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śrī-devy uvaca
bhagavan sarva-bhutesa
   sarvātman sarva-sambhava
deveśvara maha-deva
   sarvajña karunā-kara
tvayānukampitaivāham
   bhūyo 'py āhānukampayā
trailokya-mohanā mantrās
   tvayā me kathitāh prabho

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

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

Text 3

tenā devena gopībhir
   maha-mohana-rupinā
tena - by Him; devena - the Supreme Personality of Godhead; gopībhir - with
the gopis; maha-mohana-rupinā - with a very enchanting form; kena - by which; kena - by which?; viṣesena - specifically; cikrīde - enjoyed pastimes; tad - that; vadasva - please tell; me - me.

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

Text 4

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

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

Lord Śiva said:

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

Text 5

gatva tatra maha-yoga-
 mayesam vibhum acyutam
 bāla-nātya-dharam devam
 adrakṣin nanda-veśmani

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

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

Text 6

su-komala-patāstirna-
 hema-parīyānikopari
 sayanaṁ gopa-kanyābhiḥ
prekṣamānām sadā mudā

su-komala - very soft; pata - cloth; āstīrna - covered; hema - golden; paryankika - cradle; upari - over; sayanām - sleeping; gopa-kanyābhīḥ - by the gopis;
prekṣamānām - seen; sadā - always; mudā - happily.

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

Text 7

atīva-sukumārāṅgaṁ
mugdhām mugdha-vilokanāṁ
visrasta-nilā-kutiḷā-
kuntalāvali-maṇḍalāṁ

atīva - very; sukumāra - delicate; aṅgam - limbs; mugdham - xharming;
mugdha-vilokanam - with charming eyes; visrasta - in disarray; nila - dark; kuṭila - curly; kuntalāvali-maṇḍalām - hair.

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

Text 8

kiñcit smitāṅkura-vyañjada-
eka-dvi-rada-kudmalaṁ
sva-prabhābhīṛ bhāsayantam
samantad bhavanodaram

kiñcit - somewhat; smita - of asmile; ankura - a sprout; vyañjad - manifesting;
eka - one; dvi - or two; rada - teeth; kudmalam - bud; sva-prabhābhīṛ - with His own splendor; bhāsayantam - illuminating; samantad - completely; bhavanodaram - the room.

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

Text 9

dīg-vāsasāṁ samālokaṁ
so 'ti-harṣam avāpa ha
sambhāṣya go-patiṁ nandam
āha sarva-parbhū-priyāḥ
diś - with the directions; vāsasam - garemnts; samālokya - seeing; so - he; ati-
harṣam - gread joy; avāpa - attained; ha - indeed; sambhāṣya - speaking; go-patīm -
to the master of the cows; nzandam - nanda; āha - said; sarva-parbhu-priyah - dear
to the master of all.

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

Text 10

nārāyana-parānām tu
jīvānām hy ati-durlabham
asya prabhāvam atulam
na jānantiha kecana
nārāyana-parānām - of they who are devoted to Lord Nārāyana; tu - indeed;
jīvanam - life; hy - indeed; ati-durlabham - very rare; asya - of him; prabhāvam -
glory; atulam - peerless; na - not; jānanti - know; īha - here; kecana - anyone.

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

Text 11

brahma-bhavādayo 'py asmin
ratim vānchanti sāsvatīm
caritam cāsyā bālasya
sarvesām eva harṣanām

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

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

Text 12

mudā gāyanti śrṇvanti
caḥhinandanti tādṛṣaḥ
asmīṁs tava sute 'cintya-
prabhāve snigdha-mānasāḥ

mudā - happily; gāyanti - sing; śrṇvanti - hear; ca - and; abhinandanti - offer
prayers; tādṛṣaḥ - like this; asmin - tp Him; tava - your; sute - son; acintya -
inconceivable; prabhâve - power and glory; snigdha-mânasâh - their hearts filled with love.

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

Text 13

narâh santi na teśam vai
bhava-bâdhâ bhavisyati
muñceha para-lokeccâh
sarvâ ballava-sattama

narâh - human beings; santi - are; na - not; teśam - of them; vai - indeed; bhava-bâdhâ - imprisoned in the material world; bhavisyati - will be; muñca - free; iha - here; para-lokeccâh - desiring the transcendental world; sarvâ - all; ballava-sattama - O best of the gopas.

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

Text 14

ekantenaika-bhâvena
bâle 'smin pritim âcara
ity uktva nanda-bhavanân
niskrânto muni-pungavaḥ

ekantenaika-bhâvena - with undivided attention; bâle - boy; asmin - for this; pritim - love; âcara - do; ity - thus; uktva - saying; nanda-bhavanât - from Nanda's home; niskrânto - departed; muni-pungavaḥ - the best of sages.

You should give all your love to this boy.

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

Text 15

tenârcito visnu-buddhâyā
pranamyâ ca visarjitâḥ
athâsau cintayam asa
maha-bhâgavato munih

tenâ - by him; arcito - worshiped; visnu-buddhâyā - with the conception of Lord
Visṇu; pranamya - bowing; ca - and; visarjitah - departed; atha - then; asau - he; cintayam asa - thought; maha-bhāgavato - the great devotee; munih - the sage.

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

Text 16

asya kantā bhagavatī
lakṣmī narayane harau
vidhāya gopikā-rupam
krīdārtham sārnga-dhanvanah

asya - of Him; kantā - the beloved; bhagavatī - the supreme goddess of fortune; lakṣmī - lakṣmi; narayane - Narayan; harau - Hari; vidhāya - placing; gopikā-rupam - the form of a gopi; krīdārtham - for transcendental pastimes; sārnga-dhanvanah - with the holder of the Sārnga bow.

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

Text 17

avasyam avatirnā sā
bhaviṣyati na saṁśayaḥ
tām aham vicinomy adya
gehe gehe vrajaukasām

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

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

Text 18

vimrṣyaivaṁ muni-varo
gehani vraja-vāsinām
praviveśāthitrīh bhutva
viṣṇu-buddhyā su-pūjitah

vimrṣya - thinking; evam - in this way; muni-varo - the best of sages; gehani - the homes; vraja-vāsinām - of the residents of Vraja; praviveşa - entered; atithīr - a guest; bhutva - becoming; viṣṇu-buddhyā - with the idea of Lord Viṣṇu; su-pūjitah
- worshiped.

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

Text 19

sarvesāṁ ballavādināṁ
ratim nanda-sute parāṁ
dṛṣṭa muni-varah sarvān
manasā prananāma ha

sarvesām - of all; ballavādinām - beginning with the gopas; ratim - love; nanda- sute - for the son of Nanda; parām - great; dṛṣṭa - seeing; muni-varah - the best of sages; sarvān - all; manasā - in his mind; prananāma - bowed down; ha - indeed.

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

Text 20

gopālānāṁ grhe bālāṁ
dadarśa sveta-rupinīṁ
sa dṛṣṭa tarkayam asa
ramā hy esā na samśayaḥ

gopālānām - of the gopas; grhe - in the home; bālāṁ - child; dadarśa - saw; sveta-rupinīṁ - with a white form; sa - he; dṛṣṭa - seeing; tarkayam asa - guessed; ramā - the goddess of fortune; hy - indeed; esā - She; na - no; samśayaḥ - doubt.

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

Text 21

praviveśa tato dhīmān
nanda-sakhyur mahatmanah
kasyacid gopa-varyasya
bhānu-nāmno grham mahat

praviveśa - entered; tato - then; dhīmān - intelligent; nanda-sakhyur - of Nanda's friend; mahatmanah - the great soul; kasyacid - of someone; gopa-varyasya - the best of gopas; bhānu-nāmno - named Bhānu; grham - the home; mahat - great.
Then learned and intelligent Nárada entered the great palace of one of Nanda's friends, a noble-hearted gopa named Bhānu.

Text 22

arcito vidhivat tena
   so 'py aprcchan maha-manâh
sâdho tvam asi vikhyâto
dharma-niśṭhatayâ bhuvî

arcito - worshiped; vidhivat - properly; tena - by him; so - he; api - also; aprcchat - asked; maha-manâh - noble-hearted; sâdho - O saintly one; tvam - you; asi - are; vikhyâto - famous; dharma-niśṭhatayâ - for faith in religion; bhuvî - in the world.

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

Text 23

tavâham dhana-dhanyâdi-
samrddhim samvibhâvaye
kaccit te yogyah putro 'sti
   kanyâ vâ subha-lakṣanâ

tava - of you; ahaṁ - I; dhana - wealth; dhanya - good fortune; âdi - beginning with; samrddhim - opulence; samvibhâvaye - I am opulent; kaccit - somehow; te - of you; yogyah - worthy; putro - son; asti - is; kanyâ - daughter; vâ - or; subha-lakṣanâ - beautiful and virtuous.

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

Text 24

yatas te kîrtir akhilam
   lokaṁ vyâpya bhavisyati
ity ukto muni-varyena
   bhânur âniya putrakam

yatas - because; te - of you; kîrtir - the fame; akhilam - all; lokaṁ - the world; vyâpya - pervading; bhavisyati - will be; ity - thus; ukto - saying; muni-varyena - by the great sage; bhânur - Bhānu; âniya - brought; putrakam - to the son.
This is so because Your fame is spread throughout the entire world.

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

Text 25

maha-tejasvinam drptam
naradāyābhyaṃvādayat
dṛṣṭva muni-varas tam tu
rupenāpratimam bhuvi

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

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

Text 26

padma-patra-visālakṣam
sugrīvaṃ sundara-bhruvam
cāru-dantam cāru-karnam
sarvāvaya-sundaram

padma - lotus; patra - petal; viśāla - large; akṣaṃ - eyes; sugrīvaṃ - handsome neck; sundara-bhruvam - handsome eyebrows; cāru - beautiful; dantam - teeth; cāru - handsome; karnaṃ - ears; sarvāvaya-sundaram - with all limbs handsome.

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

Text 27

tam samāsliṣya bāhubhyam
snehāsrūṇi vimucya ca
tatah sa-gadgadāṃ prāha
pranayena maha-munih

tam - him; samāsliṣya - embracing; bāhubhyam - with both arms; sneha - of affection; āsrūṇi - tears; vimucya - relaising; ca - and; tatah - then; sa-gadgadāṃ - with a faltering voice; prāha - spoke; pranayena - with love; maha-munih - the great sage.
Shedding tears of love as he embraced him with both arms, the great sage spoke affectionate words in a faltering voice.

Text 28

śrī-narada uvaca
ayam śisus te bhavitā
su-sakhā rāma-krśnayoh
viharisyati tabhyam ca
rātrin-divam atandritaḥ

śrī-narada uvaca - Śrī Nārada said; ayam - this; śisus - boy; te - of yours; bhavitā - will be; su-sakhā - a close friend; rāma - of Balarāma; krśnayoh - and Krṣṇa; viharisyati - will enjoy pastimes; tabhyam - with Them; ca - and; rātrin-divam - day and night; atandritaḥ - without fatigue.

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

Text 29

tata ābhāsyā tam gopa-
pravaram muni-pungavaḥ
yada gantum manaś cakre
tatraivam bhānur abravīt

tatas - then; ābhāsyā - speaking; taṁ - to him; gopa - of gopas; pravaram - the best; muni-pungavaḥ - the great sage; yada - when; gantum - to go; manaś - the mind; cakre - does; tatra - there; evam - thus; bhānur - Bhanu; abravīt - said.

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

Text 30

ekāsti putrikā deva
deva-patny-upamā mama
kaniyasy śisor asya
jadāndha-badhirākrihi

ekā - one; asti - is; putrikā - daughter; deva - O lord; deva-patny-upamā - like a demigoddess; mama - of me; kaniyasi - younger; śisor - boy; asya - than this; jada - mute; andha - blind; badhira - deaf; ākrihi - form.
O lord, I also have a daughter beautiful like a demigoddess. She is younger than this boy. She is blind, deaf, and mute.

Text 31

utsāhād vrddhaye yāce
tvām varam bhagavattama
prasanna-dṛṣṭi-matrena
su-sthirāṁ kuru bālikāṁ

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

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

Text 32

śrutvaivaṁ narado vākyaṁ
kautukākrsta-mānasah
atha praviṣya bhavanam
luṭhantīṁ bhū-tale sutām

śrutvā - hearing; evam - thus; narado - Narada; vākyaṁ - words; kautuka - by curiosity; ākrsta - attracted; mānasah - the mind; atha - then; praviṣya - entering; bhavanam - the room; luṭhantīṁ - rolling about; bhū-tale - on the floor; sutām - the girl.

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

Text 33

utthāpyāṇke nidhāyāti-
sneha-vihvala-mānasah
bhānur apy āyayau bhakti-
namro muni-varāntikam

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

Picking up the infant girl, Nārada placed Her on his lap. His heart was
overcome with spiritual love. Then Bhānu approached and devotedly bowed down before the sage.

Text 34

atha bhāgavata-śreṣṭhah
krṣnasyāti-priyo muniḥ
dṛṣṭva tasyah param rupam
adrṣṭāsrutam adbhutam

atha - then; bhāgavata-śreṣṭhah - the best devotee; krṣnasya - to Lord Kṛṣṇa; atipriyo - very dear; muniḥ - the sage; dṛṣṭva - seeing; tasyah - of Her; param - transcendental; rupam - beauty; adṛṣṭa - unseen; aśrutam - unheard; adbhutam - wonderful.

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

Text 35

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

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

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

Text 36

muhūrta-dvitayam tatra
munir asīt chilopamah
munindrah pratibuddhas tu
sanair unmilya locane

muhūrta-dvitayam - two muhurtas; tatra - there; munir - the sage; asīt - was; silopamah - like a stone; munindrah - th king of sages; pratibuddhas - conscious; tu - indeed; sanair - gradully; unmilya - opening; locane - eyes.
For almost two hours Nārada was stunned and motionless. He was like a stone statue. Gradually he became conscious again and slowly opened his eyes.

Text 37

maha-vismayam āpañnas
tūsṇim eva sthito 'bhavat
antar hrđi maha-buddhir
evam eva vyacintayat

maha - great; vismayam - wonder; āpañnas - attained; tūsṇim - silence; eva - indeed; sthito - situated; abhavat - was; antar - within; hrđi - the heart; maha-buddhir - very intelligent; evam - thus; eva - indeed; vyacintayat - thought.

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

Text 38

bhrāntam sarvesu lokesu
mayā svacchanda-cārinā
asyā rupena sadrśī
drśṭā naiva ca kutracit

bhrāntam - wandered; sarvesu - in all; lokesu - worlds; mayā - by me; svacchanda-cārinā - moving as I wish; asyās - of Her; rupena - with the beauty; sadrśī - like this; drśṭā - seen; na - not; eva - indeed; ca - and; kutracit - anywhere.

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

Text 39

brahma-loke rudraloka
indraloke ca me gatīh
na ko 'pi śobha-koty-amśah
kuytrapī asyā vilokitaḥ

brahma-loke - in Brahmaloka; rudraloka - in Rudraloka; indraloke - in Indraloka; ca - and; me - of me; gatīh - going; na - not; ko 'pi - anything; śobha - of beauty; koty - a the millionth; amśah - part; kutrapī - anywhere; asyās - of Her; vilokitaḥ - seen.

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

Text 40
maha-mayā bhagavati
  drṣṭā sailendra-nandini
yasyā rupena sakalam
  muhyate sa-carācaram

  maha-mayā - Maha-mayā; bhagavati - the goddess; drṣṭā - seen; sailendra-
  nandini - the daughter of the Himalayas; yasyā - of whom; rupena - with the
  beauty; sakalam - all; muhyate - is bewildered; sa-carācaram - moving and
  unmoving beings.

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

Text 41

sapy asyah sukumārāṅgi-
  lakṣmīṁ nāpnoti karhicit
lakṣmīṁ sarasvatī kanti-
  vidyādyāś ca vara-striyah

  sa - she; apy - also; asyah - of Her; sukumārāṅgi - delicate limbs; lakṣmīṁ -
  beauty; na - not; ṣapnoti - attains; karhicit - at all; lakṣmīṁ - Lakṣmī; sarasvatī -
  Sarasvatī; kanti - Kanti; vidyā - Vidiyā; adyās - beginnign with; ca - and; vara-striyah
  - beautiful women.

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

Text 42

chāyāṁ api sprṣanty asyah
  kadācin naiva drṣyate
viṣnor yan-mohini-rupaṁ
  haro yena vimohitah

  chāyāṁ - shadow; api - even; sprṣanty - touch; asyah - of Her; kadācit - ever; na
  - not; eva - indeed; drṣyate - is seen; viṣnor - of Lord Viṣnu; yat - of whom; mohini-
  rupaṁ - the form of Mohini; haro - Siva; yena - by which; vimohitah - was
  bewildered.

  These girls cannot even touch Her shadow. Her beauty has never been seen
  before. Even Lord Viṣnu in His form as Mohini, a form that bewildered even the
  demigod Śiva, is beautiful like Her.
mayā drṣṭam ca tad api
   kuto 'syāḥ sādṛṣam bhavet
tato 'syās tattvam ājñātum
   na me śaktih kathaṅcana

   mayā - by me; drṣṭam - seen; ca - and; tad api - still; kuto - where?; asyāḥ - of Her; sādṛṣam - the like; bhavet - may be; tato - then; asyās - of Hījer; tattvam - the truth; ājñātum - to understand; na - not; me - of me; śaktih - the power; kathaṅcana - at all.

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

Text 44

anye capi na jānanti
   prāyenainām hareḥ priyām
asyah sandarśanād eva
   govinda-caranāmbuje

   anye - others; ca - and; api - also; na - not; jānanti - understand; prāyena - generally; enāṁ - Her; hareḥ - of Lord Kṛṣṇa; priyāṁ - beloved; asyah - of Her; sandarśanād - by the sight; eva - indeed; govinda-caranāmbuje - at Lord Kṛṣṇa's lotus feet.

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

Text 45

yā premarddhir abhut sa me
   bhuta-purvena karhicīt
ekante naumi bhavatīm
   darśayitvāti-vaibhavam

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

Because of past pious deeds I was somehow eligible to feel this spiritual love. Seeing You, O goddess, I praise Your glories.
Text 46

krṣnasya sambhavaty asyā
rupam parama-tuṣṭaye
vimṛṣyaivaṁ munir gopa-pravaram presya kutrācit

krṣnasya - of Lord Kṛṣṇa; sambhavaty - is; asyā - of Her; rupam - the form; parama-tuṣṭaye - for the great pleasure; vimṛṣya - thinking; evam - thus; munir - the sage; gopa - of gopas; pravaram - to the best; presya - sending; kutrācit - somewhere.

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

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

Text 47

nibhrte parituṣṭāva
bālikām divya-rupinīṁ
api devi maha-yoga-
māyeśvari maha-prabhe

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

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

Text 48

maha-mohana-divyāṅgi
maha-mādhurya-varṣini
mahadbhuta-rasānandā-
ṣathili-kṛta-mānase

maha-mohana-divyāṅgi - whose limbs are charming and splendid; maha-mādhurya-varṣini - who are a shower of transcendental sweetness; mahadbhuta - great wonder; rasa - of nectar; ṣananda - bliss; aṣathili-kṛta - overcome; mānase - heart.
. . . O goddess whose splendid limbs are enchanting, O shower of transcendental sweetness, O Goddess whose heart is filled with the most wonderful nectarine bliss, . . .

Text 49

maha-bhâgyena kenâpi
  gatâsi mama drk-patham
nityam antar-mukhā drṣṭis
tava devi vibhâvyate

maha-bhâgyena - by great good fortune; kenâpi - somehow; gatâ - gone; asi - You are; mama - of me; drk-patham - on the pathway of the eyes; nityam - always; antar-mukhā - within; drṣṭis - sight; tava - of You; devi - O goddess; vibhâvyate - is considered.

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

Text 50

antar eva mahananda-
  paritrptaiva lakṣyase
prasannam madhuram saumyaṁ
  idam sumukha-mandanam

antar - within; eva - indeed; mahananda - great bliss; paritrptâ - pleased; eva - indeed; lakṣyase - is seen; prasannam - happy; madhuram - sweet; saumyaṁ - gentle; idam - this; sumukha-mandanam - the ornament of favorable persons.

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

Text 51

vyanakti paramâścaryam
  kam apy antaḥ sukhodayam
rajah-sambandhi-kalikā-
  śaktis tattvāti-sobhane

vyanakti - manifests; paramâścaryam - great wonder; kam apy - something; antaḥ - within; sukhodayam - the manifestation of happiness; rajaḥ - pollen; sambandhi - in relation to; kalikā - of a bud; śaktis - power; tattva-truth; ati-sobhane - i.e. great beauty.
A great wonder of transcendental bliss has now entered my heart. It is like a bud that has the power to bring glorious pollen.

Text 52

srṣṭi-sthiti-samahara-
   rupini tvam adhiṣṭhita
tat tvam viśuddha-sattvāśu-
   śakti-vidyatmika para

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

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

Text 53

paramananda-sandohām
dadhati vaisṇavam param
ka tvayaścarya-vibhave
   brahma-rudradi-durgame

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

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

Text 54

yogindrāṇām dhyana-pathām
   na tvam sprṣasi karhicit
icchā-śaktir jñāna-śaktih
   kriyā-śaktis tvayeśituh

   yogindrāṇām - of the kings of the yogis; dhyana-pathām - the path of meditation; na - not; tvam - You; sprṣasi - touch; karhicit - ever; icchā-śaktir - the potency of desire; jñāna-śaktih - the potency of knowledge; kriyā-śaktis - the potency of action; tvayā - bby You; īṣituh - the controller.
You never touch the path of meditation traversed by the kings of the yogis. You control the potencies of desire, knowledge, and action.

Text 55

tavāmśa-matram ity evaṁ
maniṣa me pravartate
maya-vibhutayo 'cintyās
tan-māyārbhaka-māyinah

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

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

Text 56

pareśasya maha-visnos
tāḥ sarvas te kalā-kalāḥ
ananda-rupini śaktis
tvam īśvari na samśayah

pareśasya - of the Supreme Personality of Godhead; maha-visnos - Lord Maha-Visṇu; tāḥ - they; sarvas - all; te - of You; kalā-kalāḥ - parts of the parts; ananda - of bliss; rupini - the form; śaktis - potency; tvam - You; īśvari - the Goddess; na - no; samśayah - doubt.

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

Text 57

tvaya ca kriodate kṛṣṇo
nūnam vrndavane vane
kaumārenaiva rupena
tvam viśvasya ca mohini

tvaya - with You; ca - and; kriodate - enjoys pastimes; kṛṣṇo - Lord Kṛṣṇa; nūnam - indeed; vrndavane - in Vṛndāvana; vane - forest; kaumārena - with a youthful; eva - indeed; rupena - form; tvam - You; viśvasya - of the universes; ca - and; mohini - enchanting.
Lord Kṛṣṇa enjoys pastimes with You in Vrndāvana forest. Your youthful form is the most charming in the entire world.

Text 58

tārunya-vaya-samsprṣṭam
kidṛk te rupam adbhatam
tādrṣam tava lāvanyam
līlā-hāseksanānvitam

āprunya-vaya - by youth; samsprṣṭ - touched; kidṛk - like what?; te - of You; rupam - the form; adbhatam - wonderful; kidṛṣam - like what?; tava - of You; lāvanyam - the beauty; līlā - playful; hāsa - laughter and joking; īkṣana - eyes; anvitam - with.

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

Text 59

hari-mānuṣa-lobhena
vapur aścarya-manditam
draṣṭum tad aham icchami
rupam te hari-vallabhe

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

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

Text 60

yena nanda-sutah kṛṣno
moham samupayāsyati
idānim mama kārunyān
nijam rupam maheśvari
pranatāya prapannāya
prakāsavitum arhasi

yena - by whom; nanda-sutah - the son of Nanda; kṛṣno - Kṛṣṇa; moham - bewilderment; samupayāsyati - will attain; idānim - now; mama - of me; kārunyāt - because of mercy; nijam - own; rupam - form; maheśvari - O great goddess; pranatāya - bowing down; prapannāya - surrendered; prakāsavitum - to show;
O great goddess, out of kindness to me please show to this surrendered soul bowing down before You the form that Nanda's son, Lord Krśna, finds so enchanting.

Text 61

ity ukta muni-varyena
tad-anuvrata-cetasā
maha-maheśvarīṁ natva
mahananda-mayaṁ parāṁ

ity - thus; ukta - addressed; muni-varyena - by the great sage; tad-anuvrata-cetasā - his heart filled with devotion; maha-maheśvarīṁ - to the great goddess; natva - bowing; mahananda-mayaṁ - filled with transcendental bliss; parāṁ - transcendental.

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

Text 62

maha-premataratkanthāṁ
vyākulaṅgīṁ śubhekaśanam
ikiṣamāṇena govindam
evaṁ varṇayataśthitam

maha-premataratkanthāṁ - filled with the longings of transcendental love; vyākulaṅgīṁ - agitated limbs; śubhekaśanam - beautiful eyes; ikiṣamāṇena - seeing; govindam - Lord Krśna; evaṁ - thus; varṇayata - describing; āsthitam - situated.

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

Text 63

jaya krśna mano-hārin
jaya vrndavana-priya
jaya bhrū-bhaṅga-lalita
jaya venu-ravākula

jaya - glory; krśna - O Krśna; mano-hārin - charming to the heart; jaya - glory; vrndavana-priya - dear to Vṛndāvana; jaya - glory; bhrū-bhaṅga-lalita - with graceful and playful bent eyebrows; jaya - glory; venu-ravākula - who plays the
flute.

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

Text 64

jaya barha-krottamṣa
   jaya gopi-vimohana
jaya kunkuma-liptāṅga
   jaya ratna-vibhuṣana

   jaya - glory; barha-krottamsa - with a peacock-feather crown; jaya - glory; gopi-vimohana - enchanting the gopis; jaya - glory; kunkuma - with kunkuma; lipta - anointed; ānga - limbs; jaya - glory; ratna-vibhuṣana - decorated with jewel ornaments.

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

Texts 65 and 66

kadāham tvat-prasadena
   anaya divya-rupaya
sahitāṁ nava-tārūṇya-
   mano-hāri-vapuh-śrīya
vilokayiṣye kaiṣore
   mohanam tvāṁ jagat-pate

   kadā - when?; ahaṁ - I; tvat-prasadena - by Your mercy; anaya - Her; divya-rupaya - with a splendid transcendental form; sahitāṁ - with; nava-tārūṇya - new youthfulness; mano-hāri - charming the heart; vapuh - of the form; śrīya - with the handsomeness and glory; vilokaiṣye - I will see; kaiṣore - in youth; mohanam - charm; tvāṁ - You; jagat-pate - O master of the universes.

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

Text 67

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

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

Texts 68 and 69

caturdaśābda-vayasa
  sammitam lalitam param
  samāna-vayasā canyās
  tadaiva vṛaja-balikah

āgatyā veinsam asur
  divya-bhusambara-srajah
  munindrah sa tu niścesto
  babhuvaścaryā-mohitah

caturdaśa - 14; abda - years; vayasa - age; sammitam - with; lalitam - graceful; param - transcendental; samāna-vayasā - the same age; ca - and; anyās - other; tadā - then; eva - indeed; vṛja-balikah - girls of Vraja; āgatyā - approaching; veinsam asur - surrounded; divya-bhusambara-srajah - with splendid garments, ornaments, and flower garlands; munindrah - the king of sages; sa - he; tu - indeed; niścesto - stunned; babhuva - was; aścarya - with wonder; mohitah - overcome.

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

Text 70

balayas tas tada sakhyas
  caraṇambu-kanair munim
  niśicya bodhayam asur
  ūcuś ca kṛpayanvitāh

balayas - of the girl; tas - they; tada - then; sakhyas - friends; caraṇa - of the feet; ambu - of water; kanair - with drops; munim - the sage; niśicya - sprinkling; bodhayam asur - brought back to consciousness; ūcuś - said; ca - and; kṛpaya - mercy; anvitāh - with.
Sprinkling on him some drops of water that had touched their feet, these girls, all friends of the girl Râdhâ, mercifully brought the sage back to consciousness and said to him:

Texts 71-74

muni-vârya maha-bhaga
   maha-yogeśvareśvara
tvayaiva paraya bhaktya
   bhagavan harir īśvarah

nunam ārâdhito devo
   bhaktanam kâma-pûrakah
yad iyam brahma-rudradyair
   devaiḥ siddha-muniśvaraiḥ

maha-bhagavataś canyair
durâså durgamâpi ca
aty-adbhuta-vayo-ropa-
mohiṇi hari-vallabha

kenapy acintya-bhagyena
tava drṣṭi-pathâm gata
uttisṭhottisṭha viprâśe
dhairyam ālambya sa-tvaram

   muni-vârya - O best of sages; maha-bhaga - O foretunate one; maha-yogeśvareśvara - O king of the kings of yoga; tvaya - by you; eva - indeed; paraya - with great; bhaktya - brâhmaṇa; bhagavan - the Supreme Personality of Godhead; harir - Lord Hari; īśvarah - the supreme controller; nunam - indeed; ārâdhito - worshiped; devo - th Lord; bhaktanam - of the devotees; kâma-pûrakah - fulfilling the desires; yad - what; iyam - this; brahma-rudradyair - headed by Brahma and Śiva; devaiḥ - by the demigods; siddha-muniśvaraiḥ - by the siddhas and the kings of the sages; maha-bhagavataś - by great devotees; ca - and; anyair - others; durâså - difficult to see; durgama - difficult to approach; api - also; ca - and; aty-adbhuta-vayo-ropa-mohiṇi - charming with wonderful youthful beauty; hari-vallabha - Lord Kṛṣṇa's beloved; kenapy - by some; acintya-bhagyena - inconceivable good fortune; tava - of You; drṣṭi-pathâm - the path of the eyes; gata - attained; uttiṣṭha - rise; uttiṣṭha - rise; viprâśe - O brahmaṇa sage; dhairyam - consciousness; ālambya - attaining; sa-tvaram - quickly.

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

Text 75

enām pradaksīṇi-kṛtya
namaskuru punah punah
kim na paśyasi carv-āṅgīṃ
atyanta-vyakulām iva

enām - Her; pradaksīṇi-kṛtya - circumambulating; namaskuru - offer obeisances; punah - again; punah - and again; kim - why?; na - not; paśyasi - you see; carv-āṅgīṃ - beautiful limbs; atyanta-vyakulām - very agitated; iva - like.

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

Text 76

asmīn eva kṣane nunāṁ
antardhānāṁ gamisyati
nānaya saha samlāpah
kathaṅcit te bhaviṣyati

asmīn - in this; eva - indeed; kṣane - in a moment; nunāṁ - indeed; antardhānāṁ - disappearance; gamisyati - will be; na - not; anaya - Her; saha - with; samlāpah - conversation; kathaṅcit - somehow; te - of you; bhaviṣyati - will be.

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

Text 77

darśanaṁ ca punar nasyah
prapsyasi brahma-vittama
kintu vrñḍavane kāpi
bhāty asioka-lata śubha

darśanaṁ - the sight; ca - and; punar - again; na - not; asyah - of Her; prapsyasi - you will attain; brahma-vittama - O best of the knowers of Brahman; kintu - however; vrñḍavane - in Vṛñḍavana; kāpi - a certain; bhāty - is; asioka-lata - an asioka vine; śubha - beautiful.

O best of they who know the Supreme, then you will not see Her again. Still, in
Vṛndāvana forest there is a beautiful asoka vine.

Text 78

sarva-kāle ‘pi puspādhyā
sarva-dig-vyāpi-saurabha
govardhanād adūrena
kusumākhya-saras-taṭe

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

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

Texts 79 and 80

tan-mūle hy ardha-rātre ca
drakṣyasya asmān aśeṣataḥ
śrutaivaivam vacanam tasam
sneha-vihvala-cetasam

yāvat pradakṣiṇī-krtya
pranamed dandavan munih
muhūṛta-dvitayaṃ balām
nana-nirmāṇa-śobhanām

tan-mūle - at the root of that vine; hy - indeed; ardha-rātre - in the middle of the night; ca - and; drakṣyasya - you will see; asmān - them; aśeṣataḥ - completely; śrutaiva - hearing; evam - thus; vacanam - words; tasam - of them; sneha-vihvala- cetasam - their hearts overcome with affection; yāvat - as long as; pradakṣiṇī-krtya - circumambulating; pranamed - offers obeisances; dandavit - dandavit; munih - the sage; muhūṛta-dvitayaṃ - for almost two hours; balām - to the girl; nana- nirmāṇa-śobhanām - beautiful in many ways.

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

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

Text 81


âhûya bhânum provaca
naradah sarva-śobhana
evam prabhâva baleyam
na sâdhyâ daivatair api

âhûya - calling; bhânûm - Bhanu; provaca - said; naradah - Narada; sarva-śobhana - all beautiful; evam - thus; prabhâva - glorious; balâ - girl; iyam - this; na - not; sâdhyâ - attainable; daivatair - by the demigods; api - even.

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

Text 82

kintu yad-grham etasyah
pâda-cihna-vibhusitam
tatra narayano devah
svayam vasati mâdhavah
lakṣmiś ca vasate nityam
sarvabhih sarva-siddhibhih

kintu - however; yad-grham - in whose home; etasyah - of Her; pâda-cihna-vibhusitam - decorated with the footprints; tatra - there; narayano devah - Lord Nârâyana; svayam - Himself; vasati - resides; mâdhavah - the husband of the goddess of fortune; lakṣmiś - the goddess of fortune; ca - and; vasate - resides; nityam - always; sarvabhih - with all; sarva-siddhibhih - perfections.

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

Text 83

adya enâṁ varârohâm
sarvabharana-bhusanâm
devim iva param gehe
rakṣa yatnena sattama

adya - now; enâṁ - Her; varârohâm - the girl with beautiful thighs; sarvabharana-bhusanâm - decorated with all ornaments; devim - goddess; iva - like; param - great; gehe - at home; rakṣa - protect; yatnena - with care; sattama - O great one.

O great one, therefore please carefully protect your daughter, who is beautiful
like a goddess and who is decorated with all ornaments.

Texts 84 and 85

ity uktva manasaivainām
maha-bhagavatottamah
tad-rupam eva samsmrtya
praviṣṭo gahanam vanam
aśoka-latika-mūlam
āsadya muni-sattamah

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

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

Text 86

pratikṣamāno devīṁ tāṁ
tatravāgamanam nīsi
sthitō 'tra prema-vikalas
cintayan kṛṣṇa-vallabhām

pratikṣamāno - waiting; devīṁ - the goddess; tāṁ - Her; tatra - there; eva - indeed; āgamanam - arrival; nīsi - at night; sthitō - staying; atra - there; prema-vikalas - overcome with spiritual love; cintayan - meditating; kṛṣṇa-vallabhām - on Lord Kṛṣṇa's beloved.

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

Text 87

atha madhya-niśā-bhage
yuvatāḥ paramadbhutah
purva-dṛṣṭas tathānyasya ca
vicitrabharana-srajah

atha - then; madhya-niśā-bhage - in the middle of the night; yuvatāḥ - young girls; paramadbhutah - very wonderful; purva-dṛṣṭas - seen before; tathā - so; anyas - others; ca - and; vicitrabharana-srajah - decorated with wonderful ornaments and
flower garlands.

Then, in the middle of the night, Nārada saw, decorated with wonderful ornaments and flower garlands, the same very wonderful girls he had seen before, and many other girls also.  
Text 88

dṛṣṭva manasi sambhrānto  
dandavat patito bhuvi  
parivārya munim sarvās  
tas tah pravīṣuḥ śubhah

dṛṣṭva - seeing them; manasi - in his heart; sambhrānto - reverent; dandavat - like a stick; patito - fell; bhuvi - to the ground; parivārya - surrounding; munim - the sage; sarvās - all; tah tah - they; pravīṣuḥ - entered; śubhah - beautiful.

With a reverential heart, Nārada fell like a stick before them. The beautiful girls at once surrounded the sage.  
Text 89

praṣṭu-kāmo 'pi sa munih  
kiṅcit svabhimataṁ priyam  
nāsakat prema-lāvanya-  
priya-bhaṣā-pradharsitaḥ

praṣṭu-kāmo - desiring to stand; api - even; sa - he; munih - the sage; kiṅcit - something; svabhimataṁ - dear; priyam - dear; na - not; asakat - was able; prema - of love; lāvanya - beauty; priya - dear; bhaṣā - words; pradharsitaḥ - overcome.

Although he desired to stand, he could not. He was overcome with devotion and the wish to speak graceful worlds of praise.  
Texts 90 and 91

athāgatā muni-śreṣṭham  
krtaṇjālim avasthitam  
bhakti-bhāra-nata-grivam  
sa-vismayāṁ sa-sambhramam

su-vinīṭatamāṁ prāha  
tatraiva karunavita  
asoka-malini namna  
asoka-vana-devata
atha - then; āgata - approached; muni-śreṣṭham - the best of sages; kṛtāṇjali -
with folded hands; avasthitam - staying; bhakti-bhāra-nata-grivām - he neck bowed
with devotion; sa-vismayam - with wonder; sa-sambhramam - with respect; su-
vinitatamam - very humble; prāha - spoke; tatra - there; eva - indeed; karunanvita -
merciful; aśoka-malini - Aśoka-malini; namna - by name; aśoka-vana-devata - the
goddess of that aśoka grove.

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

Text 92

śrī-aśoka-maliny uvaca
aśoka-kalikayām tu
vasamy asyam maha-mune
raktambara-dhara nityam
rakta-mālānulepana

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

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

Text 93

rakta-sindura-kalika
raktotpala-vatamsini
rakta-mānikya-keyūra-
mukutadi-vibhuṣita

rakta-sindura-kalika - decorated with red sindura; raktotpala-vatamsini -
wearing a garland fo red lotuses; rakta-mānikya-keyūra-mukutadi-vibhuṣita -
decorated with ruby bracelets, crown, and other ornaments.

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

Text 94
ekada priyaya sardham
viharantyo madhútsave
tatraiva milita gopa-
balikaś citra-vásasah

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

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

Text 95

aham caśoka-mālabhīr
gopa-veṣa-dharam harim
rama-rupaś ca tah sarva
bhaktya samyag apūjayam

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

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

Text 96

tatah prabhṛti caitasam
madhye tiṣṭhami sarvada
bhūṣabhir vividhabhiś ca
toṣayitva rama-patim

tatah - then; prabhṛti - beginning; ca - also; etasam - of them; madhya - in the
middle; tiṣṭhami - I stand; sarvada - always; bhūṣabhir - with ornaments;
vividhabhiś - various; ca - and; toṣayitva - pleasing; rama-patim - the husband of
the goddess of fortune.

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

Text 97
parat param aham sarvam
   vijanamiha sarvatah
go-gopa-gopikadinam
   rahasyam capi vedmy aham

   parat param - greater than the greatest; aham - I; sarvam - all; vijanami - know;
iha - here; sarvatah - completely; go-gopa-gopikadinam - beginning with the cows,
gopas, and gopis; rahasyam - secret; ca - and; api - also; vedmy - know; aham - I.

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

Texts 98 and 99

tava jijñāsitam sarvam
   hrđi pratyabhīhasitam
tām devīṃ abhutākārāṃ
dabhutananda-dāyinīṃ

hareh priyāṃ hiranyabhāṃ
hirakojvala-mudrikiṃ
katham paśyami lolākṣiṃ
katham va tat-padambujam

   tava - of you; jijñāsitam - desiring to know; sarvam - all; hrđi - in the heart;
pratyabhīhasitam - spoken; tām - Her; devīṃ - goddess; abhutākārāṃ - whose
form is wonderful; abbhutananda-dāyinīṃ - giving wonderful bliss; hareh - of Lord
Krśna; priyāṃ - the beloved; hiranyabhāṃ - splendid like gold; hirakojvala-
mudrikiṃ - wearing diamond rings; katham - how; paśyami - I may see; lolākṣiṃ -
with restless eyes; katham - how?; va - or; tat-padambujam - Her lotus feet.

   I desire to know what is in your heart also.

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

Text 100

ārahyate 'ti-bhaktyeti
tvaya brahmān vimarśitam
tatra te kathayisyami
   vṛttāntam su-mahatmanām
āradhyate - is worshiped; ati - with great; bhaktyā - devotion; iti - thus; tvaya - by you; brahman - O brahma; vimarṣitam - considered; tatra - there; te - of you; kathayisyami - I will tell; vṛttāntām - a story; su-mahatmanām - of the great souls.

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

Texts 101 and 102

manase sarasi sthitva
tapas tīvram upeyusām
japatam siddha-mantrāms ca
dhyayatam harim iśvaram

munīnāṁ kaṅṣatāṁ nityaṁ
tasyā eva padambujam
eka-saptati-sāhasra-
sāṁkhyaśatāṁ mahaujasam

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