

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - दशमस्कन्धः पूर्वार्धं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ दशमस्कन्धः पूर्वार्धं ॥

**DESAMASKANDDHAH (CANTO TEN)
(POORVVAARDHDDHAH = THE FIRST HALF)**

॥ त्रिंशोऽध्यायः - ३० ॥

THRIMSATHTHAMOADDHYAAYAH (CHAPTER THIRTY)

**Poorvvardhdhe – RaasaKreedaayaam Krishnaanveshanam
[GopikaaKrishnaanveshanam - Leelaanukaranam] (Gopikaas' Search
for Krishna for Romantic Play [Gopikaas' Search for Krishna –
Imitation of Krishna's Romantic Play by Gopikaas])**

[In this chapter we can read the story of Krishna Bhagawaan's separation from Gopasundharees during Raasakreeda and their search for him. The Gopasundharees had blissful enjoyment while lustfully engaged with

Krishna. After a while Krishna Bhagawaan wanted to bless them by eliminating the false pride and ego that they developed within them as they are the most beautiful and attractive women and Krishna is really after them. Therefore, Krishna just disappeared from the scene. The Gopasundharees began searching for their most intimate lover Krishna, following His footprints. After a while they noticed another footprint of a woman along with His. So, they confirmed that He has gone with His most favorite lover to some secluded place. Krishna disappeared from her also as she turned out to be egoistic and proud. The Gopikaas met the lone Gopika who was also abandoned by Krishna. As the moonlight had gone and the forest was under thick darkness, they stopped searching for Krishna. They reached the banks of Kaalindhi river and started meditating upon their Lover, Krishna Bhagawaan, forgetting all their material possessions, obligations and egos. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmaarshi Said):

अन्तर्हिते भगवति सहसैव व्रजाङ्गनाः ।
अतप्यंस्तमचक्षाणाः करिण्य इव यूथपम् ॥ १ ॥

1

Antharhithe Bhagawathi sahasaiva vrajaangganaah
Athapyamsthamachakshaanaah karinya iva yoothapam.

When their intimate lover and romantic play partner, Krishna Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan disappeared suddenly from the scene without any warning, the Gopasundharees searched for Him everywhere. The Gopasundharees were in great distress, pain and calamity at losing sight of their partner, that too while they were enjoying blissful happiness with His company, just like a group of female elephants who have lost their hero male mate.

गत्यानुरागस्मितविभ्रमेक्षितै-
र्मनोरमालापविहारविभ्रमैः ।
आक्षिप्तचित्ताः प्रमदा रमापते-

स्तास्ता विचेष्टा जगृहस्तदात्मिकाः ॥ २॥

2

Gethyaanuraagasmithavibhramekshithai-
RmManoremaalaapavihaaravibhramaih
Aakshipthachiththaah premadhaa Remaapathe-
Sthaasthaavicheshtaa jegrihusthadhaathmikaah.

The Gopasundharees remembered Bhagawaan Krishna, their hearts overwhelmed by His attractive movements, loving smiles, playful and charming glances, enchanting and enticing talks, mesmerizingly sweet and melodious signings and many other jovial and entertaining pastime plays He used to entertain them and enjoyed with them. They were absorbed in the thoughts of their love-mate Krishna Who is the Lord and Consort of Remaadhevi or Sree Mahaa Lakshmeedhevi and began imitating His various transcendental pastime plays.

गतिस्मितप्रेक्षणभाषणादिषु
प्रियाः प्रियस्य प्रतिरूढमूर्तयः ।
असावहं त्वित्यबलास्तदात्मिका
न्यवेदिषुः कृष्णविहारविभ्रमाः ॥ ३॥

3

Gethismithaprekshanabhaashanaadhishu
Priyaah priyasya prethirooddamoorththayah
Asaavahamthvithyabelaasthadhadhaathmikaa
Nyevedhishuh Krishnavihaaravibhramaah.

They imitated their most intimate lover's, Krishna Bhagawaan's, walks, smiles, laughs, glances, words, features and all other moves as if those beautiful Gopasundharees were invoked and possessed by Krishna within them. Each of the Gopasundharees acted as if she was Krishna. They were deeply immersed in thinking of Krishna Bhagawaan and were maddened by thinking and remembering His pastime plays and deeds, they proclaimed to one another that: "I am Krishna, I am Krishna, etc." without any hesitation or shame.

गायन्त्य उच्चैरमुमेव संहता
विचिक्युरुन्मत्तकवद्वनाद्वनम् ।
पप्रच्छुराकाशवदन्तरं बहि-
भूतेषु सन्तं पुरुषं वनस्पतीन् ॥ ४॥

4

Gaayantha uchchairamumeva samhathaa
Vichikyurunmaththakavadhvanaadhvanam
Paprechcchuraakaasavadhantharam behir-
Bhootheshu santham Purusham Vanaspatheen.

Singing loudly of Krishna as in a chorus or in a band, all Gopasundharees began to search Krishna from forest to forest in Vrindhaavana. They searched for Krishna Who is majestically effulgent inside and outside of each and all elements and entities of the universe. He is spread all over the sky. He is Omnipresent and can be seen anywhere at any time. The entire Cosmos is filled by Him. He is The Supreme Personality. As they could not see Him, the Gopasundharees, who are devoid of transcendental sight to see Krishna Bhagawaan, started asking each and every tree whether they saw their Krishna.

दृष्टो वः कच्चिदश्वत्थ प्लक्ष न्यग्रोध नो मनः ।
नन्दसूनुर्गतो हृत्वा प्रेमहासावलोकनैः ॥ ५॥

5

“Dhrishto vah kachchidhasvatththa pleksha nyegroddha no manah
Nandhasoonurggetho hrithvaa premahaasaavalokanaih”

The Gopikaas pleadingly asked: “Oh, Asvatththam or Banyan Tree, Pleksha or Fig-Tree, Nyegroddhame or another type of Fig or Mango Tree, have you seen our Krishna? Please tell us. He is a thief. He has stolen our hearts and minds by his lovely and romantic gestures and enticing glances. He might have gone by this way stealing our minds and hearts.”

कच्चित्कुरबकाशोकनागपुन्नागचम्पकाः ।
रामानुजो मानिनीनामितो दर्पहरस्मितः ॥ ६॥

6

“Kachchith kuravakaAsokaNaagaPunnagaChempakaah
Raamaanujo maanineenaamitho dherppaharasmithah.”

“Hey Naagame, Hey Punnagame, Hey Chempakame, Hey Kuravakame, Hey Asokame, (all these are popular herbal and flower plants or trees in India) please tell us whether our Krishna Who is capable to remove the audacity of all proud women by His smiles and glances have passed by this way and any of you happened to see Him. Please tell us.”

कच्चित्तुलसि कल्याणि गोविन्दचरणप्रिये ।
सह त्वालिकुलैर्बिभ्रद्दृष्टेऽतिप्रियोऽच्युतः ॥ ७॥

7

“KachchithThulasi, Kalyaani, Govindhacharanapriye,
SahathvaalikulairbbibhadhdhrishtastheathipriyoAchyuthah.”

“Oh, the most kind and auspicious Thulsi! The feet of Govindha Bhagawaan is dearest to you. Oh, Thulsi! Have you seen that most infallible Krishna Govindha Bhagawaan, Who is your Lord and dearest to you, walk by this way wearing your leaves and flowers and encircled by swarms of bees?”

मालत्यदर्शि वः कच्चिन्मल्लिके जाति यूथिके ।
प्रीतिं वो जनयन् यातः करस्पर्शेन माधवः ॥ ८॥

8

“Maalathyadhersi vah kachchinMallike, Jaathi, Yootthike
Preethim vo jenayan yaathah karasparsena Maaddhavah.”

“Oh, Mallika! Oh, Jaathi! Oh, Yootthika! (all herbal plants and trees) Please tell us the truth, without hiding any facts, whether any of you have seen Vaasudheva Sree Krishna Bhagawaan Who used to give you pleasure and blissful happiness with the touch of His transcendental hands and Who always deals very entertainingly?”

चूतप्रियालपनसासनकोविदार-
जम्बवर्कबिल्वबकुलाम्रकदम्बनीपाः ।
येऽन्ये परार्थभवका यमुनोपकूलाः
शंसन्तु कृष्णपदवीं रहितात्मनां नः ॥ ९॥

9

“ChoothaPriyaalaPanasaasanaKovidhaara-
JembvarkkaBilvaBekalAamraKadhambaNeepaah
Yeanye paraarththabhavakaa Yemunopakoolaah
Samsanthu Krishnapadhaveem rehithaathmanaam nah.”

“Hey, Chootham! Hey, Priyaalam! Hey, Panasam! Hey, Aasanam! Hey, Kovidhaaram! Hey, Jembu! Hey, Arkka! Hey, Bilva! Hey, Bekala! Hey, Aamra! Hey, Kadhamba! Hey, Neepa! Hey, All other Trees! You all have grown on the banks of holy river Kaalindhi for the benefit of others and for the service of others without having any selfish interest at all. We have lost our minds and hearts, as they were stolen by Krishna. We are helpless. Please tell us by which way our Vaasudheva Sree Krishna Govindha Bhagawaan has gone and show us that route.”

किं ते कृतं क्षिति तपो बत केशवाङ्घ्रि-
स्पर्शोत्सवोत्पुलकिताङ्गरुहैर्विभासि ।
अप्यङ्घ्रिसम्भव उरुक्रमविक्रमाद्वा
आहो वराहवपुषः परिरम्भणेन ॥ १०॥

10

“Kim The kritham kshithi, thapo betha Kesavaangghri-
Sparsothsavothpulakithaanggaruhairvibhaasi
Apyangghrisambhava urukremavikramaadhvaa
Aaho Varaahavapushah parirembhanena.”

“Oh, Bhoomeedhevi or Goddess Mother Earth! What a severe austerity did you perform, and struggles gone through in order to attain the touch of the lotus feet of Varaaha Moorththy – The Incarnation of Vishnu Bhagawaan as a Boar - Who is Bhagawaan Vaasudheva Sree Krishna Govindha! But

certainly, that opportunity brought you indescribable joy that your bodily hairs standing up on the end even today when you think of it. That is amazing. You appear very beautiful in this condition. Was it during this appearance of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan as Vaasudheva Govindha Sree Krishna Bhagawaan or much earlier when He stepped upon you in His Form as Vaamana or Brahmin Dwarf or even earlier than that when He embraced you when He appeared as Varaaha or Boar? Please reveal it to us. [If it is in this Incarnation, then we want to know where He is, now?]"

अप्येणपत्न्युपगतः प्रिययेह गात्रै-
स्तन्वन् दृशां सखि सुनिर्वृतिमच्युतो वः ।
कान्ताङ्गसङ्गकुचकुङ्कुमरञ्जितायाः
कुन्दस्रजः कुलपतेरिह वाति गन्धः ॥ ११ ॥

11

“Apyenapathyupagethah priyayeha gaathrai-
Sthanvan dhriisaam, sakhi, sunirvrithimAchyutho vah
Kaanthaanggasanggakuchakunkumarenjjithaayaah
Kundhasrejah kulapatheriha vaathi genddhah.”

“Oh, Enee or Beautiful Female Deer or Wife of a Deer! Our dearest friend! Has our Lord Achyutha Bhagawaan been here with His beloved, bringing great joy to your eyes. [The poetic imagination is that female deer enjoy the romance of couples.] Did He come near you? We smell the fragrance of His garlands of Kundha or wild-jasmine flowers which was smeared with the saffron paste from the breasts of His girlfriend when He embraced her.”

बाहुं प्रियांस उपधाय गृहीतपद्मो
रामानुजस्तुलसिकालिकुलैर्मदान्धैः ।
अन्वीयमान इह वस्तरवः प्रणामं
किं वाभिनन्दति चरन् प्रणयावलोकैः ॥ १२ ॥

12

“Baahum priyaamsa upaddhaaya griheethapadhmo
RaamaanujasThulasikaalikulairmmadhaanddhaih

Anveeyamaana iha vastharevah prenaamam
Kimvaaabhinandhathi charan prenayaavalokaih.”

“Oh, All Trees! We notice that you are bowing down. It seems to us that you are bowing down and saluting and offering obeisance unto Govindha Vaasudheva Sree Krishna Bhagawaan, the younger brother of Bhagawaan Belaraamadheva, when He was walking by here, followed by intoxicated bees swarming around garlands of Thulsi flowers He was wearing. Did He acknowledge your obeisance by His affectionate glances? He must have been resting His arm on the shoulder of His beloved girlfriend who accompanied Him and He might have been holding a lotus flower in His free hand.”

पृच्छतेमा लता बाहूनप्याश्लिष्टा वनस्पतेः ।
नूनं तत्करजस्पृष्टा बिभ्रत्युत्पुलकान्यहो ॥ १३ ॥

13

“Prichcchathemaa lethaa baahoonapyaaslishtaa Vanaspatheh
Noonam Thatkarajasprishtaa bibhrathyuthpulakaanyaho.”

“Now let us ask these Vines and Creepers about Govindha Sree Krishna Bhagawaan. Even though they are embracing their husbands, these trees, they certainly must have been touched by the fingernails of Bhagawaan Krishna, The brother of Belabhadhra Bhagawaan, since out of blissful joy they are manifesting eruptions on their skin. Therefore, we must ask them whether our Krishna Bhagawaan has passed by this way.”

इत्युन्मत्तवचो गोप्यः कृष्णान्वेषणकातराः ।
लीला भगवतस्तास्ता ह्यनुचक्रुस्तदात्मिकाः ॥ १४ ॥

14

Ithyunmaththavacho Gopyah Krishnaanveshanakaatharaah
Leelaa Bhagawathasthaasthaahyanuchakrusthadhaathmikaah.

Thus, the Gopasundharees acted like intoxicated drunkards speaking senselessly to birds, animals, trees, plants, etc. about Govindha Sree

Krishna Bhagawaan. They were distraught from searching for Govindha Sree Krishna Bhagawaan and began to act out and imitate various pastimes, fully absorbed in thoughts of Him.

कस्याश्चित्पूतनायन्त्याः कृष्णायन्त्यपिबत्स्तनम् ।
तोकायित्वा रुदत्यन्या पदाहन् शकटायतीम् ॥ १५ ॥

15

Kasyaaschith poothanaayanthyaaah Krishnaayanthyapibath sthanam
Thokaayithvaa rudhathyanyaa padhaahanjcchakataayatheem.

One Gopika or Gopa Sthri acted as if she was Poothana and then another Gopika as Little Krishna and sucked breast milk of Poothana. One Gopika acted as toddler little Krishna and lied down with hands and legs up and cried and kicked another Gopika who came as the cart demon Sakataasura and got shattered.

दैत्यायित्वा जहारान्यामेका कृष्णार्भभावनाम् ।
रिङ्गयामास काप्यङ्घ्री कर्षन्ती घोषनिःस्वनैः ॥ १६ ॥

16

Dheithvaayithvaa jehaaraanyaamekaa Krishnaarbhhabhaavanaam
Ringgayaamaasa kaapyangghree karshanthee ghosha-
Nihsvanaih.

One Gopika acted as Thrinaavarththa, the demon who came as a tornado, and took away the other Gopika who acted as Little Krishna. Yet another Gopika crawled on knees and arms, her ankle bells tinkling as she pulled her feet.

कृष्णरामायिते द्वे तु गोपायन्त्यश्च काश्चन ।
वत्सायतीं हन्ति चान्या तत्रैका तु बकायतीम् ॥ १७ ॥

17

KrishnaRaamaayithe dhve thu Gopaayanthyascha kaaschana

Vathsaayattheem hanthi chaanyaa thathraikaa thu Bekaayattheem.

Two of the Gopikaas acted as Raama or Belaraama and Krishna while many other Gopikaas surrounded them as Gopaas. Then another Gopika acted as Vathsa, the demon, and one another Gopika acted as Krishna and killed him. And another came as Bekaasura and was immediately killed by the Gopika who acted like Krishna.

आहूय दूरगा यद्वत्कृष्णस्तमनुकुर्वतीम् ।
वेणुं कृणन्तीं क्रीडन्तीमन्याः शंसन्ति साध्विति ॥ १८॥

18

Aahooya dhoorakaa yedhvath Krishnasthamanu*kurvvatheem
Venum kvanantheem kreedantheemanyaah samsanthi saaddhvithi.
*Varththatheem – Ithi paattah

One Gopika who acted like Krishna played her flute and called all the cows who had wandered away and got them assembled together. Seeing that feat all other Gopikaas appreciated and congratulated her and cheered her by exclaiming: “Well done! Well done! Very well done!”

कस्याञ्चित्स्वभुजं न्यस्य चलन्त्याहापरा ननु ।
कृष्णोऽहं पश्यत गतिं ललितामिति तन्मनाः ॥ १९॥

19

Kasyaamchith svabhujam nyesya chalanthyaahaaparaa nanu
“Krishnoaham pasyatha gethim lelitha”mithi thanmanaah.

One Gopika acting like Govindha Krishna Bhagawaan, kept her hand on the shoulder of another Gopika and walked just like how Unni or Little Krishna used to walk around keeping her mind and heart fixed on Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan and spoke to her Gopika friends: “I am Krishna. Look at me and see how well I can imitate Krishna and walk and move around, exactly like Him.”

मा भैष्ट वातवर्षाभ्यां तत्राणं विहितं मया ।

इत्युक्त्वैकेन हस्तेन यतन्त्युन्निदधेऽम्बरम् ॥ २० ॥

20

“Maa bhaishtha vaathavarshaabhyaam thaththraanam vihitham mayaa”
lthyukthvaikena hasthena yethanthyunnidhaddheambaram.

One Gopika said: “Do not be afraid of the tornado and heavy downpour of rain. I will protect you all.” Saying that she lifted up her shawl, as if she was holding something very heavy like a mountain and held it above her head and asked all other Gopikaas to assemble under that.

आरुह्यैका पदाऽऽक्रम्य शिरस्याहापरां नृप ।
दुष्टाहे गच्छ जातोऽहं खलानां ननु दण्डधृक् ॥ २१ ॥

21

Aarohyaikaa padhaaaaakremya sirasyaahaaparaam Nripa!
“Dhushtaahe gechccha, jaathoaham khalaanaam nanu dhendaddhrik.”

Oh, Mahaaraajan! One Gopi climbed on the shoulder of another and putting her foot on the other’s head, ordered: “Oh, the evil wicked snake! [Remember the story of Akha who came as a snake and killed by Vaasudheva Sree Krishna Bhagawaan.] Go away from here. Don’t you know that I have incarnated on this earth just to punish and destroy the evil and envious demons?”

तत्रैकोवाच हे गोपा दावाग्निं पश्यतोल्बणम् ।
चक्षूंष्याश्वपिदध्वं वो विधास्ये क्षेममञ्जसा ॥ २२ ॥

22

Thathraikovaacha “Hey Gopaa! Dhaavaagnim
Pasyatholbenam
Chakshumshyaasvapidhaddhvam vo Viddhaasye kshemamanjjasaa.”

One Gopika among them spoke up: “Hey, My dear Gopaas! Look at the raging forest fire. You all close your eyes quickly. I will protect you all from this blazing fire, quickly approaching to destroy us. Don’t panic.”

(बद्धान्यया स्रजा काचित्तन्वी तत्र उलूखले ।)
बध्नामि भाण्डभेत्तारं हैयङ्गवमुषं त्विति ।
भीता सुदृक् पिधायस्यं भेजे भीतिविडम्बनम् ॥ २३॥

[The variations are with the same meaning and hence there is no discrepancy.]

23

Bedhddhaanyayaa srejaa kaachiththanvee thathra ulookhale
Bheethaa sudhrik piddhaayasyam bheje bheethividambanam.

One Gopika tied up another beautiful Gopika with her flower garland and said: "Now I will bind this boy who has broken the butter pots and stolen the butter." The second Gopi then covered her face and beautiful eyes, pretending to be very much afraid.

एवं कृष्णं पृच्छमाना वृन्दावनलतास्तरून् ।
व्यचक्षत वनोद्देशे पदानि परमात्मनः ॥ २४॥

24

Evam Krishnam prichcchamaanaa Vrindhaavanalethaasthatharoon
Vyechakshatha vanodhdhese padhaani paramaathmanah.

Thus, while those Gopasundharees searched for their Krishna Bhagawaan, the playmate, asking to the trees, creepers, birds and animals in Vrindhaavana forest like that and wandered around, they were able to see clearly the fresh foot marks of Govindha Vaasudheva Sree Krishna Bhagawaan, The Supreme Primary Personality and attained blissful happiness.

पदानि व्यक्तमेतानि नन्दसूनोर्महात्मनः ।
लक्ष्यन्ते हि ध्वजाम्भोजवज्राङ्कुशयवादिभिः ॥ २५॥

25

"Padhaani vyekthamethaani Nandhasoonormmahaathmanah
Lekshyanthe hi ddhvajaambhojavajraankusayavaadhibhih."

The Gopasundharees exclaimed: “There is no doubt that these are the foot marks of Govindha Vaasudheva Sree Krishna Bhagawaan. We can clearly see the signs of Lotus Flower, Flag, Thunderbolt, Elephant Goad, Barleycorn, etc. on these Footprints which distinguish them as belonging to our playmate Krishna Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, son of Nandhagopar of Vrindhaavana Vraja.”

तैस्तैः पदैस्तत्पदवीमन्विच्छन्त्योऽग्रतोऽबलाः ।
वध्वाः पदैः सुपृक्तानि विलोक्यार्ताः समब्रुवन् ॥ २६॥

26

Thaisthah padhaisthathpadhaveemanvichcchanthyoagrethoabelaaH
Vaddhvaah padhah suprikthaani vilokyaarththaah samabruvan.

The Gopikaas looked at each of the footprints for all those signs carefully and followed them to find out the correct route of Govindha Vaasudheva Sree Krishna Bhagawaan by which He had gone. While they were carefully searching and following the prints, they came across another lady’s footprint intermixed along with that of Govindha Vaasudheva Sree Krishna Bhagawaan’s. By this site, they became very perturbed and remorseful, they spoke as follows:

कस्याः पदानि चैतानि याताया नन्दसूनुना ।
अंसन्यस्तप्रकोष्ठायाः करेणोः करिणा यथा ॥ २७॥

27

“Kasyaah padhaanichaithaani yaathaayaa Nandhasoonunaa
Asamnyasthaprekoshtaayaah karenvoh karinaa yetthaa.”

“Who could be this woman walking so closely along with our Govindha Vaasudheva Sree Krishna Bhagawaan just like how a beautiful female elephant would walk along with its rutted playmate male elephant? Look at these footsteps and search carefully. Which beautiful Gopasundhari’s footprints could be these? “

अनयाऽऽराधितो नूनं भगवान् हरिरीश्वरः ।
यन्नो विहाय गोविन्दः प्रीतो यामनयद्रहः ॥ २८॥

28

“Anayaaaaraaddhitho noonam Bhagawaan Harireeswarah
Yenno vihaaya Govindhah preetho yaamanayadhrahah.”

“Abandoning all of us, where could that most charming and attractive Govindha Vaasudheva Sree Krishna Bhagawaan might have gone very happily along with another woman to a secluded place? Govindha Vaasudheva Sree Krishna Bhagawaan Who is Sree Hari Bhagawaan is the provider and fulfiller of all our wishes and desires of our minds. There is no doubt about it. But at the same time having cheated us, He is someone who does not deserve to be worshiped and praised so high.”

धन्या अहो अमी आल्यो गोविन्दाङ्घ्र्यब्जरेणवः ।
यान् ब्रह्मेशौ रमादेवी दधुर्मूर्ध्निघनुत्तये ॥ २९॥

29

“Ddhanyaa aho amee aalyo Govindhaangghryabjarenavah
Yaan Brahmeso Ramaadhevee dheddhurmmoordhddhanyaghanuththaye.”

“Oh, dear friends! The dusts of Govindha Vaasudheva Sree Krishna Bhagawaan’s lotus feet are definitely most exaltedly sacred and pure that even Brahmadheva, Siva and Lakshmeedhevi, the Goddess of Fortune, decoratively wear it on their heads for removal of the results of all their evil and sinful actions and for Transcendental Realization.”

तस्या अमूनि नः क्षोभं कुर्वन्त्युच्चैः पदानि यत् ।
यैकापहत्य गोपीनां रहो भुङ्क्तेऽच्युताधरम् ॥ ३०॥

30

“Thasyaa amooni nah kshobham kurvvanthyuchchaih padhaani yeth
Yaikaapahrithya Gopeenaam reho bhungktheAchyuthaaddharam.”

“After realizing that one single Gopasthri has enjoyed and is enjoying the nectar of His lips and walking together and engaging in romantic plays with our Govindha Vaasudheva Sree Krishna Bhagawaan Who belongs to all of us, all Gopasundharees, together as our common property, and seeing her footprints along with those of Govindha Vaasudheva Sree Krishna Bhagawaan, how can we wear the dust on our heads?”

न लक्ष्यन्ते पदान्यत्र तस्या नूनं तृणाङ्कुरैः ।
खिद्यत्सुजाताङ्घ्रितलामुन्निन्ये प्रेयसीं प्रियः ॥ ३१ ॥

31

“Na lekshyanthe padhaanyathra thasyaa noonam thrinaankuraih
Khidhyathsujaathaangghrithalaamunninye preyaseem priyah.”

“See we do not see her footprints beyond here. It could be that the sharp edge of the grass blade might have hurt her legs and then He, Govindha Vaasudheva Sree Krishna Bhagawaan, might have carried her, His most favorite and dearest Gopi, on His shoulder and walked. Certainly, that might be case.”

इमान्यधिकमग्नानि पदानि वहतो वधूम् ।
गोप्यः पश्यत कृष्णस्य भाराक्रान्तस्य कामिनः ॥ ३२ ॥

32

“Imaanyaddhikamagnaani padhaani vahatho vaddhoom
Gopyah pasyatha Krishnasya bhaaraakraanthasya kaaminah.”

“Dear Gopees, please observe carefully. We are very correct. Look at the footmarks of Govindha Vaasudheva Sree Krishna Bhagawaan. The footprints of the lusty Krishna Who was carrying His dearest Gopika are very deeply pressed on the ground because of her weight.”

अत्रावरोपिता कान्ता पुष्पहेतोर्महात्मना ।
अत्र प्रसूनावचयः प्रियार्थे प्रेयसा कृतः ।
प्रपदाक्रमणे एते पश्यतासकले पदे ॥ ३३ ॥

33

“Athraavaropithaa kaanthal pushpahethormmahaathmanaah
Athra presoonapachayah priyaarththe preyasaa krithah
Prepadhaakremane ethe pasyathaasakale padhe.”

“Now, look at these footmarks. He, the lusty Krishna, has brought her down here. And reached to get flowers for His lover standing on His toes. That’s why we see only the footprints of the front part of His feet.”

केशप्रसाधनं त्वत्र कामिन्याः कामिना कृतम् ।
तानि चूडयता कान्तामुपविष्टमिह ध्रुवम् ॥ ३४॥

34

“Kesapresaaddhanam Thvathra kaaminaah kaaminaah kritham
Thaani choodayathaa kaanthaamupavishtamiha ddhruvam.”

“Certainly, that lusty Govindha Vaasudheva Sree Krishna Bhagawaan sat down here along with His girlfriend. We clearly see the sign of that also here. While sitting down here, He might have arranged His girlfriend’s hair which was unlocked and scattered. The lusty boy must have made a crown for His lusty girlfriend out of the flowers He has collected and worn on her head. No doubt about that also.”

रेमे तथा चात्मरत आत्मारामोऽप्यखण्डितः ।
कामिनां दर्शयन् दैन्यं स्त्रीणां चैव दुरात्मताम् ॥ ३५॥

35

“Reme thayaa chaathmaretha aathmaaraamoapyakhandithaah
Kaaminaam dhersayan dhainyam sthreenaam chaiva dhuraa-
thmathaam.”

“Vaasudheva Sree Krishna Govindha Bhagawaan is the embodiment of Transcendental Form. He is always in Trance with no involvement in material matters and no material interest, whatsoever it may be. He is Perfect in all respects. He is Eternal with no births and deaths. He is always submerged in blissful happiness of Aathma Saakshaathkaaram or Transcendental Realization. But in order to illustrate to the world the

crooked natures and the vicious thoughts in the lusty and greedy material beings and associated material distresses, pains and pleasures attached with it, He acted like an ordinary lusty human being. The idea was just to turn the people from overly material attachments and to lead them through the path of spirituality. The Gopikaas were truly interested in transcendentalism due to their proximity to Vaasudheva Sree Krishna Govindha Bhagawaan but because of their material attachments they were interested in association with Vaasudheva Sree Krishna Govindha Bhagawaan in lustful path. The other Gopikaas became envious to their own friend when they learned their playmate has spent time with her alone, disregarding their interest and concern.”

इत्येवं दर्शयन्त्यस्ताश्चेरुर्गोप्यो विचेतसः ।
यां गोपीमनयत्कृष्णो विहायान्याः स्त्रियो वने ॥ ३६॥

36

Ithyevam prelapantyasthaascherurgGopyo vichethasah
Yaam Gopeemanyath Krishno vihaayaanyaah sthriyo

vane.

सा च मेने तदाऽऽत्मानं वरिष्ठं सर्वयोषिताम् ।
हित्वा गोपीः कामयाना मामसौ भजते प्रियः ॥ ३७॥

37

Saa cha mene thadhaaaathmaanam varishttaam sarvvayoshithaam
Hithvaa Gopeeh kaamayaanaa maamasau bhajathe priyah.

As the Gopasundharees wandered about searching for their most favorite and dearest playmate Krishna. They were completely bewildered and became crazy like totally intoxicated. But that one Gopika who was selected by Vaasudheva Sree Krishna Govindha Bhagawaan and took along with Him for lusty romantic flirting, felt that she was the most beautiful and attractive Gopika among all others and that is why Krishna chose her. Material ego and envy grew in her in that way and thought that she is the only one who can fulfill and satisfy all lusty needs of Vaasudheva Sree Krishna Govindha Bhagawaan and that He cannot live without her. She became very proud and egoistic in that way.

ततो गत्वा वनोद्देशं दृष्ट्वा केशवमब्रवीत् ।
न पारयेऽहं चलितुं नय मां यत्र ते मनः ॥ ३८॥

38

Thatho gethvaa vanodhddhesam dhripthaa Kesavamabreveeth
“Na paarayeaham chalithum naya maam yethra the manah.”

After walking in Vrindhaavana Forest for a little while enjoying lusty sports of flirting with Vaasudheva Sree Krishna Govindha Bhagawaan that Gopika with such pride and ego spoke to Him: “I cannot walk any longer. If You want to enjoy my company, then You have to carry me on Your shoulder to wherever You wish to take me or wherever You wish to go with me.”

एवमुक्तः प्रियामाह स्कन्ध आरुह्यतामिति ।
ततश्चान्तर्दधे कृष्णः सा वधूरन्वतप्यत ॥ ३९॥

39

Evamukthah priyaamaaha, “skanddha aaruhyathaa”mithi
Thathaschaanthardhdheddhe Krishnah saa vaddhooranvathapyatha.

At that time, Govindha Vaasudheva Sree Krishna Bhagawaan Who is the son of Nandhagopar responded to that Gopasundhari: “Please come and climb on My shoulder.” And after that Govindha Vaasudheva Sree Krishna Bhagawaan just disappeared. She looked for him everywhere in the forest but could never see Him anywhere after that. She became very bewildered and distressed and unhappy.

हा नाथ रमण प्रेष्ठ क्वासि क्वासि महाभुज ।
दास्यास्ते कृपणाया मे सखे दर्शय सन्निधिम् ॥ ४०॥

40

“Haa Naattha, Remana, Preshtta, kvaasi? Kvaasi? Mahaabhuja,
Dhaasyaasthe kripanaayaa me Sakhe! dhersaya sannidhim.”

Gopasundhari cried out: “Oh, my Master! Oh, my Lord! Oh, my dearest Lover! You are the Provider of pleasures and happiness to me. You are the personification of ultimate love and affection. You are mighty-armed. Where are you, Lord? Oh, Lord, where are You? I am Your poor servant. I am Your slave. I cannot bear this pain of separation from You. Please have mercy and compassion to Your poor servant and show Yourself to me.”

अन्विच्छन्त्यो भगवतो मार्गं गोप्योऽविदूरितः ।
ददृशुः प्रियविश्लेषमोहितां दुःखितां सखीम् ॥ ४१ ॥

41

Anvichchanthyo Bhagawatho maarggam Gopyoavidhoorathah
Dhedhrisuh priyavisleshamohithaam dhukhithaam sakheem.

Thus, while all the Gopasundharees, who were bewildered and distressed from the separation and searching to find out their most favorite and dearest playmate, Govindha Vaasudheva Sree Krishna Bhagawaan in the forest, they noticed the other Gopika, who was also pained and fully distressed from the separation of Govindha Vaasudheva Sree Krishna Bhagawaan, standing in another part of the forest, not very far off from them.

तया कथितमाकर्ण्य मानप्राप्तिं च माधवात् ।
अवमानं च दौरात्म्याद्विस्मयं परमं ययुः ॥ ४२ ॥

42

Thayaa katthithamaakarnya maanapraapthim cha Maaddhavaath
Avamaanam cha dhauryaathmyaadhvismayam paramam yeyuh.

Gopasthri explained that the most beloved Maaddhava Who is Govindha Vaasudheva Sree Krishna Bhagawaan was very pleased with her and they both enjoyed, especially her, many lusty sensual sports together. But because of her ill-conceived thought that without her Krishna would be depressed and her separation would cause frustration to Him, she even despised Krishna due to her false pride and ego that she is the most beautiful and most beloved partner of Maaddhava Govindha Vaasudheva

Sree Krishna Bhagawaan. But when He disappeared after asking her to climb upon His shoulder, she became very frustrated and hopeless and now she feels that she is the most useless, worst and the saddest person in the world. All other Gopikaas were very much amazed to hear the story of that Gopika.

ततोऽविशन् वनं चन्द्रज्योत्स्ना यावद्विभाव्यते ।
तमः प्रविष्टमालक्ष्य ततो निववृतुः स्त्रियः ॥ ४३ ॥

43

Thathoavisan vanam Chandhrajyothsnaa yaavadhvibhaavyathe
Thamah previshtamaalekshya thatho nivavrithuh sthriyah.

The Gopikaas continued their search for Maaddhava Vaasudheva Sree Krishna Govindha Bhagawaan and entered the depth of the forest as long as the moon shone, and the moonlight was available. After the moon set, the forest was thick and dark. Then, the Gopikaas stopped searching for Maaddhava Vaasudheva Sree Krishna Govindha Bhagawaan in the forest for the time being or temporarily and left the forest.

तन्मनस्कास्तदालापास्तद्विचेष्टास्तदात्मिकाः ।
तद्गुणानेव गायन्त्यो नात्मागाराणि सस्मरुः ॥ ४४ ॥

44

Thanmanaskaasthadhaalaapaasthadvicheshtaasthadhaathmikaah
Thadhgunaaneva gaayanthyo naathmaagaraani sasmaruh.

The Gopasundharees filled their minds, hearts and intelligences with the thoughts of Maaddhava Vaasudheva Sree Krishna Govindha Bhagawaan. They spoke of Him one after another and imitated His features and actions and sang His glories. As their minds, hearts and souls were submerged within the soul of their most beloved Maaddhava Vaasudheva Sree Krishna Govindha Bhagawaan, they totally forgot about their homes, families and other material relations and obligations.

पुनः पुलिनमागत्य कालिन्द्याः कृष्णभावनाः ।

समवेता जगुः कृष्णं तदागमनकाङ्क्षिताः ॥ ४५ ॥

45

Punah pulinamaagethya Kaalindhyaah Krishnabhaavanaah
Samavethaa jeguh Krishnam thadhaagemanakaangkshithaah.

Walking away from the forest, they came to the banks of Kaalindhi River and sat there and concentratedly meditated upon the Supreme Divine Form of Krishna or Maaddhava Govindha Vaasudheva Sree Krishna Bhagawaan, thinking that He should appear before them and started singing together the Keerththans proclaiming the glories of Krishna Bhagawaan or Maaddhava Govindha Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे पूर्वार्धे रासक्रीडायां कृष्णान्वेषणं नाम
त्रिंशोऽध्यायः ॥ ३० ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
DesamaSkanddhe Poorvvaardhddhe – RaasaKreedaaayaam
Krishnaanveshanam [GopikaaKrishnaanveshanam - Leelaanukaranam]
Naama
ThrimsaththamoAddhyaayah

Thus, we conclude the Thirtieth Chapter - In the First Half – Named as Gopikaas' Search for Krishna for Romantic Play [Gopikaas Search for Krishna – Imitation of Krishna's Romantic Play by Gopikaas] Of the Tenth Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!