

Krama-sandarbhā on the Rāsa- pañcādhyāyī

क्रम-सन्दर्भः रास-पञ्चाध्यायी

*Jīva Gosvāmī's Sequential Commentary on Śrīmad
Bhāgavatam 10.29-33*

Jīva Gosvāmī

About this edition

Jīva Gosvāmī's concise sequential commentary on the five chapters of the Bhāgavata's rāsa narrative, clarifying the narrative order, grammar, theology, devotional psychology, Yogamāyā, and the transcendental nature of Kṛṣṇa's play, presented with the complete mūla and a fresh source-faithful English translation.

Source edition: Complete Devanāgarī text extracted from the Vishvasa ten-commentary Rāsa-pañcādhyaī compilation at source commit 4e0e6ab6c056c65coda2688df0019f5148e08ab3. Vishvasa repository

Contents

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

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

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

Rasa-pancadhyayi I - The Flute's Summons and the Gopis' Arrival

Source coverage: logical units 1–44

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.1 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.१ ॥

श्री-शुक उवाच---

भगवान् अपि ता रात्रीः शरदोत्फुल्ल-मल्लिकाः ।

वीक्ष्य रन्तुं मनश् चक्रे योगमायाम् उपाश्रितः ॥

Jiva Gosvami - Krama-sandarbha:

भगवान् अपि इत्य् अपि-शब्देन तत्-प्रेयस्योऽपीति समुच्चीयन्ते । ता निज-माधुर्येणाप्य् अस्मन्-मनो-हारिणीः । शरदा अपि मल्लिकोत्फुल्ल-तादृश-रस-मय-लीला-समय-रूपत्वात् । योगमायां दुर्घट-घटना-शक्तिम् । उप समीपे आश्रितः** । तादृश-तत्-सेवावसरापेक्षया निकटस्थ-तादृश-शक्तिम् इत्य् अर्थः ॥१॥

ENGLISH TRANSLATION

Bhāgavata 10.29.1

Śrī Śuka said:

Bhagavān beheld those autumn nights, when the jasmine flowers had blossomed. Desiring to sport, He formed His resolve under the shelter of Yogamāyā.

Jīva Gosvāmī's Krama-sandarbha

In the phrase "Bhagavān also," the word "also" includes His beloveds: they too formed the desire to sport. "Those nights" had stolen even His mind through their own sweetness. Autumn itself had brought the jasmine into blossom because it was the season for such līlā, filled with this rasa. Yogamāyā is the potency that makes the impossible possible. He took shelter close beside her. In other words, because He awaited the opportunity for such service, that potency stood near Him.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.2 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.२ ॥

तदोडु-राजः ककुभः करैर् मुखं

प्राच्या विलिम्पन् अरुणेन शन्तमैः ।

स चर्षणीनाम् उदगाच् छुचो मृजन्

प्रियः प्रियाया इव दीर्घ-दर्शनः ॥

Jīva Gosvami - Krama-sandarbha:

करैर् अरुणेन तद्-गतोदय-रागेण ॥ २ ॥

ENGLISH TRANSLATION

Bhāgavata 10.29.2

Then the king of the stars arose. With his rays and their most soothing crimson glow, he anointed the face of the eastern quarter. Wiping away the sorrows of humankind, he appeared like a beloved who has returned to his beloved after a long absence.

Jīva Gosvāmī's Krama-sandarbha

The eastern sky was anointed by the moon's rays, "with crimson" meaning the passionate redness belonging to his rising.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.3 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.३ ॥

दृष्ट्वा कुमुद्वन्तम् अखण्ड-मण्डलं

रमाननाभं नव-कुङ्कुमारुणम् ।

वनं च तत्-कोमल-गोभिर् अज्जितं

जगौ कलं वाम-दृशां मनोहरम् ॥

Jiva Gosvami - Krama-sandarbha:

महा-लक्ष्मी-रूपत्वेन । यद् वा, श्री-कृष्ण-स्मरण-हेतुत्वेन रमात्र श्री-राधा---इति वेणु-रवं राजन् सर्व-भूत-मनोहरम् [भा।पु। १०.२९.६] इति पूर्वोक्तात् । वैशिष्ट्यम् आह---वाम-दृशां मनोहरम् इति । आदि-रसोद्दीपन-गान-विशेषाद् इति भावः ॥ ३ ॥

ENGLISH TRANSLATION

Bhāgavata 10.29.3

He saw the moon's unbroken orb, filled with night-blooming lilies, resembling Ramā's face and crimson like fresh kuṅkuma. He saw the forest anointed by the moon's tender rays, and He sang a soft melody that stole the minds of the doe-eyed gopīs.

Jīva Gosvāmī's Krama-sandarbha

The moon resembled Ramā's face because Ramā is Mahā-Lakṣmī. Alternatively, here Ramā is Śrī Rādhā, because the moon causes remembrance of Śrī Kṛṣṇa. Earlier the flute's sound was called "enchanting to the minds of all beings" in Bhāgavata 10.29.6. This verse states its special effect: it stole the minds of the doe-eyed gopīs because the particular song stimulated the original erotic rasa.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.4 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.४ ॥

निशम्य गीतं तद्-अनङ्ग-वर्धनं

ब्रज-स्त्रियः कृष्ण-गृहीत-मानसाः ।

आजग्मुर् अन्योन्यम् अलक्षितोद्यमाः

स यत्र कान्तो जवलोल-कुण्डलाः ॥

Jīva Gosvāmī - Krama-sandarbha:

आजग्मुः प्राप्तवत्यः ॥४॥

ENGLISH TRANSLATION

Bhāgavata 10.29.4

Hearing that song, which increased the power of Ananga, the women of Vraja, their minds already seized by Kṛṣṇa, came to the place where their beloved stood. Hurrying so swiftly that their earrings swung, they did not notice one another setting out.

Jīva Gosvāmī's Krama-sandarbha

"They came" means that they reached Him.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.5-7 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.५-७ ॥

दुहन्त्योऽभिययुः काश्चिद् दोहं हित्वा समुत्सुकाः ।

पयोऽधिश्रित्य संयावम् अनुद्धास्यापरा ययुः ॥

परिवेषयन्त्यस् तद् धित्वा पाययन्त्यः शिशून् पयः ।

शुश्रूषन्त्यः पतीन् काश्चिद् अशनन्त्योऽपास्य भोजनम् ॥

लिम्पन्त्यः प्रमृजन्त्योऽन्या अञ्जन्त्यः काश् च लोचने ।

व्यत्यस्त-वस्त्राभरणाः काश्चित् कृष्णान्तिकं ययुः ॥

Jīva Gosvami - Krama-sandarbha:

दुहन्त्यो दोहयन्तोऽभिययुश् चलितवत्यः ॥५॥ शिशून् भगिनी-यातृ-पुत्रादीन् । पयो गव्यं सुतान् स्तनम् इत्य् उक्तेर् आलम्बन-वैरुप्यात्, सर्वाः शरत्-काव्य-कथा-रसाश्रयाः [भा।पु। १०.३३.२५] इति वक्ष्यमाण-रसाश्रयत्वे विरोधाच्च । **शुश्रूषयन्त्य** इत्य् अन्तर्-गृह-रीतिकाः काश्चिद् एव ज्ञेयाः । अन्यासां, यत् पत्य्-अपत्य-सुहृदाम् [भा।पु। १०.२९.३२] इत्य्-आदिना तद्-अस्वीकारात् ॥६॥

ENGLISH TRANSLATION

Bhāgavata 10.29.5-7

Some were milking cows. Eagerly abandoning the milk pail, they hurried toward Him. Others left milk heating on the stove and went without taking down the cooked sweet rice.

Some were serving food, while others were feeding milk to children. Abandoning these tasks, they went. Some left while tending their husbands, and others cast aside the meal they were eating.

Some left while applying cosmetics, cleansing themselves, or decorating their eyes. Others reached Kṛṣṇa wearing their garments and ornaments in the wrong places.

Jīva Gosvāmī's Krama-sandarbha

"While milking" means while causing the cows to be milked; they set out at once.

The "children" were the sons of sisters, brothers-in-law, and other relatives. The "milk" was cow's milk, since elsewhere the text distinguishes "milk" from "sons" at the breast. Reading the phrase otherwise would produce an incongruous object and contradict the later teaching that these nights were the shelter of all the rasa found in autumnal poetry and narrative, Bhāgavata 10.33.25. Only some women who followed the ways of life inside the household should be understood as tending their husbands. The others had rejected such relationships, as their words beginning "husband, children, and relatives" in Bhāgavata 10.29.32 make clear.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.8 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.८ ॥

ता वार्यमाणाः पतिभिः पितृभिर् भातृ-बन्धुभिः ।

गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.8

Though their husbands, fathers, brothers, and other relatives tried to restrain them, they did not turn back. Govinda had stolen their very selves, and they were utterly enchanted.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.9 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.९ ॥

अन्तर्-गृह-गताः काश्चिद् गोप्योऽलब्ध-विनिर्गमाः ।

कृष्णं तद्-भावना-युक्ता दध्युर् मीलित-लोचनाः ॥

Jīva Gosvami - Krama-sandarbha:

अन्तर्** इत्य्-आद्य् अष्टकम् ॥ ९ ॥

ENGLISH TRANSLATION

Bhāgavata 10.29.9

Some gopīs, confined within their homes and unable to find a way out, closed their eyes and meditated upon Kṛṣṇa, wholly absorbed in thoughts of Him.

Jīva Gosvāmī's Krama-sandarbha

The eight-verse sequence beginning with "confined within their homes" starts here.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.10-11 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.१०-११ ॥

दुःसह-प्रेष्ठ-विरह-तीव्र-ताप-धुताशुभाः ।

ध्यान-प्राप्ताच्युताश्लेष-निर्वृत्या क्षीण-मङ्गलाः ॥

तम् एव परमात्मानं जार-बुद्ध्यापि सङ्गताः ।

जहृर् गुण-मयं देहं सद्यः प्रक्षीण-बन्धनाः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.10-11

The unbearable, blazing pain of separation from their dearest Lord swept away all that was inauspicious. In meditation they attained Acyuta's embrace, and the bliss of that union exhausted all that was auspicious.

Though they approached Him with the conception of a paramour, He alone was the Supreme Self. Their bonds were at once completely destroyed, and they relinquished bodies composed of the material qualities.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.12 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.१२ ॥

राजोवाच---

कृष्णं विदुः परं कान्तं न तु ब्रह्मतया मुने ।

गुण-प्रवाहोपरमस् तासां गुण-धियां कथम् ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.12

The king said:

O sage, the gopīs knew Kṛṣṇa only as their supreme beloved, not as Brahman. Their minds were absorbed in His qualities. How, then, could the current of the material qualities cease for them?

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.13 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.१३ ॥

श्री-शुक उवाच---

उक्तं पुरस्ताद् एतत् ते चैद्यः सिद्धिं यथा गतः ।

द्विषन् अपि हृषीकेशं किम् उताधोक्षज-प्रियाः ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.13

Śrī Śuka said:

I already explained to you how Śīsupāla attained perfection even while hating Hṛṣīkeśa. How much more, then, must this be true of those who were dear to Adhokṣaja?

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.14 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.१४ ॥

नृणां निःश्रेयसार्थाय व्यक्तिर् भगवतो नृप ।

अव्ययस्याप्रमेयस्य निर्गुणस्य गुणात्मनः ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.14

O king, the imperishable, immeasurable Bhagavān, who stands beyond the material qualities and is the source of all qualities, manifests Himself for the highest good of human beings.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.15 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.१५ ॥

कामं क्रोधं भयं स्नेहम् ऐक्यं सौहृदम् एव च ।

नित्यं हरौ विदधतो यान्ति तन्-मयतां हि ते ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.15

Those who constantly direct desire, anger, fear, affection, unity, or friendship toward Hari surely attain absorption in Him.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.16 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.१६ ॥

न चैवं विस्मयः कार्यो भवता भगवत् अजे ।

योगेश्वरेश्वरे कृष्णे यत एतद् विमुच्यते ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.16

You should not be astonished that people become freed through Kṛṣṇa, for He is unborn Bhagavān, the Lord even of the masters of yoga.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.17 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.१७ ॥

ता दृष्टान्तिकम् आयाता भगवान् ब्रज-योषितः ।

अवदद् वदतां श्रेष्ठो वाचः पेशैर् विमोहयन् ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.17

Bhagavān saw the women of Vraja arrive close beside Him. The foremost of eloquent speakers bewildered them with artful words.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.18 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.१८ ॥

श्री-भगवान् उवाच---

स्वागतं वो महा-भागाः प्रियं किं कर्वाणि वः ।

व्रजस्यानामयं कच्चिद् ब्रूतागमन-कारणम् ॥

Jiva Gosvami - Krama-sandarbha:

स्वागतम् इत्य्-आदिकम् उत्तर-प्रत्युत्तरम् ॥ १८ ॥

ENGLISH TRANSLATION

Bhāgavata 10.29.18

Śrī Bhagavān said:

Welcome, O greatly fortunate ones. What pleasing service may I perform for you? Is all well in Vraja? Please tell Me the reason for your coming.

Jiva Gosvāmī's Krama-sandarbha

The exchange of question and reply begins with the words "Welcome to you."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.19 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.१९ ॥

रजन्य् एषा घोर-रूपा घोर-सत्त्व-निषेविता ।

प्रतियात व्रजं^{१९०} नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.19

This night has a terrifying appearance and is frequented by fearsome creatures. O slender-waisted women, return to Vraja. Women should not remain here.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

Textual note

A variant reads "home" in place of "Vraja."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.20 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.२० ॥

मातरः पितरः पुत्राः भ्रातरः पतयश् च वः ।

विचिन्वन्ति ह्य् अपश्यन्तो मा कृद्वं बन्धु-साध्वसम् ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.20

Your mothers, fathers, sons, brothers, and husbands, unable to see you, are surely searching for you. Do not cause fear among your relatives.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.21-22 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.२१-२२ ॥

दृष्टं वनं कुसुमितं राकेश-कर-रञ्जितम् ।

यमुनानिल-लीलैजत्-तरु-पल्लव-शोभितम् ॥

तद् यात मा चिरं गोष्ठं^[^११] शुश्रूषध्वं पतीन् सतीः ।

क्रन्दन्ति वत्सा बालाश् च तान् पाययत दुह्यत ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

[^११]: घोषम् इति श्री-जीव-गोस्वामिनां पाठः । गृहम् इति कैश्चित् ।

ENGLISH TRANSLATION

Bhāgavata 10.29.21-22

You have seen the flowering forest, colored by the full moon's rays and beautified by tender leaves that tremble playfully in the Yamunā breeze. Therefore, do not delay. Go to the cowherd settlement, chaste ladies, and serve your husbands. The calves and children are crying; feed the children and milk the cows.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

Textual note

Jīva Gosvāmī reads "the settlement"; other witnesses read "the village" or "home."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.23 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.२३ ॥

अथवा मद्-अभिस्नेहाद् भवत्यो यन्त्रिताशयाः ।

आगता ह्य् उपपन्नं वः प्रीयन्ते मयि^[^१२] जन्तवः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

[^१२]: मम इति केचित्।

ENGLISH TRANSLATION

Bhāgavata 10.29.23

Or perhaps affection for Me has compelled your hearts and brought you here. That is entirely fitting, for every living being feels affection for Me.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

Textual note

Some witnesses read "toward Me" as "toward Mine."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.24 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.२४ ॥

भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्य् अमायया ।

तद्-बन्धूनां च कल्याण्यः प्रजानां चानुपोषणम् ॥

Jiva Gosvami - Krama-sandarbha:

किं वा प्रार्थना-पक्षे भर्तुर् इत्य् अमायया अमिथ्यात्वेनैव यो भर्ता, तस्य कौमारम् आरभ्य भवतीनां मय्य् एव, न तु तत्-कान्त-भाव इति मिथ्यैव भर्तुर् इत्य् अर्थः । कन्य-वैमत्येन बलात् पतित्वाभावात् परम-धर्म-विदा श्री-भीष्मेणाम्बायाः परित्यागाद् इति भावः ॥ २४ ॥

ENGLISH TRANSLATION

Bhāgavata 10.29.24

O auspicious women, sincere service to one's husband is the highest duty for women, together with service to his relatives and the care of one's children.

Jīva Gosvāmī's Krama-sandarbha

Alternatively, if Kṛṣṇa's words are understood as a prayer, "service to a husband without deception" means service to the man who is genuinely the husband, without falsity. From the time of girlhood your feeling of belonging to a beloved has rested in Me alone. Thus the supposed husbandhood of those other men is false. A man does not become a husband by force when the maiden does not consent. This is why Śrī Bhīṣma, the supreme knower of dharma, relinquished Ambā.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.25 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.२५ ॥

दुःशीलो दुर्भगो वृद्धो जडो रोग्य् अधनोऽपि वा ।

पतिः स्त्रीभिर् न हातव्यो लोकेप्सुभिर् अपातकी ॥

Jīva Gosvami - Krama-sandarbha:

एवम् एव **दुःशील** इत्य्-आदि योज्यम् ॥ २५ ॥

ENGLISH TRANSLATION

Bhāgavata 10.29.25

Women who desire a good destination in this world and the next must not abandon a husband who is not fallen, even if his conduct is bad, his fortune poor, or he is old, incapable, diseased, or destitute.

Jīva Gosvāmī's Krama-sandarbha

The same alternative construction should be applied to the verse beginning "Even if he is ill-behaved."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.26 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.२६ ॥

अस्वर्ग्यम् अयशस्यं च फल्गु कृच्छ्रं भयावहम् ।

जुगुप्सितं च^{२०} सर्वत्र औपपत्यं कुल-स्त्रियाः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.26

For a woman of respectable family, relation with a paramour obstructs heaven, destroys reputation, is insignificant, painful, fear-producing, and condemned everywhere.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

Textual note

A variant reads "indeed" in place of "and."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.27 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.२७ ॥

श्रवणाद् दर्शनाद् ध्यानान् मयि भावोऽनुकीर्तनात् ।

न तथा सन्निकर्षेण प्रतियात ततो गृहान्^{२१} ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.27

Love for Me arises through hearing, seeing, meditating, and repeated glorification, not so much through physical nearness. Therefore, return to your homes.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

Textual note

A variant reads the singular "home."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.28 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.२८ ॥

श्री-शुक उवाच---

इति विप्रियम् आकर्ण्य गोप्यो गोविन्द-भाषितम् ।

विषण्णा भग्न-सङ्कल्पाश् चिन्ताम् आपुर् दुरत्ययाम् ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.28

Śrī Śuka said:

Hearing these displeasing words spoken by Govinda, the gopīs became despondent. Their resolve shattered, they entered an insurmountable anguish.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.29 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.२९ ॥

कृत्वा मुखान् अव शुचः श्वसनेन शुष्यद्

बिम्बाधराणि चरणेन लिखन्त्यः ।

अस्रैर् उपात्त-मसिभिः कुच-कुङ्कुमानि

तस्थुर् मृजन्त्य उरु-दुःख-भराः स्म तूष्णीम् ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.29

Their heads bowed, their bimba-red lips drying beneath their sorrowful sighs, the gopīs traced the ground with their feet. Their streams of tears, darkened by collyrium, washed the kuṅkuma from their breasts. Overwhelmed by the weight of immense grief, they stood in silence.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.30 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.३० ॥

प्रेष्ठं प्रियेतरम् इव प्रतिभाषमाणं

कृष्णं तद्-अर्थ-विनिवर्तित-सर्व-कामाः ।

नेत्रे विमृज्य रुदितोपहते स्म किञ्चित्

संरम्भ-गद्गद-गिरोऽब्रुवतानुरक्ताः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.30

Kṛṣṇa was their dearest beloved, yet He spoke as though He were otherwise. For His sake they had turned away every other desire. Deeply attached, they wiped their eyes, which were overcome by weeping, and glanced up slightly. Their voices choked by impassioned indignation, they spoke.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.31 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.३१ ॥

गोप्य ऊचुः---

मैवं विभोऽर्हति भवान् गदितुं नृशंसम्

सन्त्यज्य सर्व-विषयांस् तव पाद-मूलम् ।

भक्ता भजस्व दुरवग्रह मा त्यजास्मान्

देवो यथादि-पुरुषो भजते मुमुक्षून् ॥

Jīva Gosvāmī - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.31

The gopīs said:

All-pervading Lord, You should not speak such cruel words. We have completely abandoned every object of sense and taken refuge at the root of Your feet. O difficult one, reciprocate with us; do not forsake us. Just as the primeval Lord accepts those who seek liberation, accept us.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.32 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.३२ ॥

यत् पत्य्-अपत्य-सुहृदाम् अनुवृत्तिर् अङ्ग

स्त्रीणां स्व-धर्म इति धर्म-विदा त्वयोक्तम् ।

अस्त्व एवम् एतद् उपदेश-पदे त्वयीशे

प्रेष्ठो भवांस् तनु-भृतां किल बन्धुर् आत्मा ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.32

Dear one, You know dharma and have said that a woman's own duty is faithful service to her husband, children, and friends. Let that teaching stand, but let it be directed toward You, the Lord. You are surely the dearest beloved, relative, and very Self of all embodied beings.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.33 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.३३ ॥

कुर्वन्ति हि त्वयि रतिं कुशलाः स्व आत्मन्
नित्य-प्रिये पति-सुतादिभिर् आर्तिदैः किम्? ।
तन् नः प्रसीद वरदेश्वर[^{१२९}] मा स्म छिन्द्या
आशां भृतां^{३०} त्वयि चिराद् अरविन्द-नेत्र ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

[^{१२९}]: परमेश्वर इति च पाठः ।

ENGLISH TRANSLATION

Bhāgavata 10.29.33

Those who truly know what is good place their love in You, their own Self and eternal beloved. What use have we for husbands, sons, and others who only bring distress? Therefore, O Lord who bestows every boon, be gracious to us. Lotus-eyed one, do not cut down the hope we have held in You for so long.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

Textual notes

Variants read "Supreme Lord" for "Lord of boon-givers" and "cherished" for "nourished."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.34 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.३४ ॥

चित्तं सुखेन भवतापहृतं गृहेषु

यन् निर्विशत्य् उत कराव् अपि गृह्य-कृत्ये ।

पादौ पदं न चलतस् तव पाद-मूलात्

यामः कथं व्रजम् अथो करवाम किं वा ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.34

Our minds, which once entered happily into household life, have easily been stolen by You. Our hands no longer engage in household duties, and our feet cannot move even one step from the base of Your feet. How can we go back to Vraja? What could we possibly do there?

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.35 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.३५ ॥

सिञ्चाङ्ग नस् त्वद्-अधरामृत-पूरकेण

हासावलोक-कल-गीतज-हृच्-छयाग्निम् ।

नो चेद् वयं विरहजाग्न्य-उपयुक्त-देहा

ध्यानेन याम पदयोः पदवीं सखे ते ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.35

Dear one, extinguish the fire of desire in our hearts, born from Your smiling glances and soft song, by flooding us with the nectar of Your lips. If You do not, friend, our bodies will be consumed by the fire born of separation, and through meditation we shall reach the path of Your feet.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.36 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.३६ ॥

यर्ह् अम्बुजाक्ष तव पाद-तलं रमाया

दत्त-क्षणं क्वचिद् अरण्य-जन-प्रियस्य ।

अस्म्राक्ष्म तत्-प्रभृति नान्य-जन-समक्षम् अञ्जः^{^33}

स्थातुं त्वयाभिरमिता बत पारयामः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.36

Lotus-eyed one, at some rare moment Your foot, which grants an audience even to Ramā and is dear to the forest people, touched us. From that moment, delighted by You, we have been unable to stand easily before any other person.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

Textual note

A variant reads "dear one" in place of "plainly."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.37 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.३७ ॥

श्रीर् यत्-पदाम्बुज-रजश् चकमे तुलस्या

लब्ध्वापि वक्षसि पदं किल भृत्य-जुष्टम् ।

यस्याः स्व-वीक्षण-कृतेऽन्य^{^३५}-सुर-प्रयासस्

तद्वद् वयं च तव पाद-रजः प्रपन्नाः ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.37

Śrī herself, though she obtained a place upon Nārāyaṇa's chest, desired the dust of His lotus feet together with Tulasī, dust already served by His attendants. Other gods strive merely to receive her glance. In the same way, we too have surrendered to the dust of Your feet.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

Textual note

The witnesses preserve alternate readings in the phrase concerning the other gods' efforts.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.38 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.३८ ॥

तन् नः प्रसीद वृजिनार्दन तेऽङ्घ्रि-मूलं

प्राप्ता विसृज्य वसतीस् त्वद्-उपासनाशाः ।

त्वत्-सुन्दर-स्मित-निरीक्षण-तीव्र-काम-

तप्तात्मनां पुरुष-भूषण देहि दास्यम् ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.38

Therefore be gracious to us, O destroyer of distress. We have abandoned our homes and come to the foot of Your feet, hoping to worship You. O ornament of men, grant servitude to us, whose hearts burn with the fierce longing born from Your beautiful smiling glance.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.39 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.३९ ॥

वीक्ष्यालक-वृत-मुखं तव कुण्डल-श्री-

गण्ड-स्थलाधर-सुधं हसितावलोकम् ।

दत्ताभयं च भुज-दण्ड-युगं विलोक्य

वक्षः श्रियैक-रमणं च भवाम दास्यः ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.39

Having beheld Your face encircled by curling locks, the beauty of Your earrings upon Your broad cheeks, the nectar of Your lips, and Your smiling glance, and having seen Your two staff-like arms that grant fearlessness and Your chest, the sole pleasure-ground of Śrī, we have become Your maidservants.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.40 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.४० ॥

का स्त्र्य् अङ्ग ते कल-पदायत-मूर्च्छितेन^{^४१}

सम्मोहिताऽर्य-चरितान्^{^४२} न चलेत् त्रिलोक्याम् ।

त्रैलोक्य-सौभगम् इदं च निरीक्ष्य रूपं

यद् गो-द्विज-द्रुम-मृगाः पुलकान्य् अबिभ्रत् ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.40

Beloved, what woman anywhere in the three worlds would not forsake honorable conduct when bewildered by the swelling music of Your flute, whose notes are tender and prolonged? And what woman would remain unmoved after beholding this form, which contains all the beauty and good fortune of the three worlds, seeing that cows, birds, trees, and deer themselves bristle with ecstasy before it?

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

Textual notes

Variants read "the long song of the flute in lovely notes" or "the flute-song whose lovely notes are nectar." Another reads "the path of noble conduct."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.41 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.४१ ॥

व्यक्तं भवान् व्रज-भयार्ति-हरो^[४६]ऽभिजातो

देवो यथादि-पुरुषः सुर-लोक-गोप्ता ।

तन् नो निधेहि कर-पङ्कजम् आर्त-बन्धो

तप्त-स्तनेषु च शिरःसु च किङ्करीणाम् ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

[४६]: \ "व्रज-जनार्ति-हर" इति

विश्वनाथ-धृत-नारायण-भट्ट-वीरराघव-सम्मत-पाठान्तरः ।

ENGLISH TRANSLATION

Bhāgavata 10.29.41

It is manifest that You have appeared to remove Vraja's fear and anguish, just as the primeval Lord appears to protect the celestial realm. Therefore, O friend of the distressed, place Your lotus hand upon the burning breasts and heads of Your maidservants.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

Textual note

A reading approved by Nārāyaṇa Bhaṭṭa and Vīrarāghava and cited by Viśvanātha has "remover of the distress of Vraja's people."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.42 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.४२ ॥

श्री-शुक उवाच---

इति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः ।

प्रहस्य स-दयं^[४८] गोपीर् आत्मारामोऽप्य् अरीरमत् ॥

Jiva Gosvami - Krama-sandarbha:

इति पूर्वोक्त-प्रकारेण विक्लवितं प्रेम-वैवश्य-वचः श्रुत्वा । योगेश्वरेश्वर इति तत्-तद्-अलौकिक-कर्म-समाधायकाचिन्त्य-शक्तिर् इत्य् अर्थः । आत्मारामोऽपि इति तासां प्रेम-गुण-प्राबल्यम् आत्मारामश् च मुनय [भा।पु। १.७.११] इतिवत् । अरीरमत्** रन्तुं प्रयोजयामासेति तस्यैव तत्रासक्तिर् मुख्या दर्शिता, क्रीडत्सु बालकेषु प्रयोजक-बालकस्येव ॥४२॥

^[४८]: समयं इति सनातनस्यानुसृत-पाठः ।

ENGLISH TRANSLATION

Bhāgavata 10.29.42

Śrī Śuka said: Hearing their distressed appeal, the Lord of the masters of yoga laughed, and, though self-delighting, compassionately delighted the gopīs.

Jīva Gosvāmī's Krama-sandarbha

"Thus" means in the manner just described. Hearing their agitated words born of helplessness in love, the Lord of the masters of yoga revealed the inconceivable potency that accomplishes each of His extraordinary deeds. "Though self-delighting" shows the power of the gopīs' love and virtues, as in the verse beginning "Even the self-delighting sages" in Bhāgavata 1.7.11. "He caused them to enjoy" chiefly displays His own absorption in that play, like a child who initiates and directs the games of other children.

Textual note

Sanātana follows the reading "at the proper time" in place of "with compassion."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.43 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.४३ ॥

ताभिः समेताभिर् उदार-चेष्टितः

प्रियेक्षणोत्फुल्ल-मुखीभिर् अच्युतः ।

उदार-हास-द्विज-कुन्द-दीधितिर्

व्यरोचतैणाङ्क इवोडुभिर् वृतः ॥

Jiva Gosvami - Krama-sandarbha:

प्रयोजकत्वम् एवाह---ताभिर् इति चतुर्भिः । समेताभिः श्री-कृष्णेनैव कर्त्रा सङ्गताभिः ॥४३॥

ENGLISH TRANSLATION

Bhāgavata 10.29.43

Surrounded by the assembled gopīs, whose faces blossomed beneath their beloved's glance, infallible Kṛṣṇa shone with magnanimous gestures. His generous smile gleamed with jasmine-white teeth, and He appeared like the moon encircled by stars.

Jīva Gosvāmī's Krama-sandarbha

This verse and the next three further establish Kṛṣṇa as the initiator of the play. "Joined with Him" means that Śrī Kṛṣṇa Himself was the agent who brought them together with Him.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.44 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.४४ ॥

उपगीयमान उद्गायन् वनिता-शत-यूथपः ।

मालां बिभ्रद् वैजयन्तीं व्यचरन् मण्डयन् वनम् ॥

Jiva Gosvami - Krama-sandarbha:

उपगीयमानस्** तदीय-स्वर-तालाद्य-अनुरूपेण तन्-नाम-गानेनोपगायक-रीत्या गीयमानः । तद् उक्तम् श्री-विष्णु-पुराणे---

कृष्णः शरच्चन्द्रमसं कौमुदीं कुमुदाकरम् । >

जगौ गोपी-जनस् त्व एकं कृष्ण-नाम पुनः पुनः ॥ [वि।पु। > ५.१३.५१] इति ॥४४॥

ENGLISH TRANSLATION

Bhāgavata 10.29.44

Praised in song while singing aloud Himself, the leader of hundreds of groups of women wandered through the forest and adorned it, wearing a Vaijayantī garland.

Jīva Gosvāmī's Krama-sandarbha

"Being sung to" means that the gopīs sang His names as accompanying singers, adapting themselves to His melody, rhythm, and other musical features. Viṣṇu Purāṇa states:

Sanskrit quotation, Viṣṇu Purāṇa 5.13.51

Kṛṣṇa sang of the autumn moon, its moonlight, and the lake of lilies,
while the company of gopīs repeatedly sang the one name "Kṛṣṇa."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.45 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.४५ ॥

नद्याः पुलिनम् आविश्य गोपीभिर् हिम-वालुकम् ।

रेमे^[५३] तत्-तरलानन्द^[५४]-कुमुदामोद^[५५]-वायुना ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

[५३]: जुष्टम् इति वीरराघवादि।

[५४]: *आनन्दि इति वल्लभादि-सम्मत-पाठः । सङ्गि इति वीरराघवस्य ।

[५५]: कमलामोद- इति सनातनादि।

ENGLISH TRANSLATION

Bhāgavata 10.29.45

Entering the riverbank whose sand was cool, He sported with the gopīs in a breeze delighted by the river's rippling waves and fragrant with night-blooming lilies.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

Textual notes

Variants read "honored" for "He enjoyed," "delighting" or "accompanied" for "shimmering with joy," and "the fragrance of lotuses" for "the fragrance of night lilies."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.46 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.४६ ॥

बाहु-प्रसार-परिरम्भ-करालकोरु-

नीवी-स्तनालभन-नर्म-नखाग्र-पातैः ।

क्ष्वेल्यावलोक-हसितैर् व्रज-सुन्दरीणाम्

उत्तम्भयन् रति-पतिं रमयाञ्चकार ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.29.46

By extending His arms, embracing them, touching their hands, locks, thighs, girdles, and breasts, by playful taps of His fingernails, by jesting, glances, and laughter, He aroused the lord of love in the beautiful women of Vraja and caused them to delight.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is given in the source commentary.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.47 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.४७ ॥

एवं भगवतः कृष्णाल् लब्ध-माना महात्मनः ।

आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ॥

Jiva Gosvami - Krama-sandarbha:

महात्मनो दिव्यातिदिव्य-सर्व-नायकेभ्यः परम-श्रेष्ठ्यात् । मानिन्यः सत्यो भुव्य् अन्यत्र च याः स्त्रियः, तासां मध्ये आत्मानम् अभ्यधिकं मेनिरे**, तस्मिन् प्रणय-मानवत्यो बभूव, स्त्रीषु च गर्वं धृतवत्य इत्य् अर्थः । अन्यत्रत्यानां तादृश-कान्तालाभात्, तत्रत्यानां च तादृश-सौभाग्य-लाभामननाद् इति भावः । ४७॥

ENGLISH TRANSLATION

Bhāgavata 10.29.47

Having thus received honor from magnanimous Bhagavān Kṛṣṇa, the proud gopīs each considered herself greater than every other woman on earth.

Jīva Gosvāmī's Krama-sandarbha

"Great-souled" means that Kṛṣṇa is supremely superior to every divine and superdivine hero. The women, now conscious of their honor, considered themselves greater than all other women on earth and elsewhere. They became possessed of loving jealous pride toward Him and proud of their standing among women. Women elsewhere had not obtained such a beloved, while the women present did not recognize that same extraordinary fortune in themselves.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.48 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.२९.४८ ॥

तासां तत्^[^५९] सौभग-मदं वीक्ष्य मानं च केशवः ।

प्रशमाय प्रसादाय तत्रैवान्तरधीयत ॥

Jiva Gosvami - Krama-sandarbha:

सौभग-मदं **सौभाग्य-जनितं गर्वम्, तस्य** प्रशमनाय मानस्य **च** प्रसादनाय । प्रशमाय** इति न तूपेक्षा रसान्तरैः
इति रस-शास्त्रोक्तत्वात् । अत्र प्रणय-मानत्वेन उपेक्षाया अयोग्यत्वेऽपि तत्-कृति-गर्व-साहित्यत्वेन गरिष्ठत्वात् ॥
४८॥

[^५९]: तं, तत्-

ENGLISH TRANSLATION

Bhāgavata 10.29.48

Seeing their intoxication with good fortune and their loving indignation, Keśava disappeared at that very place in order to pacify the former and graciously appease the latter.

Jīva Gosvāmī's Krama-sandarbha

"Pride in good fortune" means pride born from their exceptional blessedness. Kṛṣṇa disappeared to quiet that pride and to appease their jealous loving *māna*. Rasa scripture states that jealous love should not be met with indifference but with other emotional flavors. Though their *māna* was the intimate kind born of love and therefore ordinarily unfit for neglect, it had become weighty because it was joined with pride produced by His own favor.

Textual note

Variants read "that" or compound it directly with "pride in good fortune."

रास-पञ्चाध्यायी २ - कृष्ण की खोज

Rasa-pancadhyayi II - The Search for Krsna

Source coverage: logical units 1–44

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.1 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.१ ॥

श्री-शुक उवाच---

अन्तर्हिते भगवति सहसैव व्रजाङ्गनाः ।

अतप्यंस् तम् अचक्षाणाः करिण्य इव यूथपम् ॥

Jīva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.30.1

Śrī Śuka said: When Bhagavān suddenly disappeared, the women of Vraja, no longer seeing Him, burned in anguish like she-elephants separated from the leader of their herd.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.2 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.२ ॥

गत्यानुराग-स्मित-विभ्रमेक्षितैर्

मनोरमालाप-विहार-विभ्रमैः ।

आक्षिप्त-चित्ताः प्रमदा रमा-पतेस्

तास् ता विचेष्टा जगृह्णस् तद्-आत्मिकाः ॥

Jiva Gosvami - Krama-sandarbha:

गत्येत्य्-आदि प्रकरणात् । अत्र **रमापतेः** सर्व-रूप-गुण-माधुर्यैश्वर्य-सम्पद्-अधिष्ठातृ-शक्तेः पत्युर् अधोक्षजस्येत्य् अर्थः । अथवा, **तास् ता** बाहु-प्रसार- [भा।पु। १०.२९.४६] इत्य्-आदिभिः पूर्वोक्ताः । तत्र तद्-आत्मकत्वम् अभिव्यञ्जयति ॥ २ ॥

ENGLISH TRANSLATION

Bhāgavata 10.30.2

Their minds carried away by the Lord of Ramā's gait, affection, smiles, playful glances, charming speech, amorous pastimes, and graceful gestures, the impassioned women became absorbed in Him and assumed His many characteristic actions.

Jīva Gosvāmī's Krama-sandarbha

From the context beginning with "gait," "the husband of Ramā" means Adhokṣaja, the Lord of the potency that presides over the wealth of sweetness, majesty, qualities, and forms.

Alternatively, "those various gestures" are the actions described earlier, beginning with the stretching of His arms in Bhāgavata 10.29.46. The next verse makes explicit how the gopīs became constituted of those gestures.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.3 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.३ ॥

गति-स्मित-प्रेक्षण-भाषणादिषु

प्रियाः प्रियस्य प्रतिरूढ-मूर्तयः ।

असाव् अहं त्व^[^६२] इत्य् अबलास् तद्-आत्मिका

न्यवेदिषुः^[^६३] कृष्ण-विहार-विभ्रमाः ॥

Jiva Gosvami - Krama-sandarbha:

गतीति । गत्य्-आदिषु प्रतिरूढाः सदृशी-भूताः मूर्तय इन्द्रियादि-सङ्घातात्मक-देहा यासां ताः । ततश् च चिरात् प्राप्तावधानानां तासाम् अवस्थां वर्णयति ॥३॥

[^६२]: न्व् इति क्वचिद् दृष्टम् ।

[^६३]: व्यवेदिषुः इति क्वचिद् दृष्टम् ।

ENGLISH TRANSLATION

Bhāgavata 10.30.3

Their bodies taking on the form of their beloved in His gait, smile, glance, speech, and other acts, those beloved women, wholly absorbed in Him and bewildered by Kṛṣṇa's pastimes, displayed His manner of play and declared to one another, "I am He!"

Jīva Gosvāmī's Krama-sandarbha

The verse begins with "gait." Their forms, the bodies composed of senses and other faculties, had become firmly molded into likenesses of His gait, smile, glance, speech, and other expressions. The text thus describes their condition when, after a long interval, awareness returned.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.4 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.४ ॥

गायन्त्य उच्चैर् अमुम् एव संहता

विचिक्युर् उन्मत्तकवद् वनाद् वनम् ।

पप्रच्छुर् आकाशवद् अन्तरं बहिर्

भूतेषु सन्तं पुरुषं वनस्पतीन् ॥

Jiva Gosvami - Krama-sandarbha:

गायन्त्य इति । गानम् अत्र गोकुल-प्रसिद्धं पूतना-वधादि-मयं गानान्वेषणयोर् यौगपद्यम् इदं **गायन्त्य** एव भ्रमन्ति, मध्ये मध्ये तु पृच्छन्ति। **पुरुषं** सर्वान्तर्यामि-रूपम् अपि, अत एव **आकाशवत् भूतेष्वन्तरं बहिश्** च व्याप्य **सन्तम्** अपि **पप्रच्छुः** । तत्र हेतुः---अमुं तासु तु निज-प्रेमालम्बन-रूपेणैव स्फुरन्तम् इत्य् अर्थः ।

यद् वा, पुरुषं स्व-नायकं पप्रच्छुः । तं च भूतेषु प्राणिषु आकाशवद् अन्तरं बहिश् च व्याप्य सन्तं पप्रच्छुः । तस्य तत्र तत्र सत्तां पप्रच्छुर् इत्य् अर्थः । किञ्चित् प्रतिबिम्बं पृच्छन्तं पृच्छन्तीतिवत् । तादृश-ज्ञानं च तासां प्रेम्णा तत्र तत्र स्फूर्तेर् एव---वन-लतास् तरव आत्मनि विष्णुं व्यञ्जयन्त्य इव पुष्प-फलाढ्या [भा।पु। १०.३५.९] इतिवत् ॥ ४॥

ENGLISH TRANSLATION

Bhāgavata 10.30.4

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

Jīva Gosvāmī's Krama-sandarbha

"Singing" here means songs famous in Gokula concerning the killing of Pūtanā and other deeds. Singing and searching occurred simultaneously: they wandered while singing and paused from time to time to ask questions. They questioned the "Person" even though He exists as the indwelling ruler of all, pervading beings within and without like space. The reason is that this very Person appeared within them solely as the object supporting their own love.

Alternatively, they asked about the Person who was their own hero. They questioned the plants about Him who exists throughout living beings, pervading within and without like space. That is, they asked whether He was present here or there, just as someone asking a reflection may be said to question it. Such awareness arose because love made Him appear to them everywhere, as in Bhāgavata 10.35.9: "The forest creepers and trees, laden with flowers and fruits, seemed to manifest Viṣṇu within themselves."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.5 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.५ ॥

दृष्टो वः कच्चिद् अश्वत्थ प्लक्ष न्यग्रोध नो मनः ।

नन्द-सूनुर् गतो हत्वा प्रेम-हासावलोकनैः ॥

Jiva Gosvami - Krama-sandarbha:

नन्द-सूनुर्** इति स्व-विश्वासे हेतुः तथापीत्य् अर्थः ॥५॥

ENGLISH TRANSLATION

Bhāgavata 10.30.5

O sacred fig, plakṣa, and banyan trees, have you seen Nanda's son, who stole our minds with His loving, smiling glances and then departed?

Jīva Gosvāmī's Krama-sandarbha

Calling Him "Nanda's son" gives the basis for their confidence in Him, with the implied sense: "Even so, has He gone away?"

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.6 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.६ ॥

कच्चित् कुरवकाशोक-नाग-पुन्नाग-चम्पकाः ।

रामानुजो मानिनीनाम् इतो[^{६८}] दर्प-हर-स्मितः ॥

Jīva Gosvami - Krama-sandarbha:

इत इति इण धातोर् निष्ठा-प्रयोगः मानिनीनां दर्प-हर-स्मित** इति यश् च तादृशोऽपि गत इत्य् अविमृश्य-कारित्वं तस्य व्यञ्जितम् ॥ ६॥

[^{६८}]: गतो इति प्रायः पाठः । इत इति स्वामि-सम्मतः ।

ENGLISH TRANSLATION

Bhāgavata 10.30.6

O kurabaka, aśoka, nāga, punnāga, and campaka trees, has Rāma's younger brother passed this way, He whose smile robs proud women of their pride?

Jīva Gosvāmī's Krama-sandarbha

The reading *itaḥ* is a past participle from the verbal root *i*, "to go." The phrase "whose smile removes the pride of proud women" implies the unreflective nature of His act: even though He possesses such a smile, He has gone away.

Textual note

Most witnesses read "has gone"; *itaḥ* is the reading approved by the commentator.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.7 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.७ ॥

कच्चित् तुलसि कल्याणि गोविन्द-चरण-प्रिये ।

सह त्व् आलि-कुलैर् बिभ्रद् दृष्टस् तेऽतिप्रियोऽच्युतः ॥

Jiva Gosvami - Krama-sandarbha:

गोविन्दस्य श्री-विष्णोश् चरणौ प्रियौ** यस्याः, हे तादृशे ! यद् वा, चरण-शब्दोऽत्रादर-मात्र-व्यञ्जकः आचार्य-चरणः वदन्तीतिवत् । आदरश् चाधुना दैन्येन हे गोकुलेन्द्र-प्रिये इत्य् अर्थः ॥७॥

ENGLISH TRANSLATION

Bhāgavata 10.30.7

O auspicious Tulasī, beloved of Govinda's feet, have you seen your most beloved infallible Lord wearing you among swarms of bees?

Jīva Gosvāmī's Krama-sandarbha

"O you for whom Govinda's feet are dear" addresses Tulasī as one who loves the feet of Śrī Viṣṇu. Alternatively, "feet" merely expresses reverence, as in the honorific phrase "the revered teacher says." Spoken now in humility, the address means, "O beloved of the lord of Gokula!"

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.8 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.८ ॥

मालत् अदर्शि वः कच्चिन् मल्लिके जाति यूथिके ।

प्रीतिं वो जनयन् यातः कर-स्पर्शेन माधवः ॥

Jiva Gosvami - Krama-sandarbha:

पुष्प-प्रियत्वात् माधवो वसन्त इत्य् अभिप्रायः ॥८॥

ENGLISH TRANSLATION

Bhāgavata 10.30.8

O mālatī, mallikā, jāti, and yūthikā vines, did you see Mādhava pass this way, awakening your delight with the touch of His hand?

Jīva Gosvāmī's Krama-sandarbha

Because Mādhava loves flowers, the name here also suggests spring, the season of blossoms.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.9 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.९ ॥

चूत-प्रियाल-पनसासन-कोविदार-

जम्बू-अर्क-बिल्व-बकुलाम्र-कदम्ब-नीपाः ।

येऽन्ये परार्थ-भवका यमुनोपकूलाः

शंसन्तु कृष्ण-पदवीं रहितात्मनां नः ॥

Jīva Gosvami - Krama-sandarbha:

चूतो लता-जातिः । आम्रो वृक्ष-जातिः । पूर्वत्रैव लतात्वं प्रयुज्यत इति । नीप इति नीपो धूलि-कदम्बे स्यात् इति विश्व-प्रकाशात् । पराग-प्रधानो महा-पुष्पोऽसौ ज्ञेयः । अर्कोऽतिनिकृष्टोऽपि पृष्ट इति तासाम् उत्कण्ठातिशयः स्पष्टीकृतः ॥ ९ ॥

ENGLISH TRANSLATION

Bhāgavata 10.30.9

O cūta, priyāla, jackfruit, asana, kovidāra, rose-apple, arka, bilva, bakula, mango, kadamba, nīpa, and all other trees along the Yamunā's bank whose lives exist for the sake of others, please reveal Kṛṣṇa's path to us, who have lost our very selves.

Jīva Gosvāmī's Krama-sandarbha

Cūta belongs to the class of vines, while āmra belongs to the class of trees; vinehood was already applied in the former instance. Concerning nīpa, the Viśva-prakāśa states, "Nīpa may mean the dust-kadamba." It should be understood as a tree distinguished by abundant pollen and large blossoms. Even the arka, though exceedingly lowly, is questioned. This makes the extraordinary intensity of the gopīs' longing unmistakable.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.10 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.१० ॥

किं ते कृतं क्षिति तपो बत केशवाङ्घ्रि-

स्पर्शोत्सवोत्पुलकिताङ्ग-रुहैर् विभासि ।

अप्य् अङ्घ्रि-सम्भव उरुक्रम-विक्रमाद् वा

आहो वराह-वपुषः परिरम्भणेन ॥

Jiva Gosvami - Krama-sandarbha:

किं ते इति ॥१०॥

ENGLISH TRANSLATION

Bhāgavata 10.30.10

O Earth, what austerity did you perform? You shine with bodily hairs standing erect in festival at the touch of Keśava's feet. Did this ecstasy arise when the expansive Lord strode upon you, or when He embraced you in the form of the Boar?

Jīva Gosvāmī's Krama-sandarbha

This is the verse beginning, "What did you perform?"

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.11 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.११ ॥

अप्य् एणपत्य्[^{६९}] उपगतः प्रिययेह गात्रैस्

तन्वन् दृशां सखि सुनिर्वृतिम् अच्युतो वः ।

कान्ताङ्ग-सङ्ग-कुच-कुङ्कुम-रञ्जितायाः

कुन्द-स्रजः कुल-पतेर् इह वाति गन्धः ॥

Jiva Gosvami - Krama-sandarbha:

अपि** इति द्वयम् ॥ ११-१३ ॥

[^{६९}]: एण-पत्नीति "पत्युर् नो यज्ञ-संयोगे" इति सूत्राद् एणानां

भवान्तर-यज्ञैर् याज्ञिकत्वं । एण्या यज्ञ-पत्नीत्वम् इति

दृष्ट-प्रशंसा ।

ENGLISH TRANSLATION

Bhāgavata 10.30.11

O wife of the blackbuck, dear friend, did infallible Kṛṣṇa come here with His beloved, expanding the supreme delight of your eyes through the beauty of Their limbs? The fragrance of the jasmine garland worn by the chief of our clan, reddened by the kuṅkuma from His beloved's breasts as He embraced Her body, is carried here upon the breeze.

Jīva Gosvāmī's Krama-sandarbha

This and the following verses are the two passages beginning with *api*.

Textual note 69: In the expression "wife of the blackbuck," the grammatical rule "the husband's [designation is retained] in connection with a sacrifice" indicates that the blackbucks possess a sacrificial status acquired through sacrifices in other births. Calling the doe a sacrificial wife is therefore praise grounded in what the gopīs observe.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.12 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.१२ ॥

बाहुं प्रियांस^[^७०] उपधाय गृहीत-पद्मो

रामानुजस् तुलसिकालि-कुलैर् मदान्धैः ।

अन्वीयमान इह वस् तरवः प्रणामं

किं वाभिनन्दति चरन् प्रणयावलोकैः ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

[^७०]: प्रियायाः स्निग्धाया अंसे स्कन्धे ।

ENGLISH TRANSLATION

Bhāgavata 10.30.12

O trees, does Rāma's younger brother, wandering here with His arm resting upon His beloved's shoulder and a lotus in His hand, followed by swarms of bees blinded by intoxication with the Tulasī fragrance, acknowledge your bows with loving glances?

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 70: "Upon the beloved's shoulder" means upon the shoulder of His affectionate beloved.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.13 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.१३ ॥

पृच्छतेमा लता बाहून् अप्य् आश्लिष्टा वनस्पतेः ।

नूनं तत्-करज-स्पृष्टा बिभ्रत्य् उत्पुलकान्य् अहो ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.30.13

Ask these vines! Though they embrace the arms of their husband, the tree, they bear shoots standing high like hairs of ecstasy. Ah, surely Kṛṣṇa touched them with His fingernails.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.14 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.१४ ॥

इत्य् उन्मत्त-वचो गोप्यः कृष्णान्वेषण-कातराः ।

लीला भगवतस् तास् ता ह्य् अनुचक्रुस् तद्-आत्मिकाः ॥

Jiva Gosvami - Krama-sandarbha:

इति पूर्वोक्त-प्रकारेण **उन्मत्तस्य वच** इव वचो यासां तादृश्यो **गोप्यः कृष्णान्वेषण-कातरा** भीता इव भीताः । विरह-दुःखेन तद् अपि कर्तुम् असमर्था इत्य् अर्थः । तथा सत्यो गायन्त्य उच्चैः [भा।पु। १०.३०.४] इत्य्-आद्य-अनुसारेण गानानुवृत्त्या या याः प्राप्ताः पूतना-वधादि-लीलाः, **तास् ता** अपि मध्ये मध्ये **अनुचक्रुस्** इत्य् अर्थः ॥ १४ ॥

ENGLISH TRANSLATION

Bhāgavata 10.30.14

Speaking such words like madwomen, the gopīs became helpless in their search for Kṛṣṇa. Wholly absorbed in Him, they reenacted His many divine pastimes.

Jīva Gosvāmī's Krama-sandarbha

In the manner described above, the gopīs' words were like those of a mad person. "Helpless in their search for Kṛṣṇa" means that they were as terrified as though overcome by fear. The pain of separation rendered them incapable even of continuing that search. Yet, in keeping with the continuing song indicated by "singing loudly" and the following words in Bhāgavata 10.30.4, whenever they came upon a recollection of a pastime such as the slaying of Pūtanā, they reenacted each of those pastimes at intervals amid their singing.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.15 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.१५ ॥

कस्याश्चित् पूतनायन्त्याः कृष्णायन्त्य् अपिबत् स्तनम् ।

तोकायित्वा रुदत्य् अन्या पदाहन् छकटायतीम् ॥

Jīva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.30.15

One gopī, acting as Kṛṣṇa, drank from the breast of another who acted as Pūtanā. Another became an infant, cried, and struck with her foot a companion imitating the cart demon.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.16-17 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.१६-१७ ॥

दैत्यायित्वा जहारान्याम् एका कृष्णार्भ-भावनाम् ।

रिङ्गयामास काप्य् अङ्घ्री कर्षन्ती घोष-निःस्वनैः^[^७२] ॥

कृष्ण-रामायिते द्वे तु गोपायन्त्यश् च काश्चन ।

वत्स्यायतीं हन्ति चान्या तत्रैका तु बकायतीम् ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

^[^७२]: घोषाः किङ्किण्यस् तासां निःस्वनैः सहिताव् अङ्घ्री कर्षन्ती सती रिङ्गयामास । णिज्-अर्थोऽविवक्षितः ।

ENGLISH TRANSLATION

Bhāgavata 10.30.16-17

One gopī acted as a demon and carried away another who held the conception of Kṛṣṇa as a child. Another crawled, dragging her feet as her anklets rang. Two became Kṛṣṇa and Rāma, while several acted as cowherd boys. One struck a companion imitating the calf demon, and another struck one acting as the crane demon.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 72: *Ghoṣāḥ* means the small bells. She crawled while dragging both feet together with the sound of those bells. The causative force of the verb is not intended here.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.18 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.१८ ॥

आहूय दूरगा यद्वत् कृष्णस् तम् अनुवर्ततीम्^[^७३] ।

वेणुं क्वणन्तीं क्रीडन्तीम् अन्याः शंसन्ति साध्व् इति ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

[^७३]: अनुकुर्वतीम् इति वा पाठः (श्रीधरः)

ENGLISH TRANSLATION

Bhāgavata 10.30.18

One gopī imitated Kṛṣṇa calling cows that had strayed far away, while another followed her, playing upon a flute. The others praised her, saying, “Well done!”

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 73: Śrīdhara records the variant “imitating her.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.19 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.१९ ॥

कस्याञ्चित् स्व-भुजं न्यस्य चलन्त्य् आहापरा ननु ।

कृष्णोऽहं पश्यत गतिं ललिताम् इति तन्-मनाः ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.30.19

Another gopī, her mind fixed upon Him, placed her arm upon a companion and walked about, declaring, “I am Kṛṣṇa! Just behold My graceful movement.”

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.20 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.२० ॥

मा भैष्ट वात-वर्षाभ्यां तत्-त्राणं विहितं मया ।

इत्य् उक्त्यैकेन हस्तेन यतन्त्य् उन्निदधेऽम्बरम् ॥

Jīva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.30.20

“Do not fear the wind and rain. I have arranged your protection.” Speaking thus, one gopī tried to raise the edge of her garment with one hand.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.21 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.२१ ॥

आरुह्यैका^[^७४] पदाक्रम्य शिरस्य् आहापरां नृप^[^७५] ।

दुष्टाहे गच्छ जातोऽहं खलानां ननु दण्ड-धृक् ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

[^{^७४}]: क्वचित् आरुह्यैकाम् इति पाठः ।

[^{^७५}]: क्वचित् नन्व् इति पाठः (सनातन-प्रभुभिर् एव धृतः)

ENGLISH TRANSLATION

Bhāgavata 10.30.21

O King, one gopī climbed upon another after placing her foot upon that companion's head and declared, “Go away, wicked serpent! I have surely appeared as the wielder of punishment against the evil.”

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 74: Some witnesses read “one climbed upon another.”

Textual note 75: Some witnesses, including the reading accepted by Sanātana Prabhu, have *nanv* rather than “O King.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.22 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.२२ ॥

तत्रैकोवाच हे गोपा दावाग्निं पश्यतोल्बणम् ।

चक्षूंष्य् आश्व् अपिदध्वं वो विधास्ये क्षेमम् अञ्जसा ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.30.22

There one gopī said, “O cowherd boys, behold the terrible forest fire! Quickly close your eyes, and I shall easily secure your safety.”

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.23 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.२३ ॥

बद्धान्यया स्रजा काचित् तन्वी तत्र उलूखले ।

भीता सुदृक् पिधायास्यं भेजे भीति-विडम्बनम् ॥

Jīva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.30.23

There one slender, beautiful-eyed gopī was bound with a flower garland by another to a companion acting as the mortar. Frightened, she covered her face and assumed an imitation of Kṛṣṇa's fear.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.24 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.२४ ॥

एवं कृष्ण-पृच्छमाना वृन्दावन-लतास् तरुन् ।

व्यचक्षत वनोद्देशे पदानि परमात्मनः ॥

Jiva Gosvami - Krama-sandarbha:

परमात्मनः **सर्वेषां मूल-स्वरूपस्य**, पदानि वनोद्देशे व्यचक्षत** इत्य् आश्चर्यम् इत्य् अर्थः । अन्तर्हिते [भा।पु। १०.३०.१] इत्य्-आदि प्रकरणे तेषां [श्रीधर-स्वामिनां] व्याख्यायां प्रथमं ताप-मात्रं, द्वितीयं गान-सहितान्वेषणम्, तृतीयं पूतना-वधाद्य्-अनुकरणं, चतुर्थं पुनर् अप्य् अन्वेषणं, पञ्चमं पद-दर्शनम् इति क्रमः । स्व-व्याख्यायां प्रथमं तापः, द्वितीयं बाहु-प्रसार- [भा।पु। १०.२९.४६] इत्य्-आद्य्-अनुकरणं, तृतीयं गान-सहितान्वेषणम्, तत्रैव मध्ये मध्ये पूतनाद्य्-अनुकरणम्, चतुर्थं पद-दर्शनम् इति विवेचनीयम् ॥ २४ ॥

ENGLISH TRANSLATION

Bhāgavata 10.30.24

While thus questioning Vṛndāvana's vines and trees about Kṛṣṇa, the gopīs saw in one part of the forest the footprints of the Supreme Self.

Jīva Gosvāmī's Krama-sandarbha

"Of the Supreme Self" means of the original form who is the source of all beings. The sense of "they saw His footprints in one part of the forest" is that this was a wonder. In Śrīdhara Svāmī's explanation of the section beginning with "when He disappeared" (Bhāgavata 10.30.1), the sequence is: first, anguish alone; second, searching accompanied by song; third, imitation of the slaying of Pūtana and other pastimes; fourth, another search; and fifth, seeing the footprints. In the present explanation, the sequence should be understood as follows: first, anguish; second, imitation beginning with the extension of His arms described in Bhāgavata 10.29.46; third, searching accompanied by song, with imitation of Pūtana and other pastimes occurring intermittently within it; and fourth, seeing the footprints.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.25 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.२५ ॥

पदानि व्यक्तम् एतानि नन्द-सूनोर् महात्मनः ।

लक्ष्यन्ते हि ध्वजाम्भोज-वज्राङ्कुश-यवादिभिः ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.30.25

These are plainly the footprints of magnanimous Nanda's son, for they are distinguished by the well-known marks of the banner, lotus, thunderbolt, goad, barleycorn, and others.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 76: The commonly transmitted text of the Gopāla-tāpanī Upaniṣad reads “divine” at this point.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.26 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.२६ ॥

तैस् तैः पदैस् तत्-पदवीम् अन्विच्छन्त्योऽग्रतोऽबलाः ।

वध्वाः पदैः सुपृक्तानि विलोक्यार्ताः समब्रुवन् ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.30.26

Following those many footprints as they searched for His path, the women came farther on and saw them closely mingled with the footprints of a young woman. Afflicted, they spoke.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.27 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.२७ ॥

कस्याः पदानि चैतानि याताया नन्द-सूनुना ।

अंस-न्यस्त-प्रकोष्ठायाः करेणोः करिणा यथा ॥

Jīva Gosvami - Krama-sandarbha:

कस्याः पदानि** इत्य्-आदि ॥ २७ ॥

ENGLISH TRANSLATION

Bhāgavata 10.30.27

“To what woman do these footprints belong? She went with Nanda's son, resting His forearm upon Her shoulder, like a she-elephant walking beside her bull elephant.”

Jīva Gosvāmī's Krama-sandarbha

This is the verse beginning, "Whose footprints are these?"

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.28 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.२८ ॥

अनयाराधितो नूनं भगवान् हरिर् ईश्वरः ।

यन् नो विहाय गोविन्दः प्रीतोऽयम् अनयद् रहः ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.30.28

“Surely this gopī perfectly worshiped Bhagavān Hari, the sovereign Lord, for Govinda was pleased with Her and, abandoning us, led Her alone to a secluded place.”

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.29 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.२९ ॥

धन्या अहो अमी आल्यो गोविन्दाङ्घ्र्य्-अब्ज-रेणवः ।

यान् ब्रह्मेशो रमा देवी दधुर् मूर्ध्न्य् अघ-नुत्तये ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.30.29

“Ah, friends, blessed are these particles of dust from Govinda's lotus feet. Brahmā, Śiva, and goddess Ramā have placed them upon their heads to dispel sin and sorrow.”

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.30 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.३० ॥

तस्या अमूनि नः क्षोभं कुर्वन्त्य उच्चैः पदानि यत् ।

यैकापहत्य गोपीनां रहो^[^७७] भुङ्क्तेऽच्युताधरम् ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

[^७७]: क्वचिद् धनम् इति पाठः,

ENGLISH TRANSLATION

Bhāgavata 10.30.30

“Her footprints greatly agitate us, for She alone stole Kṛṣṇa away from all the gopīs and now privately enjoys the nectar of infallible Kṛṣṇa's lips.”

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 77: Some witnesses read “wealth.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.31 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.३१ ॥

न लक्ष्यन्ते पदान्य् अत्र तस्या नूनं तृणाङ्कुरैः ।

खिद्यत्-सुजाताङ्घ्रि-तलाम् उन्नित्ये प्रेयसीं प्रियः ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.30.31

“Her footprints are no longer visible here. Surely the beloved lifted His dearest, whose tender soles were pained by the shoots of grass.”

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.32 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.३२ ॥ [^८०]

इमान् अधिक-मग्नानि पदानि वहतो वधूम् ।

गोप्यः पश्यत कृष्णस्य भाराक्रान्तस्य कामिनः ॥

Jīva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

[^८०]: एतत् पद्यं बहु-पुस्तकेषु न दृश्यते इति तोषणीकारैः।

ENGLISH TRANSLATION

Bhāgavata 10.30.32

“Gopīs, look at these more deeply sunken footprints of Kṛṣṇa as He carried the young woman, burdened by Her weight and enslaved by desire.”

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 80: The author of Vaiṣṇava-toṣaṇī notes that this verse is absent from many manuscripts.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.33 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.३३ ॥

अत्रावरोपिता कान्ता पुष्प-हेतोर् महात्मना ।^[^८१]

अत्र प्रसूनावचयः प्रियार्थे प्रेयसा कृतः ।

प्रपदाक्रमणे एते पश्यतासकले पदे ॥

Jīva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

[^८१]: एतत् सार्ध-पद्यं क्वचिन् न दृश्यते च । अतो नाङ्का कृत इति
वैष्णव-तोषणी-कारः।

ENGLISH TRANSLATION

Bhāgavata 10.30.33

“Here the magnanimous Lord set His beloved down to gather flowers. Here the loving Kṛṣṇa plucked blossoms for His beloved. Look at these partial footprints, made as He stood upon the fronts of His feet.”

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 81: The Vaiṣṇava-toṣaṇī author notes that this verse and a half is absent from some witnesses and therefore assigns it no number.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.34 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.३४ ॥

केश-प्रसाधनं त्व अत्र कामिन्याः कामिना कृतम् ।

तानि चूडयता^[^८२] कान्ताम् उपविष्टम् इह ध्रुवम् ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

[^८२]: चूडयता इति क्वचिद् दृश्यते ।

ENGLISH TRANSLATION

Bhāgavata 10.30.34

“Here the lover arranged the amorous woman's hair. Surely He sat here while adorning His beloved's crown with those flowers.”

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 82: Some witnesses read “as a crown.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.35 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.३५ ॥

रेमे तया स्वात्म-रत^[^८४] आत्मारामोऽप्य् अखण्डितः ।

कामिनां दर्शयन् दैन्यं स्त्रीणां चैव दुरात्मताम् ॥

Jiva Gosvami - Krama-sandarbha:

तद् एव स्वयम् अपि तया सह तल्-लीलां प्रशंसति---रेम इति ॥३५॥

[^८४]: चात्म-रतः इति रसिकाह्लादिनी।

ENGLISH TRANSLATION

Bhāgavata 10.30.35

Though self-delighting, complete, and rejoicing in His own Self, He sported with Her, thereby revealing the wretchedness of lust-driven men and the corrupt-heartedness of ordinary women.

Jīva Gosvāmī's Krama-sandarbha

The sage himself now joins Her in praising that very pastime through the verse beginning, "He sported."

Textual note 84: Rasikāhlādinī records the reading “and delighting in His Self.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.36 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.३६ ॥

इत्थं एवं दर्शयन्त्यस् ताश् चेरुर् गोप्यो विचेतसः ।

यां गोपीम् अनयत् कृष्णो विहायान्याः स्त्रियो वने ॥

Jīva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.30.36

Thus showing one another these signs, the bewildered gopīs wandered onward, following the gopī whom Kṛṣṇa had led away in the forest after abandoning all the other women.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.37 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.३७ ॥

सा च मेने तदात्मानं वरिष्ठं सर्व-योषिताम् ।

हित्वा गोपीः कामयाना माम् असौ भजते प्रियः ॥

Jiva Gosvami - Krama-sandarbha:

तद् एवं तयोक्तं प्रेमाणं प्रशस्य प्रकृतं तादृशं तद्-विलासम् एव वर्णयति---सा च इति । तदा मेन इत्य् अनेन पूर्वं तासु मध्ये वर्तमानाया अपि तस्या तादृशो मानो नासीत्, इदानीम् एव जात इति लभ्यते । तच् चैवं तादृश-भावे हि तासां द्विधा मानावस्था सम्भवति---कान्तैक-स्फुरणे केवल-स्थायि-मयी, कथञ्चिद् अन्य-स्फुरणे गर्वादि-सञ्चारि-प्रचुर-स्थायि-मयीति । अतस् तस्या गाढानुराग-प्राधान्येन बहु-कालं व्याप्य केवल-स्थायि-मय्य् एव जाता । सम्प्रति कथञ्चिद् बाह्ये जातेति परेति ॥३७॥

ENGLISH TRANSLATION

Bhāgavata 10.30.37

She then considered Herself superior to every woman: “My beloved abandoned all the gopīs who desire Him and now attends upon Me alone.”

Jīva Gosvāmī's Krama-sandarbha

Having thus praised through Her words the love of the divine Couple, the narration describes the same loving play in the verse beginning, "And She." The phrase "She then considered" indicates that although She had previously remained among the other gopīs, this particular loving indignation had not arisen in Her; it appeared only now. In such a state of love, the gopīs may experience two forms of *māna*. When the beloved alone shines within awareness, it consists simply of the permanent loving emotion. When awareness of another somehow arises, the permanent emotion becomes abundant with transitory feelings such as pride. Because deep attachment predominated in Her, for a long time Her state consisted solely of that permanent love. Now, however, a measure of outward awareness somehow arose.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.38 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.३८ ॥

ततो गत्वा वनोद्देशे दृप्ता केशवम् अब्रवीत् ।

न पारयेऽहं चलितुं नय मां यत्र ते मनः ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.30.38

Going still farther with Him into a particular part of the forest, She became proud and said to Keśava, “I cannot walk any farther. Carry Me wherever Your heart desires.”

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.39 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.३९ ॥

एवम् उक्तः प्रियाम् आह स्कन्ध आरुह्यताम् इति ।

ततश् चान्तर्दधे कृष्णः सा वधूर् अन्वतप्यत ॥

Jiva Gosvami - Krama-sandarbha:

तद् एवं तस्याः स्वाधीन-भर्तृकात्वोचित-कृत्रिमम् आलस्यादि-मयं नर्म-वचनं श्रुत्वा स्वयम् अपि स-नर्मेवान्तर्हित इत्य् आह---**एवम्** इति पाद-त्रयेण । तद् **एवं** सम्भोगोचितां स्वाधीन-भर्तृका-मयीं प्रेम-पराकाष्ठां दर्शयित्वा नर्मणापि विप्रलम्भे परम-दैन्य-मोहात्मिकां तत्-पराकाष्ठां दर्शयंस् तत्-प्राशन्त्यम् एव सूचयति---**सा** इति स-पाद-श्लोकेन ॥ ३९ ॥

ENGLISH TRANSLATION

Bhāgavata 10.30.39

Addressed in this way, Kṛṣṇa told His beloved, “Climb upon My shoulder.” Then He disappeared, and the young woman burned in anguish.

Jīva Gosvāmī's Krama-sandarbha

Hearing Her playful words, filled with feigned weariness and other gestures suited to a heroine whose beloved is completely under Her control, Kṛṣṇa likewise disappeared in a playful spirit. This is stated in the first three quarters of the verse beginning, "Thus addressed." Having displayed the summit of love appropriate to union in the state of a heroine who controls Her beloved, He then uses this playful act of separation to reveal love's corresponding summit of utter humility and bewilderment. The final quarter beginning with "She" indicates the subsiding of Her former proud state.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.40 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.४० ॥

हा नाथ रमण प्रेष्ठ क्वासि क्वासि महाभुज ।

दास्यास् ते कृपणाया मे सखे दर्शय सन्निधिम् ॥

Jīva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.30.40

“Alas, my Lord! My lover, my dearest, where are You? Where are You, mighty-armed one? O friend, reveal Your presence to Me, Your poor maidservant.”

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.41 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.४१ ॥

अन्विच्छन्त्यो भगवतो मार्गे गोप्योऽविदूरतः ।

ददृशुः प्रिय-विश्लेषान् मोहितां दुःखितां सखीम् ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.30.41

Searching along Bhagavān's path, the gopīs saw not far away their companion, anguished and unconscious from separation from her beloved.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.42 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.४२ ॥

तया कथितम् आकर्ण्य मान-प्राप्तिं च माधवात् ।

अवमानं च दौरात्म्याद् विस्मयं परमं ययुः ॥

Jiva Gosvami - Krama-sandarbha:

तया कथितम् आकर्ण्य, तत्रैव सङ्ग-नयनादि-लक्षणां मान-प्राप्तिं चाकर्ण्य, परित्याग-लक्षणम् अवमानं चाकर्ण्य इत्य् अन्वयः । अत्र तु दौरात्म्य-शब्द-प्रयोगस् तद्-दैन्य-वचनानुवादात्, वस्तुतस् तु दूरः श्री-कृष्णस्यानिकट आत्मा देहो यस्याः, तस्या भावो दौरात्म्यं,** तस्माद् धेतोर् इति ॥४२॥

ENGLISH TRANSLATION

Bhāgavata 10.30.42

Hearing Her account of the extraordinary honor She had received from Mādhava and of the dishonor that followed from Her own supposed fault, the gopīs were filled with supreme wonder.

Jīva Gosvāmī's Krama-sandarbha

The syntax is: they heard what She related; they also heard of the honor She had received there, marked by His taking Her alone as His companion and other favors; and they heard of the dishonor constituted by His abandoning Her. Here the word *daurātmya*, "wickedness," echoes Her own humble speech. Its deeper sense, however, may be derived as follows: Her *ātmā*, Her very body, was far away and no longer near Śrī Kṛṣṇa. *Daurātmya* is the condition of one whose self is thus distant from Him, and it was for that reason that She suffered.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.43 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.४३ ॥

ततोऽविशन् वनं चन्द्र-ज्योत्स्ना यावद् विभाव्यते ।

तमः प्रविष्टम् आलक्ष्य ततो निवृत्तुः स्त्रियः^[^८७] ॥

Jīva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

^[^८७]: हरेः इति कुत्रचित्।

ENGLISH TRANSLATION

Bhāgavata 10.30.43

Then the women entered the forest as far as the moonlight remained visible. Perceiving that He had entered the darkness, they turned back from there.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 87: Some witnesses read “of Hari” in place of “the women.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.44 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.४४ ॥

तन्-मनस्कास् तद्-आलापास् तद्-विचेष्टास् तद्-आत्मिकाः ।

तद्-गुणान् एव गायन्त्यो नात्मागाराणि सस्मरुः ॥

Jiva Gosvami - Krama-sandarbha:

तद्-गुणान् एव गायन्त्यः**, न तु स्व-दुःखादिकम् अपि ॥४४॥

ENGLISH TRANSLATION

Bhāgavata 10.30.44

Their minds fixed upon Him, their conversation about Him, their actions directed toward Him, and their very selves absorbed in Him, they sang only His virtues and remembered neither themselves nor their homes.

Jīva Gosvāmī's Krama-sandarbha

They sang only His qualities, not even their own sorrow or anything connected with it.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.45 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३०.४५ ॥

पुनः पुलिनम् आगत्य कलिन्ध्याः कृष्ण-भावनाः ।

समवेता जगुः कृष्णं तद्-आगमन-काङ्क्षिताः^{८९} ॥

Jiva Gosvami - Krama-sandarbha:

कीर्तयन्त्यः पुनः पुलिनम् आगमने हेतुः---कृष्ण-भावनाः, तं तत्र गतं मन्यमानाः । पुनर् दूराच् छून्यता-दृष्ट्यैव तद्-आगमनं काङ्क्षितं यासां, तादृश्यः ॥४५॥

ENGLISH TRANSLATION

Bhāgavata 10.30.45

Returning to the bank of the Yamunā, their hearts filled with Kṛṣṇa, the gopīs assembled and sang of Him, longing for His return.

Jīva Gosvāmī's Krama-sandarbha

The reason they returned to the riverbank while glorifying Him was that their minds were absorbed in Kṛṣṇa: they believed that He had gone there. Then, seeing only emptiness from afar, they became women whose one longing was for His return.

Textual note 89: A variant reads “longing.”

रास-पञ्चाध्यायी ३ - गोपी-गीत

Rasa-pancadhyayi III - The Gopi-gita

Source coverage: logical units 1–19

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.1 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.१ ॥

गोप्य[^{१०}] ऊचुः---

जयति तेऽधिकं जन्मना ब्रजः

श्रयत इन्दिरा शश्वद् अत्र[^{११}] हि ।

दयित दृश्यतां दिक्षु तावकास्

त्वयि धृतासवास[^{१२}] त्वां विचिन्वते ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

[^{१०}]: गोपिका ऊचुः

[^{११}]: साधु तत्र (वि।)

ENGLISH TRANSLATION

Bhāgavata 10.31.1

The gopīs said: Vraja shines more gloriously because of Your birth, for Indirā dwells here forever. Beloved, please appear! Your own maidservants, who have placed their very lives in You, search for You in every direction.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 90: A variant reads “the gopikās said.”

Textual note 91: Viśvanātha records the reading “beautifully there.”

Textual note 92: Viśvanātha records “whose lives have departed.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.2 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.२ ॥

शरद्-उदाशये साधु-जात-सत्-

सरसिजोदरे श्री-मुषा दृषा ।

सुरत-नाथ तेऽशुल्क-दासिका

वरद निघ्नतो नेह किं वधः ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.31.2

O Lord of love, Your glance steals the beauty from the heart of a perfect lotus freshly blossomed in an autumn lake. We are Your unpaid maidservants. O giver of blessings, is killing us in this way not truly murder?

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.3 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.३ ॥

विष-जलाप्ययाद् व्याल-राक्षसाद्

वर्ष-मारुताद् वैद्युतानलात् ।

वृष-मयात्मजाद् विश्वतो-भयाद्

ऋषभ ते वयं रक्षिता मुहुः ॥

Jiva Gosvami - Krama-sandarbha:

विष- इति । वृषमयात्मजात्** वृषात्मजाद् वत्सासुरात्, मयात्मजाद् व्योमासुराच् चेत् अर्थः ॥ ३ ॥

ENGLISH TRANSLATION

Bhāgavata 10.31.3

O greatest of all, You have repeatedly protected us from death by poisoned water, from the serpent demon, from rain and wind, from lightning and fire, from the bull, Maya's son, and fear on every side.

Jīva Gosvāmī's Krama-sandarbha

In the compound beginning with "poison," *vr̥ṣa-mayātmajāt* means "from Vatsāsura, the son of Vṛṣa, and from Vyomāsura, the son of Maya."

Textual note 98: "While he was reflecting in this way, O sinless one, a tiny boar suddenly emerged from his nostril, no larger than the tip of a thumb." (Bhāgavata 3.13.18)

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.4 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.४ ॥

न खलु गोपिका-नन्दनो भवान्

अखिल-देहिनाम् अन्तरात्म-दृक् ।

विखनसार्थितो विश्व-गुप्तये

सख उदेयिवान् सात्वतां कुले ॥

Jīva Gosvami - Krama-sandarbha:

अथवा, पूर्वानुसारेणैवाश्चर्यम् अनुमीय स्तुत्य्-अर्थम् आहुः---**न खल्व्** इति द्वाभ्याम् ॥४॥

ENGLISH TRANSLATION

Bhāgavata 10.31.4

You are surely not merely the son of a cowherd woman. You are the seer within the hearts of all embodied beings. At Brahmā's prayer You appeared in the Sātvata dynasty to protect the universe. O friend!

Jīva Gosvāmī's Krama-sandarbha

Alternatively, following the preceding line of thought, the gopīs infer His wondrous nature and speak the next two verses in praise, beginning with "Surely not."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.5 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.५ ॥

विरचिताभयं वृष्णि-धुर्य ते

चरणम् ईयुषां संसृतेर् भयात् ।

कर-सरोरुहं कान्त कामदं

शिरसि धेहि नः श्री-कर-ग्रहम् ॥

Jiva Gosvami - Krama-sandarbha:

संसृतेर् भयात् तत्-सम्बन्धिनः सर्वस्माद् एव । स्व-गोकुले सर्व-सम्पत्ति-वशी-करणात् श्रियः करम् इव साक्षाद्
गृह्णाति** यस् त्वम्, तव ॥५॥

ENGLISH TRANSLATION

Bhāgavata 10.31.5

O foremost of the Vṛṣṇis, Your lotus hand grants fearlessness to those who approach Your feet in fear of worldly existence. Beloved, it fulfills desire and holds Śrī's hand. Place it upon our heads.

Jīva Gosvāmī's Krama-sandarbha

"From fear of worldly existence" includes fear of everything connected with that existence. You have brought every treasure in Your own Gokula under Your control and directly take the hand of Śrī herself. It is that hand of Yours which the gopīs ask You to place upon their heads.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.6 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.६ ॥

व्रज-जनार्तिहन् वीर योषितां

निज-जन-स्मय-ध्वंसन-स्मित ।

भज सखे भवत्-किङ्करीः स्म नो

जल-रुहाननं चारु दर्शय ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.31.6

O destroyer of Vraja's distress, heroic one whose smile destroys the pride of Your own beloved women, O friend, attend upon us, Your maidservants. Show us Your beautiful lotus face.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.7 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.७ ॥

प्रणत-देहिनां पाप-कर्शनं

तृण-चरानुगं श्री-निकेतनम् ।

फणि-फणार्पितं ते पदाम्बुजं

कृणु कुचेषु नः कृन्धि हृत्-छयम् ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.31.7

Your lotus feet destroy the sins of embodied beings who bow to You, follow the grazing cows, serve as the abode of Śrī, and were placed upon the serpent's hoods. Put those feet upon our breasts and destroy the longing in our hearts.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.8 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.८ ॥

मधुरया गिरा वल्गु-वाक्यया

बुध-मनोज्ञया पुष्करेक्षण ।

विधि-करीर् इमा वीर मुह्यतीर्

अधर-सीधुनाप्याययस्व नः ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.31.8

Lotus-eyed hero, Your sweet voice, charming words, and speech delightful to the wise have made us Your maidservants. We are falling into bewilderment. Revive us with the intoxicating nectar of Your lips.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.9 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.९ ॥

तव कथामृतं तप्त-जीवनं

कविभिर् ईडितं कल्मषापहम् ।

श्रवण-मङ्गलं श्रीमद्-आततं

भुवि गृणन्ति ते भूरिदा जनाः ॥ ९ ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.31.9

The nectar of Your stories is life for those scorched by suffering. Praised by sages, it removes all impurity. Auspicious to hear, filled with splendor, and spread everywhere, it is proclaimed on earth by those who give the greatest gift.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.10 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.१० ॥

प्रहसितं प्रिय प्रेम-वीक्षणं

विहरणं च ते ध्यान-मङ्गलम् ।

रहसि संविदो या हृदि-स्पृशः

कुहक नो मनः क्षोभयन्ति हि ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.31.10

Beloved, Your radiant laughter, Your loving glances, Your pastimes that bring auspiciousness when contemplated, and those intimate words spoken in private that touch the heart all agitate our minds, O deceiver.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.11 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.११ ॥

चलसि यद् व्रजाच् चारयन् पशून्

नलिन-सुन्दरं नाथ ते पदम् ।

शिल-तृणाङ्कुरैः सीदतीति नः

कलिलतां मनः कान्त गच्छति ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.31.11

When You leave Vraja to graze the animals, O master, we fear that stones, grass, and tender shoots will hurt Your feet, beautiful as lotuses. O beloved, our minds become deeply troubled.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.12 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.१२ ॥

दिन-परिक्षये नील-कुन्तलैर्

वनरुहाननं बिभ्रद् आवृतम् ।

घन[^{१०७}]-रजस्वलं दर्शयन् मुहुर्[^{१०८}]

मनसि नः स्मरं वीर यच्छसि ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

[^{१०७}]: \"धन-\" इति श्री-जीव-गोस्वामिनां सम्मतः पाठः ।

[^{१०८}]: चारु दर्शयन्

ENGLISH TRANSLATION

Bhāgavata 10.31.12

At day's end You repeatedly show us Your lotus face, veiled by dark curls and thickly covered with the dust raised by the cows. O hero, in this way You arouse desire in our minds.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 107: "Dhāna," meaning wealth or cattle, is the reading accepted by Śrī Jīva Gosvāmī.

Textual note 108: An alternate reading is "beautifully showing."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.13 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.१३ ॥

प्रणत-कामदं पद्मजार्चितं

धरणि-मण्डनं ध्येयम् आपदि ।

चरण-पङ्कजं शन्तमं च ते

रमण नः स्तनेष्ु अर्पयाधिहन् ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.31.13

O lover, place Your lotus feet upon our breasts. They grant the desires of those who bow before You, are worshiped by Lakṣmī, adorn the earth, are to be meditated upon in danger, and bestow the deepest peace. O destroyer of our pain, place them upon us.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.14 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.१४ ॥

सुरत-वर्धनं शोक-नाशनं

स्वरित-वेणुना सुष्ठु चुम्बितम् ।

इतर-राग^{१११}-विस्मरणं नृणां

वितर वीर नस् तेऽधरामृतम् ॥

Jīva Gosvami - Krama-sandarbha:

अधर एव अमृतम् । नृणाम्** अपि ताम्बूल-चर्वितादौ, किम् उत नारीणाम् । तत्राधर-तदीय-रसयोर् अभेदोपचारः
॥ १४ ॥

ENGLISH TRANSLATION

Bhāgavata 10.31.14

O generous hero, give us the nectar of Your lips. It increases intimate love, destroys sorrow, is thoroughly kissed by Your resonant flute, and makes human beings forget every other attachment.

Jīva Gosvāmī's Krama-sandarbha

The lip itself is the nectar. It enchants even men when they receive remnants such as chewed betel; how much more must it enchant women? Here the lip and the juice belonging to that lip are figuratively treated as identical.

Textual note 111: An alternate reading is "forgetfulness of every other disease."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.15 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.१५ ॥

अटति यद् भवान् अह्नि काननं

त्रुटि युगायते त्वाम् अपश्यताम् ।

कुटिल-कुन्तलं श्री-मुखं च ते

जड उदीक्षतां पक्ष्म-कृत् दृशाम् ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.31.15

When You roam the forest by day, every instant becomes an age for those who cannot see You.
And when we gaze upon Your beautiful face framed by curling locks, the creator of eyelids seems
a senseless fool, for they obstruct our sight.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.16 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.१६ ॥

पति-सुतान्वय-भार्तृ-बान्धवान्

अतिविलङ्घ्य तेऽन्त्य् अच्युतागताः ।

गति-विदस् तवोद्गीत-मोहिताः

कितव योषितः कस् त्यजेन् निशि ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.31.16

Unfailing one, we have completely transgressed the commands of husbands, sons, families, brothers, and relatives and have come to You. Knowing our movements, You enchanted us with Your song. What man would abandon women at night, O cheat?

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.17 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.१७ ॥

रहसि संविदं हृच्-छयोदयं

प्रहसिताननं प्रेम-वीक्षणम् ।

बृहद्-उरः श्रियो वीक्ष्य धाम ते

मुहुर् अतिस्पृहा मुह्यते मनः ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.31.17

Seeing Your intimate exchanges, the awakening of desire in Your heart, Your brightly smiling face and loving glances, and Your broad chest, the abode of Lakṣmī, our minds repeatedly reel with overwhelming longing.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.18 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.१८ ॥

व्रज-वनौकसां व्यक्तिर् अङ्ग ते

वृजिन-हन्त्र्य अलं विश्व-मङ्गलम् ।

त्यज मनाक् च नस् त्वत्-स्पृहात्मनां

स्वजन-हृद्-रुजां यन् निषूदनम् ॥

Jiva Gosvami - Krama-sandarbha:

ननु कास् ता हृद्-रुजः ? किं वा, तन्-निषूदनम् इत्य् अपेक्षायाम् आहुः---**व्रज-** इत्य्-आदि । यत् **त** इत्य्-आदि च । विभ्रमा एव रुजः, तच् च स्तनेषु शनैस् तन्-निधानम् एव तन्-**निषूदनम्** । अत एवैतद् एव मुहुः प्रार्थितम् इति भावः ॥ १८ ॥

ENGLISH TRANSLATION

Bhāgavata 10.31.18

Beloved, Your appearance among the people of Vraja and the forest utterly destroys their suffering and brings auspiciousness to the whole universe. We have made longing for You our very self. Please grant us even a little of that which destroys the heartache of Your own people.

Jīva Gosvāmī's Krama-sandarbha

One may ask: What are those pangs of the heart, and what would destroy them? The gopīs answer with the verse beginning, "He moves through Vraja," together with the words beginning, "that of Yours." His charming gestures themselves are the pangs, and the means of destroying them is precisely the gentle placing of His feet upon their breasts. This is why they have repeatedly prayed for that very gift.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.19 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३१.१९ ॥

यत् ते सुजात-चरणाम्बु-रुहं स्तनेषु

भीताः शनैः प्रिय दधीमहि कर्कशेषु ।

तेनाटवीम् अटसि^[^११२] तद् व्यथते न किं स्वित्

कूर्पादिभिर् भ्रमति धीर् भवद्-आयुषां नः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

[^११२]: नयसीति पाठान्तरं स्वामिभिर् धृतम्।

ENGLISH TRANSLATION

Bhāgavata 10.31.19

Beloved, Your exquisitely tender lotus feet are so delicate that we fearfully place them very gently upon our hard breasts. Yet with those same feet You roam the forest. Are they not hurt by pebbles and the like? Our minds reel, for our very lives belong to You.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 112: Śrīdhara Svāmī accepts the alternate reading "You lead" or "You go."

रास-पञ्चाध्यायी ४ - कृष्ण का पुनः प्राकट्य

Rasa-pancadhyayi IV - Krsna Reappears

Source coverage: logical units 1–20

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.1 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.१ ॥

श्री-शुक उवाच

इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश् च चित्रधा ।

रुरुदुः सुस्वरं राजन् कृष्ण-दर्शन-लालसाः ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.32.1

Śrī Śukadeva said: O King, singing in this way and speaking distractedly in many different manners, the gopīs wept in long, plaintive tones, yearning to see Kṛṣṇa.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.2 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.२ ॥

तासाम् आविरभूच् छौरिः स्मयमान-मुखाम्बुजः ।

पीताम्बर-धरः स्रग्वी साक्षान् मन्मथ-मन्मथः ॥

Jiva Gosvami - Krama-sandarbha:

शौरिः शूर-वंशाविर्भूतत्वेन प्रसिद्धोऽपि तासाम् एवाविरभूत् । सर्वतोऽप्य् अपूर्वाद् आविर्भावाद् इत्य् अर्थः ।
साक्षान्-मन्मथः नाना-चतुर्व्यूह-स्थाः प्रद्युम्नाः, तेषां मन्मथः** । चक्षुषश् चक्षुः [बृ।आ।उ। ४.४.१८] इतिवन्
मन्मथत्व-प्रकाशक इत्य् अर्थः ॥२॥

ENGLISH TRANSLATION

Bhāgavata 10.32.2

Then Śauri appeared before them, His lotus face smiling. Clad in yellow cloth and adorned with a flower garland, He was Cupid's own enchanter manifest in person.

Jīva Gosvāmī's Krama-sandarbha

Although Śauri is renowned as one who appeared in the dynasty of Śūra, He now appeared solely for those gopīs. The meaning is that His manifestation was unprecedented in every respect. "Cupid manifest in person" means that the many Pradyumnas who abide in the various fourfold expansions are themselves Cupids, while He is the Cupid of them all. Just as scripture speaks of "the eye of the eye" (Bṛhad-āraṇyaka Upaniṣad 4.4.18), He is the one who awakens even their power to enchant.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.3-4 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.३-४ ॥

तं विलोक्यागतं प्रेष्ठं प्रीत्य-उत्फुल्ल-दृशोऽबलाः ।

उत्तस्थुर् युगपत् सर्वास् तन्वः प्राणम् इवागतम् ॥

काचित् कराम्बुजं शौरेर् जगृहेऽञ्जलिना मुदा ।

काचिद् दधार तद्-बाहुम् अंसे चन्दन-रूषितम्^[११७] ॥

Jiva Gosvami - Krama-sandarbha:

काचिद् इत्य-आदि षट्कम् ॥४॥

[^{११७}]: भूषितम् इति नारायण-भट्टः।

ENGLISH TRANSLATION

Bhāgavata 10.32.3-4

Seeing their dearest beloved return, all the weakened gopīs rose at once, their eyes blossoming with joy, as bodies rise when life returns to them. One joyfully clasped Śauri's lotus hand between her joined palms. Another placed upon her shoulder His arm, fragrant with sandalwood paste.

Jīva Gosvāmī's Krama-sandarbha

This begins the group of six verses starting with "One gopī."

Textual note 117: Nārāyaṇa Bhaṭṭa reads "adorned" in place of "fragrant."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.5 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.५ ॥

काचिद् अञ्जलिनागृह्णात् तन्वी ताम्बूल-चर्वितम् ।

एका तद्-अङ्घ्रि-कमलं सन्तप्ता^{११८} स्तनयोर्^{११९} अधात् ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

[^{११९}]: हृदये इति सनातन-धृत-पाठान्तरम्।

ENGLISH TRANSLATION

Bhāgavata 10.32.5

One slender gopī received the chewed betel from His mouth in her joined palms. Another, burning with separation, placed His lotus foot upon her breasts.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 118: The compound can be read "burning with separation."

Textual note 119: Sanātana Gosvāmī preserves the alternate reading "upon her heart."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.6 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.६ ॥

एका भ्रू-कुटिम् आबध्य प्रेम-संरम्भ-विह्वला ।

घन्तीवैक्षत् कटाक्षपैः सन्दष्ट-दशन-च्छदा ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.32.6

One gopī, overwhelmed by the agitation of love, knit her brows and bit her lip. She looked at Him from the corners of her eyes as though striking Him with those glances.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.7 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.७ ॥

अपरानिमिषद्-दृग्भ्यां जुषाणा तन्-मुखाम्बुजम् ।

आपीतम् अपि नातृप्यत् सन्तस् तच्-चरणं यथा ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.32.7

Another gopī savored the lotus of His face with unblinking eyes. Though she had drunk it deeply, she was no more satisfied than saints are satisfied by contemplating His feet.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.8 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.८ ॥

तं काचिन् नेत्र-रन्ध्रेण हृदि-कृत्य निमील्य च ।

पुलकाङ्ग्य उपगुह्यास्ते योगीवानन्द-सम्प्लुता ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.32.8

One gopī drew Him through the opening of her eyes and placed Him within her heart. Closing her eyes, her limbs thrilled with horripilation, she embraced Him inwardly and remained flooded with bliss like a yogī.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 124: Padyāvalī 259; Sad-ukti-karṇāmṛta 1.55.3, attributed to Umapatidhara.

Textual note 125: Ujjvala-nīlamanī 4.4, in its section on Rādhā, says, "She who is renowned as Gāndharvā in the Gopāla-uttara-tāpanī." It is unclear why the present source calls this the explanation of the permanent emotion. The Upaniṣad says, "Gāndharvā, the greatest among them, spoke" (Gopāla-tāpanī Upaniṣad 2.6), and, "Making her their chief, they first imitated her and then became silent" (2.13).

Textual note 126: This verse is not found in the other three currently circulating collections attributed to Bīlvamaṅgala. Subhāṣitāvalī 98 gives a variant:

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.9 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.९ ॥

सर्वास् ताः केशवालोक-परमोत्सव-निर्वृताः ।

जहृर् विरहजं तापं प्राज्ञं प्राप्य यथा जनाः ॥

Jīva Gosvami - Krama-sandarbha:

प्राज्ञं** सुषुप्ति-साक्षिणम् इव सुषुप्ताव् अविद्यावत् पुनः परित्याग-शङ्काया निगूढ-स्थितेः ॥९॥

ENGLISH TRANSLATION

Bhāgavata 10.32.9

All the gopīs found complete relief in the supreme festival of beholding Keśava. They abandoned the fever born of separation, just as people are relieved when they attain an enlightened person.

Jīva Gosvāmī's Krama-sandarbha

The word *prājña* suggests the witnessing consciousness present in deep sleep. Yet, just as ignorance remains concealed during deep sleep, a hidden fear that He might abandon them again still remained within the gopīs.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.10 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.१० ॥

ताभिर् विधूत-शोकाभिर् भगवान् अच्युतो विभुः ।

व्यरोचताधिकं तात पुरुषः शक्तिभिर् यथा ॥

Jīva Gosvami - Krama-sandarbha:

पुरुषो भगवत्-तत्त्वम्, स यथा भगवद्-रूपेण शक्तिभिर् ऐश्वर्यादिमय-स्वरूप-शक्तिभिर् वृत एव अधिकं विरोचते, न तु ब्रह्म-रूपेण ताभिर् आवृत इति । तथासौ ताभिः प्रेम-विशेष-मय-स्वरूप-शक्तिभिर् वृत एव अधिकं व्यरोचत** इत्य् अर्थः ॥१०॥

ENGLISH TRANSLATION

Bhāgavata 10.32.10

Dear Parīkṣit, among those gopīs whose grief had been dispelled, Bhagavān Acyuta, the all-pervading Lord, shone still more brilliantly, just as the Supreme Person shines among His potencies.

Jīva Gosvāmī's Krama-sandarbha

The *puruṣa* is the reality of Bhagavān. He shines more splendidly precisely when, in His form as Bhagavān, He is surrounded by His intrinsic potencies consisting of majesty and the other divine attributes; He does not shine more by assuming the feature of undifferentiated Brahman and being covered by those potencies. In the same way, Kṛṣṇa shone more brilliantly precisely because He was surrounded by these gopīs, His intrinsic potencies constituted of distinctive love.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.11-12 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.११-१२ ॥

ताः समादाय कालिन्ध्या निर्विशय पुलिनं विभुः ।

विकसत्-कुन्द-मन्दार-सुरभ्य-अनिल-षट्-पदम् ॥

शरच्-चन्द्रांशु-सन्दोह-ध्वस्त-दोषातमः शिवम् ।

कृष्णाया हस्त-तरलाचित-कोमल-बालुकम् ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.32.11-12

The all-pervading Lord took all the gopīs with Him and entered another bank of the Yamunā. Blossoming jasmine and heavenly coral-tree flowers made its breeze fragrant, while bees hovered in that gentle air. Masses of autumn moonbeams had driven away the night's darkness. The auspicious bank's soft sand was arranged by the river's rippling hands.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.13 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.१३ ॥

तद्-दर्शनाह्लाद-विधूत-हृद्-रुजो

मनोरथान्तं श्रुतयो यथा ययुः ।

स्वैर् उत्तरीयैः कुच-कुङ्कुमाङ्कितैर्

अचीकृपन् आसनम् आत्म-बन्धवे ॥

Jiva Gosvami - Krama-sandarbha:

तद्-दर्शन- इति । तस्य क्रीडा विशेषौत्सुक्यस्य विभोर् दर्शनेन इत्य्-आदिको विग्रहः । तथा-विधेन तेन सह तत्रागमनेन रास-क्रीडादि-मय-चिर-स्थितिर् निर्धारिता, पूर्व-शङ्कापगमात् । परम-सुख-प्राप्तिर् अपि जातेत्य् आह---मनोरथान्तम् इति । तत्र दृष्टान्तः---श्रुतयो यथा** इति । तल्-लीलानुभवेनोभयत्रापि परम-कृतार्थत्वाद् इति सहोपमेयं यथा-शब्देन व्यज्यते ॥१३॥

ENGLISH TRANSLATION

Bhāgavata 10.32.13

The joy of seeing Him drove every pain from their hearts. Like the revealed scriptures, they reached the ultimate limit of their desire. With their own upper garments, marked by the kuṅkuma from their breasts, they prepared a seat for the intimate friend of their souls.

Jīva Gosvāmī's Krama-sandarbha

The compound beginning with "the sight of Him" is to be resolved as "by seeing Him, the all-pervading Lord whose eagerness for this special play was so great." Because He came there together with them in this way, and because their earlier fear had vanished, a long stay filled with the rāsa dance and other play was assured. The words "the ultimate limit of their desire" state that they also attained supreme happiness. The comparison is "as the revealed scriptures do." The word "as" indicates a shared point of comparison: both the gopīs and the revealed scriptures attain supreme fulfillment through experiencing His divine play.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.14 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.१४ ॥

तत्रोपविष्टो भगवान् स ईश्वरो

योगेश्वरान्तर-हृदि कल्पितासनः ।

चकास गोपी-परिषद्-गतोऽर्चितस्^[^१३४]

त्रैलोक्य-लक्ष्म्य-एक-पदं वपुर् दधत् ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

^[^१३४]: \ "अच्युतः\ " इति पठितं विष्वनाथेन।

ENGLISH TRANSLATION

Bhāgavata 10.32.14

Bhagavān, that sovereign Lord whose seat the masters of yoga construct within their concentrated hearts, sat there among the assembly of gopīs and accepted their worship. He shone while displaying a form that is the sole abode of all the beauty of the three worlds.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 134: Viśvanātha reads "Acyuta" in place of "worshiped."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.15 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.१५ ॥

सभाजयित्वा तम् अनङ्ग-दीपनं

स-हास-लीलेक्षण-विभ्रम-भ्रुवा ।

संस्पशनेनाङ्क-कृताङ्घ्रि-हस्तयोः

संस्तुत्य ईषत्-कुपिता बभाषिरे ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.32.15

They honored Him as He kindled desire, employing smiling playful glances and expressive brows. They touched and praised His feet and hands, placing them upon their laps. Yet still slightly angry, they addressed Him.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.16 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.१६ ॥

गोप्य ऊचुः---

भजतोऽनुभजन्त्य् एक, एक एतद्-विपर्ययम् ।

नोभयांश् च भजन्त्य् एक एतन् नो ब्रूहि साधु नः ॥

Jiva Gosvami - Krama-sandarbha:

तत्र भगवतः काठिन्यम् आपादयितु-कामाः पृच्छन्ति---**भजत** इति॥१६॥

ENGLISH TRANSLATION

Bhāgavata 10.32.16

The gopīs said: Some people reciprocate only with those who honor them. Others act in the opposite way. Still others honor neither those who honor them nor those who do not. Please explain these three properly to us.

Jīva Gosvāmī's Krama-sandarbha

Wishing to make Bhagavān account for His apparent hardness of heart, the gopīs ask the question beginning, "Some reciprocate."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.17 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.१७ ॥

श्री-भगवान् उवाच---

मिथो भजन्ति ये सख्यः स्वार्थेकान्तोद्यमा हि ते ।

न तत्र सौहृदं धर्मः स्वार्थार्थं तद् धि^[१३७] नान्यथा ॥

Jiva Gosvami - Krama-sandarbha:

स्वार्थोऽत्र दृष्ट-फलम् । ये दृष्ट-फल-मात्रोद्यमा मिथो भजन्ति, ते स्वात्मानम् एव भजन्ति । हि यस्माद् भजनं नान्यथा भवति, अतस् तत्र न सौहृदम्, न च धर्मः** ॥ १७ ॥

[१३७]: स्वार्थं तद् वित्त इति विजयध्वजस्य पाठः ।

ENGLISH TRANSLATION

Bhāgavata 10.32.17

The Supreme Lord said: Friends, those who mutually honor one another strive exclusively for their own benefit. No true friendship or dharma is present there, for their service is performed for self-interest and not otherwise.

Jīva Gosvāmī's Krama-sandarbha

Here "self-interest" means a result visible to oneself. Those whose effort is directed only toward such a visible reward and who therefore honor one another are really serving only themselves. Indeed, their service does not occur in any other way. Consequently, there is neither genuine friendship nor dharma in it.

Textual note 137: Vijayadhvaja reads, "They know it as self-interest."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.18 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.१८ ॥

भजन्त्य् अभजतो ये वै करुणाः पितरो^{१४०} यथा ।

धर्मो निरपवादोऽत्र सौहृदं च सुमध्यमाः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.32.18

Those who honor even people who do not honor them are compassionate, like parents. In them dharma is without exception, and so is friendship, O slender-waisted gopīs.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 140: The dual reading is "the two parents."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.19 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.१९ ॥

भजतोऽपि न वै केचित् भजन्त्य् अभजतः कुतः ?

आत्मारामा ह्य् आप्त-कामा अकृतज्ञा गुरु-द्रुहः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.32.19

Some people do not reciprocate even with those who honor them, so how could they honor those who do not? They are either self-satisfied, have every desire fulfilled, are unaware of another's kindness, or are hostile to their benefactors.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.20 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.२० ॥

नाहं तु सख्यो भजतोऽपि जन्तून्

भजाम्य् अमीषाम् अनुवृत्ति-वृत्तये ।

यथाधनो लब्ध-धने विनष्टे

तच् चिन्तयान्यन् निभृतो न वेद ॥

Jīva Gosvami - Krama-sandarbha:

करुणा-विशेषम् एव दृष्टान्तयति । तत्र तस्मिन् साकूत-पर्यवसानम् आशङ्क्य मिथोऽक्षीणि कुञ्चतीः प्रत्य् आह---
नाहम् इति ॥ २०॥

ENGLISH TRANSLATION

Bhāgavata 10.32.20

Friends, however, I do not always appear to reciprocate even with those who worship Me. I act so that their devotion may grow. A poor man who once gains wealth and then loses it becomes so absorbed in thinking of that treasure that he knows nothing else.

Jīva Gosvāmī's Krama-sandarbha

He now illustrates His own exceptional compassion. Suspecting that His preceding classification might culminate in an implied criticism, the gopīs narrowed their eyes and glanced at one another. He therefore addressed them with the verse beginning, "I do not."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.21 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.२१ ॥

एवं मद्-अर्थोज्झित-लोक-वेद-

स्वानां हि वो मय्य् अनुवृत्तयेऽबलाः ।

मया परोक्षं भजता तिरोहितं

मासूयितुं मार्हथ तत् प्रियं प्रियाः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.32.21

Gentle gopīs, for My sake you abandoned social convention, Vedic duty, and your own families. I disappeared only to increase your continuous devotion to Me, while remaining unseen and still loving you. My beloveds, do not therefore resent your beloved.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.22 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३२.२२ ॥

न पारयेऽहं निरवद्य-संयुजां

स्व-साधु-कृत्यं विबुधायुषापि वः ।

या माभजन् दुर्जर-गेह-शृङ्खलाः

संवृश्च्य तद् वः प्रतियातु साधुना ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.32.22

Even with the lifespan of the gods, I could not repay the pure service of you whose union with Me is faultless. You cut through the nearly unbreakable chains of home and worshiped Me. May your own virtue be the repayment for your deed.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

रास-पञ्चाध्यायी ५ - रास-क्रीड़ा

Rasa-pancadhyayi V - The Rasa Dance

Source coverage: logical units 1–39

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.1 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.१ ॥

श्री-शुक उवाच---

इत्थं भगवतो गोप्यः श्रुत्वा वाचः सुपेशलाः ।

जहुर् विरहजं तापं तद् अङ्गोपचिताशिषः ॥

Jīva Gosvami - Krama-sandarbha:

विरहो भूतो भावी च, तज्जम्** । विरहेऽप्य् अपरित्यजनान् निज-ऋणित्वाङ्गीकाराच्च ॥१॥

ENGLISH TRANSLATION

Bhāgavata 10.33.1

Śrī Śukadeva said: Hearing these exquisitely gracious words from Bhagavān, the gopīs abandoned the fever born of separation. Their desires became fulfilled through the touch of His limbs.

Jīva Gosvāmī's Krama-sandarbha

"Separation" includes both the separation already experienced and any separation still to come; the fever was born from that. Even during separation Kṛṣṇa did not abandon them, and He acknowledged that He remained indebted to them.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.2 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.२ ॥

तत्रारभत गोविन्दो रास-क्रीडाम् अनुव्रतैः ।

स्त्री-रत्नैर् अन्वितः प्रीतैर् अन्योन्याबद्ध-बाहुभिः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.33.2

There Govinda began the rāsa pastime. He was accompanied by the jewels among women, delighted and wholly devoted to Him, their arms linked with one another.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.3-4 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.३-४ ॥

रासोत्सवः सम्प्रवृत्तो गोपी-मण्डल-मण्डितः ।

योगेश्वरेण कृष्णेन तासां मध्ये द्वयोर् द्वयोः ।

प्रविष्टेन गृहीतानां कण्ठे स्व-निकटं स्त्रियः ॥

यं मन्येरन् नभस् तावद् विमान-शत-सङ्कुलम् ।

दिवौकसां स-दाराणाम् औत्सुक्यापहतात्मनाम् ॥

Jiva Gosvami - Krama-sandarbha:

योगोऽचिन्त्य-शक्तिः ॥३॥

ENGLISH TRANSLATION

Bhāgavata 10.33.3-4

The festival of rāsa began in full, beautified by the circle of gopīs. Kṛṣṇa, master of yoga, entered between every pair and embraced each woman around the neck, yet each thought He stood beside her alone. The sky became crowded with hundreds of celestial aircraft bearing gods and their wives, whose intense eagerness had stolen their minds.

Jīva Gosvāmī's Krama-sandarbha

Here *yoga* means His inconceivable potency.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.5 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.५ ॥

ततो दुन्दुभयो नेदुर् निपेतुः पुण्य-वृष्टयः ।

जगुर् गन्धर्व-पतयः सस्त्रीकास् तद्-यशोऽमलम् ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.33.5

Then celestial kettledrums resounded and auspicious showers of flowers fell. The foremost Gandharvas, accompanied by their wives, sang Kṛṣṇa's stainless glory.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.6 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.६ ॥

वलयानां नूपुराणां किङ्किणीनां च योषिताम् ।

स-प्रियाणाम् अभूच् छब्दस् तुमुलो रास-मण्डले ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.33.6

Within the circular rāsa formation, a tremendous sound arose from the women's bangles, anklets, and waist bells as they danced with their beloved.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.7 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.७ ॥

तत्रातिशुशुभे ताभिर् भगवान् देवकी-सुतः ।

मध्ये मणीनां हैमानां महा-मरकतो यथा ॥

Jiva Gosvami - Krama-sandarbha:

देवकी पूर्ववद् यशोदैव ॥ ७ ॥

ENGLISH TRANSLATION

Bhāgavata 10.33.7

There Bhagavān, the son of Devakī, shone most splendidly among the gopīs, like a great emerald set among golden jewels.

Jīva Gosvāmī's Krama-sandarbha

As in the earlier passage, Devakī here is Yaśodā herself.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.8 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.८ ॥

पाद-न्यासैर् भुज-विधूतिभिः सस्मितैर् भ्रूविलासैर्
भज्यन्-मध्येश् चल-कुच-पटैः कुण्डलैर् गण्ड-लोलैः ।
स्विद्यन् मुख्यः कवर-रशना-ग्रन्थयः कृष्ण-वध्वो
गायन्त्यस् तं तडित इव ता मेघ-चक्रे विरेजुः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.33.8

Kṛṣṇa's brides shone as they sang of Him, like lightning within a circle of clouds. They placed their feet in dance steps and swept their arms through expressive gestures; smiles accompanied the play of their brows. Their slender waists bent, breast cloths moved, and earrings swung against their cheeks. Their faces perspired, and the knots of their hair and girdles loosened.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.9 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.९ ॥

उच्चैर् जगुर् नृत्यमाना रक्त-कण्ठ्यो रति-प्रियाः ।
कृष्णाभिमर्श-मुदिता यद् गीतेनेदम् आवृतम् ॥

Jiva Gosvami - Krama-sandarbha:

यासां गीतेन स्वयम् उत्प्रेक्षित-राग-समूहेनेदं जगद् आवृतम् । तद् अनुसारि-गान-परं जातम् इत्य् अर्थः । ताभिः
कृताः षोडश-सहस्र-सङ्ख्या रागा एव जगति विभक्ता इति सङ्गीत-शास्त्रात् ॥ ९॥

ENGLISH TRANSLATION

Bhāgavata 10.33.9

Their voices warm with love, Kṛṣṇa's pleasure their dearest aim, the gopīs sang loudly while dancing. Delighted by Kṛṣṇa's touch, they filled the entire world with their song.

Jīva Gosvāmī's Krama-sandarbha

The gopīs' song enveloped this world with a multitude of musical modes that they themselves spontaneously conceived. The world then became devoted to singing in conformity with those modes. The science of music states that the sixteen thousand rāgas created by them were subsequently distributed throughout the world.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.10 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.१० ॥

काचित् समं मुकुन्देन स्वर-जातीर् अमिश्रिताः ।

उन्नित्ये पूजिता तेन प्रीयता साधु साध्व् इति ।

तद् एव ध्रुवम् उन्नित्ये तस्यै मानं च बह्व् अदात् ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.33.10

One gopī sang pure musical modes in perfect unison with Mukunda. Delighted, He honored her, exclaiming, "Excellent! Excellent!" Another developed that very melody into a fixed composition, and He bestowed still greater honor upon her.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.11 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.११ ॥

काचिद् रास-परिश्रान्ता पार्श्व-स्थस्य गदाभृतः ।

जग्राह बाहुना स्कन्धं श्लथद्-वलय-मल्लिका ॥

Jiva Gosvami - Krama-sandarbha:

काचित् । गदां गोपालनौचितां नट-वृन्दाधिपोचिताम् एव वा । गदाकृति-यष्टिं विभर्तीति गदाभृतः ॥ ११ ॥

ENGLISH TRANSLATION

Bhāgavata 10.33.11

One gopī grew tired from the rāsa dance. Her bangles loosened and the jasmine flowers slipped from her hair as she placed her arm upon the shoulder of the mace-bearing Lord beside her.

Jīva Gosvāmī's Krama-sandarbha

The mace may be understood as one suitable for protecting cows, or as the staff appropriate to the leader of a troupe of dancers. *Gadā-bhṛt*, "the mace-bearer," thus means that He held a staff shaped like a mace.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.12 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.१२ ॥

तत्रैकांस-गतं बाहुं कृष्णस्योत्पल-सौरभम् ।

चन्दनालिप्तम् आघ्राय^[१५०] हृष्ट-रोमा चुचुम्ब ह ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

[१५०]: चन्दनालि समाघ्रायेति क्वचित् पाठः ।

ENGLISH TRANSLATION

Bhāgavata 10.33.12

There one gopī inhaled the fragrance of Kṛṣṇa's arm, which rested upon her shoulder, smelled sweeter than a blue lotus, and was anointed with sandalwood. Her body thrilled with horripilation, and she kissed it.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 150: Some manuscripts read, "smelling the row of sandalwood marks."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.13 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.१३ ॥

कस्याश्चिन् नाट्य-विक्षिप्त-कुण्डल-त्विष-मण्डितम् ।

गण्डं गण्डे सन्दधत्या अदात् ताम्बूल-चर्वितम् ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.33.13

One gopī placed her cheek, beautified by the radiance of earrings tossed by the dance, against Kṛṣṇa's cheek, and He gave her the chewed betel from His mouth.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.14 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.१४ ॥

नृत्यती गायती काचित् कूजन् नूपुर-मेखला ।

पार्श्व-स्थाच्युत-हस्ताब्जं श्रान्ताधात् स्तनयोः शिवम् ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.33.14

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

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 154: The source text of the Viṣṇu Purāṇa reads "her arm shining forth."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.15 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.१५ ॥

गोप्यो लब्ध्वाच्युतं कान्तं श्रिय एकान्त-वल्लभम् ।

गृहीत-कण्ठ्यस् तद्-दोर्भ्या गायन्त्यस् तं विजह्निरे ॥

Jīva Gosvami - Krama-sandarbha:

तस्या गोप्याः । यद् वा, श्रियोऽपि एकान्त-वैकुण्ठ-नाथादितोऽप्य् अतिशयात् प्रेम-विषयम्, न तु लब्धम् । तं कान्तं रमणं लब्ध्वा, न केवलं लाभः, किन्तु स्वल्पम् अपि विश्लेषम् असहमानेन तेन स्व-दोर्भ्या गृहीतः कण्ठो यासां, तादृश्य इत्य् अर्थः ॥ १५ ॥

ENGLISH TRANSLATION

Bhāgavata 10.33.15

The gopīs attained Acyuta as their lover, He who is the exclusive beloved even of Śrī. Their necks held by His arms, they sang of Him and sported with Him.

Jīva Gosvāmī's Krama-sandarbha

The phrase may refer simply to that particular gopī. Alternatively, they attained as their lover the very person who is the object of a love surpassing even Śrī's exclusive love for the Lord of Vaikuṇṭha, a lover whom even she did not attain in this way. Nor was this merely an attainment: unable to tolerate even the slightest separation from them, He held their necks within His own arms.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.16 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.१६ ॥

कर्णोत्पलालक-विटङ्क-कपोल-घर्म-

वक्त्र-श्रियो वलय-नूपुर-घोष-वाद्यैः ।

गोप्यः समं भगवता ननृतुः स्व-केश-

स्रस्त-स्रजो भ्रमर-गायक-रास-गोष्ठ्याम् ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.33.16

The gopīs danced together with Bhagavān in the assembly of rāsa. Lotuses at their ears and curls ornamented their cheeks, perspiration beautified their faces, and bangles and anklets supplied the music. Garlands slipped from their loosened hair, and bees became their singers.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.17 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.१७ ॥

एवं परिष्वाङ्ग-कराभिमर्श-

स्निग्धेक्षणोद्दाम-विलास-हासैः ।

रेमे रमेशो ब्रज-सुन्दरीभिर्

यथार्भकः स्व-प्रतिबिम्ब-विभ्रमैः ॥

Jiva Gosvami - Krama-sandarbha:

रमाया ईशः प्रभुर् अपि ब्रज-सुन्दरीभिर् एव रेमे**, न तु तया । यद् वा, रमाया ईशः प्रभुर् एव, न तु रमणः, ब्रज-सुन्दरीभिस् तु रेमे एव ॥ १७ ॥

एवं परिष्वाङ्ग-कराभिमर्श-

स्निग्धेक्षणोद्दाम-विलास-हासैः ।

रेमे रमेशो ब्रज-सुन्दरीभिर्

यथार्भकः स्व-प्रतिबिम्ब-विभ्रमैः ॥

ENGLISH TRANSLATION

Bhāgavata 10.33.17

In this way the Lord of Ramā sported with the beautiful women of Vraja through embraces, the touch of hands, affectionate glances, unrestrained amorous gestures, and laughter, just as a child plays with the movements of his own reflections.

Jīva Gosvāmī's Krama-sandarbha

Although He is the Lord and master of Ramā, He sported specifically with the beautiful women of Vraja, not with Ramā. Alternatively, He is Ramā's Lord and master, but not her lover in this intimate sense, whereas with the beautiful women of Vraja He truly sported. The verse states: "Thus the Lord of Ramā sported with the beautiful women of Vraja through embraces, the touch of hands, affectionate glances, unrestrained amorous gestures, and laughter, just as a child plays with the movements of his own reflections."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.18 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.१८ ॥

तद्-अङ्ग-सङ्ग-प्रमुद्-आकुलेन्द्रियाः^[^१५७]

केशान् दुकूलं कुच-पट्टिकां वा ।

नाज्जः प्रतिव्योढुम् अलं व्रज-स्त्रियो

विस्रस्त-मालाभरणाः कुरुद्वह ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

^[^१५७]: प्रमदाकुलेन्द्रियाः इति केषुचित् संस्करणेषु पाठः।

ENGLISH TRANSLATION

Bhāgavata 10.33.18

O best of the Kurus, the women of Vraja became overwhelmed in every sense by the ever-increasing joy of contact with His limbs. Their garlands and ornaments loosened, yet they could not readily rearrange their hair, fine garments, or breast cloths.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 157: Some editions read "their senses overwhelmed by delight."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.19 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.१९ ॥

कृष्ण-विक्रीडितं वीक्ष्य मुमुहुः खेचर-स्त्रियः ।

कामार्दिताः^[^१५९] शशाङ्कश् च सगणो विस्मितो^[^१६०]ऽभवत् ॥

Jīva Gosvami - Krama-sandarbha:

कामार्दिता इति बहु-वचनान्त एव पाठः टीका-सम्मतः । किन्तु देव्योऽपीत्य् अनेन तासाम् एव कामार्दितत्व-स्वीकारात् । किं च, शशाङ्कश् चेति तदादेर् भिन्न-वाक्यत्वाङ्गीकाराच् च ॥ १९ ॥

^[^१५९]: कामार्दितः इति क्वचित् पाठः ।

^[^१६०]: विस्मृत इति पाठः कैश्चित् श्रीधरादिभिर् गृहीत इति प्रतिभाति

ENGLISH TRANSLATION

Bhāgavata 10.33.19

Seeing Kṛṣṇa's extraordinary play, the women who traveled through the sky became bewildered and afflicted by desire for Him. The moon and his entire retinue were struck with wonder.

Jīva Gosvāmī's Krama-sandarbha

The reading approved by the commentary is the plural *kāmārditāḥ*, "afflicted by desire." This is because the words "even the goddesses" explicitly accept that those celestial women were themselves afflicted by desire, and because the clause beginning "and the moon" must be taken as a separate sentence.

Textual note 159: Some manuscripts read the singular "afflicted by desire."

Textual note 160: It appears that Śrīdhara and some others accept "became forgetful" instead of "became astonished."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.20 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.२० ॥

कृत्वा तावन्तम् आत्मानं यावतीर् गोप-योषितः ।

रेमे स[^{१६१}] भगवांस् ताभिर् आत्मारामोऽपि लीलया ॥

Jiva Gosvami - Krama-sandarbha:

आत्मानम् आत्मनः प्रकाशम् इत्य् अर्थः ॥२०॥\

[^{१६१}]: रराम इस् थे रेअदिन् फ़ोल्लोWइन् ब्य् वैष्णव-तोषणी।

ENGLISH TRANSLATION

Bhāgavata 10.33.20

Bhagavān expanded Himself into as many forms as there were cowherd women and sported with each of them in play, although He is self-delighting.

Jīva Gosvāmī's Krama-sandarbha

"Himself" means a manifestation of His own self.

Textual note 161: Vaiṣṇava-toṣaṇī follows the reading *rarāma*, "He delighted."

Textual note 162: The reference is Śrī Bhāgavatāmṛta 1.1.22; compare Baladeva's commentary, though the source marks this identification as uncertain.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.21 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.२१ ॥

तासां रति-विहारेण[^{१६३}] श्रान्तानां वदनानि सः ।

प्रामृजत् करुणः प्रेम्णा शन्तमेनाङ्ग पाणिना ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

[^{१६३}]: तासाम् अतिविहारेण

ENGLISH TRANSLATION

Bhāgavata 10.33.21

Beloved Parīkṣit, the compassionate Lord lovingly wiped the faces of the gopīs, who were tired from amorous play, with His supremely soothing hand.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 163: An alternate reading is "tired from their excessive play."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.22 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.२२ ॥

गोप्यः स्फुरत्-पुरट-कुण्डल-कुन्तल-त्विङ्-
गण्ड^{११६५}-श्रिया सुधित-हास-निरीक्षणेन ।

मानं दधत्य ऋषभस्य जगुः कृतानि

पुण्यानि तत्-कररुह-स्पर्श-प्रमोदाः ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.33.22

The gopīs' cheeks shone with the flashing radiance of golden earrings and curls. Honored by the bull among men through His smiles and glances, and thrilled by the touch of His fingernails, they honored Him in return by singing of His beautiful, sanctifying deeds.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 165: An alternate reading is "whose cheeks possessed the excellence..."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.23 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.२३ ॥

ताभिर् युतः श्रमम् अपोहितुम् अङ्ग-सङ्ग-

घृष्ट-स्रजः स[^१६६] कुच-कुङ्कुम-रञ्जितायाः ।

गन्धर्व-पालिभिर् अनुद्रुत आविशद् वाः

श्रान्तो गजीभिर् इभ-राङ् इव भिन्न-सेतुः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

[^१६६]: स्व- इति पाठः।

ENGLISH TRANSLATION

Bhāgavata 10.33.23

Accompanied by the gopīs, Kṛṣṇa entered the Yamunā to remove their fatigue. His garland had been crushed by contact with their limbs and reddened by the kuṅkuma from their breasts. Followed by rows of singing bees, He appeared like an elephant king, tired after breaking the embankment, entering the water with his cow elephants.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

Textual note 166: Some manuscripts read "His own breast-kuṅkuma."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.24 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.२४ ॥

सोऽम्भस्य अलं युवतिभिः परिषिच्यमानः

प्रेम्णोक्षितः प्रहसतीभिर् इतस् ततोऽङ्ग ।

वैमानिकैः कुसुम-वर्षिभिर् ईड्यमानो

रेमे स्वयं स्व-रतिर् अत्र गजेन्द्र-लीलः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.33.24

Beloved Parīkṣit, the laughing young women stood on every side and drenched Him thoroughly in the water while gazing upon Him with love. Praised by celestial travelers who showered flowers, the self-delighting Lord sported there like an elephant king.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.25 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.२५ ॥

ततश् च कृष्णोपवने जल-स्थल-

प्रसून-गन्धानिल-जुष्ट-दिक्-तटे ।

चचार भृङ्ग-प्रमदा-गणावृतो

यथा मद-च्युद् द्विरदः करेणुभिः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.33.25

Afterward Kṛṣṇa wandered through a nearby grove whose riverbank and every direction were filled with breezes carrying the fragrance of flowers growing on land and water. Surrounded by swarms of bees and the company of young women, He resembled a lordly elephant streaming ichor among his cow elephants.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.26 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.२६ ॥

एवं शशाङ्कांशु-विराजिता निशाः

स सत्य-कामोऽनुरताबला-गणः ।

सिषेव आत्मन्य् अवरुद्ध-सौरतः

सर्वाः शरत्-काव्य-कथा-रसाश्रयाः ॥

Jīva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.33.26

Thus the Lord, whose desires are eternally fulfilled, enjoyed every night illumined by the moon's rays in the company of the women who loved Him. Holding all amorous feeling fully contained within Himself, He passed those nights as the abode of every rasa celebrated in autumnal poetry and song.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.27 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.२७ ॥

राजोवाच---

संस्थापनाय धर्मस्य प्रशमायेतरस्य च ।

अवतीर्णो हि भगवान् अंशेन जगद्-ईश्वरः ॥

Jiva Gosvami - Krama-sandarbha:

तेषाम् एव तत्रत्यानां केषाञ्चित् तत्-तत्त्वम् अजानतां सन्देहं वितर्क्य कृपया तेषाम् एव हितार्थं तम् उत्थाप्य स्व-सन्देह-व्याजेन पृच्छति---संस्थापनायेति ॥ २७ ॥

ENGLISH TRANSLATION

Bhāgavata 10.33.27

King Parīkṣit said: The Supreme Lord, ruler of the universe, descended together with His plenary portion to establish dharma and bring its opposite to rest.

Jīva Gosvāmī's Krama-sandarbha

Parīkṣit anticipates the doubt of certain people present there who do not know the truth of this pastime. Out of compassion and solely for their welfare, he raises that doubt under the pretext of asking his own question, beginning with the statement, "To establish dharma."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.28 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.२८ ॥

स कथं धर्म-सेतूनां वक्ता कर्ताभिरक्षिता ।

प्रतीपम् आचरद् ब्रह्मन् पर-दाराभिमर्शनम् ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.33.28

How then could He, who teaches, practices, and protects the boundaries of dharma, act contrary to them by touching the wives of others, O brāhmaṇa?

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.29 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.२९ ॥

आप्त-कामो यदु-पतिः कृतवान् वै जुगुप्सितम् ।

किम्-अभिप्राय एतन् नः शंशयं छिन्धि सुव्रत ॥

Jīva Gosvami - Krama-sandarbha:

आप्त-कामस्य जुगुप्सितेति प्रवृत्तिर् न स्यात् जुगुप्सितं तु केनाभिप्रायेण कृतवान् इत्य् अर्थः ॥ २९ ॥

ENGLISH TRANSLATION

Bhāgavata 10.33.29

The Lord of the Yadus is self-fulfilled, yet He certainly performed what appears blameworthy. With what intention did He do this? O observer of noble vows, please sever our doubt.

Jīva Gosvāmī's Krama-sandarbha

One whose every desire is fulfilled would have no impulse toward a reprehensible act. The question therefore means: with what intention did He perform an act that appears reprehensible?

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.30 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.३० ॥

श्री-शुक उवाच---

धर्म-व्यतिक्रमो दृष्ट ईश्वराणां च साहसम् ।

तेजीयसां न दोषाय वह्नेः सर्व-भुजो यथा ॥

Jiva Gosvami - Krama-sandarbha:

धर्म-व्यतिक्रमो यद् दृष्टः, यथा---ब्रह्मादीनां दुहितृ-कामनादि । तथा साहसं निर्भयता च यद् दृष्टम् । यथा बृहस्पतेर् उतथ्य-पत्नी-गमनादि, तत् तच् च तेजीयसां तेषां न न प्रत्यवायाय, सर्व-भुजो वह्नेर् यथा सर्व-भुक्त्वं नापावित्र्यायेत्य् अर्थः ॥ ३० ॥

ENGLISH TRANSLATION

Bhāgavata 10.33.30

Śrī Śukadeva said: Powerful rulers are sometimes seen to cross the boundaries of dharma and act with exceptional boldness. Such acts do not stain those endowed with fiery power, just as fire, which consumes everything, is not stained.

Jīva Gosvāmī's Krama-sandarbha

Transgression of dharma is sometimes observed, as in Brahmā and others desiring their daughters. Exceptional boldness and fearlessness are also observed, as when Bṛhaspati approached the wife of Utathya. Yet none of these acts brings adverse consequence to such beings of fiery power, just as fire's consuming everything does not render fire impure.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.31 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.३१ ॥

नैतत् समाचरेज् जातु मनसापि ह्य् अनीश्वरः ।

विनश्यत्य् आचरन् मौढ्याद् यथारुद्रोऽब्धि-जं विषम् ॥

Jiva Gosvami - Krama-sandarbha:

No separate commentary is printed for this source unit.

ENGLISH TRANSLATION

Bhāgavata 10.33.31

A person who lacks such sovereign power must never imitate this conduct, not even mentally. One who foolishly does so is destroyed, just as anyone other than Rudra would be destroyed by drinking the poison born from the ocean.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.32 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.३२ ॥

ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित् ।

तेषां यत् स्व-वचो-युक्तं बुद्धिमांसं तत् समाचरेत् ॥

Jīva Gosvami - Krama-sandarbha:

वच आज्ञा सत्यं प्रमाणम् ॥३२॥

ENGLISH TRANSLATION

Bhāgavata 10.33.32

The command of powerful rulers is true and authoritative, though their conduct is so only in certain instances. An intelligent person should practice whatever in their conduct accords with their own instruction.

Jīva Gosvāmī's Krama-sandarbha

Their word is an injunction; "true" means that it is authoritative evidence.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.33 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.३३ ॥

कुशलाचरितेनैषाम् इह स्वार्थो न विद्यते ।

विपर्ययेण वानर्थो निरहङ्कारिणां प्रभो ॥

Jiva Gosvami - Krama-sandarbha:

निरहङ्कारिणाम् अनावेशिनाम् । तथापि तत्-तत्-करणं प्रारब्ध-वशाद् एवेति भावः ॥ ३३ ॥

ENGLISH TRANSLATION

Bhāgavata 10.33.33

O master, selfless rulers gain no personal advantage in this world by acting well, nor do they incur harm by acting otherwise, for they are free from ego.

Jīva Gosvāmī's Krama-sandarbha

They are free from ego and do not become personally absorbed in such acts. Even so, the sense is that their performance of one act or another occurs solely under the momentum of already-begun destiny.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.34 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.३४ ॥

किम् उताखिल-सत्त्वानां तिर्यङ्-मर्त्य-दिवौकसाम् ।

ईशितुश् चेशितव्यानां कुशलाकुशलान्वयः ॥

Jiva Gosvami - Krama-sandarbha:

ईशितव्यानां कुशलाकुशलाभ्यां पुण्य-पापाभ्यां योऽन्वयः सम्पर्कः । स पुनर् ईशितुर् न विद्यत इति किम् उत सुतराम् एव नेति पूर्वणान्वयः । बलवत् सुष्ठु किम् उत स्वत्य् अतीव च निर्भर इत्य् अमरः ॥ ३४ ॥

ENGLISH TRANSLATION

Bhāgavata 10.33.34

How, then, could good or evil ever attach itself to the Lord of all beings, whether animals, human beings, or celestial dwellers, and of all who are ruled by Him?

Jīva Gosvāmī's Krama-sandarbha

Those who are ruled become connected with good and evil, merit and sin. No such connection exists for their ruler. In conjunction with the preceding verse, the question is: how much more emphatically must it be said that such a connection can never exist for the supreme ruler? The lexicon explains *balavat* as "very strongly," while *kim uta* and *su* convey extreme emphasis and certainty.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.35 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.३५ ॥

यत्-पाद-पङ्कज-पराग-निषेव-तृप्ता[^{१६८}]

योग-प्रभाव-विधुताखिल-कर्म-बन्धाः ।

स्वैरं चरन्ति मुनयोऽपि न नह्यमानास्

तस्येच्छयात्त-वपुषः कुत एव बन्धः ॥

Jīva Gosvami - Krama-sandarbha:

योग-प्रभाव-** इति ज्ञानिनोऽप्युक्ताः ॥३५॥

[^{१६८}]: दृप्ता इति वैष्णव-तोषणी-कारः।

ENGLISH TRANSLATION

Bhāgavata 10.33.35

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

Jīva Gosvāmī's Krama-sandarbha

The words beginning "by the power of yoga" show that even realized knowers are included here.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.36 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.३६ ॥

गोपीनां तत्-पतीनां च सर्वेषाम् एव^{११६९} देहिनाम् ।

योऽन्तश् चरति सोऽध्यक्षः एष क्रीडन-देह-भाक्^[१७०] ॥

Jiva Gosvami - Krama-sandarbha:

गोपीनाम्** अत्र टीकानुसारेण श्री-भगवतः पर-दारा नाम न सन्तीति व्याख्यानेऽपि तासाम् अयोग्यत्वं न व्याहन्यत एषा व्याख्या ॥३६॥

[^{१७०}]: क्रीडनेनेह देह-भाक्

ENGLISH TRANSLATION

Bhāgavata 10.33.36

He who moves within the gopīs, their husbands, and indeed every embodied being is the overseeing Lord. This very Kṛṣṇa assumes His body for divine play.

Jīva Gosvāmī's Krama-sandarbha

Regarding the word "gopīs" here, earlier commentary explains that no woman can truly be classed as another man's wife in relation to Śrī Bhagavān. Even with that explanation, the present interpretation does not negate the impropriety of regarding the gopīs as belonging to ordinary husbands.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.37 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.३७ ॥

अनुग्रहाय भक्तानां^{११७६} मानुषं देहम् आश्रितः^{११७७} ।

भजते तादृशीः क्रीडा याः श्रुत्वा तत्-परो भवेत् ॥

Jiva Gosvami - Krama-sandarbha:

तत्र च सति परैर् व्यूढत्वम् आसाम् असमञ्जसं बहूनां तेषां तस्मिन् असूया यदि तद् इति यन्-मित्रं परमानन्दम्[भा। पु। १०.१४.३२] इत्य्-आदि व्याहन्येत् ॥३७॥

ENGLISH TRANSLATION

Bhāgavata 10.33.37

To bestow grace upon His devotees, He assumes a humanlike form and enjoys such pastimes that whoever hears them becomes devoted exclusively to Him.

Jīva Gosvāmī's Krama-sandarbha

If the gopīs had actually been married to other men, that relationship would be incongruous. Moreover, if those many men had consequently felt envy toward Kṛṣṇa, statements such as "whose friend is the supreme bliss" (Bhāgavata 10.14.32) would be contradicted.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.38 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.३८ ॥

नासूयन् खलु कृष्णाय मोहितास् तस्य मायया ।

मन्यमानाः स्व-पार्श्व-स्थान् स्वान् स्वान् दारान् ब्रजौकसः ॥

Jiva Gosvami - Krama-sandarbha:

तत्राह---**नासूयन्** इति । तद्-दिनम् उपलक्षणम् एव, किन्तु विवाहादि-सर्वावस्थास् अपि तथा ज्ञेयं, सिद्धान्त-रस-व्याघातात् । माया-निर्मितान् **स्वान् दारान् स्व-पार्श्व-स्थान्** एव **मन्यमाना** इति । तत्राह यन्-मित्रम् [भा।पु। १०.१४.३२] इति, यद् धामार्थ-सुहृद् [भा।पु। १०.१४.३५] इत्य्-आदि न्यायेनासूयाप्य् अत्र लोक-रीति-रक्षणार्थं तद्-आभास एव च ज्ञेयः ।

न त्व् आप्त-कामस्य कुतः क्रीडने प्रवृत्तिः ? कुतस्तरां वा बहिर्-दृष्ट्या लोक-गीते तस्मिन् ? इत्य् अत आह---**अनु** [भा।पु। १०.३३.३६] इति । "\भूतानाम्\" इति पाठेऽपि **भक्तानाम्** एव सम्बन्धेनैवान्येषाम् **अनुग्रहो** ज्ञेयः । अथवा, नन्व् एवम् अपि नित्यवत् गुप्तम् एव, तथा क्रीडतु किं प्रापञ्चिकेभ्यस् तत्-प्रकटनेन ? तत्राह---**भक्तानां** प्रपञ्च-गतानाम् । **मानुषं** मर्त्य-लोक-रूपम् । विराड्-देहांश् च समाश्रितः । तत्र प्रकट इत्य् अर्थः । तत्र वस्तुनोऽपि प्रभावम् आह---**याः श्रुत्वा** इति अन्योऽपीति शेषः ॥३७॥

ENGLISH TRANSLATION

Bhāgavata 10.33.38

The residents of Vraja, bewildered by His Yogamāyā, did not feel envy toward Kṛṣṇa, for each believed his own wife to be standing beside him.

Jīva Gosvāmī's Krama-sandarbha

The text answers this with "they did not envy Him." The reference to that particular day is merely illustrative; the same should be understood throughout every circumstance, including the apparent marriages, because any other conclusion would contradict the established theological rasa. The men believed the wives fashioned by Māyā and standing beside them to be their own wives. In light of statements such as "whose friend is the supreme bliss" (Bhāgavata 10.14.32) and "whose abode, wealth, and friends" (10.14.35), any apparent envy here should be understood as only a semblance arranged to preserve social convention.

One may still ask why a self-fulfilled Lord would engage in play, and all the more why He would reveal outwardly a pastime sung throughout the world. The answer is the word "grace" in Bhāgavata 10.33.37. Even if the variant "for the grace of beings" is accepted, His grace toward others should be understood through their relation to His devotees. Or one may ask why He did not keep this eternal play concealed: what is gained by revealing it to material beings? The answer is that it is for devotees present within the material world. "Humanlike" then means the mortal realm, which is a limb of the universal body that He has assumed; He became manifest there. The verse also declares the pastime's power: the words "whoever hears" imply that anyone else who hears it also becomes devoted to Him.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.39 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.३९ ॥

ब्रह्म-रात्र उपावृत्ते वासुदेवानुमोदिताः ।

अनिच्छन्त्यो ययुर् गोप्यः स्व-गृहान् भगवत्-प्रियाः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.33.39

When the night of Brahmā came to its close, the gopīs, though unwilling to leave, returned to their homes with Vāsudeva's approval. They were the beloveds of Bhagavān.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.40 with Jīva Gosvāmī's Krama-sandarbha

॥ १०.३३.४० ॥

विक्रीडितं ब्रज-वधूभिर् इदं च विष्णोः

श्रद्धान्वितो नु शृणुयाद् अथ वर्णयेद् वा ।

भक्तिं परां भगवति परिलभ्य कामं

हृद्-रोगम् आश्व अपहिनोत्य् अचिरेण धीरः ॥

Jiva Gosvami - Krama-sandarbha:

न व्याख्यातम्।*

ENGLISH TRANSLATION

Bhāgavata 10.33.40

A sober person who faithfully and repeatedly hears, and then recounts, this divine play of Viṣṇu with the brides of Vraja obtains supreme devotion to Bhagavān. He swiftly casts away lust, the disease of the heart, without delay.

Jīva Gosvāmī's Krama-sandarbha

No separate explanation is printed for this source unit.