

Sri Sanatkumara-samhita

Translated by Srīman Kusakratha dasa

1

*ekada yamuna-tire
samasinam jagad-gurum
naradah pranipatyaha
deva-devam sadasivam*

One day, bowing before Lord Lord Sadasiva, the master of both the demigods and the universe, who sat by the Yamuna's shore, Sri Narada said:

2

*sri-narada uvaca
deva-deva maha-deva
sarva-jna jagad-isvara
bhagavad-dharma-tattva-jna
krishna-mantra-vidam vara*

Sri Narada said: O master of the demigods, O great Lord, O all-knowing one, O master of the universe, O sage wise in the science of the Supreme Personality of Godhead, O best of they who know the mantras glorifying Lord Krishna, . . .

3

*krishna-mantra maya labdha
saras-toye pituh pare
te sarve sadhita yatnan
mantra-rajadyo maya*

. . . from my father I carefully learned the king of mantras and many other Krishna-mantras as we sat by the water.

4

*bahu-varsha-sahasreshu
saka-mula-phalasina
sushka-parnambu-vayv-adi-
bhogina ca nirasina*

At first I ate only wild vegetables, roots, and fruits, then I ate only dry leaves, then I only drank water, then I only breathed air, and finally I neither ate, drank, nor breathed.

5

*strinam sandarsanalapa-
varjina bhumi-sayina
kamadi-sad-gunan jitva
bahyendriyan niyamy ca*

I neither saw nor spoke to women. I slept on the ground. I conquered the six vices, beginning with lust, and I controlled the external senses.

6

*ananya-manasa nityam
krishna-dhyana-parena ca
tri-kala-snana-niratah
saucacara-parayanah*

Without thinking of anything else, I always meditated on Lord Krishna. I bathed thrice daily. I was pure in all I did.

7

*tri-kalam arcayed devam
sanga-nyasa-vidhanatah
namani kirtayams tasya
tat-katha-sravanotsukah*

Performing nyasas, one should worship the Lord thrice daily. One should chant the Lord's holy names and be eager to hear His glories.

8

*tad-gunan bhavayan nityam
japan mantram ahar-nisam
mantrasartham bhavayams ca
premasru-pulakancitah*

Day and night one should meditate on the Lord's qualities and chant mantras glorifying Him. Thinking of the meaning of the Lord's mantras, one should shed tears of love. The hairs of one's body should stand erect in ecstasy.

9

*evam-adi-gunir yukto
bahu-varsha-satam tatah
samsadhya vaishnavan mantran
nirvedam gatavan aham*

Worshipping the Lord in this way for many hundreds of years, I learned many Vishnu-mantras. I gave up all attachment for the material world.

10

*na purascaranih kascid
vinashtadasabhir manuh
kenapi sadhitah kvapi
maya drishto na bhu-tale*

Someone somewhere may have attained the eighteen-syllable mantra without first performing purscarana, but I have not seen that person anywhere in the world.

11

*jiva-hino yatha dehah
sarva-karmasu na kshamah
purascarana-hino hi
tatha mantra-prakirtitah*

As a lifeless body cannot act, so a person who has not performed purascarana cannot chant mantras.

12

*vina nyasam tatha mantrō
japtah kalpa-satair api
na bhavet phaladah purvam
ity uktam me svayambhuva*

Lord Brahma told me that a mantra chanted for hundreds of kalpas will not bring the proper result if not performed with the proper nyasas.

13

*kalau kila bhavishyanti
narah papa-parayanah
sv-alpayusha ca manda-bhagya
manda-prajnah ku-medhasah*

In Kali-yuga the people will be sinful, short-lived, unfortunate, slow, and unintelligent.

14

*sva-dharma-rahita nityam
hari-bhakti-vivarjitah
asuddha-hridayah kshudrah
kamadi-vasa-vartinah*

The people will not follow the duties of varnasrama. They will have no devotion for Lord Hari. Their hearts will be dirty. They will be foolish. They will be slaves to lust and a host of vices.

15

*putra-dara-rata nityam
hari-bhakti-vivarjitah
idrisas ca katham sadhyah
krishna-mantrah su-durlabhah*

They will care only for their wives and children. They will not care to serve Lord Hari. How can people like this attain Krishna-mantras, which are so difficult to attain?

16

*na caisham ca harau bhaktih
sravanadya bhavishyati
kamady-akula-cintanam
putra-dara-ratatmanam*

They will not be interested in devotion to Lord Hari, which begins with hearing about His glories. They will be overcome by lust and a host of vices. They will care only for their wives and children.

17

*yac capi bhagavan-nama
su-labham syat kalau yuge
na purna-phala-dam tac ca
tasminn evaparadhinam*

In the Kali-yuga the Lord's holy name is easy to attain. Still, the full result of the holy name does not come to they who commit offenses.

18

*aparadha-sahasrani
kritva krishne nirantaram
namasrayas taranty eva
tani sarvani manavah*

They who commit thousands of offenses to Lord Krishna, but nevertheless take shelter of the Lord's holy name, cross beyond all those offenses.

19

*namni kritvaparadhams tu
yasyanti narakam dhruvam
ittham su-dushkara bhaktih
sukarapi janardane*

They who commit offenses to the holy name go to hell. It is with the holy name's help that devotion to Lord Hari, which is otherwise so difficult to attain, is attained very easily.

20

*na ca bhaktim vina kincid
upayam vidyate param
yenaivanutishthenasu
gamishyanti hareh padam*

No path but devotional service will quickly bring one to the transcendental abode of Lord Hari.

21

*dravya-desatmanam nityam
asuddhatvat kalau yuge
na karma-phala-dam kincid
ity ahus ca manishinah*

Because in Kali-yuga objects, places, and people are all impure, one cannot easily attain the results of performing pious deeds. That is what the wise have said.

22

*jnanam ca dushkaram pumsam
kali-kale viseshatah
bahu-janma-satair
kasyacij jayate kvacit*

In the Kali-yuga transcendental knowledge is especially difficult to attain. After many hundreds of births, someone somewhere will attain it.

23

*na ca tabhyam api jnana-
karmabhyam prapyate harih
tasmad etad dvayam vyartham
syad ity evam matam mama*

One cannot attain Lord Hari by the cultivation of knowledge (jnana) or the performance of pious deeds (karma). These two are useless. That is my opinion.

24

*na jnanena karmana va
vairagyena tapasyaya
sreyobhir itarais capi
danadyair labhyate harih*

One cannot attain Lord Hari by knowledge, pious deeds, renunciation, austerities, charity, or other auspicious activities.

25

*labhyate kevalam bhaktya
sa capi durlabha kalau
ittham cinta-kulad eva
tvam aham saranam gatah*

Lord Hari is attained only by devotional service, service that in Kali-yuga is rare and difficult to attain. That is why I, pushed by a host of worries, now take shelter of you.

26

*tad upayam kincid adya
kali-kalocitam vada
yenanjasa gamishyanti
hari-lokam narah prabho*

O master, please tell what method the people of Kali-yuga may adopt to easily attain the transcendental abode of Lord Hari.

27

*bhagavan kena mantrena
samsarottaranam nrinam
tan mayacakshasva tena
sarva-loka-hitam yatah*

O Lord, what mantra will carry the people from this world of birth and death? So everyone may benefit, please tell it to me.

28

*ko mantrah sarva-mantranam
purascarana-varjitah
vina nyasair vina yogaih
samskaradayir vina prabho*

O Lord, of all mantras what mantra needs no purascarana, no nyasa, no yoga, no samskara, and no other thing?

29

*sakrid uccaranam namnam
dadati phalam uttamam
yadi yogyo 'smi devesa
tan me karunaya vada*

A single utterance of the Lord's holy name gives the highest result. O master of the demigods, if I am competent to hear it, please kindly tell me the Lord's holy name.

30

*sri-sadasiva uvaca sadhu prishtham maha-bhaga
sarva-loka-hitaishana
su-gopyam api vakshyami
mantra-cintanim tava*

Lord Sadasiva said: O fortunate one, your question is excellent. O you who wish for the welfare of all, I will tell you the secret cintamani jewel of the mantras.

31

*rahasyanam rahasyam yad
guhyanam guhyam uttamam
na maya kathitam devyai
nagrajebhyah pura tava*

I will tell you the secret of secrets, the most confidential of all confidential things. I will tell you what I have not told either the goddess or your elder brothers.

32

*vakshyami yugalam tubhyam
krishna-mantram anuttamam
mantra-cudamanir nama
yugalam svayam eva ca*

I will tell you two peerless Krishna-mantras that are the crest-jewels of all mantras.

33 and 34

*paryayas casya mantrasya
tatha panca-paditi ca
gopijaneti vallabheti
caranav iti ca kramat*

*saranam ca prapadyeti
tata etat pada-trayam
padam trayatmako mantrah
shod asaksha udahritah*

One mantra is "*Gopijana-vallabha-caranau saranam prapadye*" (I take shelter of the feet of Him who is the gopi's beloved). This mantra has three compound words, five individual words, and sixteen syllables.

35

*namo gopijanety uktva
vallabhabhyam vadet tatah
yad dvayatmako mantro
dasarnah khalu kathyate*

The second mantra is "*Namo gopijana-vallabhabhyam*" (Obeisances to the divine couple, who are dear to the gopis). This mantra has two words and ten syllables.

36

*etam panca-padim japtva
sraddhayasraddhaya sakrit
krishna-priya-vrinda-madhye
vasaty eva na samsayah*

One who either with faith or without faith once chants this five-word mantra resides among Lord Krishna's gopi-beloveds. Of this there is no doubt.

37

*na purascaranapeksha
nasya nyasa-vidhi-kramah
na desa-kala-niyamo
nari-mitradi-sodhanam*

In chanting these mantras there is no need of *purscarana*, *nyasa*, *ari-suddhi*, *mitra-suddhi*, or other kinds of purification. In chanting these mantras there is no restriction of time or place.

38

*sarve 'dhikarinas catra
candalanta munisvarah
striyah sudradayas capi
jada-mukandha-pungavah*

All, from the lowest outcaste to the greatest sage, are eligible to chant this mantra. Women, sudras, and all others are eligible. The paralyzed, mute, blind, and lame are eligible.

39

*andhra hunah kiratas ca
pulindah pukkakas tatha
abhira yavanah kankah
khasadyah papa-yonayah*

The Andhras, Hunas, Kiratas, Pulindas, Pukkakas, Abhiras, Yavanas, Kankas, Khasas, and all others born from sinful wombs are also eligible.

40

*dambhahankara-paramah
papa-paisunya-tat-parah
go-brahmananam hantaro
mahopapatakanvitah*

They who are overcome with pride and ego, who are intent on committing sins, who are killers of cows and brahmanas, and who are the greatest of sinners, are also eligible.

41

*jnana-vairagya-rahitah
sravanadi-vivarjitah
ete canye ca sarve syur
asyadhikarino mune*

They who have neither knowledge nor renunciation, they who have never studied the sruti-sastra and other scriptures, and all others, whoever they may be, are also all eligible to chant these mantras.

42

*yadi bhaktir bhaved esham
krishne sarvesvaresvare
tadadhikarinah sarve
nanyatha muni-sattamah*

Anyone who has devotion for Lord Krishna, the master of all masters, is eligible to chant these mantras, but they who have no devotion, even they may be the greatest of sages, are not eligible.

43 and 44

*yajniko dana-niratah
sarva-tirthopasevakah
satya-vadi yatir vapi
veda-vedanga-para-gah*

brahma-nishthah kulino va
tapasvi vrata-tat-parah
sa cadhikari na bhavet
krishne bhakti-vivarjitah

They who have performed many yajnas, given charity, visited all holy places, been devoted to speaking the truth, accepted the renounced order, traveled to the farther shore of the Vedas and Vedangas, devotedly served the brahmanas, taken birth in good families, and performed austerities and vows, but are not devoted to Lord Krishna, are not eligible to chant these mantras.

45

*tasmad dharer abhaktaya
krita-ghnaya na manine
na ca sraddha-vihinaya
vaktavyam nastikaya ca*

Therefore these mantras should not be spoken to one who is not devoted to Lord Hari, nor to one who is ungrateful, proud, or faithless, nor to an atheist or a blasphemer.

46 - 48

*nasusruvam pratibruyan
nasamvatsara-vasinam
sri-krishne 'nanya-bhaktaya
dambha-lobha-vivarjine*

kama-krodhadi-muktaya
deyam etat prayatnatah
sadasiva rishis cayam
gayatri-cchanda ucyate

devata ballavi-kanto
mantrasya prakirtitah
sa priyasya harer dasye
viniyoga udahritah

One should not speak these mantras to one who does not wish to hear them, nor to one who has not stayed for one year in the speaker's asrama. One should carefully give these mantras to one who is free of hypocrisy, greed, lust, anger, and other vices, and who is sincerely devoted to Lord Krishna. The sage of this mantra is Lord Sadasiva. The meter is Gayatri. The Deity is Lord Krishna, the beloved of the gopis. The purpose is to attain service to dear Lord Hari.

49

*acakradyaih pancangani
tair eva karayor api
atha caitad dvayam vipra
bijenaiva samacaret*

Beginning with the cakra one should perform the *pancanga-nyasa* and the *kara-nyasa*. O brahmana, one should perform them both with the *bija*-syllable.

50

*mantrasya prathama-varno
binduna parito 'ncitah
gamitveva bhaved bijam
namah saktir ihodita*

The first syllable should be adorned with the *bindu* letter. That is the *bija*-syllable. The sakti is said to be the word "*namah*" (obeisances).

51

*antima dasangani
tenaiva ca tatharcanam
gandha-punyadibhis tac ca
janaih karyam anamatah*

At the end should be the ten angas. Then the people should worship the Lord with scents, flowers, and other offerings.

52

*nyasa-puje ca nitye ca
kartavye hari-tushtaye
ata evasya mantrasya
nyaso nanye ca kascana*

To please Lord Hari one should always perform worship and nyasa. Nyasa should be performed with this mantra. It should not be otherwise.

53

*sakrid uccaranad asya
krita-kriyo na samsayah
tathapi dasadha nityam
japady-artham vibhavayan*

By once chanting this mantra one attains success. Of this there is no doubt. Still, for the purpose of chanting japa one should chant this mantra ten times daily.

54

*atha dhyanam pravakshyami
mantrasyasya dvijottama
pitambaram ghana-syamam
dvi-bhujam vana-malinam*

O best of brahmanas, now I will tell you the meditation of this mantra. I meditate on two-armed Lord Krishna, who is dark like a monsoon cloud, dressed in yellow garments, garlanded with forest flowers, . . .

55

*barhi-barhakrita-pidam
sasi-koti-nibhananam
ghurnayamana-nayanam
karnikaravatamsinam*

. . . crowned with a peacock feather, and garlanded with lotus whorls, whose face is splendid like ten million moons, whose eyes move restlessly, . . .

56

*abhitas candanenatha
madhye kunkuma-binduna
racitam tilakam bhale
bibhratam mandalakritim*

. . . whose forehead is marked with tilaka of sandal paste and musk, . . .

57

*tarunaditya-sankasam
kundalabhyam virajitam
gharmambu-kanika-rajad-
darpanabha-kapolakam*

. . . who is splendid with earrings like two rising suns, whose perspiration-anointed cheeks are like two glistening mirrors, . . .

58

*priya-mukha-nyastapangam
lilaya yonnata-bhruvam
agra-bhaga-nyasta-mukta-
sphurad-ucca-su-nasikam*

. . . who with raised eyebrows playfully glances at His beloved's face, the tip of whose graceful raised nose is decorated with a glistening pearl, . . .

59

*dasana-jyotsnaya rajat-
pakva-bimba-phaladharam
keyurangada-sad-ratna-
mudrikabhir lasat-karam*

. . . whose bimba-fruit lips are splendid in the moonlight of His teeth, whose hands are splendid with bracelets, armlets, and jewel rings, . . .

60

*bibhratam muralim vame
padma-panau tathetare
kanci-dhama sphuran-madhyam
nupurabhyam lasat-padam*

. . . who holds a flute in His left lotus hand, whose waist is splendid with a graceful belt, whose feet are splendid with graceful anklets, . . .

61

*rati-keli-rasavesa-
capalam capalekshanam
hasantam priyaya sardham
hasayantam ca tam muhuh*

. . . whose eyes are restless with the nectar of amorous pastimes, who jokes with His beloved, making Her laugh again and again, . . .

62

*ittham kalpa-taror mule
ratna-simhasanopari
vrindaranye smaret krishnam
samsthitam priyaya saha*

. . . and who stays with Her on a jewel throne under a kalpa-vriksha tree in Vrindavana forest. In this way one should meditate on Lord Krishna and His beloved.

63

*vama-parsve sthitam tasya
radhikam ca smaret tatah
nicina-nila-vasanam
druta-hema-sama-prabham*

On the Lord's left side one should meditate on Sri Radha, who is dressed in blue garments, who is splendid like molten gold, . . .

64

*patancalenavritardha-
su-smeranana-pankajam
kanta-vaktre nyasta-nrityac-
cakori-cancalekshanam*

. . . who with the edge of Her garment covers Her graceful lotus smile, whose restless cakori-bird eyes dance on Her beloved's face, . . .

65

*angushtha-tarjanibhyam ca
nija-priya-mukhambuje
arpayantim puga-phalim
parna-curna-samanvitam*

. . . who with her forefinger and thumb places beletnuts and crushed betelleaves in Her beloved's lotus mouth, . . .

66

*mukta-hara-sphurac-caru-
pinonnata-payodharam
kshina-madhyam prithu-sronim
kinkini-jala-sobhitam*

. . . whose full, raised breasts are decorated with a glistening pearl-necklace, whose waist is slender, whose broad hips are decorated with tinkling ornaments, . . .

67

*ratna-tatanka-keyura-
mudra-valava-dharinim
ranat-kataka-manjira-
ratna-padanguriyakam*

. . . who is decorated with jewel earrings, fingerrings, toerings, bracelets, armllets, and tinkling golden anklets, . . .

68

*lavanya-sara-mugdhangim
sarvavayava-sundarim
ananda-rasa-sammagnam
prasannam nava-yauvanam*

. . . whose limbs are graceful with the best of beauty, who is in always in the prime of youth, and who is always plunged in the nectar of bliss.

69

*sakhyas ca tasya viprendra
tat-samana-vayo-gunah
tat-sevana-para bhavyas
camara-vyajanadibhih*

O king of brahmanas, Her friends, whose age and qualities are like Hers, devotedly serve Her with camaras, fans, and other articles.

70 and 71

*atha tubhyam pravakshyami
mantrartham srinu narada
bahirangaih prapancasya
svamsair mayadi-saktibhih*

*antarangais tatha nitya-
vibhutais tais cid-adibhih
gopanad ucyate gopi
radhika krishna-vallabha*

Please hear, O Narada, and I will tell you the meaning of these mantras. The material world is manifested by the Lord's maya potency and other external potencies. The spiritual world is manifested by the Lord's cit potency and other internal and everlasting spiritual potencies. The protector of these potencies is said to be the gopi Sri Radha, who is Lord Krishna's beloved.

72

*devi krishnamayi prokta
radhika para-devata
sarva-lakshmi-svarupa sa
krishnahlada-svarupini*

The transcendental goddess Sri Radha is the direct counterpart of Lord Sri Krishna. She is the central figure for all the goddesses of fortune. She is the pleasure-potency of Lord Krishna.

73

*tatah sa procyate vipra
hladini manishibhih
tat-kala-koti-koty-amsa
durgadyas tri-gunatmikah*

The wise say that She is the pleasure potency of Lord Krishna. Durga and the other goddesses in the world of the three modes are a million-millionth part of one of Her expansions.

74

*sa tu sakshan maha-lakshmih
krishno narayanah prabhuh
na tayor vidyate bhedah
sv-alpo 'pi muni-sattama*

She is directly Goddess Maha-Lakshmi and Lord Krishna is Lord Narayana. O best of sages, there is not the slightest difference between Them.

75

*bahuna kim muni-sreshtha
vina tabhyam na kincana
cid-acil-lakshana-sarvam
radha-krishna-mayam jagat*

O best of sages, what more can I say? Nothing can exist without Them. This universe made of spirit and matter together is Their potency.

76

*iyam durga hari rudrah
krishnah sakra iyam saci
savitriyam harir brahma
dhumondhasau yamo harih*

She is Durga and Lord Hari is Siva. Lord Krishna is Indra and She is Saci. She is Savitri and Lord Hari is Brahma. She is Dhumorna and Lord Hari is Yama.

77

*ittham sarvam tayor eva
vibhutim viddhi narada
na sakyate maya vaktum
tat tu varsha-satair api*

O Narada, please know that everything is Their potency. Even if I had many hundreds of years, I could not describe all Their glories.

78

*trailokye prithivi dhanya
jambudvipo yatah param
tatrapi bharatam varsham
tatrapi mathura puri*

In the three worlds the most fortunate place is the earthly planets. The best of them is Jambudvipa. In Jambudvipa the best place is Bharata-varsha. In Bharata-varsha the best place is Mathura-puri.

79

*tatra vrindavanam nama
tatra gopi-kadambakah
tatra radha-sakhi-vargas
tatrapi radhika para*

The best place in Mathura-puri is called Vrindavana. In Vrindavana stay the supreme Goddess, Sri Radha, and Her many gopi friends.

80

*sannidhyadhikyatas tasya
adhikyam syad yathottaram
prithivi-prabhritinam tu
nanyat kincid ihoditam*

Beginning with the earthly planets, each realm described here is more or less exalted relative to its nearness to Sri Radha.

81

*saisha hi radhika gopi-
janas tasyah sakhi-janah
tasya sakhi-samuhasya
vallabhau prana-nayakau*

The gopis are the friends of Sri Radha. Sri Sri Radha-Krishna are the hero and heroine dear to the gopis.

82

*radha-krishnatayoh padan
saranam syad ihasrayam
prapadye gatavan asmi
jivo 'ham mati-dukhhitah*

I take shelter of Sri Sri Radha-Krishna's feet. I, an individual spirit soul unhappy at heart, surrender to Them.

83

*so 'ham yah saranam prapto
mama tasya vadanti ca
sarvam tabhyam tad-artham hi
tad-bhogyam na tu ye mama*

The wise say, "I surrender to Sri Sri Radha-Krishna. Whatever is mine is in truth Their property. Everything is for Their sake. Everything is meant for Their enjoyment. It is not meant for me."

84

*ity asau kathito vipra
mantrasyarthah samasatah
yugalarthas tatha nyasah
prapattih saranagatih*

O brahmana, thus I have briefly described the meaning of these mantras. Therefore one should perform nyasas to please the divine couple, Sri Sri Radha-Krishna. One should take shelter of Them and surrender to Them.

85

*atmarpanam me panca-
paryasas te mayoditah
ayam eva cintaniyo
diva-naktam atandritaih*

Thus I have described to you five ways to offer oneself to Sri Sri Radha-Krishna. You should think of these ways of surrender day and night, and never become tired of thinking of them.

86

*atha diksha-vidhim vakshye
srinu narada tattvatah
sravanad eva mucyante
vina yasya vidhanatah*

O Narada, please hear and I will tell you about spiritual initiation. Simply by hearing of this, even without following this description, the people become liberated.

87 and 88

*a-virincaj jagat sarvam
vijnaya nasvaram budhah
adhyatmikadi-tri-vidham
duhkham evanubhuya ca*

*anityatvac ca sarvesham
sukhanam muni-sattama
duhkha-pakshe vinikshipya
tani tebhyo virajyate*

O best of sages, aware that every place in the material world, from Brahmaloaka down, is temporary and destined for destruction, directly feeling the three kinds of material suffering, beginning with sufferings caused by one's own body and mind, and also seeing that all material happinesses come to an end and finally lead only to pain, a wise person renounces the world. No longer is he interested in the things of this world.

89

*virajya samsriter hanau
sadhanani vicintayet
anuttama-sukhasyapi
sampraptau bhrisam dukkhitah*

When a person no longer desires to enjoy the things of this world, he should consider how to finally sever all connection with this world. Only when he succeeds in that will such a person, unhappy with the world, attain peerless happiness.

90

*saranam dushkaratvam hi
vijnaya ca maha-matih
bhrisam artas tato vipra
sri-gurum saranam vrajet*

O brahmana, a wise person, aware that the shelter of the Lord is very difficult to attain, and distressed by material life, should take shelter of a bona-fide spiritual master.

91-93

*santo vimatsarah krishna-
bhakto 'nanya-prayojanah
ananya-sadhanah sriman
krodha-lobha-vivarjitah*

*sri-krishna-rasa-tattva-jnah
krishna-mantra-vidam varah
krishnasrayo nityam
mantra-bhaktah sada-sucih*

*sad-dharma-sadhako nityam
sad-acara-niyojakah
sampradayi kripa-purno
viragi gurur ucyate*

It is said that a bona-fide spiritual master should be peaceful, non-envious, devoted to Lord Krishna, not interested in things that have no relation to Lord Krishna, not engaged in activities that have no relation to Lord Krishna, filled with spiritual virtues, free of anger and greed, learned in the science of the nectar mellows of Lord Krishna, expert in the mantras glorifying Lord Krishna, always surrendered to Lord Krishna and always taking shelter of Lord Krishna, devoted to chanting the mantras glorifying Lord Krishna, always pure, always pious and religious, always engaged in devotional service to the Lord, a teacher who shows his disciples how to serve the Lord, himself a disciple in the sampradaya (disciplic succession), filled with mercy, and renounced.

94

*evam-adi-gunah prayah
susrushur guru-padayoh
gurau nitanta-bhaktas ca
mumukshuh sishya ucyate*

It is said that a bona-fide disciple should have qualities like these also. He should have faith in his spiritual master's feet, be devoted to his spiritual master, and have the attainment of liberation as the goal of his life.

95

*yat sakshat sevanam tasya
premna bhagavato bhavet
sa mokshah procyate prajnai
r veda-vedanga-vedibhih*

Service to the spiritual master is the same as direct loving service to the Supreme Personality of Godhead. The wise, who are learned in the Vedas and Vedangas, declare that this service is the path to liberation.

96

*trayasva bho jagan-natha
guro samsara-vahnina
dagdham ca kala-dashtam ca
trahi mam bhava-sagarat*

O spiritual master of all the worlds, please rescue me, for I am burning in the fire of repeated birth and death! I am bitten by the black snake of time! Please rescue me from the ocean of birth and death!

97

*sri-nanda-nandanah krishnah
sarva-deva-siro-manih
padambujaika-bhag eka-
diksha prokta manishibhih*

Lord Krishna, the son of Nanda, is the crest jewel of all Deities. One should worship His lotus feet alone. One time only should one accept initiation to the worship of His lotus feet. This is said by the wise.

98

*agatya ca guroh pade
nija-vrittam nivedayet
sa-sandehanam prahvatya
bodhayitva punah punah*

One should approach the spiritual master's feet, offer service to them, and learn the truth by asking questions again and again.

99

*sva-pada-pranatam santam
susrushum nija-padayoh
ati-hrishta-manah sishyam
gurur adhyapayen manum*

Happy at heart, the spiritual master then teaches the sacred mantra to the disciple who is peaceful, who has faith in his spiritual master's feet, and who is surrendered to his spiritual master's feet.

100

*candanena mrida vapi
vilikhet bahu-mulayoh
vama-dakshinayor vipra
sankha-cakre yatha kramam*

O brahmana, using sandal paste or clay, the spiritual master should draw a conchshell and cakra on the left and right shoulders.

101

*urdhva-pundram tatah kuryad
bhaladishu vidhanatah
tato mantra-dvayam tasya
daksha-karne vinirdiset*

Then the spiritual master should draw Vaishnava tilaka on the forehead and other places, and then he should speak the two mantras in the disciple's right ear.

102

*mantraratham ca vadet tasmai
yathavad anupurvasah
dasa-sabda-yutam nama
dhayya tasya prayatnatah*

Then he should explain the meaning of the mantras, and then he should give the disciple a name, a name ending with the word "dasa" (servant).

103

*tato 'ti-bhaktya sa-sneham
vaishnavan bhojayed budhah
sri-gurum pujayec capi
vastralankaranadibhih*

Then the wise disciple should affectionately and devotedly feast the Vaishnavas, and then he should worship the spiritual master with garments, ornaments, and other gifts.

104

*sarvasvam gurave dadyat
tad-ardham va maha-mune
sva-deham api nikshiptam
puras tishthet akincanah*

O great sage, then the disciple should offer all his wealth to his spiritual master, or he may offer half his wealth, or, being penniless, he may offer his body in the spiritual master's service.

105

*ya etaih pancabhir vidvan
samskaraih samskrito bhavet
dasya-bhagi sa krishnasya
nanyatha kalpa-kotibhih*

With these five samskaras (purificatory rituals) one becomes purified. He becomes a servant of Lord Krishna. Even in ten million kalpas he will not renounce that service.

106

*ankanam cordhva-pundram ca
mantra-nama-vidharanam
pancami yaga ity uktam
samskaram purva-suribhih*

The previous sages say these five samskaras are: 1. the marking, 2. tilaka, 3. mantra, 4. name, and 5. yajna.

107

*ankanam sankha-cakradyaih
sac-chidra-pundra ucyate
dasa-sabda-yutam nama
mantro yugala-samjnakam*

The marking is the marking of the conchshell, disc, and other signs. The tilaka is Vaishnava tilaka. The name is the name to which the word "da sa" (servant) is added. The mantra is the two mantras already described.

108

*guru-vaishnavayoh puja
yaga ity abhidhiyate
ete parama-samskara
maya te parikirtitah*

The yajna is the worship of the spiritual master and the Vaishnavas. Thus I have described these great samskaras to you.

109

*atha tubhyam prapannam
dharman vakshyami Narada
yan asthaya gamishyanti
hari-dhama narah kalau*

O Narada, now I will describe to you, a surrendered soul, the spiritual activities people in Kali-yuga may follow to attain the abode of Lord Hari.

110

*ittham guror labdha-mantro
guru-bhakti-parayanah
sevamano gurum nityam
tat-kripam bhavayet sudhih*

After receiving the mantras, the wise disciple should always devotedly serve his spiritual master. In this way he inspires the spiritual master's mercy to him.

111

*satam dharmas tatah sikshet
prapannanam viseshatah
sveshta-deva-dhiya nityam
vaishnavan paritoshayet*

The disciple should study the devotional activities of the devotees. Especially he should study the activities of the surrendered souls. He should always meditate on his chosen Deity. He should always try to please the Vaishnavas.

112

*tadanam bhartsanam kami
bhogyatvena yatha striyah
grihnati vaishnavanam ca
tat-tad-grahyam tatha budhah*

As a rake enjoys when his mistress rebukes and hits him, so a wise person is happy when the Vaishnavas punish him.

113

*aihimushmaki-cinta
na ca karya kadacana
aihim tu sada bhavyam
purva carati karmanam*

He never worries what will happen in this life or the next. He knows that what happens in this life is determined by his past deeds.

114

*amushmikam tatha krishnah
svayam eva karishyati
ato hi tat krite tyajyah
prayatnah sarvatha naraih*

He does not worry what will happen in the next life. Lord Krishna Himself will arrange what will happen after this life.

115

*sarvopaya-parityagah
krishnopayanam arcanam
su-ciram proshite kantam
yatha pati-parayana*

He should renounce all plans and make the worship of Lord Krishna his only plan. As a faithful wife worships her husband when he has gone away on a journey, so he should worship Lord Krishna.

116

*priyanuragini dina
tasya sangaika-ka\nkshini
tad-gunan bhavayen nityam
gayaty api srinoti ca*

Filled with love for her dear husband, such an unhappy wife always longs for his company. She always meditates on his virtues. She glorifies them and hears about them.

117

*sri-krishna-guna-liladeh
smaranadi tatha caret
na punah sadhanatvena
karyam tat tu kadacana*

In the same way the devotee should always remember, hear about, and glorify Lord Krishna virtues, pastimes, and everything else about the Lord. A devotee need do nothing but this.

118

*ciram proshyagatam kantam
prapya kanta-dhiya tatha
cumbanti valinganti ca
netrantena pibanty api*

When the dear husband, long absent on a journey, finally returns, the wife, filled with thoughts of him, kisses him, embraces him, and with her eyes drinks in the sight of him.

119

*brahmanandam gatam vamum
sevate paraya muda
srimad-arcavatara ca
taya paricared dharim*

By serving the Deity form of the Lord one directly serves supremely blissful Lord Hari.

120

*ananya-sarano nityam
tathaivananya-sadhanah
ananya-sadhanartho ca
syad ananya-prayojanah*

One should take shelter of Lord Krishna. One should not take shelter of anyone but Him. One should not strive to attain anyone but Him. One should not desire anyone but Him. One should not have any goal but Him.

121

*nanyam ca pujayed devam
na namet tam smaren na ca
na ca pasyen na gayen na
ca vindeta kadacana*

One should not worship anyone but Him. One should not bow down before anyone but Him. One should not meditate on anyone but Him. One should not gaze upon anyone but Him. One should not glorify anyone but Him. One should not seek anyone but Him.

122

*nanyocchishtam ca bhunjita
nanya-sesham ca dharayet
avaishnavanam sambhasham
vandanadi vivarjayet*

One should not eat the remnants of food eaten by anyone but Him. One should not wear the garments and ornaments worn by anyone but Him. One should not talk with they who are not devotees of the Lord. One should not bow down before them or honor them in any way.

123

*isa-vaishnavayor nindam
srinuyan na kadacana
karnau pidhaya gantavyam
sakto dandam samacaret*

One should not hear the blasphemy of the Supreme Lord or His devotees. One should cover one ears and go away. If one has the power, one should punish the offender.

124

*asritas catakim vrittim
deha-patavadhi dvija
dvayasyartham bhavayata
stheyam ity eva me matih*

O brahmana, one should always serve the Lord and His devotees. Until the moment of one's death one should follow the example of the cataki bird.

125

*sarah-samudra-nady-adin
vihaya cataki yatha
trshiti mriyate vapi
yacate va payodharat*

Rejecting lakes, rivers, oceans, and any other source of water, a cataki bird will drink only water falling from a cloud. It will die of thirst before accepting any other water.

126

*evam eva prayatnena
sadhanani parityajan
sveshta-devau sada bhavyau
gatis tau me bhaved iti*

Renouncing all other goals, one should think, "Sri Sri Radha-Krishna are the only goal of my life."

127

*sveshta-deva-tadiyanam
guror api viseshatah
anukulye sada-stheyam
pratikulyam vivarjayet*

One should accept what is favorable for service to the Lord, His devotees, and one's spiritual master. One should reject what is not favorable for Their service.

128

*sakrit-prapanna-rakshadi-
kalyanugunatam tayoh
vicintya visvasayed etau
mam avasyam avisyatah*

Sri Sri Radha-Krishna will protect anyone who even once surrenders to Them. One should confidently think, "Sri Sri Radha-Krishna will protect me".

129

*samsara-sagaran nathau
putra-mitra-grihakulat
goptarau me yuvam eva
prapanna-bhaya-bhanjanau*

One should pray, "O Sri Sri Radha-Krishna, please rescue me from the ocean of birth and death. Please rescue me from the troubles born from children, friends, and home. Please break into pieces the fears of Your surrendered devotee.

130

*yo 'ham mamasti yat kincid
iha loke paratra ca
tat sarvam bhavator adya
caraneshu mayarpitam*

"O Sri Sri Radha-Krishna, today I place at Your feet Myself and everything I possess either in this life or in the next.

131

*aham apy aparadhanam
alayas tyakta-sadhanah
agatis ca tato nathau
bhavantau me bhaved gatih*

"I am the home of all offenses. I have abandoned all spiritual duties. I have no shelter. O Sri Sri Radha-Krishna, O my Lords, please become my shelter.

132

*tavasti radhika-natha
karmana manasa gira
krishna-kante tavaivasmi
yuvam eva gatir mama*

"O master of Radha, I am Yours. O beloved of Lord Krishna, I am Yours. I offer to You both my thoughts, words, and deeds. You both are the goal of my life.

133

*saranam vam prapanno 'smi
karuna-nikarakarau
prasadam kurutam dasyam
mayi dushte 'paradhini*

"O Sri Sri Radha-Krishna, You are like two great oceans of mercy. Please be merciful to me. I take shelter of You. I surrender to You. Please engage me, a sinner and an offender, in Your service."

134

*ity evam japatam nityam
gantavyam padya-pancakam
acirad eva tada dasyam
icchata muni-sattama*

O best of sages, one who desires to quickly attain the direct service of the divine couple should daily recite these five verses.

135

*bahya-dharmo maya tubhyam
sankshepenopavarnitah
antarah paramah dharmah
prapannanam athocyate*

In this way I have briefly described the external activities of the surrendered souls. Now I will describe the activities hidden in their hearts.

136

*krishna-priya-sakhi-bhavam
samasritya prayatnatah
tayoh sevam prakurvita
diva-naktam atandritah*

Accepting the nature of one of Sri Radha's gopi friends, one should carefully serve the divine couple day and night, without ever becoming fatigued.

137

*esha te kathito dharmā
antaro muni-sattama
guhyad guhyataro hy esha
gopaniyah prayatnatah*

O best of sages, I have thus told you something that is very confidential. This is the most secret of all secrets. It should be concealed with great care.

138

*ukto mantras tad-angani
tatha tasyadhikarinah
tad-dharmas ca tatha tebhayah
phalam mantrasya narada*

O Narada, thus I have described to you the mantra, the parts of the mantra, they who are qualified to chant the mantra, spiritual activities, and the result attained by performing spiritual activities and chanting the mantra.

139

*anutishthatvam apy ete
tayor dasyam avapsyasi
svadhikam rakshayed vipra
sandeho natra kascana*

Follow this teaching and you will attain direct service to Sri Sri Radha-Krishna. O brahmana, They will always protect you. Of this there is no doubt.

140

*sakrin-matra-prapanno yas
tavasmiti ca yacate
nija-dasyam harir dadyan
na me 'trasti vicarana*

To a person who once surrenders to the Lord and says, "O Lord, I am Yours," Lord Hari gives direct devotional service. Of this I have no doubt.

141

*tatra te varnayishyami
rahasya-paramadbhutam
srutam purvam maya krishnat
sakshad bhagavatah kila*

Now I will tell you a very wonderful secret, a secret I directly heard from Lord Krishna, the Supreme Personality of Godhead, Himself.

142

*mantra-ratnam aham purvam
japan kailasa-murdhani
dhyayan narayanam devam
avasam gahane vane*

In the past I lived deep in the forest on Mount Kailasa's summit. Chanting the jewel of mantras, I meditated on Lord Narayana.

143

*tatas tu bhagavams tushtah
pradurasin mamagratah
vriyatam varam ity ukte
mayapy udghatya locanam*

Pleased with me, the Lord appeared in my meditation and said, "You may ask a boon". I suddenly opened my eyes.

144

*drishto devah sriya sardham
samsthito garudopari
pranipatya muhus cainam
avadac ca sriyah patim*

Gazing at the Lord as He stood on Garuda with the goddess of fortune at His side, I bowed down again and again. Then I said to the goddess of fortune's husband:

145 and 146

*yad rupam te kripa-sindho
paramananda-dayinam
sarvanandasrayam nityam
murtam ca sarvato-'dhikam*

*nirgunam nishkriyam santam
brahmeti ca vidur budhah
tad aham drashtum icchami
cakshurbhyam paramesvara*

"O Supreme controller, O ocean of mercy, I wish that with my own eyes I may see Your original form, the best of all Your forms, a form the great sages say is eternal, the giver of bliss, the abode of all bliss, beyond the modes of nature, beyond material deeds, peaceful, and spiritual.

147

*tato mam aha bhagavan
prasannah kamala-patih
tad adya drakshyase rupam
yat te manasi kankshitam*

Pleased, the goddess of fortune's husband said to me, "Today you will see the form your heart desires.

148

*yamuna-pascime kule
gaccha vrindavanam mama
ity uktvantardadhe devah
sriya sardham jagat-patih*

"Go to the place named Vrindavana, which is on the western shore of the Yamuna." After speaking these words, the master of the universes, accompanied by the goddess of fortune, suddenly disappeared.

149

*aham apy agamam tarhi
yamunayas tatam subham
atra krishnam apasyams ca
sarva-devesvaresvaram*

Then I went to the beautiful shore of the Yamuna. There I saw the demigods' master, Lord Krishna, . . .

150

*gopa-vesa-dharam kantam
kisora-vayasanvitam
priya-skandhe su-vinyasta-
vama-hastam manoharam*

. . . who was a cowherd youth, who was charming and handsome, whose left hand was gracefully placed on His beloved's shoulder, . . .

151

*hasantam hasyantam ca
madhye gopi-kadambakam
snigdha-medhasam abhasa-
kalyana-guna-mandiram*

. . . who stood in the midst of many gopis, laughing and making them laugh, whose heart was filled with love, and who was a great palace of splendor, auspiciousness, and virtues.

152

*prahasya ca tatah krishno
mam ahamrita-bhashanah
aham te darsanam yatam
jnatva rudra tavepsitam*

Smiling, Lord Krishna spoke to me these words of nectar: "O Siva, I could understand your desire. That is why I have now come before your eyes.

153

*yad adya me tvaya drishtam
idam rupam alaukikam
ghani-bhutamala-prema-
sac-cid-ananda-vigraham*

"Now you can see My original form, a form beyond the world of matter, a form filled with intense and pure love, a form eternal and filled with knowledge and bliss.

154

*nirupam nirgunam vyapi
kriya-hinam parat param
vadanti veda-sirasa
idam eva mamanagha*

"O sinless one, the Upanishads, which form the crown of all the Vedas, say that I am formless, without qualities, all-pervading, inactive, and greater than the greatest.

155

*prakritaika-gunabhavad
anantatvat tathesvara
aprasiddhya mad-gunanam
nirgunam mam vadanti hi*

"Of all My qualities, not a single one is made of matter. My qualities are all limitless and eternal. No one can understand them perfectly or completely. That is why the Upanishads say I have no qualities.

156

*adrisyatvan mamaitasya
rupasya carma-cakshusha
arupam ma vadanty ete
vedah sarve mamesvara*

"O Siva, My form cannot be seen by material eyes. That is why the Vedas say I am formless.

157

*vyapakatvac cid-amsena
mam brahmeti vidur budhah
akartritvat prapancasya
nishkriyam mam vadanty api*

"With a single fragment of consciousness I pervade everything. That is why the philosophers think I am the formless Brahman. My actions have nothing to do with the world of matter. That is why the philosophers say I am inactive.

158

*maya-gunair yuta me 'msah
kurvanti srijanadikam
na karomi svayam kincit
srishty-adikam aham siva*

"Filled with the modes of material nature, the demigods, who are My parts and parcels, create, maintain, and destroy the material universes. O Siva, I do not Myself create, maintain, or destroy them.

159

*aham asam maha-deva
gopinam prema-vihvalah
kriyantaram na janami
natmanam api manada*

"O Siva, O humble and respectful one, I am overcome with love for the gopis. I do not know anything else. I do not even know My own self.

160

*viharamy anaya nityam
asyah prema-vasi-kritah
imam tu mat-priyam viddhi
radhikam para-devatam*

"Please understand the truth of My beloved, the supreme goddess Sri Radha. I enjoy pastimes with Her eternally. She has conquered Me with Her love.

161

*asyas ca paritah pasya
sakhayah sata-sahasrasah
nityah sarva ima rudra
yathaham nitya-vigrahah*

"O Siva, see how hundreds and thousands of Her friends surround Us. As I am eternal, so are they also.

162

*sakhayah pitarau gopa
gavo vrindavanam mama
nityam eva sarvam etat
cid-ananda-rasatmakam*

My gopa friends, parents, cows, and this land named Vrindavana are all eternal. They are spiritual, blissful, and sweet like nectar.

163

*idam ananda-kandakhyam
viddhi vrindavanam mama
yasmin pravesamatra
na punah samsritim viset*

Know that My Vrindavana is filled with bliss. One who enters it never again enters the world of birth and death.

164

*mad-vanam prapya yo mudhah
punar anyatra gacchati
sa atma-ha mahadeva
sarvatha natra samsayah*

One who, after entering My forest, leaves and goes somewhere else is a great fool. O Siva, it is as if he killed his own soul. Of this there is no doubt.

165

*vrindavanam parityajya
naiva gacchamy aham kvacit
nivasamy anaya sardham
aham atraiva sarvada*

I never take even a single step out of Vrindavana. Accompanied by Sri Radha, I stay here eternally.

166

*ity evam sarvam akhyatam
yat te rudra hridi sthitam
kathayasva mamedanim
kim anyat srotum icchasi*

Thus I have told you everything. O Siva, speak what is in your heart. What more do you wish to hear?

167

*tatas tam abruvam devam
aham ca muni-sattama
idrissdas tvam katham labhyas
tam upayam vadasva me*

O best of sages, then I said to Lord Krishna: How can one attain You? Please tell me the way.

168

*tato mam aha bhagavan
sadhu rudra tvayoditam
ati-guhyatamam hy etat
gopaniyam tvayanagha*

Then Lord Krishna said to me: O Siva, you have spoken well. I will tell you a great secret, which you should carefully conceal, O sinless one.

169

*sakrid avam prapanno yas
tyaktopaya upasate
gopi-bhavana devesa
samam eti na cetara*

A person who, renouncing all else, once surrenders to Me and to Sri Radha, and worships Us as the gopis worship Us, attains Us. No one else attains Us.

170

*yo mam eva prapannas ca
mat-priyam na mahesvara
na kadapi samapnoti
mam eva te mayoditam*

O Siva, a person who surrenders to Me but not to My beloved never attains Me. This I tell you.

171

*sakrid etam prapanno yas
tavasmiti vaded api
sadhanena vinapy esha
mam apnoti na samsayah*

A person who once surrenders to Her and tells Her, "I am Yours", attains Me also without doing anything further. Of this there is no doubt.

172

*tasmat sarvatmana rudra
mat-priyam saranam vrajet
ya asu mat-priya bhutva
mam vasi-kartum icchati*

Therefore, O Siva, a person who desires to conquer Me should surrender, with all his heart, to My beloved. In this way one becomes dear to Me.

173

*idam rahasyam paramam
maya te parikirtitam
tvayapy etan mahadeva
gopaniyam prayatnatah*

I have spoken to you a very great secret. O Siva, please conceal it with great care.

174

*tvam apy etam samasritya
radhikam mama vallabham
japan me yugalam mantram
sada tishtha mamalaye*

You also should take shelter of My beloved Radha, chant My two mantras, and always stay in My abode.

175

*sri-siva uvaca
ity uktva dakshine karne
mama krishno daya-nidhih
upadisya dvayam hy etat
samskarams ca vidhaya hi*

Lord Sadasiva said: After speaking these words, Lord Krishna, who is an ocean of mercy, spoke the two mantras in my right ear. Then He taught me the various samskaras.

176

*sa-gano 'ntardadhe vipra
tatraiva me vipascitah
aham apy atra tishthami
tad arabhya nirantaram*

O wise brahmana, then the Lord and His company suddenly disappeared. Since then I have always stayed in this place.

177

*sarvam etan maya tubhyam
sangam eva prakirtitam
adhuna vada viprendra
kim bhuyah srotum icchasi*

O king of brahmanas, now I have told you everything. Please speak. What more do you wish to hear?

178

*sri-narada uvaca
bhagavan sarvam akhyatam
yat prishtam maya guro
adhuna srotum icchami
bhava-margam anuttamam*

Sri Narada said: O spiritual master, you have answered my question with all completeness. Now I wish to hear about the path of spiritual love, the best of all paths.

179

sri-sadasiva uvaca
sadhu prishtam tvaya vipra
sarva-loka-hitaishina
rahasyam api vakshyami
tan me nigaditam srinu

Lord Sadasiva said: O brahmana who wishes the welfare of all, I will tell you a great secret. Please hear this from me.

180

dasah sakhayah pitarau
preyasyas ca harir iha
sarve nitya muni-sreshtha
tat-tulya-guna-salinah

O best of sages, Lord Hari, His servants, His friends, His parents, and His gopi beloveds are all eternal. They all have the same transcendental virtues.

181

yatha prakata-lilayah
puraneshu prakirtitah
tatha te nitya-lilayam
santi vrindavane bhuvi

Lord Krishna's eternal pastimes in the spiritual world of Vrindavana are exactly like His manifested pastimes in earthly Vrindavana, as described in the Puranas.

182

gamanagamane nityam
tathaiva vana-goshthayoh
go-caranam vayasyas ca
vinasura-vighatanam

In the spiritual world of Vrindavana there is the same coming and going to the forest and village of Vraja, the same herding of the cows, and the same friends. Only the killing of the demons is absent.

183

parakiyabhimanyas
tatha tasya priya-janah
pracchannaiva bhavena
ramayanti nijam priyam

Thinking of Him as their paramour, with hidden love the gopis please their beloved Krishna.

184 and 185

*atmanam cintayet tatra
tasam madhye manoramam
rupa-yauvana-sampannam
kisorim pramadakritim*

*nana-silpa-kalabhijnam
krishna-bhoganurupinim
prarthitam api krishnena
tato bhoga-paranmukhim*

One should think of oneself as a beautiful young gopi girl expert in various arts, pleasing to Lord Krishna, reluctant to directly enjoy with Lord Krishna even if He were personally to invite you, . . .

186

*radhikanucarim nityam
tat-sevana-parayanam
krishnad apy adhikam prema
radhikayam prakurvati*

. . . a follower of Sri Radha, always devoted to Her service, more affectionate to Sri Radha than to Lord Krishna Himself, . . .

187

*prityanudivasam yatnat
tayoh sangama-karinim
tat-sevana-sukhasvada-
bharenati-su-nirvritam*

. . . every day carefully and affectionately arranging the meeting of Sri Sri Radha-Krishna, and becoming happy to see Them pleased by your service.

188

*ity atmanam vicintyaiva
tatra sevam samacaret
brahma-muhurtam arabhya
yavat santa maha-nisa*

Thinking of oneself in this way, one should serve Sri Sri Radha-Krishna from the early morning of brahma-muhurta to the end of night.

189

*sri-narada uvaca
harer dainandinim lilam
srotum icchami tattvatah
lilam ajanatam sevyo
manasa tu katham harih*

Sri Narada said: I wish to hear the daily pastimes of Lord Hari. How can they who do not know these pastimes serve Lord Hari in their hearts?

190

sri-sadasiva uvaca

naham janami tam lilam

harer narada tattvatah

vrinda-devim samagaccha

sa te lilam pravakshyati

Lord Sadasiva said: I do not know these pastimes of Lord Hari. Go to Vrinda-devi. She will tell them to you.

191

avidura itah sthanat

kesi-tirtha-samipatah

sakhi-sangha-vrita saste

govinda-paricarika

She stays near Kesi-tirtha, which is not far from this place. She is surrounded by many gopi friends. She is a maidservant of Lord Krishna.

192

sri-sanat-kumara uvaca

ity uktas tam parikramya

gurum natva punah punah

vrinda-sthanam jagamadau

narado muni-sattamah

Sri Sanat-kumara said: Hearing these words, the great sage Sri Narada circumambulated his spiritual master, bowed before him again and again, and then went to the abode of Sri Vrinda-devi.

193

vrindapi naradam drishtva

pranamyapi punah punah

uvaca tam muni-sreshtha

katham atragatis tava

Seeing Narada, Vrinda bowed before him again and again. "O best of sages, why have you come here?" she said.

194

sri-narada uvaca

tvatto veditum icchami

naittikam caritam hareh

tat tada bruhi me devi

yadi yogyo 'smi sobhane

Sri Narada said: I have come to learn from you of Lord Hari's daily activities. O beautiful goddess, if I am qualified to hear of them, please tell them to me.

195

sri-vrindovaca

rahasyam api vakshyami
krishna-bhakto 'si narada
na prakasyam tvaya hy etad
guhyad guhyatamam mahat

Sri Vrinda said: O Narada, you are a great devotee of Lord Krishna. Therefore I will tell you this, the greatest of all secrets. Please do not make these words public.

Pastimes in the End of Night

196

nisanta-seva

madhye vrindavane ramye
pancasat kunjya-mandite
kalpa-vriksha-nikunje tu
divya-ratna-maye grihe

In the middle of beautiful Vrindavana forest, which is decorated with fifty groves, in a grove of kalpa-vriksha trees, in a glittering jewel palace, . . .

197

nidrito tishthatas talpe

nividingatau mithah

mad-ajna-karibhih pascad

pakshibhir bodhitav api

. . . on a graceful bed, the sleeping, tightly embracing divine couple were awakened by birds following my command.

198

gadhalingana-nirbhedam

aptau tad-bhanga-katarau

na manas kurutas talpat

samutthatum manag api

Their firm embrace broken, the divine couple became unhappy at the thought of Their impending separation. They had no wish to rise even slightly from Their bed.

199

*tatas ca sarika-sanghah
sukadyair api tau muda
bodhitau vividhair vakyaih
sva-talpad udatishthatam*

Awakened by the cheerful words of many parrots and other birds, Sri Sri Radha-Krishna rose from Their bed.

200

*upavishtau tato drishtva
sakhyas talpe mudanvitau
pravisya cakrire sevam
tat-kalasyocitam tayoh*

Seeing that the divine couple had happily risen from bed, the gopis entered and served Them in ways appropriate to that time.

201

*punas ca sarika-vakyair
utthaya tau sva-talpatah
gacchatah sva-sva-bhavanam
bhity-utkanthakulau mithah*

When the female parrots spoke, the divine couple rose from Their bed. Very anxious, They returned to Their homes.

Pastimes in the Early Morning

202

*pratah-seva
pratas ca bodhito matra
talpad utthaya sa-tvaram
kritva krishno danta-kashtham
baladeva-samanvitam*

Wakened by His mother in the early morning, Lord Krishna rose from bed. Then He and Balarama brushed Their teeth.

203

*matranumodito yati
go-salam dohanotsukah
radhapi bodhita vridhha-
vayasyabhih sva-talpatah*

With His mother's permission, Lord Krishna eagerly went to the barn to milk the cows. Then Sri Radha, wakened by the elder gopis, also rose from Her bed.

204

*utthaya danta-kashthadi
kritvabhyangam samacaret
snana-vedim tato gatva
snapita lalitadibhih*

Sri Radha rose, brushed Her teeth, anointed Herself with fragrant oils, and then went to the bathing-room, where Lalita and the other gopis bathed Her.

205

*bhusha-griham vrajet tatra
vayasya bhushayanty api
bhushanair vividhair divyair
gandha-malyanulepanaih*

Then She went to the decorating-room, where Her friends decorated Her with garlands, scents, oils, and many glittering ornaments.

206

*tatas ca sva-janais tasyah
svasrum samprarthya yatnatah
paktum ahuyate turnam
sa-sakhi sa yasodaya*

Then, after first speaking to Radha's mother-in-law, Yasoda called Radha and Her friends to cook breakfast for Lord Krishna.

207

*sri-narada uvaca
katham ahuyate devi
pakartham sa yasodaya
satishu paka-kartrishu
rohini-pramukhasv api*

Sri Narada said: O goddess, why did Yasoda call Sri Radha to cook when Rohini and so many other expert cooks were present in her home?

208

*sri-vrindovaca
durvasasa svayam datto
varas tasyai maharshina
iti katyayani-vaktrac
chrutam asin maya pura*

Sri Vrinda said: The great sage Durvasa gave Radha a boon that She would be the best of cooks. This I heard from the mouth of Katyayani.

209

*tvaya yat pacyate devi
tad-annam mad-anugrahat
mishtam svadv-amrita-spardhi
bhoktur ayush-karam tatha*

Durvasa said to Radha, "O goddess, by my mercy whatever You cook will be more delicious than nectar. It will increase the life of whoever eats it."

210

*ity ahvayati tam nityam
yasoda putra-vatsala
ayushman me bhavet putrah
svadu-lobhat tatha sati*

That is why every day Yasoda calls Radha to cook. Yasoda thinks, "Eager to eat this delicious food, my son will live a very long life."

211

*svasrus canumodita sapi
hrishtanandalayam vrajet
sa-sakhi-prakara tatra
gatva pakam karoti ca*

Receiving permission from Her mother-in-law, Radha becomes very happy. Accompanied by a host of friends, She goes to Krishna's home to cook.

212

*krishno 'pi dugdhva gah kascid
dohayitva janaih parah
agacchati pitur vakyat
sva-griham sakhibhir vritah*

Meanwhile, Lord Krishna milked some cows and had the other boys milk the others. Then, called by His father, He and His friends returned home.

213

*abhanga-mardanam kritva
dasaih samsnapito muda
dhauta-vastra-dharah sragvi
candanakta-kalevarah*

Then the servants happily massaged Lord Krishna, bathed Him, dressed Him in clean garments, garlanded Him, and anointed His body with sandal paste.

214

*dvi-phala-baddha-kesas ca
griva-bhalopari sphuran
candrakara-spurad-bhala-
tilakalaka-ranjitah*

Then the servants gathered Lord Krishna's hair from His forehead to His neck and tied it in a topknot. They made the moon of the His forehead splendid with tilaka and curling locks of hair.

215

*kankanangada-keyura-
ratna-mudra-lasat-karah
mukta-hara-sphurad-vaksha
makarakriti-kundalah*

They decorated Lord Krishna with armlets and bracelets. They made His hands splendid with jewel rings. They placed a necklace of pearls across His chest and decorated His ears with shark-shaped earrings.

216

*muhur akarito matra
pravised bhojanalaye
avalambya karam matur
baladevam anuvratah*

Again and again called by His mother, Lord Krishna, holding His mother's hand, finally followed Balarama into the breakfast-room.

217

*bhuktva ca vividhannani
matra ca sakhibhir vritah
hasayan vividhair vakyaih
sakhims tair hasitah svayam*

Accompanied by His mother and His friends, Lord Krishna ate a breakfast-feast of many different kinds of foods. He told many jokes, laughing and making His friends laugh.

218

*ittham bhuktva tathacamya
divya-khattopari kshanat
visramet sevakair dattam
tambulam vibhajann adan*

Then the servants brought betelnuts. After sharing them with His friends and chewing some Himself, Lord Krishna rested for a moment on a splendid bed.

219

*radhapi bhojananandam
drishtva yasodaya huta
lalitadi-sakhi-vrita
bhunkte 'nnam lajjayanvita*

Radha watched as Lord Krishna enjoyed these pastimes of eating breakfast. When Yasoda called, Radha, accompanied by Lalita and many other gopi friends, shyly ate breakfast.

Pastimes in the Late Morning

220

*atha purvahna-seva
gopa-vesa-dharah krishno
dhenu-vrinda-purah-sarah
vraja-vasi-janaih pritya
sarvair anugatah pathi*

When, dressed as a cowherd boy, Lord Krishna followed the cows to the pasture, all the people of Vraja affectionately followed Him on the path.

221

*pitaram mataram natva
netrantena priya-ganan
yatha-yogyam tatha canyan
sannivartya vanam vrajet*

Bowing down before His father and mother, casting sidelong glances at His gopi-beloveds, and dealing appropriately with all the others, Lord Krishna sent them all back. Then He again proceeded to the forest.

222

*vanam pravisya sakhibhih
kreditva ca kshanam tatah
vancayitva ca tan sarvan
dvi-traih priya-sakhair yutah*

Lord Krishna entered the forest, played for a while with His friends, and then slipped away with two or three especially close friends.

223

*sanketakam vrajed dharsat
priya-sandarsanotsukah
sapi krishne vanam yate
drishtva tam griham agata*

Eager to see His beloved, Lord Krishna happily went to meet Her. When She saw that Lord Krishna had gone to the forest, Sri Radha returned to Her home.

224

*suryadi-puja-vyajena
kusumady-ahriti-cchalat
vancayitva gurun yati
priya-sangecchaya vanam*

Then, on the pretext of gathering flowers and other things for the worship of the sun-god and other purposes, Sri Radha tricks Her superiors and, yearning to meet Her beloved, goes to the forest.

Pastimes of Midday

225

*atha madhyahna-seva
ittham tau bahu-yatnena
militva sva-ganair vritah
viharair vividhais tatra
vane vikridito muda*

Finally meeting after a great effort, the divine couple enjoy many happy pastimes in the forest with Their associates.

226

*andolika-sakharudhau
sakhibhir dolitau kvacit
kvacid venum kara-srastam
priyaya coritam harih*

Sometimes Radha and Krishna enjoy pastimes on a swing hanging from a tree branch and pushed by the gopis. Sometimes Radha steals the flute from Lord Krishna's hand.

227

*anveshayann upalabdho
vipralabdhah priya-ganaih
hasito bahudha tabhir
hrita-sva iva tishthati*

Sometimes the gopis hid and made Him search after them. Sometimes they teased and scolded Him. Sometimes they joked with Him and made Him laugh. In these ways they charmed Lord Krishna and stole His heart.

228 and 229

*vasanta-rtuna jushtam
vana-khandam kvacin muda
pravisyā candanambhobhīh
kunkumadi-jalair api*

visincato yantra-muktais
tat-pankanapitau mithah
sakhyo 'py evam visincanti
tas ca tau sincatah punah

Sometimes Lord Krishna happily enters the forest in the beautiful springtime and with a sprinkler sprinkles the gopis with water mixed with sandal, kunkuma, and other colorful scents. The gopis respond by sprinkling Him. Then Radha and Krishna sprinkle each other again and again.

230

*tathanyartu-su-jushtasu
kridito vana-rajisu
tat-tat-kalocitair nana-
viharaih sa-ganau dvija*

O brahmana, in the forest groves the divine couple enjoy many different pastimes with Their associates, pastimes appropriate to the different times and seasons.

231

*sranto kvacid vrksha-mulam
asadya muni-sattama
upavisyasane divye
madhu-panam pracakratuh*

O best of sages, sometimes They become tired. Then, sitting on a splendid throne under a tree, They drink nectar.

232

*tato madhu-padonmatto
nidraya militekshanau
mithah panim samalambya
kama-bana-vasam gatau*

Intoxicated by drinking nectar, their eyes become closed with sleepiness. Holding hands, They are attacked by Kamadeva's arrows.

233

*riramsu visatah kunjam
khalat-padabjakau pathi
tato vikridatas tatra
karini yuthapau yatha*

Desiring to enjoy, They place Their lotus feet in a forest grove. There They enjoy pastimes like two regal elephants.

234

*sakhyo 'pi madhubhir matta
nidraya pihitekshanah
abhitah kunja-punjesu
sarva eva vililyare*

Intoxicated by drinking nectar, and their eyes closed with sleepiness, the gopis entered the nearby forest groves.

235

*prithag ekena vapusa
krishno 'pi yugapad vibhuh
sarvasam sannidhim gacchet
priyanam parito muhuh*

Expanding into many forms, all-powerful Lord Krishna approached each gopi individually.

236

*ramayitva ca tah sarvah
karinir gaja-rad iva
priyaya ca tatha tabhah
sarovaram athavrajat*

As an elephant king enjoys with His many wives, so Lord Krishna enjoyed with the gopis. Then Lord Krishna, His beloved Radha, and all the gopis entered a lake.

237

*sri-narada uvaca
vrinde sri-nanda-putrasya
madhurya-kridane katham
aisvaryasya prakaso 'bhud
iti me chindhi samsayam*

Sri Narada said: O Vrinda-devi, if His pastimes of sweetness are like this, then when does Lord Krishna manifest His pastimes of opulence? Please cut apart my doubt.

238

*sri-vrindovaca
mune madhurya-mayyasti
lila-saktir harer drdha
taya prithak kritah kried
gopikabhah samam harih*

Sri Vrinda said: O sage, the powerful potency of the pastimes of sweetness is one of Lord Hari's potencies. With that potency Lord Hari enjoys pastimes with the gopis.

239

*radhaya saha rupena
nijena ramate svayam
iti madhurya-lilayah
saktir naisataya hareh*

When in His original form Lord Krishna enjoys pastimes with Sri Radha, He manifests the potency of His pastimes of sweetness. At that time He does not manifest the potency of His pastimes of opulence.

240

*jala-sekair mithas tatra
kreditva sa-ganau tatah
vasah-srak-candanair divya-
bhushanair api bhushitau*

Accompanied by Their gopi friends, the divine couple enjoy pastimes of splashing each other in the water. Then They are decorated with splendid garments, ornaments, garlands, and sandal paste.

241

*tatraiva sarasas-tire
divya-ratna-maye grihe
asnitah phala-mulani
kalpitani mayaiva hi*

Then, in a jewel cottage by the lakeshore, the divine couple eat a snack of delicious fruits and roots carefully prepared by me.

242

*haris tu prathamam bhuktva
kantaya parivesitam
dvi-trabhih sevito gacchec
chayyam pushpa-vinirmitam*

After Their snack, Lord Hari and His beloved recline on a couch of flowers. There two or three gopis serve Them.

243

*tambula-vyajjanais tatra
pada-samvahanadibhih
sevyamano bhrisam tabhih
moditah presayim smaran*

Served by the gopis who offer Him betelnuts, fan Him, and massage His feet, Lord Krishna, His thoughts fixed on His beloved, becomes filled with happiness.

244

*sri-radhapi harau supte
sa-gana muditantara
kanta-dattam prita-mana
ucchishtam bubhuje tatah*

As Lord Krishna slept, Sri Radha and Her associates happily ate the remnants of His meal.

245

*kincid eva tato bhuktva
vrajec chayya-niketanam
drastum kanta-mukhambhojam
cakori-van nisakaram*

After eating, Sri Radha went to the bed to gaze on Her beloved's lotus face as a cakori bird gazes at the moon.

246

*tambula-carcitam tasya
tatratyabhir niveditam
tambulany api casnati
vibhajanti priyalisu*

The gopis there gave Her the remnants of betelnuts chewed by Lord Krishna. Some She chewed and some She gave to Her friends.

247

*krishno 'pi tasam susrusuh
svacchanda-bhasitam mithah
prapta-nidra ivabhati
vinidro 'pi patavritah*

Eager to hear what the gopis said, Lord Krishna only pretended to be asleep as He lay under the covers.

248

*tas ca kshvelim kshanam kritva
mithah kanta-kathasrayah
vyaja-nidram harer jnatva
kutascid anumanatah*

As they playfully joked about their beloved Hari they could gradually understand that He was only pretending to sleep.

249

*vimrisya vadanam drgbhih
pasyantyo 'nyonyam ananam
lina iva lajjaya syuh
kshanam ucur na kincana*

Seeing the signs of wakefulness on Lord Krishna's face, they looked at each other and suddenly became silent out of embarrassment.

250

*kshanad eva tato vastram
duri-kriya tad-angatah
sadhu-nidram gato 'siti
hasayantyo hasanti tam*

Suddenly pulling the blanket from His limbs and exclaiming, "My, You must have had a pleasant sleep!", they laughed and make Lord Krishna laugh also.

251

*evam tau vividhair hasai
ramamanau ganaih saha
anubhuya kshanam nidra-
sukham ca muni-sattama*

O best of sages, in this way the divine couple enjoyed a pleant nap and a host of happy joking words.

252

*upavisyasane divye
sa-ganau vishtre muda
pani-kriya mitho hara-
cumbaslesha-paricchadan*

Sitting on a splendid throne and surrounded by Their associates, the divine couple gamble at dice, with garlands, kisses, and embraces as the winner's prize.

253

*akshair vikridatah premna
narmalapah purah-saram
parajito 'pi priyaya
jitam ity avadan mrisa*

Joking with words of love, Radha and Krishna gamble with dice. Defeated by His beloved, Lord Krishna slowly pronounces, "I have lost."

254

*haradi-grahane tasyah
pravrittastayate taya
tathaivam taditah krishnah
karnotpala-saroruhaih*

Taking the necklace and other prizes, Sri Radha struck Lord Krishna with a lotus flower.

255

*visanna-vadano bhutva
gata-sva iva narada
jito 'smi ca tvaya devi
grihyatam yat pani-kritam*

O Narada, His unhappiness showing on His face, Lord Krishna felt as if He had lost a great treasure. "O goddess, You have defeated Me", He said. "Please take the winner's prize."

256

*cumbanadi maya dattam
ity uktva ca tathacaret
kautilya-tad-bhruvo drastum
srotum tad-bhartsanam vacah*

To see Radha's crooked raised eyebrows and hear Her words of rebuke, Lord Krishna declared, "Now I will give You the kiss and the other prizes." Then He gave Her all the prizes.

257

*tatah sari-sukanam ca
srutva vag-ahavam mithah
nirgacchatah tatah snanad
gantu-kamau griham prati*

Then, hearing the parrots calling, Radha and Krishna bathed and decided to return to Their homes.

258

*krishnah kantam anujnapyā
gavam abhimukham vrajet
sa tu surya-griham gacchet
sakhi-mandala-samyuta*

Taking leave of His beloved, Lord Krishna returns to the cows. Accompanied by Her friends, Sri Radha goes to the temple of the sun-god.

259

*kiyad duram tato gatva
paravriya harih punah
vipra-vesham samasthāpya
yati surya-griham prati*

Lord goes a short distance, disguises Himself as a brahmana, and then goes to the temple of the sun-god.

260

*suryam ca pujayet tatra
prarthitas tat-sakhi-janaih
tadaiva kalpitair vedaih
parihasyavagarbhitaih*

Requested by the gopis, the disguised Krishna worships the sun-god. Lord Krishna then recites a host of imaginary Vedic prayers, prayers made up on the spot and filled with a host of errors.

261

*tatas ta api tam kantam
parijnaya vicakshanah
ananda-sagare lina
na viduh svam na caparam*

Finally understanding that this person was their beloved Krishna, the intelligent gopis became plunged in an ocean of bliss. Intoxicated with bliss they did not know who they were or who anyone else was.

262

*viharair vividhair evam
sardham yama-dvayam mune
nitva griham vrajeyus tah
sa ca krishno gavam vrajet*

O sage, in this way the divine couple and Their associates passed six hours enjoying many pastimes. Finally the gopis returned to their homes and Lord Krishna returned to the cows.

Pastimes in the Afternoon

263

*athaparahna-seva
sangamya tu sakhin krishno
grihitva gah samantatah
agacchati vrajam karsan
tan murali-ravaih*

Meeting with His gopa friends, taking the cows with Him, and attracting everyone with the music of His flute, Lord Krishna returned to Vraja Village.

264 and 265

*tato nandadayah sarve
srutva venu-ravam hareh
go-dhuli-patalair vyaptam
drishtva capi nabha-sthalam*

*visrijya sarva-karmani
striyo baladayo 'pi ca
krishnasyabhimukham yanti
tad-darsana-samutsukah*

Hearing the sound of Krishna's flute and seeing the sky filled with the dust raised by the cows, King Nanda and all the men, women, and children of Vraja stopped all they were doing and ran to see Krishna.

266

*raja-marge vraja-dvari
yatra sarve vrajukasah
krishno 'py etan samagamyā
yathavad anupurvasah*

On the royal road at the entrance to Vraja Village Lord Krishna met all the people of Vraja one after another.

267

*darsanaih sparsanair vapi
smita-purva-vilokanaih
gopa-vriddhan namaskaraih
kayikair vacikair api*

He met them with embraces, glances, and smiling glances. He bowed before the elder gopas and He honored them with His words.

268

*sastanga-pataih pitarau
rohinim api narada
sutranta-sucitenaiva
vinayena priyas tatha*

O Sri Narada, Lord Krishna prostrated His entire body to show respect to His parents and to Rohini-devi. From the corner of His eye He shyly glanced at His gopi beloveds.

269

*evam tais ca yatha yogyam
vrajaukobhah prapujitah
gavalayam tatha gas ca
sampravesya samantatah*

Then, in the ways proper for each, all the people of Vraja worshiped Lord Krishna. Then Lord Krishna took the cows into the barn.

270

*pitribhyam arthito yati
matra saha nijalayam
snatva pitva tatha kincid
bhuktva matranumoditah*

Requested by His parents, Lord Krishna went home with mother Yasoda. Requested by her, He bathed and then He ate and drank.

Pastimes at Sunset

271

*atha sayam seva
tas ca dugdhva dohayitva
payayitva ca kascana
pitra sardham griham yati
yayau bharisatanugah*

After milking some of the cows, having the other gopas milk the other cows, and allowing the calves to also drink some of the milk, Lord Krishna, accompanied by His father and by servants carrying the milk, returned home.

272

*tatrapī matri-vrindais ca
tat-putrais ca balaih saha
sambhunkte vividhannani
carvya-cusyadikani ca*

Then, accompanied by Lord Balarama, the gopa boys, and the boys' mothers, Lord Krishna ate a feast of many different kinds of foods, foods to be chewed, licked, or consumed in other ways.

Pastimes of the Evening

273

*atha pradosa-seva tan matuh prarthanat purvam
radhayapi tadaiva hi
prasthapyante sakhi-dvara
pakvannani tad-alayam*

On Mother Yasoda's request, Sri Radha and Her friends had cooked this feast.

274

*slaghayams ca haris tani
bhuktva pitradibhih saha
sabha-griham vrajet tais ca
jushtam vandi-janadibhih*

After enjoying the feast in the company of His father and the others, Lord Krishna praises in with many words. Then, accompanied by the poets and reciters, Lord Krishna goes to the assembly-house.

275

*pakvannani grihitva ya
sakhyas tatra samagatah
bahuni ca punas tani
pradattani yasodaya*

Then mother Yasoda gave abundant remnants from the feast to the gopis who had brought it in the first place.

276

*sakhya tatra taya dattam
krishnocchishtam tatha rahah
sarvam tabhah samaniya
radhikayai nivedyate*

Mother Yasoda gives them the remnants from Lord Krishna's plate. The gopis take it and in a secluded place present it before Sri Radha.

277

*sapi bhuktva sakhi-varga-
yuta tad-anupurvasah
sakhibir mandita tishthet
abhisartum mudanvita*

Then Sri Radha and Her friends honor Lord Krishna's remnants. Then, to prepare for Her meeting with Lord Krishna, the gopis decorate joyful Radha.

278

*prasthapyate 'naya kacid
ita eva tatah sakhi
tasyabhisarita satha
yamunayah samipatah*

One of the gopis has already made arrangements for Sri Radha's secret meeting with Lord Krishna by the Yamuna's shore.

279

*kalpa-vrksha-nikunje 'smin
divya-ratna-maye grihe
sita-krishna-nisa-yogya-
vesa yati sakhi-yuta*

Accompanied by Her friends and dressed in garments suitable for a bright or a dark night, Sri Radha goes to a jewel palace in a kalpa-vrksha grove.

280

*krishno 'pi vividham tatra
drishtva kautuhalam tatah
kavitvani manojnani
srutva ca gitakany api*

Meanwhile Lord Krishna saw many festive ceremonies and heard many beautiful poems and songs.

281

*dhana-dhanyadis tams ca
prinayitva vidhanatah
janair akarito matra
yati sayya-niketanam*

Then Lord Krishna pleases the artists and performers with many valuable gifts and then, called by His mother, He goes to bed.

282

*matari prasthitayam tu
bhojayitva tato grihan
sanketakam kantayatra
samagached alakshitah*

When, after giving Him a nighttime snack, mother Yasoda left the bedroom, unseen by anyone, Lord Krishna left His home and went to meet His beloved.

Pastimes at Night

283

*ratri-seva militva tav ubhav atra
kriditau vanarajisu
viharair vividhair vesaih
lasya-gita-purah-saraih*

Meeting in the forest groves, Sri Sri Radha and Krishna enjoy singing, dancing, and many other pastimes.

284

*sardha-yama-dvayam nitva
ratrer evam viharatah
susupsur viset kunjam
pancasabhir alakshitaih*

After enjoying pastimes for seven and a half hours of the night, Lord Krishna becomes sleepy. Accompanied by five or six gopis and unseen by the others, He enters another forest.

285

*nirvrnta-kusumaih kl pte
keli-talpe manohare
suptavatishtam tatra
sevyamanau priyalibhih*

Served by Their dear gopi friends, the divine couple sleeps there on a beautiful pastime-bed made of unstemmed flowers.

286

sri-narada uvaca
srotum icchami bho deva
vraja-raja-sutasya ca
vrindavane rasam divyam
radhayaikantikam saha

Sri Narada said: O master, I wish to hear of the transcendental mellows of Lord Krishna's final pastimes with Sri Radha in Vrindavana forest.

287

sri-sadasiva uvaca
srinu narada vakshyami
radha-krishna-rasam sucim
su-gopyam paramodaram
na vaktavyam hi kasyacit

Lord Sadasiva said: O Sri Narada, please hear and I will describe the pure nectar mellows of Sri Sri Radha-Krishna's pastimes. These sublime pastimes are very confidential. They should not be spoken to anyone.

288

aikantika-rasavadam
kartum vrindavane bhumau
vraja-raja-kumara uce
bahu-kale mamavyayam

After a long time Lord Krishna described to me His last nectar pastimes with Sri Radha.

289

mayi prasannah sri-krishno
mantra-yugmam anuttamam
yugalakhyam dadau mahyam
sviyojjvala-rasaplutam

Please with me, Lord Krishna gave me two peerless mantras plunged in the nectar of His glorious pastimes.

290

samabavit tada krishnah
sva-sisyam mam svakam rasam
bravimi tvam srinusvadya
brahmadinam agocaram

Then Lord Krishna described His nectar pastimes to me, his disciple. O Sri Narada, now you may happily hear what even Brahma and all the demigods do not know. I will tell it to you.

291

*vraja-raja-suto vrinda-
vane purnatamo vasan
sampurna-sodasa-kalo
viharam kurute sada*

Nanda's son, who is the prince of Vraja, who stays in Vrindavana forest and enjoys pastimes there eternally, and who is like a perfectly full moon, is the most-perfect form of the Supreme Personality of Godhead.

292

*vasudevah purnataro
mathurayam vasan puri
kalabhiih pancadasabhir
yutah kridati sarvada*

Vasudeva's son, who stays in Mathura City and enjoys pastimes there eternally, and who is like a moon one day before being perfectly full, is the more-perfect form of the Supreme Personality of Godhead.

293

*dvarakadhipatir dvara-
vatyam purnas tv asau vasan
caturdasa-kala-yukto
viharaty eva sarvada*

The king of Dvaraka, who stays in Dvaraka, and enjoys pastimes there eternally, and who is like a moon two days before being perfectly full, is the perfect form of the Supreme Personality of Godhead.

294

*ekaya kalaya dvabhyam
mathura-dvarikadhipau
vrindavana-pate rupau
purnau sve sve pade rase*

As the king of Dvaraka, Lord Krishna is like a moon two days before its fullness. As the king of Mathura, Lord Krishna is like a moon one day before its fullness. As the master of Vrindavana, Lord Krishna is like a moon on the day of its perfect fullness.

294 (b)

The form and pastimes of the king of Mathura are like a full moon. Still, compared to the master of Vrindavana, the form and pastimes of the king of Mathura are like a moon one day before its fullness. The form and pastimes of the king of Dvaraka are like a full moon. Still, compared to the master of Vrindavana, the form and pastimes of the king of Dvaraka are like a moon two days before its fullness.

295

*sri-bhu-lila-yogamaya
cintyacintya tathaiva ca
mohini kausality astau
bahirangas ca saktayah*

Sri, Bhu, Lila, Yogamaya, Cintya, Acintya, Mohini, and Kasali are Lord Krishna's eight external potencies.

296

*lila prema svarupa ca
sthapany akarshini tatha
samyogini viyoginy a-
hladinity antarangika*

Lila, Prema-svarupa, Sthapani, Akarshini, Samyogini, Viyogini, and Ahladini are Lord Krishna's internal potencies.

297

*vraje sri-krishnacandrasya
santi sodasa saktayah
posika madhuryaiva
tasyaita vai sanatanah*

In Vraja these sixteen eternal potencies expand the sweetness of Lord Krishnacandra.

298

*hladini ya maha-saktih
sarva-sakti-variyasi
tat-sara-bhava-rupa sri-
radhika parikirtita*

The Hladini potency is the best of all potencies is. That potency is the personification of ecstatic love. That potency is called Sri Radha.

299

*taya sri-krishnacandrasya
krida yah samaye mune
tadavishtam vasudevam
saha kshirabdhi-nayakam*

O sage, Lord Vasudeva and Lord Kshirodakasayi Visnu are also present in the pastimes that Lord Krishnacandra enjoys with His Hladini potency.

300

*antariksha-gatam kuryac
chaktir akarshini hareh
kridante sthapayet tam tu
sthapini krishna-dehatah*

The potency Akarsini manifests the Lord's pastimes from the spiritual sky. The potency Sthapini manifests the Lord's pastimes from Lord Krishna's body.

301

*sampurna-sodasa-kalah
kevalo nanda-nandanah
vikridan radhaya sardham
labhate paramam sukham*

Nanda's son, who enjoys supreme bliss in His pastimes with Sri Radha, is the only most perfect form of the Lord.

302

*sri-narada uvaca gate madhu-purim krishne
vipralambha-rasah katham
vasudeve radhikayah
samsayam chindhi me prabho*

Sri Narada said: If when Lord Krishna goes to Mathura He manifests His more-perfect form of Vasudeva's son (which is different from the most-perfect form of Nanda's son), then how is it possible for Sri Radha to feel the pangs of separation from this form (a form different from the Vrindavana-Krishna)? O master, please cut apart this doubt.

303

*sri-sadasiva uvaca
saktih samyogini kama
vama saktir viyogini
hladini kirtida-putri
caivam radha trayam vraje*

Lord Sadasiva said: The Samyogini potency arranges the amorous pastimes of the divine couple, and the Viyogini potency arranges that the divine couple be separated. The Hladini potency is the Lord's pleasure potency. In Vraja Sri Radha is the manifestation of these three potencies.

304

*mama pranesvarah krishnas
tyaktva vrindavanam kvacit
kadacin naiva yatiti
janite kirtida-suta*

Sri Radha, the daughter of Kirtida, thinks, "Sri Krishna, the master of My life, never leaves Vrindavana to go to any other place."

305

*kama-vame na janita
iti ca brahma-nandana
rasarambhha ivantardhim
gatavan nanda-nandanah*

O son of Brahma, Radha does not see any difference in Lord Krishna appearance or disappearance. This was also so when Lord Krishna disappeared in the beginning of the rasa-dance.

306

*mathuram mathura-natho
vasudevo jagama ha
antarhite nanda-sute
srimad-vrindavane mune*

O sage, it is the Lord's feature as the son of Vasudeva and the king of Mathura who goes to Mathura. The son of Nanda does not go. He merely hides in beautiful Vrindavana.

307

*pravasakhyam rasam lebhe
radha vai kirtida-suta
tato vadanti munayah
pravasam sanga-vicyutim*

In this way Sri Radha, the daughter of Kirtida experiences the mellow of thinking Her beloved has gone away on a journey. In this way the sages described that mellow, where Sri Radha is bereft of Her beloved's company.

308

*mama jivanam neta ca
tyaktva mam mathuram gatah
iti vihvalita vama
radhaya virahad abhut*

Sri Radha thinks, "He who is My hero and My life has left Me and gone to Mathura!" In this way unhappy Radha is agitated in separation from Her beloved.

309

*yamunayam nimagna sa
prakasam gokulasya ca
golokam prapya tatrabhut
samyoga-rasa-pesala*

She gave up Her life by drowning in the Yamuna. Thus She returned to Goloka in the spiritual world where again She enjoyed the nectar of Lord Krishna's company.

310

*kama radha ca mathura-
virahena nipidita
kurukshetram gata tirtha-
yatra parama-lalasa*

When Lord Krishna went to Mathura, Sri Radha became very unhappy in His absence. Yearning to meet Him again, She went on pilgrimage to Kurukshetra.

311

*nanda-nandana-bhava-jna
uddhavo vrajam agatah
santvayisyan kirtidayah
sutam masa-dvaye gate*

Learned in the science of love for Krishna, Uddhava goes to Vrindavana for two months and there he consoles Sri Radha, the daughter of Kirtida.

312

*radham asvadayam asa
srimad-bhagavathakam
kathayam bhagavatyam tu
jatayam muni-pungava
vrajendra-nandanah srimams
tada pratyakshatam gatah*

O best of sages, Uddhava made Sri Radha taste the nectar of the descriptions of Lord Krishna. In this way he made glorious and handsome Lord Krishna appear before Her eyes.

312 (b)

In the Padma Purana, Uttara-khanda, it is said that the king of Dvaraka visited Vrindavana and that the king of Dvaraka entered Lord Kshirodakasayi Visnu, who then gave a boon to Drona and Dhara. He did this to arrange for the return to the spiritual world. This is also confirmed by the words of Srimad-Bhagavatam. In the Padma Purana, Uttara-khanda, in the verse beginning with the words "kalindi-puline ramye" it is said that, eager to see the sweet pastimes of Nanda's son, the king of Dvaraka traveled by airplane to Vrindavana and stayed there for two months.

313

*iti te sarvam akhyatam
naityikam caritam hareh
papino 'pi vimucyante
smaranad yasya narada*

O Sri Narada, thus I have told you all about Lord Krishna's daily activities. By remembering these pastimes even sinners become liberated.

314

*sri-narada uvaca
dhanyo 'smy anugrihito 'smi
tvaya devi na samsayah
harer me nityaki lila
yato me 'dya prakasita*

Sri Narada said: I am very fortunate. O goddess, you have been very kind to me. Of this there is no doubt. Today you have revealed to me Lord Krishna's daily pastimes.

315

sri-sanatkumara uvaca
ity uktva tam parikramya
taya capi prapujitah
antardhanam gato rajan
narado muni-sattamah

Sri Sanatkumara said: After speaking these words, Sri Narada circumambulated Goddess Vrinda. Then Vrinda gave all honor to Sri Narada. O king, then Sri Narada, the best of the sages, disappeared from sight.

316

mayapy etad anupurvam
sarvam tat parikirtitam
japan nityam prayatnena
mantra-yugmam anuttamam

Thus I have told you everything. Every day I carefully chant those two peerless mantras.

317

krishna-vaktrad imam labdham
pura rudrena yatnatah
tenoktam naradayatha
naradena mayoditam

In ancient times Lord Sadasiva attained this from Lord Krishna's mouth. Lord Sadasiva spoke this to Sri Narada. I heard it from Sri Narada and now I have repeated it to you.

318

samsaragni-vinasaya
mayapy etat tavoditam
tvaya ca tad gopaniya-
rahasyam paramadbhutam

These words I have spoken have the power to extinguish the fire of repeated birth and death. Please protect these very confidential and wonderful words very carefully.

319

sri-ambarisa uvaca
krita-kriyo 'bhavam sakshat
tvat-prasadad aham guro
rahasyati-rahasyam yat
tvaya mahyam prakasitam

Sri Ambarisa said: O spiritual master, by your mercy my life is now a great success. You have revealed to me the most secret of secrets.

320

sri-sanatkumara uvaca
dharman etan upadishto
japan mantram ahar-nisam
acirad eva tad-dasyam
avapsyasi na samsayah

Sri Sanatkumara said: Following these religious principles and chanting this mantra day and night, you will quickly attain direct service to Lord Krishna. Of this there is no doubt.

321

mayapi gamyate rajan
guror ayatanam mama
vrindavane yatra nityam
gurur me 'sti sadasivah

O king, this I attained from my spiritual master, Lord Sadasiva, who always stays in Vrindavana.

- The End -