

Bhāvārtha-dīpikā on the Rāsa- pañcādhyāyī

भावार्थ-दीपिका: रास-पञ्चाध्यायी

Śrīdhara Svāmī's Commentary on Śrīmad Bhāgavatam 10.29-

33

Śrīdhara Svāmī

About this edition

The foundational Sanskrit commentary accepted by Caitanya and the Gauḍīya tradition on the five chapters of the Bhāgavata's rāsa narrative, presented with the complete mūla and a fresh source-faithful English translation.

Source edition: Nirṇaya Sāgar Press, Bombay, 1920; reprint Chaukhamba Surabharati, 1988; GRETIL/TextGrid TEI checked against a CCo Devanāgarī facsimile. GRETIL/TextGrid transcription; Nirṇaya Sāgar/Chaukhamba facsimile witness

Contents

- 1 रास-पञ्चाध्यायी १ - वेणु-आह्वान और गोपियों का आगमन
Rāsa-pañcādhyaī I - The Flute's Summons and the Gopīs' Arrival
- 2 रास-पञ्चाध्यायी २ - कृष्ण की खोज
Rāsa-pañcādhyaī II - The Search for Kṛṣṇa

- 3 रास-पञ्चाध्यायी ३ - गोपी-गीत
Rāsa-pañcādhyaī III - The Gopī-gīta
- 4 रास-पञ्चाध्यायी ४ - कृष्ण का पुनः प्राकट्य
Rāsa-pañcādhyaī IV - Kṛṣṇa Reappears
- 5 रास-पञ्चाध्यायी ५ - रास-क्रीड़ा
Rāsa-pañcādhyaī V - The Rāsa Dance

रास-पञ्चाध्यायी १ - वेणु-आह्वान और गोपियों का आगमन

Rāsa-pañcādhyāyī I - The Flute's Summons and the Gopīs' Arrival

Source coverage: 145–152

ORIGINAL

Sanskrit

Source: Chapter introduction

unatrimṣe tu rāsārtham ukṭiprātyuktayo hareḥ /
gopībhī rāsasaṁrambhe tasya cāntardhikautukam // 1 //

brahmādi-jayasamrūḍhadarpakandarpadarpahā /
jayati śrīpatir gopīrāsamaṇḍalamaṇḍanaḥ // 2 //

ENGLISH TRANSLATION

Chapter-summary verses

In the twenty-ninth chapter are Hari's words and the gopīs' replies concerning the rāsa dance, their preparation for rāsa, and His wondrous disappearance.

All glory to Śrīpati, ornament of the circle of the gopīs' rāsa, who destroys the pride of Kandarpa, whose pride had grown from conquering Brahmā and the other gods.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.01

BhP_10,29.01 śrīśuka uvāca bhagavān api tā rātrīḥ śāradotphullamallikāḥ[*1] / vīkṣya
rantum manaś cakre yogamāyām upāśritaḥ //

[*1] śarado mallikāvikasahetutvābhāve 'pi hetutvoktyā 'bhinavatvaṃ tena ca
sarvapuṣpavikāso vyajyate |

nanu viparītam idam, paradāravinodena kandarpavijetṛtvapratīteḥ | maivam,
"yogamāyām upāśritaḥ," "ātmārāmo 'py arīramat," "sākṣān manmathamanmathaḥ,"
"ātmany avaruddha-saurataḥ," ity ādiṣu svātantryābhidhānāt | tasmād
rāsakrīḍāviḍambanam kāmavijayakhyāpanāyety eva tattvam | kiṃ ca
śṛṅgārakathāpadeśena viśeṣato nivṛttipareyaṃ pañcādhyāyīti vyaktīkariṣyāmaḥ | tā
rātrīḥ "yātābalā vrajaṃ siddhā mayemā raṃsyatha kṣapāḥ" iti pratiśrutā ity arthaḥ
||BhPC_10,29.1||

ENGLISH TRANSLATION

Bhāgavata 10.29.1

Śrī Śuka said: Bhagavān beheld those autumn nights when the jasmine flowers had blossomed.
Desiring to sport, He resolved to do so under the shelter of Yogamāyā.

Editorial note 1

Although autumn is not itself the cause of jasmine blossoming, calling it the cause suggests
freshness and, through that, the blossoming of every flower.

Śrīdhara's commentary

One might object that this is contrary: how could amusement with others' wives demonstrate
conquest of Kandarpa? Not so. Expressions such as "He took shelter of Yogamāyā," "though self-
delighting, He sported," "the enchanter of the god of love," and "with passion restrained within
Himself" declare His complete independence. The truth is that His imitation of rāsa play
proclaims His conquest of desire. We shall also make clear that, beneath the appearance of an
erotic tale, these Five Chapters especially teach withdrawal.

"Those nights" means the nights He had promised when He said, "Return to Vraja, girls. Your
vow is fulfilled; you will sport with Me during these nights."

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.02

BhP_10,29.02

tadoḍurājaḥ kakubhaḥ karair mukhaṁ prācyā vilimpann aruṇena śantamaiḥ /
sa carṣaṇīnām udagāc chuco mṛjan priyaḥ priyāyā iva dīrghadarśanaḥ //

tadā tasminn eva kṣaṇe tatpratītaye uḍurājaś candra udagād uditāḥ | kiṁ kurvan |
dīrghakālena darśanaṁ yasya sa priyaḥ svapriyāyā mukhaṁ aruṇena kuṅkumena
yathā vilimpati tathā prācyāḥ kakubho diśo mukhaṁ śantamaiḥ sukhatamaiḥ karai
raśmibhir aruṇenodayarāgeṇa vilimpann aruṇīkurvann ity arthaḥ | sa prasiddha
uḍurājaḥ | tathā carṣaṇīnām janānām śucas tāpaglānīr mṛjann apanayan
||BhPC_10,29.2||

ENGLISH TRANSLATION

Bhāgavata 10.29.2

At that moment the lord of the stars arose. With his soothing rays and the red glow of moonrise, he anointed the face of the eastern horizon as a long-absent beloved anoints his beloved's face with red kuṅkuma. He removed the people's sorrow.

Śrīdhara's commentary

The moon rose at that very instant, making the moment evident. As a beloved seen after a long absence anoints his beloved's face with red kuṅkuma, the famous lord of the stars colored the face of the eastern quarter red with the most soothing rays and the crimson glow of his rising. He also removed the heat, weariness, and sorrow of humankind.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.03

BhP_10,29.03

dr̥ṣṭvā kumudvantam akhaṇḍamaṇḍalaṃ ramānanābhaṃ navakuṅkumāruṇaṃ /
vanaṃ ca tatkomalagobhī rañjitaṃ jagau kalaṃ vāmadṛśāṃ manoharam //

kumut kumudaṃ vikasanīyaṃ vidyate yasya taṃ kumudvantam | na khaṇḍaṃ
maṇḍalaṃ yasya taṃ | ramāyā ānanasyābheva ābhā yasya taṃ | navakuṅkumam
ivāruṇaṃ evaṃvidhaṃ candraṃ dr̥ṣṭvā | tathā vanaṃ ca tasya komalair gobhī
raśmibhī rañjitaṃ dr̥ṣṭvā kalaṃ madhuraṃ jagau agāyata | katham | vāmadṛśāṃ vāmā
manoharā dṛśo yāsāṃ tāsāṃ manoharaṃ yathā ||BhPC_10,29.3||

ENGLISH TRANSLATION

Bhāgavata 10.29.3

Seeing the full, unbroken moon, opening the night lotuses, glowing red like Lakṣmī's face freshly adorned with kuṅkuma, and seeing the forest colored by its gentle rays, Kṛṣṇa played a soft melody that stole the hearts of the lovely-eyed women.

Śrīdhara's commentary

The moon possessed blooming night lotuses, an unbroken disk, the luster of Lakṣmī's face, and the redness of fresh kuṅkuma. Seeing it and the forest colored by its gentle beams, Kṛṣṇa sang a soft and sweet melody in such a way that it captivated the women whose eyes were beautiful.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.04

BhP_10,29.04

niśamya gītāṃ tad anaṅgavardhanaṃ vrajastriyaḥ kṛṣṇagr̥hītamānasāḥ /
ājagmur anyonyam alakṣitodyamāḥ sa yatra kānto javalolakuṇḍalāḥ //

asāpatnyāyānyonyam alakṣito na jñāpita udyamo yābhis tāḥ | sa kānto yatra tatra
gītadhvani-mārgeṇa ājagmuḥ[*2] | javena vegena lolāni cañcalāni kuṇḍalāni yāsāṃ
tāḥ ||BhPC_10,29.4||

[*2] jagmur iti vaktavye ājagmur ity uktiḥ śukasya kṛṣṇāntike svāvasthānasphūrteḥ ||

ENGLISH TRANSLATION

Bhāgavata 10.29.4

Hearing that song, which aroused love, the women of Vraja, their minds seized by Kṛṣṇa, hurried to where their beloved stood. Concealing their intentions from one another, they ran so quickly that their earrings swung.

Śrīdhara's commentary

To avoid rivalry, each concealed her intention from the others. Following the path of the song's sound, they came to where their beloved stood, their earrings restless from their speed.

Editorial note 2

Instead of merely saying "they went," Śuka says "they came," revealing his vivid inner awareness of standing near Kṛṣṇa.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.05

BhP_10,29.05

duhantyo 'bhiyayuḥ kāścīd dohaṃ hitvā samutsukāḥ /
payo 'dhiśritya saṃyāvaṃ anudvāsyāparā[*3] yayuḥ //

[*3] aparā iti pūrveṇa pareṇāpy anveti |

śrīkṛṣṇasūcakaśabdaśarvaṇena tatpravaṇacittānāṃ tatkṣaṇam eva
traivargikakarmanivṛttiṃ dyotayantya ivārdhāvasitaṃ karma vihāya yayuḥ | tad āha-
duhantya iti | payaḥ sthālīsthaṃ culliyāṃ adhiśrityaitat kvāthamapratīkṣamānāḥ
kāścīd yayuḥ | saṃyāvaṃ godhūmakaṇānnaṃ pakvaṃ anudvāsyānuttārya
||BhPC_10,29.5|| ||BhPC_10,29.6||

ENGLISH TRANSLATION

Bhāgavata 10.29.5

Some eagerly left their cows half-milked and ran to Him. Others left milk boiling on the stove, while still others went without removing cooked wheat porridge from the fire.

Editorial note 3

"Others" connects with both the preceding and following actions.

Śrīdhara's commentary

Hearing the sound that signified Śrī Kṛṣṇa, their minds turned wholly toward Him, and at once they ceased duties aimed at the three worldly goals, abandoning work half-finished. Some left milk in a pot over the stove without waiting for it to boil. Others left cooked wheat-grain porridge without taking it down.

ORIGINAL

Sanskrit

Source: Mūla-only supplement: Bhāgavata 10.29.06

BhP_10,29.06

pariveṣayantyas tad dhitvā pāyayantyaḥ śīśūn payaḥ /
śuśrūṣantyaḥ patīn kāścīd aśnantyo 'pāsyā bhojanam

ENGLISH TRANSLATION

Bhāgavata 10.29.6, mūla-only supplement

Some left while serving food, others while feeding milk to infants. Some abandoned service to their husbands, and others left their own meals uneaten.

The commentary TEI supplies no separate gloss on this verse.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.07

BhP_10,29.07

limpantyaḥ[*4] pramṛjantyo 'nyā añjantyaḥ kāśca locane /
vyatyastavastrābharaṇāḥ kāścit kṛṣṇāntikaṃ yayuḥ //

[*4] limpantyaḥ aṅgarāgaṃ kurvantyaḥ |

anyāḥ pramṛjantyaḥ aṅgodvartanādi kurvantyaḥ | kāśca kāścit kṛṣṇatuṣṭyartham
karma tadāsaktam anasāmanyathā kṛtam api phalaty eveti dyotayann āha-
vyatyasteti | sthānataḥ svarūpataś cordhvādhodhāraṇena viparyayaṃ prāptāni
vastrābharaṇāni yāsāṃ tāḥ ||BhPC_10,29.7||

ENGLISH TRANSLATION

Bhāgavata 10.29.7

Some left while applying cosmetics, massaging their bodies, or painting their eyes. Others hurried to Kṛṣṇa with clothes and ornaments worn in the wrong places.

Editorial note 4

"Applying" means applying fragrant color to the body.

Śrīdhara's commentary

Others were cleansing and massaging their limbs. The statement about disordered clothes and ornaments suggests that, for minds absorbed in Kṛṣṇa's pleasure, even an act done incorrectly bears fruit. Their garments and ornaments were reversed in position or kind, upper and lower pieces having exchanged places.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.08

BhP_10,29.08 tā vāryamāṇāḥ patibhiḥ piṭṛbhir bhrātṛbandhubhiḥ /
govindāpahṛtātmāno na nyavartanta mohitāḥ //

na ca kṛṣṇākṛṣṭamanasāṃ vighnāḥ prabhavantīty āha-tā vāryamāṇā iti
||BhPC_10,29.8||

ENGLISH TRANSLATION

Bhāgavata 10.29.8

Their husbands, fathers, brothers, and relatives tried to stop them, but the gopīs, their very selves carried away by Govinda, were enchanted and did not turn back.

Śrīdhara's commentary

Obstacles have no power over minds attracted by Kṛṣṇa. This is taught by the words "though they were being restrained."

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.09

BhP_10,29.09

antargrthagatāḥ kāścid gopyo 'labdhavinirgamāḥ /
kṛṣṇaṁ tadbhāvanāyuktā dadhyur mīlitalocanāḥ[*5] //

[*5] mudritanetrāḥ, yadvā mīlitaṁ locanam anyāśeṣajñānaṁ yāsāṁ tāḥ |

na labdho nirgamo yābhis tāḥ | prāg api tadbhāvanāyuktās tadā nitarāṁ dadhyur ity
arthaḥ ||BhPC_10,29.9||

ENGLISH TRANSLATION

Bhāgavata 10.29.9

Some gopīs were confined inside their homes and could not get out. Closing their eyes, they meditated upon Kṛṣṇa with minds absorbed in Him.

Editorial note 5

They closed their eyes. Alternatively, all awareness other than Kṛṣṇa had closed for them.

Śrīdhara's commentary

They were those who obtained no way out. Their minds had been absorbed in Him before; at that moment they meditated with still greater intensity.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.10-11

BhP_10,29.10-11

duḥsahapreṣṭhvirahatīratāpadhutāśubhāḥ /
dhyānaprāptācyutāśleṣanirvṛtyā kṣīṇamaṅgalāḥ //

tam eva paramātmānaṁ jārabuddhyāpi[6] saṅgatāḥ /
jahur[7] guṇamayam deham sadyaḥ prakṣīṇabandhanāḥ //

kiṁ ca tadānīm evaṁ taṁ paramātmānaṁ kṣīṇam dhyānataḥ prāptāḥ satyo
guṇamayam deham jahur ity āha ślokadvayena-duḥsaheti | nanu katham jahuḥ
paramātmēti jñānābhāvād ity āśaṅkyāha-jārabuddhyāpīti | na hi vastuśaktir buddhim
apekṣate | anyathā matvāpi pītāmṛtavat ity bhāvaḥ | nanu tad api
prārabdhakarmabandhane sati katham jahus tatrāha-sadyaḥ prakṣīṇa-bandhanā ity |
nanu katham bhogam antareṇa prārabdham karma kṣīṇam bhogenaiva sadyaḥ
kṣīṇam ity āha-duḥsaheti | duḥsaho yaḥ preṣṭhvirahas tena tīvras tāpas tena
dhutāni gatāny aśubhāni yāsāṁ | tadaprāptiparamaduḥkhabhogena pāpam kṣīṇam
ity arthaḥ | tathā dhyānena prāptā acyutasya āśleṣeṇa yā nirvṛtiḥ
paramasukhabhogas tayā kṣīṇam maṅgalaṁ puṇyabandhanam yāsāṁ tāḥ | ato
dhyānena paramātmaprāptes tatkālasukhaduḥkhābhyām niḥśeṣakarmakṣayād
guṇamayam deham jahur iti ||BhPC_10,29.10|| ||BhPC_10,29.11||

[6] atra "jighāṃsayāpi haraye" ity atreva jārabuddhyāpīty apinā tādṛśabuddher
nindyatvaṁ vyajya vastumahimnātiprāśastyam vyañjitam / [7] guṇamayam deham
jahur ity uktyā cinmayadehena golokādau tatprāptir dhvanyate |

ENGLISH TRANSLATION

Bhāgavata 10.29.10-11

The unbearable, fierce anguish of separation from their dearest Lord swept away their inauspicious karma. The supreme bliss of embracing Acyuta, attained in meditation, exhausted their auspicious karma. Though approaching the very Supreme Self with the conception of a paramour, their bonds were immediately destroyed and they relinquished bodies made of the guṇas.

Śrīdhara's commentary

These two verses say that at that very moment the faithful gopīs attained Kṛṣṇa, the Supreme Self, through meditation and relinquished material bodies. How could they do so without knowing Him as the Supreme Self? The words "even with the conception of a paramour" answer: the intrinsic power of a real thing does not depend upon one's conception of it, just as nectar gives immortality even when drunk under another idea.

How could they relinquish their bodies while bound by already-fructifying karma? Their bonds were immediately exhausted. But such karma ends only through experience. The verse therefore shows that it was exhausted through experience itself: the intolerable anguish of separation from their dearest beloved burned away their sins, while the supreme happiness of Acyuta's meditative embrace exhausted the bondage of merit. Through this joy and grief accompanying meditative attainment of the Supreme Self, all karma was destroyed, and they left the guṇa-made body.

Editorial note 6

As in the expression "even through hatred of Hari," the word "even" censures the conception of a paramour yet reveals the unsurpassed power of the object Himself.

Editorial note 7

Relinquishing the guṇa-made body suggests their attainment of Him in Goloka or another divine realm through a spiritual body.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.12

BhP_10,29.12

rājovāca

kṛṣṇaṃ viduḥ paraṃ kāntaṃ na tu brahmatayā mune /
 guṇapravāhoparamas tāsāṃ guṇadhiyāṃ[*8] katham //

[*8] ato guṇadhiyāṃ śrīkṛṣṇaguṇaikānubaddhapremamayīnāṃ tāsāṃ
 guṇapravāhoparamaḥ cinmayaguṇaparam-parāśrayasya cidvighrahasyoparamaḥ
 sāyujyamuktiḥ brahmopāśakānām iva katham iti |

nanu yathā patiputrādīnāṃ vastuto brahmatve' pi na tadbhajanān mokṣas tathā
 buddhyabhāvād evaṃ kṛṣṇe 'pi brahmabuddhyabhāvena tatsaṅgatiḥ katham
 mokṣahetur iti śaṅkate-kṛṣṇaṃ vidur iti | paraṃ kevalaṃ kāntaṃ kamanīyam
 ||BhPC_10,29.12||

ENGLISH TRANSLATION

Bhāgavata 10.29.12

The King said: O sage, they knew Kṛṣṇa only as their supreme beloved, not as Brahman. How could women whose understanding was fixed upon His qualities bring the flow of the guṇas to an end?

Editorial note 8

Alternatively, their awareness was made entirely of love bound solely to Śrī Kṛṣṇa's qualities. How could the spiritually formed embodiment that supports an endless succession of conscious qualities cease through liberation by merger, as happens to worshipers of undifferentiated Brahman?

Śrīdhara's commentary

The King raises this doubt: although husbands and sons are in reality Brahman, worshiping them does not bestow liberation because that awareness is absent. Likewise, without awareness of Kṛṣṇa as Brahman, how could union with Him cause liberation? They knew Him only as *paraṃ kāntaṃ*, their exclusively beautiful beloved.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.13

BhP_10,29.13

śrīśuka uvāca

uktaṃ purastād etat te caidyah siddhiṃ yathā gataḥ /
dviṣann api hṛṣīkeśaṃ kim utādhokṣajapriyāḥ //

pariharati-uktaṃ iti | ayaṃ bhāvaḥ-jīveṣv āvṛtaṃ brahmatvaṃ kṛṣṇasya tu
hṛṣīkeśatvād anāvṛtaṃ ato na tatra buddhyapekṣeti ||BhPC_10,29.13||

ENGLISH TRANSLATION

Bhāgavata 10.29.13

Śrī Śuka said: I already explained to you how the hostile king of Cedi attained perfection by hating Hṛṣīkeśa. How much more, then, must those dear to Adhokṣaja attain it?

Śrīdhara's commentary

Śuka resolves the doubt. Brahmanhood is covered in ordinary beings, whereas it is uncovered in Kṛṣṇa because He is Hṛṣīkeśa, Lord of the senses. Awareness of His Brahmanhood is therefore not required.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.14

BhP_10,29.14

nṛṇāṃ niḥśreyasārthāya vyaktir bhagavato nṛpa / avyayasyāprameyasya[*9]
nirguṇasya guṇātmanaḥ //

[*9] aprameyasyāparicchinasya |

nanu dehī katham anāvṛtaḥ syād ata āha-nṛṇāṃ iti | guṇātmano guṇaniyantuh |
bhagavata evaṃrūpā abhivaktir ato na dehasādṛśyam atra vaktuṃ yujyata iti bhāvaḥ
||BhPC_10,29.14||

ENGLISH TRANSLATION

Bhāgavata 10.29.14

O King, the imperishable, immeasurable, guṇa-transcending Bhagavān who governs the guṇas becomes manifest for the highest good of human beings.

Editorial note 9

"Immeasurable" means unlimited.

Śrīdhara's commentary

Someone might ask how one who appears embodied can remain uncovered. "The governor of the guṇas" explains *guṇātmā*. Bhagavān's manifestation is of this nature, so one cannot properly compare it to an ordinary body.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.15

BhP_10,29.15

kāmaṃ krodhaṃ bhayaṃ snehaṃ aikyaṃ sauhṛdam eva ca /
nityaṃ harau vidadhato[10] yānti tanmayatām[11] hi te //

[10] "vidadhate" iti pāṭhaḥ / [11] tanmayatām tatsāyujyasārūpyādimuktiṃ
tadekasphūrṭiṃ ca |

ato yathā kathañcit tadāsaktir muktikāraṇam ity āha-kāmam iti | aikyaṃ
saṃbandham | sauhṛdam bhaktim ||BhPC_10,29.15||

ENGLISH TRANSLATION

Bhāgavata 10.29.15

Those who constantly direct desire, anger, fear, affection, kinship, or loving devotion toward Hari attain complete absorption in Him.

Editorial note 10

An alternate reading has "they direct."

Editorial note 11

Absorption in Him may mean liberation through union or likeness, and also the manifestation of Him alone within consciousness.

Śrīdhara's commentary

Thus attachment to Him in any manner can cause liberation. "Kinship" means relationship, and "loving friendship" means devotion.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.16

BhP_10,29.16 na caivaṃ vismayaḥ kāryo bhavatā bhagavaty aje / yogeśvareśvare kṛṣṇe
yata etad vimucyate //

na ca bhagavato 'yam atibhāra ity āha-na caivam iti | yataḥ śrīkṛṣṇād etat
sthāvarādikam api vimucyate ||BhPC_10,29.16||

ENGLISH TRANSLATION

Bhāgavata 10.29.16

You should not be astonished at this power of unborn Bhagavān, Kṛṣṇa, the Lord even of the masters of yoga, for through Him this entire world is liberated.

Śrīdhara's commentary

This is no excessive burden for Bhagavān. Through Śrī Kṛṣṇa even this world of stationary beings and the rest is liberated.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.17

BhP_10,29.17 tā dṛṣṭvāntikam āyātā bhagavān vrajayoṣitaḥ / avadad vadatām śreṣṭho
vācaḥpeśair vimohayan //

prastutam[*12] āha-tā dṛṣṭveti | vācaḥpeśair vāgvilāsaiḥ ||BhPC_10,29.17||

[*12] rasamayārāsālīlāprasaṅge īdṛśas te praśnaḥ samādhānaprapañcaś ca
rasavighātakatvād anumita iti vyañjayan svayam evotkaṇṭhayā prastauti ||

ENGLISH TRANSLATION

Bhāgavata 10.29.17

Seeing the women of Vraja arrive near Him, Bhagavān, the finest of speakers, enchanted them
with graceful words.

Śrīdhara's commentary

The verse returns to the narrative. "Graceful words" means playful eloquence.

Editorial note 12

Śuka himself eagerly resumes the subject, as if suggesting that the King's question and its
elaborate answer were unfitting because they obstructed the rasa-filled account of the rāsa līlā.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.18

BhP_10,29.18

śrībhagavān uvāca
svāgataṃ vo mahābhāgāḥ priyaṃ kiṃ karavāṇi vaḥ /
vrajasyānāmayaṃ kaccid brūtāgamanakāraṇam //

sarvāḥ sasambhramam āgatā vilokya sabhayam ivāha-vrajasyeti ||BhPC_10,29.18||

ENGLISH TRANSLATION

Bhāgavata 10.29.18

Śrī Bhagavān said: Welcome, most fortunate ladies. What pleasing service may I perform for you? Is all well in Vraja? Please tell Me the reason for your coming.

Śrīdhara's commentary

Seeing that all had arrived in agitation, He spoke about Vraja as though apprehensive for them.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.19

BhP_10,29.19 rajany eṣā ghorarūpā[*13] ghorasattvaniṣevitā / pratiyāta vrajaṃ neha stheyam strībhiḥ sumadhyamāḥ //

[*13] yadvā aghorarūpā candrodayena tamohānāt, ato jyotsnayā dinaprāyatvād aghoraiḥ sattvair bhṛṅgakokilādyair niṣevitā, athavā ghoram duṣṭānām bhayajanakam sattvam balaṃ yasya tena mayā niṣevitā | ataḥ sarvathā vrajaṃ na yāta | prārthanāyām loṭ | ittham evāgre mā vicinvanti, mā yāta ity ādi yojyam |
lajjayā mandahasitam ālakṣyāha-rajany eṣeti ||BhPC_10,29.19||

ENGLISH TRANSLATION

Bhāgavata 10.29.19

This night is terrifying and frequented by fearsome creatures. Return to Vraja, slender-waisted women. Women should not remain here.

Editorial note 13

The verse may be read through playful implication in the opposite sense: the night is not terrifying, because moonrise has dispelled the darkness; it is almost daylike in the moonlight and frequented by harmless bees and cuckoos. Or the night is attended by Me, whose formidable power frightens the wicked. Therefore, by every consideration, do not return to Vraja. The imperative can express a request. Similar inversions may be understood in the following phrases "let them not search for you" and "do not go."

Śrīdhara's commentary

Noticing their gentle smiles born of modesty, He spoke the verse beginning "this night."

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.20

BhP_10,29.20

mātaraḥ pitaraḥ putrā bhrātaraḥ patayaś ca vaḥ /
vicinvanti hy apaśyanto mā kṛdhvaṃ bandhusādhvasam //

kiṃ ca mātara iti | vicinvanti mṛgayante | bandhūnāṃ sādhasam kṛcchraṃ mā
kṛdhvaṃ mā kurutety arthaḥ ||BhPC_10,29.20||

ENGLISH TRANSLATION

Bhāgavata 10.29.20

Your mothers, fathers, sons, brothers, and husbands are searching for you because they cannot find you. Do not cause your relatives distress.

Śrīdhara's commentary

"They search" means they seek you. Do not produce anxiety or hardship for your relatives.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.21

BhP_10,29.21 dṛṣṭaṃ vanaṃ kusumitaṃ rākeśakararañjitaṃ / yamunānilālīlajāt
tarupallavaśobhitaṃ //

īṣatpraṇayakopenānyato vilokayantī pratyāha-dṛṣṭaṃ iti | rākeśasya pūrṇacandrasya
karai rañjitaṃ | yamunāsparsīno 'nilasya līlā mandagatis tayā ejantaḥ kampamānās
tarūṇāṃ pallavās taiḥ śobhitaṃ ||BhPC_10,29.21||

ENGLISH TRANSLATION

Bhāgavata 10.29.21

You have seen the flowering forest, colored by the full moon's rays and beautified by tree leaves trembling in the playful breeze from the Yamunā.

Śrīdhara's commentary

As they looked elsewhere with a touch of loving anger, He replied with this verse. The forest was colored by the rays of the full moon and beautified by leaves that moved in the gentle play of the breeze touching the Yamunā.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.22

BhP_10,29.22

tad yāta mā ciraṃ goṣṭhaṃ śuśrūṣadhvaṃ patīn satīḥ /
krandanti vatsā bālāś ca tān pāyayata duhyata //

satīḥ he satyaḥ ||BhPC_10,29.22||

ENGLISH TRANSLATION

Bhāgavata 10.29.22

Therefore, faithful wives, return without delay to the cowherd settlement and serve your husbands. Your calves and children are crying; feed the children and milk the cows.

Śrīdhara's commentary

The address *satīḥ* means "O faithful women."

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.23

BhP_10,29.23 atha vā madabhisnehād bhavatyo yantritāśayāḥ / āgatā hy upapannaṃ
vaḥ prīyante mayi jantavaḥ //

saṃrambhakṣubhitadr̥ṣṭīḥ pratyāha-athaveti | yantritāśayā vaśīkṛtacittāḥ |
upapannaṃ yuktam | prīyante prītā bhavanti ||BhPC_10,29.23||

ENGLISH TRANSLATION

Bhāgavata 10.29.23

Or perhaps you have come because intense affection for Me has brought your hearts under its control. That is indeed fitting, for every living being feels affection for Me.

Śrīdhara's commentary

He spoke this verse in response to their eyes agitated with loving indignation. Their hearts had been controlled; their coming was proper, because living beings become pleased and loving toward Him.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.24

BhP_10,29.24

bhartuḥ śuśrūṣaṇaṁ strīṇāṁ paro dharmo hy amāyayā /
tadbandhūnāṁ ca kalyāṇyaḥ prajānāṁ cānupoṣaṇam //

dr̥ṣṭādr̥ṣṭabhayapradarśanena nivartayati-bhartur ity ādi ślokatrayeṇa
||BhPC_10,29.24|| ||BhPC_10,29.25||

ENGLISH TRANSLATION

Bhāgavata 10.29.24

O virtuous women, a woman's highest dharma is sincere service to her husband, kindness to his relatives, and care for her children.

Śrīdhara's commentary

Through the three verses beginning here, He seeks to turn them back by showing dangers visible in this world and invisible in the next.

ORIGINAL

Sanskrit

Source: Mūla-only supplement: Bhāgavata 10.29.25

BhP_10,29.25

duṣṭīlo durbhago vṛddho jaḍo rogy adhano 'pi vā /
patiḥ strībhir na hātavyo lokepsubhir apātakī

ENGLISH TRANSLATION

Bhāgavata 10.29.25, mūla-only supplement

A husband who is immoral, unfortunate, old, dull, sick, or poor must not be abandoned by women who seek a place in the world, provided he is not fallen through grievous sin.

The commentary TEI supplies no separate gloss on this verse.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.26

BhP_10,29.26

asvargyam ayaśasyaṃ ca phalgu kṛcchraṃ bhayāvaham /
jugupsitaṃ ca sarvatra aupapatyaṃ kulastriyaḥ //

phalgu tuccham | kṛcchraṃ duḥsaṃpādyam | aupapattyaṃ jārasaukhyam
||BhPC_10,29.26||

ENGLISH TRANSLATION

Bhāgavata 10.29.26

For a woman of good family, adultery is everywhere condemned. It bars heaven, destroys reputation, is petty, difficult, dangerous, and repugnant.

Śrīdhara's commentary

"Petty" means trifling. "Difficult" means hard to accomplish, and adultery means the enjoyment of a paramour.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.27

BhP_10,29.27 śravaṇād darśanād dhyānān mayi bhāvo 'nukīrtanāt / na tathā
sannikarṣeṇa pratiyāta tato gṛhān //

kiṃ ca śravaṇād iti ||BhPC_10,29.27|| ||BhPC_10,29.28||

ENGLISH TRANSLATION

Bhāgavata 10.29.27

Love for Me arises through hearing, seeing, meditating upon, and repeatedly glorifying Me, not so much through physical proximity. Therefore return to your homes.

Śrīdhara's commentary

He gives one more reason in the verse beginning "through hearing."

ORIGINAL

Sanskrit

Source: Mūla-only supplement: Bhāgavata 10.29.28

BhP_10,29.28

śrī-śuka uvāca

iti vipriyam ākarṇya gopyo govinda-bhāṣitam /
 viṣaṇṇā bhagna-saṅkalpāś cintām āpur duratyayām

ENGLISH TRANSLATION

Bhāgavata 10.29.28, mūla-only supplement

Śrī Śuka said: Hearing these unwelcome words spoken by Govinda, the gopīs became dejected. Their hopes shattered, they entered an anguish impossible to cross.

The commentary TEI supplies no separate gloss on this verse.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.29

BhP_10,29.29

kṛtvā mukhāny ava śucaḥ śvasanena śuṣyad bimbādharaṇi caraṇena bhuvah
 likhantyaḥ /
 asrair upāttamaṣibhiḥ kucakuṅkumāni tasthur mṛjantya uruduḥkhabharāḥ sma
 tūṣṇīm //

cintāṃ prāptānāṃ sthitim āha-kṛtveti | śucaḥ śokād udgatena śvasanena śuṣyanto
 bimbaphalasadrśā adharā yeṣu mukheṣu tāni ava avāñci kṛtvā tathā 'ṅguṣṭhena
 mahīṃ likhantyaḥ | tathā grhītakajjalair aśrubhiḥ kucakuṅkumāni kṣalayantyas
 tūṣṇīm sthitāḥ | yata uruduḥkhasya bharo bhāro yāsāṃ tāḥ ||BhPC_10,29.29||

ENGLISH TRANSLATION

Bhāgavata 10.29.29

Their heads bowed in grief, their bimba-red lips drying from hot sighs, they scratched the earth with their toes. Tears darkened by collyrium washed the kuṅkuma from their breasts. Bearing the weight of immense sorrow, they stood silently.

Śrīdhara's commentary

The verse describes the state of those overcome by anguish. They lowered faces whose bimba-like lips were dried by sighs arising from sorrow and traced the ground with their big toes. Their tears, carrying away their collyrium, washed the kuṅkuma from their breasts. Silent, they stood beneath the burden of immense grief.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.30

BhP_10,29.30

preṣṭhaṃ priyetaram iva pratibhāṣamāṇaṃ kṛṣṇaṃ tadarthavinivartitasarvakāmāḥ /
netre vimṛjya ruditopahate sma kiñcit saṃrambhagadgadagiro 'bruvatānuraktāḥ //

kiṃ ca preṣṭhaṃ iti | kiñcit saṃrambhena kopāveśena gadgadā giro yāsāṃ tā abruvat
sma | saṃrambhe kāraṇaṃ-preṣṭhaṃ ity ādi | priyetaram iva pratibhāṣamāṇaṃ
pratyācakṣāṇaṃ ||BhPC_10,29.30||

ENGLISH TRANSLATION

Bhāgavata 10.29.30

Kṛṣṇa was their dearest beloved, and for His sake they had turned away from every other desire, yet He spoke as if He were not dear. Wiping their eyes, damaged by weeping, the deeply attached gopīs answered in voices slightly choked by indignant love.

Śrīdhara's commentary

Their voices were choked by a measure of loving anger. Its cause was that their dearest beloved spoke as though rejecting them and treating them as strangers.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.31

BhP_10,29.31

gopya ūcuḥ

maivaṃ vibho 'rhati bhavān gadituṃ nṛśaṃsaṃ santyajya sarvaviṣayāṃs tava
pādamūlam /

bhaktā bhajasva duravagraha mā tyajāsmān devo yathādīpuruṣo bhajate mumukṣūn
//

nṛśaṃsaṃ krūram | he duravagraha svacchanda, tava pādamūlaṃ bhaktāḥ sevitavatīr
asmān bhajasva mā tyajeti ||BhPC_10,29.31||

ENGLISH TRANSLATION

Bhāgavata 10.29.31

The gopīs said: All-powerful Lord, You should not speak so cruelly. We abandoned every object of the senses and served the root of Your feet. O independent one, accept us and do not forsake us, just as the primeval Lord accepts those who seek liberation.

Śrīdhara's commentary

"Cruelly" means pitilessly. O one difficult to restrain, O independent Lord, accept us who have served the root of Your feet; do not abandon us.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.32

BhP_10,29.32

yat patyapatyasuhrdām anuvṛttir aṅga strīṇām svadharma iti dharmavidā tvayoktam /
astv evam etad upadeśapade tvayīśe preṣṭho bhavāṃs tanubhṛtām kila bandhur[*14]
ātmā //

[*14] bandhuro manohara ātmā yasyeti vā |

api ca yad uktam "patyapatya-" ity ādi tvayā dharmavideti sopahāsam evam, etad
upadeśānām pade viśaye tvayy evāstu | upadeśapadatve hetuḥ-īśa iti |
vividiṣāvākyena sarvopadeśānām īśaparatvāvagamād iti bhāvaḥ | īśatve hetuḥ-ātmā
kila bhavān iti | bhogyasya hi sarvasya bhoktā ātmaiveśa ity atah preṣṭho bandhuś ca
bhavān eveti sarvabandhuṣu karaṇīyaṃ tvayy evāstv ity arthaḥ | atha vā
dharmopadeśānām pade sthāne dharmopadeṣṭari tvayi saty asmāsu ca dharmam
jijñāsamānāsu satīṣu tvayā dharmavidā yad uktam evam etad astu | na tu tvam
dharmopadeṣṭā kintu bhavān ātmeti | atha vā yad uktam etad upadeśapade
tadgocare puruṣe 'stu nāma, tvayi tu īśe svāmini saty evam | kā kvā naivam ity arthaḥ
| yatas tanubhṛtām tvam ātmā phalarūpa iti | yadvā yad uktam "patyādiśuśrūṣaṇam
dharma" iti evam etat tvayy evāstu | kutaḥ | upadeśapade
śuśrūṣaṇīyatvenopadiśyamānānām patyādīnām pade 'dhiṣṭhāne | kutaḥ īśe | na
hīśvaram adhiṣṭhānam vinā ko 'pi patiputrādir nāmeti | anyat samānam | alam
ativistareṇa ||BhPC_10,29.32||

ENGLISH TRANSLATION

Bhāgavata 10.29.32

You, the knower of dharma, have said that a woman's own duty is service to husband, children, and friends. Let that teaching be fulfilled in You alone, O Lord, for You are the dearest friend and very Self of all embodied beings.

Editorial note 14

The phrase may also mean "You whose Self is charming."

Śrīdhara's commentary

They repeat His teaching with gentle irony: let it apply to You, the very object and destination of all instruction. Why? Because You are the Lord. Statements that awaken knowledge reveal that every teaching ultimately concerns the Lord. And why are You Lord? Because You are indeed the Self, the enjoyer of everything enjoyed; therefore You alone are the dearest beloved and friend. Let every duty owed to every friend be performed in You.

Alternatively: since You are present as teacher of dharma, and we are present desiring to know it, let what You, the knower of dharma, have said stand. Yet You are not merely a teacher; You are the Self. Or let the teaching apply to the ordinary man who is its object, but when You, the sovereign Lord, are present, how could it apply in the same way? You are the Self and final fruit of all embodied beings.

Or again: let the teaching that service to husband and others is dharma be fulfilled in You, because You are the ground in which husband and all others who are prescribed as objects of service abide. Without the Lord as their ground, no husband or son can exist as such. The remaining sense is the same. Enough elaboration.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.33

BhP_10,29.33

kurvanti hi tvayi ratim kuśalāḥ sva ātman[15] *nityapriye patisutādibhir ārtidaiḥ kim /*
tan naḥ prasāda paramēśvara[16] mā sma chindyā[*17] āśāṃ bhṛtāṃ tvayi cirād
 aravindanetra //

[15] *ātman ātmani* / [16] "varadeśvara" iti pāṭhaḥ | [*17] "chindyādāśāṃ" iti pāṭhaḥ |
 tatra bhavān ity adhyāhāraḥ, chāndasaḥ puruṣavyatyayo vā |

etat sadācāreṇa draḍhayantyaḥ prārthayante-kurvantīti | kuśalāḥ śāstranipuṇāḥ |
 tathā ca śāstram-"kim prajayā kariṣyāmo yeṣāṃ no 'yam ātmā 'yaṃ ca lokaḥ" iti
 ||BhPC_10,29.33||

ENGLISH TRANSLATION

Bhāgavata 10.29.33

Those who discern the good direct their love toward You, their own Self and eternal beloved.
 What use have they for husbands, sons, and others who only give pain? Therefore, Supreme
 Lord, lotus-eyed one, be gracious to us. Do not cut down the hope we have long cherished in
 You.

Editorial note 15

The vocative *ātman* means "O Self."

Editorial note 16

An alternate reading addresses Him as "Lord who bestows boons."

Editorial note 17

An alternate reading has "may He not cut down our hope," with "Bhagavān" understood, or with
 an archaic change of grammatical person.

Śrīdhara's commentary

They support their appeal by the conduct of the wise. Those skilled in scripture love Him.
 Scripture itself says, "What shall we do with offspring, we for whom this Self is this world?"

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.34

BhP_10,29.34

cittam sukkena bhavatāpahṛtam gr̥heṣu yan nirviśaty uta karāv api gr̥hyakṛtye /
 pādaṁ padam na calatas tava pādamūlād yāmaḥ katham vrajam atho karavāma kiṁ
 vā //

kiṁ ca "pratiyāta" iti yad uktaṁ tad aśakyam, tvayaiva cittādīnām apahṛtatvād ity
 āhuḥ-cittam iti | yad asmākaṁ cittam etāvantam kālam sukkena gr̥heṣu nirviśati tat
 tvayāpahṛtam | karāv api yau gr̥hakṛtye nirviśatas tāv api | sukhātmanā tvayeti vā
 ||BhPC_10,29.34||

ENGLISH TRANSLATION

Bhāgavata 10.29.34

You easily stole the mind that had rested in our homes, and also our hands that had engaged in household work. Our feet will not move one step from the root of Your feet. How can we return to Vraja, and what could we do there?

Śrīdhara's commentary

They say that His command to return is impossible because He Himself has stolen their minds and faculties. The mind that had long rested comfortably at home was carried away by Him, as were the hands that entered into household duties. Or He stole them by being the very essence of happiness.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.35

BhP_10,29.35

siñcāṅga nas tvadadharāmṛtapūrakeṇa hāsāvalokakalagītajahṛcchayāgnim /
 no ced vyaṃ virahajāgnyupayuktadehā dhyānena yāma padayoḥ padavīm sakhe te //
 ato 'nga he kṛṣṇa, no 'smākaṃ tavādharāmṛtapūrvakeṇa tavaiva
 hāsasahitenāvalokena kalagītena ca jāto yo hṛcchayāgniḥ kāmāgnis taṃ siñca | no
 ced vyaṃ tāvad eko 'gnis tathā virahāj janiṣyate yo 'gnis tena copayuktadehā
 dagdhaśarīrā yogina iva te padavīm antikaṃ dhyānena yāma prāpnuyāmaḥ
 ||BhPC_10,29.35||

ENGLISH TRANSLATION

Bhāgavata 10.29.35

Dear Kṛṣṇa, pour upon the fire of desire in our hearts the flood of nectar from Your lips,
 accompanied by Your smiling glance and sweet song. Otherwise, our bodies consumed by the
 fire of separation, we shall reach the path to Your feet through meditation, O friend.

Śrīdhara's commentary

The fire of love in their hearts was born from His own smiling glance and gentle song, preceded
 by the nectar of His lips. They ask Him to quench it with that same flood. Otherwise a second
 fire, born of separation, will burn their bodies, and like yogīs they will attain His feet and
 presence through meditation.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.36

BhP_10,29.36

yarhy ambujākṣa tava pādatalaṃ ramāyā dattakṣaṇaṃ kvacid araṇyajanapriyasya /
asprākṣma tatprabhṛti nānyasamakṣam aṅga sthātumṣ tvayābhiramitā bata
pārayāmaḥ //

nanu svapatīn evopagacchata ta enam agniṃ siñceyur iti cet tatrāhuḥ-yarhīti |
ramāyā lakṣmīyā dattakṣaṇaṃ dattotsavaṃ dattāvasaraṃ vā | tad api kvacid eva na
sarvadā | araṇyajanāḥ priyā yasya tasya tava | araṇyajanapriyatvād araṇye kvacid
yarhy asprākṣma sprṣṭavatyo vayaṃ tatra ca tvayābhiramitā ānanditāḥ satyas
tadārabhyānyasamakṣaṃ sthātum api na pārayāmaḥ | tucchās te na rocanta ity
arthaḥ ||BhPC_10,29.36||

ENGLISH TRANSLATION

Bhāgavata 10.29.36

Lotus-eyed one, Lakṣmī is granted only rare opportunities to touch Your feet. Yet because You love the people of the forest, we once touched those soles there and You filled us with joy. From that moment, alas, we have been unable even to stand before another man.

Śrīdhara's commentary

If told that their husbands could extinguish this fire, they answer otherwise. Lakṣmī receives a festival or opportunity to touch His feet only at rare moments, not always. Because He loves forest dwellers, they once touched Him in the forest and He delighted them. From then onward they could not even remain in another's presence, because such men appeared insignificant and no longer pleased them.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.37

BhP_10,29.37

śrīr yat padāmbujarajaś cakame tulasyā labdhvāpi vakṣasi padaṃ kila bhrtyajuṣṭam /
 yasyāḥ svavīkṣaṇakṛte 'nyasuraprayāśas tadvad vyaṃ ca tava pādarajaḥ prapannāḥ //
 tvatpādasaubhāgyaṃ tv aticitram ity āhuḥ-śrīr iti | vakṣasy asāpatnyaṃ sthānaṃ
 labdhvāpi tulasyā sapatnyā saha tava pādāmbujarajaḥ kāmāyate sma | bhrtyaiḥ
 sarvair juṣṭam iti saubhāgyātirekoktiḥ | yasyāḥ svavīkṣaṇakṛte śrīr ātmānaṃ vilokaya
 tv ity etad artham anyeṣāṃ brahmādīnāṃ tapobhiḥ prayāsaḥ sā tad rajas tadvad
 vyaṃ api prapannā iti ||BhPC_10,29.37||

ENGLISH TRANSLATION

Bhāgavata 10.29.37

Lakṣmī herself desired the dust of Your lotus feet together with Tulasī, though she had gained the unrivaled place upon Your chest, served by Your devotees. For the sake of one glance from her, Brahmā and other gods undergo austerities. Like her, we have taken refuge in the dust of Your feet.

Śrīdhara's commentary

They describe the extraordinary fortune of His feet. Although Lakṣmī obtained a place upon His chest without a rival, she desired the dust of His lotus feet together with her co-wife Tulasī. That dust is honored by every servant, which declares its surpassing fortune. Brahmā and the other gods labor in austerity for Lakṣmī's single glance, hoping that she will look upon them. Like Lakṣmī, the gopīs have taken refuge in that dust.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.38

BhP_10,29.38

tan naḥ prasīda vṛjinārdana te 'nghrimūlaṃ prāptā viśṛjya vasatīś tvadupāsanāśāḥ /
tvatsundarasmitanirīkṣaṇatīvrakāma taptātmanāṃ puruṣabhūṣaṇa dehi dāsyam //

he vṛjinārdana[*18] duḥkhahantaḥ, tvadupāsane tvadbhajana evāśā yāsāṃ tā vyaṃ
vāsātīr grhān viśṛjya hitvā yogina iva prāptāḥ | tava sundarasmitavilasitanirīkṣaṇena
yas tīvraḥ kāmas tena taptacittānāṃ | he puruṣaratna, dāsyam dehi ||BhPC_10,29.38||

ENGLISH TRANSLATION

Bhāgavata 10.29.38

Destroyer of suffering, be gracious to us. Hoping only to worship You, we abandoned our dwellings and came to the root of Your feet. O ornament among men, our hearts burn with fierce desire born from Your beautiful smiling glance. Grant us Your service.

Śrīdhara's commentary

O destroyer of pain, like yogīs we left our homes and came with hope fixed only upon worshipping You. Our minds burn with the intense longing born from Your beautiful, playfully smiling glance. O jewel among men, grant us servitude.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.39

BhP_10,29.39

vīkṣyālakāvṛtamukhaṃ tava kuṇḍalaśrīgaṇḍasthalādharasudhaṃ hasitāvalokam /
dattābhayaṃ ca bhujadaṇḍayugaṃ vilokya vakṣaḥ śrīyaikaramaṇaṃ[19] ca
bhavāma[20] dāsyah //

[18] niṣedhapakṣe vṛjinārda na iti cchedaḥ, grhādi tyaktvā na prāptā vayam iti yojanā
/ [19] śrīyāḥ ekaramaṇaṃ iti cchedaḥ | sandhir ārṣaḥ | [*20] niṣedhapakṣe kiṃ dāsyo
bhavāmeti kākṣvā naivety arthaḥ |

nanu grhasvāmyaṃ vihāya dāsyam kim iti prārthyate 'ta āhuḥ-vīkṣyati |
alakāvṛtamukhaṃ keśāntarair āvṛtamukham | tathā kuṇḍalayoḥ śrīr yayos te
gaṇḍasthale yasmin, adhare sudhā yasmims tac ca tac ca tava mukhaṃ vīkṣya
dattābhayaṃ bhujadaṇḍayugmaṃ vakṣaś ca śrīyā ekam eva ramaṇaṃ ratijanakaṃ
vīkṣya dāsyā eva bhavāmeti ||BhPC_10,29.39||

ENGLISH TRANSLATION

Bhāgavata 10.29.39

After beholding Your face framed by curling locks, the splendor of earrings upon Your cheeks, the nectar of Your lips, and Your smiling glance; after beholding Your two arms that grant fearlessness and Your chest, the sole delight of Lakṣmī, we have become Your maidservants.

Editorial notes 18-20

Under a deliberately negative reading, the address can be divided as "do not destroy our suffering," and the preceding verse can say that they did not abandon home and come. Here "the sole delight of Lakṣmī" involves an archaic sandhi. The same negative reading may make the gopīs ask ironically whether they have become maidservants, with the implied answer "surely not."

Śrīdhara's commentary

Why ask for servitude after giving up mastery of their own homes? Because they beheld His face surrounded by locks, His cheeks carrying the beauty of earrings, the nectar in His lips, and His smile and glance. They also beheld the pair of arms that grants fearlessness and the chest that alone awakens Lakṣmī's love. Therefore they became maidservants indeed.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.40

BhP_10,29.40

kā strī aṅga te kalapadāyatamūrcchitena[21] *sammohitāryacaritān na*[22] calet
trilokyām /
trailokyasaubhagam idaṃ ca nirīkṣya rūpaṃ yad godvijadrumamṛgāḥ pulakāny
abibhran //

[21] "*padāyataveṇugītasammohitā*" *iti pāṭhaḥ* / [22] niṣedhapakṣe
āryacaritabhaṅgabhiyā kā strī nāpayāyād iti yojanā |

nanu jugupsitam aupapatyam ity uktam, tatrāhuḥ-kā strīti | aṅga he kṛṣṇa, kalāni
padāni yasmiṃs tad āyataṃ dhīrgaṃ mūrcchitaṃ svarālāpabhedas tena |
pāṭhāntare[*23] kalapadāmṛtamayaṃ veṇugītaṃ tena sammohitā kā vā strī
āryacaritān nijadharmān na calet | yanmohitāḥ puruṣā api calitāḥ, kiṃ ca
trailokyasaubhagam iti yad yataḥ abibhrann abibharuḥ | tvaddyotakaśabdaśravaṇa-
mātreṇāpi tāvan nijadharmatyāgo yuktaḥ, kiṃ punas tvadanubhaveneti bhāvaḥ
||BhPC_10,29.40||

[*23] kalapadāmṛtaveṇugītasammohitety evamrūpe |

ENGLISH TRANSLATION

Bhāgavata 10.29.40

Dear Kṛṣṇa, what woman in the three worlds would not depart from respectable conduct after being enchanted by the long, swelling melody of Your sweet notes, and after beholding this form, the good fortune of all three worlds, at whose sight cows, birds, trees, and deer thrill with horripilation?

Editorial notes 21-23

Alternate readings mention the extended song of the flute with its sweet words. Under the playful negative reading, the sense is: what woman, fearing the breach of honorable conduct, would not go away? Another variant explicitly describes the flute-song as nectar made of sweet notes.

Śrīdhara's commentary

He had called adultery repugnant, so they answer. The long musical movement contains sweet notes and variations. What woman, enchanted by it, would not leave her own dharma? Even men enchanted by it abandon theirs. Moreover, this form is the fortune of the three worlds, for cows, birds, trees, and deer developed horripilation upon seeing it. If merely hearing a sound that points to Him justifies abandoning ordinary duty, how much more direct experience of Him does so.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.41

BhP_10,29.41

vyaktaṃ bhavān vrajabhayārtiharo[24] *'bhijāto devo yathādīpuruṣaḥ suralokagoptā / tan no*[25] nidhehi karapañkajam ārtabandho taptastaneṣu ca śīrassu ca kiñkarīṇām //

[24] *"vraja-janārtiharaḥ" iti pāṭhaḥ* / [25] niṣedhapakṣe kiñkarīṇām api śīrassu karaṃ no vidhehi mā sthāpayeti |

vyaktaṃ niścitam ||BhPC_10,29.41||

ENGLISH TRANSLATION

Bhāgavata 10.29.41

It is certain that, like the primeval Lord who protects the divine realm, You have appeared to remove the fear and suffering of Vraja. O friend of the distressed, place Your lotus hand upon the burning breasts and heads of Your maidservants.

Editorial notes 24-25

An alternate reading says "remover of the suffering of Vraja's people." Under the playful negative reading, the gopīs ask Him not to place His hand even upon the heads of His maidservants.

Śrīdhara's commentary

"It is certain" means firmly established.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.42

BhP_10,29.42 śrīśuka uvāca iti viklavitaṃ tāsāṃ śrutvā yogeśvareśvaraḥ / prahasya
sadayam gopīr ātmārāmo 'py arīramat //

viklavitaṃ pāraśyapralapitam | gopīḥ arīramad ramayāmāsa ||BhPC_10,29.42||

ENGLISH TRANSLATION

Bhāgavata 10.29.42

Śrī Śuka said: Hearing their helpless lamentation, the Lord of the masters of yoga smiled compassionately and sported with the gopīs, although He delights within Himself.

Śrīdhara's commentary

Their words were a helpless outpouring under love's control. He gave the gopīs delight and sported with them.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.43

BhP_10,29.43

tābhiḥ sametābhir udāraceṣṭitaḥ priyekṣaṇotphullamukhībhir acyutaḥ /
udārahāsadvijakundadīdhitir vyarocataiṇāṅka ivoḍubhir vṛtaḥ //

priyasyekṣaṇotphullāni mukhāni yāsāṃ tābhiḥ udārahāsaś ca dvijāś ca teṣu
kundakusumavad-dīdhitir yasya saḥ | eṇāṅkaś candraḥ ||BhPC_10,29.43||
||BhPC_10,29.44|| ||BhPC_10,29.45||

ENGLISH TRANSLATION

Bhāgavata 10.29.43

Infallible Kṛṣṇa, noble in every gesture, shone among the gopīs whose faces blossomed at the sight of their beloved. The brilliance of His generous smile and jasmine-like teeth made Him resemble the moon surrounded by stars.

Śrīdhara's commentary

Their faces blossomed through seeing their beloved. In His expansive smile, His teeth shone like jasmine flowers. He resembled the moon marked with the deer, surrounded by stars.

ORIGINAL

Sanskrit

Source: Mūla-only supplement: Bhāgavata 10.29.44

BhP_10,29.44

upagīyamāna udgāyan vanitā-śata-yūthapaḥ /
mālāṃ bibhrad vaijayantīm vyacaran maṇḍayan vanam

ENGLISH TRANSLATION

Bhāgavata 10.29.44, mūla-only supplement

Praised in song, Kṛṣṇa sang in return. Leader of hundreds of groups of women, He wandered wearing a Vaijayantī garland and adorned the forest.

The commentary TEI supplies no separate gloss on this verse.

ORIGINAL

Sanskrit

Source: Mūla-only supplement: Bhāgavata 10.29.45

BhP_10,29.45

nadyāḥ pulinam āviśya gopībhir hima-vālukam /
juṣṭam tat-taralānandi kumudāmoda-vāyunā

ENGLISH TRANSLATION

Bhāgavata 10.29.45, mūla-only supplement

With the gopīs He entered the riverbank, whose cool sands were delighted by a breeze carrying the fragrance of night-blooming lotuses stirred by its ripples.

The commentary TEI supplies no separate gloss on this verse.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.46

BhP_10,29.46

bāhuprasāraparirambhakarālakorunīvīstanālabhananarmanakhāgrapātaiḥ /
kṣvelyāvalokahasitair vrajasundarīṇām uttambhayan ratipatiṃ ramayāṃ cakāra //

bāhuprasāraś ca parirambhaś ca karādīnām ālabhanaṃ sparśaś ca narma parihāsaś
ca nakhāgrapātaś ca taiḥ | kṣvelyā krīḍayā | avalokaiś ca hastitaiś ca kāmam tāsām
uddīpayamḥ tā ramayāmāsa ||BhPC_10,29.46||

ENGLISH TRANSLATION

Bhāgavata 10.29.46

By extending His arms, embracing them, touching their hands, hair, thighs, waistbands, and breasts, by joking and lightly scratching with His fingernails, and by playful glances and laughter, Kṛṣṇa awakened desire in the beautiful women of Vraja and delighted them.

Śrīdhara's commentary

He delighted them by extending His arms, embracing them, touching their hands and other limbs, joking, and touching them with the tips of His nails. Through play, glances, and laughter, He kindled their love.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.47

BhP_10,29.47

evaṃ bhagavataḥ kṛṣṇāl labdhamānā mahātmanaḥ /
 ātmānaṃ menire strīṇāṃ māninyo 'bhyadhikaṃ bhuvi //
 mahātmano vimuktacittāt ||BhPC_10,29.47||

ENGLISH TRANSLATION

Bhāgavata 10.29.47

Thus honored by magnanimous Bhagavān Kṛṣṇa, the proud gopīs considered themselves the most fortunate of all women on earth.

Śrīdhara's commentary

"Magnanimous" means His consciousness is free and unattached.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.29.48

BhP_10,29.48 tāsāṃ tatsaubhagamadaṃ vīkṣya mānaṃ ca keśavaḥ / praśamāya
 prasādāya tatraivāntaradhīyata //

tatsaubhagena madam asvādhīnatām | mānaṃ garvaṃ | keśavaḥ kaś ca īśaś ca tau
 vaśayatīti tathā saḥ ||BhPC_10,29.48||

iti śrīmadbhāgavate mahāpurāṇe daśamaskandhe pūrvārdhe bhāvārthadīpikāyāṃ
 ṭīkāyāṃ ekonatrimśo 'dhyāyaḥ **29**

ENGLISH TRANSLATION

Bhāgavata 10.29.48

Seeing the intoxication and pride born from their great fortune, Keśava disappeared there in order to pacify their pride and bestow His grace.

Śrīdhara's commentary

The intoxication born of their fortune was the feeling that He was under their control; their *māna* was pride. He is called Keśava because He brings Ka, Brahmā, and Īśa, Śiva, under His control.

Colophon

Thus ends the commentary called *Bhāvārtha-dīpikā* on the twenty-ninth chapter in the first half of the Tenth Canto of the great Śrīmad Bhāgavata Mahāpurāṇa.

रास-पञ्चाध्यायी २ - कृष्ण की खोज

Rāsa-pañcādhyāyī II - The Search for Kṛṣṇa

Source coverage: 152–158

ORIGINAL

Sanskrit

Source: Chapter introduction

triṁśe virahasam̐taptagopībhiḥ kṛṣṇamārgaṇam /
 unamattavan na niyataṁ bhramantībhir vane vane // 1 //

ENGLISH TRANSLATION

Chapter-summary verse

In the thirtieth chapter, the gopīs, scorched by separation, wander unrestrained from forest to forest like madwomen as they search for Kṛṣṇa.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.01

BhP_10,30.01 śrīśuka uvāca antarthite bhagavati sahasaiva vrajāṅganāḥ / atapyam̐s
 tam acakṣāṇāḥ kariṇya iva yūthapam //
 acakṣāṇā apaśyantyah ||BhPC_10,30.1||

ENGLISH TRANSLATION

Bhāgavata 10.30.1

Śrī Śuka said: When Bhagavān suddenly disappeared, the women of Vraja, unable to see Him, burned with anguish like female elephants deprived of their herd leader.

Śrīdhara's commentary

"Unable to see Him" means that He was no longer visible to them.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.02

BhP_10,30.02

gatyānurāgasmitavibhramekṣitair manoramālāpavihāravibhramaiḥ /
ākṣiptacittāḥ pramadā ramāpates tās tā viceṣṭā jagrhus tadātmikāḥ //

gatyā cānurāgasmitābhyāṃ vibhramekṣitāni saviḷāsaniṛkṣaṇāni taiś ca manoramā
ālāpās ca vihārāḥ krīḍās ca vibhramā anye ca vilāsās taiś ca ramāpater gatyādibhir
etair ākṣiptāny ākrṣṭāni cittāni yāsāṃ tāḥ, atas tasminn evātmā yāsāṃ tās tasya
vividhāś ceṣṭhā jagrhus tadanukaraṇenākṛīḍan ||BhPC_10,30.2||

ENGLISH TRANSLATION

Bhāgavata 10.30.2

Their minds captivated by the Lord of Lakṣmī's gait, loving smiles, playful glances, charming speech, pastimes, and many graceful gestures, the women became wholly identified with Him and enacted His various movements.

Śrīdhara's commentary

Their minds were drawn by His gait; glances filled with the play of loving smiles; delightful conversations; games; and other charming gestures. Because He alone had become their very self, they took up His diverse actions and played by imitating Him.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.03

BhP_10,30.03

gatismitaprekṣaṇabhāṣaṇādiṣu priyāḥ priyasya pratirūḍhamūrtayaḥ /
asāv ahaṁ tv ity abalās tadātmikā nyavediṣuḥ kṛṣṇavihāravibhramāḥ //

api ca gatismiteti | priyasya gatyādiṣu pratirūḍhā āviṣṭā mūrtayo yāsāṁ tāḥ | ataḥ
kṛṣṇavihāra-vibhramāḥ kṛṣṇasya eva vihāravibhramāḥ krīḍāvilāsā yāsāṁ tāḥ | ahaṁ
eva kṛṣṇa iti parasparam niveditavatyāḥ ||BhPC_10,30.3||

ENGLISH TRANSLATION

Bhāgavata 10.30.3

Their forms absorbed in their beloved's manner of walking, smiling, looking, speaking, and all the rest, the women, filled with His nature and displaying Kṛṣṇa's playful gestures, told one another, "I am He."

Śrīdhara's commentary

Their bodies were penetrated and possessed by their beloved's gait and other features. Therefore Kṛṣṇa's own playful movements appeared in them, and they declared to one another, "I alone am Kṛṣṇa."

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.04

BhP_10,30.04

gāyantya uccair amum eva saṁhatā vicikyur unmattakavad vanād vanam /
paprachchur ākāśavad antaram bahir bhūteṣu santam puruṣam vanaspatīn //

kiṁ ca gāyantya iti | vanād vanāntaram gacchantyo vicikyur amṛgayan |
unmattatulyatvam āha- vanaspatīn papracchuḥ | bhūteṣv antaram madhye santam
puruṣam bahiś ca santam iti ||BhPC_10,30.4||

ENGLISH TRANSLATION

Bhāgavata 10.30.4

Gathered together and singing loudly only of Him, they searched from forest to forest like madwomen. They questioned the trees about the Supreme Person who, like space, dwells both within and without all beings.

Śrīdhara's commentary

Going from one forest to another, they searched. Their madness is shown by their questioning the trees. The Supreme Person exists inside beings, in their midst, and also outside them.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.05

BhP_10,30.05

dr̥ṣṭo vaḥ kaccid aśvattha plakṣa nyagrodha no manaḥ /
nandasūnur gato hṛtvā premahāsāvalokanaiḥ //

tat prapañcayati navabhiḥ-tatra mahattvād ete paśyeyur ity āśayāśvatthādīn
pṛcchanti-dr̥ṣṭa iti | premahāsavilasitair avalokanair asmākaṃ mano hṛtvā cora iva
gato vo yuṣmābhiḥ kiṃ dr̥ṣṭa iti ||BhPC_10,30.5||

ENGLISH TRANSLATION

Bhāgavata 10.30.5

O aśvattha, plakṣa, and banyan trees, have you seen the son of Nanda pass this way? He stole our minds with His loving, smiling glances.

Śrīdhara's commentary

Their ninefold questioning is developed from here. Thinking that these great trees might have seen Him, they address them first: "He stole our minds with glances bright with loving smiles and left like a thief. Did you see Him?"

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.06

BhP_10,30.06

kaccit kurabakāśokanāgapunnāgacampakāḥ / rāmānujo māninīnām ito[*26]
darpaharasmitaḥ //

[*26] "gataḥ" iti pāṭhaḥ |

mahāntaḥ svapuṣpair bahūpakāriṇaś ceti kurabakādīn prcchanti-kaccid iti | he
kurabakādayaḥ, darpaharaṃ smitaṃ yasya saḥ ito gataḥ kaccid dr̥ṣṭa iti
||BhPC_10,30.6||

ENGLISH TRANSLATION

Bhāgavata 10.30.6

O kurabaka, aśoka, nāga, punnāga, and campaka trees, have you seen Rāma's younger brother
pass this way, His smile destroying the pride of proud women?

Editorial note 26

An alternate reading explicitly adds "has gone."

Śrīdhara's commentary

Because these trees were both great and generous through their flowers, the gopīs asked them.
His smile removes pride: did they see Him go by?

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.07

BhP_10,30.07 kaccit tulasi kalyāṇi govindacaraṇapriye / saha tvālikulair bibhrad dr̥ṣṭas
te 'tipriyo 'cyutaḥ //

alikulaiḥ saha tvā tvāṃ bibhrat tavātipriyas tvayā kiṃ dr̥ṣṭa iti ||BhPC_10,30.7||

ENGLISH TRANSLATION

Bhāgavata 10.30.7

Blessed Tulasī, so dear to Govinda's feet, have you seen your most beloved Acyuta carrying you together with swarms of bees?

Śrīdhara's commentary

Did you see your dearest Lord bearing you together with the swarms of bees?

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.08

BhP_10,30.08 mālaty adarśi vaḥ kaccin mallike jātiyūthike / prītiṃ vo janayan yātaḥ
karasparśena mādhavevaḥ //

guṇātireke 'pi namratvād imāḥ paśyeyur iti prcchanti-mālatīti | he mālati mallike, jāti,
yūthike, vo yuṣmābhiḥ kim adarśi dṛṣṭaḥ | karasparśena vaḥ prītiṃ janayan kiṃ yāta
iti | atra mālatijātyor avāntaraviśeṣo draṣṭavyaḥ ||BhPC_10,30.8||

ENGLISH TRANSLATION

Bhāgavata 10.30.8

O mālatī, mallikā, jāti, and yūthikā flowers, did you see Mādhava pass this way, delighting you with the touch of His hand?

Śrīdhara's commentary

Although these flowers possess surpassing virtues, they are humble, so the gopīs thought they might have seen Him. Did He pass while giving them joy with His touch? Mālatī and jāti should be understood as distinct varieties.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.09

BhP_10,30.09

cūtapriyālapanasāsanakovidārajambvarkabilvabakulāmtrakadambanīpāḥ /
 ye 'nye parārthabhavakā yamunopakūlāḥ śaṁsantu kṛṣṇapadavīm rahitātmanām naḥ
 //

phalādibhiḥ sarvaprāṇinām saṁtarpakā ete paśyeyur iti prcchanti-cūteti | cūtāmrāyor
 avāntarajātibhedaḥ kadambanīpayoś ca | he cūtādayaḥ, ye 'nye ca parārthabhavakāḥ
 parārtham eva bhavo janma yeṣāṁ te | yamunopakūlās tasyāḥ kūlasamīpe
 vartamānāḥ | tīrthavāsina ity arthaḥ | te bhavanto rahitātmanām śūnyacetasām naḥ
 kṛṣṇapadavīm kṛṣṇasya mārگاṁ śaṁsantu kathayantu ||BhPC_10,30.9||

ENGLISH TRANSLATION

Bhāgavata 10.30.9

O mango, priyāla, jackfruit, āsana, kovidāra, rose apple, arka, bilva, bakula, another variety of mango, kadamba, and nīpa trees, and all others who live near the Yamunā solely for the good of others, please show us, whose hearts are empty, the path Kṛṣṇa took.

Śrīdhara's commentary

Because these trees nourish every creature with fruit and other gifts, the gopīs thought they might have seen Him. Mango varieties are distinguished from one another, as are kadamba and nīpa. They are born solely for others' benefit and dwell near the sacred bank of the Yamunā. Let them tell the path of Kṛṣṇa to those whose consciousness has been emptied by His absence.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.10

BhP_10,30.10

kiṃ te kṛtaṃ kṣiti tapo bata keśavāṅghrisparśotsavotpulakitāṅgaruhair vibhāsi /
 apy aṅghrisambhava urukramavikramād vā āho varāhavapuṣaḥ parirambhaṇena //

he kṣiti kṣite, tvayā kiṃ tapaḥ kṛtaṃ yā tvam keśavāṅghrisparśotsavā
 keśavasyāṅghrisparśenotsavo yasyāḥ sā | kutaḥ | aṅgaruhair utpulakitā romāñcitā
 vibhāsi śobhase | tatra viśeṣaṃ prcchati-api kim ayam utsavo 'ṅghrisambhavo 'dhunā
 tavaikadeśāṅghrisparśasambhūtaḥ | yadvā naitāvat kintu urukramavikramāt pūrvam
 eva trivikramasya padā sarvākramaṇāt | aho athavā | naitāvad eva, api tu tato 'pi
 pūrvam varāhasya vapuṣaḥ parirambhaṇeneti | atas tvayā nūnaṃ dṛṣṭas taṃ
 darśayeti ||BhPC_10,30.10||

ENGLISH TRANSLATION

Bhāgavata 10.30.10

O Earth, what austerity did you perform that you shine with bodily hairs thrilled by the festival of Keśava's foot-touch? Is this joy newly born from His feet, from Urukrama's stride long ago, or from the embrace of His boar form?

Śrīdhara's commentary

O Earth, what austerity made you the site of the festival of Keśava's touch? You shine with hairs erect in ecstasy. Is this festival caused now by His feet touching one region of you? Or is it older, from Trivikrama's foot covering all worlds? Or older still, from the embrace of the Lord's Varāha body? Surely you saw Him; show Him to us.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.11

BhP_10,30.11

apy eṇapatny[*27] upagataḥ priyayeha gātrais tanvan dṛśāṃ sakhi sunirvṛtim acyuto
vaḥ /

kāntāṅgasaṅgakucakuṅkumarañjitāyāḥ kundasrajaḥ kulapater iha vāti gandhaḥ //

[*27] eṇapatnīti "patyur no yajñasaṃyoge" iti sūtrād eṇānāṃ bhavāntarayajñair
yājñikatvaṃ | eṇyā yajñapatnītvam iti dṛṣṭa-praśaṃsā |

harīṇyā dṛṣṭipratyāsattyā kṛṣṇadarśanaṃ saṃbhāvyāhuḥ-apīti | he sakhi eṇapatni, api
kim upagataḥ saṃīpaṃ gataḥ | gātraiḥ sundarair mukhabāhvādibhiḥ | priyayā saheti
yad uktaṃ tatra dyotakam | kāntāyā aṅgasaṅgas tena tatkuṅkumena rañjitāyāḥ
kundakusumasrajo gandhaḥ | kulapateḥ śrīkṛṣṇasya | vātyāgacchati ||BhPC_10,30.11||

ENGLISH TRANSLATION

Bhāgavata 10.30.11

Friend, wife of the deer, did Acyuta come here with His beloved, expanding the supreme delight of your eyes through His beautiful limbs? The fragrance of the jasmine garland belonging to our clan's Lord drifts here, colored by the breast-kuṅkuma of His beloved through bodily contact.

Editorial note 27

The address "wife of the deer" humorously praises the doe as a sacrificial patron's wife by a grammatical allusion to deer as ritual performers in another birth.

Śrīdhara's commentary

Because a doe's vision is especially keen, the gopīs considered it likely she had seen Kṛṣṇa. Did He come near and delight their eyes with beautiful face, arms, and limbs? The drifting fragrance of the jasmine garland of Śrī Kṛṣṇa, Lord of the clan, revealed that He was with His beloved, for the garland was stained by kuṅkuma from her breasts through their embrace.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.12

BhP_10,30.12

bāhum priyāṃsa[*28] upadhāya grhītapadmo rāmānujas tulasikālikulair madāndhaiḥ
/
anvīyamāna iha vas taravaḥ praṇāmaṃ kiṃ vābhinandati caran praṇayāvalokaiḥ //

[*28] priyāyāḥ snigdhāyā aṃse skandhe |

phalabhāreṇa natāṃs tarūn kṛṣṇaṃ dṛṣṭvā praṇatā iti matvā priyayā saha tasya
gativilāsaṃ saṃbhāvayantyaḥ prcchanti-bāhum iti | tulasikāyā alikulair atas
tadāmodamadāndhair anvīyamāno 'nugamyamāna iha carann iti ||BhPC_10,30.12||

ENGLISH TRANSLATION

Bhāgavata 10.30.12

O trees, did Rāma's younger brother pass here, resting His arm upon His beloved's shoulder and holding a lotus, followed by swarms of bees intoxicated by Tulasī's fragrance? Did He acknowledge your bows with loving glances?

Editorial note 28

His arm rested on the shoulder of His dear and affectionate beloved.

Śrīdhara's commentary

Seeing trees bent beneath fruit and imagining that they bowed to Kṛṣṇa, the gopīs asked about His graceful progress with His beloved. Swarms of bees, blind with intoxication from Tulasī's fragrance, followed Him as He wandered here.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.13

BhP_10,30.13 pr̥cchatemā latā bāhūn apy āśliṣṭā vanaspateḥ / nūnaṃ tatkarajaspr̥ṣṭā
bibhraty utpulakāny aho //

kāścid āhuḥ-he sakhyaḥ, imā latāḥ kṛṣṇena saṅgatā nūnam, ata imāḥ pr̥cchata | nanu
svapati-saṅgatau tatsaṅgatir durghaṭā, na | vanaspateḥ patyur bāhunāśliṣṭā api aho
bhāgyaṃ nūnaṃ tan nakhaiḥ spr̥ṣṭā yata utpulakāni bibhrati | na hi svapatisaṅgatāv
īdṛk pulakasambhava iti bhāvaḥ ||BhPC_10,30.13||

ENGLISH TRANSLATION

Bhāgavata 10.30.13

Ask these vines, whose arms embrace their husband, the tree. Surely Kṛṣṇa's nails touched them, for, how wondrous, they bear the signs of horripilation.

Śrīdhara's commentary

Some gopīs said, "Friends, surely these vines have met Kṛṣṇa, so question them." One might object that union with Him is impossible while they embrace their own husband, the tree. Not so. What great fortune! His nails surely touched them, for they display horripilation unlike anything produced by union with their own spouse.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.14

BhP_10,30.14 ity unmattavaco gopyaḥ kṛṣṇānveṣaṇakātarāḥ / līlā bhagavatas tās tā
hy anucakrus tadātmikāḥ //

unmattavat prapacchur ity etat prapañcitam idānīm-"ramāpates tās tā viceṣṭā jagrhus
tadātmikāḥ" iti yad uktaṃ tat prapañcayati-itīti | unmattavaco gopyaḥ
unmattavacasaś ca tā gopyaś ca | kṛṣṇasyānveṣaṇena kātarā ativiḥvalāḥ | anucakrur
anukṛtavatyāḥ ||BhPC_10,30.14||

ENGLISH TRANSLATION

Bhāgavata 10.30.14

Speaking these mad words and utterly distraught in their search for Kṛṣṇa, the gopīs became filled with His nature and reenacted one after another of Bhagavān's pastimes.

Śrīdhara's commentary

The earlier statement that they questioned like madwomen has now been elaborated. This verse develops the prior statement that, identified with the Lord of Lakṣmī, they adopted His various actions. Their words were mad, their search for Kṛṣṇa made them utterly helpless, and they imitated His pastimes.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.15

BhP_10,30.15 kasyāścīt pūtanāyantyāḥ kṛṣṇāyanty apibat stanam / tokayitvā rudaty
anyā padāhan śakaṭāyatīm //

kasyāścīd ity ādibhiś caturbhir anukaraṇaṃ prapañcyate, tataś caturbhis
tanmayatvaṃ punar ekenānukaraṇaṃ iti vivekaḥ | pūtanāyantyāḥ pūtanāvad
ācarantyāḥ kṛṣṇavad ācarantī stanam apibat | tokāyitvā tokavad ātmānaṃ kṛtvā
||BhPC_10,30.15||

ENGLISH TRANSLATION

Bhāgavata 10.30.15

One gopī acted as Pūtanā, while another, acting as infant Kṛṣṇa, drank from her breast. Another became a crying infant and kicked a gopī who imitated the cart demon.

Śrīdhara's commentary

This and the next three verses detail their imitation; the following four portray their identification with Kṛṣṇa, and then another verse returns to imitation. One acted like Pūtanā, and one acting like Kṛṣṇa drank her breast. Another made herself an infant and kicked the one acting as the cart.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.16

BhP_10,30.16

daityāyitvā jahārānyām eko kṛṣṇārbhabhāvanām /
 riṅgayāmāsa kāpy aṅghrī karṣantī ghoṣaniḥsvanaiḥ[*29] //

[*29] ghoṣāḥ kiṅkiṇyas tāsāṃ niḥsvanaiḥ sahitāvaṅghrī karṣantī satī riṅgayāmāsa |
 ṇijartho 'vivakṣitaḥ |

daityāyitvā daityavat tṛṇāvartavad ātmānaṃ kṛtvā ekā kṛṣṇārbhabhāvanāṃ
 kṛṣṇasyārbhaṃ bālyam bhāvayati yā tām anyāṃ jahāra ||BhPC_10,30.16||
 ||BhPC_10,30.17||

ENGLISH TRANSLATION

Bhāgavata 10.30.16

One gopī became a demon and carried away another who imagined herself as the child Kṛṣṇa.
 Another crawled, dragging her feet while her little bells rang.

Editorial note 29

She crawled while dragging her feet to the sound of the bells. The causative form is not intended to convey causation.

Śrīdhara's commentary

One made herself like the demon Tṛṇāvarta and carried off another who contemplated Kṛṣṇa's childhood form.

ORIGINAL

Sanskrit

Source: Mūla-only supplement: Bhāgavata 10.30.17

BhP_10,30.17

kṛṣṇa-rāmāyite dve tu gopāyantyaś ca kāścana /
 vatsāyatīm hanti cānyā tatraikā tu bakāyatīm

ENGLISH TRANSLATION

Bhāgavata 10.30.17, mūla-only supplement

Two gopīs became Kṛṣṇa and Rāma, while others acted as cowherd boys. One imitating Kṛṣṇa struck another who became a calf demon, and still another imitated Bakāsura.

The commentary TEI supplies no separate gloss on this verse.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.18

BhP_10,30.18

āhūya dūragā yadvat kṛṣṇas tam anuvartatīm /
veṇuṃ kvaṇantīm krīḍantīm anyāḥ śaṃsanti sādhu iti //

dūragāḥ dūre vartamānā gāḥ | yadvat yathā kṛṣṇas tathāhūya taṃ kṛṣṇam
anuvartamānām | anukurvati iti vā pāṭhaḥ ||BhPC_10,30.18|| ||BhPC_10,30.19||

ENGLISH TRANSLATION

Bhāgavata 10.30.18

One called the cows roaming far away as Kṛṣṇa would, played an imaginary flute, and sported as Him. The others followed her and praised her: "Excellent!"

Śrīdhara's commentary

"Far-roaming" describes cows at a distance. She called them as Kṛṣṇa did and acted in imitation of Him. An alternate reading explicitly says "imitating Him."

ORIGINAL

Sanskrit

Source: Mūla-only supplement: Bhāgavata 10.30.19

BhP_10,30.19

kasyāñcit sva-bhujam nyasya calanty āhāparā nanu /
kṛṣṇo 'haṃ paśyata gatiṃ lalitām iti tan-manāḥ

ENGLISH TRANSLATION

Bhāgavata 10.30.19, mūla-only supplement

One gopī placed her arm upon another's shoulder as she walked and said, her mind absorbed in Him, "I am Kṛṣṇa. Behold My graceful gait!"

The commentary TEI supplies no separate gloss on this verse.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.20

BhP_10,30.20

mā bhaiṣṭa vātavarṣābhyāṃ tattrāṇaṃ vihitam maya /
ity uktvaikena hastena yatanty unnidadhe 'mbaram //

yatantī prayatnam kurvatī ambaram uttarīyam vastram unnidadhe ūrdhvaṃ dhṛtavatī
||BhPC_10,30.20|| ||BhPC_10,30.21||

ENGLISH TRANSLATION

Bhāgavata 10.30.20

"Do not fear the wind and rain; I have arranged your protection." Saying this, one gopī struggled to hold her upper garment aloft with one hand.

Śrīdhara's commentary

Making a great effort, she held her garment upward.

ORIGINAL

Sanskrit

Source: Mūla-only supplement: Bhāgavata 10.30.21

BhP_10,30.21

āruhyaikā padākramya śirasy āhāparāṃ nṛpa /
duṣṭāhe gaccha jāto 'haṃ khalānām nanu daṇḍa-kṛt

ENGLISH TRANSLATION

Bhāgavata 10.30.21, mūla-only supplement

O King, one gopī climbed upon another and placed her foot upon her head, saying, "Go away, wicked serpent! I have taken birth to punish the cruel."

The commentary TEI supplies no separate gloss on this verse.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.22

BhP_10,30.22

tatraikovāca he gopā dāvāgniṃ paśyatolbaṇam /
cakṣūṃṣy āśv apidadhvaṃ vo vidhāsyē kṣemam añjasā //

apidadhvaṃ nimīlayata ||BhPC_10,30.22||

ENGLISH TRANSLATION

Bhāgavata 10.30.22

One gopī said, "Cowherd boys, look at the raging forest fire! Quickly close your eyes; I shall immediately protect you."

Śrīdhara's commentary

"Close" means shut your eyes.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.23

BhP_10,30.23 baddhānyayā srajā kācit tanvī tatra ulūkhale / bhītā sudṛk pidhāyāsyam
bheje bhītiviḍambanam //

sudṛk sunayanam āsyam pidhāya | sudṛk varākṣīti vā | bhīti viḍambanam
bhayānukaraṇam ||BhPC_10,30.23||

ENGLISH TRANSLATION

Bhāgavata 10.30.23

One slender, beautiful-eyed gopī was bound by another with a flower garland to a mortar.
Covering her face in fear, she imitated Kṛṣṇa's frightened expression.

Śrīdhara's commentary

She covered her lovely-eyed face. Alternatively, *sudṛk* itself may mean "beautiful-eyed." She imitated fear.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.24

BhP_10,30.24 evaṃ kṛṣṇaṃ prcchamānā vṛndāvanalatās tarūn / vyacakṣata vanoddeśe
padāni paramātmanaḥ //

evaṃ punar api vṛndāvane latās tarūṃś ca kṛṣṇaṃ prcchantyo vanoddeśe
vanapradeśe | vyacakṣatāpaśyan ||BhPC_10,30.24|| ||BhPC_10,30.25||

ENGLISH TRANSLATION

Bhāgavata 10.30.24

Thus questioning the vines and trees of Vṛndāvana about Kṛṣṇa, they saw the footprints of the
Supreme Self in a part of the forest.

Śrīdhara's commentary

Again questioning Vṛndāvana's vines and trees about Kṛṣṇa, they saw the prints in a region of
the forest.

ORIGINAL

Sanskrit

Source: Mūla-only supplement: Bhāgavata 10.30.25

BhP_10,30.25

padāni vyaktam etāni nanda-sūnor mahātmanaḥ /
lakṣyante hi dhvajāmbhoja- vajrāṅkuśa-yavādibhiḥ

ENGLISH TRANSLATION

Bhāgavata 10.30.25, mūla-only supplement

These are clearly the footprints of the great son of Nanda, marked by the flag, lotus, thunderbolt, elephant goad, barleycorn, and other signs.

The commentary TEI supplies no separate gloss on this verse.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.26

BhP_10,30.26

tais taiḥ padais tatpadavīm anvicchantyo 'grato' balāḥ /
vadhvāḥ padaiḥ supṛktāni vilokyārtāḥ samabruvan //

supṛktāni saṃmiśrāṇi ||BhPC_10,30.26||

ENGLISH TRANSLATION

Bhāgavata 10.30.26

Following those footprints along His path, the distressed women soon saw them mingled with the footprints of a young woman and spoke.

Śrīdhara's commentary

"Mingled" means intermixed.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.27

BhP_10,30.27 kasyāḥ padāni caitāni yātāyā nandasūnūnā / aṃsanyastaprakoṣṭhāyāḥ
kareṇoḥ kariṇā yathā //

tenāṃse nyastāḥ prakoṣṭho yasyāḥ | kareṇor hastinyāḥ ||BhPC_10,30.27||

ENGLISH TRANSLATION

Bhāgavata 10.30.27

Whose footprints are these beside the son of Nanda's? She must have walked with His arm resting upon her shoulder, like a female elephant beside her bull.

Śrīdhara's commentary

His forearm was placed upon her shoulder. *Kareṇu* means a female elephant.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.28

BhP_10,30.28 anayārādhito nūnaṃ bhagavān harir īśvaraḥ / yan no vihāya govindaḥ
prīto yām anayad rahaḥ //

raha ekāntasthānam ||BhPC_10,30.28||

ENGLISH TRANSLATION

Bhāgavata 10.30.28

Surely this particular gopī perfectly worshiped Bhagavān Hari, the sovereign Lord, for Govinda, pleased with her, abandoned us and led her alone to a secluded place.

Śrīdhara's commentary

Rahas means a solitary place.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.29

BhP_10,30.29

dhanyā aho amī ālyo govindāṅghryabjareṇavaḥ /
yān brahmeśo ramā devī dadhur mūrdhny aghanuttaye[*30] //

[*30] agham aparādhō virahaduḥkhaṃ vā |

he ālyāḥ sakhyaḥ, aho dhanyā atipuṇyā govindāṅghryabjareṇavaḥ | tatra hetuḥ-yān iti
| asmābhir apy etad reṇvabhiṣekeṇa tathaiva kṛṣṇaḥ prāptuṃ śakya iti bhāvaḥ
||BhPC_10,30.29||

ENGLISH TRANSLATION

Bhāgavata 10.30.29

Friends, how blessed is the dust of Govinda's lotus feet! Brahmā, Śiva, and the goddess Lakṣmī place it upon their heads to destroy sin.

Editorial note 30

"Sin" may mean an offense or the sorrow of separation.

Śrīdhara's commentary

O friends, the dust is exceedingly blessed. Brahmā, Śiva, and Lakṣmī bear it upon their heads. The gopīs imply that they too may attain Kṛṣṇa through bathing themselves in that dust.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.30

BhP_10,30.30

tasyā amūni naḥ kṣobhaṃ kurvanty uccaiḥ[31] padāni yat /
yaikāpahṛtya gopīnām raho[32] bhunkte 'cyutādharam //

[31] uccaiḥ adhikaṃ kṣobhaṃ duḥkham / [32] "dhanam bhunkte" iti pāṭhaḥ |

anyā āhuḥ-tasyā iti | gopīnām sarvasvam | ayam bhāvaḥ-bhaved[*33] evaṃ yadi
tasyāḥ padāni saṃprktāni na bhavedyus tāni tu no duḥkham kurvanti
||BhPC_10,30.30||

[*33] yadi tasyāḥ padāni saṃprktāni na bhavedyus tarhi evaṃ kṛṣṇaprāptisādhanaṃ
tatpadarajaḥsevanaṃ bhavet | tāni nu saṃprktāni tatpadāni no duḥkham kurvanti |
tasyāḥ pādarajasā miśritatvāt kṛṣṇapādarajasa iti bhāvaḥ |

ENGLISH TRANSLATION

Bhāgavata 10.30.30

Yet the footprints of that gopī greatly disturb us, for she alone stole Him away from all the gopīs and secretly enjoys Acyuta's lips.

Editorial notes 31-32

"Greatly" intensifies the gopīs' agitation and pain. An alternate reading speaks of enjoying the treasure.

Śrīdhara's commentary

Other gopīs spoke this verse. Kṛṣṇa is the gopīs' entire wealth. They imply that serving His foot-dust could indeed cause attainment of Him if her footprints were not mixed with His, but those very marks now cause them pain.

Editorial note 33

If her marks were absent, service to Kṛṣṇa's foot-dust could become their means of attaining Him. Mixed with hers, however, His dust causes sorrow.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.31

BhP_10,30.31

na lakṣyante padāny atra tasyā nūnaṃ tṛṇāṅkuraiḥ /
khidyatsujātāṅghritālām unninye preyasīm priyaḥ //

tad asaṃprktān kevalaṃ kṛṣṇapādareṇūn eva vicinvatyas tām dṛṣṭvā punar atyantam
samatapan | tad āha ślokatrayeṇa-na lakṣyanta iti | khidyatī sujāte sukumāre
aṅghritale yasyās tām unninye skandham āropitavān ||BhPC_10,30.31||

ENGLISH TRANSLATION

Bhāgavata 10.30.31

Here her footprints are no longer visible. Surely the beloved lifted His dearest onto His shoulders because the tender soles of her finely formed feet were troubled by grass shoots.

Śrīdhara's commentary

Searching for unmixed dust from Kṛṣṇa's feet alone, they saw these signs and burned still more intensely. The next three verses describe them. Her delicate soles were pained, so He raised her upon His shoulder.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.32

BhP_10,30.32 atra prasūnāvacayaḥ priyārthe preyasā kṛtaḥ / prapadākramaṇa ete
paśyatāsakale pade //

prapadābhyām ākramaṇam kṣoṇīmardanam yayoh | ata evāsakale pade paśyateti
||BhPC_10,30.32||

ENGLISH TRANSLATION

Bhāgavata 10.30.32

Here the beloved gathered flowers for His beloved. Look: these incomplete footprints show that He pressed only the front of His feet upon the earth.

Śrīdhara's commentary

He pressed the ground with His forefeet, so the prints are incomplete.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.33

BhP_10,30.33 keśaprasādhanam tv atra kāmīnyāḥ kāmīnā kṛtam / tāni cūḍayatā
kāntām upaviṣṭam iha dhruvam //

tasyāḥ kṛṣṇajānvantarupaviṣṭāyāś cihnam dṛṣṭvāhuḥ-keśaprasādhanam iti | kāntām
adhikṛtya tāni prasūnāni cūḍayatā cūḍānukāreṇa badhnatā dhruvam upaviṣṭam
||BhPC_10,30.33||

ENGLISH TRANSLATION

Bhāgavata 10.30.33

Here the lover surely sat down and arranged His beloved's hair, weaving into it the flowers He had gathered.

Śrīdhara's commentary

Seeing the sign that she had sat between Kṛṣṇa's knees, they spoke. He sat there and tied the flowers into a crown-like arrangement in His beloved's hair.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.34

BhP_10,30.34
reme tayā cātmarata[*34] ātmārāmo 'py akhaṇḍitaḥ /
kāmināṃ darśayan dainyaṃ strīṇāṃ caiva durātmatām //

[*34] "svātmarataḥ" iti pāṭhaḥ |

reme ity ādīśukoktiḥ | ātmarataḥ svatas tuṣṭaḥ | ātmārāmaḥ svakṛīḍaḥ | akhaṇḍitaḥ
strīvibhramair anākṛṣṭo 'pi tathā cet kim iti reme 'ta āha-kāminām iti
||BhPC_10,30.34|| ||BhPC_10,30.35||

ENGLISH TRANSLATION

Bhāgavata 10.30.34

Though He delights within Himself, sports within Himself, and remains whole and unattached, He enjoyed with her, thus revealing the wretchedness of lustful men and the hard-heartedness of women.

Editorial note 34

An alternate reading emphasizes that He delights in His own Self.

Śrīdhara's commentary

The statement that He enjoyed is Śuka's. He is satisfied in Himself, plays within Himself, and remains unbroken, never attracted or conquered by feminine charms. Why, then, did He sport with her? To display the helplessness of lustful men and the hard-heartedness described next.

ORIGINAL

Sanskrit

Source: Mūla-only supplement: Bhāgavata 10.30.35

BhP_10,30.35

ity evaṃ darśayantyas tās cerur gopyo vicetasah /
yām gopīm anayat kṛṣṇo viḥāyānyāḥ striyo vane

ENGLISH TRANSLATION

Bhāgavata 10.30.35, mūla-only supplement

Thus interpreting the signs, the gopīs, their minds bewildered, wandered through the forest seeking the one gopī whom Kṛṣṇa had led away after leaving all the others.

The commentary TEI supplies no separate gloss on this verse.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.36

BhP_10,30.36 sā ca mene tadātmānaṃ variṣṭhaṃ sarvayoṣitām / hitvā gopīḥ
kāmayānā mām asau bhajate priyaḥ //

strīṇāṃ durātmatām āha-sā ceti dvābhyām | kāmo yānam āgamanasādhanaṃ yāsām
tā gopīr hitvā mām bhajata iti hetor ātmānaṃ variṣṭhaṃ mene iti ||BhPC_10,30.36||
||BhPC_10,30.37||

ENGLISH TRANSLATION

Bhāgavata 10.30.36

That gopī then considered herself the foremost of all women: "My beloved has abandoned the other gopīs, though driven by desire to meet Him, and serves me alone."

Śrīdhara's commentary

This and the following verse show the hard-hearted pride of a woman. The other gopīs possessed desire as the vehicle that brought them to Him, yet He left them and attended her. For this reason she judged herself the best.

ORIGINAL

Sanskrit

Source: Mūla-only supplement: Bhāgavata 10.30.37

BhP_10,30.37

tato gatvā vanoddeśaṃ dṛptā keśavam abravīt /
na pāraye 'haṃ calituṃ naya mām yatra te manaḥ

ENGLISH TRANSLATION

Bhāgavata 10.30.37, mūla-only supplement

Entering another part of the forest, she became proud and told Keśava, "I can walk no farther. Carry me wherever You wish."

The commentary TEI supplies no separate gloss on this verse.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.38

BhP_10,30.38 evaṁ uktaḥ priyāṁ āha skandha āruhyatām iti / tataś cāntardadhe
kṛṣṇaḥ sā vadhūr anvatapyata //

kāmināṁ dainyaṁ darśayati-evam ukta iti | akhaṇḍitatvam āha-tataś ceti | tasyāṁ
skandhārohodyatāyām antarhita ity arthaḥ ||BhPC_10,30.38||

ENGLISH TRANSLATION

Bhāgavata 10.30.38

Addressed in this way, Kṛṣṇa told His beloved, "Climb upon My shoulder." But as she prepared to do so, He disappeared, and the young woman was overcome with regret.

Śrīdhara's commentary

The verse displays the helplessness of a desiring person. His remaining unconquered is shown by His disappearance precisely when she prepared to mount His shoulder.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.39

BhP_10,30.39 hā nātha ramaṇa preṣṭha kvāsi kvāsi mahābhujā / dāsyās te kṛpaṇāyā
me sakhe darśaya sannidhim //

anutāpam āha-hā nātheti ||BhPC_10,30.39||

ENGLISH TRANSLATION

Bhāgavata 10.30.39

"Alas, my Lord! My lover, my dearest! Where are You, where are You, mighty-armed one?
Friend, please reveal Your presence to me, Your poor maidservant."

Śrīdhara's commentary

This verse expresses her remorse.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.40

BhP_10,30.40

anvicchantyo bhagavato mārgaṃ gopyo 'vidūrataḥ /
dadṛśuḥ priyaviśleṣamohitāṃ duḥkhitāṃ sakhīm //

anvicchantyo mṛgayamāṇāḥ | avidūrataḥ samīpe ||BhPC_10,30.40|| ||BhPC_10,30.41||

ENGLISH TRANSLATION

Bhāgavata 10.30.40

Following Bhagavān's trail, the gopīs found nearby their distressed friend, bewildered by separation from her beloved.

Śrīdhara's commentary

"Following" means searching; "nearby" means not far away.

ORIGINAL

Sanskrit

Source: Mūla-only supplement: Bhāgavata 10.30.41

BhP_10,30.41

tayā kathitam ākarṇya māna-prāptiṃ ca mādhavāt /
avamānaṃ ca daurātmyād vismayam paramaṃ yayuḥ

ENGLISH TRANSLATION

Bhāgavata 10.30.41, mūla-only supplement

Hearing her account of the special honor she received from Mādhava and the humiliation caused by her pride, they were struck with supreme wonder.

The commentary TEI supplies no separate gloss on this verse.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.42

BhP_10,30.42

tato 'viśan vanam candra jyotsnā yāvad vibhāvyate /

tamaḥ praviṣṭam ālakṣya tato nivavṛtuḥ striyaḥ //

tatas tayāpi sahitāḥ kṛṣṇānveṣaṇāya vanam aviśan | tato harer anveṣaṇān nivṛttāḥ
||BhPC_10,30.42||

ENGLISH TRANSLATION

Bhāgavata 10.30.42

Then they entered the forest as far as the moonlight made it visible. Seeing that the path had entered darkness, the women turned back.

Śrīdhara's commentary

Together with that gopī, they entered the forest to seek Kṛṣṇa. When the trail entered darkness, they stopped their search and returned.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.43

BhP_10,30.43 tanmanaskās tadalāpās tadviceṣṭās tadātmikāḥ / tadguṇān eva
gāyantyo nātmagārāṇi sasmaruḥ //

evaṃ tam aprāptā api svagrāhān naiva smṛtavatyāḥ | tadātmikāḥ sa evātmā yāsāṃ tāḥ
| tanmayya ity arthaḥ ||BhPC_10,30.43||

ENGLISH TRANSLATION

Bhāgavata 10.30.43

Their minds fixed on Him, their conversations about Him, their movements imitating His, and their very selves absorbed in Him, they sang only His qualities and did not remember their own homes.

Śrīdhara's commentary

Even without finding Him, they never thought of returning home. He alone had become their Self; they were wholly filled with Him.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.30.44

BhP_10,30.44 punaḥ pulinam āgatya kālindiyāḥ kṛṣṇabhāvanāḥ / samavetā jaguḥ
kṛṣṇaṁ tadāgamanakāṅkṣitāḥ //

kintu pūrvam yatra śrīkṛṣṇena saṅgatiḥ āsīt tad eva kālindiyāḥ puliam āgatya kṛṣṇaṁ
bhāvayanti dhyāyanti tathā tāḥ kṛṣṇasyāgamanam kāṅkṣitam yāsāṁ tāḥ militāḥ
satyaḥ kṛṣṇam eva jagur iti ||BhPC_10,30.44||

iti śrīmadbhāgavate mahāpurāṇe daśamaskandhe pūrvārdhe bhāvārthadīpikāyāṁ
ṭīkāyāṁ trimśattamo 'dhyāyaḥ **30**

ENGLISH TRANSLATION

Bhāgavata 10.30.44

Returning to the bank of the Kālindī, they assembled with their minds absorbed in Kṛṣṇa.
Longing for His return, they sang only of Kṛṣṇa.

Śrīdhara's commentary

They returned to the same bank of the Yamunā where they had earlier met Śrī Kṛṣṇa. Meditating
upon Him, gathered together and yearning for His arrival, they sang of Him alone.

Colophon

Thus ends the commentary called *Bhāvārtha-dīpikā* on the thirtieth chapter in the first half of
the Tenth Canto of the great Śrīmad Bhāgavata Mahāpurāṇa.

रास-पञ्चाध्यायी ३ - गोपी-गीत

Rāsa-pañcādhyāyī III - The Gopī-gīta

Source coverage: 158–162

ORIGINAL

Sanskrit

Source: Chapter introduction with Śrīdhara Svāmī's Bhāvārtha-dīpikā

ekatrimśe nirāśāstāḥ punaḥ pulinam āgatāḥ /
kṛṣṇam evānugāyantyāḥ prārthayante tadāgamam // 1 //

ENGLISH TRANSLATION

In the Thirty-first Chapter, the gopīs, now without hope of finding Him, return once more to the riverbank. Singing only of Kṛṣṇa, they pray for His return.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.01 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.01

gopya ūcuḥ

jayati[35] te 'dhikam janmanā vrajaḥ śrayata indirā śaśvad atra hi /

dayita dṛśyatām[36] dikṣu tāvakās tvayi dhṛtāsavas tvam vicinvate //

[35] jayatītyādiślokeṣu prāyaścaturṇām pādānām dvitīyākṣarahalaikyam keṣucit

pādeṣu prathamāsaptamākṣarahalaikyam tatra kvacit śasabavādīnām

ālāṅkārikādisamayāsiddhasāvarṇyād aikyam iti jñeyam / [36] tvayā dṛśyatām

pratyakṣībhūyatām iti preraṇātyāgenākarmakatvād bhāve loṭ | yadvā asmābhir

bhavān dṛśyatām iti karmaṇi loṭ |

jayatīti | he dayita, te janmanā vrajo 'dhikam yathā bhavati tathā jayaty utkarṣeṇa

vartate | yasmāt tvam atra jātas tasmad indirā lakṣmīr atra hi śrayate vrajam

ālāṅkṛtya vartate | evam vraje sarvasmin modamāne 'tra tu tāvakās tvadīyā gopījanās

tvayi tvadartham eva kathaṅcid dhṛtā asavo yais te tvam vicinvate | atas tvayā

dṛśyatām pratyakṣībhūyatām iti | yadvā asmābhir bhavān dṛśyatām | yadvā evam

tvayā dṛśyatām ete vicinvata iti ||BhPC_31.1||

ENGLISH TRANSLATION

The gopīs said:

O beloved, by Your birth Vraja has become surpassingly glorious, for Indirā, the goddess of fortune, dwells here forever. Please appear before us. We who belong to You have somehow kept our lives only for Your sake, and we are searching for You in every direction.

Editorial note [35]: *In the verses beginning with jayati**, the second consonant of each of the four quarters is generally the same. In some quarters the first and seventh consonants are also the same. In a few places, consonants such as śa, sa, ba, and va are treated as identical because their phonetic equivalence is accepted by authorities on poetics and related disciplines.

Editorial note [36]: *The expression tvayā dṛśyatām** can mean, “Become visible; manifest Yourself.” Since it relinquishes an external agent, it is an imperative in the impersonal construction. Alternatively, it is a passive imperative: “May You be seen by us.”

Śrīdhara's commentary: “It triumphs” means: O beloved, because of Your birth, Vraja triumphs by existing in a state of extraordinary excellence. Since You were born here, Indirā, Lakṣmī herself, certainly takes shelter here and remains, adorning Vraja. Although all Vraja is thus rejoicing, we who are Yours, the gopīs, have somehow sustained our lives here solely for You and are searching for You. Therefore, let Yourself be seen, that is, manifest Yourself. Or the sense is, “May we see You.” Another possible sense is: “See for Yourself how these women are searching for You.”

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.02 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.02

śaradudāśaye sādhujātasatsarasijodaraśrīmuṣā dṛśā[*37] /

suratanātha te 'śulkaśikā varada nighnato neha kiṃ vadhaḥ //

[*37] athavā dṛśaiva śulkaśikāḥ dṛgrūpaśulkenaiva dāsīr api tyāgena mārayataḥ iti yojanā |

atra svatantrāṇaṃ bāhūnāṃ vaktṛtvād aparā āhur iti sarvaślokeṣv avatāraṇā, athāpi saṅgatiṃ ucyate | tatra vicinwantu mama kim iti cet tatrāhuḥ-śaradeti | śarad udāśaye śaratkāline sarasi sādhu jātaṃ samyak jātaṃ yat sarasijaṃ vikasitaṃ padmaṃ tasyodare garbhe yā śrīḥ tāṃ muṣṇāti haratīti tathā tayā dṛśā netreṇa he suratanātha saṃbhogapate varadābhīṣṭaprada, aśulkaśikā amūlyadāsīr no nighnato mārayatas te tava tvayā kriyamāṇa iha loka 'yaṃ vadho na bhavati kim | śastreṇaiva vadho vadhaḥ kiṃ dṛśā vadho na bhavati, kintu bhavaty eva | atas tava dṛśā 'pahṛtaprāṇapratyarpaṇāya tvayā dṛśyatām iti bhāvaḥ | tvayā dṛśyatām iti yathāsaṃbhavaṃ sarvatra vākyaśeṣaḥ ||BhPC_31.2||

ENGLISH TRANSLATION

In an autumn lake, Your glance steals the beauty from the heart of a perfectly blossomed lotus. O master of love, O giver of boons, You are slaying us, Your unpaid maidservants. Is killing in this way not murder here?

Editorial note [*37]: Alternatively, construe the words to mean: “By that very glance You made us Your unpaid maidservants, accepting the form of the glance itself as our price, and now You kill those maidservants by abandoning them.”

Śrīdhara's commentary: Because different groups of gopīs speak independently, “another group said” is to be supplied as the introduction to every verse. The connection between the verses will nevertheless be explained. If Kṛṣṇa asks, “What does it matter to Me if they search?”, they answer with this verse. In an autumn lake, the perfectly grown lotus is fully open; Your eye steals the splendor found within its center. O master of love, O giver of the desired boon, You are killing us, Your priceless maidservants, with that eye. Does the killing You commit in this world not count as murder? Is only killing with a weapon murder, and not killing with a glance? It certainly is murder. Therefore, show Yourself so that You may restore the lives stolen by Your glance. Wherever the context permits, the words “let Yourself be seen” are to be supplied as the completion of every verse.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.03 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.03

viṣajalāpyayād vyālarākṣasād varṣamārutād vaidyutānalāt /

vṛṣamayātmajād[*38] viśvato bhayād ṛṣabha te vyaṃ rakṣitā muhuḥ //

[*38] vṛṣātmajo vatsāsuraḥ "varāhatokoniragād" itivat | mayātmajo vyomāsuraḥ |
taccaritam agre vakṣyamāṇam api rāsāt pūrvabhāvīti jñeyam |

kiṃ ca bahubhyo mṛtyubhyaḥ kṛpayā rakṣitvā kimitīdānīm dṛṣā manmathaṃ preṣya
ghātayasīty āhuḥ-viṣeti | he ṛṣabha śreṣṭha, viṣamayāj jalādyo 'pyayo nāśas tasmāt
tathā vyālarākṣasād aghāsuraḥ varṣān mārutād vaidyutānalād aśanipātāt vṛṣo
'ṛṣas[*39] tasmān mayātmajād vyomād viśvato 'nyasmād api sarvato bhayāc ca
kāliyadamanādinā rakṣitāḥ kim idānīm upekṣasa iti bhāvaḥ ||BhPC_31.3||

ENGLISH TRANSLATION

From death in poisonous water, from the serpent-demon, from rain, wind, lightning and fire,
from the bull, from the son of Maya, and from dangers on every side, O greatest of heroes, You
have repeatedly protected us.

Editorial note [38]: “*Son of the bull*” means Vatsāsura, just as a boar’s young is called
varāhatoka*. “Son of Maya” means Vyomāsura. Although his story is narrated later, it should be
understood to have taken place before the rāsa dance.

Śrīdhara's commentary: They add, “Having mercifully protected us from so many deaths, why
do You now send Cupid through Your glance to kill us?” O greatest one, You protected us from
destruction in poisonous water; from the serpent-demon Aghāsura; from the rain and wind;
from lightning and fire, that is, a lightning strike; from the bull Ariṣṭa; from Vyoma, the son of
Maya; and from every other danger. By subduing Kāliya and in other ways You saved us. Their
implied question is: why do You neglect us now?

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.04 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.04

na khalu gopīkānandano bhavān akhiladehinām antarātmadr̥k /
vikhanasārthito viśvaguptaye sakha udeyivān sātvatām kule //

[*39] ariṣṭavyomāsurayor vadhasya bhāvitve 'pi gargādimukhāc chrutatvena
vipralambapoṣakatvena vā bhūtavan nirdeśaḥ |

api ca viśvapālanāyāvatīrṇasya tava bhaktopekṣā 'tyantam anucitety āśayenāhuḥ-na
khalv iti | he sakhe, bhavān khalu niścitaṁ yaśodāsuto na bhavati, kintu
sarvaprāṇinām buddhisākṣī | nanu sa kiṁ dṛśyo bhavati tatrāhuḥ-vikhanasā
brahmaṇā viśvapālanāya prārthitaḥ sansātvatām kule udeyivān udita iti ||BhPC_31.4||

ENGLISH TRANSLATION

You are certainly not merely the son of a cowherdess, Yaśodā. You are the witness within the hearts of all embodied beings. At the request of Vikhanas, Brahmā, You arose in the dynasty of the Sātvatas to protect the universe, O friend.

Editorial note [*39]: Although the deaths of Ariṣṭāsura and Vyomāsura were still to occur, the gopīs may speak of them as past because they had heard about them from Garga and others, or because presenting them as past nourishes the mood of separation.

Śrīdhara's commentary: Since neglecting Your devotees is utterly improper for one who has descended to protect the universe, they speak this verse. O friend, You are certainly not merely Yaśodā's son. Rather, You are the witness of the intelligence of every living being. One might object, “Can such a being become visible?” They reply that, requested by Vikhanas, Brahmā, to protect the universe, You rose like the sun in the dynasty of the Sātvatas.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.05 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.05

viracitābhayaṃ vṛṣṇidhūrya te caraṇam[40] īyusāṃ saṃsṛter bhayāt /
karasaroruhāṃ kānta[41] kāmadaṃ śīrasi dhehi naḥ śrīkaragraham //

[40] "śaraṇam īyusāṃ" iti pāṭhaḥ / [41] yadvā kāntaṃ ca tat kāmadaṃ ceti svataḥ
sukharūpam abhīṣṭadaṃ ceti kecit |

tasmāt tvadbhaktānām asmākam etat prārthanācatuṣṭayaṃ saṃpādayety āhuḥ-
viracitābhayaṃ ity ādi caturbhiḥ | he vṛṣṇidhūrya, saṃsṛter bhayāt te caraṇam
īyusāṃ śaraṇam prāptānām prāṇinām viracitaṃ dattam abhayaṃ yena tat tathā he
kānta, kāmadaṃ varadaṃ tathā śrīyaḥ karaṃ grhṇātīti tathā tad
bhavatkarasaroruhāṃ na śīrasi dehi ||BhPC_31.5||

ENGLISH TRANSLATION

O foremost of the Vṛṣṇis, Your lotus hand grants fearlessness to those who approach Your feet
out of fear of worldly existence. O beloved, it fulfills desire and has taken the hand of Śrī. Place
that hand upon our heads.

Editorial note [40]: *One reading has śaraṇam īyusāṃ**, “those who have sought refuge.”

Editorial note [41]: *Some explain kānta-kāmadaṃ** as two qualities: the hand is itself delightful,
and it bestows what is desired.

Śrīdhara's commentary: They now make four requests, beginning here, asking Kṛṣṇa to fulfill
them for His devotees. O foremost of the Vṛṣṇis, Your hand has bestowed freedom from fear
upon living beings who, terrified of saṃsāra, have approached Your feet and taken shelter. O
beloved, it grants desired boons and takes the hand of Śrī, the goddess of fortune. Place that
lotus hand of Yours upon our heads.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.06 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.06

vraja-janārti-han vīra yoṣitām nijajana-smayadhvaṃsanasmīta /

bhaja sakhe bhavatkīṅkarīḥ[*42] sma no jalaruhānanam cāru darśaya //

[*42] athavā abhavatkīṅkarīḥ anyā eva bhaja | mukhapadmaṃ ca no pradarśaya |
maraṇasyaiva niścitatvād iti praṇayakope yojanā |

he vraja-janārti-han he vīra, nija janānām yaḥ smayo garvas tasya dhvaṃsanam
nāśakam smitam yasya tathābhūta he sakhe, bhavatkīṅkarī no 'smān bhaja āśraya |
smeti niścitam | prathamam tāvaj jalaruhānanam cāru yoṣitām no darśaya
||BhPC_31.6||

ENGLISH TRANSLATION

O hero who destroys the suffering of Vraja's people, Your smile shatters the pride of Your own beloved ones. O friend, accept us, Your maidservants, and show us women Your beautiful lotus face.

Editorial note [*42]: Alternatively, in affectionate anger the gopīs say, “Go and accept those other women who are not Your maidservants, but show us Your lotus face, since our death is now certain.”

Śrīdhara's commentary: O destroyer of the anguish of Vraja's people, O hero, O friend whose smile destroys the pride of Your own people, accept us who are Your maidservants; indeed, take shelter with us. First of all, show us women Your beautiful lotus face.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.07 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.07

praṇatadehinām pāpakarṣaṇam tṛṇacarānugam śrīniketanam /

phaṇiphaṇārpitam[*43] te padāmbujam kṛṇu kuceṣu naḥ kṛndhi hṛcchayam //

[*43] phaṇinaḥ phaṇāsv arpaṇamātreṇa tadviṣadarpasyeva hṛdi sparśamātreṇa
kandarpasya nāśo na duṣkara iti bhāvaḥ |

aviśeṣeṇa praṇatāṇām dehinām pāpakarṣaṇam pāpahantr tṛṇacarān paśūn apy anu
gacchati kṛpayeti tathā saubhāgyena śrīyo niketanam vīryātirekeṇa phaṇinaḥ
phaṇāsv arpitam te padāmbujam naḥ kuceṣu kṛṇu kuru | kim artham | hṛcchayam
kāmaḥ kṛndhi chindhi ||BhPC_31.7||

ENGLISH TRANSLATION

Your lotus feet remove the sins of all embodied beings who bow before You. In compassion they follow even the grass-eating cows; they are the abode of Śrī and were placed upon the serpent's hoods. Set those feet upon our breasts and cut away the desire in our hearts.

Editorial note [*43]: Simply by being placed upon the serpent's hoods, those feet destroyed the serpent's venom and pride. The implication is that destroying Cupid merely by touching our hearts will therefore not be difficult.

Śrīdhara's commentary: Your lotus feet destroy the sins of all embodied beings who bow before You without distinction. Out of compassion they follow even the grass-eating animals. Through their good fortune they are the dwelling place of Śrī, and through their exceeding power they were placed upon the serpent's hoods. Put those lotus feet upon our breasts. For what purpose? Cut down the desire lodged in our hearts.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.08 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.08

madhurayā girā valguvākyayā budhamanojñayā puṣkarekṣaṇa /
vidhikarīr[*44] imā vīra muhyatīr adharasīdhunāpyāyayasva naḥ //

[*44] yadvā giraiva vidhikarīr adhunā virahāt saṃmuhyatīḥ imāḥ pratyakṣāḥ |

he puṣkarekṣaṇa, tavaiva madhurayā girā valgūni vākyāni yasyāṃ tayā budhānāṃ
manojñayā ḥṛdayā gambhīrayety arthaḥ | muhyatīr imā no vidhikarīḥ kiṅkarīr
adharasīdhunā āpyāyayasva saṃjīvayeti ||BhPC_31.8||

ENGLISH TRANSLATION

O lotus-eyed hero, by Your sweet speech, with its charming words that delight the wise, You have made us Your servants. Revive us, who are now fainting, with the nectar of Your lips.

Editorial note [*44]: Alternatively: “By Your speech itself You made these women Your servants, and now they visibly swoon in separation.”

Śrīdhara's commentary: O lotus-eyed one, Your sweet speech consists of charming words and delights the wise, for it is heartfelt and profound. Revive us, these servants of Yours who are fainting, with the intoxicating nectar of Your lips.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.09 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.09

tava kathāmṛtaṃ[*45] taptajīvanam kavibhir īḍitaṃ kalmaṣāpaham /
śravaṇamaṅgalaṃ śrīmad ātataṃ bhuvi grṇanti te bhūridā janāḥ //

[*45] yadvā santaptā āhuḥ-tava kathā eva mṛtaṃ mṛtiḥ saivoddīpanavidhayāsmān
mārayati | tathā taptajīvanam tapte taile jīvanam ivety arthaḥ | tathā ca ye 'smat
purato grṇanti te bhūridā mahāghātakāḥ | "do avakhaṇḍane" iti dhātuḥ | ataḥ
kathāmṛtenālam iti yojanā |

kiṃ ca asmākaṃ tvadvirahe prāptam eva mataṇam kintu tvatkathāmṛtaṃ
pāyayadbhiḥ sukr̥tibhir vañcitam ity āhuḥ-taveti | kathaivāmṛtaṃ | atra hetuḥ-
taptajīvanam | prasiddhāmṛtād utkarṣam āhuḥ-kavibhir brahmavidbhir apīḍitaṃ
stutam | devabhogyam tv amṛtaṃ tair tucchīkṛtam | kiṃ ca kalmaṣāpaham
kāmakarmanirasanam | tattvamṛtaṃ naivambhūtam | kiṃ ca śravaṇamaṅgalaṃ
śravaṇamātreṇa maṅgalapradam | tat tv anuṣṭhānāpekṣam | kiṃ ca śrīmat suśāntam
| tat tu mādakam | evambhūtaṃ tvatkathāmṛtaṃ ātataṃ yathā bhavati tathā ye
bhuvi grṇanti nirūpayanti te janā bhūridā bahudātārah | jīvitaṃ dadatīty arthaḥ |
yadvā evambhūtaṃ tvatkathāmṛtaṃ ye bhuvi grṇanti te bhūridāḥ pūrvajanmasu bahu
dattavantaḥ sukr̥tina ity arthaḥ | etad uktaṃ bhavati-ye kevalam kathāmṛtaṃ grṇanti
te 'pi tāvad atidhanyāḥ kiṃ punar ye tvām paśyanti, ataḥ prārthayāmahe tvayā
dṛśyatām iti ||BhPC_31.9||

ENGLISH TRANSLATION

The nectar of Your stories gives life to the afflicted. Celebrated by seers, it destroys sin. Auspicious to hear and filled with beauty, it is spread throughout the earth. Those who proclaim it are the most generous.

Editorial note [45]: *Alternatively, the gopīs, scorched by separation, speak ironically: “Your very stories are mṛta, death, for by serving as stimulants they kill us. They give life to the scorched just as life in boiling oil would. Those who recite them before us are bhūridāh, great killers.” Here the verbal root do* is understood in the sense of cutting apart. On this reading they say, “Enough of the nectar of Your stories.”*

Śrīdhara's commentary: In separation from You, death had already come to us, but virtuous people who made us drink the nectar of Your stories cheated us of it. The stories themselves are nectar, because they give life to the afflicted. They surpass even the famous nectar of the gods because poets, meaning knowers of Brahman, praise them, whereas those sages treated the nectar enjoyed by the gods as insignificant. These stories also remove impurity by dispelling lust-driven action; ordinary nectar does not do this. They are auspicious merely upon being heard, while the other nectar requires a rite for its use. They possess splendor and bring perfect peace, while ordinary nectar intoxicates. Those people who spread such nectar of Your stories throughout the earth are *bhūridāh*, abundant givers, because they give life. Alternatively, they are called *bhūridāh* because they must have given greatly in previous lives and are therefore virtuous. The meaning is this: even those who merely proclaim the nectar of Your stories are supremely blessed, so how much more blessed are those who see You. Therefore we pray: let Yourself be seen.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.10 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.10

prahasitaṃ priya premavīkṣaṇaṃ viharāṇaṃ ca te dhyānamaṅgalam[*46] /
rahasi saṃvido yā hṛdi spṛśaḥ kuhaka no manaḥ kṣobhayanti hi //

[*46] dhyānamātreṇa maṅgalapradam | idaṃ prahasitādīnāṃ viśeṣaṇam |

nanu matkathāśravaṇenaiva nirvṛtā bhavata kiṃ maddarśanena, na,
tvadvilāsakṣubhitacittā vyaṃ tatrāpi śāntiṃ na vindāma ity āhuḥ-prahasitam iti | he
priya, kuhaka kapaṭa, saṃvidaḥ saṅketanarmāṇi ||BhPC_31.10||

ENGLISH TRANSLATION

O beloved deceiver, Your bright laughter, Your loving glances, Your pastimes, and Your intimate exchanges that touch the heart are auspicious even in meditation, yet they violently agitate our minds.

Editorial note [*46]: “Auspicious merely through meditation” qualifies the laughter and each of the other things named in the verse.

Śrīdhara's commentary: Kṛṣṇa might say, “Be satisfied simply by hearing My stories. What need have you of seeing Me?” They answer, “No. Our hearts have been agitated by Your playful acts, so even in hearing those stories we find no peace.” O beloved, O deceiver, the “exchanges” are secret signals and playful jokes.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.11 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.11

calasi yad vrajāc cārayan paśūn nalināsundaram nātha te padam /
śīlatṛṇāṅkuraiḥ sīdatīti naḥ kalilatām manaḥ kānta gacchati //

kiṃ ca tvayi vayam atipremādracittās tvam punar asmāsu kena hetunā kapaṭam
ācarasīty āhuḥ ślokadvayena-calasīti | he nātha he kānta, yat yadā vrajāc calasi
paśūṃś cārayaṃś tadā tan nalināsundaram komalam te padam śilaiḥ kaṇīśais tṛṇair
aṅkuraiś ca sīdati kliśyed iti no manaḥ kalilatām asvāsthyaṃ gacchati prāpnoti |
evaṃbhūtās tvadduḥkhaśaṅkitacittā vayam ||BhPC_31.11||

ENGLISH TRANSLATION

O master, when You leave Vraja by day to graze the cows, we fear that Your feet, more beautiful and tender than lotuses, suffer from stones, grass, and tender shoots. O beloved, our minds become deeply distressed.

Śrīdhara's commentary: We are exceedingly tenderhearted in our love for You; why, then, do You act deceitfully toward us? They express this through this verse and the next. O master, O beloved, whenever You leave Vraja while grazing the cows, Your tender feet, beautiful as lotuses, must suffer from stones, sharp grass, and sprouts. Thinking this, our minds become troubled and unwell. Such are we, our hearts always fearing that You may suffer.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.12 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.12

dinaparikṣaye nīlakuntalair vanaruhānanam bibhrad āvṛtam /
ghanarajasvalam darśayan muhur manasi naḥ smaram vīra yacchasi //

tvam tu dinaparikṣaye sāyam kāle nīlakuntalair āvṛtam ghanarajasvalam gorajaś
churitam vanaruhānanam alimālākulaparāgacchuritapadmatulyam ānanam bibhrat
tac ca muhur muhur darśayan no manasi kevalam smaram[*47] yacchasy arpayasi | na
tu saṅgam dadāśīti kapaṭas tvam iti bhāvaḥ ||BhPC_31.12||

[*47] smaram smaraṇamātreṇāpi kṣobhakam |

ENGLISH TRANSLATION

At the close of day, You repeatedly show us Your lotus face, veiled by dark curls and thickly covered with the cows' dust. O hero, You thereby awaken desire in our minds.

Śrīdhara's commentary: But You, at evening, bear a lotus face covered by dark curls and thickly powdered with the dust raised by the cows, like a lotus covered with pollen and surrounded by a swarm of bees. By showing us that face again and again, You place only *smara*, amorous desire, in our minds, but You do not grant us Your company. The implication is that You are a deceiver.

Editorial note [47]: Smara* is that which agitates even through mere remembrance.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.13 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.13

praṇatakāmadam padmajārcitam dharaṇimaṇḍanam[*48] dhyeyam āpadi /
caraṇapaṅkajam śantamam ca te ramaṇa naḥ staneṣv arpayādhihan //

[*48] dharaṇim dhvajādicihnair maṇḍayatīti |

ato 'dhunā kapaṭam vihāyaivam kurv iti prārthayanti ślokadvayena-praṇatakāmadam
iti | he adhihan he ramaṇa, padmajena brahmaṇārcitam āpadi dhyeyam
dhyānamātreṇāpannivartakam śantamam ca sevāsamaye 'pi sukhataṃ te
caraṇapaṅkajam kāmātāpaśāntaye naḥ staneṣv arpayeti ||BhPC_31.13||

ENGLISH TRANSLATION

Your lotus feet fulfill the desires of those who bow before You, are worshiped by lotus-born Brahmā, adorn the earth, and are to be meditated upon in danger. O lover, destroyer of distress, those feet are supremely soothing. Place them upon our breasts.

Editorial note [*48]: The feet adorn the earth with the marks of the banner and other auspicious emblems.

Śrīdhara's commentary: They now pray in this verse and the next: abandon Your deceit and do this. O destroyer of affliction, O lover, Your lotus feet satisfy the desires of those who bow before You. Lotus-born Brahmā worships them. They are to be meditated upon in calamity, since meditation on them alone removes distress. They are also supremely soothing and delightful even while one serves them. Place those lotus feet upon our breasts to pacify the burning of desire.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.14 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.14

suratavardhanaṃ śokaṇāśanaṃ svaritaveṇunā suṣṭhu cumbitam /
itararāgavismāraṇaṃ nṛṇāṃ[*49] vitara vīra nas te 'dharāmṛtam //

[*49] nṛṇāṃ iti puṃsām api, kim uta nārīṇāṃ |

api ca he vīra, te 'dharāmṛtaṃ no vitara dehi | svaritena nāditena veṇunā suṣṭhu
cumbitam iti nādāmṛtavāsitaṃ iti bhāvaḥ | itararāgavismāraṇaṃ nṛṇāṃ itareṣu
sārvabhaumādisukheṣu rāgam icchāṃ vismārayati vilāpayatīti tathā tat ||BhPC_31.14||

ENGLISH TRANSLATION

O hero, distribute to us the nectar of Your lips. It increases love, destroys sorrow, and has been thoroughly kissed by the sounding flute. It makes people forget every other attachment.

Editorial note [*49]: “People” includes men also, so how much more must it include women.

Śrīdhara's commentary: O hero, give us the nectar of Your lips. It has been thoroughly kissed by the resonant flute; the implication is that it has perfumed the nectar of the flute's sound. It makes people forget attachment, meaning desire, for all other pleasures, including even the happiness of universal sovereignty.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.15 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.15

aṭati yad bhavān ahni kānanam truṭir yugāyate tvām apaśyatām /
kuṭilakuntalam śrīmukham ca te jaḍa[*50] udīkṣatām pakṣmakṛd dṛśām //

[*50] yadvā ajaḍa iti chedaḥ | yaḥ pakṣmāṇi kṛntati sa nimīlanābhāvasaṃpādaka eva
ajaḍo rasajñāḥ | kiṃ vā svadrśām pakṣmacchideva ajaḍaḥ udīkṣatām uccaiḥ paśyatu |
vayaṃ tu pakṣmapihitadrśo jaḍāḥ kiṃ paśyāmeti darśane 'pi vidhāna duḥkham iti
bhāvaḥ |

kiṃ ca kṣaṇam api tvadadarśane duḥkham darśane ca sukham dṛṣtvā
sarvasaṅgaparityāgena yataya iva vayaṃ truṭiḥ kṣaṇārdham api yugavad bhavati |
evam adarśane duḥkham uktam | punaś ca kathañcid dinānte te tava śrīman
mukham uduccair īkṣamānānām teṣāṃ dṛṣāṃ pakṣmakṛd brahmā jaḍo manda eva |
nimeṣamātram apy antaram asahyam iti darśane sukham uktam ||BhPC_31.15||

ENGLISH TRANSLATION

When You wander in the forest by day, a fraction of a second becomes an age for those who do not see You. And when we gaze upon Your beautiful face, framed by curling locks, the creator of eyelids seems a dull-witted fool.

Editorial note [50]: *Alternatively, divide the words as ajaḍa udīkṣatām**: “Let the one who made eyelids, if he is not dull but truly knows rasa, look upon Your face after first removing the eyelids, so that there will be no blinking.” Or: “Let the intelligent creator cut away the eyelashes from our eyes and look upward.” We, whose sight is obstructed by eyelids, are dull; what can we see? The sense is that even while seeing Him, the arrangement of blinking causes pain.

Śrīdhara's commentary: Seeing that even a moment without You is misery and that seeing You is happiness, we have renounced every other association like ascetics. For us, even half a moment becomes as long as an age. Thus they describe the pain of not seeing Him. Then, when somehow at day's end they gaze intently upon Your glorious face, Brahmā, who made the eyelids of their eyes, is surely dull and foolish. Even the interval of a single blink is unbearable. Thus they describe the happiness of seeing Him.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.16 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.16

patisutānvayabhrātṛbāndhavān ativilaṅghya te 'nty acyutāgatāḥ /
gatividas tavodgītamohitāḥ kitava yoṣitaḥ kas tyajen niśi //

tasmāt he acyuta, patīn sutān anvayāṃs tatsaṃbandhino bhrātṛn bāndhavāṃś
cātivilaṅghya tava samīpam āgatā vayam | katham̐bhūtasya | gativido 'smad
āgamanam̐ jānataḥ, gītagatīr vā jānataḥ, gativido vayam̐ vā | tavodgītenocair gītena
mohitāḥ he kitava śaṭha, evaṃbhūtā yoṣito niśi svayam āgatās tvām ṛte kas tyajet |
na ko 'pīty arthaḥ ||BhPC_31.16||

ENGLISH TRANSLATION

O Acyuta, we have utterly transgressed husbands, sons, family, brothers, and relatives to come to You. You knew the course of our coming, and Your loud song enchanted us. O cheat, what man would abandon women who have come to him at night?

Śrīdhara's commentary: Therefore, O Acyuta, we have completely crossed beyond husbands, sons, family members, brothers, and other relatives and come near You. You knew the course of our coming. Or *gativit* may mean that You know the movements of song; alternatively, it may describe us as knowing the way to You. Enchanted by the song You raised aloud, we came. O cheat, what man apart from You would abandon women who came to him of their own accord at night? No one would.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.17 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.17

rahasi[51] *saṁvidaṁ hṛcchayodayaṁ prahasitānanaṁ premavīkṣaṇaṁ /*
bṛhaduraḥ śriyo vīkṣya dhāma te muhur atisprhā[52] muhyate manaḥ //

[51] *rahasi saṁvido yatra tam / alugārṣaḥ / prahasitam ānanaṁ yatra / premṇā*
vīkṣaṇaṁ yatra / [52] atisprhā bhavati | yadvā sprheti saṁpadāditvād bhāve kvipi tṛtīyā
| mano vīkṣya atisprhayā muhyatīty arthaḥ | 'atisprham' iti citsukhapāṭhaḥ |

atas tvayā tyaktānām asmākaṁ prāktanatvaddarśananidānahṛdrogasya
 tvatsaṅgatyaiva cikitsāṁ kurvityāśayenāhur dvayena-rahasīti | śriyo dhāma te bṛhad
 viśālam uraś ca vīkṣyātisprhā bhavati | tathā ca muhur muhur mano muhyati
 ||BhPC_31.17||

ENGLISH TRANSLATION

Your private exchanges awaken desire in the heart; Your laughing face and loving glance do the same. Seeing Your broad chest, the abode of Śrī, our minds repeatedly faint from intense longing.

Editorial note [*51]: The compound may mean “the place where confidential exchanges occur.” It is an irregular compound without elision. Likewise: “the face upon which a smile appears” and “the occasion upon which a loving glance occurs.”

Editorial note [52]: One construction is, “Intense longing arises.” Alternatively, because sprh belongs to the saṁpadādi class, an abstract noun with zero suffix is used in the instrumental: “On seeing it, the mind faints through intense longing.” Citsukha reads atisprham*.

Śrīdhara's commentary: Since You have abandoned us, cure through union with You the disease of the heart produced by our earlier sight of You. With this intention they speak this verse and the next. Seeing Your broad chest, the abode of Śrī, intense longing arises, and our minds faint again and again.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.18 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.18

vrajavānaukasām[*53] vyaktir aṅga te vṛjinahantry alaṁ viśvamaṅgalaṁ /
tyaja manāk ca na tvatsprhātmanām svajānaḥdrujām yaṁ niṣūdanaṁ //

[*53] vrajaukasām vānaukasām ca |

tava ca vyaktir abhivyaktir vrajavānaukasām sarveṣām aviśeṣeṇa vṛjinahantrī
duḥkhanirasanīti viśvamaṅgalaṁ sarvamaṅgalarūpā ca | atas tvatsprhātmanām
tvatsprhārūḍhamanasām no manāg īṣat kim api tyaja muñca | kārpaṇyam akurvan
dehīty arthāḥ | kiṁ tat | svajānaḥdrogāṇām yad atigopyaṁ niṣūdanaṁ nivartakam
auśadhaṁ tat tvam eva vetasīti gūḍhābhiprāyam ||BhPC_31.18||

ENGLISH TRANSLATION

O beloved, Your manifestation among the people of Vraja and the forest completely destroys suffering and brings auspiciousness to the whole universe. Our minds are wholly filled with longing for You. Give us at least a little of that secret remedy which destroys the heartache of Your own people.

Editorial note [*53]: The compound means both the residents of Vraja and the residents of the forest.

Śrīdhara's commentary: Your manifestation, Your appearing, destroys the suffering of all the residents of Vraja and the forest without distinction, and it is the auspiciousness of the whole universe, the very embodiment of every blessing. Therefore, to us whose minds have become nothing but longing for You, release at least a little of it, give us something without withholding it through lack of compassion. What is that “something”? You alone know the most secret medicine that destroys the heart disease of Your own people. Such is their concealed intention.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.31.19 with Śrīdhara Svāmī's Bhāvārtha-dīpikā

BhP_10,31.19

yat te sujātacaraṇāmburuhaṃ staneṣu bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu /
tenāṭavīm aṭasi tad vyathate na kiṃ svit kūrpādibhir bhramati dhīr bhavadāyusāṃ
naḥ //

atipremadharṣitā rudatya āhuḥ-yad iti | he priya, yat te tava sukumāraṃ padābjaṃ
kaṭhineṣu kuceṣu saṃmardanaśaṅkitāḥ śanair dadhīmahi[54] *dhārayema vayam /*
tvaṃ tu tenāṭavīm aṭasi / "nayasi" iti pāṭhe paśūn vā kāñcid anyāṃ vā ātmānam eva
vā nayasi prāpayasi / tat tataḥ tat padāmbujaṃ vā kūrpādibhiḥ sūkṣmapāṣāṇādibhiḥ
kiṃ svin na vyathate kathaṃ nu nāma na vyatheteti bhavān[55] evāyur jīvanam
yāsāṃ tāsāṃ no dhīr bhramati muhyatīti ||BhPC_31.19||

[54] *dadhīmahi dhartuṃ योग्यम् / "arhe kṛtyatṛcaś ca" iti liṅ* / [55] bhavadāyusāṃ iti |
ittham eva ca "tvayi dhṛtāsavaḥ" ity upakramo 'pi |

iti śrīmadbhāgavate mahāpurāṇe daśamaskandhe pūrvārdhe bhāvārthadīpikāyāṃ
ṭīkāyāṃ ekatrimśo 'dhyāyaḥ **31**

ENGLISH TRANSLATION

O beloved, we fearfully place Your tender lotus feet very gently upon our hard breasts, worried that they may be bruised. Yet with those same feet You wander through the forest. Are they not hurt by sharp gravel and the like? Our minds, for whom You are life itself, reel at the thought.

Śrīdhara's commentary: Overwhelmed by the force of their love, the gopīs weep as they speak. O beloved, we would place Your tender lotus feet only gently upon our hard breasts, fearing they might be bruised. But with those same feet You wander through the forest. If the reading is *nayasi*, the sense is: You lead the cows, some other person, or Your own self through the forest. How could those lotus feet not be pained there by sharp gravel and the like? Surely they must be. Our minds reel in bewilderment, for You are the very life of us all.

Editorial note [54]: Dadhīmahi means “we would hold them as they deserve to be held.” The optative is used in the sense of fitness according to the rule, “The gerundive and तृच्* express what is fitting.”

Editorial note [55]: The phrase bhavadāyusām* means “those whose life is You.” The song's opening, “we have sustained our lives in You,” carries precisely this same meaning.

Colophon: Thus ends the Thirty-first Chapter in the Bhāvārtha-dīpikā commentary on the first half of the Tenth Canto of the great Śrīmad Bhāgavata Purāṇa.

रास-पञ्चाध्यायी ४ - कृष्ण का पुनः प्राकट्य

Rāsa-pañcādhyāyī IV - Kṛṣṇa Reappears

Source coverage: 162–168

ORIGINAL

Sanskrit

Source: Chapter introduction

dvātriṁśe virahālāpaviklinnahṛdayo hariḥ /
 tatrāvirbhūya gopīs tāḥ sāntvayāmāsa mānayan // 1 //
 svapremāmṛtakallolavihvalīkṛtacetasaḥ /
 sad ayaṁ nandayan gopīr udgato nandanandanah // 2 //

ENGLISH TRANSLATION

Chapter-summary verses

In the thirty-second chapter, Hari's heart melted by the gopīs' lamentation in separation.
 Appearing there, He honored and consoled them.

The gracious son of Nanda arose and delighted the gopīs, whose minds had been overwhelmed
 by surging waves of the nectar of their own love.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.01

BhP_10,32.01

iti gopyaḥ pragāyantyāḥ pralapantyaś ca citradhā /
 ruruduḥ susvaramṃ rājan kṛṣṇadarśanalālasāḥ //

iti gopya iti | ity evaṃ prabhṛti | citradhā anekadhā susvaram uccaiḥ kṛṣṇadarśane
 lālasātisprḥā yāsāṃ tāḥ ||BhPC_10,32.1||

ENGLISH TRANSLATION

Bhāgavata 10.32.1

O King, as the gopīs sang in this way and lamented in many different ways, they wept in beautiful tones, intensely longing to see Kṛṣṇa.

Śrīdhara's commentary

"In this way" means in the manner already described and in still other ways. "In many different ways" means in numerous ways, and "in beautiful tones" means aloud. They possessed *lālasā*, an exceedingly intense longing, to see Kṛṣṇa.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.02

BhP_10,32.02

tāsāṃ āvirabhūc chauriḥ smayamānamukhāmbujaḥ /
 pītāambaradharāḥ sragvī sākṣān manmathamanmathaḥ //

sākṣān manmathamanmatho jaganmohanasya kāmasyāpi manasy udbhūtaḥ kāmāḥ
 sākṣāt tasyāpi mohaka ity arthaḥ ||BhPC_10,32.2||

ENGLISH TRANSLATION

Bhāgavata 10.32.2

Then Śauri appeared among them, His lotus face smiling. He wore a yellow garment and a garland and was directly the enchanter of the god of love.

Śrīdhara's commentary

He was directly "the enchanter of the enchanter." Desire arises even in the mind of Kāma, who bewilders the world, yet Kṛṣṇa directly bewilders even him. This is the meaning.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.03

BhP_10,32.03

taṃ vilokyāgataṃ preṣṭhaṃ prītyutphulladrśo 'balāḥ /
uttasthur yugapat sarvās tanvaḥ prāṇam ivāgatam //

tanvaḥ karacaraṇādayaḥ ||BhPC_10,32.3|| ||BhPC_10,32.4||

ENGLISH TRANSLATION

Bhāgavata 10.32.3

Seeing their dearest beloved return, the women's eyes blossomed with love. All of them rose at once, like bodies when life returns to them.

Śrīdhara's commentary

"Bodies" refers to the hands, feet, and other limbs.

ORIGINAL

Sanskrit

Source: Mūla-only supplement: Bhāgavata 10.32.04

BhP_10,32.04

kācit karāmbujaṃ śaurer jagrhe 'ñjalīnā mudā /
kācid dadhāra tad-bāhum aṃse candana-bhūṣitam

ENGLISH TRANSLATION

Bhāgavata 10.32.4, mūla-only supplement

One joyfully took Śāuri's lotus hand in her joined palms, while another placed His sandalwood-adorned arm upon her shoulder.

The commentary TEI supplies no separate gloss on this verse.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.05

BhP_10,32.05

kācid añjalīnāgrhṇāt tanvī tām̐būlacarvitam /
ekā tadaṅghrikamalaṃ santaptā stanayor adhāt //
añjalīnā saṃhatahastadvayena ||BhPC_10,32.5||

ENGLISH TRANSLATION

Bhāgavata 10.32.5

One slender gopī received the betel He had chewed in her cupped hands. Another, burning with longing, placed His lotus feet upon her breasts.

Śrīdhara's commentary

"In her joined palms" means with her two hands brought together.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.06

BhP_10,32.06

ekā bhrukuṭīm ābadhya premasaṃrambhavihvalā /
ghnantīvaikṣat kaṭākṣepaiḥ sandaṣṭadaśanacchadā //
bhrukuṭīm bhruvam ābadhya kuṭīlīkṛtya premasaṃrambheṇa praṇayakopāveśena
vihvalā vivaśā daṣṭādharoṣṭhā kaṭāḥ kaṭākṣās tair ye ākṣepāḥ paribhavās tais
tāḍayantīvaikṣat ||BhPC_10,32.6||

ENGLISH TRANSLATION

Bhāgavata 10.32.6

One gopī knitted her brows, overwhelmed by the agitation of love. Biting her lip, she looked at Him with sidelong reproaches as though striking Him.

Śrīdhara's commentary

She bound her brows into a frown by making them crooked. Powerless under the force of loving indignation, she bit her lower lip. With the rebukes conveyed by her sharp sidelong glances, she looked at Him as if beating Him.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.07

BhP_10,32.07

aparānimiṣaddṛgbhyāṃ juṣāṇā tanmukhāmbujam /
āpītam api nātrpyat santas[*56] taccaraṇaṃ yathā //

[*56] santo dāsyabhaktiniṣṭhā iti trptyabhāve dṛṣṭāntaḥ |

animiṣantībhyāṃ animīlantībhyāṃ dṛgbhyāṃ āpītam api samyag dṛṣṭam api punaḥ
punar juṣāṇā nātrpyat ||BhPC_10,32.7||

ENGLISH TRANSLATION

Bhāgavata 10.32.7

Another relished the lotus of His face with unblinking eyes. Though she had drunk it in fully, she was not satisfied, just as the saints are never satisfied with His feet.

Editorial note 56

The saints, firmly established in devotional service, provide the comparison for never becoming satisfied.

Śrīdhara's commentary

With eyes that did not blink or close, she relished His face again and again. Even after drinking it in, that is, seeing it completely, she was not satisfied.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.08

BhP_10,32.08

taṃ kācin netrarandhreṇa hṛdi kṛtya nimīlya ca /
pulaṅkāṅgy upaguhyāste yogīvānandasamplutā[*57] //

[*57] yogīvety antaḥsphūrtau dṛṣṭāntaḥ |

hṛdi kṛtya hṛdayaṃ nītvety arthaḥ ||BhPC_10,32.8||

ENGLISH TRANSLATION

Bhāgavata 10.32.8

One gopī drew Him through the aperture of her eyes into her heart and then closed them. Her limbs thrilled with horripilation, she embraced Him within and remained flooded with bliss like a yogī.

Editorial note 57

The comparison with a yogī concerns an inner manifestation.

Śrīdhara's commentary

"Placed Him in her heart" means that she led Him into her heart.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.09

BhP_10,32.09

sarvās tāḥ keśavālokaparamotsavanirvṛtāḥ /
jahur virahajaṃ tāpaṃ prājñāṃ prāpya yathā janāḥ //

prājñāṃ īśvaraṃ prāpya yathā mumukṣavo janāḥ | yadvā prājñāṃ brahmajñāṃ prāpya
yathā saṃsāriṇaḥ | yadvā prājñāṃ sauṣuptaṃ[*58] prāpya yathā viśvataijasāvasthā
jīvāḥ ||BhPC_10,32.9||

[*58] sauṣuptaṃ suṣuptisākṣiṇaṃ ity arthaḥ |

ENGLISH TRANSLATION

Bhāgavata 10.32.9

All those gopīs, fulfilled by the supreme festival of beholding Keśava, abandoned the anguish born of separation, as people do upon attaining the wise one.

Śrīdhara's commentary

This may mean that seekers of liberation attain the wise one, the Lord. Or, just as worldly people obtain a knower of Brahman. Or *prājñā* may mean the deep-sleep state: beings in the waking and dreaming conditions become free from distress when they attain it.

Editorial note 58

Here "the deep-sleep state" means the witness of deep sleep.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.10

BhP_10,32.10

tābhir vidhūtaśokābhir bhagavān acyuto vṛtaḥ /
vyarocatādhikaṃ tāta puruṣaḥ śaktibhir yathā //

puruṣaḥ paramātmā śaktibhiḥ sattvādibhir yathā | yadvā upāsakaḥ puruṣo
jñānabalavīryādibhiḥ | yadvā puruṣo 'nuśāyī prakṛtyādyupādhibhir vṛto yathā 'dhikaṃ
virocate tadvat ||BhPC_10,32.10||

ENGLISH TRANSLATION

Bhāgavata 10.32.10

Surrounded by those gopīs whose sorrow had been cast away, the infallible Bhagavān shone all the more, dear King, as the Supreme Person shines with His powers.

Śrīdhara's commentary

One explanation is that the Supreme Person shines with powers such as *sattva*. Or the worshiping person shines through knowledge, strength, valor, and similar qualities. Or the indwelling person appears more resplendent when surrounded by limiting adjuncts such as primordial nature. In the same way, Kṛṣṇa shone all the more.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.11

BhP_10,32.11

tāḥ samādāya kālindīyā nirviśya[*59] pulinaṃ vibhuḥ /
vikasatkundamandāra surabhyanilaṣaṭpadam //

[*59] nirviśya adhiṣṭhāya |

vikasatkundamandāraiḥ surabhir yo 'nilas tasmāt ṣaṭpadā yasmiṃs tat

||BhPC_10,32.11||

ENGLISH TRANSLATION

Bhāgavata 10.32.11

Taking the gopīs with Him, the all-powerful Lord entered a bank of the Yamunā where bees gathered in a breeze fragrant with blossoming jasmine and mandāra flowers.

Editorial note 59

"Entered" means occupied or settled upon.

Śrīdhara's commentary

Bees gathered there because the breeze was fragrant with blossoming jasmine and mandāra flowers.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.12

BhP_10,32.12

śaraccandrāṃśusandohadhvastadoṣātamaḥ śivam /
kṛṣṇāyā hastataralācitakomalavālukam //

śaraccandrāṃśūnāṃ sandohaiḥ samūhair dhvastaṃ doṣātamo rātrigataṃ tamo
yasmiṃs tat | ataḥ śivam suhakaram | hastarūpais taralais taraṅgair ācitā āstṛtā
komalā vālukā yasmin | evaṃbhūtaṃ pulinaṃ tāḥ samādāya nirviśya tābhir vṛto
'dhikaṃ vyarocateti pūrveṇānvayaḥ ||BhPC_10,32.12||

ENGLISH TRANSLATION

Bhāgavata 10.32.12

The bank was auspicious and delightful, its nocturnal darkness dispelled by masses of autumn moonbeams. The Yamunā's handlike rippling waves had spread its soft sand.

Śrīdhara's commentary

Masses of autumn moonbeams had destroyed the darkness belonging to the night, and therefore the place was auspicious and pleasure-giving. Its soft sand was spread by rippling waves that resembled hands. Taking the gopīs to such a riverbank and entering it, He shone still more brightly surrounded by them, as connected with the preceding verse.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.13

BhP_10,32.13

taddarśanāhlādavidhūtaḥṛdujo manorathāntaṃ śrutayo yathā yayuḥ /
svair uttarīyaiḥ kucakuṅkumāṅkitair acīk pann āsanam ātmabandhave //

tāś ca manorathānām antaṃ yayuḥ pūrṇakāmā babhūvuḥ | śrutayo yatheti | ayam
arthaḥ-yathā karmakāṇḍe śrutayaḥ parameśvaram apaśyantyā tat
tatkāmānubandhair apūrṇā iva bhavanti, jñānakāṇḍe tu parameśvaraṃ dṛṣṭvā
tadāhlādapūrṇāḥ kāmānubandhaṃ jahati tadvad iti | āptakāmā api premṇā tam
abhajann ity āha-svair iti | acīk pan racayāmāsuḥ | ātmabandhave 'ntaryāmiṇe
||BhPC_10,32.13||

ENGLISH TRANSLATION

Bhāgavata 10.32.13

Their heartache dispelled by the joy of seeing Him, the gopīs attained the fulfillment of their desires, as the revealed scriptures do. For their intimate friend they fashioned a seat from their upper garments, which were marked with the kuṅkuma from their breasts.

Śrīdhara's commentary

They reached the end of their desires, meaning that every desire was fulfilled. "As the revealed scriptures do" has this sense: in the ritual portion, the scriptures do not behold the Supreme Lord and therefore appear unfulfilled because of their attachment to one desire after another. In the knowledge portion, however, they behold the Supreme Lord, become full through that joy, and abandon attachment to desires. The gopīs did likewise.

Although all their desires were fulfilled, they still served Him out of love. This is expressed by "from their own upper garments." They fashioned the seat for their intimate friend, the indwelling Lord.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.14

BhP_10,32.14

tatropaviṣṭo bhagavān sa īśvaro yogeśvarāntarhṛdikalpitāsanah[60] /
cakāsa gopīpariṣadgato 'rcitas[61] trailokyalakṣmyekapadam vapur dadhat //

[60] hṛdikalpitāsanah ity aluksamāsaḥ / [61] arcitas tāmbūlanarmasmitādinā satkṛtaḥ
|

gopīsabhāgatas tābhiḥ saṁmānitaḥ san cakāsa śuśubhe | trailokye yā lakṣmīḥ śobhā
tasyā ekam eva padam sthānam tadvapur dadhad darśayan ||BhPC_10,32.14||

ENGLISH TRANSLATION

Bhāgavata 10.32.14

There Bhagavān, the Lord Himself, sat upon the seat conceived within the hearts of the masters of yoga. Worshipped in the assembly of the gopīs, He shone while manifesting a form that is the one abode of all the beauty of the three worlds.

Editorial note 60

"A seat conceived within the heart" is an irregular compound in which the case ending is retained.

Editorial note 61

"Worshipped" means honored with betel, playful smiles, and other offerings.

Śrīdhara's commentary

Having entered the gopīs' assembly and been honored by them, He shone splendidly. He displayed the form that is the sole abode of the beauty and splendor found throughout the three worlds.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.15

BhP_10,32.15

sabhājayitvā tam anaṅgadīpanaṁ sahāsalīlekṣaṇavibhramabhruvā /
saṁsparśanena nāṅkakṛtāṅghrihastayoḥ saṁstutya īṣat kupitā babhāṣire[*62] //

[*62] babhāṣire vakṣyamāṇaṁ papracchur iti śeṣaḥ |

sahāsalīlekṣaṇena vibhramo vilāso yasyāṁ tayā bhruvopalakṣitāḥ | saṁsparśanena
saṁmardanena ||BhPC_10,32.15||

ENGLISH TRANSLATION

Bhāgavata 10.32.15

They honored Him, who kindles desire, with brows expressive of smiling, playful glances, by touching and massaging His hands and feet placed upon their laps, and by praising Him. Then, slightly angry, they spoke.

Editorial note 62

"They spoke" implies that they asked the question that follows.

Śrīdhara's commentary

Their brows conveyed the graceful play of smiling, sportive glances. "By touching" means by gently massaging Him.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.16

BhP_10,32.16

gopya ūcuḥ

bhajato 'nubhajanty eka eka etadviparyayam /

nobhayāṁś[*63] ca bhajanty eka etan no brūhi sādhu bhoḥ //

[*63] "nobhayāś ca bhajanty anye" iti pāṭhaḥ |

tatra bhagavato 'kṛtajñatām tadvacanenaivāpādayitukāmā gūḍhābhiprāyā

lokavṛttāntam iva pṛcchanti-bhajata iti | bhajataḥ prāṇinaḥ | anu anantaram | kecit

tadbhajanānusāreṇa bhajanti | kecid etad viparyayam yathā bhavati tathā |

tadbhajanān apekṣam abhajato 'pi bhajanti | anye tu nobhayān[*64] iti

||BhPC_10,32.16||

[*64] ubhayān bhajataḥ abhajataś ca |

ENGLISH TRANSLATION

Bhāgavata 10.32.16

The gopīs said: Some reciprocate only with those who love them. Some act in the opposite way and love even those who do not love them. Others love neither group. Dear one, please explain these types to us clearly.

Editorial note 63

An alternate reading is: "Others love neither group."

Śrīdhara's commentary

With a concealed intention, they wished to establish the Lord's ingratitude from His own answer, so they asked as if merely inquiring about ordinary worldly behavior. Some people respond to a living being who loves them, loving in return according to the service first shown to them. Others act contrary to this: without regard for whether they are loved, they love even one who does not love them. Still others love neither group.

Editorial note 64

"Both" means those who love them and those who do not.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.17

BhP_10,32.17

śrībhagavān uvāca

mitho bhajanti ye sakhyaḥ svārthaikāntodyamā hi te /

na tatra sauhṛdam dharmāḥ svārthārthaṁ tad dhi nānyathā[*65] //

[*65] nānyathā parārtham ity arthaḥ |

viditābhiprāya uttaram āha-mitha iti | he sakhyaḥ, upakārapratyupakāratayā ye mitho bhajanti te 'nyam na bhajanti kiṁ tv ātmānam eva | kutaḥ | hi yasmāt svārtha[66] evaikānta udyamo yeṣāṁ te / tatra ca na[67] sauhṛdam ato na sukham, na ca dharmo dṛṣṭoddeśād gomahiṣyādibhajanavad ity arthaḥ ||BhPC_10,32.17||

[66] svārthe svīye dṛṣṭaphale / [67] na sauhṛdam kaitavamayatvāt |

ENGLISH TRANSLATION

Bhāgavata 10.32.17

Śrī Bhagavān said: Friends, those who reciprocally love one another are intent solely upon their own advantage. There is neither true friendship nor dharma in such an exchange, for it is performed for self-interest and not for another's sake.

Editorial note 65

"Not otherwise" means not for the sake of another.

Śrīdhara's commentary

Knowing their intention, He replied: O friends, those who serve one another by an exchange of favor for favor do not truly serve someone else; they serve only themselves. Why? Because their effort is directed exclusively toward their own visible benefit. Since such an exchange contains no genuine friendship, it produces no true happiness. Nor is it dharma, just as tending cows and buffaloes for an evident material end is not in itself dharma.

Editorial note 66

"Their own advantage" means their own directly visible result.

Editorial note 67

There is no true friendship because the relationship is filled with deceit.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.18

BhP_10,32.18

bhajanty abhajato ye vai karuṇāḥ pitaro yathā /
dharmo nirapavādo[*68] 'tra sauhṛdam ca sumadhyamāḥ //

[*68] nirapavādo nirbādhaḥ | idaṁ sauhṛdasyāpi viśeṣaṇam |

ye tv abhajato bhajanti te dvidvidhāḥ | karuṇāḥ snigdhaś ca | tatra tu yathākramaṁ
dharmakāmau bhavata ity āha-bhajanty abhajata iti ||BhPC_10,32.18||

ENGLISH TRANSLATION

Bhāgavata 10.32.18

Those who love even people who do not love them are compassionate persons, like parents. O slender-waisted ones, in such love both dharma and friendship are faultless.

Editorial note 68

"Faultless" means unobstructed. The adjective also qualifies friendship.

Śrīdhara's commentary

Those who love people who do not love them are of two kinds: the compassionate and the affectionate, such as parents. In these two respectively, dharma and loving desire are present. This is taught by the verse beginning "Those who love even people who do not love them."

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.19

BhP_10,32.19

bhajato 'pi na vai kecid bhajanty abhajataḥ kutaḥ /
ātmārāmā hy āptakāmā akṛtajñā gurudruhaḥ //

ṭṛṭīyapraśnottaraṃ bhajato 'pīti | ayam arthaḥ-te tu caturvidhāḥ | eke ātmārāmā
aparāgdrśaḥ, kecid āptakāmā viṣayadarśino 'pi pūrṇakāmatvena bhogecchārahitaḥ,
anye 'kṛtajñā mūḍhāḥ, anye tu gurudruho 'tikaṭhināḥ "sa pitā yas tu poṣakaḥ" iti
nyāyād upakartā gurutulyas tasmai druhyantīti tathā te ||BhPC_10,32.19||

ENGLISH TRANSLATION

Bhāgavata 10.32.19

Some do not love even those who love them, what then of those who do not? They are either self-delighting, fully satisfied, ungrateful, or hostile to their benefactors.

Śrīdhara's commentary

This answers the third question. Such people are of four kinds. Some are *ātmārāmas*, inward-looking persons who delight in the Self. Some are *āptakāmas*: although they perceive sense objects, their desires are already fulfilled and they have no wish to enjoy them. Others are ungrateful fools. Still others are hostile to their benefactors and exceedingly hard-hearted. According to the maxim "the one who nourishes is a father," a benefactor is equal to a guru, yet such people injure even him.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.20

BhP_10,32.20

nāhaṃ tu sakhyo bhajato 'pi jantūn bhajāmy amīśāṃ anuvṛttivṛttaye /
yathādhano labdhadhane vinaṣṭe taccintayānyan nibhṛto na veda //

atra caramakoṭigatam ātmānaṃ matvā, akṣisaṃkocaiḥ parasparaṃ
gūḍhasmitamukhīś tā drṣṭvā āha-nāhaṃ tv iti | he sakhyaḥ, ahaṃ teṣāṃ madhye na
ko 'pi, kiṃ tu paramakāruṇikaḥ paramasuhṛ ca | katham | amīśāṃ bhajatām
anuvṛttivṛttaye nirantaradhyānapravṛttyartham tān na bhajāmi | etat sadṛṣṭāntam āha-
yatheti | tasya dhanasyaiva cintayā nibhṛtaḥ pūrṇaḥ | vyāpta iti yāvat | anyat
kṣutpipāsādy api na veda ||BhPC_10,32.20||

ENGLISH TRANSLATION

Bhāgavata 10.32.20

But, O friends, I do not immediately reciprocate even with living beings who worship Me, so that their devotion may continue and increase. A poor man who gains wealth and then loses it becomes so absorbed in thinking of that wealth that he notices nothing else.

Śrīdhara's commentary

The gopīs regarded Him as belonging to the last and worst class. Seeing them exchange concealed smiles while narrowing their eyes, He said: "I am none of those four. Rather, I am supremely compassionate and the supreme friend. How so? I do not immediately reciprocate with those who worship Me, precisely so that their continuous meditation upon Me may develop."

He illustrates this: the poor man becomes completely filled and pervaded by the thought of that wealth alone. He does not even notice hunger, thirst, or anything else.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.21

BhP_10,32.21

evaṃ madarthojjhitalokavedasvānāṃ hi vo mayy anuvṛttaye 'balāḥ /
mayā parokṣaṃ bhajatā tirohitaṃ māsūyituṃ mārhattha tat priyaṃ priyāḥ //

evaṃ madarthojjhitalokavedasvānāṃ madarthe ujjhito loko yuktāyuktāpratīkṣaṇāt,
vedaś ca dharmādharmāpratīkṣaṇāt, svā jñātayaś ca snehatyāgāt yābhis tāsāṃ vo
yuṣmākaṃ parokṣaṃ adarśanaṃ yathā bhavati tathā bhajatā yuṣmat premālāpān
śṛṇvataiva tirohitaṃ antardhānena sthitaṃ | tat tasmāt he abalā he priyāḥ, mā
mām[*69] asūyituṃ doṣāropeṇa draṣṭuṃ yūyaṃ mārhattha na योग्याḥ stha
||BhPC_10,32.21||

[*69] yadvā mādvyayaṃ niṣedhe | tathāpi priyaṃ mallakṣaṇaṃ asūyituṃ mārhattheti
mā | api tu mayā dattaduḥkhatvād athaiveti |

ENGLISH TRANSLATION

Bhāgavata 10.32.21

Thus, O gopīs, because for My sake you abandoned worldly convention, Vedic injunction, and your own relatives, I lovingly remained out of sight so that your devotion to Me might continue. Therefore, My beloveds, you should not resent Me, your beloved.

Śrīdhara's commentary

For My sake you abandoned worldly convention by paying no regard to what was proper or improper, Vedic authority by paying no regard to dharma or adharma, and your own relatives by relinquishing attachment to them. To ensure that your devotion to Me continued, I loved you while remaining out of sight: hidden from view, I stood there listening to your loving lamentations. Therefore, O gopīs, O beloveds, you should not look upon Me with resentment by imputing fault to Me.

Editorial note 69

Alternatively, the verse may contain two prohibitions: "Do not resent Me; and do not resent the beloved who is none other than Me." Rather, because I caused you pain, it is fitting that you should do exactly that. This is the suggested playful sense.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.32.22

BhP_10,32.22

na pāraye 'haṃ niravadyasaṃyujāṃ svasādhukṛtyaṃ vibudhāyusāpi vaḥ /
yā mābhajan durjaragehaśṛṅkhalāḥ[*70] saṃvṛścya tad vaḥ pratiyātu sādhunā //

[*70] "śṛṅkhalām" iti vā pāṭhaḥ |

āstām idaṃ, paramarthaṃ tu śṛṇutety āha-neti | niravadyā saṃyuk saṃyogo yāsāṃ
tāsāṃ vo vibudhānām[*71] āyusāpi cirakāle 'pi svīyaṃ sādhu kṛtyaṃ pratyupakāraṃ
kartuṃ na pāraye na śaknōmi | kathaṃ bhūtānām | yā bhavatyō durjarā ajarā yā
gehaśṛṅkhalās tāḥ saṃvṛścya niḥśeṣaṃ chittvā mā mām abhajaṃs tāsāṃ | maccittaṃ
tu bahuṣu premayuktatayā naikaniṣṭhaṃ | tasmād vo yuṣmākam eva sādhunā
sādhukṛtyena tat yuṣmat sādhu kṛtyaṃ pratiyātu pratikṛtaṃ bhavatu | yuṣmat
sauśīlyenaiva mamānṛṇyaṃ, na tu matkṛtapratyupakāreṇety arthaḥ ||BhPC_10,32.22||

[*71] yadvā vigato budho gaṇanābhijñō yasmāt tenānantenāyusāpi |

iti śrīmadbhāgavate mahāpurāṇe daśamaskandhe pūrvārdhe bhāvārthadīpikāyāṃ
tīkāyāṃ dvātriṃśo 'dhyāyaḥ **32**

ENGLISH TRANSLATION

Bhāgavata 10.32.22

Even with the lifetime of the gods, I could not repay the noble deed of you whose union with Me is faultless. You worshiped Me after cutting through the unbreakable chains of household life. May your own goodness be the repayment for that deed.

Editorial note 70

An alternate reading has the singular "chain" instead of "chains."

Śrīdhara's commentary

"Enough of this; now hear the highest truth," He says. Even over the long lifetime of the gods, I am not able to perform a fitting return for your good deed, for your union with Me is irreproachable. You completely severed the enduring and difficult-to-break chains of household life and worshiped Me.

My own heart is not fixed upon one alone, because it bears love for many. Therefore, may your own noble conduct repay your noble deed. Let your gracious character alone free Me from My debt, for no return made by Me can do so. This is the meaning.

Editorial note 71

Alternatively, "with the lifetime of the gods" may mean with an endless lifetime, one in which no wise person capable of counting its years can be found.

Colophon

Thus ends the commentary called *Bhāvārtha-dīpikā* on the thirty-second chapter in the first half of the Tenth Canto of the great Śrīmad Bhāgavata Mahāpurāṇa.

रास-पञ्चाध्यायी ५ - रास-क्रीड़ा

Rāsa-pañcādhyāyī V - The Rāsa Dance

Source coverage: 168–175

ORIGINAL

Sanskrit

Source: Chapter introduction

trayastrīṃśe tato gopīmaṇḍalīmadyago hariḥ /
priyās tā ramayāmāsa hradinīvanakelibhiḥ // 1 //

ENGLISH TRANSLATION

Chapter-summary verse

In the thirty-third chapter, Hari entered the midst of the circle of gopīs and delighted His beloveds with play in the river and forest.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.01

BhP_10,33.01

śrīśuka uvāca

itthaṃ bhagavato gopyaḥ śrutvā vācaḥ supeśalāḥ[*72] /
jahur virahajaṃ tāpaṃ tadaṅgopacitāśiṣaḥ //

[*72] supeśalā manoharāḥ |

tat tadā aṅga he rājan, yadvā tasya bhagavato 'ṅgena vapuṣā karacaraṇādyavayavair
vopacitāḥ samṛddhā āśiṣo yāsāṃ[*73] tāḥ ||BhPC_10,33.1||

[*73] yadvā tāsāṃ gopīnām aṅgair upacitā āśiṣo yasya |

ENGLISH TRANSLATION

Bhāgavata 10.33.1

Śrī Śuka said: Hearing Bhagavān's exceedingly charming words, the gopīs abandoned the anguish born of separation, their blessings and desires fulfilled by contact with His limbs.

Editorial note 72

"Exceedingly charming" means captivating.

Śrīdhara's commentary

The word *tat* may mean "then, dear King." Alternatively, the gopīs' blessings and desires were increased and fulfilled by His body, or by its parts such as His hands and feet.

Editorial note 73

Alternatively, His blessings were increased by the limbs of those gopīs.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.02

BhP_10,33.02

tatrārabhata govindo rāsakrīḍām anuvrataiḥ /
strīratnair anvitaḥ prītair anyonyābaddhabāhubhiḥ //

rāsakrīḍām rāso[*74] nāma bahunartakīyukto nṛtyaviśeṣas tāṃ krīḍām | anyonyam
ābaddhāḥ saṃgrathitā bāhavo yais taiḥ saha ||BhPC_10,33.2||

[*74] "natair grhītakaṇṭhānām anyonyāttakaraśriyam / nartakīnām bhaved rāso
maṇḍalībhūya nartanam //" iti rāsalakṣaṇam |

ENGLISH TRANSLATION

Bhāgavata 10.33.2

There Govinda began the rāsa dance, accompanied by those devoted and joyful jewels among women, whose arms were linked with one another.

Śrīdhara's commentary

Rāsa is a particular kind of dance involving many female dancers. He began that playful dance with those whose arms were mutually joined and intertwined.

Editorial note 74

The definition of rāsa is: "When female dancers form a circle, each taking the hand of another whose neck is held by a dancer, their dance is called rāsa."

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.03

BhP_10,33.03

rāsotsavaḥ sampravṛtto gopīmaṇḍalamaṇḍitaḥ /
 yogeśvareṇa kṛṣṇeṇa[*75] tāsāṃ madhye dvayor dvayoḥ /
 praviṣṭeṇa grhītānāṃ kaṇṭhe svanikaṭaṃ striyaḥ //

[*75] kṛṣṇeṇa nimittena sampravṛttaḥ | yadvāntarbhāvitanyarthaḥ | kṛṣṇeṇa samyak
 pravṛtta ity arthaḥ |

tatsāhityam abhinayena darśayati-rāsotsava ity akṣaracatuṣṭayādhikena sārdhena |
 tāsāṃ maṇḍalarūpeṇāvasthitānāṃ dvayor dvayor madhye praviṣṭeṇa tenaiva kaṇṭhe
 grhītānāṃ ubhayata āliṅgitānāṃ | katham̐bhūtena | yaṃ sarvāḥ striyaḥ svanikaṭaṃ
 mām evāśliṣṭavān iti manyeraṃs tena etad arthaṃ dvayor dvayor madhye
 praviṣṭenety arthaḥ | nanv ekasya kathaṃ tathā praveśaḥ, sarvasannihitatve vā kutaḥ
 svaikanikaṭatvābhimānas tāsāṃ ity ata uktaṃ-yogeśvareṇeti | acintyaśaktinety
 arthaḥ ||BhPC_10,33.3||

ENGLISH TRANSLATION

Bhāgavata 10.33.3

The festival of rāsa began, adorned by the circle of gopīs. Kṛṣṇa, the master of yoga, entered between each pair, embracing both women around the neck, while every gopī thought He stood beside her alone.

Editorial note 75

The festival commenced because of Kṛṣṇa. Alternatively, the expression may be causative: Kṛṣṇa caused it to begin fully.

Śrīdhara's commentary

The verse beginning "the festival of rāsa" displays their companionship through dramatic description, in a meter four syllables over the norm. The gopīs stood in a circle. Kṛṣṇa entered between every pair and embraced both around the neck, yet each woman thought, "He has embraced only me and stands only beside me." This is why the verse says He entered between every two.

How could one person enter in this way? And if He were present beside everyone, how could each gopī think He was beside her alone? The phrase "the master of yoga" answers this: He possesses inconceivable power.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.04

BhP_10,33.04

yaṁ manyeran nabhas tāvad vimānaśatasāṅkulam /
divaukasāṁ sadārāṇām autsukyāpahṛtātmanām //

tāvat tatkṣaṇam evautsukyavyāptamanasāṁ sastrīkāṇām devānām vimānaśataiḥ
saṅkulam saṅkīrṇam nabho babhūva ||BhPC_10,33.4||

ENGLISH TRANSLATION

Bhāgavata 10.33.4

At that very moment the sky became crowded with hundreds of celestial aircraft carrying gods and their wives, whose hearts were swept away by eagerness.

Śrīdhara's commentary

At that instant, the sky became densely filled with hundreds of aircraft belonging to gods accompanied by their wives, their minds pervaded by eagerness.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.05

BhP_10,33.05

tato dundubhayo nedur nipetuḥ puṣpavṛṣṭayaḥ /
jagur gandharvapatayaḥ sastrīkās tadyaśo 'malam //

tat tasya bhagavataḥ śrīkṛṣṇasyāmalaṁ nirmalaṁ yaśo jagur iti ||BhPC_10,33.5||

ENGLISH TRANSLATION

Bhāgavata 10.33.5

Then celestial drums resounded and showers of flowers fell. The foremost Gandharvas, accompanied by their wives, sang His stainless glory.

Śrīdhara's commentary

They sang the spotless and stainless glory of Bhagavān Śrī Kṛṣṇa.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.06

BhP_10,33.06

valayānām nūpurāṇām kiṅkiṇīnām ca yoṣitām /
 sapriyāṇām abhūc chabdas tumulo rāsamaṇḍale //

sapriyāṇām kṛṣṇasahitānām | tumulaḥ saṅkīrṇaḥ ||BhPC_10,33.6||

ENGLISH TRANSLATION

Bhāgavata 10.33.6

Within the arena of the rāsa dance arose the mingled sound of the women's bracelets, anklets, and waist bells as they danced with their beloved.

Śrīdhara's commentary

"With their beloved" means together with Kṛṣṇa. "Mingled" means interwoven and tumultuous.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.07

BhP_10,33.07

tatrātiśuśubhe tābhir bhagavān devakīsutaḥ /
 madhye maṇīnām haimānām mahāmarakato yathā //

mahāmarakato nīlamanīr iva haimānām maṇīnām madhye madhye tābhiḥ
 svarṇavarṇābhir āśliṣṭābhiḥ śuśubhe | gopīdr̥ṣṭyabhiprāyeṇa vā vinaiva
 madhyapadāvṛttim ekavacanam ||BhPC_10,33.7||

ENGLISH TRANSLATION

Bhāgavata 10.33.7

There Bhagavān, the son of Devakī, shone magnificently among them, like a great emerald amid golden jewels.

Śrīdhara's commentary

Like a great emerald, a blue jewel, amid golden gems, He shone between the golden-hued gopīs who embraced Him. Or, from each gopī's point of view, the singular "amid" is used without repeating the word for every position.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.08

BhP_10,33.08

pādanyāsair bhujavidhutibhiḥ sasmitair bhrūvilāsair
 bhajyan madhyaśī calakucapaṭaiḥ kuṇḍalair gaṇḍalolaiḥ /
 svidyanmukhyaḥ kabararaśanāgranthayaḥ kṛṣṇavadhvo
 gāyantyas taṁ taḍita iva tā meghacakre virejuḥ //

sa yathā tābhiḥ śuśubhe, tathā tā api tena virejur ity āha-pādanyāsair iti |
 bhujavidhutibhiḥ karacālanair bhajyamānair madhyaśī caladbhiḥ kucaśī ca paṭaiś ca |
 gaṇḍalolair gaṇḍeṣu cañcalaiḥ | svidyan mukhyaḥ svidyanti svedam udgiranti
 mukhāni yāsām tāḥ | kabareṣu raśanāsu ca granthayo dṛḍhā yāsām | yadvā teṣu tāsu
 cāgranthayaḥ, śīthilagranthaya ity arthaḥ | tatra nānāmūrṭiḥ kṛṣṇo meghacakram iva,
 tās tu bahuvidhās taḍita iva svedas tuṣāra iva, gītaṁ garjitam eveti
 yathāsaṁbhavamūhyam ||BhPC_10,33.8||

ENGLISH TRANSLATION

Bhāgavata 10.33.8

With measured steps, sweeping arms, smiling movements of their brows, bending waists, trembling breasts and garments, and earrings swinging against their cheeks, Kṛṣṇa's brides danced with perspiring faces and loosened braids and waistbands. Singing of Him, they shone like lightning within a mass of clouds.

Śrīdhara's commentary

The preceding verse described how He shone with them; this verse describes how they shone with Him. Their arms moved, their waists bent, and their breasts and garments trembled. Their earrings swung upon their cheeks, and their faces emitted drops of perspiration. The knots of their braids and waistbands were firm, or, under an alternate division of the compound, those knots had become loose.

Kṛṣṇa, manifest there in many forms, resembled a mass of clouds. The many gopīs resembled lightning, their perspiration resembled mist, and their singing resembled thunder. The remaining correspondences may be inferred as appropriate.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.09

BhP_10,33.09

uccair jagur nṛtyamānā[*76] raktakaṇṭhyo ratipriyāḥ /
 kṛṣṇābhimarśamuditā yadgītenedam āvṛtam //

[*76] nṛtyamānā iti nṛtyakāle 'pi gānaṃ śānajārṣaḥ | yadvā tēcchīlyād auśānac | yadvā
 nṛtyena mānaḥ kṛṣṇakṛto yāsām |

nṛtyamānā nṛtyantyaḥ | raktakaṇṭhyo nānārāgair anurañjitakaṇṭhyaḥ |
 kṛṣṇasyābhimarśena saṃsparśena muditāḥ | idaṃ viśvam ||BhPC_10,33.9||

ENGLISH TRANSLATION

Bhāgavata 10.33.9

Dancing, their throats colored by melody and their hearts devoted to love, they sang aloud.
 Delighted by Kṛṣṇa's touch, they filled the universe with their song.

Editorial note 76

The form translated "dancing" may indicate that they sang even while dancing, using an archaic grammatical formation. It may instead express their habitual disposition, or mean that dancing brought them honor from Kṛṣṇa.

Śrīdhara's commentary

They sang while they danced. Their throats were colored by many musical modes. They rejoiced in Kṛṣṇa's physical touch, and "this" means the universe.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.10

BhP_10,33.10

kācit samam mukundena svarajātīr amiśritāḥ /
 unninye pūjitā tena prīyatā sādhu sādhu iti /
 tad eva dhruvam unninye tasyai mānam ca bahv adāt //

mukundena saha svarajātīḥ ṣaḍjādisvarālāpagatīḥ | amiśritāḥ kṛṣṇonnītābhir
 asaṅkīrṇāḥ | prīyamāṇena saṁmānitā tajjāty unnayanam eva dhruvam dhruvākhyam
 tālaviśeṣam kṛtvā unninye unnītavatī ||BhPC_10,33.10||

ENGLISH TRANSLATION

Bhāgavata 10.33.10

One gopī raised pure notes in harmony with Mukunda. Pleased, He honored her, exclaiming, "Excellent! Excellent!" She then sang the same melody in the *dhruva* rhythm, and He bestowed still greater honor upon her.

Śrīdhara's commentary

Together with Mukunda she developed patterns of notes beginning with ṣaḍja. They remained pure and unmixed with those raised by Kṛṣṇa. Pleased, He honored her. She then rendered that same melodic development in the particular rhythm called *dhruva*.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.11

BhP_10,33.11

kācid rāsapariśrāntā pārśvasthasya gadābhṛtaḥ /
 jagrāha bāhunā skandham ślathadvalayamallikā //

evam nṛtyagītādinā śrīkṛṣṇasaṁmānitānām tāsām atiprītilasitam vṛttam āha-kācid
 iti | ślathanti valayāni mallikāś ca yasyāḥ sā ||BhPC_10,33.11||

ENGLISH TRANSLATION

Bhāgavata 10.33.11

One gopī, exhausted by the rāsa dance, placed her arm upon the shoulder of the mace-bearing Lord beside her, while her bracelets and jasmine flowers loosened.

Śrīdhara's commentary

The verse describes the playful conduct born from the gopīs' great joy after Śrī Kṛṣṇa honored their dancing and singing. Her bracelets and jasmine flowers were slipping loose.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.12

BhP_10,33.12

tatraikāṃsagataṃ bāhuṃ kṛṣṇasyotpalasaurabham /
candanāliptam āghrāya hṛṣṭaromā cucumba ha //

utpalasya saurabhaṃ yasya taṃ bāhum ||BhPC_10,33.12||

ENGLISH TRANSLATION

Bhāgavata 10.33.12

Another gopī smelled Kṛṣṇa's arm, fragrant like a blue lotus and anointed with sandalwood, as it rested upon her shoulder. Her bodily hairs rose in joy, and she kissed it.

Śrīdhara's commentary

His arm possessed the fragrance of a blue lotus.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.13

BhP_10,33.13

kasyāścīn nāṭyavikṣiptakuṇḍalatviṣamaṇḍitam /
gaṇḍaṁ gaṇḍe sandadhatyā adāt tāmbūlacarvitam //

nāṭyena nṛtyena vikṣiptayoś cañcalayoḥ kuṇḍalayos[*77] tviṣeṇa tviṣā maṇḍitaṁ
gaṇḍaṁ kapolaṁ tathābhūte svagaṇḍe saṁdadhatyāḥ saṁyojayantyāḥ
||BhPC_10,33.13||

[*77] nṛtyena vikṣipte cañcale kuṇḍale ca svābhāvikī gaṇḍatviṣ ca tatsamāhāras
tviṣaṁ tena maṇḍitaṁ iti | "dvandvāc cudaṣahāntāt" iti ṭac |

ENGLISH TRANSLATION

Bhāgavata 10.33.13

Kṛṣṇa gave His chewed betel to one gopī as she placed her cheek against His. Her cheek was adorned by the radiance of the earrings tossed about by her dancing.

Śrīdhara's commentary

Her cheek was adorned by the luster of her two earrings as dancing made them sway. She joined that cheek to His cheek.

Editorial note 77

The compound may mean that the earrings themselves were made restless by the dance, while her cheek possessed its own natural radiance. Their combined light adorned it.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.14

BhP_10,33.14

nṛtyantī gāyatī kācit kūjan nūpuramekhalā /
pārśvasthācyutahastābjaṁ śrāntādhāt stanayoḥ śivam //

kūjatī nūpure mekhalā ca yasyāḥ sā ||BhPC_10,33.14||

ENGLISH TRANSLATION

Bhāgavata 10.33.14

One gopī danced and sang while her anklets and waist bells chimed. Weary, she placed the auspicious lotus hand of Acyuta, who stood beside her, upon her breasts.

Śrīdhara's commentary

Her anklets and girdle rang out.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.15

BhP_10,33.15

gopyo labdhvācyutaṃ kāntaṃ śriya ekāntavallabham /
grhītakaṇṭhyas taddorbhyāṃ gāyantyas taṃ vijahrīre //

evam anyā api gopyo yathā yathaṃ nānāvibhramair vijahrur ity āha-gopya iti
||BhPC_10,33.15||

ENGLISH TRANSLATION

Bhāgavata 10.33.15

Having attained Acyuta, the beloved who is Lakṣmī's exclusive darling, the gopīs sang of Him and sported while His arms encircled their necks.

Śrīdhara's commentary

This verse indicates that the other gopīs likewise sported with Him, each through her own many graceful gestures.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.16

BhP_10,33.16

karṇotpalālakaviṭaṅkakapolagharmavaktraśriyo valayanūpuraghoṣavādyaiḥ /
 gopyaḥ samaṃ bhagavatā nanṛtuḥ svakeśasrastasrajo bhramaragāyakarāsagoṣṭhyām
 //

tatra vādakeṣu gāyakeṣu gandharvakinnarādiṣu rasāveśena muhyatsu cānyām eva
 vādyādi-sampattiṃ darśayan rāsasambhramam āha-karṇotpalair iti | karṇotpalaiś
 cālakaviṭaṅkair alakālaṅkṛtaiḥ kapolaiś ca gharmaiś ca vaktreṣu śrīḥ śobhā yāsāṃ tāḥ
 | ghoṣāḥ kiṅkiṇyaḥ | valayanūpuraghoṣair vādyair vāditraiḥ svakeśebhyaḥ srastāḥ
 srajo yāsāṃ tāḥ | etena tālagatisamtuṣṭāḥ keśāḥ saśiraḥkampam pādeṣu puṣpavṛṣṭim
 ivākurvann ity utprekṣitam | bhagavatā saha nanṛtuḥ | kva | bhramarā eva gāyakā
 yasyāṃ rāsasabhāyām ||BhPC_10,33.16||

ENGLISH TRANSLATION

Bhāgavata 10.33.16

Their faces beautiful with lotus earrings, curls adorning their cheeks, and perspiration, the gopīs danced together with Bhagavān in the rāsa assembly where bees were the singers. Their bracelets, anklets, and bells were the instruments, and garlands slipped from their hair.

Śrīdhara's commentary

The Gandharvas, Kinnaras, and other musicians and singers had become overwhelmed by rasa. The verse therefore displays another kind of musical abundance in the rāsa celebration. Their faces shone with lotus earrings, cheeks adorned by curls, and perspiration. "Sounds" means their little bells. The sounds of bracelets, anklets, and bells served as musical instruments. Their garlands slipped from their hair.

This poetically suggests that their hair, delighted by the rhythm and movement, shook with their heads and showered flowers upon their feet. They danced with Bhagavān in the rāsa assembly whose singers were the bees.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.17

BhP_10,33.17

evam pariṣvaṅgakarābhimarśasnigdhekṣaṇoddāmaṇilāsahāsaiḥ /
reme rameśo vrajasundarībhir yathārbhakaḥ svapratibimbavibhramaḥ //

yathā gopyo nānāvibhramair bhagavatā saha vijahrur evam bhagavān api svavilāsais
tābhiḥ saha rema ity āha-evam iti | tadvilāsānabhibhūtasyaiva ratau dṛṣṭāntaḥ-
yathārbhaka iti | svapratibimbair vibhramaḥ krīḍā yasya sa iva | anenaitad darśitam-
svīyam eva sarvakalākauśalaṁ saugandhyalāvaṇyamādhuryādi ca tāsu sañcārya
tābhiḥ saha reme yathārbhakaḥ svapratibimbair iti ||BhPC_10,33.17||

ENGLISH TRANSLATION

Bhāgavata 10.33.17

In this way the Lord of Lakṣmī sported with the beautiful women of Vraja through embraces, the touch of His hands, affectionate glances, expansive playful smiles, and laughter, like a child playing with its own reflections.

Śrīdhara's commentary

Just as the gopīs sported with Bhagavān through many graceful gestures, Bhagavān sported with them through His own. The comparison to a child, whose play is with its own reflections, shows that He was never overpowered by their charms.

The image teaches that He infused them with His own mastery of every art, fragrance, loveliness, sweetness, and other qualities, and then played with them as a child plays with its reflections.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.18

BhP_10,33.18

tadaṅgasaṅgapramudākulendriyāḥ keśān dukūlaṃ kucapaṭṭikāṃ vā /
nāñjaḥ prativyoḍhum alaṃ vrajastriyo visrastamālābharaṇāḥ kurūdvaha //

tās tu bhagavadvilāsair ākulā babhūvur ity āha-tadaṅgeti | tasyāṅgasaṅgena
prakṛṣṭām utprītis tayā ākulāny avaśānīndriyāṇi yāsāṃ tāḥ viślathabandhān keśādīn
añjasā[*78] prativyoḍhum yathāpūrvam dhartum nālaṃ na samarthā babhūvuḥ |
visrastā mālā ābharaṇāni ca yāsāṃ tāḥ ||BhPC_10,33.18||

[*78] añjasā anusamdhānapūrvakam |

ENGLISH TRANSLATION

Bhāgavata 10.33.18

O best of the Kurus, their senses overwhelmed by the intense joy of bodily contact with Him, the women of Vraja could not readily arrange their hair, garments, or breast coverings, for their garlands and ornaments had loosened.

Śrīdhara's commentary

The verse explains that the gopīs were overwhelmed by Bhagavān's play. Their senses became powerless through the intense joy produced by contact with His body. They were unable to restore their loosened hair and clothing to their former arrangement. Their garlands and ornaments had slipped.

Editorial note 78

"Readily" means with deliberate attention.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.19

BhP_10,33.19

kṛṣṇavikrīḍitaṃ vīkṣya mumuhuḥ khecarastriyaḥ /
kāmārditāḥ śaśāṅkaś ca sagaṇo vismito 'bhavat //

na kevalaṃ tā evākulendriyāḥ kintu devyo 'pīty āha-kṛṣṇavikrīḍitaṃ iti | kiṃ ca
śaśāṅkaś ceti | anenaitat sūcitam-śaśāṅkena vismitena gatau vismṛtāyā tataḥ
prāktanāḥ sarve 'pi grahās tatra tatraiva tasthus tataś cātīdīrghāsu rātriṣu
yathāsukhaṃ vijahrur iti ||BhPC_10,33.19||

ENGLISH TRANSLATION

Bhāgavata 10.33.19

Seeing Kṛṣṇa's play, the celestial women fainted, afflicted by desire. The moon and his retinue were also struck with wonder.

Śrīdhara's commentary

Not only the gopīs' senses were overwhelmed; those of the goddesses were also. The statement about the moon suggests this: astonished, the moon forgot his motion, and all the planets that followed him remained fixed in their places. The gopīs therefore sported at ease through nights of extraordinary length.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.20

BhP_10,33.20

kṛtvā tāvantam ātmānaṃ yāvatīr gopayoṣitaḥ /
reme sa bhagavāṃs tābhir ātmārāmo 'pi līlayā //

kiṃ ca kṛtveti | ayaṃ bhāvaḥ-"kātyāyani mahāmāye mahāyoginy adhīśvari /
nandagopasutaṃ devi patiṃ me kuru te namaḥ // "[79] *iti pratyekaṃ tābhiḥ*
prārthanād bhagavatāpi-"yātābalā vrajaṃ siddhā mayemā raṃsyatha kṣapāḥ / "[80]
iti tathaiva pratiśrutatvāt tāvantam ātmānaṃ kṛtvā reme iti | yāvatīr yāvatyaḥ
||BhPC_10,33.20||

[79] BhP 10.22.04 [80] BhP 10.22.27

ENGLISH TRANSLATION

Bhāgavata 10.33.20

Making Himself as numerous as the cowherd women, Bhagavān sported playfully with them, although He delights within Himself.

Śrīdhara's commentary

Each gopī had prayed, "O Kātyāyanī, great Māyā, great yoginī and sovereign goddess, please make the son of Nanda Gopa my husband. I bow to you." Bhagavān had likewise promised each of them, "Return to Vraja, girls. Your vow is fulfilled; you will sport with Me during these nights." In fulfillment of both prayer and promise, He made Himself as numerous as they were and sported with them. "As numerous" means equal to however many gopīs there were.

Editorial notes 79-80

The cited verses are Bhāgavata 10.22.4 and 10.22.27.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.21

BhP_10,33.21

tāsām ativihāreṇa[*81] śrāntānām vadanāni saḥ /
prāmṛjat karuṇaḥ premṇā śantamenāṅga pāṇinā //

[*81] "tāsām rativihāreṇa" iti pāṭhaḥ |

kṛpātiśayam āha-tāsām iti ||BhPC_10,33.21||

ENGLISH TRANSLATION

Bhāgavata 10.33.21

Compassionate Kṛṣṇa lovingly wiped the faces of the gopīs, who had grown weary from their abundant play, with His soothing hand, dear King.

Editorial note 81

An alternate reading gives "wearied by amorous play."

Śrīdhara's commentary

This verse expresses the extraordinary degree of His compassion.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.22

BhP_10,33.22

gopyaḥ sphuratpuraṭakunḍalakuntalatviḍgaṇḍaśriyā sudhitahāsanirīkṣaṇena /
 mānaṃ dadhatya ṛṣabhasya jaguḥ kṛtāni puṇyāni tatkararuhasparśapramodāḥ //
 tato 'tīhṛṣṭānāṃ gopīnāṃ caritam āha-gopya iti | sphuratāṃ svarṇakunḍalānāṃ
 kuntalānāṃ ca tviṣā gaṇḍeṣu yā śrīḥ tayā sudhitenāmṛtāyitena hāsaśahitena
 nirīkṣaṇena ca ṛṣabhasya patyuh kṛṣṇasya mānaṃ dadhatyaḥ pūjāṃ kurvatyas
 tatarmāṇi jaguḥ | tasya kararuhair nakhaiḥ sparśena pramodo yāsāṃ tāḥ
 ||BhPC_10,33.22||

ENGLISH TRANSLATION

Bhāgavata 10.33.22

Their cheeks splendid with the radiance of swinging golden earrings and curling locks, the gopīs honored the foremost Lord with nectar-like smiling glances and sang of His deeds. They rejoiced in the touch of His fingernails.

Śrīdhara's commentary

The verse describes the conduct of the supremely delighted gopīs. Their cheeks were beautified by the radiance of moving golden earrings and curls. With smiling glances made nectar-like, they honored Kṛṣṇa, their husband and the foremost Lord, and sang of His deeds. His fingernails' touch filled them with joy.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.23

BhP_10,33.23

tābhir yutaḥ śramam apohitum aṅgasaṅgaghrṣṭasrajaḥ sa[*82]

kucakuṅkumarañjitāyāḥ /

gandharvapālibhir anudruta āviśat vāḥ śrānto gajībhir ibharād iva bhinnasetuḥ //

[*82] "svakucakuṅkuma" iti pāṭhaḥ |

atha jalakelim āha-tābhir iti | tāsām aṅgasaṅgena ghrṣṭā saṁmarditā yā srak tasyāḥ

ata eva tāsām kucakuṅkumena rañjitāyāḥ saṁbandhibhir gandharvapālibhir

gandharvapā gandharvapataya iva gāyanto yo 'layas tair anudruto 'nugataḥ sa kṛṣṇo

vāḥ udakam āviśat | bhinnasetur vidārta vapraḥ svayaṁ cātikrāntalokavedamaryādaḥ

||BhPC_10,33.23||

ENGLISH TRANSLATION

Bhāgavata 10.33.23

To dispel His fatigue, Kṛṣṇa entered the water with the gopīs. Their bodily contact had crushed His garland and stained it with the kuṅkuma from their breasts. He was followed by swarms of bees singing like Gandharva chiefs, like a lordly elephant who has broken through a dike and enters the water with his females.

Editorial note 82

An alternate reading gives "their own breast-kuṅkuma."

Śrīdhara's commentary

The verse now describes their play in the water. Contact with their bodies had crushed and massaged His garland, which was consequently colored by their breast-kuṅkuma. Kṛṣṇa entered the water followed by swarms of bees that sang like leaders of the Gandharvas. "Having broken the dike" describes an elephant that has torn through an embankment; it also indicates that Kṛṣṇa Himself had crossed the conventional boundaries of worldly custom and Vedic rule.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.24

BhP_10,33.24

so 'mbhasy alaṃ yuvatibhiḥ pariṣicyamānaḥ premṇekṣitaḥ[83] *prahasatībhir itas tato*
'ṅga /

vaimānikaiḥ kusumavarṣibhir īdyamāno reme svayaṃ svaratir[84] atra gajendralīlaḥ //

[83] "*premṇokṣitaḥ*" *ity api pāṭhaḥ* / [84] svaratiḥ ātmārāmo 'pi, yadvā svāsu tāsū ratir
 yasya, kiṃ vā svā asādhāraṇī ratir jalakrīḍā yasya |

svaratir ātmārāmo 'pi atra gopīmaṇḍale 'mbhasi vā ||BhPC_10,33.24||

ENGLISH TRANSLATION

Bhāgavata 10.33.24

In the water the laughing young women drenched Him from every side and looked upon Him with love. Praised by the flower-showering celestials, He who delights in Himself sported there like a king of elephants.

Editorial note 83

An alternate reading means "drenched with love."

Editorial note 84

"Delighting in Himself" may mean that He is self-satisfied, that His delight rests in those who are His own, or that the water play is His own unique delight.

Śrīdhara's commentary

Though self-delighting, He sported there, either amid the circle of gopīs or in the water.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.25

BhP_10,33.25

tataś ca kṛṣṇopavane jalasthalaprasūnagandhānilajuṣṭadikṭaṭe /
cacāra bhṛṅgapramadāgaṇāvṛto yathā madacyud dviradaḥ kareṇubhiḥ //

sthalajalakrīḍe darśite vanakrīḍāṃ darśayati-tataś ceti | yamunāyā upavane
jalasthalaprasūnānāṃ gandho yasmiṃs tenānilena juṣṭāni diśāṃ taṭāny antā yasmin
| yadvā diśāś ca taṭaṃ sthalaṃ ca yasminn upavane | bhṛṅgāṇāṃ pramadānāṃ ca
gaṇair āvṛtaḥ ||BhPC_10,33.25||

ENGLISH TRANSLATION

Bhāgavata 10.33.25

Then Kṛṣṇa wandered in a grove where breezes carried the fragrance of flowers growing on land and water to every quarter and riverbank. Surrounded by swarms of bees and groups of women, He resembled a rutting elephant with his females.

Śrīdhara's commentary

After describing play on land and in water, the verse describes play in the forest. In the Yamunā grove, breezes bearing the fragrance of flowers from land and water delighted the edges of every direction. Alternatively, "direction, bank, and ground" may all describe the grove. He was surrounded by groups of bees and women.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.26

BhP_10,33.26

evaṃ śaśāṅkāṃśuvirājitaṃ niśāḥ sa satyakāmo 'nuratābalāgaṇaḥ /
 siṣeva ātmany avaruddhasaurataḥ sarvāḥ śaratkāvyakathārasāśrayāḥ //

rāsakrīḍāṃ nigamayati-evam iti | sa kṛṣṇaḥ satyasaṅkalpo 'nurāgistrīkadambastha
 evaṃ sarvā niśāḥ sevitavān | śaratkāvyakathārasāśrayāḥ śaradi bhavāḥ kāvyeṣu
 kathyamānā ye rasās teṣāṃ āśrayabhūtā niśāḥ | yadvā niśā iti dvitīyā 'tyantasamṃyoge
 | śṛṅgārarasāśrayāḥ śaradi[*85] prasiddhāḥ kāvyeṣu yāḥ kathās tāḥ siṣeve iti | evam
 apy ātmany evāvaruddhaḥ saurataś caramadhātur na tu skhalito yasyeti
 kāmajayoktiḥ ||BhPC_10,33.26|| ||BhPC_10,33.27||

[*85] śaratkāvyakathāḥ śaradi sarvadeśakālakavibhir yāvatyo varṇayitum śakyante
 tāvatīḥ kathāḥ siṣeve ācacāra |

ENGLISH TRANSLATION

Bhāgavata 10.33.26

Thus the Lord whose resolve is always fulfilled, attended by those loving women, enjoyed all those nights radiant with moonbeams and containing every rasa praised in autumnal poetry, while keeping the force of passion contained entirely within Himself.

Śrīdhara's commentary

The verse concludes the rāsa play. Kṛṣṇa, whose resolve is true, remained amid a host of loving women and enjoyed all those nights. They were the abode of the rasas described in poetry about autumn. Alternatively, the accusative "nights" expresses the full extent of time: He enjoyed the autumn stories celebrated in poetry, which are the abode of erotic rasa.

Even so, His generative power remained contained within Himself and was never discharged. This declares His conquest of desire.

Editorial note 85

He enacted every autumnal poetic episode that poets of all regions and times could possibly describe.

ORIGINAL

Sanskrit

Source: Mūla-only supplement: Bhāgavata 10.33.27

BhP_10,33.27

[Standalone GRETIL mūla source reference: BhP_10.33.026]

śrī-parīkṣid uvāca

saṁsthāpanāya dharmasya praśamāyetaṛasya ca /
avatīrṇo hi bhagavān aṁśena jagad-īśvaraḥ

ENGLISH TRANSLATION

Bhāgavata 10.33.27, mūla-only supplement

Śrī Parīkṣit said: Bhagavān, the Lord of the universe, descended with a portion of His power to establish dharma and bring its opposite to an end.

The commentary TEI supplies no separate gloss on this verse. The standalone GRETIL mūla labels the same text 10.33.026 because its earlier machine segmentation differs.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.28

BhP_10,33.28

sa katham dharmasetūnām vaktā kartābhirakṣitā /
pratīpam ācarad brahman paradārābhimarśanam //

pratīpam pratikūlādharmam ity arthaḥ | ācarat kṛtavān | na cedam adharmamātraṁ
kalañja-bhakṣaṇādivat kintu mahāsāhasam ity āha-paradārābhimarśanam iti
||BhPC_10,33.28||

ENGLISH TRANSLATION

Bhāgavata 10.33.28

O brāhmaṇa, Kṛṣṇa is the speaker, practitioner, and protector of the boundaries of dharma. How, then, could He act contrary to them by touching other men's wives?

Śrīdhara's commentary

"Contrary" means the adharma opposed to dharma; "He acted" means He performed it. This would not be merely an ordinary violation like eating forbidden meat, but an exceptionally bold transgression. The words "touching other men's wives" express the severity of the question.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.29

BhP_10,33.29

āptakāmo yadupatiḥ kṛtavān vai jugupsitam /
kim abhiprāya etan naḥ saṁśayaṁ chindhi suvrata //

āptakāmasya nāyam adharma iti ced yady evaṁ kāmābhāvān ninditaṁ
kenābhiprāyeṇa kṛtavān iti prcchati-āptakāma iti ||BhPC_10,33.29||

ENGLISH TRANSLATION

Bhāgavata 10.33.29

The Lord of the Yadus is fully satisfied in Himself, yet He performed what appears reprehensible. What was His intention? O observer of sacred vows, please dispel this doubt of ours.

Śrīdhara's commentary

Someone may reply that this is not adharma for one whose desires are fulfilled. If so, the King asks, why would one devoid of desire perform a condemned act, and with what intention? This is the question posed in the verse beginning "fully satisfied."

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.30

BhP_10,33.30

śrīśuka uvāca

dharmavyatikramo dṛṣṭa īśvarāṇām[86] ca sāhasam /
tejīyasām na doṣāya vahneḥ[87] sarvabhujō yathā //

[86] īśvarāṇām karmādipāratantryahīnānām / [87] vahneḥ sarvabhuktvam yathā
nāpāvitryāyeti |

parameśvare kaimutikanyāyena parihartuṃ sāmānyato mahatām vṛttam āha-
dharmavyatikrama iti | sāhasam ca dṛṣṭam prajāpatīndrasomaviśvāmitrādīnām | tac
ca teṣāṃ tejasvinām doṣāya na bhavatīti ||BhPC_10,33.30||

ENGLISH TRANSLATION

Bhāgavata 10.33.30

Śrī Śuka said: Powerful sovereigns are sometimes seen to overstep dharma and perform audacious acts. Such conduct does not taint those endowed with extraordinary power, just as fire is not defiled though it consumes everything.

Editorial note 86

"Sovereigns" means those not dependent upon karma and similar constraints.

Editorial note 87

Fire's consuming everything does not make it impure.

Śrīdhara's commentary

To answer the objection concerning the Supreme Lord by an argument from the lesser to the greater, Śuka first describes the general conduct of exalted beings. Prajāpati, Indra, Soma, Viśvāmitra, and others are seen to overstep dharma and perform daring acts, yet those deeds do not become faults in such powerful beings.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.31

BhP_10,33.31

naitat samācarej jātu manasāpi hy anīśvaraḥ /
vinaśyaty ācaran mauḍhyād yathā rudro 'bdhijaṃ viṣam //

tarhi "yad yad ācarati śreṣṭhaḥ" iti nyāyenānyo 'pi kuryād ity āśaṅkyāha-naitad iti |
anīśvaro dehādiparatantraḥ yathā rudravyatirikto viṣam ācaran bhakṣayan
||BhPC_10,33.31||

ENGLISH TRANSLATION

Bhāgavata 10.33.31

One who lacks such sovereign power must never imitate this conduct, even mentally. A fool who does so is destroyed, just as anyone other than Rudra would be destroyed by consuming the poison born from the ocean.

Śrīdhara's commentary

One might object that, according to the principle "whatever a great person does, others follow," someone else should do the same. The verse beginning "one must never imitate this" answers. A person without sovereign power is dependent upon the body and other limitations. Anyone other than Rudra who consumed that poison would perish.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.32

BhP_10,33.32

īśvarāṇām vacaḥ satyaṃ tathaivācaritaṃ kvacit /
teṣāṃ yat svavacoyuktaṃ buddhimāṃs tat samācaret //

kathaṃ tarhi sadācārasya prāmāṇyam ata āha-īśvarāṇām iti | teṣāṃ vacaḥ satyam,
atas tad uktam ācared eva | ācaritaṃ tu kvacit satyam | ataḥ svavacoyuktaṃ teṣāṃ
vacasā yadyad yuktaṃ aviruddhaṃ tattad evācaret ||BhPC_10,33.32||

ENGLISH TRANSLATION

Bhāgavata 10.33.32

The words of powerful sovereigns are true, although their conduct is exemplary only on some occasions. An intelligent person should follow only the conduct that accords with their own instructions.

Śrīdhara's commentary

How, then, does the conduct of the virtuous possess authority? This verse answers. The words of such exalted beings are true, so one should certainly practice what they teach. Their conduct, however, is authoritative only in certain cases. Therefore one should imitate only those acts that accord with, and do not contradict, their own teaching.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.33

BhP_10,33.33 kuśalācaritenaiṣām iha svārtho na vidyate / viparyayeṇa vānartho
nirahaṅkāriṇām prabho //

nanu tarhi te 'pi kim evaṃ sāhasam ācaranti tatrāha-kuśaleti |
prārabdhakarmakṣapaṇamātram eva teṣāṃ kṛtyaṃ nānyad ity arthaḥ
||BhPC_10,33.33||

ENGLISH TRANSLATION

Bhāgavata 10.33.33

O Lord, egoless beings have no selfish gain from virtuous conduct in this world, nor do they suffer loss from conduct contrary to it.

Śrīdhara's commentary

One may ask why exalted beings perform such daring acts at all. The verse answers: their only remaining task is to exhaust the momentum of karma already begun; there is nothing else for them to attain.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.34

BhP_10,33.34 kim[*88] utākhilasattvānām tiryāṇmartyadivaukasām / īśītuś
ceśītavvānām kuśalākuśalānvayaḥ //

[*88] yadā īśītavvānām niyamyānām nirahaṅkāriṇām jīvānām kuśalākuśalānvayo na
vidyate tadā tiryagādirūpāṇām akhīlasattvānām īśītur niyantuh kuśalākuśalānvayo na
vidyata iti kim u vaktavyam iti pūrvaślokaṣṭhena "na vidyate" iti
padasaṃbandhenānvayaḥ |

prastutam āha-kim uteti | kuśalākuśalānvayo na vidyata iti kiṃ punar vaktavyam ity
arthaḥ ||BhPC_10,33.34||

ENGLISH TRANSLATION

Bhāgavata 10.33.34

What connection with good or evil, then, could there be for the sovereign Lord of all beings,
animal, human, and divine, and of all those who are governed by Him?

Editorial note 88

When egoless living beings who are governed have no connection with good or evil, what need is
there to say that the ruler of all beings in animal, human, and divine forms has none? The words
"there is none" are supplied from the preceding verse.

Śrīdhara's commentary

The verse returns to the subject at hand: how much less could the Lord have any connection
with good or evil? Nothing more need be said.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.35

BhP_10,33.35

yatpādapaṅkajaparāgaṇiṣevatr̥ptā yogaprabhāvavidhutākḥilakarmabandhāḥ /
svairam caranti munayo 'pi na nahyamānās tasyecchayāttavapuṣaḥ kuta eva bandhaḥ
//

etad eva sphuṭīkaroti-yasya pādapaṅkajaparāgasya niṣevanena tr̥ptāḥ, yadvā yasya
pādapaṅkajaparāge niṣevā yeṣāṃ te ca te tr̥ptāś ceti bhaktā ity arthaḥ | tathā
jñāninaś ca na nahyamānā bandhanam aprāptavantaḥ ||BhPC_10,33.35||

ENGLISH TRANSLATION

Bhāgavata 10.33.35

Even sages who are satisfied by serving the pollen of His lotus feet, and whose every bond of karma has been shaken away by the power of yoga, move freely without becoming bound. How, then, could bondage touch Him who assumes a body by His own will?

Śrīdhara's commentary

The verse makes the point explicit. These devotees are satisfied by service to the pollen of His lotus feet. Alternatively, service is fixed upon that pollen and they are therefore satisfied devotees. Knowers of truth likewise do not become bound and never incur bondage.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.36

BhP_10,33.36

gopīnām tatpatīnām ca sarveṣām eva dehinām /
yo 'ntaś carati so 'dhyakṣaḥ krīḍaneneha dehabhāk //

paradāratvaṃ gopīnām aṅgīkṛtya parihṛtam, idānīm bhagavataḥ sarvāntaryāmiṇaḥ
paradārasevā nāma na kācid ity āha-gopīnām iti | yo 'ntaś caraty adhyakṣo
buddhyādisākṣī sa eva krīḍanena dehabhāk, na tv asmadāditulyo yena doṣaḥ syād iti
||BhPC_10,33.36||

ENGLISH TRANSLATION

Bhāgavata 10.33.36

He who dwells within the gopīs, their husbands, and indeed every embodied being is their overseer. The same Lord assumes a body here only for divine play.

Śrīdhara's commentary

The previous answer provisionally accepted that the gopīs were other men's wives. Now the verse teaches that, because Bhagavān is the indwelling Self of all, there can be no question of His approaching another's wife. He who moves within everyone is the overseer, the witness of intellect and all other faculties. That very Lord assumes a body for play; He is not comparable to ordinary embodied people such as us, for whom such conduct would be a fault.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.37

BhP_10,33.37

anugrahāya bhūtānām[89] mānuṣaṃ deham āsthitaḥ /
bhajate tādṛśīḥ krīḍā yāḥ śrutvā[90] tatparo bhavet //

[89] "bhaktānām" iti pāṭhaḥ / [90] "smṛtvā" iti pāṭhaḥ |

nanv evaṃ ced āptakāmasya nindite kutaḥ pravṛttir ity ata āha-anugrahāyeti |
śṛṅgāra-rasākṛṣṭacetaso 'tibahirmukhān api svaparān kartum iti bhāvaḥ
||BhPC_10,33.37||

ENGLISH TRANSLATION

Bhāgavata 10.33.37

For the sake of bestowing grace upon living beings, He assumes a human body and performs such pastimes that one who hears them becomes devoted to Him.

Editorial note 89

An alternate reading gives "for the sake of His devotees."

Editorial note 90

An alternate reading gives "remembering them" instead of "hearing them."

Śrīdhara's commentary

One might still ask why the desireless Lord engages in an apparently censured act. The answer is that He does so to make even those most turned away from Him, whose minds are attracted by erotic rasa, become His own devotees.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.38

BhP_10,33.38

nāsūyan khalu kṛṣṇāya mohitās tasya māyayā /
manyamānāḥ svapārśvasthān svān svān dārān vrajaukasaḥ //

nanv anye 'pi bhinnācārāḥ svaceṣṭitam evam eveti vadanti tatrāha-nāsūyann iti |
evaṃbhūtaiśvaryābhāve tathā kurvantaḥ pāpā jñeyā iti bhāvaḥ ||BhPC_10,33.38||

ENGLISH TRANSLATION

Bhāgavata 10.33.38

The residents of Vraja, bewildered by His māyā and each thinking that his own wife remained beside him, felt no resentment toward Kṛṣṇa.

Śrīdhara's commentary

Others who behave improperly may claim that their acts are just like Kṛṣṇa's. This verse answers them. Those who act so without possessing such divine sovereignty must be known as sinners. This is the intended sense.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.39

BhP_10,33.39

brahmarātra upāvr̥tte vāsudevānumoditāḥ /
 anicchantyo yayur gopyaḥ svagr̥hān bhagavatpriyāḥ[*91] //

[*91] bhagavān priyo yāsāṃ, bhagavato vā priyāḥ |

brahmarātre brāhme muhūrte upāvr̥tte prāpte ||BhPC_10,33.39||

ENGLISH TRANSLATION

Bhāgavata 10.33.39

When the night of Brahmā drew to its close, the gopīs, though unwilling, returned to their homes with Vāsudeva's permission, for Bhagavān was their beloved and they were beloved by Him.

Editorial note 91

The compound may mean either "those for whom Bhagavān was dear" or "those who were dear to Bhagavān."

Śrīdhara's commentary

"When the night of Brahmā drew to its close" means when the sacred *brāhma-muhūrta* before dawn arrived.

ORIGINAL

Sanskrit

Source: Bhāgavata 10.33.40

BhP_10,33.40

vikrīḍitaṃ vrajavadhūbhir idam ca viṣṇoḥ śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
/
bhaktiṃ parāṃ bhagavati pratilabhya kāmam hṛdrogam āśv apahinoty acireṇa dhīraḥ
//

bhagavataḥ kāmavijayarūparāsakrīḍāśravaṇādeḥ kāmavijayam eva phalam āha-
vikrīḍitam iti | acireṇa dhīraḥ san hṛdrogam kāmam[*92] āśu apahinoti parityajatīti
||BhPC_10,33.40||

[*92] yadvā kāmam yatheṣṭam āśu bhaktiṃ labdhvā kāmādisarvahṛdrogam acireṇa
hinotīty arthaḥ |

seyaṃ śrīparamānandaseviśrīdharanirmitā /
śrībhāgavatabhāvārthadīpikā daśamāśrayā // 1 //

iti śrīmadbhāgavate mahāpurāṇe daśamaskandhe pūrvārdhe bhāvārthadīpikāyāṃ
ṭīkāyāṃ trayastriṃśo 'dhyāyaḥ **33**

ENGLISH TRANSLATION

Bhāgavata 10.33.40

A sober person who faithfully and repeatedly hears or describes this play of Viṣṇu with the women of Vraja attains supreme devotion to Bhagavān and swiftly casts away desire, the disease of the heart.

Śrīdhara's commentary

The result of hearing and recounting Bhagavān's rāsa play, which manifests His conquest of desire, is precisely the conquest of desire. Having become steady through attaining supreme devotion, one swiftly casts away the heart's disease of lust.

Editorial note 92

Alternatively, *kāmam* may mean "abundantly": after swiftly attaining devotion as fully as desired, one soon casts off every disease of the heart, beginning with lust.

Closing verse

This *Bhāvārtha-dīpikā*, composed by Śrīdhara, servant of Śrī Paramānanda, takes the Tenth Canto of Śrī Bhāgavata as its support.

Colophon

Thus ends the commentary called *Bhāvārtha-dīpikā* on the thirty-third chapter in the first half of the Tenth Canto of the great Śrīmad Bhāgavata Mahāpurāṇa.