

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - दशमस्कन्धः पूर्वार्धं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ दशमस्कन्धः पूर्वार्धं ॥

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

॥ सप्तचत्वारिंशोऽध्यायः - ४७ ॥

**SAPTHACHATHVAARIMSATHTHAMOADDHYAAYAH (CHAPTER
FORTY-SEVEN)**

**Poorvardhddhe – UdhddhavaPrethiyaanam [UdhddhavaDhooth –
BhremaraGeetham - UdhddhavaPrethiyaanam] (Return of Udhddhava
[Udhddhava Delivers the Message of Krishna to Gopikaas and
Consoled Them – Song of the Bee – Return of Udhddhava to
Matthuraapuri])**

[In this chapter we can read how Udhddhava delivered the message from his Master, Sree Krishna Bhagawaan, to the Gopikaas of Vraja and consoled them and returned to Matthura. Seeing Udhddhava in the same attire of their most beloved and dearest Krishna, they thought that he must have been sent by Krishna. Therefore, they took him to a secluded place so that he could talk confidentially. There, Udhddhava was able to see the unalloyed devotion of Gopikaas. After conveying the message from Krishna to all inhabitants, specifically to Nandhagopar, Yesodhaadhevi and Gopasundharees and in general to all of them, Udhddhava returned to Matthuraapuri with gifts and tributes of worship to Krishna, Raama, Vasudhevar, Ugrasena, etc. Please continue to read for more details. ...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

तं वीक्ष्य कृष्णानुचरं व्रजस्त्रियः
प्रलम्बबाहुं नवकञ्जलोचनम् ।
पीताम्बरं पुष्करमालिनं लसन्-
मुखारविन्दं परिमृष्टकुण्डलम् ॥ १ ॥

1

Tham veekshya Krishnaanucharam Vrajasthriyah
Prelambabaahum navakanjjalochanam
Peethaambaram pushkaramaalinam lesa-
NMukhaaravindham manimrishtakundalam.

The young and beautiful Gopikaas of Vraja were thrilled and astonished upon seeing Udhddhava, the Messenger, Devotee and Servant of their most beloved Krishna or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan, who was with long, round and stout arms, whose eyes resembled freshly blossomed lotus flower petals, who was wearing yellow silk garments and lotus flower garlands, and whose lotus-like face glowed with brightly polished ear-studs and who was the closest Associate and staunchest follower of Vaasudheva Sree Krishna Bhagawaan Who is the enemy and destroyer of all Raakshasaas, Asuraas and Dheithyaas.

शुचिस्मिताः कोऽयमपीच्यदर्शनः
कुतश्च कस्याच्युतवेषभूषणः ।
इति स्म सर्वाः परिवव्रुरुत्सुका-
स्तमुत्तमश्लोकपदाम्बुजाश्रयम् ॥ २॥

2

“Suchismithaah koayamapeechyadhersanah
Kuthascha kasyaAchyuthaveshabhooshanah”
Ithi sma sarvvaah parivavruruthsukaa-
SThamuththamaslokapadhaambujaasrayam.

The charming and attractive Gopa Sundharees, eager and anxious to know: “Who is this handsome man? Where has he come from? Whom does he serve? Why is he wearing the garments and ornaments of our most beloved Krishna?” They clustered or crowded around Udhddhava, whose shelter was Uththamasloka, meaning Whose glories are proclaimed by noblest Vedhic Manthraas and Devotional Keerththans, Vaasudheva Sree Krishna Bhagawaan.

तं प्रश्रयेणावनताः सुसत्कृतं
सत्रीडहासेक्षणसूनृतादिभिः ।
रहस्यपृच्छन्नुपविष्टमासने
विज्ञाय सन्देशहरं रमापतेः ॥ ३॥

3

Tham presrayenaavanathaah susathkritham
Savreedahaasekshanasoonrithaadhibhih
Rehasyaprichcchannupavishtamaasane
Vijnjaaya sandhesaharam Remaapatheh.

The young Gopa Sundharees realized, Udhddhava is a Messenger from their most beloved and dearest Krishna or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan. With that knowledge, they honored him very respectfully and treated him like most beloved and dearest Krishna. They are very cordially and with devotional respect and honor received Udhddhava with bowed

heads and folded hands. He has been offered highly honorable seat and seated him comfortably and with their natural shy and smiling glances they began asking him questions:

जानीमस्त्वां यदुपतेः पार्षदं समुपागतम् ।
भर्त्रेह प्रेषितः पित्रोर्भवान् प्रियचिकीर्षया ॥ ४॥

4

“Jaaneemasthvaam Yedhupatheh paarshadham samupaagetham
Bharthreha preshitham pithrorbhawaan priyachikeershayaa.”

“We understand that you are the Paarshadha or Associate and Messenger of Mukundha or Krishna Who is Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan. You came here to fulfill wishes and desires of your Master, or Krishna or rather you came here as desired by Him. He or Achyutha Bhagawaan wants or desires to give pleasure and comfort to His parents, Nandhagopar and Yesodhaadhevi and to fulfill that desire and purpose He might have sent you here. That is what we think.”

अन्यथा गोत्रजे तस्य स्मरणीयं न चक्ष्महे ।
स्नेहानुबन्धो बन्धूनां मुनेरपि सुदुस्त्यजः ॥ ५॥

5

“Anyatthaa Govraje thasya smaraneeyam na chakshmahe
Snehaanubenddho bendhddhoonaam Munerapi sudhysthyejam.”

“Other than His parents we do not see anything or anyone in Gokula Vraja for Him to remember or think of or worry about. Even for a great Maharshi or Muni who has attained Brahmajnjanam or Aathmasaakshaathkaaram or Transcendental Realization cannot get relief or get liberated from the bindings with the rope of love and affection. [Here, the Gopikaas are indirectly telling that Krishna cannot forget them as they have bound Him with pure and selfless devotional love and affection.]”

अन्येष्वर्थकृता मैत्री यावदर्थविडम्बनम् ।
पुम्भिः स्त्रीषु कृता यद्वत्सुमनःस्विव षट्पदैः ॥ ६॥

“Anveshvarththakrithaa maithree yaavadharththavidambanam
Pumbhiih sthreeshu krithaa yedhvath sumanassviva shadpadhaih.”

“The friendship and attachments to others – other than their own parents and relatives – may exist only for the need of fulfilling selfish interest. That means relationships and love towards others are purely with selfish motivation. Once that selfish motivation is satisfied then they will be simply discarded or forgotten. Such friendship is just like men taking interest in women and or bees in flowers. [Here what Gopikaas indicate is that Krishna got what He wanted from Gopikaas and therefore He simply discarded them.]”

निःस्वं त्यजन्ति गणिका अकल्पं नृपतिं प्रजाः ।
अधीतविद्या आचार्यं ऋत्विजो दत्तदक्षिणम् ॥ ७॥

“Nissvam thyejanthi genikaa, akalpam Nripathim prejaah,
Addheethavidhyaa Aachaarya,mRithvijo dheththadhekshinam.”

“The prostitutes or maid servants abandon a penurious or penniless person, the Prejaas or subjects the incompetent King, students their teacher once they have completed their education and paid the fees or rewards, and priests a man who has paid his remuneration for conducting the Yaaga or sacrificial ceremony.”

खगा वीतफलं वृक्षं भुक्त्वा चातिथयो गृहम् ।
दग्धं मृगास्तथारण्यं जारो भुक्त्वा रतां स्त्रियम् ॥ ८॥

“Khagaa veethaphalam vriksham, bhukthvaa chaathithhayo graham,
Dhegdhddham mrigaasthatthaaranyam, jaaro bhukthvaa rethaam
sthriyam.”

“The birds abandon the trees when their fruits are gone or fruitless trees, the guests abandon the house after they have eaten, the animals abandon the forest that has burnt down, and a paramour abandons the woman once he loses interest in her and even if she is still interested in him. [Here, indirectly Gopikaas are indicating they are still interested in their most beloved and dearest Krishna though He has no interest in them.]”

इति गोप्यो हि गोविन्दे गतवाक्कायमानसाः ।
कृष्णदूते व्रजं याते उद्धवे त्यक्तलौकिकाः ॥ ९॥

9

Ithi Gopyo hi Govindhe gethavaakkaayamaanasaah
Krishnadhoothe Vrajam yaathe Udhddhave thyekthalaaukikaah.

Thus, the young Gopa Sundharees of Vraja whose words, bodies and minds were fully dedicated to their most beloved and dearest Krishna or Govindha Bhagawaan and actually merged within Him, abandoned all their routine responsibilities when they heard the news and saw Udhddhava, the Paarshadha of Krishna arrived at Gokula Vraja.

गायन्त्यः प्रियकर्माणि रुदत्यश्च गतह्रियः ।
तस्य संस्मृत्य संस्मृत्य यानि कैशोरबाल्ययोः ॥ १०॥

10

Gaayanthyah priyakarmmaani thadhanthyascha gethahriyah
Thasya samsmrithya samsmrithya yaani Kaisoryabaalayoh.

The young Gopikaas remembering and remembering again the pastime plays and playful deeds of Krishna during his infancy, childhood and adolescence, they started singing his glories and described His loving and affectionate romances with them again and again during Raasakreeda times without any shame and then started crying aloud thinking of the pains and sufferings they are having now from His separation.

काचिन्मधुकरं दृष्ट्वा ध्यायन्ती कृष्णसङ्गमम् ।
प्रियप्रस्थापितं दूतं कल्पयित्वेदमब्रवीत् ॥ ११॥

Kaachinmaddhukaram dhrishtvaa ddhyaayanthee Krshnasanggamam
Priyaprestthaapitham dhootham kalpayithvedhamabreveeth.

One Gopika while meditatively thinking of her association with her most beloved and dearest Krishna or Gopaalakrishna, saw a honeybee and thought that the honeybee was sent by Gopaalakrishna as a messenger to her and spoke as follows:

गोप्युवाच

GopyUvaacha (Young and Beautiful Gopikaas Said):

मधुप कितवबन्धो मा स्पृशाङ्घ्रिं सपत्न्याः
कुचविलुलितमालाकुङ्कुमश्मश्रुभिर्नः ।
वहतु मधुपतिस्तन्मानिनीनां प्रसादं
यदुसदसि विडम्ब्यं यस्य दूतस्त्वमीदृक् ॥ १२॥

Maddhupa, kithavabenddho, maa sprisaangghrim sapathnyaah
Kuchavilulithamaalaakunkumasmaasrubhirnah
Vahathu Maddhupathistanmaanineenaam presaadham
Yedhusadhasi vidambyam yesya dhoothasthvameedhrik.

Oh, Honeybee! Oh, Friend of a Cheater (Krishna)! Do not touch my feet with those whiskers which are smeared with the Kunkuma or Saffron powder that rubbed onto Krishna's garlands when it was crushed by the breasts of city beauties of Matthuraapuri, who are my rival lovers! Your whiskers are thus maligned. Let that cheater Krishna satisfy those city beauties. Those women from the city are being ridiculed by all Yaadhavaas in their assembly. Let that cheater Krishna praise those women and attain satisfaction from them. He, Krishna, is like you a Maddhupathi, enjoying the honey from those city women. Those women, Krishna and you all deserve to be ridiculed by the Yaadhavaas. I despise you.

सकृदधरसुधां स्वां मोहिनीं पाययित्वा

सुमनस इव सद्यस्तत्यजेऽस्मान् भवादृक् ।
परिचरति कथं तत्पादपद्मं तु पद्मा
ह्यपि बत हृतचेता ह्युत्तमश्लोकजल्पैः ॥ १३॥

13

Sakrithaddharasuddhaam svaam Mohineem paayayithvaa
Sumanasa iva sadhyasthathyejeasmaan bhavaadhrik
Paricharathi kattham thathpaapdhpadhmam thu padhmaa
Hyapi betha hrithachethaa Uththamslokajelpaih.

He, that Krishna, is also like you and equal to you, a honeybee. You will take and enjoy the honey from the flower once and then you will fly away abandoning the flowers. After making us drink and enjoy the enchanting nectar like honey from His, Krishna's, lips once He abandoned us and went away looking for new women. [According to Bhargavan: **After drinking and enjoying the enchanting nectar like honey from our lips, he abandoned us.....**] I don't know why and how Lakshmeedhevi worships at His lotus feet daily! He is a person of great glory. He might have enchanted and enticed Lakshmeedhevi by giving some assuring promises and stolen and conquered Her heart and mind. Certainly, that could be the reason why She is worshipping His lotus feet constantly.

किमिह बहु षडङ्घ्रे गायसि त्वं यदूना-
मधिपतिमगृहाणामग्रतो नः पुराणम् ।
विजयसखसखीनां गीयतां तत्प्रसङ्गः
क्षपितकुचरुजस्ते कल्पयन्तीष्टमिष्टाः ॥ १४॥

14

Kimiha behushadangghre, gaayasi thvam Yedhoonaa-
MAddhipathimagrihaanaamagratho nah puraanam
Vijayasakhasakheenaam geeyathaam thathpresanggah
Kshepithakucharuchasthe kalpayantheeshtamishtaah.

Oh, Six-legged One – Honeybee! Why are you singing the glories of that Vaasudheva Sree Krishna Bhagawaan Who is the Supreme Lord of Yedhoos, of course in the past He was the Supreme Lord and Leader of

Gopaas of Vraja, in front of us, and compared to those city beauties where are these homeless and useless low folks! [Here, the Gopika is comparing the most civilized and ultra-modern city women to the nomadic Gopikaas.] Today he enjoys a royal position as the Supreme Leader of Yedhoos of Matthura. What is the purpose of singing His glories here in the Vraja? Go to Matthuraapuri and sing His glories, which are nectar for all, of that friend of Paarthththa or Vijaya or Arjuna in front of those city beauties of Matthuraapuri. Let them enjoy that Amrith daily and they are definitely fortunate to enjoy it. They will certainly fulfill all your wishes as they are enjoying the blissful happiness of His embracing, hugging, patting, enjoying romantic plays and associations with Him daily.

दिवि भुवि च रसायां काः स्त्रियस्तद्दुरापाः
 कपटरुचिरहासभ्रूविजृम्भस्य याः स्युः ।
 चरणरज उपास्ते यस्य भूतिर्वयं काः
 अपि च कृपणपक्षे ह्युत्तमश्लोकशब्दः ॥ १५॥

15

Dhivi bhuvi cha resaayaam kaah sthriyasthadhdhuraapaah
 Kapataruchirahaasabhroo vijrambhasya yaah syuh
 Charanareja upaasthe yesya bhoothirvayam kaa
 Api cha kripanapakshe hyuththamaslokasabdah.

Which women are not available to Him, that cheater Krishna, in heaven or on earth or in the subterranean planet of Paathaala? Any woman in all the three worlds will be enticed and enchanted by His deceitful smile, or even simply by the arches of His eyebrows. He is capable of bringing any women to His side by the deceitful enticing tricks. Look! Even Lakshmeedhevi Who is the Goddess of Fortune, Wealth and Auspiciousness always offering worship and obeisance at dust of His lotus feet. Even though we, the Gopikaas, are of low cadre nomadic girls, is it not His responsibility to protect and take care of our interests? He is being the most highly and nobly glorified Uththaamasloka and Supreme Personality, it is His responsibility to provide shelter and protect us.

विसृज शिरसि पादं वेद्म्यहं चाटुकारै-
 रनुनयविदुषस्तेऽभ्येत्य दौत्यैर्मुकुन्दात् ।
 स्वकृत इह विसृष्टापत्यपत्यन्यलोकाः

Visrija sirasi Paadha Vedhmyaham chaatukaarai-
RAnunaya vidhushastheabhyethya DheithyairmMukundhaath
Svakritha iha visrishtaapathyapathyanyalokaa
Vyesrijadhakrithachethaah kim nu sanddheyamasmin.

Oh, Honeybee! Do not fall at my feet. You have learned all the tricks from that cheater Mukundha or Nandhasoonu Krishna therefore this is one of the tricks he has taught you to entice me. You would be very smart to entice women by sweet promising words. I know that very well. It will not work here with me. Believing and entrusting full faith in Him, I have abandoned my husband, children, parents, and family and all my household and worldly responsibilities and went after Him. See what that cheater did? He abandoned me and went away looking for city beauties. He is ungrateful and despicable. Why should I make up with Him now? [Who knows He will not cheat again?]

मृगयुरिव कपीन्द्रं विव्यधे लुब्धधर्मा
स्त्रियमकृत विरूपां स्त्रीजितः कामयानाम् ।
बलिमपि बलिमत्त्वावेष्टयद्ध्वाङ्क्षवद्यः
तदलमसितसख्यैर्दुस्त्यजस्तत्कथार्थः ॥ १७॥

Mrigayooriva kapeendhram vivyedde lubddhaddharmmaa
Sthriyamakritha viroopaam sthreejithah kaamayaanaam
Belimapi belimaththvaaveshtayadhdhvaangkshavadhya-
SThadhalamasithasakhyairdhusthyejasthathkattharththah.

He is an Addharmmi or Irreligious One. You know that, just like an irreligious hunter, He hid behind a tree and shot the arrow at Kapeendhra or Best of the Lord and King of Vaanaraas or Monkeys and killed him deceitfully. [Story of Baali.] And because he was conquered by One woman, Seethaadhevi, when another beautiful woman [Soorppanaka] approached him with lusty desire and pleaded for His company, He simply and mercilessly disfigured her. [Story of Soorppanaka] Even after

accepting the charity donation graciously given by Beli Mahaaraaja, He bound him up with ropes and pushed him down to Paathaala. [Story of Mahaabeli.] Therefore, no, no, I do not want, certainly do not want at all, any friendship or any relationship with that dark-complexioned guy, Krishna. Despite all these, I cannot even think of to abandon listening to the Amrith like glorious stories and wonderful deeds of that Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan. Oh, my God! What can I do! I can not think of avoiding that.

यदनुचरितलीलाकर्णपीयूषविप्रुट्
सकृददनविधूतद्वन्द्वधर्मा विनष्टाः ।
सपदि गृहकुटुम्बं दीनमुत्सृज्य दीना
बहव इह विहङ्गा भिक्षुचर्या चरन्ति ॥ १८॥

18

Yedhanucharithaleelaakarnnapeeyushaviprut-
Sakridhadhanavidhoothadhvaddharmmaa vinashtaah
Sapadhi grihakatumbam dheenamuthsriya dheenaa
Behava iha vihangгаа bhikshucharyaam charanthi.

One who is able to drink a drop of Amrith flowing from the glorious pastime playful deeds of Krishna or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan by hearing the devotional Keerththans by the ears at least once would be able to get liberated from the bindings of material world, which is entangled under the confusion of dualism forever. Those who are fortunate to listen to His glorious Keerththans with a meditative concentrated mind would be free from all miseries like attachment with family, relatives, possessions, etc. which are attached to material world and fly like a free bird without any worries and anxieties. They can live like Avaddhootha Yethi with no attachment to material world with blissful Transcendental Realization.

वयमृतमिव जिह्मव्याहृतं श्रद्धधानाः
कुलिकरुतमिवाज्ञाः कृष्णवध्वो हरिण्यः ।
ददृशुरसकृदेतत्तन्नखस्पर्शतीव्र-
स्मररुज उपमन्त्रिन् भण्यतामन्यवार्ता ॥ १९॥

Vayamrithamiva jihmavyaahritham sraddhaddhaanaah
 Kalikaruthamivaajnjaah Krishnavaddhvo harinyah
 Dhedhrisurasakridhethaththannakhasparsatheevra-
 Smararuja upamanthreen bhanyathaamanyavaarththaa.

The poor and innocent and ignorant wives of black deer's trust and take the deceitful song of the cruel hunters faithfully and get trapped in his net. Similarly, we, the innocent and ignorant Gopa Sundharees are trapped into His net by deceitful and crooked words of that black Kanna or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan. Thus, we have repeatedly felt the sharp pain of lust caused by the touch of His nails. Hey, the Messenger from Krishna, the black Maddhupa or Honeybee! Please talk to me about something besides Krishna. [See the Gopika felt the humming music of honeybee was a message from Krishna.]

प्रियसख पुनरागाः प्रेयसा प्रेषितः किं
 वरय किमनुरुन्धे माननीयोऽसि मेऽङ्ग ।
 नयसि कथमिहास्मान् दुस्त्यजद्वन्द्वपार्श्वं
 सततमुरसि सौम्य श्रीर्वधूः साकमास्ते ॥ २०॥

Priyasakha punaraagaah preyasaa preshithah kim
 Varaya kimanurunddhe maananeeyoasi meangga
 Nayasi katthami haasmaan dhusthyejadhvandhvapaarsvam
 Sathathamurasi, saumya, Sreevaddhoo saakamaasthe.

Oh, my dear honeybee! Have you gone and come back again? Has He, The Mallari or Krishna Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan sent himself again? If that be the case, we truly respect you. Dear friend! Please tell us what it is He wishes and wants us to do? We will definitely fulfill His desire. How can we give up His conjugal love? If you are planning to take us to Him, how would we be able to come with you or how could we accompany you? We are in a dilemma! There He has His own new

girlfriends of Matthuraapuri with him and more over His consort, Goddess Lakshmeedhevi, always resides with Him within His chest. So, there would certainly be fight among the co-wives!

अपि बत मधुपुर्यामार्यपुत्रोऽधुनाऽऽस्ते
स्मरति स पितृगेहान् सौम्य बन्धूंश्च गोपान् ।
क्वचिदपि स कथा नः किङ्करीणां गृणीते
भुजमगुरुसुगन्धं मूर्ध्न्यधास्यत्कदा नु ॥ २१ ॥

21

Api betha Maddhupuryaamaaryaputhroaddhunaaaasthe
Smarathi sa pithrigehaan, saumya, benddhoomscha Gopaan
Kvachidhapi sa katthaa nah kinkareenaam grineethe
Bhujamagerusuganddham moordhddhnyaddhaasyath kadhaa nu.

Now the Gopikaas addressed Udhddhava and spoke: Oh, Saumya or Peace-loving Serene and Pleasing Personality! Is our most beloved and dearest Krishna living in Matthuraapuri happily and comfortably? Does That Supreme Great Personality remember these poor and innocent Gopaas and Gopikaas living here in the household of His parents? Does He remember His parents, friends, relatives, His home, other households, etc. here in the Vraja Gokula? Does He ever remember and talk anything about His poor maidservants, us? Will we get another opportunity to lay his hands with the smell of Akil or Sandalwood on our heads? Do you think such a day would ever come in the near future?

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

अथोद्धवो निशम्यैवं कृष्णदर्शनलालसाः ।
सान्त्वयन् प्रियसन्देशैर्गोपीरिदमभाषत ॥ २२ ॥

22

AtthOdhddhavo nisamyaimam Krishnadhersanalaalasaah
Saanthvayan priyaasandhesairGopeeridhamabhaashatha.

Udhddhava, the most diplomatic and logical master started consoling the Gopa Sundharees who are eagerly waiting to see and spend time with their most beloved and dearest Krishna or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan with the loving and pacifying words of their most beloved and dearest friend Krishna as follows very logically and diplomatically: [Here we can see the efficiency of a great Messenger. Udhddhava and Hanumaan are the two most efficient Messengers we can see in any literature!]

उद्धव उवाच

Udhddhava Uvaacha (Udhddhava Mahaasaya Said):

अहो यूयं स्म पूर्णार्था भवत्यो लोकपूजिताः ।
वासुदेवे भगवति यासामित्यर्पितं मनः ॥ २३॥

23

Aho yooyam sma poornnaarththaa bhavathyo lokapoojithaah
Vaasudheve Bhagawathi yaasaamithyarppitham manah.

Oh, Gopa Sundharees! It is so wonderful that you all have attained the position of being respectfully and devotionally worshiped by the entire universe. You are all Worshipable by everyone! You all have fulfilled the purpose of your life. You do not have anything else to do in your lives. You did everything that one has to do in his or her life. You were able to fix your minds, hearts, and intelligences within Vaasudheva Sree Krishna Bhagawaan with such steadfast and staunch devotion. You are all blissful!

दानव्रततपोहोमजपस्वाध्यायसंयमैः ।
श्रेयोभिर्विविधैश्चान्यैः कृष्णे भक्तिर्हि साध्यते ॥ २४॥

24

Dhaanavrathathapohomajepasvaaddhyaayasamyemaih
Sreyobhirvividhaischaanyaih Krishne bhakthirhi
saaddhyathe.

Most Others of the world or universe are trying to perform devotional services to Vaasudheva Sree Krishna Bhagawaan by charity, penance, austerity, strict vows, fire sacrifices, recitals of Keerththans, hymns, study of Vedhic texts, strict observance of religious principles, and indeed by many other auspicious practices.

भगवत्युत्तमश्लोके भवतीभिरनुत्तमा ।
भक्तिः प्रवर्तिता दिष्ट्या मुनीनामपि दुर्लभा ॥ २५ ॥

25

Bhagawathyuththamasloke Bhawathee bhiranuththamaa
Bhakthih prevarththithaa dhishtyaa Muneenaamapi dhurllabhaa.

It is so rare to offer such a steadfast and staunchest devotional service to The Uththamasloka Vaasudheva Sree Krishna Bhagawaan even by the greatest of the noblest Maa-Munees whereas You, Bhagawathees or goddesses, were able to achieve it! You are all the most fortunate Ones and luckiest Ones. It is only the will of God. There is no other explanation other than that. [Nobody can analyze and determine why or how you were able to attain such supreme status!]

दिष्ट्या पुत्रान् पतीन् देहान् स्वजनान् भवनानि च ।
हित्वावृणीत यूयं यत्कृष्णाख्यं पुरुषं परम् ॥ २६ ॥

26

Dhishtyaa puthraan patheen dhehaan svajenaan bhavanaani cha
Hithvaaavrineetha yooyam yeth Krishnaakhyam Purusham param.

You, Gopa Sundharees, have abandoned your own husbands, children, homes, parents, relatives and everything you own, possess and belonging to you on this earth and accepted Vaasudheva Sree Krishna Bhagawaan or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan Who is the Supreme Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu

Bhagawaan Who is the Aadhi Purusha or Prime Primeval Personality as your Whole and Sole and Soul.

सर्वात्मभावोऽधिकृतो भवतीनामधोक्षजे ।
विरहेण महाभागा महान् मेऽनुग्रहः कृतः ॥ २७॥

27

Sarvvaathmabhaavoaddhikritho BhawatheenaamAddhokshaje
Virahena, Mahaabhaagaa, Mahaan meanugrehah krithah.

Oh, Gopa Sundharees! You are all Mahaabhaagaas or the Most Fortunate Ones because you have rightfully claimed unalloyed love and supreme steadfast devotion for Paramaathma Vaasudheva Sree Krishna Bhagawaan and were able to achieve the supreme Transcendental Position. The pain and distress caused to you from the separation of Paramaathma Vaasudheva Sree Krishna Bhagawaan have given me the opportunity and become true devotional blessings for me now. I consider it like that. [Vaasudheva Sree Krishna Bhagawaan gave the opportunity to see Gopikaas.]

श्रूयतां प्रियसन्देशो भवतीनां सुखावहः ।
यमादायागतो भद्रा अहं भर्तू रहस्करः ॥ २८॥

28

Sruyathaam priyasandheso Bhawatheenaam sukhaavahah
Yemaadhaayaagetho, Bhadhraa, aham bharththoorahaskarah.

My dear most virtuous Gopa Sundharees! I have carried the message from your, Mahaabhaaga Bhagawathees or Gopasundharees, most beloved and dearest Kanna or Krishna or your playmate or boyfriend or husband. His message would provide you comfort and relief from the pain and distress of separation you are all suffering now. Oh, the most auspicious and fortunate Gopikaas, please listen to His message for you:

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Sree Vaasudheva Sree Krishna Bhagawaan Said):

[Here His words are retold in verbatim by Udhddhava]:

भवतीनां वियोगो मे न हि सर्वात्मना क्वचित् ।
यथा भूतानि भूतेषु खं वाय्वग्निर्जलं मही ।
तथाहं च मनः प्राणभूतेन्द्रियगुणाश्रयः ॥ २९॥

29

Bhavatheenaam viyogo me na hi sarvvaathmanaa kvachith
Yetthaa bhoothaani bhootheshu kham vaayvagnirijelam mahee
Thatthaaham cha manahpraanabhoothendhriyagunaasrayah.

I am Sarvvaathma, meaning The Universal Soul or The Soul of Everyone and Everything. Therefore, no One ever gets separated from Me and no One can ever get separated from Me because I am within them always as their soul. Oh, the most fortunate Gopa Sundharees, please remember that. How the Panjcha Mahaa Bhoothaas or Five Great Elements are throughout and everywhere in the material body of the entity, as the material body is constituted of five great elements, similarly, as the presiding god My effulgence is there in all the Senses, Mind, Intelligence and Life or Soul of everything. Therefore, you can never be separated from Me.

आत्मन्येवात्मनाऽऽत्मानं सृजे हन्म्यनुपालये ।
आत्ममायानुभावेन भूतेन्द्रियगुणात्मना ॥ ३०॥

30

Aathmanyevaathamanaaaaathmaanam srije hanmyanupaalaye
Aathmamaayaanubhaavena bhoothendhriyagunaathmanaa.

I by Myself-Soul create, sustain and withdraw Myself-Soul within Myself-Soul by the power of My Personal Energy of Yoga Prebhaava and Illusory Power, which comprises Material Elements, the Senses and The Modes of Nature.

आत्मा ज्ञानमयः शुद्धो व्यतिरिक्तोऽगुणान्वयः ।

सुषुप्तिस्वप्नजाग्रद्धिर्मायावृत्तिभिरीयते ॥ ३१ ॥

31

Aathmaa jnjaanamayah sudhddho vyethirikthoagunaanvayah
Sushupthisvapnajaagraddhirmmaayaavritthibhireeyathe.

Vaasudheva Sree Krishna Paramaathma is Jnjaanaswaroopa or the embodiment of Pure Knowledge or Pure Consciousness. I am Pure Soul and totally bereft of any material body and even any material form. He is Gunaheena, meaning bereft of any material modes of nature like Saththva Rejas Thamas. He is Pure Effulgence of Transcendentalism. We can perceive Him, The Pure Soul or Transcendental Stage, through the three functions of material nature known as Jaagrath or wakefulness, Svapna or dreamfulness or half sleep and Sushupthi or deep sleep.

येनेन्द्रियार्थान् ध्यायेत मृषा स्वप्नवदुत्थितः ।
तन्निरुन्ध्यादिन्द्रियाणि विनिद्रः प्रत्यपद्यत ॥ ३२ ॥

32

Yenendhriyaarththhaan ddhyaayetha mrishaa svapnavadhuththithah
Thannirunddhyaadhindhriyaani vinindhrah prethyapadhyatha.

One who is awakened should consider all the activities of the senses as if he is just dreaming. Then he should meditatively concentrate his mind and discretely determine what are all the things happening around him or the actions taken or to be taken by him by the influence of senses. Thus, One should always be alert and bring the mind under full control and with such mental control he must control his sensual desires.

एतदन्तः समाम्नायो योगः साङ्ख्यं मनीषिणाम् ।
त्यागस्तपो दमः सत्यं समुद्रान्ता इवापगाः ॥ ३३ ॥

33

Ethadhanthah samaamnaayo Yogah saamkhyam maneeshinaam
Thyaagasthapo dhemah sathyam, samudhraanthee ivaapagaah.

According to the most knowledgeable and scholastic authorities of Vedha; the ultimate conclusion of all Vedhaas, as well as all practices of Yoga, Saankhya, Renunciation, Austerity, penance, sense control and truthfulness merge into control of mind [meaning these can be attained only by control of mind]; just like how all the rivers ultimately merge into the ocean.

यत्त्वहं भवतीनां वै दूरे वर्ते प्रियो दृशाम् ।
मनसः सन्निकर्षार्थं मदनुध्यानकाम्यया ॥ ३४॥

34

Yeththvaham Bhavatheenaam vai dhoore varththe priyo dhriSaam
Manasah sannikarshaarththam madhanuddhyaanakaamyayaa.

Oh, Bhavathees or Great Gopa Sundharees! The real reason for Me, the beloved and Amrith provider of sight, staying away from you, Bhavathees, is that I wanted to intensify your meditation upon Me and thus bring your minds very closer to Me. [See, what it means is that when Krishna is not there the Gopikaas, will always be thinking of Krishna in their minds and contemplating when they would get the chance to see Him. Therefore, their minds would invariably be thinking about Him at all times.]

यथा दूरचरे प्रेष्ठे मन आविश्य वर्तते ।
स्त्रीणां च न तथा चेतः सन्निकृष्टेऽक्षिगोचरे ॥ ३५॥

35

Yetthaa dhoorachare preshtte manah aavisya varththathe
Sthreenaam cha na thatthaa chethah sannikrishtakshigochare

The minds of the women will always be thinking of and longing to see their husbands who are far away whereas if they are always nearby then their minds have no reason to think of their husbands. Just like that when Vaasudheva Sree Krishna Bhagawaan is away, His most beloved and dearest Gopikaas would always be thinking about Him in their minds rather than if He is there in Gokula near to them always.

मय्यावेश्य मनः कृत्स्नं विमुक्ताशेषवृत्ति यत् ।
अनुस्मरन्त्यो मां नित्यमचिरान्मामुपैष्यथ ॥ ३६॥

36

Mayyaavesya manah krithsnam vimukthaaseshavriththi yeth
Anusmaranthyo maam nithyamachiraanmaamupaishyattha.

Oh, Gopa Sundharees! You have abandoned your thoughts and concentration on all other things and have fixed your minds with full concentration and strict meditation thinking of I, Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan. Therefore, without any doubt you will certainly join with Me and see Me shortly or without much delay.

या मया क्रीडता रात्र्यां वनेऽस्मिन् व्रज आस्थिताः ।
अलब्धरासाः कल्याण्यो माऽऽपुर्मद्वीर्यचिन्तया ॥ ३७॥

37

Yaa mayaa kreedathaa raathryaam vaneasmin Vraja aasthithaah
Alebdddharaasaah kalyaanyo maaaapurmmadhveeryachinthayaa.

Although some of the Gopa Sundharees could not join with Me to participate in the Raasakreeda sport dance in the forest of Vrindhaavana many nights, they were able to join and merge within Me as they were constantly thinking of My heroic activities and pastime plays of Me with full and meditative concentration. Therefore, even if I am now far away from you because your minds are fixed on Me, I am within you.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

एवं प्रियतमादिष्टमाकर्ण्य व्रजयोषितः ।
ता ऊचुरुद्धवं प्रीतास्तत्सन्देशागतस्मृतीः ॥ ३८॥

Evam Priyathamaadhishtamaakarnya Vrajayoshithah
Thaa oochUrudhddavam preethaasthathsandhesaagethasmritheeh.

Hearing the most convincing and assuring messages from their most beloved and dearest Kanna or Nandhasoonu Krishna, the Gopa Sundharees remembered of the Raasakreeda dances they had with Krishna many nights in Vrindhaavana forests and were very pleased and delighted. They thought that their Nandhasoonu Krishna Himself is with them or they are standing next to and along with Him right now. And they addressed Udhddhava, the most esteemed and the noblest devotee of Vaasudheva Sree Krishna Bhagawaan and spoke:

गोप्य ऊचुः

Gopya Oochuh (The Gopa Sundharees Said):

दिष्ट्याहितो हतः कंसो यदूनां सानुगोऽघकृत् ।
दिष्ट्याऽऽसैर्लब्धसर्वार्थैः कुशल्यास्तेऽच्युतोऽधुना ॥ ३९॥

Dhishtyaahitho hathah Kamsa Yedhoonaam saanugoaghakrith
Dhishtyaapthairllebddhasarvvaarththaih kusalyaastheAchyu-
thoaddhunaa.

Kamsa and all his followers and relatives, who were enemies of Yedhoos, have fortunately been killed according to the will of fate by Nandhasoonu Vaasudheva Sree Krishna Bhagawaan and Sankarshana Belabhadhra Bhagawaan. Oh, Udhddhava Mahaasaya! Thus, having killed Kamsa Raakshasa and his allies, has not all the Yedhoos and their families recovered all the properties confiscated by Kamsa and are they not all staying comfortably and happily under the leadership of Nandhasoonu Vaasudheva Sree Krishna Bhagawaan and Sankarshana Belabhadhra Bhagawaan?

कच्चिद्दाग्रजः सौम्य करोति पुरयोषिताम् ।
प्रीतिं नः स्निग्धसत्रीडहासोदारेक्षणार्चितः ॥ ४०॥

Kaschidhgedhaagrajah Saumya, karothe purayoshithaam
Preethim nah snigdhdhasavreedahaasodhaarekshanaarchchithah.

Oh, Gentle Udhddhava! Our most beloved lotus eyed Nandhasoonu Vaasudheva Sree Krishna Bhagawaan, Whose elder brother the Club holder Musali, is now bestowing on the city women the pleasure and delight which belong to us? We believe those ladies worship him with generous glances and with full of affection and with shy smiles.

कथं रतिविशेषज्ञः प्रियश्च वरयोषिताम् ।
नानुब्रध्येत तद्वाक्यैर्विभ्रमैश्चानुभाजितः ॥ ४१ ॥

Kattham rethiviseshajnjah priyascha varayoshithaam
Naanubeddeddhyetha thadhvaakyairvibhramaischaanubhaajithah.

Nandhasoonu Vaasudheva Sree Krishna Bhagawaan is an expert in all kinds of conjugal plays and sports like Raasakreeda. And He must be a darling of all those highly civilized city beauties. How can He not be entangled now being constantly enchanted and enticed by their generously inviting words and gestures?

अपि स्मरति नः साधो गोविन्दः प्रस्तुते क्वचित् ।
गोष्ठीमध्ये पुरस्त्रीणां ग्राम्याः स्वैरकथान्तरे ॥ ४२ ॥

Api smarathi nah saaddho Govindhah presthutha kvachith
Goshtteemaddhye purasthreenaam graamyah svairakathanthare.

Oh, Saintly Udhddhava! Does that Govindha Nandhasoonu Vaasudheva Sree Krishna Bhagawaan ever, at least one time, remember us, as He is always in the middle of many city beauties who are always willing to

entertain and enchant Him? Does He ever mention about these poor village girls or nomadic girls, His beloved and darling friends, as He freely talks with them?

ता: किं निशा: स्मरति यासु तदा प्रियाभि-
वृन्दावने कुमुदकुन्दशशाङ्करम्ये ।
रेमे क्वणच्चरणनूपुररासगोष्ठ्या-
मस्माभिरीडितमनोज्ञकथः कदाचित् ॥ ४३ ॥

43

Thah kim nisaah smarathi yaasu thadhaa priyaabhir-
Vrindhaavane kumudhakundhasasaankaremye
Reme kvanachcharananooপুরारासगोष्ठ्या-
Masmaabhireedithamanojnjakatthah kadhaachith.

Does He, Govindha Nandhasoonu Vaasudheva Sree Krishna Bhagawaan, remember those nights in the forest of Vrindhaavana during Raasakreeda when the water lilies and jasmine were fully blossomed and the bright moon light? Does He ever remember that we were singing His glorious Keerththans and of His playful heroic activities? Does He remember all those nights when we used to enjoy with His beloved girlfriends in the circles of Raasakreeda dance which resounded with the music of ankle bells?

अप्येष्यतीह दाशार्हस्तप्ताः स्वकृतया शुचा ।
सञ्जीवयन् नु नो गात्रैर्यथेन्द्रो वनमम्बुदैः ॥ ४४ ॥

44

Apyeshatheeha Dhaasaarhasthaphthaah svakrithayaa suchaa
Sanjeevayan nu no gaathrairyetthendhro vanamambudhah.

We, Gopikaas, are now burning with grief He, Who is the descendant of Dhaasaarha or Nandhasoonu Vaasudheva Sree Krishna Bhagawaan, Himself caused or probably by our own fate or by our own bad or inauspicious deeds [what they mean is that they themselves volunteered for Raasakreeda and that is why they are burning with grief remembering of

those sweet conjugal time with Him.] Do you think He will come back soon and by the touch of His limbs bring us back to life [now we are lifeless or as good as dead]? Will He save us in that way, just as Lord Indhra brings forest [dried out forest] back to life with his water-bearing clouds?

कस्मात्कृष्ण इहायाति प्राप्तराज्यो हताहितः ।
नरेन्द्रकन्या उद्धाह्य प्रीतः सर्वसुहृद्वृतः ॥ ४५ ॥

45

Kasmaath Krishna ihaayaathi praaptharaajyo hathaahithah
Narendhrakanyaa udhvaahya preethah sarvvasuhridhvritah.

Otherwise, why that Nandhasoonu Govindha Vaasudheva Sree Krishna Bhagawaan should come back, as after killing all Asura enemies and regaining the kingdom and marrying [meaning as partners or girlfriends] those princesses Matthuraapuri and living very luxuriously and happily surrounded by all his friends and relatives? We are after all nomadic village girls. When He lives there like a royal prince with all luxury and comfort why should He visit this village of Vraja?

किमस्माभिर्वनौकोभिरन्याभिर्वा महात्मनः ।
श्रीपतेराप्तकामस्य क्रियेतार्थः कृतात्मनः ॥ ४६ ॥

46

Kimasmaabhirvanaukobhiranyaabhirvaa Mahaathmanah
Sreepatheraapthakaamasya kriyethaarthttah krithaathmanah.

Nandhasoonu Govindha Vaasudheva Sree Krishna Bhagawaan is the Consort of Rema or Lakshmeedhevi Who is Goddess of Fortune. He automatically achieves whatever He desires. He can attract anyone and get anything done by His Own Will. He has no need for anything and anyone. Therefore, how can the forest-dwellers like us, Gopikaas, or any other women in the world fulfill His purposes when He is always fulfilled within Himself.

परं सौख्यं हि नैराश्यं स्वैरिण्यप्याह पिङ्गला ।

तज्जानतीनां नः कृष्णे तथाप्याशा दुरत्यया ॥ ४७॥

47

Param saukhyam hi nairaasyam svairinyapyaaha
Pinggalaa
Thajjaanatheenaam nah Krishne thatthaapyaasaa dhurathyeyaa.

The Svairini or prostitute Pinggala has proved that the greatest happiness is to renounce all desires. [Remember the story of Pinggala.] Though we know that somehow, we are unable to and we cannot give up our hope to attain Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan.

क उत्सहेत सन्त्यक्तुमुत्तमश्लोकसंविदम् ।
अनिच्छतोऽपि यस्य श्रीरङ्गान्न च्यवते क्वचित् ॥ ४८॥

48

Ka uthsahetha santhyekthumUththamaslokasamvidham
Anichcchathoapi yesya Sreerenggaanna chyevathe kvachith.

See, although Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan has no interest, Sree Mahaalakshmi never leaves Him and She never even moves from her place in His chest and always stays with and within Him. Who can give up the intimate and heart capturing sweet talks with Uththamasloka Nandhasoonu Vaasudheva Sree Krishna Bhagawaan?

सरिच्छैलवनोद्देशा गावो वेणुरवा इमे ।
सङ्कर्षणसहायेन कृष्णेनाचरिताः प्रभो ॥ ४९॥

49

Sarichcchailavanodhdhesaa gaavo venurevaa ime
Sankarshanasahaayena Krishnenaacharithaah Prebho.

पुनः पुनः स्मारयन्ति नन्दगोपसुतं बत ।
श्रीनिकेतैस्तत्पदकैर्विस्मर्तुं नैव शक्नुमः ॥ ५०॥

Punah punah smaarayanthi Nandhagopasutham, betha!
Sreenikethaisthath padhakairvismarththum naiva saknumah.

Hey, Udhddhava Mahaamathe! When we see the forests, hills, mountains and valleys of Vrindhaavana marked with the footprints of Nandhasoonu Govindha Vaasudheva Sree Krishna Bhagawaan Who is the permanent residence of Sree Mahaa Lakshmeedhevi, when we hear the sweet songs of the Venu or flute, we have no option other than to remember again and again and think of Nandhasoonu Krishna and of His pastime plays and heroic activities He did along with His elder brother Sankarshana Belaraama Moorththy. It is so amazing and wonderful that though we try to forget all the stories pertaining to Him, all our efforts are becoming futile. We can never forget Him, and His pastime plays and glorious and heroic activities.

गत्या ललितयोदारहासलीलावलोकनैः ।
माध्व्या गिरा हृतधियः कथं तं विस्मरामहे ॥ ५१ ॥

Gethyaa lelithayodhaarahaasaleelaavalokanaih
Maaddhvyaa giraa hrithaddhi yah kattham tham vismaraamahe?

Oh, Udhddhava Mahaamathe! How can we not remember or how can we forget That Nandhasoonu Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan when our hearts and minds have been stolen by the charming and attractive way He walks, His generous smile and playful glances, and His sweet honeylike words?

हे नाथ हे रमानाथ व्रजनाथार्तिनाशन ।
मग्नमुद्धर गोविन्द गोकुलं वृजिनार्णवात् ॥ ५२ ॥

Hey Naattha! Hey Remaanaattha! Vrajanaasaarththinaasana!
Magnamudhddhara Govindha! Gokulam vrijinaarnnavaath.

Oh, Sree Krishna Bhagawaan! You are our Lord, Leader and Life Protector. You are the Consort of Sree Mahaa LakshmeeBhagawathi. You are the Lord and Leader of Gokula Vrindhaavana. You are Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan. You are Krishna. You are the destroyer and remover of pains, sorrows, and distresses of all sufferers and distressed. You are Govindha. You are Dhaamodhara. Oh, Bhagawaan! We, all inhabitants of the entire Gokula, are drowning in the ocean of sorrows and pains. Please remove our sorrows, pains, and distresses by lifting us up and bringing blissful happiness by Your magnanimous presence.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

ततस्ताः कृष्णसन्देशैर्व्यपेतविरहज्वराः ।
उद्धवं पूजयाञ्चक्रुर्जात्वाऽऽत्मानमधोक्षजम् ॥ ५३ ॥

53

Thathasthaah Krishnasandhesarvyepethavirahajvaraah
Udhddhavam poojayaanjchakrurjnjaathvaaaathanamAddhokshajam.

Thereafter, after listening to the pacifying and convincing words of their Lord Nandhasoonu Vaasudheva Sree Krishna Bhagawaan, the Gopa Sundharees relieved their fever of separation from their most beloved and dearest Krishna, they started worshipping Udhddhava, the messenger of Nandhasoonu Govindha Vaasudheva Sree Krishna Bhagawaan. They realized that Nandhasoonu Govindha Vaasudheva Sree Krishna Bhagawaan and his messenger Udhddhava are not different and considered Udhddhava as of Nandhasoonu Govindha Vaasudheva Sree Krishna Bhagawaan.

उवास कतिचिन्मासान् गोपीनां विनुदन् शुचः ।
कृष्णलीलाकथां गायन् रमयामास गोकुलम् ॥ ५४ ॥

54

Uvaasa kathichinmaasaan Gopeenaam vinudhanjcchuchah
Krishnaleelaakatthaam gaayan remayaamaasa Gokulam.

Listening to the glorious Keerththans and heroic activities of Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan by the Gopa Sundharees of Vraja, Udhddhava stayed there for a few months to remove the pains and distresses caused by the separation of their most beloved and dearest Nandhasoonu Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan. By staying there in Vrindhaavana like that for a few months, Udhddhava also relieved the pains and strains of all inhabitants there as he was just like Sree Krishna Bhagawaan in all respects.

यावन्त्यहानि नन्दस्य व्रजेऽवात्सीत्स उद्धवः ।
व्रजौकसां क्षणप्रायाण्यासन् कृष्णस्य वार्तया ॥ ५५ ॥

55

Yaavanthyahaani Nandhasya Vrajeavaathseeth sa Udhddhavah
Vrajaukasaam kshenapraayaanyaasan Krishnasya vaarththayaa.

Oh, Best of the Kings! All those days when Udhddhava was staying at Vraja Gokula, he was always narrating glorious stories and the amazing power of Nandhasoonu Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of Transcendental Embodiment of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan very devotionally and authoritatively. There was not even a moment when he was not describing his Master, Nandhasoonu Vaasudheva Sree Krishna Bhagawaan. Because of the intense interest in listening to the glorious stories and heroic activities of Nandhasoonu, the residents of Vrindhaavana felt that Udhddhava stayed there with them only for a few moments.

सरिद्धनगिरिद्रोणीर्वीक्षन् कुसुमितान् द्रुमान् ।
कृष्णं संस्मारयन् रेमे हरिदासो व्रजौकसाम् ॥ ५६ ॥

56

Saridhvanagaridhronirvveekshan kusumithaan dhrumaan

Krishnam samsmaarayan reme Haridhaaso Vrajaukasaam.

Udhddhava who is known as Haridhaasa, being the faithful servant or slave of Bhagawaan Hari or Nandhasoonu Vaasudheva Sree Krishna Bhagawaan, happily with blissful transcendental happiness stayed in Vraja of Vrindhaavana by seeing daily the mountains, hills, rivers, lakes, caves, forests, flowering trees and entire Vrindhaavana where His Master Bhagawaan Hari or Sree Krishna Bhagawaan used to spent His childhood and adolescence, always enjoying in narrating the stories of his Master Nandhasoonu Vaasudheva Sree Krishna Bhagawaan. Udhddhava thus always used to inspire all inhabitants of Vrindhaavana.

दृष्ट्वैवमादि गोपीनां कृष्णावेशात्मविक्लवम् ।
उद्धवः परमप्रीतस्ता नमस्यन्निदं जगौ ॥ ५७॥

57

Dhrishtvaivamaadhi Gopeenaam Krishnaavesaathmaviklavam
Udhddhavah paramapreethaasthaa namasyannidham jegau.

Udhddhava, the faithful Haridhaasa, saw and experienced that the Gopa Sundharees were always disturbed because of their total absorption in Nandhasoonu Vaasudheva Sree Krishna Bhagawaan and their intense selfless desire to merge within their most beloved and dearest Nandhasoonu Vaasudheva Sree Krishna Bhagawaan, Udhddhava was supremely pleased. Udhddhava was excited to see in person and experience the staunch and faithful devotion of Gopa Sundharees. He wanted to offer respect and worship those Gopa Sundharees on their steadfast and staunch devotion to His Master, Nandhasoonu Vaasudheva Sree Krishna Bhagawaan. With that desire, Udhddhava sang as follows as a tribute to Gopa Sundharees.

एताः परं तनुभृतो भुवि गोपवध्वो
गोविन्द एव निखिलात्मनि रूढभावाः ।
वाञ्छन्ति यद्भवभियो मुनयो वयं च
किं ब्रह्मजन्मभिरनन्तकथारसस्य ॥ ५८॥

58

“Ethaah param thanubhritho bhuvi Gopavaddhvo
Govindha eva nikhilaathmani rooddabhaavaah
Vaanjcchanthi yedhbhavabhiyo Munayo vayam cha
Kim BrahmajenmabhirAnanthakatthaaresasya?”

Udhddhava Sang Praising the glories of Gopa Sundharees of Vraja:
“Among all those have taken human form on this Earth, these Gopa
Sundharees or the cowherd women alone have fulfilled and perfected their
embodied lives, as they are certainly the only Ones who have achieved
perfection of unalloyed love of dedicated devotion for Govindha
Bhagawaan or Nandhasoonu Jagannaattha Govindha Maaddhava
Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan. Their pure love
is sought after even by the great scholastic Sages who have attained
Aathmasaakshaathkaaram, and of course then there is no question of
ourselves. We are amazingly looking at them and wondering how strong
and intense the intimate love can be as we cannot believe that such strong
and intense intimate love exists for materialistic human embodiments. One
who is enjoying the Amrith flowing from the narrations and stories of
Govindha Bhagawaan or Nandhasoonu Jagannaattha Govindha
Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan,
what is use of taking birth as a high-class Brahmin or even by the birth as
Brahmadheva?”

क्वेमाः स्त्रियो वनचरीर्व्यभिचारदुष्टाः
कृष्णे क्व चैष परमात्मनि रूढभावः ।
नन्वीश्वरोऽनुभजतोऽविदुषोऽपि साक्षा-
च्छ्रेयस्तनोत्यगदराज इवोपयुक्तः ॥ ५९॥

59

“Kvemaah sthriyo vanachareervyebhichhaaradhushtaah?
Krishne kva chaisha Paramaathmani rooddabhaavah?
NanvEeswaroanubhajathoavidhushoapi saakshaa-
Chcchreyasthanosthyagadharaaja ivopayukthah.”

“It is so amazing that these simple women folks who wander about in the
forest, and seemingly spoiled by their improper behavior like prostitutes,
have achieved perfection in life with unalloyed and dedicated love for

Krishna, or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, who is their most beloved and dearest Friend. It is still absolutely true that Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Himself awards His blessings even to an ignorant worshiper, just as the best medicine works with the same effect and cures even when the patient takes it without knowing that it was an effective medication.”

नायं श्रियोऽङ्ग उ नितान्तरतेः प्रसादः
स्वर्योषितां नलिनगन्धरुचां कुतोऽन्याः ।
रासोत्सवेऽस्य भुजदण्डगृहीतकण्ठ-
लब्धाशिषां य उदगाद्ब्रजवल्लवीनाम् ॥ ६० ॥

60

“Naayam sriyoangga u nithaantharetheh presaadhah
Svaryoshithaam nalinagendddharuchaam kuthoanyaah
Raasothsaveasya bhujadhendagriheethakantta-
Lebddhaasishaam ya udhagaadh vrajasundhareenaam.”

“During Raasakreeda dance sessions which prolonged for many nights in Vrindhaavana forests, Krishna Who is Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan fulfilled all the desires of Gopasundharees by putting both His hands around their necks. He has not offered such desire fulfillments to Apsara Kanyakaas who used to please him by singing His glorious Keerththans and by offering divine dances proclaiming His glories and heroic activities or even to Sree Mahaa Lakshmeedhevi who resides always within His chest. Is there any need to talk about anyone else to show the supremacy of these Gopasundharees?”

आसामहो चरणरेणुजुषामहं स्यां
वृन्दावने किमपि गुल्मलतौषधीनाम् ।
या दुस्त्यजं स्वजनमार्यपथं च हित्वा
भेजुर्मुकुन्दपदवीं श्रुतिभिर्विमृग्याम् ॥ ६१ ॥

“Aasaamaho charanarenujushaamaham syaam
Vrindhaavane kimapi gulmalethaushaddheenaam
Yaa dhusthyejam svajenamaaryapattham cha hithvaa
BhejurmMukundhapadhaveem sruthibhirvimrigyaam.”

“The Gopikaas of Vrindhaavana have abandoned or renounced their own husbands, children and family, who are not supposed to be abandoned at all at any cost, they also have given up or abandoned the path of chastity, which is the noblest and most piety path followed by great religious people, and sought to take shelter at the lotus of Bhagawaan Hari or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan, which great scholarly Sages are trying to attain by strictly following Vedhic Ddharmmaas. I, Udhddhava, think it as a great fortune if I, Udhddhava, wish that I, Udhddhava, could have born as a creeper or a grass in Vrindhaavana so that I could have got the chance to touch the dust from the feet of these Gopikaas, who are the staunchest and steadfast dedicated devotional lovers of Bhagawaan Hari or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.”

या वै श्रियार्चितमजादिभिरासकामै-
र्योगेश्वरैरपि यदात्मनि रासगोष्ठ्याम् ।
कृष्णस्य तद्भ्रुगवतश्चरणारविन्दं
न्यस्तं स्तनेषु विजहुः परिरभ्य तापम् ॥ ६२॥

“Yaa vai sriyaarchchithamajaadhibhiraapthakaamai-
RYogeswarairapi yedhaathmani raasagoshttyaam
Krishnasya thadhBhagawathascharanaaravindham
Nyestham sthaneshu vijahuh parirebhya thaapam.”

“Indhiraadhevi or Remaadhevi or Sree Mahaa Lakshmeedhevi,
Brahmadheva and all other Dhevaas who have attained all their material
wishes and transcendental realization by their Yoga Prebhaava can

worship the lotus feet of Bhagawaan Hari or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan only in their mind. But during the Raasakreeda dance time, Bhagawaan Hari or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan placed His lotus feet on the breasts of all these Gopasundharees and at those times these Gopasundharees were able to kiss and embrace His Lotus Feet and thus they were able to give up and get rid of all their distresses and pains. How blissfully fortunate these Gopasundharees are!"

वन्दे नन्दव्रजस्त्रीणां पादरेणुमभीक्षणशः ।
यासां हरिकथोद्गीतं पुनाति भुवनत्रयम् ॥ ६३॥

63

“Vandhe Nandhavrajasthreenaam paadharenumabheeshnasah
Yaasaam Harikatthodhgeetham punaathi bhuvanathreyam.”

“Whose loudly chanted Keerththans proclaiming the glories of Bhagawaan Hari have sanctified and purified all the three worlds! Those Gopa Sundharees are living in the Vraja or Vrindhaavana of Nandhagopar. I always worship, pray and offer obeisance at the dust from the feet of those Gopa Sundharees.”

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

अथ गोपीरनुज्ञाप्य यशोदां नन्दमेव च ।
गोपानामन्त्र्य दाशार्हो यास्यन्नारुरुहे रथम् ॥ ६४॥

64

Attha Gopeeranujnjaapya Yesodhaam Nandhameva cha
Gopaanaamanthrya Dhaasaarho yaasyaannaaruruhe rettham.

After bidding farewell and taking permission from Nandhagopar and Yesodhaadhevi, father and mother of Nandhasoonu Vaasudheva Sree Krishna Bhagawaan, and from all the Gopaas and Gopikaas of Vrindhaavan, Udhddhava, the Messenger of Mallaari Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan boarded his chariot and got ready to go back to his Master.

तं निर्गतं समासाद्य नानोपायनपाणयः ।
नन्दादयोऽनुरागेण प्रावोचन्नश्रुलोचनाः ॥ ६५ ॥

65

Tham nirggetham samaasaadhy naanopaayanapaanayah
Nandhaadhayoanuraagena praavaachannasrulochanaah.

At the time Udhddhava set off for departure, Nandhagopar and all other Gopaas and Gopikaas of Vraja approached him carrying a lot of items of worship and gifts. With tears in their eyes, they addressed Udhddhava as follows:

मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः ।
वाचोऽभिधायिनीर्नाम्नां कायस्तत्प्रह्वणादिषु ॥ ६६ ॥

66

“Manaso vriththayo nah syuh Krishnapaadhaambujaasrayaah
Vaachoabhiddhaayineernnaamnaam kaayasthath prehvanaadhishu.”

The Vraja Vaasees or Nivaasees or Inhabitants of Vraja worshipped: “Let all the actions of our minds always be involved in thinking of the lotus feet of Mukundha or Vaasudheva Sree Krishna Bhagawaan and for seeking shelter at His lotus feet. May all our words be used to chant His divine names. May our bodies be always used to worship and prostrate at His lotus feet.”

कर्मभिर्भ्राम्यमाणानां यत्र क्वापीश्वरेच्छया ।
मङ्गलाचरितैर्दानै रतिर्नः कृष्ण ईश्वरे ॥ ६७ ॥

“Karmmabhirbhraamyamaanaanaam yethra kvaapeesvarechcchayaa
Manggalaacharithairhdhaanai rethirnnah Krishna Eesware.”

“As desired by the will of God we are involved in innumerable types of material activities for satisfaction of material desires and our minds always getting bewildered of the results of our actions. Even if our minds thus bewildered, let all our virtuous actions of charities and generousities be to please and for the blessing of Remaajaani or the Consort of Sree Mahaa Lakshmeedhevi. That is our prayers to Vaasudheva Sree Krishna Bhagawaan.”

एवं सभाजितो गोपैः कृष्णभक्त्या नराधिप ।
उद्धवः पुनरागच्छन्मथुरां कृष्णपालिताम् ॥ ६८॥

Evam sabhaajitho Gopaih Krishnabhakthyaa Naraaddhipa!
Udhddhavah punaraagechcchanMatthuraam Krishnapaalithaam.

Hey, Naraaddhipa or Pareekshith Mahaaraajan! Udhddhava, the Messenger of Nandhasoonu Mukundha Vaasudheva Sree Krishna Bhagawaan, was thus being honored by Vraja Nivaasees by the worships and prayers due to their unalloyed and unlimited steadfast devotion to Nandhasoonu Mukundha Vaasudheva Sree Krishna Bhagawaan. Thus, being honored, Udhddhava reached Matthuraapuri very quickly always thinking of His Master and Lord Nandhasoonu Mukundha Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

कृष्णाय प्रणिपत्याह भक्त्युद्रेकं व्रजौकसाम् ।
वसुदेवाय रामाय राज्ञे चोपायनान्यदात् ॥ ६९॥

Krishnaaya prenipathyaaha bhakthyudhrekam Vrajaukasaam
Vaasudhevaaya Raamaaya Raajnje chopayanaanyadhaath.

After reaching Matthuraapuri, Udhddhava paid his homage to Nandhasoonu Mukundha Vaasudheva Sree Krishna Bhagawaan by falling flat at His lotus feet and described to Him the immense, unlimited, and unalloyed devotion of Vraja Vaasees and how emotionally excited he was seeing their true and sincere steadfast devotion. Udhddhava also described it to Vasudhevar, Sankarshana Belabhadhra Bhagawaan and Ugrasena Mahaaraaja and presented to them the gifts and tributes he had brought with him from Vraja Vaasees.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां दशमस्कन्धे पूर्वार्धे उद्धवप्रतियाने
सप्तचत्वारिंशोऽध्यायः ॥ ४७॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam DesamaSkanddhe Poorvvaardhddhe –
UdhddhavaPrethiyaane [UdhddhavaDhooth – BhremaraGeetham -
UdhddhavaPrethiyaanam] [Naama]
SapthaChathvaarimsaththamoAddhyaayah

Thus, we conclude the Forty-Seventh Chapter - In the First Half – Named as Return of Udhddhava [Udhddhava Delivers the Message of Krishna to Gopikaas and Consoled Them – Song of the Bee – Return of Udhddhava to Matthuraapuri] 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!