

ANANTA SATSANG • SONGS OF VRAJA

भ्रमरगङ्गाम्

Bhramara-gītā

Uddhava in Vraja and the Gopī's Song to the Bee



Śrīmad Bhāgavatam 10.47

Complete Sanskrit-English edition • all sixty-nine verses

About this edition

This edition restores the whole of Bhāgavata Purāṇa 10.47. The chapter follows Uddhava into Vraja, preserves the unnamed gopī's complete ten-verse address to the bee at 10.47.12-21, Kṛṣṇa's message, Uddhava's praise and prayer for the dust of the gopīs' feet, and his return to Mathurā.

Text and translation

The Sanskrit follows the GRETIL Bhāgavatapurāṇa electronic authority retained in the complete Canto Ten source dossier. The starred reading at 10.47.1 is disclosed and controlled in that dossier against the Gita Press mūla. The Devanagari is generated deterministically from the IAST. The English is the complete Ananta Satsang editorial translation prepared for the Canto Ten reader.

Coverage

Every numbered position from 10.47.1 through 10.47.69 appears once, with no blank Sanskrit, transliteration, or English field.

Complete chapter

Bhāgavata 10.47.1-69 · Sanskrit · IAST · English

Bhāgavata 10.47.1

तं वीक्ष्य कृष्णानुचरं व्रज-स्त्रियः
 प्रलम्ब-बाहुं नव-कञ्ज-लोचनम्
 पीताम्बरं पुष्कर-मालिनं लसन्-
 मुखारविन्दं परिमृष्ट-कुण्डलम्

*taṁ vikṣya kṛṣṇānucaraṁ vraja-striyaḥ
 pralamba-bāhuṁ nava-kañja-locanam
 pītāmbaraṁ puṣkara-māliṇaṁ lasan-
 mukhāravindaṁ parimṛṣṭa-kuṇḍalam*

Śrī Śuka said: The women of Vraja saw Kṛṣṇa's attendant, whose arms were long, whose eyes resembled fresh lotuses, and who wore yellow garments and a lotus garland. His lotus face shone, and his polished earrings gleamed.

Bhāgavata 10.47.2

सु-विस्मिताः को ऽयम् अपीव्य-दर्शनः
 कुतश्च कस्याच्युत-वेष-भूषणः
 इति स्म सर्वाः परिवव्रुर् उत्सुकास्
 तम् उत्तमः-श्लोक-पदाम्बुजाश्रयम्

*su-vismitāḥ ko 'yam apīvya-darśanaḥ
 kutaś ca kasyācyuta-veṣa-bhūṣaṇaḥ
 iti sma sarvāḥ parivavrur utsukās
 tam uttamaḥ-śloka-padāmbujāśrayam*

Greatly astonished, they wondered, 'Who is this handsome man? Where has he come from, and to whom does he belong? He wears clothing and ornaments like Acyuta's.' Eagerly they all surrounded Uddhava, who had taken shelter at Uttamaḥśloka's lotus feet.

Bhāgavata 10.47.3

तं प्रश्रयेणावनताः सु-सत्-कृतं स-व्रीड-हासेक्षण-सूनृतादिभिः /
रहस्य् अपृच्छन् उपविष्टम् आसने विज्ञाय सन्देश-हरं रमा-पतेः

*taṁ praśrayeṇāvanatāḥ su-sat-kṛtaṁ sa-vrīḍa-hāsekṣaṇa-sūnṛtādibhiḥ /
rahasy apr̥cchann upaviṣṭam āsane vijñāya sandeśa-haraṁ ramā-pateḥ*

Bowing modestly, the gopīs honored him with shy smiles, glances, and gentle words. Recognizing him as the messenger of Lakṣmī's Lord, they seated him comfortably and questioned him in private.

Bhāgavata 10.47.4

जानीमस् त्वां यदु-पतेः पार्षदं समुपागतम् /
भर्त्रेह प्रेषितः पित्रोर् भवान् प्रिय-चिकीर्षया

*jānīmas tvāṁ yadu-pateḥ pārśadaṁ samupāgatam /
bhartreha preṣitaḥ pitror bhavān priya-cikīrṣayā*

'We know that you are an associate of the Yadu ruler. Your master has sent you here because you desire to bring happiness to His parents.'

Bhāgavata 10.47.5

अन्यथा गो-व्रजे तस्य स्मरणीयं न चक्ष्महे /
स्नेहानुबन्धो बन्धूनां मुनेर् अपि सु-दुस्त्यजः

*anyathā go-vraje tasya smaraṇīyaṁ na cakṣmahe /
snehānubandho bandhūnāṁ muner api su-dustyajaḥ*

'Otherwise, we cannot imagine anything in this cowherd settlement that He would consider worth remembering. Yet attachment to relatives is extremely difficult to abandon even for a sage.'

Bhāgavata 10.47.6

अन्येष्व् अर्थ-कृता मैत्री यावद्-अर्थ-विडम्बनम् /
पुम्भिः स्त्रीषु कृता यद्वत् सुमनःस्व इव षट्पदैः

*anyeṣv artha-kṛtā maitrī yāvad-artha-viḍambanam /
pumbhiḥ strīṣu kṛtā yadvat sumanaḥsv iva ṣaṭpadaiḥ*

'Friendship toward outsiders lasts only as long as some benefit is gained, just as men's interest in women lasts while pleasure is obtained and bees remain with flowers while nectar is available.'

Bhāgavata 10.47.7

निःस्वं त्यजन्ति गणिका अकल्पं नृपतिं प्रजाः /
अधीत-विद्या आचार्यम् ऋत्विजो दत्त-दक्षिणम्

*niḥsvaṃ tyajanti gaṇikā akalpaṃ nṛpatiṃ prajāḥ /
adhīta-vidyā ācāryam ṛtviḥ datta-dakṣiṇam*

'Courtesans abandon a penniless man; subjects abandon an incapable king; students leave their teacher after completing their studies; and officiating priests leave the patron once they receive their fee.'

Bhāgavata 10.47.8

खगा वीत-फलं वृक्षं भुक्त्वा चातिथयो गृहम् /
दग्धं मृगास् तथारण्यं जारा भुक्त्वा रतां स्त्रियम्

*khagā vīta-phalaṃ vṛkṣaṃ bhuktvā cātithayo grham /
dagdhaṃ mṛgās tathāraṇyaṃ jārā bhuktvā ratāṃ striyam*

'Birds leave a tree when its fruit is gone, guests leave a home after eating, deer leave a forest that has burned, and a lover leaves the woman he has enjoyed.'

Bhāgavata 10.47.9

इति गोप्यो हि गोविन्दे गत-वाक्-काय-मानसाः /
कृष्ण-दूते समायाते उद्धवे त्यक्त-लौकिकाः

*iti gopyo hi govinde gata-vāk-kāya-mānasāḥ /
kṛṣṇa-dūte samāyāte uddhave tyakta-laukikāḥ*

Having abandoned ordinary worldly concerns, the gopīs had offered their speech, bodies, and minds entirely to Govinda. Now Uddhava, Kṛṣṇa's messenger, had arrived.

Bhāgavata 10.47.10

गायन्त्यः प्रिय-कर्माणि रुदन्त्यश्च गत-ह्रियः /
तस्य संस्मृत्य संस्मृत्य यानि कैशोर-बाल्ययोः

*gāyantyāḥ priya-karmāṇi rudantyaś ca gata-hriyaḥ /
tasya saṁsmṛtya saṁsmṛtya yāni kaiśora-bālyayoḥ*

Remembering again and again the beloved deeds Kṛṣṇa had performed in childhood and adolescence, they sang of them and wept, no longer restrained by shyness.

Bhāgavata 10.47.11

काचिन् मधुकरं दृष्ट्वा ध्यायन्ती कृष्ण-सङ्गमम् /
प्रिय-प्रस्थापितं दूतं कल्पयित्वेदम् अब्रवीत्

*kācin madhukaraṁ dṛṣṭvā dhyāyantī kṛṣṇa-saṅgamam /
priya-prasthāpitaṁ dūtaṁ kalpayitvedam abravīt*

One gopī, meditating upon union with Kṛṣṇa, saw a bumblebee. Imagining it to be a messenger sent by her beloved, she addressed it as follows.

Bhāgavata 10.47.12

गोप्स् उवाच

मधुप कितव-बन्धो मा स्पृशाङ्घ्रिं सपत्न्याः
कुच-विलुलित-माला-कुङ्कुम-श्मश्रुभिर् नः
वहतु मधु-पतिस् तन्-मानिनीनां प्रसादं
यदु-सदसि विडम्ब्यं यस्य दूतस् त्वम् ईदृक्

gopy uvāca

*madhupa kitava-bandho mā sprśāṅghriṃ sapatnyāḥ
kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ
vahatu madhu-patis tan-māninīnāṃ prasādaṃ
yadu-sadasi viḍambyaṃ yasya dūtas tvam īdṛk*

The gopī said: O honeybee, friend of a deceiver, do not touch our feet with your whiskers stained by the kuṅkuma from the garland crushed against the breasts of our rival. Let the Lord of Madhu seek the favor of those proud women in the Yadu court. A messenger like you is indeed fit for one who mocks us.

Bhāgavata 10.47.13

सकृद् अधर-सुधां स्वां मोहिनीं पाययित्वा
सुमनस इव सद्यस् तत्यजे ऽस्मान् भवादृक्
परिचरति कथं तत्-पाद-पद्मं नु पद्मा
ह्यपि बत हत-चेता ह्युत्तमः-श्लोक-जल्पैः

*sakṛd adhara-sudhāṃ svāṃ mohinīm pāyayitvā
sumanasa iva sadyas tatyaje 'smān bhavādṛk
paricarati katham tat-pāda-padmaṃ nu padmā
hy api bata hṛta-cetā hy uttamaḥ-śloka-jalpaiḥ*

After letting us drink only once the bewildering nectar of His lips, He immediately abandoned us, just as you abandon a flower. How can Padmā continue serving His lotus feet? Alas, she too must have lost her judgment beneath Uttamaḥśloka's charming words.

Bhāgavata 10.47.14

किम् इह बहु षड्-अङ्घ्रे गायसि त्वं यदूनाम्
अधिपतिम् अगृहाणाम् अग्रतो नः पुराणम्
विजय-सख-सखीनां गीयतां तत्-प्रसङ्गः
क्षपित-कुच-रुजस् ते कल्पयन्तीष्टम् इष्टाः

*kim iha bahu ṣaḍ-aṅghre gāyasi tvaṃ yadūnām
adhipatiṃ agrhāṇām agrato naḥ purāṇam
vijaya-sakha-sakhinām gīyatāṃ tat-prasaṅgaḥ
kṣapita-kuca-rujas te kalpayantiṣṭam iṣṭāḥ*

Six-legged one, why sing so much before us homeless women about that ancient Lord of the Yadus? Sing His glories instead to Arjuna's companion's new women friends. They will satisfy your desires, for He has relieved the pain within their breasts.

Bhāgavata 10.47.15

दिवि भुवि च रसायां काः स्त्रियस् तद्-दुराणः
कपट-रुचिर-हास-भ्रू-विजृम्भस्य याः स्युः
चरण-रज उपास्ते यस्य भूतिर् वयं का
अपि च कृपण-पक्षे ह्य् उत्तमः-श्लोक-शब्दः

*divi bhuvi ca rasāyāṃ kāḥ striyas tad-durāpāḥ
kapaṭa-rucira-hāsa-bhrū-vijṛmbhasya yāḥ syuḥ
caraṇa-raja upāste yasya bhūtir vayaṃ kā
api ca kṛpaṇa-pakṣe hy uttamaḥ-śloka-śabdaḥ*

What women in heaven, on earth, or beneath it could remain beyond His reach when He displays His deceptive, enchanting smile and the play of His brows? The goddess of fortune worships the dust of His feet, so what are we? Still, He bears the name Uttamaśloka because He takes the side of the wretched.

Bhāgavata 10.47.16

विसृज शिरसि पादं वेद्म्य् अहं चातु-कारैर्
 अनुनय-विदुषस् ते ऽभ्येत्य दौत्यैर् मुकुन्दात्
 स्व-कृत इह विसृष्टापत्य-पत्य-अन्य-लोका
 व्यसृजद् अकृत-चेताः किं नु सन्धेयम् अस्मिन्

*visṛja śirasi pādaṃ vedmy ahaṃ cātu-kārair
 anumaya-viduṣas te 'bhyetya dautyair mukundāt
 sva-kṛta iha viśṛṣṭāpatya-paty-anya-lokā
 vyasṛjad akṛta-cetāḥ kiṃ nu sandheyam asmin*

Take your foot away from my head. I know you are skilled in conciliation and have come from Mukunda with flattering messages. For His sake we abandoned children, husbands, and everyone else, yet that ungrateful one abandoned us. What reconciliation can there be with Him?

Bhāgavata 10.47.17

मृगयुर् इव कपीन्द्रं विव्यधे लुब्ध-धर्मा
 स्त्रियम् अकृत विरूपां स्त्री-जितः काम-यानाम्
 बलिम् अपि बलिम् अत्त्वावेष्टयद् ध्वाङ्क्ष-वद् यस्य
 तद् अलम् असित-सख्यैर् दुस्त्यजस् तत्-कथार्थः

*mṛgayur iva kapīndraṃ vivyadhe lubdha-dharmā
 striyam akṛta virūpāṃ strī-jitaḥ kāma-yānām
 balim api balim attvāveṣṭayad dhvāṅkṣa-vad yas
 tad alam asita-sakhyair dustyajas tat-kathārthaḥ*

As Rāma He cruelly shot the monkey king like a hunter. Ruled by a woman, He disfigured another woman who approached Him in desire. As Vāmana He accepted Bali's gift and then bound him like a crow that pecks the hand feeding it. Enough friendship with the dark-complexioned one! Yet the meaning of His stories is impossible to abandon.

Bhāgavata 10.47.18

यद्-अनुचरित-लीला-कर्ण-पीयूष-विप्रुट्-
सकृद्-अदन-विधूत-द्वन्द्व-धर्मा विनष्टाः
सपदि गृह-कुटुम्बं दीनम् उत्सृज्य दीना
बहव इह विहङ्गा भिक्षु-चर्यां चरन्ति

*yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-
sakṛd-adana-vidhūta-dvandva-dharmā vinaṣṭāḥ
sapadi gr̥ha-kuṭumbaṃ dīnam utsṛjya dīnā
bahava iha vihaṅgā bhikṣu-caryāṃ caranti*

Many people taste only once a drop of the ear-nectar of His attendant's accounts of His play and are freed from the pull of worldly dualities. Ruined for ordinary life, they at once abandon their wretched homes and families and, themselves destitute, wander like birds living by alms.

Bhāgavata 10.47.19

वयम् ऋतम् इव जिह्म-व्याहृतं श्रद्धधानाः
कुलिक-रुतम् इवाज्ञाः कृष्ण-वध्वो हरिण्यः
ददृशुर् असकृद् एतत् तन्-नख-स्पर्श-तीव्र
स्मर-रुज उपमन्त्रिन् भण्यताम् अन्य-वार्ता

*vayam ṛtam iva jihma-vyāhṛtaṃ śraddadhānāḥ
kulika-rutam ivājñāḥ kṛṣṇa-vadhvo hariṇyaḥ
dadṛśur asakṛd etat tan-nakha-sparśa-tīvra
smara-ruja upamantrin bhaṇyatām anya-vārtā*

Like foolish does who trust a hunter's song, we, Kṛṣṇa's women, believed His crooked words to be true. Again and again we have experienced the violent pain of desire awakened by the touch of His nails. O messenger, speak of something else.

Bhāgavata 10.47.20

प्रिय-सख पुनर् आगाः प्रेयसा प्रेषितः किं
 वरय किम् अनुरुन्धे माननीयो ऽसि मे ऽङ्ग
 नयसि कथम् इहास्मान् दुस्त्यज-द्वन्द्व-पार्श्वं
 सततम् उरसि सौम्य श्रीर् वधूः साकम् आस्ते

*priya-sakha punar āgāḥ preyasā preṣitaḥ kiṃ
 varaya kim anurundhe mānāniyo 'si me 'nga
 nayasi katham ihāsmān dustyaja-dvandva-pārśvaṃ
 satatam urasi saumya śrīr vadhūḥ sākam āste*

Dear friend, have you returned because my beloved sent you again? Choose a boon; you are worthy of honor. But how can you take us to His side, from which His inseparable bride Śrī never departs, always dwelling upon His chest?

Bhāgavata 10.47.21

अपि बत मधु-पुर्याम् आर्य-पुत्रो ऽधुनास्ते
 स्मरति स पितृ-गेहान् सौम्य बन्धूंश्च य गोपान्
 क्वचिद् अपि स कथा नः किङ्करीणां गृणीते
 भुजम् अगुरु-सुगन्धं मूर्ध्नि अधास्यत् कदा नु

*api bata madhu-puryām ārya-putro 'dhunāste
 smarati sa piṭr-gehān saumya bandhūṃś ca gopān
 kvacid api sa kathā naḥ kiṅkarīṇāṃ grṇīte
 bhujam aguru-sugandhaṃ mūrdhny adhāsyat kadā nu*

Gentle bee, does our noble beloved now live in Mathurā? Does He remember His father's home, His relatives, and the cowherds? Does He ever speak of us, His maidservants? When will He place upon our heads His arm fragrant with aguru?

Bhāgavata 10.47.22

अथोद्धवो निशम्यैवं कृष्ण-दर्शन-लालसाः /
सान्त्वयन् प्रिय-सन्देशैर् गोपीर् इदम् अभाषत

*athoddhavo niśamyaivaṃ kṛṣṇa-darśana-lālasāḥ /
sāntvayan priya-sandeśair gopīr idam abhāṣata*

Śrī Śuka said: Hearing the gopīs speak in this way, longing for the sight of Kṛṣṇa, Uddhava consoled them with their beloved's messages and addressed them.

Bhāgavata 10.47.23

अहो यूयं स्म पूर्णार्था भवत्यो लोक-पूजिताः /
वासुदेवे भगवति यासाम् इत्य् अर्पितं मनः

*aho yūyaṃ sma pūrṇārthā bhavatyo loka-pūjitāḥ /
vāsudeve bhagavati yāsām ity arpitam manaḥ*

Śrī Uddhava said: Ah, you have fulfilled the entire purpose of life and are worshiped by the world, for your minds have been offered to Bhagavān Vāsudeva in this way.

Bhāgavata 10.47.24

दान-व्रत-तपो-होम-जप-स्वाध्याय-संयमैः /
श्रेयोभिर् विविधैश् चान्यैः कृष्णे भक्तिर् हि साध्यते

*dāna-vrata-tapo-homa-japa-svādhyāya-saṁyamaiḥ /
śreyobhir vividhaiś cānyaiḥ kṛṣṇe bhaktir hi sādhyate*

Devotion to Kṛṣṇa is the goal attained by charity, vows, austerity, sacrifice, mantra recitation, Vedic study, self-control, and every other auspicious discipline.

Bhāgavata 10.47.25

भगवत्य् उत्तमः-श्लोके भवतीभिर् अनुत्तमा /
भक्तिः प्रवर्तिता दिष्ट्या मुनीनाम् अपि दुर्लभा

*bhagavatṛ uttamah-śloke bhavatībhir anuttamā /
bhaktiḥ pravartitā diṣṭyā munīnām api durlabhā*

By providence you have awakened unsurpassed devotion to Bhagavān Uttamaḥśloka, devotion difficult even for sages to attain.

Bhāgavata 10.47.26

दिष्ट्या पुत्रान् पतीन् देहान् स्व-जनान् भवनानि च /
हित्वावृणीत यूयं यत् कृष्णाख्यं पुरुषं परम्

*diṣṭyā putrān patīn dehān sva-janān bhavanāni ca /
hitvāvṛṇīta yūyaṁ yat kṛṣṇākhyam puruṣam param*

How fortunate that you left sons, husbands, bodies, relatives, and homes and chose the Supreme Person known as Kṛṣṇa.

Bhāgavata 10.47.27

सर्वात्म-भावो ऽधिकृतो भवतीनाम् अधोक्षजे /
विरहेण महा-भागा महान् मे ऽनुग्रहः कृतः

*sarvātma-bhāvo 'dhikṛto bhavatīnām adhoṣṭajē /
virahēṇa mahā-bhāgā mahān me 'nugrahaḥ kṛtaḥ*

Greatly fortunate ladies, separation has established in you complete absorption in Adhoṣṭaja. By witnessing it, I have received the greatest mercy.

Bhāgavata 10.47.28

श्रूयतां प्रिय-सन्देशो भवतीनां सुखावहः /
यम् आदायागतो भद्रा अहं भर्तुः रहस्-करः

*śrūyatāṃ priya-sandeśo bhavatīnāṃ sukhāvahaḥ /
yam ādāyāgato bhadra ahaṃ bhartuḥ rahas-karaḥ*

Auspicious ladies, now hear your beloved's message, which will bring you happiness. I am your Lord's confidential servant, and I have brought it here.

Bhāgavata 10.47.29

श्री-भगवान् उवाच
भवतीनां वियोगो मे न हि सर्वात्मना क्वचित् /
यथा भूतानि भूतेषु खं वाय्व्-अग्निर् जलं मही /
तथाहं च मनः-प्राण-भूतेन्द्रिय-गुणाश्रयः

*śrī-bhagavān uvāca
bhavatīnāṃ viyogo me na hi sarvātmanā kvacit /
yathā bhūtāni bhūteṣu khaṃ vāyva-agnir jalaṃ mahi /
tathāhaṃ ca manaḥ-prāṇa-bhūtendriya-guṇāśrayaḥ*

Śrī Bhagavān said: You are never separated from Me in any respect. Just as ether, air, fire, water, and earth exist within all created things, I abide as the foundation of mind, life, the elements, senses, and qualities.

Bhāgavata 10.47.30

आत्मन्य् एवात्मनात्मानं सृजे हन्म्य् अनुपालये /
आत्म-मायानुभावेन भूतेन्द्रिय-गुणात्मना

*ātmany evātmanātmānaṃ sṛje hanmy anupālaye /
ātma-māyānubhāvena bhūtendriya-guṇātmanā*

Within Myself, by Myself, I create, protect, and destroy Myself through the power of My own māyā, manifesting as the elements, senses, and qualities.

Bhāgavata 10.47.31

आत्मा ज्ञान-मयः शुद्धो व्यतिरिक्तो ऽगुणान्वयः /
सुषुप्ति-स्वप्न-जाग्रद्भिर् माया-वृत्तिभिर् ईयते

*ātmā jñāna-mayaḥ śuddho vyatirikto 'guṇānvayaḥ /
susupti-svapna-jāgradbhir māyā-vṛttibhir īyate*

The Self is pure consciousness, distinct from material qualities though present with them. It appears to pass through the operations of māyā called deep sleep, dreaming, and wakefulness.

Bhāgavata 10.47.32

येनेन्द्रियार्थान् ध्यायेत मृषा स्वप्न-वद् उत्थितः /
तन् निरुन्ध्याद् इन्द्रियाणि विनिद्रः प्रत्यपद्यत

*yenendriyārthān dhyāyeta mṛṣā svapna-vad utthitaḥ /
tan nirundhyād indriyāṇi vinidraḥ pratyapadyata*

Upon awakening, one should restrain the mind by which one contemplated sense objects that were false like a dream, and should also restrain the senses.

Bhāgavata 10.47.33

एतद्-अन्तः समाम्नायो योगः साङ्ख्यं मनीषिणाम् /
त्यागस् तपो दमः सत्यं समुद्रान्ता इवापगाः

*etad-antaḥ samāmnāyo yogaḥ sāṅkhyaṁ manīṣiṇām /
tyāgas tapo damaḥ satyaṁ samudrāntā ivāpagāḥ*

The Vedic revelation, yoga, Sāṅkhya, renunciation, austerity, sense control, and truthfulness all culminate in this, just as rivers end in the ocean.

Bhāgavata 10.47.34

यत् त्व् अहं भवतीनां वै दूरे वर्ते प्रियो दृशाम् /
मनसः सन्निकर्षार्थं मद-अनुध्यान-काम्यया

*yat tv ahaṁ bhavatīnāṁ vai dūre varte priyo dṛśām /
manasaḥ sannikarṣārthaṁ mad-anudhyāna-kāmyayā*

Although I am dear to your eyes, I remain far away so that your minds may draw nearer to Me through the longing for constant meditation upon Me.

Bhāgavata 10.47.35

यथा दूर-चरे प्रेष्ठे मन आविश्य वर्तते /
स्त्रीणां च न तथा चेतः सन्निकृष्टे ऽक्षि-गोचरे

*yathā dūra-care preṣṭhe mana āviśya vartate /
strīṇāṁ ca na tathā cetaḥ sannikṛṣṭe 'kṣi-gocare*

When the beloved is far away, women's minds remain absorbed in him more deeply than when he is nearby and visible to their eyes.

Bhāgavata 10.47.36

मय्य् आवेश्य मनः कृत्स्नं विमुक्ताशेष-वृत्ति यत् /
अनुस्मरन्त्यो मां नित्यम् अचिरान् माम् उपैष्यथ

*mayy āveśya manaḥ kṛtsnaṁ vimuktāśeṣa-vṛtti yat /
anusmarantyo māṁ nityam acirān mām upaiśyatha*

Fix your whole minds upon Me, free from every remaining movement, and remember Me constantly. Before long you will attain Me.

Bhāgavata 10.47.37

या मया क्रीडता रात्र्यां वने ऽस्मिन् व्रज आस्थिताः /
अलब्ध-रासाः कल्याण्यो माम् आपुर् मद-वीर्य-चिन्तया

*yā mayā krīḍatā rātryāṃ vane 'smin vraja āsthitāḥ /
alabdha-rāsāḥ kalyāṇyo mām āpur mad-vīrya-cintayā*

Those auspicious women who remained in Vraja that night and could not join My play and the rāsa dance attained Me by meditating upon My divine power.

Bhāgavata 10.47.38

एवं प्रियतमादिष्टम् आकर्ण्य व्रज-योषितः /
ता ऊचुर् उद्धवं प्रीतास् तत्-सन्देशागत-स्मृतीः

*evaṃ priyatamādiṣṭam ākarṇya vraja-yoṣitaḥ /
tā ūcur uddhavaṃ prītās tat-sandēśāgata-smṛtiḥ*

Śrī Śuka said: Hearing the message entrusted by their dearest beloved, the women of Vraja remembered Him anew. Delighted, they addressed Uddhava.

Bhāgavata 10.47.39

दिष्ट्याहितो हतः कंसो यदूनां सानुगो ऽघ-कृत् /
दिष्ट्याप्तैर् लब्ध-सर्वार्थैः कुशल्य् आस्ते ऽच्युतो ऽधुना

*diṣṭyāhito hataḥ kaṃso yadūnāṃ sānugo 'gha-kṛt /
diṣṭyāptair labdha-sarvārthaiḥ kuśaly āste 'cyuto 'dhunā*

The gopīs said: By good fortune hostile Kāṃsa, the afflicter of the Yadus, has been killed with his followers. By good fortune Acyuta now lives safely among His loved ones, all their purposes fulfilled.

Bhāgavata 10.47.40

कच्चिद् गदाग्रजः सौम्य करोति पुर-योषिताम् /
प्रीतिं नः स्निग्ध-सव्रीड-हासोदारेक्षणार्चितः

*kaccid gadāgrajaḥ saumya karoti pura-yoṣitām /
prītiṃ naḥ snigdha-savṛīḍa-hāsodāreṣaṇārcitaḥ*

Gentle Uddhava, does Gadāgraja now delight the women of the city, honored by their affectionate, shy smiles and expansive glances, just as He once delighted us?

Bhāgavata 10.47.41

कथं रति-विशेष-ज्ञः प्रियश् च पुर-योषिताम् /
नानुबध्येत तद्-वाक्यैर् विभ्रमैश् चानुभाजितः

*katham rati-viśeṣa-jñāḥ priyaś ca pura-yoṣitām /
nānubadhyeta tad-vākyaair vibhramaiś cānubhājitaḥ*

How could He, expert in every nuance of love and dear to the city women, fail to become bound by their words, charms, and attentions?

Bhāgavata 10.47.42

अपि स्मरति नः साधो गोविन्दः प्रस्तुते क्वचित् /
गोष्ठी-मध्ये पुर-स्त्रीणाम् ग्राम्याः स्वैर-कथान्तरे

*api smarati naḥ sādho govindaḥ prastute kvacit /
goṣṭhi-madhye pura-strīṇām grāmyāḥ svaira-kathāntare*

Saintly Uddhava, when Govinda converses among the city women, does He ever happen to remember us rustic girls during their free and intimate talk?

Bhāgavata 10.47.43

ताः किं निशाः स्मरति यासु तदा प्रियाभिर्
 वृन्दावने कुमुद-कुन्द-शशाङ्क-रम्ये
 रेमे क्वणच्-चरण-नूपुर-रास-गोष्ठ्याम्
 अस्माभिर् ईडित-मनोज्ञ-कथः कदाचित्

*tāḥ kiṃ niśāḥ smarati yāsu tadā priyābhir
 vṛndāvane kumuda-kunda-śaśāṅka-ramye
 reme kvaṇac-caraṇa-nūpura-rāsa-goṣṭhyām
 asmābhir īḍita-manojña-kathaḥ kadācit*

Does He remember those nights in Vṛndāvana, beautiful with night-blooming lilies, jasmine, and moonlight, when He enjoyed the rāsa assembly with His beloveds, our ankle bells ringing as we praised His enchanting deeds?

Bhāgavata 10.47.44

अप्य् एष्यतीह दाशार्हस् तप्ताः स्व-कृतया शुचा /
 सञ्जीवयन् नु नो गात्रैर् यथेन्द्रो वनम् अम्बुदैः

*apy eṣyatiha dāśārhas taptāḥ sva-kṛtayā śucā /
 sañjivayan nu no gātrair yathendro vanam ambudaiḥ*

Will the Dāśārha return here and revive us, scorched by the grief He caused, by the touch of His limbs, as Indra revives a forest with rain clouds?

Bhāgavata 10.47.45

कस्मात् कृष्ण इहायाति प्राप्त-राज्यो हताहितः /
 नरेन्द्र-कन्या उद्वाह्य प्रीतः सर्व-सुहृद्-वृतः

*kasmāt kṛṣṇa ihāyāti prāpta-rājyo hatāhitah /
 narendra-kanyā udvāhya prītaḥ sarva-suhṛd-vṛtaḥ*

Why would Kṛṣṇa come here? He has gained His kingdom, killed His enemies, married royal princesses, and now lives happily surrounded by all His friends.

Bhāgavata 10.47.46

किम् अस्माभिर् वनौकोभिर् अन्याभिर् वा महात्मनः /
श्री-पतेर् आप्त-कामस्य क्रियेतार्थः कृतात्मनः

*kim asmābhir vanaukobhir anyābhir vā mahātmanaḥ /
śrī-pater āpta-kāmasya kriyetārthaḥ kṛtātmanaḥ*

What purpose could we forest dwellers, or any other women, serve for that great soul, the self-satisfied Lord of Śrī whose every desire is fulfilled?

Bhāgavata 10.47.47

परं सौख्यं हि नैराश्यं स्वैरिण्य् अप्य् आह पिङ्गला /
तज् जानतीनां नः कृष्णो तथाप्य् आशा दुरत्यया

*paraṁ saukhyaṁ hi nairāśyaṁ svairiṇy apy āha piṅgalā /
taj jānatīnāṁ naḥ kṛṣṇe tathāpy āśā duratyayā*

Freedom from expectation is indeed the highest happiness, as even the courtesan Piṅgalā declared. We know this, yet our hope for Kṛṣṇa is impossible to overcome.

Bhāgavata 10.47.48

क उत्सहेत सन्त्यक्तुम् उत्तमः-श्लोक-संविदम् /
अनिच्छतो ऽपि यस्य श्रीर् अङ्गान् न च्यवते क्वचित्

*ka utsaheta santyaktum uttamaḥ-śloka-saṁvidam /
anicchato 'pi yasya śrīr aṅgān na cyavate kvacit*

Who could bear to abandon intimate conversation about Uttamaḥśloka, from whose body Śrī never departs even though He is unattached to her?

Bhāgavata 10.47.49

सरिच्-छैल-वनोद्देशा गावो वेणु-रवा इमे /
सङ्कर्षण-सहायेन कृष्णोनाचरिताः प्रभो

*saric-chaila-vanoddeśā gāvo veṇu-ravā ime /
saṅkarṣaṇa-sahāyena kṛṣṇenācaritāḥ prabho*

My lord, these rivers, mountains, forests, cows, and flute melodies were all enjoyed by Kṛṣṇa together with Saṅkarṣaṇa.

Bhāgavata 10.47.50

पुनः पुनः स्मारयन्ति नन्द-गोप-सुतं बत /
श्री-निकेतैस् तत्-पदकैर् विस्मर्तुं नैव शक्नुमः

*punaḥ punaḥ smārayanti nanda-gopa-sutaṁ bata /
śrī-niketais tat-padakair vismartuṁ naiva śaknumaḥ*

Again and again they remind us of Nanda's son. Because these places bear His footprints, the abodes of Śrī, we can never forget Him.

Bhāgavata 10.47.51

गत्या ललितयोदार-हास-लीलावलोकनैः /
माध्व्या गिरा हृत-धियः कथं तं विस्मराम हे

*gatya lalitayodāra-hāsa-līlāvalokanaiḥ /
mādhvyā girā hṛta-dhiyaḥ kathaṁ taṁ vismarāma he*

He stole our minds with His graceful gait, generous laughter, playful glances, and honeyed speech. Alas, how could we ever forget Him?

Bhāgavata 10.47.52

हे नाथ हे रमा-नाथ ब्रज-नाथार्ति-नाशन /
मग्नम् उद्धर गोविन्द गोकुलं वृजिनार्णवात्

*he nātha he ramā-nātha vraja-nāthārti-nāśana /
magnam uddhara govinda gokulam vṛjinārṇavāt*

O Lord! O Lord of Ramā! O Lord of Vraja and destroyer of its distress! Govinda, lift Gokula, now submerged in an ocean of sorrow.

Bhāgavata 10.47.53

ततस् ताः कृष्ण-सन्देशैर् व्यपेत-विरह-ज्वराः /
उद्धवं पूजयां चकृर् ज्ञात्वात्मानम् अधोक्षजम्

*tatas tāḥ kṛṣṇa-sandేశair vyapeta-viraha-jvarāḥ /
uddhavam pūjayāṁ cakrur jñātvātmānam adhoḥśajam*

Śrī Śuka said: The messages from Kṛṣṇa relieved the gopīs' fever of separation. Recognizing Adhoḥśaja as their very Self, they worshiped Uddhava.

Bhāgavata 10.47.54

उवास कतिचिन् मासान् गोपीनां विनुदन् शुचः /
कृष्ण-लीला-कथां गायन् रमयाम् आस गोकुलम्

*uvāsa katicin māsān gopīnāṁ vinudan śucaḥ /
kṛṣṇa-līlā-kathāṁ gāyan ramayām āsa gokulam*

Uddhava remained there for several months, dispelling the gopīs' grief. By singing narrations of Kṛṣṇa's divine play, he delighted all Gokula.

Bhāgavata 10.47.55

यावन्त्य अहानि नन्दस्य व्रजे ऽवात्सीत् स उद्धवः /
 ब्रजौकसां क्षण-प्रायाण्य् आसन् कृष्णस्य वार्तया

*yāvanty ahāni nandasya vraje 'vātsīt sa uddhavaḥ /
 vrajaukasām kṣaṇa-prāyāṇy āsan kṛṣṇasya vārtayā*

However many days Uddhava stayed in Nanda's Vraja, they seemed but moments to the residents because he continually spoke of Kṛṣṇa.

Bhāgavata 10.47.56

सरिद्-वन-गिरि-द्रोणीर् वीक्षन् कुसुमितान् द्रुमान् /
 कृष्णं संस्मारयन् रेमे हरि-दासो ब्रजौकसाम्

*sarid-vana-giri-droṇīr vīkṣan kusumitān drumān /
 kṛṣṇaṁ saṁsmārayan reme hari-dāso vrajaukasām*

Beholding the rivers, forests, mountain valleys, and flowering trees, Hari's servant reminded the people of Vraja of Kṛṣṇa and rejoiced with them.

Bhāgavata 10.47.57

दृष्ट्वैवम्-आदि गोपीनां कृष्णावेशात्म-विक्लवम् /
 उद्धवः परम-प्रीतस् ता नमस्यन् इदं जगौ

*dr̥ṣṭvāivam-ādi gopīnāṁ kṛṣṇāveśātma-viklavam /
 uddhavaḥ parama-prītas tā namasyann idaṁ jagau*

Seeing how the gopīs' very selves had become overwhelmed by absorption in Kṛṣṇa, Uddhava felt supreme delight. Bowing to them, he sang as follows.

Bhāgavata 10.47.58

एताः परं तनु-भृतो भुवि गोप-वध्वो
गोविन्द एव निखिलात्मनि रूढ-भावाः
वाञ्छन्ति यद् भव-भियो मुनयो वयं च
किं ब्रह्म-जन्मभिर् अनन्त-कथा-रसस्य

*etāḥ param tanu-bhr̥to bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vyaṃ ca
kiṃ brahma-janmabhir ananta-kathā-rasasya*

Among embodied beings upon earth, these cowherd women alone have perfected their lives, for their deep love rests exclusively in Govinda, the Self of all. Sages who fear material existence and we ourselves long for such love. What use is birth as a brāhmaṇa to one who has no taste for the endless Lord's stories?

Bhāgavata 10.47.59

क्वेमाः स्त्रियो वन-चरीर् व्यभिचार-दुष्टाः
कृष्णे क्व चैष परमात्मनि रूढ-भावः
नन्व ईश्वरो ऽनुभजतो ऽविदुषो ऽपि साक्षात्
छ्रेयस् तनोत्य अगद-राज इवोपयुक्तः

*kve māḥ striyo vana-carīr vyabhicāra-duṣṭāḥ
kṛṣṇe kva caiṣa paramātmāni rūḍha-bhāvāḥ
nanv īśvaro 'nubhajato 'viduṣo 'pi sākṣāc
chreyas tanoty agada-rāja ivopayuktaḥ*

How extraordinary that these forest-dwelling women, outwardly condemned for transgressing convention, possess such mature love for Kṛṣṇa, the Supreme Self! The Lord directly bestows the highest good even upon an ignorant worshiper, just as the sovereign medicine works even when its user does not understand it.

Bhāgavata 10.47.60

नायं श्रियो ऽङ्ग उ नितान्त-रतेः प्रसादः
 स्वर-योषितां नलिन-गन्ध-रुचां कुतो ऽन्याः
 रासोत्सवे ऽस्य भुज-दण्ड-गृहीत-कण्ठ-
 लब्धाशिषां य उदगाद् व्रज-वल्लभीनाम्

*nāyaṃ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
 svar-yoṣitāṃ nalina-gandha-rucāṃ kuto 'nyāḥ
 rāsotsave 'sya bhuja-daṇḍa-grhīta-kaṇṭha-
 labdhāśiṣāṃ ya udagād vraja-vallabhīnām*

At the rāsa festival the beloved women of Vraja received the blessing of His mighty arms around their necks. Such favor was never granted even to Śrī, though she is supremely devoted and rests upon His chest, nor to celestial women fragrant and radiant like lotuses, much less to others.

Bhāgavata 10.47.61

आसाम् अहो चरण-रेणु-जुषाम् अहं स्यां
 वृन्दावने किम् अपि गुल्म-लतौषधीनाम्
 या दुस्त्यजं स्व-जनम् आर्य-पथं च हित्वा
 भेजुर् मुकुन्द-पदवीं श्रुतिभिर् विमृग्याम्

*āsām aho caraṇa-reṇu-juṣām ahaṃ syāṃ
 vṛndāvane kim api gulma-latauṣadhīnām
 yā dustyajaṃ sva-janam ārya-pathaṃ ca hitvā
 bhejur mukunda-padavīm śrutibhir vimṛgyām*

Ah, may I become some shrub, vine, or herb in Vṛndāvana and receive the dust of these women's feet. They abandoned relatives so difficult to leave and the path of social propriety, and followed Mukunda's way, which the Vedas themselves seek.

Bhāgavata 10.47.62

या वै श्रियार्चितम् अजादिभिर् आप्त-कामैर्
योगेश्वरैर् अपि यद् आत्मनि रास-गोष्ठ्याम्
कृष्णस्य तद् भगवतश् चरणारविन्दं
न्यस्तं स्तनेषु विजहुः परिरभ्य तापम्

*yā vai śriyārcitam ajādibhir āpta-kāmair
yogeśvarair api yad ātmani rāsa-goṣṭhyām
kṛṣṇasya tad bhagavataś caraṇāravindaṁ
nyastaṁ staneṣu vijahuḥ parirabhya tāpam*

During the rāsa assembly the gopīs placed upon their breasts and embraced Bhagavān Kṛṣṇa's lotus feet, thereby dispelling their anguish. Those feet are worshiped by Śrī, by self-satisfied Brahmā and the other gods, and by the masters of yoga within their hearts.

Bhāgavata 10.47.63

वन्दे नन्द-व्रज-स्त्रीणां पाद-रेणुम् अभीक्ष्णशः /
यासां हरि-कथोद्गीतं पुनाति भुवन-त्रयम्

*vande nanda-vraja-strīṇāṁ pāda-reṇum abhikṣṇaśaḥ /
yāsāṁ hari-kathodgītaṁ punāti bhuvana-trayam*

Again and again I bow to the dust of the feet of Nanda's cowherd women, whose loud songs of Hari's stories purify the three worlds.

Bhāgavata 10.47.64

अथ गोपीर् अनुज्ञाप्य यशोदां नन्दम् एव च /
गोपान् आमन्त्र्य दाशार्हो यास्यन् आरुरुहे रथम्

*atha gopīr anujñāpya yaśodāṃ nandam eva ca /
gopān āmantrya dāśārha yāsyann āruruhe ratham*

Śrī Śuka said: Then the Dāśārha asked permission from the gopīs, Yaśodā, and Nanda, bade farewell to the cowherds, and mounted his chariot to depart.

Bhāgavata 10.47.65

तं निर्गतं समासाद्य नानोपायन-पाणयः /
नन्दादयो ऽनुरागेण प्रावोचन् अश्रु-लोचनाः

*taṃ nirgataṃ samāsādya nānopāyana-pāṇayaḥ /
nandādayo 'nurāgeṇa prāvocann aśru-locanāḥ*

As Uddhava came out, Nanda and the others approached him carrying many gifts. Their eyes filled with tears of affection, they addressed him.

Bhāgavata 10.47.66

मनसो वृत्तयो नः स्युः कृष्ण पादाम्बुजाश्रयाः /
वाचो ऽभिधायिनीर् नाम्नां कायस् तत्-प्रह्वणादिषु

*manaso vṛttayo naḥ syuḥ kṛṣṇa pādāmbujāśrayāḥ /
vāco 'bhidhāyinīr nāmnāṃ kāyas tat-prahvaṇādīṣu*

'May the movements of our minds always take shelter at Kṛṣṇa's lotus feet, may our words always speak His names, and may our bodies always bow to Him and serve Him.'

Bhāgavata 10.47.67

कर्मभिर् भ्राम्यमाणानां यत्र क्वापीश्वरेच्छया /
मङ्गलाचरितैर् दानै रतिर् नः कृष्ण ईश्वरे

*karmabhir bhrāmyamāṇānāṃ yatra kvāpīśvarecchayā /
maṅgalācaritair dānai ratir naḥ kṛṣṇa īśvare*

'Wherever the Lord's will causes us to wander through our karma, may our auspicious conduct and charity nourish love for Lord Kṛṣṇa.'

Bhāgavata 10.47.68

एवं सभाजितो गोपैः कृष्ण-भक्त्या नराधिप /
उद्धवः पुनर् आगच्छन् मथुरां कृष्ण-पालिताम्

*evaṃ sabhājito gopaiḥ kṛṣṇa-bhaktiā narādhipa /
uddhavaḥ punar āgacchan mathurāṃ kṛṣṇa-pālītām*

O ruler of men, thus honored by the cowherds through their devotion to Kṛṣṇa, Uddhava returned to Mathurā, the city protected by Kṛṣṇa.

Bhāgavata 10.47.69

कृष्णाय प्रणिपत्याह भक्त्य्-उद्रेकं व्रजौकसाम् /
वसुदेवाय रामाय राज्ञे चोपायनान्य् अदात्

*kṛṣṇāya praṇipatyāha bhakty-udrekaṃ vrajaukasām /
vasudevāya rāmāya rājñe copāyanāny adāt*

He bowed to Kṛṣṇa and described the overflowing devotion of the residents of Vraja. He then presented their gifts to Vasudeva, Balarāma, and the king.