

TEXT 1

गोप्य ऊचुः

जयति तेऽधिकं जन्मना व्रजः
श्रयत इन्दिरा शश्वदत्र हि
दयित दृश्यतां दिक्षु तावकास्
त्वयि धृतासवस्त्वां विचिन्वते

gopya ūcuḥ

*jayati te 'dhikam janmanā vrajaḥ
śrayata indirā śaśvad atra hi
dayita dṛśyatām dikṣu tāvakās
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; *dṛśyatām*—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.

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.

Those who are familiar with the art of chanting Sanskrit verses will be able to appreciate the especially exquisite Sanskrit poetry of this chapter. Specifically, the poetic meter of the verses is extraordinarily beautiful, and also, for the most part, in each line the first and seventh syllables begin with the same consonant, as do the second syllables of all four lines.

TEXT 2

शरदुदाशये साधुजातसत्-

सरसिजोदरश्रीमुषा दृशा
सुरतनाथ तेऽशुल्कदासिका
वरद निघ्नतो नेह किं वधः

*śarad-udāśaye sādhu-jāta-sat-
sarasijodara-śrī-muṣā dṛśā
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; *dṛśā*—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.

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?

In the autumn season, the whorl of the lotus has a special beauty, but that unique loveliness is surpassed by the beauty of Kṛṣṇa's glance.

TEXT 3

विषजलाप्ययाद्व्यालराक्षसाद्
वर्षमारुताद्वैद्युतानलात्
वृषमयात्मजाद्विध्वतो भयाद्
ऋषभ ते वयं रक्षिता मुहुः

*viṣa-jalāpyayād vyāla-rākṣasād
varṣa-mārutād vaidyutānalāt
vṛṣa-mayātmajād viśvato bhayād
ṛṣabha te vyaṁ 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.

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.

Here the *gopīs* imply, "O Kṛṣṇa, You saved us from so many terrible dangers, so now that we are dying of separation from You, won't You save us again?" Śrīla Viśvanātha Cakravartī Ṭhākura explains that the *gopīs* mention Ariṣṭa and Vyoma because, although Kṛṣṇa had not yet killed these demons, the fact that He would kill them in the future was well known, having been predicted by the sages Garga and Bhāguri at the time of the Lord's birth.

TEXT 4

न खलु गोपीकानन्दनो भवान्
अखिलदेहिनामन्तरात्मदृक्
विखनसार्थितो विश्वगुप्तये
सख उदेयिवान् सात्वतां कुले

*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.

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.

The *gopīs* here imply, "Since You have descended to protect the entire universe, how can You neglect Your own devotees?"

TEXT 5

विरचिताभयं वृष्णिधूर्य ते
चरणमीयुषां संसृतेर्भयात्
करसरोरुहं कान्त कामदं
शिरसि धेहि नः श्रीकरग्रहम्

*viracitābhayaṁ vṛṣṇi-dhūrya te
caraṇam īyuṣāṁ saṁsṛter bhayāt
kara-saroruham kānta kāma-dam
śirasi dhehi naḥ śrī-kara-graham*

viracita—created; *abhayam*—fearlessness; *vṛṣṇi*—of the Vṛṣṇi dynasty; *dhūrya*—O best; *te*—Your; *caraṇam*—feet; *īyuṣāṁ*—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; *dam*—fulfilling; *śirasi*—on the heads; *dhehi*—please place; *naḥ*—of us; *śrī*—of the goddess of fortune, Lakṣmīdevī; *kara*—the hand; *graham*—taking.

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.

TEXT 6

ब्रजजनार्तिहन् वीर योषितां
निजजनस्मयध्वंसनस्मित

भज सखे भवत्किङ्करीः स्म नो
जलरुहाननं चारु दर्शय

*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.

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.

TEXT 7

प्रणतदेहिनां पापकर्षणं
तृणचरानुगं श्रीनिकेतनम्
फणिफणार्पितं ते पदाम्बुजं
कृणु कुचेषु नः कृन्धि हृच्छयम्

*praṇata-dehinām pāpa-karṣaṇam
tṛṇa-carānugam śrī-niketanam
phaṇi-phaṇārpitam te pada-ambujam
kṛṇu kuceṣu naḥ kṛndhi hṛc-chayam*

praṇata—who are surrendered to You; *dehinām*—of the embodied living beings; *pāpa*—the sins; *karṣaṇam*—which remove; *tṛṇa*—grass; *cara*—who graze (the cows); *anugam*—following; *śrī*—of the goddess of fortune; *niketanam*—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.

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.

In their appeal, the *gopīs* point out that Lord Kṛṣṇa's lotus feet destroy the sins of all surrendered conditioned souls. The Lord is so merciful that He even goes out to herd the cows in the pasturing ground, and thus His lotus feet follow them about in the grass. He has offered His lotus feet to the goddess of fortune and has placed them upon the hoods of the serpent Kāliya. Therefore, considering all this, the Lord should place His lotus feet on the *gopīs'* breasts and satisfy their desire. That is the logic the *gopīs* employ here.

TEXT 8

मधुरया गिरा वल्गुवाक्यया
बुधमनोज्ञया पुष्करेक्षण
विधिकरीरिमा वीर मुह्यतीर्
अधरसीधुनाप्याययस्व नः

madhurayā girā valgu-vākyayā
budha-manojñayā puṣkarekṣaṇa
vidhi-karīr imā vīra muhyatīr
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.

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.

TEXT 9

तव कथामृतं तप्तजीवनं
कविभिरीडितं कल्मषापहम्
श्रवणमङ्गलं श्रीमदाततं
भुवि गृणन्ति ये भूरिदा जनाः

*tava kathāmṛtam tapta-jīvanam
kavibhir īditam kalmaṣāpaham
śravaṇa-maṅgalam śrīmad ātatam
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; *īditam*—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.

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.

King Pratāparudra recited this verse to Śrī Caitanya Mahāprabhu during Lord Jagannātha's Ratha-yātrā festival. While the Lord was resting in a garden, King Pratāparudra humbly entered and began massaging His legs and lotus feet. Then the King recited the Thirty-first Chapter of the Tenth Canto of the *Śrīmad-Bhāgavatam*, the songs of the *gopīs*. The *Caitanya-caritāmṛta* relates that when Lord Caitanya heard this verse, beginning *tava kathāmṛtam*, He immediately arose in ecstatic love and embraced King Pratāparudra. The incident is described in detail in the *Caitanya-caritāmṛta* (*Madhya* 14.4-18), and in his edition Śrīla Prabhupāda has given extensive commentary on it.

TEXT 10

प्रहसितं प्रियप्रेमवीक्षणं
विहरणं च ते ध्यानमङ्गलम्
रहसि संविदो या हृदि स्पृशः
कुहक नो मनः क्षोभयन्ति हि

*prahasitam priya-prema-vikṣaṇam
viharaṇam ca te dhyāna-maṅgalam
rahasi samvido yā hṛdi sprśaḥ
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; *samvīdaḥ*—conversations; *yāḥ*—which; *hṛdi*—the heart; *spṛśaḥ*—touching; *kuhaka*—O cheater; *naḥ*—our; *manaḥ*—minds; *kṣobhayanti*—agitate; *hi*—indeed.

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.

TEXT 11

चलसि यद् ब्रजाच्चारयन् पशून्
नलिनसुन्दरं नाथ ते पदम्
शिलतृणाङ्कुरैः सीदतीति नः
कलिलतां मनः कान्त गच्छति

*calasi yad vrajāc cārayan paśūn
nalina-sundaram nātha te padam
śila-tṛṇāṅkuraiḥ sīdatīti naḥ
kalilatām 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; *tṛṇa*—grass; *aṅkuraiḥ*—and sprouting plants; *sīdati*—are experiencing pain; *iti*—thus thinking; *naḥ*—us; *kalilatām*—discomfort; *manaḥ*—our minds; *kānta*—O lover; *gacchati*—feel.

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.

TEXT 12

दिनपरिक्षये नीलकुन्तलैर्
वनरुहाननं बिभ्रदावृतम्
घनरजस्वलं दर्शयन्मुहुर्
मनसि नः स्मरं वीर यच्छसि

dina-ṭarikṣaye nīla-kuntalair
vanaruhānanam bibhrad āvṛtam
ghana-rajasvalam darśayan muhur
manasi naḥ smaram vīra yacchasi

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

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.

TEXT 13

प्रणतकामदं पद्मजार्चितं
धरणिमण्डनं ध्येयमापदि
चरणपङ्कजं शन्तमं च ते
रमण नः स्तनेष्वर्पयाधिहन्

praṇata-kāma-dam padmajārcitam
dharāṇi-maṇḍanam dhyeyam āpadi
caraṇa-paṅkajam śantamam 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; dharāṇi—of the earth; maṇḍanam—the ornament; dhyeyam—the proper object of meditation; āpadi—in time of distress; caraṇa-paṅkajam—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.

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.

TEXT 14

सुरतवर्धनं शोकनाशनं
स्वरितवेणुना सुष्ठु चुम्बितम्
इतररागविस्मरणं नृणां
वितर वीर नस्तेऽधरामृतम्

surata-varadhanam śoka-nāśanam
svarita-veṇunā suṣṭhu cumbitam
itara-rāga-vismāraṇam nṛṇām
vitarā vīra naḥ te 'dharāmr̥tam

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; vitarā—please spread; vīra—O hero; naḥ—upon us; te—Your; adhara—of the lips; amṛtam—the nectar.

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.

Śrīla Viśvanātha Cakravartī's charming commentary on this verse is in the form of a dialogue between the *gopīs* and Kṛṣṇa:

"The *gopīs* say, 'O Kṛṣṇa, You exactly resemble Dhanvantari, the best of physicians. So please give us some medicine, for we are suffering from the disease of romantic desire for You. Don't hesitate to give us the medicinal nectar of Your lips freely, without our paying a substantial price. Since You are a great hero in giving charity, You should give it without any payment, even to the most wretched persons. Consider that we are losing our life and that now You can restore us to life by giving us that nectar. After all, You have already given it to Your flute, which is simply a hollow bamboo stick.'

"Kṛṣṇa says, 'But the diet of people in this world is the bad one of attachment to wealth, followers, family and so forth. The particular medicine you've requested should not be given to those who have such a bad diet.'

" 'But this medicine makes one forget all other attachments. So wonderful is this herbal drug that it counteracts bad dietary habits. Please give that nectar to us, O hero, since You are most charitable.' "

TEXT 15

अटति यद्भवानह्नि काननं
त्रुटि युगायते त्वामपश्यताम्
कुटिलकुन्तलं श्रीमुखं च ते
जड उदीक्षतां पक्ष्मकृद् दृशाम्

*aṭati yad bhavān ahni kānanam
truṭi yugāyate tvām apaśyatām
kuṭila-kuntalam śrī-mukhaṁ 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; *kuṭila*—curling; *kuntalam*—with locks of hair; *śrī*—

beautiful; *mukham*—face; *ca*—and; *te*—Your; *jadaḥ*—foolish; *udīkṣatām*—for those who are eagerly looking; *paḥṣma*—of lids; *kṛt*—the creator; *dṛśām*—of the eyes.

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.

TEXT 16

पतिसुतान्वयभ्रातृबान्धवान्
अतिविलङ्घ्य तेऽन्त्यच्युतागताः
गतिविदस्तवोद्गीतमोहिताः
कितव योषितः कस्त्यजेन्निशि

pati-sutānvaya-bhrāṭṛ-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi

pati—husbands; *suta*—children; *anvaya*—ancestors; *bhrāṭṛ*—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; *vidaḥ*—who understand the purpose; *tava*—Your; *udgīta*—by the loud song (of the flute); *mohitāḥ*—bewildered; *kitava*—O cheater; *yoṣitaḥ*—women; *kaḥ*—who; *tyajet*—would abandon; *niśi*—in the night.

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.

TEXT 17

रहसि संविदं हृच्छयोदयं

प्रहसिताननं प्रेमवीक्षणम्
बृहदुरः श्रियो वीक्ष्य धाम ते
मुहुरतिस्पृहा मुह्यते मनः

*rahasi samvidam hr̥c-chayodayam
prahasitānanam prema-vikṣaṇam
bṛhad-urāḥ śriyo vīkṣya dhāma te
muhur ati-spr̥hā muhyate manaḥ*

rahasi—in private; *samvidam*—confidential discussions; *hr̥t-śaya*—of lust in the heart; *udayam*—the rise; *prahasita*—smiling; *ānanam*—face; *prema*—loving; *vikṣaṇam*—glances; *bṛhat*—broad; *urāḥ*—chest; *śriyaḥ*—of the goddess of fortune; *vīkṣya*—seeing; *dhāma*—the abode; *te*—Your; *muhur*—repeatedly; *ati*—excessive; *spr̥hā*—hankering; *muhyate*—bewilders; *manaḥ*—the mind.

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.

TEXT 18

ब्रजवनौकसां व्यक्तिरङ्ग ते
वृजिनहन्त्र्यलं विश्वमङ्गलम्
त्यज मनाक्च नस्त्वत्स्पृहात्मनां
स्वजनहृद्गुजां यन्निषूदनम्

*vraja-vanaukasām vyaktir aṅga te
vṛjina-hantry alam viśva-maṅgalam
tyaja manāk ca nas tvat-spr̥hātmanām
sva-jana-hṛd-rujām 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; *spṛhā*—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.

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.

According to the *ācāryas*, the *gopīs* repeatedly entreat Lord Kṛṣṇa to place His lotus feet on their breasts. The *gopīs* are not victims of material lust, but rather they are absorbed in pure love of Godhead and thus want to serve Lord Kṛṣṇa's lotus feet by offering their beautiful breasts to Him. Materialistic persons, who are victims of mundane sex desire, will not be able to understand how these conjugal dealings take place on a pure, spiritual platform, and that is the materialists' great misfortune.

TEXT 19

यत्ते सुजातचरणाम्बुरुहं स्तनेषु
भीताः शनैः प्रिय दधीमहि कर्कशेषु
तेनाटवीमटसि तद्व्यथते न किं स्वित्
कूर्पादिभिर्भ्रमति धीर्भवदायुषां नः

*yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kim svit
kūrpādibhir bhramati dhīr bhavad-āyusām naḥ*

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

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.

The translation of this verse is from Śrīla Prabhupāda's English rendering of *Caitanya-caritāmṛta* (Ādi 4.173).

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "The Gopīs' Songs of Separation."