

Śrīmad Bhāgavatam - Canto 10

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

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Chapter 32: The Reunion

10.32.1

śrī-śuka uvāca

iti gopyaḥ pragāyantyaḥ
pralapantyaś ca citradhā
ruruduḥ su-svaraṁ rājan
kṛṣṇa-darśana-lālasāḥ

śrī-śukaḥ uvāca — Śrī Śukadeva Gosvāmī said; iti — thus, as related above; gopyaḥ — the gopīs; pragāyantyaḥ — singing forth; pralapantyaḥ — speaking forth; ca — and; citradhā — in various charming ways; ruruduḥ — they cried; su-svaram — loudly; rājan — O King; kṛṣṇa-darśana — for the sight of Kṛṣṇa; lālasāḥ — hankering.

TRANSLATION

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.

10.32.2

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ

tāsām — before them; āvirabhūt — He appeared; śauriḥ — Lord Kṛṣṇa; smayamāna — smiling; mukha — His face; ambujaḥ — lotuslike; pīta — yellow; ambara — a garment; dharaḥ — wearing; srag-vī — wearing a flower garland; sākṣāt — directly; man-matha — of Cupid (who bewilders the mind); man — of the mind; mathaḥ — the bewilderer.

TRANSLATION

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.

10.32.3

taṁ vilokyāgataṁ preṣṭhaṁ
pṛīty-utphulla-dṛśo 'balāḥ
uttasthur yugapat sarvās

tanvaḥ prāṇam ivāgatam

tam — Him; vilokya — seeing; āgatam — returned; preṣṭham — their dearest;
prīti — out of affection; utphulla — opening wide; dṛśaḥ — their eyes; abalāḥ — the
girls; uttasthuḥ — they stood up; yugapat — all at once; sarvāḥ — all of them; tanvaḥ
— of the body; prāṇam — the life air; iva — as; āgatam — returned.

TRANSLATION

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.

10.32.4

kācit karāmbujaṁ śaurer
jagrthe 'ñjalinā mudā
kācid dadhāra tad-bāhum
aṁse candana-bhūṣitam

kācit — one of them; kara-ambujam — the lotus hand; śaureḥ — of Lord Kṛṣṇa;
jagrthe — seized; añjalinā — in her folded palms; mudā — with joy; kācit —
another; dadhāra — put; tat-bāhum — His arm; aṁse — on her shoulder; candana
— with sandalwood paste; bhūṣitam — adorned.

TRANSLATION

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

10.32.5

kācid añjalināgrhṇāt
tanvī tāmbūla-carvitam
ekā tad-aṅghri-kamalaṁ
santaptā stanayor adhāt

kācit — one; añjalinā — with joined hands; agrhṇāt — took; tanvī — slender;
tāmbūla — of betel nut; carvitam — His chewed remnants; ekā — one; tat — His;
aṅghri — foot; kamalam — lotus; santaptā — burning; stanayoḥ — on her breasts;
adhāt — placed.

TRANSLATION

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.

10.32.6

ekā bhru-kuṭim ābadhya
prema-saṁrambha-vihvalā
ghnantīvaikṣat kaṭākṣepaiḥ
sandaṣṭa-daśana-cchadā

ekā — one more gopī; bhru-kuṭim — her eyebrows; ābadhya — constricting; prema
— of her pure love; saṁrambha — by the fury; vihvalā — beside herself; ghnantī —
injuring; iva — as if; aikṣat — she looked; kaṭa — of her sidelong glances; ākṣepaiḥ

— with the insults; sandaṣṭa — biting; daśana — of her teeth; chadā — the covering (her lips).

TRANSLATION

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.

10.32.7

aparānimīṣad-dṛgbhyām
juṣāṇā tan-mukhāmbujam
āpītam api nātrpyat
santas tac-caraṇam yathā

aparā — yet another gopī; animīṣat — unblinking; dṛgbhyām — with eyes; juṣāṇā — relishing; tat — His; mukha-ambujam — lotus face; āpītam — fully tasted; api — although; na atrpyat — She did not become satiated; santatḥ — mystic saints; tat-caraṇam — His feet; yathā — as.

TRANSLATION

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.

10.32.8

taṁ kācin netra-randhreṇa
hṛdi kṛtvā nimīlya ca
pulakāṅgy upaguhyaṣṭe
yogīvānanda-samplutā

tam — Him; kācit — one of them; netra — of her eyes; randhreṇa — through the aperture; hṛdi — in her heart; kṛtvā — placing; nimīlya — closing; ca — and; pulaka-aṅgī — the hair on her limbs standing on end; upaguhya — embracing; ṣṭe — she remained; yogī — a yogī; iva — like; ānanda — in ecstasy; samplutā — drowned.

TRANSLATION

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.

10.32.9

sarvās tāḥ keśavāloka-
paramotsava-nirvṛtāḥ
jahur viraha-jam tāpam
prājñam prāpya yathā janāḥ

sarvāḥ — all; tāḥ — those gopīs; keśava — of Lord Kṛṣṇa; āloka — by the sight; parama — supreme; utsava — of festivity; nirvṛtāḥ — feeling joy; jahur — they gave up; viraha-jam — born of their separation; tāpam — the distress; prājñam — a spiritually enlightened person; prāpya — achieving; yathā — as; janāḥ — people in

general.

TRANSLATION

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.

10.32.10

tābhir vidhūta-śokābhir
bhagavān acyuto vṛtaḥ
vyarocatādhikam tāta
puruṣaḥ śaktibhir yathā

tābhiḥ — by these gopīs; vidhūta — fully cleansed; śokābhiḥ — of their distress; bhagavān — the Supreme Personality of Godhead; acyutaḥ — the infallible Lord; vṛtaḥ — surrounded; vyarocata — appeared brilliant; adhikam — exceedingly; tāta — my dear (King Parīkṣit); puruṣaḥ — the Supreme Soul; śaktibhiḥ — with His transcendental potencies; yathā — as.

TRANSLATION

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.

10.32.11-12

tāḥ samādāya kālindya
nirviśya pulinaṁ vibhuḥ
vikasat-kunda-mandāra
surabhy-anila-ṣaṭpadam

śarac-candrāmśu-sandoha-
dhvasta-doṣā-tamaḥ śivam
kṛṣṇāyā hasta-taralā
cita-komala-vālukam

tāḥ — those gopīs; samādāya — taking; kālindyaḥ — of the Yamunā; nirviśya — entering upon; pulinaṁ — the bank; vibhuḥ — the almighty Supreme Lord; vikasat — blooming; kunda-mandāra — of kunda and mandāra flowers; surabhi — fragrant; anila — with the breeze; sat-padam — with bees;

śarat — autumnal; candra — of the moon; amśu — of the rays; sandoha — by the abundance; dhvasta — dispelled; doṣā — of the night; tamaḥ — the darkness; śivam — auspicious; kṛṣṇāyāḥ — of the river Yamunā; hasta — like hands; taralā — by her waves; ācita — collected; komala — soft; vālukam — sand.

TRANSLATION

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.

10.32.13

tad-darśanāhlāda-vidhūta-hṛd-rujo
manorathāntam śrutayo yathā yayuḥ
svair uttarīyaiḥ kuca-kuṅkumāñkitair
acīkṣann āsanam ātma-bandhave

tat — Him, Kṛṣṇa; darśana — due to seeing; āhlāda — by the ecstasy; vidhūta — driven away; hṛt — in their hearts; rujaḥ — the pain; manaḥ-ratha — of their desires; antam — the ultimate fulfillment; śrutayaḥ — the revealed scriptures; yathā — as; yayuḥ — they attained; svaiḥ — with their own; uttarīyaiḥ — covering garments; kuca — of their breasts; kuṅkuma — with the vermilion powder; añkitaiḥ — smeared; acīkṣan — they arranged; āsanam — a seat; ātma — of their souls; bandhave — for the dear friend.

TRANSLATION

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.

10.32.14

tatropaviṣṭo bhagavān sa īśvaro
yogeśvarāntar-hṛdi kalpitāsanah
cakāsa gopī-parīṣad-gato 'rcitas
trailokya-lakṣmy-eka-padam vapur dadhat

tatra — there; upaviṣṭaḥ — seated; bhagavān — the Supreme Personality of Godhead; saḥ — He; īśvaraḥ — the ultimate controller; yoga-īśvara — of the masters of mystic meditation; antaḥ — within; hṛdi — the hearts; kalpita — arranged; āsanah — His seat; cakāsa — He appeared resplendent; gopī-parīṣat — in the assembly of the gopīs; gataḥ — present; arcitaḥ — worshiped; trai-lokya — of the three worlds; lakṣmī — of the beauty and other opulences; eka — the exclusive; padam — reservoir; vapuḥ — His transcendental, personal form; dadhat — exhibiting.

TRANSLATION

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.

10.32.15

sabhājayitvā tam anaṅga-dīpanam
sahāsa-līlekṣaṇa-vibhrama-bhruvā
saṁsparśanenāṅka-kṛtāṅghri-hastayoḥ
saṁstutya īṣat kupitā babhāṣire

sabhājayitvā — honoring; tam — Him; anaṅga — of lusty desires; dīpanam — the inciter; sa-hāsa — smiling; līlā — playful; īkṣaṇa — with glances; vibhrama — sporting; bhruvā — with their eyebrows; saṁsparśanena — with touching; aṅka — upon their laps; kṛta — placed; aṅghri — of His feet; hastayoḥ — and hands;

saṁstutya — offering praise; īṣat — somewhat; kupitāḥ — angry; babhāṣire — they spoke.

TRANSLATION

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.

10.32.16

śrī-gopya ūcuḥ
bhajato 'nubhajanty eka
eka etad-viparyayam
nobhayāñś ca bhajanty eka
etan no brūhi sādhu bhoḥ

śrī-gopyaḥ ūcuḥ — the gopīs said; bhajataḥ — to those who respect them; anu — reciprocally; bhajanti — show respect; eke — some; eke — some; etat — to this; viparyayam — the contrary; na ubhayān — with neither; ca — and; bhajanti — reciprocate; eke — some; etat — this; naḥ — to us; brūhi — speak; sādhu — properly; bhoḥ — O dear one.

TRANSLATION

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.

10.32.17

śrī-bhagavān uvāca
mitho bhajanti ye sakhyaḥ
svārthaikāntodyamā hi te
na tatra sauḥṛdam dharmāḥ
svārtthārtham tad dhi nānyathā

śrī-bhagavān uvāca — the Supreme Personality of Godhead said; mithaḥ — mutually; bhajanti — reciprocate; ye — who; sakhyaḥ — friends; sva-artha — for their own sake; eka-anta — exclusively; udyamāḥ — whose endeavor; hi — indeed; te — they; na — not; tatra — therein; sauḥṛdam — true friendship; dharmāḥ — true religiosity; sva-artha — of their own benefit; artham — for the sake; tat — that; hi — indeed; na — not; anyathā — otherwise.

TRANSLATION

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.

10.32.18

bhajanty abhajato ye vai
karuṇāḥ pitarau yathā

dharmo nirapavādo 'tra
sauhrdam ca su-madhyamāḥ

bhajanti — they devotedly serve; abhajataḥ — with those who do not reciprocate with them; ye — those who; vai — indeed; karuṇāḥ — merciful; pitarau — parents; yathā — as; dharmah — religious duty; nirapavādaḥ — faultless; atra — in this; sauhrdam — friendship; ca — and; su-madhyamāḥ — O slender-waisted ones.

TRANSLATION

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.

10.32.19

bhajato 'pi na vai kecid
bhajanty abhajataḥ kutaḥ
ātmārāmā hy āpta-kāmā
akṛta-jñā guru-druhaḥ

bhajataḥ — with those who are acting favorably; api — even; na — not; vai — certainly; kecid — some; bhajanti — reciprocate; abhajataḥ — with those who are not acting favorably; kutaḥ — what to speak of; ātma-ārāmāḥ — the self-satisfied; hi — indeed; āpta-kāmāḥ — those who have already attained their material desires; akṛta-jñāḥ — those who are ungrateful; guru-druhaḥ — those who are inimical to superiors.

TRANSLATION

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.

10.32.20

nāhaṁ tu sakhyo bhajato 'pi jantūn
bhajāmy amiṣām anuvṛtti-vṛttaye
yathādhano labdha-dhane vinaṣṭe
tac-cintayānyan nibhṛto na veda

na — do not; aham — I; tu — on the other hand; sakhyaḥ — O friends; bhajataḥ — worshipping; api — even; jantūn — with living beings; bhajāmi — reciprocate; amiṣām — their; anuvṛtti — propensity (for pure love); vṛttaye — in order to impel; yathā — just as; adhanaḥ — a poor man; labdha — having obtained; dhane — wealth; vinaṣṭe — and it being lost; tat — of that; cintayā — with anxious thought; anyat — anything else; nibhṛtaḥ — filled; na veda — does not know.

TRANSLATION

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.

10.32.21

evaṁ mad-arthojjhita-loka-veda
svānām hi vo mayy anuvṛttaye 'balāḥ
mayāparokṣaṁ bhajatā tirohitaṁ
māsūyituṁ mārhattha tat priyaṁ priyāḥ

evam — thus; mat — My; artha — for the sake; ujjhita — having rejected; loka — worldly opinion; veda — the opinion of the Vedas; svānām — and relatives; hi — indeed; vaḥ — of you; mayi — for Me; anuvṛttaye — for the loving propensity; abalāḥ — My dear girls; mayā — by Me; aparokṣam — removed from your sight; bhajatā — who is actually reciprocating; tirohitam — the disappearance; mā — with Me; asūyitum — to be inimical; ma arhattha — you should not; tat — therefore; priyam — with your beloved; priyāḥ — My dear beloveds.

TRANSLATION

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.

10.32.22

na pāraye 'haṁ niravadya-saṁyujāṁ
sva-sādhu-kṛtyaṁ vibudhāyusāpi vaḥ
yā mābhajan durjara-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā

na — not; pāraye — am able to make; aham — I; niravadya-saṁyujām — to those who are completely free from deceit; sva-sādhu-kṛtyam — proper compensation; vibudha-āyusā — with a lifetime as long as that of the demigods; api — although; vaḥ — to you; yāḥ — who; mā — Me; abhajan — have worshiped; durjara — difficult to overcome; geha-śṛṅkhalāḥ — the chains of household life; saṁvṛścya — cutting; tat — that; vaḥ — of you; pratiyātu — let it be returned; sādhunā — by the good activity itself.

TRANSLATION

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.

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