

Laghu-vaiṣṇava-toṣaṇī on the Rāsa- pañcādhyāyī

लघु-वैष्णव-तोषणी: रास-पञ्चाध्यायी

Jīva Gosvāmī's Commentary on Śrīmad Bhāgavatam 10.29-33

Jīva Gosvāmī

About this edition

Jīva Gosvāmī's systematic Gauḍīya commentary on the five chapters of the Bhāgavata's rāsa narrative, developing Sanātana Gosvāmī's interpretation of the gopīs, Yogamāyā, spiritual embodiment, Kṛṣṇa's intentions, and the nature of prema, presented with the complete mūla and a fresh source-faithful English translation.

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CHAPTER 1

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

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

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ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.1 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.१ ॥

श्री-शुक उवाच---

भगवान् अपि ता रात्रीः शरदोत्फुल्ल-मल्लिकाः ।

वीक्ष्य रन्तुं मनश् चक्रे योगमायाम् उपाश्रितः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

नमः कृष्णाय रास-रसिकाय । श्री-युक्त-बादरायणिर् उवाच इति । बदरिकाश्रमे महा-तपश्-चरणाद् भगवान् श्री-व्यासो बादरायणः । तस्य तपः-फल-रूपः पुत्र इति सर्वज्ञत्व-श्री-भगवत्-प्रेम-रसमयत्वादिकं ध्वनितम् । तेनोक्तत्वाद् अस्याख्यानस्य सर्वथा यथा साधन-साध्यत्वं प्रेम-रस-मयत्वं चाभिप्रेतम् । अतो भक्त्यैतच्च ह्येतद्व्यम् इति भावः ।

इदानीं श्री-गोपिका-मनोरथ-परिपूरण-द्वारा प्रेम-विशेष-विस्तारण-रूपं तद्-अवतार-मुख्यतर-प्रयोजनं दर्शयन्,

ताभिः सह विहरणम् एव तस्य सर्वातिशायि सुखम् इति च प्रकटयन्,

तत्र चाधरामृत-पानादिना स्त्री-सदृशीनाम् एव श्री-भगवद्-रूपादि-माधुरी-विशेषानुभवात् प्रेम-विशेष-विस्तार-सुसिद्ध्या तद्-योग्याभिः सह श्री-रास-क्रीडां पञ्च-प्राण-तुल्य-पञ्चाध्याय्या वर्णयन्, आदौ तत्-सामग्रीर् दर्शयन्,

तत्र च श्री-गोपिका-वर्गाकर्षणं कथयन्,

तद्-धेतुत्वेन श्री-भगवतो भाव-विशेष-प्राकट्यम् आह---भगवान् इति ।

एषा च क्रीडा तद्-उचित-काले कैशोरे ज्ञेया । तथा चोक्तं श्री-विष्णु-पुराणे---

सोऽपि कैशोरक-वयो मानयन् मधुसूदनः ।

रेमे ताभिर् अमेयात्मा क्षपासु क्षपिताहितः ॥ [वि।पु। ५.१३.६०] इति ।

श्री-हरि-वंशे च---

युवतीर् गोप-कन्याश् च रात्रौ सङ्कल्प-कालवित् ।

कैशोरकं मानयानः सह ताभिर् मुमोद ह ॥ [ह।वं। २.२०.१८] इति

तच्च च रासारम्भे तस्य सौन्दर्यादि-विशेष-स्मारणेन परम-मोहनत्वात् श्री-बादरायणिना---ततश् च पौगण्ड-वयः-श्रितौ ब्रजे [भा।पु। १०.१५.१] इत्य्-आदिवद् व्यक्तं वक्तुं न शक्तम् । क्रीडा सा च समग्रम् एव कैशोरं व्याप्येत्य्-आदिकं सर्वम् अग्रे यथा-स्थानं विवरणीयम् तत्रोपलक्षणार्थं कैशोरारम्भे प्रथमैक-रात्र-क्रीडेयम् उच्यते ।

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 Laghu-vaiṣṇava-toṣaṇī

Obeisance to Kṛṣṇa, the connoisseur of rāsa. The reading is “the glorious son of Bādarāyaṇa said.” Bhagavān Śrī Vyāsa is called Bādarāyaṇa because he performed severe austerities at Badarikāśrama. Śuka was the son who appeared as the fruit of those austerities. This designation therefore suggests Śuka's omniscience, his being filled with the rasa of love for Śrī Bhagavān, and his other excellences. Since he is the speaker, this account is intended throughout to be both the means and the goal, and to be filled with the rasa of divine love. The implication is that it should therefore be heard with devotion.

Śuka now reveals that the foremost purpose of Kṛṣṇa's descent was the special expansion of love brought about by fulfilling the longings of the gopīs. He also discloses that sporting with them is Kṛṣṇa's own unsurpassed happiness. Only those whose nature corresponds to that of the young women of Vraja can, through such acts as drinking the nectar of His lips, experience the distinctive sweetness of Śrī Bhagavān's form and other qualities. Their exceptionally expansive love perfectly qualifies them for that experience. Śuka therefore narrates Śrī Kṛṣṇa's rāsa play with those qualified gopīs in five chapters, as precious as the five vital breaths. He first presents all that is required for the play. He then describes the attraction of the entire company of gopīs and, as its cause, the manifestation of a special emotion within Śrī Bhagavān. This is expressed by the word “Bhagavān.”

This play should be understood to have occurred at its fitting time, during Kṛṣṇa's adolescence. The Viṣṇu Purāṇa likewise says:

“Madhusūdana, the immeasurable Self who had destroyed His enemies, honored the season of adolescent youth and sported with them during the nights.” (Viṣṇu Purāṇa 5.13.60)

The Hari-vamśa also says:

“Knowing that night to be the appointed time, He honored His adolescent age and rejoiced with the youthful daughters of the cowherds.” (Hari-vamśa 2.20.18)

At the beginning of the rāsa dance, the recollection of Kṛṣṇa's extraordinary beauty and other qualities made Him supremely enchanting. For that reason, Bādarāyaṇi could not explicitly specify His age here as he had in such passages as, “Thereafter, the two brothers entered the pauganḍa age in Vraja” (Bhāgavata 10.15.1). The rāsa play extended throughout the whole of

Kṛṣṇa's adolescence; all its particulars will be explained in their proper places below. As an indication of the whole, this passage describes the play of its first night at the beginning of His adolescence.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.2 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.२ ॥

तदोडु-राजः ककुभः करैर् मुखं

प्राच्या विलिम्पन् अरुणेन शन्तमैः ।

स चर्षणीनाम् उदगाच् छुचो मृजन्

प्रियः प्रियाया इव दीर्घ-दर्शनः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

एवं निज-रिरंसया चन्द्रम् अपि प्राची-दिशा प्रियः प्रिययेव रन्तुम् उद्यतं मन्यमानस्य श्री-भगवतो भावम् अभिव्यञ्जयन् तासां रात्रीणाम् उत्तमाङ्ग-रूपायाम् अस्याम् अभिव्यक्त-सर्व-मङ्गल-सूचकम् अन्यद् अप्य् आह--- तदेति । उडूनां राजेति ता अपि तत्-परिवारत्वेनोदगुर् इति ध्वनितम् । रश्मिभिर् अरुणेनेति करण-द्वयम् उभयेषाम् अपि साधकतमत्वात् रश्मि-धृतेन रागेणेत् अर्थः । विशेषेण लिम्पन् इति पूर्ण-चन्द्राभिप्रायेणैव ततो राकैवेयं तिथिः पूर्णत्वं च तस्य तिथ्य-अन्तरे श्री-भगवद्-इच्छापेक्षया तदेत्य् उक्त्या स्वारस्यात् । किं वा, उत्फुल्ल-मल्लिका-रात्रीर् वीक्ष्येतिवत् तस्याप्य् उद्दीपनत्वेन सहजोद्गमौचित्यात् । राकेश-कर-रञ्जितम् इति वक्ष्यमाणानुसारेण तत्-तिथाव् एव तात्पर्यात् स इति ता इतिवत् न केवलम् एवम् अमुना प्राची-दिश एव तापोपहतः, किन्तु सर्वेषां जनानाम् अपीत्य् आह---चर्षणीनाम् इति । शुचः शरद्-अर्क-ज-सन्ताप-दुःखानि । यद् वा, मनो-दुःखानि भगवतः सर्व-शक्त्य-आश्रय-परम-शक्ति-रूपाणां तासाम् अनुल्लासोल्लासाभ्यां स्वत एव सर्वेषां तत्-तद्-भावात् श्री-कृष्ण-जन्म-दिनादिवत् प्रियः प्रियाया इवेति स-रागत्व-साधुत्वानन्यत्वादिनान्योन्यं रुचि-विशेषेषो दर्शितः । अत एव तत्-परिजनानां शोकाश्रूणि मार्जयन् यथासौ परम-सुख-करेण लिम्पति । तथेति व्यञ्जितं दीर्घ-दर्शन इत्य् अनेन परमौत्कण्ठ्यं च सूचितम् । एवं सर्वम् इदं श्री-भगवतो रिरंसाविर्भावनम् ऊह्यम् ॥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 Laghu-vaiṣṇava-toṣaṇī

Śrī Bhagavān desired His own amorous play and regarded the moon as likewise preparing to sport with his beloved, the eastern direction. As though revealing Bhagavān's feeling, Śuka now describes another auspicious sign manifested on this night, the crown of all those autumn nights. Thus he says, “Then.” Calling the moon “king of the stars” suggests that the stars also rose as members of his retinue.

The phrases “with his rays” and “with crimson” both express the instrumental cause, since each is especially effective: the sense is that he anointed the east with passion carried upon his rays. “Anointing thoroughly” points to the full moon and thus indicates that this was the night of the full moon. The moon's fullness on a date other than the ordinary lunar date may also have arisen in response to Śrī Bhagavān's desire, a possibility made attractive by the word “then.” Or the moon's natural rising was fitting because, like Bhagavān's sight of the jasmine-blossoming nights, it served as a stimulus for love. The later words “colored by the rays of the full moon” nevertheless show that the full-moon night itself is intended.

Just as “he” corresponds to the earlier “those,” the phrase “of humankind” shows that the moon removed not only the affliction of the eastern direction but that of all people. Their sorrows may mean the suffering produced by the autumn sun, or they may mean afflictions of the mind. The gopīs are Bhagavān's supreme potency, the shelter of all His energies; therefore, just as on the day of Śrī Kṛṣṇa's birth, the delight or despondency of everyone naturally follows their delight or despondency.

The comparison “like a beloved with his beloved” reveals their distinctive mutual attraction through passion, goodness, exclusive devotion to one another, and other such qualities. Thus the moon, wiping the tears of grief from his beloved attendant, anointed her with his supremely delightful hand. The words “after a long absence” also suggest the highest longing. Every feature of the description should therefore be understood as manifesting Śrī Bhagavān's desire to sport.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.3 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.३ ॥

दृष्ट्वा कुमुद्वन्तम् अखण्ड-मण्डलं

रमाननाभं नव-कुङ्कुमारुणम् ।

वनं च तत्-कोमल-गोभिर् अञ्जितं

जगौ कलं वाम-दृशां मनोहरम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ततश् च तं दृष्ट्वा भाव-विशेषाविर्भावेन वनम् आगत्य तच् च तद्-राशिमी रञ्जितं दृष्ट्वा तत्र यमुना-तीर-भागम् अद्यापि रासौलीति प्रसिद्ध श्री-वज्र-स्थापितं ग्राम-चत्वरम् आगत्य चाकर्षण-वेणुना किम् अपि गीतम् अगायद् इति पूर्ववत् तस्यां रात्रौ प्रकटित-वेणु-शिक्षा-विशेषत्वम् अप्य् आह---दृष्ट्वेति ।

तं च रमाननाभं रमयन्तीति रमाणां परम-रमा-रूपाणाम् एव वा तासां तत्-प्रेयसीनां मध्ये परम-प्रेयसी या राधा यत्-प्राप्त्य्-अर्थम् एव वेणु-शिक्षा-विशेषं प्रकटयितुं नूनम् एतावन्तं कालं तासाम् अपि सङ्गमे शिथिलोऽभूत्, तस्या यत् आननं तद्-आभं दृष्ट्वा तत् तया वितर्क्य तेन तत् स्मृत्वा वा स्व-प्रकाशनाय कलं जगाव् इत्य् अन्वयः ।

वितर्कापद्य् उपादनाय साम्येन विशेषणानि---कुमुत् कुमुदम् । तथा च विश्वः---कुमुदेऽपि कुमुत् प्रोक्तम् इति तद्वन्तम् इति वा स्व-प्रकाशनाय कुमुदानि च तदानीं विकसितानीति ध्वन्य्-अर्थः । अत्र विशेषणैर् एव विशेष्यश् चन्द्रो लभ्यते । अयम् उदयति मुद्रा-भञ्जनः पद्मिनीनाम् इतिवत् । आननस्य पक्षे, कोः पृथिव्याः मुत्-कर्तव्यत्वेन विद्यते यस्य तद् इति विशेष्य-वशाल् लिङ्ग-विपरिणामेन ज्ञेयम् । परम-रमा-रूपत्वात् तस्याः ।

अखण्ड-मण्डलं षोडश-कलम् । पक्षे, यथावत् परिमाण-संवलितं मण्डलम् अवयव-वृन्दं यत्र नव-कुङ्कुम-रागेणारुणम् ।

एवं कालस्य रति-योग्यतां प्रदर्श्य स्थानस्यापि दर्शयति---वनं चेति । तस्य प्रथमोदयेनाल्प-मात्र-प्रकाशवद्भिर् गोभिर् अभितो रञ्जितम् । यद् वा, भावे निष्ठा तैर् अभिरञ्जितं, अर्थात् कृष्णस्याभिरञ्जना यत्र तत् दीर्घत्वाभावः छान्दसः । एवं भावोद्दीपनम् एव दर्शितम्

कलं मधुरम् अस्फुटं च यथा स्यात् तथा जगौ वेणुनेति ज्ञेयम् । का स्त्र्य् अङ्ग ते कल-पदामृत-वेणु-गीत [भा।पु। १०.२९.४०] इत्य्-आदि-वक्ष्यमाणात् । तत्र मधुरत्वं मनोहरणाय अस्फुटत्वं सर्वासाम् अपि तासां स्व-स्व-नाम-मयत्वादि-भ्रमाय अन्येषां वेणु-वाद्यम् इदम् इति विशेषानवधारणाय च ।

ननु मधुरत्वेन कथं सर्वेषाम् एवाकर्षणं नाभूत् ? तत्राह---वाम-दृशां तादृश-भाववतीनाम् एव मनोहरं यथा स्यात् तथेत्य् आदि-रस-मात्रोद्दीपनं राग-विशेषं जगाव् इत्य् अर्थः । वक्ष्यते च अनङ्ग-वर्धनम् इति । नूनं मध्यमादि-नामा यत उक्ते मौडव-राग-भेदे---

मध्यमादिर् म-ग्रहान्तो मध्यम-ग्राम-रागजः । >

अयं सायं तु गातव्यः शृङ्गारे ऋ-ध-वर्जितः ॥ इति ।

मेति मध्यमः ऋ-धेति ऋषभ-धैवतौ स्वरौ---ग्रहः स्वरस इत्य् उक्तो यो गीतादौ समर्पितः इति पूर्वं तु, इति वेणु-स्वं राजन् सर्व-भूत-मनोहरम् इति सामान्य-विषयकत्वात् स्वभावानुसारेण तासां मोहन-मात्रं जातम् । अधुना तु रस-विशेषोद्दीपनत्वाद् आकर्षणम् इति तत्र तत्र वंश्या अपि वैशिष्ट्यम् अस्ति, यथोक्तम्---

अर्धाङ्गुलान्तरोन्मानं तारादि-विवराष्टकम् । >

ततः सार्धाङ्गुलाद् यत्र मुख-रन्ध्रं तथाङ्गुलम् ॥ >

शिरो वेदाङ्गुलं पुच्छं त्र्य-अङ्गुलं सा तु वंशिका । >

नव-रन्ध्रा स्मृता सप्त-दशाङ्गुल-मिता बुधैः ॥ >

दशाङ्गुलान्तरा स्याच् चेत् सा तार-मुख-रन्ध्रयोः । >

महानन्देति व्याख्याता तथा संमोहिनीति च ॥ >

भवेत् सूर्यान्तरा सा चेत् तत आकर्षिणी मता । >

आनन्दिनी तदा वंशी भवेद् इन्द्रान्तरा यदि ॥ >

गोपानां वल्लभा सेयं वंशुलीति च विश्रुता । >

क्रमान् मणिमयी हैमी वैणवीति त्रिधा च सा ॥ [भार।सि। > २.१.३६८-७२]

अतो द्वादश्याङ्गुलान्तरे तार-मुख-रन्ध्रा हैमीयं ज्ञेया । एवं गान-वैशिष्ट्यम् अपि ज्ञेयं वाम-दृशाम् इति । श्लेषेण स्वस्मिन् कुटिलम् एव पश्यन्तीनां तासां मनो-रूप-मूलाकृष्ट्या दृष्ट्यादि-सर्वेन्द्रिय-वृन्दम् एवाकृष्टम् इवेत्य् अर्थः ।

अत्र श्लेषेण काम-बीजं जगाव् इति रहस्यं, यतो वाम-दृक्-सम्बन्धि यत् तत् सहितं कलम् इति प्रथमाक्षर-त्रयं व्यञ्जितं । कीदृशं ? मनोहरं मनः-शब्देन तद्-अधिष्ठाता चन्द्र उच्यते । स च तद्-आकारत्वेन लवकः, तं हरति आकर्षतीति तत्-संवलितम् इत्य् अर्थः । नाद-युक्तत्वं तु वेणु-नाद-स्वाभाव्याद् एवेति भावः । तद् उक्तं, कला तु माया लवका तु मूर्तिः कल-क्वणद्-वेणु-निनाद-रम्यः इति ॥३॥

ENGLISH TRANSLATION

Bhāgavata 10.29.3

He saw the moon's unbroken orb, filled with night-blooming lilies, resembling Rāmā'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 Laghu-vaiṣṇava-toṣaṇī

After seeing the moon, Kṛṣṇa entered the forest as a special emotion arose within Him. He saw that forest colored by the moon's rays and came to the village square established by Śrī Vajra on the bank of the Yamunā, the place still renowned as Rāsaulī. There He played an ineffable song upon His attracting flute. Thus, with the word “having seen,” Śuka again indicates the special flute artistry Kṛṣṇa manifested on that night.

The moon “resembled Rāmā's face.” The word rāmā can mean those who give delight, namely Kṛṣṇa's beloveds, who are themselves forms of the supreme Rāmā. Among those beloveds, Rādhā is the most beloved of all. Kṛṣṇa had surely remained somewhat restrained even while meeting the others until He could manifest this special flute skill for the sake of attaining Her. The construction may therefore be understood as follows: seeing the moon resemble Her face, He inferred that She was coming; or the sight made Him remember Her, and He sang a soft melody so that She would reveal Herself.

The moon's attributes establish the comparison that gave rise to Kṛṣṇa's inference. Kumud means a night-blooming lily, as the Viśva lexicon says: “Kumut is also used for kumuda.” Thus the moon possessed lilies; or the suggestion is that the lilies opened at that moment to reveal him. The moon itself is supplied by the attributes, as in the expression, “This breaker of the lotuses' seals is rising.” When the words are applied to Rādhā's face, kumud-vant means “She in whom there is delight for the earth.” The grammatical gender follows the substantive intended, because She is the form of the supreme Rāmā.

“With an unbroken orb” means that the moon possessed all sixteen digits. Applied to Rādhā's face, it means that the complete circle contained a perfectly proportioned assembly of features and was crimson with the color of fresh kuṅkuma.

Having shown that the time was fit for amorous love, Śuka also shows that the place was fit: “and the forest.” The forest was colored on every side by the moon's rays, which at his first rising carried only a slight light. Alternatively, the grammatical form can indicate that the forest was deeply colored by those rays, that is, it became a place in which Kṛṣṇa's passion was awakened. The absence of a long vowel is a metrical usage. The entire description thus presents stimuli that aroused divine emotion.

“He sang softly” should be understood to mean that He played the flute in a manner both sweet and indistinct. This is confirmed by the gopīs' later words, “O master, what woman would not be drawn by the nectar of the soft syllables of Your flute song?” (Bhāgavata 10.29.40). Its sweetness stole their minds. Its indistinctness allowed each gopī to imagine that it contained her own name, while others could identify it only as flute music without discerning its special message.

One might ask: if it was so sweet, why did it not attract everyone? Śuka therefore says that it stole the minds specifically “of the doe-eyed women,” those who possessed the corresponding emotion. Kṛṣṇa played a particular rāga that stimulated erotic rasa alone, as indicated by the later phrase “increasing the power of Ananga.” It was likely the rāga named Madhyamādi, described as a variety of Mauḍava rāga:

“Madhyamādi arises from the Madhyama scale, begins on madhyama and ends on madhyama. It is to be sung in the evening for amorous rasa, omitting ṛṣabha and dhaivata.”

Here ma denotes madhyama, while ṛ and dha denote the notes ṛṣabha and dhaivata. The graha is the note sounded at the beginning of a song. Earlier, when the Bhāgavata said, “O King, that flute sound enchanted every living being,” its object was universal, so the gopīs were simply enchanted according to their nature. Now, because the melody stimulated a particular rasa, it actively drew them to Kṛṣṇa. The flute itself also possessed special features, as stated:

“Beginning with the high register, its eight finger holes are each half a finger apart.

One and a half fingers beyond them lies the mouth hole, itself one finger wide.

Its head measures four fingers, its tail three; the flute is thus known by the wise as having nine holes and a total length of seventeen fingers.

If ten fingers lie between the high-register hole and the mouth hole, it is called Mahānandā and also Sammohinī, the great enchanter.

If the interval measures twelve fingers, it is known as Ākarṣiṇī, the attractor.

If it measures fourteen fingers, the flute is Ānandinī, the giver of bliss.

This favorite of the cowherds is also renowned as Vamśulī.

These three are fashioned respectively of gems, gold, and bamboo.” (Bhakti-rasāmṛta-sindhu 2.1.368-372)

The flute used here should therefore be understood as the golden one, with twelve fingers between its high-register hole and mouth hole. The music had a corresponding distinction. The phrase “of the doe-eyed women” also carries a play of meaning: because they saw only crookedness in Kṛṣṇa, He drew out the root that was their mind, as though thereby drawing their eyes and their entire company of senses along with it.

Another wordplay conceals the mystery that He sounded the seed syllable of desire. The first three syllabic elements are suggested by “soft,” taken together with what pertains to the leftward glance. What kind of sound was it? It was “mind-stealing.” The word mind can indicate the moon, its presiding deity. The crescent is a fragment of the moon and has the shape used in that

seed syllable; the sound “steals” or attracts it, and thus contains it. Resonance is naturally supplied by the sound of the flute. Hence it is said: “Kalā means Māyā, the fragment is the embodied form, and the softly ringing resonance of the flute is beautiful.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.4 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.४ ॥

निशम्य गीतं तद्-अनङ्ग-वर्धनं

व्रज-स्त्रियः कृष्ण-गृहीत-मानसाः ।

आजगमुर् अन्योन्यम् अलक्षितोद्यमाः

स यत्र कान्तो जवलोल-कुण्डलाः ॥

Jīva Gosvami - Laghu-vaisnava-tosani:

अन्ये तु च तद्-गीतं न श्रुतवन्तः किन्तु तेन ता एव चाकृष्टा इति तस्य शक्ति-विशेषं द्योतयन् आह---निशम्येति । तत्-पूर्वोक्तं प्रकारं श्री-कृष्ण-वेणूद्गतम् अनङ्गं श्री-भगवद्-विषयं कामं प्राग्-वर्तमानम् एवाधुना वर्धयतीति तथा तत् । यद्यपि वाम-दृशां मनोहरम् इत्य् अनेनानङ्ग-वर्धनत्वम् आयातम् एव, तथापीयं विशेषोक्तिस् तद्-अतिशय-विवक्षया अनङ्ग-शब्द-प्रयोगश् च पूर्वं बीजाङ्कुर-रूपेणैव स्थितः सम्प्रति तु पल्लवित इत्य् अर्थं बोधयति । एतेन तद्-गानस्यामृत-सेकत्वम् अप्य् उत्प्रेक्ष्यते । सद्यस् तथाभावात् व्रजस्य स्त्रियस् तद्-विशेषाः प्रकारण-बलात् । अत एव कृष्णेन परमाकर्षकेण पूर्वम् एव गृहीतम् आकृष्टम् मानसं मनस् तदीयाशेषं वा यासां ताः । विशेषतश् चेदानीं गीतं श्रुत्वा आजगमुः अन्योन्यालक्षितत्वे हेतुस् तैर् व्याख्यातः ।

यद् वा, स्व-यूथे मिथः सख्यवतीनाम् अपि तासाम् । तत्र हेतुः---कृष्णेति । तदानीं कृष्णाकृष्ट-चित्तत्वेन विचारागमाद् इति भावः । अत एव जवेनेति आजगमुर् इति श्री-बादरायणेः श्री-कृष्णान्तिके सदैव स्व-स्थिति-स्फूर्तेः । किं वा, तासां तद्-गमन-वार्तया भाव-विशेषोदयेन तासाम् इव स्वस्यापि तत्र गमन-स्फूर्त्या साक्षाद् इव श्री-कृष्णान्तिकतायाः स्फुरणात् । अग्रे तु ययुर् इति चलनार्थकम् एव स इति रमणः यत्रेति तत्रैव परम-सुखमय-स्थान इत्य् अर्थः । तस्य वेणु-वाद्यस्य परमाकर्षण-विद्या-रूपत्वाद् अन्यत्र भ्रमणादिकम् अपि नासीद् इति भावः ॥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 Laghu-vaiṣṇava-toṣaṇī

No others heard that song; it drew only the gopīs. To reveal this special potency, Śuka says, “Hearing.” The song was the one just described, issuing from Śrī Kṛṣṇa's flute. It increased the ananga that already existed within them, the desire whose object was Śrī Bhagavān. Although “stealing the minds of the doe-eyed women” already implies that it increased Ananga, this explicit statement communicates an extraordinary intensification. The use of the word Ananga also indicates that what had formerly existed as a seed and sprout now unfolded into leaves, allowing us to imagine the song as a shower of nectar that nourished it.

The context establishes that “the women of Vraja” means those particular women who at once entered this state. Their minds, or indeed their entire selves, had already been seized and drawn by Kṛṣṇa, the supreme attractor. When they now heard the song, they came. The reason they did not notice one another is explained by this absorption. Even those belonging to the same group and bound to one another in friendship failed to notice each other setting out, because their hearts had been drawn to Kṛṣṇa and no deliberation arose within them.

Their speed is shown by their swinging earrings. Śuka says “they came,” perhaps because Bādarāyaṇi continually experiences himself as standing near Śrī Kṛṣṇa. Or, on hearing of the gopīs' departure, a special emotion arose in him and he experienced himself going there with them, so that Kṛṣṇa's presence appeared directly before him. Later, the text uses “they went” simply to indicate movement. “Where He was” means the supremely blissful place where their lover stood. Since the music of His flute embodied the science of supreme attraction, they did not wander anywhere else.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.5-7 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.५-७ ॥

दुहन्त्योऽभिययुः काश्चिद् दोहं हित्वा समुत्सुकाः ।

पयोऽधिश्रित्य संयावम् अनुद्वास्यापरा 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 - Laghu-vaisnava-tosani:

एवं तत्-प्राप्तिम् उक्त्वापि परम-मोहन-तद्-गीतेनावेगान् निज-देह-दैहिकाद्य-उपेक्षया आत्म-कर्म-लोक-धर्मादिकं परित्यज्य चलितानां श्लोक-त्रय्या विशेष-प्रतिपत्तये पुनः प्रस्थानोद्यमम् एव वर्णयन् तत्रादौ कासाञ्चित् स्व-जाति-कर्म-परित्यागम् आह---दुहन्त्य इति युग्मकम् इदम् । दुहन्त्यो गाः अन्तर्भूत-ण्य-अर्थत्वम् दोहन्त्य इत्य् अर्थः । अभिययुः वेणु-गीताभिमुखं ययुः । काश्चिद् इत्य्-आदिकं बहुषु यूथेषु कासाञ्चित् एक-कार्या-सङ्घटनात् । वनिता-शत-यूथपः [भा।पु। १०.२९.४४] इति वक्ष्यमाणत्वात् । दोहं दोहनं दुग्धं वा । तथाभियाने हेतुः समुत्सुकाः काल-विलम्ब-सहनाद्य-असमर्थाः । एष हेतुर् अग्रेऽपि सर्वत्रानुवर्त्यः । अपरा इत्य् अस्य पूर्वेण परेणाप्य् अन्वयः । एवम् अग्रेऽपि । अन्यत् तैः ।

यद् वा, पयश् चुल्ल्याम् अधिश्रित्य अनुद्वास्य पक्वम् अपि ततोऽनवतार्य संयावं च अधिश्रित्यानुद्वास्येति ।

एवं कासाञ्चित् सायन्तन-मुख्य-कर्म-त्रय-परित्यागम् उक्त्वा तत्रैव कासाञ्चित् लोक-धर्म-त्यागं पाद-त्रय्या वदन् । तत्रादौ कासाञ्चित् सामान्य-बन्धु-भृत्यादि-परित्यागम् आह---परीति पादेन । परिवेषयन्त्यः बन्धु-भृत्यादिभ्यः इति शेषः । तत्-परिवेषणं हित्वा ययुर् इति पूर्वेणैवान्वयः । अतिस्निग्ध-परित्यागम् अपि कासाञ्चित् आह---पाययन्त्य इति पादेन । हित्वेत् अनुवर्तते । वक्ष्यमाणानुसारेण भ्रातृ-पुत्रादीन् हित्वा । अन्यथा रसाभासापत्तेः । एवं लोक-परित्यागम् उक्त्वा धर्म-परित्यागम् आह---**शुश्रूषन्त्यः** शुश्रूषमाणाः स्नानाद्य-उष्णोदकार्पणादिना सेवमानाः स्थापयिष्यते । कासाञ्चित् देहापेक्षा-त्यागम् अप्य् आह---अशनन्त्य इति । अशनन्त्यो भुञ्जानाः अनेन तत्-प्रेमाविष्टेषु दैहिक-शुद्धि-अशुद्धि-विचारो नास्तीति गम्यते ॥५-६॥

कासाञ्चित् चाहरहस् तत्-प्रत्याशया विरहेऽपि अङ्गेष्व् आभरणं करोति बहुशः इति गीत-गोविन्द-रीत्या श्री-भगवत्-प्रेम-विलसितस्यापि निजाङ्ग-वेषस्य परमोत्कण्ठया परित्यागम् आह---लिम्पन्त्य इत्य्-आदिना । लिम्पन्त्यः अङ्ग-रागं कुर्वत्यः लेपनादिकम् अप्य् अपास्येति ज्ञेयम् । अन्या इत्य् अस्य लिम्पन्त्य इति पद-

द्वयेनान्वयः । तत्रैव हेतुं दर्शयन् किं कर्तव्यं दैहिक-देहाद्य-अपेक्षा परित्यक्तेति । कासाञ्चिद् देहावयव-विशेषाननुसन्धानम् अपि जातम् इति व्यनक्ति---व्यत्यस्तेति । पूर्वोक्त-सर्व-त्यागानुभावस्यौत्सुक्यस्य विभ्रमाख्योऽयम् अनुभावः । यथोक्तं---

वल्लभ-प्राप्ति-वेलायां मदनावेश-सम्भ्रमात् । >

विभ्रमो हार-माल्यादि-भूषा-स्थान-विपर्ययः ॥ [उ।नी। ११.३१] इति > ।

अनेन तद्-विधानां प्रेम-भगवतो यथापेक्षितं न तथावेशाद् इति गम्यते, किन्तु पश्चात् तेनैव परिहितस्य स्वयं तथावत् परिधापितम् इति ज्ञेयम् । एवं दोहनादीनाम् एषाम् अवश्यापेक्ष्यत्वेन यथोत्तरं श्रेष्ठ्यम् ऊह्यम् । तद् एवं सर्वा अपि कृष्णस्यान्तिकं प्रति ययुः प्रस्थितवत्यः ॥ ७॥

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 Laghu-vaiṣṇava-toṣaṇī

Śuka has already said that the gopīs reached Kṛṣṇa. Yet, to give particular understanding of how the supremely enchanting song impelled them to move, he again describes their setting out in these three verses. Disregarding their bodies and bodily relations, they abandoned personal duties, customary work, social convention, religious obligation, and everything else. He first says, “while milking,” to show that some abandoned the occupation proper to their community. The verbal form means that they were causing the cows to yield milk. “They hurried toward Him” means that they went in the direction of the flute song.

The repeated expression “some” indicates that, among the many groups of gopīs, several happened to be engaged in the same activity. This accords with the later description of Kṛṣṇa as “the leader of hundreds of companies of women” (Bhāgavata 10.29.44). Doha can mean the act of milking or the milk itself. They left because they were intensely eager, unable to tolerate any delay. This reason should be carried through every example that follows. The word “others” connects both with what precedes and what follows, and should be understood similarly below.

Alternatively, one group placed milk on the stove but did not remove it even when it had cooked, while another put sweet rice on the stove and did not take it down.

Having shown how some abandoned the three principal evening tasks, Śuka uses the next three quarters of the verse to show how others abandoned social duty. “While serving” means that they were serving food to relatives, servants, and others, but they left that service and went. “While giving children milk” shows that others abandoned those toward whom their affection was especially tender. In keeping with the later context, the children should be understood as brothers, sons, and the like; otherwise an incongruity of rāsa would arise.

After social duties, Śuka speaks of religious duty: “while tending their husbands.” They were serving them, perhaps by offering warm water for bathing and similar acts. “While eating” shows that some even abandoned concern for their own bodies. Their departure while in the

midst of a meal demonstrates that those absorbed in such love no longer deliberate about bodily purity or impurity.

The Gīta-govinda describes a heroine who, longing every day for her beloved even during separation, repeatedly ornaments her limbs in expectation of Him. Śuka therefore says “while applying cosmetics” to show that, in their supreme longing, some gopīs abandoned even the adornment of their own bodies, although such adornment was itself an expression of love for Śrī Bhagavān. The word “others” connects with both “applying” and “cleansing.” They cast aside their cosmetics and every similar preparation. What use was concern for body or appearance once it had been abandoned for His sake?

The phrase “garments and ornaments in the wrong places” reveals that some no longer recognized the proper places of their own limbs. This bewilderment, called vibhrama, is an outward manifestation of the eagerness that had caused them to abandon everything previously mentioned. It is defined as follows:

“At the moment of meeting one's beloved, agitation born of absorption in love causes necklaces, garlands, and other ornaments to be placed in the wrong positions. This is vibhrama.” (Ujjvala-nīlamanī 11.39)

This does not mean that the gopīs' love and Bhagavān Himself required them to remain improperly dressed. Their absorption caused the initial disorder; afterward, He personally arranged what they wore in the proper way. Since every successive duty in this sequence, from milking onward, was increasingly indispensable, the greatness of each successive abandonment should also be understood as greater. Thus all the gopīs set out toward Kṛṣṇa.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.8 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.८ ॥

ता वार्यमाणाः पतिभिः पितृभिर् भातृ-बन्धुभिः ।

गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अधुना स्वैः स्वीयैर् बलात्कारित-बाह्यानुसन्धानाम् अपि तासां कुल-वधू-स्वाभाविकत्वेन परम-दुस्त्यजस्य लज्जादेर् अपि त्यागम् आह---ता इति । सर्वा अपि ताः पत्यु-आदिभिः क्व नु रात्रौ बहिर् गम्यत इत्यु-आदि निर्बन्धेन मुहुर् वार्यमाणा अपि न न्यवर्तन्त, किन्तु ययुर् एवेत्यु अर्थः । कुतः ? मोहिताः हत-विवेकाः । तत् कुतः ? गोविन्देनापहृत आत्मा चित्तं यासां ताः । अयं पत्यु-आदीनाम् अपि शैथिल्ये हेतुर् ज्ञेयः, तद्-भक्ति-मात्रस्य सर्व-विघ्नापहारि-प्रभावत्वात् तत्-तद्-अन्तिक-वर्तिभिः पतिभिः कश्चित् पित्रादिभिश् च काश्चन तत्र च पित्रादिभिर् अविवाहिताः स्व-वासिन्यश् चेति---

रक्षेत् कन्यां पिता प्रौढां पतिः पुत्रस् तु वार्धके । >

अभावे ज्ञातयस् त्व एवं न स्वातन्त्र्यं क्वचित् स्त्रियः ॥ इति स्मृतेः > ॥८॥

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 Laghu-vaiṣṇava-toṣaṇī

Their own relatives forcibly recalled some of the gopīs to external awareness. Śuka now says “they” to show that even then the gopīs abandoned modesty and similar qualities, which a young woman of a respectable family finds supremely difficult to relinquish. Their husbands and other relatives repeatedly insisted, “Where are you going outside at night?” and tried to stop them, yet none turned back; they continued on their way.

Why did they not return? They were enchanted, their ordinary discrimination overcome. Why? Because Govinda had stolen the self within them, their hearts. This also explains why their husbands and relatives eventually relaxed their opposition: devotion to Him, even by itself, possesses the power to remove every obstacle. Some were checked by husbands who stood nearby, others by fathers or other relatives. Among the latter were unmarried girls still residing in their family homes. This corresponds to the rule of traditional law:

“A father should protect a girl, a husband a grown woman, and a son an elderly woman. In their absence, her kinsmen should do so; a woman is never left without protection.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.9 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.९ ॥

अन्तर्-गृह-गताः काश्चिद् गोप्योऽलब्ध-विनिर्गमाः ।

कृष्णं तद्-भावना-युक्ता दध्युर् मीलित-लोचनाः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

यदि च तास् तादृश-विधेन वारिता अभविष्यन् तर्हि सद्य एव दशमीं दशाम् इव दशाम् अगमिष्यन् इति तासां सर्वासां भाव-विशेषं दृष्टान्तेन प्रदर्शयन् तासां प्रस्थितवतीनाम् एव मध्ये कासाञ्चिद् अवस्था-विशेषम् आह---
अन्तर् इति त्रिभिः । अयम् अर्थः---श्री-कृष्णस्य व्रजे प्रेयस्यः खलु द्विविधा । नित्य-सिद्धाः साधन-सिद्धाश् च तत्रैकासां नित्य-सिद्धात्वम् अष्टादशाक्षरादौ ताभिर् विशिष्टत्वेनैव तद्-आराधन-विधानाद् व्यक्तं तच्-छुतीनां तद्-आराधनानां चानाद्य-अनन्त-भावित्वात् अतो ब्रह्म-संहितायां---

चिन्तामणि-प्रकर-सद्गुण कल्प-वृक्ष- >
लक्षावृतेषु सुरभिर् अभिपालयन्तम् । >
लक्ष्मी-सहस्र-शत-सम्भ्रम-सेव्यमानं [ब्रा.सं। ५.२९] इति, >
आनन्द-चिन्मय-रस-प्रतिभाविताभिस् >
ताभिर् य एव निज-रूपतया कलाभिः । >
गोलोक एव निवसति [ब्रा.सं। ५.३७] इति ।

श्रियः कान्ताः कान्तः परम-पुरुषः [ब्रा.सं। ५.५६] इत्य् एता एव तदीय-लक्ष्मीत्वेनोक्ताः । तत्र च श्री-राधिकाया वैशिष्ट्यं, बृहद्-गौतमीये---

देवी कृष्णमयी प्रोक्ता राधिका पर-देवता । >
सर्व-लक्ष्मी-मयी सर्व-कान्तिः सम्मोहिनी परा ॥ इति ।

अत एव ऋक्-परिशिष्टे परस्परम् अव्यभिचारित्वं प्रोक्तं---राधया माधवो देवो माधवेनैव राधिका विभ्राजन्ते जनेष्व् आ इति । अतो मात्स्यादौ---रुक्मिणी द्वारवत्यां तु राधा वृन्दावने वने इति शक्तित्व-साधारण्येनानयोर् गणनेऽपि वैशिष्ट्यं ज्ञेयम् अथावरासां साधन-सिद्धत्वं यथा पाद्मोत्तर-खण्डे---

पुरा महर्षयः सर्वे दण्डकारण्य-वासिनः ।\ > दृष्ट्वा रामं हरिं तत्र भोक्तुम् ऐच्छन् सुविग्रहम् ॥\ > ते सर्वे स्त्रीत्वम् आपन्नाः समुद्रूताश् च गोकुले ।\ > हरिं सम्प्राप्य कामेन ततो मुक्ता भवार्णवात् ॥ [भार.सि। > १.२.३०१-२] इति ।

गोकुल इत्य् अस्य हरिं सम्प्राप्येत् अत्राप्य् अन्वयात्, ये यथा मां प्रपद्यन्ते [गीता ४.११] इति न्यायाच् च महर्षयः पूर्वं तादृश-भावेन श्री-कृष्णोपासका इत्य् अर्थः । अतो रामं दृष्ट्वेति सारूप्येण जातत्वोपासना-संस्काराः हरिं स्वोपास्यं श्री-कृष्णम् एवोपभोक्तुम् ऐच्छन् लज्जया तु साक्षान् न वृतवन्तः ततश् च कल्प-वृक्षस्येवावदतोऽपि श्री-रामस्य प्रसादात्तेषाम् इष्ट-सिद्धिर् जातेत्य् आह---ते सर्व इति । गोकुले गर्भतः स्त्रीत्वम् आपन्ना गोकुल एव समुद्र-भूताः गोकुल एव च हरिं श्री-कृष्णं कामेन स्व-वासनानुसारेण सम्प्राप्य तस्मिन् अन्तर्-गृह एव स्वयम् आविर्भूतं लब्ध्वा ततस् तद्-अनन्तरम् एव भवार्णवात् मुक्ता इति, न च वक्तव्यं गोकुल-जातानां प्रापञ्चिक-देहादित्वं न सम्भवतीति अवतार-लीलायाः प्रापञ्चिक-मिश्रत्वात् श्री-देवकी-देव्याम् अपि षड्-गर्भ-संज्ञकानां जन्म श्रूयते इति कदाचित् श्रुतयो गोप्यो जाता इति बृहद्-वामन-प्रसिद्धिः । अत एव तथा व्याख्यास्यते---

स्त्रिय उरुगेन्द्र-भोग-भुज-दण्ड-विषक्त-धियो >

वयम् अपि ते समाः सम-दृशोऽङ्घ्रि-सरोज-सुधाः ॥ [भा।पु। > १०.८७.२३]

इति गायत्री च तासु जातेति पादो सृष्टि-खण्डे यथा ब्रह्मणा गोप-कन्या-रूपाया गायत्र्या उद्धाहे गोपेषु श्री-विष्णु-वचनम्---

यथा ज्ञाता ततः कन्या दत्ता चैषा विरिञ्चये । >

युष्माकं च कुले चाहं देवकार्यार्थ-सिद्धये । >

अवतारं करिष्यामि मत्-कान्ता तु भविष्यति ॥ इति ।

अतः तत्-प्रियार्थं सम्भवन्तु सुर-स्त्रियः [भा।पु। १०.१.१३] इत्य् अत्रापि तथा व्याख्यातम् । अत एव तासां च चतुर्विधत्वम् उक्तं पादो---

गोप्यस् तु श्रुतयो ज्ञेया ऋषिजा गोप-कन्यकाः । >

देव-कन्याश् च राजेन्द्र न मानुष्यः कथञ्चन ॥ इति ।

अत्र गोप-कन्या एव नित्याः, न मानुष्याः कथञ्चनेति प्राकृत-मानुषत्व-निषेधात् आसु च पादोत्तर-खण्ड-निर्दिष्टानाम् अन्तर्-गृह-गता इत्य् उक्तानाम् अप्य् एकत्वं मुक्तत्व-सादृश्येन लब्धानां लभ्यते । यत एव शुश्रूषन्त्यः पतीन् काश्चित् [भा।पु। १०.२९.६] इति प्रोक्ताः । इति ज्ञेयाः ।

आसां दोहनादि पृथक्-कर्मानुक्तेः अन्तर्-गृह-गतत्वस्य पति-शुश्रूषायाम् एव तात्-पर्याच् च एतासां च साधकत्वं देह-त्याग-श्रवणात् पादोत्तर-खण्डाच् च कल्प्यते तथा च सति याः काश्चिद् गोकुले समुद्रूताः साधन-वशात् सिद्ध-पूर्ण-भावा, न तु सिद्ध-देहा नितराम् अन्या इव नित्य-सिद्धाः पति-शुश्रूषणार्थम् अन्तर्-गृह-गता एव पत्य्-आदिभिः साग्रह-द्वारादि-निरोधात् न लब्धो विशेषेण केनापि प्रकारेण निर्गमो याभिस् ताः । अत्र तासां साक्षाद् गोविन्द-सङ्गमे तादृश-देह-स्थितेर् एव विग्नत्वात् पूर्ववत् तद्-भक्तेः पति-शैथिल्य-विधानादाव् अप्रवृत्तिर् इति ज्ञेयम् । अलब्ध-निर्गमत्वाद् एव तद्-भावनायुक्तास् तस्मिन् श्री-कृष्णे समुत्कण्ठित-चित्ताः सत्यः कृष्णं निज-चित्तापकर्षकं तम् एव दध्युर् यातवत्यः तत्रानुभावम् आह---दुःख-विशेषेण ध्यानावेशेन च मुद्रित-नेत्राः । यद् वा, मीलितम् अन्तर्हितं लोचनम् अन्याशेष-ज्ञानं यासां ताः ॥ 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 Laghu-vaiṣṇava-toṣaṇī

Had every gopī been stopped by such an obstacle, they would at once have entered the “tenth condition,” death itself. To illustrate the extraordinary emotion shared by them all, Śuka uses three verses beginning with “within the house” to describe a particular condition of some among those who had set out.

Kṛṣṇa's beloveds in Vraja are of two kinds: eternally perfect and perfected through spiritual practice. The eternal perfection of one group is evident because worship of Kṛṣṇa in the eighteen-syllable mantra and similar formulas is prescribed only together with them. Both the revealed texts and their worship are beginningless and endless. The Brahma-saṁhitā therefore says:

“He tends the surabhi cows in abodes built of cintāmaṇi gems,
surrounded by millions of wish-fulfilling trees,
and is served with great reverence by hundreds of thousands of Lakṣmīs.” (Brahma-saṁhitā 5.29)

“Those gopīs are manifestations of blissful spiritual rasa,
His own forms and expansions;
with them He eternally dwells in Goloka.” (Brahma-saṁhitā 5.37)

The statement “the goddesses of fortune are the beloveds, and the Supreme Person is their beloved” (Brahma-saṁhitā 5.56) identifies these very gopīs as His Lakṣmīs. Among them, Śrī Rādhikā possesses a unique preeminence, as the Bṛhad-gautamīya says:

“The goddess Rādhikā is declared to be wholly filled with Kṛṣṇa and is the supreme deity.
She contains all Lakṣmīs, all splendor, and is the supreme enchantress.”

The supplement to the Ṛg Veda therefore declares their mutual and unfailing union: “Through Rādhā, the divine Mādhava, and through Mādhava alone, Rādhikā, shine forth among all people.” Consequently, when works such as the Matsya Purāṇa say, “Rukmiṇī is in Dvārakā, but Rādhā is in the forest of Vṛndāvana,” the two are counted together in the general category of divine potency, yet Rādhā's special distinction must still be understood.

The remaining gopīs were perfected through practice, as described in the Uttara-khaṇḍa of the Padma Purāṇa:

“Long ago, all the great sages who lived in the Daṇḍaka forest
saw Hari in the beautiful form of Rāma and desired to enjoy with Him.
All of them attained female forms and appeared in Gokula.
Attaining Hari through amorous desire, they were then freed from the ocean of becoming.”
(Bhakti-rasāmṛta-sindhu 1.2.301-302)

The word “in Gokula” also connects with “attaining Hari.” By the principle “As people surrender unto Me, I reciprocate accordingly” (Gītā 4.11), the passage means that the great sages had previously worshiped Śrī Kṛṣṇa in this particular mood. Seeing Rāma, whose form resembled the object of their worship, the impressions of their practice awakened and they desired to enjoy their worshipful Lord, Śrī Kṛṣṇa Himself. Out of modesty they did not petition Rāma directly. Nevertheless, although Śrī Rāma, like a wish-fulfilling tree, did not verbally state the boon, His grace fulfilled their desire. This is the force of “all of them.”

They assumed female bodies through birth in Gokula, appeared there, and in Gokula attained Hari, Śrī Kṛṣṇa, through the amorous longing that accorded with their aspiration. Kṛṣṇa personally manifested within the locked house and they attained Him there. Immediately afterward, they were freed from the ocean of becoming. One should not object that those born in Gokula could never possess bodies connected with the material world. The Lord's manifest descent is interwoven with the earthly realm; even the six beings known as the Ṣaḍ-garbhas are said to have taken birth from Devakī. The Bṛhad-vāmana Purāṇa similarly relates that certain revealed Vedic texts became gopīs. Thus the Bhāgavata verse is explained:

“We, the personified Vedas, also became like those women whose minds clung to the powerful serpent-like arms of the Lord,
and, with equal vision, tasted the nectar of Your lotus feet.” (Bhāgavata 10.87.23)

Gāyatrī also appeared among them. In the Sṛṣṭi-khaṇḍa of the Padma Purāṇa, when Brahmā married Gāyatrī in the form of a cowherd girl, Śrī Viṣṇu told the cowherds:

“Once this maiden has been recognized and given to Viriñci,
I too shall descend within your family to accomplish the work of the gods,
and she will become My beloved.”

The Bhāgavata statement “Let the women of the gods take birth for His beloved's sake” (10.1.13) is understood in the same manner. The Padma Purāṇa accordingly describes four classes:

“O King, the gopīs should be known as the personified Vedas, those born from sages,
daughters of cowherds, and daughters of the gods. They are never ordinary human women.”

Within this classification, the daughters of the cowherds are the eternal gopīs, for “never ordinary human women” denies that their humanity is material. The gopīs described here as “within the house” can be identified with those mentioned in the Padma Purāṇa, since both groups attain a corresponding liberation. This also explains the earlier words “some were tending their husbands” (Bhāgavata 10.29.6).

No distinct occupations such as milking are stated for these gopīs; their being inside the house refers specifically to service of their husbands. Their status as practitioners can be inferred both from the account of their relinquishing their bodies and from the Uttara-khaṇḍa of the Padma Purāṇa. Thus some who appeared in Gokula had attained completely perfected emotion through practice, but had not yet attained perfected spiritual bodies and were not eternally perfect like the other gopīs. They had gone inside to serve their husbands, and their husbands or other relatives forcefully barred the doors, leaving them no means whatever of escape.

Their existing bodies themselves obstructed a direct meeting with Govinda. For this reason, their devotion did not act as before by causing their husbands to relax their restraint. Precisely because they could not leave, they became wholly absorbed in thoughts of Kṛṣṇa. With hearts intensely longing for Him, they meditated upon Kṛṣṇa, the one who had drawn away their minds, and thereby went to Him. Śuka describes the outward sign: their eyes were sealed by exceptional anguish and profound absorption in meditation. Alternatively, “closed eyes” means that every other form of awareness had disappeared from them.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.10-11 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 - Laghu-vaisnava-tosani:

ततश् च सद्य एव श्री-कृष्णेन सह संयोगं प्राप्ता इत्य् आहुः---दुःसहेति युग्मकेन । तत्रोत्कण्ठा-परिणामं दुःसहेत्य् अर्धेन ध्यान-परिणामं ध्यानेत्य् अर्धेनाह---उत्कण्ठया दुःसह-संयोगम् प्राप्ता इत्य् आहुः---दुःसह-प्रेष्ठ-विरहः विप्रलम्भाख्यो भावः, तेन तीव्र-तापः, तेन धुताशुभाः । ध्यानेन हेतुना प्राप्ता याच्युतस्य निज-भक्तेषु च्युत-रहितत्वेन प्रसिद्धस्याश्लेष-निर्वृतिः, तथा क्षीण-मङ्गलाः । अत्र दुःसह-शब्देन तीव्र-शब्देन च दुःखस्य पराकाष्ठा दर्शिता, अच्युत-शब्देन निर्वृति-शब्देन च सुखस्य । अशुभं भगवन्-नित्य-संयोग-प्राप्ति-प्राचीन-दशायां दुःख-जनिका तद्-विरह-स्फूर्तिः मङ्गलं च तद्-दशायाम् एव सुख-जनिका प्राप्तव्यं तत्-संयोग-स्फूर्तिः यावतीभ्यां ताभ्यां वृत्तीभ्याम् एव प्रौढ-भावः साधकः सिद्ध्यति तावत्योश् च तयोः शनैर् भोग्ययोर् अपि सम्प्रति युगपद् एव भोगो जात इति धृतत्वं क्षीणत्वं चोक्तम् ॥ १० ॥

अतस् तत्रैव तं श्री-कृष्णम् एव सङ्गता मिलिताः, तथा च वासना-भाष्य-धृतं मार्कण्डेय-वचनम्---

तदानीम् एव ताः प्राप्ताः श्रीमन्तं भक्त-वत्सलम् । >

ध्यानतः परमानन्दं कृष्णं गोकुल-नायिकाः ॥ इति ।

तयोः शब्दयोः पाप-पुण्य-पर्यायत्वाभावात् तयोः स्व-स्व-प्रतिनियत-फल-दातृत्वात् पापस्य तु सुतरां भगवद्-विरह-मय-प्रेम-स्फोरकत्वाभावात्, न कर्म-बन्धनं जन्म वैष्णवानां च विद्यते इति पाद्मोत्तर-कार्तिक-माहात्म्य-खण्डानुसारेण तासां सुतरां तत्-प्रारब्ध-जन्मत्वाभावात्, किन्तु गुरु-पुत्रम् इहानीतम् [भा।पु। १०.४५.४५] इति न्यायेन प्रारब्ध-रक्षणारक्षणयोः स्व-प्रेम-वर्धन-विदग्ध-श्री-भगवद्-इच्छैक-मयत्वात् नान्यथा व्याख्यातम् ।

ननु किं जारत्वेन सङ्गताः नेत्य् आह---तादृश-रागौत्सुक्येन सोपानीकृततया जार-बुद्ध्यापि परमात्मानं सर्वांशि-परम-स्वरूपत्वेनापि सर्वेषाम् अपि स्वभावत एव यद् उपपत्त्य्-आदि-शब्दवत् पालकत्वेन पतित्वे सिद्धे भाव-विशेष-धारिणीनां तासां रमणत्वेनापि पतिर् असाव् इति पति-रूपम् एवेत्य् अर्थः । रमणत्वालाभेनैव जार-बुद्ध्यापि तस्मिन् सङ्गम्यमानेऽपि रमणत्व-लिप्साया प्रगल्भत्वात् जारत्वस्य तस्मिन् सर्वांशिन्य् असम्भवात् जिघांसयापि हरय इत्य्-आदिवत् जार-बुद्ध्यापीति हेयतयैव निर्देशात् प्राचीनस्य पत्युर् देहस्य च त्यागात् इति भावः । तथा हि, पटोल-मूले रमणं स्यात् तथा रमणः प्रिय इति विश्व-कोशात्, धवः प्रियः पतिर् भर्ता जारस् तूपपतिः समौ इत्य् अमर-कोशाच्च रमण-पत्य्-आदि-शब्द-वाच्य-जारादि-शब्द-वाच्ययोर् नैकत्वं मन्तव्यं किन्तु पूर्वस्य स्वामित्वाद् उत्तरस्य चोरत्वाद्

विरुद्ध-वस्तुत्वम् एव । तत्रापि सभ्य-शब्दान्तरम् अप्रयुज्य प्रयुक्तस्यासभ्यस्य जार-शब्दस्य जिघांसा-शब्दस्येव निन्दा-तात्पर्यम् एव प्रतीयते । जारः पाप-पतिः इति त्रिकाण्ड-शेषादि-कोशाल् लोकाच् च । किन्तु येन रागेण वा जार-भाव-मयं निन्दं लोक-धर्म-मर्यादातिक्रमम् अपि ताः कृतवत्यस् तं सूचयित्वा तस्यैव प्रशस्तत्वं दर्शिते चेष्टा-विशेष-साम्यात् कामतया व्यपदिष्टत्वेऽपि प्रियानुकूल्य-तात्पर्यत्वेन प्रेमैकरूपत्वं च । तथा च वक्ष्यते---यत् ते सुजात-चरणाम्बु-रुहं स्तनेषु [भा।पु। १०.३१.१९] इत्य्-आदि । अत एवोक्तं तादृशैर् अपि आसाम् अहो चरण-रेणु-जुषाम् इत्य्-आदौ, या दुस्त्यजम् आर्य-पथं च हित्वा [भा।पु। १०.४७.६१] इत्य्-आदि, एताः परम् इत्य्-आदि वाञ्छन्ति यद् भव-भियो मुनयो वयं च [भा।पु। १०.४७.५८] इति ।

एवं हेयांश-परित्याग-पूर्वकम् महा-प्रेम-रसनीय-कृष्ण-लक्षण-परम-पुरुषार्थ-शिरोमणि-प्राप्तिर् दर्शिता तत्रानुषङ्गिकं फलम् आह---गुणमयं च देहं जहुर इति यतः पूर्वोक्त-प्रकारेण सद्यः प्रक्षीण-बन्धनाः, एवं सच्चिदानन्द-देह-प्राप्तिर् अपि सूचिता । एतद् उक्तं भवति---अपि अत्र जार-बुद्धेर् हेयत्वं---जिघांसयापि हरये स्तनं दत्त्वाप सद्-गतिम् [भा।पु। १०.६.३५] इत्य् अत्र जिघांसाया इव व्यनक्ति गर्हा-वचनेन तत्-तच्-छब्देनान्वयात् । अत्र हेतुः परमात्मानम् इति नहि परमात्मा तादृश-निन्द-शब्द-वाच्योऽपि भवितुम् अर्हति । तत्र च हेतुः---हरये इति । हरि-शब्दोऽत्र कारुण्यादि-महा-गुणैः सर्व-मनोहरता-परः न ह्य् एवं-भूतो जिघांस्यो भवितुम् अर्हति तत्-तद्-अनर्हत्वेऽपि सा सा च कथञ्चित् जाता चेत् तर्हि परमात्मत्वाद् धरित्वाच् च सर्वाहित-कारित्वेनासौ परित्याजय-देवायोग्यांशं तस्याम् इवामुषु पुनश् च तस्या भक्त्याभास-वेषं द्वेषं स्तन-दान-मात्रत्वेन भक्तिं मत्वा तद्-उपलक्षितां धात्री-गतिं ददाव एव अमुषु तु दुःसह-प्रेष्ठ-विरहेत्य् आदि पद्योक्त-महा-भक्ति-विशेषेणान्तः-सङ्गमम् अनुभवस् तद्-उचित-निज-प्रेयसीं गतिं कथं न दद्याद् इति सङ्गतिश् चेयं पूर्वोक्ते गोलोकाख्ये गोकुल-प्रकाश-विशेषे एव ज्ञेया । अत एवोद्धव-द्वारा श्री-भगवता सन्दिष्टम्---

या मया क्रीडता रात्र्यां वनेऽस्मिन् व्रज आस्थिताः । >

अलब्ध-रासाः कल्याण्यो मापुर् मद्-वीर्य-चिन्तया ॥ [भा।पु। > १०.४७.३७]

रासश् चायं तद्-दिन-गत एव ज्ञेयः तस्येव विवक्षितत्वात् तस्मिन् अपि प्रकाशे गोप-लीलत्वेन दिनान्तरेऽपि तत्-सम्भवात् किं त्व् अत्र, नासूयन् खलु कृष्णाय [भा।पु। १०.३३.३८] इति वक्ष्यमाणानुसारेण तत्-पत्य्-आदिषु दुःखाद्य्-अनुपत्तये तन्-माययैव त्यक्तानां देहानाम् अन्तर्धापनं तत्-सदृशी-नाम-न्यासां स्फोरणं च गम्यते । एवं तावत्-कालम् एव तद् रहस्यं लब्ध-रासाः श्री-भगवत्-प्रेयस्योऽपि नाजानन् यावद्-उद्धव-द्वारा यथार्थानुभावक-प्रभावं या मयेत्य् आदि सन्देशं नाशृण्वन् इति च ।

अथवा, तासां मुरली-वाद्यानुसरणेन तद्-अन्तिक-गतौ किम् आश्चर्यं, यतः काश्चिन् निरुद्धयमाना अप्य् अन्तर्-गृह एव तं प्राप्ता, इत्य् आह---अन्तर् इति । तादृश-तीव्र-तापेन धुतं श्री-कृष्ण-कृपया खण्डितम् अशुभं विरह-रूपं यासां ताः तेन जगताम् अपि धुतम् अशुभं याभिस् ता इति वा, मद्-भक्ति-युक्तो भुवनं पुनाति[^५][भा।पु। ११.४०.२४] इतिवत् । तथा तादृश-निर्वृत्याक्षीणं क्षीणता-विरुद्धं पुष्टं मङ्गलं निज-तादृश-तत्-संयोग-रूपं यासां ताः । तथा पुष्टं जगताम् अपि मङ्गलं याभ्यस् ता इति वा पूर्ववत् गुण-मयं विरह-भाव-मयं देहम् आवेशम् इत्य् अर्थः । तथा तृतीये सृष्टि-प्रसङ्गे ब्रह्मणो दर्शितम् । अन्यत् समानम् । सङ्गतिस् तस्मिन् अन्तर्-गृहे एव तस्य प्राकट्यात् अन्तर्-गृह-गता इत्य् अन्वयात् । अत एव सद्यः प्रक्षीणं बन्धनं सर्व-तत्-सङ्ग-विरोधो यासां ताः । एवम् अलब्ध-रासाः । इति तस्याम् एव रात्रौ ज्ञेयं पूर्व-हेतोर् एव ॥ ११ ॥

[^५]: वाग् गद्गदा द्रवते यस्य चित्तं

रुदत्य् अभीक्ष्णं हसति क्वचिच् च ।

विलज्ज उद्गायति नृत्यते च

मद्-भक्ति-युक्तो भुवनं पुनाति ॥

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 Laghu-vaiṣṇava-toṣaṇī

These two verses say that the confined gopīs immediately attained union with Śrī Kṛṣṇa. The first half describes the culmination of their longing; the second, the culmination of meditation. Their unbearable separation from their dearest beloved was the emotion called vipralambha. It produced an intense burning that swept away the inauspicious. Through meditation they attained the bliss of Acyuta's embrace. Acyuta is renowned as one who never abandons His devotees. That bliss exhausted the auspicious.

The words “unbearable” and “intense” show the furthest limit of anguish, while “Acyuta” and “bliss” show the furthest limit of happiness. Here the “inauspicious” is the manifestation of separation from Bhagavān, which produced pain in the condition preceding eternal union with Him. The “auspicious” is the anticipated manifestation of union, which produced happiness in that same condition. The mature spiritual emotion of a practitioner reaches perfection through these two functions. Although each would ordinarily be experienced gradually, the gopīs now experienced both simultaneously and to their fullest measure; hence the expressions “swept away” and “exhausted.”

They therefore met Śrī Kṛṣṇa there within the house itself. The Vāsanā-bhāṣya quotes Mārkaṇḍeya:

“At that very moment, through meditation, the heroines of Gokula attained the glorious Kṛṣṇa, supreme bliss itself and the tender protector of His devotees.”

The terms “inauspicious” and “auspicious” are not synonyms for sin and merit, for each term produces its own specifically appointed result. Sin certainly cannot manifest love in the form of separation from Bhagavān. Moreover, the Kārttika-māhātmya in the Uttara-khaṇḍa of the Padma Purāṇa says that Vaiṣṇavas have neither karmic bondage nor a birth produced by karma. This is especially true of these gopīs; their birth was not caused by already-fructifying karma. Just as Kṛṣṇa brought His teacher's dead son back to this world (Bhāgavata 10.45.45), the preservation or ending of their embodied condition depended solely upon the will of Śrī Bhagavān, who skillfully used it to increase their love. The verse should not be interpreted otherwise.

Did they meet Him as an illicit lover? No. Their intense passionate longing used such a conception only as a stairway. The one they met was the Supreme Self, the supreme complete reality from whom every other being is a partial manifestation. As the natural maintainer of all, He is everyone's true husband, whatever words such as upapati may be used. For these gopīs, who bore this special emotion, He was also their lover and therefore remained their husband in the fullest sense.

Because they had not yet attained Him as their lover, their bold longing approached Him under the conception of a paramour. Yet illicit loverhood is impossible in the complete source of all beings. The phrase “even with the conception of a paramour” rejects that conception just as the Bhāgavata rejects Pūtānā's murderous intent in the phrase “even though she intended to kill Hari.” It indicates the abandonment of their former husbands and former bodies, not an actual defect in Kṛṣṇa.

Lexicons distinguish the terms. The Viśva-kośa says that ramaṇa means a beloved, while the Amara-kośa lists dhava, priya, pati, and bhartṛ as “husband,” but jāra and upapati as “paramour.” The realities denoted by “beloved” or “husband” and those denoted by “paramour” are not identical. The former implies rightful lordship, the latter theft, and they are opposed. The text deliberately uses the coarse word jāra instead of a more respectable synonym, so its purpose is censure, just as with the word “murderous.” The Tri-kāṇḍa-śeṣa and other lexicons, as well as common usage, define a jāra as a sinful lover.

Yet the expression also reveals the intensity of the attachment by which the gopīs transgressed even the censured social boundary associated with a paramour. It thereby praises that very attachment. Their behavior may resemble mundane desire and may therefore be designated by that word, but because its sole purpose is the happiness of the beloved, it is entirely one with divine love. The gopīs will later say, “May Your tender lotus feet rest upon our breasts” (Bhāgavata 10.31.19). Uddhava likewise praises them: “Ah, the dust of the feet of these gopīs,” and “They abandoned the path of respectable society, so difficult to renounce” (10.47.61). He adds, “These women alone attained what those who fear worldly existence, the sages, and even we ourselves desire” (10.47.58).

Thus, after rejecting the censured aspect of the conception, the verse shows their attainment of Kṛṣṇa, the crown of all supreme goals and the relishable object of great divine love. It then states the accompanying result: they “relinquished bodies composed of the qualities,” because their bonds had at once been destroyed in the manner already explained. This also suggests their attainment of bodies made of being, consciousness, and bliss.

The word “even” declares the paramour conception censurable, just as “even” in “she attained the blessed destination even though she offered her breast to Hari intending to kill Him” (Bhāgavata 10.6.35) condemns Pūtānā's murderous intent. The reason here is expressed by “the

Supreme Self”: the Supreme Self cannot properly be denoted by such a censured word. Similarly, the word “Hari” in the Pūtanā verse means that He steals every mind through great qualities such as compassion; such a being cannot properly be an object of murder.

If an unfitting attitude nevertheless arises, the Lord, because He is the Supreme Self and Hari, removes the unfit element and bestows every benefit. In Pūtanā, hostility wore a semblance of devotion. Kṛṣṇa regarded the bare act of giving her breast as devotion and awarded her the destination of a nurse. How, then, could He fail to award these gopīs the destiny proper to His own beloveds, when their inner meeting with Him arose from the extraordinary devotion described by “unbearable separation from their dearest Lord”? This union should be understood as occurring within the special manifestation of Gokula known as Goloka, described above. Śrī Bhagavān therefore later sent this message through Uddhava:

“Those blessed women of Vraja who remained behind and did not join Me
when I sported in the forest that night attained Me by contemplating My divine potency.”
(Bhāgavata 10.47.37)

This should be understood as the rāsa of that very night, since that is the episode intended here, although in the manifestation where the cowherd pastimes eternally unfold such play can also occur on other nights. To prevent grief and other disturbances among their husbands and relatives, Yogamāyā made the bodies they had left disappear and manifested other women with similar names and forms. This accords with the later statement that the cowherd men felt no jealousy toward Kṛṣṇa (Bhāgavata 10.33.38). Even the beloved gopīs who participated in rāsa did not know this secret until they heard through Uddhava the message beginning “Those who remained behind,” which revealed the true power of the confined gopīs’ realization.

The verses can also be read another way. What is astonishing about the other gopīs reaching Kṛṣṇa by following His flute, when some, though confined, attained Him within the house itself? “Their inauspiciousness was swept away” can mean that Śrī Kṛṣṇa’s grace destroyed the separation that had been their inauspicious condition. Or it can mean that by their intense burning they swept inauspiciousness from the whole world, just as the Bhāgavata says, “One endowed with devotion to Me purifies the world.”^[^5] Likewise, the bliss of union did not diminish their auspiciousness but nourished it, for kṣīṇa can here bear the opposite sense: their meeting with Him was strengthened. Or, as before, the world’s auspiciousness was nourished through them.

On this reading, “body composed of the qualities” means the embodied absorption made of the emotion of separation, as in the account of Brahmā during the creation in the Third Canto. The remainder of the explanation is the same. Kṛṣṇa appeared within that very house, which is why the text says they were “within the house.” Their bonds, every obstacle opposed to union with Him, were immediately destroyed. They were thus the gopīs who did not outwardly attain rāsa, and the previous reasoning establishes that this occurred on that same night.

[^5]: “One whose voice falters and whose heart melts,

who weeps again and again and sometimes laughs,
 who sings aloud without shame and dances,
 being endowed with devotion to Me, purifies the world.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.12 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.१२ ॥

राजोवाच---

कृष्णं विदुः परं कान्तं न तु ब्रह्मतया मुने ।

गुण-प्रवाहोपरमस् तासां गुण-धियां कथम् ॥

Jīva Gosvami - Laghu-vaisnava-tosani:

परि सर्वतो भावेन ईक्षते सर्वेषां भावं जानातीति परीक्षिद् इत्य् अस्यायं भावः । यद्यपि स्वयं तत्-तन्-माहात्म्यं जानास्य एव तथाप्य् अन्तर्-मुख-सन्दिहानानां सन्देह-निरासार्थम् अर्थ-विशेषेण सन्देह-विशेषः प्रपञ्चितः बहिर्मुख-सन्दिहानानां च सन्देहान्तर-निरसनाय ब्रह्म-ज्ञान-वाद-मय इव सन्देहः प्रपञ्चितः---राजोवाचेति क्वचित् पाठः । अत्रापि सर्व-भाव-वैचक्षण्य एव राज-शब्दस्य तात्पर्यात् तथैवार्थः श्री-मुनीन्द्रेणापि तथैव प्रतिवक्ष्यत इति तत्र बहिर्मुख-रीतिकोऽर्थः प्रसिद्ध एव अन्तर्मुख-रीत्या त्व् अयम् अर्थः

ननु, गुण-मयं देहं जहुर इत्य् उक्तम् । तत्र गुण-शब्देन यदि सत्त्वादि-त्रयम् उच्यते, मयद्-प्रययेन विकारः, ततश् चहेयस्य देहस्य स्वतस् तन्-मयत्व-प्राप्तेः । किं तन् निर्देशेन तस्मात् पूर्वेण मानस-साद्रूप्य-परम्परा उत्तरेण तु प्राचुर्यं वाच्यं तत्रेदं पृच्छामः कृष्णं विदुर् इति यदि च प्राप्त-रासानाम् अन्यासां निस्त्रैगुण्य-देहता-सूचनार्थम् आसाम् एव वा प्राप्तव्य-देहस्य तत्-सूचनार्थम् अत्र गुणमयम् इति विशिष्यते, तद् अपि तादृशस्य देहस्योपलक्षणत्वेन मानस-गुण-प्रवाहस्यापि तादृशत्वेन लब्धिः स्यात्, तत्रापि पृच्छाम इत्य् आह---कृष्णं विदुर् इति ।

अर्थश् चायं---तं कृष्णं परं केवलं कान्तं सर्वाश्चर्य-गुण-मनोहरतया परम-प्रेष्ठं विदुः, न तु ब्रह्मतया निर्गुण-तद्-आविर्भाव-विशेषतया तर्हि तासां गुण-धियां ब्रह्म-निष्ठाया अपि त्याजकतया प्रसिद्धेषु तदीय-तादृश-गुणेषु धीर् अन्तः-करणं, यासां तथाभूतानां तद्-एक-निष्ठत्वेन तद्-गुणैकानुबन्ध-तत्-प्रेम-वृत्ति-गुणत्वाद् अप्राकृत-गुणानाम् इत्य् अर्थः । ततो देहस्य तु तासाम् असिद्धत्वाद् भवतु नामोपरमः कथम् अविच्छिदुर् अतादृश-गुण-परम्पराया उपरमः स्याद् इत्य् अर्थः । ब्रह्मोपासकेष्व् इव न तत्-स्वरूप-मात्राविर्भावः, किन्तु गुणैर् अपि सह तद्-आविर्भावः । ततो ब्रह्मोपासकेषु ये गुणास् ते प्राकृत-सत्त्व-मया एवेति तेषाम् एव गुण-प्रवाहोपरमः सम्भवति नाविर्भूत-भगवद्-गुणानां तद्-विधानाम् इति वाक्यार्थः । श्लेषेण चेदं पृच्छति कृष्णं परं केवलं कान्तं विदुः, न तु भाव-मय-गुण-प्रवाहोपरमः गुण-धियां सुन्दरोऽयं विदग्धोऽयम् इति मात्र-बुद्धीनाम् । मुने हे सर्वज्ञ ! ॥१२॥

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 Laghu-vaiṣṇava-toṣaṇī

The name Parīkṣit can be understood as “one who sees in every direction,” one who knows the inner disposition of everyone. Although the king himself certainly understood the full majesty of these truths, he articulated a subtle doubt with a special intention in order to remove the uncertainty of inwardly inclined hearers. At the same time, he framed the doubt as though it arose from a doctrine centered on knowledge of Brahman, thereby removing another doubt for outwardly inclined hearers. Some recensions therefore explicitly read, “The king said.” Here too, the word king indicates one expert in discerning every disposition. The lord of sages will answer in the same manner. The external reading of the question is well known; its inward meaning is as follows.

The previous verse said that the gopīs “relinquished a body composed of the guṇas.” If guṇa means the three material qualities beginning with sattva, and the suffix maya means a transformation composed of them, then a body fit to be abandoned is already understood to have that constitution. Why specify it? The preceding element in the compound may instead indicate a succession of qualities in the mind, and the suffix may indicate their abundance. This is the point of the question beginning “They knew Kṛṣṇa.”

Or perhaps “composed of the guṇas” is specified to imply that the other gopīs who attained rāsa possessed bodies beyond the three material qualities, or to indicate the kind of body these confined gopīs were about to attain. Yet if the body is characterized in this way, the same characterization would naturally extend to the current of qualities within their minds. The king therefore asks about that as well.

The meaning is this: they knew Kṛṣṇa exclusively as their supreme beloved, the one dearest to them because His astonishing qualities enchant every mind. They did not know Him as Brahman, as the particular manifestation beyond material qualities. Their awareness and inner faculties dwelt upon His qualities, qualities so celebrated that attachment to them makes even fixation upon undifferentiated Brahman seem worthy of abandonment. Since the gopīs were exclusively devoted to Him, the movements of their love were inseparably connected to those qualities; their qualities were therefore not material.

Even if the ending of their former bodies can be accepted because those bodies had not yet attained perfection, how could the uninterrupted succession of these wholly different, spiritual qualities ever cease? What appears in them is not merely Kṛṣṇa's bare identity, as in the

realization of those who worship Brahman, but Kṛṣṇa together with His qualities. The qualities that remain in worshipers of impersonal Brahman are products of material sattva and can therefore cease. The qualities belonging to those in whom Bhagavān and His own attributes have manifested cannot cease. That is the purport of the sentence.

A play of words also allows the question to mean: they knew Kṛṣṇa simply as the supreme beloved. How could the stream of emotion-filled qualities cease in minds that thought only, “How beautiful He is! How artful He is!” O sage, O all-knowing one, explain this.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.13 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.१३ ॥

श्री-शुक उवाच---

उक्तं पुरस्ताद् एतत् ते चैद्यः सिद्धिं यथा गतः ।

द्विषन् अपि हृषीकेशं किम् उताधोक्षज-प्रियाः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

श्री-युक्तः शुक इति । परीक्षिद्-वचनस्य बहिर्मुख-प्रतारण-बुभुत्सु-सन्देह-निरसनार्थं प्रवृत्तिम् अवगत्यापि तद्-व्याजेन बहिर्मुखान् भर्त्सयन् इव किञ्चित् सामर्षत्वेनाव्यक्त-वचनत्वात् तथैवाह---उक्तं पुरस्ताद् इति । सिद्धिम् अभीष्टां गतिं, पुनः पार्षदतां वैरानुबन्ध-तीव्रेण ध्यानेनाच्युत-सात्म्यतां, नीतौ पुनर् हरेः पार्श्वं जग्मतुर् विष्णु-पार्षदौ [भा।पु। ७.१.४६] इति सप्तमात् । ततस् तस्य द्वेषेऽपि जाते लीनतया स्थितैर् अपि पुनः स्व-गुणैर् एव सह तत्-प्राप्तिर् इति सुतराम् एवाधोक्षज-प्रीति-विषयाश्रयाणां तासां वर्धिष्णु-प्रेमतया प्रकटैस् तैर् एव सह तत्-प्राप्तिर् इत्य् अर्थः । मया तु गुण-मयं देहम् इति स्वरूप-शक्ति-वृत्ति-रूपान्तर्-बहिर्-देह-प्राप्त्या स-मूल-प्रकृति-प्राकृत-सद्-गुणैः सौन्दर्यादिभिः संवलितम् अपीत्य् एव विवक्षितं देहस्यैव विशेषणत्वाद् इत्य् अर्थः ।

प्रश्नस्य श्लेषत्वे द्वितीयार्थं त्व् अयम् उत्तरस्यार्थः । ये यथा माम् [गीता ४.११] इत्य् अत्र तान् प्रत्येवान्यान् गुणान् न प्रकाशयामि, स्वतस् तु मम सर्वेऽपि सन्त्य् एवेति विवक्षितम् । अतस् तादृश-भक्तावेशात् तस्यानुसन्धानाभावेऽपि तत्-तच्-छक्तय एव स्वावसरे तान् प्रकाशयन्ति अन्यथा दूरतो भजतां केवल-तन्-माधुर्य-निष्ठानां तद्-अप्राप्तिर् एव स्यात् । तत्र कैमुत्येन दृष्टान्तं शृण्व् इत्य् आह---द्विषन् अपीति । अन्यथा तत्राप्य् अन्तेन मोक्षादि-दायकम् ऐश्वर्यं प्रकाशेतेति भावः । तत्-तत्-प्रकाशे नाम-द्वयेन हेतुम् आह---हृषीकेशम् इति, अधोक्षजेति च । उभय-नाम-निरुक्त्या तज्-ज्ञानानपेक्षतयैव तेषां सिद्धये तद्-गुण-विशेषः प्रकाशत इति दर्शितम् ॥१३॥

ENGLISH TRANSLATION

Bhāgavata 10.29.13

Śrī Śuka said:

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

Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

The honorific “Śrī” accompanies Śuka's name. Śuka understood that Parīkṣit's words were meant to remove the doubts of sincere seekers while deceiving those whose vision remained outward. Yet, using the question as a pretext, he seems to rebuke such outward persons. A trace of righteous indignation makes his reply somewhat indirect: “I already explained this to you.”

Śiṣupāla attained siddhi, the destination he inwardly desired. More precisely, he again attained his position as a divine attendant. Through intense meditation bound to hostility, he became absorbed in Acyuta. The Seventh Canto says, “When they had been brought back, the two attendants of Viṣṇu returned to Hari's side” (Bhāgavata 7.1.46). Although hatred had arisen in him, the qualities that had remained latent emerged again, and he attained Kṛṣṇa together with those very qualities. How much more certain, then, is it that the gopīs, who were the abodes and objects of love for Adhokṣaja, attained Him together with their qualities, which were fully manifest through their ever-increasing love?

When I said “a body composed of qualities,” I intended only to qualify the body: after attaining inner and outer bodies that were transformations of the Lord's own intrinsic potency, they were endowed with beauty and other auspicious qualities entirely free from primordial matter and its products.

If the king's question is read as a double entendre, Śuka's answer carries a second meaning. In the Gītā statement “As they approach Me” (4.11), Kṛṣṇa means that He does not reveal every other quality of His to each devotee, not that those qualities cease to exist in Him. Even when absorption in a particular devotion prevents conscious inquiry into His other qualities, the relevant divine potencies reveal them in their own time. Otherwise, devotees who worship Him from a distance and are fixed solely in His sweetness could never attain the other features required for perfection.

Śuka therefore says, in effect, “Hear an example that proves the conclusion even more strongly: even while hating Him.” In Śiṣupāla's case, Kṛṣṇa's majesty, which ultimately grants liberation and other results, necessarily manifested. The names Hṛṣīkeśa and Adhokṣaja explain why the appropriate qualities become manifest: the meanings of both names show that, without requiring prior knowledge of them, a particular divine quality reveals itself to bring each soul to perfection.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.14 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.१४ ॥

नृणां निःश्रेयसार्थाय व्यक्तिर् भगवतो नृप ।

अव्ययस्याप्रमेयस्य निर्गुणस्य गुणात्मनः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तद् एवं तद्-ध्यान-प्रभाव उक्तः । तत्र भगवद्-व्यक्ति-समये तु भगवत्-पार्षदस्यागन्तुक-दैत्य-प्रभावस्य चैद्यस्य, तथा तादृश-श्री-भगवत्-प्रेमवतीनां तासां तत्-तत्-सम्पादनाय भगवतः साहाय्यम् अप्य् अस्ति कैमुत्येन कारणम् इत्य् आह---नृणाम् इति । नृणां जीव-मात्राणां निःश्रेयसार्थाय सर्व-साधन-फलाय तत्-तद्-योग्यता-सम्पत्-पूर्वक-स्व-लीलानन्द-प्राप्ति-रूपाय । तं साधयितुम् एवेत्य् अर्थः । व्यक्तिः प्राकाट्यम् । तद्-अर्थत्वावधारणार्थम् आह---भगवत इति । अन्यथा भू-विजृम्भ-मात्रेण ब्रह्माण्ड-कोटि-संहार-समर्थस्य भू-भार-हरण-मात्रार्थं व्यक्तेर् अनुपपत्तिर् इत्य् अर्थः । हे नृपेति । यथा नृणां क्षेमार्थम् एव इतस् ततो भवादृशस्य राज्ञो गमनम् इति भावः ।

भगवत्त्वम् एवाह---अव्यक्तस्येत्य् आदिभिश् चतुर्भिर् विशेषणैः । नित्यं नाना-प्रकाशैर् नाना-भक्तेभ्य आत्म-दानादिनापि न व्येतीत्य् अव्ययः तस्य । कुतः ? अप्रमेयस्य अपरिच्छिन्नस्येत्य् अर्थः । तत् कुतः ? निर्गुणस्य माया-गुणातीतस्य । तच् च कुतः ? माया-गुणानाम् आत्मनः प्रवर्तकस्य ।

यद् वा, नृणां निःश्रेयसार्थायैव व्यक्ति-मात्रं जन्म, अन्यथा तु कथञ्चित् सम्भवेद् इत्य् आह---अव्ययस्य जन्मादि-विकार-रहितस्य । किं च, अप्रमेयस्य तद्-अर्थत्वे हेतुः गुणात्मन इति निज-कारुण्याद्य-अशेष-गुणानां सुप्तानाम् इव चेतयितुः प्रकटन-परस्येत्य् अर्थः । अन्यत् समानम् ।

श्लोक-द्वयेऽस्मिन् अयं भावः [भावार्थ-दीपिकायां १०.२९.१३] इत्य्-आदौ टीकायां बहिर्मुख-सन्देह-निरासार्थः । तेषाम् अयम् अभिप्रायः । ननु, ब्रह्मणि कामादिकम् अपि चेद् अर्थ-करं तर्हि जीवेष् अपि चित्-सामान्येनैक्यात् ब्रह्मत्वम् अस्तीति पत्य्-आदिष्व् अपि तादृशं स्यात् ? तत्राह---जीवेष् इति । आवृतत्वे हेतुर् वक्ष्यमाण-वैपरीत्य-रीत्या हृषीकाधीन-ज्ञानत्वम् एवेति ज्ञेयम् । तत्र स्वस्मिन् आवृतत्वं बहिर् विक्षेपात् परेषूपाधि-मात्र-ग्रहणात् हृषीकेशत्वाद् इति पूर्ववन् न हृषीक-वशस् तद्-उदयः । अतः स्व-प्रकाशता-मय एव ततश् चानावृतम् एव ब्रह्मत्वम् इति स्थिते कामादिना केनापि तत्र प्रवृत्तिर् भवतु वस्त्व्-अनुभवस् तु भवत्य् एवेत्य् अर्थः ।

ननु देहीति पत्य्-आदिवद् देहित्वेन प्रतीयमान इत्य् अर्थः । सिद्धान्तम् आह---भगवत एवेति । तत्-तद्-विशेषेण वैलक्षण्याद् इत्य् अर्थः । एवं-रूपा अनावृत-ब्रह्म-रूपा न देहि-सादृश्यं कुतो देहित्वम् इत्य् अर्थः । तद्-विग्रहस्यैव स्वरूप-शक्ति-सिद्ध-वैचित्रिक-परम-तत्त्वैक-रूपत्वात् । तच् च विद्वद्-अनुभव-सेवित-तत्-तच्-छास्त्र-प्रामाण्यात् । यथा च व्याख्यातम्---नातः परं परम यद् भवतः स्वरूपम् [भा।पु। ३.९.३] इत्य्-आदिष्व् इति ॥१४॥

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 Laghu-vaiṣṇava-toṣaṇī

Śuka has explained the power of meditation upon Kṛṣṇa. When Bhagavān manifests in this world, however, His own assistance provides an even stronger reason for the attainment both of Śiśupāla, a divine attendant temporarily covered by the influence of a demonic birth, and of the gopīs, who possessed such love for Śrī Bhagavān. Thus Śuka says, “for the highest good of human beings.”

“Human beings” here includes all living beings. Their highest good is the fruit of every spiritual means: after receiving the fitness appropriate to each, they attain the bliss of the Lord's own pastimes. He manifests precisely to accomplish this. The word “Bhagavān” confirms that this alone is the purpose of His appearance. One who can destroy millions of universes with the slightest movement of His brow would have no need to manifest merely to relieve the earth's burden. “O king” suggests: just as a king like you travels from place to place solely for the welfare of his people, Bhagavān moves among living beings for their supreme good.

The four descriptions beginning with “imperishable” establish His Bhagavānhood. He is imperishable because He never diminishes, although in many manifestations He eternally gives Himself to countless devotees. Why does He not diminish? Because He is immeasurable, without limitation. Why is He unlimited? Because He is beyond the qualities of Māyā. Why is He beyond them? Because He is their inner source and the one who sets them in motion.

Alternatively, His very manifestation or “birth” exists solely for the highest good of living beings. Otherwise birth could not in any way occur to the imperishable one, who is free from transformations such as birth. “Immeasurable” gives another reason, while “the source of qualities” means that He awakens and manifests His innumerable intrinsic qualities, beginning with compassion, as though bringing what lay asleep into activity. The remainder is as explained above.

In these two verses, the explanation beginning “the import is this” in the Bhāvārtha-dīpikā on 10.29.13 removes the doubt of outwardly inclined hearers. Their objection runs as follows: if desire or another emotion directed toward Brahman produces spiritual benefit, then every individual soul shares the general nature of consciousness and thus possesses Brahmanhood. Would desire directed toward husbands or other people therefore produce the same result? Śuka answers by distinguishing ordinary souls.

The individual soul's knowledge is covered because it depends upon the senses. Awareness of oneself is obscured by outward distraction, while awareness of others grasps only their limiting material conditions. Hṛṣīkeśa is not controlled by the senses, and His manifestation does not depend upon them. He consists entirely of self-revelation; His nature as Brahman is therefore never covered. Whatever motive causes one to approach Him, an encounter with the reality itself necessarily occurs.

One might say that Kṛṣṇa appeared to possess a body just as the gopīs' husbands and other embodied beings did. Śuka states the conclusion with the word “Bhagavān”: Kṛṣṇa is categorically distinct through these particular attributes. Since His form is uncovered Brahman, He does not merely resemble an embodied soul, much less actually belong to that category. His form is the one supreme reality, wondrously manifested by His intrinsic potency. This is established by the scriptures as realized and served by the wise, including the verse “There is no form of Yours superior to this supreme form” (Bhāgavata 3.9.3).

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.15 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.१५ ॥

कामं क्रोधं भयं स्नेहम् ऐक्यं सौहृदम् एव च ।

नित्यं हरौ विदधतो यान्ति तन्-मयतां हि ते ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अस्तु तावत् तद्-व्यक्ति-समय-गतानां वार्ता, किन्तु सर्वदातनानाम् अपीयं रीतिर् इत्य् आह---कामम् इति । तत्र कामं द्विविधं गोप्य-आदीनाम् इव प्रेम-मयं सैरन्ध्यादीनाम् इव रिरंसा-मयं च । क्रोधं द्वेषं चैद्यादीनाम् इव । भयं कंसादीनाम् इव । स्नेहं वृष्टि-पाण्डवानाम् इव, श्रीमद्-व्रज-वासिनाम् इव वा । ऐक्यम् आत्मारामाणाम् इव सौहृदं क्रथ-कैशिकादीनाम् इव । तत्र भय-द्वेषौ तु नानुमतौ यः खलु कल्याण-गुणम् आत्मानं भीषणं मन्यते गूढं द्विषतोऽपि तस्य भीतस्य तथा मत्सरादिना साक्षाद् अपि द्विषतो धृष्टस्य भद्राय कल्पते तस्मिन् कः पामरः ? तच्च तच्च च कुर्यात्, किन्तु स्नेहं सौहृदम् एव वा सर्वेऽपि कुर्युर् इति हि तात्पर्यं तद् इत्थम् एवोक्तं श्री-नारदेन--- तस्मात् केनाप्युपायेन मनः कृष्णे निवेशयेत् [भा।पु। ७.१.३१] इति केनापीति तत्र योग्येनेत्य् अर्थः । अतस् तत्रैव तद् उक्तम्---

यथा वैरानुबन्धेन मर्त्यस् तन्-मयताम् इयात् । >

न तथा भक्ति-योगेन इति मे निश्चिता मतिः ॥ [भा।पु। ७.१.२६] > इति ।

तत्र च शास्त्राज्ञा-गौरवमय-भक्ति-योगम् अतिक्रम्य भाव-मार्गे हेयस्यापि तस्य तन्-मयताकारित्वाय प्राबल्यं दृश्यत इति व्यज्य स्नेह-सौहृदे एवानुमते तद् इत्थम् एवोक्तं द्विषन् अपीति तद्वद् ऐक्यं च नानुमतं तत्र तादृश-तद्-गुणास्फूर्तेर् इति । एव-शब्दः एकैकतः कृतार्थीभावाय पाठान्तरे ये विदधते ते हि निश्चितं तन्मयतां तत्-तद्-भाव-समुचिताविर्भावं तद्-एक-स्फूर्तिं चेति वेति च पाठः समानार्थः । किन्तु, श्री-भगवान् खलु भक्त्याहम् एकया ग्राह्यः श्रद्धयात्मा प्रियः सताम् [भा।पु। ११.१४.२१] इति श्री-भगवद्-वाक्यात्

योगिभिर् दृश्यते भक्त्या >

नाभक्त्या दृश्यते क्वचित् । >

द्रष्टुं न शक्यो रोषाच्च >

मत्सराद् वा जनार्दनः ॥ [पा।पु। ६.२३८.८३] इति > पाद्मोत्तर-खण्ड-वचनात् । [^६]

नाहं प्रकाशः सर्वस्य योग-माया-समावृतः [गीता ७.१५] इति श्री-गीतातश् च यद्यपि द्वेष्ट-प्रभृतिभिस् तस्य याथार्थ्यं नानुभूयते किन्तु अन्यथैवेति तथापि तत्-प्रभावात् परम्परयाप्य उत्तर-काले याथार्थ्यं स्फुरतीति क्रोध-भयेऽप्य् अत्र गणिते, किम् उताधोक्षज-प्रियाः [भा।पु। १०.२९.१३] इत्य् अनेन कामस् तु प्रियत्वातिशयाद् उत्कर्षित इति विवेचनीयम् ॥१५॥

[^६]: कृ।सं। १०६, भक्ति।सं। ३२५, प्री।सं। ७।

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 Laghu-vaiṣṇava-toṣaṇī

This principle does not apply only to those present when Bhagavān visibly manifests; it holds at all times. Śuka therefore lists the dispositions. Desire is of two kinds: the love-filled desire of the gopīs and others like them, and the desire for personal enjoyment found in Kubjā and similar devotees. Anger means the hostility of Śiśupāla and others; fear, that of Kāṁsa and others; affection, that of the Vṛṣṇis, Pāṇḍavas, or blessed residents of Vraja; unity, that sought by self-satisfied contemplatives; and friendship, that shown by Kratha, Kaiśika, and others.

Fear and hatred are not being recommended. Who would be so degraded as deliberately to regard the all-auspicious Lord as terrifying, to fear Him while harboring concealed hostility, or boldly to hate Him through envy and imagine that such conduct brings good? Everyone should instead cultivate affection or friendship. This is precisely the purport of Nārada's statement, “Therefore, by some suitable means, one should fix the mind upon Kṛṣṇa” (Bhāgavata 7.1.31). “Some means” means a means appropriate to the person, not any means whatever.

The same discussion says:

“A mortal may become absorbed in Him through an unbroken bond of hostility more intensely than through a yoga of devotion governed by formal injunction. This is my settled conclusion.” (Bhāgavata 7.1.26)

This does not praise hostility. It shows that, on the path of powerful emotion, even a rejected disposition can possess greater force for producing absorption than devotion dominated by reverence for scriptural command. Affection and friendship alone are approved. The earlier words “even while hating Him” have the same force. Unity is likewise not recommended here, since Kṛṣṇa's particular qualities do not manifest in that realization.

The word “alone” indicates that each of these dispositions can independently produce its result. Another reading says, “Those who direct them toward Hari certainly attain absorption in Him,” meaning both a manifestation appropriate to the particular disposition and an exclusive awareness of Him. A variant with vā carries the same sense.

Nevertheless, Śrī Bhagavān says, “I, the Self who am dear to the saintly, am attained through exclusive devotion accompanied by faith” (Bhāgavata 11.14.21). The Uttara-khaṇḍa of the Padma Purāṇa similarly says:

“The yogis behold Janārdana through devotion;
He is never seen through nondevotion.
He cannot be truly seen through anger
or through envy.” (Padma Purāṇa 6.238.83)[^6]

The Gītā also says, “I am not manifest to everyone, being veiled by Yogamāyā.” Those who hate or fear Kṛṣṇa do not experience Him as He truly is, but in a distorted manner. Yet through His power, a true realization may arise indirectly at a later time; for this reason anger and fear are included in the list. The earlier statement “how much more those who were dear to Adhokṣaja” establishes that the gopīs' desire is supremely exalted because it expresses the highest degree of dearness.

[^6]: Kṛṣṇa-sandarbha 106; Bhakti-sandarbha 325; Prīti-sandarbha 7.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.16 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.१६ ॥

न चैवं विस्मयः कार्यो भवता भगवत् अजे ।

योगेश्वरेश्वरे कृष्णे यत एतद् विमुच्यते ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

न चेति अन्येन क्रियतां नाम भवता गर्भाद् आरभ्य तन्-महिमाभिज्ञेन न कार्य एवेत्य् अर्थः । अत एव भवतेति गौरवेणोक्तं, न तु त्वयेति विस्मयाकरणे हेतु-विशेषः भगवति अशेषैश्वर्य-युक्ते । ननु तर्हि कथं देवकी-गर्भतो जन्म ? तत्राह---अजे जीवन् न जायते, किन्तु स्वेच्छयैव भक्त-वात्सल्यादिना स्वयम् आविर्भवतीत्य् अर्थः । भगवत्त्वाद् एव योगेश्वरेश्वरे तत्रापि कृष्णे सर्वतः परिपूर्णाविर्भाव इत्य् अर्थः ॥१६॥

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 Laghu-vaiṣṇava-toṣaṇī

The word “not” means: let someone else be astonished, if he must, but you, who have known Kṛṣṇa's greatness from your time in the womb, should never be so. Śuka therefore respectfully says “by you,” not the familiar “by thee.” The special reason there can be no astonishment is that Kṛṣṇa is Bhagavān, endowed with all majesty.

One might ask: if He is unborn, how could He take birth from Devakī's womb? The word “unborn” means that He does not take birth like an ordinary living being. He manifests Himself by His own will through affection for His devotees and similar motives. Because He is Bhagavān, He is the Lord even of the lords of yoga; and as Kṛṣṇa, He is the completely full manifestation in every respect.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.17 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.१७ ॥

ता दृष्टान्तिकम् आयाता भगवान् ब्रज-योषितः ।

अवदद् वदतां श्रेष्ठो वाचः पेशैर् विमोहयन् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अतः परम-रसमय-रास-लीला-प्रसङ्गेऽस्मिन् अन्तरायानौचित्येऽपि सर्वेषाम् एक-चित्ता-सम्पादनार्थम् एवेदृशः प्रश्नो भवता कृतः । मयापि भवद्-अनुरोधेनैव सिद्धान्त-प्रक्रियेयं व्यञ्जितेति व्यञ्जयन् पुनर् अप्रार्थितोऽपि स्वयम् उत्कण्ठया सहसा प्रस्तुतम् एवाह---ता वेणु-गीताकृष्टाः परम-विह्वलाः, तद् एव दर्शयति ब्रजस्य योषितः ब्रज एव स्थातुं योग्याः नहि बहिर्वनम् आगन्तुम् इत्य् अर्थः । तत्रापि निजान्तिकम् एवायाताः प्राप्तः, न तु लज्जादिना दूरतः स्थित्वा, दृष्ट्वा अवदन् वाचः पेशैर् वाग्-विलासैः । ते च द्विविधाः शाब्दिका आर्थिकाश् च । पूर्वे तु सुललित-वर्ण-विन्यास-सुगम-सुभग-समुच्चारण-स्मित-वलित-श्री-मुख-लोचन-चिल्ली-चालन-विशेषादयः । उत्तरे रस-भावालङ्कार-वस्तु-रूपाः । एतेऽपि चतुर्विधा उपेक्षा-भङ्गि-मयाः प्रार्थना-भङ्गि-मयाः तद्-युगलार्थ-सन्धापन-मयाः वास्तवार्थ-मयाश् च ।

तथा च सति विमोहयन् इति हत-चित्ताः हत-विवेकाश् च कुर्वन् इत्य् अर्थो यथायथम् ऊह्यः । तत्र पूर्वत्वं शाब्दिक-प्रार्थना-मय-वास्तवार्थमयेषु उत्तरोत्तरत्वं चान्ययोः । तत्र च शाब्दिकाः स्वभावेन विशेषतस् तु भावेन आर्थिकेषु उपेक्षा-मयाः स्वस्मिन् उत्कण्ठा-वर्धनार्थम् एव, न तूपेक्षार्थं कृताः । रन्तुं मनश् चक्रे [भा।पु। १०.२९.१], जगौ कलं वाम-दृशां मनोहरम् [भा।पु। १०.२९.३] इत्य् उक्तत्वात् । अत एवैतत् पक्षे वाक्-पेश-मात्रतो, न तु तात्पर्यत इत्य् अर्थः ।

एवं मनस्य् अन्यद् वचस्य् अन्यत् इत्य् अवहित्थया तासाम् उत्कण्ठया विषण्णता-सम्पादनं, तेन च विवेक-हरणम् इति । तत्रापि प्रार्थना-मया निजौत्सुक्य-मात्र-हेतुकाः । तद्-युगलार्थ-सन्धापनं तु नर्म-कौतुकार्थम् इति ।

तथा वचने योग्यतां कैमुत्येनाह---वदतां श्रेष्ठः निखिल-वाग्-वैदग्धी-विदां वरिष्ठः, यतो भगवान् स्वाभाविक-तादृश-ज्ञानादिभिः सर्वातिशायी ।

यद् वा, सर्वत्रान्तर्भूतोऽपि शब्दो द्रष्टव्यः । तथा हि ब्रज-योषितः सहज-निज-प्रेम-परत्वेन प्रसिद्धा अपि, तत्रापि तास् तादृशं प्रेम-विकारं प्राप्ता अपि, तत्रापि तदानीं निजान्तिकम् आयाता अपि, साक्षाद् दृष्ट्वापि स्वयं च भगवान् सर्वज्ञत्वेन तासां भावभिज्ञोऽपि वाचः पेशैः कपट-वाक्यैर् विमोहयन् परम-वैकल्यं प्रापयन् अवदत् । किम्-अर्थम् ? वदतां नर्मोक्ति-चतुराणां मध्ये श्रेष्ठः, नर्म-विशेषार्थम् इत्य् अर्थः ॥ १७ ॥

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 Laghu-vaiṣṇava-toṣaṇī

An interruption is unfitting in this account of the supremely rasa-filled rāsa pastime. Your question was asked only to bring every hearer to a single understanding, and I disclosed this theological conclusion solely in response to you. Having suggested this, Śuka, unasked but impelled by his own eagerness, suddenly returns to the narrative: “He saw them.”

The gopīs had been drawn by the flute song and were utterly overwhelmed. “Women of Vraja” emphasizes this condition: they were women properly meant to remain within Vraja, not to enter the forest outside it. Yet they came directly beside Kṛṣṇa. Modesty did not make them stand at a distance. Seeing them, He spoke through “artful words,” verbal play of two kinds: art of sound and art of meaning.

The first includes graceful arrangements of syllables, effortless and beautiful pronunciation, and particular movements of His smiling face, eyes, and eyebrows. The second consists of rasa, emotion, ornament, and subject matter. These arts of meaning are themselves fourfold: gestures of apparent neglect, gestures of entreaty, meanings that reconcile both simultaneously, and the actual intended meaning.

“Bewildering them” should accordingly be understood as both stealing their hearts and taking away their power of deliberation. The arts of sound, entreaty, and actual intent stand progressively earlier in the sequence, while the other two successively predominate. His verbal beauty was natural to Him. Among the meaningful arts, the apparent neglect was spoken only to increase their longing for Him, not because He truly intended to reject them. The text has already said, “He formed His resolve to sport” (10.29.1) and “He sang a soft melody that stole the minds of the doe-eyed women” (10.29.3). The neglect existed only in the ingenuity of His wording, not in His purpose.

Through avahitthā, concealing one intention in the heart while speaking another, He made their longing turn into despondency and thereby deprived them of ordinary judgment. Even His words of entreaty arose simply from His own eagerness. The meanings that reconciled both sides served the delight of playful joking.

Śuka establishes Kṛṣṇa's unparalleled qualification for such speech by calling Him “the foremost of speakers.” He is supreme among all who know the arts of language, for Bhagavān naturally surpasses everyone in this kind of knowledge and every other excellence.

Alternatively, the force of “even though” may be supplied throughout. Even though they were women of Vraja, renowned for their innate and exclusive love; even though their love had reached such an extraordinary transformation; even though they had now come directly beside Him; and even though omniscient Bhagavān saw them and knew their hearts, He spoke deceptive, artful words that bewildered them and brought them to the greatest distress. Why? Because He is foremost among speakers skilled in playful joking, and wished to create a special delight of intimate banter.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.18 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.१८ ॥

श्री-भगवान् उवाच---

स्वागतं वो महा-भागाः प्रियं किं करवाणि वः ।

ब्रजस्यानामयं कच्चिद् ब्रूतागमन-कारणम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

प्रथमम् अवहित्ययौदास्यम् अवलम्बमानः सादरम् आह---**स्वागतम्** इति । **वो** युष्माकं, शोभनम् आगतं वृत्तम् इत्यर्थः । यद् वा, **वो** युष्माभिः सुष्ठु आगतं **कच्चिद्** इति प्रश्ने । **महान् भागो** भाग्यं पातिव्रत्यादि-लक्षणं यासां तासां सम्बोधनम् । अतो **वो** युष्माकं **किं प्रियं करवाणि**, अपि तु न किञ्चित् कर्तुं शक्नोमि इत्यर्थः । यद् वा, **किं करवाणि** तद् आज्ञापयन्त्व इत्यर्थः । महा-भागानां प्रियाचरणेन ममापि धर्म-विशेषो भावीति भावः ।

पूर्वं यज्ञपत्नीः प्रत्य् अप्य् एवम् एवोक्तं, किन्तु तत्र आस्यताम् [१०.२३.२५] इति गौरवं विधाय किं कर्तुं शक्नोमि, अपि तु न किम् अपीति केवलम् औदास्यम् । अत्र तु **प्रियं किम्** इति श्लेषेण साकाङ्क्षत्वम् अपीति विशेषः । वस्तुतस्तु एतासां तादृशागमनं दृष्ट्वा परम-प्रीत्यैवाह---**स्वागतम्** इत्य्-आदि । **महा-भागा** इति सर्व-परित्यागेन तद्-एकापेक्षया तासाम् आगमनात् स्वस्य च नाना-प्रिय-जनापेक्षया तादृशत्वाभाव-मननेन स्वस्माद् अपि प्रेम-महत्त्व-विवक्षयोक्तम् । **भागोऽत्र** भजनम् ।

अतस् तासां प्रेम-पर-वशः सन् आह---**प्रियम्** इति । तच्च च प्रिय-जन-वशीकरण-चतुरस्य विदग्ध-शिरोमणेः स्वाभाविकम् एवेति दिक् । तद् इत्थम् एव परत्र च वस्तुत इत्य्-आदिकम् इति-शब्द-पर्यन्तो वास्तवोऽर्थो ज्ञेयः ।

तद्-अनन्तरं तु नर्मादि-मयो ज्ञेयः । तथा हि, स्वागतम् इत्य्-आदिना नर्मणा सद्-आचारम् इवाश्रित्य समागत-जनेषु वक्तुं योग्यम् उक्त्वा सर्वा एव युगपत् स-सम्भ्रमम् आगता वीक्ष्य स्वयम् अपि कैतवेन स-भय-सम्भ्रमम् इव पृच्छति---**ब्रजस्येति** । **अनामयं** मङ्गलं कच्चित् ।

ननु, चतुर-सिंह ! तथा सति गोपादयोऽप्य् आगताः स्युर इति चेत् ? सत्यम् । तर्हि अङ्गना-विषयकः केषाम् अप्य् उपद्रवो नूनं भवेद् इति धूर्ततया आशङ्क्येव साटोपम् आह---**ब्रूतेति** । **निजागमनस्य कारणं** हेतुं प्रयोजनं वा ।

अथवा, तद्-उक्त्य्-अभिप्रायानिर्धारणेन लज्जया चानुत्तरास् ता वीक्ष्य, मन्ये शोक-वेगेनामङ्गलस्याश्राव्यत्वेन वा किञ्चित् न वदथेति व्यञ्जयन् किञ्चिद् अन्यद् एव चोत्थापयन् स-वैयाग्र्यम् इव पृच्छति---ब्रजस्येति । एवं सर्वम् अग्रेऽप्य् आशङ्कादिकं कैतवेनैवेति ज्ञेयं । तथाप्य् अवदन्तीः प्रसन्न-मुखीश् चालोक्यास्वस्तताम् अभिनयन् सलज्जम् इवाह---ब्रूतेति । भवतु मद्-दुर्वितर्कत्वं, यूयम् एव स्वयं ब्रूतेत्य् अर्थः ।

अत्रैकैकैव वाक् समुपेक्षा-मयी सम्प्रार्थना-मयी चेत् उक्तम् । तत्रास्याः समुपेक्षामयीत्वं प्रपञ्चितं, सम्प्रार्थनामयीत्वं कथ्यते । इदम् एव श्लेषार्थतयाग्रेऽपि प्रतिश्लोकं लेख्यम् । तथा हि---हे **महा-भागाः** ! महान् भागो भाग्यं यासाम् ईदृशी ज्योत्स्नी, तत्रापीदृशं वनं, तत्रापीदृशं वो नव-यौवनादि, तत्रापीदृशोऽनुवर्ती जनोऽयम्

अनुकूलः इति महद् एव भाग्यम् इति । तत्रेष्ट-प्रश्न-रूपं प्रार्थना-सोपानम् आह---**कच्चित् वो युष्माकं स्वागतं ?** प्रार्थनाम् आह---**वो युष्माकं किं प्रियं करवाणि** । अतो भवतीनां यत् हृद्-गतं किम् अपि प्रियम् अस्ति, तद् एव मम प्रार्थनीयम् इत्य् अर्थः । तत्र निरुत्तरा वीक्ष्य पुनः प्रार्थनार्थं सोपानान्तरम् आह---**ग्रजस्येति** । प्रार्थनाम् आह---**ब्रूतेति** । मा लज्जतेति भावः ॥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.

Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

First Kṛṣṇa adopts concealed indifference, yet speaks respectfully: “Welcome.” The phrase can mean “Your arrival has been excellent.” Or it can be framed as a question: “Have you come safely?” “Greatly fortunate” then addresses women whose great fortune consists in chastity and similar virtues. On this outward reading, “What pleasing thing can I do for you?” implies that He can do nothing for them. Alternatively it means, “Please command Me; what shall I do?” By pleasing such greatly fortunate women, He too would acquire special religious merit.

Kṛṣṇa had spoken similarly to the wives of the sacrificial priests. There, however, after respectfully saying “Please be seated” (10.23.25), His question “What can I do?” expressed indifference alone: He could do nothing more. Here the double meaning of “What is pleasing?” also reveals desire, and that is the special feature.

In reality, seeing that the gopīs had come in this way filled Him with supreme delight, and He truly said, “Welcome.” He called them “greatly fortunate” because they had abandoned everything and come expecting only Him. Comparing their single-minded love with His own regard for many beloved devotees, He considered their love greater even than His. Here bhāga means worshipful devotion.

Overcome by their love, He asks what would please them. Such responsiveness is natural to the crown jewel of artful lovers, who knows how to submit to those He loves. Wherever the commentary below introduces an explanation with “in reality,” that explanation should be understood as the actual intention up to the point marked by “thus.” What follows will explain the playful meanings.

Through “welcome” and the other words, He jokingly assumes the manners appropriate for receiving visitors. Seeing every gopī arrive at once in agitation, He pretends to become frightened and agitated Himself: “Is all well in Vraja?”

One might reply, “Lion among the clever, if Vraja were in danger, the cowherd men would have come too.” “True,” His playful logic answers, “then surely some disaster involving women alone must have occurred.” With a roguish air He therefore insists, “Tell Me.” They must disclose the cause or purpose of their own arrival.

Or, seeing that uncertainty about His intention and their own modesty left them silent, He implies, “Perhaps the force of grief prevents you from speaking, or the calamity is too dreadful to relate.” Feigning urgency, He raises another possibility: “Is all well in Vraja?” Every anxiety expressed in this and the following verses should be understood as playful pretense. Yet when He sees their bright faces and continued silence, He acts relieved and says with apparent shyness, “Tell Me. Let My unfortunate conjecture be dismissed; you yourselves must speak.”

Each sentence thus contains both apparent rejection and entreaty. The rejection has been explained; now the entreaty is shown. The same kind of double meaning should be supplied verse by verse below. “O greatly fortunate ones” can mean: how extraordinary your fortune! There is this moonlight, this forest, your own fresh youth, and here is a responsive lover favorable to you. “Have you had a welcome arrival?” is the first step of His desired question. Then comes the entreaty: “What pleasing thing may I do for you?” Whatever beloved wish lies within your hearts is the very thing I ask you to reveal. Seeing them remain silent, He offers another step: “Is all well in Vraja?” and then entreats, “Tell Me.” The implication is, “Do not be shy.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.19 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.१९ ॥

रजन्य एषा घोर-रूपा घोर-सत्त्व-निषेविता ।

प्रतियात ब्रजं^{१९०} नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

एषा** प्रत्यक्षा इति । तासां तर्क-वाग्मिताम् आशङ्क्य द्रढयति---ततः कुल-वधूनां बहिर् वनादाव् आगमनं नोचितम् इति भावः ।

ननु समुदित्य बह्वीनाम् आगमनं न दोष-भाक् । यदि च दोष-भाक्, तर्हि ब्रजेऽपि किम् एषा रजनी नास्ति ? तत्राह---
घोर- इति । **इह** वन एव **घोरं रूपं** तामस-स्वभावाभिव्यक्तिर् यस्याः, न तु ब्रजे, इहासहायत्वात् तत्र स-सहायत्वाद् इति भावः । तथा **इह घोरेः** प्राणिभिर् नितरां **सेविता** व्याप्ता च । अतो **ब्रजं प्रतियात**, निवृत्य गच्छत, नात्र विलम्बो युक्त इत्य् आशयेनाह---**न** इति ।

ननु तर्हि कथम् अत्र भवता स्थीयते ? तत्राह---**स्त्रीभिः** इति न तु स्त्रिय इव पुरुषा अल्प-सत्त्वा इति भावः । किं च, हे **सुमध्यमाः** ! इति "यत्राकृतिस् तत्र गुणा वसन्ति" इति न्यायेन सुन्दरीणां गुणवतीनां च भवतीनाम् अत्रावस्थानं न युक्तम् इति भावः । अन्यत् तैः ।

यद् वा, ननु रसिक-शेखर ! भवान् इव वयम् अप्य् अत्र विहर्तुं पुष्पाद्य् आहर्तुं वा समागताः स्म इति छद्मना तासाम् अवस्थितिम् आशङ्क्याह---**रजनी** इति । **एषा रजन्य** एव, न तु दिनम् ।

ननु, रात्रि-विलासिन् ! ततः को नाम दोषः ? तत्राह---**घोर-** इति । हे कमल-लोचन ! ज्योत्स्नीयं रात्रिः । तत्राह---
घोर-सत्त्व- इति । श्लेषेण, यूयं यूथशो बह्व्यो **ब्रजं** तत्र स्थितान् स्व-पतीन् **प्रति यात** भजत, एकाकिना मया बह्वीनां प्रियाचरणस्याशक्यत्वात् । अतोऽत्र **न स्थेयम्** इति नर्म-विशेषः ।

ननु भीरु-प्रवर ! घोर-सत्त्वैभ्योऽस्माकं न भयम् । तत्राह---**सुमध्यमाः** ! हे कृश-मध्याः ! तनु-मध्यत्वात् कृशाङ्गीनाम् अबलानां बलिष्ठेभ्यो भयं स्याद् एवेति भावः ।

वस्तुतश् चैतत् तासां स्व-विषयक-भावस्य व्यञ्जनार्थः । नर्मणोत्कण्ठा-वर्धनार्थं च श्लेषार्थश् चायं भय-सम्भावनया च निजाभीष्टं मा निवर्तयतेत्य् आह प्रथमार्धेन । **एषा** उदित-पूर्ण-चन्द्रा जनान् रञ्जयतीति **रजनी घोर-रूपा** इत्य्-आदिकयोस् तस्मात् अत्र न कोऽप्य् आयास्यतीति भावः । तस्मात् **इह** मम वीरस्यैव सन्निधौ **स्थेयम्** ।

यद् वा, **अघोर-रूपा** तमोऽपगमात् **अघोरेर्** वृन्दावन-स्वभावेन मिथो मित्रत्व-प्राप्त्या भयाजनकैर् एव **सत्त्वैः** सर्व-प्राणिभिः दिवस-प्रायत्वाद् अस्या ज्योत्स्न्या **अघोरेः सत्त्वैर्** भ्रमर-कोकिलादिभिर् एव वा **निषेविता** ।

यद् वा, **घोरं** दुष्टानां भय-जनकम् अ-कार-विश्लेषणे अघोरं केषाञ्चिद् अपि भयाजनकं वा **सत्त्वं** बलं यस्य मम, तेन **निषेविता** इति बालाशवासनार्थं ।

तच् छ्रुत्वा पृष्ठ-वर्तिनीः सखीः स-स्मितं परावृत्य पश्यन्तीः प्रत्याह उत्तरार्धेन । अतः सर्वथा **व्रजं प्रति न यात । इह**
 एव **स्थेयं** युष्माभिः । कुतः ? **स्त्रीभिः** स्त्री-जातीनाम् ईदृश-स्थान एव स्थातुं योग्यत्वाद् इत्य् अर्थः । तत्रापि च, हे
सुमध्यमाः ! परम-सुन्दरीत्वान् मद्-अन्तिक एवात्र स्थातुं युज्यते एवेत्य् अर्थ इति ॥१९॥

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 Laghu-vaiṣṇava-toṣaṇī

“This night” means the night visible before them. Anticipating that the gopīs might answer Him with clever arguments, Kṛṣṇa strengthens His apparent case: women of respectable families should not enter an outer forest in this way.

They might reply, “There is no fault when so many women come together. And if there is a fault, is this same night not present in Vraja?” He answers, “terrifying.” Only here in the forest does the night manifest its dark and fearsome nature, not in Vraja, because here they are without protectors while there they have companions. Here it is also thoroughly inhabited by terrible creatures. Therefore they must turn back and go to Vraja without delay.

They may ask, “Then why do You remain here?” He answers, “Women should not.” Men are not frail in courage as women are. Moreover, “O slender-waisted ones,” according to the maxim that qualities dwell where their outward form appears, beautiful and virtuous women like them should not remain in such a place.

Or Kṛṣṇa anticipates another pretext: “Crown of connoisseurs, we have come, like You, to enjoy the forest or gather flowers.” He replies, “It is night, not day.” They answer, “O enjoyer of the night, what fault is there in that?” He says, “It is terrifying.” “Lotus-eyed one, this is a moonlit night.” He responds, “It is inhabited by fearsome creatures.”

Another wordplay makes Him say: “You are many, divided into groups. Return to Vraja and attend upon the husbands who remain there, for I am alone and cannot please so many of you. Therefore you should not remain here.” They may tease, “Foremost of the timid, we are not afraid of ferocious animals.” He answers, “O slender-waisted women! Those with such delicate waists and bodies are weak; they must surely fear the strong.”

In reality, the verse reveals His own feeling toward them. Its playful double meanings increase their longing. The first half says, in effect, “Do not let fear of imagined danger turn you away from what you desire. The full moon has risen and delights everyone; the night is such that no one else will come here. Therefore you should remain here, near Me, your heroic protector.”

Alternatively, the night is a-ghora-rūpā, not terrifying because the darkness has departed. By Vṛndāvana's nature, every creature has attained mutual friendship and inspires no fear. The moonlight makes the night nearly equal to day, and it is frequented only by harmless bees, cuckoos, and similar beings.

Or “terrible strength” means Kṛṣṇa's own power, terrifying to the wicked but, when the initial a is separated, terrifying to no one. The night is protected by that strength. In this way He reassures them like young girls.

Hearing His words, the gopīs turn with smiles to glance at the friends standing behind them.

Kṛṣṇa then addresses the second half to them with the opposite division of the words:

“Therefore, by no means go back toward Vraja. You women should remain precisely here, because a place like this is the proper place for women to stay. And especially, O slender-waisted, supremely beautiful ones, it is entirely fitting that you remain here beside Me.”

[^10]: A variant reads “home.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.20 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.२० ॥

मातरः पितरः पुत्राः भ्रातरः पतयश् च वः ।

विचिन्वन्ति ह्य् अपश्यन्तो मा कृद्वं बन्धु-साध्वसम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ननु, पुरुष-सिंह ! परम-बलीयसस् तवान्तिके स्थितानां नः कुतो भयम् ? इत्य् आशङ्क्य स-शङ्कम् आह---**मातर** इति । अत्र **मातरः पितरो भ्रातर** इति कुमारिका दृष्ट्वा भणितं । व्यूढतया प्रतीता दृष्ट्वा तु **पतयः पुत्रा** इति यद् उक्तं, तत् खलु परिहासार्थं कल्पना-मात्रम् इति स्थापयिष्यते । **च**-शब्द उक्त-समुच्चये । **हि** निश्चये । अतो यदि कदाचित् तेष्व् एकोऽप्य् अत्रागतो मत्-पार्श्वे युष्मान् पश्येत्, तदोभयेषाम् अपि लज्जा-भये स्याताम् इति भावः । अतोऽत्रावस्थित्या निज-**बन्धुभ्यो** ममात्मनश् च **साध्वसं** भयं **मा कृद्वं** नोत्पादयत ।

यद् वा, हे महा-मन्त्राभिज्ञ ! ते सुदुर्गम-वन-मध्ये नागमिष्यन्ति । आगता अपि न द्राक्ष्यन्त्य् एव तत्राह---युष्माकम् अप्राप्त्या **बन्धूनाम्** अनिष्ट-शङ्कातो भयं नोत्पादयत, \“साधवो बन्धु-वात्सलाः\” इति न्यायात् । अतस् तेषु स्नेहेन च निवर्तध्वम् इति भावः ।

अथवा, श्लोक-द्वयेऽस्मिन् प्रत्यावृत्त्येदं व्याख्येयं---हे सुवृत्त [सुव्रत] ! त्वत्-पार्श्व-स्थिता न कुतश्चिद् अपि बिभिम इत्य् आशङ्क्य चक्षुर्-मुद्रण-पूर्वकं साभिनयम् आह---**नेह** इति । मत्-पार्श्वे **स्त्रीभिर् न स्थेयम्**, आबाल-ब्रह्मचारित्वेन मम स्त्री-सङ्ग-परिहाराद् इत्य् अर्थः । अहो बत ! बालिकानां वृद्धानां वा कदाचित् सहवासे दोषोऽपि किल न घटेत्, यूयं तु नव-यौवनारूढा इत्य् आह---हे **सुमध्यमा** इति ।

ननु, महा-कपट-पटो ! व्रजेऽस्माभिः सङ्गो भवतो बहुधा भवत्य् एव ? तत्राह---**इह** इति । **इह** निर्जने वने समये च प्रदोषे इति दोष-विशेषं श्री-मुख-भङ्गी-विशेषेण सूचयति । अत **इह** इदानीं युष्मत्-प्रसङ्गात्, मम दुष्कीर्तिर् इति वा पाठः कीर्तिर् एव बाढं स्याद् इति सर्वथा प्रयातैवेति ।\

ननु सुप्रतिष्ठ ! न कोऽपि ज्ञास्यतीति दुष्कीर्तेर् मा भैषीः, तत्राह---**मातर** इति । अतो नूनम् अत्रागता द्रक्ष्यन्त्य् एवेति भावः । अतो मद्-**बन्धूनां** मद्-दुष्कीर्तेर् भयं मा सम्पादयत । अन्यत् समानं ।

वस्तुतस् तु तेभ्यो भयोत्पादनेन वंशी-वादन-स्थानाद् दूरे सुगुप्त-स्थाने नेतुं तथोक्तम् इति । श्लेषार्थश् चायं---न चात्र स्व-स्व-बन्धु-जनागमनम् आशङ्क्यं, यतः **मातर** इत्य्-आदि । एवार्थे **हि**-शब्दः । गहन-वने अस्मिन् अन्धा इव **अपश्यन्त** एव **विचिन्वन्ति**, अतो बहु-मार्गणेनापि न द्राक्ष्यन्तीत्य् अर्थः । अतश् च **बन्धुभ्यो** भयं मा कुरुतेति ॥

२०॥

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 Laghu-vaiṣṇava-toṣaṇī

The gopīs might say, “Lion among men, what could we fear while standing beside one as powerful as You?” Feigning apprehension, Kṛṣṇa answers, “Your mothers...” He says “mothers, fathers, and brothers” on seeing unmarried girls. When He says “husbands and sons” to those who appear married, this will later be established as a joking supposition only. “And” joins all the persons named, while “surely” expresses certainty. If even one came here and saw them beside Him, both Kṛṣṇa and the gopīs would experience shame and fear. Therefore, by remaining there they should not create fear either for their relatives or for Him.

They may answer, “Knower of the great mantra, they will never enter this impenetrable forest; even if they do, they will not see us.” He replies that their relatives will fear some misfortune because the gopīs cannot be found. Since good people are tender toward their family, affection for them should make the gopīs return.

The verse can also continue Kṛṣṇa's performance from the previous one. They might say, “O virtuous one, while beside You we fear nothing.” Closing His eyes theatrically, He says, “Women should not remain here beside Me, for I have avoided the company of women as a lifelong celibate from childhood.” Perhaps there would be no fault in occasionally associating with little girls or elderly women, but these gopīs have entered fresh youth; hence “O slender-waisted ones.”

They reply, “Master of deception, You associate with us often in Vraja.” He stresses “here”: in a solitary forest at twilight. The movement of His face suggests the special impropriety. Their presence here now would surely bring Him either ill fame, or, by another reading, overwhelming fame; therefore they must go.

“O highly respected one, no one will know, so do not fear ill fame.” He answers, “Your mothers...” Surely they will come and see. The gopīs must not make His relatives fear for His reputation.

In reality, Kṛṣṇa speaks this way to make them fear discovery and lead them away from the place where He played the flute to a distant, well-concealed spot. The double meaning is: “Do not fear that your relatives will come here. Your mothers and the others are searching without seeing. In this dense forest they are as though blind; however much they search, they will not find you. Therefore, do not fear your relatives.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.21-22 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 - Laghu-vaisnava-tosani:

ततस् तासां प्रणय-कोपेन यद् अन्यतो दर्शनं तद्-अन्यथोत्प्रेक्ष्यते--- दृष्टम् इति तद् यातेति परेणान्वयः । कुसुमितम् इत्य्-आदि-विशेषणैर् दृश्यतोक्ता । तत्र चेषत्-प्रणय-कोपतो वनावलोकेन **दृष्टं वनम्** इत्य् उक्तं, तत ऊर्ध्वावलोकने च **राकेश-कर-रञ्जितम्** इति ततः कालिन्दी-तीरावलोकने तु **यमुनेति** विवेचनीयम् । अन्यत् तैः ।

यद् वा, ननु महा-मोहन-वाक्याद्-अतिक्रमेण तेऽस्माभिर् उपेक्षिता एवेति कुतो भयम् ? इति चेत् तर्हि तादृश-प्रयत्नेन रात्राव् अत्रागमनस्य किं नाम प्रयोजनम् ? इति स-कैतवं क्षणं ध्यात्वा \“आं ज्ञातं, दिष्ट्या पूर्ण-चन्द्रायां रात्रौ मदीय-श्री-वृन्दावन-शोभा-निरीक्षणार्थम् आगतम् इति । भवतु, तच् च सम्पन्नम् एव\” इत्य् अङ्गुल्य्-आदिना दर्शयन् स-लीलम् आह---**दृष्टम्** इति । अर्थः स एव। वस्तुतस् तु साक्षात् तथा तादृश-वनादि-प्रदर्शनेन भावम् एव विवर्धयति ।

श्लेषार्थश् चायं---न केवलं तद्-भयाभाव एवात्र, अपि तु परम-सुख-निधानत्वम् अपीति भावोद्दीपनाय स्वयं दर्शयति---**दृष्टम्** इति । ईदृशं सर्व-गुण-युक्तं **वनं दृष्टम्** एव, **तत्** तस्मात् **घोषं मा यात** इत्य् अन्वय इति ॥ २१ ॥

[^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 Laghu-vaiṣṇava-toṣaṇī

In affectionate anger, the gopīs turn their eyes away from Kṛṣṇa. He deliberately misinterprets their glances: “You have seen...” This connects with “therefore go” in the next verse. The attributes beginning “flowering” name the things they supposedly came to see. When their slight loving anger makes them look toward the forest, He says, “You have seen the forest.” When they glance upward, He adds “colored by the full moon's rays.” When they look toward the bank of the Yamunā, He continues, “beautified by the Yamunā breeze.”

They might say, “We have ignored Your extraordinarily bewildering words, so what fear remains?” Kṛṣṇa pauses with feigned thought: “Then what purpose could have brought you here at night with such effort? Ah, I understand! By good fortune, you came on the full-moon night to see the beauty of My Vṛndāvana. Very well; that purpose is fulfilled.” Pointing out the sights with His fingers and other gestures, He playfully says, “You have seen.” In reality, by directly showing them such a forest, He only increases their emotion.

The double meaning stimulates that emotion by showing not merely freedom from fear but an abode of supreme happiness. “You have indeed seen a forest endowed with every excellence. Therefore, do not go to the cowherd settlement.”

[^11]: Śrī Jīva Gosvāmī reads “the cowherd settlement”; some read “home.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.23 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.२३ ॥

अथवा मद्-अभिस्नेहाद् भवत्यो यन्त्रिताशयाः ।

आगता ह्युपपन्नं वः प्रीयन्ते मयि^[१२] जन्तवः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अथ संरम्भ-क्षुभित-दृष्टीस् ता निवर्तयितुम् इव जन्तु-मात्र-साधारणता-निर्देशेनातिक्षोभयन् आह---**अथवा** इति । पक्षान्तरम् इदं, दृष्टं वनम् [२१] इत्य्-आदि निरसनापेक्षया । **मयि** योऽ**भिस्नेहः** प्रीति-सामान्यातिशयः, तस्मात् इति । रत्य्-अर्थः पुं-स्त्री-भाव-विशेषो न गृहीतः, विशेषेणाभावात् । अत एव सहोदास्यम् आह---**हि** यतः सर्वेऽपि प्राणिनो **मयि** प्रीतिं कुर्वन्तीति । **मद्-अभिस्नेहाद्** इति साक्षाद्-उक्त्या तम् अपि शिथिलयति । अत एव गौरवेण--**भवत्यः** इति । अन्यत् तैः ।

यद् वा, अहो बत परित्यक्ता एव ते सर्वे, तत् किं पुनस् तन्-नाम-ग्रहणेन ? इत्य् आशङ्क्य स-श्लाघं पक्षान्तरम् आह---**अथवा** इति । अर्थस् तथैव । वस्तुतस् तु एवम् औदासीन्यं चातुर्य-भङ्ग्या भाव-विवर्धनार्थम् एवेति ।

श्लेषार्थश् चायम्---एवं यद्यप्य् अन्य-प्रयोजनायागताः, तथापि मत्-प्रार्थनया कियन्तं क्षणम् अत्र विश्राम्यतेति । एवम् उक्त्वा पक्षान्तरम् आह---**अथवा** इति । **अभि**-शब्देन **स्नेहस्य** सम्यक्त्वोक्त्या रत्य्-आख्य-भाव एव सूच्यते । ततश् च यदि वा **मद्-अभिस्नेहाद् आगताः**, तर्हि तद् एतद् **उपपन्नं** युक्तम् एवेत्य् अर्थः । तत्र हेतुः---**जन्तवः** प्राणि-मात्राणि, मम मत्-सम्बन्धे, **प्रीयन्ते मयि** प्रीता भवन्तीत्य् अर्थः । ततस् तादृश-भाववतीनां वा का वार्तेति भावः । अत एव प्रेमादरेण भवत्य इति । अतोऽधुना मया सह स्वच्छन्दं रमध्वम् इति भावः ॥२३॥

[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 Laghu-vaiṣṇava-toṣaṇī

Their eyes blaze with passionate indignation. Pretending to pacify them, Kṛṣṇa agitates them still more by placing their love on the same level as that of every living creature: “Or perhaps...” This is an alternative to the rejected explanation that they came to see the forest. “Affection for Me” outwardly means an unusually strong form of ordinary liking, not the particular love between woman and man, since He claims no special distinction. He underscores the indifference with “for,” implying, “Every creature loves Me.” By naming “affection for Me” directly, He seems to diminish it, and therefore addresses them with the formal “ladies.”

Or, imagining them to say, “Alas, we have abandoned everyone. Why mention them again?” He offers another explanation with apparent praise: “Or perhaps...” The external sense remains the same. In reality, such indifference is only a clever gesture meant to increase their emotion.

The double meaning is: “Although you may have come for some other purpose, remain here for a little while at My request.” Then He offers another possibility. The prefix abhi indicates the completeness of their affection and thus the emotion called rati: “If you have come because of deep affection for Me, that is entirely proper.” Why? “All living beings are affectionate toward Me,” meaning that they flourish in relation to Him. How much more must this be true of women who possess such love! He therefore addresses them respectfully and lovingly: “Now sport freely with Me.”

[^12]: Some read “for Me” in a different grammatical form.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.24 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.२४ ॥

भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्य् अमायया ।

तद्-बन्धूनां च कल्याण्यः प्रजानां चानुपोषणम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ननु यद्य् अस्माकं भवद्-अभिस्नेहो निश्चितः, तदा भवच्-छुश्रूषापि युक्तेत्य् आशङ्क्य धर्म-शास्त्रेण भावयति---**भर्तुः** इति त्रिभिः । भर्त्र्-आदीनाम् एव शुश्रूषादिकं **धर्मः**, न तु तद्-इतरेषाम् अस्माकम्, स चान्य-धर्मपेक्षया **परः** ।\

ननु तद् अप्य् अस्माभिर् यथा-युक्तं कार्यत एव ? तत्राह---**अमायया** एवेति । पर-पुरुषस्य मम भजने स-कपटम् एव स्यात्, ततः सोऽपि दुष्यद् इति भावः । **कल्याण्यः** ! हे साध्व्यः ! तद् एव युष्माकम् उचितम् इति भावः। एतच् च कैतवेन प्रोत्साहनम् । वस्तुतस् तूपहास एव, तस्य परम-धर्मत्वाभावात्,

एतावान् एव लोकेऽस्मिन् पुंसां धर्मः परः स्मृतः । >

भक्ति-योगो भगवति तन्-नाम-ग्रहणादिभिः ॥ [भा।पु। ६.३.२२] > इति श्री-धर्म-राज-वाक्याद् इति

।

श्लेषार्थश् चायम्---न केवलं मद्-अभिस्नेह-हेतोर् एवोपपन्नम्, अपि तु धर्म-हेतोर् अपीत्य् आह---**भर्तुः** इति ।

अमायया कल्याणीभिर् निज-सद्-भाव-वृत्तत्वेनैव, न तु बलाद् आपादितत्वेन । यो भर्ता तस्यैव **शुश्रूषणं परो धर्मः**, तथा **तद्-बन्धूनां च** इत्य्-आदि । अन्यत्र परम-धर्म-विदा श्री-भीष्मेणाम्बायाः परित्यागाद् धर्मतो भर्तृत्वासिद्धेः । तद् एवं सद्-भावावृत्तत्वेन ते मायया कपटेनैव भर्तारः सद्-भाव-वृत्तत्वेन त्व् अहम् एव सत्य-भर्ता भवतीभिः शुश्रूषणीय इत्य् अर्थः । अत्र बाल्यम् आरभ्य भवतीनां हृदयम् एव मम साक्षीति भावः । वस्तुतस् तु स एष एवार्थः स्थापयिष्यते ॥ 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 Laghu-vaiṣṇava-toṣaṇī

The gopīs may reason, “If our deep affection for You is certain, then service to You is also proper.” Kṛṣṇa therefore invokes religious law in three verses beginning with “one's husband.” Service is a duty toward husbands and those connected with them, not toward an unrelated person such as Him, and compared with other duties it is supreme.

They may reply, “We will serve them appropriately as well.” He stresses “without deception.” To worship Him as another man would necessarily involve deception and would therefore corrupt even that service. “O auspicious women” means “O chaste women, only such service is fitting for you.” This is deceptive encouragement. In reality it is mockery, because service to a husband is not the supreme duty. Dharmarāja says:

“The highest duty of people in this world is only this:
the yoga of devotion to Bhagavān through chanting His names and similar acts.” (Bhāgavata 6.3.22)

The double meaning says that their arrival is fitting not only because of affection for Kṛṣṇa but also because of religious duty. “Without deception” means that auspicious women must act according to the true disposition of their own hearts, not according to a relationship forcibly imposed upon them. Service to the one who truly maintains them is their supreme duty, as is service to those connected with Him. Elsewhere, Śrī Bhīṣma, the supreme knower of dharma, abandoned Ambā because no true marital relation existed by dharma.

Thus the men called their husbands are husbands only through māyā, through a deceptive covering that does not accord with the gopīs' true disposition. Kṛṣṇa alone, corresponding to the affection in their hearts, is their true husband and the one they should serve. Their own hearts from childhood onward are His witness. This very meaning will later be established as the actual truth.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.25 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.२५ ॥

दुःशीलो दुर्भगो वृद्धो जडो रोग्य् अधनोऽपि वा ।

पतिः स्त्रीभिर् न हातव्यो लोकेप्सुभिर् अपातकी ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ननु परोपदेश-पण्डित ! सर्वथा पतयः त्यक्ता एवाधुना किं तदीय-शुश्रूषाद्य-उपदेशेन ? तत्राहुः---**दुःशील** इति ।
दुःशीलश् चौर्यादि-रतः । **दुर्भगः** भागादि-हीनः, निष्कलोद्यम इत्य् अर्थः । **वृद्धः** जराभिभूतः । **जडः** कर्मादिषु सामर्थ्य-हीनः । **रोगी** महा-रोग-ग्रस्तः । **अधनोऽतिदरिद्रः**, निजोदर-भरणेऽप्य् असमर्थ इत्य् अर्थः । **अपि**-शब्दस्य प्रत्येकम् अन्वयः । दौःशील्यादि-युक्तोऽपि **न हेयः** । ब्रज-वासी तु सर्व-सद्गुण-युक्त एवेति कथं त्याज्यः स्यात् ? इत्य् अपि-शब्दार्थः । **लोकेप्सुभिः** लोक-द्वयापेक्षावतीभिः । अन्यथा इह-लोके परत्र च दुःखम् एवेत्य् अर्थः । तत्र च, पातक्य् एव परित्याज्य इत्य् आह---**अपातकी** इति । पातकं पतन-हेतुः पाप-विशेषः । तथा च स्मृतिः---पतिं त्व् अपतितं भजेत् [भा।पु। ७.११.२८] इति । अतोऽत्रत्यानां सर्वेषाम् अपि पाप-मात्राभावान् न हातुं योग्य एवेति भावः । वस्तुतस् तु तासां निश्चितेऽपि दृढ-भावे उत्कण्ठा-वर्धनार्थम् एव तथोक्तम् इति ।

श्लेषार्थश् चायम्---तस्मात् वस्तुतोऽहम् एव **पतिर्** इति स्थिते, **दुःशील-** इत्य्-आदि वचनानुसारेण तत्-तद्-दोष-युक्तोऽपि **पतिर् न हातव्य** इति स्थिते, निखिल-कल्याण-गुण-युक्तः पतिर् अहं कथं हातव्यः ? ते पुनस् तत्-तद्-दोष-युक्ता न च पतय इति कथं न हातव्याः ? इत्य् आह---**दुःशील** इत्य्-आदि ॥ 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 Laghu-vaiṣṇava-toṣaṇī

The gopīs may object, “Expert at instructing others, we have completely abandoned our husbands. What use is advice about serving them now?” Kṛṣṇa replies, “Even if his conduct is bad...” Bad conduct means attachment to theft or similar acts. “Unfortunate” means deprived of prosperity and other advantages, or one whose efforts yield no result. “Old” means overcome by age; “incapable,” lacking ability for work and other tasks; “diseased,” afflicted by a serious illness; and “destitute,” so poor that he cannot even feed himself. The word “even” applies separately to every defect: even with any one of them, he is not to be abandoned.

A resident of Vraja is endowed with all good qualities, so how could he be abandoned? This too is conveyed by “even.” Women who “desire a good destination” seek well-being in both worlds; otherwise only suffering awaits them here and hereafter. A husband may be abandoned only if he is fallen through a grave sin, so the verse says “who is not fallen.” Smṛti likewise says, “A woman should serve a husband who has not fallen” (Bhāgavata 7.11.28). Since all the men of Vraja are entirely free of sin, none may be abandoned. In reality, although the gopīs' resolve is certain and firm, Kṛṣṇa speaks this way only to increase their longing.

The double meaning is: it is established that Kṛṣṇa alone is truly their husband. If even a husband afflicted by every fault beginning with bad conduct must not be abandoned, how could they abandon Kṛṣṇa, their husband endowed with every auspicious quality? The other men possess the stated defects and are not truly their husbands. Why, then, should they not be abandoned?

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.26 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.२६ ॥

अस्वर्ग्यम् अयशस्यं च फल्गु कृच्छ्रं भयावहम् ।

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

Jīva Gosvami - Laghu-vaisnava-tosani:

ननु श्री-व्रज-युवराज ! भवद्-आज्ञया नैव पतयस् त्याज्याः, किं तु सदा नाम्नैव तेषां पतित्वं, पतित्व-व्यवहारस् तु त्वया सहैवास्ताम् इत्य् आशङ्क्य तासां दीर्घाभीष्ट-निन्दनेन परमाप्रियम् अवहित्थया साभ्यसूयम् इवाह---

अस्वर्ग्यम् इति ।

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 Laghu-vaiṣṇava-toṣaṇī

The gopīs may answer, “Prince of Vraja, at Your command we shall not abandon our husbands. Let them always retain the title of husband, but let the actual conduct of marriage be with You alone.” Concealing His own intention, Kṛṣṇa seems to respond with jealous irritation by condemning the desire they had cherished for so long. Thus He says, “It obstructs heaven.”

[^20]: A variant reads “indeed.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.27 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.२७ ॥

श्रवणाद् दर्शनाद् ध्यानान् मयि भावोऽनुकीर्तनात् ।

न तथा सन्निकर्षेण प्रतियात ततो गृहान्^{२१} ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

एवं बहुधा प्रत्याख्यानेऽप्य् अनिवृत्तिम् आशङ्क्य भावापलापेनाप्य् औदास्यं विधत्ते---श्रवणाद् इति । श्रवणादिना यथा भावो भवति, तथा सन्निकर्षेण अङ्ग-सङ्गेन न स्यात् । विरहे समुत्कण्ठया झटिति तद्-वृद्धिः, संयोगे तूत्कण्ठा-शैथिल्याद् इति भावः । एवं परां काष्ठाम् आपन्नोऽपि तासां भावोऽसिद्धता-निर्देश-भङ्ग्यापलपित एव । तत्र पूर्व-रागे प्रायः पूर्वं श्रवणं, ततो दर्शनं, ततः संयोग-प्राप्त्या निरन्तर-तत्-स्फूर्तिः, ततश्च तत्-कथैवेति क्रमेणैव निर्दिष्टम् । वस्तुतस्तु परम-कौतुकित्वान् निरन्तर-प्रेम-भर-सुकोमलित-दक्षिण-स्वभावानां तासां प्रेम-वैयर्थ्य-दर्शनार्थम् एवेति ।

श्लेषार्थश्चायम्---ननु, येन सद्-भावेन स्वस्य भर्तृत्वं तद्-वैपरीत्येन तेषाम् अभर्तृत्वं स्थापितं, स एव न सम्भवति तव विप्रकृष्टत्वात्, तेषां तु सन्निकृष्टत्वाद् इत्यत्राह---श्रवणाद् इति । यथा येन रस-विशेष-प्रकारेण मयि श्रवणादितोऽपि भावो भवति, तथा सन्निकर्षेणापि न । येऽन्ये सन्निकृष्टाः पति-मन्यास्तेष्वपि न स्याद् इत्यर्थः । मिथः प्रेम-योग्ययोर् यथा सन्निकर्षेण प्रणय-बन्धो भवति, तथा न श्रवणादिनेति लोक-प्रसिद्धत्वाद् अन्य-पदम् अर्थायत्तम् । प्रथमत एव तथोपक्रान्तत्वात् प्रकरण-प्राप्तं च । तस्माद् गृहान् प्रति न यात इत्युभयत्रापि नञोऽन्वयः ।\

यद् वा, प्रतिषेध-प्रत्याख्यान-प्रतिपक्षादिषु प्रकृतार्थ-विरोधेऽपि प्रति-शब्दो दृष्टः । ततश्च प्रतियात गमन-विरोध-विषयान् कुरुतेत्यर्थः । एवं तासां पूर्ववत् संलापो द्विधा । कासुचिद् यथार्थम् एव, कासुचिच् चानुराग-विवर्तेन नवीभावाद् इति ज्ञेयम् ॥ २७ ॥

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 Laghu-vaiṣṇava-toṣaṇī

Kṛṣṇa anticipates that even repeated rejection will not make them leave, so He displays indifference by denying the nature of their love itself. The love produced by hearing and the other acts, He says, does not arise in the same way through bodily contact. In separation, intense longing quickly increases love; in union, longing relaxes. Although their love has reached its highest limit, He denies it through the gesture of implying that it is not yet perfect.

The sequence describes the usual stages of first love: first hearing, then seeing, then constant inner perception when union becomes possible, and finally unceasing speech about the beloved. In reality, Kṛṣṇa is supremely playful. The gopīs' gentle and compliant nature has been made exceedingly tender by the continuous fullness of love, and He speaks only to behold the urgency of that love.

The double meaning answers another objection. Kṛṣṇa established His own status as their husband through their genuine inward affection, and the other men's lack of that status through the opposite disposition. The gopīs might say, “But such affection cannot exist: You are far away, while they are close to us.” He replies, “Through hearing...” The particular rāsa and manner in which love for Him arises even through hearing and the other acts never arises through physical nearness to those other men who merely imagine themselves husbands.

Common experience says that bodily nearness creates a bond of affection between two persons fit for mutual love, while hearing alone does not. This contrasting term is therefore supplied by the sense, and it also belongs to the context established from the beginning. The negation consequently applies twice: “Do not go toward your homes.”

Alternatively, *prati* is sometimes used to oppose the action expressed by a verb, as in prohibition, rejection, and counteraction. “Return” can therefore mean “make yourselves opposed to going.” Their dialogue thus remains twofold, as before. With some gopīs the words carry their direct meaning; with others, the transformations of love continually make the meaning new.

[^21]: A variant reads “home” in the singular.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.28 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.२८ ॥

श्री-शुक उवाच---

इति विप्रियम् आकर्ण्य गोप्यो गोविन्द-भाषितम् ।

विषण्णा भग्न-सङ्कल्पाश् चिन्ताम् आपुर् दुरत्ययाम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

इति एतद् गोविन्दस्य गोकुलेन्द्रत्वेन गोकुल-मात्रे हि तस्यापि किम् उत स्वेषु भाषितं स्फुटम् एव वचनं विप्रियम् इति । अर्थ-द्वयस्य स्पर्शितत्वेनानिश्चिताशयत्वात् । उत्कण्ठा-स्वभावेन तासाम् उपेक्षैव स्फुरितेति विषण्णाः । अतस् तप्ताः सत्यः । यतो भग्नः सङ्कल्पस् तद्-अङ्ग-सङ्ग-विषयश् चिरन्तन-मनोरथो यासां ताः । अतो दुरत्ययाम् अनतिक्रम्यां चिन्ताम् इष्टानवाप्ति-जन्यं ध्यानम् आपुः** । अयं प्रेमाद्र-कोमल-स्वभावोऽपि परम-काठिन्यम् अस्मद्-दौर्भाग्येन गतः । तद् अधुना किं स-पाद-ग्रहण-काकुभिर् अमुम् अनुनयेम ? उत प्रतिवचनेन वा, प्रयत्नतः क्षणं धैर्यावलम्बनेन वा, शाठ्यतो व्रजं प्रति निवृत्त्या वा, दुरवगाह-गाम्भीर्यस्यास्याशयं निर्धारयेम । किं वा, सद्य एव प्राणांस् त्यजेम ? अत्र चास्य साक्षाद् एव परोक्षं वा । यमुना-प्रवेशादिनेत्य-आदि चिन्तयामासुर् इत्य् अर्थः ॥ २८ ॥

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 Laghu-vaiṣṇava-toṣaṇī

These were Govinda's words. As the lord of Gokula, He gives pleasure even to Gokula as a whole; how much more should He please those who are His very own? Yet His explicit speech was displeasing. Because it touched both possible meanings, His actual intention remained uncertain. The nature of the gopīs' intense longing allowed only His apparent rejection to shine before them, and they became despondent and burned with grief. Their long-cherished resolve to embrace His limbs had been shattered. They therefore entered an insurmountable contemplation born of failing to attain their desired goal.

They thought: “Although His nature is tender and softened by love, our misfortune has made Him supremely hard. What shall we do now? Shall we grasp His feet and entreat Him in plaintive voices? Shall we answer Him? Shall we make a great effort to hold our composure for a moment? Shall we pretend to return toward Vraja and thereby discover the intention hidden in His unfathomable gravity? Or shall we give up our lives immediately, either directly before Him or out of His sight, by entering the Yamunā or some other means?”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.29 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.२९ ॥

कृत्वा मुखान् अव शुचः श्वसनेन शुष्यद्

बिम्बाधराणि चरणेन लिखन्त्यः ।

अस्त्रैर् उपात्त-मसिभिः कुच-कुङ्कुमानि

तस्थुर् मृजन्त्य उरु-दुःख-भराः स्म तूष्णीम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अत एव **तूष्णीं तस्थुः** । क्षणं परम-चिन्तावेशेन वाग्-इन्द्रिय-वृत्त्य-अस्फूर्तेः । **शुच** इत्य् अनेन **शुष्यद्** इत्य् अनेन च श्वासस्य उष्णता दीर्घता च ध्वनिता । शतृ-प्रत्ययेन शोषाविच्छेदः । **बिम्ब-** इत्य् अरुणता कोमलता च । अतोऽ**धराणाम्** अतिशोषो म्लानता च सूचितैव । **चरणेन** वाम-पादाङ्गुष्ठेन भू-लिखनं चिन्तानुभावः । \ "हे भूमे ! विदीर्णा भव, प्रविशामो वयम्\ " इत्य् अस्य भावः । एवम् ऊर्ध्वावस्थितिर् एव गम्यते । **उपात्त-मसिभिर्** इति **कुच-कुङ्कुमानि मृजन्त्य** इति चास्त्राणां धारा सूच्यते । तस्या अपि बाहुल्य-विवक्षया बहुत्वम् । तत्र सर्वत्र हेतुः---**उरु-दुःखस्य** विषादस्य **भरो** भारो यासु, महा-दुःख-व्याप्ता इत्य् अर्थः । यद् वा, बाह्य-स्थिति-प्रकारम् उक्त्वा आन्तरम् अप्य् आह---**उर्व** इति । अनेन मूर्च्छा-तुल्यावस्था बोध्यते । तस्याश् च दुःश्रवत्वात् साक्षाद् अनुक्तिः । **स्म** इति प्रसिद्धौ । नर्मोक्त्यापि तासां तादृश-शोकेऽसम्भावना न कार्येति भावः । यद् वा, विस्मये तयापि तादृश-दुःखम् अभूद् अहो प्रेम-महिमेति । यद् वा, अव्ययानाम् अनेकार्थत्वात् खेद एव ॥ २९ ॥

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 Laghu-vaiṣṇava-toṣaṇī

For this very reason they “stood in silence.” For a moment, their absorption in supreme anxiety prevented the faculty of speech from functioning. “Sorrowful” and “drying” suggest that their breaths were both hot and prolonged. The present participle indicates that the drying continued without interruption. “Bimba lips” conveys both redness and tenderness, so their extreme dryness and fading beauty are already implied.

Scratching the ground with the big toe of the left foot is an outward sign of anxious thought. Their feeling was: “O earth, split open so that we may enter you.” The description also shows that they remained standing upright. “Tears that had taken up collyrium” and “wiping the kuṅkuma from their breasts” indicate unbroken streams of tears; the plural conveys their abundance.

The cause of every sign was the heavy burden of their immense grief: they were pervaded by great despondency. Or, after describing their outward posture, “immense grief” reveals their inner condition, nearly like a swoon. Because that state would be unbearable to hear described directly, Śuka only suggests it. The particle *sma* can mark something well known: one should not imagine that even playful words could not cause such sorrow in them. Or it expresses wonder: “Even through playful words they suffered this deeply. Ah, the greatness of love!” Since indeclinable particles bear many meanings, it may also express Śuka's own anguish.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.30 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.३० ॥

प्रेष्ठं प्रियेतरम् इव प्रतिभाषमाणं

कृष्णं तद्-अर्थ-विनिवर्तित-सर्व-कामाः ।

नेत्रे विमृज्य रुदितोपहते स्म किञ्चित्

संरम्भ-गद्गद-गिरोऽब्रुवतानुरक्ताः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

प्रेष्ठं प्रियतमम् अपि प्रियेतरम् इव प्रिय-मात्राद् इतरम् इव प्रत्याख्यानं कुर्वन्तम् । ननु तर्हि तस्मात् मनः कथं न न्यवर्तयन् ? तत्राह---तद्-अर्थं श्री-कृष्णाप्तये विषयेण निवर्तिताः । पुनर् यथा सम्बन्ध-गन्धोऽपि तेषां न स्यात्, तथा निरस्तास् तद्-व्यतिरिक्ता शेषाभिलाषा याभिस् ताः । अतस् तन् निवर्तयितुं नाशक्नुवन् इति भावः । कुतः ? कृष्णं** परमानन्द-घनतया सर्व-चित्ताकर्षकतया च तन्-नाम्ना प्रसिद्धं श्री-व्रजेन्द्र-नन्दनम् ।

ननु उरु-दुःखाक्रान्ताः कथं वक्तुम् अपि शक्ताः ? तत्राह---संरम्भ- इति । अमर्षेण विषाद-कार्येणैव विषादावरणाद् इति भावः । तत्र नेत्र-मार्जनं भाव-द्वय-सन्धिजं तच् च प्रणय-कोप-स्वभावतः किञ्चित् श्री-मुखावलोकन-पूर्वक-वचनार्थम् इति परमात्म्या लज्जा-शैथिल्यम् अपि गम्यते किञ्चिद् इति विषादांशस्यान्तर्भूतत्वात् तद्-द्वय-कार्यं गद्गदत्वम् अनुरक्ता इति विषण्णतादौ सर्वत्रैव हेतुः ॥ ३० ॥

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 Laghu-vaiṣṇava-toṣaṇī

Though Kṛṣṇa was their very dearest, He rejected them as if He were something other than beloved. One might ask why their minds did not then turn away from Him. Śuka answers that, for His sake, for the attainment of Śrī Kṛṣṇa, they had turned away every object of desire. They had rejected all aspirations other than Him so completely that not even the faintest relation to those objects remained. They were therefore unable to turn their minds away from Him. He was Kṛṣṇa, the son of Vrajendra, renowned by that name because He is condensed supreme bliss and attracts every heart.

How could women overwhelmed by immense grief even speak? “Impassioned indignation” answers: impatience, itself a consequence of despondency, temporarily covered that despondency. Wiping their eyes arose at the junction of the two emotions. By the nature of loving anger, they first glanced “slightly” at His beautiful face and then spoke. Their extreme distress had loosened their modesty. The word “slightly” also preserves an element of grief within their indignation; the conjunction of the two made their voices falter. Their deep attachment was the cause of this despondency and of every other sign.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.31 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

श्री-गोप्य ऊचुर्** इति । अत्रैवं विवेचनीयं---यद्यपि समान-भावापन्नत्वेन युगपत् समान-वचन-स्फूर्तिर् अपि सम्भवति, तथाप्य् एकदोक्तावति-कोलाहलतया नातिरसाधायकत्वात् कासाञ्चित् मुख्यानाम् एव वचनं ज्ञेयम् । तच्च च युगपद् वा तत्-तन्-महा-वाक्योपसंहारे, तन् नः प्रसीद वरद [भा।पु। १०.२९.३३], सिञ्चाङ्ग [भा।पु। १०.२९.३५] इति, प्रसीद वृजिनार्दन [भा।पु। १०.२९.३८] इति, तन् नो निधेहि [भा।पु। १०.२९.४१] इति स्व-स्व-विवक्षितं वचन-चतुष्टयान्तं क्रमशो वा पूर्व-पूर्वासां वाक्य-स्थापन-पूर्वकम् एवोपन्यस्तम् अस्ति । चतुष्टयत्वं च यूथशो दिक्-चतुष्टय-स्थितत्वात् । तासां तथापि सर्वासां तत्-सम्मुखत्वं च, कृष्णस्य विष्वक् पुरु-राजि-मण्डलैर् अभ्यानना [भा।पु। १०.१३.८] इतिवत्

यासाम् एव प्रसादेन यासां श्री-नागेश्वरे ।

जल्प-तत्त्वं ज्ञायते ता वन्दे श्री-नागरीश्वरीः ॥

॥ श्री-गोपी-गण-प्राण-वल्लभाय भगवते नमः ॥

अथ पत्य्-आदि-परित्यागेन त्वद्-भजनेऽस्माकं धर्मोऽधर्मो वेति पश्चाद् विचारयिष्यते । **अहो** तवैव तावद् अस्मत्-परित्यागे धर्म-दोषो दुष्परिहर इत्य् आहुः---**मैवम्** इति । **मा** इति निषेधस्यादौ प्रयोगः परमार्ति-वैयग्रेण । **एवम्** ईदृशं कथञ्चिद् एतद्-वचन-सदृशम् अपि किम् उ वक्तव्यम् एतद् ? इत्य् अर्थः । कुतः ? **नृशंसं** वज्र-सारवत् काठिन्येन हृदय-विदारकम् इत्य् अर्थः । यद् वा, साक्षान्-मारकं, नृशंसो घातुकः क्रूरः इत्य् अमरः । **गदितुं** व्यक्तं वक्तुं । किं वा, **गदितुम्** अपि किम् उत व्यवहर्तुम् **अर्हति** । तत्र च **भवान्** प्रेमाद्र-स्वभावतया प्रसिद्ध इत्य् अर्थः । तत्रापि, **विभो** ! हे अस्मत्-प्राण-नाथ ! अतोऽस्मान् प्रति **नार्हत्य्** एवेति भावः । अत्र संरम्भ-गद्गद- [२९] इत्य् उक्तत्वात् । सर्वत्र शब्देन स्वरेण वा दैन्यादाव् अपि प्रणय-कोपो व्यञ्जनीयः ।

एवं स्वागतं वो महाभागाः [भा।पु। १०.२९.१८] इत्य्-आदिकं भवता सादरं स-न्यायं मृदूक्तम् अपि निवर्तनार्थम् एवेति रस-विघातकत्वाद् अर्थतो विपरीतम् एवेति भावः । अनेन स्वागतम् [१८अ] इत्य्-आद्य-पादस्योत्तरम् ऊह्यम् ।

ननु, भो प्रिय-वादिन्यः ! तर्हि किं कर्तुम् अर्हामि ? इत्य् अपेक्षायाम् आहुः---**अस्मान् भजस्व** मनोरथ-पूरणेनानुवर्तस्व । कुतः ? **तव पादयोर् मूलं** तलं **भक्ता** इति दैन्योक्तिः । अब्जादि-रूपकानुक्तिर् नृशंसतोक्त्या काठिन्याद्-अभिप्रायेण । अनेन प्रियं किम् [१८ब] इति पादस्योत्तरम् ।

ननु, श्री-गोप-गृहिण्यः सत्यम् एव भजामि, किन्तु भवत्-पत्य्-आदि-हिताचरण-रूपम् एव युक्तं, न त्व् ईदृशम्, इति तत्राहुः---**सन्त्यज्य** इति । **सर्वान् विषयान्** इन्द्रियार्थान् पत्य्-आदि-रूपान् **सम्यक्** अपुनर्-अङ्गीकार-दाढ्येन **त्यक्त्वा**, तेषां त्वद्-भजने प्रातिकूल्यात् । अनेन व्रजस्यानामयम् [१८च] इत्य्-आदिकस्य, दुह्यत [२२द्] इत्य्-अन्तस्य सर्वस्याप्य् उत्तरम्, तेषां सर्वेषाम् अपि विषयान्तः-पातात्, तत्-त्यागेन देहेऽपि गलित-प्रेमत्वात् । तत्-प्रेम विना रजन्य् एषा [१९अ] इत्य्-आदि वाक्यस्याप्य् अनुपादेयत्वात् ।

व्यतिरेकेणाहुः---हे **दुरवग्रह** दुराग्रह ! **अस्मान्** अनन्य-गतीर् **मा त्यज** इत्य् अर्थः, अन्यथैव दोषः स्याद् इति भावः । कथम् ? इत्य् आशङ्क्य धर्माधर्मातीतस्य ईश्वरस्यापि तद्-धर्म-पालनावश्यकता-दर्शनात्, इत्य् आहुः---**देव** इति । तत्रापि **मुमुक्षून्** अपि किम् उत तद्-एकेप्सून् । किं वा **अमुमुक्षून्** मोक्षम् अप्य् अनिच्छून् भक्त्य्-एक-निष्ठान् इत्य् अर्थः ।

यद् वा, **मुमुक्षून्** तस्माद् अन्यत् सर्वं त्यक्तुम् अनिच्छून्, **यथा** असौ भजन-मात्रापेक्सया सर्वान् एव **भजते** स्वीकरोति, तथा त्वम् **अस्मान् भजस्व** इति । \“भजतः\” इति द्वितीयान्तः क्वचित् पाठः । तत्र तु **मुमुक्षून्** इति विशेषणं साधन-साध्ययोर् द्वयोर् अप्य् अवस्थयोस् तेषाम् आत्म-सात्-करणात् स-कामान् व्यावर्तयति---**यथा** तान् **भजते** न त्यजतीत्य् अर्थ-वशाद् **भजस्व** इत्य् अस्य विभक्तिं विपरिणमय्य व्याख्येयम् । अत्र श्री-गोपेन्द्र-नन्दनत्वेनैव कृष्णे लब्ध-निष्ठानाम् अपि, यस्यास्ति भक्तिर् भगवत्य् अकिञ्चना सर्वैर् गुणैस् तत्र समासते सुराः [भा।पु। ५.१८.१२] इत्य् उक्तत्वात् ।

हरि-भक्ति-महा-देव्याः सर्वा मुक्त्य्-आदि-सिद्धयः । >

भुक्तयश् चान्द्रतास् तस्याश् चेदिकावद् अनुव्रताः ॥

इति श्री-नारद-पञ्चरात्रोक्तानुसाराच् च नादृतम् अपि सर्वं ज्ञानादिकं, ताः परिचरति । तस्मात् केवल-प्रेम-मयोऽपि वचसि पारमैश्वर्य-ज्ञान-मयोऽप्य् अयम् अर्थः । तासाम् एव महिम-सूचनार्थं ज्ञानादि-शक्ति-प्रेरितया भक्त-विशेषाणां चमत्काराय स्फुरति ।

अथवा, दैन्येन महिम-स्फूर्तेर् ईश्वरत्वं सम्भाव्येदृशं वचनम् । तथा हि---**विभो** ! हे बहिर्-अन्तर्-व्यापक ! इति भवान् अस्माकं सर्वं भावं जानात्य् एव । अतस् **तव पाद-मूलं भक्ता** आश्रिता **अस्मान् भजस्व** । अन्यथा, ये यथा मां प्रपद्यन्ते तांस् तथैव भजाम्य् अहम् [गीता ४.११] इत्य्-आदि-वचनानां वैयर्थ्यापत्तिः ।

ननु, तत्त्वज्ञ-पूज्य-पादाः ! कथं विषय-सुखम् इच्छथ ? तत्राहुः---**सन्त्यज्य** इति । अतो वयं परमार्थ-सुखम् एवेच्छाम इति भावः । त्वया सह क्रीडा-विशेषस्य तस्य प्रेम-परिपाक-विलास-रूपत्वेन अशेष-पुरुषार्थ-सार-सर्वस्वात्मकत्वाद् इति । ये यथा मां प्रपद्यन्ते [गीता ४.११] इत्य् एतन् निज-वचनस्य सत्यतापेक्षया त्वम् अप्य् अस्मद्वद् अन्याशेष-त्यागेनास्मान् भक्तुम् अर्हसीति गूढाभिप्रायः ।

हे **दुरवग्रह** ! स्वच्छन्द ! **अस्मान्** प्रपन्नान् **मा त्यज** परमेश्वरत्वात् त्वाम् अधर्मो न स्पृशत्य् एव सत्य-सङ्कल्पत्व-श्रुति-विरोधात् [छा।उ। ८.७.१, ३.१४.२ इत्य्-आदि] प्रतिज्ञा-हानिस् तु परमानुचितैवेति भावः । **सर्वान् विषयान्** साम्राज्य-प्रभृति-वैकुण्ठावधि-पदानि **सन्त्यज्य** अपि ते त्वाम् **अमुमुक्षून्** मोक्तुम् अनिच्छून् अशक्नुवतो जनान् अन्यान् अपि भज स्वीकुरु । द्वितीयायां षष्ठी ते तुभ्यं त्वां प्राप्तुं, मुमुक्षून् इति च चतुर्थी वा, यतो **देवो** जगत्-पूज्यस् त्वम्, अन्यथा देवत्वासिद्धिः । तत्रापि **यथा** यथावत् सम्पूर्णतया **आदि-पुरुषो** भगवान् इति ।

अत्र चाभिर् अपि यज्ञपत्य्-उक्ताद्य-पद्याद्य-पादानुवाद [भा।पु। १०.२३.२९] आर्ति-साम्यांशेन ज्ञेयः ।

आर्ताव् अपि स्वभावेन वैदग्धी-वलितात्मनाम् ।

प्रार्थने गोप-रामाणां निषेधार्थोऽपि वीक्ष्यते ॥

तथा हि---एवम् ईदृशं किञ्चित् प्रियं करवाणि [भा।पु। १०.२९.१८] मया सह किञ्चिद् ब्रूत [तत्र] इत्य्-आदिकं **नृशंसं** वक्तुं **नार्हति** । तत्र हेतुः---**सन्त्यज्य** इति याः **सर्व-विषयान् सन्त्यज्य तव पाद-मूलं भक्तास्** ता एव **दुरवग्रहं** स्वच्छन्दं यथा भवति, तथा **भजस्व, अस्मान् आ** सर्वांशेनैव **त्यज** । प्रभवो भक्त-जनान् एव भजन्ते, न त्व् अभक्तान् इत्य् अत्र दृष्टान्तम् आहुः---**देव** इति । अस्मिन् अर्थे वस्तुतस् तु सर्वम् एतन् नर्मेवेति भाव एव व्यञ्जित इति ॥३१॥

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 Laghu-vaiṣṇava-toṣaṇī

The text says, “The blessed gopīs said.” Because they shared one emotion, the same words might have arisen from all of them simultaneously. Yet speech by everyone at once would produce a tumult and diminish *rāsa*, so we should understand that principal gopīs spoke. Four groups stood in the four directions, all facing Kṛṣṇa just as the rows of boys in the *Brahmā-vimohana* pastime all faced Him (Bhāgavata 10.13.8). Their four statements may have been spoken together, or successively, each group completing its great sentence with its own appeal: “Therefore, O giver of boons, be gracious to us” (10.29.33); “pour it upon us, dear one” (10.29.35); “be gracious, O destroyer of distress” (10.29.38); and “place it upon us” (10.29.41). Each later group could also have spoken after affirming the words of those before it.

“By the grace of those very city heroines whose lord is the sovereign of lovers, the truth of their intimate conversation becomes known. I bow to them. Obeisance to Bhagavān, the beloved of the lives of all the gopīs.”

Whether abandoning husbands and others to serve Kṛṣṇa is righteous or unrighteous can be considered later. The gopīs first say that Kṛṣṇa Himself cannot avoid the fault of unrighteousness if He abandons them: “Do not speak so.” The prohibition comes first because of their extreme anguish and urgency. “So” means that He should not utter even anything resembling these words, much less the very words themselves. They are “cruel,” hard as a thunderbolt and tearing the heart, or directly murderous, for a lexicon defines *nṛśaṁsa* as murderous and cruel. He should not even speak them, much less act upon them. “You” are renowned for a nature softened by love; “all-pervading Lord” also means “Lord of our lives.” Toward us, therefore, You are utterly unfit to speak this way.

Their voices were already described as choked by impassioned indignation. Throughout their reply, loving anger should be heard in their words and tone even when they express humility. Though His statements beginning “Welcome, O greatly fortunate ones” (10.29.18) were respectful, reasoned, and gentle in form, their purpose was to send the gopīs away. Because that purpose obstructed *rāsa*, the words were cruel in meaning. This answers His opening “Welcome.”

Kṛṣṇa may ask, “Sweet-speaking women, what should I do?” They reply, “Accept us. Follow the wish in our hearts and fulfill it.” Why? “We have devoted ourselves to the base of Your feet,” a statement of humility. They do not compare those feet to lotuses because, after calling Him cruel, their hearts apprehend hardness rather than softness. This answers “What pleasing thing may I do?”

He may say, “Wives of the cowherds, I do accept you, but properly by promoting the welfare of your husbands and relatives, not in this manner.” They answer, “Having completely abandoned.” They have firmly cast away every sense object, including husbands and relatives, with no intention of taking them up again, because all were opposed to service of Kṛṣṇa. This answers everything from “Is all well in Vraja?” through “milk the cows.” Those persons and duties all belong to the category of sense objects. In abandoning them, the gopīs' affection for their own bodies also melted away. Without such bodily attachment, the warning beginning “This night is terrifying” has no relevance.

They then state the contrary: “O obstinate one, do not abandon us, who have no other refuge, for otherwise the fault will lie with You.” Even the Lord, who transcends ordinary righteousness and unrighteousness, necessarily protects this principle. Thus they call Him “divine.” The primeval Lord accepts even those who desire liberation; how much more must He accept those who desire Him alone? Or the word can be split as “those who do not desire liberation,” devotees fixed exclusively in devotion who reject even liberation.

Another reading understands “seekers of liberation” as those who wish to cast away everything other than Him. The primeval Lord accepts all of them simply because they worship Him; Kṛṣṇa should accept the gopīs in the same way. Some recensions read a different grammatical form of “those who worship.” There “seekers of liberation” excludes those with material desires, because the Lord takes such seekers into Himself both during practice and at perfection. The grammar of “accept us” must then be adjusted according to the sense: as He accepts them and never abandons them, so should He accept the gopīs.

Although the gopīs were fixed in Kṛṣṇa solely as the son of the cowherd king, every divine quality attended them. The Bhāgavata says, “All the qualities of the gods dwell in one who has unalloyed devotion to Bhagavān” (5.18.12), and the Nārada-pañcarātra says:

“All perfections, beginning with liberation, and every wondrous enjoyment faithfully attend the great goddess of devotion to Hari like maidservants.”

Thus all knowledge and other excellences served the gopīs even though they did not value them. Their speech is made solely of prema, yet this interpretation, filled with knowledge of Kṛṣṇa's supreme majesty, also shines within it. The power of knowledge impelled it to appear so that their own greatness might be indicated and extraordinary devotees might be astonished.

Or humility made awareness of His greatness arise, and they spoke accordingly: “All-pervading Lord, You pervade within and without, so You know every feeling in us. We have devoted ourselves to the base of Your feet; accept us. Otherwise Your declarations such as ‘As people surrender to Me, I reciprocate with them accordingly’ (Gītā 4.11) would become meaningless.”

He may ask, “Venerable knowers of truth, why do you seek sensory pleasure?” They answer, “Having abandoned every sense object.” They seek only supreme spiritual happiness, for this special play with Him is the flowering sport of mature love and the complete essence of every human goal. Their concealed intention is: to preserve the truth of His own promise, “As people surrender to Me,” He too should abandon everything else and love them just as they abandoned everything else for Him.

“O difficult one, O independent Lord, do not forsake us who have surrendered. As the Supreme Lord, unrighteousness cannot touch You. But to break Your promise would be supremely unfitting, for it would contradict the revelation that Your resolve is always true (Chāndogya Upaniṣad 8.7.1 and related texts). Even those who abandon every goal, from earthly sovereignty through the stations of Vaikuṇṭha, yet do not wish to release You and cannot bear to be released by You, are accepted by You. Accept us also. The grammar may construe ‘for You’ as ‘to attain You’ and ‘those who desire release’ as a dative. You are divine, worshiped by the world; otherwise Your divinity would not be established. And You are the primeval Person in the fullest and most exact sense.”

The opening words also echo the first quarter of the verse spoken by the wives of the sacrificial priests (10.23.29), because the two groups share anguished surrender.

“Even in anguish, the requests of the women of Vraja, whose nature is encircled by cleverness, can also be heard as prohibitions.”

On that deliberately contrary reading, they say: “You should not cruelly speak such words as ‘What pleasing thing may I do?’ or ‘Tell Me something.’ Since we abandoned every object and devoted ourselves to the base of Your feet, behave toward us however Your obstinate independence desires. Forsake us completely.” They then cite the primeval Lord as an example: powerful lords serve devotees, not nondevotees. On this reading, the suggestion is that in reality all of Kṛṣṇa's speech was only playful banter.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.32 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.३२ ॥

यत् पत्य्-अपत्य-सुहृदाम् अनुवृत्तिर् अङ्ग
स्त्रीणां स्व-धर्म इति धर्म-विदा त्वयोक्तम् ।
अस्त्य् एवम् एतद् उपदेश-पदे त्वयीशे
प्रेष्ठो भवांस् तनु-भृतां किल बन्धुर् आत्मा ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ननु, उक्तो भर्तुः शुश्रूषणम् [भा।पु। १०.२९.२४] इत्य्-आदिना **स्वधर्मः** कथम् अतिक्रम्यते ? इति तस्य कर्म-मीमांसा-
मतम् आशङ्क्य तद्-उपमर्दि ब्रह्म-मीमांसाम् आलम्ब्य प्रतिभावत्वेन तस्मिन् आत्मत्वम् आरोपयन्त्यस् तन्-मत-
दूषणेन अस्माकम् अधर्म इति प्रतिपादयन्ति---**यत् पत्य्-अपत्य-** इति ।

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 Laghu-vaiṣṇava-toṣaṇī

Kṛṣṇa may ask, “How can you transgress the personal duty I explained in the verses beginning ‘service to one's husband’ (10.29.24)?” Anticipating this doctrine of ritual interpretation, the gopīs rely upon the higher inquiry into Brahman that defeats it. By recognizing Kṛṣṇa as the Self in the role of their beloved, they refute His doctrine and establish that serving anyone else would itself be unrighteous. Thus they say, “Faithful service to husband, children, and friends...”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.33 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 - Laghu-vaisnava-tosani:

एवं शास्त्र-बलेन पत्य्-आदौ शुश्रूषणं प्रत्याख्याय सदाचार-बलेनापि प्रत्याचक्षाणा, मातरः पितरः पुत्राः [२०] इत्य्-
आदिना प्रपञ्चितं, तत्-स्नेह-निगडां विषयः परिहरन्ति---**कुर्वन्ति** हीत्य् अर्धकेन । **हि** प्रसिद्धौ । **कुशलाः**, य
एतस्मिन् महा-भागाः प्रीतिं कुर्वन्ति मानवाः [भा।पु। १०.८.१८] इति श्री-गर्ग-वाक्यानुसारेण सारासार-विवेक-चतुराः,
त्वयि नित्य-प्रिये स्वाभाविक-प्रेमास्पद-रूपे **रतिं** प्रीतिं **कुर्वन्ति**

इति तस्य स्वस्मिन् परस्मिंश् च सुखमय-स्फुरणम् अभिप्रेतं, पत्य्-आदीनां तद्-वैपरीत्यम् आहुः---**स्वे** आत्मीये
आत्मन् आत्मनि च **आर्तिदैः** दुःख-प्रदैः तादृश-भगवद्-विमुखतापादकास्मन्-निवारण-तात्पर्यात् । अतस् तैः **पत्य्-
आदिभिर्** अस्माकं **किं** प्रयोजनम्? **स्व** इति सर्वनामत्वेऽपि पूर्वोदित्वेन स्मात्-स्मिनोर् विकल्पात् । तद् एवं प्रथम-
दिक्-स्थिता, भक्ता भजस्व [३१] इत्य् उपक्रमानुरूपं विवक्षितम् उपसंहरन्ति । **तत्** तस्मात् **नः** अस्माकम् सम्बन्धे
अस्मान् प्रतीत्य् अर्थः ।

प्रसादस्यैवावश्य-कार्यताभिप्रायेण व्यतिरेक-मुखेनाभिव्यञ्जयन्ति---**मा स्म** इति । **चिरात्** आ बोधोदयात् **धृतां**
नैश्चल्येन कृताम् इति पतिभिः सह तत्-सम्बन्धो निरस्तः । **मा छिन्द्याः**, किन्तु सफलयेत्य् अर्थः । अन्यथा तच्-
छेदेन तद्-एकालम्बन-जीवनानाम् अस्माकं सद्यो जीवन-च्छेदः स्याद् इति भावः ।

आशाम् एव विशेषेण व्यञ्जयन्ति---**हे वरद !** कुमारीषु सङ्कल्पो विदित [भा।पु। १०.२२.२५] इत्य्-आदिना दत्त-
वर-विशेष ! **हे ईश्वर !** अन्यासाम् अपि दुर्घटं मन-आदि-घटनादि-विशेष-समर्थ इति । **चिराद् धृताम्** इत्य् अत्र
हेतुः---**हे अरविन्द-नेत्र !** इति । शरद्-उदाशय [भा।पु। १०.३१.२] इत्य्-आदि-वक्ष्यमाणात् । **अरं** चक्र-प्रान्तं तद्
इव अरं, तत्-पत्राग्र-भागः हृदय-च्छेदकत्वेन तद् विन्दतीति तु संरम्भस्यान्त-स्थितेः ।

श्लेषश् च, **अरविन्दवत्** रात्राव् अप्रकाशमाने **नेत्रे** यस्येति । अतः परम-सुन्दरीष् अप्य् अस्मासु सम्प्रति तवोपेक्षा
युक्तैवेति नर्म-द्योतना च । किं च, **अरविन्द**-रूपकेण दृष्ट्यापि सर्वेषां ताप-हारित्वं ध्वनितम् । अतोऽस्मासु तद्-
वैपरीत्यम् अयुक्तम् इति भावः ।

ऐश्वर्यार्थस् तु---**हि** शास्त्र-प्रसिद्धौ **कुशलाः** श्री-नारदादयः **रतिं** भावं, न तु श्रद्धा-मात्रम् । तच् च योग्यम् इत्य्
आहुः---**नित्य-प्रिये** । कुतो नित्यत्वं प्रियत्वं च ? तत्राहुः---**स्वे आत्मनि** अपि विषये । **आत्मनि** परमात्मनि इत्य्
अर्थः, कृष्णम् एनम् अवेहि त्वम् आत्मानम् अखिलात्मनाम् [भा।पु। १०.१४.५५] इत्य्-उक्तेः । एतेन तस्य सुख-

रूपत्वं च ध्वनितम् । अन्यथा निरुपाधि-प्रेमास्पदत्वं न स्यात् । अतोऽस्माकं **पत्य्-आदिभिः किम् ?** अपि तु न किञ्चित् प्रयोजनम् इत्य् अर्थः ।

ननु भवतीनां पत्य्-आदयोऽपि मादृशा नित्य-प्रिया एव ? नेत्य् आहुः---**आर्तिदैः** । तादृश-कुशल-वृन्दाभिलषितास्मदीय-भगवद्-भजन-विरोधिभिः किं ? हे **वरदेश्वर !** इति वरदस्याव्यभिचारित्वं दर्शितम् इति । एवम् उत्तरत्राप्य् ऊह्यम् ।

निषेधार्थश् चायम्---ननु अहं तनु-भृतां प्रेष्ठश् [३२] चेत्, तर्हि स्व-स्वोचित-प्रेम-कर्तारस् त इव भवत्योऽपि स्वोचितं रत्य्-आख्यं भावम् एव मयि कुर्वताम् इत्य् आशङ्क्याहुः---**कुशलाः** मङ्गल-रूपाः साध्य इति यावत्, **आर्तिदैः** दुःखावखण्डकैः **पत्य्-आदिभिर्** हेतुभिः **स्ये** गृहादौ **आत्मनि** च **नित्य-प्रिये** सति **किं त्वयि रतिं कुर्वन्ति ?** अपि तु न तत्र स्वादि-नाशापत्तेः । **तत्** तस्मात् हे **वरद !** वाञ्छित-प्रद ! **ईश्वर !** गोकुल-स्वामिन् ! **नः प्रसीद** । प्रसादम् एवाहुः---**चिराद्** वयम् अत्र **माऽऽस्म** न तिष्ठाम । अस्तेर् लुङि लङवत् प्रयोग आर्षः । शीघ्रं गृह-गमनायानुज्ञां देहीत्य् अर्थः । तथा **त्वयि धृताम्** अवस्थिताम् **आशां** चास्मद्-अङ्ग-सङ्गेच्छा-रूपां **छिन्द्याः** छिन्धि, धृज् अवस्थाने इति । अत्र **वरदेश्वर** इत्य् अत्र \“परमेश्वर\” इति पाठोऽपि ईश्वरवत् सङ्गमनीयः । **छिन्द्या** इत्य् अत्र \“छिन्द्यात्\” इति पाठे तु भवान् इत्य् अध्याहार्यम् ॥३३॥

[^२९]: 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 Laghu-vaiṣṇava-toṣaṇī

The gopīs have rejected service to husbands through scriptural authority. They now reject it through the authority of saintly conduct and remove the fetter of family affection elaborated in “mothers, fathers, sons...” (10.29.20). “Those who truly know what is good” are skilled in distinguishing essence from nonessence, in keeping with Garga's statement, “Fortunate are the people who love this child” (10.8.18). They place rati, deep affection, in Kṛṣṇa, their eternal beloved and the natural object of love.

This indicates a blissful manifestation both in Him and within themselves. Husbands and the others produce the opposite: they bring grief by attempting to turn the gopīs away from Bhagavān. What use are they? “One's own Self” can be grammatically understood in both the possessive and locative senses. In this way the group standing in the first direction concludes the meaning with which it began in “accept us, Your devotees” (10.29.31). “Therefore” means, “in relation to us, toward us.”

They express through a negative form that His grace is the one thing He must give: “Do not cut down.” They have held this hope firmly “for a long time,” from the first awakening of awareness, which negates any genuine relationship with the supposed husbands. He must not sever it but make it fruitful. If He cuts down their only support, their lives, which rest upon Him alone, will be cut down at once.

They specify the hope through their forms of address. “Giver of boons” recalls the special boon He granted when He said, “I know your resolve, O girls” (10.22.25). “Lord” means that He can accomplish for the others as well even the otherwise impossible joining of hearts and every similar wonder. “Held for a long time” is explained by “lotus-eyed one,” anticipating their later words beginning “The autumn lake...” (10.31.2). A play on *ara*, the rim or spoke of a wheel, suggests that the pointed tips of His lotus petals pierce their hearts, revealing the loving anger that remains to the end.

Another wordplay makes “lotus-eyed” mean that His eyes, like lotuses, do not open at night. His neglect of even supremely beautiful women like them is therefore playfully fitting. Yet comparing His eyes to lotuses also suggests that their glance removes everyone's burning pain. It is unfitting that His glance should produce the opposite result in them.

On the majestic reading, “those who know what is good” means Śrī Nārada and other authorities celebrated in scripture. They direct rati, not mere faith, toward Kṛṣṇa. That is fitting because He is “the eternal beloved.” Why eternal and beloved? Because He is their own Self, the Supreme Self, as stated: “Know this Kṛṣṇa to be the Self of all selves” (Bhāgavata 10.14.55). This also indicates that His nature is bliss; otherwise He could not be the unconditional object of love. What use, then, have the gopīs for husbands and others? None.

Could those husbands be eternal beloveds like Kṛṣṇa? No, for they “bring distress” by opposing the gopīs' worship of Bhagavān, which is desired by the company of those wise authorities. “Lord of boon-givers” indicates that the giver of a boon never fails to keep it. The same mode of interpretation should be understood below.

The words can again be deliberately inverted as a prohibition. Kṛṣṇa may say, “If I am dearest to all embodied beings, then as each person loves Me in the manner proper to that person, you too should direct toward Me only the affection appropriate to you.” They answer: “Auspicious, virtuous women, having their own homes and selves as eternal beloveds, do not direct love toward You because of husbands and others who shatter distress; otherwise their own homes and identities would be destroyed. Therefore, giver of desires and lord of Gokula, be gracious to us: may we not remain here any longer. Permit us to go home quickly, and cut down the hope fixed in You, our desire to embrace Your limbs.” The unusual verbal form is an archaic aorist used like an imperfect. A variant reads “Supreme Lord,” and another “may he cut,” in which case “You” must be supplied as the subject.

[^29]: A variant reads “Supreme Lord.”

[^30]: A variant reads “held.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.34 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.३४ ॥

चित्तं सुखेन भवतापहतं गृहेषु

यन् निर्विशत्य् उत कराव् अपि गृह्य-कृत्ये ।

पादौ पदं न चलतस् तव पाद-मूलात्

यामः कथं ब्रजम् अथो करवाम किं वा ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ननु गृह-वास-सुख-रक्षार्थम् अपि न पत्य्-आदि-त्यागो विधेय इत्य् आशङ्क्य, तथापि तस्यैव दोषोद्वङ्कन-पूर्वकम् आहुः---**चित्तम्** इति । **सुखेन** सुख-रूपतया स्व-दर्शकेनेति तदानीं गृहादीनां दुःख-स्वरूपता-स्फूर्तिर् ध्वनिता ।

सुखेन सहितम् इति वा । **पादौ** यौ **गृह-कृत्ये** गमने वा **निर्विशतः**, ताव् अप्य् **अपहतौ** । अतस् **तव पाद-मूलात् पदम्** एकम् अपि **न चलतः**, गन्तुं न शक्नुत इत्य् अर्थः । करयोः पादयोश् चापहारस् तत्-तद्-इन्द्रिय-शक्त्य्-अपहारात् । अत आगमनं च त्वद्-गीताकर्षण-मात्रेणेति भावः । **अथो** अस्माद् धेतोः **कथं ब्रजं यामः ?**

ननु अबलाः ! एवं चेत्, अथैवाग्रे गच्छता सह गम्यताम् । तत्राहुः---तत्र गत्वा **किं वा करवाम ?** इति । **वा**-शब्दः समुच्चये । यद्यपि चित्तापहारेण सर्वेन्द्रियापहारोऽप्य् आयाति, तथापि विशेषतः कर-पादापहारोक्तिः पति-शुश्रूषणादि-गृह-कृत्यस्यान्यत्र निज-गमनस्य च परिहाराय । अन्यत् तैः ।

यद् वा, **यच् चित्तं सुखे** विषये वा पूर्वं स्थितं तद् **भवतापहतं** सत्, **उत** अपि, **न प्रविशत्य् अपि** । कुतस् तस्मिन् **कृत्ये** करादिकं प्रवेशयेत् ? इत्य् अर्थः ।

ननु गृहेश्वर्यः ! तथापि तद्-विचार-बलेन प्रवेशयतां, तत्राहुः---**कराव् अप्य् अपहतौ** गृह-सम्बन्धि **कृत्ये** न **निर्विशतः** ।

ननु तथाप्य् अत्र तु स्थातुम् अयुक्तम् इति गच्छतैव, तत्राहुः---**पादौ** च **भवतापहतौ** स्वाभिमुख्येनाकृष्टौ **पदम्** अपि **न चलत** इति । अन्यत् समानम् ।

अतस् त्वय्य् एव **चित्तं**, त्वद्-अर्थ-कृत्य एव **करौ**, त्वत्-स्थान एव **पादौ** प्रविशन्ति, नान्यत्रेति सूचितम् ।

अत्र नर्मेदम् । वनेऽस्माकं प्रयोजनाभावात् तद्-दर्शनार्थं नागताः स्मः, **चित्त**-वित्तस्य **भवतापहरणात्** तद्-उद्देशेनात्रागताश् चौरं भवन्तं प्राप्ता अपि ग्रहीतुं नेतुं च तथा क्रोशनार्थं कुत्रापि गन्तुम् अपि न शक्नुमः, **भवता कर-पादापहरणात्** । अतो हत-धनाः **कथं ब्रजं यामः ? किं वा करवामः ?** स्तम्भनादि-महा-मन्त्रज्ञ-चोर-वरे कस्याप्य् उपायस्याप्रभावाद् इति भावः ।

निषेधार्थश् चायम्---ननु वेणु-गीतेन मया गृहाद् आकृष्टाः सुष्ठु भ्रान्ताश् च कथं गन्तुं शक्नुथ ? तत्राहुः---**गृहेषु भवता उद्भवता सुखेन अपहतं चित्तं यत् यस्मात् गृह-कृत्ये निर्विशति । यद् वा, चित्तं सुख एव, न तु भवतापहतं, यस्मात् गृहेषु निर्विशति एव । कराव् अपि गृह्य-कृत्ये निर्विशतः । परिश्रान्तत्वम् आशङ्क्याहुः---पादौ पदम् अपि कथं न चलतः ?** अपि तु दूरम् अपि चलत एव । ततः **कथं न यामः**, अपि तु याम एव । अत्र च **किं करवाम ?** इति ॥३४॥

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 Laghu-vaiṣṇava-toṣaṇī

Kṛṣṇa may argue that, if only to preserve the happiness of household life, they should not abandon husbands and others. The gopīs point out that this very happiness has become a fault: “Our minds...” “Easily” can mean that Kṛṣṇa, by revealing Himself as happiness itself, stole their minds without effort; at that moment houses and all within them appeared to be forms of sorrow. Or He took their minds together with their happiness.

Their feet, which once entered into household duties or carried them toward such work, have also been stolen. They cannot move even a single step from the base of His feet. The theft of hands and feet means the theft of the power of those faculties. Even their arrival occurred only because His song drew them. “Therefore,” for this reason, how could they go to Vraja?

He may say, “Weak women, if this is so, come farther along with Me now.” They reply, “And after going there, what could we do?” Here vā joins rather than separates the questions. Stealing the mind already implies stealing every faculty; the hands and feet are mentioned specifically to rule out both household service such as attending husbands and their own movement elsewhere.

Alternatively, the mind that formerly rested in happiness or in sense objects has been stolen by Him and therefore no longer enters them at all. How could it employ the hands and other faculties in tasks belonging to what it no longer enters? He may say, “Mistresses of your homes, force them to enter through deliberate thought.” They answer that their hands too have been stolen and no longer enter household tasks. “Even so, you cannot remain here; go.” Their feet too have been stolen by Him and drawn toward Himself, so they cannot move one step. Thus their minds enter only Him, their hands only work for Him, and their feet only His abode, nowhere else.

The verse also contains a joke. They did not come to inspect the forest, since they had no business there. They came because He stole the treasure of their minds. Yet after finding Him, the thief, they cannot seize or carry Him away, nor can they go anywhere to cry out for help, because He has stolen their hands and feet as well. Their wealth taken, how can they return to Vraja, and what can they do? No remedy works against the master thief who knows the great mantras of paralysis and other powers.

On the contrary, prohibitive reading, Kṛṣṇa says, “Drawn from home and thoroughly bewildered by My flute song, how can you go?” They answer, “The happiness that arose at home stole our minds, and therefore the mind enters household tasks. Or our minds are happiness itself and

have not been stolen by You, since they continue to enter our homes. Our hands too engage in household duties. Why should our feet not take a step? They can walk a great distance. Therefore, why should we not go? We certainly shall. What else is there for us to do here?"

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.35 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.३५ ॥

सिञ्चाङ्ग नस् त्वद्-अधरामृत-पूरकेण

हासावलोक-कल-गीतज-हृच्-छयाग्निम् ।

नो चेद् वयं विरहजाग्न्युपयुक्त-देहा

ध्यानेन याम पदयोः पदवीं सखे ते ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तद् एवं द्वितीय-दिक्-स्थिता अपि पुनर् आशाम् एवोत्कण्ठा स्फुटम् एव वदन्त्यस् तत्-पूर्तेर् अप्य् अवश्यम्-भावितां प्रौढ्या निर्दिशन्त्यस् तद्-आपात-प्रत्याख्यानेन त्वयि दोष-मात्रं पर्यवस्यतीति रीत्या विवक्षितम् उपसंहरन्ति---**सिञ्च** इति निर्वापयेत्य् अर्थः । आदौ क्रिया-निर्देशः परमार्ति-वैयाग्रेण **नः** इत्य् अस्य हृच्-छयाग्निनैव सम्बन्धः । तत्-पुरुषस्योत्तर-पद-प्रधानत्वात् हासस्य सम्बन्धि-पदं तवेत्य् एव लभ्यते प्रकरण-बलात्, विनापि **त्वच्**-छब्दम् अर्थ-बोधे सति तन्-निर्देशस् त्वया जनिताग्नेस् त्वयैव निर्वापणं युक्तम् इति विवक्षया **पूर**-शब्देनाग्नेर् महत्त्वम् अपि ध्वनितं, स्वार्थे कः ।

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 Laghu-vaiṣṇava-toṣaṇī

The group standing in the second direction likewise concludes its intended meaning. They state their longing openly as hope and, with mature confidence, declare that its fulfillment is inevitable. If Kṛṣṇa appears to refuse it, only fault in Him will result. Thus they say, “Extinguish,” meaning “put out the fire.” The verb comes first because of the urgency of their extreme anguish.

The pronoun “our” connects specifically with “the fire of desire in the heart.” In the compound “born from smiling glances and soft song,” the final member governs the earlier ones, and the context supplies “Your” for the smile as well. Although the meaning would be understood without explicitly repeating “Your,” the text names it to show that the one who kindled the fire should Himself extinguish it. “A flood” also suggests the greatness of the fire; its suffix simply reinforces the word's own meaning.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.36 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.३६ ॥

यर्ह्य् अम्बुजाक्ष तव पाद-तलं रमाया

दत्त-क्षणं क्वचिद् अरण्य-जन-प्रियस्य ।

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

स्थातुं त्वयाभिरमिता बत पारयामः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ननु, कथं निरपराधे मय्य् अपराधः कल्प्यते ? मदीय-स्वाभाविक-सौन्दर्यादि-दर्शनेन कामिनीनां वश् चित्तादिकं क्षुभ्यति तत्राहं किं करवाणि ? किं च, यदि गृह-कल्प्येषु न शक्तितस् तथापि कुल-वधूनां युष्माकं तत्रैवावस्थानं युक्तम् । तत्राहुः---**यर्हि** इति ।

हे **अम्बुजाक्ष** ! इति यदा अस्मद्-अनिर्वचनीय-पुण्योदय-समये **क्वचिद्** अपि दुर्लभे देशे **त्वयाभिरमिता** निज-भाव-व्यञ्जनया नन्दिता सत्यस् **तव पाद-तलम् अस्म्राक्षम्** सूचकेन वाक्येन इति ।

पूर्णाः पुलिन्द्य उरुगाय-पदाब्ज-राग- >

श्री-कुङ्कुमेन दयिता-स्तन-मण्डितेन [भा।पु। १०.२९.१७]

इत्य् अत्र पूर्व-कृत-व्याख्यानुसारेण कयापि तया यथा-कथञ्चित् लब्धस्य **पाद-तल-**स्पर्शस्य तद्-गोष्ठीष्व् एव प्रसिद्धः कृत-कात्यायनी-व्रतानां तु तत्-स्पर्शाङ्गी-करण-मात्र-तथापि आच् च प्राप्त-सङ्गा अपि प्राप्त-सङ्गाभिर् आत्मैक्यं प्रकल्प्य ताभिर् मिलित्वा प्रोचुर् इति ज्ञेयम् । कीदृशं ? **पाद-तलं रमाया दत्त-क्षणं** तस्याम् अपि नूनम् अर्पित-महोत्सवम् इत्य् अर्थः ।

ननु, स्वप्न एवायं भवन्तीनाम् अन्यथा नित्यम् अपि तथाद्यापि तत् स्यात् ? तत्राहुः---**अरण्य-जनेषु** पुलिन्दी-हरिण्य्-आदिष्व् एव सन्तत-निज-दशनादि-दानेन प्रीति-कर्तुः, न तु व्रज-जनेषु । ततोऽस्माकं तु सुतराम् एव दुर्लभस्येत्य् अर्थः । इति **रमाया** अस्माकं च योग्यानां परित्यागात् तादृशानां च स्वाकाराद् उपालम्भश् च सूचितः । तद् एवं **यर्ह्य् अस्म्राक्षम् तत्-प्रभृति नान्येषां समक्षं स्थातुं** ध्रुवावस्थानम् अपि कर्तुं **पारयामः** । अन्य-दर्शनम् अस्मभ्यं न रोचत इत्य् अर्थः । अत एव एष कोऽप्य् उच्चाटन-विद्या-मयः स्पर्श-गुण इति भावः ।

ननु, मिथ्या-वादिन्यः ! सदा गोष्ठ-जन-मध्ये वसथैव ? तत्राहुः---**अञ्जः** सुखेन अनायासेन ततो बलाद् एव तत्र वसाम इति भावः । अन्यैश्वर्य-पक्षे **क्वचित्** स्पर्शने हेतुः **क्वचित्** केषुचिद् आविर्भावेषु **रमाया दत्त-क्षणं** स्वयं तु **अरण्य-जन-प्रियस्य** वृन्दावन-वासिनां श्री-गोपादीनां प्रेम्णा तद्-अव्यभिचारिणः, अहो अभाग्यं तथापि **यर्हि** कदाचिद् एव **अस्म्राक्षम्** । अन्यत् समानम् ।

अत्र तेषां व्याख्याने अरण्येति तज्-जन-सम्बन्धेनैवेत्य् अपि दैन्यम् एवेति अनेनाथवेत्य् अस्योत्तरं स्वाभाविक-प्रेम-विशेषेणैवागताः स्म, न त्व् अन्य-जनवत् साधारण-प्रेम्णेति निषेधार्थश् चायम्---अये साधु स्मारितं सखे ! इत्य् अनेन यतो बाल्य-क्रीड-सख्ये भवतीनां स्पर्शोऽपि जातोऽस्तीत्य् आशङ्क्याह---**यर्हि** इति । **यर्हि** यदा **तव** बाल्ये वानरादि-प्रियस्यैव सतः **पाद-तलं रमाया** रमण्या **दत्तावसरं** तद्-अभिसारोन्मुखं बभूवेत्य् अर्थः । **तत्-प्रभृति** तद् अपि **नास्म्राक्ष्म**, किम् उतान्यद् अङ्गम् । कथम्-भूता अपि? **त्वया अभिरमिता** बाल्ये कारित-क्रीडा अपि । अत एव अन्येषां श्वश्र्व्-आदीनाम् अपि **समक्षं स्थातुं पारयामः** । अन्यथा तैर् अपि द्विष्येमहीति भाव इति ॥३६॥

ENGLISH TRANSLATION

Bhāgavata 10.29.36

Lotus-eyed one, at some rare moment Your foot, which grants an audience even to Rāmā 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 Laghu-vaiṣṇava-toṣaṇī

Kṛṣṇa may object, “How can you charge Me with fault when I am innocent? My natural beauty and other qualities agitate the hearts of passionate women; what can I do? And even if you are incapable of household tasks, respectable married women should remain at home.” They answer, “When...”

“O lotus-eyed one,” at the moment when their indescribable good fortune arose, in some exceedingly rare place, He delighted them by revealing His own feeling, and His foot touched them through a suggestive statement. This follows the earlier explanation of the verse:

“The Pulinda women become fulfilled by the kuṅkuma from the lotus feet of the greatly praised Lord,

the same kuṅkuma that first adorned His beloved's breasts.” (Bhāgavata 10.21.17)

Someone among them had somehow obtained the touch of His foot, and the event became famous among their circles. Those who had performed the Kātyāyanī vow had only received His promise of such touch. Nevertheless, those who had attained contact identified the others with themselves, and all spoke together. What kind of foot was it? “It grants an audience to Rāmā,” surely offering even her a great festival.

He may say, “This is merely your dream. Otherwise the same touch would have continued constantly until today.” They answer that He continually pleases only the forest people, the Pulinda women, deer, and others, by allowing them to see Him and by other favors, not the people of Vraja. For the gopīs such touch is therefore especially rare. They gently reproach Him for abandoning Rāmā and themselves, who are qualified, while accepting such forest beings.

From the moment they touched His foot, they have been unable to remain steadily in the presence of anyone else. The sight of another person no longer pleases them. His touch therefore possesses some power like the magical art of driving one away from every other place.

He may accuse them, “Liars! You live constantly among the people of the cowherd settlement.” They answer with “easily”: they do not remain there willingly but are forced to do so.

On the majestic reading, His foot grants Rāmā an audience in certain manifestations, while He Himself is exclusively faithful through love to the forest people, the cowherds and other residents of Vṛndāvana. Alas, the gopīs' misfortune is so great that even then they touched it

only once. The remainder is the same. Calling Him “dear to forest people” also expresses humility: they approach only through relation to those residents.

This answers His suggestion that they came with the ordinary love shared by all creatures: they came through their own extraordinary, natural love, not the general affection of others.

The verse also admits a contrary reading. Kṛṣṇa might say, “Friend, you have reminded Me well. In our childhood games you did experience My touch.” They answer, “When in Your childhood You remained fond only of monkeys and other creatures, Your foot gave an opportunity to Ramā, a beautiful girl, by turning toward a rendezvous with her. From that time we did not touch even that foot, much less another limb, although You delighted us by making us play with You in childhood. Therefore we can stand before others, including our mothers-in-law. Otherwise, they too would hate us.”

[^33]: A variant reads “dear one.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.37 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ननु, मादृश-तुल्य-कुल्या एव यूयं, ततो बत कथं पाद-तलम् अस्प्राक्षमेति वदथ ? इत्य् आशङ्क्य निजाभीष्टोत्कण्ठावगुण्ठिततयैव अतिदैन्येनाहुः---**श्रीर्** इति । **यत्** यस्य नारायणस्य **वक्षसि पदं लब्ध्वापि पाद-पद्म-रजः श्रीश् चकमे**, प्रेयस्य-उचितं सेवाभिलाष-विशेषं परित्यज्य दासोचितम् एवेष्टवतीत्य् अर्थः । यत एव दासानां बहूनां तत्र सङ्घट्टम् अप्य् अङ्गीचकारेति भावः ।

कीदृश्य् अपि सा ? तत्राहुः---**यस्या** इति । तद् एवं दृष्टान्तम् उक्त्वा दार्ष्टान्तिकम् आहुः---**तद्वद्** इति । तस्मान् नन्दात्मजोऽयं ते नारायण-समो गुणैः [भा।पु। १०.८.१३] इत्य् उक्तत्वात् स नारायण इव यस् त्वं, तस्य **तव पाद-रजो वयं** च सत्-कुलादि-सम्पत्त्या प्रेयसी-पद-योग्यतां लब्ध्वापि **प्रपन्नाः** । तस्य तव च गुण-महिमैवायं यत् तस्या अस्माकं च लब्ध-तादृश-पद-सत्त्वेऽपि न्यूनताभिमानम् एव कारयतीत्य् अर्थः ।

तत्र **श्रीर्** अम्बुज-सादृश्यम् उपाधिम् अवलम्बमाना तस्य **पदाम्बुज-रजश् चकमे** । **वयं** तु तद्-उपाधिम् अनपेक्ष्यमाणास् **तव पाद-रजः-प्रपन्ना** इति स्वेषां तत्-पादस्य च वैशिष्ट्यम् अम्बुज-रूपकारूपकाभ्यां दर्शितं ध्वनितम् ।

[अथवा, नन्व् एवं पूर्वोक्त-हेतोर् आशङ्क्यते निजेन्द्रिय-तर्पण एव तत्-परा यूयं, न तु ममानुकूल्यायां प्रीतौ ? इति तत्राहुः---**श्रीर्** इति । **यत्** यस्मात् हेतोः, तस्मात् एवेत्य् अर्थः । एवं सा यथा स्व-पत्यौ तादृश-रसाधिकृतापि तत्-सेवा-मय-यद्-दास्याभिलाषवती तथा त्वयि **वयम्** अपीति वाक्यार्थः ।][^{^३६}]

एवं क्षीरोद-मथने यथान्वपरित्यागेन श्रियास् तद्-एक-भजनं, तथास्माकम् अपि त्वद्-एक-भजनम् इति ज्ञापितम् ।

अथवा, ननु नाहं स्वप्नेऽपि भवती-स्पर्शं स्मरामि । भवतु वा, तथाप्य् अविचारेण सकृत् स्खलनेऽपि न भूयः कर्तुम् उचितं, तच् चानौचित्यं भवतीनां साध्वी-कुलाचार-लङ्घनेन मम च तादृश-भवद्-आचार-ध्वंसनेनेत्य् अत्र साध्वी-कुल-शिरोमणिं श्रियम् एव दृष्टान्तयन्त्यः प्रत्युत्तरयन्ति---**श्रीर्** इति । **वक्षसि** स्व-भर्तुर् हृदये **पदं** स्थानं **लब्ध्वापि श्रीः** किल प्रसिद्धौ असमोर्ध्व-माधुरी-भर-मोहितत्वात्, तथापि तवाङ्ग-सङ्गे निजायोग्यता-मननाच् च । **यद्** इति यस्य वृन्दावन-सम्बन्धि-**पाद-रजो-मात्रं चकमे** । तस्य **तव पाद-रजो वयम् अपि प्रपन्ना** इत्य् अन्वयः । तद् उक्तं,

यद्-वाञ्छया श्रीर् ललनाचरत् तपः [भा।पु। १०.१६.३६] इति तादृश-प्रसिद्धि-श्रवणात् । वक्ष्यते च स्वयं, जयति तेऽधिकं जन्मना व्रजः श्रयत इन्दिरा शशवद् अत्र हि [भा।पु। १०.३१.१] इति **पाद-रजः**-शब्दस्य पुनर्-उक्तिर् अत्युत्कण्ठया ज्ञेया ।

[तद् उक्तं पक्ष-द्वयेऽपि] रूपकाप्रयोगाश् च पूर्ववद् एव ज्ञेया पक्ष-द्वयेऽपि । सा च न केवला, किन्तु **तुलस्या** लीला-रूपया वृन्दयापि सहसा च तुलसी तत्-प्रेयस्य अपि **चकमे**, पादं कार्तिक-माहात्म्ये जालन्धरोपाख्याने तस्या अपि तत्-प्रेयसीत्व-श्रवणात् । तथा स्कान्द-मथुरा-माहात्म्ये---

वृन्दावनं द्वादशमं वृन्दा-देवी समाश्रितम् । >
हरिणाधिष्ठितं तच्च ब्रह्म-रुद्रादि-सेवितम् ॥ इति ।

वाराहे तन्-माहात्म्ये च---

वृन्दावनं द्वादशमं वृन्दया परिरक्षितम् । >
मम चैव प्रियं भूमे सर्व-पातक-नाशनम् ॥ इति ।

तद्-आश्रितत्व-श्रवणाच्च च । कथम्-भूतम् अपि रजः ? **भृत्य-जुष्टं** त्वद्-भृत्य-गण-सेवितावशिष्टम् अपि । पुनरज एव विशेषयितुं तस्या वैशिष्ट्यान्तरम् आहुः---**यस्या** इति । **स्व-वीक्षणं** स्व-पति-प्रेम-पर्यन्त-सम्पत्ति-पदे **अन्य-सुराः** श्री-विष्वक्सेन-गरुडादयः, तेषाम् अपि **प्रयासः** । यदि तस्याः तस्याश् च अप्य् एवं तदा अस्माकम् एव को दोषः ? इति भावः ।

ऐश्वर्य-पक्षेऽपि प्रायः पूर्ववद् एवार्थः, किन्तु पूर्वत्र प्रेम-कृतोत्कर्ष-दृष्टि-प्राप्तत्वेन । उत्तरत्र तु ज्ञान-प्राप्तत्वेनेति भेदः । तद् एवं भर्तुः शुश्रूषणं स्त्रीणाम् [२४] इत्य्-आदेर् उत्तरं ज्ञेयम् । निषेधार्थश् चायम् ।

ननु श्री-वृन्दे अपि स्व-पति-परित्यागेन मद्-आशया मद्-वने तिष्ठतः । काः यूयम् ? इत्य् अत्राहुः---**श्रीर्** इति । **यत्** या **श्रीः तुलस्या** वृन्दया सदात्र वने स्थितं **तव पदाम्बुज-रजश् चकमे**, तत्-कामनयात्र वासं कृतवतीत्य् अर्थः । **तद्वद्** इति सहैव **वयं च** वयम् अपि **पाद-रजः प्रपन्नाः**, काक्वा नैवेत्य् अर्थः । चपलात्वेन ख्यातया लक्ष्म्या यच्च चापलं, तथा जालन्धर-भार्यात्वम् अपि लब्धाया वृन्दाया यद् व्यभिचारित्वं, तत् तद् युक्तम् एव । नास्माकम् एतादृशीनाम् इति भावः । अत्रापि भर्तुर् [२४] इत्य् अस्यैवोत्तरम् इदम् इति ॥३७॥

[^३६]: इन् ब्रच्केत्स् इन् थे पुब्लिस्हेद् एदितिओन्।

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 Laghu-vaiṣṇava-toṣaṇī

Kṛṣṇa may say, “You belong to families equal to Mine. Why then say that you once touched My foot?” Veiling the intensity of their desire with extreme humility, they answer through the example of Śrī. Although she obtained a place on Nārāyaṇa's chest, she desired the dust of His lotus feet. Abandoning the kind of service desired by a beloved, she sought service proper to a maidservant and even accepted the crowd of many servants there.

What kind of goddess is she? The next half of the verse explains. Having given the example, the gopīs apply it to themselves. Garga said, “This son of Nanda is equal to Nārāyaṇa in qualities” (Bhāgavata 10.8.13). As Śrī approached Nārāyaṇa, the gopīs, although their noble birth and other endowments qualify them for the station of beloveds, surrender to the dust of Kṛṣṇa's feet. The greatness of His qualities makes both Śrī and the gopīs feel lowly even after attaining such exalted stations.

Śrī calls His foot a lotus and desires its dust through that qualifying comparison. The gopīs require no such comparison: they surrender directly to the dust of His foot. By using a lotus metaphor in one case and omitting it in the other, they suggest both their own distinction and the greater distinction of Kṛṣṇa's foot.

The bracketed reading gives another answer. Kṛṣṇa may suspect: “For the reason just stated, you seek only to satisfy your own senses, not to please Me.” They reply that Śrī, though entitled to conjugal rasa with her own Lord, desires servitude made entirely of service to Him. The gopīs desire the same relation with Kṛṣṇa. As Śrī rejected every other refuge during the churning of the Milk Ocean and worshiped Him alone, they too worship Kṛṣṇa alone.

Or He may say, “I do not remember touching you even in a dream. Even if it happened, one accidental lapse should not be repeated. It would violate the honorable conduct of your chaste families and would make Me destroy that conduct.” The gopīs answer by citing Śrī, crown jewel of chaste women. Though she attained a place on her husband's heart, the incomparable abundance of Kṛṣṇa's sweetness enchanted her. Considering herself unqualified for contact with His limbs, she desired merely the dust of His feet in Vṛndāvana. The verse therefore means: “We too surrender to the dust of Your feet.” This is celebrated in “Śrī performed austerity desiring it” (10.16.36), and the gopīs themselves will say, “Vraja triumphs through Your birth, for Indirā eternally resides here” (10.31.1). Their repetition of “dust of the feet” expresses extreme longing.

Both readings omit or employ metaphor just as explained above. Śrī did not desire the dust alone but together with Tulasī, Vṛndā in her manifest pastime form. Tulasī too is His beloved, as the account of Jālandhara in the Kārttika-māhātmya of the Padma Purāṇa relates. The Mathurā-māhātmya of the Skanda Purāṇa says:

“The twelfth forest is Vṛndāvana, the abode of goddess Vṛndā.
Hari presides there, and Brahmā, Rudra, and the other gods serve it.”

The Varāha Purāṇa likewise says:

“The twelfth forest is Vṛndāvana, protected by Vṛndā.
O Earth, it is dear to Me and destroys every sin.”

The dust is “served by His attendants,” even what remains after the company of servants has worshiped it. To further qualify that dust, the gopīs mention another distinction of Śrī: Viṣvaksena, Garuḍa, and other gods strive merely for her glance, which grants every prosperity up to love for her Lord. If Śrī and Vṛndā themselves desire the dust, what fault can lie in the gopīs doing so?

On the majestic reading, the meaning is nearly the same. In the first, love produces the exalted vision; in the second, knowledge does. This replies to “service to one's husband is a woman's duty” (10.29.24).

The verse also supports a contrary reading. Kṛṣṇa might say, “Śrī and Vṛndā abandoned their own husbands, remain in My forest hoping for Me, and desire My foot-dust. Who are you in comparison?” The gopīs respond with an ironic tone: “Śrī has indeed lived here constantly with Tulasī or Vṛndā desiring Your foot-dust. Likewise, we too have surrendered to it - surely not! Lakṣmī is famed as fickle, and Vṛndā, though the wife of Jālandhara, became unfaithful. Such behavior may suit them, but not women like us.” This too answers the instruction about husbands.

[^35]: Other witnesses read “performed” or “and other.”

[^36]: The preceding interpretation appears in brackets in the published edition.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.38 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 - Laghu-vaisnava-tosani:

तद् एवं तृतीय-दिक् स्थिता अपि विवक्षितम् उपसंहरति---**तन् नः** इति । **तत्** तस्मात् पूर्वोक्ताद् धेतोर् एव **प्रसादं कुरु** तम् एवाहुः **दास्यम्** एव **देहि** इति ।

ननु नव-यौवनोन्मत्ताः ! दास्यम् अपि तादृशं दुर्लभम् इति चेत् कथं देयम् ? इत्य् अत्र स-दैन्यम् आहुः---**प्राप्ता** इत्य्-आदि । अतः सर्व-परित्यागेन प्रपन्नानाम् आशाम् अवश्यम् पूरयितुम् अर्हसि इति भावः । अन्यथा चास्माकं महद् दुःखं स्यात् । तच्च तवानुचितम् इत्य् आहुः---हे **वृजिनार्दन** ! इति । तत्र च निज-भावोच्छलित-चित्ताः सत्यः । हे रसिक-शेखर ! रस-विशेष-मयम् एव दास्यं देयम् इत्य् आशयेनाहुः---**त्वद्** इति ।

यद् वा, **तत्** तादृश-**निरीक्षण-तप्तात्मनाम्** अपि **दास्यम्** एव **देहि** इति । तत्-ताप-हरणेऽप्य् आशा परित्यक्तेत्य् अर्थः । दास्यं चोचितम् एवेत्य् आहुः---हे **पुरुष-भूषण** ! इति । सर्वत्रैवाथ तव **उपास** उपास्तिः, तस्य **नाशो** यासु ता इति । श्लेषेण **वसति**-विशेषणं च ।

किं वा, हे **सुन्दर-स्मित-निरीक्षण** ! अतो धूर्ततयैवेदं वदसीत्य् अवहित्थया गुह्यमाणं भावं वाक्-चातुर्याभिव्यञ्जयन्ति । **त्वत्** त्वतो यस् **तीव्रः कामः**, तेन **तप्त आत्मा** यासां, तासां नः । अनेन दुःशीलः [२५] इत्य् अस्योत्तरं **त्वत्-काम-तप्तानां** तत्-त्यागे कथं विचारो दोषो वा ? न हि काम-महा-भुजङ्ग-ग्रस्तानां तयोर् एकतरोऽपि सम्भवतीति ।

निषेधार्थश्च---**तत्** तस्मात् **नोऽस्माकं** सम्बन्धे **प्रसीद** आग्रहं त्यजेत्य् अर्थः । हे **वृजिनार्दन** न इति छेदः । यतः **त्वद्-उपासनाशाः** सत्यो **वसतीर् विसृज्य तवाङ्घ्रि-मूलं न प्राप्ता** वयं, तस्मात् यास् **त्वत्-सुन्दर-** इत्य्-आदि-लक्षणाः, तासां ताः प्रति **दास्यं देहि**, अस्माकं तु न तेन प्रयोजनम् इत्य् अर्थः । तासाम् अपि नात्यन्त-तद्-अङ्गीकारात् सम्प्रदानत्वाभाव इति षष्ठ्य्-अभिप्रायः । **पुरुषान्** सखीन् एव तत्-तद्-उत्कण्ठया तत्-तद्-गोकुल-वधू-वेषेण **भूषयसि** ता इति तत्राप्य् असम्भावना दर्शिता ।

यद् वा, **पुरुष-भूः**, तत्-सत्ता पुरुष-सामान्य इत्य् अर्थः । हे तस्य **ऊषण** ! पीडक ! तज्-जाति-मात्र-कलङ्क-कारिन् इति स-कोप-सम्बोधनम् । ऊष रुजायाम् इति ॥३८॥

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 Laghu-vaiṣṇava-toṣaṇī

The gopīs standing in the third direction now conclude what they intend to say: “Therefore, be gracious to us.” “Therefore” means that precisely for the reason already stated He should show them favor, and they identify that favor: “Grant us servitude alone.”

He may object, “Young women maddened by new youth, such servitude itself is exceedingly rare. How could it be given?” They answer humbly with “we have come.” Because they have abandoned everything and surrendered to Him, He must fulfill their hope. Otherwise they would suffer terribly, which would be improper for Him, the destroyer of distress. Their minds overflow with their own love, and by mentioning His beautiful smiling glance they imply: “O crown of connoisseurs, grant us that distinctive service which is itself made of rasa.”

Alternatively, “Even though our hearts are scorched by such a glance, grant us only servitude.” They have relinquished even the hope that He will remove that burning. Servitude is indeed fitting, for He is the ornament of men. A wordplay may describe their homes as places in which worship of Him perishes.

Or “O You whose smiling glance is beautiful” may be a form of address. With verbal dexterity they reveal the feeling hidden beneath their feigned reserve: “Our hearts are scorched by the fierce desire that comes from You.” This answers His accusation that they are immoral: how could those seized by the great serpent of longing for Him still deliberate about renunciation or fault?

The verse may also carry a prohibitive meaning: “Therefore, do not insist upon showing us favor. O afflicter who does not remove distress, we did not abandon our dwellings in hope of worshiping You, nor did we come to the foot of Your feet. Give servitude to women whose hearts possess the characteristics beginning with longing born from Your beautiful glance. We have no need of it.” The genitive case suggests that even those women do not accept it completely. “Ornament of men” is then twisted to mean that He adorns His cowherd companions as women according to their particular longings, making His proposal equally implausible.

Another angry division of the address makes Him the “afflicter of the existence called manhood,” one who disgraces the entire class of men. The verbal root *ūṣ* means “to injure.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.39 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ननु भवत्यो न धनादिना मूल्येन क्रीताः, न वा दत्त-भृतयः । कुतो दास्यो भवेयुः ? उच्यते---अन्यत्रैव खल्व् असाव् अन्योऽन्येन स व्यवहारः । भवति तु स्व-मुखादि-दर्शन-दानम् एव मूल्यं भृतिश् चेत् आहुः---**वीक्ष्य** इति । विशेषेण दृष्ट्वा विशेषम् एवाहुः---**अलकावृत-** इत्य-आदि विशेषणैः । तत्र च **अलकैर्** ललाटोपरि विलसद्भिर् **आवृतम्** इत्य् ऊर्ध्व-भागस्य । **कुण्डल-श्री-** इति द्वयोः पार्श्वयोः । **हसितेनावलोको** यस्मिन् इति अधो-मध्य-भागयोर् इति । एवं सर्वत्र शोभोक्ता **स्थल-**पूर्वकेण **गण्डयोर्** विस्तीर्णत्वं, **कुण्डल-श्री** इत्य् अनेन स्वच्छत्वं च ध्वनितम् । **अधरे** च **सुधानुमानं** दर्शन-मात्राल् लोभ-विशेषोत्पत्तेः सौरभ्य-विशेषानुभवाच् च ।

तथा **दत्तम् अभयं** भक्तानां दैत्य-वधादिना येन इत्य्-आदि बलिष्ठत्वादि-गुणः । तेन च चातुर्येण पत्य्-आदिभ्यो भयं परिहृतम् । वस्तुतस् तु गाढाश्लेषेण कामादि-भय-हरत्वम् अभिप्रेतम् । **दण्ड-**रूपकेण सुवृत्त-पृथु-दीर्घत्वाद्-आकार-सौष्ठवम् । अत्राप्य् एवं वैशिष्ट्यम् उक्तम् । तथा **श्रिया** वाम-भाग-स्थ-स्वर्ण-वर्ण-लक्ष्मी-रेखा-रूपया लक्ष्म्या कर्त्र्या **एकं** श्रेष्ठं **रमणं** यस्मिन् इति परम-सौन्दर्यादि-सम्पत्ति-निधानत्वम् उक्तम् । **च-**कार-द्वयं **विलोक्य** इति पुनर् उक्तिश् च निज-वास-भुज-वक्षसोर् विशेषाश्रयता-विवक्षया । तथोत्तरयोर् द्वयोर् एका क्रिया चैक-सम्प्रयोजन-जनकत्वात् तादृश-गण्डाधर-मण्डिते श्री-मुखे हि चुम्बन-पाने भुज-वक्षसोश् चालिङ्गन-मात्रम् अभिलषितम् इति ।

अत्रालकादीनाम् उक्ति-क्रमेण इदं गम्यते---प्रथमतो मुखस्य तत्-तत्-सौन्दर्य-दर्शने जातेऽपि लज्जया न चातुरक्षणे दर्शनं, किन्त्व् अत्युत्कण्ठया । पश्चाद् एव तत इच्छा-विशेषेण येन भुजौ दष्टौ, तस्य तु विश्रामो वक्षस्य एवेति तथा क्रमो ज्ञेयः । एवं दासीत्वे हेतुः परम-मोहनतैवेति ध्वनितम् ।

किं च, **भृतिर्** मूल्यं च खलु विषय-दानम् एव लोके दृश्यते, तत् तु त्वयि तत्-तद्-रूप-शोभावति मधुराधर-सुधे लोभनीय-भुजादि-स्पर्शं पूर्ण-लक्ष्मी-निधान-वक्षसि लब्धे, स्वतः-सिद्धम् एवेति, तथापि **वीक्ष्य** इति स्वेषां नेत्र-खञ्जन-बन्धोऽपि ध्वनितः । तत्र **अलकानां** पाशत्वं, **कुण्डलयोस्** तद्-अन्तिम-कुण्डलिका-रूपत्वं, **गण्डयोस्** तन्-निधान-स्थलत्वम् **अधर-सुधाया** लोभ्याहारत्व-**हसितावलोकस्य** विश्वास-जनक-स्व-पालित-खञ्जन-द्वयाविलासत्वम् । तत्र **भुज-दण्ड-युगस्य** च **दत्ताभयत्वम्** एव पल्लव-युक्तत्वाद् इति भावः । तादृश-वक्षसश् च सुख-चार-प्रदेशत्वम् इत्य् अपि ज्ञापितम् । अन्यत् तैः ।

यद् वा, **कुण्डलयोः श्रीः** शोभा येन, तन् **मुखं** । केषाञ्चिन् मते **श्री** इति दीर्घः पाठः । ततश्च **कुण्डलयोः श्री-** हेतु-**गण्ड-स्थले** च **अधर-सुधा** च, तासां द्वन्द्वैक्यं, तथा **हसितं** च **अवलोकश्** च, तत् तच् च **वीक्ष्य** इति सर्वेषां प्राधान्यं द्योतितं । **विलोक्य** सुदृश्यम् इति निषेधार्थस् तु ।

ननु यद्य् एवं, तर्हि कथं ममाङ्गानि मुहुर् वीक्षमाणा एव तिष्ठथ ? तत्र साटोपम् आहुः---**वीक्ष्य** इति । अत्रापि काक्चैव निषेधो व्यङ्ग्य इति ॥३९॥

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 Laghu-vaiṣṇava-toṣaṇī

He may object: “You were neither purchased for a price nor hired for wages. How can you be My servants?” Such transactions belong elsewhere. Here the sight He grants of His face and limbs is itself both price and wage. Therefore they say “having beheld,” then describe the extraordinary qualities they saw.

The locks gleaming over His forehead encircle the upper part of His face. The splendor of His earrings adorns its two sides, while His smiling glance occupies its lower and middle regions. “Broad cheeks” suggests their expansiveness, and the earrings' radiance suggests their spotless surface. The lips are inferred to hold nectar because merely seeing them awakens extraordinary greed, while their fragrance is directly experienced.

His arms grant fearlessness by destroying demons for His devotees, displaying strength and other virtues. More cleverly, they have dispelled fear of husbands and relatives, while in truth the gopīs intend that a tight embrace from those arms removes the fear born of desire itself. Comparing the arms to staffs evokes their smooth, broad, long, and shapely form. His chest is the unique and supreme pleasure-ground of Śrī, represented by the golden line of Lakṣmī on His left side, and is thus the treasury of consummate beauty and fortune. The repeated “and” and the second verb “having seen” mark the arms and chest as special places in which they desire to dwell. The face invites kisses and the drinking of lip-nectar, while the arms and chest invite embrace.

The order of locks, face, arms, and chest reveals their conduct. At first, although they see every beauty of His face, modesty does not let them gaze steadily. Overwhelming longing then draws their eyes to His arms, and one seized by those arms would find rest only upon His chest. Thus His power of supreme enchantment is the cause of their becoming maidservants.

In worldly dealings, wages and price consist in giving objects of enjoyment. In Him those are already attained: the beauty of His form, the sweetness of His lips, the coveted touch of His arms, and His chest as the abode of complete splendor. Yet “having beheld” also hints that their wagtail-like eyes have been caught. His locks form the snare; His earrings its final loops; His cheeks the place where it is set; His lip-nectar the tempting food; and His smiling glance the reassuring play of a pair of wagtails He already keeps. His fear-dispelling arms are like branches upon which they may perch, and His chest is a delightful pasture.

Alternatively, His face bestows beauty upon His earrings. Some read a long vowel in *śrī*. On that reading, the broad cheeks cause the earrings' splendor, the lips hold nectar, and the smile and glance are distinct attractions. Repeating “having seen” gives each feature prominence. On the contrary reading, however, “having seen” is said with a tone that implies they have not truly seen at all.

He may then ask, “If so, why do you remain here gazing repeatedly at My limbs?” With proud irony they answer, “Having beheld...” Here too their intonation conveys denial.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.40 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.४० ॥

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

सम्मोहिताऽर्य-चरितान्^{४२} न चलेत् त्रिलोक्याम् ।

त्रैलोक्य-सौभागम् इदं च निरीक्ष्य रूपं

यद् गो-द्विज-द्रुम-मृगाः पुलकान्य् अबिभ्रत् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

नन्य् एवं पतिव्रताभिर् उपहसनीया भविष्यथ तत्र स्फुटम् एव स-रोष-दैन्यम् आहुः---**का स्त्री** इति । **त्रिलोक्यां** वर्तमाना **का स्त्री न चलेत्** ? अपि तु सर्वेव चलेद् इत्य् अर्थः । तच् च देव्यो विमान-गतयः [भा।पु। १०.२१.१२] इत्य्-आदिना सूचितम् । **कल-** इति पूर्वं व्याख्यातम् [१०.२९.३] । **पद** इति प्रतिपदम् अपि तादृशं बोधयन्ति---**आयत** इति । तत्र श्री-कृष्णस्य निर्बन्धं बोधयन्ति स्वेषां च धैर्येणापि तत्-काल-क्षेपं वारयन्ति । पाठान्तरे तस्यालौकिक-स्वादत्वं व्यञ्जयन्ति ।

तत्रादर्शन एव वार्ता दर्शनेऽपि तथैवेत्य् एवं सर्वतो मार एवेति स-भयम् इवाहुः---**त्रैलोक्य-** इति । **त्रैलोक्यस्य** ऊर्ध्वाधो-मध्य-वर्तमान-यावल्-लोकस्य **सौभागं** सौभाग्यं वा यस्मिन् यद्-अन्तर्-भूतम् इत्य् अर्थः, तद् **इदं** प्रत्यक्ष-वर्तमानम् इत्य् अन्यथात्वं निरस्तम् । यद् वा, **इदम्** एतादृशम् असाधारणम् इत्य् अर्थः ।

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 Laghu-vaiṣṇava-toṣaṇī

He may say, “Chaste women will mock you for this.” The gopīs answer openly, with anger joined to humility: “What woman in the three worlds would not be moved? Every woman would.” This is indicated by the Bhāgavata's description of the goddesses traveling in celestial vehicles (10.21.12). “Tender” was explained earlier at 10.29.3. “Notes” suggests that every phrase possesses that quality, while “prolonged” reveals Kṛṣṇa's insistence and prevents the gopīs from wasting that moment by trying to remain composed. Variant readings bring out the flute-song's otherworldly savor.

If merely hearing Him without seeing Him has this effect, beholding Him does the same. They therefore speak as if frightened that destruction assails them from every side. His form contains the beauty or good fortune of every realm above, below, and in the middle. “This” insists that the form stands visibly before them and cannot be dismissed as something else. Alternatively, it means “this extraordinary form of precisely such a nature.”

[^41]: Variant readings give “the flute-song whose tender notes are prolonged” and “the flute-song whose tender notes are nectar.”

[^42]: A variant reads “the path of honorable conduct.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.41 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.४१ ॥

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

देवो यथादि-पुरुषः सुर-लोक-गोप्ता ।

तन् नो निधेहि कर-पङ्कजम् आर्त-बन्धो

तप्त-स्तनेषु च शिरःसु च किङ्करीणाम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

एवं चतुर्थ-दिक्-स्थिता अप्य् आत्मनि धर्मादि-दोषं परिहृत्योपक्रमवद् एव प्रत्युत तस्मिन् एव धर्म-दोषापत्तिम् उपसंहरन्त्यः पुनर् विवक्षितम् एवाहुः । किं च, ननु भवतु तत् तत् सर्वं, मम तु नारायण-सम-गुणत्वेन पूर्ण-कामत्वात् नान्यत्र प्रवृत्तिः स्यात्, किम् उतेदृशे कर्मणीत्य् आशङ्क्याहुः---व्यक्तम् इति । ब्रजस्य यद् भयं पूतनादिभ्यो दावादिभ्यश् च त्वद्-अर्थस् त्रासः आर्तिश् च वर्ष-वातादिभ्यः पीडा, तथा भय-त्वद्-विरह-शङ्कया आर्तिस् त्वद्-विरहेण तद्-उभय-हरः सन् ते खण्डयितुम् इत्य् अर्थः ।

तस्मान् मच्-छरणं गोष्ठं मन्-नाथं मत्-परिग्रहम् । >

गोपाये स्वात्म-योगेन सोऽयं मे व्रत आहितः ॥ [भा।पु। १०.२५.१८] > इति ।

स्वयम् एव विभाव्य पर्वत-भारस्य ग्रहणात् क्वाचित्क-पाठान्तरे ब्रज-जनानाम् आर्तिः बाह्यान्तराशेष-बाधा अभिजातः सत्-कुलाज् जात इति तत्रापि वैशिष्ट्यम् अतोऽस्माकं नाशे तत्रापि त्वद्-एक-हेतुक-नाशकत्वे व्रत-भङ्गापत्तितोऽप्य् अधिकोऽधर्म-दोषः स्याद् इति भावः । ईश्वरस्य पूर्ण-कामस्यापि तादृश-व्रत-रक्षा तादृश-कामना च दृश्यत एवेत्य् आहुः---देव इति । सर्वथा दीव्यति विराजत इति देवः । आदि-पुरुषः सर्व-पुरुषेषु श्रेष्ठः सोऽपि यथा सुर-लोक-गोप्तास्वेच्छयैव तज्-जन-मात्रस्य रक्षितासन् अदित्य्-आदाव् अभिजातो भवति । तत् तस्मात् करस्य पङ्कजत्वं ताप-हारिता-मात्रांशे रूपितं, वस्तुतस् तु तापस्य तद्-अप्राप्ति-मात्र-निदानत्वात् तद् आरम्भ एवापगमः स्याद् इत्य् अभिप्रेत्यैव तप्तेष्व् अपि स्तनेषु परम-स्निग्धाभिर् अपि ताभिस् तन्-निधान-प्रार्थनम् इति ज्ञेयम् पूर्ववत् स-दैन्यम् अप्य् आहुः---शिरःसु च किङ्करीणाम् इति । उत ऊर्ध्व चास्मान् आत्म-सात्कुर्व् इति विवक्षितं---हे आर्त-बन्धो! इति आर्त-बन्धो साक्षाद्-विराजमाने त्वद्-दासीनां तापोऽनुचित इति सूचितम् । तथा कामेन च मा निधेहि, किन्तु आर्त-बन्धुत्वेनैव निधेहीति च ।

गूढोऽयम् अभिप्रायः---अवहित्ययाच्छाद्यमानोऽपि मनोभवोऽस्मद्-अङ्गेषु हस्तार्पणेन स्वयम् एवोद्भवितेति निषेधार्थश् चायं, तथापि तं बलाद् इव स्पृशन्तम् आशङ्क्याहुः---व्यक्तम् इति । तत्र पूर्वाद् धेतोः धर्म-भयादितोऽपि रक्षा त्वोचिता, न तु तन्-नाश इति भावः । नो निधेहि मा निधेहि आर्त-बन्धो ! इति स्वेषां धर्म-भयाद्

आर्तिं व्यञ्जयन्ति तप्त हे कामाग्नि-सन्तापित-हृदय ! किङ्करीणां स्व-गृह-दासीनाम् अपि, किम् उत मादृशीनां, तत्रापि शिरःसु च नो निधेहि मा निधेहि, किम् उत स्तनेष्व् इत्य् अर्थः । तद् एवं स्वागतम् इत्य्-आदि प्रकरणं संलापाख्योऽनुभावो ज्ञेयः । उक्ति-प्रत्युक्तिमद्-वाक्यं संलाप इति कीर्त्यते इत्य् उक्तेर् इति ॥४१॥

[^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 Laghu-vaiṣṇava-toṣaṇī

The gopīs standing in the fourth direction likewise remove from themselves every alleged fault concerning dharma. As at the beginning of their reply, they conclude instead that refusing them would bring the fault of violating dharma upon Him. He may object, “Let all that be so, but because I possess qualities equal to Nārāyaṇa and am fully satisfied, I cannot incline toward anyone else, much less toward such an act.” They answer with “It is manifest.” He removes Vraja's fear of Pūtānā, forest fires, and other dangers, its alarm on His account, its pain from rain and wind, its fear of separation from Him, and the anguish caused by actual separation. Yet now He intends to contradict His own nature as remover of both fear and pain.

The Bhāgavata records His vow:

“Therefore I shall protect by My own mystic power the cowherd settlement that has taken shelter of Me, whose Lord I am, and which belongs to Me. This is the vow I have embraced.” (10.25.18)

He showed this personally by lifting the mountain's weight. A variant refers broadly to the distress of Vraja's people, every external and internal affliction. “Well-born” further means born in a noble family. If they perish solely because of Him, He will both break His vow and incur a fault more irreligious than any He attributes to them. Even the fully satisfied Lord is seen to cherish such a desire and protect such a vow. Thus they call Him *deva*, one who shines in every way. The primeval Person, highest among all persons, freely appears through Aditi and elsewhere to protect the celestial realm and all its inhabitants.

Therefore His hand is metaphorically called a lotus only insofar as it dispels heat. In truth, their burning arises solely from not attaining that hand, so the moment He places it upon them the burning must cease. Although their breasts are supremely soft, they ask Him to place it there. They add humbly, “and upon the heads of Your maidservants,” asking Him both to accept them fully and raise them up. Calling Him “friend of the distressed” indicates that it is improper for His servants to burn while He stands directly before them. They also imply: “Do not place Your hand upon us out of passion. Place it only because You are the friend of the distressed.”

A concealed meaning turns the statement into a prohibition. Though they hide their love beneath reserve, touching their limbs would itself awaken the god of love. Suspecting that He may touch them almost by force, they say, “It is manifest.” For the reasons already given, He ought to protect them from the fear of violating dharma, not destroy that dharma. “Do not place

it upon us, O friend of the distressed!” expresses their anguish over that danger. “O You whose heart is scorched by the fire of desire, do not place Your hand even upon the heads of maidservants in Your own home, much less upon women like us, and still less upon our breasts.”

The entire exchange beginning with “Welcome” is thus the expressive action called *saṁlāpa*, reciprocal conversation. Rasa theory defines it as speech composed of statement and counterstatement.

[^46]: A variant accepted by Nārāyaṇa Bhaṭṭa and Vīrarāghava and cited by Viśvanātha reads “remover of the distress of Vraja's people.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.42 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.४२ ॥

श्री-शुक उवाच---

इति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः ।

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

Jiva Gosvami - Laghu-vaisnava-tosani:

इति निजोक्तिवद् उभयार्थ-स्पर्शात्मकम् एतद् विक्लवितं [प्रमेव]{। मर्क्} वैक्लव्य-मय-रोष-दैन्योक्तिं श्रुत्वा तच्-छ्रवणेन स्वाभिलाषं पूरयित्वेत्य् अर्थः । ततः प्रहस्य परिहासेऽपि तासां वैक्लव्य-विशेषोदयात्, ततो निजाभीष्ट-श्रवण-सिद्धेः, तत्रापि स्व-वचन-सदृश-प्रतिवचन-सौष्टवात्, ततोऽवहित्थापगमेन रत्य्-आख्य-भावोदयाच् च । प्रकर्षेण चेतो-विकाशि-रूपतया रस-शास्त्र-प्रसिद्ध-मुख-प्रसादानुभावं भाव-विशेषं लब्ध्वेत्य् अर्थः । तद् एव च स-प्रेम-दैन्य-वचनं श्रुत्वा सदयं चित्तार्द्रता-सहितं यथा स्यात्, तथा गोपीर् अरीरमत्** । रन्तुं स्वयम् एव प्रयोजयामास अत्याग्रहं चकार इत्य् अर्थः । एवं तस्यैव च तत्रेच्छा-वैशिष्ट्यं लक्ष्यते । समानम् अपि क्रीडत्सु बालकेषु प्रयोजक-बालकस्येवेति भावः । अत एव परस्मैपदम् । अणाव् अकर्मकाच् चित्तवत् कर्तृकात् [पा। १.३.८८] इति कर्त्र्-अभिप्रायेत् तद्-विधानात् ।

ननु किम् एतद् आश्चर्यं नागरेषु ? तत्राह---**आत्मारामोऽपि** । अहो **तासां** प्रेम-गुण-प्राबल्यं यतः आत्मारामाश् च मुनयः [भा।पु। १.७.११] इत्य्-आदौ हरि-गुणेन आत्माराम-गण इव तेन सोऽप्य् आत्म-वशीचक्रे इति भावः । अत एव **अपि**-शब्दः सार्थकः स्यात्, अन्यथा तु प्रत्युत विरुद्ध एव । यद्यपि नाहम् आत्मानम् आशासे मद-भक्तैः साधुभिर् विना [भा।पु। ९.४.६४] इति सामान्य-भक्त-परम् अप्य् अस्ति वचनं, तथाप्य् अत्र वैशिष्ट्य-विवक्षया तथोक्तम् इति न पौनरुक्त्य-वैयर्थ्यम् ।

ननु कथम् एकः सन् असङ्ख्या रमयामास ? तत्राह---**योगेश्वरेश्वर** इति । **योगेश्वरा** अपि काय-व्यूहादिकं विधाय युगपन् नाना-कृत्यं विधातुं शक्नुवन्ति । स तु तेषाम् अपि ईश्वरत्वेन अचिन्त्य-स्वाभाविक-शक्तित्वात् तद्-आदिकं विनापि शक्नोतीति । वक्ष्यते च श्री-नारदेन---

चित्रं बतैतद् एकेन वपुषा युगपत् पृथक् । >

गृहेषु द्वय्-अष्ट-साहस्रं स्त्रिय एक उदावहत् ॥ [भा।पु। १०.६९.२] > इति भावः ।

[^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 Laghu-vaiṣṇava-toṣaṇī

Like Kṛṣṇa's own words, their distressed speech touches two meanings at once. He heard their angry and humble utterance, which arose from overwhelming agitation, and by hearing it fulfilled His own desire. He then laughed. Though His teasing had intensified their distress, He had now heard what He wished to hear. Their counterstatement equaled His own speech in elegance, their concealment fell away, and the emotion called love arose openly. His laughter was therefore the expressive brightening of the face celebrated in rasa theory, an especial state that causes the heart to blossom.

Hearing those humble words filled with love, He became compassionate, His heart melting, and “delighted the gopīs.” The causative form means that He personally induced them to sport and ardently urged them to do so. This reveals the special force of His own desire, like the child who initiates play among a group of otherwise equal children. The grammatical rule governing a causative formed from an intransitive verb with a conscious agent accordingly uses the active voice.

One may ask what is surprising about such behavior among urbane lovers. Śuka therefore says “although self-delighting.” Such is the overwhelming power of their love that they brought even Him under their control, just as the Lord's qualities captivate the self-satisfied sages described at Bhāgavata 1.7.11. Only then does “although” have force; otherwise it would suggest the opposite. Elsewhere He says, “I do not desire even Myself apart from My saintly devotees” (9.4.64), a statement applying to devotees generally. Here the expression indicates the gopīs' special excellence and is therefore neither repetitive nor pointless.

How could one person delight innumerable women? He is “the Lord of the masters of yoga.” Masters of yoga can expand their bodies and perform many acts simultaneously. As their Lord, He possesses inconceivable, inherent power and can do so without even arranging such expansions. Nārada will later marvel:

“How astonishing! With one body, the one Lord simultaneously and separately married sixteen thousand women in their individual homes.” (10.69.2)

[^48]: Sanātana follows a reading that gives “at the proper time” in place of “compassionately.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.43 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.४३ ॥

ताभिः समेताभिर् उदार-चेष्टितः

प्रियेक्षणोत्फुल्ल-मुखीभिर् अच्युतः ।

उदार-हास-द्विज-कुन्द-दीधितिर्

व्यरोचतैणाङ्क इवोडुभिर् वृतः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

रमण-प्रकारम् एव ताभिर् इत्य्-आदिभिश् चतुर्भिर् वर्णयन् तत्-प्रयोजक-कर्तृतां च दर्शयन् आदौ ताभिः सह प्रेम-सङ्गमेन तस्यापि शोभा-विशेषं स-दृष्टान्तम् आह---**ताभिर्** इति । **समेताभिः** स्वयम् एव श्री-कृष्णेन कर्त्रा समागताभिः **अरीरमद्** इत्य्-उक्तेः । ततस् ताभिस् तादृशीभिर् **वृतः** परितो वेष्टितः सन् **व्यरोचत** विशेषेणाशोभत । तत्राप्य् **अच्युतः** सर्वाभिः प्रत्येकम् अपि सङ्गमे च्युति-रहितः सन् । अत एव **उदार-चेष्टितः** रूपाणि यस्य सः । अत एव **प्रियस्य वीक्षणं** स्व-कर्तृकं तत्-कर्तृकं वा ज्ञेयम् । **उत्फुल्ल**-शब्देन **मुखस्य** कमलत्वं व्यञ्जितं, तद्-ईक्षणे तद्-अन्तःकरण-तमोऽपगमेन तदीय-दिवसतः प्राप्तेर् इति भावः ।

एवं तासां रस-विशेष उक्तः । तस्यापि तम् आह---**उदारो हासो** यया सा । **द्विज-कुन्द-दीधितिर्** यस्येति श्रीमद्-दन्तानां प्रकाशेन हासस्याधिक-शोभोक्ता । स्वतः परम-काष्ठा-प्राप्त-नित्य-शोभामयस्यापि ताभिः शोभा-विशेषं दृष्टान्तेन साधयति---**एणाङ्क** इति । चन्द्रस्य पूर्णत्वं---एणाङ्कस्यैणाकारत्वेनोपलम्भाद् एणाङ्कः पूर्ण-चन्द्रस् ताराभिः सर्वतो विराजमानाभिः सतीभिर् **वृतः** सन् यथा **विरोचते**, तद्वद् इति । एवं ताभिः सह तस्यान्योऽन्यं शोभनत्वं प्रेष्ठत्वं नित्य-साहित्यं तासां ततस् तन्वीत्वं च सूचितम् ॥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 Laghu-vaiṣṇava-toṣaṇī

Four verses beginning here describe the manner of their loving sport and show Kṛṣṇa as its initiating agent. The first portrays, through a comparison, the special beauty that arose in Him when He united with them in love. “Assembled” means that Śrī Kṛṣṇa Himself brought them together, for the preceding verse says that He caused them to sport. Surrounded on every side by gopīs of such a kind, He shone with extraordinary brilliance.

He is “infallible” because, even while meeting all of them, He remained perfectly present with each one individually. For that same reason His gestures were expansive and took many forms. The beloved's glance may mean that He looked upon them or that they looked upon Him. “Blossomed” suggests that their faces were lotuses: when that glance dispelled the darkness within their hearts, their day arrived.

The verse has thus described their distinctive rasa and now describes His. His broad smile was made still more beautiful by the radiance of His splendid teeth, white as jasmine buds. Though His eternal beauty is intrinsically at its utmost limit, the gopīs gave it a special splendor. He resembled the full moon, identified by its deer-shaped mark, surrounded on every side by brilliantly shining stars. The image suggests their mutual enhancement of beauty, their dearness to one another, their eternal companionship, and the gopīs' slenderness beside Him.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.44 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.४४ ॥

उपगीयमान उद्गायन् वनिता-शत-यूथपः ।

मालां बिभ्रद् वैजयन्तीं व्यचरन् मण्डयन् वनम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

इत्थं शोभा-विशेषोदयेन श्री-वृन्दावनम् अपि शोभयन् गीतेन पुष्पादि-प्रदर्शनेन च भावम् उद्दीपयितुं रति-योग्यं यमुना-पुलिनं गन्तुं च गमन-क्रमेण बभ्रामेत्य् आह---**उपगीयमान** इति । **उद्गायन्** भावोद्दीपनं चन्द्रादिकं हर्षेणोच्चैर् गायन् । तामिश् च **उपगीयमानः**, उपगायन-रीत्या तैर् एव गीतैर् अनुक्रियमाणैर् वर्ण्यमानः, श्लेषेण तत्रैव सङ्गमितार्थत्वात् । तच् चैवं ज्ञेयम् । यथा श्री-रसामृत-सिन्धौ---

अखिल-रसामृत-मूर्तिः प्रसृमर-रुचि-रुद्ध-तारका-पालिः । >

कलित-श्यामा-ललितो राधा-प्रेयान् विधुर् जयति ॥ [भार।सि। > १.१.१] इति ।

क्वचिद् एक-द्वय-अक्षर-परिवर्तनाच् च । यथा,

यामिनी-कृत-रुचिः शुचि-कान्तिश् चन्द्रकावलि-विभावि-कच-श्रीः । >

षाट्पदालि^[^५१]-कलितैः कल-गीतैः पश्य भाति कुमुदाकर एषः ॥

यद् वा, तदीय-स्वर-तालादि-युक्तेन तन्-नामै तद् उपगायन् तथा गीयमानः, मनसि तद्-एकाविष्टतया, वचसि तद्-एक-स्फूर्तेः । यथोक्तं श्री-विष्णु-पुराणे---

कृष्णः शरच्-चन्द्रमसं कौमुदीं कुमुदाकरम् । >

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

तत्रार्थ-द्वयम् अपि रसनीयम् इति । कृष्णश् च नाम च कृष्ण-नाम, तद् एवैकं केवलं जगाव् इति च व्याख्येयम् । वनिता जनिताऽत्यर्थाऽनुरागायां च योषिति इत्य् अमरः । तासां शतानि यूथानि पातीति तन्-नायक इत्य् अर्थः । श्लेषेण यानि पिबति पिबन्त इव चक्षुर्भ्याम् इत्य्-आदिवत् । आसक्त्या सेवते अधरामृत-पानादिना साक्षात् पिबति वेति तथा स तासां निज-निज-भाव-साजात्यानुसारेण वर्गशो यूथत्वम् । **वैजयन्ती** पञ्च-वर्ण-पुष्प-ग्रथितां पञ्च-वर्णां वैजयन्तीति वचनात् । यद्यपि वलयानां नूपुराणाम् [भा।पु। १०.३३.५] इति वक्ष्यमाणाद् अन्यान्य अपि भूषणानि विद्यन्ते, तथापि तां **बिभ्रद्** इति वन-विहार-योग्याङ्गत्वेनोक्तम् । सा च तामिर् एवाशु निर्माय समर्पिता तद्-वन-देव्या वृन्दयैव वा तद्-अर्थं तत्र तत्र कुञ्जादौ स्थापितेति ज्ञेयम् । **व्याचरत्** परिबभ्राम ॥४४॥

[^५१]: थे वेर्से इस् रेपेअतेद् wइथ् ओन्ल्य् थिस् wओर्द् छनोद् तो

सत्-पदालि।

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 Laghu-vaiṣṇava-toṣaṇī

The rise of this exceptional splendor beautified Śrī Vṛndāvana itself. Kṛṣṇa wandered onward so that song and the sight of flowers and other objects might intensify their emotion and so that they might reach the bank of the Yamunā, a place suited for loving sport. Thus the verse says that He was “praised in song.”

“Singing aloud,” He joyfully sang of the moon and other stimulants of love. The gopīs in turn praised Him by echoing those very songs in responsive singing. The phrase also carries a second, interwoven meaning. Śrī Rūpa Gosvāmī writes in the Bhakti-rasāmṛta-sindhu:

“All glory to the moonlike beloved of Rādhā, the embodiment of the nectar of every rasa, whose spreading radiance eclipses the host of stars, and who is accompanied by Śyāmā and Lalitā.”
(1.1.1)

Changing only one or two syllables can similarly yield:

“Behold how this reservoir of night-blooming lilies shines, lending beauty to the night, pure in luster, its tresses revealed by a line of moonlight, and accompanied by tender songs formed by rows of six-footed bees.”

Alternatively, He sang their names to melodies and rhythms characteristic of them, while they sang His. Because their minds were wholly absorbed in Him, only He appeared in their speech. The Viṣṇu Purāṇa says:

“Kṛṣṇa sang of the autumn moon, the moonlight, and the lily pond, while the gopīs repeatedly sang only the single name Kṛṣṇa.” (5.13.51)

Both meanings are relishable. The compound *Kṛṣṇa-nāma* may also be analyzed as “Kṛṣṇa and the name,” meaning that the gopīs sang of Kṛṣṇa alone.

According to the lexicon, *vanitā* is a woman in whom extraordinarily intense attachment has arisen. He protects hundreds of their groups and is therefore their leader. Through wordplay, the phrase also suggests that He drinks them with His eyes, serves them with attachment, or literally drinks the nectar of their lips. Their many groups correspond to the affinities of their distinct loving moods.

The Vaijayantī garland is woven from flowers of five colors. Although the later mention of bracelets and anklets (10.33.5) shows that He wore other ornaments, this garland is singled out because it suits forest wandering. The gopīs may have quickly woven and offered it, or Vṛndā,

goddess of the forest, may have placed it in various bowers for Him. “He wandered” means that He roamed throughout the forest.

[^51]: The verse is repeated in one witness with only this word changed to *sat-padāli*.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.45 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.४५ ॥

नद्याः पुलिनम् आविश्य गोपीभिर् हिम-वालुकम् ।

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

Jiva Gosvami - Laghu-vaisnava-tosani:

ततः श्री-यमुना-पुलिने ताः प्रापय्य वैदग्धी-विशेषेण रमयामसेत्य् आह---**नाद्य** इति युग्मकेन । **हिम-वालुका** कर्पूरः तद्वद् वालुका यत्र तत् शक-पार्थिवादि । एवं पूर्वत्र वनम् अपि वृन्दावनम् एव । **तस्या** नद्यास् **तरलैस् तरङ्गैर्** **आनन्दी** सुख-विहारी चासौ **कमलामोद**-युक्त-**वायुश्** च, तेन निशायाम् अपि कमल-विकाशः शरदि मल्लिका-विकाश इव तदीय-तादृश-लीला-रस-मय-प्रभावेनानन्दीति जुष्टम् इति च मान्यम् । सौरभ्य-शैत्ये स्पष्टे । कुमुदेति आनन्देति च पाठः एकेषाम् । जुष्टम् इत्य् अत्र रेम इति क्वचित् । अत एव पृथग्-अङ्कः कृतः ॥४५॥

[^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 Laghu-vaiṣṇava-toṣaṇī

The next two verses say that Kṛṣṇa brought them to the bank of Śrī Yamunā and delighted them there with exceptional artistry. Sand “cool as snow” may also suggest sand resembling camphor. The forest mentioned in the preceding verse is therefore Vṛndāvana itself.

The breeze along that river moved joyfully with its rippling waves and carried the fragrance of lotuses. Although it was night, the lotuses blossomed just as jasmine blossoms in autumn, animated by the rasa-filled influence of that extraordinary divine play. Another reading, “honored by the breeze,” evokes its gentleness; its fragrance and coolness are already evident. Some witnesses read “lilies” and “delighting,” while others read “honored” where the present text has “He sported.” This variation explains why some editions number the sentence separately.

[^53]: Vīrarāghava and others read “honored.”

[^54]: Vallabha and others accept “delighting”; Vīrarāghava reads “accompanied.”

[^55]: Sanātana and others read “fragrant with lotuses.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.46 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.४६ ॥

बाहु-प्रसार-परिरम्भ-करालकोरु-

नीवी-स्तनालभन-नर्म-नखाग्र-पातैः ।

क्ष्वेल्यावलोक-हसितैर् व्रज-सुन्दरीणाम्

उत्तम्भयन् रति-पतिं रमयाञ्चकार ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

सहज-लज्जादिनाच्छाद्यमानम् अपि **रतेः** कान्तोचित-प्रीति-लक्षणायाः **पतिं** तद्-उचित-महा-भावाह्वयं परम-प्रेमाणं वा **बाहु-प्रसारादिभिर् उत्तम्भयन्** इति तस्य रत्य्-आसक्तिर् वैदग्धी च परमा दर्शिता । तत्र बाहु-प्रसारः परिरम्भारम्भः । यद् वा, बाहु-प्रसारेण परिरम्भः गाढालिङ्गनम् इत्य् अर्थः । **क्ष्वेलिः** प्रस्तोभनादि-रूपा । **व्रज-सुन्दरीणाम्** इति तद्-योग्यं सौन्दर्यम् अत्र विवक्षितम् । तेन च यत्राकृतिस् तत्र गुणा वसन्ति इति न्यायात् तादृशं वैदग्ध्यम् अप्य् उपलक्ष्यते रमणं च निज-मोहनता-शक्ति-विशेषेणान्योऽन्यम् अलक्षितं ज्ञेयम् ॥४६॥

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 Laghu-vaiṣṇava-toṣaṇī

Their natural modesty and other qualities covered the lord of *rati*, their lover-suited affection, yet Kṛṣṇa raised it up through the extension of His arms and the other gestures. “The lord of *rati*” may also mean the supreme love called *mahābhāva*, which alone is adequate for that affection. The description thus reveals both His attachment to their love and His consummate artistry.

Extending His arms initiates an embrace. Alternatively, the phrase means that He embraced them tightly with outstretched arms. His jesting includes playful provocation and similar acts. Calling them “the beautiful women of Vraja” indicates beauty worthy of this exchange. By the maxim that qualities dwell wherever such a form appears, the phrase also suggests their corresponding refinement. Through the special power of His own enchantment, their sport remained hidden from everyone outside their mutual circle.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.47 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.४७ ॥

एवं भगवतः कृष्णाल् लब्ध-माना महात्मनः ।

आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अधुना,

न विना विप्रलम्भेण सम्भोगः पुष्टिम् अश्नुते । >

कषायिते हि वस्त्रादौ भूयान् रागोऽभिवर्धते ॥ [३।नी। १५.३]

इति भरत-न्यायात् प्रेम-विशेषोद्रेकाद् अग्रे क्रीडा-विशेष-वर्णनार्थं विप्रलम्भ-रूप-रस-विशेषं वक्तुम् आरभते---**एवम्** इति । **महात्मनो** दिव्यातिदिव्य-सर्व-नायक-वृन्देभ्यः परमात् । तत्र हेतुः---**भगवतः** स्वयं भगवत इत्य् अर्थः ।

कृष्णाल् तथैव प्रसिद्धात् तस्माद् इत्य् अर्थः । **एवं** पूर्वोक्त-तत्-प्रेम-वशता-प्रकारेण **लब्धो मानः** संमानः सौभाग्यं याभिः, तथा-भूता भूत्वा **मानिन्यो** लब्ध-प्रणय-मानाः सत्यो **भुवि** अन्यत्र चात्र च याः **स्त्रियः**, तासां सर्वासां मध्ये प्रत्येकम् **आत्मानम् एवाधिकं मेनिरे** । तं प्रति मानिन्यो बभूवुः, स्त्रियः प्रति गर्वित-चित्ता बभूवुर् इत्य् अर्थः ।

तत्र मानः---

दम्पत्योर् भाव एकत्र सतोर् अप्य् अनुरक्तयोः । >

स्वाभीष्टाश्लेष-वीक्षादि-निरोधी मान उच्यते ॥ [३।नी। १५.७४] >

अहेर् इव गतिः प्रेम्णः स्वभाव-कुटिला भवेत् । >

अतो हेतोर् अहेतोश् च यूनोर् मान उदञ्चति ॥ [३।नी। १५.१०२]

रस-शास्त्रानुसारात् गर्वश् च अन्यत्रत्यानां तादृश-नायकालाभात् अत्रत्यानां तल्-लाभेऽपि स्व-सदृश-सौभाग्य-लाभामननात् । यथोक्तं---

सौभाग्य-रूप-तारुण्य-गुण-सर्वोत्तमाश्रयैः । >

इष्ट-लाभादिना चान्य-हेलनं गर्व ईर्यते ॥ [भा।र।सि। २.४.४१] > इति । >

सञ्चारयन्ति ये भावा ते तु सञ्चारिणो मताः । >

उन्मज्जन्ति निमज्जन्ति स्थायिन्य् अम्बु-निधाव् इव ॥

इति रस-तन्त्रात् गर्वोऽपि तादृश-तत्-प्रेम-विशेषस्य स्थायिनः सञ्चारि-भावत्वात्, तन्-मय एव ज्ञेयः । अस्य हि रसस्यैवम् एव स्थितिर् उत्कर्षश् चेति ॥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 Laghu-vaiṣṇava-toṣaṇī

The narration now begins to describe the special rāsa of separation, born from a particular surge of love and intended to nourish the special play that follows. Bharata's principle says:

“Without separation, union does not attain full nourishment. A cloth first treated with an astringent takes on a still deeper dye.” (Ujjvala-nīlamaṇi 15.3)

“Magnanimous” describes Him as higher than every divine and supremely divine hero. The reason is that He is Bhagavān Himself, the very Kṛṣṇa celebrated everywhere. By the manner of His submission to their love just described, they gained honor, esteem, and good fortune from Him. Possessing the loving indignation called *māna*, each thought herself superior to all women both in Vraja and elsewhere. They became indignant toward Him and proud in relation to other women.

Rāsa theory defines *māna*:

“When an affectionate couple are together, the emotion that obstructs their desired embrace, glance, and other exchanges is called *māna*.” (Ujjvala-nīlamaṇi 15.74)

“Love's movement is naturally crooked, like a serpent's path. Therefore *māna* arises between young lovers with a cause or without one.” (Ujjvala-nīlamaṇi 15.102)

Their pride arose because women elsewhere had not obtained such a hero, while the women present did not appear to possess good fortune equal to their own. Thus it is said:

“Disdain for others born from one's supreme good fortune, beauty, youth, virtues, exalted shelter, attainment of the beloved, or similar cause is called pride.” (Bhakti-rasāmṛta-sindhu 2.4.41)

Rāsa scripture also says:

“Those emotions that set the permanent emotion in motion are called transitory. They rise and sink within that enduring emotion like waves in the ocean.”

Pride is therefore a transitory emotion within their distinctive permanent love and is wholly composed of that love. Such is the nature and excellence of this rāsa.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.29.48 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.२९.४८ ॥

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

प्रशमाय प्रसादाय तत्रैवान्तरधीयत ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तासां तादृशीनां तद् इति तं सौभग-मदं सौभाग्य-हेतुकं गर्वम् । तथा च विश्वः---मदो रेतसि कस्तूर्या गर्वे
हर्षभदानयोर् इति तं मानं च वीक्ष्य विशेषेण दृष्ट्वा, तत्र गर्व-पक्षे युक्त्य-अन्तरासाध्यं मत्वा, मान-पक्षे कृतैर्
अप्य् अनुनयादिभिर् असाध्यं दृष्ट्वेत्य् अर्थः । गर्व प्रति प्रशमाय, माणं तु प्रति प्रसादाय प्रसादनाय
तत्रैवान्तरधीयत** अन्तरधात् । धीञ् अनादर इति हि दैवादिकः, न त्व् अन्यत्र गच्छन् दृष्ट इत्य् अर्थः । अत्र
वक्ष्यमाणानुसारेण श्री-राधयैव सहान्तर्धानं ज्ञेयं, तच् च तस्य तद्-इच्छायां जातायां योग-माययैव सम्पादितम् इति
। यद्यपि स-हेतुकस्येर्ष्या-मानस्यैव शान्तये क्वचित् नायकोपेक्षापेक्षयते---

हेतुजोऽपि शमं याति यथा-योगं प्रकल्पितैः । >

साम-भेद-क्रिया-दान-नत्य-उपेक्षा-रसान्तरैः ॥ [उ।नी। १५.११२] > इत्य्-उक्तेः ।

निर्हेतुकस्य प्रणय-मानस्य तु विनैव प्रतीकारेण यत्-किञ्चित्-प्रतीकारेण वा, तथापि तच्-छान्त्य-अर्थम् उपेक्षेयं
परस्पर-गर्व-सम्बन्धेन गाढतापत्तेः । तत उभय-भाव-शान्त्य-अर्थम् एव । सा प्रेम-विपाकयोर् अपि तयोः शमनेच्छा च
स्वेच्छा-मय-लीलेच्छया युगपद् एव सर्वा एव प्रति महा-रस-दान-मय-रासेच्छया च । तथा चायं विप्रलम्भः परम-
प्रेमार्थम् एवोपयोक्ष्यतीति । वक्ष्यते च नाहं तु सख्य [भा।पु। १०.३२.२०] इत्य्-आदि। अन्तर्धाने मूलं कारणं त्व्
एकयैव तया सह लीलाया लालसैव ।

अत्र केशव इति---

अंसवो ये प्रकाशन्ते मम ते केश-संज्ञिताः । >

सर्वज्ञाः केशवं तस्मान् माम् आहुर् मुनि-सत्तम ॥ [म।भा। > १२.३२८.४३]

इति भारतीय-वाक्यात् परम-दीप्तिमान् इत्य् अर्थः । ततश् च तद्-अन्तर्धाने सर्वासु शोभासु विद्यमानास्व अपि तत्र
सहसैव शोभा-राहित्यं व्यञ्जितम् इति ॥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 Laghu-vaiṣṇava-toṣaṇī

“That intoxication with good fortune” means the pride born from the remarkable fortune attained by women of such a kind. The lexicon gives *mada* the senses semen, musk, pride, joy, and an elephant's ichor. Kṛṣṇa observed both that pride and their *māna* with particular attention. He understood that the pride could not be remedied by another argument and saw that even conciliatory gestures could not resolve their loving indignation. To quiet the pride and graciously appease the *māna*, He disappeared then and there. The verb denotes becoming unseen, not visibly traveling elsewhere.

In light of the account that follows, He must have disappeared together with Śrī Rādhā. When He desired this, Yogamāyā accomplished it. A hero's neglect is sometimes required to calm jealous indignation that has a definite cause:

“Even cause-born indignation subsides through appropriately applied conciliation, strategic distinction, action, gifts, submission, neglect, or a change of rasa.” (Ujjvala-nīlamanī 15.112)

Loving indignation born from intimate affection and having no external cause may subside without any remedy or through even a slight one. Yet neglect was appropriate here because its association with their mutual pride had made it intense. His disappearance served to calm both emotions. Though pride and *māna* are mature transformations of love, His desire to quiet them arose from His freely willed longing for divine play and from His wish to bestow the great rasa of the rāsa dance upon all the gopīs simultaneously. This separation will therefore serve the growth of supreme love, as He will later explain beginning with “My friends, I do not...” (10.32.20). The deepest cause of the disappearance, however, was His longing to sport alone with that one gopī, Śrī Rādhā.

The name Keśava means “supremely radiant,” following the Mahābhārata:

“The rays that shine from Me are called *keśa*. Therefore, O best of sages, the omniscient call Me Keśava.” (12.328.43)

His disappearance thus suddenly deprived that place of all brilliance, although every other beautiful feature remained.

[^59]: Variant readings give “that,” “him,” or a compound beginning with “that.”

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 Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.१ ॥

श्री-शुक उवाच---

अन्तर्हिते भगवति सहसैव व्रजाङ्गनाः ।

अतप्यंस् तम् अचक्षाणाः करिण्य इव यूथपम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तद्-अन्तर्धान-कथनेन श्री-बादरायणेर् अप्य् आर्ति-भरोदयात् कथा-विच्छेदेन मध्येऽध्यायापातः । श्री-युक्तः **शुक उवाच** इति श्री-भगवद्-अन्तर्धानेन तस्यापि शोकोदयाच् छुकवद् अव्यक्त-मधुरोक्तेः । एवम् अग्रेऽप्य् ऊह्यम् । क्षणात् स्वस्थः सन् विलपन् इवाह---**अन्तर्** इति । **सहसैवान्तर्हिते** इति, अन्तर्धानस्य प्रकाराद्-अतर्कणात्, अतर्किते तु सहसा इत्य् अमरः । अयं तापाधिक्येऽपि हेतुर् ऊह्यः । **व्रजस्याङ्गना** इति तासां तद्-एक-प्रियत्वेन विरह-तापस्य औचित्यम् आधिक्यं चाभिप्रेतम् । **यूथपं** मत्त-गजेन्द्रं करिण्य इवेति रत्यां विदग्धो हि गजः इत्य्-आदि वचनानुसारेण तद्-एकालम्बनत्वेन वा तासां तद्-विच्छेदात् तापाधिक्ये दृष्टान्तः ॥१॥

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 Laghu-vaiṣṇava-toṣaṇī

As Śrī Bādarāyaṇi spoke of Kṛṣṇa's disappearance, a flood of anguish arose even in him. His narration broke off, and the chapter therefore ends in the middle of the event. The honorific in “Śrī Śuka said” reflects how grief over the Lord's disappearance made his sweet speech faint and indistinct like a parrot's. The same should be understood in what follows. Regaining composure after a moment, he speaks almost as if lamenting.

The Lord “suddenly disappeared” because the gopīs could not reason out either the manner or cause of His disappearance. The lexicon defines “suddenly” as “unexpectedly,” and this surprise further intensified their pain. Calling them “the women of Vraja” conveys both the fitness and greatness of their anguish in separation, for He alone was their beloved. The image of she-elephants separated from the intoxicated leader of their herd reflects the saying that elephants are expert in love. It also shows that He alone was the support of their affection and that losing Him made their suffering extreme.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.2 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.२ ॥

गत्यानुराग-स्मित-विभ्रमेक्षितैर्

मनोरमालाप-विहार-विभ्रमैः ।

आक्षिप्त-चित्ताः प्रमदा रमा-पतेस्

तास् ता विचेष्टा जगृहुस् तद्-आत्मिकाः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तापम् एवाभिव्यञ्जयति---गत्येत्य-आदिना पद्याधिकाध्याय-द्वयेन । **गतिः** सामान्या, **अनुरागः** स्व-विषयकः कान्त-योग्यो भावः, **स्मितं विभ्रमेक्षितानि** च तैः । विभ्रमोऽत्र भ्रू-प्रभृतीनां तत्-तन्-मधुर-चेष्टाः । **विहारः** शृङ्गार-चेष्टा उत्तरो **विभ्रमः** शृङ्गार-भाव-विशेषः । तथा चोक्तं चित्त-वृत्त्य-अनवस्थानं शृङ्गाराद् विभ्रमो मतः इति । तद्-अनुराग-चित्त-वृत्त्य-अनवस्थाने मानसे गति-स्मित-विभ्रम-युक्तेक्षित-विहाराः कायिकाः । **आलापो** वाचिक इति ज्ञेयम् । एतद्-उपलक्षणत्वेनान्येऽपि भावा ज्ञेयाः ।

अत्र च गतेः सामान्यत्वेन पृथग्-उक्तिः । स्मितादिकयोर् अनुरागारम्भ-मात्र-जायमानत्वेन तत्-समुदितोक्तिः । आलाप-विहारयोर् विभ्रम-जन्मनैव जायमानत्वेन तत्-समुदितेति । तैर् गत्य-आदिभिस् ताभिः समेताभिर् [भा।पु। १०.२९.४३] इत्य-आदि-वर्णितैः पूर्वाचरितैर् **आक्षिप्त-चित्ताः** ।

ततश् च तद्-आत्मिकास् तन्मय्यः सत्यः **प्रमादास् तास् ता** बाहु-प्रसार- [भा।पु। १०.२९.४६] इत्य-आदिभिः पूर्वोक्ताः सर्वा विविधाश् चेष्टा **जगृहुः** प्राप्ताः । तत्र प्रमदा योगि-कार्य-पुरस्कारेण जातित एव प्रकृष्ट-मद-युक्ताः, किं पुनस् तत्-प्रेमवत्यस् ता इत्य् अर्थः । **रमायाः** सर्व-रूप-गुण-माधुर्यैश्वर्य-सम्पद्-अधिष्ठातृ-शक्तेः **पत्युर्** अध्यक्षस्य इति सर्वातिशायिता सूचिता । यद् वा, रमा श्री-राधा इति पूर्ववत् । इति वक्ष्यमाण-तत्-साहित्यं सूचितम् ॥२॥

ENGLISH TRANSLATION

Bhāgavata 10.30.2

Their minds carried away by the Lord of Rāmā'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 Laghu-vaiṣṇava-toṣaṇī

This verse begins an extended description, lasting more than two chapters, of the anguish just mentioned. “Gait” is general. “Affection” is the lover-suited emotion directed toward them, while smiles and playfully expressive glances accompany it. Here *vibhrama* denotes the sweet movements of His brows and other features. “Pastime” means an amorous action, while the later *vibhrama* is a distinct state of erotic emotion, defined as instability of the mind arising from love.

Thus affection and mental instability belong to the mind; gait, smile, expressive glance, and amorous pastime belong to the body; and charming speech belongs to the voice. The list also implies His other emotions and gestures. Gait is mentioned separately because it is general. Smiles and glances arise with the very beginning of affection and are grouped with it, while speech and pastime emerge with *vibhrama* and are grouped accordingly. These are the former acts described in verses beginning “surrounded by the assembled gopīs” (10.29.43), by which their minds had been seized.

Becoming one in spirit with Him and wholly pervaded by Him, the impassioned women assumed all His varied actions, including those described with “extending His arms” (10.29.46). The word *pramadā* suggests women by nature endowed with heightened ecstasy, even before considering the extraordinary love they possessed. “Lord of Rāmā” marks Him as ruler of the potency who presides over every wealth of form, virtue, sweetness, and majesty, revealing His unsurpassed excellence. Alternatively, Rāmā is Śrī Rādhā, as before, foreshadowing His companionship with Her in the coming narrative.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.3 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 - Laghu-vaisnava-tosani:

तत्र तद्-आत्मकत्वम् एवाभिव्यञ्जयति---**गति-** इति । **प्रियस्य गत्य्-**आदिषु उक्तेषु आदि-शब्दाद् विहार-विभ्रमौ उक्तानुवादित्वेन पूर्वोक्त-तत्-तद्-विशेषणानि नोक्तानि । तेषु **प्रतिरूढाः** सदृशीभूता **मूर्तयः**, इन्द्रियादि-सङ्घातात्मक-देहा यासां ताः । इत्य् अन्तर्-बहिस्-तद्-भावापत्तिर् उक्ता । **अबलाः** स्त्रियः इति स्त्री-चेष्टानुकरणम् एव युक्तम् इति ध्वनितम् । तथापि **तु** एव यत्र युष्माकम् उत्कण्ठा **अहम् एवासौ** तत्-तद्-विहार-नागर इति प्रत्येकं सर्वा मिथो न्यवेदयन्त ।

कीदृश्यः सत्यः ? **कृष्णवद् विहारे विभ्रमो** विलासो यासां, कृष्ण-विहारस्य विभ्रमो भ्रान्तिर् याभ्यो वा तादृश्यः । तन्मयत्वं च प्रेम-लीला-भरत्व-भावेनैव, न तु अहंग्रहोपासनावेशेनेत्य् आशयेनाह---प्रियाः प्रियस्येति । **प्रियास्** तस्मिन् स्वाभाविक-प्रेमवत्यः **प्रियस्य** स्वस्मिन् अपि स्मर्यमाण-तादृश-प्रेमकस्येत्य् अर्थः ।

लीलाख्यश् चानुभावोऽयं---प्रियानुकरणं लीला रम्यैर् वेश-क्रियादिभिः [उ।नी। ११.२८] इत्य्-उक्तेः । तथा च प्रयोगः---मुहुर् अवलोकित-मण्डन-लीला, मधुरिपुर् अहम् इति भावना-शीला [गी।गो। ५.६] इति ॥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 Laghu-vaiṣṇava-toṣaṇī

This verse makes their identification with Him explicit. “Other acts” includes the amorous pastimes and graceful gestures already named, so their earlier qualifications need not be repeated. Their embodied forms, composed of senses and limbs, grew into likeness with His gait and the other qualities. They thus attained His mood both inwardly and outwardly. Calling them women implies that imitation of a woman's actions would ordinarily suit them, yet each instead told all the others, “I alone am that urbane lover for whom you are longing.”

Their amorous movement resembled Kṛṣṇa's, or Kṛṣṇa's pastimes had thrown them into a state of divine bewilderment. Their absorption in Him arose solely from the fullness of loving play, not from the contemplative practice of identifying oneself with the object of worship. The verse therefore calls them “the beloveds of their beloved”: they naturally loved Him, while He, even as remembered by them, possessed corresponding love for them.

This is the expressive action called *līlā*. Ujjvala-nīlamaṇi defines it: “Imitation of the beloved through charming dress and actions is called *līlā*” (11.28). Gīta-govinda similarly speaks of one “whose ornaments and play she had repeatedly observed, and who, absorbed in the thought ‘I am the enemy of Madhu,’ assumed His mood” (5.6).

[^62]: Some witnesses read *nv*.

[^63]: Some witnesses read *vyavediṣuḥ*.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.4 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.४ ॥

गायन्त्य उच्चैर् अमुम् एव संहता

विचिक्युर् उन्मत्तकवद् वनाद् वनम् ।

पप्रच्छुर् आकाशवद् अन्तरं बहिर्

भूतेषु सन्तं पुरुषं वनस्पतीन् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ततश् च चिरात् प्राप्तावधानानां तासां पुनर् उन्मादाख्याम् अवस्थां वर्णयति---गायन्त्य इति ।

गानम् अत्र गोकुले प्रसिद्धं पूतना-वधादि-मयम् । तच्च च विष-जलाप्ययाद्^[^६४][भा।पु। १०.३१.३] इत्य्-आदि वक्ष्यमाण-रीत्या स्व-रक्षणाभिप्रायेण । **उच्चैर् गानं** तु तं प्रति दूरान् निजार्ति-श्रावणार्थम् । किं वा, गीत-प्रियस्य तस्य तेनाकर्षणार्थम् । किं वा, आर्ति-भर-स्वभावाद् एव **अमुम्** एवेति । यद्यपि त्यागेन परम-दुःखोऽसौ, तथापि तम् एवेत्य् अर्थः । गणयति गुण-ग्रामं भ्रामं भ्रमाद् अपि नेहते [गी।गो। २.१०]^[^६५] इत्य्-आदिवत् । **संहता** अन्योन्यं मिलिताः सत्यः सर्वत्र सम्यङ्-मार्गणार्थम् ।

किं वा, सख्येनान्योन्यम् आर्त्य-उपशमनार्थम् । किं वा, आर्ति-विशेष-स्वभावाद् एव । गानान्वेषणयोर् यौगपद्यम् इदं **गायन्त्य** एव भ्रमन्ति, मध्ये मध्ये तु पृच्छन्तीत्य् अर्थः ।

^[^६४]: विष-जलाप्ययाद् व्याल-राक्षसाद् वर्ष-मारुताद् वैद्युतानलात् ।

वृष-मयात्मजाद् विश्वतो-भयाद् ऋषभ ते वयं रक्षिता मुहुः ॥

^[^६५]: गणयति गुण-ग्रामं भ्रामं भ्रमाद् अपि नेहते

बहति च परितोषं दोषं विमुञ्चति दूरतः ।

युवतिषु वलत्-तृष्णे कृष्णे विहरति मां विना

पुनर् अपि मनो वामं कामं करोति करोमि किम् ॥१०॥

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 Laghu-vaiṣṇava-toṣaṇī

After a long while they recovered outward awareness, only to enter once more the state called divine madness. Their songs celebrated the deeds famous throughout Gokula, beginning with the killing of Pūtanā. As they will later sing, “From poisoned water, the serpent and demon, rain and wind, lightning and fire, the bull and Maya's son, and fear on every side, O best of beings, You have repeatedly protected us” (10.31.3). By singing these deeds they hoped He would again protect them.

They sang loudly so that He might hear their anguish from afar, or so that song might attract Him, who loves music. Their volume may also have arisen simply from the overflowing nature of their pain. They sang of Him alone: although His abandonment had caused supreme misery, still He alone filled their song. Gīta-govinda describes a similar condition:

“She recounts the multitude of His virtues, will not accept even a fancied fault, is filled with delight, and casts blame far away. Though Kṛṣṇa, His longing turning toward other young women, sports without me, still my contrary heart desires Him. What can I do?” (2.10)

They joined together to search every path thoroughly, to ease one another's pain through friendship, or simply because exceptional anguish drew them together. Their singing and searching occurred simultaneously: they wandered while singing and paused at intervals to ask questions.

[^64]: The full verse quoted is Bhāgavata 10.31.3, translated above.

[^65]: The full Gīta-govinda verse is translated above.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.5 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.५ ॥

दृष्टो वः कच्चिद् अश्वत्थ प्लक्ष न्यग्रोध नो मनः ।

नन्द-सूनुर् गतो हत्वा प्रेम-हासावलोकनैः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

वो युष्माभिः प्रत्येकं पृथक् सम्बोधनं श्री-कृष्ण-प्रियत्वेनादरात् । ननु किम्-अर्थम् असौ युष्माभिः पृच्छ्यते ? तत्राहुः--नो मनो हत्वा गत इति । हत्वेति मनसो रत्नत्वं व्यज्यते । अतो नष्टोद्देशित्वेनागतास् तं चौरं साधून् युष्मान् पृच्छाम इति भावः । अत एव दुःखेन साक्षात् तन्-नामोक्तिर् अपि साक्षात् श्री-कृष्ण-नामानुक्तिस् त्व ईर्ष्यापि । अपि-शब्दाच् चोरस्य नाम्नोऽग्राह्यत्वेन सूचकस्यापि तद् भवेद् इत्यु-क्तेः । कच्चित् प्रश्ने । भवद्भिर् दृष्टे सति साच्याम् एव दिशि विहरतीति समाश्वासम् आसाद्यान्वेषयाम इति भावः ॥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 Laghu-vaiṣṇava-toṣaṇī

They address each tree separately and respectfully because every one is dear to Śrī Kṛṣṇa. Why do they ask the trees about Him? “He stole our minds and went away.” Calling it theft suggests that the mind is a jewel. They have come seeking what was lost and ask these saintly trees about the thief.

Their pain makes them refer to Him indirectly as Nanda's son rather than pronounce Kṛṣṇa's name. Jealousy too prevents direct address. Moreover, one should not utter a thief's name, and even a name that merely identifies him would share that prohibition. “Have you perhaps seen Him?” expresses a question. If the trees have seen Him, the gopīs can take heart that He is wandering in that very direction and continue their search.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.6 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.६ ॥

कच्चित् कुरवकाशोक-नाग-पुन्नाग-चम्पकाः ।

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

Jiva Gosvami - Laghu-vaisnava-tosani:

महत्तमत्वाद् एतेऽस्मान् क्षुद्राः प्रत्यवज्ञया नूनं न कथयेयुर् इति मत्वान्यान् पृच्छन्ति---कच्चिद् इति । **कुरवकः** शोणोऽम्लानः, **नागो** नागकेसरः । किम् **इतो गतः**? यद् वा, अत्रान्तर्हितो वर्तते पूर्वं दृष्ट इति पृष्टम् । अधुना त्व इत इति दूरतोऽपि दर्शनं सम्भवेत् । तथापि न सुलभः स्याद् इति निकटागतस्य सतोऽत्रैव तत्-पदान् अन्विष्य तैश् च तम् अन्वेषयाम इति भावः । गत इति च पाठे बहुत्र, तन्-मते टीकायाम् इत इत्य् अध्याहृत्य व्याख्यातम् । **रामानुज** इति नन्द-सूनुर् इतिवत् ।

ननु मानिनीनां युष्माकं कथं तेन मनो हतम् ? तत्राहुः---**मानिनीनाम्** इति । तासां **दर्प-हरं स्मितम्** अपि यस्य तादृशोऽपीति तस्याविमृश्यकाकारित्वं च ध्वनितम् । दर्पो गर्वः । तदानीम् एव तत्-कृतेन कपट-स्मितेन मान-मय-गर्वो हतः । अत एवान्वेषयाम इति तथा तादृश-महा-मोहनस्य विच्छेदेन क्षणम् अपि जीवितुं न शक्नुम इत्य् अतः पृच्छाम इति भावः ॥ 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 Laghu-vaiṣṇava-toṣaṇī

The gopīs think, “Those lofty trees must consider us insignificant and will surely tell us nothing.” They therefore question other trees. The kurabaka is red and unfading, while *nāga* here means the nāgakeśara tree.

They ask, “Did He go this way?” Alternatively, because He disappeared here, they ask whether the trees saw Him earlier. “This way” allows that they might glimpse Him even from afar. Yet He may still be difficult to find, so they hope to discover His footprints nearby and follow them. Many witnesses read “has gone”; commentators who follow that reading supply “this way” in explanation. “Rāma's younger brother” is another indirect designation like “Nanda's son.”

He may ask, “How did I steal the minds of proud women like you?” They answer that His very smile destroys the pride of such women, also implying that He acts without reflection. His deceptive smile had at once stolen the pride that accompanied their *māna*. That is precisely why they now search for Him. Separation from one so overwhelmingly enchanting makes life impossible even for a moment, and therefore they question the trees.

[^68]: Most witnesses read “has gone”; Śrīdhara Svāmī accepts “this way.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.7 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.७ ॥

कच्चित् तुलसि कल्याणि गोविन्द-चरण-प्रिये ।

सह त्व् आलि-कुलैर् बिभ्रद् दृष्टस् तेऽतिप्रियोऽच्युतः ॥

Jīva Gosvami - Laghu-vaisnava-tosani:

एते पुरुष-जातित्वेन प्रायः श्री-कृष्ण-पक्ष-ग्राहिणोऽस्माकं मानं विज्ञायासूयया न किल कथयेयुर् इति स्त्री-जातित्वेनात्म-पक्ष-ग्राहिणीं मन्यमानाः शशवत् दृष्ट-तत्-प्रीत्य-अनुमित-सौभाग्य-विशेषेण च तस्याः श्री-कृष्ण-दर्शनं सम्भाव्य श्री-तुलसीं पृच्छन्ति---कच्चिद् इति ।

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 Laghu-vaiṣṇava-toṣaṇī

The gopīs reason, “Those trees are mostly masculine. They must side with Śrī Kṛṣṇa and, knowing of our *māna*, will refuse to tell us out of spite.” They therefore approach Śrī Tulasī, believing that as a woman she will take their side. They have always observed Kṛṣṇa's love for her and infer her exceptional good fortune. Concluding that she is therefore likely to have seen Him, they ask her this question.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.8 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.८ ॥

मालत्य् अदर्शि वः कच्चिन् मल्लिके जाति यूथिके ।

प्रीतिं वो जनयन् यातः कर-स्पर्शेन माधवः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तथापि तद्-आद्रियमाण-स्वाभिमानाद् इयं खलु न कथयेद् इति नम्रीभूय पुष्पार्पणेन नूनं श्री-कृष्ण-सेविका अपि निरभिमाना एता एव पृच्छन्ति---मालतीति । वैयग्रेण प्रत्येकं सम्बोधनम् । अतः किम् इति तैर् व्याख्यातम् । तत्र किम् इति कच्चिद् इत्य् अस्यैवानुवर्तमानस्यार्थः । दर्शनं तावज् जातम् एव तत्र स्पर्शोऽपि किं जात इति विशेषम् एव पृच्छाम इति भावः । यद् वा, तासां तद्-दर्शनं सम्भवयन्ति पुष्पानाम् उत्कृष्टानां श्री-हस्त-द्वारावचयेनेत्य् अर्थः । यात इति समान-दुःखत्वेनात्मभ्यं तत् कथयितुं योग्यम् एव च इति भावः । एवं दासीषु पुष्पिणीषु तासु नख-क्षतादि-सूचनेन सेर्ष्यं नर्म चाभिप्रेतम् ॥ 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 Laghu-vaiṣṇava-toṣaṇī

They then think, “Tulasī is proud because He honors her and will surely tell us nothing.” Becoming humbler, they question these flowering vines. Because the vines offer their blossoms, they too must serve Śrī Kṛṣṇa, but they are free from pride. In their agitation the gopīs address each one separately.

Commentators explain an implied “then what?” The continuing interrogative means: “We take it for granted that you saw Him, but did He also touch you?” Alternatively, the gopīs consider a meeting likely because His beautiful hand would have plucked their excellent flowers. Since He has now left them too, the vines share the gopīs' grief and ought to tell them where He went. By hinting at fingernail marks and similar signs upon these flowering maidservants, their words also contain jealous humor.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.9 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.९ ॥

चूत-प्रियाल-पनसासन-कोविदार-

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

येऽन्ये परार्थ-भवका यमुनोपकूलाः

शंसन्तु कृष्ण-पदवीं रहितात्मनां नः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

श्री-कृष्ण-दास्य एताः शङ्कया तं बत न कथयेयुर् इति मुनि-प्रायत्वेनाप्तान् अन्यान् पृच्छन्ति---चूतेति । **चूतो** लता-जातिः । **आम्रो** वृक्ष-जातिः । पूर्वत्रैव न त्व आप्रे कविभिर् लतात्वं प्रयुज्यते, मध्य-देशादौ लताकाराश् च ते दृश्यन्ते इति । **नीपश्** च नीपो धूलि-कदम्बे स्याद् इति विश्व-प्रकाशात् । पराग-प्रधानो महा-पुष्पोऽसौ ज्ञेयः । **प्रियालः** तस्यैव बीजं चारु-बीजतया ख्यातं भुज्यते । **पनसं** कण्टकि-फलः । **असनः** पीतसालः । **कोविदारो** युग-पत्रकः कोयिलाव इति विन्ध्यादौ प्रसिद्धः । काञ्चनार-तुल्यः काञ्चनार-भेदोऽयम् । **अर्को**ऽतिनिकृष्टोऽपि पृष्ठ इति तासाम् उत्कण्ठातिशयः स्पष्टीकृतः ।

ननु युष्मान् प्रति तत्-कथनेन किम् अस्मत्-प्रयोजनम् ? तत्राहुः---परेति । अत्र श्री-स्वामि-पाद-मते *भवका* इति इ-कार-रहित-पाठः, *भवो जन्म* इति व्याख्यानात् । बहु-व्रीहौ कः इ-कार-युक्त-पाठस् तु सर्वत्र दृश्यते, ततश् च **भविकं** मङ्गलम् अभ्युदय इत्य् अर्थः । तस्याप्य् अर्थः स एव । तथापि **यमुनोपकूला** इति तीर्थ-वासित्वेन सत्य-वादित्वात् कृपालुत्वाच् च सत्यम् एव शंसनीयं, न तु वञ्चनीयम् इति भावः । उप समीपे कूलं येषां ते उपकूलाः, यमुनाया उपकूला यमुनोपकूला इति च विग्रहः ।

ननु स्वयम् एव युष्माभिर् अन्विष्य गृह्यताम् इत्य् आशङ्क्य निजार्ति-ज्ञापनेन कृपां जनयन्त्यः स-कातर्यम् आहुः---**रहितात्मनां** विरह-हत-ज्ञानानाम् इत्य् अर्थः । अतो मृत-प्रायाः स्वयम् अन्वेष्टुं न शक्नुम इति भावः । पूर्वं सर्वेषु प्रायो दर्शनं पृष्ठम् एषु तु पूर्व-पूर्वेषु प्रत्युत्तरालाभेन चातुर्यान् निश्चित्यैव केवलं तद्-वर्त्मोद्देश-प्रार्थनम् ॥ 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 Laghu-vaiṣṇava-toṣaṇī

Suspecting that the flowering vines are Kṛṣṇa's maidservants and will not reveal Him, the gopīs question other trees whom they trust as sage-like beings. The *cūta* is a kind of vine, while *āmra* is the mango tree. Poets do not ordinarily call the mango a vine, although vine-shaped mangoes can be seen in central regions. According to Viśva-prakāśa, the *nīpa* is the dust-kadamba, a great blossom rich in pollen. The *priyāla* is known for its attractive edible seed. The jackfruit bears a thorny fruit; the *asana* is the yellow *sāla*; and the *kovidāra* has paired leaves. In the Vindhya region it is called *koyilāva* and is a variety of *kāñcanāra*. Their intense longing is evident because they question even the lowly *arka*.

The trees may ask, “What benefit do we gain by telling you?” The gopīs answer that their very existence is for the sake of others. Śrīdhara Svāmī reads *bhavaka* without a long vowel, explaining *bhava* as birth. The reading *bhavika*, common in compound analysis, means auspiciousness or prosperity and reaches the same sense. In any case, because the trees dwell beside the Yamunā, a holy place, they must be truthful and compassionate. They should tell the truth rather than deceive the gopīs. The compound can mean trees whose bank lies near the river or trees situated along the Yamunā's bank.

The trees may then say, “Search for Him and catch Him yourselves.” To awaken compassion, the gopīs reveal their distress: “We have lost ourselves.” Separation has destroyed their awareness, leaving them nearly dead and unable to search unaided. Earlier they generally asked whether the plants had seen Him. Receiving no answer, they now speak more cleverly and ask only for the direction of His path.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.10 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 - Laghu-vaisnava-tosani:

एवं पदवी-प्रार्थनेन पदवी-स्मरणाद् भूमौ दृष्टीं निधाय तस्याः सर्व-व्यापकत्वेनावस्य तद्-दर्शनं सम्भाव्य तस्यां स्निग्ध-दूर्वाङ्कुराद्-उद्गमं पुलक-जातं मत्वा, तच्च श्री-कृष्णस्य पादाब्जस्य स्पर्शोत्सवेनैव सम्भाव्य, तस्य सर्वोत्कृष्टतां सूचयन्त्यस् तस्याः सौभाग्यम् अधिकं वर्णयन्ति---किं ते इति ।

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 Laghu-vaiṣṇava-toṣaṇī

Asking for His path makes the gopīs think of footprints, and they lower their eyes to the ground. Because the Earth extends everywhere, they consider it certain that she has seen Him. They interpret her tender shoots of dūrvā grass and other sprouts as hairs standing erect in ecstasy and conclude that this response must have arisen from the festival of contact with Śrī Kṛṣṇa's lotus feet. By asking about her austerity, they proclaim His supreme excellence and describe the Earth's still greater good fortune.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.11 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.११ ॥

अप्य् एणपत्त्य्^{^६९}] उपगतः प्रिययेह गात्रैस्

तन्वन् दृशां सखि सुनिर्वृतिम् अच्युतो वः ।

कान्ताङ्ग-सङ्ग-कुच-कुङ्कुम-रञ्जितायाः

कुन्द-स्रजः कुल-पतेर् इह वाति गन्धः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अथात्रेति विचार्यते---काम् अप्य् आदाय श्री-भगवान् अन्तर्-हित इति व्यक्तीभविष्यद् अपि पूर्वं यन् मुनीन्द्रः स्वयं न स्फुटम् उक्तवान्, तस्यायम् अभिप्रायः---सत्स्व अपि नाना-भगवद्-आविर्भावेषु मम स्वयं भगवति श्री-कृष्ण-रूप एव तस्मिन् आग्रह-विशेष इति । तथा सत्स्व अपि नाना-तत्-तत्-परिकरेषु श्री-व्रज-वासिष्णु एव स इति । तथा सत्स्व अपि तेषु श्री-व्रज-देवीष्व् एव ततोऽप्य् अधिकतरः स इति रहस्यं सर्वेऽपि ज्ञातवन्त एव । किन्तु तास्व अपि सतीषु श्री-राधिकायाम् एवाधिकतमः स इति न ज्ञातवन्तः । तद् एतन् मद्-आग्रह-तारतम्यं च तत्-तद्-उत्कर्ष-तारतम्याद् एव । अस्याः परम-रहस्यायास् तद् एतत् तु साक्षाज् ज्ञापयितुं सङ्कुचति मच्-चित्तम् । ज्ञान-खलता-भिया विज्ञापयितुम् अपीच्छति । तस्माद् अस्याः सखीनां वचनात् तत्राप्रतीतौ च प्रतिपक्षायाम् अपि वचनाद् व्यञ्जनयैव वृत्त्या यथावसरं मध्ये मध्ये प्रकटयिष्यामः । यदि च जातु स्वयम् अप्य् आवेश-वशात् प्रकटयिष्यामः, तदा नाम तु तस्याः साक्षान् न वक्ष्यामः । एतस्यास् तत् पुनर् आस्ताम्, अन्यासाम् अपि न ।

किं च, व्यञ्जना-वृत्तिर् एव सर्वत्र नाना-रस-प्रकाशिनी, न तु मुख्या । सा च यदि प्रसङ्गे अवधारिते विशेष-व्यञ्जनार्थम् अभ्युदयते, तदातीव चमत्कारिणी स्याद् इति । तद् एतद् अभिप्रेत्य प्रथमं सखी-द्वारेदं ज्ञापयति---यदा ताम् आदाय श्री-भगवान् सहसान्तर्हितः, तदा सख्याः सख्यस् तु संशयाना एवासन्, किन्तु केवल-बलानुजान्वेषण-पराभिस् ताभिः सहचारित्वेऽपि किञ्चिद् उन्माद-धारित्वेऽपि तन्-मिथुनान्वेषण-व्यग्रतया पृथग्-अवस्थित-स्व-यूथतया तद्-अवधान-दूर-स्फुरद्-ईहाः सत्यः पर्यटितवत्यो वक्ष्यमाणं तत्-पाद-चिह्न-दर्शनं विनापि क्वचित् किञ्चिद् उपलब्धवत्यश् च । तथा हि तासां वाक्यम्---**अप्य् एणपत्ति** इति ।

अत्राखण्डस्य वाक्यस्य निखिल-पदानाम् अप्य् अनुमोदन-व्यञ्जक एवार्थः प्रतिपद्यते । ततः सख्यम् एवासां तन्-मिथुनम् अनुलक्ष्यते, तद्-दर्शनोत्कण्ठा च तत्र वाक्यार्थः । **अपि** इति सम्भावनायाम् । तद् इदं सम्भावयाम् इत्य् अर्थः । अथवा **अपि** इति प्रश्ने । तद् एतत् पृच्छाम् इत्य् अर्थः । किं तत् ? तत्राहुः---हे **सखि ! अच्युतो वो** युष्माकम् **उपगतः** समीपं प्राप्तः ।

ननु वन-विहारिणस् तस्य नव्यानाम् अस्माकं समीप-प्राप्तौ किम् आश्चर्यम् ? तत्राहुः---**प्रियया** सहेति ।

ननु तत् खल्व् आश्चर्यम् एव, किन्तु यत्र तस्य दर्शनं, तत्र तस्याः सहयोगेन किम् आश्चर्यम् अधिकं सुखं नाम ? तत्राहुः---तथैव सह **गात्रैस्** तादृशानन्द-व्यञ्जक-नानानुभाव-विचित्रैर् अङ्गैर् **वो** युष्माकं भवत्या भवत्-सम्बन्धिनीनां च **दृशां सुनिर्वृतिं** केवलस्य तस्य दर्शनाद् अपि तत्-साहित्य-दर्शने परमानन्दं **तन्वन्** विस्तारयन् इति तद् इदं च नास्मासु गोपयितुम् अर्हसि । वयं हि तद्-अन्तरङ्ग-धर्म-विदः सहचर्यः, तद्-गन्धवाह-मात्रेणापि तदीयं सर्वं ज्ञातुं शक्नुम इत्य् आहुः---**कान्ताङ्ग-** इति । प्रथमं तावत् **कुलपतेस्** तस्य, तत्र **कान्तायास्** तस्याः, तत्र तद्-**अङ्ग-सङ्गस्य**, तत्र तत्-**कुच-सङ्गि-कुङ्कुमस्य**, तत्र च तत्-लिप्त-**कुन्द-स्रजः** स एष **गन्धः** स्फुटम् अत्रायाति स-काकु सम्भावन-गिरा तत्रोत्कण्ठां व्यानञ्जुः ।

[^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 Laghu-vaiṣṇava-toṣaṇī

A question arises here. It will soon become clear that Bhagavān disappeared after taking one particular gopī with Him. Why did the sage not state this explicitly at once? His intention is as follows. Among Bhagavān's many manifestations, I hold a special insistence upon Śrī Kṛṣṇa as Svayaṁ Bhagavān. Among His many associates, I especially cherish the residents of Vraja. Among them, I cherish the goddesses of Vraja still more. Everyone has understood these successive mysteries. Yet they have not understood that among those goddesses my devotion reaches its utmost degree in Śrī Rādhikā alone. These degrees of my insistence correspond to their degrees of excellence.

My heart hesitates to reveal directly this truth about Her, the supreme secret, yet fears the dishonesty of withholding knowledge and therefore wishes to make it known. I shall reveal it at suitable moments through suggestion, first in the speech of Her friends and, should that fail to convince, even in the words of Her rivals. If absorption ever compels me to speak directly, I still shall not pronounce Her name openly. Indeed, I shall not directly name even the other gopīs, what then to speak of Her.

In every rasa, suggestion rather than plain statement reveals the many flavors. When the context is firmly established and suggestion arises to disclose a particular truth, it becomes extraordinarily wondrous. With this purpose, the sage first reveals the secret through one of Rādhā's friends. When Bhagavān suddenly disappeared with Her, Her companions at first remained uncertain. They accompanied the gopīs searching only for Balarāma's younger brother and shared a measure of their divine madness, yet their own group remained somewhat apart. Absorbed in searching for the divine Couple, their subtle activity escaped the others' notice. Even before seeing the footprints described later, they discovered certain signs and spoke to the doe.

Every word in their single sentence conveys approving delight. Their friendship with the Couple, and their longing to see Them, form the sentence's true purport. “Perhaps” expresses possibility: “This is what we believe.” It may instead introduce a question: “This is what we ask. O friend, did infallible Kṛṣṇa approach you?”

The doe may reply, “He wanders the forest, so why is His coming near creatures like us surprising?” The gopīs answer, “He came with His beloved.” The doe may admit that this is wondrous yet ask why seeing Her beside Him gives greater joy than seeing Him alone. They reply that the varied ecstatic expressions upon the Couple's limbs expanded the supreme delight of the doe's eyes and those of her companions. Such a vision cannot be hidden from Rādhā's intimate companions. They understand the Couple's confidential nature and can know everything merely from the breeze carrying Their fragrance.

The scent comes first from the chief of their clan, then from His beloved, then from His embrace of Her body, then from the kunkuma upon Her breasts, and finally from His jasmine garland stained by that kunkuma. Speaking in a suggestive, yearning tone, they declare that this very fragrance is clearly arriving there.

[^69]: The form “wife of the blackbuck” playfully praises the doe. A grammatical rule concerning a wife at her husband's sacrifice allows the deer to be imagined as officiants of sacrifices in another birth and the doe as a sacrificial wife.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.12 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.१२ ॥

बाहुं प्रियांस^[^७०] उपधाय गृहीत-पद्मो

रामानुजस् तुलसिकालि-कुलैर् मदान्धैः ।

अन्वीयमान इह वस् तरवः प्रणामं

किं वाभिनन्दति चरन् प्रणयावलोकैः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अथ तस्या मौन-मय-विलोकनाभिनिवेशेन आशङ्कितान् निज-विरहार्ति-दृष्ट्य-आर्ति-भरोदयात् स्तब्धतां मत्वा तां विहाय, फल-पुष्पादि-भर-नम्रान् वृक्षान् वीक्ष्य विनय-भर-प्रणयान् मत्वा, सर्वान् एव तान् पृच्छन्ति---**बाहुम्** इति ।

इहापि तत्-तत्-प्रशंसयानुमोदनं व्यज्यते । तत्र वाक्यार्थेन, यथा---हे **तरवः ! रामानुजो वो युष्माकं प्रणामं किं वा प्रणयावलोकैर् अभिनन्दति ?** इति स्व-स्नेहस्य तत्-कृपायाश् च योग्यास्पदतां सूचयित्वा, तेषां द्रष्टृणां गुण-प्रशंसा कथं नाभिनन्देत्? इत्य् आशङ्क्य तत्र तस्य तया सह मधुर-विलासावेशं कारणम् आहुः । तज्-ज्ञाने च कारणं गन्ध-मात्रेण पूर्ववन् निज-तद्-अन्तरङ्ग-धर्म-विज्ञताम् आहुः---**बाहुम्** इत्य्-आदिना । तत्राभिनन्दने सामान्यतः कारणं **चरन्** इति तत्-तत्-क्रीडा-स्थान-गमन-व्यग्र इत्य् अर्थः ।

ननु सदा सर्वत्र भ्रमति पश्यति चास्मान् अद्य वा को विशेषः ? तत्राहुः---**बाहुं प्रियांस उपधाय** इति । प्रियायाः स्वस्मिन् परम-स्निग्धाया अंसे स्कन्धे उपधाय कोमलेयम् इति यत् किञ्चिद् आधाय इति ।

ननु, ताम् एवास्मान् दर्शयितुम् आगतः कथम् अस्मत्-प्रणामं नाभिनन्देत् ? इत्य् आशङ्क्याहुः---**तुलसिकालि-कुलैर् अन्वीयमानः** सन् **गृहीत-पद्मः** प्रियायास् तान् निवारयितुं दक्षिणेन भुजेन लीला-पद्म-धूननासक्त इत्य् अर्थः । तर्हि कथम् अभिनन्देत् ? इति भावः ।

अत्र तु **तुलसिकालि-कुलैर्** इति तत्-क्रीडानन-तुलसीनां सर्व-सुगन्धित उत्कर्षो द्योतितः । तथा च वक्ष्यते---दिव्य-गन्ध-तुलसी-मधु-मत्तैः [भा।पु। १०.३५.१०] इति । अत एव **मदान्धैस्** तद्-रस-पान-मदेनान्धैर् अपि तैर् **अन्वीयमान** इति प्रियाङ्ग-सङ्घर्षेण परिमल-विशेष-प्रकाशो दर्शितः । इतीत्थम् अत्रापि पूर्ववत् तत्-तत्-प्रशंसा दर्शिता । अथ च मालां बिभ्रद्-वैजयन्तीम् [भा।पु। १०.२९.४३] इति या वैजयन्ती प्रोक्ता, मध्ये कच्चित् तुलसी- [भा।पु। १०.३०.७] इत्य्-आदौ त्वां बिभ्रद् इत्य् अनेन तत्-प्राशस्त्यातिशय-प्रस्तुतत्वाद् या च तुलसी-माला सूचिता । पुनश् च कुन्द-स्रजः [भा।पु। १०.३०.११] इत्य् अनेन या कुन्द-स्रक् च दर्शिता, सम्प्रति तस्यास् तस्याः स्खलन-हेतवो विहाराश् च व्यञ्जिताः । तद् इत्थं वाक्यार्थेन तत्-तत्-प्रशंसयानुमोदनम् एव व्यञ्जितम् ।

अथ पदानाम् अर्थैर् अपि पूर्ववद् अनुसन्धेयम् । तद् एवं वक्रीणां सख्यम् एव लब्धम् । तस्या अमूनि नः क्षोभम् [भा।पु। १०.३०.३०] इत्य्-आदौ विरोध-मुखेन च तद् एव हि निश्चितम् ॥१२॥

[^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 Laghu-vaiṣṇava-toṣaṇī

The doe remains fixed in silent contemplation. The gopīs fear that seeing their anguish in separation has made her rigid with overwhelming sympathy, so they leave her. Seeing trees bowed beneath fruits and flowers, they interpret this as humble affection and question them all.

Here too their approving delight is conveyed through praise. “O trees, does Rāma's younger brother acknowledge your bows with loving glances?” By asking this, they imply that both their affection and His mercy make them worthy recipients of His glance. One might object that He could hardly fail to honor such virtuous witnesses. The gopīs explain that His absorption in sweet play with His beloved prevents Him. As before, their knowledge of His confidential conduct comes merely from fragrance. “Wandering” generally explains His inattention: He is preoccupied with moving from one place of play to another.

The trees may ask, “He always wanders everywhere and sees us. What is special today?” The gopīs answer, “His arm rests upon His beloved's shoulder.” She is supremely tender toward Him, and His gentle arm lies upon Her soft shoulder.

The trees may respond, “If He came precisely to show Her to us, why would He not acknowledge our bows?” He carries a lotus in His right hand and is busy waving it to drive intoxicated bees away from His beloved as they follow the fragrance of Tulasī. How then could He acknowledge them?

The phrase “swarms of bees around the Tulasī” proclaims that the Tulasī of Their playground surpasses every fragrant thing. The Bhāgavata will describe bees “maddened by the honey of divinely fragrant Tulasī” (10.35.10). Blinded by drinking that nectar, they follow Him. Their presence also shows that contact with His beloved's limbs has released a distinctive perfume.

The verse thus continues to praise each detail. Earlier He wore the five-colored Vaijayantī garland (10.29.43). The address to Tulasī in 10.30.7 suggested another garland whose extraordinary excellence was especially relevant there. Verse 10.30.11 then revealed a jasmine garland. The present verse hints at the playful movements that caused those garlands to shift. Every phrase therefore conveys approving praise. The same suggestive method should be followed in interpreting its individual words. Such indirect speech belongs specifically to Rādhā's friends, a conclusion later confirmed from the rival gopīs' opposition in verses beginning “Her footprints disturb us” (10.30.30).

[^70]: His arm rests upon the shoulder of His beloved, who is tenderly affectionate toward Him.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.13 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.१३ ॥

पृच्छतेमा लता बाहून् अप्य् आश्लिष्टा वनस्पतेः ।

नूनं तत्-करज-स्पृष्टा बिभ्रत्य् उत्पुलकान्य् अहो ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तद् एतत् सर्वं कस्याः पदानि चैतानि [भा।पु। १०.३०.२७] इति या वक्ष्यन्ति तासाम् अवधानास्पदम् एव न बभूवेति लभ्यते । संशयासम्भवात् काश्चित् तु किञ्चित् कृतावधाना अपि राग-द्वेषाभावात् तद्-अश्रुत्येव स्वाभीष्टम् एव दर्शयन्ति । मुनीन्द्रश् च तत्रा पूर्वाभ्यस् तासां वासना-भेद-दर्शनाय तद्-उदासीनतां व्यञ्जयति---**पृच्छतेमा लता** इति । **वनस्पति**-रूपस्य पत्युर् **बाहून् अप्य् आश्लिष्टा इमा** एव **लताः पृच्छत** । नन् एव चेत्, तर्हि कथम् आसां तत्-सङ्गतिस् तर्क्यते ? तत्राहुः---**नूनं** वितर्के **तस्य** श्री-कृष्णस्य **करजैः स्पृष्टा** इति । ननु तद् इदम् अपि कथं वितर्कितम् ? तत्राहुः---**उत्** उच्चैः **पुलकान्य्** अङ्कुर-रूपाणि **बिभ्रति**, बिभ्रत्य एवासते अहो इत्य् अपूर्वतायाम् । नन् एव पुरेत्य् अर्थः ॥१३॥

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 Laghu-vaiṣṇava-toṣaṇī

From this verse we learn that the signs just described never even entered the attention of the gopīs who will later ask, “Whose footprints are these?” (10.30.27). Since those signs leave no room for doubt, some gopīs may have noticed them faintly, yet, being free from either attachment or hostility toward Rādhā, paid them no heed and expressed only what they themselves desired. To show how their disposition differed from the preceding speakers, the sage suggests their indifference: “Ask these vines.”

The vines embrace the arms of the tree that is their husband, yet the gopīs tell one another to question them. How can they infer that the vines met Kṛṣṇa? “Surely” introduces their reasoning: He must have touched them with His fingernails. How do they infer even that? The vines bear tender shoots raised high like hairs standing on end. “Ah!” expresses wonder at this unprecedented condition: surely they did not stand so before.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.14 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.१४ ॥

इत्थं उन्मत्त-वचो गोप्यः कृष्णान्वेषण-कातराः ।

लीला भगवतस् तास् ता ह्य अनुचक्रुस् तद्-आत्मिकाः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

इति पूर्वोक्त-प्रकारकम् **उन्मत्तस्य वच** इव वचो यासां, तादृश्यो **गोप्यः कृष्णान्वेषणे कातरा** विरह-दुःखेन, तद् अपि कर्तुम् असमर्था इत्थं अर्थः । तथा सत्यो गायन्त्य उच्चैर् [भा।पु। १०.३०.४] इत्थं-आद्य-अनुसारेण गानानुवृत्ति-प्राप्ता या याः पूतना-वधादि-लीलाः, **तास् ता अपि** मध्ये मध्ये **अनुचक्रुस्** इत्थं अर्थः ।

तत्र हेतुः---**तद्-आत्मिकाः** । तस्मिन् श्री-कृष्णे आत्मा चित्तं यासां ताः, गाढं तद्-आसक्ता इत्थं अर्थः, तत्र कृष्णानुकरणं स्फुटम् एव तद्-आत्मकतया । तत्र च स्वभावापरित्यागेन नाति-तद्-अभेद-स्फूर्तिः, यतन्त्य उन्निदधेऽम्बरम् [१०.३०.२०] इत्थं अत्र यत्न-कथनात्, कृष्णोऽहं पश्यत गतिम् [भा।पु। १०.३०.१९] इति सर्वस्मिन् कृष्णत्व-साधनार्थं तच्-छब्द-प्रयोगाच्च । पूतनाद्य-अनुकरणं च कृष्ण-विषयक-तद्-धेतुक-भयेनेति तद्-आत्मकतयैव यथा भावेन तस्य बाल्य-भावनयावृतत्वात्, किन्तु प्रीति-सामान्यातिशयात् लब्ध-कृष्ण-भावत्वेन ततो भयाद् एव । ततस् तस्याभावेन न मातृ-भाव-स्पर्शः, किन्तु कृष्ण-भावेनैवेति न मिथः स्पर्शानुचितयोर् भावयोर् युतिः । सर्वम् एतत् तासु तदानीम् उन्मादस्यानुगतत्वात् सहसैव समपद्यत, नान्यद् एवेति च ज्ञेयम् ॥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 Laghu-vaiṣṇava-toṣaṇī

Their words resemble those of madwomen in precisely the manner just described. Anguish in separation made them so helpless in searching for Kṛṣṇa that they could no longer perform even that task. Yet, because their loud singing continued as stated in 10.30.4, they reenacted at intervals the pastimes they sang, beginning with Pūtanā's death.

They did so because they were “wholly absorbed in Him”: their very selves and minds rested in Śrī Kṛṣṇa, and they were intensely attached to Him. Such absorption clearly explains their imitation. Yet they did not lose their own natures and experience absolute identity with Him. Verse 10.30.20 says that one gopī “tried” to raise her garment, and 10.30.19 has another declare, “I am Kṛṣṇa; behold my gait,” using His name to establish Kṛṣṇa's identity in every instance.

Their imitation of Pūtanā and the other demons likewise arose from fear centered on Kṛṣṇa and caused by Him. Their hearts were covered by contemplation of His childhood, but an extraordinary abundance of general affection made them attain Kṛṣṇa's mood, and from that position they experienced His fear. Because He was absent, no maternal mood touched them; they remained in Kṛṣṇa's mood. Thus two mutually incompatible emotions did not improperly combine. All this arose suddenly because divine madness pervaded them at that time, not for any other reason.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.15 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.१५ ॥

कस्याश्चित् पूतनायन्त्याः कृष्णायन्त्य् अपिबत् स्तनम् ।

तोकायित्वा रुदत्य् अन्या पदाहञ् छकटायतीम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तद्-आत्मकत्वेनानुकरणस्य प्रपञ्चम् आह नवभिः---**पूतनायन्त्या** इति। तथापि स्वभाव-स्थितत्वेन पूतनावद् आचरन्त्या एव, न तु तत्-तद्-विरुद्ध-भावाया इत्य् अर्थः । **कृष्णायन्तीत्य्** अत्र तु कृष्णार्भ-भावनाम् [भा।पु। १०.३०.१६] इति वक्ष्यमाणानुसारेण भावतोऽपि तद् आचरन्तीति लभ्यते । एवम् उत्तरत्रापि । **स्तनम् अपिबद्** इति चानुकरण-मात्रं तन्-मात्रस्योपेक्षितत्वात् । **शकटायतीं** शकटायमानां तादृशत्वं च हस्त-पादाभ्यां भुवम् अवष्टभ्याधो-मुखतयैवोच्चैर् अवस्थानम् ॥ १५॥

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 Laghu-vaiṣṇava-toṣaṇī

Nine verses beginning here elaborate how their absorption in Him produced imitation. A gopī “acting as Pūtanā” behaved like Pūtanā while retaining her own nature; she did not assume Pūtanā's hostile inner emotion. The gopī “acting as Kṛṣṇa,” however, also entered His feeling, as the phrase “possessing the conception of Kṛṣṇa's infancy” in the next verse will show. The same principle applies to the following imitations. “She drank the breast” denotes imitation only, since the physical act itself is not the point. The companion acting as the cart demon supported herself upon hands and feet, face downward, raising her body high like a cart.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.16-17 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 - Laghu-vaisnava-tosani:

कृष्णस्य आर्भ-भावना बाल्य-वासना सैव, सा यस्याः, तां जहार तद्-भयावेशेन तद्-धरणम् अनुकृत्य दर्शितवतीत्य् अर्थः । घोषाः किङ्किण्यः, तेषां निस्वनैः कृत्वा सहिता सेविता वा, तच् च साक्षाद् एव तासाम् अपि पादेषु नूपुर-सद्-भावात् । एतच् च घोष-प्रघोष-रुचिरम् [भा।पु। १०.८.२२] इत्य्-आद्य्-उक्त-रिङ्गण*-ललितानुकरणम् ॥१६॥

^[^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 Laghu-vaiṣṇava-toṣaṇī

The gopī who possessed “the conception of Kṛṣṇa as a child” held His very childhood disposition. The one acting as a demon “carried her away,” meaning that, absorbed in the demon's fear of Him, she demonstrated an imitation of seizing the child. The ringing sounds were those of tiny bells. The crawling gopī dragged her feet accompanied or served by their sound, for the gopīs themselves actually wore anklets. She thus charmingly imitated the infant crawling described as “beautiful with the ringing and resounding of bells” (10.8.22).

[^72]: The “ringing sounds” are the voices of the small bells. She crawled while dragging feet accompanied by their sound; the causative force of the verb is not intended.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.18 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.१८ ॥

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

वेणुं क्वणन्तीं क्रीडन्तीम् अन्याः शंसन्ति साध्व इति ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तद् एवम् अनुकरण-मात्रम् उक्तम् । अधुना प्रलम्ब-वध-प्राक्तन-ग्रीष्म-कृत-विचित्र-लीलानुकरणे शृङ्गारालम्बन-रूप-तदीय-कैशोराविर्भावात् । पुनर् अपि प्रियानुकरण-रूपं लीलाख्यम् अनुभावम् आह---आहूय इति द्वाभ्याम् ।

दूरगा इति समायान्त-विधेर् अनित्यत्वात्, दूर-गवीर् इत्य् अर्थः । अन्या गोपं-मन्याः ॥१८॥

[^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 Laghu-vaiṣṇava-toṣaṇī

The preceding verses described imitation alone. They now imitate the varied summer pastimes that preceded the killing of Pralamba. Because Kṛṣṇa's adolescence, the foundation of amorous rasa, manifests in these acts, the next two verses once again describe the expressive action called *līlā*, imitation of the beloved.

The grammatical form “far-going” is not required to follow the usual inflection because the rule governing the feminine of compounds ending in “coming” is optional. It therefore means cows that had gone far away. “Others” means gopīs who imagined themselves cowherd boys.

[^73]: Śrīdhara records the variant “imitating her.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.19 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.१९ ॥

कस्याञ्चित् स्व-भुजं न्यस्य चलन्त्य् आहापरा ननु ।

कृष्णोऽहं पश्यत गतिं ललिताम् इति तन्-मनाः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

गतिं** नृत्य-लीलाम् ॥ १९ ॥

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 Laghu-vaiṣṇava-toṣaṇī

“Movement” here means His playful dance.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.20 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.२० ॥

मा भैष्ट वात-वर्षाभ्यां तत्-त्राणं विहितं मया ।

इत्य् उक्त्वैकेन हस्तेन यतन्त्य् उन्निदधेऽम्बरम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

वात-वर्षाभ्यां** इति । तत्-तल्-लीलावेशेन साक्षाद् वातादि-स्फूर्तेः । एवम् अग्रे दावाग्निं पश्यत [२२] इत्य् अपि ।
अत्र त्रासातिरेकेण शृङ्गार-रस-सङ्कोचान् न तल्-लीलोदाहरणम् ॥ २० ॥

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 Laghu-vaiṣṇava-toṣaṇī

Absorption in the Govardhana pastime caused the wind and rain to appear directly before her inner vision. The same applies when a gopī later says, “Behold the forest fire” in verse 22. Those pastimes were not included among the earlier examples because excessive terror contracts amorous rasa.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.21 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.२१ ॥

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

दुष्टाहे गच्छ जातोऽहं खलानां ननु दण्ड-धृक् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

पदाक्रमण-पूर्वकम् आरुह्य इत्य् अर्थः । ननु निश्चये, सम्बोधने वा । \“नृप\” इति पाठे आश्चर्येण सम्बोधनं । दुष्टाहे इति कालियस्य न्यक्कारेण सम्बोधनम् । गच्छ इतो निःसर, अन्यथा दण्डं करिष्य इत्य् आह---जात इति । ननु** निश्चितं तल्-लीलायाम् एतद् वाक्यं भावे\त्यनुकरणं तत्रस्थस्य वाक्यस्य शेषेण तात्पर्येण वा ॥ २१॥

[^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 Laghu-vaiṣṇava-toṣaṇī

She climbed up after first stepping upon her companion. *Nanu* either expresses certainty or introduces an address. On the reading “O King,” Śuka addresses Parīkṣit in wonder. “Wicked serpent” is a contemptuous address to Kāliya. “Go” means “leave this place, or I shall punish you,” as her following words explain: “I have appeared as the bearer of punishment against the wicked.” This speech must imitate either the feeling of Kṛṣṇa's actual words during the pastime or their remaining purport.

[^74]: Some witnesses read “one climbed upon another.”

[^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 Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.२२ ॥

तत्रैकोवाच हे गोपा दावाग्निं पश्यतोल्बणम् ।

चक्षुष्य् आश्व अपिदध्वं वो विधास्ये क्षेमम् अञ्जसा ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तत्र च इति । च-कारेणान्वयः, कालिय-दमन-लीलानुकरणे त्व इत्य् अर्थः । \“तत्रैकोवाच हे गोपा\” इति पाठस् तु बहुत्रैव । रे-शब्दस् त्व अहद्यत्वात् नान्वियते । एवं श्री-कृष्णेनापि तत्र च चक्षुः-पिधानम् आदिष्टम् इति गम्यते । दावाग्निं पश्यतोल्बणम् इति तु तत्र हेतु-वाक्यम् । उल्बणं चक्षुस्-तेजो-हरम् इत्य् अर्थः । तच् च निमीलनार्थ-व्याजाद् एव । एवं मुञ्जाटवी-सम्बन्ध्य अपि सम्बन्धनीयम् इति पृथग् न वर्णितम् इति ज्ञेयम् । अपिदध्वम् इति दधस् तथोश् च [पा। ८.२.३८] इति स्मरणाद् अभ्यासस्य भष्-भाव-प्राप्तेर् अपिदध्वदम् इति वक्तव्येऽपिदध्वम् इति पाठ आर्षो लेखक-प्रमादजो वा भष्-भावो वर्ग-चतुर्थत्वम् । अञ्जसा** अनायासेनैव ॥ २२ ॥

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 Laghu-vaiṣṇava-toṣaṇī

The particle “and” links this enactment to the imitation of Kāliya's subduing. Many witnesses read, “There one said, O cowherd boys.” A harsher vocative found elsewhere is not accepted because it lacks sweetness. We learn that during the original pastime Śrī Kṛṣṇa likewise instructed the cowherds to close their eyes. “Behold the fierce forest fire” gives His reason. Its fierceness means that it could rob their eyes of light, a pretext for telling them to close their eyes. The same should be applied to the fire in the muñja forest, which is therefore not described separately.

Grammar would ordinarily produce another form of “cover,” owing to the phonetic change prescribed by Pāṇini 8.2.38. The transmitted *apidadhvam* is therefore either an archaic usage, a scribal error, or an instance of voicing to the fourth consonant of the class. “Easily” means without effort.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.23 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.२३ ॥

बद्धान्यया स्रजा काचित् तन्वी तत्र उलूखले ।

भीता सुदृक् पिधायास्यं भेजे भीति-विडम्बनम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अन्यया पूर्वम् उक्तेर् ब्रजेश्वरी-चेष्टा-मात्रं कुर्वत्या तन्वी विरहात्त्या सद्य एव काश्यं प्राप्ता तत्र अनुकरणे ।
उलूखल इति उलूखलानुकारिण्यां कस्याञ्चिद् इत्य् अर्थः । सुदृग् इति दृग्भ्याम् अपि चकित-विलोकनादिना
भयम् अनुचकारेत्य् अर्थः । मुखं पिधाय हस्ताभ्याम् एव बालक-भय-स्वभावः भीतिः कृष्णस्य भय-कार्ष्यं
कम्पादि-किञ्चिद्-रोदन-वाक्यादि च तद्-अनुकरणं भेजे** । एवम् अन्यासाम् अपि लीलानाम् अनुकरणं
यथार्हम् ऊह्यम् ॥ २३ ॥

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 Laghu-vaiṣṇava-toṣaṇī

“Another” is the gopī who merely performed the actions of Vraja's queen Yaśodā. The slender gopī had become thin at once from the anguish of separation and now imitated Kṛṣṇa. “At the mortar” means at a companion acting as the mortar. “Beautiful-eyed” indicates that she enacted fear even with startled glances.

Covering her face with her hands, she assumed the natural fear of a child and imitated Kṛṣṇa's frightened emaciation, trembling, slight crying, words, and other expressions. Similar enactments of His other pastimes should be inferred wherever appropriate.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.24 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.२४ ॥

एवं कृष्ण-पृच्छमाना वृन्दावन-लतास् तरन् ।

व्यचक्षत वनोद्देशे पदानि परमात्मनः ॥

Jīva Gosvami - Laghu-vaisnava-tosani:

एवं तत्-तल्-लीलानां पुनः पुनर् गानानुकरणयोः प्रकारेण तत्-प्रकार-विशिष्टं प्रश्नं कुर्वाणा इत्य् अर्थः । परमात्मनः सर्वेषाम् अपि मूल-स्वरूपस्य पदानि वनोद्देशे व्यचक्षत इत्य् आश्चर्ये यस्य मुनयो वेदेऽपि यथा कथञ्चिद् एव सूचकतया शब्द-रूपाण्य् एव पदानि तर्कयन्ति मात्रं, तस्यैव ताः स्व-विहार-वनोद्देशे साक्षाच्-चरण-चिह्न-रूपाण्य् एव पदानि व्यचक्षत** इति । अहो एतन्-मात्रांशेऽपि वयं सर्वेऽपि मुनयो न तासां साम्यं प्राप्नुमः, किम् पुनस् तादृश-प्रेम-विशेषासादित-नित्य-तदीयत्वाद्-अंश इति भावः। अन्तर्हिते [भा।पु। १०.३०.१] इत्य्-आदि-प्रकरणे तेषां व्याख्यायां प्रथमं ताप-मात्रं, द्वितीयं गान-सहितान्वेषणं, तृतीयं पूतना-वधाद्-अनुकरणं, चतुर्थं पुनर् अप्य् अन्वेषणं, पञ्चमं पद-दर्शनम् इति क्रमः । स्व-व्याख्यायां प्रथमं ताप-मात्रं, द्वितीयं बाहु-प्रसार- [भा।पु। १०.२९.४६] इत्य्-आद्-अनुकरणं, तृतीयं गान-सहितान्वेषणं, तत्रैव मध्ये मध्ये पूतना-वधाद्-अनुकरणे, 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 Laghu-vaiṣṇava-toṣaṇī

“Thus questioning” means that they framed their questions through repeatedly singing and reenacting His various pastimes. The wonder is that they saw the actual footprints of the Supreme Self, the original form from whom all beings arise, within the forest of His own play. Sages can only infer with difficulty His *padas*, words or indications, in the Vedas. The gopīs directly saw His *padas*, the marks of His feet. Ah, even in this single respect all sages fail to equal them. How much further beyond comparison are their eternal belonging to Him and the other states attained through such exceptional love?

Some commentators arrange the passage beginning with His disappearance (10.30.1) in five stages: first anguish alone, second searching accompanied by song, third imitation of the killing of Pūtanā and other pastimes, fourth renewed searching, and fifth seeing the footprints. In my explanation there are four stages: first anguish alone; second imitation of the actions beginning with extending His arms (10.29.46); third searching accompanied by song, with intermittent imitation of Pūtanā's death and other deeds; and fourth seeing the footprints.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.25 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.२५ ॥

पदानि व्यक्तम् एतानि नन्द-सूनोर् महात्मनः ।

लक्ष्यन्ते हि ध्वजाम्भोज-वज्राङ्कुश-यवादिभिः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ततश् चान्योन्यम् आहुः---**पदानि** इति । पद-चिह्नानि **व्यक्तं** स्फुटम् एव तानि **नन्द-सूनोः पदानि लक्ष्यन्ते** । कैः ?
ध्वजादिभिः हि प्रसिद्धो ध्वजादीनि तत्र प्रसिद्धान्य एवेत्य् अर्थः । ध्वजादि-योगे हेतुः---**महात्मनः** परम-
पुरुषोत्तमस्येत्य् अर्थः । **आदि-**शब्दाद् अन्यान्य अपि । तत्र पादो ब्रह्म-नारद-संवादे श्री-कृष्णम् अधिकृत्य---

षोडशैव तु चिह्नानि मया दृष्टानि तत्-पदे । >
दक्षिणे चाष्ट चिह्नानि इतरे सप्त एव च ॥ >
ध्वजा पद्मं तथा वज्रम् अङ्कुशो यव एव च । >
स्वस्तिकं चोर्ध्व-रेखा च अष्ट-कोणं तथैव च ॥ >
सप्तान्य अन्यानि प्रवक्ष्यामि साम्प्रतं वैष्णवोत्तम । >
इन्द्र-चापं त्रिकोणं च कलशं चार्ध-चन्द्रकम् ॥ >
अम्बरं मत्स्य-चिह्नं च गोष्पदं सप्तमं स्मृतम् । >
षोडशं च तथा चिह्नं शृणु देवर्षि-सत्तम । >
जम्बू-फल-समाकारं दृश्यते यत्र कुत्रचित् ॥ इति ।

क्रम-दीपिकायां---मत्स्याङ्कुशार-दर-केतु-यवाब्ज-वज्र- [क्र।दी। ३.१४] इति । श्री-गोपाल-तापिन्यां---
शङ्ख[^{१७६}]-ध्वजातपत्रैस् तु चिह्नितं चरण-द्वयम् [गो।ता।३। २.५९] इति । आदि-वाराहे मथुरा-मण्डल-माहात्म्ये--
-

यत्र कृष्णेन सङ्कीर्णं क्रीडितं च यथा-सुखम् । >
चक्राङ्कित-पदा तेन स्थाने ब्रह्म-मये गुणे ॥ इति ।

एवं चक्र-शङ्खातपत्रैर् अधिकैर् ऊनविंशतिश् चिह्नानि । स्कान्दे तु यच्च चक्रादि-षट्क-मात्रम् उक्तं, तत् तु श्री-
विष्णु-आदाव् एव । यत उक्ते षोडश-चिह्न-प्रसङ्ग एव पादो---

अङ्कान्य एतानि भो विद्वन् दृश्यन्ते तु यदा कदा । >
कृष्णाख्यं तु परं ब्रह्म भुवि जातं न संशयः ॥ >
द्वयं वाथ त्रयं वाथ चत्वारि पञ्च चैव च । >
दृश्यन्ते वैष्णव-श्रेष्ठ अवतारे कथञ्चन ॥ इति ।

तेषां नियमो यथा तत्र वा---

मध्ये ध्वजा तु विज्ञेया पद्मं त्र्य-अङ्गुल-मानतः । >
 वज्रं वै दक्षिणे पार्श्वे अङ्कुशो वै तद्-अग्रतः ॥ >
 यवोऽप्य् अङ्गुष्ठ-मूले स्यात् स्वस्तिकं यत्र कुत्रचित् । >
 आदि चरणम् आरभ्य यावद् वै मध्यमा स्थिता ॥ >
 तावद् वै चोर्ध्व-रेखा च कथिता पाद्म-संज्ञके । >
 अष्ट-कोणं तु भो वत्स मानं चाष्टाङ्गुलैश् च तत् ॥ >
 निर्दिष्टं दक्षिणे पादे इत्य् आहुर् मुनयः किल । >
 दक्षिणेतर-स्थानानि संवदामीह साम्प्रतम् ॥ >
 चतुरङ्गुल-मानेन त्व् अङ्गुलीनां समीपतः । >
 इन्द्र-चापं ततो विद्याद् अन्यत्र न भवेत् क्वचित् ॥ >
 त्रिकोणं मध्य-निर्दिष्टं कलशो यत्र कुत्रचित् । >
 अष्टाङ्गुल-प्रमाणेन तद् भवेद् अर्ध-चन्द्रकम् ॥ >
 बिन्दुर् वै मत्स्य-चिह्नं च आद्य-अन्ते वै निरूपितम् । >
 गोष्पदं द्विखुरं ज्ञेयम् आद्य-आद्य-अङ्गुलि-मानतः ॥

इत्य् एतल्लक्षणं तत्रैव पद्माकारा ध्वजा प्रोक्ता प्रान्ते त्रैकोणिकानघ ॥ इत्य्-आदि । व्याख्यायते त्र्य-अङ्गुल-मानतः । मध्यमाङ्गुल्य्-अग्रात् तावन् मानं परित्यज्येत्य् अर्थः, वक्ष्यमाण-युक्तेः । पद्मस्याधो ध्वजं धत्ते इति स्कान्द-संवादाच् च । यत्र कुत्रचिद् इति यथा-शोभं बहुत्रेत्य् अर्थः । आदिं चरणम् अङ्गुष्ठ-तर्जन्योर् अन्तरालं यावन्-मध्यं मध्य-देशं तावद् व्याप्य स्थिता । तत् तस्याष्ट-कोणस्य मानम् अष्टाङ्गुलैर् ज्ञेयम् । अग्रतोऽष्टाङ्गुलीः परित्यज्येत्य् अर्थः । स्वरूप-माने स्थानासमावेशः स च चरणस्य दैर्घ्यं चतुर्दशाङ्गुल-प्रमाणत्वं विस्तरौ षड्-अङ्गुलि-प्रमाणत्वम् इति हयशीर्ष-मत्स्यादि-प्रसिद्धत्वात् । एतद्-अनुसारेण त्र्य-अङ्गुल-मानत इत्य् अपि व्याख्यातम् ।

व्याख्यास्यते चान्यत्र इन्द्र-चापत्वं निर्गुणत्वात्, तादृश-वर्ण-मयत्वाच् च । चतुरङ्गुल-मानेनेति तावन्-मान-परित्यागत उक्तं, मध्यमाङ्गुल्य्-अधः स्थितत्वात् । तथा दैर्घ्यतोऽपि ज्ञेये शोभापयोगात् मध्य-निर्दिष्टं चरण-मध्ये स्थितम् अष्टाङ्गुल-प्रमाणेन त्रिकोणस्याध इत्य् अर्थः । तत्-कोटि-द्वयस्य किञ्चित् त्रिकोण-ग्रासित्वात् । बिन्दुर् अम्बर-पर्यायः । अयं च बाह्याभ्यन्तर-मण्डल-द्वयात्मकः, द्विरेखासु समन्वितम् इति तत्रैव तल्लक्षणोक्तेः । सर्व-चिह्नानाम् उपरि बिन्दुः, मत्स्यः सर्व-चिह्नानाम् अधः द्विखुरं द्विशफम् आद्याद् बिन्दोर् द्व्य-अङ्गुल-मानत इति । इन्द्रचापादय इत्य् अर्थः । पद्माकारावर्त-तुल्या प्रान्ते त्रैकोणिकं पताका-स्थानीयं यस्यां, सा । सप्तम्या अलुक् । एतच् च त्रैकोणिकं दक्षिणत एव ज्ञेयं, वामत ऊर्ध्व-रेखोपहतेः । षोडशं चिह्नं पाद-द्वय एव ज्ञेयम् अनियमेनोक्तत्वात् । जम्बू-फल-समतया निर्देशेन तद्-वर्ण-तद्-आकार-मयम् एव तच् चिह्नं, न तु रेखाकारं चक्र-शङ्खौ तु---

विलोक्यैका भुवं प्राह गोपी गोप-वराङ्गना । >
 पुलकाञ्चित-सर्वाङ्गी विकासि-नयनोत्पला ॥ >
 ध्वज-वज्राङ्कुशाब्जाङ्क-रेखावन्त्य् आलि पश्यत । >

पदान्य् एतानि कृष्णस्य लीलालङ्कृत-गामिनः ॥ [वि।पु। ५.१३.३१-३२] > इति ॥ २५ ॥

[^७६]: साधारणतः गोपाल-तापनी-श्रुतौ दिव्येति पाठो दृश्यते ।

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 Laghu-vaiṣṇava-toṣaṇī

The gopīs then said to one another, “These footprints are clearly recognized as the footprints of Nanda's son.” How do they know? By the banner and other marks, for those signs upon His feet are famous. He bears them because He is magnanimous, the Supreme Person. “And others” includes the remaining marks.

In a dialogue between Brahmā and Nārada, the Padma Purāṇa says concerning Śrī Kṛṣṇa:

“I have seen sixteen marks upon His feet: eight signs upon the right and seven upon the other. On the right are the banner, lotus, thunderbolt, goad, barleycorn, svastika, upward line, and octagon. O best of Vaiṣṇavas, I shall now tell you the seven upon the other foot: rainbow, triangle, pitcher, crescent moon, sky or dot, fish, and cow's hoofprint. Hear also of the sixteenth mark, O best of divine sages. A sign resembling a rose-apple fruit is seen here or there.”

Krama-dīpikā 3.14 lists “fish, goad, wheel-spoke, conch, banner, barleycorn, lotus, and thunderbolt.” Śrī Gopāla-tāpanī Upaniṣad 2.59 says, “His two feet are marked with a conch, banner, and parasol.” The Mathurā-maṇḍala-māhātmya of the Ādi-varāha Purāṇa says:

“Where Kṛṣṇa freely mingled and sported according to His delight, in that spiritual and virtuous place His feet left the mark of the discus.”

Adding the discus, conch, and parasol gives nineteen marks. The Skanda Purāṇa's list of only six, beginning with the discus, applies to Śrī Viṣṇu and other manifestations. The Padma Purāṇa, in the same discussion of Kṛṣṇa's sixteen marks, explains:

“O learned one, whenever all these marks are seen, there is no doubt that the Supreme Brahman named Kṛṣṇa has appeared upon the earth. In an avatāra, O best of Vaiṣṇavas, only two, three, four, or perhaps five may be seen.”

That text also gives their fixed positions:

“Know the banner in the middle, and the lotus at a distance of three finger-widths. The thunderbolt is on the right side, with the goad before it. The barleycorn lies at the base of the big toe, while the svastika may be here or there. Beginning at the first part of the foot and extending to the middle is the upward line known in the Padma. O child, the octagon measures eight finger-widths. The sages say that these are indicated upon the right foot. I shall now describe the places upon the other foot. At a measure of four finger-widths near the toes, know the rainbow, which is nowhere else. The triangle is assigned to the middle; the pitcher may be here or there.

At a measure of eight finger-widths is the crescent moon. The dot and fish marks are respectively at the beginning and end. The cow's hoofprint has two clefts and is measured from the first of the first toes.”

The same source further describes the banner as lotus-shaped with a triangular pennant at its end. “At a measure of three fingers” means leaving that distance from the tip of the middle toe, as the later reasoning shows. A Skanda dialogue likewise says that the banner lies below the lotus. “Here or there” means in any of several aesthetically fitting places. The upward line extends from the beginning of the foot, the space between the big and second toes, to its central region.

The octagon's location should be understood by leaving eight finger-widths from the front of the foot, not as an eight-finger-wide figure. Such a mark could not fit if that were its own size, since the Hayagrīva, Matsya, and other traditions establish the foot as fourteen finger-widths long and six wide. The phrase concerning the lotus's three-finger measure is interpreted by the same principle.

Elsewhere the rainbow mark is explained by its freedom from material qualities and by its possession of all such colors. The four-finger measure similarly gives the space left from the toes, for the mark rests below the middle toe. Its longitudinal placement should also be understood according to what produces beauty. “Assigned to the middle” means the triangle lies in the center of the foot, while the crescent lies below the triangle at a distance of eight finger-widths because its two tips partly embrace the triangle.

“Dot” is a synonym for “sky.” This sign consists of outer and inner circles, for the same text describes it as “joined by two lines.” The dot lies above all the signs, the fish below them all, and the two-cleft cow's hoofprint two finger-widths from the first mark, meaning the rainbow and those following it. The banner resembles the whorl of a lotus and has a triangular pennant at its end. Its compound retains the locative ending. That triangle must lie on the right side because the upward line occupies the left. The sixteenth mark may occur on either foot because its position is not fixed. Describing it as resembling a rose-apple specifies its color and shape rather than making it a line drawing. As for the discus and conch, the Viṣṇu Purāṇa says:

“Seeing the ground, one noble cowherd woman spoke, every limb thrilling and the lotuses of her eyes blossoming: ‘Friends, look! These footprints belong to Kṛṣṇa, whose movement is adorned by divine play. They bear lines shaped like the banner, thunderbolt, goad, and lotus.’” (5.13.31-32)

[^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 Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.२६ ॥

तैस् तैः पदैस् तत्-पदवीम् अन्विच्छन्त्योऽग्रतोऽबलाः ।

वध्वाः पदैः सुपृक्तानि विलोक्यार्ताः समब्रुवन् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तैस् तैः ध्वजादि-शोभितैः । वीप्सा मध्ये मध्ये दूर्वामय्य्-आदि-भूमौ विच्छिन्नत्वात् स्थान-बाहुल्यस्य विवक्षया । अग्रत इति तावत् पर्यन्तं कृष्णेनैवाङ्के निधाय तस्यानयनात् । अबला विरहान्वेषाणाभ्यां बल-हीना अपि तस्य कृष्णस्य पदवीं वर्त्म अन्विच्छन्त्यः मृगयमाणाः । वध्वा** श्री-राधायास् तस्या एव परम-सौभाग्यवतीत्वेन स्थापयिष्यमाणत्वात् ॥२६॥

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 Laghu-vaiṣṇava-toṣaṇī

“Those many footprints” are adorned with the banner and other marks. Repetition indicates numerous locations, for stretches covered with dūrvā grass and similar ground interrupted the visible trail. “Farther on” means beyond the point to which Kṛṣṇa had carried Her upon His lap. Though weakened by separation and the search, the women continued tracing Kṛṣṇa's path. The “young woman” is Śrī Rādhā, for the following verses establish Her alone as supremely fortunate.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.27 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.२७ ॥

कस्याः पदानि चैतानि याताया नन्द-सूनुना ।

अंस-न्यस्त-प्रकोष्ठायाः करेणोः करिणा यथा ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तत्र सर्वा एवाहुः---**कस्या** इति । अत्र स्त्रीत्व-ज्ञानं तत्-पादानां लघुत्वात्, निम्नत्व-तद्-उचिताङ्ग-लक्षितत्वादिना च इति ज्ञेयम् । **नन्द-सूनुना** इति पूर्ववद् **एतानि कस्याः पदानि** परिचीयन्ताम् इति शेषः । श्री-भगवता **स्वांसे** तत्-**प्रकोष्ठ-न्यसनं** च यद्यपि रस-विशेषेणैव, तथापि रात्रौ स्खलन्त्यास् तस्याः सुख-गमनार्थं बलाद् दूरे नयनार्थं च भवति । अनेन तस्याम् अधिक-प्रीतिः सूचिता । ताम् एव दृष्टान्तेनाहुः---**करेणोर्** इति । तयोर् अपि काम-मदेन प्रीत्या तथैव गमनात् ॥ 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 Laghu-vaiṣṇava-toṣaṇī

All the gopīs ask this question. They know that the prints belong to a woman from their small size, their shallow impression, and other features appropriate to a woman's foot. As before, they refer to Kṛṣṇa indirectly as Nanda's son. The implied statement is: “Let us identify whose footprints these are.”

Bhagavān placed His forearm upon Her shoulder as an exchange of special rasa. It also steadied Her as She stumbled at night, helped Her walk comfortably, and enabled Him to lead Her far away with gentle force. This reveals His greater affection for Her. The comparison to an elephant couple expresses the same truth, for a she-elephant and bull walk in that way under the intoxication of desire and affection.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.28 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.२८ ॥

अनयाराधितो नूनं भगवान् हरिर् ईश्वरः ।

यन् नो विहाय गोविन्दः प्रीतोऽयम् अनयद् रहः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तत्र सखीनाम् अन्तरङ्गत्वेन गाम्भीर्यात् प्रतिपक्षाणाम् आपाततो दुःख-व्याप्तत्वात् तटस्थानां च तद्-अनभिनिवेशात् प्रथमं तस्याः सुहृद एवाहुः---**अनया** इति । **नूनं** वितर्के निश्चये वा । **हरिः** सर्व-दुःख-हर्ता । **भगवान्** श्री-नारायणः । **ईश्वरः** भक्तेष्ट-प्रदान-समर्थः स्वतन्त्रोऽपि वा । **अनयैव आराधितः** आराध्य वशीकृतः, न त्व् अस्माभिः । राधयति आराधयतीति राधेति नाम-कारणं च दर्शितम् । तत्र हेतुर्---**गोविन्दः नो**ऽस्मान् विशेषेण **हित्वा** दूरतो निशि वनान्तस् त्यक्त्वा । तत्रापि **रहः** अस्मद्-अगम्ये एकान्त-स्थाने **याम् अनयत्** । यद् वा, सर्वा अप्य् अस्मान् **विहाय** यन् गच्छन् अपि **याम्** एव **रहोऽनयद्** इत्य् अर्थः ॥ २८ ॥

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 Laghu-vaiṣṇava-toṣaṇī

Rādhā's intimate friends are restrained by the depth of their confidential relation, Her rivals are at first overwhelmed by pain, and neutral gopīs are not deeply invested in either side. Therefore Her well-wishers speak first. “Surely” may express inference or certainty. Hari removes every sorrow; Bhagavān is Śrī Nārāyaṇa; and the sovereign Lord can grant His devotee's desire and remains fully independent.

“She alone worshiped Him”: by worship She brought Him under Her control, while the others did not. The phrase also reveals the derivation of Her name, for She who propitiates and worships is called Rādhā. The evidence is that Govinda distinctly abandoned them, leaving them far behind in the forest at night, and led Her to a secluded place inaccessible to them. Alternatively, while leaving all the gopīs, He took Her alone into privacy.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.29 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.२९ ॥

धन्या अहो अमी आल्यो गोविन्दाङ्घ्र्य-अब्ज-रेणवः ।

यान् ब्रह्मेशो रमा देवी दधुर् मूर्ध्न्य् अघ-नुत्तये ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ततस् तटस्था आहुः---**धन्या** इति । **अमी** इमे । **आल्यः** इति सम्बोधनं सम-दुःखत्वेन प्रायः सर्वासाम् एक-भावात्, सर्वासाम् एव युगपत् सम्बोधनं चमत्कारातिशयात्। **दधुर्** इति अतीत-निर्देशो निश्चय-ज्ञापनार्थः । **ब्रह्मादीनां** यथोत्तरं श्रेष्ठ्यम् ऊह्यम् । **रमायास्** तु विशेषणं तथापि श्रेष्ठ्य-बोधनार्थं **मूर्ध्नीति** भक्ति-भरं बोधयति । **अघम्** अपराधो विरहादि-दुःखं वा । धन्यत्वे हेतुः---**गोविन्दाङ्घ्रीति** सुपां सुलुग् इति षष्ठी-लुक् छान्दसः । तत्-सम्बन्धेन धन्या इत्य् अर्थः । अत एव **यान्** इति । अतो **रेणवो**ऽपि तत्-सम्बन्ध-लाभेन धन्याः, वयं तु तद्-अभावात् ततोऽपि तुच्छा इति भावः । इयं च तत्-पाद-रेणूनां माहात्म्य-भावना प्रेम-कृतैव । प्रेमा ह्य् असद् अपि माहात्म्यं स्फारयति किम् उत सत् । ततस् तद्-अतिशयस् तु तद्-अतिशयम् एव । यथाभीष्ट-चरिते । किं वा, अरे आचरितं तपस् तपस्विन्या यद् इयम् अवनिः [भा।पु। ५.८.२३] इत्य्-आदि गद्ये तेन स्व-मृग-पद-स्पर्शेन पृथिव्या भाग्यं वर्णितम् ॥ २९॥

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 Laghu-vaiṣṇava-toṣaṇī

The neutral gopīs now speak. “These” identifies the dust before them. They address all the gopīs simultaneously as “friends” because shared pain has nearly united them in one emotion, and because the wonder is so great. The past tense “have placed” communicates certainty. Brahmā, Śiva, and Ramā increase successively in excellence. Ramā is called goddess to emphasize Her superiority still further, while placing the dust upon the head reveals the fullness of their devotion. “Sin” may mean an offense or the sorrow of separation and similar pains.

The dust is blessed because it belongs to Govinda's feet. The genitive ending has been dropped by a Vedic license. Even particles of dust become fortunate by gaining that relationship, while the gopīs, lacking it, feel lower still. Love itself creates this contemplation of the foot-dust's greatness. Love magnifies excellence even where it is absent, what then when excellence is real? A surpassing love therefore produces a surpassing vision of greatness.

In another beloved narrative, Bharata says of the Earth touched by his deer's feet, “Ah, what austerity has this ascetic Earth performed?” (5.8.23), similarly describing her good fortune through the touch of the beloved's footprints.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.30 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.३० ॥

तस्या अमूनि नः क्षोभं कुर्वन्त्य उच्चैः पदानि यत् ।

यैकापहत्य गोपीनां रहो^[^७७] भुङ्क्तेऽच्युताधरम् ॥

Jīva Gosvami - Laghu-vaisnava-tosani:

प्रतिपक्षा आहुः---तस्या इति । **उच्चैर्** अधिकम् । **क्षोभम्** अतिदुःखम् । **अपहत्य** इति एकाकित्वेन **रहसि** भोगात् । यद् वा, चौर्येण तया मायाविन्या नीतत्वाद् एव सोऽस्मान् विहायात्रागतः । अन्यथा कथम् आगच्छेत् ? इति भावः । गोपीनां सामान्यतः सर्वासाम् । अस्माकम् एव धनम् इति पाठः क्वचित् । स च प्रायः सर्वत्वम् इति तेषां व्याख्याम् अवीक्ष्य । "रहः" इति पाठस् तु सर्वत्र । अच्युतस्य तां त्यक्त्वान्यत्र क्वाप् अगच्छतोऽधरम् इति ॥३०॥

[^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 Laghu-vaiṣṇava-toṣaṇī

Rādhā's rivals now speak. “Greatly” intensifies their extreme pain. “Stole away” refers to Her enjoying Him alone in secret. Alternatively, that enchantress took Him by theft, and only for that reason did He abandon them and come here. How else could He have done so? “The gopīs” means all of them generally. Some witnesses read “wealth,” taking Kṛṣṇa as wealth belonging to them alone, but that interpretation overlooks the commentators' explanation that all gopīs are intended. The reading “in secret” is found everywhere. Because He is infallible, He will not abandon Her and go anywhere else, and thus She enjoys His lips.

[^77]: Some witnesses read “wealth.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.31 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.३१ ॥

न लक्ष्यन्ते पदान्य् अत्र तस्या नूनं तृणाङ्कुरैः ।

खिद्यत्-सुजाताङ्घ्रि-तलाम् उन्नित्ये प्रेयसीं प्रियः ॥

Jīva Gosvami - Laghu-vaisnava-tosani:

न लक्ष्यन्ते इति । मत्सरोक्तित्वात् स्कन्धम् आरोपितवान् इति तैर् व्याख्यातम् । अत्र तान् दृष्ट्वेति तद्-
असम्पृक्तान् दृष्ट्वेत्य् अर्थः । यद् वा, सख्योऽप्य् आहुः---नेति । सखी-वाक्यत्वाद् एव---खिद्यद् इत्य्-आदि
प्रेयसीम् अतिशयेन तत्-प्रीति-विषयाम् इत्य् अर्थः । उन्नित्ये** हस्ताभ्याम् अङ्के विधाय नित्य इत्य् अर्थः ॥
३१ ॥

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 Laghu-vaiṣṇava-toṣaṇī

Because Rādhā's rivals speak from jealousy, commentators explain that Kṛṣṇa placed Her upon His shoulder. “Here” means where they see His prints no longer mixed with Hers. Alternatively, Her friends too may speak this verse. In their mouths, “whose tender soles were pained” is affectionate praise, and “His dearest” means She who is the object of His exceptional love. “Lifted” means that He took Her into His arms with both hands and carried Her upon His lap.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.32 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.३२ ॥ [^८०]

इमान् अधिक-मग्नानि पदानि वहतो वधूम् ।

गोप्यः पश्यत कृष्णस्य भारक्रान्तस्य कामिनः ॥

Jīva Gosvami - Laghu-vaisnava-tosani:

अथ प्रतिपक्षाः सासूयम् आहुः---**इमानि** इति । हे **गोप्यः !** इति विदग्धाभिर् युष्माभिर् एतत् लक्ष्यत इति भावः ।

कामिनः केवल-काम-परतन्त्रस्य, न तु प्रेम-रस-विदग्धस्येत्य् अर्थः ॥३२॥

[^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 Laghu-vaiṣṇava-toṣaṇī

Her rivals now speak with envy. By addressing the gopīs, they imply, “You consider yourselves clever, so notice this.” Calling Him “a desirous man” means that in their jealous view He is ruled merely by passion and is not a connoisseur of the rasa of love.

[^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 Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.३३ ॥

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

अत्र प्रसूनावचयः प्रियार्थे प्रेयसा कृतः ।

प्रपदाक्रमणे एते पश्यतासकले पदे ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

पुनः सख्य आहुः---अत्रेत्य् अर्धम् । **महात्मना** विदग्ध-शिरोमणिनेत्य् अर्थः । तद् एतत् सार्ध-पद्यं क्वचिन् न दृश्यते च । अतो नाङ्का कृतः ॥

अथान्याः सख्य आहुः---अत्र प्रसूनेति । **प्रेयसा** अतिशयेन प्रीति-कर्त्रा । पूर्वत्र लिङ्गम् आहुः---**प्रपद-** इत्य् अर्धेन । **पदे** इति प्रति पुष्प-वृक्षम् इति शेषः । अत एव बहुत्वं श्री-विष्णु-पुराणे---

पुष्पावचयम् अत्रोच्चैश् चक्रे दामोदरो ध्रुवम् । >

येनाग्राक्रान्त-मात्राणि पदान्य् अत्र महात्मनः ॥ [वि।पु। ५.१३.३४] > इति ॥३३॥

[^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 Laghu-vaiṣṇava-toṣaṇī

Rādhā's friends again speak the first half-verse. “Magnanimous” means the crown of all refined lovers. This verse and a half is absent from some witnesses and therefore sometimes receives no number.

Other friends then say, “Here He gathered flowers.” “The loving Kṛṣṇa” means He who shows exceptional love. The final half-verse gives the evidence for their preceding statement. The implied phrase after “footprints” is “at each flowering tree.” This explains their plurality. The Viṣṇu Purāṇa says:

“Surely Dāmodara stood tall and gathered flowers here, for only the front portions of the magnanimous Lord's feet have pressed the ground.” (5.13.34)

[^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 Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.३४ ॥

केश-प्रसाधनं त्व अत्र कामिन्याः कामिना कृतम् ।

तानि चूडयता[^८२] कान्ताम् उपविष्टम् इह ध्रुवम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

गर्भकाख्य-माल्य-खण्ड-पतनं दृष्ट्वा पुनर् विपक्षा आहुः---**केश-** इत्य् अर्थेन । **तु-**शब्दो भिन्नोपक्रमे । “हि” इति पाठे निश्चयम् । **प्रसाधन-**प्रयोजनं सूचयति---**कामिन्याः कामिना** इति काम-क्रीडा-सुखार्थम् इत्य् अर्थः । तादृशोपवेशं दृष्ट्वा सख्यस् त्व अःउः---**तानि** इत्य् अर्थेन । **चूडयता** इति ज्ञानं तु स्व-देशे तादृश-वेशस्य प्रायशो दृष्ट्वेति ज्ञेयम् ॥ ३४ ॥

[^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 Laghu-vaiṣṇava-toṣaṇī

Seeing a fallen piece of the garland called *garbhaka*, Rādhā's rivals again speak the first half-verse. “But” marks a new observation; a variant “indeed” expresses certainty. “The amorous woman's hair was dressed by her lover” indicates that He adorned it for the pleasure of amorous play.

Seeing signs that He sat in this way, Her friends speak the second half. They know that He crowned Her with flowers because they have often seen such adornment in their own land.

[^82]: Some witnesses read “as a crown.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.35 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.३५ ॥

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

कामिनां दर्शयन् दैन्यं स्त्रीणां चैव दुरात्मताम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तद् एवं श्री-गोपी-जन-मुखेनैव तया सह तत्-लीलां प्रशंस्य स्वयम् अपि प्रशंसति---रेम इति । **स्वैः** स्वांश-रूपैर् वैभवैः । वैकुण्ठीय-लक्ष्म्य-आदिभिर् गोष्ठ-सम्बन्धि-प्रेयस्य-आदिभिश् च हेतुभिर् अपरापेक्षा-रहिततया तत्-तद्-अंशिनि **आत्मनि** स्वस्मिन् एव **रतः**, स्वेनैव पूर्ण-काम इत्य् अर्थः । तादृशोऽपि तथा **आत्मारामः** स्वरूपानन्दावेश-तत्-पर इत्य् अर्थः । तादृशोऽपि तथा हेतुना **रेमे**, तत् तद् अनादृत्य नन्दति स्म । तत्र हेतुः---तयेत्य् अर्थः । तच्-छब्दस्य वक्तृ-बुद्धि-स्थ-वैलक्षण्य-व्यञ्जकत्वात् सर्वाधिक-तत्-प्रेमाश्रय-विषय-रूपयेत्य् अर्थः ।

"रेमे तया चात्म-रतः" इति पाठे **आत्माराम-**शब्देन पौनरुक्त्यापातात् तत्-पूर्ण-कामात्मकत्वाद् एवात्म-रत इति लभ्यते । **च-**शब्दश् च यथा तया तस्य रमणं ताभिर् वितर्कितम् । तथा रेमे च इति बोधयति । तद् एवम् अपि पूर्ववद् एव विवक्षितम् ।

ननु ताभिर् लक्ष्म्य-आदिभिः प्रेयस्य-आदिभिर् अपि तस्य रमणं दृश्यते ? तत्राह---**अखण्डितः**, अनया हेतुना यथा ततस् ततः खण्डितः स्यात्, स्व-पतेः सकाशात् खण्डिता-नायिकावन् मनसा विच्युतः स्यान् न तथास्याः सकाशाद् अयं लक्ष्म्य-आदिभिर् हेतुभिर् न कदाचिद् अपीत्य् अर्थः । अतः प्रेम-निर्जितत्वाद् अनेन विवृतम् । तद् एवं तस्या एतादृश-प्रेमा येन तादृशोऽप्य् असौ वशीचक्रे । तस्य चैतादृशः, येन तादृशात्मारामतापि तिरश्चक्रे ।

तद् एवं तादृशालम्बन-स्व-प्रेम-वशत्व-विहीनाः कामिनः कामिन्यश् च स्व-महिम्ना परास्ततया दर्शिता इत्य् आह---कामिनां दर्शयन् इति । **कामिनाम्** इति मल-मूत्रादितया परिणामिभिर् अन्न-जलादिभिस् तर्प्यमाणो यो देहस् तत्-तर्पणेच्छा-रूप-काम-स्वभावानां, न तु सच्चिदानन्द-विग्रहतया स्वतस् तृप्तानां, न तु तस्यापि रमणे हेतुतावगत-सच्चिदानन्देत्य्-आदि-लक्षणानाम् इत्य् अर्थः । तथा च तासां तद्-विरोचन-योग्यता वक्ष्यते, ताभिर् विधूत-शोकाभिर् [भा।पु। १०.३२.१०] इत्य्-आदिना ।

तद् अन्य-**स्त्रीणां दुरात्मतां** तादृश-दुर्गत-नायकं वशीकृत्य हर्ष-गर्वादि-दुष्ट-स्वभावताम् इत्य् अर्थः । तद् उक्तं श्री-रुक्मिणी-देव्या---

त्वक्-श्मश्रु-रोम-नख-केश-पिनद्धम् अन्तर् >

मांसास्थि-रक्त-कृमि-विट्-कफ-पित्त-वातम् । >

जीवच्-छवं भजति कान्त-मतिर् विमूढा >

या ते पदाब्ज-मकरन्दम् अजिघ्रती स्त्री ॥ [भा।पु। १०.६०.४५] इति > ।

अत्र श्री-कृष्णस्य तावद् वैलक्षण्यम् उक्तम् एव । या ते पदाब्ज- इत्य्-आदौ तद्-वैलक्षण्यानुभव-योग्याश् च काश्चिद् एव तद्वद् विलक्षणा एव भवन्तीति च ज्ञापितम् ।

तद् एवं तेषां च **दैन्यं**, तासां **दुरात्मतां दर्शयन्** इति दर्शयद् विधु-पराजयं रमा-वक्त्रान् उल्लसति धृत-लाञ्छनम् इतिवत् । सत्-सरसिजोदरे श्री-मुषा दृषा [भा।पु। १०.३२.२] इतिवच् च । वाग्र-भङ्ग्या स्वतस् तत्-तन्-निष्कर्षातिशय एव प्रतिपादितः । न तु बुद्धि-पूर्विका तेन तद्-दर्शना सति स्वात्मरतत्वादिके कामि-दैन्यादि दर्शनार्थम् उपहासक-जनवत् तद्-अनुकरणम् अपि न घटते इत्य् अन्यथा तु न व्याख्यातम् । भक्त-प्रेम-वशता तु नाहम् आत्मानम् आशास [भा।पु। ९.४.६४] इत्य्-आदिषु बहुषु सम्मतैव ॥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 Laghu-vaiṣṇava-toṣaṇī

Having praised through the gopīs' own speech His play with Her, the sage now praises it directly. Kṛṣṇa rejoices in His own Self. His personal expansions, including the Lakṣmīs of Vāikuṇṭha and the beloveds connected with Vraja, are manifestations of Himself, so He depends upon nothing outside Himself. He is fulfilled by Himself alone. As *ātmārāma*, He remains absorbed in the bliss of His own essential nature. Yet, though He is so, He ignored every other manifestation and rejoiced with Her. The pronoun “Her” conveys the unique distinction present in the speaker's mind: She is both the supreme abode and supreme object of His love.

On the variant “He sported with Her, and, delighting in His Self,” the phrase *ātmārāma* would otherwise appear repetitive. “Delighting in Himself” must therefore mean that He is completely fulfilled. “And” confirms that just as the gopīs inferred His play with Her, so He truly did sport. The intended meaning remains the same.

One may object that He is also seen sporting with Lakṣmī and His other beloveds. The verse therefore calls Him “unbroken.” Those other relationships never draw His mind away from Her as an offended heroine is separated in heart from her lover. He is never broken away from Her by Lakṣmī or any other cause. This reveals that Her love has conquered Him. Hers is such love that it controls even one of His nature, while His love for Her is such that it eclipses even His self-delighting completeness.

His splendor thereby defeats lustful men and women who lack such submission to a love centered on so exalted an object. “Lustful men” are those whose desire seeks to gratify a body sustained by food and water that transform into waste. It does not refer to the self-satisfied gopīs, whose forms are eternal being, consciousness, and bliss, nor to those whose spiritual nature itself helps explain His play. Their fitness to shine beside Him will later be declared in the words “the gopīs, their grief dispelled” (10.32.10).

“The corrupt-heartedness of other women” means their vicious delight and pride after gaining control of men subject to such degraded conditions. Śrī Rukmīṇī-devī says:

“A foolish woman who has not smelled the honey of Your lotus feet regards as her beloved a living corpse, covered by skin, beard, hair, nails, and head-hair, and filled within with flesh, bone, blood, worms, excrement, mucus, bile, and air.” (10.60.45)

Śrī Kṛṣṇa's distinction has already been established. The phrase “who has not smelled the honey of Your lotus feet” also indicates that the few women capable of experiencing His unique nature must themselves be equally extraordinary.

Thus “revealing their wretchedness and corrupt-heartedness” is a poetic turn like saying that the moon, marked by its own stain, rises from Rāmā's face to display its defeat, or describing a glance that steals the beauty from the center of a fine lotus (10.32.2). The verse spontaneously proclaims the unsurpassed excellence of Kṛṣṇa and Rādhā. It does not mean that He consciously imitated ordinary lovers, as a mocker might, merely to demonstrate their misery. Such an interpretation would contradict His delight in His own Self. His submission to His devotees' love, however, is accepted in many statements, including “I do not desire even Myself apart from My saintly devotees” (9.4.64).

[^84]: Rasikāhlādinī records the reading “and delighting in His Self.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.36 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.३६ ॥

इत्थं एवं दर्शयन्त्यस् ताश् चेरुर् गोप्यो विचेतसः ।

यां गोपीम् अनयत् कृष्णो विहायान्याः स्त्रियो वने ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तच्च चैवं तादृश-भावे हि तासां द्विधा मानावस्था सम्भवति---कान्तैक-स्फुरणे हर्षादि-प्रचुरं स्थायि-मयी, कथञ्चिद् अन्य-स्फुरणे गर्वादि-प्रचुर-स्थायिमयीति । अतस् तस्या गाढानुराग-प्राधान्येन तद्-एक-स्फूर्ति-मयी बहु-कालं व्याप्य हर्षादि-मय्य् एव जाता । सम्प्रति कथञ्चिद् बाह्ये जाते तु परेति । आत्म-वरिष्ठत्वे हेतुः गोपीः सर्वा एव तत्रापि **कामयाना** अपि हित्वा असौ अनिर्वचनीय-विचित्र-माहात्म्यः परम-स्वतन्त्रोऽतिदुर्लभ इत्य् अर्थः । तत्रापि प्रियः मद्-एक-प्रेम-कर्ता सन् भजतेऽनुवर्ते । अत्रान्य-स्फुरणेऽपि गोपीनाम् एव स्फूर्तिर्, न तु पूर्वास्व इव सामान्य-स्त्रीणाम् इत्य् एतद्-अंशेऽपि वैशिष्ट्यं दर्शितम् ॥ ३६ ॥ [मोवे तो ३७?]{मर्क}

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 Laghu-vaiṣṇava-toṣaṇī

Within such love, *māna* can assume two states. When only the beloved appears in consciousness, the permanent emotion abounds in joy and similar feelings. When awareness of others somehow arises, that same permanent emotion becomes rich in pride and related feelings. Because Rādhā's intense attachment predominated, Her consciousness remained filled only with Kṛṣṇa for a long time and thus abounded in joy. When some outward awareness now emerged, the other state appeared.

Her reason for considering Herself supreme is that Kṛṣṇa, whose wondrous greatness is indescribable, who is perfectly independent and exceedingly difficult to attain, abandoned every gopī although they all desired Him. Yet this beloved serves and follows Her, loving Her alone. Even when others arose in Her awareness, She thought specifically of the gopīs rather than ordinary women as the earlier speakers had done. This too displays Her exceptional nature.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.37 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.३७ ॥

सा च मेने तदात्मानं वरिष्ठं सर्व-योषिताम् ।

हित्वा गोपीः कामयाना माम् असौ भजते प्रियः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अत्र **इत्य् एवम्** इति पदार्थ-द्वयं तेषाम् असम्मतम् । पूर्वार्धे सति रेमे तथा [भा।पु। १०.३०.३५] इत्य् अस्य शुकोक्तित्वासङ्गतेः । उत्तरार्धे सति **सा च** इति मात्रोत्थापनासङ्गतेः । तद् एवं तयोस् तं प्रेमाणं प्रशंस्य प्रकृतं तादृशं तद्-विलास-मयं मानं तत्-प्रसादनादिकम् अपि तत्-पोषणार्थं वर्णयति---**सा च** इति स-पाद-त्रय-द्वाभ्याम् । **सा च तदा मेन** इत्य् अनेन पूर्वं तासु मध्ये वर्तमानाया अपि तस्यास् तादृशो मदो नासीत्, इदानीम् एव जात इति लभ्यते ।

सा च मेने तदात्मानं वरिष्ठं सर्व-योषिताम् ।

हित्वा गोपीः कामयाना माम् असौ भजते प्रियः ॥

तच् चैवं तादृश-भावे हि तासां द्विधा मानावस्था सम्भवति । कान्तैक-स्फुरणे हर्षादि-प्रचुरं स्थायिमयी कथञ्चिद् अन्य-स्फुरणे, कथञ्चिद् बाह्ये जाते तु परेति । **आत्म-वरिष्ठत्वे** हेतुः **गोपीः** सर्वा एव तत्रापि **कामयाना** अपि **हित्वा असौ** अनिर्वचनीय-विचित्र-माहात्म्यः परम-स्वतन्त्रोऽतिदुर्लभ इत्य् अर्थः । तत्रापि **प्रियः** मद्-एक-प्रेम-कर्ता सन् **भजते**ऽनुवर्तते । अत्रान्य-स्फुरणेऽपि गोपीनाम् एव स्फूर्तिः, न तु पूर्वास् इव सामान्य-स्त्रीणाम् इत्य् एतद्-अंशेऽपि वैशिष्ट्यं दर्शितम् ॥ 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 Laghu-vaiṣṇava-toṣaṇī

Some authorities reject the two half-verses beginning with “thus” that appear around this point in certain arrangements. If the first is accepted, Śuka's direct statement “He sported with Her” (10.30.35) becomes awkwardly attributed elsewhere. If the second is accepted, the independent opening “and She” becomes difficult to establish.

Having praised the love of the divine Couple, the narration now describes the loving indignation born within Their play, and Kṛṣṇa's efforts to appease it, all for the nourishment of that love. “She then considered” reveals that while Rādhā remained among the other gopīs this particular intoxication had not arisen; it appeared only now.

In such love, *māna* has two states. When consciousness contains only the beloved, the permanent emotion abounds in joy and similar feelings. When awareness of others arises and some outward consciousness returns, the other state appears. Her reason for considering Herself supreme is this: Kṛṣṇa, whose wondrous greatness is indescribable, who is absolutely independent and extremely difficult to attain, abandoned all the gopīs although they desired Him. Yet the beloved now serves and follows Her, loving Her alone. Even when others entered Her awareness, She thought of the gopīs rather than ordinary women. This too reveals Her exceptional position.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.38 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.३८ ॥

ततो गत्वा वनोद्देशे दृप्ता केशवम् अब्रवीत् ।

न पारयेऽहं चलितुं नय मां यत्र ते मनः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ततो वरिष्ठं मानानन्तरं वन-प्रदेश-विशेषं तेनैव सह गमनं क्रमेणाग्रतो गत्वा दृप्ता गर्विता सती केशवं केशान् तदीयान् वयते ग्रथ्नाति । अत एवाब्रवीत् किम् ? तद् आहुः---न पारये इति । बहु-परिभ्रमणेन परिश्रान्तत्वाद् इति व्याज-मयी हेतु-व्यञ्जना । ननु, मुग्धे ! ताभ्यो दूरम् अग्रे स्थानान्तरं हृद्यं गन्तव्यम् इति चेत्, तत्राह--- नयेति** । पूर्ववद् अङ्के निधाय त्वम् एव नयेत्य् अर्थः ॥ ३८ ॥

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 Laghu-vaiṣṇava-toṣaṇī

After considering Herself supreme, She went gradually farther with Him into a special forest region and became proud. She addresses Him as Keśava, He who weaves and arranges Her hair. What did She say because of this intimacy? “I cannot go on.” Her implied pretext is that so much wandering has exhausted Her.

He might respond, “Innocent girl, there is a delightful place farther ahead and still more distant from the others. We should go there.” She therefore says, “Carry Me.” As before, the meaning is: “Take Me upon Your lap and carry Me there Yourself.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.39 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.३९ ॥

एवम् उक्तः प्रियाम् आह स्कन्ध आरुह्यताम् इति ।

ततश् चान्तर्दधे कृष्णः सा वधूर् अन्वतप्यत ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तद् एवं तस्याः स्वाधीन-भर्तृकात्वोचितं कृत्रिमालस्यादि-मयं तत्-प्रवचनं श्रुत्वा स्वयम् अपि सनर्मेवान्तर्हित इत्य् आह---**एवम्** इति पाद-त्रयेण ।

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 Laghu-vaiṣṇava-toṣaṇī

Her speech, filled with feigned weariness and similar gestures, suited a heroine whose lover is completely under Her control. Hearing it, Kṛṣṇa also responded with playful humor by disappearing. The first three quarters of the verse convey this sequence.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.40 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.४० ॥

हा नाथ रमण प्रेष्ठ क्वासि क्वासि महाभुज ।

दास्यास् ते कृपणाया मे सखे दर्शय सन्निधिम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

विलपम् एवाह---**हा नाथ**

! इति । हा खेदे आर्ति-सम्बोधने वा । ततश् च सर्वत्रैव योज्यम् ।

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 Laghu-vaiṣṇava-toṣaṇī

The verse gives Her lament beginning “Alas, my Lord!” The particle *hā* expresses grief or forms an anguished address and should be understood with each of Her invocations.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.41 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.४१ ॥

अन्विच्छन्त्यो भगवतो मार्गे गोप्योऽविदूरतः ।

ददृशुः प्रिय-विश्लेषान् मोहितां दुःखितां सखीम् ॥

Jīva Gosvami - Laghu-vaisnava-tosani:

अविदूरतो नातिदूरत इत्य् अर्थः । अतिदूरे व्यवधान-सद्-भावात् । राकेश-शोभा-विजयि-शोभा-विशेषेण दूरेऽपि दर्शन-सम्भवात् । दुःखिताम्, अत एव मोहितां मूर्च्छितां सम-दुःख-भावनया विशेषतस् तस्या एकाकिन्या अपि परित्याग-दर्शनेन सुतराम् ईर्ष्यापगमाद् ऐकमत्याच् च सखीम्** इत्य् उक्तं, किन्तु निज-सखीनाम् अत्र प्रेमावेश-विशेषो ज्ञेयः ॥४१॥

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 Laghu-vaiṣṇava-toṣaṇī

“Not far away” means at no very great distance, for obstacles would have blocked a more distant view. Yet Her extraordinary beauty, surpassing the splendor of the full moon, also made Her visible from afar. She suffered and therefore became bewildered to the point of fainting.

The gopīs now call Her their companion. Sharing Her pain, and especially seeing that She too had been abandoned alone, dissolved their jealousy and united them in one feeling. Her own intimate friends, however, should be understood to have entered an especially intense absorption in love at this moment.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.42 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.४२ ॥

तया कथितम् आकर्ण्य मान-प्राप्तिं च माधवात् ।

अवमानं च दौरात्म्याद् विस्मयं परमं ययुः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अत एव च **तया कथितम् आकर्ण्य** इति रोदन-संज्ञा-प्रापण-प्रश्नान्तरम् इति ज्ञेयं । **कथितम्** \ "कथं भवतीभ्यो विच्छिन्ना बभूवाहम् इति नाज्ञासिषं, किन्तु दूरत एवात्मानुसन्धानम् अकार्षम्\ " इत्य्-आदि प्रकारकं सर्वं वृत्तम् **आकर्ण्य**, तत्रापि **माधवात्**, नूनं लक्ष्म्यापि रमणतया स्पृहणीयात् सर्व-गुणादि-सम्पत्तेः पत्युर् वा तस्मात् स्वत एव परम-सौभाग्य-लाभ-लक्षणां **सम्मान-प्राप्तिं च आकर्ण्य**, तत्रैव गर्व-लक्षणान् निज-**दौरात्म्यात्** परित्याग-लक्षणम् अवमानं **च आकर्ण्य विस्मयम्** इत्य्-आदिकोऽन्वयः ।

अत्र तु **दौरात्म्य**-शब्द-प्रयोगस् तद्-दैन्य-वचनानुवादात् । वस्तुतस् तु श्री-कृष्णाद् दूरे आत्मा देहो यस्याः, दूरे आत्मा श्री-कृष्णो वा यस्याः, सा दूरात्मा, तस्या भावो **दौरात्म्यं**, तस्माद् दूर-विश्लेषाद् इत्य् अर्थः । **परमं विस्मयम्** इत्य्-आदिकस्य **तया कथितम्** इत्य्-आदिना त्रयेणाप्य् अन्वयश् च । तत्-सहितान्तर्धानादि-सर्व-तच्-चरितस्य स्व-सहित-तच्-चरिताद् अपि दुर्वितर्क्यत्वात् । तत्रापि तादृश-मान-प्राप्तेः । स्वेषु परः-कोटिष्व् अप्य् अदृष्ट-चरत्वात् । तत्र च सति तस्याम् अप्य् अवमानस्य परमासम्भवाद् 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 Laghu-vaiṣṇava-toṣaṇī

The words “hearing what She related” imply that after recognizing Her cries, the gopīs asked further questions. They heard the entire event as She described it: “I did not understand how I became separated from all of you. I recovered awareness of Myself only when I was already far away,” and so forth.

They especially heard that Mādhava, the Lord desired even by Lakṣmī as Her beloved and the master of every wealth of virtue, had granted Her supreme honor, itself the attainment of unparalleled good fortune. They also heard that Her own supposed wickedness in the form of pride had brought the dishonor of abandonment. All three things, Her account, the honor, and the dishonor, caused their supreme wonder.

The word “wickedness” merely repeats Rādhā's own humble language. Its deeper wordplay is different: one whose body or self is far from Śrī Kṛṣṇa is *dūrātmā*, and the state of such a person is *daurātmya*. Her “fault” was therefore distant separation from Him. Every feature of His conduct with Her, including disappearing together, was more difficult to comprehend than His conduct with all of them. Such honor had never been seen even among millions like themselves, while dishonoring even Her after granting it seemed utterly impossible. Hence their supreme astonishment.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.43 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.४३ ॥

ततोऽविशन् वनं चन्द्र-ज्योत्स्ना यावद् विभाव्यते ।

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

Jiva Gosvami - Laghu-vaisnava-tosani:

ततः परम-वैयग्रेण सखीभिर् दत्तावलम्बनया तयैव सहिताः पुनर् अप्य् अन्वेषयामासुर् इत्य् आह---**तत** इति ।
यावद् वनं व्याप्य **ज्योत्स्ना विभाव्यते** लक्ष्यते, तावद् वनम् **अविशन्** प्रविश्य तम् अन्वेषयामासुर् इत्य् अर्थः ।
तमसि महा-गहन-गते प्रविष्टं श्री-कृष्णं पद-चिह्नादिना वितर्क्य, **ततस्** तस्माद् वनान् **निवृत्ताह्** । तथा च विष्णु-पुराणे---

प्रविष्टो गहनं कृष्णः पदम् अत्र न लक्ष्यते ।

निवर्तध्वं शशाङ्कस्य नैतद् दीधिति-गोचरः ॥ [वि।पु। ५.१३.४३] इति ।

^[^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 Laghu-vaiṣṇava-toṣaṇī

In utmost agitation, Rādhā leaned upon Her friends and joined them in searching again. They entered and searched the forest for as far as moonlight could be discerned spreading through it. From footprints and other signs they inferred that Śrī Kṛṣṇa had entered the darkness of a very dense thicket, and so they turned back from that forest. The Viṣṇu Purāṇa says:

“Kṛṣṇa has entered the deep forest, and His footprints can no longer be seen here. Turn back, for this place lies beyond the reach of the moon's rays.” (5.13.43)

^[^87]: Some witnesses read “of Hari” in place of “the women.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.44 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.४४ ॥

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

तद्-गुणान् एव गायन्त्यो नात्मागाराणि सस्मरुः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ततश् च ततो निवृत्तास् तत्र प्रविष्टस्य तस्य व्यथते न किं स्वित् कूर्पादिभिः [भा।पु। १०.३१.१९]वक्ष्यमाण-रीत्या दुःख-शङ्कया परम-दुःख-मग्ना बभूवुर् इत्य् आह---**तन्-मनस्का** इति । तद्ग-अवरोध-स्थलं प्रविष्टे तस्मिन् एव मना यासाम् । ततस् तादृशे तस्मिन् एव विषये **आलापस्** तद्-दुःख-स्मरणमयः संलापो यासां । ततस् तस्मिन् एव निमित्ते **विचेष्टा** यत्नान्तरेण तन्-निष्क्रमण-सम्भावनया परितः परिक्रमण-रूपा यासाम् । ततस् **तस्मिन्** एव **आत्मा** यत्नो यासां तथा भावाः सत्यस् तस्य निलीनता कारणापन्नाः तादृश-वशीभावमय-कृपादि-लक्षणान् गुणान् एव केवलं तया स्फुरितान्, न तु स्व-परित्यागादि-दोषान् गायन्त्यः । गानेन तं श्रावयन्त्यः **आत्मानम्** अपि **न सस्मरुः**, किम् उत **आगाराणि** इत्य् अर्थः ॥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 Laghu-vaiṣṇava-toṣaṇī

After turning back, the gopīs became submerged in supreme grief, fearing that He might suffer in the thicket, as they will later ask, “Are Your feet not pained by stones and sharp grass?” (10.31.19). Their minds remained with Him inside that obstructed place. Their conversation concerned Him alone and consisted of recalling His possible suffering. Their actions also centered on Him: they circled the thicket, hoping by another effort to find a place from which He might emerge. Their very selves, their entire endeavor, rested in Him.

Because His concealment produced these states, they sang only the qualities His act now revealed, such as compassion governed by submission to their love. They did not sing supposed faults such as abandoning them. Through their song they tried to make Him hear. They did not remember even themselves, what then to speak of their homes?

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.30.45 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३०.४५ ॥

पुनः पुलिनम् आगत्य कलिन्ध्याः कृष्ण-भावनाः ।

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

Jiva Gosvami - Laghu-vaisnava-tosani:

ततस् तत्रापि स्वैस् तस्यावरोध-शङ्कया सर्वम् अपि तद्-अन्वेषण-मार्गं परित्याज्य सर्वासां समेतानाम् अस्माकं निकटम् इदं निर्व्यवधानतया दूर-प्रसरच्-छब्दं तद् एव लीला-पुलिनं गतानां दैन्योपालम्भादिमयम् उच्चैर् गानम् आकलय्य स्वयम् एव करुणया श्री-कृष्णस् त्वरितम् आगमिष्यतीति तं भावयमानास् तथा चक्रुर् इत्य् आह---**पुनर्** इति ॥ 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 Laghu-vaiṣṇava-toṣaṇī

They feared that even there their own presence might obstruct Him, so they abandoned every remaining path of search. They reasoned: “If all of us gather at the very riverbank where He sported, no barrier will impede the sound. Our loud singing, filled with humility, loving reproach, and other feelings, will travel far. Hearing it, Śrī Kṛṣṇa will Himself become compassionate and return quickly.” Absorbed in this conception of Him, they acted accordingly.

[^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 Laghu-vaiṣṇava-toṣaṇī

॥ 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 - Laghu-vaisnava-tosani:**

कृष्णैक-गम्यो वाग्-अर्थो यासां लेखितुम् इष्यते ।

ता एव करुणा-मय्यः स्वीकुर्वन्तु मद्-आग्रहम् ।

पीत-श्री-गोपिका-गीत-सुधा-सार-रस-श्रियाम् ।

श्रीधर-स्वामिनां किञ्चिद् अवशिष्टं विचार्यते ॥

[^{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 Laghu-vaiṣṇava-toṣaṇī

I wish to write about the meaning of words whose sole true destination is Kṛṣṇa. May those very gopīs, embodiments of compassion, accept my earnest endeavor.

Śrīdhara Svāmī drank the concentrated nectar and rasa-filled beauty of the glorious Gopī-gīta. I shall consider only the little that remained.

[^90]: A variant reads “the gopikās said.”

[^91]: Viśvanātha records the reading “beautifully there.”

[^92]: Viśvanātha records “whose lives have departed.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.2 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.२ ॥

शरद्-उदाशये साधु-जात-सत्-

सरसिजोदरे श्री-मुषा दृषा ।

सुरत-नाथ तेऽशुल्क-दासिका

वरद निघ्नतो नेह किं वधः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

शरद्-उदाशये इति । जन्म-काल-स्थानयोः सादृश्यं दर्शितम् । साधु-जात इति जन्मनः सद् इति जातेर् व्यक्तेश् च । उदरे इति तत्रापि तद्-अन्तः-कोषस्य इति कमलस्य शोभा परमाकाष्ठा दर्शिता । तादृश-तच्-छ्री-मुषा स्व-श्रिया तच्-छ्रियं हरत्य् एवेत्य् अर्थः । यत्र यत्र सा स्फुरति, तत्र तत्र तच्-छ्रीर् न दृश्यते इति नव-नव-श्री-युजा अनया नूनं चोर्यत एव सा इति भावः । दृशा इत्य् एक-वचनम् एकयैव भाव-सूचनात् । एकयापि किम् उत द्वाभ्याम् ? इति श्लेषात् । दृशा इति सुरत-नाथ इत्य् अत्राप्य् अन्वयः । हि दृशैव । सुरत-याचकेति त्वयैवास्मासु तद्-इच्छा कारिता । तत्र च वरद ! इति वर-दानेन दृढीकृता चेति, तत्रास्माकं न दोषः, अशुल्क-दासिका इति प्रत्युत गुणा एव । भवतस् तु सोऽपि दोषः सम्प्रति तु महान् एवेत्य् आहुः---निघ्नत** इति । श्लेषेणापि तस्मिन् तत्रैव दोषार्पणाय चौर्य-क्रियाभिनिवेशो दर्शितः । स हि चौर्येण क्रिया सम्भवति, साधूनाम् अपि सम्पत्त्य्-आदानाद् अत्युत्कट-दोषस्यागणनेन, अतिनिगूढ-पर-वस्तु-ज्ञानेन, अतिदुर्लङ्घ्य-लङ्घनेन च ।

तत्र प्रथमं सत्-सरसिज- इति पर्यन्तेनोक्तम् । शरद्-उदाशये इति स्वच्छतादि-गुण-युक्तस्य जनयितुः साधु-जात- इति जन्मनः, सद् इति स्वरूप-गुणस्य च प्रशंसनात् । द्वितीयं महा-जलान्तः-सरसिजोदरे विलीय स्थितत्वेन ।

तृतीयं च वर्षानन्तर-कालीनत्वात् अतिपूर्णस्य उदाशयस्य दुरवगाह-मध्य-देशत्वेन सहस्र-पत्राख्य-सरसिजोदरस्य दृग्भिर् दुर्भेदत्वेन चेति । किं च, त्वद्-भयाद् इव तथा निगूढापि श्रीर् नायिका मुष्टा ।

ततः सरलानां व्रज-वृन्दावनयोर् निर्भयं भ्रमन्तीनाम् अस्माकं वा का वार्ता ? भवत्य् अस्माकम् अपि तद्-द्वारा मोषणम्, किं तु सा कृत-तादृक्-कौटिल्यापि स्व-चक्षुषोर् अन्तरे रक्षिता, वयं तु तादृश-सरला अपि बलान् मोषणे प्रत्युत अशुल्क-दासिकाः, तत्रेष्ट्या त्यक्त्वा निरुपाधितया सेवमाना अपि तद्-द्वारा पुनर् निहन्तुम् आरब्धाः इति परम् अन्याय्यम् इत्य् आहुः---निघ्नत इति । नेह किं वधः ? इति चौर्याल् लोकेन न ज्ञायतां नाम इत्य् अपि किं न स्यात् ? इत्य् अर्थः । सम्बोधन-द्वयेन चेदं ज्ञाप्यते---अहो ज्ञाते तत् तत् सर्वं त्वयैतद्-अर्थम् एव मृषा प्रपञ्चितम् इति । अन्यत् तैः ।

यद् वा, तादृश-दृशैव **शुल्क-दासिकाः** । तद्-रूपेणैव **शुल्क-दासिका** इत्य् अर्थः । तादृशीर् अपि **निघ्नतः** त्यागेन मारयतः । हे **[सुरत-नाथ]** सुष्ठु-स्तानां जनानाम् उपतापक ! नाथतेर् उपतापार्थत्वात् । तथा हे **[वरद]** निज-वर-च्छेदक ! अतो निज-दोष-परिहारार्थम् अप्य् आगम्यताम् इति भावः ॥२॥

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 Laghu-vaiṣṇava-toṣaṇī

“In an autumn lake” praises both the time and place of the lotus’s birth. “Perfectly born” praises its arising, “excellent” its species and individual form, and “in its heart” the innermost whorl where the lotus’s beauty reaches its utmost limit. Yet Kṛṣṇa’s glance steals even that splendor through its own. Wherever His ever-fresh beauty appears, the lotus’s beauty can no longer be seen and must therefore have been stolen by it.

“Glance” is singular to suggest the power of only one eye: if one glance does this, what then could two accomplish? The word also connects with “Lord of love.” By that very glance He begged for amorous union and caused such desire to arise in them. Calling Him “giver of blessings” says that His promise strengthened that desire. The gopīs are therefore faultless and, as unpaid maidservants, possess only virtue. Yet He now incurs the still greater fault of killing them.

The imagery also attributes to Him all the traits of a thief. A thief ignores the grave fault of taking even a virtuous person’s treasure, knows objects hidden with extraordinary secrecy, and crosses barriers impossible to cross. The first trait is conveyed by praising the lotus’s clear autumn lake, its excellent birth, and its noble nature. The second appears in the beauty hidden within the lotus’s inner whorl beneath deep water. The third lies in reaching the inaccessible center of a lake filled after the rains and penetrating the thousand-petaled lotus with His eyes. Even Śrī, the heroine concealed there as if from fear of Him, has been robbed.

What then can be said of simple women like the gopīs, who wander fearlessly through Vraja and Vṛndāvana? Let Him steal them too through His glance. Yet Śrī, despite Her own crookedness, remains sheltered within His eyes, while the straightforward gopīs have been forcibly stolen, made unpaid servants, and then, though they serve without jealousy or condition, begun to be killed by that same glance. This is supreme injustice. “Is this not murder here?” asks whether secrecy from the world can make theft and killing cease to be crimes. Their two addresses imply: “Ah, now we understand. You falsely arranged all those promises only to bring about this end.”

Alternatively, His glance itself was their wage, making them servants purchased by that payment, yet He now kills even them through abandonment. “Lord of love” can be turned into “tormentor of those deeply absorbed in love,” while “giver of blessings” becomes “destroyer of Your own boon.” He should therefore return at least to remedy His own fault.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.3 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.३ ॥

विष-जलाप्ययाद् व्याल-राक्षसाद्

वर्ष-मारुताद् वैद्युतानलात् ।

वृष-मयात्मजाद् विश्वतो-भयाद्

ऋषभ ते वयं रक्षिता मुहुः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

एवं परम्परया सर्व-साधारणतया च **त्वया वयं** सदा **रक्षिताः** स्म एव । तर्हि विष-वृक्षोऽपि संवर्ध्य स्वयं छेत्तुम् असाम्प्रतम् [कु।सं। २.५५] इति नीतिः । कथं न स्मर्यताम् ? इत्य् अभिप्रेत्याहुः---**विष-जलाप्ययाद्** इति । **विष-जलं** कालिय-हृद-जलम्, तेन पीतेनाप्ययात् गवां गोपानां च मरणात् । **व्याल-राक्षसाद्** अघात् । रक्षो विदित्वाखिल-भूत-हृत् स्थितः [भा।पु। १०.१२.२५] इत्य् अनेन तस्यैव व्याल-रूपस्य राक्षसत्वेन निर्देशः कृत इति तस्माद् बाल-वत्सान् गिलितवतो **वयं रक्षिता** इति सर्व-गोकुल-जीवन-रूपाणां तेषां रक्षणेन गोकुलस्य रक्षणाद् **वयम्** अपि **रक्षिता** इत्य् अर्थः । इति परम्परा दर्शिता । **वर्ष-मारुतात्** वर्ष-मिश्रान् मारुतात्, तत्रैव वज्राशम-परुषानिलैर् इत्य् उक्त्या **वैद्युतानलाच्** च श्री-गोवर्धन-धरणेन त्वया रक्षिता इति सर्व-साधारणतया दर्शिता । **वृषमयात्मजाद्** इति समाहारं वृषात् वत्साकारत्वेन गताद् अपि परिणामे बृहत्त्व-दर्शनात् । **वृषात्** वत्सासुरात् **मयात्मजात्** तल्-लीलाया अतिबाल्य-चरितत्वेनैव निर्णेष्यमाणत्वात् पूर्वम् एव व्योमासुराच् चेति पुनः परम्परा दर्शिता, वराह-तोको निरगात्^[१९८] [भा।पु। ३.१३.१८] इतिवत् । **वृषात्मजाद्** वत्सात् **मयात्मजाद्** व्योमाच् चेति वा । अथ सर्वम् एव सङ्गृह्य आहुः---**विश्वतो भयाद्** इति । तत्र तत्र योग्यताम् आहुः---हे ऋषभ ! सर्व-श्रेष्ठ इति ॥३॥

[^{१९८}]: इत्य् अभिधायतो नासा-विवरात् सहसानघ । वराह-तोको निरगाद् अङ्गुष्ठ-परिमाणकः ॥

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 Laghu-vaiṣṇava-toṣaṇī

He has always protected the gopīs, sometimes indirectly through saving those on whom their lives depend and sometimes together with everyone. They therefore invoke the principle, “It is improper to nurture even a poisonous tree and then cut it down oneself” (Kumāra-sambhava 2.55). How can He fail to remember this?

“Poisoned water” is the water of Kālīya's lake, whose drinking killed the cows and cowherd boys. The “serpent demon” is Aghāsura, described at 10.12.25 as a demon in serpent form who swallowed the boys and calves. By saving them, who were the life of all Gokula, He saved Gokula and therefore the gopīs as well. This is protection through a chain of dependence.

“Rain and wind” means wind mixed with rain. The same account mentions thunderbolts, hailstones, and harsh winds, so “lightning and fire” also refers to dangers from which He saved everyone by lifting Śrī Govardhana. “The bull and Maya's son” may be a collective compound naming Ariṣṭa and Vyoma. It may also join the bull with the demon who came as a calf, since that demon later expanded to great size. Then it refers to Vatsāsura and to Vyomāsura, Maya's son, whose deed must have occurred earlier because the narrative places it among Kṛṣṇa's earliest childhood acts. This resembles the Bhāgavata's phrase “a tiny boar emerged” (3.13.18). Another analysis likewise takes “the bull's offspring” as the calf and “Maya's offspring” as Vyoma.

Finally, “fear on every side” gathers every danger into one phrase. Calling Him the greatest of all declares His fitness to protect them from each one.

[^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 Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.४ ॥

न खलु गोपिका-नन्दनो भवान्

अखिल-देहिनाम् अन्तरात्म-दृक् ।

विखनसार्थितो विश्व-गुप्तये

सख उदेयिवान् सात्वतां कुले ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तद् एवं प्रभावत्वाद् इदम् अनुमिमीमह इति स्तुत्य्-अर्थम् आहुः---**न खल्व्** इति । श्री-गोपेश्वर्या अपि स्व-कुल-श्रेष्ठत्वेन स्वान्तः-पातं विधाय स्व-दैत्येनैव न्यूनतयोक्तिर् न दोषाय, अतोऽस्माकम् इदं हृत्-ताप-वृत्तं भवान् जानात्य् एव । किं तस्य बहु-वर्णनेन ? इति भावः ।

अवतार-कारणम् अनुमीयते---**विखनसा** इति । अतः स्व-भक्त-वर-प्रार्थनया भक्त-कुलेऽस्मिन् उदित-मात्रत्वेनापि भवता भक्ता अनवसरेऽपि परिपाल्या एवेति त्वत्-प्रियाणाम् अस्माकम् अप्य् अवसरापेक्षा न युक्ता । सोऽयं तु परम एवावसर इति भावः ।

ननु यूयं न मद-भक्ता इति चेत्, तथापि परिपाल्याः श्री-ब्रह्मणा किल सर्वेषाम् एव पालनाय प्रार्थनाद् इत्य् आहुः---**विश्व-गुप्तये** इति । वस्तुतस् तु भक्तेष्व् अपि भाव-विशेष-भाजो वयं विशेषतः परिपाल्या इत्य् आशयेनाहुः---**सखे** इति ।

यद् वा, ऐश्वर्य-ज्ञानम् इदं मुन्य्-आदि-मुखतः तन्-माहात्म्य-श्रवणेन ततो निज-भावानुरूप्येण श्री-**गोपिका-नन्दन**ता-मय-केवल-माधुर्यानुभवेऽपि तद् एतद् ऐश्वर्यं याचक-रीत्या निजाभीष्ट-साधन-मात्राय प्रयोजितम् इति ज्ञेयम् । एवम् उत्तरापि । अन्यत् तैः ।

यद् वा, **खल्व्** इति प्रतिषेधे, **खलु** उक्त्वा इतिवत् । **अन्तरात्म-दृक्** अपि **भवान् गोपिका-नन्दनो न** भवति खलु, अपि तु भवत्य् एव इत्य् अर्थः । कथम् ? तद् आहुः---**विखनसा** इति । अतो वयं पाल्या एव इति भावः । सेष्यम् आहुः---**गोपिकायाः** परम-दयालुतया श्री-ब्रजेश्वर्या **नन्दनो भवान् न** भवति, किन्तु परमात्मैव, स्वतः सर्वत्रौदासीन्यात् । एवं नूनम् अपि ब्रह्म-भक्ति-वशीकृतत्वाद् एव **भवान्** । एतन् नन्द-नन्दनता-व्याजेन **विश्व-गुप्तये** प्रकटोऽस्ति । तत्र च बाल्य-क्रीडामयाद्-अनुवृत्त्या अस्माकं सखितां च प्राप्तोऽस्तीति भवता प्रतिपाल्या एव वयम् इत्य् आहुः---**विखनसा** इति ।

अथवा नञः प्राङ्-निर्देशात् सर्व-पदैर् एवान्वयः । तेन हे **असखे**

! प्रतिकूल ! **खलु** वितर्के । **भवान्** श्री-यशोदा-नन्दनो न

भवति, तत्र तत्-सम्बन्धेनास्माकम् उपेक्षानुपपत्तेः । तथा **अखिल-देहिनाम् अन्तरात्म-दृक्** अपि न भवति, तत्रास्मद्-

दुःख-ज्ञान-सम्भवात् । न च ब्रह्मणा **विश्व-गुप्तयेऽर्थितः**, तत्रास्माकम् अपि रक्षाया योग्यत्वात् । **सात्वतां** भक्तानां **कुले** च **नोदेयिवान्**, तत्र तत्-सम्बन्धेन निरुपाधि-कृपालुता-सम्भवाद् इति ॥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 Laghu-vaiṣṇava-toṣaṇī

From the power He has displayed, the gopīs infer His divine identity and praise Him. By saying that He is not merely the son of a cowherd woman, they include even Vraja's queen Yaśodā within their own community as its greatest member and humbly speak of the whole group as lower. As the witness within, He already knows the burning of their hearts. Why describe it at length?

They infer the cause of His descent from Brahmā's prayer. Having appeared in this devotee clan at the request of the foremost devotee, He must protect devotees even when the occasion seems untimely. It is therefore improper to demand that the gopīs, who are dear to Him, wait for an appropriate moment, and this is in fact the most urgent moment of all.

He may say, “You are not My devotees.” Even then He must protect them, for Brahmā requested protection of the whole universe. In truth they possess a distinctive loving mood even among devotees and deserve exceptional protection. They therefore call Him “friend.”

Alternatively, they have heard His majesty from sages and others, yet their own experience remains pure sweetness: He is the cowherd woman's son. They now employ knowledge of His majesty only as petitioners, to attain what suits their intimate mood. The same method continues in later verses.

Another reading takes “surely not” as a rhetorical denial: “Although You see every inner self, surely You are not the cowherd woman's son? Of course You are.” His appearance at Brahmā's prayer proves it, and therefore He must protect them.

With jealousy they may instead say: “You are not the son of the supremely compassionate queen of Vraja. You must be only the indifferent Supreme Self. Perhaps You are controlled solely by Brahmā's devotion and have appeared under the pretext of being Nanda's son merely to protect the universe. Yet through childhood play You also became our friend, so even then You must protect us.”

Because the negation appears first, it can also govern every phrase in a contrary reading: “O no-friend, O adversary! You cannot be Yaśodā's son, for that relationship would make neglecting us impossible. You cannot see the inner self of every embodied being, for then You would know our

pain. Brahmā cannot have requested You to protect the universe, for then we too would deserve protection. Nor can You have appeared in the devotees' clan, for that relationship would make unconditional compassion inevitable.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.5 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.५ ॥

विरचिताभयं वृष्णि-धुर्य ते

चरणम् ईयुषां संसृतेर् भयात् ।

कर-सरोरुहं कान्त कामदं

शिरसि धेहि नः श्री-कर-ग्रहम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

पूर्वानुसारेणैवैश्वर्यं सम्भाव्याहुः---**विरचित-** इति । **विरचिताभयम्** इति मोक्ष-प्रदत्वम् उक्तम् । **कामदम्** इति धर्माद्य्-अर्थिनां सर्वाभीष्ट-प्रदम् इति त्रिवर्ग-प्रदत्वं भक्ति-प्रदत्वं च । **श्री-कर-ग्रहम्** इति प्रेम्णा प्रिय-जन-वश्यत्वं रसिकत्वं च । एषां यथोत्तरं श्रेष्ठ्यम् ऊह्यम् । **सरोरुह-**रूपकेण सहज-शीतल-मधुरत्वादिना स्वतः फल-रूपत्वं सूचितम् । ततो मोक्षो नाम निर्विघ्न-प्रेम-सम्पद्-वृद्धये विविध-दुःख-परम्परा निवृत्तिर् एव ज्ञेयः । त्रिवर्गोऽयं प्रेम-साधनोपयोग्य एव । अन्यच् च भक्तानाम् उपेक्ष्यम् एव । एतच् च सर्वं सद्-गुण-वर्णनं प्रेमोल्लासेनैव ज्ञेयम्

ननु तद्-योग्या न यूयम् इति चेत्, सत्यम्, निज-माहात्म्यापेक्षया धेहीत्य् आहुः---**वृष्णि-धुर्य** इति । हे निजाशेष-माधुरी-प्रकटनाय यदु-विशेष-कुलेऽवतीर्णेति । तच् च भाव-विशेषेण त्वया धेयम् इत्य् आशयेनाहुः---**कान्त !** हे प्रियेति । अन्यत् तैः ।

यद् वा, **विरचित-** इत्य्-आदिना संसार-सम्बन्धि-पाप-हारित्वेन शौर्यम् उक्तम् । **कान्तं** च तत्-**कामदं** चेति स्वतः सुखदत्वेन सर्वाभीष्ट-प्रदत्वेन च दातृत्वं **श्री-कर-ग्रहं** श्रियः सम्पद्-अधिष्ठात्र्याः स्व-गोकुले वशी-कारात् **करम्** इव **गृह्णाति** यत्, तद् । इत्य् अनेन सर्व-सम्पद्-आश्रयत्वम् । अतोऽस्माकं विरह-भय-नाशः, तद्-रूपाभीष्ट-प्राप्तिः, तत्-प्राप्त्य्-आनुषङ्गिक-सर्व-सम्पत्-प्राप्तिश् च तेनैव सिध्येद् इति भावः । **वृष्णि-धुर्य** वृष्णि-विशेष-व्रज-राज-कुल-तिलकेति वयं स्वाभाविक-त्वत्-पाल्या नैवोपेक्षया इति भावः । उभयथापि **शिरसि धेहि** इति तेनास्मान् बाढम् अङ्गीकुरुष्वेति तात्पर्यम् ॥ 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 Laghu-vaiṣṇava-toṣaṇī

Continuing to invoke His majesty, they say that His hand “grants fearlessness,” meaning liberation. “Fulfills desire” means that it bestows every aim sought by those who desire dharma, prosperity, and pleasure, and also grants devotion. “Holds Śrī's hand” shows that love brings Him under His beloved's control and that He is a connoisseur of rasa. Each quality in this sequence surpasses the preceding one.

Comparing His hand to a lotus suggests that its natural coolness and sweetness are themselves the fruit. Liberation should therefore mean only the ending of the succession of pains so that the wealth of love may increase without obstruction. The three worldly aims are valuable only insofar as they assist the practice of love; devotees disregard them otherwise. All this praise of His virtues arises from love's exhilaration.

He may say, “You are not qualified for such a hand.” They answer, “True. Place it upon us by the power of Your own greatness, O foremost of the Vṛṣṇis.” He descended in the special Yadu clan to reveal all His sweetness. Calling Him “beloved” asks Him to place His hand upon them in a mood corresponding to their particular love.

Alternatively, “granting fearlessness” declares His heroism in removing sins connected with worldly existence. The hand is charming and fulfills desire, giving both happiness by its nature and every cherished object. By holding the hand of Śrī, goddess of fortune, and bringing Her under His control in Gokula, it becomes the shelter of every prosperity. That hand alone can end their fear of separation, bestow their desired union, and bring every wealth that accompanies His attainment. As the foremost Vṛṣṇi, the crown jewel of Vraja's royal clan, He is naturally their protector and must not neglect them. In both readings, “place it upon our heads” means “fully accept us as Your own.”

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.6 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.६ ॥

ब्रज-जनार्तिहन् वीर योषितां

निज-जन-स्मय-ध्वंसन-स्मित ।

भज सखे भवत्-किङ्करीः स्म नो

जल-रुहाननं चारु दर्शय ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

एवं वैयाग्रेण आदाव् अङ्गीकार-मात्रं प्रार्थ्य, अभीष्ट-विशेषान् प्रार्थयन्ते त्रिभिः । तत्र प्रथमेन सामान्यतः सङ्गं प्रार्थयन्ते---**ब्रज** इति । **भज** अस्माकं दुःखं प्रतिकुर्वन् निकटे तिष्ठ । अहो आस्तां तादृशोऽपि मनोरथः । प्रथमं तावच् **चारु** मनोहरं **जलरुह**-तुल्यम् **आननम्** अपि **दर्शय** । तत्र **ब्रज-जनार्ति-हन्** इति भजनस्य योग्यत्वम् उक्तम्, अन्यथास्मद्-अन्त्य-दशापत्त्या आर्ति-हननासिद्धिः स्यात् । **वीर** इत्य् अदेयस्यापि दान-सामर्थ्यम् उक्तम् । **निज-जनो** निज-प्रिय-जनः तव **स्मित**-मात्रेणापि मानो निरस्यते, तद्-अर्थम् अन्तर्धानेनालम् इति भावः । अनेनैव परम-मनोहरत्वम् अप्य् अभिप्रेतम् । अतस् तद् अवश्यं द्रष्टुम् अपेक्ष्यत इति भावः । **सखे !** इति भजने प्रकार-विशेषः सूचितः । यद् वा, अभजनेऽस्माकं दुर्दशया पश्चात् त्वयापि किल दुःखं लब्धव्यं सख्येन तुल्य-व्यथत्वात् । किं वा, विश्वास-घात-दोष-प्रसक्तेर् इति भावः । अथ सख्य-योग्यस्याप्य् आत्मनो विरह-दैन्येन औद्धत्यम् आशङ्क्याहुः--- **भवतः किङ्करीर्** इति **योषिताम्** इति तत्रास्माकं सामर्थ्याभावात् स्वयम् एव कृपया **दर्शय** इति भावः । अन्यत् तैः

यद् वा, **योषितां** मध्ये ये **निज-जनास्** त्व् अपरिग्रहाः, तेषां **स्मय-ध्वंसन-स्मित !** अत एव निज-दासीर् अस्मान् **भज** । तत्-प्रकारम् एवाहुः---**जल-** इत्य्-आदिना आप्याययस्व नः [८] इत्य् अन्तेन ।

यद् वा, परमात्म्या प्रणय-कोपेनाहुः---**ब्रज-जनार्तिहन् !** हे तथा-भूतोऽपि **योषितां वीर** योषिद्-वधे समर्थेत् अर्थः । अतो वयं मृत-प्राया एव वृत्ताः, तथा **निज-जन-मुख-लापन-कपट-स्मित !** अधुना **अभवत्-किङ्करीर्** अन्या अदासीर् एव **भज चारु जल-रुहाननं च नो दर्शय**, मरणस्यैव निश्चितत्वात् । अन्यत् समानम् ॥ ६॥

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 Laghu-vaiṣṇava-toṣaṇī

In their agitation they first asked only to be accepted. In this and the next two verses they request the particular objects they desire. Here they ask generally for His company. “Attend upon us” means “remain nearby and counteract our pain.” Yet even that hope seems too great, so they reduce the request: “First simply show us Your charming lotus-like face.”

Calling Him “destroyer of Vraja's distress” shows that He is fit to remain with them. Otherwise, if their suffering reaches its final state, His role as destroyer of distress will fail. “Hero” proclaims His power to give even what cannot ordinarily be given. The mere smile of His beloved destroys the *māna* of His own dear women, so He has no need to remain hidden for that purpose. The same phrase conveys the smile's supreme enchantment and therefore why they must see it.

“Friend” specifies the intimate manner in which He should attend them. Alternatively, if He refuses, their misery will later bring Him pain too, since friends share one another's suffering, or He will incur the fault of betraying their trust. Fearing that separation-born humility has made their address too bold even for friendship, they call themselves His maidservants. As women they lack the strength to reach Him and ask Him to reveal Himself through His own mercy.

Another reading takes “Your own people among women” as those dear women who belong to no other man. His smile destroys their pride, so He should attend upon these personal maidservants. The manner of His attendance is then explained from “Your lotus face” through “revive us” in verse 8.

In extreme anguish they may instead speak with loving anger: “O supposed destroyer of Vraja's distress, hero against women, powerful enough to kill them! Your deceptive smile makes Your own people flatter You. We are now no longer Your maidservants, so attend other women instead and do not show us Your beautiful lotus face, for our death is already certain.” The remaining implications stay the same.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.7 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.७ ॥

प्रणत-देहिनां पाप-कर्शनं

तृण-चरानुगं श्री-निकेतनम् ।

फणि-फणार्पितं ते पदाम्बुजं

कृणु कुचेषु नः कृन्धि हृच्-छयम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अथ द्वितीयेन हृदयान्तरङ्ग-तद्-विरह-ताप-शान्तये प्रलेपौषधम् इव प्रथमं हृदय-बहिर् एव तद्-अङ्ग-सङ्गं प्रार्थयमाना दैन्येन तच्-छवण-मात्रस्यैव सङ्गं तद्-गुणानुवाद-पूर्वकं प्रार्थयन्ते---**प्रणत-** इति । सकृत् प्रणाम-कारिणाम् अपि यथा कथञ्चिच् छरणागताणाम् अपि नलकूवर-कालियादीनां प्राणिनां **पाप-हन्तुः** कुतस् तव पाप-शङ्का ? इति । किं वा, मदादिना सागःसु युष्मासु तद्-आचरणम् अयुक्तम् इति चेत्, तत्राहुः---**प्रणत-** इति । कालियादिवत् त्वत्-प्रणतानाम् अस्माकम् आगो नश्येद् एव ।

ननु तथापि परम-क्रूरेषु मृदुलतरं तत् कर्तुं न शक्यते ? तत्राहुः---**तृण-** इति । तृणान्य् एव न त्व् अग्रतो न्यस्तानि शर्करादीनि अपि चरन्तीति परमाज्ञया सूचिता । पशव इव वयम् अनुकम्प्या इति भावः ।

ननु सुष्ठु शोभनेषु युष्माकं स्तनेषु कथं पादार्पणं कर्तुं युज्यते ? इत्य् अत आहुः---**श्री-** इति । सर्वातिशायि-शोभास्पदत्वाद् अलङ्करण-वर्यम् एव भावीत्य् अर्थः ।

ननु भीरु-स्वभावत्वात् युष्मत्-पतिभ्यो बिभेमि ? तत्राहुः---**फणि-** इति । एतेन विषाद्य्-अनर्थ-ध्वंसनत्वात् विषोपम-हृच्-छय-ध्वंसन-योग्यताप्य् उक्ता । एवं चतुर्भिर् विशेषणैः पाप-हन्तृत्वादिकम् उक्तम् ।

ननु तत्-तद्-अर्थम् एवेष्यते ? नेत्य् आहुः---**हृच्-छयं कृन्धि** इति । अस्माकम् एतद् एव प्रयोजनम् इति भावः । यत् ते सुजातं [भा।पु। १०.३१.१९] इति रीत्या **हृच्छयोऽप्य्** अयं स्नेह-मयत्वेनैव स्थापयिष्यते । शिरसि [भा।पु। १०.३१.५] इति पूर्वम् एक-वचनं दैन्येनैकस्मिन् अपि कर-धारणात् सर्वा एव वयम् अङ्गीकृताः स्यामेति । अधुना तु **कुचेष्** इति बहुत्वं प्रत्येकं लोभेन कियत् किञ्चित् सम्बन्धेन पर्याप्तत्वाद् दैन्यस्य तेनापर्याप्तत्वात् प्रत्येकं लोभस्येति ॥ ७ ॥

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 Laghu-vaiṣṇava-toṣaṇī

To calm the inner burning of separation, they first seek contact with His limb outside the heart, like a medicinal paste. Yet humility makes them ask only to associate through hearing of that limb, so they begin by recounting its virtues.

His feet destroy the sins of creatures such as Nalakūvara and Kāliya who bowed once or somehow took shelter. How then could touching the gopīs bring sin upon Him? If He objects that their pride and other faults make such conduct improper, they answer that, like Kāliya's, the offenses of those who bow to Him must disappear.

He may say, “Even so, I cannot place such tender feet upon something so hard.” They reply that those feet follow grazing animals who eat mere grass and even stones placed before them, showing His supreme humility. “Like those animals, we deserve compassion.”

He may ask how His feet could properly rest upon their exceedingly beautiful breasts. They answer that His foot is the abode of Śrī. As the resting place of unsurpassed beauty, it would become their finest ornament.

He may say that His timid nature makes Him fear their husbands. They answer that those feet rested upon Kāliya's hoods. Because they destroy poison and every related danger, they are also fit to destroy heart-longing, which resembles poison. These four qualifications thus establish their power to remove sin and every obstacle.

Does the gopīs' request end with those benefits? No. “Destroy the longing in our hearts” is their sole purpose. Yet verse 19 will show that even this heart-longing is wholly composed of affection. Earlier they humbly used the singular “upon our head,” thinking that if His hand touched even one head He would thereby accept them all. Now greed makes them use the plural “upon our breasts.” Mere indirect contact is no longer enough for humility; each one longs for direct contact.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.8 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.८ ॥

मधुरया गिरा वल्गु-वाक्यया

बुध-मनोज्ञया पुष्करेक्षण ।

विधि-करीर् इमा वीर मुह्यतीर्

अधर-सीधुनाप्याययस्व नः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अथ तन्-मुख-सौरभ-निभ-तद्-भाषित-विशेष-जनित-तत्-पानेच्छात्मकस्य मोह-पर्यन्त-दशा-गामिनस् तापस्य पुनर्
अन्य-दुश्चिकित्स्यताम् आशङ्कमानास् तस्मिन् एवाङ्ग-सङ्गे पेयौषधम् इवान्तरं च सङ्गमनीयं तन्-मुख-
सुधाकर-सुधा-रसम् अपि प्रार्थयन्ते---**मधुरय** इति ।

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 Laghu-vaiṣṇava-toṣaṇī

The distinctive speech from His fragrant mouth awakened a desire to drink its sweetness, and the resulting fever has now advanced to the point of bewilderment. The gopīs fear that no other medicine can cure it. They therefore ask, in addition to external contact with His limb, for an inwardly uniting drink: the nectar of the moon that is His mouth, a liquid medicine from those very lips.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.9 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.९ ॥

तव कथामृतं तप्त-जीवनं

कविभिर् ईडितं कल्मषापहम् ।

श्रवण-मङ्गलं श्रीमद्-आततं

भुवि गृणन्ति ते भूरिदा जनाः ॥९॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अथ कथं तर्हि जीवथ ? इत्य् आशङ्क्य प्रेम-मय-स्वानुभव-प्रमाण-निर्णीत-तत्-कथा-महिम-वर्णनेन । तत्र कारणम् आहुः---**तव** इति । **कथा** एव **अमृतम्** अमृतवत् स्वतः फलं फलान्तर-साधनं च । तत्-तद्-रूपत्वं दर्शयन्ति---**तप्तान्** त्वद्-विरह-ताप-खिन्नान्, किम् उत संसार-ताप-खिन्नान्, **जीवयति** मृत्यु-पर्यन्त-दुर्दशातो रक्षतीति तत् । पूर्वेषां जीवन-रूपं चेति तथा वन्द्यमान-चरणः पथि वृद्धैर् [भा।पु। १०.३५.२२] इत्य्-आदेः, शक्र-शर्व-परमेष्ठि-पुरोगाः कश्मलं ययुः [भा।पु। १०.३५.१५] इत्य्-आदेश् च दर्शनात् । **कविभिर्** ब्रह्म-शिव-चतुःसनादिभिर् आत्मारामैः, किम् उतान्यैर् **ईडितम्** । वर्तमाने क्तः । अस्मद्-वृज-वासिभिर् यद् वर्ण्यते, तद् एवानूद्य श्लाघ्यते, न तु स्वयं वर्णयितुं शक्यत इत्य् अर्थः, रहस्याज्ञानात् । तथा **कल्मषं** सर्व-रोचकत्वादि-प्रभाव-मयत्वात् स्वान्तरायम् अपि, किम् उत संसार-हेतु-पुण्य-पाप-रूपं **हन्ति** इति तत् । एवम् एवम्-भूतम् अपि **श्रवण**-मात्रेणैव **मङ्गलं** तत्-तत्-सर्वार्थ-साधकं, किम् उतार्थ-विचारेण । अत एव **श्रीमत्** सर्वत उत्कर्ष-युक्तम् **आततं** सर्व-व्यापकं चेति प्रसिद्धामृताद् वैलक्षण्यम् इत्य् उक्तम् । तद् ईदृशं कथामृतं **भुवि** यत्र कुत्रापि ये **गृणन्ति** कथन-रूपेण ददति, **ते भूरिदाः** सर्वेभ्योऽपि सर्वार्थ-प्रदातारः । किम् उत गोकुले तत्राप्य् अस्मासु तु त्वद्-विरह-तप्तासु जीवनम् एव ददति इति भावः । ते चान्यत्र पूर्वोक्ता ब्रह्मादयः ब्रजे सर्व एवास्मासु तु विशेषतः सख्य इति ज्ञेयम्

यद् वा, अहो परम-व्यग्रा यावद्-आप्यायेयं तावत् क्षणं मिथो मद्-वार्तया कालो नीयताम् इति चेत्, तत्र सत्रासम् आहुः---**कथा** एव **मृतं** मृतिः, कथैव मारयतीत्य् अर्थः । कुतः ? **तप्तं जीवनं** यस्मात् । तप्ते तैलादौ जलम् इवेति श्लेषः । **कविभिस्** तावकैर् एव **कल्मषापहं** यथा स्यात् तथा **ईडितं** तन्-नाशकतया श्लाघितम् इत्य् अर्थः । किं च, **श्रवणेन** एव **मङ्गलं**, मङ्गलम् इति श्रूयते, न त्व् अनुभूयत इत्य् अर्थः । **श्रीमदाततं** श्रिय सौन्दर्यादिना तत्-कृतेन मदेन निज-जनान् आदरादि-लक्षणेन च **आततं** चर्वतः प्रसृतम् । अतो **ये** तद् **गृणन्ति** ते **भूरिदा** महा-प्राणाघातका इत्य् अर्थः । एषा परमात्यु-उक्तिर् एव । दो अवखण्डने । अतोऽधुना त्वद्-आशया क्षणं जिजीविषूणां तेनालम् इति भावः ॥९॥

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 Laghu-vaiṣṇava-toṣaṇī

Someone may ask, "How, then, do you remain alive?" The gopīs answer by glorifying Kṛṣṇa's stories, whose greatness they have ascertained through the evidence of their own love-filled experience. They explain the cause of their survival with the words "the nectar of Your stories."

His story itself is nectar. Like nectar, it is both a reward in itself and a means to further rewards. They show how it has both qualities. It gives life to those scorched by the heat of separation from You, and how much more to those scorched by worldly suffering. It protects them from a plight that would otherwise end in death. For those suffering separation, it is their very life. This is evident from such verses as "His feet are worshiped on the road by the elders" (Bhāgavata 10.35.22), and "Indra, Śiva, Brahmā, and the other foremost gods became overwhelmed" (Bhāgavata 10.35.15).

It is praised by self-satisfied sages such as Brahmā, Śiva, and the Four Kumāras, and therefore certainly by others. The past participle here carries a present sense: it is continually praised. The meaning is that those sages merely repeat and extol what we residents of Vraja describe. They cannot describe it independently, because they do not know its secret.

It destroys impurity. By the power that makes everything else lose its charm, it even destroys obstacles arising within the heart, and how much more the merit and sin that cause worldly existence. Although it has all these qualities, merely hearing it is auspicious and accomplishes every desired end. How much more is gained by reflecting on its meaning. It is therefore "filled with splendor," endowed everywhere with unsurpassed excellence, and "spread abroad," pervading everything. These qualities distinguish it from ordinary nectar.

Whoever proclaims this nectar of Your stories anywhere on earth gives it to others in the form of narration. Such people are the greatest benefactors, for they bestow every attainment upon everyone. How much more is this true in Gokula, and most of all among us, scorched by separation from You, for here they give life itself. Elsewhere these benefactors are Brahmā and the others already mentioned; in Vraja they are all its residents, and for us especially they are our companions.

Or Kṛṣṇa may say, "You are utterly distraught. Until I revive you, pass a moment speaking among yourselves about Me." The gopīs answer in alarm with a contrary interpretation. Your story is itself death, for the story itself kills us. Why? Because it is life cast into burning heat, like water poured into boiling oil. Your own poets praise it as a destroyer of impurity, meaning that it

destroys the listener together with the impurity. It is called auspicious merely when heard about, but its auspiciousness is not experienced. "Filled with splendor and spread abroad" means that the pride produced by its beauty and opulence, and its disregard for its own people, have spread everywhere among those who savor it. Therefore those who proclaim it are "great givers" only in the ironic sense that they strike down many lives. This is an utterance born of supreme anguish. The verbal root *do* can mean cutting apart. The sense is: we now wish to remain alive for just a moment in the hope of finding You, so enough of that story.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.10 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.१० ॥

प्रहसितं प्रिय प्रेम-वीक्षणं

विहरणं च ते ध्यान-मङ्गलम् ।

रहसि संविदो या हृदि-स्पृशः

कुहक नो मनः क्षोभयन्ति हि ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तत्र प्रथमेऽर्थे । ननु विचार-लुब्धाः दुर्लभे मयि कथम् एतावन्तम् अनुरागं कुरुध्वे ? यदि कुरुत, तदा मत्-कथा-श्रवणेनैव निर्वृता भवत इत्य्-आदिकम् आशङ्क्य तेनानिर्वृतौ तस्यैव पूर्वानुराग-मयं चरितं दूषयन्ति त्रिभिः । आशयापि चिरं जीवितुं न शक्नुम इत्य् आहुः---**प्रहसितम्** इति । भावे क्तः । \ "वीक्षितम्\ " इति तु क्वचित् पाठः ।

प्रथमतः **प्रहसितं** तासां दर्शन-मात्रेण भावोल्लासात् प्रकृष्टं सहज-स्मितात् किञ्चिद् उद्भूतं हसितम् । कीदृशम् ?

ततः **प्रेम्णा वीक्षितं** यत्र तादृशम् । ततो **विहरणं** सखिभिः सह-क्रीडा-विशेषः । तच् च कीदृशम् ? **ध्याने मङ्गलं**

तद्-अनुचिन्तने आशा-बन्ध-कारकं निज-भावाभिव्यञ्जनामयत्वात् । ततश् च **रहसि संविदः**, दूरतः स्वयं निर्जने

गत्वा वेण्व्-आदिना नमोक्तयः । ताश् च कीदृश्यः ? **या हृदि स्पृशो** हृदयङ्गमा इति सर्वतोऽन्तरङ्गतत्वं दर्शितम् ।

यच्-छब्दोऽत्र चमत्कार-विशेषार्थः । ततो लिङ्ग-विभक्ति-विपरिणामेण पूर्व-पूर्वत्राप्य् अनुषञ्जनीयः । तेषु यथोत्तरं श्रेष्ठ्यम् ।

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 Laghu-vaiṣṇava-toṣaṇī

This follows the first interpretation of the previous verse. Kṛṣṇa may object, "You are capable of reflection. Why do you cherish such intense attachment to Me, when I am so difficult to attain? And if you do cherish it, be satisfied simply by hearing stories about Me." Because hearing those stories does not satisfy them, the gopīs criticize, in three verses, the very conduct by which He awakened their earlier attachment. They say that they cannot live for long even on hope: "Your radiant laughter..." The past participle is used here as an abstract noun. Some manuscripts read "glance" rather than "laughter."

First came His radiant laughter. The mere sight of the gopīs made His emotion overflow, producing a laugh more pronounced and exuberant than His natural smile. What kind of laughter was it? It contained a glance filled with love. Then came His roaming pastimes, His special games with His companions. What were they like? They were auspicious in meditation. Because they disclosed His own feelings, contemplating them bound the gopīs with hope.

Then came His intimate exchanges in private. He would go alone to some secluded place at a distance and speak playful words through His flute and by other means. What were those exchanges like? They touched the heart, showing that they were intimate in every respect. The relative pronoun "those which" conveys a special sense of wonder here. By adjusting gender and case, it should also be supplied with each preceding expression. Each successive experience is more excellent than the one before it.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.11 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.११ ॥

चलसि यद् ब्रजाच् चारयन् पशून्

नलिन-सुन्दरं नाथ ते पदम् ।

शिल-तृणाङ्कुरैः सीदतीति नः

कलिलतां मनः कान्त गच्छति ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तच् च भवता क्षोभ-दानं संयोग-वियोगयोर् अविशेषम् एव, न तु कादाचित्कम् इत्य् आहुः---**चलसि** इति द्वाभ्याम् । **ब्रजाद्** इति । ततश् चलनम् आरभ्यागमन-पर्यन्तेन **कलिलता** सूचिता । **पशून्श् चारयन्** इति विविधानाम् अनन्तानां तेषां चारणार्थं वर्त्म-परित्यागेनेतस् ततो भ्रमणाच् **छिलादिभिर्** अवसादः सम्भावितः । तथा पशुतया निर्बुद्धित्वेन ते त्वत्-पादाब्ज-दुर्गम-पथेऽपि बत भ्रमन्तीति श्लेषेण सूचितम् । **शिल**-पतित-स-शृङ्ग-वन्य-धान्यादिकम् । अङ्गिल्लि-कण्टक-वनं [ह।वं। १.८.२३] इत्य्-आदि-हरि-वंशोक्तेः । सर्वत्र कण्टकाभावात् न तद्-उल्लेखः । **नाथ** ! हे ब्रजेश्वर ! इति तत् तवायुक्तम् इवेति, **कान्त** इति अस्मत्-कोमल-कर-स्पृश्यम् एव तद् इति प्रेम-सम्बोधन-द्वयम् । कलिलताया हेतु-विशेषः । यद् वा, **नाथ**त्वेन सर्वेषां ब्रज-जनानां, **कान्त**त्वेन च विशेषतोऽस्माकम् इति भावः । यद् वा, **नाथ** एवं प्रिय-जनोपतापक !

ननु विवेकिन्यस् तर्हि अवसाद-हेतु-मद्-विषयक-चिन्ता त्यज्यताम् ? तत्राहुः---**कान्त** इति । प्रिय-जन-चिन्ताया विवेकेऽप्य् अपरिहार्यत्वात् । यद् वा, कलिलता-गमने हेतुः---**नाथ** ! हे प्राणेश्वर ! इति ।

ननु---

यावतः कुरुते जन्तुः सम्बन्धान् मनसः प्रियान् । >

तावन्तोऽस्य निखन्यन्ते हृदये शोक-शङ्कवः ॥ [हितोपदेश ४.७८]

इत्य्-आदि-वचनेन प्रीतेर् दोषत्व-प्रतिपादनात् प्रीतिर् एव निरस्यतां ? तत्राहुः---**मनो गच्छति** इति । सङ्कल्प-मात्रात्मकं तन् नास्माकं बुद्धि-वृत्तिं विवेकम् अपेक्षत इति भावः ।

ननु **मनो**ऽपि युष्माकम् एवेत्य् आशङ्क्य तस्यापि न दोष इत्य् आहुः---**कान्त** ! हे मनोहर इति । अहो वन-भ्रमणं विहायात्र द्रुतम् एहीति भावः ॥ ११ ॥

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 Laghu-vaiṣṇava-toṣaṇī

In this verse and the next, the gopīs say that Kṛṣṇa gives them agitation equally in union and separation, not merely on occasion. The words "from Vraja" imply that their distress lasts from the instant He sets out until He returns.

"While grazing the animals" suggests the possible injury caused by stones and the other things named in the verse. To graze the countless animals of many kinds, He must leave the path and wander here and there. There is also a play on the animals' lack of discrimination: being mere beasts, alas, they roam even along paths difficult for His lotus feet. "Stone" can include fallen wild grain still bearing its husk or awn. The Harivaṁśa speaks of "a forest of ajhilli thorns" (Harivaṁśa 2.8.23). Because there are not thorns everywhere, the verse does not mention them.

The two affectionate forms of address explain the special cause of the gopīs' distress. "Master" means "Lord of Vraja," suggesting that such conduct is unbecoming for Him. "Beloved" suggests that those feet ought to be touched only by their own tender hands. Or He is the master of all the people of Vraja, but especially the beloved of the gopīs. Or "master" may be reproachful: "O You who torment Your own beloved people!"

Kṛṣṇa may say, "If you possess discrimination, abandon this thought of Me that causes you such pain." They answer, "Beloved," because even discrimination cannot banish concern for one who is dear. Or "master" explains why they become distressed: "O Lord of our lives!"

Someone may cite the maxim:

Sanskrit quotation, Hitopadeśa 4.78

As many cherished bonds as a creature forms in its mind,
so many spikes of grief are driven into its heart.

If affection is thus declared a fault, why not reject affection itself? They answer, "Our mind becomes..." This movement is merely the mind's own resolve; it does not wait for the discriminating judgment of their intellect.

Kṛṣṇa may object, "But the mind is also yours." The gopīs show that even the mind is not at fault by calling Him "beloved," meaning "O stealer of the mind." Their intention is: "Ah, give up roaming in the forest and come here quickly."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.12 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.१२ ॥

दिन-परिक्षये नील-कुन्तलैर्

वनरुहाननं बिभ्रद् आवृतम् ।

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

मनसि नः स्मरं वीर यच्छसि ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

दिनस्य परितः क्षये अत्यन्त-प्रान्ते सतीति दुःखाधिक्यं सूचितम् । नीलाः कुन्तला अलकाः, तेषां ललाटोपरि श्री-मुखस्यावरणेन शोभा-भरापादनात् तैर् आवृतम् इति सहज-परम-सौन्दर्यम् अभिप्रेतम् । अत एव धन-रजस्वलम्, गो धन-वित्तयोः इति विश्व-प्रकाशाद्, गो-रजश्-छुरितम् इति । रजसापि तद्-उल्लासोऽभिप्रेतः, पङ्काङ्ग-राग-रुचिरौ [भा।पु। १०.८.२३] इतिवत् । विशेषतस् तु गोपोचित-वेशस्य तस्य गोपी-जातिषु स्वेष्टदीपनत्वाद् अनुवादः । ततश् च सामान्यतः स्मरार्पणे हेतुः । विशेषतस् तु दिन-परिक्षये नील-कुन्तलैर् इति दर्शयन् इति च पूर्वस्य कामोदय-वेलात्वात्, उत्तरस्य च भावातिशय-सूचकत्वात् । यदि चादर्शयन् स्व-गृहान्तः प्रविशति, तथापि तादृशं कामार्पणं न स्याद् इति भावः । तत्रापि मुहुर् इति । गो-सम्भालनादि-च्छलेन पुनः पुनः परितो बहुधा निरीक्षणेन स्मरार्पणस्यापि पौनःपुन्यं दर्शितम् । तच् च कथञ्चित् विचार-भरेण संवरीतुम् इष्ट्यमाणस्यापि तस्य मुहुर् उद्घटीकरणं । मनसि इति स्मरस्यात्यन्त-मनो-व्यापकत्वम् अप्रतिकार्यत्वं च । श्लेषेण स्मरम् इति यः कान्त-जन-स्मरण-मात्रेण क्षोभकः, तं साक्षाद् यच्छसि** इति तस्य महत्त्वं सूचितम् ।

तत्र सामर्थ्यं दर्शयन्ति---हे वीर ! इति । तत्रैव तव वीरत्वं, न त्व् अन्यत्रेति स-प्रणय-रोष-नर्म ध्वनितम् । वस्तुतस् तु तादृश-स्वीय-भावोद्दीपनम् इति भावस्य मुहुर् अनूद्यते । अहो व्रजान्तस्-तादृश-दर्शनेनापि स्मरोऽभूत् । अधुना च वनान्तर् निशि रत्य्-अर्थ-नागर-वेशेन, तत्रापि विरहे स्मरण-विशेषेणासौ वर्धतैवेति विलम्बं मा कुरु इति भावः ।

एवं श्लोक-द्वयेऽस्मिन् इदम् अपि व्यज्यते---नित्यम् एवास्मद्-अभीष्टम् अपूरयित्वापि गच्छसि । त्वय्य् अस्माकं मनः स्नेहम् एव वहति, न तु तद्-अभावेनौदासीन्यं । यं स्मरं वहति, तं तु त्वत्-प्रेरितयैव, न तु स्वतः । तथा त्वत्-स्नेहमयतयैव, न तु रुक्षतया स्नेहस्य स्वभावजत्वात्, त्वं पुनर् अस्मासु सङ्गच्छया सङ्गच्छमानासु स्मरम् एव ददासि, न तु मिथः स्नेहोचितं सङ्गं । तस्माद् अस्माकं सर्वं स्नेहमयम् एव, भवतस् तु कपट-मयम् एवेति ॥१२॥

[^{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 Laghu-vaiṣṇava-toṣaṇī

"At the complete ending of the day," at its very last boundary, indicates an increase in their pain. His blue-black curls cover His beautiful face above the forehead and thereby add an abundance of beauty. The words describe His naturally supreme loveliness.

For this reason the accepted reading is "covered with the dust of wealth." The Viśva-prakāśa lexicon gives *go* in the senses of cattle and wealth, so the phrase means that His face is sprinkled with the cows' dust. Even the dust makes His beauty more radiant, just as the Bhāgavata says, "charming with mud adorning His limbs" (10.8.23). More particularly, His dress as a cowherd is a stimulant of love for the gopīs, who belong to the cowherd community. Its mention therefore generally explains why He awakens desire in them.

More specifically, "at day's end," "with dark curls," and "showing" are each significant. The first is the time when desire awakens, while the last indicates an excess of emotion. If He entered His own home without showing Himself, He would not cast such desire upon them. Even then the word "repeatedly" is used. On the pretext of tending and gathering the cows, He looks all around again and again in many ways, repeatedly placing desire within them. Whenever they try to restrain it through forceful reflection, He repeatedly makes it surge forth. "In our minds" shows both that desire pervades the mind completely and that it cannot be countered. There is also a play on *smara*: mere remembrance of one's beloved agitates the heart, yet You place that very god of love directly within us. This indicates its power.

They indicate Kṛṣṇa's ability by calling Him "hero." Their affectionate anger and humor suggest, "Your heroism lies only in this, not anywhere else." In truth, "repeatedly" may be supplied with the meaning that He repeatedly kindles their own emotion. "Ah, merely seeing Him like that within Vraja awakened desire. Now, at night in the forest, He is dressed as an amorous lover for dalliance; in separation, intense remembrance can only make that desire grow. Do not delay."

These two verses also imply the following: "Every day You depart without fulfilling our longing. Yet our minds bear only affection for You; Your failure to fulfill it does not make us indifferent. The desire we bear has been inspired by You, not produced by us. It is born only from affection for You, never from harshness, because affection is its very nature. But when we approach You out of a desire for union, You give us only passion, not the meeting proper to mutual affection. Everything in us is therefore made of affection, while everything in You is made of deception."

Textual notes

[^107]: "Dhāna," meaning wealth or cattle, is the reading accepted by Śrī Jīva Gosvāmī.

[^108]: An alternate reading is "beautifully showing."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.13 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.१३ ॥

प्रणत-कामदं पद्मजार्चितं

धरणि-मण्डनं ध्येयम् आपदि ।

चरण-पङ्कजं शन्तमं च ते

रमण नः स्तनेष्ु अर्पयाधिहन् ॥

Jīva Gosvami - Laghu-vaisnava-tosani:

तद् एवं प्रहसितम् [१०.३१.१०] इत्य-आदिभिस् तासाम् एव प्रेमोक्ति-द्वारा पूर्वम् अवर्णितः श्री-कृष्णस्य तासु पूर्व-रागः श्री-मुनीन्द्रेण स्पष्टीकृतः । तासु तदीय-रागस्य ताभिर् अनुभूयमानतया वर्णनेनैव महा-रसावहत्वाद् इति ज्ञेयम् । एवं तद्-अङ्ग-सङ्गानुरागे तस्यैव दोषं विन्यस्य तथैव तत्-प्रार्थना-द्वयम् उपसंहरन्त्यः स्वयं गीतेन जात-स्मर-क्षोभाः पुनः प्रार्थयन्ते---**प्रणत-** इति द्वाभ्याम् ।

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 Laghu-vaiṣṇava-toṣaṇī

In the verses beginning with "Your radiant laughter" (10.31.10), the greatest of sages, Śukadeva, has clarified Kṛṣṇa's previously undescribed first awakening of love for the gopīs through their own speech of love. Its supreme relish lies precisely in their describing Kṛṣṇa's attachment as they themselves experienced it.

They have placed the fault for their longing to touch His limbs upon Him. They conclude their two requests for that contact in the same spirit. Yet their own song has now aroused the agitation of love within them, so in this verse and the next they plead once more, beginning with "They grant the desires of those who bow."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.14 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.१४ ॥

सुरत-वर्धनं शोक-नाशनं

स्वरित-वेणुना सुष्ठु चुम्बितम् ।

इतर-राग^{१११}-विस्मारणं नृणां

वितर वीर नस् तेऽधरामृतम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अधरामृतम् अधर एवामृतं तत् सुरतं प्रेम-विशेषम् असम्भोगेच्छां वर्धयति इति तथा तद् इति मध्य-आदिवन् मादकत्वम् उक्त्वा मुहुर् लब्धेऽपि तस्मिन् न तृप्तिः सूचिता । निज-धाष्ट्यादिकं च परिहृतं । शोकं त्वद्-अप्राप्ति-दुःखस्यानुभवम् अपि नाशयति विस्तारयतीति तथा तद् इति चोक्तम् । इतर-राग-विस्मारणं तु नृणाम् अपि, किम् उत नारीणाम्, तास्व अप्य् अस्माकं तु तद्-विस्मारणम् इति किं वाच्यं ? शाश्वत-स्व-स्पृहया तद्-अत्यन्ताभावस्यापि सम्पादकम् इत्य् अर्थः । तद् एव प्रमाणयन्ति---स्वरित- इति वेणोः पुं-भावेन ख्यातत्वात्, तेषां तत्-प्राप्तिस् ताम्बूल-चर्वितादि-सम्बन्धेन तदीय-रसे तद्-उपचारात् क्रमतस् त्रयेण स्वेच्छा-वर्धन-दुःखान्तर-स्फूर्ति-नाशन-विषयान्तर-विस्मारणान् उक्त्वा तस्य परम-पुरुषार्थत्वं दर्शितम् । एवम् अर्थ-त्रयम् एव पूर्व-पद्येऽपि दर्शितम् इत्य् ऐकार्थ्यं च ज्ञेयम् । न च तवादेयं किञ्चिद् अस्तीत्य् आशयेनाहुः---वीर** ! हे दान-शूरेति । अन्यत् तैः ।

अत्र नादामृत-वासितम् इति वेणु-द्वारा सुष्ठु पायकम् इत्य् अर्थः । इदं च लोभ-विशेषोत्पादकता-गमकं सुगायनस्य श्रोतृषु सुखादिना स्पर्शादीच्छा-जनकत्वात्, तत्र चामृतस्याप्य् अमृत-वासितत्वं गन्ध-युक्ति-न्यायेन परस्परं किञ्चिद् वैलक्षण्यम् इति ज्ञेयम् । यद् वा, स्वरितेन सञ्जात-षड्जादि-स्वरेण वेणुना चुम्बितम् इति तस्य मादकत्वम् एव दर्शितं, वेणोस् तच्-चुम्बनं गान-पौनःपुन्येन वैयात्याभिव्यक्तेः, तत्-सम्पर्कज-स्वरेणापि जगतोऽप्य् उन्मादकत्वाभिव्यक्तेश् च ॥ 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 Laghu-vaiṣṇava-toṣaṇī

His lip is itself nectar. It increases *surata*, a distinctive form of love, the longing for union when union is absent. Like honey and other intoxicants, this nectar is inebriating. Even when obtained repeatedly it gives no satisfaction, so the gopīs' boldness in asking again is excused. It destroys sorrow, the felt pain of not attaining You, although in another sense it expands that pain. It makes even men forget every other attachment, and how much more women. What need is there to say that it makes us forget all else? By producing perpetual longing for itself, it brings every other attraction to a complete end.

They establish this through the phrase "by the resonant flute." Because the flute is conventionally masculine, its attainment of His lip nectar is spoken of by transferring the taste of that nectar to it, through its contact with His chewed betel and the like. The three expressions successively show that His lip nectar increases longing for itself, destroys the arising of any other sorrow, and makes one forget other objects. They thus demonstrate that it is the highest human attainment. The previous verse also showed these same three meanings, and the two verses should be understood as conveying a single purport. Thinking that there is nothing He cannot give, they call Him "hero," meaning a hero of generosity. The other details have been explained by earlier commentators.

The phrase can also mean that His lips are fragrant with the nectar of sound and offer an especially excellent drink through the flute. This indicates that they generate a special greed. Beautiful singing produces happiness in its hearers and awakens a desire for touch and the other forms of contact. By the principle that a scent permeates what bears it, even nectar becomes infused with nectar, while the two retain a slight distinction.

Or "kissed by the resonant flute" means that the flute has produced notes such as *ṣaḍja* and has kissed His lips. This displays the intoxicating power of His lip nectar. The flute's repeated kissing through repeated song reveals its shamelessness, while the sound born from that contact reveals its power to drive even the whole world mad.

Textual note

[^111]: An alternate reading is "forgetfulness of every other disease."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.15 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 - Laghu-vaisnava-tosani:

युगायते **दुःख-समयस्य** दुरतिक्रमत्वेन इति परम-दृशम् अतश् चिरम् अदर्शन-दुःखम् असह्यम् इति सत्वरं दर्शनं देहीति भावः । अपश्यतां सर्वेषाम् अपि ब्रज-जनानां किम् उतास्माकं ? कुटिलाः कुन्तलाश् चूर्ण-कुन्तला उपरि भागे यस्मिन्, तत् स्वत एव श्री-युक्तं मुखम् उदीक्षतां चेति च-कारान्वयः भवत् अन्येषां पक्ष्म-कृत् उदीक्षमाणानाम्** अपीत्य आक्षेपार्थः । अन्यत् तैः ।

यद् वा, दुर्वितर्क्य-प्रकृते कदापि त्वतोऽस्माकं न किञ्चित् सुखं जातं प्रत्युत अदर्शन-काले दर्शन-कालेऽपि दुःखम् एवेत्य् आहुः---**अटति** इति । पूर्वार्धेनादर्शन-काले दुःखम् उक्तम् । दर्शन-कालेऽपि दुःखम् आहुः---**कुटिल-** इति । **जडः** अनभिज्ञः । अनिमिषत्वाकारणात् शपणीय इति शेषः । यद् वा, **उदीक्षमाणानां** सतां **पक्ष्म-कृत्** कृती छेदने यः पक्ष्माणि कृन्तति, स एव **अजडः** रसज्ञो विद्वान् वा । यद् वा, स्व-**दृशां** पक्ष्मी-च्छेदेवाजडः, स एव च **उदीक्षताम्** उच्चैः पश्यतु । वयं तु पक्ष्म-छन्न-दृशो जडाः साक्षाद् अपि किं पश्यामः ? इति भावः ॥ १५ ॥

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 Laghu-vaiṣṇava-toṣaṇī

An instant becomes an age because a time of pain is so difficult to cross. This is an extreme condition. The gopīs cannot bear the misery of not seeing Him for so long, and their intention is, "Grant us Your sight at once." "For those who cannot see You" includes every resident of Vraja, and how much more the gopīs. His naturally beautiful face has curling locks arranged above it, and they gaze upward at that face. The conjunction "and" connects these phrases. The statement that the maker of eyelids is dull also applies to all others who gaze at Him and obstructs any objection on their behalf. The remaining details have been explained by earlier commentators.

Or the gopīs say to Kṛṣṇa, whose nature is impossible to reason about, "We have never received any happiness from You. On the contrary, we suffer both when we cannot see You and when we can." The first half of the verse describes their suffering while He is unseen. The phrase beginning "curling locks" describes their suffering even while seeing Him. The creator of eyelids is dull and ignorant. Because he failed to make the eyes unblinking, he deserves to be cursed.

Alternatively, the one who cuts off the eyelashes of those gazing at Kṛṣṇa is truly not dull but a connoisseur of rāsa and a learned person. Or only one who has cut away the lashes from his own eyes is intelligent, and only he may gaze upward and truly see. We, whose vision is covered by eyelashes, are dull. Even when Kṛṣṇa stands before us, what do we actually see?

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.16 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.१६ ॥

पति-सुतान्वय-भार्तृ-बान्धवान्

अतिविलङ्घ्य तेऽन्त्य अच्युतागताः ।

गति-विदस् तवोद्गीत-मोहिताः

कितव योषितः कस् त्यजेन् निशि ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

एवं च सति तद् एतद् अद्य कृतम् अत्यन्तम् अयुक्तम् इत्य् आहुः---**पति-** इति । **बान्धवा** माता-पित्र-आदयः । **अति** तेषां वाक्यातिक्रमात् स्नेहादि-परित्यागाच् चातिशयेन विशेषेण च धर्माद्य-अनपेक्षया स-मूलत्वेन **लङ्घयित्वा** अतिक्रम्य । आगमने हेतुः---**तवोद्गीत-मोहिता** इति, हरिण्य इवेति भावः । न च यादृच्छिकम् उद्गीतम्, अपि तु ज्ञान-पूर्वकम् एवेत्य् आहुः---**गति-विद** इति । अस्मद्-आगमनं जानत इति भावः ।

यद् वा, ननु भवत्यः परम-धीराः गीत-मात्रेण कथं मोहिताः ? तत्राहुः---गीत-**गति-**विशेषान् जानन्त्य इति । यैः शक्र-शर्वर-परमेष्ठी-पुरोगाः [भा।पु। १०.३५.१५] इति भावः ।

यद् वा, \“भवत्यो विदग्धा ममैतादृशं स्वभावम् अपि जानन्तीति कथं न सावधाना जाताः ?\” तत्राहुः---त्वत्-स्वभाव-**विदोऽपि** वयम् इति । मोहन-मन्त्र-प्रायत्वात् त्वद्-वानस्येति (?) भावः । अहो तद् अप्य् आस्तां स्वयम् एव तथानीता **योषितः** पुनर् **निशि कस् त्यजेत्**, सम्भावनायां लिङ्, न कोऽपीत्य् अर्थः । अत एव हे **कितव** ! वञ्चन-शील ! अनेनान्योऽपि **कितवः कस् त्यजेत्**, सर्वस्यापि तस्य कैतवे लब्धेनैवार्थेन स्व-व्यवहार-साधकत्वं भवतु तस्यापि तिरस्कारित्वम् इति तत्रापि विशेषः । अत एव हे **अच्युत** ! स्व-गुणाद् अव्यभिचारिन् इति सान्वयैव तवैषा संज्ञेति भावः ॥ १६ ॥

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 Laghu-vaiṣṇava-toṣaṇī

Given all this, the gopīs say that what Kṛṣṇa has done tonight is utterly improper. "Relatives" includes mother, father, and the rest. They have "completely transgressed" all these people: they disobeyed their words, gave up their affection, disregarded religious duty and every other consideration, and crossed beyond those bonds at their very root.

Why did they come? They were enchanted by His loud song, like does spellbound by music. Nor was His song accidental. "Knowing our movements" means that He sang deliberately, knowing that they would come.

Or Kṛṣṇa may ask, "You are exceptionally composed. How could a mere song bewilder you?" They answer that they know the special movements and modes of His music, those by which "Indra, Śiva, Brahmā, and the other foremost gods" become overwhelmed (Bhāgavata 10.35.15).

Or He may say, "You are clever and even know that this is My nature. Why were you not cautious?" They answer, "We did know Your nature, but Your song is virtually an incantation of enchantment." The source marks the precise reading of the phrase describing His music as uncertain.

But let all that be. After women have been brought there by the man himself, who would then abandon them at night? The optative "would abandon" expresses impossibility: no one would. Therefore they call Him "cheat," one whose nature is deception. The reproach carries a further distinction. Even another gambler would not abandon such women, for he conducts his affairs with whatever he has obtained through his gambling. Thus Kṛṣṇa's rejection makes Him worse even than other cheats. They also call Him "unfailing," one who never deviates from His own qualities. Their irony implies that this name indeed suits Him perfectly: He never departs from His deceptive nature.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.17 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.१७ ॥

रहसि संविदं हृच्-छयोदयं

प्रहसिताननं प्रेम-वीक्षणम् ।

बृहद्-उरः श्रियो वीक्ष्य धाम ते

मुहुर् अतिस्पृहा मुह्यते मनः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ते तव हृदयस्य कामस्य उदयं वीक्ष्य । कीदृशं? रहसि-संवित् यत्र, तम् । अलुक्-समासः । तथा प्रकृष्टं हसितं यस्मिन् आनने, तद् आननं । यत्र बृहद् इति गाढालिङ्गनेच्छा-कारकः सौन्दर्य-विशेष उक्तः । श्रियः सर्व-सम्पन्-निधेः स्वाभाविक-पीत-रेखा-रूपाया धाम इति च वीक्ष्य अस्माकम् अतिस्पृहा इत्य् अस्मच्-छब्द-वाच्य-कर्तृक-वीक्षण-स्पृहायाः क्रियाया वीक्षणस्य पूर्व-कालत्वात् क्त्वा-प्रत्ययः । स्वातन्त्र्य-विवक्षया स्पृहाया एव वीक्षण-कर्तृत्वोपचारः । अत्रोद्भवतीति शेषः । अतिस्पृहया मनो मुह्यति इत्य् अर्थः । \"अतिस्पृहम्\" इति चित्सुखः । अतिस्पृहा च तत्-तद्-अनुभवाय तत्-सङ्गम-मात्राय वा । तथा च मनो मुह्यति** इति स्पृहायाः परमौत्कण्ठ्यं द्योत्यते ।

यद् वा, वीक्ष्य इति पूर्व-वृत्तम् इदं तथा तथैव भवेत् । अधुना तत्-तद्-अतिशयेन मरणम् एवासन्नम् इति भावः । एवं स्पृहाया दुर्निवारत्वाद् अप्रतिकार्यत्वम् । तेन निज-परम-दैन्यं च सूचितम् ॥१७॥

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 Laghu-vaiṣṇava-toṣaṇī

The gopīs have seen the awakening of desire in Kṛṣṇa's heart. What was that awakening like? Intimate conversation took place within it. The expression is an *aluk* compound, in which the case ending remains. They also saw His face, upon which an especially radiant smile appeared, and His loving glance.

The word "broad" describes a distinctive beauty in His chest that awakens a desire for a tight embrace. His chest is the abode of Śrī, the treasury of every excellence, who naturally appears there as a golden line. Having seen all this, "our overwhelming longing" arises. The absolutive "having seen" indicates that their act of seeing preceded their longing to behold and experience Him. To emphasize the longing's independence, longing itself is figuratively treated as the one that sees.

The full meaning is that their minds become bewildered by overwhelming longing. Citsukha reads the word as an adverb, "with intense longing." That longing is either to experience each of the features just described or simply to meet Him. "The mind becomes bewildered" reveals the longing's utmost intensity.

Alternatively, "having seen" refers to what occurred earlier. It may be understood in precisely the ways already explained. But now, as each emotion reaches excess, death itself draws near. Their longing therefore cannot be restrained or counteracted. This also reveals their own supreme humility.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.18 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.१८ ॥

व्रज-वनौकसां व्यक्तिर् अङ्ग ते

वृजिन-हन्त्र्य् अलं विश्व-मङ्गलम् ।

त्यज मनाक् च नस् त्वत्-स्पृहात्मनां

स्वजन-हृद्-रुजां यन् निषूदनम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तद् एवं भवतैव निज-हृच्-छयोदयस्य व्यञ्जनया अस्मासु ते ते नाना-भावा जन्यन्ते हन्तास्य हृच्छय-ताप एवम् एवं शान्तः स्याद् इति भावनया त्वद्-भाव-भावितत्वेन तत्-तद्-वासनोदयात् । यतोऽस्माकं त्वयि स्नेहः स्वभावजत्वाद् बलवत्तर इति द्योतयन्त्यस् तादृश-स्नेहमयाभिलाष-विस्फुट-हृदयाः स-दैव्यं निवेदयन्ति---**व्रज-** इति द्वाभ्याम् ।

व्रजौकसां वनौकसां चेत् अर्थः । **व्यक्तिः** प्राकट्यम् । अतोऽन्तर्धानम् अयुक्तम् इति भावः । **अङ्ग** इति प्रेम-सम्बोधने । न केवलं तेषां **वृजिन-हन्त्री** अशेषस्यापि मङ्गल-रूपा वृजिन-हन्त्री । यद् वा, तेषाम् एव सर्व-सुखदा च । **अलम्** अतिशयेनेत्य् अस्य उभयतोऽप्य् अन्वयः । अतो **नः** सम्बन्धे दुःख-शमकं किम् अपि देहि ।

ननु व्रजौकस्त्वेन भवतीनाम् अपि तत्-तद्-उत्पातज-दुःख-शान्त्य्-आदिकं भविष्यत्य् एव किम् अन्यत् प्रार्थयध्वे, तत्राहुः---**त्वयि** त्वत्-प्राप्त्य्-अर्थम् एव या **स्पृहा**, तस्याम् एव **आत्मा** मनो यासां, तासां **नः** ।

ननु **व्रज-वनौकसाम्** अपि मत्-स्पृहाः, ततः को विशेषः ? तत्राहुः---**स्वजन** इति । तेष्व् अपि **स्वजन**-विशेषोऽस्मद्-विधः, तस्य **हृद्-रुजां** यन् **निषूदनम्** इति । **मनाग्** इति परम-दौर्लभ्येन, याचक-रीत्या वा । वस्तुतस् तु **हृद्-रुजाम्** इति बहुत्वेन **नि-**शब्देन च तथा तद्-विषयक-कामानाम् अनिवर्त्यत्वेन प्रत्युत सदा नव-नवतया वर्धिष्णुत्वेनैव निरन्तरं तद्-वैविध्यम् अभिप्रेतम् ॥ 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 Laghu-vaiṣṇava-toṣaṇī

By revealing the awakening of desire in His own heart, Kṛṣṇa Himself has generated many distinct emotions within the gopīs. Filled with His emotion, they develop corresponding desires, thinking, "Ah, His fever of love would be calmed in this way and that." Their affection for Him is still stronger because it arises from their very nature. Their hearts burst open with longings made entirely of such affection, and in their humility they present their plea in this verse and the next.

"Among the people of Vraja and the forest" refers to both the residents of the settlement and the forest dwellers. His "appearance" means His becoming manifest, and therefore implies that His disappearance is improper. "Beloved" is an affectionate address.

His appearance does not merely destroy the suffering of those residents. Being the auspiciousness of the entire universe, it destroys everyone's suffering. Or it gives every happiness to those very residents. The word "utterly" may be joined with either meaning: it utterly destroys misery and is utterly auspicious. Therefore, in relation to us, give something that will calm our pain.

Kṛṣṇa may say, "Because you too are residents of Vraja, the suffering created by the various calamities will certainly be calmed for you as it is for the others. What more do you ask?" They answer, "For us, who have made longing for You our very self." Their entire mind and being rest solely in the longing to attain Him.

He may object, "The people of Vraja and the forest also long for Me. What is distinctive about you?" They answer, "Your own people." Even among those residents there are particular intimate people such as us. Give what destroys the pains in their hearts. They ask for "even a little" because the gift is exceedingly rare, or because this is the humble manner of a beggar.

In truth, the plural "pains of the heart" and the intensive force of the prefix in "destroys" imply unending variety. Their desires concerning Him cannot be removed. On the contrary, they perpetually increase, becoming newer at every moment, and their heartaches therefore assume ever new forms.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.31.19 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३१.१९ ॥

यत् ते सुजात-चरणाम्बु-रुहं स्तनेषु

भीताः शनैः प्रिय दधीमहि कर्कशेषु ।

तेनाटवीम् अटसि^[१११] तद् व्यथते न किं स्वित्

कूर्पादिभिर् भ्रमति धीर् भवद्-आयुषां नः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ननु कास् ता हृद्-रुजः ? किं वा तन्-निषूदनम् ? इत्य् अपेक्षायां रुदत्य इवोद्दिशन्ति---यद् इति । **अम्बुरुह-**रूपकेण सिद्धेऽपि सुकोमलत्वे **सुजात-** इति विशेषणं ततोऽपि परम-कोमलत्व-विवक्षया । **शनैर्** इत्य् अत्र हेतुः । **भीता** इति तत्र च हेतुः---**कर्कशेषु** इति । **स्तनेषु दधीमहि** इत्य् अत्र---हे **प्रिय** इति । प्रियत्वेन हृद् एव । तत्रापि स्तनेष्व् एव धारणस्य योग्यत्वात् **तेन अटवीम् अटसि** । अधुना निशि वने भ्रमसीत्य् अर्थः । स एव चरणस्यैव धारणे पुनः पुनस् तद्-उल्लेखे च हेतुर् उक्तः, अनिष्टाशङ्कया तत्रैव वर्धित-स्नेहातिशयत्वात् । पूर्वं गो-चारणाय तृण-मय-प्रदेश एव परिभ्रमणात् प्रायिकत्वेन **शिल-** इत्य्-आद्य्-उक्तम् । सम्प्रति तु **कर्कश-**प्रायत्वेन दृश्यमाने पुलिनोपरितन-यमुना-तटे भ्रमणात् **कूर्पादिभिर्** इति । यद्यपि तदानीं श्री-वृन्दावनस्य स्वभावेन च तेषाम् अपि तत्र तत्राशङ्का नास्ति, तथापि अनिष्टाशङ्कीनि बन्धु-हृदयाणि भवन्ति [अभिज्ञान-शकुन्तला?] इत्य्-आदि-न्यायेन शङ्का तासां सा सञ्जायेतैव **भ्रमति** मुह्यति । अत्र हेतुः---**भवद्-आयुषाम्** इति । इत्थम् एवोपक्रान्तं **त्वयि धृतासव** इति मध्ये चाभ्यस्तं चलसि यद् ब्रजाद् [भा।पु। १०.३१.११] इति । अतस् तैर् या व्यथा सास्मज्-जीवन एवोत्पद्यते, तद् अधुना प्राणान् धारयितुं कथञ्चिद् अपि न शक्नुम इति भावः । तद् एव तादृशाशङ्का एव **हृद्-रुजः तन्-निषूदनं** च स्वयम् एव परम-प्रियतमाङ्गे स-लालन-सुख-निवासनम् एवेति द्रुतम् एव समागच्छेति भावः । \“नयसि\” इति पाठे गच्छसीत्य् एवार्थः । नय पय गताव् इति धातोः ।

तद् एव तासां सर्वस्यापि भावस्य प्रेमैकमयत्वे स्थिते श्री-भगवतोऽप्य् एवम् एव ज्ञेयम् । हन्तेमा मयि प्रेमैकमय्य इत्य्-आदिभ्यः । परम-सुखमयात्म-दानम् एव समञ्जसं । तच् च योग्यत्वाद् एवम् एवम् इत्य् आलोच्य तादृश-प्रेम-विलासमय-तत्-तद्-इच्छा जायते इति एवम् अन्यद् अप्य् ऊह्यं सहृदयैस् तद्-एक-रसिकैर् इति ॥११॥

[^{१११}]: 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 Laghu-vaiṣṇava-toṣaṇī

Kṛṣṇa may ask, "What are those pains in your hearts, and what would destroy them?" As if weeping, the gopīs point to the answer with the verse beginning "Your exquisitely tender feet."

The metaphor "lotus feet" already establishes their softness, but the adjective "exquisitely formed" expresses a tenderness surpassing even that of a lotus. This is why the gopīs place them down "gently." Why are they so cautious? Because they are afraid. Why are they afraid? Because their breasts are hard.

When they say, "We place them upon our breasts," they address Him as "beloved." Because He is beloved, His feet belong in their hearts. Even bodily, the breasts alone are a fitting place to hold them. Yet "with those same feet You roam the forest," meaning that even now, at night, He wanders in the woods. This is why they speak repeatedly of holding His feet alone. Their affection for those feet grows still more intense from fear that something unwanted may happen to them.

Earlier, when Kṛṣṇa went to graze the cows, He generally roamed grassy ground, so they spoke of stones and tender shoots. Now He wanders along the Yamunā's bank above the sandy shore, which appears largely rough, so they speak of pebbles and the like. By the inherent nature of Śrī Vṛndāvana at that time, there was actually no danger from such things anywhere. Nevertheless, by the maxim that the hearts of loving relatives always fear misfortune, a principle perhaps echoed in the Abhijñāna-śākuntala, such anxiety inevitably arises within them.

"Our minds reel." Why? "Our very lives belong to You." The song began in this same mood with "we have placed our lives in You" and repeated it in the middle with "when You leave Vraja" (Bhāgavata 10.31.11). Whatever pain those feet undergo therefore arises within the gopīs' own life. Their meaning is, "Now we cannot preserve our lives by any means."

These very fears are the pains of their hearts. What destroys them is Kṛṣṇa's own joyful repose, with tender caresses, upon the supremely beloved part of their bodies. Their plea is therefore, "Come back at once." If the alternate reading is "You lead," it still means "You go," from the verbal root *naya*, which, like *paya*, can mean motion.

All the gopīs' emotions are thus made solely of love. The same must be understood of the Supreme Lord, as indicated by His thought, "Ah, these women are wholly made of love for Me," and similar statements. Only His gift of Himself, an act filled with the highest bliss, is a fitting

response. Reflecting on precisely what is proper in each circumstance, He develops the corresponding desires for loving pastimes. Sensitive connoisseurs devoted exclusively to this rasa should infer other such meanings in the same way.

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 Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.१ ॥

श्री-शुक उवाच

इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश् च चित्रधा ।

रुरुदुः सुस्वरं राजन् कृष्ण-दर्शन-लालसाः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

इति-शब्दः प्रकार-वचनस् तस्माद् एवं प्रभृतीत्य् एवार्थः । प्रकर्षेण प्रेमोद्रेकाद् उच्चैर् गायन्त्यः कदाचित् प्रकर्षेण लपन्त्यश् च । किं वा, विरह-व्याकुलतया किञ्चिद् अनर्थकं जल्पन्त्युः चित्रधेत्य् अस्य पूर्वेण परेणाप्य् अन्वयः । सुस्वरं करुण-दीर्घ-स्वरेणेत्य् अर्थः । हे राजन् इति तद्-दर्शने लालसया तद्-युक्तम् एवेत्य् आर्ति-सम्बोधनम् ॥ १॥

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 Laghu-vaiṣṇava-toṣaṇī

The word "thus" indicates a manner and therefore means "in this and similar ways." As love surged within them, they sang intensely and loudly, and at times they also spoke with great intensity. Or, distraught by separation, they uttered some words without coherent meaning. "In many different manners" connects both with what precedes it and with what follows. "With beautiful voices" means in long and piteous tones. Śukadeva addresses Parīkṣit as "O King" in anguish, because the gopīs' longing to see Kṛṣṇa makes such an anguished address fitting.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.2 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.२ ॥

तासाम् आविरभूच् छौरिः स्मयमान-मुखाम्बुजः ।

पीताम्बर-धरः स्रग्वी साक्षान् मन्मथ-मन्मथः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तासां तथा रुदतीनाम् अधुना मद्-दुःख-सम्भावनया दैन्य-विशेषेणासां रोदनात् प्राणा गत-प्राया इति । तेन वितर्क्यमानानाम् इत्य् अर्थः । एवम् आत्मानपेक्षया तद्-एकापेक्षयैव दैन्य-विशेषेण तत्-प्राप्तिर् इति दर्शितम् ।

शौरिः शूर-वंशाविर्भूतत्वेन प्रसिद्धोऽपि तासाम् एव **आविरभूत्** सर्वतोऽप्य् अपूर्वाद् आविर्भावाद् इत्य् अर्थः । तथा च वक्ष्यते---त्रैलोक्य-लक्ष्म्य-एक-पदं वपुर् दधत् [भा।पु। १०.३२.१४], तत्रातिशुशुभे ताभिर् भगवान् देवकी-सुतः [भा।पु। १०.३३.७] इति,

गोप्यस् तपः किम् अचरन् यद् अमुष्य रूपं >

लावण्य-सारम् असमोर्ध्वम् अनन्य-सिद्धम् । >

दृग्भिः पिबन्त्य् अनुसवाभिनवं दुरापं [भा।पु। १०.४४.१४] इत्य्-आदौ > च ।

तथैव श्री-गोपीषु विशेषोक्तिः । एताः परं [भा।पु। १०.४७.५८] इत्य्-आदौ, वाञ्छन्ति यद् भव-भियो मुनयो वयं च [भा।पु। १०.४७.५८] इति श्रीमद्-उद्धव-सिद्धान्तानुसारेण सर्वाधिक-प्रेमवतीषु तासु युक्तम् एव च तादृशत्वम् । प्रपद्यमानस्य यथाश्नतः स्युः [भा।पु। ११.२.४२] इत्य्-आदि-न्यायेन तथैव दर्शयति---**साक्षान्-मन्मथ-मन्मथ** इति ।

नाना-वासुदेवादि-चतुर्व्यूहेषु ये साक्षान्-मन्मथाः स्वयं कामदेवाः, न तु तदीय-शक्त्य्-अंशावेशि-प्राकृत-मन्मथवद् असाक्षाद्-रूपाः, तेषाम् अपि मन्मथः मन्मथत्व-प्रकाशकः चक्षुषश् चक्षुः [बृ।आ।३। ४.४.१८] इत्य्-आदिवत् । येषां रूप-गुण-विशेषाणाम् अंशेन तत्-प्रकाशकोऽसौ, तान् अखिलान् एव प्रकाशयन् इत्य् अर्थः । अत एवास्य महा-मन्मथत्वेनैकाक्षरादि-मन्त्रा ध्यानानि च सन्ति । किन्तु तस्मिन् ध्यानेऽन्याकारत्वं मन्मथत्व-व्यञ्जनार्थम् एव ज्ञेयम् । मन्मथ-पदस्य यौगिक-वृत्त्या तेषाम् अपि क्षोभकादि-रूपः सन् इति ध्वनितम् । एवं तादृश-रूपस्यादि-रसे परमालम्बनता भक्त्य्-अन्तरागम्यता च दर्शिता ।

तद् एवं स्वरूपाविर्भावस्यापूर्वताम् उक्त्वा विलास-वेशयोर् अप्य् आह---**स्मय-** इत्य्-आदि विशेषण-त्रयेण । तत्र **स्मयमान-** इति वर्तमान-प्रयोगेण तात्कालिकत्व-विवक्षया सहज-स्मिताद् वैलक्षण्य-प्रतीतेः । तथा **पीताम्बर** इत्य् अनेनैव विवक्षिते सिद्धे धारण-प्रयोगोऽतिरिक्त एवेति तेन तदानीम् अन्य-विशिष्ट-धारण-बोधनात् । तथा **स्रग्वी** इत्य् अत्रापि प्रशंसायां मत्-अर्थीय-विधानात् ।

किं च, स्मितेनात्मनः सुप्रसन्नत्वं त्यागस्य च परिहासमयत्वम् । पीताम्बर-धारणेन मूर्ध-पर्यन्तावृततया स्वस्य तासां परित्यागतः सङ्कुचित-चित्तत्वम् । स्रग्वित्त्वेन केवल-तत्-सङ्गितया तां विना स्वस्य सङ्गान्तरारोचकत्वं च ज्ञापितम् । तथा च, श्रोतृ-हृदये तत्-प्रवेशाय तात्कालिक-शोभा-वर्णनम् इदम् इति ॥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 Laghu-vaiṣṇava-toṣaṇī

He appeared before the gopīs as they wept in this way. Kṛṣṇa understood, "They are now imagining My suffering. Their special humility has made them weep until their lives have nearly left them." Thus the verse shows that they attained Him through a humility that disregarded themselves and cared only for Him.

Although He is renowned as Śauri because He appeared in Śūra's dynasty, He appeared exclusively for them, manifesting in a way more unprecedented than any other appearance. Later verses will say that He bore "the form that is the sole abode of the beauty of the three worlds" (Bhāgavata 10.32.14), and that "Bhagavān, the son of Devakī, shone there most splendidly among them" (10.33.7). Another verse asks:

Sanskrit quotation, Bhāgavata 10.44.14

What austerity did the gopīs perform, that with their eyes
they continually drink His form, the essence of loveliness,
without equal or superior, perfected by nothing outside itself,
unattainable and ever new at every moment?

The gopīs are similarly singled out elsewhere. Uddhava concludes, in the passage beginning "These women alone..." and continuing "that which sages frightened of material existence, and we ourselves, desire" (Bhāgavata 10.47.58), that they possess the greatest love of all. Such an unprecedented manifestation is therefore entirely fitting for them. By the principle that realization develops for one who surrenders just as satisfaction develops for one who eats (Bhāgavata 11.2.42), the verse describes Him accordingly as "Cupid's own enchanter manifest in person."

The direct Cupids among the many quadruple expansions headed by Vāsudeva are themselves divine gods of love. Unlike the material Cupid, who indirectly embodies only a fragment of their potency, they are direct forms. Yet Kṛṣṇa is the Cupid even of those Cupids, the one who reveals their power to enchant, just as the Upaniṣad speaks of "the eye of the eye" (Bṛhad-āraṇyaka Upaniṣad 4.4.18). Every distinctive beauty and quality that they reveal only in part is revealed completely in Him. Because He is thus the supreme Cupid, there are one-syllable and other mantras for Him and meditations upon Him in that form. Any apparently different shape described in such meditation exists only to disclose His power as Cupid. The etymological force

of the word *manmatha* also implies that He agitates even those divine Cupids. This establishes that His form is the supreme object of support for the original amorous rasa and is inaccessible through other forms of devotion.

Having described the unprecedented character of His personal manifestation, Śukadeva next describes His playfulness and dress through the three adjectives beginning with "smiling." The present participle "smiling" indicates something happening at that very moment and therefore distinguishes this smile from His natural, constant smile. "Yellow cloth" would by itself convey the intended dress, so the added verb "wearing" indicates that He had put it on in a special manner at that time. Likewise the possessive formation in "garlanded" carries praise and indicates an especially splendid garland.

His smile also showed that He was completely pleased and that abandoning the gopīs had been a playful joke. Wearing the yellow cloth wrapped up as far as His head revealed that His heart had contracted in shame at leaving them. His garland showed that He desired only their company and found no other association pleasing without them. Śukadeva describes Kṛṣṇa's beauty at that moment so that He may enter the listener's heart.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.3-4 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 - Laghu-vaisnava-tosani:

आगतम् आदौ समुत्कण्ठया सद्य एव दूरे प्रादुर्भूय आगमन-क्रमेण निजान्तिकं प्राप्तं सन्तम् । तथा च विष्णु-पुराणे---ततो ददृशुर् आयान्तं विकासि-मुख-पङ्कजं [वि।पु। ५.१३.४३] इति । अत एव विशेषेण लोकयित्वा दृष्टेति रोदन-वैवश्येन ईषद्-दर्शनेऽप्य् अनिश्चयात् । किं वा, दृष्टेऽपि परमर्त्या विश्वासाभावात् सम्यक् निरीक्ष्यैवेत्य् अर्थः । अबला विरह-क्षामतयोत्थातुम् असमर्था अपि सर्वा युगपद् उत्थितः । तत्र हेतुः---प्रेष्ठम् इति । तद्-एक-प्रेष्ठत्वेन मरणे जीवने च तद्-एक-हेतुत्वात् । एतद् एव दृष्टान्तेन साधयति---तन्व इति । आगतम्** इति पुनर् उक्तिः उत्थाने आगमनैक-हेतुता स्पष्टार्थं कृता । विलासाख्योऽनुभावोऽयम्---

गति-स्थानासनादीनां मुख-नेत्रादि-कर्मणाम् । >

तात्कालिकं तु वैशिष्ट्यं विलासः प्रिय-सङ्गजम् ॥ [उ।नी। ११.३१] > इति ॥३॥

पूर्वं विरह-दैन्येन तुल्य-वचनैः सर्वसाम् एव तुल्यता प्राप्तिर् दर्शिता । अधुना प्राप्त-निजालम्बनत्वेन स्व-स्वभावम् अनुसरन्तीनां मुख्यानां चेष्टित-भेदैर् भाव-भेदान् आह---काचिद् इति पञ्चभिः । कराम्बुजं दक्षिणं जगृहे वन-भ्रमण-श्रान्ततया मत्तस्य तस्य करावलम्बनाय तथा व्यवहारस्यौचित्यात् स्पर्शोत्सुक्याच् च । करस्य दक्षिणत्वं च निज-स्कन्धे तद्-बाहु-धारिण्या द्वितीयायाः कान्त-समान-स्थितत्वेन वाम-भागावस्थानौचित्यात्, दक्षिणस्यैव तथा ग्रहणौचित्याच् च । करस्य दक्षिणं च निज-स्कन्धे तद्-बाहु-धारिण्या, द्वितीयायाः कान्त-समान-स्थितत्वेन वाम-भागावस्थानौचित्यात्, दक्षिणस्यैव तथा ग्रहणौचित्यात् । एवम् उत्तरोत्तरं ज्ञेयम् ।

[^{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 Laghu-vaiṣṇava-toṣaṇī

"Returned" means that in response to their intense yearning He first appeared at some distance and then approached until He stood beside them. The Viṣṇu Purāṇa similarly says, "Then they saw Him approaching, His lotus face blossoming" (5.13.43). Thus they "beheld" Him with special care. Helpless from weeping, they could not be certain from a slight glimpse alone. Or, because supreme anguish made it difficult to believe even what they saw, they inspected Him thoroughly.

Though weakened by separation and unable to rise, they all stood up at once. Why? Because He was their dearest beloved. Since He alone was supremely dear to them, He alone caused both their death and their life. The comparison with bodies whose life has returned establishes this. The repetition of "returned" makes clear that His coming alone caused them to rise. This is the expressive condition called *vilāsa*:

Sanskrit quotation, Ujjvala-nīlamaṇi 11.31

The momentary distinction in movement, standing, sitting,
and the actions of face, eyes, and other limbs,
produced by meeting one's beloved, is called *vilāsa*.

Previously, their common words born of the humility of separation showed that all the gopīs had reached the same condition. Now that they had regained the object supporting their love, each followed her own nature. In the five verses beginning "one gopī," Śukadeva reveals differences in the chief gopīs' emotions through differences in their actions.

The first gopī joyfully took His right lotus hand. Since Kṛṣṇa was intoxicated and tired from wandering in the forest, it was proper to offer Him the support of her hand, and she also yearned to touch Him. The hand must be His right hand because the second gopī placed His arm upon her own shoulder. Standing beside her beloved, that second gopī would properly occupy His left side, leaving His right hand available to the first. The source repeats this reasoning: because the second held His arm on her shoulder and stood on His left in a position equal to His, it was fitting that the first grasped His right hand. The successive gestures should be understood in this manner.

Textual note

[^117]: Nārāyaṇa Bhaṭṭa reads "adorned" in place of "fragrant."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.5 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.५ ॥

काचिद् अञ्जलिनागृहात् तन्वी ताम्बूल-चर्वितम् ।

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

Jiva Gosvami - Laghu-vaisnava-tosani:

अञ्जलिनागृहाद् इति पूर्ववत् । अत्रौत्सुक्यं त्व अधरामृतार्थम् । इयं मृदुर् दास्य-प्राय-सख्या कान्त-पराधीना दक्षिणा च अङ्घ्रि-कमलं दक्षिणम् एव स्तनयोर् न्यधात् । वाम-भुजेन प्रियावलम्बनेन वाम-चरण-न्यस्ताङ्ग-भावता-प्राप्तेः । सम्प्रति स्थित एव चायम् उपवेशस्याग्रतो वक्ष्यमाणत्वात् । अत उपविष्टयैव तया चरण-धारणम् । तस्य तयोर् निधाने हेतुः---सन्तप्त*- इति विरह-मय-रत्य्-आख्येन भावेनेति शेषः । \ "हृदय\ " इति पाठे स एवार्थः । इयं प्रखरा दास्य-प्राय-सख्या कान्ताधीना दक्षिणा च ॥५॥

[^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 Laghu-vaiṣṇava-toṣaṇī

The first received His gift in joined palms, as in the preceding verse. Here, however, her eagerness was directed toward the nectar of His lips. She is gentle, her friendship is predominantly servitude, she is dependent upon her beloved, and she is compliant.

The other gopī placed His right lotus foot upon her breasts. Kṛṣṇa was supporting Himself with His left arm upon His beloved, so His weight rested upon His left foot, leaving His right foot available. He was still standing, because the verses will describe Him sitting only later. The gopī must therefore have been seated when she held His foot. Why did she place it upon her breasts? Because she was scorched by the emotion called love in separation. The alternate reading "upon her heart" conveys the same meaning. This gopī is forceful, her friendship is predominantly servitude, she is dependent upon her beloved, and she too is compliant.

Textual notes

[^118]: The compound can be read "burning with separation."

[^119]: Sanātana Gosvāmī preserves the alternate reading "upon her heart."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.6 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.६ ॥

एका भ्रू-कुटिम् आबध्य प्रेम-संरम्भ-विह्वला ।

घन्तीवैक्षत् कटाक्षपैः सन्दष्ट-दशन-च्छदा ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

प्रेम-संरम्भ-विह्वला **सती** भ्रुकुटिम् आबध्य निर्दष्ट-दशन-च्छदा **भूत्वा** कटाक्षपैर् घन्तीवैक्षत्** इत्य् अन्वयः ।
कटाक्षपैः कटाक्ष-विक्षपैः । सन्दष्टेति क्वचित् पाठः । शारिम् इति प्रकरणात् । घन्तीवेति तस्यापि क्षोभं व्यज्य
ताभिर् गृहीतत्वेनैव दाक्षिण्य-मात्रेणैव च स तत्र स्थित इति व्यज्यते । तथा वाम्येन दूर-स्थिताया अपि तस्याः प्रेम-
संरम्भेणेत् अनेन तद्-ईक्षणे परम-सुखं दर्शितम् । यथा श्री-विष्णु-पुराणे---

काचिद् भ्रू-भङ्गुरं कृत्वा ललाट-फलकं हरिम् । >

विलोक्य नेत्र-भृङ्गाभ्यां पपौ तन्-मुख-पङ्कजम् ॥ [वि।पु। > ५.१३.४४] इति ।

अत्र बिम्बोकाख्यानुभावो दर्शितः । यथोक्तं---इष्टेऽपि गर्व-मानाभ्यां बिम्बोकः स्याद् अनादरः इति । तथा
ललिताख्योऽपि, यथोक्तं---

विन्यास-भङ्गि-रङ्गानां भ्रू-विलास-मनोहराः । >

सुकुमारा भवेद् यत्र ललितं तद् उदीरितम् ॥ [उ।नी। ११.५६]

इयं प्रखरा सुसख्यात्यन्त-स्वाधीना वामा कान्ता च ॥ ६॥

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 Laghu-vaiṣṇava-toṣaṇī

The grammatical sequence is: overwhelmed by love's agitation, she knit her brows, bit her lip, and looked at Him with darting sidelong glances as if striking Him. Some manuscripts read "firmly bitten." The context concerns a female myna bird. "As if striking Him" reveals that she too agitated Kṛṣṇa. It also suggests that He remained there only because the other gopīs had physically taken hold of Him and because He was responding gently to them. Though her contrariness kept her at a distance, the phrase "agitation of love" shows that gazing upon Him gave her the highest joy. The Viṣṇu Purāṇa similarly says:

Sanskrit quotation, Viṣṇu Purāṇa 5.13.44

One gopī furrowed the surface of her brow.
Beholding Hari, with the bees of her eyes
she drank the lotus of His face.

This displays the expressive state called *biboka*: "Disregard even for what one desires, arising from pride and jealous anger, is called *biboka*." It also displays the state called *lalita*:

Sanskrit quotation, Ujjvala-nīlamaṇi 11.56

Where the arrangement and graceful play of the limbs
are delicate and charming with the movements of the brows,
that condition is called *lalita*.

This gopī is forceful, bound to Kṛṣṇa by exceptionally intimate friendship, completely independent, contrary, and His beloved.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.7 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.७ ॥

अपरानिमिषद्-दृग्भ्यां जुषाणा तन्-मुखाम्बुजम् ।

आपीतम् अपि नातृप्यत् सन्तस् तच्-चरणं यथा ॥

Jīva Gosvami - Laghu-vaisnava-tosani:

जुषाणा आस्वादयन्ती आपीतं सम्यग् आस्वादितं माधुर्यम् अपि इति दृशो रसनात्वं मुखस्याम्बुजता-रूपकेण तत् सौन्दर्यस्य मधुत्वं च रूपितम् । दृशोत्तं रसनात्व-रूपकेण तु तन्-माधुर्यासक्तिर् दर्शिता । शान्ता दास्य-भक्ति-निष्ठा इति साक्षाद्-दर्शनेऽपि तृप्त्य-अभाव-मात्रे दृष्टान्तः । वैशिष्ट्यं तु तत्-तद्-भाव-माधुरी-व्यञ्जक-श्री-मुखालम्बनतया विद्यत एव । इयं सन्-मुख-दत्त-दृष्टित्वात् प्रखरा स्वयम् एवासौ मां मित्थ्यतीति स्व-स्थान एव स्थितत्वात् सुसख्या स्वाधीन-कान्ता वामा च ॥७॥

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 Laghu-vaiṣṇava-toṣaṇī

She "savored" His face, and even after thoroughly drinking its sweetness she was not satisfied. The metaphor makes her eyes into tongues, His face into a lotus, and the beauty of that face into honey. Describing the eyes as organs of taste shows her attachment to His sweetness.

Saints established in tranquil devotion and servitude remain unsatisfied even when directly seeing His feet. The comparison applies only to that absence of satisfaction. Her distinctive condition remains, because her object is His beautiful face, which reveals the sweetness of each of her particular emotions.

This gopī is forceful because she openly fixes her gaze upon His face. Thinking, "He Himself will come and meet me," she remains standing in her own place. She is joined to Him by intimate friendship, independent, contrary, and His beloved.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.8 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.८ ॥

तं काचिन् नेत्र-रन्ध्रेण हृदि-कृत्य निमील्य च ।

पुलकाङ्ग्य उपगुह्यास्ते योगीवानन्द-सम्प्लुता ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तं नेत्र-रन्ध्रेण हृदि कृत्य इति तस्या हृदये तस्य स्वच्छोपाधौ बिम्बस्यैव परमासक्तिः सूचिता । ततः साक्षाद् भावाल् लज्जया नेत्रे निमील्य भाव-पारवश्येन पुलकाङ्गी सती उपगुह्य आलिङ्गनम् अनुकृत्य आस्ते चिरं तथैवासीद् इत्य् अर्थः । योगीव** इति अन्तः स्फूर्तौ दृष्टान्तः । यद् वा, योगीति क्रिया-विशेषणं योगे यथा स्यात् तद् इवेत्य् अर्थः । इयं लज्जया मृद्वी, पूर्वस्माद् धेतोः सुसख्या स्वाधीन-कान्ता वामा च । एवं सप्तोक्ता । अष्टमी तु श्री-विष्णु-पुराणे---

काचिद् आयान्तम् आलोक्य गोविन्दम् अतिहर्षिता । >

कृष्ण कृष्णेति कृष्णेति प्राह नान्यद् उदीरितम् ॥ [वि।पु। ५.१३.४४] > इति ।

प्रखरा सरला चेयम् ।

अत्रेदं विवेचनीयं---रत्-आख्यो भावस् तावद् उभय-विधः---एक आत्मनि तदीयता-भावना-मयत्वेन कान्त-पराधीना दाक्षिण्यादि-मयः । अन्यः कान्ते मदीयता-भावना-मयत्वेन पराधीन-कान्तत्व-वामत्वादि-मयः । तद् एवं भाव-द्वय-मिश्रित-तारतम्येनान्येऽपि विविधा भावा विभाव्यन्ते । तद् एतन्-नाना-भाववतीनां मध्ये सजातीय-भावानां सख्यं स्यात् रोचकत्वात्, विजातीय-भावानां प्रतिपक्षता स्यात्, अरोचकत्वाद् एव सजातीय-भावानां सौहृद्यं स्यात्, यत् किञ्चिद् रोचकत्वेन हिताशंसन-मात्रात् । अतिमिश्रत्वेन अतिसूक्ष्मत्वेन वा नातिस्फुट-सजातीयादि-भेद-भावानां तटस्थं स्यात्, अवधान-हेत्व-अभावात् । श्री-कृष्ण-विषयक-निज-निज-भाव-मात्राभिरुचि-मतीनां तासां सख्याद्य-उदयस्य तद्-एक-मूलत्वम् एवोचितम् इति । तत्र तदीयता-मदीयता-मययोर् मुख्ययोर् भावयोर् उत्तरः श्रेयान्, ममताधिक्येन हि गम्भीर-प्रेम-प्रवाहाधिक्यं भवति । तत एव तद्-विवर्त-रूप-वाम्यापर-पर्याय-कौटिल्याभासो जायते---अहेर् इव गतिः प्रेम्णः स्वभाव-कुटिला भवेत् [उ।नी। १५.१०२] इति भरत-न्यायात् । अत एव कान्तोऽपि तद्-वशः स्यात्, तथा च रुद्रः---

वामता दुर्लभत्वं च स्त्रीणां या च निवारणा । >

तद् एव पञ्च-बाणस्य मन्ये परमम् आयुधम् ॥ [उ।नी। १.२०]

यथा श्री-हरि-वंशे श्री-सत्यभामायां दृश्यते---

रूप-यौवन-सम्पन्ना स्व-सौभाग्येन गर्विता । >
 अभिमानवती देवी श्रुत्वैवेष्ट्या-वशं गता ॥ [हा।वं। २.६५.५०] >
 कुटुम्बस्येश्वरी सासीद् रुक्मिणी भीष्मकात्मजा । >
 सत्यभामोत्तमा स्त्रीणां सौभाग्ये चाधिकाभवद् ॥ इति च ।

अत एवार्धनार्धेन प्रथम-चतसृणां वर्णनम्, उत्तर-तिसृणां त्व एकेनैकेनेति कवेर् आदरोऽपि दृश्यते । आसु तिसृसु च एका भू-कुटिम् आबध्य [भा।पु। १०.३२.६] इत्य् अनेन या वर्णिता, सैव श्रेष्ठा भाव-वैशिष्ट्येन न प्रथमत्वेन चोपन्यासात् तादृश-सर्व-विलक्षण-भावश् च तस्या एव स्व-परित्यागे स्यात्, यस्याः सर्व-परित्यागेन स्व-सङ्गे नीतायाः सौभाग्य-दानेन सर्व-वैलक्षण्यं श्री-भगवान् स्वयम् आविष्कृतवान्, तस्मात् सैव सा भवेत् ।

अथ प्रथम-चतसृणां प्रथमैव ज्येष्ठा श्रेष्ठा च अग्रे स्थितत्वात्, सर्वा अतिक्रम्य प्रथमत एव कान्त-स्पर्शात् दक्षिणासु सुमधुर-चेष्टत्वात् । एषा चोत्तर-वर्ग-प्रवराया विजातीय-भावेति प्रातिपक्षिकी ज्ञेया ।

अथानयोर् वर्ग-विचारः तत्रोत्तर-प्रथमायाः सख्यौ तद्-अनन्तरे द्वे प्रथम-प्रथमायास् त्व एक-व्यवहित-तृतीयादिके द्वे भाव-साम्यात्, न तत्-तद्-अनुगततया वाम-दक्षिणयोः स्थितेश् च । या तु प्रथम-द्वितीया सा खलु प्रथम-गणान्तः प्रविश्य स्थितापि किञ्चिद् व्यवहितत्वात् तद्-अतिक्रमि-चरितत्वाच् च न प्रथमायाः सखी पराधीन-कान्तं मन्यतया किञ्चित् सादृश्येनोत्तरायास् तु सुहृद् इति ज्ञेयम् ।

अथ या विष्णु-पुराणोक्ता सा तु नातिविस्पष्ट-भावत्व-वर्ग-द्वयाप्रवेशाच् छ्री-शुकेनावर्णनाच् च तटस्थैव ज्ञेया ।

अथ तासां नाम-विचारः । तत्र भविष्योत्तरे मल्ल-द्वादशी-प्रसङ्गे श्री-कृष्ण-युधिष्ठिर-संवादे तन्-नामानि, यथा---

गोपी-नामानि राजेन्द्र प्राधान्येन निबोध मे । >
 गोपाली पालिका धन्या विशाखा ध्याननिष्ठिका । >
 राधानुराधा सोमाभा तारका दशमी तथा ॥ इति ।

\“विशाखान्या धनिष्ठिका\” इति पाठः क्वचित् । दशमी इत्य् अपि नामैकं, तच् चान्वर्थम् इति सर्वान्ते पठितम् । यद् वा, तथेति दशम्य् अपि तारका-नाम्य् एवेत्य् अर्थः । गोपाली चेयं नूनं पाद्मोक्त-गायत्री-चरी भवेत्, तथा स्कान्द-प्रह्लाद-संहितायां द्वारका-माहात्म्ये माया-सरः-प्रस्तावे पुनर् उद्धवागमने प्रिय-प्राप्तिवत् प्रिय-दूत-प्राप्ताव् अपि स्व-स्वभावाभिव्यक्तेस् तद्-भावोक्ति-सहितान्य् एवाष्टौ नामानि निर्दिष्टानि, किन्त्व् अत्यन्त-दुःख-मयोक्तित्वान् नैतादृश-रसावसरे दृश्यानि । कदाचिद् विचारावसरे त्व् अपेक्ष्याणीत्य् अनन्य-गतिकत्वेनैव लिख्यन्ते, यथा---

तच् छ्रुत्वा वचनं तस्य ललिता क्रोध-मूर्च्छिता । >
 उद्धवं साश्रु-नयना सोवाच रुदती तदा ॥ >
 श्री-ललितोवाच--- >
 असत्यो भिन्न-मर्यादः शठः क्रूर-जन-प्रियः । >
 मा कृथाः पुरतोऽस्माकं कथास् तस्याकृतात्मनः ॥ >
 धिक् धिक् पाप-समाचारो धिग् असौ निष्ठुराशयः । >

हित्वा यः स्त्री-जनान् मूढो गतो द्वारवतीं प्रति ॥ >
 श्री-श्यामलोवाच--- >
 किं तस्य मन्द-भाग्यस्य स्वल्प-पुण्यस्य दुःखदाः । >
 मा कुरुध्वं कथाः सख्यः कथाः कथयतापराः ॥ >
 श्री-धन्योवाच--- >
 केनायं हि समानीतो दूतो दुष्ट-जनस्य च । >
 यातुं तेन पथा पापो येन नायाति वै पुनः ॥ >
 श्री-विशाखोवाच--- >
 न शीलं न कुलं यस्य ज्ञायते जन्म कर्म च । >
 हीनस्य पुरुषार्थेषु तेन सङ्गो निरर्थकः ॥ >
 श्री-राधोवाच--- >
 पूतना-घातने यस्य नास्ति पाप-कृतं भयम् । >
 तस्य स्त्री-हनने साध्यः शङ्का कापि न विद्यते ॥ >
 श्री-शैव्योवाच--- >
 सत्यं ब्रूहि महाभाग किं करोति यदूतमः । >
 संवृतो नागर-स्त्रीभिः कथास्माकं करोति किम् ॥ >
 श्री-पद्मोवाच--- >
 कदोद्धव महा-बाहुः नागरी-जन-वल्लभः । >
 समेष्यतीह दाशार्हः पद्म-पत्रायतेक्षणः ॥ >
 श्री-भद्रोवाच--- >
 हा कृष्ण गोप-प्रवर हा गोपी-जन-वल्लभ । >
 समुद्धर महाबाहो गोपीः संसार-सागरात् ॥ इति ।

एके तु चन्द्रावलीम् एवाष्टानां मध्ये मन्यन्ते, न तु धन्याम्, तस्या लोकेऽतिप्रसिद्धेः । तत्र दश-सङ्ख्याकं मतं
 नात्रैकार्थ्यं समर्थयति, सङ्ख्या-वैषम्यात् । अष्ट-सङ्ख्याकयोर् अपि मतयोर् धन्या-पक्षो न सङ्घटयितुं शक्यते,
 तत्र तत्-सहितत्वेन श्री-ललितादीनां पञ्चानां वाम-प्रखर-प्रायत्वात् । अत्र त्व एका भूकुटिम् अबध्य [भा।पु।
 १०.३२.६] इति तिसृणाम् एवेति चन्द्रावली-पक्षस् तु सङ्गम्येत, तस्या दक्षिणा-वर्गाग्रिमात्वेन स्थापयिष्यमाणत्वाद्
 वाम-दक्षिणयोर् द्वयोर् अपि वर्गयोस् त्रिसङ्ख्यकत्वेन षट्त्वे द्वाभ्यां श्यामला-भद्राभ्यां चान्याभ्याम् अष्टता-पर्याप्तौ
 सुघटता स्याद् इति ।

तद् एवं स्थिते या पुनर् उत्तर-वर्ग-प्रथमा एका भूकुटि इत्य्-आदि वर्णिता परम-भाव-सौभाग्योपरि-काष्ठापन्नत्वाच्
 छी-राधैव ।

यथा राधा प्रिया विष्णोस् तस्याः कुण्डं प्रियं तथा । >
 सर्व-गोपीषु सैवैका विष्णोर् अत्यन्त-वल्लभा ॥ इति पाद्मोक्तेः ।

राधा वृन्दावने वने इति मत्स्य-स्कन्दादिभ्यः ।

देवी कृष्णमयी प्रोक्ता राधिका पर-देवता । >
 वराभय-करा ध्येया सेविता सर्व-देवतैः । >
 सर्व-लक्ष्मी-मयी सर्व-कान्तिः सम्मोहिनी परा ॥ इति बृहद्-गौतमीये > च । >
 राधया माधवो देवो माधवेनैव राधिका । >
 विभ्राजन्ते जनेष्वा इति ऋक्-परिशिष्टे ।

वर्णिता च सा तथैव श्री-जयदेव-सहचरेण महाराज-लक्ष्मण-सेन-मन्त्रि-वरेणोमापति-धरेण---

भ्रूल्ली-चलनैः कयापि नयनोन्मेषैः कयापि स्मित- >
 ज्योत्स्ना-विच्छुरितैः कयापि निभृतं सम्भावितस्याध्वनि । >
 गर्वाद् भेद-कृतावहेल-विनय-श्रीभाजि राधानने >
 सातङ्कानुनयं जयन्ति पतिताः कंसद्विषः दृष्टयः ॥ [१२४] इति ।

विवृतं च तन्-मद्-अनुज-वरैः श्री-रूप-महा-भागवतैर् उज्ज्वल-नीलमणेः स्थायि-भाव-विवरणे । अतो गान्धर्वा इति या श्री-गोपाल-तापिन्यां प्रसिद्धा, सापि मुख्यत्व-लिङ्गोनेयम् एव [१२५] इति मन्यन्ते । अस्याः प्रह्लाद-संहितायां पूर्व-पूर्वापेक्षया वचन-कौशल्यान् मध्यात्वम् । अत्र च कोपावसरेऽपि लीला-विशेष-मात्र-व्यञ्जित-प्रागल्भ्यतया बाहु-धारिण्याद्-अपेक्षया मध्यात्वम् इति च समानम् ।

अथ या अपरानिमिषत् [भा।पु। १०.३२.७] इत्य-आदिना तत्-सखी वर्णिता, सा श्री-ललितेत्य् अवगम्यते, वाम्य-प्राख्याभ्यां साम्यात् । सम्प्रति नातिवाम्यादिकं तु निज-वर-सखी-निशात-दृक्-पात-घात-जात-तत्-क्षोभ-दर्शनेनातिसन्तोषात् । एषा च राधानुराधा इति या भविष्योत्तर-पठिता तद्-अपर-पर्यायैव वा । तत्र च पाठस्य नामोश् च युगमता-मयत्वावगतेर् अत्रापि सम-वर्गता प्राप्त-सखी-वृन्द-प्रथमोक्तेर् मुख्यता प्राप्ति-साम्यात् ।

अथ तं काचिन् नेत्र-रन्ध्रेण [भा।पु। १०.३२.८] इत्य-आदि वर्णिता तत्-सखी तु प्रायः श्री-विशाखैव, वाम्य-मार्दवाभ्यां साम्यात् । प्रह्लाद-संहितायाम् अपि न शीलम् इत्य-आदिकं तद्-वाक्यं तादृशम् एव ।

अथ या प्रथम-वर्गस्य प्रथमा सा श्री-चन्द्रावल् एव । यतः श्री-राधया सह प्रतियोगितयैतिह्यम् अस्या एव विराजते । तथा च श्री-बिल्वमङ्गल-चरणाः---

राधा-मोहन-मन्दिराद् उपगतश् चन्द्रावलीम् ऊचिवान् >
 राधे क्षेमम् इहेति तस्य वचनं श्रुत्वाह चन्द्रावली । >
 कंस क्षेमम् अये विमुग्ध-हृदये कंसः क्व दृष्टस् त्वया >
 राधा क्वेति विलज्जितो नत-मुखः स्मेरो हरिः पातु वः ॥ [१२६] इति > ।

अर्थ-साम्य-प्रायाद् इयं भविष्योत्तर-ख्याता सोमाभैव वा स्यात् ।

अथ या तस्या द्वितीया काचिद् दधार [भा।पु। १०.३२.४] इत्य-आदिना श्री-राधा-सुहृद्-वर्णिता सा श्यामला भवेत् । प्रह्लाद-संहितायां ललितादि-गणे प्रविश्य हितोपदेश-दानेन तस्याः सौहृद्य-लक्षणावगतेः । सखीनां सम-दुःख-प्रलापिता भवति किञ्चिद् व्यन्तरितधैव (सिच) तु हितोपदेश-दातृता दृश्यत इति । इयम् एव श्री-मध्वाचार्यैर् भागवत-तात्पर्य-दर्शिता लीलाख्या भवेत् ।

अथ काचिद् अञ्जलिना [भा।पु। १०.३२.५] इति एका तद्-अङ्घ्रि [भा।पु। १०.३२.५] इति वर्णिते ये चन्द्रावली-सख्यौ । तथा विष्णु-पुराणे यास् तटस्था वर्णिताः ताः क्रमेण शैव्या-पद्मा-भद्रा स्युः सेवकवद् दैन्येन सञ्जिगमिषया नातिस्फुट-भाव-विशेषत्वेन च साम्याद् इति ।

महानुभाव-सम्मत्या युक्ति-प्रायं व्यलेखि यत् ।

तत्र कृष्णस् तदीयाश् च ममानन्य-गतेर् गतिः ॥

ता मद-वर्ण्य-रहो-लीला-नाम्ना सङ्कोचम् आप्नुयुः ।

मुनिनैवं हुताह्वानाः क्षमन्तां मम चापलम् ॥८॥

[^१२४]: पद्यावली २५९; सद्-उक्ति-कर्णामृते १.५५.३, (उमापतिधरस्य) ॥

[^१२५]: गोपालोत्तर-तापन्यां यद् गान्धर्वेति विश्रुता इति उज्ज्वले राधा-प्रकरणे ४.४ । कथम् अत्र स्थायि-भाव-विवरणे इति लिखितं न ज्ञातम् । तासां मध्ये श्रेष्ठा गान्धर्वा ह्य उवाच [गो।ता।उ। २.६] तां हि मुख्यां विधाय पूर्वम् अनुकृत्वा तूष्णीम् आसुर् [गो।ता।उ। २.१३] इति ।

[^१२६]: थिस् वेर्से इस् नोत् फ़ोउन्द् इन् अन्य ओफ़् थे थ्रेए चुर्रेन्त् चेन्तुरिएस् अन्निबुतेद् तो बिल्यमनाल।

> राधा-मोहन-मन्दिरं जिगमिषोश् चन्द्रावली-मन्दिराद्

>

> राधे क्षेमम् इति प्रियस्य वचनं श्रुत्वाह चन्द्रावली ।

>

> क्षेमं कंस ततः प्रियः प्रकुपितः कंसः क्व दृष्टस् त्वया

>

> राधा क्वेति तयोः प्रसन्न-मनसोर् हासोद्गमः पातु वः ॥

> \[सुभाषितावलि ९८\]

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 Laghu-vaiṣṇava-toṣaṇī

"Drawing Him through the opening of her eyes and placing Him in her heart" indicates her supreme attachment to His reflected image within the transparent medium of her heart. Then, embarrassed by His physical presence, she closed her eyes. Overpowered by emotion and covered with horripilation, she imitated an embrace within and remained in that state for a long time. "Like a yogī" compares her experience to an inward manifestation. Or *yogī* may function adverbially: she remained as one remains in yoga. Her bashfulness makes her gentle; for the reason given with the preceding gopī, she is joined to Him by intimate friendship, independent, contrary, and His beloved.

Seven gopīs have now been described. An eighth appears in the Viṣṇu Purāṇa:

Sanskrit quotation, Viṣṇu Purāṇa 5.13.44

Seeing Govinda approaching, one gopī became overjoyed.
She said only, "Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!" and nothing else.

This gopī is forceful and straightforward.

The following question now requires examination. The emotion called *rati*, deep loving attachment, is of two principal kinds. In one, the beloved's ownership of the lover is felt within herself: "I am His." This produces dependence upon the beloved, compliance, and related traits. In the other, the lover feels ownership of the beloved: "He is mine." This produces a beloved who is subject to her, contrariness, and related traits. Many further emotions can be understood through differing mixtures and gradations of these two.

Among women possessing such varied emotions, those whose feelings are of the same kind become intimate friends because each finds the other's mood pleasing. Those whose feelings are of unlike kinds become rivals because each finds the other's mood unappealing. Those whose feelings are partly similar become well-wishers, since partial agreement produces a simple wish for the other's welfare. When feelings are too thoroughly mixed or too subtle for similarity and difference to appear clearly, the women remain neutral because there is no cause for particular attention. Each gopī delights solely in her own particular feeling toward Śrī Kṛṣṇa, so it is fitting that their friendships and other relationships all arise from that one root.

Of the two principal feelings, "I am His" and "He is mine," the latter is superior. A greater sense of possessiveness produces a deeper and more abundant current of love. From it arises an apparent crookedness, another name for contrariness, which is a transformation of that love. Bharata's maxim says, "Like a serpent's movement, the nature of love is crooked" (Ujjvala-nīlamanī 15.102). For this very reason the beloved comes under her control. Rudra similarly says:

Sanskrit quotation, Ujjvala-nīlamanī 1.20

A woman's contrariness, her difficulty of attainment,
and the obstacles she places before union:
these, I believe, are the supreme weapons
of the five-arrowed god of love.

This is seen in Satyabhāmā in the Harivaṁśa:

Sanskrit quotations, Harivaṁśa 2.65.50 and following

Endowed with beauty and youth, proud of her good fortune,
the self-assured queen fell under jealousy as soon as she heard.

Rukmiṇī, Bhīṣmaka's daughter, was mistress of the household,
but Satyabhāmā was foremost among women
and surpassed them in amorous good fortune.

The poet's special regard can therefore be seen in his structure. He describes the first four gopīs in half a verse each, but gives one whole verse to each of the final three. Among those final three, the gopī described by "one knit her brows" (Bhāgavata 10.32.6) is the greatest. She is introduced first not because of mere sequence, but because of the distinctive excellence of her emotion. Such an emotion, unlike that of all others, could belong only to the gopī whom Kṛṣṇa abandoned after first leaving everyone else to take her alone. By bestowing that unique good fortune, the Lord Himself revealed her distinction from all the others. The gopī who knits her brows must therefore be that very gopī.

Among the first four, the first is likewise the eldest and chief. She stands at the front, passes all the others to touch her beloved first, and among the compliant heroines her gesture is exquisitely sweet. Her emotion differs in kind from that of the foremost gopī of the later group, so she should be understood as her rival.

The two groups may be analyzed as follows. The two gopīs immediately following the first of the later group are her friends because their emotions resemble hers. The third and fourth of the initial group, separated from its leader by one intervening gopī, are similarly her friends because their emotions resemble hers. This does not mean they simply follow the respective leaders; rather, their positions reflect the division between contrary and compliant temperaments. The second gopī of the first group stands within that group, but because she is somewhat separated

from its leader and acts by passing beyond her, she is not that leader's friend. Her conception of a beloved who remains independent gives her a certain resemblance to the leader of the later group, so she should instead be understood as that gopī's well-wisher.

The gopī mentioned in the Viṣṇu Purāṇa should be regarded as neutral. Her particular emotion is not sufficiently explicit, she does not enter either group, and Śukadeva does not describe her here.

Now the names of these gopīs should be considered. In the Bhaviṣyottara Purāṇa's account of Malla-dvādaśī, Kṛṣṇa tells Yudhiṣṭhira:

Sanskrit quotation

O king, hear from Me the names of the principal gopīs:
Gopālī, Pālikā, Dhanyā, Viśākhā, Dhyānaniṣṭhikā,
Rādhā, Anurādhā, Somābhā, Tārakā, and the tenth.

Some manuscripts read "Viśākhā, Anyā, Dhaniṣṭhikā." "The tenth" may itself be a meaningful proper name placed last. Or "and so the tenth" may mean that the tenth is also named Tārakā. Gopālī is probably the cowherd maiden who practiced the Gāyatrī as described in the Padma Purāṇa.

The Prahlāda-saṁhitā of the Skanda Purāṇa, in the Dvārakā-māhātmya's account of Māyāsaras, also names eight gopīs when Uddhava returns. Just as their natures become manifest when they attain their beloved, their individual emotions become manifest when they receive the beloved's messenger. Because their statements there are filled with extreme sorrow, they are not appropriate to view during a relishable occasion such as this. Yet they are needed when the identities are examined, so, having no alternative source, I record them:

Sanskrit quotations, Prahlāda-saṁhitā

Hearing his words, Lalitā fainted in anger.
With tear-filled eyes she then spoke to Uddhava while weeping.

Śrī Lalitā said:

He is false, a breaker of all bounds, deceitful, and fond of cruel people.
Do not speak before us about that uncontrolled man.
Shame, shame upon his sinful conduct and pitiless heart!
The fool abandoned these women and went away to Dvārakā.

Śrī Śyāmalā said:

Why speak of that unfortunate man of little merit, who causes pain?
Friends, do not tell stories about him. Speak of something else.

Śrī Dhanyā said:

Who brought here this messenger of a wicked man?
Let the sinner go back by a road from which he can never return.

Śrī Viśākhā said:

Neither his character nor family, birth, or deeds are known.
He is deficient in the goals of human life, so association with him is useless.

Śrī Rādhā said:

One who felt no fear of sin in killing Pūtanā
will surely feel no hesitation, virtuous friends, in killing women.

Śrī Śaivyā said:

Fortunate one, tell us truthfully: what is the best of the Yadus doing?
Surrounded by sophisticated city women, does he ever speak of us?

Śrī Padmā said:

Uddhava, when will mighty-armed Dāśārha,
the beloved of city women whose eyes spread like lotus petals,
come here again?

Śrī Bhadrā said:

Alas, Kṛṣṇa, foremost cowherd! Alas, beloved of the gopīs!
Mighty-armed one, lift the gopīs from the ocean of worldly existence.

Some authorities count Candrāvalī, rather than Dhanyā, among the eight because Candrāvalī is exceptionally famous in the world. The list of ten cannot be reconciled directly with the present passage because the numbers differ. Even between the two lists of eight, the proposal including Dhanyā cannot be made to fit. Including her would make Lalitā and four others, five in all, predominantly forceful and contrary, whereas only three gopīs belong to the group beginning with "one knit her brows" (10.32.6). The proposal including Candrāvalī can be reconciled. She will be established as the leader of the compliant group. With three members in each of the contrary and compliant groups there are six; adding Śyāmalā and Bhadrā, who belong differently, brings the number neatly to eight.

On this basis, the first gopī of the later group, described by "one knit her brows," is Śrī Rādhā. She has reached the highest summit of emotional excellence and amorous good fortune. The Padma Purāṇa says:

Sanskrit quotation

As Rādhā is dear to Viṣṇu, so Her lake is dear to Him.
Among all the gopīs, She alone is Viṣṇu's supremely beloved.

The Matsya, Skanda, and other Purāṇas likewise speak of "Rādhā in the forest of Vṛndāvana."
The Bṛhad-gautamīya says:

Sanskrit quotation

The Goddess is declared to be filled with Kṛṣṇa; Rādhikā is the supreme deity.
Granting boons and fearlessness, She is to be meditated upon
and is served by all the gods.
She contains every Lakṣmī, is all splendor,
and is the supreme enchantress.

The supplement to the Ṛg Veda says:

Sanskrit quotation

Through Rādhā, the divine Mādhava shines among all people;
and through Mādhava, Rādhikā shines.

Umapatidhara, the distinguished minister of King Lakṣmaṇa Sena and an associate of Śrī Jayadeva, describes Her in the same way:

Sanskrit quotation

On the path, one gopī secretly honored Him with movements of vine-like brows,
another with the opening of her eyes, and another with rays of moonlight from her
smile.
Yet when pride created division, Rādhā's face possessed the beauty
of dignified neglect, and the anxious, pleading glances of Kāṁsa's enemy
fell before Her in triumph.[^124]

My highly exalted younger brother, the great devotee Śrī Rūpa, explains this in his treatment of the permanent emotion in Ujjvala-nīlamanī. The gopī renowned as Gāndharvā in the Gopāla-tāpanī is therefore also considered to be Rādhā, since the text marks her as chief.[^125] In the Prahlāda-saṁhitā, the skill of Her words relative to those preceding Her places Her in the intermediate class of heroines. Here too, even in anger, Her boldness is expressed only through a special gesture of play. Relative to the gopī who holds Kṛṣṇa's arm and the others, She is therefore likewise intermediate.

The companion described by "another, with unblinking eyes" (10.32.7) should be understood as Śrī Lalitā because she shares Rādhā's contrariness and forcefulness. She does not display extreme contrariness at this moment because she is deeply satisfied to see Kṛṣṇa agitated by the cutting blows of her dearest friend's sharp glances. She may also be the same person called Rādhānūrādhā in the Bhaviṣyottara. That reading presents the two names as a pair. In the present passage too, her membership in the same group, her being named first among the circle of friends, and her corresponding prominence all agree.

The friend described by "one drew Him through the opening of her eyes" (10.32.8) is probably Śrī Viśākhā, because her contrariness is mixed with gentleness. Her words beginning "Neither his character..." in the Prahlāda-saṁhitā display the same temperament.

The first gopī of the first group is Śrī Candrāvalī, for the traditional account of rivalry with Śrī Rādhā belongs especially to her. Śrī Bilvamaṅgala says:

Sanskrit verse attributed to Bilvamaṅgala

Coming from Rādhā's enchanting temple, Hari said to Candrāvalī,
 "Rādhā, is all well here?"
 Hearing Him, Candrāvalī replied, "Kaṁsa is well."
 "Bewildered girl, where did you see Kaṁsa?"
 "And where is Rādhā?"
 May that smiling Hari, face lowered in embarrassment, protect you.[^126]

Because their meanings are nearly identical, she may also be the Somābhā named in the Bhaviṣyottara.

The second gopī of Candrāvalī's group, described by "another placed His arm upon her shoulder" (10.32.4), is a well-wisher of Śrī Rādhā and may be Śyāmalā. In the Prahlāda-saṁhitā she enters the group of Lalitā and the others yet gives beneficial counsel, revealing the nature of her goodwill. Friends lament together in equal grief, while one who stands at a slight emotional distance can be seen giving beneficial advice. She may be the gopī called Līlā whom Śrī Madhvācārya identifies in his Bhāgavata-tātparya.

The two described by "one received in joined palms" and "one placed His lotus foot" (10.32.5) are Candrāvalī's friends. The neutral gopīs described in the Viṣṇu Purāṇa may respectively be Śaivyā, Padmā, and Bhadrā. Their humble wish to approach like servants and the absence of a clearly differentiated emotional character make these identifications fitting.

I have written this largely inferential analysis with the assent of great souls.
 May Kṛṣṇa and His own beloveds be the refuge of me, who have no other refuge.

May those women, whose names the sage concealed in describing their private pastimes,
 forgive my rashness if the names I have offered make them feel shy.

Textual notes

[^124]: Padyāvalī 259; Sad-ukti-karṇāmṛta 1.55.3, attributed to Umapatidhara.

[^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).

[^126]: This verse is not found in the other three currently circulating collections attributed to Bilvamaṅgala. Subhāṣitāvali 98 gives a variant:

As He was going from Candrāvalī's temple to Rādhā's enchanting temple,
the beloved said, "Rādhā, are you well?" Hearing Him, Candrāvalī replied,
"Kāṁsa is well." Her beloved grew angry: "Where did you see Kāṁsa?"
"And where is Rādhā?" May the laughter arising from their delighted hearts protect
you.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.9 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.९ ॥

सर्वास् ताः केशवालोक-परमोत्सव-निर्वृताः ।

जहुर् विरहजं तापं प्राज्ञं प्राप्य यथा जनाः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

नन्व् अन्यासां का वार्ता ? तत्राह---**सर्वा** इति । तासां तत् सौभगम् इदं वीक्ष्य मानं च केशवः [भा।पु। १०.२९.४८]
इत्य् अत्रेवात्र च **केशव**-शब्दः परम-तेजो-निधानता-परः । ततश् च तदानीं यथा तस्यान्तर्धाने तासां तेजोऽन्तर्धापनं,
तथा सम्प्रति आविर्भावेन तद्-आविर्भावः सञ्जात इति भावः । तस्य **आलोक** एव परमानन्द-प्रदत्वात् **परमोत्सवः**,
तेन **निर्वृताः** प्राप्त-दुःख-निवर्तक-सुखाः ।

तत्रानुरूपो दृष्टान्तः---**प्राज्ञम्** इति । सुषुप्ताव् अविद्यया इव पुनः परित्याग-शङ्काया निगूढ-स्थितेः । यद् वा,
प्राज्ञः परम-भागवतः, तं **प्राप्य जना यथा** इति । एवम् अप्य् आरम्भ एव दृष्टान्तेन सम्यक्-सिद्धौ पूर्वस्माद् एव हेतोः
॥ 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 Laghu-vaiṣṇava-toṣaṇī

What of the gopīs not individually described? Śukadeva answers, "All of them." As in the earlier statement, "Seeing their exceptional good fortune and pride, Keśava..." (Bhāgavata 10.29.48), the name Keśava here indicates that Kṛṣṇa is the treasury of supreme radiance. When He disappeared, their radiance disappeared with Him. Now, when He manifested again, their radiance also reappeared. The mere sight of Him bestows the highest bliss and is therefore a supreme festival. Fulfilled by that festival, they attained the happiness that removed the suffering they had undergone.

"Like people who attain the enlightened" supplies a fitting comparison. Just as ignorance remains hidden in deep sleep, the gopīs' fear that He might abandon them again remained concealed. Or *prājñā* may mean a supremely realized devotee: people who attain such a person are relieved in the same way. Even on this reading, the comparison is already fully established at the outset for the reason just explained.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.10 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.१० ॥

ताभिर् विधूत-शोकाभिर् भगवान् अच्युतो विभुः ।

व्यरोचताधिकं तात पुरुषः शक्तिभिर् यथा ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ततो मद-मानौ परित्यज्य सर्वा मिलित्वैव तद्-अनुगता बभूवुः, ताभिः श्री-भगवतोऽपि परम-शोभाविर्भावो जात इत्य् आह---ताभिर् इति त्रिकेण। विधूत- इत्य् अत्र कारण-विशेषश् चोक्तः श्री-पराशरेण---

ततः काञ्चित् प्रियालापैः काञ्चिद् भू-भङ्ग-वीक्षितैः । >

निन्येऽनुनयम् अन्याश् च कर-स्पर्शेन माधवः ॥ [वि।पु। ५.१३.३०] > इति ।

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 Laghu-vaiṣṇava-toṣaṇī

The gopīs then abandoned intoxication and jealous pride. United together, all of them followed Him. The three verses beginning here explain that through them even the Supreme Lord manifested the highest beauty. Parāśara gives a specific reason for the phrase "whose grief had been dispelled":

Sanskrit quotation, Viṣṇu Purāṇa 5.13.30

Mādhava conciliated one with loving words,
another with glances from arched brows,
and still others by the touch of His hand.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.11-12 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.११-१२ ॥

ताः समादाय कालिन्द्या निर्विशय पुलिनं विभुः ।

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

शरच्-चन्द्रांशु-सन्दोह-ध्वस्त-दोषातमः शिवम् ।

कृष्णाया हस्त-तरलाचित-कोमल-बालुकम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

वि-शब्दोक्तस्य रोचने वैशिष्ट्यस्य उपकरणान्तरम् अपि दर्शयति---**ता** इति द्वाभ्याम् । **सम्यक्** प्रत्येकं सर्वासाम् एव हस्त-धारणादिना **आदाय** रास-योग्यं पुलिनान्तरं गन्तुं पूर्व-पुलिनतो गृहीत्वा **निर्विशय** प्रविश्य मध्यम् अधिष्ठायेत्यर्थः । **विभुर्** व्यापक इत्येकस्यापि सर्वासां युगपत् समादानादि-समावेशार्थम् ।

पुलिनस्य भावोद्दीपन-सामग्र्या रास-क्रीडा-योग्यतां दर्शयन् तद् विशिनष्टि---**विकसद्** इति सार्धेन । वायोः शैत्य-सौरभ्ये स्पष्टे । मान्द्यं च षट्पदास्पदत्वात् ।

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 Laghu-vaiṣṇava-toṣaṇī

These two verses describe a further element that made the brilliance indicated by the prefix in "shone" distinctive. Kṛṣṇa took every gopī properly, holding each one's hand and leading them from the first riverbank to another bank suited for the rāsa dance. He entered that place and occupied its center. Although He is one, He is called "all-pervading" because He simultaneously took and engaged every gopī.

The verse beginning "blossoming" uses a verse and a half to show how the bank's collection of stimulants for love made it suitable for the rāsa pastime. The breeze's coolness and fragrance are explicit. Its gentleness is implied because it provided a resting place for the bees.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.13 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.१३ ॥

तद्-दर्शनाह्लाद-विधूत-हृद्-रुजो

मनोरथान्तं श्रुतयो यथा ययुः ।

स्वैर् उत्तरीयैः कुच-कुङ्कुमाङ्कितैर्

अचीकूपन् आसनम् आत्म-बन्धवे ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ततोऽतिदृष्टानां प्रेम-सेवाम् आह---**तद्** इति । **तस्य** क्रीड-विशेषोत्सुकस्य विभोर् **दर्शनेन** य **आह्लादः**, तेन विशेषतो **धूता** नाशिता **हृद्-रुजः** सर्वाः आधयो यासाम् । तथा-विधेन तेन सह तत्रागमनेन रास-क्रीडादि-मय-चिर-स्थितिर् निर्धारिता, पूर्व-शङ्कापगमात् । न केवलं परम-दुःख-शान्तिर् एव, अपि तु परम-सुख-प्राप्तिर् अपि जातेत्य् आह । **मनोरथस्य** वाञ्छितस्य **अन्तं** परां काष्ठां **ययुर्** इति ।

तत्र दृष्टान्तः---**श्रुतयो यथा** इति । श्रुतयोऽपि तादृश-लीला-विशिष्टं तं प्रकाश्य निज-निज-नाना-तात्पर्य-दौःस्थ्यं परित्यजन्ति । परम-तात्पर्य-पर्यवसानं च प्राप्नुवन्तीति । तद् उक्तम् एकादशे स्वयं श्री-भगवतः---यस्यां न मे पावनम् अङ्ग कर्म^[^१३२] [भा।पु। ११.११.२०] इत्य्-आदि । द्वादशे श्री-सूतेन स्व-सुख-निभृत-चेतास् तद्-व्युदस्तान्य-भाव [भा।पु। १२.१२.६९] इत्य्-आदि च । तत्राप्य् एषा परम-प्रेम-मय-रास-लीलेति । श्रुतयोऽप्य् अत्रैव कृतार्था जाता इत्य् अस्या लीलाया महिमापि दर्शितः । अतः सहोक्ति-नामालङ्कारोऽयं व्यञ्जितः ।

ततश् च सुस्थिर-चिन्ताः सत्यः **आसनम् अचीकूपन्** विचित्र-चारु-प्रकारेण रचयामासुः । कैः ? **स्वैः** स्वयं परिहितैः **उत्तरीयैः** सर्वाङ्गीण-वस्त्रस्यान्तर्गतैः कुच-पट्टिकां वेति वक्ष्यमाणानुसारेण हृदयावरण-रूपैः विरह-रोदन-धारा-पातात् **कुच-कुङ्कुमेनाङ्कितैर्** इत्य् अर्थः ।

ननु कथं लज्जा-शैथिल्यम् इव आभिर् अङ्गीकृतं ? स्वीय-युक्तैः वस्त्रैर् आसनं दत्तं च ? तत्राह---**आत्म-** इति **आत्मनो बन्धवे** । आत्मीयत्वेन मित्रत्वेन च भावाद् इत्य् अर्थः । अन्यत् तैः । **आसनं** चेदं सर्वासां सूक्ष्म-वस्त्र-मय-विस्तीर्णम् एकम् एव वर्गशः पृथक् पृथक् एव ज्ञेयम् ॥ १३ ॥

[^१३२]: यस्यां न मे पावनम् अङ्ग कर्म स्थित्य्-उद्भव-प्राण-निरोधम् अस्य ।

लीलावतारेप्सित-जन्म वा स्याद् बन्ध्यां गिरं तां बिभृयान् न धीरः

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 Laghu-vaiṣṇava-toṣaṇī

This verse describes the loving service of the overjoyed gopīs. Seeing the all-pervading Lord eager for a special pastime gave them such delight that every affliction of the heart was thoroughly destroyed. His coming there with them in that mood established that He would remain for a long time in the rāsa dance and related pastimes, removing their earlier fear. They did not merely gain freedom from the highest sorrow; they also attained the highest happiness. They reached the final limit, the supreme culmination, of the desire they cherished.

The comparison "like the revealed scriptures" means that the Vedas reveal Him together with pastimes such as this. In doing so they leave behind the hardship created by their many apparently separate purports and arrive at their supreme, final meaning. The Lord Himself says in the Eleventh Canto, "A thoughtful person should not uphold as fruitful any speech in which My purifying deeds, the maintenance, creation, and dissolution of this universe, or My desired births as pastime incarnations are absent" (Bhāgavata 11.11.20). In the Twelfth Canto Sūta likewise says, "Śukadeva's heart was absorbed in his own bliss, yet that bliss displaced every other thought..." (12.12.69). Above all, the present rāsa pastime is filled with supreme love. The Vedas themselves become fulfilled here, revealing this pastime's glory. The verse therefore suggests the poetic ornament called *sahokti*, coordinated expression.

Their minds now steady, the gopīs fashioned a seat in wonderfully beautiful ways. They made it from their own upper garments, which they themselves had worn. These were either garments beneath their full-body coverings or breast cloths, and thus coverings of their hearts. Streams of tears shed in separation had marked them with the kuṅkuma from their breasts.

Why did they appear to relax their modesty and offer a seat from clothes joined to their own bodies? The verse answers: it was for "the intimate friend of their souls." He belonged to them and was their friend. The remaining details have been explained by earlier commentators. The seat may be understood either as one broad seat made from the fine garments of all the gopīs or as separate seats arranged according to their groups.

Source quotation preserved in footnote 132, Bhāgavata 11.11.20

A thoughtful person should not uphold as fruitful any speech
in which My purifying deed, the maintenance, creation, and dissolution
of this universe, or My desired birth as a pastime incarnation is absent.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.14 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.१४ ॥

तत्रोपविष्टो भगवान् स ईश्वरो

योगेश्वरान्तर-हृदि कल्पितासनः ।

चकास गोपी-परिषद्-गतोऽर्चितस्^[^१३४]

त्रैलोक्य-लक्ष्म्य-एक-पदं वपुर् दधत् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

स प्रेम-रसाम्बुधि-वर्धनः श्री-कृष्ण-चन्द्रः स्वयं **भगवान्** ऐश्वर्यादि-षड्गुण-सम्पन्नोऽपि, तथा **ईश्वरः** नित्यम् अपूर्वापूर्व-तत्-प्रकाशन-समर्थोऽपि **तत्र** तस्मिन् **आसने उपविष्टः** सन् **चकास**, तत्र तत्रासम्भव-शोभाविर्भाववान् बभूव ।

अन्यत्र पुनर् असौ परम-दुर्लभ एवेत्य् आह---**योगेश्वरैः** सिद्ध-समाधिभिः श्री-रुद्रादिभिर् अपि **अन्तर-हृदि** एकाग्र-चित्ते **कल्पितं** भावना-मात्रेण स्थापितम् **आसनं** यस्य तादृशोऽपि । अलुक् समासः । अर्थात् तैर् एव कल्पितम् इति वा । तस्मात् तासां सम्बन्धस्यैवैष महिमेति भावः । तत्र च वैशिष्ट्यम् आह---**गोपी** इति । यद् वा, तादृशेन **गोपी-परिषद्-गतत्वेन** एव **योगेश्वरान्तर-हृदि-कल्पितासन** इति ज्ञेयम् ।

किं च, **अर्चितः** आसन-ताम्बूल-नर्म-सस्मितापाङ्गादिना सम्मानितः । किं कुर्वन् चकाश ? **त्रैलोक्ये** प्राकृताधो-मध्योर्ध्व-लोके परम-व्योमाख्य-महा-वैकुण्ठ-पर्यन्ते या **लक्ष्मीस्** तत्-तद्-अनन्त-स्वाविर्भाव-पर्यन्त-वस्तूनां नाना-शोभादि-सम्पत्तिः । तस्या **एकम्** अनन्यत् **पदम्** आश्रय-भूतं **वपुः** प्रकाशं बिभ्रत्, तासाम् अग्रे धारयन् प्रकटयन् इत्य् अर्थः । तथा च वक्ष्यते---गोप्यस् तपः किम् अचरन् यद् अमुष्य [भा।पु। १०.४४.१४] इत्य्-आदि ॥१४॥

[^१३४]: \“अच्युतः\” इति पठितं विष्णुनाथेन।

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 Laghu-vaiṣṇava-toṣaṇī

Śrī Kṛṣṇa-candra expands the ocean of the rasa of love. Though He is Bhagavān, endowed with the six excellences beginning with sovereignty, and the Lord, eternally capable of manifesting ever unprecedented wonders, He sat upon that seat and shone. He manifested beauties there that could not appear anywhere else.

The verse next shows that He is supremely difficult to attain elsewhere. Even masters of yoga such as Śrī Rudra, perfected in samādhi, establish a seat for Him only through meditation within the concentrated heart. The compound retains its internal case ending, or it may mean that the yogic masters themselves imagine the seat. This is therefore the glory of the gopīs' relationship with Him. The word "gopī" states the special distinction. Or it is precisely because He enters the assembly of gopīs in this manner that the masters of yoga must construct His seat within their hearts.

He was "worshiped," honored with the seat, betel, playful words, smiling sidelong glances, and other offerings. How did He shine? He displayed before them the radiance of His form, the one incomparable abode of all *lakṣmī*. Here *lakṣmī* means the varied wealth of beauty and every other splendor found throughout the three worlds: the lower, middle, and upper material realms, extending through the great Vaikuṇṭha called the supreme sky and through all the infinite manifestations within each. A later verse will accordingly ask, "What austerity did the gopīs perform, that they behold this form?" (Bhāgavata 10.44.14).

Textual note

[^134]: Viśvanātha reads "Acyuta" in place of "worshiped."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.15 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.१५ ॥

सभाजयित्वा तम् अनङ्ग-दीपनं

स-हास-लीलेक्षण-विभ्रम-भ्रुवा ।

संस्पशनेनाङ्क-कृताङ्घ्रि-हस्तयोः

संस्तुत्य ईषत्-कुपिता बभाषिरे ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तत्र च प्रणय-स्वभावेन तासां निगूढां कोपोत्पत्तिम् आह---**सभाजयित्वा** पूर्वोक्त-प्रकारेण संमान्य **तं बभाषिरे** पृष्ठवत्यः, ता इति शेषः । कीदृशः सत्यः ? तत्राह---**ईषत् कुपिताः** । ननु तादृक् सभाजितवत्यश्चेत्, तर्हि कथम् ईषत्-कोपस्याप्यवसरम् अर्हन्ति ? तत्राह---**अनङ्ग-दीपनम्** इति । तद्-दीपन-कृते नाना-विलासम् अभिव्यञ्जयन्तम् इत्यर्थः । पूर्वं परित्यज्य गतः सम्प्रत्य् असाव् एवं चेष्टत इति प्रणय-स्वभाव-विमर्शनेनेति भावः ।

ननु कुच-कुङ्कुमाक्त-वस्त्रोपवेशतया स्वेषाम् एव तद्-अनङ्ग-दीपनत्वे प्राग् एव जाते सति तस्य तद्-दीपनत्वं पृष्ट्वा सन्तम् अपि कोपं व्यक्तीकर्तुं कथम् अर्हन्ति ? तत्राह---**अङ्क-कृताङ्घ्रि-हस्तयोः संस्पशनेन संस्तुत्य** इति । तादृशतया तत्-तत्-स्पर्श-पूर्वकं नाना-गुण-तृतीया स्व-गिरैवायं व्यक्त-दोषः स्याद् इति मति-कौटिल्य-व्यञ्जकेन तादृश-भ्रू-विलासेन व्यक्त-तत्-कौटिल्य इत्यर्थः । व्यक्तीभविष्यति च तत् कौटिल्यं प्रश्न-परिपाट्या इति भावः

तद् एवम् अवहित्ता नाम सञ्चारी व्यक्तः । तद् उक्तं---अनुभावं पिधानार्थेऽवहित्थं भाव उच्यते [भा।रा।सि।

२.४.१२०] इति । अवहित्था इति स्त्री-लिङ्गिता च । तथा---

हेतुः कश्चिद् भवेत् कश्चिद् गोप्यः कश्चन गोपनः । >

इति भाव-त्रयस्यात्र विनियोगः समीक्ष्यते ॥ [भा।रा।सि। २.४.१२७] > इति ।

यथा हेतुर् अत्र मति-कौटिल्यम् एव गोप्योऽसूया-मयोऽमर्षः । गोपयन्त्यनेनेति गोपनः, स चात्र तादृशतया तत्-तत्-स्पर्श-संस्तवाभ्यां प्रत्यायितं हर्ष-कौटिल्यं सहासादित्वं च मति-कौटिल्यमयम् अपि तद् एव प्रत्याययति । एवम् अत्रापि योग-माया-वैभवम् एव दर्शितम्, सर्वाभिर् युगपत् तथा व्यवहारात् । **अङ्घ्रि-हस्तयोर्** इति द्वित्वं प्रत्येकं जात्य्-अपेक्षया ॥ १५ ॥

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 Laghu-vaiṣṇava-toṣaṇī

This verse describes the concealed anger that arose from the intimate nature of their love. Having honored Him in the ways already described, they spoke to Him by asking a question. Yet they were "slightly angry."

If they honored Him so warmly, how could even slight anger find an opportunity? He was "kindling the bodiless god of love," displaying varied gestures to awaken their passion. Their intimate love reflected, "He abandoned us and went away before, yet now He behaves in this way."

One might object that by seating Him on garments marked with their breast-kuṅkuma, the gopīs had already kindled His desire. How could they question His own power to kindle desire and reveal their still-existing anger? The verse answers that they touched and praised His feet and hands placed upon their laps. After such affectionate contact, directly voicing His fault would implicate their own words. Their expressive eyebrows therefore revealed a crooked intention, and that crookedness would soon become explicit through the sequence of their questions.

This displays the transitory emotion called *avahitthā*, concealment. It is defined: "The emotion intended to conceal an outward expression is called *avahittha*" (Bhakti-rasāmṛta-sindhu 2.4.120). The form *avahitthā* is feminine. Another verse says:

Sanskrit quotation, Bhakti-rasāmṛta-sindhu 2.4.127

Here one should discern three elements:
a particular cause, something concealed,
and a particular means of concealment.

Here the cause is their crooked intention. What is concealed is their jealous indignation. The means of concealment is that by which they hide it. Their touching and praising Him conveyed joy mixed with crookedness, while their smiling and other gestures, though themselves formed from a crooked intention, conveyed the same covering joy. This again displays the majesty of Yogamāyā, for every gopī behaved in this way simultaneously. The dual "feet and hands" refers distributively to each member of those two classes of limbs.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.16 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.१६ ॥

गोप्य ऊचुः---

भजतोऽनुभजन्त्य् एक, एक एतद्-विपर्ययम् ।

नोभयांश् च भजन्त्य् एक एतन् नो ब्रूहि साधु नः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अथ सेयं परिपाटी स्व-त्याग-परिहारार्थम् एव ताभिः कृतेति बोधयन् आह---**गोप्य ऊचुः** इति । तत्र चैतद् इति **उभयान्** भजतश् चाभजतश् च न भजन्तीत्य् अन्तं प्रश्न-त्रयम् । **साधु** यथा स्यात् तथा **ब्रूहि** इत्य् अर्थः । ते ते के ? किं वा, तेषां फलं तत् सर्वं विविच्य कथयेत्य् अर्थः । **भो** इति सम्बोधनेन अवधापयन्ति । स्वस्मिन् दोष-पर्यवसान-शङ्कया तस्य मनोऽनभिनिवेशानुकरणात् ॥ 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 Laghu-vaiṣṇava-toṣaṇī

Śukadeva introduces their speech to show that the gopīs arranged this line of questioning solely to prevent Kṛṣṇa from abandoning them again. Their verse contains three questions, ending with those who honor neither people who honor them nor people who do not. "Explain properly" means: distinguish who each class includes and what result each receives, and explain all of it. By addressing Him as "sir," they demand His attention. They imitate His apparent lack of concentration because He fears that the discussion will end by establishing fault in Him.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.17 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.१७ ॥

श्री-भगवान् उवाच---

मिथो भजन्ति ये सख्यः स्वार्थैकान्तोद्यमा हि ते ।

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

Jiva Gosvami - Laghu-vaisnava-tosani:

स्वार्थोऽत्र स्वीयं दृष्टम् अदृष्टं च भजन्ति ये यथा देवान् देवा अपि तथैव तान् [भा।पु। ११.२.६] इति न्यायेन यज्ञादि-सन्तोषिताभिर् देवताभिर् अपि गो-महिष्य-आदिभिर् दुग्धादिकम् इव स्वर्गादिकं दीयत इति तस्मिन् एकान्तस् तन्-मात्र-निष्ठ उद्यमो येषां ते । न तत्र सौहृदं धर्म इति प्रसिद्धम् अपि तद् द्वयं वक्ष्यमाण-रीत्या सापवादम् एव मन्यामह इत्य् अर्थः । धर्म-स्वातन्त्र्येण पुरुषार्थत्वेऽप्य् अर्थ-कामाभ्यां परिवर्तनाय विनियोगापातात् सहृदयस्य च कैतव-मयत्वाद् इति भावः । हि निश्चये। अन्यथा उक्ताद् अन्य-प्रकारेण तन् मिथो भजनं न स्यात् । यद् वा, तत्र मिथ्यात्वं नास्तीत्य् अर्थः । तत्र आत्मनोऽपि तासु तादृश-भजन-शङ्कां सहज-सख्योल्लेखेन परिहरन् सम्बोधयति---हे सख्यः** ! इति । अन्यत् तैः ।

अत्रातो न सुखम् इत्य् अर्थ-बलाद् व्याख्यातम् । यद्यपि तत्रापि दृष्ट-सुखं घटते, तथापि सौहृद-राहित्येनोत्तमानां सुख-वृद्धिर् न जायत इति भावः । किन्तु पाठोऽयं कल्पित इव लक्ष्यते । उत्तरत्रैतत्-प्रतियोगि-वाक्येऽपि नापेक्षितव्य इति । "स्वार्थार्थम्" इति पाठोऽपि चित्सुखादीनां बहूनां सम्मतः । तत्र तद्-भजनम् अन्यथा प्रतीयमानम् अपि स्व-प्रयोजनार्थम् एवेत्य् अर्थः । स्पष्टम् अन्यत् ॥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 Laghu-vaiṣṇava-toṣaṇī

"Self-interest" includes desired results visible in this life and invisible results in the next. Such people worship the gods, and by the principle "as people honor the gods, so the gods honor them" (Bhāgavata 11.2.6), the deities pleased by sacrifice and other rites give heaven and related rewards, just as cows and buffaloes give milk. Their effort is exclusively fixed upon that result alone.

The statement that neither friendship nor dharma is present means that even these two widely recognized goods are subject to exception in the way the following verses explain. Although dharma is independently a goal of human life, it becomes subordinated when employed in exchange for wealth and pleasure, while apparent friendship becomes filled with deceit.

"Indeed" expresses certainty. Were their motive otherwise, their mutual service would not take that form. Or the phrase may mean that there is no falsity in this conclusion.

Kṛṣṇa addresses them as "friends," invoking their natural friendship to remove the suspicion that He might serve them with the same self-interested motive. The remaining details have been explained by earlier commentators.

The reading "there is therefore no happiness" has been explained by force of the apparent sense. Even if visible pleasure occurs in such exchange, the absence of genuine friendship prevents the highest persons' happiness from increasing. Yet this reading appears to be conjectural and is not required by the contrasting statement in the next verse. Citsukha and many others accept the reading "for self-interest." On that reading, even when their service appears otherwise, it is performed only for their own purpose.

Textual note

[^137]: Vijayadhvaja reads, "They know it as self-interest."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.18 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.१८ ॥

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

धर्मो निरपवादोऽत्र सौहृदं च सुमध्यमाः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

वै प्रसिद्धौ । यथा इत्य् उभयेषाम् उदाहरणार्थं पितरौ च इति, च-कारोऽध्याहार्यः । निरपवादो विप्रतिपत्ति-रहित इत्य् अर्थः । सौहृदं च निरपवादं । हे सुमध्यमाः** ! इति सर्व-सत्-लक्षणोपलक्षणत्वेन तादृश-गुणत्वं युष्मासु भात्य् एवेति भवत्य् एव तत्र साक्षिण्य इति भावः । इदं च तासाम् आत्म-भजनार्थं चातुर्यम् । अन्यत् तैः ।

यद् वा, पूर्वं सोपाधि-भजताम् उद्दिष्टयोर् अपि सौहृद-धर्मयोः सापवादत्वम् उक्त्वा सम्प्रति निरुपाधि-भजताम् उद्दिष्टयोर् निरपवादत्वम् आह । तत्राप्य् उदाहरणी-कृतानां करुणानां पित्रोर् अप्य् अविशेषम् आह---भजन्त्य् अभजत इति । करुणेषु सौहृदस्यापि स्पष्टत्वात्, पित्रोः पुत्रादि-पालनस्य गार्हस्थ्य-धर्म-सहायत्वाद् धर्मस्यापि समान्यतः प्राप्तेः ॥१८॥

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 Laghu-vaiṣṇava-toṣaṇī

The particle *vai* marks something well known. The comparison "like" supplies examples for both classes, and "parents" should be joined with an implied "and": compassionate people and parents. "Without exception" means free from contradiction. Friendship too is without exception.

By addressing them as "slender-waisted," Kṛṣṇa implies every auspicious bodily characteristic: "These very virtues plainly shine in you, so you yourselves are witnesses to such conduct." This is also His clever way of inducing them to honor Him. The remaining details have been explained by earlier commentators.

Alternatively, the previous verse said that friendship and dharma are subject to exception in those who serve with conditions. The present verse says that both are without exception in those who serve unconditionally. It also shows no essential difference between the compassionate and the parents offered as examples, for both honor those who do not honor them. Friendship is evident in compassionate people, while parents' protection of their children assists the duties of household life and therefore generally constitutes dharma as well.

Textual note

[^140]: The dual reading is "the two parents."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.19 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.१९ ॥

भजतोऽपि न वै केचित् भजन्त्य् अभजतः कुतः ?

आत्मारामा ह्य् आप्त-कामा अकृतज्ञा गुरु-द्रुहः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

वै एव, नैव भजन्ति, हि प्रसिद्धौ। एवम् अकृतज्ञानाम् अज्ञत्वे माभजने अभिप्रेतं । ज्ञात्वापि ये न भजन्ति ते त्व् अशेषा-दोष-युक्ता इत्य् आह---गुरु- इति गुरुपेक्षका इत्य् अर्थः । प्राण-दण्डोचित-विप्रादेर् इव तादृशस्योपेक्षैव द्रोह** इति। अत्र तु पदार्थे तात्पर्यं नास्ति, किन्तु गौण्या वृत्त्या कृतोपकारोपेक्षका गम्यन्ते । तेन च तेषाम् अर्थ-धर्म-सौहृद-दयापेक्षा-राहित्यं व्यज्यत इति ज्ञेयम् ॥१९॥

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 Laghu-vaiṣṇava-toṣaṇī

The particles emphasize certainty: they simply do not reciprocate. "Indeed" marks these classes as well known. The ungrateful people intended here fail to honor others because they do not recognize the kindness done to them. Those who recognize it and still refuse to reciprocate possess every fault. The phrase "hostile to a superior" therefore means people who disregard a benefactor. Just as neglect itself would be treachery for a brāhmaṇa or another person whose offense merits the punishment of death, such disregard is hostility.

The literal meaning of "superior" is not intended here. By secondary usage it refers to those who disregard kindness already done for them. Such people are thereby shown to lack concern for material welfare, dharma, friendship, and compassion.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.20 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.२० ॥

नाहं तु सख्यो भजतोऽपि जन्तून्

भजाम्य् अमीषाम् अनुवृत्ति-वृत्तये ।

यथाधनो लब्ध-धने विनष्टे

तच्च चिन्तयान्यन् निभृतो न वेद ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तद् एवं तासां मते तद्-आदिभिः सह विचित्र-क्रीडया रममाणस्य तस्य आत्मारामत्वादि-द्वयं न घटत एव । विरहार्ति-प्रदत्वेन, न च पूर्वोक्ते सापेक्ष-निरपेक्ष-भजने तादृशोत्तरादि-चातुर्येण विज्ञताभिव्यक्तेः न कृत्वा चाकृतज्ञत्वं, ततो गुरुधुक्त्वं निर्विशेषं काठिन्यम् एव पर्यवसितम् इत्य् अभिप्रेत्य व्याख्यातम् *अक्षि-निकोचैर्* इति । अथवा काठिन्यापादनार्थं एवायं प्रश्नोद्यम इति व्याख्येयम् । अथाभजनेऽपि मम सर्वेभ्यो भजन-कृद्भ्यः उत्तम-भजनत्वं किम् उत भजन इत्य् आह---**न** इति । **तु**-शब्दो भिन्नोपक्रमे । आत्मारामादि-चातुर्विध्य-रहितोऽप्य् **अहं भजतोऽपि जनान् न भजामि** ।

नाहं वसामि वैकुण्ठे योगिनां हृदये न च ।

मद्-भक्ता यत्र गायन्ति तत्र तिष्ठामि नारद ॥

इत्य्-आदि मद्-उक्तिभिस् तन्-निकटे स्थितम् अपि स्वं तेभ्यो न दर्शयामीत्य् अर्थः । **नजः** सर्वादौ प्रयोगः स्व-वाक्येनैव स्वस्य यन्त्रणापत्या परम-वैयग्र्यात् । हे **सख्यः** ! इति आत्मारामत्वादि-राहित्यम् एव साधितम् । **जन्तून्** इत्य् अविशेषात् सर्वत्रैवेदृशो मम व्यवहारो न तु भवतीष् एवेति नात्मनि ममौदासीन्यं शङ्कनीयम् इति भावः ।

कथं न भजसि ? तत्राह---**अमीषाम्** इति । **अनुवृत्तीनां** निरन्तर-ध्यानानां **वृत्तिर्** यस्मात्, तस्मै सन्तत-प्रेम-प्रकर्षयेत्य् अर्थः ।

नन्व् अस्माकं त्वय्य् **अनुवृत्ति-वृत्तिः** सदा वर्तते एव इति चेत्, सत्यम् । तथापि वैशिष्ट्यार्थम् इति स-दृष्टान्तम् आह---**यथा** इति । **विशेषतो नष्टे** हारिते इति वैयग्र्य-विशेषो दर्शितः । अत एव **तच्च-चिन्तया** नितरां **भृतो** व्याप्तः । तद् एवं रूप-गुणादिना सर्व-वशित्वात् सर्वार्थ-पूर्णत्वेन प्रेम-मात्र-सापेक्षत्वेन च प्रत्युपकारानपेक्षतया साम्येऽपि करुण-पितृन् अप्य् अतिक्रम्य स्वस्य हितैषित्वं दर्शितं, स्वादेय-स्व-वशीकार-सर्व-पुरुषार्थ-शिरोमणि-स्व-प्रेम-दानात् । तथा प्रिय-प्रेम-रसास्वादाधिक्यं च बोधितम्, सन्तत-तद्-वर्धन-लालसात्, तद्-अर्थं तद्-विरह-दुःख-सहनाच्च चेति ज्ञेयम् ॥ 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 Laghu-vaiṣṇava-toṣaṇī

In the gopīs' judgment, the first two classes, the self-satisfied and those whose desires are fulfilled, cannot apply to Kṛṣṇa, who delights in varied pastimes with them and others. Nor can He be ignorant of their kindness, since He gives them the anguish of separation and His clever answers to the preceding questions show His awareness of both conditional and unconditional service. The only remaining category appears to be hostility toward benefactors, which would amount to unqualified hardness. Their narrowing eyes have been explained with this implication. Or one may understand that the gopīs initiated the entire question precisely to establish that He is hardhearted.

Kṛṣṇa now says that even when He does not visibly reciprocate, His service to His devotees is superior to every other form of reciprocation. How much more is this true when He openly serves them. "However" introduces this distinct position. Though He belongs to none of the four classes beginning with the self-satisfied, He does not visibly reciprocate even with beings who worship Him.

Sanskrit quotation

I do not dwell in Vaikuṇṭha, nor in the hearts of yogīs.
Nārada, I remain wherever My devotees sing of Me.

In accordance with this and similar statements spoken by Him, Kṛṣṇa means that although He remains near His devotees, He does not always show Himself to them. The negative is placed at the very beginning because the thought of describing His own treatment of them causes Him such pain that He becomes intensely agitated by His own words. Addressing them as "friends" establishes that He is neither self-satisfied in relation to them nor included in any of the other indifferent classes. The general word "beings" shows that this is His behavior everywhere, not only toward the gopīs, so they should not suspect Him of indifference specifically toward them.

How does He serve by not appearing? He does so to sustain their *anuvṛtti*, their continuous attention and meditation, and thereby perpetually intensify their love.

The gopīs may object, "Our uninterrupted attention to You already exists at all times." True, but He desires to make it extraordinary, and therefore gives the comparison. The poor man's treasure is "lost" in a special sense: it has been taken away from him, creating exceptional agitation. He becomes completely filled and pervaded by thought of it.

Kṛṣṇa's form and qualities bring everyone under His control. He is complete in every attainment and depends only upon love, so He needs no repayment. In this respect He resembles compassionate people and parents, yet He surpasses even them in seeking the devotee's welfare. He gives His own love, which is relishable, brings Him under the devotee's control, and is the crest jewel of every human attainment. The verse also reveals how greatly He relishes the rasa of His beloveds' love: He perpetually longs to increase it and even tolerates their suffering in separation for that purpose.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.21 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.२१ ॥

एवं मद्-अर्थोज्झित-लोक-वेद-

स्वानां हि वो मय्य् अनुवृत्तयेऽबलाः ।

मया परोक्षं भजता तिरोहितं

मासूयितुं मार्हत तत् प्रियं प्रियाः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अद्यैव च भवतीनां निकट एव स्थितवान् अस्मीत्य् आह । **एवं** दुह्यन्त्योऽभिययुः काश्चित् [भा।पु। १०.२९.५] इत्य्-आदि-प्रकारेण, **मद्-अर्थ-** इत्य्-आदि हे **अबलाः !** इति तत्-तत्-परित्यागे दुष्करत्वं सूचयति । **मासूयितुम्** इत्य् अत्र हेतु-विशेषम् अप्य् आह---**प्रियं प्रियाः** इति । **हि** निर्धारणे ।

यद् वा, **एवं** यथाधनः [२०] इत्य्-आदि-प्रकारेण **वो** युष्माकं **मय्य् अनुवृत्ति-वृत्तये** एव **मया तिरोहितम्** । पदानि व्यक्तम् एतानि नन्द-सूनोर् महात्मन [भा।पु। १०.३०.२५] इत्य्-आदि-भवद्-वाक्यानुसारेणाग्रतः पार्श्वतः स्थित्वैव भवद्-दृष्टि-मात्रा-गोचरी-बभूव इत्य् अर्थः ।

किं कुर्वता ? **परोक्षं भजता** प्रेमालापादिकम् अनुमोदमानेन । तथानुग्रहे हेतुः---**मद्-अर्थ-** इति । यद् वा, अन्यत् तैः । **मा-**द्वयं निषेधे, तथापि **प्रियं** मल्-लक्षणं **मासूयितुं मार्हत**, अपि तु मया दत्त-दुःखा यूयम् **अर्हर्थ** एवेत्य् अर्थः । कुतः ? **प्रियं प्रियाः** । प्रियस्य तथा कर्तुम् अयुक्तत्वाद् इत्य् अर्थः । एतच् चानुनय-चातुर्यम् ॥२१॥

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 Laghu-vaiṣṇava-toṣaṇī

Kṛṣṇa says that even tonight He remained very near them. "In this way" refers to the descriptions beginning, "Some came while they were milking the cows" (Bhāgavata 10.29.5). Calling them "gentle women" emphasizes how difficult it was for them to abandon each of those bonds. In telling them not to resent Him, He gives a special reason by saying, "My beloveds, do not resent your beloved." "Indeed" conveys certainty.

Alternatively, "in this way" refers to the example of the poor man in verse 20. He disappeared only to sustain and increase their constant devotion to Him. In accordance with their own statement, "These are clearly the footprints of the great son of Nanda" (Bhāgavata 10.30.25), He stood in front of them or beside them and merely remained outside the range of their sight.

What did He do while unseen? He continued loving them, approving their words of love and their other expressions. Their abandonment of everything for His sake was the reason He blessed them in this way. The remaining details have been explained by earlier commentators.

Or the two prohibitive particles strongly forbid resentment: "Even so, you should not resent the beloved who is Me." Yet the form can also suggest, "Having received suffering from Me, you certainly deserve to resent Me." Why? Because they are beloveds and He is their beloved, and it is improper for a beloved to act in this way. This is Kṛṣṇa's clever art of conciliation.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.32.22 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३२.२२ ॥

न पारयेऽहं निरवद्य-संयुजां

स्व-साधु-कृत्यं विबुधायुषापि वः ।

या माभजन् दुर्जर-गेह-शृङ्खलाः

संवृश्च्य तद् वः प्रतियातु साधुना ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

वः **इति सम्बन्ध-मात्रे षष्ठी, युष्मान् प्रतीत्य् अर्थः ।** स्व-साधु-कृत्यं **स्वीय-प्रत्युपकार-कृत्यं** न पारये**, प्रतिकर्तुं न शक्नोमि । यद् वा, वो युष्माकं यत् स्वीयम् असाधारणं साधु-कृत्यं तद् अहं न पारये, तत्-सदृश-प्रत्युपकारे न समर्थोऽस्मीत्य् अर्थः ।

स्व-साधु-कृत्यत्वम् एव दर्शयति---**निरवद्या** काममयत्वेन प्रतीयमानत्वेऽपि वस्तुतो निर्मल-प्रेम-विशेष-मयत्वेन निर्दोषा **संयुक्** संयोगः सम्यङ्-मद्-विषयक-चित्तैकाग्रता स्व-स्व-पत्य्-आदि-स्पर्शाभावेन च निर्दोषा संयुक् सङ्गमो यासाम् । किं च, **या** इति **दुर्जराः** कुल-वधूत्वेन छेत्तुम् अशक्या अपि **गेह-शृङ्खला** गृह-सम्बन्धिन्य ऐहिक-पारलौकिक-सुख-कर-लोक-धर्म-मर्यादाः **संवृश्च्य या माम् अभजन्** परमानुरागेण मय्य् आत्म-निवेदनं कृतवत्य इत्य् अर्थः । अतो ममान्यत्रापि प्रेम-युक्तत्वान् **न पारये** इत्य् अर्थः । अत्रोत्तरं **व** इति पदम् अनपेक्ष्यैव या इति प्रयुज्यते, पश्चाद् एव च तेन योज्यते । अतः प्रथम-पुरुषत्वम् ।

यद् वा, अन्यत् तैः । **विगतो बुधो** गणनाभिज्ञो यस्मात्, तेनानन्तेन **आयुषा** अपीत्य् अर्थः । **शृङ्खलम्** इति क्वचिद् एक-वचनान्तः पाठः ॥ २२ ॥

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 Laghu-vaiṣṇava-toṣaṇī

The genitive "of you" expresses mere relation and means "with regard to you." "Your own noble deed" can mean the act of repayment that He ought personally to perform. "I cannot accomplish it" means "I am unable to repay you." Or it can mean, "I cannot equal the extraordinary noble deed that belongs to you; I am incapable of making a return like it."

He next shows why their deed is uniquely noble. Their union is "faultless." Although it may appear to be formed from erotic desire, in truth it consists of a distinctive, immaculate love and is therefore blameless. Their union also means their perfectly concentrated attention upon Him. It is faultless because it excludes the touch of their husbands and all others.

The household chains were nearly impossible to cut because the gopīs were married women of respected families. Those chains were the social and religious boundaries connected with home that promised happiness both in this world and the next. Yet they cut them completely and worshiped Him, offering themselves to Him in supreme attachment. Because Kṛṣṇa also bears love elsewhere and cannot give them an absolutely exclusive return equal to theirs, He says, "I cannot repay you." The relative pronoun "you who" is used without immediately requiring the later pronoun "your," and joins with it only afterward; this accounts for the grammatical person of the construction.

Alternatively, the remaining details follow the earlier commentators. "Even with a divine lifespan" can mean with an endless life from which every wise calculator has departed, because no one could number its extent. Some manuscripts read the singular "chain."

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 Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.१ ॥

श्री-शुक उवाच---

इत्थं भगवतो गोप्यः श्रुत्वा वाचः सुपेशलाः ।

जहुर् विरहजं तापं तद् अङ्गोपचिताशिषः ॥

Jīva Gosvami - Laghu-vaiṣṇava-toṣaṇī:

रास-लीला जयत्य् एषा जगद्-एक-मनोहरा ।

यस्यां श्री-व्रज-देवीनां श्रीतोऽपि महिमा स्फुटः ॥

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 Laghu-vaiṣṇava-toṣaṇī

All glory to this rāsa pastime, the one enchantment of the entire universe, in which the majesty of the goddesses of Vraja becomes manifest as surpassing even that of Śrī Lakṣmī.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.2 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.२ ॥

तत्रारभत गोविन्दो रास-क्रीडाम् अनुव्रतैः ।

स्त्री-रत्नैर् अन्वितः प्रीतैर् अन्योन्याबद्ध-बाहुभिः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तत्र इति । तद् एवं ताभिः सहात्मनः ऐकमत्ये सतीत्य् अर्थः । रास-क्रीडाम् आरभत परमाभिलषितानां तासां [लाभेत्][मर्क] पूर्वम् एव कर्तुम् ईप्सितां महोत्सव-रूपां तत् क्रीडां कर्तुं प्रवृत्तः । गोविन्द इति श्री-गोकुलेन्द्रतायां निजाशेषैश्वर्य-माधुर्यावशेष-प्रकटनेन परम-पुरुषोत्तमता, स्त्री-रत्नैर् इति तासां च सर्व-स्त्री-वर्ग-श्रेष्ठता प्रोक्ता । रत्नं स्व-जाति-श्रेष्ठेऽपि इति नानार्थ-वर्गात् । इति रास-क्रीडायां परम-सामग्री दर्शिता । अत एव प्रीतैस् तत्-प्रेम-भर-विशेषैः । अतोऽनुव्रतैस् तद्-एकाधीनैः । अत एव अन्योन्यम् आबद्ध-बाहुभिः । बाहवो**ऽत्र करा ज्ञेयाः । अन्योन्यत्वं च तासाम् एव । न तु तेन सह तद्-बाहुभ्यां तासां प्रत्येकम् उभयतः कण्ठ-ग्रहणात् । एतद् धि रास-क्रीडा-लक्षणं---

नटैर् गृहीत-कण्ठीनाम् अन्योन्यात्त-कर-श्रियाम् ।

नर्तकीनां भवेद् रासो मण्डलीभूय नर्तनम् ॥ इति ।

\ "अयम् अस्मन्-मण्डली-मध्येऽत्रैवास्ताम्, न च निःसरतु" इति आबद्धेत्य् आ-शब्द-व्यञ्जितस् तासां गूढाभिप्रायः

॥ २ ॥

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 Laghu-vaiṣṇava-toṣaṇī

"There" means that Kṛṣṇa and the gopīs had now reached complete agreement. He began the rāsa pastime: having attained those women who desired Him supremely, He set out to perform the great festival that He had wished to perform from the beginning.

The name "Govinda" proclaims Him the supreme Puruṣottama. As the Lord of Gokula, He reveals all His sovereignty and sweetness without remainder. Calling the gopīs "jewels among women" proclaims them the finest of the entire class of women, for the lexicon gives "jewel" in the sense of the finest of its kind. The verse thus displays the supreme ingredients of the rāsa pastime.

They were delighted because each possessed a special abundance of love for Him. They were therefore wholly devoted to Him alone and linked their arms with one another. Here "arms" means hands, and "one another" refers to the gopīs themselves. It does not refer to their linking arms with Kṛṣṇa, because in each manifestation He would embrace the necks of the two gopīs standing on either side of Him. This is the definition of the rāsa dance:

Sanskrit quotation

When dancers form a circle, each woman's neck held by a male dancer
and her graceful hands joined with those of the women beside her,
their circular dance is called *rāsa*.

The prefix in "firmly linked" reveals their secret intention: "Let Him remain right here within our circle and not escape from it."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.3-4 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 औत्सुक्यापहृतात्मनाम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

रासः परम-रस-कदम्ब-मय इति यौगिकार्थः । स एवोत्सवः क्रीड-विशेष-रूपः सुख-मयः पूर्वं कृष्णेन परमानन्द-घन-मूर्तिना निमित्तेन सम्यक् प्रवृत्तः । सम्यक्त्वम् एव दर्शयति---गोपीनां मण्डलेन मण्डितः इत्य् एवं तासां शोभा-हेतुत्वम् अधिकं दर्शितम् । तत्-प्रवर्तने तद्-विशेषश् चोक्तः श्री-पराशरेण---

रास-मण्डल-बद्धोऽपि कृष्ण-पार्श्वम् अनूद्रता ।

गोपीजनो न चैवाभूद् एक-स्थान-स्थिरात्मना ॥

हस्ते प्रगृह्य चैकैकां गोपिकां रास-मण्डलम् ।

चकार च कर-स्पर्शं निमीलित-दृशं हरिः ॥

ततः प्रवृत्ते रम्या चलद्-वलय-निस्वनैः ।

अनुयात-शरत्-काव्यः गेय-गीतिर् अनुक्रमात् ॥ [वि।पु। ५.१३.३२-३४] इति

किं च, तासाम् इति द्वयोर् इत्य् उक्ते एकत्रैव मध्ये स्थितिर् बोध्यते । तन्-निवारणार्थं वीप्सा । अत एव मध्ये मणीनाम् इत्य् अत्र मध्ये इति सामान्यं वक्ष्यते कृष्णस्याप्य् उभयतः स्थितत्वेन दोभ्यां गृहीत-कण्ठ्य इति च । तथा चोक्तं श्री-बिल्वमङ्गलेन---

अङ्गनाम् अङ्गनाम् अन्तरे माधवो

माधवं माधवं चान्तरेणाङ्गना ।

इत्थम् आकल्पिते मण्डले मध्यगः

सञ्जगौ वेणुना देवकी-नन्दनः ॥ [कृ।क। २.३५] इति ।

व्यक्तीभविष्यति च क्रम-दीपिका-वचनेन---सुदृशाम् उभयोः पृथग्-अन्तरंगं [क्र।दी। ५.५६] इत्य् अनेन । अत एव तत्-तद्-युगम-पूजैव तत्र विहिता, न तु तत्-तत्-त्रिक-पूजेति ।

स्त्रिय इति । स्त्रीषु परमानुरागेण युगपद्-आत्म-सङ्गम् अभीप्सुषु सत् पुरुषस्य तथैव कृत्यं व्यक्तम् इति बोधयति । अन्यथा वैषम्येण दोषापत्तिः सुख-भङ्गश्चेत्य् अर्थः । यं स्व-निकटम् एव मयेरन् अमसतेत्य् अत्रेदं विवेचनीयम् । रास-महोत्सवोऽयं परस्पर-सुखार्थम् एव श्री-कृष्णेन प्रारब्धः । तस्माद् रासस्य सर्व-शोभा-दर्शनं श्री-गोपीनां सर्वासाम् एवावश्यापेक्ष्यम् इति तासाम् इदम् एव भानं योग्यम् । कयाचिन् नाट्य-विद्ययैवासौ बहुत्र भाति मया तु गृहीत एव । अन्यथा स्व-निकटम् एवापश्यन् इत्य् उच्येत किं च ताभिः प्रियस्य स्व-स्व-निकट एव स्थितिं मन्यमानाभिस् तस्य स्व-पार्श्व-द्वयेऽपि वर्तमानतातुलानन्द-ग्रस्त-बुद्धित्वेन विवेक्तुं शक्येति गम्यते । तस्मात् पूर्वत्र चात्र चानन्द-मोह एव मूलं कारणं ज्ञेयम् । अत्र चैकस्यैव तथा प्रवेशादिकं समादधद् आह---योगो योग-मायाचिन्त्याद्भुत-शक्ति-विशेषस् तस्येश्वरेणेति स्वाभाविकं तच्-छक्तित्वेनैव प्रेरणां विनापीच्छा-मात्रेण तत्-तद्-उदय इति व्यञ्जितं द्यौर् आकाश ओको निवासी येषाम् इति स्वभावत एव व्योम्नि भ्रमताम् अकस्माद् रास-क्रीडा-दर्शनात् संहतानाम् इत्य् अर्थः । अत एव विमान-शत-सङ्कुलं नभो बभूव । चन्द्र-दिशं परित्यज्य चन्द्रोपर्य् एव वा ज्ञेयम् । दिवौकसां ब्रह्म-रुद्रादीनाम् इति । स्वर्गादाव् अपि तादृशोत्सवासद्-भावः सूचितः । तत्रैवात्यौत्सुक्येति औत्सुक्यम् अत्र नृत्यांश एव, न तु रहस्य-विलासांशेऽपि दासत्वेनायोग्यत्वात् । तत एवाधुनेवागतत्वात् । अत एव योगमायया तेषां रहस्यं प्राप्ति-दृष्ट्य्-आच्छादनम् अपि ज्ञेयम् ॥३-४॥

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 Laghu-vaiṣṇava-toṣaṇī

By derivation, *rāsa* is that which consists of a multitude of supreme rasas. It became a festival, a special pastime filled with happiness, and was set fully in motion by Kṛṣṇa, the concentrated embodiment of supreme bliss. Its completeness is shown by saying that it was adorned by the circle of *gopīs*, further establishing that they were its principal source of beauty. Śrī Parāśara describes a special feature of its commencement:

Sanskrit quotation, Viṣṇu Purāṇa 5.13.32-34

Though joined in the *rāsa* circle, the *gopīs* did not move away from Kṛṣṇa's side,
nor did their hearts remain fixed in only one position.

Hari took each *gopī* by the hand and formed the *rāsa* circle;
at His touch they closed their eyes.

Then the beautiful dance began, filled with the sound of moving bangles,
as song followed song in sequence and the poetry of autumn accompanied them.

If the text merely said that Kṛṣṇa stood "between two of them," it could imply only one position. The repeated distributive expression "between every two" prevents that conclusion. Thus the later comparison "among jewels" uses "among" in a general, distributive sense. Kṛṣṇa stood on both sides of each *gopī* and embraced her neck with His arms. Śrī Bilvamaṅgala says:

Sanskrit quotation, Kṛṣṇa-karṇāmṛta 2.35

Between each woman stood Mādhava,
and between each Mādhava stood a woman.
When the circle had been arranged in this way,
Devakī's son stood in its center and played His flute.

The Krama-dīpikā makes this explicit with the phrase "separately entering between every two beautiful women" (5.56). Therefore worship is prescribed there for each pair, Kṛṣṇa and a *gopī*, not for groups of three.

The word "women" indicates that when women of supreme attachment simultaneously desire a noble man's company, his proper action is to accompany all of them in precisely this way. Otherwise partiality would create fault and break their happiness.

The statement that each woman thought Him exclusively beside her requires careful consideration. Kṛṣṇa began the rāsa festival for their mutual happiness. Every gopī therefore needed to behold all the dance's beauty. Their fitting awareness was: "By some art of dance He appears in many places, yet I alone have actually taken hold of Him." Otherwise the text would have said simply that each saw Him beside herself. Each believed that her beloved stood exclusively beside her, even though He was simultaneously present on both her sides. Her intelligence was swallowed by incomparable bliss and could not discriminate. Bewilderment born of bliss is therefore the fundamental cause both here and in the preceding descriptions.

The verse resolves how the one Kṛṣṇa entered so many places by calling Him "master of yoga." Yoga here is Yogamāyā, His inconceivable and wondrous special potency. Because that potency is natural to Him, each manifestation arose merely from His wish, without any separate prompting.

"Celestial dwellers" literally means those whose homes are in the sky. Normally moving through the heavens, they suddenly saw the rāsa pastime and gathered together, making the sky crowded with hundreds of aircraft. They may be understood as leaving the moon's direction clear or assembling above the moon itself. These celestial residents are Brahmā, Rudra, and the other gods. Their eagerness shows that no such festival exists even in heaven. Yet their eagerness concerned only the dance, not its confidential amorous play, because as servants they were unqualified for that intimacy and had only just arrived. Yogamāyā therefore covered their vision so that they could not gain access to its secret.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.5 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.५ ॥

ततो दुन्दुभयो नेदुर् निपेतुः पुण्य-वृष्टयः ।

जगुर् गन्धर्व-पतयः सस्त्रीकास् तद्-यशोऽमलम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ततस् तेभ्यो दिवौकोभ्यः । किं वा, तद्-अनन्तरं स्वयम् एव नेदुः दिव्यत्वात् महा-मङ्गलोत्सव-स्वभावाच् च । एवम् अग्रेऽपि आदौ दुन्दुभीनां नादो मङ्गलार्थः स्व-स्व-वर्ग-सम्मेलनार्थश् च । नितरां पेतुः नि-शब्देन वृष्टयः इति बहुत्वेन च रङ्ग-स्थल्यां पुष्पास्तरणं किल जातम् इति बोध्यते । स्त्रीभिर् अप्सरोभिः सपत्नीभिश् च सहिता इति सर्वेषाम् एव तद्-एक-निष्ठतोक्ता न तिष्ठति मलो यस्माद् इत्य् अमलम् इति तेषाम् अपि तदानीं सर्व-दुर्वासना निरस्ता ॥५॥

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 Laghu-vaiṣṇava-toṣaṇī

The drums sounded from among those celestial residents. Or immediately after the dance began, they resounded by themselves because they were divine and because a supremely auspicious festival naturally produces such signs. Here and later, the kettledrums sound first both to proclaim auspiciousness and to summon each celestial group.

The prefix in "fell" indicates that the flowers descended intensely, while the plural "showers" indicates their abundance. The performance ground must therefore have become carpeted with flowers. The Gandharvas were accompanied both by Apsarās and by their own wives, showing that everyone was devoted exclusively to this one event. Kṛṣṇa's fame is "stainless," that from which no impurity remains. At that moment, even every corrupt tendency within the celestial spectators was cast away.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.6 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.६ ॥

वलयानां नूपुराणां किङ्किणीनां च योषिताम् ।

स-प्रियाणाम् अभूच् छब्दस् तुमुलो रास-मण्डले ॥

Jīva Gosvami - Laghu-vaisnava-tosani:

एवं देव-कृतोत्सवम् उक्त्वा रास-योग्यं वाद्य-गीतादि वक्तुम् आदौ वाद्यम् आह---वलयानाम् इति । किङ्किणीनां काञ्च्य-आदि-वर्तिनीनां योषिताम् इति योषित्वेन स्वभावत एव वलयादि-सद्-भावः सूचितः । स-प्रियाणाम् इति । तासां प्रीत्य-अर्थं तावत्तया प्रकाशमानस्य श्री-भगवतोऽपि तावद्-वलयादि-शब्दोऽभिप्रेतः । रासेन यन् मण्डलं मण्डली-बन्धस् तस्मिन् ॥ ६॥

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 Laghu-vaiṣṇava-toṣaṇī

Having described the festival produced by the gods, Śukadeva next describes the instruments, song, and other elements suited to rāsa, beginning with the instruments: the bangles. The small bells were attached to girdles and other ornaments. Calling them "women" implies that bangles and such adornments naturally belonged to them.

They were "with their beloved." To delight each gopī, the Supreme Lord manifested beside her, and the sound of bangles and other ornaments should be understood as arising from each of those manifestations as well. "The rāsa circle" is the circular formation created by the dance.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.7 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.७ ॥

तत्रातिशुशुभे ताभिर् भगवान् देवकी-सुतः ।

मध्ये मणीनां हैमानां महा-मरकतो यथा ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

देवकी-सुतस् तत्तया भवत्सु विख्यातो भगवान् सर्वैश्वर्य-सर्व-शोभा-भर-सम्पन्नोऽपि तत्र तु रास-मण्डले ताभिर् अत्यन्तं शुशुभे । यद् वा, तत्र यशोदा-सुतत्वे अत्यन्तं शुशुभे, तत्रापि ताभिर् अत्यन्तं शुशुभे इत्य् अर्थः । तादृशस्यापि ताभिः शोभातिशयं दृष्टान्तेन साधयति---मध्ये इति । सामान्य-विवक्षयैकत्वम् । सर्वेषु मध्येष्व् इत्य् अर्थः । अतो मण्डल-मध्यस्थोऽप्य् एकः प्रकाशो ज्ञेयः । स एव हि श्री-राधिकां सङ्गे निधाय वेणु-वादन-पूर्वकं भ्रमन् सर्व-रास-मण्डलम् अत्यर्थं मण्डयति । तच् च क्रम-दीपिकाद्य्-उक्त-रासान्तरानुसारेण ज्ञेयम्---

इतरेतर-बद्ध-कर-प्रमदा- >

गण-कल्पित-रास-विहार-विधौ । >

मणि-शङ्कु-गम् अप्य् अमुनावपुषा >

बहुधा विहित-स्वक-दिव्य-तनुम् ॥ >

सुदृशाम् उभयोः पृथग्-अन्तरगं >

दयिता-गण-बद्ध-भुज-द्वितयम् । [क्र।दी। ५.५५-५६]

इति मणि-शङ्कु-गतत्वम् अप्य् उक्त्वा तद् एव पुनर् विशेष्यं वर्णयते । मणि-निर्मित-मध्यग-शङ्कु-लसद्-विपुलारुण-पङ्कज-मध्यगम् इत्य्-आद्य् अनन्तरम् ।

तरुणी-कुच-युक्-परिरम्भ-मिलद्- >

घुसृणारुण-वक्षसम् उक्ष-गतिम् । [क्र।दी। ५.६१] इति ।

तथैवोक्तं---मण्डले मध्यगः सञ्जगौ वेणुनेति । हैमानां हेम-विकाराणां मणीनां गोलोकतया, मणिवन् निर्मितानां महा-मारकत इत्य् अपि सामान्यतस् तथैक-वचनम् । मेघ-चक्र इति वक्ष्यमाणात् यथा महा-मरकत-मणोर् अपि हेम-मणि-मध्यवर्तितयैव शोभाधिका स्यात् । तथा तस्यापि प्रिया-जनाश्लेषेणैवाधिका शोभा स्याद् इत्य् अर्थः । अन्यत् तैः । तत्र महच्-छब्द-पूर्वः मरकत-शब्द इन्द्रनील-मणि-वाची ज्ञेयः ।

यद् वा, तासां सुहेम-गौरीणां कान्ति-च्छटा-सम्पर्काद् अनतिशयामल-मरकत-मणि-वर्णता प्राप्या महा-मारकत इत्य् उक्तम् इति । ततश् च नृत्य-शक्ति-विशेष एव न तु कोऽपि भगवत्ता-विशेष इति ॥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 Laghu-vaiṣṇava-toṣaṇī

You know Him as Devakī's son. Although Bhagavān is filled with all sovereignty and every abundance of beauty, within the rāsa circle He shone most splendidly through the gopīs. Or the meaning is that He shone most splendidly there as Yaśodā's son, and even in that identity He shone most splendidly through them.

The comparison establishes that even such a Lord gained extraordinary beauty from the gopīs. The singular "among" is generic and means "in every position between them." One manifestation should also be understood in the center of the entire circle. With Śrī Rādhikā beside Him, that central Kṛṣṇa wandered while playing the flute and adorned the whole rāsa circle beyond measure. This should be understood in accordance with descriptions of another rāsa dance in the Krama-dīpikā:

Sanskrit quotation, Krama-dīpikā 5.55-56

In the rāsa pastime formed by the circle of young women
whose hands were joined with one another,
He stood also at the jeweled central pillar,
while multiplying His divine form many times.
He entered separately between each pair of beautiful women,
His two arms linked with the company of beloveds.

After describing Him at the jeweled central pillar, the text elaborates upon that same manifestation: "He stood within a broad red lotus shining upon the jeweled pillar at the center," and later says:

Sanskrit quotation, Krama-dīpikā 5.61

His chest was reddened with saffron received
from embracing the breasts of the young women,
and His gait was that of a lordly bull.

It is likewise said that He stood in the center of the circle and played His flute. "Golden jewels" means jewels made from gold. Because the setting is Goloka, they may also be golden objects fashioned like jewels. The singular "great emerald" is similarly generic. The later comparison with a circle of clouds shows the sense: just as a great emerald gains greater beauty specifically

by standing among golden jewels, Kṛṣṇa gains greater beauty specifically by the embrace of His beloveds. The remaining details follow earlier commentators. Here "great emerald" should be understood as a sapphire or blue jewel.

Alternatively, contact with the rays of the fair gopīs, whose complexions resemble fine gold, made Kṛṣṇa appear less deeply dark and gave Him the color of a great emerald. On this reading the verse describes a special power of the dance, not some distinct manifestation of His divinity.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.8 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 - Laghu-vaisnava-tosani:

न केवलं ताभिः सोऽधिकं शुशुभे, किन्तु तेन ताश् च तथा शुशुभिरे इत्य् आह---पादेति । पादानां न्यासाः नृत्य-गीतिभिः भूम्याक्रमण-भङ्गयस् तैः । भुजानां हस्तानां विशेषेण धूतिभिः हस्तक-भेदेन चालनैः यद्यप्य अन्योऽन्य-बद्ध-बाहुत्वेन भुज-विधुतयो न सम्भवेयुस् तथापि कदाचित् तद्-अर्थम् आबद्धत्व-परित्यागेनैव । स्मित-सहितैर् भ्रुवां विलासैस् तत्-तद्-रसाभिव्यञ्जक-नर्तन-चातुर्यैर् भव्यमानैः स्वभावतः काश्येन विशेषतश् च नृत्यार्थ-परिवर्तनादिना भङ्गम् इव गच्छद्भिर् मध्य-भागैः । किं वा, भज्यमानता भङ्गं कौटिल्यम् इति यावत् । कुटिलीभवन्-मध्य-भागैर् इत्य् अर्थः । सर्वत्र मुहुर् इति मन्तव्यम् । कुच-पटाः भगवद्-उत्थाने सति पुनः पुनः परिगृहीतानि निज-निजोत्तरीयाण्य् एव । अन्यत् तैः । अत्र ग्रन्थय इत्य् एव पद-च्छेदो योग्यो न त्व् अग्रन्थय इति ।

कृष्ण-वध्व इत्य्-आदिकं त्व् एवं व्याख्येयम् । तं कृष्णं गायन्त्यः ता दृष्टान्तयितव्य-वशात् कृष्णस्य तत्-तत्-प्रकाश-चक्रं विरेजुः । कुत्र का इव मेघ-चक्रे तडित इव । ननु मध्ये मणीनाम् इत्य्-आदि-प्रोक्त-दृष्टान्तो न घटते अदाम्पत्येन तत्-तद्-आगन्तुक-सम्बन्धात् न त्व् अयं स्वाभाविक-सम्बन्धाभावात् तद् एतद् आशङ्क्यानन्द-वैचित्र्येण रहस्यम् एव व्यनक्ति । कृष्ण-वध्व इति । तद्वद् अत्रापि स्वाभाविकाद् एव सम्बन्धाद् दाम्पत्यम् एवेति भावः । अत एव तासाम् अभ्यास-विशेषं विनापि तेषु तेषु गुणेषु परम एवोत्कर्षो वर्तते ॥८॥

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 Laghu-vaiṣṇava-toṣaṇī

Kṛṣṇa did not merely shine more beautifully through them; through Him they too shone more beautifully. "Placing their feet" means the graceful striking of the ground according to the dance and song. "Sweeping their arms" means especially moving their hands through different dance gestures. Because their arms were linked with one another, such gestures would normally be impossible, but at times they released that linked formation specifically to perform them.

Their smiling eyebrows displayed the skill of dance that manifested each particular rāsa. Their waists, naturally slender and further transformed by the dance, seemed to break. Or "bending" means crooked movement: their midsections curved in dance. "Repeatedly" should be supplied with every gesture. Their breast cloths were the same upper garments they had repeatedly gathered again when Bhagavān rose. The other details follow earlier commentators. The proper division of the compound is "knots," not "without knots."

The phrase beginning "Kṛṣṇa's brides" should be explained as follows. Singing of Kṛṣṇa, they shone among the circular array of His many manifestations. Like what, and where? Like lightning within a circle of clouds. One might object that the preceding comparison to a great emerald among golden jewels cannot apply because the gopīs were not married to Kṛṣṇa and their relationship would therefore be incidental rather than natural. Anticipating this objection, Śukadeva reveals the confidential truth through the varied wonder of their bliss by calling them "Kṛṣṇa's brides." Their relationship here is indeed conjugal because it is inherent and natural, just as the comparison requires. For that same reason, without any special training, they possessed the highest excellence in every artistic quality.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.9 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.९ ॥

उच्चैर् जगुर् नृत्यमाना रक्त-कण्ठ्यो रति-प्रियाः ।

कृष्णाभिमर्श-मुदिता यद् गीतेनेदम् आवृतम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ततश् च प्रहर्षोद्रेकेण तासां नृत्यस्य प्राधान्यं वर्णयित्वा गानस्याप्य् आह---उच्चैर् इति । नृत्यमाना इति नर्तनेऽपि तादृश-गानात् तु कौशल-विशेषो दर्शितः । गानादि-प्रयोजनम् आह---रतिः श्री-कृष्ण-कर्तृका प्रीतिः, सैव प्रिया यासाम् । न चोच्चैर् गानादिना तासां श्रमः शङ्कनीय इत्य् आह---कृष्णस्याभिमर्शेन मुदिता इति अयम् अप्य् एको हेतुर् ज्ञेयः । गीतस्योच्चैस्त्वं दर्शयति---यासां गीतेनावृतं व्याप्तम् ।

यद् वा, यासां गीतेन स्वयम् उत्प्रेक्षित-राग-समूहेन इदं जगद् आवृतम्, तद्-अनुसारि-गान-परं जातम् इत्य् अर्थः । ताभिः कृताः षोडश-सहस्र-सङ्ख्या-रागा एव जगति विभक्ता इति सङ्गीत-शास्त्र-प्रसिद्धः । यथोक्तं सङ्गीत-सारे---

तावन्त एव रागाः स्युर् यावत्यो जीव-जातयः । >

तेषु षोडश-साहस्री पुरा गोपी-कृता वरा ॥ इति ।

अन्यत् तैः ।

यद् वा, नृत्येन मानः श्री-कृष्ण-कृत-सम्मानो यासां ताः । रक्त-कण्ठ्यः प्रेम-स्निग्ध-कण्ठ्य इति परम-मधुरत्वम् उक्तम् । उच्चैर् गाने हेतुः---रतीति कृष्णोति च । यद् वा, उच्चैः श्री-कृष्ण-गानाद् अप्य् उच्चतया । तथा हेतुम् आह---रक्तत्यादिविब्रेषणैस् त्रिभिः । एषां यथेष्ट-हेतु-हेतुमत्त्वं ज्ञेयम् । एवं तत्रातिशुशुभे ताभिर् इत्य् अत्र तासां शोभावद् गानादि-गुणस्यापि परमोत्कर्षः सूचितः । उत्तरत्र तु स्पष्टम् एव ॥१॥

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 Laghu-vaiṣṇava-toṣaṇī

After describing the predominance of their dancing amid an upsurge of supreme joy, Śukadeva now describes their singing. The fact that they sang in this manner while dancing displays extraordinary skill. Why did they sing and dance? *Rati* here is the love produced by Śrī Kṛṣṇa, and that love alone was dear to them. One should not imagine that singing loudly caused them fatigue, for Kṛṣṇa's touch filled them with joy; this too was a cause of their singing. Its volume is shown by saying that their song covered and pervaded the world.

Alternatively, the gopīs themselves conceived a multitude of rāgas, and their song filled the world in the sense that the world's music came to follow those rāgas. Musicology holds that the sixteen thousand rāgas created by them were distributed throughout the world. The Saṅgīta-sāra says:

Sanskrit quotation

There are as many rāgas as there are species of living beings;
among them, the finest sixteen thousand were created long ago by the gopīs.

The remaining details follow earlier commentators.

Or "dancing" may be read as "honored": Śrī Kṛṣṇa honored them through the dance. "Warm-voiced" means that their voices were softened by love, indicating supreme sweetness. Their attachment and Kṛṣṇa's touch were reasons for singing loudly. Or they sang on a level higher even than Śrī Kṛṣṇa's own singing. The three adjectives beginning with "warm-voiced" explain why. Their causal relationships may be arranged in any fitting sequence. Thus the earlier statement that Bhagavān shone most splendidly through them implies not only their supreme beauty but also the supreme excellence of their singing and other qualities. The verses that follow will state this explicitly.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.10 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अधुना पूर्ववत् तासु मुख्यानां प्रेम-चेष्टितानि पृथक्त्वेनाह---काचिद् इति सार्ध-पञ्चभिः । मुकुन्देन समम् इति । तस्यापि तद्-अनुगतं विवक्षितम् । सह युक्तेऽप्रधान इति स्मरणात् । उन्नित्ये उत्कृष्टं कल्पयामास अमिश्रिताः संहत्य गानेऽपि विलक्षणत्वेन पृथग् अवगताः । ततश् च तेन मुकुन्देन पूजिता । कथं पूजिता ? तत्राह---साध्व् इति । वीप्सा हर्षेण साधुत्व-दाढ्याय वा वदतेति शेषः ॥

तद् एवेत्य् अर्धकम् । तद् एव तालानिबद्ध-केवल-राग-मयम् एव वा प्राथमिकत्वेन प्राप्तत्वाद् आदि-ताल-मयम् एव वा गीतं तत्-क्षणाद् एव ध्रुवं यति निःसार-सज्ञ-ताल-द्वयैकतरात्मकं ध्रुवं भोगाख्यावयव-द्वय-मात्र-युत-गीत-विशेषं रचयित्वा जगाव् इत्य् अर्थः । तस्यैव च मान-मदात् श्री-मुकुन्द इति शेषः । किं तु पूर्वतो बहु यथा स्यात् तथा इति । अन्यत् तैः ।

यद् वा, स्वरा मतमयूरादिवद् ध्वनयः षड्जादयः सप्त । तद् उक्तम्---

रञ्जकाः श्रोतृ-चित्तानां स्वराः सप्त-विधा मताः । >

षड्ज-र्षभौ च गान्धारो मध्यमः पञ्चमस् तथा । >

धैवतश् च निषादश् च सर्वे स्युः श्रुति-सम्भवाः । >

मयूर-चातक-छाग-क्रौञ्च-कोकिल-दर्दुराः । >

मातङ्गश् च क्रमेणाहुः स्वरान् एतान् सुदुर्गमान् ॥ इति ।

अथ जातयस् तत्र रागोत्पत्ति-हेतवः । तद् उक्तं---

रागस् तु जायते यस्या सा जातिर् अभिधीयते । >

शुद्धा च विकृता चेति सा द्विधा परिकीर्तिता ॥ >

शुद्धाः स्युर् जातयः सप्त ताः षड्जादि-भेदतः । >

षड्ज-कैशिक्यादि-भेदाद् एकादश-विधा परा ॥

इति आदि-ग्रहणाद् आर्षभीत्य् आदयः षात् । षड्जो दिव्यो वेत्य् आदयश् च दश ज्ञेयाः । ता अमिश्रिताः
स्वरजात्य्-अन्तरास्पृष्टाः । परम-प्रावीण्येन केवल-तत्-तज्-ज्ञानात् । तत्रापि उत् उत्कृष्टम् । निन्ये गृहीतवती
जगाव् इत्य् अर्थः ॥ १० ॥

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 Laghu-vaiṣṇava-toṣaṇī

As before, Śukadeva now describes separately the loving gestures of the principal gopīs in the next five and a half verses. One sang "together with Mukunda." The construction implies that even Mukunda followed her lead, for grammar teaches that the person joined by "with" is secondary. She raised the unmixed tonal modes to excellence. Although sung together, they were individually discernible because each retained its distinct character. Mukunda therefore honored her. How? In delight He repeatedly exclaimed, "Excellent! Excellent!" either from joy or to confirm firmly how excellent it was.

The following half verse describes another gopī. She took that same song, which may have been pure rāga without a fixed rhythm, or which may already have been in the primordial rhythm because it came first, and immediately made it into a *dhruva*. She composed and sang a special song containing only the two sections called *dhruva* and *bhoga*, set in either of the two rhythms called *yati* and *niḥsāra*. Śrī Mukunda honored her too, but much more than the first. The remaining details follow earlier commentators.

Alternatively, the seven *svaras* are tonal sounds such as *ṣaḍja*, corresponding to the voices of peacock and other creatures. It is said:

Sanskrit quotation on the seven notes

The seven notes that delight the hearer's heart are held to be
ṣaḍja, ṛṣabha, gāndhāra, madhyama, pañcama, dhaivata, and niṣāda,
all born from microtones. The peacock, cātaka bird, goat, curlew,
cuckoo, frog, and elephant are respectively said to utter
these notes, which are exceedingly difficult to master.

The *jāti*s are causes from which rāgas arise:

Sanskrit quotation on musical modes

That from which a rāga arises is called a *jāti*.
It is proclaimed to be of two kinds, pure and modified.
The seven pure modes differ according to ṣaḍja and the other notes;
the other class is elevenfold, beginning with ṣaḍja-kaiśikī.

The word "beginning" includes the six headed by āṛṣabhī, while ten others beginning with ṣaḍja-divyā should also be understood. These modes were unmixed, untouched by any other tonal mode, because through supreme mastery she knew each one in its purity. She raised each to the highest excellence, meaning that she took it up and sang it.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.11 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.११ ॥

काचिद् रास-परिश्रान्ता पार्श्व-स्थस्य गदाभृतः ।

जग्राह बाहुना स्कन्धं श्लथद्-वलय-मल्लिका ॥

Jīva Gosvami - Laghu-vaisnava-tosani:

एवं कासाञ्चित् गुणोत्कर्ष-प्राधान्येन तत्रापि तारतम्येन गानाद्-अनुभावकं प्रेम वर्णयित्वा कासाञ्चित् सम्भोग-प्राधान्येन वर्णयति । काचिद् रासेत्य् आदिना । तत्रापि कास्याश्चित् सौभाग्य-प्राधान्येनाहं काचिद् रासेति । पार्श्वस्थस्येति शीघ्र-सुख-ग्रहणं दर्शितम् । अन्यथा रासावेशेन स्खलनं सम्भवेत् । गदां नट-वृन्दाधिपत्य्-उचितां गदाकृतिं यष्टिं बिभर्ति इति । यद् वा, गदति वर्णात्मकं शब्दं निगदतीति गदा वंशी ताम् । तद्-उचितत्वेनापि बिभर्तीति गदाभृतं तस्य । अत एव मध्यस्थस्यापि नट-वृन्दाधिपति-स्थानीयोजं प्रकाशः परिश्रान्ति-लक्षणं श्लथद् इति श्रमेण नव-मल्लिकावद् विलुलिताङ्गायां श्लथन्तः परस्परं विच्छिद्य सङ्घट्टं कुर्वन्तो वलयाः, तथा श्लथन्त्यो गलन्त्यो मल्लिकाश् च कवरस्था यस्याः सा । तथा श्री-पराशरेणाप्यु उक्तं---

परिवर्तन-श्रमेणैका चलद्-वलय-लापिनीम् । >

ददौ बाहु-लतां स्कन्धे गोपी मधु-निघातिनः ॥ इति ।

अत्र मल्लिकानां शिथिलता च ज्ञेया । शोभादि-दशानां मध्ये सोऽयं माधुर्य-नामानुभावो ज्ञेयः । यथोक्तं---माधुर्यं नाम चेष्टानां सर्वावस्थासु चारुता [उ।नी। ११.११] इति । एवम् अस्याः स्वाधीन-भर्तृकात्वं मध्य-स्थितत्वं दर्शितम् । तस्माद् श्री-राधिकेयम् । अतो निकट-पठिते गान-विद्यया तद् द्वय-सुख-कारिण्यौ तत्-सख्यौ श्री-ललिता-विशाखे भवेताम् । पूर्वस्यास् तादृश-चेष्टत्वेन वर्णनं स्वतन्त्र-नायिकात्व-व्यञ्जकम् । उत्तरयोर् गीतादि-गुणत्वेन वर्णनं साहायक-व्यञ्जकम् इति ॥ 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 Laghu-vaiṣṇava-toṣaṇī

Having described the love of some gopīs through the predominance and gradation of their artistic excellence in singing and related expressive acts, Śukadeva now describes others through the predominance of intimate union. Among them, this verse especially describes one gopī's amorous good fortune.

Because Kṛṣṇa stood beside her, she could quickly take hold of delight and support; otherwise absorption in the rāsa dance might have made her stumble. "Bearer of the mace" may mean that He carried a staff shaped like a mace, appropriate for the leader of a troupe of dancers. Or *gadā* may derive from "to speak articulated sound" and mean His flute. He carried that instrument because it suited His role. Thus even His central manifestation appeared in the position of leader of the dancers.

Her loosened ornaments revealed her fatigue. Her limbs trembled like newly opened jasmine. Her bangles loosened, separated, and struck against one another, while jasmine flowers in her hair loosened and fell. Śrī Parāśara similarly says:

Sanskrit quotation

Tired from turning in the dance, one gopī placed her vine-like arm,
its moving bangles speaking aloud, upon the shoulder of Madhu's destroyer.

The jasmine flowers should also be understood as loosened. Among the ten conditions beginning with beauty, this expression is called *mādhurya*, sweetness: "The charm of one's gestures in every condition is called sweetness" (Ujjvala-nīlamaṇi 11.19).

The verse shows that this gopī has her beloved completely under her control and that she occupies the central position. She is therefore Śrī Rādhikā. The two gopīs mentioned immediately before, who brought happiness to the Divine Couple through their musical skill, must be Her companions Śrī Lalitā and Viśākhā. Describing the first through this independent gesture reveals her status as a sovereign heroine; describing the other two through their singing and artistic qualities reveals their assisting role.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.12 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.१२ ॥

तत्रैकांस-गतं बाहुं कृष्णस्योत्पल-सौरभम् ।

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

Jiva Gosvami - Laghu-vaisnava-tosani:

अथ प्राक्तन-क्रिया-सादृश्येन नूनं श्री-श्यामला-विलासम् आह---तत्र इति । एका गोपी अंस-गतं स्व-स्कन्ध-स्थितं स्वभावत एव उत्पल-पुष्पतोऽपि अधिकं सौरभं यस्य इत्य् अर्थः । विशेषतश् चन्दनेन आ सम्यक् भक्ति-च्छेदादि-साधु-प्रकारेण लिप्तम् । ह स्पष्टम् । चुम्बने हेतुः---हृष्टा-रोमा इति, प्रेम-वैवश्याद् इत्य् अर्थः । श्लेषेण रोमान् अपि हृष्टानि । तस्याश् च हर्षः किं वक्तव्य इत्य् अर्थः । अयं प्रागल्भ्योत्थानुभावः । यथोक्तं---निःशङ्कत्वं प्रयोगेषु बुधैर् उक्ता प्रगल्भता [३।नी। ११.२१] इति ॥१२॥

[^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 Laghu-vaiṣṇava-toṣaṇī

Because the action resembles one described earlier, this is surely the pastime of Śrī Śyāmalā. Kṛṣṇa's arm rested upon the shoulder of this one gopī. By nature its fragrance surpassed even that of a blue lotus, and it was especially and thoroughly anointed with sandalwood in an elegant pattern of decorative lines and divisions. The particle *ha* emphasizes that this truly occurred.

Why did she kiss it? Her hair stood erect because love had overwhelmed her. There is a play on words: even her individual hairs were "delighted," so what need is there to describe her own joy? This is an expressive action born from boldness. It is said, "The wise call freedom from hesitation in amorous acts *pragalbhatā*, boldness" (Ujjvala-nīlamanī 11.21).

Textual note

[^150]: Some manuscripts read, "smelling the row of sandalwood marks."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.13 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.१३ ॥

कस्याश्चिन् नाट्य-विक्षिप्त-कुण्डल-त्विष-मण्डितम् ।

गण्डं गण्डे सन्दधत्या अदात् ताम्बूल-चर्वितम् ॥

Jīva Gosvami - Laghu-vaisnava-tosani:

ताम्बूल-चर्वितादान-साम्येन नूनं पूर्ववत् श्री-शैव्या-विलासम् आह---कस्याश्चिद् इति । स्व-गण्डं श्री-कृष्ण-गण्डे । नाट्येतिश्रम-व्याजेन सन्दधत्या इति भावः । प्रादात् तस्या मुखं स्व-मुख-सम्मुखं कुर्वन् प्रकर्षेणादाद् इत्य् अर्थः । अत्र दाने षष्ठी निगूढार्था आर्षी वा ॥१३॥

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 Laghu-vaiṣṇava-toṣaṇī

Because receiving His chewed betel resembles her earlier action, this is surely the pastime of Śrī Śaivyā. She placed her own cheek against Śrī Kṛṣṇa's, under the pretext of extreme fatigue from dancing. Turning her face directly toward His own, He gave her the betel with special intensity. The genitive construction used with the act of giving either carries a concealed implication or is an archaic usage.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.14 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.१४ ॥

नृत्यती गायती काचित् कूजन् नूपुर-मेखला ।

पार्श्व-स्थाच्युत-हस्ताब्जं श्रान्ताधात् स्तनयोः शिवम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

श्री-हस्त-ग्रहणानुसारेण नूनं पूर्ववत् श्री-चन्द्रावली-विलासम् आह---नृत्यती नृत्यन्ती गायती गायन्ती च कूजद् इत्य्
अत्र गानानुरूप-ताल-युक्तं कूजितं ज्ञेयम् । पार्श्व-स्थस्याच्युतस्य निश्चयत्वेन तत्-पार्श्व एव स्थितस्य भगवतो
हस्त एवाब्जं ताप-हारित्वादिना तत् श्रान्ता सती श्रम-निवृत्त्य्-अर्थम् इवेत्य् अर्थः । शिवं स्वतः सुख-रूपम् । एवं
मुख्याः षड् उक्ताः तथैव सप्तमी पद्मापि ज्ञेया । सारल्येन लक्षिता पूर्ववद् विष्णु-पुराणोक्ता भद्रा त्व् इयं स्फुट
अष्टमी स्यात् । यथा---

काचित् परिलसद्[^१५४]-बाहुः परिरभ्य चुचुम्ब तम् । >

गोपी गीत-स्तुति-व्याजः निपुणा मधुसूदनम् ॥५४॥ [वि।पु। > ५.१३.५४] इति ।

श्री-जयदेव-चरणास् त्व् इमाम् एव वर्णना-विशेषेणसरस-चरितां साधयित्वा व्यञ्जयामास---

रासोल्लास-भरेण विभ्रम-भृताम् आभीर-वाम-भ्रुवाम् >

अभ्यर्णं परिरभ्य निर्भरम् उरः प्रेमान्धया राधया । >

साधु त्वद्-वदनं सुधा-मयम् इति व्याहृत्य गीत-स्तुति- >

व्याजाद् उद्भट-चुम्बितः स्मित-मनोहारि हरिः पातु वः ॥ [गि।गो। > १.४९] इत्य्-आदिना ॥१४॥

[^१५४]: प्रविलसद् इत्य् आकरे ।

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 Laghu-vaiṣṇava-toṣaṇī

Because she takes His hand as described earlier, this is surely the pastime of Śrī Candrāvalī. "Dancing" and "singing" are present participles, while the chiming of her anklets and girdle should be understood as keeping rhythm with her song. Acyuta stood beside her with certainty and did not move from her side. His very hand was a lotus because it removed her burning pain. Tired, she placed it upon her breasts as if to dispel her fatigue. It was auspicious, being happiness itself.

Six principal gopīs have thus been described. A seventh, Padmā, should be understood in the same way. Bhadrā, marked by straightforwardness and previously described in the Viṣṇu Purāṇa, would clearly be the eighth:

Sanskrit quotation, Viṣṇu Purāṇa 5.13.54

One skillful gopī, her arms shining, embraced and kissed Madhusūdana
under the pretext of praising Him in song.

Śrī Jayadeva specifically identifies this same rasa-filled action:

Sanskrit quotation, Gīta-govinda 1.49

Amid the overflowing joy of rāsa, among the graceful cowherd women,
love-blinded Rādhā drew near and tightly embraced His chest.
Saying, "Excellent! Your face is filled with nectar," under the pretext
of praising His song, She boldly kissed Him.
May smiling, captivating Hari protect you.

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 Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.१५ ॥

गोप्यो लब्ध्वाच्युतं कान्तं श्रिय एकान्त-वल्लभम् ।

गृहीत-कण्ठ्यस् तद्-दोभ्यां गायन्त्यस् तं विजहिरे ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अच्युतं कस्माच्चिद् रूप-गुणादि-माहात्म्याच् च्युति-रहितम् । तस्य दुर्लभताम् आह---श्रियोऽपि **एकान्तं** वैकुण्ठ-
नाथादितोऽप्य् अतिशयान् नितान्तं **वल्लभम्**, यद्-वाञ्छया श्रीर् ललनाचरत् तपो विहाय कामान् [भा।पु।
१०.१६.३६] इत्य् अनुसारेण प्रेम-विषयम्, न तु लब्धं, तं **कान्तं** रमणं **लब्ध्वा** ।

यद् वा, **श्रियः कान्तं** कामनास्पदम् **एकान्त-वल्लभं** स्वैक-निष्ठ-प्रियतमं **लब्ध्वा**, न केवलं लाभः, किन्तु स्वल्पम्
अपि विश्लेषम् असहमानेन तेन स्व-**दोभ्यां गृहीतः कण्ठो** यासां, तादृश्य इत्य् अर्थः । अत एवातिप्रेमानन्देन तम्
एव **गायन्त्यो विजहिर** इति । एवं श्रियोऽपि सकाशात् तासाम् अतिमाहात्म्यम् अभिव्यक्तम् । तथैव गास्यते
श्रीमद्-उद्धवेन---

नायं श्रियोऽङ्ग उ नितान्त-रतेः प्रसादः >

स्वर्-योषितां नलिन-गन्ध-रुचां कुतोऽन्याः । >

रासोत्सवेऽस्य भुज-दण्ड-गृहीत-कण्ठ- >

लब्धाशिषां य उदगाद् व्रज-सुन्दरीणाम् ॥ [भा।पु। १०.४७.६०] > इत्य्-आदि ॥ 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 Laghu-vaiṣṇava-toṣaṇī

He is Acyuta because no greatness of form, quality, or any other excellence ever falls away from Him. The verse shows how difficult He is to attain. He is the utterly exclusive beloved even of Śrī, surpassing the Lord of Vaikuṇṭha and every other form. In accordance with the statement that Lakṣmī "abandoned every desire and performed austerity in longing for Him" (Bhāgavatam 10.16.36), He became the object of her love but was not attained by her in this way. Yet the gopīs attained that very lover.

Alternatively, they attained Him who is desired by Śrī as a lover and who is their own exclusively devoted dearest beloved. They did not merely attain Him. Unable to tolerate even the slightest separation, He held each of their necks within His two arms. Overwhelmed by the bliss of intense love, they sang of Him alone and sported with Him. Their greatness beyond even Śrī is thus manifest. Uddhava will sing the same conclusion:

Sanskrit quotation, Bhāgavatam 10.47.60

Not even Śrī, though intensely devoted to His chest,
received the grace that arose for the beautiful women of Vraja
in the rāsa festival, when His mighty arms embraced their necks.
How then could the fragrant, lotus-radiant women of heaven,
or any other women, attain it?

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.16 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तथैव तासां माहात्म्यं दर्शयति---**कर्ण-** इति द्वाभ्याम् । **कर्ण-** इति तासां रासेन श्रमेऽपि परम-शोभा दर्शिता । तथापि नृत्ये हेतुम् आह---**भगवता** निजाशेष-माधुर्य-सार-सर्वस्वं प्रकटयता **समम्** इति । तत्-साहित्यस्य परमोल्लासकत्वात् । यतो **गोप्यस्** तद्-एक-प्रेम-वशत्वेन प्रसिद्धा इत्य् अर्थः । तेन समम् इत्य् अनेन तासां तत्-सदृश-वैदग्ध्यादिकम् अपि सूचितम् । तथा तासाम् इव तस्यापि **कर्णोत्पल-** इत्य्-आदिकं सर्वं बोध्यते । उत्पल-धारणं च सम्प्रति श्री-कृष्णे नैव कारितम् इति ज्ञेयम् ।

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 Laghu-vaiṣṇava-toṣaṇī

This verse and the next likewise reveal the gopīs' greatness. The description beginning with the lotuses at their ears shows their supreme beauty even while fatigued by the rāsa dance. Yet the verse also explains why they continued dancing: they danced "together with Bhagavān," who revealed the complete essence and entire treasure of His limitless sweetness. His company produced the highest exhilaration.

They are called gopīs because they are renowned as being governed exclusively by love for Him. "Together with Him" also implies that they possessed cleverness and artistry equal to His. Every feature described for them, beginning with lotuses at the ears, should likewise be understood as present in Him. The gopīs themselves must have placed the lotus ornament upon Śrī Kṛṣṇa at that time.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.17 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.१७ ॥

एवं परिष्वाङ्ग-कराभिमर्श-

स्निग्धेक्षणोद्दाम-विलास-हासैः ।

रेमे रमेशो ब्रज-सुन्दरीभिर्

यथार्भकः स्व-प्रतिबिम्ब-विभ्रमैः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

एवम् इति तैर् व्याख्यातम् । तत्रावतारिका दृष्टान्त-बलाद् एव प्रतिपन्ना । यथार्भक इत्य-आदिका स एवेत्य् अन्त-व्याख्या चास्या एवानुगता । उभयत्रापि प्रतिबिम्ब-स्थानीयानां श्री-गोपीनाम् अर्भक-स्थानीयस्य श्री-भगवतश् च मुहुः परस्परम् अनुकरणात् । तत्र च श्री-भगवत एवार्भकस्येव विलासाय स्वयं प्रवृत्तिः, तत्-प्रवर्तनं तदीय-विलास-विशेषश् च लभ्यते । ततस् तद्-विलासानभिभूतस्यैव रतौ दृष्टान्त इतीदं त्व् आगन्तुकम् इव लक्ष्यते । यत् त्व् अनेनैतद् दर्शितम् इत्य्-आदिकं व्याख्यातम् । तत्र च ता एव तद्-गुण-प्रकाशिका इति प्रतिपद्यते । यथार्भकः प्रतिबिम्ब**-द्वारत एव स्वीय-मुख-माधुर्यम् अनुभवति, न तु स्वतः, तथा श्री-भगवान् अपि तादृश-निज-प्रेयसी-द्वारत एवेति हि गम्यते तासां प्रेम-मयम् उदयं विना तद्-अनुदयात् ।

यद् वा, रमाया ईशः प्रभुर् अपि ब्रज-सुन्दरीभिर् एव रेमे । ननु, तथेति ततोऽपि तासां प्रेम-गुण-सौन्दर्यम् अधिकम् अभिप्रेतम् । यद् वा, रमाया ईशः प्रभुर् एव, न तु रमणः । ब्रज-सुन्दरीभिस् तु रेमे, तथापि तथैवाभिप्रेतम् । तद् अपि रमणम् असाधारणम् एवेति स-चमत्कारम् आह---एवम् इति । तत्र परिष्वाङ्गस् तासाम् आश्लेषः, कराभिमर्शस् तासां करालम्बनम्, स्निग्धेक्षणं तन्-मुखादीनां सरसावलोकनम्, उद्दाम-विलासः स्तन-स्पर्शनादिः, हासश् च भावोद्रेक-विलसित-स्मितं तैः ।

एवं तस्य तासाम् अपि सर्वोपरि-चर-गुणत्वेन परस्परं साम्यम् आसक्तिं च दृष्टान्तेन व्यञ्जयति । यथा इति--- कश्चिद् अर्भकस् तद्-वयः-स्वभावेनात्यन्त-क्रीडासक्तः स्व-प्रतिबिम्बे विभ्रमो विलासो यस्य, तादृशश् च यथा स्व-तुल्याभिस् ताभिः स्व-प्रतिमूर्तिभी रमते, तथासौ प्रेम-वशता-स्वभावेन तन्-मय-क्रीडासक्तः सन् स्वरूप-शक्तित्वेन स्व-प्रतिमूर्तित्वात् प्रतिबिम्ब-स्थानीयाभिस् ताभी रेमे । अत एव तत्-सदृशत्वाभिप्रायेण पूर्वम् अपि गोप-वध्व इत्य् अनुक्त्वा कृष्ण-वध्व [१०.३३.८] इत्य् एवोक्तम् । तथा च ब्रह्म-संहितायाम्---

आनन्द-चिन्मय-रस-प्रतिभाविताभिस् >

ताभिर् य एव निज-रूपतया कलाभिः । >

गोलोक एव निवसत्य् अखिलात्म-भूतो >

गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥ [ब्र।सं। ५.३७] इति ।

अत्र च **यथार्थको** यादृशं मुख-चालनादिकं कुरुते, तादृशं तत्-प्रतिबिम्ब-मूर्तयोऽपि यादृशं, तास् तादृशम् एव क्रीडा-कौतुकित्वात् सोऽप्य् एवं श्री-कृष्णश् च श्री-गोप्यश् च परस्परम् आसक्तत्वाद् अनुचक्रुर् इति ज्ञेयम् । अनेन तासाम् इव तस्याप्य् अत्र स्निग्ध-शब्द-व्यञ्जित-स्नेह-विकारो दर्शितः । स च सात्त्विकोऽप्य् उक्तः श्री-पराशरेण---

गोपी-कपोल-संश्लेषम् अभिपत्य हरेर् भुजौ । >

पुलकोद्गम-शस्याय स्वेदाम्बु-घनतां गतौ ॥ [वि।पु। ५.१३.५५] > इति ॥१७॥

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 Laghu-vaiṣṇava-toṣaṇī

Earlier commentators have explained "in this way." The introduction to their explanation is established by the force of the comparison, and their concluding explanation beginning with "just as a child" follows the same principle. In both cases the gopīs, who occupy the place of reflections, and the Supreme Lord, who occupies the place of the child, repeatedly imitate one another. Like a child, the Lord Himself initiates the play, sets the reflections in motion, and manifests His special gestures. The suggestion that the comparison merely shows Him remaining unaffected by their gestures while enjoying appears secondary. The stronger explanation is that the gopīs themselves reveal His qualities. Just as a child experiences the sweetness of his own face only through a mirror and not directly, the Supreme Lord experiences His sweetness only through such beloveds. It does not arise without the manifestation of their love.

Alternatively, although He is the Lord of Ramā, He sported exclusively with the beautiful women of Vraja. Their love, qualities, and beauty are therefore implied to exceed even hers. Or He is merely Ramā's Lord, not her amorous lover, whereas He truly sported as lover with the women of Vraja. This conveys the same superiority. "In this way" marvels at the extraordinary nature of that play: their embraces, His taking their hands, His affectionate and rasa-filled gazing upon their faces, His unrestrained gestures such as touching their breasts, and His smiles blossoming from surging emotion.

The comparison expresses their mutual equality and attraction, because the highest qualities move in both Kṛṣṇa and the gopīs. A young child is naturally absorbed in play and sports with his own reflections, which are forms equal to himself. In the same way, Kṛṣṇa's nature is to be governed by love. Absorbed in play made entirely of that love, He sported with the gopīs, who occupy the place of His reflections because they are manifestations of His own intrinsic potency. For this reason the earlier verse deliberately called them "Kṛṣṇa's brides," not merely "the cowherds' wives." The Brahma-saṁhitā says:

Sanskrit quotation, Brahma-saṁhitā 5.37

I worship Govinda, the original person, the soul of all,
who resides in Goloka with those expansions of His own form,
the gopīs, who are imbued with the rasa
of blissful spiritual consciousness.

Whatever movements of face and limbs the child makes, his reflected forms make as well. Delighting in this playful wonder, he repeats their movements. Likewise Śrī Kṛṣṇa and the gopīs, mutually attracted, imitated one another. The word "affectionate" shows that He too, like them, underwent transformations of love. Śrī Parāśara describes even their involuntary physical signs:

Sanskrit quotation, Viṣṇu Purāṇa 5.13.55

As Hari's arms reached to meet the gopīs' cheeks,
they grew dense with drops of perspiration,
like a field sprouting a crop of horripilation.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.18 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.१८ ॥

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

केशान् दुकूलं कुच-पट्टिकां वा ।

नाञ्जः प्रतिय्योदुम् अलं व्रज-स्त्रियो

विस्रस्त-मालाभरणाः कुरुद्वह ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ततश् च तासाम् अत्यन्तानन्द-वैवश्येनैव रास-विरामोऽजनीत्य् आह---तद्-अङ्ग- इति । तद्-अङ्ग-सङ्गैः क्रमेण प्रकर्षं प्राप्ता या मुत् हर्षः तथा आकुलेन्द्रियाः । आकुलेन्द्रियता-लक्षणम् आह---केशान् इत्य्-आदिना । दुकूलं परिधानीय क्षौम-वस्त्रं । कुच-पट्टिकां कञ्चुक-स्थानीयम् उत्तरीयम् ॥ १८ ॥

^[^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 Laghu-vaiṣṇava-toṣaṇī

This verse explains that the rāsa dance paused only because the gopīs were helpless with overwhelming bliss. Contact with Kṛṣṇa's limbs gradually brought their joy to its highest intensity and threw all their senses into disarray. The description beginning with their hair shows what that disarray meant. *Dukūla* is the fine linen garment worn around the body, while the breast cloth is an upper garment serving in place of a bodice.

Textual note

[^157]: Some editions read "their senses overwhelmed by delight."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.19 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.१९ ॥

कृष्ण-विक्रीडितं वीक्ष्य मुमुहुः खेचर-स्त्रियः ।

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

Jiva Gosvami - Laghu-vaisnava-tosani:

कृष्णस्य स्वयं-भगवत्त्वेन माधुर्यादिभिः परम-परिपूर्णस्य विक्रीडितं पूर्व-पूर्वतोऽपि वैशिष्ट्येन क्रीडां वीक्ष्य साक्षात्-सेवादि-मय-प्रीति-वैशिष्ट्यं न दृष्ट्वा खेचरा देवादयस् तेषां स्त्रियः सर्वा अपि कामेन श्री-भगवद्-विषयकेण पीडिताः सत्यो व्यमुह्यन् । पूर्वं श्री-कृष्ण-प्राप्तौ निजायोग्यत्वादि-विचार-साहित्येन पश्चाद् देहादेर् अपि विस्मरणेन मोह-वैशिष्ट्यं प्रापुः । अन्यत् तैः ।

तत्रातिदीर्घास्व इति अन्यथा स्वच्छन्द-बहुल-सुख-क्रीडानाम् अप्रसिद्धिः स्यात् । अत एवाग्रे वक्ष्यमाणस्य ब्रह्म-रात्र इत्य् अस्यार्थं ब्रह्मणश् चतुर्युग-सहस्र-परिमितायां रात्रौ गतायाम् इति केचिद् व्याचक्षते, तद् अपि सम्भवेद् एव । भगवच्-छक्त्याशेष-विरुद्धस्य समाधेयत्वात् विस्मयादिना गति-स्थगितत्वं तूत्प्रेक्षा-मात्रम् । तेषां ज्योतिश्चक्राधीन-गतित्वात् स्वगतैर् अत्यल्पत्वात्, प्रतिलोमत्वाच् च । वस्तुतस् तु तल्-लीला-माधुर्येण नदी-प्रवाहस्येव ज्योतिश्-चक्रस्य स्तब्धत्वं ज्ञेयम् । रात्रिष्व् इति बहुत्वं च ता आत्रीरि इत्य् उक्तस्य निशा इति वक्ष्यमाणस्य चानुसारेणेति एअं रास-क्रीडायाः श्री-कृष्ण-विषयक-भाव-विशेष-वर्धनेन परम-मोहनत्वं दर्शितम् । तच् च युक्तम् । तत्-प्रकृत्यैव तत्-सम्बन्धि-नृत्य-गीतादेस् तत्-तद्-भाव-वर्धनातिशयात्, तत्रापि तस्य साक्षात्-तत्-कर्तृकत्वात् । तत्रापि लक्ष्म्य-आदि-दुर्लभ-तादृश-सौभाग्याभिस् ताभिः सहितत्वात् तत्रापि तादृश-परिपाटी-संवलितत्वाद् इति ।

अत्र कामार्दित इत्य् एक-वचनान्त-पाठस् तेषाम् असम्मतः, किन्तु देव्योऽपीत्य् अनेन तासाम् एव कामार्दितत्व-स्वीकारात् । किं च, शशाङ्कश् चेति तद्-आदेर् 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 Laghu-vaiṣṇava-toṣaṇī

Kṛṣṇa is Svayaṁ Bhagavān, supremely complete in sweetness and every other excellence. Seeing His play become more extraordinary at every moment, yet lacking the gopīs' distinctive love expressed through direct service, all the wives of the gods and other sky travelers were tormented by desire directed toward the Supreme Lord and fell into bewilderment. At first they reflected upon their unfitness to attain Śrī Kṛṣṇa. Later their bewilderment became so complete that they forgot even their bodies. The remaining details follow earlier commentators.

The relevant nights should be understood as exceedingly long; otherwise the many freely unfolding pastimes of abundant happiness could not be established. Some therefore explain the later phrase "Brahmā's night" to mean that a night lasting one thousand cycles of four yugas passed. This too is possible, because the Lord's potency can reconcile every apparent contradiction.

The proposal that wonder simply stopped the motion of the heavenly bodies is only a poetic supposition. Their movement depends upon the celestial wheel; their own motion is slight and runs in the opposite direction. In truth, the sweetness of this pastime stopped the entire wheel of stars as it might stop the current of a river. The plural "nights" agrees with the earlier and later descriptions of that one night in expanded form.

The rāsa pastime is thus shown to be supremely enchanting because it intensifies distinctive emotions directed toward Śrī Kṛṣṇa. This is fitting. By its nature, every dance and song connected with Him greatly increases its corresponding emotion. Here Kṛṣṇa Himself directly performs them. Moreover, He performs them with women who possess a good fortune unattainable even by Lakṣmī, and the entire sequence is arranged in this unparalleled manner.

The commentators do not accept the singular reading "the moon was afflicted by desire," because the phrase "even the goddesses" explicitly attributes that desire to the celestial women. Moreover, "and the moon" begins a separate sentence.

Textual notes

[^159]: Some manuscripts read the singular "afflicted by desire."

[^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 Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.२० ॥

कृत्वा तावन्तम् आत्मानं यावतीर् गोप-योषितः ।

रेमे स[^{११६१}] भगवांस् ताभिर् आत्मारामोऽपि लीलया ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अथ रासानन्तरं विश्रम्य कृतं लीला-विशेषम् आह---कृत्वेति द्वाभ्याम् । **आत्मानम्** आत्मनः प्रकाशम् इत्य् अर्थः । न चान्तरं न बहिर् यस्य [भा।पु। १०.९.१३] इति न्यायेन मध्यमत्वेऽपि तच् छ्री-विग्रहस्य विभुत्वात् ।

चित्रं बतैतद् एकेन वपुषा युगपत् पृथक् । >

गृहेषु द्व्यष्ट-साहस्रं स्त्रिय एक उदावहद् ॥ [भा।पु। १०.६९.२]

इत्य् ऐच्छिक-प्रकाशच् च । पौनरुक्त्यम् इदं विश्राम-समय एकी-भूतत्वात् । **गोप-योषितो** गोप-जातीय-योषितः । ततश् च काश्चिद् विवाहिताः, काश्चित् कन्याश् चेति ज्ञेयम्, एकविंशद्-द्वाविंशयोर् व्यूढा-कन्यानां **पृथक् पृथक्** पूर्वानुराग-वर्णनात्, युवतीर् गोप-कन्याश् च रात्रौ संकाल्य कालवित् [हा।वं। २.२२.१८] इति श्री-हरिवंशोक्तेश् च । एतच् च स्वरूपेण लिखिते उज्ज्वल-नीलमण्य्-आदौ व्यक्तम् । **लीलया** शृङ्गार-रस-खेलया **रेमे** रराम । **भगवान्** इति तद् एव भगवत्ता-सार-माधुर्य-सर्वस्व-प्रकटनम् इति भावः, तस्यैव प्रेम-रस-परिपाक-विलास-विशेषात्मकत्वात् । तथा जगच्-चित्ताकर्षकेन तेनैव स्वतः प्रेम-विशेष-विस्तारणात् । तच् चाग्रे व्यक्तं भावि । श्रि-भागवतामृते[^{११६२}] च विवृतम् आत्मारामोऽपीत्य् उक्तार्थम् । तद्-रमणं च पृथक् पृथक् । तत्रैव निकट-निकुञ्जादिषु इति ॥२०॥

[^{११६१}]: रराम इस् थे रेअदिन् फ़ोल्लोवइन् ब्य् वैष्णव-तोषणी।

[^{११६२}]: १.१.२२। सेए बलदेव चोम्मेन्तर्य् (?)

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 Laghu-vaiṣṇava-toṣaṇī

This verse and the next describe a special pastime performed after the rāsa dance, once they had rested. "Himself" means a manifestation of His own person. Although He appeared between the gopīs, His sacred form is all-pervading, by the principle that "He has neither inside nor outside" (Bhāgavatam 10.9.13). He also manifests as He wishes:

Sanskrit quotation, Bhāgavatam 10.69.2

How astonishing! With one body, the one Lord simultaneously
and separately married sixteen thousand women in their individual homes.

The multiplication is described again because the manifestations had reunited into one while everyone rested. "Cowherd women" means females of the cowherd community. Some were married and some unmarried. This follows from the distinct descriptions of prior love for married women and maidens in verses 21 and 22 of the earlier account, and from the Harivaṁśa's statement: "Knowing the proper time, He gathered the young cowherd women and maidens at night" (2.22.18). Ujjvala-nīlamanī and other works describe this explicitly.

He "sported in play," meaning He delighted in the play of amorous rasa. The word Bhagavān indicates that precisely this displays the complete treasure of sweetness, the essence of His divinity, because it is a special playful manifestation of fully ripened prema-rasa. By that world-enchanting sweetness He spontaneously expanded their distinctive love. The verses ahead will make this clear. Śrī Bhāgavatāmṛta 1.1.22 also explains the force of "although self-delighting." He sported separately with each gopī in nearby bowers and similar places.

Textual notes

[^161]: Vaiṣṇava-toṣaṇī follows the reading *rarāma*, "He delighted."

[^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 Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.२१ ॥

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

प्रामृजत् करुणः प्रेम्णा शन्तमेनाङ्ग पाणिना ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

रतिर् दम्पत्योर् मिथोऽनुरागः, तन्-मयो विहारः विविध-विदग्ध-चेष्टा । "अतिविहारेण" इति पाठेऽपि स एवार्थः । तेन श्रान्तानां शन्तमेन परम-सुखात्मकेन पाणिना प्रकर्षेण अमृजत्, स्वेद-बिन्दू-अपसारणालक-संवरणादिना उज्ज्वलयामास । यतः करुणः पर-दुःखासहिष्णुत्व-भावः । सत्य् अपि कारुण्ये न साधारण्ये, तासां तु तानि प्रामृजद् इति परम-वैशिष्ट्यं दर्शितम् । प्रेमा हि साद्गुणानुसन्धानेन अहंता-ममतैकतर-विषयत्वे च जाता । चेतसि स्निग्धता तत्रापीदृश-भाव-मयीति परम एव विशिष्टः स्वयं कारुण्यादिकम् अन्तर्भावयति । शन्तमेन इति स्पर्श-मात्रेणापि स्वभावतः परम-सुख-करत्वं । तत्र च प्रमार्जनम्, तत्रापि प्रेम्णा, तत्र च शन्तमेनेति परम-सन्तोषणम् उक्तम् । अङ्ग** इति प्रेम-सम्बोधने ॥२१॥

[^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 Laghu-vaiṣṇava-toṣaṇī

Rati is the mutual attachment of husband and wife; *vihāra* is the variety of clever gestures formed from that attachment. The alternate reading "from excessive play" conveys the same meaning. When they became tired, He carefully wiped their faces with His supremely soothing hand, removing drops of perspiration, arranging their curls, and making their faces radiant.

He did so because He is compassionate, unable to tolerate another's distress. Yet His compassion was not general: He wiped their faces, revealing an utterly distinctive intimacy. *Prema* arises through contemplation of the beloved's virtues and through either "I am His" or "He is mine." It is a tenderness of heart filled with precisely such emotion and is therefore supremely distinctive, including compassion and all other virtues within itself.

"With His supremely soothing hand" means that even its mere touch naturally gave the highest happiness. He wiped their faces; He did so with love; and He did so with that supremely soothing hand. Each successive detail expresses a still greater satisfaction. "Beloved" is Śukadeva's affectionate address to Parīkṣit.

Textual note

[^163]: An alternate reading is "tired from their excessive play."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.22 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.२२ ॥

गोप्यः स्फुरत्-पुरट-कुण्डल-कुन्तल-त्विङ्-

गण्ड^{१६५}-श्रिया सुधित-हास-निरीक्षणेन ।

मानं दधत्य ऋषभस्य जगुः कृतानि

पुण्यानि तत्-कररुह-स्पर्श-प्रमोदाः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ततः प्रहृष्टाः निज-देहादिना त्रिधा, तस्य प्रहर्षं सञ्जनयामासुर् इत्य् आह---**गोप्य** इति । तत्रास्फुरद् इति सौन्दर्येण **सुधित-** इति भावेन **जगुर्** इति सङ्कीर्तनेन । **ऋषभस्य** इति तैर् व्याख्यातम् । अत्र **ऋषभस्य** पत्युः श्री-कृष्णस्येत्य् अत्रायम् अभिप्रायः । कृष्ण-वध्वः [भा।पु। १०.३३.८] स्वयम् एव श्री-मुनीन्द्रेण व्यक्तीकृते वयं कथं गोपयामः ? तस्माद् अस्माभिर् अव्याख्याता अपि दयित-रमणादि-शब्दाः केन वान्यथा मन्तव्या इति । तदा च परस्परम् अनन्य-भावेनाव्यक्तेर् दाम्पत्य-स्फूर्त्या तस्य **मानं दधत्य** उक्त-प्रकारैः पूजां कुर्वत्यः ।

यद् वा, अहो मम धन्यता यस्येदृश्यो वध्व इत्य् एतादृशं तस्य गर्वम् अर्पयन्त्यः **पुण्यानि** पुण्य-कराणि चारुणि च **जगुः** । पुण्यं तु चार्त् अपि इत्य् अमरः । तस्यैक-शेषत्वात् गाने हेतुः, **तस्य कररुहैः** स्पर्शानुगाने गुणवत्योऽप्य् एताः कृत-मौना इति प्रणय-कोपने तत्-प्रवर्तनाय किञ्चिन् मोदनात् प्रकृष्टो मोदः कासाञ्चिद् यासां ताः इति रत्य्-आदि-श्रान्तानाम् अपि गाने रसोल्लासो बोधितः । तासाम् [२१] इत्य्-आदि-द्वये हेला-नामायम् अनुभावः, यथा---

चित्तस्याविकृतिः सत्त्वं विकृतेः कारणे सति । >

तत्राद्य विक्रिया-भावो बीजस्यादि-विकारवत् ॥ [रा।सु। १.११२, उ।नी। > ११.७] >

ग्रीवा रेचक-संयुक्तो भ्रू-नेत्रादि-विकाश-कृते । >

भावाद् ईषत् प्रकाशो यः स हाव इति कथ्यते । [उ।नी। ११.९] >

हाव एव भवेद् धेला व्यक्तः शृङ्गार-सूचकः ॥ [उ।नी। ११.११] इति > ॥२२॥

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 Laghu-vaiṣṇava-toṣaṇī

Now overjoyed, the gopīs delighted Kṛṣṇa in three ways: through their bodies, emotions, and glorification. "Flashing" describes their bodily beauty, "honored by His smiles and glances" their emotional exchange, and "they sang" their praise. Earlier commentators explain "the bull among men." Here it means their husband, Śrī Kṛṣṇa. Śukadeva, the greatest sage, has himself openly called them "Kṛṣṇa's brides" (10.33.8); how could we conceal it? Even the words "beloved," "lover," and others that we have left unexplained cannot reasonably be understood otherwise. Their exclusive mutual feeling manifested conjugal awareness, and by the methods just described they honored Him.

Alternatively, they caused Him to think proudly, "Ah, how blessed I am to possess such brides." They sang His *pūṇya* deeds, meaning both deeds that purify and deeds that are beautiful, for the lexicon also gives "lovely" as a meaning of *pūṇya*. Because He alone remained as their sole object, this was their reason for singing.

His fingernails touched them as He wiped their faces. Although richly endowed with artistic qualities, some had fallen silent in affectionate pique. To make them sing again, He gave a slight delight that became intense joy. The verse thus shows the surge of rasa that enabled even those fatigued by amorous play to sing.

This verse and the preceding one display the expressive state called *helā*:

Sanskrit quotations on expressive states

When a cause of transformation is present, the mind's remaining unchanged is called *sattva*. Its first visible transformation resembles the first change in a seed.

When emotion slightly manifests through graceful movement of the neck and the opening of eyebrows, eyes, and other features, it is called *hāva*.

When that very *hāva* becomes clear and indicates amorous rasa, it is called *helā*.

Textual note

[^165]: An alternate reading is "whose cheeks possessed the excellence..."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.23 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 - Laghu-vaisnava-tosani:

ततः परम-हृष्टस्य श्री-भगवतोऽपि प्रेम-चेष्टितम् आह---ताभिर् इति त्रिभिः । श्रमं तासाम् अपोहितुम् अपनेतुम् । तादृश-प्रेम-मय-मधुर-नर-लीलाविष्टत्वाद् आत्मनश् चेत् अर्थः । अङ्ग-सङ्गेत्य् अनेन पद्मिनी-स्त्री-पूज्य-पादानां तासाम् अङ्गतः स्वाभाविक-परमामोद-सञ्चारोऽभिप्रेतः । किं च, स्व-कुचेति स्व-शब्दोऽत्रषाधारणार्थः । अत एवानुद्रुतः स्रक् कौन्दी ज्ञेया । परम-शुभ्रत्वेन कुङ्कुम-रञ्जितत्व-सम्पत्तेः । एवं जल-क्रीडायां कामोद्दीपन-सामग्री च दर्शिता । वाः यामुनम् आविशत् आसक्त्या प्राविशत् । दृष्टान्तो गजेन्द्रस्य बह्वीभिर् गजीभिः सह जल-विहारासक्त्य्-आद्य-अनुसारेण । अन्यत् तैः ।

यद् वा, गन्धर्व-पा गायन-श्रेष्ठाः, गन्धर्वो मृग-भेदे स्याद् गायने खेचरेऽपि च इति विश्वः । त एव येऽलयश् च तैः । इति जल-क्रीदा-योग्यम् उत्तम-गीतम् उक्तम् । यद् वा, काभिः श्री-भगवद्-अङ्ग-सङ्गेन घृष्ट-स्रजो याः । याश् च निज-कुच-कुङ्कुमेन रञ्जिता रत्य्-आवेशेन सर्वाङ्गेषु सम्पृक्तास् ताभिः । अत एव तासां श्रमम् अपनेतुं न केवलं तासाम् एव स्वस्थापीत्य् आह---श्रान्त इति । भिन्नेत्य् उपमानेऽपि श्रान्तत्वे हेतुः---भिन्न-सेतुर् इव कृत-लीलौद्धत्य इत्य् अर्थः । अ कुचेति स्वाभिलम्पतः पाठः स श्री-कृष्ण इति व्याख्यानात् स्वेत्य् अस्याव्याख्यानाच् च ॥२३॥

[^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 Laghu-vaiṣṇava-toṣaṇī

This verse and the next two describe the loving gestures of the supremely delighted Lord Himself. He entered the water to remove the gopīs' fatigue, and because He was absorbed in a sweet human-like pastime made entirely of love, to remove His own as well. Contact with their limbs transferred to His garland the naturally supreme fragrance of those women whose feet are worshiped even by Padminī-type heroines.

The reading "reddened by the kuṅkuma from His own breasts" uses "own" in the sense of what belongs uniquely to Him, namely the gopīs. His garland should be understood as made of white jasmine, for its brilliant whiteness made its staining with kuṅkuma especially striking. The verse thus displays all the ingredients that stimulate love in a water pastime. He entered the Yamunā's water eagerly. The comparison to the elephant king follows his eager water sport with many cow elephants. The remaining details follow earlier commentators.

Alternatively, *gandharva-pā* means the finest singers, since the lexicon gives *gandharva* as a kind of deer, a singer, and a celestial being. Those singers, who were also His companions, followed Him, providing excellent music suited to water play.

Or the gopīs themselves had garlands crushed by contact with the Supreme Lord's limbs and bodies covered everywhere with the kuṅkuma from their own breasts through absorption in amorous love. He entered the water to remove not only their fatigue but His own, as the word "tired" states. Even in the comparison, "having broken the embankment" explains the elephant king's fatigue and means that Kṛṣṇa had acted with the unrestrained boldness of play. The reading without "own" is preferable, because the subject is Śrī Kṛṣṇa and the earlier explanation leaves "own" unexplained.

Textual note

[^166]: Some manuscripts read "His own breast-kuṅkuma."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.24 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.२४ ॥

सोऽम्भस्य अलं युवतिभिः परिषिच्यमानः

प्रेम्णोक्षितः प्रहसतीभिर् इतस् ततोऽङ्ग ।

वैमानिकैः कुसुम-वर्षिभिर् ईड्यमानो

रेमे स्वयं स्व-रतिर् अत्र गजेन्द्र-लीलः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

जल-क्रीडाम् आह---स इति । स परम-कौतुकी युवतिभिस् तादृश-क्रीड-रस-मत्ताभिस् तादृश-प्रवीणाभिस् ताभिर् इत्य् अर्थः । इतस् ततः सर्वासु दिक्षु स्थित्वाभसि जल-मध्येऽर्थाद् अम्भसैव सिच्यमानः प्रेम्णोक्षित इत्य् अपि पीठः । न केवलं तेन बहिर् एव सिक्तः । अपि तु प्रेम्णोऽन्त अपि ऊक्षितः सिक्त इत्य् अर्थः । इत्य् अन्तर् बहिर् इति तत्-क्रीडासक्तत्वं दर्शितम् । किं कुर्वतीभिः परिहास-रसात् प्रकर्षेण हसन्तीभिस् तादृशः सन् स्वयम् अपि रेमेतथैवान्तर् बहिर् अपि रेमे तथैवान्तर् बहिर् अपि तेन ताः सिञ्चति स्मेत्य् अर्थः । कथं-भूतोऽपि स्व-रतिर् अपि तादृशोऽपि कथं-भूतः सन् गजेन्द्रस्य लीलेव परमाशक्तिमयी लीला यस्य तादृशः सन् पुनः कीदृशोऽपि सन् वैमानिकैः कुसुम-वर्षिभिर् ईड्यमानः सदा सर्वत्र स्तूयमानतया प्रकट-परममहिमापि सन् इत्य् अर्थः । तेषां तादृश-लीला-परिकरतायाम् अयोग्यत्वात्, नान्यथा तु विशेष्याख्येयम् । अङ्गेति हर्ष-सम्बोधने । अन्यत् तैः ।

यद् वा, स्वेषु निज-जनेषु स्वासु तास्व एव वा रतिः रागो यस्य सः । अतः स्वस्य जयाद् अपि तासां जयेन सन्तोष इति भावः । यद् वा, कृपया तज्-जल-क्रीडां विस्तार्य चेत् तत्राह---स्वा असाधारणी रतिर् जलादि-क्रीडा यस्य सः । अतो दृष्टान्ताद्-अभावेन सा विस्तरेण वर्णयितुं न शक्यत इत्य् अर्थः ॥२४॥

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 Laghu-vaiṣṇava-toṣaṇī

This verse describes the water pastime. Kṛṣṇa was supremely playful, while the young women were intoxicated by the rāsa of this kind of sport and expert in it. Standing in every direction around Him in the water, they naturally splashed Him with that very water. The text can also be read "sprinkled with love." They did not merely wet Him externally with water; internally they drenched Him with love. His absorption in the pastime was thus both internal and external.

They laughed heartily from the rāsa of joking. In that same state He too delighted inwardly and outwardly, splashing them both with water and with love. Although He delights in Himself, He possessed a play as powerfully absorbing as an elephant king's. Although celestial travelers praised Him while showering flowers, revealing His supreme glory to be proclaimed always and everywhere, those spectators were unqualified to serve as participants in such intimate play. The verse should not be explained otherwise. "Beloved" is Śukadeva's joyful address to Parīkṣit. The remaining details follow earlier commentators.

Alternatively, "His own love" means that His attachment rested in His own people, specifically in these gopīs. Their victory therefore pleased Him more than His own. Or if one asks for a mercifully expanded description of that water play, the verse answers that it was His own unique delight. Because no adequate comparison or verbal means exists, it cannot be described at length.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.25 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.२५ ॥

ततश्च कृष्णोपवने जल-स्थल-

प्रसून-गन्धानिल-जुष्ट-दिक्-तटे ।

चचार भृङ्ग-प्रमदा-गणावृतो

यथा मद-च्युद् द्विरदः करेणुभिः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ततो जल-क्रीडानन्तरम् इति पूर्व-नेपथ्यापगमे तदानीं वन्य-नेपथ्यस्य रोचकत्वात् तत्-प्रचुर-क्रीडा-विशेषेच्छयेत्यर्थः । त्व अथ च-कारो भिन्नोपक्रमे । चचार पुष्पावचय-निकुञ्जान्तर-निलीनतादि-विचित्र-प्रकारेण क्रीदान् इतस् ततो बभ्राम । भृङ्ग-गण-वृतत्वं पुष्पावचये तत्-साहित्येनैवागमनात् । जल-क्रीडायाम् अङ्गेषु धौतेषु सहज-मधुर-सौरभ्यतयातिप्रकाशाच्च । अत एव तेषां मुहुर् उक्तिः मदच्युद् इति भृङ्ग-गण-वृतत्वे हेतुता तथा द्विरद-श्रेष्ठता स्वकान्तासक्तता च ॥२५॥

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 Laghu-vaiṣṇava-toṣaṇī

"Afterward" means after the water pastime. Their previous adornments had washed away, and forest ornaments were now especially attractive, so Kṛṣṇa desired abundant new varieties of play using them. "And then" begins a new sequence.

He wandered here and there, playing in varied ways by gathering flowers, hiding within bowers, and performing similar pastimes. The bees surrounded them because they accompanied the flower gathering. Moreover, when the water play washed their limbs, their naturally sweet fragrance became exceptionally manifest. The repeated mention of bees follows from this.

The phrase "streaming ichor" explains why swarms of bees encircled the elephant in the comparison. It also conveys Kṛṣṇa's lordliness among elephants and His complete absorption in His beloveds.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.26 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.२६ ॥

एवं शशाङ्कांशु-विराजिता निशाः

स सत्य-कामोऽनुरताबला-गणः ।

सिषेव आत्मन्य् अवरुद्ध-सौरतः

सर्वाः शरत्-काव्य-कथा-रसाश्रयाः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अथाभ्यां शरदि पूर्णिमायां कृतां रास-क्रीडाम् उपसंहरन् तत्-प्रकारताम् अन्यत्राप्य् उपदिशन् अन्याम् अन्याम् अपि क्रीडाम् उपलक्षयति---एवम् इति । **एवं** पूर्वोक्त-रास-प्रकारेण शरत्-काव्येति वक्ष्यमाणात् प्रतिशरद्-**शशाङ्कांशु-विराजिताः निशाः** सर्वा एव **सिषेवे**, परमादरेण परिचरितवान् इत्य् अर्थः । अन्यथा ऋत्-अन्तर-सम्भवात् ज्योत्स्नीस् तामसीश् च रहस् तत्-तद्-गृह-प्रवेश-तत्-तद्-अभिसारेण कुञ्ज-शयनादिना कदाचिद् रासेन चेति भावः ।

उत्तरासां विशेष-ज्ञापिकापूर्वा एव विशिनष्टि---**शरदि ये काव्य-कथा-रसाः** सम्भवन्ति, तेषाम् आश्रयो यासु श्री-भगवत्-कृतानन्त-लीलासु तादृशीर् निशा व्याप्येति । पक्षे, सर्वाः शरत्-काव्य-कथाः सर्व-देश-काल-कविभिर् यावत्यो वर्णयितुं शक्यन्ते, तावतीस् ताः सिषेवे । किन्तु **रसाश्रया** रस एव आश्रयो यासां ता एव, न तु कैश्चिद् विरसतया या ग्रथितास् ता अपीत्य् अर्थः । उपलक्षणं चैतद् अन्यासाम् । यद् वा, शशाङ्कांशु-विराजिताः वसन्तादि-सम्बन्धिन्योऽपि या निशाः, त एवं रास-प्रकारेण सिषेवे । तथा ऋतु-षट्कात्मकस्य शरद्-आख्यस्य याः काव्य-कथाः पूर्ववद् अनन्ताः, ताश् च सर्वाः सिषेवे, किन्तु रसाश्रया एवेति ।

कीदृशः सन् सिषेवे ? तत्राह---**आत्मन्य्** अन्तर् मनसि **अवरुद्धाः** समन्ततः स्थापिताः **सौरताः**, तासां सुरत-सम्बन्धिनो भाव-हावादयो येन तादृशः सन् इति । ततस् ताः परित्यक्तुं न शक्तवान् इति भावः । अत्र विशेष्य-निर्देशाद् अखिला एव भावादयो गृहीताः ।

एवं सौरत-संलापैर् भगवान् देवकी-सुतः । >

स्व-रतो रमया रेमे नर-लोकं विडम्बयन् ॥ [भा।पु। १०.६०.५८] > इति ।

अत्र तु विशेष-निर्देशार्थम् एव हि संलाप-शब्दो दत्त इति । आत्मन्य् अवरुद्ध-सौरतत्वे हेतुः---**अनुरताबला-गणः** । निरन्तरम् अनुरक्तोऽबला-गणो यस्मिंस् तद्-विधः । तेषां सौरतानाम् अनुराग-प्रेमवत्त्वाद् अनुराग एव तत्र कारणम्, न तु कामि-जनवत् काम इत्य् अर्थः । सत्य-कामः व्यभिचार-रहित-तादृशाभिलाष इति । एवम् एवोक्तं श्री-पराशर-वैशम्पायनाभ्याम्---

एवं कृष्णो गोपीनां चक्रवालैर् अलङ्कृतः । >

शारदीषु स-चन्द्रासु निशासु मुमुदे सुखी ॥ [ह।वं। २.२०.३५] इति > ।

टीकायां त्व एवम् अपीत्य-आदिना स्मर-पारवश्याभाव-मात्र-प्रतिपादनाय सौरत-शब्दस्य व्याख्यानतरम् अप्रसिद्धम्
अपि कृतम् इति ज्ञेयम् ॥ २६॥

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 Laghu-vaiṣṇava-toṣaṇī

With this verse and the next, Śukadeva concludes the rāsa performed on the autumn full-moon night. At the same time he teaches that the same form of play occurred elsewhere and indicates many other pastimes as well. "Thus" means that in the manner of the rāsa already described, the Lord attended with supreme care all the moonlit nights of every autumn. At other seasons too He enjoyed moonlit or dark nights: secretly entering their homes, meeting them at appointed places, resting with them in bowers, and sometimes performing rāsa.

The verse further distinguishes the later nights. It says that He passed nights that were the setting for the rasas of autumnal poems and stories, meaning the innumerable pastimes performed by the Lord throughout those nights. Alternatively, He enacted every autumnal poem and story that poets of every land and age could ever describe, but only those grounded in rasa, not works composed without flavor. This also indicates His other pastimes. Or the moon-bright nights may belong even to spring and the other seasons: He enjoyed them through this same form of rāsa, and He likewise enacted all the endless poetic narratives belonging to the six-season cycle called autumn, provided they rested upon rasa.

In what condition did He enjoy them? He had "held amorous feeling within Himself": He had established everywhere in His inner mind the gopīs' emotions, gestures, and other states connected with love-play. Thus He was unable to abandon them. By naming the principal state, the verse includes all their emotions and manifestations. The Bhāgavata similarly says:

Sanskrit quotation, Bhāgavata 10.60.58

Through such intimate conversations, the Supreme Lord, Devakī's son, delighting in Himself, enjoyed with the goddess of fortune while imitating the ways of human society.

There the word "conversations" merely singles out one particular expression. The reason He contained their loving states within Himself is that the whole company of women was continuously attached to Him. Their love-play arose from the passionate depth of prema, not from the lust found in worldly lovers. He is therefore "true in desire": His longing of this kind is entirely free from infidelity. Parāśara and Vaiśampāyana likewise say:

Sanskrit quotation, Harivaṁśa 2.20.35

Thus Kṛṣṇa, adorned by circles of gopīs, rejoiced in happiness through the autumn nights bright with the moon.

Earlier commentators offered another, otherwise uncommon explanation of the word for amorous play only to establish that He was never overpowered by mundane desire.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.27 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.२७ ॥

राजोवाच---

संस्थापनाय धर्मस्य प्रशमायेतरस्य च ।

अवतीर्णो हि भगवान् अंशेन जगद्-ईश्वरः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

वंशी-सञ्जल्पित-मनु-रतं राधयान्तर्धि-केलिः प्रादुर्भूयासनम् अधिपटं प्रश्न-कूटोत्तरं च । नृत्योल्लासः पुनर् अपि रहः-क्रीडनं वारि-खेला कृष्णारण्ये विहरणम् इति श्रीमती रास-लीला । एवं सुख-विशेषेणैव मुनीन्द्रेण प्रश्नस्य विस्तार्य च वर्णितायाः श्रवणाद् राज्ञोऽपि तत्र तत्र सुखोद्बोधे एव जात इति लभ्यते, न तु दोष-दर्शनं वैरस्यापातात् तस्मात् तत्रत्यानां केषाञ्चित् सन्देहं वितर्क्य तेषाम् एव हितार्थं तम् उत्थाप्य स्व-सन्देह-व्याजेन पृच्छति--- संस्थापनायेति त्रिभिः । तत्राद्यं द्वयं युग्मकं संस्थापनाय लुप्तस्य प्रवर्तनाय प्रवृत्तस्य रक्षणायेत्य् अर्थः । न केवलं तद्-अर्थम् एव किन्तु इतरस्य अधर्मस्य प्रशमाय सर्व-वासनोन्मूलनायेत्य् अर्थः । अन्यथा धर्म-संस्थापनस्याप्य् असिद्धिः स्यात् । हि प्रसिद्धम् । धर्म-संस्थापनार्थाय सम्भवामि युगे युगे [गीता ४.७] इत्य्-आदि-वचनेभ्यः । भगवान् इति तत एव भगवद्-भाव-प्रकटनम् अपि स्यात् इति भावः । अंशेन श्री-बलदेवेन सहेति तत्र तत्राग्रहो दर्शितः, यतो जगताम् ईश्वरः प्रतिपालकः । अन्यथा जगन्-नाशापत्तिर् इत्य् अर्थः । यद् वा, विष्टभ्याहम् इदं कृत्स्नम् एकांशेन स्थितो जगत् इति न्यायेन यो जगद्-ईश्वरः, स्वयं तु पूर्णेश्वर्य-युक्त इत्य् अर्थः । तस्यान्य-कामना न सम्भवति इति भावः ॥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 Laghu-vaiṣṇava-toṣaṇī

The venerable rāsa-līlā comprises the flute's summons, the dialogue, Manu's delight, Rādhā's disappearance-play, the Lord's reappearance and seat upon the upper cloth, the knot of questions and answers, the joyous dance, renewed secluded play, water sport, and Kṛṣṇa's wandering in the forest. The great sage described all this at length as an experience of exceptional joy. Hearing it awakened corresponding joy in the king at every point, not fault-finding, which would have introduced distaste. But Parīkṣit anticipated the doubts of some listeners. For their welfare he raised those doubts under the pretext that they were his own and asked this question in three verses.

The first two verses form a single syntactic unit. "To establish" means to set in motion dharma that has been lost and to protect dharma already practiced. The Lord came not only for this but also to quiet its opposite, adharma, by uprooting every inclination toward it. Otherwise even the establishment of dharma could not succeed. This is well known from statements such as, "For the establishment of dharma I appear age after age" in Bhagavad-gītā 4.7. The word "Bhagavān" implies that His divine nature would also be manifested for that very reason.

"Together with His portion" means together with Śrī Baladeva, whose presence is repeatedly emphasized, for the Lord maintains the worlds. Without Him their destruction would follow. Alternatively, according to the principle, "Supporting this entire universe with one portion of Myself, I remain," He is the ruler of the world through a single portion while He Himself possesses complete sovereignty. No unfulfilled personal desire can therefore exist in Him.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.28 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.२८ ॥

स कथं धर्म-सेतूनां वक्ता कर्ताभिरक्षिता ।

प्रतीपम् आचरद् ब्रह्मन् पर-दाराभिमर्शनम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

स इति । पूर्वत्र यच्-छब्दस्याध्याहाराद् अन्वयः । धर्मा एव सेतवः । लोक-रक्षा-मर्यादाः धर्मे वेदिक-निबन्धा वा तेषां वक्तृत्वाद् एव कर्ता, अन्यथा वाक्य-व्यवहारयोर् विसंवादेन लोकैर् अग्राह्यः स्यात् । किं च, अभितो रक्षिता तत्-प्रतिपक्ष-वधादिना बहुधा संवर्धनेन च पालकः । पर-दाराभिमर्षण-रूपं प्रतीपं धर्म-सेतूनाम् एव । धर्म-संस्थापनादेर् वा प्रतिकूलम् । ब्रह्मन् हे साक्षाद्-वेद-मूर्ते ! प्रतीपाचरणेन वेदातिक्रमात् भवादृश-विप्रकुलातिक्रमोऽपि स्यात् । तच् च ब्रह्मण्य-देवस्य तस्यायुक्तम् एव इति भावः ।

यद् वा, ननु तत्-कारणं कथं मया ज्ञातुं शक्यम् ईश्वर-चेष्टितत्वाद् इत्य् आशङ्क्याह । हे सर्व-वेदात्मक ! सर्वज्ञत्वाद् इत्य् अर्थः । अन्यत् तैः ।

यद् वा, प्रतीपम् आचरद् इति अधर्मम् उक्तवान् कृतवान् अभिरक्षितवांश् चेत्य् अर्थः । तत्रोक्तिः---मया परोक्षं भजता तिरोहितं [भा।पु। १०.३२.२१] इत्य्-आदिना रहोऽपि पर-दारान् भजे इत्य् अनुवादात् कृतिः साक्षाद् एव रमणात् अभिरक्षा पुनः पुनर् आचरणात् तेन लोके प्रवृत्ति-सम्भवाच् चेति । स्वयम् अधर्म-कर्तृभ्योऽपि तस्य महा एव दोष-बन्ध आयातः ।

यद् वा, धर्मं प्रकर्षेण नाशितवान् अधर्मं च सम्यक् स्थापितवान् इति श्लेषेण स्वयं सिद्धान्तम् अप्य् आह--- संस्थापनायेति धर्मस्य स्थापनं नाम सामान्यतः संस्थापनं तु तत्रैव शुद्ध-भक्ति-योगस्य सर्वातिक्रमितया स्थापनात् ।

स्मर्तव्यः सततं विष्णुर् विस्मर्तव्यो न जातुचित् । >

सर्वे विधि-निषेधाः स्युर् एतयोर् एव किङ्कराः [भा।रा.सि। १.२.९] इति > पाद्मादि-शास्त्रेभ्यः ।

तद्-अवतारस्य तन्-मुख्य-प्रयोजनत्वं चोक्तं प्रथमे श्री-कुन्ती-देव्या---भक्ति-योग-विधानार्थं कथं पश्येम हि स्त्रियः [भा।पु। १.८.२०] इति । भक्ति-योग-विधानार्थम् अवतीर्णं त्वाम् इति टीका च । तद् धि तत्र विनाप्य् उपदेशं तत्-प्रभावेणैव भवति । तथेतरस्य तद्-विरुद्धस्य च स्वत एव नाशो भवतीति स तथा-भूतोषौ पर-दाराभिमर्शन-रूपं प्रतीपं कथम् आचरत्? अपि तु नैवाचरद् इति कुतो धर्म-सेतूनां सर्व-धर्माश्रय-भूतानां भक्ति-योग-भेदानां वक्तृत्वादि-हेतोर् इत्य् अर्थः । अतो निजावतार-मुख्य-प्रयोजन-भक्ति-विशेष-फल-प्रेम-विशेष-विस्तारणाद्य्-अर्थं तासां पति-सेवादि-धर्म-त्यजनेन अन्य-धर्माद्य्-अनादरो युक्त एवेति भावः । स च, तावत् कर्माणि कुर्वीत [भा।पु। ११.२०.९] इत्य्-आदि-वचनात् साधन-दशायाम् अपि युक्तः, किम् उत तासाम् इति ।

यद् वा, स भगवान् जगदीश्वरश् चेत् एव वा प्रतीपत्वे हेतुः सर्वाशित्वाद् अन्तर्यामित्वाच् चेत् अर्थः । यद् वा, परे परम-स्व-शक्ति-रूपा ये दाराः स्वीय-रमण्यस् तद्-अभिमर्षणम् अपि कथं प्रतीपम् आचरत्, अपि तु नैवेत्य् अर्थः । यतः भवद्भिर् एवोक्तम्, कृष्ण-वध्वः [भा।पु। १०.३३.८] इति ॥२८॥

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 Laghu-vaiṣṇava-toṣaṇī

The word "He" connects with the relative implied in the preceding verse. The dharmas themselves are protective embankments: the boundaries safeguarding society, or the Vedic ordinances governing religious life. Because He teaches them, He must also practice them; otherwise people would reject Him when His speech and conduct disagreed. Moreover, He protects them on every side by killing their opponents and fostering them in many ways. Touching others' wives would oppose those very boundaries and would contradict His purposes of establishing dharma and restraining adharmā. "O brāhmaṇa" means "O embodiment of the Veda itself!" By transgressing the Veda He would also transgress the brāhmaṇa lineage represented by you, which would be altogether improper for the Lord who cherishes the brāhmaṇas.

Alternatively, anticipating the thought, "How could I know the purpose of an act performed by the Lord?" the king addresses Śukadeva as the embodiment of all the Vedas, hence omniscient. The remaining details follow earlier commentators.

Or "acted contrary" can mean that He spoke adharmā, performed it, and protected it. He spoke it by saying, "Although I worshiped you invisibly, I disappeared," thereby admitting that in secret He consorts even with others' wives. He performed it through direct enjoyment, and protected it by repeating it and thus possibly encouraging its practice in the world. On that reading He would incur an even greater bond of fault than ordinary perpetrators of adharmā.

Yet by a play on the wording the king also states the true conclusion. Ordinarily *sthāpana* means establishing dharma; *saṁsthāpana* here means establishing pure bhakti-yoga in that very sphere as transcending every other rule. Scripture says:

Sanskrit quotation, Bhakti-rasāmṛta-sindhu 1.2.9, citing Padma Purāṇa

Viṣṇu must always be remembered and never forgotten.

All injunctions and prohibitions are servants of these two commands.

In the First Canto Kuntīdevī states that this is the chief purpose of His descent: "You have descended to institute bhakti-yoga; how then can women like us behold You?" Bhāgavata 1.8.20. The commentary too explains, "You have descended for the institution of bhakti-yoga." This occurs there by His power alone even without explicit instruction, and its opposite naturally disappears. How then could such a Lord truly have acted against dharma by touching others' wives? He did not. He is the teacher, practitioner, and protector of bhakti-yoga, the shelter of

every dharma. To expand the special prema that is the fruit of the distinctive bhakti central to His descent, it was entirely fitting that the gopīs abandon duties such as service to husbands and disregard other dharmas. The statement "One should perform prescribed action only so long as..." in Bhāgavata 11.20.9 shows that this is fitting even at the stage of practice, how much more for the perfected gopīs.

Or His being Bhagavān and Lord of the universe itself explains why there is no contradiction: He is the source of all portions and the indwelling ruler of every being. Or the "wives of another" are the beloveds who are forms of His own supreme intrinsic potency. How could His touching His own lovers be contrary to dharma? It could not, for Śukadeva himself has already called them "Kṛṣṇa's brides" in Bhāgavata 10.33.8.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.29 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.२९ ॥

आप्त-कामो यदु-पतिः कृतवान् वै जुगुप्सितम् ।

किम्-अभिप्राय एतन् नः संशयं छिन्धि सुव्रत ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

यदुपतिर् इति । कृत-तादृशाकर्तव्यश् चेत् परम-धार्मिकाणां यदूनां पतिर् अपि न स्यात् । एतम् इति कुत्राप्य् अन्यः संशयो नास्तीत्य् अर्थः । न इति बहुत्वं सन्देहे वर्गाभिप्रायेण । संशयं प्राप्त-शिरो-मुकुटाचरितत्व-शास्त्र-विरुद्धत्वाभ्यां चित्त-दोलनम् । सुव्रत ! हे ब्रह्मचर्यादि-निष्ठ इति भवादृशाम् आचरितं विरुद्धं तत् तु जुगुप्सितम् एवेति । यद् वा, हे सदाचार-निष्ठेति अन्यथा भवद्-आदि-सम्मत-सदाचार-लोप इति भावः ।

श्लेष-पक्षे, यदूनां भक्तानां पतिर् इति भक्त-कृपया कदाचिद् धर्मातिक्रमार्होऽपीत्य् अर्थः । जुगुप्सितं किं कृतवान् अपि तु नैव किन्तु भक्त-वर्ग-सम्मतम् एवाकरोद् इत्य् अर्थः । कुतः ? आप्तो लब्धः कामो रास-क्रीडादिना निज-प्रेम-भक्ति-विस्तारण-मनोरथो येन सः । सर्व-साध्यतम-प्रेम-भक्ति-प्रवर्तनेन निन्दितान् आचरणद् प्रत्युत तेन साधु-वर्ग-सन्तोषणाद् एवेत्य् अर्थः । तथापि नः संशयम् इति साञ्जलि-कर-चालनेन तत्रत्य-सन्दिहान-वर्गाभिप्रायेण तच्च विनयेन प्राय इति तत्र केषाञ्चित् छास्त्रार्थ-तत्त्व-विदां भक्ति-पराणां सद्-रसाभिषिक्तानां प्रेम-भक्ति-रसमय-तदीय-रास-क्रीडादौ संशयान्तराभावात् । अतोऽनवहितानाम् एवात्रत्यानां केषाञ्चित् हितार्थम् एव मया पृच्छ्यते, न च निज-सन्देहाद् इति भावः । तस्माद् अभि अभयं यथा स्यात् तेभ्यो भयम् अकृत्वा तेषां संशय-शृङ्खलां छिन्धीत्य् अर्थः । सुव्रत हे भक्त्य्-एक-निष्ठ ! ॥ 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 Laghu-vaiṣṇava-toṣaṇī

If He had performed such a forbidden act, He could not remain lord of the supremely righteous Yadus. "This doubt" means there is no other doubt anywhere. The plural "our" speaks on behalf of the class of doubters. Doubt is the mind's wavering because the act was performed by the crown jewel of all beings yet appears contrary to scripture. "O observer of noble vows" means, "You are fixed in celibacy and the other disciplines; conduct opposed to that of people like you must indeed be blameworthy." Or it means, "You are fixed in good conduct; otherwise the standards approved by you and other saints would be lost."

On the reading that conveys the hidden conclusion, He is lord of the Yadus, His devotees, and by mercy to devotees may sometimes transcend ordinary dharma. Did He do anything blameworthy? He did not. He did only what the community of devotees approves. How so? He is *āpta-kāma*: through *rāsa* and the other pastimes He attained His desire to spread loving devotion to Himself. By inaugurating *prema-bhakti*, the highest attainable goal, He did not perform a condemned act. On the contrary, He delighted the saints.

Even so, Parīkṣit asks with folded hands on behalf of those present who still doubted, generally out of humility. Those learned in the essence of scripture, devoted to *bhakti*, and bathed in genuine *rasa* have no further doubt regarding His *rāsa-līlā*, which consists entirely of the *rasa* of loving devotion. His intent is: "I ask solely for the benefit of inattentive listeners, not from doubt of my own. Without making them afraid, please fearlessly cut the chain of their uncertainty." "O observer of noble vows" can therefore mean, "O one exclusively fixed in devotion!"

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.30 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.३० ॥

श्री-शुक उवाच---

धर्म-व्यतिक्रमो दृष्ट ईश्वराणां च साहसम् ।

तेजीयसां न दोषाय वह्नेः सर्व-भुजो यथा ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

सहज-कृपालुतया शिष्य-स्नेहापेक्षया वा परिहरति---धर्मेति सप्तभिः । ईश्वराणां ज्ञाने भक्तौ च सामर्थ्यवतां भगवद्-भजनादिना कर्मादि-पारतन्त्र्य-रहितानाम् इत्य् अर्थः । धर्म-व्यतिक्रमो विशेषणोल्लङ्घनम्, यथा ब्रह्मादीनां दुहितृ-कामनादि । साहसं निर्भयता, यथा इन्द्रादीनाम् । यथा वह्निः सर्वं भुङ्क्ते भक्षयति दहतीति वा तथा तस्य सर्व-दाहेनापि यथाग्नेर् वधादि-दोषो न स्यात्, तद्वद् इत्य् अर्थः । अन्यत् तैर् व्याख्यातम् । यद् वा धर्म-व्यतिक्रम एव साहसम् । त्व्-अर्थे च-कारः । अनीश्वरभ्यो भेदाय ॥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 Laghu-vaiṣṇava-toṣaṇī

Out of innate compassion, or affection for his disciple, Śukadeva removes the doubt in seven verses. "Powerful rulers" are persons strong in knowledge and devotion who, by worship of the Lord and similar means, are no longer dependent upon ritual action. "Transgression of dharma" means crossing a specific restriction, as when Brahmā and others desired their own daughters. "Boldness" means fearlessness, as in acts of Indra and others. Fire consumes or burns everything, yet although it burns all things it incurs no fault such as killing. The same principle applies here. Earlier commentators explain the remaining details. Alternatively, the transgression itself is the bold act, with "and" used in the sense of "but." The words distinguish such sovereign beings from those who possess no such power.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.31 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.३१ ॥

नैतत् समाचरेज् जातु मनसापि ह्य् अनीश्वरः ।

विनश्यत्य् आचरन् मौढ्याद् यथारुद्रोऽब्धि-जं विषम् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तर्ह्य् अन्येषां का वार्ता ? तत्राह---नैतद् इति । एतद् धर्म-व्यतिक्रमादि-मयम् ईश्वराचरितं न सम्यग् आचरेत् । सम्यग् इत्य् अस्य निषेधे तात्पर्यम् । एकांशेनापि नाचरेद् इत्य् अर्थः । जातु कदाचिद् अपि तत्र च न मनसापि, किम् उत वाचा कर्मणा वा हि निश्चये । विशेषेण स-मूलतया लोक-द्वय-दुःखित्वादि-प्रकारेण नश्यति । मौढ्याद् ईश्वराणाम् ऐश्वर्यम् आत्मनश् चासामर्थ्यम् अज्ञात्वेत्य् अर्थः । इति भक्षणे मौढ्यम् एव हेतुर् उक्तः । अन्यथा भक्षणाप्रवृत्तिः स्यात् । अब्धिजं काल-कूटम् इति परम-तीक्ष्णतया सद्य एव विनाशोऽभिप्रेतः । ईश्वरस् तु न नश्येद् एव, प्रत्युत ऐश्वर्य-विशेष-प्रकाशादिना शोभते । यथा नील-कण्ठत्वादिना शिव इति भावः ॥३१॥

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 Laghu-vaiṣṇava-toṣaṇī

What, then, of ordinary people? This verse answers. One must not completely imitate conduct of powerful rulers that involves crossing ordinary dharma. The force lies in the prohibition of "completely": one must not imitate even a single portion of it. Never, at any time, and not even with the mind, much less in speech or action. Such a person is thoroughly ruined, suffering in both worlds together with the very roots of well-being. His foolishness is failure to understand the ruler's power and his own incapacity. Foolishness is therefore the cause of drinking the poison; without it no one would attempt such an act. The ocean-born poison is Kālakūṭa, so fierce that destruction would be immediate. A true sovereign being is not destroyed. Rather, his special power becomes more beautiful and manifest, as Śiva's glory appeared through his blue throat.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.32 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.३२ ॥

ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित् ।

तेषां यत् स्व-वचो-युक्तं बुद्धिमांसं तत् समाचरेत् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

वच आज्ञा सत्यं प्रामाण्येन ग्राह्यं स्व-वचनेनाविरुद्धम् इति स्व-शब्देन तेषाम् एव तथा विचाराद् आज्ञाया बलवत्तरत्वं व्यञ्जितं बुद्धिमान् इति तत् तद् विचार्येत् अर्थः । अन्यथा निर्बुद्धिर् एवेति भावः ॥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 Laghu-vaiṣṇava-toṣaṇī

Their "word" means their command, which is to be accepted as authoritative. One should imitate conduct that does not contradict what they themselves teach. The word "their own" shows that their command has greater force after one has thus examined their actions. "An intelligent person" means one who considers each case in this way. Anyone who fails to do so is simply without intelligence.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.33 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.३३ ॥

कुशलाचरितेनैषाम् इह स्वार्थो न विद्यते ।

विपर्ययेण वानर्थो निरहङ्कारिणां प्रभो ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

च-काराद् अमुत्रापि, वा-शब्दः समुच्चये । अनर्थोऽपि नास्ति । कुतः ? निरहङ्कारिणाम् अहङ्कारिभ्यो व्यतिरिक्तानाम् अहङ्काराभावेन कर्मभिर् अलेपाद् इत्य् अर्थः । प्रभो हे बोद्धुं समर्थ ! एतत् त्वया सम्यग् बुध्यत एवेत्य् अर्थः । यद् वा, तस्यापीश्वरत्वाभिप्रायेण सम्बोधयति---हे ईश्वरेति ॥ 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 Laghu-vaiṣṇava-toṣaṇī

The word "and" includes the next world as well, and "or" joins the two alternatives: no harm comes to them either. Why? Because they are free from ego, distinct from egoistic persons, and therefore are not touched by action. "O master" means, "O one capable of understanding, you can grasp this correctly." Alternatively, Parīkṣit is addressed with regard to his own sovereignty: "O ruler!"

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.34 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.३४ ॥

किम् उताखिल-सत्त्वानां तिर्यङ्-मर्त्य-दिवौकसाम् ।

ईशितुश् चेशितव्यानां कुशलाकुशलान्वयः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अहो यद्य् एवं तेषाम् अपि निरहङ्कारिता-मात्रेणैवानर्थाभावस् तर्हि तेषाम् अपि हितार्थम् अवतीर्णस्य परमेश्वरस्य कुतोऽनर्थ-शङ्कापीति कैमुतिक-न्यायेन द्रढयन् आह---किम् उतेति । अखिल-सत्त्वानां तिर्यग्-आदयः क्रमेण तामस-राजस-सात्त्विकाः । ईशितव्यानां स्वभावत एव नियम्यानाम् इति मुक्तानाम् अपि तद्-अधीनता च सूचिता । त्व-अर्थे च-कारः । ईशितव्यानां कुशलाकुशलाभ्यां पुण्य-पापाभ्यां योऽन्वयः सम्पर्कः स किम् उत सुतराम् एव च विद्यते इति पूर्वेणान्वयः । सर्व-नियन्तृत्वेन नियामकाभावात् । एतद् एव हि परमेश्वरत्वं नामेति भावः । बलवत् सुष्ठु किम् उत स्वत्यतीव 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 Laghu-vaiṣṇava-toṣaṇī

If even those powerful persons incur no harm merely because they are free from ego, how could the Supreme Lord, who descended for their welfare as well, be suspected of harm? Śukadeva strengthens the point by an argument from the lesser to the greater. All beings are listed as animals, mortals, and celestial residents, corresponding respectively to the modes of darkness, passion, and goodness. "Those who are ruled" means beings who by nature remain under His governance, which also indicates that even liberated souls depend upon Him. The word "and" has the sense of "but." The construction continues the preceding verse: if contact with auspicious and inauspicious action, with merit and sin, applies to those governed beings, how much more certainly does it not apply to their Lord. Since He controls everyone, there is no controller over Him. This is precisely what it means to be the Supreme Lord. The lexicon explains the emphatic expression as meaning strongly, excellently, exceedingly, and absolutely.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.35 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ 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 ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तद् एव कैमुत्यान्तरेण स्फुटं दर्शयति---यद् इति । यत्-तदोर् अन्वयाद् योग-प्रभावेत्य्-आदेर् अपि तद्-अन्तः प्रवेशात्, **यद्** इति यस्येत्य् अर्थः । सुल्-लुक् छान्दसः । यद् **यस्य पाद-पङ्कजयोः परागाणां** कान्ति-परमाणूनां **नितरां सेवनेन** ध्यान-रूपेणानुशीलनेन **तृप्ताः** अन्यत्रालं-बुद्धयः, तत्-प्रेम-पूर्णा इत्य् अर्थः । यस्यैव **योग-प्रभावेण** भक्ति-योगाख्य-साधन-तेजसा **विधूताखिल-कर्म-बन्धा** ये ते चापि **मुनयः स्वैरं** स्वच्छन्दं यथा स्यात् तथा **चरन्ति**, विहितम् अविहितम् अपि कुर्वन्ति, तत्र **नह्यमानाश् च न** भवन्ति, तस्मात् तस्य **कुत एव बन्धः ?** अपि तु नास्त्य् एव बन्ध इत्य् अर्थः

तद् एव कैमुत्येन दर्शयित्वा विशेषण-विशेषाद् अपि तस्य बन्धाभावं दर्शयति---इच्छयेति । **इच्छया** इच्छा-मात्रेण, न तु जीववत् कर्म-पारवश्येन **आत्तं** तद्-भक्ति-सम्बन्धात् प्रपञ्चेऽप्य् आनीतं **वपुर्** येन तस्येति । अतो भक्त-विशेषानुग्रहस्य दुर्वाससः पराभावनात् क्वचिन् मर्यादाम् अप्य् असौ लङ्घयतीति भावाद् ॥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 Laghu-vaiṣṇava-toṣaṇī

Śukadeva makes the same conclusion explicit through another argument from the lesser to the greater. By correlation of the relative and demonstrative pronouns, the phrase beginning "by the power of yoga" also belongs within the relative clause, and *yat* therefore means "of Him whose." The elision of the case ending is Vedic usage. Sages are fully satisfied by deeply serving the pollen of His two lotus feet, the minute particles of their radiance, through the contemplative cultivation called meditation. They regard everything else as sufficient and are filled with love for Him. By the power of His yoga, the brilliance of the discipline called bhakti-yoga, every bond of their karma has been shaken off. They therefore move freely, doing what is prescribed or even what is not prescribed, yet are not bound. How then could there be bondage for Him? There can be none.

After demonstrating this by the greater-and-lesser reasoning, the verse also denies His bondage through a particular qualification: He accepted a body by will alone, not through subjection to karma as a jīva does. Because that body is connected with devotion to Him, He brought it even into the manifested world. Thus, for the sake of showing special favor to a devotee, as in His humbling of Durvāsā, He sometimes crosses an ordinary boundary.

Textual note

The author of the Bṛhad-vaiṣṇava-toṣaṇī reads "proud" in place of "satisfied."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.36 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.३६ ॥

गोपीनां तत्-पतीनां च सर्वेषाम् एव^{१६९} देहिनाम् ।

योऽन्तश् चरति सोऽध्यक्षः एष क्रीडन-देह-भाक्^{१७०} ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तद् एवं **गोपीनां** पर-दारत्वम् अङ्गीकृत्यापि दोषः परिहृतः । तत्र च सति कुलटात्वं जारत्वं नापयाति, तन्-नाम न खलु धिक्-काराय परं पर्यवस्यतीति तद्-असहमानस् तासां तत्-पर-दारत्वम् एव खण्डयति । **गोपीनाम्** इति तैर् व्याख्यातम् । तत्र बुद्ध्य-आदि-साक्षी परमात्मा इत्य् अर्थः । अतो न तस्य परो नाम कश्चिद् इति के वा पर-दाराः ? इति भावः ।

ननु स तु निराकार इति श्रूयते । तस्माद् आकारवत्त्वाद् अस्मद्-आदि-तुल्य एवासौ? न, तत्राह---**स एव** इति । **एव-** शब्दोऽयं चैवेत्य् अस्माद् आकृष्टः । अत्र च-शब्दः क्वचिन् नास्ति । **क्रीडनेन** स्वैरं तद्-इच्छयैव, न तु कर्म-पर-वशत्वेन हेतु-**भाक्**, तद्-उचिते देशे तद्-उचिते निज-**देहे** प्रवर्तक इत्य् अर्थः । अन्तर्यामितायाम् आकारापेक्षाया अभावाद् एव तत्र निराकारत्वम् उच्यते, न तु वस्तुतः ।

केचित् स्व-देहान्तर-हृदयावकाशे >

प्रादेश-मात्रं पुरुषं वसन्तं [भा।पु। २.२.८] इति द्वितीयोक्तेर् इति > भावः ।

न त्व् इति न त्व् अस्मद्-आदि-जीववत् परस्परम् अनात्म-कर्म-परवश[चु]{।मर्क्} चेत्य् अर्थः । **एष क्रीडन-देह-भाग्** इति \“क्रीडनेनेह देह-भाक्\” इति च पाठः ।

अथवा, **यो गोप्य-आदीनां सर्वेषां** तत्-तद्-योग्यता-प्रदेन परमात्म-रूपेण **अन्तश् चरति**, स एव **अध्यक्षस्** तत्-तद्-अधिष्ठाता गोप्यः किम् आचरत् [भा।पु। १०.२१.९] इत्य्-आदिना, कात्यायनि महामाये [भा।पु। १०.२२.४] इत्य्-आदिना, अपि बत मधु-पुर्या [भा।पु। १०.४७.२१] इत्य्-आदिना च व्यञ्जित-ताड्श-ममता-मय-भाव-विशेषाणां तासां तु पति-रूप एव **अध्यक्ष** इत्य् अर्थः ।

ननु, कथं परमात्म-रूपेण क्रीडाति ? कहां चानेन रूपेण क्रीडति ? तत्राह---**एष** बहिः-प्रकट-रूप एव, **स** श्री-कृष्णस् तादृश-**क्रीडा**-साधनं **देहं भजते**, नित्यम् एवाश्रयति, न त्व् अन्तः-स्थः परमात्म-रूप इति । पाठान्तरेऽपि इह बहिः-प्रकट-रूपत्व एव इत्य्-आदि योज्यम् । एवम् उत्तरत्रापि । तद् एवम् अन्तर्यामित्व-पक्षे स्व-दारत्वस्यातिव्याप्ति-परिहाराय किञ्चिद् अन्यद् आहार्यं व्याक्यातम् । तथापि विण्-मूत्र-परिपूरित-देहासु त्वक्-श्मश्रु-नख-

रोम-केश [भा।पु। १०.६०.४५] इत्य्-आदि-रुक्मिणी-वाक्यानुसारेण विशुद्ध-सत्त्व-व्यक्त-विशेष-मय-परम-ज्योतिर्-देहस्य तस्य प्रवृत्तिः, तज्-जुगुप्सितताम् एवावगमयति, न तु भजते तादृशीः क्रीडा याः श्रुत्वा तत्-परो भवेत् [भा।पु। १०.३३.३७] इत्य् अनुसारेण रोचमानताम् । अत एव अन्तर-गृह-गतानां कासाञ्चिद् असिद्ध-देहानां तद्-देह-परित्याजनं च निर्दिश्यते । न च सैरिन्द्र्य-आदाव् अपि तत्-प्रवृत्ति-दर्शनाद् अन्यथा मन्तव्यम्, मुकुन्द-स्पर्शनात् सद्यो

बभूव प्रमदोत्तमा [भा।पु। १०.४२.८] इत्य्-आदिना स्पर्श-मणि-लोह-वृत्तान्तवत् ध्रुव-देहवच् च तद्-योग्य-देह-लक्षण-प्रमदोत्तमात्वं प्राप्य तत्-क्रीडन-योग्यता तत्र जातेति गम्यते । न चासाम् अपि तादृशत्वं मन्तव्यं, ताभिर् विधूत [भा।पु। १०.३२.१०] इत्य्-आदौ, प्रत्युत ताभिर् एव असाव् अधिकं व्यरोचत इत्य् उक्तत्वात् ।

किं च, नायं श्रियोऽङ्ग [भा।पु। १०.४७.५८] इत्य्-आदौ श्रीतोऽपि स्वर-योषिद्भ्योऽपि पराभ्योऽपि

सर्वाङ्गनाभ्योऽर्हत्तमत्वे परत्वं चासां लभ्यते । यतः साधिक्षेपम् उक्तं **कुतोऽन्याः ?** इति तस्माद् आसां विलक्षणत्वावगमाद् विलक्षणत्वेनैव व्याख्यानन्तरं कर्तव्यम् । तथा हि, गोपीनां तद्-विशेषाणाम् **आसां** तथा **तत्-पतीनां** सम्प्रति तासां पतित्वेन प्रतीतानाम्, तथा **सर्वेषाम् अपि** गोप-गवादीनां **देहिनां** च **योऽन्तर मध्ये चरति**, जयति जननिवास [भा।पु। १०.९०.४८] इति दृष्ट्या, अहो भाग्यम् अहो भाग्यं [भा।पु। १०.१४.३२] इति रीत्या, योऽसौ गोषु तिष्ठति, योऽसौ गाः पालयति [गो।ता।उ। २.२३] इति तापनी-श्रुत्या च तन्-मध्य-योग्य-क्रीडाभिर् नित्यम् एव **क्रीडति**, स श्री-कृष्णोऽध्यक्षः प्रापञ्चिकानां प्रकटः सन् अपि **चरति** तत्-तद्-योग्यम् एव **क्रीडति** । उभयथापि क्रीडायां हेतुः । एष श्री-कृष्णः क्रीडा-शीलः श्री-गोपाल-वपुः प्रकाशन-शील इति ।

यद् वा, स एव प्रापञ्चिक-प्रत्यक्षः सन् अपि क्रीडन-देहान् स्व-क्रीडा-हेतु-विग्रहान् गोप्स्-आदीन् तान् एव भजन् क्रीडति । पाठान्तरेऽपि क्रीडनेनोपलक्षितांस् तद्-रूपान् देहान् इति । तद् एवं तथैव नित्य-विहारात् ताषां तन्-नित्य-प्रेयसीत्वम् । ततस् तत्-प्रतिम-देहत्वं न दर्शितम् । तत्र परम-सम्बन्ध-वर्णनेन सन्देहं प्रकटयन्त्यां प्रकट-लीलायाम् अपि सुखावेशात् स्पष्टम् एवोक्तं तासु तद्-रूपत्वं स्वयं श्री-शुकदेवन अधोक्षज-प्रिया इति भगवत्-प्रिया इति कृष्ण-वध्वः [भा।पु। १०.३३.७] इति च । तापन्यां दुर्वाससा ताः प्रत्य् एव च---योऽसौ गोषु तिष्ठति [गो।ता।उ। २.२३] इत्य्-आदौ, स वो हि स्वामी भवति इति परम-सम्बन्ध-वर्णनेन सन्देह-रहितायाम् अप्रकट-लीलायां कैमुत्येन तद् एव निर्णीतम् । श्रीमद्-अष्टाक्षर-पटले श्री-ब्रह्मणा स्व-संहितायां---

आनन्द-चिन्-मय-रस-प्रतिभाविताभिस् >

ताभिर् य एव निज-रूपतया कलाभिः । >

गोलोक एव निवसत्य् अखिलात्म-भूतो >

गोविन्दम् आदि-पुरुषं तम् अहं भजामि ॥ [ब्रा।सं। ५.४८] इति ।

अत्र कलात्वेन निज-रूपत्व-प्राप्तेऽपि प्रकट-लीला-गत-परकीयत्वे सन्देह-निरासार्थम् । निज-रूपतयेति एतद् एव चोपक्रमोपसंहारयोस् तासु लक्ष्मीत्वस्य तस्मिन् परम-पुरुषत्वस्य निर्देशेन तथैव निर्धारितं तत्र चिन्तामणि-प्रकर-सद्वसु इत्य्-आदौ लक्ष्मी-सहस्र-शत-सम्भ्रम-सेव्यमानं [ब्रा।सं। ५.२९] इत्य् उपक्रमः, श्रियः कान्ताः कान्तः परम-पुरुषः कल्प-तरवः [ब्रा।सं। ५.५६] इत्य् उपसंहारः ।

तत्र चान्यत्र च । साक्षात् गोपी-शब्द-प्रधानाः श्रीमद्-अष्टादशाक्षर-प्रमुख-मन्त्राश् च तथैव वदन्त आसते । तथा च तत्-तन्-मन्त्र-व्याख्यायां गौतमीय-तन्त्रे । तत्-तन्-मन्त्र-द्रष्टारः श्रीमद्-देवर्षि-चरणाः तत्-प्रधानाः श्री-भगवतो नाम-धेयं बहिरङ्ग-दृष्टीनाम् अपि प्रवृत्त्य्-अर्थं रुढिम् अपि परित्यजन्तः सर्वेश्वरत्व-माया-स्वरूप-शक्त्योर् वैभव-भेदेन द्विधा निरुच्य तद्-ध्यान-गत-तद्-अन्तरङ्ग-प्रेयसी-भक्तानां प्रवृत्त्य्-अर्थं श्री-गोपाल-मूर्तेस् तस्य श्री-गोपाली-पतित्वम् एवाश्रित-रुचितया तत्राप्य् उत्तर-पक्षतया पर्यवसायितवन्तः । तत्र चैव-कारेण प्रकट-लीला-प्रसिद्ध-स्वौपपत्यं निराकृतवन्तः । यथा---

गोपीति प्रकृतिं विद्याज् जनस् तत्त्व-समूहकः । >
 अनयोर् आश्रयो व्याप्त्या कारणत्वेन चेश्वरः । >
 सान्द्रानन्दं परं ज्योतिर् वल्लभत्वेन कथ्यते ॥ >
 अथवा गोपी प्रकृतिर् जनस् तद्-अंश-मण्डलम् । >
 अनयोर् वल्लभः प्रोक्तः स्वामी कृष्णाख्य ईश्वरः ॥ >
 कार्य-कारणयोर् ईशः श्रुतिभिस् तेन गीयते ॥ >
 अनेक-जन्म-सिद्धानां गोपीनां पतिर् एव वा । >
 नन्द-नन्दन इत्य् उक्तस् त्रैलोक्यानन्द-वर्धनः ॥ इति ।

अत्रानेक-जन्म-सिद्धानाम् इति बहूनि मे व्यतीतानि जन्मानि तव चार्जुन [गीता ४.५] इतिवत् । तासाम् अनादि-काल-
 परम्परा-प्राप्त-श्रुति-पुराण-तन्त्रादि-प्रसिद्धावतारित्वम् एव व्यनक्ति, तस्माद् वस्तुतः पर-दारत्वम् एव नास्ति, किमि
 उतायोग्यत्वम् इति भावः ॥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 Laghu-vaiṣṇava-toṣaṇī

The preceding argument removed fault even while provisionally accepting that the gopīs were others' wives. Yet that position still leaves the insulting labels of unchaste women and paramour. Unable to tolerate even that residue, Śukadeva now refutes the premise that they were truly the wives of others. Earlier commentators explain "within the gopīs" to mean that the Supersoul witnesses intellect and all other inner functions. No one is "other" than Him; how then can anyone's wife be another's in relation to Him?

One may object that the Supersoul is heard to be formless, while Kṛṣṇa has form and would therefore seem like us. The answer is "that very one." The emphatic particle is carried over from a variant reading with "and indeed"; some manuscripts omit "and." He possesses the causal agency of play by His own free will, never under the control of karma, and sets His own suitable body in motion in the suitable place. The Supersoul is called formless only because indwelling rulership requires no bodily form, not because He is actually without form. The Second Canto says:

Sanskrit quotation, Bhāgavata 2.2.8

Some contemplate within the space of their own heart
the Person who dwells there, measuring one span.

The force of "not" is that He is never like embodied jīvas such as us, mutually subject to alien karma. Other readings are "This one possesses a body for play" and "He assumes a body here through play."

Alternatively, He who moves within the gopīs and all others as the Supersoul, granting each being its proper capacity, is their overseer and presiding Lord. For the gopīs whose possessive love is disclosed in statements such as "What have the gopīs done?" in Bhāgavata 10.21.9, "O Kātyāyanī, great Māyā" in 10.22.4, and "Ah, in Mathurā" in 10.47.21, His overseership means specifically that He is their husband.

How can He sport as the Supersoul, and how does He sport in that form? "This one" means the outwardly manifest form. That same Śrī Kṛṣṇa eternally possesses the body that serves as the instrument of such play, not the inward Supersoul form. The variant is to be construed in the same manner, with "here" referring to the externally manifest form. The same applies below.

To prevent the indwelling-Supersoul argument from proving too much about every woman being His wife, that explanation has imported a further qualification. Even so, according to Rukmiṇī's words concerning bodies filled with excrement and urine, skin, beard, nails, hair, and so on in Bhāgavata 10.60.45, action by His supremely luminous body, a unique manifestation of pure goodness, toward such bodies would only make the act repellent. It could not make it attractive in the sense of the next verse, which says that hearing such pastimes makes one devoted to Him. For this reason the text states that some gopīs confined at home abandoned bodies that were not yet perfected.

One should not infer otherwise from His later approach to Sairindhri and others. The statement "By Mukunda's touch she immediately became the finest of women" in Bhāgavata 10.42.8 shows that, like iron touched by a philosopher's stone, or like Dhruva's transformed body, she attained the excellent body suitable for His play. Nor should the gopīs be placed in that same category, for Bhāgavata 10.32.10 says that, far from their needing transformation, the Lord became still more radiant through them.

Moreover, the statement beginning "Not even the goddess of fortune, dear one" in Bhāgavata 10.47.58 establishes that these gopīs are more worthy than Lakṣmī, celestial women, the supreme goddesses, and every other woman. It emphatically asks, "What then of others?" Their extraordinary nature therefore requires an extraordinary interpretation.

These particular gopīs, the men presently regarded as their husbands, and all embodied residents of Vraja, including cowherds and cows, live within the sphere where Kṛṣṇa eternally moves and plays appropriate pastimes. This is taught by "All glory to the shelter of all beings" in Bhāgavata 10.90.48, "How greatly fortunate!" in 10.14.32, and the Gopāla-tāpanī Upaniṣad 2.23: "He who dwells among the cows, He who protects the cows." That Śrī Kṛṣṇa is their overseer. Though manifest before worldly eyes, He moves and plays with each according to that being's proper relationship. In both senses, play is the purpose. This Kṛṣṇa delights eternally in play and continually manifests His cowherd form.

Alternatively, even while visible to worldly eyes He sports by accepting the gopīs and others as "bodies of play," forms that serve His own pastimes. The variant reading similarly refers to their forms as characterized by His play. Because He eternally enjoys with them in this way, they are His eternal beloveds. The verse is not describing merely bodies fashioned in their likeness.

Even in the manifest līlā, where description of their supreme relationship may awaken apparent doubt, Śukadeva, absorbed in bliss, clearly calls them "beloved of Adhokṣaja," "beloved of Bhagavān," and "Kṛṣṇa's brides" in Bhāgavata 10.33.7. In the unmanifest līlā, where no such doubt exists, Durvāsā decides the matter even more strongly. After the Gopāla-tāpanī says, "He who dwells among the cows," he tells the gopīs, "He alone becomes your husband." Brahmā likewise says in his Saṁhitā:

Sanskrit quotation, Brahma-saṁhitā 5.48

I worship Govinda, the primeval Person, the Self of all,
 who dwells in Goloka with those expansions of His own form,
 the gopīs, who are permeated by the condensed rasa
 of conscious and spiritual bliss.

Although calling them His expansions already establishes that they belong to His own form, the words "as His own form" specifically dispel doubt produced by their apparent paramour relationship in the manifest līlā. The same conclusion is fixed by the beginning and end of that section: the gopīs are identified as Lakṣmīs and He as the Supreme Person. It begins with "served with reverent haste by hundreds of thousands of Lakṣmīs" in Brahma-saṁhitā 5.29 and concludes, "The goddesses of fortune are the beloveds, and their lover is the Supreme Person; the trees are wish-fulfilling trees" in 5.56.

The same teaching appears there and elsewhere. The principal eighteen-syllable mantra and other mantras centered directly upon the word *gopī* speak in precisely this way. So too does the Gautamīya-tantra in explaining those mantras. The divine sage who saw the mantras set aside even the conventional derivation of the Lord's name so that externally oriented persons might also approach Him. He first derives it in two ways through the distinct manifestations of His universal lordship, māyā, and intrinsic potency. Then, to guide devotees who meditate upon His intimate beloveds, he concludes with the preferred second explanation: the cowherd-form Lord is the husband of the cowherd women. The emphatic "alone" there rejects the apparent paramour status famous in the manifest līlā:

Sanskrit quotation, Gautamīya-tantra

Know "gopī" as primordial nature and "jana" as the aggregate of principles.
 The Lord is the shelter of both, pervading them and being their cause.
 The dense supreme light of bliss is called their beloved.

Or, "gopī" is primordial nature and "jana" the circle of her portions.
 Their beloved, their master, is the Lord named Kṛṣṇa.
 The śrutis therefore sing Him as ruler of both cause and effect.

Or Nanda's son, who increases the bliss of the three worlds,
 is alone the husband of the gopīs perfected through many births.

"Perfected through many births" is like Kṛṣṇa's words to Arjuna, "Many births of Mine and yours have passed" in Bhagavad-gītā 4.5. It reveals their beginningless succession of appearances, celebrated in śruti, Purāṇa, Tantra, and other scriptures. Thus in reality they are not the wives of another at all, and there can be no question of their being unfit for Him.

Textual notes

One reading adds "indeed" after "all." Another reads, "He assumes a body here through play."

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.37 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.३७ ॥

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

भजते तादृशीः क्रीडा याः श्रुत्वा तत्-परो भवेत् ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

नन्व आप्त-कामस्य कुतः क्रीडायां प्रवृत्तिः ? कुतस्तरां वा बहिर्-दृष्ट्या लोकावगीते तस्मिन् ? इत्य् अत आह---अन्व इति । भक्तानाम् अनुग्रहाय---मद्-भक्तानां विनोदार्थं करोमि विविधाः क्रियाः इति पद्म-पुराणीय-श्रीमद्-भगवद्-वचनात् । मानुषं नराकारम् आश्रितः ब्रह्म-रूपेण सर्वाश्रयोऽपि स्वयम् आश्रयं कृतवान् इति तस्य पर-ब्रह्म-स्वरूपस्य परमाश्रयत्वं च दर्शितम् । एतद् उक्तं---दशमे दशमं लक्ष्यम् आश्रिताश्रय-विग्रहं [भावार्थ-दीपिका १०.१.१] इति । तथा च भगवद्-उपनिषद्, ब्रह्मणो हि प्रतिष्ठाहं [गीता १४.२७] इति । "आस्थितः" इति पाठेऽप्य् आदर-विषयः कृत इति स एवार्थः ।

स्वेच्छया मानुषं देहम् अधुनैव विरचय्याश्रित इति व्याख्यातुं न घटते, परत्र तत्र लोकेऽधिष्ठातृत्वेन कृष्णाख्य-नराकार-पर-ब्रह्मणः श्री-गोपैर् अनुभूतत्वात् । एवं भक्तानुग्रहार्थं तत्-क्रीडेत्य् अभिप्रेतम् । आप्त-कामत्वेऽपि भक्तानुग्रहो युज्यते । विशुद्ध-सत्त्वस्य तथा स्वभावात् यद्-भाव-भाविते चान्यत्र दृश्यतेऽसौ । तथा रहूगणानुग्राहके श्री-जड-भरत-चरिते, यथा वा भवद्-अनुग्राहके मयीति । तत्र भक्त-शब्देन ब्रज-देव्यो ब्रज-जनाश् च सर्वे काल-त्रय-सम्बन्धिनोऽन्ये च वैष्णवा गृहीताः । ब्रज-देवीनां पूर्व-रागादिभिः ब्रज-जनानां जन्मादिभिर् अन्येषां च तत्-तद्-दर्शन-श्रवणादिभिर् अपूर्वत्व-स्फुरणात् । अत एव तादृश-भक्त-सङ्गेन तादृशीः सर्व-चित्ताकर्षिणीः क्रीडा भजते, याः साधारणीर् अपि श्रुत्वा भक्तेभ्योऽन्योऽपि जनस् तत्-परो भवेत्, किम् उत रास-लीला-रूपाम् इमां श्रुत्वेत्य् अर्थः । वक्ष्यते च---विक्रीडितं ब्रज-वधूभिर् इदं च विष्णोः [भा।पु। १०.३३.४०] इत्य्-आदि ।

यद् वा, मानुषं देहम् आश्रितः सर्वोऽपि जीवस् तत्-परो भवेत् । मर्त्य-लोके श्री-भगवद्-अवतारात् तया भजने मुख्यत्वाच् च । मनुष्याणाम् एव सुखेन तच्-छ्रवणादि-सिद्धेः । «भूतानां » इति पाठे निजावतार-कारण-भक्त-सम्बन्धेन सर्वेषाम् एव जनानां विषयिणां मुमुक्षूणां मुक्तानां चेत्य् अर्थः । इति परम-कारुण्यम् एव कारणम् उक्तम् । तथापि भजन-सम्बन्धेनैव सर्वानुग्रहो ज्ञेयः । अन्यत् तैः । तत्र बहिर्मुखान् अपीति तत्-पर्यन्तत्वं विवक्षितम् । परम-प्रेम-पराकाष्ठा-मयतया श्री-शुकस्यापि तद्-वर्णनातिशय-प्रवृत्तेः । गोपीनाम् इत्य् अस्यार्थान्तरे त्व् एवं व्याख्यातम् ।

नन्व एवम् अपि नित्यवद् गुप्तम् एव तथा क्रीडतु । किं प्रापञ्चिकेभ्यस् तत्-प्रकटनेन ? तत्राह---भक्तानां प्रपञ्च-गतानाम् अनुग्रहाय मानुषं देहं मर्त्य-लोक-रूपं विराड्-देहांशम् आश्रितः, तत्र प्रकटोऽभूद् इत्य् अर्थः । यस्य पृथिवी शरीरम् [बृ।आ।३। ३.७.३] इत्य्-आदि-श्रुता । तत्रापि तच्-छरीर-शब्द-प्रयोगात् । मानुष-शब्देन तल्-लोक-लक्षितत्वाच् च । अन्यत् समानम् ।

अथवा, तत्-परो भवेद् इत्य् अत्र भक्तानां भूतानां बहुत्वान् न ते कर्तृत्वेन विपरिणामाद् अनुवर्तेरन् । व्याख्यान्तरे चाध्याहारादि-कष्टतापतेत् । भगवान् इति तु तत्र तत्र व्याख्यानेऽपि प्रकरणाद् एव लभ्यते । तस्मात् ताद्रशीः क्रीडा असौ भजते याः श्रुत्वापि स्वयम् अपि तत्-परो भवेत् । यदा यदा शृणोति तदा तदासक्तो भवतीत्य् एवार्थः ॥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 Laghu-vaiṣṇava-toṣaṇī

Why would one whose every desire is fulfilled engage in play at all, much less in play that appears blameworthy to outward vision? The answer is: for the grace of His devotees. The Lord says in Padma Purāṇa, "For the delight of My devotees I perform many kinds of acts." He assumes a humanlike, person-shaped form. Though as Brahman He is the shelter of everything, He Himself makes that form His shelter. This also displays the supreme shelterhood of His nature as Parabrahman. Bhāvārtha-dīpikā 10.1.1 therefore says that the Tenth Canto's subject is "the form that is both shelter and sheltered," and the Lord says in Bhagavad-gītā 14.27, "I am the foundation of Brahman." The variant "He abides in" carries the same sense: He makes the humanlike form the honored object of His presence.

It is untenable to explain that He only now fashioned a human body by His own will and entered it. In the transcendent realm the cowherds experience the person-shaped Parabrahman named Kṛṣṇa as their presiding Lord. His play is therefore for the grace of devotees. Although He is self-fulfilled, such grace is fitting because it is the nature of pure goodness, and the same trait appears in those whose hearts are molded by Him. Examples are Jaḍa Bharata's history, where he favored Rahūgaṇa, and Śukadeva's own favor toward Parīkṣit.

"Devotees" includes the goddesses of Vraja, all the people of Vraja, Vaiṣṇavas of past, present, and future, and others. The unprecedented wonder of His līlā shines for the Vraja goddesses through prior love and its later stages, for Vraja's people through His birth and other events, and for everyone else through seeing and hearing those events. In the company of such devotees He therefore performs pastimes that attract every heart. Even an ordinary person who hears any such pastime becomes absorbed in Him; how much more one who hears this rāsa-līlā. The text will conclude, "This play of Viṣṇu with the brides of Vraja" in Bhāgavata 10.33.40.

Alternatively, every living being who has assumed a human body can become devoted to Him. The Lord descends in the mortal realm, worship is chiefly possible there, and human beings can easily perfect themselves through hearing and related practices. The variant "for the grace of beings" includes everyone connected with the devotees who cause His descent: seekers of pleasure, seekers of liberation, and the liberated. Supreme compassion alone is stated as the cause, though grace for all should still be understood in relation to devotional practice. Earlier commentators' reference to the outwardly turned means even people at that furthest limit. Śukadeva's own extraordinary eagerness to describe the līlā arises because it embodies the highest summit of prema. On the alternative interpretation of "the gopīs," the verse can also be explained as follows.

One may ask why He did not keep such play hidden and eternal. Why reveal it to the material world? For the grace of devotees within the cosmos, He "assumed a human body," meaning that He entered the mortal world, which is a limb of His universal body, and became manifest there. The Brhad-āraṇyaka Upaniṣad 3.7.3 says, "The earth is His body." Thus scripture applies the word "body" to that world, and "human" indicates the human realm. The rest is as before.

Finally, because "devotees" or "beings" is plural, it is grammatically difficult to change them into the singular agent of "becomes devoted," and other explanations require awkward supplied words. "Bhagavān" is already understood from the context. The most direct sense is therefore that He performs such pastimes that even He Himself, whenever He hears them, becomes absorbed in them. Each time He hears, He becomes attached anew.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.38 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.३८ ॥

नासूयन् खलु कृष्णाय मोहितास् तस्य मायया ।

मन्यमानाः स्व-पार्श्व-स्थान् स्वान् स्वान् दारान् ब्रजौकसः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

ननु भवतु परमात्मत्वेन वा, नित्यम् एव ताभिः प्रेयसीभिः सह विहारित्वेन वा, तासु तत्-पर-दारत्वस्य प्रत्याख्यानं । तत्र प्रथमः पक्षस् त्व् अध्याहारादिना कथञ्चित् स्थापित एव । अथ नित्य-प्रेयसीत्वेनोत्तर-पक्षश् चेत्, तर्हि हन्त कथं तासां पर-दारत्वं श्रूयते, येन तासाम् अन्यत्र विवाहोऽपि सम्प्रति लभ्यते ? ततश् च तं प्रति जन्मान्तरे विवाह-प्राप्तत्वेन, तासां तत्-तत्-पत्नीत्वम् एव स्यात् । ततश् च तत्-परता कारणाय भक्तानाम् अनुग्रहाय तादृशीः क्रीडा भजते [भा।पु। १०.३३.३६] इति चेत्, तर्हि तेषां दाराकर्षणेन तं प्रत्य् असूयासम्भवात्, तेषु ब्रज-वासित्वात् परम-भक्तेषु कथं वानुग्रहः सिध्येत् ? कथं वा तासु तन्-नित्य-प्रेयसीषु तादृश-दुरवस्थायास् तेषु परम-भक्तेषु च तादृश-तद्-वर्णनस्य श्रवणेन परेषाम् अपि भक्तानां तत्-परता स्यात् ? तत्र पाठ-क्रमाद् अन्वय-क्रमो बलीयान् इति । तत्-क्रमेण सिद्धान्तयति---**नासूयन् खलु कृष्णाय** इति।

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 Laghu-vaiṣṇava-toṣaṇī

Suppose the gopīs' status as others' wives is rejected either because Kṛṣṇa is the Supersoul or because He eternally sports with them as His beloveds. The first view can be maintained somehow only by supplying qualifications. But if the second is accepted, why does scripture still speak of their apparent marriage to others? If those marriages were genuine, they would make the women those men's wives, even if the gopīs were destined to marry Kṛṣṇa in another birth.

If one then says that Kṛṣṇa attracted their wives in order to produce absorption in Himself, under the principle that He performs such pastimes to favor devotees, the men would naturally envy Him. How could this favor those men, who were residents of Vraja and supreme devotees? How could hearing of such distress for His eternal beloveds and for those exalted devotees make later devotees absorbed in Him? Because the sequence of syntactic connection is stronger than mere order of recitation, Śukadeva now gives the conclusion in its proper sequence: the residents of Vraja certainly did not envy Kṛṣṇa.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.39 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.३९ ॥

ब्रह्म-रात्र उपावृत्ते वासुदेवानुमोदिताः ।

अनिच्छन्त्यो ययुर् गोप्यः स्व-गृहान् भगवत्-प्रियाः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

तद् एतत् प्रासङ्गिकं समाप्योपसंहरन् परम-सुखामृत-सिन्धुम् अवगाढानाम् अपि तासाम् अतृप्तिम् आह । अनिच्छन्त्योऽपि गोप्यः स्व-गृहान् ययुः तेन समं विहारेणैव ब्रजं निकट-प्रायम् आगत्य स्व-स्व-गृह-वर्तमानि जगृहुर् इत्य् अर्थः । तत्र हेतुः ब्रह्मेति तत्-कालस्य गृह-गमनायैव योग्यत्वाद् इत्य् अर्थः

ननु तद्-अर्थ-त्यक्त-सर्वासां तासां कथं तद्-अपेक्षा ? तत्राह---वसुदेवोऽत्र प्राग्-जन्मनि वसुषु विराजितत्वात् ब्रजेश्वर एव । गोकुल-लीलायां तद्-अर्थः तस्यैव सान्निध्यात् ततश् चापत्यार्थेऽपि तेन तस्यापत्तयापेक्षित-तद्-अनुस्मरण-प्रातः-कालेन अनुमोदिताः पुनर् आशु स्व-सङ्ग-दानाद्य्-अङ्गीकार-स्तुत्यादिभिः कारितानुमोदना इत्य् अर्थः । श्लेष-विशेषेण तत्-तन्-निकटे सर्वदा एव सता क्रीडता चानुमोदिता इति प्रत्येकम् अप्य् अनुनयो दर्शितः । ऐश्वर्यार्थत्वे तु तेनाप्य् अनुनयात् तासां माहात्म्यं दर्शितम् ।

यद् वा, वसेवं तासां शुद्धम् अन्तःकरणम् । सत्त्वं विशुद्धं वसुदेव-शब्दितम् इति श्री-शिवोक्तेः । प्रेम्णा तद्-अधिष्ठात्रेति तत्र सत्त्वम् उक्तम् ।

ननु ताभिर् लब्ध-दुर्लभ-सङ्गानस्य तस्य त्यागेन तद्-यत्नेनाप्य् अनुमोदनं कथम् इव घटेत प्रेम-फलम् इति । तद्-ध्यानाद् अपि कथं तद्-वशत्वम् ? तत्राह---भगवान् एव प्रियो यासां ताः । भगवतः प्रेयस्यो वा । अतः दुःखम् अपि ताः सह्यन्ते, न तु तत्-सङ्कोच-लेशम् अपीति भावः । स तु पुरुषाणां प्रेयसी-वशत्वेऽपि लज्जा मर्यादा दाक्षिण्यादीभिस् तद्-एक-सङ्ग-त्यागस्य दर्शनाद् इति च भावः ॥३८॥

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 Laghu-vaiṣṇava-toṣaṇī

Having ended the incidental discussion, Śukadeva concludes the narrative and describes the gopīs' dissatisfaction even after they had plunged into an ocean of the nectar of supreme bliss. Though unwilling, they returned to their homes. After coming near Vraja while still enjoying together with Kṛṣṇa, each took the path to her own home. The reason was that the night of Brahmā had ended, making that time suitable only for returning home.

Why should they, who had abandoned everything for Him, care about that? Here "Vāsudeva" can mean the lord of Vraja, who in a former birth shone among the Vasus. Because he stood close to Kṛṣṇa in the Gokula-līlā, the patronymic derived from him can refer to Kṛṣṇa. At dawn, when memory of parental expectations arose, Kṛṣṇa gave His approval: He praised them, accepted that He would quickly grant His company again, and in these and other ways induced their consent. By a further play on the word, He who eternally stays and plays close to each of them individually pleased and conciliated them. If "Vāsudeva" is taken in its majestic sense, His own conciliating them displays their greatness.

Alternatively, *vasu* refers to their pure inner nature. Śiva says, "Pure goodness is called Vāsudeva." Because love presides there, the word denotes that pure consciousness.

How could their leaving His rarely attained company, even at His urging, be called the fruit of love? And how could meditation on Him make them submissive to His wish? They are those for whom Bhagavān alone is dear, or they are Bhagavān's own beloveds. They will endure even pain rather than cause Him the slightest constraint. For His part, even though a man is ruled by his beloved, modesty, propriety, graciousness, and similar considerations sometimes require him to relinquish her exclusive company. That is the sense.

Textual note

The source commentary closes this verse with the number 38.

ORIGINAL

Sanskrit

Source: Śrīmad Bhāgavatam 10.33.40 with Jīva Gosvāmī's Laghu-vaiṣṇava-toṣaṇī

॥ १०.३३.४० ॥

विक्रीडितं व्रज-वधूभिर् इदं च विष्णोः

श्रद्धान्वितो नु शृणुयाद् अथ वर्णयेद् वा ।

भक्तिं परां भगवति परिलभ्य कामं

हृद्-रोगम् आश्व अपहिनोत्य् अचिरेण धीरः ॥

Jiva Gosvami - Laghu-vaisnava-tosani:

अथ तादृश-लीला-श्रवणादेर् अपि प्राकृत-काम-विरोधित्वेन श्री-भगवत्-प्रेमावहत्वेन च कैमुत्यात् तत्-लीलायाः परम-भक्ति-फल-रूपत्वं दर्शयित्वा पूर्व-सिद्धान्तम् एवोत्कर्षयन् तत्-लीला-वर्णन-समाप्तौ सुखावेशेनोत्तर-काल-भावि तच्च-छोट-वक्तृ-जनान् आशिषयन् इव च स्वाभाविक-तत्-फलं कथयति---**विक्रीडितम् इति** । विशिष्टां क्रीडां च-काराद् ईदृशम् अन्यद् अपि **विष्णोर्** इति तासां मध्ये द्वयोर् द्वयोर् [भा।पु। १०.३३.३] इत्य्-आद्य्-उक्त-व्यापकत्वाभिप्रायेण, **श्रद्धया** विश्वासेनान्वित इति । तद्-विपरीतावज्ञा-रूपापराध-निवृत्त्य्-अर्थश् च नैरन्तर्यायार्थं च । तच्च च फल-वैशिष्ट्यार्थम् । अत एव योऽनु निरन्तरं **शृणुयाद्** अथानन्तरं स्वयं **वर्णयेच्च** उपलक्षणं चैतत् स्मरेच्च **भक्तिं** प्रेम-लक्षणां **परां** श्री-गोपिका-प्रेमानुसारित्वात् सर्वोत्तम-जातीयाम् । **प्रतिक्षणं** नूतनत्वेन **लब्ध्या** । **हृद्-रोग-**रूपं **कामम्** इति भगवद्-विषयः काम-विशेषो व्यवच्छिन्नः । तस्य परम-प्रेम-रूपत्वेन तद्-वैपरीत्यात् । कामम् इत्य् उपलक्षणम् अन्येषाम् अपि हृद्-रोगाणाम् । अन्यत्र श्रूयते---

ब्रह्म-भूतः प्रसन्नात्मा न शोचति न काङ्क्षति । >

समः सर्वेषु भूतेषु मद्-भक्तिं लभते पराम् ॥ [गीता १८.५५] > इति ।

अत्र तु हृद्-रोगापहानात् पूर्वम् एव परम-भक्ति-प्राप्तिः । तस्मात् परम-बलवद् एवेदं साधनम् इति भावः । **धीरः** सन् इति धैर्यं च लभत इत्य् अर्थः ।

यद् वा, कामं यथेष्टम् आशु भक्तिं प्रतिलभ्य हृद्-रोगम् आधिं श्री-कृष्णाप्राप्त्य्-आदि-कृतम् अचिरेणापहिनोति तत्-प्राप्तेर् इति भावः । अन्यत् समानम् ॥३९॥

क्रीडता बहिर् अन्तश् च जनोऽयं येन नर्त्यते ।

तस्य चैतन्य-रूपस्य प्रीत्यै भगवतोऽस्त्व् इदम् ॥

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 Laghu-vaiṣṇava-toṣaṇī

Hearing and recounting this līlā oppose mundane lust and bestow love for the Lord. By an argument from the lesser to the greater, this shows that the līlā itself is the fruit of supreme devotion. At the close of the narration, Śukadeva heightens the conclusion already established and, absorbed in bliss, speaks the natural fruit almost as a blessing upon all future hearers and speakers.

"This special play," with "and" including other pastimes of the same kind, belongs to Viṣṇu. The name indicates His all-pervading manifestation described earlier, when He stood between every two gopīs in Bhāgavata 10.33.3. One must be endowed with *śraddhā*, confident trust. This removes the offense of contempt, which is its opposite, and also implies uninterrupted practice; both make the fruit exceptional. Such a person should repeatedly and continuously hear, and afterward personally recount. These practices also imply remembrance.

He obtains devotion defined as prema, "supreme" because it is of the highest kind and follows the love of the gopīs. He obtains it afresh at every moment. "Lust, the disease of the heart" specifically excludes desire directed toward Bhagavān, because that special desire is supreme prema and therefore the opposite of worldly lust. Lust also stands for all other diseases of the heart. Elsewhere Bhagavad-gītā 18.54 says:

Sanskrit quotation, Bhagavad-gītā 18.54

Established in Brahman, serene in self, neither lamenting nor desiring,
equal toward all beings, one then obtains supreme devotion to Me.

Here, by contrast, supreme devotion is attained before the heart's disease is removed. This practice is therefore extraordinarily powerful. The hearer becomes *dhīra*, sober and steadfast, meaning that he also obtains spiritual composure.

Alternatively, *kāma* can mean "abundantly" or "as desired": swiftly obtaining devotion in full measure, he soon removes the heart's affliction caused by not attaining Śrī Kṛṣṇa, because he then attains Him. The remaining explanation is the same.

Concluding dedication

May this work be for the pleasure of Bhagavān, the embodiment of consciousness,
by whom all people are made to dance as He sports both without and within.