

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)**

॥ एकोनचत्वारिंशोऽध्यायः - ३९ ॥

**EKONACHATHVAARIMSATHTHAMOADDHYAAYAH (CHAPTER
THIRTY-NINE)**

**Poorvvardhddhe – AkrooraPrethiyaanam
[SreeKrishnaMatthuraYaathra – GopeeVirahaDhuhkham –
AkrooraVaikunttaDhersanam] (Akroora’s Return Journey From
Gokula to Matthura [Sree Krishna’s Journey From Gokula to Matthura**

– Gopikaas' Pain of Sree Krishna's Separation – Akroora's Vision of Vaikuntta]

[In this chapter we can read the details of the journey of Raama and Krishna to Matthura in the chariot driven by Akroora. The Gopaas of Vraja under the leadership of Nandhagopar also followed Raama and Krishna in their own wagons with gifts and rewards of milk products to Kamsa, the Prince of Matthura. The Gopikaas of Vrindhaavana could not withstand the distress and sorrows afflicted by the departure and the separation of their most beloved Krishna. As the view of the chariot in which Krishna and Raama were travelling was lost, the Gopikaas also lost their mind and their very existence. They lamented and cried aloud. Krishna sent a Messenger with consoling words to pacify them that He will return soon. On the way while Akroora was taking a bath in the holy river of Kaalindhi, he saw both Raama and Krishna in the water. He saw the Transcendental Form of Anantha and Vishnu Bhagawaan. Please continue to read for details. ...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

सुखोपविष्टः पर्यङ्के रामकृष्णोरुमानितः ।
लेभे मनोरथान् सर्वान् पथि यान् स चकार ह ॥ १ ॥

1

Sukhopavishtah paryanke RaamaKrishnorumaanithah
Lebhe manoretthaan sarvvaan patthi yaan sa chakaara ha.

Having been honored respectfully by Belabhadhra Bhagawaan and Vaasudheva Sree Krishna Bhagawaan and seated comfortably on a couch, the great-minded Akroora felt that all the wishes and desires and even the mental wishes in his dreams and what he has contemplated on the way from Matthura to Gokula while he was driving the chariot were completely fulfilled. It was so amazing even to visualize!

किमलभ्यं भगवति प्रसन्ने श्रीनिकेतने ।
तथापि तत्परा राजन्न हि वाञ्छन्ति किञ्चन ॥ २ ॥

Kimalebhyam Bhagawathi presanne Sreenikethane
Thatthaapi thathparaa Raajan, na hi vaanjcchanthi kinjchana.

But, when we think, what in the world is not possible if One is blessed and graced by Vaasudheva Sree Krishna Bhagawaan Who is Sreenikethan, meaning the residence or permanent resting place of Sree Mahaalakshmi or Goddess of Fortune! In spite of that, those pure and true devotees of Vaasudheva Sree Krishna Bhagawaan would never desire or wish to attain anything other than concentrated and constant Hari Bhakthi or steadfast devotion in Vaasudheva Sree Krishna Bhagawaan.

सायन्तनाशनं कृत्वा भगवान् देवकीसुतः ।
सुहृत्सु वृत्तं कंसस्य पप्रच्छान्यच्चिकीर्षितम् ॥ ३॥

Saayanthanaasanam krithvaa Bhagawaan Dhevakeesuthah
Suhrithsuvriththam Kamsasya paprechcchaanyachchikeershitham.

After the evening meal, Vaasudheva Sree Krishna Bhagawaan Who is Dhevakeesutha, meaning the son of Dhevakeedhevi, and Who is divinely handsome and charming in the color of Kaayaampu or flower of iron-wood, inquired Akroora how Kamsa was treating His relatives and friends and also what the King, Kamsa, was planning to do?

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Sree Bhagawaan or Vaasudheva Sree Krishna Bhagawaan Said):

तात सौम्यागतः कच्चित्स्वागतं भद्रमस्तु वः ।
अपि स्वज्ञातिबन्धूनामनमीवमनामयम् ॥ ४॥

Thaatha, saumyaagethah kachchith, svaagatham bhadhramasthu vah
Api svajnjaathibenddhoonaamanameevamanaamayam.

My dear Thaatha, meaning father like respectable personality! Oh, very gentle natured Uncle, Akroora! We formally welcome you again. We are extremely happy and very pleased with your visit. May you be blessed with all auspiciousness, prosperity and fortune. Was your trip from Matthura to Gokula, here, comfortable? Are all our well-wishing friends and our relatives, both close and distant, happy and in good health and keeping fine?

किं नु नः कुशलं पृच्छे एधमाने कुलामये ।
कंसे मातुलनामन्यङ्ग स्वानां नस्तत्प्रजासु च ॥ ५ ॥

5

Kim nu nah kusalam prichcche eddhamaane kulaamaye
Kamse maathulanaamnyangga svaanaam nasthath prejaasu cha.

Oh, My dear Akroora! Why should I even bother to ask you about the well-being and welfare of our family members, relatives and friends and the subjects of Matthura, as long as King Kamsa who is the cancer or disease of our family who goes by the name 'my maternal uncle' is prospering? [What Krishna Bhagawaan means here is that as long as Kamsa, His maternal uncle, is doing well, all others would be in peril and under strenuous difficulties and hardships. Therefore, there is no meaning in asking the welfare of His relatives and friends.]

अहो अस्मदभूद्भूरि पित्रोर्वृजिनमार्ययोः ।
यद्धेतोः पुत्रमरणं यद्धेतोर्बन्धनं तयोः ॥ ६ ॥

6

Aho asmadhabhoodhbhoori pithrorVrijinamaaryayoh
Yedhddhethoh puthramaranam yedhddhethorbeddhanam thayoh.

Just see how much suffering I have caused to my great noble parents! Because of Me or Us, Krishna and Raama, their all-other sons were killed and they themselves were being imprisoned by that devilish Kamsa. [Krishna cannot even think of the misfortune He brought to His parents, just

because He, the Killer of Kamsa, was their son. He assumes all the responsibility within Him.]

दिष्ट्याद्य दर्शनं स्वानां मह्यं वः सौम्य काङ्क्षितम् ।
सञ्जातं वर्ण्यतां तात तवागमनकारणम् ॥ ७॥

7

Dhishtyaadhyadhersanam svaanam mahyam vah, saumya,
kaangkshitham
Sanjjaatham varnyathaam, Thaatha, thavaagemanakaaranam.

I have been wishing for your visit and have been longing to see you for a long time. Oh, Thaatha! Today, I am fortunate to fulfill my desire to see you. Oh, very respectable and honorable personality! Please let me know in detail the purpose of your visit today.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

पृष्टो भगवता सर्वं वर्णयामास माधवः ।
वैरानुबन्धं यदुषु वसुदेववधोद्यमम् ॥ ८॥

8

Prishto Bhagawathaa sarvam varnnayaamaasa Maaddhavah
Vairaanubedham Yedhushu Vasudhevavaddhodhyamam.

Being asked or inquired like that by Vaasudheva Sree Krishna Bhagawaan, the son of Nandhagopar, Akrooa, the best of the descendants of Maddhu and hence also known as Maaddhava or Maddhuvamsya Punggava, explained the increased enmity of Kamsa towards Yedhoos and his plan to kill Vasudhevar, the father of Vaasudheva Sree Krishna Bhagawaan.

यत्सन्देशो यदर्थं वा दूतः सम्प्रेषितः स्वयम् ।
यदुक्तं नारदेनास्य स्वजन्मानकदुन्दुभेः ॥ ९॥

Yethsandheso yedharthttam vaa dhoothah sampreshithah svayam
Yedhuktham Naaradhenaasya svajenmAanakadhundhubheh.

Akroora explained to Vaasudheva Sree Krishna Bhagawaan, Who is very charming and attractive in the color of dark cloud, about the scheme or arrangement of dual wrestling match, and Kamsa's intention behind that (engage Raama and Krishna in the combat or duel and kill them), and all what Dhevarshi Naaradha spoke to Kamsa that Krishna living in Gokula as the son of Nandhagopar is actually the son of Vasudhevar [and that Raama and Krishna are Incarnations of Vishnu and Kamsa and his relatives and associates would certainly be killed by them.]

श्रुत्वाक्रूरवचः कृष्णो बलश्च परवीरहा ।
प्रहस्य नन्दं पितरं राज्ञाऽऽदिष्टं विजज्ञतुः ॥ १० ॥

SruthvaAkrooravachah Krishno Belascha paraveeraha
Prehasya Nandham pitharam Raajnjaaaaadhishtam vijajnjathuh.

Vaasudheva Sree Krishna Bhagawaan and Belabhadhra Bhagawaan, the vanquisher of Aasuric or demonic and devilish opponents and enemies, laughed when They heard the words of Akroora. Then, They both informed Nandhagopar, Their father and the King Goshta or Vrindhaavana, the orders of Kamsa. [Without revealing the intention of Kamsa.]

गोपान् समादिशत्सोऽपि गृह्यतां सर्वगोरसः ।
उपायनानि गृह्णीध्वं युज्यन्तां शकटानि च ॥ ११ ॥

Gopaan samaadhisath soapi "grihyathaam sarvagoreshah
Upaayanaani grihneedhddhvam yujyanthaam sakataani cha."

After listening Raama and Krishna about Kamsa's directives, Nandhagopar immediately issued orders to all Gopaas by making an announcement through local authorities: "Go and collect all available milk or dairy products

and bring other valuable gifts and keep your wagons or carts ready to move.”

यास्यामः श्वो मधुपुरीं दास्यामो नृपते रसान् ।
द्रक्ष्यामः सुमहत्पर्व यान्ति जानपदाः किल ।
एवमाघोषयत्क्षत्रा नन्दगोपः स्वगोकुले ॥ १२ ॥

12

“Yaasyaamah svo Maddhupureem dhaasyaamo nripathe resaan
Dhrekshyaamah sumahathparvva yaanthi jaanapadhaah kila.”
Evamaaghoshayath kshethraa Nandhagopah svagokule.

Nandhagopar continued to the Gopaas: “We all should go to Matthura tomorrow. We have to give our milk products to the King, Kamsa. There will be a very popular and famous festival celebration of Ddhanuryaaga and wrestling matches. All citizens will be attending the festival. We also must go and attend the celebration.” Such proclamations of announcements through the local authorities were passed on to all the citizens of Vraja of Gokula.

गोप्यस्तास्तदुपश्रुत्य बभूवुर्व्यथिता भृशम् ।
रामकृष्णौ पुरीं नेतुमक्रूरं व्रजमागतम् ॥ १३ ॥

13

Gopyasthaasthadhupaasruthya bebhuvurvyetthithaa bhrisam
RaamaKrishnau pureem nethumAkrooram vrajamaagetham.

Having heard the news that Akroora has come to take Raama and Krishna to Matthura immediately, all the Gopasundharees of Vrindhaavana became extremely distressed with the thought that they would not be able to spend night time with their dearest lover, Gopaala Krishna.

काश्चित्तत्कृतहृत्तापश्वासम्लानमुखश्रियः ।
संसद्दुकूलवलयकेशग्रन्थ्यश्च काश्चन ॥ १४ ॥

14

Kaaschiththathkrithahriththaapasvaasamlaanamukhasriyah
Sramsadhukoolavalayakesagrentthyascha kaaschana.

Some of the Gopees felt so painful at heart that their faces turned pale from their heavy breathing. Others were so much anguished that their dresses, bracelets and braids became loose and got misplaced.

अन्याश्च तदनुध्याननिवृत्ताशेषवृत्तयः ।
नाभ्यजानन्निमं लोकमात्मलोकं गता इव ॥ १५॥

15

Anyascha thadhanudhddhyaananivritthaaseshavritthayah
Naabhyajaananimam lokamaathmalokam gethaa iva.

Some of the Gopasundharees having meditatively concentrating their minds and hearts always on their dearest lover, Vaasudheva Sree Krishna Bhagawaan, they forgot all their other family and material responsibilities and duties. They were just like great Yogees who have attained Aathmasaakshaathkaaram or Self-Realization, and even forgot the existence of their material body. That was their mental and physical status.

स्मरन्त्यश्चापराः शौरैरनुरागस्मितेरिताः ।
हृदिस्पृशश्चित्रपदा गिरः सम्मुमुहुः स्त्रियः ॥ १६॥

16

Smaranthyaschaaparaah Saureranuraagasmitherithaah
Hridhisprisaschithrapadhaa girah samumuhuh sthriyah.

Some other Gopikaas even fainted simply by remembering the lust generating affectionate words of Sauri or Vaasudheva Sree Krishna Bhagawaan. His words were decorated ornamentally with wonderful phrases and expressed with smiles, would deeply touch the hearts of any young girls. They all were totally enticed and anxiously enthused of love and affection.

गतिं सुललितां चेष्टां स्निग्धहासावलोकनम् ।
शोकापहानि नर्माणि प्रोद्दामचरितानि च ॥ १७॥

Gethim sulelithaam cheshtaam snigdhdhahaasaavalokanam
Sokaapahaani narmmaani prohdhaamacharithaani cha.

चिन्तयन्त्यो मुकुन्दस्य भीता विरहकातराः ।
समेताः सङ्घशः प्रोचुरश्रुमुख्योऽच्युताशयाः ॥ १८॥

Chinthayanthyo Mukundhasya bheethaa virahakaatharaah
Samethaah sangghasah prochurasrumukhyoAchyuthaasayaah.

The Gopasundharees thought and visualized in their minds the most attractive and charming gait or walks and moves of Mukundha Bhagawaan. They remembered all His gestures and features which were so dear to all and especially dearest to the Gopasundharees. His beautiful and affectionate glances and smiles and looks reflected in their minds always. His funny jokes were capable of destroying and removing all distresses and sorrows from the minds, thoughts and intelligence of all. They remembered His pastime heroic deeds and playful activities. By thinking and visualizing all these in their minds, the Gopasundharees were frightened at the prospect of even the briefest separation from Him, Achyutha Bhagawaan. All Gopasundharees gathered together in groups and spoke to One Another, their faces covered with tears and their minds and hearts fully and completely absorbed in Achyutha Mukundha Vaasudheva Sree Krishna Bhagawaan.

गोप्य ऊचुः

Gopya Oochuh (Gopasundharees Said):

अहो विधातस्तव न क्वचिद्दया
संयोज्य मैत्र्या प्रणयेन देहिनः ।
तांश्चाकृतार्थान् वियुनङ्क्ष्यपार्थकं
विक्रीडितं तेऽर्भकचेष्टितं यथा ॥ १९॥

Aho Viddhaathasthava na kvachidhdheyaa
Samyojya maithryaa prenayena dhehinah
Thaamschaakritharththaan viyunangkshyapaarththakam
Vikreeditham thearbhakacheshtitham yetthaa.

Oh, Viddhaatha or Srishtikarththa or Brahmadheva! Ha, Alas! You are totally merciless and unkind. You do not have a little bit of compassion. Don't you have a kind heart, and can you not see our situation? You have connected your own creations as friends and before they find any gratification from the friendship you have separated them. It is unfair. When we look and study of your such deeds, we think that you are taking all these as a childish play. It is not sensible at all.

यस्त्वं प्रदर्श्यासितकुन्तलावृतं
मुकुन्दवक्त्रं सुकपोलमुन्नसम् ।
शोकापनोदस्मितलेशसुन्दरं
करोषि पारोक्ष्यमसाधु ते कृतम् ॥ २० ॥

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Yesthvam predhersyaasithakunthalaavritham
Mukundhavakthram kukapolammunnasam
Sokaapanodhasmithalesasundharam
Karoshi paarokshyamasaddhu The kritham.

The face of Mukundha, framed by dark curly locks and beautified by His fine cheeks, raised nose and gentle smile and attractive and enticing glances, capable of eradicating all miseries, distresses and pains. Oh, Brahma! You are now making that face invisible by taking Him away from us. This behavior of yours is not at all good. It is incorrect and not justifiable.

क्रूरस्त्वमक्रूर समाख्यया स्म न-
श्वक्षुर्हि दत्तं हरसे बताज्ञवत् ।
येनैकदेशेऽखिलसर्गसौष्ठवं
त्वदीयमद्राक्ष्म वयं मधुद्विषः ॥ २१ ॥

KroorasthvamAkroorasamaakhyayaa sma na-
 SChakshurhi deththam harase bethaajnjavath
 Yenaikadheseakhilasarggasaushtavam
 Thvadheeyamadhraakshma vayam Maddhudhvishah.

Oh, Brahma! You are very cruel. The Kroora or cruel you, Brahma, has come in the name of Akroora, meaning non-cruel, and taking away what you gave us once. You gave us the power of seeing our beloved Krishna, and now as an ignorant fool you are stealing away the power of our eyesight to see our beloved Krishna. Hey, Pithaamaha or Brahmadheva! Is it not the same power of eyesight we see Maddhudhvisha or Krishna that we are able to see your creations of the universe? If you take away that Maddhudhvisha Krishna, then how is it possible for us to see your other creations? [What the Gopikaas mean here is that if they cannot see their beloved Krishna, then there is no need for eyesight for them and they do not want to see anything else other than Krishna.] Hey, Pithaamaha! You are just stealing our eyes.

न नन्दसूनुः क्षणभङ्गसौहृदः
 समीक्षते नः स्वकृतातुरा बत ।
 विहाय गेहान् स्वजनान् सुतान् पतीं-
 स्तद्दास्यमद्धोपगता नवप्रियः ॥ २२ ॥

Na Nandhasoonuh kshenabhanggasauhridhah
 Sameekshathe nah svakrithaathuraa betha!
 Vihaaya gehaan svajenaan suthaan patheem-
 SThadhdhaasyamadhdhopagethaa navapriyah.

Alas! That Nandhasoonu or Son of Nandha or Krishna, Who breaks even intimate love and friendship in a moment, will not even look at us directly. What a cruel and merciless nature that is! He is a flirt who wants to get new friends and lovers. He is very charming, attractive and handsome. He has just abandoned all the Gopaas, Gopikaas, friends, families, relatives, lovers, his own home, village, town and everything which are so close and intimate to Him. We, Gopikaas, are His slaves who are ready to do any

slavery work for Him. We are always at His service. Alas! Alas! He is not even kind just to glance at us. He is not even looking at us! We are helpless.

सुखं प्रभाता रजनीयमाशिषः
सत्या बभूवुः पुरयोषितां ध्रुवम् ।
याः सम्प्रविष्टस्य मुखं व्रजस्पतेः
पास्यन्त्यपाङ्गोत्कलितस्मितासवम् ॥ २३॥

23

Sukham prebhaathaa rejaneeyamaasishah
Sathyaa bebhoovuh purayoshithaam ddhruvam
Yaah samprevishtasya mukham Vrajaspatheh
Paasyanthypaanggothkalithasmithaasavam.

We can't believe it! All the desires and wishes of the young beautiful girls of Matthuraapuri are going to be fulfilled soon because our most beloved Krishna is going there. Now they would be able to see the most charming and attractive lotus face of beloved Krishna with the beautiful smile on it. Oh, when we think this night is going to be the most festive night for them as they are getting the opportunity to see the attractive face of Krishna with a charming smile.

तासां मुकुन्दो मधुमञ्जुभाषितै-
र्गृहीतचित्तः परवान् मनस्व्यपि ।
कथं पुनर्नः प्रतियास्यतेऽबला
ग्राम्याः सलज्जस्मितविभ्रमैर्भ्रमन् ॥ २४॥

24

Thaasaam Mukundho maddhumanjjubhaashithair-
Griheethachiththah paravaan manasvyapi
Kattham punarnnah prethiyaasyatheabelaa
Graamyaaah salejjasmithaavibhramairbhreman.

Even though our beloved Krishna, the Nandhanandhana or Nandhana of Nandha or son of Nandha, is brave, intelligent and very obedient to His

parents, once He has fallen under the spell of the honey-sweet enticing words of the city beauties of Matthura and been enchanted by their alluring shy-smiles, will He ever return to us, the unsophisticated, village girls. [Here, the Gopasundharees show their inferiority complex being village girls as they would not be able to compete with City girls.] How can He come back to see us after being enchanted by those city beauties? [If He does not come back to see us, we cannot blame Him.]

अद्य ध्रुवं तत्र दृशो भविष्यते
दाशार्हभोजान्धकवृष्णिसात्वताम् ।
महोत्सवः श्रीरमणं गुणास्पदं
द्रक्ष्यन्ति ये चाध्वनि देवकीसुतम् ॥ २५॥

25

Adhya ddhruvam thathra dhriso bhavishyathe
DhaasaarhaBhojaAnddhakaVrishniSaathvathaam
Mahothsavah Sreeremanam gunaaspadham
Dhreshyanthi ye chaaddhvani Dhevakeesutham.

When the Dhaasaarhaas, Bhojaas, Anddhakaas, Vrishnees and Saathvathaas see, Dhevakeesoonu or Dhevakeesutha or son of Dhevakeedhevi Who is our beloved Vaasudheva Sree Krishna Bhagawaan Who is the darling of Sree Mahaalakshmi or Goddess of Fortune, Prosperity and Auspiciousness and The Reservoir of all Transcendental Qualities walks along the Raaja Veetthi or Royal Path or Broadway of the Capital city of Matthura, they will certainly enjoy a great festival for their eyes. They are all so blessed to have that opportunity.

मैतद्विधस्याकरुणस्य नाम भू-
दक्रूरैत्येतदतीव दारुणः ।
योऽसावनाश्वास्य सुदुःखितं जनं
प्रियात्प्रियं नेष्यति पारमध्वनः ॥ २६॥

26

Maithadhviddhasyaakarunasya naama bhoo-

DhAkroora ithyethadhatheeva dhaarunah
Yoasaavanaasvaasya sudhuhkhitham jenam
Priyaath priyam neshyathi paaramaddhvanah.

We, the Gopikaas, are now submerged in the ocean of distress. This Akroora who is taking away our most beloved Vaasudheva Sree Krishna Bhagawaan to where our eyes cannot reach is a eunuch like Kroora or cruelest person. He is not a man and not a woman but a eunuch. This Kroora is not giving our dearest Krishna to say some consoling and pacifying words to us before He departs and gets separated from us. Which fool has given him this most inappropriate name Akroora who commits such evil and merciless action? No doubt that he is the worst Kroora.

अनार्द्रधीरेष समास्थितो रथं
तमन्वमी च त्वरयन्ति दुर्मदाः।
गोपा अनोभिः स्थविरैरुपेक्षितं
दैवं च नोऽद्य प्रतिकूलमीहते ॥ २७॥

27

Anaardhraddheeresha samaastthitho rettham
Thamanvamee cha thvarayanthi dhurmmadhaah
Gopaa anobhih stthavirairupekshitham
Dhaiwam cha noadhya prethikoolameehathe.

Let us forget the story of Akroora, how cruel he is. Let us think of Krishna, our dearest and most beloved Krishna. See how cruel is He? How hard-hearted is He? He has already boarded the Chariot which is ready to start. He is merciless and cruel that He has not even turned back once and looked at us. The Gopaas have yoked and got ready with their carts to start the journey. These Gopaas are ill conceived of their false pride and ego that they have been invited to follow Raama and Krishna to Matthuraapuri. Even the elderly Gopaas are not stopping them. At this time even Fate is against us and now even God hates us.

निवारयामः समुपेत्य माध्वं
किं नोऽकरिष्यन् कुलवृद्धबान्धवाः ।
मुकुन्दसङ्गान्निमिषार्धदुस्त्यजा-

28

Nivaarayaamah samupethya Maaddhavam
Kim noakarishyan kulavidhddhabaanddhavaah
Mukundhasanggaanimishaardhddhadhusthyejaa-
DhDhaiwena viddhvamsithadheenachethasaam.

We are shameless. Let us, the shameless Gopees, go in a group and block His trip. In a group we should arrange a strike and should allow Krishna to move forward. [Interesting to know that the thought of strike was there even at that time.] That is what we must do now. We cannot live even for a moment without having the association with our beloved Kanna or Dhevakeesutha Krishna. We do not have the power or capacity to live even for a moment without His presence. If He is not near to us, then we will die immediately. If we go and stop Krishna, what do these elderly Gopaas of Vraja would do to us? It is our life and death issue. Even if the elderly Gopaas punish us with the death penalty, it is okay as we are going to die if Krishna leaves us. So, let them do whatever they want to do.

यस्यानुरागललितस्मितवल्गुमन्त्र-
लीलावलोकपरिरम्भणरासगोष्ठ्याम् ।
नीताः स्म नः क्षणमिव क्षणदा विना तं
गोप्यः कथं न्वतितरेम तमो दुरन्तम् ॥ २९॥

29

Yesyaanuraagalelithasmithavalgumanthra-
Leelaavalokaparirembhanaraasagoshtyaam
Neethaah sma nah kshenamiva kshenadhaa vinaa Tham
Gopyah kattham nvathitharema thamo dhurantham.

Oh, Beautiful Fickle Ladies! When the most charming and enchanting Vaasudheva Sree Krishna Bhagawaan brought us to the assembly of Raasa Leela, we all divinely enjoyed His most affectionate and charming smiles, His delightful secret talks, His playful glances and His tight embraces, we passed many nights as if it was only a little moment because

we thoroughly enjoyed it. Oh, Gopees! How is it possible for us to crossover the insurmountable darkness and distress of His absence? We are definitely not going to make it. We cannot live if He is separated from us even for a single night.

योऽहनःक्षये व्रजमनन्तसखः परीतो
गोपैर्विशन्खुररजश्छुरितालकस्रक् ।
वेणुं कृष्णन् स्मितकटाक्षनिरीक्षणेन
चित्तं क्षिणोत्यमुमृते नु कथं भवेम ॥ ३० ॥

30

Yoahnah ksheye VrajamAnanthasakhah pareetho
Gopairvisan khurarejascchurithaalakasrak
Venum kvanan smithakataakshanireekshanena
Chiththam kshinothyamumritha nu kattham bhavema.

How can we exist or live in this world without seeing our most beloved Vaasudheva Sree Krishna Bhagawaan Who used to return every evening to Vraja in the company of His friend and brother Anantha Bhagawaan or Belaraamadheva and other Gopa friends Whose hair and garlands powdered with the dust raised by the cows' hooves? By playing His Murali or Flute with smiling sidelong glances, He used to captivate our minds and hearts. At that time, we used to forget our existence and surrender to Him unconditionally. Now, if we are not going to see Vaasudheva Sree Krishna Bhagawaan, then how are we going to live? We will not and we cannot live without seeing Him even for one evening.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

एवं ब्रुवाणा विरहातुरा भृशं
व्रजस्त्रियः कृष्णविषक्तमानसाः ।
विसृज्य लज्जां रुरुदुः स्म सुस्वरं
गोविन्द दामोदर माधवेति ॥ ३१ ॥

31

Evam bruvaanaa virahaathuraa bhrisam
Vrajasthriyah Krishnavishakthamaanasaah
Visrija lejjam rurudhuh sma susvaram
Govindha Dhaamodhara Maaddhavethi.

Thus, speaking the Gopikaas of Vraja Bhoomi, who were so intimately attached to Vaasudheva Sree Krishna Bhagawaan, felt extremely agitated by insurmountable distress due to the imminent separation from Him. Their minds and hearts were fully immersed in the thoughts and deeds of their most intimately beloved Vaasudheva Sree Krishna Bhagawaan. They forgot their surroundings and became shameless and started crying aloud: “Oh, Krishna! Oh, Govindha! Oh, Dhaamodhara! Oh, Maaddhava! And like that non-stop...”

स्त्रीणामेवं रुदन्तीनामुदिते सवितर्यथ ।
अक्रूरश्चोदयामास कृतमैत्रादिको रथम् ॥ ३२॥

32

Sthreenaamevam rudhantheenaamudhithe savitharyettha
Akrooraschodhayaamaasa krithamaithraadhiko rettham.

Without speaking a single consoling or pacifying word to those Gopikaas who were crying aloud like that, Akroora completed his routine morning courses of worship and other duties and at an auspicious moment boarded the chariot and started driving it.

गोपास्तमन्वसज्जन्त नन्दाद्याः शकटैस्ततः ।
आदायोपायनं भूरि कुम्भान् गोरससम्भृतान् ॥ ३३॥

33

Gopaasthamanvasajjantha Nandhaadhyaah sakataisthathah
Aadhaayopaayanam bhoorikumbhaan goresasambhriithaan.

गोप्यश्च दयितं कृष्णमनुव्रज्यानुरञ्जिताः ।
प्रत्यादेशं भगवतः काङ्क्षन्त्यश्चावतस्थिरे ॥ ३४॥

Gopyascha dheyitham KrishnamanuVrajaanurenjithaah
Prethyaadhesam Bhagawathah kaangkshanthyaschaavathasthire.

Under the leadership of Nandha Mahaaraaja, the Gopaas or Cowherd Men of Vraja followed behind the chariot of Vaasudheva Sree Krishna Bhagawaan in their wagons. They brought along with them in their own wagons or carts many offerings for the King, including clay pots filled with ghee and other milk products. The Gopasundharees also followed the chariot of their beloved Vaasudheva Sree Krishna Bhagawaan for some time or a little while with the hope that He will at least pass on some pacifying words or at least console and comfort them with His enchanting glance. Then, with the hope that He will give them some instruction they stood still there.

तास्तथा तप्यतीर्वीक्ष्य स्वप्रस्थाने यदूत्तमः ।
सान्त्वयामस सप्रेमैरायास्य इति दौत्यकैः ॥ ३५॥

Thaasthatthaa thapyatheerveekshya svaprestthaane Yedhooththamah
Saanthvayaamaasa sapremai"raayaasya" ithi dhauthyakaih.

Seeing and realizing how the Gopikaas are distressed and lamenting of separation from Him due to His departure, Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan sent one of His Gopa friends as a messenger to His beloved Gopikaas with the consoling words: "I will return soon." And very convincingly pacified and comforted them.

यावदालक्ष्यते केतुर्यावद्रेणू रथस्य च ।
अनुप्रस्थापितात्मानो लेख्यानीवोपलक्षिताः ॥ ३६॥

Yaavadhaalekshyathe kethuryaavadhrenu retthasya cha

Anuprestthaapithaathamno lekyaaneevopalekshithaah.

Thereafter, those Gopikaas remained still there until the flag atop of the chariot was visible, and until they could no longer see the dust raised by the chariot wheels. And even after that the Gopikaas stood motionless as a figure in painting, sending their minds and hearts after Krishna. [What a beautiful imagination. They send their mind after Krishna and therefore now they are mind-less and do not know what they are doing as they lost their minds!]

ता निराशा निववृत्तुर्गोविन्दविनिवर्तने ।
विशोका अहनी निन्युर्गायन्त्यः प्रियचेष्टितम् ॥ ३७॥

37

Thaa niraasaa nivavritthurgGovindhavinivarththane
Visokaa ahane ninyurrgaayanthyah priyacheshtitham.

As Maaddhava or Vaasudheva Sree Krishna Bhagawaan disappeared from their view, the Gopikaas also turned back, fully desperate and totally distressed that their most beloved Govindha Vaasudheva Sree Krishna Bhagawaan may returned to them but with a little bit of consolation from the assuring words of Dhevakeesutha Govindha Vaasudheva Sree Krishna Bhagawaan through a messenger that He will return to them soon. Full of sorrow and desperation, those Gopasundharees spent days and nights in Vraja thinking always about the pastime plays and about the divinely blissful time they had with Govindha Vaasudheva Sree Krishna Bhagawaan during the Raasakreeda. They always used to chant the glorious deeds and valorous actions of Govindha Vaasudheva Sree Krishna Bhagawaan.

भगवानपि सम्प्राप्तो रामाकूरयुतो नृप ।
रथेन वायुवेगेन कालिन्दीमघनाशिनीम् ॥ ३८॥

38

Bhagawaanapi sampraaptho RaamaAkroorayutho, Nripa,
Retthena vaayuvegena Kaalindheemaghanaasineem.

My dear Pareekshith Mahaaraajan! Vaasudheva Sree Krishna Bhagawaan along with Belabhadhra Bhagawaan, travelling swiftly as the wind in the chariot driven by Akroora reached the shore of Kaalindhi River which removes all the sins of those take ablution in that river. That was a very comfortable and pleasant shore most befitting for relaxing.

तत्रोपस्पृश्य पानीयं पीत्वा मृष्टं मणिप्रभम् ।
वृक्षषण्डमुपव्रज्य सरामो रथमाविशत् ॥ ३९॥

39

Thathropasprisy paaneeyam peethvaa mrishtam maniprebham
Vrikshashandapupavrajya saRaamo retthamaavisath.

अक्रूरस्तावुपामन्त्र्य निवेश्य च रथोपरि ।
कालिन्ध्या ह्रदमागत्य स्नानं विधिवदाचरत् ॥ ४०॥

40

Akroorasthaavupaamanthrya nivesya cha retthopari
Kaalindhyaa hradhamaagethya snaanam viddhivadhaacharath.

निमज्ज्य तस्मिन् सलिले जपन् ब्रह्म सनातनम् ।
तावेव ददृशेऽक्रूरो रामकृष्णौ समन्वितौ ॥ ४१॥

41

Nimajjya thasmin salile, japan Brahma sanaathanam
Thaaveva dhedhriseAkrooro RaamaKrishnau samanvithau.

The sweet water of Holy Kaalindhi River was more effulgent than most brilliant jewels. Govindha Vaasudheva Sree Krishna Bhagawaan touched the water and it got divinely purified. He then drank some water from His hands as a token of ritual purification. He then moved the chariot near a grove of trees and climbed back on the chariot along with Belabhadhra Bhagawaan. [Of course, all these ritual performances were done by Raama and Krishna together even if not specifically mentioned so.] Akroora requested Raama and Krishna to occupy their seats in the chariot and after they did so, he took their permission and went to take ritual bath,

as enjoined in the scriptures, in the Holy River, Kaalindhi. While immersing himself in the water and reciting the Vedhic Manthraas of Prenava or Pranava, Akroora suddenly saw Rohineesutha Belabhadhra Bhagawaan and Dhevakeesutha Vaasudheva Sree Krishna Bhagawaan in front of him in the water.

तौ रथस्थौ कथमिह सुतावानकदुन्दुभेः ।
तर्हि स्वित्स्यन्दने न स्त इत्युन्मज्ज्य व्यचष्ट सः ॥ ४२॥

42

Thau retthastthau katthamiha suthaavAanakadhundhubheh
Tharhi svith syendhane na stha ithyunmajjya vyechashta sah.

तत्रापि च यथा पूर्वमासीनौ पुनरेव सः ।
न्यमज्जद्दर्शनं यन्मे मृषा किं सलिले तयोः ॥ ४३॥

43

Thathraapi cha yetthaapoorvvamaaseenau punareva sah
Nyemajjadhdhersanam yenme mrishaa kim salile thayoh.

Akroora thought in his mind: “How can there be two sons, each, separately for Aanakadhundhubhi or Vasudhevar? [One pair of Raama and Krishna were sitting in the chariot and another pair of Raama and Krishna are before him in water also. That’s why he was confused.] They were sitting in the chariot and now they are standing here in the water. How is it possible?” Akroora thought that They might have dismounted from the chariot and came here as there is no possibility of seeing the same people at the same time at two different places. So, he came up from the water and looked at the chariot. They both were sitting there as before and had not even moved from there. Then, he thought that it was only his delusion that he saw them in water. He immersed in water again to test whether it was only his delusion.

भूयस्तत्रापि सोऽद्राक्षीत्स्तूयमानमहीश्वरम् ।
सिद्धचारणगन्धर्वैरसुरैर्नतकन्धरैः ॥ ४४॥

Bhooyasthathraapi soadhraaksheeth sthooyamaanamaheeswaram
SidhddhaChaaranaGenddharvvairAsurairnnathakanddharaih.

Thus, when Akroora looked in water at that time, he saw Original Aadhissha or Anantha Bhagawaan Who is being praised by proclaiming His glories with divine Keerththans by Sidhddhaas, Chaaranaas, Genddharvvaas, etc. bowing down their heads and being worshiped with folded hands. This time he saw Aadhissha very clearly and made sure that was not any delusion.

सहस्रशिरसं देवं सहस्रफणमौलिनम् ।
नीलाम्बरं बिसश्वेतं शृङ्गैः श्वेतमिव स्थितम् ॥ ४५ ॥

Sahasrasirasam Dhevam Sahasraphanamaulinam
Neelaambaram bisaswetham sringgaih svethamiva stthitham.

Aadhissha had One Thousand Heads and One Thousand Phanaas or Hoods and One Thousand Crowns or Helmets. Akroora saw Him wearing blue garments and He was in fair complexion, as white and soft as the filament of lotus flower. He appeared like huge white Kailaasa Mountain with thousands of peaks with supreme effulgence.

तस्योत्सङ्गे घनश्यामं पीतकौशेयवाससम् ।
पुरुषं चतुर्भुजं शान्तं पद्मपत्रारुणेक्षणम् ॥ ४६ ॥

Thasyothesangge ghanasyaamam peethakauseyavaasasam
Purusham chathurbhujam saantham padmapathraarunekshanam.

Then, Akroora, the most exalted and noble Devotee, saw Dhevakeesoonu Govindha Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan with four hands and wearing yellow silk garments in bluish black complexion sitting

on the lap of Aadhi Sesha or Anantha Bhagawaan. His eyes were long like petals of lotus flowers. He was the Personification of Peace and Serenity.

चारुप्रसन्नवदनं चारुहासनिरीक्षणम् ।
सुभ्रून्नसं चारुकर्णं सुकपोलारुणाधरम् ॥ ४७॥

47

Chaarupresannavadhanam chaaruhaasanireekshanam
Subhroonnam chaarukarnnam sukapolaarunaaddharam.

He was very charming and extremely attractive. His face was very pleasant, cheerful, bright and splendorous. His glance with beautiful smile was very hearty and endearing. He was with lovely eyebrows. He had raised nose. He had finely formed ears. He had beautiful cheeks and reddish lips.

प्रलम्बपीवरभुजं तुङ्गांसोरःस्थलश्रियम् ।
कम्बुकण्ठं निम्ननाभिं वलिमत्पल्लवोदरम् ॥ ४८॥

48

Prelambapeevarabhujam thunggaamsorahstthalasriyam
Kambukanttam nimnanaabhim valimathpallavodharam.

The broad shoulders and expansive chest of Dhevakeesoonu Govindha Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan were extremely beautiful and very attractive. His arms were stout and long and reached His knee. His neck resembled the conch shell and His naval was very deep and His abdomen bore lines like those of banyan leaves.

बृहत्कटितटश्रोणिकरभोरुद्वयान्वितम् ।
चारुजानुयुगं चारुजङ्घायुगलसंयुतम् ॥ ४९॥

49

Brihathkatithatasronikarabhorudhvayaanvitham
Chaarujanuyugam chaarujengghaayugalasamyutham.

Dhevakeesoonu Govindha Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan had very stout and heavy loins and hips. His thighs were like an elephant's trunk. He had very shapely and attractive knees.

तुङ्गगुल्फारुणनखव्रातदीधितिभिर्वृतम् ।
नवाङ्गुल्यङ्गुष्ठदलैर्विलसत्पादपङ्कजम् ॥ ५० ॥

50

Thunggagulphaarunanakhavraathadheeddhithirbhirvritham
Navaanggulyanggushttadhelairvvilasathpaadhapanakajam.

His shanks were so well shaped that everyone used to be charmed by its beauty. His ankles were raised, and they reflected the effulgence emanating from His toenails on His petallike toes, which enhanced the beauty and attractiveness of His Lotus Feet.

सुमहार्हमणिव्रातकिरीटकटकाङ्गदैः ।
कटिसूत्रब्रह्मसूत्रहारनूपुरकुण्डलैः ॥ ५१ ॥

51

Sumahaarhamanivraathakireetakatakangaadhaih
Katisoothrabrahmasoothrahaaranoopurakundalah.

भ्राजमानं पद्मकरं शङ्खचक्रगदाधरम् ।
श्रीवत्सवक्षसं भ्राजत्कौस्तुभं वनमालिनम् ॥ ५२ ॥

52

Braajamaanam Padhmakaram SangkhaChakraGedhaaddharam
Sreevathsavakshasam bhraajathKausthubham vanamaalinam.

Dhevakeesoonu Govindha Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan was very charmingly adorned with crown or helmet, bracelets,

armlets, which were all artistically bedecked with many priceless jewels. He was also very beautifully decorated with a golden girdle or belt, a sacred thread, necklaces, ankle bells, earrings and many other ornaments and with all those He shone with dazzling effulgence. In one hand He held a Padhma or Lotus Flower, in the other a Sangkh or Conch-Shell, Chakra or Discus and Gedha or Club. His chest was graced with the mark of Sreevathsa, the brilliant Kausthubha Gem and a Garland of Thulsi and Wild-Flowers.

सुनन्दनन्दप्रमुखैः पार्षदैः सनकादिभिः ।
सुरेशैर्ब्रह्मरुद्राद्यैर्नवभिश्च द्विजोत्तमैः ॥ ५३ ॥

53

SunandhaNandhapremukhaih Paarshadhaih Sanakaadhibih
SuresairBrahmaRudhraadhyairnavabhischa dhvijoththamaih.

प्रह्लादनारदवसुप्रमुखैर्भागवतोत्तमैः ।
स्तूयमानं पृथग्भावैर्वचोभिरमलात्मभिः ॥ ५४ ॥

54

PrehlaadhaNaaradhaVasupremukhairBhaagawathoththamaih
Stooyamaanam prithagbhaavairvachoabhiremalaathabhih.

Dhevakeesoonu Govindha Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan was encircled by His Paarshadhaas like Nandha; Sunandha and His Personal Attendants, The Maanasa Puthraas of Brahma like Sanaka, Sanandha, Sanaathana and Sanathkumaara who are always Kumaaraas of Five-Years old Boys; Brahmadheva; Rudhra or Mahaadheva Siva; All Chief Leaders of Dhevaas; The Nine Chief Braahmanaas; The Best of Saintly Devotees headed by Prehlaadha, Naaradha, etc.; and All Eight Vasoos [They are presiding deities of Eight Element of Nature]. They were all worshiping Him by chanting Vedhic Manthraas proclaiming His glories ceaselessly. ["Aroopa Behuroopascha Eka Eva Maheswara."]

श्रिया पुष्ट्या गिरा कान्त्या कीर्त्या तुष्ट्येलयोर्जया ।
विद्ययाविद्यया शक्त्या मायया च निषेवितम् ॥ ५५ ॥

Sriyaa pushtyaa giraa kaanthyaa keerththyya thushyelayorjjayaa
Vidhyayaavidhyayaa sakthyaa maayayaa cha nishevitham.

Dhevakeesoonu Govindha Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan was surrounded by the Presiding Deities or Dhevees of: His Eight Principal Internal Potencies like Sree, Ila, Pushti, Thushti, Oorjja, Keerththi, Vaani or Geer and Kaanhti; His Three Material Potencies like Vidhya, Avidhya and Maaya; and His Internal Pleasure Potency Sakthi; and thus all Twelve Potencies in their personified forms ready to offer any services were always there at His Lotus Feet.

विलोक्य सुभृशं प्रीतो भक्त्या परमया युतः ।
हृष्यत्तनूरुहो भावपरिक्लिन्नात्मलोचनः ॥ ५६ ॥

Vilokya subhrisama preetho bhakthyaa paramayaa yuthah
Hrishyaththanooruhoh bhaavapariklinnaathmalochanah.

Seeing and beholding the brilliantly effulgent Form of Dhevakeesoonu Govindha Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, Akroora became extremely pleased and felt divinely enthused with transcendental devotion. His mind and heart merged with The Transcendental Form of Sree Mahaa Vishnu Bhagawaan and his intense ecstasy caused his bodily hairs to stand on end and tears of blissfully devotional ecstasy to flow from his eyes, drenching his entire body. [If we practice the sagunaroopam of Bhagavan as explained in the 12 slokas above, we may also get the blissful vision of Shree Mahavishnu as Akroora got.]

गिरा गद्गदयास्तौषीत्सत्त्वमालम्ब्य सात्वतः ।
प्रणम्य मूर्ध्नावहितः कृताञ्जलिपुटः शनैः ॥ ५७ ॥

Giraa gedhgedhayaasthausheeth saththvamaalambya Saathvathah
Prenamyaa moordhddhnaavahithah krithaanjaliputah sanaih.

Akroora's, the best of the Saathvatha, entire body was shivering and shaking due to the devotional ecstasy he had. Somehow managing to steady himself, Akroora bowed his head to the ground. Then he joined his hands in supplication and in a voice choked with devotional emotion, very slowly and attentively began to worship and pray.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे पूर्वार्धे अक्रूरप्रतियाने एकोनचत्वारिंशोऽध्यायः ॥ ३९॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
DesamaSkanddhe Poorvvaardhddhe – AkrooraPrethiyaane
[SreeKrishnaMatthuraYaathra – GopeeVirahaDhuhkham -
AkrooraVaikunttaDhersanam] [Naama]
EkoNaChathvaarimsaththamoAddhyaayah

Thus, we conclude the Thirty-Ninth Chapter - In the First Half – [Named as]
Akroora's Return Journey From Gokula to Matthura [Sree Krishna's
Journey From Gokula to Matthura – Gopikaas' Pain of Sree Krishna's
Separation – Akroora's Vision of Vaikuntta] 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!