



श्रीमद् भागवत का यह सार  
भागवद् भक्ति ही आधार

# श्रीमद्भागवत रसिक कुटुंब

## रास पंचाध्याय(10.30)



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

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

देवीं(म्) सरस्वतीं(वँ) व्यासं(न), ततो जयमुदीरयेत्

nārāyaṇaṁ(n) namaskṛtya, naraṁ(ñ)caiva narottamam

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

नामसंकीर्तनं(यँ) यस्य, सर्वपापप्रणाशनम्।

प्रणामो दुःखशमनस्, तं(न) नमामि हरिं(म्) परम्

nāmasāṅkīrtanaṁ(ṽ) yasya, sarvapāpāpraṇāśanam

praṇāmo duḥkhaśamanas, taṁ(n) namāmi hariṁ(m) param

श्रीमद्भागवतमहापुराणम्

दशमः स्कंधः

अथ त्रिं(म्)शोऽध्यायः

Śrīmadbhāgawataṁmahāpurāṇam

daśamaḥ skandhaḥ

.. athā triṁ(m)śo'dhyāyaḥ ..

श्रीशुक उवाच

अन्तर्हिते भगवति, सहसैव व्रजाङ्गनाः ।

अतप्यं(म्)स्तमचक्षाणाः(ख), करिण्य इव यूथपम् ॥ 1 ॥



**gatis+ mitapre+ kṣaṇabhā+ ṣaṇādiṣu, tvit+ yabalās+ tadātmikā**

**kṛṣṇavihā+ ravibhramāḥ**

Because the beloved gopīs were absorbed in thoughts of their beloved Kṛṣṇa, their bodies imitated His way of moving and smiling, His way of beholding them, His speech and His other distinctive features. Deeply immersed in thinking of Him and maddened by remembering His pastimes, they declared to one another, "I am Kṛṣṇa!"

गायन्त्य उच्चैरमुमेव सं(म)हता,

विचि<sup>\*</sup>क्युरु<sup>\*</sup>न्मत्तकवद् वनाद् वनम् ।

प<sup>\*</sup>प्र<sup>\*</sup>च्छुराकाशवदन्तरं(म) बहिर्-

भूतेषु सन्तं(म) पुरुषं(वँ) वनस्पतीन् ॥ 4 ॥

**gāyantya uccairamumeva saṁ(m)hatā**

**vicikyurūnmattakavad vanād vanam .**

**pāpracchurākāśavadantaraṁ(m) bahir-**

**bhūteṣu śantaṁ(m) puruṣaṁ(ṽ) vanāspatīn .. 4..**

**vicik+ yurun+ mattakavad, paprac+ churākā+ śavadantaraṁ(m)**

Singing loudly of Kṛṣṇa, they searched for Him throughout the Vṛndāvana forest like a band of madwomen. They even asked the trees about Him, who as the Supersoul is present inside and outside of all created things, just like the sky.

दृ<sup>\*</sup>ष्टो वः(ख) कच्चिद<sup>\*</sup>श्व<sup>\*</sup>त्थ<sup>\*</sup>, प्ल<sup>\*</sup>क्ष<sup>\*</sup> न्यग्रोध नो मनः ।

नन्दसूनुर्गतो हृ<sup>\*</sup>त्वा, प्रेमहासावलोकनैः ॥ 5 ॥

**dṛṣṭo vaḥ(kh) kaccidaśvatthā, plākṣā nyāgrodha no manaḥ .**

**nāndasūnurgato hṛtvā, premahāsāvalokanaḥ .. 5..**

**kaccidaś+ vattha, nandasū+ nurgato**

[The gopīs said:] O aśvattha tree, O plākṣa, O nyāgrodha, have you seen Kṛṣṇa? That son of Nanda Mahārāja has gone away after stealing our minds with His loving smiles and glances.

कच्चित् कुरबकाशोक- नागपुत्रागचम्पकाः ।

रामानुजो मानिनीना- मितो दर्पहरस्मितः ॥ 6 ॥

**Kaccitkurabakāśoka- nāgapunnāgacāmpakāḥ .**

**rāmānujo māninīnā- mito darpaharāsmitaḥ .. 6..**

**nāgapunnā+ gacampakāḥ**

O kurabaka tree, O aśoka, O nāga, punnāga and campaka, has Balarāma's younger brother, whose smile removes the audacity of all proud women, passed this way?

कच्चित्तुलसि कल्याणि, गोविन्दचरणप्रिये ।

सह त्वालिकुलैर्बिभ्रद्- दृष्टेऽतिप्रियोऽच्युतः ॥ 7 ॥

kaccittulasi kālyāṇi, govindacaraṇāpriye .

sahā tvālikulairbibhrad- dṛṣṭaste'tipriyo'cyutaḥ .. 7..

tvā+ likulair+ bibhrad, dṛṣṭaste'+ tipriyo'+ cyutaḥ

O most kind tulasī, to whom the feet of Govinda are so dear, have you seen that infallible one walk by, wearing you and encircled by swarms of bees?

मालत्यदर्शि वः(ख) कच्चिन्- मल्लिके जाति यूथिके ।

प्रीतिं(वँ) वो जनयन् यातः(ख), करस्पर्शेन माधवः ॥ 8 ॥

mālatyadarśi vaḥ(kh) kaccin- mallike jāti yūthike .

prītiṃ(ṽ) vo janayan yātaḥ(kh), karāsparśena mādhaḥ .. 8..

O mālati, O mallikā, O jāti and yūthikā, has Mādhava gone by here, giving you pleasure with the touch of His hand?

चूतप्रियालपनसासनकोविदार-

जम्ब्वर्कबिल्वबकुलाम्रकदम्बनीपाः ।

येऽन्ये परार्थभवका यमुनोपकूलाः(श),

शं(म)सन्तु कृष्णपदवीं(म) रहितात्मनां(न) नः ॥ 9 ॥

cūtāpriyālapanasāsanakovidāra-

jambvarkabilvabakulāmtrakadāmbanīpāḥ .

ye'nye parārthabhavakā yamunopakūlāḥ(ś)

śaṃ(m)sāntu kṛṣṇapadavīm(m) rahitātmanām(n) naḥ .. 9..

cūtāpriyā+ lapanasā+ sanako+ vidāra

jambvarka+ bilva+ bakulā+ mrakadam+ banīpāḥ

O cūta, O priyāla, O panasa, āsana and kovidāra, O jambu, O arka, O bilva, bakula and āmra, O kadamba and nīpa and all you other plants and trees living by the banks of the Yamunā

who have dedicated your very existence to the welfare of others, we gopīs have lost our minds, so please tell us where Kṛṣṇa has gone.

किं(न) ते कृतं(ङ्) क्षिति तपो बत केशवाङ्घ्रि-

स्पर्शोत्सवोत्पुलकिताङ्गरुहैर्विभासि ।

अप्यङ्घ्रिसम्भव उरुक्रमविक्रमाद् वा,

आहो वराहवपुषः(फ्) परिरम्भणेन ॥ 10 ॥

kiṁ(n) te kṛtaṁ(ṅ) kṣiti tapo bata keśavāṅghri-

sparśotsavotpulakitāṅgaruhairvibhāsi .

āpyaṅghrisāmbhava urukramavikramād vā

āho varāhavapuṣaḥ(ph) parirāmbhaṇena .. 10..

sparśot+ savot+ pulakitāṅ+ garuhairvibhāsi

O mother earth, what austerity did you perform to attain the touch of Lord Keśava's lotus feet, which has brought you such great joy that your bodily hairs are standing on end? You appear very beautiful in this condition. Was it during the Lord's current appearance that you acquired this ecstatic symptom, or was it perhaps much earlier, when He stepped upon you in His form of the dwarf Vāmanadeva, or even earlier, when He embraced you in His form of the boar Varāhadeva?

अप्येणपत्युपगतः(फ्) प्रिययेह गात्रैस्-

तन्वन् दृशां(म्) सखि सुनिर्वृतिमच्युतो वः ।

कान्ताङ्गसङ्गकुचकुं(ङ्)कुमरं(ञ्)जितायाः(ख्),

कुन्दस्रजः(ख्) कुलपतेरिह वाति गन्धः ॥ 11 ॥

āpyeṇapatnyupagataḥ(ph) priyayeha gātrais-

tānvan dṛśāṁ(m) sakhi sunirvṛtimācyuto vaḥ .

kāntāṅgasāṅgakucakuṁ(ṅ)kumaraṁ(ñ)jitāyāḥ(kh)

kūndāsrajaḥ(kh) kulapateriha vāti gāndhaḥ .. 11..

āpye+ ṇapat+ nyupagataḥ(ph),

kāntāṅga+ saṅga+ kucakuṁ(ṅ)+ kumaraṁ(ñ)+ jitāyāḥ(kh)

O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kunda flowers,

which was smeared with the kuṅkuma from the breasts of His girlfriend when He embraced Her.

बाहुं(म) प्रियां(म)स उपधाय गृहीतपद्मो,  
रामानुजस्तुलसिकालिकुलैर्मदान्धैः ।  
अन्वीयमान इह वस्तरवः(फ) प्रणामं(ङ्),  
किं(वँ) वाभिनन्दति चरन् प्रणयावलोकैः ॥ 12 ॥

bāhuṃ(m) priyāṃ(m)sa upadhāya grhītapādmō  
rāmānujāstulasikalikulairmadāndhaiḥ .  
ānvīyamāna iha vāstaravaḥ(ph) praṇāmaṃ(ṅ)  
kiṃ(ṽ) vābhinādati caran praṇayāvalokaiḥ .. 12..

rāmā+ nujas+ tulasikā+ likulair+ madāndhaiḥ

O trees, we see that you are bowing down. When the younger brother of Rāma walked by here, followed by intoxicated bees swarming around the tulasī mañjarīś decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a lotus flower in His free hand.

पृच्छतेमा लता बाहू- नप्याश्लिष्टा वनस्पतेः ।  
नूनं(न) तत्करजस्पृष्टा, बिभ्रत्युत्पुलकान्यहो ॥ 13 ॥  
पृच्छतेमा लता बाहू- नप्याश्लिष्टा वनस्पतेः ।  
नूनं(न) तत्करजस्पृष्टा, बिभ्रत्युत्पुलकान्यहो ॥ 13 ॥

tat+ karajas+ prṣṭā, bibhratyut+ pulakānyaho

O Friend ! Let us ask these creepers about Kṛṣṇa. Even though they are embracing the arms of their husband, this tree, they certainly must have been touched by Kṛṣṇa's fingernails, since out of joy they are manifesting eruptions on their skin.

इत्युन्मत्तवचो गोप्यः(ख), कृष्णान्वेषणकातराः ।  
लीला भगवतस्तास्ता, ह्यनुचक्रुस्तदात्मिकाः ॥ 14 ॥  
इत्युन्मत्तवचो गोप्यः(ख), कृष्णान्वेषणकातराः ।  
लीला भगवतस्तास्ता, ह्यनुचक्रुस्तदात्मिकाः ॥ 14 ॥

ityunmat+ tavaco, hyanucakrus+ tadātmikāḥ

Parikshit! Having spoken these words, the gopīs, distraught from searching for Kṛṣṇa, began to act out His various pastimes, fully absorbed in thoughts of Him.

कँस्याश्चित् पूतनायन्त्याः(ख), कृष्णायन्त्यपिबत् स्तनम् ।

तोकायित्वा रुदत्यन्त्या, पदाहञ्चकटायतीम् ॥ 15 ॥

**Kāsyāścīt pūtanāyantyāḥ(kh), kṛṣṇāyantyapibat stanam .**

**tokāyītvā rudatyānyā, padāhñchakaṭāyatīm .. 15..**

**kṛṣṇā+ yantya+ pibat, padāhañ + chakaṭā+ yatīm**

One gopī imitated Pūtanā, while another acted like infant Kṛṣṇa and pretended to suck her breast. Another gopī, crying in imitation of infant Kṛṣṇa, kicked a gopī who was taking the role of the cart demon, Śakaṭāsura.

दैत्यायित्वा जहारान्या- मेका कृष्णार्भभावनाम् ।

रिङ्गयामास काप्यङ्घ्री, कर्षन्ती घोषनिः(स)स्वनैः ॥ 16 ॥

**daityāyītvā jahārānyā- mekā kṛṣṇārbhabhāvanām .**

**riṅgayāmāsa kāpyaṅghrī, karṣāntī ghoṣaniḥ(s)svanaiḥ .. 16..**

**kṛṣṇār+ bhabhāvanām**

One gopī took the role of Tṛṇāvarta and carried away another, who was acting like infant Kṛṣṇa, while yet another gopī crawled about, her ankle bells tinkling as she pulled her feet.

कृष्णरामायिते द्वे तु, गोपयन्त्यश्च काश्चन ।

वत्सायतीं(म) हन्ति चान्या, तत्रैका तु बकायतीम् ॥ 17 ॥

**kṛṣṇarāmāyīte dve tu, gopāyantyaśca kāścana .**

**vātsāyatīm(m) hānti cānyā, tātraikā tu bakāyatīm .. 17..**

**gopā+ yantyaśca**

Two gopīs acted like Balrama and Kṛṣṇa in the midst of several others, who took the role of cowherd boys. One gopī enacted Kṛṣṇa's killing of the demon Vatsāsura, represented by another gopī, and a pair of gopīs acted out the killing of Bakāsura.

आहूय दूरगा यद्वत्- कृष्णस्तमनुकुर्वतीम् ।

वेणुं(ङ्) कर्णन्तीं(ङ्) क्रीडन्ती- मन्याः(श) शं(म)सन्ति साध्विति ॥ 18 ॥

**āhūya dūragā yadvat- kṛṣṇāstamanukurvatīm .**

**veṇuṃ(ṅ) kvaṇāntīm(ṅ) krīḍāntī- mānyāḥ(ś) śaṃ(m)santi sādhwiti .. 18..**

**kr̥ṣṇas+ tamanukur+ vatīm**

When one gopī perfectly imitated how Kṛṣṇa would call the cows who had wandered far away, how He would play His flute and how He would engage in various sports, the others congratulated her with exclamations of “Well done! Well done!”

\*कस्यां(ञ)चित् स्वभुजं(न्) न्यस्य, चलन्त्याहापरा ननु ।

\*कृष्णोऽहं(म्) पश्यत गतिं(लँ), ललितामिति तन्मनाः ॥ 19 ॥

\*kāsyāṃ(ñ)cit svabhujam(n) nyasya, calantyāhāparā nanu .

\*kr̥ṣṇo'ham(m) pāsyata gatim(ī), lalitāmiti t̥anmanāḥ .. 19..

**calantyā+ hāparā**

Another gopī, her mind fixed on Kṛṣṇa, walked about with her arm resting on the shoulder of a friend and declared, “I am Kṛṣṇa! Just see how gracefully I move!”

मा भैष्ट वातवर्षाभ्यां(न्), तत्लाणं(वँ) विहितं(म्) मया ।

\*इत्युक्तवैकेन हस्तेन, यतन्त्युन्निदधेऽम्बरम् ॥ 20 ॥

mā bhaiṣṭa vātavarṣābhyām(n), tattrāṇam(ṽ) vihitam(m) mayā .

\*ityuktvaikena hāstena, yatantyunnidadhe'mbaram .. 20..

**tat+ trāṇam(ṽ), ityuk+ tvaikena, yatan+ tyun+ nidadhe'mbaram**

“Don’t be afraid of the wind and rain,” said one gopī. “I will save you.” And with that she lifted her shawl above her head like holding Goverdhan.

आरुह्यैका पदाऽऽक्रम्य, शिरस्याहापरां(न्) नृप ।

\*दुष्टाहे गच्छ जातोऽहं(ङ्), खलानां(न्) ननु दण्डधृक् ॥ 21 ॥

\*āruhyaikā padā''kramya, śirāsyāhāparām(n) nṛpa .

\*dūṣṭāhe gaccha jāto'ham(ṅ), khalānām(n) nanu daṇḍadhṛk .. 21..

[Śukadeva ji continued:] Parikshit ! one gopī acted like krsna climbed on another Gopi’s shoulders acting like Kaliya naag and, putting her foot on the other’s head said, “Go away from here, O wicked snake! You should know that I have taken birth in this world just to punish the envious.”

\*तत्रैकोवाच हे गोपा, दावाग्निं(म्) पश्यतोल्बणम् ।

चक्षूं(म्)प्याश्वपिदध्वं(वँ) वो, विधास्ये क्षेममं(ञ)जसा ॥ 22 ॥

\*tātraikovāca he gopā, dāvāgnim(m) pāsyatolbaṇam .



**cakṣūṃ(m)ṣyāśvapidadhvaṃ(ṽ) vo, vidhāsyē kṣemamaṃ(ñ)jasā .. 22..**

**cakṣūṃ(m)ṣyāś + vapidadhvaṃ(ṽ)**

Then another gopī spoke up: My dear cowherd boys, look at this raging forest fire! Quickly close your eyes and I will easily protect you.

**बद्धान्यया स्रजा काचित्- तन्वी तत्र उलूखले ।**

**भीता सुदृक् पिधायस्यं(म), भेजे भीतिविडम्बनम् ॥ 23 ॥**

**bāddhānyayā srajā kācit- tānvī tātra ulūkhale .**

**bhītā sudṛk pidhāyāsyam(m), bheje bhītivīḍāmbanam .. 23..**

One gopī tied up her slender companion with a flower garland and said, “Now I will bind this boy who has broken the butter pots and stolen the butter.” The second gopī then covered her face and beautiful eyes, pretending to be afraid.

**एवं(ङ्) कृष्णं(म) पृच्छमाना, वृन्दावनलतास्तरून् ।**

**व्यचक्षत वनोद्देशे, पदानि परमात्मनः ॥ 24 ॥**

**evaṃ(ṅ) kṛṣṇam(m) pṛcchamānā, vṛndāvanalatāstarūn .**

**vyacākṣata vanoddeśe, padāni paramātmanah .. 24..**

**vṛndāvana+ latās+ tarūn**

Parikshit! While the gopīs were thus imitating Kṛṣṇa’s pastimes and asking Vṛndāvana’s creepers and trees where Kṛṣṇa, the Supreme Soul, might be, they happened to see His footprints in a corner of the forest.

**पदानि व्यक्तमेतानि, नन्दसूनोर्महात्मनः ।**

**लक्ष्यन्ते हि ध्वजाम्भोज-वज्रां(ङ्)कुशयवादिभिः ॥ 25 ॥**

**padāni vyāktametāni, nāndasūnormahātmanah .**

**lakṣyānte hi dhvajāmbhoja- vajrām(ṅ)kuśayavādibhiḥ .. 25..**

**nāndasūnor+ mahātmanah, vajrām(ṅ)+ kuśayavā+ dibhiḥ**

[The gopīs said:] The marks of a flag, lotus, thunderbolt, elephant goad, barleycorn and so forth on these footprints clearly distinguish them as belonging to that great soul, the son of Nanda Mahārāja.

**तैस्तैः(फ्) पदैस्तत्पदवी- मन्विच्छन्त्योऽग्रतोऽबलाः ।**

**वध्वाः(फ्) पदैः(स) सुपृक्तानि, विलोक्यार्ताः(स) समंब्रुवन् ॥ 26 ॥**

taistaiḥ(kh) padaistātpadavī- mānvicchantyo'grato'balāḥ .  
vādhvāḥ(ph) padaiḥ(s) supṛktāni, vilokyārtāḥ(s) samābruvan .. 26..

**padais+ tatpadavī, manvic+ chantyo'+ grato'+ balāḥ**

The gopīs began following Kṛṣṇa's path, as shown by His many footprints, but when they saw that these prints were thoroughly intermixed with those of His dearest consort, they became perturbed and spoke as follows.

\*कस्याः(फ़) पदानि चैतानि, याताया नन्दसूनुना ।  
अं(म)सन्यस्तप्रकोष्ठायाः(ख), करेणोः(ख) करिणा यथा ॥ 27 ॥

\*kāsyāḥ(ph) padāni caitāni, yātāyā nāndasūnunā .  
aṃ(m)sānyāstāprakoṣṭhāyāḥ(kh), kareṇoh(kh) kariṇā yathā .. 27..

**aṃ(m)sanyas+ taprakoṣṭhāyāḥ(kh)**

[The gopīs said:] Here we see the footprints of some gopī who must have been walking along with the son of Nanda Mahārāja. He must have put His arm on Her shoulder, just as an elephant rests His trunk on the shoulder of an accompanying she-elephant.

अनयाऽऽराधितो नूनं(म), भगवान् हरिरीश्वरः ।  
यन्नो विहाय गोविन्दः(फ़), प्रीतो यामनयद् रहः ॥ 28 ॥  
anayā''rādhito nūnaṃ(m), bhagavān harirīśvaraḥ .  
yanno vihāya govindaḥ(ph), prīto yāmanayad rahaḥ .. 28..

Certainly this particular gopī has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place.

\*धन्या अहो अमी आल्यो, गोविन्दाङ्घ्र्यब्जरेणवः ।  
यान् ब्रह्मेशो रमा देवी, दधुर्मूर्धघनुत्तये ॥ 29 ॥  
dhānyā aho amī ālyo, govindāṅghryābjareṇavaḥ .  
yān brahmeśau ramā devī, dadhurmūrdhnyaghanuttaye .. 29..

**govindān + ghryabjareṇavaḥ, dadhurmūr+ dhnyaghanuttaye**

O girls! The dust of Govinda's lotus feet is so sacred that even Brahmā, Śiva and the goddess Ramā take that dust upon their heads to dispel sinful reactions.

\*तस्या अमूनि नः(ख) क्षोभं(ङ), कुर्वन्त्युच्चैः(फ़) पदानि यत् ।

यैकापहृत्य गोपीनां(म), रहो भुङ्क्तेऽच्युताधरम् ॥ 30 ॥

tāsyā amūni naḥ(kh) kṣobhaṃ(ñ), kurvantyuccaiḥ(ph) padāni yat .

yaikāpahṛtya gopīnāṃ(m), raho bhun̄kte'cyutādharam .. 30..

**kurvan+ tyuccaiḥ(ph), bhun̄kte'+ cyutādharam**

These footprints of that special gopī greatly disturb us. Of all the gopīs, She alone was taken away to a secluded place, where She is enjoying the lips of Kṛṣṇa.

न लक्ष्यन्ते पदान्यत्र, तस्या नूनं(न्) तृणां(ङ्)कुरैः ।

खिद्यत्सुजाताङ्घ्रितला- मुन्निन्ये प्रेयसीं(म्) प्रियः ॥ 31 ॥

na lakṣyānte padānyātra, tāsyā nūnaṃ(n) tṛṇāṃ(ṅ)kuraiḥ .

khidyātsujātāṅghritalā- munninye preyasīm(m) priyaḥ .. 31..

**khidyat+ sujātān+ ghritalā**

Look, we can't see Her footprints over here! It's obvious that the grass and sprouts were hurting the tender soles of Her feet, and so the lover lifted up His beloved.

इमान्यधिकमङ्गानि, पदानि वहतो वधूम् ।

गोप्यः(फ्) पश्यत कृष्णस्य, भारक्रान्तस्य कामिनः ॥ 32 ॥

Imānyadhikamāṅgāni, padāni vahato vadhūm .

gopyaḥ(ph) pāśyata kṛṣṇasya, bhārākrāntasya kāmīnaḥ .. 32..

**Imān+ yadhikamag+ nāni**

Please observe, my dear gopīs, how in this place lusty Kṛṣṇa's footprints are pressed more deeply into the ground. Carrying the weight of His beloved must have been difficult for Him. And over here that intelligent boy must have put Her down to gather some flowers.

अत्रावरोपिता कान्ता, पुष्पहेतोर्महात्मना ।

अत्र प्रसूनावचयः(फ्), प्रियार्थे प्रेयसा कृतः ।

प्रपदाक्रमणे एते, पश्यतासकले पदे ॥ 33 ॥

ātrāvaropitā kāntā, puṣpahetormahātmanā .

ātrā prasūnāvachayaḥ(ph), priyārthe preyasā kṛtaḥ .

prapadākramaṇe ete, pāśyatāsakale pade .. 33..

**atrā+ varopitā, puṣpahetor+ mahātmanā**

Just see how in this place dear Kṛṣṇa collected flowers for His beloved. Here He has left the impression of only the front part of His feet because He was standing on His toes to reach the flowers.

केशप्रसाधनं(न) त्वत्र, कामिन्याः(ख) कामिना कृतम् ।

तानि चूडयता कान्ता- मुपविष्टमिह ध्रुवम् ॥ 34 ॥

keśāprasādhanam(n) tvātra, kāmīnyāḥ(kh) kāmīnā kṛtam .

tāni cūḍayatā kāntā- mupaviṣṭamihā dhruvam .. 34..

Certainly Kṛṣṇa sat down here with His girlfriend to arrange Her hair. The lusty boy must have made a crown for that lusty girl out of the flowers He had collected.

रेमे तथा चात्मरत, आत्मारामोऽप्यखण्डितः ।

कामिनां(न) दर्शयन् दैन्यं(म), स्त्रीणां(ञ) चैव दुरात्मताम् ॥ 35 ॥

reme tayā cātmarata, ātmārāmo'pyakhaṇḍitaḥ .

kāmīnām(n) darśayan dainyam(m), strīṇām(ñ) caiva durātmatām .. 35..

ātmārāmo' + pyakhaṇḍitaḥ

[Śukadeva ji continued:] Lord Kṛṣṇan enjoyed with that gopī, although He enjoys only within, being self-satisfied and complete in Himself. Thus by contrast He showed the wretchedness of ordinary lusty men and hardhearted women.

इत्येवं(न) दर्शयन्त्यस्ताश्- चेरुर्गोप्यो विचेतसः ।

यां(ङ्) गोपीमनयत् कृष्णो, विहायान्याः(स) स्त्रियो वने ॥ 36 ॥

ityevam(n) darśayāntyastāś- cerurgopyo vicetasah .

yām(ṅ) gopīmanayat kṛṣṇo, vihāyānyāḥ(s) striyo vane .. 36..

darśayan+ tyastāś

सा च मेने तदाऽऽत्मानं(वँ), वरिष्ठं(म) सर्वयोषिताम् ।

हित्वा गोपीः(ख) कामयाना, मामसौ भजते प्रियः ॥ 37 ॥

sā ca mene tadā''tmānam(ṅ), varīṣṭham(m) sarvayoṣitām .

hitvā gopīḥ(kh) kāmayānā, māmasau bhajate priyaḥ .. 37..

As the gopīs wandered about, their minds completely bewildered, they pointed out various signs of Kṛṣṇa's pastimes. The particular gopī whom Kṛṣṇa had led into a secluded forest when He had abandoned all the other young girls began to think Herself the best of women.

“My beloved has rejected all the other gopīs,” She thought, “even though they are driven by Cupid himself. He has chosen to reciprocate with Me alone.”

ततो गत्वा वनोद्देशं(न), दृप्ता केशवमब्रवीत् ।

न पारयेऽहं(ञ) चलितुं(न), नय मां(यँ) यत्र ते मनः ॥ 38 ॥

tato gātvā vanoddeśaṃ(n), dṛptā keśavamābravīt .

na pāraye'haṃ(ñ) calituṃ(n), naya māṃ(ȳ) yātra te manaḥ .. 38..

As the two lovers passed through one part of the Vṛndāvana forest, the special gopī began feeling proud of Herself. She told Lord Keśava, “I cannot walk any further. Please carry Me wherever You want to go.”

एवमुक्तः(फ) प्रियामाहं, स्कन्ध आरुह्यतामिति ।

ततश्चान्तर्दधे कृष्णः(स), सा वधूरन्वतप्यत ॥ 39 ॥

evamuktaḥ(ph) priyāmāhā, skāndha āruhyatāmiti .

tataścāntardadhe kṛṣṇaḥ(s), sāvadhūrānvatāpyata .. 39..

āruhyatā+ miti, tataś+ cāntar+ dadhe, vadhū+ ranva+ tapyata

Thus addressed, Lord Kṛṣṇa replied, “Just climb on My shoulder.” But as soon as He said this, He disappeared. His beloved consort then immediately felt great remorse.

हा नाथ रमणं प्रेष्ठं, क्वासि क्वासि महाभुज ।

दास्यास्ते कृपणाया मे, सखे दर्शय सन्निधिम् ॥ 40 ॥

hā nātha ramaṇā preṣṭhā, kvāsi kvāsi mahābhujā .

dāsyaṣte kṛpaṇāyā me, sakhe darśaya sannidhim .. 40..

She cried out: O master! My lover! O dearest, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your poor servant!

अन्विच्छन्त्यो भगवतो, मार्गं(ङ्) गोप्योऽविदूरतः ।

ददृशुः(फ) प्रियविश्लेष- मोहितां(न) दुःखितां(म्) सखीम् ॥ 41 ॥

ānvicchantyo bhagavato, mārgaṃ(ṅ) gopyo'vidūritaḥ .

dadṛśuḥ(ph) priyaviśleṣa- mohitāṃ(n) duḥkhitāṃ(m) sakhīm .. 41..

anvic+ chantyo

Śukadeva ji said: While continuing to search out Kṛṣṇa's path, the gopīs discovered their unhappy friend close by. She was bewildered by separation from Her lover.

तया कथितमाकर्ण्य, मानंप्राप्तिं(ञ) च माधवात् ।

अवमानं(ञ) च दौरात्म्याद्, विस्मयं(म्) परमं(यँ) ययुः ॥ 42 ॥

tayā kathitamākarnya, mānāprāptim(ñ) ca mādhavāt .

avamānaṁ(ñ) ca daurātmyād, vīsmayaṁ(m) paramaṁ(ȳ) yayuḥ .. 42..

**kathitamā+ karnya, daurāt+ myād**

She told them how Mādhava had given Her much respect, but how She then suffered dishonor because of Her misbehavior. The gopīs were extremely amazed to hear this.

ततोऽविशन् वनं(ञ) चन्द्रं- ज्योत्स्ना यावद् विभाव्यते ।

तमः(फ्) प्रविष्टमालक्ष्य, ततो निववृत्तुः(स्) स्त्रियः ॥ 43 ॥

tato'viśan vanaṁ(ñ) candrā-jyotsnā yāvad vibhāvyaṭe .

tamaḥ(ph) praviṣṭamālakṣya, tato nivavṛtuḥ(s) striyaḥ .. 43..

In search of Kṛṣṇa, the gopīs then entered the depths of the forest as far as the light of the moon shone. But when they found themselves engulfed in darkness, they decided to turn back.

तन्मनस्कास्तदालापास्-तद्विचेष्टास्तदात्मिकाः ।

तद्गुणानेव गायन्त्यो, नात्मागाराणि संस्मरुः ॥ 44 ॥

tānmanāskāstadālāpās- tadviceṣṭāstadātmikāḥ .

tadguṇāneva gāyantyo, nātmāgārāṇi sāsmaruḥ .. 44..

**tanmanaskās+ tadālāpās- tadviceṣṭās+ tadātmikāḥ, nātmā+ gārāṇi**

Their minds absorbed in thoughts of Him, they conversed about Him, acted out His pastimes and felt themselves filled with His presence. They completely forgot about their homes as they loudly sang the glories of Kṛṣṇa's transcendental qualities.

पुनः(फ्) पुलिनमागत्य, कालिन्द्याः(ख्) कृष्णभावनाः ।

समवेता जगुः(ख्) कृष्णं(न्), तदागमनकां(ङ्)क्षिताः ॥ 45 ॥

punaḥ(ph) pulinamāgātya, kālindyāḥ(kh) kṛṣṇabhāvanāḥ .

samavetā jaguḥ(kh) kṛṣṇaṁ(n), tadāgamanakā(ṅ)kṣitāḥ .. 45..

The gopīs again came to the bank of the Kālindī. Meditating on Kṛṣṇa and eagerly hoping He would come, they sat down together to sing of Him.

इति\* श्रीमद्भागवते महापुराणे पारमहं(म्)स्यां(म्) सं(म्)हितायां(न्)  
दशमस्कन्धे पूर्वार्धे रासक्रीडायां(ङ्) कृष्णान्वेषणं(न्) नामत्रिं(म्)शोऽध्यायः ॥

iti śrīmādbhāgavate mahāpurāṇe pāramahaṁ(m)syāṁ(m)  
saṁ(m)hitāyāṁ(n) daśamāskāndhe pūrvārdhe rāsakrīḍāyāṁ  
kṛṣṇānveṣaṇaṁ(n) nāmātriṁ(m)śo'dhyāyaḥ .. 30..

ॐ पूर्णमदः(फ्) पूर्णमिदं(म्)पूर्णात्पूर्णमुदच्यते  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः(श्)शान्तिः(श्)शान्तिः ॥

Om Pūrṇamadah(ph) Pūrṇamidam(m) PūrṇātPūrṇamudācyate|

Pūrṇāsya Pūrṇamādāya Pūrṇamevāvashiṣyate ||

Om Shāntih(ś) Shāntih(ś) Shāntih ||

