

वृषभानुप्रिया धात्रा लिखिता चेत्सुता मम।
पुरा भूतैव को वाऽहं केनान्येन निवार्यते॥१३७॥
इत्येवमुक्त्वा राजेन्द्रो विनयानतकंधरः।
मिष्टान्नं भोजयामास सादरेण च नारदा॥१३८॥

In case it has been ordained by Brahmā for my daughter to be the beloved of Vṛṣabhānu then it has already been established and who am I to do so now and who can stop it" O Nārada thus speaking, the great king bowed in reverence to Nanda and served him sweets and food.

नृपानुज्ञामुपादाय व्रजराजो व्रजं गतः।
गत्वा स कथयामास सुरभानस्य संसदि॥१३९॥

Thereafter Nanda went back to Vraja and with the permission of the king, reaching the court of Surabhānu he narrated the entire story to him.

सुरभानुश्च यत्नेन नन्दनेन च सादरम्।
संबन्धं योजयामास गर्गद्वारा च सत्वरम्॥१४०॥

Surabhānu then established the relationship by involving Nanda and Garga.

विवाहकाले राजेन्द्रो विपुलं यौतुकं ददौ।
गजरत्नमश्वरत्नं रत्नानि मणिभूषणम्॥१४१॥

At the time of marriage the king gave away enormous riches in dowry which included the best of elephants, the best of horses and several other gems and precious stones besides the ornaments studded with gems.

वृषभानुर्मुदा युक्तः प्राप्य तां च कलावतीम्।
रेमे सुनिर्जने रम्ये बुबुधे न दिवानिशम्॥१४२॥
चक्षुर्निमेषविरहाह्याकुलं स्वामिना विना।
व्याकुलो वृषभानश्च क्षणेन च तया विना॥१४३॥
जातिस्मरा च सा कन्या मायामानुषरूपिणी।
जातिस्मरो हरेरंशो वृषभानो मुदाऽन्वितः॥१४४॥

After the marriage of Kalāvati, Vṛṣabhānu accompanied her to secluded places and enjoyed her company. At that point of time they lost the awareness of day and night, with the separation from the husband even for a moment Kalāvati felt disturbed and Vṛṣabhānu also behaved similarly. Kalāvati was born with the illusion of earth, remembered all the happenings of her

earlier births. Similarly Vṛṣabhānu who was born of Hari felt delighted by remembering the happenings of all his earlier births.

बवर्थं च तयोः प्रेम नित्यं नित्यं नवं नवम्।
सदा सकामा सा प्रौढा स च कामसमो युवा॥१४५॥

The love of both husband and wife went on increasing day by day. She always remained a passionate girl while Vṛṣabhānu behaved like a passionate boy.

तयोः कन्या च कालेन राधिका सा बभूव ह।
दैवात्सुदामशापेन श्रीकृष्णस्याऽऽज्ञया पुरा॥१४६॥
अयोनिसंभवा सा च कृष्णप्राणाधिका सती।
यस्या दर्शनमात्रेण तौ विमुक्तौ बभूवतुः॥१४७॥

With the passage of time they got Rādhikā as their daughter. As a move of destiny with the curse of Sudāmā, the friend of Kṛṣṇa, Rādhā was born without human contact on earth. With the appearing of the girl Rādhikā both her parents looked blissful and achieved salvation.

इतिहासश्च कथितः प्रकृतं शृणु सांप्रतम्।
पापेभ्यनानां दाहे च ज्वलदग्निशिखोपमः॥१४८॥

This is a matter of history and now you listen in reference to the context. The above historical story destroys the sins like the fire-wood in the burning flames.

वृषभानाश्रमं गत्वा शिल्पिनां प्रवरो मुदा।
स्थानान्तरं विश्वकर्मा जगाम स्वगणैः सह॥१४९॥

Viśvakarmā the best of the architects went to the abode of Vṛṣabhānu and then went to some other place with his workers.

क्रोशमात्रं स्थलं चारु मनसाऽऽलोच्य तत्त्ववित्।
आश्रमं कर्तुमारभे नन्दस्य सुमहात्मनः॥१५०॥

Viśvakarmā who is well-versed in the tattvas mentally thought of constructing a vast building for the use of Nanda and he started the work accordingly.

कृत्वाऽनुमानं बुद्ध्या च सर्वतोऽपि विलक्षणम्।
परिखाभिर्गभीराभिश्चतुर्भिः संयुतं वरम्॥१५१॥
दुर्लङ्घ्याभिर्वैरिभिश्च खनिताभिश्च प्रस्तरैः।
पुष्योद्यानैः पुष्पिताभिः पारावारेषु पुष्पितैः॥१५२॥

चारुचम्पकवृक्षैश्च पुष्पितैः सुमनोहरैः।
परितो वासिताभिश्च सुगन्धिवायुना मुने॥१५३॥
आम्रैर्गुडालैः पनसैः खजूरैर्नारिकेलकैः।
दाडिमैः श्रीफलैर्भृङ्गैर्जम्बीरैर्नारङ्गकैः॥१५४॥
तुङ्गैराम्रातकैर्जम्बुसमूहैश्च फलान्वितैः।
कदलीनां केतकीनां कदम्बानां कदम्बकैः॥१५५॥
सर्वतः शोभिताभिश्च फलैस्तैः पुष्पितैरहो।
क्रीडाहार्भिर्निगूढाभिर्वाञ्छिताभिश्च सर्वदा॥१५६॥

Thinking from his mind he built the abode for Nanda in an unprecedented manner which was surrounded by the high boundary walls and deep moats. It was inaccessible to the enemies and was built of stone. On both the banks of the river there were flower gardens, as a result of which it looked like a flower orchard. On the banks of the river, the *campaka* flowers were blossoming. The air which blew in the area touching the fragrant flowers, carried the fragrance everywhere. The trees grown on the banks included mango, betel-nut, jack-fruits, palms, coconut, pomegranate, wood-apple, cardamom, lemon, orange, mango, silk-fruit, banana, *kevaḍe*, *kadamba* and several other trees blossoming with flowers. The place was surrounded by the moats on all the sides. Since it was always covered with the trees it was best suited for water-sport and therefore desired by all.

परिखानां रहःस्थाने चकार मार्गमुत्तमम्।
दुर्गमं परवर्गणां स्वानां च सुगमं सदा॥१५७॥

For entry into these moats a beautiful pathway was constructed which was always inaccessible to the enemies, but was easily accessible to the known people.

संकेतेन मणिस्तम्भैश्छादितैः स्वल्पपाथसा।
स्तम्भसीमाकृतमहो न संकीर्णं न विस्तृतम्॥१५८॥

The boundary of the road was indicated by signs of pillars studded with gems, having enough water. These pillars were indicative of the boundary, which were neither too big nor too small.

परिखोपरिभागे च प्राकारं सुमनोहरम्।
धनुःशतप्रमाणं च चकारातिसमुच्छ्रितम्॥१५९॥

प्रस्तरस्य प्रमाणं च पञ्चविंशतिहस्तकम्।
सिन्दूराकारमणिभिर्निमितं चातिसुन्दरम्॥१६०॥

On the upper portion of the complex, there was a beautiful boundary wall which was as high as a hundred bows and each boulder studded in the wall was as high as twenty five feet each and was built with red precious stone, looking quite beautiful.

बाह्ये द्वाभ्यां च संयुक्तमन्तरे सप्तभिस्तथा।
द्वाभिश्च संनिरुद्धाभिर्मणिसारकपाटकैः॥१६१॥
हरिन्मणीनां कलशैश्चित्रयुक्तैर्विराजितम्।
मणिसारविकारैश्च कपाटैश्च सुशोभितम्॥१६२॥

There were two gates outside the same and inside there were seven of them with doors which were studded with the best of gems.

स्वर्णसारविनिर्माणकलशोज्ज्वलशेखरम्।
नन्दालयं विनिर्माय ब्रध्माम नगरं पुनः॥१६३॥

The top of the palace of Nanda was built with pitchers of gold which were always shining. By constructing this palace Viśvakarmā started roaming about in the city.

राजमार्गाश्च विविधान्स च चारुश्चकार ह।
रक्तभानुविकारैश्च वेदिभिश्च सुपत्तनैः॥१६४॥

He constructed several types of beautiful kingsway, besides the pedestal made of red precious stones and the roads decorated with beautiful sign boards.

पारावारे च परितो निबद्धांश्च मनोहरान्।
वाणिज्याहैश्च वणिजां परितो मणिमण्डपैः॥१६५॥

They were built quite strong which added to their beauty. The kingsway was provided with *mandapas* of gems which could be used by the business community.

सर्वतो दक्षिणे वामे ज्वलद्भिश्च विराजितान्।
ततो वृन्दावनं गत्वा निर्ममे रासमण्डलम्॥१६६॥
सुन्दरं मण्डलाकारं मणिप्राकारसंयुतम्।
परितो योजनायामं मणिवेदिभिरन्वितम्॥१६७॥

Getting illumined themselves the *mandapas* also illumined the kingsway. Thereafter Viśvakarmā constructed a circular *Rāsamaṇḍala* in *Vṛndāvana* surrounded by a high boundary

wall which was spread by a *yojana* from all sides. A number of pedestals were constructed and decorated with gems at several places.

मणिसारविकारैश्च मण्डपैर्नवकोटिभिः।

शृङ्गारहैश्च चित्राढ्यै रतितल्पसमन्वितैः॥१६८॥

Nine crores of *mandapas* were added to the beauty of *Rāsamaṇḍala* which were studded with the best of precious stones; it had enough of cosmetics, beautiful paintings and beds for enjoying the love-sports.

नानाजातिप्रसूनानां वायुनां सुरभीकृतैः।

रत्नप्रदीपसंयुक्तैः सुवर्णकलशोज्ज्वलैः॥१६९॥

The cool breeze which carried the fragrance of numerous flowers of different types filled the *mandapas* with the fragrance, the lamps made of diamonds were lighted in the same. The golden pitchers enhanced its lustre.

पुष्पोद्यानैः पुष्पितैश्च सरोभिश्च सुशोभितम्।

रासस्थलं विनिर्माय जगामान्यत्स्थलं पुरः॥१७०॥

Viśvakarmā after constructing the *Rāsamaṇḍala* duly filled with the flowers, gardens and lakes, went to some other place.

दृष्ट्वा वृन्दावनं रम्यं परितुष्टो बभूव ह।

वृन्दावनाभ्यन्तरे च स्थाने स्थाने सुनिर्जने॥१७१॥

कृत्वा परिमितं बुद्ध्या मानसाऽऽलोच्य यत्नतः।

विलक्षणानि रम्याणि तत्र त्रिशद्धानि च॥१७२॥

Finding the charming *Vṛndāvana* so beautiful, he was immensely delighted and he set up beautiful gardens of astonishing type in *Vṛndāvana* which were scattered at several places and were created thoughtfully.

राधामाधवयोरेव क्रीडार्थं च विनिर्ममे।

ततो मधुवनाभ्यांशे निर्जनेऽतिमनोहरे॥१७३॥

वटमूलसमीपे च सरसः पश्चिमे तटे।

चम्पकोद्यानपूर्वायां केतकीवनमध्यतः॥१७४॥

पुनस्तयोश्च क्रीडार्थं चकार रत्नमण्डपम्।

चतुर्भिर्वेदिकाभिश्च परीतमतिसुन्दरम्॥१७५॥

They were all set up for the love-sport of *Rādhā* and *Mādhava*. There were thirty beautiful gardens. Thereafter there was an attractive

beautiful spot quite secluded under the shade of the banyan tree, with a lake and an orchard of *campaka* flowers on the bank beside the forest of jasmine flowers. Beside that, for the love-sports a gem-studded *mandapa* was also erected which had four pedestals at four ends. It was exceedingly beautiful.

सद्गलसाररचितै रजितं तूलिकाशतैः।

अमूल्यरत्नरचितैर्नानाचित्रेण चित्रितैः॥१७६॥

कपाटैर्नवभिर्युक्तं नवद्वारैर्मनोहरैः।

रत्नेन्द्रचित्रकलशैः कृत्रिमैश्च त्रिकोटिभिः॥१७७॥

परितः परितो भिन्यामूर्ध्वं च परिशोभितम्।

महामणीन्द्रविकृतैरारोहैर्नवभिवृतम्॥१७८॥

सद्गलसाररचितकलशोज्ज्वलशेखरम्।

पताकातोरणैर्युक्तं शोभितं श्वेतचामरैः॥१७९॥

सर्वतः पुरतो दीप्तममूल्यरत्नदर्पणैः।

धनुःप्रमाणशतकमूर्ध्वमग्निशिखोपमम्॥१८०॥

शतहस्तप्रमाणं च प्रस्तारं वर्तुलाकृतिम्।

शोभितं रत्नतल्पैश्च तदभ्यन्तरमुत्तमम्॥१८१॥

It was decorated with the best of gems and painted with hundreds of brushes. There were nine pairs of door leaves which were studded with gems and contained different types of paintings. Its walls and ceilings were also studded with gems and precious gems. Every door had a *Ratnamaṇḍapa* attached to it. Three crores of artificial *kalasas* were adding to its grandeur. It had seven steps studded in precious stones, the top of the *mandapa* having *kalasas* made of gems which were illumining the entire area. It was decorated with banners, *toranas* and wide fly-whisks. Innumerable mirrors of precious stones were available there as a result of which the *mandapa* looked illumining from the front side. It was a hundred bows in height and was shining like the burning flames. It was circular in shape and was spread over an area of a hundred feet. There were beds of diamonds in the inner portion of the same.

वह्निशुद्धांशुकैर्वस्त्रैर्मालाजालविचित्रितैः।

पारिजातप्रसूनानां माल्योपधानसंयुतैः॥१८२॥

The beds were covered with the best of bed-sheets purified by fire. Getting decorated with the garlands, they looked quite fine; they had pillows made of the garlands of *Pārijāta* flowers.

चन्दनागुरुकसूरीकुङ्कुमैः सुरभीकृतम्।

नवशृङ्गारयोग्यैश्च कामवर्धनकारिभिः॥१८३॥

मालती चम्पकानां च पुष्पराजिभिरन्वितम्।

सकपूरैश्च ताम्बूलैः सद्रत्नपात्रसंस्थितैः॥१८४॥

The building was scented with sandal-paste, *aguru*, *kastūri* and saffron. The garlands of jasmine and *campaka* flowers were placed there. For increase in fresh love, the betels with camphor were placed in the boxes of gems.

वज्रसारेण खचितैर्मुक्ताजालविलम्बिभिः।

रत्नसारघटाकीर्णं रत्नपीठैः सुसंयुतम्॥१८५॥

There were several pedestals made of gems in which the diamonds had been studded and the strings of beads were hanging round them. It was filled with the pitchers of gems.

रत्नसिंहासनैर्युक्तं रत्नचित्रेण चित्रितैः।

क्षरितैश्चन्द्रकान्तैश्च सुसिक्तं जलबिन्दुभिः॥१८६॥

शीतवासिततोयेन संयुक्तं भोगवस्तुभिः।

कृत्वा रतिगृहं रम्यं नगरं च पुनर्ययौ॥१८७॥

It was decorated with the paintings drawn in gems over the gem-studded lion-thrones. It was decorated with jasmine flowers and the fragrant water besides other cosmetics were available here in abundance. Thus *Viśvakarmā* after constructing the pleasure house went back to the city.

यानि येषां मन्दिराणि तन्नामानि लिलेख सः।

मुदा युक्तो विश्वकर्मा शिष्यैर्यक्षगणैः सह॥१८८॥

Whatever houses were allotted to the people, their name plates were fixed on each one of them. In this job his own pupils and the *yakṣas* helped him.

निद्रेशं निद्रितं नत्वा प्रययौ स्वालयं मुने।

सर्वत्रैवं सुकृतिनां समस्तं भगवत्कृपा॥१८९॥

नेहाऽऽश्चर्यं च नगरं बभूवेशेच्छया भुवि।

इत्येवं कथितं सर्वं हरेश्चरितमङ्गलम्॥

सुखदं पातकहरं किं भूयः श्रोतुमिच्छसि॥१९०॥

नारद उवाच

कथं वृन्दावनं नाम काननस्यास्य भारते।

व्युत्पत्तिरस्य संज्ञा वा तत्त्वं वद सुतत्त्ववित्॥१९१॥

O sage, at that point of time, *Śrī Kṛṣṇa*, the lord of sleep bowed in reverence to the lord when he was fast asleep and left the place. Thus all the pleasures were presented to the noble people in this manner. This is all due to the great lord and it is not surprising because this astonishing type of the city was built with the will of the lord. Thus I have narrated the life story of the lord which provides welfare and destroys the sins providing all the pleasures. What else do you want to listen to from me?.

सूत उवाच

नारदस्य वचः श्रुत्वा ऋषिर्नारायणो मुदा।

प्रहस्योवाच निखिलं तत्त्वमेव पुरातनम्॥१९२॥

Sūta said - On hearing the word of *Nārada*, the sage *Nārāyaṇa* laughed gracefully and he started narrating an ancient story to *Nārada*.

नारायण उवाच

पुरा केदारनृपतिः सप्तद्वीपपतिः स्वयम्।

आसीत्सत्ययुगे ब्रह्मन्सत्यधर्मतः सदा॥१९३॥

स रेमे सह नारीभिः पुत्रपौत्रगणैः सह।

पुत्रानिव प्रजाः सर्वाः पालयामास धार्मिकः॥१९४॥

Nārāyaṇa said - O Brahman, in the earlier times there was a king named *Kedāra* in *Satyayuga* who happened to be the king of all the seven continents and always followed the path of *dharma*. He was leading the comfortable life of a house-holder together with his wives, sons and grandsons. The religious king looked after the people as good as his own sons.

कृत्वा ऋतुशतं राजा लेभे नेन्द्रत्वमीप्सितम्।

कृत्वा नानाविधं पुण्यं फलकाङ्क्षी न च स्वयम्॥१९५॥

The king completed a hundred *yajña* but did not accept the title of *Indra*. Though he earned merits by performing various good deeds he never aspired for the reward.

नित्यं नैमित्तिकं सर्वं श्रीकृष्णप्रीतिपूर्वकम्।
केदारतुल्यो राजेन्द्रो न भूतो भविता पुनः॥१९६॥

He always performed many religious functions in order to please Kṛṣṇa. Indeed there had been no king like him in the past nor shall be any in future also.

पुत्रेषु राज्यं संन्यस्य प्रियां त्रैलोक्यमोहिनीम्।
जैगीषव्योपदेशेन जगाम तपसे वनम्॥१९७॥

At the advice of the sage Jaigīṣavya, the king disowning his kingdom, the wife who could attract the three worlds, entrusting their care to his sons, went to the forest for performing *tapas*.

हरेरैकान्तिको भक्तो ध्यायते संततं हरिम्।
शश्वत्पुदर्शनं चक्रमस्ति यत्संनिधौ मुने॥१९८॥
चिरं तप्त्वा मुनिश्रेष्ठो गोलोकं च जगाम सः।
केदारं नाम तीर्थं च तत्रान्ना च बभूव ह॥१९९॥
तत्राद्यापि मृतः प्राणी सद्यो मुक्तो भवेद्दधुवम्।
कमलांशा तस्य कन्या नाम्ना वृन्दा तपस्विनी॥२००॥
न वद्रे सा वरं कंचिद्योगशास्त्रविशारदा।
दत्तो दुर्वाससा तस्यै हरेर्मन्त्रः सुदुर्लभः॥२०१॥
सा विरक्ता गृहं त्यक्त्वा जगाम तपसे वनम्।
षष्टिवर्षसहस्राणि तपस्तेपे सुनिश्चिने॥२०२॥

The king who was immensely devoted to Kṛṣṇa always meditated upon him. O sage, the *Sudarśana-cakra* of Kṛṣṇa always attended on him for the sake of his protection. The king after performing *tapas* for a long time ultimately went to *Goloka*. A sacred place known by the name of *Kedāra* emerged thereafter. It happens to be the place where even the dead person always achieves salvation. He had a daughter named *Vṛndā* who was born out of the *amśa* of Lakṣmī and happened to be a great ascetic. She was well-versed in the yogic practices and therefore did not accept anyone as her husband. Thereafter *Durvāsā* initiated her with the inaccessible *mantra* of the lord which made her detached. After returning home, she again went back to the forest for performing *tapas*. She performed severe austerities for sixty thousand years.

आविर्बभूव श्रीकृष्णस्तत्परो भक्तवत्सलः।
प्रसन्नवदनः श्रीमान्वरं वृण्वित्युवाच सः॥२०३॥

दृष्ट्वा सा राधिकाकान्तं शान्तं सुन्दरविग्रहम्।
मूर्च्छां संप्राप सा सद्यः कामबाणप्रपीडिता॥२०४॥

Thereafter lord Kṛṣṇa himself appeared before her. The lord spoke to him delightfully saying, "You ask for a boon." But at the sight of the peaceful lord of *Rādhikā*, she was infatuated with passion and fainted.

सा च शीघ्रं वरं वद्रे पतिस्त्वं मे भवेति च।
ओमित्युक्त्वा च रहसि चिरं रेमे तथा सह॥२०५॥
सा जगाम च गोलोकं कृष्णेन सह कौतुकात्।
राधासमा सा सौभाग्याद्भोपीश्रेष्ठा बभूव ह॥२०६॥

On regaining consciousness she quickly uttered, "You be my husband". Lord Kṛṣṇa accepted it and enjoyed her company in seclusion for a long time. Thereafter *Vṛndā* went back to lord Kṛṣṇa to *Goloka* and became the fortunate cowherdess like *Rādhikā*.

वृन्दा यत्र तपस्तेपे तनु वृन्दावनं स्मृतम्।
वृन्दयाऽत्र कृता क्रीडा तेन वा मुनिपुंगव॥२०७॥

The place where *Vṛndā* performed the *tapas*, later on came to be known as *Vṛndāvana*. O sage, the place where *Vṛndā* enjoyed the love-sports, known as *Vṛndāvana*.

अथान्यं चेतिहासं च शृणुष्व वत्स पुण्यदम्।
येन वृन्दावनं नाम निबोध कथयामि ते॥२०८॥

O son, there is another auspicious story about the origin of the name of *Vṛndāvana* which I am going to tell you and you please listen to it.

कुशध्वजस्य कन्ये द्वे धर्मशास्त्रविशारदे।
तुलसीवेदवत्यौ च विरक्तं भवकर्मणि॥२०९॥

Kuśadhvajā had two daughters named *Tulasī* and *Vedavatī* who were well-versed in the scriptures but were quite detached from the worldly affairs. Out of these two *Vedavatī* accepted *Nārāyaṇa* as her husband. She is known as *Sītā*, the daughter of *Janaka* everywhere.

तपस्तप्त्वा वेदवती प्राप नारायणं परम्।
सीता जनककन्या सा सर्वत्र परिकीर्तिता॥२१०॥

Tulasī ch *tapastapva* *vajā* *kṛtva* *harī* *prati*।
दैवादुर्वाससः शाणात्प्राप्य शङ्खामुरं पतिम्॥२११॥

Tulasī on the other hand becoming desirous of the lord, performed great *tapas* but because of