



श्रीमद् भागवत का यह सार
भगवद् भक्ति ही आधार

श्रीमद्भागवत रसिक कुटुंब

रास पंचाध्याय(10.32)



भक्तों मे ज्यों गोपी श्रेष्ठ, मुनियों में ज्यों व्यास।
पुराणों में ज्यों भागवतम्, लीला में महारास॥

नारायणं(न्) नमस्कृत्य, नरं(ञ्) चैव नरोत्तमम्।

देवीं(म्) सरस्वतीं(वँ) व्यासं(न्), ततो जयमुदीरयेत्॥

nārāyaṇaṃ(n) namaskṛtya, naraṃ(ñ)caiva narottamam

devīm(m) sarāsvatīm(ṽ) vyāsaṃ(n), tato jayamudīrayet

नामसङ्कीर्तनं(यँ) यस्य, सर्वपापप्रणाशनम्।

प्रणामो दुःखशमनस्, तं(न्) नमामि हरिं(म्) परम्॥

nāmasaṅkīrtanaṃ(ṽ) yasya, sarvapāpāpraṇāśanam

praṇāmo duḥkhaśamanas, taṃ(n) namāmi hariṃ(m) param

श्रीमद्भागवतमहापुराणम्

दशमः स्कंधः

अथ द्वात्रिंशोऽध्यायः

Śrīmadbhāgawatamahāpurāṇam

daśamaḥ skandhaḥ

athā dvātriṃśo'dhyāyaḥ

श्रीशुक उवाच

इति गोप्यः(फ़) प्रगायन्त्यः(फ़), प्रलपन्त्यंश्च चित्रधा ।

रुरुदुः(स) सुस्वरं(म्) राजन्, कृष्णदर्शनलालसाः ॥ 1 ॥

śrīśuka uvāca

iti gopyaḥ(ph) pragāyantyāḥ(ph), pralapantyāśca citradhā .

ruruduḥ(s) sūsvaraṃ(m) rājan, kṛṣṇadarśanalālasāḥ .. 1..

pragā+ yantyāḥ(ph), pralapan+ tyāśca

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

तासामाविरभूच्छौरिः(स), स्मयमानमुखाम्बुजः ।

पीताम्बरधरः(स) स्रग्वी, साक्षान्मन्मथमन्मथः ॥ 2 ॥

tāsāmāvirabhūcchauriḥ(s), smayamānamukhāmbujaḥ .

pītāambaradharaḥ(s) sragvī, sākṣānmanmathamānmathaḥ .. 2..

tāsāmā+ virabhūc+ chauriḥ(s), smayamā+ namukhāmbujaḥ

sākṣān+ manmatha+ manmathaḥ

Then Lord Kṛṣṇa, a smile on His lotus face, appeared before the gopīs. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people.

तं(वँ) विलोक्यागतं(म) प्रेष्ठं(म), प्रीत्युत्फुल्लदृशोऽबलाः ।

उत्तस्थुर्युगपत् सर्वास- तन्वः(फ) प्राणमिवागतम् ॥ 3 ॥

taṃ(ṽ) vilokyāgataṃ(m) preṣṭhaṃ(m), prītyūtpfulladṛśo'balāḥ .

uttāsthuryugapat sarvās- tānvaḥ(ph) prāṇamivāgatam .. 3..

prītyut+ phulladṛśo'+ balāḥ, uttas+ thuryugapat

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

काचित् कराम्बुजं(म) शौरैर्- जगृहेऽञ्जलिना मुदा ।

काचिद् दधार तद्बाहु- मं(म)से चन्दनरूषितम् ॥ 4 ॥

kācit karāmbujaṃ(m) śaurer- jagṛhe'ñjalīnā mudā .

kācid dadhāra tadbāhu- maṃ(m)se cāndanarūṣitam .. 4..

canda+ narūṣitam

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

काचिदञ्जलिनागृह्णात्- तन्वी ताम्बूलचर्वितम् ।

एका तदङ्घ्रिकमलं(म्), सन्तप्तं स्तनयोरधात् ॥ 5 ॥

kācidāñjalīnāgrṇāt- tānvī tāmbūlacarvitam .

ekā tadaṅghrikamaṃ(m), śāntāptā stanayoradhāt .. 5..

kācidañ+ jalinā+ grṇāt, tāmbū+ lacarvitam

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

एका भ्रुकुटिमाबध्यं, प्रेमसं(म्)रम्भविह्वला ।

घ्नतीवैक्षत् कटाक्षपैः(स), सं(न्)दष्टदशनच्छदा ॥ 6 ॥

ekā bhrukuṭimābādhyā, premasaṃ(m)rāmbhavihvalā .

ghnatīvaikṣat kaṭākṣepaiḥ(s), saṃ(n)daṣṭadaśanācchadā .. 6..

premasaṃ(m)ram+ bhavihvalā, ghnatī+ vaikṣat, saṃ(n)daṣṭa+ daśanac+ chadā

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

अपरानिमिषद्दृग्भ्यां(ञ्), जुषाणा तन्मुखाम्बुजम् ।

आपीतमपि नातृत्यत्, सन्तस्तच्चरणं(यँ) यथा ॥ 7 ॥

aparānimiṣaddṛgbhyāṃ(ñ), juṣāṇā tānmukhāmbujam .

āpītamapi nātṛpyat, śāntāstaccaraṇaṃ(ṽ) yathā .. 7..

aparā+ nimiṣad+ dṛgbhyāṃ(ñ), tanmukhām+ bujam, santas+ tac+ caraṇaṃ(ṽ)

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

तं(ङ्) काचिन्नेत्ररन्ध्रेण, हृदिकृत्य* निमील्य च ।

पुलकाङ्गुपगुह्यास्ते, योगीवानन्दसम्प्लुता ॥ 8 ॥

taṁ(ṅ) kācinnetrarandhreṇa, hṛdikṛtya* nimīlya ca .

pulakāṅgyupaguhyāste, yogīvānā*ndasamplutā .. 8..

kācin+ netraran+ dhreṇa, pulakāṅ+ gyupa+ guhyāste, yogīvā+ nandasamplutā

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

सर्वास्ताः(ख्) केशवालोक- परमोत्सवनिर्वृताः ।

जहृर्विरहजं(न्) तापं(म्), प्राज्ञं(म्) प्राप्य यथा जनाः ॥ 9 ॥

sarvāstāḥ(kh) keśavāloka- paramotsavanirvṛtāḥ .

jahurvirahajaṁ(n) tāpaṁ(m), prājñāṁ(m) prāpya yathā janāḥ .. 9..

paramot+ savanirvṛtāḥ

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

ताभिर्विधूतशोकाभिर्- भगवान्च्युतो वृतः ।

व्यरोचताधिकं(न्) तात, पुरुषः(श्) शक्तिभिर्यथा ॥ 10 ॥

tābhirvidhūtaśokābhir- bhagavānā*cyuto vṛtaḥ .

vyarocatādhikaṁ(n) tāta, puruṣaḥ(ś) śaktibhiryathā .. 10..

tābhirvidhū+ taśokābhir- bhaga+ vānacyuto

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

ताः(स्) समादाय कालिन्द्या, निर्विश्य पुलिनं(वँ) विभुः ।

विकसंत्कुन्दमन्दार- सुरभ्यनिलषट्पदम् ॥ 11 ॥

tāḥ(s) samādāya kālindīyā, nirviśya pulinaṃ(ṽ) vibhuḥ .
vikasātkūṇḍamāṇḍāra- surābhyanilaṣaṭpadam .. 11..

vikasat+ kundamandāra- surabhya+ nilaṣaṭpadam

शरच्चन्द्रां(म्)शुसन्दोह- ध्वस्तदोषातमः(श्) शिवम् ।
कृष्णाया हस्ततरला- चितकोमलवालुकम् ॥ 12 ॥

śaraccandrāṃ(m)śusāṇḍohā- dhvāstadoṣātamah(ś) śivam .

kṛṣṇāyā hāstataralā- citakomalavālukam .. 12..

śarac+ candrāṃ(m)śu+ sandoha, dhvasta+ doṣātamah(ś)

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

तद्दर्शनाह्लादविधूतहृद्द्रुजो,
मनोरथान्तं(म्) श्रुतयो यथा ययुः ।
स्वैरुत्तरीयैः(ख) कुचकुं(ङ्)कुमां(ङ्)कितै-
रचीक्लृपन्नासनमात्मबन्धवे ॥ 13 ॥

taddarśanāhlāḍavidhūtahṛḍrujo

manorathāntaṃ(m) śrutayo yathā yayuḥ .

svairuttarīyaiḥ(kh) kucakuṃ(ṅ)kumāṃ(ṅ)kitai-

racīkḷpannāsanamātmabāṇḍhave .. 13..

taddarśanāh+ lāḍavidhū+ tahṛḍrujo, racīkḷpannā+ sanamāt+ mabāṇḍhave

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

तत्रोपविष्टो भगवान् स ईश्वरो
योगेश्वरान्तर्हृदि कल्पितासनः ।
चकास गोपीपरिषद्गतोऽर्चितस् -
त्रैलोक्यलक्ष्म्येकपदं(वँ) वपुर्दधत् ॥ 14॥

tātropaviṣṭo bhagavān sa īśvaro
yogēśvarāntarhṛdi kālpitāsanah .
cakāsa gopīpariṣadgato'rcitas-

trailokyalakṣmyekapadam(ṽ) vapurdadhat .. 14..

yogēśvarān+ tarhṛdi, gopīpariṣad+ gato'rcitas, trailokya+ lakṣmye+ kapadam(ṽ)

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

सभाजयित्वा तमनङ्गदीपनं(म)
सहासलीलेक्षणविभ्रमभ्रुवा ।
सं(म)स्पर्शनेनाङ्ककृताङ्घ्रिहस्तयोः(स)
सं(म)स्तुत्य ईषत्कुपिता बभाषिरे ॥ 15॥
sabhājayitvā tamanāṅgadīpanam(m)
sahāsalilekṣaṇavibhramābhruvā .

saṁ(m)sparśanenāṅkakṛtāṅghrihastayoḥ(s)

saṁ(m)stūtya īṣātkupitā babhāṣire .. 15..

sahāsalī+ lekṣaṇa+ vibhrama+ bhruvā, saṁ(m)sparśanenāṅ+ kakṛtān+ ghrihastayoḥ(s)

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

गोप्य ऊचुः

भजतोऽनुभजन्त्येक, एक एतद्विपर्ययम् ।

नोभयां(म)श्च भजन्त्येक, एतन्नो ब्रूहि साधु भोः ॥ 16॥

gopya ūcuḥ

bhajato'nubhajantyeका, eका etādviparyayam .

nobhayāṃ(m)śca bhajantyeका, etanno brūhi sādhu bhoḥ .. 16..

bhajato'+ nubhajan+ tyeka, etad+ viparyayam

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

श्रीभगवानुवाच

मिथो भजन्ति ये संख्यः(स), स्वार्थैकान्तोद्यमा हि ते ।

न तत्र सौहृदं(न) धर्मः(स), स्वार्थार्थं(न) तद्धि नान्यथा ॥ 17॥

śrībhagavānuvāca

mitho bhajānti ye sākhyaḥ(s), svārthaikāntodyamā hi te .

na tātra sauhṛdam(n) dharmḥ(s), svārthārtham(n) tāddhi nānyathā .. 17..

svārthaikān+ todyamā

The Supreme Personality of Godhead said: So-called friends who show affection for each other only to benefit themselves are actually selfish. They have no true friendship, nor are they following the true principles of religion. Indeed, if they did not expect benefit for themselves, they would not reciprocate.

भजन्त्यभजतो ये वै, करुणाः(फ) पितरो यथा ।

धर्मो निरपवादोऽत्र , सौहृदं(ज) च सुमध्यमाः ॥ 18॥

bhajantyaabhajato ye vai, karuṇāḥ pitarao yathā .

dharmo nirapavādo'tra, sauhṛdam(ñ) ca sumādhyaṃmāḥ .. 18..

bhajantya+ bhajato, nira+ pavādo'tra

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

भजतोऽपि न वै केचिद् - भजन्त्यभजतः(ख) कुतः ।

आत्मारामा ह्याप्तकामा, अकृतज्ञा गुरुद्रुहः ॥ 19 ॥

bhajato'pi na vai kecidbha- jantyaabhajataḥ(kh) kutaḥ .

ātmārāmā hyāptakāmā, akṛtājñā gurūdruhaḥ .. 19..

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

नाहं(न) तु संख्यो भजतोऽपि जन्तून्

भजाम्यमीषामनुवृत्तिवृत्तये ।

यथाधनो लब्धधने विनष्टे

तच्चिन्तयान्यन्निभृतो न वेद ॥ 20 ॥

nāhaṃ(n) tu sākhyo bhajato'pi jantūn

bhajāmyamīṣāmanuvṛttivṛttaye .

yathādhano lābdhadhane vināṣṭe

taccintayānyannibhṛto na veda .. 20..

bhajām+ yamīṣā+ manuvṛtti+ vṛttaye, taccin+ tayānyan+ nibhṛto

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

एवं(म) मदर्थोज्झितलोकवेद-

स्वानां(म) हि वो मय्यनुवृत्तयेऽबलाः ।

मया परोक्षं(म) भजता तिरोहितं(म)

मासूयितुं(म्) मार्हत तत् प्रियं(म्) प्रियाः ॥ 21 ॥

evaṃ(m) madarthojjhitalokavedā*

svānāṃ(m) hi vo mayyanuvṛttaye'balāḥ .

mayā parokṣaṃ(m) bhajatā tirohitaṃ(m)

māsūyituṃ(m) mārhatta tat priyaṃ(m) priyāḥ .. 21..

madarthoj+ jhitalo+ kaveda, mayyanu+ vṛttaye'+ balāḥ

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

न पारयेऽहं(न्) निरवद्यसं(यँ)युजां(म्)

स्वसाधुकृत्यं(वँ) विबुधायुषापि वः ।

या माभजन् दुर्जरगेहश्रुं(ङ्)खलाः(स्)

सं(वँ)वृश्च्य तद् वः(फ्) प्रतियातु साधुना ॥ 22 ॥

na pāraye'haṃ(n) niravādyasaṃ(ṽ)yujāṃ(m)

svasādhukṛtyaṃ(ṽ) vibudhāyuṣāpi vaḥ .

yā mābhajan durjaragehaśṛṃ(ṅ)khalāḥ(s)

saṃ(ṽ)vṛścya tad vaḥ(ph) pratiyātu sādhunā .. 22..

durjarage+ haśṛṃ(ṅ)khalāḥ(s)

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

इति* श्रीमद्भागवते महापुराणे पारमहं(म्)स्यां(म्) सं(म्)हितायां(न्)

दशमस्कन्धे पूर्वार्धे रासंक्रीडायां(ङ्) गोपीसान्त्वनं(न्) नामं* द्वात्रिं(म्)शोऽध्यायः ॥

iti śrīmadbhāgavate mahāpurāṇe pāramahaṃ(m)syāṃ(m)
saṃ(m)hitāyāṃ(n) daśamāskāndhe pūrvarthe rāsākṛīḍāyāṃ(n)
gopīsāntvanaṃ(n) nāmā dvātriṃ(m)śo'dhyāyaḥ ..

ॐ पूर्णमदः(फ) पूर्णमिदं(म) पूर्णात्पूर्णमुदच्यते
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।।
ॐ शान्तिः(श) शान्तिः(श) शान्तिः ।।

Om Pūrṇamadah(ph) Pūrṇamidam(m) PūrṇātPūrṇamudācyate|
Pūrṇāsya Pūrṇamādāya Pūrṇamevāvashiṣyate ||
Om Shāntih(ś) Shāntih(ś) Shāntih ||

