

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)**

॥ एकोनत्रिंशोऽध्यायः - २९ ॥

EKONATHRIMSATHTHAMOADDHYAAYAH (CHAPTER TWENTY-NINE)

**Poorvvardhddhe – Bhagawatho Raasakreedaavarannanam
[Venugaanam – Gopikaagemanam – BhagawathAnthardhddhaanam]
(Romantic Dance Play of Sree Krishna [Gopikaas Arrival on Hearing
the Music of Flute by Krishna – Krishna Bhagawaan’s
Disappearance])**

[In this chapter we can read the story of Sree Krishna's Muraleegaanaalaapa and how it attracted the hearts and minds of the Gopikaas of Vraja. On an autumn night of full-moon, Krishna played His flute very sweetly. Listening to the music, the Gopikaas of Vraja were attracted towards Him. They abandoned their families and rushed to Krishna. Though Krishna advised them of the religious duties of a chaste woman, He could not persuade them to return home. As they insisted Krishna to spend time with them and get involved in romantic plays, He conceded to their request as they were His staunch devotees. But when Krishna was involved with them romantically, the Gopikaas developed pride and ego in their minds. In order to eliminate their material pride and ego and to bless them gracefully, Krishna disappeared. Please continue to read for more details....]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः ।
वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥ १ ॥

1

Bhagawaanpi thaa raathreeh saradhoth phullamallikaah
Veekshya renthum manaschakre yogamaayaamupaasrithah.

Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is the embodiment of Yoga Maaya or Mystic Power. He is full and complete in all types of opulence. Yet upon seeing the autumn nights scented with blossoming jasmine and lily flowers, He turned mind towards love affairs and decided to enjoy divine sensual entertainments. To fulfill His purpose, He employed His internal Potency of Yoga Maaya.

तदोडुराजः ककुभः करैर्मुखं
प्राच्या विलिम्पन्नरुणेन शन्तमैः ।
स चर्षणीनामुदगाच्छुचो मृजन्
प्रियः प्रियाया इव दीर्घदर्शनः ॥ २ ॥

Thadhoduraaajah kakubhah karairmmukham
 Praachyaa vilimannrunena santhamaih
 Sa charshaneenaamudhagaachcchucho mrijan
 Priyah priyayaa iva dheerghadersanah.

In one of the nights of such a beautiful autumn, the moon rose, and the face of the eastern horizon became a reddish hue of His comforting and soothing cool rays of effulgence. That soothing coolness spread by the moon rays seemed as if it was trying to heal and relieve the heat inflicted due to his separation from his fiancée of the living entities. [Rhetorical way of saying that the night-times were very pleasant and relieving during the season.]

दृष्ट्वा कुमुद्वन्तमखण्डमण्डलं
 रमाननाभं नवकुङ्कुमारुणं
 वनं च तत्कोमलगोभिरञ्जितं
 जगौ कलं वामदृशां मनोहरम् ॥ ३॥

Dhrishtvaa kumudhvanthamakhandamandalam
 Remaananaabham navakumkumaarunam
 Vanam cha that komalagobhirenjitham
 Jegau kalam vaamadhrisaam manoharam.

Vaasudheva Sree Krishna Bhagawaan saw the disk in full circle of the Moon glowing with red effulgence of newly applied saffron or vermilion as if it were the face of Lakshmeedhevi or goddess of fortune. He noticed that the Kumudha or waterlilies blossoming and opening up in response to the presence of the Moon. [The poetical imagination is that the waterlilies are the fiancée of Moon and that is why they blossom in the night to welcome and receive him. Similarly, Lotuses are the fiancée of the Sun that is why they blossom in daytimes when the Sun rises.] The time looked most appropriate for romance. Thus, Vaasudheva Sree Krishna Bhagawaan began playing sweetly His Murali or Flute, attracting and capturing the minds and hearts of the most beautiful and charming Gopikaas.

निशम्य गीतं तदनङ्गवर्धनं
व्रजस्त्रियः कृष्णगृहीतमानसाः ।
आजगमुरन्योन्यमलक्षितोद्यमाः
स यत्र कान्तो जवलोलकुण्डलाः ॥ ४॥

4

Nisamya geetham thadhanaggavardhddhanam
Vrahasthriyah Krishnagriheethamaanasaah
Aajegmuranyonymalekshithodhyamaah
Sa yethra kaantho jevalolakundalaah.

The Muraleegaanam or Playing of Flute by Vaasudheva Sree Krishna Bhagawaan was very enticing, and it increased romantic desire in the hearts and minds of the attractive Gopikaas of Vrindhaavana. And all the Gopikaas are easily attracted toward Vaasudheva Sree Krishna Bhagawaan just like how the iron is attracted by magnet. They all dressed fabulously and decorated with beautiful and attractively moving ear studs and other ornaments and ran towards where their fiancé was sitting with blissful happiness and full contention.

दुहन्त्योऽभिययुः काश्चिद्दोहं हित्वा समुत्सुकाः ।
पयोऽधिश्रित्य संयावमनुद्वास्यापरा ययुः ॥ ५॥

5

Dhuhanthyoabhiyeyuh kaaschidhdhoham hithvaa samuthsukaah
Payoaddhisruthya samyaavamanudhvaasyaaparaa yeyuh.

Some of the Gopikaas were milking cows when they heard the Muraleegaanam of Vaasudheva Sree Krishna Bhagawaan, but they abandoned it and ran towards Him. Some other beautiful Gopikaas were boiling milk in the hearth, they left it as it was and ran towards Krishna. For some other Gopikaas the milk in the hearth was boiling but ran towards Vaasudheva Sree Krishna Bhagawaan without taking it down. Some others were cooking milk curdling, they left that also in the oven and ran towards Vaasudheva Sree Krishna Bhagawaan in a haste.

परिवेषयन्त्यस्तद्धित्वा पाययन्त्यः शिशून् पयः ।

शुश्रूषन्त्यः पतीन् काश्चिदश्रन्त्योऽपास्य भोजनम् ॥ ६॥

6

Pariveshayanthyasthadhddhithvaa paayayanthyah sisoon payah
Susrooshanthyah patheen kaaschidhesnenthyoapaasya bhojanam.

Some of the Gopikaas were rendering personal services to their husbands, some were giving breast milk to their infant kids, some of them were eating their meals, and all of them abandoned all whatever they were doing and however important they were, they all abandoned their work and ran towards the spot where from the Muraleegaanam of Vaasudheva Sree Krishna Bhagawaan was coming.

लिम्पन्त्यः प्रमृजन्त्योऽन्या अञ्जन्त्यः काश्च लोचने ।
व्यत्यस्तवस्त्राभरणाः काश्चित्कृष्णान्तिकं ययुः ॥ ७॥

7

Limpanthyah premrijyantyoanyaa anjinthyah kaascha lochane
Vyethyasthavasthraabharanaah kaaschith Krishnaanthikam yeyuh.

Some of the Gopikaas were applying mascara or kohl in their eyes, some others were washing their body, some others were applying sandal paste and saffron powder on their body, all of them left all what they were doing half-done or little-done as they were and ran towards Vaasudheva Sree Krishna Bhagawaan. Some of the Gopikaas were having clothes and ornaments in wrong places in a total mess and disarray, but they rushed towards Vaasudheva Sree Krishna Bhagawaan.

ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः ।
गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥ ८॥

8

Thaa vaaryamaanaah pathibhih pithrubhirbhraathribenddhubhih
Govindhaapahrithaathmaano na nyevarththantha mohithaah.

In spite of being forcibly obstructed and blocked by their parents, husbands, brothers, sons and relatives, the Gopikaas minds and hearts were strongly attracted by the MuraleeGaana of Vaasudheva Sree Krishna Bhagawaan, they did not listen and heed and refused to turn back.

अन्तर्गृहगताः काश्चिद्गोप्योऽलब्धविनिर्गमाः ।
कृष्णं तद्भावनायुक्ता दध्युर्मिलितलोचनाः ॥ ९॥

9

Anthargrihagethaah kaaschidh Gopyoalebddhavinirggemaah
Krishnam thadhbhaavanaayukthaa dheddyurmmeelithalochanaah.

But some of the Gopikaas somehow got locked inside the home without having any chance to get out and run towards Vaasudheva Sree Krishna Bhagawaan. They closed their eyes and sat there meditating upon and thinking constantly of Vaasudheva Sree Krishna Bhagawaan in their hearts, minds and consciousness with full concentration.

दुःसहप्रेष्विरहतीव्रतापधुताशुभाः ।
ध्यानप्राप्ताच्युताश्लेषनिर्वृत्या क्षीणमङ्गलाः ॥ १०॥

10

Dhussahapreshhtavirahatheevrathaapaddhuthaasubhaah
DdhyaanapraapthaAchyuthaasleshanirvrithyaa ksheenamanggalaah.

तमेव परमात्मानं जारबुद्ध्यापि सङ्गताः ।
जहृर्गुणमयं देहं सद्यः प्रक्षीणबन्धनाः ॥ ११॥

11

Thameva paramaathmaanam jaarabudhddhyaapi sanggathaah
Jehurgunamayam dheham sadyah preksheenabendhanaah.

Those Gopees who could not go to see their beloved Krishna, suffered from intolerable pain of separation from their most beloved and that caused intense agony of fire in their hearts, minds and consciences. That fire burned away all their impious Karmaas or activities. And by

concentratedly meditating upon Vaasudheva Sree Krishna Bhagawaan, they realized His embrace and the blissful ecstasy and thus they felt exhausted of all their material attachments. Although Vaasudheva Sree Krishna Bhagawaan is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, for those Gopikaas He was simply their male lover and partner. They associated with Him in that intimate mood of love and affinity. Thus, associating themselves with The Supreme Soul so closely they were able to cut off the rope which tied them with material attachment, and they all became liberated souls and became soul-realized. Oh, My God! See the divine fortune of those Gopikaas!

राजोवाच

RaajOvaacha (King or Pareekshith Mahaaraaja Said):

कृष्णं विदुः परं कान्तं न तु ब्रह्मतया मुने ।
गुणप्रवाहोपरमस्तासां गुणधियां कथम् ॥ १२ ॥

12

Krishnam vidhuh param kaantham na thu Brahmathayaa, Mune,
Gunaprevaahoparamasthaasaam gunaddhiyaam kattham?

Oh, Brahmajnja or One who has Transcendental Knowledge! These Gopikaas were never offering services to their Krishna, knowing that He is The Brahma or The Ultimate Truth Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. They considered Him only as a charming and attractive male partner. Under those conditions how was it possible for the Gopikaas, who were under the influence of modes of nature, were able to get liberated from material attachments and attain Brahmaanubhoothi or blissful happiness of spiritual realization.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

उक्तं पुरस्तादेतत्ते चैद्यः सिद्धिं यथा गतः ।
द्विषन्नपि हृषीकेशं किमुताधोक्षजप्रियाः ॥ १३ ॥

13

Uktham purasthaadhethaththa chaidhyah sidhddhim yetthaagethah
Dhvishannapi Hrisheekesam kimuthaAddhokshajapriyaah.

Hey, Raajan! I have already explained it properly, as needed and required, to you in the past. You remember, that when Chedheesa or the most vicious Sisupaala Asura, who always maintained hatred and enmity in his mind against Vaasudheva Sree Krishna Bhagawaan, attained Brahma Padham with the help and support of Hari Bhagawaan. In that case, is there any need for me to explain how the Gopikaas who were most intimate and dearest to Krishna or Vaasudheva Sree Krishna Bhagawaan were able to attain the most blissful Brahma Padham? No need at all.

नृणां निःश्रेयसार्थाय व्यक्तिर्भगवतो नृप ।
अव्ययस्याप्रमेयस्य निर्गुणस्य गुणात्मनः ॥ १४॥

14

Nrinaam nisreyasaarthththaaya vyekthirBhagawatho, nripa
Avyayasyaapremeyasya nirrgunasya gunaathmanah.

Vaasudheva Sree Krishna Bhagawaan is above and beyond all modes of nature. He is beyond all emotions, thoughts and imaginations. He is without any emotions. He is the embodiment of all Qualities. He is very subtle and cannot be seen or felt or known by any material senses. He is Supreme Effulgence as the Incarnation of Naaraayana Bhagawaan. The purpose of His Incarnation is to release His devotees from material bonding and to provide Mukthi or ultimate salvation.

कामं क्रोधं भयं स्नेहमैक्यं सौहृदमेव च ।
नित्यं हरौ विदधतो यान्ति तन्मयतां हि ते ॥ १५॥

15

Kaamam krodham bhayam snehamaikyam sauhridhameva cha
Nithyam Harau vidhaddhatho yaanthi thanmayathaam hi The.

Those who are always thinking with concentrated meditation of Vaasudheva Sree Krishna Bhagawaan Who is Chit Swaropa, meaning

One Whose Form can only be visualized or imagined only by mind, in their mind either as their lover, or as their enemy, or as their dearest and most affectionate One, or as a Devotional Embodiment would definitely be liberated from material attachments and elevated with attainment of Moksha Padham. So, it does not matter as in what respect one thinks of Vaasudheva Sree Krishna Bhagawaan Who is Chit Swaropa in their mind, they can attain Moksha or Moksham.

न चैवं विस्मयः कार्यो भवता भगवत्यजे ।
योगेश्वरेश्वरे कृष्णे यत एतद्विमुच्यते ॥ १६॥

16

Na chaivam vismayah kaaryo bhavathaa Bhagawathyaje
Yogeswaresware Krishne yetha ethadhvimuchyathe.

Vaasudheva Sree Krishna Bhagawaan is the Lord and Controller of Yoga Maaya and hence known and called as YogEswareEswara. He is unborn and birthless. Hey, Mahaaraajan! As you are a staunch devotee of that YogEswareEswara Vaasudheva Sree Krishna Bhagawaan, you are not supposed to have any astonishments or doubts about Him like that. That would not be appreciated. This entire material universe itself would be liberated from material attachments and bondage because of Him. He is the cause of Moksha for everyone and everything. Therefore, do not be wonderstruck how the Gopikaas were able to attain Brahma Jnjaanam and Moksha Padham!

ता दृष्ट्वान्तिकमायाता भगवान् व्रजयोषितः ।
अवदद्वदतां श्रेष्ठो वाचः पेशैर्विमोहयन् ॥ १७॥

17

Thaa dhrishtvaanthikamaayaataa Bhagawaan Vrajayoshithah
Avadhhdvadhathaam sreshtto vaachah pesairvimohayan.

Hey, Mahaaraajan! Vaasudheva Sree Krishna Bhagawaan is the best of speakers with great oratory skills. Vaasudheva Sree Krishna Bhagawaan is dearest to all His devotees. With His great oratory skill, He can charm and delude anyone. In order to create most enticing sensual desire in the

hearts, minds and intelligences of the Gopikaas, He spoke to them with charm and mystic power:

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Sree Bhagawaan or Sree Krishna Bhagawaan Said):

स्वागतं वो महाभागाः प्रियं किं करवाणि वः ।
व्रजस्यानामयं कञ्चिद्ब्रूतागमनकारणम् ॥ १८॥

18

Svaagetham vo mahaabhaagaah priyam kim karavaani vah
Vrajasyaanaamayam kachchidh, broothaagemankaraanam.

Hey, the most beautiful and attractive Gopikaas! Welcome to you all. My dear friends, are all your friends and relatives doing well? You are all most fortunate. Please let Me know the purpose of your arrival. What do you all want and what are all your desires? How can I help you to satisfy your desire and satisfy the purpose of your arrival! What should I do for you?

रजन्येषा घोररूपा घोरसत्त्वनिषेविता ।
प्रतियात व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥ १९॥

19

Raajanyeshaa ghoraroopaa ghorasaththvanishevithaa
Prethiyaatha Vrajam, neha sttheyam, shreebhih sumaddhyamaah.

The night is very frightening in this Vrindhaavana forest and frightening creatures are lurking around. Therefore, Oh, the most beautiful slender-waisted girls, as it is not safe and secure to stay here now, please return to your homes in Vraja immediately.

मातरः पितरः पुत्रा भ्रातरः पतयश्च वः ।
विचिन्वन्ति ह्यपश्यन्तो मा कृद्वं बन्धुसाध्वसम् ॥ २०॥

20

Maatharah pitharah puthraa bhraatharah pathayascha vah
Vichinvanthi hyapasyantho maakridhddhvam benddhusaaddhvasam.

Being not seen at home, your mothers, fathers, brothers, sons, husbands and all others would definitely be looking for you and would be worried. It is not fair on your part to create anxiety and agony for your family members. They do not deserve to be worried because of your absence. Therefore, please return home.

दृष्टं वनं कुसुमितं राकेशकररञ्जितम् ।
यमुनानिललीलैजत्तरुपल्लवशोभितम् ॥ २१ ॥

21

Dhrishtam vanam kusumitham raakesakararenjjitham
Yemunaanilaleelaijaththarupallavasobhitham.

You have already seen and enjoyed the beauty of this most attractive forest of Vrindhaavanam, full of flowers and resplendent with the light of the full moon. You have seen the beauty of the trees, with their leaves trembling in the gentle breeze coming from the holy river of Kaalindhi or Yemuna. Having seen and enjoyed the charm and beauty, now you can return. [He is actually enticing them to stay there.]

तद्यात मा चिरं गोष्ठं शुश्रूषध्वं पतीन् सतीः ।
क्रन्दन्ति वत्सा बालाश्च तान्पाययत दुह्यत ॥ २२ ॥

22

Thadhyaatha maa chiram goshttam, susrooshaddhvam patheen satheeh
Krandhanthi vathsaa baalaascha than paayayatha dhuhyatha.

Oh, the most beautiful Ladies or Gopikaasundharees! Please return home and offer chastely treatment to your husbands. Your children are also worried and crying for you. Please return home and breastfeed your crying children. Even your cows are also now overdue for milking. Therefore, please go back and milk your cows.

अथ वा मदभिस्नेहाद्भवत्यो यन्त्रिताशयाः ।
आगता ह्युपपन्नं वः प्रीयन्ते मयि जन्तवः ॥ २३ ॥

23

Atthavaa madhabhisnehaadhbhavathyo yenthritthaasayaah
Aagethaahyupapannam thath preeyanthe mayi jenthavah.

But if you all came here because of the thrust of your unbound and unlimited love and affection towards Me, then that is fine and most appreciated. All living entities of the world are getting blissful happiness from their unlimited and unconditional love towards Me. All the living entities of the world are attaining complete and perfect blissful happiness from their unlimited and unconditional love towards Me.

भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया ।
तद्धन्धूनां च कल्याण्यः प्रजानां चानुपोषणम् ॥ २४ ॥

24

Bharththuh susrooshanam sthreenaam paro ddharmmohyamaayayaa
Thadhbenddhoonaam cha kalyaanyah prejaanaamchaanuposhanam.

Oh, the charmingly beautiful Gopasundharees! The purest, most virtuous and the highest religious duty of a woman is to sincerely, without any deceit, serve her husband and behave well towards her husband's family and to take good care of their children. That is the Parama Ddharmma of any chaste woman.

दुःशीलो दुर्भगो वृद्धो जडो रोग्यधनोऽपि वा ।
पतिः स्त्रीभिर्न हातव्यो लोकेप्सुभिरपातकी ॥ २५ ॥

25

Dhusseelo dhurbhago vridhddho jedo rogyaddhanoapi vaa
Pathih sthreebhirnna haathavyo lokepsubhirapaathakee.

A wife who wants to move in the Path of Righteousness should never abandon her husband, even if he is obnoxious, old, unintelligent, unfortunate, sick, poor or fallen from the religious path of righteousness. Not only it is not good for her in this life but also in any future life or lives.

अस्वर्ग्यमयशस्यं च फल्गु कृच्छ्रं भयावहम् ।
जुगुप्सितं च सर्वत्र औपपत्यं कुलस्त्रियाः ॥ २६॥

26

Asvarggyamayesasyam cha phalgukrichcchram bhayaavaham
Jugupsitham cha sarvvathra oupapathyam kulasthriyaah.

For a woman from a respectable family, petty adultery affairs are always condemned. A woman who enjoys the material sensual pleasures from a paramour will be barred from heaven, she will ruin her reputation, she will be despised by others, and would bring difficulty and fear in her life.

श्रवणाद्दर्शनाद्ध्ययानान्मयि भावोऽनुकीर्तनात् ।
न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥ २७॥

27

Srevanaadhdhershanaadhdhyaanaanmayi bhaavoanukeerththanaath
Na thatthaa sannikarshena, prethiyaatha thatho grihaan.

You could develop and arise transcendental love for Me by devotional process of listening or hearing about Me, seeing My Deity Form, meditating upon Me and faithfully and devotionally chanting My glories. You cannot achieve the same type of result by mere physical proximity to Me. Therefore, you all please go back to your homes.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

इति विप्रियमाकर्ण्य गोप्यो गोविन्दभाषितम् ।
विषण्णा भग्नसङ्कल्पाश्चिन्तामापुर्दुरत्ययाम् ॥ २८॥

Ithi vipriyamaakarnnya Gopyo Govindhabhaashitham
Vishannaa bhagnasankalpaaschinthaamaapurdhurathyeyaam.

Hearing such discouraging, displeasing and unpleasant words spoken by Govindha Bhagawaan Vaasudheva Sree Krishna, the Gopikaas of Vraja became very morose and sad. Their great hopes to get intimately associated with their dearest Govindha Bhagawaan Vaasudheva Sree Krishna were frustrated and they felt insurmountable anxiety and agony.

कृत्वा मुखान्यव शुचः श्वसनेन शुष्य-
द्विम्बाधराणि चरणेन भुवं लिखन्त्यः ।
अस्रैरुपात्तमषिभिः कुचकुङ्कुमानि
तस्थुर्मृजन्त्य उरुदुःखभराः स्म तूष्णीम् ॥ २९॥

Krithvaa mukhaanyavasuchah svasanena sushyadh-
Bimbaaddharaani charanena bhuvam likhanthyah
Asrairupaaththamashibhih kuchakunkumaani
Thastthurmrijanthyah urudhuhkhabharaah sma thushneem.

Their, the Gopikaas, lips got dried out because of the warmth of the heat waves from their long breaths of agony and anxiety. They bowed their heads because of the sadness created by displeasing words spoken by Vaasudheva Sree Krishna Govindha Bhagawaan. They started drawing on the earth with their toenails as the sign of their shyness and anxiety. Tears started flowing from their eyes and wetted and removed the saffron pasted on their breast nuts and breasts. The beautiful Gopikaas kept silent, being unable to speak due to sadness and anxiety.

प्रेष्ठं प्रियेतरमिव प्रतिभाषमाणं
कृष्णं तदर्थविनिवर्तितसर्वकामाः ।
नेत्रे विमृज्य रुदितोपहृते स्म किञ्चित्
संरम्भगद्गदगिरोऽब्रुवतानुरक्ताः ॥ ३०॥

Preshttam priyetharamiva prethibhaashamaanam
Krishnam thadharththavinivarththithasarvvakaamaah
Nethre vimriija rudhithopahathe sma kinjchith
Samrmbhagedhgedhagiroadbruvathaanaurekthaah.

Vaasudheva Sree Krishna Govindha Bhagawaan was their most beloved and most intimate. They have abandoned all other objects of desire for the sake of Vaasudheva Sree Krishna Govindha Bhagawaan. And now He has been speaking unfavorably to them. Nonetheless, they remained unflinching in their attachment to their Gopaala Krishna Vaasudheva Sree Krishna Govindha Bhagawaan. They stopped crying. Wiped out the tears. And began to speak to Him, their voices stammering due to their emotional agony:

गोप्य ऊचुः

Gopya Oochuh (The Beautiful Gopikaas Said):

मैवं विभोऽर्हति भवान् गदितुं नृशंसं
सन्त्यज्य सर्वविषयांस्तवपादमूलम् ।
भक्ता भजस्व दुरवग्रह मा त्यजास्मान्
देवो यथाऽऽदिपुरुषो भजते मुमुक्षून् ॥ ३१ ॥

31

Maivam Vibhoarhathi Bhawaan gedhithum nrisasam
Santhyejya sarvvavishayaamsthava paadhamoolam
Bhakthaa rejasva dhuravagreha maa thyejaasmaan
Dhevo yetthaaaadhiPurusho bhajathe mumukshoon.

Oh, Lord! You are our Lord, Protector and Controller. Please do not speak to us like this with harsh and heart piercing words. It is very cruel and merciless. It is not fair on Your part. Oh, Vaasudheva Sree Krishna Govindha Bhagawaan! Within our mind, heart and intelligence we have abandoned all our material interests, duties and obligations in order to offer devotional services at Your lotus feet. Just like how the Aadhi Purusha or The Primary Supreme Personality of God receives and accepts His devotees who wish to attain Moksha Padham with Aathma

Saakshaathkaaram, just like that with the same mercy and compassion, You also receive and accept us, as Your faithful devotees. Nobody can ever even think of knowing You. You are beyond the thoughts and imaginations of anyone. You are Lord and Controller of everything. Please do not refuse or reject our request. We deserve not to be rejected by You.

यत्पत्यपत्यसुहृदामनुवृत्तिरङ्ग
स्त्रीणां स्वधर्म इति धर्मविदा त्वयोक्तम् ।
अस्त्वेवमेतदुपदेशपदे त्वयीशे
प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥ ३२॥

32

Yethpathyasuhridhaamanuvriththirangga,
Sthreenaam svaddharma ithi Ddharmmaavidhaa thvayoktham
Asthvevamethadhupadhesapadhe Thvyeeese,
Preshtto bhavaasthanubhrithaam kila benddhuraathmaa.

It is certainly most befitting and appropriate on Your part to advise us that it is the primary duty of any woman to obey and fulfill the needs of her husband and parents and fulfill the desires of her children, relatives and friends. As the Supreme Lord and Controller of the Universe, whatever You advised us is perfect Ddharmma or Religious Righteousness. No doubt about it. You should advise us only like that. And certainly, Your advice is most acceptable to the whole universe and for that also there is no doubt or reservation. When we think, that is what You should do. But let that remain there for now. But You are the Supreme Soul and The Soul of all the souls of the universe. You are the only One most intimate and beloved friend and relative of all and every entity and entity of the whole universe.

कुर्वन्ति हि त्वयि रतिं कुशलाः स्व आत्मन्
नित्यप्रिये पतिसुतादिभिरार्तिदैः किम् ।
तन्नः प्रसीद परमेश्वर मा स्म छिन्द्या
आशां धृतां त्वयि चिरादरविन्दनेत्र ॥ ३३॥

33

Kurvvanthi hi thvayi rethim kusalaah sva aathman
Nithyapriye pathisuthaadhhibhiraarththidhah kim?
Thanna preseedha, Parameswara, maa sma cchindhyaa
Aasaam bhrithaam thvayi chiraadhAravindhanethra.

Oh, Vaasudheva Sree Krishna Govindha Bhagawaan! You are most intimate and dearest to the Scholars of Vedha. You are the Soul and Essence of them. Your love and affection within them are always self-effulgent within their souls. You are Parameswara, meaning The Eeswara of all Eeswaraas or Lord of all Lords. You are Aravindhaaksha, meaning The One with long eyes like those of lotus petals. When we think of, what is the use of husbands, children, relatives and friends, who are all the causes of material distresses and sorrows in our life? [This material life itself is full of sorrows and agonies.] We do not see any use from them as we have already developed intimate and fixed devotional love and affection to You. Our only desire and wish are to be permanently associated with You very intimately and dearly. Oh, Vaasudheva Sree Krishna Govindha Bhagawaan! Please shower compassion and mercy on us and wish us well to fulfill our desire to be associated with You.

चित्तं सुखेन भवतापहृतं गृहेषु
यन्निर्विशत्युत करावपि गृह्यकृत्ये ।
पादौ पदं न चलतस्तव पादमूला-
द्यामः कथं व्रजमथो करवाम किं वा ॥ ३४॥

34

Chiththam sukkena Bhawathaapahritham griheshu
Yennirvvisathyutha karaavapi grihakrithye
Paadhau Padham na chalathasthava paadhamoolaa-
Dhyaamah kattham vrajamattho karavaama kim vaa.

Oh, Vaasudheva Sree Krishna Govindha Bhagawaan! You have stolen away the hearts, minds, intelligences and even our hands and legs which are the tools for performing our, the Gopikaas of Vraja, household duties and responsibilities. You are the personification of Transcendental Pleasure and Divinity. Anyone who offers devotional services at Your lotus feet, which are devoid of any sins and sinful effects, and seek shelter and

refuge from there would never have to be disappointed. Now we are unable to lift even one step up to return to our homes in Vraja, leaving the proximity we have attained to Your lotus feet. And as we are unable to lift our legs what we can and will do at our homes if we are unable to lift our legs. What should we do now?

सिञ्चाङ्ग नस्त्वदधरामृतपूरकेण
हासावलोककलगीतजहृच्छयाग्निम् ।
नो चेद्वयं विरहजाग्न्युपयुक्तदेहा
ध्यानेन याम पदयोः पदवीं सखे ते ॥ ३५॥

35

Sinjchaangga! Nasthvadhaddharaamrithapoorakena
Haasaavalokakalageethajahrichcchayaagnim
Nochedhvayam virahajaagnyupayukthadhehaa
Ddhyaanena yaama padhayoh padhaveem sakhe The.

Oh, the Dearest and Most Beloved Krishna! Oh, Lord Vaasudheva Sree Krishna Govindha Bhagawaan! You have ignited a fire of lustful passion in our hearts and minds with Your smiling glances and sweet songs of Your Flute. Please pour the nectar of Your lips upon the fire blazing within our hearts and minds. Otherwise, we will certainly burn our bodies, without any delay, within the blazing fire and agony from the separation from You. Oh, The Embodiment of Blissful Happiness, Vaasudheva Sree Krishna Govindha Bhagawaan! Thereafter, with concentrated meditation fixing our hearts, minds and intelligences upon You we will reach at Your lotus feet, without any delay. That is what we will do.

यर्ह्यम्बुजाक्ष तव पादतलं रमाया
दत्तक्षणं क्वचिदरण्यजनप्रियस्य ।
अस्प्राक्ष्म तत्प्रभृति नान्यसमक्षमङ्ग
स्थातुं त्वयाभिरमिता बत पारयामः ॥ ३६॥

36

YerhyAmbujaaksha, Thava paadhathalam remaayaa

Dheththakshenam kvachidharanyajenapriyasya
Aspraakshma thathprebhrithi naanyasamakshemangga
Stthaathum thvayaabhiremithaa betha paarayaamah.

Oh, Ambujaaksha, Lotus-Eyed One! Goddess Mahaa Lakshmi Dhevi considers it as a great festive occasion of celebration whenever She is fortunate to touch the soles of Your Lotus Feet and offer services. You are dearest of all those inhabitants of Vrindhaavana forest. From the day we got the opportunity to touch Your Lotus Feet, we were, and we are enjoying unlimited blissful happiness as we are taking bath in the ocean of blissful happiness derived from Your Lotus Feet. From that time onwards we are, and we will be unable to stand, even for a moment, in the presence of any other man, including our most faithful husbands, because we have been fully satisfied by You.

श्रीर्यत्पदाम्बुजरजश्चकमे तुलस्या
लब्ध्वापि वक्षसि पदं किल भृत्यजुष्टम् ।
यस्याः स्ववीक्षणकृतेऽन्यसुरप्रयासः
तद्वद्वयं च तव पादरजः प्रपन्नाः ॥ ३७॥

37

Sreeryathpadhaambujarejascha kame thulasyaa
Lebdddhvaapi vakshasi padham kila bhrithysjushtam
Yesyaah svaveekshanakritheanyasurapreyaasa-
Sthadhvadhvayam cha thava paadharejah prepannaah.

Oh, Vaasudheva Sree Krishna Govindha Bhagawaan! All other Dhevaas, including Brahmadheva and Mahaadheva, are trying their best, just to have a glance from You. Though, Goddess Mahaa Lakshmeedhevi was able to secure and occupy Your chest as her permanent residence, She is still not satisfied but try to paste the dust from Your Lotus Feet on her body and wish to place and decorate her hair with the leaves and flowers of Thulsi or Basel offered at Your Lotus Feet by Your devotees. Just like Lakshmeedhevi, we also wish to paste the dust from Your Lotus Feet all over our body and attain blissful happiness.

तन्नः प्रसीद वृजिनार्दन तेऽङ्घ्रिमूलं

प्राप्ता विसृज्य वसतीस्त्वदुपासनाशाः ।
त्वत्सुन्दरस्मितनिरीक्षणतीव्रकाम-
तप्तात्मनां पुरुषभूषण देहि दास्यम् ॥ ३८॥

38

Thannah preseedha Vrijinaardhdhana Theangghrimoolam
Praapthaa visrijiya vasathi sthvadhupaasanaasaah
Thvathsundharasmithanireekshanatheevrakaama-
Thapthaathmanaam, Purushabhooshana, dhehi dhaasyam.

Oh, Vaasudheva Sree Krishna Govindha Bhagawaan! You are the destroyer and remover of all pains, sorrows and distresses of all. We have abandoned our homes and came here with no other desire other than to serve You at Your Lotus Feet and to seek shelter and refuge at Your Lotus Feet. Please have mercy and compassion and be graceful to us and bless us with the blessings and benedictions. Your lips are full of Amrith or Nectar. Your smiling face is so divinely beautiful. Your glances with the corner of your outer eyes are so enticing and compelling. You are The Crest Jewel of all men. We are so desirous of associating with You and serve You always at Your Lotus Feet. Therefore, please accept as Your maid-servants or slaves. That is our prayers to You.

वीक्ष्यालकावृतमुखं तव कुण्डलश्री-
गण्डस्थलाधरसुधं हसितावलोकम् ।
दत्ताभयं च भुजदण्डयुगं विलोक्य
वक्षःश्रियैकरमणं च भवाम दास्यः ॥ ३९॥

39

Veekshyaalakaavrithamukham thava kundalasree-
Gendastthalaaddharasuddham hasithaavalokam
Dheththaabhayam cha bhujadhendayugam vilokya
Vakshasriyaikaremanam cha bhavaama dhaasyah.

Oh, Vaasudheva Sree Krishna Govindha Bhagawaan! Your neck is effulgent with the reflections of shining rays emitted from Your ear studs. Your glances are charming and attractive along with Your divine smile. Your entire face is encircled by curly locks of hair. Your cheeks are

beautified by Your earrings. Your lips are filled with Amrith. Your face is magnificently effulgent. Your long and strong hands are protections for Your devotees. Your chest is the playground of Lakshmeedhevi. We are speechlessly enjoying the Supreme beauty and charm. Oh, Bhagawan! We wish to offer services to You as Your maidservants. Please permit us to do that.

का स्त्र्यङ्ग ते कलपदायतमूर्च्छितेन
सम्मोहिताऽऽर्यचरितान्न चलेत्रिलोक्याम् ।
त्रैलोक्यसौभगमिदं च निरीक्ष्य रूपं
यद्गोद्विजद्रुममृगाः पुलकान्यबिभ्रन् ॥ ४०॥

40

Kaa sthryengga, The kalapadhaayathamoorchcchithena
Sammohithaaaaryacharithaanna chaletththrilokyaam
Thrailokyasaubhagamidham cha nireekshya roopam
Yedhgodhvijadhrumamrigaah pulakaanyabibhran.

Oh, Sree Krishna Bhagawan! What women in all the three worlds of the universe wouldn't deviate from morally righteous behavior when bewildered by the sweet and melodious songs drawn out from Your Flute? Your beauty and charm make all the three worlds auspicious. Even the cows, birds, trees, animals and all entities manifest the ecstatic sign of bodily hair standing up on their end when they see Your divine beautiful Form.

व्यक्तं भवान् व्रजभयार्तिहरोऽभिजातो
देवो यथाऽऽदिपुरुषः सुरलोकगोप्ता ।
तन्नो निधेहि करपङ्कजमार्तबन्धो
तप्तस्तनेषु च शिरःसु च किङ्करीणाम् ॥ ४१॥

41

Vyektham Bhawaan vrajabhayaarththiharoabhijaatho
Dhevo yetthaaAadhipurushah Suralokagopthaa
Thanno niddhehi karapankajamaarththabenddho,
Thapthasthaneshu cha sirassu cha kinkareenaam.

Oh, Vaasudheva Sree Krishna Govindha Bhagawaan! You are Aadhi Purusha, meaning The Supreme Primary Original Personality of God. You are the destroyer and remover of all distresses of Dhevaas. You have now taken the Incarnation as Sree Krishna Bhagawaan in Vraja in order to destroy and remove all the pains and distresses of all inhabitants of Vraja. We are sure that is the purpose Your incarnation now. We are your servants. We are under severe pain and distress now. Kindly place your cool breeze providing hands and pat gently on our burning breasts and body and destroy and remove our burning distresses and pains. You are the Protector of all. Therefore, please save us.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

इति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः ।
प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ॥ ४२॥

42

Ithi viklavitham thaasaam sruthvaa Yogeswareswarah
Prehasya sadhayam Gopeeraathmaaraamoapyapareeremath.

Sree Krishna Bhagawaan Who is the Yogeswareswara, The Supreme Lord of all the Lords of Yoga Maaya, listened to the pleading words of the despondent Gopikaas of Vraja and then with beautiful smiling face, entertained and consoled the Gopikaas by playing with them and fulfilling their wishes and desires, though He was the Personification of Transcendental and Blissful Happiness. [Means, He doesn't need any happiness and entertainment, but he entertained the Gopikaas.]

ताभिः समेताभिरुदारचेष्टितः
प्रियेक्षणोत्फुल्लमुखीभिरच्युतः ।
उदारहासद्विजकुन्ददीधति-
व्यरोचतैणाङ्क इवोडुभिर्वृतः ॥ ४३॥

43

Thaabhih samethaabhirudhaaracheshtithah
PriyekshanothphullamukheebhirAchyuthah
Udhaarahaasadhvijakundhadheeddhithi-
RVyerochathainaanka ivodubhirvrithah.

Among the beautiful Gopikaas with eyes resembling those of fish, [Poetic imagination is that the women with eyes resembling those of fish are most beautiful and charming.], The Infallible Vaasudheva Sree Krishna Bhagawaan appeared just like the Moon, poetically king of stars, surrounded by stars. His magnanimous and enticingly playful activities and entertainments made the faces of beautiful Gopikaas blossom with affectionate glances and His broad smiles revealing the effulgence of His jasmine-bud like teeth.

उपगीयमान उद्गायन् वनिताशतयूथपः ।
मालां बिभ्रद्वैजयन्तीं व्यचरन्मण्डयन् वनम् ॥ ४४॥

44

Upageeyamaana udhgaayan vanithasathayootthapah
Maalaam bibhradhVaijeyantheem vyecharanmandayan vanam.

As the Gopikaas sang His glorious praises, Vaasudheva Sree Krishna Bhagawaan, Who is the Lord and Leader of hundreds of Gopa Sundharees, played His Muraleegaana or Songs of Flute loudly and very melodiously in response. He moved among them, wearing His Vaijayanthi Maala or Garland of Victory, and beautified the entire Vrindhaavana Forest.

नद्याः पुलिनमाविश्य गोपीभिर्हिमवालुकम् ।
रेमे तत्तरलानन्दकुमुदामोदवायुना ॥ ४५॥

45

Nadhyaa pulinamaavisya Gopeebhirhimavaalukam
Reme thaththaralaanandhakumudhaamodhavaayunaa.

Vaasudheva Sree Krishna Bhagawaan went with Gopa Sundharees to the banks of Yemuna River where the sand was winterly cooling and the wind, enlivened by the waves of the river, carried the fragrance of lotus flowers.

Thus, the Gopikaas enjoyed the night playfully with their most intimate and affectionate Krishna or Vaasudheva Sree Krishna Bhagawaan.

बाहुप्रसारपरिरम्भकरालकोरु-
नीवीस्तनालभननर्मनखाग्रपातैः ।
क्ष्वेल्यावलोकहसितैर्व्रजसुन्दरीणा-
मुत्तम्भयन् रतिपतिं रमयाञ्चकार ॥ ४६॥

46

Baahupresaaraparirembhakaraalakoru-
Neeveesthanaalebhananarmmanakhaagrappaathaih
KshvelyaavalokahasithairVrajasundhareena-
MUththambhayan rethipathim remayaanjchakaara.

There, Vaasudheva Sree Krishna Bhagawaan threw His arms around Gopa Sundharees and intimately embraced them very closely. He aroused passionate love of Cupid in those beautiful young Gopa Sundharees of Vraja by touching and gently patting their hands, hair, thighs, waists and breasts and playfully scratching them with His fingernails, and also joking with them and glancing them and laughing with them. In this way Vaasudheva Sree Krishna Bhagawaan enjoyed His pastime with Gopa Sundharees.

एवं भगवतः कृष्णाल्लब्धमाना महात्मनः ।
आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ॥ ४७॥

47

Evam Bhagawathah Krishnaallebdddhamaanaa mahaathmanah
Aathmaanam menire sthreenaam maaninyoabhyaddhikam bhuvi.

Thus, when the Gopa Sundharees of Vraja received the rarest opportunity of being divinely entertained by Krishna Bhagawaan Who is The Supreme Soul, each of the Gopa Sundharees thought in her mind that there is none above her and became extremely proud and overly egoistic.

तासां तत्सौभगमदं वीक्ष्य मानं च केशवः ।
प्रशमाय प्रसादाय तत्रैवान्तरधीयत ॥ ४८॥

48

Thaasaam thath saubhagamadham veekshya maanam cha Kesavah
Presamaaya presaadhaaya thathraivaantharaddheeyatha.

Bhagawaan Kesava or Vaasudheva Sree Krishna Bhagawaan, seeing that the Gopikaas are too proud of their good fortune to associate with Him so intimately, wanted to relieve them of their pride and show more mercy to them with His grace. With that thought in mind He, Kesava Who is the destroyer and remover of all distresses and difficulties of His devotees, suddenly disappeared.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे पूर्वार्धे भगवतो रासक्रीडावर्णनं नाम
एकोनत्रिंशोऽध्यायः ॥ २९॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
DesamaSkanddhe Poorvvaardhddhe – Bhagawatho
Raasakreedaavarannanam [Venugaanam – Gopikaagemanam –
BhagawathAnthardhddhaanam] Naama
EkonaThrimisaththamoAddhyaayah

Thus, we conclude the Twenty-Ninth Chapter - In the First Half – Named as Romantic Dance Play of Sree Krishna Bhagawaan [Gopikaas Arrival on Hearing the Music of Flute by Krishna – Krishna Bhagawaan's Disappearance] 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!