity; *tad-bandhūnām* — to the relatives of their husbands; *ca* — and; *kalyāṇaḥ* — doing good; *prajānām* — of their offspring; *ca* — and; *anupoṣaṇam* — the care.

Translation

The highest religious duty for a woman is to sincerely serve her husband, behave well toward her husband’s family and take good care of her children.

Purport

Śrīla Jīva Gosvāmī astutely points out here that the *gopīs*’ real, eternal husband is Lord Kṛṣṇa, not their so-called husbands at home, who falsely considered the *gopīs* their property. Thus a strict interpretation of the word *amāyayā*, “without illusion,” reveals that the supreme religious duty for the *gopīs* is to serve Śrī Kṛṣṇa, their real lover.

ŚB 10.29.25

दुःशीलो दुर्भगो वृद्धो जडो रोग्यधनोऽपि वा ।
पतिः स्त्रीभिर्न हातव्यो लोकेऽसुभिस्पातकी ॥ २५ ॥

*duḥśīlo durbhago vṛddho
jaḍo rogy adhano 'pi vā
patiḥ strībhir na hātavyo
lokepsubhir apātakī*

Synonyms

duḥśīlah — of bad character; *durbhagah* — unfortunate; *vṛddhah* — old; *jadah* — retarded; *rogi* — sickly; *adhanah* — poor; *api vā* — even; *patiḥ* — the husband; *strībhiḥ* — by women; *na hātavyah* — should not be rejected; *loka* — a good destination in the next life; *īpsubhiḥ* — who desire; *apātakī* — (if he is) not fallen.

Translation

Women who desire a good destination in the next life should never abandon a husband who has not fallen from his religious standards, even if he is obnoxious, unfortunate, old, unintelligent, sickly or poor.

Purport

Śrīla Viśvanātha Cakravartī quotes a similar statement from *smṛti-śāstra*: *patiṁ tv apatitaṁ bhajet*. “One should serve a master who is not fallen.” Sometimes the foolish argument is given that even if a husband falls down from spiritual principles, his wife should continue to follow him since he is her “*guru*.” In fact, since Kṛṣṇa consciousness cannot be subordinated to any other religious principle, a *guru* who engages his follower in materialistic, sinful activities loses his status as a *guru*. Śrīla Prabhupāda stated that the system of monarchy collapsed in Europe because the monarchs abused and exploited their position. Similarly, in the Western world men have abused and exploited women, and now there is a popular movement in which women reject the authority of their husbands. Ideally, men should be staunch in spiritual life and give pure, sincere guidance to the women under their care.

The *gopīs*, of course, being on the highest platform of spiritual perfection, were transcendental to all positive and negative religious considerations. In other words, they were the eternal lovers of the Absolute Truth.

ŚB 10.29.26

अस्वर्ग्यमयशस्यं च फल्गु कृच्छ्रं भयावहम् ।
जुगुप्सितं च सर्वत्र ह्यौपपत्यं कुलस्त्रियः ॥ २६ ॥

asvargyam ayaśasyam ca
phalgu kṛcchram bhayāvaham
jugupsitam ca sarvatra
hy aupapatyam kula-striyaḥ

Synonyms

asvargyam — not leading to heaven; *ayaśasyam* — unfavorable for a good reputation; *ca* — and; *phalgu* — insignificant; *kṛcchram* — difficult; *bhaya-āvaham* — creating fear; *jugupsitam* — contemptible; *ca* — and; *sarvatra* — in all cases; *hi* — indeed; *aupapatyam* — adulterous affairs; *kula-striyaḥ* — for a woman coming from a respectable family.

Translation

For a woman from a respectable family, petty adulterous affairs are always condemned. They bar her from heaven, ruin her reputation and bring her difficulty and fear.

ŚB 10.29.27

श्रवणाद् दर्शनाद्‌ध्यानान्मयि भावोऽनुकीर्तनात् ।
न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥ २७ ॥

śravaṇād darśanād dhyānān
mayi bhāvo ’nukīrtanāt
na tathā sannikarṣeṇa
pratiyāta tato grhān

Synonyms

śravaṇāt — by hearing (My glories); *darśanāt* — by viewing (My Deity form in the temple); *dhyānāt* — by meditation; *mayi* — for Me; *bhāvah* — love; *anukīrtanāt* — by subsequent chanting; *na* — not; *tathā* — in the same way; *sannikarsena* — by physical proximity; *pratiyāta* — please return; *tataḥ* — therefore; *grhān* — to your homes.

Translation

Transcendental love for Me arises by the devotional processes of hearing about Me, seeing My Deity form, meditating on Me and faithfully chanting My glories. The same result is not achieved by mere physical proximity. So please go back to your homes.

Purport

Lord Kṛṣṇa is certainly presenting formidable arguments.

ŚB 10.29.28

श्रीशुक उवाच
इति विप्रियमाकर्ण्य गोप्यो गोविन्दभाषितम् ।
विषण्णा भग्नसङ्कल्पाश्चिन्तामापुर्दुरत्ययाम् ॥ २८ ॥

śrī-śuka uvāca
iti vipriyam ākarṇya
gopyo govinda-bhāṣitam
viṣaṇṇā bhagna-saṅkalpāś
cintām āpur duratyayām

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *iti* — thus; *vipriyam* — unpleasant; *ākarṇya* — hearing; *gopyah* — the *gopīs*; *govinda-bhāṣitam* — the words spoken by Govinda; *viṣaṇṇā* — becoming morose; *bhagna* — thwarted; *saṅkalpāh* — their strong desires; *cintām* — anxiety; *āpuh* — they experienced; *duratyayām* — insurmountable.

Translation

Śukadeva Gosvāmī said: Hearing these unpleasant words spoken by Govinda, the *gopīs* became morose. Their great hopes were frustrated and they felt insurmountable anxiety.

Purport

The *gopīs* did not know what to do. They considered falling at Kṛṣṇa's feet and crying for His mercy, or perhaps remaining aloof and going back to their homes. But they could do neither of these things and so felt great anxiety.

ŚB 10.29.29

कृत्वा मुखान्यव शुचः श्वसनेन शुष्यद्-
बिम्बाधराणि चरणेन भुवः लिखन्त्यः ।

अस्रैरुपात्तमसिभिः कुचकुङ्कुमानि

तस्थुर्मृजन्त्य उरुदुःखभराः स्म तूष्णीम् ॥ २९ ॥

kṛtvā mukhāny ava śucaḥ śvasanena śuṣyad

bimbādharāṇi caraṇena bhuvah likhantyaḥ

asrair upāṭṭa-masibhiḥ kuca-kuṅkumāni

tasthur mṛjantya uru-duḥkha-bharāḥ sma tūṣṇīm

Synonyms

kṛtvā — placing; *mukhāni* — their faces; *ava* — downward; *śucaḥ* — out of sorrow; *śvasanena* — by sighing; *śuṣyat* — drying up; *bimba* — (appearing like) red *bimba* fruits; *adharāni* — their lips; *caranena* — with their toes; *bhuvah* — the ground; *likhantyaḥ* — scratching; *asraih* — with their tears; *upāṭṭa* — which carried; *masibhiḥ* — the *kajjala* from their eyes; *kuca* — on the breasts; *kuṅkumāni* — the vermilion powder; *tasthuh* — they stood still; *mṛjantyaḥ* — washing away; *uru* — excessive; *duḥkha* — of unhappiness; *bharāḥ* — feeling the burden; *sma* — indeed; *tūṣṇīm* — silently.

Translation

Their heads hanging down and their heavy, sorrowful breathing drying up their reddened lips, the *gopīs* scratched the ground with their toes. Tears flowed from their eyes, carrying their *kajjala* and washing away the vermilion smeared on their breasts. Thus they stood, silently bearing the burden of their unhappiness.

Purport

The *gopīs* felt, “If Kṛṣṇa has not been conquered by our love, then our love must not be genuine. And if we cannot properly love Kṛṣṇa, what is the use of our lives?”

Their reddish lips were drying up because of the hot breathing that arose from their unhappiness. When the hot sun dries ripe red *bimba* fruits, dark spots appear on them and they grow soft. The beautiful lips of the *gopīs* similarly changed in appearance. They stood silently before Kṛṣṇa, unable to speak.

ŚB 10.29.30

प्रेष्ठं प्रियेतरमिव प्रतिभाषमाणं
 कृष्णं तदर्थविनिवर्तितसर्वकामाः ।
 नेत्रे विमृज्य रुदितोपहते स्म किञ्चित्-
 संरम्भगद्गदगिरोऽब्रुवतानुरक्ताः ॥ ३० ॥

*preṣṭham priyetaram iva pratibhāsamānam
 kṛṣṇam tad-artha-vinivartita-sarva-kāmāḥ
 netre vimṛjya ruditopahate sma kiñcit
 samrambha-gadgada-giro 'bruvatānuraktāḥ*

Synonyms

preṣṭham — their beloved; *priya-itaram* — just the opposite of a beloved; *iva* — as if; *pratibhāsamānam* — addressing them; *kṛṣṇam* — Lord Kṛṣṇa; *tad-artha* — for His sake; *vinivartita* — desisted from; *sarva* — all; *kāmāḥ* — their material desires; *netre* — their eyes; *vimṛjya* — wiping; *rudita* — their crying; *upahate* — having stopped; *sma* — then; *kiñcit* — something; *samrambha* — with agitation; *gadgada* — choking up; *giraḥ* — their voices; *abruvata* — they spoke; *anuraktāḥ* — firmly attached.

Translation

Although Kṛṣṇa was their beloved, and although they had abandoned all other objects of desire for His sake, He had been speaking to them unfavorably. Nonetheless, they remained unflinching in their attachment to Him. Stopping their crying, they wiped their eyes and began to speak, their voices stammering with agitation.

Purport

The *gopīs* now replied to Śrī Kṛṣṇa, their voices choking up with anger caused by their intense love for Him and their unwillingness to give Him up. They would not allow Him to reject them.

ŚB 10.29.31

गोप्य ऊचुः
 मैवं विभोऽर्हति भवान् गदितुं नृशंसं
 सन्त्यज्य सर्वविषयांस्तव पादमूलम् ।

भक्ता भजस्व दुरवग्रह मा त्यजास्मान्
देवो यथादिपुरुषो भजते मुमुक्षून् ॥ ३१ ॥

śrī-gopya ūcuḥ

*maivaṁ vibho 'rhati bhavān gadituṁ nṛ-śaṁsam
santyajya sarva-viṣayāṁs tava pāda-mūlam
bhaktā bhajasva duravagraha mā tyajāsmān
devo yathādi-puruṣo bhajate mumukṣūn*

Synonyms

śrī-gopyah ūcuḥ — the beautiful *gopīs* said; *mā* — not; *evam* — in this way; *vibho* — O all-powerful one; *arhati* — should; *bhavān* — Your good self; *gaditum* — speak; *nṛ-śaṁsam* — cruelly; *santyajya* — renouncing completely; *sarva* — all; *viṣayān* — varieties of sense gratification; *tava* — Your; *pāda-mūlam* — feet; *bhaktāḥ* — worshiping; *bhajasva* — please reciprocate with; *duravagraha* — O stubborn one; *mā tyaja* — do not reject; *asmān* — us; *devāḥ* — the Supreme Personality of Godhead; *yathā* — just as; *ādi-purusah* — the primeval Lord, Nārāyaṇa; *bhajate* — reciprocates; *mumukṣūn* — with those who desire liberation.

Translation

The beautiful *gopīs* said: O all-powerful one, You should not speak in this cruel way. Do not reject us, who have renounced all material enjoyment to render devotional service to Your lotus feet. Reciprocate with us, O stubborn one, just as the primeval Lord, Śrī Nārāyaṇa, reciprocates with His devotees in their endeavors for liberation.

ŚB 10.29.32

यत्पत्यपत्यसुहृदामनुवृत्तिरङ्ग

स्त्रीणां स्वधर्म इति धर्मविदा त्वयोक्तम् ।

अस्त्वेवमेतदुपदेशपदे त्वयीशे

प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥ ३२ ॥

yat paty-apatya-suhṛdām anuvṛttir aṅga

strīṇāṁ sva-dharma iti dharma-vidā tvayoktam

astv evam etad upadeśa-pade tvayīśe

preṣṭho bhavāṁs tanu-bhṛtām kila bandhur ātmā

Synonyms

yat — which; *pati* — of husbands; *apatya* — children; *suhrdām* — and well-wishing relatives and friends; *anuvrttih* — the following; *aṅga* — our dear Kṛṣṇa; *strinām* — of women; *sva-dharmah* — the proper religious duty; *iti* — thus; *dharmavidā* — by the knower of religion; *tvayā* — You; *uktam* — spoken; *astu* — let it be; *evam* — like that; *etat* — this; *upadeśa* — of this instruction; *pade* — to the real object; *tvayi* — You; *īse* — O Lord; *presthah* — the dearmost; *bhavān* — You; *tanu-bhrtām* — for all embodied living beings; *kila* — certainly; *bandhuh* — the close relative; *ātmā* — the very Self.

Translation

Our dear Kṛṣṇa, as an expert in religion You have advised us that the proper religious duty for women is to faithfully serve their husbands, children and other relatives. We agree that this principle is valid, but actually this service should be rendered to You. After all, O Lord, You are the dearmost friend of all embodied souls. You are their most intimate relative and indeed their very Self.

Purport

Śrī Kṛṣṇa is the Soul of all souls, their dearmost friend and well-wisher. As stated in the Eleventh Canto of the *Bhāgavatam* (11.5.41):

devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam ṛṇi ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam
gato mukundaṁ pariḥṛtya kartam

“O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one’s forefathers who have passed away. Since all such classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord’s service has no need to serve such persons separately.” Authority descends from the author of all existence, the Supreme Lord. Natural figures of authority such as husbands, mothers,

government leaders and sages gain their power and authority from the Supreme Lord and should thus represent the Absolute Truth to those who follow them. If one wholeheartedly engages in loving service to the original, Supreme Truth, one need not indirectly serve the Absolute Truth through the above-mentioned secondary authorities.

Even a soul surrendered to God, however, continues to serve the spiritual master, who is a direct, not an indirect, representative of the Supreme Lord. A bona fide *ācārya*, or spiritual master, is the transparent medium leading the disciple to the lotus feet of Kṛṣṇa. All indirect authorities become obsolete when one is directly in touch with the Absolute Truth. The *gopīs* wanted to explain this basic point to Kṛṣṇa, and some of the bolder young girls among them attempted to defeat Śrī Kṛṣṇa with His own statements, as exemplified in this verse.

ŚB 10.29.33

कुर्वन्ति हि त्वयि रतिं कुशलाः स्व आत्मन्
नित्यप्रिये पतिसुतादिभिरार्तिदैः किम् ।
तन्नः प्रसीद परमेश्वर मा स्म छिन्द्या
आशां धृतां त्वयि चिरादरविन्दनेत्र ॥ ३३ ॥

*kurvanti hi tvayi ratim kuśalāḥ sva ātman
nitya-priye pati-sutādibhir ārti-daiḥ kim
tan naḥ prasīda parameśvara mā sma chindyā
āśāṁ dhṛtāṁ tvayi cirād aravinda-netra*

Synonyms

kurvanti — they show; *hi* — indeed; *tvayi* — for You; *ratim* — attraction; *kuśalāḥ* — expert persons; *sve* — for their own; *ātman* — Self; *nitya* — eternally; *priye* — who is dear; *pati* — with our husbands; *suta* — children; *ādibhiḥ* — and other relations; *ārti-daiḥ* — who only give trouble; *kim* — what; *tat* — therefore; *naḥ* — to us; *prasīda* — be merciful; *parama-īśvara* — O supreme controller; *mā sma chindyāḥ* — please do not cut down; *āśām* — our hopes; *dhṛtām* — sustained; *tvayi* — for You; *cirāt* — for a long time; *aravinda-netra* — O lotus-eyed one.

Translation

Expert transcendentalists always direct their affection toward You because they recognize You as their true Self and eternal beloved. What use do we have for these husbands, children and relatives of ours, who simply give us trouble? Therefore, O supreme controller, grant us Your mercy. O lotus-eyed one, please do not cut down our long-cherished hope to have Your association.

ŚB 10.29.34

चित्तं सुखेन भवतापहृतं गृहेषु
यन्निर्विशत्युत करावपि गृह्यकृत्ये ।
पादौ पदं न चलतस्तव पादमूलाद्

यामः कथं व्रजमथो करवाम किं वा ॥ ३४ ॥

*cittam sukhenā bhavatāpahṛtam grheṣu
yan nirviśaty uta karāv api grhya-kṛtye
pādaḥ padam na calataḥ tava pāda-mūlād
yāmaḥ katham vrajam atho karavāma kiṁ vā*

Synonyms

cittam — our minds; *sukhenā* — easily; *bhavatā* — by You; *apahṛtam* — were stolen; *grheṣu* — in our households; *yat* — which; *nirviśati* — were absorbed; *uta* — moreover; *karau* — our hands; *api* — as well; *grhya-kṛtye* — in household work; *pādaḥ* — our feet; *padam* — one step; *na calataḥ* — are not moving; *tava* — Your; *pāda-mūlāt* — away from the feet; *yāmaḥ* — we shall go; *katham* — how; *vrajam* — back to Vraja; *atha u* — and then; *karavāma* — we shall do; *kiṁ* — what; *vā* — furthermore.

Translation

Until today our minds were absorbed in household affairs, but You easily stole both our minds and our hands away from our housework. Now our feet won't move one step from Your lotus feet. How can we go back to Vraja? What would we do there?

Purport

Śrī Kṛṣṇa had blown into His flute, and the intoxicating music that had come out of its holes had stolen the minds of the young *gopī* girls. Now they had come to see

Kṛṣṇa to demand back their stolen property, but they could regain their minds only if Śrī Kṛṣṇa accepted them and engaged with them in conjugal affairs.

Śrī Kṛṣṇa might have replied, “But My dear *gopīs*, just go home for now. Let Me consider the situation for a day or two, and then I will give you back your minds.” In reply to this possible argument, the *gopīs* state, “Our feet refuse to move even one step. So please give us back our minds and accept us, and then we will go.”

ŚB 10.29.35

सिञ्चाङ्ग नस्त्वदधरामृतपूरकेण
 हासावलोककलगीतजहृच्छयाग्निम् ।
 नो चेद्वयं विरहजाग्न्युपयुक्तदेहा
 ध्यानेन याम पदयोः पदवीं सखे ते ॥ ३५ ॥
siñcāṅga nas tvad-adharāmṛta-pūrakeṇa
hāsāvaloka-kala-gīta-ja-hṛc-chayāgnim
no ced vyaṁ virahajāgny-upayukta-dehā
dhyānena yāma padayoḥ padaviṁ sakhe te

Synonyms

siñca — please pour; *aṅga* — our dear Kṛṣṇa; *nah* — our; *tvat* — Your; *adhara* — of the lips; *amṛta* — of the nectar; *pūrakena* — with the flood; *hāsa* — smiling; *avaloka* — by Your glances; *kala* — melodious; *gīta* — and the song (of Your flute); *ja* — generated; *hṛt-śaya* — situated within our hearts; *agnim* — the fire; *na u cet* — if not; *vayam* — we; *viraha* — from separation; *ja* — born; *agni* — within the fire; *upayukta* — placing; *dehāḥ* — our bodies; *dhyānena* — by meditation; *yāma* — we shall go; *padayoḥ* — of the feet; *padaviṁ* — to the place; *sakhe* — O friend; *te* — Your.

Translation

Dear Kṛṣṇa, please pour the nectar of Your lips upon the fire within our hearts — a fire You ignited with Your smiling glances and the sweet song of Your flute. If You do not, we will consign our bodies to the fire of separation from You, O friend, and thus like yogīs attain to the abode of Your lotus feet by meditation.

ŚB 10.29.36

यर्ह्यम्बुजाक्ष तव पादतलं रमाया
दत्तक्षणं क्वचिदरण्यजनप्रियस्य ।

अस्प्राक्ष्म तत्प्रभृति नान्यसमक्षमञ्जः

स्थातुं स्त्वयाभिरमिता बत पारयामः ॥ ३६ ॥

*yarhy ambujākṣa tava pāda-talaṁ ramāyā
datta-kṣaṇaṁ kvacid aranya-jana-priyasya
asprākṣma tat-prabhṛti nānya-samakṣam añjah
sthātumś tvayābhiramitā bata pārāyāmaḥ*

Synonyms

yarhi — when; *ambuja* — like lotuses; *akṣa* — O You whose eyes; *tava* — Your; *pāda* — of the feet; *talam* — at the base; *ramāyāḥ* — for the goddess of fortune, Śrīmatī Lakṣmīdevī; *datta* — affording; *kṣanam* — a festival; *kvacit* — sometimes; *aranya* — who dwell in the forest; *jana* — the people; *priyasya* — who hold dear; *asprākṣma* — we shall touch; *tat-prabhṛti* — from that moment forward; *na* — never; *anya* — of any other man; *samakṣam* — in the presence; *añjah* — directly; *sthātum* — to stand; *tvayā* — by You; *abhiramitāḥ* — filled with joy; *bata* — certainly; *pārāyāmaḥ* — will we be able.

Translation

O lotus-eyed one, the goddess of fortune considers it a festive occasion whenever she touches the soles of Your lotus feet. You are very dear to the residents of the forest, and therefore we will also touch those lotus feet. From that time on we will be unable even to stand in the presence of any other man, for we will have been fully satisfied by You.

ŚB 10.29.37

श्रीर्यत्पदाम्बुजरजश्चकमे तुलस्या

लब्ध्वापि वक्षसि पदं किल भृत्यजुष्टम् ।

यस्याः स्ववीक्षण उतान्यसुरप्रयास-

स्तद्वद् वयं च तव पादरजः प्रपन्नाः ॥ ३७ ॥

*śrīr yat padāmbuja-rajāś cakame tulasyā
labdhvāpi vakṣasi padaṁ kila bhṛtya-juṣṭam*

*yasyāḥ sva-vikṣaṇa utānya-sura-prayāsaś
tadvad vyaṁ ca tava pāda-rajah prapannāḥ*

Synonyms

śrīh — the goddess of fortune, wife of Lord Nārāyaṇa; *yat* — as; *pada-ambuja* — of the lotus feet; *rajah* — the dust; *cakame* — desired; *tulasyā* — together with Tulasi-devī; *labdhvā* — having obtained; *api* — even; *vaksasi* — upon His chest; *padam* — her position; *kila* — indeed; *bhrtya* — by servants; *justam* — served; *yasyāḥ* — whose (Lakṣmī’s); *sva* — upon themselves; *viksane* — for the sake of the glance; *uta* — on the other hand; *anya* — of the other; *sura* — demigods; *prayāsaḥ* — the endeavor; *tadvat* — in the same way; *vayam* — we; *ca* — also; *tava* — Your; *pāda* — of the feet; *rajah* — the dust; *prapannāḥ* — have approached for shelter.

Translation

Goddess Lakṣmī, whose glance is sought after by the demigods with great endeavor, has achieved the unique position of always remaining on the chest of her Lord, Nārāyaṇa. Still, she desires the dust of His lotus feet, even though she has to share that dust with Tulasi-devī and indeed with the Lord’s many other servants. Similarly, we have approached the dust of Your lotus feet for shelter.

Purport

The *gopīs* here point out that the dust of the Lord’s feet is so ecstatic and enlivening that the goddess of fortune wants to abandon her unique position on His chest to share with many other devotees a position at His feet. Thus the *gopīs* urge Lord Kṛṣṇa not to be guilty of a double standard. Since the Lord gave the goddess of fortune a place on His chest and also allowed her to seek the dust of His lotus feet, Kṛṣṇa should certainly give the same opportunity to His most loving devotees, the *gopīs*. “After all” the *gopīs* plead, “seeking the dust of Your lotus feet is perfectly justified, and You should encourage us in this endeavor and not try to send us away.”

ŚB 10.29.38

तन्नः प्रसीद वृजिनार्दन तेऽङ्घ्रिमूलं
 प्राप्ता विसृज्य वसतीस्त्वदुपासनाशाः ।
 त्वत्सुन्दरस्मितनिरीक्षणतीव्रकाम-
 तप्तात्मनां पुरुषभूषण देहि दास्यम् ॥ ३८ ॥
tan naḥ prasīda vṛjinārdana te 'nghri-mūlam
prāptā visṛjya vasatīś tvad-upāsanāśāḥ
tvat-sundara-smita-nirikṣaṇa-tīvra-kāma
taptātmanāṃ puruṣa-bhūṣaṇa dehi dāsyam

Synonyms

tat — therefore; *naḥ* — to us; *prasīda* — please show Your mercy; *vṛjina* — of all distress; *ardana* — O vanquisher; *te* — Your; *aṅghri-mūlam* — feet; *prāptāḥ* — we have approached; *visṛjya* — renouncing; *vasatīḥ* — our homes; *tvat-upāsanā* — the worship of You; *āśāḥ* — hoping for; *tvat* — Your; *sundara* — beautiful; *smita* — smiling; *nirikṣaṇa* — because of the glances; *tīvra* — intense; *kāma* — by the lust; *tapta* — burned; *ātmanām* — whose hearts; *puruṣa* — of all men; *bhūṣana* — O ornament; *dehi* — please grant; *dāsyam* — servitude.

Translation

Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants.

Purport

When Śrī Kṛṣṇa was born, the sage Garga predicted that He would manifest all the opulences of the Supreme Lord Nārāyaṇa. The *gopīs* now appeal to the Lord to fulfill this prediction by being merciful and granting them direct service, just as Lord Nārāyaṇa awards direct service to His loving devotees. The *gopīs* emphasize that they did not give up their families and homes with the hope of securing a higher pleasure from Kṛṣṇa. They are simply begging for service, revealing their pure-hearted devotion. The *gopīs* think, “If in the course of Your pursuing Your happiness we somehow or other become happy by seeing Your face, what is the harm in that?”

Śrīla Viśvanātha Cakravartī comments on the words *puruṣa-bhūṣaṇa*, “O jewel among men.” The Ṭhākura states that the *gopīs* meant to say, “O jewel of all males, please decorate our golden bodies with the dark blue gems of Your limbs.”

ŚB 10.29.39

वीक्ष्यालकावृतमुखं तव कुण्डलश्री-
गण्डस्थलाधरसुधं हसितावलोकम् ।

दत्ताभयं च भुजदण्डयुगं विलोक्य
वक्षः श्रियैकरमणं च भवाम दास्यः ॥ ३९ ॥

vikṣyālakāvṛta-mukhaṁ tava kuṇḍala-śrī
gaṇḍa-sthalādhara-sudham hasitāvalokam
dattābhayaṁ ca bhujadaṇḍayugaṁ vilokya
vakṣaḥ śriyaika-ramaṇaṁ ca bhavāma dāsyah

Synonyms

vikṣya — seeing; *alaka* — by Your hair; *āvṛta* — covered; *mukham* — face; *tava* — Your; *kuṇḍala* — of Your earrings; *śrī* — with the beauty; *ganda-sthala* — having the cheeks; *adhara* — of Your lips; *sudham* — and the nectar; *hasita* — smiling; *avalokam* — with glances; *datta* — bestowing; *abhayam* — fearlessness; *ca* — and; *bhujadanda* — of Your mighty arms; *yugam* — the pair; *vilokya* — glancing upon; *vakṣah* — Your chest; *śrī* — of the goddess of fortune; *eka* — the only; *ramaṇam* — source of pleasure; *ca* — and; *bhavāma* — we must become; *dāsyah* — Your maidservants.

Translation

Seeing Your face encircled by curling locks of hair, Your cheeks beautified by earrings, Your lips full of nectar, and Your smiling glance, and also seeing Your two imposing arms, which take away our fear, and Your chest, which is the only source of pleasure for the goddess of fortune, we must become Your maidservants.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura envisions the *gopīs*’ dealings with Kṛṣṇa as follows:

“Kṛṣṇa says, ‘You want to become My servants; so do I have to buy you with some payment, or are you giving yourselves freely?’

“The *gopīs* reply, ‘Since the beginning of our youthful womanhood You have been purchasing us with a payment millions and millions of times more than enough. That payment is Your gemlike smiling glance, which constitutes a great treasure we have never heard about or seen anywhere else.’

“‘When You put Your golden turban on Your head, Your maidservant will act as Your valet, pulling up the turban bit by bit until it is in just the right position. And even while You shake a chastising finger at her, trying hard to prohibit her, she will put her hand beneath Your turban and take the opportunity to glance at Your face. Thus we, Your maidservants, will relish with our eyes Your abundant sweetness.’

“Kṛṣṇa says, ‘Your husbands will not tolerate this behavior of ours. They will complain bitterly to King Kāṁsa, thus producing a fearful situation for Me and for you as well.’

“The *gopīs* say, ‘But Kṛṣṇa, Your two mighty arms make us fearless, just as they did when You held up Govardhana Hill to protect us from the pride of Mahendra. Those arms will certainly kill that beast Kāṁsa.’

“‘But being a religious person, I cannot make others’ wives My maidservants.’

“‘O dear crest jewel of religious personalities, You may say that You refuse to make the cowherds’ wives Your maidservants, but by force You have already taken Lakṣmī, the wife of Nārāyaṇa, from Vaikuṅṭha and are carrying her around on Your chest. Out of shame she has assumed the form of a golden line on Your chest, and she takes her only pleasure there. Besides, within all the fourteen worlds and even above these worlds — in Vaikuṅṭhaloka, beyond this universe — You never reject any beautiful woman, no matter who she is or whom she belongs to. We know this quite well.’”

ŚB 10.29.40

का स्त्र्यङ्ग ते कलपदायतवेणुगीत-
सम्मोहितार्यचरितान्न चलेत्रिलोक्याम् ।

त्रैलोक्यसौभगमिदं च निरीक्ष्य रूपं
 यद् गोद्विजद्रुममृगाः पुलकान्यबिभ्रन् ॥ ४० ॥
*kā stry aṅga te kala-padāyata-venu-gīta-
 sammohitārya-caritān na calet tri-lokyām
 trailokya-saubhagam idam ca nirikṣya rūpam
 yad go-dvija-druma-mṛgāḥ pulakāny abibhran*

Synonyms

kā — which; *strī* — woman; *aṅga* — dear Kṛṣṇa; *te* — Your; *kala* — sweet-sounding; *pada* — having stanzas; *āyata* — drawn-out; *venu* — of Your flute; *gīta* — by the song; *sammohitā* — completely bewildered; *ārya* — of civilized people; *caritāt* — from the proper behavior; *na calet* — does not deviate; *tri-lokyām* — within the three worlds; *trai-lokya* — of all the three worlds; *saubhagam* — the cause of auspiciousness; *idam* — this; *ca* — and; *nirikṣya* — seeing; *rūpam* — the personal beauty; *yat* — because of which; *go* — the cows; *dvija* — birds; *druma* — trees; *mṛgāḥ* — and deer; *pulakāni* — bodily hair standing on end; *abibhran* — they bore.

Translation

Dear Kṛṣṇa, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form.

ŚB 10.29.41

व्यक्तं भवान् ब्रजभयार्तिहरोऽभिजातो
 देवो यथादिपुरुषः सुरलोकगोप्ता ।
 तन्नो निधेहि करपङ्कजमार्तबन्धो
 तप्तस्तनेषु च शिरःसु च किङ्करीणाम् ॥ ४१ ॥
*vyaktam bhavān vraja-bhayārti-haro 'bhijāto
 devo yathādi-puruṣaḥ sura-loka-goptā
 tan no nidhehi kara-paṅkajam ārta-bandho
 tapta-staneṣu ca śiraḥsu ca kiṅkariṇām*

Synonyms

vyaktam — obviously; bhavān — You; vraja — of the people of Vraja; bhaya — of the fear; ārti — and distress; harah — as the remover; abhijātah — have taken birth; devah — the Supreme Personality of Godhead; yathā — just as; ādi-purusah — the primeval Lord; sura-loka — of the planets of the demigods; goptā — the protector; tat — therefore; nah — of us; nidhehi — kindly place; kara — Your hand; pañkajam — lotuslike; ārta — of the distressed; bandho — O friend; tapta — burning; stanesu — on the breasts; ca — and; śirahsu — on the heads; ca — also; kiñkarīnām — of Your maidservants.

Translation

Clearly You have taken birth in this world to relieve the fear and distress of the people of Vraja, just as the Supreme Personality of Godhead, the primeval Lord, protects the domain of the demigods. Therefore, O friend of the distressed, kindly place Your lotus hand on Your maidservants' heads and burning breasts.

ŚB 10.29.42

श्रीशुक उवाच

इति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः ।

प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ॥ ४२ ॥

śrī-śuka uvāca

iti viklavitaṁ tāsāṁ

śrutvā yogeśvareśvaraḥ

prahasya sa-dayaṁ gopīr

ātmārāmo 'py arīramat

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; iti — in these words; viklavitam — the despondent expressions of; tāsām — of them; śrutvā — having heard; yoga-īśvara-īśvaraḥ — the Lord of all lords of mystic power; prahasya — laughing; sa-dayam — mercifully; gopīh — the *gopīs*; ātma ārāmah — self-satisfied; api — even though; arīramat — He satisfied.

Translation

Śukadeva Gosvāmī said: Smiling upon hearing these despondent words from the gopīs, Lord Kṛṣṇa, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although He is self-satisfied.

ŚB 10.29.43

ताभिः समेताभिरुदारचेष्टितः

प्रियेक्षणोत्फुल्लमुखीभिरच्युतः ।

उदारहासद्विजकुन्ददीधति-

र्व्यरोचतैणाङ्ग इवोडुभिर्वृतः ॥ ४३ ॥

tābhiḥ sametābhir udāra-ceṣṭitaḥ

priyekṣaṇotphulla-mukhībhir acyutaḥ

udāra-hāsa-dvija-kunda-dīdhatir

vyarocataiṅkā ivoḍubhir vṛtaḥ

Synonyms

tābhiḥ — with them; *sametābhiḥ* — who were all joined together; *udāra* — magnanimous; *cestitaḥ* — He whose activities; *priya* — affectionate; *īksana* — by His glances; *utphulla* — blossoming; *mukhībhiḥ* — whose faces; *acyutaḥ* — the infallible Lord; *udāra* — with broad; *hāsa* — smiles; *dvija* — of His teeth; *kunda* — (like) jasmine flowers; *dīdhatih* — showing the effulgence; *vyarocata* — He appeared splendid; *ena-aṅkah* — the moon, who bears marks resembling a black deer; *iva* — like; *udubhiḥ* — by stars; *vṛtaḥ* — surrounded.

Translation

Among the assembled gopīs, the infallible Lord Kṛṣṇa appeared just like the moon surrounded by stars. He whose activities are so magnanimous made their faces blossom with His affectionate glances, and His broad smiles revealed the effulgence of His jasmine-bud-like teeth.

Purport

The word *acyuta* here indicates that Lord Kṛṣṇa did not fail to give pleasure to each and every *gopī* in the nocturnal assembly.

ŚB 10.29.44

उपगीयमान उद्गायन् वनिताशतयूथपः ।
मालां बिभ्रद्वैजयन्तीं व्यचरन्मण्डयन् वनम् ॥ ४४ ॥

upagīyamāna udgāyan
vanitā-śata-yūthapaḥ
mālāṁ bibhrat vaijayantīm
vyacaran maṇḍayan vanam

Synonyms

upagīyamānaḥ — being sung about; *udgāyan* — singing loudly Himself; *vanitā* — of women; *śata* — hundreds; *yūthapaḥ* — the commander; *mālām* — the garland; *bibhrat* — wearing; *vaijayantīm* — known as Vaijayantī (which consists of flowers of five different colors); *vyacaran* — moving about; *maṇḍayan* — beautifying; *vanam* — the forest.

Translation

As the gopīs sang His praises, that leader of hundreds of women sang loudly in reply. He moved among them, wearing His Vaijayantī garland, beautifying the Vṛndāvana forest.

Purport

According to Śrīla Jīva Gosvāmī, Lord Kṛṣṇa sang many wonderful melodies and meters, and the gopīs accompanied Him, following His lead. Kṛṣṇa’s singing on this occasion is described in the *Śrī Viṣṇu Purāna*:

kṛṣṇaḥ śarac-candramasaṁ
kaumudīm kumudākaram
jagau gopī-janas tv ekaṁ
kṛṣṇa-nāma punaḥ punaḥ

“Kṛṣṇa sang the glories of the autumn moon, the moonshine and the lotus-filled river, while the gopīs simply sang His name repeatedly.”

ŚB 10.29.45-46

नद्याः पुलिनमाविश्य गोपीभिर्हिमवालुकम् ।
 जुष्टं तत्तरलानन्दिकुमुदामोदवायुना ॥ ४५ ॥
 बाहुप्रसारपरिस्म्भकरालकोरु-
 नीवीस्तनालभननर्मनखाग्रपातैः ।
 क्ष्वेल्यावलोकहसितैर्ब्रजसुन्दरीणा-
 मुत्तम्भयन् रतिपतिं रमयां चकार ॥ ४६ ॥

nadyāḥ pulinam āviśya
gopībhir hima-vālukam
juṣṭam tat-taralānandi
kumudāmoda-vāyunā
bāhu-prasāra-parirambha-karālakoru
nīvi-stanālabhana-narma-nakhāgra-pātaiḥ
kṣvelyāvaloka-hasitair vraja-sundarīṇām
uttambhayan rati-patiṁ ramayām cakāra

Synonyms

nadyāḥ — of the river; *pulinam* — the bank; *āviśya* — entering upon; *gopībhiḥ* — together with the *gopīs*; *hima* — cool; *vālukam* — by its sand; *juṣṭam* — served; *tat* — of it; *tarala* — by the waves; *ānandi* — made joyful; *kumuda* — of the lotuses; *āmoda* — (carrying) the fragrance; *vāyunā* — by the wind; *bāhu* — of His arms; *prasāra* — with the throwing; *parirambha* — with embraces; *kara* — of their hands; *alaka* — hair; *ūru* — thighs; *nīvi* — belts; *stana* — and breasts; *ālabhana* — with the touching; *narma* — in sport; *nakha* — of fingernails; *agra-pātaiḥ* — with the striking; *kṣvelyā* — with playful conversation; *avaloka* — glancing; *hasitaiḥ* — and laughter; *vraja-sundarīṇām* — for the beautiful young girls of Vraja; *uttambhayan* — inciting; *rati-patiṁ* — Cupid; *ramayām cakāra* — He took pleasure.

Translation

Śrī Kṛṣṇa went with the *gopīs* to the bank of the Yamunā, where the sand was cooling and the wind, enlivened by the river's waves, bore the fragrance of lotuses. There Kṛṣṇa threw His arms around the *gopīs* and embraced them. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts and breasts, by playfully scratching them with His fingernails, and also by joking with them, glancing at them and laughing with them. In this way the Lord enjoyed His pastimes.

ŚB 10.29.47

एवं भगवतः कृष्णाल्लब्धमाना महात्मनः ।
आत्मानं मेनिरे स्त्रीणां मानिन्यो ह्यधिकं भुवि ॥ ४७ ॥

*evam bhagavataḥ kṛṣṇāl
labdha-mānā mahātmanaḥ
ātmānaṁ menire strīṇāṁ
māninyo hy adhikam bhuvi*

Synonyms

evam — in this way; *bhagavataḥ* — from the Personality of Godhead; *kṛṣṇāt* — Lord Kṛṣṇa; *labdha* — receiving; *mānāḥ* — special respect; *mahā-ātmanaḥ* — from the Supreme Soul; *ātmānam* — themselves; *menire* — they considered; *strīṇām* — among all women; *māninyah* — becoming proud; *hi* — indeed; *adhikam* — the best; *bhuvi* — on the earth.

Translation

The *gopīs* became proud of themselves for having received such special attention from Kṛṣṇa, the Supreme Personality of Godhead, and each of them thought herself the best woman on earth.

Purport

The *gopīs* were proud because they had attained as their lover the greatest of all personalities. So in a sense they were proud of Kṛṣṇa. Also, the pride of the *gopīs* was a pretense created by Kṛṣṇa's pastime potency in order to intensify their love for Him through separation. In this connection, Śrīla Viśvanātha Cakravartī quotes Bharata Muni's *Nāṭyaśāstra*: *na vinā vipralambhena sambhogāḥ puṣṭim aśnute*. "Direct contact is not fully appreciated until separation has been experienced."

ŚB 10.29.48

तासां तत् सौभगमदं वीक्ष्य मानं च केशवः ।
प्रशमाय प्रसादाय तत्रैवान्तरधीयत ॥ ४८ ॥

*tāsāṁ tat-saubhaga-madam
vīkṣya mānaṁ ca keśavaḥ*

*praśamāya prasādāya
tatraivāntaradhīyata*

Synonyms

tāsām — of them; *tat* — that; *saubhaga* — due to their good fortune; *madam* — intoxicated state; *vīksya* — observing; *mānam* — the false pride; *ca* — and; *keśavaḥ* — Lord Kṛṣṇa; *praśamāya* — in order to diminish it; *prasādāya* — to show them favor; *tatra eva* — right there; *antaradhīyata* — He disappeared.

Translation

Lord Keśava, seeing the gopīs too proud of their good fortune, wanted to relieve them of this pride and show them further mercy. Thus He immediately disappeared.

Purport

The word *prasādāya* here is significant. Lord Kṛṣṇa was not going to neglect the *gopīs*; rather, He would increase the power of their loving affairs by making another spectacular arrangement. After all, the *gopīs* were basically proud of Kṛṣṇa. He also made this arrangement, as we shall see, to show special favor to the beautiful young daughter of King Vṛṣabhānu.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twenty-ninth Chapter, of the Śrīmad-Bhāgavatam, entitled “Kṛṣṇa and the Gopīs Meet for the Rāsa Dance.”

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 30



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER THIRTY

The Gopīs Search for Kṛṣṇa

This chapter describes how the *gopīs*, tormented through the long night by separation from Kṛṣṇa, wandered like madwomen from forest to forest in search of Him.

When Śrī Kṛṣṇa suddenly disappeared from the arena of the *rāsa* dance, the *gopīs*, their minds fully absorbed in thoughts of Him, began looking for Him in the various forests. From all the moving and nonmoving creatures they asked for news of Kṛṣṇa's whereabouts. Finally they became so distraught that they began imitating His pastimes.

Later, while wandering in a corner of the forest, the *gopīs* saw Śrī Kṛṣṇa's footprints, which appeared mixed with Śrīmatī Rādhārāṇī's. Seeing these footprints perturbed them greatly, and they declared that surely Śrīmatī Rādhārāṇī must have worshiped Kṛṣṇa with unusual excellence, since She had been privileged to associate with Him in seclusion. Further along the path the *gopīs* came to a place where they could no longer see Śrīmatī Rādhārāṇī's footprints; they then concluded that Kṛṣṇa must have taken Rādhārāṇī onto His shoulders. In another place they noticed that Kṛṣṇa's footprints were showing only the toes, and thus the *gopīs* concluded He had been picking flowers with which to decorate His beloved. In yet another spot the *gopīs* saw signs that led them to imagine that Śrī Kṛṣṇa had been tying the locks of Śrīmatī Rādhārāṇī's hair. All these thoughts brought pain to the *gopīs'* minds.

Because of the special attention She received from Kṛṣṇa, Śrī Rādhā began to consider Herself the most fortunate of women. She told Him that She could walk no further and that He would have to carry Her on His shoulders. But just then Lord Kṛṣṇa disappeared from Her sight. Śrīmatī Rādhārāṇī, extremely troubled, then began looking everywhere for Him, and when She finally met Her *gopī* girlfriends She related to them what had happened. All the *gopīs* then went out to look for Kṛṣṇa in the forest, going as far as the moonlight reached. But in the end they were unsuccessful, so they went back to the shore of the Yamunā and simply sang Kṛṣṇa's glories in utter helplessness.

ŚB 10.30.1

श्रीशुक उवाच
अन्तर्हिते भगवति सहसैव ब्रजाङ्गनाः ।
अतप्यंस्तमचक्षाणाः करिण्य इव यूथपम् ॥ १ ॥

śrī-śuka uvāca
antarhite bhagavati
sahasaiiva vrajāṅganāḥ
atapyam̐s tam acakṣāṅāḥ
karīṅya iva yūthapam

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *antarhite* — when He disappeared; *bhagavati* — the Supreme Personality of Godhead; *sahasā eva* — quite suddenly; *vraja-aṅganāḥ* — the young ladies of Vraja; *atapyan* — felt great remorse; *tam* — Him; *acakṣāṅāḥ* — not seeing; *karīnyah* — female elephants; *iva* — just as; *yūthapam* — their male leader.

Translation

Śukadeva Gosvāmī said: When Lord Kṛṣṇa disappeared so suddenly, the gopīs felt great sorrow at losing sight of Him, like a group of female elephants who have lost their mate.

ŚB 10.30.2

गत्यानुरागस्मितविभ्रमेक्षितै-
र्मनोरमालापविहारविभ्रमैः ।
आक्षिप्तचित्ताः प्रमदा रमापते-
स्तास्ता विचेष्टा जगृहुस्तदात्मिकाः ॥ २ ॥
gatyānurāga-smita-vibhramekṣitair
mano-ramālāpa-vihāra-vibhramaiḥ
ākṣipta-cittāḥ pramadā ramā-pates
tās tā viceṣṭā jagrhus tad-ātmikāḥ

Synonyms

gatyā — by His movements; *anurāga* — affectionate; *smita* — smiles; *vibhrama* — playful; *īksitaiḥ* — and glances; *manah-rama* — charming; *ālāpa* — by His talking;

vihāra — playing; *vibhramaih* — and other allurements; *āksipta* — overwhelmed; *cittāh* — whose hearts; *pramadāh* — the girls; *ramā-pateh* — of the husband of Ramā, the goddess of fortune, or of the master of beauty and opulence; *tāh tāh* — each of those; *vicestāh* — wonderful activities; *jagrhuh* — they enacted; *tat-ātmikāh* — absorbed in Him.

Translation

As the cowherd women remembered Lord Kṛṣṇa, their hearts were overwhelmed by His movements and loving smiles, His playful glances and enchanting talks, and by the many other pastimes He would enjoy with them. Thus absorbed in thoughts of Kṛṣṇa, the Lord of Ramā, the gopīs began acting out His various transcendental pastimes.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura describes the following charming exchange between Kṛṣṇa and the gopīs:

“Kṛṣṇa said to a gopī, ‘My dear land lily, are you going to offer your honey to this very thirsty honeybee or not?’

“The gopī replied, ‘My dear bee, the husband of the lilies is the sun, not the bee, so why are You claiming that my honey belongs to You?’

“But My dear lily, the very nature of you lilies is that you don’t give your honey to your husband, the sun, but rather to your paramour, the bee.’ The gopī, defeated by the words of Kṛṣṇa, laughed and then gave Him her lips as honey to drink.”

Śrīla Viśvanātha Cakravartī also describes the following conversation:

“Kṛṣṇa said to a gopī, ‘Ah, I can understand that as you approached this *nīpa* tree standing here, you were bitten by an audacious snake. Its venom has already reached your chest, but since you are a respectable maiden you haven’t asked Me to cure you. Still I’ve come, being merciful by nature. Now, while I massage your body with My hands, I’ll chant a *mantra* to counteract the serpent’s poison.’

“The gopī said, ‘But, my dear snake charmer, no snake has bitten me. Go massage the body of some girl who actually has suffered a snakebite.’

“Come now, My dear respectable girl, from your trembling voice I can tell that you are experiencing a feverish reaction to poisoning. Knowing this, if I don’t take care of you I’ll be guilty of killing an innocent woman. So let Me treat you.’

“With this, Kṛṣṇa applied His fingernails to the *gopī*’s chest.”

ŚB 10.30.3

गतिस्मितप्रेक्षणभाषणादिषु
 प्रियाः प्रियस्य प्रतिरूढमूर्तयः ।
 असावहं त्वित्यबलास्तदात्मिका
 न्यवेदिषुः कृष्णविहारविभ्रमाः ॥ ३ ॥
gati-smita-prekṣaṇa-bhāṣaṇādiṣu
priyāḥ priyasya pratirūḍha-mūrtayah
asāv ahaṁ tv ity abalās tad-ātmikā
nyavediṣuḥ kṛṣṇa-vihāra-vibhramāḥ

Synonyms

gati — in His movements; *smita* — smiling; *preksana* — beholding; *bhāsanā* — talking; *ādisu* — and so on; *priyāḥ* — the dear *gopīs*; *priyasya* — of their beloved; *pratirūḍha* — fully absorbed; *mūrtayah* — their bodies; *asau* — He; *aham* — I; *tu* — actually; *iti* — speaking thus; *abalāḥ* — the women; *tat-ātmikāḥ* — identifying with Him; *nyavediṣuḥ* — they announced; *kṛṣṇa-vihāra* — caused by the pastimes of Kṛṣṇa; *vibhramāḥ* — whose intoxication.

Translation

Because the beloved *gopīs* were absorbed in thoughts of their beloved Kṛṣṇa, their bodies imitated His way of moving and smiling, His way of beholding them, His speech and His other distinctive features. Deeply immersed in thinking of Him and maddened by remembering His pastimes, they declared to one another, “I am Kṛṣṇa!”

Purport

Spontaneously, the *gopīs* began moving like Kṛṣṇa: they smiled as He would smile, glanced boldly as He would and spoke as He would. The *gopīs* were completely

absorbed in the existence of Kṛṣṇa and mad with love at their sudden separation from Him, and thus their dedication to Him attained absolute perfection.

ŚB 10.30.4

गायन्त्य उच्चैरमुमेव संहता
विचिक्युरुन्मत्तकवद् वनाद् वनम् ।
पप्रच्छुराकाशवदन्तरं बहि-
भूतेषु सन्तं पुरुषं वनस्पतीन् ॥ ४ ॥

gāyantya uccair amum eva saṁhatā
vicikyur unmattaka-vad vanād vanam
papracchur ākāśa-vad antaram bahir
bhūteṣu santam puruṣam vanaspatin

Synonyms

gāyantyah — singing; *uccaih* — loudly; *amum* — about Him; *eva* — indeed; *saṁhatāh* — together in a group; *vicikyuh* — they searched; *unmattaka-vat* — like madwomen; *vanāt vanam* — from one area of the forest to another; *papracchuh* — they inquired; *ākāśa-vat* — like the sky; *antaram* — internally; *bahih* — and externally; *bhūtesu* — in all created beings; *santam* — present; *purusam* — the Supreme Person; *vanaspatin* — from the trees.

Translation

Singing loudly of Kṛṣṇa, they searched for Him throughout the Vṛndāvana forest like a band of madwomen. They even asked the trees about Him, who as the Supersoul is present inside and outside of all created things, just like the sky.

Purport

Lost in the madness of love for Kṛṣṇa, the *gopīs* inquired about Him from even the trees in Vṛndāvana. Of course, there is no actual separation from Lord Kṛṣṇa, since He is the all-pervading Supersoul.

ŚB 10.30.5

दृष्टो वः कच्चिदश्वत्थ प्लक्ष न्यग्रोध नो मनः ।
नन्दसूनूर्गतो हृत्वा प्रेमहासावलोकनैः ॥ ५ ॥

dr̥ṣṭo vaḥ kaccid aśvattha
plakṣa nyagrodha no manaḥ
nanda-sūnur gato hr̥tvā
prema-hāsāvalokanaiḥ

Synonyms

dr̥ṣṭah — has been seen; *vaḥ* — by you; *kaccit* — whether; *aśvattha* — O *aśvattha* (holy fig tree); *plakṣa* — O *plakṣa* (waved-leaf fig tree); *nyagrodha* — O *nyagrodha* (banyan tree); *naḥ* — our; *manah* — minds; *nanda* — of Mahārāja Nanda; *sūnuh* — the son; *gatah* — has gone away; *hr̥tvā* — after stealing; *prema* — loving; *hāsa* — with His smiles; *avalokanaiḥ* — and glances.

Translation

[The gopīs said:] O *aśvattha* tree, O *plakṣa*, O *nyagrodha*, have you seen Kṛṣṇa? That son of Nanda Mahārāja has gone away after stealing our minds with His loving smiles and glances.

ŚB 10.30.6

कच्चित् कुरबकाशोकनागपुन्नागचम्पकाः ।
रामानुजो मानिनीनामितो दर्पहरस्मितः ॥ ६ ॥

kaccit kurabakāśoka-
nāga-punnāga-campakāḥ
rāmānujo mānininām
ito darpa-hara-smitaḥ

Synonyms

kaccit — whether; *kurabaka-aśoka-nāga-punnāga-campakāḥ* — O *kurabaka* (red amaranth), *aśoka*, *nāga*, *punnāga* and *campaka* trees; *rāma* — of Balarāma; *anujah* — the younger brother; *mānininām* — of women, who are proud by nature; *itah* — passing by here; *darpa* — the pride; *hara* — removing; *smitah* — whose smile.

Translation

O kurabaka tree, O aśoka, O nāga, punnāga and campaka, has Balarāma's younger brother, whose smile removes the audacity of all proud women, passed this way?

Purport

As soon as the *gopīs* saw that a particular tree would not answer them, they impatiently left it and rushed off to another to make further inquiries.

ŚB 10.30.7

कच्चित्तुलसि कल्याणि गोविन्दचरणप्रिये ।
सह त्वालिकुलैर्बिभ्रद् दृष्टस्तेऽतिप्रियोऽच्युतः ॥ ७ ॥

kaccit tulasi kalyāṇi
govinda-carāṇa-priye
saha tvāli-kulair bibhrad
dr̥ṣtas te 'ti-priyo 'cyutaḥ

Synonyms

kaccit — whether; *tulasi* — O *tulasī* plant; *kalyāṇi* — O kind one; *govinda* — of Lord Kṛṣṇa; *carāṇa* — the feet; *priye* — you to whom are dear; *saha* — together with; *tvā* — you; *ali* — of bees; *kulaih* — swarms; *bibhrat* — carrying; *dr̥stah* — seen; *te* — by you; *ati-priyah* — very dear; *acyutaḥ* — Lord Acyuta.

Translation

O most kind *tulasī*, to whom the feet of Govinda are so dear, have you seen that infallible one walk by, wearing you and encircled by swarms of bees?

Purport

The *ācāryas* explain here that the word *carāṇa* is a term of respect, as in the expression *evam vadanty ācārya-carāṇāḥ*. The bees humming around the garland worn by Śrī Govinda were attracted by the fragrance of the *tulasī mañjaris* offered to Him. The *gopīs* felt that the trees had not replied because they were male, but that *tulasī*, being female, would sympathize with their plight.

ŚB 10.30.8

मालत्यदर्शि वः कच्चिन्मल्लिके जाति यूथिके ।
प्रीतिं वो जनयन् यातः करस्पर्शेन माधवः ॥ ८ ॥

mālaty adarśi vaḥ kaccin
mallike jāti-yūthike
prītim vo janayan yātaḥ
kara-sparśena mādhaveḥ

Synonyms

mālati — O *mālati* plant (a kind of white jasmine); *adarśi* — has been seen; *vaḥ* — by you; *kaccit* — whether; *mallike* — O *mallikā* (a different kind of jasmine); *jāti* — O *jāti* (another kind of white jasmine); *yūthike* — O *yūthikā* (yet another jasmine); *prītim* — pleasure; *vaḥ* — for you; *janayan* — generating; *yātaḥ* — has gone by; *kara* — of His hand; *sparśena* — by the touch; *mādhaveḥ* — Kṛṣṇa, the embodiment of the spring season.

Translation

O *mālati*, O *mallikā*, O *jāti* and *yūthikā*, has Mādhava gone by here, giving you pleasure with the touch of His hand?

Purport

When even *tulasī* herself did not answer the *gopīs*, they approached the fragrant jasmine flowers. The *gopīs*, seeing the jasmine vines humbly bowing down, assumed that these plants must have seen Lord Kṛṣṇa and were therefore showing humility in their ecstasy.

ŚB 10.30.9

चूतप्रियालपनसासनकोविदार-
जम्ब्वर्कबिल्वबकुलाम्रकदम्बनीपाः ।
येऽन्ये परार्थभवका यमुनोपकूलाः
शंसन्तु कृष्णपदवीं रहितात्मनां नः ॥ ९ ॥
cūta-priyāla-panasāsana-kovidāra
jambv-arka-bilva-bakulāmra-kadamba-nīpāḥ
ye 'nye parārtha-bhava-kā yamunopakūlāḥ
śaṁsantu kṛṣṇa-padavīm rahitātmanām naḥ

Synonyms

cūta — O mango creeper; priyāla — O *priyāla* tree (a kind of *śāla* tree); panasa — O jackfruit tree; āsana — O *āsana* tree (a yellow *śāla*); kovidāra — O *kovidāra* tree; jambu — O rose-apple tree; arka — O *arka* plant; bilva — O *bel*-fruit tree; bakula — O mimosa tree; āmra — O mango tree; kadamba — O *kadamba* tree; nīpāh — O *nīpa* (a smaller kind of *kadamba*); ye — who; anye — others; para — of others; artha — for the sake; bhavadākāh — whose existence; yamunā-upakūlāh — living near the bank of the river Yamunā; śamsantu — kindly tell; kṛṣṇa-padavīm — the path Kṛṣṇa has taken; rahita — who have been deprived; ātmanām — of our minds; nah — to us.

Translation

O *cūta*, O *priyāla*, O *panasa*, *āsana* and *kovidāra*, O *jambu*, O *arka*, O *bilva*, *bakula* and *āmra*, O *kadamba* and *nīpa* and all you other plants and trees living by the banks of the Yamunā who have dedicated your very existence to the welfare of others, we *gopīs* have lost our minds, so please tell us where Kṛṣṇa has gone.

Purport

According to Śrīla Jīva Gosvāmī, the *cūta* is a mango creeper, whereas the *āmra* is a mango tree. He goes on to explain that the *nīpa*, though not a very prominent tree, bears large flowers, and that the *gopīs*' desperation to find Kṛṣṇa is clearly shown by the fact that they approached the insignificant *arka* plant.

Śrīla Viśvanātha Cakravartī gives the following information about Vṛndāvana's trees: "The *nīpa* is 'the dust *kadamba*,' and it has large flowers. The *kadamba* proper has smaller flowers and a very pleasant fragrance. The *kovidāra* is a particular kind of *kañcanāra* [mountain ebony tree]. Even though the *arka* plant is very insignificant, it always grows near Lord Gopīśvara [the Śiva deity in Vṛndāvana forest] because it is dear to him."

ŚB 10.30.10

किं ते कृतं क्षिति तपो बत केशवाङ्घ्रि-
स्पर्शोत्सवोत्पुलकिताङ्गरुहैर्विभासि ।

अप्यङ्घ्रिसम्भव उरुक्रमविक्रमाद् वा
आहो वराहवपुषः परिरम्भणेन ॥ १० ॥

*kiṁ te kṛtaṁ kṣiti tapo bata keśavāṅghri-
sparśotsavotpulakitāṅga-nahair vibhāsi
apy aṅghri-sambhava urukrama-vikramād vā
āho varāha-vapuṣaḥ parirambhaṇena*

Synonyms

kim — what; *te* — by you; *kṛtam* — performed; *kṣiti* — O earth; *tapah* — austerity; *bata* — indeed; *keśava* — of Lord Kṛṣṇa; *aṅghri* — by the feet; *sparśa* — on account of being touched; *utsava* — due to the joyful experience; *utpulkita* — standing on end in jubilation; *aṅga-ruhaiḥ* — with your bodily hairs (the grass and growing plants on your surface); *vibhāsi* — you appear beautiful; *api* — perhaps; *aṅghri* — by the feet (of Kṛṣṇa present now on your surface); *sambhavaḥ* — generated; *urukrama* — of Lord Vāmanadeva, Lord Kṛṣṇa’s dwarf incarnation, who covered the entire universe in three mighty steps; *vikramāt* — because of the stepping; *vā* — or; *āha u* — or else perhaps; *varāha* — of Lord Kṛṣṇa’s incarnation as a boar; *vapuṣaḥ* — by the body; *parirambhanena* — because of the embrace.

Translation

O mother earth, what austerity did you perform to attain the touch of Lord Keśava’s lotus feet, which has brought you such great joy that your bodily hairs are standing on end? You appear very beautiful in this condition. Was it during the Lord’s current appearance that you acquired this ecstatic symptom, or was it perhaps much earlier, when He stepped upon you in His form of the dwarf Vāmanadeva, or even earlier, when He embraced you in His form of the boar Varāhadeva?

Purport

Śrīla Viśvanātha Cakravartī explains the thoughts of the *gopīs* as follows: “Perhaps the trees and plants [mentioned in the previous verses] did not hear our question because they were in trance, meditating on Lord Viṣṇu. Or perhaps, since they will not tell us where Kṛṣṇa has gone, they are hardhearted even though they live in a holy place. Anyway, what is the use of unnecessarily criticizing the residents of a

holy place? We cannot tell if they really know where Kṛṣṇa has gone. So let us find someone who definitely knows where He is.’ Thus the *gopīs* concluded that since Lord Kṛṣṇa had to be *somewhere* on the earth, the earth herself must know His whereabouts.

“Then the *gopīs* thought, ‘Since Kṛṣṇa always walks on the earth, she is never separated from Him and thus cannot understand how much His parents, girlfriends and servants suffer in His absence. Let us ask her what austerities she has performed to gain the great fortune of being constantly touched by the feet of Lord Keśava.’”

ŚB 10.30.11

अप्येणपत्न्युपगतः प्रिययेह गात्रै-
स्तन्वन् दृशां सखि सुनिर्वृतिमच्युतो वः ।
कान्ताङ्गसङ्गकुचकुङ्कुमरञ्जितायाः
कुन्दस्रजः कुलपतेरिह वाति गन्धः ॥ ११ ॥

*apy eṇa-patny upagataḥ priyayeha gātrais
tanvan dṛśāṁ sakhi su-nirvṛtim acyuto vaḥ
kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ
kunda-srajaḥ kula-pater iha vāti gandhaḥ*

Synonyms

api — whether; *eṇa* — of the deer; *patni* — O wife; *upagataḥ* — has been encountered; *priyayā* — together with His beloved; *iha* — here; *gātraiḥ* — by His bodily limbs; *tanvan* — producing; *dṛśāṁ* — of the eyes; *sakhi* — O friend; *su-nirvṛtim* — great pleasure; *acyutaḥ* — the infallible Lord Kṛṣṇa; *vaḥ* — your; *kāntā* — of His girlfriend; *aṅga-saṅga* — because of the physical contact; *kuca* — on the breast; *kuṅkuma* — by the vermilion powder; *rañjitāyāḥ* — colored; *kunda* — of jasmine flowers; *srajaḥ* — of the garland; *kula* — of the group (of *gopīs*); *pateḥ* — of the master; *iha* — around here; *vāti* — is blowing; *gandhaḥ* — the fragrance.

Translation

O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kunda flowers, which was smeared with the kuṅkuma from the breasts of His girlfriend when He embraced Her.

Purport

Śrīla Viśvanātha Cakravartī provides the following charming commentary on this verse:

“The *gopīs* spoke to a doe, ‘O friend, wife of the deer, from the bliss in your clear eyes we can tell that Śrī Kṛṣṇa has expanded your joy with the beauty of His limbs, His face and so forth. You are eager to realize the ecstasy of seeing Kṛṣṇa, and thus your eyes are following Him. In fact, He is never lost to you.’

“Then the *gopīs*, seeing the doe continue to walk in her natural way, exclaimed, ‘Oh, are you telling us that you have seen Kṛṣṇa? Look! As this deer walks she constantly turns her head back to us, as if to say, “I will show Him to you; just follow me and I will show you Kṛṣṇa.” In this merciless Vṛndāvana, she is the only merciful person.’

“As the *gopīs* follow the doe they happen to lose sight of her, and they cry out, ‘Oh, why can’t we see the deer who is showing us the way to Kṛṣṇa?’

“One *gopī* suggests that Kṛṣṇa must be somewhere in the vicinity and that the deer, being afraid of Him, must have hidden herself to avoid the possible mistake of revealing His presence. Conjecturing in this way, the *gopīs* detect a fragrance that has by chance blown their way, and they repeatedly declare with great joy, ‘Yes! Yes! This is it! By Kṛṣṇa’s physical contact with His girlfriend, His jasmine garland was smeared with the *kuṅkuma* powder on Her breasts, and the fragrances of all these things are reaching us.’ Thus the *gopīs* smelled the aroma of the two lovers’ bodies, of Kṛṣṇa’s jasmine garland, and of the cosmetic powder on the breasts of His lover.”

ŚB 10.30.12

बाहुं प्रियांस उपधाय गृहीतपद्मो
रामानुजस्तुलसिकालिकुलैर्मदान्धैः ।

अन्वीयमान इह वस्तरवः प्रणामं

किं वाभिनन्दति चरन् प्रणयावलोकैः ॥ १२ ॥

*bāhuṁ priyāṁsa upadhāya grhīta-padmo
rāmānujas tulasikāli-kulair madāndhaiḥ
anvīyamāna iha vas taravaḥ praṇāmaṁ
kiṁ vābhinandati caran praṇayāvalokaiḥ*

Synonyms

bāhum — His arm; priyā — of His beloved; amse — on the shoulder; upadhāya — placing; grhīta — holding; padmah — a lotus; rāma-anujah — Kṛṣṇa, the younger brother of Balarāma; tulasikā — swarming around the *tulasī mañjarīs* (which are ornamenting His garland); ali-kulaih — by the many bees; mada — with intoxication; andhaih — who are blind; anviyamānah — being followed; iha — here; vah — your; taravah — O trees; pranāmam — the bowing down; kim vā — whether; abhinandati — has acknowledged; caran — while walking by; pranaya — imbued with love; avalokaih — with His glances.

Translation

O trees, we see that you are bowing down. When the younger brother of Rāma walked by here, followed by intoxicated bees swarming around the *tulasī mañjarīs* decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a lotus flower in His free hand.

Purport

The *gopīs* saw that the trees, bent over with abundant fruits and flowers, were offering obeisances to Lord Kṛṣṇa. The *gopīs* supposed Kṛṣṇa must have recently passed that way, since the trees were still bowing down. Because Śrī Kṛṣṇa had left the *gopīs* to go with His favorite consort, they were jealous and thus imagined that He had become fatigued from His loving affairs and was resting His left arm on the soft shoulder of His beloved. The *gopīs* further imagined that Kṛṣṇa must have been carrying a blue lotus in His right hand to drive away the bees eagerly trying to attack His beloved's face after smelling its aroma. The scene was so beautiful, the *gopīs* imagined, that the maddened bees had left the *tulasī* garden to follow the two lovers.

ŚB 10.30.13

पृच्छतेमा लता बाहूनप्याश्लिष्टा वनस्पतेः ।
नूनं तत्करजस्पृष्टा बिभ्रत्युत्पुलकान्यहो ॥ १३ ॥

*prcchatemā latā bāhūn
apy āśliṣṭā vanaspateḥ
nūnaṁ tat-karaja-sprṣṭā
bibhraty utpulkāny aho*

Synonyms

prcchata — just ask; *imāh* — from these; *latāh* — creepers; *bāhūn* — the arms (branches); *api* — even though; *āśliṣṭāh* — embracing; *vanaspateḥ* — of the tree; *nūnam* — certainly; *tat* — of Him, Kṛṣṇa; *kara-ja* — by the fingernails; *sprṣṭāh* — touched; *bibhrati* — they are bearing; *utpulkāni* — joyful eruptions on the skin; *aho* — just see.

Translation

Let us ask these creepers about Kṛṣṇa. Even though they are embracing the arms of their husband, this tree, they certainly must have been touched by Kṛṣṇa's fingernails, since out of joy they are manifesting eruptions on their skin.

Purport

The *gopīs* reasoned that the creepers would not show signs of rapture merely by physical contact with their husband, a tree. Thus the *gopīs* concluded that although the creepers were embracing the strong limbs of their husband, they must have been touched by Lord Kṛṣṇa as He moved through the forest.

ŚB 10.30.14

इत्युन्मत्तवचोगोप्यः कृष्णान्वेषणकातराः ।
लीला भगवतस्तास्ता ह्यनुचक्रुस्तदात्मिकाः ॥ १४ ॥

*ity unmatta-vaco gopyaḥ
kṛṣṇānveṣaṇa-kātarāḥ
līlā bhagavatas tās tā
hy anucakrus tad-ātmikāḥ*

Synonyms

iti — thus; *unmatta* — maddened; *vacah* — speaking words; *gopyaḥ* — the *gopīs*; *kṛṣṇa-anveṣana* — by searching for Kṛṣṇa; *kātarāḥ* — distraught; *līlāh* — the

transcendental pastimes; *bhagavatah* — of Him, the Supreme Personality of Godhead; *tāh tāh* — each of them; *hi* — indeed; *anucakruh* — they acted out; *tat-ātmikāh* — becoming absorbed in thought of Him.

Translation

Having spoken these words, the gopīs, distraught from searching for Kṛṣṇa, began to act out His various pastimes, fully absorbed in thoughts of Him.

ŚB 10.30.15

कस्याचित् पूतनायन्त्याः कृष्णायन्त्यपिबत् स्तनम् ।
तोकयित्वा रुदत्यन्या पदाहन् शकटायतीम् ॥ १५ ॥

kasyācit pūtanāyantyāḥ
kṛṣṇāyanty apibat stanam
tokayitvā rudaty anyā
padāhan śakatāyatīm

Synonyms

kasyācit — of one of the gopīs; *pūtanāyantyāḥ* — who was acting like the witch Pūtanā; *kṛṣṇāyanti* — another, who was acting like Kṛṣṇa; *apibat* — drank; *stanam* — from the breast; *tokayitvā* — acting like an infant; *rudati* — crying; *anyā* — another; *padā* — with her foot; *ahan* — struck; *śakatā-yatīm* — another, who was imitating a cart.

Translation

One gopī imitated Pūtanā, while another acted like infant Kṛṣṇa and pretended to suck her breast. Another gopī, crying in imitation of infant Kṛṣṇa, kicked a gopī who was taking the role of the cart demon, Śakatāsura.

ŚB 10.30.16

दैत्यायित्वा जहारान्यामेको कृष्णार्भभावनाम् ।
रिङ्गयामास काप्यङ्घ्री कर्षन्ती घोषनिःस्वनैः ॥ १६ ॥

daityāyitvā jahārānyām
eko kṛṣṇārbha-bhāvanām
riṅgayām āsa kāpy aṅghrī
karṣantī ghoṣa-niḥsvanaiḥ

Synonyms

daityāyitvā — imitating a demon (namely Tṛṇāvarta); jahāra — carried away; anyām — another gopī; ekā — one gopī; kṛṣṇa-ārbha — of the infant Kṛṣṇa; bhāvanām — who was assuming the mood; riṅgayām āsa — crawled about; kā api — one of them; aṅghrī — her two feet; karṣanti — dragging; ghoṣa — of tinkling bells; niḥsvanaiḥ — with the sounding.

Translation

One gopī took the role of Tṛṇāvarta and carried away another, who was acting like infant Kṛṣṇa, while yet another gopī crawled about, her ankle bells tinkling as she pulled her feet.

Purport

The gopīs started imitating all of Śrī Kṛṣṇa's pastimes, beginning from His earliest activities as a baby.

ŚB 10.30.17

कृष्णरामायिते द्वे तु गोपायन्त्यश्च काश्चन ।
वत्सायतीं हन्ति चान्या तत्रैका तु बकायतीम् ॥ १७ ॥

*kṛṣṇa-rāmāyite dve tu
gopāyantyāś ca kāścana
vatsāyatīm hanti cānyā
tatraikā tu bakāyatīm*

Synonyms

kṛṣṇa-rāmāyite — acting like Lord Kṛṣṇa and Lord Balarāma; dve — two gopīs; tu — and; gopāyantyāḥ — acting like Their cowherd boyfriends; ca — and; kāścana — some; vatsāyatīm — who was imitating the calf demon, Vatsāsura; hanti — killed; ca — and; anyā — another; tatra — there; ekā — one; tu — moreover; bakāyatīm — another, who was imitating the crane demon, Bakāsura.

Translation

Two gopīs acted like Rāma and Kṛṣṇa in the midst of several others, who took the role of cowherd boys. One gopī enacted Kṛṣṇa's killing of the demon

Vatsāsura, represented by another gopī, and a pair of gopīs acted out the killing of Bakāsura.

ŚB 10.30.18

आहूय दूरगा यद्वत् कृष्णस्तमनुवर्ततीम् ।
वेणुं क्वणन्तीं क्रीडन्तीमन्याः शंसन्ति साध्विति ॥ १८ ॥

*āhūya dūra-gā yadvat
kṛṣṇas tam anuvartatīm
veṇuṁ kvaṇantīm kṛīḍantīm
anyāḥ śaṁsanti sādhy iti*

Synonyms

āhūya — calling; *dūra* — who were far away; *gāh* — the cows; *yadvat* — just as; *kṛṣṇah* — Kṛṣṇa; *tam* — him; *anuvartatīm* — one gopī who was imitating; *veṇum* — the flute; *kvaṇantīm* — vibrating; *kṛīḍantīm* — playing games; *anyāḥ* — the other gopīs; *śaṁsanti* — praised; *sādhy iti* — “excellent!”

Translation

When one gopī perfectly imitated how Kṛṣṇa would call the cows who had wandered far away, how He would play His flute and how He would engage in various sports, the others congratulated her with exclamations of “Well done! Well done!”

ŚB 10.30.19

कस्याञ्चित् स्वभुजं न्यस्य चलन्त्याहापरा ननु ।
कृष्णोऽहं पश्यत गतिं ललितामिति तन्मनाः ॥ १९ ॥

*kasyāñcit sva-bhujam nyasya
calanty āhāparā nanu
kṛṣṇo 'haṁ paśyata gatim
lalitām iti tan-manāḥ*

Synonyms

kasyāñcit — of one of them; *sva-bhujam* — her arm; *nyasya* — placing (on the shoulder); *calanti* — walking about; *āha* — stated; *aparā* — another; *nanu* — indeed; *kṛṣṇah* — Kṛṣṇa; *aham* — I am; *paśyata* — just see; *gatim* — my movements; *lalitām*

— graceful; *iti* — with these words; *tat* — in Him; *manāh* — with her mind fully absorbed.

Translation

Another *gopī*, her mind fixed on Kṛṣṇa, walked about with her arm resting on the shoulder of a friend and declared, “I am Kṛṣṇa! Just see how gracefully I move!”

ŚB 10.30.20

मा भैष्ट वातवर्षाभ्यां तत्राणं विहितं मया ।
इत्युक्तवैकेन हस्तेन यतन्त्युन्निदधेऽम्बरम् ॥ २० ॥
mā bhaiṣṭa vāta-varṣābhyām
tat-trāṇam vihitam maya
ity uktvaikena hastena
yatanty unnidadhe ’mbaram

Synonyms

mā bhaista — don’t any of you fear; *vāta* — the wind; *varṣābhyām* — and rain; *tat* — from that; *trāṇam* — your deliverance; *vihitam* — has been arranged; *mayā* — by me; *iti* — thus; *uktvā* — speaking; *ekena* — with one; *hastena* — hand; *yatantī* — endeavoring; *unnidadhe* — she lifted; *ambaram* — her upper garment.

Translation

“Don’t be afraid of the wind and rain,” said one *gopī*. “I will save you.” And with that she lifted her shawl above her head.

Purport

Here a *gopī* enacts Lord Kṛṣṇa’s pastime of lifting Govardhana Hill.

ŚB 10.30.21

आरुह्यैका पदाक्रम्य शिरस्याहापरां नृप ।
दुष्टाहे गच्छ जातोऽहं खलानां ननु दण्डकृत् ॥ २१ ॥
āruhyaikā padākramya
śirasy āhāparām nṛpa

*duṣṭāhe gaccha jāto 'ham
khalānām nanu daṇḍa-kṛt*

Synonyms

āruhya — rising up; *ekā* — one of the *gopīs*; *padā* — with her foot; *ākramya* — climbing above; *śīrasi* — the head; *āha* — said; *aparām* — to another; *nrpa* — O King (Parikṣit); *dusta* — wicked; *ahe* — O snake; *gaccha* — go away; *jātah* — have taken birth; *aham* — I; *khalānām* — on those who are envious; *nanu* — indeed; *danda* — of punishment; *kṛt* — as the imposer.

Translation

[Śukadeva Gosvāmī continued:] O King, one *gopī* climbed on another's shoulders and, putting her foot on the other's head, said, "Go away from here, O wicked snake! You should know that I have taken birth in this world just to punish the envious."

Purport

Here the *gopīs* enact Kṛṣṇa's chastisement of Kāliya.

ŚB 10.30.22

तत्रैकोवाच हे गोपा दावाग्निं पश्यतोल्बणम् ।
चक्षूंष्याश्चपिदध्वं वो विधास्ये क्षेममञ्जसा ॥ २२ ॥

*tatraikovāca he gopā
dāvāgnim paśyatolbaṇam
cakṣūṁṣy āśv apidadhvaṁ vo
vidhāsyē kṣemam añjasā*

Synonyms

tatra — there; *ekā* — one of them; *uvāca* — said; *he gopāh* — O cowherd boys; *dāvā-agnim* — the forest fire; *paśyata* — see; *ulbanam* — fierce; *cakṣūṁṣi* — your eyes; *āśu* — quickly; *apidadhvam* — just close; *vah* — your; *vidhāsyē* — I will arrange; *ksemam* — protection; *añjasā* — with ease.

Translation

Then another gopī spoke up: My dear cowherd boys, look at this raging forest fire! Quickly close your eyes and I will easily protect you.

ŚB 10.30.23

बद्धान्यया स्रजा काचित्तन्वी तत्र उलूखले ।
 बध्नामि भाण्डभेत्तारं हैयङ्गवमुषं त्विति ।
 भीता सुदृक् पिधायस्यं भेजे भीतिविडम्बनम् ॥ २३ ॥

baddhānyayā srajā kācit

tanvī tatra ulūkhale

badhnāmi bhāṇḍa-bhettāraṁ

haiyaṅgava-muṣaṁ tv iti

bhītā su-dr̥k pidhāyasyaṁ

bheje bhīti-vidambanam

Synonyms

baddhā — tied up; *anyayā* — by another gopī; *srajā* — with a flower garland; *kācit* — one gopī; *tanvī* — slender; *tatra* — there; *ulūkhale* — to the grinding mortar; *badhnāmi* — I am binding; *bhāṇḍa* — of the storage pots; *bhettāraṁ* — the breaker; *haiyam-gava* — of the butter saved from the previous day’s milk; *muṣam* — the stealer; *tu* — indeed; *iti* — thus speaking; *bhītā* — afraid; *su-dr̥k* — with beautiful eyes; *pidhāya* — covering; *āsyam* — her face; *bheje* — assumed; *bhīti* — of fear; *vidambanam* — the pretense.

Translation

One gopī tied up her slender companion with a flower garland and said, “Now I will bind this boy who has broken the butter pots and stolen the butter.” The second gopī then covered her face and beautiful eyes, pretending to be afraid.

ŚB 10.30.24

एवं कृष्णं पृच्छमाना गण्दावनलतास्तरून् ।
 व्यचक्षत वनोद्देशे पदानि परमात्मनः ॥ २४ ॥

evaṁ kṛṣṇaṁ pṛcchamānā

vr̥ṇḍāvana-latās tarūn

vyacakṣata vanoddeśe

padāni paramātmanaḥ

Synonyms

evam — in this manner; *kṛṣṇam* — about Kṛṣṇa; *prcchamānāḥ* — inquiring; *vrndāvana* — of the Vṛndāvana forest; *latāḥ* — from the creepers; *tarūn* — and the trees; *vyacakṣata* — they saw; *vana* — of the forest; *uddeśe* — in one spot; *padāni* — the footprints; *parama-ātmanah* — of the Supersoul.

Translation

While the gopīs were thus imitating Kṛṣṇa’s pastimes and asking Vṛndāvana’s creepers and trees where Kṛṣṇa, the Supreme Soul, might be, they happened to see His footprints in a corner of the forest.

ŚB 10.30.25

पदानि व्यक्तमेतानि नन्दसूनोर्महात्मनः ।
लक्ष्यन्ते हि ध्वजाम्भोजवज्राङ्कुशयवादिभिः ॥ २५ ॥

padāni vyaktam etāni
nanda-sūnor mahātmanah
lakṣyante hi dhvajāmbhoja-
vajrāṅkuśa-yavādibhiḥ

Synonyms

padāni — the footprints; *vyaktam* — clearly; *etāni* — these; *nanda-sūnoḥ* — of the son of Nanda Mahārāja; *mahā-ātmanah* — the great soul; *lakṣyante* — are ascertained; *hi* — indeed; *dhvaja* — by the flag; *ambhoja* — lotus; *vajra* — thunderbolt; *āṅkuśa* — elephant goad; *yava-ādibhiḥ* — barleycorn, etc.

Translation

[The gopīs said:] The marks of a flag, lotus, thunderbolt, elephant goad, barleycorn and so forth on these footprints clearly distinguish them as belonging to that great soul, the son of Nanda Mahārāja.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura, in his commentary on this verse, gives the following scriptural information about the symbolic markings on the lotus feet of Kṛṣṇa:

“In the following verses the *Skanda Purāṇa* states the particular places on His feet where Kṛṣṇa carries the mark of the flag and also other marks, and the reasons for these marks:

*dakṣiṇasya padāṅguṣṭha-
mūle cakram bibharty ajaḥ
tatra bhakta-janasyāri-
ṣaḍ-varga-cchedanāya saḥ*

‘At the base of the large toe on His right foot, the unborn Lord carries the mark of a disc, which cuts down the six [mental] enemies of His devotees.’

*madhyamāṅguli-mūle ca
dhatte kamalam acyutaḥ
dhyātr-citta-dvirephāṇām
lobhanāyāti-śobhanām*

‘At the bottom of the middle toe of that same foot Lord Acyuta has a lotus flower, which increases the greed for Him in the minds of the beelike devotees who meditate on His feet.’

*kaniṣṭha-mūlato vajram
bhakta-pāpādri-bhedanam
pārṣṇi-madhye ’ṅkuṣam bhakta
cittebha-vaśa-kāriṇam*

‘At the base of His small toe is a thunderbolt, which smashes the mountains of His devotees’ reactions to past sins, and in the middle of His heel is the mark of an elephant goad, which brings the elephants of His devotees’ minds under control.’

*bhoga-sampan-mayaṁ dhatte
yavam aṅguṣṭha-parvaṇi*

‘The joint of His right large toe bears the mark of a barleycorn, representing all kinds of enjoyable opulences.’

“The *Skanda Purāṇa* also states:

*vajram vai dakṣiṇe pārśve
aṅkuśo vai tad-agrataḥ*

‘A thunderbolt is found on the right side of His right foot, and an elephant goad below that.’

“The *ācāryas* of the Vaiṣṇava *sampradāya* explain that since the particular feet under discussion are Lord Kṛṣṇa’s, we should know that the thunderbolt is at the base of His small toe and the elephant goad below the thunderbolt. An elephant goad on the heel belongs rather to Lord Nārāyaṇa and other *viṣṇu-tattva* expansions.

“Thus the *Skanda Purāṇa* describes six marks on Kṛṣṇa’s right foot — the disc, flag, lotus, thunderbolt, elephant goad and barleycorn. And the *Vaiṣṇava-toṣaṇī* mentions even more marks — a vertical line beginning at the middle of His foot and continuing as far as the juncture between His big toe and second toe; an umbrella below the disc; at the base of the middle of His foot, a group of four *svastikas* in the four cardinal directions; at the four points where each *svastika* meets the next, four rose apples; and in the middle of the *svastikas*, an octagon. This makes eleven marks on Kṛṣṇa’s right foot.”

Śrīla Viśvanātha Cakravartī describes the marks on Kṛṣṇa’s left foot as follows: “At the base of the large toe is a conchshell with its mouth facing the toe. At the base of the middle toe are two concentric circles, representing the inner and outer sky. Below this mark is Cupid’s unstrung bow, at the base of the bow is a triangle, and surrounding the triangle is a group of four waterpots. At the base of the triangle is a half-moon with two more triangles touching its points, and below the half-moon is a fish.

“All together, then, there are nineteen distinguishing marks on the soles of Lord Kṛṣṇa’s lotus feet.”

ŚB 10.30.26

तैस्तैः पदैस्तत्पदवीमन्विच्छन्त्योऽग्रतोऽबलाः ।
वध्वाः पदैः सुपृक्तानि विलोक्यार्ताः समब्रुवन् ॥ २६ ॥
*tais taiḥ padais tat-padavīm
anvicchantyo ’grato ’balāḥ*

vadhvāḥ padaiḥ su-ṛktāni
vilokyārtāḥ samabruvan

Synonyms

taiḥ taiḥ — by those various; *padaiḥ* — footprints; *tat* — His; *padavīm* — path; *anvicchantyah* — tracing out; *agrataḥ* — forward; *abalāḥ* — the girls; *vadhvāḥ* — of His special consort; *padaiḥ* — with the footprints; *suprktāni* — thoroughly intermingled; *vilokya* — noticing; *ārtāḥ* — distressed; *samabruvan* — they spoke.

Translation

The gopīs began following Kṛṣṇa’s path, as shown by His many footprints, but when they saw that these prints were thoroughly intermixed with those of His dearest consort, they became perturbed and spoke as follows.

ŚB 10.30.27

कस्याः पदानि चैतानि याताया नन्दसूनुना ।
अंसन्यस्तप्रकोष्ठायाः करेणोः करिणा यथा ॥ २७ ॥

kasyāḥ padāni caitāni
yātāyā nanda-sūnunā
aṁsa-nyasta-prakoṣṭhāyāḥ
kareṇoh kariṇā yathā

Synonyms

kasyāḥ — of one certain gopī; *padāni* — the footprints; *ca* — also; *etāni* — these; *yātāyāḥ* — who was going; *nanda-sūnunā* — together with the son of Nanda Mahārāja; *aṁsa* — upon whose shoulder; *nyasta* — placed; *prakoṣṭhāyāḥ* — His forearm; *kareṇoh* — of a she-elephant; *kariṇā* — by the he-elephant; *yathā* — as.

Translation

[The gopīs said:] Here we see the footprints of some gopī who must have been walking along with the son of Nanda Mahārāja. He must have put His arm on Her shoulder, just as an elephant rests His trunk on the shoulder of an accompanying she-elephant.

ŚB 10.30.28

अनयाराधितो नूनं भगवान् हरिरीश्वरः ।
यन्नो विहाय गोविन्दः प्रीतो यामनयद् रहः ॥ २८ ॥

*anayārādhito nūnaṁ
bhagavān harir īśvaraḥ
yan no vihāya govindaḥ
prīto yām anayad rahaḥ*

Synonyms

anayā — by Her; *ārādhitaḥ* — perfectly worshiped; *nūnam* — certainly; *bhagavan* — the Personality of Godhead; *hariḥ* — Lord Kṛṣṇa; *īśvaraḥ* — the supreme controller; *yat* — inasmuch as; *nah* — us; *vihāya* — rejecting; *govindaḥ* — Lord Govinda; *prītaḥ* — pleased; *yām* — whom; *anayat* — led; *rahaḥ* — to a secluded place.

Translation

Certainly this particular gopī has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place.

Purport

Śrīla Viśvanātha Cakravartī explains that the word *ārādhitaḥ* refers to Śrīmatī Rādhārāṇī. He comments, “The sage Śukadeva Gosvāmī has tried with all endeavor to keep Her name hidden, but now it automatically shines forth from the moon of his mouth. That he has spoken Her name is indeed Her mercy, and thus the word *ārādhitaḥ* is like the rumbling of a kettledrum sounded to announce Her great good fortune.”

Although the *gopīs* spoke as if jealous of Śrīmatī Rādhārāṇī, they were actually ecstatic to see that She had captured Śrī Kṛṣṇa.

Śrīla Viśvanātha Cakravartī quotes the following detailed description of Śrīmatī Rādhārāṇī’s footprints, as given by Śrīla Rūpa Gosvāmī in his *Śrī Ujjvala-nīlamanī*: “At the base of the large toe of Her left foot is the mark of a barleycorn, below that mark is a disc, below the disc is an umbrella, and below the umbrella is a bracelet. A vertical line extends from the middle of Her foot to the juncture of Her large and second toes. At the base of the middle toe is a lotus, below that is a flag with a

banner, and below the flag is a creeper, together with a flower. At the base of Her small toe is an elephant goad, and upon Her heel is a half-moon. Thus there are eleven marks on Her left foot.

“At the base of the large toe of Her right foot is a conchshell, and below that a spear. At the base of the small toe of Her right foot is a sacrificial altar, below that an earring, and below the earring a club. Along the base of the second, third, fourth and small toes is the mark of a mountain, below which is a chariot, and on the heel is a fish.

“Thus all together there are nineteen distinguishing marks on the soles of Śrīmatī Rādhārāṇī’s lotus feet.”

ŚB 10.30.29

धन्या अहो अमी आल्यो गोविन्दाङ्घ्रिब्जरेणवः ।

यान् ब्रह्मेशौ रमा देवी दधुर्मूर्ध्न्यघनुत्तये ॥ २९ ॥

dhanyā aho amī ālyo

govindāṅghry-abja-reṇavaḥ

yān brahmeśau ramā devī

dadhur mūrdhny agha-nuttaye

Synonyms

dhanyāh — sanctified; *aho* — ah; *amī* — these; *ālyah* — O gopīs; *govinda* — of Govinda; *āṅghri-abja* — of the lotuslike feet; *reṇavaḥ* — the particles of dust; *yān* — which; *brahmā* — Lord Brahmā; *śau* — and Lord Śiva; *ramā devī* — Ramādevī, the wife of Lord Viṣṇu; *dadhuh* — take; *mūrdhni* — on their heads; *agha* — of their sinful reactions; *nuttaye* — for the dispelling.

Translation

O girls! The dust of Govinda’s lotus feet is so sacred that even Brahmā, Śiva and the goddess Ramā take that dust upon their heads to dispel sinful reactions.

Purport

According to Śrīla Viśvanātha Cakravartī, who quotes from *śāstra*, each day in the late afternoon, as Kṛṣṇa returned from the cow pastures with His cowherd boyfriends, great demigods like Brahmā and Śiva would come down from heaven and take the dust of His feet.

Great personalities like the goddess Ramā (the wife of Viṣṇu), Śiva and Brahmā are not at all sinful. But in the ecstasy of pure Kṛṣṇa consciousness they feel themselves fallen and impure. Thus, desiring to purify themselves, they blissfully take the dust of the Lord's lotus feet on their heads.

ŚB 10.30.30

तस्या अमूनि नः क्षोभं कुर्वन्त्युच्चैः पदानि यत्
 यैकापहत्य गोपीनां रहो भुङ्क्तेऽच्युताधरम् ।
 न लक्ष्यन्ते पदान्यत्र तस्या नूनं तृणाङ्कुरैः
 खिद्यत्सुजाताङ्घ्रितलामुन्निये प्रेयसीं प्रियः ॥ ३० ॥

*tasyā amūni naḥ kṣobham
 kurvanty uccaiḥ padāni yat
 yaikāpahṛtya gopīnām
 raho bhunkte 'cyutādharam
 na lakṣyante padāny atra
 tasyā nūnam tṛṇāṅkuraiḥ
 khidyat-sujātāṅghri-talām
 unninye preyasīm priyaḥ*

Synonyms

tasyāḥ — of Her; *amūni* — these; *naḥ* — for us; *kṣobham* — agitation; *kurvanti* — create; *uccaiḥ* — exceedingly; *padāni* — the footprints; *yat* — because; *yā* — who; *ekā* — alone; *apahrtya* — being taken aside; *gopīnām* — of all the *gopīs*; *rahaḥ* — in seclusion; *bhunkte* — She enjoys; *acyuta* — of Kṛṣṇa; *adharam* — the lips; *na lakṣyante* — are not seen; *padāni* — the feet; *atra* — here; *tasyāḥ* — Her; *nūnam* — certainly; *tṛṇa* — by the blades of grass; *āṅkuraiḥ* — and the growing sprouts; *khidyat* — being caused pain; *sujāta* — tender; *āṅghri* — of whose feet; *talām* — the soles; *unninye* — He has lifted up; *preyasīm* — His beloved; *priyaḥ* — Her dear Kṛṣṇa.

Translation

These footprints of that special gopī greatly disturb us. Of all the gopīs, She alone was taken away to a secluded place, where She is enjoying the lips of Kṛṣṇa. Look, we can't see Her footprints over here! It's obvious that the grass and sprouts were hurting the tender soles of Her feet, and so the lover lifted up His beloved.

ŚB 10.30.31

इमान्यधिकमग्नानि पदानि वहतो वधूम् ।
 गोप्यः पश्यत कृष्णस्य भाराक्रान्तस्य कामिनः ।
 अत्रावरोपिता कान्ता पुष्पहेतोर्महात्मना ॥ ३१ ॥

*imāny adhika-magnāni
 padāni vahato vadhūm
 gopyaḥ paśyata kṛṣṇasya
 bhārākrāntasya kāmīnaḥ
 atrāvaropitā kāntā
 puṣpa-heto mahātmanā*

Synonyms

imāni — these; *adhika* — very much; *magnāni* — merged; *padāni* — footprints; *vahataḥ* — of Him who was carrying; *vadhūm* — His consort; *gopyaḥ* — O gopīs; *paśyata* — just see; *kṛṣṇasya* — of Kṛṣṇa; *bhāra* — by the weight; *ākrāntasya* — oppressed; *kāmīnaḥ* — lusty; *atra* — in this place; *avaropitā* — placed down; *kāntā* — the girlfriend; *puṣpa* — of (gathering) flowers; *hetoh* — for the purpose; *mahā-ātmanā* — by the very intelligent.

Translation

Please observe, my dear gopīs, how in this place lusty Kṛṣṇa's footprints are pressed more deeply into the ground. Carrying the weight of His beloved must have been difficult for Him. And over here that intelligent boy must have put Her down to gather some flowers.

Purport

The word *vadhūm* indicates that even though Śrī Kṛṣṇa was not officially married to Rādhārāṇī, He had in fact made Her His bride in the Vṛndāvana forest.

According to Śrīla Viśvanātha Cakravartī Ṭhākura, the *gopīs* use the word *kāmināḥ* here to indicate the following thoughts: “We actually love Śrī Kṛṣṇa, but still He has rejected us. Therefore His private dealings with Rādhārāṇī prove that this young prince of Vraja has carried Her away because of lust. If He were interested in love, He would have accepted us instead of that cowherd girl Rādhārāṇī.”

These thoughts reveal the mood of the *gopīs* who are rivals of Śrīmatī Rādhārāṇī. Of course, the *gopīs* who are Her direct allies were jubilant to see Her good fortune.

ŚB 10.30.32

अत्र प्रसूनावचयः प्रियार्थे प्रेयसा कृतः ।
प्रपदाक्रमण एते पश्यतासकले पदे ॥ ३२ ॥

atra prasūnāvacaḥ
priyārthe preyasā kṛtaḥ
prapadākramaṇa ete
paśyatāsakale pade

Synonyms

atra — here; *prasūna* — of flowers; *avacayaḥ* — the gathering; *priyā-arthe* — for the sake of His beloved; *preyasā* — by the beloved Kṛṣṇa; *kṛtaḥ* — done; *prapada* — front of His feet; *ākramane* — with the pressing down; *ete* — these; *paśyata* — just see; *asakale* — incomplete; *pade* — the pair of footprints.

Translation

Just see how in this place dear Kṛṣṇa collected flowers for His beloved. Here He has left the impression of only the front part of His feet because He was standing on His toes to reach the flowers.

ŚB 10.30.33

केशप्रसाधनं त्वत्र कामिन्याः कामिना कृतम् ।
तानि चूडयता कान्तामुपविष्टमिह ध्रुवम् ॥ ३३ ॥

keśa-prasādhanam tv atra
kāminyāḥ kāmīnā kṛtam
tāni cūdayatā kāntām
upaviṣṭam iha dhruvam

Synonyms

keśa — of Her hair; prasādhanam — the decorative arrangement; tu — furthermore; atra — here; kāminyāh — of the lusty girl; kāminā — by the lusty boy; krtam — done; tāni — with those (flowers); cūdayatā — by Him who was making a crown; kāntām — His consort; upavistam — seated; iha — here; dhruvam — certainly.

Translation

Certainly Kṛṣṇa sat down here with His girlfriend to arrange Her hair. The lusty boy must have made a crown for that lusty girl out of the flowers He had collected.

Purport

The *ācāryas* explain that Śrī Kṛṣṇa wanted to decorate Rādhārāṇī's hair with the forest flowers He had collected. Therefore They sat down together facing the same direction, with Rādhārāṇī between Kṛṣṇa's knees, and Kṛṣṇa proceeded to arrange Her hair with flowers and make a flower crown for Her, coronating Her as the goddess of the forest. Thus the romantic young boy and girl played and joked together in Vṛndāvana.

ŚB 10.30.34

रेमे तया चात्मरत आत्मारामोऽप्यखण्डितः ।
कामिनां दर्शयन् दैन्यं स्त्रीणां चैव दुरात्मताम् ॥ ३४ ॥

reme tayā cātma-rata
ātmārāmo 'py akhaṇḍitaḥ
kāminām darśayan dainyam
strīṇām caiva durātmatām

Synonyms

reme — He enjoyed; tayā — with Her; ca — and; ātma-rataḥ — He who takes pleasure only within Himself; ātma-ārāmah — completely self-satisfied; api — although; akhaṇḍitaḥ — never incomplete; kāminām — of ordinary lusty men; darśayan — showing; dainyam — the degraded condition; strīṇām — of ordinary women; ca eva — also; durātmatām — the hardheartedness.

Translation

[Śukadeva Gosvāmī continued:] Lord Kṛṣṇa enjoyed with that gopī, although He enjoys only within, being self-satisfied and complete in Himself. Thus by contrast He showed the wretchedness of ordinary lusty men and hardhearted women.

Purport

This verse directly refutes the superficial criticism materialistic people sometimes direct against Lord Kṛṣṇa's pastimes. The philosopher Aristotle claimed that ordinary activities are unworthy of God, and with this idea in mind some people declare that since the activities of Lord Kṛṣṇa resemble those of ordinary human beings, He cannot be the Absolute Truth.

But in this verse Śukadeva Gosvāmī emphatically points out that Lord Kṛṣṇa acts on the liberated platform of spiritual self-satisfaction. This fact is indicated here by the terms *ātma-rata*, *ātmārāma* and *akhaṇḍita*. It is inconceivable to ordinary people that a handsome young boy and a beautiful young girl enjoying romantic conjugal affairs in the forest moonlight can be engaging in pure activity, free from egoistic desire and lust. Yet while Lord Kṛṣṇa is inconceivable to ordinary persons, those who love Him can easily realize the absolute, pure nature of His activities.

One may argue that "beauty is in the eye of the beholder" and that therefore the devotees of Kṛṣṇa are only imagining the Lord's activities to be pure. This argument ignores many significant facts. For one, the path of Kṛṣṇa consciousness, of developing love for Kṛṣṇa, demands that a devotee strictly follow four regulative principles: no illicit sex, no gambling, no intoxication and no eating of meat, fish or eggs. When one is freed from material lust and rises to the liberated platform, beyond material desire, one realizes the absolute beauty of Lord Kṛṣṇa. This process is not theoretical: it has been practiced and completed by many thousands of great sages, who have left us their shining example and their brilliant teachings concerning the path of Kṛṣṇa consciousness.

Certainly beauty is in the eye of the beholder. However, real beauty is perceived by the soul's eye and not by the lusty eye of the material body. Therefore the Vedic

literature repeatedly stresses that only those freed from material desire can see the beauty of Lord Kṛṣṇa with the eye of the pure soul, anointed with love of Godhead. It may finally be noted that upon realizing the pastimes of Lord Kṛṣṇa one becomes free of all tinges of sex desire, a state of mind that can hardly result from meditating upon material sexual affairs.

One final note: The conjugal pastimes of Kṛṣṇa perfectly round out His qualification as the Supreme Absolute Truth. The *Vedānta* states that the Absolute Truth is the source of everything, so certainly the Absolute cannot lack any of the beautiful things of this world. It is only because romantic affairs exist in a pure, spiritual form in the Absolute that they can manifest in a perverted, material form in this world. Thus the apparent beauty of this world is not to be absolutely rejected; rather, beauty should be accepted in its pure, spiritual form.

Since the beginning of time men and women have been inspired to poetic rapture by the art of romance. Unfortunately, romance in this world usually leads to crushing disappointment, brought about by a change of heart or by death. Thus although we may at first find romantic affairs beautiful and enjoyable, they are eventually spoiled by the onslaught of material nature. Still, it is unreasonable to totally reject the concept of romance. Rather, we should accept conjugal attraction in its absolute, perfect, pure form, as it exists within God, without a tinge of material lust or selfishness. That pure conjugal attraction — the supreme beauty and pleasure of the Supreme Truth — is what we are reading about here in the pages of [*Śrīmad-Bhāgavatam*](#).

ŚB 10.30.35-36

इत्येवं दर्शयन्त्यस्ताश्चेरुर्गोप्यो विचेतसः ।
 यां गोपीमनयत्कृष्णो विहायान्याः स्त्रियो वने ॥ ३५ ॥
 सा च मेने तदात्मानं वरिष्ठं सर्वयोषिताम् ।
 हित्वा गोपीः कामयाना मामसौ भजते प्रियः ॥ ३६ ॥

ity evaṁ darśayantyas tās
cerur gopyo vicetasah
yām gopīm anayat kṛṣṇo
vihāyānyāḥ striyo vane

*sā ca mene tadātmānam
variṣṭham sarva-yoṣitām
hitvā gopīḥ kāma-yānā
mām asau bhajate priyaḥ*

Synonyms

iti — thus; *evam* — in this manner; *darśayantyaḥ* — showing; *tāḥ* — they; *ceruh* — wandered; *gopyaḥ* — the *gopīs*; *vicetasah* — completely bewildered; *yām* — which; *gopīm* — *gopī*; *anayat* — He took; *kṛsnaḥ* — Lord Kṛṣṇa; *vihāya* — abandoning; *anyāḥ* — the other; *striyaḥ* — women; *vane* — in the forest; *sā* — She; *ca* — also; *mene* — thought; *tadā* — then; *ātmānam* — Herself; *variṣṭham* — the best; *sarva* — of all; *yoṣitām* — women; *hitvā* — rejecting; *gopīḥ* — the *gopīs*; *kāma-yānāḥ* — who are impelled by lusty desire; *mām* — Me; *asau* — He; *bhajate* — is accepting; *priyaḥ* — the beloved.

Translation

As the *gopīs* wandered about, their minds completely bewildered, they pointed out various signs of Kṛṣṇa’s pastimes. The particular *gopī* whom Kṛṣṇa had led into a secluded forest when He had abandoned all the other young girls began to think Herself the best of women. “My beloved has rejected all the other *gopīs*,” She thought, “even though they are driven by Cupid himself. He has chosen to reciprocate with Me alone.”

Purport

Previously all the *gopīs* had become proud of their association with Kṛṣṇa and then suddenly lost His association. Only Rādhārāṇī remained with Him. Now She has also become proud of that association and will suffer a similar fate. The Lord arranges all this to reveal the *gopīs*’ unparalleled devotion for Him, a devotion whose intensity fully manifests in moments of separation.

ŚB 10.30.37

ततो गत्वा वनोद्देशं दृष्ट्वा केशवमब्रवीत् ।
न पारयेऽहं चलितुं नय मां यत्र ते मनः ॥ ३७ ॥

tato gatvā vanoddeśam
 dr̥ptā keśavam abravīt
 na pārāye 'ham calitur̥ṅ
 naya mām yatra te manah

Synonyms

tataḥ — then; *gatvā* — going; *vana* — of the forest; *uddeśam* — to one region; *dr̥ptā* — becoming proud; *keśavam* — to Kṛṣṇa; *abravīt* — She said; *na pārāye* — am not able; *aham* — I; *calitum* — to move; *naya* — bring; *mām* — Me; *yatra* — where; *te* — Your; *manah* — mind.

Translation

As the two lovers passed through one part of the Vṛndāvana forest, the special gopī began feeling proud of Herself. She told Lord Keśava, “I cannot walk any further. Please carry Me wherever You want to go.”

ŚB 10.30.38

एवमुक्तः प्रियामाह स्कन्ध आरुह्यतामिति ।
 ततश्चान्तर्दधे कृष्णः सा वधूरन्वतप्यत ॥ ३८ ॥

evam uktaḥ priyām āha
 skandha āruhyatām iti
 tataś cāntardadhe kṛṣṇaḥ
 sā vadhūr anvatapyata

Synonyms

evam — thus; *uktaḥ* — addressed; *priyām* — to His beloved; *āha* — He said; *skandhe* — on My shoulder; *āruhyatām* — please climb; *iti* — these words; *tataḥ* — then; *ca* — and; *antardadhe* — He disappeared; *kṛṣṇaḥ* — Lord Śrī Kṛṣṇa; *sā* — She; *vadhūh* — His consort; *anvatapyata* — felt remorse.

Translation

Thus addressed, Lord Kṛṣṇa replied, “Just climb on My shoulder.” But as soon as He said this, He disappeared. His beloved consort then immediately felt great remorse.

Purport

Śrīmatī Rādhārāṇī was exhibiting the pride of a beautiful girl who has brought Her boyfriend under control. Thus She told Kṛṣṇa, “Please carry Me wherever You want to go. I can’t walk anymore.” Śrī Kṛṣṇa now disappears from Her sight, intensifying Her ecstatic love more and more.

ŚB 10.30.39

हा नाथ रमण प्रेष्ठ क्वासि क्वासि महाभुज ।
दास्यास्ते कृपणाया मे सखे दर्शय सन्निधिम् ॥ ३९ ॥

hā nātha ramaṇa preṣṭha
kvāsi kvāsi mahā-bhuja
dāsyās te kṛpaṇāyā me
sakhe darśaya sannidhim

Synonyms

hā — O; *nātha* — master; *ramaṇa* — lover; *preṣṭha* — dearmost; *kva asi kva asi* — where are You, where are You; *mahā-bhuja* — O mighty-armed one; *dāsyāh* — to the maidservant; *te* — Your; *kṛpaṇāyāh* — wretched; *me* — Me; *sakhe* — O friend; *darśaya* — please show; *sannidhim* — Your presence.

Translation

She cried out: O master! My lover! O dearmost, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your poor servant!

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura describes the following moving exchange:

“Rādhā says, ‘My Lord, I am being burned in the great fire of separation from You, and My life air is about to leave My body. Even with the greatest endeavor I cannot maintain My life. But You are the Lord of My life, and so You can quickly save Me simply by glancing upon Me. Please do so immediately. I beg You to save My life, not for My sake but rather for Yours. After giving up all the other *gopīs*, You’ve brought Me so far to a secluded place in the forest just to enjoy special pleasure with

Me. If I die You will not be able to find conjugal happiness anywhere else. You will remember Me and thus lament in Your sorrow.’

“Kṛṣṇa replies, ‘So let Me become unhappy. What does that matter to You?’

“But You are most dear to Me. I will feel Your unhappiness millions of times more than You. Even if I’ve already died, I still will not be able to tolerate the pain that even one spot on the nails of Your lotus feet may experience. Indeed, to prevent such pain I am ready to throw My life away millions and millions of times. So kindly show Yourself and drive away that unhappiness.’

“But if Your life air is on the verge of leaving Your body, what can I do to stop that?’

“Simply by the touch of Your arms, which are a medicinal herb with the power to revive the dead, My body will return to its healthy, normal condition, and My life air will automatically come back and remain in My body.’

“But You know the forest path Yourself without My help, so why did You order Me, the king’s son and a very young and gentle boy who is to be respected? Why did You command, “Take Me wherever You wish”? Why do You anger Me like this?’

“Rādhā cries out, ‘Please show Yourself to Your wretched maidservant. Be merciful to Me! Be merciful! When I ordered You, I was overcome by sleepiness. I was so tired from playing with You. Therefore please excuse what Your poor servant said. Please don’t be angry. It was only because You treated Me like such a close friend, though I am unworthy, that I spoke like that to You.’

“All right, My love, I am very pleased with You, so please come to Me.’

“But I’ve been blinded by lamentation. I can’t see where You are. Please tell Me where You are.’”

ŚB 10.30.40

श्रीशुक उवाच

अन्विच्छन्त्यो भगवतो मार्गं गोप्योऽविदूरितः ।
ददृशुः प्रियविश्लेषान्मोहितां दुःखितां सखीम् ॥ ४० ॥

*śrī-śuka uvāca
 anvicchantyo bhagavato
 mārgaṁ gopyo 'vidūritaḥ
 dadṛśuḥ priya-viśleşān
 mohitām duḥkhitām sakhīm*

Synonyms

śrī-śukah uvāca — Śrī Śukadeva Gosvāmī said; *anvicchantyah* — searching out; *bhagavataḥ* — of the Supreme Personality of Godhead; *mārgam* — the path; *gopyah* — the gopīs; *avidūritaḥ* — not far away; *dadrśuḥ* — saw; *priya* — from Her beloved; *viśleşāt* — because of the separation; *mohitām* — bewildered; *duḥkhitām* — unhappy; *sakhīm* — their friend.

Translation

Śukadeva Gosvāmī said: While continuing to search out Kṛṣṇa's path, the gopīs discovered their unhappy friend close by. She was bewildered by separation from Her lover.

ŚB 10.30.41

तया कथितमाकर्ण्य मानप्राप्तिं च माधवात् ।
 अवमानं च दौरात्म्याद् विस्मयं परमं ययुः ॥ ४१ ॥

*tayā kathitam ākarṇya
 māna-prāptim ca mādhavāt
 avamānaṁ ca daurātmyād
 vismayam paramaṁ yayuḥ*

Synonyms

tayā — by Her; *kathitam* — what was related; *ākarṇya* — hearing; *māna* — of respect; *prāptim* — the receiving; *ca* — and; *mādhavāt* — from Lord Kṛṣṇa; *avamānam* — the dishonor; *ca* — also; *daurātmyāt* — because of Her impropriety; *vismayam* — amazement; *paramam* — supreme; *yayuh* — they experienced.

Translation

She told them how Mādhava had given Her much respect, but how She then suffered dishonor because of Her misbehavior. The gopīs were extremely amazed to hear this.

Purport

It was natural for Rādhārāṇī to ask Kṛṣṇa to carry Her, for this request was consistent with the loving mood of Their relationship. Now, however, in great humility She describes Her behavior as wicked. Hearing of these affairs, the other gopīs are astonished.

ŚB 10.30.42

ततोऽविशन्वनं चन्द्रज्योत्स्ना यावद् विभाव्यते ।
तमः प्रविष्टमालक्ष्य ततो निववृतुः स्त्रियः ॥ ४२ ॥

*tato 'viśan vanam candra
jyotsnā yāvad vibhāvyate
tamaḥ praviṣtam ālakṣya
tato nivavṛtuḥ striyaḥ*

Synonyms

tataḥ — then; *aviśan* — they entered; *vanam* — the forest; *candra* — of the moon; *jyotsnā* — the light; *yāvat* — as far; *vibhāvyate* — as was visible; *tamaḥ* — darkness; *praviṣtam* — entered; *ālakṣya* — noticing; *tataḥ* — thereupon; *nivavṛtuḥ* — they desisted; *striyaḥ* — the women.

Translation

In search of Kṛṣṇa, the gopīs then entered the depths of the forest as far as the light of the moon shone. But when they found themselves engulfed in darkness, they decided to turn back.

Purport

The gopīs entered a part of the forest so dense that even the light of the full moon couldn't penetrate it. This scene is also described in the *Viṣṇu Purāṇa*:

*praviṣṭo gahanam kṛṣṇaḥ
padam atra na lakṣyate*

*nivartadhvaṁ śaśāṅkasya
naitad dīdhiti-gocaraḥ*

“One *gopī* said, ‘Kṛṣṇa has entered such a dark part of the forest that we cannot possibly see His footprints. Therefore let us turn back from this area, which even the light of the moon cannot reach.’”

ŚB 10.30.43

तन्मनस्कास्तदालापास्तद्विचेष्टास्तदात्मिकाः ।
तद्गुणानेव गायन्त्यो नात्मगाराणि सस्मरुः ॥ ४३ ॥

*tan-manaskās tad-alāpās
tad-viceṣṭās tad-ātmikāḥ
tad-guṇān eva gāyantyo
nātmagārāṇi sasmaruḥ*

Synonyms

tat-manaskāḥ — their minds filled with thoughts of Him; *tat-ālāpāḥ* — conversing about Him; *tat-viceṣṭāḥ* — imitating His activities; *tat-ātmikāḥ* — filled with His presence; *tat-guṇān* — about His qualities; *eva* — simply; *gāyantyaḥ* — singing; *na* — not; *ātma* — their own; *āgārāṇi* — homes; *sasmaruḥ* — remembered.

Translation

Their minds absorbed in thoughts of Him, they conversed about Him, acted out His pastimes and felt themselves filled with His presence. They completely forgot about their homes as they loudly sang the glories of Kṛṣṇa’s transcendental qualities.

Purport

Actually there is no separation from Kṛṣṇa for the pure devotees of the Lord. Although apparently abandoned by Kṛṣṇa, the *gopīs* were actually tightly connected to Him by the spiritual process of *śravaṇaṁ kīrtanaṁ viṣṇoḥ*, hearing and chanting the glories of the Lord.

ŚB 10.30.44

पुनः पुलिनमागत्य कालिन्ध्याः कृष्णभावनाः ।
समवेता जगुः कृष्णं तदागमनकाङ्क्षिताः ॥ ४४ ॥

*punaḥ pulinam āgatya
kālindyāḥ kṛṣṇa-bhāvanāḥ
samavetā jaguḥ kṛṣṇam
tad-āgamana-kāṅkṣitāḥ*

Synonyms

punaḥ — again; *pulinam* — to the bank; *āgatya* — coming; *kālindyāḥ* — of the river Yamunā; *kṛṣṇa-bhāvanāḥ* — meditating on Kṛṣṇa; *samavetāḥ* — joined together; *jaguḥ* — they sang; *kṛṣṇam* — about Kṛṣṇa; *tad-āgamana* — His arrival; *kāṅkṣitāḥ* — eagerly desired.

Translation

The gopīs again came to the bank of the Kālindī. Meditating on Kṛṣṇa and eagerly hoping He would come, they sat down together to sing of Him.

Purport

As stated in the *Kaṭha Upaniṣad* (1.2.23), *yam evaiṣa vṛṇute tena labhyaḥ*: “The Supersoul can be realized by that person whom He chooses.” Thus the *gopīs* fervently pray that Kṛṣṇa come back to them.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirtieth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Gopīs Search for Kṛṣṇa.”