

**OM**

**Om Shree Krishnaaya Param Brahmane Namah!**

**Om Namō Bhagavathe Vaasudhevaayah!  
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Om Namō Bhagavathe Vaasudhevaayah!**

**॥ ॐ नमो भगवते वासुदेवाय ॥**

**Om Namō Bhagavathe Vaasudhevaayah!**

**श्रीमद्भागवतं - दशमस्कन्धः पूर्वार्धं**

**SREEMADH BHAAGAWATHAM  
MOOLAM (ORIGINAL)**

**॥ दशमस्कन्धः पूर्वार्धं ॥**

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

**॥ त्रयस्त्रिंशोऽध्यायः ३३ ॥**

**THREYASTHRIMSATHTHAMOADDHYAAYAH (CHAPTER THIRTY-  
THREE)**

**Poorvardhddhe – RaasaKreedaaVarnnanam  
[RaasaKreedaaVarnnanam] (Description of Romantic Plays and  
Dances of Sree Krishna Bhagawaan with Gopa Sundharees [Narration  
of Sree Krishna Bhagawaan’s Plays and Dances of Romance with  
Gopikaas])**

[In this chapter we can read the story of the reappearance of Sree Krishna Bhagawaan and His Raasakreeda Play with Gopasundharees of Vraja or Vrindhaavana in the autumn night in the forest along the banks of Holy Yemuna River. Sree Krishna Bhagawaan is purely Transcendental. The Gopasundharees of Vraja were tightly bound to Him by the ropes of affection. They got intoxicated with an intense desire to enjoy Raasakreeda with their most beloved lover Krishna. Sree Krishna Bhagawaan is so merciful and compassionate that He will fulfill all the desires of His devotees. He manifested Himself innumerous forms to entertain each Gopasundhari with conjugal play. Thus, each Gopasundhari felt that Krishna was exclusively enjoying conjugal play with her and entertaining her alone. Seeing the conjugal plays with innumerous Gopasundharees, even the Dhevaas, Rishees, Brahmadheva, Mahaadheva, etc. also wanted to witness the Raasakreeda. They were spellbound and astonished. When Suka Brahmarshi explained the details of Raasakreeda to Pareekshith, he had a genuine doubt that to engage in conjugal plays with the wives of others is prohibited in Vedhaas. Therefore, how can we justify the deeds of Krishna? Suka Brahmarshi explained logical and transcendental points and removed his doubts. Please continue to read for more details...]

श्रीशुक उवाच

**SreeSuka Uvaacha (Sree Suka Brahmarshi Said):**

इत्थं भगवतो गोप्यः श्रुत्वा वाचः सुपेशलाः ।  
जहृर्विरहजं तापं तदङ्गोपचिताशिषः ॥ १ ॥

1

Iththam Bhagawatho Gopyah sruthvaa vaachaah supesalaah  
Jehurvirahajam thaapam thadhangggopachithaasishah

When the Gopasundharees heard those charming and enticing but very convincing transcendental words from their most beloved Krishna or Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan, they forgot all their distresses and pains caused by separation from Him. Just by touching His Transcendental Limbs, the Gopasundharees felt that all their desires and wishes were fully and completely fulfilled and satisfied.

तत्रारभत गोविन्दो रासक्रीडामनुव्रतैः ।  
स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ॥ २॥

2

Thathraarabhatha Govindho Raasakreedaamanuvrathaih  
Sthreerethnairanvithah preethairanyonyaabedhddhabaahubhih.

रासोत्सवः सम्प्रवृत्तो गोपीमण्डलमण्डितः ।  
योगेश्वरेण कृष्णेन तासां मध्ये द्वयोर्द्वयोः ।  
प्रविष्टेन गृहीतानां कण्ठे स्वनिकटं स्त्रियः ॥ ३॥

3

Raasothsavah sanprevriththo Gopeemandalamandithah  
Yogeswarena Krishnena thaasaam maddhye dhvayordhvayoh  
Previshttena griheethaanaam kantte svanikatam sthriyah.

यं मन्येरन् नभस्तावद्विमानशतसङ्कुलम् ।  
दिवौकसां सदाराणामौत्सुक्यापहृतात्मनाम् ॥ ४॥

4

Yem manyerana nabhasthaavadvimaanasathasankulam  
Dhivaukasaam sadhaaraanaamauthsukyaapahrithaathmanaam.

There on the banks of Holy Yemuna River Govindha Sree Krishna Bhagawaan began His pastime of Raasakreeda or Romantic Dance in the company of those Gopasundharees, who are jewels among women and who are faithful and devotional slaves of their beloved Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan, who with blissful joy and happiness linked their arms together. The most festive celebration of Raasakreeda commenced with Gopasundharees arrayed in a circle. Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan Who is the Master and Lord of Yoga Maaya expanded Himself with the Eternal Power of His Yoga Maaya and entered in between two Gopikaas in such a

way one Gopika will be at His left side and another Gopika at His right side. Then He placed His arms around the necks of the Gopikaas. He thus created a feeling to each Gopika that Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan is standing next to her alone. The Dhevaas of Heaven and their wives, the Apsaraas or Apsara Sthrees, were overwhelmed with eagerness to witness and enjoy the divine Raasakreeda of Yogeswara Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan and crowded in the sky with their hundreds of Celestial Airplanes or Air Chariots. The minds and hearts of Dhevaas and Apsara Sthrees were stolen at the thought of witnessing the Divine Raasakreeda of Yogeswara Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan.

ततो दुन्दुभयो नेदुर्निपेतुः पुष्पवृष्टयः ।  
जगुर्गन्धर्वपतयः सस्त्रीकास्तद्यशोऽमलम् ॥ ५॥

5

Thatho dhundhubhayo nedhurnnipethuh pushpavrishtayah  
JegurgGenddharvvapathayah sasthreekaasthadhyesoamalam.

Kettledrums resounded in the sky while flowers showered down. The chief Genddharvvaas and their wives happily and joyously sang with devotional melody pure and virtuous Keerththans proclaiming the spotless glories of Yogeswara Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan.

वलयांनां नूपुराणां किङ्किणीनां च योषिताम् ।  
सप्रियाणामभूच्छब्दस्तुमुलो रासमण्डले ॥ ६॥

6

Valayaanaam noopuraanaam kinkineenaam cha yoshithaam  
Sapriyaanaamabhoochcchabdasthumulo raasamandale.

When the Gopasundharees danced in a circle with divine blissful happiness with their most beloved Kaantha or Lover and Lord, Sree Krishna Bhagawaan, a tumultuous sound arose from their armlets, ankle bells and

waist bells as they rub and touch together because of their wild and sporty moves of dance.

तत्रातिशुशुभे ताभिर्भगवान् देवकीसुतः ।  
मध्ये मणीनां हैमानां महामरकतो यथा ॥ ७॥

7

Thathraathisusubhe thaabhirBhagawaan Dhevakeesuthah  
Maddhye maneenaam haimaanaam mahaamarathako yetthaa.

In the middle of those divinely beautiful and charming Gopasundharees, Yogeswara Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan appeared most brilliant like an exquisite emerald or sapphire in the midst of golden ornaments.

पादन्यासैर्भुजविधुतिभिः सस्मितैर्भ्रूविलासैः  
भज्यन् मध्यैश्चलकुचपटैः कुण्डलैर्गण्डलोलैः ।  
स्विद्यन् मुख्यः कबररशनाग्रन्थयः कृष्णवध्वो  
गायन्त्यस्तं तडित इव ता मेघचक्रे विरेजुः ॥ ८॥

8

Paadhanyaasairbhujavidhuthibhih  
Susmithairbhroovilaasai-  
RBhajyenmaddhyaishalakupataih  
Kundalaairggendalolaih  
Svidhyanmukhyah kabararesanaa-  
Grentthayah Krishnavaddhvo  
Gaayanthyastham thaditha iva thaa  
Meghachakre virejuh.

As the Gopasundharees sang aloud the glorifying Keerththans of Vaasudheva Sree Krishna Bhagawaan, they danced with precise rhythmic steps, their hands gestured elegantly, their eyebrows moved with playful smiles. Their braids and belts tightly tied, their waist bending, their faces perspiring little by little, the garments on their breasts moving this way and that way, their earrings swinging on their cheeks, Lord Krishna's young and

most beloved girlfriends, the Gopasundharees, shone like streaks of lightnings in a mass of clouds.

उच्चैर्जगुर्नृत्यमाना रक्तकण्ठ्यो रतिप्रियाः ।  
कृष्णाभिमर्शमुदिता यद्गीतेनेदमावृतम् ॥ ९ ॥

9

Uchchairjgegurnnrithyamaanaa rekthakanttyo rethipriyaah  
Krishnaabhimarsamudhithaa yedhgeethenedhamaavritham.

Eager to enjoy, out of the world or incomparable, conjugal plays of love, the slender waisted and most beautiful and charming Gopasundharees sang very loudly with clear throats and danced with enticing steps of movements. They were really thrilled and overjoyed by the touch of Govindha Krishna, and their divine songs filled the entire universe.

काचित्समं मुकुन्देन स्वरजातीरमिश्रिताः ।  
उन्निये पूजिता तेन प्रीयता साधु साध्विति ।  
तदेव ध्रुवमुन्निये तस्यै मानं च बहवदात् ॥ १० ॥

10

Kaachithsamam Mukundhena svarejaatheeramisrithaah  
Unninye poojithaa thena preeyathaa saaddhu saaddhvithi  
Thadheva ddhruvamunninye thasyai maanam cha behvadhaath.

One Gopasundhari joined with Mukundha or Vaasudheva Sree Krishna Bhagawaan in His singing of Murali and sang Svara or the rhythmic symphony or pure melodious tones that rose harmoniously above His. Then Bhagawaan Hari or Mukundha Vaasudheva Sree Krishna Bhagawaan appreciated and complimented her by cheering her up by saying: "You did so beautifully well. Marvelous Job! Excellent! Excellent! Well done!" Then another Gopasundhari repeated the same melody in a very different special metrical pattern. Bhagawaan Hari or Mukundha Vaasudheva Sree Krishna Bhagawaan praised and applauded her also.

काचिद्रासपरिश्रान्ता पार्श्वस्थस्य गदाभृतः ।  
जग्राह बाहुना स्कन्धं क्षथद्वलयमल्लिका ॥ ११ ॥

11

Kaachidhraasaparisraanthaa paarsvastthasya gedhaabhrithah  
Jegraaha baahunaa skanddham sletthadhvaleyamallikaa.

While dancing, one of Gopikaas had loosened her bracelets and her hair lock and the jasmine flowers on her hair fell on the ground. As she grew tired of her fast movements of Raasakreeda dance, she turned to Govindha Krishna Who was standing at her side beholding the Murali or the Flute in His hand and grasped His shoulder with her arm and leaned towards Him for His support to stand straight.

तत्रैकांसगतं बाहुं कृष्णस्योत्पलसौरभम् ।  
चन्दनालिप्तमाघ्राय हृष्टरोमा चुचुम्ब ह ॥ १२ ॥

12

Thathraikaamsagetham baahum Krishnasyothpalasaurabham  
Chandhanaalipthamaaghraaya hrishtaromaa chuchumba ha.

कस्याश्चिन्नाट्यविक्षिप्तकुण्डलत्विषमण्डितम् ।  
गण्डं गण्डे सन्दधत्या अदात्ताम्बूलचर्वितम् ॥ १३ ॥

13

Kasyaaschinnaatyavikshipthakundalathvishamanditham  
Gendam gende sandhaddhathyaa adhaaththaamboolacharvvitham.

Krishna Who is Maaddhava Mukundha Kesava Govindha Vaasudheva Sree Krishna Bhagawaan placed His arm, whose natural blue-lotus fragrance was mixed with that of the sandalwood pulp anointing it, on the shoulder of one Gopika. As Gopika relished that fragrance, her bodily hair stood on end in blissful jubilation, and she kissed His arm. Another Gopika put her own cheek, beautified by the brilliant effulgence of her earrings which glittered as she danced, next to Krishna's cheek. Krishna Bhagawaan then carefully gave her betel nut He was chewing.

नृत्यन्ती गायती काचित्कूजनूपुरमेखला ।

पार्श्वस्थाच्युतहस्ताब्जं श्रान्ताधास्तनयोः शिवम् ॥ १४॥

14

Nrithyanthee gaayathee kaachith koojannoopuramekhalaa  
PaarsvastthaAchyuthahasthaabjam sraanthaaddhaath sthanayoh  
sivam.

Another Gopasundhari became very fatigued by heavily dancing, singing and her bells on her ankles and waist tinkling. So, she took hold of the comforting and soothing lotus hand of Achyutha Bhagawaan Who was standing next to her and placed it upon her breasts.

गोप्यो लब्ध्वाच्युतं कान्तं श्रिय एकान्तवल्लभम् ।  
गृहीतकण्ठ्यस्तद्गोभ्यां गायन्त्यस्तं विजह्निरे ॥ १५॥

15

Gopyo lebddhvaAchyutham Kaantham sriya ekaanthavallabham  
Griheethakanttyaasthadhdhorbhyaam gaayanthyastham vijahrire.

When the Gopasundharees of Vraja attained their intimate lover and Kaantha, Mukundha Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan Who is the exclusive consort of Lakshmi Dhevi, The Goddess of fortune and auspiciousness, enjoyed with great pleasure and divine satisfaction. They sang Keerththans proclaiming His supreme glories and played and danced by placing their arms on His shoulder and enjoyed blissful happiness.

कर्णोत्पलालकविटङ्ककपोलघर्म-  
वक्त्रश्रियो वलयनूपुरघोषवाद्यैः ।  
गोप्यः समं भगवता ननृतुः स्वकेश-  
स्रस्तस्रजो भ्रमरगायकरासगोष्ठ्याम् ॥ १६॥

16

Karnnothpalaalakavitankakapolagharmma-  
Vakthrasriyo valayanooparaghoshavaadhyaih  
Gopyah samam Bhagawathaa nanrithuh svakesa-



Sresthasrajo bhremaragaayakaraasagoshttyaam.

The beauty of Gopasundharees' faces was enhanced by the lotus flowers behind their ears, the curls from the locks of hair decorated their cheeks, and the drops of perspiration from the exertion of dancing. The reverberation of their armllets and ankle bells made loud musical sounds, and their chaplets scattered and looked like most attractive careless beauties. Thus, the Gopees danced with their most beloved Mukundha Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan in the arena of Raasakreeda dance as the swarms of bees sang in accompaniment.

एवं परिष्वङ्गकराभिमर्श-  
स्निग्धेक्षणोद्दामविलासहासैः ।  
रेमे रमेशो ब्रजसुन्दरीभि-  
र्यथार्भकः स्वप्रतिबिम्बविभ्रमः ॥ १७॥

17

Evam parishvanggakaraabhimarsa-  
Snigdhddeheshanodhdhaamavilaasahaasaih  
Reme Remeso Vrajasundhareebhi  
RYetthaarbhakah svaprethibimbavibhramah.

Mukundha Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan is Lord of all types of plays and hence called as Remesa. Remesa Sree Krishna Bhagawaan took pleasure in the company of beautiful and charming Gopasundharees of Vraja by embracing them, by caressing them, glancing lovely at them as He smiled His broad and playful smiles. It was just like a child playing with his own reflections.

तदङ्गसङ्गप्रमुदाकुलेन्द्रियाः  
केशान् दुकूलं कुचपट्टिकां वा ।  
नाञ्जः प्रतिव्योढुमलं ब्रजस्त्रियो  
विस्रस्तमालाभरणाः कुरुद्वह ॥ १८॥

18

Thadhanggasanggapremudhaakulendhriyaah  
Kesaan dhukoolam kuchapattikaam vaa  
Naanjah prethivyoddumalam Vrajasthriyo  
Visrasthamaalaabharanaah Kurudhvaha!

Oh, Hero of the Kuru Dynasty! Having attained the opportunity to have physical association with Remesa Sree Krishna Bhagawaan, the senses of Gopasundharees got overwhelmed with blissful happiness. Because of playing with Him, singing with Him, dancing with Him, joking with Him, smiling with Him, having fun with Him in all the activities the Gopasundharees reached the zenith of blissful happiness, but they all got fatigued and could not prevent their hair locks getting untied and scattered and their dresses and clothes covering their breasts becoming disheveled from its places and their garlands and ornaments getting scattered.

कृष्णविक्रीडितं वीक्ष्य मुमुहुः खेचरस्त्रियः ।  
कामार्दिताः शशाङ्कश्च सगणो विस्मितोऽभवत् ॥ १९॥

19

Krishnavikreeditham veekshya mumuhuh khecharasthriyah  
Kaamaardhdhithaah Sasaankascha sageno vismithoabhavath.

Witnessing and enjoying the lustiest plays and dances of Remesa Sree Krishna Bhagawaan from the sky, Apsara Sthrees were overwhelmed and entranced and became agitated with lust. They fainted and fell down on their airplanes. The Moon and all the Stars also were overwhelmed and astonished by observing the lustiest playful activities of Remesa Sree Krishna Bhagawaan and forgot their responsibility of entourage and as such the time got stuck. [What a wonderful poetic imagination!]

कृत्वा तावन्तमात्मानं यावतीर्गोपयोषितः ।  
रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥ २०॥

20

Krithvaa thaavanthamaathmaanam yaavatheergGopayoshithah  
Reme sa Bhagawaamsthaabhiraathmaaraamoapi leelayaa.

Oh, Master and Lord of all the Three Worlds of the Universe! Even though Mukundha Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan is Self-Realized with Aathmasaakshaathkaaram and the Supreme Personification of Divine Blissful Transcendental Happiness, and devoid of and unaffected by any material enjoyments, agitations and emotions, in order to fulfill and satisfy all the needs and desires of His devotees, He assumed as many separate and independent Forms for each of the Gopasundharees and played and entertained each of them separately and individually.

तासामतिविहारेण श्रान्तानां वदनानि सः ।  
प्रामृजत्करुणः प्रेम्णा शन्तमेनाङ्गपाणिना ॥ २१ ॥

21

Thaasaamathivihaarena sraanthaanaam vadhanaani sah  
Praamrijath karunah premnaa saanthamenaangapaaninaa.

The Transcendental Raasakreeda or Romantic Plays and Dances of Remesa Sree Krishna Bhagawaan were limitless without any boundaries. All Gopasundharees who accompanied Him in the Raasakreeda got tired and started perspiring and the drops of perspiration were visible on their faces. Remesa Sree Krishna Bhagawaan Who is the personification of Mercy, Compassion and Love with exceeding love and affection, very comfortably, smoothly and slowly patted and wiped off the drops of perspiration from each of the Gopasundharees with His lotus hands.

गोप्यः स्फुरत्पुरटकुण्डलकुन्तलत्विङ्-  
गण्डश्रिया सुधितहासनिरीक्षणेन ।  
मानं दधत्य ऋषभस्य जगुः कृतानि  
पुण्यानि तत्कररुहस्पर्शप्रमोदाः ॥ २२ ॥

22

Gopyah sphurath puratakundalakunthalathvid-  
Gendasriyaa suddhithahaasanireekshanena  
Maana dheddhathya Rishabhasya jeguh krithaani

Punyaani thathkararuhasparsapremodhaah.

The Gopasundharees were overjoyed in blissful happiness by the touch of the fingernails of Remesa Sree Krishna Bhagawaan and sang the Keerththans of His all-auspicious transcendental pastime glories. They submerged in the ocean of supreme happiness. They honored their hero and most beloved Remesa Sree Krishna Bhagawaan with smiling glances sweetened by the beauty of their cheeks and the effulgence of their curly locks and glittering earrings.

ताभिर्युतः श्रममपोहितुमङ्गसङ्ग-  
वृष्टस्रजः स कुचकुङ्कुमरञ्जितायाः ।  
गन्धर्वपालिभिरनुद्रुत आविशद्वाः  
श्रान्तो गजीभिरिभराडिव भिन्नसेतुः ॥ २३ ॥

23

Thaabhiryuthah sremamapohithumanggasangga-  
Ghrishtasrajah sa kuchakunkumarenjjithaayaah  
Genddharvapaalibhiranudhrutha aavisadhvaah  
Sraantho gejeebhiraadiva bhinnasethuh.

Remesa Sree Krishna Bhagawaan's garlands had been crushed and broken with His conjugal dalliance of physical association like rubbing, pressing, touching and scratching physically and had been painted with vermilion and saffron colors from the breasts of Gopasundharees. To dispel and remove the fatigue of the Gopasundharees, His conjugal playmates, Remesa Sree Krishna Bhagawaan entered the water of Holy Yemuna and was followed swiftly by swarms of bees who were singing like the best of Genddharvvaas. Remesa Sree Krishna Bhagawaan appeared like a rutted Lordly Bull Elephant entering the water to relax in the company of his consorts, Cow Elephants. Remesa Sree Krishna Bhagawaan, The Supreme Lord and Master of the Universe, had transgressed all worldly and Vedhic morality as a powerful elephant might break the dikes or stems in a paddy or sugarcane field.

सोऽम्भस्यलं युवतिभिः परिषिच्यमानः  
प्रेम्णेक्षितः प्रहसतीभिरितस्ततोऽङ्ग ।  
वैमानिकैः कुसुमवर्षिभिरीड्यमानो

Soambhasyalam yuvathibhih parichishyamaanah  
Premnekshithah prehasatheebhirithasthathoangga  
Vaimaanikaih kusumavarshibhireedyamaano  
Reme svayam svarrethirathra gejendhraleelah.

Remesa Sree Krishna Bhagawaan with very beautiful smiling face, splashed water here and there on Gopasundharees. He warm-heartedly accepted the glances of the Gopasundharees with intense conjugal interest to associate with Him in their minds and hearts. At the same time, He regardfully accepted the flowers showered upon Him from up above the heavenly sky by celestial beings from their air-chariots and the devotional Keerththans sung by them very sweetly and melodiously, proclaiming and praising His glories and pastime plays and playful activities. Though, Vaasudheva Sree Krishna Bhagawaan Who is the Consort of Lakshmeedhevi Who is always filled with Soul-full or Transcendental enjoyment and satisfaction, He thus enjoyed the conjugal Raasakreeda with the Gopasundharees in the Holy Yemuna and entertained them and fulfilled their desires and wishes, just like how a heroic Bull Elephant entertain his cow elephants with sporty conjugal plays in water.

ततश्च कृष्णोपवने जलस्थल-  
प्रसूनगन्धानिलजुष्टदिक्ते ।  
चचार भृङ्गप्रमदागणावृतो  
यथा मदच्युद्विरदः करेणुभिः ॥ २५॥

Thathascha Krishnopavane jelastthala-  
Presoonagenddhaanilajushtadhikthate  
Chachaara bhringgapremadhaagenaavritho  
Yetthaamadhachyudhdhviradhah karenubhih.

Accompanied by the soft and cool breeze carrying the sweet fragrance of the flowers like lotus, waterlilies, etc. in the water and like jasmine, rose,

etc. on the land Remesa Sree Krishna Bhagawaan surrounded by Gopasundharees and swarms of bees enjoyed and entertained the most beautiful and divinely blissful Gopasundharees both in the water and in many beautiful gardens in the Yemuna shore area within the Vrindhaavana Forest, just like how a rutted or intoxicated heroic Bull-Elephant roam around in the company of his cow-elephants and entertain them while he himself enjoy thoroughly.

एवं शशाङ्कांशुविराजिता निशाः  
स सत्यकामोऽनुरताबलागणः ।  
सिषेव आत्मन्यवरुद्धसौरतः  
सर्वाः शरत्काव्यकथारसाश्रयाः ॥ २६॥

26

Evam Sasaankaamsuviraajithaa nisaah  
Sa sathyakaamoanurethaabelaagenah  
Sisheva aathmanyavarudhddhasaurethah  
Sarvvaah sarathkaavyakatthaaresaasrayaah.

The Gopasundharees were firmly and intensely attached to their most beloved Krishna, The Remesa or The Lord and Master of all plays, sports and games. In their minds and hearts there were no other thoughts at any time other than Krishna. They were His staunchest devotees. They have offered themselves to Krishna Bhagawaan. They were His slaves, maidservants and devotees. Therefore, Remesa Sree Krishna Bhagawaan wanted to fulfill and satisfy all their needs and desires, whatever they are. Their desire was to intensely associate with Him in conjugal plays. He fulfilled and satisfied their desires only because they were His staunchest devotees and not because He wanted to have any enjoyment or entertainment out of that. He was Aathmaaraama. He was and is and always will be Pure Transcendental. He is not affected by any material physical associations with anyone as He is purely Transcendental. He did the Raasakreeda fabulously with Gopasthrees in the moonlight of those beautiful autumn nights for fulfilling the wishes of His devotees. Also, He wanted to provide a magnanimous opportunity for great and imaginative poems to describe the Raasakreeda according to their poetic imaginations. The poets are at liberty to use their imaginative power to describe His

Raasakreeda in the level they can reach poetically. He is the Absolute Truth. He is unaffected by anything. He is the Supreme Soul. He is Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

राजोवाच

**RaajOvaacha (Raaja or Pareekshith Mahaaraaja Said):**

संस्थापनाय धर्मस्य प्रशमायेतरस्य च ।  
अवतीर्णो हि भगवानंशेन जगदीश्वरः ॥ २७॥

27

Samsthaapanaaya ddharmmasya presamaayetharasya cha  
Avatheernno hi Bhagawaanamsena Jegadheeswarah.

Oh, the Great Suka Brahmarshe! The purpose of Incarnation of Naaraayana Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan as Vaasudheva Sree Krishna Bhagawaan along with His plenary expansion as Bhagawaan Belaraamadheva was to destroy and eradicate irreligion and reestablish the religious principles which was in jeopardy on earth.

स कथं धर्मसेतूनां वक्ता कर्ताभिरक्षिता ।  
प्रतीपमाचरद्ब्रह्मन् परदाराभिमर्शनम् ॥ २८॥

28

Sa kattham ddharmmasethoonaam vakthaa karththaabhirekshithaa  
Pretheepamaacharadh, Brahman, paradhaaraabhimarsanam.

Vaasudheva Sree Krishna Bhagawaan is the Master and Lord and Establisher and Propagator and Spoke-Person of Religious Principles. How can He act directly in exactly opposite to what principles He stands for? How can He and of course others also justify His irreligious action of associating with chaste wives of Gopaas of Vraja? Why and how He was prepared to engage in conjugal plays in the nights with the chaste wives of others? Oh, The Scholarly Saint! Please explain.

आप्तकामो यदुपतिः कृतवान् वै जुगुप्सितम् ।  
किमभिप्राय एतं नः संशयं छिन्धि सुव्रत ॥ २९॥

29

Aapthakaamo Yedhupathih krithavaan vai jugupsitham  
Kimabhipraaya etham nah samsayam cchinddhi, suvratha.

Oh, the Most Austere Brahmarshe or Suka Brahmarshe! You are Yogeeswara with all Yoga Prebhaava. You are the Noblest Upholder of Truth and Vows! Please destroy our doubts by explaining to us what purpose Vaasudheva Sree Krishna Bhagawaan Who is the Supreme Most Lord and Master of Yedhoos or Yaadhavaas had in mind when He acted so contemptuously and condemnably?

श्रीशुक उवाच

**SreeSuka Uvaacha (Sree Suka Brahmarsi Said):**

धर्मव्यतिक्रमो दृष्ट ईश्वराणां च साहसम् ।  
तेजीयसां न दोषाय वह्नेः सर्वभुजो यथा ॥ ३०॥

30

Ddharmmavyethikremo dhrishta Eeswaraanaam cha saahasam  
Thejeeyasaam na dhoshaaya Vahneh sarvvabhujo yetthaa.

The status of most powerful and effulgent Masters, and Controllers are not affected or harmed by any apparently audacious transgressions of morality and religion we may see in them. Their status is also not positively affected by any apparently religious and moral activities. It is just like how the fire which devours everything, whether good or bad, feeds into it and remains unpolluted always. Not only that the bad substances are refined and purified by the fire. That is the quality of fire. [Similarly, the Quality of Sree Krishna Bhagawaan is to refine and purify anything and anyone who are associated with Him. That's how the Gopikaas became staunchest and purest devotees of Sree Krishna Bhagawaan.]

नैतत्समाचरेज्जातु मनसापि ह्यनीश्वरः ।



विनश्यत्याचरन् मौढ्याद्यथा रुद्रोऽब्धिजं विषम् ॥ ३१ ॥

31

Naithath samaacharejjaathu manasaapi hyaneeswarah  
Vinasyathyaacharan mauddyaadhyetthaaRudhroabddhijam visham.

Hey, Mahaaraajan! But One who is not a controller should never imitate, not only physically but even mentally, the behaviors and activities of Great Personalities like Vaasudheva Sree Krishna Bhagawaan. If One who does not know this principle would simply destroy himself, just as a person who is not Rudhra Bhagawaan or Mahaadheva Siva would destroy himself if he tried to drink the ocean of poison or Kaalakoota Visha. [Here, the reference is the story of drinking the deadliest poison of Kaalakoota Visha during the time Churning of Ocean of Milk for Amrith.]

ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित् ।  
तेषां यत्स्ववचोयुक्तं बुद्धिमांस्तत्समाचरेत् ॥ ३२ ॥

32

Eeswaraanaam vachah sathyam thatthaivaacharitham kvachith  
Theshaam yeth svavachoyuktham budhddhimaamsthath samaachareth.

The words of Dhevaas or gods are always true. Their actions could sometimes be apparently irreligious and untruthful. The intelligent saintly scholars should discretely realize the principle contained in the truthful words of Dhevaas or Eeswaraas and follow accordingly and not to imitate their activities. Or in other words we should not follow their activities but their words only.

कुशलाचरितेनैषामिह स्वार्थो न विद्यते ।  
विपर्ययेण वानर्थो निरहङ्कारिणां प्रभो ॥ ३३ ॥

33

Kusalaacharithenaishaamiha svaarththo na vidhyathe  
Viparyayena vaaanarththo nirahamkaarinaam, Prebho.

Hey, Great Lord! There is no benefit or any advantage with pious and virtuous activities of egoless and selfless great Souls. They do not have any selfish interest to be fulfilled. They are not affected by the result of their good activities. Their activities are for the benefit and prosperity of the world at large. Similarly, their evil or irreligious activities would never be harmful to them. They are not affected by the result of their activities, either negatively or positively.

किमुताखिलसत्त्वानां तिर्यङ्मर्त्यदिवौकसाम् ।  
ईशितुश्चेशितव्यानां कुशलाकुशलान्वयः ॥ ३४॥

34

Kimuthaakhilasaththvaanaam thiryangmarththyadhivaukasaam  
Eesithuschesithavyaanaam kusalaakusalaanvayah.

Hey, Mahaaraajan! How can, Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who assumes various forms like Dhevaas or gods, Naraas or Humans and Thiryaks or Animals, Birds or other Creatures at appropriate times and Who is soul of all the entities and elements of the universe and Who is the Lord and Controller of all the entities and elements of the universe and of Universe itself, be affected by piety or impiety of any of His activities? No way He is, and He will be affected by anything of His Own actions or of the actions of others targeting Him.

यत्पादपङ्कजपरागनिषेवतृप्ता  
योगप्रभावविधुताखिलकर्मबन्धाः ।  
स्वैरं चरन्ति मुनयोऽपि न नह्यमाना-  
स्तस्येच्छयाऽऽत्तवपुषः कुत एव बन्धः ॥ ३५॥

35

Yethpaadhapanakajaparaaganishevathripthaa  
Yogaprebhaavaviddhuthaakhilakarmmabenddhah  
Svairam charanthi Munayoapi na nahyamaanaa-  
SThasyechchayaaaaththa vapushah kutha eva benddhah.

Even the great Munees and Maharshees are constantly worshipping and offering obeisance at the Lotus Feet of Vaasudheva Sree Krishna Bhagawaan so that they would be able to get liberated from the entanglements of this corrupted material world. All great Yogees including all Karmma, Jnjaana and Bhakthi Yogees, are always very meditative with full concentration worship and offer obeisance at the Lotus Feet of Vaasudheva Sree Krishna Bhagawaan in order get cut off from the attachment with material world and to get liberated. And they are able to be detached and liberated only because of their worship and obeisance at the Lotus Feet of Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. And how can That Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is Purely Transcendental, Who assumes desired Form, or Forms at His own will and pleasure be entangled with any attachment with this material universe? He is beyond all material attachments.

गोपीनां तत्पतीनां च सर्वेषामेव देहिनाम् ।  
योऽन्तश्चरति सोऽध्यक्षः क्रीडनेनेह देहभाक् ॥ ३६॥

36

Gopeenaam thathpatheenaam cha sarvveshaameva dhehinaam  
Yoanthascharathi soaddhyakshah kreedaneneha dhehabhaak.

Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is presiding and controlling all the Gopaas and Gopikaas of Vraja as well as all other entities and elements of the universe as being the subtle soul within all and everything. He is The Presiding Officer as well as The Controller of all senses, intelligence and consciousness of all and everything in the universe. He is Hrisheekesa, meaning the Lord and Controller of Senses. He assumes some gross form when He thinks needed as His pastime play. It is simply that.

अनुग्रहाय भूतानां मानुषं देहमास्थितः ।  
भजते तादृशीः क्रीडा याः श्रुत्वा तत्परो भवेत् ॥ ३७॥

Anugrehaaya bhoothaanaam maanusham dhehamaasthithah  
Bhajathe thaadhriseeh kreedaa yaah sruthvaa thathparoh bhaveth.

The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan has assumed at this time, this human form, as Mukundha Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan in this world at Vraja with the purpose of providing blessings and benedictions of all the entities and elements of the universe. He assumed this Form to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him.

नासूयन् खलु कृष्णाय मोहितास्तस्य मायया ।  
मन्यमानाः स्वपार्श्वस्थान् स्वान् स्वान् दारान् व्रजौकसः ॥ ३८॥

Naasmayan khalu Krishnaaya mohithaasthasya maayayaa  
Manyamaanaah svapaarsvastthaan svaan svaan dhaaraan  
Vrajaukasah.

Hey, Mahaaraajan! Due to the Supreme Yoga Maaya or Mystic Illusory Power of Mukundha Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan, all the Gopaas of Vraja felt that the Gopikaas were and are always with them on their side and never got the feeling that they were or are away from them or from home. Therefore, none of the Gopaas ever despised or thought ill of Mukundha Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan and even of the Gopikaas.

ब्रह्मरात्र उपावृत्ते वासुदेवानुमोदिताः ।  
अनिच्छन्त्यो ययुर्गोप्यः स्वगृहान् भगवत्प्रियाः ॥ ३९॥

Brahmaraathra upaavritththe Vaasudhevaanumodhithaah  
Anichcchanthyoh yeyurgopyah svagrihaan Bhagawathpriyaah.

Hey, Mahaaraajan! After spending an entire night in the blissful company of their most beloved Mukundha Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan, the Gopasundharees have been forced to return to their respective homes by Brahma Muhoorththa, early or pre morning time. They really did not want to go home but they complied with the orders of their most beloved Mukundha Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan. Mukundha Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan compelled His girlfriends, Gopasundharees, to return home.

विक्रीडितं व्रजवधूभिरिदं च विष्णोः  
श्रद्धान्वितोऽनुशृणुयादथ वर्णयेद्यः ।  
भक्तिं परां भगवति प्रतिलभ्य कामं  
हृद्रोगमाश्वपहितोत्यचिरेण धीरः ॥ ४० ॥

40

Vikreeditham Vrajavaddhooridham cha Vishnoh  
Sradhddhaanvithoanusrinuyaadhattha varnnayedhyah  
Bhakthim paraam Bhagawathi prethilebhyakaamam  
Hridhrogamaasvapahinothyachirena ddheerah.

Whoever either faithfully describe or hear or listen or chant or proclaim and praise the pastime playful affairs of Krishna Who is Mukundha Maaddhava Kesava Govindha Vaasudheva Sree Krishna Bhagawaan or Vishnu Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan with the Gopasundharees of Vraja would certainly attain the opportunity to offer pure devotional services at His Lotus Feet. Thus, they would quickly become sober and serene and conquer and put out the desire for lust by controlling the senses and sensual desires.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां  
संहितायां दशमस्कन्धे पूर्वार्धे रासक्रीडावर्णनं  
नाम त्रयस्त्रिंशोऽध्यायः ॥ ३३ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam  
Samhithaayaam DesamaSkanddhe Poorvvaardhdhe –  
RaasaKreedaaVarnnanam [RaasaKreedaaVarnnanam]

Naama ThreyaThrimisaththamoAddhyaayah

Thus, we conclude the Thirty-Third Chapter - In the First Half – Named as Description of Romantic Plays and Dances of Sree Krishna Bhagawaan with Gopa Sundharees [Narration of Sree Krishna Bhagawaan's Plays and Dances of Romance with 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 Namo Bhagavathe Vaasudhevaayah!**

**Om Namo Bhagavathe Vaasudhevaayah!**

**Om Namo Bhagavathe Vaasudhevaayah!**