

# Śrīmad Bhāgavatam - Canto 10

## Sanskrit, word-for-word and original translation of Swami Prabhupāda

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### Chapter 31: The Gopīs' Songs of Separation

10.31.1

gopya ūcuḥ  
jayati te 'dhikam janmanā vrajaḥ  
śrayata indirā śaśvad atra hi  
dayita dr̥ṣyatām dikṣu tāvakāḥ  
tvayi dhṛtāsavas tvām vicinvate

gopyaḥ ūcuḥ — the gopīs said; jayati — is glorious; te — Your; adhikam — exceedingly; janmanā — by the birth; vrajaḥ — the land of Vraja; śrayate — is residing; indirā — Lakṣmī, the goddess of fortune; śaśvat — perpetually; atra — here; hi — indeed; dayita — O beloved; dr̥ṣyatām — may (You) be seen; dikṣu — in all directions; tāvakāḥ — Your (devotees); tvayi — for Your sake; dhṛta — sustained; asavaḥ — their life airs; tvām — for You; vicinvate — they are searching.

#### TRANSLATION

The gopīs said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us.

10.31.2

śarad-udāśaye sādhu-jāta-sat-  
sarasijodara-śrī-muṣā dr̥ṣā  
surata-nātha te 'śulka-dāsikā  
vara-da nighnato neha kim vadhaḥ

śarat — of the autumn season; uda-āśaye — in the reservoir of water; sādhu — excellently; jāta — grown; sat — fine; sarasi-ja — of the lotus flowers; udara — in the middle; śrī — the beauty; muṣā — which excels; dr̥ṣā — with Your glance; surata-nātha — O Lord of love; te — Your; aśulka — acquired without payment; dāsikāḥ — maidservants; vara-da — O giver of benedictions; nighnataḥ — for You who are killing; na — not; iha — in this world; kim — why; vadhaḥ — murder.

#### TRANSLATION

O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?

### 10.31.3

viṣa-jalāpyayād vyāla-rākṣasād  
varṣa-mārutād vaidyutānalāt  
vṛṣa-mayātmajād viśvato bhayād  
ṛṣabha te vayaṁ rakṣitā muhuḥ

viṣa — poisonous; jala — by the water (of the Yamunā, contaminated by Kāliya);  
apyayāt — from destruction; vyāla — fearsome; rākṣasāt — from the demon (Agha);  
varṣa — from rain (sent by Indra); mārutāt — and the wind-storm (created by  
Tṛṇāvarta); vaidyuta-analāt — from the thunderbolt (of Indra); vṛṣa — from the bull,  
Ariṣṭāsura; maya-ātmajāt — from the son of Maya (Vyomāsura); viśvataḥ — from  
all; bhayāt — fear; ṛṣabha — O greatest of personalities; te — by You; vayam —  
we; rakṣitāḥ — have been protected; muhuḥ — repeatedly.

### TRANSLATION

O greatest of personalities, You have repeatedly saved us from all kinds of danger  
— from poisoned water, from the terrible man-eater Agha, from the great rains,  
from the wind demon, from the fiery thunderbolt of Indra, from the bull demon and  
from the son of Maya Dānava.

### 10.31.4

na khalu gopikā-nandano bhavān  
akhila-dehinām antarātma-dṛk  
vikhanasārthito viśva-guptaye  
sakha udeyivān sātvatām kule

na — not; khalu — indeed; gopikā — of the gopī, Yaśodā; nandanaḥ — the son;  
bhavān — Your good self; akhila — of all; dehinām — embodied living entities;  
antaḥ-ātma — of the inner consciousness; dṛk — the seer; vikhanasā — by Lord  
Brahmā; arthitaḥ — prayed for; viśva — of the universe; guptaye — for the  
protection; sakhe — O friend; udeyivān — You arose; sātvatām — of the Sātvatas;  
kule — in the dynasty.

### TRANSLATION

You are not actually the son of the gopī Yaśodā, O friend, but rather the indwelling  
witness in the hearts of all embodied souls. Because Lord Brahmā prayed for You to  
come and protect the universe, You have now appeared in the Sātvata dynasty.

### 10.31.5

viracitābhayaṁ vṛṣṇi-dhūrya te  
caraṇam iyuṣām saṁsṛter bhayāt  
kara-saroruhāṁ kānta kāma-daṁ  
śirasi dhehi naḥ śrī-kara-graham

viracita — created; abhayaṁ — fearlessness; vṛṣṇi — of the Vṛṣṇi dynasty; dhūrya  
— O best; te — Your; caraṇam — feet; iyuṣām — of those who approach; saṁsṛteḥ  
— of material existence; bhayāt — out of fear; kara — Your hand; saraḥ-ruham —  
like a lotus flower; kānta — O lover; kāma — desires; daṁ — fulfilling; śirasi — on  
the heads; dhehi — please place; naḥ — of us; śrī — of the goddess of fortune,  
Lakṣmīdevī; kara — the hand; graham — taking.

### TRANSLATION

O best of the Vṛṣṇis, Your lotuslike hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfilling lotus hand on our heads.

10.31.6

vraja-janārti-han vīra yoṣitām  
nija-jana-smaya-dhvaṁsana-smita  
bhaja sakhe bhavat-kiṅkarīḥ sma no  
jalaruhānanam cāru darśaya

vraja-jana — of the people of Vraja; ārti — of the suffering; han — O destroyer; vīra — O hero; yoṣitām — of women; nija — Your own; jana — of the people; smaya — the pride; dhvaṁsana — destroying; smita — whose smile; bhaja — please accept; sakhe — O friend; bhavat — Your; kiṅkarīḥ — maidservants; sma — indeed; naḥ — us; jala-ruha — lotus; ānanam — Your face; cāru — beautiful; darśaya — please show.

TRANSLATION

O You who destroy the suffering of Vraja's people, O hero of all women, Your smile shatters the false pride of Your devotees. Please, dear friend, accept us as Your maidservants and show us Your beautiful lotus face.

10.31.7

praṇata-dehinām pāpa-karṣaṇam  
ṛṇa-carānugam śrī-niketanam  
phaṇi-phaṇārpitam te padāmbujam  
kṛṇu kuceṣu naḥ kṛndhi hṛt-chayam

praṇata — who are surrendered to You; dehinām — of the embodied living beings; pāpa — the sins; karṣaṇam — which remove; ṛṇa — grass; cara — who graze (the cows); anugam — following; śrī — of the goddess of fortune; nikanam — the abode; phaṇi — of the serpent (Kāliya); phaṇā — on the hoods; arpitam — placed; te — Your; pada-ambujam — lotus feet; kṛṇu — please put; kuceṣu — on the breasts; naḥ — our; kṛndhi — cut away; hṛt-śayam — the lust in our hearts.

TRANSLATION

Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kāliya, please place them upon our breasts and tear away the lust in our hearts.

10.31.8

madhurayā girā valgu-vākyayā  
budha-manojñayā puṣkarekṣaṇa  
vidhi-karīḥ imā vīra muhyatīḥ  
adhara-sīdhunāpyāyayasva naḥ

madhurayā — sweet; girā — by Your voice; valgu — charming; vākyayā — by Your words; budha — to the intelligent; mano-jñayā — attractive; puṣkara — lotus; īkṣaṇa — You whose eyes; vidhi-karīḥ — maidservants; imāḥ — these; vīra — O hero; muhyatīḥ — becoming bewildered; adhara — of Your lips; sīdhunā — with the

nectar; āpyāyayasva — please restore to life; naḥ — us.

## TRANSLATION

O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips.

10.31.9

tava kathāmṛtaṁ tapta-jīvanaṁ  
kavibhir īḍitaṁ kalmaṣāpaham  
śravaṇa-maṅgalaṁ śrīmad ātataṁ  
bhuvi gṛṇanti ye bhūri-dā janāḥ

tava — Your; kathā-amṛtam — the nectar of words; tapta-jīvanam — life for those aggrieved in the material world; kavibhiḥ — by great thinkers; īḍitam — described; kalmaṣa-apaham — that which drives away sinful reactions; śravaṇa-maṅgalam — giving spiritual benefit when heard; śrīmat — filled with spiritual power; ātatam — broadcast all over the world; bhuvi — in the material world; gṛṇanti — chant and spread; ye — those who; bhūri-dāḥ — most beneficent; janāḥ — persons.

## TRANSLATION

The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent.

10.31.10

prahasitaṁ priya-prema-vikṣaṇaṁ  
viharaṇaṁ ca te dhyāna-maṅgalam  
rahasi saṁvido yā hr̥di spr̥śaḥ  
kuhaka no manaḥ kṣobhayanti hi

prahasitam — the smiling; priya — affectionate; prema — with love; vikṣaṇam — glances; viharaṇam — intimate pastimes; ca — and; te — Your; dhyāna — by meditation; maṅgalam — auspicious; rahasi — in solitary places; saṁvidaḥ — conversations; yāḥ — which; hr̥di — the heart; spr̥śaḥ — touching; kuhaka — O cheater; naḥ — our; manaḥ — minds; kṣobhayanti — agitate; hi — indeed.

## TRANSLATION

Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You — all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds.

10.31.11

calasi yad vrajāc cārayan paśūn  
nalina-sundaraṁ nātha te padam  
śīla-tṛṇāṅkuraiḥ sīdatīti naḥ  
kalilatāṁ manaḥ kānta gacchati

calasi — You go; yat — when; vrajāt — from the cowherd village; cārayan — herding; paśūn — the animals; nalina — than a lotus flower; sundaram — more beautiful; nātha — O master; te — Your; padam — feet; śila — by sharp edges of grain; ṛṇa — grass; ańkuraiḥ — and sprouting plants; sīdati — are experiencing pain; iti — thus thinking; naḥ — us; kalilatām — discomfort; manaḥ — our minds; kānta — O lover; gacchati — feel.

#### TRANSLATION

Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants.

10.31.12

dina-parikṣaye nīla-kuntalair  
vanaruhānanaṁ bibhrad āvṛtam  
ghana-rajasvalaṁ darśayan muhur  
manasi naḥ smaraṁ vīra yacchasi

dina — of the day; parikṣaye — at the finish; nīla — dark blue; kuntalaiḥ — with locks of hair; vana-ruha — lotus; ānanaṁ — face; bibhrat — exhibiting; āvṛtam — covered; ghana — thick; rajaḥ-valam — smeared with dust; darśayan — showing; muhuḥ — repeatedly; manasi — in the minds; naḥ — our; smaram — Cupid; vīra — O hero; yacchasi — You are placing.

#### TRANSLATION

At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds.

10.31.13

praṇata-kāma-dam padmajārcitaṁ  
dharaṇi-maṇḍanaṁ dhyeyam āpadi  
caraṇa-pańkajaṁ śantamaṁ ca te  
ramaṇa naḥ staneṣv arpayādhi-han

praṇata — of those who bow down; kāma — the desires; dam — fulfilling; padma-ja — by Lord Brahmā; arcitam — worshiped; dharaṇi — of the earth; maṇḍanam — the ornament; dhyeyam — the proper object of meditation; āpadi — in time of distress; caraṇa-pańkajam — the lotus feet; śam-tamam — giving the highest satisfaction; ca — and; te — Your; ramaṇa — O lover; naḥ — our; staneṣu — on the breasts; arpayā — please place; adhi-han — O destroyer of mental distress.

#### TRANSLATION

Your lotus feet, which are worshiped by Lord Brahmā, fulfill the desires of all who bow down to them. They are the ornament of the earth, they give the highest satisfaction, and in times of danger they are the appropriate object of meditation. O lover, O destroyer of anxiety, please put those lotus feet upon our breasts.

10.31.14

surata-varhdhanaṁ śoka-nāśanaṁ

svarita-veṇunā suṣṭhu cumbitam  
itara-rāga-vismāraṇam nṛṇām  
vitara vīra nas te 'dharāmṛtam

surata — conjugal happiness; vardhanam — which increases; śoka — grief; nāśanam — which destroys; svarita — vibrated; veṇunā — by Your flute; suṣṭhu — abundantly; cumbitam — kissed; itara — other; rāga — attachments; vismāraṇam — causing to forget; nṛṇām — men; vitara — please spread; vīra — O hero; naḥ — upon us; te — Your; adhara — of the lips; amṛtam — the nectar.

## TRANSLATION

O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes grief. That nectar is thoroughly relished by Your vibrating flute and makes people forget any other attachment.

10.31.15

aṭati yad bhavān ahni kānanam  
truṭi yugāyate tvām apaśyatām  
kuṭīla-kuntalam śrī-mukham ca te  
jaḍa udīkṣatām pakṣma-kṛd dṛśām

aṭati — travel; yat — when; bhavān — You; ahni — during the daytime; kānanam — to the forest; truṭi — about 1/1700 of a second; yugāyate — becomes like an entire millennium; tvām — You; apaśyatām — for those who do not see; kuṭīla — curling; kuntalam — with locks of hair; śrī — beautiful; mukham — face; ca — and; te — Your; jaḍaḥ — foolish; udīkṣatām — for those who are eagerly looking; pakṣma — of lids; kṛt — the creator; dṛśām — of the eyes.

## TRANSLATION

When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator.

10.31.16

pati-sutānvaya-bhrātr-bāndhavān  
ativilaṅghya te 'nti acyutāgatāḥ  
gati-vidas tavodgīta-mohitāḥ  
kitava yoṣitāḥ kas tyajen niśi

pati — husbands; suta — children; anvaya — ancestors; bhrātr — brothers; bāndhavān — and other relatives; ativilaṅghya — completely neglecting; te — Your; anti — into the presence; acyuta — O infallible one; āgatāḥ — having come; gati — of our movements; vidad — who understand the purpose; tava — Your; udgīta — by the loud song (of the flute); mohitāḥ — bewildered; kitava — O cheater; yoṣitāḥ — women; kaḥ — who; tyajet — would abandon; niśi — in the night.

## TRANSLATION

Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night,

enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives.

10.31.17

rahasi saṁvidam̐ hṛc-chayodayam̐  
prahasitānanaṁ prema-vīkṣaṇam  
bṛhad-urah̐ śriyo vīkṣya dhāma te  
muhur ati-sprhā muhyate manaḥ

rahasi — in private; saṁvidam — confidential discussions; hṛt-śaya — of lust in the heart; udayam — the rise; prahasita — smiling; ānanaṁ — face; prema — loving; vīkṣaṇam — glances; bṛhat — broad; urah̐ — chest; śriyaḥ — of the goddess of fortune; vīkṣya — seeing; dhāma — the abode; te — Your; muhuḥ — repeatedly; ati — excessive; sprhā — hankering; muhyate — bewilders; manaḥ — the mind.

TRANSLATION

Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling face, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You.

10.31.18

vraja-vanaukasām̐ vyaktir aṅga te  
vṛjina-hantrī alaṁ viśva-maṅgalam  
tyaja manāk ca nas tvat-sprhātmanām̐  
sva-jana-hṛd-rujām̐ yan niṣūdanam

vraja-vana — in the forests of Vraja; okasām — for those who dwell; vyaktiḥ — the appearance; aṅga — dear one; te — Your; vṛjina — of distress; hantrī — the agent of destruction; alam — extremely so; viśva-maṅgalam — all-auspicious; tyaja — please release; manāk — a little; ca — and; naḥ — to us; tvat — for You; sprhā — with hankering; ātmanām — whose minds are filled; sva — Your own; jana — devotees; hṛt — in the hearts; rujām — of the disease; yat — which is; niṣūdanam — that which counteracts.

TRANSLATION

O beloved, Your all-auspicious appearance vanquishes the distress of those living in Vraja's forests. Our minds long for Your association. Please give to us just a bit of that medicine, which counteracts the disease in Your devotees' hearts.

10.31.19

yat te sujāta-caraṇāmburuham̐ staneṣu  
bhītāḥ śanaih̐ priya dadhīmahi karkaṣeṣu  
tenāṭavīm̐ aṭasi tad vyathate na kim̐ svit  
kūrpadibhir bhramati dhīr bhavad-āyusaṁ naḥ

yat — which; te — Your; su-jāta — very fine; caraṇa-ambu-ruham — lotus feet; staneṣu — on the breasts; bhītāḥ — being afraid; śanaih̐ — gently; priya — O dear one; dadhīmahi — we place; karkaṣeṣu — rough; tena — with them; aṭavīm — the forest; aṭasi — You roam; tat — they; vyathate — are distressed; na — not; kim̐ svit — we wonder; kūrpa-ādibhiḥ — by small stones and so on; bhramati — flutters; dhīḥ — the mind; bhavat-āyusaṁ — of those of whom Your Lordship is the very

life; nah — of us.

## TRANSLATION

O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.

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