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Śrī Nāradasya Rādhā-Kṛṣṇayor Vṛndāvane Darśana-pūrvaka-  
māhātmya-varṇanam  
Śrī Nārada Sees Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana

from Padma Purana

Texts 1 and 2

śrī-devy uvaca  
bhagavan sarva-bhuteṣa  
sarvātman sarva-sambhava  
deveśvara maha-deva  
sarvajña karuṇā-kara

tvayānukampitaivāham  
bhūyo 'py āhānukampayā  
trailokya-mohanā mantrās  
tvayā me kathitāḥ prabho

śrī-devy uvaca - Goddess Parvati said; bhagavan - O Lord; sarva-bhuteṣa - O master of all living beings; sarvātman - O soul of all; sarva-sambhava - O creator of all; deveśvara - O master of the demigods; maha-deva - O Śiva; sarvajña - all knowing; karuṇā-kara - merciful; tvayā - by you; anukampitā - an object of mercy; eva - indeed; aham - I; bhūyo - greatly; api - also; āha - said; anukampayā - kindly; trailokya-mohanā - describing Lord Kṛṣṇa, who enchants the three worlds; mantrās - mantras; tvayā - by you; me - to me; kathitāḥ - told; prabho - O Lord.

Goddess Pārvati said: O merciful, all-knowing Lord Śiva, O master of all living beings, O soul of all, O creator of all, O master of the demigods, you have very kindly described to me the mantras that glorify Lord k, who enchants the three worlds.

Text 3

tena devena gopibhir  
maha-mohana-rupiṇā  
kena kena viṣeṣeṇa  
cikriḍe tad vadasva me

tena - by Him; devena - the Supreme Personality of Godhead; gopibhir - with

the gopis; maha-mohana-rupiṇā - with a very enchanting form; kena - by which; kena - by which?; viṣeṣeṇa - specifically; cikriḍe - enjoyed pastimes; tad - that; vadasva - please tell; me - me.

What pastimes did the Lord enjoy with the gopis? Please tell that to me.

Text 4

śrī-mahadeva uvaca  
ekadā vādayan vīṇām  
nārado muni-puṅgavaḥ  
kṛṣṇāvatāram ājñāya  
prayayau nanda-gokulam

śrī-mahadeva uvaca - Lord Śiva said; ekadā - one day; vādayan - playing; vīṇām - the vina; nārado - Narada; muni-puṅgavaḥ - the best of sages; kṛṣṇāvatāram - the incarnation of Lord Kṛṣṇa; ājñāya - knowing; prayayau - went; nanda-gokulam - to Nanda's Gokula.

Lord Śiva said:

Aware that Lord Kṛṣṇa had descended to the earth, Śrī Nārada, the best of sages, went one day, playing his vīṇā, to Nanda's Gokula.

Text 5

gatva tatra maha-yoga-  
mayeṣam vibhum acyutam  
bāla-nātya-dharam devam  
adrakṣīn nanda-veṣmani

gatva - going; tatra - there; maha-yoga-mayeṣam - the master of Yogamaya; vibhum - all-powerful; acyutam - infallible; bāla - of a child; nātya - a drama; dharam - manifesting; devam - the Supreme Personality of Godhead; adrakṣīt - saw; nanda-veṣmani - in nanda's home.

Arriving at Nanda's home, Nārada saw there the all-powerful and infallible Supreme Personality of Godhead, who is the master of Yogamāyā, and who was then acting the role of a tiny infant as an actor acts in a play.

Text 6

su-komala-paṭāstīrṇa-  
hema-paryaṅkikopari  
ṣayanam gopa-kanyābhiḥ

prekṣamānaṁ sadā mudā

su-komala - very soft; paṭa - cloth; āstīrṇa - covered; hema - golden; paryāṅkika - cradle; upari - over; śayanaṁ - sleeping; gopa-kanyābhiḥ - by the gopis; prekṣamānaṁ - seen; sadā - always; mudā - happily.

Many gopis happily gazed at the infant Kṛṣṇa as He slept in soft blankets in a golden cradle, . . .

Text 7

atīva-sukumārāṅgaṁ  
mugdhaṁ mugdha-vilokanam  
visrasta-nīla-kuṭīla-  
kuntalāvali-maṇḍalam

atīva - very; sukumāra - delicate; aṅgaṁ - limbs; mugdhaṁ - xharming; mugdha-vilokanam - with charming eyes; visrasta - in disarray; nīla - dark; kuṭīla - curly; kuntalāvali-maṇḍalam - hair.

. . . Kṛṣṇa whose limbs were very soft and delicate, who was charming, whose eyes were charming, whose curly black hairs were in disarray, . . .

Text 8

kiñcit smitāṅkura-vyañjad-  
eka-dvi-rada-kuḍmālam  
sva-prabhābhir bhāsayantaṁ  
samantad bhavanodaram

kiñcit - somewhat; smita - of smile; aṅkura - a sprout; vyañjad - manifesting; eka - one; dvi - or two; rada - teeth; kuḍmālam - bud; sva-prabhābhir - with His own splendor; bhāsayantaṁ - illuminating; samantad - completely; bhavanodaram - the room.

. . . from whose gentle smile came the buds of one or two teeth, and whose bodily splendor illuminated the entire room.

Text 9

dig-vāsaṁ samālokya  
so 'ti-harṣam avāpa ha  
sambhāṣya go-patiṁ nandam  
āha sarva-parbhū-priyaḥ

diṣ - with the directions; vāśasam - garemnts; samālokya - seeing; so - he; ati-harṣam - greay joy; avāpa - attained; ha - indeed; sambhāṣya - speaking; go-patim - to the master of the cows; nandam - nanda; āha - said; sarva-parbhu-priyaḥ - dear to the master of all.

Seeing infant Kṛṣṇa, who was clothed only by the four directions, Nārada, who was very dear to the Lord, spoke the following words to the gopa Nanda:

Text 10

nārāyaṇa-parāṇām tu  
jīvanām hy ati-durlabham  
asya prabhāvam atulam  
na jānantiha kecana

nārāyaṇa-parāṇām - of they who are devoted to Lord Nārāyaṇa; tu - indeed; jīvanam - life; hy - indeed; ati-durlabham - very rare; asya - of him; prabhāvam - glory; atulam - peerless; na - not; jānanti - know; iha - here; kecana - anyone.

The devotees of Lord Nārāyana are very rarely seen in this world. No one in this world can understand their true glory, which has no equal anywhere.

Text 11

brahma-bhavādayo 'py asmin  
ratim vāñchanti śāṣvatim  
caritam cāsya bālasya  
sarveṣām eva harṣaṇam

brahma-bhavādayo - beginning with Brahma and Siva; api - also; asmin - for Him; ratim - love; vāñchanti - desire; śāṣvatim - eternal; caritam - the pastimes; ca - also; asya - of this; bālasya - boy; sarveṣām - of all; eva - indeed; harṣaṇam - delight.

Brahmā, Śiva, and all the demigods aspire to attain love and devotion for this boy. This boy's activities bring happiness to everyone.

Text 12

mudā gāyanti śṛṇvanti  
cābhinandanti tādrśaḥ  
asmins tava sute 'cintya-  
prabhāve snigdha-mānasāḥ

mudā - happily; gāyanti - sing; śṛṇvanti - hear; ca - and; abhinandanti - offer prayers; tādrśaḥ - like this; asmin - tp Him; tava - your; sute - son; acintya -

inconceivable; prabhāve - power and glory; snigdha-mānasāḥ - their hearts filled with love.

Happily and with great love in their hearts, the demigods sing songs glorifying your son, offer prayers to Him, and hear the descriptions of His glories. Your son's glory and power are beyond conception.

Text 13

narāḥ santi na teṣaṁ vai  
bhava-bādhā bhaviṣyati  
muñceha para-lokecchāḥ  
sarvā ballava-sattama

narāḥ - human beings; santi - are; na - not; teṣaṁ - of them; vai - indeed; bhava-bādhā - imprisoned in the material world; bhaviṣyati - will be; muñca - free; iha - here; para-lokecchāḥ - desiring the transcendental world; sarvā - all; ballava-sattama - O best of the gopas.

They who hear and chant your son's glories do not remained imprisoned in the material world. O best of the gopas, you should renounce all material desires, either for this world or the next.

Text 14

ekantenaika-bhāvena  
bāle 'smin prītim ācara  
ity uktva nanda-bhavanān  
niṣkrānto muni-puṅgavaḥ

ekantenaika-bhāvena - with undivided attention; bāle - boy; asmin - for this; prītim - love; ācara - do; ity - thus; uktva - saying; nanda-bhavanāt - from Nanda's home; niṣkrānto - departed; muni-puṅgavaḥ - the best of sages.

You should give all your love to this boy.

After speaking these words, Nārada, the best of sages, left Nanda's home.

Text 15

tenārcito viṣṇu-buddhyā  
pranamyā ca visarjitaḥ  
athāsau cintayam asa  
maha-bhāgavato muniḥ

tena - by him; arcito - worshiped; viṣṇu-buddhyā - with the conception of Lord

Viṣṇu; praṇamya - bowing; ca - and; visarjitaḥ - departed; atha - then; asau - he; cintayam asa - thought; maha-bhāgavato - the great devotee; muniḥ - the sage.

Nanda bowed down and worshiped Nārada as if the sage were Lord Viṣṇu Himself. After he had left the home, the great devotee sage Nārada thought:

Text 16

asya kantā bhagavatī  
lakṣmī narayane harau  
vidhāya gopikā-rupam  
krīḍārtham śārṅga-dhanvanam

asya - of Him; kantā - the beloved; bhagavatī - the supreme goddess of fortune; lakṣmī - lakṣmī; narayane - Narayan; harau - Hari; vidhāya - placing; gopikā-rupam - the form of a gopi; krīḍārtham - for transcendental pastimes; śārṅga-dhanvanam - with the holder of the Sarnga bow.

His beloved is the Supreme Goddess of Fortune. She appeared as Lakṣmī when He appeared as Nārāyaṇa, but now, to enjoy pastimes with Him, She has manifested Her original form as a gopi.

Text 17

avaṣyam avatīrṇā sā  
bhaviṣyati na saṁśayaḥ  
tām aham vicinomy adya  
gehe gehe vrajaukasām

avaṣyam - inevitably; avatīrṇā - descended; sā - She; bhaviṣyati - will be; na - no; saṁśayaḥ - doubt; tām - Her; aham - I; vicinomy - will find; adya - now; gehe - in home; gehe - after home; vrajaukasām - of they who have homes in Vraja.

When He descends to this world, She always comes with Him. Of this there is no doubt. I will search for Her in all the homes of Vraja until I find Her.

Text 18

vimṛṣyaivam muni-varo  
gehani vraja-vāsinām  
praviveṣātithir bhutva  
viṣṇu-buddhyā su-pūjitaḥ

vimṛṣya - thinking; evam - in this way; muni-varo - the best of sages; gehani - the homes; vraja-vāsinām - of the residents of Vraja; praviveṣa - entered; atithir - a guest; bhutva - becoming; viṣṇu-buddhyā - with the idea of Lord Viṣṇu; su-pūjitaḥ

- worshiped.

Thinking in this way, the best of sages visited the homes of Vraja. Wherever he went he was worshiped as if he were Lord Viṣṇu Himself.

Text 19

sarveṣāṁ ballavādīnām  
ratiṁ nanda-sute parām  
dṛṣṭva muni-varaḥ sarvān  
manasā pranānāma ha

sarveṣāṁ - of all; ballavādīnām - beginning with the gopas; ratiṁ - love; nanda-sute - for the son of Nanda; parām - great; dṛṣṭva - seeing; muni-varaḥ - the best of sages; sarvān - all; manasā - in his mind; pranānāma - bowed down; ha - indeed.

Within his mind, Nārada bowed down before all of them, for he saw that all the gopas and everyone else in Vraja had great love for Nanda's son.

Text 20

gopālānām gṛhe bālām  
dadarśa śveta-rupiṇīm  
sa dṛṣṭva tarkayam asa  
ramā hy eṣā na saṁśayaḥ

gopālānām - of the gopas; gṛhe - in the home; bālām - child; dadarśa - saw; śveta-rupiṇīm - with a white form; sa - he; dṛṣṭva - seeing; tarkayam asa - guessed; ramā - the goddess of fortune; hy - indeed; eṣā - She; na - no; saṁśayaḥ - doubt.

When he saw a beautiful and very fair infant girl in one gopa's home, Nārada could understand that this infant must be the goddess of fortune. Of this he had no doubt.

Text 21

praviveṣa tato dhīmān  
nanda-sakhyur mahatmanah  
kasyacid gopa-varyasya  
bhānu-nāmno gṛham mahat

praviveṣa - entered; tato - then; dhīmān - intelligent; nanda-sakhyur - of Nanda's friend; mahatmanah - the great soul; kasyacid - of someone; gopa-varyasya - the best of gopas; bhānu-nāmno - named Bhānu; gṛham - the home; mahat - great.



Then learned and intelligent Nārada entered the great palace of one of Nanda's friends, a noble-hearted gopa named Bhānu.

Text 22

arcito vidhivat tena  
so 'py apr̥cchan maha-manāḥ  
sādho tvam asi vikhyāto  
dharma-niṣṭhatayā bhuvi

arcito - worshiped; vidhivat - properly; tena - by him; so - he; api - also; apr̥cchat - asked; maha-manāḥ - noble-hearted; sādho - O saintly one; tvam - you; asi - are; vikhyāto - famous; dharma-niṣṭhatayā - for faith in religion; bhuvi - in the world.

After properly worshiping him, noble-hearted Bhānu asked Nārada: O saintly one, in this world you are famous as a very religious person.

Text 23

tavāhaṁ dhana-dhanyādi-  
samṛddhiṁ samvibhāvaye  
kaccit te yogyaḥ putro 'sti  
kanyā vā śubha-lakṣaṇā

tava - of you; ahaṁ - I; dhana - wealth; dhanya - good fortune; ādi - beginning with; samṛddhiṁ - opulence; samvibhāvaye - I am opulent; kaccit - somehow; te - of you; yogyaḥ - worthy; putro - son; asti - is; kanyā - daughter; vā - or; śubha-lakṣaṇā - beautiful and virtuous.

By your grace I have wealth and many opences. By your grace I have a worthy son and a beautiful and virtuous daughter.

Text 24

yatas te kīrtir akhilaṁ  
lokaṁ vyāpya bhaviṣyati  
ity ukto muni-varyeṇa  
bhānur ānīya putrakam

yatas - because; te - of you; kīrtir - the fame; akhilaṁ - all; lokaṁ - the world; vyāpya - pervading; bhaviṣyati - will be; ity - thus; ukto - saying; muni-varyeṇa - by the great sage; bhānur - Bhānu; ānīya - brought; putrakam - to the son.

This is so because Your fame is spread throughout the entire world.

After speaking these words, Bhānu brought Nārada to the son.

Text 25

maha-tejasvinam dr̥ptam  
naradāyābhyavādayat  
dṛṣṭva muni-varas tam tu  
rupeṇāpratimam bhuvi

maha-tejasvinam - very effulgent and powerful; dr̥ptam - glorious; naradāya - to Nārada; abhyavādayat - greeted with respect; dṛṣṭva - seeing; muni-varas - the great sage; tam - him; tu - indeed; rupeṇa - with with form; apratimam - without equal; bhuvi - in the world.

When he saw him, Nārada offered respectful obeisances to that glorious and powerful boy, who was handsome without equal in this world.

Text 26

padma-patra-viṣālākṣam  
sugrīvam sundara-bhruvam  
cāru-dantam cāru-karṇam  
sarvāvayava-sundaram

padma - lotus; patra - petal; viṣāla - large; akṣam - eyes; sugrīvam - handsome neck; sundara-bhruvam - handsome eyebrows; cāru - beautiful; dantam - teeth; cāru - handsome; karṇam - ears; sarvāvayava-sundaram - with all limbs handsome.

His eyes were lotus petals. His neck, eyebrows, teeth, ears, and all his limbs were graceful and handsome.

Text 27

tam samāṣṭiṣya bāhubhyam  
snehāsrūṇi vimucya ca  
tataḥ sa-gadgadam prāha  
pranayena maha-muniḥ

tam - him; samāṣṭiṣya - embracing; bāhubhyam - with both arms; sneha - of affection; asrūṇi - tears; vimucya - releasing; ca - and; tataḥ - then; sa-gadgadam - with a faltering voice; prāha - spoke; pranayena - with love; maha-muniḥ - the great sage.

Shedding tears of love as he embraced him with both arms, the great sage spoke affectionate words in a faltering voice.

Text 28

śrī-narada uvaca  
ayaṁ śisus te bhavitā  
su-sakhā rāma-kṛṣṇayoḥ  
vihariṣyati tabhyaṁ ca  
rātrin-divam atandritaḥ

śrī-narada uvaca - Śrī Nārada said; ayaṁ - this; śisus - boy; te - of yours; bhavitā - will be; su-sakhā - a close friend; rāma - of Balarāma; kṛṣṇayoḥ - and Kṛṣṇa; vihariṣyati - will enjoy pastimes; tabhyaṁ - with Them; ca - and; rātrin-divam - day and night; atandritaḥ - without fatigue.

Śrī Nārada said: Your boy will be a close friend of Kṛṣṇa and Balarāma. Without becoming fatigued, he will enjoy pastimes with Them day and night.

Text 29

tata ābhāṣya taṁ gopa-  
pravaraṁ muni-puṅgavaḥ  
yada gantuṁ manaś cakre  
tatraivaṁ bhānur abravīt

tatas - then; ābhāṣya - speaking; taṁ - to him; gopa - of gopas; pravaraṁ - the best; muni-puṅgavaḥ - the great sage; yada - when; gantuṁ - to go; manaś - the mind; cakre - does; tatra - there; evaṁ - thus; bhānur - Bhanu; abravīt - said.

Nārada spoke to that exalted cowherd boy for some time. When in his heart Nārada decided to leave, Bhānu said to him:

Text 30

ekāsti putrikā deva  
deva-patny-upamā mama  
kañiyasī ṣiṣor asya  
jaḍāndha-badhirākṛtiḥ

ekā - one; asti - is; putrikā - daughter; deva - O lord; deva-patny-upamā - like a demigoddess; mama - of me; kañiyasī - younger; ṣiṣor - boy; asya - than this; jaḍa - mute; andha - blind; badhira - deaf; ākṛtiḥ - form.

O lord, I also have a daughter beautiful like a demigoddess. She is younger than this boy. She is blind, deaf, and mute.

Text 31

utsāhād vṛddhaye yāce  
tvām varam bhagavattama  
prasanna-dṛṣṭi-matrena  
su-sthirām kuru bālikām

utsāhād - eagerly; vṛddhaye - to increase; yāce - I beg; tvām - you; varam - boon; bhagavattama - O most exalted one; prasanna - easily; dṛṣṭi - sight; matrena - only; su-sthirām - steady; kuru - please make; bālikām - the girl.

O most exalted one, I earnestly beg this boon from you: Please cure this girl. At least give Her the power to see.

Text 32

śrutvaivaṁ narado vākyam  
kautukākṛṣṭa-mānasaḥ  
atha praviṣya bhavanam  
luṭhantīm bhū-tale sutām

śrutvā - hearing; evaṁ - thus; narado - Narada; vākyam - words; kautuka - by curiosity; ākṛṣṭa - attracted; mānasaḥ - the mind; atha - then; praviṣya - entering; bhavanam - the room; luṭhantīm - rolling about; bhū-tale - on the floor; sutām - the girl.

Hearing these words, Nārada became curious. Entering the room, he saw the girl rolling about on the floor.

Text 33

utthāpyānke nidhāyāti-  
sneha-vihvala-mānasaḥ  
bhānur apy āyayau bhakti-  
namro muni-varāntikam

utthāpya - placing; anke - on the lap; nidhāya - placing; ati - great; sneha - with affection; vihvala - overwhelmed; mānasaḥ - heart; bhānur - Bhanu; apy - also; āyayau - came; bhakti - with devotion; namro - bowing; muni-varāntikam - to the great sage.

Picking up the infant girl, Nārada placed Her on his lap. His heart was

overcome with spiritual love. Then Bhānu approached and devotedly bowed down before the sage.

Text 34

atha bhāgavata-śreṣṭhaḥ  
kṛṣṇasyāti-priyo muniḥ  
dṛṣṭva tasyaḥ param rūpaṁ  
adr̥ṣṭāśrutam adbhutam

atha - then; bhāgavata-śreṣṭhaḥ - the best devotee; kṛṣṇasya - to Lord Kṛṣṇa; ati-priyo - very dear; muniḥ - the sage; dṛṣṭva - seeing; tasyaḥ - of Her; param - transcendental; rūpaṁ - beauty; adr̥ṣṭa - unseen; āśrutam - unheard; adbhutam - wonderful.

Then Nārada Muni, who is a great devotee and who is very dear to Lord Kṛṣṇa, gazed at the wonderful transcendental beauty of that infant girl, a beauty that had never been seen or heard of before.

Text 35

abhut purva-samaṁ mugdho  
hari-premā maha-muniḥ  
vigāhya paramānanda-  
snigdham eka-rasāyanam

abhut - was; purva - previously; samaṁ - equal; mugdho - bewildered; hari-premā - love for Lord Kṛṣṇa; maha-muniḥ - the great sage; vigāhya - plunging; parama - transcendental; ānanda - bliss; snigdham - and love; eka-rasāyanam - nectar.

Overcome with love for Lord Kṛṣṇa, the great sage Nārada became plunged in the nectar of transcendental bliss.

Text 36

muhūrta-dvitayaṁ tatra  
munir asīc chilopamaḥ  
munīndraḥ pratibuddhas tu  
ṣanair unmiḷya locane

muhūrta-dvitayaṁ - two muhurtas; tatra - there; munir - the sage; asīc - was; ṣilopamaḥ - like a stone; munīndraḥ - th king of sages; pratibuddhas - conscious; tu - indeed; ṣanair - gradully; unmiḷya - opening; locane - eyes.

For almost two hours Nārada was stunned and motionless. He was like a stone statue. Gradually he became conscious again and slowly opened his eyes.

Text 37

maha-vismayam āpannas  
tūṣṇim eva sthito 'bhavat  
antar hṛdi maha-buddhir  
evam eva vyacintayat

maha - great; vismayam - wonder; āpannas - attained; tūṣṇim - silence; eva - indeed; sthito - situated; abhavad - was; antar - within; hṛdi - the heart; maha-buddhir - very intelligent; evam - thus; eva - indeed; vyacintayat - thought.

Silent and filled with wonder, intelligent Nārada thought within his heart:

Text 38

bhrāntam sarveṣu lokeṣu  
mayā svacchanda-cāriṇā  
asyā rupeṇa sadṛśī  
dṛṣṭā naiva ca kutracit

bhrāntam - wandered; sarveṣu - in all; lokeṣu - worlds; mayā - by me; svacchanda-cāriṇā - moving as I wish; asyās - of Her; rupeṇa - with the beauty; sadṛśī - like this; dṛṣṭā - seen; na - not; eva - indeed; ca - and; kutracit - anywhere.

I have wandered through all the worlds, going wherever I wish. Still, I have never seen any girl beautiful like Her.

Text 39

brahmaloke rudraloka  
indraloke ca me gatiḥ  
na ko 'pi śobha-koty-amṣaḥ  
kuytrapy asyā vilokitaḥ

brahmaloke - in Brahmaloaka; rudraloka - in Rudraloka; indraloke - in Indraloka; ca - and; me - of me; gatiḥ - going; na - not; ko 'pi - anything; śobha - of beauty; koty - a tne millionth; amṣaḥ - part; kuytrapy - anywhere; asyās - of Her; vilokitaḥ - seen.

Traveling in Brahmaloaka, Rudraloka, and Indraloka, I have not seen even a ten-millionth part of Her beauty.

Text 40

maha-māyā bhagavatī  
dr̥ṣṭā ṣailendra-nandinī  
yasyā rupeṇa sakalam  
muhyate sa-carācaram

maha-māyā - Maha-māyā; bhagavatī - the goddess; dr̥ṣṭā - seen; ṣailendra-nandinī - the daughter of the Himalayas; yasyās - of whom; rupeṇa - with the beauty; sakalam - all; muhyate - is bewildered; sa-carācaram - moving and unmoving beings.

I have seen Goddess Mahā-māyā, who is the daughter of the king of the Himalayas and whose beauty enchants all moving and unmoving beings.

Text 41

sapy asyaḥ sukumārāṅgī-  
lakṣmīm nāpnoti karhicit  
lakṣmīḥ sarasvatī kanti-  
vidyādyāś ca vara-striyaḥ

sa - she; apy - also; asyaḥ - of Her; sukumārāṅgī - delicate limbs; lakṣmīm - beauty; na - not; āpnoti - attains; karhicit - at all; lakṣmīḥ - Lakṣmi; sarasvatī - Sarasvati; kanti - Kanti; vidyā - Vidya; adyās - beginnign with; ca - and; vara-striyaḥ - beautiful women.

Neither Lakṣmi, Sarasvati, Kānti, Vidyā, nor any other beautiful woman has anything like the beauty of this girl's delicate limbs.

Text 42

chāyām api spr̥ṣanty asyaḥ  
kadācin naiva dr̥śyate  
viṣnor yan-mohinī-rupaṁ  
haro yena vimohitaḥ

chāyām - shadow; api - even; spr̥ṣanty - touch; asyaḥ - of Her; kadācit - ever; na - not; eva - indeed; dr̥śyate - is seen; viṣnor - of Lord Viṣṇu; yat - of whom; mohinī-rupaṁ - the form of Mohini; haro - Siva; yena - by which; vimohitaḥ - was bewildered.

These girls cannot even touch Her shadow. Her beauty has never been seen before. Even Lord Viṣṇu in His form as Mohini, a form that bewildered even the demigod Śiva, is beautiful like Her.

Text 43

mayā dṛṣṭam ca tad api  
kuto 'syāḥ sādṛśam bhavet  
tato 'syās tattvam ājñātum  
na me śaktiḥ kathañcana

mayā - by me; dṛṣṭam - seen; ca - and; tad api - still; kuto - where?; asyaḥ - of Her; sādṛśam - the like; bhavet - may be; tato - then; asyās - of HJer; tattvam - the truth; ājñātum - to understand; na - not; me - of me; śaktiḥ - the power; kathañcana - at all.

Still, I have seen Her. Where is anyone beautiful like Her? I have not the slightest power to understand Her.

Text 44

anye capi na jānanti  
prāyeṇainām hareḥ priyām  
asyaḥ sandarśanād eva  
govinda-caraṇāmbuje

anye - others; ca - and; api - also; na - not; jānanti - understand; prāyeṇa - generally; enām - Her; hareḥ - of Lord Kṛṣṇa; priyām - beloved; asyaḥ - of Her; sandarśanād - by the sight; eva - indeed; govinda-caraṇāmbuje - at Lord Kṛṣṇa's lotus feet.

Then others certainly cannot understand Her either, this girl who is so dear to Lord Hari. Even when they see Her at Lord Govind's lotus feet they still cannot understand Her.

Text 45

yā premarddhir abhut sa me  
bhuta-purveṇa karhicit  
ekante naumi bhavatīm  
darśayitvāti-vaibhavam

yā - which; prema - of love; ṛddhir - increase; abhut - was; sa - that; me - of me; bhuta-purveṇa - previously; karhicit - sometime; ekante - one; naumi - I praise; bhavatīm - You; darśayitvā - seeing; ati-vaibhavam - great glory.

Because of past pious deeds I was somehow eligible to feel this spiritual love. Seeing You, O goddess, I praise Your glories.



Text 46

kṛṣṇasya sambhavaty asyā  
rupam parama-tuṣṭaye  
vimṛṣyaivaṁ munir gopa-  
pravaram preṣya kutracit

kṛṣṇasya - of Lord Kṛṣṇa; sambhavaty - is; asyā - of Her; rupam - the form; parama-tuṣṭaye - for the great pleasure; vimṛṣya - thinking; evaṁ - thus; munir - the sage; gopa - of gopas; pravaram - to the best; preṣya - sending; kutracit - somewhere.

She manifests this form to bring great pleasure to Lord Kṛṣṇa.

Thinking in this way, Nārada Muni sent the exalted gopa Bhānu to another place.

Text 47

nibhṛte parituṣṭāva  
bālikām divya-rupiṇīm  
api devi maha-yoga-  
māyeśvari maha-prabhe

nibhṛte - in a secluded place; parituṣṭāva - offered prayers; bālikām - to the infant girl; divya-rupiṇīm - with the splendid transcendental form; api - also; devi - O Goddess; maha-yoga-māyeśvari - O controller of Maha-yogamaya; maha-prabhe - O glorious one.

Now alone in that place, Nārada offered prayers to the infant girl, whose transcendental form was filled with glory. He said: O goddess, O most glorious controller of Mahā-yogamāyā, . . .

Text 48

maha-mohana-divyāṅgi  
maha-mādhurya-varṣiṇi  
mahadbhuta-rasānandā-  
ṣathilī-kṛta-mānase

maha-mohana-divyāṅgi - whose limbs are charming and splendid; maha-mādhurya-varṣiṇi - who are a shower of transcendental sweetness; mahadbhuta - great wonder; rasa - of nectar; ānanda - bliss; aṣathilī-kṛta - overcome; mānase - heart.

. . . O goddess whose splendid limbs are enchanting, O shower of transcendental sweetness, O Goddess whose heartb is filled with the most wonderful nectarean bliss, . . .

Text 49

maha-bhāgyena kenāpi  
gatāsi mama dṛk-patham  
nityam antar-mukhā dṛṣṭis  
tava devi vibhāvya

maha-bhāgyena - by great good fortune; kenāpi - somehow; gatā - gone; asi - You are; mama - of me; dṛk-patham - on the pathway of the eyes; nityam - always; antar-mukhā - within; dṛṣṭis - sight; tava - of You; devi - O goddess; vibhāvya - is considered.

. . . somehow I have become very fortunate and You are now walking on the pathway of my eyes. May I always see You within my heart.

Text 50

antar eva mahananda-  
paritrptaiva lakṣyase  
prasannaṁ madhuraṁ saumyaṁ  
idaṁ sumukha-maṇḍanam

antar - within; eva - indeed; mahananda - great bliss; paritrptā - pleased; eva - indeed; lakṣyase - is seen; prasannaṁ - happy; madhuraṁ - sweet; saumyaṁ - gentle; idaṁ - this; sumukha-maṇḍanam - the ornament of favorable persons.

Within my heart I see that You are filled with bliss. I see You decorated with virtues, with happiness, sweetness, and gentleness.

Text 51

vyanakti paramāścaryaṁ  
kam apy antaḥ sukhodayam  
rajaḥ-sambandhi-kalikā-  
śaktis tattvāti-śobhane

vyanakti - manifests; paramāścaryaṁ - great wonder; kam apy - something; antaḥ - within; sukhodayam - the manifestation of happiness; rajaḥ - pollen; sambandhi - in relation to; kalikā - of a bud; śaktis - power; tattva-truth; ati-śobhane - in great beauty.

A great wonder of transcendental bliss has now entered my heart. It is like a bud that has the power to bring glorious pollen.

Text 52

sṛṣṭi-sṭhiti-samahara-  
rupinī tvam adhiṣṭhita  
tat tvam viśuddha-sattvāṣu-  
śakti-vidyatmika para

sṛṣṭi - creation; sṭhiti - maintenance; samahara - and destruction; rupinī - in the form of; tvam - You; adhiṣṭhita - the controller; tat - that; tvam - You; viśuddha-sattva - transcendental goodness; āṣu - quickly; śakti - potency; vidya - knowledge; ātmika - self; para - transcendental.

You are the creator, maintainer, and destroyer of the worlds. You are transcendental goodness and transcendental knowledge.

Text 53

paramananda-sandohaṁ  
dadhati vaiṣṇavam param  
ka tvayaścarya-vibhave  
brahma-rudradi-durgame

paramananda-sandohaṁ - great transcendental bliss; dadhati - gives; vaiṣṇavam - Vaisnava; param - transcendental; ka - indeed; tvaya - by You; āścarya - wonderful; vibhave - power and glory; brahma-rudradi-durgame - difficult for Brahma, Siva, and the demigods to attain.

Your power is wonderful. You bring great transcendental bliss to the devotees. Even Brahmā, Śiva, and the demigods cannot attain You.

Text 54

yogīndrānām dhyana-pathaṁ  
na tvam spṛśasi karhicit  
icchā-śaktir jñāna-śaktiḥ  
kriyā-śaktis tvayeṣituḥ

yogīndrānām - of the kings of the yogis; dhyana-pathaṁ - the path of meditation; na - not; tvam - You; spṛśasi - touch; karhicit - ever; icchā-śaktir - the potency of desire; jñāna-śaktiḥ - the potency of knowledge; kriyā-śaktis - the potency of action; tvayā - bby You; īṣituḥ - the controller.

You never touch the path of meditation traversed by the kings of the yogis. You control the potencies of desire, knowledge, and action.

Text 55

tavāṁṣa-matram ity evaṁ  
manīṣa me pravartate  
maya-vibhutayo 'cintyās  
tan-māyārbhaka-māyinaḥ

tava - of You; aṁṣa - a part; matram - only; ity - thus; evaṁ - thus; manīṣa - considering; me - of me; pravartate - does; maya-vibhutayo - the potencies; acintyās - inconceivable; tan-māyārbhaka - an ordinary child; māyinaḥ - creating the illusion.

All these potencies are parts and parcels of You. That is what I think. Your inconceivable mystic powers create the illusion that You are only an ordinary child.

Text 56

pareśasya maha-viṣṇos  
tāḥ sarvas te kalā-kalāḥ  
ananda-rupiṇī śaktis  
tvam īśvarī na saṁśayaḥ

pareśasya - of the Supreme Personality of Godhead; maha-viṣṇos - Lord Mahā-Viṣṇu; tāḥ - they; sarvas - all; te - of You; kalā-kalāḥ - parts of the parts; ananda - of bliss; rupiṇī - the form; śaktis - potency; tvam - You; īśvarī - the Goddess; na - no; saṁśayaḥ - doubt.

You are the blissful supreme Goddess, the original potency of Lord Mahā-Viṣṇu. All other goddesses are part and parcel of You. Of this there is no doubt.

Text 57

tvaya ca krīḍate kṛṣṇo  
nūnaṁ vṛndavane vane  
kaumāreṇaiva rupeṇa  
tvam viśvasya ca mohinī

tvaya - with You; ca - and; krīḍate - enjoys pastimes; kṛṣṇo - Lord Kṛṣṇa; nūnaṁ - indeed; vṛndavane - in Vṛndāvana; vane - forest; kaumāreṇa - with a youthful; eva - indeed; rupeṇa - form; tvam - You; viśvasya - of the universes; ca - and; mohinī - enchanting.

Lord Kṛṣṇa enjoys pastimes with You in Vṛndāvana forest. Your youthful form is the most charming in the entire world.

Text 58

tāruṇya-vaya-samspr̥ṣṭam  
kīdṛk te rupam adbhutam  
kīdṛśam tava lāvaṇyam  
līlā-hāsekṣaṇānvitam

tāruṇya-vaya - by youth; samspr̥ṣṭam - touched; kīdṛk - like what?; te - of You; rupam - the form; adbhutam - wonderful; kīdṛśam - like what?; tava - of You; lāvaṇyam - the beauty; līlā - playful; hāsa - laughter and joking; īkṣaṇa - eyes; anvitam - with.

What is Your form like? It is embraced by youthfulness. What is Your beauty like? It has playful, smiling glances.

Text 59

hari-mānuṣa-lobhena  
vap̥ur aścarya-maṇḍitam  
draṣṭum tad aham icchami  
rupam te hari-vallabhe

hari - of Lord Kṛṣṇa; mānuṣa - human; lobhena - with desire; vap̥ur - form; aścarya-maṇḍitam - decorated with wonder; draṣṭum - to see; tad - that; aham - I; icchami - wish; rupam - form; te - of You; hari-vallabhe - dear to Lord Kṛṣṇa.

O beloved of Lord Hari, I wish to see the wonderfully decorated form in which You enjoy humanlike pastimes with Lord Hari.

Text 60

yena nanda-sutaḥ kṛṣṇo  
mohaṁ samupayāsyati  
idānīm mama kāruṇyān  
nijam rupam maheśvari  
praṇatāya prapannāya  
prakāsayitum arhasi

yena - by whom; nanda-sutaḥ - the son of Nanda; kṛṣṇo - Kṛṣṇa; moham - bewilderment; samupayāsyati - will attain; idānīm - now; mama - of me; kāruṇyāt - because of mercy; nijam - own; rupam - form; maheśvari - O great goddess; praṇatāya - bowing down; prapannāya - surrendered; prakāsayitum - to show;

arhasi - You deserve.

O great goddess, out of kindness to me please show to this surrendered soul bowing down before You the form that Nanda's son, Lord Kṛṣṇa, finds so enchanting.

Text 61

ity ukta muni-varyeṇa  
tad-anuvrata-cetasa  
maha-maheśvarīm natva  
mahananda-mayīm parām

ity - thus; ukta - addressed; muni-varyeṇa - by the great sage; tad-anuvrata-cetasa - his heart filled with devotion; maha-maheśvarīm - to the great goddess; natva - bowing; mahananda-mayīm - filled with transcendental bliss; parām - transcendental.

After speaking these words, the great sage, his heart filled with devotion, bowed down before the blissful Supreme Goddess.

Text 62

maha-prematarotkanṭhām  
vyākulaṅgīm śubheksaṇam  
īkṣamāṇena govindam  
evam varṇayatāsthitam

maha-prematarotkanṭhām - filled with the longings of transcendental love; vyākulaṅgīm - agitated limbs; śubheksaṇam - beautiful eyes; īkṣamāṇena - seeing; govindam - Lord Kṛṣṇa; evam - thus; varṇayatā - describing; āsthitam - situated.

Seeing that the beautiful-eyed Goddess was overwhelmed with love for Lord Kṛṣṇa, the great sage began to describe the Lord.

Text 63

jaya kṛṣṇa mano-hārin  
jaya vṛndavana-priya  
jaya bhrū-bhaṅga-lalita  
jaya veṇu-ravākula

jaya - glory; kṛṣṇa - O Kṛṣṇa; mano-hārin - charming to the heart; jaya - glory; vṛndavana-priya - dear to Vṛndāvana; jaya - glory; bhrū-bhaṅga-lalita - with graceful and playful bent eyebrows; jaya - glory; veṇu-ravākula - who plays the

flute.

Glory to You, O Lord Kṛṣṇa, who charm the heart! Glory to You, who are dear to Vṛndāvana! Glory to You, whose graceful eyebrows are playfully arched! Glory to You, who sweetly play the flute!

Text 64

jaya barha-kṛtottamsa  
jaya gopī-vimohana  
jaya kuṅkuma-liptāṅga  
jaya ratna-vibhuṣaṇa

jaya - glory; barha-kṛtottamsa - with a peacock-feather crown; jaya - glory; gopī-vimohana - enchanting the gopis; jaya - glory; kuṅkuma - with kunkuma; lipta - anointed; āṅga - limbs; jaya - glory; ratna-vibhuṣaṇa - decorated with jewel ornaments.

Glory to You, decorated with a peacock-feather crown! Glory to You, who enchant the gopis! Glory to You, whose limbs are anointed with kuṅkuma! Glory to You, decorated with jewel ornaments!

Texts 65 and 66

kadāham tvat-prasadena  
anaya divya-rupaya  
sahitaṁ nava-tāruṇya-  
mano-hāri-vapuḥ-śriya  
vilokayiṣye kaiṣore  
mohanam tvām jagat-pate

kadā - when?; aham - I; tvat-prasadena - by Your mercy; anaya - Her; divya-rupaya - with a splendid transcendental form; sahitaṁ - with; nava-tāruṇya - new youthfulness; mano-hāri - charming the heart; vapuḥ - of the form; śriya - with the handsomeness and glory; vilokayiṣye - I will see; kaiṣore - in youth; mohanam - charm; tvām - You; jagat-pate - O master of the universes.

When, O Lord of the universes, by Your mercy will I see Your charming youthful form with this splendid goddess by Your side?

Text 67

evam kīrtayatas tasya  
tat-kṣanād eva sa punaḥ  
babhuva dadhati divyam  
rupam atyanta-mohanam

evam - thus; kīrtayatas - chanting the glories; tasya - of Him; tat-kṣaṇād - in a moment; eva - indeed; sa - He; punaḥ - again; babhuva - was; dadhatī - giving; divyam - splendid; rupam - form; atyanta-mohanam - very charming.

Being praised in this way, Lord Kṛṣṇa suddenly manifested His very charming and splendid transcendental form.

Texts 68 and 69

caturdaśābda-vayasa  
sammitam lalitam param  
samāna-vayasaś canyās  
tadaiva vraja-balikaḥ

āgatya veṣṭayam asur  
divya-bhuṣambara-srajaḥ  
munīndraḥ sa tu niśceṣṭo  
babhuvaścarya-mohitaḥ

caturdaśa - 14; abda - years; vayasa - age; sammitam - with; lalitam - graceful; param - transcendental; samāna-vayasaś - the same age; ca - and; anyās - other; tadā - then; eva - indeed; vraja-balikaḥ - girls of Vraja; āgatya - approaching; veṣṭayam asur - surrounded; divya-bhuṣambara-srajaḥ - with splendid garments, ornaments, and flower garlands; munīndraḥ - the king of sages; sa - he; tu - indeed; niśceṣṭo - stunned; babhuva - was; āścarya - with wonder; mohitaḥ - overcome.

Very charming and graceful, Lord Kṛṣṇa was fourteen years old. He was surrounded by many girls of Vraja, all the same age as He, and all decorated with splendid garments, ornaments, and flower garlands. Seeing this, Nārada, the king of sages, became unconscious. He was stunned with wonder.

Text 70

balayas tas tada sakhyas  
caraṇambu-kaṇair munim  
niṣicya bodhayam asur  
ūcuś ca kṛpayanvitāḥ

balayas - of the girl; tas - they; tada - then; sakhyas - friends; caraṇa - of the feet; ambu - of water; kaṇair - with drops; munim - the sage; niṣicya - sprinkling; bodhayam asur - brought back to consciousness; ūcuś - said; ca - and; kṛpaya - mercy; anvitāḥ - with.



Sprinkling on him some drops of water that had touched their feet, these girls, all friends of the girl Rādhā, mercifully brought the sage back to consciousness and said to him:

Texts 71-74

muni-varya maha-bhaga  
maha-yogeśvareśvara  
tvayaiva paraya bhaktya  
bhagavan harir īsvaraḥ

nunam āradhito devo  
bhaktanaṁ kāma-pūraḥ  
yad iyaṁ brahma-rudradyair  
devaiḥ siddha-muniśvaraḥ

maha-bhagavataiś canyair  
durdaśā durgamapi ca  
aty-adbhuta-vayo-rupa-  
mohinī hari-vallabha

kenapy acintya-bhagyena  
tava dr̥ṣṭi-pathaṁ gata  
uttiṣṭhottīṣṭha viparṣe  
dhairyam ālambya sa-tvaram

muni-varya - O best of sages; maha-bhaga - O fortunate one; maha-yogeśvareśvara - O king of the kings of yoga; tvayā - by you; eva - indeed; paraya - with great; bhaktya - brāhmaṇa; bhagavan - the Supreme Personality of Godhead; harir - Lord Hari; īsvaraḥ - the supreme controller; nunam - indeed; āradhito - worshiped; devo - th Lord; bhaktanaṁ - of the devotees; kāma-pūraḥ - fulfilling the desires; yad - what; iyaṁ - this; brahma-rudradyair - headed by Brahma and Siva; devaiḥ - by the demigods; siddha-muniśvaraḥ; - by the siddhas and the kings of the sages; maha-bhagavataiś - by great devotees; ca - and; anyair - others; durdaśā - difficult to see; durgama - difficult to approach; api - also; ca - and; aty-adbhuta-vayo-rupa-mohinī - charming with wonderful youthful beauty; hari-vallabha - Lord Kṛṣṇa's beloved; kenapy - by some; acintya-bhagyena - inconceivable good fortune; tava - of You; dr̥ṣṭi-pathaṁ - the path of the eyes; gata - attained; uttiṣṭha - rise; uttiṣṭha - rise; viparṣe - O brahmana sage; dhairyam - consciousness; ālambya - attaining; sa-tvaram - quickly.

O very fortunate best of sages, O king of the kings of yoga, with great devotion you have worshiped Lord Hari, the Supreme Personality of Godhead, who fulfills His devotees' desires. By your inconceivable good fortune, Lord Hari's beloved, whose youthful beauty is very wonderful and enchanting, and whom even Brahmā, Śiva, the demigods, the siddhas, the kings of the sages, the great devotees, and many other exalted souls cannot approach or see, now walks on the pathway of

Your eyes. O great brāhmaṇa sage, please become conscious at once. Stand up!  
Stand up!

Text 75

enām pradakṣiṇī-kr̥tya  
namaskuru punaḥ punaḥ  
kiṁ na paśyasi carv-aṅgīm  
atyanta-vyakulām iva

enām - Her; pradakṣiṇī-kr̥tya - circumambulating; namaskuru - offer obeisances; punaḥ - again; punaḥ - and again; kiṁ - why?; na - not; paśyasi - you see; carv-aṅgīm - beautiful limbs; atyanta-vyakulām - very agitated; iva - like.

You should circumambulate Śrī Rādhā and bow down before Her again and again. Why do you not gaze upon beautiful and agitated Rādhā?

Text 76

asminn eva kṣaṇe nunam  
antardhānam gamiṣyati  
nānaya saha samlāpaḥ  
kathañcit te bhaviṣyati

asmin - in this; eva - indeed; kṣaṇe - in a moment; nunam - indeed; antardhānam - disappearance; gamiṣyati - will be; na - not; anaya - Her; saha - with; samlāpaḥ - conversation; kathañcit - somehow; te - of you; bhaviṣyati - will be.

In a moment She will disappear. Then you will no longer be able to speak with Her.

Text 77

darśanam ca punar nasyaḥ  
prapsyasi brahma-vittama  
kintu vṛndavane kāpi  
bhāty aśoka-lata śubha

darśanam - the sight; ca - and; punar - again; na - not; asyaḥ - of Her; prapsyasi - you will attain; brahma-vittama - O best of the knowers of Brahman; kintu - however; vṛndavane - in Vṛndāvana; kāpi - a certain; bhāty - is; aśoka-lata - an asoka vine; śubha - beautiful.

O best of they who know the Supreme, then you will not see Her again. Still, in

Vṛndāvana forest there is a beautiful aṣoka vine.

Text 78

sarva-kāle 'pi puṣpādḥya  
sarva-dig-vyāpi-saurabha  
govardhanād adūreṇa  
kusumākhyā-saras-taṭe

sarva-kāle - at all times; api - even; puṣpādḥya - rich with flowers; sarva-dig-vyāpi-saurabha - with a sweet fragrance that fills all the directions; govardhanād - from Govardhana; adūreṇa - not far; kusumākhyā-saras-taṭe - on the shore of the lake named Kusuma-sarovara.

That vine grows on the lake of Kusuma-sarovara lake, which is not far from Govardhana Hill. Its sweet fragrance filling all directions, that vine is always rich with many flowers.

Texts 79 and 80

tan-mūle hy ardha-rātre ca  
drakṣyasy asmān aśeṣataḥ  
śrutvaivaṁ vacanaṁ tasmaṁ  
sneha-vihvala-cetasam

yāvat pradakṣiṇī-kṛtya  
praṇamed daṇḍavan muniḥ  
muhūrta-dvitayaṁ balāṁ  
nanā-nirmāṇa-śobhanām

tan-mūle - at the root of that vine; hy - indeed; ardha-rātre - in the middle of the night; ca - and; drakṣyasy - you will see; asmān - them; aśeṣataḥ - completely; śrutvā - hearing; evaṁ - thus; vacanaṁ - words; tasmaṁ - of them; sneha-vihvala-cetasam - their hearts overcome with affection; yāvat - as long as; pradakṣiṇī-kṛtya - circumambulating; praṇamed - offers obeisances; daṇḍavat - dandavat; muniḥ - the sage; muhūrta-dvitayaṁ - for almost two hours; balāṁ - to the girl; nanā-nirmāṇa-śobhanām - beautiful in many ways.

Under that vine, in the middle of the night, you will see all this again.

Hearing these words from the affectionate gopis, Nārada spent the next almost two hours circumambulating and offering daṇḍavat obeisances to the beautiful girl Śri Rādhā

Text 81

āhūya bhānum provaca  
naradaḥ sarva-śobhanā  
evaṁ prabhāva baleyaṁ  
na sādhya daivatair api

āhūya - calling; bhānum - Bhanu; provaca - said; naradaḥ - Narada; sarva-śobhanā - all beautiful; evaṁ - thus; prabhāva - glorious; balā - girl; iyaṁ - this; na - not; sādhya - attainable; daivatair - by the demigods; api - even.

Calling Bhānu, Nārada said: Even the great demigods cannot approach your beautiful and glorious daughter.

Text 82

kintu yad-gr̥ham etasyaḥ  
pāda-cihna-vibhuṣitam  
tatra narayano devaḥ  
svayaṁ vasati mādhaveḥ  
lakṣmīś ca vasate nityaṁ  
sarvabhiḥ sarva-siddhibhiḥ

kintu - however; yad-gr̥ham - in whose home; etasyaḥ - of Her; pāda-cihna-vibhuṣitam - decorated with the footprints; tatra - there; narayano devaḥ - Lord Nārāyaṇa; svayaṁ - Himself; vasati - resides; mādhaveḥ - the husband of the goddess of fortune; lakṣmīś - the goddess of fortune; ca - and; vasate - resides; nityaṁ - always; sarvabhiḥ - with all; sarva-siddhibhiḥ - perfections.

Lord Nārāyaṇa, the husband of the goddess of fortune, resides in any home decorated with your daughter's footprints. Accompanied by all mystic perfections, the goddess of fortune also resides always in that home.

Text 83

adya enāṁ varārohāṁ  
sarvabharaṇa-bhuṣaṇāṁ  
devīm iva paraṁ gehe  
rakṣa yatnena sattama

adya - now; enāṁ - Her; varārohāṁ - the girl with beautiful thighs; sarvabharaṇa-bhuṣaṇāṁ - decorated with all ornaments; devīm - goddess; iva - like; paraṁ - great; gehe - at home; rakṣa - protect; yatnena - with care; sattama - O great one.

O great one, therefore please carefully protect your daughter, who is beautiful

like a goddess and who is decorated with all ornaments.

Texts 84 and 85

ity uktva manasaivainām  
maha-bhagavatottamaḥ  
tad-rupam eva saṁsmṛtya  
praviṣṭo gahanaṁ vanam  
aśoka-latika-mūlam  
āsadya muni-sattamaḥ

ity - thus; uktva - speaking; manasā - with the mind; eva - indeed; enām - Her; maha-bhagavatottamaḥ - the best of devotees; tad-rupam - Her form; eva - thus; saṁsmṛtya - remembering; praviṣṭo - entered; gahanaṁ - deep; vanam - into the forest; aśoka-latika-mūlam - the root of the asoka vine; āsadya - attaining; muni-sattamaḥ - the best of sages.

After speaking these words, the great devotee Nārada Muni began to meditate on Śrī Rādhā's transcendental form. Going deep into the forest, he found the place under the aśoka vine.

Text 86

pratīkṣamāṇo devīm tām  
tatraivāgamaṁ niṣi  
sthito 'tra prema-vikalas  
cintayan kṛṣṇa-vallabhām

pratīkṣamāṇo - waiting; devīm - the goddess; tām - Her; tatra - there; eva - indeed; āgamaṁ - arrival; niṣi - at night; sthito - staying; atra - there; prema-vikalas - overcome with spiritual love; cintayan - meditating; kṛṣṇa-vallabhām - on Lord Kṛṣṇa's beloved.

There Nārada waited for Goddess Rādhā to arrive in the middle of the night. Overcome with spiritual love, he stayed there, meditating on Lord Kṛṣṇa's beloved.

Text 87

atha madhya-niṣā-bhage  
yuvatyāḥ paramadbhutaḥ  
purva-dṛṣṭas tathānyaś ca  
vicitrabharana-srajaḥ

atha - then; madhya-niṣā-bhage - in the middle of the night; yuvatyāḥ - young girls; paramadbhutaḥ - very wonderful; purva-dṛṣṭas - seen before; tathā - so; anyas - others; ca - and; vicitrabharana-srajaḥ - decorated with wonderful ornaments and

flower garlands.

Then, in the middle of the night, Nārada saw, decorated with wonderful ornaments and flower garlands, the same very wonderful girls he had seen before, and many other girls also.

Text 88

dr̥ṣṭva manasi sambhrānto  
daṇḍavat patito bhuvi  
parivārya munim sarvās  
taḥ taḥ praviviṣuḥ śubhaḥ

dr̥ṣṭva - seeing them; manasi - in his heart; sambhrānto - reverent; daṇḍavat - like a stick; patito - fell; bhuvi - to the ground; parivārya - surrounding; munim - the sage; sarvās - all; taḥ taḥ - they; praviviṣuḥ - entered; śubhaḥ - beautiful.

With a reverential heart, Nārada fell like a stick before them. The beautiful girls at once surrounded the sage.

Text 89

praṣṭu-kāmo 'pi sa muniḥ  
kiñcit svabhimataṁ priyam  
nāṣakat prema-lāvaṇya-  
priya-bhaṣā-pradharsitaḥ

praṣṭu-kāmo - desiring to stand; api - even; sa - he; muniḥ - the sage; kiñcit - something; svabhimataṁ - dear; priyam - dear; na - not; aṣakat - was able; prema - of love; lāvaṇya - beauty; priya - dear; bhaṣā - words; pradharsitaḥ - overcome.

Although he desired to stand, he could not. He was overcome with devotion and the wish to speak graceful words of praise.

Texts 90 and 91

athāgatā muni-śreṣṭham  
kṛtāñjalim avasthitam  
bhakti-bhāra-nata-grīvaṁ  
sa-vismayaṁ sa-sambhramam

su-vinītatamaṁ prāha  
tatraiva karunanvita  
aśoka-malinī namna  
aśoka-vana-devata

atha - then; āgatā - approached; muni-śreṣṭham - the best of sages; kṛtāñjalim - with folded hands; avasthitam - staying; bhakti-bhāra-nata-grīvaṃ - he neck bowed with devotion; sa-vismayaṃ - with wonder; sa-sambhramam - with respect; su-vinītatamaṃ - very humble; prāha - spoke; tatra - there; eva - indeed; karunanvita - merciful; aśoka-malinī - Asoka-malini; namna - by name; aśoka-vana-devata - the goddess of that asoka grove.

Then the goddess of that aśoka grove, a girl named Aśoka-mālini, mercifully approached the sage, his head bowed with awe and wonder, and his hands humbly folded. She spoke to him the following words.

Text 92

śrī-aśoka-maliny uvaca  
aśoka-kalikayāṃ tu  
vasamy asyaṃ maha-mune  
raktambara-dhara nityaṃ  
rakta-mālānulepana

śrī-aśoka-maliny uvaca - Śrī Aśoka-malini said; aśoka-kalikayāṃ - in an asoka bud; tu - indeed; vasamy - I reside; asyaṃ - in this; maha-mune - O great sage; raktambara-dhara - wearing red garments; nityaṃ - always; rakta-mālānulepana - with red flower garlands and red sandal paste.

Śrī Aśoka-malini said; O great sage, dressed in red garments, decorated with red flower garlands, and anointed with red sandal pastimes, I always stay in this aśoka grove.

Text 93

rakta-siṅdura-kalika  
raktotpala-vatāṃsinī  
rakta-māṇikya-keyūra-  
mukutaḍi-vibhuṣita

rakta-siṅdura-kalika - decorated with red sindura; raktotpala-vatāṃsinī - wearing a garland of red lotuses; rakta-māṇikya-keyūra-mukutaḍi-vibhuṣita - decorated with ruby bracelets, crown, and other ornaments.

I am decorated with red sindūra, garlands of red lotuses, ruby bracelets, ruby crown, and other ruby ornaments.

Text 94

ekada priyaya sardham  
viharantyo madhūtsave  
tatraiva milita gopa-  
balikaś citra-vāsasaḥ

ekada - one day; priyaya - His beloved; sardham - with; viharantyo - enjoying pastimes; madhūtsave - in a springtime festival; tatra - there; eva - indeed; milita - met; gopa-balikaś - gopis; citra-vāsasaḥ - dressed in wonderful and colorful garments.

One day Lord Kṛṣṇa enjoyed springtime-festival pastimes with His beloved and with many gopis dressed in wonderful and colorful garments.

Text 95

aham caśoka-mālabhir  
gopa-veṣa-dharam harim  
rama-rupaś ca taḥ sarva  
bhaktya samyag apūjayam

aham - I; ca - and; aśoka - of aśoka flowers; mālabhir - with garlands; gopa-veṣa-dharam - dressed as a gopa; harim - Kṛṣṇa; rama-rupaś - the forms of the goddesses of fortune; ca - and; taḥ - they; sarva - all; bhaktya - with devotion; samyag - completely; apūjayam - worshiped.

Giving Them many garlands of aśoka flowers, I worshiped Lord Kṛṣṇa, who was dressed as a gopa, and the many goddesses of fortune.

Text 96

tataḥ prabhṛti caitasam  
madhye tiṣṭhami sarvada  
bhuṣabhir vividhabhiś ca  
toṣayitva rama-patim

tataḥ - then; prabhṛti - beginning; ca - also; etasam - of them; madhye - in the middle; tiṣṭhami - I stand; sarvada - always; bhuṣabhir - with ornaments; vividhabhis - various; ca - and; toṣayitva - pleasing; rama-patim - the husband of the goddess of fortune.

I always stay among these gopis. Offering Him many different ornaments, I please the goddess of fortune's husband.

Text 97



parat param ahaṁ sarvaṁ  
vijanamīha sarvataḥ  
go-gopa-gopikadīnaṁ  
rahasyaṁ capi vedmy aham

parat param - greater than the greatest; ahaṁ - I; sarvaṁ - all; vijanami - know;  
iha - here; sarvataḥ - completely; go-gopa-gopikadīnaṁ - beginning with the cows,  
gopas, and gopis; rahasyaṁ - secret; ca - and; api - also; vedmy - know; aham - I.

I know everything about Lord Kṛṣṇa, who is greater than the greatest, and I also know all the secrets of the cows, gopas, gopis, and everyone else in Vṛndāvana.

Texts 98 and 99

tava jijñāsitaṁ sarvaṁ  
hṛdi pratyabhibhaṣitam  
tām devīm adbhutākārām  
adbhutananda-dāyinīm

hareḥ priyām hiraṇyabhām  
hīrakojjvala-mudrikam  
kathaṁ paśyami lolākṣīm  
kathaṁ va tat-padambujam

tava - of you; jijñāsitaṁ - desiring to know; sarvaṁ - all; hṛdi - in the heart;  
pratyabhibhaṣitam - spoken; tām - Her; devīm - goddess; adbhuta-ākārām - whose  
form is wonderful; adbhutananda-dāyinīm - giving wonderful bliss; hareḥ - of Lord  
Kṛṣṇa; priyām - the beloved; hiraṇyabhām - splendid like gold; hīrakojjvala-  
mudrikam - wearing diamond rings; kathaṁ - how; paśyami - I may see; lolākṣīm -  
with restless eyes; kathaṁ - how?; va - or; tat-padambujam - Her lotus feet.

I desire to know what is in your heart also.

Then Nārada asked: How may I see Lord Hari's beloved, who is splendid like gold, whose form is wonderful, whose eyes are restless, who is a goddess, who wears splendid diamond rings, and who gives wonderful transcendental bliss? How may I see Her lotus feet?

Text 100

āradhyate 'ti-bhaktyeti  
tvaya brahman vimarśitam  
tatra te kathayiṣyami  
vṛttāntaṁ su-mahatmanām

āradhyate - is worshiped; ati - with great; bhaktyā - devotion; iti - thus; tvaya - by you; brahman - O brahmana; vimarśitam - considered; tatra - there; te - of you; kathayiṣyami - I will tell; vṛttāntam - a story; su-mahatmanām - of the great souls.

O Brahman, you should worship Her with great devotion. I will tell you a story of some great devotees.

Texts 101 and 102

manase sarasi sthitva  
tapas tīvram upeyuṣām  
japatam siddha-mantrāmś ca  
dhyayatam harim īśvaram

munīnam kaṅkṣatam nityam  
tasyā eva padambujam  
eka-saptati-sāhasra-  
saṅkhyatanam mahaujasam

manase sarasi - in Manasa-sarovara; sthitva - staying; tapas - austerities; tīvram - severe; upeyuṣām - engaged; japatam - chanting japa; siddha-mantrām - siddha-mantras; ca - and; dhyayatam - meditating; harim - on Lord Kṛṣṇa; īśvaram - the Supreme Personality of Godhead; munīnam - of the sages; kaṅkṣatam - desiring; nityam - always; tasyā - of Her; eva - indeed; padambujam - the lotus feet; eka-saptati-sāhasra-saṅkhyatanam - seventy-one-thousand; mahaujasam - very powerful.

Staying at Mānasa-sarovara, seventy-one-thousand very powerful sages repeatedly performed severe austerities, chanted siddha-mantras, and meditated on Lord Hari so they could attain Śrī Rādhā's lotus feet.