

1. On the banks of the Yamuna, sat Shiva, absorbed in love,
guru of the world and highest of gods above.
Narada approached, and in an effort to please,
bowed before the Lord on his hands and knees.

2, Narada spoke:

Greatest of gods, master of creation,
you drink from the goblet of wisdom's libation.
You possess the key to freedom from karma --
the mantras of Sri Krishna, the very highest dharma.

3. On the riverbank, from my father I did learn,
that spiritual effort is needed if one is to earn
Entrance into the lila games,
through the king of mantras, Sri Krishna's holy names.

4. In an effort to attain the Lord I adore,
I only ate roots and leaves off the forest floor.
Then I subsisted on water, just to avoid death,
renouncing even that, I survived solely on breath.

5. I ignored the other sex to become fierce and strong,
the cold ground was my bed all night long.
I conquered the foes, such as anger and greed,
and I treated worldly activities as a problematic weed.

6. I kept my mind clear of extraneous notion,
making Sri Krishna my constant devotion.
I bathed three times every day,
to keep impurity far away.

7. Three times a day, the Lord I venerate,
chanting His names with nyasa, my body I consecrate.
I listen to His glories with one-pointed mind,
learning of His love and compassion so kind.

8. His glories and mantras I pondered day and night,
seeking their meaning was my guiding light.
With love, with tears streaming down my cheek,
with hairs standing erect, with knees grown weak.
9. Many centuries of time went by,
I nurtured the qualities to open my spiritual eye.
Repeating mantras, it was Lord Vishnu I sought,
wanting nothing of the world that can be sold or bought.
10. Could an aspirant gain the mantra of the Beloved One
without performing the spiritual work that need be done?
Perhaps such a soul may walk this Earth,
more likely, not a one has ever taken birth.
11. A life without breath is like a body without a head,
it has no meaning, it is as good as dead.
Thus, without effort toward a spiritual goal,
mantras will not be relished by a soul.
12. Brahma, who holds creation dear,
taught me a lesson, crystal clear.
Mantras repeated for aeons, no matter how fine,
are sterile unless the body becomes spirit's shrine.
13. In this time of materialism, the Kail age,
people are filled with jealousy and rage;
Agitated, ignorant, and frequently ill,
Short-lived, superficial, and unfulfilled.
14. Their purpose in life has become lost,
pursuing lust and materialism no matter the cost.
With hearts impure, minds foolish and weak,
Lord Hari they do not seek.

15. Imagining this world their home, they are ever in stress,
caring only for their personal family under duress.
They ignore the attraction of Lord Hari,
not attracted to Krishna mantras which would set them free.

16. They take not the first step in devotional stability
by listening to the tales of the beloved, Lord Hari.
Anxious and insecure over every possession,
wealth for their kin is their sole obsession.

17. Kali yuga is a dark time and space,
yet easily gained are Bhagavan's names, the greatest grace.
Repeating God's sweet names brings the highest pleasure,
but some throw away this magnificent treasure.

18. Again and again, for thousands of nights and days,
people bow to idols, and follow ignorance's ways.
Rejecting Lord Krishna, life a sea of commotion,
but the ship of the holy name can cross any ocean.

19. Not appreciating these names are a gift,
into suffering, frustration, and sickness they drift.
Sages have labored long to find heaven's keys,
with the names, devotion to Janardana is attained with ease.

20. There are myriad ways to travel through creation faire:
many meander and circle, going nowhere.
For without devotion there is no way to be free,
there is no other path to the abode of Hari.

21. The wise have declared that in this age of Kali,
impurity prompts efforts of folly.
Pilgrimage, ceremonies, meditation on soul,
none can replace sweet devotion's role.

22. In Kali yuga, wisdom is not given great worth,

people ignore it through repeated birth.
Yet be not concerned, have no fear,
omnipresent love finds a way to manifest even here.

23. After seeking the truth for many long ages,
I have reached a conclusion, I concur with the sages:
Wisdom is fine, as are good needs,
but only devotion to Hari fulfills love's needs.

24. One attains Him not by wisdom or good deeds,
nor renunciation of basic needs.
While charity and kindness may be a good start,
only by love can one bring Hari into his heart.

25. It is difficult in the Kali yuga to attain Lord Hari,
our minds are pushed by fear, doubt, guilt, and worry.
These anxieties have crushed so many, that includes me, too,
so now I approach your feet, taking shelter of you.

26. O' Master, is there a means for we who seek the way?
Please, reveal this to me, such I do pray.
The world of Lord Hari seems difficult to gain,
is there a simple method by which His world we can attain?

27. O' my God, is there a mantra that will enable me to cross
the ocean of samsara -- illusion, pain, and loss?
For the good of people today and all tomorrows,
please teach what will deliver us from our sorrows.

28. O' Master, please make it simple and clear --
teach me a mantra which will bring me to my Lord, so dear.
Without rituals, regulations, postures and bows,
what will be effective without formalities or vows?

29. O' Lord of the Devas, kindly be compassionate to me,
share with me the teachings that will set me free.
The Lord's name grants the highest blessing, with even one repetition,

please tell me this name that my soul attains fruition.

30. Sri Shiva replied:

O' my blessed, fortunate one,
your noble question will result in suffering undone.
I'll share the mantra, bejeweled and clear,
for the benefit of people far and near.

31. This secret of secrets I will unveil,
the most hidden of what is hidden, I will detail.
I have never before spoken these teachings most high,
not to Goddess, immortals, or those who must die.

32. I shall speak mantras to you:
sublime and peerless, they number two,
The purest crest-jewel I lay at your feet,
enabling you and the Divine Couple to meet.

33 & 34

“Gopijana vallabha charanau sharanam prapadye,”
is the first mantra the wise will say.
Sixteen syllables, five individual words, and compounds three,
“The gopi's beloved, I take shelter of He.”

35.

Ten syllables and words of two the next mantra does possess,
repeat this to make your life a success.
Utter “Namo gopijana vallabhabhyam” to make your heart shine --
“Salutations to those dear to the gopis, the Couple Divine.”

36. You may have faith, or lost your dreams and wishes,
the mantra will be still effective, bringing you God's riches.
As soon as you chant the five worded code,
like a gopi you walk into Sri Krishna's abode.

37. These mantras require no qualifications,
no purity, no rituals, no obligations.
These mantras are open to all, a gift of divine grace,
with no restriction of time and place.
38. Come one, come all, take this gift of grace,
it matters not your gender, status, or race.
Be you paralyzed, or mute, or blind, or lame,
be you a royal yogi, the invitation is the same.
39. Regardless of place, where you took birth,
from every land on this Earth,
The clarion call is ringing true,
let no sense of sin dissuade you.
40. You may be overcome with ego and pride,
leaving no selfish indulgence aside,
Committing the greatest of sin and of crime,
still you are eligible for these mantras sublime.
41. O' Sage, those who have no renunciation
lacking in knowledge, with no spiritual education,
All of them and others, with no exceptional case,
are eligible for this extraordinary grace.
42. Your devotion to Krishna may be of meager part,
still, the Master of All offers you His heart
In the form of the mantras that you may recite,
He loves the simple, not caring of might.
43. Not by ceremonies, charity, pilgrimage, nor deeds
will the soul find what it needs.
Be you wise of all beneath the heavenly dome,

you will still remain a long way from home.

44. Serve the priests, take vows, be of good kin,
these austerities may eradicate sin.
But without devotion for Krishna, you'll stay tied to the wheel,
the richness of the mantras you're unable to feel.

45. The mantras are not spoken to those who are proud,
ungrateful, faithless, arrogant and loud.
Lord Hari responds to simple devotion,
not to the ego's maniacal commotion.

46 - 48. Teach not these mantras to those who won't hear,
nor those who cannot commit for a year.
Share them with those who seek to be free
from anger, lust, greed, and hypocrisy.
For those who yearn to serve Lord Hari,
the beloved of each and every gopi,
Instruct that the seer of the mantra is Lord Shiva,
the meter is gayatri, the deity Lord Krishna.

49. Begin from the chakra, the center of the whole,
offer your limbs and hands to your soul.
O' seeker of wisdom, use the sacred sound,
to enter the world where love does abound.

50. Adorn the mantra at the very start,
with the bija mantra offered from your heart.
The mantra will not give you worldly power,
but it will help blossom devotion's flower.

51. Conclude your devotions in any traditional way,
but avoid depending on what the orthodox might say.
The principal focus is mind and the senses,
if you'd like, make a simple offering of flowers and incenses.

52. If the goal is to please Lord Hari,
consecrate your self and set your love free.
Mantra and consecration, like hand and glove,
one with the other, together in love.

53. Just one repetition and the Lord will come to you,
have no doubt, my words are true.
Yet, try to chant 10 times day,
and enter into the eternal lila play.

54. Now, I will tell of meditation,
using the mantra with contemplation.
Picture Krishna dark like a cloud, O' Best of the Wise,
in yellow, two-armed, with a forest garland, before your eyes.

55. Peacock feathers are His crown, atop His curls,
wearing a garland of lotus swirls.
His face splendid with the light of the brightest moon,
His eyes, drunk with love, in a constant swoon.

56. On His forehead is a streak of sandal,
above His eyes, lit like a lover's candle,
Is a holy tilak with kumkuma marking dedication,
His body at the center of all creation.

57. His radiant face bookmarked by a pair
of earrings, like suns, shining through His hair.
Beads of sweet trickle on His cheek,
glistening from a love beyond which words can speak.

58. His eyebrows raised with enraptured sight,
playfully glancing with pure delight,
He looks upon the graceful face of His beloved girl,
on Her nose shines a sparkling pearl.

59. His lips so red, like bimba fruit growing,

surround His teeth, like moonlight glowing.
Bracelets, bangles, and jeweled rings sublime,
adorn Him -- eternity in time.

60. He holds in the lotus of His left hand,
His flute by which He leads love's band.
Around His waist is a belt of lace,
atop His feet do anklets grace.

61. His eyes ever restless, search in aim
of amorous play, love's faire game.
He jokes with Her, seeking Her heart to win,
She laughs and laughs, again and again.

62. On a jeweled lion-throne under a wish-fulfilling tree,
sits the beloved, Radha, alongside Lord Hari.
In this way, if divine love is your aspiration,
visualize the divine couple for spiritual inspiration.

63. On the left side of our Lord, blessing you,
stands Sri Radha, dressed in blue.
Magnificent, beyond what can be told,
lustrous like molten gold.

64. Her shawl is drawn across Her face, with playful style,
pretending to hide Her graceful lotus smile.
Like the chakori bird, restlessly Her eyes dance
on Her beloved's face, absorbed in love's trance.

65. Betel nuts placed between thumb and fingers,
before crushing, a moment lingers.
In anticipation, Her lover lowers His plump lip,
into which, Her fingers and betel dip.

66. A necklace of pearls glistens on Her chest,

swaying on Her full, upraised breast.
Tinkling ornaments on ample hips call for celebration,
Her slender waist is beauty's decoration.

67. Hear the music of Her anklets atop Her dancing feet,
see the beauty of Her earrings hanging from lobes so sweet.
Wearing bangles, bracelets, a jeweled toe-ring,
Her beauty inspires Her lover to sing.

68. Her limbs cascade with a graceful flow
displaying an ever-youthful, grand, alluring show.
Plunged into the depths of nectar's bliss,
tantalizing Her lover, who longs for just one kiss.

69. O' Best of Sages, She has many a girlfriend,
whose excellent qualities have no end.
Devoted to Her, they live to serve,
offering all fine articles with vim and verve.

70. O' Narada, I will tell you the mantra's meaning,
please be present, and you'll soon be gleaning
The truth -- the Lord's body is the manifest Creation,
aided by Maya's magical demonstration.

71. Creation's glories are Sri Krishna's external expressions,
yet He remains absorbed in internal impressions
Of eternal spiritual glory and joy -- the full rasika,
presided over by His beloved, Radhika.

72. Radharani is no different from He,
the highest worshipable Goddess is She.
Directing the channels of desire and wealth,
benefiting Krishna's prosperity and health.

73. O' Sage, listen, the wise have made a decree:

Radha is the essence of pleasure's shakti.

In the worlds of creation, Durga is Mother,

but Radha is highest, above Her is no other.

74. O' Best of Sages, do your eyes see:

Krisna is Narayana, Radha is Maha-Lakshmi?

At all costs, prevent your mind from the foolish vision

that here there be the slightest division.

75. O' Sage with a Quiet Mind, what more can I say –

the Divine Couple are manifest in every way.

All that exists in the worlds of matter and spirit

are Radha-Krishna – this truth, can you hear it?

76. She is Durga Ma, Hari is Rudra,

Sachi is She, Indra is Krishna.

She is Savitri, Hari is Brahma,

Dhumondha is She, Krishna is Yama.

77. O' Sri Narada, know with crystal clarity,

all gods and goddesses express the Divine Couple's potency.

Even with hundreds of years my words would fail

to describe Their glory, which all should hail.

78. In the three worlds, the Earth is the most graced,

on which Jambudvipa is the finest place.

Here there is a land called Bharata, filled with glory,

in which is the pinnacle, Mathura-puri.

79. In Mathura, lays the town of Vrindavan, by name,

the epicenter of the sublime lila game.

Sri Radhika, the supreme goddess abides here

with Her multitude of maidens, so dear.

80. Sri Radha is omnipresent, true this be,

yet there are levels of love's intimacy.
A realm is exalted by just one measure --
the extent to which it houses Her treasure.

81. On the fields of love, friendship is key,
intimacy requires a sense of equality.
The Gopis know Radha as their dearest friend,
while viewing Radha-Krishna as hero and heroine.

82. At the feet of Radha-Krishna I find shelter,
relief from a mind run helter-skelter.
I have lived as a confused individual soul,
now I take refuge in the Whole.

83. To Radha-Krishna, my very life I offer,
needing no separate self in my coffer.
I seek not happiness clinging to "mine,"
divine enjoyment is shared through "all is Thine."

84. O' Sage of Wisdom, I trust you have heard
my description of the mantras, the sacred Word.
With surrender, undertake bodily consecration,
with refuge in the Divine Couple, find divine celebration.

85. I have spoken of surrender of self,
please consider this as the greatest wealth.
Day and night engage in Their contemplation,
and enjoy constant exaltation.

86. O' Narada, I will now tell with full declaration,
the process of spiritual initiation.
Simply by hearing, without any formality,
you have entered into spiritual reality.

87. From the realm of Brahma through all of creation,
temporary form holds suffering's temptation.
The wise have declared with forthright clarity --

clinging to body and mind produces the three-fold misery.

88. O' One with a Pure and Quiet Mind,
the rule of grace is ever kind:
Seek not your happiness in what time turns to dust,
leave behind that which will wilt and rust.

89. When desire for objects is in dissipation,
an aspirant understands true renunciation.
Looking for happiness in the world is an exercise of fools,
lasting joy is found by using meditative tools.

90. With the highest intelligence, find inspiration,
climb to the peak of love's dedication.
Find a guru who can teach to you,
how to separate suffering from what is true.

91. Such a guru has found peace and devotion,
absorbed in Krishna, free of commotion.
Glorious in action, disengaged from the unneeded,
anger and greed from him have been weeded.

92. With a purity found in Krishna's pleasure,
he takes delight only in love's treasure.
With wisdom he repeats the mantras holy,
finding solace in Sri Krishna solely.

93. Innocence abounds in such a one,
spiritual endeavors are his guiding sun.
Compassionately helping others by his sides,
a link in the eternal chain of guides.

94. A true disciple has a similar state of mind,
to the guru's feet does his heart bind.
The pursuit of liberation, his one-pointed need,
his teacher's directions does he heed.

95. To serve the teacher as an offering of love
is the same as serving Bhagavan above.
The wise, learned in the holy libation,
teach service as the path to liberation.
96. O' my guru, one with the Master of Creation,
from unending karma I seek cessation.
The fire of perpetual suffering is burning,
freedom from the fangs of time I am yearning.
97. To King Nanda, Krishna is simply his child --
the complete, crest jewel of joy unbridled.
The wise have taught of one initiation:
when His lotus feet become one's adoration.
98. Approach the guru diligently
seek to learn with all humility.
Ask your multitude of questions which will arise,
learn the truth from he who is wise.
99. The guru is pleased to play his role,
when he is approached by a sincere soul.
The two share peace and faith in each other,
the mantra gets passed from elder to younger brother.
100. O' Knower of the One,
the guru's favor has begun,
When he takes up sandal-paste and clay,
drawing on the disciple's body a sacred display.
101. The guru, with deep affection,
draws the sacred marks of an upwards direction.
Then bringing the dear disciple very near,
he whispers the two mantras into the right ear.

102. Explaining the meaning of the sacred sounds,
God's presence surely abounds.
A spiritual name the guru offers as a token --
the disciple begins a life of service unbroken.

103. To celebrate this divine event
the disciple should declare a commencement.
He should affectionately prepare a feast for the devotees
and offer gifts to the worshipful guru on his bended knees.

104. O' Sage, let the disciple offer all to guruji,
not holding back in an attempt for security.
Possession are nothing but a temporary thing
love only wants what the heart can bring.

105 - 106.

The five rituals make complete
the surrender to Krishna's feet.
The purified aspirant begins to serve like the sages,
never backtracking throughout the ages.

The ancestors have five rites described:
on body and forehead should marks be inscribed,
Learning mantras, adopting a new name,
making offerings to guru into commitment's flame.

107. The inscribed markings are spiritual signs --
conch shell, disc, and other designs.
The name indicates one is the Lord's dass,
the mantras to the divine couple are for cultivating ras.

108. The sacrificial worship here promoted
is to guru and aspirants be devoted.
These great rituals I have spoken clear,
I hope you have the ears to hear.

109. O' Narada, I will now share with you
how to take refuge in what is true.
In this age of the dark and mean,
Hari's abode can still be seen.

110. After receiving the mantra from guruji,
let appreciation be your main quality.
Be a wise servant, seeking to please,
draw guru's grace, end your misery.

111. Learn from your elders how to be,
they are the models of how to get free.
Be one-pointed, without hesitation,
please God and achieve liberation.

112. As a fool enjoys when his mistress
abuses him and causes distress,
So do the wise like to learn
when the elders seem to be stern.

113. The aspirant relinquishes every care
in any life, anywhere.
What will occur is karma spent,
knowing this he remains content.

114. Those who aspire for spiritual life
have no worry, have no strife.
What will happen in the future is no cause for misery,
Lord Krishna will arrange all that should be.

115. No skillful means need he employ,
worshiping Krishna brings ample joy.
As a loving wife misses her husband when he is away,
the devotee yearns to see Krishna someday.

116. When her husband is away,
 she pines for him night and day.
Constantly in her thoughts is he,
 she sings to her love in memory.

117. In this same way does a devotee feel,
 all he needs is the Lord to grow and heal.
The only discipline he need employ
 is remembering Krishna's love and joy.

118. When her beloved husband does return,
 at last her heart ceases to burn.
Her eyes drink in this blessed sight,
 her hugs and kisses fill his night.

119. The formless Lord who is all around,
 is the same One whose lotus feet walk the ground.
Serve the incarnate Lord, knowing you are His,
 share in his unbridled spiritual bliss.

120. In the Beloved alone, find your home,
 in search of another, do not roam.
Desire but Him as your goal
 experience the divine love of your soul.

121. Worship your Beloved in any fashion,
 to Him direct your adoring passion.
His beauty is worth your lingering gaze,
 glorify this love for all your days.

122. Whatever food He gives is your dish,
 all your life is His wish.
Why babble with the foolish who live in pain,
 do not flatter or kowtow for worldly gain.

123. Avoid the words of those who defame
 the Lord of love and His holy name.

Cover your ears, run from the ignorant,
punish him by remaining tolerant.

124. As if being born again, your life is for serving
the Lord and those who are deserving.
Seek the divine treasure beyond loss and gain,
like the chataka bird who drinks only pure rain.

125. Be like the chataka bird,
whose pure devotion the whole world has heard.
He will drink from no source, not ocean or river,
preferring to die if the clouds fail to deliver.

126. Whatever grows in this world's soil,
reject it as not worth the toil.
Think, "The only goal of mine
is to love the Couple Divine."

127. Life is simple when the goal is clear:
live in harmony with those who are dear --
The guru, aspirants, and our Krishna-Radhe
everything else will fade away.

128. Seeking safety in the world is a fool's parade,
death ends the egos impotent charade.
Just once surrender to They who are above,
protection is guaranteed by Their love.

129. Simply pray to the Divine Couple for release
from fear and troubles which would never cease.
The vast ocean of illusion of birth and death
will shatter upon the gust of Their breath.

130. O' Sri Radha-Krishna, who I yearn to meet,
I lay my life at Your feet.
All I possess, all of my wealth,
I offer to you my very self.

131. I know I am an abode of error,
my lack of spirituality fills me with terror.
My Two Lords, to you I yield,
bring me to shelter from the battlefield.

132. O' Lord of Radhika, I seek Thee,
Beloved of Krishna, I come on bended knee.
My mind, speech, and actions I offer You Two,
You are the goal of my life, whatever I do.

133. I have fallen short in so many ways,
I pray, Sri Radha Krishna, before the end of my days,
You are two vast oceans of mercy and kindness,
place me in the shelter of your service, remove my blindness.

134. O' Sage Supreme, if your desire is on focus,
make the Divine Couple your singular locus.
If being in Their service is your aspiration,
adopt these five verses for daily recitation.

135. I have briefly described how a surrendered soul
relates to the Divine Couple as one whole.
That depiction was of the external, exoteric,
now I shall discuss the internal, esoteric.

136. Adopt the mood of being to Radha a gopi friend,
adoring Sri Krishna from day's beginning to end.
Serve the Divine Couple attentively,
with inspiration and enthusiastically.

137. O' Glorious Sage, I have drawn you near
and shared a great secret that few can hear.
Hold it close, conceal it with care,
keep confidential the Divine Pair.

138. O' Narada Muni, make your supplications
to the mantra, the practices, the qualifications.
Engage in spiritual activities and endeavor,
eliminate the futile, worship forever.

139. O' Wise One, take this teaching to heart,
attain direct service, play your part.
The Divine Couple are frolicking about,
They are protecting you, have not doubt.

140. Even once, say to Hari, "Lord I am thine,"
He will embrace you, "You are mine."
He will place you where you can be of service,
trust in Him, be not nervous.

141. Now I will reveal what I have learned,
from Sri Krishna Himself, because I had earned
The confidence and trust of our dear, sweet Lord --
with His secrets I can be trusted, come temptation or sword.

142. I had been living in the forest quite deep
performing austerities on Mt. Kailash, with little food and sleep.
Meditating on Lord Narayana, seeking His grace,
repeating His jewel of mantras, yearning to see His face.

143. I was meditating thus, when the Lord came,
pleased at my earnestness in repeating His name.
I open my eyes, there He be,
He said, "Ask a boon of me."

144. My eyes bathed in the Lord, at His kind face,
I bowed and felt His peace and grace.
The Goddess of Prosperity stood on His side,
the noble eagle, Garuda, was His ride.

145. O' Ocean of Mercy, Giver of Supreme Bliss,
Without the shelter of Your love, life is amiss.
Your eternal form I long to see,
I pray to You, grant this boon for me.

146. The wise have taught of You, Supreme Master,
You are beyond creation and destruction's disaster.
Pure spirit, peace beyond all that lives or dies,
I yearn to peer upon You with my own eyes.

147. The Husband of the Lotus-Goddess spoke to me:
The Lord said, I am pleased with thee,
Your mind is infused with inspiration,
I will now fulfill your aspiration.

148. Venture forth to Vraja, and it's holy soil,
on the banks of the Yamuna, end your toil.
Then the Universal God and His partner, Sri,
disappeared from the world that eyes can see.

149. I followed the instructions which He provided,
to the banks of the Yamuna, as I was guided.
With a gesture of welcome, Sri Krishna stood before me,
the god of all gods, the full expression of majesty.

150. He appeared as a youth tending a gentle cow,
the Lord, to whom heaven and earth do bow.
Handsome, possessing the fullness of charm,
His graceful hand on His beloved Radha's arm.

151. In the midst of the gopis, flowering girls of beauty,
He and they, laughing with glee.
Soft, auspicious, virtuous, appealing,
heaven's palace of grandeur, loves treasures revealing.

152. A smile magnificent from cheek to cheek,

so bewitching, my knees felt weak.
“Rudra,” like nectar His words understanding,
“Here I am,” before my eyes He was standing.

153. I am transcendent, yet omnipresent, I am the Primal Being,
divinity’s formless form you are now seeing.
The eternal, conscious, source of joy am I,
love so overwhelming, I might bring a tear to your eye.

154. O’ Stainless One, I am beyond form and qualities, without any reactions,
yet I am all forms, beings, and actions.
I fulfill the wisdom scriptures as the greatest of all,
yet, through My paradoxical magic, I am the smallest of the small.

155. O’ Master of Yoga, I am not from Nature’s womb,
I am infinite and eternal, I never see death’s tomb.
About Me, the wisdom texts can only point and imply,
no individual being can confirm or deny.

156. O’ Master, My form cannot be seen by eyes
that reside on the face of a being that dies.
I have no form, states the wisdom scripture,
this is to teach I am beyond what the mind can picture.

157. The wise teach the truth in a subtle way,
they point to what is beyond what words can say.
I am described as formless, since by eyes I cannot be seen,
I am called inactive, though I direct every scene

158. I sit removed, full and complete,
creation is my expression but I do not deplete.
It is the cycle of My Maya -- part illusion and part real --
behind creation and destructions’s ever-turning wheel.

159. O’ Great God, Who is Worthy of Praise,
I am like a flower before the gopi’s sun rays.

I am so overwhelmed by one gopi kiss,
I forget it is I who am the giver of bliss.

160. Through love, Radhika has conquered me,
The Supreme Goddess, vast like the sea.
I want nothing more than Her arms in embrace,
to eternally bring a smile to her face.

161. O' Rudra, the gopis are a multitude beyond measure,
they want nothing more than to see Our pleasure.
In Our eternal games they participate with glee,
in this way they attain immortality

162. My entire environment -- friends, cows, and family
all live in Vrindavan eternally.
We experience the bliss of love exchanged,
with nectarine consciousness of joy sustained.

163. My abode is arrived at through the bliss in love's heart,
once entering there is never need to depart.
Leave behind fear, shame, and all confusion,
end the bondage of mortality and death's illusion.

164. O' Highest God, my forest is so inviting,
only a fool would exit an abode this exciting.
For one who would walk away from such bliss,
from his own soul he has gone amiss.

165. Vrindavan is my eternal home of light,
We stay absorbed in love, day and night.
My Radha is here, from Her I am never apart,
from this abode I never depart.

166. O' Rudra, I have shared all there is to know --
reap devotion, and love you shall sow.

If there be more you wish to hear,
speak to Me of what your heart holds dear.

167. O' Eternal Sage, to Krishna, I offered this prayer,
"Lord, I wish that in your world I might share.
If you will kindly tell me of the way,
I will obey and do what you say."

168. The Lord said, O' Rudra, you have spoken well,
I will share the secret path to where I dwell.
O' Flawless One, to you this I will reveal,
this intimate knowledge you must conceal.

169. O' Divine Being, offer yourself to Radha and I,
fly, fly, with freedom in the spiritual sky.
Beyond all reason, concepts and technique,
be like a gopi, attain the love you seek.

170. O' Lord of Yogis, please be aware,
I am a partner in the Divine Pair.
My beloved, Radha, one must also adore
if one wishes to attain Me, of this be sure.

171. If you approach Radha, I tell you true,
and say just once, "My soul belongs to you,"
You need undertake no additional task,
for your sincerity is all We ask.

172. O' Rudra, if you offer your soul to my Radhe,
I will come to you without delay.
In this way you will by My dear friend,
I will be in your debt until eternity's end.

173. O' Great Light, this deep secret with you I share,
please protect it with tender care.
This confidence is for those who can nourish
with intimacy this love We cherish.

174. Take shelter of My beloved, Radha dear,
in My realm stay always near.
Chant the mantras of the Couple Divine,
drink from the cup of Our nectarine wine.

175. Sri Shiva said:

Lord Krishna, of Whom no one is more kind,
completed His instructions, which filled my mind.
Whispering mantras in my right ear, I was initiated,
and taught the practices which are associated.

176. O' Wise One, the Lord then suddenly vanished,
but from His being I was not banished.
From His love I will never depart,
I always hold Him in my heart.

177. O' Master of the Wise, I have shared all that I know,
but if you feel any lack, any woe,
Please ask me if you wish to hear,
any more about our Lord, so dear.

178. Sri Narada said:

O' guru, I have sat at your feet,
your teachings about God have been full and complete.
I still have one more inquiry,
about the path of divine love, the highest spirituality.

179. Sri Shiva then said:

O' Wise One, it is good you ask,
because you care about others, you are up to the task.
A great secret I will to you now unveil,
sharing what the path of divine love does entail.

180. O' Distinguished Sage, eternal are Lord Hari,
His playmates, friends, parents, and each gopi.
To frolic and play is how they strive,
sharing the joy of being alive.

181. The Puranas describe their adventures in love,
as taking place in heaven above.
This eternal festival can also take birth,
in Vrindavan consciousness, here on Earth.

182. The spiritual world and our world meet
wherever there is devotion to Sri Krishna's feet.
Frolicking with cows and friends in the forest of dharma,
though in heaven there's no slaying of karma.

183. The gopis live with kith and kin,
holding their love for Krishna within.
They seek Him as their paramour,
in hidden rendezvous, ever desiring more.

184. Contemplate your soul as being free,
be yourself -- who else can you be?
Your spiritual form is charming, endowed with youth,
you are a divine being, this is truth.

185. Many fine arts can express your passion,
pleasing God in your own unique fashion.
Many things we do not openly say,
remain a bit shy when Krishna invites you to play.

186. Follow always Sri Radhika's movement,
leave not Her devotion for even a moment.
Love for the Goddess is your soul's need;
whatever your limits, allow this love to exceed.

187. Offer service to Them all of you days,
bring Them together in ever new ways.

Find happiness in serving Them sensitively,
They will be pleased with your sincerity.

188. Awake before dawn in the sacred hour,
enter anew into Their divine bower.
From the time day's first light,
serve Radha-Krishna until the end of the night.

189. Sage Narada continued with one more request,
asking Shiva if he might bequest
to him knowledge of Krishna's play and story,
in order to participate in His pastimes of glory.

190. Sri Shiva replied:

'O Sage Narada, you ask well,
but of Lord Hari's fullness even I cannot tell.
Go the Goddess of Vraja, ask her,
she will tell you of Him who makes all hearts stir.

191. You can find her near Keshi, where Krishna once washed
the blood from his hands after the horse-demon He squashed.
Surrounded by many fair maidens whose hearts only pine
for Lord Govinda. they yearn to call Him, "mine."

192. Sri Sanata Kumara said:

To Shiva, his guru, Narada did bow,
again and again, in thanks for directions how
To proceed to Sri Vrinda's place,
and ask her for guidance face-to-face.

193. When Vrindavan devi saw Narada draw near,
she gave thanks such a yogi would appear.
"O' Sage, worthy of being lauded with praise,
surely this is the most auspicious of days."

194. Narada said:

O' Goddess, O' Beautiful One,
besides you there is none
Who knows more about the daily play of Hari,
please inform me if you find me worthy.

195. Sri Vrinda said:

O' Narada, I see in your innocent face,
you are a devotee, having received Krishna's grace.
I will tell you this great secret, precious, and true,
never speak this in public, I am trusting you.

196. When night is so dark only a divine lover sees,
in the Vrindavan forest, wish-fulfilling trees,
A palace of jewels and love groves appear,
hidden from sight until the heart is clear.

197. Asleep on a bed, in a tight embrace,
beauty manifest, beyond time and space.
Entwined together like finger and ring,
awakened when I order the birds to sing.

198. Their sleep disturbed by morning's call,
They cared not to separate at all.
Unhappy They were at the alarm's time,
for fear They must interrupt Their love-play sublime.

199. The music of the parrots and other birds
convey a meaning well beyond words.
The Divine Couple heard this tune so sweet,
and rose from bed, the morning to greet.

200. The birds are singing, the dawn did break,
Radha-Krishna are now awake.
It's time for the gopis to enter the play,
to love and serve Them this new day.

201. The female parrots made their proclamation:
daytime requires a different destination.
The cycle of union and separation must turn,
to Their separate homes They need return.

202. Krishna is found by His mother in His bed,
she wakens her boy by kissing His head.
He and brother, Balarama, cannot be rushed,
but Mother Yashoda insists, teeth must be brushed.

203. Mother gives her blessing that Krishna can go
to milk the cows who He loves so.
Radha, also, at home is found asleep
by the older gopis, whose love runs deep.

204. Out of bed, Radha's feet touch Earth's soil,
She anoints Herself with fragrant oil.
Making Her way through a garden path,
She meets her friend, Lalita, for a morning bath.

205. She skips and scampers to the dressing room,
like a bride excited for Her groom,
The gopis adorn Her with jewelry and bangles,
brushing Her hair, smoothing the tangles.

206. Yashoda seeks Radha's Mother-in-Law, Jatila,
and asks if Radha might come visit her dear, Gopala.
With adult permission, Radha and Her friends,
cook Sri Krishna's breakfast before the morning ends.

207. Sri Narada raised a question, showing his deep thought,
"Why would Radha cook, when provisions were already bought?"

Narada pondered further, with devotional inquiry,
“Why would Radha cook, this job belongs to Queen Rohini?”

208. Sri Vrinda said:

Durvasa, the yogi, passed enlightenment's test,
then blessed Radha that Her cooking would be the best.
This truth I heard from the lips of Goddess Katyayani,
who is fierce to the foolish, to devotees most kindly.

209. Durvasa proclaimed to Radha: By my word, it shall be so,
that your food will be nectar, which the whole world will know.
Whoever has the good fortune of eating from your plate,
will enjoy long life, prosperity, and freedom from hate.

210. This is the reason why Yashoda Ma does run,
every day to ask Radha to cook for her son.
She thinks, “If my boy will eat what Radha prepares,
He’ll live in dharma, and enjoy life without cares.

211. Receiving consent from Her elders, Radha beams with joy,
She runs off to cook for Her sweetheart boy.
On the way, Her yearning gains in power,
She and the gopis miss Him every minute, every hour.

212. At this time, Krishna finishes His milking tasks,
“How soon to see Radha?” His inner voice asks.
Krishna’s father, Nanda, calls Him for His bath,
He and the other lads return through the forest path.

213. Clean and fresh, Krishna is massaged by every friend,
all of them wishing this time would never end.
They dress Him in clean garments, no one in any haste,
they anoint His body with cooling sandal paste.

214. What joy they feel as they gather Krishna’s hair,
brushing and braiding with loving care.
To make the moon of His forehead shine even more bright,

the mark Him with a splendid tilaka, with much delight.

215. They decorate Krishna's arms, wrists, and hands,
with rings and bracelets, and many-jeweled bands.
Stringing on His chest a necklace of pearl globes,
pinning dangling earrings on His tender ear lobes.

216. Repeatedly, Yashoda calls Krishna, "Come here,"
yet the Lord pretends her words weren't clear.
Finally, she takes Him by the hand to eat,
placing Him and Balaram in their proper seat.

217. Surrounded by His friends and His mother,
Krishna eats breakfast next to His brother.
He's joking and laughing, life is His game,
He strives to help others feel the same.

218. Betelnuts are brought out as a tasty treat,
laid before the One with the lotus feet.
He shares them with His kith and kin,
then reclines a bit before the day begins.

219. Radha's eyes watched Her Krishna as the day begun,
in love, with passion, all in divine fun.
Yashoda now insisted that Lalita and her friends
eat breakfast with shy Radha, before the morning ends.

220. Now, in late-morning, the country boy follows
His cows to pasture, over hills and hollows.
All the people of His village adoringly watch Him go,
a part of their hearts walk with Him, for they love Him so.

221. Bowing to His parents, with the gopis He is flirting,
greeting all the others, soothing what is hurting.
He sends them home, as this is for their best,
He then proceeds alone, into the forest.

222. Krishna enters the forest and plays for awhile,
each of His friends enjoys His beautiful smile.
He plays many roles, each a masquerade,
brining all souls into His love parade.

223. Eager to see His beloved, Krishna sneaks away,
for Radha is His ultimate partner in His love play.
But He is in the forest, where he likes to roam,
She is in the village, inside the doors of Her home.

224. Yearning to meet Her lover -- the hidden excuse to leave,
tricking Her elders, She tells them what they will believe.
For the sun god's worship She must gather flowers and goods,
secretly planning to meet Krishna in the deepest woods.

225. The reunion of the Lovers is a blessed festival
of play, delight and abandonment, in which there is no lull.
This love is meant to be shared, of course, this is the way,
thus many of their friends join in the merry, divine play.

226. Beneath a tree branch, The Divine Couple hang a swing,
back and forth They go, finding songs to sing.
To the astonishment of all in Their jolly band,
Radha sometimes steals the flute right out of Krishna's hand.

227. What freedom His loved ones enjoy,
treating Him like an ordinary boy.
They scold him, they hide, they pretend not to care,
there is no challenge they will not laughingly dare.

228. In the Springtime, when the forest is flush,
towards the gopis Krishna will rush.
Spraying them with water, paint, and scents;
their play hidden from elders and parents.

229. The gopis, whose love has stolen His heart,
respond vigorously, adding their part.
Radha, too, advances the play,
on one and all, the water does spray.
230. O' Wise One, in this way there is harmony,
between the lovers who frolic free.
In each season, they find different escapades.
in abundant Nature's forests, fields, and glades.
231. O' Pure Yogi, even these lovers must sometime rest,
they know that Earth Mother's palace is the best.
The throne they sit on is soil beneath a tree,
pure water is their nectar, naturally.
232. Quaffing this nectar under heaven's skies,
they hold hands, they close their eyes.
In bliss, not knowing if it be day or night,
now Cupid aims his arrows with his bow's sight.
233. Desiring the wonders of Nature's sensual side,
rolling in the rushes down by the riverside.
Each gopi an expression of love magnificent,
with grace and power like a regal elephant.
234. From the nectar of love the gopis are intoxicated,
their hearts full, full, fully satiated.
They close their eyes, they rest their heads,
the forest floor serves as their beds.
235. The omnipotent Lord Krishna, master of loves' storms,
manifested Himself in numerous forms.
All of them with two arms and two feet,
He approached each gopi to make her love complete.

236. Like a king elephant enjoying his wives,
Krishna brought fulfillment to their lives.
Then it was time for a swim for cooling's sake,
they all immersed in a lotus-filled lake.

237. Sri Narada said:

O' Vrinda devi, this is a blessing to my ear,
but I have a doubt I hope you can clear.
Since these plays of love are such a sweet thing,
why does the Lord sometimes appear as a King?

238. Sri Vrinda devi said:

O' Sage, Lord Hari has unlimited power
which He expresses uniquely depending on the hour.
The power of sweetness I have told to thee,
it is for the benefit of each loving gopi.

239. His primal form is Lord Hari,
the Lord of play and love-activity.
Radha and the gopis enjoy in this way,
His royal grandeur is not on display.

240. In the crystal lakes, ponds, and rivers,
all receive and all are givers.
The lovers play and splash away,
then they dress in glorious array.

241. On the shore of a lake sits a cottage, a special jewel,
which the devoted trees always keep cool.
There the Divine Couple enjoy a snack of fruits and seeds,
which I have prepared for Their simple needs.

242. After Their meal, they relax in the bowers,
reclining on a couch made of flowers.
A handful of gopis have made their way,

they serve Them during this rich part of the day.

243. They serve him betel nuts and they wash His feet,
they fan Him, massage Him, for them it is a treat.
He needs nothing, but answers when He is called,
fixing His mind on His beloved, He finds Himself enthralled.

244. Sri Krishna fell fast asleep,
the gopis were trying to not make a peep.
Tip-toeing to what was left on his plate,
His remnants they quietly ate.

245. Hardly eating anything, Radha went to the bed,
watching Her beloved sleep, She gently stroked His head.
She gazed at Him with eyes of love,
like the chakori bird looks at the moon above.

246. The gopis found some of Krishna's betel nuts sitting on a tray,
they offered them to Radha, to glorify Her day,
She enjoyed them so very much, a joy that never ends,
to extend that bliss, She shared them with Her gopi friends.

247. Krishna lays on His cot, without making a peep,
but the whispers of the gopis keep Him from His sleep.
Listening attentively, He lays under the covers,
to the words of romance He hears from His lovers.

248. The gopis chat and gossip to one another,
about their passion and yearning for their Lover.
Playfully joking, taking part in love's pact,
for they sense Krishna's sleep is only but an act.

249. Seeing that Krishna had opened one eye,
the gopis blushed and suddenly felt shy.
Embarrassed, they laughed and awkwardly giggled
as Krishna tossed and turned, shimmied and wiggled.

250. Pulling the blanket off of Him,
 Krishna sat up and stretched each limb.
The gopis exclaimed, “Did you enjoy your sleep?”
 Their sarcasm made Krishna laugh deep.

251. O’ Great Sage, in this way,
 the lovers enjoyed an afternoon of play.
The Divine Couple and their friends,
 indulged in merrymaking which never ends.

252. The lovers break out a pair of dice,
 sometimes cheating, sometimes playing nice.
The winners gain the prizes they seek,
 garlands, embraces, kisses on the cheek.

253 - 254. Jokingly declaring after His dice was tossed,
 Krishna announces, “I have lost.”
Radharani claims a necklace as Her win,
 then strikes Her lover with a flower on His chin.

255. O’ Narada, pouting like a child who is sad,
 Krishna feigns feeling bad.
He speaks to Radha, looking into Her eyes,
 “I accept defeat, claim your prize.”

256. Seeking to hear Her scold and complain,
 to see Her eyebrows arched in make-believe pain,
Krishna pretends there is no prize,
 then He kisses Radha when She closes Her eyes.

257. The parrots sing their lyrical tune,
 as Radha and Krishna start the afternoon.
They bathe, and in the forest They roam,
 then They decide to stroll back home.

258. Taking leave of His beloved, Krishna ventures now
to His herd, where He cares for every cow.
Radha and Her friends, with the prizes they had won,
go to the temple of Surya, the god of the sun.

259. Knowing of Her whereabouts, Hari creates a plan,
He dresses in the garb of a holy man.
He goes to the temple, but not for worship's sake,
it is for Radha's vision He is hoping to partake.

260. At the request of the gopi congregants,
the fake holy man offers the sacraments.
He recites a comic liturgy before their astonished stares,
filled with errors, absurdity, and farcical prayers.

261. Understanding this man was not as dumb as a mule,
but Krishna pretending to be a fool.
Through His silly ways, their hearts He did capture,
the gopis felt plunged into an ocean of rapture.

262. O' Sage, the Divine Couple and those they call, "friend,"
enjoyed daily pastimes that never end.
When the gopis go to perform their worldly duties externally,
Krishna goes to His cows, His four-legged family.

263. Krishna meets with His boyfriend pals.
no longer flirting with the gals.
He plays His flute, and the tune is a call
to the Vraja villagers: Come one, come all.

264 - 265. Hearing His flute brings a tear to the eye,
making more hazy the cow-dusted sky.
Everyone, including King Nanda, in his finest gown,
comes to see Krishna returning to town.

266. The road to Vraja Village ends at the royal gates,
there stands Sri Krishna, who patiently waits.
Each and every soul receives His full attention,
greeting and hugging with His greatest affection.

267. He meets one and all with a smile and embrace,
looking into their eyes with His glance of grace.
He bows before the elders with a sincere genuflect,
offering words of praise and youthful respect.

268. O' Sri Narada, Krishna prostrated to Rohini, His wife,
and before His father and mother, who gave Him life.
While formally honoring His family,
From the corner of His eyes he shyly glance at each gopi.

269. Each person in Vraja worshipped the Lord,
with their unique passion, some whispered, some roared.
When they were finished, Krishna then led
His cows through the pasture into their shed.

270. His parents then requested that He return home,
there would be time later for playing and to roam.
Mother Yashoda offered directions, insisting He obey --
eating, drinking and bathing, to refresh the day.

271. As the sun set, Krishna completed His work for the day,
the cows were milked and fed, tools put away.
Along with His father and others, He went for a walk,
carrying milk, enjoying light talk.

272. Krishna, his friends, and Balarama, His brother,
sat at a table prepared by their mother.
A feast fit for hungry, energetic boys,
for whom rocks and trees are their natural toys.

273. This supper begins the evening play,

where love's rules have the final say.
The meal was cooked by Radha and another,
unbeknownst to all but Krishna's mother.

274. After enjoying this feast and offering His compliment,
He walked with His father and others in accompaniment,
To the hall where seekers of wisdom would look
to read a sacred poem or book.

275. Back at the house, Yoshada Ma tended to the gopi brood,
rewarding them with a plate of His leftover food.
Here we see the cycle of divine love in full bloom,
giving and receiving in a seemingly simple room.

276. The gopis gather the remnants from Sri Krishna's meal,
the love they feel for Him, words cannot reveal.
The love they feel for Radha is even more ardent,
so they give the food to Her with the sweetest of intent.

277. After honoring Sri Krishna's plate,
the gopis worked to make Radha look great.
With the sweetest devotion, which they long to share,
they dressed and decorated Her with utmost care.

278. One of the gopis acted without leaving a clue,
setting up for Radha a secret rendezvous.
By the banks of the Yamuna -- what surprise!
Radha and Krishna would soon lock eyes.

279. Radha's friends guide Her to the hidden park,
dressed in clothing bright and dark.
A jeweled palace sits where there should be a tree,
visible only to those who have eyes to see.

280. Meanwhile, Krishna was an engaged spectator,
listening to many poems from a skilled orator.
He watched and participated in the festivity --
the singing, dancing, and hilarity.

281. Krishna gives rewards, with a generosity enormous,
to the artists and musicians when they finish their performance.
Then Mother Yashoda summons Her son sublime,
bringing Him home, for it is bedtime.

282. After giving her son a bedtime snack,
Yashoda left the bedroom and didn't come back.
Krishna snuck out of the house in the dark of night,
going to Radha, like an arrow in flight.

283. Unknown to the world, under the moon,
the Divine Couple embrace and swoon.
In the beauty of the forest, Nature's glory surrounds
Their singing, dancing, and joyous sounds.

284. After a portion of the evening,
Krishna says He is sleepy and must be leaving.
His bag of tricks is not emptied of goods,
He sneaks off with a few gopis to another woods.

285. Served by Their dear gopi friends,
during a night in eternity that never ends,
The Divine Couple sleep on a pastime bed,
with flower petals strewn around their head.

286. Sri Narada said:

O' Lord Shiva, my wish now, if you'll kindly agree,
is to hear of The Lovers grand finale.
How did Radha and Krishna conclude their night,
underneath the sterling moonlight?

287. Sri Shiva said,

O' Narada, please listen well,
 their are few to whom I can tell
This great secret, so sublime,
 of how Radha and Krishna spend this time.

288. This hidden, private matter, Krishna finally revealed,
 after my proving my lips would remain sealed.
The most confidential, hidden delight,
 the nectar play of The Lovers's night.

289. Pleased with my sincerity,
 the two mantras He taught to me.
Repeating them plunged me into bliss,
 on my head I felt a divine kiss.

290. O' Narada, Lord Krishna spoke of mysteries high and low,
 teaching this disciple what I needed to know.
Please listen with great attention to me,
 about what Brahma and the devas cannot yet see.

291. Nanda's son is the full moon in Autumn season,
 never leaving the forest for any reason.
The Prince of Vraja plays for all eternity
 as the highest expression of divine love's reality.

292. In another form, He is Vasudeva's boy,
 living in Mathura, spreading joy.
Like the moon on the final day of the waxing phase,
 His beautiful body emanates soothing rays.

293. In yet another form, He is Dwarka's king,
 opulent with crown, scepter, and jeweled ring.
Like the moon two days before the fullness is complete,
 He lives forever in love replete.

294. These forms manifest different aspects of beauty and play,
just as moonlight changes every day.
Each is full in it's own right,
but Vraja is the complete expression of lovelight.

295. The Lord expands Himself in eight primary shaktis,
expressed through creation for a variety of bhaktis.
The names of these goddesses are: Sri, Bhu, Lila, and Mohini,
Yogamaya, Cintya, Acintya, and Kashali.

296. The Lord also expresses Himself through eight parts of His soul,
the one love-Being playing every role.
The names of these goddesses are: Lila, Akarshini, Svarupa and Sthapani,
Prema, Samyogini, Viyogini, and Ahladini.

297. In Vraja, these 16 goddesses fully express their power,
manifesting as various blossoms in Love's bower.
They fulfill their purpose by expanding what is sweet,
of which the origin is Lord Krishnachandra's feet.

298. The Hladini shakti is the greatest of all,
this is the goddess to whom our prayers should fall.
Sri Radha is her form manifest as grace,
the zenith of ecstasy and beauty in the human race.

299. O' Sage, Krishnachandra and His Radha are One appearing as dual,
to believe they are separate is the mark of a fool.
Lord Vasudeva and Kshirodakshaya Vishnu also have their say,
helping create the scenery for the Divine Couple's play.

300. Akarshini shakti brings to form what is etheric, but true,
so what is subtle and invisible can be brought into view.
Sthapani shakti emanates from Krishna's bodily essence,
ensuring throughout creation love's omnipresence.

301. Nanda's Son finds supreme bliss

when He is blessed with Sri Radha's kiss.
Nature produces forms from divine beauty's impression,
Sri Krishna is the supreme expression.

302. Sri Narada said:

Krishna, as King of Mathura, lives as Vasudeva's son,
seemingly different than Nanda's boy, the zenith of frolicking fun.
It is said that Krishna is in Vraja, and forever He does stay,
then how can Radha miss Him, if He never really goes away?

303. Sri Shiva said:

The Samyogini shakti arranges Their romantic space,
the Viyogini shakti separates Their embrace.
The Hladini shakti is Krishna's potency of pleasures,
in Vraja, Sri Radha embodies all three of these treasures.

304. Sri Radha, the daughter of Kritida, thinks of Krishna as Her breath,
without Him, Her life would equal death.
She thinks to Herself that Krishna never goes,
that Vraja is the solitary home He knows.

305. O' Son of Brahma, Radha sees Krishna as ever near,
from Her vision He could never disappear.
She dances in bliss, love is all that She knows,
for Her, He never comes or goes.

306. O' Sage, as Vasudeva's son, Krishna seems to bring
to the people of Mathura their desired King.
But the son of Nanda, from Vraja never leaves,
He just hides in the gardens, rivers and trees.

307. By the grace of the illusion that Krishna has gone,
Sri Radha, enjoys the tender mood of being forlorn.
The daughter of Queen Kirtida, so the sages say,
is enhanced in love by feeling this way.

308. Sri Radha gets to deepen Her amour,
by thinking Her hero has left Her alone and poor.
In separation She enjoys the pleasure of yearning,
only true lovers know this burning.

309. In such longing was Kirtida's daughter,
She threw Her body into the Yamuna water.
Leaving this world She returned to Goloka, heaven above,
enjoying the bliss of eternal union in love.

310. In another version of love's glory,
Radha acted out a different story.
While Krishna was serving as king in Mathura,
She went on a pilgrimage to Kurukeshetra.

311. In another tale, sage Uddhava, focused on liberation,
learned without devotion there is no spiritual celebration.
He travels to Vraja and stays for some time,
consoling Radha and imbibing her feelings sublime.

312. O' Foremost of the Sages,

Uddhava describes to Radha the daring adventures
of Her beloved as forth He ventures.
In this way, success was achieved by his story,
as Krishna appeared before Her eyes in all His glory.

In the jeweled Pardma Purana, set like a gold ring,
it is said that Krishna lived in Dwarka as King.
Kshridakshaya Vishnu played the King's roles,
bringing heavenly blessings to Drona and Dhara's souls.

This story is repeated in other ways,
such as in the Shrimad Bhagavatam, which describes His plays.
We learn that Nanda's son, as King of Dwarka, assumed the crown,
and also went by airplane to the Vrindavan town.

313. O' Sri Narada, I have shared with you the greatest glories --
Lord Hari's sublime pastime stories.
These wondrous tales contain such divine grace,
they can enlighten the most foolish of the human race.

314. Sri Narada sought Vrinda devi and said:

Today my life is full and complete,
for you have taught me about His lotus feet.
So kind you have been to reveal this to me,
have no doubt, I am grateful for all eternity.

315. Sri Sanatkumara said:

After speaking these words, Narada circled around
Vrinda devi as if she were a pilgrimage ground.
She honored him for the spiritual development he'd earned,
then he moved on to practice what he had learned.

316. Thus I have taught all you require know,
to heal, to love, to blossom, to grow.
Become like me, dig the jewels from the mine,
repeat the two mantras of the Couple Divine.

317. In ancient times, Rudra himself heard this teaching
from the lips of Krishna when He was preaching.
Narada received it from Shiva, when wisdom he sought,
from Narada to me, now to you, it is taught.

318. What I have shared with you is like a powerful breath
that can extinguish the fire of repeated birth and death.
Please protect this great secret with all your heart
from the vault of your confidence let it never depart.

319. King Ambirisha said:

O' Guru, by your blessing my life is sublime,
I can live in grace all of the time.
You've trusted me with a secret which shall not be revealed,
from the unworthy it shall remain concealed.

320. Sri Sanatkumara said:

If you follow this path towards He who is sought,
and chant the mantras you have been taught,
You'll quickly attain service to Krishna, the venerable,
have no doubt, this boon is inevitable.

321. O' King, my guru, Shiva, has guided my way,
so I can join the Divine Couple in love's play.
A part of his being does always reside
in divine Vrindavan, by Their side.