

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 31



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER THIRTY-ONE

The Gopīs' Songs of Separation

This chapter relates how the *gopīs*, overwhelmed by feelings of separation from Kṛṣṇa, sat down on the bank of the Yamunā and began praying for His audience and singing His glories.

Because the *gopīs* had dedicated their minds and very lives to Kṛṣṇa, they were beside themselves with the transcendental pain of separation. But their crying, which appears like evidence of misery, actually shows their exalted state of transcendental bliss. As it is said, *yata dekha vaiṣṇaver vyavahāra duḥkha/ niścaya jāniha sei paramānanda sukha*: “Whenever one sees a Vaiṣṇava acting unhappy, one should know it for sure that he is actually experiencing the highest spiritual bliss.” Thus each of the *gopīs* began addressing Lord Śrī Kṛṣṇa according to her individual mode of ecstasy, and they all prayed for Him for His mercy.

As the pastimes of Kṛṣṇa spontaneously arose in the minds of the *gopīs*, they sang their song, which relieves the agony of those suffering from the burning pain of separation from Kṛṣṇa and which bestows supreme auspiciousness. They sang, “O Lord, O lover, O cheater, when we remember Your smile, Your loving glances and Your pastimes with Your boyhood friends, we become extremely agitated.

Remembering Your lotus face, adorned with locks of blackish hair smeared with the dust of the cows, we become irrevocably attached to You. And when we remember how You followed the cows from forest to forest with Your tender feet, we feel great pain.”

In their separation from Kṛṣṇa the *gopīs* considered a single moment an entire age. Even when they had previously seen Him they had found the blinking of their eyelids intolerable, for it blocked their vision of Him for a fraction of a second.

The ecstatic sentiments for Lord Kṛṣṇa that the *gopīs* expressed may appear like symptoms of lust, but in reality they are manifestations of their pure desire to satisfy the Supreme Lord's spiritual senses. There is not even the slightest trace of lust in these moods of the *gopīs*.

ŚB 10.31.1

गोप्य ऊचुः
जयति तेऽधिकं जन्मना ब्रजः
श्रयत इन्दिरा शश्वदत्र हि ।
दयित दृश्यतां दिक्षु तावका-
स्त्वयि धृतासवस्त्वां विचिन्वते ॥ १ ॥

gopya ūcuḥ

jayati te 'dhikam janmanā vrajaḥ
śrayata indirā śaśvad atra hi
dayita drśyatām dikṣu tāvakās
tvayi dhṛtāsavas tvām vicinvate

Synonyms

gopyah ūcuḥ — the *gopīs* said; *jayati* — is glorious; *te* — Your; *adhikam* — exceedingly; *janmanā* — by the birth; *vrajaḥ* — the land of Vraja; *śrayate* — is residing; *indirā* — Lakṣmī, the goddess of fortune; *śaśvat* — perpetually; *atra* — here; *hi* — indeed; *dayita* — O beloved; *drśyatām* — may (You) be seen; *dikṣu* — in all directions; *tāvakāḥ* — Your (devotees); *tvayi* — for Your sake; *dhṛta* — sustained; *asavaḥ* — their life airs; *tvām* — for You; *vicinvate* — they are searching.

Translation

The *gopīs* said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us.

Purport

Those who are familiar with the art of chanting Sanskrit verses will be able to appreciate the especially exquisite Sanskrit poetry of this chapter. Specifically, the poetic meter of the verses is extraordinarily beautiful, and also, for the most part, in each line the first and seventh syllables begin with the same consonant, as do the second syllables of all four lines.

ŚB 10.31.2

शरदुदाशये साधुजातसत्-
 सरसिजोदरश्रीमुषा दृशा ।
 सुरतनाथ तेऽशुल्कदासिका
 वरद निघ्नतो नेह किं वधः ॥ २ ॥
śarad-udāśaye sādhu-jāta-sat-
sarasijodara-śrī-muṣā drśā
surata-nātha te 'śulka-dāsikā
vara-da nighnato neha kiṁ vadhaḥ

Synonyms

śarat — of the autumn season; *uda-āśaye* — in the reservoir of water; *sādhu* — excellently; *jāta* — grown; *sat* — fine; *sarasi-ja* — of the lotus flowers; *udara* — in the middle; *śrī* — the beauty; *muṣā* — which excels; *drśā* — with Your glance; *surata-nātha* — O Lord of love; *te* — Your; *aśulka* — acquired without payment; *dāsikāḥ* — maidservants; *vara-da* — O giver of benedictions; *nighnataḥ* — for You who are killing; *na* — not; *iha* — in this world; *kiṁ* — why; *vadhah* — murder.

Translation

O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?

Purport

In the autumn season, the whorl of the lotus has a special beauty, but that unique loveliness is surpassed by the beauty of Kṛṣṇa's glance.

ŚB 10.31.3

विषजलाप्ययाद् व्यालराक्षसाद्
 वर्षमारुताद् वैद्युतानलात् ।
 वृषमयात्मजाद् विश्वतो भया-
 दृषभ ते वयं रक्षिता मुहुः ॥ ३ ॥

*viṣa-jalāpyayād vyāla-rākṣasād
 varṣa-mārutād vaidyutānalāt
 vṛṣa-mayātmajād viśvato bhayād
 ṛṣabha te vayan rakṣitā muhuḥ*

Synonyms

viṣa — poisonous; *jala* — by the water (of the Yamunā, contaminated by Kāliya); *apyayāt* — from destruction; *vyāla* — fearsome; *rākṣasāt* — from the demon (Agha); *varṣa* — from rain (sent by Indra); *mārutāt* — and the wind-storm (created by Tṛṇāvarta); *vaidyuta-analāt* — from the thunderbolt (of Indra); *vṛṣa* — from the bull, Ariṣṭāsura; *maya-ātmajāt* — from the son of Maya (Vyomāsura); *viśvatah* — from all; *bhayāt* — fear; *ṛṣabha* — O greatest of personalities; *te* — by You; *vayam* — we; *rakṣitāh* — have been protected; *muhuḥ* — repeatedly.

Translation

O greatest of personalities, You have repeatedly saved us from all kinds of danger — from poisoned water, from the terrible man-eater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon and from the son of Maya Dānava.

Purport

Here the *gopīs* imply, “O Kṛṣṇa, You saved us from so many terrible dangers, so now that we are dying of separation from You, won’t You save us again?” Śrīla Viśvanātha Cakravartī Ṭhākura explains that the *gopīs* mention Ariṣṭa and Vyoma because, although Kṛṣṇa had not yet killed these demons, the fact that He would kill them in the future was well known, having been predicted by the sages Garga and Bhāguri at the time of the Lord’s birth.

ŚB 10.31.4

न खलु गोपीकानन्दनो भवान्
 अखिलदेहिनामन्तरात्मदृक् ।
 विखनसार्थितो विश्वगुप्तये
 सख उदेयिवान् सात्वतां कुले ॥ ४ ॥

*na khalu gopikā-nandano bhavān
 akhila-dehinām antarātma-drk
 vikhanasārthito viśva-guptaye
 sakha udeyivān sātvatām kule*

Synonyms

na — not; *khalu* — indeed; *gopikā* — of the *gopī*, Yaśodā; *nandanah* — the son; *bhavān* — Your good self; *akhila* — of all; *dehinām* — embodied living entities; *antah-ātma* — of the inner consciousness; *drk* — the seer; *vikhanasā* — by Lord Brahmā; *arthitah* — prayed for; *viśva* — of the universe; *guptaye* — for the protection; *sakhe* — O friend; *udeyivān* — You arose; *sātvatām* — of the Sātvatas; *kule* — in the dynasty.

Translation

You are not actually the son of the *gopī* Yaśodā, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahmā prayed for You to come and protect the universe, You have now appeared in the Sātvata dynasty.

Purport

The *gopīs* here imply, “Since You have descended to protect the entire universe, how can You neglect Your own devotees?”

ŚB 10.31.5

विरचिताभयं वृष्णिधूर्य ते
 चरणमीयुषां संसृतेर्भयात् ।
 करसरोरुहं कान्त कामदं
 शिरसि धेहि नः श्रीकरग्रहम् ॥ ५ ॥
*viracitābhayaṁ vṛṣṇi-dhūrya te
 caraṇam iyuṣāṁ saṁsṛter bhayāt
 kara-saroruhaṁ kānta kāma-daṁ
 śirasi dhehi naḥ śrī-kara-graham*

Synonyms

viracita — created; *abhayam* — fearlessness; *vrsni* — of the Vṛṣṇi dynasty; *dhūrya* — O best; *te* — Your; *caranam* — feet; *īyusām* — of those who approach; *samsrteḥ* — of material existence; *bhayāt* — out of fear; *kara* — Your hand; *sarah-ruham* — like a lotus flower; *kānta* — O lover; *kāma* — desires; *dam* — fulfilling; *śirasi* — on the heads; *dhehi* — please place; *nah* — of us; *śrī* — of the goddess of fortune, Lakṣmīdevī; *kara* — the hand; *graham* — taking.

Translation

O best of the Vṛṣṇis, Your lotuslike hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfilling lotus hand on our heads.

ŚB 10.31.6

व्रजजनार्तिहन् वीर योषितां
निजजनस्मयध्वंसनस्मित ।
भज सखे भवत्किङ्करीः स्म नो
जलरुहाननं चारु दर्शय ॥ ६ ॥

vraja-janārti-han vīra yoṣitām
nija-jana-smaya-dhvaṁsana-smita
bhaja sakhe bhavat-kiṅkarīḥ sma no
jalaruhānanam cāru darśaya

Synonyms

vraja-jana — of the people of Vraja; *ārti* — of the suffering; *han* — O destroyer; *vīra* — O hero; *yoṣitām* — of women; *nija* — Your own; *jana* — of the people; *smaya* — the pride; *dhvaṁsana* — destroying; *smita* — whose smile; *bhaja* — please accept; *sakhe* — O friend; *bhavat* — Your; *kiṅkarīḥ* — maidservants; *sma* — indeed; *nah* — us; *jala-ruha* — lotus; *ānanam* — Your face; *cāru* — beautiful; *darśaya* — please show.

Translation

O You who destroy the suffering of Vraja's people, O hero of all women, Your smile shatters the false pride of Your devotees. Please, dear friend, accept us as Your maidservants and show us Your beautiful lotus face.

ŚB 10.31.7

प्रणतदेहिनां पापकर्षणं
 तृणचरानुगं श्रीनिकेतनम् ।
 फणिफणार्पितं ते पदाम्बुजं
 कृणु कुचेषु नः कृन्धि हृच्छयम् ॥ ७ ॥
praṇata-dehinām pāpa-karṣaṇam
tṛṇa-carānugaṁ śrī-niketanam
phaṇi-phaṇārpitaṁ te padāmbujam
kṛṇu kuceṣu naḥ kṛndhi hṛc-chayam

Synonyms

praṇata — who are surrendered to You; *dehinām* — of the embodied living beings; *pāpa* — the sins; *karṣanam* — which remove; *tṛṇa* — grass; *cara* — who graze (the cows); *anugam* — following; *śrī* — of the goddess of fortune; *niketanam* — the abode; *phani* — of the serpent (Kāliya); *phanā* — on the hoods; *arpitam* — placed; *te* — Your; *pada-ambujam* — lotus feet; *kṛṇu* — please put; *kucesu* — on the breasts; *naḥ* — our; *kṛndhi* — cut away; *hṛt-śayam* — the lust in our hearts.

Translation

Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kāliya, please place them upon our breasts and tear away the lust in our hearts.

Purport

In their appeal, the *gopīs* point out that Lord Kṛṣṇa's lotus feet destroy the sins of all surrendered conditioned souls. The Lord is so merciful that He even goes out to herd the cows in the pasturing ground, and thus His lotus feet follow them about in the

grass. He has offered His lotus feet to the goddess of fortune and has placed them upon the hoods of the serpent Kāliya. Therefore, considering all this, the Lord should place His lotus feet on the *gopīs*' breasts and satisfy their desire. That is the logic the *gopīs* employ here.

ŚB 10.31.8

मधुरया गिरा वल्गुवाक्यया
 बुधमनोज्ञया पुष्करेक्षण ।
 विधिकरीरिमा वीर मुह्यतीर्
 अधरसीधुनाप्याययस्व नः ॥ ८ ॥
madhurayā girā valgu-vākyayā
budha-manojñayā puṣkarekṣaṇa
vidhi-karīr imā vīra muhyatīr
adhara-sīdhunāpyāyayasva naḥ

Synonyms

madhurayā — sweet; *girā* — by Your voice; *valgu* — charming; *vākyayā* — by Your words; *budha* — to the intelligent; *mano-jñayā* — attractive; *puṣkara* — lotus; *īksana* — You whose eyes; *vidhi-karīh* — maidservants; *imāh* — these; *vīra* — O hero; *muhyatīh* — becoming bewildered; *adhara* — of Your lips; *sīdhunā* — with the nectar; *āpyāyayasva* — please restore to life; *naḥ* — us.

Translation

O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips.

ŚB 10.31.9

तव कथामृतं तप्तजीवनं
 कविभिरीडितं कल्मषापहम् ।
 श्रवणमङ्गलं श्रीमदाततं
 भुवि गृणन्ति ये भूरिदा जनाः ॥ ९ ॥

*tava kathāmṛtaṁ tapta-jīvanam
kavibhir īditam kalmaṣāpaham
śravaṇa-maṅgalam śrīmad ātataṁ
bhuvī grṇanti ye bhūri-dā janāḥ*

Synonyms

tava — Your; *kathā-amṛtam* — the nectar of words; *tapta-jīvanam* — life for those aggrieved in the material world; *kavibhiḥ* — by great thinkers; *īditam* — described; *kalmaṣa-apaham* — that which drives away sinful reactions; *śravaṇa-maṅgalam* — giving spiritual benefit when heard; *śrīmat* — filled with spiritual power; *ātataṁ* — broadcast all over the world; *bhuvī* — in the material world; *grṇanti* — chant and spread; *ye* — those who; *bhūri-dāḥ* — most beneficent; *janāḥ* — persons.

Translation

The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one’s sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent.

Purport

King Pratāparudra recited this verse to Śrī Caitanya Mahāprabhu during Lord Jagannātha’s Ratha-yātrā festival. While the Lord was resting in a garden, King Pratāparudra humbly entered and began massaging His legs and lotus feet. Then the King recited the Thirty-first Chapter of the Tenth Canto of the *Śrīmad-Bhāgavatam*, the songs of the *gopīs*. The *Caitanya-caritāmṛta* relates that when Lord Caitanya heard this verse, beginning *tava kathāmṛtam*, He immediately arose in ecstatic love and embraced King Pratāparudra. The incident is described in detail in the *Caitanya-caritāmṛta* (*Madhya* 14.4-18), and in his edition Śrīla Prabhupāda has given extensive commentary on it.

प्रहसितं प्रिय प्रेमवीक्षणं
 विहरणं च ते ध्यानमङ्गलम् ।
 रहसि संविदो या हृदिस्पृशः
 कुहक नो मनः क्षोभयन्ति हि ॥ १० ॥
prahasitam priya-prema-vikṣaṇam
viharaṇam ca te dhyāna-maṅgalam
rahasi saṁvido yā hṛdi sprśaḥ
kuhaka no manaḥ kṣobhayanti hi

Synonyms

prahasitam — the smiling; *priya* — affectionate; *prema* — with love; *viksanam* — glances; *viharanam* — intimate pastimes; *ca* — and; *te* — Your; *dhyāna* — by meditation; *maṅgalam* — auspicious; *rahasi* — in solitary places; *saṁvidah* — conversations; *yāh* — which; *hṛdi* — the heart; *sprśaḥ* — touching; *kuhaka* — O cheater; *naḥ* — our; *manah* — minds; *ksobhayanti* — agitate; *hi* — indeed.

Translation

Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You — all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds.

ŚB 10.31.11

चलसि यद् ब्रजाचारयन् पशून्
 नलिनसुन्दरं नाथ ते पदम् ।
 शिलतृणाङ्कुरैः सीदतीति नः
 कलिलतां मनः कान्त गच्छति ॥ ११ ॥
calasi yad vrajāc cārayan paśūn
nalina-sundaram nātha te padam
śila-tṛṇāṅkuraiḥ sīdatīti naḥ
kalilatām manaḥ kānta gacchati

Synonyms

calasi — You go; *yat* — when; *vrajāt* — from the cowherd village; *cārayan* — herding; *paśūn* — the animals; *nalina* — than a lotus flower; *sundaram* — more beautiful; *nātha* — O master; *te* — Your; *padam* — feet; *śila* — by sharp edges of grain; *trna* — grass; *aṅkuraiḥ* — and sprouting plants; *sīdati* — are experiencing pain; *iti* — thus thinking; *naḥ* — us; *kalilatām* — discomfort; *manah* — our minds; *kānta* — O lover; *gacchati* — feel.

Translation

Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants.

ŚB 10.31.12

दिनपरिक्षये नीलकुन्तलै-
 र्वनरुहाननं बिभ्रदावृतम् ।
 घनरजस्वलं दर्शयन् मुहु-
 र्मनसि नः स्मरं वीर यच्छसि ॥ १२ ॥
dina-parikṣaye nīla-kuntalair
vanaruhānanam bibhrad āvṛtam
ghana-rajastvalam darśayan muhur
manasi naḥ smaram vīra yacchasi

Synonyms

dina — of the day; *parikṣaye* — at the finish; *nīla* — dark blue; *kuntalaiḥ* — with locks of hair; *vana-ruha* — lotus; *ānanam* — face; *bibhrat* — exhibiting; *āvṛtam* — covered; *ghana* — thick; *rajaḥ-valam* — smeared with dust; *darśayan* — showing; *muhuh* — repeatedly; *manasi* — in the minds; *naḥ* — our; *smaram* — Cupid; *vīra* — O hero; *yacchasi* — You are placing.

Translation

At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds.

ŚB 10.31.13

प्रणतकामदं पद्मजार्चितं
धरणिमण्डनं ध्येयमापदि ।
चरणपङ्कजं शन्तमं च ते
रमण नः स्तनेष्वर्पयाधिहन् ॥ १३ ॥

*praṇata-kāma-dam padmajārcitaṁ
dharani-maṇḍanaṁ dhyeyam āpadi
caraṇa-paṅkajaṁ śantamaṁ ca te
ramaṇa naḥ staneṣv arpayādhi-han*

Synonyms

pranata — of those who bow down; *kāma* — the desires; *dam* — fulfilling; *padma-ja* — by Lord Brahmā; *arcitam* — worshiped; *dharani* — of the earth; *mandanam* — the ornament; *dhyeyam* — the proper object of meditation; *āpadi* — in time of distress; *carana-paṅkajam* — the lotus feet; *śam-tamam* — giving the highest satisfaction; *ca* — and; *te* — Your; *ramana* — O lover; *naḥ* — our; *stanesu* — on the breasts; *arpaya* — please place; *adhi-han* — O destroyer of mental distress.

Translation

Your lotus feet, which are worshiped by Lord Brahmā, fulfill the desires of all who bow down to them. They are the ornament of the earth, they give the highest satisfaction, and in times of danger they are the appropriate object of meditation. O lover, O destroyer of anxiety, please put those lotus feet upon our breasts.

ŚB 10.31.14

सुरतवर्धनं शोकनाशनं
स्वरितवेणुना सुष्ठु चुम्बितम् ।

इतररागविस्मारणं नृणां
 वितर वीर नस्तेऽधरामृतम् ॥ १४ ॥
surata-vardhanam śoka-nāśanam
svarita-venunā suṣṭhu cumbitam
itara-rāga-vismāraṇam nṛṇām
vitara vīra nas te 'dharāmṛtam

Synonyms

surata — conjugal happiness; *vardhanam* — which increases; *śoka* — grief; *nāśanam* — which destroys; *svarita* — vibrated; *venunā* — by Your flute; *suṣṭhu* — abundantly; *cumbitam* — kissed; *itara* — other; *rāga* — attachments; *vismāraṇam* — causing to forget; *nṛnām* — men; *vitara* — please spread; *vīra* — O hero; *nah* — upon us; *te* — Your; *adhara* — of the lips; *amṛtam* — the nectar.

Translation

O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes grief. That nectar is thoroughly relished by Your vibrating flute and makes people forget any other attachment.

Purport

Śrīla Viśvanātha Cakravartī's charming commentary on this verse is in the form of a dialogue between the *gopīs* and Kṛṣṇa:

“The *gopīs* say, ‘O Kṛṣṇa, You exactly resemble Dhanvantari, the best of physicians. So please give us some medicine, for we are suffering from the disease of romantic desire for You. Don't hesitate to give us the medicinal nectar of Your lips freely, without our paying a substantial price. Since You are a great hero in giving charity, You should give it without any payment, even to the most wretched persons. Consider that we are losing our life and that now You can restore us to life by giving us that nectar. After all, You have already given it to Your flute, which is simply a hollow bamboo stick.’

“Kṛṣṇa says, ‘But the diet of people in this world is the bad one of attachment to wealth, followers, family and so forth. The particular medicine you've requested should not be given to those who have such a bad diet.’

“But this medicine makes one forget all other attachments. So wonderful is this herbal drug that it counteracts bad dietary habits. Please give that nectar to us, O hero, since You are most charitable.”

ŚB 10.31.15

अटति यद् भवानह्नि काननं
 त्रुटि युगायते त्वामपश्यताम् ।
 कुटिलकुन्तलं श्रीमुखं च ते
 जड उदीक्षतां पक्ष्मकृद् दृशाम् ॥ १५ ॥
aṭati yad bhavān ahni kānanam
truṭi yugāyate tvām apaśyatām
kuṭila-kuntalam śrī-mukham ca te
jaḍa udikṣatām pakṣma-kṛd dṛśām

Synonyms

aṭati — travel; *yat* — when; *bhavān* — You; *ahni* — during the daytime; *kānanam* — to the forest; *truṭi* — about 1/1700 of a second; *yugāyate* — becomes like an entire millennium; *tvām* — You; *apaśyatām* — for those who do not see; *kuṭila* — curling; *kuntalam* — with locks of hair; *śrī* — beautiful; *mukham* — face; *ca* — and; *te* — Your; *jadah* — foolish; *udikṣatām* — for those who are eagerly looking; *pakṣma* — of lids; *kṛt* — the creator; *dṛśām* — of the eyes.

Translation

When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we *can* eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator.

ŚB 10.31.16

पतिसुतान्वयभ्रातृबान्धवा-
 नतिविलङ्घ्य तेऽन्त्यच्युतागताः ।

गतिविदस्तवोद्गीतमोहिताः
 कितव योषितः कस्त्यजेन्निशि ॥ १६ ॥
pati-sutānvaya-bhrātr-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi

Synonyms

pati — husbands; *suta* — children; *anvaya* — ancestors; *bhrātr* — brothers;
bāndhavān — and other relatives; *ativilaṅghya* — completely neglecting; *te* — Your;
anti — into the presence; *acyuta* — O infallible one; *āgatāḥ* — having come; *gati* —
 of our movements; *vidah* — who understand the purpose; *tava* — Your; *udgīta* — by
 the loud song (of the flute); *mohitāḥ* — bewildered; *kitava* — O cheater; *yoṣitaḥ* —
 women; *kah* — who; *tyajet* — would abandon; *niśi* — in the night.

Translation

Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives.

ŚB 10.31.17

रहसि संविदं हृच्छयोदयं
 प्रहसिताननं प्रेमवीक्षणम् ।
 बृहदुरः श्रियो वीक्ष्य धाम ते
 मुहुरतिस्पृहा मुह्यते मनः ॥ १७ ॥
rahasi saṁvidam hṛc-chayodayam
prahasitānanam prema-vikṣaṇam
bṛhad-uraḥ śriyo vikṣya dhāma te
muhur ati-sprhā muhyate manaḥ

Synonyms

rahasi — in private; *saṁvidam* — confidential discussions; *hrt-śaya* — of lust in the heart; *udayam* — the rise; *prahasita* — smiling; *ānanam* — face; *prema* — loving; *vīksanam* — glances; *brhat* — broad; *urah* — chest; *śriyah* — of the goddess of fortune; *vīksya* — seeing; *dhāma* — the abode; *te* — Your; *muhuh* — repeatedly; *ati* — excessive; *sprhā* — hankering; *muhyate* — bewilders; *manah* — the mind.

Translation

Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling face, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You.

ŚB 10.31.18

व्रजवनौकसां व्यक्तिरङ्ग ते
वृजिनहन्त्र्यलं विश्वमङ्गलम् ।
त्यज मनाक् च नस्त्वत्स्पृहात्मनां
स्वजनहृद्गुजां यन्निषूदनम् ॥ १८ ॥

vraja-vanaukasām vyaktir aṅga te
vṛjina-hantry alam viśva-maṅgalam
tyaja manāk ca nas tvat-sprhātmanām
sva-jana-hṛd-rujām yan niṣūdanam

Synonyms

vraja-vana — in the forests of Vraja; *okasām* — for those who dwell; *vyaktih* — the appearance; *aṅga* — dear one; *te* — Your; *vṛjina* — of distress; *hantri* — the agent of destruction; *alam* — extremely so; *viśva-maṅgalam* — all-auspicious; *tyaja* — please release; *manāk* — a little; *ca* — and; *nah* — to us; *tvat* — for You; *sprhā* — with hankering; *ātmanām* — whose minds are filled; *sva* — Your own; *jana* — devotees; *hrt* — in the hearts; *rujām* — of the disease; *yat* — which is; *niṣūdanam* — that which counteracts.

Translation

O beloved, Your all-auspicious appearance vanquishes the distress of those living in Vraja's forests. Our minds long for Your association. Please give to us just a bit of that medicine, which counteracts the disease in Your devotees' hearts.

Purport

According to the *ācāryas*, the *gopīs* repeatedly entreat Lord Kṛṣṇa to place His lotus feet on their breasts. The *gopīs* are not victims of material lust, but rather they are absorbed in pure love of Godhead and thus want to serve Lord Kṛṣṇa's lotus feet by offering their beautiful breasts to Him. Materialistic persons, who are victims of mundane sex desire, will not be able to understand how these conjugal dealings take place on a pure, spiritual platform, and that is the materialists' great misfortune.

ŚB 10.31.19

यत्ते सुजातचरणाम्बुरुहं स्तनेषु
भीताः शनैः प्रिय दधीमहि कर्कशेषु ।
तेनाटवीमटसि तद् व्यथते न किंस्वित्
कूर्पादिभिर्भ्रमति धीर्भवदायुषां नः ॥ १९ ॥

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahī karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyusāṁ naḥ

Synonyms

yat — which; *te* — Your; *su-jāta* — very fine; *caraṇa-ambu-ruham* — lotus feet; *stanesu* — on the breasts; *bhītāḥ* — being afraid; *śanaiḥ* — gently; *priya* — O dear one; *dadhīmahī* — we place; *karkaśeṣu* — rough; *tena* — with them; *atavīm* — the forest; *aṭasi* — You roam; *tat* — they; *vyathate* — are distressed; *na* — not; *kiṁ svit* — we wonder; *kūrpa-ādibhiḥ* — by small stones and so on; *bhramati* — flutters; *dhīḥ* — the mind; *bhavad-āyusām* — of those of whom Your Lordship is the very life; *naḥ* — of us.

Translation

O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.

Purport

The translation of this verse is from Śrīla Prabhupāda's English rendering of *Caitanya-caritāmṛta* (Ādi 4.173).

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirty-first Chapter, of the [Śrīmad-Bhāgavatam](#), entitled "The Gopīs' Songs of Separation."

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 32



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER THIRTY-TWO

The Reunion

This chapter describes how Śrī Kṛṣṇa manifested Himself in the midst of the *gopīs*, who had become extremely disturbed by their separation from Him. After He consoled them, they expressed to Him their deep feelings of ecstasy.

The *gopīs* having shown in various ways their great eagerness to see Kṛṣṇa, the attractor of Cupid, He appeared before them wearing silken yellow garments and a beautiful flower garland. Some of the *gopīs*, overwhelmed with ecstasy at seeing Him, grasped His hands, others placed His arm on their shoulders, and others accepted the remnants of betel nut He had chewed. Thus they served Him.

One *gopī*, impelled by loving anger toward Kṛṣṇa, bit her lip and looked askance at Him. Because the *gopīs* were so attached to Kṛṣṇa, they were not satiated even by continuously gazing at Him. One of them then placed Kṛṣṇa within her heart, closed her eyes and, embracing Him within herself again and again, became absorbed in transcendental bliss, just like a *yogī*. In this way the pain the *gopīs* had felt because of separation from the Lord was dispelled.

Next Lord Kṛṣṇa went to the bank of the Yamunā in the company of the cowherd girls, His internal potencies. The *gopīs* then made a seat for Kṛṣṇa out of their shawls, and after He had sat down they enjoyed with Him by gesturing amorously. The *gopīs* still felt hurt that Kṛṣṇa had disappeared, so He explained to them why He had done so. He further told them that He had come under the exclusive control of their loving devotion and would ever remain indebted to them.

ŚB 10.32.1

श्रीशुक उवाच

इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रधा ।

रुरुदुः सुस्वरं राजन् कृष्णदर्शनलालसाः ॥ १ ॥

śrī-śuka uvāca

iti gopyaḥ pragāyantyah

*pralapantyaś ca citradhā
ruruduḥ su-svaram rājan
kṛṣṇa-darśana-lālasāḥ*

Synonyms

śrī-śukah uvāca — Śrī Śukadeva Gosvāmī said; *iti* — thus, as related above; *gopyah* — the gopīs; *pragāyantyah* — singing forth; *pralapantyah* — speaking forth; *ca* — and; *citradhā* — in various charming ways; *ruruduḥ* — they cried; *su-svaram* — loudly; *rājan* — O King; *kṛṣṇa-darśana* — for the sight of Kṛṣṇa; *lālasāḥ* — hankering.

Translation

Śukadeva Gosvāmī said: O King, having thus sung and spoken their hearts out in various charming ways, the gopīs began to weep loudly. They were very eager to see Lord Kṛṣṇa.

ŚB 10.32.2

तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः ।
पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ॥ २ ॥

*tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ*

Synonyms

tāsām — before them; *āvirabhūt* — He appeared; *śauriḥ* — Lord Kṛṣṇa; *smayamāna* — smiling; *mukha* — His face; *ambujaḥ* — lotuslike; *pīta* — yellow; *ambara* — a garment; *dharah* — wearing; *srag-vī* — wearing a flower garland; *sākṣāt* — directly; *man-matha* — of Cupid (who bewilders the mind); *man* — of the mind; *mathah* — the bewilderer.

Translation

Then Lord Kṛṣṇa, a smile on His lotus face, appeared before the gopīs. Wearing a garland and a yellow garment, He directly appeared as one who can

bewilder the mind of Cupid, who himself bewilders the minds of ordinary people.

ŚB 10.32.3

तं विलोक्यागतं प्रेष्ठं प्रीत्युत्फुल्लदृशोऽबलाः ।
उत्तस्थुर्युगपत् सर्वास्तन्वः प्राणमिवागतम् ॥ ३ ॥

*taṁ vilokyāgatam preṣṭhaṁ
prīty-utphulla-dṛśo 'balāḥ
uttasthur yugapat sarvās
tanvaḥ prāṇam ivāgatam*

Synonyms

taṁ — Him; *vilokya* — seeing; *āgatam* — returned; *preṣṭham* — their dearest; *prīti* — out of affection; *utphulla* — opening wide; *dṛśaḥ* — their eyes; *abalāḥ* — the girls; *uttasthuh* — they stood up; *yugapat* — all at once; *sarvāḥ* — all of them; *tanvaḥ* — of the body; *prāṇam* — the life air; *iva* — as; *āgatam* — returned.

Translation

When the gopīs saw that their dearest Kṛṣṇa had returned to them, they all stood up at once, and out of their affection for Him their eyes bloomed wide. It was as if the air of life had reentered their bodies.

ŚB 10.32.4

काचित् कराम्बुजं शौरेर्जगृहेऽञ्जलिना मुदा ।
काचिद् दधार तद्बाहुमंसे चन्दनभूषितम् ॥ ४ ॥

*kācit karāmbujam śaurer
jagrhe 'ñjalina mudā
kācid dadhāra tad-bāhum
amse candana-bhūṣitam*

Synonyms

kācit — one of them; *kara-ambujam* — the lotus hand; *śaureh* — of Lord Kṛṣṇa; *jagrhe* — seized; *añjalīnā* — in her folded palms; *mudā* — with joy; *kācit* — another; *dadhāra* — put; *tat-bāhum* — His arm; *amśe* — on her shoulder; *candana* — with sandalwood paste; *bhūṣitam* — adorned.

Translation

One gopī joyfully took Kṛṣṇa’s hand between her folded palms, and another placed His arm, anointed with sandalwood paste, on her shoulder.

ŚB 10.32.5

काचिदञ्जलिनागृह्णात्तन्वी ताम्बूलचर्वितम् ।
एका तदङ्घ्रिकमलं सन्तप्ता स्तनयोरधात् ॥ ५ ॥

kācid añjalīnāgrhṇāt
tanvī tāmbūla-carvitam
ekā tad-aṅghri-kamalam
santaptā stanayor adhāt

Synonyms

kācit — one; *añjalīnā* — with joined hands; *agrhṇāt* — took; *tanvī* — slender; *tāmbūla* — of betel nut; *carvitam* — His chewed remnants; *ekā* — one; *tat* — His; *aṅghri* — foot; *kamalam* — lotus; *santaptā* — burning; *stanayoh* — on her breasts; *adhāt* — placed.

Translation

A slender gopī respectfully took in her joined hands the betel nut He had chewed, and another gopī, burning with desire, put His lotus feet on her breasts.

ŚB 10.32.6

एका भ्रुकुटिमाबध्य प्रेमसंरम्भविह्वला ।
घ्नन्तीवैक्षत् कटाक्षेपैः सन्दष्टदशनच्छदा ॥ ६ ॥

*ekā bhru-kuṭim ābadhya
prema-saṁrambha-vihvalā
ghnantīvaikṣat kaṭākṣepaiḥ
sandaṣṭa-daśana-cchadā*

Synonyms

ekā — one more *gopī*; *bhru-kuṭim* — her eyebrows; *ābadhya* — constricting; *prema* — of her pure love; *saṁrambha* — by the fury; *vihvalā* — beside herself; *ghnantī* — injuring; *iva* — as if; *aikṣat* — she looked; *kata* — of her sidelong glances; *ākṣepaiḥ* — with the insults; *sandaṣṭa* — biting; *daśana* — of her teeth; *chadā* — the covering (her lips).

Translation

One *gopī*, beside herself with loving anger, bit her lips and stared at Him with frowning eyebrows, as if to wound Him with her harsh glances.

ŚB 10.32.7

अपरानिमिषद्दृग्भ्यां जुषाणा तन्मुखाम्बुजम् ।
आपीतमपि नातृप्यत् सन्तस्तच्चरणं यथा ॥ ७ ॥

*aparānimiṣad-dṛgbhyām
juṣāṇā tan-mukhāmbujam
āpitam api nātrpyat
santas tac-caraṇam yathā*

Synonyms

aparā — yet another *gopī*; *animiṣat* — unblinking; *dṛgbhyām* — with eyes; *juṣāṇā* — relishing; *tat* — His; *mukha-ambujam* — lotus face; *āpitam* — fully tasted; *api* — although; *na atrpyat* — She did not become satiated; *santah* — mystic saints; *tat-caraṇam* — His feet; *yathā* — as.

Translation

Another *gopī* looked with unblinking eyes upon His lotus face, but even after deeply relishing its sweetness She did not feel satiated, just as mystic saints are never satiated when meditating upon the Lord's feet.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the analogy given here of saintly persons meditating upon the Lord's feet is only partially applicable, since the ecstasy the *gopīs* felt when Kṛṣṇa came back was actually unparalleled. Śrīla Viśvanātha Cakravartī also reveals that this particular *gopī* is the most fortunate of all, Śrīmatī Rādhārāṇī.

ŚB 10.32.8

तं काचिन्नेत्ररन्ध्रेण हृदिकृत्वा निमील्य च ।
पुलकाङ्ग्युपगुह्यास्ते योगीवानन्द सम्प्लुता ॥ ८ ॥

taṁ kācin netra-randhreṇa
hṛdi kṛtvā nimīlya ca
pulakāṅgy upaguhyāste
yogīvānanda-samplutā

Synonyms

taṁ — Him; *kācit* — one of them; *netra* — of her eyes; *randhrena* — through the aperture; *hṛdi* — in her heart; *kṛtvā* — placing; *nimīlya* — closing; *ca* — and; *pulaka-āṅgī* — the hair on her limbs standing on end; *upaguhya* — embracing; *āste* — she remained; *yogī* — a yogī; *iva* — like; *ānanda* — in ecstasy; *samplutā* — drowned.

Translation

One *gopī* took the Lord through the aperture of her eyes and placed Him within her heart. Then, with her eyes closed and her bodily hairs standing on end, she continuously embraced Him within. Thus immersed in transcendental ecstasy, she resembled a yogī meditating upon the Lord.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura states that the seven *gopīs* mentioned so far in this chapter are the first seven of the eight principal *gopīs*, whose status allowed them to immediately approach Śrī Kṛṣṇa upon His reappearance. The *ācārya* quotes a verse from the *Śrī Vaiṣṇava-toṣaṇī* that gives the names of these seven as Candrāvalī, Śyāmalā, Śaibyā, Padmā, Śrī Rādhā, Lalitā and Viśākhā. The eighth is

understood to be Bhadrā. Śrī Vaiṣṇava-toṣaṇī itself quotes a verse from the *Skanda Purāṇa* that declares these eight *gopīs* to be the principal among the three billion *gopīs*. Detailed information about the hierarchy of *gopīs* is available in Śrīla Rūpa Gosvāmī's *Ujjvala-nīlamaṇi*.

The *Padma Purāṇa* confirms that Śrī Rādhā is the foremost of the *gopīs*:

yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍam priyam tathā
sarva-gopīsu saivaikā
viṣṇor atyanta-vallabhā

“Just as Śrīmatī Rādhārāṇī is most dear to Kṛṣṇa, Her bathing pond is similarly dear. Of all the *gopīs*, She is the most beloved of the Lord.”

The *Bṛhad-gautamiya-tantra* also names Śrīmatī Rādhārāṇī as Kṛṣṇa's foremost consort:

devī kṛṣṇa-mayī proktā
rādhikā para-devatā
sarva-lakṣmī-mayī sarva
kāntiḥ sammohinī parā

“The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.” (This translation is Śrīla Prabhupāda's English rendering of *Caitanya-caritāmṛta*, Ādi 4.83.)

Additional information about Śrī Rādhā is given in the *Ṛg-pariśiṣṭa* (the supplement to the *Ṛg Veda*): *rādhayā mādhave devo mādhavenaiva rādhikā/ vibhrājante janeṣu*.

“Among all persons, it is Śrī Rādhā in whose company Lord Mādhava is especially glorious, as She is especially glorious in His.”

ŚB 10.32.9

सर्वास्ताः केशवालोकपरमोत्सवनिर्वृताः ।
जहुर्विरहजं तापं प्राज्ञं प्राप्य यथा जनाः ॥ ९ ॥

*sarvās tāḥ keśavāloka-
paramotsava-nirvṛtāḥ
jahur viraha-jam tāpaṁ
prājñam prāpya yathā janāḥ*

Synonyms

sarvāḥ — all; *tāḥ* — those *gopīs*; *keśava* — of Lord Kṛṣṇa; *āloka* — by the sight; *parama* — supreme; *utsava* — of festivity; *nirvṛtāḥ* — feeling joy; *jahuh* — they gave up; *viraha-jam* — born of their separation; *tāpam* — the distress; *prājñam* — a spiritually enlightened person; *prāpya* — achieving; *yathā* — as; *janāḥ* — people in general.

Translation

All the *gopīs* enjoyed the greatest festivity when they saw their beloved Keśava again. They gave up the distress of separation, just as people in general forget their misery when they gain the association of a spiritually enlightened person.

ŚB 10.32.10

ताभिर्विधूतशोकाभिर्भगवानच्युतो वृतः ।
व्यरोचताधिकं तात पुरुषः शक्तिभिर्यथा ॥ १० ॥

*tābhir vidhūta-śokābhir
bhagavān acyuto vṛtaḥ
vyarocatādhikam tāta
puruṣaḥ śaktibhir yathā*

Synonyms

tābhiḥ — by these *gopīs*; *vidhūta* — fully cleansed; *śokābhiḥ* — of their distress; *bhagavān* — the Supreme Personality of Godhead; *acyutaḥ* — the infallible Lord; *vṛtaḥ* — surrounded; *vyarocata* — appeared brilliant; *adhikam* — exceedingly; *tāta* —

my dear (King Parīkṣit); *purusah* — the Supreme Soul; *śaktibhiḥ* — with His transcendental potencies; *yathā* — as.

Translation

Encircled by the *gopīs*, who were now relieved of all distress, Lord Acyuta, the Supreme Personality of Godhead, shone forth splendidly. My dear King, Kṛṣṇa thus appeared like the Supersoul encircled by His spiritual potencies.

Purport

The *gopīs* are Lord Kṛṣṇa's internal potency, and therefore when they were relieved and happy again the Lord shone forth even more brilliantly than before, and His transcendental bliss increased. Kṛṣṇa loves the *gopīs* with pure transcendental love, and they love Him in the same pure way. The whole affair, conducted on the transcendental platform, is inconceivable to those bound in material existence.

ŚB 10.32.11-12

ताः समादाय कालिन्ध्या निर्विश्य पुलिनं विभुः ।
विकसत्कुन्दमन्दारसुरभ्यनिलषट्पदम् ॥ ११ ॥
शरच्चन्द्रांशुसन्दोहध्वस्तदोषातमः शिवम् ।
कृष्णाय हस्ततरलाचितकोमलवालुकम् ॥ १२ ॥

*tāḥ samādāya kālindyā
nirviśya pulinaṁ vibhuḥ
vikasat-kunda-mandāra
surabhy-anila-ṣaṭpadam
śarac-candrāṁśu-sandoha-
dhvasta-doṣā-tamaḥ śivam
kṛṣṇāyā hasta-taralā
cita-komala-vālukam*

Synonyms

tāḥ — those *gopīs*; *samādāya* — taking; *kālindyā* — of the Yamunā; *nirviśya* — entering upon; *pulinaṁ* — the bank; *vibhuḥ* — the almighty Supreme Lord; *vikasat* — blooming; *kunda-mandāra* — of *kunda* and *mandāra* flowers; *surabhi* — fragrant; *anila* — with the breeze; *sat-padam* — with bees; *śarat* — autumnal; *candra* — of the

moon; *amśu* — of the rays; *sandoha* — by the abundance; *dhvasta* — dispelled; *dosā* — of the night; *tamah* — the darkness; *śivam* — auspicious; *krsnāyāh* — of the river Yamunā; *hasta* — like hands; *tarala* — by her waves; *ācita* — collected; *komala* — soft; *vālukam* — sand.

Translation

The almighty Lord then took the gopīs with Him to the bank of the Kālindī, who with the hands of her waves had scattered piles of soft sand upon the shore. In that auspicious place the breeze, bearing the fragrance of blooming kunda and mandāra flowers, attracted many bees, and the abundant rays of the autumn moon dispelled the darkness of night.

ŚB 10.32.13

तद्दर्शनाह्लादविधूतहृद्रुजो
मनोरथान्तं श्रुतयो यथा ययुः ।
स्वैरुत्तरीयैः कुचकुङ्कुमाङ्कितै-
रचीकृपन्नासनमात्मबन्धवे ॥ १३ ॥

tad-darśanāhlāda-vidhūta-hṛd-rujo
manorathāntaṁ śrutayo yathā yayuḥ
svair uttariyaiḥ kuca-kuṅkumāṅkitair
acīkṛpann āsanam ātma-bandhave

Synonyms

tat — Him, Kṛṣṇa; *darśana* — due to seeing; *āhlāda* — by the ecstasy; *vidhūta* — driven away; *hṛt* — in their hearts; *rujah* — the pain; *manah-ratha* — of their desires; *antam* — the ultimate fulfillment; *śrutayah* — the revealed scriptures; *yathā* — as; *yayuh* — they attained; *svaih* — with their own; *uttariyaiḥ* — covering garments; *kuca* — of their breasts; *kuṅkuma* — with the vermilion powder; *aṅkitaih* — smeared; *acīkṛpan* — they arranged; *āsanam* — a seat; *ātma* — of their souls; *bandhave* — for the dear friend.

Translation

Their heartache vanquished by the ecstasy of seeing Kṛṣṇa, the *gopīs*, like the personified Vedas before them, felt their desires completely fulfilled. For their dear friend Kṛṣṇa they arranged a seat with their shawls which were smeared with the *kuṅkuma* powder from their breasts.

Purport

In the Eighty-seventh Chapter of this canto (text 23), the *śrutis*, or personified *Vedas*, pray as follows:

striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ samadṛśo 'ṅhri-saroja-sudhāḥ

“These women fully absorbed their minds in meditation on Lord Kṛṣṇa’s powerful arms, which are like the bodies of great serpents. We want to become just like the *gopīs* and render service to His lotus feet.” The *śrutis* had seen Kṛṣṇa during His appearance in the previous day of Brahmā and had become full of the most intense desire to associate with Him. Then in this *kalpa* they became *gopīs*. And since the *Vedas* are eternal in human society, the *śrutis* in this *kalpa* also become full of desire for Kṛṣṇa and in the next *kalpa* will also become *gopīs*. This information is given by Śrīla Viśvanātha Cakravartī Ṭhākura.

ŚB 10.32.14

तत्रोपविष्टो भगवान् स ईश्वरो
योगेश्वरान्तर्हृदि कल्पितासनः ।
चकास गोपीपरिषद्गतोऽर्चित-
स्त्रैलोक्यलक्ष्म्येकपदं वपुर्दधत् ॥ १४ ॥
tatropaviṣṭo bhagavān sa īśvaro
yogeśvarāntar-hṛdi kalpitāsanah
cakāsa gopī-pariṣad-gato 'rcitas
trailokya-lakṣmy-eka-padam vapur dadhat

Synonyms

tatra — there; *upavistah* — seated; *bhagavān* — the Supreme Personality of Godhead; *sah* — He; *īśvarah* — the ultimate controller; *yoga-īśvara* — of the masters of mystic meditation; *antah* — within; *hrdi* — the hearts; *kalpita* — arranged; *āsanah* — His seat; *cakāsa* — He appeared resplendent; *gopī-parisat* — in the assembly of the *gopīs*; *gatah* — present; *arcitah* — worshiped; *trai-lokya* — of the three worlds; *laksmī* — of the beauty and other opulences; *eka* — the exclusive; *padam* — reservoir; *vapuh* — His transcendental, personal form; *dadhat* — exhibiting.

Translation

Lord Kṛṣṇa, the Supreme Personality of Godhead, for whom the great masters of mystic meditation arrange a seat within their hearts, took His seat in the assembly of *gopīs*. His transcendental body, the exclusive abode of beauty and opulence within the three worlds, shone brilliantly as the *gopīs* worshiped Him.

Purport

The masters of mystic meditation include Lord Śiva, Ananta Śeṣa and other exalted personalities, all of whom keep the Lord seated within the lotus of their hearts. This same Lord, conquered by the intense, selfless love of the *gopīs*, agreed to become their boyfriend and dance with them in Vṛndāvana, after sitting upon their fragrant shawls on the bank of the Yamunā River.

ŚB 10.32.15

सभाजयित्वा तमनङ्गदीपनं
 सहासलीलेक्षणविभ्रमभ्रुवा ।
 संस्पर्शनेनाङ्ककृताङ्घ्रिहस्तयोः
 संस्तुत्य ईषत्कुपिता बभाषिरे ॥ १५ ॥
sabhājayitvā tam anaṅga-dīpanaṁ
sahāsa-līlekṣaṇa-vibhrama-bhruvā
saṁsparśanenāṅka-kṛtāṅghri-hastayoḥ
saṁstutya īṣat kupitā babhāṣire

Synonyms

sabhājayitvā — honoring; *tam* — Him; *anaṅga* — of lusty desires; *dīpanam* — the inciter; *sa-hāsa* — smiling; *lilā* — playful; *īksana* — with glances; *vibhrama* — sporting; *bhruvā* — with their eyebrows; *saṁsparśanena* — with touching; *aṅka* — upon their laps; *krta* — placed; *aṅghri* — of His feet; *hastayoh* — and hands; *saṁstutya* — offering praise; *īsat* — somewhat; *kupitāh* — angry; *babhāsire* — they spoke.

Translation

Śrī Kṛṣṇa had awakened romantic desires within the gopīs, and they honored Him by glancing at Him with playful smiles, gesturing amorously with their eyebrows, and massaging His hands and feet as they held them in their laps. Even while worshiping Him, however, they felt somewhat angry, and thus they addressed Him as follows.

ŚB 10.32.16

श्रीगोप्य ऊचुः

भजतोऽनुभजन्त्येक एक एतद्विपर्ययम् ।

नोभयांश्च भजन्त्येक एतन्नो ब्रूहि साधु भोः ॥ १६ ॥

śrī-gopya ūcuḥ

bhajato 'nubhajanty eka

eka etad-viparyayam

nobhayāṁś ca bhajanty eka

etan no brūhi sādhu bhoḥ

Synonyms

śrī-gopyah ūcuḥ — the gopīs said; *bhajatah* — to those who respect them; *anu* — reciprocally; *bhajanti* — show respect; *eke* — some; *eke* — some; *etat* — to this; *viparyayam* — the contrary; *na ubhayān* — with neither; *ca* — and; *bhajanti* — reciprocate; *eke* — some; *etat* — this; *nah* — to us; *brūhi* — speak; *sādhu* — properly; *bhoḥ* — O dear one.

Translation

The gopīs said: Some people reciprocate the affection only of those who are affectionate toward them, while others show affection even to those who are indifferent or inimical. And yet others will not show affection toward anyone. Dear Kṛṣṇa, please properly explain this matter to us.

Purport

By this apparently polite question, the gopīs want to expose Lord Kṛṣṇa's failure to properly reciprocate their love. They were very disturbed when Śrī Kṛṣṇa left them in the forest, and they want to know why He caused them to suffer in these loving affairs.

ŚB 10.32.17

श्रीभगवानुवाच

मिथो भजन्ति ये सख्यः स्वार्थेकान्तोद्यमा हि ते ।

न तत्र सौहृदं धर्मः स्वार्थार्थं तद्धि नान्यथा ॥ १७ ॥

śrī-bhagavān uvāca

mitho bhajanti ye sakhyah

svārthaikāntodyamā hi te

na tatra sauhṛdam dharmah

svārthārtham tad dhi nānyathā

Synonyms

śrī-bhagavān uvāca — the Supreme Personality of Godhead said; *mithah* — mutually; *bhajanti* — reciprocate; *ye* — who; *sakhyah* — friends; *sva-artha* — for their own sake; *eka-anta* — exclusively; *udyamāh* — whose endeavor; *hi* — indeed; *te* — they; *na* — not; *tatra* — therein; *sauhṛdam* — true friendship; *dharmah* — true religiosity; *sva-artha* — of their own benefit; *artham* — for the sake; *tat* — that; *hi* — indeed; *na* — not; *anyathā* — otherwise.

Translation

The Supreme Personality of Godhead said: So-called friends who show affection for each other only to benefit themselves are actually selfish. They

have no true friendship, nor are they following the true principles of religion. Indeed, if they did not expect benefit for themselves, they would not reciprocate.

Purport

The Lord here reminds the *gopīs* that in pure loving friendship there is no sense of selfish interest but rather only love for one's friend.

ŚB 10.32.18

भजन्त्यभजतो ये वै करुणाः पितरौ यथा ।
धर्मो निरपवादोऽत्र सौहृदं च सुमध्यमाः ॥ १८ ॥

bhajanty abhajato ye vai
karuṇāḥ pitarau yathā
dharmo nirapavādo 'tra
sauhrdam ca su-madhyamāḥ

Synonyms

bhajanti — they devotedly serve; *abhajatah* — with those who do not reciprocate with them; *ye* — those who; *vai* — indeed; *karuṇāḥ* — merciful; *pitarau* — parents; *yathā* — as; *dharmah* — religious duty; *nirapavādah* — faultless; *atra* — in this; *sauhrdam* — friendship; *ca* — and; *su-madhyamāḥ* — O slender-waisted ones.

Translation

My dear slender-waisted *gopīs*, some people are genuinely merciful or, like parents, naturally affectionate. Such persons, who devotedly serve even those who fail to reciprocate with them, are following the true, faultless path of religion, and they are true well-wishers.

ŚB 10.32.19

भजतोऽपि न वै केचिद् भजन्त्यभजतः कुतः ।
आत्मारामा ह्याप्तकामा अकृतज्ञा गुरुद्रुहः ॥ १९ ॥

*bhajato 'pi na vai kecid
bhajanty abhajataḥ kutah
ātmārāmā hy āpta-kāmā
akṛta-jñā guru-druhaḥ*

Synonyms

bhajataḥ — with those who are acting favorably; *api* — even; *na* — not; *vai* — certainly; *kecit* — some; *bhajanti* — reciprocate; *abhajataḥ* — with those who are not acting favorably; *kutah* — what to speak of; *ātma-ārāmāḥ* — the self-satisfied; *hi* — indeed; *āpta-kāmāḥ* — those who have already attained their material desires; *akṛta-jñāḥ* — those who are ungrateful; *guru-druhaḥ* — those who are inimical to superiors.

Translation

Then there are those individuals who are spiritually self-satisfied, materially fulfilled or by nature ungrateful or simply envious of superiors. Such persons will not love even those who love them, what to speak of those who are inimical.

Purport

Some people, being spiritually self-satisfied, do not reciprocate others' affection because they want to avoid entanglement in mundane dealings. Other persons do not reciprocate simply out of envy or arrogance. And still others fail to reciprocate because they are materially satisfied and thus uninterested in new material opportunities. Lord Kṛṣṇa patiently explains all these things to the *gopīs*.

ŚB 10.32.20

नाहं तु सख्यो भजतोऽपि जन्तून्
भजाम्यमीषामनुवृत्तिवृत्तये ।
यथाधनो लब्धधने विनष्टे
तच्चिन्तयान्यन्निभृतो न वेद ॥ २० ॥

*nāhaṁ tu sakhyo bhajato 'pi jantūn
bhajāmy amīṣām anuvṛtti-vṛttaye
yathādhano labdha-dhane vinaṣṭe
tac-cintayānyan nibhṛto na veda*

Synonyms

na — do not; aham — I; tu — on the other hand; sakhyah — O friends; bhajatah — worshipping; api — even; jantūn — with living beings; bhajāmi — reciprocate; amīsām — their; anuvrtti — propensity (for pure love); vrttaye — in order to impel; yathā — just as; adhanah — a poor man; labdha — having obtained; dhane — wealth; vinaste — and it being lost; tat — of that; cintayā — with anxious thought; anyat — anything else; nibhrtah — filled; na veda — does not know.

Translation

But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopīs, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else.

Purport

Lord Kṛṣṇa states in *Bhagavad-gītā*, *ye yathā mām prapadyante tāms tathaiva bhajāmy aham*: “As people approach Me, I reciprocate with them accordingly.” Yet even if the Lord is approached by someone with devotion, to intensify the devotee’s love the Lord may not immediately reciprocate fully. In fact, the Lord is truly reciprocating. After all, a sincere devotee always prays to the Lord, “Please help me to love You purely.” Therefore the Lord’s so-called neglect is actually the fulfillment of the devotee’s prayer. Lord Kṛṣṇa intensifies our love for Him by apparently separating Himself from us, and the result is that we achieve what we really wanted and prayed for: intense love for the Absolute Truth, Kṛṣṇa. Thus Lord Kṛṣṇa’s apparent negligence is actually His thoughtful reciprocation and the fulfillment of our deepest and purest desire.

According to the *ācāryas*, as Lord Kṛṣṇa began to speak this verse the *gopīs* looked at one another with squinting eyes, trying to hide the smiles breaking out on their faces. Even as Lord Kṛṣṇa was speaking, the *gopīs* had begun to realize that He was bringing them to the highest perfection of loving service.

ŚB 10.32.21

एवं मदर्थोज्झितलोकवेद-
 स्वानां हि वो मय्यनुवृत्तयेऽबलाः ।
 मयापरोक्षं भजता तिरोहितं
 मासूयितुं मारुथ तत् प्रियं प्रियाः ॥ २१ ॥
evam mad-arthojjhita-loka-veda
svānām hi vo mayy anuvṛttaye 'balāḥ
mayāparokṣam bhajatā tirohitam
māsūyitum mārutha tat priyam priyāḥ

Synonyms

evam — thus; *mat* — My; *artha* — for the sake; *ujjhita* — having rejected; *loka* — worldly opinion; *veda* — the opinion of the Vedas; *svānām* — and relatives; *hi* — indeed; *vah* — of you; *mayi* — for Me; *anuvṛttaye* — for the loving propensity; *abalāḥ* — My dear girls; *mayā* — by Me; *aparokṣam* — removed from your sight; *bhajatā* — who is actually reciprocating; *tirohitam* — the disappearance; *mā* — with Me; *asūyitum* — to be inimical; *ma arutha* — you should not; *tat* — therefore; *priyam* — with your beloved; *priyāḥ* — My dear beloveds.

Translation

My dear girls, understanding that simply for My sake you had rejected the authority of worldly opinion, of the Vedas and of your relatives, I acted as I did only to increase your attachment to Me. Even when I removed Myself from your sight by suddenly disappearing, I never stopped loving you. Therefore, My beloved gopīs, please do not harbor any bad feelings toward Me, your beloved.

Purport

Here the Lord indicates that though the gopīs were already perfect in their love for Him, still, to inconceivably increase their perfection and show an example for the world, He acted as He did.

ŚB 10.32.22

न पारयेऽहं निरवद्यसंयुजां
स्वसाधुकृत्यं विबुधायुषापि वः ।

या माभजन् दुर्जरगेहशृङ्खलाः

संवृश्च्य तद् वः प्रतियातु साधुना ॥ २२ ॥

*na pāraye 'ham niravadya-saṁyujām
sva-sādhu-kṛtyam vibudhāyusaṁpi vaḥ
yā mābhajan durjara-geha-śṛṅkhalāḥ
saṁvṛścyā tad vaḥ pratiyātu sādhunā*

Synonyms

na — not; *pāraye* — am able to make; *aham* — I; *niravadya-saṁyujām* — to those who are completely free from deceit; *sva-sādhu-kṛtyam* — proper compensation; *vibudha-āyusā* — with a lifetime as long as that of the demigods; *api* — although; *vaḥ* — to you; *yāḥ* — who; *mā* — Me; *abhajan* — have worshiped; *durjara* — difficult to overcome; *geha-śṛṅkhalāḥ* — the chains of household life; *saṁvṛścyā* — cutting; *tad* — that; *vaḥ* — of you; *pratiyātu* — let it be returned; *sādhunā* — by the good activity itself.

Translation

I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.

Purport

The translation and word meanings for this verse are taken from Śrīla Prabhupāda's English rendering of *Śrī Caitanya-caritāmṛta* (Ādi 4.180).

In conclusion, the *gopīs* became eternally glorious by their behavior in the Lord's temporary absence, and the mutual love between them and the Lord was wonderfully enhanced. This is the perfection of Kṛṣṇa and His loving devotees.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirty-second Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “The Reunion.”