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**The Marriage of Śrī Śrī Lakṣmi-Nārāyana  
Śrī Skanda Purana, Śrī Vaiṣṇava-khaṇḍa, Śrī Vāsudeva-  
māhātmya, Chapter 14**

Text 1

śrī-skanda uvaca  
brahma prajeśvaraḥ śambhur  
manavaś ca maharṣayaḥ  
aditya-vasu-rudraś ca  
siddha-gandharva-caraṇaḥ

śrī-skanda uvaca - Śrī Skanda said; brahma - Brahma; prajeśvaraḥ - Prajapati;  
śambhuḥ - Siva; manavaḥ - the Manus;ca - and; maharṣayaḥ - the great sages;  
aditya-vasu-rudraḥ - the Adityas, Vasus, and Rudras; ca - and; siddha-gandharva-  
caraṇaḥ - the Siddhas,Gandharvas, and Caraṇas.

Then came Prajāpati Brahmā, Śiva, the Manus, great sages, Adityas, Vasus,  
Rudras, Siddhas, Gandharvas, Caraṇas, . . .

Text 2

sadhyaś ca marutaś caiva  
viśvedeva dig-īśvaraḥ  
dasrau vahniś candramaś ca  
svayam dharmaḥ prajapatiḥ

sadhyaḥ - Sadhyas; ca - and; marutaḥ - Maruts; ca - and; eva - - indeed;  
viśvedeva - Viśvedevas; dig-īśvaraḥ - controllers of the directions; dasrau - Asvini-  
kumaras; vahniḥ - Agni; candramaḥ - Candra;ca - and; svayam - personally;  
dharmaḥ - Dharma; prajapatiḥ - Prajapati.

. . . Sadhyas, Maruts, Viśvedevas, Dig-īśvaras, and Aśvini-kumāras, Agni, Candra,  
Prajapati Dharma, . . .

Text 3

suparnaḥ kinnaraś caiva  
ye canye gana-devataḥ  
śeṣadya vaiṣṇava naga  
deva-patnyaś ca sarvaśaḥ

suparnaḥ - Garuḍa; kinnaraḥ - kinnaras; ca - and;eva - indeed; ye - who; ca - and; anye - others; gaṇa-devataḥ - ganadevatas; śeṣadya - beginning with Śeṣa; vaiṣṇava - Vaiṣṇavas; naga - nagas; deva-patnyaḥ - wives of the devas; ca - and; sarvaśaḥ - all.

. . . Garuḍa, the Kinnaras, Śeṣa and the other Gaṇa-devatās, the Vaiṣṇavas, Nagas and Deva-patnis, . . .

#### Text 4

savitṛī parvatī caiva  
pṛthivī ca sarasvatī  
śacī gaurī śiva samjña  
ṛddhī svaha ca gehinī  
dhumorna ceditir dharmā-  
patnyau murti-dayadayaḥ

savitṛī - Savitri; parvatī - Parvati; ca - and;eva - indeed; pṛthivī - the earth; ca - and; sarasvatī - sarasvati;śacī - Saci; gaurī - Gauri; śiva - Siva; samjña - Samjna; ṛddhī - Rddhi; svaha - Svaha; ca - and; gehinī - Genini; dhumorna - Dhumorna; ca - and;aditiḥ - Aditi; dharmā-patnyaḥ - the dharmā-patnis; murti-dayadayaḥ - headed by Murti and Daya.

. . . Savitṛī, Parvatī, Pṛthivī, Sarasvatī, Śsacī, Gaurī, Śiva, Samjña, Ṛddhī, Svaha, Gehinī, Dhumorna, Aditi, the Dharmā-patnis headed by Murti and Daya, . . .

#### Text 5

arundhatī śaṅḍilī ca  
lopamudra tathaiva ca  
anasuyadayaḥ sadhya  
ṛṣi-patnyaś ca sarvaśaḥ

. . . Arundhatī, Śaṅḍilī, Lopamudra, the Sādhyas, all the Ṛṣi-patnis headed by Anasuya, . . .

Text 6

gaṅga sarasvatī reva  
yamuna tapatī tatha  
candra-bhaga vipasa ca  
śata-durdevika tatha

. . . and also the rivers Gaṅga, Sarasvatī, Reva, Yamuna, Tapatī, Candrabhaga, Vipaśa, Śata-durdevika,

Text 7

godavarī ca sarayuḥ  
kaverī kauśikī tatha  
kṛṣṇa venī bhīmaratha  
tamraparnī maha-nadī

. . . Godavarī, Sarayu, Kaverī, Kauśikī, Kṛṣṇa, Venī, Bhīmaratha, Tamraparnī, Maha-nadī, . . .

Text 8

kṛtamala vitasta ca  
nirvindhya surasa tatha  
carmanvatī payoṣṇī ca  
viśvadya nadya ayayuḥ

. . . Kṛtamala, Vitasta, Nirvindhya, Surasa, Carmanvatī, Payoṣṇī, Viśva, and other great rivers also.

Text 9

rambha ghṛtacī viśvacī  
menaka ca tilottama  
urvaśī-pramukhas tatra  
sarvapsarasa ayayuḥ

Then also came Rambha, Ghṛtacī, Viśvacī, Menaka, Tilottama, Urvaśī, and all the other Apsarās.

Text 10

vaikunṭha-vasinaḥ sarve  
tatha goloka-vasinaḥ  
parśada-pravara viṣṇoḥ  
tatrajagmuḥ praharṣitaḥ

vaikunṭha-vasinaḥ - the residents of Vaikuntha; sarve - all; tatha - - so; goloka-vasinaḥ - the residents of Goloka; parśada-pravara - the great associates; viṣṇoḥ - of Lord Viṣṇu; tatra - there; ajagmuḥ - came; praharṣitaḥ - happy.

Then also came the residents of Vaikunṭha and Goloka, and the blissful personal associates of Lord Viṣṇu.

Text 11

aṇimadyaḥ siddhaya 'sta  
śaṅkha-padmadayo nava  
nidhaya murtimantaś ca  
samajagmuḥ śriyo 'ntike

animadyaḥ - beginning with anima; siddhayaḥ - siddhis; aṣṭa - eight; śaṅkha-padmadayaḥ - beginning with the conch and lotus; nava - nine; nidhayaḥ - treasures; murtimantaḥ - personified; ca - and; samajagmuḥ - came; śriyaḥ - Goddess Lakṣmi; antike - near.

Then the eight mystic perfections, which begin with animā, and the nine treasures, which begin with the conch and lotus, approached Goddess Lakṣmi.

Text 12

purnaḥ śarada-candro 'pi  
tadanīm prītaye śriyaḥ  
naiṇam tamo 'harat sarvam  
babhuvur mirmala diśaḥ

purnaḥ - full; śarada-candraḥ - autumn moon; api - also; tadanīm - then; prītaye - to please; śriyaḥ - Goddess laksmi; na - not; eṣam - of them; tamaḥ - darkness; aharat - removed; sarvam - all; babhuvuḥ - were; mirmala - pure; diśaḥ - directions.

Then, to please Goddess Lakṣmi, the full autumn moon dispelled all darkness and made all the directions pure and bright.

### Text 13

tato 'bhiṣekam arebhe  
tasya brahmajñaya vṛṣa  
mandapam racayam asa  
sadyas tvaṣṭati-śobhanam

tataḥ - then; abhiṣekam - abhiṣeka; arebhe - began; tasya - of her; brahma - of Brahma; ajñaya - by the order; vṛṣa - with a shower; mandapam - the pavilion; racayam asa - made; sadyaḥ - at once; tvaṣṭa - Visvakarma; ati - very; śobhanam - beautiful.

Then, by Brahmā's order, Viśvakarmā built a very beautiful pavilion and the bathing ceremony of Goddess Lakṣmi began.

### Text 14

ratna-stambha-sahasranam  
ayatabhiḥ ca paṅktibhiḥ  
citrait anekair ullocaiḥ  
śobhitam kadali-drumaiḥ

ratna - jewel; stambha - pillars; sahasraṇam - of a thousand; ayatabhiḥ - extended; ca - and; paṅktibhiḥ - with rows; citrait - colorful and wonderful; anekaiḥ - with many; ullocaiḥ - with canopies; śobhitam - beautiful; kadali-drumaiḥ - with banana trees.

The place was beautiful with thousands of jewel pillars, colorful canopies, and rows of banana trees.

### Text 15

sugandhi-puṣpa-namrabhir  
divya-kalpa-drumalibhiḥ  
juṣṭam nana-vidhair aṅgair  
darśanīyam manoharam

sugandhi - fragrant; puṣpa - with flowers; namrabhiḥ - bending; divya - splendid; kalpa-drumalibhiḥ - with kalpadruma trees; juṣṭam - filled; nana-vidhaiḥ - various kinds; aṅgaiḥ - with limbs; darśanīyam - beautiful; manoharam - charming.

The place was charming and beautiful with many kinds of kalpavṛkṣa trees, their branches bending with many fragrant flowers.

Text 16

koṭīśo ratna-dīpanam  
paṅktibhiḥ śuddha-rociṣam  
bhrajanam toranaiś ca  
mukta-haraś ca lambibhiḥ

koṭīśaḥ - millions; ratna-dīpanam - of jewel lamps; paṅktibhiḥ - with rows; śuddha-rociṣam - pure light; bhrajanam - shining; toranaiḥ - with archways; ca - and; mukta-haraḥ - with strings of pearls; ca - and; lambibhiḥ - suspended.

There were millions of pure and splendid lamps, many gates and arches, and many strings of pearls.

Text 17

ratna-simhasane tatra  
gīta-vadya-puraḥ-saram  
upaveśya śriyam cakrur  
abhiṣekam maharṣayaḥ

ratna-simhasane - on a jewel throne; tatra - there; gīta-vadya puraḥ-saram - with singing and music; upaveśya - sitting; śriyam - Goddess Lakṣmi; cakruḥ - did; abhiṣekam - bathing; maharṣayaḥ - the great sages.

Accompanied by singing and instrumental music, the sages bathed Goddess Lakṣmi as she sat on a jewel throne.

Texts 18 and 19

airavataḥ puṇḍarīko  
vamaṇaḥ kumudo 'ñjanaḥ  
puṣpadantaḥ sarvabhaumaḥ  
supratīkaś ca dig-gajaḥ

kurvanto bṛmhitany ete  
hema-kumbhodhṛtaiḥ śubhaiḥ  
catuḥ-sindhu-samanītaiḥ  
abhyasiṅcanta varibhiḥ

airavataḥ - Airavata; punḍarīkaḥ - vamaṇaḥ kumudo 'ñjanaḥ Pundarika;  
puṣṭadantaḥ - Puspadanta; sarvabhaumaḥ - Sarvabhauma; supratikaḥ - Supratika;  
ca - and; dig-gajaḥ - the elephants of the directions; kurvantaḥ - doing; bṛmhitani -  
great; ete - they; hema-kumbhodhṛtaiḥ - with goldenpots; śubhaiḥ - beautiful;  
catuḥ - four; sindhu - from oceans; samanītaiḥ - brought; abhyasiñcanta - bathed;  
varibhiḥ - with water.

Pouring from beautiful golden pots, the dig-gaja elephants, namely Airavata,  
Punḍarīka, Vamana, Kumuda, Añjana, Puṣṭadanta, Sarvabhauma, and Supratika,  
bathed Goddess Lakṣmi with water from the four oceans.

Text 20

murtimantyo maha-nadyas  
tatrajuhur jalani ca  
mantran uccarayanti sma  
murta vedāḥ sahaṣṛibhiḥ

murtimantyaḥ - with forms; maha-nadyaḥ - great rivers; tatra - there; ajuhur -  
offered; jalani - water; ca - and; mantran - mantras; uccarayanti - recited; sma -  
indeed; murta - personified; vedāḥ - Vedas; saha - with; ṛṣibhiḥ - sages.

Then the personified great rivers offered their waters while the sages and  
personified Vedas chanted mantras.

Text 21

jaguḥ su-kanṭha gandharva  
nanṛtuś capsaro-gaṇaḥ  
vadyani vadayam asur  
anye deva-gaṇas tada

jaguḥ - sang; su-kanṭha - with beautiful voices; gandharva - Gandharvas;  
nanṛtuḥ - danced; ca - and; apsara-gaṇaḥ - Apsaras; vadyani - musical instruments;  
vadayam asuḥ - played; anye - others; deva-gaṇaḥ - demigods; tada - then.

Then the Gandharvas sweetly sang, the Apsarās danced, and other demigods  
played musical instruments.

Text 22



mahan abhut tadanandas  
trilokyam sarva-dehinam  
śrī-suktadi dvijaḥ peṭhur  
jagur gītani ca striyaḥ

mahan - great; abhut - was; tada - then; anandaḥ - bliss; trilokyam - in the three worlds; sarva-dehinam - of all living entities; śrī-suktadi - beginning with Śri-sukta;dvijaḥ - brahmanas; peṭhuḥ - recited; jaguḥ - sang; gītani - songs; ca - and; striyaḥ - women.

Then all living entities in the three worlds became filled with great bliss. The brahmanas chanted the Śri-sūkta and the women sang songs.

Text 23

kamsya-talam mṛdaṅgaṁś ca  
panavanaka-gomukhan  
vadayam asur ambhoda  
divi dundubhayo 'nadan

kamsya-talam - karatalas; mṛdaṅgaṁḥ - mrdangas; ca - and; panavanaka-gomukhan - panavas, anakas, and gomukhas; vadayam asuḥ - sounded; ambhoda - clouds; divi - in heaven; dundubhayaḥ - dundubhis; anadan - sounded.

In the celestial worlds the demigods sounded karatālas, mṛdaṅgas, paṇavas, anakas, gomukhas, and dundubhis.

Text 24

asīt kusuma-vṛṣṭiś ca  
sakam jaya-radais tada  
asamś tat-paricaryayam  
dharma-patnyaś ca siddhayaḥ

asīt - was; kusuma-vṛṣṭiḥ - with showers of floweers;ca - and; sakam - with; jaya-radaiḥ - sounds of Victory; tada - then;asamḥ - was; tat-paricaryayam - in service to her; dharma-patnyaḥ - the dharma-patnis; ca - and; siddhayaḥ - sidhis.

Then, amid calls of "Victory!", the demigods showered flowers. Then the Dharma-patnis and Siddhis served Goddess Lakṣmi.

Text 25

su-snatayai tatas tasyai  
kaṣeye pīta-vasasī  
dadav anarghye jaladi  
ratna-bhupaś ca bhuriśaḥ

su-snatayai - nicely bathed; tataḥ - then; tasyai - to her; kaṣeye - silk; pīta-vasasī - yellow garments; dadav - gave; anarghye - priceless; jaladi - beginning with water; ratna-bhupaḥ – the kings of jewels; ca - and; bhuriśaḥ - many.

When Goddess Lakṣmi was thus carefully bathed, the demigods gave her priceless yellow silken garments and many regal jewels.

Text 26

upaveśocitaṁ tasya  
indra asanam aharat  
viśvakarma kaṅkaṇani  
dadau sad-ratna-mudrikaḥ

upaveśa - sitting; ucitam - properly; tasya - of her; indra - Indra; asanam - seat; aharat - brought; viśvakarma - Visvakarma; kaṅkaṇani - bracelets; dadau - gave; sad-ratna-mudrikaḥ - jewelrings.

Then Indra gave her the gift of a throne, and Viśvakarmā gave her bracelets and jewel rings.

Text 27

sudhakarā tu tad-dhata  
nasa-bhuṣanam uttamam  
dadau tasyai keśa-bhuṣam  
sad-ratna-nicitam tatha

sudhakarāḥ - Candra; tu - indeed; tad-dhata - the maker of them; nasa-bhuṣanam - an ornament for the nose; uttamam - excellent; dadau - gave; tasyai - her; keśa-bhuṣam - an ornament for the hair; sad-ratna-nicitam - made of jewels; tatha - so.

Then Candra gave her jewel ornaments for her hair and nose, ornaments he had personally fashioned.

Text 28

padma-janma dadau padmam  
mukta-haram sarasvatī  
nagaś ca śeṣa-pramukhas  
tasyai ratnendra-kunḍalam

padma-janma - Brahma; dadau - gave; padmam - lotus flower; mukta-haram - pearl necklace; sarasvatī - Sarasvati; nagaḥ - the Nagas; ca - and; śeṣa-pramukhaḥ - headed by Śeṣa; tasyai - to her; ratnendra-kunḍalam - regal jewel earrings.

Brahmā gave her a lotus flower, Sarasvati gave her a pearl necklace, and Śeṣa and the Nāgas gave her regal jewel earrings.

Text 29

añjanam kuṅkumam cadad  
durga saubhagya-lakṣanam  
lalaṭīkam ca savitrī  
sacī tambula-patrikam

añjanam - mascara; kuṅkumam - kunkuma; ca - and; adat - gave; durga - Durgā; saubhagya-lakṣanam - auspicious; lalaṭīkam - ornaments for the forehead; ca - and; savitrī - Savitri; sacī - Saci; tambula-patrikam - a cup of betelnuts.

Durgā gave her beautiful mascara and kunkuma, Sāvitrī gave her an ornament for her forehead, and Śaci gave her a cup of betelnuts.

Text 30

vasantaḥ kausuman haran  
kanṭha-sutram ca śaṅkaraḥ  
vaijayantīm srajam paśī  
kuvero ratna-darpanam

vasantaḥ - Springtime; kausuman - flowers; haran - garlands; kanṭha-sutram - a necklace; ca - and; śaṅkaraḥ - Śiva; vaijayantīm - Vaijayanti; srajam - garland; paśī - Varuṇa; kuveraḥ - Kuvera; ratna-darpanam - a jewel mirror.

Vasanta (the demigod of Springtime) gave her many flower garlands, Śiva gave her a necklace, Varuṇa gave her a Vaijayanti garland, and Kuvera gave her a jewel mirror.

### Text 31

anarghyam kañcukīm vahnir  
yamo 'dad vyajanam śubham  
dadas tasyai capare 'pi  
bhūṣas tat-samayocitaḥ

anarghyam - priceless; kañcukīm - bodice; vahnir - Agni; yamaḥ - Yama; adat - gave; vyajanam - fan; śubham - beautiful; dadaḥ - gave; tasyai - to her; ca - also; apare - others; api - also; bhūṣaḥ - ornaments; tat-samayocitaḥ - appropriate for that occasion.

Agni gave her a priceless bodice, Yamarāja gave her a beautiful fan, and the other demigods gave various ornaments, all suitable gifts for the occasion.

### Text 32

tataḥ sv-alāṅkṛtam kanyam  
kasyai dadyam imam iti  
sindhuh papraccha brahmanam  
tadovaca sa sarva-vit

tataḥ - then; sv-alāṅkṛtam - nicely decorated; kanyam - daughter; kasyai - to her; dadyam - I shall give; imam - this; iti - thus; sindhuḥ - the ocean; papraccha - asked; brahmanam - Brahmā; tada - then; uvaca - spoke; sa - he; sarva-vit - all-knowing.

Then the demigod of the milk-ocean asked Brahmā: "To whom shall I give my nicely decorated daughter?" All-knowing Brahmā replied:

### Text 33

kanya taveyam ambhodhe  
mata mama śivasya ca  
devanam atha sarveṣam  
lokanam asti niścitam

kanya - the daughter; tava - of you; iyam - this; ambhodhe - Ocean; mata - the mother; mama - of me; śivasya - of Śiva; ca - and; devanam - of the demigods; atha - then; sarveṣam - of all; lokanam - worlds; asti - is; niścitam - indeed.

O demigod of the ocean, your daughter is the mother of me, of Śiva, and of all

demigods, living entities, and worlds.

Text 34

narayanam vasudevam  
param brahmakhileśvaram  
puruṣottamam evaikam  
vinasya napaṛaḥ patiḥ

narayanam - Śri Nārāyaṇa; vasudevam - Vāsudeva; param - the Supreme; brahma - Brahman; akhila - of all; īśvaram - themaster; puruṣottamam - the Supreme Personality of Godhead; eva - indeed; ekam - one; vina - except; asya of her; na - not; aparāḥ - another; patiḥ - the husband.

Lord Nārāyaṇa, the Supreme Personality of Godhead, must be her husband. No one else can ever be her husband.

Text 35

ataḥ sakṣad-bhagavate  
trailokya-sukha-hetave  
agatayopaviṣṭaya  
dehy asmai vidhinambudhe

ataḥ - then; sakṣad-bhagavate - to the Supreme Personality of Godhead; trailokya-sukha-hetave - who gives bliss to the three worlds; agataya - arrived; upaviṣṭaya - sitting; dehi - please give; asmai - to Him; vidhina - properly; ambudhe - O ocean.

O demigod of the ocean, you must therefore give your daughter to the Supreme Personality of Godhead, who delights the worlds. He has now come here. Now he sits before you.

Text 36

kuruṣva janma-saphalyam  
pavayitva nijam kulam  
samuddhara bhavambhodher  
dattvemam paramatmane

kuruṣva - please do; janma - of birth; saphalyam - fruitfulness; pavayitva - purifying; nijam - own; kulam - family; samuddhara - please deliver; bhava - of birth and death; ambhodheḥ - from the ocean; dattva - giving; imam - her;

paramatmane - to the Supreme Personality of Godhead.

Make you life successful. Purify your family. Deliver them from the ocean of birth and death. Give your daughter to the Supreme Personality of Godhead.

Text 37

ekas tvam saptabhī rupaiḥ  
sapta-dvīpa-vibhagataḥ  
viśruto 'tha vidhayaitan  
mahatīm kīrtim apsyasi

ekaḥ - one; tvam - you; saptabhī - with seven; rupaiḥ - forms; sapta-dvīpa-vibhagataḥ - from the seven continents; viśrutaḥ - heard; atha - then; vidhaya - giving; etan - them; mahatīm - great; kīrtim - fame; apsyasi - you attain.

Although you are one, you appear in seven forms around the seven continents. Now you should give your daughter to the Supreme Personality of Godhead and make yourself truly famous.

Text 38

ity ukto brahmana hr̥ṣṭaḥ  
samudraḥ pulakañcitaḥ  
manyamano nijam dhanyam  
adītsad viṣṇave sutam

iti - thus; uktaḥ - addressed; brahmaṇa - by Brahma; hr̥ṣṭaḥ - joyful; samudraḥ - the ocean; pulakañcitaḥ - the hairs of his body erect; manyamanaḥ - considering; nijam - own; dhanyam - godfortune; adītsat - gave; viṣṇave - to Lord Viṣṇu; sutam - his daughter.

Hearing Brahmā's words, the demigod of the ocean became filled with joy. The hairs of his body stood erect. Thinking of his great good fortune, he offered his daughter to Lord Viṣṇu.

Text 39

tataḥ sahaiva vidhina  
sa samprarthya tam īśvaram  
vag-danadi vidhayaiva  
cakre vaivahikaṁ vidhim

tataḥ - then; saha - with; eva - indeed; vidhina - Brahma; sa - he; samprarthya - offering prayers; tam - to Him; īśvaram - the Supreme Personality of Godhead; vag - of words; dana - gift; adi - beginning; vidhaya - offering; eva - indeed; cakre - did; vaivahikam - wedding; vidhim - ceremony.

Then Brahmā and the ocean demigod offered prayers and gifts to the Supreme Personality of Godhead. Then Brahmā performed the wedding ceremony.

Text 40

dhanvantariś candramaś ca  
vasavadyaś ca devataḥ  
asan samudrasya pakṣe  
tatra vaivahikotsave

dhanvantariḥ - Dhanvantari; candramaḥ - Candra; ca - and; vasavadyaḥ - headed by the vasavas; ca - and; devataḥ - demigods; asan - were; samudrasya - of the ocean; pakṣe - at the side; tatra - there; vaivahikotsave - in the wedding festival.

During the wedding festival Dhanvantari, Candra, the Vāsavas, and the other demigods stood at the side of the ocean demigod.

Text 41

vastrabharana-yanadi-  
dane bhojana-karmani  
san-manane ca janyanam  
mukhya asaṁs ta eva hi

vastra - garments; abharana - ornaments; yana - vehicles; adi - beginning; dane - in giving; bhojana-karmani - in feasts; san-manane - in honoring; ca - and; janyanam - created; mukhya - first; asaṁs - were; ta - they; eva - indeed; hi - certainly.

There were many gifts of garments, ornaments, vehicles, and other things. Everyone was treated with great respect.

Text 42

lakṣmyaś ca maṅgalya-vidhau  
mukhyas tatra tu yoṣitaḥ  
asan gaṅgadayo nadyaḥ

śacy-adyaś ca suraṅganaḥ

lakṣmyaḥ - of Goddess Lakṣmi; ca - and; maṅgalya-vidhau - in the auspicious ceremony; mukhyaḥ - primary; tatra - they; tu - indeed; yoṣitaḥ - women; asan - were; gaṅgodayaḥ - headed by Ganga; nadyaḥ - rivers; śacy-adyaḥ - headed by Śaci; ca - and; suraṅganaḥ - the wives of the demigods.

Many women came to the Maṅgalya-vidhi ceremony of Goddess Lakṣmi. Gaṅgā and the personified rivers came. Śaci and the demigoddesses also came.

Text 43

menadya naga-patnyaś ca  
siddhayaś ca animadayaḥ  
candra-patnī tatha kantiḥ  
sarvaś capsaraso mune

menadya - headed by Mena; naga-patnyaḥ - the Naga-patnis; ca - and; siddhayaḥ - the Siddhis; ca - and; animadayaḥ - headed by anima; candra-patnī - the Candra-patni; tatha - so; kantiḥ - Kanti; sarvaḥ - all; ca - and; apsarasah - apsaras; mune - O sage.

O sage, Mena and the Nāga-patnis, Aṇimā and the Siddhis, Candra's wife Kanti, and all the Apsarās also came.

Text 44

narayaṇasyatha vibhor  
līlam vaivahikīm vidhiḥ  
śobhyan pitarau cakre  
murti-dharmau vicarya ca

narayanasya - of Lord Nārāyaṇa, atha - then; vibhor - the Supreme Personality of Godhead; līlam - pastimes; vaivahikīm - wedding; vidhiḥ - Brahma; śobhyan - making beautiful; pitarau - the parents; cakre - did; murti-dharmau - Murti and Dharma; vicarya - considering; ca - and.

Thus Brahmā performed the wedding ceremony of Lord Nārāyaṇa, the Supreme Personality of Godhead. Then Brahmā honored the parents: Dharma and Mūrti.

Note: Dharma and Mūrti are the parents of Śrī Nara-Nārāyaṇa Ṛṣis



Text 45

dharmo 'sau jagad-adharaḥ  
pujyaś cakhila-dehinam  
pitasya bhavitum yogyo  
hy asmimś ca prītiman bhṛśam

dharmaḥ - Dharma; asau - he; jagad-adharaḥ - the resting place of the worlds; pujyaḥ - to be worshiped; ca - and; akhiladehinam - of all living entities; pita - the father; asya - of Him; bhavitum - to be; yogyaḥ - suitable; hi - indeed; asmin - in that; ca - and; prītiman - full of love; bhṛśam - greatly.

Dharma should be worshiped by all living beings. He is the shelter of the entire world. He is filled with love for the Supreme Personality of Godhead. That is why he was able to become the Supreme Lord's father.

Text 46

iyam ca murtiḥ prakhyata  
sarva-sad-gaṇa-janma-bhuḥ  
dakṣayanī dharmapatnī  
mata bhavitum arhati

iyam - she; ca - and; murtiḥ - Mūrti; prakhyata - famous; sarva-sad-gaṇa-janma-bhuḥ - the mother of all saintly persons; dakṣayanī - the daughter of Dakṣa; dharmapatnī - a saintly wife; mata - mother; bhavitum - to become; arhati - is worthy.

Mūrti-devi is famous as the mother of all saintly persons. She is the daughter of Dakṣa and she is a saintly wife. She is qualified to be the mother of the Supreme Lord.

Text 47

tato dharmasyapi pakṣe  
mukhyaḥ karyeṣv ime 'bhavan  
nandīśvara-ganeśabhyam  
sahitaḥ saṅkaro mune

tataḥ - then; dharmasya - of Dharma; api - also; pakṣe - at the side; mukhyaḥ - primary; karyeṣv - in duties; ime - they; abhavan - were; nandīśvara-ganeśabhyam - nandīśvara and Ganeśa; sahitaḥ - with; saṅkaraḥ - Lord Śiva; mune - O sage.

O sage, at Dharma's side stood Śiva, Gaṇeśa, Nandiśvara, . . .

Text 48

maharṣayo marīcadyaḥ  
prajāśa narado muniḥ  
vainateyaś ca nandadyaḥ  
śrīdamadyaś ca paṛśadaḥ

maharṣayaḥ - great sages; marīcadyaḥ - headed by Marici; prajāśa - masters of the living entities; naradaḥ - Narada; muniḥ - Muni; vainateyaḥ - Garuḍa; ca - and; nandadyaḥ - headed by Nanda; śrīdamadyaḥ - headed by Śrīdama; ca - and; paṛśadaḥ - associates.

. . . the great sages headed by Marici, the Prajāpatis, Nārada Muni, Garuḍa, the Supreme Lord's personal associates headed by Nanda and Śrīdāma, . . .

Text 49

durga ca deva-sur vanī  
strīṣu mukhya babhuvire  
ṛṣi-patnyo 'nasuyadya  
dharma-patnyaś ca sarvaśaḥ

durga - Durgā; ca - and; deva-suḥ - the mother of the devas; vanī - vani; strīṣu - among women; mukhya - the first; babhuvire - were; ṛṣi-patnyaḥ - wives of the sages; anasuyadya - headed by Anasuya; dharma-patnyaḥ - Dharma-patni; ca - and; sarvaśaḥ - all.

. . . Durgā, the mother of the demigods, Vāni, the best of women, the Ṛṣi-patni, headed by Anasūyā, and the Dharma-patni also.

Text 50

sa vedadibhir brahma  
tv asid ubhaya-pakṣayoḥ  
brahmana vaidika ye ca  
vivaha-vidhi-kovidāḥ

sa - he; vedadibhiḥ - beginning with the Vedas; brahma - Brahma; tv - indeed; asit - was; ubhaya-pakṣayoḥ - both sides; brahmaṇa - brahmanas; vaidika - Vedic; ye - who; ca - and; vivaha-vidhi-kovidāḥ - expert at performing weddings.

Brahmā, the Vedas Personified, and a host of Vedic brāhmanas expert at performing weddings, stood on both sides.

Text 51

athabdhiḥ sarva-sambharan  
śriya eva prasadataḥ  
sadyaḥ sampadayam asa  
janayan deva-vismayam

atha - then; abdhiḥ - the ocean; sarva-sambharan - all the paraphernalia for the wedding; śriya - of Goddess Lakṣmi; eva - indeed; prasadataḥ - by the mercy; sadyaḥ - at once; sampadayam asa - attained; janayan - creating; deva - for the demigods; vismayam - wonder.

By Goddess Lakṣmi's mercy the ocean demigod at once attained all the paraphernalia needed for the wedding. This filled the demigods with wonder.

Text 52

yad yat saṅkalpayam asa  
hr̥di tat tad upahr̥tam  
sadyaḥ svantika evaikṣat  
tato 'bhud ati-harṣitaḥ

yad yat - whatever; saṅkalpayam asa - he desired; hr̥di - in his heart; tat tat - that; upahr̥tam - brought; sadyaḥ - atonce; svantike - near him; eva - indeed; aikṣat - saw; tataḥ - then; abhut - was; ati-harṣitaḥ - very happy.

Whatever he desired was at once brought to him. When he saw this, the ocean demigod became very happy.

Text 53

madhye tu maṇḍapasyasav  
agni-sthapana-vedikam  
karayam asa vidhi-vad  
brahmaṇair veda-vedibhiḥ

madhye - in the middle; tu - indeed; maṇḍapasya - of the pavilion; asau - he; agni-sthapana-vedikam - an alter established by Agni; karayam asa - created; vidhi-

vat - peoperly; brahmaṇaiḥ - bybrahmanas; veda-vedibhiḥ - learned in the Vedas.

In the middle of the wedding pavilion the ocean demigod had brāhmaṇas learned in the Vedas build a fire-altar.

Text 54

alañcakara taṁ vedim  
gandha-puṣpakṣatadibhiḥ  
nana-vidhaiḥ śubhai raṅgaiḥ  
saṅkuraiḥ karakais tatha

alañcakara - decorated; taṁ - that; vedim - altar; gandha - with scents; puṣpa - flowers; akṣata - unbroken grains; adibhiḥ - beginning; nana-vidhaiḥ - various kinds; śubhai - auspicious; raṅgaiḥ - with colors; saṅkuraiḥ - with new sprouts; karakaiḥ - withwaterpots; tatha - so.

Then he decorated the altar with scents, flowers, unbroken grains, colors, new sprouts, waterpots, and other auspicious articles.

Text 55

tato maha-maṅgalya-vadya-ghoṣaiḥ  
sa-mantrakam saṁsnapito munīndraiḥ  
anarghya-vasaṁsi ca ratna-bhuṣa  
dadhara viṣṇur mukuṭam ca divyam

tataḥ - then; maha-maṅgalya-vadya-ghoṣaiḥ - with very auspicious music; sa-mantrakam - with mantras; saṁsnapitaḥ - bathed;munīndraiḥ - by the kings of the sages; anarghya-vasaṁsi - priceless garments; ca - and; ratna-bhuṣa - jewel ornaments; dadhara - held;viṣṇuḥ - Lord Viṣṇu; mukuṭam - crown; ca - and; divyam - splendid.

Then, accompanied by mantras and auspicious instrumental music, the kings of the sages bathed Lord Viṣṇu, dressed Him in priceless garments, and decorated Him with a splendid crown and jewel ornaments.

Text 56

vaditra-nidhvana-ninaditaśaṁ  
nṛtyat-sura-strī-kala-gīta-śobhanam  
taṁ maṇḍapaṁ so 'tha suraiḥ stuvadbhiḥ

sahetya haime niṣasada pīṭhe

vaditra-nidhvana-ninadita - filled with the sounds of musical instruments; aśam - the directions; nṛtyat - dancing; sura-strī - demigoddesses; kala - sweet; gīta - singing; śobhanam - beautiful; tam - that; maṇḍapam - pavilion; saḥ - He; atha - then; suraiḥ - the demigods; stuvadbhiḥ - offering prayers; sahe - with; itya - went; haime - golden; niṣasada - sat; pīṭhe - on a throne.

As the sounds of musical instruments filled the directions, the demigoddesses danced, and the demigods recited prayers, Lord Viṣṇu went with the demigods to the wedding pavilion and sat on a golden throne.

Text 57

prakṣalayam asa tad-aṅghri-paṅkajam  
sva-preṣṭha-patnya jaladhiḥ sa-gaṅgaya  
bhṛṅgara-siktottama-vari-dharaya  
tad-ambu siṛṣṇa ca dadhara sanvayaḥ

prakṣalayam asa - washed; tad-aṅghri-paṅkajam - His lotus feet; sva-preṣṭha-patnya - by His dear wife; jaladhiḥ - the demigod of the ocean; sa-gaṅgaya - with the Gaṅgā; bhṛṅgara-siktottama-vari-dharaya - with a stream of water from pitchers; tad-ambu - that water; siṛṣṇa - on the head; ca - and; dadhara - held; sanvayaḥ - with her associates.

Then, accompanied by His dear wife and by Goddess Gaṅgā, and pouring streams of water from golden pitchers, the demigod of the ocean washed the lotus feet of Lord Nārāyaṇa, and then sprinkled that water on his head and the heads of his friends and family.

Text 58

tataḥ paṭhan maṅgalam uccakaiḥ śriye  
pradapayac cambudhinacyutaya  
prajvalya vahnim vidhina vidhata  
sakam bṛhadbhir munibhir juhava

tataḥ - then; paṭhan - reciting; maṅgalam - auspicious; uccakaiḥ - loudly; śriye - to Goddess Lakṣmi; pradapayat - gave; ca - and; ambudhina - by the ocean; acyutaya - to the infallible Supreme Personality of Godhead; prajvalya - lighting; vahnim - fire; vidhina - properly; vidhata - Brahma; sakam - with; bṛhadbhiḥ - great; munibhiḥ - sages; juhava - offered the yajña.

Requested by the ocean demigod, Brahmā loudly chanted mantras granting

auspiciousness to Goddess Lakṣmi and the infallible Supreme Personality of Godhead. Then Brahmā ignited the sacred fire and, accompanied by the great sages, began to perform the yajña.

Text 59

pradaya tasmai tanayaṁ manojñam  
tat-pada-padmaika-nibaddha-dṛṣṭim  
vasaṁsi ratnabharanani cadad  
bhuyaṁsi bhumne sa samaṁ duhitra

pradaya - giving; tasmai - to Him; tanayam - daughter; manojñam - beautiful; tat - His; pada - feet; padma - lotus; eka - alone; nibaddha - bound; dṛṣṭim - glance; vasaṁsi - garments; ratnabharaṇani - jewel ornaments; ca - and; adat - gave; bhuyaṁsi - great; bhumne - to the Supreme Personality of Godhead; sa - he; samam - with; duhitra - his daughter.

Then the ocean demigod offered his beautiful daughter to the Supreme Personality of Godhead. Then she fixed her glance on the Lord's lotus feet alone. Then, along with his daughter, the ocean demigod offered to the Lord many valuable garments and jewel ornaments.

Text 60

hutasya tasyatha hutaśanasya  
pradakṣiṇam capi saha śriyaiva  
cakara cetāṁsi nijekṣananam  
strīnam ca puṁsam ca haran hariḥ saḥ

hutasya - offered; tasya - of him; atha - then; hutaśanasya - of the fire; pradakṣiṇam - circumambulation; ca - also; api - and; saha - with; śriya - the goddess of fortune; eva - indeed; cakara - did; cetāṁsi - in the heart; nija - own; iḥkṣaṇam - of eyes; strīnam - of women; ca - and; puṁsam - of men; ca - and; haran - enchanting; hariḥ - Lord Hari; saḥ - He.

After the yajña was completed, Goddess Lakṣmi circumambulated her husband. As men and women gazed on Him, Lord Hari stole their hearts.

Text 61

ekasane tau saha sanniviṣṭau  
brahmaṇḍa-mata-pitarau manojñau  
sampujayam asur anarghya-vastra-

vibhuṣaṇair deva-gaṇaḥ sa-yoṣaḥ

ekasane - on one throne; tau - They; saha - with; sanniviṣṭau - sitting;  
brahmaṇḍa-mata-pitarau - the mother and father of the universes; manojñau -  
handsome; sampujayam asuḥ - worshiped; anarghya - priceless; vastra - garments;  
vibhuṣaṇaiḥ - with ornaments; deva-gaṇaḥ - the demigods; sayoṣaḥ - with their  
wives.

Then Śrī Śrī Lakṣmi-Nārāyaṇa, the beautiful and handsome mother and father  
of the universes, sat together on a single throne, and then the demigods and their  
wives worshiped Them with offerings of priceless garments and ornaments.

Text 62

tada ca gītani su-maṅgalani  
śriyaś ca viṣṇor guna-varnanani  
durgadayaś catha pulomajadya  
devyo jaguḥ sa-smita-caru-vaktraḥ

tada - then; ca - and; gītani - songs; su-maṅgalani - veryauspicious; śriyaḥ - of  
Goddess Lakṣmi; ca - and; viṣṇoḥ - of LordViṣṇu; guna - of the transcendental  
qualities; varnanani - descriptions; durgadayaḥ - headed by Durgā; ca - and; atha -  
- then;pulomajadya - headed by Pulomaja; devyaḥ - demigoddesses; jaguḥ - sang;  
sa-smitacaruvaktraḥ - with beautiful smiling faces.

Then, their beautiful faces gracefully smiling, Durgā, Śaci, and the other  
demigoddesses sang auspicious songs describing the transcendental qualities and  
virtues of Śrī Śrī Lakṣmi-Nārāyaṇa.

Text 63

siddha vibhaktani suraṅganam  
vṛṇḍany upaviśya ca sammukhani  
tad dam-pati-prekṣana-kautukani  
tatha jaguḥ prema-bhareṇa tani

siddhaḥ - the Siddhas; vibhaktani - divided; suraṅganam - ofthe  
demigoddesses; vṛṇḍani - multitudes; upaviśya - sitting;ca - and; sammukhani -  
facing; tat - that; dam-pati - the divine couple; prekṣaṇa - seeing; kautukani -  
eagerness; tatha - then;jaguḥ - sang; prema - of love; bhareṇa - with an abundance;  
tani - them.

Sitting down, the Siddhas and their wives happily gazed at the Divine Couple.  
With great love they sang songs glorifying Them.

Text 64

yatha tadakarnya suraḥ samasta  
maharṣayaś cakhila-yoṣito 'pi  
svantaḥ tam aikṣanta saha śriyeśam  
sphurantam asan nanu citravac ca

yatha - as; tada - then; akarnya - hearing; suraḥ - the demigods; samasta - all; maharṣayaḥ - the great sages; ca - and; akhila - all; yoṣitaḥ - women; api - also; svantaḥ - within; tam - Him; aikṣanta - gazed; saha - with; śriya - the Goddess of fortune; īśam - the Supreme Personality of Godhead; sphurantam - manifested; asan - wan; nanu - indeed; citravat - like a wonderful and colorful picture; ca - also.

Hearing these songs the demigods and great sages, accompanied by their wives also gazed at Lord Nārāyana and Goddess Lakṣmi, who stood like a wonderful and colorful picture before them.

Text 65

pranamyā bhaktyā ca varakṣatadi  
samarpyā tabhyaṁ vibudha mudaiva  
pṛthak pṛthak tuṣṭuvur urjītabhir  
vaghbhīś ca tau prañjalayo vinītaḥ

pranamyā - bowing; bhaktyā - with devotion; ca - and; varakṣatadi - beginning with unbroken grains; samarpyā - offering; tabhyaṁ - to Them; vibudha - the demigods; muda - happily; eva - indeed; pṛthak pṛthak - individually; tuṣṭuvuḥ - offered prayers; urjītabhiḥ - eloquent; vaghbhīḥ - with words; ca - and; tau - Them; prañjalayaḥ - with folded hands; vinītaḥ - humble.

Devotedly bowing down, the demigods happily offered unbroken grains and other gifts to the Divine Couple. Humbly and with folded hands, each demigod spoke many eloquent prayers.

**Sri Skanda Purana's**  
**Sri Vasudeva-mahatmya**  
Sri Narada's Visit to Goloka Vrndavana

Part One



## Meditation on Sri Sri Radha-Krsna

From Sri Skanda Purana, Sri Vaisnava-khanda, Sri Vasudeva-mahatmya, Chapter  
28

Text 1

One should meditate on Sri Radha's master, Lord Krsna, who is peaceful and handsome, and who is surrounded by a great spiritual effulgence.

2

One should meditate on Lord Krsna, His youthful, splendid, transcendental form is more handsome than many millions of Kamadevas...

3

...His limbs graceful, spiritual, and splendid like an autumn moon, His long arms graceful...

4

...His lotus feet with soft, reddish toes, His glistening toenails embarrassing the moon,...

5

...His graceful feet decorated with tinkling anklets, His legs and knees graceful,...

6

...His graceful waist bound with a yellow garment and a jewel belt and decorated with a deep navel and graceful lines of tri-bali,...

7

His broad chest decorated with Srivatsa, with the restlessly moving king of great pearl necklaces...

8

...with a garland of many fragrant flowers, and with a golden sacred thread, His blossoming red lotus hands decorated with bracelets,...

9

...His slender fingers glistening with jewel rings as He plays sweet flute music that charms everyone's heart,...

10

...His shoulders broad, His collar hidden, His great and splendid arms decorated with armlets, the sweet fragrance of His forest-flower garland attracting greedy, humming bees,...

11

...a splendid Kausthuba necklace on His conchshell neck, His chin handsome, His lips like splendid red bimba fruits...

12

...a gentle smile decorating His full-moon face, His nose graceful like a sesame flower,...

13

...His graceful ears decorated with glistening shark-shaped earrings and wonderful flower ornaments,...

14

...His cheeks splendid with the moonlight of His graceful teeth, His large eyes like red lotus petals,...

15

..His forehead high and broad, His eyebrow's like Kamadeva's bow, the hair on His head fine, black, curly, splendid, and charming,...

16

...the crown on His head splendid with many jewels, and His glance filled with love for His devotees.

17

After meditating on Lord Krsna in this way, one should meditate on two-armed Sri-Radha at His left, Her limbs fair like gold, Her garments like red kausumbha flowers,...

18

...Her ears and nose graceful, Her garments and jewel ornaments splendid, Her form youthful, Her eye's like a fawn's, Her breasts full, high, and firm,...

19

...Her waist slender, Her hips broad, her belt splendid with jewels, Her many ornaments splendid, her face a blossoming lotus,...

20

...Her hands and arms splendid with jewel rings, bracelets, and armlets, Her lotus feet splendid with twinkling anklets,...

21

...Her broad forehead decorated with kunkuma decorations, her lips bimba fruits, her chest graceful, and her braids decorated with malati flowers,...

22

Lovingly gazing at Her master, She places a lotus flower in His hand. Please meditate on Sri Radha in this way and then worship Her and Her master.

## Part Two Description of Sri Goloka Vrndavana

Sri Skanda Purana, Sri Vaisnava-khanda, Sri Vasudeva-mahatmya, Chapter 16

Texts 1 & 2

Standing on the summit of Mount Meru, and with transcendental vision gazing on Svetadvipa, thousands of liberated souls there, and the Supreme Personality of Godhead, Lord Vasudeva in their midst, the great yogi Narada suddenly flew there. He arrived there in a single moment.

3

Happy at heart, Sri Narada arrived in Svetadvipa. There he saw many devotees, each one splendid like the moon.

4

He worshipped them by bowing his head, and they also worshipped him in their minds. Austerer Narada was very eager to see the Supreme Lord.

5

Happy at heart to know that he was a pure devotee of Lord Visnu, the devotees spoke to Narada as he was chanting the twelve syllable mantra.

6

The liberated residents of Svetadvipa said : O best of sages, you are a great devotee

of Lord Krsna. You have come here and you are able to see us whom even the demigods cannot see. What do you desire, that you perform such severe austerities?

7

Sri Narada said : I am eager to see the Supreme Personality of Godhead, Lord Krsna. O kings of the devotees, O you are very dear to the Lord, please show Him to me.

8

Sri Skanda then said : Then, inspired in his heart by Lord Krsna, one of the liberated residents of Svetadvipa said, “Come with me. I will show Lord Krsna to you,” and began to walk ahead.

9

Travelling on the path of the sky, joyful Narada followed him. Narada saw the homes of the demigods, and then he flew above them.

10

Unattached, he saw first the seven planetary systems and then Dhruvaloka. Then he flew past Maharloka, Janaloka, and Tapaloka.

11

Then Narada saw Brahmaloaka. Then, yearning to see Lord Krsna, Narada followed the liberated resident of Svetadvipa into the great darkness that is the eight-fold covering that envelops the universe.

12

One by one he passed through the layers of earth, water, fire, air, ether, false-ego, mahat-tattva, and prakrti, each layer ten times greater than the one before. Finally he came to the wonderful abode of Goloka.

13

As he approached that effulgent realm only pure devotees of Lord Krsna may enter, he saw the wide and fathomless Viraja river,...

14

...which was beautiful with white, red, and blue lotus flowers and fragrant with sandal paste from the gopis and gopas who bathed there.

15

Then he went to the river’s beautiful shore, which was splendid with white, green, red and yellow jewels,...

16

...beautiful with many kalpa-vrksa trees and new coral sprouts, decorated with mines of syamantakas, sapphires, and other jewels,...

17

...beautiful with jewel stairways and the sweet cooing of swans, karandavas, and other birds,...

18

...and filled with splendid and pure waters drunk by hosts of surabhi cows, regal elephants, and horses. Then Narada continued on his journey.

19

Crossing that splendid transcendental river, by the Lord’s will Narada came to a great moat and the hundred peaks of Mount Govardhana,...

20

...which was eighty million miles tall, eight hundred million miles broad, golden,

very beautiful and charming,...

21

...beautiful with many thousands of kalpa-vrksa, parijata, and other trees and with mallika, yuthika, lavanga, aila, and other flowering vines,...

22

...with golden banana trees and other trees, with splendid deer, with elephant, and with sweetly cooing birds.

23

Then, on the beautiful peaks of that impassable mountain, Narada saw many great and beautiful pavilions for Lord Krsna's rasa dances,...

24

...pavilions filled with fragrant gardens, blossoming flowers, guarded by four entrances of four jewelled gates,...

25

... Splendid with many thousands of colourful archways, jewel pillars, bananas trees, pearl awnings,...

26

...beautiful with auspicious durva grass, moistened grains, and unbroken fruits, beautiful with courtyards sprinkled with sandal, agrur, musk, and kumkuma,...

27

...and filled with many kinds of beautiful instrumental music pleasing to the heart. There Narada saw many millions of groups of gopis,...

28

...gopis beautifully dressed in priceless garments and decorated with priceless ornaments with jewel bracelets, belts anklets, armlets, and rings,...

29

...gopis whose youthful beauty is beyond the power of words to describe, who are followers of Sri Radha, who are expert in amorous pastimes,...

30

...gopis who in these pavilions filled with many pleasing things sing songs glorifying Lord Krsna and enjoy many happy pastimes.

31

In the valley of that mountain Narada Muni saw the great forest named Vrndavana,...

32

...Which is famous pastime-place of Sri Sri Radha-Krsna, which is beautiful with many kalpa-vrksa trees, many lakes, many lotus flowers,...

33

many mango, amrataka, nipa, badari, pomegranate, kharjuri, betel, orange, coconut and sandalwood trees,...

34

...many jambu, jambira, pasana, aksoda, suradruma, banana, and campaka trees, and many vines of grapes and golden ketaki flowers,...

35

...which is splendid with many trees bending with a great burden of many fruits and flowers, which is splendid with many mallika, madhavi, kunda, lavanga, yuthika, and other flowering vines,...

36

.. which is served by gentle, fragrant, cooling breezes, which is everywhere the home for many clear streams swiftly flowing from the hundred peaks of Govardhana Mountain,...

37

...which is always opulent with the glory of springtime, which is filled with many groves lit with jewel lamps and filled with ornaments,...

38

...and which was everywhere filled, O sage, with the sounds of gopas and gopis chanting the glories of Lord Krsna, with the calls of cows and calves, and birds, with the tinkling of various ornaments, and with the sound of churning yoghurt.

39

Now gaze on this forest beautiful with many trees bending with many fruits and blossoming flowers, a place filled with thirty-two other forests.

40

Seeing this, joyful Narada entered the splendid town of Goloka, which was surrounded by a jewel fortress, beautiful with many royal roads,...

41

...splendid with many millions of airplanes and chariots made of regal jewels, beautiful with tinkling ornaments, and filled with devotees of Lord Krsna,...

42

...beautiful with many millions of wonderful regal-jewel palaces decorated with rows of jewel pillars,...

43

...beautiful with many charming pastime-pavilions made of the best jewels, illumined with jewel lamps, and graceful with jewel courtyards,...

44

...anointed with kesara, aguru, musk, and kumkuma, beautiful with many courtyards auspicious with yoghurt, durva grass, moistened grains, and betelnuts,...

45

...auspicious with many gates and golden pots filled with water, beautiful and royal roads paved with jewels, roads where many elephants and horses travel,...

46

...and crowded with many Brahman's, Sivas, and other demigods who have come, bearing gifts in their hands, to see Lord Krsna.

47

When he saw the great road filled with gopas and gopis eager to see Lord Krsna, Narada became filled with happiness.

48

Then Narada came to the all-wonderful and very beautiful palace of Lord Krsna, which was near the palace of Lord Krsna, which was near the palaces of Nanda, Vrsabhanu, and the other gopas,...

49

...and which was surrounded by sixteen moats and fortresses, each with four gates, and each gate guarded by ten million gopa gatekeepers.

50

Then Narada saw the gatekeepers standing before each of the jewel gates and jewel pillars.

51-53

Bowing down before Virabhanu, Candrabhanu, Suryabhanu, Vasubhanu, Devabhanu, Sakrabhanu, Ratnabhanu, Suparsva, Visala, Rsabha, Amsu, Bala, Subala, Devaprastha, Varuthapa, and Sridama, and receiving their permission one by one, Narada finally entered a great courtyard. There he saw a brilliant effulgence.

### Part Three Seeing Lord Krsna

Sri Skanda Purana, Sri Vaisnava-khanda, Sri Vasudeva-mahatmya, Chapter 17

1

Sri Skanda said: O sage, there Narada saw a great effulgence brighter than millions of millions of suns shining together.

2

This effulgence was the impersonal Brahman. Shining in all directions, above, and below, it was eternal and full of knowledge and bliss.

3

This Brahman is the original cause of matter and the material identities of the conditioned souls. Perfect yogis who pass through the six cakras attain this Brahman.

4

By the mercy of Lord Krsna these yogis travel through the Brahma-randhra at the top of the head and then they see this impersonal Brahman. This impersonal Brahman illumines the entire world. The sun, moon, stars, and fire shine with its reflected light.

5

The devotees call it Brahma-pura, for it is the abode of the Supreme Personality of Godhead. It shines everywhere like ten million suns.

6

Many gopas, gopis, Brahmas, and Sivas respectfully approach Lord Krsna in the centre of the Brahman. They fall to the ground to offer respects. They carry gifts in their hands.

7

One who has attained Lord Krsna's mercy can see Lord Krsna at the centre of the impersonal Brahman. Others, who have not attained His mercy, see only impersonal light. O sage, they cannot see Lord Krsna there.

8

In that great effulgence Narada saw a wonderful, splendid, transcendental palace beautiful with wonderful regal jewels, thousands of splendid jewel pillars, and many great assembly houses and pavilions,...

9

... and splendidly surrounded by many, many palaces of Lord Krsna's men and women devotees, palaces decorated with wonderful fine curtains and splendid jewels.

10

Happy at heart, Narada saw there a great throne splendid with the best of regal jewels, a throne that filled with wonder the heart of everyone who saw it.

11

Narada saw sitting on that throne Lord Krsna, who is the master of all opulences, the resting place of all living entities, beyond the touch of the modes of material nature, glorious with spiritual qualities, all-knowing, all-powerful, the Supreme Person whom the devotees call Vasudeva,...

12

...the Supreme Lord whom some say is the Supersoul, others say is the impersonal Brahman, greater than the greatest, and the devotees say is all-opulent, all-glorious Lord Visnu, the supreme master,...

13

...the Supreme Lord who is eternally youthful, filled with mercy, more handsome than many thousands of Kamadevas, supremely independent, not under the control of any liberated or conditioned soul,...

14

...the Supreme Lord who with a playful sidelong glance creates, maintains and destroys a multitude of material universes, who is the king of many millions of material universes, who is the only object of worship in all the universes, who is colourfully dressed like the best of dancing actors,...

15

...the Supreme Lord who is dressed in splendid and priceless yellow garments, who is opulent with many jewel ornaments, who is the colour of a new monsoon cloud, whose ears are splendid with shark shaped earrings,...

16

...the Supreme Lord whose limbs are splendid with a great effulgence, whose crown is splendid with many jewels, whose eyes are beautiful like autumn lotus flowers,...

17

...the Supreme Lord whose limbs are anointed with fragrant sandal paste, the door of whose chest is marked with Srivatsa, whose lotus arms place the flute to His mouth as he plays sweet music,...

18

...the Supreme Lord who is worshipped by Radha, Rama, Jaya, Susila, Lalita, Bhama, Kalindaja, Jambavati, and a host of others,...

19

the Supreme Lord who is served by religion, the Vedas, all opulences, transcendental knowledge and other virtues, and by the personified weapons, all standing with respectfully folded hands,...

20

...the Supreme Lord who is served by Nanda, Sunanada, and His other personal associates who are white or are the other colours of emeralds, rubies, or gold, and who all carry a cakra, club, lotus, and conchshell in their splendid hands,...

21

...the Supreme Lord who is worshipped by Sridama and a host of two-handed gopas, their heads bowed with devotion, and by Garuda standing before Him, and by the eight opulences, their heads bowed with respect,...

22

.. the Supreme Lord who is served by beauty, peace, mercy, protection, happiness, intelligence, faith, piety, noble-heartedness, friendship, tolerance, memory, and wisdom.

23

Gazing at the Supreme Lord's very wonderful and splendid transcendental form, Narada became filled with joy. All of his sense were captured by the Lord's handsomeness. The hairs of his body stood erect with transcendental love. His eyes were filled with tears of joy.

24

Offering respects, Narada fell to the ground like a stick. Then he stood up. Then he folded hands. Overcome with ecstatic love, he gazed at Lord Krsna's face.

25

With a glance Lord Hari respectfully welcomed His pure devotee Narada, who so earnestly desired to see Him.

26

Filled with bliss by gazing at the Lord and drinking the nectar of His words, Narada Muni devotedly praised the Lord with many prayers.

27

Sri Narada said : O Lord Sri Krsna, O Supreme Personality of Godhead, O resting place of all living entities, O master of the universes, O Vasudeva, O all-pervading Lord, O Lord dear to the pure devotees, all glories to you!

28

Your wonderful feet are always worshipped by Radha, Kamala, and their followers. You are the eternal goal for they who desire the highest good.

29

O Lord Krsna, You are the Supreme eternal soul among all other eternal souls. You are the supreme conscious being among all other conscious beings. You are the Supreme Personality of Godhead, greater than all liberated and conditioned souls.

30

Perfection and purity are attained only by devotional service to You. They cannot be attained by performing austerities or in any other way.

31

They who yearn for liberation keep in their hearts the moonlight of Your feet. O master of the devotees, no one has the power to remove Your feet from their hearts.

32

All the Vedas worship, honour, and know You O Lord, they declare that You are the first cause of all causes.

33

The devotees keep the effulgence of Your lotus feet in their hearts. Your feet are peaceful and full of bliss. They are more glorious than many millions of moons.

34

You are the Supreme Person, beyond the touch of the modes of material nature. You stay eternally in this effulgent and eternal abode, which is filled with bliss and beyond the touch of the modes of material nature.

35

By worshipping You, the devotees become free from the fear of Your illusory



potency Maya, and also from time, which makes one fear the material universes.

36

Now I take shelter of You and surrender to You, the all-powerful Supreme Person, the all-pervading Supersoul, the master of the universes.

37

O master of the demigods, if you would be merciful to me, then please grant that I may always have unwavering devotion for Your lotus feet.

38

Sri Skanda said : When Narada devotedly offered these prayers, the Supreme Personality of Godhead pleased him by speaking the following words, which are sweet like nectar.

## Part Four

### Description of the Incarnations of Lord Krsna

Sri Skanda Purana, Sri Vaisnava-khanda, Sri Vasudeva-mahatmya, Chapter 18

1

The Supreme Personality of Godhead said : O great sage, because You are my pure devotee eternally, and because you are free of pride and hypocrisy, You are able, by my own wish, to see Me.

2

In you always stays non-violence, celibacy, duty, peacefulness, renunciation, surrender to the Lord,...

3

...association with devotees, astanga-yoga, sense control, eating little, austerity, freedom from all vices,...

4

...knowledge of My glories, and pure devotion to Me. O saintly one, it is because of all these that you are now able to see Me.

5

O brahmana, anyone who has qualities like these will see Me in this way, for I dearly love my pure devotees.

6

O brahmana, accompanied by Goddess Radha and the pure devotees who take shelter of Me, I stay always in this eternal abode.

7

I am Lord Vasudeva, who gives all results of karma. I am the Supersoul. I am not dependent on any living being.

8

Accompanied by Laksmi, Nanda, Garuda, and many other personal associated, in my four armed form I stay in the transcendental abode called Vaikuntha.

9

Every day in the five periods of time I allow the liberated residents of Svetadvipa to see Me.

10

Manifest in my forms as Aniruddha, Pradyumna, and Sankarsana, I create, maintain and destroy a host of material universes.

11

O Narada, in the beginning of creation Brahma was born from the lotus flower of My navel. He worshipped Me with austerities and with many yajnas.

12

Pleased with him, I granted all the boons he wished, I said to him : O Brahma, you have the power to create the material bodies of the living entities.

13

Because of the boon I now give, all living entities in the universe will be subject to your command. Also, the eternal Vedas will become manifested in your intelligence.

14

You will also attain knowledge of My transcendental form. No one will disobey you.

15

You will become the giver of boons to the demigods, demons, sages, and saintly persons.

16

When you are thwarted in performing your duty and become bewildered, simply think of Me. I will become manifest and do what needs to be done.

17

As you are creating the universe, the earth will fall into the great ocean. Appearing in the form of a boar, I will kill the demon Hiranyaksa, who is very proud of his own strength. Then I will return the earth to its proper place.

18

At the end of one of your days I will become a fish. Until the end of your night I rescue in a boat Vaivasvata Manu, the sages, and the plants.

19

When the Kasyapa's son wish to churn nectar from the ocean but have no place for the churning rod, I will become a tortoise and I will place Mount Mandara on My back.

20

Manifesting a form half man and half lion, for the demigods' sake I will kill the demon Hiranyakasipu, who tried to stop all yajnas.

21

A powerful demon will take birth as Virocana's powerful son Bali. Bali will make Indra fall from his kingdom.

22

When Bali captures the three world from Indra, I will take birth as the twelfth son of Kasyapa and Aditi.

23

Then I will give the kingdom to Indra and return the demigods to their homes in Devaloka. I will make Bali live in Patalaloka.

24

I will become Kapila, the son of Kardama and Devahuti, and I will restore the Sankhya philosophy, which teaches renunciation, and which had become lost in the course of time.

25

I will become Dattatreya, son of Atri and Anasuya, and I will teach the science of logic to joyful Yadu.

26

I will become Rsabha, the son of Nabhi and Meru-devi, and I will teach the eternal duties of the paramahamsas.

27

In the treta-yuga I will take birth in the Bhrgu dynasty as Parasurama and I will kill the ksatriyas.

28

During the junction of Treta and Dvarpara yugas I will take birth as Rama, the son of Dasaratha and Kausalya.

29

Goddess Laksmi will become Janaka's daughter Sita. I will marry her and I will also break Lord Siva's great bow.

30

In battle I will kill a great demon who hates the demigods and sages and who kidnapped Sita. I will kill him and his brother.

31

Valmiki Muni and other great sages will sing in many ways of my pastimes in this incarnation. They who hear these pastimes will be cleansed of their sins.

32

At the end of the junction of Dvarpara and Kali yugas, I will take birth in Mathura city as the son of Vasudeva and Devaki. My mission will be to kill the demons burdening the earth and to protect religion and the pious devotees.

33

I, Krsna, will be known as the son of Vasudeva. Balarama will be Sankarsana. Pradyumna and Aniruddha will take birth in the Yadu dynasty.

34

O Brahma, Radha will become the daughter of Vrsabhanu-gopa. I will enjoy pastimes with her in Vrndavana.

35

Laksmi will become Bhismaka's daughter Rukmini. After defeating many kings in battle, I will marry her.

36

Killing many demon kings and establishing the true religion, I will remove the earth's burden.

37

Whoever somehow or other thinks of Me, I take to the spiritual world.

38

I will establish religion and then I will destroy the Yadu dynasty. Then, as the demigods look on, I will leave the earth.

39

Krsna Dvaipayana Vyasa and others will sing many songs of my heroic activities, songs that remove sins in a single moment.

40

I will become Parasara Muni's son Krsna Dvaipayana Vyasa. I will divide the one Veda into many branches, like a tree.

41

Becoming Buddha, I bewilder the demons who, pretending to take shelter of the rules of Vedas, trouble the three worlds.

42

When many demons establish irreligion on the earth, I will come in My original form as a Krsna and, accompanied by Arjuna, I will kill them in battle.

43

In Kosala-desa on the earth I will be born as Narayana Rsi, the son of Dharma.

44

O Brahma, when cursed by a muni, some rsis take birth as human beings, I will protect them from the demons.

45

At the end of Kali-yuga I will become Kalki. Riding on a spiritual horse, I will kill the barbarian sinners.

46

Whenever the demons try to destroy the religion of the Vedas, I will come to protect it.

47

Therefore, please do not worry. Please do your duty of creating the living entities. After speaking these words, I gave Brahma many boons as before, and then I disappeared.

48

O sage, whatever boons I promise, those boons I will certainly fulfil with my transcendental powers.

49

O brahmana, the opportunity to see Me, the supreme master of all living entities, is very rarely obtained. It is only obtained by pure devotion to Me.

50

O best of sages, please ask a boon from Me, whatever you wish. I am very pleased with you. The sight of Me never goes in vain.

51

Sri Skanda said : O sage, hearing the Lord's words, the great sage Narada reflected on his own good fortune, and then spoke the following words :

52

O master, by seeing You all my desires are fulfilled. I think it is very rare and difficult for anyone to see You.

53

My only desire is to see You, Your devotees, and Your eternal abode. I do not desire anything but that.

54

O infallible Lord, I ask only that You be pleased with me. Nothing else is rare or desirable in the whole material world.

55

Whatever material happiness is attained by following the Vedas, performing pious deeds, or worshipping the devas or pitas, is all temporary and subject to destruction.

56

O Lord, I do not desire any material pleasures. I ask only one boon from You, the

best of all givers of boons.

57

May I always be eager to chant the glories of You and Your devotees. May I always be filled with love for You.

58

Sri Skanda said : Hearing this request, Lord Krsna said, "So be it." Giving Narada a great vina, Lord Krsna spoke again.

59

The Supreme Personality of Godhead said : O saintly Narada, now please go to sacred Badarikasrama. There worship Me in My form of Sri Narayana Rsi, the son of Dharma Rsi.

60

You are a pure devotee. Neither pride nor hypocrisy stay in your heart. Therefore I think that you are better than even Brahma, your father.

61

O sage, pure devotees know everything about Me, My transcendental form, and My glories.

62

Pure devotees always think of Me in their hearts. They do not wish anything from Me, and I do not wish anything from them.

63

As devoted wives bring a good husband under their control, so pure devotees use their own transcendental virtues to bring Me under their control.

64

The goddess of fortune and I devotedly follow them. Wherever they go, there I am also.

65

They who desire liberation in the material world may attain it only by associating with My devotees. There is no other way. Please know that this is the truth.

66

They who take shelter of Me and surrender to Me escape the bondage of material bondage.

67

They who somehow or other take shelter of Me and surrender to Me attain whatever they wish. They do not return to the world of birth and death.

68

Sri Skanda said : After hearing these words spoken by the Supreme Personality of Godhead, and after thus attaining the Lord's mercy, Sri Narada bowed down before the Lord. Then, with tears of love in his eyes, Sri Narada returned to the material world.