Sri Hari-bhakti-vilasa

First Vilasa

Text 1

atha maṅgalācaraṇam

caitanyadevaṁ bhagavantaṁ āśraye
śrī-vaiṣṇavānāṁ pramude 'ñjasā likhan
āvaśyakaṁ karma vicārya sādhubhiḥ
sārdhaṁ samāhṛtya samasta-śāstrataḥ

atha—now; *maṅgalācaraṇam*—invoking auspiciousness; *caitanyadevam*—Lord Caitanyadeva; *bhagavantam*—the Supreme Personality of Godhead; *āśraye*—I take shelter; *śrī-vaiṣṇavānām*—of the devotees; *pramude*—for the pleasure; *añjasā*—properly; *likhan*—writiṅg; *āvaśyakam*—compulsory; *karma*—work; *vicārya*—consideriṅg; *sādhubhiḥ*—the devotees; *sārdham*—with; *samāhṛtya*—collectiṅg; *samasta*—from all; *śāstrataḥ*—the ścriptures.

Invoking Auspiciousness

As, reflecting on what activities must be performed, and with the help of the devotees collecting many quotes from all the scriptures, I write this book for the devotees' pleasure, I take shelter of Lord Caitanyadeva

Commentary by Śrīla Sanātana Gosvāmī

brahmādi-śakti-pradaṁ īśvaraṁ taṁ
dātuṁ sva-bhaktiṁ kṛpayāvatīrṇam
caitanyadevaṁ śaraṇaṁ prāpadye
yasya prasādāt sva-vaśe 'rtha-siddhiḥ

I take shelter of Lord Caitanyadeva, the Supreme Personality of Godhead, who empowers Brahmā and the demigods, who descended to this world to give His own devotional service, and whose mercy allows His devotees to conquer Him and bring Him under their control.

likhyate bhagavad-bhakti-
vilāsasya yathā-mati
ṭīkā dig-darśinī nāma
tad-ekāṁśārtha-bodhinī

This commentary, which bears the name Dig-darśinī ṭīkā (A Commentary That Shows the Direction), and which explains a small portion of the Hari-bhakti-vilāsa, has been written as far as I am able.

As I begin the difficult task of writing this book, in order to attain a good result I first take shelter of my parama-guru, my worshipable Deity, Lord Caitanya. The name Caitanya means the Supreme Personality of Godhead, who is the form of pure knowledge (cit), who is worshiped by all the universes, and who among all Deities has the most perfect transcendental knowledge. Or, another meaning of the name Caitanya is the Supreme Personality of Godhead, who stays in everyone's heart (citta). Or, another meaning of the name Caitanya is the Supreme Personality of Godhead, who gives life (cetanā) to all living entities. I take shelter of Him, Lord Caitanya, the master of my life.

Why do I write this book? I write to describe the activities that should be performed by the saintly devotees of Lord Viṣṇu. Why else do I write? I write to please them.

Someone may ask: How can a fallen person like you be successful in such a task? I reply: I shall be successful because I

take shelter of the Supreme Personality of Godhead, who has all powers and opulences, who has a great host of virtues, beginning with His great mercy, and who Śrīmad-Bhāgavatam 1.3.28 reveals is Lord Kṛṣṇa. In this way three parts of this verse are explained. By taking shelter of Lord Caitanya Mahāprabhu I will be successful in this task. That is the meaning here.

Furthermore, it is by His power, by His order, and by His glory that I am engaged in this task. I do not write by my own wish. I do not write to glorify myself.

In my opinion the perfect name of the Supreme Personality of Godhead is Śrī Caitanya Mahāprabhu. By taking shelter of His mercy this book is not at all difficult to write. Indeed, everything is done very easily. That is the meaning.

Here someone may object: All these things have already been described in the Vedas, Smṛti, Purāṇas, Agamas, and other scriptures. Why should you write something more? To this I reply: I will gather quotes from all the scriptures and put each quote in its appropriate place. That is how I will write this book.

Text 2

bhakter vilāsāṁś cinute prabodhā-
nandasya śiṣyo bhagavat-priyasya
gopāla-bhaṭṭo raghunātha-dāsaṁ
santoṣayan rūpa-sanātanau ca

bhakteḥ—of devotional service; *vilāsān*—the pastimes; *cinute*—gathers; *prabodhānandasya*—of Prabodhānanda Sarasvatī; *śiṣyaḥ*—the disciple; *bhagavat*—to the Lord; *priyasya*—dear; *gopāla-bhaṭṭaḥ*—Gopāla Bhaṭṭa Gosvāmī; *raghunātha-dāsam*—Raghunātha dāsa Gosvāmī; *santoṣayan*—pleasing; *rūpa*—Rūpa Gosvāmī; *sanātanau*—Sanātana Gosvāmī; *ca*—and.

Śrīla Gopāla Bhaṭṭa Gosvāmī, who pleased Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, and Śrīla Raghunātha dāsa Gosvāmī, and who was a disciple of Lord Caitanya's dear devotee, Śrīla Prabodhānanda Sarasvatī, first collected these pastimes of devotional service.

Commentary by Śrīla Sanātana Gosvāmī

The pastimes of devotional service are this book, Śrī Hari-bhakti-vilāsa.

Text 3

mathurā-nātha-pādābja-
prema-bhakti-vilāsataḥ
jātaṁ bhakti-vilāsākhyaṁ
tad-bhaktāḥ śīlayantv imam

mathurā—of Mathurā; *nātha*—of the master; *pādābja*—for the lotus feet; *prema*—love; *bhakti*—and devotion; *vilāsataḥ*—from the pastimes; *jātam*—born; *bhakti-vilāsākhyam*—named Bhakti-vilāsa; *tad-bhaktāḥ*—His devotees; *śīlayantv*—may study; *imam*—this.

May the devotees of the Lord carefully study this Hari-bhakti-vilāsa, which has come from a person who enjoys splendid pastimes of love and devotion for the lotus feet of Mathurā's master.

Commentary by Śrīla Sanātana Gosvāmī

The compound word *mathurā-nātha-pādābja-prema-bhakti-vilāsataḥ* may mean either "the book Hari-bhakti-vilāsa has come from the playful happiness of Śrīla Gopāla Bhaṭṭa Gosvāmī, who is filled with love and devotion for Mathurā's master," or "the book Hari-bhakti-vilāsa has come from Śrīla Gopāla Bhaṭṭa Gosvāmī, who who enjoys splendid pastimes of love and devotion for the lotus feet of Mathurā's master."

The devotees here are like bumblebees at the lotus feet of Mathurā's master. If the alternate reading "śobhayantu" is accepted, then the text reads, "the devotees of the Lord are glorious because they are faultless and because they always hear and chant the glories of the Lord." If the reading *alaṅkurvantu* is accepted, then the text reads, “the devotees of the Lord are decorated with all virtues, beginning with humbleness."

Text 4

jīyāsur ātyantika-bhakti-niṣṭhaḥ
śrī-vaiṣṇavā māthura-maṇḍale 'tra
kāśīśvaraḥ kṛṣṇa-vane cakastu
śrī-kṛṣṇa-dāsaś ca sa-lokanāthaḥ

jīyāsuḥ—all glories; *ātyantika-bhakti-niṣṭhaḥ*—to they who have great faith and devotion; *śrī-vaiṣṇavā*—the devotees of Lord Viṣṇu; *māthura*—of Mathurā; *maṇḍale*—in the circle; *atra*—here; *kāśīśvaraḥ*—Kāśīśvara; *kṛṣṇa-vane*—in Lord Kṛṣṇa's forest; *cakastu*—manifest; *śrī-kṛṣṇa-dāsaḥ*—Kṛṣṇa dāsa; *ca*—and; *sa-lokanāthaḥ*—with Lokanātha.

All glories to the great devotees here in Lord Kṛṣṇa's forest within Māthura-maṇḍala! May Kāśīśvara, Kṛṣṇadāsa, and Lokanātha appear before me.

Commentary by Śrīla Sanātana Gosvāmī

Tasting the nectar of devotional service to the lotus feet of Mathurā's master, the the devotees happily live in the land of Mathurā. In Śrī Gopāla-tāpani‘ Upaniṣad, Vṛndāvana is called “the forest of Lord Kṛṣṇa". In that forest the devotees happily enjoy pastimes of hearing and chanting Lord Kṛṣṇa's glories. The word *sa-lokanāthaḥ* (with Lokanātha) indicates the close friendship between Kṛṣṇadāsa Kavirāja and Lokanātha Gosvāmī. It was in the company of the devotees mentioned here that this book was written.

Text 5

tatra lekhya-pratijñā

ādau sa-kāraṇaṁ lekhyaṁ
śrī-gurvāśrayaṇaṁ tataḥ
guruḥ śiṣyaḥ parīkṣādir
bhagavān manavo 'sya ca
mantrādikārī siddhy-ādi-
śodhanaṁ mantra-saṁskriyā

tatra—there; *lekhya-pratijñā*—description of what will bewritten; *ādau*—in the begtinning; *sa-kāraṇam*—with reasons; *lekhyam*—to be written; *śrī-guru*—of the spiritual master; *āśrayaṇam*—shelter; *tataḥ*—then; *guruḥ*—the guru; *śiṣyaḥ*—the disciple; *parīkṣādiḥ*—examination; *bhagavān*—the Supreme Personality of Godhead; *manavaḥ*—mantras; *asya*—of Him; *ca*—and; *mantra*—for the mantras; *adikārī*—qualified person; *siddhy-ādi*—beginning with perfection; *śodhanam*—purification; *mantra*—of mantras; *saṁskriyā*—rite of purification.

Table of Contents

In this book will be discussed: (First Vilāsa) 1. Taking shelter of a bona-fide spiritual master, 2. the qualities of a bona-fide spiritual master, 3. the qualities of a bona-fide disciple, 4. tests presented to the spiritual master and disciple, 5. the qualities of the Supreme Personality of Godhead. 6. the mantras glorifying the Supreme Personality of Godhead. 7. the qualities of a person eligible to chant these mantras, 8. the rites of purification, beginning with Siddhi, 9. the purification of mantras, . . .

Commentary by Śrīla Sanātana Gosvāmī

Here will be described the spiritual master and his qualities. Then will be described the mantras of the Supreme Personality of Godhead and the glories of these mantras.

Text 6

dīkṣā nityaṁ brahma-kāle

śubhotthānaṁ pavitratā

dīkṣā—initiation; *nityam*—regularly; *brahma-kāle*—at brahma-muhūrta; *śubha*—auspicious; *utthānam*—rising; *pavitratā*—purity.

. . . (Second Vilāsa) 10. initiation, 11. rising every day at brahma-muhūrta, 12. cleanliness, . . .

Text 7

prātaḥ smṛtyādi kṛṣṇasya
vādyādyaiś ca prabodhanam
nirmālyottaraṇādy-ādau
maṅgalārātrikaṁ tataḥ

prātaḥ—at sunrise; *smṛty*—remembering; *ādi*—beginning with; *kṛṣṇasya*—of Lord Kṛṣṇa; *vādya-ādyaiḥ*—activities beginning with playing music; *ca*—and; *prabodhanam*—awakening; *nirmālya*—the garlands worn by the Lord; *uttaraṇa*—wearing; *ādy*—beginning with; *ādau*—in the beginning; *maṅgalārātrikam*—maṅgala-ārati; *tataḥ*—then.

. . . (Third Vilāsa) 13. remembering Lord Kṛṣṇa and performing other devotional activities early in the morning, 14. awakening the Deity with music and other devotional activities, 15. wearing garlands worn by the Deity and accepting other remnants from the Deity, 16. maṅala-ārati, . . .

Text 8

maitrādi-kṛtyaṁ śaucāca-
manaṁ dantasya dhāvanam
snānaṁ tantrika-sandhyādi
deva-sadmādi-saṁskriyā

maitra—passing urine; *ādi*—beginning with; *kṛtyam*—to be done; *śauca*—cleaning; *ācamanam*—ringing the mount; *dantasya*—of the teeth; *dhāvanam*—cleaning; *snānam*—bathing; *tantrika-sandhyā-ādi*—offering tantrika-sandhyā; *deva-sadmādi-saṁskriyā*—cleaning the temple.

. . . 17. the proper way to pass urine and stool, 18. cleaning the body. 19. rinsing the mouth, 20. cleaning the teeth, 21. bathing, 22. performing tantrika-sandhyā (chanting the Gāyatrī mantra), (Fourth Vilāsa) 23. cleaning the temple of the Lord, . . .

Text 9

tulasy-ādy-āhṛtir geha-
snānam uṣṇodakādikam
vastraṁ pīṭhaṁ cordhva-puṇḍraṁ
śrī-gopi-candanādikam

tulasy-ādy-āhṛtiḥ—offerings to Tulasī; *geha*—of the house; *snānam*—cleaning; *uṣṇodakādikam*—with warm water; *vastram*—clothing; *pīṭham*—seat; *ca*—and; *ūrdhva-puṇḍram*—tilaka; *śrī-gopi-candanādikam*—beginning with gopī-candana.

. . 24. offering gifts to Tulasī, 25. cleaning one's house, 26. bathing with warm water, 27. garments, 28. sitting place, 29. tilaka, 30. gopī-candana, . . .

Text 10

cakrādi-mudrā mālā ca
gṛha-sandhyārcanaṁ guroḥ
māhātmyaṁ cātha kṛṣṇasya
dvāra-veṣmāntarārcanam

cakra—with cakra; *ādi*—beginning; *mudrā*—mudras; *mālā*—garlands; *ca*—and; *gṛha-sandhyā*—offering sandhyā at home; *arcanam*—worship; *guroḥ*—of the spiritual master; *māhātmyam*—the glories; *ca*—and; *atha*—then; *kṛṣṇasya*—of Lord Kṛṣṇa; *dvāra-veṣma*—the door of the houee; *antara*—within; *arcanam*—worship.

. . . 31. the cakra-mudrā and other mudrās, 32. garlands, 33. performing sandhyā at home, 34. worshiping the spiritual master, 35. the glories of the spiritual master, 36. worshiping Lord Kṛṣṇa, 37. the glories of Lord Kṛṣṇa, (Fifth Vilāsa) 38. worshiping when one enters the door of the house, . . .

Text 11

pūjārthāsanam arghyādi-
sthāpanaṁ vighna-vāraṇam
śrī-gurv-ādi-natir bhūta-
śuddhiḥ prāṇa-viśodhanam

pūjā—worship; *artha*—for the purpose; *āsanam*—a seat; *arghyādi*—beginning with arghya; *sthāpanam*—placing; *vighna-vāraṇam*—protection from obstacles; *śrī-guru*—with the spiritual master; *ādi*—beginning; *natiḥ*—offering obeisances; *bhūta-śuddhiḥ*—bhūta-śuddhi; *prāṇa-viśodhanam*—purifying the life breath.

. . . 39. sitting down to worship the Lord, 40. arghya and other offerings, 41. removing obstacles, 42. bowing down before the spiritual master and other superiors, 43. bhūta-śuddhi, 44. purifying the life-breath, . . .

Text 12

nyāsa-mudrā-pañcakaṁ ca
kṛṣṇa-dhyānāntarārcane
pūjā padāni śrī-mūrti-
śālagrāma-śilās tathā

nyāsa—nyasas; *mudrā*—mudrās; *pañcakam*—five; *ca*—and; *kṛṣṇa-dhyāna*—meditation on Lord Kṛṣṇa; *antara*—in the heart; *arcane*—in worship; *pūjā*—worship; *padāni*—places; *śrī-mūrti*—the Deity of the Lord; *śālagrāma-śilāḥ*—the Śālagrāma stone; *tathā*—so.

. . . 45. the nyāsas, 46. the five kinds of mudrās, 47. meditating on Lord Kṛṣṇa, 48. worshiping Lord Kṛṣṇa in one's heart, 49. the Deity of the Lord, 50. the Śālagrāma stone, . . .

Text 13

dvārakodbhava-cakrāṇi
śuddhayaḥ pīṭha-pūjanam
āvāhanādi tan-mudrā
āsanādi-samarpaṇam

dvārakā—in Dvārakā; *udbhava*—manifested; *cakrāṇi*—cakra stones; *śuddhayaḥ*—cleaning; *pīṭha*—sitting place; *pūjanam*—worship; *āvāhanādi*—activities beginning with inviting the Lord to appear; *tan-mudrā*—the mudras for that purpose; *āsanādi-samarpaṇam*—offering a throne and other things.

. . . 51. the cakra stones manifested at Dvārakā, (Sixth Vilāsa) 52. cleaning the Deity, 53. worshiping the Lord's abode, 54. worship of the Deity, 55. inviting the Lord to appear, 56. the mudrās for that purpose, 57. offering the Deity a throne and other gifts, . . .

Text 14

snāpanaṁ saṅkha-ghaṇṭādi-
vādyaṁ nāma-sahasrakam
purāṇa-pāṭho vasanaṁ

upavītaṁ vibhūṣaṇam

snāpanam—bathing saṅkha—conchshells; *ghaṇṭā*—and bells; *ādi*—beginning with; *vādyam*—music; *nāma-sahasrakam*—chanting a thousand names; *purāṇa-pāṭhaḥ*—reciting the Purāṇas; *vasanam*—garments; *upavītam*—sacred thread; *vibhūṣaṇam*—ornaments.

. . . 58. bathing the Deity, 51. conchshells, bells, and musical instruments at the time of bathing the Deity, 52. chanting a thousand names of the Lord, 53. reciting the Purāṇas, 54. offering garments, 55. offering a sacred thread, 56. offering ornaments, . . .

Text 15

gandhaḥ śrī-tulasī-kāaṣṭha-
candanaṁ kusumāni ca
patrāṇi tulasī cāṅgo-
paṅgāvaraṇa-pūjanam

gandhaḥ—perfume; *śrī-tulasī-kāaṣṭha*—made of tulasī wood; *candanam*—sandal paste; *kusumāni*—flowers; *ca*—and; *patrāṇi*—leaves; *tulasī*—Tulasī; *ca*—and; *aṅga-upāṅga*—of the limbs of the Lord; *āvaraṇa*—of the guards protecting the Lord's abode; *pūjanam*—the worship.

. . . 57. offering scents, 58. offering tulasī-candana, (Seventh Vilāsa) 59. offering flowers, 60. offering leaves, 61. Tulasī, 62. worshiping the limbs of the Lord's transcendental form, 63. worshiping the guards protecting the Lord's abode, . . .

Text 16

dhūpo dīpaś ca naivedyaṁ
pānaṁ homo bali-kriyā
avagaṇḍūṣādy-āsya-vāso
divya-gandhādikaṁ punaḥ

dhūpaḥ—incense; *dīpaś*—lamp; *ca*—and; *naivedyam*—food; *pānam*—drink; *homaḥ*—homa; *bali-kriyā*—offerings; *avagaṇḍūṣa*—rinsing the mouth; *ādy*—beginning with; *āsya*—of the mouth; *vāsaḥ*—scent; *divya-gandhādikam*—beginning with celestial scents; *punaḥ*—again.

. . . (Eighth Vilāsa) 64. offering incense, 65. offering a lamp, 66. offering food, 67. offering drink, 68. offering homa, 69. offering the Lord's remnants to the devotees, 70. rinsing the mouth, 71. making the mouth fragrant, 72. again offering celestial fragrances, . . .

Text 17

rājopacārā gītādi
mahā-nīrājanaṁ tathā
śaṅkhādi-vādanaṁ sāmbu-
śaṅkha-nīrājanaṁ stutiḥ

rāja—for a king; *upacārā*—things; *gītā*—with singing; *ādi*—beginning; *mahā-nīrājanam*—great ārati; *tathā*—so; *śaṅkhādi-vādanam*—sound conchshells and other things; *sa-ambu*—with water; *śaṅkha*—conchshell; *nīrājanam*—ārati; *stutiḥ*—prayers.

. . . 73. offering regal gifts, 74. singing and other things, 75. offering mahā-nīrājana, 76. sounding a conchshell and other musical instruments, 77. offering śaṅkha-nīrājana, 78. offering prayers, . . .

Text 18

natiḥ pradakṣiṇā karmādy-
arpaṇaṁ japa-yācane

agaḥ-kṣamāpaṇaṁ nānā-
gāṁsi nirmālya-dhāraṇam

natiḥ—bowing down; *pradakṣiṇā*—circumambulating; *karma*—work; *ādi*—beginning with; *arpaṇam*—offering; *japa*—chanting japa; *yācane*—prayers; *agaḥ*—sins; *kṣamāpaṇam*—forgiveness; *nānā*—various; *agāṁsi*—sins; *nirmālya-dhāraṇam*—wearing garlands from the Lord.

. . . 79. bowing down, 80. circumambulating, 81. offering one's work and other things to the Lord, 82. chanting japa, 83. offering prayers, 84. begging forgiveness for offenses, 85. various offenses, 86. wearing garlands offered to the Lord, . . .

Text 19

śaṅkhāmbu-tīrthaṁ tulasī-
pūjā tan-mṛttikādi ca
dhātrī snāna-niṣedhasya
kālo vṛtter uparjanam

śaṅkha—fromthe conchshell; *ambu*—water; *tīrtham*—water frok the Lord's lotus feet; *tulasī*—of Tulasī; *pūjā*—worship; *tan-mṛttika-ādi*—activities beginning with respectfully touching her earth; *ca*—and; *dhātrī-amalakī; snāna-niṣedhasya kālaḥ*—the time when bathing is forbidden; *vṛtter uparjanam*—means of livelihood.

. . . (Ninth Vilāsa) 87. conchshell water, 88. water that has washed the Lord's feet, 89. worship of Tulasī, 90. the ground where Tulasī grows, 91. the āmalakī tree, 92. times when bathing is forbidden, 93. proper ways to earn one's livelihood, . . .

Text 20

madhyāhne vaiśvadevādi
śrāddhaṁ cānarpyam ucyate
vinārcām aśane doṣās
tathānarpita-bhojane

madhyāhne—at midday; *vaiśvadeva-ādi*—beginning with the Vaiśvadevas; *śrāddham*—śrāddha; *ca*—and; *anarpyam*—what should not be offered; *ucyate*—is said; *vinā*—without; *arcām*—worship; *aśane*—in eating; *doṣāḥ*—faults; *tathā*—so; *anarpita*—without offered; *bhojane*—in eating.

. . . 94. midday duties, 95. the vaiśvadevas, 96. śrāddha, 97. what should not be offered, 98. the offense of eating without having first worshiped the Lord, 99. the sin of eating food not first offered to the Lord, . . .

Text 21

naivedya-bhakṣaṇaṁ santaḥ
sat-saṅgo 'sad-asaṅgatiḥ
asad-gatir vaiṣṇavopa-
hāsa-nindādi-duṣkalam

naivedya-bhakṣaṇam—eating food offered to the Lord; *santaḥ*—the devotees of the Lord; *sat-saṅgaḥ*—association with the devotees of the Lord; *asad-asaṅgatiḥ*—avoiding the association of non-devotees; *asad-gatiḥ*—the result of associating with non-devotees; *vaiṣṇava*—of the devotees; *upahāsa*—mocking; *nindā*—offenses; *ādi*—beginning with; *duṣkalam*—the inauspicious result.

. . . 100. eating food offered to the Lord, (Tenth Vilāsa) 101. the devotees of the Lord, 102. associating with the devotees of the Lord, 103. avoiding the association of non-devotees, 104. the result of associating with non-devotees, 105. the inauspicious result obtained by mocking or offending the devotees of the Lord, . . .

Text 22

satāṁ bhaktir viṣṇu-śāstraṁ
śrīmad-bhāgavataṁ tathā
līlā-kathā ca bhagavad-
dharmaḥ sāyaṁ nija-kriyāḥ

satām—of the devotees; *bhaktiḥ*—devotion; *viṣṇu-śāstram*—the Vaiṣṇava scriptures; *śrīmad-bhāgavatam*—Śrīmad-Bhāgavatam; *tathā*—so; *līlā-kathā*—the narrations of the Lord's pastimes; *ca*—and; *bhagavad-dharmaḥ*—the religion of the Lord; *sāyam*—evening; *nija-kriyāḥ*—own duties.

. . . 106. giving respect to the devotees, 107. the Vaiṣṇava scriptures, 108. Śrīmad-Bhāgavatam, 109. narrations of the Lord's pastimes, 110. the religion of devotional service to the Lord, (Eleventh Vilāsa) 111. evening duties, . . .

Text 23

karma-pāta-parīhāras
tri-kālārcā viśeṣataḥ
naktaṁ kṛtyāny atho pūjā-
phala-siddhy-ādi darśanam

karma-pāta—materialistic activities; *parīhāraḥ*—renunciation; *tri-kālārcā*—worship at three times of the day; *viśeṣataḥ*—specifically; *naktam*—at night; *kṛtyāny*—duties; *athaḥ*—then; *pūjā*—of worship; *phala*—of the result; *siddhy*—the perfection; *ādi*—beginning with; *darśanam*—seeing the Deity.

. . . 112. renunciation of materialism, 113. worship at three times of the day, 114. duties at night, 115. the final result obtained by worship, 116. seeing the Deity of the Lord, . . .

Text 24

viṣṇv-artha-dānaṁ vividho-
pacārā nyūna-pūraṇam
śayanaṁ mahimārcāyāḥ
śrīman-nāmnas tathādbhutaḥ

viṣṇu-artha-dānam—giving gifts to the Lord; *vividha*—various; *upacārā*—kinds of worship; *nyūna-pūraṇam*—fulfilling a need; *śayanam*—sleep; *mahimā*—the glory; *arcāyāḥ*—of worship; *śrīman-nāmnaḥ*—of the holy name; *tathā*—so; *adbhutaḥ*—wonder.

. . . 117. giving gifts to the Lord, 118. various kinds of worship, 119. fulfilling needs, 120. sleep, 121. the wonderful glory of worshiping the Lord, 122. the wonderful glory of the Lord's holy name, . . .

Text 25

nāmāparādhā bhaktiś ca
premāthāśrayaṇādayaḥ
pakṣeṣv ekādaśī sāṅgā
śrī-dvādaśy-aṣṭakaṁ mahat

nāmāparādhā—offenses to the holy name; *bhaktiś*—devotional service; *ca*—and; *prema*—lobe; *atha*—then; *āśrayaṇādayaḥ*—beginning with surrender; *pakṣeṣv*—in the paksas; *ekādaśī*—ekādaśī; *sa*—with; *aṅgā*—parts; *śrī-dvādaśī*—dvādaśī; *aṣṭakam*—eight things; *mahat*—great.

. . . 123. offenses to the holy name, 124. devotional service, 125. devotional love, 126. activities beginning with surrendering to the Lord, (Twelfth and Thirteenth Vilāsas) 127. duties in relation to the pakṣas, 128. ekādaśī, 129. eight mahā-dvādaśīs, . . .

Text 26

kṛtyāni mārgaśīrṣādi-
māseṣu dvādaśeṣv api
puraścaraṇa-kṛtyāni
mantraṁ siddhasya lakṣaṇam

kṛtyāni—duties; *mārgaśīrṣādi*—beginning with Margasirsa; *māseṣu*—in the months; *dvādaśeṣv*—twelve; *api*—also; *puraścaraṇa-kṛtyāni*—puraścaraṇa; *mantram*—mantra; *siddhasya*—of one who has attained perfection; *lakṣaṇam*—the charateristics.

. . . (Fourteenth, Fifteenth, and Sixteenth Vilāsas) 130. duties in the twelve months beginning with Mārgaśīrṣa, (Seventeenth Vilāsa) 131. puraścaraṇa, 132. characteristics of the siddha-mantra, . . .

Text 27

mūrty-āvirbhāvanaṁ mūrti-
pratiṣṭhā kṛṣṇa-mandiram
jīrṇoddhṛtiḥ śrī-tulasī-
vivāho 'nanya-karma ca

mūrty-āvirbhāvanam—appearance of the Deity; *mūrti-pratiṣṭhā*—establishment of the Deity; *kṛṣṇa-mandiram*—the temple of Lord Kṛṣṇa; *jīrṇa*—old temples; *uddhṛtiḥ*—repair; *śrī-tulasī*—of Śrī Tulasī; *vivāhaḥ*—the marriage; *ananya*—of the pure devotees; *karma*—activities; *ca*—and.

. . . (Eighteenth Vilāsa) 133. manifestation of the Deity of the Lord, (Nineteenth Vilāsa) 134. installing the Deity of the Lord, (Twentieth Vilāsa) 135. the temple of Lord Kṛṣṇa, 136. repairing old temples, 137. the marriage of Śrī Tulasī, and 138. the activities of the pure devotees.

Text 28

tatra gurūpasatti-kāraṇam

kṛpayā kṛṣṇadevasya
tad-bhakta-jana-saṅgataḥ
bhakter māhātmyam ākarṇya
tām icchan sad-guruṁ bhajet

tatra—there; *guru*—of the spiritual master; *upasatti*—approach; *kāraṇam*—the cause; *kṛpayā*—by the mercy; *kṛṣṇadevasya*—of Lord Kṛṣṇadeva; *tad-bhakta-jana-saṅgataḥ*—by the association of His devotees; *bhakteḥ*—of devotional service; *māhātmyam*—the glory; *ākarṇya*—hearing; *tām*—that; *icchan*—desiring; *sad-gurum*—a bona-fide spiritual master; *bhajet*—should worship.

The Reason Why One Should Take Shelter of a Genuine Spiritual Master

By the mercy of Lord Kṛṣṇadeva hearing, in the company of the devotees, the glories of pure devotional service, and yearning to attain that service, one should take shelter of a bona-fide spiritual master.

Commentary by Śrīla Sanātana Gosvāmī

It is by the mercy of Lord Kṛṣṇadeva that one attains the association of the devotees. Devotional service is more glorious than liberation. The word *bhajet* here means “one should take shelter".

Text 29

atrānubhūyate nityaṁ
duḥkha-śreṇī paratra ca
duḥsahā śruyate śāstrāt
titīrṣed api tāṁ sudhīḥ

atra—here; *anubhūyate*—is experienced; *nityam*—always; *duḥkha-śreṇī*—a series of sufferings; *paratra*—in the next life; *ca*—and; *duḥsahā*—unbearable; *śruyate*—is heard; *śāstrāt*—from scripture; *titīrṣet*—shoudl desire to cross beyond; *api*—and; *tām*—that; *sudhīḥ*—an intelligent person.

In this lifetime one experiences a succession of sufferings, and in the next life one is likely to experience another unbearable series of sufferings. Hearing this truth from the scriptures, an intelligent person will yearn to leave the world of birth and death.

Commentary by Śrīla Sanātana Gosvāmī

Here someone may ask: How can ordinary people, who are attached to material sense-happiness, desire to attain devotional service? To this I reply: Desiring to escape the ocean of material sufferings, one will desire to attain devotional service, and thus one will take shelter of a bona-fide spiritual master. This action will be taken by an intelligent person. A person who cannot understand that material life means continued material sufferings is not intelligent. He is like an animal. It may be that such a person is like a hunter or other great sinner, and that is why he has lost his intelligence.

Text 30

tathā coktam ekādaśa-skandhe bhagavatā śrī-dattena

labdhvā su-durlabham idaṁ bahu-sambhavānte
mānuṣyam artha-dam anityam apīha dhīraḥ
tūrṇaṁ yatena na pated anu-mṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt

tathā—so; *ca*—and; *uktam*—spokenm; *ekādaśa-skandhe*—in the Eleventh Canto; *bhagavatā*—by the Supreme Personality of Godhead; *śrī-dattena*—Śrī Dattātreya; *labdhvā*—attaining; *su-durlabham*—very rare; *idam*—this; *bahu-sambhavānte*—after many births; *mānuṣyam*—human; *artha-dam*—giving benefits; *anityam*—temporary; *api*—although; *iha*—here; *dhīraḥ*—intelligent; *tūrṇam*—quickly; *yateta*—should strive; *na*—not; *patet*—should fall; *anu-mṛtyu*—the series of deaths; *yāvat*—as long as; *niḥśreyasāya*—for the best; *viṣayaḥ*—the material sense objects; *khalu*—indeed; *sarvataḥ*—in all respects; *syāt*—is.

This fact is affirmed by the Supreme Personality of Godhead, Śrī Dattātreya in the following words (Śrīmad-Bhāgavatam 11.9.29):

"After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus, a sober human being should immediately endeavor for the ultimate perfection in life and not fall down into the cycle of repeated birth and death. After all, sense gratification is available even in the most abominable species of life, whereas Kṛṣṇa consciousness is only possible for a human being."*

Text 31

svayaṁ śrī-bhagavatā ca

nṛ-deham ādyaṁ su-labhaṁ su-surlabhaṁ
plavaṁ su-kalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritaṁ
pumān bhavābdhiṁ na taret sa ātma-hā

svayam—personally; *śrī-bhagavatā*—by teh Supreme Personality of Godhead; *ca*—and; *nṛ-deham*—the human body; *ādyam*—auspicious; *su-labham*—effortlessly attained; *su-surlabham*—very difficult to attain; *plavam*—boat; *su-kalpam*—well made; *guru-karṇadhāram*—the captain being the spiritual master; *mayā*—by Me; *anukūlena*—favirable; *nabhasvatā*—by winds; *īritam*—impelled; *pumān*—a person; *bhavābdhim*—the ocean of repeated birth and death; *na*—not; *taret*—crosses; *sa*—he; *ātma-hā*—killer of the soul.

The Supreme Personality of Godhead Himself declares (Śrīmad-Bhāgavatam 11.20.17):

"The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a

very rare achievement. This human body can be compared to a perfectly constructed boat having the spiritual master as the captain and the instructions of the Supreme Personality of Godhead as favorable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence must be considered the killer of his own soul."*

Commentary by Śrīla Sanātana Gosvāmī

This verse is spoken by Lord Kṛṣṇa, who is the original Supreme Personality of Godhead, as is described in Śrīmad-Bhāgavatam 1.3.28. The word *ādyam* here means "the root of all auspicious results." The human life is attained after many pious deeds. Without many millions of struggles it is not possible to attain a human birth. Still, it seems to come of its own accord.

Text 32

atha śrī-gurūpasattiḥ

tatraiva śrī-prabuddha-yogeśvaroktau

tasmād guruṁ prāpadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upasamāśrayam

atha—now; *śrī-gurūpasattiḥ*—taking shelter of the spiritual master; *tatra*—there; *eva*—indeed; *śrī-prabuddha-yogeśvara-uktau*—in the statement of Śrī Prabhuddha, the master of yoga; *tasmāt*—therefore; *gurum*—of a spiritual master; *prāpadyeta*—one should take shelter; *jijñāsuḥ*—desirign to know; *śreya*—good; *uttamam*—highest; *śābde*—in scriptures; *pare*—supreme; *ca*—and; *niṣṇātam*—expert; *brahmaṇy*—of the Supreme Personality of Godhead; *upasamāśrayam*—taking shelter.

One Should Take Shelter of a Bona-fide Spiritual Master

Śrī Prabhuddha, the great master of yoga, explained (Śrīmad-Bhāgavatam 11.3.21):

"Therefore any person who seriously desires real happiness must seek a bona-fide spiritual master and take shelter of him by initiation. The qualification of the bona-fide guru is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bond-fide spiritual masters."*

Text 33

svayaṁ śrī-bhagavad-uktau

mad-abhijñaṁ guruṁ śāntaṁ
upāsīta mad-ātmakam

svayam—personally; *śrī-bhagavad-uktau*—in the statement of the Supreme Personality of Godhead; *mad-abhijñam*—who knows me; *gurum*—spiritual master; *śāntam*—peaceful; *upāsīta*—should take shelter; *mad-ātmakam*—dedicated his heart to Me.

The Supreme Personality of Godhead Himself affirms (Śrīmad-Bhāgavatam 11.10.5):

"One should take shelter of a bona-fide spiritual master, who is peaceful, who knows the truth about Me, and whose heart and mind are fixed on Me."

Text 34

krama-dīpikāyāṁ ca

vipraṁ prādhvasta-kāma-prabhṛti-ripu-ghaṭaṁ nirmalāṅgaṁ gariṣṭhaṁ
bhaktiṁ kṛṣṇāṅghri-paṅkeruha-yugala-rajo-rāginīm udvahantam
vettāraṁ veda-śāstrāgama-vimala-pathāṁ sammataṁ satsu dāntaṁ
vidyāṁ yaḥ samvivitsuḥ pravaṇa-tanu-manā deśikaṁ saṁsrayeta

krama-dīpikāyām—in the Krama-dīpikā; *ca*—and; *vipram*—brāhmaṇa; *prādhvasta*—destroyed; *kāma*—with lust; *prabhṛti*—beginning; *ripu*—enemies; *ghaṭam*—engaged; *nirmalāṅgam*—pure; *gariṣṭham*—exalted; *bhaktim*—devotion; *kṛṣṇāṅghri-paṅkeruha-yugala*—of Lord Kṛṣṇa's lotus feet; *rajaḥ*—the dust; *rāginīm*—love; *udvahantam*—bearing; *vettāram*—the knower; *veda-śāstrāgama-vimala-pathām*—of the pure path of the Vedas and Agamas; *sammatam*—concluded; *satsu*—among the devotees; *dāntam*—self-controlled; *vidyām*—knowledge; *yaḥ*—who; *samvivitsuḥ*—knows; *pravaṇa-tanu-manā*—humble; *deśikam*—guru; *saṁsrayeta*—should take shelter.

Śrī Krama-dīpikā explains:

"One should take shelter of a bona-fide spiritual master, who is a qualified brāhmaṇa, who has conquered lust and all other enemies, who is pure, exalted, devoted to the dust of Lord Kṛṣṇa's lotus feet, fully aware of the pure path of the Vedas and Agamas, convinced of the conclusions reached by the great devotees, self-controlled, eager to learn about the Supreme Lord, and humble at heart."

Text 35

śrutāv api

tad-vijñānārthaṁ sad-gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

ācāryavān puruṣo veda

śrutau—in the Śruti; *api*—also; *tad-vijñānārtham*—to attain knowledge; *sad-gurum*—to a bona-fide spiritual master; *eva*—indeed; *abhigacchet*—one must approach; *samit-pāṇiḥ*—with firewood in his hand; *śrotriyam*—learned in the Vedas; *brahma-niṣṭham*—devoted to the Supreme Personality of Godhead; *ācāryavān*—who has a spiritual master; *puruṣaḥ*—a person; *veda*—knows.

In the Muṇḍaka Upaniṣad (1.2.12) it is said:

"To learn the transcendental subject matter one must approach a spiritual master. In doing so one should carry fuel to burn in sacrifice. The symptom of such a spiritual master is that he is expert in understanding the Vedic conclusion and therefore he constantly engages in the service of the Supreme Personality of Godhead."*

In the Chāndogya Upaniṣad (6.14.2) it is said:

"One who approaches a bona-fide spiritual master can understand everything about spiritual realization."*

Text 36

atha gurūpasatti-nityatā

śrī-bhāgavate daśama-skandhe śruti-stutau

vijihṛṣīka-vāyubhir adānta-manas-turagaṁ
ya iha yatanti yantu-mati-lolam upāya-khidaḥ
vyasana-śatānvitaḥ samavahāya guroś caraṇaṁ
vaṇija ivāja santya-kṛta-karṇadhāra jaladhau

atha—now; *guru*—of a spiritual master; *upasatti*—taking shelter; *nityatā*—eternality; *śrī-bhāgavate*—in Śrīmad-Bhāgavatam; *daśama-skandhe*—Canto Ten; *śruti-stutau*—in the Prayers of the Personified Vedas; *vijita*—conquered; *hṛṣīka*—senses; *vāyubhiḥ*—and air; *adānta*—not controlled; *manaḥ*—of the mind; *turagam*—the horse; *ya*—who; *iha*—here; *yatanti*—struggle; *yantum*—to control; *ati-lolam*—very eager; *upāya-khidaḥ*—stuggling in many ways; *vyasana*—troubles; *śata*—hundreds; *anvitaḥ*—with; *samavahāya*—abandoning; *guroś*—of the spiritual master; *caraṇam*—the feet; *vaṇija*—merchants; *iva*—like; *aja*—O unbron one; *santy*—are; *a*—not; *kṛta*—accepted; *karṇadhāra*—captain of the boat;

jaladhau—in the ocean.

One Should Always Remain in the Shelter of the Spiritual Master

In Śrīmad-Bhāgavatam (10.87.33) the Personified Vedas affirm:

"O unborn Supreme Personality of Godhead, they who leave the shelter of their spiritual master's lotus feet and, holding back the senses and breath, struggle to control the wild horse of the mind, meet with a hundred calamities. They are like merchants trying to sail on the ocean in a boat without a captain."

Text 37

śrutau ca

naiṣa tarkeṇa matir apaneyā
proktānyenaiva su-jñānāya preṣṭha

śrutau—in the Śruti; *ca*—and; *na*—not; *eṣa*—thus; *tarkeṇa*—by logic; *matiḥ*—concept; *apaneyā*—to be removed; *proktā*—said; *anyena*—by another; *eva*—indeed; *su-jñānāya*—for good knowledge; *preṣṭha*—O dearest one.

In the Kaṭha Upaniṣad (1.2.9) it is said:

"O dear one, spiritual truth cannot be understood by material logic. It is understood only hearing the explanations of the spiritual master."

Text 38

atha viśeṣataḥ śrī-guror lakṣaṇāni

mantra-muktāvalyām

avadātānvaya-śuddhaḥ
svocitācāra-tat-paraḥ
āśramī krodha-rahito
veda-vit sarva-śāstra-vit

atha—now; *viśeṣataḥ*—specifically; *śrī-guroḥ*—of the spiritual master; *lakṣaṇāni*—the qualities; *mantra-muktāvalyām*—in the Mantra-mukāvalī; *avadātā*—saintly; *anvaya*—family; *śuddhaḥ*—pure; *sva*—own; *ucita*—proper; *ācāra*—activities; *tat-paraḥ*—devoted; *āśramī*—following varnasrama; *krodha*—anger; *rahitaḥ*—without; *veda-vit*—knowing the Vedas; *sarva-śāstra-vit*—knowing all the scriptures.

The Qualities of a Genuine Spiritual Master

In Śrī Mantra-muktāvalī it is said:

"A genuine spiritual master is saintly, born in a pure family, diligent in performing his prescribed duties, a follower of varṇāśrama, devoid of anger, learned in the Vedas and scriptures, . . .

Commentary by Śrīla Sanātana Gosvāmī

Śrīmad-Bhāgavatam 11.3.21 (quoted in text 32) also describes the qualities of a genuine spiritual master.

Text 39

śraddhāvān anasūyaś ca
priya-vāk priya-darśanaḥ

śuciḥ su-veṣas taruṇaḥ
sarva-bhūta-hite rataḥ

śraddhāvān—faithful; *anasūyaś*—non-envious; *ca*—and; *priya-vāk*—speaks sweetly; *priya-darśanaḥ*—is pleasing to the eye; *śuciḥ*—pure; *su-veṣaḥ*—has a pleasing appearance; *taruṇaḥ*—young; *sarva-bhūta-hite*—in the welfare of all living beings; *rataḥ*—engaged.

. . . faithful, free of envy, a pleasing speaker, pleasing to the eye, pure, well-dressed, young, a person who works for the welfare of all living beings, . . .

Text 40

dhīmān anuddhata-matiḥ
pūrṇo 'hantā vimarśakaḥ
sad-guṇo 'rcāsu kṛta-dhīḥ
kṛtajñaḥ śiṣya-vatsalaḥ

dhīmān—intelligent; *anuddhata-matiḥ*—humble at heart; *pūrṇaḥ*—perfect; *ahantā*—non-viloent; *vimarśakaḥ*—thoughtful; *sad-guṇaḥ*—virtuous; *arcāsu*—in the worship of the Lord; *kṛta-dhīḥ*—enploying his intelligence; *kṛtajñaḥ*—grateful; *śiṣya-vatsalaḥ*—affectionate to his disciples.

. . . intelligent, humble at heart, perfect, non-violent, thoughtful, virtuous, intent on worshiping the Lord, grateful, affectionate to his disciples, . . .

Text 41

nigrahānugrahe śakto
homa-mantra-parāyaṇaḥ
uhāpoha-prakāra-jñaḥ
śuddhātmā yaḥ kṛpālayaḥ
ity-ādi-lakṣaṇair yukto
guruḥ syād garima-nidhiḥ

nigraha—punishment; *anugrahe*—and mercy; *śaktaḥ*—able; *homa-mantra-parāyaṇaḥ*—devoted to homa and mantras; *uhāpoha-prakāra-jñaḥ*—examining all sides of an issue; *śuddhātmā*—pure at heart; *yaḥ*—who; *kṛpālayaḥ*—merciful; *ity-ādi-lakṣaṇaiḥ*—qualities beginning with these; *yuktaḥ*—endowed; *guruḥ*—a spiritual master; *syāt*—is; *garima-nidhiḥ*—a treasury of saintly qualities.

. . . capable of both punishment and mercy, devoted to mantras and yajñas, examining all sides of an issue, pure at heart, and merciful. A genuine spiritual master has these and many other virtues. He is a treasure-house of virtues."

Text 42

agastya-saṁhitāyāṁ ca

devatopāsakaḥ śānto
visayeṣv api nispṛhaḥ
adhyātma-vid brahma-vādī
veda-śāstrārtha-kovidaḥ

agastya-saṁhitāyām—in the Agastya-saṁhitā; *ca*—and; *devatopāsakaḥ*—worshiping the Supreme Personality of Godhead; *śāntaḥ*—peaceful; *visayeṣv*—in the obejcts of the material senses; *api*—also; *nispṛhaḥ*—without desire; *adhyātma-vit*—learned in spiritual truth; *brahma-vādī*—a prpounder of spiritual truth; *veda-śāstrārtha-kovidaḥ*—learned in the Vedas and scriptures.

In the Agastysa-saṁhitā it is said:

"A genuine spiritual master is a worshiper of the Supreme Personality of Godhead, peaceful, free of material desires, aware of the spiritual truth, a teacher of the spiritual truth, learned in the Vedas and scriptures, . . .

Text 43

uddhartuṁ caiva saṁhartuṁ
samartho brāhmaṇottamaḥ
tattva-jño yantra-mantrāṇāṁ
marma-bhettā rahasya-vit

uddhartuṁto deliver; ca—and; *eva*—indeed; *saṁhartum*—to quell; *samarthaḥ*—able; *brāhmaṇottamaḥ*—the best of brāhmaṇas; *tattva*—the truth; *jñaḥ*—knowing; *yantra-mantrāṇām*—of yantras and rituals; *marma-bhettā*—cutting doubts; *rahasya-vit*—knowing the secrets of spiritual truth.

. . . able to deliver others, able to surmount obstacles, the best of brāhmaṇas, expert in yantras and mantras, one who goes to the heart of the matter, aware of the secrets of spiritual philosophy, . . .

Text 44

puraścaraṇa-kṛd dhoma-
mantra-siddhaḥ prayoga-vit
tapasvī satya-vādī ca
gṛhastho gurur ucyate

puraścaraṇa-kṛt—a performer of puraścaraṇa; *homa-mantra-siddhaḥ*—expert at chanting mantras in yajnas; *prayoga-vit*—aware of what is needed; *tapasvī*—austere; *satya-vādī*—truthful; *ca*—and; *gṛhasthaḥ*—a householder; *guruḥ*—spiritual master; *ucyate*—is said.

. . . a performer of purścaraṇa, expert at chanting mantras in yajñas, aware of what is needed, austere, and truthful. These are the qualities of a householder spiritual-master."

Text 45

viṣṇu-smṛtau

paricaryā-yāso-lābha-
lipsuḥ śiṣyād guru na hi
kṛpā-sindhuḥ su-sampūrṇaḥ
sarva-sattvopakārakaḥ

viṣṇu-smṛtau—in the Viṣṇu-smṛti; *paricaryā*—worship; *yāsaḥ*—fame; *lābha*—attainment; *lipsuḥ*—desirign; *śiṣyāt*—from his disciple; *guru*—a spiritual master; *na*—not; *hi*—indeed; *kṛpā-sindhuḥ*—an ocean of mercy; *su-sampūrṇaḥ*—very perfect; *sarva-sattvopakārakaḥ*—doing good to everyone.

In the Viṣṇu-smṛti it is said:

"A person who is greedy to get worship, praise, and money from his disciple is not a true spiritual master. A true spiritual master is an ocean of mercy, perfect, a person who does good to everyone, . . .

Text 46

nispṛhaḥ sarvataḥ siddhaḥ
sarva-vidyā-viśāradaḥ
sarva-saṁśaya-sañcchettā-
nalaso gurur āhṛtaḥ

nispṛhaḥ—desireless; *sarvataḥ*—in all ways; *siddhaḥ*—perfect; *sarva-vidyā-viśāradaḥ*—expert in all knowledge; *sarva-saṁśaya-sañcchettā*—able to cut apart all doubts; *analasaḥ*—not lazy; *guruḥ*—spiritual master; *āhṛtaḥ*—said.

. . . free of all material desires, completely perfect, learned in all knowledge, able to cut apart all doubts, and not lazy."

Texts 47 and 48

śrī-nārada-pañcarātre śrī-bhagavan-nārada-samvāde

brāhmaṇaḥ sarva-kāla-jñaḥ
kuryāt sarveṣv anugraham
tad-abhāvād dvija-śreṣṭha
śāntātmā bhagavan-mayaḥ

bhavitātmā ca sarva-jñaḥ
śāstra-jñaḥ sat-kriyā-paraḥ
siddhi-traya-samāyukta
ācāryatve 'bhiṣecitaḥ

śrī-nārada-pañcarātre—in Śrī Nārada-pancaratra; *śrī-bhagavan-nārada-samvāde*—in a conversation of the Supreme Personality of Godhead and Śrī Nārada; *brāhmaṇaḥ*—a brāhmaṇa; *sarva-kāla-jñaḥ*—aware of appropriate situations; *kuryāt*—should do; *sarveṣv*—in all; *anugraham*—mercy; *tad-abhāvāt*—in the basence of such a person; *dvija-śreṣṭha*—O best of brāhmaṇas; *śāntātmā*—peaceful at heart; *bhagavan-mayaḥ*—and devoted to the Supreme Personality of Godhead; *bhavitātmā*—pure in heart; *ca*—and; *sarva-jñaḥ*—all-knowing; *śāstra-jñaḥ*—learned in the scriptures; *sat-kriyā-paraḥ*—devoted to pious deeds; *siddhi-traya-samāyukta*—endowed with three perfections; *ācāryatve*—as a spiritual master; *abhiṣecitaḥ*—may be anointed.

In Śrī Nārada-pañcarātra the Supreme Personality of Godhead explains to Śrī Nārada:

"O best of brāhmaṇas, a spiritual master should be an exalted brāhmaṇa who knows everything at all times and who is merciful to everyone. In the absence of such a highly qualified person a spiritual master may be a kṣatriya who is peaceful at heart, devoted to the Supreme Personality of Godhead, pure in heart, all-knowing, learned in the scriptures, devoted to pious deeds, and endowed with three perfections.

Texts 49 and 50

kṣatra-viṭ-śūdra-jātīnāṁ
kṣatriyo 'nugrahe kṣamaḥ
kṣatriyasyāpi ca guror
abhāvād idṛśo yadi

vaiśyaḥ syāt tena kāryaś ca
dvaye nityam anugrahaḥ
sajātīyena śūdreṇa
tādṛśena mahā-mate
anugrahābhiṣekau ca
kāryau śūdrasya sarvadā

kṣatra-viṭ-śūdra-jātīnām—of those who are born as ksatriyas, vaisyas, and sudras; *kṣatriyaḥ*—ksatriya; *anugrahe*—in mercy; *kṣamaḥ*—is competent; *kṣatriyasya*—of a ksatriya; *api*—also; *ca*—and; *guroḥ*—guru; *abhāvāt*—in the absence; *idṛśaḥ*—like this; *yadi*—if; *vaiśyaḥ*—vaisya; *syāt*—is; *tena*—by him; *kāryaś*—should be done; *ca*—and; *dvaye*—in both; *nityam*—always; *anugrahaḥ*—merciful; *sajātīyena*—like him; *śūdreṇa*—by a sudra; *tādṛśena*—like that; *mahā-mate*—O noble-hearted one; *anugrahābhiṣekau*—merciful; *ca*—and; *kāryau*—should be done; *śūdrasya*—of a sudra; *sarvadā*—always.

"Such a kṣatriya spiritual master should be merciful to the kṣatriyas, vaiśyas, and śūdras. In the absence of such a kṣatriya spiritual master one should accept a vaiśya spiritual master who is always merciful to the vaiśyas and śūdras. In the absence of such a vaiśya spiritual master a śūdra may accept a śūdra as a spiritual master."

Text 51

kiṁ ca

varṇottame 'tha ca gurau
sati yā viśrute 'pi ca
sva-deśato 'tha vānyatra
nedaṁ kāryaṁ śubhārthinā

kiṁ ca—furthermore; *varṇottame*—in the best of varnas; *atha*—then; *ca*—and; *gurau*—a spiritual master; *sati*—is; *yā*—who; *viśrute*—heard; *api*—and; *ca*—and; *sva-deśataḥ*—from one's own country; *atha*—then; *vā*—or; *anyatra*—in another; *na*—not; *idam*—this; *kāryam*—to be done; *śubhārthinā*—by one who desires auspiciousness.

Furthermore:

If a famous brāhmaṇa spiritual-master is present in one's own district, a person who desires auspiciousness will not travel somewhere else to accept initiation from someone other than him.

Text 52

vidyamāne tu yaḥ kuryāt
yatra tatra viparyayam
tasyehāmutra nāśaḥ syāt
tasmāc chāstroktam ācaret
kṣatra-viṭ-śūdra-jātīyaḥ
prātilomyaṁ na dīkṣayet

vidyamāne—beings so; *tu*—indeed; *yaḥ*—one who; *kuryāt*—may do; *yatra*—where; *tatra*—there; *viparyayam*—the opposite; *tasya*—of him; *iha*—here; *amutra*—and in the next life; *nāśaḥ*—destruction; *syāt*—is; *tasmāt*—from that; *śāstroktam*—spoken by the scriptures; *ācaret*—should do; *kṣatra*—ksatriya; *viṭ*—vaisya; *śūdra*—sudra; *jātīyaḥ*—birth; *prātilomyam*—inverted order; *na*—not; *dīkṣayet*—should give initiation.

A person who accepts a spiritual master from a lower caste meets destruction in this life and the next. Therefore one should follow this instruction of the scriptures. A kṣatriya, vaiśya, or śūdra should not give initiation to a person of a higher caste.

Text 53

pādme ca

mahā-bhāgavata-śreṣṭho
brāhmaṇo vai gurur nṛṇām
sarveṣām eva lokānāṁ
asau pūjyo yathā hariḥ

pādme—in the Padma Purāṇa; *ca*—and; *mahā-bhāgavata-śreṣṭhaḥ*—the best of great devotees; *brāhmaṇaḥ*—a brāhmaṇa; *vai*—indeed; *guruḥ*—spiritual master; *nṛṇām*—of men; *sarveṣām*—all; *eva*—and; *lokānām*—people; *asau*—he; *pūjyaḥ*—to be worshiped; *yathā*—as; *hariḥ*—Lord Kṛṣṇa.

In the Padma Purāṇa it is said:

"A brāhmaṇa who is a great devotee of the Supreme Personality of Godhead is the spiritual master of all human beings. Everyone should worship him as if he were Lord Kṛṣṇa Himself.

Text 54

mahā-kula-prasūto 'pi
sarva-yajñeṣu dīkṣitaḥ
sahasra-śākhādhyāyī ca
na guruḥ syād avaiṣṇavaḥ

mahā-kula-prasūtaḥ—born in a noble family; *api*—also; *sarva-yajñeṣu*—in all yajnas; *dīkṣitaḥ*—initiated; *sahasra-*

śākhādhyāyī—learned in a thousand branches of the Vedas; *ca*—and; *na*—not; *guruḥ*—a spiritual master; *syāt*—is; *avaiṣṇavaḥ*—not a devotee of the Lord.

"However, a person born in an aristocratic family, initiated in all yajñas, and learned in a thousand branches of the Vedas, but not a devotee of Lord Viṣṇu, cannot be a genuine spiritual master.

Commentary by Śrīla Sanātana Gosvāmī

In the Pañcarātra it is said:

avaiṣṇavopadiṣṭena
mantreṇa nirayaṁ vrajet
punaś ca vidhinā samyag
grāhayed vaiṣṇavād guroḥ

"By chanting a mantra given by a spiritual master who is not a devotee of Lord Viṣṇu, one goes to hell. Such a disciple should be initiated again, this time by a spiritual master who is a devotee of Lord Viṣṇu."

Text 55

gṛhīta-viṣṇu-dīkṣāko
viṣṇu-pūjā-paro naraḥ
vaiṣṇavo 'bhihito 'bhijñair
itaro smād avaiṣṇavaḥ

gṛhīta-viṣṇu-dīkṣākaḥ—accepted initiation in the worship of Lord Viṣṇu; *viṣṇu-pūjā-paraḥ*—devoted to the worship of Lord Viṣṇu; *naraḥ*—a person; *vaiṣṇavaḥ*—a devotee of Lord Viṣṇu; *abhihitaḥ*—is called; *abhijñaiḥ*—by the wise; *itaraḥ*—other; *smāt*—than him; *avaiṣṇavaḥ*—not a devotee.

"A person who has accepted initiation in the worship of Lord Viṣṇu and who is devoted to the worship of Lord Viṣṇu is called a devotee of Lord Viṣṇu by the wise. One who is not like him is not a devotee of Lord Viṣṇu."

Text 56

atha aguru-lakṣaṇaṁ

tattva-sāgare

bahv-āśī dīrgha-sūtrī ca
viṣayādiṣu lolupaḥ
hetu-vāda-rato duṣṭo
'vāg-vādī guṇa-nindakaḥ

atha—now; *a*—not; *guru*—a spiritual master; *lakṣaṇam*—the qualities; *tattva-sāgare*—in the Tattva-sāgara; *bahv-āśī*—one who eats voraciously; *dīrgha-sūtrī*—dresses in opulent clothing; *ca*—and; *viṣayādiṣu*—in the objects of material sense gratification; *lolupaḥ*—is greedy; *hetu-vāda-rataḥ*—attracted to arguing with others and a follower of the atheistic philosophies; *duṣṭaḥ*—wicked; *avāg-vādī*—not an eloquent speaker; *guṇa-nindakaḥ*—filled with vices.

The Characteristics of A Person Who Is Not A Genuine Spiritual Master

In the Tattva-sāgara it is said:

"A person who eats voraciously, wears opulent clothing, is greedy after sense pleasures, loves to argue, is a follower of the atheist philosophers, is wicked, speaks what should not be spoken, has many vices, ...

Commentary by Śrīla Sanātana Gosvāmī

The phrase "speaks what should not be spoken" means that such a person preaches that one should perform sinful deeds.

Text 57

aromā bahu-romā ca
ninditāśrama-sevakaḥ
kāla-danto 'sitauṣṭhaś ca
durgandhi-śvāsa-vāhakaḥ

aromā—without hair; *bahu-romā*—with abundant hair; *ca*—and; *ninditāśrama-sevakaḥ*—a servant of wicked men; *kāla-dantaḥ*—with black teeth; *asitauṣṭhaḥ*—black lips; *ca*—and; *durgandhi-śvāsa-vāhakaḥ*—withj bad breath and heavy breathing.

. . . has either a big beard or no beard, is a servant of wicked men, has black teeth, black lips, and bad breath, breathes heavily, . . .

Text 58

duṣṭa-lakṣaṇa-sampanno
yadyapi svayam īśvaraḥ
bahu-pratigrahāsakta
ācāryaḥ śrī-kṣayāvahaḥ

duṣṭa-lakṣaṇa-sampannaḥ—filled with faults; *yadyapi*—although; *svayam*—personally; *īśvaraḥ*—able; *bahu*—many; *pratigraha*—donations; *āsaktaḥ*—attached; *ācāryaḥ*—a spiritual master; *śrī*—of good fortune; *kṣaya*—the destruction; *āvahaḥ*—bringing.

. . . has a host of faults, and, although financially well situated is greedy for more and bigger donations, is the kind of spiritual master that destroys the good fortune of his disciples."

Text 59

atha śiṣya-lakṣaṇāni

mantra-muktāvalyāṁ

śiṣyaḥ śuddhānvayaḥ śrīmān
vinītaḥ priya-darśanaḥ
satya-vāk puṇya-carito
'dabhra-dhīr dambha-varjitaḥ

atha—now; *śiṣya*—of a true disciple; *lakṣaṇāni*—the qualities; *mantra-muktāvalyām*—in the Mantra-Muktāvalī; *śiṣyaḥ*—a disciple; *śuddhānvayaḥ*—faithful; *śrīmān*—glorious; *vinītaḥ*—humble; *priya-darśanaḥ*—pleasing to the eyes; *satya-vāk*—truthful; *puṇya-caritaḥ*—pious; *adabhra-dhīḥ*—intelligent; *dambha-varjitaḥ*—honest and without hypocrisy.

The Qualities of a Genuine Disciple

In the Mantra-Muktāvalī it is said:

"A genuine disciple is faithful, glorious, humble, pleasing to the eye, truthful, pious, intelligent, honest, not a hypocrite, . . .

Text 60

kāma-krodha-parityāgī

bhaktaś ca guru-pādayoḥ
devatā-praṇavaḥ kāya-
mano-vāgbhir divā-niśam

kāma-krodha-parityāgī—free of lust and anger; *bhaktaś*—devoted; *ca*—and; *guru-pādayoḥ*—to the spiritual master's feet; *devatā-praṇavaḥ*—devoted to the Supreme Personality of Godhead; *kāya*—with body; *manaḥ*—mind; *vāgbhiḥ*—and words; *divā-niśam*—day and night.

. . . free of lust and anger, devoted to his spiritual master's feet, with body, mind, and words devoted to the Supreme Personality of Godhead day and night, . . .

Text 61

nirujo nirjitāśeṣa-
pātakaḥ śraddhayānvitaḥ
dvija-deva-pitṛnāṁ ca
nityam arcā-parāyaṇaḥ

nirujaḥ—healthy; *nirjitāśeṣa-pātakaḥ*—sinless; *śraddhayānvitaḥ*—faithful; *dvija-deva-pitṛnām*—of the devas; *brāhmaṇa, and pitās; ca*—and; *nityam*—always; *arcā-parāyaṇaḥ*—devoted to the worship.

. . . healthy, sinless, faithful, always devoted to the worship of the devas, brāhmaṇas, and pitās, . . .

Text 62

yuvā viniyatāśeṣa-
karaṇaḥ karuṇālayaḥ
ity-ādi-lakṣaṇair yuktaḥ
śiṣyo dīkṣādhikāravān

yuvā—young; *viniyatāśeṣa-karaṇaḥ*—sense-controlled; *karuṇālayaḥ*—kind; *ity-ādi-lakṣaṇaiḥ*—with qualities that begin with these; *yuktaḥ*—endowed; *śiṣyaḥ*—disciple; *dīkṣā*—for initiation; *adhikāravān*—qualified.

. . . young, in full control of his senses, and kind. A person who has these and other virtues is qualified for initiation.

Text 63

ekādaśa-skandhe ca

amāny amatsaro dakṣo
nirmamo dṛḍha-sauhṛdaḥ
asatvaro 'rtha-jijñāsur
anasūyur amogha-vāk

ekādaśa-skandhe—in the Eleventh Canto; *ca*—and; *amāny*—without pride; *amatsaraḥ*—without envy; *dakṣaḥ*—expert; *nirmamaḥ*—without false possessiveness; *dṛḍha*—firm; *sauhṛdaḥ*—friendship; *asatvaraḥ*—unagitated; *artha-jijñāsuḥ*—eager to learn the truth; *anasūyuḥ*—not hostile; *amogha-vāk*—who does not speak uselessly.

In Śrīmad-Bhāgavatam (11.10.6) it is said:

"A genuine disciple is prideless, non-envious, diligent, free of false-possessiveness, a sincere friend of his spiritual master, eager to learn the truth, not hostile to others, and averse to useless conversation."

Text 64

athopekṣyaḥ

agastya-saṁhitāyām

alasā malinaḥ kliṣṭā
dāmbhikāḥ kṛpaṇās tathā
daridrā rogiṇo ruṣṭa
rāgiṇo bhoga-lālasāḥ

atha—now; *upekṣyaḥ*—who should be rejected; *agastya-saṁhitāyām*—in the Agastya-samhita; *alasā*—lazy; *malinaḥ*—contaminated; *kliṣṭā*—agitated; *dāmbhikāḥ*—proud; *kṛpaṇāḥ*—miserly; *tathā*—so; *daridrā*—wretched; *rogiṇaḥ*—diseased; *ruṣṭa*—angry; *rāgiṇaḥ*—passionate; *bhoga-lālasāḥ*—greedy for sense pleasures.

Who Should Be Rejected

In the Agastya-saṁhitā it is said:

"They who are lazy, unclean, agitated, proud, miserly, wretched, diseased, angry, passionate, greedy for sense pleasures, . . .

Commentary by Śrīla Sanātana Gosvāmī

The word "agitated" here means "agitated for no good reason".

Text 65

asūya-matsara-grastāḥ
śaṭhāḥ paruṣa-vādinaḥ
anyāyoparjita-dhanāḥ
para-dāra-ratāś ca ye

asūya-matsara-grastāḥ—gripped by envy and hostility; *śaṭhāḥ*—cheaters; *paruṣa-vādinaḥ*—speaking harshly; *anyāya*—without reason; *upārjita*—earned; *dhanāḥ*—ealth; *para-dāra-ratāś*—adulterers; *ca*—and; *ye*—who.

. . . in the grip of envy and hostility, cheaters, filled with harsh words, greedy to accumulate wealth for no good reason, adulterers, . . .

Text 66

viduṣāṁ vairiṇaś caiva
ajñāḥ paṇḍita-māninaḥ
bhraṣṭa-vratāś ca ye kāṣṭha-
vṛttayaḥ piśunāḥ khalāḥ

viduṣām—of the learned; *vairiṇaś*—enemies; *ca*—and; *eva*—indeed; *ajñāḥ*—fools; *paṇḍita-māninaḥ*—thinking themselves wise; *bhraṣṭa-vratāḥ*—broken vows; *ca*—and; *ye*—who; *kaṣṭha*—wicked; *vṛttayaḥ*—means of livelihood; *piśunāḥ*—cruel and insulting; *khalāḥ*—wicked.

by foul means, harsh, insulting, wicked, . . .

Text 67

bahv-āśinaḥ krūra-ceṣṭā
durātmānaś ca ninditāḥ
ity evam ādayo 'py anye
pāpiṣṭhāḥ puruṣādhamāḥ

bahv-āśinaḥ—eating voraciously; *krūra-ceṣṭā*—cruel; *durātmānaś*—wicked at heart; *ca*—and; *ninditāḥ*—degratded; *ity*

—thus; *evam*—in this way; *ādayaḥ*—beginning with api—also; *anye*—others; *pāpiṣṭhāḥ*—sinners; *puruṣādhamāḥ*—the lowest of men.

. . . voracious eaters, cruel, wicked at heart, degraded, and sinful, the lowest of men who have these and a host of other faults, . . .

Text 68

akṛtyebhyo 'nivāryāś ca
guru-śikṣāsahiṣṇavaḥ
evam-bhūtaḥ parityajyāḥ
śiṣyatve nopakalpitāḥ

akṛtyebhyaḥ—from what should not be done; *anivāryāḥ*—not turning away; *ca*—and; *guru-śikṣā*—the teaching of the spiritual master; *asahiṣṇavaḥ*—unable to tolerate; *evam-bhūtaḥ*—thus; *parityajyāḥ*—should be rejected; *śiṣyatve*—as disciples; *na*—not; *upakalpitāḥ*—fit.

. . . who do not turn away from what should not be done, and who cannot bear to follow the spiritual master's teachings should be rejected. They are not fit to be disciples.

Texts 69 and 70

yady ete hy upakalperan
devatā-krośa-bhājanāḥ
bhavantīha daridrās te
putra-dāra-vivarjitāḥ

nārakāś caiva dehānte
tiryañcaḥ prabhavanti te

yady—if; *ete*—they; *hy*—indeed; *upakalperan*—accept; *devatā-krośa-bhājanāḥ*—the object of the anger of the Supreme Personality of Godhead; *bhavanti*—become; *iha*—here; *daridrāḥ*—poor; *te*—they; *putra-dāra-vivarjitāḥ*—without wife or children; *nārakāḥ*—residents of hell; *ca*—and; *eva*—indeed; *deha*—of the body; *ante*—at the end; *tiryañcaḥ*—animals; *prabhavanti*—are born; *te*—they.

"Spiritual masters that accept disciples like these become the objects of the Supreme Personality of Godhead's anger. In this life they become poverty-stricken and are abandoned by wife and children and at death they go to hell. Finally they are born as animals."

Text 71

hayaśīrṣa-pañcarātre

jaiminiḥ sugataś caiva
nāstiko nagna eva ca
kapilaś cākṣapādaś ca
ṣaḍ ete hetu-vādinaḥ

hayaśīrṣa-pañcarātre—in the Hayaśīrṣa-pañcarātra; *jaiminiḥ*—jaimini; *sugataś*—Sugata; *ca*—and; *eva*—indeed; *nāstikaḥ*—Nastika; *nagna*—Nagna; *eva*—indeed; *ca*—and; *kapilaś*—pseudo-Kapila; *ca*—and; *akṣapādaḥ*—Akṣapādas; *ca*—and; *ṣaḍ*—six; *ete*—these; *hetu-vādinaḥ*—philosophers.

In the Hayaśīrṣa-pañcarātra it is said:

"The six atheist philosophers are Jaimini, Sugata, Nāstika, Nagna, pseudo-Kapila, and Akṣapāda.

Text 72

etan-matānusāreṇa
vartante ye narādhāmāḥ
te hetu-vādinaḥ proktās
tebhyas tantraṁ na dāpayed iti

etat—of them; *mata*—the philosophies; *anusāreṇa*—by following; *vartante*—become; *ye*—who; *narādhāmāḥ*—the lowest of men; *te*—they; *hetu-vādinaḥ*—philsophers; *proktāḥ*—said; *tebhyaḥ*—to them; *tantram*—the rules of worship; *na*—not; *dāpayet*—should be given; *iti*—thus.

They who follow their ideas become the lowest of men. Although these followers may be called philosophers in this world, one should not give initiation to them.

Text 73

tayoḥ parīkṣā cānyonyaṁ
ekābdaṁ saha-vāsataḥ
vyavahāra-svabhāvānu-
bhāvenaivābhijāyate

tayoḥ—of the two; *parīkṣā*—examination; *ca*—and; *anyonyam*—mutual; *ekābdam*—for one year; *saha-vāsataḥ*—living together; *vyavahāra*—actions; *svabhāva*—character; *anubhāvena*—by seeing; *eva*—indeed; *abhijāyate*—is born.

The prospective spiritual master and disciple should live together for one year and, carefully examining each other's activities and character, test each other to see if they are qualified.

Text 74

atha parīkṣaṇam

mantra-muktāvalyāṁ

tayor vatsara-vāsena
jñātānyonya-svabhāvayoḥ
gurutā śiṣyatā ceti
nānyathaiveti niścayaḥ

atha—now; *parīkṣaṇam*—the test; *mantra-muktāvalyām*—in Mantra-muktāvalī; *tayoḥ*—of the two of them; *vatsara*—for one year; *vāsena*—by residence; *jñāta*—known; *anyonya*—of each other; *svabhāvayoḥ*—teh natures; *gurutā*—the status of a spiritual master; *śiṣyatā*—the status of a disciple; *ca*—and; *iti*—thus; *na*—not; *anyathā*—otherwise; *eva*—indeed; *iti*—thus; *niścayaḥ*—determination.

The Test

In the Mantra-Muktāvalī it is said:

"The prospective spiritual master and disciple should live together for one year. In this way they will come to understand each other's nature. Then it will be known whether the spiritual master is a genuine spiritual master and the disciple a genuine disciple. There is no other way to know this."

Text 75

śrutiś ca

nāsamvatsara-vāsine deyāt

śrutiḥ—the Śruti-śāstra; *ca*—and; *na*—not; *a*—without; *samvatsara*—for a year; *vāsine*—living togther; *deyāt*—should be given.

The Śruti-śāstra explains:

"The spiritual master should not give initiation without first living for a year with his disciple."

Text 76

sāra-saṅgrahe 'pi

sad-guruḥ svāśritaṁ śiṣyaṁ
varṣam ekaṁ parīkṣayet

sāra-saṅgrahe—in the Sāra-saṅgraha; *api*—also; *sad-guruḥ*—a genuine spiritual master; *svāśritam*—taking shelter; *śiṣyam*—disciple; *varṣam*—year; *ekam*—one; *parīkṣayet*—should examine.

In the Sāra-saṅgraha it is said:

"For one year the spiritual master should examine his prospective disciple."

Text 77

rājñi cāmātyajā doṣāḥ
patnī-pāpaṁ sva-bhartari
tathā śiṣyārjitaṁ pāpaṁ
guruḥ prāpnoti niścitam

rājñi—on the king; *ca*—and; *amātyajā*—from the ministers; *doṣāḥ*—faults; *patnī-pāpam*—the sins of the wife; *sva-bhartari*—on her husband; *tathā*—so; *śiṣya*—by the disciple; *arjitam*—earned; *pāpam*—sin; *guruḥ*—the spiritual master; *prāpnoti*—attains; *niścitam*—indeed.

"The faults of a counselor fall on his king, and a the sins of a wife fall on her husband. In the same way a spiritual master attains the sins of his disciple. That is certain."

Text 78

krama-dīpikāyāṁ tu

santoṣayed akuṭilārdratarāntarātmā
taṁ svair dhanaiḥ sva-vapuṣāpy anukūla-vāṇyā
abda-trayaṁ kamalanābha-dhiyāti-dhīras
tuṣṭe vivakṣatu gurāv atha mantra-dīkṣām

krama-dīpikāyām—in the Krama-dīpikā; *tu*—indeed; *santoṣayet*—should satisfy; *akuṭila*—not crooked; *ardratara*—melting with affection; *antarātmā*—within his heart; *tam*—him; *svaiḥ*—with his own; *dhanaiḥ*—wealth; *sva-vapuṣā*—with body; *api*—and; *anukūla-vāṇyā*—with favorable words; *abda-trayam*—for three years; *kamalanābha*—of the lotus-navel Purāṇa; *dhiyā*—with thoughts; *ati-dhīraḥ*—very sober; *tuṣṭe*—satisfied; *vivakṣatu*—should ask; *gurau*—teh spiritual master; *atha*—then; *mantra*—in the mantra; *dīkṣām*—initiation.

In the Krama-dīpikā it is said:

"His heart melting with sincere love and his thoughts fixed on the Supreme Personality of Godhead whose navel is like a lotus flower, the prospective disciple should, with his wealth, body, and pleasing words serve his spiritual master for three years. Then, when the spiritual master is satisfied, the disciple may ask for initiation in chanting the sacred mantras."

Text 79

atha viśeṣataḥ śrī-guru-sevā-vidhiḥ

kaurme śrī-vyāsa-gītāyām

uda-kumbhaṁ kuśān puṣpaṁ
samidho 'syāharet sadā
mārjanaṁ lepanaṁ nityaṁ
aṅgānāṁ vāsasāṁ caret

atha—then; *viśeṣataḥ*—specifically; *śrī-guru-sevā*—of service to the spiritual master; *vidhiḥ*—the rules; *kaurme*—in the Kūrma Purāṇa; *śrī-vyāsa-gītāyām*—in the Śrī Vyāsa-gītā; *uda*—of water; *kumbham*—a pot; *kuśān*—kuśa grass; *puṣpam*—flower; *samidhaḥ*—fuel; *asya*—of him; *āharet*—should fetch; *sadā*—regularly; *mārjanam*—cleaning and massaging; *lepanam*—anointing; *nityam*—always; *aṅgānām*—of the limbs; *vāsasām*—of the garments; *ācaret*—should do.

Service to the Spiritual Master

In the Kūrma Purāṇa, Śrī Vyāsa-gītā, it is said:

"The disciple should regularly fetch water, kuśa grass, flowers, and fuel. He should regularly wash the spiritual master's clothing, anoint him with sandal paste, and massage his limbs.

Text 80

nāsya nirmālya-śayanaṁ
pādukopanahāv api
ākramed āsanaṁ chāyāṁ
āsandīṁ vā kadācana

na—not; *asya*—of him; *nirmālya-remnant; śayanam*—bed; *pāduka*—wooden sandal; *upanahau*—leather sandal; *api*—also; *ākramet*—should step; *āsanam*—seat; *chāyām*—shadow; *āsandīm*—dish; *vā*—or; *kadācana*—ever.

"Never should the disciple sleep on the spiritual master's bed, wear his shoes, sit on his seat, cross his shadow, or eat from his plate.

Text 81

sāndhayed danta-kāṣṭhādīn
kṛtyaṁ cāsmai nivedayet

sāndhayet—should prepare; *danta-kāṣṭhādīn*—toothbrush-twig and other articles; *kṛtyam*—to be done; *ca*—and; *asmai*—to him; *nivedayet*—should ask.

"The disciple should prepare his spiritual master's toothbrush-twig and other things like that, and he should ask what service he should perform.

Text 82

anāpṛcchya na gantavyaṁ
bhavet priya-hite rataḥ
na pādau sārayed asya
sannidhāne kadācana

anāpṛcchya—without asking; *na*—not; *gantavyam*—to be gone; *bhavet*—may be; *priya-hite*—to please; *rataḥ*—engaged; *na*—not; *pādau*—feet; *sārayet*—should place; *asya*—of him; *sannidhāne*—near; *kadācana*—ever.

"The disciple should not leave without first asking permission. She should always try to please his spiritual master. He should never place his feet near his spiritual master.

Text 83

jṛmbha-hāsyādikaṁ caiva
kaṇṭha-prāvaraṇaṁ tathā
varjayet sannidhau nityaṁ
athāsphoṭanam eva ca

jṛmbha—yawning; *hāsya*—laughing; *ādikam*—beginning with; *ca*—and; *eva*—indeed; *kaṇṭha-prāvaraṇam*—filling the throat with loud sounds; *tathā*—then; *varjayet*—shen avoid; *sannidhau*—near; *nityam*—always; *atha*—then; *āsphoṭanam*—snapping the fingers; *eva*—indeed; *ca*—and.

"In the company of the spiritual master the disciple should never yawn, laugh, snap his fingers, or do other impolite activities.

Text 84

kiṁ ca

śreyas tu guruvad-vṛttir
nityam eva samācaret
guru-putreṣu dāreṣu
guroś caiva sva-bandhuṣu

kiṁ ca—furthmore; *śreyaḥ*—welfare; *tu*—indeed; *guruvad-vṛttiḥ*—activities like to the spiritual master; *nityam*—alwasy; *eva*—indeed; *samācaret*—should perform; *guru*—of the spiritual master; *putreṣu*—the children; *dāreṣu*—wife; *guroḥ*—of the spiritual master; *ca*—adn; *eva*—indeed; *sva-bandhuṣu*—relatives.

It is further said:

"To the spiritual master's children, wife, and relatives the disciple should offer the same kind of respectful treatment he offers to the spiritual master himself.

Text 85

utsādanaṁ vai gātrāṇāṁ
snāpanocchiṣṭa-bhojane
na kuryād guru-putrasya
pādayoḥ śaucam eva ca

utsādanam—massaging; *vai*—indeed; *gātrāṇām*—of the limbs; *snāpana-bathing; ucchiṣṭa*—remnants; *bhojane*—eating; *na*—not; *kuryāt*—should do; *guru-putrasya*—of the spiritual master's child; *pādayoḥ*—of the feet; *śaucam*—washing; *eva*—indeed; *ca*—and.

"However, the disciple should not wash the feet of his spiritual master's son. Nor should he massage his limbs, eat the remnants of his meals, or arrange for his bath.

Text 86

guruvat paripūjyaś ca
sa-varṇā guru-yoṣitaḥ
asavarṇās tu sampūjyāḥ
pratyutthānābhivādanaiḥ

guruvat—like the spiritual master; *paripūjyaś*—worshipable; *ca*—and; *sa-varṇā*—of the same varna; *guru-yoṣitaḥ*—the wife of the spiritual master; *asavarṇāḥ*—not of the same varna; *tu*—indeed; *sampūjyāḥ*—worshipable; *pratyutthāna*—rising; *abhivādanaiḥ*—with salutations.

"If the spiritual master's wife is of the same varṇa as he, then she should be honored as he is. If she is of a different

varṇa she should be honored by rising from one's seat and speaking salutations.

Text 87

abhyañjanaṁ snāpanaṁ ca
gatrotsādanam eva ca
guru-patnyā na kāryāṇi
keśānāṁ ca prasādhanam

abhyañjanam—anointing; *snāpanam*—bathing; *ca*—and; *gatrotsādanam*—massaging the limbs; *eva*—indeed; *ca*—and; *guru*—of thespiritual master; *patnyā*—by the wife; *na*—not; *kāryāṇi*—to be done; *keśānām*—of the hair; *ca*—and; *prasādhanam*—arranging.

"The spiritual master's wife should not anoint with sandal paste, bathe, or massage her husband's disciples. Nor should she comb their hair."

Text 88

devy-āgame śrī-śivoktau

guru-śayyāsanaṁ yānaṁ
pāduke pāda-pīṭhakam
snānodakaṁ tathā chāyāṁ
laṅghayen na kadācana

devy-āgame—in the Devy-āgama; *śrī-śivoktau*—in the statement of Lord Śiva; *guru*—of the spiritual master; *śayyā*—the bed; *āsanam*—the seat; *yānam*—the vehicle; *pāduke*—the shoes; *pāda-pīṭhakam*—teh footstool; *snānodakam*—the bath-water; *tathā*—so; *chāyām*—teh shadow; *laṅghayen*—may overstep; *na*—not; *kadācana*—ever.

In the Devy-āgama, Lord Śiva explains:

"Never should the disciple sleep in the spiritual master's bed, sit on his seat, use his vehicle, wear his shoes, use his footstool, bathe in his bath-water, or step on his shadow.

Text 89

guror agre pṛthak-pūjāṁ
advaitaṁ ca parityajet
dīkṣāṁ vyākhyāṁ prabhutvaṁ ca
guror agre vivarjayet

guroḥ—od the spiritual master; *agre*—in the presence; *pṛthak-pūjām*—specific worship; *advaitam*—not different; *ca*—and; *parityajet*—should abandon; *dīkṣām*—initiation; *vyākhyām*—explanation; *prabhutvam*—mastery; *ca*—and; *guroḥ*—of the spiritual master; *agre*—in the presence; *vivarjayet*—should abandon.

"One should not allow oneself to be worshiped in the presence of his spiritual master, nor should one claim that one is as good as his spiritual master. In the presence of one's spiritual master one should not give initiation, give explanations, or assume the role of a master or a powerful person."

Text 90

śrī-nāradoktau

yatra yatra guruṁ paśyet
tatra tatra kṛtāñjaliḥ
praṇamed daṇḍavad bhūmau
chinna-mūla iva drumaḥ

śrī-nārada—of Śrī Nārada; *uktau*—in the statement; *yatra yatra*—wherever; *gurum*—the spiritual master; *paśyet*—one sees; *tatra tatra*—there; *kṛtāñjaliḥ*—with folded hands; *praṇamet*—should bow down; *daṇḍavat*—like a stick; *bhūmau*—to the ground; *chinna*—cut; *mūlaḥ*—at the root; *iva*—like; *drumaḥ*—a tree.

Śrī Nārada Muni explains:

"Wherever one sees his spiritual master, one should offer obeisances to him with folded hands. One should fall like a stick to the ground. One should fall like a tree cut at its root.

Text 91

guror vākyāsanaṁ yānaṁ
pādukopanahau tathā
vastraṁ chāyāṁ tathā śiṣyo
laṅghayen na kadācana

guroḥ—of the spiritual master; *vākya*—the words; *āsanam*—seat; *yānam*—vehicle; *pādukopanahau*—shoes; *tathā*—so; *vastram*—clothing; *chāyām*—shadow; *tathā*—so; *śiṣyaḥ*—the disciple; *laṅghayen*—should step over; *na*—not; *kadācana*—ever.

"Never should the disciple disobey his spiritual master's words, sit on his seat, use his vehicle, wear his shoes or clothing, or step on his shadow."

Text 92

śrī-manu-smṛtau

nodāhared guror nāma
parokṣam api kevalam
na caivāsyānukurvīta
gati-bhāṣaṇa-ceṣṭitam

śrī-manu-smṛtau—in Śrī Manu-smṛti; *na*—not; *udāharet*—should speak; *guroḥ*—of the spiritual master; *nāma*—the name; *parokṣam*—not present; *api*—even; *kevalam*—sacred; *na*—not; *ca*—and; *eva*—indeed; *asya*—of him; *anukurvīta*—should imitate; *gati*—walking; *bhāṣaṇa*—talking; *ceṣṭitam*—actions.

In Śrī Manu-smṛti it is said:

"One should not speak the sacred name of his spiritual master, even if the spiritual master is not present. Neither should one imitate the style of his spiritual master's walking, talking, or way of doing things.

Text 93

guror gurau sannihite
guruvad vṛttim ācaret
na cāvisṛṣṭo guruṇā
svān gurūn abhivādayet

guroḥ—of the spiritual master; *gurau*—when the spiritual master; *sannihite*—is present; *guruvat*—like the spiritual master; *vṛttim*—actions; *ācaret*—should do; *na*—not; *ca*—and; *avisṛṣṭaḥ*—without being sent; *guruṇā*—by the spiritual master; *svān*—to one's own; *gurūn*—elder relatives; *abhivādayet*—should offer respectful obeisances.

"One should not imitate the way one's spiritual master acted in the presence of his spiritual master. Neither should one offer obeisances to his elder relatives without his spiritual master's permission."

Text 94

śrī-nārada-pañcarātre

yathā tathā yatra tatra
na grhṇīyāc ca kevalam
abhaktyā na guror nāma
gṛhṇīyāc ca yatātmavān

śrī-nārada-pañcarātre—in Śrī Nārada-pañcarātra; *yathā*—as; *tathā*—so; *yatra*—where; *tatra*—there; *na*—not; *gṛhṇīyāt*—should speak; *ca*—and; *kevalam*—alone; *abhaktyā*—without devotion; *na*—not; *guroḥ*—of the spiritual master; *nāma*—the name; *gṛhṇīyāt*—should speak; *ca*—and; *yata-controlled; ātmavān*—whose self.

In Śrī Nārada-pañcarātra it is said:

"One should never, under any circumstances, speak the sacred name of his spiritual master. A self-controlled disciple will never speak the name of his spiritual master without respect and devotion.

Text 95

praṇavaḥ śrīs tato nāma
viṣṇu-śabdād anantaram
pāda-śabda-sametaṁ ca
nata-mūrdhāñjali-yutaḥ

praṇavaḥ—Oṁ; *śrīḥ*—Śrī; *tataḥ*—then; *nāma*—the name; *viṣṇu-śabdāt*—from the word Viṣṇu; *anantaram*—after; *pāda*—pāda; *śabda*—the word; *sametam*—with; *ca*—and; *nata*—bowed; *mūrdha*—head; *añjali-yutaḥ*—with folded hands.

"When speaking his spiritual master's name one should fold one's hands, bow one's head, and preface his spiritual master's name with the words Oṁ Śrī Viṣṇupāda."

Text 96

kiṁ ca

na tam ājñāpayen mohāt
tasyājñāṁ na ca laṅghayet
nānivedya guroḥ kiñcid
bhoktavyaṁ vā guros tathā

kiṁ ca—furthermore; *na*—not; *tam*—him; *ājñāpayet*—should give orders; *mohāt*—out of illusion; *tasya*—of him; *ājñām*—the order; *na*—not; *ca*—and; *laṅghayet*—should disobey; *na*—not; *anivedya*—without asking permission; *guroḥ*—of the spiritual master; *kiñcit*—something; *bhoktavyam*—to be eaten; *vā*—or; *guroḥ*—of the spiritual master; *tathā*—so.

It is further said:

"One should not become bewildered and give orders to his spiritual master. One should not disobey the order of his spiritual master. One should not eat anything without first taking permission from his spiritual master."

Text 97

anyatra ca

āyāntam agrato gacched
gacchantaṁ tam anuvrajet
āsane śayane vāpi
na tiṣṭhed agrato guroḥ

anyatra—in another scripture; *ca*—and; *āyāntam*—coming; *agrataḥ*—in the presence; *gacchet*—should go; *gacchantam*—going; *tam*—him; *anuvrajet*—should follow; *āsane*—on the seat; *śayane*—on the bed; *vā*—or; *api*—also; *na*

—not; *tiṣṭhet*—should stay; *agrataḥ*—in the presence; *guroḥ*—of the spiritual master.

In another scripture it is said:

"When the spiritual master approaches, the disciple should go to meet him. When the spiritual master departs, the disciple should follow him. The disciple should not lie on his bed or sit on an āsana in the presence of his spiritual master.

Text 98

yat kiñcid anna-pānādi
priyaṁ dravyaṁ manoramam
samarpya gurave paścāt
svayaṁ bhuñjīta praty-aham

yat—what; *kiñcit*—something; *anna*—food; *pāna*—drink; *ādi*—beginning with; *priyam*—favorite; *dravyam*—thing; *manoramam*—pleasing to the heart; *samarpya*—offering; *gurave*—to the spiritual master; *paścāt*—after; *svayam*—personally; *bhuñjīta*—should eat; *praty-aham*—every day.

"Whatever food and drink the spiritual master likes, whatever pleases his heart, the disciple should offer to his spiritual master. When the spiritual master is finished eating, the disciple may eat the remnants of his meal. He should do this every day."

Text 99

śrī-viṣṇu-smṛtau

na guror apriyaṁ kuryāt
tāḍitaḥ pīḍito 'pi vā
nāvamānyeta tad-vākyaṁ
nāpriyaṁ hi samācaret

śrī-viṣṇu-smṛtau—in the Śrī Viṣṇu-smṛti; *na*—not; *guroḥ*—of the spiritual master; *apriyam*—not liked; *kuryāt*—should do; *tāḍitaḥ*—hit; *pīḍitaḥ*—troubled; *api*—and; *vā*—or; *na*—not; *avamānyeta*—should disrespect; *tad-vākyam*—his words; *na*—not; *apriyam*—what is not liked; *hi*—indeed; *samācaret*—should do.

In the Śrī Viṣṇu-smṛti it is said:

"Even if the spiritual master hits him or gives him trouble, the disciple should not act to displease him. The disciple should never disrespect his spiritual master's words. The disciple should never act to displease his spiritual master.

Text 100

ācāryasya priyaṁ kuryāt
prāṇair api dhanair api
karmaṇā manasā vācā
sa yāti paramaṁ gatim

ācāryasya—of the spiritual master; *priyam*—pleasure; *kuryāt*—should do; *prāṇaiḥ*—with life; *api*—and; *dhanaiḥ*—with wealth; *api*—and; *karmaṇā*—with deeds; *manasā*—with mind; *vācā*—with words; *sa*—he; *yāti*—goes; *paramam*—to the supreme; *gatim*—destination.

"A disciple who with his life, wealth, actions, mind, and words pleases his spiritual master goes to the supreme destination."

Text 101

anyathā dvayor api mahā-doṣaḥ

śrī-nārada-pañcarātre

yo vākti nyāya-rahitaṁ
anyāyena śṛṇoti yaḥ
tāv ubhau narakaṁ ghoraṁ
vrajataḥ kālam akṣayam

anyathā—otherwise; *dvayoḥ*—of them both; *api*—also; *mahā-doṣaḥ*—great faults; *śrī-nārada-pañcarātre*—in Śrī Nārada-pañcarātra; *yaḥ*—one who; *vākti*—speaks; *nyāya-rahitam*—without logic; *anyāyena*—without logic; *śṛṇoti*—hears; *yaḥ*—who; *tāv*—both; *ubhau*—both; *narakam*—to hell; *ghoram*—terrible; *vrajataḥ*—go; *kālam*—time; *akṣayam*—without end.

A Great Fault on Both Sides

In Śrī Nārada-pañcarātra it is said:

"A spiritual master who speaks wrongly, without logic, and a disciple who hears wrongly, without logic, both go to a terrible hell for a long time that seems not to end."

Commentary by Śrīla Sanātana Gosvāmī

A disciple who does not properly examine his spiritual master before initiation, or who does not properly serve him, commits a great fault. This verse describes a situation where either the disciple or the spiritual master did not properly test the other before initiation.

Text 102

atha śiṣya-prārthanā

vaiṣṇava-tantre

trāyasva bho jagannātha
guro saṁsāra-vahninā
dagdhaṁ māṁ kāla-daṣṭaṁ ca
tvām ahaṁ śaraṇaṁ gata iti.

atha—now; *śiṣya*—of the disciple; *prārthanā*—the prayer; *vaiṣṇava-tantre*—in the Vaiṣṇava-tantra; *trāyasva*—save; *bhaḥ*—O; *jagannātha*—master of the worlds; *guraḥ*—O spiritual master; *saṁsāra-vahninā*—by the fire of repeated birth and death; *dagdham*—burned; *mām*—me; *kāla*—by time; *daṣṭam*—bitten; *ca*—and; *tvām*—you; *aham*—I; *śaraṇam*—to the shelter; *gata*—gone; *iti*—thus.

The Disciple's Prayer

In the Vaiṣṇava-tantra it is said:

"O spiritual master, O master of the worlds, please rescue me, who am bitten by time and burned by the flames of repeated birth and death. I surrender to you and take shelter of you."

Text 103

tatra śrī-vāsudevasya
sarva-deva-śiromaṇeḥ
pādāmbhujaika-bhāg eva
dīkṣā grāhyā manīṣibhiḥ

tatra—there; *śrī-vāsudevasya*—of Lord Vāsudeva; *sarva-deva-śiromaṇeḥ*—the crest jewel of all Deities; *pāda*—feet; *ambhuja*—lotus; *eka*—one; *bhāk*—possessing; *eva*—indeed; *dīkṣā*—initiation; *grāhyā*—should be accepted; *manīṣibhiḥ*—

by the wise.

The wise should accept initiation, for in this way they are able to attain the lotus feet of Lord Kṛṣṇa, who is the crest jewel of all Deities, as the only treasure of their lives.

Commentary by Śrīla Sanātana Gosvāmī

After initiation the disciple should worship the lotus feet of Lord Kṛṣṇa, surrender to them, and take shelter of them. To fail to do this is very foolish.

Text 104

atha śrī-bhagavan-māhātmyaṁ

prathama-skandhe

sattvaṁ rajas tama iti prakṛter guṇais tair
yuktaḥ paraḥ puruṣa eka ihāsya dhatte
sthity-ādaye hari-viriñci-hareti-samjñāḥ
śreyaṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ

atha—now; *śrī-bhagavat*—of the Supreme Personality of Godhead; *māhātmyam*—the glory; *prathama-skandhe*—in the First Canto; *sattvam*—goodness; *rajaḥ*—passion; *tamaḥ*—the darkness of ignorance; *iti*—thus; *prakṛteḥ*—of material nature; *guṇaiḥ*—qualities; *taiḥ*—by them; *yuktaḥ*—associiated with; *paraḥ*—the transcendental; *puruṣa*—personality; *eka*—one; *iha asya*—of this material world; *dhatte*—accepts; *sthity-ādaye*—for the matter of creation, maintenance, and destruction, etc.; *hari*—Viṣṇu the Personality of Godhead; *viriñci*—Brahmā; *hara*—Lord Śiva; *iti*—thus; *samjñāḥ*—different features; *śreyaṁsi*—ultimate benefit; *tatra*—therein; *khalu*—of course; *sattva*—goodness; *tanoḥ*—form; *nṛṇām*—of the human being; *syuḥ*—derived.

The Glories of the Supreme Personality of Godhead

In Śrīmad-Bhāgavatam (1.2.23) it is said:

"The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness, and ignorance, and just for the material world's creation maintenance, and destruction He accepts the qualitative forms of Brahmā, Viṣṇu, and Śiva. Of these three, all human beings can derive ultimate benefit form Viṣṇu, the form of the quality of goodness."*

Text 105

kiṁ ca

athāpi yat-pāda-nakhāvasṛṣṭaṁ
jagad-viriñcopahṛtārhaṇāmbhaḥ
seśaṁ punāty anyatamo mukundāt
ko nāma loke bhagavat-padārthaḥ

kiṁ ca—furthermore; *atha*—therefore; *api*—certainly; *yat*—whose; *pāda-nakha*—nails of the feet; *avasṛṣṭam*—emanating; *jagat*—the whole universe; *viriñca*—Brahmājī; *upahṛta*—collected; *arhaṇa*—worship; *ambhaḥ*—water; *sa*—along with; *īśam*—Lord Śiva; *punāty*—purifies; *anyatamaḥ*—who else; *mukundāt*—besides the Personality of Godhead, Śrī Kṛṣṇa; *kaḥ*—who?; *nāma*—name; *loke*—within the world; *bhagavat*—Supreme Lord; *pada*—position; *arthaḥ*—worth.

It is further said (Śrīmad-Bhāgavatam 1.18.21):

"Who can be worthy of the name of the Supreme Lord but the Personality of Godhead, Śrī Kṛṣṇa? Brahmājī collected the water emanating from the nails of His feet in order to award it to Lord śiva as a worshipful welcome. This very water (the Ganges) is purifying the whole universe, including Lord Śiva."*

Text 106

śrī-daśama-skandhe

tan niśamyātha munayo
vismitā mukta-saṁśayāḥ
bhūyaṁsaṁ śraddadhur viṣṇuṁ
yataḥ kṣemo yato 'bhayam

śrī-daśama-skandhe—in the Tenth Canto; *tat*—that; *niśamya*—hearing; *atha*—then; *munayaḥ*—the sages; *vismitā*—filled with wonder; *mukta*—freed; *saṁśayāḥ*—from doubts; *bhūyaṁsam*—the Supreme Personality of Godhead; *śraddadhuḥ*—faithful; *viṣṇum*—Lord Viṣṇu; *yataḥ*—from whom; *kṣemaḥ*—auspiciousness; *yataḥ*—from whom; *abhayam*—fearlessness.

In the Tenth Canto it is said (Śrīmad-Bhāgavatam 10.89.14):

"Hearing these words, the sages became free of doubts. Now they had faith that Lord Viṣṇu is the Supreme Personality of Godhead, that from Him comes auspiciousness, that from Him comes fearlessness."

Text 107

pādme vaiśākha-māhātmye yama-brāhmaṇa-samvāde

vyamohāya carācarasya jagatas te te purāṇāgamās
tāṁ tām eva hi devatāṁ paramikāṁ jalpantu kalpāvadhi
siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-
vyāpāreṣu vivecana-vyatikaraṁ nīteṣu niścīyate

pādme vaiśākha-māhātmye—in the Padma Purāṇa, Vaiśākha-māhātmya; *yama-brāhmaṇa-samvāde*—in the conversation of Yama and a brāhmaṇa; *vyamohāya*—for bewilderment; *carācarasya*—with moving and unmoving beings; *jagataḥ*—of the universe; *te te*—whoever; *purāṇāgamāḥ*—the Purāṇas and Agamas; *tāṁ tām*—them; *eva*—indeed; *hi*—certainly; *devatām*—the Supreme Personality of Godhead; *paramikām*—desired; *jalpantu*—may chant; *kalpa*—the kalpa; *āvadhi*—until the end; *siddhānte*—in the conclusion; *punaḥ*—again; *eka*—one; *eva*—indeed; *bhagavān*—Supreme Personality of Godhead; *viṣṇuḥ*—Lord Viṣṇu; *samasta*—all; *āgama*—Agamas; *vyāpāreṣu*—in actions; *vivecana*—conclusion; *vyatikaram*——joint; *nīteṣu*—brought; *niścīyate*—is concluded.

In the Padma Purāṇa, Vaiśākha-māhātmya, in the conversation of Yama and a brāhmaṇa, it is said:

"In order to fool the moving and unmoving beings in the universe, the Purāṇas and Agamas pretended to spend an entire kalpa debating the true identity of the Supreme Personality of Godhead. At the end they came to this conclusion: Lord Viṣṇu is the Supreme."

Commentary by Śrīla Sanātana Gosvāmī

The debate of the scriptures here was only a joke on their part. They all knew what the conclusion would be.

Text 108

nārasiṁhe

satyaṁ satyaṁ punaḥ satyaṁ
utkṣipya bhujam ucyate
vedāc chāstraṁ paraṁ nāsti.
na devaḥ keśavāt paraḥ

nārasiṁhe—in the Nṛsiṁha Purāṇa; *satyam*—true; *satyam*—true; *punaḥ*—again; *satyam*—true; *utkṣipya*—throwing up; *bhujam*—arms; *ucyate*—is said; *vedāt*—than the Vedas; *śāstram*—scripture; *param*—better; *na*—not; *asti*—is; *na*—not; *devaḥ*—Deity; *keśavāt*—than Lord Kṛṣṇa; *paraḥ*—better.

In the Nṛsiṁha Purāṇa it is said:

"Throwing my arms in the air, I proclaim: It is true! It is true! It is true! No scripture is better than the Vedas! No Deity is above Lord Kṛṣṇa!"

Text 109

yataḥ pādme

arir mitraṁ viṣaṁ pathyaṁ
adharmo dharmatāṁ vrajet
su-prasanne hṛṣīkeśe
viparīte viparyayaḥ

yataḥ—because; *pādme*—in the Padma Purāṇa; *ariḥ*—enemy; *mitram*—friend; *viṣam*—poison; *pathyam*—healthy food; *adharmaḥ*—impiety; *dharmatām*—piety; *vrajet*—becomes; *su-prasanne*—pleased; *hṛṣīkeśe*—when Lord Kṛṣṇa is; *viparīte*—reversed; *viparyayaḥ*—the opposite.

In the Padma Purāṇa it is said:

"When Lord Kṛṣṇa is pleased enemies can become friends, poison can become healthy food, sin can become saintliness. Everything can become its opposite."

Text 110

tatraiva śrī-bhagavad-vākyaṁ

man-nimittaṁ kṛtaṁ pāpaṁ
api dharmāya kalpate
mām anādṛtya dharmo 'pi
pāpaṁ syān mat-prabhāvataḥ

tatra—there; *eva*—indeed; *śrī-bhagavad-vākyam*—the words of the Supreme Personality of Godhead; *man-nimittam*—caused by Me; *kṛtam*—done; *pāpam*—sin; *api*—even; *dharmāya*—for religion; *kalpate*—becomes suited; *mām*—Me; *anādṛtya*—not respecting; *dharmaḥ*—religion; *api*—even; *pāpam*—sin; *syāt*—becomes; *mat*—of Me; *prabhāvataḥ*—by the power.

In the Padma Purāṇa the Supreme Personality of Godhead said:

"If one sins for My sake his sins become pious deeds. If one refuses to worship Me, then by My power his pious deeds become sins."

Text 111

ata evoktaṁ skāndhe śrī-brahma-nārada-samvāde

vāsudevaṁ parityajya
yo 'nya-devam upāsate
sva-mātaraṁ parityajya
śvapacīṁ vandate hi saḥ

ata eva—therefore; *uktam*—said; *skāndhe*—in the Skanda Purāṇa; *śrī-brahma-nārada-samvāde*—in the conversation of Brahmā and Nārada; *vāsudevam*—Lord Kṛṣṇa; *parityajya*—rejecting; *yaḥ*—one who; *anya-devam*—another deity; *upāsate*—worships; *sva-mātaram*—his own mother; *parityajya*—rejecting; *śvapacīm*—a dogeater woman; *vandate*—bows before; *hi*—indeed; *saḥ*—he.

In the Skanda Purāṇa, in a conversation of Brahmā and Nārada it is said:

"One who rejects Lord Kṛṣṇa and worships another deity rejects his own mother and worships a dogeater woman."

Text 112

tatraivānyatra

vāsudevaṁ parityajya
yo 'nya-devam upāsate
tyaktvāmṛtaṁ sa mūḍhātmā
bhuṅkte halahalaṁ viṣaṁ

tatra—there; *eva*—indeed; *anyatra*—in another place; *vāsudevam*—Lord Kṛṣṇa; *parityajya*—rejecting; *yaḥ*—one who; *anya-devam*—another deity; *upāsate*—worships; *tyaktvā*—rejecting; *amṛtam*—nectar; *sa*—he; *mūḍhātmā*—bewildered; *bhuṅkte*—drinks; *halahalam*—halahala; *viṣam*—poison.

In another place in the Skanda Purāṇa it is said:

"One who rejects Lord Kṛṣṇa and worships another deity rejects nectar and drinks poison."

Text 113

mahābhārate

yas tu viṣṇuṁ parityajya
mohād anyam upāsate
sa hema-rāśim utṛsjya
pāṁśu-rāśiṁ jighṛkṣati

mahābhārate—in the Mahabharata; *yaḥ*—one who; *tu*—indeed; *viṣṇum*—Lord Viṣṇu; *parityajya*—rejecting; *mohāt*—out of bewilderment; *anyam*—another; *upāsate*—worships; *sa*—he; *hema-rāśim*—a pile of gold; *utṛsjya*—rejecting; *pāṁśu-rāśim*—a pile of stool; *jighṛkṣati*—wishes to grasp.

In the Mahābhārata it is said:

"One who out of bewilderment rejects Lord Kṛṣṇa and worships someone else rejects a heap of gold and embraces a heap of stool.

Text 114

anādṛtya tu yo viṣṇuṁ
anya-devaṁ samāśrayet
gaṅgāmbhasaḥ sa tṛṣṇārto
mṛga-tṛṣṇāṁ pradhāvati

anādṛtya—not worshiping; *tu*—indeed; *yaḥ*—one who; *viṣṇum*—Lord Viṣṇu; *anya-devam*—another deity; *samāśrayet*—takes shelter; *gaṅgāmbhasaḥ*—the water of the Gaṅgā; *sa*—he; *tṛṣṇārtaḥ*—tortured with thirst; *mṛga-tṛṣṇām*—a mirage; *pradhāvati*—runs.

"One who, refusing to worship Lord Viṣṇu, takes shelter of a demigod is a person tortured with thirst who leaves the Gaṅgā's waters and runs after a mirage."

Text 115

pañcarātre

yo mohād viṣṇum anyena
hīna-devena durmatiḥ

sādhāraṇaṁ sakṛd brūte
so 'ntyajo nāntyajo 'ntyajaḥ

pañcarātre—in the Pancaratra; *yaḥ*—one who; *mohāt*—out of illusion; *viṣṇum*—Lord Viṣṇu; *anyena*—another; *hīna-devena*—insignificant demigod; *durmatiḥ*—fool; *sādhāraṇam*—equality; *sakṛt*—at once; *brūte*—says; *saḥ*—he; *antyajaḥ*—an outcaste; *na*—not; *antyajaḥ*—an outcaste; *antyajaḥ*—an outcaste.

In the Pañcarātra it is said:

h to be an outcaste."

Text 116

vaiṣṇava-tantre

na labheyur punar bhaktiṁ
harer aikāntikīṁ jaḍāḥ
ekāgra-manasaś cāpi
viṣṇu-sāmānya-darśinaḥ

vaiṣṇava-tantre—in the Vaiṣṇava-tantra; *na*—not; *labheyuḥ*—attain; *punaḥ*—again; *bhaktim*—devotional service; *hareḥ*—to Lord Kṛṣṇa; *aikāntikīm*—unalloyed; *jaḍāḥ*—fools; *ekāgra-manasaś*—minds fixed on one point; *ca*—and; *api*—also; *viṣṇu-sāmānya-darśinaḥ*—see that Lord Viṣṇu is equal.

In the Vaiṣṇava-tantra it is said:

"Even though they may meditate with single-pointed attention, the stunted fools who think Lord Kṛṣṇa and the many demigods are equals will not attain pure devotion to Lord Kṛṣṇa."

Text 117

anyatra ca

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhavet sadā

anyatra—in another place; *ca*—and; *yaḥ*—any peeson; *tu*—however; *nārāyaṇam*—the Supreme Personality of Godhead, the master of such demigods as Brahmā and Śiva; *devam*—the Lord; *brahma*—Lord Brahmā; *rudra*—Lord Śiva; *ādi*—and others; *daivataiḥ*—with such demigods; *samatvena*—on an equal level; *eva*—certainly; *vīkṣeta*—observes; *sa*—such a person; *pāṣaṇḍī*—pāṣaṇḍī; *bhavet*—must be; *sadā*—always.

In another place it is said:

"A person who considers demigods like Brahmā and Śiva to be on an equal level with Lord Nārāyaṇa is to be considered an offender and an atheist."*

Text 118

sahasra-nāma-stotrādau
ślokaughā santi cedṛśāḥ
viśeṣataḥ sattva-niṣṭhaiḥ
sevyo viṣṇur na cāparaḥ

sahasra-nāma-stotrādau—in the beginning of the Sahasra-nāma prayers; *śloka*—of verses; *aughāḥ*—floods; *santi*—are; *ca*—and; *īdṛśāḥ*—like this; *viśeṣataḥ*—specifically; *sattva-niṣṭhaiḥ*—by they who are in the mode of goodness; *sevyaḥ*—to be served; *viṣṇuḥ*—Lord Viṣṇu; *na*—not; *ca*—and; *aparaḥ*—another.

In the Sahasra-nāma and other prayers there is a great flood of verses like these, verses affirming the they who are in the mode of pure goodness should worship Lord Viṣṇu and no one else.

Commentary by Śrīla Sanātana Gosvāmī

In the Bṛhat-sahasra-nāma-stotra, Lord Śiva affirms:

nāvaiṣṇavāya dātavyaṁ
vikalpopahatātmane
bhakti-śraddhā-vihīnāya
viṣṇu-sāmānya-darśine

"These thousand names should not be given to one who is not a devotee of Lord Viṣṇu, to one whose heart is destroyed by mental speculation, to one who has no faith in devotional service, or to one who thinks the demigods are equal to Lord Viṣṇu."

At the end of those prayers Goddess Durgā also affirms:

aho sarveśvaro viṣṇuḥ
sarva-devottamottamaḥ
jagad-ādi-gurur mūḍhaiḥ
sāmānya iva vīkṣyate

"Lord Viṣṇu is the Supreme Personality of Godhead, the master of all the demigods, the first spiritual master of the universe. Only fools think the demigods are His equals."

Lord Śiva again affirms:

na yānti tat-paraṁ śreyo
viṣṇuṁ sarveśvareśvaram
sarva-bhāvair anāśritya
purāṇaṁ puruṣottamam

"They who do not wholeheartedly take shelter of Lord Viṣṇu, the master of all the demigods, the ancient Supreme Personality of Godhead, do not attain the most auspicious condition of life.

tam eva tapasā nityaṁ
bhajāmi staumi cintaye
tenādvitīya-mahimā
jagat-pūjyo 'smi pārvati

"With great austerities I worship Him always. I glorify Him. I meditate on Him. O Pārvatī, it is only because I always chant His peerless glories that I am worshiped in this world."

In the description of the Lord's holy names it is said:

sarva-devaika-śaraṇaṁ
sarva-devaika-devataṁ
sūrya-koṭi-pratīkāśo
yama-koṭi-durāsadaḥ

"Lord Viṣṇu is the the shelter of all the demigods. He is the master of all the demigods. He is more splendid than many millions of suns. He is more invincible than many millions of Yamas.

brahma-koṭi-jagat-sraṣṭā
vāyu-koṭi-mahā-balaḥ
koṭīndu-jagad-ānandī

śambhu-koṭi-maheśvaraḥ

"He is the creator of many millions of Brahmās and universes. He is stronger than many millions of Vāyus. His happinesses are greater than those of many millions of Indras. He is more powerful than many millions of Śivas."

At the end of the Bṛhat-sahasra-nāma, Goddess Durgā says:

aho bata mahat kaṣṭaṁ
samasta-sukhade harau
vidyamāne 'pi sarveśe
mūḍhāḥ kliśyanti saṁsṛtau

"Ah! How sad it is! Even though Lord Kṛṣṇa, who is the controller of all, and who yearns to give happiness to everyone, is personally present, the fools insist that they must continue to suffer in this world of birth and death.

yam uddiśya sadā nātho
maheśo 'pi dig-ambaraḥ
jaṭā-bhāsmānuliptāṅgas
tapasvī vīkṣate janaiḥ

"It is to attain Lord Viṣṇu that the demigod Śiva performs austerities, his hair matted and his naked body covered with ashes. That is why the people see Lord Śiva in that way.

tato 'dhiko 'sti ko devo
lakṣmī-kāntān madhu-dviṣaḥ

"What demigod is superior to Lord Kṛṣṇa, the husband of the goddess of fortune, the killer of the demon Madhu?"

In the beginning of the Laghu-sahasra-nāma it is said:

paramaṁ yo mahat-tejaḥ
paramaṁ yo mahat-tapaḥ
paramaṁ yo mahad brahma
paramaṁ yo parāyaṇam

"Lord Viṣṇu is the most powerful. He is the most glorious. He is the Supreme Brahman. Attaining Him is the supreme goal of life.

pavitrāṇāṁ pavitraṁ yo
maṅgalānāṁ ca maṅgalam
daivataṁ devatānāṁ ca
bhūtānāṁ yo 'vyayaḥ pitā

"He is the purest of the pure. He is the most auspicious of the auspicious. He is the master of the demigods. He is the eternal father of all that live."

At the end of the Laghu-sahasra-nāma it is said:

dyauḥ sa-candrārka-nakṣatrā
khaṁ diśo bhūr mahodadhiḥ
vāsudevasya vīryeṇa
vidhṛtāni mahātmanaḥ

"It is by the power of Lord Vāsudeva that the sky, sun, moon, stars, ether, directions, earth, and the great oceans are established in their places."

Text 119

tathā ca hari-vaṁśe śrī-śiva-vākyaṁ

harir eva sadārādhyo
bhavadbhiḥ sattva-saṁsthitaiḥ
viṣṇu-mantraṁ sadā viprāḥ
paṭhadhvaṁ dhyāta keśavam iti

tathā—so; *ca*—and hari-vaṁśe—in the Hari-vaṁśa; *śrī-śiva-vākyam*—the statement of Lord Śiva; *hariḥ*—Lord Kṛṣṇa; *eva*—indeed; *sadā*—always; *ārādhyaḥ*—to be worshiped; *bhavadbhiḥ*—by you; *sattva-saṁsthitaiḥ*—situated in the mode of goodness; *viṣṇu-mantram*—the mantras of Lord Viṣṇu; *sadā*—always; *viprāḥ*—O brāhmaṇas; *paṭhadhvaṁyou should chant; dhyāta*—you should meditate; *keśavam*—on Lord Kṛṣṇa; *iti*—thus.

In the Hari-vaṁśa, Lord Śiva says:

"O brāhmaṇas in the mode of pure goodness, please always worship Lord Kṛṣṇa. Please always chant the mantras of Lord Kṛṣṇa. Please always meditate on Lord Kṛṣṇa."

Text 120

īdṛṅ-māhātmya-vākyeṣu
saṅgṛhīteṣu sarvataḥ
grantha-bāhulya-doṣaḥ syāl
likhyante 'pekṣitāni tat

īdṛk—like this; *māhātmya*—of the glories; *vākyeṣu*—in the words; *saṅgṛhīteṣu*—accepted; *sarvataḥ*—in all respects; *grantha*—books; *bāhulya*—abundance; *doṣaḥ*—fault; *syāt*—may be; *likhyante*—are written; *apekṣitāni*—in this regard; *tat*—that.

Here there is a problem. The problem is that very many books have been written describing the Lord's glories in this way.

Commentary by Śrīla Sanātana Gosvāmī

Many suitable passages could be quoted here. Unfortunately. I cannot quote them all.

Text 121

atha śrī-vaiṣṇava-mantra-māhātmyam

āgame

mantrān śrī-mantra-rājādin
vaiṣṇavān gurv-anugrahāt
sarvaiśvaryaṁ japan prāpya
yāti viṣṇoḥ paraṁ padam

atha—now; *śrī-vaiṣṇava*—of Lord Viṣṇu; *mantra*—of the mantras; *māhātmyam*—the glory; *āgame*—in the Agama-śāstra; *mantrān*—the mantras; *śrī-mantra*—of mantras; *rāja*—the king; *ādīn*—beginning with; *vaiṣṇavān*—of Lord Viśnu; *gurv-anugrahāt*—by teh mercy of the spiritual master; *sarvaiśvaryam*—all glory and opulence; *japan*—chanting; *prāpya*—attaining; *yāti*—go; *viṣṇoḥ*—of Lord Viṣṇu; *param*—to the transcendental; *padam*—abode.

The Glories of the Mantras of Lord Viṣṇu

In the Agama-śāstra it is said:

"They who, by the mercy of the spiritual master, chant the mantras of Lord Viṣṇu, which are the kings of all mantras, attain all glory and opulence and go to the supreme abode of Lord Viṣṇu.

Text 122

puṇyaṁ varṣa-sahasrair yaḥ
kṛtaṁ su-vipulaṁ tapaḥ
japanti vaiṣṇavān mantrān
narās te loka-pāvanāḥ

puṇyam—piety; *varṣa-sahasraiḥ*—by a thousand years; *yaḥ*—who; *kṛtam*—attained; *su-vipulam*—very great; *tapaḥ*—austerities; *japanti*—chant; *vaiṣṇavān*—of Lord Viṣṇu; *mantrān*—mantras; *narāḥ*—people; *te*—they; *loka-pāvanāḥ*—purifiers of the worlds.

"They who chant the mantras of Lord Viṣṇu attain the pious results of a thousand years of austerities. They become the purifiers of the worlds."

Text 123

vaiṣṇave ca

prajapan vaiṣṇavān mantrān
yaṁ yaṁ paśyanti cakṣuṣā
sadā vā saṁspṛśet sadyo
mucyate 'sau mahā-bhayāt

vaiṣṇave—in the Vaiṣṇava Tantra; *ca*—and; *prajapan*—chantign; *vaiṣṇavān*—of Lord Viṣṇu; *mantrān*—mantras; *yaṁ yam*—whatever; *paśyanti*—see; *cakṣuṣā*—with eyes; *sadā*—always; *vā*—or; *saṁspṛśet*—touch; *sadyaḥ*—always; *mucyate*—is released; *asau*—he; *mahā-bhayāt*—from great fear.

In the Vaiṣṇava-śāstra it is said:

"A person who, chanting the mantras of Lord Viṣṇu, sees or touches the Lord, becomes freed from very terrible fears."

Text 124

likhyate viṣṇu-mantrāṇāṁ
mahimātha viśeṣataḥ
tātparyataḥ śrī-gopāla-
mantra-māhātmya-puṣṭaye

likhyate—is written; *viṣṇu-mantrāṇām*—of the mantras of Lord Viṣṇu; *mahimā*—the glory; *atha*—then; *viśeṣataḥ*—specifically; *tātparyataḥ*—from the explanation; *śrī-gopāla-mantra-māhātmya-puṣṭaye*—for expounding the glories of the Śrī Gopāla mantra.

Now I will write explaining the glories of some specific mantras of Lord Viṣṇu. I will begin by glorifying the Śrī Gopāla-mantra.

Commentary by Śrīla Sanātana Gosvāmī

Here someone may ask: Why do you begin by describing the worship of the eighteen-syllable Gopāla-mantra? Why do you not begin with some other mantra?

To this I reply. lord Gopāla is the original Supreme Personality of Godhead, the source of all incarnations. Śrīmad-Bhāgavatam 1.3.28 explains:

kṛṣṇas tu bhagavān svayam

*"Lord Śrī Kṛṣṇa is the original Personality of Godhead."**

The various incarnations of the Lord are very glorious, but the original form of the Lord, the source of the incarnations, is the most glorious.

Texts 125-127

padma-purāṇe devadūta-vikuṇḍala-samvāde

sāṅgaṁ samudraṁ sannyāsaṁ
sa-ṛṣi-cchanda-daivatam
sa-dīkṣāvadhi sa-dhyānaṁ
sa-yantraṁ dvādaśākṣaram

aṣṭākṣaraṁ ca mantreṣāṁ
ye japanti narottamāḥ
tān dṛṣṭvā brahma-hā śudhyet
te yato viṣṇavaḥ svayam

śaṅkhinaś cakriṇo bhūtvā
brahmāyur vana-mālinaḥ
vasanti vaiṣṇave loke
viṣṇu-rūpeṇa te narāḥ

padma-purāṇe—in rhe Padma Purāṇa; *devadūta-vikuṇḍala-samvāde*—in the conversation of Devaduta and Vikundala; *sāṅgam*——with angas; *samudram*—with mudras; *sannyāsam*—with nyasas; *sa-ṛṣi-cchanda-daivatam*—with ṛṣi, cchandaḥ, and daivata; *sa-dīkṣāvadhi*—with initiation; *sa-dhyānam*—with meditation; *sa-yantram*—with yantras; *dvādaśākṣaram;*—twelve-syllable; *aṣṭākṣaram*—eight-syylable; *ca*—and; *mantreśam*— the king of mantras; *ye*—they who; *japanti*—chant; *narottamāḥ*—the best of men; *tān*—them; *dṛṣṭvā*—seeing; *brahma-hā*—one who has killed a brāhmaṇa; *śudhyet*—becomes purified; *te*—they; *yataḥ*—from which; *viṣṇavaḥ*—like Lord Viṣṇu; *svayam*—personally; *śaṅkhinaś*—holding conchshells; *cakriṇaḥ*—holding discs; *bhūtvā*—becoming; *brahmāyuḥ*—spiritual; *vana-mālinaḥ*—wearing forest garlands; *vasanti*—reside; *vaiṣṇave*—of Lord Viṣṇu; *loke*—in the realm; *viṣṇu-rūpeṇa*—with forms like that of Lord Viṣṇu; *te*—they; *narāḥ*—people.

In the Padma Purāṇa, in the conversation of Devadūta and Vikuṇḍala, it is said:

"They who with aṅgas, mudrās, nyāsas, ṛṣi, chandaḥ, daivata, initiation, meditation, and yantra, chant the twelve-syllable and eight-syllable mantras are the best of men. Seeing them, a killer of brāhmaṇas becomes purified. Holding conchshells and discs, wearing forest garlands, and manifesting spiritual forms like Lord Viṣṇu's, they reside in Lord Viṣṇu's transcendental abode."

Text 128

tatraiva dvādaśākṣarasya caturtha-skandhe śrī-dhruvaṁ prati śrī-nāradoktau

japaś ca paramo guhyaḥ
śruyatāṁ me nṛpātmaja
yaṁ sapta-rātraṁ prapaṭhan
pumān paśyati khecarān

tatra—there; *eva*—indeed; *dvādaśākṣarasya*—of the twelve-syllable mantra; *caturtha-skandhe*—in the Fourht Canto; *śrī-dhruvam*—Śrī Dhruva; *prati*—to; *śrī-nāradoktau*—in the statement of Śrī Nārada; *japaś*—the chanting mantra in this connection; *ca*—and; *paramaḥ*—very, very; *guhyaḥ*—confidential; *śruyatām*—plwease hear; *me*—from me; *nṛpātmaja*—O son of the king; *yam*—which; *sapta-rātram*—seven nights; *prapaṭhan*—chanting; *pumān*—a person; *paśyati*—can see; *khecarān*—human beings who travel in space.

The Twelve-syllable Mantra

The twelve-syllable mantra is described in Śrīmad-Bhāgavatam (4.8.53), where Śrī Nārada Muni tells Dhruva Mahārāja:

"O son of the king, now I will speak unto you the mantra which is to be chanted with this process of meditation. One who carefully chants this mantra for seven nights can see the perfect human beings flying in the sky."*

Text 129

śrī-viṣṇu-purāṇe

gatvā gatvā nivartante
candra-sūryādayo grahāḥ
adyāpi na nivartante
dvādaśākṣara-cintakāḥ

śrī-viṣṇu-purāṇe—in Śrī Viṣṇu Purāṇa; *gatvā*—going; *gatvā*—going; *nivartante*—return; *candra-sūryādayaḥ*—beginning with the moon and the sun; *grahāḥ*—planets; *adya*—today; *api*—even; *na*—not; *nivartante*—return; *dvādaśākṣara-cintakāḥ*—meditating on the twelve-syllable mantra.

In Śrī Viṣṇu Purāṇa it is said:

"The sun, moon, and other planets leave and the return again and again. They who meditate on the twelve-syllable mantra never return to this world of birth and death."

Text 130

aṣṭākṣarasya yathā nārada-pañcarātre

trayo vedāḥ ṣaḍ-aṅgāni
chandāṁsi vividhaḥ surāḥ
sarvam aṣṭākṣarāntaḥ-sthaṁ
yac cānyad api vāṅ-mayam

aṣṭākṣarasya—of the eight syllable mantra; *yathā*—as; *nārada-pañcarātre*—in the Nārada-pañcarātra; *trayaḥ*—three; *vedāḥ*—Vedas; *ṣaḍ-aṅgāni*—six limbs; *chandāṁsi*—meters; *vividhaḥ*—various; *surāḥ*—demigods; *sarvam*—all; *aṣṭākṣarāntaḥ*—in the eight-syllable mantra; *stham*—situated; *yat*—what; *ca*—and; *anyat*—another; *api*—even; *vāṅ-mayam*—consisting of words.

The Eight-syllable Mantra

In the Nārada-pañcarātra it is said:

"The three Vedas, six Vedāṅgas, poetry, demigods, words, and everything else, are all situated in the eight-syllable mantra."

Text 131

sarva-vedānta-sārārthaḥ
saṁsārārṇava-tāraṇaḥ
gatir aṣṭākṣaro nṛ[98]ṇāṁ
na punar-bhava-kaṅkṣiṇām

sarva-vedānta-sārārthaḥ—the essenc eof the meaning of all Vedanta; *saṁsārārṇava-tāraṇaḥ*—the boat to cross the ocean of birth and death; *gatiḥ*—the goal; *aṣṭākṣaraḥ*—the eight-syllable mantra; *nṛ[98]ṇām*—of men; *na*—not; *punar-bhava-kaṅkṣiṇām*—desiring to stay in the world of birth and death.

"The eight-syllable mantra is the essence of all Vedānta philosophy. It is a boat to cross the ocean of repeated birth and death. It is the path followed by they who wish never to be born again.

Text 132

yatrāṣṭākṣara-saṁsiddho
mahā-bhāgo mahīyate

na tatra sañcariṣyanti
vyādhi-durbhikṣa-taskarāḥ

yatra—where; *aṣṭākṣara-saṁsiddhaḥ*—perfect in the eight-syllable mantra; *mahā-bhāgaḥ*—very fortunate; *mahīyate*—is glorified; *na*—not; *tatra*—there; *sañcariṣyanti*—will go; *vyādhi-durbhikṣa-taskarāḥ*—dosease, poevrty, and thieves.

"A country that honors a person perfect in chanting the eight-syllable mantra will not be touched by disease, poverty, or theft.

Text 133

deva-dānava-gandharvāḥ
siddha-vidyadharādayaḥ
praṇamanti mahā-mānaṁ
aṣṭākṣara-vidaṁ naram

deva-dānava-gandharvāḥ—the demigods, demons, and gandharvas; *siddha-vidyadharādayaḥ*—the beings headed by siddhas and vidyadharas; *praṇamanti*—bow down; *mahā-mānam*—to the exalted person; *aṣṭākṣara-vidam*—who knows the eight-syllable mantra; *naram*—person.

"The demigods, demons, Gandharvas, Siddhas, Vidyādharas, and others respectfully bow before a person exalted with knowledge of the eight-syllable mantra.

Text 134

vyaktaṁ hi bhagavān eva
sākṣān nārāyaṇaḥ svayam
aṣṭākṣara-svarūpeṇa
mukheṣu parivartate

vyaktam—manifested; *hi*—indeed; *bhagavān*—the Supreme Personality of Godhead; *eva*—indeed; *sākṣān*—directly; *nārāyaṇaḥ*—Lord Nārāyaṇa; *svayam*—personally; *aṣṭākṣara*—of the eight-syylable mantra; *svarūpeṇa*—in the form; *mukheṣu*—on the mouth; *parivartate*—goes.

"The Supreme Personality of Godhead, Lord Nārāyaṇa, personally appears in the mouth as the eight-syllable mantra."

Text 135

padmottara-khaṇḍe

evam aṣṭākṣaro mantro
jñeyaḥ sarvārtha-sādhakaḥ
sarva-duḥkha-haraḥ śrīmān
sarva-mantrātmakaḥ śubhaḥ

padmottara-khaṇḍe—in the Uttara-khanda opf the Padma Purāṇa; *evam*—thus; *aṣṭākṣaraḥ*—the eight-syllable mantra; *mantraḥ*—mantra; *jñeyaḥ*—to be known; *sarvārtha-sādhakaḥ*—fulfilling all desires; *sarva-duḥkha-haraḥ*—removing asll sufferings; *śrīmān*—glorious; *sarva-mantrātmakaḥ*—the heart of all mantras; *śubhaḥ*—beautiful.

In the Padma Purāṇa, Uttara-khaṇḍa, it is said:

"The glorious and beautiful eight-syllable mantra fulfills all desires and removes all sufferings. It is the heart of all mantras."

Text 136

liṅga-purāṇe

kim anyair bahubhir mantraiḥ
kim anyair bahubhir vrataiḥ
namo nārāyaṇayeti
mantraḥ sarvārtha-sādhakaḥ

liṅga-purāṇe—in the Liṅga Purāṇa; *kim*—what is the use?; *anyaiḥ*—of other; *bahubhiḥ*—many; *mantraiḥmantras; kim*—what is the use?; *anyaiḥ*—of other; *bahubhiḥ*—many; *vrataiḥ*—vows; *namaḥ*—obeisances; *nārāyaṇāya*—to Lord Nārāyaṇa; *iti*—thus; *mantraḥ*—mantra; *sarvārtha-sādhakaḥ*—fulfilling all desires.

In the Liṅga Purāṇa it is said:

"What is the use of other mantras? What is the use of other vows? The mantra Namo Nārāyaṇāya (Obeisances to Lord Nārāyaṇa) fulfills all desires."

Text 137

tasmāt sarveṣu kāleṣu
namo nārāyaṇeti yaḥ
japet sa yāti viprendra
viṣṇu-lokaṁ sa-bandhavaḥ

tasmāt—therefore; *sarveṣu*—at all; *kāleṣu*—times; *namaḥ*—obeisances; *nārāyaṇeti*—to Lord Nārāyaṇa; *yaḥ*—one who; *japet*—chants; *sa*—he; *yāti*—goes; *viprendra*—O king of brāhmaṇas; *viṣṇu-lokam*—to the abode of Lord Viṣṇu; *sa-bandhavaḥ*—with his relatives.

"Therefore, O king of brāhmaṇas, one who always chants Namo Nārāyaṇāya goes with his kinsmen to the abode of Lord Viṣṇu."

Text 138

bhaviṣya-purāṇe

aṣṭākṣaro mahā-mantraḥ
sarva-pāpa-haraḥ paraḥ
sarveṣāṁ viṣṇu-mantrāṇāṁ
rājatve parikīrtitaḥ

bhaviṣya-purāṇe—in the Bhaviṣya Purāṇa; *aṣṭākṣaraḥ*—eight-syllable; *mahā-mantraḥ*—great mantra; *sarva-pāpa-haraḥ*—remvoing all, sins; *paraḥ*—great; *sarveṣām*—of all; *viṣṇu-mantrāṇām*—Viṣṇu mantras; *rājatve*—as a king; *parikīrtitaḥ*—glorified.

In the Bhaviṣya Purāṇa it is said:

"The great eight-syllable mantra removes all sins. Of all Viṣṇu-mantras it is said to be the king."

Text 139

śrī-śuka-vyāsa-samvāde ca

namo nārāyaṇāyeti
mantraḥ sarvārtha-sādhakaḥ
bhaktānāṁ japatāṁ tāta
svarga-mokṣa-phala-pradaḥ

śrī-śuka-vyāsa-samvāde—in a conversatio of Śrī Śuka and Śrī Vyāsa; *ca*—and; *namo nārāyaṇayeti mantraḥ*—the mantra Namo Nārāyaṇāya; *sarvārtha-sādhakaḥ*—fulfilling all desires; *bhaktānām*—of the devotees; *japatām*—chanting; *tāta*—O son; *svarga-mokṣa-phala*—the ruslt of all liberation; *pradaḥ*—giving.

In a conversation of Śrī Śuka and Śrī Nārada it is said:

"O son, the mantra Namo Nārāyaṇāya fulfills all desires and gives all kinds of liberation to they who chant it with devotion.

Text 140

eṣa eva paro mokṣa
eṣa svarga udāhṛtaḥ
sarva-veda-rahasyebhyaḥ
sāra eṣa samuddhṛtaḥ

eṣa—this; *eva*—indeed; *paraḥ*—supreme; *mokṣa*—liberation; *eṣa*—thus; *svarga*—Svarga; *udāhṛtaḥ*—is siad; *sarva-veda*—of all the Vedas; *rahasyebhyaḥ*—from the secrets; *sāra*—the best secret; *eṣa*—this; *samuddhṛtaḥ*—said.

"This mantra is said to be final liberation. It is said to be residence in Svargaloka. It is said to be the greatest secret in the Vedas.

Text 141

viṣṇunā vaiṣṇavānāṁ tu
hitāya manunā purā
kīrtitaḥ sarva-pāpa-ghnaḥ
sarva-kāma-pradāyakaḥ

viṣṇunā—by Lord Viṣṇu; *vaiṣṇavānām*—of the devotees; *tu*—indeed; *hitāya*—for the welfare; *manunā*—by Manu; *purā*—in ancient times; *kīrtitaḥ*—said; *sarva-pāpa-ghnaḥ*—killing all sins; *sarva-kāma-pradāyakaḥ*—fulfilling all desires.

"In ancient times Lord Viṣṇu gave this mantra to benefit His devotees. Manu declared that this mantra destroys all sins and fulfills all desires."

Text 142

nārāyaṇāya nama ity ayam eva satyaṁ
saṁsāra-ghora-viṣa-saṁharaṇāya mantraḥ
śṛṇvantu satya-matayo muditās tarāgā
uccais taram upadiśāmy aham ūrdhva-bāhuḥ

nārāyaṇāya nama—obesiances to Lord Nārāyaṇa; *ity*—thus; *ayam*—this; *eva*—indeed; *satyam*—truth; *saṁsāra-ghora-viṣa*—the terrible poison of repeated birth and detah; *saṁharaṇāya*—for removing; *mantraḥ*—mantra; *śṛṇvantu*—please hear; *satya-matayaḥ*—O saintly ones; *muditāḥ*—happy; *tarāgā*—renounced; *uccais taram*—loudly; *upadiśāmy*—declare; *aham*—I; *ūrdhva-bāhuḥ*—with arms raised.

It is also said:

"To counteract the terrible poison of repeated birth and death, austere, intelligent, pure-hearted men should always chant the mantra Namo Nārāyaṇāya. Raising my arms, I loudly declare this."

Text 143

bhūtvordhva-bāhur adyāhaṁ
satya-pūrvaṁ bravīmi vaḥ
he putra-siṣyāḥ śṛṇuta
na mantro 'stākṣarāt paraḥ

bhūtvā—bvecoming; *urdhva-bāhuḥ*—with raised arms; *adya*—today; *aham*—I; *satya-pūrvam*—the truth; *bravīmi*—speak; *vaḥ*—to you; *he*—O; *putra-siṣyāḥ*—disciples; *śṛṇuta*—please hear; *na*—not; *mantraḥ*—a mantra; *astākṣarāt*—than

the eight-syllable mantra; *paraḥ*—better.

It is also said:

"O sons and disciples, raising my arms, I will declare to you the truth: No mantra is better than the eight-syllable mantra!"

Text 144

ata evoktaṁ gāruḍe

āsīno vā śayāno vā
tiṣṭhāno yatra tatra vā
namo nārāyaṇayeti
mantraika-śarano bhavet

ata eva—therefore; *uktam*—said; *gāruḍe*—in the Garuḍa Purāṇa; *āsīnaḥ*—sitting; *vā*—or; *śayānaḥ*—reclining; *vā*—or; *tiṣṭhānaḥ*—standing; *yatra*—where; *tatra*—there; *vā*—or; *namo nārāyaṇaya iti*—the mantra Namo Nārāyaṇāya; *mantraika-śaranaḥ*—taking shelter of that mantra; *bhavet*—should be.

In the Garuḍa Purāṇa it is said:

"Standing, sitting, or reclining, wherever one is, one should take shelter of the mantra Namo Nārāyaṇāya."

Text 145

atha śrī-nārasiṁhānuṣṭubḥa-mantra-rājasya māhātmyaṁ

tāpanīya-śrutiṣu

devā ha prajāpatim abruvan tasya anuṣṭubḥa-mantra-rājasya nārasiṁhasya phalaṁ no brūhīti. sa hovāca prajāpatiḥ ya etaṁ mantra-rājaṁ nārasiṁham anuṣṭubhaṁ nityam adhīte, sa āditya-pūto bhavati, so 'gni-pūto bhavati, sa vāyu-pūto bhavati, sa sūrya-pūto bhavati, sa candra-pūto bhavati, sa satya-pūto bhavati, sa brahma-pūto bhavati, sa viṣṇu-pūto bhavati, sa rudra-pūto bhavati, sa sarva-pūto bhavati.

atha—now; *śrī-nārasiṁhānuṣṭubḥa-mantra-rājasya*—of the eight-syllable Nṛsiṁha-mantra; *māhātmyam*—the glory; *tāpanīya-śrutiṣu*—in the Nṛsiṁha-tāpanī Upaniṣad; *devā*—the demigods; *ha*—indeed; *prajāpatim*—to Prajāpati; *abruvan*—said; *tasya*—of Him; *anuṣṭubḥa*—in the meter anusthubh; *mantra-rājasya*—the king of mantras; *nārasiṁhasya*—of Lord Nṛsiṁha; *phalam*—the reuslt; *naḥ*—to us; *brūhi*—please tell; *iti*—thus; *sa*—he; *ha*—indeed; *uvāca*—said; *prajāpatiḥ*—Prajāpati; *ya*—who; *etam*—this; *mantra-rājam*—king of mantras; *nārasiṁham*—of Lord Nṛsiṁha; *anuṣṭubham*—in the meter Anusthubh; *nityam*—always; *adhīte*—recites; *sa*—he; *āditya-pūtaḥ*—pure like the sun; *bhavati*—becomes; *saḥ*—he; *agni-pūtaḥ*—pure likem fire; *bhavati*—becomes; *sa*—he; *vāyu-pūtaḥ*—pure,like the wind; *bhavati*—becomes; *sa*—he; *sūrya-pūtaḥ*—pure like the4 sun; *bhavati*—becomes; *sa*—he; *candra-pūtaḥ*—pure like the moon; *bhavati*—becomes; *sa*—he; *satya-pūtaḥ*—pure liek truth; *bhavati*—becomes; *sa*—he; *brahma-pūtaḥ*—pure like Brahmā; *bhavati*—becomes; *sa*—he; *viṣṇu-pūtaḥ*—pure like Viṣṇu; *bhavati*—becomes; *sa*—he; *rudra-pūtaḥ*—pure like Śiva; *bhavati*—becomes; *sa*—he; *sarva-pūtaḥ*—pure of everything; *bhavati*—becomes.

The Glory of the Regal Nṛsiṁha-mantra in the Meter Anuṣṭubh

In the Nṛsiṁha-tāpanī Upaniṣad it is said:

"The demigods approached Lord Brahmā and said: Please describe to us the result of chanting the regal Nṛsiṁha-mantra in the meter anuṣṭubh.

"Lord Brahmā replied: One who regularly chants the regal Nṛsiṁha-mantra in the meter anuṣṭubh becomes pure like the demigods. He becomes pure like fire. He becomes pure like the wind. He becomes pure like the sun. He becomes pure like the moon. He becomes pure like the truth. He becomes pure like Brahmā. He becomes pure like Viṣṇu. He becomes pure like Śiva. He becomes purified of all sins."

Text 146

tatraivānte

anupanīta-śatam ekam ekenopanītena tat-samam, upanīta-śatam ekam ekena gṛhasthena tat-samam, gṛhastha-śatam ekam ekena vanaprasthena tat-samam, vanaprastha-śatam ekam ekena yatinā tat-samam. yatīnāṁ tu śataṁ pūrṇa-rudra-japakena tat-samam, rudra-japaka-śatam ekem ekenātharvāṅgirasa-śākhādhyāpakena tat-samam, atharvāṅgirasa-śākhādhyāpaka-śatam ekam ekena mantra-rājādhyāpakena tat-samam, tad vā etat paraṁ dhāma mantra-rājādhyāpakasya yatra na duḥkhādi, yatra na sūryo bhāti, yatra na vāyur vāti, yatra na candramās tapati, yatra na nakṣatrāṇi bhānti, yatra nāgnir dahati, yatra na mṛtyuḥ praviśati, yatra na doṣaḥ. tat sadānandaṁ śāśvataṁ śāntaṁ sadā-śivaṁ brahmādi-vanditaṁ yogi-dhyeyam, yatra gatvā na nivartante yoginaḥ. tad etad ṛcābhyuktaṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ, divīva cakṣur ātatam. tad viprāso vipanyavo jāgṛvāṁsaḥ samindhate, viṣṇor yat paramaṁ padam.

tatra—there; *eva*—indeed; *ante*—at the end; *anupanīta*—not initiated as a brāhmaṇa; *śatam*——a hundred; *ekam*—one; *ekena*—with one; *upanītena*—brāhmaṇa; *tat-samam,*—equal to that; *upanīta-śatam*—of a hundred brāhmaṇas; *ekam*—one; *ekena*—with one; *gṛhasthena*—householder; *tat-samam,*—equal; *gṛhastha-śatam*—a hundred householders; *ekam*—one; *ekena*—with one; *vanaprasthena*—vanaprastha; *tat-samam,*—equal; *vanaprastha-śatam*—a hundred vanaprasthaS; *ekam*—one; *ekena*—with one; *yatinā*—sannyasi; *tat-samam.*—equal; *yatīnām*—of sannyasis; *tu*—indeed; *śatam*—a hundred; *pūrṇa-rudra-japakena*—chanting the names of Lord Śiva; *tat-samam*—equal; *rudra-japaka-śatam*—of a hundred who chant the names of Lord Śiva; *ekem*—one; *ekena*—with one; *atharvāṅgirasa-śākhādhyāpakena*—teacher of the Atharva Veda Angirasa; *tat-samam,*—equal; *atharvāṅgirasa-śākhādhyāpaka*—of teachers of the Atharva angirasa; *śatam*—a hundred; *ekam*—one; *ekena*—with one; *mantra-rājādhyāpakena*—teacher of the king of mantras; *tat-samam,*—equal; *tat*—that; *vā*—indeed; *etat*—that; *param*—supreme; *dhāma*—abode; *mantra-rājādhyāpakasya*—of a teacher of the king of mantras; *yatra*—where; *na*—not; *duḥkhādi,*—beginning with suffering; *yatra*—where; *na*—not; *sūryaḥ*—the sun; *bhāti,*—shines; *yatra*—where; *na*—not; *vāyuḥ*—the wind; *vāti,*—blows; *yatra*—where; *na*—not; *candramāḥ*—the moon; *tapati,*—shines; *yatra*—where; *na*—not; *nakṣatrāṇi*—the stars; *bhānti,*—shine; *yatra*—where; *na*—not; *agniḥ*—fire; *dahati,*—burns; *yatra*—where; *na*—not; *mṛtyuḥ*—death; *praviśati,*—enters; *yatra*—where; *na*—no; *doṣaḥ.*—faults; *tat*—that; *sadānandam*—eternal bliss; *śāśvatam*—eternal; *śāntam*—peace; *sadā-śivam*—eternal asupiciousness; *brahmādi-vanditam*—glorified by Brahmā and the demigods; *yogi-dhyeyam,*—meditated on by the yogis; *yatra*—where; *gatvā*—going; *na*—not; *nivartante*—return; *yoginaḥ.*—the yogis; *tat*—that; *etat*—that; *ṛcā*—with the Ṛg mantras; *abhyuktam*—endowed; *tat*—taht; *viṣṇoḥ*—of Lord Viṣṇu; *paramam*—the supreme; *padam*—abode; *sadā*—always; *paśyanti*—sees; *sūrayaḥ,*—the demigods; *divi*—in the sky; *iva*—like; *cakṣuḥ*—eye; *ātatam.*—manifested; *tat*—that; *viprāsothe brāhmaṇas; vipanyavaḥ*—the praiseworthy; *jāgrvāṁsaḥ*—spiritually awake; *samindhate,*—they reveal; *viṣṇoḥ*—of Viṣṇu; *yat*—whose; *paramam*—supreme; *padam*—abode.

At the end of the Nṛsiṁha-tāpanī Upaniṣad it is said:

"One brāhmaṇa is equal to a hundred non-brāhmaṇas. One brāhmaṇa householder is equal to a hundred other brāhmaṇas. One vānaprastha is equal to a hundred householders. One sannyāsī is equal to a hundred vānaprasthas. One chanter of Śiva-mantras is equal to a hundred sannyāsīs. One teacher of the Atharvāṅgirasa-śākhā is equal to a hundred chanters of Śiva-mantras. One teacher of the regal Nṛsiṁha-mantra is equal to a hundred teachers of the Atharvāṅgirasa-śākhā. A teacher of the regal Nṛsiṁha-mantra goes to a realm where there are no sufferings, where the sun does not shine, where the wind does not blow, where the moon and the stars do not shine, where fire does not burn, where death cannot enter, where there are no faults, where there is eternal bliss, eternal, peace, and eternal auspiciousness, a place worshiped by Brahmā and the demigods, a place meditated on by the yogīs, a place where the yogī go and never return, a place glorified in the Ṛg Veda with the words:

"Just as the sun's rays in the sky are extended to the mundane vision, so in the same way the wise and learned devotees always see the supreme abode of Lord Viṣṇu. because those highly praiseworthy and spiritually awake brāhmaṇas are able to see the spiritual world, they are also able to reveal the supreme abode of Lord Viṣṇu."*

Text 147

atha śrī-rāma-mantrāṇāṁ māhātmyam

agastya-saṁhitāyāṁ

sarveṣu mantra-vargeṣu
śreṣṭhaṁ vaiṣṇavam ucyate
gāṇapatyeṣu śaiveṣu
śākta-saureṣv abhīṣṭadam

atha—now; *śrī-rāma-mantrāṇām*—of the Śrī Rāma-mantras; *māhātmyam*—the glory; *agastya-saṁhitāyām*—in the

Agastya-samhita; *sarveṣu*—in all; *mantra-vargeṣu*—mantras; *śreṣṭham*—the best; *vaiṣṇavam*—of Lord Viṣṇu; *ucyate*—is said; *gāṇapatyeṣu*—in Gaṇeśa-mantras; *śaiveṣu*—in śiva-mantras; *śākta-saureṣu*—in Durgā-mantras and Sūryua-mantras; *abhīṣṭadam*—fulfilling desires.

The Glories of the Śrī Rāma-mantra

In the Agastya-saṁhitā it is said:

"Of all mantras the mantras glorifying Lord Viṣṇu are said to be the best. Viṣṇu-mantras fulfill desires better than the mantras glorifying Gaṇeśa, Śiva, Durgā, or Sūrya.

Text 148

vaiṣṇaveṣv api mantreṣu
rāma-mantraḥ phalādhikaḥ
gāṇapatyādi-mantreṣu
koṭi-koṭi-guṇādhikaḥ

vaiṣṇaveṣu—among the mantras of Lord Viṣṇu; *api*—even; *mantreṣu*—among the mantras; *rāma-mantraḥ*—the Rāma-mantra; *phalādhikaḥ*—best at giving results; *gāṇapatyādi-mantreṣu*—than the mantras glorifying Gaṇeśa and the other demigods; *koṭi-koṭi-guṇādhikaḥ*—many millions and millions of times more.

"Of all Viṣṇu-mantras the Rāma-mantra gives the best results. It gives results many millions of millions of times better than the mantras of Gaṇeśa and the other demigods.

Text 149

vinaiva dīkṣāṁ viprendra
puraścaryāṁ vinaiva hi
vinaiva nyāsa-vidhinā
japa-mātreṇa siddhi-dāḥ

vinā—without; *eva*—indeed; *dīkṣām*—initiation; *viprendra*—O king of brāhmaṇas; *puraścaryām*—parscarana; *vinā*—without; *eva*—indeed; *hi*—indeed; *vinā*—without; *eva*—indeed; *nyāsa-vidhinā*—nyasa; *japa-mātreṇa*—simply by chanting; *siddhi-dāḥ*—giving perfection.

"O king of brāhmaṇas, without initiation, without puraścaraṇa, and without nyāsa, simply by chanting the Rāma-mantra one attains perfection.

Text 150

mantreṣv āśu svanāyāsa-
phala-do 'yaṁ ṣaḍ-akṣaraḥ
ṣaḍ-akṣaro 'yaṁ mantras tu
mahāghaugha-nivāraṇaḥ

mantreṣu—in mantras; *aśu*—quickly; *svanāyāsa-phala-daḥ*—giving results; *ayam*—this; *ṣaḍ*—six; *akṣaraḥ*—syllables; *ṣaḍ-akṣaraḥ*—six syllables; *ayam*—this; *mantraḥ*—mantra; *tu*—indeed; *mahā*—great; *agha*—of sins; *augha*—flood; *nivāraṇaḥ*—stopping.

"The six-syllable Rāma-mantra quickly fulfills all desires. The six-syllable Rāma-mantra destroys a flood of sins.

Texts 151 and 152

mantra-rāja iti proktaḥ
sarveṣām uttamottamaḥ
dainaṁ dinaṁ tu duritaṁ

pakṣa-māsartu-varṣa-jam

sarvaṁ dahati niḥśeṣaṁ
tūlācalam ivānalaḥ
brahma-hatyā-sahasrāṇi
jñānājñāna-kṛtāni ca

mantra—of mantras; *rāja*—the king; *iti*—thus; *proktaḥ*—said; *sarveṣām*—of all; *uttamottamaḥ*—the best of the best; *dainam*—wretched condition; *dinam*—day; *tu*—indeed; *duritam*—sins; *pakṣa*—fortnight; *māsa*—month; *ṛtu*—season; *varṣa*—year; *jam*—born; *sarvam*—all; *dahati*—burns; *niḥśeṣam*—completely; *tūlācalam*—a mountain of cotton; *iva*—like; *analaḥ*—a fire; *brahma-hatyā-sahasrāṇi*—the thousand murders of brāhmaṇas; *jñāna*—with knowledge; *ajñāna*—without knowledge; *kṛtāni*—done; *ca*—and.

"The Rāma-mantra is the king of mantras. It is the best of all. As a flame quickly burns up a mountain of cotton swabs, so does the Rāma-mantra burn away the sins committed in all one's days, fortnights, months, seasons, and years. It burns away a thousand murders of brāhmaṇas and a host of sins committed consciously or unconsciously.

Text 153

svarṇa-steya-surā-pāna-
guru-talpa-yutāni ca
koṭi-koṭi-sahasrāṇi
hy upapāpāni yāny api
sarvāṇy api praṇaśyanti
rāma-mantrānukīrtanāt

svarṇa—of gold; *steya*—theft; *surā*—wine; *pāna*—drinking; *guru*—of ther spiritual master; *talpa*—the bed; *yutāni*—endowed; *ca*——and; *koṭi-koṭi*—millions and millions; *sahasrāṇi*—thousands; *hy*—also; *upapāpāni*—sins; *yāny*—which; *api*—also; *sarvāṇy*—all; *api*—also; *praṇaśyanti*—destroys; *rāma-mantrānukīrtanāt*—by chanting the Rāma-mantra.

"By chanting the Rāma-mantra the sins of stealing gold, drinking liquor, committing adultery with the spiritual master's wife, and many thousands of millions of millions of other sins are all destroyed."

Text 154

tapanīya-śrutiṣu ca

ya etat tārakaṁ brāhmaṇo nityam adhīte, sa pāpmānāṁ tarati, sa mṛtyuṁ tarati, sa bhrūṇa-hatyāṁ tarati, sa sarva-hatyāṁ tarati, sa saṁsāraṁ tarati, sa sarvaṁ tarati, sa vimuktāśrito bhavati, so 'mṛtatvaṁ ca gacchati.

tapanīya-śrutiṣu—in the Rāma-tāpanī Upaniṣad; *ca*—and; *ya*—what; *etat*—thus; *tārakam*—delivering; *brāhmaṇaḥ*—a brāhmaṇa; *nityam*—regularly; *adhīte,*—chants; *sa*—he; *pāpmānām*—sin; *tarati,*—crossess beyond; *sa*—he; *mṛtyum*—death; *tarati,*—crossess beyond; *sa*—he; *bhrūṇa-hatyām*—the sin of abortion; *tarati,*—crossess beyond; *sa*—he; *sarva-hatyām*—mass-murders; *tarati,*—crossess beyond; *sa*—he; *saṁsāram*—birth and death; *tarati,*—crossess beyonbd; *sa*—and; *sarvam*—all; *tarati,*—crossess beyond; *sa*—he; *vimuktāśritaḥ*—liberated; *bhavati,*—becomes; *saḥ*—he; *amṛtatvam*—immortality; *ca*—and; *gacchati*—attains.

In the Rāma-tāpanī Upaniṣad it is said:

"A brāhmaṇa who regularly chants the Rāma-mantra crosses beyond sin. He crosses beyond death. He crosses beyond the sin of performing an abortion. He crosses beyond the sins of mass-murder and genocide. He crosses beyond the world of repeated birth and death. He crosses beyond all that is inauspicious. He becomes liberated."

Text 155

atha śrī-gopāladeva-mantra-māhātmyaṁ

mantras tu kṛṣṇadevasya
sākṣād bhagavato hareḥ

sarvāvatāra-bījasya
sarvato vīryavattamaḥ

atha—now; *śrī-gopāladeva-mantra-māhātmyam*—the glory of the Gopāladeva-mantra; *mantraḥ*—mantra; *tu*—indeed; *kṛṣṇadevasya*—of Lord Kṛṣṇa; *sākṣāt*—directly; *bhagavataḥ*—the Supreme Personality of Godhead; *hareḥ*—Lord Hari; *sarvāvatāra-bījasya*—the seed of all incarnations; *sarvataḥ*—in all respects; *vīryavattamaḥ*—the most powerful.

The Glories of the Gopāla-mantra

The mantra of Lord Kṛṣṇa, who is the original Supreme Personality of Godhead, the seed of all incarnations, is the most powerful.

Text 156

tathā ca bṛhad-gautamīye śrī-govinda-vṛndāvanākhye

sarveṣāṁ mantra-varyāṇāṁ
śreṣṭho vaiṣṇava ucyate
viśeṣāt kṛṣṇa-manavo
bhoga-mokṣaika-sādhanam

tathā—so; *ca*—and; *bṛhad-gautamīye*—in the Bṛhad-gautamīya Tantra; *śrī-govinda-vṛndāvanākhye*—in the portion named Govinda-Vṛndāvana; *sarveṣām*—of all; *mantra-varyāṇām*—great mantras; *śreṣṭhaḥ*—the best; *vaiṣṇava*—mantra of Lord Viṣṇu; *ucyate*—is said; *viśeṣāt*—specifically; *kṛṣṇa-manavaḥ*—the Kṛṣṇa-mantra; *bhoga-mokṣaika-sādhanam*—the abode of happiness and liberation.

In the Gautamīya Tantra it is said:

"Of all mantras the Viṣṇu-mantras are said to be the best. Of these the Kṛṣṇa-mantras, which are the abode of happiness and liberation, are the best of all.

Text 157

yasya yasya ca mantrasya
yo yo devas tathā punaḥ
abhedāt tan-manūnāṁ ca
devatā saiva bhāṣyate

yasya yasya—of whatever; *ca*—and; *mantrasya*—mantra; *yo yaḥ*—whatever; *devaḥ*—demigod; *tathā*—so; *punaḥ*—again; *abhedāt*—from being not different; *tan-manūnām*—of the mantras; *ca*—and; *devatā*—deity; *sā*—He; *eva*—indeed; *bhāṣyate*—is said.

"Whatever the mantra and whoever the Deity, the mantra and its Deity are said to be non-different.

Text 158

kṛṣṇa eva paraṁ brahma
sac-cid-ānanda-vigrahaḥ
smṛti-mātreṇa teṣāṁ vai
bhukti-mukti-phala-pradaḥ

kṛṣṇa—Lord Kṛṣṇa; *eva*—indeed; *param brahma*—the Supreme Personality of Godhead; *sac-cid-ānanda-vigrahaḥ*—whose form is eternal and full of knowledeg and bliss; *smṛti*—by remembering; *mātreṇa*—simply; *teṣām*—of them; *vai*—indeed; *bhukti-mukti-phala-pradaḥ*—giving the results of material happiness and liberation.

"Lord Kṛṣṇa is the original Supreme Personality of Godhead, and His form is eternal and full of knowledge and bliss. Simply by remembering Him, one attains both material happiness and liberation.

Text 159

tatrāpi bhagavattāṁ svāṁ
tanvato gopa-līlayā
tasya śreṣṭhatamā mantrās
teṣv apy aṣṭādaśākṣaraḥ

tatrāpi—still; *bhagavattām*—the state of being the Supreme Personality of Godhead; *svām*—own; *tanvataḥ*—manifesting; *gopa-līlayā*—with the pastime of a cowherd boy; *tasya*—of Him; *śreṣṭhatamā*—best; *mantrāḥ*—mantras; *teṣv*—in them; *apy*—also; *aṣṭādaśākṣaraḥ*—the eighteen-syllable mantra.

"In His original form He enjoys pastimes as a cowherd boy. The mantras glorifying Him are the best of mantras. Among them the eighteen-syllable mantra is especially to be noted."

Text 160 (a)

athāṣṭādaśākṣara-mantra-māhātmyam

tapanīya-śrutiṣu

oṁ munayo ha vai brahmāṇam ūcuḥ. kaḥ paramo devaḥ? kuto mṛtyur bibheti? kasya jñānenākhilaṁ vijñātaṁ bhavati? kenedaṁ viśvaṁ saṁsaratīti?

atha—now; *aṣṭādaśākṣara-mantra*—of the eighteen-syllable mantra; *māhātmyam*—the glory; *tapanīya-śrutiṣu*—in Śrī Gopāla-tāpanī Upaniṣad; *om*—invoking auspiciousness by reciting the name of the Personality of Godhead; *munayaḥ*—sages; *ha*—indeed; *vai*— certainly; *brahmāṇam*—Brahmā; *ūcuḥ*—-adresses; *kaḥ*—who? paramaḥ devaḥ—is the Supreme Personality of Godhead; *kutaḥ*— of whom? mṛtyu—is death; *bibheti*—afraid; *kasya*—of whom?; *jñānena*—with the knowledge; *akhilam*—everything; *vijñātam*— known; *bhavati*—becomes; *kena*—by whom?; *viśvam*—is the universe; *saṁsarati*—manifest; *iti*—thus.

The Glories of the Eighteen-syllable Mantra

In Śrī Gopāla-tāanī Upaniṣad (1.2) the eighteen-syllable mantra is described in the following words:

"Oṁ. Some sages said to the demigod Brahmā: Who is the the Supreme Personality of Godhead? Whom does death fear? By knowing whom does everything else become known? Who created this world?

Text 160 (b)

tad u hovāca brāhmaṇaḥ. kṛṣṇo vai paramaṁ daivataṁ.
govindān mṛtyur bibheti. gopījanavallabha-jñānena taj
jñātaṁ bhavati. svāhayedaṁ saṁsarati.

tat—to them; *u*—certainly; *ha*—indeed; *uvāca*—said; *brāhmaṇaḥ*—Brahmā; *kṛṣṇaḥ*—Krśṇa; *vai*—certainly; *paramam*—the Supreme; *daivatam*—Personalityof Godhead; *govindāt*—Govinda; *mṛtyuḥ*—death; *bibheti*—fears; *gopījananvallabha*—of Gopījanavallabha; *jñānene*—by the understanding; *tat*—that; *jñātam*—known; *bhavati*—becomes; *svāhayā*—by pronouncing the syllable svāhā; *idam*—this; *saṁsarati*—became manifested.

"Brahmā replied to them: Kṛṣṇa is the Supreme Personality of Godhead. Death fears Govinda. By understanding Gopījananavallabha everything becomes known. By pronouncing the word svāhā the Personality of Godhead created the world.

Text 160 (c)

tad u hocuḥ. kaḥ kṛṣṇo govindaś ca ko 'sav iti
gopījanavallabhaḥ kaḥ kā svāheti.

tat—that; *u*—certainly; *ha*—indeed; *ūcuḥ*—they asked; *kaḥ*—Who?; *kṛṣṇaḥ*—is Kṛṣṇa; *govindaḥ*—govinda; *ca*—also; *kaḥ*—who?; *asau*—is He; *iti*—thus; *gopījanavallabhaḥ*—Gopījanavallabha; *kaḥ*—Who?; *kā*—who? svāhā—Svāhā; *iti*—thus.

"They then said: Who is Kṛṣṇa? Who is Govinda? Who is Gopījanavallabha? What is Svāhā?

Text 160 (d)

tān uvāca brāhmaṇaḥ. pāpa-karṣaṇo go-bhūmi-veda-vidito gopījanāvidyā kalā-prerakas tan-māyā ceti, sakalaṁ paraṁ brahmaivaitat.

tān—to them; *uvāca*—replied; *brāhmaṇaḥ*—Brahmā; *pāpa*—sin; *karṣaṇaḥ*—removing; *gaḥ*—the cows; *bhūmi*—land; *veda*—and Vedas; *viditaḥ*—celebrated; *gopījana*—the gopīs;
avidyā—enchantment; *kalā*—forms; *prerakaḥ*—manifesting; *tat*—His; *māyā*—potency; *ca*—also; *iti*—thus; *sakalam*—with all the parts; *param*—supreme; *brahma*—spirit; *eva*—certainly; *etat*—He.

"To them Brahmā said: Kṛṣṇa means He who delivers from sin, Govinda means He who is famous on the earth, in the Vedas, and among the surabhi cows, Gopījanavallabha means He who enchants the gopīs, and Svāhā means the potency of the Supreme. All these names refer to the Supreme Personality of Godhead.

Text 160 (e)

yo dhyāyati rasayati bhajati so 'mṛto bhavati, so 'mṛto bhavati.

yaḥ—he who; *dhyāyati*—meditates; *rasayati; glorifies; bhajati*—and worships; *saḥ*—he; *amṛtaḥ*—immortal; *bhavati*—becomes.

"One who meditates on this Supreme Personality of Godhead, glorifies Him, and worships Him, becomes liberated. He becomes liberated.

Text 160 (f)

te hocuḥ. kim tad-rūpaṁ? kim rasanaṁ? kathaṁ vā ho tad-bhajanaṁ? tat sarva-vividiṣatām ākhyāhīti.

te—they; *ha*—certainly; *ūcuḥ*—asked; *kim*—what?; *tat*—His; *rūpam*—form; *kim*—what?; *rasanam*—glorification; *katham*—what?; *vā*—or; *ha u*—certainly; *tat*—His; *bhajanam*—devotional service; *tat*—that; *sarva*—all; *vividiśatām*—ākhyāhi—please describe; *iti*—thus.

"They said: What is His form? What is His glorification? How does one worship Him? Please describe this to us.

Text 160 (g)

tad u hovāca hairaṇyo gopa-veśam abhraṁ taruṇaṁ kalpa-drumāśritam.

tat—that; *u*—certainly; *ha*—indeed; *uvāca*—replied; *hairaṇyaḥ*—Brahmā; *gopa-veśam*—in the form of a cowherd boy; *abhram*—like a dark rain-cloud; *taruṇam*—youth; *kalpa-druma*—under a desire-tree; *āśritam*—staying;

"Brahmā said: He appears like a cowherd boy. His complexion is like a monsoon cloud.

Text 161 (a)

kiṁ ca tatraivāgre

bhaktir asya bhajanam tad ihāmutropādhi-nairāsyenāmusmin manaḥ-kalpanam etad eva naiṣkārmyaṁ iti.

kiṁ ca—furthermore; *tatra*—there; *eva*—indeed; *agre*—in the beginning; *bhaktiḥ*—devotional service; *asya*—his; *bhajanam*—worship; *tat*—that; *iha*—here; *amutra*—and inthe next life after death; *upādhi-nairāsyena*—with freedom from material desires; *amusmin*—in Him; *manaḥ*—of the mind; *kalpanam*—thought; *etat*—that; *eva*—certainly; *naiśkarmyam*—freedom fromthe bonds of fruitive reaction; *iti*—thus.

Śrī Gopāla-tāpanī Upanisad (1.14-16) continues:

"Devotional service to Lord Kṛṣṇa is performed when the heart no longer desires any material benefit to be obtained in this life or the next. This is freedom from the bonds of karma.

Text 161 (b)

kṛṣṇaṁ taṁ viprā bahudhā yajanti, govindaṁ santaṁ bahudhārādhayanti gopījanavallabho bhūvanāni dadhre svāhāśrito jagad ejayat suretāḥ.

kṛṣṇam—Kṛṣṇa; *tam*—Him; *viprāḥ*—brāhmaṇas; *badhudhā*—repeatedly; *yajanti*—worship; *govindam*—Govinda; *santam*—eternal; *bahudhā*—repeatedly; *ārādhayanti*—worship; *gopījanavallabhaḥ*—gopījanavallabha; *bhuvanāni*—the living entities; *dadhre*—maintains; *svāhā*—of innumerable transcendental potencies; *āśritaḥ*—the shelter; *jagat*—the material universe; *ejayat*—causes to move; *suretāḥ*—supremely powerful.

"Many brāhmaṇas worship Kṛṣṇa. Many worship eternal Govinda. Gopījanavallabha maintains the worlds. Powerful Svāhā moves the universe.

Text 162

vāyur yathaiko bhuvanaṁ praviṣṭo janye janye pañca-rūpo babhūva. kṛṣṇas tathaiko jagad-dhitārtham śabdenāsau pañca-pado vibhātīti.

vāyuḥ—air; *yathā*—just as; *ekaḥ*—one; *bhuvanam*—the universe; *praviṣṭaḥ entered; janye janye*—in the body of each living entity; *pañca*—in five; *rūpāḥ*—forms; *babhūva*—became manifested; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tathā*—in the same way; *ekaḥ*—one; *jagat*—of the universe; *hita*—artham—for the benefit; *śabdena*—as sound; *asau*—He; *pañca*—in five; *rūpāḥ*—forms; *vibhāti*—became manifested; *iti*—thus.

"Although originally one, air becomes the five life-airs in the bodies of all living entities. In the same way, for the benefit of the world Lord Kṛṣṇa appears as these five words."

Text 163

kiṁ ca tatraivopasāna-vidhi-kathanānantaram

eko vaśī sarvagaḥ kṛṣṇa iḍya
eko 'pi san bahudhā yo 'vabhāti
taṁ pīṭhasthaṁ ye tu yajanti dhīrās
teṣāṁ sukhaṁ śāśvataṁ netareṣām

kiṁ ca—furthermore; *tatra*—there; *eva*—indeed; *upasāna*—of worship *vidhi*—rules; *kathana*—description; *anantaram*—then; *tat*—this; *iha*—here; *ślokāḥ*—verses; *bhavanti*—are; *ekah*—one; *vaśī*—the supreme controller; *sarvagaḥ*—all-pervading; *kṛṣṇaḥ*—Lord Kṛṣṇa; *iḍyaḥ*—supremely worshipable; *ekaḥ*—one; *api*—although; *san*—being; *bahudhā*—in many forms; *yaḥ*—who; *avabhāti*—manifests; *tam*—Him; *pīṭhastham*—in His transcendental abode; *ye*—those who; *tu*— indeed; *yajanti*—worship; *dhīrāḥ*—intelligent persons; *teṣām*—of them; *sukham*—happiness; *śāśvatam*—eternal; *na*—not; *itareṣām*—of others.

The method of worship is then described in the following words of Śrī Gopāla-tāpanī Upaniṣad (1.20-25):

"Lord Kṛṣṇa is the worshipable, all-pervading supreme controller, and although He is one, He manifests in many forms. They who are intelligent worship Him as He stands on His altar. They, and not others, attain eternal happiness.

Text 164

nityo nityānāṁ cetanās cetanānām
eko bahūnām yo vidadhāti kāmān
tām pīṭhagaṁ ye 'nuyajanti viprās
teṣāṁ siddhiḥ śāśvatī netareṣām

nityaḥ—eternal; *nityānām*—among the eternals; *cetanaḥ*—living entity; *cetanānām*—among living entities; *ekaḥ*—one; *bahūnām*—among the many; *yaḥ*—who; *vidadhāti*—grants; *kāmān*—desires; *tam*—unto Him pīṭha-gam—situated in his own abode; *ye*—those who; *anuyajanti*—worship; *viprāḥ*—devotees; *teśām*—of them; *siddhiḥ*—perfection; *śāśvatī*—eternal; *na itareṣām*—of others.

"The brāhmaṇas, who worship, as He stands on His altar, the one greatest among the eternals and greatest among conscious persons, the one who fulfills the desires of the many, they, and not others, attain eternal perfection.

Text 165

etad viṣṇoḥ paramaṁ padaṁ ye
nityodyuktāḥ samyajante na kāmān
teṣām asau gopa-rūpaḥ prayatnāt
prakāśayed ātma-padaṁ tadaiva

etat—this; *viṣṇoḥ*—of Lord Viṣṇu; *paramam*—supreme; *padam*—abode; *ye*—those who; *nitya*—always; *udyuktaḥ*—intently engaged; *samyajante*—engage in devotional service; *na*—not; *kāmān*—material desires; *teṣām*—of them; *asau*—He; *gopa*—of a cowherd boy; *rūpaḥ*—with the transcendental form; *prayatnāt*—with endeavor; *prakāśayat*—reveals; *ātma*—own; *padam*—abode; *tadā*—then; *eva*—certainly.

"To they who always dilignetly worship Lord Viṣṇu's transcendental form, the Lord, in His orginal form as a cowherd boy, shows His lotus feet.

Text 166

yo brahmāṇaṁ vidadhāti pūrvaṁ
yo vai vidyās tasmai gāpayati sma kṛṣṇaḥ
taṁ ha devam ātma-buddhi-prakāśaṁ
mumukṣur vai śaraṇam amuṁ vrajet

yaḥ—Who; *brahmāṇam*—to Brahmā; *vidadhāti*—gave; *pūrvam*—previously; *yaḥ*—who; *vai*—certainly; *vidyāḥ*—transcendental knowledge; *tasmai*—to him; *gāpayati sma*—instructed; *kṛṣṇaḥ*—Kṛṣṇa; *tam*—to Him; *ha*—certainly; *devam*—the Supreme Personality of Godhead; *ātma-buddhi-spiritual knowledge; prakāśam*—manifesting; *mumukṣuḥ*—one whos desires liberation; *vai*—certainly; *śaraṇam*—shelter; *amum*—this; *vrajet*—should go.

"It was Kṛṣṇa who in the beginning instructed Brahmā in Vedic knowledge and who disseminated Vedic knowledge in the past.* They who desire liberation surrender to Him, the Supreme Personality of Godhead, who grants transcendental knowledge to His devotees.

Text 167

oṁkāreṇāntaritaṁ ye japanti

govindasya pañca-padaṁ manuṁ tam
teṣām asau darśayed ātma-rūpaṁ
tasmān mumukṣur abhyasen nityaṁ śāntyai

oṁkāreṇa—with the syllable om; *antaritam*—accompanied; *ye*—those who; *japanti*—chant; *govindasya*—of Lord Govinda; *pañca-padam*—with five words; *manum*—mantra; *tam*—this; *teṣām*—of them; *asau*—He; *darśayet*—reveals; *ātma*—own; *rūpam*— transcendental form; *tasmāt*—from that; *mumukṣuḥ*—one who desires liberation; *abhyāset*—should chant; *nityam*—continually; *śantyai*—to attain transcendental peace.

"To they who chant the five-word mantra with oṁ and govinda (oṁ kṛṣṇāya govindāya gopījanavallabhāya svāhā) the Lord reveals His own form. Therefore, to attain transcendental peace, they who desire liberation should regularly chant this mantra.

Text 168

etasmād anye pañca-padād abhuvan
govindasya manavo mānavānām
daśārṇādyas te 'pi saṅkrandanādyair
abhyasyante bhūti-kāmair yathāvat

etasmāt—from this; *anye*—others; *pañca-padat*—from this mantra consisting of five words; *abhuvan*—came into existance; *govindasya*—of Lord Govinda; *manavaḥ*—mantras; *mānavānām*—of human society; *dasā-arṇa*—he ten-syllable mantra; *ādyaḥ*—beginning with te—they; *api*—also; *saṅkrandana-ādyaih*—by the four Kumāras, Indra, and other devotees who desire liberation from material existance; *abhyasyante*—is chanted; *bhūti*—kāmaiḥ—by Narada and others who desire the spiritual opulence of pure devotional service; *yathāvat*—just as;

"From this five-word mantra have come all other govinda-mantras in human society, including the ten-syllable govinda-mantra chanted by Indra's followers and by they who desire opulences."

Text 169 (a)

kiṁ ca tatraiva

tad u hovāca brāhmaṇaḥ asāv anavaratam me dhyātaḥ stutaḥ parārdhānte so 'budhyata. gopa-veśo me purastād āvirbabhūva. tataḥ praṇato mayānukūlena hṛdā mahyam aṣṭādaśarṇaṁ svarūpaṁ sṛṣṭaye dattvāntarhitaḥ.

kiṁ ca—furthermore; *tatra*—there; *eva*—indeed; *tat*—then; *u*—certainly; *ha*—indeed; *uvāca*—replied brāhmaṇaḥ—Brahmā; *asau*—He; *anavaratam*—continually; *me*—by me; *dhyātaḥ*—remembered; *stutaḥ*—glorified; *parādhante*—at the conclusion of the parārdha; *saḥ*—He; *abudhyata*—became perceived; *gopa-veśaḥ*—in the form of a cowherd boy; *me*—me; *pruastāt*—in the presence; *āvirbabhūva*—became manifested; *tataḥ*—-then; *praṇataḥ*—offered obeisances; *mayā*—by me; *anukūlena*—with a compassionate; *hṛdā*—heart; *mahyam*—to me; *aṣṭādaśa-arṇam*—the eighteen syllable mantra; *svarūpam*— form; *sṛṣṭaye*—for creation; *dattvā*—having given

Śrī Gopāla-tāpanī Upaniṣad (1.27-30) continues:

"Brahmā said: I continually glorified the Lord and meditated upon Him for millions of years, and at last I was able to understand the transcendental form of the Lord as Śrī Kṛṣṇa, in the dress of a cowherd boy.* With devotion in my heart I bowed down before Him. He gave me the eighteen-syllable mantra to be used for the activity of creation, and then He disappeared.

Text 169 (b)

punaḥ sisṛkṣato me prādurabhūt teṣv akṣareṣu bhaviṣyaj jagad-rūpaṁ prakāśayan.

punaḥ—again; *sisṛkṣataḥ*—desiring to create; *me*—of me; *pradurabhūt*—became manifest; *teṣu*—in them; *akṣareṣu*—in the letters of the mantra; *bhaviśyat*—about to be; *jagat-rūpam*—the form of the universe; *prakāśayan*—manifesting.

"When I desired to create the universe He again appeared before me, showing me in these syllables the universe that was to be.

Text 169 (c)

tad iha kād āpo lat pṛthivī ito 'gnir bindor indus tat-sampātakād arka iti kliṁ-kārād asṛjam. kṛṣṇāyād ākāśaṁ khād vāyur ity uttarāt surabhiṁ vidyāḥ prādurakārṣaṁ tad-uttarāt strī-pumādi cedaṁ sakalam iti. sakalam iti.

tat—that; *iha*—here; *kāt*—from the letter ka; *āpaḥ*—water; *lāt*—from the letter la; *pṛthivī*—earth; *itaḥ*—from the letter i; *agniḥ*—fire; *bindoḥ*—from the letter m; *induḥ*—the moon; *tat*—sampātakāt—from the combination of these letter; *arkaḥ*—the sun; *iti*—thus; *klīmakārat*—from the word klīm; *asṛjam*—I created the material universe; *kṛṣṇāyāt*—from the word kṛṣṇāya; *ākāśam*—ether; *khāt*—from ether; *vayuḥ*—air; *iti*—thus; *uttarāt*—from the next word (govindāya); *surabhim*—the cows; *vidyāḥ*—as well as knowledge; *prādurakārṣam*—I created; *tat*—uttarāt—from the next word (gopījanavallabhāya); *strī-pum-ādi*—men, women and all species of life; *va*—also; *idam*—this; *sakalam*—everything.

"From the letter k, I created water, from the letter l, earth, from the letter ī, fire, from the letter ṁ, the moon, and from the entire word klīṁ, the sun. From the word kṛṣṇāya, I created ether, from govindāya, air, from gopījanavallabhāya, knowledge and the surabhi cows, and from svāhā, men, women, and everything else. Everything else."

Text 170

tathā ca gautamīya-tantre

klīṁ-kārād asṛjad viśvaṁ
iti prāha śruteḥ śiraḥ
la-kārāt pṛthivī jātā
ka-kārāj jala-sambhavaḥ

tathā—so; *ca*—and; *gautamīya-tantre*—in the Gautamiya Tantra; *klīṁ-kārāt*—from the syllable Klīm; *asṛjat*—created; *viśvam*—the universe; *iti*—thus; *prāha*—said; *śruteḥ*—of the Vedas; *śiraḥ*—the head; *la-kārāt*—from the syllable la; *pṛthivī*—the earth; *jātā*—born; *ka-kārāj*—from the letter k; *jala*—of water; *sambhavaḥ*—birth.

In the Gautamīya Tantra it is said:

"The head of the Vedas said: From the world Klīṁ He created the universe. From the letter l, earth was born. From the letter k, water was born.

Text 171 (a)

i-kārād vahnir utpanno
nādād vāyur ajāyata
bindor ākāśa-sambhūtir
iti bhūtātmako manuḥ

i-kārāt—from the letter i; *vahniḥ*—fire; *utpannaḥ*—born; *nādāt*—from the sound; *vāyuḥ*—air; *ajāyata*—was born; *bindoḥ*—from the letter ṁ; *ākāśa-sambhūtiḥ*—the birth of sky; *iti*—thus; *bhūtātmakaḥ*—the heart of the elements; *manuḥ*—the mantra.

"From the letter i, fire was born. From the sound of these letters together, air was born. From the letter ṁ, the sky was born. In this way the material elements were born from this mantra.

Text 171 (b)

svā-śabdena ca kṣetra-jño
heti cit-prakṛtiḥ para

tayor aikya-samudbhūtir
mukha-veṣṭana-varṇakaḥ
ata eva hi viśvasya
layaḥ svāhārṇake bhavet

svā-śabdena—by the syllable svā; *ca*—and; *kṣetra-jñaḥ*—the knower of the field; *hā*—hā; *iti*—thus; *cit-prakṛtiḥ*—the spiritual consciousness; *para*—superior; *tayoḥ*—of them; *aikya-samudbhūtiḥ*—becoming one; *mukha-veṣṭana-varṇakaḥ*—in an important word; *ata eva*—therefore; *hi*—indeed; *viśvasya*—of the material universe; *layaḥ*—destruction; *svāhārṇake*—in the syllables Svāhā; *bhavet*—is.

"From the syllable svā, the knower of the field of activities is manifested. From the syllable hā, spiritual knowledge is manifested. When these syllables meet in the mouth they become the word Svāhā. It is with this word that the material universe is destroyed."

Text 172

punaś ca sā śrutiḥ

etasyaiva yajanena candradhvajo gata-mohātmānaṁ vedayitvā om-kārāntarālakaṁ manum āvarttayet. saṅga-rahito 'bhyānayat. tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. divīva cakṣur ātatam. tasmād enaṁ nityam abhyaset. ity ādi.

punaḥ—again; *ca*—and; *sā*—that; *śrutiḥ*—Gopāla-tāpanī Upaniṣad; *etasya*—of Him; *eva*—indeed; *yajanena*—with the worship; *candradhvajaḥ*—Śiva; *gata*—gone; *moha*—illusion; *ātmānam*—self; *vedayitvā*—knowing; *om-kārāntarālakam*—Om; *manum*—mantra; *āvarttayet.*—chanted; *saṅga-rahitaḥ*—alone; *abhyānayat*—attained; *tat*—that; *viṣṇoḥ*—of Lord Viṣṇu; *paramam*—supreme; *padam*—abode; *sadā*—always; *paśyanti*—see; *sūrayaḥ*—the demigods; *divi*—in the sky; *iva*—like; *cakṣuḥ*—eye; *ātatam*—manifested; *tasmāt*—from that; *enam*—this; *nityam*—always; *abhyaset.*—practiced; *ity*—thus; *ādi*—beginning.

In the Gopāla-tāpanī Upaniṣsad (1.31-33) it is said:

"by worshiping Lord Kṛṣṇa, Śiva became free from illusion, and by chanting this mantra in a solitary place, eh attained the Lord. He attained the Lord's transcendental abode, which is like a sun in the sky, thye Lord's abode on which the demigods gaze."

Texts 173 and 174

tatraivāgre

tad atra gāthā

yasya pūrva-padded bhūmir
dvitīyāt salilodbhavaḥ
tṛtīyāt teja udbhūtaṁ
caturthād gandha-vāhanaḥ

pañcamād ambarotpattis
tam evaikaṁ samabhyasan
candradhvajo 'gamad viṣṇoḥ
paramaṁ padam avyayam

tatra—there; *eva*—indeed; *agre*—before; *tat*—that; *atra*—here; *gāthā*—verses; *yasya*—of whom; *pūrva-padāt*—from the first word; *bhūmiḥ*—earth; *dvitīyāt*—from the second; *salilodbhavaḥ*—the creation of water; *tṛtīyāt*—from the third; *teja*—fire; *udbhūtam*—bormn; *caturthāt*—from the fourth; *gandha*—scent; *vāhanaḥ*—carrying; *pañcamāt*—from the fifth; *ambarotpattiḥ*—the birth of ether; *tam*—that; *eva*—indeed; *ekam*—one; *samabhyasan*—practiced; *candradhvajaḥ*—Lord Śiva; *agamat*—went; *viṣṇoḥ*—of Lord Viṣṇu; *paramam*—to the supreme; *padam*—abode; *avyayam*—eternal.

In the Gopāla-tāpanī Upaniṣsad (1.35-38) it is also said:

"About this are the following verses: One shoudl chant this mantra, of which from the first word the element earth came, from the decond word water, from the third fire, from the fourth air, and from the fifth ether. By chanting this

mantra Lord Śiva entered Lord Viṣṇu's eternal spiritual abode.

Text 175

tato viśuddhaṁ vimalaṁ viśokaṁ
aśeṣa-lobhādi-nirasta-saṅgam
yat tat padaṁ pañca-padaṁ tad eva
sa vāsudevo na yato 'nyad asti

tataḥ—from this; *viśuddham*—pure; *vimalam*—without impurity; *viśokam*—without grief; *aśeṣa-lobhādi-nirasta-saṅgam*—without greed and other vices; *yat*—what; *tat*—that; *padam*—abode; *pañca-padam*—five words; *tat*—that; *eva*—indeed; *sa*—he; *vāsudevaḥ*—Kṛṣṇa; *na*—not; *yataḥ*—from whom; *anyat*—another; *asti*—is.

"That spiritual world, completely pure, uncontaminated, free from suffering, free from greed and all other vices, and identical with this five-word mantra, is manifested from Lord Vāsudeva. It is not separate from Him.

Text 176

tam ekaṁ govindaṁ sac-cid-ananda-vigrahaṁ pañca-padaṁ vṛndāvana-sura-bhūruha-talāsīnāṁ satataṁ sa-marud-gaṇo 'haṁ paramayā stutyā toṣayāmi. iti.

tam—Him; *ekam*—alone; *govindam*—Kṛṣṇa; *sac-cid-ananda-vigraham*—whose form is eternal and full of knowledge anmd bliss; *pañca-padam*—five words; *vṛndāvana-sura-bhūruha-talāsīnām*—sitting undcer a kalpa-vrksa tree in Vrndāvana; *satatam*—always; *sa-marud-gaṇaḥ*—with the Maruts; *aham*—I; *paramayā*—with great; *stutyā*—devotion; *toṣayāmi.*—praise; *iti*—thus.

"With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays under a desire tree in Vṛndāvana, and who is this five-word mantra."

Text 177

kiṁ ca stuty-anantaram

amuṁ pañca-padaṁ mantram āvarttayed yaḥ, sa yāty anāyasataḥ kevalaṁ tat. anejad ekaṁ manaso javīyo, na yad devā āpnuvan pūrvam arṣāt.

kiṁ ca—furthermore; *stuty-anantaram*—in the same Upaniṣad; *amum*—this; *pañca-padaṁ mantram*—five-word mantra; *āvarttayet*—practices; *yaḥ,*—one who; *sa*—he; *yāty*—attains; *anāyasataḥ*—easily; *kevalam*—transcendental; *tat.*—that; *anejat*—fixed; *ekam*—one; *manasaḥ*—than the mind; *javīyo,*—more swift; *na*—not; *yat*—this Supreme Lord; *devā*—the demigods like Indra, etc.; *āpnuvan*—can approach; *pūrvam*—in front; *arṣāt*—moving quickly.

In the Gopāla-tāpanī Upaniṣsad (1.52-53) it is also said:

"One who chants this five-word mantra easily attains the transcendental abode of the Supreme Personality of Godhead.
"Although fixed in His abode, the Personality of Godhead is swifter than the mind and can overcome all others running. Even the powerful demigods cannot approach Him.*

Text 178

tasmāt kṛṣṇa eva paro devas taṁ dhyāyet taṁ rasayet taṁ yajed iti, oṁ tat sad iti.

tasmāt—therefore; *kṛṣṇa*—Lord Kṛṣṇa; *eva*—indeed; *paraḥ*—the supreme; *devaḥ*—Lord; *tam*—on Him; *dhyāyet*—one should meditate; *tam*—Him; *rasayet*—one should glorify; *tam*—Him; *yajet*—one should worship; *iti*—thus; *oṁ tat sat*—Oṁ tat sat; *iti*—thus.

"Therefore, Kṛṣṇa is the Supreme Personality of Godhead. One should meditate upon Him, glorify Him, serve Him,

and worship Him. Oṁ tat sat."

Text 179

trailokya-sammohana-tantre ca devīṁ prati śrī-mahādevoktāṣṭādaśākṣara-prasaṅga eva

dharmārtha-kāma-mokṣāṇāṁ
īśvaro jagad-īśvaraḥ
santi tasya mahā-bhāgā
avatārāḥ sahasraśaḥ

trailokya-sammohana-tantre—in the Trailokya-sammohana-tantra; *ca*—and; *devīm*—to the goddess; *prati*—to; *śrī-mahādeva*—of Lord Śiva; *ukta*—spoken; *aṣṭādaśākṣara-prasaṅge*—in relation to the eighteen syllable mantra; *eva*—thus; *dharmārtha-kama-mokṣāṇām*—of religion, sense-gratifcication, economic development, and liberation; *īśvaraḥ*—the Lord; *jagad-īśvaraḥ*—the Lord of the univreses; *santi*—are; *tasya*—of Him; *mahā-bhāgā*—filled with opulences; *avatārāḥ*—incarnations; *sahasraśaḥ*—thousands.

In the Trailokya-sammohana-tantra Lord Śiva, speaking to Goddess Durgā, glorifies the eighteen-syllable mantra in the following words:

"Lord Kṛṣṇa is the master of the universes and the master of religion, economic development, sense-gratification, and liberation. From Him many thousands of very glorious incarnations of Godhead have come.

Text 180

teṣāṁ madhye 'vatārāṇāṁ
bālatvam ati-durlabham
amānuṣāṇi karmāṇi
tāni tāni kṛtāni ca

teṣām—of these; *madhye*—in the midst; *avatārāṇām*—incarnations; *bālatvam*—childhood; *ati-durlabham*—rare; *amānuṣāṇi*—superhuman; *karmāṇi*—deeds; *tāni tāni*—them; *kṛtāni*—performed; *ca*—and.

"In all these incarnations, the Lord's childhood pastimes, where He performs many superhuman activities, is very rarely seen.

Text 181

śāpānugraha-kartṛtve
yena sarvaṁ pratiṣṭhitam
tasya mantraṁ pravakṣyāmi
saṅgopāṅgam anuttamam

śāpa—curse; *anugraha*—and mercy; *kartṛtve*—in ability to do; *yena*—by whom; *sarvam*—all; *pratiṣṭhitam*—established; *tasya*—of Him; *mantram*—the mantra; *pravakṣyāmi*—I will tell; *saṅgopāṅgam*—with its parts; *anuttamam*—the best.

"Lord Kṛṣṇa has the power to curse or to show mercy. He created all that is. Now I will tell you His mantra with all its parts, a mantra that has no superior.

Text 182

yasya vijñāna-mātreṇa
naraḥ sarvajñatām iyat
putrārthī putram āpnoti
dhanārthī labhate dhanam

yasya—of whom; *vijñāna-mātreṇa*—simply with the knowledge; *naraḥ*—a person; *sarvajñatām*—the state of knowing everything; *iyat*—attains; *putrārthī*—desiring a son; *putram*—a son; *āpnoti*—attains; *dhanārthī*—desiring wealth; *labhate*—attains; *dhanam*—wealth.

"Simply by knowing this mantra one attains all-knowledge. By knowing this mantra a person who desires a son attains a son, and a person who desires wealth attains wealth.

Text 183

sarva-śāstrārtha-para-jño
bhavaty eva na saṁśayaḥ
trailokyaṁ ca vaśī-kuryād
vyakulī-kurute jagat

sarva-śāstrārtha-para-jñaḥ—knowing th meaning of all scriptures; *bhavaty*—becomes; *eva*—indeed; *na*—no; *saṁśayaḥ*—doubt; *trailokyam*—the three worlds; *ca*—ansd; *vaśī-kuryāt*—brings under control; *vyakulī-kurute*—agitates; *jagat*—the world.

"One becomes learned in all scriptures. Of this there is no doubt. One brings the three worlds under his control. One makes the universe tremble in fear of him.

Text 184

mohayet sakalaṁ so 'pi
mārayet sakalān ripūn
bahunā kim ihoktena
mumukṣur mokṣam āpnuyāt

mohayet—bewilders; *sakalam*—all; *saḥ*—he; *api*—and; *mārayet*—kills; *sakalān*—all; *ripūn*—enemies; *bahunā*—more; *kim*—what?; *iha*—here; *uktena*—spoken; *mumukṣuḥ*—one who desires liberation; *mokṣam*—liberation; *āpnuyāt*—attains.

"One fools everyone. One kills all his enemies. One who desires liberation attains liberation. What more need be said?

Text 185

yathā cintāmaṇiḥ śreṣṭho
yathā gauś ca yathā satī
yathā dvijo yathā gaṅgā
tathāsau mantra uttamaḥ

yathā—as; *cintāmaṇiḥ*—a cintamani jewel; *śreṣṭhaḥ*—the best; *yathā*—as; *gauḥ*—a cow; *ca*—and; *yathā*—as; *satī*—a saintly woman; *yathā*—as; *dvijaḥ*—a brāhmaṇa; *yathā*—as; *gaṅgā*—the Gaṅgā; *tathā*—so; *asau*—this; *mantra*—mantra; *uttamaḥ*—the best.

"As cintāmaṇi is the best of jewels, kāmadhenu is the best of cows, a chaste and saintly woman is the best of women, a brāhmaṇa is the best of men, and the Gaṅgā is the best of rivers, so this mantra is the best of mantras.

Text 186

yathāvad akhila-śreṣṭhaṁ
yathā śāstraṁ tu vaiṣṇavam
yathā tu saṁskṛtā vāṇī
tathāsau mantra uttamaḥ

yathāvat—ass; *akhila-śreṣṭham*—the best opf all; *yathā*—as; *śāstram*—scripture; *tu*—indeed; *vaiṣṇavam*—Vaiṣṇava; *yathā*—as; *tu*—indeed; *saṁskṛtā*—eloquent; *vāṇī*—words; *tathā*—so; *asau*—this; *mantra*—mantra; *uttamaḥ*—the best.

"As the Vaiṣṇava-śāstras are the best of scriptures, and as eloquent words are the best of words, so this mantra is the best of mantras."

Text 187

kiṁ ca

ato mayā pareśāni
praty-ahaṁ japyate manuḥ
naitena sādṛśaḥ kaścij
jagaty asmin carācare

kiṁ ca—furthermore; *ataḥ*—therefore; *mayā*—by me; *pareśāni*—O goddess; *praty-aham*—every day; *japyate*—is chanted; *manuḥ*—the mantra; *na*—not; *etena*—it; *sādṛśaḥ*—like; *kaścit*—anything; *jagaty*—in the world; *asmin*—in this; *carācare*—of moving and immobile creatures.

Lord Śiva further said:

"That is why, O goddess, I chant this mantra every day. In this world of moving and unmoving beings there is nothing else like this mantra."

Text 188

śrī-sanat-kumāra-kalpe 'pi

gopāla-viṣayā mantrās
trayas-triṁśat-prabhedataḥ
teṣu sarveṣu mantreṣu
mantra-rājam imaṁ śṛṇu

śrī-sanat-kumāra-kalpe—in the Śrī Sanat-kumāra-kalpa; *api*—also; *gopāla-viṣayā*—in relation to Lord Gopāla; *mantrāḥ*—the mantra; *trayas-triṁśat-prabhedataḥ*—33 divisons; *teṣu*—in them; *sarveṣu*—all; *mantreṣu*—mantras; *mantra-rājam*—the king of mantras; *imam*—this; *śṛṇu*—please hear.

In the Śrī Sanat-kumāra-kalpa it is said:

"Thirty-three different mantras glorify Lord Gopāla. Now please hear the mantra that is the king of them all.

Text 189

su-prasannam imaṁ mantraṁ
tantre sammohanāhvaye
gopanīyas tvayā mantro
yatnena muni-puṅgava

su-prasannam—very clear; *imam*—this; *mantram*—mantra; *tantre*—in the Tantra; *sammohanāhvaye*—named Sammohana; *gopanīyaḥ*—concealed; *tvayā*—by you; *mantraḥ*—the mantra; *yatnena*—with care; *muni-puṅgava*—O best of sages.

"This best of mantras in very clearly described in the Sammohana Tantra. O best of sages, please protect this mantra very carefully.

Commentary by Śrīla Sanātana Gosvāmī

The best of sages here is Nārada Muni.

Text 190

anena mantra-rājena
mahendratvaṁ purandaraḥ
jagāma deva-deveśo
viṣṇunā dattam añjasā

anena—with this; *mantra-rājena*—royal mantra; *mahendratvam*—the state of being Indra; *purandaraḥ*—Purandara; *jagāma*—went; *deva-deveśaḥ*—the master of the demigods; *viṣṇunā*—by lord Viṣṇu; *dattam*—given; *añjasā*—easily.

"With this king of mantras Purandara attained the post of Indra. Lord Viṣṇu gave him the post very easily.

Text 191

durvāsasaḥ purā śāpād
asaubhāgyena pīḍitaḥ
sa eva subhāgatvaṁ vai
tenaiva punar āptavān

durvāsasaḥ—of Durvasa Muni; *purā*—before; *śāpāt*—from the curse; *asaubhāgyena*—by inauspiciousness; *pīḍitaḥ*—tormented; *sa*—he; *eva*—indeed; *subhāgatvam*—auspiciousness; *vai*—indeed; *tena*—with that; *eva*—indeed; *punaḥ*—again; *āptavān*—attained.

"Once Indra was cursed by Durvāsā Muni. Tormented with many troubles, Indra chanted this mantra and again attained an auspicious condition of life.

Text 192

bahunā kim ihoktena
puraścaraṇa-sādhanaiḥ
vināpi japa-mātreṇa
labhate sarvam īpsitam

bahunā—with more; *kim*—what?; *iha*—here; *uktena*—said; *puraścaraṇa-sādhanaiḥ*—with purascarana; *vinā*—without; *api*—even; *japa-mātreṇa*—simply by chanting; *labhate*—attains; *sarvam*—all; *īpsitam*—desired.

"What more need I say? Even without performing puraścaraṇa, simply by chanting the words of the mantra, one attains all that one desires."

Text 193

prabhuṁ śrī-kṛṣṇa-caitanyaṁ
taṁ nato 'smi gurūttamam
kathañcid āśrayād yasya
prākṛto 'py uttamo bhavet

prabhum—to the Supreme Personality of Godhead; *śrī-kṛṣṇa-caitanyam*—Śrī Kṛṣṇa Caitanya; *tam*—to Him; *nataḥ*—bow; *asmi*—I am; *gurūttamam*—the best of spiritual masters; *kathañcit*—somehow; *āśrayāt*—by shelter; *yasya*—of whom; *prākṛtaḥ*—natural; *api*—also; *uttamaḥ*—the best; *bhavet*—may be.

I offer my respectful obeisances to Lord Śrī Kṛṣṇa Caitanya, the best of spiritual masters. By taking shelter of him even a materialist can become the best of devotees.

Text 194

athādhikāra-nirṇayaḥ

tāntrikeṣu ca mantreṣu
dīkṣāyāṁ yoṣitām api
sādhvīnām adhikāro 'sti
śūdrādīnāṁ ca sad-dhiyām

atha—now; *adhikāra*—of qualification; *nirṇayaḥ*—the dtermination; *tāntrikeṣu*—from the Tantras; *ca*—and; *mantreṣu*—in mantras; *dīkṣāyām*—in initiation; *yoṣitām*—of women; *api*—even; *sādhvīnām*—chaste; *adhikāraḥ*—qualification; *asti*—is; *śūdrādīnām*—of śūdras; *ca*—and; *sad-dhiyām*—saintly.

The Qualifications

Chaste and saintly women, and saintly-hearted śūdras are qualified to be initiated in the chanting of mantras from the Tantras.

Text 195

tathā ca smṛty-artha-sāre pādme ca vaiśākha-māhātmye śrī-nāradāmbarīṣa-samvāde

āgamoktena mārgeṇa
strī-śūdraiś caiva pūjanam
kartavyaṁ śraddhayā viṣṇoś
cintayitvā patiṁ hṛdi

tathā—so; *ca*—and; *smṛty-artha-sāre*—in the Smṛty-artha-sāra; *pādme*—in the Padma Purāṇa; *ca*—and; *vaiśākha-māhātmye*—Vaisakha-mahatmya; *śrī-nāradāmbarīṣa-samvāde*—in a conversation of Śrī nārada and Śrī Ambarīṣa; *āgamoktena*—spoken in the Agamas; *mārgeṇa*—by the path; *strī-śūdraiś*—by women and śūdras; *ca*—and; *eva*—indeed; *pūjanam*—worship; *kartavyam*—should be done; *śraddhayā*—with faith; *viṣṇoś*—of Lord Viṣṇu; *cintayitvā*—meditation; *patim*—the master; *hṛdi*—in the heart.

In the Smṛty-artha-sāra, as well as in the Padma Purāṇa, Vaiśākha-māhātmya, in a conversation of Śrī Nārada and Śrī Ambarīṣa it is said:

"Following the path described in the Agamas, women and śūdras may faithfully worship Lord Viṣṇu and meditate on Him as the Lord in the heart.

Text 196

śūdrāṇāṁ caiva bhavati
nāmnā vai devatārcanam
sarve cāgama-mārgeṇa
kuryur vedānusāriṇā

śūdrāṇām—of sudras; *ca*—and; *eva*—indeed; *bhavati*—is; *nāmnā*—by name; *vai*—indeed; *devatārcanam*—worship of the Lord; *sarve*—all;—and; *āgama*—of the Agamas; *mārgeṇa*—by the path; *kuryuḥ*—should do; *vedānusāriṇā*—following the Vedas.

"Following the path of the Agamas, which themselves follow the path of the Vedas, women and śūdras may worship the Supreme Lord by chanting His holy names.

Text 197

strīṇām āpy adhikāro 'sti
viṣṇor ārādhānādiṣu
pati-priya-hitānāṁ ca
śrutir eṣā sanātanī

strīṇām—of women; *apy*—also; *adhikāraḥ*—qualification; *asti*—is; *viṣṇoḥ*—of Lord Viṣṇu; *ārādhānādiṣu*—in worship and other activities; *pati-priya-hitānām*—desiring welfare for their husbands; *ca*—and; *śrutiḥ*—the Vedas; *eṣā*—this; *sanātanī*—eternal.

"Women who desire the welfare of their husbands are also entitled to worship Lord Viṣṇu. That is the conclusion of the eternal Vedas."

Text 198

agastya-saṁhitāyāṁ

śrī-rāma-mantra-rājam uddiśya

śuci-vrata-tamaḥ śūdrā
dharmikā dvija-sevakāḥ
striyaḥ pati-vratāś cānye
pratilomānuloma-jāḥ
lokāś cāṇḍāla-paryantāḥ
sarve 'py atrādhikāriṇaḥ

agastya-saṁhitāyām—in the Agastya-saṁhitā it is said; *śrī-rāma-mantra-rājam*—the king of Rāma-mantras; *uddiśya*—in relation to; *śuci-vrata-tamaḥ*—the best of pure vows; *śūdrā*—sudras; *dharmikā*—religious; *dvija-sevakāḥ*—servants of the brāhmaṇas; *striyaḥ*—women; *pati-vratāś*—devoted to their husbands; *ca*—and; *anye*—others; *pratilomānuloma-jāḥ*—born in pratiloma and anuloma families; *lokāḥ*—people; *caṇḍāla-paryantāḥ*—down to the candalas; *sarve*—all; *api*—also; *atra*—here; *adhikāriṇaḥ*—qualified.

In the Agastya-saṁhitā, in relation to the regal Rāma-mantra, it is said:

"Religious and pure śūdras, who are servants of the brāhmaṇas, as well as chaste women, those born in pratiloma and anuloma families, and everyone else, down even to the cāṇḍālas, are qualified to worship Lord Viṣṇu in this way."

Texts 199 and 200

guruś ca siddha-sādhyādi-
mantra-dāne vicārayet
sva-kulānya-kulatvaṁ ca
bāla-prauḍhatvam eva ca

strī-pum-napuṁsakatvaṁ ca
rāśi-nakṣatra-melanam
supta-prabodha-kālaṁ ca
tathā ṛṇa-dhanādikam

guruḥ—the spiritual master; *ca*—and; *siddha-sādhyādi*—beginning with siddha-sadhya; *mantra-dāne*—in giving the mantra; *vicārayet*—should consider; *sva-kula*—own family; *anya-kulatvam*—another family; *ca*—and; *bāla*—youth; *prauḍhatvam*—or age; *eva*—indeed; *ca*—and; *strī-pum-napuṁsakatvam*—man, woman, or eunuch; *ca*—and; *rāśi-nakṣatra-melanam*—the meeting of stars in the rasi; *supta-prabodha-kālam*—time of wakefulness or sleep; *ca*—and; *tathā*—so; *ṛṇa-dhanādikam*—beginning with debt or wealth.

In giving the mantra and performing siddha-sādhya and other rituals, the spiritual master should consider whether the disciple is from his family or another family, is young or old, or is man, woman, or eunuch. The spiritual master should also consider where the stars are in the rāśi, whether it is time of wakefulness or sleep, and whether the disciple is wealthy or in debt.

Text 201

atha siddha-sādhyādi-śodhanaṁ

saradā-tilake

prāk pratyag agrā rekhā syuḥ
pañca yāmyottarāgra-gaḥ

tāvatyaś ca catuṣ-koṣṭha-
catuṣkaṁ maṇḍalaṁ bhavet

atha—now; *siddha-sādhyādi-śodhanam*—purification of the siddha-sadhya; *saradā-tilake*—in the Sarada-tilaka; *prāk*—east; *pratyag*—west; *agrā*—in front; *rekhā*—lines; *syuḥ*—are; *pañca*—five; *yāmya*—south; *uttarāgra-gaḥ*—and north; *tāvatyaś*—as far as; *ca*—and; *catuṣ-koṣṭha-catuṣkam*—rectangle; *maṇḍalam*—area; *bhavet*—may be.

The Purification of the Siddha-sādhya

In the Saradā-tilaka it is said:

"Five lines, one after another, should be drawn in the east, west, south, and north. In this way a four-sided figure should be made.

Text 202

indv-agni-rudra-nava-netra-yugena-dikṣu
ṛtv-aṣṭa-ṣoḍaśa-caturdaśa-bhautikeṣu
pātāla-pañcadaśa-vahni-himāṁśu-koṣṭhe
varṇāl likhel lipi-bhavān kramaśas tu dhīmān

indu—1; *agni*—3; *rudra*—11; *nava*—9; *netra*—2; *yuga*—4; *ina*—12; *dikṣu*—10; *ṛtu*—6; *aṣṭa*—8; *ṣoḍaśa*—16; *caturdaśa*—14; *bhautikeṣu*—5; *pātāla*—7; *pañcadaśa*—15; *vahni*—3; *himāṁśu*—1; *koṣṭhe*—in the surrouinding border; *varṇān*—letters; *likhel*—should write; *lipi-bhavān*—in letters; *kramaśaḥ*—one after another; *tu*—indeed; *dhīmān*—intelligent.

"Then, on the first, third, eleventh, ninth, second, fourth, twelfth, tenth, sixth, eighth, sixteenth, fourteenth, fifth, seventh, fifteenth, third and first parts of the four-sided figure, the intelligent spiritual master should write the letters of the alphabet, one after another.

Commentary by Śrīla Sanātana Gosvāmī

In the first part he should write the Sanskrit letter a, in the third part the letter ā, in the eleventh i, and so forth. Completing the vowels, he should continue with the consonants, beginning in the first place with the letter k.

Text 203

janmarkṣākṣarato vīkṣya
yāvan mantrādimākṣaram
caturbhiḥ koṣṭhakais tv ekaṁ
iti koṣṭha-catuṣṭaye

janma—birth; *ṛkṣa*—star; *akṣarataḥ*—from the letter; *vīkṣya*—seeing; *yāvan*—as; *mantrādimākṣaram*—the letter beginning the manra; *caturbhiḥ*—with four; *koṣṭhakaiḥ*—parts; *tv*—indeed; *ekam*—one; *iti*—thus; *koṣṭha-catuṣṭaye*—in four parts.

Seeing the birth star, he should write the letters of the mantra. With four lines there is a four-sided figure.

Text 204

punaḥ koṣṭhaka-koṣṭheṣu
savyato janma-bhākṣarāt
siddha-sādhya-su-siddhāri-
kramāj jñeya vicakṣaṇaiḥ

punaḥ—again; *koṣṭhaka-koṣṭheṣu*—on the lines of the four-sided figure; *savyataḥ*—on the left; *janma-bhā*—of the birth-star; *akṣarāt*—from the letter; *siddha-sādhya-su-siddhāri*—siddha, sādhya, su-siddha, and ari; *kramāt*—one after the

other; *jñeyā*—may be known; *vicakṣaṇaiḥ*—by the wise.

Then, to the left of the letters of the birth star, one after the other, the wise one should know siddha, sādhya, su-siddha, and ari.

Text 205

siddhaḥ sidhyati kālena
sādhyas tu japa-homataḥ
su-siddho graha-mātreṇa
arir mūla-nikṛntanaḥ

siddhaḥ—siddha; *sidhyati*—becomes perfect; *kālena*—in time; *sādhyaḥ*—sadhya; *tu*—indeed; *japa-homataḥ*—by japa and yajna; *su-siddhaḥ*—su-siddha; *graha-mātreṇa*—simply by accepting; *ariḥ*—ari; *mūla-nikṛntanaḥ*—cutting at the root.

Siddha is that in time one attains perfection. Sādhya is attained by japa and yajña. Su-siddha is simply by accepting. Ari is cutting at the root.

Text 206

siddha-siddho yathoktena
dvi-guṇāt siddha-sādhakaḥ
siddha-su-siddho 'rdha-japāt
siddhārir hanti bandhanān

siddha-siddhaḥ—siddha-siddha; *yathoktena*—as said; *dvi-guṇāt*—doible; *siddha-sādhakaḥ*—siddha-sādhaka; *siddha-su-siddhaḥ*—siddha-su-siddha; *ardha-japāt*—from saying half; *siddhāriḥ*—siddhāri; *hanti*—kills; *bandhanān*—bondage.

Siddha-siddha is said. Then siddha-sādhaka is twice. Siddha-su-siddha is from saying half. Siddhāri ends bondage.

Text 207

sādhya-siddho dvi-guṇikaḥ
sādhya-sādhyo hy anarthakaḥ
tat-su-siddhas tri-guṇitān
sādhyārir hanti gotrajān

sādhya-siddhaḥ—sādhya-siddha; *dvi-guṇikaḥ*—double; *sādhya-sādhyaḥ*—sādhya-sādhya; *hy*—indeed; *anarthakaḥ*—without artha; *tat-su-siddhas tri-guṇitān sādhyārir hanti gotrajān* .

Sādhya-siddha is twice. Sādhya-sādhya is without artha. Tat-su-siddha is three times. Sādhyāri destroys the gotra.

Text 208

siddha-su-siddho 'rdha-japāt
tat-sādhyas tu guṇādhikāt
tat-su-siddho grahād eva
su-siddhāriḥ sva-gotra-hā

siddha-su-siddhaḥ—siddha-su-siddha; *ardha-japāt*—from saying half; *tat-sādhyaḥ*—tat-sādhya; *tu*—indeed; *guṇādhikāt*—is more; *tat-su-siddhaḥ*—tat-su-siddha; *grahāt*—from accepting; *eva*—indeed; *su-siddhāriḥ*—su-siddhāri; *sva-gotra-hā*—destroying the gotra.

Siddha-su-siddha is from chanting half. Tat-sādhya is more. Tat-su-siddha is from accepting. Su-siddhāri destroys the gotra.

Text 209

ari-siddhaḥ sutān hanyād
ari-sādhyas tu kanyakāḥ
tat-su-siddhas tu patnī-ghnas
tad-arir hanti sādhakam

ari-siddhaḥ—ari-siddha; *sutān*—sons; *hanyāt*—kills; *ari-sādhyaḥ*—ari-sadhya; *tu*—indeed; *kanyakāḥ*—daughters; *tat-su-siddhaḥ*—tat-su-siddha; *tu*—indeed; *patnī-ghnaḥ*—kills thw wife; *tad-ariḥ*—tat-ari; *hanti*—kills; *sādhakam*—the method.

Ari-siddha kills sons. Ari-sādhya kills daughters. Tat-su-siddha kills the wife. Tad-ari kills the means."

Text 210

tathā ca tantre asya ca mantra-viśeṣe 'pavādaḥ

nṛsiṁhārka-varāhānāṁ
prāsāda-praṇavasya
vaidikasya tu mantrasya
siddhādīn naiva śodhayet

tathā—so; *ca*—and; *tantre*—in the Tantra; *asya*—of that; *ca*—and; *mantra-viśeṣe*—specific mantra; *apavādaḥ*—exception; *nṛsiṁhārka-varāhānām*—of Nṛsiṁh, Arka, and Varāha; *prāsāda*—of the palace; *praṇavasya*—the syllable Oṁ; *vaidikasya*—Vedic; *tu*—but; *mantrasya*—of the mantras; *siddhādīn*—beginning with siddha; *na*—not; *eva*—indeed; *śodhayet*—should purify.

In the Tantra is given the following exception to this mantra:

"He should not purify the siddha and other mantras when they begin with Oṁ, come from the Vedas, or glorify Nṛsiṁha, Sūrya, or Varāha.

Text 211

svapna-labdhe striyā datte
mālā-mantre ca try-akṣare
ekākṣare tathā mantre
siddhādīn naiva śodhayet

svapna-labdhe—obtained in a dream; *striyā*—by a woman; *datte*—given; *mālā-mantre*—mala-mantra; *ca*—and; *try-akṣare*—in three letters; *ekākṣare*—in one letter; *tathā*—so; *mantre*—in the mantra; *siddhādīn*—beginning with siddha; *na*—not; *eva*—indeed; *śodhayet*—should purify.

"He should not purify the siddha and other mantras when they are obtained in a dream, given by a woman, are mālā-mantras, have three letters, or have one letter."

Text 212

sva-kulānya-kulatvādi
vijñeyaṁ cāgamāntarāt
na vistāra-bhayād atra
vyarthatvād api likhyate

sva-kulānya-kulatvādi—from one's own family or another's family; *vijñeyam*—should be known; *ca*—and; *āgamāntarāt*—from another Agama; *na*—not; *vistāra-bhayāt*—with great fear; *atra*—here; *vyarthatvāt*—because of being irrelevant; *api*—indeed; *likhyate*—is written.

Fearing that I may insert many unnecessary details, I will not quote here from other Agamas the description of one's own family or another's.

Text 213

śrīmad-gopāladevasya
sarvaiśvarya-pradarśinaḥ
tādṛk-śaktiṣu mantreṣu
na hi kiñcid vicāryate

śrīmad-gopāladevasya—of Lord Gopāladeva; *sarvaiśvarya-pradarśinaḥ*—who has all opulences and powers; *tādṛk*—like that; *śaktiṣu*—in potencies; *mantreṣu*—in the mantras; *na*—not; *hi*—indeed; *kiñcit*—anything; *vicāryate*—is considered.

In the mantras of all-powerful, all-glorious, and all-opulent Lord Gopāladeva, mantras that contain His potencies, this process of purification is not to be considered.

Text 214

tathā ca krama-dīpikāyāṁ

sarveṣu varṇeṣu tathāśrameṣu
nārīṣu nānāhvaya-janmabheṣu
dātā phalānām abhivāñchitānāṁ
drāg eva gopālaka-mantra eṣaḥ

tathā—so; *ca*—and; *krama-dīpikāyām*—in the Krama-dipika; *sarveṣu*—in all; *varṇeṣu*—varnas; *tathā*—so; *āśrameṣu*—in asramas; *nārīṣu*—in women; *nānā*—various; *ahvaya*—names; *janma*—birth; *bheṣu*—in stars; *dātā*—the giver; *phalānām*—of results; *abhivāñchitānām*—desired; *drāg*—at once; *eva*—indeed; *gopālaka-mantra*—the mantra of Lord Gopāla; *eṣaḥ*—this.

In the Krama-dīpikā it is said:

"The Gopāla-mantra immediately gives the desired results to everyone, to all varṇas and āśramas, to women, and to everyone born under every birth-star."

Text 215

trailokya-sammohana-tantre ca aṣṭādāśākṣara-mantram adhikṛtya śrī-śivenoktaṁ

na cātra śātravā doṣā
narṇasvādi-vicāraṇā
ṛkṣa-rāśi-vicāro vā
na kartavyo manau priye

trailokya-sammohana-tantre—in the Trailokya-sammohana-tantra; *ca*—and; *aṣṭādāśākṣara-mantram*—the eighteen-syllable mantra; *adhikṛtya*—in relatiuon to; *śrī-śivena*—by Lord Śiva; *uktam*—said; *na*—not; *ca*—and; *atra*—here; *śātravā*—enemeies; *doṣā*—fault; *na*—not; *ṛṇasva*—debtor or wealthy; *ādi*—beginning with; *vicāraṇā*—consideration;; *ṛkṣa-rāśi-vicāraḥ*—consideration of the birth star; *vā*—or; *na*—not; *kartavyaḥ*—to be done; *manau*—in the mantra; *priye*—O dear one.

In the Trailokya-sammohana-tantra, Lord Śiva describes the eighteen-syllable mantra:

"O beloved, in the eighteen-syllable mantra there is no consideration of the fault of śātravā. Nor is there consideration of the birth-star of the chanter or whether he is wealthy or a debtor."

Text 216

kecic chinnāś ca ruddhāś ca

kecin mada-samuddhatāḥ
malinaḥ stambhitaḥ kecit
kilitā duṣitā api
etair doṣair yuto nāyaṁ
yatas tribhuvanottamaḥ

kecit—some; *chinnāś*—broken; *ca*—and; *ruddhāḥ*—stopped; *ca*—and; *kecin*—some; *mada-samuddhatāḥ*—spoken wildly; *malinaḥ*—impure; *stambhitaḥ*—stuttered; *kecit*—some; *kilitā*—pierced; *duṣitā*—defiled; *api*—also; *etaiḥ*—by them; *doṣaiḥ*—faults; *yutaḥ*—endowed; *na*—not; *ayam*—this; *yataḥ*—because; *tribhuvanottamaḥ*—the best in the three worlds.

Sometimes the pronunciation of this mantra may be broken, sometimes stopped, sometimes contaminated, sometimes stuttered, sometimes impaled, and sometimes wrongly done. Still, these faults do not touch this mantra. For this reason this is the best mantra in the three worlds.

Text 217

sāmānyataś ca yathā bṛhad-gautamīye

atha kṛṣṇa-manūn vakṣye
dṛṣṭādṛṣṭa-phala-pradān
yān vai vijñāya munayo
lebhire muktim añjasā

sāmānyataḥ—in general; *ca*—and; *yathā*—as; *bṛhad-gautamīye*—in the Bṛhad-gautamīya Tantra; *atha*—so; *kṛṣṇa-manūn*—of the mantras of Lord Kṛṣṇa; *vakṣye*—I will tell; *dṛṣṭa*—seen; *adṛṣṭa*—and not seen; *phala*—results; *pradān*—giving; *yān*—which; *vai*—indeed; *vijñāya*—underastanding; *munayaḥ*—the sages; *lebhire*—attained; *muktim*—liberation; *añjasā*—easily.

In the Gautamīya Tantra it is said in a general way:

"Now I will tell you of the Kṛṣṇa-mantras, which give benefits seen and not seen. Learning of these mantras, the great sages easily attained liberation.

Text 218

gṛhasthā vanagāś caiva
yatayo brahma-cāriṇaḥ
striyaḥ śūdrādayaś caiva
sarve yatrādhikāriṇaḥ

gṛhasthā—householders; *vanagāś*—vanaprasthas; *ca*—and; *eva*—indeed; *yatayaḥ*—sannyasis; *brahma-cāriṇaḥ*—brahmacaris; *striyaḥ*—women; *śūdrādayaḥ*—beginning with sudras; *ca*—and; *eva*—indeed; *sarve*—all; *yatra*—in which; *adhikāriṇaḥ*—are qualified.

"Householders, vānaprasthas, sannyāsīs, brahmacārīs, women, śūdras, and all others are qualified to chant these mantras.

Text 219

nātra cintyo 'ri-śuddhy-ādir
nāri-mitrādi-lakṣaṇam
na vā prayāsa-bāhulyaṁ
sādhane na pariśramaḥ

na—not; *atra*—in this; *cintyaḥ*—to be considered; *ari-śuddhy-ādiḥ*—beginning with ari-suddha; *na*—not; *ari-mitrādi-lakṣaṇam*—characteristics beginning with friends and enemies; *na*—not; *vā*—or; *prayāsa-bāhulyam*—with a great effort; *sādhane*—in execution; *na*—not; *pariśramaḥ*—great effort.

"In chanting the Kṛṣṇa-mantras there is no consideration of the problems beginning with ari-śuddha, nor is there

consideration of the problems beginning with friends and enemies, nor is a great effort required to chant this mantra, nor need one become exhausted by chanting.

Text 220

ajñāna-tūla-raśeṣ ca
analaḥ kṣaṇa-mātrataḥ
siddha-sādhya-su-siddhāri-
rūpā nātra vicāraṇā

ajñāna—of ignorance; *tūla*—of cotton; *raśeḥ*—odf a heap; *ca*—and; *analaḥ*—fire; *kṣaṇa-mātrataḥ*—in a momwnt; *siddha-sādhya-su-siddhāri-rūpā*—those things beginning with siddha-sadhya-susiddha; *na*—not; *atra*—here; *vicāraṇā*—consideration.

"The Kṛṣṇa-mantras are a great fire that burns up a great heap of the cotton of ignorance. In chanting them there is no consideration of siddha, sādhya, su-siddha, ari, or other problems.

Text 221

sarveṣāṁ siddha-mantrāṇāṁ
yato brahmākṣaro manuḥ
prajāpatir avāpāgryaṁ
deva-rājyaṁ śacī-patiḥ
avāpus tridaśāḥ svargaṁ
vāgīśatvaṁ bṛhaspatiḥ. ity ādi.

sarveṣām—of all; *siddha-mantrāṇām*—siddha-mantras; *yataḥ*—from which; *brahma*—best; *akṣaraḥ*—letters; *manuḥ*—mantra; *prajāpatiḥ*—Prajāpati; *avāpa*—attained; *āgryam*—pre-eminence; *deva-rājyam*—a demigod's kingdom; *śacī-patiḥ*—the husband of Śaci; *avāpuḥ*—attained; *tridaśāḥ*—the demigods; *svargam*—Svargaloka; *vāgīśatvam*—being a master of words; *bṛhaspatiḥ*.—Bṛhaspati; *ity*—thus; *ādi*—beginning.

"Of all siddha-mantras, the Kṛṣṇa-mantras are the best. By chanting them Brahmā became the first of the demigods, Indra attained a demigod-kingdom, the demigods attained Svargaloka, and Bṛhaspati became a master of words."

Texts 222 and 223

tathātraivānte

viṣṇu-bhaktyā viśeṣena
kiṁ na sidhyati bhū-tale
kīṭādi-brahma-paryantaṁ
govindānugrahān mune

sarva-sampatti-nilayāḥ
sarvatrāpy akuto-bhayāḥ
ity ādi kathitaṁ kiñcin
māhātmyaṁ vo munīśvarāḥ

tathā—so; *atra*—here; *eva*—indeed; *ante*—at the end; *viṣṇu-bhaktyā*—by devotion to Lord Viṣṇu; *viśeṣena*—specifically; *kim*—what?; *na*—not; *sidhyati*—becoems perfect; *bhū-tale*—on the earth; *kīṭādi-brahma-paryantam*—from Lord Brahmā down to an insect; *govindānugrahān*—by the mercy of Lord Govinda; *mune*—O sage; *sarva-sampatti-nilayāḥ*—the abode of all opulences; *sarvatra*—everywhere; *api*—also; *akuto-bhayāḥ*—fearlessness; *ity*—thus; *ādi*—beginning; *kathitam*—spoken; *kiñcit*—something; *māhātmyam*—the glory; *vaḥ*—to you; *munīśvarāḥ*—O kings of the sages.

At the end, the Gautamīya Tantra explains:

"O sage, who on this earth, does not become perfect by worshiping Lord Kṛṣṇa with devotion? By attaining Lord Kṛṣṇa's mercy, all living entities, from the demigod Brahmā down to the insects, become the abodes of all good fortune.

They become free of all fears. O kings of the sages, in this way I have told you a small part of the glories of this mantra.

Text 224

ākāśe tārakā yadvat
sindhoḥ saikata-sṛṣṭivat
etad-vijñāna-mātreṇa
labhen muktiṁ catur-vidhām

ākāśe—in the sky; *tārakā*—stars; *yadvat*—as; *sindhoḥ*—of the ocean; *saikata-sṛṣṭivat*—creation of grains of sand; *etad-vijñāna-mātreṇa*—simply by knowing this; *labhen*—attains; *muktim*—libreation; *catur-vidhām*—four kinds.

"The glories of the Kṛṣṇa-mantras are numberless like the stars in the sky or the grains of sand by the ocean's shore. By understanding these mantras one attains the four kinds of liberation.

Text 225

etad anyeṣu mantreṣu
doṣāḥ santi pare ca ye
tad-arthaṁ mantra-saṁskārā
likhyante tantrato daśa

etat—this; *anyeṣu*—in other; *mantreṣu*—mantras; *doṣāḥ*—faults; *santi*—are; *pare*—others; *ca*—and; *ye*—which; *tad-artham*—for this sake; *mantra-saṁskārā*—purification of the mantra; *likhyante*—are written; *tantrataḥ*—from the Tantras; *daśa*—ten.

"It is other mantras that have problems. That is why for them the Tantras prescribe ten kinds of purification."

Text 226

atha mantra-saṁskāraḥ

saradā-tilake

jananaṁ jīvanaṁ ceti
tāḍanaṁ rodhanaṁ tathā
athābhiṣeko vimalī-
kāraṇāpyāyane punaḥ
tarpaṇaṁ dīpanaṁ guptir
daśaita mantra-saṁskriyā

atha—now; *mantra-saṁskāraḥ*—purification of the mantras; *saradā-tilake*—in the Saradā-tilaka; *jananam*—janana; *jīvanam*—jivana; *ca*—and; *iti*—thus; *tāḍanam*—tāḍana; *rodhanam*—rodhana; *tathā*—so; *atha*—then; *abhiṣekaḥ*—abhiṣeka; *vimalī-kāraṇa*—vimalī-kāraṇa; *āpyāyane*—āpyāyana; *punaḥ*—again; *tarpaṇam*—tarpana; *dīpanam*—dipana; *guptiḥ*—gipti; *daśa*—ten; *etaḥ*—they; *mantra-saṁskriyā*—purification of the mantra.

Purification of Mantras

In the Saradā-tilaka it is said:
"The ten purificatory rituals for mantras are: 1. janana, 2. jīvana, 3. tāḍana, 4. rodhana, 5. abhiṣeka, 6. vimalī-kāraṇa, 7. āpyāyana, 8. tarpaṇa, 9. dīpana, and 10. gupti.

Text 227

mantrāṇāṁ mātṛkā-madhyād
uddharo jananaṁ smṛtam
praṇavāntaritān kṛtvā

mantra-varṇān japet sudhīḥ

mantrāṇām—of mantras; *mātṛkā-madhyāt*—from the midst of a matrika; *uddharaḥ*—rising; *jananam*—janana; *smṛtam*—remembered; *praṇava*—Oṁ; *antaritān*—within; *kṛtvā*—doing; *mantra-varṇān*—the letters of the mantra; *japet*—should chant; *sudhīḥ*—intelligent.

When the mantra is brought from the midst of a mātṛikā, it is called janana. When an intelligent person chants the letters of the mantra with the sacred syllable Oṁ, the learned scholars of mantras and tantras call it jīvana.

Texts 228-233

etaj jīvanam ity āhur
mantra-tantra-visāradaḥ
mano-varṇān samālikhya
tāḍayec candanāmbhasā

praty-ekaṁ vāyunā mantrī
tāḍanaṁ tad-udāhṛtam
vilikhya mantraṁ taṁ mantrī
prasūnaiḥ karavīrajaiḥ

tan-mantrākṣara-saṅkhyātair
hanyād yat tena rodhanam
sva-tantrokta-vidhānena
mantrī mantrārṇa-saṅkhyayā

aśvattha-pallavair mantraṁ
abhiṣiñced viśuddhaye
sañcintya manasā mantraṁ
jyotir-mantreṇa nirdahet

mantre mūla-trayaṁ mantrī
vimalī-kāraṇaṁ tv idam
tara-vyomāgnim anugā
daṇḍi jyotir-manur mataḥ
kuśodekena japtena
praty-arṇaṁ prokṣaṇaṁ manoḥ

tena mantreṇa vidhivad
etad āpyāyanaṁ smṛtam
mantreṇa vāriṇā yantre
tarpaṇaṁ tarpaṇaṁ smṛtam

etat—this; *jīvanam*—jivana; *ity*—thus; *āhuḥ*—say; *mantra-tantra-visāradaḥ*—expert in mantras and tantras; *mano-varṇān*—letters of the mantra; *samālikhya*—writing; *tāḍayec*—should strike; *candanāmbhasā*—with sandal water; *praty-ekam*—many times; *vāyunā*—with wind; *mantrī*—the chanter of the mantra; *tāḍanam*—tadanam; *tad-udāhṛtam*—that is called; *vilikhya*—writing; *mantram*—the mantra; *tam*—that; *mantrī*—the chanter of the mantra; *prasūnaiḥ*—with flowers; *karavīrajaiḥ*—from the karavira tree; *tan-mantrākṣara-saṅkhyātaiḥ*—with the lettrs of trhe mantra; *hanyāt*—should destroy; *yat*—what; *tena*—with that; *rodhanam*—rodhana; *sva-tantrokta-vidhānena*—with the rules of the Tantras; *mantrī*—the chanter of the mantra; *mantrārṇa-saṅkhyayā*—with the letters of the mantra; *aśvattha-pallavaiḥ*—with asvattha leaves; *mantram*—the mantra; *abhiṣiñcet*—is abhiseka; *viśuddhaye*—for purification; *sañcintya*—meditating; *manasā*—in the mind; *mantram*—the mantra; *jyotir-mantreṇa*—as a mantra of light; *nirdahet*—should burn; *mantre*—in the mantra; *mūla-trayam*—three times; *mantrī*—mantri; *vimalī-kāraṇam*—vimalai-karana; *tv*—indeed; *idam*—this; *tara-vyomāgnim*—with teh fire of the sky; *anugā*—following; *daṇḍi*—holding a staff; *jyotir-manuḥ*—a mantra of light; *mataḥ*—considered; *kuśodekena*—with kusa grass and water; *japtena*—chanted; *praty-arṇam*—many times; *prokṣaṇam*—proksana; *manoḥ*—of the mantra; *tena*—by that; *mantreṇa*—mantra; *vidhivat*—according to the rules; *etat*—this; *āpyāyanam*—apyayana; *smṛtam*—considered; *mantreṇa*—by the mantra; *vāriṇā*—with water; *yantre*—in the yantra; *tarpaṇam*—tarpana; *tarpaṇam*—tarpana; *smṛtam*—considered.

When one writes the letters of the mantra and strikes it many times with sandal-water and air, it is called tāḍana. When one writes the letters of the mantra with karavīra flowers, that is called rodhana. When one writes the mantra with aśvattha leaves, that is abhiṣeka. When one three times meditates on the mantra as effulgent syllables, that is called vimalī-karaṇa. When one meditates on the mantra as effulgent syllables, touches water and kuśa grass, and chants the

mantra many times, that is called āpyāyana. When one places the mantra in a water-yantra, that is called tarpaṇa.

Text 234

tāra-māyā-ramā-yogo
manor dīpanam ucyate
japyamānasya mantrasya
gopānāṁ tv aprakāśanam

tāra-māyā-rāma-yogaḥ—in connection with Tara, Maya, and Ramā; *manoḥ*—of the mantra; *dīpanam*—dipana; *ucyate*—is said; *japyamānasya*—cahnting; *mantrasya*—of the mantra; *gopānām*—gupti; *tv*—indeed; *aprakāśanam*—not openly.

When one chants the mantra with the syllables of Tāra, Māyā, and Ramā, that is called dīpana. When one secretly chants the mantra that is called gupti.

Text 235

balitvāt kṛṣṇa-mantrāṇāṁ
saṁskārāpekṣaṇaṁ na hi
sāmānyoddeśa-mātreṇa
tathāpy etad udīritam

balitvāt—because of the power; *kṛṣṇa-mantrāṇām*—of the Kṛṣṇa-mantras; *saṁskārāpekṣaṇam*—to be purified; *na*—not; *hi*—indeed; *sāmānyoddeśa-mātreṇa*—in a general way; *tathāpy*—still; *etat*—this; *udīritam*—spoken.

Because the Kṛṣṇa-mantras are so powerful they should not be purified in this way. Thus, in a general way, the purification of mantras has been described.

Eighth Vilasa

Text 1

śrī-caitanya-prabhuṁ vande
yat-padāśraya-vīryataḥ
saṅgṛhnāty ākara-vrātād
raṅko ratnāvalīyamam

śrī-caitanya-prabhum-to Śrī Caitanya Mahāprabhu; vande-I bow down; yat-padāśraya-vīryataḥ-by the power of taking shelter of whose feet; saṅgṛhnāty-colects; ākara-vrātādt-from the oceans; raṅkaḥ-wretched person; ratnāvalīyamam-jewels.

I bow down before Śrī Caitanya Mahāprabhu. By the power of the shelter of His lotus feet this fallen person collects many jewels from the ocean of the scriptures.

Text 2

atha dhūpanaṁ

tataś ca dhūpam utsṛjya
nīcais tan-mudrayārpayet
kṛṣṇaṁ saṅkīrtayan ghaṇṭāṁ
vāma-hastena vādayan

atha-now; dhūpanam-incense; tataś-then; ca-and; dhūpam-incense; utsṛjya-offering; nīcaiḥ-by the fallen; tan-mudrayā-with a mudra; arpayet-may offer; kṛṣṇam-to Lord Kṛṣṇa; saṅkīrtayan-glorifying; ghaṇṭām-bell; vāma-hastena-with the left hand; vādayan-sounding.

Offering Incense

One should place the incense below and offer it with a mudrā as one rings the bell with his left hand and chants the Lord's glories.

Commentary by Śrīla Sanātana Gosvāmī

One should offer the incense with the mantra, "eṣa dhūpo namaḥ" (Here is some incense. I offer my obeisances to You). One should place the incense on the ground before the Lord and raise it to the Lord's navel. In the same way one should offer a fragrant and unbroken flower and chant the mantra “ghaṇṭāṁ ca svāhā, astrāya phat".

Text 3

tathā ca bahv-ṛcā-pariśiṣṭe

dhūpasya vījane caiva
dhūpenāṅga-vidhūpane
nīrājaneṣu sarveṣu
viṣṇor nāmāni kīrtayet

tathā-so; ca-and; bahv-ṛcā-pariśiṣṭe-in the Bahv-ṛcā-pariśiṣṭa; dhūpasya-of incense; vījane-in waving; ca-and; eva-indeed; dhūpena-with incense; aṅga-before the body; vidhūpane-waving; nīrājaneṣu-in arati; sarveṣu-in all; viṣṇoḥ-of Lord Viṣṇu; nāmāni-names; kīrtayet-should chant.

In the Bahv-ṛcā-pariśiṣṭa it is said:

"At every ārati one should wave incense before Lord Viṣṇu's form and chant His holy names.

Commentary by Śrīla Sanātana Gosvāmī

One should wave the incense so the fragrance is spread everywhere.

Text 4

jaya-ghoṣaṁ prakurvīta
kāruṇyaṁ cābhikīrtayet
tathā maṅgala-ghoṣaṁ ca
jagad-bījasya ca stutim

jaya-ghoṣam-sounds of victory; prakurvīta-should do; kāruṇyam-mercy; ca-and; abhikīrtayet-should glorify; tathā-so; maṅgala-ghoṣam-auspicious sounds; ca-and; jagad-bījasya-of the seed of the universes; ca-and; stutim-prayers.

"One should chant jaya-mantras, glorify the Lord's mercy, and recite auspicious prayers glorifying the Lord who is the seed of all universes.

Commentary by Śrīla Sanātana Gosvāmī

The liberation of Pūtanā is the first of many examples of the Lord's mercy. The prayers here are the prayers of Lord Brahmā and other great souls.

Text 5

anyatra ca

tataḥ samarpayed dhūpaṁ
ghaṇṭā-vādya-jaya-svanaiḥ
dhūpa-sthanaṁ samabhyarcya
tarjaṇyā vāmayā hareḥ

anyatra-in another place; ca-and; tataḥ-then; samarpayet-should offer; dhūpam-incense; ghaṇṭā-bell; vādya-sounding; jaya-victory; svanaiḥ-sounds; dhūpa-of incense; sthanam-the place; samabhyarcya-worshiping; tarjaṇyā-with the forefinger; vāmayā-left; hareḥ-of Lord Hari.

In another place it is said:

"After worshiping the incense-dish with the left forefinger, one should offer the incense to Lord Hari as one rings the bell and chants jaya-mantras."

Text 6

tatra mantraḥ

vanaspati-rasotpanno
gandhāḍhyo gandha uttamaḥ
āghreyaḥ sarva-devānāṁ
dhūpo 'yaṁ pratigṛhyatām

tatra-ther; mantraḥ-themantra; vanaspati-of trees; rasa-from the juice; utpannaḥ-manifested; gandhāḍhyaḥ-fragrance; gandha-fragrance; uttamaḥ-great; āghreyaḥ-to be smelled; sarva-devānām-of all the demigods; dhūpaḥ-incense; ayam-this; pratigṛhyatām-may be accepted.

A Mantra For Offering Incense

"Please accept this very fragrant incense made from the nectar of trees, incense that all the demigods like to smell."

Text 7

atha dhūpaḥ

vāmana-purāṇe

ruhikākhyaṁ kaṇo dāru-
sihlakaṁ cāguruḥ sitā
śaṅkho jātī-phalaṁ śrīśe
dhūpāni syuḥ priyāṇi vai

atha-now; dhūpaḥ-incense; vāmana-purāṇe-in the Vāmana Purāṇa; ruhikākhyam-named ruhika; kaṇaḥ-guggula; dāru-daru; sihlakam-sihlaka; ca-and; aguruḥ-aguru; sitā-sita; śaṅkhaḥ-sanka; jātī-phalam-jati-phala; śrīśe-to the master of the goddess of fortune; dhūpāni-incenses; syuḥ-are; priyāṇi-favorite; vai-indeed.

Kinds of Incense

In the Vāmana Purāṇa it is said:

"Ruhika, kaṇa, dāru, sihlaka, aguru, sitā, śaṅkha, and jātī-phala are kinds of incense that are liked by Lord hari, the master of the goddess of fortune."

Text 8

mūlāgame

sa-guggulv-aguru-śīra-
sitājya-madhu-candanaiḥ
sārāṅgāra-vinikṣiptaiḥ
kalpayed dhūpam uttamam

mūlāgame-in the Mūlāgama; sa-guggulv-aguru-śīra-sitājya-madhu-candanaiḥ-with guggulu, aguru, śīra, sitā, ājya, madhu, and sandal; sārāṅgāra-vinikṣiptaiḥ-placed on charcoal; kalpayet-should maske; dhūpam-incense; uttamam-excellent.

In the Mūlāgama it is said:

"Guggulu, aguru, śīra, sitā, ājya, madhu, and sandal are excellent incense placed on heated coals."

Text 9

viṣṇu-dharmottare ca

tathaiva śubha-gandhā ye
dhūpās te jagataḥ pateḥ
vāsudevasya dharma-jñair
nivedyā dānaveśvara

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; ca-and; tathā-so; eva-inceed; śubha-gandhā-sweet fragrance; ye-which; dhūpāḥ-inscenses; te-they; jagataḥ-of the universe; pateḥ-the master; vāsudevasya-Lord Vāsudeva; dharma-jñaiḥ-by the knowers of religion; nivedyā-should be offered; dānaveśvara-O king of the danavas.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"O king of the dānavas, they who know the truths of religion should offer sweet incense to Lord Vāsudeva, the master of the universe."

Text 10

atha dhūpeṣu niṣiddhaṁ

na dhūpārthe jīva-jātam

atha-now; dhūpeṣu-in incenses; niṣiddham-forbidden; na-not; dhūpārthe-for incesne; jīva-jātam-made form breathing living entities.

Kinds of Incense That Are Forbidden

One should not made incense from animal-products.

Text 11

tatraivāpavādaḥ

vinā mṛgamadaṁ dhūpe
jīva-jātaṁ vivarjayet

tatra-there; eva-indeed; apavādaḥ-exception; vinā-except for; mṛgamadam-musk; dhūpe-in incense; jīva-jātam-madxe from animals; vivarjayet-one should avoid.

An Exception to This

Except for musk, one should not make incense from animal-products.

Text 12

kālikā-purāṇe

na yakṣa-dhūpaṁ vitaren
mādhavāya kadācana

kālikā-purāṇe-in the Kālikā Purāṇa; na-not; yakṣa-dhūpam-incense from the śāla tree; vitaret-should offer; madhavaya-to Lord k; kadācana-ever.

In the Kālikā Purāṇa it is said:

"One should never offer to Lord Kṛṣṇa incense made from the śāla tree."

Text 13

agni-purāṇe

na śallakījaṁ na tṛṇaṁ
na śalka-rasa-sambhṛtam
dhūpaṁ pratyaṅga-nirmuktaṁ
dadyāt kṛṣṇāya buddhimān

agni-purāṇe-in the Agni Purāṇa; na-not; śallakījam-made from sallaki; na-not; tṛṇam-grass; nanot; śalka-rasa-salkarasa; sambhṛtam-made; dhūpam-incense; pratyaṅga-nirmuktam-offered toi the limbs; dadyāt-should give; kṛṣṇāya-to Lord Kṛṣṇa; buddhimān-an intelligent person.

In the Agni Purāṇa it is said:

"An intelligent person should not offer to Lord Kṛṣṇa's transcendental limbs incense made from śallakī, grass, or śalkarasa.

Texts 14 and 15

atha dhūpana-māhātmyaṁ

narasiṁhe śrī-mārkaṇḍeya-śatānīka-samvāde

mahiṣākhyaṁ gugguluṁ ca
ājya-yuktaṁ sa-śarkaram
dhūpaṁ dadāti rājendra
narasiṁhasya bhaktimān

sa dhūpitaḥ sarva-dikṣu
sarva-pāpa-vivarjitaḥ
apsaro-gaṇa-yuktena
vimānena virājatā
vāyulokaṁ samāsādya
viṣṇuloke mahīyate

atha-now; dhūpana-māhātmyam-the Glories of Offering Incense; narasiṁhe śrī-mārkaṇḍeya-śatānīka-samvāde-in the Nṛsiṁha Purāṇa, in a conversation of Śrī Mārkaṇḍeya and Śrī Śatānīka; mahiṣākhyam-called mahiṣa; guggulum-guggulu;

ca-and; ājya-yuktam-made with ghee; sa-with; śarkaram-sugar; dhūpam-incense; dadāti-offers; rājendra-O king of kings; narasiṁhasya-to Lord Nṛsiṁha; bhaktimān-a devotee; sa-that; dhūpitaḥ-scented; sarva-dikṣu-in all directions; sarva-pāpa-vivarjitaḥ-free of all sins; apsaro-gaṇa-the apsaras; yuktena-with; vimānena-in an airplane; virājatā-shining; vāyulokam-to Vāyuloka; samāsādya-attaining; viṣṇuloke-in Viṣṇuloka; mahīyate-is glorified.

The Glories of Offering Incense

In the Nṛsiṁha Purāṇa, in a conversation of Śrī Mārkaṇḍeya and Śrī Śatānīka, it is said:

"O king of kings, a devotee who offers mahiṣa-guggula incense, made with ghee and sugar, to Lord Nṛsiṁha, makes all the directions fragrant. He becomes free of all sins. Accompanied by a host of apsarās, he flies in a splendid airplane to Vāyuloka. He is praised in Viṣṇuloka."

Text 16

skānde

ye kṛṣṇāguruṇā kṛṣṇaṁ
dhūpayanti kalau narāḥ
sa-karpūreṇa rājendra
kṛṣṇa-tulyā bhavanti te

skānde-in the Skanda Purāṇa; ye-who; kṛṣṇāguruṇā-with Kṛṣṇaguru; kṛṣṇam-Kṛṣṇa; dhūpayanti-offer incesne; kalau-in Kali-yuga; narāḥ-persons; sa-karpūreṇa-with camphor; rājendra-Oking; kṛṣṇa-tulyā-equal to Lord Kṛṣṇa; bhavanti-become; te-they.

In the Skanda Purāṇa it is said:

"In Kali-yuga they who offer kṛṣṇāguru incense to Lord Kṛṣṇa attain spiritual forms like Lord Kṛṣṇa's.

Text 17

sājyena vai guggulunā
su-dhūpena janārdanam
dhūpayitvā naro yāti
padaṁ tasya sadā-śivam

sājyena-with ghee; vai-indeed; guggulunā-with guggula; su-dhūpena-with incense; janārdanam-to Lord Kṛṣṇa; dhūpayitvā-offering incense; naraḥ-a persopn; yāti-goes; padam-to the abode; tasya-of Him; sadā-śivam-eternally auspicious.

"A person who offers guggula incense with ghee to Lord Kṛṣṇa goes to the Lord's eternally auspicious abode.

Text 18

aguruṁ tu sa-karpūra-
divya-candana-saurabham
dattvā nityaṁ harer bhaktyā
kulānāṁ tarayec chatam

agurum-aguru; tu-indeed; sa-karpūra-with camphor; divya-candana-saurabham-scentedwith divine sandal; dattvā-placing; nityam-always; hareḥ-of Lord Hari; bhaktyā-with devotion; kulānām-of families; tarayet-delivers; śatam.

"A person who with devotion regularly offers to Lord Kṛṣṇa aguru incense, mixed with camphor and splendid sandal, delivers a hundred generations of His relatives."

Text 19

viṣṇu-dharmottara-tṛtīya-khaṇḍe

dhūpanam uttamaṁ tadvat
sarva-kāma-phala-pradam
dhūpaṁ turuṣkakaṁ dattvā
vahniṣṭoma-phalaṁ labhet

viṣṇu-dharmottara-tṛtīya-khaṇḍe-in the Viṣṇu-dharma Purāṇa, in the Third, or Uttara-khaṇḍa; dhūpanam-incense; uttamam-best; tadvat-then; sarva-all; kāma-desires; phala-results; pradam-giving; dhūpam-incense; turuṣkakam-turuṣkaka; dattvā-offering; vahniṣṭoma-phalam-the result of an agnistoma-yajna; labhet-attains.

In the Viṣṇu-dharma Purāṇa, in the Third, or Uttara-khaṇḍa, it is said:

"Offering incense to the Lord fulfills all desires. A person who offers turuṣkaka incense to the Lord attains the result of performing an agniṣṭoma-yajña.

Text 20

dattvā tu kṛtrimaṁ mukhyaṁ
sarva-kāmān avāpnuyāt
gandha-yukta-kṛtaṁ dattvā
yajña-gosavam āpnuyāt

dattvā-offwering; tu-indeed; kṛtrimam-artifical; mukhyam-primary; sarva-kāmān-all desires; avāpnuyāt-attains; gandha-fragrance; yukta-kṛtam-with; dattvā-offering; yajña-gosavam-a gosava yajna; āpnuyāt-attains.

"A person who offers incense to the Lord attains all desires. A person who offers fragrant incense to the Lord attains the result of a gosava-yajña.

Text 21

dattvā karpūra-niryāsaṁ
vājimedha-phalaṁ labhet
vasante guggulaṁ dattvā
vahniṣṭomam avāpnuyāt

dattvā-offering; karpūra-niryāsam-camphor; vājimedha-phalam-the result of an asvamedha-yajna; labhet-attains; vasante-in the spring; guggulam-guggula; dattvā-offering; vahniṣṭomam-agnistoma; avāpnuyāt-attains.

"A person who offers camphor to the Lord attains the result of an aśvamedha-yajña. A person who in the spring offers guggula incense to the Lord attains the result of an agniṣṭoma-yajña.

Text 22

grīṣme candana-sāreṇa
rājasūya-phalaṁ labhet
turuṣkasya pradānena
pravṛṣy uttamatāṁ labhet

grīṣme-in the summer; candana-sāreṇa-with sandal paste; rājasūya-phalam-the result of a rajasuya-yajna; labhet-attains; turuṣkasya-of turuska; pradānena-by giving; pravṛṣy-during the monsson season; uttamatam-exalted position; labhet-attains.

"A person who in the summer offers sandal paste to the Lord attains the result of a rājasūya-yajña. A person who in

the monsoon season offers turuṣka incense to the Lord becomes exalted.

Text 23

karpūra-dānāc charadi
rājasūyam avāpnuyāt

karpūra-of camphor; dānāt-by the gift; śaradi-in the autumn; rājasūyam-a rasjasuya; avāpnuyāt-attains.

"A person who in the autumn offers camphor to the Lord attains the result of a rājasūya-yajña.

Text 24

hemante mṛga-darpeṇa
vājimedha-phalaṁ labhet

śiśire 'guru-sāreṇa
sarva-medha-phalaṁ labhet

hemante-in winter; mṛga-darpeṇa-with musk; vājimedha-phalam-the result of an asvamedha-yajna; labhet-attains; śiśire-in second wither; aguru-sāreṇa-with aguru; sarva-medha-phalam-the result of all yajnas; labhet-attains.

"A person who in the first part of winter offers musk to the Lord attains the result of an aśvamedha-yajña. A person who in the second part of winter offers aguru incense to the Lord attains the result of all yajñas.

Text 25

padam uttamam āpnoti
dhūpa-daḥ puṣṭim aśnute
dhūpa-lekhā yathaivordhvaṁ
nityam eva prasarpati
tathaivordhva-gato nityaṁ
dhūpa-dānād bhaven naraḥ

padam-abode; uttamam-supreme; āpnoti-attains; dhūpa-daḥ-one who offers incense; puṣṭim-properity; aśnute-enjoys; dhūpa-lekhā-offering incense; yathā-as; eva-indeed; ūrdhvaṁabove; nityam-always; eva-indeed; prasarpati-goes; tathā-so; eva-indeed; ūrdhva-gataḥ-gone above; nityam-always; dhūpa-dānāt-by offering incense; bhaven-becomes; naraḥ-a person.

"A person who offers incense to the Lord attains prosperity in this world and at the end attains the spiritual abode. A person who offers incense to the Lord is always exalted. A person who offers incense to the Lord is always exalted."

Text 26

prahlāda-saṁhitāyāṁ ca

yo dadāti harer dhūpaṁ
tulasī-kaṣṭha-vahninā
śata-kratu-samaṁ puṇyaṁ
go-'yutaṁ labhate phalam. iti.

prahlāda-saṁhitāyām-in the Prahlāda-saṁhitā; ca-and; yaḥ-who; dadāti-offers; hareḥ-to Lord Hari; dhūpam-incense; tulasī-tulasī; kaṣṭha-wood; vahninā-with wood; śata-kratu-samam-equal to a hunded yajnas; puṇyam-piety; gaḥ-of cows; ayutam-ten thousand; labhate-attains; phalam-result; iti-thus.

In the Prahlāda-saṁhitā it is said:

r giving ten thousand cows in charity.

Text 27

dhūpayec ca tathā samyak
śrīmad-bhagavad-ālayam
dhūpa-śeṣaṁ tato bhaktyā
svayaṁ seveta vaiṣṇavaḥ

dhūpayet-offers incense; ca-as; tathā-so; samyak-properly; śrīmad-bhagavad-ālayam-to the abode of the Supreme Personality of Godhead; dhūpa-śeṣam-the remaining incense; tataḥ-then; bhaktyā-with devotion; svayam-personally; seveta-should serve; vaiṣṇavaḥ-a devotee.

"A devotee should make the Lord's temple pleasant with the scent of incense. Thus, with devotion, he may smell the incense that has been offered to the Lord."

Text 28

tathā ca brāhme ambarīṣaṁ prati gautama-praśne

dhūpa-śeṣaṁ tu kṛṣṇasya
bhaktyā bhajasi bhūpate
kṛtvā cārātrikaṁ viṣṇoḥ
sva-murdhnā vandase nṛpa

tathā-so; ca-and; brāhme ambarīṣaṁ prati gautama-praśne-in the Brahma Purāṇa, Gautama Muni posed the following question to King Ambarīṣa; dhūpa-of incense; śeṣam-the remnant; tu-indeed; kṛṣṇasya-of Lord Kṛṣṇa; bhaktyā-with devotion; bhajasi-you worship; bhūpate-O king; kṛtvā-doing; ca-and; ārātrikam-arati; viṣṇoḥ-of Lord Viṣṇu; sva-murdhnā-with your head; vandase-bow down; nṛpa-O king.

In the Brahma Purāṇa, Gautama Muni posed the following question to King Ambarīṣa:

"O King, why do you devotedly smell the remnants of incense offered to the Lord? Why do you offer ārati to Lord Viṣṇu and then bow Your head before Him?"

Text 29

atha śrī-bhagavad-ālaya-dhūpana-māhātmyaṁ

kṛṣṇāguru-samutthena
dhūpena śrīdharālayam
dhūpayed vaiṣṇavo yas tu
sa mukto narakārṇavāt

atha-now; śrī-bhagavat-of the Lord; ālaya-the abode; dhūpana-incense; māhātmyam-the glories; kṛṣṇāguru-samutthena-made of Kṛṣṇaguru; dhūpena-with incesne; śrīdharālayam-the abode of the Lord; dhūpayet-offer incesne; vaiṣṇavaḥ-a devotee; yaḥ-who; tu-indeed; sa-he; muktaḥ-freed; naraka-of hell; arṇavāt-from the ocean.

The Glories of Making the Lord's Temple Fragrant With Incense

A devotee who makes the Lord's temple fragrant with kṛṣṇāguru incense is rescued from the ocean of hellish life.

Text 30

dhūpa-śeṣa-sevana-māhātmyaṁ

pādme śrī-gautamāmbarisa-samvāde

tīrtha-koṭi-śatair dhauto
yathā bhavati nirmalaḥ
karoti nirmalaṁ dehaṁ
dhūpa-śeṣas tathā hareḥ

dhūpa-of incense; śeṣa-remnant; sevana-service; māhātmyam-thwe glories; pādme-in the Padma Purāṇa; śrī-gautamāmbarisa-samvāde-in a conversation of Śrī Gautama and Śrī Ambarīṣa tīrtha-koṭi-śataiḥ-with hundreds and millions of pilgrimages; dhautaḥ-purified; yathā-as; bhavati-is; nirmalaḥ-pure; karoti-does; nirmalam-pure; deham-body; dhūpa-śeṣaḥ-remnants of incense; tathā-as; hareḥ-of Lord Hari.

The Glories of Smelling the Remnants of Incense Offered to the Lord

In the Padma Purāṇa, in a conversation of Śrī Gautama and Śrī Ambarīṣa, it is said:

"By once smelling the remnants of incense offered to the Lord, a person attains the purity of hundreds and millions of pilgrimages.

Text 31

na bhayaṁ vidyate tasya
bhaumaṁ divyaṁ rasātalam
kṛṣṇa-dhūpāvaśeṣena
yasyāṅgaṁ parivāsitam

na-not; bhayam-fear; vidyate-is; tasya-of him; bhaumam-on the earth; divyam-in Devaloka; rasātalam-in Rasatalaloka; kṛṣṇa-of Lord Kṛṣṇa; dhūpa-incense; avaśeṣena-with the remnant; yasya-of whom; aṅgam-the body; parivāsitam-is scented.

"A person whose body is scented with the remnants of incense offered to Lord Kṛṣṇa need have no fears on earth, in Devaloka, or in Rasātalaloka.

Text 32

nāpado vipadas tasya
bhavanti khalu dehinaḥ
harer dattāvaśeṣena
dhūpayed yas tanuṁ sadā

na-not; āpadaḥ-calamities; vipadaḥ-distresses; tasya-of him; bhavanti-are; khalu-indeed; dehinaḥ-persons; hareḥ-of Lord Kṛṣṇa; dattā-offering; avaśeṣena-with the remnants; dhūpayet-scents; tanum-body; sadā-always.

"A person whose body is always fragrant with the remnants of incense offered to the Lord never meets with any troubles or any calamities.

Text 33

nāsaukhyaṁ na bhayaṁ duḥkhaṁ
nādhijaṁ naiva rogajam
yaḥ sevayed dhūpa-śeṣaṁ
viṣṇor adbhuta-karmaṇaḥ

na-not; asaukhyam-unhappiness; na-not; bhayam-fear; duḥkham-suffering; na-not; adhijam-born of anxiety or mental distress; na-not; eva-indeed; rogajam-born of physical disease; yaḥ-one who; sevayet-serves; dhūpa-of incense; śeṣam-the remnant; viṣṇoḥ-of Lord Viṣṇu; adbhuta-karmaṇaḥ-whose deeds are wonderful.

"A person who smells the remnants of incense offered to Lord Viṣṇu, whose deeds are all filled with wonder, is never unhappy or afraid. He never suffers from anxiety or diseases.

Text 34

krūra-sattva-bhayaṁ naiva
na ca caura-bhayaṁ kvacit
sevayitvā harer dhūpaṁ
nirmalyaṁ padayor jalam

krūra-sattva-of cruel persons; bhayam-fear; na-not; eva-indeed; na-not; ca-and; caura-bhayam-fear of thieves; kvacit-ever; sevayitvā-having served; hareḥ-of Lord Hari; dhūpam-the incense; nirmalyam-pure; padayoḥ-of the feet; jalam-the water.

"A person who has honored the incense offered to Lord Kṛṣṇa or the water that has washed His feet need never fear cruel persons or thieves.

Text 35

hari-bhakti-sudhodaye ca

āghrāṇaṁ yad dharer dattaṁ
dhūpocchiṣṭasya sarvataḥ
tad-bhava-vyāla-daṣṭānāṁ
bhavet karma-viṣāpaham. iti.

hari-bhakti-sudhodaye-in the Hari-bhakti-sudhodaya; ca-and; āghrāṇam-smelling; yat-what; dhareḥ-of Lord Hari; dattam-offered; dhūpa-of incense; ucchiṣṭasya-remnant; sarvataḥ-completely; tad-bhava-of repeated birth and death; vyāla-by the snake; daṣṭānām-of they who are bitten; bhavet-is; karma-of karma; viṣa-of the poison; apaham-removal; iti-thus.

In the Hari-bhakti-sudhodaya it is said:

"By smelling the remnants of incense offered to Lord Hari, they who are bitten by the serpent of repeated birth and death can become from from that serpent's poison of karmic reactions.

Text 36

darśanād api dhūpasya
dhūpa-dānādi-jaṁ phalam
sarvam anye 'pi vindanti
tac cāgre vyatim eṣyati

darśanāt-by seeing; api-even; dhūpasya-of incense; dhūpa-of incense; dāna-offering; ādi-beginning with; jam-born from; phalam-result; sarvam-all; anye-others; api-even; vindanti-find; tat-that; ca-and; agre-in the presence; vyatim-manifestation; eṣyati-will attain.

"They who do not directly offer incense to the Lord, but only watch the offering, attain the result of offering it directly."

Text 37

atha dīpanaṁ

tathaiva dīpam utsṛjya

prāgvad ghaṇṭāṁ ca vādayan
pādābjād ādṛg-abjāntaṁ
mudrayoccaiḥ pradīpayet

atha-now; dīpanam-offering a lamp; tathā-so; eva-indeed; dīpam-lamp; utsṛjya-offering; prāgvat-as before; ghaṇṭām-bell; ca-and; vādayan-ringing; pādābjāt-from the lotus feet; ādṛg-abjāntam-up to the lotus eyes; mudrayā-with a mudrā; uccaiḥ-greatly; pradīpayet-should offer a lamp.

Offering a Lamp

Ringing the bell as before, one should with a mudrā offer a lamp to the Lord, beginning with His lotus feet and going up to His lotus eyes.

Text 38

tatra mantraḥ

gautamīye

su-prakāśo mahā-tejaḥ
sarvatas timirāpahaḥ
sa-bāhyābhyantara-jyotir
dīpo 'yaṁ pratigṛhyatām

tatra-there; mantraḥ-a mantra; gautamīye-in the Gautamīya Tantra; su-prakāśaḥ-spelndid; mahā-tejaḥ-great lamp; sarvataḥ-everywhere; timira-dakrness; apahaḥ-removing; sa-bāhya-outside; abhyantara-and inside; jyotiḥ-shining; dīpaḥ-lamp; ayam-this; pratigṛhyatām-please accept.

A Mantra For Offering a Lamp

In the Gautamīya Tantra it is said:

"Please accept this brilliant lamp, which removes all darkness, both within and without."

Text 39

atha dīpaḥ

dīpaṁ prajvālayet śaktau
karpūreṇa ghṛtena vā
gavyena tatrāsamarthye
tailenāpi su-gandhinā

atha-now; dīpaḥ-the lamp; dīpam-a lamp; prajvālayet-should light; śaktau-ability; karpūreṇa-with camphor; ghṛtena-with ghee; vā-or; gavyena-from a cow; tatra-there; asamarthye-in the lack of ability; tailena-with oil; api-also; su-gandhinā-scented.

The Lamp

As far as one is able, one should offer a lamp burning with ghee or with camphor. If one cannot obtain ghee, one should offer a lamp of scented oil.

Text 40

tathā ca nāradīya-kalpe

sa-ghṛtaṁ guggulaṁ dhūpaṁ

dīpaṁ go-ghṛta-dīpitam
samasta-parivāraya
haraye śraddhayārpayet

tathā-so; ca-and; nāradīya-kalpe-in the Nārada-kalpa; sa-ghṛtam-with ghee; guggulam-guggula; dhūpam-incense; dīpam-lamp; go-ghṛta-with cow's ghee; dīpitam-burning; samasta-parivāraya-with all his associates; haraye-ot Lord Hari; śraddhayā-with faith; arpayet-should offer.

In the Nārada-kalpa it is said:

"With faith one should offer to Lord Hari and all His associates incense of guggula and ghee, and a lamp burning with ghee."

Text 41

bhaviṣyottare

ghṛtena dīpo dātavyo
rājan tailena vā punaḥ

bhaviṣya-uttare-in the Bhaviṣya Purāṇa, Uttara-khaṇḍa; ghṛtena-with ghee; dīpaḥ-lamp; dātavyaḥ-should be offered; rājan-O king; tailena-with oil; vā-or; punaḥ-again.

In the Bhaviṣya Purāṇa, Uttara-khaṇḍa it is said:

"O king, one should offer to Lord Hari a lamp burning with ghee or with oil."

Text 42

mahābhārate ca

haviṣā prathamaḥ kalpo
dvitīyaś cauṣadhorasaiḥ

mahābhārate-in the Mahābhārata; ca-and; haviṣā-with ghee; prathamaḥ-first; kalpaḥ-considered; dvitīyaś-second; caānd; auṣadhorasaiḥwith oil.

In the Mahābhārata it is said:

"Best is a lamp burning with ghee. Second best is a lamp burning with oil."

Text 43

atha dīpe niṣiddhaṁ

bhaviṣyottare

vasāmajjādibhir dīpo
na tu deyaḥ kadācana

atha-now; dīpe-in lamps; niṣiddham-forbidden; bhaviṣyottare-in the Bhaviṣya Purāṇa, Uttara-khaṇḍa; vasāmajjā-with animal fat; ādibhiḥ-beginning with; dīpaḥ-lamp; na-not; tu-indeed; deyaḥ-to be offered; kadācana-ever.

Lamps That Are Forbidden

In the Bhaviṣya Purāṇa, Uttara-khaṇḍa it is said:

"One should never offer to Lord Hari a lamp burning with animal fat or other forbidden things."

Text 44

mahābhārate

vasāmajjāsthi-niryāsair
na kāryaḥ puṣṭim icchatā

mahābhārate-in the Mahābhārata; vasāmajjāsthi-niryāsaiḥ-with animal fat; na-not; kāryaḥ-to be done; puṣṭim-prosperity; icchatā-by a,person who desires.

In the Mahābhārata it is said:

"A person who desires happiness and prosperity should never offer to Lord Hari a lamp burning with animal fat."

Text 45

viṣṇu-dharmottare tṛtīya-khaṇḍe

nīla-rakta-daśaṁ dīpaṁ
prayatnena vivarjayet

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; tṛtīya-khaṇḍe-ijn the Third Part; nīla-rakta-daśam--blue and red; dīpam-lamp; prayatnena-with care; vivarjayet-one should avoid.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, Third Khaṇḍa, it is said:

"One should take care to avoid offering a lamp that is blue or red."

Text 46

kālikā-purāṇe

dīpa-vṛkṣaś ca kartavyas
taijasādyaiś ca bhairava
vṛkṣeṣu dīpo dātavyo
na tu bhūmau kadācana

kālikā-purāṇe-in the Kālikā Purāṇa; dīpa-lamp; vṛkṣaḥ-tree; ca-and; kartavyaḥ-should be done; taijasa-with metal; ādyaiḥ-beginning; ca-and; bhairava-O Bhairava; vṛkṣeṣu-in trees; dīpaḥ-lamp; dātavyaḥ-should be done; na-not; tu-but; bhūmau-on the earth; kadācana-ever.

In the Kālikā Purāṇa it is said:

"O Bhairava, one should make a lamp out of metal or other suitable materials. One may place a lamp in a tree, but one should never place a lamp on the ground."

Text 47

atha dīpa-māhātmyaṁ

skānde brahma-nārada-samvāde

prajvālya deva-devasya
karpūreṇa ca dīpakam

aśvamedham avāpnoti
kulaṁ caiva samuddharet

atha-now; dīpa-māhātmyam-the Glories of Offering a Lamp; skānde-in the Skanda Purāṇa; brahma-nārada-samvāde-in a conversation of Brahmā and Nārada; prajvālya-lighting; deva-devasya-of the master of the demigods; karpūreṇa-with camphor; ca-ansd; dīpakam-lamp; aśvamedham-asmavedham-yajna; avāpnoti-attains; kulam-family; ca-and; eva-indeed; samuddharet-delivers.

The Glories of Offering a Lamp

In the Skanda Purāṇa, in a conversation of Brahmā and Nārada, it is said:

"A person who offers a camphor-lamp to Lord Kṛṣṇa, the master of the demigods, attains the result of offering an aśvamedha-yajña. He delivers everyone in his family."

Text 48

atraivānyatra ca

yo dadāti mahī-pāla
kṛṣṇasyāgre tu dīpakam
pātakaṁ tu samutsṛjya
jyotī-rūpaṁ labhet phalam

atra-here' eva-indeed; anyatra-in another place; ca-and; yaḥ-one who; dadāti-gives; mahī-pāla-O protector of the earth; kṛṣṇasyāgre-in the presence of Śrī Kṛṣṇa; tu-indeed; dīpakam-a lamp; pātakam-hell; tu-indeed; samutsṛjya-leaving; jyotī-rūpam-a splendid form; labhet-attains; phalam-result.

In another passage of the Skanda Purāṇa it is said:

"O protector of the earth, a person who offers a lamp to Lord Kṛṣṇa is saved from hell. He attains an effulgent spiritual form.

Text 49

vārāhe dīpaṁ dadāti yo devi
mad-bhaktyā tu vyavasthitaḥ
nātrāndhatvaṁ bhavet tasya
sapta-janmani sundari

vārāhe-in the Varāha Purāṇa; dīpam-lamp; dadāti-gives; yaḥ-who; devi-O goddess; mad-bhaktyā-with devotion to Me; tu-indeed; vyavasthitaḥ-situated; na-not; atra-here; andhatvam-blindness; bhavet-is; tasya-of him; sapta-janmani-for seven births; sundari-O beautiful one.

In the Varāha Purāṇa it is said:

"O beautiful goddess, a person who offers Me a lamp with love and devotion will spend seven births immune to the danger of becoming blind.

Text 50

yas tu dadyāt pradīpaṁ me
sarvataḥ śraddhayānvitaḥ
svayam-prabheṣu deśeṣu
tasyotpattir vidhīyate

yaḥ-one who; tu-indeed; dadyāt-offers; pradīpam-a lamp; me-to Me; sarvataḥ-in all respects; śraddhayānvitaḥ-with faith; svayam-prabheṣu-self-effulgent; deśeṣu-in the abodes; tasya-of him; utpattiḥ-masnifestation; vidhīyate-is.

"A person who faithfully offers Me a lamp enters the effulgent spiritual worlds."

Text 51

hari-bhakti-sudhodaye

dattaṁ sva-jyotiṣe jyotir
yad vistārayati prabhām
tadvad dharyati saj-jyotir
dātuḥ pāpatamo 'paham

hari-bhakti-sudhodaye-in the Hari-bhakti-sudhodaya; dattam-offered; sva-jyotiṣe-self-effulgent; jyotiḥ-lamp; yat-what; vistārayati-expands; prabhām-effulgence; tadvat-taht; dharyati-maintains; saj-jyotiḥ-spiritual knowledge; dātuḥ-of the giver; pāpatamaḥ-greatest sin; apaham-removal.

In the Hari-bhakti-sudhodaya it is said:

"When offered to the effulgent Supreme Person, a lamp enlightens the giver and removes all his sins."

Text 52

nārasiṁhe

ghṛtena vātha tailena
dīpaṁ prajvālayen naraḥ
viṣṇave vidhivad bhaktyā
tasya puṇya-phalaṁ śṛṇu

nārasiṁhe-in the Nṛsiṁha Purāṇa; ghṛtena-with ghee; vā-or; atha-then; tailena-with oil; dīpam-lamp; prajvālayen-lighting; naraḥ-a person; viṣṇave-to Lord Viṣṇu; vidhivat-properly; bhaktyā-with devotion; tasya-of him; puṇya-phalam-the result of piety; śṛṇu-please hear.

In the Nṛsiṁha Purāṇa it is said:

"Please hear the pious result attained by a person who properly and with devotion offers to Lord Viṣṇu a lamp burning either with ghee or oil.

Text 53

vihāya pāpaṁ sakalaṁ
sahasrāditya-sa-prabhaḥ
jyotiṣmatā vimānena
viṣṇuloke mahīyate

vihāya-abandoning; pāpam-sins; sakalam-all; sahasrāditya-sa-prabhaḥ-splendid like a thousand suns; jyotiṣmatā-with effulgence; vimānena-with an airplane; viṣṇuloke-in Viṣṇuloka; mahīyate-is glorified.

"Free of all sins, He becomes glorious like a thousand suns. Traveling in a splendid airplane, he goes to Viṣṇuloka, where he is honored."

Text 54

prahlāda-saṁhitāyāṁ

ca tulasī-pāvakenaiva
dīpaṁ yaḥ kurute hareḥ
dīpa-lakṣa-sahasrāṇāṁ
puṇyaṁ bhavati daityaja. iti.

prahlāda-saṁhitāyām-in the Prahlāda-saṁhitā; ca-and; tulasī-of tulasī; pāvakena-with a fire; eva-indeed; dīpam-lamp; yaḥ-one who; kurute-does; hareḥ-to Lord Kṛṣṇa; dīpa-lakṣa-sahasrāṇām-a hundred million lamps; puṇyam-piety; bhavati-attains; daityaja-O son of a demon; iti-thus.

In the Prahlāda-saṁhitā it is said:

"O son of a demon, by offering to Lord Hari a lamp burning with tulasī wood, a person attains the pious result of offering a hundred million lamps."

Text 55

paścād dīpaṁ ca taṁ bhaktyā
mūrdhnā vandeta vaiṣṇavaḥ
dhūpasyevekṣaṇāt tasya
labhante 'nye 'pi tat phalam

paścāt-after; dīpam-lamp; ca-and; tam-that; bhaktyā-with devotion; mūrdhnā-with the head; vandeta-bows; vaiṣṇavaḥ-a devotee; dhūpasya-of incense; eva-indeed; īkṣaṇāt-from the sight; tasya-of him; labhante-attain; anye-others; api-also; tat-that; phalam-result.

"After offering a lamp, a Vaiṣṇava should bow his head with devotion. By seeing someone offer incense to the Lord, others attain the same result as he who did the offering.

Text 56

kecic cānena dīpena
śrī-mūrter mūrdhni vaiṣṇavāḥ
nīrājanam ihecchanti
mahā-nīrājane yathā

kecit-some; ca-and; anena-with this; dīpena-lamp; śrī-mūrteḥ-of the Deity of the Lord; mūrdhni-ojn the head; vaiṣṇavāḥ-a Vaiṣṇavas; nīrājanam-arati; iha-here; icchanti-desire; mahā-nīrājane-in a great arati; yathā-as.

"Some Vaiṣṇavas meditate on offer a lamp to the Lord. In their meditation they offer an elaborate ārati to the Lord.

Text 57

tathā ca rāmārcana-candrikāyāṁ dhūpānantaraṁ dīpa-prasaṅge

ārātrikaṁ tu viṣama-
bahu-vartti-samanvitam
abhyarcya rāmacandrāya
vāma-madhyam athārpayet

tathā-so; ca-and; rāmārcana-candrikāyām-in the Rāmārcana-candrikā; dhūpa-offering incense; anantaram-after; dīpa-prasaṅge-inj connection with a lamp; ārātrikam-arati; tu-indeed; viṣama-uneven; bahu-vartti-samanvitam-many times; abhyarcya-worshiping; rāmacandrāya-Lord Rāmacandra; vāma-left; madhyam-middle; atha-then; arpayet-should offer.

In the Rāmārcana-candrikā, in the description of offering a lamp after the offering of incense is completed, it is said:

"One should worship Lord Rāmacandra by offering ārati to Him. In that ārati one should offer each article an odd

number of times.

Text 58

namo dīpeśvarāyeti
dadyāt puṣpāñjaliṁ tataḥ
avadhūpyābhyarcya vādyair
mūrdhni nīrājayet prabhum. iti.

namaḥ-obeisnaces; dīpa-of the lamp; īśvarāya-to the master; iti-thus; dadyāt-should offer; puṣpa-flower; añjaliṁoffering; tataḥ-then; avadhūpya-offering incense; abhyarcya-worshiping; vādyaiḥ-with music; mūrdhni-in the head; nīrājayet-one should offer ārati; prabhum-to the Supreme Personality of Godhead; iti-thus.

"One should say, `Obeisances to the master of the lamps!' Thus worshiping the Lord with offerings of flowers, incense, and music, in meditation one should offer ārati to the Lord."

Text 59

ata eveṣyate tasya
karābhyāṁ vandanaṁ ca taiḥ
nāma cāratrikety ādi
varttyo 'pi bahulāḥ samāḥ

ata eva-there; iṣyate-is desired; tasya-of him; karābhyām-with both hands; vandanam-bowing down; ca-and; taiḥ-with them; nāma-name; ca-and; āratrika-arati; iti-thus; ādi-beginning; varttyaḥ-to be done; api-also; bahulāḥ-many; asamāḥ-unequal.

After this one should bow down, extending both hands. This ceremony is called ārati, where offerings are made a plural, odd number of times.

Text 60

prasaṅgāl likhyate 'traiva
śrīmad-bhagavad-ālaye
dīpa-dānasya māhātmyaṁ
kārttikīyaṁ ca tad vina

prasaṅgāt-by touch; likhyate-is written; atra-here; eva-indeed; śrīmad-bhagavad-ālaye-in the abode of the Supreme Personality of Godhead; dīpa-of a lamp; dānasya-of the offering; māhātmyam-the glory; kārttikīyam-in Kārttika; ca-and; tat-that; vina-without.

Now will be written the glory of offering a lamp in the temple of the Supreme Lord. This is different from the offering of a lamp during the month of Kārttika.

Text 61

atha śrī-bhagavad-ālaye dīpa-prada-māhātmyaṁ

viṣṇu-dharmottare prathama-khaṇḍe

dīpa-dānāt paraṁ dānaṁ
na bhūtaṁ na bhaviṣyati
keśavāyatane kṛtvā
dīpa-vṛkṣā manoharam
atīva bhrājate lakṣmyā
divam āsādya sarvataḥ

atha-now; śrī-bhagavad-ālaye-in the temple of the Lord; dīpa-prada-māhātmyam-the glory of offering a lamp; viṣṇu--dharmottare prathama-khaṇḍe-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, Part One; dīpa-dānāt-from offering a lamp; param-great; dānam-offering; na-not; bhūtam-was; na-not; bhaviṣyati-will be; keśava-of Lord Kṛṣṇa; āyatane-in the temple; kṛtvā-doing; dīpa-vṛkṣā-lamp; manoharam-beautiful; atīva-very; bhrājate-shines; lakṣmyā-with glory; divam-day; āsādya-attaining; sarvataḥ-completely.

The Glory of Offering a Lamp in the Lord's Temple

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, Part One, it is said:

"When a person makes a great tree of lamps that makes the temple of Lord Kṛṣṇa gloriously shine like the sun-planet itself, that is a very great offering. There never was, nor will there ever be an offering better than that.

Text 62

dīpa-mālāṁ prayacchanti
ye naraḥ śārṅgino gṛhe
bhavanti te candra-samāḥ
svargam āsādya mānavāḥ

dīpa-of lamps; mālām-a garland; prayacchanti-offer; ye-who; naraḥ-people; śārṅginaḥ-of Lord Kṛṣṇa; gṛhe-in the home; bhavanti-become; te-they; candra-samāḥ-like the moon; svargam-in Svargaloka; āsādya-attaining; mānavāḥ-people.

"They who offer a row of lamps in Lord Kṛṣṇa's temple go to Svargaloka where they are splendid like the moon.

Text 63

dīpāgāraṁ naraḥ kṛtvā
kūṭāgāra-nibhaṁ śubham
keśavālayam āsādya
loke bhāti sa śakravat

dīpa-lamps; āgāram-room; naraḥ-a person; kṛtvā-making; kūṭāgāra-s rooftop apartment; nibham-like; śubham-splendid; keśavālayam-the home of Lord Kṛṣṇa; āsādya-attaining; loke-in thw world; bhāti-shines; sa-he; śakravat-like Indra.

"A person who, filling Lord Kṛṣṇa's temple with lamps, makes it seem like a rooftop apartment in the moonlight, himself shines like a King Indra in this world.

Text 64

yathojjvalo bhaved dīpaḥ
sampradātāpi yādava
tathā nityojjvalo loke
nāka-pṛṣṭhe virājate

yathā-as; ujjvalaḥ-shining; bhavet-is; dīpaḥ-lamp; sampradātā-the giver; api-also; yādava-O Yādava; tathā-so; nitya-always; ujjvalaḥ-shining; loke-in this world; nāka-pṛṣṭhe-in the sky; virājate-shines.

"O descendent of Yadu, a person who makes a lamp shine in the Lord's temple himself shines forever in the spiritual sky.

Text 65

sa-dīpe ca yathā deśe

cakṣūṁsi phalavanti ca
tathā dīpasya dātāro
bhavanti sa-phalekṣaṇāḥ

sa-dīpe-with a lamp; ca-and; yathā-as; deśe-in the place; cakṣūṁsi-eyes; phalavanti-become successful; ca-and; tathā-so; dīpasya-of a lamp; dātāraḥ-the givers; bhavanti-become; sa-phala-succesful; īkṣaṇāḥ-eyes.

"The eyes of they who see the Lord's temple lit with lamps become glorious and perfect. The eyes of they who light a lamp in the Lord's temple become glorious and perfect.

Text 66

ekādaśyāṁ ca dvādaśyāṁ
prati-pakṣaṁ tu yo naraḥ
dīpaṁ dadāti kṛṣṇāya
tasya puṇya-phalaṁ śṛṇu

ekādaśyām-on ekādaśī; ca-and; dvādaśyām-on dvadasi; prati-pakṣam-each fortnight; tu-indeed; yaḥ-who; naraḥ-person; dīpam-lamp; dadāti-gives; kṛṣṇāya-to Lord Kṛṣṇa; tasya-of him; puṇya-of piety; phalam-the result; śṛṇu-please hear.

"Please hear the pious result attained by a person who on every ekādaśī and dvādaśī offers a lamp to Lord Kṛṣṇa.

Text 67

suvarṇa-maṇi-muktāḍhyaṁ
manojñam ati-sundaram
dīpa-mālākulaṁ divyaṁ
vimānam adhirohati

suvarṇa-with gold; maṇi-jewels; muktā-and pearls; āḍhyam-opulent; manojñam-chamring; ati-sundaram-very beautiful; dīpa-mālākulam-Filled with of lamps; divyam-splendid; vimānam-airplane; adhirohati-climbs.

"Such a person leaves this world in a celestial airplane shining with lamps of gold, jewels, and pearls.

Text 68

padma-sūtrodbhavaṁ vartti
gandha-tailena dīpakān
virogaḥ śubhagaś caiva
dattvā bhavati mānavaḥ

padma-lotus; sūtra-fiber; udbhavam-created; vartti-wick; gandha-tailena-with scented oil; dīpakān-lamps; virogaḥ-free of disease; śubhagaḥ-fortunate and handsome; ca-and; eva-indeed; dattvā-offering; bhavati-is; mānavaḥ-a person.

"A person who offers to the Lord a lamp burning with scented oil and with a wick made from lotus fiber, becomes fortunate, handsome, and free from disease.

Text 69

dīpa-dānaṁ mahā-puṇyaṁ
anya-deveṣv api dhruvam
kiṁ punar vāsudevasyā-
nantasya tu mahātmanaḥ

dīpa-dānam-the gift of a lamp; mahā-puṇyam-very pious; anya-deveṣv-to other deities; api-even; dhruvam-indeed; kim-

what?; punaḥ-more; vāsudevasya-of Lord Vāsudeva; anantasya-limitless; tu-indeed; mahātmanaḥ-the Supreme Personality of Godhead.

"Even when offered to other deities the gift of a lamp is very pious. What can be said, then, of the piety attained when a lamp is offered to Lord Vāsudeva, the Supreme Personality of Godhead?

Text 70

tatraiva tṛtīya-khaṇḍe

dīpaṁ cakṣuḥ-pradaṁ dadyāt
tathāivordhva-gati-pradam
ūrdhvaṁ yathā dīpa-śikhā
dātā cordhva-gatis tathā

tatra-there; eva-certainly; tṛtīya-khaṇḍe-in the Third khanda; dīpam-lamp; cakṣuḥ-eyes; pradam-giving; dadyāt-gives; tathā-so; eva-indeed; ūrdhva-gati-pradam-giving an exalted destination; ūrdhvam-up; yathā-as; dīpa-śikhā-the flame of a lamp; dātā-the giver; ca-and; ūrdhva-up; gatiḥ-going; tathā-so.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, Part Three, it is said:

"As the flame in a lamp reaches up, so a person who offers a lamp to the Lord travels up to the spiritual world.

Text 71

yāvad akṣi-nimeṣāṇi
dīpo devālaye jvalet
tavad varṣa-sahasrāṇi
nāka-pṛṣṭhe mahīyate

yāvat-as; akṣi-nimeṣāṇi-the blinking of an eye; dīpaḥ-lamp; devālaye-in the home of the Lord; jvalet-blazing; tavat-so; varṣa-years; sahasrāṇi-thousand; nāka-pṛṣṭhe-in the world of the sky; mahīyate-is glorified.

"When he offers a lamp in the Lord's temple, a person earns a thousand years in Devaloka for each second the lamp burns."

Text 72

bṛhan-nāradīye vītihotraṁ prati yajñadhvajasya pūrva-janma-vṛtta-kathane

pradīpaḥ sthāpitas tatra
suratārthaṁ dvijottama
tenāpi mama duṣkarma
niḥśeṣaṁ kṣayam āgatam

bṛhan-nāradīye-in the Nārada Purāṇa; vītihotram-to Vitihotra; prati-to; yajñadhvajasya-of Yajnadhvaja; pūrva-janma-vṛtta-kathane-in the story of the previous biurth; pradīpaḥ-lamp; sthāpitaḥ-placed; tatra-there; suratārtham-for amorous pastimes; dvijottama-O best of brāhmaṇas; tena-by that; api-even; mama-of me; duṣkarma-wicked deed; niḥśeṣam-all; kṣayam-destrcution; āgatam-attained.

In the Nārada Purāṇa, Yajñadhvaja, in the course of describing his previous birth, tells Vītihotra:

"O best of brāhmaṇas, even though I did it only to help my lust, when I lit that lamp in the Lord's temple, all my sins became destroyed."

Text 73

viṣṇu-dharme

ca vilīyate sva-haste tu
    sva-tantre sati dīpakaḥ
mahā-phalo viṣṇu-gṛhe
    na datto narakāya saḥ

viṣṇu-dharme-in the Viṣṇu-dharma Purāṇa; ca-and; vilīyate-is merge; sva-haste-in thr hand; tu-indeed; sva-tantre-independnet; sati-O saintly one; dīpakaḥ-lamp; mahā-phalaḥ-great result; viṣṇu-gṛhe-in the home of the Lord; na-not; dattaḥ-offered; narakāya-for hell; saḥ-he.

In the Viṣṇu-dharma Purāṇa it is said:

"If one offers a lamp that is somehow is placed in one's hand in the Lord's temple, that act bears a great result. A person who will not offer a lamp to the Lord is destined to go to hell.

Text 74

nāradīye mohinīṁ prati śrī-rukmāṅgadoktau

tiṣṭhantu bahu-vittāni
    dānārthaṁ vara-varṇini
hṛdayāyāsakṛt tūrṇi
    dīpa-dānād divaṁ vrajet

nāradīye mohinīṁ prati śrī-rukmāṅgadoktau-in the Nārada Purāṇa, Śrī Rukmāṅgada tells Śrī Mohinī; tiṣṭhantu-may stand; bahu-great; vittāni-wealth; dānārtham-for the puspose of giving charity; vara-varṇini-O beautiful one; hṛdayāya-for the heart; asakṛt-many times; tūrṇi dīpa-dānāt-from giving a lamp; divam-to Devaloka; vrajet-goes.

In the Nārada Purāṇa, Śrī Rukmāṅgada tells Śrī Mohinī:

"O beautiful one, by giving great wealth in charity one only troubles his heart, but by giving a lamp to the Lord one quickly goes to Devaloka.

Commentary by Śrīla Sanātana Gosvāmī

The word "devaloka" here may mean either Svargaloka or Vaikuṇṭhaloka.

Text 75

tasyāpy abhāve śubhage
    para-dīpa-prabodhanam
kartavyaṁ bhakti-bhāvena
    sarva-dānādhikaś ca yat. iti.

tasya-of him; api-also; abhāve-in the absence; śubhage-O beautiful one; para-dīpa-prabodhanam-lighting another's lamp; kartavyam-to be done; bhakti-bhāvena-with devotion; sarva-dānādhikaś-better than all charities; ca-and; yat-which; iti-thus.

"O beautiful one, if one cannot personally offer a lamp to the Lord, then he should devotedly light the lamp that someone else offers. That action is better than giving everything in charity."

Text 76

sadā kāla-viśeṣe 'pi
    bhaktyā bhagavad-ālaye
mahā-dīpa-pradānasya
    mahimāpy atra likhyate

    sadā-regulkarly; kāla-viśeṣe-at a sepcific time; api-also; bhaktyā-with devotion; bhagavad-ālaye-in the Lord's temple; mahā-dīpa-a great lamp; pradānasya-givinh; mahimā-glory; apy-also; atra-here; likhyate-is written.

    Now will be written a description of the glory of regularly, at a specific time, offering with devotion a great lamp in the Lord's temple.

Texts 77-79

atha mahā-dīpa-mahātmyaṁ

viṣṇu-dharmottare prathama-khaṇḍe

mahā-varttiḥ sadā deyā
    bhūmi-pāla mahā-phalā
kṛṣṇa-pakṣe viśeṣena
    tatrāpi sa viśeṣataḥ

amāvasyā ca nirdiṣṭā
    dvādaśi ca mahā-phalā
aśva-yujyam atītāyāṁ
    kṛṣṇa-pakṣaś ca yo bhavet

amāvasyā tadā puṇyā
    dvādaśi ca viśeṣataḥ
devasya dakṣiṇe pārśve
    deyā taila-tulā nṛpa

    atha-now; mahā-dīpa-mahātmyam-the Glories of Offering a Great Lamp viṣṇu-dharmottare prathama-khaṇḍe-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, Part One; mahā-varttiḥ-great deed; sadā-always; deyā-to be done; bhūmi-pāla-O protector opf the earth; mahā-phala-great result; kṛṣṇa-pakṣe-on the dark fornight; viśeṣena-specifically; tatra-there; api-also; sa-that; viśeṣataḥ-specifically; amāvasyānew moon; ca-and ; nirdiṣṭā-indicvated; dvādaśi-dvadasi; ca-and; mahā-phalā-great result; aśva-yujyam-Asvina; atītāyām-passed; kṛṣṇa-pakṣaś-dark fortnight; ca-and; yaḥ-who; bhavet-does; amāvasyā-new moon; tadā-then; puṇyā-piety; dvādaśi-dvadasi; ca-and; viśeṣataḥ-specifically; devasya-of the Lord; dakṣiṇe-on the right; pārśve-side; deyā-should be given; taila-tulā-oil lamp; nṛpa-O king.

    The Glories of Offering a Great Lamp

    In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, Part One, it is said:

    "O king, by offering an oil-lamp to the Lord on His right side, during the kṛṣṇa-pakṣa dvādaśī, the amāvasyā, or specifically the kṛṣṇa-pakṣa dvādaśī and amāvasyā of the month of Aśvina, one attains a great result.

Text 80

palāṣṭaka-yutaṁ rājan
    vartti tatra ca dīpayet
vasasā tu samagreṇa
    sopavāso jitendriyaḥ

    palāṣṭaka-yutam-with palāṣṭaka oil; rājan-O king; vartti-wick; tatra-ther; ca-and; dīpayet-lights; vasasā-with vloth; tu-indeed; samagreṇa-sompletelu; sopavāsaḥ-fasting; jitendriyaḥ-controlling the senses.

"Fasting and controlling the senses one should offer to the Lord a lamp burning with palāṣṭaka oil.

Texts 81-83

mahā-vartti-dvayam idaṁ
sakṛd dattvā mahā-mate
svarlokaṁ su-ciraṁ bhuktvā
jāyate bhū-tale yadā

tadā bhavati lakṣmīvān
jaya-draviṇa-samyutaḥ
rāṣṭre ca jāyate svasmin
deśe ca nagare tathā

kule ca rāja-śārdūla
tatra syāt dīpavat-prabhaḥ
pratyujjvalaś ca bhavati
yuddheṣu kalaheṣu ca

mahā-vartti-dvayam-with two great wicks; idam-this; sakṛt-once; dattvā-offering; mahā-mate-O noble-hearted one; svarlokam-to Svargaloka; su-ciram-for a long time; bhuktvā-enjoying; jāyate-is born; bhū-tale-on the earth; yadā-when; tadā-then; bhavati-is; lakṣmīvān-wealthy; jaya-draviṇa-samyutaḥ-glorious; rāṣṭre-in the kingdom; ca-and; jāyate-is born; svasmin-in his own; deśe-province; ca-and; nagare-in the city; tathā-so; kule-in the family; ca-and; rāja-śārdūla-O tiger of kings; tatra-there; syāt-is; dīpavat-prabhaḥ-splendid like a lamp; pratyujjvalaḥ-splendid; ca-and; bhavati-is; yuddheṣu-in battle; kalaheṣu-in quarrels; ca-and.

"O noble-hearted one, a person who once offers the Lord a great lamp burning with two wicks enjoys for a very long time on Svargaloka, and when he is again born on the earth he becomes a wealthy man. In his country, province, city, and family he is splendid and glorious like a brilliant lamp. O tiger of kings, in battle or in a quarrel he is brilliant and glorious.

Text 84

khyātiṁ yāti tathā loke
sad-guṇānāṁ ca sad-guṇaiḥ
ekam apy atha yo dadyād
abhiṣṭatamayor dvayoḥ

khyātim-fame; yāti-attains; tathā-so; loke-in the world; sad-guṇānām-of the virtuous; ca-and; sad-guṇaiḥ-with the virtues; ekam-one; apy-also; atha-then; yaḥ-who; dadyāt-gives; abhiṣṭatamayoḥ-desired; dvayoḥ-of both.

"A person who offers a lamp of one wick to Lord becomes famous in this world as a person possessing all the virtues of the great souls.

Text 85

mānuṣye sarvam āpnoti
yad uktaṁ te mahānagha
svarge tathātvam āpnoti
bhoga-kāle tu yādava

mānuṣye-in the human world; sarvam-everything; āpnoti-attains; yat-what; uktam-said; te-they; mahānagha-O saintly one; svarge-in Svarga; tathātvam-in the sdame way; āpnoti-attains; bhoga-kāle-at the time of enjoyment; tu-indeed; yādava-O descendent of Yadu.

"O sinless one, he attains everything good that exists in the world of men. In Svargaloka he attains all enjoyments.

Text 86

sāmānyasya tu dīpasya
    rājan dānaṁ mahā-phalam
kiṁ punar mahato dīpasy-
    ātreyattā na vidyate

sāmānyasya-ordinary; tu-indeed; dīpasya-lamp; rājan-O king; dānam-giving; mahā-phalam-great result; kim-what?; punaḥ-again; mahataḥ-great; dīpasya-of a lamp; ātreyattā na vidyate-is not.

"Even one who offers an ordinary lamp to the Lord attains a great result. What, then, can be said of one who offers a great lamp?

Text 87

atha śoṇa-malinādi-vastra-varttyā dīpa-dāna-niṣedhaḥ

śoṇaṁ vādarakaṁ vastraṁ
    jīrṇaṁ malinam eva ca
upabhuktaṁ na vā dadyāt
    varttikārthaṁ kadācana. iti.

atha-now; śoṇa-red; malina-dirty; ādi-beginning with; vastra-cloth; varttyā-with a wick; dīpa-lamp; dāna-offering; niṣedhaḥ-forbidding; śoṇam-red; vādarakam-cotton; vastram-garment; jīrṇam-torn; malinam-dirty; eva-indeed; ca-and; upabhuktam-second-hand; na-not; vā-or; dadyāt-shoul give; varttikā-wick; artham-for the purpose; kadācana-ever; iti-thus.

One Should Not Offer a Lamp With a Wick Made From Cloth That Is Red, Dirty, or Otherwise Defective

"One should not make a lap-wick from red cotton cloth, or from cloth that is dirty, torn, or has already been used for other things.

Text 88

svayam anyena vā dattaṁ
    dīpān na śrī-harer haret
nirvāpayen na hiṁsāc ca
    śubham icchan kadācana

svayam-personally; anyena-by another; vā-or; dattam-offered; dīpān-lamps; na-not; śrī-hareḥ-of Lord Kṛṣṇa; haret-should take; nirvāpayen-should extinguish; na-not; hiṁsāc-from disturbance; ca-and; śubham-auspiciousness; icchan-desiring; kadācana-ever.

"A person who desires auspiciousness should never remove, extinguish, or trouble any lamps that he or anyone else has offered to Lord Hari."

Text 89

atha dīpa-nirvāpaṇādi-doṣaḥ

viṣṇu-dharmottare prathama-khaṇḍe

dattvā dīpo na hartavyas
    tena karma vijānatā
nirvāpaṇaṁ ca dīpasya

hiṁsanaṁ ca vigarhitam

atha-now; dīpa-nirvāpaṇādi-doṣaḥ-the Fault of Extinguishing Lamps; viṣṇu-dharmottare prathama-khaṇḍe-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, Part One; dattvā-offering; dīpaḥ-lamp; na-not; hartavyaḥ-to be removed; tena-by him; karma-work; vijānatā-knowing; nirvāpaṇam-extinguishing; ca-and; dīpasya-of the lamps; hiṁsanam-trouble; ca-and; vigarhitam-forbidden.

The Fault of Extinguishing Lamps

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, Part One, it is said:

"A person who knows the truth of the laws of karma should never remove a lamp as it burns before Lord Hari. Such a lamp should never be extinguished or troubled.

Text 90

yaḥ kuryād dhiṁsanaṁ tena
karmaṇā puṣpitekṣaṇaḥ
dīpa-hartā bhaved andhaḥ
kāṇo nirvāṇa-kṛd bhavet

yaḥ-one who; kuryāt-does; dhiṁsanam-trouble; tena-by that; karmaṇā-deed; puṣpita-diseased; īkṣaṇaḥ-eyes; dīpa-lamp; hartā-removing; bhavet-becomes; andhaḥ-blind; kāṇaḥ-one-eyed; nirvāṇa-kṛt-extinguishing; bhavet-becomes.

"A person who troubles such a lamp contracts a disease in his eyes. A person who removes such a lamp while it still burns becomes blind. A person who extinguishes such a lamp becomes one-eyed."

Text 91

viṣṇu-dharme ca narakān prati śrī-dharmarājoktau

yuṣmābhir yauvanonmadaṁ
uditair avivekibhiḥ
dyutodyotāya govinda-
gehād dīpaḥ purā hṛtaḥ

viṣṇu-dharme ca narakān prati śrī-dharmarājoktau-in the Viṣṇu-dharma Purāṇa Śrī Yamarāja tells the residents of hell: yuṣmābhiḥ-by you all; yauvana-by yuthfulness; unmadam-intoxicated; uditaiḥ-spoken; avivekibhiḥ-without intelligence; dyutodyotāya-burning; govinda-gehāt-from Lord Govinda's home; dīpaḥ-lamp; pura-before; hṛtaḥ-taken.

In the Viṣṇu-dharma Purāṇa Śrī Yamarāja tells the residents of hell:

"Filled with youthful folly, you removed from Lord Govinda's temple a still-burning lamp.

Text 92

tenādya narake ghore
kṣut-tṛṣṇa-paripīḍitaḥ
bhavanti patitās tīvre
śīta-vāta-vidāritāḥ

tena-because of that; adya-today; narake-in hell; ghore-terrible; kṣut-tṛṣṇa-paripīḍitaḥ-tormented by hunger and thirst; bhavanti-are; patitāḥ-fallen; tīvre-sharp; śīta-cold; vāta-winds; vidāritāḥ-pierced.

"That is why, tortured by hunger and thirst, and torn apart by freezing winds, you are now suffering in this terrible hell."

Text 93

tatraiva śrī-pulasyoktau

ca tasmād āyatane viṣṇor
dadyād dīpān dvijottama
taṁś ca dattvā na hiṁseta
na ca taila-viyojitān

tatra-there; eva-indeed; śrī-pulasyoktau-in the words of Śrī Pulastya; ca-and; tasmāt-from that; āyatane-in the temple; viṣṇoḥ-of Lord Kṛṣṇa; dadyāt-should give; dīpān-lamps; dvijottama-O best of brāhmaṇa!s; taṁś-them; ca-and; dattvā-giving; na-not; hiṁseta-should trouble; na-not; ca-and; taila-viyojitān-filled with oil.

In the Viṣṇu-dharma Purāṇa Śrī Pulastya Muni explains:

"O best of brāhmaṇas, that is why one should offer lamps in the temple of Lord Viṣṇu. While the lamps' oil has not yet burned away one should not trouble them.

Text 94

kurvīta dīpa-hantā ca
mūko 'ndho jāyate mṛtaḥ
andhe tamasi duṣpāre
narake pacyate kila

kurvīta-does; dīpa-hantā-extinguishing the lamp; ca-and; mūkaḥ-dumb; andhaḥ-blind; jāyate-is born; mṛtaḥ-dead; andhe-in blind; tamasi-darkness; duṣpāre-impassable; narake-in hell; pacyate-is cooked; kila-indeed.

"A person who extinguishes a lamp as it burns before Lord Kṛṣṇa becomes blind and dumb and when he dies he burns in a hell he cannot escape."

Text 95

bhūmau dīpa-dāna-niṣedhaḥ

kālikā-purāṇe

dīpa-vṛkṣaś ca kartavyas
taijasādyaiś ca bhairava
vṛkṣeṣu dīpo dātavyo
na tu bhūmau kadācana

bhūmau dīpa-dāna-niṣedhaḥ-one Should Not Offer a Lamp on the Ground; kālikā-purāṇe-in the Kālikā Purāṇa it is said: dīpa-lamp; vṛkṣaḥ-tree; ca-and; kartavyaḥ-should be done; taijasādyaiś-with oil; ca-and; bhairava-O Bhairava; vṛkṣeṣu-in trees; dīpaḥ-lamp; dātavyaḥ-may be placed; na-not; tu-but; bhūmau-on the ground; kadācana-ever.

On Should Not Place a Lamp on the Ground

In the Kālikā Purāṇa it is said:

"O Bhairava, one may place a lamp in a tree, but never on the ground.

Text 96

atha naivedyaṁ

dattvā puṣpāñjaliṁ pīṭhaṁ
padyam ācamanaṁ tathā
kṛtvā patreṣu kṛṣṇayar-
pāyed bhojyaṁ yathā-vidhi

atha-now; naivedyam-offerings of food; dattvā-offering; puṣpāñjalim-flower; pīṭham-the place; padyam-for the feet; ācamanam-for sipping; tathā-then; kṛtvā-doing; patreṣu-in cups; kṛṣṇāya-to Lord Kṛṣṇa; arpāyet-should offer; bhojyam-food; yathā-as; vidhi-proper.

Offering Food

"After offering a flower, a sitting place, water for washing the feet, and ācamana water, one should offer to Lord Kṛṣṇa appropriate food in many plates and cups.

Text 97

atha naivedyārpaṇa-vidhiḥ

astraṁ jāptvāmbunā prokṣya
naivedyaṁ cakra-mudrayā
samrakṣya prokṣayed vāyu-
bīja-japta-jalena ca

atha-now; naivedyārpaṇa-vidhiḥ-the way of offering food; astram-astraya phat; jāptvā-chanting; ambunā-with water; prokṣya-sprinkling; naivedyam-offering of food; cakra-mudrayā-with the cakra-mudra; samrakṣya-protecting; prokṣayet-should sprinkle; vāyu-bīja-japta-chanting the syllable yam; jalena-with water; ca-and.

How to Offer Food

One should chant the mantra "astrāya phaṭ", sprinkle water before the offering of food, show the cakra-mudrā, chant the mantra "yaṁ", and also sprinkle water.

Text 98

tena saṁśoṣya tad-doṣaṁ
agni-bījaṁ ca dakṣiṇe
dhyātvā kara-tale 'nyat tat
pṛṣṭhe samyojya darśyate

tena-by this; saṁśoṣya-is dried up; tad-doṣam-the faults; agni-bījam-the syllable ram; ca-and; dakṣiṇe-on the right; dhyātvā-meditating; kara-tale-in the palm of the hand; anyat-another; tat-that; pṛṣṭhe-on the back; samyojya-placing; darśyate-is shown.

In this way the faults of the offering wither away. Then one should place the syllable "raṁ" in the right palm and on the back.

Text 99

tad-uttha-vahninā tasya
śuṣka-doṣaṁ hṛdā dahet
tataḥ kara-tale savye
'mṛta-bījaṁ vicintayet

tat-from that; uttha-risen; vahninā-by the fire; tasya-of that; śuṣka-dried; doṣam-fault; hṛdā-by the heart; dahet-may burn; tataḥ-then; kara-of the hand; tale-in the palm; savye-left; amṛta-bījam-the syllable ṭhaṁ; vicintayet-should consider.

By the fire of that syllable the faults of the offering are dried away. Then, meditating with the mind, one should place the syllable ṭhaṁ in the left palm.

Text 100

tat-pṛṣṭhe dakṣiṇaṁ pāṇi-
talaṁ samyojya darśayet
tad-utthāya nivedyaṁ tat
siñced amṛta-dhārayā

tat-pṛṣṭhe-on the back; dakṣiṇam-right; pāṇi-of the hand; talam-the palm; samyojya-joining; darśayet-should show; tad-utthāya-rising; nivedyam-the offering; tat-that; siñcet-should sprinkle; amṛta-dhārayā-with a shower of nectar.

Then one should place the right palm on the back of the left hand. In this way one sprinkles nectar on the offering.

Text 101

jalena mūla-japtena
prokṣya tac cāmṛtātmakam
sarvaṁ vicintya saṁspṛśya
mūlaṁ vārāṣṭakaṁ japet

jalena-with water; mūla-japtena-by chanting the mula-mantra; prokṣya-sprinkling; tat-that; ca-and; amṛta-nectar; ātmakam-self; sarvam-all; vicintya-considering; saṁspṛśya-touching; mūlam-mula; vāra-times; aṣṭakam-eight; japet-should chant.

Then by chanting the mūla-mantra one should meditate on sprinkling nectar on the offering. Then one should touch the offering and chant the mūla-mantra eight times.

Commentary by Śrīla Sanātana Gosvāmī

One should touch the offering with the right hand.

Text 102

amṛti-kṛtya tad dhenu-
mudrayā salilādibhiḥ
tac ca kṛṣṇaṁ ca sampūjya
gṛhītvā kusumāñjalim

amṛti-kṛtya-transforming into nectar; tat-that; dhenu-mudrayā-with the dhenu-mudra; salilādibhiḥ-beginning with water; tac-that; ca-and; kṛṣṇam-Śrī Kṛṣṇa; ca-and; sampūjya-worshiping; gṛhītvā-taking; kusumāñjalim-offering of flowers.

After transforming the offering into nectar with the dhenu-mudrā, water, and other things, one should worship Lord Kṛṣṇa, take a handful of flowers, . . .

Commentary by Śrīla Sanātana Gosvāmī

In the phrase "water, and other things", the “other things" are a cup of water with fragrant flowers. One should worship Lord Kṛṣṇa with the mantra "kṛṣṇāya namaḥ"

Text 103

śrī-kṛṣṇaṁ prārthya tad-vaktrāt
tejo dhyātvā vinirgatam
samyojya ca nivedyaitat
patraṁ vāmena saṁspṛśan

śrī-kṛṣṇam-to Lord Kṛṣṇa; prārthya-praying; tad-vaktrāt-from His mouth; tejaḥ-splendor; dhyātvā-meditating; vinirgatam-emanated; samyojya-joining; ca-and; nivedya-offering; etat-that; patram-dish; vāmena-with the left; saṁspṛśan-touching.

. . . offer prayers to Lord Kṛṣṇa, meditate on splendor emanating from the Lord's mouth, offer the dish of food, touching the dish with the left hand, . . .

Text 104

dakṣeṇa pāṇinādāya
gandha-puṣpānvitaṁ jalam
svāhāntaṁ mūlam uccārya
taj-jalaṁ visṛjed bhuvi

dakṣeṇa-with the right; pāṇinā-hand; ādāya-taking; gandha-fragrant; puṣpa-flower; anvitam-with; jalam-water; svāhā-with svāhā; antam-ending; mūlam-mula-mantra; uccārya-reciting; taj-jalam-that water; visṛjet-should release; bhuvi-on the ground.

. . . with the right hand take water with fragrant flowers, recite the mūla-mantra that ends with the word svāhā, and then let the water fall to the ground.

Text 105

tat pāṇibhyāṁ samutthāya
nivedyaṁ tulasī-yutam
patrāḍhyaṁ tasya mantreṇa
bhaktyā bhagavate 'rpayet

tat-that; pāṇibhyām-with both hands; samutthāya-rising; nivedyam-offering; tulasī-yutam-with tulasī; patra-plate; āḍhyaṁenriched; tasya-of that; mantreṇa-with the mantra; bhaktyā-with devotion; bhagavate-to the Supreme Personality of Godhead; arpayet-should offer.

Then with both hands one should pick up the offering of food mixed with tulasī leaves and offer it to the Lord with the proper mantra.

Text 106

nivedana-mantraś cāyaṁ

nivedayāmi bhavate
juṣāṇedaṁ havir hare. iti.

nivedana-for offering food; mantraḥ-mantra; ca-and; ayam-this; nivedayāmi-I offer; bhavate-to You; juṣāṇa-please accept; idam-this; haviḥ-offering; hare-O Lord Hari; iti-thus.

The Mantra For Offering Food

"I offer this to You. O Lord Hari, please accept this offering."

Text 107

amṛtopāstaraṇam asi
svāhety uccārayan hareḥ
dattvātha vidhivad vāri-
gaṇḍūṣaṁ vāma-pāṇinā
darśayed grāsa-mudrāṁ tu
praphullotpala-sannibham

amṛta-nectar; upastaraṇam-sprinkling; asi-You are; svāhā-svāhā; iti-thus; uccārayan-reciting; hareḥ-of Lord Hari; dattvā-placing; atha-then; vidhivat-properly; vāri-of water; gaṇḍūṣam-handful; vāma-pāṇinā-with the left hand; darśayet-should show; grāsa-mudrām-grāsa-mudrā; tu-indeed; praphullotpala-sannibham-like a blossoming lotus.

Reciting the mantra, "You are sprinkling nectar. Svāhā.", one should offer a handful of water of water with the left hand showing the grāsa-mudrā, which is like a blossoming lotus flower.

Text 108

prāṇādi-mudrā-hastena
dakṣiṇena tu darśayet
mantraiś caturthī-svāhāntais
tārādyais tat-tad-āhvayaiḥ

prāṇādi-beginning with prāṇa; mudrā-mudrās; hastena-with the hand; dakṣiṇena-right; tu-indeed; darśayet-should show; mantraiś-with mantras; caturthī-with the datuve case; svāhā-with svāhā; antaiḥ-at the end; tārā-oṁ; ādyaiḥ-beginning with; tat-tad-āhvayaiḥ-with the various names.

Then with the right hand one should show the prāṇa-mudrā and other mudrās. Then one should chant mantras with various names, mantras with oṁ in the beginning, and with svāhā at the end.

Commentary by Śrīla Sanātana Gosvāmī

The five mudrās beginning with prāṇa-mudrā are described in the following words of Krama-dipikā:

spṛśet kaniṣṭhopakaniṣṭhe dve
svāṅguṣṭha-mūrdhnā prathameha mudrā
tathāparā tarjani-madhyame syād
anāmikā-madhyamike ca madhyā

anāmikā-tarjani-madhyamāḥ syāt
tac-caturthī-sa-kaniṣṭhikās tāḥ
syāt pañcamī tadvad iti pratiṣṭhā
prāṇādi-mudrā. . .

"In the first mudrā the little finger and the ring finger touch the thumb. In the second mudrā the thumb touches the middle finger and the forefinger. In the third mudrā the the thumb touches the middle finger and the ring finger. In the fourth mudrā the the thumb touches the ring finger and the forefinger. In the fifth mudrā the little finger touches the ring finger and the forefinger. These are the mudrās beginning with the prāṇa-mudrā."

The corresponding mantras begin with "oṁ prāṇāya svāhā". (The other mantras are: oṁ apānāya svāhā, oṁ vyānāya svāhā, oṁ udānāya svāhā, and oṁ samānāya svāhā.)

Text 109

tataḥ spṛśaṁś ca karayor
    aṅguṣṭhābhyām anāmike
pradarśayen nivedyasya
    mudrāṁ tasya manuṁ japan

tataḥ-then; spṛśan-touching; ca-and; karayoḥ-of both hands; aṅguṣṭhābhyām-with both thumbs; anāmike-both ring fingers; pradarśayen-showing; nivedyasya-offering; mudrām-mudra; tasya-of that; manum-mantra; japan-chanting.

Touching the thumbs of both hands with the ring fingers of both hands, one should show the nivedya-mudrā. Then one should chant the nivedya-mantra.

Text 110

mantraś cāyaṁ krama-dīpikāyāṁ

nandajo 'mbu-manu-bindu-yug natiḥ
    pārśva-ra-marud-avātmane ni ca
ruddha-de-yuta-nivedyam ātma-bhu-masa-
    pārśvam anila-sthami-yug iti

mantraḥ-mantra; ca-and; ayam-this; krama-dīpikāyām-in the Krama-dipikā; nandajaḥ-the letter ṭha; ambu-manu-the letter au; bindu-the letter ṁ; yuk-with; natiḥ-namaḥ; pārśva-the letter pa; rā-the letter rā; marut-the letter ya; avātmane-avatmane; ni-ni; ca-and; ruddha-ruddha; de-dative case; yuta-with; nivedyam-offering; ātma-bhū-ka; māṁsa-la; pārśvam-pa; anila-ya; sthāmi-yuk-with āmi; iti-thus.

This mantra is given in the Krama-dīpikā:

"The mantra here is: Ṭhau namaḥ parāya avātmane 'niruddhāya nivedyaṁ kalpayāmi (Obeisances to the Supreme Personality of Godhead, who cannot be thwarted from anything He wishes to do. I offer this to Him.)

Text 111

nivedyasya manutvena
    svābhīṣṭaṁ manum eva te
ekantino japantas tu
    grāsa-mudrāṁ vitanvate

nivedyasya manutvena-as the nivedya-mantra; svābhīṣṭam-the abhista; manum-mantra; eva-indeed; te-they; ekantinaḥ-alone; japantaḥ-chanting; tu-indeed; grāsa-mudrām-the grāsa-mudrā; vitanvate-do.

"In a secluded place they chant the abhīṣṭa-mantra as the nivedya-mantra. Then they show the grāsa-mudrā.

Text 112

na ca dhyāyante te kṛṣṇa-
    vaktrāt tejo-vinirgamam
mañjula-vyavahāreṇa
    bhojayanti hariṁ mudā

na-not; ca-and; dhyāyante-meditate; te-they; kṛṣṇa-of Lord Kṛṣṇa; vaktrāt-from the mouth; tejo-vinirgamam-splendor; mañjula-graceful; vyavahāreṇa-with activities; bhojayanti-feed; harim-Lord Hari; mudā-happily.

"They do not meditate on splendor emerging from Lord Kṛṣṇa's mouth. In this way, with graceful actions, they happily feed Lord Kṛṣṇa."

Text 113

anyatra ca

śālī-bhaktaṁ su-bhaktaṁ śiśira-kara-sthitaṁ pāyasaṁ pūpa-sūpaṁ
lehyaṁ peyaṁ su-cuṣyaṁ sitam amṛta-phalaṁ ghārikādyaṁ sukhādyam
ājyaṁ prājyaṁ samijyaṁ nayana-ruci-karaṁ vājikailā-marīca-
svādīyaḥ śākarājī-parikaram amṛtāhāra-joṣaṁ juṣasva

anyatra-in another place; ca-and; śālī-bhaktam-rice; su-bhaktam-nicely cooked; śiśira-kara-sthitam-situated in the cool moonlight; pāyasam-sweet-rice; pūpa-cakes; sūpam-soups; lehyam-to be licked; peyam-to be drunk; su-cuṣyam-to be sucked; sitam-pure; amṛta-nectar; phalam-fruit; ghārikādyam-cooked in ghee; sukhādyam-the cause of happiness; ājyam-ghee; prājyam-cooked in much ghee; samijyam-excellent; nayana-ruci-karam-pleasing to the eyes; vājikailā-with ghee; marīca-and pepper; svādīyaḥ-delicious; śāka-rājī-parikaram-vegetables; amṛtāhāra-joṣam-like nectar; juṣasva-please enjoy.

In another scripture it is said:

"O Lord, please enjoy this delicious cooked rice, this sweet-rice placed in the cooling moonlight, these cakes, soups, foods to be licked, drunk, and sucked, nectar fruits, very delicious foods cooked in ghee, foods pleasing to the eye, foods delicious with ghee and black pepper, and vegetables delicious like nectar."

Text 114

kiṁ ca garuḍa-purāṇe

naivedyaṁ parayā bhaktyā
ghaṇṭādyair jaya-nisvanaiḥ
nīrājanaiś ca haraye
dadyād dīpāsanaṁ budhaḥ

kiṁ ca-furthermore; garuḍa-purāṇe-in the Garuḍa Purāṇa; naivedyam-offering; parayā-with great; bhaktyā-devotion; ghaṇṭā-with bells; ādyaiḥ-beginning; jaya-nisvanaiḥ-with sounds of victory; nīrājanaiś-with arati; ca-and; haraye-to Lord Kṛṣṇa; dadyāt-should offer; dīpa-lamp; āsanam-seat; budhaḥ-intelligent.

In the Garuḍa Purāṇa it is said:

"With great devotion an wise person should offer food to Lord Kṛṣṇa. He should offer Lord Kṛṣṇa a seat, a lamp, and ārati. There should be jaya-mantras and the sounding of bells and other musical instruments."

Commentary by Śrīla Sanātana Gosvāmī

The word "wise" here means a person who is learned and whose activities are saintly.

Text 115

atha naivedya-patrāṇi

skānde śrī-brahma-nārada-samvāde

naivedya-pātraṁ vakṣyāmi
keśavasya mahātmanaḥ
hairaṇyaṁ rājataṁ tāmraṁ
kaṁsyaṁ mṛn-mayam eva ca
pālāśaṁ padma-patraṁ ca
pātraṁ viṣṇor ati-priyam

atha-now; naivedya-of the offering; patrāṇi-the dishes; skānde-in ther Skanda Purāṇa; śrī-brahma-nārada-samvāde-in a

conversation of Brahmā and Nārada; naivedya-of the offering; pātram-the dish; vakṣyāmi-I will tell; keśavasya-of Lord Keśava; mahātmanaḥ-the Supreme Personality of Godhead; hairaṇyam-gold; rājatam-silver; tāmram-copper; kaṁsyam-bell-metal; mṛn-mayam-clay; eva-indeed; ca-and; pālāśam-pālāśa leaf; padma-patram-lotus leaf; ca-and; pātram-dish; viṣṇoḥ-of Lord Viṣṇu; ati-priyam-favorite.

The Plates on Which Food May Be Offered

In the Skanda Purāṇa, in a conversation of Brahmā and Nārada, it is said:

"Now I will tell you of the plates on which food may be offered to Lord Kṛṣṇa, the Supreme Personality of Godhead. Plates of gold, silver, copper, bell-metal, clay, palāśa-leaf, and lotus-leaf are Lord Kṛṣṇa's favorites."

Text 116

viṣṇu-dharmottare

pātrāṇāṁ tu pradānena
narakaṁ ca na gacchati

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; pātrāṇām-of plates; tu-indeed; pradānena-by giving; narakam-to hell; ca-and; na-not; gacchati-goes.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa it is said:

"A person who gives to the Lord a gift of many plates will not go to hell."

Text 117

pātra-parimāṇaṁ

devī-purāṇe

ṣaṭ-triṁsad-aṅgulaṁ pātraṁ
uttamaṁ parikīrtitam
madhyamaṁ ca tribhāgonaṁ
kanyasaṁ dvādaśāṅgulaṁ
vasv-aṅgula-vihīnaṁ tu
na pātraṁ kārayet kvacit

pātra-of plate; parimāṇam-the measurement; devī-purāṇe-in the Devī Purāṇa; ṣaṭ-triṁsad-aṅgulam-36 fingers; pātram-plate; uttamam-excellent; parikīrtitam-said; madhyamam-middle; ca-and; tribhāgonam-less by one third; kanyasam-small; dvādaśa-twelve; aṅgulam-fingers; vasu-eight; aṅgula-fingers; vihīnam-less; tu-but; na-npt; pātram-plate; karayet-should do; kvacit-ever.

Measurements of the Plates

In the Devī Purāṇa it is said:

"A large plate should be 36 fingers, a middle-sized plate one third smaller (24 fingers), and a small plate 12 fingers. One should not make a plate smaller than 8 fingers."

Text 118

atha bhojyāni

ekādaśa-skānde

guḍa-pāyasa-sarpīṁṣi
śaṣkulyāpūpa-modakān
samyāva-dadhi-sūpāṁś ca
naivedyaṁ sati kalpayet

atha-now; bhojyāni-Foods That Should Be Offered; ekādaśa-skānde-in the Eleventh Canto; guḍa-sugar candy; pāyasa-sweet-rice; sarpīṁṣi-and ghee; śaṣkuly-cake; āpūpa-sweet cakes; modakān-modakas; samyāva-samyava cakes; dadhi-yogurt; sūpān-soup; ca-and; naivedyam-offering of food; sati-is he has sufficent means; kalpayet-should arrange.

Foods That Should Be Offered

In Śrīmad-Bhāgavatam (11.27.34) Lord Kṛṣṇa says:

"Within his means, the devotee should arrange to offer Me sugar candy, sweet rice, ghee, śaskulī (rice-flour cakes), āpūpa (various sweet cakes), modaka (steamed rice-flour dumplings filled with sweet-coconut and sugar), samyāva (wheat cakes made with ghee and milk and covered with sugar and spices), yogurt, vegetable soups, and other palatable foods."***

Text 119

kiṁ ca

yad yad iṣṭatamaṁ loke
yac cāti-priyam ātmanaḥ
tat tan nivedayen mahyaṁ
tad anantyāya kalpate

kiṁ ca-furthermore; yad-yat-whatever; iṣṭatamam-most desirable; loke-in the world; yat yat-whatever; ca-and; ati-very; priyam-dear; ātmanaḥ-to the heart; tat tan-that; nivedayet-may offer; mahyam-to Me; tat-that; anantyāya-for being without limit; kalpate-is qualified.

Lord Kṛṣṇa also says:

"A person who offers to Me whatever is most precious in the world, or whatever is most dear to his heart, attains in return a benefit that has no end."

Text 120

aṣṭama-skande

naivedyaṁ cādhi-guṇavad
dadyāt puruṣa-tuṣṭi-dam

aṣṭama-skande-in the Eighth Canto; naivedyam-food offered to the Deity; ca-and; ati-guṇavat-prepared very gorgeously with all varieties of taste; dadyāt-should offer; puruṣa-tuṣṭi-dam-everything extremely pleasing to the Supreme Personality of Godhead.

In Śrīmad-Bhāgavatam (8.16.52) it is said:

"With great attention one must prepare an oblation of grains boiled in ghee and milk and must chant the Puruṣa-sūkta mantra. The offerings of foods should be of varieties of tastes. In this way one should worship the Supreme Personality of Godhead."*

Text 121

baudhāyana-smṛtau ca

nānā-vidhānna-pānaiś ca
bhakṣaṇādyair manoharaiḥ
naivedyaṁ kalpayed viṣṇos
tad-abhāve ca pāyasaṁ
kevalaṁ ghṛta-samyuktam

baudhāyana-smṛtau-In the Baudhāyana-smṛti; ca-and; nānā-vidhānna-pānaiś-with various kinds of drinks; ca-and; bhakṣaṇādyaiḥ-beginning with foods; manoharaiḥ-delicious; naivedyam-offering; kalpayet-should do; viṣṇoḥ-to Lord Viṣṇu; tad-abhāve-in the absence of that; ca-and; pāyasam-sweet-rice; kevalam-only; ghṛta-samyuktam-prepared with ghee.

In the Baudhāyana-smṛti it is said:

"One should offer to Lord Viṣṇu many kinds of delicious foods and drinks. In the absence of such variety one should at least offer sweet-rice prepared with ghee."

Text 122

vāmana-purāṇe

haviṣā saṁskṛta ye ca
yava-godhūma-śālayaḥ
tila-mudgādayo māṣā
vrīhayaś ca priyā hareḥ

vāmana-purāṇe-in the Vāmana Purāṇa; haviṣā-with ghee; saṁskṛta-prepared; ye-who; ca-and; yava-barley; godhūma-wheat; śālayaḥ-rice; tila-sesame; mudga-mudga beans; ādayaḥ-beginning with; māṣā-masa beans; vrīhayaś-rice; ca-and; priyā-dear; hareḥ-to Lord Kṛṣṇa.

In the Vāmana Purāṇa it is said:

"Barley, wheat, rice, sesame, mudga beans, māṣa beans, and other foods like them, all cooked in ghee, are dear to Lord Kṛṣṇa."

Text 123

gāruḍe

annaṁ catur-vidhaṁ puṇyaṁ
guṇāḍhyaṁ cāmṛtopamam
niṣpannaṁ sva-gṛhe yad vā
śraddhayā kalpayed dhareḥ

gāruḍe-in the Garuḍa Purāṇa; annam-food; catur-vidham-four kinds; puṇyam-pious; guṇāḍhyam-virtuous; ca-and; amṛta-nectar; upamam-like; niṣpannam-prepared; sva-gṛhe-in one's own home; yat-what; vā-or; śraddhayā-with faith; kalpayet-should be suitable; dhareḥ-for Lord Kṛṣṇa.

In the Garuḍa Purāṇa it is said:

"At home one should prepare four kinds of pure foods, delicious like nectar, and with faith one should offer them to Lord Hari."

Texts 124-126

bhaviṣye

puṣpaṁ dhūpaṁ tathā dīpaṁ
    naivedyaṁ su-manoharam
khaṇḍa-laḍḍuka-śrī-veṣṭa-
    kāsārāśoka-varttikāḥ

svastikollāsikā-dugdha-
    tila-veṣṭa-kilāṭikāḥ
phalāni caiva pakvāni
    nāgaraṅgādikāni ca

anyāni vidhinā dattvā
    bhakṣyāni vividhāni ca
evam ādīni dapayed
    bhaktito nṛpa

bhaviṣye-in the Bhaviṣya Purāṇa; puṣpam-flower; dhūpam-incense; tathā-so; dīpam-lamp; naivedyam-food; su-manoharam-beautiful; khaṇḍa-laḍḍuka-khaṇḍa-laḍḍus; śrī-veṣṭa-śrī-veṣṭa; kāsāra-kaseru; āśoka-varttikāḥ-seva-laddus; svastika-svastika; ullāsikā-ullasika; dugdha-dugdha-vesta; tila-veṣṭa-tila-vesta; kilāṭikāḥ-kilatika; phalāni-fruits; ca-and; eva-indeed; pakvāni-ripe; nāgaraṅga-oranges; ādikāni-beginning with; ca-and; anyāni-other; vidhinā-properly; dattvā-offering; bhakṣyāni-delicious; vividhāni-varieties; ca-and; evam-thus; ādīni-beginning with; dāpayet-should give; bhaktitaḥ-with devotion; nṛpa-O king.

In the Bhaviṣya Purāṇa it is said:

"O king, with devotion one should properly offer to the Lord flowers, incense, lamps, and delicious foods, such as khaṇḍa-laḍḍu, śrī-veṣṭa, kaseru, sevā-laḍḍu, svastika, ullāsikā, dugdha-veṣṭa, tila-veṣṭa, kilāṭikā, oranges and other ripe fruits, and many other kinds of delicious foods."

Text 127

vārāhe

yas tu bhāgavato devi
    annād yena tu prīṇayet
prīṇitas tiṣṭhate 'sau vā
    bahu-janmāni mādhavi

vārāhe-In the Varāha Purāṇa; yaḥ-one who; tu-indeed; bhāgavataḥ-a Vaiṣṇava; devi-O goddess; annāt-from food; yena-by whom; tu-indeed; prīṇayet-pleases; prīṇitaḥ-pleased; tiṣṭhate-stands; asau-he; vā-or; bahu-janmāni-many births; mādhavi-O beloved of Mādhava.

In the Varāha Purāṇa teh Supreme Personality of Godhead sais:

"O Goddess Mādhavī, a person who with an offering of food pleases Me is happy for many births."

Text 128

sarva-vrīhi-mayaṁ gṛhyaṁ
    śubhaṁ sarva-rasānvitam
mantreṇa me pradīyeta
    na kiñcid api saṁspṛśet

sarva-all; vrīhi-rice; mayam-consisting of; gṛhyam-to be accepted; śubham-beautiful; sarva-rasānvitam-with all delicious tastes; mantreṇa-with a mantra; me-of Me; pradīyeta-should be given; na-not; kiñcit-anything; api-even; saṁspṛśet-should touch.

"With a mantra one should offer to me pure and delicious rice. One should not taste it before it is offered.

Text 129

iṅgudī-phala-bilvāni
badarāmalakāni ca
kharjurāṁś cāsanaṁś caiva
mānavāṁś ca parūṣakān

iṅgudī-phala-bilvāni-iṅgudī and bilvaa fruits; badarāmalakāni-badara and amalaka; ca-and; kharjurān-kharjura; ca-and; āsanan-carabija; ca-and; eva-indeed; mānavāṁś-cocnut; ca-and; parūṣakān-parusa.

"One should offer to Me iṅgudī and bilva fruits, badara, amalaka, kharjura, carabīja, coconut, parūṣaka, . . .

Text 130

śāloḍḍambarikāṁś caiva
tathā plakṣa-phalāni ca
paippalaṁ kaṇṭakīyaṁ ca
tumburuṁ ca priyaṅgukam

śāloḍḍambarikān-śāla and uḍḍambarika; ca-and; eva-indeed; tathā-so; plakṣa-phalāni-plaksa fruits; ca-and; paippalam-pippala; kaṇṭakīyam-kaṇṭakīya; ca-and; tumburum-tumburu; ca-and; priyaṅgukam-priyangu.

. . . śāla, uḍḍambarika, plakṣa fruits, pippala; kaṇṭakīya, tumburu, priyaṅgu, . . .

Text 131

marīcaṁ śiṁśa-pākaṁ ca
bhallātakara-mardakam
drākṣāṁ ca dāḍimaṁ caiva
piṇḍa-kharjūram eva ca

marīcam-black pepper; śiṁśa-pākam-simsa-paka; ca-and; bhallātakara-mardakam-bhallāta; karamardakam-karamardaka; drākṣām-grapes; ca-and; dāḍimam-pomegranate; ca-and; eva-indeed; piṇḍa-kharjūram-piṇḍa-kharjūra; eva-indeed; ca-and.

. . . marīca, śiṁśa-pāka, bhallāta, karamardaka, grapes, pomegranates, piṇḍa-kharjūra, . . .

Text 132

sauvīraṁ kelikaṁ caiva
tathā śubha-phalāni ca
piṇḍāraka-phalaṁ caiva
punnāga-phalam eva ca

sauvīram-sauvira; kelikam-kelika; ca-and; eva-indeed; tathā-so; śubha-phalāni-auspicious fruits; ca-and; piṇḍāraka-phalam-pindaraka-fruit; ca-and; eva-indeed; punnāga-phalam-punnaga fruit; eva-indeed; ca-and.

. . . sauvīra, kelika, auspicious fruits, piṇḍāraka fruits, punnāga fruits, . . .

Text 133

śamīṁ caiva kavīraṁ ca
kharjūraka-mahā-phalam
kumudasya phalaṁ caiva
vaheḍaka-phalaṁ tathā

śamīm-sami; ca-and; eva-indeed; kavīram-kavira; ca-and; kharjūraka-mahā-phalam-great khrajuraka fruits; kumudasya-of the lotus; phalam-fruit; ca-and; eva-indeed; vaheḍaka-phalam-vahedaka fruits; tathā-so.

. . . śamī, kavīra, great kharjūraka fruits, lotus fruits, vaheḍaka fruits, . . .

Text 134

ajaṁ karkoṭakaṁ caiva
tathā tāla-phalāni ca
kadambaḥ kaumudaṁ caiva
dvi-vidhaṁ sthala-kañjayoḥ

ajam-aja; karkoṭakam-karkotaka; ca-and; eva-indeed; tathā-so; tāla-phalāni-tala fruits; ca-and; kadambaḥ-kadamba; kaumudam-kumuda; ca-and; eva-indeed; dvi-vidham-two kinds; sthala-kañjayoḥ-of land-growing lotus flowers.

. . .aja, karkoṭaka, tāla fruits, kadamba, kaumuda, two kinds of sthala-kañja fruits, . . .

Text 135

piṇḍikandeti vikhyātaṁ
vaṁśa-nīpaṁ tataḥ param
madhu-kandeti vikhyataṁ
māhiṣaṁ kandam eva ca

piṇḍikanda-pindarootl iti-thus; vikhyātam-famous; vaṁśa-nīpam-vamsa-nipa; tataḥ-so; param-more; madhu-kanda-madhu root; iti-thus; vikhyatam-known; māhiṣam-mahisa; kandam-root; eva-indeed; ca-and.

. . . piṇḍi root, vaṁśa-nīpa, madhu root, māhiṣa root, . . .

Text 136

karamardaka-kandaṁ ca
tathā nīlotpalasya ca
mṛṇālaṁ pauṣkaraṁ caiva
śālūkasya phalaṁ tathā

karamardaka-kandam-karamardaka root; ca-and; tathā-so; nīlotpalasya-of the blue lotus; ca-and; mṛṇālam-root; pauṣkaram-of puskara; ca-and; eva-indeed; śālūkasya-of saluka; phalam-fruit; tathā-so.

. . . karamardaka root, nīlotpala root, puṣkara fruit, śālūka fruit.

Text 137

ete cānye ca bahavaḥ
kanda-mūla-phalāni ca
etāni copayojyāni
ye mayā parikalpitāḥ

ete-these; ca-and; anye-others; ca-and; bahavaḥ-many; kanda-mūla-phalāni-roots and fruits; ca-and; etāni-they; ca-and; upayojyāni-suitable; ye-which; mayā-by Me; parikalpitāḥ-considered.

These and many other roots and fruits may be offered to Me.

Text 138

mūlakasya tataḥ śākaṁ
    kiṁ cāśākaṁ tathaiva ca
śākaṁ caiva kalāyasya
    sarṣapasya tathaiva ca

    mūlakasya-of radish; tataḥ-so; śākam-vegetable; kim ca-furthermore; aśākam-nali saka; tathā-so; eva-indeed; ca-and; śākam-saka; ca-and; eva-indeed; kalāyasya-kalaya; sarṣapasya-sarsapa; tathā-so; eva-indeed; ca-and.

    One may also offer to Me vegetables and herbs such as radish, nālī-śāka, kalāya-śāka, mustard, . . .

Text 139

vaṁśakasya tu śākaṁ ca
    śākam eva kalambitam
ārdrakasya ca śākaṁ vai
    pālāṅkaṁ śākam eva ca

    vaṁśakasya-of vamsaka; tu-indeed; śākam-saka; ca-and; śākam-saka; eva-indeed; kalambitam-kalambita; ārdrakasya-of ardraka; ca-and; śākam-saka; vai-indeed; pālāṅkam-palanka; śākam-saka; eva-indeed; ca-and.

. . . vaṁśaka-śāka, kalambita-śāka, ārdraka-śāka, pālāṅka-śāka, . . .

Text 140

ambiloḍaka-śākaṁ ca
    śākaṁ kaumārakaṁ tathā
śūka-maṇḍala-patraṁ ca
    dvāv eva taru-vānakau

    ambiloḍaka-śākam-ambilodaka-saka; ca-and; śākam-śāka; kaumārakam-kaumaraka; tathā-so; śūka-maṇḍala-patram-suka-mandala-patra; ca-and; dvāv-both; eva-indeed; taru-vānakau-taru-vanaka.

. . . ambiloḍaka-śāka, kaumāraka-śāka, śūka-maṇḍala-patra, taru, vānaka, . . .

Text 141

carasya caiva śākaṁ ca
    madhu-koḍḍumbaraṁ tathā
ete cānye ca bahavaḥ
    śataśo 'tha sahasraśaḥ
karmaṇyāś caiva sarve
    vai ye mayā parikirtitāḥ

    carasya-of cara; ca-and; eva-indeed; śākam-saka; ca-and; madhu-koḍḍumbaram-madhu-koḍḍumbaraṁ; tathā-so; ete-they; ca-and; anye-others; ca-and; bahavaḥ-many; śataśaḥ-hundreds; atha-then; sahasraśaḥ-thousands; karmaṇyāḥ-expert; ca-and; eva-indeed; sarve-all; vai-indeed; ye-who; mayā-by Me; parikirtitāḥ-said.

. . . cara-śāka, madhu-koḍḍumbara-śāka, and many hundreds and thousands of other vegetables and herbs.

Text 142

vrīhīṇāṁ ca pravakṣyāmi
    upayogaṁś ca mādhavi
eka-cittaṁ samādhāya

tat sarvaṁ śṛṇu sundari

vrīhīnām-of rice; ca-and; pravakṣyāmi-I will tell; upayogaṁś-proper; ca-and; mādhavi-O Mādhavī; eka-cittam-one heart; samādhāya-placing; tat-that; sarvam-all; śṛṇu-please hear; sundari-O beautiful one.

"O Mādhavī, now I will speak about rice. O beautiful one, please listen carefully.

Text 143

dharmādharmika-raktaṁ ca
su-gandhaṁ rakta-śālikam
dīrgha-śūkaṁ mahā-śāliṁ
vara-kuṅkuma-patrakam

dharma-pious; adharma-impious; eka-one; raktam-liked; ca-and; su-gandham-fragrant; rakta-śālikam-rakta sali; dīrgha-śūkam-dirgha-suka; mahā-śālim-maha-sali; vara-kuṅkuma-patrakam-vara-kunkuma-patra.

Different kinds of fragrant rice, such as dharma-rakta, adharma-rakta, dīrgha-śuka, mahā-ālī, vara-kuṅkuma-patraka, . . .

Text 144

grāma-śāliṁ samadrāśāṁ
sa-śrīśāṁ kuśa-śālikām
yavāś ca dvi-vidhā jñeyāḥ
karmaṇyā mama sundari

grāma-śālim-grama-sali; samadrāśām-samudrasa; sa-śrīśām-srisa; kuśa-śālikām-kusa-sali; yavāḥ-barley; ca-and; dvi-vidhā-two kinds; jñeyāḥ-are known; karmaṇyā-to be done; mama-by Me; sundari-O beautiful one.

. . . grāma-śāli, madrāśa, śrīśa, and kuśa-śāli, as well as the two kinds of barley, may be offered to Me.

Text 145

karmaṇyāś caiva mudgāś ca
tilāḥ kṛṣṇāḥ kulatthakāḥ
godhūmakaṁ mahā-mudga-
mudgāṣṭakam avāṭa-jit

karmaṇyāḥ-may be offered; ca-and; eva-indeed; mudgāś-mudga beans; ca-and; tilāḥ-sesame; kṛṣṇāḥ-Kṛṣṇa; kulatthakāḥ-kulattha; godhūmakam-wheat; mahā-mudga-maha-mudga; mudgāṣṭakam-eitgh kinds of mudga; avāṭa-jit-conqueror of the worlds.

O conqueror of the worlds, sesame, wheat, kṛṣṇa, kulatthaka, mudga beans, mahā-mudga beans, and eight kinds of mudga beans may be offered to Me.

Text 146

karmāṇy etāni coktāni
vyajanāni priyānvitān
pratigṛhṇāmy ahaṁ hy etān
sarvān bhāgavatān priyān

karmāṇy-may be offered; etāni-they; ca-and; uktāni-said; vyajanāni-spices and condiments; priyānvitān-dear; pratigṛhṇāmy-I accept; aham-I; hy-indeed; etān-them; sarvān-all; bhāgavatān-the devotees; priyān-dear.

"One may also offer to Me many kinds of delicious condiments and spices. I accept these offerings from My dear devotees."

Text 147

kiṁ ca

ye mayaivopayojyāni
gavyaṁ dadhi payo ghṛtam

kiṁ ca-furthermore; ye-who; mayā-by Me; eva-indeed; upayojyāni-suitable; gavyam-milk products; dadhi-yogurt; payaḥ-milk; ghṛtam-ghee.

The Lord also says:

"One may offer to Me milk products, like milk, yogurt, and ghee.

Text 148

skānde ca brahma-nārada-samvāde

haviḥ śālyodanaṁ divyaṁ
ājya-yuktaṁ sa-śarkaram
naivedyaṁ deva-devāya
yāvakaṁ pāyasaṁ tathā

skānde ca brahma-nārada-samvāde-in the Skanda Purāṇa, in a conversation of Brahma and Nārada, it is said:; haviḥ-butter; śālyodanam-rice; divyam-divine; ājya-yuktam-with ghee; sa-śarkaram-with sugar; naivedyam-offering; deva-devāya-to the master of the demigods; yāvakam-barley; pāyasam-sweet-rice; tathā-so.

In the Skanda Purāṇa, in a conversation of Brahma and Nārada, it is said:

"One should offer to Lord Kṛṣṇa foods cooked with rice, ghee, sugar, and barley, and also sweet-rice.

Text 149

naivedyānām abhāve tu
phalāni vinivedayet
phalānām āpy abhāve tu
tṛṇa-gulmauṣadhir api

naivedyānām-of offerings; abhāve-in the absence; tu-indeed; phalāni-fruits; vinivedayet-should offer; phalānām-of fruits; āpy-even; abhāve-in the absence; tu-indeed; tṛṇa-grass; gulma-trees; auṣadhiḥ-herbs; api-even.

"In the absence of these things one may offer fruits. In the absence of fruits one may offer the edible parts of trees, grass, and other plants.

Text 150

auṣadhīnām alābhe tu
toyaṁ ca vinivedyet
tad-alābhe tu sarvatra
mānasaṁ pravaraṁ smṛtam

auṣadhīnām-of plants; alābhe-in the absence; tu-indeed; toyam-water; ca-asnd; vinivedyet-may offer; tad-alābhe-in the absence of that; tu-indeed; sarvatra-everywhere; mānasam-in the mind; pravaram-excellent; smṛtam-remembered.

"In the absence of plants one may offer water. In the absence of water one may meditate on offering foods to the Lord."

Text 151

skānde mahendraṁ prati śrī-nārada-vacanaṁ

yacchanti tulasī-śākaṁ
śrutaṁ ye mādhavāgrataḥ
kalpāntaṁ viṣṇuloke tu
vasanti pitṛbhiḥ saha

skānde mahendraṁ prati śrī-nārada-vacanam-In the Skanda Purāṇa, Śrī Nārada tells King Indra:; yacchanti-offer; tulasī-śākam-tulasī; śrutam-heard; ye-who; mādhavāgrataḥ-in the preswnce of Lord Kṛṣṇa; kalpāntam-at the end of the kalpa; viṣṇuloke-in Viṣṇuloka; tu-indeed; vasanti-live; pitṛbhiḥ-the pitās; saha-with.

In the Skanda Purāṇa, Śrī Nārada tells King Indra:

"They who offer tulasī-śāka to Lord Mādhava live with their ancestors in Viṣṇuloka until the end of the kalpa."

Text 152

atha naivedya-niṣiddhāni

hārita-smṛtau

nābhakṣyaṁ naivedyārthe bhakṣyeṣv apy ajā-mahiṣī-kṣīraṁ pañca-nakhā matsyāś ca

atha-now; naivedya-niṣiddhāni-forbidden offerings; hārita-smṛtau-in the Harita-smrti; na-not; abhakṣyam-inedible; naivedya-offering; arthe-for the purpose; bhakṣyeṣv-edible; apy-even; ajā-of the goat; mahiṣī-of the buffalo; kṣīram-milk; pañca-nakhā-animals with five nails; matsyāś-fish; ca-and.

What Is Forbidden To Offer the Lord

In the Hārita-smṛti it is said:

"One may not offer to the Lord what is inedible. One also may not offer goat milk, buffalo milk, fish, or the flesh of five-clawed beasts or other beasts."

Text 153

dvārakā-māhātmye

nīlī-kṣetraṁ vāpayanti
mūlakaṁ bhakṣayanti ye
naivāsti narakottāraḥ
kalpa-koṭi-śatair api

dvārakā-māhātmye-in the Dvārakā-māhātmya; nīlī-kṣetram-niliksetra; vāpayanti-offer; mūlakam-radish; bhakṣayanti-offer; ye-who; na-not; eva-indeed; asti-is; naraka-from hell; uttāraḥ--deliverance; kalpa-koṭi-śataiḥ-for hundreds and millions of kalpas; api-even.

In the Dvārakā-māhātmya it is said:

"They who offer to the Lord the foods nīlīkṣetra or radish are not rescued from hell for hundreds and millions of kalpas."

Text 154

vārāhe

māhiṣaṁ cāvikaṁ cājaṁ
ayajñīyam udāhṛtam

vārāhe-in the Varāha Purāṇa; māhiṣam-buffalo; ca-and; avikam-sheep; ca-and; ajam-goat; ayajñīyam-not to be offered; udāhṛtam-said.

In the Varāha Purāṇa it is said:

"One should not offer buffalo ghee or goat ghee in a yajña."

Text 155

kiṁ ca

māhiṣaṁ varjayen mahyaṁ
kṣīraṁ dadhi ghṛtaṁ yadi

kiṁ ca-furthermore; māhiṣam-from a buffalo; varjayet-should avpid; mahyam-to Me; kṣīram-milk; dadhi-yogurt; ghṛtam-ghee; yadi-if.

The Lord Himself says:

"One should not offer to Me milk, yogurt, or ghee that have come from a buffalo."

Text 156

viṣṇu-dharmottare tṛtīya-khaṇḍe

abhakṣyaṁ cāpy ahṛtaṁ ca
naivedyaṁ na nivedyate
keśa-kīṭāvapannaṁ ca
tathā cāvihitaṁ ca yat

viṣṇu-dharmottare tṛtīya-khaṇḍe-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, Part Three; abhakṣyam-inedible; ca-and; api-also; ahṛtam-not taken; ca-and; naivedyam-offering; na-and; nivedyate-should offer; keśa-hair; kīṭa-and insect or worm; avapannam-attained; ca-and; tathā-so; ca-and; avihitam-improper; ca-and; yat-what.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, Part Three, it is said:

"Food into which a hair, an insect, or a worm has entered should not be offered to the Lord.

Text 157

mūṣikā-laṅgulopetaṁ
avadhūtam avakṣutam
uḍḍumbaraṁ kapitthaṁ ca
tathā danta-śaṭhaṁ ca yat
evam ādīni devāya
na deyāni kadācana

mūṣikā-of a mouse or a rat; laṅgula-tail; upetam-attained; avadhūtam-rejected; avakṣutam-sneezed; uḍḍumbaram-uddumbara; kapittham-kapittha; ca-and; tathā-so; danta-śaṭham-jambira; ca-and; yat-what; evam-thus; ādīni-beginning; devāya-to ther Supreme Personality of Godhead; na-not; deyāni-to be offered; kadācana-ever.

"One should never offer to the Supreme Personality of Godhead food that has been touched by a rat's tail, food that is rejected by others, or food that has been sneezed on, nor should one ever offer uḍḍumbara, kapittha, or danta-śaṭha."

Text 158

athābhakṣyāṇi

kaurme

vṛntākaṁ jālikāśākaṁ
kusumbhāśmantakaṁ tathā
phalāṇḍuṁ laśunaṁ śuklaṁ
niryāsaṁ caiva varjayet

atha-now; abhakṣyāṇi-inedible; kaurme-in the Kūrma Purāṇa; vṛntākam-eggplant; jālikāśākam-plantain; kusumbha-safflower; āśmantakam-aśmantaka; tathā-so; phalāṇḍum-onion; laśunam-garlic; śuklam-sour cereal; niryāsam-tree sap; ca-and; eva-indeed; varjayet-one should avoid.

What Is Inedible (For the Purpose of Offering to the Lord)

In the Kūrma Purāṇa it is said:

"One should avoid eggplant, plantain, safflower, aśmantaka, onion, garlic, sour cereal, and the sap of trees.

Text 159

grñjanaṁ kiṁśukaṁ caiva
kukuṇḍaṁ ca tathaiva ca
uḍumbaram alāvuṁ ca
jagdhvā patati vai dvijaḥ

grñjanam-grnjana; kiṁśukam-kimsuka; ca-and; eva-indeed; kukuṇḍam-kukunda; ca-and; tatha-so; eva-indeed; ca-and; uḍumbaram-uddumbara; alāvum-alavu; ca-and; jagdhvā-eating; patati-falls; vai-indeed; dvijaḥ-a brāhmaṇa.

"A brāhmaṇa who eats grñjana, kiṁśuka, kukuṇḍa, uḍumbara, or alāvu falls down from his exalted position."

Text 160

vaiṣṇave

bhuñjītodhṛta-sārāṇi
na kadācin nareśvara

vaiṣṇave-in the Viṣṇu Purāṇa; bhuñjīta-eats; udhṛta-sārāṇi-udhṛta-sāra; na-not; kadācin-ever; nareśvara-O king.

In the Viṣṇu Purāṇa it is said:

"O king, one should never eat udhṛta-sāra."

Text 161

skānde

na bhakṣayati vṛntākaṁ
tasya dūrataro hariḥ

skānde-in the Skanda Purāṇa; na-not; bhakṣayati-eats; vṛntākam-eggplant; tasya-of him; dūrataraḥ-far away; hariḥ-Lord Hari.

In the Skanda Purāṇa it is said:

"Lord Kṛṣṇa stays far away from anyone who eats eggplant."

Text 162

kiṁ cānyatra

vārtākuṁ bṛhatīṁ caiva
dagdham annaṁ masūrakam
yasyodare pravarteta
tasya dūrataro hariḥ

kiṁ ca-furthermore; anyatra-in another place; vārtākum-eggplant; bṛhatīm-eggplant; ca-and; eva-indeed; dagdham-burned; annam-food; masūrakam-masura dal; yasya-of whom; udare-in the stomach; pravarteta-is; tasya-of him; dūrataraḥ-far away; hariḥ-Lord Kṛṣṇa.

In another scripture it is said:

"Lord Kṛṣṇa stays far away from anyone who places eggplant, burned food, or masūra dāl in his stomach."

Text 163

kiṁ ca

alāvuṁ bhakṣayed yas tu
dagdham annaṁ kalambikām
sa nirlajjaḥ kathaṁ brūte
pūjayāmi janārdanam

kiṁ ca-furthermore; alāvum-alavu; bhokṣayet-eats; yaḥ-one; tu-indeed; dagdham-burned; annam-food; kalambikām-kalambika; sa-he; nirlajjaḥ-shameless; katham-how?; brūte-speak; pūjayāmi-I worship; janārdanam-Lord Hari.

It is also said:

"How can a shameless person who eats alāvu, kalambikā, and burned food, say the words: `I worship Lord Hari'?

Text 164

ata evoktaṁ yāmale

yatra madyaṁ tathā māṁsaṁ
tathā vṛntāka-mūlake
nivedayen naiva tatra
harer aikāntikī ratiḥ

ata eva-therefore; uktam-said; yāmale-in the Yamala; yatra-where; madyam-liquor; tathā-so; māṁsam-meat; tathā-so; vṛntāka-eggplant; mūlake-and radish; nivedayen-may offer; na-not; eva-inded; tatra-there; hareḥ-of Lord Kṛṣṇa; aikāntikī-unalloyed; ratiḥ-love.

In the Yāmala it is said:

"Only a person without genuine devotion for the Lord will offer Him wine, meat, eggplant, or radish."

Text 165

atha naivedyārpaṇa-māhātmyam

skānde

naivedyāni manojñāni
kṛṣṇasyāgre nivedayet
kalpāntaṁ tat-pitṛṇāṁ tu
tṛptir bhavati śāśvatī

atha-now; naivedyārpaṇa-of offering food; māhātmyam-the glories; skānde-in thr Skanda Purāṇa; naivedyāni-should be offered; manojñāni-beautiful; kṛṣṇasyāgre-in Lord Kṛṣṇa's presence; nivedayet-should offer; kalpāntam-to the end of the kalpa; tat-pitṛṇām-of his ancestors; tu-indeed; tṛptiḥ-satisfaction; bhavati-becomes; śāśvatī-eternal.

The Glories of Offering Food to the Lord

In the Skanda Purāṇa it is said:

"By offering many delicious foods to Lord Kṛṣṇa, a person makes his ancestors happy until the end of the kalpa.

Text 166

phalāni yacchate yo vai
suhṛdyāni nareśvara
kalpāntaṁ jāyate tasya
sa-phalaṁ ca manorathaḥ

phalāni-fruits; yacchate-offers; yaḥ-who; vai-indeed; suhṛdyāni-pleasing; nareśvara-O king; kalpāntam-to the end of the kalpa; jāyate-is born; tasya-of him; sa-phalam-successful; ca-and; manorathaḥ-desire.

"O king, by offering many delicious foods to Lord Kṛṣṇa, a person attains all his desires until the end of the kalpa."

Texts 167 and 168

nārasiṁhe

haviḥ śālyodanaṁ divyaṁ
ājya-yuktaṁ sa-śarkaram
nivedya narasiṁhāya
yāvakaṁ pāyasaṁ tathā

samās taṇḍula-saṅkhyāyā
yāvatyas tāvatīr nṛpa
viṣṇuloke mahā-bhogān
bhuñjānas te sa-vaiṣṇavāḥ

nārasiṁhe-in the Nṛsiṁha Purāṇa; haviḥ-ghee; śālyodanam-rice; divyam-splendid; ājya-yuktam-with ghee; sa-with; śarkaram-sugar; nivedya-offering; narasiṁhāya-to Lord Nṛsiṁha; yāvakam-as; pāyasam-sweet-rice; tathā-so; samāḥ-years; taṇḍula-saṅkhyāyā-with the number of grains of rice; yāvatyaḥ-as many; tāvatīḥ-so many; nṛpa-O King; viṣṇuloke-in Viṣṇuloka; mahā-bhogān-great enjoyment; bhuñjānaḥ-enjoy; te-they; sa-vaiṣṇavāḥ-with the Vaiṣṇavas.
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In the Nṛsiṁha Purāṇa it is said:

"By offering to Lord Hari sweet rice with sugar and ghee, a person enjoys for one year with the Vaiṣṇavas in Viṣṇuloka for each grain of rice he offered."

Text 169

viṣṇu-dharmottare

anna-das tṛptim āpnoti
    svargalokaṁ ca gacchati
dattvā ca samvibhāgāya
    tathaivānnam atandritaḥ
trailokya-tarpite puṇyaṁ
    tat-kṣaṇāt samavāpnuyāt

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; anna-daḥ-offering food; trptim-happiness; āpnoti-attains; svargalokam-Svargaloka; ca-and; gacchati-goes; dattvā-giving; ca-and; samvibhāgāya-for an offering; tatha-so; eva-indeed; annam-food; atandritaḥ-diligent; trailokya-tarpite-pleasing the three worlds; puṇyam-sacred; tat-kṣaṇāt-from that moment; samavāpnuyāt-attains.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"A person who offers food to Lord Hari goes to Svargaloka and becomes happy. By diligently offering food to the Lord, a person becomes very pious. He pleases the three worlds.

Text 170

akṣayyam anna-pānaṁ ca
    pitṛbhyaś copatiṣṭhate
odanaṁ vyañjanopetaṁ
    dattvā svargam avāpnuyāt

akṣayyam-imperishable; anna-pānam-food and drink; ca-and; pitṛbhyaś-with the pitās; ca-and; upatiṣṭhate-stays; odanam-rice; vyañjana-spices; upetam-with; dattvā-giving; svargam-to SAvargaloka; avāpnuyāt-attains.

"A person who offers to the Lord rice and cuddy goes to Svargaloka where, in the company of the pitās, he enjoys imperishable food and drink."

Text 171

paramānnaṁ tathā dattvā
    tṛptim āpnoti śāśvatīm
viṣṇulokam avāpnoti
    kulam uddharate tathā

paramānnam-sweet rice; tathā-so; dattvā-giving; trptim-happiness; āpnoti-attains; śāśvatīm-eternal; viṣṇulokam-Viṣṇuloka; avāpnoti-attains; kulam-family; uddharate-delivers; tathā-so.

"A person who offers sweet-rice to Lord Kṛṣṇa attains eternal happiness, delivers his relatives, and goes to Viṣṇuloka.

Text 172

ghṛtaudana-pradānena

dīrgham āyur avāpnuyāt
dadhy-odana-pradānena
śriyam āpnoty anuttamam

ghṛta-ghee; odana-rice; pradānena-by giving; dīrgham-long; āyuḥ-life; avāpnuyāt-attains; dadhy-odana-yogurt and rice; pradānena-by giving; śriyam-opulence; āpnoty-attains; anuttamam-peerless.

"By offering to the Lord rice and ghee one attains long life. By offering rice and yogurt one attains peerless wealth."

Text 173

kṣirodana-pradānena
dīrgha-jīvitam āpnuyāt
īkṣūṇāṁ ca pradānena
paraṁ saubhāgyam aśnute

kṣīrodana-pradānena-by offering milk and rice; dīrgha-jīvitam-long life; āpnuyāt-attains; īkṣūṇām-of sugarcane; ca-and; pradānena-by offering; param-great; saubhāgyam-good fortunte; aśnute-enjoys.

"By offering rice and milk one attains long life. By offering sugarcane one attains great good fortune.

Text 174

ratnānāṁ caiva bhāgī syāt
svargalokaṁ ca gacchati
phāṇitasya pradānena
agnyādhāna-phalaṁ labhet

ratnānām-of jewels; ca-and; eva-indeed; bhāgī-possessing; syāt-becomes; svargalokam-to Svargaloka; ca-and; gacchati-goes; phāṇitasya-of raw sugar; pradānena-by offering; agnyādhāna-phalam-the result of offering a yajna; labhet-attains.

"Such a person goes to Svargaloka and becomes wealthy with many jewels. By offering raw sugar to the Lord one attains the result of offering a yajña.

Text 175

tathā guḍa-pradānena
kāmitābhīṣṭam āpnuyāt

tathā-so; guḍa-pradānena-by offering mollasses; kāmitābhīṣṭam-the attainment of desire; āpnuyāt-attains.

"By offering molasses to the Lord one attains his desire.

Text 176

nivedyekṣu-rasaṁ bhaktyā
paraṁ saubhāgyam āpnuyāt
sarvān kāmān avāpnoti
kṣaudraṁ yaś ca prayacchati

nivedya-offering; ikṣu-sugarcane; rasam-juice; bhaktyā-with devotion; param-great; saubhāgyam-good fortune; āpnuyāt-attains; sarvān-all; kāmān-desires; avāpnoti-attains; kṣaudram-honey; yaś-one who; ca-and; prayacchati-offers.

"By offering sugarcane juice to the Lord one attains great good fortune. By offering honey to the Lord one attains all

his desires.

Text 177

tad eva tuhitopetaṁ
rājasūyam avāpnuyāt
vahniṣṭomam avāpnoti
yāvakasya nivedakaḥ
ati-rātram avāpnoti
tathā pūpa-nivedakaḥ

tat-that; eva-indeed; tuhinopetam-cool; rājasūyam-rajasuya; avāpnuyāt-attains; vahniṣṭomam-agnistoma; avāpnoti-attains; yāvakasya-of barely; nivedakaḥ-offering; ati-rātram-atiratra; avāpnoti-attains; tathā-so; pūpa-nivedakaḥ-a person who offers cakes.

"By offering cold honey to the Lord one attains the result of a rājasūya-yajña. By offering barley to the Lord one attains the result of an agniṣṭoma-yajña. By offering cakes to the Lord one attains the result of an atirātra-yajña.

Text 178

vaidalānāṁ ca bhakṣyānāṁ
dānāt kāmān avāpnuyāt
dīrgha-jīvitam āpnoti
ghṛta-pūra-nivedakaḥ

vaidalānām-of dal; ca-and; bhakṣyānām-to be eaten; dānāt-by giving; kāmān-desires; avāpnuyāt-attains; dīrgha-long; jīvitam-life; āpnoti-attains; ghṛta-pūra-nivedakaḥ-offering ghrtapura candy.

"By offering dāl to the Lord one attains his desire. By offering ghṛtapūra candy to the Lord one attains a long life.

Text 179

modakānāṁ pradānena
kāmān āpnoty abhīpsitān

modakānām-of modaka candy; pradānena-by offering; kāmān-desires; āpnoty-attains; abhīpsitān-desired.

"By offering modaka candy to the Lord one attains his desires.

Text 180

nānā-vidhānāṁ bhakṣyānāṁ
dānāt svargam avāpnuyāt
bhojanīya-pradānena
tṛptim āpnoty anuttamām

nānā-vidhānām-various kinds; bhakṣyānām-of foods; dānāt-by giving; svargam-Svargaloka; avāpnuyāt-attains; bhojanīya-pradānena-by offering delicious foods; tṛptim-happiness; āpnoty-attains; anuttamām-peerless.

"By offering many kinds of food to the Lord one attains Svargaloka. By offering delicious foods to the Lord one attains peerless happiness.

Text 181

tathā lehya-pradānena
saubhāgyam adhigacchati

bala-varṇam avāpnoti
    cūṣyānāṁ ca nivedane

tathā-so; lehya-pradānena-by opffering drinks; saubhāgyam-good fortune; adhigacchati-attains; bala-power; varṇam-and glory; avāpnoti-attains; cūṣyānām-of foods that are sucked; ca-and; nivedane-in the offering.

"By offering to the Lord delicious drinks one attains good fortune. By offering foods that are sucked one attains power and glory.

Text 182

kulmāṣollāsikā-dātā
    vahny-ādheyaṁ phalaṁ labhet
tathā kṛṣara-dānena
    vahniṣṭomam avāpnuyāt

kulmāṣa-ullāsikā-dātā-one who offers kulmasa and ullasika; vahny-ādheyam-an agnyadhana-yajna; phalam-result; labhet-attains; tathā-so; kṛṣara-dānena-by offering krsara; vahniṣṭomam-agnistoma-yajna; avāpnuyāt-attains.

"By offering kulmāṣa and ullāsikā one attains the result of an agnyādhāna-yajña. By offering kṛṣara to the Lord one attains the result of an agniṣṭoma-yajña.

Text 183

dhānānāṁ kṣaudra-yuktānāṁ
    lājānāṁ ca nivedakaḥ
mukhyāṁ caiva śaktūnāṁ
    vahniṣṭomam avāpnuyāt

dhānānām-of freid barley; kṣaudra-yuktānām-with honey; lājānām-of freid grains; ca-and; nivedakaḥ-a persojn who offers; mukhyām-primarily; ca-and; eva-indeed; śaktūnām-of barley meal; vahniṣṭomam-agnistoma-yajna; avāpnuyāt-attains.

"A person who offers fried barley with honey and other fried grains and barley meal attains the result of an agniṣṭoma-yajña.

Text 184

vānaprasthāśritaṁ puṇyaṁ
    labhec chāka-nivedakaḥ
dattvā haritakaṁ caiva
    tad eva phalam āpnuyāt

vānaprasthāśritam-in thr vanaprastha asrama; puṇyam-piety; labhec-attains; chāka-nivedakaḥ-offering vegetables; dattvā-offering; haritakam-haritaka; ca-and; eva-indeed; tat-that; eva-indeed; phalam-result; āpnuyāt-attains.

"A person who offers vegetables to the Lord attains the pious result of following the vow of vānaprastha. A person who offers haritaka to the Lord also attains that same result.

Text 185

dattvā śākāni ramyāṇi
    viśokas tv abhijāyate
dattvā ca vyañjanārthāya
    tathopakaraṇāni ca

dattvā-offering; śākāni-vegetables; ramyāṇi-delicious; viśokaḥ-free of grief; tv-indeed; abhijāyate-is born; dattvā-offering; ca-and; vyañjanārthāya-condiments and spices; tathā-so; upakaraṇāni-offerings; ca-and.

"A person who offers delicious spiced vegetables to the Lord becomes free of grief.

Text 186

su-kule labhate janma
kanda-mūla-nivedakaḥ
nīlotpala-vidārīṇāṁ
taruṭasya tathā dvijāḥ

su-kule-in a good family; labhate-attains; janma-birth; kanda-mūla-nivedakaḥ-offering roots and herbs; nīlotpala-blue lotus; vidārīṇām-seeds; taruṭasya-of lotus root; tathā-so; dvijāḥ-O brāhmaṇas.

"O brāhmaṇas, a person who offers to the Lord roots, herbs, lotus roots, and lotus seeds takes birth in a good family.

Text 187

kanda-dānād avāpnoti
vānaprastha-phalaṁ śubham
trapuṣer vārukaṁ dattvā
puṇḍarīka-phalaṁ labhet

kanda-dānāt-by offering roots; avāpnoti-attains; vānaprastha-phalam-the result of vanaprastha; śubham-auspicious; trapuṣeḥ-cucumber; vārukam-varuka; dattvā-offering; puṇḍarīka-phalam-lotus fruit; labhet-attains.

"A person who offers to the Lord vāruka, cucumbers, and lotus fruits attains the auspicious result of following the vānaprastha vow.

Text 188

karkandhu-vadare dattvā
tathā pāraivataṁ kalam
parūṣakaṁ tathābhraṁ ca
panasaṁ nārikelakam

karkandhu-vadare-karkandhu and vadara; dattvā-offering; tathā-so; pāraivatam-paraivata; kalam-kala; parūṣakam-parisaka; tathā-so; abhram-abhra; ca-and; panasam-panasa; nārikelakam-coconut.

"A person who with devotion offers to Lord Kṛṣṇa, the master of the demigods, karkandhu, vadara, pāraivata, kala, parūṣaka, abhra, panasa, coconut, . . .

Text 189

bhavyaṁ mocaṁ tathā cocaṁ
kharjūram atha dāḍimam
āmrātaka-sruvāmloṭa-
phala-māna-priyālakam

bhavyam-bhavya; mocam-moca; tathā-so; cocam-coca; kharjūram-kharjura; atha-then; dāḍimam-pomegranate; āmrātaka-mango; sruva-sruva; amloṭa-amlota; phalamāna-phalamana; priyālakam-priyalaka.

. . . bhavya, moca, coca, kharjūra, pomegranate, mango, sruva, amloṭa, phalamāna, priyālaka, . . .

Text 190

jambu-bilvāmalaṁ caiva
jātyaṁ vīṇātakaṁ tathā
nāraṅga-vījapūre ca
vīja-phalguphalāny api

jambu-bilvāmalam-jambu, bilva, amala; ca-and; eva-indeed; jātyam-jatya; vīṇātakam-vinataka; tathā-so; nāraṅga-oranges; vījapūre-vijapura; ca-and; vīja-phalguphalāni-vija and phlaguphala; api-also.

. . . jambu, bilva, āmala, jātya, vīṇātaka, oranges, vījapūra, vīja, phalguphala, . . .

Text 191

evam ādīni divyāni
yaḥ phalāni prayacchati
tathā kandāni mukhyāni
deva-devāya bhaktitaḥ

evam-thus; ādīni-beginning; divyāni-splendid; yaḥ-who; phalāni-fruits; prayacchati-offers; tathā-so; kandāni-roots; mukhyāni-beginning with; deva-devāya-to the master of the demigods; bhaktitaḥ-with devotion.

. . . and other splendid fuits and roots, . . .

Text 192

kriyā-sāphalyam āpnoti
svargalokaṁ tathaiva ca
prāpnoti phalam arogyaṁ
mṛdvīkānāṁ nivedakaḥ

kriyā-of activities; sāphalyam-success; āpnoti-attains; svargalokam-Svargaloka; tathā-so; eva-indeed; ca-and; prāpnoti-attains; phalam-result; arogyam-without disease; mṛdvīkānām-grapes; nivedakaḥ-one who offers.

. . . attains the result of many pious deeds. He goes to Svargaloka. A person who offers grapes to the Lord attains freedom from disease.

Text 193

rasān mukhyān avāpnoti
saubhāgyam api cottamam
āmrair abhyarcya deveśaṁ
āśvamedha-phalaṁ labhet

rasān-nectar; mukhyān-beginning with; avāpnoti-attains; saubhāgyam-good fortune; api-also; ca-and; uttamam-best; āmraiḥ-with mangoes; abhyarcya-worshiping; deveśam-the master of the dmeigods; āśvamedha-phalam-the result of an asvamedha-yajna; labhet-attains.

"He attains sweet happiness. He attains great good fortune. A person who offers mangoes to Lord Kṛṣṇa, the master of the demigods, attains the result of an aśvamedha-yajña."

Text 194

kiṁ ca

mocakaṁ panasaṁ jambū
tathānyat kumbhalī-phalam
prācīnāmalakaṁ śreṣṭhaṁ
madhukoḍḍumbarasya ca
yatna-pakvam api grahyaṁ
kadalī-phalam uttamam

kiṁ ca-furthermore; mocakam-mocaka; panasam-panasa; jambū-jambu; tathā-so; anyat--another; kumbhalī-phalam-kumbhali-phala; prācīnāmalakam-pracinamalaka; śreṣṭham-best; madhukoḍḍumbarasya-madhukodumbara; ca-and; yatna-pakvam-properly ripe; api-also; grahyam-to ber taken; kadalī-phalam-kadali-phala; uttamam-best.

It is also said:

"One should offer to the Supreme Personality of Godhead mocaka, panasa, jambū, kumbhalī-phala, prācīnāmalaka, madhukoḍḍumbara, and other excellent, perfectly ripe fruits."

Text 195

hari-bhakti-sudhodaye ca

yat kiñcid alpaṁ naivedyaṁ
bhakta-bhakti-rasa-plutam
pratibhojayati śrīśas
tad-dātṛ[98]n sva-sukhaṁ drutam. iti.

hari-bhakti-sudhodaye-in the Hari-bhakti-sudhodaya; ca-and; yat-what; kiñcit-something; alpam-little; naivedyam-offering; bhakta-bhakti-rasa-plutam-plunged in the nectar of the devotee's love; pratibhojayati-enjoys; śrīśaḥ-the master of the goddess of fortune; tad-dātṛ[98]n-to the givers; sva-sukham-own happiness; drutam.-at once; iti-thus.

In the Hari-bhakti-sudhodaya it is said:

"When He enjoys even a very small offering that His devotees have showered with the nectar of love and devotion, then Lord Kṛṣṇa, the master of the goddess of fortune gives His own happiness to them."

Text 196

tataḥ prāgvad vicitrāṇi
pānakāny uttamāni ca
su-gandhi śītalaṁ svaccham
jalam apy arpayet tataḥ

tataḥ-then; prāgvat-as before; vicitrāṇi-variegated; pānakāni-drinks; uttamāni-excellent; ca-and; su-gandhi-fragrant; śītalam-cool; svaccham-clear; jalam-water; api-also; arpayet-should offer; tataḥ-then.

As one offers food to the Lord so one should also offer many kinds of delicious nectar drinks and one should also offer clear, cool, scented water.

Text 197

atha pānakāni

tan-mahātmyaṁ ca

viṣṇu-dharmottare

pānakāni su-gandhīni
śītalāni viśeṣataḥ
nivedya deva-devāya
vājimedham avāpnuyāt

atha-now; pānakāni-drinks; tan-mahātmyam-the glory of them; ca-and; viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; pānakāni-drinks; su-gandhīni-scented; śītalāni-cool; viśeṣataḥ-various; nivedya-offering; deva-devāya-to the master of the demigods; vājimedham-an asvamedha-yajna; avāpnuyāt-attains.

Drinks

The Glory of Offering Drinks to the Lord

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"A person who offers cool, scented, delicious drinks to the Lord attains the result of an aśvamedha-yajña.

Text 198

tvagelā-nāga-kusuma-
karpūra-sita-samyutaiḥ
sitā-kṣaudra-guḍopetair
gandha-varṇa-guṇānvitaiḥ

tvagelā-tvagela; nāga-kusuma-naga flowers; karpūra-camphor; sita-yogurt; samyutaiḥ-with; sitā-sugar; kṣaudra-honey; guḍa-molasses; upetaiḥ-with; gandha-varṇa-guṇānvitaiḥ-fragrant.

"A person who offers to the Lord nectar drinks made with tvagela, nāga flowers, camphor, yogurt, sugar, honey, molasses, fragrances, . . .

Text 199

vījapūraka-nāraṅga-
sahakāra-samanvitaiḥ
rājasūyam avāpnoti
pānakair viniveditaiḥ

vījapūraka-vijapuraka; nāraṅga-oranges; sahakāra-mango; samanvitaiḥ-with; rājasūyam-a rajasuya-yajna; avāpnoti-attains; pānakaiḥ-with the drinks; viniveditaiḥ-described.

. . . vījapūraka, orange, and mango, attains the result of a rājasūya-yajña.

Text 200

nivedya nārikelāmbu-
vahniṣṭoma-phalaṁ labhet
sarva-kāma-vahā nadyo
nityaṁ yatra manoramāḥ
tatra pāna-pradā yānti
yatra rāmā guṇānvitaḥ. iti.

nivedya-offering; nārikelāmbu--coconut juice; vahniṣṭoma-phalam-the result of an agnistoma-yajna; labhet-attains; sarva-kāma-all desires; vahā-fulfilling; nadyaḥ-rivers; nityam-always; yatra-where; manoramāḥ-beautiful; tatra-there; pāna-pradā-giving drinks; yānti-go; yatra-where; rāmā-beasutiful; guṇānvitaḥ.-virtuous; iti-thus.

"A person who offers coconut-juice to the Lord attains the result of an agniṣṭoma-yajña. A person who offers nectar drinks to the Lord goes to the spiritual world, where beautiful flowing rivers fulfill all desires, and where many beautiful

and virtuous goddesses of fortune reside."

Text 201

ittham samarpya naivedyaṁ
dattvā javanikāṁ tataḥ
bahir bhūya yathā śakti
japaṁ sandhyānam ācaret

ittham-thus; samarpya-offering; naivedyam-food; dattvā-offering; javanikām-curtain; tataḥ-then; bahiḥ-outside; bhūya-being; yathā-as; śakti-power; japam-japa; sandhyānam-meditation; ācaret-should perform.

"After thus making the offering to the Lord, one should go to the other side of the curtain, and then chant the mantras and meditate on the Lord as far as one is able.

Text 202

atha dhyānaṁ

brahmeśādyaiḥ parita ṛṣibhiḥ sūpaviṣṭaiḥ sameto
lakṣmyā śiñjad alaya-karayā sādaraṁ vījyamānā
marma-krīḍā-prahasita-mukho hāsayan paṅkti-bhoktṛn
bhuṅkte pātre kanaka-ghaṭite ṣaḍ-rasaṁ śrī-rameśaḥ. iti.

atha-now; dhyānam-meditation; brahmeśādyaiḥ-by the demigods headed by Brahmā and Śiva; parita-everywhere; ṛṣibhiḥ-by the sages; sūpaviṣṭaiḥ-entered; sametaḥ-accompanied; lakṣmyā-by ther goddess of fortune; śiñjat-sounding; valaya-karayā-with the bracelets; sādaram-respectfully; vījyamānā-being fanned; marma-heart; krīḍā-pastimes; prahasita-smiling; mukhaḥ-face; hāsayan-making -the master of the goddess of fortune; iti-thus.

Meditation

"Smiling as He enjoys transcendental pastimes, surrounded by Brahmā, Śiva, the demigods, and the sages, and fanned by the goddess of fortune as her bracelets tinkle, the Supreme Personality of Godhead enjoys eating six kinds of delicious food from a golden plate."

Text 203

ekāntibhiś cātma-kṛtaṁ
sa-vayasyasya gokule
yaśodā-lālyamānasya
dhyeyaṁ kṛṣṇasya bhojanam

ekāntibhiḥ-unalloyed; ca-and; ātma-self; kṛtam-done; sa-vayasyasya-with friends; gokule-in Gokula; yaśodā-by Yaśodā; lālyamānasya-showered with love; dhyeyam-to be meditated on; kṛṣṇasya-of Lord Kṛṣṇa; bhojanam-the meal.

In this way the pure devotees meditate on Lord Kṛṣṇa, who is accompanied by His friends, and who is showered with love Mother Yaśodā as He enjoys His meal in Gokula.

Text 204

atha homaḥ

nityaṁ cāvaśyakaṁ homaṁ
kuryāt śakty-anusārataḥ
homāśaktau tu kurvīta
japaṁ tasya catur-guṇam

atha-now; homaḥ-homa; nityam-always; ca-and; avaśyakam-necessarily; homam-homa; kuryāt-should do; śakty-anusārataḥ-as far as one is able; homāśaktau-unable to perform homa; tu-indeed; kurvīta-should do; japam-chanting; tasya-of Him; catur-guṇam-four kinds.

Homa

As far as one is able, one should perform homa daily. If unable to perform homa, one should chant the four kinds of mantras.

Text 205

ke 'py evaṁ manvate 'vaśyaṁ
nitya-homaṁ sadācaret
puraścaraṇa-homasyā-
śaktau hi sa vidhir mataḥ

ke 'pi-some; evam-thus; manvate-think; avaśyam-mandatory; nitya-homam-daily homa; sadā-always; ācaret-should perform; puraścaraṇa-homasya-of purascarana and homa; aśaktau-inability; hi-indeed; sa-that; vidhiḥ-way; mataḥ-considered.

Some think that one must always perform daily homa. However, if unable to perform puraścaraṇa and homa, one may chant mantras instead.

Text 206

pūrvaṁ dīkṣā-vidhau homa-
vidhiś ca likhitaḥ kiyān
tad-vistāraś ca vijñeyas
tat-tac-chātrāt tad-icchubhiḥ

pūrvam-beginning; dīkṣa-vidhau-in initiation; homa-of homa; vidhiḥ-rules; ca-and; likhitaḥ-written; kiyān-how many?; tat-of that; vistāraḥ-elaboration; ca-and; vijñeyaḥ-may be known; tat-tac-chātrāt-from various scriptures; tad-icchubhiḥ-by they who desire to study that.

How many rules are there for performing homa? They who wish to know may study the various scriptures that describe this in elaborate detail.

Text 207

samāptiṁ bhojane dhyātvā
dattvā gaṇḍūṣikaṁ jalam
amṛtāpidhānam asi
svāhety uccārayet sudhīḥ

samāptim-attainment; bhojane-in eating; dhyātvā-meditationg; dattvā-giving; gaṇḍūṣikam-a mouthful; jalam-water; amṛta-nectar; āpidhānam-covering; asi-You are; svāhā-svaha; iti-thus; uccārayet-should recite; sudhīḥ-intelligent.

When one meditates on the Lord finishing His meal, one should offer the Lord a mouthful of water and one should chant the mantra, "amṛtāpidhānam asi svāhā" (You are sprinkling nectar).

Text 208

visṛjed deva-vaktre tat

tejaḥ saṁhāra-mudrayā
sa-kānti-tejasaḥ kuryān
niṣkrāntim iva saṅkramam

visṛjet-should emit; deva-vaktra-the Lord's mouth; tat-that; tejaḥ-splendor; saṁhāra-mudrayā-with the samhara-mudra; sa-kānti-tejasaḥ-splendor; kuryān-should do; niṣkrāntim-departure; iva-like; saṅkramam-moving.

Then one should show the saṁhāra-mudrā. One should meditate on effulgence emanating from the Lord's mouth and again returning there.

Text 209

atha bali-dānaṁ

tato javanikāṁ vidvān
apasārya yathā-vidhi
viṣvaksenāya bhagavan-
naivedyāṁśaṁ nivedayet

offering; nivedayet-should offer.

Offering Gifts

the Lord's meal.

Text 210

tathā ca pañcarātre śrī-nārada-vacanaṁ

viṣvaksenāya dātavyaṁ
naivedyaṁ tac-chatāṁśakam
pādodakaṁ prasādaṁ ca
liṅge caṇḍeśvarāya ca

tathā-so; ca-and; pañcarātre-in the Pancaratra; śrī-nārada-vacanam-the wprds pf Śrī Narada; viṣvaksenāya-to Visvaksena; dātavyam-shouldf be given; naivedyam-offering; tac-chatāṁśakam-a hundredth part; pādodakam-the water that washed the Lord's feet; prasādam-prasada; ca-and; liṅge-on the linga; caṇḍeśvarāya-of Lord Śiva, the husband of Durgā; ca-also.

In the Pañcarātra, Śrī Nārada explains:

"One should offer a one-hundredth part of the remnants of Lord Viṣṇu's meal and the water that has washed His feet to Viṣvaksena and also to the liṅga of Lord Śiva."

Texts 211-213

tad-vidhiḥ

mukhyād īśānataḥ pātrān
naivedyāṁśaṁ samuddharet
sarva-deva-svarūpāya

parāya parameṣṭhine

śrī-kṛṣṇa-seva-yuktāya
viṣvaksenāya te namaḥ
ity uktvā śrī-harer vame
tīrtha-klinnaṁ samarpayet

śatāṁśaṁ vā sahasrāṁśaṁ
anyathā niṣphalaṁ bhavet

tad vidhiḥ-the way of that; mukhyāt-primarily; īśānataḥ-from the north; pātrān-objects; naivedyāṁśam-part of the offering; samuddharet-should offer; sarva-deva-svarūpāya-the form of all the demigods; parāya-the master; parameṣṭhine-lord; śrī-kṛṣṇa-seva-yuktāya-engaged in service to Lordf Kṛṣṇa; viṣvaksenāya-to Visvaksena; te-to you; namaḥ-obeisances; iti-thus; uktvā-saying; śrī-hareḥ-of Lord Kṛṣṇa; vame-on the left; tīrtha-klinnam-water of the feet; samarpayet-should offer; śatāṁśam-a hundredth part; vā-or; sahasrāṁśam-a thousandth part; anyathā-otherwise; niṣphalam-useless; bhavet-becomes.

The Proper Method To Do This

Facing north one should offer part of the remnants of the Lord's meal by chanting the mantra:

sarva-deva-svarūpāya
parāya parameṣṭhine
śrī-kṛṣṇa-seva-yuktāya
viṣvaksenāya te namaḥ

"O Viṣvaksena, O master of the demigods, O master engaged in Lord Kṛṣṇa's service, obeisances to you!"

After reciting this mantra one should on the left offer a one-hundredth or a a one-thousandth portion of the water that washed Lord Hari's feet. Otherwise everything is useless.

Text 214

paścāc ca balir-ity-ādi-
ślokāv uccārya vaiṣṇavaḥ
sarvebhyo vaiṣṇavebhyas tac-
chatāṁśaṁ vinivedayet

paścāt-after; ca-and; balir-ity-ādi-beginning with bali; ślokāv-verses; uccārya-reciting; vaiṣṇavaḥ-Vaiṣṇava; sarvebhyaḥ-to all; vaiṣṇavebhyaḥ-Vaiṣṇavas; tat-of that; śatāṁśam-hundreth part; vinivedayet--should offer.

Then, reciting two verses, the devotee should offer a hundredth part of the Lord's remnants to all the Vaiṣṇavas.

Text 215

tau ca ślokau

balir vibhīṣaṇo bhīṣmaḥ
kapilo nārado 'rjunaḥ
prahlādaś cāmbarīṣaś ca
vasur vāyu-sutaḥ śivaḥ

viṣvaksenoddhavākrūrāḥ
sanakādyāḥ śukādayaḥ
śrī-kṛṣṇasya prasādo 'yaṁ
sarve gṛhṇantu vaiṣṇavāḥ

tau-they; ca-and; ślokau-two verses; baliḥ-Bali; vibhīṣaṇaḥ-Vibhisana; bhīṣmaḥ-Bhisma; kapilaḥ-Kapila; nāradaḥ-Narada; arjunaḥ-Arjuna; prahlādaḥ-Prahlada; cāmbarīṣaḥ-Ambarisa; ca-and; vasuḥ-Vasudeva; vāyu-sutaḥ-Hanuman; śivaḥ-Śiva; viṣvaksenoddhavākrūrāḥ-Visvakseba, Uddhava, and Akrura; sanakādyāḥ-the sages headed by Sanaka;

śukādayaḥ-the sages headed by Sukadeva; śrī-kṛṣṇasya-of Lord Kṛṣṇa; prasādaḥ-the mercy; ayam-this; sarve-all; gṛhṇantu-please accept; vaiṣṇavāḥ-Vaiṣṇavas.

These two verses follow:

"May Bali, Vibhīṣaṇa, Bhīṣma, Kapila, Nārada, Arjuna, Prahlāda, Ambarīṣa, Vasu, Hanumān, Śiva, Viṣvaksena, Uddhava, Akrūra, the four kumāras headed by Sanaka, and the sages headed by Śukadeva accept these remnants, which are the mercy of Lord Śrī Kṛṣṇa."

Text 217

idaṁ yadyapi yujyeta
darpaṇārpaṇataḥ param
tathāpi bhakta-vātsalyāt
kṛṣṇasyātrāpi sambhavet

idam-this; yadyapi-although; yujyeta-engaged; darpaṇārpaṇataḥ-by offering a mirror; param-then; tathāpi-still; bhakta-devotee; vātsalyāt-out of love; kṛṣṇasya-of Lord Kṛṣṇa; atra-here; api-also; sambhavet-may be.

After offering the Lord a mirror one should offer the remnants of His meal to the devotees. There is no fault in this because Lord Kṛṣṇa loves His devotees.

Text 218

atha bali-dāna-māhātmyaṁ

nārasiṁhe

tatas tad-anna-śeṣena
pārṣadebhyaḥ samāntataḥ
puṣpakṣatair vimiśreṇa
baliṁ yas tu prayacchati

balinā vaiṣṇavenātha
tṛptāḥ santo divaukasaḥ
śāntiṁ tasya prayacchanti
śriyam arogyam eva ca

atha-now; bali-dāna-māhātmyam-the glories of offering the remnants; nārasiṁhe-in the Nṛsiṁha Purāṇa; tataḥ-then; tad-anna-śeṣena-with the remnant of the meal; pārṣadebhyaḥ-to the associates; samāntataḥ-comepletely; puṣpa-flowers; akṣataiḥ-unbroken; vimiśreṇa-mixed; balim-offering; yaḥ-who; tu-indeed; prayacchati-gives; balinā-by the offering; vaiṣṇavena-the Vaiṣṇava; atha-then; tṛptāḥ-pleased; santaḥ-saintly; divaukasaḥ-in Devaloka; śāntim-peace; tasya-to him; prayacchanti-give; śriyam-handsomeness and wealth; arogyam-freedom from disease; eva-indeed; ca-also.

The Glories of Offering the Remnants of the Lord's Meal to the Devotees

In the Nṛsiṁha Purāṇa it is said:

"One who offers to the devotees the remnants of Lord Kṛṣṇa's meal and the remnants of the flowers offered to Him, pleases the demigods in the higher worlds. The demigods then give to him peacefulness, handsomeness, wealth, and freedom from disease."

Text 220

atha jala-gaṇḍūṣādy-arpaṇam

upalipya tato bhūmiṁ

punar gaṇḍūṣikaṁ jalam
dadyāt trir agre kṛṣṇasya
tato 'smai danta-śodhanam

atha-now; jala-gaṇḍūṣādy-arpaṇam-offering a mouthful of water; upalipya-cleaning; tataḥ-then; bhūmim-the ground; punaḥ-again; gaṇḍūṣikam-mouthful of water; jalam-water; dadyāt-should offer; triḥ-three; agre-in the presence; kṛṣṇasya-of Lord Kṛṣṇa; tataḥ-then; asmai-to Him; danta-śodhanam-an instrument for cleaning the teeth.

Offering a Mouthful of Water

Then one should wipe the ground. Then one should three times offer a mouthful of water to Lord Kṛṣṇa. Then one should offer Him a toothbrush-twig.

Text 221

punar ācamanaṁ dattvā
śrī-pāṇyoḥ śrī-mukhasya ca
mārjanāyāṁśukaṁ dattvā
sarvāṇy aṅgāni mārjayet

punaḥ-again; ācamanam-water for rinsing the mouth; dattvā-offering; śrī-pāṇyoḥ-on both hands; śrī-mukhasya-on the mouth; ca-and; mārjanāya-for washing; aṁśukam-a cloth; dattvā-offering; sarvāṇi-all; aṅgāni-limbs; mārjayet-should wash.

One should again offer water for rinsing the mouth (ācamana). One should offer a cloth for wiping the mouth and hands. Then one should clean all the limbs of the Lord.

Text 222

paridhāpyāpare vastre
punar dattvāsanāntaram
padyam ācamanīyaṁ ca
pūrvavat punar arpayet

paridhāpya-offering; apare-another; vastre-two garments; punaḥ-again; dattvā-placing; āsana-seat; antaram-on; padyam-padya; ācamanīyam-acamana; ca-and; pūrvavat-as before; punaḥ-again; arpayet-should offer.

Then one should dress the Lord in another set of garments, again place Him on His throne, and again offer Him padya and ācamana as before.

Text 223

candanāguru-cūrṇādi
pradadyāt kara-mārjanam
karpūrādy-āsya-vāsaṁ ca
tāmbūlaṁ tulasīm api

candanāguru-cūrṇādi-sandal paste, aguru paste, and other scented substances; pradadyāt-should offer; kara-mārjanam-washing the hand; karpūra-camphor; ādi-beginning; āsya-of the mouth; vāsam-scenting; ca-and; tāmbūlam-betelnuts; tulasīm-tulasī; api-also.

Then one should offer the Lord sandal paste, aguru paste, and other fragrances as kara-mārjana. Then one should offer camphor and other similar things to scent the Lord's mouth. Then one should offer betelnuts and tulasī.

Texts 224 and 225

atha mukha-vasādi-māhātmyaṁ

viṣṇu-dharmottare tṛtīya-khaṇḍe

pūga-jātī-phalaṁ dattvā
    jātī-patraṁ tathaiva ca
lavaṅga-phala-kakkola-
    melā-kaṭa-phalaṁ tathā

tāmbūlīnāṁ kiśalayaṁ
    svargalokam avāpnuyāt
saubhāgyam atulaṁ loke
    tathā rūpam anuttamam

atha-then; mukha-mouth; vāsa-scenting; ādi-beginning; māhātmyam-the glroies; viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; tṛtīya-khaṇḍe-Third Part; pūga-betelnuts; jātī-jati; phalam-fruits; dattvā-offering; jātī-jati; patram-leaves or petals; tathā-so; eva-indeed; ca-and; lavaṅga-clove; phala-fruits; kakkola-melā-kaṭa-phalam-kakkola, mela, and kata fruits; tathā-so; tāmbūlīnām-of betel; kiśalayam-the sprouts; svargalokam-to Svargaloka; avāpnuyāt-attains; saubhāgyam-good fortune; atulam-incomparable; loke-in the world; tathā-so; rūpam-handsomeness; anuttamam-peerless.

The Glory of Scenting the Lord's Mouth

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"A person who offers to the Lord betelnuts, jātī-phala, jātī-patra, lavaṅga-phala, kakkola-phala, melā-phala, kaṭa-phala, and tāmbūlī-kiśalaya attains Svargaloka. He attains peerless handsomeness and good fortune in this world."

Text 226

skānde

tāmbūlaṁ ca sa-karpūraṁ
    sa-pūgaṁ nara-nāyaka
kṛṣṇāya yacchati prītyā
    tasya tuṣṭo hariḥ sadā

skānde-in the Skanda Purāṇa; tāmbūlam-betelnuts; ca-and; sa-karpūram-with camphor; sa-pūgam-with betelnuts; nara-nāyaka-O king; kṛṣṇāya-to Lord Kṛṣṇa; yacchati-offers; prītyā-with love; tasya-of him; tuṣṭaḥ-pleased; hariḥ-Lord Kṛṣṇa; sadā-always.

In the Skanda Purāṇa it is said:

"O king, Lord Kṛṣṇa is always pleased with a person who affectionately offers Him betelnuts and camphor."

Text 227

atha punar gandhārpaṇaṁ

divyaṁ gandhaṁ punar dattvā
    yatheṣṭam anulepanaiḥ
divyair vicitraiḥ śrī-kṛṣṇaṁ
    bhakti-cchedena lepayet

atha-now; punaḥ-again; gandha-scents; arpaṇam-offering; divyam-splendid; gandham-scent; punaḥ-again; dattvā-offering; yathā-as; iṣṭam-desired; anulepanaiḥ-with ointments; divyaiḥ-splendid; vicitraiḥ-wonderful; śrī-kṛṣṇam-to Lord Kṛṣṇa; bhakti-chedena-with devotion; lepayet-should anoint.

Again Offering Fragrances to the Lord

One should again offer fragrance to the Lord. To one's heart's content one should anoint the Lord with splendidly fragrant ointments.

Text 228

ramyāni cordhva-puṇḍrāṇi
sad-varṇena yathāspadam
su-gandhinānulepena
kṛṣṇasya racayettaram

ramyāni-beautiful; ca-and; ūrdhva-puṇḍrāṇi-tilaka; sad-varṇena-of a nice color; yathā-as; aspadam-the place; su-gandhina-fragrant; anulepena-with ointment; kṛṣṇasya-of Lord Kṛṣṇa; racayettaram-should do.

Then one should anoint the Lord with splendid, beautiful, and fragrant tilaka.

Text 229

tathā cāgame dhyāna-prasaṅge

lalāṭe hṛdaye kukṣau
kaṇṭhe bāhvoś ca pārśvayoḥ
virājatordhva-puṇḍreṇa
sauvarṇena vibhūṣitam. iti.

tathā-so; ca-and; āgame-in the Agama; dhyāna-prasaṅge-in connection withmeditation; lalāṭe-on the forehead; hṛdaye-on the chest; kukṣau-on the belly; kaṇṭhe-on the neck; bāhvoḥ-on both arms; ca-and; pārśvayoḥ-on both sides; virājata-splendid; ūrdhva-puṇḍreṇa--with tilaka; sauvarṇena-golden; vibhūṣitam-is decorated; iti-thus.

In the Agama-śāstra it is said:

"The Lord is decorated with splendid golden tilaka on His forehead, chest, abdomen, neck, arms, and sides."

Text 230

divyāni kañcukoṣṇīṣa-
kāñcy-ādīni parāṇy api
vastrāṇi su-vicitrāṇi
śrī-kṛṣṇaṁ paridhāpayet

divyāni-splendid; kañcuka-garments; uṣṇīṣa-crown or turban; kāñci-belt; ādīni-beginning; parāṇi-others; api-also; vastrāṇi-garments; su-vicitrāṇi-very wonderful and colorful; śrī-kṛṣṇam-to Śrī Kṛṣṇa; paridhāpayet-should give.

One should dress Lord Kṛṣṇa in a splendid upper-garment, crown or turban, belt, and other wonderful and colorful garments.

Text 231

tato divya-kirīṭādi-
bhūṣaṇāni yathā-ruci
vicitra-divya-mālyāni
paridhāpya vibhūṣayet

tataḥ-then; divya-splendid; kirīṭa-crown; ādi-beginning with; bhūṣaṇāni-ornaments; yathā-ruci-gracefully; vicitra-wonderful; divya-splendid; mālyāni-garlands; paridhāpya-placing; vibhūṣayet-should decorate.

Then one should gracefully decorate the Lord with a splendid crown, other ornaments, and wonderful flower garlands.

Text 232

atha mahā-rājopacārārpaṇaṁ

tataś ca cāmara-cchatra-
pādukādīn parān api
mahā-rājopacārāṁś ca
dattvādarśaṁ pradarśayet

atha-now; mahā-of a great; rāja-king; upacāra-worship; arpaṇam-offering; tataḥ-then; ca-and; cāmara-camara; chatra-parasol; pāduka-slippers; ādīn-beginning; parān-others; api-also; mahā-rājopacārāṁḥ-worthy of a great king; ca-and; dattvā-offering; adarśam-mirror; pradarśayet-should show.

Worshiping the Lord With Royal Opulence

One should worship the Lord with royal opulence, serving Him with cāmara, parasol, and other signs of royalty. One should show Him a mirror.

Text 233

viṣṇu-dharmottare

yathādeśaṁ yathā-kālaṁ
rāja-liṅgaṁ surālaye
dattvā bhavati rājaiva
nātra kāryā vicāraṇā

e signs of a king; surālaye-in the temple; dattvā-offering; bhavati-is; rājā-a king; eva-indeed; na-not; atra-here; kāryā-to be done; vicāraṇā-doubt.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"A person who, according to time and place, worships Lord Kṛṣṇa, treating Him like a king in the temple, himself becomes a king. Of this there is no doubt."

Text 234

tatra cāmara-māhātmyaṁ

tathā cāmara-dānena
śrīmān bhavati bhū-tale
mucyate ca tathā pāpaiḥ
svargalokaṁ ca gacchati

tatra-there; cāmara-māhātmyam-the glories of acamara; tathā-so; cāmara-dānena-by offering a camara; śrīmān-glorious; bhavati-is; bhū-tale-in the world; mucyate-is liberated; ca-and; tathā-so; pāpaiḥ-by sins; svargalokam-to Svargaloka; ca-and; gacchati-goes.

The Glory of Worshiping the Lord with a Cāmara

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

A person who fans the Lord with a cāmara becomes glorious, handsome, and wealthy in this world. He becomes free of sins. He goes to Svargaloka.

Texts 235 and 236

chatrasya māhātmyaṁ tatraiva

chatraṁ bahu-śalākaṁ ca
jhallarī-vastra-samyutam
divya-vastraiś ca samyuktaṁ
hema-daṇḍa-samanvitam

yaḥ prayacchati kṛṣṇasya
chatra-lakṣa-yutair vṛtaḥ
prārthyate so 'maraiḥ sarvaiḥ
krīḍate pitṛbhiḥ saha

chatrasya-of a parasol; māhātmyam-the glory; tatra-there; eva-indeed; chatram-a parasol; bahu-śalākam-with many sticks; ca-and; jhallarī-vastra-samyutam-with with splendid cloth; divya-vastraiḥ-with spelndid cloth; ca-and; samyuktam-endowed; hema-daṇḍa-with a golden handle; samanvitam-with; yaḥ-who; prayacchati-offers; kṛṣṇasya-to Lord Kṛṣṇa; chatra-lakṣa-yutaiḥ-with a hundred pitṛbhiḥ-the pitas; saha-with.

The Glory of Worshiping the Lord with a Parasol

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"A person who offers to Lord Kṛṣṇa a parasol with a golden handle, many wooden ribs, and a covering of splendid and glorious cloth, is himself served with a hundred thousand parasols. All the demigods offer prayers to him. He enjoys with the pitās."

Text 237

tatraiva vānyatra

rāja bhavati loke 'smin
chatraṁ dattvā dvijottamāḥ
nāpnoti ripujaṁ duḥkhaṁ
saṅgrame ripu-jid bhayet

tatra-there; eva-indeed; vā-or; anyatra-in another place; rāja-a king; bhavati-is; loke-world; asmin-in this; chatram-a parasol; dattvā-giving; dvijottamāḥ-O best of the brāhmaṇas; na-not; āpnoti--attains; ripu-from enemies; jam-born; duḥkham-suffering; saṅgrame-in battle; ripu-jit-victory of the enemy; bhayet-fears.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"O best of the brāhmaṇas, a person who offers a parasol to Lord Kṛṣṇa becomes a king in this world. Enemies will never trouble him. He will never need to fear that an enemy will defeat him in battle.

Text 238

upānat-sampradānena
vimānam adhirohati
yatheṣṭaṁ tena lokeṣu
vicaraty amara-prabhaḥ

upānat-a sandal; sampradānena-by offering; vimānam-an airplane; adhirohati-ascends; yathā-as; iṣṭam-desired; tena-by him; lokeṣu-in the worlds; vicarati-goes; amara-prabhaḥ-splendid demigod.

"A person who offers sandals or shoes to Lord Kṛṣṇa flies in an airplane to any planet he desires. He becomes splendid like a demigod."

Text 239

dhvajasya māhātmyaṁ tatraiva

lokeṣu dhvaja-bhūtaḥ syād
dattvā viṣṇor varaṁ dhvajam
śakralokam avāpnoti
bahūn abda-gaṇān naraḥ

dhvajasya-of a flag; māhātmyam-the glory; tatra-there; eva-indeed; lokeṣu-in the worlds; dhvaja-bhūtaḥ-a flag; syāt-may be; dattvā-offering; viṣṇoḥ-of Lord Viṣṇu; varam-excellent; dhvajam-flag; śakra-lokam-Indraloka; avāpnoti-attains; bahūn-many; abda-gaṇān-years; naraḥ-a person.

The Glory of Offering the Lord a Flag

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"A person who offers a flag to Lord Viṣṇu becomes like a flag himself, famous in all the worlds. He goes to Indraloka, where he stays for many years."

Text 240

kiṁ ca

yuktaṁ pīta-patākābhiḥ
nivedya garuḍa-dhvajam
keśavāya dvija-śreṣṭhāḥ
sarva-loke mahīyate. iti.

kiṁ ca-also; yuktam-engaged; pīta-patākābhiḥ-with yellow flags; nivedya-offering; garuḍa-dhvajam-a Garuḍa flag; keśavāya-to Lord Kṛṣṇa; dvija-śreṣṭhāḥ-O best of brāhmaṇas; sarva-loke-in all the worlds; mahīyate.-is glorified; iti-thus.

It is also said:

"O best of brāhmaṇas, a person who offers Lord Kṛṣṇa a Garuḍa flag and many yellow flags is praised in all the worlds."

Text 241

yat-prāsāde dhvajāropa-
māhātmyaṁ likhitaṁ purā
tad atrāpy akhilaṁ jñeyaṁ
tatrātratyam idaṁ tathā

yat-prāsāde-in whose temple; dhvajāropa-raising the flag; māhātmyam-the glory; likhitam-written; purā-before; tat-that; atra-here; api-also; akhilam-all; jñeyam-to be known; tatra-there; atratyam-here; idam-this; tathā-so.

The glories of raising a flag over the Lord's temple have already been completely described in this book. Still, one quote

Text 242

kiṁ ca bhaviṣye

viṣṇor dhvaje tu sauvarṇaṁ
daṇḍaṁ kuryād vicakṣaṇaḥ
paytākā cāpi pītā syād
garuḍasya samīpa-gā

kiṁ ca-furthermore; bhaviṣye-in the Bhavisya Purāṇa; viṣṇoḥ-of Lord Viṣṇu; dhvaje-the flag; tu-indeed; sauvarṇam-gold; daṇḍam-pole; kuryāt-should do; vicakṣaṇaḥ-wise; paytākā-flag; ca-and; api-also; pītā-yellow; syāt-should be; garuḍasya-of Garuḍa; samīpa-gā-near.

In the Bhaviṣya Purāṇa it is said:

"An intelligent person should raise Lord Viṣṇu's flag on a golden staff. The flag should be yellow and bear the picture of Garuḍa."

Text 243

vyajanasya māhātmyaṁ

viṣṇu-dharmottare

tāla-vṛnta-pradānena
nirvṛtiṁ prāpnuyāt param

vyajanasya-of a fan; māhātmyam-the glory; viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; tāla-vṛnta-pradānena-by giving a palm-frond fan; nirvṛtim-happiness; prāpnuyāt-attains; param-great.

The Glory of Giving a Fan

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"A person who serves the Lord with a palm-frond fan becomes happy."

Text 244

vitānasya māhātmyaṁ

tatraiva

vitānaka-pradānena
sarva-pāpaiḥ pramucyate
paraṁ nirvṛtim āpnoti
yatra tatrābhijāyate

vitānasya-of a canopy; māhātmyam-the glory; tatra-there; eva-indeed; vitānaka-pradānena-by giving a canopy; sarva-all; pāpaiḥ-sins; pramucyate-freed; param-great; nirvṛtim-happiness; āpnoti-attains; yatra-where; tatra-there; abhijāyate-is born.

The Glory of Giving a Canopy

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"A person who gives a canopy to the Lord becomes free from all sins. Wherever he takes birth he becomes very happy."

Text 245

khaḍgādīnāṁ māhātmyaṁ

dattvā nistriṁśakān mukhyān
śatrubhir nābhibhūyate
dattvā tad-bandhanaṁ mukhyaṁ
agnyādheya-phalaṁ labhet

khaḍgādīnām-beginning with a sword; māhātmyam-the glories; dattvā-giving; nistriṁśakān-swords; mukhyān-excellent; śatrubhiḥ-by enemies; na-not; abhibhūyate-is defeated; dattvā-giving; tad-bandhanam-in relation to that; mukhyam-excellent; agnyādheya-phalam-the reasult of an agnistoma-yajna; labhet-attains.

The Glory of Giving a Sword or a Similar Gift

"A person who gives an excellent sword to Lord Viṣṇu is never defeated by enemies. A person who gives many excellent swords attains the result of an agniṣṭoma-yajña."

Text 246

kiṁ ca

patad-grahaṁ tathā dattvā
śubha-das tv abhijāyate
pāda-pīṭha-pradānena
sthānaṁ sarvatra vindati

kiṁ ca-furthermore; patad-graham-a spitoon; tathā-so; dattvā-giving; śubha-daḥ-giving auspiciousness; tv-indeed; abhijāyate-is born; pāda-pīṭha-pradānena-by giving a footstool; sthānam-a place; sarvatra-everywhere; vindati-finds.

It is also said:

"A person who gives the Lord a spittoon becomes happy. A person who gives the Lord a footstool finds that he has a home everywhere.

Text 247

darpaṇasya pradānena
rūpavān darpavān bhavet
mārjayitvā tathā taṁ ca
śubhagas tv abhijāyate

darpaṇasya-of as mirror; pradānena-by the gift; rūpavān-handsome; darpavān-glorious; bhavet-is; mārjayitvā-by cleaning; tathā-so; tam-Him; ca-and; śubhagaḥ-happiness; tv-indeed; abhijāyate-is born.

"By giving the Lord a mirror one becomes handsome and glorious. By cleaning the Lord's mirror one becomes happy.

Text 248

yat kiñcid deva-devāya
dadyād bhakti-samanvitaḥ
tad evākṣayam āpnoti
svargalokaṁ sa gacchati

yat kiñcit-whatever; deva-devāya-to the master of the demigods; dadyāt-one gives; bhakti-samanvitaḥ-with devotion; tat-that; eva-indeed; akṣayam-imperishable; āpnoti-attains; svargalokam-Svargaloka; sa-he; gacchati-goes.

"Whatever one gives to the Lord with devotion, one receives back as an eternal gift. One who gives gifts to the Lord goes to Svargaloka."

Text 249

kiṁ ca vāmana-purāṇe śrī-baliṁ prati śrī-prahlādoktau

śraddadhānair bhakti-parair
    yāny uddiśya janārdanam
bali-dānāni dīyante
    akṣayāṇi vidur budhāḥ

kiṁ ca-furthermore; vāmana-purāṇe-in the Vāmana Purāṇa; śrī-balim-to Śrī Bali; prati-to; śrī-prahlādoktau-in the statement of Śrī Prahlāda; śraddadhānaiḥ-faithful; bhakti-paraiḥ-devoted; yāni-what; uddiśya-in relatiuon to; janārdanam-to Lord Kṛṣṇa; bali-dānāni-gifts; dīyante-are given; akṣayāṇi-eternal; viduḥ-know; budhaḥ-the wise.

In the Vāmana Purāṇa, Śrī Prahlāda tells Śrī Bali:

"The wise know that whatever the faithful devotees give to Lord Kṛṣṇa they receive back as eternal gifts.

Text 250

atrāpi kecid icchanti
    dattvā puṣpāñjali-trayam
pūrvoktā daśa śaṅkhādyā
    mudrāḥ sandarśayed iti

atrāpi-still; kecit-some; icchanti-desire; dattvā-offering; puṣpāñjali-trayam-three handsful of flowers; pūrvoktā-previously described; daśa-ten; śaṅkha-ādyā-beginning with sankha; mudrāḥ-mudras; sandarśayet-should show; iti-thus.

They who desire in this way should, when they offer gifts to the Lord, offer three handsful of flowers and show the previously described ten mudrās that begin with the śaṅkha-mudrā.

Text 251

atha gīta-vādya-nṛtyāni

tato vicitrair lalitaiḥ
    kāritair vā svayaṁ kṛtaiḥ
gītair vādyaiś ca nṛtyaiś ca
    śrī-kṛṣṇaṁ paritoṣayet

atha-now; gīta-singing; vādya-music; nṛtyāni-dancing; tataḥ-then; vicitraiḥ-wonderful; lalitaiḥ-graceful; kāritaiḥ-caused; vā-or; svayam-personally; kṛtaiḥ-done; gītaiḥ-with singing; vādyaiḥ-music; ca-and; nṛtyaiḥ-dancing; ca-and; śrī-kṛṣṇam-Lord Kṛṣṇa; paritoṣayet-should please.

Singing, Music, and Dancing

One should please Lord Kṛṣṇa with singing, music, and dancing, performed either by oneself or by others.

Text 252

atha tatra niṣiddhaṁ

nṛtyādi kurvato bhaktān
    nopaviṣṭo 'valokayet
na ca tiryag vrajet tatra

taiḥ sahāntarayan prabhum

atha-now; tatra-there; niṣiddham-prohibitions; nṛtyādi-beginning with dancing; kurvataḥ-performing; bhaktān-devotees; na-not; upaviṣṭaḥ-sitting; avalokayet-should see; na-not; ca-and; tiryag-crossing; vrajet-should go; tatra-there; taiḥ-with them; saha-with; antarayan-making obstacles; prabhum-to the Lord.

Prohibitions

One should not passively sit down and look while the devotees are singing and dancing. Nor should one enter among them but act badly and become an obstacle to their activities.

Text 253

tathā coktaṁ

nṛtyantaṁ vaiṣṇavaṁ harṣād
āsīno yas tu paśyati
khañjo bhavati rājendra
so 'yaṁ janmani janmani

tathā-so; ca-and; uktam-spoken; nṛtyantam-dancing; vaiṣṇavam-Vaiṣṇava; harṣāt-out of happiness; āsīnaḥ-sitting; yaḥ-who; tu-indeed; paśyati-sees; khañjaḥ-lame; bhavati-becomes; rājendra-O great king; saḥ-he; ayam-that person; janmani-birth; janmani-after birth.

It is said:

"O king, a person who sits down and passively watches the happily dancing devotees becomes lame for many births."

Text 254

kiṁ ca

nṛtyatāṁ gāyatāṁ madhye
bhaktānāṁ keśavasya ca
tān ṛte yas tiro yāti
tiryag-yoṇiṁ sa gacchati

kiṁ ca-furthermore; nṛtyatām-dancing; gāyatām-singing; madhye-in the midst; bhaktānām-of the devotees; keśavasya-of Lord Kṛṣṇa; ca-and; tān-to them; ṛte-without; yaḥ-who; tiraḥ-obstacle; yāti-does; tiryag-yoṇim-birth as an animal; sa-he; gacchati-goes.

It is also said:

"A non-devotee who troubles the singing and dancing devotees of Lord Kṛṣṇa becomes an animal in his next birth.

Text 255

atha gītādi-māhātmyam ādau sāmānyataḥ

nārasiṁhe

gīta-vādyādikaṁ nāṭyaṁ
śaṅkha-turyādi-nisvanam
yaḥ kārayati viṣṇos tu
sandhyāyāṁ mandire naraḥ
sarva-kāle viśeṣena
kāmagaḥ kāma-rūpavān

atha-now; gīta-singing; ādi-beginning with; māhātmyam-the glories; ādau-in the beginning ; sāmānyataḥ-in general; nārasiṁhe-in the Nṛsiṁha Purāṇa; gīta-singing; vādya-and music; ādikam-beginning with; nāṭyam-dancing; śaṅkha-turyādi-nisvanam-the sounds of conchshells and drums; yaḥ-who; kārayati-causes; viṣṇoḥ-of Lord Viṣṇu; tu-indeed;

sandhyāyām-at sandhya; mandire-in the temple; naraḥ-a person; sarva-kāle-at all times; viśeṣena-specifically; kāmagaḥ-attaining desires; kāma-rūpavān-any form he wishes.

The Glories of Singing, Music, and Dancing Described, At First, in a General Way

In the Nṛsiṁha Purāṇa it is said:

"A person who arranges that at all times, or especially at sunrise, noon, and sunset, there be in the Lord's temple singing, dancing, and music with the sounds of conchshells and drums, attains his desires. He attains the power to assume any form he wishes.

Text 256

su-saṅgīta-vidagdhaiś ca
sevyamāno 'psaro-gaṇaiḥ
mahārheṇa vimānena
vicitreṇa virājātā
svargāt svargam anuprāpya
viṣṇuloke mahīyate

su-saṅgīta-at graceful singing; vidagdhaiḥ-expert; ca-and; sevyamānaḥ-served; apsaro-gaṇaiḥ-by apsaras; mahārheṇa-glorious; vimānena-with an airplane; vicitreṇa-wonderful; virājātā-shining; svargāt-from Svarga; svargam-to Svarga; anuprāpya-attaining; viṣṇuloke-in Viṣṇuloka; mahīyate-is glorified.

"Served by gracefully singing apsarās, he travels among the heavenly planets in a splendid and glorious airplane. He is glorified in Viṣṇuloka."

Text 257

skānde viṣṇu-nārada-samvāde

gītaṁ vādyaṁ ca nṛtyaṁ ca
nāṭyaṁ viṣṇu-kathāṁ mune
yaḥ karoti sa puṇyātmā
trailokyopari saṁsthitaḥ

skānde-In the Skanda Purāṇa; viṣṇu-nārada-samvāde-Lord Viṣṇu tells Nārada Muni; gītam-singing; vādyam-music; ca-and; nṛtyam-dancing; ca-and; nāṭyam-drama; viṣṇu-kathām-the topics of Lord Viṣṇu; mune-O sage; yaḥ-one who; karoti-does; sa-he; puṇyātmā-very pious; trailokyopari-above the three worlds; saṁsthitaḥ-situated.

In the Skanda Purāṇa, Lord Viṣṇu tells Nārada Muni:

"O sage, a person who arranges for singing, music, dancing, and drama glorifying Lord Viṣṇu is very saintly and pure at heart. His home is above the three worlds."

Text 258

bṛhan-nārādīye śrī-yama-bhagīratha-samvāde

devatāyatane yas tu
bhakti-yuktaḥ pranṛtyati
gītāni gāyaty athavā
tat-phalaṁ śṛṇu bhū-pate

bṛhan-nārādīye śrī-yama-bhagīratha-samvāde-in the Nārada Purāṇa, Śrī Yama tells King Bhagīratha;; devatāyatane-in the Lord's temple; yaḥ-who; tu-indeed; bhakti-yuktaḥ-with devotion; pranṛtyati-dances; gītāni-songs; gāyati-sings; athavā-or; tat-phalam-that result; śṛṇu-please hear; bhū-pate-O master of the earth.

In the Nārada Purāṇa, Śrī Yama tells King Bhagīratha:

"O king, please hear the pious result attained by a person who with devotion sings or dances in the Lord's temple.

Text 259

gandharva-rājatāṁ gānair
nṛtyād rudra-gaṇeśatām
prāpnoty aṣṭa-kulair yuktas
tataḥ syān mokṣa-bhāṅ naraḥ

gandharva-rājatām-the king of the gandharvas; gānaiḥ-with singing; nṛtyāt-dancing; rudra-gaṇeśatām-the king of the rudras; prāpnoti-attains; aṣṭa-kulaiḥ-with eight generations; yuktaḥ-engaged; tataḥ-then; syān-is; mokṣa-bhāk-liberated; naraḥ-person.

"By singing he becomes king of the gandharvas. By dancing he becomes king of the rudras. With eight generations of his family he attains liberation."

Texts 260 and 261

laiṅge śrī-mārkaṇḍeyāmbarīṣa-samvāde

viṣṇu-kṣetre tu yo vidvān
kārayed bhakti-samyutaḥ
gāna-nṛtyādikaṁ caiva
viṣṇv-ākhyāṁ ca kathāṁ tathā

jātiṁ smṛtiṁ ca medhāṁ ca
tathaiva paramāṁ sthitim
prāpnoti viṣṇu-sālokyaṁ
satyam etan narādhipa

laiṅge śrī-mārkaṇḍeyāmbarīṣa-samvāde-in the Liṅga Purāṇa, Śrī Mārkaṇḍeya tells King Ambarīṣa; viṣṇu-kṣetre-in the realm of Lord Viṣṇu; tu-indeed; yaḥ-who; vidvān-wise; kārayet-causes to be done; bhakti-samyutaḥ-with devotion; gāna-nṛtyādikam-beginning with singing and dancing; ca-and; eva-indeed; viṣṇv-ākhyām-the name of Lord Viṣṇu; ca-and; kathām-topics; tathā-so; jātim-birth; smṛtim-memory; ca-and; medhām-intelligence; ca-and; tatha-so; eva-indeed; paramām-supreme; sthitim-destination; prāpnoti-attains; viṣṇu-sālokyam-the same planet as Lord Viṣṇu; satyam-truth; etan-this; narādhipa-O king.

In the Liṅga Purāṇa, Śrī Mārkaṇḍeya tells King Ambarīṣa:

"A wise devotee who arranges that in the Lord's temple there be singing, dancing, the chanting of Lord Viṣṇu's holy names, the description of Lord Viṣṇu's glories, and other activities glorifying Lord Viṣṇu attains good birth, memory, intelligence, and the supreme destination. He goes to the realm of Lord Viṣṇu. O king, that is the truth."

Text 262

anyatra ca śrī-bhagavad-uktau

visṛjya lajjāṁ yo 'dhīte
gāyate nṛtyate 'pi ca
kula-koṭi-samayukto
labhate māmakaṁ padam

anyatra-in another place; ca-and; śrī-bhagavad-uktau-in the words of the Lord; visṛjya-abandoning; lajjām-shyness; yaḥ-one who; adhīte-reads; gāyate-sings; nṛtyate-dances; api-and; ca-also; kula-koṭi-samayuktaḥ-with ten million relatives; labhate-attains; māmakam-My; padam-abode.

In another scripture the Supreme Personality of Godhead declares:

"A person who, throwing away all shyness, glorifies Me by singing, dancing, or study, goes to My abode with ten million of his relatives."

Text 263

ata evoktaṁ

bhārate nṛtya-gīte tu
kuryāt svābhāvike 'pi vā
svābhāvikena bhagavān
prīṇātīty āha śaunakaḥ

ata eva-therefore; uktam-said; bhārate-in the Bharata-sastra; nṛtya-gīte-singing and dancing; tu-indeed; kuryāt-should do; svābhāvike-natural; api-even; vā-or; svābhāvikena-natural; bhagavān-the Supreme Personality of Godhead; prīṇāti-is pleased; iti-thus; āha-saud; śaunakaḥ-Saunaka Muni.

It is also said:

"Śaunaka Muni explains that the Supreme Personality of Godhead is pleased when one glorifies Him with song and dance following the Bharata-śāstra."

Text 264

ata eva nāradīye

viṣṇor gītaṁ ca nṛtyaṁ ca
naṭanaṁ ca viśeṣataḥ
brahman brāhmaṇa-jātīnāṁ
kartavyaṁ nitya-karma-vat

ata eva-therefore; nāradīye-in the Nārada Purāṇa; viṣṇoḥ-of Lord Viṣṇu; gītam-song; ca-and; nṛtyam-dance; ca-and; naṭanam-drama; ca-and; viśeṣataḥ-specifically; brahman-O brāhmaṇa; brāhmaṇa-jātīnām-of they who are brāhmaṇas; kartavyam-should be done; nitya-karma-vat-constant activity.

In the Nārada Purāṇa it is said:

"O great brāhmaṇa, they who are brāhmaṇas should always glorify Lord Viṣṇu with song, dance, and theater."

Text 265

kintu smṛtau

gīta-nṛtyāni kurvīta
dvija-devādi-tuṣṭaye
na jīvanāya yuñjīta
vipraḥ pāpa-bhiyā kvacit. iti.

kintu-however; smṛtau-In the Smṛti-sastra; gīta-nṛtyāni-song and dance; kurvīta-should be done; dvija-devādi-tuṣṭaye-to please the master of the demigods and brāhmaṇas; na-not; jīvanāya-for a livelihood; yuñjīta-should do; vipraḥ-a brāhmaṇa; pāpa-bhiyā-with fear of sin; kvacit-ever; iti-thus.

In the Smṛti-śāstra it is said:

"One should sing and dance for the pleasure of the Supreme Personality of Godhead, the master of the demigods and brāhmaṇas. A brāhmaṇa will never sing and dance to earn his livelihood. He fears that will be a a sin."

Text 266

evaṁ kṛṣṇa-prīṇanatvād
gītāder nityatā parā
saṁsiddhair aviśeṣena
jñeyā sā hari-vāsare

evam-thus; kṛṣṇa-prīṇanatvāt-because of pleasing Lord Kṛṣṇa; gītādeḥ-beginning weith singing; nityatā-regularity; parā-great; saṁsiddhaiḥ-by the perfect; aviśeṣena-without distinction; jñeyā-should be known; sā-that; hari-vāsare-on ekādaśī.

Thus, to please Lord Kṛṣṇa the perfect souls should glorify Him with song, dance, and theater every day and especially on ekādaśī.

Text 267

tathā coktaṁ

keśavāgre nṛtya-gītaṁ
na karoti harer dine
vahninā kiṁ na dagdho 'sau
gataḥ kiṁ na rasātalam

tathā-so; ca-and; uktam-said; keśavāgre-in the presence of Lord Keśava; nṛtya-gītam-song and dance; na-not; karoti-does; hareḥ-of Lord Kṛṣṇa; dine-in a day; vahninā-by fire; kim-how?; na-not; dagdhaḥ-burned; asau-he; gataḥ-gone; kim-whather?; na-not; rasātalam-to hell.

It is therefore said:

"Will a person not be burned when fire touches him? Will a person not go to hell when he does not sing and dance before Lord Keśava on the ekādaśī day?"

Text 268

atha viśeṣato gītasya māhātmyaṁ

dvaraka-māhātmye śrī-mārkaṇḍeyendradyumna-samvāde

kṛṣṇaṁ santoṣayed yas tu
su-gītair madhura-svanaiḥ
sarva-veda-phalaṁ tasya
jāyate nātra saṁśayaḥ

atha-now; viśeṣataḥ-specifically; gītasya-of singing; māhātmyam-the glories; dvaraka-māhātmye śrī-mārkaṇḍeyendradyumna-samvāde-in the Dvaraka-māhātmya, Mārkaṇḍeya Muni tells King Indradyumna; kṛṣṇam-Lord Kṛṣṇa; santoṣayet-pleases; yaḥ-one who; tu-indeed; su-gītaiḥ-with singing; madhura-svanaiḥ-sweet; sarva-veda-phalam-the result of asll the Vedas; tasya-of him; jāyate-is born; na-not; atra-here; saṁśayaḥ-doubt.

The Glories of Singing

In the Dvaraka-māhātmya, Mārkaṇḍeya Muni tells King Indradyumna:

"A person who with sweet singing pleases Lord Kṛṣṇa attains the result of studying all the Vedas. Of this there is no doubt."

Text 269

skānde śrī-mahādevoktau

śruti-koṭi-samaṁ japyaṁ
japa-koṭi-samaṁ haviḥ

haviḥ-koṭi-samaṁ geyaṁ
geyaṁ geya-samaṁ viduḥ

skānde śrī-mahādevoktau-in the Skanda Purāṇa, Lord Śiva explains:; śruti-koṭi-samam-equal to ten million Śrutis; japyam-to be chanted; japa-koṭi-samam-equal to ten million japas; haviḥ-yajna; haviḥ-koṭi-samam-equal to ten million yajnas; geyam-song; geyam-to be sung; geya-samam-equal to son; viduḥ-they know.

In the Skanda Purāṇa, Lord Śiva explains:

"The wise know that chanting mantras is equal to ten million Vedic studies, yajñas are equal to ten million mantra-chantings, and songs glorifying Lord Viṣṇu are equal to ten million yajñas."

Text 270

kāśī-khaṇḍe viṣṇuduta-śivaśarma-samvāde

yadi gītaṁ kvacid gītaṁ
śrīmad-dhari-harāṅkitam
mokṣaṁ tu tat phalaṁ prahuḥ
sannidhyām athavā tayoḥ

kāśī-khaṇḍe viṣṇuduta-śivaśarma-samvāde-in the Kāśī-khaṇḍa, in a conversation bewteen the Viṣṇudūtas and Śivaśarma, it is said:; yadi-if; gītam-sung; kvacit-sometime; gītam-song; śrīmad-dhari-harāṅkitam-glorifying Lord Hari; mokṣam-liberation; tu-indeed; tat-that; phalam-result; prahuḥ-the Supreme Personality of Godhead; sannidhyām-nearness; athavā-of; tayoḥ-of the two.

In the Kāśī-khaṇḍa, in a conversation bewteen the Viṣṇudūtas and Śivaśarma, it is said:

"A person will attain liberation if he sings songs glorifying Lord Hari. He will attain Lord Hari's association."

Text 271

viṣṇuśarme śrī-bhagavad-uktau

rāgeṇākṛṣyate ceto
gandharvābhimukhaṁ yadi
mayi buddhiṁ samasthāya
gāyetha mama sat-kathāḥ

viṣṇuśarme śrī-bhagavad-uktau-the Supreme Personality of Godhead explains to Viṣṇuśarma; rāgeṇa-by music; ākṛṣyate-is attracted; cetaḥ-the heart; gandharva-O gandharva; abhimukham-facing; yadi-if; mayi-in Me; buddhim-intelligence; samasthāya-placing; gāyetha-please sing; mama-of Me; sat-kathāḥ-the glories of the Supreme Personality of Godhead.

The Supreme Personality of Godhead explains to Viṣṇuśarma:

"O gandharva, if your heart is attracted to music, then place your intelligence in Me and sing about My glories."

Text 272

hari-bhakti-sudhodaye

yo gāyatīśam aniśaṁ bhuvi bhakta uccaiḥ
sa drak samasta-jana-pāpa-bhide 'lam ekaḥ
dīpeṣv asatsv api nanu prati-geham antar
dhvāntaṁ kim atra vilasaty amale dyu-nāthe

hari-bhakti-sudhodaye-in the Hari-bhakti-sudhodaya; yaḥ-one who; gāyati-sings; īśam-to the Purāṇa; aniśam-day and night; bhuvi-on the earth; bhakta-a devotee; uccaiḥ-aloud; sa-he; drak-quickly; samasta-jana-pāpa-bhide-for breaking the sins of all the people; alam-able; ekaḥ-alone; dīpeṣv-in the lamps; asatsv-among the temporary; api-even; nanu-indeed; prati-geham-to every home; āntaḥ-within; dhvāntam-darkness; kim-what?; atra-here; vilasati-shines; amale-pure; dyu-nāthe-sun.

In the Hari-bhakti-sudhodaya it is said:

"A devotee who always sings aloud of Lord Kṛṣṇa's glories has the power to purify the sins of every person in the world. Even when all candles are extinguished, how can darkness devour any home once the sun has risen in the sky?"

Text 273

yad-ānanda-kalaṁ gāyan
bhaktaḥ puṇyāśru varṣati
tat sarva-tīrtha-salila-
snānaṁ sva-mala-śodhanam

yad-ānanda-bliss; kalam-music; gāyan-singing; bhaktaḥ-devotee; puṇya-pure; aśru-tears; varṣati-showers; tat-that; sarva-all; tīrtha-holy places; salila-weater; snānam-bath; sva-mala-śodhanam-purifying sins.

"A person who rains tears of love as he sings blissful songs of Lord Kṛṣṇa's glories washes away all his sins with those tears as if he had bathed in all holy rivers and lakes."

Texts 274-276

vārāhe

brāhmaṇo vasudevārthaṁ
gāyamāno 'niśaṁ param
samyak tāla-prayogena
sannipātena vā punaḥ

nava varṣa-sahasrāṇi
nava varṣa-śatāni ca
kuvera-bhavanaṁ gatvā
modate vai yadṛcchayā

kuvera-bhavanād bhraṣṭaḥ
svacchanda-gamanālayaḥ
phalam āpnoti su-śroṇi
mama karma-parāyaṇaḥ

vārāhe-in the Varāha Purāṇa; brāhmaṇaḥ-a brāhmaṇa; vasudevārtham-for Lord Kṛṣṇa's sake; gāyamānaḥ-singing; aniśam-always; param-best; samyak-completely; tāla-prayogena-with rhythm; sannipātena-by placing; vā-or; punaḥ-again; nava varṣa-sahasrāṇi-9,000 years; nava varṣa-śatāni-900 years; ca-and; kuvera-bhavanam-the abode of Kuvera; gatvā-going; modate-enjoys; vai-indeed; yadṛcchayā-spontaneously; kuvera-bhavanāt-from Kuvera's abode; bhraṣṭaḥ-fallen; svacchanda-gamanālayaḥ-going wherever he wishes; phalam-result; āpnoti-attains; su-śroṇi-O girl with the beautiful thighs; mama-of Me; karma-parāyaṇaḥ-devoted to the work.

In the Varāha Purāṇa, the Supreme Personality of Godhead says:

"A brāhmaṇa who with graceful rhythms always sings songs to please Lord Kṛṣṇa enjoys in Kuvera's abode for 9,900 years, and when he falls down from there he may go wherever he wishes. O girl with the beautiful thighs, a person who is devoted to serving Me attains the greatest benefit.

Commentary by Śrīla Sanātana Gosvāmī

The greatest benefit here means that he attains the spiritual world of Vaikuṇṭha.

Text 277

nārāyaṇānāṁ vidhinā
gānaṁ śreṣṭhatamaṁ smṛtam
gānenārādhito viṣṇuḥ
sva-kīrti-jñāna-varcasā
dadāti tuṣṭaḥ sthānaṁ svaṁ
yathāsmai kauśikāya vai

nārāyaṇānām-of Lord Nārāyaṇa; vidhinā-properly; gānam-song; śreṣṭhatamam-most excellent; smṛtam-remembered; gānena-by song; ārādhitaḥ-worshiped; viṣṇuḥ-Lord Viṣṇu; sva-kīrti-jñāna-varcasā-by the power of the knowledge of His glories; dadāti-gives; tuṣṭaḥ-pleased; sthānam-place; svam-own; yathā-as; asmai-to him; kauśikāya-to kausika; vai-indeed.

"Of the different ways one may serve Lord Nārāyaṇa, singing His glories is the best. Pleased with someone who sings His glories, Lord Nārāyaṇa gives him residence in the spiritual world, as he did to Kauśika Vipra."

Text 278

kiṁ ca

eṣa vo muni-śardūlaḥ
prokto gīta-kramo muneḥ
brāhmaṇo vāsudevākhyaṁ
gāyamāno 'niśaṁ param

kiṁ ca-furthermore; eṣa-he; vaḥ-of you; muni-śardūlaḥ-O tigers of the sages; proktaḥ-spoken; gīta-kramaḥ-songs; muneḥ-of the sage; brāhmaṇaḥ-brāhmaṇa; vāsudevākhyam-the names of Lord Kṛṣṇa; gāyamānaḥ-singing; aniśam-day and night; param-greatly.

It is also said:

"O tigers of the sages, in our presence Nārada has sung Lord Kṛṣṇa's glories again and again.

Text 279

hareḥ sālokyam āpnoti
rudra-gānādhiko bhavet
karmaṇā manasā vacā
vāsudeva-parāyaṇaḥ
gāyan nṛtyaṁs tam āpnoti
tasmād geyaṁ paraṁ viduḥ

hareḥ-of Lord Hari; sālokyam-residence on the same planet; āpnoti-attains; rudra-gānādhikaḥ-great songs; bhavet-is; karmaṇā-by deeds; manasā-mind; vacā-words; vāsudeva-parāyaṇaḥ-devoted to Lord Kṛṣṇa; gāyan-singing; nṛtyaṁḥ-dancing; tam-that; āpnoti-attains; tasmāt-from that; geyam-to be sung; param-great; viduḥ-they know.

"A person who is devoted to singing Lord Kṛṣṇa's glories goes to the realm where Lord Kṛṣṇa stays. A person who with mind, words, and deeds is devoted to Lord Kṛṣṇa and who glorifies Him with songs and dances, attains Him. That is why the wise say that singing about the Lord's glories is the best of all spiritual deeds."

Text 280

prathama-skandhe śrī-nāradoktau

pragāyataḥ sva-vīryāṇi
tīrtha-padaḥ priya-śravāḥ
āhūta iva me śīghraṁ
darśanaṁ yāti cetasi

prathama-skandhe-in the First Canto; śrī-nāradoktau-in the words of Śrī Nārada; pragāyataḥ-thus singing; sva-vīryāṇi-own activities; tīrtha-padaḥ-the Lord, whose lotus feet are the source of all virtues or holiness; priya-śravāḥ-pleasing to hear; āhūta-called for; iva-just like; me-to me; śīghram-very soon; darśanam-sight; yati-appears; cetasi-on the seat of the heart.

In Śrīmad-Bhāgavatam (1.6.33) Śrī Nārada explains:

"The Supreme Lord Śrī Kṛṣṇa, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities."*

Text 281

dvādaśa-skandhe śrī-sūtoktau

mṛṣā giras ta hy asatir asat-kathā
na kathyate yad bhagavān adhokṣajaḥ
tad eva satyaṁ tad uhaiva maṅgalaṁ
tad eva puṇyaṁ bhagavad-guṇodayam

davaśa-skandhe-in the eleventh canto; śrī-sūtoktau-in the words of Śrī Suta Gosvami; mṛṣā-false; giraḥ-words; ta-they; hi-indeed; asatiḥ-untrue; asat-kathā-improper words; na-not; kathyate-to be spoken; yat-what; bhagavān-the Lord; adhokṣajaḥ-the Supreme Personality of Godhead; tat-that; eva-indeed; satyam-truth; tat-that; u-indeed; ha-indeed; eva-indeed; maṅgalam-auspicious; tat-that; eva-indeed; puṇyam-sacred; bhagavad-guṇodayam-describing the Lord's transcendental qualities.

In Śrīmad-Bhāgavatam (12.12.49-50), Śrī Sūta Gosvāmī explains:

"Words that do not describe the transcendental Supreme Personality of Godhead but instead deal with temporary matters are simply false and useless. Only those words that manifest the transcendental qualities of the Supreme Lord are actually truthful, auspicious, and pious.***

Text 282

tad evaṁ ramyaṁ ruciraṁ navaṁ navaṁ
tad eva śaśvan manaso mahotsavam
tad eva śokārṇava-śoṣaṇaṁ nṛṇāṁ
yad uttama-śloka-yaśo 'nugīyate

tat-that; evam-indeed; ramyam-beautiful; ruciram-charming; navam-newer; navam-newer; tat-that; eva-indeed; śaśvan-always; manasaḥ-of the heart; mahotsavam-a great festival; tat-that; eva-indeed; śokārṇava-śoṣaṇam-drying up the ocean of grief; nṛṇām-of the people; yat-what; uttama-śloka-yaśaḥ-the glories of the Supreme Personality of Godhead; anugīyate-are sung.

"Those words describing the glories of the all-famous Supreme Personality of Godhead are attractive, relishable, and ever fresh. Indeed, such words are a perpetual festival for the mind, and they dry up the ocean of misery."***

Text 283

viṣṇu-dharmottare

dattvā ca gītaṁ dharma-jña
gandharvaiḥ saha modate
svayaṁ gītena sampūjya
tasyaivānucaro bhavet

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; dattvā-giving; ca-and; gītam-song; dharma-jña-o knower of religon; gandharvaiḥ-gandharvas; saha-with; modate-pleases; svayam-personally; gītena-with song; sampūjya-worshiping; tasya-of Him; eva-indeed; anucaraḥ-an associate; bhavet-becomes.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"O knower of religion, the Supreme Lord enjoys pastimes with the gandharvas, who glorify Him with song. A person who worships Him by glorifying Him in song becomes a personal companion of the Lord."

Text 284

pādme śrī-kṛṣṇa-satyabhāmā-samvādīya-kārttika-māhātmye śrī-pṛthu-nārada-samavāde śrī-bhagavad-uktau

nāhaṁ vasāmi vaikuṇṭhe
na yogi-hṛdayeṣu vā
mad-bhaktā yatra gāyanti
tatra tiṣṭhāmi nārada

pādme-in the Padma Purāṇa; śrī-kṛṣṇa-satyabhāmā-samvādīya-in a conversation of Kṛṣṇa and Satyabhāmā; kārttika-māhātmye-in the Karttika-mahatmya; śrī-pṛthu-nārada-samavāde-in a conversation of Pṛthu and Narada; śrī-bhagavad-uktau-in the words of the Supreme Personality of Godhead; na-not; aham-I; vasāmi-reside; vaikuṇṭhe-in Vaikuṇṭha; na-not; yogi-hṛdayeṣu-in the hearts of the yogis; vā-or; mad-bhakta-My devotees; yatra-where; gāyanti-sing; tatra-there; tiṣṭhāmi-I stay; nārada-O Narada.

In the Padma Purāṇa, in a conversation of Kṛṣṇa and Satyabhāmā, in the Kārttika-māhātmya, in a conversation of Pṛthu and Nārada, the Supreme Personality of Godhead explains:

"O Nārada, I am not in Vaikuṇṭha, nor in the hearts of the yogīs. I remain where My devotees engage in glorifying My activities.*

Text 285

teṣāṁ pūjādikaṁ gandha-
padyādyaiḥ kriyate naraiḥ
tena prītiṁ parāṁ yāmi
na tathā mat-pūjanāt

teṣām-of them; pūjā-worship; ādikaṁbeginning eith; gandha-fragrance; padya-padya; ādyaiḥ-beginning eith; kriyate-is done; naraiḥ-by people;; tena-by that; prītim-pleasure; parām-great; yāmi-I attain; na-not; tathā-so; mat-pūjanāt-from worshiping Me.

"When the people, with fragrances, padya, and other things, worship My devotees, who are always singing My glories, I become very pleased. I am not pleased in the same way when the people worship Me directly."

Text 286

ata evoktaṁ

karmaṇy aupayikatvena
brāhmaṇo 'nya iti smṛtaḥ
kārikāyām ataḥ proktaṁ
vipro gītai ramed iti

ata eva-therfore; uktam-said; karmaṇi-in action; aupayikatvena-by the method; brāhmaṇaḥ-a brāhmaṇa; anya-another; iti-thus; smṛtaḥ-considered; kārikāyām-in verses; ataḥ-then; proktam-said; vipraḥ-a brāhmaṇa; gītai-with songs; ramet-enjoys; iti-thus.

It is also said:

"Whether a person is a brāhmaṇa or is not a brāhmaṇa is determined by his actions. The scriptures declare that a brāhmaṇa is very happy to sing the glories of the Supreme Personality of Godhead."

Text 287

atha nṛtyasya māhātmyam

dvārakā-māhātmye tatraiva

yo nṛtyati prahṛṣṭātmā
bhāvair bahu-su-bhaktitaḥ
sa nirdahati pāpāni
janmāntara-śateṣv api

atha-now; nṛtyasya-of dancing; māhātmyam-the glories; dvārakā-māhātmye-in the Dvārakā-māhātmya; tatra-there; eva-indeed; yaḥ-a person who; nṛtyati-dances; prahṛṣṭātmā-happy at heart; bhāvaiḥ-with love; bahu-su-bhaktitaḥ-with great devotion; sa-he; nirdahati-burns; pāpāni-sins; janmāntara-śateṣv-in a hundred births; api-even.

The Glory of Dancing

In the Dvārakā-māhātmya it is said:

"A person who with a happy heart and with great love and devotion, dances to please the Lord burns to ashes the sins of a hundred births."

Text 288

hari-bhakti-sudhodaye

bahudhotsāryate harṣād
viṣṇu-bhaktasya nṛtyataḥ
padbhyāṁ bhūmer diśo 'kṣibhyāṁ
dorbhyāṁ vāmāṅgalaṁ divaḥ

hari-bhakti-sudhodaye-in the Hari-bhakti-sudhodaya; bahudhā-greatly; utsāryate-expelled; harṣāt-by happiness; viṣṇu-of Lord Viṣṇu; bhaktasya-of a devotee; nṛtyataḥ-dancing; padbhyām-with feet; bhūmeḥ-of the earth; diśaḥ-the directions; akṣibhyām-with eyes; dorbhyām-with arms; vā-or; amaṅgalam-inauspiciousness; divaḥ-to heaven.

In the Hari-bhakti-sudhodaya it is said:

"Striking the ground, the feet of a blissfully dancing devotee of Lord Viṣṇu chase away all inauspiciousness. So also do his moving arms and eyes turning to every direction."

Text 289

vārāhe

yaś ca nṛtyati su-śroṇi
purāṇoktaṁ samāsataḥ
triṁśad-varṣa-sahasrāṇi
triṁśad-varṣa-śatāni ca

puṣkara-dvīpam āsādya
modate vai yadṛcchayā

vārāhe-in the Varāha Purāṇa; yaḥ-who; ca-and; nṛtyati-dances; su-śroṇi-O girl with the beautioful thighs; purāṇa-in the Purāṇas; uktam-said; samāsataḥ-completely; triṁśad-varṣa-sahasrāṇi-30,000 years; triṁśad-varṣa-śatāni-3,000 years; ca-and; puṣkara-dvīpam-to Puṣkara-dvīpa; āsādya-attaining; modate-enjoys; vai-indeed; yadṛcchayā-spontaneously.

In the Varāha Purāṇa the Supreme Personality of Godhead explains:

"O girl with the beautiful thighs, in the Purāṇas it is said that a person who dances to please Me goes to Puṣkara-dvīpa, where he enjoys as he likes for 33,000 years."

Text 290

puṣkarāc ca paribhraṣṭaḥ
svacchanda-gamanālayaḥ
phalam āpnoti su-śroṇi
mama karma-parāyaṇaḥ

puṣkarāt-from Puskara; ca-and; paribhraṣṭaḥ-fallen; svacchanda-gamanālayaḥ-free to go anywhere he wishes; phalam-result; āpnoti-attains; su-śroṇi-O girlw ith the beautiful thiughs; mama-of Me; karma-parāyaṇaḥ-devoted to work.

"When he finally falls from Puṣkara-dvīpa, he is free to go wherever he wishes. O girl with the beautiful thighs, that is the great benefit attained by My devoted servant."

Text 291

viṣṇu-dharmottare

nṛtyaṁ dattvā tathāpnoti
rudralokam asaṁśayam
svayaṁ nṛtyena sampūjya
tasyaivānucaro bhavet

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; nṛtyam-dancing; dattvā-giving; tathā-so; āpnoti-attains; rudralokam-Rudraloka; asaṁśayam-without doubt; svayam-personally; nṛtyena-by dancing; sampūjya-worshiping; tasya-of him; eva-indeed; anucaraḥ-a follower; bhavet-becomes.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"A person who dances to please the Lord goes to Rudraloka. Of this there is no doubt. A person who with his dancing worships the Lord becomes a personal associate of the Lord."

Text 292

anyatra śrī-nāradoktau

nṛtyatāṁ śrī-pater agre
tālikā-vādanair bhṛśam
uḍḍīyante śarīra-sthāḥ
sarve pātaka-pakṣiṇaḥ

anyatra-in another place; śrī-nārada-of Narada Muni; uktau-in the words; nṛtyatām-dancing; śrī-pateḥ-of the master of the goddess of fortune; agre-in the presence; tālikā-vādanaiḥ-with rhytm and music; bhṛśam-greatly; uḍḍīyante-fly away; śarīra-sthāḥ-in the body; sarve-all; pātaka-of sins; pakṣiṇaḥ-the birds.

In another scripture Nārada Muni explains:

"When music plays, drums sound, and the devotees dance before the Supreme Personality of Godhead, all the birds of past sins fly far away."

Text 293

atha vādyasya māhātmyam

saṅgīta-śāstre

vīṇā-vādana-tattva-jñaḥ
śruti-jāti-viśāradaḥ
tālajñaś cāprayāsena
mokṣa-mārgaṁ niyacchati

atha-now; vādyasya-of music; māhātmyam-the glory; saṅgīta-śāstre-In the Saṅgīta-śāstra; vīṇā-vādana-tattva-jñaḥ-expert at playing the vina; śruti-jāti-viśāradaḥ-expert in music; tālajñaḥ-expert in rhythm; ca-and; aprayāsena-easily; mokṣa-mārgam-the path of liberation; niyacchati-gives.

The Glory of Instrumental Music

In the Saṅgīta-śāstra it is said:

"A vīṇa player expert in melody and rhythm who glorifies the Lord with music easily walks on the path to liberation."

Text 294

viṣṇu-dharmottare

vādyaṁ dattvā tathā vipraḥ
śakralokam avāpnuyāt
svayaṁ vādyena sampūjya
tasyaivānucaro bhavet

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; vādyam-music; dattvā-giving; tathā-so; vipraḥ-dear; śakralokam-to Indraloka; avāpnuyāt-attains; svayam-personally; vādyena-with music; sampūjya-worshiping; tasya-of him; eva-indeed; anucaraḥ-a follower; bhavet-becomes.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"A brāhmaṇa who glorifies the Lord with music goes to Indraloka. A person who worships the Lord with music becomes a personal associate of the Lord.

Text 295

vādyānām api devasya
tantrī-vādyaṁ sadā priyam
tena sampūjya varadaṁ.
gāṇapatyam avāpnuyāt

vādyānām-of music; api-and; devasya-of the Lord; tantrī-vādyam-music of string isntruments; sadā-always; priyam-dear; tena-by that; sampūjya-worshiping; varadam-the giver of boons; gāṇapatyam-Gaṇeśaloka; avāpnuyāt-attains.

"The Lord is especially fond of the music of string instruments. A person who worships the Lord with the music of a string instrument goes to Gaṇeśaloka.

Text 296

ataḥ śaktau punaḥ pūjā

śaktaś cet sa-parīvāraṁ
kṛṣṇaṁ gandhādibhiḥ punaḥ
pañcopacārair mūlena
sampūjyārghyaṁ samarpayet

ataḥ-then; śaktau-in the ability; punaḥ-again; pūjā-worship; śaktaḥ-able; cet-if; sa-parīvāram-with associates; kṛṣṇam-Lord Kṛṣṇa; gandhādibhiḥ-with things beginning with fragrances; punaḥ-again; pañca-five; upacāraiḥ-with services; mūlena-with the root; sampūjya-worshiping; arghyam-arghya; samarpayet-should offer.

Worshiping the Lord According to One's Ability

"If one is able, one should worship Lord Kṛṣṇa and His associates by offering arghya and the five items beginning with sweet fragrances.

Text 297

atha nīrājanaṁ

tataś ca mūla-mantreṇa
dattvā puṣpāñjali-trayam
mahā-nīrājanaṁ kuryān
mahā-vādya-jaya-svanaiḥ

atha-now; nīrājanam-arati; tataḥ-then; ca-and; mūla-mantreṇa-with the mula-mantra; dattvā-giving; puṣpāñjali-trayam-three handsful of flowers; mahā-nīrājanam-great arati; kuryān-should do; mahā-vādya-jaya-svanaiḥ-with geat instrumental music and jaya-mantras.

Arati

After chanting the mūla-mantras and offering three handsful of flowers one should offer a great ārati accompanied by great instrumental music and the chanting of jaya-mantras.

Text 298

prajjvālayet tad-arthaṁ ca
karpūreṇa ghṛtena vā
ārātrikaṁ śubhe patre
viṣamāneka-vartikam

rikam-arati; śubhe-beautiful; pātre-in a cup; viṣama-not an even number; aneka-plural; vartikam-with wicks.

During ārati one should offer to the Lord a lamp burning with ghee or camphor on an uneven plural number of wicks in a beautiful dish.

Text 299

atha nīrājana-māhātmyaṁ

skānde brahma-nārada-samvāde

bahu-vartti-samāyuktaṁ
jvalantaṁ keśavopari

kuryād ārātrikaṁ yas tu
kalpa-koṭiṁ vased divi

atha-now; nīrājana-māhātmyam-the glory of arati; skānde-in the Skanda Purāṇa; brahma-nārada-samvāde-in a conversation of Brahma and Narada; bahu-many; vartti-wicks; samāyuktam-with; jvalantam-burning; keśavopari-o Lord Kṛṣṇa; kuryāt-should do; ārātrikam-arai; yaḥ-one who; tu-indeed; kalpa-koṭim-for ten million kalpas; vaset-resides; divi-in Devaloka.

The Glory of Arati

In the Skanda Purāṇa, in a conversation of Brahmā and Nārada, it is said:

"A person who offers to Lord Keśava a lamp burning with many wicks resides in Devaloka for ten million kalpas.

Text 300

karpūreṇa tu yaḥ kuryād
bhaktyā keśava-mūrdhani
ārātrikaṁ muni-śreṣṭha
praviśed viṣṇum avyayam

karpūreṇa-with camphor; tu-indeed; yaḥ-who; kuryāt-does; bhaktyā-withy devotion; keśava-mūrdhani-to Lord Kṛṣṇa's head; ārātrikam-lamp; muni-śreṣṭha-O best of sages; praviśet-enters; viṣṇum avyayam-the eternal world of Lord Viṣṇu.

"O best of sages, a person who with devotion offers a camphor lamp to Lord Keśava enters the eternal world of Lord Viṣṇu."

Text 301

tatraivānyatra

dīptimantaṁ sa-karpūraṁ
karoty ārātrikaṁ nṛpa
kṛṣṇasya vasate loke
sapta kalpāni mānavaḥ

tatra-there; eva-indeed; anyatra-in another place; dīptimantam-shining; sa-karpūram-with camphor; karoti-does; ārātrikam-arati; nṛpa-O king; kṛṣṇasya-of Lord Kṛṣṇa; vasate-resides; loke-in the world; sapta-seven; kalpāni-kalpas; mānavaḥ-person.

In another verse of the Skanda Purāṇa it is said:

"O king, a person who offers a camphor-lamp to the Lord resides in Lord Kṛṣṇa's realm for seven kalpas."

Text 302

tatraiva śrī-śivomā-samvāde

mantra-hīnaṁ kriyā-hīnaṁ
yat kṛtaṁ pūjanaṁ hareḥ
sarvaṁ sampūrṇatām eti
kṛte nīrājane śive

tatra-there; eva-indeed; śrī-śivomā-samvāde-in a conversation of Śiva and Umā; mantra-hīnam-without mantras; kriyā-hīnam-without pious deeds; yat-what; kṛtam-done; pūjanam-worship; hareḥ-of Lord Kṛṣṇa; sarvam-all; sampūrṇatām-perfection; eti-attains; kṛte-done; nīrājane-arati; śive-O Umā.

In another verse of the Skanda Purāṇa, Lord Śiva tells Umā:

"O beautiful one, even if it is performed without the proper mantras or the proper actions, a person who offers ārati to Lord Kṛṣṇa attains all perfection.

Text 303

hari-bhakti-sudhodaye

kṛtvā nīrājanaṁ viṣṇor
dīpāvalyā sudṛśyayā
tamo-vikāraṁ jayati
jite tasmiṁś ca ko bhavaḥ

hari-bhakti-sudhodaye-in the Hari-bhakti-sudhodaya; kṛtvā-doing; nīrājanam-arati; viṣṇoḥ-of Lord Viṣṇu; dīpāvalyā-with many lamps; sudṛśyayā-beautiful; tamo-vikāram-darkness; jayati-defeats; jite-defeated; tasmiṁḥ-in that; ca-and; kaḥ-what?; bhavaḥ-repeated birth and death.

In the Hari-bhakti-sudhodaya it is said:

"By offering ārati with many beautiful lamps to Lord Viṣṇu, a person defeats all darkness. How can the cycle of birth and death survive that defeat?"

Text 304

anyatra ca

koṭayo brahma-hatyānāṁ
agamyāgama-koṭayaḥ
dahaty āloka-mātreṇa
viṣṇoḥ sārātrikaṁ mukham. iti.

anyatra-in anogther place; ca-and; koṭayaḥ-ten million; brahma-hatyānām-murders of brāhmaṇas; agamyāgama-koṭayaḥ-ten million adulteries; dahati-burns; āloka-mātreṇa-simply by seeing; viṣṇoḥ-of Lord Viṣṇu; sārātrikam-in arati; mukham.-the face; iti-thus.

In another place it is said:

"Simply by seeing Lord Viṣṇu's face during ārati, a person burns away the sinful reactions of ten million adulteries and ten million brāhmaṇa murders."

Text 305

yac ca dīpasya māhātmyaṁ
pūrvaṁ likhitam asti tat
draṣṭavyaṁ sarvatrāpi
prāyeṇābhedato 'nayoḥ

yat-what; ca-and; dīpasya-of a lamp; māhātmyaṁ -the glory; pūrvam-before; likhitam-written; asti-is; tat-that; draṣṭavyam-should be seen; sarvatra-everywhere; api-also; prāyeṇa-primarily; abhedataḥ-because of the lack of difference; anayoḥ-of the two.

The glories of offering a lamp, glories that have already been described in this book, apply in all situations. There is not a difference because of different situations.

Text 306

ataḥ sādaram utthāya
mahā-nīrājanaṁ tv idam
draṣṭavyaṁ dīpavat sarvair
vandyam ārātrikaṁ ca yat

ataḥ-then; sādaram-respectfully; utthāya-rising; mahā-nīrājanam-great arati; tv-indeed; idam-this; draṣṭavyam-should be seen; dīpavat-with a lamp; sarvaiḥ-by all; vandyam-to be worshiped; ārātrikam-offering a lamp; ca-and; yat-what.

The ārati ceremony, where a lamp is offered to the Lord, should be seen and honored by all.

Text 307

tad uktaṁ śrī-pulastyena viṣṇu-dharme

dhūpaṁ cārātrikaṁ paśyet
karābhyāṁ ca pravandate
kula-koṭiṁ samuddhṛtya
yati viṣṇoḥ paraṁ padam

tat-that; uktam-said; śrī-pulastyena-by Śrī Pulastya Muni; viṣṇu-dharme-in the Viṣṇu-dharma Purāṇa; dhūpam-incense; ca-and; ārātrikam-lamp; paśyet-should see; karābhyām-with both hands; ca-and; pravandate-should offer obeisances; kula-koṭim-ten million relatives; samuddhṛtya-delivering; yati-goes; viṣṇoḥ-of Lord Viṣṇu; param-to the supreme; padam-abode.

In the Viṣṇu-dharma Purāṇa, Pulastya Muni explains:

"A person who see the ārati ceremony, where incense and a lamp are offered to the Lord, and then bows down with both hands, goes to Lord Viṣṇu's supreme abode and takes ten million of his kinsmen with him.

Text 308

mūlāgame ca

nīrājanaṁ ca yaḥ paśyed
deva-devasya cakriṇaḥ
sapta janmāni vipraḥ syād
ante ca paramaṁ padam

mūlāgame-in the Mūlāgama; ca-and; nīrājanam-arati; ca-and; yaḥ-who; paśyet-sees; deva-devasya-of the master of the demigods; cakriṇaḥ-who holds the cakra; sapta-seven; janmāni-births; vipraḥ-a brāhmaṇa; syāt-is; ante-atthe end; ca-and; paramam-the supreme; padam-abode.

In the Mūlāgama it is said:

"A person who sees an ārati ceremony offered to Lord Viṣṇu, who holds the Sudarśana-cakra and who is the master of the demigods, becomes a brāhmaṇa for seven births, and at the end goes to the Lord's supreme abode."

Text 309

atha śaṅkhādi-vadana-māhātmyaṁ

brhan-nāradīya śrī-yama-bhagīratha-samvāde

keśavāyatane rājan
kurvan śaṅkha-ravaṁ naraḥ
sarva-pāpa-vinirmukto

brahmaṇā saha modate

atha-now; śaṅkhādi-vadana-māhātmyam- The Glories of Sounding the Conchshell and Other Musical Instruments; brhan-nāradīya-in the Narada Purāṇa; śrī-yama-pf Śrī yama; bhagīratha-and King Bhagiratha; samvāde-in a conversation; keśavāyatane-in the temple of Lord Kṛṣṇa; rājan-O king; kurvān-doing; śaṅkha-ravam-the sound of a conchshell; naraḥ-a person; sarva-pāpa-vinirmuktaḥ-free of all sins; brahmaṇā-with Brahma; saha-with; modate-enjoys.

The Glories of Sounding the Conchshell and Other Musical Instruments

"O king, a person who sounds a conchshell in Lord Keśava's temple becomes free of all sins. He goes to Brahmaloka where he enjoys with Lord Brahmā."

Text 310

kara-śabdaṁ prakurvanti
keśavāyataneṣu ye
te sarve pāpa-nirmuktā
vimāneśā yuga-dvayam

kara-śabdam-clapping the hands;; prakurvanti--do; keśavāyataneṣu-in Lord Kṛṣṇa's temple; ye-who; te-they; sarve-all; pāpa-sins; nirmuktā-freed; vimāneśā-the masters of airplanes; yuga-dvayam-for two yugas.

"They who clap their hands in Lord Keśava's temple become free from all sins. For two yugas they travel in their own celestial airplanes.

Text 311

tālādi-kaṁsya-ninadaṁ
kurvan viṣṇu-gṛhe naraḥ
yat phalaṁ labhate rājan
śṛṇuṣva gadato mama

tālādi-kaṁsya-ninadam-the sound of karatalas; kurvan-making; viṣṇu-gṛhe-in Lord Viṣṇu's house; naraḥ-a person; yat-what; phalam-result; labhate-attain; rājan-O king; śṛṇuṣva-please hear; gadataḥ-speaking; mama-from me.

"O king, please listen and I will tell you the benefit attained by a person who plays karatālas in Lord Viṣṇu's temple.

Text 312

sarva-pāpa-vinirmukto
vimāna-śata-saṅkulaḥ
gīyamānaś ca gandharvair
viṣṇunā saha modate

sarva-pāpa-vinirmuktaḥ-free of all sins; vimāna-śata-saṅkulaḥ-with a hundred airplanes; gīyamānaḥ-glorified; ca-and; gandharvaiḥ-by the gandharvas; viṣṇunā-Lord Viṣṇu; saha-with; modate-enjoys.

"He becomes free of all sins. Glorified by the gandharvas, he leaves this world in a fleet of a hundred celestial airplanes. He enjoys with Lord Viṣṇu.

Text 313

bherī-mṛdaṅga-paṭaha-
niśānādyaiś ca ḍiṇḍimaiḥ
santarpya deva-deveśaṁ

yat phalaṁ labhate śṛṇu

bherī-mṛdaṅga-paṭaha-bherīs, mṛdaṅgas, paṭahas; niśāna-nisana; ādyaiḥ-beginning with; ca-and; ḍiṇḍimaiḥ-with dindimas; santarpya-pleasing; deva-deveśam-the master of the demigods; yat-what; phalam-result; labhate-attains; śṛṇu-please hear.

"Please hear the benefit attained by a person who pleases Lord Viṣṇu with the music of bherīs, mṛdaṅgas, paṭahas, niśānas, and ḍiṇḍimas.

Text 314

deva-strī-śata-samyuktaḥ
sarva-kāma-samanvitaḥ
svargalokam anuprāpya
modate pañca-kalpakam. iti.

deva-strī-śata-samyuktaḥ-with a hundred demigoddesses; sarva-kāma-samanvitaḥ-all desires fulfilled; svargalokam-Svargaloka; anuprāpya-attaining; modate-enjoys; pañca-kalpakam-for five kalpas; iti-thus.

"He goes to Svargaloka where, surrounded by a hundred demigoddesses, and his every desire fulfilled, he enjoys for five kalpas.

Text 315

atha sa-jala-śaṅkha-nīrājanaṁ

tataś ca sa-jalaṁ śaṅkhaṁ
bhagavan-mastakopari
tri-bhrāmayitvā kurvīta
punar nīrājanaṁ prabhoḥ

atha-now; sa-with; jala-water; śaṅkha-conchshell; nīrājanam-arati; tataḥ-then; ca-and; sa-jalam-with water; śaṅkham-conchshell; bhagavat-of the Supreme Personality of Godhead; mastaka-head; upari-abode; tri-bhrāmayitvā-circling three times; kurvīta-should do; punaḥ-again; nīrājanam-arati; prabhoḥ-of the Lord.

Offering a Conchshell Filled With Water

One should offer a conchshell filled with water, circling it three times over the head of the Supreme Lord.

Text 316

tan-māhātmyaṁ ca

dvārakā-māhātmye tatraiva

śaṅkhe kṛtvā tu pānīyaṁ
bhrāmitaṁ keśavopari
sannidhau vasate viṣṇoḥ
kalpāntaṁ kṣīra-sāgare. iti.

tan-māhātmyam-the glory of that; ca-and; dvārakā-māhātmye-in the Dvaraka-mahatmya; tatra-there; eva-indeed; śaṅkhe-conchshell; kṛtvā-doing; tu-indeed; pānīyam-with water; bhrāmitam-circled; keśavopari-over Lord Kṛṣṇa; sannidhau-near; vasate-resides; viṣṇoḥ-of Lord Viṣṇu; kalpāntam-to the end of the kalpa; kṣīra-sāgare-in the ocean of milk; iti-thus.

The Glory of Offering a Conchshell Filled With Water

In the Dvārakā-māhātmya it is said:

"A person who before Lord Keśava circles a conchshell filled with water stays with the Lord in the ocean of milk until the end of the kalpa."

Text 317

nīrājana-dvayaṁ caitat
tāmbūlasyārpaṇaṁ param
kecid icchanti kecic ca
darpaṇārpaṇataḥ param

nīrājana-dvayam-two aratis; ca-and; etat-this; tāmbūlasya-of betelnuts; arpaṇam-offering; param-supreme; kecit-some; icchanti-desire; kecit-some; ca-and; darpaṇārpaṇataḥ-from offering a mirror; param-then.

There are two kinds of ārati. In one betelnuts are offered. In another one may prefer to offer a mirror.

Text 318

tathā ca pañcarātre

punar ācamanaṁ dadyāt
karod vartanam eva ca
sa-karpūraṁ ca tāmbūlaṁ
kuryān nīrājanaṁ tathā

tathā-so; ca-and; pañcarātre-in the Pañcarātra; punaḥ-again; ācamanam-acamana; dadyāt-should offer; karot-does; vartanam-offering; eva-indeed; ca-and; sa-karpūram-with camphor; ca-and; tāmbūlam-betelnuts; kuryān-should do; nīrājanam-arati; tathā-so.

In the Pañcarātra it is said:

"One should perform the ārati ceremony, offering to the Lord ācamana and betelnuts mixed with camphor.

Text 319

samarpya mukuṭādīni
bhūṣaṇāni vicakṣaṇaḥ
adarśayet tathādarśaṁ
prakalpya chatra-cāmare

samarpya-offering; mukuṭa-a crown; ādīni-beginning with; bhūṣaṇāni-ornaments; vicakṣaṇaḥ-an intelligent person; adarśayet-should show; tathā-so; ādarśam-a mirror; prakalpya-arranging; chatra-cāmare-a parasol and camara.

"A wise devotee should offer the Lord a crown, many ornaments, a parasol, and a cāmara. Then the devotee should place a mirror there so the Lord may see Himself.

Text 320

gāruḍe ca

atha bhuktavate dattvā
jalaiḥ karpūra-vāsitaiḥ
ācamanaṁ ca tāmbūlaṁ
candanaiḥ karamārjanam

gāruḍe-in the Garuda Purāṇa; ca-and; atha-then; bhuktavate-eaten; dattvā-giving; jalaiḥ-with water; karpūra-vāsitaiḥ-scented with camphor; ācamanam-acamana; ca-and; tāmbūlam-betelnuts; candanaiḥ-with sandal; karamārjanam-water for washing the hands.

In the Garuḍa Purāṇa it is said:

"When the Lord has finished His meal, the devotee should offer Him ācamana water scented with camphor so the Lord may rinse His mouth. Then the devotee should offer betelnuts, and then water scented with sandal paste so the Lord may wash His hands."

Text 321

puṣpāñjaliṁ tataḥ kṛtvā
bhaktyādarśaṁ pradarśayet
nīrājanaṁ punaḥ kāryaṁ
karpūraṁ vibhave sati

puṣpāñjalim-a handful of flowers; tataḥ-then; kṛtvā-doing; bhaktyā-with devotion; ādarśam-a mirror; pradarśayet-should show; nīrājanam-arati; punaḥ-again; karyam-to be done; karpūram-camphor; vibhave-O glorious one; sati-O saintly girl.

"O glorious and saintly girl, then the devotee should with devotion offer a handful of flowers, a mirror, and again camphor."

Text 322

ata eva vāyu-puraṇe

ārātrikaṁ tu niḥsnehaṁ
niḥsnehayati devatām
ataḥ saṁśamayitvaiva
punaḥ pūjanam ācaret

ata eva-therefore; vāyu-puraṇe-in the Vayu Purāṇa; ārātrikam-arati; tu-indeed; niḥsneham-without ghee of roil; niḥsnehayati-causing to not love of be merciful; devatām-the Lord; ataḥ-then; saṁśamayitvā-extinguishing; eva-indeed; punaḥ-again; pūjanam-worship; ācaret-should do.

In the Vāyu Purāṇa it is said:

"If a devotee offers the Lord a lamp that has neither ghee nor oil in it, the devotee will not earn the Lord's love and mercy. If the lamp becomes extinguished, the worship should be done again."

Text 323

ata eva dvārakā-māhātmye

tatraiva kṛtvā pūjādikaṁ sarvaṁ
jvalantaṁ kṛṣṇa-murdhani
ārātrikaṁ prakurvāṇo
modate kṛṣṇa-sannidhau. iti.

ata eva-therefore; dvārakā-māhātmye-In the Dvārakā-māhātmya; tatra-there; eva-indeed; kṛtvā-doing; pūjādikam-beginning with worship; sarvam-all; jvalantam-shining; kṛṣṇa-murdhani-at Lord Kṛṣṇa's head; ārātrikam-lamp; prakurvāṇaḥ-doing; modate-enjoys; kṛṣṇa-sannidhau-in the company of Lord Kṛṣṇa; iti-thus.

In the Dvārakā-māhātmya it is said:

"A person who offers a shining lamp, placing it before Lord Kṛṣṇa's face, enjoys in Lord Kṛṣṇa's company."

Text 324

kecin nīrājanāt paścād
icchanti praṇatiṁ tataḥ
pradakṣiṇaṁ tataḥ stotraṁ
gīta-nṛtyādikaṁ tataḥ

; tataḥ-then; stotram-prayers; gīta-nṛtyādikam-beginning with singing and dancing; tataḥ-then.

When the ārati is completed, some devotees wish to offer obeisances, then circumambulate, then recite prayers, and then glorify the Lord with singing, dancing, and other activities.

Text 325

evaṁ bhagavataḥ sva-sva-
sampradāyānusārataḥ
pravartante prabhor bhaktau
bhaktyā sarvaṁ hi śobhanam

evam-thus; bhagavataḥ-of the Lord; sva-sva-pwn; sampradāya-sampradaya; anusārataḥ-following; pravartante-do; prabhoḥ-of the Lord; bhaktau-in devotion; bhaktyā-with devotion; sarvam-all; hi-indeed; śobhanam-glorious.

Each following his own sampradāya, the devotees engage in devotional service to the Lord in different ways. All these services are glorious.

Text 326

tato nīkṣipya devasyo-
pari puṣpāñjali-trayam
vicitrair madhuraiḥ stotraiḥ
stutiṁ kurvīta bhaktimān

tataḥ-then; nīkṣipya-offering; devasya-of the Lord; upari-above; puṣpa-of flowers; añjali-handsful; trayam-three; vicitraiḥ-wonderful; madhuraiḥ-sweet; stotraiḥ-with prayers; stutim-prayers; kurvīta-should do; bhaktimān-devotee.

Then the devotee should offer three handsful of flowers to the Lord, and then he should glorify the Lord with many sweet and wonderful prayers.

Text 327

atha stuti-vidhiḥ

mahābhārate

ārirādhāyiṣuḥ kṛṣṇaṁ
vācaṁ jigādisāmi yam
tayā vyāsa-samāsinyā
prīyatāṁ madhusūdanaḥ. iti.

atha-now; stuti-vidhiḥ-offering prayers; mahābhārate-in the Mahabharata; ārirādhāyiṣuḥ-desiring to worship; kṛṣṇam-Lord Kṛṣṇa; vācam-words; jigādisāmi-I desire to speak; yam-which; tayā-by that; vyāsa-elaborate; samāsinyā-concise; prīyatām-may be pleased; madhusūdanaḥ-Lord Kṛṣṇa; iti-thus.

Offering Prayers to the Lord

In the Mahābhārata it is said:

"I desire to worship the Lord with my words. I pray that Lord Kṛṣṇa will be pleased with these prayers, where much is said with few words."

Text 328

ārambhe ca stuter etaṁ
ślokaṁ stuti-paraḥ paṭhet
satyāṁ tasyāṁ samāptau ca
ślokaṁ saṅkīrtayed imam

ārambhe-in the beginning; ca-and; stuteḥ-of the prayers; etam-this; ślokam-verse; stuti-paraḥ-devoted to offering prayers; paṭhet-should recite; satyām-truth; tasyām-in this; samāptau-in the conclusion; ca-and; ślokam-verse; saṅkīrtayet-should recite; imam-this.

A devotee who wishes to offer prayers should begin his prayers with this verse. At the end of his prayers he should recite the following verse:

Text 329

iti vidyā-tapo-yonir
ayonir viṣṇur īritaḥ
vāg-yajñenārcito devaḥ
prīyatāṁ me janārdanaḥ

iti-thus; vidyā-of knowledge; tapaḥ-and austerity; yoniḥ-the place of birth; ayoniḥ-who has no birth; viṣṇuḥ-Lord Viṣṇu; īritaḥ-is glorified; vāk-of words; yajñena-by the yajna; arcitaḥ-worshiped; devaḥ-the Lord; prīyatām-may be pleased; me-with me; janārdanaḥ-who rescues His devotees from grief.

"With these words I have glorified Lord Viṣṇu, who, although He never takes birth, is the parent from whom knowledge and austerity are born. I pray that Lord Viṣṇu, who has been worshiped with the yajña of these words, and who rescues His devotees from distress, will be pleased with me."

Text 330

atha stotrāṇi

pūrva-tāpanī-śrutiṣu

oṁ namo viśva-rūpāya
viśva-sthity-anta-hetave
viśveśvarāya viśvāya
govindāya namo namaḥ

atha-now; stotrāṇi-prayers; pūrva-tāpanī-śrutiṣu-in Gopala-tapani Upanisad; om namaḥ-I offer my respectful obeisances; viśva-within the universe; rūpāya-beauty and glory; viśva-of the universe; sthiti-maintenance; anta-anihillation; hetave-cause; viśva-of the universe; īśvarāya-the supreme controller; viśvāya-the universe; govindāya-unto Lord Govinda; namaḥ namaḥ-I repeatedly offer my respectful obeisances.

Prayers

In Śrī Gopāla-tāpanī Upaniṣad the following prayers are given:

"Oṁ namaḥ. To Lord Govinda, who is the form of the universe, the creator, maintainer, and destroyer of the universe, the master of the universe, and the universe itself, I offer my respectful obeisances.

Text 331

namo vijñāna-rūpāya
    paramānanda-rūpiṇe
kṛṣṇāya gopīnāthāya
    govindāya namo manaḥ

namaḥ-I offer my respectful obeisances; vijñāna-of transcendental knowledge; rūpāya-the form; parama-supreme; ānanda-bliss; rūpiṇe-form; kṛṣṇāya-unto Lord Kṛṣṇa; gopīnāthāya-unto the master of the gopīs; govindāya-the Lord who pleases the cows, land and senses; namaḥ-namaḥ-I repeatedly offer my respectful obeisances.

"Obeisances to Lord Govinda, whose form is full of knowledge, whose form is full of supreme bliss, who is all-attractive, and who is the master of the gopīs.

Text 332

namaḥ kamala-netrāya
    namaḥ kamala-māline
namaḥ kamala-nābhāya
    kamalā-pataye namaḥ

namaḥ-obeisances; kamala-lotus; netrāya-eyes; namaḥ- obeisances; kamala-of lotuses; māline-wearing a garland; namaḥ-obeisances; kamala-lotus; nābhāya-navel; kamalā-of the gopīs; pataye-the master; namaḥ-obeisances.

"Obeisances to Him, His eyes lotus flowers. Obeisances to Him, garlanded with lotuses. Obeisances to Him, His navel a lotus. Obeisances to Him, the husband of the goddesses of fortune.

Text 333

barhāpīḍābhiramāya
    rṁāyākuṇṭha-medhase
ramā-mānasa-haṁsāya
    govindāya namo namaḥ

barha-āpīḍa-whose crown is decorated with a peacock feather; abhirāmāya-very beautiful; rāmāya-who also appears as Lord Balarāma; akuṇṭha-very sharp; medhase-with intelligence; ramā-of Śrīmatī Rādhārāṇī; mānasa-in the mānasa lake of the thoughts; haṁsāya-the swan; govindāya-unto Lord Govinda; namaḥ namaḥ-I repeatedly offer my respectful obeisances.

"Obeisances to Lord Govinda, handsome with a peacock-feather crown, identical with Balarāma, His intelligence sharp, and He the swan in the Mānasa lake of the goddess of fortune's thoughts.

Text 334

kaṁsa-vaṁśa-vināśāya
    keśi-cāṇūra-ghātine
vṛśabhadhvaja-vandyāya
    pārtha-sārathaye namaḥ

kāṁsa-vaṁśa-Kaṁsa and all His messengers; vināśāya-killing; kesi-Kesi; cāṇūra-and Cāṇūra; ghātine- killing; vṛśabhadhvaja-by Lord Śiva; vandyāya-worshiped and glorified; pārtha-of Arjuna; sārathaye-the chariot driver; namaḥ-I offer my respectful obeisances.

"Obeisances to Him, the death of Kaṁsa and his allies, the killer of Keśī and Cāṇūra, the object of worship for Śiva, and the chariot-driver of Arjuna.

Text 335

veṇu-vādana-śīlāya
gopālāyāhi-mardine
kālindī-kūla-lolāya
lola-kuṇḍala-valgave

veṇu-vādana-śīlāya-expert at playing the flute; gopālāya-cowherd boy; ahi-the Kāliya serpent; mardine-defeating; kālindī-of the Yamuna river; kūla-on the shore; lolāya-moving; lola-moving; kuṇḍala-earrings; valgave- beautiful.

"Obeisances to Him, the cowherd boy fond of playing the flute, the crusher of Kāliya, the person who walks on the Yamunā's shore and whose earrings gracefully swing to and fro.

Text 336

ballavī-nayanāmbhoja-
māline nṛtya-śāline
namaḥ praṇata-pālāya
śrī-kṛṣṇāya namo namaḥ

ballavī-of the gopīs; nayana-of the eyes; ambhoja- of lotus flowers; māline-garlanded; nṛtya-śāline-fond of dancing; namaḥ-I offer my respectful obeisances; praṇata-of the surrendered souls; pālāya-unto the protector; śrī-kṛṣṇāya-unto Lord Kṛṣṇa; namaḥ namaḥ-I repeatedly offer my respectful obeisances.

"Obeisances to Śrī Kṛṣṇa, the protector of the surrendered souls. Obeisances to Him, the expert dancer garlanded with the gopīs' lotus glances.

Text 337

namaḥ pāpa-pranāśāya
govardhana-dharāya ca
pūtanā-jīvitāntāya
tṛṇāvartāsu-hāriṇe

namaḥ-I offer my respectful obeisances; pāpa-of sins; pranāśāya-to the dwstroyer; govardhana-of Govardhana Hill; dharāya-to the lifter; ca-also; pūtanā-of Pūtanā; jīvita-the life; antāya-ending; tṛṇāvarta-of Tṛṇāvarta; asu-the life; hāriṇe-removing.

"Obeisances to Him, the death of sin, the lifter of Govardhana Hill, the end of Pūtanā's life, the thief of Tṛṇāvarta's life.

Text 338

niṣkalāya vimohāya
śuddhāyāśuddhi-vairiṇe
advitīyāya mahate
śrī-kṛṣṇāya namo namaḥ

niśkalāya-decorated with golden necklace (or beyond the spell of the material energy) vimohāya-who rescues the devotees from material illusion; śuddhāya-pure; aśuddhi-vairiṇe- enemy of the impure; advitīyāya-without a second; mahate-full of all powers and opulences; śrī-kṛṣṇāya-unto Lord Kṛṣṇa; namaḥ namaḥ-I repeatedly offer my respectful obeisances.

"Obeisances to Śrī Kṛṣṇa, decorated with a golden necklace, charming, pure, the enemy of impurity, one without a second, the greatest.

Text 339

prasīda paramānanda
prasīda parameśvara
ādhi-vyādhi-bhujaṅgena
daṣṭaṁ mām uddhara prabho

prasīda-please be merciful; parama-supreme; ānanda- bliss; prasīda-please be merciful; parama-supreme; īśvara-O controller; ādhi-mental suffering; vyādhi-physical suffering; bhujaṅgenea-by the snake; daṣṭam-bitten; mām-me; uddhara-please rescue; prabhaḥ-O Lord.

"Be kind, O blissful one. Be kind, O Supreme Lord. O Lord, please rescue me, who am bitten by the snake of physical and mental pain.

Text 340

śrī-kṛṣṇa rukmiṇī-kānta
gopījana-manohara
saṁsāra-sāgare magnaṁ
mām uddhara jagad-guro

śrī-kṛṣṇa-O Kṛṣṇa; rukmiṇī-of Rukmini; kānta-O husband; gopījana-of the gopīs; manaḥ-the minds; hara- enchanting; saṁsāra-of birth and death in material existance; sāgare-in the ocean; magnam-drowing; mam-me; uddhara-please rescue; jagat-of the universe; guraḥ-O master.

"O Kṛṣṇa, O husband of Rukmiṇī, O enchanter of the gopīs, O master of the universe, please rescue me, drowning in the ocean of repeated birth and death.

Text 341

keśava kleśa-haraṇa
nārāyaṇa janārdana
govinda paramānanda
māṁ samuddhara mādhava

keśava-O father of Brahmā and Śiva; kleśa-of distress; haraṇa-O remover; nārāyaṇa-O resting place of all living beings; janārdana-O LOrd who fulfills the desires of the distressed conditioned souls; govinda-O Pleaser of the cows, land, and senses; parama-O supreme; ānanda-bliss; mām-me; samuddhara-please rescue; mādhava-O lover of Śrīmatī Rādhārāṇī.

"O Keśava, O Nārāyaṇa, O Govinda, O Janārdana, O source of all transcendental bliss, O Lord who rescues the devotees from distress, O Mādhava, please rescue me."

Text 342

viśeṣataḥ kali-kāle stotrāṇi

ekādaśa-skandhe

dhyeyaṁ sadā paribhavāghnam abhiṣṭa-dohaṁ
tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam
bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potaṁ

vande mahā-puruṣa te caraṇāravindam

viśeṣataḥ-specifically; kali-kāle-in the time of Kali; stotrāṇi-prayers; ekādaśa-skandhe-in the eleventh canto; dhyeyam-fit to be meditated upon; sadā-always; paribhava-the insults of masterial existence; ghnam-which destroy; abhiṣṭa-the true desire of the soul; doham-which amply reward; tīrtha-of all the holy places and hreat saintly personalities; aspadam-the abode; śiva-viriñci-by the greatest of the demigods, Lord Śiva and Brahmā; nutam-which are bowed down to; śaraṇyam-most woprthy of taking shelter of; bhṛtya-of Your servants; ārti-ham-which relieve the distress; praṇata-pāla-O protector of all who simply offer respects to You; bhavābdhi-of the ocean of birth and death; potam-which are a suitable boat (for crossing); vande-I offer my homage; mahā-puruṣa-O Lord Mahāprabhu; te-to Your; caraṇāravindam-lotus feet.

Prayers Specifically Suitable for the Kali-yuga

In Śrīmad-Bhāgavatam (11.5.33 and 34) the following prayers are given:

"We offer our respectful obeisances unto the lotus feet of Him, the Lord, upon whom we should always meditate. He destroys insults to His devotees. He removes the distresses of His devotees and satisfies their desires. He, the abode of all holy places and the shelter of all sages, is worshipable by Lord Śiva and Lord Brahmā. He is the boat of the demigods for crossing the ocean of birth and death.*

Text 343

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad-agādarapyam
māyā-mṛgaṁ dayitepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam

tyaktvā-abandoning; su-dustyaja-most difficult ot give up; sura-īpsita-anxiously desired by the demigods; rājya-lakṣmīm-the goddess of fortune and her opulence; dharmiṣṭha-most perfectly fixed in religiousness; ārya-vacasā-according to the words of a brāhmaṇa (who had cursed Him to be deprived of all the happiness of family life); yat-He who; agāt-went; araṇyam-to the forest (taking to the renounced order of life); māyā-mṛgam-the conditioned soul who is always searching out illusory enjoyment; dayitayā-out of sheer mercy; īpsitam-His desired object; anvadhāvat-running after; vande-I offer my homage; mahā-puruṣa-O Lord Mahāprabhu; te-to Your; caraṇāravindam-lotus feet.

"We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy."*

Text 344

vaidikānīdṛśāny eva
kṛṣṇe paurāṇikāny api
tantrikāni ca śāstrāṇi
stotrāṇy abhinavāny api

vaidikāni-Vedic; īdṛśāni-like this; eva-indeed; kṛṣṇe-to Lord Kṛṣṇa; paurāṇikāni-Puranic; api-also; tantrikāni-Tantric; ca-and; śāstrāṇi-scriptures; stotrāṇi-prayers; abhinavāni-new; api-also.

In this way there are many prayers to Lord Kṛṣṇa, prayers from the Vedas, Purāṇas, Tantras, and recent authors also.

Text 345

viṣṇu-dharmottare haṁsa-gītāyām

abhraṣṭa-lakṣaṇaiḥ kṛtvā
svayaṁ viracitākṣaraiḥ
stavaṁ brāhmaṇa-śardūlās
tasmāt kāmān avāpnuyāt

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; haṁsa-gītāyām-in the Hamsa-gita; abhraṣṭa-not fallen; lakṣaṇaiḥ-nature; kṛtvā-doing; svayam-personally; viracita-created; akṣaraiḥ-with words; stavam-prayers; brāhmaṇa-śardūlāḥ-O tigers of the sages; tasmāt-from that; kāmān-desires; avāpnuyāt-attain.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, Haṁsa-gītā, it is said:

"O tigers of the brāhmaṇas, they who compose eloquent prayers glorifying Lord Kṛṣṇa attain what they desire."

Text 346

stuti-māhātmyaṁ

viṣṇu-dharme

sarva-deveṣu yat puṇyaṁ
sarva-desveṣu yat phalam
naras tat phalam āpnoti
stutvā devaṁ janārdanam

stuti-māhātmyam-the Glories of Offering Prayers; viṣṇu-dharme-in the Viṣṇu-dharma Purāṇa; sarva-deveṣu-to all the demigods; yat-what; puṇyam-piety; sarva-all; desveṣu-the demigods; yat-what; phalam-result; naraḥ-a person; tat-that; phalam-result; āpnoti-attains; stutvā-praying; devam-to Lord; janārdanam-Kṛṣṇa.

The Glories of Offering Prayers

In the Viṣṇu-dharma Purāṇa it is said:

"By reciting prayers glorifying to Lord Kṛṣṇa one attains the pious result of praying to all the demigods."

Text 347

viṣṇu-dharmottare

na vitta-dāna-nicayair
bāhubhir madhusūdanaḥ
tathā toṣam avāpnoti
yathā stotrair dvijottamāḥ

viṣṇu-dharmottare-Ti In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said; na-not; vitta-dāna-nicayaiḥ-by giving great wealth in charity; bāhubhiḥ-many; madhusūdanaḥ-Lord Kṛṣṇa; tathā-so; toṣam-satisfaction; avāpnoti-attains; yathā-as; stotraiḥ-with prayers; dvijottamāḥ-O best of brāhmaṇas.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"O best of brāhmaṇa, Lord Kṛṣṇa is not as pleased with very generous charity as he is with hearing eloquent prayers."

Text 348

nārasiṁhe

stotrair japaiś ca devāgre
yaḥ stauti madhusūdanam
sarva-pāpa-vinirmukto
viṣṇulokam avāpnuyāt

nārasiṁhe-in the Nṛsiṁha Purāṇa; stotraiḥ-with prayers; japaiḥ-with japa; ca-and; devāgre-in ther Lord's presence; yaḥ-one who; stauti-offers prayers; madhusūdanam-to Lord Kṛṣṇa; sarva-pāpa-vinirmuktaḥ-free from all sins; viṣṇulokam-

Viṣṇuloka; avāpnuyāt-attains.

In the Nṛsiṁha Purāṇa it is said:

"A person who chants japa and recites prayers before Lord Hari becomes free of all sins and goes to Viṣṇuloka."

Text 349

hari-bhakti-sudhodaye

stuvann ameya-māhātmyaṁ
bhakti-granthi-taramya-vāk
bhaved brahmādi-durlabhya-
prabhu-kāruṇya-bhājanam

hari-bhakti-sudhodaye-in the Hari-bhakti-sudhodaya; stuvann-praying; ameya-māhātmyam-limitless glories; bhakti-of devotion; granthi-taramya-vāk-with eloquent words; bhavet-may be; brahmādi-by Brahma and the other demigods; durlabhya-difficult to attain; prabhu-of the Supreme Personality of Godhead; kāruṇya-of mercy; bhājanam-the object.

In the Hari-bhakti-sudhodaya it is said:

"A person who with eloquent words praises the limitless glories of the Supreme Personality of Godhead attains the Lord's mercy, which even Brahmā and the demigods find difficult to attain.

Text 350

yathā narasya stuvato
bālakasyeva tuṣyati
mugdha-vākyair na hi tathā
vibudhānāṁ jagat-pitā

yathā-as; narasya-of a person; stuvataḥ-offering prayers; bālakasya-of a child; iva-like; tuṣyati-is pleased; mugdha-vākyaiḥ-with charming and bewildered words; na-not; hi-indeed; tathā-so; vibudhānām-of the intelligent demigods; jagat-pitā-teh father of the universe.

"When Lord Kṛṣṇa, the father of the universes, hears the prayers of a sincere devotee, he is pleased as a father is pleased to hear the broken words of his small son. The Lord is not as pleased when he hears the elegant prayers of the very intelligent demigods.

Text 351

abalaṁ prabhur īpsitonnatiṁ
kṛta-yatnaṁ sva-yasaḥ-stave ghṛṇī
svayam uddharati stanārthinaṁ
pada-lagnaṁ jananīva bālakam

abalam-weak; prabhuḥ-the Supreme Personality of Godhead; īpsita-desired; unnatim-great; kṛta-yatnam-with a great effort; sva-yasaḥ-stave-in prayers glorifying the Lord; ghṛṇī-compassionate; svayam-personally; uddharati-picks up; stanārthinam-eager for the breast; pada-lagnam-grasping the foot; jananī-a mother; iva-like; bālakam-an infant.

"When, wishing to drink from her breast, an infant son clutches his mother's foot, the kind mother picks him up. In the same way when a sincere devotee, although not expert with words, yearns to speak many words of praise, the Supreme Lord picks him up."

Text 352

skānde amṛta-sāroddhāre

śrī-kṛṣṇa-stava-ratnaughair
yeṣāṁ jihvā tv alaṅkṛtā
namasyā muni-siddhānāṁ
vandanīyā divaukasām

skānde amṛta-sāroddhare-in the Skanda Purāṇa, Amṛta-sāroddhāra; śrī-kṛṣṇa-stava-ratnaughaiḥ-with many jewels of prayers to Lord Kṛṣṇa; yeṣām-of whom; jihvā-the tongue; tv-indeed; alaṅkṛtā-ddecorated; namasyā-obeisdances; muni-siddhānām-of the sages and perfect saints; vandanīyā-to be offered obeisances; divaukasām-of the residents of the higher planets.

In the Skanda Purāṇa, Amṛta-sāroddhāra, it is said:

"They whose tongues are decorated with jewel prayers glorifying Lord Kṛṣṇa are praised by the residents of Devaloka. The great munis and siddhas bow down before them."

Text 353

tatraiva kārttika-māhātmye śrī-brahma-nārada-samvāde

stotrāṇāṁ paramaṁ stotraṁ
viṣṇor nāma-sahasrakam
hitvā stotra-sahasrāṇi
paṭhanīyaṁ mahā-mune

tatra-there; eva-indeed; kārttika-māhātmye-in the Kārttika-māhātmya; śrī-brahma-nārada-samvāde-in a conversation of Śrī Brahma and Śrī Narada; stotrāṇām-of prayers; paramam-supreme; stotram-prayer; viṣṇoḥ-of Lord Viṣṇu; nāma-sahasrakam-thousand names; hitvā-offering; stotra-of prayers; sahasrāṇi-thousands; paṭhanīyam-to be recited; mahā-mune-O great sage.

In the Skanda Purāṇa, Kārttika-māhātmya, Śrī Brahmā tells Śrī Nārada:

"Of all prayers the thousand names of Lord Viṣṇu is the best. O great sage, put aside the other prayers and recite the Lord's thousand names.

Text 354

tenaikena muni-śreṣṭha
paṭhitena sadā hariḥ
prītim āyati deveśo
yuga-koṭi-śatāni ca. iti.

tena-by this; ekena-one; muni-śreṣṭha-O best of sages; paṭhitena-recited; sadā-always; hariḥ-Lord Hari; prītim-pleasure; āyati-attains; deveśaḥ-the master of the dmeigods; yuga-koṭi-śatāni-hundreds and millions of yugas; ca-and; iti-thus.

"When a person once recites these thousand names, Lord Hari, the master of the demigods becomes very pleased. That pleasure stays with Him for hundreds and millions of yugas."

Text 355

snāne yat stotra-māhātmyaṁ
likhitaṁ lekhyam agrataḥ
yac ca kīrtana-māhātmyaṁ
sarvaṁ jñeyam ihāpi tat

snāne-in bathing; yat-what; stotra-māhātmyam-glorification ofm prayers; likhitam-written; lekhyam-to be written; agrataḥ-in the presence; yac-ehat; ca-and; kīrtana-māhātmyam-the glory of praises; sarvam-all; jñeyam-to be known; iha-here; api-also; tat-that.

The glories of chanting this prayer as one bathes have already been described in this book. In this place the glories of reciting the Lord's thousand names as one offers prayers is described.

Text 356

tan-nityatā

viṣṇu-dharme

nūnaṁ tat kaṇṭha-śālūkaṁ
athavā prati-jihvikā
rogo vānyo na sā jihvā
yā na stauti harer guṇān

tan-of that; nityatā-regularity; viṣṇu-dharme-in the Viṣṇu-dharma Purāṇa; nūnam-indeed; tat-that; kaṇṭha-śālūkam-a tumor in the throat; athavā-or; prati-jihvikā-soft palate; rogaḥ-disease; vā-or; anyaḥ-another; na-not; sā-that; jihvā-tongue; yā-which; na-not; stauti-praises; hareḥ-of Lord Kṛṣṇa; guṇān-the virtues.

One Should Always Chant the Lord's Glories

In the Viṣṇu-dharma Purāṇa it is said:

"A tongue that will not chant Lord Hari's glories will be attacked by a disease."

Text 357

atha vandanaṁ

praṇamed atha sāṣṭāṅgaṁ
tan-mudrāṁ ca pradarśayet
paṭhet prati-praṇāmaṁ ca
prasīda bhagavann iti

atha-now; vandanam-obeisances; praṇamet-one should bow down; atha-now; sāṣṭāṅgam-with eight limbs; tan-mudrām-that mudra; ca-and; pradarśayet-should show; paṭhet-should recite; prati-praṇāmam-with every obeisance; ca-and; prasīda-be pleased; bhagavann-O Supreme Personality of Godhead; iti-thus.

Bowing Down

One should bow down with all eight parts of the body and also show the appropriate mudrā. Each time one bows down, one should recite, "prasīda bhagavan" (O Lord, please be merciful to me!).

Text 358

tad-uktam ekādaśe śrī-bhagavatā

stavair uccāvacaiḥ stotraiḥ
paurāṇaiḥ prākṛtair api
stutvā prasīda bhagavann
iti vandeta daṇḍavat

tat-that; uktam-said; ekādaśe-in the eleventh canto; śrī-bhagavatā-by the Supreme Personality of Godhead; stavaiḥ-with prayers; uccāvacaiḥ-great and small; stotraiḥ-with prayers; paurāṇaiḥ-from the Purāṇas; prākṛtaiḥ-ordinary; api-also;

stutvā-praying; prasīda-be mericful; bhagavann-O Lord; iti-thus; vandeta-shoudl bow down; daṇḍavat-like a stick.

In Śrīmad-Bhāgavatam (11.27.45), the Supreme Personality of Godhead explains:

"The devotee should offer homage to the Lord with all kinds of hymns and prayers, both from the Purāṇas and other ancient scriptures, and also from ordinary traditions. Praying, `O Lord, please be merciful to me!' he should fall down flat like a rod and offer obeisances."***

Text 359

atha praṇāma-vidhiḥ

tatraiva

śiro mat-pādayoḥ kṛtvā
bāhubhyāṁ ca parasparam
prāpannaṁ pāhi māṁ īśa
bhītaṁ mṛtyu-grahārṇavāt

atha-now; praṇāma-vidhiḥ-the way to bow down; tatra-there; eva-indeed; śiraḥ-head; mat-pādayoḥ-at My feet; kṛtvā-doing; bāhubhyām-with both arms; ca-and; parasparam-together; prāpannam-surrendered; pāhi-please protecte; mām-me; īśa-O Lord; bhītam-aftraid; mṛtyu-grahārṇavāt-of the ocean of death.

The Way to Bow Down

In Śrīmad-Bhāgavatam (11.27.45), the Supreme Personality of Godhead again explains:

"Placing his head at the feet of the Deity, he should then stand with folded hands before the Lord and pray, `O my Lord, please protect me, who am surrendered unto You. I am most fearful of this ocean of material existence, standing as I am in the mouth of death.' "***

Text 360

kiṁ cāgame

dorbhyāṁ padbhyāṁ ca jānubhyāṁ
urasā śirasā dṛśā
manasā vacasā ceti
praṇāmo 'ṣṭāṅga īritaḥ

kiṁ ca-furthermore; agame-in the Aagama-sastra; dorbhyām-with both arms; padbhyām-with both feet; ca-and; jānubhyām-with both knees; urasā-with the chest; śirasā-with the head; dṛśā-with the eyes; manasā-with the heart; vacasā-with the words; ca-and; iti-thus; praṇāmaḥ-bowing down; aṣṭa-eight; aṅga-parts of the body; īritaḥ-said.

In the Agama-śāstra it is said:

"One should bow down with both arms, both feet, both knees, the chest, head, eyes, heart, and words. This is called bowing down with eight parts of the body.

Text 361

jānubhyāṁ caiva bāhubhyāṁ
śirasā vacasā dhiyā
pañcāṅgakaḥ praṇāmaḥ syāt
pūjāsu pravarāv imau. iti.

jānubhyām-with both knees; ca-and; eva-indeed; bāhubhyām-with both arms; śirasā-with the head; vacasā-with

words; dhiyā-intell;igence; pañcāṅgakaḥ-with five parts of the body; praṇāmaḥ-bowing down; syāt-is; pūjāsu-in worship; pravarāv-excellent; imau.-these two; iti-thus.

"One should bow down with both arms, both knees, the head, words, and intelligence. This is called bowing down with five parts of the body. These two kinds of bowing down are excellent when one worships the Lord."

Text 362

garuḍaṁ dakṣiṇe kṛtvā
kuryāt tat-pṛṣṭhato budhaḥ
avaśyaṁ ca praṇāmāṁs trīn
śaktaś ced adhikādhikān

garuḍam-garuḍa; dakṣiṇe-on the right; kṛtvā-doing; kuryāt-should do; tat-pṛṣṭhataḥ-on the back; budhaḥ-wise; avaśyam-necessarily; ca-and; praṇāman-bwoing down; trīn-three; śaktaḥ-able; cet-if; adhika-better; adhikān-better.

A wise devotee should bow down, keeping Garuḍa on one's right. One should bow down three times. If one is able, he should bow down many times.

Commentary by Śrīla Sanātana Gosvāmī

Garuḍa stands facing the Lord, so if Garuḍa is at one's right, then the Lord is at one's left. One should not bow down keeping the Lord at one's right. One also should not bow down directly facing the Lord. As one is forbidden to circumambulate only once, so also one is forbidden to bow down only once. One should bow down three times. If one is able, he should bow down many times: six times, eight times, or 108 times. The more times the better.

Text 363

tathā ca nārada-pañcarātre

sandhiṁ vīkṣya hariṁ cādyaṁ
gurūn sva-gurum eva ca
dvi-catur-viṁśad athavā
catur-viṁśāt tad-ardhakam
namet tad-ardham athavā
tad-ardhaṁ sarvathā namet

tathā-so; ca-and; nārada-pañcarātre-in the Nārada-pañcarātra; sandhim-an opportunity; vīkṣya-seeing; harim-to Lord Hari; ca-and; ādyam-the Supreme Personality of Godhead; gurūn-to the gurus; sva-gurum-to one's own guru; eva-indeed; ca-and; dvi-twice; catur-viṁśat-24; athavā-or; catur-viṁśāt-24; tad-ardhakam-half of that; namet-should bow down; tad-ardham-half of that; athavā-or; tad-ardham-half of that; sarvathā-in all respects; namet-one should bow down.

In the Nārada-pañcarātra it is said:

"At an appropriate time one should bow down before the original Supreme Personality of Godhead, the many spiritual masters, and one's own spiritual master. One should bow down 48 times, or 36 times, or 18 times, or 9 times."

Commentary by Śrīla Sanātana Gosvāmī

The original Supreme Personality of Godhead is Lord Kṛṣṇa. The many spiritual masters are described in the Kūrma Purāṇa:

yo bhāvayati yā sūte
yena vidyopadiśyate

jyeṣṭo bhrātā ca bhartā ca
    pañcaite guravaḥ smṛtāḥ

"The five spiritual masters are a person's father, mother, teacher, elder brother, and husband."

Text 364

viṣṇu-dharmottare

devārcā-darśanād eva
    praṇamen madhusūdanam
snānāpekṣā na kartavyā
    dṛṣṭvārcāṁ dvija-sattamāḥ
devārcā-dṛṣṭa-pūtaṁ hi
    śuci-sarvaṁ prakīrtitam

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; devārcādarśanāt-by seeing the worship of the Lord; eva-indeed; praṇamen-may bow down; madhusūdanam-to Lord Kṛṣṇa; snāna-bathing in holy places; apekṣāin relation to; na-not; kartavyā-needing to be done; dṛṣṭvā-seeing; arcām-the worship; dvija-sattamāḥ-O best of brāhmaṇas; devārcā-the worship of the Lord; dṛṣṭa-by seeing; pūtam-purified; hi-indeed; śuci-sarvam-completely purified; prakīrtitam-said.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"A person who sees the worship ceremony of the Lord and then bows down before Lord Kṛṣṇa does not need to bathe in sacred rivers. O best of brāhmaṇas, simply by seeing the worship of the Lord he has become completely purified."

Text 365

atha namaskāra-māhātmyaṁ

nārasiṁhe

namaskāraḥ smṛto yajñaḥ
    sarva-yajñeṣu cottamaḥ
namaskāreṇa caikena
    naraḥ pūto hariṁ vrajet

atha-now; namaskāra-māhātmyam-the Glories of Bowing Down; nārasiṁhe-in the Nṛsiṁha Purāṇa; namaskāraḥ-obeisances; smṛtaḥ-remembered; yajñaḥ-yajna; sarva-yajñeṣu-among all yajnas; ca-and; uttamaḥ-the best; namaskāreṇa-by obeisances; ca-and; ekena-one; naraḥ-a person; pūtaḥ-purified; harim-to Lord Kṛṣṇa; vrajet-goes.

The Glories of Bowing Down

In the Nṛsiṁha Purāṇa it is said:

"The yajña of bowing down before the Lord is the best of all yajñas. By bowing down only once a person becomes purified and goes to Lord Kṛṣṇa."

Text 366

skānde

daṇḍa-praṇāmaṁ kurute
    viṣṇave bhakti-bhāvitaḥ
reṇu-saṅkhyaṁ vaset svarge
    manvantara-śataṁ naraḥ

skānde-in the Skanda Purāṇa; daṇḍa-praṇāmam-bowing down like a stick; kurute-does; viṣṇave-to Lord Viṣṇu; bhakti-

bhāvitaḥ-with love and devotion; reṇu-of paritcles of dust; saṅkhyam-the number; vaset-resides; svarge-in Svargaloka; manvantara-śatam-for a hundred manvantaras; naraḥ-a person.

In the Skanda Purāṇa it is said:

"A person who with love and devotion bows down like a stick (daṇḍavat) before Lord Viṣṇu resides in Svargaloka for a period of time equal to a hundred manvantaras multiplied by the number of particles of dust he touches as he bows down."

Text 367

tatraiva śrī-brahma-nārada-samvāde

praṇamya daṇḍavad bhūmau
namaskāreṇa yo 'rcayet
sa yaṁ gatim avāpnoti
na taṁ kratu-śatair api
namaskāreṇa caikena
naraḥ pūto hariṁ vrajet

tatra-there; eva-indeed; śrī-brahma-nārada-samvāde-in a conversation of Śrī Brahma and Śrī Narada; praṇamya-bowing down; daṇḍavat-like a stick; bhūmau-to the ground; namaskāreṇa-with obeisances; yaḥ-one who; arcayet-worships; sa-he; yam-whom; gatim-destination; avāpnoti-attains; na-not; tam-that; kratu-śataiḥ-with a hundred yajnas; api-even; namaskāreṇa-with obeisances; ca-and; ekena-one; naraḥ-a person; pūtaḥ-purified; harim-to Lord Kṛṣṇa; vrajet-goes.

In the Skanda Purāṇa, in a conversation of Śrī Brahmā and Śrī Nārada, it is said:

"A person who worships Lord Hari by bowing down like a stick falling to the ground (daṇḍavat) attains a destination not to be attained by performing a hundred yajñas. By bowing down only once a person becomes purified and goes to Lord Kṛṣṇa."

Text 368

tatraiva śrī-śivomā-samvāde

bhūmim āpīḍya jānubhyāṁ
śira āropya vai bhuvi
praṇamed yo hi deveśaṁ
so 'śvamedha-phalaṁ labhet

tatra-there; eva-indeed; śrī-śivomā-samvāde-in a conversation of Śrī Śiva and Śrī Umā, it is said; bhūmim-to the ground; āpīḍya-pressing; jānubhyām-with both knees; śiraḥ-head; āropya-placing; vai-indeed; bhuvi-to the ground; praṇamet-bows; yaḥ-who; hi-indeed; deveśam-the master of the demigods; saḥ-he; aśvamedha-of an asvamedha-yajna; phalam-the result; labhet-attains.

In the Skanda Purāṇa, in a conversation of Śrī Śiva and Śrī Umā, it is said:

"A person who, His head and knees touching the ground, bows down before Lord Kṛṣṇa, the master of the demigods, attains the result of an aśvamedha-yajña."

Text 369

tatraivānyatra

tīrtha-koṭi-sahasrāṇi
tīrtha-koṭi-śatāni ca
nārāyaṇa-praṇāmasya

kalāṁ nārhanti ṣoḍaṣīm

tatra-there; eva-indeed; anyatra-in another place; tīrtha-koṭi-sahasrāṇi-thousands and millions of holy places; tīrtha-koṭi-śatāni-hundreds and millions of holy places; ca-and; nārāyaṇa-praṇāmasya-of one who bows down before the Lord; kalām-a part; na-not; arhanti-is worthy; ṣoḍaṣīm-sixteenth.

In the Skanda Purāṇa, in another passage, it is also said:

"Hundreds and thousands and millions of pilgrimages are not equal to even a sixteenth part of bowing down before Lord Nārāyaṇa.

Text 370

śāṭheynāpi namaskāraṁ
kurvataḥ śārṅga-dhanvane
śataśan mārjitaṁ pāpaṁ
tat kṣaṇād eva naśyati

śāṭheyna-by cheating; api-even; namaskāram-obeisances; kurvataḥ-doing; śārṅga-dhanvane-to the Lord who holds the Śārṅga bow; śataśan-hundreds; mārjitam-purified; pāpam-sins; tat-that; kṣaṇāt-from the moment; eva-indeed; naśyati-is destroyed.

"A hypocrite who makes a show of bowing down before Lord Kṛṣṇa, who holds the Śārṅga bow, becomes purified of hundreds of sins. His sins are destroyed in a moment.

Text 371

reṇu-maṇḍita-gātrasya
kaṇā dehe bhavanti yat
tāvad varṣa-sahasrāṇi
viṣṇuloke mahīyate

reṇu-maṇḍita-gātrasya-limbs decorated with dust; kaṇā-particles; dehe-on the body; bhavanti-are; yat-what; tāvat-so many; varṣa-sahasrāṇi-thousand years; viṣṇuloke-in Viṣṇuloka; mahīyate-is glorified.

"A person who bows down before Lord Viṣṇu is glorified on Viṣṇuloka for a period of time equal to a thousand years multiplied by the number of particles of dust that decorated his body as he bowed down.

Text 372

viṣṇu-dharmottare

abhivādyaṁ jagannāthaṁ
kṛtārthaś ca tathā bhavet
namaskāra-kriyāṁ tasya
sarva-pāpa-praṇāśinī

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; abhivādyam-obeisances; jagannātham-the Lord of the universes; kṛtārthaḥ-successful; ca-and; tathā-so; bhavet-may be; namaskāra-krīyam-obeisances; tasya-of him; sarva-pāpa-praṇāśinī-destroying all sins.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"A person who bows down before Lord Kṛṣṇa, the master of the universes, becomes all-successful and all-perfect. By bowing down he becomes free of all sins.

Text 373

jānubhyāṁ caiva pāṇibhyāṁ
śirasā ca vicakṣaṇaḥ
kṛtvā praṇāmaṁ devasya
sarvān kāmān avāpnuyāt

jānubhyām-with knees; ca-and; eva-indeed; pāṇibhyām-with both hands; śirasā-with head; ca-and; vicakṣaṇaḥ-intelligent; kṛtvā-doing; praṇāmam-bowing down; devasya-to the Lord; sarvān-all; kāmān-desires; avāpnuyāt-attains.

"A wise devotee who with his head, both hands, and both knees bows down before Lord Kṛṣṇa attains all his desires."

Text 374

viṣṇu-purāṇe

anādi-nidhanaṁ devaṁ
daitya-dānava-daraṇam
ye namanti narā nityaṁ
na hi paśyanti te yamam

viṣṇu-purāṇe-in the Viṣṇu Purāṇa; anādi-nidhanam-without beginning or end; devam-the Supreme Personality of Godhead; daitya-dānava-daraṇam-who kills the demons; ye-who; namanti-bow; narā-people; nityam-always; na-not; hi-indeed; paśyanti-see; te-they; yamam-Yamarāja.

In the Viṣṇu Purāṇa it is said:

"They who again and again bow down before Lord Kṛṣṇa, the Supreme Personality of Godhead who has neither beginning nor end, and who crushes the demons, never see Yamarāja.

Text 375

ye janā jagatāṁ nāthaṁ
nityaṁ nārāyaṇaṁ dvijāḥ
namanti na hi te viṣṇoḥ
sthānād anyatra gāminaḥ

ye-who; janā-persons; jagatām-of the universes; nātham-the master; nityam-always; nārāyaṇam-Lord Nārāyaṇa; dvijāḥ-brāhmaṇas; namanti-bow down; na-they; hi-indeed; te-they; viṣṇoḥ-of Lord Viṣṇu; sthānāt-place; anyatra-in another place; gāminaḥ-go.

"O brāhmaṇas, they who again and again bow down before Lord Nārāyaṇa, the master of the universes, go to the Lord's transcendental abode. They do not go to any other place."

Text 376

nāradīye

eko 'pi kṛṣṇasya kṛtaḥ praṇāmo
daśāśvamedhāvabhṛtair na tulyaḥ
daśāśvamedhī punar eti janma
kṛṣṇa-praṇāmī na punar-bhavāya

nāradīye-in the Nārada Purāṇ; ekaḥ-one; api-even; kṛṣṇasya-of Lord Kṛṣṇa; kṛtaḥ-done; praṇāmaḥ-obeisances; daśāśvamedhāvabhṛtaiḥ-with ten asvamedhas and avabhrtas; na-not; tulyaḥ-equal; daśāśvamedhī-a person who mperforms ten asvamedhas; punaḥ-atain; eti-goes; janma-to a birth; kṛṣṇa-praṇāmī-a person who bows down before Lord Kṛṣṇa; na-not; punar-bhavāya-for another birth.

In the Nārada Purāṇa it is said:

"Ten aśvamedha-yajñas and avabhṛtas are not equal to once bowing down before Lord Kṛṣṇa. A person who performs ten aśvamedha-yajñas must still take birth again, but a person who bows down before Lord Kṛṣṇa will never take birth again."

Text 377

hari-bhakti-sudhodaye

viṣṇor daṇḍa-praṇāmārthaṁ
bhaktena patito bhuvi
patitaṁ pātakaṁ kṛtsnaṁ
nottiṣṭhati punaḥ saha

hari-bhakti-sudhodaye-In the Hari-bhakti-sudhodaya; viṣṇoḥ-of Lord Viṣṇu; daṇḍa-praṇāmārtham-dandavat obeisances; bhaktena-by a devotee; patitaḥ-fallen; bhuvi-to the ground; patitam-fallen; pātakam-sins; kṛtsnam-all; na-not; uttiṣṭhati-rise up; punaḥ-again; saha-with.

In the Hari-bhakti-sudhodaya it is said:

"A devotee who falls down to the ground to offer daṇḍavat obeisances to Lord Viṣṇu drops all his sins at that spot. They will never rise from there again."

Text 378

pādme devadūta-vikuṇḍala-samvāde

tapas taptvā naro ghoraṁ
araṇye niyatendriyaḥ
yat phalaṁ samavāpnoti
tan natvā garuḍa-dhvajam

pādme devadūta-vikuṇḍala-samvāde-in the Padma Purāṇa, in a conversation of Devadūta and Vikuṇḍala; tapaḥ-auspterities; taptvā-performing; naraḥ-a person; ghoram-terruble; araṇye-in the forest; niyatendriyaḥ-controlling the senses; yat-what; phalam-result; samavāpnoti-attains; tan-that; natvā-bowing down; garuḍa-dhvajam-before the Lord who holds a flag of Garuḍa.

In the Padma Purāṇa, in a conversation of Devadūta and Vikuṇḍala, it is said:

"A person who bows down before Lord Kṛṣṇa, whose flag is marked with the picture of Garuḍa, attains the same result earned by an ascetic who performs terrible austerities in the forest."

Text 379

kṛtvāpi bahuśaḥ pāpaṁ
naro moha-samanvitaḥ
na yāti narakaṁ natvā
sarva-pāpa-haraṁ harim

kṛtvā-performed; api-even; bahuśaḥ-many; pāpam-sins; naraḥ-a person; moha-samanvitaḥ-bewildered; na-not; yāti-goes; narakam-to hell; natvā-bowing; sarva-pāpa-haram-who removes all sins; harim-to Lord Hari.

"A very sinful fool who bows down to Lord Hari, who removes all sins, will not go to hell."

Text 380

tatraiva vedanidhi-stutau

api pāpaṁ durācāraṁ
naraḥ tat praṇato hareḥ
nekṣante kiṅkarā yāmyā
jalūkās tapanaṁ yathā

tatra-there; eva-indeed; vedanidhi-stutau-ijn the prayers of Vedanidhi; api-whether?; pāpam-sin; durācāram-mischief; naraḥ-a person; tat-that; praṇataḥ-bowing down; hareḥ-to Lord Hari; na-not; īkṣante-see; kiṅkarā-the servants; yāmyā-of Yama; jalūkāḥ-leeches; tapanam-the sun; yathā-so.

In the Padma Purāṇa, in the prayers of Vedanidhi, it is said:

"Is it possible that a person who has bowed down before Lord Hari will be held guilty of sin? As leeches cannot see the sun, so the servants of Yamarāja cannot find any sins on such a person."

Text 381

viṣṇu-purāṇe śrī-yamasya nija-bhaṭānuśāsane

harim amara-ganārcitāṅghri-padmaṁ
praṇamati yaḥ paramārthato hi martyāḥ
tam apagata-samasta-pāpa-bandhaṁ
vraja parihṛtya yathāgnim ājya-siktam

viṣṇu-purāṇe-in the Viṣṇu Purāṇa; śrī-yamasya-of Śrī Yamarāja; nija-own; bhaṭa-soldiers; anuśāsane-in the teaching; harim-to Lord Kṛṣṇa; amara-gaṇa-by the demigods; arcita-worshiped; aṅghri-padmam-lotus feet; praṇamati-bows; yaḥ-who; paramārthataḥ-in truth; hi-indeed; martyāḥ-mortals; tam-to Him; apagata-gone; samasta-all; pāpa-of sins; bandham-bondage; vraja-go; parihṛtya-removing; yathā-as; agnim-fire; ājya-with ghee; siktam-anointed.

In the Viṣṇu Purāṇa, Śrī Yamarāja teaches his soldiers:

"They who bow down before Lord Hari, whose lotus feet are worshiped by all the demigods, have no sins. Avoid them as you would avoid jumping into a fire burning with ghee."

Text 382

brahma-vaivarte

śaraṇāgata-rakṣaṇodyataṁ
harim īśaṁ praṇamanti ye narāḥ
na patanti bhavāmbudhau sphuṭaṁ
patitān uddharati sma tān asau

brahma-vaivarte-in the Brahma-vaivarta Purāṇa; śaraṇāgata-the surrendered souls; rakṣaṇa-protection; udyatam-prepared; harim-Lord Kṛṣṇa; īśam-the Supreme Personality of Godhead; praṇamanti-bow; ye-they; narāḥ-people; na-not; patanti-fall down; bhavāmbudhau-into the ocean of birth and death; sphuṭam-clearly; patitān-fallen; uddharati sma-delivered; tān-them; asau-He.

In the Brahma-vaivarta Purāṇa it is said:

"They who bow down before Lord Hari, who is always eager to protect the surrendered souls, never fall into the ocean of repeated birth and death. If somehow they do fall, Lord Hari delivers them."

Text 383

aṣṭama-skāndhe ca bali-vākye

aho praṇāmāya kṛtaḥ samudyataḥ
prāpanna-bhaktārtha-vidhau samāhitaḥ
yal-loka-pālais tvad-anugraho 'marair
alabdha-pūrvo 'pasade 'sure 'rpitaḥ

aṣṭama-skāndhe-ijn the eighth canto; ca-also; bali-vākye-in the statement of King Bali; ahaḥ-alas!; praṇāmāya-to offer my respectful obeisances; kṛtaḥ-I did; samudyataḥ-only an endeavor; prāpanna-bhaktārtha-vidhau-in the regulative principles observed by pure devotees; samāhitaḥ-is capable; yal-what; loka-pālaiḥ-by the leaders of various planets; tvad-anugrahaḥ-Your causeless mercy; amaraiḥ-by the demigods; alabdha-pūrvaḥ-not achieved previously; apasade-unto a fallen person like me; asure-belonging to the asura community; arpitaḥ-endowed.

In Śrīmad-Bhāgavatam (8.23.2) Bali Mahārāja explains:

"What a wonderful effect there is in even attempting to offer respectful obeisances to You! I merely endeavored to offer You obeisances, but nonetheless the attempt was as successful as those of pure devotees. The causeless mercy You have shown to me, a fallen demon, was never achieved even by the demigods or the leaders of the various planets."*

Text 384

ata eva nārāyaṇa-vyūha-stave

aho bhāgyam aho bhāgyaṁ
aho bhāgyaṁ nṛṇām idam
yeṣāṁ hari-padābjāgre
śiro nyastaṁ yathā tathā

ata eva-therefore; nārāyaṇa-vyūha-stave-in the Nārāyaṇa-vyūha-stava; ahaḥ-Oh; bhāgyam-fortunate; ahaḥ-Oh; bhāgyam-fortune; ahaḥ-Oh; bhāgyam-fortunate; nṛṇām-of the people; idam-this; yeṣām-of whom; hari-padābjāgre-at Lord Kṛṣṇa's lotus feet; śiraḥ-head; nyastam-placed; yathā-as; tathā-so.

In the Nārāyaṇa-vyūha-stava it is said:

"How fortunate! How fortunate! How fortunate are they who place their heads before Lord Hari's lotus feet!"

Text 385

kiṁ ca nārasiṁhe śrī-yamoktau

tasya vai narasiṁhasya
viṣṇor amita-tejasaḥ
praṇāmaṁ ye prakurvanti
teṣām api namo namaḥ

kiṁ ca-furthermore; nārasiṁhe-in the Nṛsiṁha Purāṇa; śrī-yamoktau-in the words of Yama; tasya-of Him; vai-indeed; narasiṁhasya-Lord Nṛsiṁha; viṣṇoḥ-Lord Viṣṇu; amita-tejasaḥ-whose power is limitless; praṇāmam-obeisances; ye-who; prakurvanti-do; teṣām-to them; api-also; namaḥ-obeisances; namaḥ-obeisances.

In the Nṛsiṁha Purāṇa, Yamarāja declares:

Text 386

bhaviṣyottare ca

viṣṇor deva-jagad-dhātur
janārdana-jagat-pateḥ
praṇāmaṁ ye prakurvanti
teṣām api namo namaḥ. iti.

bhaviṣyottare-in the Bhaviṣya Purāṇa, Uttara-khaṇḍa; ca-and; viṣṇoḥ-of Lord Viṣṇu; deva-jagad-dhātuḥ-the creator of the universe and the demigods; janārdana-who rescues the devotees form sufferings; jagat-pateḥ-who is ther master of the universes; praṇāmam-obeisances; ye-who; prakurvanti-do; teṣām-of them; api-also; namaḥ-obeisances; namaḥ.-obeisances; iti-thus.

In the Bhaviṣya Purāṇa, Uttara-khaṇḍa, it is said:

"Again and again I bow down before the devotees who themselves bow down before Lord Viṣṇu, who is the master of the universes, the creator of the universes and the demigods, and the protector who rescues His devotees from dangers and sufferings."

Text 387

atha praṇāma-nityatā

bṛhan-nāradīye lubdhakopākhyānārambhe

sakṛd vā na named yas tu
viṣṇave śarma-kāriṇe
śavoparaṁ vijānīyāt
kadācid api nālapet

atha-now; praṇāma-nityatā-regularly bowing down; bṛhan-nāradīye-in the Narada Purāṇa; lubdhaka-of a hunter; upākhyāna-of the story; ārambhe-in the beginning; sakṛt-once; vā-or; na-not; namet-bows; yaḥ-who; tu-indeed; viṣṇave-to Lord Viṣṇu; śarma-kāriṇe-who grants auspiciousness and happiness; śavoparam-a corpse; vijānīyāt-know; kadācit-ever; api-even; na-not; ālapet-should talk.

One Should Regularly Bow Down Before the Lord

In the Nārada Purāṇa, in the beginning of the hunter's story, it is said:

"He is like a living corpse who has never, not even a single time, bowed down before Lord Viṣṇu, who brings happiness and good fortune. A devotee should know that and never even speak to such a sinner."

Text 388

kiṁ ca pādme vaiśākha-māhātmye yama-brāhmaṇa-samvāde

paśyanto bhagavad-dvāraṁ
nāma śastra-paricchadam
akṛtvā tat-praṇāmādi
yānti te narakaukasaḥ

kiṁ ca-furthermore; pādme-in the Padma Purāṇa; vaiśākha-māhātmye-in the Vaisakha-mahatmya; yama-brāhmaṇa-samvāde-in a conversation of yamaraja and a brāhmaṇa; paśyantaḥ-seeing; bhagavat-to the Supreme Personality of Godhead; dvāram-the door; nāma-indeed; śastra-paricchadam-with the weapon; akṛtvā-not doing; tat-praṇāmādi-beginning with offering obeisances; yānti-go; te-they; narakaukasaḥ-to a home in hell.

In the Padma Purāṇa, Vaiśākha-māhātmya, in a conversation of Yamarāja and a brāhmaṇa, it is said:

"They who see the Sudarśana-cakra-marked entrance to Lord Viṣṇu's temple but do not bow down to offer respects, make for themselves a home in hell."

Text 389

atha namaskāra-niṣiddhāni

viṣṇu-smṛtau

janma-prabhṛti yat kiñcit
pumān vai dharmam ācaret
sarvaṁ tan niṣphalaṁ yāti
eka-hastābhivādanāt

atha-now; namaskāra-nisiddhāni-prohibitions in bowing down; viṣṇu-smṛtau-in the Viṣṇu-smṛti; janma-prabhṛti-beginning from birth; yat-what; kiñcit-something; pumān-a person; vai-indeed; dharmam-religion; ācaret-does; sarvam-all; tan-that; niṣphalam-useless; yāti-goes; eka-hasta-with one hand; abhivādanāt-by offering obeisances with one hand.

Prohibitions in Offering Obeisances

In the Viṣṇu-smṛti it is said:

"A person who since his birth has carefully followed the principles of religion, but who nevertheless bows with only one hand before the Lord, negates all that he has done."

Text 390

vārāhe

vastra-prāvṛta-dehas tu
yo naraḥ praṇameta mām
śvitrī sa jāyate mūrkhaḥ
sapta janmāni bhāmini

vārāhe-in the Varāha Purāṇa; vastra-with cloth; prāvṛta-covered; dehaḥ-body; tu-indeed; yaḥ-who; naraḥ-a person; praṇameta-bows down; mām-to Me; śvitrī-a leper; sa-he; jāyate-is born; mūrkhaḥ-a fool; sapta-seven; janmāni-births; bhāmini-O beautiful one.

In the Varāha Purāṇa, the Supreme Personality of Godhead declares:

"O beautiful one, a fool who bows down before me when his entire body is completely covered with cloth becomes a leper for seven births."

Text 391

kiṁ cānyatra

agre pṛṣṭhe vāma-bhāge
samīpe garbha-mandire
japa-homa-namaskārān
na kuryāt keśavālaye

kiṁ ca-furthermore; anyatra-in another place; agre-in the presewnce; pṛṣṭhe-in the back; vāma-bhāge-on the left; samīpe-near; garbha-mandire-at the altar; japa-homa-namaskārān-japa, yajnas, and obeisances; na-not; kuryāt-does; keśavālaye-in Lord Kṛṣṇa's temple.

In another scripture it is said:

"In Lord Kṛṣṇa's temple one should not perform japa, yajña, or obeisances directly facing the altar, very close to the altar, or with the altar at the right or back."

Text 392

api ca

sakṛd bhūmau nipatito
    na śaktaḥ praṇamen muhuḥ
utthayotthāya kartavyaṁ
    daṇḍavat praṇipātanam. iti.

    api ca-also; sakṛt-once; bhūmau-to the ground; nipatitaḥ-fallen; na-not; śaktaḥ-able; praṇamen-offers obeisances; muhuḥ-again and again; utthaya-rising; utthāya-and rising; kartavyam-to be done; daṇḍavat-like a stick; praṇipātanam-bowing down; iti-thus.

    It is also said:

    "One should not fall to the ground to offer obeisances only once. If one is able, one should offer obeisances in this way again and again. One should stand up, fall down like a stick, and stand up again. Thus one should offer obeisances."

Text 393

atha pradakṣiṇā

tataḥ pradakṣiṇāṁ kuryād
    bhaktyā bhagavato hareḥ
nāmāni kīrtayan śaktau
    taṁ ca sāṣṭāṅga-vandanam

    atha-now; pradakṣiṇā-circumambulation; tataḥ-then; pradakṣiṇām-circumambulation; kuryāt-should do; bhaktyā-with devotion; bhagavataḥ-of the Supreme Personality of Godhead; hareḥ-Lord Kṛṣṇa; nāmāni-the names; kīrtayan-chanting; śaktau-in the ability; tam-to Him; ca-and; sāṣṭāṅga-vandanam-obeisances with eight parts of the body.

    Circumambulation

e by again and again bowing down with eight parts of the body.

Text 394

pradakṣiṇā-saṅkhyā

nārasiṁhe

ekaṁ caṇḍyāṁ ravau sapta
    tisro dadyād vināyake
catasraḥ keśave dadyāt
    śive tv ardha-pradakṣiṇām

    pradakṣiṇā-of circumambulation; saṅkhyā-the number; nārasiṁhe-in the Nṛsiṁha Purāṇa; ekam-one; caṇḍyām-Durgā; ravau-the sun; sapta-seven; tisraḥ-three; dadyāt-should do; vināyake-Gaṇeśa; catasraḥ-four; keśave-Kṛṣṇa; dadyāt-should do; śive-Śiva; tv-indeed; ardha-half; pradakṣiṇām-circumambulation.

    The Number of Circumambulations

    In the Nṛsiṁha Purāṇa it is said:

    "One should circumambulate Durgā one time, the sun-god seven times, Gaṇeśa three times, Lord Kṛṣṇa four times, and Śiva half a time."

Text 395

atha pradakṣiṇā-māhātmyaṁ

vārāhe

pradakṣiṇāṁ ye kurvanti
bhakti-yuktena cetasā
na te yama-puraṁ yānti
yānti puṇya-kṛtāṁ gatim

atha-now; pradakṣiṇā-māhātmyam-trhe glories of circumambulation; vārāhe-in the Varāha Purāṇa; pradakṣiṇām-circumambulation; ye-who; kurvanti-do; bhakti-yuktena-with devotion; cetasā-in the heart; na-not; te-they; yama-puram-the city of yamarāja; yānti-go; yānti-go; puṇya-kṛtām-of they who act piously; gatim-to the goal.

The Glories of Circumambulation

In the Varāha Purāṇa it is said:

"They who, their hearts filled with devotion, circumambulate the Lord do not enter Yamarāja's city. They go to the place where the saintly devotees go.

Text 396

yas triḥ pradakṣiṇaṁ kuryāt
sāṣṭāṅgaka-praṇāmakam
daśāśvamedhasya phalaṁ
prāpnuyān nātra saṁśayaḥ

yaḥ-one who; triḥ-thrice; pradakṣiṇam-circumambulation; kuryāt-does; sāṣṭāṅgaka-praṇāmakam-with eight parts of the body; daśāśvamedhasya-of ten asvamedha-yajnas; phalam-the result; prāpnuyān-attains; na-not; atra-here; saṁśayaḥ-doubt.

"A person who, bowing down again and again with eight parts of his body, performs circumambulation, attains the result of ten aśvamedha-yajñas. Of this there is no doubt."

Text 397

skānde śrī-brahma-nārada-samvāde

viṣṇor vimānaṁ yaḥ kuryāt
sakṛd bhaktyā pradakṣiṇam
aśvamedha-sahasrasya
phalam āpnoti mānavaḥ

skānde śrī-brahma-nārada-samvāde-in the Skanda Purāṇa, in a conversation of Brahmā and Nārada; viṣṇoḥ-of Lord Viṣṇu; vimānam-the temple or chariot; yaḥ-who; kuryāt-does; sakṛt-once; bhaktyā-with devotion; pradakṣiṇam-circumambulation; aśvamedha-sahasrasya-of a thousand asvamedha-yajnas; phalam-the result; āpnoti-attains; mānavaḥ-a person.

In the Skanda Purāṇa, in a conversation of Brahmā and Nārada, it is said:

"A person who with devotion once circumambulates the temple or chariot of Lord Viṣṇu attains the result of a thousand aśvamedha-yajñas."

Text 398

tatra cāturmāsya-māhātmye

catur-vāraṁ bhramībhis tu
jagat sarvaṁ carācaram
krāntaṁ bhavati viprāgrya
tat tīrtha-gamanādhikam

tatra-there; cāturmāsya-māhātmye-the glories of Caturmasya; catur-vāram-four times; bhramībhiḥ-with circumambulation; tu-indeed; jagat-the universe; sarvam-entire; carācaram-with moving and unmvoing beings; krāntam-passing through; bhavati-does; viprāgrya-O best of brāhmaṇas; tat-that; tīrtha-gamanādhikam-better than pilgrimage.

In the Skanda Purāṇa, Cāturmāsya-māhātmya, it is said:

"O best of brāhmaṇas, a person who four times circumambulates the Lord attains the result of circumambulating the entire universe filled with moving and unmoving beings. He attains a result better than going on all pilgrimages."

Text 399

tatraivānyatra

pradakṣiṇaṁ tu yaḥ kuryāt
hariṁ bhaktyā samanvitaḥ
haṁsa-yukta-vimānena
viṣṇulokaṁ sa gacchati

tatra-there; eva-indeed; anyatra-in another place; pradakṣiṇam-circumambulation; tu-indeed; yaḥ-who; kuryāt-does; harim-Lord Kṛṣṇa; bhaktyā-with devotion; samanvitaḥ-with; haṁsa-yukta-vimānena-flying on a swan; viṣṇulokam-to Viṣṇuloka; sa-he; gacchati-goes.

In the Cāturmāsya-māhātmya it is also said:

"A person who with devotion circumambulates Lord Hari flies on a swan to Lord Viṣṇu's world."

Text 400

nārasiṁhe

pradakṣiṇena caikena
deva-devasya mandire
kṛtena yat phalaṁ nṛṇāṁ
tac chṛnuṣva nṛpātmaja
pṛthvī-pradakṣiṇa-phalaṁ
yat tat prāpya hariṁ vrajet

nārasiṁhe-in the Nṛsiṁha Purāṇa; pradakṣiṇena-circuma,bul;ation; ca-and; ekena-with one; deva-devasya-of the master of the demiogds; mandire-in ther temple; kṛtena-done; yat-what; phalam-result; nṛṇām-of the people; tac-that; chṛnuṣva-please hear; nṛpātmaja-O prince; pṛthvī-pradakṣiṇa-phalam-the result of circumambulating the earth; yat-what; tat-that; prāpya-attaining; harim-to Lord Hari; vrajet-goes.

In the Nṛsiṁha Purāṇa it is said:

"O prince, please hear the result attained by a person who once circumambulates Lord Hari in His temple. Such a person attains the result of circumambulating the earth. He goes to Lord Hari."

Text 401

anyatra ca

evaṁ kṛtvā tu kṛṣṇasya
yaḥ kuryād dviḥ pradakṣiṇam
sapta-dvīpavatī-puṇyaṁ
labhate tu pade pade
paṭhan nāma-sahasraṁ tu
nāmāny evātha kevalam

anyatra-in another place; ca-and; evam-thus; kṛtvā-doing; tu-indeed; kṛṣṇasya-of Lord Kṛṣṇa; yaḥ-who; kuryāt-does; dviḥ-two; pradakṣiṇam-circumambulations; sapta-dvīpavatī-puṇyam-the piety of circumambulating the earth with its seven continents; labhate-attains; tu-indeed; pade-step; pade-by step; paṭhan-reciting; nāma-sahasram-the thousand names of the Lord; tu-indeed; nāmāni-names; eva-indeed; atha-then; kevalam-only.

In another place it is said:

"A person who, as he chants the holy names of Lord Kṛṣṇa or the thousand names of the Lord, twice circumambulates Lord Kṛṣṇa attains the result of circumambulating the earth or giving the earth in charity."

Text 402

hari-bhakti-sudhodaye

viṣṇuṁ pradakṣiṇī-kurvan
yas tatrāvartate punaḥ
tad evāvartanaṁ tasya
punar nāvartate bhave

hari-bhakti-sudhodaye-in the Hari-bhakti-sudhodaya; viṣṇum-Lord Viṣṇu; pradakṣiṇī-kurvan-circumambulating; yaḥ-one who; tatra-there; āvartate-returns; punaḥ-again; tat-that; eva-indeed; āvartanam-return; tasya-of him; punaḥ-again; na-not; āvartate-returns; bhave-to the world of birth and death.

In the Hari-bhakti-sudhodaya it is said:

"A person who walks around Lord Viṣṇu and then returns to the place where he began guarantees that he will not return to the world of birth and death."

Text 403

bṛhan-nāradīye yama-bhagīratha-samvāde

pradakṣiṇa-trayaṁ kuryād
yo viṣṇor manujeśvara
sarva-pāpa-vinirmukto
devendratvaṁ samaśnute

bṛhan-nāradīye yama-bhagīratha-samvāde-in the Nārada Purāṇa, in a conversation of Yamarāja and King Bhagīratha; pradakṣiṇa-trayam-three circumambulations; kuryāt-does; yaḥ-who; viṣṇoḥ-of Lord Viṣṇu; manujeśvara-O king; sarva-pāpa-vinirmuktaḥ-freed from all sins; devendratvam-the post of Lord Indra; samaśnute-enjoys.

In the Nārada Purāṇa, Yamarāja tells King Bhagīratha:

"O king, a person who three times circumambulates Lord Viṣṇu become free of all sins. He enjoys the post of King Indra."

Text 404

tatraiva pradakṣiṇa-māhātmye sudharmopākhyānārambhe

bhaktyā kurvanti ye viṣṇoḥ
pradakṣiṇa-catuṣṭayam
te 'pi yānti paraṁ sthānaṁ
sarva-lokottamottamam. iti.

tatra-there; eva-indeed; pradakṣiṇa-māhātmye-in the Pradaksina-mahatmya; sudharmopākhyānārambhe-in the beginning of the story of Sudharma; bhaktyā-with devotion; kurvanti-do; ye-who; viṣṇoḥ-of Lord Viṣṇu; pradakṣiṇa-catuṣṭayam-four circumambulations; te-they; api-also; yānti-go; param-to the supreme; sthānam-abode; sarva-lokottamottamam.-above all the worlds; iti-thus.

In the Nārada Purāṇa, Pradakṣiṇa-māhātmya, in the beginning of Sudharma's story, it is said:

"They who with devotion circumambulate Lord Viṣṇu go to the supreme abode above all the worlds.

Text 405

tat khyātaṁ yat su-dharmasya
pūrvasmin gṛdhra-janmani
kṛṣṇa-pradakṣiṇābhyāsān
mahā-siddhir abhūd iti

tat-that; khyātam-fame; yat-ehat; su-dharmasya-of Sudharma; pūrvasmin-prwviously; gṛdhra-janmani-in the birth as a vulture; kṛṣṇa-pradakṣiṇābhyāsāt-by circumambulating Lord Kṛṣṇa; mahā-siddhiḥ-great perfection; abhūt-was; iti-thus.

"Because in his previous life as a vulture he had circumambulated Lord Kṛṣṇa, Sudharma attained perfection."

Text 406

atha pradakṣiṇāyāṁ niṣiddhaṁ

viṣṇu-smṛtau

eka-hasta-praṇāmaś ca
eka caiva pradakṣiṇā
akāle darśanaṁ viṣṇor
hanti puṇyaṁ purā-kṛtam

atha-now; pradakṣiṇāyām-in circumambulation; niṣiddham-forbidden; viṣṇu-smṛtau-in the Viṣṇu-smṛti; eka-hasta-with one hand; praṇāmaḥ-obeisances; ca-and; eka-one; ca-and; eva-indeed; pradakṣiṇā-circumambulation; akāle-at the wrong time; darśanam-seeing; viṣṇoḥ-of Lord Viiṣṇu; hanti-kills; puṇyam-piety; purā-kṛtam-of previous time.

Prohibitions in Circumambulation

In the Viṣṇu-smṛti it is said:

"Offering obeisances with only one hand, circumambulating only once, and seeing the Deity of Lord Viṣṇu at the wrong time kill the pious merit earned before."

Text 407

kiṁ ca

kṛṣṇasya purato naiva
    sūryasyaiva pradakṣiṇām
kuryād bhramarikā-rūpaṁ
    vaimukhyāpadanīṁ prabhoḥ

    kiṁ ca-furthermore; kṛṣṇasya-of Lord k; purataḥ-in the presence; na-not; eva-indeed; sūryasya-of the sun; eva-indeed; pradakṣiṇām-circumambulation; kuryāt-should do; bhramarikā-rūpam-circumambulation; vaimukhyāpadanīm-turned from the face; prabhoḥ-of the Lord.

    It is also said:

    "A person who does not perform circumambulation before Lord Kṛṣṇa, the supreme Deity of the sun, is not allowed to appear before the Lord."

Text 408

tathā coktaṁ

pradakṣiṇaṁ na kartavyaṁ
    vimukhatvāc ca karaṇāt

    tathā-so; ca-and; uktaṁsaid; pradakṣiṇam-circumambulation; na-not; kartavyam-to be done; vimukhatvāt-because of not facing; ca-and; karaṇāt-for the reason.

    It is also said:

    "During circumambulation one should not place one's back to the Lord."

Text 409

atha karmādy-arpaṇaṁ

tataḥ śrī-kṛṣṇa-pādābje
    dāsyenaiva samarpayet
tribhir mantraiḥ sva-karmāṇi
    sarvāṇy ātmānam apy atha

    atha-now; karma-work; ādi-beginning with; arpaṇam-offering; tataḥ-then; śrī-kṛṣṇa-pādābje-to Lord Kṛṣṇa's lotus feet; dāsyena-by service; eva-indeed; samarpayet-should offer; tribhiḥ-with three; mantraiḥ-mantras; sva-karmāṇi-own work; sarvāṇi-all; ātmānam-self; api-also; atha-then.

    Giving the Results of Work and Other Offerings to the Lord

    Thinking oneself a servant of Lord Kṛṣṇa's lotus feet, and chanting three mantras, one should offer all the results of one's work to the Lord. One should also offer oneself to the Lord.

Text 410

mantraś ca

    itaḥ pūrvaṁ prāṇa-buddhi-dharmādhikarato jāgrat-svāpna-suṣupty-avasthāsu manasā vācā karmaṇā hastābhyāṁ padbhyām udareṇa śiṣṇā yat smṛtaṁ yad uktaṁ yat kṛtaṁ tat sarvaṁ śrī-kṛṣṇārpaṇaṁ bhavatu svāhā. māṁ madīyaṁ ca sakalaṁ haraye samarpayāmīti. oṁ tat sat. iti.

    mantraḥ-the mantra; ca-and; itaḥ-thus; pūrvam-before; prāṇa-life; buddhi-intelligence; dharma-and religion; adhikarataḥ-being more; jāgrat-waking; svāpna-dreaming; suṣupti-and dreamless sleep; avasthāsu-in the conditions; manasā-with the mind; vācā-words; karmaṇā-deeds; hastābhyām-with both hands; padbhyām-with both feet; udareṇa-with stomach; śiṣṇā-with genitals; yat-what; smṛtam-remembered; yat-what; uktam-said; yat-what; kṛtam-done; tat-that;

sarvam-all; śrī-kṛṣṇārpaṇam-an offering to Lord Kṛṣṇa; bhavatu-may be; svāhā-Svāhā; mām-to me; madīyam-mine; ca-and; sakalam-all; haraye-to Lord Hari; samarpayāmi-I offer; iti-thus; oṁ tat sat-Oṁ Tat Sat; iti-thus.

The Mantra

"My life, intelligence, pious deeds, whatever in waking, dreaming, or dreamless sleep I have done with my mind, words, actions, hands, feet, stomach, and genitals, and everything I have remembered, spoken, and done is now offered to Lord Kṛṣṇa. Svāhā. I now offer myself and everything I possess to Lord Hari. Oṁ Tat Sat."

Text 411

atha tatra karmārpaṇaṁ

brhan-nāradīye

virāgī cet karma-phale
na kiñcid api kārayet
arpayet sva-kṛtaṁ karma
prīyatām iti me hariḥ

atha-now; tatra-there; karmārpaṇam-offering work; brhan-nāradīye-in the Narada Purāṇa; virāgī-renounced; cet-if; karma-of work; phale-in the result; na-not; kiñcit-anything; api-even; kārayet-may do; arpayet-may iffer; sva-kṛtam-personally done; karma-work; prīyatām-may be pleased; iti-thus; me-with me; hariḥ-Lord Kṛṣṇa.

Offering the Results of One's Work

In the Nārada Purāṇa it is said:

"Even if a person is renounced and does not engage in fruitive work, he may still offer what he does to the Lord and pray, `May Lord Kṛṣṇa have mercy on me'."

Text 412

ata eva kūrma-purāṇe

prīṇatu bhagavān īśaḥ
karmaṇānena śaśvataḥ
karoti satataṁ buddhyā
brahmārpaṇam idaṁ param

ata eva-therefore; kūrma-purāṇe-in the Kūrma Purāṇa; prīṇatu-may be pleased; bhagavān-the Lord; īśaḥ-the Supreme; karmaṇā-by work; anena-this; śaśvataḥ-always; karoti-soes; satatam-always; buddhyā-with intelligence; brahmārpaṇam-an offering to the Supreme; idam-this; param-then.

In the Kūrma Purāṇa it is said:

"May the Supreme Personality of Godhead always be pleased with my work. Because He gives intelligence it is He who does everything. This work is therefore offered to Him.

Text 413

yad vā phalānāṁ sannyāsaṁ
prakuryāt parameśvare
karmaṇām etad apy āhur
brahmārpaṇam anuttamam

yat-what; vā-or; phalānām-of the results; sannyāsām-renunciation; prakuryāt-should do; parameśvare-to the Supreme Personality of Godhead; karmaṇām-of work; etat-this; api-also; āhuḥ-said; brahmārpaṇam-an offering to the Supreme; anuttamam-peerless.

"In this way one should renounce the fruits of one's work, offering them to the Supreme Personality of Godhead. the sages say this is the best offering to the Supreme4."

Text 414

atha karmārpaṇa-vidhiḥ

dakṣeṇa pāṇinārghya-stham
gṛhītvā cūlukodakam
nidhāya kṛṣṇa-pādābja-
samīpe prārthayed idam

atha-now; karmārpaṇa-vidhiḥ-the way to offer one;s work; dakṣeṇa-with the right; pāṇinā-hand; arghya-stham-arghya; gṛhītvā-taking; cūlukodakam-a handful of water; nidhāya-placing; kṛṣṇa-pādābja-samīpe-at Lord Kṛṣṇa's lotus feet; prārthayet-should pray; idam-this.

The Way to Offer the Results of One's Work

In one;s right hand one should take a palmful of water, place it near Lord Kṛṣṇa's lotus feet, and recite the following prayer.

Text 415

pāda-traya-kramākrāntā
trailokeśvara keśava
tvat-prasādād idaṁ toyaṁ
pādyaṁ te 'stu janārdana

pāda-traya-kramākrāntā-O Lord who covered the universe in three steps; trailokeśvara-O master of the three worlds; keśava-O Kṛṣṇa; tvat-of You; prasādāt-by mercy; idam-this; toyam-water; pādyam-for washing the feet; te-of You; astu-may be; janārdana-O Lord who rescues the devotees from troubles and sufferings.

"O Lord Keśava, O master of the three worlds, O Lord who traversed the universe in three steps, O Lord who rescues the devotees from dangers and sufferings, by Your mercy may this water be accepted to wash Your feet."

Text 416

atha karmārpaṇa-māhātmyaṁ

bṛhan-nāradīye

para-loka-phala-prepsuḥ
kuryāt karmāṇy atandritaḥ
harer nivedayet tāni
tat sarvaṁ tv akṣayaṁ bhavet

result of the supreme world; prepsuḥ-desiring; kuryāt-should do; karmāṇi-work; atandritaḥ-without fatigue; hareḥ-to Lord Kṛṣṇa; nivedayet-should offer; tāni-that; tat-that; sarvam-all; tv-indeed; akṣayam-eternal; bhavet-may become.

The Glories of Offering the Results of One's Work to the Lord

In the Nārada Purāṇa it is said:

"A person who desires to attain the spiritual world should work tirelessly on the Lord's behalf. He should offer everything to the Lord and everything will bring an eternal result."

Text 417

ata eva nārāyaṇa-vyūha-stave

kṛṣṇārpita-phalāḥ kṛṣṇaṁ
sva-dharmeṇa yajanti ye
viṣṇu-bhakty-arthino dhanyās
tebhyo 'pīha namo namaḥ

ata eva-therefore; nārāyaṇa-vyūha-stave-in the Nārāyaṇa-vyūha-stava;kṛṣṇārpita-phalāḥ kṛṣṇam-the results offered to Śrī Kṛṣṇa; sva-dharmeṇa-by one;s own nature; yajanti-worship; ye-who; viṣṇu-bhakty-arthinaḥ-desiring devotional service to Lord Viṣṇu; dhanyāḥ-fortunate; tebhyaḥ-to them; api-also; iha-here; namo namaḥ-obeisances.

In the Nārāyaṇa-vyūha-stava it is said:

"I offer my respectful obeisances to they who, desiring to attain pure devotion to Lord Kṛṣṇa, worship Him by following their own religious duties and offering all the results of their work to Him."

Text 418

atha svārpaṇa-vidhiḥ

ahaṁ bhagavato 'ṁśo 'smi
sadā dāso 'smi sarvathā
tat-kṛpāpekṣako nityaṁ
ity ātmānaṁ samarpayet

atha-now; svārpaṇa-vidhiḥ-the way to offer oneself; aham-I; bhagavataḥ-of the Supreme Personality of Godhead; aṁśaḥ-par and parcel; asmi-I am; sadā-eternally; dāsaḥ-servant; asmi-I am; sarvathā-in all ways; tat-kṛpāpekṣakaḥ-dependent on His mercy; nityam-eternally; iti-thus; ātmānam-myself; samarpayet-I offer.

The Way to Offer Oneself to the Lord

"I am part and parcel of the Supreme Personality of Godhead. I am His servant eternally. I am always dependent on His mercy." Saying this, one should offer oneself to the Lord.

Text 419

tathā coktaṁ śrī-saṅkarācarya-padaiḥ

saty api bhedāgame nātha
tavāhaṁ na māmakīnas tvam
samudro hi taraṅgaḥ kvacana
samudro na taraṅgaḥ

tathā-so; ca-and; uktam-said; śrī-saṅkarācarya-padaiḥ-by AkrūraŚaṅkaracarya; sati-in the Supreme; api-even; bheda-difference; āgame-in the arrival; nātha-O Lord; tava-of You; aham-i; na-not; māmakīnaḥ-mine; tvam-You; samudraḥ-an ocean; hi-indeed; taraṅgaḥ-wave; kvacana-somwhere; samudraḥ-oceasn; na-not; taraṅgaḥ-wave.

Śrīpada Śaṅkarācārya explains:

"O Lord, when we meet I will be Your property, but You will not be my property. A wave is part of the ocean, but the ocean is not part of the wave."

Commentary by Śrīla Sanātana Gosvāmī

Living in the material world, one is separated from the Supreme Lord. When a person becomes enlightened with spiritual knowledge he is not longer separated from the Lord. This verse gives a good example to describe the truth that the living entities are simultaneously one and different from the Lord.

Text 420

athātmārpaṇa-māhātmyaṁ

saptama-skāndhe śrī-prahlādoktau

dharmārtha-kāmā iti yo 'bhihitās tri-varga
    īkṣā trayī naya-damau vividha ca vārtā
manye tad etad akhilaṁ nigamasya satyaṁ
    svātmārpaṇaṁ sva-suhṛdaḥ paramasya puṁsaḥ

atha-now; ātmārpaṇa-māhātmyam-the glories of offering oneself; saptama-skāndhe-in the Seventh Canto; śrī-prahlādoktau-in the words of Śrī Prahlada; dharma-religion; artha-economic development; kāmā-regulated sense gratification; iti-thus; yaḥ-which; abhihitāḥ-prescribed; tri-varga-the group of three; īkṣā-self realization; trayī-the Vedic ritualistic ceremonies; naya-logic; damau-and the science of law and order; vividha-varieties of ; ca-also; vārtā-occupational duties, or one;s livelihood; manye-I consider; tat-them; etat-these; akhilam-all; nigamasya-of the Vedas; satyam-truth; svātmārpaṇam-the full surrendering of one's self; sva-suhṛdaḥ-unto the supreme friend; paramasya-the ultimate; puṁsaḥ-pesonality.

The Glories of Offering Oneself to the Lord

In Śrīmad-Bhāgavatam (7.6.26) Prahlāda Mahārāja explains:

"Religion, economic development, and sense gratification: these are described in the Vedas as tri-varga, or three ways to salvation. Within these three categories are education and self realization, ritualistic ceremonies performed according to Vedic injunction, logic, the science of law and order, and the various means of earning one's livelihood. These are the external subject matters of study in the Vedas, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Viṣṇu to be transcendental."*

Text 421

ekādaśe śrī-bhagavad-uddhava-samvāde

martyo yadā tyakta-samasta-karmā
    niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno
    mayātma-bhūyāya ca kalpate vai

ekādaśe-in the eleventh canto; śrī-bhagavad-uddhava-samvāde-in a conversation of Uddhava and the Supreme Personality of Godhead; martyaḥ-the living entity sibjected to birth and death; yadā-as soon as; tyakta-given up; samasta-all; karmā-fruitive activities; niveditātmā-a fully surrendered soul; vicikīrṣitaḥ-desired to act; me-by me; tadā-at that time; amṛtatvam-immortality; pratipadyamānaḥ-attaining; mayā-with Me; ātma-bhūyāya-for becoming of a similar nature; ca-also; kalpate-is eligible; vai-certainly.

In Śrīmad-Bhāgavatam (11.29.34) the Supreme Personality of Godhead tells Uddhava:

"The living entity who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."*

Text 422

atha japaḥ

japasya purato kṛtvā
    prāṇāyāma-trayaṁ budhaḥ
mantrārtha-smṛti-pūrvaṁ ca
    japed aṣṭottaraṁ śatam
mūlaṁ lekhyena vidhinā
    sadaiva japa-mālayā

atha-now; japaḥ-japa; japasya-of japa; purataḥ-in the presence; kṛtvā-doing; prāṇāyāma-trayam-three pranayamas; budhaḥ-wise; mantrārtha-smṛti-pūrvam-remembrance of the mantra's meaning; ca-and; japet-should chant; aṣṭottaraṁ śatam-108; mūlam-mula; lekhyena-what is written; vidhinā-by rules; sadā-always; eva-indeed; japa-mālayā-of a garland of japa.

Japa

After performing three prāṇāyāamas and remembering the purpose of the mantra, one should, following the regulations written in scripture, chant one's japa mantra 108 times regularly.

Text 423

śaktau 'ṣṭādhika-sāhasraṁ
    japet taṁ cārpayan japam
prāṇāyāmaś ca kṛtvā trīn
    dadyāt kṛṣṇa-kare jalam

śaktau-in ability; aṣṭādhika-sāhasram-1,008; japet-should chant japa; tam-that; ca-and; arpayan-offering; japam-japa; prāṇāyāmaḥ-pranayama; ca-and; kṛtvā-doing; trīn-three; dadyāt-should give; kṛṣṇa-kare-in Lord Kṛṣṇa's hand; jalam-water.

If one is able, one should chant the japa mantra 1,008 times. After performing three prāṇāyāmas one should offer water to Lord Kṛṣṇa's hand.

Text 424

tatra cāyaṁ mantraḥ

guhyāti-guhya-goptā tvaṁ
    gṛhāṇāsmat-kṛtaṁ japam
siddhir bhavatu me deva
    tvat-prasādāt tvayi sthite. iti.

tatra-there; ca-and; ayam-this; mantraḥ-mantra; guhyāti-guhya-goptā-the protector of the greatest secrets; tvam-You; grhāṇa-please accept; āsmat-by us; krtam-done; japam-japa; siddhiḥ-perfection; bhavatu-may be; me-of me; deva-O Lord; tvat-prasādāt-by Your mercy; tvayi-in You; sthite-situated; iti-thus.

That Mantra

"O Lord, You are the protector of the most confidential secrets. Please accept my offering of japa. O Lord, by Your mercy may I attain spiritual perfection."

Text 425

japa-prakāro yo 'pekṣyo
    mālādi-niyamātmakaḥ

puraścarya-prasaṅge tu
sa vilikhiṣyate 'grataḥ

japa-of japa; prakāraḥ-the method; yaḥ-which; apekṣyaḥ-to be considered; mālādi-niyamātmakaḥ-a prescribed number of chantings; puraścarya-prasaṅge-in relation to purascarana; tu-indeed; sa-that; vilikhiṣyate-will be written; agrataḥ-in the beginning.

The method one should adopt for chanting japa will be described later in this book.

Text 426

arpitaṁ taṁ ca sañcintya
svi-kṛtaṁ prabhunākhilam
punaḥ stutvā yatha-śakti
praṇamya prārthayed imam

arpitam-offered; tam-that; ca-and; sañcintya-thinking; svi-kṛtam-accepted; prabhunā-by the Lord; akhilam-all; punaḥ-again; stutvā-praying; yatha-śakti-as one is able; praṇamya-bowing down; prārthayet-should offer prayers; imam-this.

When one has offered his chanting of japa and one thinks the Lord has accepted it all, then, as far as one is able, one should bow down and recite prayers.

Text 427

atha prārthanam

āgame

mantra-hīnaṁ kriyā-hīnaṁ
bhakti-hīnaṁ janārdana
yat pūjitaṁ mayā deva
paripūrṇaṁ tad astu me

atha-now; prārthanam-prayers; āgame-in the Agama-sastra; mantra-hīnam-without mantras; kriyā-hīnam-without proper actions; bhakti-devotion; hīnam-without; janārdana-O Lord Kṛṣṇa; yat-what; pūjitam-worshiped; mayā-by me; deva-O Lord; paripūrṇam-perfect; tat-that; astu-may be; me-of me.

Prayers

In the Agama-śāstra it is said:

"O Lord Kṛṣṇa, may my worship become perfect, even though it is offered without proper actions, proper mantras, or real devotion."

Text 428

kiṁ ca

yad dattaṁ bhakti-mātreṇa
patraṁ puṣpaṁ phalaṁ jalam
āveditaṁ nivedyaṁ tu
tad gṛhāṇānukampayā

kiṁ ca-furthermore; yat-what; dattam-offered; bhakti-mātreṇa-simply with devotion; patram-leaf; puṣpam-flower; phalam-fruit; jalam-water; āveditam-offered; nivedyam-offering; tu-indeed; tat-that; gṛhāṇa-please accept; anukampayā-with mercy.

It is also said:

"O Lord, please accept this fruit, leaf, flower, and water that I have offered with love.

Text 429

vidhi-hīnaṁ mantra-hīnaṁ
yat kiñcid upapāditam
kriyā-mantra-vihīnaṁ vā
tat sarvaṁ kṣantum arhasi

vidhi-hīnam-without rules; mantra-hīnam-without mantras; yat-what; kiñcit-something; upapāditam-done; kriyā-mantra-vihīnam-without mantras or proper actions; vā-or; tat-that; sarvam-all; kṣantum-to forgive; arhasi-are worthy.

"Please forgive all that I have done without proper mantras or proper actions."

Text 430

kiṁ ca

ajñānād athavā jñānād
aśubhaṁ yan mayā kṛtam
kṣantum arhasi tat sarvaṁ
dāsyenaiva gṛhāṇa mām

kiṁ ca-furthermore; ajñānāt-out of ignorance; athavā-or; jñānāt-with knowledge; aśubham-inauspicious; yan-what; mayā-by me; kṛtam-done; kṣantum-to forgive; arhasi-are worthy; tat-that; sarvam-all; dāsyena-by service; eva-indeed; gṛhāṇa-please accept; mām-me.

It is also said:

"Please forgive whatever wrong I have done, either knowingly or unknowingly. Please accept me as Your servant.

Text 431

sthitiḥ sevā gatir yātrā
smṛtiś cintā stutir vacaḥ
bhūyāt sarvātmanā viṣṇo
madīyaṁ tvayi ceṣṭitam

sthitiḥ-situation; sevā-service; gatiḥ-goal; yātrā-travel; smṛtiḥ-memory; cintā-meditation; stutiḥ-prayers; vacaḥ-words; bhūyāt-may be; sarvātmanā-with the entire heart; viṣṇaḥ-O Lord Viṣṇu; madīyam-my; tvayi-in You; ceṣṭitam-deeds.

"My place, service, goal, travel, memory, thought, prayers, words, and everything I do, O Lord Viṣṇu, I offer to You with all my heart."

Text 432

api ca

kṛṣṇa rāma mukunda vāmana vāsudeva jagad-guro
matsya kacchapa nārasiṁha varāha rāghava pāhi mām

api-also; ca-and; kṛṣṇa-O Kṛṣṇa; rāma-O Rāma; mukunda-O Mukunda; vāmana-O Vāmana; vāsudeva-O Vāsudeva; jagad-guraḥ-O master of the worlds; matsya-O Matsya; kacchapa-O Kūrma; nārasiṁha-O Nṛsiṁha; varāha-O Varāha; rāghava-O Rāmacandra; pāhi-please protect; mām-me.

It is also said:

"O Kṛṣṇa, O Rāma, O Mukunda, O Vāmana, O Vāsudeva, O master of the worlds, O Matsya, O Kūrma, O Nṛsiṁha, O Varāha, O Rāmacandra, please protect me.

Text 433

deva-dānava-nāradādi-vandya dayā-nidhe
devakī-suta dehi me tava pāda-bhaktim acañcalām

deva-dānava-nāradādi-vandya-worshiped by the devas and danavas headed by Narada; dayā-nidhe-O ocean of mercy; devakī-suta-O son of Devakī; dehi-please give; me-to me; tava-of You; pāda-bhaktim-devotion for the feet; acañcalām-unwavering.

"O Lord worshiped by the devas and dānavas headed by Nārada, O ocean of mercy, O son of Devakī, please give me unwavering devotion for Your feet."

Text 434

śrī-viṣṇu-purāṇe

nātha yoṇi-sahasreṣu
yeṣu yeṣu vrajāmy aham
teṣu teṣv acyutā bhaktir
acyutāstu sadā tvayi

śrī-viṣṇu-purāṇe-in the Viṣṇu Purāṇa; nātha-O Lord; yoṇi-sahasreṣu-in thousands of wombs; yeṣu yeṣu-in whatever; vrajāmi-I go; aham-I; teṣu teṣu-in them; acyutā-unwavering; bhaktiḥ-devotion; acyutā-O infallible one; astu-may be; sadā-always; tvayi-for You.

In the Viṣṇu Purāṇa it is said:

"O infallible Lord, in whatever thousands of births I will take in this world may I always have unflinching devotion for You.

Text 435

yā prītir avivekānāṁ
viṣayeṣv anapāyinī
tvām anusmarataḥ sā me
hṛdayān māpasarpatu

yā-what; prītiḥ-happiness; avivekānām-of the fools; viṣayeṣv-in the objects of the material senses; anapāyinī-following; tvam-You; anusmarataḥ-by remembering; sā-that; me-of me; hṛdayān-from the heart; mā-may not; apasarpatu-depart.

"O Lord, as the fools love material sense objects, let me always love and remember You. May love for You never leave my heart."

Commentary by Śrīla Sanātana Gosvāmī

If the last word is divided "māpa sarpatu", the word "mā" may mean "the goddess of fortune, and “pa" may mean "husband". Thus the word māpa" means "O husband of the goddess of fortune". Interpreted in this way the verse means:

"O husband of the goddess of fortune, the fools love material sense objects. Please let me always remember You. May the love for material sense objects leave my heart."

Text 436

pāṇḍava-gītāyāṁ

kīṭeṣu pakṣiṣu mṛgeṣu sarīsṛpeṣu
rakṣaḥ-piśācā-manujeṣv api yatra tatra
jātasya me bhavatu keśava te prasādāt
tvayy eva bhaktir atulā vyābhicāriṇī ca

pāṇḍava-gītāyām-in the Pāṇḍava-gītā; kīṭeṣu-in insects and worms; pakṣiṣu-in birds; mṛgeṣu-in beasts; sarīsṛpeṣu-in snakes; rakṣaḥ-in raksasas; piśācā-witches; manujeṣv-human beings; api-and; yatra-where; tatra-there; jātasya-born; me-of me; bhavatu-may be; keśava-O Keśava; te-of You; prasādāt-by the mercy; tvayi-in You; eva-indeed; bhaktiḥ-devotion; atulā-peerless; vyābhicāriṇī-unwavering; ca-and.

In the Pāṇḍava-gītā it is said:

"O Lord Keśava, wherever I take birth, whether as a worm, an insect, a beast, a snake, a demon, a witch, or a human being, may I, by Your mercy, always have unflinching devotion to You."

Text 437

pādme

yuvatīnāṁ yathā yuni
yunāṁ ca yuvatau yathā
mano 'bhiramate tadvan
mano me ramatāṁ tvayi

pādme-in the Padma Purāṇa; yuvatīnām-of young girls; yathā-as; yuni-fro a young boy; yunām-of young boys; ca-and; yuvatau-for a young girl; yathā-as; manaḥ-mind; abhiramate-takes pleasure; tadvan-so; manaḥ-mind; me-of me; ramatām-may take pleasure; tvayi-in You.

In the Padma Purāṇa it is said:

"O my Lord, I know that young girls have natural affection for young boys, and that young boys have natural affection for young girls. I am praying at Your lotus feet that my mind may become attracted unto You in the same spontaneous way."*

Text 438

athāparādha-kṣamārpaṇaṁ

tato 'parādhān śrī-kṛṣṇaṁ
kṣamā-śīlaṁ kṣamāpayet
sa-kāku kīrtayan ślokān
uttamān sampradāyikān

atha-now; aparādha-offenses; kṣamā-forgiveness; arpaṇam-offering; tataḥ-then; aparādhān-offenses; śrī-kṛṣṇam-to Lord Kṛṣṇa; kṣamā-frgiveness; śīlam-by nature; kṣamāpayet-may forgive; sa-kāku-with plaintive words; kīrtayan-glorifying; ślokān-verses; uttamān-peerless; sampradāyikān-from the sampradaya.

The Forgiveness of Offenses

Then, glorifying Him with peerless prayers handed down in the disciplic succession, with words filled with emotion

one shou

Text 439

tathā hi

aparādha-sahasrāṇi
kriyante 'har-niśaṁ mayā
dāso 'ham iti māṁ matvā
kṣamasva madhusūdana

tathā hi-furthermore; aparādha-sahasrāṇi-thousands of offesnes; kriyante-are done; ahaḥ-day; niśam-and night; mayā-by me; dāsaḥ-servant; aham-I; iti-thus; mām-me; matvā-considering; kṣamasva-please forgive; madhusūdana-O Kṛṣṇa.

It is said:

"Day and night I commit thousands of offenses. O Lord Madhusūdana, please think of me as Your servant and forgive me."

Text 440

kiṁ ca

pratijñā tava govinda
na me bhaktaḥ praṇaśyati
iti saṁsrtya saṁsmṛtya
prāṇān sandhārayāmy aham

kiṁ ca-furthermore; pratijñā-promise; tava-of You; govinda-O Lord Kṛṣṇa; na-not; me-of Me; bhaktaḥ-the devotee; praṇaśyati-pewrishes; iti-this; saṁsrtya-remembering; saṁsmṛtya-and remem,bering; prāṇān-life; sandhārayāmi-I maintain; aham-I.

It is also said:

"`My devotee will never perish.' O Lord Govinda, that was Your promise. I remember that promise again and again. That is how I stay alive."

Text 441

athāparādhāḥ

āgame

yānair vā pādukair vāpi
gamanaṁ bhagavad-gṛhe
devotsavādy-asevā ca
apraṇāmas tvad-agrataḥ

atha-now; aparādhāḥ-offenses; āgame-in the Agama-sastra; yānaiḥ-by vehicles; vā-or; pādukaiḥ-with shoes; vā-or; api-also; gamanam-going; bhagavad-gṛhe-in the temple of the Lord; deva-of the Lord; utsava-festivals; ādi-beginning with; asevā-without service; ca-and; apraṇāmaḥ-without bowing down; tvad-agrataḥ-in Your presence.

Offenses

In the Agama-śāstra it is said:

"1. One should not enter the temple of the Deity in a car or palanquin or with shoes on the feet, 2. One should not fail

to observe the various festivals for the pleasure of the Supreme Personality of Godhead, such as Janmāṣṭamī and Rathayātrā, 3. One should not avoid bowing down before the Deity, . . .*

Text 442

ucchiṣṭe vāthavāśauce
bhagavad-darśanādikam
eka-hasta-praṇāmaś ca
tat-purastāt pradakṣiṇam

ucchiṣṭe-in eating remnants; vā-or; athavā-or; aśauce-uncelan; bhagavad-darśanādikam-beginning with seeing the Lord; eka-hasta-with one hand; praṇāmaḥ-bowing; ca-and; tat-purastāt-before Him; pradakṣiṇam-circumambulating.

. . . 4. One should not enter the temple to worship the Lord without having washed one's hands and feet after eating, 5. one should not enter the temple in a contaminated state, (According to Vedic scripture, if someone dies in the family the whole family becomes contaminated for some time, according to its status. For example, if the family is brāhmaṇa their contamination period is twelve days, for the ksatriyas and vaiśyas it is fifteen days, and for the śūdras thirty days.) 6. One should not bow down on one hand, 7. One should not circumambulate in front of Śrī Kṛṣṇa, (the process of circumambulating the temple is that one should begin circumambulating from the Deity's right-hand side of the temple and come round. Such circumambulation should be performed outside the temple structure at least three times daily.) . . .*

Text 443

pāda-prasāraṇaṁ cāgre
tathā paryaṅka-bandhanam
śayanaṁ bhakṣaṇaṁ vāpi
mithyā-bhāṣaṇam eva ca

pāda-prasāraṇam-spreading the feet; ca-and; agre-in the presence; tathā-so; paryaṅka-bandhanam-holding on the seat; śayanam-lying down; bhakṣaṇam-eating; vā-or; api-also; mithyā-bhāṣaṇam-speaking lies; eva-indeed; ca-and.

. . . 8. One should not spread his legs before the Deity, 9. One should not sit before the Deity holding the ankles, elbows, or knees with one's hands, 10. One should not lie down before the Deity of Kṛṣṇa, 11. One should not accept prasāda before the Deity, 12. One should never speak a lie before the Deity, . . .*

Text 444

uccair bhāṣā mitho jalpo
rodanāni ca vigrahaḥ
nigrahānugrahau caiva
nṛṣu ca krūra-bhāṣaṇam

uccaiḥ-loudly; bhāṣā-talking; mithaḥ-together; jalpaḥ-talking; rodanāni-crying out; ca-and; vigrahaḥ-fighting; nigraha-rebuking; anugrahau-being kind; ca-and; eva-certainly; nṛṣu-to the people; ca-and; krūra-bhāṣaṇam-speaking harshly.

. . . 13. One should not talk very loudly before the Deity, 14. One should not talk with others before the Deity, 15. One should not cry or howl before the Deity, 16. One should not quarrel or fight before the Deity, 17. One should not chastise anyone before the Deity, 18. One should not be charitable to beggars before the Deity, 19. One should not speak very harshly to others before the Deity, . . .*

Text 445

kambalāvaraṇaṁ caiva
para-nindā para-stutiḥ
aślīla-bhāṣaṇaṁ caiva

adho-vāyu-vimokṣaṇam

kambalāvaraṇam-a fur blanket; ca-and; eva-indeed; para-nindā-rebuking others; para-stutiḥ-praising others; aślīla-bhāṣaṇam-speaking ill names; ca-and; eva-indeed; adho-vāyu-vimokṣaṇam-passing air.

. . . 20. One should not wear a fur blanket before the Deity, 21. One should not eulogize or praise anyone before the Deity, 22. One should not speak any ill names before the Deity, 23. One should not pass air before the Deity, . . .*

Text 446

śaktau gauṇopacāraś ca
anivedita-bhakṣaṇam
tat-tat-kālodbhavānāṁ ca
phalādīnām anarpaṇam

śaktau-in ability; gauṇopacāraḥ-worshiping; ca-and; anivedita-waht is not offered to the Deity; bhakṣaṇam-eating; tat-tat-kāla-various times; udbhavānām-grown; ca-and; phalādīnām-fruits and other things; anarpaṇam-not offering.

. . . 24. One should not fail to worship the Deity according to one's means, (In the Bhagavad-gītā it is stated that the Lord is satisfied if some devotee offers Him a leaf or a little water. This formula prescribed by the Lord is universally applicable, even for the poorest man. But that does not mean that one who has sufficient means to worship the Lord very nicely should also adopt this method and try to satisfy the Lord simply by offering water and a leaf. If he has sufficient means, he should offer nice decorations, nice flowers, and nice foodstuffs and observe all ceremonies. It is not that one should try to satisfy the Supreme Lord with a little water and a leaf, and for himself spend all his money in sense gratification.), 25. One should not eat anything that is not offered first to Kṛṣṇa, 26. One should not fail to offer fresh fruit and grains to Kṛṣṇa, according to the season, . . . *

Text 447

viniyuktāvaśiṣṭasya
pradānaṁ vyañjanādike
pṛṣṭhī-kṛtvāsanaṁ caiva
pareṣām abhivādanam

viniyuktāvaśiṣṭasya-of what is not offered; pradānam-offering; vyañjanādike-foodstuffs; pṛṣṭhī-kṛtvāsanam-sitting by placing the back; ca-and; eva-certainly; pareṣām-of superiors; abhivādanam-obeisances.

. . . 27. After food has been cooked, no one should be offered any foodstuff unless it is first offered to the Deity, 28. One should not sit with his back toward the Deity, . . . *

Text 448

gurau maunaṁ nija-stotraṁ
devatā-nindanaṁ tathā
aparādhās tathā viṣṇor
dva-triṁśat parikīrtitāḥ

gurau-before the spiritual master; maunam-silence; nija-stotram-praising oneself; devatā-nindanam-insulting the demigods; tathā-so; aparādhāḥ-offenses; tathā-so; viṣṇoḥ-of Lord Viṣṇu; dva-triṁśat-32; parikīrtitāḥ-said.

. . . 29. One should not offer obeisances silently to the spiritual master, or in other words, one should recite aloud the prayers to the spiritual master while offering obeisances, 30. One should not fail to offer some praise in the presence of the spiritual master, 31. One should not praise himself before the spiritual master, 32. One should not deride the demigods before the Deity.* These are thirty-two offenses to Lord Viṣṇu."

Text 449

vārāhe

dva-triṁśad aparādhā ye
kīrtyante vasudhe mayā
vaiṣṇavena sadā te tu
varjanīyāḥ prayatnataḥ

vārāhe-in the Varāha Purāṇa; dva-triṁśat-32; aparādhā-offenses; ye-which; kīrtyante-said; vasudhe-O earth; mayā-by Me; vaiṣṇavena-by a Vaiṣṇava; sadā-always; te-they; tu-indeed; varjanīyāḥ-to be avoided; prayatnataḥ-carefully.

In the Varāha Purāṇa the Supreme Personality of Godhead says:

"O earth-goddess, now I will describe to you thirty-two offenses that the Vaiṣṇavas should avoid with care.

Text 450

ye vai na varjayanty etān
aparādhān mayoditān
sarva-dharma-paribhraṣṭāḥ
pacyante narake ciram

ye-who; vai-indeen; na-not; varjayanti-avoid; etān-these; aparādhān-offenses; mayā-by me; uditān-spoken; sarva-all; dharma-religion; paribhraṣṭāḥ-broken; pacyante-burn; narake-in hell; ciram-for a long time.

"They who do not avoid these offenses I will describe will burn in hell for a long time.

Texts 451-469

rājānna-bhakṣaṇaṁ caivaṁ
āpady api bhayāvaham
dhvāntāgāre hareḥ sparśaḥ
paraṁ su-kṛta-nāśanaḥ

tathaiva vidhim ullaṅghya
sahasā sparśanaṁ hareḥ
dvārodghāṭo vinā vādyaṁ
kroḍa-māṁsa-nivedanam

pādhukābhyāṁ tathā viṣṇor
mandirāyopasarpaṇam
kukkurocchiṣṭa-kalanaṁ
mauna-bhaṅgo 'cyutārcane

tathā pūjana-kāle ca
viḍ-utsargāya sarpaṇam
śraddhādikam akṛtvā ca
navānnasya ca bhakṣaṇam

adattvā gandha-mālyādi
dhūpanaṁ madhughātinaḥ
akarmaṇy aprasūnena
pūjanaṁ ca hares tathā

akṛtvā daṇḍa-kāṣṭhaṁ ca
kṛtvā nidhūvanaṁ tathā
spṛṣṭvā rajasvalāṁ dīpaṁ

tathā mṛtakam eva ca

raktaṁ nīlam adhautaṁ ca
pārakyaṁ malinaṁ paṭam
paridhāya mṛtaṁ dṛṣṭvā
vimucyāpāna-mārutam

krodhaṁ kṛtvā śmaśānaṁ ca
gatvā bhūtvāpy ajīrṇa-bhuk
bhakṣayitvā kroda-māṁsaṁ
piṇyākaṁ jala-pādakam

tathā kusumbha-śākaṁ ca
tailābhyaṅgaṁ vidhāya ca
hareḥ sparśo hareḥ karma-
kāraṇaṁ pātakāvaham

kiṁ ca tatraiva

mama śāstraṁ bahiṣ-kṛtya
asmākaṁ yaḥ prapadyate
muktvā ca mama śāstrāṇi
śāstram anyat prabhāṣate

madyapas tu samāsādya
praviśed bhavanaṁ mama

yo me kusumbha-śākena
prāpaṇaṁ kurute naraḥ

api ca

mama dṛṣṭer abhimukhaṁ
tāmbūlaṁ cārcayet tu yaḥ
kurūvaka-palāśa-sthaiḥ
puṣpaiḥ kuryān mamārcanam

mamārcām āsure kāle
yaḥ karoti vimūḍha-dhīḥ
pīṭhāsanopaviṣṭo yaḥ
pūjayed vā nirāsanaḥ

vāma-hastena māṁ dhṛtvā
snāpayed vā vimūḍha-dhīḥ
pūjā paryuṣitaiḥ puṣpaiḥ
ṣṭhīvanaṁ garva-kalpanam

tiryak-puṇḍra-dharo bhūtvā
yaḥ karoti mamārcanam
yācitaiḥ patra-puṣpadyair
yaḥ karoti mamārcanam

aprakṣālita-pādo yaḥ
praviśen mama mandiram
avaiṣṇavasya pakvānnaṁ
yo mahyaṁ vinivedayet

avaiṣṇaveṣu paśyatsu
mama pūjāṁ karoti yaḥ
apūjayitvā vighneśaṁ
sambhāṣya ca kapālinam

naraḥ pūjāṁ tu yaḥ kuryāt
snāpanaṁ ca nakhāmbhasā
amaunī gharma-liptāṅgo

mama pūjāṁ karoti yaḥ

rājānna-bhakṣaṇam-eating rajanna; ca-and; evam-thus; āpady-in calamity; api-also; bhayāvaham-bringing fear; dhvāntāgāre-in a dark room; hareḥ-of Lord Kṛṣṇa; sparśaḥ-touchinng; param-then; su-kṛta-nāśanaḥ-self-destructive; tathā-so; eva-indeed; vidhim-rules; ullaṅghya-jumping over; sahasā-suddenly; sparśanam-touching; hareḥ-of Lord Kṛṣṇa; dvārodghāṭaḥ-coming to the door; vinā-without; vādyam-sound; kroḍa-māṁsa-nivedanam-offering kroda-mamsa; pādhukābhyām-with shoes; tathā-so; viṣṇoḥ-of Lord Viṣnu; mandirāya-to the temple; upasarpaṇam-going; kukkurocchiṣṭa-kalanam-seen by dogs; mauna-bhaṅgaḥ-breaking the siulence; acyuta-of the Supreme Personality of Godhead; arcane-in the worship; tathā-so; pūjana-kāle-at the time of worship; ca-and; viḍ-utsargāya-passing stool; sarpaṇam-going; śraddhādikam-beginning with faith; akṛtvā-not doing; ca-and; navānnasya-of new grains; ca-and; bhakṣaṇam-eating; adattvā-not offering; gandha-mālyādi-fragrant flowers; dhūpanam-incense; madhughātinaḥ-to Lord Kṛṣṇa; akarmaṇy-not done; aprasūnena-without a flower; pūjanam-worship; ca-and; hareḥ-of Lord Kṛṣṇa; tathā-so; akṛtvā-not doing; daṇḍa-kāṣṭham-a wooden stick; ca-and; kṛtvā-doing; nidhūvanam-sex; tathā-so; spṛṣṭvā-touching; rajasvalām-a woman in her menstrual periood; dīpam-lamp; tathā-so; mṛtakam-corpse; eva-indeed; ca-and; raktam-red; nīlam-blue; adhautam-unwashed; ca-and; pārakyam-of another; malinam-dirty; paṭam-garment; paridhāya-wearing; mṛtam-corspe; dṛṣṭvā-seeing; vimucyāpāna-mārutam-passing air; krodham-anger; kṛtvā-doing; śmaśānam-crematorium; ca-and; gatvā-going; bhūtvā-becoming; api-also; ajīrṇa-bhuk-eating 3waht isn not offered; bhakṣayitvā-feedintg; kroda-māṁsam-kroda-mamsa; piṇyākam-pinyaka; jala-pādakam-jala-padaka; tathā-so; kusumbha-śākam-kusumbha-saka; ca-and; tailābhyaṅgam-anointed with oil; vidhāya-placing; ca-and; hareḥ-of Lord Kṛṣṇa; sparśaḥ-touching; hareḥ-of Lord Kṛṣṇa; karma-work; kāraṇam-cause; pātakāvaham-bringing sin; kiṁ ca-furthewrmore; tatra-there; eva-indeed; mama-of Me; śāstram-scripture; bahiṣ-kṛtya-outside; asmākam-of us; yaḥ-who; prapadyate-attaining; muktvā-leaving; ca-and; mama-of Me; śāstrāṇi-scriptires; śāstram-scripture; anyat-qanother; prabhāṣate-speaks; madyapaḥ-chewing betelnuts; tu-indeed; samāsādya-attaining; praviśet-enters; bhavanam-temple; mama-of Me; yaḥ-who; me-of Me; kusumbha-śākena prāpaṇam-a flower in an unclean pot; kurute-does; naraḥ-person; api ca-also; mama-of Me; dṛṣṭeḥ-in the sight; abhimukham-facingg; tāmbūlam-betelnuts; cārcayet-should chew; tu-indeed; yaḥ-who; kurūvaka-palāśa-sthaiḥ-kept in an unclean pot; puṣpaiḥ-with flowers; kuryān-should do; mama-of Me; arcanam-worship; mama-of Me; ārcām-worship; āsure-demonic; kāle-time; yaḥ-who; karoti-does; vimūḍha-dhīḥ-fool; pīṭhāsanopaviṣṭaḥ-sitting down; yaḥ-who; pūjayet-worships; vā-or; nirāsanaḥ-without a sitting place; vāma-hastena-with the left hand; mām-Me; dhṛtvā-holding; snāpayet-should bathe; vā-or; vimūḍha-dhīḥ-fool; pūjā-worship; paryuṣitaiḥ-bad; puṣpaiḥ-with flowers; ṣṭhīvanam-spitting; garva-kalpanam-bragging; tiryak-puṇḍra-dharaḥ-wearing th3e wrong tilaka; bhūtvā-being; yaḥ-who; karoti-does; mama-of Me; arcanam-worship; yācitaiḥ-praying; patra-puṣpadyaiḥ-with flowers, leaves, and other offerings; yaḥ-who; karoti-does; mama-of Me; arcanam-the worship; aprakṣālita-unwashed; pādaḥ-feet; yaḥ-who; praviśen-enters; mama-My; mandiram-temple; avaiṣṇavasya-of one who is not a Vaiṣṇava; pakvā-cooked; annam-food; yaḥ-one who; mahyam-to Me; vinivedayet-offers; avaiṣṇaveṣu-as they who are not Vaiṣṇavas; paśyatsu-look on; mama-of Me; pūjām-worship; karoti-does; yaḥ-who; apūjayitvā-not worshiping; vighneśam-Gaṇeśa; sambhāṣya-talking; ca-and; kapālinam-to an outcaste; naraḥ-person; pūjām-worship; tu-indeed; yaḥ-who; kuryāt-does; snāpanam-bathing; ca-and; nakhāmbhasā-with water touching the nails; amaunī-not silent; gharma-liptāṅgaḥ-perspiring; mama-of Me; pūjām-worship; karoti-does; yaḥ-who.

"1. One should not touch the Deity in a dark room, 2. one should not fail to strictly follow the rules and regulations in worshiping the Deity, 3. One should not enter the temple of the Deity without first making some sound, 4. One should not offer any foodstuff to the Deity which has been seen by dogs or other lower animals, 5. One should not break silence while worshiping, 6. One should not pass urine or evacuate while engaged in worshiping, 7. One should not offer incense without offerings some flower, 8. Useless flowers without any fragrance should not be offered, 9. One should not fail to wash his teeth very carefully every day, 10. One should not enter the temple directly after sexual intercourse. 11. One should not touch a woman during her menstrual period, 12. One should not enter the temple after touching a dead body, 13. One should not enter the temple wearing garments of red or blue color or garments that are unwashed, 14. One should not enter the temple after seeing a dead body, 15. One should not pass air within the temple, 16. One should not be angry within the temple, 17. One should not enter the temple after visiting a crematorium, 18. One should not belch before the Deity. So, until one has fully digested his food, he should not enter the temple, 19. One should not smoke marijuana, or ganja, 20. One should not take opium or similar intoxicants, 21. One should never enter the Deity room or touch the body of the Deity after having smeared oil over his body, 22. one should not show disrespect to a scripture teaching about the supremacy of the Lord, 23. One should not introduce any opposing scripture, 24. One should not chew betel before the Deity, 25. One should not offer a flower that was kept in an unclean pot, 26. One should not worship the Lord while sitting on the bare floor. One must have a sitting place or carpet, 27. One should not touch the Deity before one has completed taking bath, 28. One should not decorate his forehead with three-lined tilaka, 29. One should not enter the temple without having washed his hands and feet, 30. One should not offer foodstuff which is cooked by a non-Vaiṣṇava, 31. One should not worship the Deity before a non-devotee, 32. One should begin the worship of the demigod Gaṇapati, who drives away all impediments in the execution of devotional service. (In the Brahma-saṁhitā it is stated that Gaṇapati worships the lotus feet of Lord Nṛsiṁhadeva and in that way has become auspicious for the devotees in clearing out all impediments. Therefore all devotees should worship gaṇapati.) Also, the Deities should not be bathed in water that has been touched by the nails or fingers. When a devotee is perspiring, he should not engage himself in worshiping the Deity."*

Text 470

jñeyāḥ pare 'pi bahavo
'parādhāḥ sad-asammataiḥ
ācaraiḥ śāstra-vihita-
niṣiddhāti-kramādibhiḥ
tatrāpi sarvathā kṛṣṇa-
nirmālyaṁ tu na laṅghayet

jñeyāḥ-should be known; pare-others; api-also; bahavaḥ-many; aparādhāḥ-offenses; sat-by the Vaiṣṇavas; asammataiḥ-not approved; ācaraiḥ-byactivities; śāstra-by the scriptures; vihita-given; niṣiddha-prohibited; āti-kramādibhiḥ-by transgressions; tatrāpi-nevertheless; sarvathā-in all respects; kṛṣṇa-of Lord Kṛṣṇa; nirmālyam-the remnants of offerings of flowers the Lord; tu-indeed; na-not; laṅghayet-should cross or step over.

The scriptures and the Vaiṣṇavas explain that there are also many other prohibitions. For example, one should not cross or step over the flowers offered to the Deities.*

Text 471

tathā ca nārasiṁhe śāntanuṁ prati nārada-vākyam

ataḥ paraṁ tu nirmālyaṁ
na laṅghaya mahī-pate
narasiṁhasya devasya
tathānyeṣāṁ divaukasām

tathā-so; ca-and; nārasiṁhe-in the Nṛsiṁha Purāṇa; śāntanum-King Santanu; prati-to; nārada-vākyam-the words of Narada Muni; ataḥ-then; param-then; tu-indeed; nirmālyam-offerings of flowers; na-not; laṅghaya-step over; mahī-pate-O king; narasiṁhasya-of Nṛsiṁha; devasya-Lord; tathā-so; anyeṣām-of other; divaukasām-Deities.

In the Nṛsiṁha Purāṇa, Nārada Muni tells King Śāntanu:

"O king, one should not cross or step over the flowers offered to Lord Nṛsiṁha or any other Deity.

Text 472

kṛṣṇasya paritoṣepsur
na tac-chapatham ācaret
nānā-devasya nirmālyaṁ
upayuñjīta na kvacit

kṛṣṇasya-of Lord Kṛṣṇa; paritoṣa-the satisfaction; īpsuḥ-desiring; na-not; tac-chapatham-taking a vow in His name; ācaret-should do; nānā-devasya-of various demigods; nirmālyam-offerings of flowers; upayuñjīta-should enjoy; na-not; kvacit-ever.

"One should not take a vow in the name of God. One should not accept the remnants of flowers offered to the various demigods."

Text 473

tathā viṣṇu-dharmottare

āpady api ca kastāyāṁ
deveśa-śapathaṁ naraḥ
na karoti hi yo brahmaṁs
tasya tuṣyati keśavaḥ

tathā-so; viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; āpady-in calamity; api-even; ca-and; kastāyām-in distress; deveśa-śapatham-taking a vow in the Lord's name; naraḥ-a person; na-not; karoti-does; hi-indeed; yaḥ-wjo; brahmaṁḥ-O brāhmaṇa; tasya-of him; tuṣyati-pleased; keśavaḥ-Lord Kṛṣṇa.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"O brāhmaṇa, a person who, even in danger or calamity, does not take a vow in the name of God, pleases Lord Keśava.

Text 474

na dhārayati nirmālyaṁ
anya-deva-dhṛtaṁ tu yaḥ
bhuṅkte na cānya-naivedyaṁ
tasya tuṣyati keśavaḥ. iti.

na-not; dhārayati-wears; nirmālyam-flowers; anya-deva-dhṛtam-worn by any other deity; tu-indeed; yaḥ-who; bhuṅkte-enjoys; na-not; ca-and; anya-of any demigod; naivedyam-offerings of food; tasya-of him; tuṣyati-is pleased; keśavaḥ-Lord Kṛṣṇa; iti-thus.

"O brāhmaṇa, a person who does not accept the remnants of food or flowers offered to any demigod pleases Lord Keśava."

Text 475

athāparādha-śamanaṁ

samvatsarasya madhye ca
tīrthe śaukarake mama
kṛtopavāsaḥ snānena
gaṅgāyāṁ śuddhim āpnuyāt

atha-now; aparādha-of offenses; śamanam-pacification; samvatsarasya-of a year; madhye-in the midst; ca-and; tīrthe-at a holy place; śaukarake-Śaukara-tīrtha; mama-of Me; kṛtopavāsaḥ-fasting; snānena-with bathing; gaṅgāyām-in the Gaṅgā; śuddhim-purity; āpnuyāt-attains.

Becoming Free of Offenses

The Supreme Personality of Godhead explains:

"A person who stays at Śaukara-tīrtha for one year, fasts for My sake, and bathes in the Gaṅgā, is purified of his offenses.

Text 476

mathurāyāṁ tathāpy evaṁ
sāparādhāḥ śucir bhavet

mathurāyām-in Mathurā; tathāpy-still; evam-thus; sāparādhāḥ-an offender; śuciḥ-pure; bhavet-becomes.

"A person who stays at Mathurā for one year, fasts for My sake, and bathes in the Yamunā, is also purified of his offenses.

Text 477

anayos tīrthayor aṅke

yaḥ sevet sukṛtī naraḥ
sahasra-janma-janitān
aparādhān jahāti saḥ

anayoḥ-of bothe; tīrthayoḥ-holy places; aṅke-on the lap; yaḥ-one who; sevet-serves; sukṛtī-pious; naraḥ-person; sahasra-janma-a thousand births; janitān-born; aparādhān-offenses; jahāti-abandons; saḥ-he.

"Anyone who stays in either of these holy places and engages in My devotional service becomes free from the offenses of a thousand births."

Text 478

skānde

ahany ahani yo martyo
gītādhyāyaṁ tu sampaṭhet
dva-triṁśad-aparādhais tu
ahany ahani mucyate

skānde-in the Skanda Purāṇa; ahany-day; ahani-after day; yaḥ-who; martyaḥ-a person; gītādhyāyam-study of Bhagavad-gītā; tu-indeed; sampaṭhet-studies; dva-triṁśad-aparādhaiḥ-32; tu-indeed; ahany-day; ahani-by day; mucyate-is freed.

In the Skanda Purāṇa it is said:

"A person who every day reads Bhagavad-gītā is every day freed of the thirty-two offenses."

Text 479

tatra kārttika-māhātmye

tulasyā kurute yas tu
śāla-grāma-śilārcanam
dva-triṁśad-aparādhāṁś ca
kṣamate tasya keśavaḥ

tatra-there; kārttika-māhātmye-in the kārttika-māhātmya; tulasyā-of Tulasī; kurute-does; yaḥ-who; tu-indeed; śāla-grāma-śilā-of the Śālagrāma-śilā; arcanam-worship; dva-triṁśad-aparādhāṁś-32 offenses; ca-and; kṣamate-forgives; tasya-of him; keśavaḥ-Lord Kṛṣṇa.

In the Skanda Purāṇa, Kārttika-māhātmya, it is said:

"Lord Keśava forgives the thirty-two offenses committed by a devotee who worships the Śālagrāma-śilā and Tulasī."

Text 480

tatraivānyatra

dvādaśyaṁ jāgare viṣṇor
yaḥ paṭhet tulasī-stavam
dva-triṁśad-aparādhāni
kṣamate tasya keśavaḥ

tatra-there; eva-indeed; anyatra-in another place; dvādaśyam-on dvadasi; jāgare-vigil; viṣṇoḥ-of Lord Viṣṇu; yaḥ-who; paṭhet-recites; tulasī-of Tulasī; stavam-prayer; dva-triṁśad-aparādhāni-32 offenses; kṣamate-forgives; tasya-of him; keśavaḥ-Lord Kṛṣṇa.

In another passage of the Skanda Purāṇa it is said:

"Lord Keśava forgives the thirty-two offenses committed by a devotee who on dvādaśī keeps an all-night vigil and recites prayers to Tulasī-devī.

Text 481

yaḥ karoti hareḥ pūjāṁ
kṛṣṇa-śāstrāṅkito naraḥ
aparādha-sahasrāṇi
nityaṁ harati keśavaḥ. iti.

yaḥ-who; karoti-does; hareḥ-of Lord Hari; pūjām-worship; kṛṣṇa-śāstrāṅkitaḥ-marked with Lord Kṛṣṇa's cakra; naraḥ-a person; aparādha-offenses; sahasrāṇi-thousands; nityam-always; harati-removes; keśavaḥ-Lord Keśava; iti-thus.

"Lord Keśava again and again removes many thousands of offenses committed by a devotee who, marked with the Lord's cakra, worships Lord Hari."

Text 482

atha śeṣa-grahanaṁ

tato bhagavatā dattaṁ
manyamāno dayālunā
mahā-prasāda ity uktvā
śeṣaṁ śirasi dhārayet

atha-now; śeṣa-grahanam-accepting the remnants; tataḥ-then; bhagavata-by the Supreme Personality of Godhead; dattam-given; manyamānaḥ-considering; dayālunā-by the merciful; mahā-prasāda-great mercy; ity-thus; uktvā-saying; śeṣam-the remnants; śirasi-on the head; dhārayet-should place.

Accepting the Remnants

Thinking, "This is the great mercy of the merciful Supreme Lord", one should place on one's head the remnants of flowers offered to Lord Kṛṣṇa.

Text 483

atha nirmālya-dhāraṇa-nityatā

pādme śrī-gautamaṁbarīṣa-samvāde

ambarīṣa harer lagnaṁ
niṛaṁ puṣpaṁ vilepanam
bhaktyā na dhatte śirasā
śvapacād adhiko hi saḥ

atha-now; nirmālya-the remnants of flowers; dhāraṇa-wearing; nityatā-regularity; pādme--in the Padma Purāṇa; śrī-gautamaṁbarīṣa-samvāde-in a conversation of Gautama Muni and Kin g Ambarisa; ambarīṣa-O Ambarisa; hareḥ-of Lord Kṛṣṇa; lagnam-touching; niṛam-water; puṣpam-flower; vilepanam-ointment; bhaktyā-with devotion; na-not; dhatte-p;aces; śirasā-on the head; śvapacāt-than a dogeater; adhikaḥ-lower; hi-indeed; saḥ-he.

One Should Always Accept the Remnants of Flowers Offered to the Lord

In the Padma Purāṇa, Gautama Muni tells King Ambarīṣaq:

"O King Ambarīṣa, a person who does not place on his head the remnants of flowers, water, or sandal paste offered to Lord Hari is lower than a dogeater."

Text 484

atha śrī-bhagavan-nirmālya-māhātmyaṁ

skānde brahma-nārada-samvāde

kṛṣṇottīrṇaṁ tu nirmālyaṁ
yasyāṅgaṁ spṛśate mune
sarva-rogair tathā pāpair
mukto bhavati nārada

atha-now; śrī-bhagavan-nirmālya-māhātmyam-the Glories of the Remnants of Flowers Offered to the Lord; skānde-in the Skanda Purāṇa; brahma-nārada-samvāde-in a conevsration of Brahma and Narada; kṛṣṇottīrṇam-offered to Lord Kṛṣṇa; tu-indeed; nirmālyam-flower remnants; yasya-of whom; aṅgam-the body; spṛśate-touches; mune-O sage; sarva-all; rogaiḥ-diseases; tathā-so; pāpaiḥ-sins; muktaḥ-free; bhavati-is; nārada-O Narada.

The Glories of the Remnants of Flowers Offered to the Lord

In the Skanda Purāṇa, Brahmā tells Nārada:

"O sage Nārada, a person whose body touches the remnants of flowers offered to Lord Kṛṣṇa is never touched by sins or diseases."

Text 485

viṣṇor nirmālya-śeṣeṇa
yo gātraṁ parimārjayet
duritāni vinaśyanti
vyādhayo yānti khaṇḍaśaḥ

viṣṇoḥ-of Lord Viṣṇu; nirmālya-śeṣeṇa-by ther remnants of flowers; yaḥ-whose; gātram-limbs; parimārjayet-wipes; duritāni-sins; vinaśyanti-destroys; vyādhayaḥ-diseases; yānti-go; khaṇḍaśaḥ-broken.

"Sins die and, broken into pieces, diseases flee, when a person touches to his body flowers offered to Lord Viṣṇu.

Text 486

mukhe śirasi dehe tu
viṣṇūttīrṇaṁ tu yo vahet
tulasīṁ muni-śardūla
na tasya spṛśate kaliḥ

mukhe-in the mouth; śirasi-on the head; dehe-on the body; tu-indeed; viṣṇūttīrṇam-offered to Lord Viṣṇu; tu-indeed; yaḥ-who; vahet-carries; tulasīm-Tulasī; muni-śardūla-O tiger of the sages; na-not; tasya-of him; spṛśate-touches; kaliḥ-Kali-yuga.

"O tiger of the sages, Kali-yuga cannot touch a person who places to his head, mouth, and limbs, tulasī leaves offered to Lord Viṣṇu."

Text 487

kiṁ ca

viṣṇu-mūrti-sthitaṁ puṣpaṁ
śirasā yo vahen naraḥ
aparyuṣita-pāpas tu
yāvad yuga-catuṣṭayam

kiṁ ca-furthermore; viṣṇu-mūrti-sthitam-situated on the Deity of Lord Viṣṇu; puṣpam-flower; śirasā-with the head; yaḥ-who; vahen-carries; naraḥ-a person; aparyuṣita-pāpaḥ-free of sin; tu-indeed; yāvat-as; yuga-catuṣṭayam-four yugas.

It is also said:

"A person who places to his head a flower offered to Lord Viṣṇu becomes free from the sins of four yugas.

Text 488

kiṁ kariṣyati su-snāto
gaṅgāyāṁ bhūsurottama
yo vahet śirasā nityaṁ
tulasīṁ viṣṇu-sevitām

kim-what?; kariṣyati-will do; su-snātaḥ-carefgully bathed; gaṅgāyām-in the Gaṅgā; bhūsurottama-O best of brāhmaṇas; yaḥ-who; vahet-carries;śirasā-with his head; nityam-regularly; tulasīm-tulasī; viṣṇu-sevitām-offered to Lord Viṣṇu.

"O best of brāhmaṇas, why should a person who regularly places on his head tulasī leaves offered to Lord Viṣṇu be very interested to bathe in the Gaṅgā?

Text 489

viṣṇu-pādābja-samlagnāṁ
aho-ratroṣitāṁ śubhām
tulasīṁ dhārayed yo vai
tasya puṇyam anantakam

viṣṇu-pādābja-samlagnām-offered to Lord Viṣṇu's lotus feet; aho-ratroṣitām-day and night; śubhām-auspiciousness; tulasīm-tulasī; dhārayet-carries; yaḥ-who; vai-indeed; tasya-of him; puṇyam-piety; anantakam-limitless.

"A person who day and night places on his head tulasī leaves offered to Lord Viṣṇu's lotus feet attains piety that has no end.

Text 490

aho-rātraṁ śire yasya
tulasī viṣṇu-sevitā
na sa lipyati pāpena
padma-patram ivāmbhasā

aho-rātram-day and night; śire-on the head; yasya-of whom; tulasī-tulasī; viṣṇu-sevitā-offered to Lord Viṣṇu; na-not; sa-he; lipyati-touched; pāpena-by sin; padma-patram-a lotus leaf; iva-like; ambhasā-by the water.

"As a lotus leaf is never touched by water, so a person who day and night places on his head tulasī leaves offered to Lord Viṣṇu's lotus feet is never touched by sin."

Text 491

kiṁ ca

viṣṇoḥ śiraḥ-paribhraṣṭāṁ
bhaktyā yas tulasīṁ vahet
sidhyanti sarva-kāryāṇi
manasācintitāni ca

kiṁ ca-furthermore; viṣṇoḥ-of Lord Viṣṇu; śiraḥ-paribhraṣṭām-on the head; bhaktyā-with devotion; yaḥ-who; tulasīm-tulasī; vahet-carries; sidhyanti-become perfect; sarva-kāryāṇi-all work; manasācintitāni-conceived by the mind; ca-and.

It is also said:

"A person who with devotion places a tulasī leaf to his head attains success in all his plans and endeavors.

Text 492

api ca

pramārjayati yo dehaṁ
tulasyā vaiṣṇavo naraḥ
sarva-tīrthamayaṁ dehaṁ
tat-kṣaṇāt dvija jāyate

api ca-also; pramārjayati-touches; yaḥ-who; deham-body; tulasyā-with tulasī; vaiṣṇavaḥ-a Vaiṣṇava; naraḥ-person; sarva-all; tīrthamayam-consisting of holy places; deham-body; tat-kṣaṇāt-from that moment; dvija-O brāhmaṇa; jāyate-is born.

"O brāhmaṇa, when a devotee touches a tulasī leaf his body at once becomes the home of all holy places."

Text 493

gāruḍe

harer mūrty-avaśeṣaṁ tu
tulasī-kāṣṭha-candanam
nirmālyaṁ tu vahed yas tu
koṭi-tīrtha-phalaṁ labhet

gāruḍe-in the Garuḍa Purāṇa; hareḥ-of Lord Kṛṣṇa; mūrty-from the Deity; avaśeṣam-remnant of an offering; tu-indeed; tulasī-kāṣṭha-candanam-candana and tulasī; nirmālyam-flower; tu-indeed; vahet-carries; yaḥ-who; tu-indeed; koṭi-tīrtha-phalam-the result of ten million pilgrimages; labhet-attains.

In the Garuḍa Purāṇa it is said:

"A person who accepts a tulasīwoodpaste-sandalpaste flower offered to the Deity of Lord Hari attains the result of ten million pilgrimages.

Text 494

nārada-pañcarātre

bhojanānantaraṁ viṣṇor
arpitaṁ tulasī-dalam
tat-kṣaṇāt pāpa-nirmoktas
cāndrāyaṇa-śatādhikaḥ

nārada-pañcarātre-in the Nārada-pañcarātra; bhojanānantaram-after food; viṣṇoḥ-of Lord Viṣṇu; arpitam-offered; tulasī-dalam-a tulasī leaf; tat-kṣaṇāt-from that moment; pāpa-nirmoktaḥ-free of sin; cāndrāyaṇa-śatādhikaḥ-more than observing

a hundred candrayana fasts.

In the Nārada-pañcarātra it is said:

"By honoring food and a tulasī leaf offered to Lord Viṣṇu, a person becomes more free of sins than if he had followed a hundred cāndrāyaṇa fasts."

Text 495

kiṁ cānyatra

kautukaṁ śṛṇu me devi
viṣṇor nirmālya-vahninā
tāpitaṁ nāśam āyāti
brahma-hatyādi-pātakam

kiṁ ca-furthermore; anyatra-in another place; kautukam-wonder; śṛṇu-please hear; me-of me; devi-O goddess; viṣṇoḥ-of Lord Viṣṇu; nirmālya-of the remnants of flowers; vahninā-by the fire; tāpitam-heated; nāśam-destruction; āyāti-attains; brahma-hatyādi-pātakam-a host of sins, beginning with the murder of a brāhmaṇa.

It is also said:

"O goddess, please hear from me something very wonderful. the act of touching a flower offered to Lord Viṣṇu is a fire that burns away a host of sins, beginning with the murder of a brāhmaṇa."

Text 496

ekādaśa-skandhe śrī-bhagavantaṁ praty uddhavoktau

tvayopayukta-srag-gandha-
vaso-'laṅkāra-carcitaḥ
ucchiṣṭa-bhogino dāsās
tava māyāṁ jayema hi

ekādaśa-skandhe-in the eleventh canto; śrī-bhagavantam-the Supreme Personality of Godhead; praty-to; uddhavoktau-in the words of Uddhava; tvayā-by You; upayukta-used; srag-flower garlands; gandha-scented substances like sandalwood pulp; vasaḥ-garments; alaṅkāra-ornaments; carcitaḥ-being decorated with; ucchiṣṭa-remnants of food; bhoginaḥ-eating; dāsāḥ-servants; tava-Your; māyām-illusory energy; jayema-can conquer over; hi-certainly.

In Śrīmad-Bhāgavatam (11.6.46), Uddhava tells the Supreme Personality of Godhead:

"My dear Lord, the garlands, scented substances, garments, ornaments, and other such things that have been offered to You may later be used by Your servants. By partaking of these things and eating the remnants of food You have left, we will be able to conquer the illusory energy."*

Text 497

ata eva skānde śrī-yamasya dūtān anuśāsane

pādodaka-ratā ye ca
harer nirmālya-dhārakāḥ
viṣṇu-bhakti-ratā ye vai
te tu tyājyāḥ su-dūrataḥ. iti.

ata eva-therefore; skānde-in the Skanda Purāṇa; śrī-yamasya-of Śrī Yama; dūtān-to the messengers; anuśāsane-in instyruction; pādodaka-the water that has washed the feet; ratā-devoted; ye-who; ca-and; hareḥ-of Lord Kṛṣṇa; nirmālya-dhārakāḥ-holding the flowers; viṣṇu-bhakti-ratā-devoted to Lord Viṣṇu; ye-who; vai-indeed; te-they; tu-indeed; tyājyāḥ-should be abandoned; su-dūrataḥ.-far away; iti.-thus.

In the Skanda Purāṇa, Yamarāja teaches his messengers:

"Stay far way from the Lord Viṣṇu's devotees, who touch water that has washed the Lord's feet and hold flowers offered to the Lord."

Text 498

visarjanaṁ tu cet kāryaṁ
visṛjyāvaraṇāni tat
deve tan-mudrayā prārthya
devaṁ hṛdi visarjayet

visarjanam-offering; tu-indeed; cet-if; kāryam-to be done; visṛjya-removing; āvaraṇāni-coverings; tat-that; deve-to the Lord; tan-mudrayā-with that mudrā; prārthya-praying; devam-to the Lord; hṛdi-in the heart; visarjayet-should offer.

Then one should open his heart and, showing the visarjanī-mudrā, invite the Lord to enter there.

Text 499

tathā coktaṁ

pūjito 'si mayā bhaktyā
bhagavan kamalā-pate
sa lakṣmīko mama svāntaṁ
viśa viśrānti-hetave

tathā-so; ca-and; uktam-said; pūjitaḥ-worshiped; asi-You are; mayā-by me; bhaktyā-with devotion; bhagavan-O Lord; kamalā-pate-O husband of the goddess of fortune; sa-accompanied by; lakṣmīkaḥ-the goddess of fortune; mama-of me; svāntam-the heart; viśa-please enter; viśrānti-hetave-to rest.

Then one should say:

"O Supreme Personality of Godhead, O husband of the goddess of fortune, I have worshiped You with devotion. Now, taking with You the goddess of fortune, please enter my heart and take rest there."

Text 500

prārthyaivaṁ pāduke dattvā
saṅgam udvāsayed dharim
prāṇāyāmaṁ ṣaḍ-aṅgaṁ ca
kṛtvā mudrāṁ visarjanīm

prārthya-praying; evam-thus; pāduke-shoes; dattvā-offering; sa-with; aṅgam-body; udvāsayet-should leave; harim-Lord Kṛṣṇa; prāṇāyāmam-pranayama; ṣaḍ-aṅgam-six limbs; ca-and; kṛtvā-doing; mudrām-mudra; visarjanīm-visarjani.

After speaking this prayer, one should perform prāṇāyāma, ṣaḍ-aṅga-nyāsa, and visarjanī-mudrā. Then one should offer sandals to the Lord and give Him leave to go.

Text 501

atha pūjā-vidhi-vivekaḥ

ayaṁ pūjā-vidhir mantra-
siddhy-arthasya japasya hi

aṅgaṁ bhaktes tu tan-niṣṭhair
nyāsādīn antareṣyate

atha-now; pūjā-of worship; vidhi-rules; vivekaḥ-distinction; ayam-this; pūjā-vidhiḥ-rules of worship; mantra-of mantras; siddhy-perfection; arthasya-purpose; japasya-chanting japa; hi-indeed; aṅgam-body; bhakteḥ-of devotional service; tu-indeed; tan-niṣṭhaiḥ-faith in that; nyāsādīn-beginning with nyasa; antarā-without; īṣyate-is approved.

The Rules of Worship

The rules of worship we have described and the chanting of mantras we have described should be performed. However, they who have faith that the Deity in the temple is identical with the Supreme Personality of Godhead Himself need not perform nyāsa and other rituals.

Text 502

tatra devālaye pūjā
nityatvena mahā-prabhoḥ
kāmyatvenāpi gehe tu
prāyo nityatayā matā

tatra-there; devālaye-in the temple; pūjā-worship; nityatvena-regularly; mahā-prabhoḥ-of thr Supreme Personality of Godhead; kāmyatvena-to attain a specific desire; api-also; gehe-in the home; tu-indeed; prāyaḥ-for the most part; nityatayā-regularly; matā-considered.

The worship of the Lord should regularly be performed in the temple. The Lord may also be worshiped to attain a specific desire. The Lord may be also be regularly worshiped at home.

Text 503

sevādi-niyamo devā-
laye devasya ceṣyate
prāyaḥ sva-gehe svacchanda-
sevā sva-vrata-rakṣayā

sevādi-niyamaḥ-the rules of worship; devālaye-in the temple; devasya-of the Lord; ca-and; īṣyate-is appropriate; prāyaḥ-mostly; sva-gehe-in one's own home; svacchanda-spontaneous; sevā-service; sva-vrata-rakṣayā-following one's vow.

The rules of worship should be followed in the temple. However, at home one may follow less strictly.

Text 504

kiṁ ca viṣṇu-dharmottare

ghṛtena snāpitaṁ devaṁ
candanenānulepayet
sita-jātyāś ca kusumaiḥ
pūjayet tad-anantaram

kiṁ ca-furthermore; viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; ghṛtena-with ghee; snāpitam-bathed; devam-the Lord; candanena-sandal paste; anulepayet-one should anoint; sita-jātyāś-with white jasmine flowers; ca-and; kusumaiḥ-with flowers; pūjayet-should worship; tad-anantaram-then.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"One should bathe the Deity with ghee, anoint Him with sandal paste, worship Him with white jasmine flowers, . . .

Text 505

śvetena vastra-yugmena
tathā muktā-phalaiḥ śubhaiḥ
mukhya-karpūra-dhūpena
payasā pāyasena ca

svetena-white; vastra-yugmena-with both garments; tathā-so; muktā-phalaiḥ-with pearls; śubhaiḥ-beautiful; mukhya-karpūra-with camphor; dhūpena-incense; payasā-milk; pāyasena-sweet-rice; ca-and.

. . . offer Him white garments, beautiful pearls, camphor,. incense, milk, and sweet-rice, . . .

Text 506

padma-sūtrasya varttyā ca
ghṛta-dhīpena cāpy atha
pūjayet sarvathā yatnāt
sarva-kāma-pradārcanam

padma-sūtrasya-of lotus fiber; varttyā-with a wick; ca-and; ghṛta-dhīpena-with a ghee lamp; ca-and; api-also; atha-then; pūjayet-should worship; sarvathā-in all respects; yatnāt-carefully; sarva-kāma-pradārcanam-the worship the gives all desires.

. . . and carefully worship Him with a ghee lamp burning with a lotus-fiber wick. This worship fulfills all desires.

Text 507

kṛtvemaṁ mucyate rogī
rogāt śīghram asaṁśayam
duḥkharto mucyate duḥkhād
baddho mucyeta bandhanāt

kṛtvā-doing; imam-this; mucyate-is fee; rogī-diseased; rogāt-from disease; śīghram-quickly; asaṁśayam-without doubt; duḥkhartaḥ-unhappy; mucyate-free; duḥkhāt-from unhappiness; baddhaḥ-imprisoned; mucyeta-free; bandhanāt-from prison.

"By worshiping in this way a diseased person is quickly freed from disease, a person afflicted with sufferings is quickly freed from his sufferings, a prisoner is quickly freed from prison, . . .

Text 508

rāja-grastaś ca mucyeta
tathā rāja-bhayān naraḥ
kṣemena gacched adhvānaṁ
sarvānartha-vivarjitaḥ. iti.

rāja-grastaḥ-in the grip of the king; ca-and; mucyeta-is freed; tathā-so; rāja-bhayān-from fear of the king; naraḥ-a pewrson; kṣemena-happily; gacchet-goes; adhvānam-on the path; sarva-all; anartha-vivarjitaḥ-free from calamities; iti-thus.

. . . a criminal caught by the king is quickly freed from the king's wrath, and person troubled by calamity is quickly made happy and free from troubles.

Ninth Vilasa

Text 1

sa prasīdatu caitanya-
devo yasya prasādataḥ
mahā-prasāda-jātārhaḥ
sadyaḥ syād adhamo 'py aham

saḥ-He; prasīdatu-may be pleased; caitanyadevaḥ-Lord Caitanya; yasya-of whom; prasādataḥ-by the mercy; mahā-prasāda-great mercy; jāta-born; arhaḥ-worthy; sadyaḥ-suddenly; syāt-is; adhamaḥ-fallen; api-although; aham-I.

May Lord Caitanyadeva be merciful to me. Even though I am fallen, may He be merciful to me.

Text 2

atha śaṅkhodakaṁ tac
kṛṣṇa-dṛṣṭi-sudhokṣitam
vaiṣṇavebhyaḥ pradāyābhi-
vandya mūrdhani dhārayet

atha-now; śaṅkha-of a conchshell; udakam-water; tat-that; kṛṣṇa-of Lord Kṛṣṇa; dṛṣṭi-sight; sudhā-nectar; ukṣitam-sprinkled; vaiṣṇavebhyaḥ-to the Vaiṣṇavas; pradāya-giving; abhivandya-bowing down; mūrdhani-on the head; dhārayet-should place.

One should offer to the Lord water in a conchshell. When by Lord Kṛṣṇa's glance the water is transformed into nectar, one should sprinkle it on the Vaiṣṇavas, offer obeisances to it, and sprinkle it on one's own head.

Text 3

śaṅkhodaka-māhātmyaṁ

skānde brahma-nārada-samvāde

śaṅkhodakaṁ harer bhaktir
nirmālyaṁ pādayor jalam
candanaṁ dhūpa-śeṣaṁ tu
brahma-hatyāpahārakam

śaṅkhodaka-māhātmyam-the glories of the conchell-water; skānde-in the Skanda Purāṇa; brahma-nārada-samvāde-in a conversation of Brashma and Narada; śaṅkhodakam-the concshell water; hareḥ-of Lord Kṛṣṇa; bhaktiḥ-devotion; nirmālyam-flower remnants; pādahmaṇa murder; apahārakam-removing.

The Glories of Water Offered in a Conchshell

In the Skanda Purāṇa, in a conversation of Brahmā and Nārada, it is said:

"Devotion to Lord Hari and the remnants of offerings to Lord Hari of water offered in a conchshell, flowers, water offered at His feet, sandal paste, and incense, all remove the sin of murdering a brāhmaṇa."

Text 4

tatraiva śaṅkha-māhātmye

śaṅkha-sthitaṁ tu yat toyaṁ

bhrāmitaṁ keśavopari
vandate śirasā nityaṁ
gaṅgā-snānena tasya kim

tatra-there; eva-indeed; śaṅkha-māhātmye-in the Śaṅkha-māhātmys; śaṅkha-sthitam-situated in a conchshell; tu-indeed; yat-what; toyam-water; bhrāmitam-circled; keśavopari-over Lord Kṛṣṇa; vandate-bows down; śirasā-with the head; nityam-regularly; gaṅgā-snānena-by bathing in the Gaṅgā; tasya-of him; kim-what is the need?

In the Skanda Purāṇa, Śaṅkha-māhātmya, it is said:

"Why should a person who regularly bows his head before the conchshell-water circled over Lord Keśava be very interested to bathe in the Gaṅgā?

Text 5

na dāho na klamo nārtir
narakāgni-bhayaṁ na hi
yasya śaṅkhodakaṁ mūrdhni
kṛṣṇa-dṛṣṭyāvalokitam

na-not; dahaḥ-fire; na-not; klamaḥ-fatiugue; na-not; ārtiḥ--suffering; narakāgni-bhayam-fear of the fires of hell; na-not; hi-indeed; yasya-of whom; śaṅkhodakam-conchshell water; mūrdhni-on the herad; kṛṣṇa-dṛṣṭyāvalokitam-seen by Lord Kṛṣṇa.

"A person who places on his head the conchshell-water seen by Lord Kṛṣṇa does not experience fever, fatigue, suffering, or the fear of hellfire.

Text 6

na grahā na ca kuṣmaṇḍāḥ
piśācoraga-rakṣakāḥ
dṛṣṭvā śaṅkhodakaṁ mūrdhni
vidravanti diśo daśa

na-not; grahā-grahas; na-not; ca-and; kuṣmaṇḍāḥ-kusmandas; piśāca-witches; uraga-snakes; rakṣakāḥ-cannibals; dṛṣṭvā-seeing; śaṅkhodakam-conchshell water; mūrdhni-on the head; vidravanti-flee; diśaḥ-in the directions; daśa-ten.

"Ghosts, demons, witches, snakes, and cannibals do not trouble him. Seeing the Lord's conchshell water on his head, they flee in the ten directions.

Text 7

kṛṣṇa-mūrdhni bhrāmitaṁ tu
jalaṁ tac-chaṅkha-saṁsthitam
kṛtvā mūrdhany avāpnoti
muktiṁ viṣṇoḥ prasādataḥ

kṛṣṇa-of Lord Kṛṣṇa; mūrdhni-on the head; bhrāmitam-circled; tu-indeed; jalam-water; tac-chaṅkha-saṁsthitam-in the conchshell; kṛtvā-soing; mūrdhani-on the head; avāpnoti-attains; muktim-liberation; viṣṇoḥ-of Lord Viṣṇu; prasādataḥ-by the mercy.

"A person who places on his head the conchshell water circled over Lord Kṛṣṇa attains liberation by the Lord's mercy.

Text 8

bhrāmayitvā harer mūrdhni
mandiraṁ śaṅkha-vāriṇā
prokṣayed vaiṣṇavo yas tu
nāśubhaṁ tad-gṛhe bhavet

bhrāmayitvā-circiling; hareḥ-of Lord Kṛṣṇa; mūrdhni-on the head; mandiram-the temple; śaṅkha-vārinā-with conchshell water; prokṣayet-sprinkles; vaiṣṇavaḥ-Vaiṣṇava; yaḥ-who; tu-indeed; na-not; aśubham-inauspiciousness; tad-gṛhe-in his home; bhavet-will be.

"Nothing inauspicious will happen in the home of a Vaiṣṇava who circles conchshell-water over Lord Hari's head and then sprinkles it in the temple.

Text 9

nīrājana-jalaṁ yatra
yatra pādodakaṁ hareḥ
tiṣṭhati muni-śārdūla
vardhante tatra sampadaḥ

nīrājana-offered in arati; jalam-water; yatra yatra-wherever; pādodakam-water that washed the Lord's feet; hareḥ-of Lord Ha

"O tiger of sages, prosperity and good fortune will stay in any place where there is water that has washed Lord Hari's feet or water offered to Lord Hari during ārati."

Text 10

tatraivāgre

nīrājana-jalaṁ viṣṇor
yasya gātrāṇi saṁspṛśet
yajñāvabhṛta-lakṣaṇaṁ
snānajaṁ labhate phalam

tatra-there; eva-indeed; agre-in the beginning; nīrājana-jalam-water from arati; viṣṇoḥ-of Lord Viṣṇu; yasya-of whom; gātrāṇi-the limbs; saṁspṛśet-touches; yajñāvabhṛta-lakṣaṇam-the nature of an avabhrta bath in a yajna; snānajam-born from the bath; labhate-attains; phalam-the result.

In the Skanda Purāṇa it is also said:

"Whoever touches to his limbs the ārati-water of Lord Viṣṇu attains the result of an avabhṛta bath."

Text 11

tatraiva śrī-śivoktau

pādodakena devasya
hatyāyuta-samanvitaḥ
śudhyate nātra sandehas
tathā śaṅkhodakena hi

tatra-there; eva-indeed; śrī-śivoktau-in the statement of Lord Śiva; pādodakena-with the weater from the feet; devasya-of the Lord; hatyā-of murders; ayuta-ten thousand; samanvitaḥ-with; śudhyate-is purified; na-not; atra-here; sandehaḥ-doubt; tathā-so; śaṅkhodakena-with conchsell-water; hi-indeed.

In the Skanda Purāṇa, Lord Śiva explains:

"Even a sinner who has committed ten thousand murders will become purified by touching the Lord's conchshell-water or the water that has washed the Lord's feet. Of this there is no doubt."

Text 12

bṛhad-viṣṇu-purāṇe ca

tīrthādhikaṁ yajña-śatāc ca pāvanaṁ
jalaṁ sadā keśava-dṛṣṭi-saṁsthitam
chinatti pāpaṁ tulasī-vimiśritaṁ
viśeṣataś cakra-śilā-vinirmitam

bṛhad-viṣṇu-purāṇe-in the Viṣṇu Purāṇa; ca-and; tīrthādhikam-more than pilgrimages; yajña-śatāt-than a hundred yajnas; ca-and; pāvanam-purifying; jalam-water; sadā-always; keśava-dṛṣṭi-saṁsthitam-seen by Lord Kṛṣṇa; chinatti-cuts; pāpam-sin; tulasī-vimiśritam-mixed with tulasī; viśeṣataḥ-specifically; cakra-cakra; śilā-stone; vinirmitam-done.

In the Viṣṇu Purāṇa it is said:

"the water seen by Lord Kṛṣṇa is a more purifying that a hundred yajñas and a host of pilgrimages. The water, mixed with tulasī leaves, that has washed the Śālagrāma-śilā cuts apart all sins."

Text 13

atha tīrtha-dhāraṇaṁ

kṛṣṇa-pādābja-tīrthaṁ ca
vaiṣṇavebhyaḥ pradāya hi
svayaṁ bhaktyābhivandyādau
pītvā śirasi dhārayet

atha-now; tīrtha-dhāraṇam-the water that has washed the Lord's feet; kṛṣṇa-pādābja-tīrtham-the lotus feet of Lord Kṛṣṇa; ca-and; vaiṣṇavebhyaḥ-to the Vaiṣṇavas; pradāya-giving; hi-indeed; svayam-personally; bhaktyā-with devotion; abhivandya-bowing; ādau-in the beginning; pītvā-drinking; śirasi-on the head; dhārayet-should place.

The Water That Has Washed the Lord's Feet

One should give to the devotees the water that has washed the Lord's feet. With devotion one should offer obeisances to that water, drink it, and sprinkle it on one's head.

Text 14

tasya mantra-vidhiś ca prāk
prātaḥ-snāna-prasaṅgataḥ
likhito hy adhunā pāne
viśeṣo likhyate kiyān

tasya-of that; mantra-vidhiḥ-the way of chanting the mantra; ca-and; prāk-first; prātaḥ-snāna-prasaṅgataḥ-at early morning bath; likhitaḥ-written; hi-indeed; adhunā-now; pāne-in drinking; viśeṣaḥ-specifically; likhyate-is written; kiyān-how much?

How much can be written about drinking this water that has washed the Lord's feet! Now I will give the mantra for honoring the water of the Lord's early-morning bath.

Text 15

sa coktaḥ

oṁ caraṇaṁ pavitraṁ vitataṁ purāṇaṁ
yena pūtas tarati duṣkṛtāni
tena pavitreṇa śuddhena pūtā
api pāpmānam arātiṁ tarema

sa-it; ca-and; uktaḥ-said; om-Oṁ; caraṇam-feed; pavitram-poure; vitatam-manifested; purāṇam-ancient; yena-by which; pūtaḥ-purified; tarati-crosses; duṣkṛtāni-sins; tena-by it; pavitreṇa-pure; śuddhena-pure; pūtā-pure; api-also; pāpmānam-of sins; arātim-the enemy; tarema-we cross.

The Mantra

"Oṁ. The sacred water that has washed the Lord's feet and that is famous from ancient times washes away all sins. Purified by that sacred water, we will will escape the hostile world of birth and death, the home of sins.

Text 16

lokasya dvāram ārcayat pavitraṁ jyotiṣmat vibhrājamānaṁ mahas tad amṛtasya dhārā bahudhā dohamānaṁ caraṇaṁ loke sudhitāṁ dadhātu. iti.

lokasya-of the world; dvāram-the door; arcayat-should worship; pavitram-sacred; jyotiṣmat-with effulgence; vibhrājamānam-shining; mahaḥ-splendor; tad -that; dhārā-stream; bahudhā-in many ways; dohamānam-milking; caraṇam-feet; loke-in the world; sudhitām-nectar; dadhātu-may give; iti-thus.

"The splendid and sacred stream of nectar that has washed the Lord feet is the door to the spiritual world. Running in many swelling streams, it floods the world with nectar."

Text 17

imaṁ mantraṁ samuccārya
sarva-duṣṭa-grahāpaham
prāśnīyāt prokṣayed dehaṁ
putra-mitra-parigraham

imam-this; mantram-mantra; samuccārya-reciting; sarva-duṣṭa-graha-all sins; apaham-removing; prāśnīyāt-should drink; prokṣayet-should sprinkle; deham-the body; putra-mitra-parigraham-family, children, and friends.

Reciting this mantra, one should drink the water that has washed the Lord's feet, sprinkle it on his body, and sprinkle it on his wife, children, family, and friends.

Text 18

kiṁ ca

viṣṇoḥ pādodakaṁ pītaṁ
koṭi-hatyāgha-nāśanam
tad evāṣṭa-guṇaṁ pāpaṁ
bhūmau bindu-nipātanāt

kiṁ ca-furthermore; viṣṇoḥ-of Lord Viṣṇu; pāda-feet; udakam-water; pītam-drunk; koṭi-hatyāgha-nāśanam-destroying millions of sins; tat-that; eva-indeed; aṣṭa-guṇam-eight times; pāpam-of sin; bhūmau-on the earth; bindu-of drops; nipātanāt-by the falling.

It is also said:

"By drinking the water that has washed Lord Viṣṇu's feet one atones for ten million murders and other sins.

Sprinkling that water is even more effective than drinking it. Sprinkling it destroys sins eight times more than drinking it."

Text 19

atha śrī-caraṇodaka-pāna-māhātmyaṁ

pādme gautamāmbarīṣa-samvāde

hareḥ snānāvaśeṣas tu
    jalaṁ yasodare sthitam
ambarīṣa praṇamyoccaiḥ
    pāda-pāṁśuḥ pragṛhyatām

atha-now; śrī-caraṇa-of the Lord's feet; udaka-of the water; pāna-drinking; māhātmyam-the glory; pādme-in the Padma Purāṇa; gautama-ambarīṣa-of Gautama Muni and King Ambarisa; samvāde-ina conversation; hareḥ-of Lord Hari; snāna-bathing; avaśeṣaḥ-remnant; tu-indeed; jalam-water; yasya-of whom; udare-in the stomach; sthitam-is situated; ambariṣa-O King Ambarisa; praṇamya-bowing; uccaiḥ-greatly; pāda-pāṁśuḥ-the dust; pragṛhyatām-should be taken.

The Glory of Drinking the Water That Has Washed the Lord's Feet

In the Padma Purāṇa, Gautama Muni tells King Ambarīṣa:

"O King Ambarīṣa, please bow down before a person who places in his stomach the water that has washed the Lord 's feet. You should touch the dust from that devotee's feet."

Text 20

tatraiva devadūta-vikuṇḍala-samvāde

ye pibanti narā nityaṁ
    śālagrāma-śilā-jalam
pañca-gavya-sahasrais tu
    sevitaiḥ kiṁ prayojanam

tatra-there; eva-indeed; devadūta-vikuṇḍala-samvāde-in a conversation of Devaduta and Vikundala; ye-who; pibanti-drink; narā-people; nityam-regularly; śālagrāma-śilā-jalam-the water that has washed the Śālagrāma-śilā; pañca-gavya-sahasraiḥ-with a thousand panca-gavyas; tu-indeed; sevitaiḥ-served; kim-what?; prayojanam-is the need.

In the Padma Purāṇa, in a conversation of Devadūta and Vikuṇḍala, it is said:

"Why should they who regularly drink the water that has washed the Śālagrāma-śilā think drinking a thousand pañca-gavyas is very important?"

Text 21

koṭi-tīrtha-sahasrais tu
    sevitaiḥ kiṁ prayojanam
nityaṁ yadi pibet punayṁ
    śālagrāma-śilā-jalam

koṭi-tīrtha-sahasraiḥ-with ten million pilgrimages; tu-indeed; sevitaiḥ-served; kim-what?; prayojanam-need; nityam-regularly; yadi-if; pibet-drink; punyam-sacred; śālagrāma-śilā-jalam-water that has washed the Śālagrāma-śilā.

"Why should they who regularly drink the water that has washed the Śālagrāma-śilā think ten million pilgirmages are very important?

Text 22

śālagrāma-śilā-toyaṁ
yaḥ pibed bindunā samam
mātuḥ stanyaṁ punar naiva
na pibed bhakti-bhāṅ naraḥ

śālagrāma-śilā-toyam-water that has washed the Śālagrāma-śilā; yaḥ-who; pibet-drinks; bindunā-with a drop; samam-equal; matuḥ-of a mother; stanyam-the breast milk; punaḥ-again; na-not; eva-indeed; na-not; pibet-drinks; bhakti-bhāk-devotee; naraḥ-person.

"A devotee who drinks even a single drop of water that has washed the Śālagrāma-śilā will never again drink a mother's milk."

Text 23

kiṁ ca

dahanti narakān sarvān
garbha-vāsaṁ ca dāruṇam
pītaṁ yasi tu sadā nityaṁ
śālagrāma-śilā-jalam

kiṁ ca-furthermore; dahanti-burn; narakān-hells; sarvān-all; garbha-vāsam-residence in the womb; ca-and; dāruṇam-terrible; pītam-drunk; yaiḥ-by whom; tu-indeed; sadā-regularly; nityam-always; śālagrāma-śilā-jalam-Śālagrāma-śilā-water that has washed the Śālagrāma-śilā.

It is also said:

"By regularly drinking water that has washed the Śālagrāma-śilā one burns away that chance that in the future he live in hell or enter the horrible prison of a mother's womb."

Text 24

tatraiva śrī-yama-dhūmraketu-samvāde

śālagrāma-śilā-toyaṁ
bindu-mātraṁ tu yaḥ pibet
sarva-pāpaiḥ pramucyeta
bhakti-mārge kṛtodyamaḥ

tatra-there; eva-indeed; śrī-yama-dhūmraketu-samvāde-in a conversation of Śrī Yama and Śrī Dhumraketu; śālagrāma-śilā-toyam-water that has washed the Śālagrāma-śilā; bindu-a drop; mātram-oly; tu-indeed; yaḥ-who; pibet-drinks; sarva-pāpaiḥ-from all sins; pramucyeta-freed; bhakti-mārge-on the path of devotional service; kṛtodyamaḥ-endeavoring.

In the Padma Purāṇa, in a conversation of Śrī Yama and Śrī Dhūmraketu, it is said:

"A person who drinks a single drop of the water that has washed the Śālagrāma-śilā become free from all sins. He becomes advanced on the path of devotional service."

Text 25

tatraiva pulastya-bhagīratha-samvāde

pādodakasya māhātmyaṁ
bhagīratha vadāmi te

pāvanaṁ sarva-tīrthebhyo
hatyā-koṭi-vināśakam

tatra-there; eva-indeed; pulastya-bhagīratha-samvāde-in a conversatio of Pulastya and Bhagiratha; pādodakasya-of the water that has washed the feet; māhātmyam-the glory; bhagīratha-O King Bhagiratha; vadāmi-I tell; te-to you; pāvanam-purifying; sarva

In the Padma Purāṇa, Pulastya Muni tells King Bhagīratha:

"O King Bhagīratha, I will tell you the glories of the water that has washed Lord Hari's feet. That water is more purifying than all holy places. That water kills the sinful reactions of ten million murders."

Text 26

dhṛte śirasi pīte ca
sarvās tuṣyanti devatāḥ
prāyaścittaṁ tu pāpānāṁ
kalau pādodakaṁ hareḥ

dhṛte-held; śirasi-on the head; pīte-drunk; ca-and; sarvāḥ-all; tuṣyanti-are satisfied; devataḥ-the demigods; prāyaścittam-atonement; tu-indeed; pāpānām-of sins; kalau-in Kali-yuga; pādodakam-the water that has washed the feet; hareḥ-of Lord Hari.

"In Kali-yuga the water that has washed Lord Hari's feet is the atonement for all sins. When a person drinks that water or places it on his head, all the demigods become pleased with him."

Texts 27 and 28

kiṁ ca

tribhiḥ sārasvataṁ toyaṁ
saptāhena tu nārmadam
sadyaḥ punāti gāṅgeyaṁ
darśanād eva yāmunam

punanty etāni toyāni
snāna-darśana-kīrtanaiḥ
punāti smaraṇād eva
kalau pādodakaṁ hareḥ

kiṁ ca-furthermore; tribhiḥ-with three; sārasvatam-of the Sarasvati; toyam-water; saptāhena-wityh seven days; tu-indeed; nārmadam-of the Narmada; sadyaḥ-at once; punāti-purifies; gaṅgeyam-of the Gaṅgā; darśanāt-by seeing; eva-indeed; yāmunam-of the Yamunā; punanti-purify; etāni-they; toyāni-water; snāna-darśana-kīrtanaiḥ-by bathing, seeing, or gloiṛifying; punāti-purifies; smaraṇāt-by remembering; eva-indeed; kalau-in kali-yuga; pādodakam-the water that has washed the feet; hareḥ-of Lord Hari.

It is also said:

by simply seeing the Yamunā, or by seeing, glorifying, and bathing in all these sacred rivers, is attained in Kali-yuga by simply remembering the water that has washed the Lord Hari's feet."

Text 29

kiṁ ca

arcitaiḥ koṭibhir liṅgair

nityaṁ yat kriyate phalam
tat phalaṁ śata-sāhasraṁ
pīte pādodake hareḥ

kiṁ ca-furthermore; arcitaiḥ-worshiped; koṭibhiḥ-ten million; liṅgaiḥ-Śiva-liṅgas; nityam-regularly; yat-what; kriyate-done; phalam-piety; tat-that; phalam-result; śata-sāhasram-100,000 times; pīte-drunk; pādodake-the water that has washed the feet; hareḥ-of Lord Hari.

It is also said:

"By once drinking the water that has washed the feet of Lord Hari one attains a hundred thousand times the pious benefit of daily worshiping ten million Śiva-liṅgas.

Text 30

aśucir vā durācāro
mahā-pātaka-samyutaḥ
spṛṣṭvā pādodakaṁ viṣṇoḥ
sadā śudhyati mānavaḥ

aśuciḥ-impure; vā-or; durācāraḥ-misbehaved; mahā-pātaka-samyutaḥ-a great sinner; spṛṣṭvā-touching; pādodakam-the water that has washed the feet; viṣṇoḥ-of Lord Viṣṇu; sadā-eternally; śudhyati-is purified; mānavaḥ-a person.

"Whether impure, or ill-behaved, or a great sinner, anyone who once touches the water that has washed Lord Viṣṇu's feet becomes eternally purified.

Text 31

pāpa-koṭi-yuto yas tu
mṛtyu-kale śiro-mukhe
dehe pādodakaṁ tasya
na prayāti yamālayam

pāpa-koṭi-yutaḥ-committed millions of sins; yaḥ-who; tu-indeed; mṛtyu-kale-at the time of death; śiro-mukhe-on his head; dehe-on his body; pādodakam-the water that has washed the feet; tasya-of him; na-not; prayāti-goes; yamālayam-to the abode of Yamarāja.

ater that has washed Lord Viṣṇu's feet will not go to Yama's abode.

Text 32

na dānaṁ na havir yeṣāṁ
svādhyāyo na surārcanam
te 'pi pādodakaṁ pītvā
prayānti paramāṁ gatim

na-not; dānam-charity; na-not; haviḥ-yajna; yeṣām-of whom; svādhyāyaḥ-study; na-not; surārcanam-worship of the demigods; te-they; api-even; pādodakam-the water that has washed the feet; pītvā-drinkiong; prayānti-go; paramām-to the supreme; gatim-abode.

"They who, even though they never gave any charity, performed any yajñas, studied the Vedas, or worshiped the demigods, have one drunk the water that has washed Lord Hari's feet, will go to the Lord's supreme abode.

Text 33

kārttike kārttikī-yoge
    kiṁ kariṣyati puṣkare
nityaṁ ca puṣkaraṁ tasya
    yasya pādodakaṁ hareḥ

kārttike-in the month of Kārttika; kārttikī-yoge-with the star Krttika; kim-what?; kariṣyati-will do; puṣkare-at Puskara; nityam-always; ca-and; puṣkaram-Puskara; tasya-of him; yasya-of whom; pādodakam-the water that has washed the feet; hareḥ-of Lord Hari.

"Why would a person who has once drunk the water that has washed Lord Hari's feet be very interested to stay at Puṣkara-tīrtha during the month of Kārttika, when the star Kṛttikā is prominent?

Text 34

viśākhā-ṛkṣa-samyuktā
    vaiśākhī hi kariṣyati
piṇḍārake mahā-tīrthe
    ujjāyinyāṁ bhagīratha

viśākhā-ṛkṣa-samyuktā-with the star visakha; vaiśākhī-the month of Visakha; hi-what; kariṣyati-will do; piṇḍārake-at POindaraka; mahā-tīrthe-the great holy place; ujjāyinyām-in Ujjain; bhagīratha-O King Bhagiratha.

"Why would a person who has once drunk the water that has washed Lord Hari's feet be very interested to stay at Piṇḍāraka-tīrtha during the month of Vaiśākhā, when the star Viśākhā is prominent?

Text 35

māgha-māse prayāge tu
    snānaṁ kiṁ kariṣyati
prayāgaṁ satataṁ tasya
    yasya pādodakaṁ hareḥ

māgha-māse-in the month of Magha; prayāge-at Prayaga; tu-indeed; snānam-bath; kim-what?; kariṣyati-will do; prayāgam-Prayaga; satatam-always; tasya-of him; yasya-of whom; pādodakam-the water that has washed the feet; hareḥ-of Lord Hari.

"Why would a person who has once drunk the water that has washed Lord Hari's feet be very interested to bathe at Prayāga during the month of Māgha?

Text 36

prabodha-vāsare prāpte
    mathurāyāṁ ca tasya kim
nityaṁ ca yāmunaṁ snānaṁ
    yasya pādodakaṁ hareḥ

prabodha-vāsare-probodhini ekādaśī; prāpte-attained; mathurāyām-in Mathurā; ca-and; tasya-of him; kim-what?; nityam-always; ca-and; yāmunam-in the Yamuna; snānam-bath; yasya-of whom; pādodakam-the water from the feet; hareḥ-of Lord Hari.

"Why would a person who has once drunk the water that has washed Lord Hari's feet be very interested to bathe in the Yamunā at Mathurā during the prabodhinī ekādaśī?

Text 37

kāśyām uttara-vāhinyāṁ
    gaṅgāyāṁ tu mṛtasya kim
yasya pādodakaṁ viṣṇor
    mukhe caivāvatiṣṭhate

kāśyām-in Varanasi; uttara-vāhinyām-most sacred; gaṅgāyām-in the Ganga; tu-indeed; mṛtasya-corpse; kim-what?; yasya-of whom; pādodakam-water from the feet; viṣṇoḥ-of Lord Hari; mukhe-in the mouth; ca-and; eva-indeed; avatiṣṭhate-is situated.

"Why would a person who has once drunk the water that has washed Lord Hari's feet be very interested to have his dead body placed in the most sacred Gaṅgā at Vārāṇasī?"

Text 38

kiṁ ca

hitvā pādodakaṁ viṣṇor
    yo 'nya-tīrthāni gacchati
anarghaṁ ratnam utsṛjya
    loṣṭraṁ vāñchati durmatiḥ

kiṁ ca-furthermore; hitvā-leaving; pādodakam-the water from the feet; viṣṇoḥ-of Lord Viṣṇu; yaḥ-who; anya-tīrthāni-to other holy places; gacchati-goes; anargham-priceless; ratnam-jewel; utsṛjya-rejecdting; loṣṭram-a clod of earth; vāñchati-desires; durmatiḥ-fool.

It is also said:

"A person who leaves behind the water that has washed Lord Viṣṇu's feet and goes on pilgrimage to many holy places is a fool who has left behind a priceless gem to search for clumps of earth.

Text 39

kurukṣetra-samo deśo
    binduḥ pādodakaṁ mataḥ

kurukṣetra-samaḥ-equal to Kuruksetra; deśaḥ-place; binduḥ-drop; pādodakam-water from the feet; mataḥ-considered.

"Any place where a drop of the water that has washed Lord Viṣṇu's feet falls is sacred like Kurukṣetra.

Text 40

pated yatrākṣayaṁ puṇyaṁ
    nityaṁ bhavati tad-gṛhe
gayā-piṇḍā-samaṁ puṇyaṁ
    putrāṇām api jāyate

patet-falls; yatra-where; akṣayam-eternal; puṇyam-piety; nityam-always; bhavati-is; tad-gṛhe-in his home; gayā-piṇḍā-samam-equal to offering pinda at Gaya; puṇyam-piety; putrāṇām-of sons; api-also; jāyate-is born.

"Any home where there is always water that has washed Lord Viṣṇu's feet falls is sacred always. The sons born in that home will always offer piṇḍa at Gayā.

Text 41

pādodakena devasya

ye kuryuḥ pitṛ-tarpaṇam
nāsurāṇāṁ bhayaṁ tasya
pretā-janyaṁ ca rākṣasam

pādodakena-with the water of the feet; devasya-of the Supreme Personality of Godhead; ye-who; kuryuḥ-do; pitṛ-tarpaṇam-pitr

"A person who offers pitṛ-tarpaṇa with water that has washed Lord Hari's feet need never fear demons, ghosts, or cannibals.

Text 42

na rogasya bhayaṁ caiva
nāsti vighna-kṛtaṁ bhayam
na duṣṭā naiva ghorākṣāḥ
svāpa-dottha-bhayaṁ na hi

na-not; rogasya-of disease; bhayam-fear; ca-and; eva-indeed; na-not; asti-is; vighna-kṛtam-created by obstacles; bhayam-fear; na-not; duṣṭā-wicked; na-not' eva-indeed; ghorākṣāḥ-with horrible eyes; svāpa-dottha-bhayam-fears born from nightmares; na-not; hi-indeed.

"He need never fear diseases, obstacles, nightmares, or wicked men with fearful eyes.

Text 43

grahāḥ pīḍāṁ na kurvanti
caurā naśyanti dāruṇāḥ
kiṁ tasya tīrtha-gamane
devarṣīṇāṁ ca darśane

grahāḥ-ghosts; pīḍām-trouble; na-not; kurvanti-do; caurā-theives; naśyanti-perish; dāruṇāḥ-terrible; kim-what?; tasya-of him; tīrtha-gamane-pilgrimage; devarṣīṇām-of the demigods and sages; ca-and; darśane-in seeing.

"Ghosts will not trouble him. Thieves that try to rob him will perish. What to him are pilgrimages or the audience of demigods and sages?

Text 44

yasya pādodakaṁ mūrdhni
śālagrāma-śilodbhavam
prīto bhavati martaṇḍaḥ
prīto bhavati keśavaḥ
brahmā bhavati su-prītaḥ
prīto bhavati śaṅkaraḥ

yasya-of whom; pādodakam-the water from the feet; mūrdhni-on the head; śālagrāma-śilodbhavam-from the Śālagrāma-śilā; prītaḥ-pleased; bhavati-is; martaṇḍaḥ-the sun-god; prītaḥ-pleased; bhavati-is; keśavaḥ-Lord Kṛṣṇa; brahmā-Brahmā; bhavati-is; su-prītaḥ-very pleased; prītaḥ-pleased; bhavati-is; śaṅkaraḥ-Lord Śiva.

with him. Brahmā is pleased with him. Sūrya is pleased with him.

Text 45

pādodakasya māhātmyaṁ
yaḥ paṭhet keśavāgrataḥ

sa yāti paramaṁ sthānaṁ
yatra devo janārdanaḥ

pādodakasya-of the water that has washed the feet; māhātmyam-the glories; yaḥ-who; paṭhet-recites; keśavāgrataḥ-in the presence of Lord Kṛṣṇa; sa-he; yāti-goes; paramam-to the supreme; sthānam-abode; yatra-where; devaḥ-the Lord; janārdanaḥ-Kṛṣṇa.

"A person who before the Deity of Lord Kṛṣṇa chants the glories of the water that has washed the Lord's feet goes to the spiritual world where Lord Kṛṣṇa always stays."

Text 46

brahmāṇḍa-purāṇe śrī-brahma-nārada-samvāde

prāyaścittaṁ yadi prāptaṁ
kṛcchraṁ vā tv agha-marṣaṇam
so 'pi pādodakaṁ pītvā
śuddhiṁ prāpnoti tat-kṣaṇāt

brahmāṇḍa-purāṇe śrī-brayhma-nārada-samvāde-in the Brahmāṇḍa Purāṇa, in a conversation of Lord Brahmā and Nārada Muni; prāyaścittam-atonement; yadi-if; prāptam-attained; kṛcchram-difficulty; vā-or; tv-indeed; agha-marṣaṇam-the crushing of sins; saḥ-he; api-even; pādodakam-the waster from the feet; pītvā-drinking; śuddhim-purity; prāpnoti-attains; tat-kṣaṇāt-at that moment.

In the Brahmāṇḍa Purāṇa, in a conversation of Lord Brahmā and Nārada Muni, it is said:

"A person who drinks the water that has washed Lord Hari's feet at once becomes pure. He has performed severe penance. He has crushed all his sins.

Text 47

aśaucaṁ naiva vidyeta
sūtake mṛtake 'pi ca
yeṣāṁ pādodakṁ mūrdhni
prāśanaṁ ye ca kurvate

aśaucam-impure; na-not; eva-indeed; vidyeta-becomes; sūtake-in birth; mṛtake-in death; api-even; ca-and; yeṣām-of whom; pādodakm-the water from the feet; mūrdhni-on the head; prāśanam-drinking; ye-who; ca-and; kurvate-do.

"A person who at the time of birth and the time of death drinks the water that has washed Lord Hari's feet and places that water on his head becomes completely pure.

Text 48

anta-kāle 'pi yasyeha
dīyate pādayor jalam
so 'pi sad-gatim āpnoti
sad-ācārair bahiṣ-kṛtaḥ

anta-kāle-at the last moment; api-also; yasya-of whom; iha-here; dīyate-is given; pādayoḥ-of the feet; jalam-the water; saḥ api-he; sad-gatim-the spiritula world; āpnoti-attains; sad-ācāraiḥ-with saintly deeds; bahiṣ-kṛtaḥ-outside.

"A person who at the moment of death receives the water that has washed Lord Hari's feet goes to the spiritual world even if he lived far away from any pious deeds.

Text 49

apeyaṁ pibate yas tu
bhuṅkte yaś cāpy abhojanam
agamyāgamanā ye vai
pāpācārāś ca ye narāḥ
te 'pi pūjyā bhavanty āśu
sadyaḥ pādāmbu-sevanāt

apeyam-not to be drunk; pibate-drinks; yaḥ-who; tu-indeed; bhuṅkte-eats; yaḥ-who; ca-and; api-also; abhojanam-not to be eaten; agamyā-women who should not be approached; gamanā-approaching; ye-who; vai-indeed; pāpācārāḥ-sinners; ca-and; ye-who; narāḥ-people; te-they; api-also; pūjyā-to be worshiped; bhavanti-are; āśu-at once; sadyaḥ-suddenly; pādāmbu-sevanāt-by serving the water that has washed the Lord's feet.

"Even they who drink what should not be drunk, eat what should not be eaten, approach women who should not be approached, and commit a host of sinful deeds, become at once worshipable if they honor the water that has washed Lord Hari's feet."

Text 50

kiṁ ca

apavitraṁ yad-annaṁ syāt
pānīyaṁ cāpi pāpinām
bhuktvā pītvā viśuddhaḥ syāt
pītvā pādodakaṁ hareḥ

huktvā-eating; pītvā-drinking; viśuddhaḥ-pure; syāt-is; pītvā-drinking; pādodakam-the water from the feet; hareḥ-of Lord Hari.

It is also said:

"Sinners who eat and drink impure things become purified by drinking the water that has washed Lord Hari's feet.

Text 51

tapta-kṛcchrāt pañca-gavyān
mahā-kṛcchrād viśiṣyate
cāndrāyaṇāt pāra-kṛcchrāt
parākād api suvrata
kāya-śuddhir bhavaty āśu
pītvā pādodakaṁ hareḥ

tāpta-kṛcchrāt-from severe austerities; pañca-gavyāt-from panca-gavya; mahā-kṛcchrāt-from great troubles; viśiṣyate-is distinguished; cāndrāyaṇāt-from candrayana; pāra-kṛcchrāt-very difficult; parakāt-great; api-even; suvrata-O saintly one; kāya-śuddhiḥ-purification of the body; bhavati-is; āśu-at once; pītvā-drinking; pādodakam-the water that has washed the feet; hareḥ-of Lord Hari.

"O saintly one, drinking the water that has washed Lord Hari's feet is more purifying that performing pañca-gavya, tapta-kṛcchra, cāndrāyaṇa, pāra-kṛcchra, or parāka-vrata. By drinking the water that has washed Lord Hari's feet one's body becomes completely pure.

Text 52

aguruṁ kuṅkumaṁ cāpi
karpūraṁ cānulepanam
viṣṇu-pādāmbu-samlagnaṁ

tad vai pāvana-pāvanam

agurum-aguru; kuṅkumam-kunkuma; ca-and; api-and; karpūram-camphor; ca-and; anulepanam-sandal; viṣṇu-pādāmbu-samlagnam-the water from Lord Viṣṇu's feet; tat-that; vai-indeed; pāvana-pāvanam-the most purifying.

"Touched by the water that has washed Lord Viṣṇu's feet, aguru, kuṅkuma, camphor, and sandal paste become supremely purifying.

Text 53

dṛṣṭi-pūtaṁ tu yat toyaṁ
viṣṇunā prabhaviṣṇunā
tad vai pāpa-haraṁ putra
kiṁ punaḥ padayor jalam

dṛṣṭi-by seeing; pūtam-purified; tu-indeed; yat-what; toyam-water; viṣṇunā-by Lord Viṣṇu; prabhaviṣṇunā-all-powerful; tat-that; vai-indeed; pāpa-sins; haram-removing; putra-O son; kim-what?; punaḥ-again; padayoḥ-of the feet; jalam-water.

"My son, water that all-powerful Lord Viṣṇu has glanced upon has the power to remove all sins. What, then, can be said of the water that has washed His feet?

Text 54

etad-artham ahaṁ putra
śirasā viṣṇu-tat-paraḥ
dhārayāmi pibāmy adya
māhātmyaṁ viditaṁ mama

etad-artham-for tyhis purpose; aham-I; putra-O son; śirasā-with the head; viṣṇu-tat-paraḥ-devoted to Lord Viṣṇu; dhārayāmi-I hold; pibāmi-I drink; adya-now; māhātmyam-the glory; viditam-known; mama-of me.

"My son, that is why I, who am a devotee of Lord Viṣṇu, drink that water and place it on my head. Now you have learned from me about the glories of the water that has washed Lord Viṣṇu's feet.

Text 55

priyas tvam agrajaḥ putras
tad-arthaṁ gaditaṁ mayā
rahasyaṁ me tv anarhasya
na vaktavyaṁ kadācana

priyaḥ-dear; tvam-you; agrajaḥ-first-born; putraḥ-son; tad-artham-for that reason; gaditam-spoken; maya-by me; rahasyam-secret; me-of me; tv-indeed; anarhasya-unworthy; na-not; vaktavyam-to be spoken; kadācana-ever.

"You are my first son and you are very dear to me. That is why I have told you this secret knowledge. Please do not repeat it to anyone who is unworthy.

Text 56

dhārayasva sadā mūrdhni
prāśanaṁ kuru nityaśaḥ
janma-mṛtyu-jara-duḥkhair
mokṣaṁ yāsyasi putraka

dhārayasva-please hold; sadā-always; mūrdhni-on the head; prāśanam-drinking; kuru-do; nityaśaḥ-always; janma-birth; mṛtyu-death; jarā-old-age; duḥkhaiḥ-with suffering; mokṣam-freedom; yasyasi-you will attain; putraka-O son.

, and old-age."

Texts 57 and 58

viṣṇu-dharmottare

sadyaḥ phala-pradaṁ puṇyaṁ
sarva-pāpa-vināśanam
sarva-maṅgala-maṅgalyaṁ
sarva-duḥkha-vināśanam

duḥsvapna-nāśanaṁ puṇyaṁ
viṣṇu-pādodakaṁ śubham
sarvopadrava-hāntāraṁ
sarva-vyādhi-vināśanam

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; sadyaḥ-at once; phala-pradam-giving the result; puṇyam-pious; sarva-pāpa-all sins; vināśanam-destroying; sarva-maṅgala-maṅgalyam-all-auspiciousness; sarva-duḥkha-vināśanam-destroying all sufferings; duḥsvapna-nāśanam-destruction of nightmares; puṇyam-piety; viṣṇu-pādodakam-water that has wasehd Lord Viṣṇu;s feet; śubham-beautiful; sarvopadrava-hāntāram-removing all obstacles; sarva-vyādhi-vināśanam-destroying all diseases.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"The beautiful water that has washed Lord Viṣṇu's feet quickly brings great auspiciousness and the benefits of pious deeds, destroys all sins, nightmares, obstacles, diseases, and sufferings, . . .

Text 59

sarvotpāta-praśamanaṁ
sarva-pāpa-nivāraṇam
sarva-kalyāṇa-sukhadaṁ
sarva-kāma-phala-pradam

sarvotpāta-praśamanam-quells all calamities; sarva-pāpa-nivāraṇam-removes all sins; sarva-kalyāṇa-sukhadam-brings all-auspicious happiness; sarva-kāma-phala-pradam-fulfills all desires.

. . . stops all calamities, removes all sins, brings all-auspicious happiness, fulfills all desires, . . .

Text 60

sarva-siddhi-pradaṁ dhanyaṁ
sarva-dharma-vivardhanam
sarva-śatru-praśamanaṁ
sarva-bhoga-pradāyakam

sarva-siddhi-pradam-gives all perfection; dhanyam-glorious; sarva-dharma-vivardhanam-increases all piety; sarva-śatru-praśamanam-quiets all enemies; sarva-bhoga-pradāyakam-gives all pleasures.

. . . brings all perfections, glories, piety, and pleasures, and quiets all enemies.

Text 61

sarva-tīrthasya phala-daṁ
    mūrdhni pādāmbu-dhāraṇam
prayāgasya prabhāsasya
    puṣkarasya ca sevane
pṛthūdakasya tīrthasya
    ācānto labhate phalam

sarva-tīrthasya-of all holy places; phala-dam-giving the results; mūrdhni-on the head; pādāmbu-dhāraṇam-the water from the lotus feet; prayāgasya-of Prayaga; prabhāsasya-of Prabhasa; puṣkarasya-of Puskara; ca-and; sevane-in service; pṛthūdakasya-of the water; tīrthasya-from the feet; ācāntaḥ-sipping; labhate-attains; phalam-the result.

"A person who places on his head the water that has washed Lord Hari's feet attains the benefit of all pilgrimages. A person who sips some of the water that has washed Lord Hari's feet attains the benefit of going on pilgrimage to Prayāga, Prabhāsa, and Puṣkara.

Text 62

cakra-tīrthaṁ phalaṁ yādṛk
    tādṛk pādāmbu-dhāraṇāt
sarasvatyāṁ gayāyāṁ ca
    gatvā yat prāpnuyāt phalam
tat phalaṁ labhate śreṣṭhaṁ
    mūrdhni pādāmbu-dhāraṇāt

cakra-tīrtham-Cakra-tirtha; phalam-result; yādṛk-as; tādṛk-that; pādāmbu-dhāraṇāt-by placing on one;s head the water that has washed Lord Hari's feet; sarasvatyām-in the Sarasvati; gayāyām-in Gaya; ca-and; gatvā-going; yat-what; prāpnuyāt-attains; phalam-result; tat-that; phalam-result; labhate-attains; śreṣṭham-best; mūrdhni-on the head; pādāmbu-dhāraṇāt-by accepting the water from the Lord's feet.

"By placing on one's head the water that has washed Lord Hari's feet one attains the benefit of going on pilgrimage to Cakra-tīrtha and Gayā, and bathing in the Sarasvatī."

Text 63

skānde

pādodakasya māhātmyaṁ
    devo jānāti śaṅkaraḥ
viṣṇu-pāda-cyutā gaṅgā
    śirasā yena dhāritā
sthānaṁ naivāsti pāpasya
    dehināṁ deha-madhyataḥ

skānde-in the Skanda Purāṇa; pādodakasya-of the water that has washed the Lord';s feet; māhātmyam-the glorty; devaḥ-the Lord; jānāti-knows; śaṅkaraḥ-Śiva; viṣṇu-of Lord Viṣṇu; pāda-from the feet; cyutā-fallen; gaṅgā-the Gaṅgā; śirasā-by the head; yena-by which; dhāritā-held; sthānam-abode; na-not; eba-indeed; asti-is; pāpasya-of sin; dehināṁ-of the embodies souls; deha-madhyataḥ-in the midst of bodies.

In the Skanda Purāṇa it is said:

"Lord Śiva, who carries on his head the Gaṅgā, which flows from Lord Viṣṇu's feet, well knows the glory of the water that has washed Lord Viṣṇu's feet. That is why sin can never touch him.

Texts 64 and 65

sa-bāhyābhyantaraṁ yasya
    vyāptaṁ pādodakena vai
pādodaṁ viṣṇu-naivedyaṁ
    udare yasya tiṣṭhati

nāśrayaṁ labhate pāpaṁ
    svayam eva vinaśyati
mahā-pāpa-graha-grasto
    vyāpto roga-śatair yadi

sa-bāhyābhyantaram-within and without; yasya-of whom; vyāptam-pervaded; pādodakena-with the water of the feet; vai-indeed; pādodam-the water of the feet; viṣṇu-naivedyam-food offered to Lord Viṣṇu; udare-in the stomach; yasya-of whom; tiṣṭhati-stays; na-not; āśrayam-shelter; labhate-attains; pāpam-sin; svayam-personally; eva-indeed; vinaśyati-perishes; mahā-pāpa-graha-grastaḥ-haunted by great sins; vyāptaḥ-pervaded; roga-śataiḥ-by hundreds of diseases; yadi-if.

"When a person places on his head and in his stomach the water that has washed Lord Viṣṇu's feet, and when he places in his stomach the remnants of food offered to Lord Viṣṇu, sin cannot make its home in him. Even if he is haunted by many great sins, and even if he is tormented by hundreds of diseases, all his sins perish.

Texts 66 and 67

hareḥ pādodakaṁ pītvā
    mucyate nātra saṁśayaḥ
śirasā tiṣṭhate yeṣāṁ
    nityaṁ pādodakaṁ hareḥ

kiṁ kariṣyati te loke
    tīrtha-koṭi-manorathaiḥ
ayam eva paro dharma
    idam eva paraṁ tapaḥ
idam eva paraṁ tīrthaṁ
    viṣṇu-pādāmbu yat pibet

hareḥ-of Lord Hari; pādodakam-the water that has washed the feet; pītvā-drinking; mucyate-is released; na-not; atra-here; saṁśayaḥ-doubt; śirasā-with the head; tiṣṭhate-stands; yeṣām-of whom; nityam-always; pādodakam-the water of the feet; hareḥ-of Lord Hari; kim-why?; kariṣyati-will do; te-they; loke-in the world; tīrtha-koṭi-manorathaiḥ-with the desire for millions of pilgrimages; ayam-this; eva-indeed; paraḥ-supreme; dharma-piety; idam-this; eva-indeed; param-supreme; tapaḥ-austerity; idam-this; eva-indeed; param-supreme; tīrtham-pilgirmage; viṣṇu-pādāmbu-the water that has washed Lord Viṣṇu's feet; yat-what; pibet-drinks.

"A person who drinks the water that has washed Lord Hari's feet becomes liberated. Of this there is no doubt. Why would they who place on their heads the water that has washed Lord Hari's feet be very interested to go on millions of pilgrimages? To drink the water that has washed Lord Viṣṇu's feet is the greatest pilgrimage, the greatest pious act, the greatest austerity."

Text 68

tatraiva śrī-śivoma-samvāde

vilayaṁ yānti pāpāni
    pīte pādodake hareḥ
kiṁ punar viṣṇu-pādodaṁ
    śālagrāma-śilā-cyutam

tatra-there; eva-indeed; śrī-śivoma-samvāde-in a conversation of Lord Śiva and Umā; vilayam-to destruction; yānti-go; pāpāni-sins; pīte-when drunk; pādodake-the water of the feet; hareḥ-of Lord Hari; kim-what?; punaḥ-more; viṣṇu-pādodam-the water of Lord Viṣṇu's feet; śālagrāma-śilā-cyutam-faleen from the Śālagrāma-śilā.

In the Skanda Purāṇa Lord Śiva tells Goddess Umā:

"When a person drinks the water that has washed Lord Hari's feet, all his sins perish. What, then, can be said when a person drinks the water that has washed the Śālagrāma-śilā?

Text 69

viśeṣena haret pāpaṁ
brahma-hatyādikaṁ priye
pīte pādodake viṣṇor
yadi prāṇair vimucyate
hatvā yama-bhaṭān sarvān
vaiṣṇavaṁ lokam āpnuyāt

viśeṣena-specifically; haret-removes; pāpam-sin; brahma-hatyādikam-beginning with the murder of a brāhmaṇa; priye-O beloved; pīte-drunk; pādodake-the water of the feet; viṣṇoḥ-of Lord Viṣṇu; yadi-if; praṇaiḥ-with life; vimucyate-released; hatvā-killing; yama-bhaṭān-from the soldiers of Yama; sarvān-all; vaiṣṇavam-of Lord Viṣṇu; lokam-the world; āpnuyāt-attains.

"O beloved, the act of drinking the water that has washed Lord Viṣṇu's feet removes all sins, beginning with the sin of killing a brāhmaṇa. When a person who has drunk this water dies, he defeats Yama's soldiers and goes to the world of Lord Viṣṇu."

Text 70

tatraiva śrī-śiva-kārttikeya-samvāde śrī-śālagrāma-śilā-māhātmye

chinnas tena mahā-sena
garbhāvāsaḥ su-dāruṇaḥ
pītāṁ yena sadā viṣṇoḥ
śālagrāma-śilā-jalam

tatraiva śrī-śiva-kārttikeya-samvāde śrī-śālagrāma-śilā-māhātmye-in the Skanda Purāṇa, in the Śrī Śālagrāma-śilā-māhātmya, Lord Śiva tells Kārttikeya; chinnaḥ-broken; tena-by that; mahā-sena-O great general; garbhāvāsaḥ-living in a mother's womb; su-dāruṇaḥ-very terrible; pītām-drunk; yena-by whom; sadā-regularly; viṣṇoḥ-of Lord Viṣṇu; śālagrāma-śilā-jalam-the water of the Śālagrāma-śilā.

In the Skanda Purāṇa, in the Śrī Śālagrāma-śilā-māhātmya, Lord Śiva tells Kārttikeya:

"O great general, they who regularly drink the water that has washed the Śālagrāma-śilā are rescued from having again to enter a mother's womb.

Text 71

ye pibanti narā nityaṁ
śālagrāma-śilā-jalam
pañca-gavya-sahasrais tu
prāśitaiḥ kiṁ prayojanam

ye-who; pibanti-drink; narā-people; nityam-regularly; śālagrāma-śilā-jalam-the water of the Śālagrāma-śilā; pañca-gavya-sahasraiḥ-with a thousand panca-gavyas; tu-indeed; prāśitaiḥ-drunk; kim-what?; prayojanam-is the need.

añca-gavyas?

Text 72

prāyaścitte samutpanne
kiṁ dānaiḥ kim upoṣaṇaiḥ
cāndrāyaṇaiś ca tīrthaiś ca
pītvā pādodakaṁ śuci

prāyaścitte-atonement; samutpanne-performed; kim-what?; dānaiḥ-with charity; kim-what?; upoṣaṇaiḥ-with fasting; cāndrāyaṇaiḥ-with candrayana; ca-and; tīrthaiḥ-with pilgrimages; ca-and; pītvā-having drunk; pādodakam-the water that has washed the feet; śuci-sacred.

"What need is there for charity, fasting, cāndrāyaṇa-vrata, and pilgrimages for a person who already atoned for his sins by drinking the sacred water that has washed Lord Viṣṇu's feet?"

Text 73

bṛhan-nāradiye lubdhakopakhyānārambhe

hari-pādodakaṁ yas tu
kṣaṇa-mātraṁ ca dhārayet
sa snātaḥ sarva-tīrthesu
viṣṇoḥ priyataras tathā

bṛhan-nāradiye lubdhakopakhyānārambhe-in the Nārada Purāṇa, in the beginning of the hunter's story; hari-pādodakam-the water that has washed Lord Hari's feet; yaḥ-who; tu-indeed; kṣaṇa-mātram-for a single moment; ca-and; dhārayet-holds; sa-he; snātaḥ-bathed; sarva-tīrthesu-in all holy rivers; viṣṇoḥ-of Lord Viṣṇu; priyataraḥ-very dear; tathā-so.

In the Nārada Purāṇa, in the beginning of the hunter's story, it is said:

"A person who for a single moment places on his head the water that has washed Lord Hari's feet has bathed in all holy rivers. He is very dear to Lord Viṣṇu.

Text 74

akāla-mṛtyu-śamanaṁ
sarva-vyādhi-vināśanam
sarva-duḥkhopaśamanaṁ
hari-pādodakaṁ śubham

akāla-untimely; mṛtyu-death; śamanam-making quiet; sarva-vyādhi-vināśanam-destroying all diseases; sarva-duḥkhopaśamanam-quieting all sufferings; hari-pādodakam-the water that has washed Lord Hari's feet; śubham-sacred.

"The sacred water that has washed Lord Hari's feet stops untimely death, all diseases, and all sufferings."

Text 75

tatraiva tad-upākhyānānte

hari-pādodaka-sparśāl
lubdhako vita-kalmaṣaḥ
divyaṁ vimānām āruhya
munim enam athābravīt

tatra-there; eva-indeed; tad-upākhyānānte-at the end of the story; hari-pādodaka-sparśāl-by touching th water that has washed Lord Hari's feet; lubdhakaḥ-the hunter; vita-kalmaṣaḥ-freed of sins; divyam-celestial; vimānām-airplane; āruhya-

climbing; munim-sage; enam-to the; atha-then; abravīt-said.

In the Nārada Purāṇa, at the end of the hunter's story, it is said:

"By touching the water that had washed Lord Hari's feet, the hunter became at once free of all sins. Entering the celestial airplane, he said to the sage:

Text 76

hari-pādodakaṁ yasmān
mayi tvaṁ kṣiptavān mune
prāpito 'smi tvayā tasmāt
tad viṣṇoḥ paramaṁ padam

hari-pādodakam-the water that has washed Lord Hari's feet; yasmān-because; mayi-on me; tvam-you; kṣiptavān-thrown; mune-O sage; prāpitaḥ-attained; asmi-I have; tvayā-by you; tasmāt-therefore; tat-that; viṣṇoḥ-of Lord Viṣṇu; paramam-the supreme; padam-abode.

" `O sage, it is because you sprinkled on me the water that washed Lord Hari's feet that I am now about to enter Lord Viṣṇu's supreme abode.' "

Text 77

hari-bhakti-sudhodaye

pādaṁ pūrvaṁ kila spṛṣṭvā
gaṅgābhūt smartṛ-mokṣa-dā
viṣṇoḥ sadyas tu tat-saṅgī
pādāmbu katham īḍyate

hari-bhakti-sudhodaye-in the Hari-bhakti-sudhodaya; pādam-foot; pūrvam-before; kila-indeed; spṛṣṭvā-touching; gaṅgā-the Gaṅaṅgī-touching that; pādāmbu-the water of the feet; katham-why?; īḍyate-is glorified.

In the Hari-bhakti-sudhodaya it is said:

"In ancient times the Gaṅgā touched Lord Viṣṇu's foot. The Gaṅgā gives liberation to they who think of her. Why should the water that has washed Lord Viṣṇu's feet be glorified in this way? Why should it be thought more purifying that the Gaṅgā?

Text 78

tāpa-trayānalo yo 'sau
na śāmyet sakalābdhibhiḥ
drutaṁ śāmyati so 'lpena
śrīmad-viṣṇu-padāmbunā

tāpa-sufferings; traya-three; analaḥ-fire; yaḥ-which; asau-that; na-not; śāmyet-remembers; sakala-all; abdhibhiḥ-by oceans; drutam-at once; śāmyati-extinguishes; saḥ-that; alpena-small; śrīmad-viṣṇu-padāmbunā-with the water that has washed Lord Viṣṇu's feet.

"The fire of the threefold material miseries, a fire all the oceans in the world cannot extinguish, is extinguished at once by a single drop of the water that has washed Lord Viṣṇu's feet.

Text 79

yuddhāstrābhedya-kavacaṁ
bhavāgni-stambhanauṣadham
sarvāṅgaiḥ sarvathā dhāryaṁ
pādyaṁ śuci-padaḥ sadā

yuddhāstra-by weapons; abhedya-unbreakable; kavacam-armor; bhava-of birth and death; agni-the fever; stambhana-stopping; auṣadham-medicine; sarvāṅgaiḥ-with all limbs; sarvathā-in all respects; dhāryam-to be held; pādyam-the water of the feet; śuci-padaḥ-sacred; sadā-always.

"One should always place on all his limbs the water that has washed Lord hari's feet, water that is an armor invincible to all weapons, water that is a medicine to cure the fever of repeated birth and death.

Text 80

amṛtatvāvahaṁ nityaṁ
viṣṇu-pādāmbu yaḥ pibet
sa pibaty amṛtaṁ nityaṁ
māse māse tu devatāḥ

amṛtatva-immortality; avaham-bringing; nityam-always; viṣṇu-pādāmbu-the water that has washed Lord Viṣṇu's feet; yaḥ-who; pibet-drinks; sa-he; pibati-drinks; amṛtam-nectar; nityam-daily; māse-month; māse-after month; tu-indeed; devatāḥ-a demigod.

"Every month the demigods drink nectar, but still they do not become immortal. It is they who regularly drink the water that has washed Lords Viṣṇu's feet who attain immortality.

Text 81

māhātmyam iyad ity asya
vaktā yo 'pi sa nirbhayaḥ
nanv anargha-maṇer mūlyaṁ
kalpayann agham aśnute

māhātmyam-glory; iyat-attain; iti-thus; asya-of him; vaktā-the speaker; yaḥ-who; api-also; sa-he; nirbhayaḥ-fearless; nanv-indeed; anargha-maṇeḥ-of a priceless jewel; mūlyam-price; kalpayann-considering; agham-sin; aśnute-attain.

"A person who glorifies the water that has washed Lord Viṣṇu's feet becomes fearless. A person who tries to set a limit on the value of the priceless gem of that water commits a sin."

Text 82

anyatrāpi

sa brahmacārī sa vratī
āśramī ca sadā-śuciḥ
viṣṇu-pādodakaṁ yasya
mukhe śirasi vigrahe

anyatra-in another place; api-also; sa-he; brahmacārī-brahmacari; sa-he; vratī-following vows; āśramī-following the asrmas; ca-and; sadā-śuciḥ-always pure; viṣṇu-pādodakam-the water that has washed Lord Viṣṇu's feet; yasya-of whom; mukhe-in the mouth; śirasi-on the head; vigrahe-on the body.

In another place it is said:

"A person who places the water that has washed Lord Viṣṇu's feet on his head, on his body, and in his mouth is always pure. He is a brahmacārī. He is a follower of vows. He is a follower of varṇāśrama.

Text 83

janma-prabhṛti-pāpānāṁ
prayaścittaṁ yadīcchati
śālagrāma-śilā-vāri
pāpa-harī niṣevyatām

janma-from birth; prabhṛti-beginning; pāpānām-of sins; prayaścittam-atonement; yadi-if; icchati-desires; śālagrāma-śilā-vāri-the water that has washed the Śālagrāma-śilā; pāpa-harī-removing sins; niṣevyatām-should be served.

"If a person wishes to become free from all the sins committed since the time of his birth, he should honor the water that has washed the Śālagrāma-śilā, water that removes all sins."

Text 84

ata eva tejodraviṇa-pañcarātre śrī-brahmaṇoktaṁ

pīṭha-praṇālād udakaṁ
pṛthag ādāya putraka
siñcayen mūrdhni bhaktānāṁ
sarva-tīrtha-mayaṁ hi tat. iti.

ata eva-therefore; tejodraviṇa-pañcarātre śrī-brahmaṇoktam-in the Tejodraviṇa-pañcarātra, Śrī Brahmā explains; pīṭha-of the feet; praṇālāt-flowing in a current; udakam-the water; pṛthag-specifically; ādāya-taking; putraka-O son; siñcayet-should sprinkle; mūrdhni-on th ehead; bhaktānām-of the devotees; sarva-tīrtha-mayam-consiting of all holy places; hi-indeed; tat-that; iti-thus.

In the Tejodraviṇa-pañcarātra, Śrī Brahmā explains:

"My son, a person should take the water that has washed Lord Hari's feet and sprinkle it over the Vaiṣṇavas' heads. That water contains within it all holy places."

Text 85

pādodakasya māhātmyaṁ
vikhyātaṁ sarva-śāstrataḥ
likhituṁ śaknuyāt ko hi
sindhūrmīn gaṇayann api

pādodakasya-of the water that has washed the feet; māhātmyam-the glory; vikhyātam-famous; sarva-śāstrataḥ-in all the scriptures; likhitum-to write; śaknuyāt-may be able; kaḥ-who?; hi-indeed; sindhūrmīn-the waves in the ocean; gaṇayann-counting; api-even.

The glories of the water that has washed Lord Viṣṇu's feet are described in all the scriptures. What person, even if he has the power to count all the waves in the ocean, has the power to write about them all.

Text 86

viśeṣataś ca pādodaṁ
tulasī-dala-samyutam
śaṅkhe kṛtvā vaiṣṇavebhyo
dattvā prāgvat pibet svayam

viśeṣataḥ-specifically; ca-and; pādodam-the water of the feet; tulasī-dala-samyutam-with tulasī leaves; śaṅkhe-in a conchshell; kṛtvā-doing; vaiṣṇavebhyaḥ-to the Vaiṣṇavas; dattvā-offered; prāgvat-as before; pibet-should drink; svayam-personally.

One should offer to Lord Hari water mixed with tulasī leaves in a conchshell. One should then offer the remnants of this water to the Vaiṣṇavas and one should then also drink it himself.

Text 87

atha śaṅkha-kṛta-pādodaka-māhātmyaṁ

skānde śrī-brahma-nārada-samvāde

kṛtvā pādodakaṁ śaṅkhe
vaiṣṇavānāṁ māhātmanām
yo dadyāt tulasī-miśraṁ
cāndrāyaṇa-śataṁ labhet

atha-now; śaṅkha-kṛta-pādodaka-māhātmyam-the Glories of Water Offered in a Conchshell; skānde-in the Skanda Purāṇa; śrī-brahma-nārada-samvāde-in a conversation of Śrī Brahma and Śrī Narada; kṛtvā-doing; pādodakam-water fo thew feet; śaṅkhe-in a conchshell; vaiṣṇavānām-of the Vaiṣṇavas; māhātmanām-great souls; yaḥ-who; dadyāt-offers; tulasī-miśram-mixed with tulasī leaves; cāndrāyaṇa-śatam-a hundred candrayanas; labhet-attains.

The Glories of Water Offered in a Conchshell

In the Skanda Purāṇa, in a conversation of Śrī Brahmā and Śrī Nārada, it is said:

"A person who offers to Lord Hari water mixed with tulasī leaves in a conchshell, and then offers the remnants of this water to the saintly-hearted Vaiṣṇavas attains the pious benefit of a hundred cāndrāyaṇas.

Text 88

gṛhītvā kṛṣṇa-pādāmbu
śaṅkhe kṛtvā tu vaiṣṇavaḥ
yo vahet śirasā nityaṁ
sa munis tapasottamaḥ

gṛhītvā-taking; kṛṣṇa-pādāmbu-the water of Lord Kṛṣṇa's feet; śaṅkhe-in a conchshell; kṛtvā-doing; tu-indeed; vaiṣṇavaḥ-Vaiṣṇava; yaḥ-who; vahet-should carry; śirasā-on his head; nityam-always; sa-he; muniḥ-sage; tapasottamaḥ-the most austere.

"A Vaiṣṇava who regularly places on his head the water offered in a conchshell to Lord Kṛṣṇa is the most austere of saintly sages.

Text 89

pādme devadūta-vikuṇḍala-samvāde

śālagrāma-śilā-toyaṁ
yadi śaṅkha-bhṛtaṁ pibet
hatyā-koṭi-vināśaṁ ca
kurute nātra saṁśayaḥ

pādme devadūta-vikuṇḍala-samvāde-in the Padma Purāṇa, in a conversation of Devadūta and Vikuṇḍala; śālagrāma-śilā-toyam-the water of the Śālagrāma-śilā; yadi-if; śaṅkha-bhṛtam-in a conchshell; pibet-drinks; hatyā-koṭi-vināśam-the destruction of ten million murders; ca-and; kurute-does; na-not; atra-here; saṁśayaḥ-doubt.

In the Padma Purāṇa, in a conversation of Devadūta and Vikuṇḍala, it is said:

"A person who drinks the water that has washed the Śālagrāma-śilā destroys the sinful reactions of ten million murders. Of this there is no doubt."

Text 90

agastya-saṁhitāyaṁ

śālagrāma-śilā-toyaṁ
tulasī-dala-vāsitam
ye pibanti punas teṣāṁ
stanya-pānaṁ na vidyate. iti.

agastya-saṁhitāyam-in the Agastya-saṁhitā; śālagrāma-śilā-toyam-the water of the Śālagrāma-śilā; tulasī-dala-vāsitam-scented with a tulasī leaf; ye-who; pibanti-drink; punaḥ-again; teṣām-of them; stanya-pānam-the drinking of a mother's milk; na-not; vidyate-is; iti-thus.

In the Agastya-saṁhitā

"A person who drinks the water mixed the tulasī leaves that has washed the Śālagrāma-śilā will never again drink from a mother's breast."

Text 91

śrī-viṣṇor vaiṣṇavānāṁ ca
pāvanaṁ caraṇodakam
sarva-tīrtha-mayaṁ pītvā
kuryād ācamanaṁ na hi

śrī-viṣṇoḥ-of Śrī Viṣṇu; vaiṣṇavānām-of the Vaiṣṇavas; ca-and; pāvanam-purifying; caraṇodakam-water from the feet; sarva-tīrtha-mayam-consisting of all holy places; pītvā-drinking; kuryāt-should do; ācamanam-sipping; na-not; hi-indeed.

"A person who drinks the water that has washed the feet of Lord Viṣṇu and the Vaiṣṇavas, supremely purifying water that contains within it all sacred rivers, need never drink any other sacred water to become purified.

Text 92

tad uktaṁ skānde śivena

viṣṇoḥ pādodakaṁ pītvā
paścād aśuci-śaṅkayā
ācāmati ca yo mohād
brahma-hā sa nigadyate

tat-that; uktam-said; skānde-in the Skanda Purāṇa; śivena-by Lord Śiva; viṣṇoḥ-of Lord Viṣṇu; pādodakam-the water that has washed the feet; pītvā-drinking; paścāt-after; aśuci-impurity; śaṅkayā-with anxiety; ācāmati-sips; ca-and; yaḥ-who; mohāt-our of bewilderment; brahma-hā-the killing of a brāhmaṇa; sa-he; nigadyate-is said.

In the Skanda Purāṇa, Lord Śiva explains:

"A person who after drinking the water that has washed Lord Viṣṇu's feet worries that he is still impure is a sinner. He is the killer of a brāhmaṇa."

Text 93

śrutiś ca

bhagavān pavitram. bhagavat-pādau pavitram. bhagavat-pādodakaṁ pavitram. na tat-pāna ācamanīyam. yathā hi soma iti.

śrutiḥ-the Śruti-sastra; ca-and; bhagavān-the Supreme Personality of Godhead; pavitram-pure; bhagavat-pādau-the feet of the Supreme Personality of Godhead; pavitram-pure; bhagavat-padodakam-the water that has washed the feet of the Supreme Personality of Godhead; pavitram-pure; na-not; tat-pāna-drinking that; ācamanīyam-to be spat out; yathā-as; hi-indeed; soma-soma; iti-thus.

The Śruti-śāstra explains:

"The Supreme Personality of Godhead is supremely purifying.
The feet of the Supreme Personality of Godhead are supremely purifying.
The water that has washed the feet of the Supreme Personality of Godhead is supremely purifying. One should not drink that water and then spit it out. It is purifying like soma."

Text 94

sauparṇe ca

viṣṇu-pādodakaṁ pītvā
bhakta-pādodakaṁ tathā
ya ācāmati sammohād
brahma-hā sa nigadyate. iti.

sauparṇe-in the Garuḍa Purāṇa; ca-and; viṣṇu-pādodakam-the water of Lord Viṣṇu's feet; pītvā-drinking; bhakta-pādodakam-the water of the devotees' feet; tathā-so; ya-who; ācāmati-spits; sammohāt-out of illusion; brahma-hā-a killer of a brāhmaṇa; sa-he; nigadyate-is called; iti-thus.

In the Garuḍa Purāṇa it is said:

"A person who first sips and then foolishly spits out the water that has washed the feet of Lord Viṣṇu or the Vaiṣṇavas is sinful like the killer of a brāhmaṇa."

Text 95

tataḥ śuddhaṁ payaḥ-pūrṇaṁ
gandha-puṣpākṣatānvitam
adharopari sannyasec
chaṅkhaṁ bhagavad-agrataḥ

tataḥ-then; śuddham-pure; payaḥ-pūrṇam-water; gandha-puṣpākṣatānvitam-with scents and flowers and whole grains of rice; adhara-lips; upari-above; sannyasec-should offer; śaṅkham-conchshell; bhagavad-agrataḥ-in the presence of the Lord.

Then one should offer to the lips of the Deity a conchshell filled with pure water in which are scents, flowers, and unbroken grains of rice.

Text 96

atha śrī-bhagavad-agrataḥ śaṅkha-sthāpana-māhātamyaṁ

skānde brahma-nārada-samvāde śaṅkha-māhātmye

purato vāsudevasya
sa-puṣpaṁ sa-jalākṣatam
śaṅkham abhyarcitaṁ paśyet
tasya lakṣmīr na durlabhā

atha-then; śrī-bhagavad-agrataḥ-in the presence opf the Supreme Personality of Godhead; śaṅkha-sthāpana-māhātamyam-the glories of offering a conchshell; skānde-in the Skanda Purāṇa; brahma-nārada-samvāde-in a conversation of Brahma and Narada; śaṅkha-; akṣatam-with unbroklen grains of rice; śaṅkham-conchshell; abhyarcitam-worshiped; paśyet-should see; tasya-of him; lakṣmīḥ-opulence; na-not; durlabhā-difficult to obtain.

In the Skanda Purāṇa, Śaṅkha-māhātmya, in a conversation of Brahma and Nārada, it is said:

"For a person who looks on as a conchshell filled with water in which are scents, flowers, and unbroken grains of rice, is offered to the Deity, opulence and prosperity are not difficult to obtain.

Text 97

sa-puṣpaṁ vāri-jaṁ yasya
durvākṣata-samanvitam
purato vāsudevasya
tasya śrīḥ sarvato-mukhi. iti.

sa-puṣpam-with flowers; vāri-jam-a conchshell; yasya-of whom; durvā-druva grass; akṣata-unbroken grains of rice; samanvitam-with; purataḥ-in the presence; vāsudevasya-of Lorrd Kṛṣṇa; tasya-of him; śrīḥ-opulence; sarvato-mukhi-is everywhere; iti-thus.

"At every turn opulence and prosperity rush to meet a person who offers to the Deity of Lord Kṛṣṇa a conchshell filled with water in which are dūrvā grass, flowers, and unbroken grains of rice.

Text 98

bhūtvātha bhaktimān śrīmat-
tulasyā kānane prabhum
sampūjyābhyarcayet tāṁ ca
śrī-kṛṣṇa-caraṇa-priyām

bhūtvā-becoming; atha-then; bhaktimān-a devotee; śrīmat-glorious; tulasyā-of Tulasī; kānane-in the forest; prabhum-the Lord; sampūjya-worshiping; abhyarcayet-should worship; tām-her; ca-and; śrī-kṛṣṇa-caraṇa-priyām-dear to the lotus feet of the Supreme Personality of Godhead.

"A devotee should go to a glorious Tulasī forest and worship Tulasī-devī, who is dear to Lord Kṛṣṇa's feet.

Text 99

atha śrī-tulasī-vana-pūjā

prāgvat tv arghyaṁ tato 'bhyarcya
gandha-puṣpākṣatādinā
stutvā bhagavatīṁ taṁ ca
praṇamet prārthya daṇḍavat

atha-now; śrī-tulasī-vana-pūjā-the worship of the Tulasī forest; prāgvat-as before; tv-indeed; arghyam-arghya; tataḥ-then; abhyarcya-worshiping; gandha-puṣpākṣatādinā-with scents, flowers, unroken grains fo rice, and other things; stutvā-offering prayers; bhagavatīm-to the goddess; tam-to her; ca-and; praṇamet-should bow down; prārthya-pffering prayers; daṇḍavat-like a stick.

The worship of the Beautiful Tulasī Forest

As before, one should offer arghya with scents, flowers, unbroken grains of rice, and other things. Then one should glorify Tulasī-devī, bow down like a stick (daṇḍavat) before her, and make some request.

Text 100

athārghya-mantraḥ

śriyaḥ śriye śriyāvāse
nityaṁ śrīdhara-satkṛte
bhaktyā dattaṁ mayā devi
arghyaṁ gṛhṇa namo 'stu te

atha-then; arghya-mantraḥ-the arghya mantra; śriyaḥ-of the goddess of fortune; śriye-to the goddess of fortune; śriyāvāse-the home of the goddess of fortune; nityam-always; śrīdhara-of the husband of the goddess of fortune; satkṛte-honored; bhaktyā-with devotion; dattam-given; mayā-by me; devi-o goddess; arghyam-arghya; gṛhṇa-please accept; namaḥ-obeisances; astu-are; te-to you.

The Mantra For Offering Arghya

"O goddess, O glory of the goddess of fortune, O home of the goddess of fortune, O object of worship for the goddess of fortune's husband, please accept this arghya I offer to you with devotion. I offer my respectful obeisances to you."

Text 101

pūjā-mantraḥ

nirmitā tvaṁ purā devair
arcitā tvaṁ surāsuraiḥ
tulasi hara me pāpaṁ
pūjāṁ gṛhṇa namo 'stu te

pūjā-for worship; mantraḥ-the mantra; nirmitā-created; tvam-you; purā-before; devaiḥ-by the demigods; arcitā-worshiped; tvam-you; surāsuraiḥ-by the suras and asuras; tulasi-O Tulasī; hara-please remove; me-of me; pāpam-the sin; pūjām-worship; gṛhṇa-please accept; namaḥ-obeisances; astu-are; te-unto you.

The Mantra For Worshiping Tulasī-devī

"In ancient times you were planted by the demigods. You are worshiped by the suras and asuras. O Tulasī, please remove my sins. Please accept the worship I offer you. I offer my respectful obeisances to you."

Text 102

stutiś ca

mahā-prasāda-jananī
sarva-saubhagya-vardhinī
ādhi-vyādhi-harī nityaṁ
tulasi tvaṁ namo 'stu te

stutiḥ-glorification; ca-and; mahā-prasāda-jananī-the mother of great mercy; sarva-saubhagya-vardhinī-in the increaser of all good fortune; ādhi-vyādhi-harī-the remover of all diseases and anxieties; nityam-always; tulasi-O Tulasī; tvam-you; namaḥ-obesiances; astu-are; te-to you.

A Prayer Chanting the Glories of Tulasī-devī

"You are the mother of great mercy. You grant all good fortune. You remove diseases and anxieties. O Tulasī-devī, again and again I offer my respectful obeisances to you."

Text 103

prārthanā

śriyaṁ dehi yaśo dehi
kīrtim āyus tathā sukham
balaṁ puṣṭiṁ tathā dharmaṁ
tulasi tvaṁ prasīda me

prārthanā-request; śriyam-wealth; dehi-please give; yaśaḥ-fame; dehi-please give; kīrtim-glory; āyuḥ-long life; tathā-so; sukham-happiness; balam-strength; puṣṭim-properity; tathā-so; dharmam-piety; tulasī-O Tulasī; tvam-you; prasīda-please be merciful; me-to me.

A Prayer Filled With Requests

"Please give me wealth. Please give me fame, glory, long life, happiness, strength, prosperity, and piety. O Tulasī-devī, please be merciful to me."

Text 104

praṇāma-vākyam

avantī-khaṇḍe

yā dṛṣṭā nikhilāgha-saṅgha-śamanī spṛṣṭā vapuḥ-pāvanī
rogāṇām abhivanditā nirasinī siktāntaka-trāsinī
pratyāsatti-vidhāyinī bhagavataḥ kṛṣṇasya samropitā
nyastā tac-caraṇe vimukti-phaladā tasyai tulasyai namaḥ

praṇāma-vākyam-words for bowing down; avantī-khaṇḍe-in the Avanti-khanda; yā-who; dṛṣṭā-seen; nikhilāgha-all sins; saṅgha-multitude; śamanī-pacifying; spṛṣṭā-touched; vapuḥ-pāvanī-purifying the body; rogāṇām-of diseases; abhivanditā-bowed down; nirasinī-expellling; siktā-watered; antaka-death; trāsinī-terrifying; pratyāsatti-vidhāyinī-giving nearness; bhagavataḥ-to the Supreme Personality of Godhead; kṛṣṇasya-Lord Kṛṣṇa; samropitā-planted; nyastā-placed; tac-caraṇe-at the feet; vimukti-phaladā-giving liberation; tasyai-to her; tulasyai-Tulasī-devī; namaḥ-obeisances.

Words to Recite While Offering Obeisances to Tulasī-devī

In the Avantī-khaṇḍa it is said:

"I offer my respectful obeisances to Tulasī-devī. When someone sees her, she destroys all his sins. When someone touches her, she purifies his body. When someone offers obeisances to her, she cures his diseases. When someone waters her, she makes Yamarāja afraid of him. When someone plants her, she brings him near to Lord Kṛṣṇa. When someone places her at Lord Kṛṣṇa's feet, she gives him liberation.

Text 105

bhagavatyās tulasyās tu
māhātmyāmṛta-sāgare
lobhāt kūrditum icchāmi
kṣudras tat kṣamyatāṁ tvayā

bhagavatyāḥ-of Goddess; tulasyāḥ-Tulasī; tu-indeed; māhātmyāmṛta-sāgare-in the ocean of the nectar glories; lobhāt-out of greed; kūrditum-to jump; icchāmi-I wish; kṣudraḥ-tiny; tat-that; kṣamyatām-to be forgiven; tvayā-by you.

"Even though I am only a tiny creature, I still yearn to dive into the nectar ocean of Goddess Tulasī's glories. O goddess, please forgive me."

Text 106

atha tulasī-vana-pūja-māhātmyaṁ

skānde

śravaṇa-dvādaśī-yoge
śālagrāma-śilārcane
yat phalaṁ saṅgame proktaṁ
tulasī-pūjanena tat

atha-now; tulasī-vana-pūja-māhātmyam-the Glories of Worshiping the Tulasī Forest; skānde-in the Skanda Purāṇa; śravaṇa-dvādaśī-yoge-on sravana-dvadasi; śālagrāma-śilārcane-in thwe worship of the Śālagrāma-śilā; yat-what; phalam-result; saṅgame-in the contact; proktam-said; tulasī-of Tulasī; pūjanena-by the worship; tat-that.

The Glories of Worshiping the Tulasī Forest

In the Skanda Purāṇa it is said:

"By worshiping Tulasī-devī one attains the same result that is obtained by worshiping the Śālagrāma-śilā on Śravaṇā dvādaśī."

Text 107

gāruḍe

dhātrī-phalena yat puṇyaṁ
jayantyāṁ samupoṣaṇe
khagendra bhavate nṛṇāṁ
tulasī-pūjanena tat

gāruḍe-in the Garuḍa Purāṇa; dhātrī-phalena-by the dhatri fruit; yat-what; puṇyam-piety; jayantyām-on Jayanti; samupoṣaṇe-fasting; khagendra-O king of birds; bhavate-is; nṛṇām-of the people; tulasī-pūjanena-by worshipign Tulasī; tat-that.

In the Garuḍa Purāṇa it is said:

"O king of birds, by worshiping Tulasī-devī one attains the same result as one attains by honoring the dhātrī fruit or by fasting on Janmāṣṭamī.

Text 108

prayāga-snāna-niratau
kāśyāṁ prāṇa-vimokṣaṇe
yat phalaṁ vihitaṁ devais
tulasī-pūjanena tat

prayāga-snāna-niratau-bathing at Prayaga; kāśyām-at Varanasi; prāṇa-vimokṣaṇe-dying; yat-what; phalam-result; vihitam-placed; devaiḥ-by the devas; tulasī-pūjanena-by worshiping Tulasī-0devī; tat-that.

"O king of birds, the demigods say that by worshiping Tulasī-devī one attains the same result as one attains by bathing at Prayāga or dying at Vārāṇasī."

Text 109

agastya-saṁhitāyāṁ

caturṇām api varṇāṇāṁ
    āśramāṇāṁ viśeṣataḥ
strīṇāṁ ca puruṣānāṁ ca
    pūjiteṣṭaṁ dadāti hi

agastya-saṁhitāyām-in the Agastya-saṁhitā; caturṇām-four; api-indeed; varṇāṇām-of varnas; āśramāṇām-of asramas; viśeṣataḥ-specifically; strīṇām-of women; ca-and; puruṣānām-of men; ca-and; pūjita-worshiped; iṣṭam-desired; dadāti-gives; hi-thus.

In the Agastya-saṁhitā it is said:

"When she is properly worshiped, Tulasī-devī fulfills the desires of the men and women of the four varṇas and āśramas.

Text 110

tulasī ropitā siktā
    dṛṣṭā spṛṣṭā ca pāvayet
ārādhitā prayatnena
    sarva-kāma-phala-pradā

tulasī-Tulasī; ropitā-planted; siktā-watered; dṛṣṭā-seen; spṛṣṭā-touched; ca-and; pāvayet-purifies; ārādhitā-worshiped; prayatnena-with care; sarva-kāma-phala-pradā-fulfilling all desires.

"When she is planted, watered, seen, or touched, Tulasī-devī brings purification. When she is worshiped she fulfills all desires.

Text 111

kiṁ ca

pradakṣināṁ bhramitvā ye
    namaskurvanti nityaśaḥ
na teṣāṁ duritaṁ kiñcid
    akṣīnam avaśiṣyate

kiṁ ca-furthermore; pradakṣināṁ-circumambulation; bhramitvā-going around; ye-who; namaskurvanti-bow down; nityaśaḥ-regularly; na-not; teṣām-of them; duritam-sin; kiñcit-anything; akṣīnam-great; avaśiṣyate-remains.

It is also said:

"They who regularly circumambulate Tulasī-devī and bow down before her become free from sin.

Text 112

bṛhan-nāradīye yajñadhvajopākhyānānte

pūjyamānā ca tulasī
    yasya veśmani tiṣṭhati
tasya sarvāṇi sreyāṁsi
    vardhante 'har ahar dvijāḥ

bṛhan-nāradīye yajñadhvajopākhyānānte-in the Nārada Purāṇa, at the end of Yajñadhvaja's story; pūjyamānā-worshiped; ca-and; tulasī-Tulasī; yasya-of whom; veśmani-in the home; tiṣṭhati-stays; tasya-of him; sarvāṇi-all; sreyāṁsi-good; vardhante-increases; ahar ahaḥ-day after day; dvijāḥ-O brāhmaṇas.

In the Nārada Purāṇa, at the end of Yajñadhvaja's story, it is said:

"A person who worships Tulasī-devī in his home finds that his good fortune increases day by day."

Text 113

ata eva pādme devadūta-vikuṇḍala-samvāde

pakṣe pakṣe tu samprāpte
dvādaśyāṁ vaiśya-sattama
brahmādayo 'pi kurvanti
tulasī-vana-pūjanam

ata eva-therefore; pādme devadūta-vikuṇḍala-samvāde-in the Padma Purāṇa, in a conversation of Devadūta and Vikuṇḍala; pakṣe pakṣe-fortnight after fortnight; tu-indeed; samprāpte-attained; dvādaśyām-on dvadasi; vaiśya-sattama-O best of vaisyas; brahmādayaḥ-headed by Brahmā; api-even; kurvanti-do; tulasī-vana-pūjanam-worship of the Tulasī forest.

In the Padma Purāṇa, in a conversation of Devadūta and Vikuṇḍala, it is said:

"O best of vaiśyas, dvādaśī after dvādaśī, the demigods headed by Brahmā worship the Tulasī forest."

Text 114

ata eva śrī-tulasī-stuti-mahimā

ananya-manasā nityaṁ
tulasīṁ stauti yo naraḥ
pitṛ-deva-manuṣyānāṁ
priyo bhavati sarvadā

ata eva-therefore; śrī-tulasī-stuti-mahimā-the glory of offering prayers to Tulasī; ananya-manasā-with unwavering mind; nityam-regularly; tulasīm-Tulasī; stauti-praises; yaḥ-who; naraḥ-a person; pitṛ-deva-manuṣyānām-of the pitas, devas, and human beings; priyaḥ-dear; bhavati-is; sarvadā-in all respects.

The Glories of Offering Prayers Praising Tulasī

A person who with an unwavering heart glorifies Tulasī with prayers becomes very dear to the devas, pitās, and human beings.

Text 115

atha tulasī-vana-māhātmyaṁ

skānde

ratiṁ badhnāti nānyatra
tulasī-kānanaṁ vinā
deva-devo jagat-svāmī
kali-kāle viśeṣataḥ

atha-now; tulasī-vana-māhātmyam-the glories of the Tulasī fgorest; skānde-in the Skanda Purāṇa; ratim-love; badhnāti-does; na-not; anyatra-in any other object; tulasī-kānanam-Tulasī forest; vinā-without; deva-devaḥ-the master of the demigods; jagat-svāmī-the master of the universe; kali-kāle-at the time of Kali; viśeṣataḥ-specifically.

The Glory of the Tulasī Forest

In the Skanda Purāṇa it is said:

"In the age of Kali, Lord Hari, the master of the universes and demigods, is especially pleased by a Tulasī forest and by nothing else.

Text 116

hitvā tīrtha-sahasrāṇi
sarvān api śiloccayān
tulasī-kānane nityaṁ
kalau tiṣṭhati keśavaḥ

hitvā-leaving aside; tīrtha-sahasrāṇi-thousands of holy places; sarvān-all; api-even; śiloccayān-mountains; tulasī-kānane-in a Tulasī forest; nityam-always; kalau-in kali-yuga; tiṣṭhati-stays; keśavaḥ-Lord Kṛṣṇa.

"Avoiding a thousand holy places and the chains of sacred mountains, in Kali-yuga Lord Kṛṣṇa stays always in a Tulasī forest.

Text 117

nirīkṣitā narair yais tu
tulasī-vana-vāṭikā
ropitā yaiś ca vidhinā
saprāptaṁ paramaṁ padam

nirīkṣitā-seen; naraiḥ-by people; yaiḥ-who; tu-indeed; tulasī-vana-vāṭikā-the Tulasī forest; ropitā-planted; yaiḥ-by whom; ca-and; vidhinā-properlu; saprāptam-attained; paramam-the supreme; padam-abode.

"They who see or plant a Tulasī forest attain the Lord's supreme abode.

Text 118

na dhātrī sa-phalā yatra
na viṣṇus tulasī-vanam
tat śmaśāna-samaṁ sthānaṁ
santi yatra na vaiṣṇavāḥ

na-not; dhātrī-dhatri; sa-phalā-with fruit; yatra-where; na-not; viṣṇuḥ-Lord Viṣṇu; tulasī-vanam-a Tulasī forest; tat-that; śmaśāna-samam-like a crematorioum; sthānam-plance; santi-are; yatra-where; na-no; vaiṣṇavāḥ-Vaiṣṇavas.

"Any place where there is no Deity of Lord Viṣṇu, no fruit-bearing dhātrī tree, no Tulasī forest, or no Vaiṣṇavas is like a cremation-ground.

Text 119

keśavārthe kalau ye tu
ropayantīha bhū-tale
kiṁ kariṣyaty asantuṣṭo
yamo 'pi saha kiṅkaraiḥ

keśava-of Lord Kṛṣṇa; arthe-for the sake; kalau-in kali-yuga; ye-who; tu-indeed; ropayanti-plant; iha-here; bhū-tale-on the earth; kim-what?; kariṣyaty-will do; asantuṣṭaḥ-displeased; yamaḥ-yamarāja; api-even; saha-with; kiṅkaraiḥ-his servants.

"Even if they are displeased with him, what can Yamarāja and his servants do to a person who in this world has

planted a Tulasī forest for Lord Kṛṣṇa's sake.

Texts 120 and 121

tulasyā ropaṇaṁ kāryaṁ
śravaṇena viśeṣataḥ
aparādha-sahasrāṇi
kṣamate puruṣottamaḥ

devālayeṣu sarveṣu
puṇya-kṣetreṣu yo naraḥ
vāpayet tulasīṁ puṇyāṁ
tat tīrthaṁ cakra-pāṇinaḥ

tulasyāḥ-of Tulasī; ropaṇam-planting; kāryam-to be done; śravaṇena-bythe star Sravana; viśeṣataḥ-specifically; aparādha-sahasrāṇi-thousands of offenses; kṣamate-forguves; puruṣottamaḥ-the Supreme Personality of Godhead; devālayeṣu-in temples; sarveṣu-all; puṇya-kṣetreṣu-in holy places; yaḥ-who; naraḥ-a person; vāpayet-plants; tulasīm-Tulasī; puṇyām-sacred; tat-that; tīrtham-place; cakra-pāṇinaḥ-to Lord Kṛṣṇa.

"One should plant Tulasī at the time of the star Śravaṇa. The Supreme Personality of Godhead forgives a thousand offenses for one who plants Tulasī in holy places and temples. Wherever Tulasī is planted, that place becomes sacred to Lord Viṣṇu.

Text 122

ghaṭair yantra-ghaṭībhiś ca
siñcitaṁ tulasī-vanam
jala-dhārābhir viprendra
prīṇitaṁ bhuvana-trayam

ghaṭaiḥ-with pitchers; yantra-ghaṭībhiś-with watering devices; ca-and; siñcitam-watered; tulasī-vanam-the Tulasī forest; jala-dhārābhiḥ-with streams of water; viprendra-O king of brāhmaṇas; prīṇitam-pleased; bhuvana-trayam-the three worlds.

"O king of brāhmaṇas, he pleases the three worlds who, with streams of water from pitchers and other watering devices, waters a Tulasī forest."

Text 123

tatraiva śrī-brahma-nārada-samvāde

tulasī-gandham ādāya
yatra gacchati mārutaḥ
diśo daśa ca pūtāḥ syur
bhūta-grāmaś catur-vidhaḥ

tatraiva śrī-brahma-nārada-samvāde-in the Skanda Purāṇa, in a conversation of Brahmā and Nārada; tulasī-gandham-the scent of Tulasī; ādāya-taking; yatra-where; gacchati-goes; mārutaḥ-breeze; diśaḥ-directions; daśa-ten; ca-and; pūtāḥ-purified; syuḥ-are; bhūta-grāmaś-living entities; catur-vidhaḥ-four kinds.

In the Skanda Purāṇa, in a conversation of Brahmā and Nārada, it is said:

s there all become purified.

Text 124

tulasī-kānanodbhūtā
chāyā yatra bhaved dvija
tatra śrāddhaṁ pradātavyaṁ
pitṛṇāṁ tṛpti-hetave

tulasī-kānanodbhūtā-born from aTulasī forest; chāyā-shade; yatra-where; bhavet-is; dvija-O d; tatra-there; śrāddham-sraddha; pradātavyam-should be given; pitṛṇām-to the pitas; trpti-hetave-for satisfaction.

"O brāhmaṇa, offerings of śrāddha to please the pitās should be given in the shade of a Tulasī forest.

Text 125

tulasī-bīja-nikaraḥ
patate yatra nārada
piṇḍa-dānaṁ kṛtaṁ tatra
pitṛṇāṁ dattam akṣayam

tulasī-bīja-nikaraḥ-Tulasī seeds; patate-fall; yatra-where; nārada-O Narada; piṇḍa-dānam-offering of pinda; kṛtam-done; tatra-theer; pitṛṇām-to the pitas; dattam-given; akṣayam-without failure.

"O Nārada, to be perfectly successful, piṇḍa offerings to the pitās should be presented in a place where Tulasī seeds have fallen."

Text 126

tatraivāgre

dṛṣṭā spṛṣṭā tathā dhyātā
kīrtitā namitā śrutā
ropitā sevitā nityaṁ
pūjitā tulasī śubhā

tatra-there; eva-indeed; agre-in the beginning; dṛṣṭā-seen; spṛṣṭā-touched; tathā-so; dhyātā-remembered; kīrtitā-praised; namitā-bowed before; śrutā-heard; ropitā-planted; sevitā-served; nityam-regularly; pūjitā-worshiped; tulasī-Tulasī; śubhā-auspicious.

In the Skanda Purāṇa it is also said:

"When she is regularly seen, touched, remembered, glorified, bowed before, heard about, planted, served, or worshiped, Tulasī-devī brings great auspiciousness.

Text 127

navadhā tulasīṁ nityaṁ
ye bhajanti dine dine
yuga-koṭi-sahasrāṇi
te vasanti harer gṛhe

navadhā-in nine ways; tulasīm-Tulasī; nityam-regularly; ye-who; bhajanti-worship; dine-day; dine-after day; yuga-koṭi-sahasrāṇi-ten billion yugas; te-they; vasanti-reside; hareḥ-of Lord Hari; gṛhe-in the home.

"They who daily worship Tulasī-devī in these nine ways reside in Lord Hari's spiritual realm for ten billion yugas.

Text 128

ropitā tulasī yāvat
kurute mūla-vistāram
tāvat koṭi-sahasraṁ tu
tanoti sukṛtaṁ kalau

ropitā-planted; tulasī-Tulasī; yāvat-as; kurute-does; mūla-vistāram-spreading of roots; tāvat-so; koṭi-sahasram-ten billion; tu-indeed; tanoti-spread; sukṛtam-pious deeds; kalau-in Kali-yuga.

"As each new root appears on Tulasī-devī, the person in Kali-yuga who planted her earns ten billion pious deeds.

Text 129

yāvac chākhā-praśākhābhir
bīja-puṣpaiḥ phalair mune
ropitā tulasī pumbhir
vardhate vasudhā-tale

yāvat-as; śākhā-praśākhābhiḥ-with branches and sub-braqnches; bīja-puṣpaiḥ-with seeds and flowers; phalaiḥ-with fruits; mune-O sage; ropitā-planted; tulasī-Tulasī; pumbhiḥ-by people; vardhate-prosper; vasudhā-tale-on the earth.

"As each new branch, twig, seed, flower, and fruit appears on Tulasī-devī, the human being who planted her gains a host of pious descendants.

Text 130

kule teṣāṁ tu ye jātā
ye bhaviṣyanti ye mṛtāḥ
ākalpaṁ yuga-sāhasraṁ
teṣāṁ vāso harer gṛhe

kule-in the family; teṣām-of them; tu-indeed; ye-who; jātā-born; ye-who; bhaviṣyanti-will be; ye-who; mṛtāḥ-died; ākalpam-t

"All who were born in his family and all who will be born in his family, beginning with the start of the kalpa and extending a thousand yugas into the future, will reside in Lord Hari's transcendental abode."

Text 131

tatraiva cāvantī-khaṇḍe

tulasī ye vicinvanti
dhanyās tat-kara-pallavāḥ
keśavārthe kalau ye ca
ropayantīha bhū-tale

tatra-there; eva-indeed; ca-and; avantī-khaṇḍe-in the Avantī-khaṇḍa; tulasī-Tulasī; ye-who; vicinvanti-collect; dhanyāḥ-fortunate; tat-kara-pallavāḥ-leaves; keśavārthe-for Lord Kṛṣṇa; kalau-in Kali-yuga; ye-who; ca-and; ropayanti-plant; iha-here; bhū-tale-ojn the earth.

In the Avantī-khaṇḍa it is said:

"They are very fortunate who in Kali-yuga plant Tulasī, pick her leaves, and offer them to Lord Kṛṣṇa.

Text 132

snāne dāne tathā dhyāne
    prāśane keśavārcane
tulasī dahate pāpaṁ
    ropaṇe kīrtane kalau

snāne-in bathing; dāne-in giving; tathā-so; dhyāne-in remembering; prāśane-in eating; keśavārcane-in the worship of Lord Kṛṣṇa; tulasī-Tulasī; dahate-burns; pāpam-sins; ropaṇe-in planting; kīrtane-in praising; kalau-in Kali-yuga.

"In Kali-yuga when she is planted, glorified, bathed, given in charity, remembered, offered to Lord Kṛṣṇa, and when the remnants of her offered leaves are eaten, Tulasī-devī burs away all sins.

Text 133

kāśī-khaṇḍe sva-dūtān prati śrī-yamānuśāsane

tulasy-alaṅkṛtā ye ye
    tulasī-nāma-jāpakāḥ
tulasī-vana-pālā ye
    te tyājyā dūrato bhaṭāḥ

y-with Tulasī; alaṅkṛtā-decorated; ye ye-whoever; tulasī-nāma-jāpakāḥ-chanting the name of Tulasī; tulasī-vana-pālā-protecting a Tulasī forest; ye-who; te-they; tyājyā-left alone; dūrataḥ-far away; bhaṭāḥ-O soldiers.

In the Kāśī-khaṇḍa, Yamarāja teaches his messengers:

"O my soldiers, you should stay far away from anyone who has been decorated with Tulasī, who has chanted Tulasī's names, or who has protected a Tulasī forest.

Text 134

tatraiva dhruva-carite

tulasī yasya bhavane
    praty-ahaṁ paripūjyate
tad-gṛhe nopasarpanti
    kadācid yama-kiṅkarāḥ

tatra-there; eva-indeed; dhruva-carite-in the Dhruva-carita; tulasī-Tulasī; yasya-of whom; bhavane-in the home; praty-aham-every day; paripūjyate-is worshiped; tad-gṛhe-in his home; na-not; upasarpanti-approahces; kadācit-ever; yama-kiṅkarāḥ-Yama's servants.

In the Kāśī-khaṇḍa, Dhruva-carita, it is said:

"Yama's servants will never enter a home where Tulasī is worshiped every day."

Text 135

pādme devadūta-vikuṇḍala-samvāde

na paśyanti yamaṁ vaiśya
    tulasī-vana-ropaṇāt
sarva-pāpa-haraṁ sarva-
    kāmadaṁ tulasī-vanam

pādme devadūta-vikuṇḍala-samvāde-in the Padma Purāṇa, in a conversation of Devadūta and Vikuṇḍala; na-not; paśyanti-see; yamam-Yama; vaiśyā-O Vaisya; tulasī-vana-ropaṇāt-because of planting a Tulasī forest; sarva-pāpa-haram-

removing all sins; sarva-all; kāma-desires; dam-fulfilling; tulasī-vanam-Tulasī forest.

In the Padma Purāṇa, in a conversation of Devadūta and Vikuṇḍala, it is said:

"O noble vaiśya, they who plant a Tulasī forest will not see Yamarāja. A Tulasī forest removes all sins and grants all desires.

Text 136

tulasī-kānanaṁ vaiśya
gṛhe yasmiṁs tu tiṣṭhate
tad-gṛhaṁ tīrthi-bhūtaṁ hi
no yānti yama-kiṅkarāḥ

tulasī-kānanam-a Tulasī forest; vaiśya-O vaisya; gṛhe-in the home; yasmiṁḥ-in which; tu-indeed; tiṣṭhate-stays; tad-gṛham-that home; tīrthi-bhūtam-a holy place; hi-indeed; na-not; u-indeed; yānti-go; yama-kiṅkarāḥ-Yama's servants.

"A person who keeps a Tulasī forest there transforms his home into a holy place. Yamarāja's servants will never enter that home.

Text 137

tāvad varṣa-sahasrāṇi
yāvad bīja-dalāni ca
vasanti devaloke tu
tulasīṁ ropayanti ye

tāvat-so; varṣa-sahasrāṇi-for a thousand years; yāvat-so; bīja-dalāni-seeds and leaves; ca-and; vasanti-resides; devaloke-in Devaloka; tu-indeed; tulasīm-Tulasī; ropayanti-plant; ye-they.

"They who plant Tulasī stay, for each seed and leaf, a thousand years in Devaloka.

Text 138

tulasī-gandham āghrāya
pitaras tuṣṭa-mānasāḥ
prayānti garuḍārūḍhas
tat padaṁ cakra-pāṇinaḥ

tulasī-gandham-the scent of Tulasī; āghrāya-smelling; pitaraḥ-pitas; tuṣṭa-mānasāḥ-pleased at heart; prayānti-go; garuḍārūḍhaḥ-riding on Garuḍa; tat-that; padam-abode; cakra-pāṇinaḥ-of Lord Hari.

"When they smell the scent of Tulasī, the pitās become happy at heart. Riding on Garuḍa, they go to Lord Hari's spiritual abode.

Text 139

darśanaṁ narmadāyās tu
gaṅgā-snānaṁ viśāṁ vara
tulasī-dala-saṁsparśaḥ
samam etat trayaṁ smṛtam

darśanam-the sight; narmadāyāḥ-of the Narmada; tu-indeed; gaṅgā-snānam-bathing in the Ganga; viśām-of vaisyas; vara-O best;

"Seeing the Narmadā, bathing in the Gaṅgā, and touching a Tulasī leaf are three equally pious actions."

Text 140

ropaṇāt pālanāt sekād
darśanāt sparśanān nṛṇām
tulasī dahate pāpaṁ
vāṅ-manaḥ-kāya-sañcitam

ropaṇāt-from planting; pālanāt-from protecting; sekāt-from watering; darśanāt-from seeintg; sparśanān-from touching; nṛṇām-of people; tulasī-Tulasī; dahate-burns; pāpam-sin; vāk-words; manaḥ-mind; kāya-body; sañcitam-performed.

"When the people plant, protect, water, see, or touch her, Tulasī burns away any sins they may have committed with their bodies, minds, or words.

Text 141

amra-vṛkṣa-sahasreṇa
pippalānāṁ śatena ca
yat phalaṁ hi tad ekena
tulasī-viṭapena tu

amra-vṛkṣa-sahasreṇa-of a thousand mango trees; pippalānām-of pippala trees; śatena-with a hundred; ca-and; yat-what; phalam-fruit; hi-indeed; tat-that; ekena-with one; tulasī-vitapena-a single branch of a Tulasī tree; tu-indeed.

"A single branch of Tulasī is equal to a hundred pippala trees or a thousand mango trees.

Text 142

viṣṇu-pūjana-samyuktas
tulasīṁ yas tu ropayet
yugāyuta-daśaikaṁ sa
ropako ramate divi

viṣṇu-pūjana-samyuktaḥ-engaged in the worship,of Lord Viṣṇu; tulasīm-Tulasī; yaḥ-who; tu-indeed; ropayet-plants; yugāyuta-ten thousand yugas; daśa-ten; ekam-one; sa-he; ropakaḥ-planter; ramate-enjoys; divi-in heaven.

"A Vaiṣṇava who plants a Tulasī tree enjoys in Devaloka for a hundred thousand yugas."

Text 143

tatraiva vaiśākha-māhātmye

puṣkarādīni tīrthāni
gaṅgādyāḥ saritas tathā
vāsudevādayo devā
vasanti tulasī-dale

tatra-there; eva-indeed; vaiśākha-māhātmye-in the Vaisakha-mahatmya; puṣkarādīni-beginnign wuth Puskara; tīrthāni-holy places; gaṅgādyāḥ-beginning with the Ganga; saritaḥ-holy rivers; tathā-so; vāsudevādayaḥ-beginning with Lord k; devā-Deities; vasanti-reside; tulasī-dale-in a Tulasī leaf.

In the Padma Purāṇa, Vaiśākha-māhātmya, it is said:

"Puṣkara and all other holy places, the Gaṅgā and all other holy rivers, as well as Lord Kṛṣṇa and all other Deities reside in every Tulasī leaf.

Text 144

dāridrya-duḥkha-rogārti-
pāpāni su-bahūny api
tulasī harato kṣipraṁ
rogān iva harītakī

dāridrya-poverty; duḥkha-suffering; roga-disease; arti-torment; pāpāni-sins; su-bahūny-very many; api-also; tulasī-Tulasī; harati-removes; kṣipram-at once; rogān-diseases; iva-as; harītakī-haritaki.

"As the harītakī cures diseases, so Tulasī quickly removes poverty, suffering, disease, and sin."

Text 145

tatraiva kārttika-māhātmye

yad-gṛhe tulasī bhāti
rakṣābhir jala-secanaiḥ
tad-gṛhe yamadūtāś ca
dūrato varjayanti hi

tatra-there; eva-indeed; kārttika-māhātmye-in the Karttika-mahatmya; yad-grhe-in whose home; tulasī-Tulasī; bhāti-is; rakṣābhiḥ-with protection; jala-secanaiḥ-with watering; tad-grhe-in that home; yamadūtāś-the messengers of Yama; ca-and; dūrataḥ-far away; varjayanti-avoid; hi-indeed.

In the Padma Purāṇa, Kārttika-māhātmya, it is said:

Text 146

tulasyās tarpaṇaṁ ye ca
pitṛn uddiśya mānavāḥ
kurvanti teṣāṁ pitaras
tṛptā varṣāyutaṁ jalaiḥ

tulasyāḥ-of Tulasī; tarpaṇam-tarpana; ye-who; ca-and; pitṛn-to the pitas; uddiśya-in relation to; mānavāḥ-people; kurvanti-do; teṣām-of them; pitaraḥ-the pitas; tṛptā-pleased; varṣāyutam-for ten thousand years; jalaiḥ-with water.

"When they are given the remnants of an offering of water and Tulasī, the pitās are pleased as if they were offered water for ten thousand years.

Text 147

paricāryāṁ ca ye tasya
rakṣayābala-bandhanaiḥ
śuśrūṣito haris tais tu
nātra kāryā vicāraṇā

paricāryām-worship; ca-and; ye-who; tasya-of Him; rakṣayā-with protection; ābāla-bandhanaiḥ-with a trench; śuśrūṣitaḥ-worshiped; hariḥ-Lord Kṛṣṇa; taiḥ-by them; tu-indeed; na-not; atra-here; kāryā-to be done; vicāraṇā-doubt.

"They worship Tulasī and protect her by arranging a water-trench to circle her base, worship Lord Kṛṣṇa with these deeds. Of this there is no doubt.

Texts 148-150

nāvajñā jātu kāryāsyā
vṛkṣa-bhāvān manīṣibhiḥ
yathā hi vāsudevasya
vaikuṇṭha-bhoga-vigrahaḥ

śālagrāma-śilā-rūpaṁ
sthāvaraṁ bhuvi dṛśyate
tathā lakṣmyaikam āpannā
tulasī bhoga-vigrahā

aparaṁ sthāvaraṁ rūpaṁ
bhuvi loka-hitāya vai
spṛṣṭā dṛṣṭā rakṣitā ca
mahā-pātaka-nāśinī

na-not; avajñā-offense; jātu-ever; kāryā-should be done; asyāḥ-of her; vṛkṣa-bhāvān-thinking to be a tree; manīṣibhiḥ-by th-the form of the Śālagrāma-śilā; sthāvaram-a stone; bhuvi-on the earth; dṛśyate-is seen; tathā-so; lakṣmyaikam-oneness with the goddess of fortune; āpannā-attained; tulasī-Tulasī; bhoga-vigrahā-Tulasī form; aparam-another; sthāvaram-immobile; rūpam-form; bhuvi-on the earth; loka-hitāya-for the benefit of the people; vai-indeed; spṛṣṭā-touched; dṛṣṭā-seen; rakṣitā-protected; ca-and; mahā-pātaka-nāśinī-destroying great sins.

"As they should not commit the offense of thinking Lord Vāsudeva is an ordinary person who happens to be enjoying in Vaikuṇṭha, or the offense of thinking that the Śālagrāma-śilā is an ordinary stone, so the wise should not commit the offense of thinking that Tulasī-devī is an ordinary tree. Tulasī-devī is an incarnation of the goddess of fortune, and she appears as a tree in order to benefit the people of the world. When she is seen, touched, or protected, she destroys the greatest sins."

Text 151

agastya-saṁhitāyāṁ

viṣṇos trailokya-nāthasya
rāmasya janakātmajā
priyā tathaiva tulasī
sarva-lokaika-pāvanī

agastya-saṁhitāyām-in the Agastya-saṁhitā; viṣṇoḥ-of Lord Viṣṇu; trailokya-nāthasya-the master of the three worlds; rāmasya-of Lord Rāma; janakātmajā-the daughter of King Janaka; priyā-beloved; tathā-so; eva-indeed; tulasī-Tulasī; sarva-lokaika-pāvanī-the purifier of all the worlds.

In the Agastya-saṁhitā it is said:

"As Sītā-devī is dear to Lord Rāma, the all-pervading master of the three worlds, so Tulasī-devī, the purifier of all the worlds, is also dear to Him.

Text 152

tulasī-vāṭikā yatra
puṣpāntara-śatāvṛtā
śobhate rāghavas tatra
sītayā sahitaṁ svayam

tulasī-vāṭikā-a Tulasī forest; yatra-where; puṣpāntara-śatāvṛtā-with hundreds of other flowers; śobhate-is beautiful; rāghavaḥ-Lord Rāma; tatra-there; sītayā-Sīt; sahitam-with; svayam-personally.

"Lord Rāma personally stayed with Sītā-devī in a forest filled with Tulasī and with hundreds of other flowers

Text 153

tulasī-vipinasyāpi
samantāt pāvanaṁ sthalam
krośa-mātraṁ bhavaty eva
gāṅgeyasyaiva pāthasaḥ

tulasī-vipinasya-of a Tulasī tree; api-even; samantāt-everywhere; pāvanam-purifying; sthalam-place; krośa-mātram-two miles; bhavaty-is; eva-indeed; gāṅgeyasya-of the Ganga shore; eva-indeed; pāthasaḥ-from the water.

"A single Tulasī plant purifies every place for two miles around. It is as if the entire area had been flooded by the Gaṅgā.

Text 154

tulasī-sannidhau prāṇān
ye tyajanti munīśvara
na teṣāṁ naraka-klesāḥ
prayānti paramaṁ padam

tulasī-Tulasī; sannidhau-near; prāṇān-life; ye-who; tyajanti-abandon; munīśvara-O king of sages; na-not; teṣām-of them; naraka-klesāḥ-the suffering of hell; prayānti-they go; paramam-to the supreme; padam-abode.

"O king of the sages, they who die near Tulasī do not suffer in hell. They go to the spiritual world."

Text 155

kiṁ ca

ananya-darśanāḥ prātar
ye paśyanti tapo-dhana
aho-rātra-kṛtaṁ pāpaṁ
tat-kṣaṇāt praharanti te

kiṁ ca-furthermore; ananya-darśanāḥ-without seeing anything else; prātaḥ-in the morning; ye-who; paśyanti-see; tapo-dhana-O sages whose wealth is austerity; ahaḥ-day; rātra-and night; kṛtam-done; pāpam-sin; tat-kṣaṇāt-from that moment; praharanti-remove; te-they.

It is also said:

"O sage whose wealth is austerity, they who see Tulasī when they first open their eyes in the morning become from that moment free from all the sins of all their days and nights."

Text 156

gāruḍe

kṛtaṁ yena mahā-bhāga
tulasī-vana-ropaṇam
muktis tena bhaved dattā

prāṇināṁ vinatā-suta

gāruḍe-in the Garuḍa Purāṇa; kṛtam-done; yena-by whom; mahā-bhāga-O very fortunate one; tulasī-vana-ropaṇam-the planting of a Tulasī forest; muktiḥ-liberation; tena-by him; bhavet-may be; dattā-given; prāṇināṁ-of living entities; vinatā-suta-O son of Vinatā.

In the Garuḍa Purāṇa it is said:

"O fortunate Garuḍa, O son of Vinatā, a person who plants a Tulasī forest attains liberation.

Text 157

tulasī vāpitā yena
puṇyārāme vane gṛhe
pakṣīndra tena satyoktaṁ
lokāḥ sapta pratiṣṭitāḥ

tulasī-Tulasī; vāpitā-planted; yena-by whom; puṇyārāme-in a pleasant garned; vane-in a forest; gṛhe-in a home; pakṣīndra-O king of birds; tena-by him; satyoktam-in truth; lokāḥ-worlds; sapta-seven; pratiṣṭitāḥ-established.

"O king of birds, a person who plants a Tulasī tree in a beautiful garden, in a forest, or in his home has done a very important deed. It is as if he has created the seven worlds.

Text 158

tulasī-kānane yas tu
muhūrtam api viśramet
janma-koṭi-kṛtāt pāpān
mucyate nātra saṁśayaḥ

tulasī-Tulasī; kānane-in a forest; yaḥ-one who; tu-indeed; muhūrtam-for a moment; api-even; viśramet-rests; janma-koṭi-ten million births; kṛtāt-done; pāpān-from the sins; mucyate-is freed; na-not; atra-here; saṁśayaḥ-doubt.

"A person who for even a moment rests in a Tulasī forest becomes freed from the sins of ten million births. Of this there is no doubt.

Text 159

pradakṣināṁ yaḥ kurute
paṭhan nāma-sahasrakam
tulasī-kānane nityaṁ
yajñāyuta-phalaṁ labhet

pradakṣinām-circumambulation; yaḥ-who; kurute-does; paṭhan-reciting; nāma-sahasrakam-the thousand names; tulasī-kānane-in the Tulasī forest; nityam-regularly; yajña-of yajnas; ayuta-ten thousand; phalam-results; labhet-attains.

"A person who, chanting the thousand names, circumambulates a Tulasī forest attains the result of ten thousand yajñas.

Text 160

hari-bhakti-sudhodaye

nityaṁ sannihito viṣṇuḥ
samspṛhas tulasī-vane

api me 'kṣata-patraikaṁ
kaścid dhanyo 'rpayed iti

hari-bhakti-sudhodaye-in the Hari-bhakti-sudhodaya it is said; nityam-always; sannihitaḥ-staying; viṣṇuḥ-Lord Viṣṇu; samspṛhaḥ-desiring; tulasī-vane-in the Tulasī forest; api-also; me-of me; akṣata-patraikam-a single unbroken Tulasī leaf; kaścit-someone; dhanyaḥ-fortunate; arpayet-may offer; iti-thus.

In the Hari-bhakti-sudhodaya it is said:

" `Perhaps someone will offer Me an unbroken Tulasī leaf.' Thinking these words, Lord Viṣṇu always stays in a Tulasī forest."

Text 161

bṛhan-nāradīye

gaṅgā-prasaṅge saṁsāra-pāpa-vicchedi
gaṅgā-nāma prakīrtitam
tathā tulasyā bhaktiś ca
hari-kīrti-pravaktarī

bṛhan-nāradīye-in thr Narada Purāṇa; gaṅgā-prasaṅge-by touching the Ganga; saṁsāra-pāpa-vicchedī-which destroys all sins; gaṅgā-nāma-with the name Ganga; prakīrtitam-called; tathā-so; tulasyā-of Tulasī; bhaktiś-devotion; ca-and; hari-kīrti-pravaktarī-chanting the glories of Lord Kṛṣṇa.

In the Nārada Purāṇa it is said:

"When one chants the name Gaṅgā, the Gaṅgā destroys all his sins. When one chants the names of Lord Hari, Tulasī gives one the gift of devotional service.

Text 162

tulasī-kānanaṁ yatra
yatra padma-vanāni ca
purāṇa-paṭhanaṁ yatra
tatra sannihito hariḥ

tulasī-kānanam-the Tulasī forest; yatra-where; yatra-where; padma-vanāni-lotus forests; ca-and; purāṇa-paṭhanam-reading the Purāṇas; yatra tatra-there; sannihitaḥ-stays; hariḥ-Lord Kṛṣṇa.

"Lord Hari stays wherever there is a lotus forest or a Tulasī forest, or wherever the Purāṇas are read."

Text 163

tatraiva śrī-yama-bhagīratha-samvāde

tulasī-ropaṇaṁ ye tu
kurvate manujeśvara
teṣāṁ puṇya-phalaṁ vakṣye
vadatas tvaṁ niśāmaya

tatra-there; eva-indeed; śrī-yama-bhagīratha-samvāde-in a conversation of Yama and Bhagiuratha; tulasī-ropaṇam-planting Tulasī; ye-who; tu-indeed; kurvate-does; manujeśvara-O master of men; teṣām-of them; puṇya-phalam-pious result; vakṣye-I will tell; vadataḥ-speaking; tvam-you; niśāmaya-please hear.

In the Nārada Purāṇa, Yamarāja tells King Bhagīratha:

"O king, please listen and I will tell you the pious benefit gained by a person who plants Tulasī.

Text 164

sapta-koṭi-kulair yukto
mātṛtaḥ pitṛtas tathā
vaset kalpa-śataṁ sāgraṁ
nārāyaṇa-samīpagaḥ

sapta-koṭi-kulaiḥ-with seventy million relatives; yuktaḥ-accopanied; mātṛtaḥ-from hsi mother's side; pitṛtaḥ-from his father's side; tathā-so; vaset-resides; kalpa-śatam-for a hundred kalpas; sāgram-in the presence; nārāyaṇa-samīpagaḥ-near Lord Nārāyaṇa.

"Accompanied by seventy million relatives from his father's and mother's families, for a hundred kalpas he stays near Lord Nārāyaṇa.

Text 165

tṛṇāni tulasī-mūlāt
yāvanty apahiṇoti vai
tāvatīr brahma-hatyā hi
chinatty eva na saṁśayaḥ

tṛṇāni-grass; tulasī-mūlāt-at Tulasī's roots; yāvanty-as many; apahiṇoti-removes; vai-indeed; tāvatīḥ-that many; brahma-hatyā-murders of a brāhmaṇa; hi-indeed; chinatty-cuts; eva-indeed; na-no; saṁśayaḥ-doubt.

"When a person removes the blades of grass growing at Tulasī's roots, with each blade of grass he becomes free of the sin of killing a brāhmaṇa.

Text 166

tulasyāṁ siñcayed yas tu
culukodaka-mātrakam
kṣīroda-śāyinā sārdhaṁ
vased ācandra-tārakam

tulasyām-on Tulasī; siñcayet-sprinkles; yaḥ-who; tu-indeed; culukodaka-mātrakam-a palmful of water; kṣiroda-śāyinā-with Lord Kṣīrodakaśāyī Viṣṇu; sārdham-with; vaset-resides; ācandra-tārakam-for as long as the sun and the moon shine.

"A person who waters Tulasī with even a small palmful of water stays with Lord Kṣīrodakaśāyī Viṣṇu for as long as the sun and moon shine in the sky.

Text 167

kaṇṭakāvaraṇaṁ vāpi
vṛtiṁ kāṣṭhaiḥ karoti yaḥ
tulasyāḥ śṛṇu rājendra
tasya puṇya-phalaṁ mahat

kaṇṭaka-of thorns; āvaraṇam-covering; vā-or; api-also; vṛtim-fence; kāṣṭhaiḥ-with wood; karoti-does; yaḥ-who; tulasyāḥ-of Tulasī-devi; śṛṇu-please hear; rājendra-O king; tasya-of him; puṇya-phalam-the pious result; mahat-great.

"O king, please hear the pious result attained by a person who protects Tulasī with a wooden fence or a hedge of thorns.

Text 168

yāvad dināni santiṣṭhet
kaṇṭakāvaraṇaṁ prabho
kula-traya-yutas tāvat
tiṣṭhed brahma-pade yugam

yāvat-as; dināni-days; santiṣṭhet-stays; kaṇṭakāvaraṇam-thorn hedge; prabhaḥ-O king; kula-traya-yutaḥ-with three generations; tāvat-so long; tiṣṭhet-stays; brahma-pade-in the abode of Brahma; yugam-for a yuga.

"For each day that thorn hedge remains he stays for a yuga with three generations of his kinsmen in Brahmaloka.

Text 169

prākāra-kalpako yas tu
tulasyā manujeśvara
kula-trayeṇa sahito
viṣṇoḥ sārūpyataṁ vrajet

prākāra-kalpakaḥ-building a wall; yaḥ-who; tu-indeed; tulasyā-of t; manujeśvara-O king; kula-trayeṇa-with three generations; sahitaḥ-with; viṣṇoḥ-of Lord Viṣṇu; sārūpyatam-attaining the same form; vrajet-attains.

"O king, when a person builds a wall around Tulasī-devī, he and three generations of his kinsmen attain spiritual forms like that of Lord Viṣṇu."

Text 170

ata eva tatraiva yajñadhvajopākhyānānte

durlabhā tulasī-sevā
durlabhā saṅgatiḥ satām
durlabhhā hari-bhaktiś ca
saṁsārārṇava-pātinām

ata eva tatraiva yajñadhvaopākhyānānte-in the Nārada Purāṇa, at the end of Yajñadhvaja's story; durlabhā-rare; tulasī-sevā-service to Tulasī; durlabhā-rare; saṅgatiḥ-aswsociate; satām-of the devotees; durlabhhā-rare; hari-bhaktiś-devotion to Lord Hari; ca-and; saṁsārārṇava-pātinām-for they who have fallen in the ocean of birth and death.

In the Nārada Purāṇa, at the end of Yajñadhvaja's story, it is said:

"Service to Tulasī, association with the devotees, and devotion to Lord Hari are rarely attained by they who have fallen into the ocean of birth and death."

Text 171

purāṇāntareṣu ca

yat phalaṁ kratubhiḥ sviṣṭaiḥ
samāpta-vara-dakṣiṇaiḥ
tat phalaṁ koṭi-guṇitaṁ
ropayitvā hareḥ priyām

ed; vara-dakṣiṇaiḥ-daksina; tat-that; phalam-result; koṭi-guṇitam-multiplied ten million times; ropayitvā-having planted; hareḥ-to Lord Kṛṣṇa; priyām-dear.

In other Purāṇas it is said:

"They who plant Lord Hari's dear Tulasī attain a pious result ten million times better than what is attained by performing a host of yajñas and giving very generous dakṣiṇā to the brāhmaṇas.

Text 172

tulasīṁ ye prayacchanti
surāṇām arcanāya vai
ropayanti śucau deśe
teṣāṁ loko 'kṣayaḥ smṛtaḥ

tulasīm-Tulasī; ye-who; prayacchanti-give; surāṇām-of the Lord; arcanāya-for worship; vai-indeed; ropayanti-plant; śucau-in a sacred; deśe-place; teṣām-of them; lokaḥ-world; akṣayaḥ-eternal; smṛtaḥ-considered.

"They whom plant Tulasī in a pure place and offer her leaves in worship to Lord Viṣṇu attain the eternal spiritual world.

Text 173

ropitāṁ tulasīṁ dṛṣṭvā
nareṇa bhuvi bhūmipa
vivarṇa-vadano bhūtvā
tal-lipiṁ mārjayed yamaḥ

ropitām-planted; tulasīm-Tulasī; dṛṣṭvā-seeing; nareṇa-by a person; bhuvi-on the earth; bhūmipa-O king; vivarṇa-vadanaḥ-with a silent mouth; bhūtvā-becoming; tal-lipim-his letters; mārjayet-wipes away; yamaḥ-Yamarāja.

"When he sees that someone has planted a Tulasī tree, from his book Yamarja silently erases that person's name.

Text 174

tulasīti ca yo brūyāt
tri-kālaṁ vadane yadi
nityaṁ sa go-sahasrasya
phalam āpnoti bhūsura

tulasī-Tulasī; iti-thus; ca-and; yaḥ-who; brūyāt-says; tri-kālam-three times; vadane-in the mouth; yadi-if; nityam-regularly; sa-he; go-sahasrasya-of giving a thousand cows in charity; phalam-the result; āpnoti-attains; bhūsura-O brāhmaṇa.

"O brāhmaṇa, a person who morning, noon, and night, regularly speaks the name of Tulasī attains the result of giving a thousand cows in charity.

Text 175

tena dattaṁ hutaṁ japtaṁ
kṛtaṁ śrāddhaṁ gayā-śire
tapas taptaṁ khaga-śreṣṭha
tulasī yena ropitā

tena-by him; dattam-offered; hutam-yajna; jāptam-japa; kṛtam-done; śrāddham-sraddha; gayā-śire-at Gayā; tapaḥ-austerities; taptam-performed; khaga-śreṣṭha-O best of birds; tulasī-Tulasī; yena-by whom; ropitā-planted.

"O best of birds, a person who plants Tulasī attains the benefit of offering yajñas, chanting japa, and following austere

vows.

Text 176

śrutābhilaṣitā dṛṣṭā
ropitrā siñcitā natā
tulasī dahate pāpaṁ
yugāntāgnir ivākhilam

śrutā-heard; abhilaṣitā-desired; dṛṣṭā-seen; ropitrā-planted; siñcitā-watered; natā-bowed before; tulasī-Tulasī; dahate-burns; pāpam-sin; yugāntāgniḥ-the fire at the end of the yuga; iva-like; akhilam-all.

"When she is heard about, desired, seen, planted, watered, or offered respectful obeisances, Tulasī burns away all sins. She becomes like the great fire at the yuga's end.

Text 177

keśavāyatane yas tu
kārayet tulasī-vanam
labhate cākṣayaṁ sthānaṁ
pitṛbhiḥ saha vaiṣṇavaḥ

keśavāyatane-in Lord Keśava's temple; yaḥ-who; tu-indeed; kārayet-causes; tulasī-vanam-a Tulasī forest; labhate-attains; ca-and; akṣayam-eternal; sthānam-place; pitṛbhiḥ-pitas; saha-with; vaiṣṇavaḥ-Vaiṣṇava.

"A person who plants a Tulasī forest in Lord Kṛṣṇa's temple attains the eternal spiritual world with his devotee ancestors."

Text 178

anyatrāpi

tulasī-kānane śrāddhaṁ
pitṛṇāṁ kurute tu yaḥ
gayā-śrāddhaṁ kṛtaṁ tena
bhāṣitaṁ viṣṇunā purā

anyatra-in another place; api-even; tulasī-kānane-in a Tulasī forest; śrāddham-sraddha; pitṛṇām-of the pitas; kurute-does; tu-indeed; yaḥ-who; gayā-śrāddham-sraddha at Gaya; kṛtam-done; tena-by him; bhāṣitam-spoken; viṣṇunā-by Lord Viṣṇu; purā-in ancient times.

In another place it is said:

"A person who in a Tulasī forest offers śrāddha to the pitās attains the result of offering śrāddha in Gayā. Lord Viṣṇu Himself said this long ago.

Text 179

tulasī-gahanaṁ dṛṣṭvā
vimukto yāti pātakāt
sarvathā muni-śārdūla
brahma-hā puṇya-bhāg bhavet

tulasī-gahanam-a Tulasī forest; dṛṣṭvā-seeing; vimuktaḥ-liberated; yāti-goes; pātakāt-from sin; sarvathā-in all respects; muni-śārdūla-O tiger of sages; brahma-hā-a brāhmaṇa killer; puṇya-bhāg-pious; bhavet-become.

"O tiger of sages, a person who sees a Tulasī forest becomes free from all sins. Although in the past he may have killed many brāhmaṇas, he becomes pure and saintly.

Text 180

kiṁ ca skānde vaśiṣṭha-mandhātṛ-samvāde

śukla-pakṣe yadā rājan
tṛtīyā budha-samyutā
śravaṇena mahā-bhaga
tulasī cāti-puṇyadā. iti.

kiṁ ca-furthermore; skānde vaśiṣṭha-mandhātṛ-samvāde-in the Skanda Purāṇa, Vaśiṣṭha Muni tells King Mandhātā; śukla-pakṣe-on the sukla paksa; yadā-when; rājan-O king; tṛtīyā-third; budha-samyutā-with mercury; śravaṇena-with Sravana; mahā-bhagā-O very fortunate one; tulasī-Tulasī; ca-an; ati--puṇyadā-giving great piety; iti-thus.

In the Skanda Purāṇa, Vaśiṣṭha Muni tells King Mandhātā:

"O very fortunate king, Tulasī-devī gives great pious benefits to anyone who worships her on a third tithi of the śukla-pakṣa when Mercury is conjoined with the star Śravaṇa.

Text 181

prasaṅgāt śrī-tulasyā hi
mṛdaḥ kāṣṭhasya cādhunā
māhātmyaṁ likhyate kṛṣṇe
arpitasya dalasya ca

prasaṅgāt-by the touch; śrī-tulasyā-of Śrī Tulasī; hi-indeed; mṛdaḥ-of the earth; kāṣṭhasya-of the wood; ca-and; adhunā-now; māhātmyam-glory; likhyate-is written; kṛṣṇe-to Lord Kṛṣṇa; arpitasya-offered; dalasya-leaf; ca-and.

Now will be written the glories of the Tulasī's leaves offered to Lord Kṛṣṇa and the glories of the touch of Tulasī's wood and earth.

Text 182

śrī-tulasī-mṛttikā-kāṣṭhādi-māhātmyaṁ

skānde śrī-brahma-nārada-samvāde

bhū-gatais tulasī-mūlair
mṛttikā sparśitā tu yā
tīrtha-koṭi-samā jñeyā
dhāryā yatnena sā gṛhe

śrī-tulasī-mṛttikā-kāṣṭhādi-māhātmyam-the Glories of Tulasī's Wood and Earth; skānde-in the Skanda Purāṇa; śrī-brahma-nārada-samvāde-in a conversation of Brahma and Narada; bhū-gataiḥ-on the ground; tulasī-mūlaiḥ-with Tulasī roots; mṛttikā-earth; sparśitā-touched; tu-indeed; yā-which; tīrtha-koṭi-samā-equal to ten million pilgrimages; jñeyā-should be known; dhāryā-to be held; yatnena-with care; sā-that; gṛhe-in the home.

The Glories of Tulasī's Wood and Earth

In the Skanda Purāṇa it is said:

"Touching the earth at Tulasī's roots is equal to ten million pilgrimages. One should carefully keep some of this earth in his home.

Text 183

yasmin gṛhe dvija-śreṣṭha
tulasī-mūla-mṛttikā
sarvadā tiṣṭhate dehe
devatā na sa mānusaḥ

yasmin-in which; gṛhe-home; dvija-śreṣṭha-O best of brāhmaṇas; tulasī-mūla-mṛttikā-the earth at Tulasī's roots; sarvadā-in all respects; tiṣṭhate-stays; dehe-in the body; devatā-a demigod; na-not; sa-he; mānusaḥ-a human being.

"O best of the brāhmaṇas, a person who in his home keeps some earth from Tulasī's roots is no longer a human being. Now he is a demigod.

Text 184

tulasī-mṛttika-lipto
yadi prāṇāt parityajet
yamena nekṣituṁ śakto
yuktaḥ pāpa-śatair api

tulasī-mṛttika-liptaḥ-anointed with the earth from Tulasī; yadi-if; prāṇāt-life; parityajet-leaves; yamena-by Yamaraja; na-not; īkṣitum-to be seen; śaktaḥ-is able; yuktaḥ-endowed; pāpa-śataiḥ-with a hundred sins; api-even.

"A person who at his death is anointed with Tulasī earth is invisible to Yamarāja. Yamarāja cannot even see him, even if he has committed a hundred sins.

Text 185

śirasi kriyate yais tu
tulasī-mūla-mṛttikā
vighnāni tasya naśyanti
sānukulā grahās tathā

śirasi-on the head; kriyate-is done; yaiḥ-by whom; tu-indeed; tulasī-mūla-mṛttikā-Tulasī earth; vighnāni-obstacles; tasya-of him; naśyanti-perish; sānukulā-favorable; grahāḥ-planets; tathā-so.

"When a person places Tulasī earth on his head, all obstacles that trouble him perish. All the planets become auspicious for him.

Text 186

tulasī-mṛttikā yatra
kāṣṭhaṁ patraṁ ca veśmani
tiṣṭhate muni-śārdūla
niścalaṁ vaiṣṇavaṁ padam

tulasī-mṛttikā-Tulasī earth; yatra-where; kāṣṭham-wood; patram-leaf; ca-and; veśmani-ijn the home; tiṣṭhate-stays; muni-śārdūla-O tiger of the sages; niścalam-eternal; vaiṣṇavam-of Lord Viṣṇu; padam-the abode.

Viṣṇu."

Text 187

tatraivānyatra

maṅgalārthaṁ ca doṣa-ghnaṁ
pavitrārthaṁ dvijottama
tulasī-mūla-samlagnaṁ
mṛttikām āvahed budhaḥ

tatra-there; eva-indeed; anyatra-in another place; maṅgalārtham-for auspiciousness; ca-and; doṣa-ghnam-destroying faults; pavitrārtham-for purification; dvijottama-O best of brāhmaṇas; tulasī-mūla-samlagnam-touching Tulasī's roots; mṛttikām-earth; āvahet-should carry; budhaḥ-wise.

In the Skanda Purāṇa it is also said:

"O best of the brāhmaṇas, in order to create auspiciousness, drive away faults, and bring purification, a wise man should carry with him some of the earth that has touched Tulasī-devī's roots.

Text 188

tan-mūla-mṛttikāṁ yo vai
dhārayiṣyati mastake
tasya tuṣṭo varān kāmān
pradadāti janārdanaḥ

tan-mūla-mṛttikām-the earth fropm Tulasī's roots; yaḥ-who; vai-indeed; dhārayiṣyati-will place; mastake-on the head; tasya-of him; tuṣṭaḥ-pleased; varān-boons; kāmān-desires; pradadāti-gives; janārdanaḥ-Lord Kṛṣṇa.

"Lord Kṛṣṇa is pleased with whoever places the earth from Tulasī's roots on his head. Lord Kṛṣṇa grants him anything he may desire."

Text 189

bṛhan-nāradīye gaṅgā-prasaṅge

tulasī-mūla-sambhūtā
hari-bhakta-padodbhavā
gaṅgodbhavā ca mṛl-lekhā
nayaty acyuta-rūpatām

bṛhan-nāradīye-in the narada Purāṇa; gaṅgā-prasaṅge-in connection with the Ganga; tulasī-mūla-sambhūtā-from Tulasī's roots; hari-bhakta-padodbhavā-from Lord Hari's devotees; gaṅgodbhavā-from the Gangā; ca-and; mṛl-lekhā-earth; nayaty-brings; acyuta-rūpatām-an eternal form.

In the Nārada Purāṇa's description of the Gaṅgā, it is said:

"A person who touches the earth that has touched Tulasī, Lord Hari's devotees, or the Gaṅgā, attains an eternal spiritual form."

Text 190

gāruḍe

yad-gṛhe tulasī-kāṣṭhaṁ
patraṁ suṣkam athārdrakam
bhavate naiva pāpaṁ tad-
gṛhe saṅkramate kalau

gāruḍe-in the Garuḍa Purāṇa; yad-gṛhe-in whose home; tulasī-kāṣṭham-Tulasī wood; patram-leaf; suṣkam-dry; atha-then; ardrakam-moist; bhavate-is; na-not; eva-indeed; pāpam-sin; tat-of him; gṛhe-in the home; saṅkramate-enters; kalau-

in Kali-yuga.

In the Garuḍa Purāṇa it is said:

"When in the Kali-yuga a person keeps in his home Tulasī wood and Tulasī leaves, either dry or moist, sin cannot enter his home."

Text 191

śrī-prahlāda-saṁhitāyāṁ tathā viṣṇu-dharmottare' pi

patraṁ puṣpaṁ phalaṁ kāṣṭhaṁ
tvak-śākhā-pallavāṅkuram
tulasī-sambhavaṁ mūlaṁ
pāvanaṁ mṛttikādy api

śrī-prahlāda-saṁhitāyāṁ tathā viṣṇu-dharmottare-in both the Śrī Prahlāda-saṁhitā and the Śrī Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; api-also; patram-leaf; puṣpam-flower; phalam-fruit; kāṣṭham-wood; tvak-bark; śākhā-branches; pallava-twigs; aṅkuram--sprout; tulasī-sambhavam-from Tulasī; mūlam-root; pāvanam-purifying; mṛttikādy-beginning with earth; api-even.

In both the Śrī Prahlāda-saṁhitā and the Śrī Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"Tulasī's leaves, flowers, fruits, wood, bark, branches, twigs, sprouts, roots, and earth are all supremely purifying.

Text 192

homaṁ kurvanti ye viprās
tulasī-kāṣṭha-vahninā
lave lave bhavet puṇyaṁ
agniṣṭoma-śatodbhavam

homam-yajna; kurvanti-do; ye-who; viprāḥ-brāhmaṇas; tulasī-kāṣṭha-vahninā-with fire lit with Tulasī wood; lave-moment; lave-after moment; bhavet-is; puṇyam-piety; agniṣṭoma-śatodbhavam-equal to a hundred agnistomas.

"brāhmaṇas who offer homa with a fire burning with Tulasī wood attain at every moment the piety of offering a hundred agniṣṭoma-yajñas.

Text 193

naivedyaṁ pacate yas tu
tulasī-kāṣṭha-vahninā
meru-tulyaṁ bhaved annaṁ
tad dattaṁ keśavāya hi

naivedyam-an offering fo food; pacate-cooks; yaḥ-who; tu-indeed; tulasī-kāṣṭha-vahninā-with a fire burning with Tulasī wood; meru-tulyam-equal to Mount Meru; bhavet-is; annam-food; tat-that; dattam-given; keśavāya-to Lord Kṛṣṇa; hi-indeed.

"When someone, using a fire burning with Tulasī wood, cooks an offering of food to give to Lord Keśava, that offering becomes like a great Mount Meru of food.

Text 194

śarīraṁ dahyate yeṣāṁ

tulasī-kāṣṭha-vahninā
na teṣāṁ punar āvṛttir
viṣṇulokāt kathañcana

śarīram-body; dahyate-is burning; yeṣām-of whom; tulasī-kāṣṭha-vahninā-with a fire of Tulasī wood; na-not; teṣām-of them; punaḥ-again; āvṛttiḥ-return; viṣṇulokāt-from Viṣṇuloka; kathañcana-ever.

"A person whose dead body burns in a fire of Tulasī wood goes to Viṣṇuloka. He never returns to this world.

Text 195

grasto yadi mahā-pāpair
agamyāgamanādikaiḥ
mṛtaḥ śudhyati dahena
tulasī-kāṣṭha-vahninā

be approached; mṛtaḥ-dead; śudhyati-is purified; dahena-by burning; tulasī-kāṣṭha-vahninā-in a fire of Tulasī wood.

"Even if he was haunted by many great sins beginning with the sin of approaching a woman who should not be approached, a person who dies and is cremated in a fire of Tulasī wood becomes completely pure.

Text 196

tīrthaṁ yadi na samprāptaṁ
smṛtir vā kīrtanaṁ hareḥ
tulasī-kāṣṭha-dagdhasya
mṛtasya na punar bhavaḥ

tīrtham-holy place; yadi-if; na-not; samprāptam-attained; smṛtiḥ-memory; vā-of; kīrtanam-chanting the glories; hareḥ-of Lord Kṛṣṇa; tulasī-of Tulasī; kāṣṭha-with the wood; dagdhasya-burned; mṛtasya-dead; na-not; punaḥ-again; bhavaḥ-birth.

"Even if a person never went on pilgrimage to any holy places, never meditated on Lord Hari, and never chanted Lord Hari's glories, if when he dies he is cremated in a fire of Tulasī wood, he will not take birth again.

Text 197

yady ekaṁ tulasī-kāṣṭhaṁ
madhye kāṣṭha-cayasya hi
daha-kāle bhaven muktiḥ
pāpa-koṭi-yutasya ca

yady-if; ekam-one; tulasī-kāṣṭham-Tulasī wood; madhye-in the middle; kāṣṭha-cayasya-of much wood; hi-indeed; daha-kāle-at the time of burning; bhavet-is; muktiḥ-liberation; pāpa-koṭi-yutasya-committed ten million sins; ca-and.

"A person who commits ten million sins, dies, and is cremated in a fire where among much other wood there is a single piece of Tulasī, attains liberation.

Text 198

janma-koṭi-sahasrais tu
toṣito yair janārdanaḥ
dahyante te janā loke
tulasī-kāṣṭha-vahninā

janma-koṭi-sahasraiḥ-ten billion births; tu-indeed; toṣitaḥ-pleased; yaiḥ-by whom; janārdanaḥ-Lord Kṛṣṇa; dahyante-burn; te-they; janā-persons; loke-in this world; tulasī-kāṣṭha-vahninā-in a fire of Tulasī wood.

ds for ten billion births.

Text 199

agastya-saṁhitāyāṁ

yaḥ kuryāt tulasī-kāṣṭhair
akṣa-mālāṁ su-rūpiṇīm
kaṇṭha-mālāṁ ca yantena
kṛtaṁ tasyākṣayaṁ bhavet

agastya-saṁhitāyām-in the Agastya-saṁhitā; yaḥ-who; kuryāt-does; tulasī-kāṣṭhaiḥ-with Tulasī wood; akṣa-mālām-japa beads; su-rūpiṇīm-beautiful; kaṇṭha-mālām-neck beads; ca-and; yantena-cearefully; kṛtam-done; tasya-of him; akṣayam-eternal; bhavet-is.

In the Agastya-saṁhitā it is said:

"A person who carefully makes beautiful japa beads or neck beads out of Tulasī wood attains a benefit that is eternal.

Text 200

atha tulasī-patra-dhāraṇa-māhātmyaṁ

skānde śrī-brahma-nārada-samvāde

yasya nābhi-sthitaṁ patraṁ
mukhe śirasi karṇayoḥ
tulasī-sambhavaṁ nityaṁ
tīrthais tasya makhaiś ca kim

atha-now; tulasī-patra-dhāraṇa-māhātmyam-the Glories of Honoring a Tulasī Leaf; skānde-in the Skanda Purāṇa; śrī-brahma-nārada-samvāde-in a convesration of Śrī Brahma and Śrī Narada; yasya-of whom; nābhi-sthitam-onm the navel; patram-leaf; mukhe-on the mouth; śirasi-on the head; karṇayoḥ-on the ears; tulasī-sambhavam-born from Tulasī; nityam-always; tīrthaiḥ-with holy places; tasya-of him; makhaiś-with yajnas; ca-and; kim-what is the use?

The Glories of Honoring a Tulasī Leaf

In the Skanda Purāṇa it is said:

"What is the use of many pilgrimages and yajñas for a person who places on his mouth, head, ears, and navel, a Tulasī leaf offered to Lord Hari?"

Text 201

tatraivānyatra

śatrughnaṁ ca supuṇyaṁ ca
śrī-karaṁ roga-nāśanam
kṛtvā dharmam avāpnoti
śirasā tulasī-dalam

tatra-there; eva-indeed; anyatra-in another place; śatrughnam-killing enemies; ca-and; supuṇyam-very pious; ca-and; śrī-karam-bringing opulences; roga-diseases; nāśanam-destroying; kṛtvā-doing; dharmam-piety; avāpnoti-attains; śirasā-by the head; tulasī-dalam-a Tulasī leaf.

In the Skanda Purāṇa it is also said:

"A person who places on his head a Tulasī leaf offered to Lord Hari attains purity, piety, wealth, and the destruction of all diseases. He vanquishes his enemies.

Text 202

yaḥ kaścid vaiṣṇavo loke
mithyācāro 'py anāśramī
punāti sakalāl lokān
śirasā tulasīṁ vahan

yaḥ-who; kaścit-someone; vaiṣṇavaḥ-a Vaiṣṇava; loke-in the world; mithyācāraḥ-a lier; api-even; anāśramī-not following varnasrama; punāti-purifies; sakalān-all; lokān-worlds; śirasā-with the head; tulasīm-Tulasī; vahan-carrying.

"A person who rejects varṇāśrama and is addicted to telling lies, but nevertheless worships Lord Viṣṇu and places on his head a Tulasī leaf offered to Lord Viṣṇu, purifies all the worlds."

Text 203

bṛhan-nāradīye śrī-yama-bhagīratha-samvāde

karṇena dhārayed yas tu
tulasīṁ satataṁ naraḥ
tat-kāṣṭhaṁ vāpi rājendra
tasya nāsty upapātakam

bṛhan-nāradīye-in the Narada Purāṇa; śrī-yama-bhagīratha-samvāde-in a conversation of Yama and Bhagiratha; karṇena-with the ear; dhārayet-holds; yaḥ-who; tu-indeed; tulasīm-Tulasī; satatam-always; naraḥ-a person; tat-kāṣṭham-Tulasī wood; vā-or; api-also; rājendra-O great king; tasya-of him; na-not; asti-is; upapātakam-sin.

In the Nārada Purāṇa, Śrī Yama tells King Bhagīratha:

"O great king, a person who regularly touches to his ear a Tulasī leaf or a portion of Tulasī wood, is never touched by sin.

Text 204

hari-bhakti-sudhodaye vaiṣṇava-vipraṁ prati yamadūtānām uktau

kasmād iti na jānīmas
tulasyā hi priyo hariḥ
gacchantaṁ tulasī-hastaṁ
rakṣann evānugacchati

hari-bhakti-sudhodaye-in the Hari-bhakti-sudhodaya; vaiṣṇava-vipram-a Vaiṣṇava brāhmaṇa; prati-to; yamadūtānām-of the Yamadutas; uktau-in the words; kasmāt-how?; iti-thus; na-not; jānīmaḥ-we know; tulasyā-of Tulasī; hi-indeed; priyaḥ-dear; hariḥ-Lord Hari; gacchantam-going; tulasī-hastam-Tulasī in the hand; rakṣann-protecting; eva-indeed; anugacchati-follows.

In the Hari-bhakti-sudhodaya, the messengers of Yamarāja tell a Vaiṣṇava brāhmaṇa:

"We did not understand. Lord Hari loves Tulasī-devī. When a person carries Tulasī in his hand, Lord Hari follows him and gives him all protection.

Text 205

purāṇāntare ca

yaḥ kṛtvā tulasī-patraṁ
śirasā viṣṇu-tat-paraḥ
karoti dharma-kāryāṇi
phalam āpnoti cākṣayam

purāṇāntare-in another Purāṇa; ca-and; yaḥ-who; kṛtvā-doing; tulasī-patram-a Tulasī leaf; śirasā-with the head; viṣṇu-tat-paraḥ-a Vaiṣṇava; karoti-does; dharma-kāryāṇi-pious deeds; phalam-result; āpnoti-attains; ca-and; akṣayam-eternal.

In another Purāṇa it is said:

"By placing a Tulasī leaf to his head, a Vaiṣṇava performs a host of pious deeds. He attains a result that is eternal."

Text 206

garuḍa-purāṇe

mukhe tu tulasī-patraṁ
dṛṣṭvā śirasi karṇayoḥ
kurute bhāskaris tasya
duṣkṛtasya tu mārjanam

garuḍa-purāṇe-in the Garuḍa Purāṇa; mukhe-in the mouth; tu-indeed; tulasī-patram-a t leaf; dṛṣṭvā-seeing; śirasi-on the hea

In the Garuḍa Purāṇa it is said:

"When he sees that a person has touched a Tulasī leaf to his mouth, head, or ears, from his book Yamarāja at once erases all his sins.

Text 207

tri-kālaṁ vinatā-putra
prāśayet tulasīṁ yadi
viśiṣyate kāya-śuddhis
cāndrāyaṇa-śataṁ vinā

tri-kālam-three times; vinatā-putra-O Garuḍa; prāśayet-eats; tulasīm-Tulasī; yadi-if; viśiṣyate-is distinguished; kāya-of the body; śuddhiḥ-purity; cāndrāyaṇa-śatam-a hundred candrasyana-vratas; vinā-without.

"O son of Vinatā, if he eats a Tulasī leaf at sunrise, noon and sunset, a person becomes very pure. He does not need to perform a hundred cāndrāyaṇa-vratas.

Text 208

skānde śrī-vaśiṣṭha-mandhātṛ-samvāde

cāndrāyaṇāt tapta-kṛcchrāt
brahma-kurchāt kuśodakāt
viśiṣyate kāya-śuddhis
tulasī-patra-bhakṣaṇāt

skānde śrī-vaśiṣṭha-mandhātṛ-samvāde-in the Skanda Purāṇa, Śrī Vaśiṣṭha Muni tells King Mandhātā; cāndrāyaṇāt-

than candrayana; tapta-kṛcchrāt-than great austerities; brahma-kurchāt-brahma-kurcha; kuśodakāt-kusodaka; viśiṣyate-better; kāya-śuddhiḥ-purity; tulasī-patra-bhakṣaṇāt-from eating a Tulasī leaf.

In the Skanda Purāṇa, Śrī Vaśiṣṭha Muni tells King Mandhātā;

"By eating a Tulasī leaf one becomes very pure. More pure than if he had followed the cāndrāyaṇa-vrata, tapta-kṛcchra-vrata, brahma-kurcha-vrata, or kuśodaka-vrata.

Text 209

tathā ca tulasī-patra-
bhakṣaṇād bhāva-varjitaḥ
pāpo 'pi sad-gatiṁ prāpta
ity etad api viśrutam

tathā-so; ca-and; tulasī-patra-a Tulasī leaf; bhakṣaṇāt--by eating; bhāva-varjitaḥ-without spiritual love; pāpaḥ-a sinner;

"It is well known that simply by eating a Tulasī leaf offered to the Lord, even a sinner who has no spiritual love will attain the abode of the Lord."

Text 210

tathā ca skānde śrī-brahmā nāradaṁ prati kathite amṛta-sāroddhare lubdhakopākhyānānte yamadūtān prati śrī-viṣṇudūtānāṁ vacanaṁ

kṣirābdhau mathyamāne hi
tulasī kāma-rūpiṇī
utpāditā mahā-bhāgā
lokoddhāraṇa-hetave

tathā-so; ca-and; skānde-in the Skanda Purāṇa; śrī-brahmā-Śrī Brahma; nāradam-Narada; prati-to; kathite-spoken; amṛta-sāroddhare-in ther Amrta-saroddhara; lubdhakopākhyānānte-at the end of the hunter;s stor; yamadūtān-the yamadutas; prati-to; śrī-viṣṇudūtānām-of the Śrī Viṣṇudūtas; vacanam-the words; kṣirābdhau-in the milk ocean; mathyamāne-churned; hi-indeed; tulasī-Tulasī; kāma-rūpiṇī-who has the power to assume any form at will; utpāditā-born; mahā-bhāgā-very fortunate and beautiful; lokoddhāraṇa-hetave-to deliver the worlds.

In the Skanda Purāṇa, where Śrī Brahmā speaks this verse to Śrī Nārada, as well as in the Amṛta-sāroddhara, where, at the end of the hunter's story, the Śrī Viṣṇudūtas speak this verse to the Yamadūtas, it is said:

"As the milk ocean was being churned, beautiful Tulasī, who has the power to assume any form at will, and whose purpose was to deliver all the worlds, suddenly appeared.

Text 211

yasyāḥ smaraṇa-mātreṇa
darśanāt kīrtanād api
vilayaṁ yānti pāpāni
kiṁ punar viṣṇu-pūjanāt

yasyāḥ-of whom; smaraṇa-by remembering; mātreṇa-simply; darśanāt-by seeing; kīrtanāt-by glorifying; api-also; vilayam-to destruction; yānti-go; pāpāni-sins; kim-what?; punaḥ-more; viṣṇu-pūjanāt-by worshiping Lord Viṣṇu.

"When she is remembered, seen, or glorified, sins race to destruction. How much more, then, are sins destroyed when Lord Viṣṇu Himself is worshiped?

Text 212

jāta-rūpa-mayaṁ puṣpaṁ
padmarāga-mayaṁ śubham
hitvā tu ratna-jātāni
gṛhṇāti tulasī-dalam

jāta-rūpa-mayam-made of gold; puṣpam-flower; padmarāga-mayam-made of rubies; śubham-beautiful; hitvā-offering; tu-indeed; ratna-jātāni-made of jewels; gṛhṇāti-accepts; tulasī-dalam-a Tulasī leaf.

"Lord Viṣṇu will push aside a flower of gold, a flower of rubies, or a flower of many jewels, and choose instead a single Tulasī leaf.

Text 213

bhakṣitaṁ lubdhakenāpi
patraṁ tulasī-sambhavam
paścād diṣṭāntam āpanno
bhasmī-bhūtaṁ kalevaram

bhakṣitam-eaten; lubdhakena-by a hunter; api-even; patram-leaf; tulasī-sambhavam-Tulasī; paścāt-after; diṣṭāntam-death; āpannaḥ-attained; bhasmī-bhūtam-burned to ashes; kalevaram-body.

"Even a cruel hunter who eats a Tulasī leaf at the time of death burns all his sins to ashes.

Text 214

sitāsitaṁ yathā nīraṁ
sarva-pāpa-kṣayāvaham
tathā ca tulasī-patraṁ
prāśitaṁ sarva-kāma-dam

sita-white; asitam-black; yathā-as; nīram-water; sarva-pāpa-kṣayāvaham-removes sins; tathā-so; ca-and; tulasī-patram-a Tulasī leaf; prāśitam-eaten; sarva-kāma-dam-fulfills all desires.

As the Gaṅgā and the Yamunā was away all sins, so does eating a Tulasī leaf. Eating a Tulasī leaf bring the fulfillment of all desires.

Text 215

yathā jāta-balo vahnir
dahate kānanādikam
prāśitaṁ tulasī-patraṁ
yathā dahati pātakam

yathā-as; jāta-balaḥ-powerful; vahniḥ-fire; dahate-burns; kānanādikam-beginning with a forest; prāśitam-eaten; tulasī-Tulasī; patram-leaf; yathā-as; dahati-burns; pātakam-sins.

Text 216

yathā bhakti-rato nityaṁ
naro dahati pātakam
tulasī-bhakṣaṇāt tat tad

dahate pāpa-sañcayam

yathā-as; bhakti-rataḥ-a devotee; nityam-always; naraḥ-a person; dahati-burns; pātakam-sin; tulasī-Tulasī; bhakṣaṇāt-by eating; tat-that; tat-that; dahate-burns; pāpa-sañcayam-a multitude of sins.

"By serving Lord Viṣṇu, a person burns away his sins. In the same way, by eating a Tulasī leaf, a person burns away a great multitude of sins.

Text 217

cāndrāyaṇa-sahasrasya
parākāṇāṁ śatasya ca
na tulyaṁ jāyate puṇyaṁ
tulasī-patra-bhakṣaṇāt

cāndrāyaṇa-sahasrasya-of a thousand candrayanas; parākāṇām-of parakas; śatasya-of a hundred; ca-and; na-not; tulyam-equality; jāyate-is born; puṇyam-piety; tulasī-patra-bhakṣaṇāt-by eating a Tulasī leaf.

"A thousand cāndrāyaṇa-vratas and a hundred parāka-vratas do not bring piety equal to what is attained by eating a Tulasī leaf.

Text 218

kṛtvā pāpa-sahasrāṇi
pūrve vayasi mānavaḥ
tulasī-bhakṣaṇān mucyet
śrutam etat purā hareḥ

kṛtvā-doing; pāpa-sahasrāṇi-a thousand sins; pūrve-in the first; vayasi-age; mānavaḥ-a person; tulasī-bhakṣaṇān-by eating a Tulasī leaf; mucyet-is released; śrutam-heard; etat-that; purā-before; hareḥ-from Lord Hari.

"I heard Lord Hari say that a person who eats a Tulasī leaf becomes free form a thousands sins committed in his youth.

Text 219

tāvat tiṣṭhanti pāpāni
dehināṁ yama-kiṅkarāḥ
yāvan na tulasī-patraṁ
mukhe śirasi tiṣṭhati

tāvat-so; tiṣṭhanti-stand; pāpāni-sins; dehinām-of the embodied beings; yama-kiṅkarāḥ-the servnats of Yamarāja; yāvan-as; na-not; tulasī-Tulasī; patram-leaf; mukhe-in the mouth; śirasi-on the head; tiṣṭhati-stays.

"When a person places a Tulasī leaf on his mouth or on his head, neither sins nor Yama's servants can again approach him.

Text 220

amṛtād utthitā dhātrī
tulasī viṣṇu-vallabhā
smṛtā saṅkīrtitā dhyātā
prāśitā sarva-kāma-dā

amṛtāt-from nectar; utthitā-arisen; dhātrī-dhatri; tulasī-Tulasī; viṣṇu-vallabhā-dear to Lord Viṣṇu; smṛtā-remembered; saṅkīrtitā-glorified; dhyātā-meditated; prāśitā-eaten; sarva-kāma-dā-fulfilling all desires.

"The dhātrī fruit was manifested from nectar. The Tulasī plant is dear to Lord Viṣṇu. When they are remembered, praised, meditated on, or eaten, they fulfill all desires.

Text 221

tatraiva śrī-yamaṁ prati śrī-bhagavad-vākyaṁ

dhātrī-phalaṁ ca tulasī
mṛtyu-kāle bhaved yadi
mukhe yasya śire dehe
durgatir nāsti tasya vai

tatra-there; eva-indeed; śrī-yamam-Śrī Yama; prati-to; śrī-bhagavad-vākyam-the words of the Supreme Personality of Godhead; dhātrī-phalam-the dhatri fruit; ca-and; tulasī-Tulasī; mṛtyu-kāle-at the time fo death; bhavet-may be; yadi-if; mukhe-on the mouth; yasya-of whom; śire-on the head; dehe-on the body; durgatiḥ-trouble; na-not; asti-is; tasya-of him; vai-indeed.

In the Skanda Purāṇa, the Supreme Personality of Godhead tells Yamarāja:

"A person who places Tulasī or the dhātrī fruit on his mouth, head, or body at the moment of his death does not attain an inauspicious destination.

Text 222

yukto yadi mahā-pāpaiḥ
sukṛtaṁ nārjitaṁ kvacit
tathāpi dīyate mokṣas
tulasī bhakṣitā yadi

yuktaḥ-endowed; yadi-if; mahā-pāpaiḥ-with great sins; sukṛtam-piety; na-not; arjitam-earned; kvacit-ever; tathāpi-still; dīyate-is given; mokṣaḥ-liberation; tulasī-Tulasī; bhakṣitā-eaten; yadi-if.

"Even a great sinner who has not done a single pious deed will attain liberation if he eats a Tulasī leaf.

Text 223

lubdhakenātma-dehena
bhakṣitaṁ tulasī-dalam
samprāpto mat-padaṁ nūnaṁ
kṛtvā prāṇasya samkṣayam

lubdhakena-by the hunter; ātma-dehena-his own body; bhakṣitam-eaten; tulasī-dalam-Tulasī leaf; samprāptaḥ-attained; mat-padam-My abode; nūnam-indeed; kṛtvā-doing; prāṇasya-of the life; samkṣayam-death.

"That hunter ate a Tulasī leaf, and therefore when he died he went to My abode."

Text 224

purāṇāntare ca

upoṣya dvādaśīṁ śuddhāṁ
pāraṇe tulasī-dalam
prāśayed yadi viprendra
aśvamedhāṣṭakaṁ labhet. iti.

purāṇa-Purāṇa; antare-in another; ca-and; upoṣya-fasting; dvādaśīm-on dvadasi; śuddhām-pure; pāraṇe-on breaking the fast; tulasī-dalam-a Tulasī leaf; prāśayet-eats; yadi-if; viprendra-O king of brāhmaṇas; aśvamedhāṣṭakam-eight asvamedha-yajanas; labhet-attains; iti-thus.

In another Purāṇa it is said:

"A person who fasts on a pure dvādaśī, and then on the next day breaks his fast by eating a Tulasī leaf, attains the result of eight aśvamedha-yajñas.

Text 225

tathaiva tulasī-sparsāt
kṛṣṇa-cakreṇa rakṣitaḥ
brahma-bandhur iti khyāto
hari-bhakti-sudhodaye

tathā-so; eva-indeed; tulasī-sparsāt-by touchign Tulasī; kṛṣṇa-cakreṇa-by Lord Kṛṣṇa's cakra; rakṣitaḥ-"rotected; brahma-bandhuḥ-a brāhmaṇa's friend; iti-thus; khyātaḥ-famous; hari-bhakti-sudhodaye-in the Hari-bhakti-sudhodaya.

"A brahma-bandhu who ate a Tulasī leaf was protected by Lord Kṛṣṇa's cakra. This story is famous in the Hari-bhakti-sudhodaya.

Text 226

ata evoktaṁ

kiṁ citram asyāḥ patitaṁ tulasyā
dalaṁ jalaṁ vā patitaṁ punīte
lagnādhibhāla-sthalam ālavāla-
mṛt-snāpī kṛtsnāgha-vināśanāya. iti.

ata eva-therefore; uktam-said; kim-what?; citram-wonder; asyāḥ-of this; patitam-fallen; tulasyā-of Tulasī; dalam-a leaf; jalam-water; vā-or; patitam-fallen; punīte-purifies; lagnādhibhāla-sthalam-on the forehead; ālavāla-around the roots; mṛt-earth; snāpī-bathing; kṛtsna-all; agha-sins; vināśanāya-for destruction; iti-thus.

It is also said:

"How wonderful it is! A fallen Tulasī leaf, some water placed on Tulasī, or some earth from Tulasī's roots placed on one's forehead destroy every sin."

Text 227

śrīmat-tulasyāḥ patrasya
māhātmyaṁ yady apīdṛśam
tathāpi vaiṣṇavais tan na
grāhyaṁ kṛṣṇārpaṇaṁ vinā

śrīmat-tulasyāḥ-of Śrī Tulasī; patrasya-of a leaf; māhātmyam-the glory; yady-if; api-evem; īdṛśam-like this; tathāpi-nevertheless; vaiṣṇavaiḥ-by the Vaiṣṇavas; tan-that; na-not; grāhyam-to be tasken; kṛṣṇārpaṇam-being offered to Lord Kṛṣṇa; vinā-without.

Even though Tulasī's leaves are glorious in this way, the Vaiṣṇavas will never accept them unless they are first offered to Lord Kṛṣṇa.

Text 228

kṛṇa-priyatvāt sarvatra
śrī-tulasyāḥ prasaṅgataḥ
saṅkīrtyamānaṁ dhātryāś ca
māhātmyaṁ likhyate 'dhunā

kṛṣṇa-priyatvāt-because of being dear to Kṛṣṇa; sarvatra-everywhere; śrī-tulasyāḥ-of Śrī Tulasī; prasaṅgataḥ-by the touch; saṅkīrtyamānam-being glorified; dhātryāś-of dhatri; ca-and; māhātmyam-glory; likhyate-is written; adhunā-now.

Because she is very dear to Lord Kṛṣṇa, Śrī Tulasī-devī is glorified in all the scriptures. Now we will write about the glories of the dhātrī fruit.

Text 229

atha dhātrī-māhātmyaṁ skānde brahma-nārada-samvāde
dhātrī-cchāyāṁ samāśritya
yo 'rcayec cakra-pāṇinam
puṣpe puṣpe 'svamedhasya
phalaṁ prāpnoti mānavaḥ

Text 230

tatraivāgre dhātrī-cchāyāṁ tu saṁsprsya
kuryāt piṇḍaṁ tu yo mune
muktiṁ prayānti pitaraḥ
prasādān mādhavasya ca

Text 231

mūrdhni ghrāṇe mukhe caiva
dehe ca muni-sattama
dhatte dhātrī-phalaṁ yas tu
sa māhātmā su-durlabhaḥ

Text 232

dhātrī-phala-viliptāṅgo
dhātrī-phala-vibhūṣitaḥ
dhātrī-phala-kṛtaharo
naro nārāyaṇo bhavet

Text 233

yaḥ kaścid vaiṣṇavo loke
dhatte dhātrī-phalaṁ mune
priyo bhavati devānāṁ
manuṣyānāṁ tu kā kathā

Text 234

yaḥ kaścid vaiṣṇavo loke
mithyācaro 'pi duysta-dhiḥ
punāti sakalāl lokān
dhātrī-phala-dalānvitaḥ

Text 235

dhātrī-phalāni yo nityaṁ
    vahate kara-sampuṭe
tasya nārāyaṇo devo
    varam ekaṁ prayacchati

Text 236

dhātṛ-phalaṁ ca bhoktavyaṁ
    kadācit kara-sampuṭāt
yaśaḥ śriyam avāpnoti
    prasādāc cakra-pāṇinaḥ

Text 237

dhātrī-phalaṁ ca tulasī
    mṛttikā dvarakodbhava
saphalaṁ jīvitaṁ tasya
    tritayaṁ yasya veśmāni

Text 238

dhātrī-phalais tu sammiśraṁ
    tulasī-dala-vāsitam
pibate vahate yas tu
    tīrtha-koṭi-phalaṁ labhet

Text 239

yasmin gṛhe bhavet toyaṁ
    tulasī-dala-vāsitam
dhātrī-phalaiś ca viprendra
    gāṅgeyaiḥ kiṁ prayojanam

Text 240

tulasī-dala-naivedyaṁ
    dhātryā yasya phalaṁ gṛhe
kavacaṁ vaiṣṇavaṁ tasya
    sarva-pāpa-vināsanam

Text 241

brahma-puraṇe ca
dhātrī-phalāni tulasī
    hy anta-kāle bhaved yadi
mukhe caiva śirasy aṅge
    pātakaṁ nāsti tasya vai

Text 242

kṛtvā tu bhagavat-pūjaṁ
    na tīrthaṁ snānam ācaret
na ca devalayopeta
    'sprsya-saṁsprsanādinā

Text 243

atha snāna-viśeṣa-kālaḥ smṛty-artha-sare
na snāyād utsave tīrthe
    maṅgalyaṁ vinivartya ca
anuvrajya suhṛd-bandhun
    arcayitveṣṭa-devatām

Text 244

viṣṇu-smṛtau ca
viśv-alaya-smipa-sthān
    viṣṇu-sevārtham āgatān
candalān patitān vāpi
    spṛṣṭvā na snānam ācaret

Text 245

deva-yatra-vivaheṣu
    yajñopakaraṇeṣu ca
utsaveṣu ca sarveṣu
    spṛṣṭaspṛṣṭir na vidyate

Text 246

evaṁ prataḥ samabhyarcya
    śrī-kṛṣṇaṁ tad-anāntaram
śāstrābhyāsāṁ dvijaḥ saktyā
    kuryād vipro viśeṣataḥ

Text 247

yad uktaṁ śruti-smṛti ubhe netre
    viprāṇāṁ parikīrtite
ekena vikalaḥ kano
    dvābhyām andhaḥ prakīrtitaḥ

Text 248

kiṁ ca kaurme vyasa-gitāyāṁ yo 'nyatra kurute yatnaṁ
    anadhitya śrutiṁ dvijaḥ
sa sa-mudho na sambhasyo
    veda-bahyo dvijatibhiḥ

Text 249

na veda-paṭha-mātreṇa
    santuṣyed eṣa vai dvijaḥ
yathoktācāra-hīnas tu
    paṅke gaur iva sidati

Text 250

yo 'dhitya vidhivad vedaṁ
    vedārthaṁ na vicārayet
sa candhaḥ śudra-kalpas tu
    padārthaṁ na prāpādyate. iti.

Text 251

ato 'dhitanvahaṁ vidvān
athadhyāpya ca vaiṣṇavaḥ
samarpya tac ca kṛṣṇāya
yatena nija-vṛttaye

Text 252

vṛttau satyaṁ ca śṛṇuyāt
sadhūn saṅgatya sat-katham

Text 253

atha vṛtti-sampadānaṁ saptama-skandhe
rtāmṛtābhyāṁ jīveta
mṛtena prāmṛtena vā
satyanṛtābhyām api vā
na sva-vṛttya kadācana

Text 254

rtam uñcha-silaṁ proktaṁ
amṛtaṁ syād ayacitam
mṛtaṁ tu nityaṁ yacna syāt
prāmṛtaṁ karsanaṁ smṛtam

Text 255

satyanṛtaṁ tu vanijyaṁ
sva-vṛttir nica-sevanam

Text 256

ātmano nica-lokānāṁ
sevanaṁ vṛtti-siddhaye
nitaraṁ nindyate sadbhir
vaiṣṇavasya viśeṣataḥ

Text 256

tad uktaṁ seva sva-vṛttir yair uktā
na samyak tair udahṛtam
svacchanda-caritaḥ kva sva
vikritasuḥ kva sevakaḥ

Text 258

pani-kṛtyātmanaḥ prāṇān
ye vartante dvijadhamaḥ
teṣāṁ durātmanām annaṁ
bhuktvā cāndrāyaṇaṁ caret. iti.

Text 259

śukla-vṛtter asiddhau ca
bhojyānnān śudra-vargataḥ
tathaiva grāhyāgrāhyāni
janīyāc chastrato budhaḥ

Text 260

śukla-vṛttiś ca śrī-viṣṇu-dharmottare tṛtīya-khaṇḍe
pratigrahena yal labdhaṁ
    yajyataḥ śiṣyatas tathā
guṇānvitebhyo viprasya
    śuklaṁ tat tri-vidhaṁ smṛtam

Text 261

yuddhopakarāl labdhaṁ ca
    dandāc ca vyavaharataḥ
kṣatriyasya dhanaṁ śuklaṁ
    tri-vidhaṁ parikīrtitam

Text 262

krsi-vanijya-go-rakṣaḥ
    kṛtvā śuklaṁ tathā visaḥ
dvija-suśrusayā labdhaṁ
    śuklaṁ śudrasya kīrtitam

Text 263

kramāgataṁ prīti-dānaṁ
    prāptaṁ ca saha bharyayā
aviśeṣena sarveṣāṁ
    dhanaṁ śuklaṁ prakīrtitam

Text 264

atha grāhyāgrāhyāni kaurme tatraiva
nadyāc chudrasya vipro 'nnaṁ
    mohād vā yadi kāmataḥ
na śudra-yoniṁ vrajati
    yas tu bhuṅkte hy anapadi

Text 265

duṣkṛtaṁ hi manuṣyasya
    sarvam anne pratiṣṭhitam
yo yasyānnaṁ samasnāti
    sa tasyasnāti kilbisam

Text 266

ardhikaḥ kula-mitraś ca
    sva-gopālaś ca napitaḥ
ete śudreṣu bhojyānnā
    dattvā sv-alpa-panaṁ budhaiḥ

Text 267

payāsāṁ sneha-pakvaṁ yad
    gorasaṁ caiva saktavaḥ
pinyakaṁ caiva tailaṁ ca
    śudrād grāhyaṁ tathaiva ca

Text 268

aṅgiraḥ gorasaṁ caiva saktuṁś ca
taila-pinyakam eva ca
apupān bhakṣayec chudrāt
yat kiñcit payasā kṛtam

Text 269

atri-smṛtau sva-sutayaś ca yo bhuṅkte
sa bhuṅkte pṛthivi-mālām
narendra-bhavane bhuktvā
viṣṭhāyāṁ jāyate krmiḥ

Text 270

anyatra ca daśa-napita-gopāla-
kula-mitrārdha-sirinaḥ
bhojyānnaḥ śudra-varge 'mi
tathātma-vinivedakaḥ

Text 271

madhudakaṁ phalaṁ mūlaṁ
edhaṁsya-bhaya-dakṣinā
abhyudyatāni tv etāni
grāhyāny api nikṛṣṭataḥ

Text 272

khala-kṣetra-gataṁ dhanyaṁ
kupa-vapiṣu yaj-jalam
agrāhyād api tad-grāhyaṁ
yac ca goṣṭha-gataṁ payaḥ

Text 273

panīyaṁ payāsāṁ bhakṣyaṁ
ghṛtaṁ lavanam eva ca
hasta-dattaṁ na grhnīyāt
tulyaṁ go-maṁsa-bhakṣaṇaiḥ

Text 274

manu-smṛtau samudraṁ saindhavaṁ caiva
lavane paramādbhute
pratyakṣe pai tu grāhye
nisedhas tv anya-gocaraḥ

Text 275

ayasenaiva patreṇa
yad annam upanīyate
bhoktā tad vit-samaṁ bhuṅkte
datā ca narakaṁ vrajet

Text 276

go-rakṣakān vanijakān
    tathā karuka-silinaḥ
prosyān vardhusikaṁś caiva
    viprān śudravad ācaret

Text 277

kaurme ca
tatraiva trnaṁ kāṣṭhaṁ phalaṁ puṣpaṁ
    prakasaṁ vai harer budhaḥ
dharmārthaṁ kevalaṁ vipra
    hy anyathā patito bhavet

Text 278

tila-mudga-yavādīnāṁ
    muṣṭir grāhya pathi sthitaiḥ
kṣudhārthair nānyathā vipra
    dharma-vidbhir iti sthitiḥ

Text 279

vaiṣṇavānāṁ hi bhoktavyaṁ
    prārthyānnaṁ vaiṣṇavaiḥ sadā
avaiṣṇavānām annaṁ tu
    parivarjyam amedhyavat

Text 280

tathā ca pādme devadūta-vikuṇḍala-samvāde prārthayed vaiṣṇavād annaṁ
    prayatnena vicakṣaṇaḥ
sarva-pāpa-viśudhy-arthaṁ
    tad-abhave jalaṁ pibet

Text 281

nāradīye mahā-pātaka-samyukto
    vrajed vaiṣṇava-mandiram
yacayed annam amṛtaṁ
    tad-abhave jalaṁ pibet

Text 282

viṣṇu-smṛtau srotriyānnaṁ vaiṣṇavānnaṁ
    huta-śeṣaṁ ca yad-dhaviḥ
anakhāt sodhayet pāpaṁ
    tusagniḥ kanakaṁ yathā

Text 283

skānde markandeya-bhagīratha-samvāde śuddhaṁ bhagavatasyānnaṁ
    śuddhaṁ bhagīrathi-jalam
śuddhaṁ viṣṇu-paraṁ cittaṁ
    śuddham ekadāśi-vratam

Text 284

avaiṣṇava-gṛhe bhuktvā
    pitvā vā jñanato 'pi vā
śuddhiś cāndrāyaṇe proktā
    iṣṭapurtaṁ vṛtha sadā

Text 285

śrī-prahlada-vakye ca keśavārca gṛhe yasya
    na tiṣṭhati mahi-pate
tasyānnaṁ naiva bhoktavyaṁ
    abhakṣyena samaṁ smṛtam

Text 286

kecid vṛtty-anapekṣasya
    japa-śrāddhavataḥ prabho
viśvas tasyādisanty asmin
    kāle 'pi kṛtino japam

Text 287

atha madhyāhnika-kṛtyāni madhyāhne snānataḥ pūrvaṁ
    puṣpādy ahṛtya vā svayam
bhṛtyādinā vā sampādya
    kuryān madhyāhnikiḥ kriyaḥ

Text 288

snānasaktau ca madhyāhne
    snānam ācarya mantrikam
yathoktaṁ bhagavat-pūjaṁ
    saktaś cet pragvad ācaret

Text 289

atha vaiṣṇava-vaisvadevādi-vidhiḥ tataḥ kṛṣṇarpitenaiva
    śuddhenanena vaiṣṇavaḥ
vaisvadevādikaṁ daivaṁ
    karma paitraṁ ca sadhayet

Text 290

tad uktaṁ sasthe dina-vibhage tu
    kuryāt pañca mahā-makhān
daivo homena yajña syāt
    bhautas tu bali-dānataḥ

Text 291

paitro viprānna-danena
    paitreṇa balināthavā
kiñcid anna-pradānād vā
    tarpaṇād vā catur-vidhaḥ

Text 292

nr-yajño 'tithi-satkarāt
    hanta-kareṇa cambunā

brahma-yajño veda-japat
    puraṇa-paṭhanena vā

Text 293

tan-nityatā kaurme akṛtvā tu dvijaḥ pañca
    mahā-yajñān dvijottamaḥ
bhuñjita cet su-mudhātmā
    tiryag-yoniṁ na gacchati

Text 294

atha vaiṣṇava-śrāddha-vidhiḥ prāpte śrāddha-dine 'pi prag
    annaṁ bhagavate 'rpayet
tac-chesenaiva kurvīta
    śrāddhaṁ bhagavato naraḥ

Text 295

yac ca smṛtau gṛhagni-śisu-devānāṁ
    yatīnāṁ brahmacarinām
pitṛ-pako na datavyo
    yāvat piṇḍān na nirvapet. iti.

Text 296

idrk samānya-vacanaṁ
    viśeṣa-vacana-vrajaiḥ
śruti-smṛti-puraṇādi-
    varttibhir badhyate dhruvam

Text 297

tathā ca pādme viṣṇor niveditānnena
    yastavyaṁ devatāntaram
pitṛbhyaś cāpi tad deyaṁ
    tad anantyāya kalpate

Text 298

mokṣa-dharme nāradoktau satvataṁ vidhim asthāya
    prak surya-mukha-nisrtam
pūjayām āsa devesaṁ
    tac-chesena pitamahān

Text 299

brahmanda-puraṇe yaḥ śrāddha-kāle hari-bhukta-śeṣaṁ
    dadāti bhaktyā pitṛ-devatānām
tenaiva piṇḍaṁs tulasī-vimiśrān
    akalpa-koṭiṁ pitaraḥ su-tṛptaḥ

Text 300

skānde devān pitṛn samuddiśya
    yad viṣṇor viniveditam
tān uddiśya tathā kuryāt
    pradānāṁ tasya caiva hi

Text 301

prayānti tṛptim atulaṁ
    sodakena tu tena vai
mukunda-gatra-lagnena
    brahmanānāṁ vilepanam

Text 302

candanena tu piṇḍānāṁ
    kartavyaṁ pitṛ-tṛptaye
devānāṁ ca pitṛṇāṁ ca
    jāyate tṛpti-rakṣayā

Text 303

evaṁ kṛte mahi-pāla
    ma bhavet saṁśayaḥ kvacit

Text 304

tatraiva śrī-puruṣottama-khaṇḍe annādyaṁ śrāddha-kāle tu
    patitādyair nirīkṣitam
tulasī-dala-miśreṇa
    salilenābhisiñcayet

Text 305

tad-ānnaṁ śuddhatam eti
    viṣṇor naivedya-miśritam
viṣṇor naivedya-śeṣaṁ tu
    tasmād deyaṁ dvijātmanām
piṇḍe caiva viśeṣena
    pitṛṇāṁ tṛptim icchatā

Text 306

tatraiva śrī-brahma-nārada-samvāde pitṛn uddiśya yaiḥ pūjā
    keśavasya kṛtā naraiḥ
tyaktvā te narakiṁ pidaṁ
    muktiṁ yānti mahā-mune

Text 307

dhanyas te mānava loke
    kali-kāle viśeṣataḥ
ye kurvanti harer nityaṁ
    pitṛ-arthaṁ pūjanaṁ mune

Text 308

kiṁ dattair bahubhir piṇḍair
    gaya-śrāddhādibhir mune
yair arcito harir bhaktyā
    pitṛ-arthaṁ ca dine dine

Text 309

yam uddiśya hareḥ pūjā
    kriyate muni-puṅgava
uddhṛtya narakavasāt
    taṁ nayet paramaṁ padam

Text 310

yo dadāti hareḥ sthānaṁ
    pitṛn uddiśya nārada
kartavyaṁ hi pitṛṇāṁ yat
    tat kṛtaṁ tena bho dvija

Text 311

śrutau ca eka eva nārāyaṇ asit. na brahma. neme dyāva-prīthivyau. sarve devah. sarve itarah. sarve manuṣyah, viṣṇuna asitam asnānti. viṣṇunaghrātaṁ jighranti. viṣṇuna pitaṁ ibantiu. tasmād vidhvaṁso viṣṇupahṛtaṁ bhakṣayeyuh. iti.

Text 312

ata evoktaṁ śrī-bhagavatā viṣṇu-dharme
prāṇebhyo juhuyād ānnaṁ
    man-niveditam uttamam
tṛpyanti sarvada prāṇā
    man-nivedita-bhakṣaṇāt

Text 313

tasmāt sarva-prayatnena
    pradeyaṁ man-niveditam
mamāpi hṛdaya-sthasya
    pitṛṇāṁ ca viśeṣataḥ

Text 314

kiṁ ca tatraivānyatra bhakṣyaṁ
bhojyaṁ ca yat kiñcid
    anivedyāgra-bhoktari
na deyaṁ pitṛ-devebhyaḥ
    prayacitti yato bhavet

Text 315

svargādau kathito devair
    agra-bhug bhagavān hariḥ
yajña-bhaga-bhujo devas
    tatas tena prakalpitaḥ

Eleventh Vilasa

Text 176

atha śrī-bhagavad-arcana-māhātmyaṁ

śrī-kūrma-purāṇe

na viṣṇv-ārādhanāt puṇyaṁ
vidyate karma vaidikam
tasmād anādi-madhyāntaṁ
nityam ārādhayed dharim

atha-now; śrī-bhagavad-arcana-mahātmyam-the glory of worshiping the Supreme Personality of Godhead; śrī-kurma-purāṇe-in the Kūrma Purāṇa; na-not; viṣṇv-arādhānāt-than the worship of Lord Viṣṇu; puṇyam-piety; vidyate-is; karma-work; vaidikam-Vedic; tasmāt-from that; anādi-without beginning; madhya-middle; antam-or end; nityam-eternal; arādhāyet-should worship; dharim-Lord Hari.

The Glory of Worshiping the Supreme Personality of Godhead

In the Kūrma Purāṇa it is said:

"No work described in the Vedas is more sacred that the worship of Lord Viṣṇu. Therefore one should always worship Lord Viṣṇu, who has no beginning, middle, or end."

Text 177

tatraiva

bhṛgv-ādīn prati sākṣāt śrī-bhagavad-uktau

ye 'rcayiṣyanti māṁ bhaktyā
nityaṁ kali-yuge dvijāḥ
vidhinā veda-dṛṣṭena
te gamiṣyanti tat-padam

tatra-there; eva-indeed; bhṛgv-ādīn-to the sages headed by Brhgu Muni; prati-to; sākṣāt-directly; śrī-bhagavad-uktau-in the words of the Supreme Personality of Godhead; ye-who; arcayiṣyanti-will worship; mām-Me; bhaktyā-with devotion; nityam-always; kali-yuge-in Kali-yuga; dvijāḥ-O brāhmaṇas; vidhinā-properly; veda-dṛṣṭena-following the Vedas; te-they; gamiṣyanti-will go; tat-padam-to that abode.

In the Kūrma Purāṇa, the Supreme Personality of Godhead explains to Bhṛgu and the sages:

"O brāhmaṇas, in the Kali-yuga they who again and again properly worship Me, following the rules of the Vedas, will go to My transcendental abode."

Text 178

viṣṇu-rahasye

śrī-viṣṇor arcanaṁ ye tu
prakurvanti narā bhuvi
te yānti śāśvataṁ viṣṇor
ānandaṁ paramaṁ padam. iti.

viṣṇu-rahasye-in the Viṣṇu-rahasya; śrī-viṣṇoḥ-of Lord Viṣṇu; arcanam-worship; ye-who; tu-indeed; prakurvanti-do; narā-people; bhuvi-on the earth; te-they; yānti-go; śāśvatam-eternal; viṣṇoḥ-of Lord Viṣṇu; ānandam-bliss; paramam-supreme; padam.-abode; iti-thus.

In the Viṣṇu-rahasya it is said:

"They who worship Lord Viṣṇu will go to His eternal and blissful abode."

Text 179

tatraiva śrī-bhagavad-uktau

na me dhyāna-rataḥ samyag-
yoginaḥ parituṣṭaye
tathā bhavanti devarṣe
kriyā-yoga-ratā yathā

tatra-there; eva-indeed; śrī-bhagavad-uktau-in the words of the Supreme Personality of Godhead; na-not; me-on Me; dhyāna-rataḥ-devoted to meditation; samyag- yoginaḥ-practiced in yoga; parituṣṭaye-for pleasing; tatha-so; bhavanti-are; devarṣe-O Narada; kriyā-yoga-ratā-engaged in devotional service; yathā-as.

In the Viṣṇu-rahasya, the Supreme Personality of Godhead explains:

"They who follow the yoga of meditation do please Me as much as they who follow the yoga of work.

Text 180

kriyā-yogo hi me 'bhiṣṭaḥ
para-yogāt svanuṣṭhitāt
tuṣṭir me sambhavet pumbhir
bhaktimadbhir amatsaraiḥ

kriyā-yogaḥ-following the yoga of work; hi-indeed; me-of me; abhiṣṭaḥ-pleased; para-yogāt-than the best yoga; svanuṣṭhitāt-properly situated; tuṣṭiḥ-pleasure; me-of me; sambhavet-is; pumbhiḥ-by people; bhaktimadbhiḥ-with devotion; amatsaraiḥ-without envy.

"One who follows the yoga of work pleases Me more than other yogīs. I am pleased by they who love Me and are free from envy and hatred,

Text 181

ye 'rcayanti narā nityaṁ
kriyā-yoga-ratāḥ svayam
dhyāyanti ye ca māṁ nityaṁ
teṣāṁ śreṣṭhāḥ kriyā matāḥ

ye-who; arcayanti-worship; narā-people; nityam-always; kriyā-yoga-ratāḥ-engaged in the yoga of work; svayam-personally; dhyāyanti-meditate; ye-eho; ca-and; mām-on me; nityam-always; teṣām-of them; śreṣṭhāḥ-the best; kriyā-in work; matāḥ-considered.

"They who always worship me and think of Me are the best of they who follow the yoga of work.

Text 182

kriyā-hīnasya devarṣe
tathā dhyānaṁ na muktidam
na tathā māṁ vidur vipra
dhyāninas tattvato vinā
kriyā-yoga-ratāḥ samyag
labhante māṁ samādhinā

kriyā-hīnasya-without work; devarṣe-O Narada; tathā-so; dhyānam-meditation; na-not; muktidam-gives liberation; na-not; tathā-so; mām-Me; viduḥ-know; vipra-O brāhmaṇa; dhyāninaḥ-meditating; tattvataḥ-in truth; vinā-without; kriyā-yoga-ratāḥ-following the yoga of work; samyag-properly; labhante-attain; mām-Me; samādhinā-in the trance of

meditation.

"O Nārada, without working for My sake, meditation does not give liberation. O brāhmaṇa, they who only meditate cannot understand Me in truth. They who work for My sake become rapt in a trance of meditation on Me and thus they attain Me.

Text 183

yathā hi kāmadaṁ nṛṇāṁ
mama tuṣṭi-karaṁ param
bhakti-yogaṁ mahā-puṇyaṁ
bhukti-mukti-pradaṁ śubham

yathā-as; hi-indeed; kāmadam-fulfilling desires; nṛṇām-of the people; mama-of Me; tuṣṭi-karam-pleasing; param-great; bhakti-yogam-the yoga of devotional service; mahā-puṇyam-very sacred; bhukti-mukti-pradam-giving happiness and liberation; śubham-auspicious.

"The sacred and auspicious yoga of devotional service pleases me and fulfills the devotee's desires. It brings happiness and liberation.

Text 184

samvatsareṇa yat puṇyaṁ
labhante dhyānino mama
prāpyate tad ihaikāhāt
kriyā-yoga-parair naraiḥ

samvatsareṇa-in a year; yat-what; puṇyam-piety; labhante-attains; dhyāninaḥ-meditrating; mama-of Me; prāpyate-is attained; tat-that; iha-here; eka-one; āhāt-in a day; kriyā-yoga-paraiḥ-by they who follow the yoga of work; naraiḥ-by people.

"In a single day they who follow the yoga of work attain the same pious results the meditating yogīs struggle to attain in an entire year."

Text 185

ādi-puraṇe

na karma-sādṛśaṁ dhyānaṁ
na karma-sādṛśaṁ phalam
na karma-sādṛśas tyāgo
na karma-sādṛśaṁ tapaḥ
na karma-sādṛśaṁ puṇyaṁ
na karma-sādṛśī gatiḥ

ādi-puraṇe-in the Adi Purāṇa; na-not; karma-sādṛśam-like work; dhyānam-meditation; na-not; karma-sādṛśam-like work; phalam-the result; na-not; karma-sādṛśaḥ-like work; tyāgaḥ-renunciation; na-not; karma-sādṛśam-like work; tapaḥ-austerity; na-not; karma-sādṛśam-like work; puṇyam-piety; na-not; karma-sādṛśī-like work; gatiḥ-destination.

In the Adi Purāṇa it is said:

"No meditation is equal to working for the Supreme Personality of Godhead. No result is equal to that obtained by working for the Supreme Personality of Godhead. No renunciation is equal to working for the Supreme Personality of Godhead. No austerity is equal to working for the Supreme Personality of Godhead. No piety is equal to working for the Supreme Personality of Godhead. No destination is equal to that obtained by working for the Supreme Personality of Godhead."

Text 186

nāradīye

bhakti-grāhyo hṛṣīkeśo
    na dhanair dharaṇī-surāḥ
bhaktyā sampūjito viṣṇuḥ
    pradādati samīhitam

nāradīye-in the Narada Purāṇa; bhakti-grāhyaḥ--attained by devotional service; hṛṣīkeśaḥ-Lord Kṛṣṇa, the master of the senses; na-not; dhanaiḥ-by wealth; dharaṇī-surāḥ-O brāhmaṇas; bhaktyā-with devotion; sampūjitaḥ-worshiped; viṣṇuḥ-Lord Viṣṇu; pradādati-gives; samīhitam-desire.

In the Nārada Purāṇa it is said:

"O brāhmaṇas, the Supreme Personality of Godhead is attained by devotional service, not by giving money. Lord Viṣṇu fulfills the desires of they who worship Him with devotion.

Text 187

jalenāpi jagannāthaḥ
    pūjitaḥ kleśa-hā hariḥ
paritoṣaṁ vrajaty āśu
    tṛṣārtaḥ su-jalair yathā

jalena-with water; api-also; jagannātha-the master ofntheuniverses; pūjitaḥ-worshiped; kleśa-ha-destroying sufferings; hariḥ-Lord Kṛṣṇa; paritoṣam-satisfaction; vrajati-attains; āśu-at once; tṛṣārtaḥ-thirsty; su-jalaiḥ-with water; yathā-as.

"As a thirsty man is at once pleased when he drinks some clear water, so Lord Kṛṣṇa, the master of the universes and the killer of all sufferings, is pleased when He is worshiped with an offering of water."

Text 188

hari-bhakti-sudhodaye

kṛtāpi dambha-hāsyārthe
    sevā tārayate janān
viphalā nānya-karmeva
    kṛpāluḥ ko nv ataḥ paraḥ

hari-bhakti-sudhodaye-in the Hari-bhakti-sudhodaya; kṛtā-performed; api-even; dambha-hāsyārthe-for the sake of pride or mockery; sevā-service; tārayate-delivers; janān-the people; viphalā-worthless; na-not; anya-karma-other work; iva-like; kṛpāluḥ-merciful; kaḥ-who?; nu-indeed; ataḥ-than He; paraḥ-more.

In the Hari-bhakti-sudhodaya it is said:

"Even if performed with pride or the intent to mock, devotional service delivers the people. Such devotional service is not useless, as it would be if it were some other work. Who is more merciful than the Supreme Personality of Godhead?"

Text 189

brahma-vaivarte

sa samarādhito devo
    mukti-kṛt syād yathā tathā
anicchayāpi hūta-bhuk

saṁspṛṣṭo dahati dvija

brahma-vaivarte-in the Brahma-vaivarta Purāṇa; sa-He; samarādhitaḥ-worshiped; devaḥ-the Supreme Personality of Godhead; mukti-kṛt-giving liberation; syāt-is; yathā-as; tathā-so; anicchayā-without desire; api-also; hūta-bhuk-fire; saṁspṛṣṭaḥ-touched; dahati-burns; dvija-O brāhmaṇa.

In the Brahma-vaivarta Purāṇa it is said:

"As when one accidentally touches fire, it burns, so when one somehow or other worships the Supreme Personality of Godhead, He responds by giving liberation."

Text 190

dhanavān putravān bhogī
yaśasvī bhaya-varjitaḥ
medhāvī matimān prājño
bhavaty arādhānād dhareḥ

dhanavān-wealthy; putravān-with good children; bhogī-happy; yaśasvī-famous; bhaya-varjitaḥ-fearless; medhāvī-intelligent; matimān-philosopher; prājñaḥ-wise; bhavati-becomes; arādhānāt-by worshiping; hareḥ-Lord Kṛṣṇa.

"By worshiping Lord Kṛṣṇa one becomes wealthy, happy, famous, fearless, intelligent, wise, thoughtful, and the parent of good children."

Texts 191 and 192

skānde sanatkumāra-mārkaṇḍeya-samvāde

visiṣṭaḥ sarva-dharmāc ca
dharmo viṣṇv-arcanaṁ nṛṇām
sarva-yajña-tapo-homās
tīrtha-snānais ca yat phalam

tat phalaṁ koti-guṇitaṁ
viṣṇuṁ sampūjya cāpnuyāt
tasmāt sarva-prayatnena
nārāyaṇam ihārcayet

skānde-in the Skanda Purāṇa; sanatkumāra-mārkaṇḍeya-samvāde-in the conversation of Sanatkumara and markandeya; visiṣṭaḥ-specific; sarva-all; dharmāt-from dharma; ca-and; dharmaḥ-the religion; viṣṇv-arcanam-the worship of Lord Viṣṇu; nṛṇām-of men; sarva-yajña-tapo-homāḥ-all yajnas, austerities, and homas; tīrtha-snānaiḥ-bathing in holy rivers; ca-and; yat-what; phalam-result; tat-that; phalam-result; koti-guṇitam-millions of times; viṣṇum-Lord Viṣṇu; sampūjya-worshiping; ca-and; āpnuyāt-attains.

In the Skanda Purāṇa, in a conversation of Sanatkumāra and Mārkaṇḍeya, it is said:

"The worship of Lord Viṣṇu is the best of all religions. By worshiping Lord Viṣṇu one attains a result many millions of times greater than the results of all yajñas, homas, austerities, and bathing in holy places. Therefore one should diligently worship Lord Viṣṇu."

Text 193

tatraiva śrī-śivomā-samvāde

yaḥ pradadyād dvijendrāya
sarvāṁ bhūmiṁ sa-sāgarām

arcayed yaḥ sakṛd viṣṇuṁ
tat phalaṁ labhate naraḥ

tatra-there; eva-indeed; śrī-śivomā-samvāde-in a conversation of Lord Śiva and Goddess Umā; yaḥ-who; pradadyāt-gives; dvijendrāya-to a kin gof brāhmaṇas; sarvām-all; bhūmim-the earth; sa-sāgarām-with the oceans; arcayet-worships; yaḥ-one whop; sakṛt-once; viṣṇum-Lord Viṣṇu; tat-that; phalam-result; labhate-attains; naraḥ-a person.

In the Skanda Purāṇa, in a conversation of Lord Śiva and Goddess Umā, it is said:
"A person who once worships Lord Viṣṇu attains the same result that is attained by giving the entire earth with all its oceans in charity to the king of brāhmaṇas.

Text 194

māsārdham api yo viṣṇuṁ
nairāntaryeṇa pūjayet
puruṣottamaḥ sa vijño (??????)
viṣṇu-bhakto na saṁśayaḥ

māsārdham-for half a month; api-even; yaḥ-one who; viṣṇum-Lord Viṣṇu; nairāntaryeṇa-continually; pūjayet-worships; puruṣottamaḥ-the best of persons; sa-he; vijñaḥ-wise; viṣṇu-bhaktaḥ-a devotee of Lord Viṣṇu; na-no; saṁśayaḥ-doubt.

"One who for half a month diligently worships Lord Viṣṇu is the best of men. He is wise. He is a great devotee of Lord Viṣṇu. Of this there is no doubt.

Text 195

madhyandina-gate sūrye
yo viṣṇuṁ paripūjayet
vasu-pūrṇa-mahī-dātur
yat puṇyaṁ tad avāpnuyāt

madhyandina-gate-at midday; sūrye-the sun; yaḥ-one who; viṣṇum-Lord Viṣṇu; paripūjayet-worships; vasu-pūrṇa-with all its wealth; mahī-the earth; dātuḥ-giving in charity; yat-what; puṇyam-piety; tat-that; avāpnuyāt-attains.

"A person who at midday worships Lord Viṣṇu attains the same pious result as that obtained by giving the entire earth, with all its wealth, in charity."

Text 196

prātar utthāya yo viṣṇuṁ
satataṁ paripūjayet
agniṣṭoma-sahasrasya
labhate phalam uttamam

prātaḥ-early in the morning; utthāya-rising; yaḥ-who; viṣṇum-Lord Viṣṇu; satatam-always; paripūjayet-worships; agniṣṭoma-sahasrasya-of a thousand agnistoma-yajnas; labhate-attains; phalam-result; uttamam-supreme.

"A person who regularly rises early and worships Lord Viṣṇu attains a pious result better than that obtained by performing a thousand agniṣṭoma-yajñas.

Text 197

yo viṣṇuṁ prāyato bhūtvā
sāyam-kāle samarcayet

gavāṁ medhasya yajñasya
phalam āpnoti durlabham

yaḥ-one who; viṣṇum-Lord Viṣṇu; prāyataḥ-mostly; bhūtvā-becoming; sāyam-kāle-at evening; samarcayet-worships; gavām-of cows; medhasya-medha; yajñasya-of a yaujna; phalam-result; āpnoti-attains; durlabham-rare.

"A person who in the evening worships Lord Viṣṇu attains the same result as that obtained by performing a gomedha-yajña.

Text 198

evaṁ sarvāsu velāsu
avelāsu ca keśavam
sampūjayān naro bhaktyā
sarvān kāmān avāpnuyāt

evam-thus; sarvāsu-in all; velāsu-the three sandhya times; avelāsu-at the other times; ca-and; keśavam-Lord k; sampūjayāt-worships; naraḥ-a person; bhaktyā-with devotion; sarvān-all; kāmān-desires; avāpnuyāt-attains.

"A person at any time, at the sandhyā times, or at any other time as well, devotedly worships Lord Kṛṣṇa, attains all his desires.

Text 199

kiṁ punar yo 'rcayen nityaṁ
sarva-deva-namaskṛtam
dhanyaḥ saḥ kṛta-kṛtyas ca
viṣṇulokam avāpnuyāt

kim-what; punaḥ-more; yaḥ-one who; arcayet-worships; nityam-always; sarva-deva-namaskṛtam-to whom all the demigods bow down; dhanyaḥ-fortunate; saḥ-he; kṛta-kṛtyaḥ-successful; ca-and; viṣṇulokam-Viṣṇuloka; avāpnuyāt-attains.

"What, then, can be said of one who always worships Lord Viṣṇu? Such a person is very fortunate. His life is a perfect success. He goes to the realm of Lord Viṣṇu.

Text 200

kiṁ ca

dīkṣa-mātreṇa kṛṣṇasya
narā mokṣaṁ labhanti vai
kiṁ punar ye sadā bhaktyā
pūjayanty acyutaṁ narāḥ

kiṁ ca-furthermore; dīkṣa-mātreṇa-simply by initiation; kṛṣṇasya-of Lord Kṛṣṇa; narā-people; mokṣam-liberation; labhanti-attain; vai-indeed; kim-what?; punaḥ-again; ye-who; sadā-always; bhaktyā-with devotion; pūjayanti-worship; acyutam-the infallible Lord; narāḥ-people.

"They who are simply initiated into the worship of Lord Kṛṣṇa attain liberation. What can said, then, of they who always worship the Lord with devotion?"

Text 201

tatraiva sri-brahma-nārada-samvāde

saṁsāre 'smin mahā-ghore
    janma-mṛtyu-bhayākule
pūjanaṁ vāsudevasya
    tārakaṁ vādibhiḥ smṛtam

tatra-there; eva-indeed; śrī-brahma-nārada-samvāde-in a conversation of Brahmā and Nārada; saṁsāre-material world; asmin-in this; mahā-ghore-very horrible; janma-mṛtyu-bhayākule-filled with birth, death, and fears; pūjanam-worship; vāsudevasya-of Lord Kṛṣṇa; tārakam-the deliverer; vādibhiḥ-by the philosophers; smṛtam-considered.

In the Skanda Purāṇa, in a conversation of Brahmā and Nārada, it is said:

"In the material world, which is full of darkness and dangers, combined with birth and death and full of different anxieties, the only way to get out of the great entanglement is to accept loving transcendental devotional service to Lord Vāsudeva. This accepted by all classes of philosophers."*

Text 202

sa nāma sukṛtī loke
    kulaṁ tena hy alaṅkṛtam
ādhāraḥ sarva-bhūtānāṁ
    yena viṣṇuḥ prasāditaḥ

sa-he; nāma-indeed; sukṛtī-pious; loke-in the world; kulam-in the family; tena-by him; hi-indeed; alaṅkṛtam-decorated; ādhāraḥ-the resting place; sarva-bhūtānām-of everything; yena-by whom; viṣṇuḥ-Lord Viṣṇu; prasāditaḥ-is pleased.

"A person who pleases Lord Viṣṇu, in whom everything rests, is the most pious person. He is a splendid ornament decorating his entire family.

Text 203

yajñānāṁ tapasāṁ caiva
    śubhānām api karmaṇām
tad visiṣṭa-phalaṁ nṛṇāṁ
    sadaivārādhanaṁ hareḥ

yajñānām-of yajnas; tapasām-of austerities; ca-and; eva-certainly; śubhānām-auspicious; api-also; karmaṇām-of deeds; tat-that; visiṣṭa-phalam-best result; nṛṇām-of men; sadā-aslways; eva-indeed; ārādhanam-the worship; hareḥ-of Lord Kṛṣṇa.

"The worship of Lord Kṛṣṇa brings a result far better than anything obtained by performing many yajñas, austerities or pious deeds.

Text 204

kalau kali-malākrantā
    na jānanti hariṁ param
ye 'rcayanti tam īśānaṁ
    kṛta-kṛtyās ta eva hi
nāsti śreyottamaṁ nṛṇāṁ
    viṣṇor ārādhanāt param

kalau-in Kali-yuga; kali-mālākrantā-filled with quarrel; na-not; jānanti-know; harim-Lord Kṛṣṇa; param-the Supreme Personality of Godhead; ye-who; arcayanti-worship; tam-Him; īśānam-the Lord; kṛta-kṛtyāḥ-successful; ta-they; eva-indeed; hi-indeed; na-not; asti-is; śreyottamam-better; nṛṇām-of men; viṣṇoḥ-of Lord Viṣṇu; ārādhanāt-than the worship; param-better.

"In Kali-yuga the people generally are impure and quarrelsome, and they do know that Lord Viṣṇu is the Supreme. However, those fortunate people that do worship Lord Viṣṇu become successful and perfect in every way. Nothing is better for the people than the worship of Lord Viṣṇu.

Texts 205 and 206

yuge 'smin tāmase tasmāt
    satataṁ harim arcayet
arcite deva-deveśe
    śaṅkha-cakra-gadā-dhare

arcitāḥ sarva-devāḥ syur
    yataḥ sarva-gato hariḥ
arcite sarva-lokeśe
    surāsura-namaskṛte
keśave keśi-kaṁsa-ghne
    na yāti narakaṁ naraḥ

yuge-yuga; asmin-in this; tāmase-dark; tasmāt-from that; satatam-a;ways; harim-Lord Kṛṣṇa; arcayet-shouild worship; arcite-worshiped; deva-deveśe-the master of the demigods; śaṅkha-cakra-gadā-dhare-who holds a conch, disc, and club; arcitāḥ-worshiped; sarva-devāḥ-all the demigods; syuḥ-are; yataḥ-because; sarva-gataḥ-all-pervading; hariḥ-Lord Viṣṇu; arcite-worshiped; sarva-lokeśe-the master of all the worlds; surāsura-namaskṛte-to whom the demigods and demons boy down; keśave-Lord Keśava; keśi-kaṁsa-ghne-the killer of Kaṁsa and Kesi; na-not; yāti-goes; narakam-to hell; naraḥ-a person.

"In this dark Kali-yuga one should always worship Lord Viṣṇu. When Lord Viṣṇu, who holds a conchshell, disc, and club, and who is the master of all the demigods, is worshiped, then all the demigods are also worshiped automatically, because Lord Viṣṇu is all-pervading. A person who worships Lord Keśava, who is the master of the worlds, who is worshiped by the demigods and demons, and who killed Kaṁsa and Keśi, will not go to the hellish worlds.

Text 207

sakṛd abhyarcito yena
    helayāpi namaskṛtaḥ
sa yāti paramaṁ sthānaṁ
    yat surair api pūjitam

sakṛt-once; abhyarcitaḥ-worshiped; yena-by whom; helayā-with mockery; api-even; namaskṛtaḥ-bowed down; sa-he; yāti-goes; paramam-to the supreme; sthānam-abdoe; yat-that; suraiḥ-by the demigods; api-even; pūjitam-worshiped.

"A person who once mocks the Lord by pretending to worship Him or bow down before Him still goes to the supreme abode, the abode worshiped by the demigods.

Text 208

samasta-loka-nāthasya
    deva-devasya śārṅginaḥ
sākṣād bhagavato nityaṁ
    pūjanaṁ janmanaḥ phalam

samasta-loka-nāthasya-the master of all the worlds; deva-devasya-the master of the demigods; śārṅginaḥ-who holds the Sarnga bow; sākṣāt-directly; bhagavataḥ-of the Supreme Personality of Godhead; nityam-always; pūjanam-worship; janmanaḥ-of birth; phalam-success.

"Worship of the Supreme Personality of Godhead, who holds the Śārṅga bow and is the master of the demigods and all

the worlds, makes one's life a complete success."

Text 209

tatraivāgre

asāre khalu saṁsāre
sāram etan nirūpitam
samasta-loka-nāthasya
śraddhayārādhanaṁ hareḥ

tatra-there; eva-indeed; agre-in the beginning; asāre-useless; khalu-indeed; saṁsāre-in the material world; sarām-vaule; etan-this; nirūpitam-is described; samasta-loka-nāthasya-of the master of all the worlds; śraddhayā-with faith; ārādhanam-the worship; hareḥ-of Lord Kṛṣṇa.

In the beginning of the Skanda Purāṇa it is said:

"In this worthless material world the only valuable things is faithful worship of Lord Viṣṇu, who is the master of all the worlds."

Text 210

kiṁ ca

yatra viṣṇu-kathā nityaṁ
yatra tiṣṭhanti vaiṣṇavāḥ
kali-bāhyā narās te vai
ye 'rcayanti sadā harim

kiṁ ca-furthermore; yatra-where; viṣṇu-kathā-topics of Lord Viṣṇu; nityam-always; yatra-where; tiṣṭhanti-are; vaiṣṇavāḥ-devotees of Lord Viṣṇu; kali-bāhyāḥ-untouched by kali-yuga; narāḥ-people; te-they; vai-indeed; ye-who; arcayanti-worship; sadā-always; harim-Lord Viṣṇu.

It is further said:

"The age of Kali cannot enter any place where the devotees of Lord Viṣṇu stay, where they talk of Lord Viṣṇu, where they always worship Him."

Text 211

kāśī-khaṇḍe

harer ārādhanaṁ puṁsāṁ
kiṁ kiṁ na kurute bata
putra-mitra-kalatrārthaṁ
rājya-svargāpavargadam

kāśī-khaṇḍe-in the Kāśī-khaṇḍa; hareḥ-of Lord Kṛṣṇa; ārādhanam-worship; puṁsām-of the people; kim-why?; kim-why?; na-not; kurute-do; bata-indeed; putra-mitra-kalatrārtham-children, freinds, wife, and wealth; rājya-svargāpavargadam-which guve kingdom, Svargaloka, and liberation.

In the Kāśī-khaṇḍa it is said:

"Why, why do the people not worship Lord Viṣṇu, whose worship brings a beautiful wife, good children, good friends, wealth, kingdom, residence in Svarga, and final liberation?

Text 212

haraty agham dhvaṁśayati
vyādhīn ādhīn nirāsyati
dharmaṁ vivardhayet kṣipraṁ
prayacchanti mano-ratham

harati-removes; agham-sin; dhvaṁśayati-destroys; vyādhīn-disease; ādhīn-distress; nirāsyati-destroys; dharmam-piety; vivardhayet-increases; kṣipram-quickly; prayacchanti-gives; mano-ratham-desire.

"The worship of Lord Viṣṇu removes sins, destroys diseases and anguish, increases piety, and quickly brings the fulfillment of desires."

Text 213

ata eva skānde dhruvaṁ prati mārkaṇḍeyasya vacanaṁ

sakṛd abhyarcito yena
deva-devo janārdanaḥ
sa prāpnoti paraṁ sthānaṁ
satyam etan mayoditam

ata eva-therefore; skānde-in the Skanda Purāṇa; dhruvam-Dhruva Mahārāja; prati-to; mārkaṇḍeyasya-of Markandeya; vacanam-the words; sakṛt-once; abhyarcitaḥ-worshiped; yena-by whom; deva-devaḥ-the master of the demigods; janārdanaḥ-Lord Viṣṇu; sa-he; prāpnoti-attains; param-supreme; sthānam-place; satyam-truth; etan-this; mayā-by me; uditam-spoken.

In the Skanda Purāṇa, Mārkaṇḍeya Muni tells King Dhruva:

"A person who once worships Lord Viṣṇu, the master of the demigods, attains the supreme abode in the spiritual world. I tell you the truth."

Text 214

tathāṅgirasaḥ

yasyāntaḥ sarvam evedaṁ
yasya nānto mahātmanaḥ
tam ārādhaya govindaṁ
sthānam āgryaṁ yadīcchasi

tathā-so; āṅgirasaḥ-of Angira Muni; yasya-of whom; antaḥ-within; sarvam-all; eva-indeed; idam-this; yasya-of whom; na-not; antaḥ-the end; mahātmanaḥ-of the Supreme Personality of Godhead; tam-Him; ārādhaya-worship; govindam-Lord Kṛṣṇa; sthānam-the place; āgryam-best; yadi-if; icchasi-you wish.

Aṅgirā Muni explains:

"If you wish to enter the spiritual world, then please worship Lord Govinda, the Supreme Personality of Godhead, who has no end, and in whom everything rests."

Text 215

pulastasya

paraṁ brahma paraṁ dhāma
yo 'sau śāśvata-puruṣaḥ
tam ārādhya hariṁ yāti

muktim apy ati-durlabhām

pulastasya-of Pulastya Muni; param-Supreme; brahma-Brahman; param-supreme; dhāma-abode; yaḥ-who; asau-He; śāśvata-eternal; puruṣaḥ-person; tam-Him; ārādhya-worshiping; harim-Lord Kṛṣṇa; yāti-goes; muktim-to liberation; api-also; ati-durlabhām-very rare.

Pulastya Muni explains:

"One who worships Lord Kṛṣṇa, who is the eternal Supreme Person, the Supreme Brahman, and the Supreme Abode, attains final liberation, which is otherwise very difficult to attain."

Text 216

pulahasya

aindram indraḥ paraṁ sthānaṁ
yam ārādhya jagat-patim
prāpa yajña-patiṁ viṣṇuṁ
tam ārādhaya su-vrata

pulahasya-of Pulaha Muni; aindram-the supreme king; indraḥ-Indra; param-the supreme; sthānam-abode; yam-whom; ārādhya-worshiping; jagat-of the universe; patim-the master; prāpa-attained; yajña-patim-the master of all yajnas; viṣṇum-Lord Viṣṇu; tam-Him; ārādhaya-please worship; su-vrata-O saintly one.

Pulaha Muni explains:

"O saintly one, please worship Lord Viṣṇu, the master of all yajñas and all the worlds. By worshiping Him, King Indra attained his royal post."

Text 217

vaśiṣṭhasya

prāpnoty ārādhite viṣṇau
manasā yad yad icchati
trailokyāntar-gataṁ sthānaṁ
kim u sarvottamottamam

vaśiṣṭhasya-of Vasistha Muni; prāpnoti-attains; ārādhite-worshiped; viṣṇau-Lord Viṣṇu; manasā-with the mind; yad yat-whatever; icchati-desires; trailokyāntar-gatam-in th4e three worlds; sthānam-place; kim u-indeed; sarvottamottamam-the best of all.

Vaśiṣṭha Muni explains:

"One who worships Lord Viṣṇu can attain anything his heart desires in the three worlds, what to speak of in that world above all others.

Text 218

yān yān kāmayate kāmān
nārī vā puruṣo 'pi vā
tān samāpnoti vipulān
samārādhya janārdanam

yān yān-whatever; kāmayate-desires; kāmān-desires; nārī-a woman; vā-or; puruṣaḥ-a man; api-also; vā-or; tān-that; samāpnoti-attains; vipulān-many; samārādhya-worshiping; janārdanam-Lord Kṛṣṇa.

"By worshiping Lord Viṣṇu a man or a woman will attain whatever they desire."

Text 219

agastya-saṁhitāyām

ārādhyaiva naro viṣṇuṁ
manasā yad yad icchati
phalaṁ prāpnoty avihataṁ
bhūri svalpam athāpi vā

agastya-saṁhitāyām-in the Agastya-saṁhitā; ārādhya-worshiping; eva-certainly; naraḥ-a man; viṣṇum-Lord Viṣṇu; manasā-with the mind; yad yat-whatever; icchati-desires; phalam-result; prāpnoti-attains; avihatam-complete; bhūri-great; svalpam-small; athāpi-or; vā-or.

In the Agastya-saṁhitā it is said:

"A person who worships Lord Viṣṇu will attain whatever thing, great or small, his heart desires."

Text 220

īdṛśaṁ viṣṇu-purāṇe 'pi kiñcid adhikaṁ cedaṁ

śrī-marīceḥ

anārādhita-govindair
narair sthānaṁ nṛpātmaja
na hi samprāpyate śreṣṭhaṁ
tasmād ārādhayācyutam

īdṛśam-like this; viṣṇu-purāṇe-in the Viṣṇu Purāṇa; api-also; kiñcit-something; adhikam-more; ca-and; idam-this; śrī-marīceḥ-of Marici Muni; anārādhita-govindaiḥ-by they who do not worship Lord Govinda; naraiḥ-by people; sthānam-the place; nṛpātmaja-O prince; na-not; hi-indeed; samprāpyate-is attained; śreṣṭham-the best; tasmāt-from that; ārādhaya-please worship; acyutam--the infallible Supreme Personality of Godhead.

In the Viṣṇu Purāṇa, Marīci Muni explains:

"They who do not worship Lord Govinda cannot attain the Supreme Abode. Therefore, O prince, please worship Him, the infallible Supreme Personality of Godhead."

Text 221

kiṁ ca tatraiva

bhaumān manorathān svargaṁ
svarga-vandyaṁ tathāspadam
prāpnoty ārādhite viṣṇau
nirvāṇam api cottamam

kiṁ ca-furthermore; tatra-there; eva-indeed; bhauman-a kingdom; manorathān-desires; svargam-Svarga; svarga-vandyam-worshiped in Svarga; tathā-so; aspadam-the abode; prāpnoti-attains; ārādhite-worshiped; viṣṇau-Lord Viṣṇu; nirvāṇam-liberation; api-also; ca-and; uttamam-the highest.

In the Viṣṇu Purāṇa it is also said:

"By worshiping Lord Viṣṇu one attains all his desires. He attains a great kingdom, residence in Svargaloka, and residence in the transcendental abode worshiped by the people of Svarga. He attains the highest liberation."

Texts 222 and 223

tathā brahma-vaivarte

yat-pādodakam ādhāya
śivaḥ śirasi nṛtyati
yan-nābhi-nalinād āsīd
brahmā loka-pitāmahaḥ

yad-icchā-śakti-vikṣobhād
brahmāṇḍodbhava-saṅkṣayau
tam ārādhaya govindaṁ
sthānam āgryaṁ yadīcchasi

tathā-so; brahma-vaivarte-in Brahma-vaivarta Purāṇa; yat-pādodakam-the water that has washed His feet; ādhāya-placing; śivaḥ-Lord śiva; śirasi-on his head; nṛtyati-dances; yan-nābhi-nalināt-from the lotus of His navel; āsīt-was; brahmā-Brahmā; loka-pitāmahaḥ-the grandfather of the worlds; yad-icchā-śakti-vikṣobhāt-by the pwoer of whose desire; brahmāṇḍodbhava-saṅkṣayau-the creation and destruction of thr material universes; tam-Him; ārādhaya-worship; govindam-Lord Kṛṣṇa; sthānam-the place; āgryam-transcendental; yadi-if; icchasi-you desire.

In the Brahma-vaivarta Purāṇa it is said:

"If you wish to enter the spiritual world, then please worship Lord Govinda, by whose desire the material universes are created and destroyed, from the lotus of whose navel Brahmā, the grandfather of the worlds was born, the water of whose feet Lord Śiva sprinkles on his head as he dances."

Text 224

nārasiṁhe mārkaṇḍeya-sahasrānīka-samvāde

yas tu sampūjayen nityaṁ
narasiṁha nareśvara
sa svarga-mokṣa-bhāgī syān
nātra kāryā vicāraṇā

nārasiṁhe-in the Nriṁha Purāṇa; mārkaṇḍeya-sahasrānīka-samvāde-in the conversation of Markandeya and sahasranika; yaḥ-one who; tu-indeed; sampūjayet-may worship; nityam-always; narasiṁha-O Lord Nṛsiṁha; nareśvara-O master of the living entites; sa-He; svarga-mokṣa-bhāgī-the enjoyer of Svarga and liberation; syāt-is; na-not; atra-here; kāryā-to be done; vicāraṇā-consideration.

In the Nṛsiṁha Purāṇa, in a conversation of Mārkaṇḍeya and Sahasrānīka it is said:

"One who, calling out, `O Lord Nṛsiṁha! O master of the living entities!', regularly worships Lord Nṛsiṁha, will attain both Svargaloka and liberation. Of this there is no doubt.

Text 225

tasmād eka-manā bhūtvā
yavāj jīvaṁ pratijñayā
arcanān narasiṁhasya
samprāpnoty abhivāñchitam

tasmāt-therefore; eka-manā-with a single mind; bhūtvā-becoming; yavāj-as long as; jīvam-life; pratijñayā-with a vow; arcanān-from the worship; narasiṁhasya-of Lord Nṛsiṁha; samprāpnoti-attains; abhivāñchitam-desire.

"A person who devotedly spends his entire life worshiping Lord Nṛsiṁha in this way will attain whatever he desires."

Text 226

tatraiva śrī-vyāsa-śuka-samvāde śrī-mārkaṇḍeya-mṛtyuñjaya-samvādānantaraṁ

narake pacyamānas tu
yamena paribhāṣitaḥ
kiṁ tvayā nārcito devaḥ
keśavaḥ kleśa-nāśanaḥ

tatra-there; eva-inded; śrī-vyāsa-śuka-samvāde-in the conversation of Sri Vytas and Sri Suka; śrī-mārkaṇḍeya-mṛtyuñjaya-samvādānantaram-after a conversation of Sri Markandeya nd Lord Siva; narake-in hell; pacyamānaḥ-being cooked; tu-inded; yamena-by Yamaraja; paribhāṣitaḥ-said; kim-why?; tvayā-by you; na-not; ārcitaḥ-worshiped; devaḥ-th Supreme Personality of Godhead; keśavaḥ-Lord Kṛṣṇa; kleśa-od sufferings; nāśanaḥ-the destroyer.

In the Nṛsiṁhe Purāṇa, after a conversation of Lord Śiva and Mārkaṇḍeya Muni, in a conversation of Śrī Vyāsa and Śrī Śukadeva Gosvāmī, is the following statement:

"They who do not worship Lord Kṛṣṇa suffer in hell, where they are tortured by Yamarāja. Why, then, do you not worship Lord Kṛṣṇa, the destroyer of sufferings?

Text 227

udakenāpy alābhe tu
dravyānāṁ pūjitaḥ prabhuḥ
yo dadāti svakaṁ lokaṁ
sa tvayā kiṁ na pūjitaḥ

udakena-by water; api-also; alābhe-in non-attainment; tu-indeed; dravyānām-of things; pūjitaḥ-worshiped; prabhuḥ-the Supreme Personality of Godhead; yaḥ-who; dadāti-gives; svakam-own; lokam-realm; sa-He; tvayā-by you; kim-why?; na-not; pūjitaḥ-worshiped.

"If other things are not available, one may worship Lord Kṛṣṇa by offering Him a cup of water. Why do you not worship Him?

Text 228

narasiṁho hṛṣīkeśaḥ
puṇḍarīka-nibhekṣaṇaḥ
smaraṇān mukti-do nṛṇāṁ
sa tvayā kiṁ na pūjitaḥ

narasiṁhaḥ-Nṛsima; hṛṣīkeśaḥ-the master of the senses; puṇḍarīka-nibhekṣaṇaḥ-His eyes like lotus petals; smaraṇān-by remembering; mukti-daḥ-giving liberation; nṛṇām-of the people; sa-He; tvayā-by you; kim-why?; na-not; pūjitaḥ-worshiped.

"To they who remember Him, lotus-eyed Lord Nṛsiṁha, the supreme master of the senses, easily gives liberation. Why do you not worship Him?

Text 229

bṛhan-nāradīye 'diti-mahātmye śrī-sūtoktau

yatra pūjā-paro viṣṇos
tatra vighno na bādhate

rājā ca taskaraś cāpi
    vyādhayaś ca na santi hi

bṛhan-nāradīye-in Bṛhan-nāradīya Purāṇa; aditi-mahātmye-in the glories of Aditi; śrī-sūtoktau-in the statement of Śrī Sūta Gosvāmī; yatra-where; pūjā-to worship; paraḥ-devoted; viṣṇoḥ-of Lord Viṣṇu; tatra-there; vighnaḥ-obstacle; na-not; bādhate-stops; rājā-king; ca-and; taskaraḥ-thief; ca-and; api-also; vyādhayaḥ-diseases; ca-and; na-not; santi-are; hi-indeed.

In the Nārada Purāṇa, in the chapter on the glories of Aditi, Śrī Sūta Gosvāmī explains:

"When one is devoted to the worship of Lord Viṣṇu, no obstacles stand in his way. Kings, thieves, and diseases do not attack him.

Text 230

pretāḥ piśācāḥ kuṣmāṇḍāḥ
    grahā bālagrahās tathā
dākiṇyo rākṣasāś caiva
    na bādhante 'cyutārcakam

pretāḥ-pretas; piśācāḥ-pisacas; kuṣmāṇḍāḥ-kusmandas; grahā-grahas; bālagrahāḥ-balagrahas; tathā-so; dākiṇyaḥ-dakinis; rākṣasāḥ-raksasas; ca-and; eva-indeed; na-not; bādhante-stop; acyutārcakam-one who worships the infallible Supreme Personality of Godhead.

"Pretas, piśācas, kuṣmāṇḍas, grahas, bālagrahas, dākiṇīs, and rākṣasas cannot attack a devotee of the infallible Personality of Godhead."

Text 231

tatraiva yama-bhagīratha-samvāde

patraiḥ puṣpaiḥ phalair vārcyā
    pūjā-rahitam acyutam
sa yāti viṣṇu-sālokyaṁ
    kula-saptati-samyutaḥ

tatra-there; eva-indeed; yama-bhagīratha-samvāde-in a conversation of Yama and Bhagiratha; patraiḥ-with leaves; puṣpaiḥ-flowers; phalaiḥ-fruits; vā-or; arcyā-to be worshiped; pūjā-worship; rahitam-in a secluded place; acyutam-the infallible Supreme Personality of Godhead; sa-he; yāti-goes; viṣṇu-sālokyam-to the same planet as Lord Viṣṇu; kula-saptati-samyutaḥ-with seventy generations of his relatives.

In the Nārada Purāṇa, in a conversation of Yamarāja and Bhagīratha it is said:

"A person who in a secluded place worships Lord Viṣṇu with fruits, leaves, and flowers, travels, with seventy generations of his relatives, to the abode of Lord Viṣṇu."

Text 232

tatraiva dhvajāropana-mahātmye śrī-viṣṇu-dūtānām uktau

utkrānti-kāle yan-nāma
    śrutavanto 'pi vai sakṛt
labhante paramaṁ sthānaṁ
    kim u śuśrūṣaṇe rataḥ

tatra-there; eva-indeed; dhvajāropana-mahātmye-in the Dhvajaropana-mahatmya; śrī-viṣṇu-dūtānām-of the Viṣṇudutas; uktau-in the statement; utkrānti-kāle-at the time of dath; yan-nāma-whose name; śrutavantaḥ-hearingt; api-even; vai-indeed; sakṛt-once; labhante-attain; paramam-supreme; sthānam-destination; kim u-what?; śuśrūṣaṇe-with

faith; rataḥ-engaged.

In the Nārada Purāṇa, in the Dhvajāropana-māhātmya chapter, the Viṣṇudūtas explains:

"They who at the time of hear a single utterance of the Lord's holy name go to the supreme spiritual abode. What need be said, then, of they who serve the Lord with faith?"

Text 233

muhūrtaṁ vā muhūrtārdhaṁ
yas tiṣṭhed dhari-mandire
sa yāti paramaṁ sthānaṁ
kim u śuśrūṣaṇe rataḥ

muhūrtam-a moment; vā-or; muhūrtārdham-half a moment; yaḥ-one who; tiṣṭhet-stays; hari-mandire-in the temple of Lord Kṛṣṇa; sa-he; yāti-goes; paramam-to the supreme; sthānam-abode; kim u-what?; śuśrūṣaṇe-with faith; rataḥ-engaged.

"A person who for a moment, or even half a moment, visits a temple of Lord Kṛṣṇa, goes to the supreme spiritual abode. What need be said, then, of they who serve the Lord with faith?"

Text 234

tatraiva vibhaṇḍaka-muneḥ sumati-nṛpaṁ prati

avaśenāpi yat karma
kṛtaṁ tu su-mahat phalam
dadāti nṛṇāṁ rājendra
kiṁ punaḥ samyag-arcanā

tatra-there; eva-indeed; vibhaṇḍaka-muneḥ-of Vibhandaka Muni; sumati-nṛpam-King Sumati; prati-to; avaśena-whimsically; api-also; yat-what; karma-deed; kṛtam-done; tu-indeed; su-mahat-very great; phalam-result; dadāti-gives; nṛṇām-of the human beings; rājendra-O great king; kim-what?; punaḥ-more; samyag-arcanā-properly engaged in worship.

In the Nārada Purāṇa, Vibhaṇḍaka Muni tells King Sumati:

"Even a person who on a whim does some service to the Lord attains a very great result. What need be said, then, of they who serve the Lord with with care?"

Text 235

prāyaścitta-prakaraṇānte

samparkād yadi vā mohād
yas tu pūjayate harim
sarva-pāpa-vinirmuktaḥ
sa yāti paramaṁ padam

prāyaścitta-prakaraṇānte-after the description of prayascitta; samparkāt-because of contact; yadi-if; vā-or; mohāt-by mistake; yaḥ-one who; tu-indeed; pūjayate-worships; harim-Lord Kṛṣṇa; sarva-pāpa-vinirmuktaḥ-free of all sins; sa-he; yāti-goes; paramam-to the supreme; padam-abode.

After the description of prāyaścitta it is said:

"A person who, somehow or other, by meeting the devotees or by mistake, worships Lord Kṛṣṇa, becomes free of all sins and goes to the supreme abode.

Text 236

sarvāntarāyā naśyanti
manah-śuddhiś ca jāyate
paraṁ mokṣaṁ labhec caiva
pūjyamāne janārdane

sarva-all; antarāyāḥ-obstacles; naśyanti-are destrioyed; manah-śuddhiḥ-purioty of the mind; ca-and; jāyate-is born; param-great; mokṣam-liberation; labhec-attains; ca-and; eva-indeed; pūjyamāne-worshiped; janārdane-when Lord Kṛṣṇa is.

"By worshiping Lord Kṛṣṇa a person attains a pure heart and mind. All the obstacles that stood before him perish, and he goes to the supreme abode.

Text 237

dharmārtha-kāma-mokṣākhyā
puruṣārthāḥ sanātanāḥ
hari-pūjā-parāṇāṁ tu
sidhyante nātra saṁśayaḥ

dharmārtha-kāma-mokṣākhyā-called piety, economic development, desne gratification, and liberation; puruṣārthāḥ-the goals of life; sanātanāḥ-eternal; hari-pūjā-parāṇām-of they who worship Lord Kṛṣṇa; tu-indeed; sidhyante-are perfected; na-not; atra-here; saṁśayaḥ-doubt.

"They who devotedly worship Lord Kṛṣṇa attain the four eternal goals of life: religion, sense gratification, economic development, and liberation.

Text 238

sarva-tīrthāni yajñāś ca
sāṅgā vedāś ca sattamāḥ
nārāyaṇārcanasyaite
kalāṁ nārhanti ṣoḍaśīm

sarva-tīrthāni-all pilgrimages; yajñāḥ-yajnas; ca-ands; sāṅgā-with their parts; vedāḥ-the Vedas; ca-and; sattamāḥ-O saintly ones; nārāyaṇa-of Lord Nārāyaṇa; arcanasya-of the worship; ete-they; kalām-part; na-not; arhanti-are worthy; ṣoḍaśīm-sixteenth.

"All pilgrimages, yajñas, Vedas, and Vedāṅgas are not equal to even a sixteenth of the value of worship to Lord Nārāyaṇa."

Text 239

śrī-viṣṇu-toṣa-vidhi-praśnottare

satyaṁ vacmi hitaṁ vacmi
sāraṁ vacmi punaḥ punaḥ
asārodāgra-saṁsāre
sāraṁ yad viṣṇu-pūjanam

śrī-viṣṇu-toṣa-vidhi-praśnottare-in answer to the question about Śrī Viṣṇu-toṣa-vidhi; satyam-the truth; vacmi-I tell; hitam-auspiciousness; vacmi-I tell; sāram-the best; vacmi-I tell; punaḥ-again; punaḥ-and again; asārodāgra-saṁsāre-in this worthless world of birth and death; sāram-the best; yat-what;; viṣṇu-of Lord Viṣṇu; pūjanam-the worship.

In answer to a question about Śrī Viṣṇu-toṣa-vidhi it is said:

"I will tell you the truth. I will tell you what is auspicious. Again and again I will tell what is the best thing to know: In this worthless world of birth and death the best thing is the worship of Lord Viṣṇu.

Text 240

upalepana-māhātmyānte

akāmād api ye viṣṇoḥ
sakṛt pūjaṁ prakurvate
na teṣāṁ bhava-bandhas tu
kadācid api jāyate

upalepana-māhātmyānte-aftre the chapter on the glories of anointing the Lord sandal paste; akāmāt-without desire; api-also; ye-they who; viṣṇoḥ-of Lord Viṣṇu; sakṛt-once; pūjam-worship; prakurvate-do; na-not; teṣām-of them; bhava-bandhaḥ-the bondage of birth and death; tu-indeed; kadācit-ever; api-even; jāyate-is born.

After the Upalepana-māhātmya it is said:

"They who without material desire once worship Lord Viṣṇu become free from the bonds of birth and death."

Text 241

yajñadhvajopakhyānānte

tasmāt śṛṇuta viprendra
devo nārāyaṇo 'vyayaḥ
jñānato 'jñānato vāpi
pūjakānāṁ vimukti-daḥ

yajñadhvajopakhyānānte-after the story of Yajñadhvaja; tasmāt-therefore; śṛṇuta-please hear; viprendra-O king of brāhmaṇas; devaḥ-the Supreme Personality of Godhead; nārāyaṇaḥ-Lord Nārāyaṇa; avyayaḥ-eternal; jñānataḥ-with knowledge; ajñānataḥ-without knowledge; vā-or; api-also; pūjakānām-of they who worship Him; vimukti-daḥ-the giver of liberation.

After the story of Yajñadhvaja it is said:

"O kings of the brāhmaṇas, please hear this: Lord Nārāyaṇa, the eternal Personality of Godhead, gives liberation to whoever knowingly or unknowingly worships Him.

Text 242

te vandyās te prāpūjyās ca
namaskāryā viśeṣataḥ
ye 'rcayanti mahā-viṣṇuṁ
prāpannārti-praṇāśanam

te-they; vandyāḥ-worthy of being glorified; te-they; prāpūjyāḥ-worthy of being worshiped; ca-and; namaskāryā-they worthy of receiving obeidances; viśeṣataḥ-specifically; ye-they who; arcayanti-worship; mahā-viṣṇum-Lord Mahā-Viṣṇu; prāpanna-of the surrendered souls; arti-teh distresses; praṇāśanam-the destruction.

"They who worship Lord Mahā-Viṣṇu, the destroyer of the surrendered souls' sufferings, should be worshiped. They should be glorified. They should be offered respects.

Text 243

ye yajanti spṛhā-śūnyā
    hariṁ vā haram eva vā
ta eva bhuvanaṁ sarvaṁ
    punanti vibudharṣabhāḥ

ye-who; yajanti-worship; spṛhā-śūnyā-without material desires; harim-Lord Viṣṇu; vā-or; haram-Lord Śiva; eva-indeed; vā-or; ta-they; eva-indeed; bhuvanam-world; sarvam-all; punanti-purify; vibudharṣabhāḥ-O best of the sages.

"O wise sages, they who without material desires worship Lord Viṣṇu or Lord Śiva purify all the world."

Text 244

pādme śrī-nārāyaṇa-nārada-samvāde pūjā-vidhi-prasaṅge

mad-bhakto yo mad-arcāṁ ca
    karoti vidhi-dṛṣṭaye
tasyāntarāyaḥ svapne 'pi
    na bhavaty abhayo hi saḥ

pādme-in the Pamda Purāṇa; śrī-nārāyaṇa-nārada-samvāde-in a conversation of Śrī Nārāyaṇa and Śrī Nārada Ṛṣi; pūjā-vidhi-prasaṅge-on the topic of the rules of worship; mad-bhaktaḥ-My devotee; yaḥ-who; mad-arcām-My worship; ca-and; karoti-does; vidhi-dṛṣṭaye-properly; tasya-of him; antarāyaḥ-an obstacle; svapne-in dream; api-even; na-not; bhavati-is; abhayaḥ-fearless; hi-indeed; saḥ-he.

In the Padma Purāṇa, in a conversation about the rules of worship, Lord Nārāyaṇa tells Nārada Muni:

"For one who becomes My devotee and properly worships Me, no obstacle will ever appear, even in a dream. Such a devotee becomes fearless."

Text 245

tatraiva vaiśākha-māhātmye nāradāmbarīṣa-samvāde

putrān kalatrān dīrghāyū
    rājyaṁ svargāpavaragakam
sa dadyād īpsitaṁ sarvaṁ
    bhaktyā sampūjito 'jitaḥ

tatra-there; eva-indeed; vaiśākha-māhātmye-in the Vaiśākha-māhātmya; nāradāmbarīṣa-samvāde-in a conversation of Nārada Muni and King Ambarīṣa; putrān-sons; kalatrān-wives; dīrghāyū-long life; rājyam-kingdom; svarga-residence in Svargaloka; apavaragakam-and liberation; sa-He; dadyāt-gives; īpsitam-desire; sarvam-all; bhaktyā-with devotion; sampūjitaḥ-worshiped; ajitaḥ-the invicible Supreme Personality of Godhead.

In the Padma Purāṇa, in the Vaiśākha-māhātmya, in a conversation of Nārada Muni and King Ambarīṣa, it is said:

"When He is worshiped with devotion, the Supreme Personality of Godhead responds by fulfilling all desires. He gives beautiful wife, good children, long life, kingdom, residence in Svargaloka, and final liberation.

Text 246

narake 'pi ciraṁ magnāḥ
    pūrvajā ye kula-dvaye
tatraivāyānti te svargaṁ
    yad arceta suto harim

narake-in hell; api-even; ciram-for a long time; magnāḥ-drowning; pūrvajā-ancestors; ye-who; kula-dvaye-in both families; tatra-there; eva-indeed; āyānti-go; te-they; svargam-to Svargaloka; yat-because; arceta-worships; sutaḥ-

descendent; harim-Lord Viṣṇu.

"When one of their descendents worships Lord Viṣṇu, many ancestors from both sides of the family become released from hell and go to Svargaloka."

Text 247

tatraiva śrī-yama-brāhmaṇa-samvāde ca

anārādhya hariṁ bhaktyā
ko lokān prāpnuyād budhaḥ
ārādhite harau kāmaḥ
sarve kara-tala-sthitāḥ

tatra-there; eva-indeed; śrī-yama-brāhmaṇa-samvāde-in a conversation of Yamarāja and a brāhmaṇa; ca-and; anārādhya-without worshiping; harim-Lord Viṣṇu; bhaktyā-with devotion; kaḥ-what?; lokān-planets; prāpnuyāt-attain; budhaḥ-demigod; ārādhite-when worshiped; harau-Lord Viṣṇu; kāmaḥ-desires; sarve-all; kara-tala-sthitāḥ-sitting in the palm of one's hand.

In the Padma Purāṇa, in a conversation of Yamarāja and a brāhmaṇa, it is said:

"What demigod attained the celestial world without devotedly worshiping Lord Viṣṇu? One who worships Lord Viṣṇu finds that whatever he wishes appears in the palm of his hand."

Text 248

viṣṇu-dharmottare śrī-kṛṣṇāmṛta-stotre

so 'pi dhanyatamo loke
yo 'rcayed acyutaṁ sakṛt
kiṁ punaḥ śraddhayā yuktaḥ
su-puṣpaiḥ prati-vāsaram

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khanda; śrī-kṛṣṇāmṛta-stotre-in the Kṛṣṇaamrta-stotra; saḥ-he; api-also; dhanyatamaḥ-most fortunate; loke-in this world; yaḥ-who; arcayet-worships; acyutam-the infallibel Supreme Personality of Godhead; sakṛt-onde; kim-what?; punaḥ-more; śraddhayā-with faith; yuktaḥ-engaged; su-puṣpaiḥ-with nice flowers; prati-vāsaram-every day.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, in the Śrī Kṛṣṇāmṛta-stotra, it is said:

"In this world a person who once worships infallible Lord Viṣṇu is very fortunate. What, then, may be said of a person who faithfully worships the Lord every day with many nice flowers?

Text 249

vaiṣṇavān api ye nityaṁ
prapaśyanty arcayanti ca
te 'pi viṣṇu-padaṁ yānti
kiṁ punar viṣṇu-sevakāḥ

vaiṣṇavān-the devotees of Lord Viṣṇu; api-also; ye-they who; nityam-regularly; prapaśyanti-see; arcayanti-worship; ca-and; te-they; api-also; viṣṇu-padam-the abode of Lord Viṣṇu; yānti-attain; kim-what?; punaḥ-more; viṣṇu-sevakāḥ-the servants of Lord Viṣṇu.

"They who regularly see and worship Lord Viṣṇu's devotees go to Lord Viṣṇu's transcendental abode. What, then, may be said of Lord Viṣṇu's devotees themselves?"

Text 250

sa yogī sa viśuddhātmā
sa śāntaḥ sa mahā-matiḥ
sa śuddhaḥ sa ca sampūrṇaḥ
kṛṣṇaṁ seveta yo naraḥ

sa-he; yogī-a yogi; sa-he; viśuddhātmā-pure at heart; sa-he; śāntaḥ-peaceful; sa-he; mahā-matiḥ-very intelligent; sa-he; śuddhaḥ-pure; sa-he; ca-and; sampūrṇaḥ-perfect; kṛṣṇam-Lord Kṛṣṇa; seveta-serves; yaḥ-who; naraḥ-a person.

"A person who serves Lord Kṛṣṇa is a great yogī. He is pure in heart. He is peaceful. He is wise. He is pure. He is perfect.

Text 251

agastya-saṁhitāyām

ananya-manasaḥ śaśvad
gaṇayanto 'kṣamālayā
japanto rāma rāmeti
sukhāmṛta-nidhau manaḥ
pravilapyāmṛtī-bhūya
mukhaṁ tiṣṭhanti kecana

agastya-saṁhitāyām-in the Agastya-samhita; ananya-manasaḥ-whose heart does not go to anyone else; śaśvat-always; gaṇayantaḥ-counting; akṣa-mālayā-with jkapa beads; japantaḥ-chanting; rāma-Rāma; rāma-Rāma; iti-thus; sukha-of bliss; amṛta--of nectar; nidhau-an ocean; manaḥ-the heart; pravilāpya-saying; amṛtī-bhūya-becoming eternal; mukham-mouth; tiṣṭhanti-stays; kecana-some.

In the Agastya-saṁhitā it is said:

"Some devotees, again and again intently chanting Rāma! Rāma! on japa-beads, dive into a nectar ocean of bliss. Attaining eternal liberation, they become filled with bliss.

Text 252

paricaryā-parāḥ kecit
prāsādeṣv eva śerate
manuṣyam iva taṁ draṣṭuṁ
vyavahartuṁ ca bandhuvat

paricaryā-parāḥ-devoted to worship; kecit-some; prāsādeṣv-in temples; eva-indeed; śerate-stay; manuṣyam-human; iva-as if; tam-Him; draṣṭum-to see; vyavahartum-to act; ca-and; bandhuvat-like a friend.

"Other devotees, attracted to Deity-worship, stay in temples to see Lord Rāma, who appeared in a humanlike form to become the friend of His devotees."

Text 253

kiṁ ca

yathā vidhi-niṣedhau tu
muktaṁ naivopasarpataḥ
tathā na spṛśato rāmo-
pāsakaṁ vidhi-pūrvakam

kiṁ ca-furthermore; yathā-as; vidhi-niṣedhau-injunctions and prohibitions; tu-indeed; muktam-free; na-not; eva-inded; upasarpataḥ-by approaching; tathā-so; na-not; spṛśataḥ-touched; rāma--of Lord Rāma; upāsakam-a worshiped; vidhi-pūrvakam-according to the rules.

It is further said:

"As a liberated soul need not follow the great myriad of Vedic orders and prohibitions, so a worshiper of Lord Rāma is also free."

Commentary by Śrīla Sanātana Gosvāmī

The devotees of the Lord are also glorified in Bhagavad-gītā 11.55, 9.31, 7.17, and 4.36.

Text 254

śrī-bhagavad-gītāsu

evaṁ satata-yuktā ye
bhaktās tvāṁ paryupāsate
ye cāpy akṣaram avyaktaṁ
teṣāṁ ke yoga-vittamāḥ

śrī-bhagavad-gītāsu-in Śrī Bhagavad-gītā; evam-thus; satata-yuktā-always engaged; ye-those who; bhaktāḥ-devotees; tvām-You; paryupāsate-properly worship; ye-those who; ca-also; api-again; akṣaram-beyond the senses; avyaktam-the unmanifested; teṣām-of them; ke-who?; yoga-vittamāḥ-the most perfect in knowledge of yoga.

In Śrī Bhagavad-gītā (12.1) Arjuna asked:

"Which are considered to be more perfect, those who are always properly engaged in Your devotional service, or those who worship the impersonal Brahman, the unmanifested?"*

Text 255

ity arjunena pṛṣṭaḥ śrī-bhagavān uvāca

mayy aveśya mano ye māṁ
nitya-yuktā upāsate
śraddhayā parayopetās
te me yuktatamā matāḥ

iti-thus; arjunena-by Arjuna; pṛṣṭaḥ-asked; śrī-bhagavān-the Supreme Personality of Godhead; uvāca-said; mayi-upon Me; aveśya-fixing; manaḥ-the mind; ye-those who; mām-me; nitya-always; yuktā-engaged; upāsate-worship; śraddhayā-with faith; parayā-transcendental; upetāḥ-endowed; te-they; me-by Me; yuktatamā-most perfect; matāḥ-are considered.

Asked in this way, the Supreme Personality of Godhead said (Bhagavad-gītā 12.2):

"Those who fix their minds on My personal form and are always engaged in worshiping Me with great and transcendental faith are considered by me to be most perfect."*

Text 256

caturtha-skandhe śrī-pṛthūktau

yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitaṁ malaṁ dhiyaḥ

sadyaḥ kṣinoty anv-aham edhatī satī
    yathā padāṅguṣṭha-viniḥsṛtā sarit

caturtha-skandhe-in the Fourht Canto; śrī-pṛthūktau-in the words of Śrī Pṛthu; yat-pāda-whose lotus feet; sevā-service; abhiruciḥ-inclination; tapasvinām-persons undergoing severe penances; aśeṣa-innumerable; janma-births; upacitam-acquire; malam-dirtiness; dhiyaḥ-mind; sadyaḥ-immediately; kṣinoti-destroys; anv-aham-day after day; edhatī-increasing; satī-being; yathā-as; padāṅguṣṭha-the toes of His lotus feet; viniḥsṛtā-emanating from; sarit-water.

In Śrīmad-Bhāgavatam (4.21.31), King Pṛthu explains:

"By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water, which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Kṛṣṇa consciousness gradually increases."*

Text 257

kiṁ ca nāradoktau

yathā taror mūla-niṣecanena
    tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
    tathaiva sarvārhaṇam acyutejyā

kiṁ ca-furthermore; nāradoktau-in the words of Nārada Muni; yathā-as; taroḥ-of a tree; mūla-the root; niṣecanena-by watering; tṛpyanti-are satisfied; tat-its; skandha-trunk; bhuja-branches; upaśākhāḥ-and twigs; prāṇa-the life air; upahārāt-by feeding; ca-and; yathā-as; indriyāṇām-of the senses; tathā eva-similarly; sarva-of all demigods; arhaṇam-worship; acyuta-of the Supreme Personality of Godhead; ijyā-worship.

Śrīla Nārada Muni explains (Śrīmad-Bhāgavatam 4.31.14):

"As pouring water on the root of a tree energizes the trunk, branches, twigs, and everything, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality."*

Text 258

ekādaśa-skandhe ca kavi-yogeśvarasya vākyaṁ

manye 'kutaścid bhayam acyutasya
    padāmbujopāsanam atra nityam
udvigna-buddher asad-ātma-bhāvād
    viśvātmanā yatra nivartate bhīḥ

ekādaśa-skandhe-in the Eleventh Canto; ca-and; kavi-yogeśvarasya-of the Yogic manster Kavi; vākyam-the statement; manye-I think; akutaścit-not anywhere; bhayam-fear; acyutasya-of the infallible Supreme Personality of Godhead; padāmbujopāsanam-worship of the lotus feet; atra-here; nityam-alwasy; udvigna-agitated; buddheḥ-intelligence; asad-ātma-bhāvāt-my thinking that the self is temporary; viśvātmanā-thoroughly; yatra-where; nivartate-ceases; bhīḥ-fear.

In Śrīmad-Bhāgavatam (11.2.3) Kavi Muni, a great master of yoga, explains:

"I think that service to the lotus feet of the infallible Supreme Personality of Godhead is the creator of fearlessness. They whose minds are agitated because they identify with the temporary material world will find that engagement in the Lord's service makes their fears flee far away."

Text 259

śrī-bhagavataś ca

evaṁ kriyā-yoga-pathaiḥ
    pumān vaidika-tantrikaiḥ
arcann ubhayataḥ siddhiṁ
    matto vindaty abhīpsitam

śrī-bhagavataḥ-of the Supreme Personality of Godhead; ca-and; evam-thus; kriyā-yoga-pathaiḥ-by the opath of kriya-yioga; pumān-a person; vaidika-Vedic; tantrikaiḥ-an Tantric; arcann-worshiping; ubhayataḥ-both; siddhim-perfection; mattaḥ-from Me; vindati-finds; abhīpsitam-desired.

The Supreme Personality of Godhead explained (Śrīmad-Bhāgavatam 11.27.49):

"By serving Me according to the rules of the Vedas and Tantras, a person will gain from Me his desired perfection in both this life and the next."

Text 260

kiṁ ca

mām eva nairapkṣyeṇa
    bhakti-yogena vindati
bhakti-yogaṁ sa labhate
    evaṁ yaḥ pūjayeta mām

kiṁ ca-furethermore; mām-Me; eva-indeed; nairapkṣyeṇa-without material desire; bhakti-yogena-by devotional service; vindati-finds; bhakti-devotional service; yogam-yoga; sa-he; labhate-attains; evam-thus; yaḥ-who; pūjayeta-worships; mām-Me.

The Supreme Personality of Godhead further says (Śrīmad-Bhāgavatam 11.27.53):

"One who serves Me without material desire attains Me. One who worships Me attains pure devotional service unto Me."

Text 261

gautamīya-tantre śrī-nāradasya

tulasī-dala-mātreṇa
    jalasya culukena ca
vikrīṇīte svam ātmānaṁ
    bhaktebhyo bhakta-vatsalaḥ

gautamīya-tantre-in the Gautamiya Tantra; śrī-nāradasya-of Śrī narada; tulasī-dala-mātreṇa-with simply a tulasī leaf; jalasya-of water; culukena-for a sip; ca-and; vikrīṇīte-sells; svam-His own; ātmānam-Self; bhaktebhyaḥ-to the devotees; bhakta-vatsalaḥ-He who loves His devotees.

In the Gautamīya Tantra, Nārada Muni explains:

"The Supreme Personality of Godhead, who dearly loves His devotees, sells Himself to them for the price of a tulasī leaf and a sip of water."

Text 262

atha pūjā-nityatā

mahābhārate

mātṛvat parirakṣantaṁ
    sṛṣṭi-saṁhāra-kārakam
yo nārcayati deveśaṁ
    taṁ vidyād brahma-ghātakam

atha-now; pūjā-of worship; nityatā-the eternality; mahābhārate-in the Mahābhārata; mātṛvat-like a mother; parirakṣantam-protectingt; sṛṣṭi-creation; saṁhāra-destruction; kārakam-the cause; yaḥ-one who; na-not; arcayati-worships; deveśam-the master of the demigods; tam-Him; vidyāt-should know; brahma-ghātakam-a killer of a brāhmaṇa.

The Supreme Personality of Godhead Should Always Be Worshiped

In the Mahābhārata it is said:

"Please know that a person who will not worship the Supreme Personality of Godhead, who is the master of the demigods and the creator and destroyer of the worlds, and who protects everyone as of He were their mother, is sinful like a brāhmaṇa-killer."

Text 263

ata evoktaṁ brhan-nāradīye padodaka-māhātmyākhyānārambhe

hari-pūjā-vidhānāṁ tu
    yasya veṣmāni no dvijāḥ
śmaśāna-sadṛśaṁ vidyān
    na kadāpi viśec ca tat

ata eva-therefore; uktam-said; brhan-nāradīye-in the Nārada Purāṇa; padodaka-māhātmyākhyānārambhe-in the beginning of the Padoadaka-mahatmya; hari-pūjā-vidhānam-the worship of Lord Viṣṇu; tu-indeed; yasya-of whom; veṣmāni-in the home; naḥ-not; dvijaḥ-a brāhmaṇa; śmaśāna-a funeral ground; sadṛśam-like; vidyān-should know; na-not; kadāpi-ever; viśet-should enter; ca-and; tat-that.

In the Nārada Purāṇa, at the beginning of the Pādodaka-māhātmya chapter, it is said:

"O brāhmaṇas, please know that the home of someone who does not worship Lord Viṣṇu is like a cremation ground. One should never enter such a home."

Text 264

ata evoktaṁ viṣṇu-dharmottare

puṣpair vā yadi vā patraiḥ
    phalair vā yadi vāmbubhiḥ
yaṣṭavyaḥ puṇḍarīkākṣas
    tyaktvā kārya-śatāni ca

ata eva-thus; uktam-said; viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khanda; puṣpaiḥ-with flowers; vā-or; yadi-if; vā-or; patraiḥ-with leaves; phalaiḥ-with fruits; vā-or; yadi-if; vā-or; ambubhiḥ-with water; yaṣṭavyaḥ-should be worshiped; puṇḍarīkākṣaḥ-the lotus-eyed Supreme Personality of Godhead; tyaktvā-abandoning kārya-śatāni-hundreds of ordinary duties; ca-and.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"Forget a hundred material duties and instead worship the lotus-eyed Supreme Personality of Godhead with flowers, or with leaves, or with fruit, or with water."

Text 265

kiṁ ca nāradīye

nimitteṣu ca sarveṣu
tat-tat-kāla-viśeṣataḥ
pūjayed deva-deveśaṁ
dravyaṁ sampadya yatnataḥ

kiṁ ca-furthermore; nāradīye-in the Nārada Purāṇa; nimitteṣu-in reasons; ca-and; sarveṣu-all; tat-tat-kāla-viśeṣataḥ-according to various times; pūjayet-should worship; deva-deveśam-the master of the demigods; dravyam-thing; sampadya-attaining; yatnataḥ-with care.

In the Nārada Purāṇa it is also said:

"On special holy days one should carefully collect many gifts and offer them in the worship of the Supreme Personality of Godhead, the master of the demigods."

Text 266

ata evoktaṁ bhagavatā hayagrīveṇa hayaśīrṣa-pañcarātre

pratiṣṭitārcā na tyajyā
yāvaj jīvaṁ samarcayet
varaṁ prāṇasya vā tyāgaḥ
śiraso vāpi karttanam

ata eva-therefore; uktam-said; bhagavatā-by the Supreme Personality of Godhead; hayagrīveṇa-Lord hayagrīva; hayaśīrṣa-pañcarātre-in the hayasirsa-pancaratra; pratiṣṭita-established; arcā-worship; na-not; tyajyā-be be abandoned; yāvaj-as long as; jīvam-life; samarcayet-should worship; varam-best; prāṇasya-of life; vā-or; tyāgaḥ-abandonment; śirasaḥ-of the head; vā-or; api-even; karttanam-cutting.

In the Hayaśīrṣa-pañcarātra Lord Hayagrīva explains:

"When the Deity of the Lord is installed the worship of the Deity should never be stopped. One should worship as long as he lives. Better than stopping the Lord's worship is to give up one's life or cut off one's head."

Text 267

pūjāyā nityatālekhi
prak ca naivedya-bhakṣaṇe
māhātmyaṁ ca paraṁ śāla-
grāma-cakra-prasaṅgataḥ

pūjāyā-of worship; nityatā-eternality; alekhi-I wrote; prak-before; ca-and; naivedya-bhakṣaṇe-in eating food offered to the Lord; māhātmyam-the glory; ca-and; param-then; śālagrāma-cakra-prasaṅgataḥ-in connection with the Śālagrāma and the cakra.

Previously, first in discussing the eating of food offered to the Lord, and then in discussing the Śālagrāma and cakra stones, I also explained that one should always worship the Lord.

Text 268

pūjāṅgānāṁ ca māhātmyaṁ
yad yad vilikhitaṁ purā
tat sarvam iha pūjāyāṁ
paryavasyati hi svataḥ

pūjāṅgānām-of the different parts of worship; ca-and; māhātmyam-the glory; yad yat-whatever; vilikhitam-written; purā-before; tat-that; sarvam-all; iha-here; pūjāyām-in worship; paryavasyati-is completed; hi-here; svataḥ-of itself.

I have already written of the glories of the different aspects of Deity-worship. Thus the discussion of Deity-worship has come to a close.

Text 269

pūjā-mahima-mattebhaḥ
śāstrāraṇya-vihāriṇaḥ
kīṭena kati saṅgrāhyāḥ
prabhāvaṁ śrī-harer vinā

pūjā-mahima-mattebhaḥintoxicated by the glories of the worship, of Lord Kṛṣṇa; śāstra-of the scriptures; āraṇya-in the forest; vihāriṇaḥ--enjoying pastimes; kīṭena-by an insect; kati-how much?; saṅgrāhyāḥ-can be accumulated; prabhāvam-the power; śrī-hareḥ-of Lord Kṛṣṇa; vinā-without.

Without the mercy of Lord Kṛṣṇa, how much can this tiny insect, intoxicated by the nectar glories of the worship of Lord Kṛṣṇa, collect as it flies here and there in the forest of the Vedic literatures?

Text 270

atha śrī-bhagavan-nāma
sadā seveta sarvataḥ
tan-māhātmyaṁ ca vikhyātaṁ
saṅkṣepeṇātra likhyate

atha-now; śrī-bhagavat-of the Supreme Personality of Godhead; nāma-the holy name; sadā-always; seveta-should serve; sarvataḥ-in all respects; tan-māhātmyam-its glories; ca-and; vikhyātam-fame; saṅkṣepeṇa-briefly; atra-here; likhyate-is written.

One should always and in every way serve the holy name of the Supreme Personality of Godhead. Now in this book we will briefly write of the holy name's glories.

Text 271

atha śrī-bhagavan-nāma-māhātmyam

tatra śrī-bhagavan-nāma-
viśeṣasya ca sevanam
ṛṣibhiḥ kṛpayādiṣṭaṁ
tat-tat-kāma-hatātmanām

atha-now; śrī-bhagavan-nāma-māhātmyam-the glories of the holy name; tatra-there; śrī-bhagavan-nāma-of the Lord's holy name; viśeṣasya-sepcifically; ca-and; sevanam-service; ṛṣibhiḥ-bythe sages; kṛpayā-by the mercy; ādiṣṭam-indicated; tat-tat-kāma-various material desires; hata-killed; ātmanām-of people.

The Glories of the Lord's Holy Name

Out of kindness to they who have been destroyed by a host of material desires, the great sages have taught about service to the Lord's holy name.

Text 272

atha kāma-viśeṣena śrī-bhagavan-nāma-viśeṣa-seva-māhātmyam

tatra papa-kṣayārthaṁ

śrī-kaurme

śrī-śabda-pūrvaṁ jaya-śabda-madhyaṁ
jaya-dvayād uttaratas tathā hi
triḥ-sapta-kṛtvo narasiṁha-nāma
japtaṁ nihanyād api vipra-hatyām

atha-now; kāma-viśeṣena-with specific desire; śrī-bhagavan-nāma-viśeṣa-seva-māhātmyam-the glori of service to the Lord's Holy Name; tatra-there; papa-kṣayārtham-the destruction of sin; śrī-kaurme-in Śrī Kūrma Purāṇa; śrī-śabda-pūrvam-preceded by the word Śrī ; jaya-śabda-teh word jaya; madhyam-in the middle; jaya-dvayāt-from two jayas; uttarataḥ-after; tathā-then; hi-indeed; triḥ-sapta-kṛtvaḥ-21 times; narasiṁha-nāma-the name opf Lord Nṛsiṁha; japtam-cahnted; nihanyāt-kills; api-also; vipra-hatyām-the sin of killing a brāhmaṇa.

The Glories of Serving the Lord's Holy Name In Order to Attain Specific Goals

Chanting the Lord's Holy Name to Become Free of Sins

In the Kūrma Purāṇa it is said:

"Saying the word Śrī first, with the word Jaya in the middle, and then the word Jaya twice, by chanting the holy mantra of Lord Nṛsiṁha twenty-one times, one becomes free of the sin of killing a brāhmaṇa."

Commentary by Śrīla Sanātana Gosvāmī

The mantra chanted here is: Śrī Nṛsiṁha, Jaya Nṛsiṁha, Jaya Jaya Nṛsiṁha.

Text 273

mahā-bhaya-nivāraṇārthaṁ

tatraiva

śrī-pūrvo narasiṁho dvir
jayād uttaratas tu saḥ
triḥ-sāpta-kṛtvo japato
mahā-bhaya-nivāraṇaḥ

mahā-bhaya-nivāraṇārtham-to become free from great fears; tatra-there; eva-indeed; śrī-pūrvaḥ-with Śrī first; narasiṁhaḥ-Nṛsiṁha; dviḥ-twice; jayāt-from jaya; uttarataḥ-then; tu-indeed; saḥ-he; triḥ-sāpta-kṛtvaḥ-twenty-one times; japataḥ-chanting; mahā-bhaya-great fear; nivāraṇaḥ-stopping.

Chanting the Lord's Holy Name to Become Free of Great Fears

In the Kūrma Purāṇa it is also said:

es, one becomes free of great fears."

Commentary by Śrīla Sanātana Gosvāmī

The mantra here is: Śrī Nṛsiṁha Jaya Jaya Nṛsiṁha.

Text 274

kāla-viśeṣe tu maṅgalārthaṁ

viṣṇu-dharmottare mārkaṇḍeya-vajra-samvāde

puruṣaṁ vāsudevaṁ ca
tathā saṅkarṣaṇaṁ vibhum
pradyumnam aniruddhaṁ ca
kramād abdeṣu kīrtayet

kāla-viśeṣe-at a specific time; tu-indeed; maṅgalārtham-for auspiciousness; viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; mārkaṇḍeya-of Markandeya; vajra-and Vajra; samvāde-in the conversation; puruṣam-the Supreme Personality of Godhead; vāsudevam-Vāsudeva; ca-and; tathā-so; saṅkarṣaṇam-Saṅkarṣaṇa; vibhum-all-powerful; pradyumnam-Pradyumna; aniruddham-Aniruddha; ca-and; kramāt-in sequence; abdeṣu-in the years; kīrtayet-should chant.

Chanting the Lord's Holy Name to Attain Auspiciousness at Certain Times

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, in a conversation of Mārkaṇḍeya Muni and King Vajra it is said:

"At the times of the different years one should chant the names of the puruṣa-avatāras: Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha."

Commentary by Śrīla Sanātana Gosvāmī

These names should be chanted for the first five years.

Texts 275 and 276

balabhadraṁ tathā kṛṣṇaṁ
kīrtayed anaya-dvaye
mādhavaṁ puṇḍarīkākṣaṁ
tathā vai bhoga-śāyinam

padmanābhaṁ hṛṣīkeśaṁ
tathā devaṁ trivikramam
krameṇa rāja-śārdūla
vasantādiṣu kīrtayet

balabhadram-Balabhadra; tathā-then; kṛṣṇam-Kṛṣṇa; kīrtayet-should chant; anaya-dvaye-at the time of daksinayana; mādhavam-Mādhava; puṇḍarīkākṣam-Puṇḍarīkākṣa; tathā-so; vai-indeed; bhoga-śāyinam-Bhoga-śāyī; padmanābham-Padmanābha; hṛṣīkeśam-Hṛṣīkeśa; tathā-so; devam-Deva; trivikramam-Trivikrama; krameṇa-one after another; rāja-śārdūla-O tiger of kings; vasantādiṣu-in the seasons beginning with springtime; kīrtayet-one should chant.

"At the time of daksiṇāyana one should chant the holy names of Balabhadra and Kṛṣṇa. O tiger of kings, at the time of spring and the other seasons one should chant the holy names of Mādhava, Puṇḍarīkākṣa, Bhoga-śāyī, Padmanābha, Hṛṣīkeśa, Deva, and Trivikrama.

Texts 277-279

viṣṇuṁ ca madhu-hāntaraṁ
tathā devaṁ trivikramam
vāmanaṁ śrīdharaṁ caiva
hṛṣīkeśaṁ tathaiva ca

dāmodaraṁ padmanābhaṁ
keśavaṁ ca yadūttamam

nārāyaṇaṁ mādhavaṁ ca
    govindaṁ ca tathā kramāt

caitrādiṣu ca māseṣu
    deva-devam anusmaret
pradyumnam aniruddhaṁ ca
    pakṣayoḥ kṛṣṇa-śuklayoḥ

viṣṇum-Viṣṇu; ca-and; madhu-hāntaram-Madhu-hantā; tathā-so; devam-Deva; trivikramam-Trivikrama; vāmanam-Vāmana; śrīdharam-Śrīdhara; ca-and; eva-indeed; hṛṣīkeśam-Hṛṣīkeśa; tathā-so; eva-indeed; ca-and; dāmodaram-Damodara; padmanābham-Padmanabha; keśavam-Kesava; ca-and; yadūttamam-Yaduttama; nārāyaṇam-Narayana; mādhavam-Madhava; ca-and; govindam-Govinda; ca-and; tathā-so; kramāt-one after another; caitrādiṣu-in the months beginning with Caitra; ca-and; māseṣu-in the moths; deva-devam-the master of the demigods; anusmaret-one should remember; pradyumnam-Pradyumna; aniruddham-Aniruddha; ca-and; pakṣayoḥ-in the two paksas; kṛṣṇa-śuklayoḥ-Kṛṣṇa and sukla.

"In the months beginning with Caitra one should remember the Supreme Personality of Godhead, the master of the demigods, by chanting the names Viṣṇu, Madhu-hantā, Deva, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Dāmodara, Padmanābha, Keśava, Yadūttama, Nārāyaṇa, Mādhava, and Govinda. At the times of the kṛṣṇa and śukla pakṣas one should chant the names of Pradyumna and Aniruddha.

Text 280

sarvaḥ śarvaḥ śivaḥ sthānur
    bhūtādir nidhir avyayaḥ
ādityādiṣu vareṣu
    kramād evam anusmaret

sarvaḥ-Sarva; śarvaḥ-Sarva; śivaḥ-Siva; sthānuḥ-Sthanu; bhūtādiḥ-Bhutadi; nidhiḥ-Nidhi; avyayaḥ-Avyaya; ādityādiṣu-beginning with Sunday; vareṣu-in the days; kramāt-one after another; evam-thus; anusmaret-one should remember.

In the days beginning with Sunday one should remember the Supreme Personality of Godhead by chanting the names Sarva, Śarva, Śiva, Sthānu, Bhūtādi, Nidhi, and Avyaya.

Texts 281-283

viśvaṁ viṣṇur vaṣaṭ-kāro
    bhūta-bhavya-bhavat-prabhuḥ
bhūta-bhṛd bhūta-kṛd bhāvo
    bhūtātmā bhūta-bhāvanaḥ

avyaktaḥ puṇḍarīkākṣo
    viśvakarmā śuciśravāḥ
sad-bhāvo bhāvano bhartā
    prabhavaḥ prabhur īśvaraḥ

aprameyo hṛṣīkeśaḥ
    padmanābho 'mara-prabhuḥ
agrāhyaḥ śāśvato dhātā
    kṛṣṇaś caitāny anusmaret
deva-devasya nāmāni
    kṛttikādiṣu yādava

viśvaṁ viṣṇur vaṣaṭ-kāro bhūta-bhavya-bhavat-prabhuḥ bhūta-bhṛd bhūta-kṛd bhāvo bhūtātmā bhūta-bhāvanaḥ avyaktaḥ puṇḍarīkākṣo viśvakarmā śuciśravāḥ sad-bhāvo bhāvano bhartā prabhavaḥ prabhur īśvaraḥ aprameyo hṛṣīkeśaḥ padmanābho 'mara-prabhuḥ agrāhyaḥ śāśvato dhātā kṛṣṇaḥ-these names; ca-and; etāni-these; anusmaret-should remember; deva-devasya-of the Lord; nāmāni-the names; kṛttikādiṣu-beginning with Krttika; yādava-O descendent of King Yadu.

"O descendent of King Yadu, at the time of the nakṣatras, beginning with Kṛttikā, one should remmber the Lord by chanting His names of Viśva, Viṣṇu, Vaṣaṭ-kāra, Bhūta-bhavya-bhavat-prabhu, Bhūta-bhṛt, Bhūta-kṛt, Bhāva, Bhūtātmā, Bhūta-bhāvana, Avyakta, Puṇḍarīkākṣa, Viśvakarmā, Śuciśravā, Sad-bhāva, Bhāvana, Bhartā, Prabhava, Prabhu, Iśvara, Aprameya, Hṛṣīkeśa, Padmanābha, Amara-prabhu, Agrāhya, Śāśvata, Dhātā, Kṛṣṇa.

Texts 284 and 285

brahmāṇaṁ śrī-patiṁ viṣṇuṁ
kapilaṁ śrīdharaṁ prabhum
dāmodaraṁ hṛṣīkeśaṁ
govindaṁ madhusūdanam

bhūdharaṁ gadinaṁ devaṁ
śaṅkhinaṁ padminaṁ tathā
cakriṇaṁ ca mahā-rāja
prathamādiṣu saṁsmaret

brahmāṇaṁ śrī-patiṁ viṣṇuṁ kapilaṁ śrīdharaṁ prabhum dāmodaraṁ hṛṣīkeśaṁ govindaṁ madhusūdanam bhūdharaṁ gadinaṁ devaṁ śaṅkhinaṁ padminaṁ tathā cakriṇam-these names; ca-and; mahā-rāja-O great king; prathamādiṣu-on the tithis beginning with pratipat; saṁsmaret-should remember.

"O great king, at the time of Pratipat and the other tithis, one should remember the Lord by chanting His names of Brahmā, Śrīpati, Viṣṇu, Kapila, Śrīdhara, Prabhu, Dāmodara, Hṛṣīkeśa, Govinda, Madhusūdana, Bhūdhara, Gadī, Deva, Śaṅkhī, Padmī, and Cakrī.

Text 286

sarvaṁ vā sarvadā nāma
deva-devasya yādava

sarvam-all; vā-or; sarvadā-in all times; nāma-names; deva-devasya-of the Supreme Personality of Godhead; yādava-O descendent of King Yadu.

"O descendent of King Yadu, one may always chant all the names of the Supreme Personality of Godhead.

Text 287

nāmāni sarvāṇi janārdanasya
kālaś ca sarvaḥ puruṣa-pravīraḥ
tasmāt sadā sarva-gatasya nāma
grāhyaṁ yatheṣṭaṁ varadasya rājan

nāmāni-names; sarvāṇi-all; janārdanasya-of Lord Kṛṣṇa; kālaḥ-time; ca-and; sarvaḥ-all; puruṣa-pravīraḥ-the most powerful person; tasmāt-therefore; sadā-always; sarva-gatasya-everywhere; nāma-name; grāhyam-to be taken; yatheṣṭam-as desired; varadasya-of the giver of boons; rājan-O king.

"An intelligent person will always chant all the names of Lord Kṛṣṇa. O king, please chant the names of the all-pervading Supreme Personality of Godhead whenever you wish."

Text 288

vividha-kāma-siddhaye ca

pulastyoktau

kāmaḥ kāma-pradaḥ kāntaḥ
kāma-pālas tathā hariḥ
ānando mādhavaś caiva
kāma-saṁsiddhaye japet

vividha-kāma-siddhaye-to attain various desires; ca-and; pulastyoktau-in the statement of Pulastya Muni; kāmaḥ kāma-pradaḥ kāntaḥ kāma-pālas tathā hariḥ ānando mādhavaḥ-these names; ca-and; eva-indeed; kāma-saṁsiddhaye-to attain desires; japet-should chant.

Chanting the Lord's Holy Name to Attain the Fulfillment of Various Desires

Pulastya Muni explains:

"To attain one's desire one should chant the names of Kāma, Kāma-prada, Kānta, Kāma-pāla, Hari, Ananda, and Mādhava.

Text 289

rāmaḥ paraśurāmaś ca
nṛsiṁho viṣṇur eva ca
vikramaś caivam ādīni
japyāny ari-jigīṣubhiḥ

rāmaḥ paraśurāmaś ca nṛsiṁho viṣṇur eva ca vikramaḥ-these names; ca-and; evam-thus; ādīni-beginning; japyāni-should be chanted; ari-jigīṣubhiḥ-by one who desires victory over his enemies.

"One who desires victory over his enemies should chant names like Rāma, Paraśurāma, Nṛsiṁha, Viṣṇu, and Vikrama.

Text 290

vidyām abhyastatā nityaṁ
japtavyaḥ puruṣottamaḥ
dāmodaraṁ bandha-gato
nityam eva japen naraḥ

vidyām abhyastatāby one who studies to attain knowledge; nityam-always; japtavyaḥ-should be chanted; puruṣottamaḥ-Puruṣottama; dāmodaram-Dāmodara; bandha-gataḥ-by one in bonds; nityam-always; eva-indeed; japen-should chant; naraḥ-a person.

"A student should always chant the name Puruṣottama. A prisoner should always chant the name Dāmodara.

Text 291

keśavaṁ puṇḍarīkākṣaṁ
aniśaṁ hi tathā japet
netra-bādhāsu sarvāsu
hṛṣīkeśaṁ bhayeṣu ca

keśavam-Keśava; puṇḍarīkākṣam-Puṇḍarīkākṣa; aniśam-day and night; hi-indeed; tathā-so; japet-should chant; netra-bādhāsu-in eye troubles; sarvāsu-all; hṛṣīkeśam-Hṛṣīkeśa; bhayeṣu-in fears; ca-and.

"When there are eye troubles one should chant the names Keśava and Puṇḍarīkākṣa. When there are fears one should chant the name Hṛṣīkeśa.

Text 292

acyutaṁ cāmṛtaṁ caiva
japed auṣadha-karmaṇi
saṅgrāmābhimukho gacchan
saṁsmared aparājitam

acyutam-Acyuta; ca-and; amṛtam-Amṛta; ca-and; eva-indeed; japet-should chant; auṣadha-karmaṇi-in the actyion of medicine; saṅgrāma-battle; abhimukhaḥ-facing; gacchan-going; saṁsmaret-should remember; aparājitam-Aparājita.

"When taking medicine one should chant the names Acyuta and Amṛta. When going into battle one should remember the Lord by chanting the name Aparājita.

Text 293

cakriṇaṁ gadinaṁ caiva
śārṅginaṁ khaḍginaṁ tathā
kṣemārthī pravasan nityaṁ
dikṣu pracyādiṣu smaret

cakriṇam-Cakrī; gadinam-Gadī; ca-and; eva-indeed; śārṅginam-Śārṅgī; khaḍginam-Khaḍgī; tathā-so; kṣema-auspiciousness; arthī-desiring; pravasan-going on a journey; nityam-always; dīkṣu-in trhe directions; pracyādiṣu-beginning with the east; smaret-should remember.

"A person desiring auspiciousness as he goes on a journey to the east or to another direction should always remember the Lord by chanting the names Cakrī, Gadī, Śārṅgī, and Khaḍgī.

Text 294

ajitaṁ cādhipaṁ caiva
sarvaṁ sarveśvaraṁ tathā
saṁsmaret puruṣo bhaktyā
vyavahāreṣu sarvadā

ajitaṁ cādhipaṁ caiva sarvaṁ sarveśvaram-these names; tathā-so; saṁsmaret-should remember; puruṣaḥ-a person; bhaktyā-with devotion; vyavahāreṣu-in ordinary activities; sarvadā-always.

"In his ordinary activities a person should always remember the Lord with devotion by chanting the names Ajita, Adhipa, Sarva, and Sarveśvara.

Text 295

nārāyaṇaṁ sarva-kālaṁ
kṣuta-praskhalanādiṣu
graha-nakṣatra-pīḍaṣu
deva-bādhāsu sarvataḥ

nārāyaṇam-Nārāyaṇa; sarva-kālam-Sarva-kāla; kṣuta-praskhalanādiṣu-in coughs, sneezes, stumbling, and similar troubles; graha-nakṣatra-of planets and stars; pīḍaṣu-in trouble; deva-bādhāsu-in trouble from the demigods; sarvataḥ-in all respects.

"When one sneezes, coughs, stumbles, is troubled in another way like that, or is troubled by the demigods or the stars and planets, one should always chant the name Nārāyaṇa.

Text 296

dasyu-vairi-nirodheṣu
vyāghra-siṁhādi-saṅkaṭe
andhakāre tamas-tīvre
narasiṁham anusmaret

dasyu-theives; vairi-enemies; nirodheṣu-in attacks; vyāghra-siṁhādi-saṅkaṭe-in attacks by tigers, lions, or other ferocious beasts; andhakāre-in blinding darkness; tamas-tīvre-in darkness; narasiṁham-Narasiṁha; anusmaret-should remember.

"When attacked by thieves, enemies, tigers, lions, or other ferocious assailants, or when trapped in blinding darkness, one should remember the Lord by chanting the name Narasiṁha.

Text 297

agni-dāhe samutpanne
saṁsarej jala-śāyinam
garuḍadhvajānusmaraṇād
viṣa-vīryaṁ vyapohati

agni-dāhe-fire; samutpanne-manifested; saṁsmaret-one should remember; jala-śāyinam-Jalaśāyī; garuḍadhvaja-Garuḍadhvaja; anusmaraṇādby remembering; viṣa-vīryam-the power of poison; vyapohati-counteracts.

"When trapped in blazing fire one should remember the Lord by chanting the name Jalaśāyī. By chanting the name Garuḍadhvaja one counteracts the power of poison.

Text 298

snāne devārcane home
praṇipāte pradakṣiṇe
kīrtayed bhagavan-nāma
vāsudeveti tat-paraḥ

snāne-in bathing; devārcane-in worshiping the Lord; home-in a homa; praṇipāte-in bowing down; pradakṣiṇe-in circumambulating; kīrtayet-should glorify; bhagavan-nāma-the name of the Supreme Personality of Godhead; vāsudeva-vāsudeva; iti-thus; tat-paraḥ-devoted to the Lord.

"While bathing, worshiping the Lord, offering homa, bowing down, or circumambulating, a devotee should chant the name Vāsudeva and other names of the Lord.

Text 299

sthāpane vitta-dhanyāder
apadhyāne ca duṣṭaje
kurvīta tan-manā bhūtvā
anantācyuta-kīrtanam

sthāpane-in establishment; vitta-of wealth; dhanya-and treasure; ādeḥ-beginning with; apadhyāne-in worry; ca-and; duṣṭaje-caused by the wicked; kurvīta-one should do; tan-manā-his mind; bhūtvā-being; ananta-Ananta; acyuta-and Acyuta; kīrtanam-chanting.

"When storing money or other valuables, or when made to worry by wicked men, one should chant the names Ananta and Acyuta.

Text 300

nārāyaṇaṁ śārṅga-dharaṁ
śrīdharaṁ puruṣottamam
vāmanaṁ khaḍginaṁ caiva
duṣṭa-svapne sadā smaret

nārāyaṇaṁ śārṅga-dharaṁ śrīdharaṁ puruṣottamam vāmanaṁ khaḍginam-these names; ca-and; eva-indeed; duṣṭa-svapne-in a nightmare; sadā-alwasy; smaret-should remember.

"When having a nightmare one should always remember the Lord by chanting the names Nārāyaṇa, Śārṅga-dhara, Śrīdhara, Puruṣottama, Vāmana, and Khaḍgī.

Text 301

mahārṇavādau paryaṅka-
śāyinaṁ ca naraḥ smaret
balabhadraṁ samṛddhy-arthaṁ
sarva-karmaṇi saṁsmaret

mahārṇavādau-in places beginning with the great ocean; paryaṅka-on a bed; śāyinam-reclining; ca-and; naraḥ-a pewrson; smaret-should remember; balabhadram-Balabhadra. samṛddhy-artham-to attain success; sarva-karmaṇi-in all actions; saṁsmaret-should remember.

"Whether in the midst of the great ocean, reclining on a couch, or in some other place, in order to succeed in all one's efforts, a person should remember the Lord by chanting the name Balabhadra.

Text 302

jagat-patim apatyārthaṁ
stuvan bhaktyā na sīdati
śrīsaṁ sarvābhyudayike
karmaṇy āśu prakīrtyet

jagat-patim-jagat-pati; apatyārtham-for the sake of good children; stuvan-praying; bhaktyā-with devotion; not-and; sīdati-perishes; śrīsam-Śrīśa; sarvābhyudayike karmaṇi-in all auspicious activities; āśu-at once; prakīrtyet-should chant.

"One who with devotion chants the name Jagat-pati and prays to beget good children will not disappointed. In all auspicious rituals and festivals one should chant the name Śrīśa.

Text 303

ariṣṭeṣu hy aśeṣeṣu
viśokaṁ ca sadā japet
maru-prapātāgni-jala-
bandhanādiṣu mṛtyuṣu
svatantra-paratantreṣu
vāsudevaṁ japed budhaḥ

ariṣṭeṣu-in calamities; hi-indeed; aśeṣeṣu-all; viśokam-Viśoka; ca-and; sadā-always; japet-should chant; maru-in a desert; prapāta-in a attack; agni-in fire; jala-in water; bandhana-in bondage; ādiṣu-beginning with; mṛtyuṣu-in death; svatantra-independent; paratantreṣu-dependent on others; vāsudevam-Vasudeva; japet-should chant; budhaḥ-intelligent.

"In all calamities one should chant the name Viśoka. In a desert, attacked by others, in fire, in water, in bondage, on the verge of death, or in other troubles, whether free or in the grip of others, a wise person should chant the name Vāsudeva.

Text 304

sarvārtha-śakti-yuktasya
deva-devasya cakriṇaḥ
yathābhirocate nāma
tat sarvārtheṣu kīrtayet

sarvārtha-śakti-yuktasya-with the power to fulfill all eishes; deva-devasya-of the master of the demigods; cakriṇaḥ-who holds the cakra; yathā-as; abhirocate-onme desires; nāma-the name; tat-that; sarvārtheṣu-for all desires; kīrtayet-should chant.

"To fulfill all desires, however one likes one should chant the names of the Supreme Personality of Godhead, who is the master of the demigods, who carries the Sudarśana-cakra, and who has the power to grant all requests.

Text 305

sarvārtha-siddhim āpnoti
nāmnām ekārthatā yathā
sarvāṇy etāni nāmāni
parasya brahmaṇo hareḥ

sarvārtha-siddhim-the fulfillment of all desires; āpnoti-obtains; nāmnām-of the names; ekārthatā-one desire; yathā-as; sarvāṇi-all; etāni-them; nāmāni-names; parasya-of the Supreme; brahmaṇaḥ-Brahman; hareḥ-Lord Kṛṣṇa.

"These are all names of Lord Kṛṣṇa, the Supreme Personality of Godhead. A person who understands this one truth about these names attains all his desires."

Text 306

evaṁ viṣṇu-dharmottare ca mārkaṇḍeya-vajra-samvāde kiṁ ca

kūrmaṁ varāhaṁ matsyaṁ vā
jala-prasthāraṇe smaret
bhrājiṣṇum agni-janane
japen nāma tv akhaṇḍitam

evam-thus; viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; ca-and; mārkaṇḍeya-vajra-samvāde-in a conversation of Mārkaṇḍeya and Vajra; kiṁ ca-furthermore; kūrmam-Kūrma; varāham-varāha; matsyam-Matsya; vā-or; jala-prasthāraṇe-in water; smaret-one should remember; bhrājiṣṇum-burning; agni-janane-in fire; japen-should chant; nāma-the name; tv-inded; akhaṇḍitam-without stopping.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, in a conversation of Mārkaṇḍeya Muni and King Vajra, it is said:

"When crossing the waters one should remember the Lord by chanting the names of Kūrma, Varāha, and Matysa. In the midst of a blazing fire one should chant these names without stop.

Text 307

garuḍadhvajānusmaraṇād
āpado mucyate naraḥ
jvara-juṣṭa-śiro-roga-
viṣa-vīryaṁ ca śāmyati

garuḍadhvaja-of Garuḍadhvaja; anusmaraṇāt-by remembering; āpadaḥ-from calamities; mucyate-is freed; naraḥ-a person; jvara-juṣṭa-fever; śiro-roga-headache; viṣa-vīryam-poison; ca-and; śāmyati-cures.

"By remembering the Lord by chanting the name Garuḍadhvaja, one becomes free from calamities and cures fevers, headaches, and poisoning.

Text 308

balabhadraṁ tu yuddhārthī
kṛṣyārambhe halāyudham
uttāraṇaṁ vanijyārthī
rāmam abhyudaye nṛpa

balabhadram-Balabhadra; tu-indeed; yuddhārthī-wishing to fight; kṛṣyārambhe-in the beginning of plowing; halāyudham-Halāyudha; uttāraṇam-Uttāraṇa; vanijyārthī-to sell goods; rāmam-Rāma; abhyudaye-in festivals; nṛpa-O king.

"O king, a warrior eager to fight should chant the name Balabhadra. While plowing one should chant the name Halāyudha. A person eager to sell goods should chant the name Uttāraṇa. In auspicious festivals one should chant the name Rāma.

Text 309

maṅgalyaṁ maṅgalaṁ viṣṇuṁ
maṅgalyeṣu ca kīrtayet
uttiṣṭhan kīrtayed viṣṇuṁ
prasvapan mādhavaṁ naraḥ
bhojane caiva govindaṁ
sarvatra madhusūdanam

maṅgalyam-giving auspiciousness; maṅgalam-auspicious; viṣṇum-Viṣṇu; maṅgalyeṣu-in asupcious ceremonies; ca-and; kīrtayet-should chant; uttiṣṭhan-rising; kīrtayet-should chant; viṣṇum-Viṣṇu; prasvapan-sleeping; mādhavam-mādhava; naraḥ-a person; bhojane-in eating; ca-and; eva-indeed; govindam-Govinda; sarvatra-everywhere; madhusūdanam-Madhusūdana.

"In auspicious ceremonies one should chant the auspicious name Viṣṇu. When rising one should chant the name Viṣṇu. While going to sleep one should chant the name Mādhava. While eating one should chant the name Govinda. In every situation one should chant the name Madhusūdana.

Text 310

tatraivānyatra

auśadhe cintayed viṣṇuṁ
bhojane ca janārdanam
śayane padmanābhaṁ ca
maithune ca prajāpatim

tatra-there; eva-indeed; anyatra-in another place; auśadhe-in medicine; cintayet-should meditate; viṣṇum-Viṣṇu; bhojane-in eating; ca-and; janārdanam-Janārdana; śayane-in sleeping; padmanābham-Padmanābha; ca-and; maithune-in sex; ca-and; prajāpatim-Prajāati.

In the Viṣṇu-dharma Purāṇa it is also said:

"When taking medicine one should remember the Lord by chanting the name Viṣṇu. When eating one should chant the name Janārdana. When going to sleep one should chant the name Padmanābha. In the garbhādhāna-saṁskāra one should chant the name Prajāpati.

Text 311

saṅgrāme cakriṇaṁ kruddhaṁ
sthāna-bhraṁśe trivikramam
nārāyaṇaṁ vṛṣotsarge
śrīdharaṁ priya-saṅgame
jala-madhye ca vārāhaṁ
pāvake jalaśāyinam

saṅgrāme-in battle; cakriṇam-Cakrī; kruddham-angry; sthāna-bhraṁśe-in falling from one's post; trivikramam-Trivikrama; nārāyaṇam-Nārāyaṇa; vṛṣotsarge-in giving a bull; śrīdharam-Śrīdhara; priya-saṅgame-in meeting the beloved; jala-madhye-in the water; ca-and; vārāham-varāha; pāvake-in fire; jalaśāyinam-Jalaśāyī.

"In battle one should chant the name Kruddha-cakrī. When there is danger of losing one's post one should chant the name Trivikrama. In giving a bull in charity one should chant the name Nārāyaṇa. In meeting what is pleasing one should chant the name Śrīdhara. In the midst of the waters one should chant the name Varāha. In the midst of fire one should chant the name Jalaśāyī.

Text 312

kānane narasiṁhaṁ ca
parvate raghunandanam
duḥsvapne smara govindaṁ
viśuddhau madhusūdanam
māyāsu vāmanaṁ devaṁ
sarva-kāryeṣu mādhavam

kānane-in a forest; narasiṁham-Narasiṁha; ca-and; parvate-on a mountain; raghunandanam-Raghunandana; duḥsvapne-in a nightmare; smara-remember; govindam-Govinda; viśuddhau-to becoem purified; madhusūdanam-Madhusdana; māyāsu-in bewilderments; vāmanam-Vāmana; devam-Deva; sarva-kāryeṣu-in all activities; mādhavam-Mādhava.

"In a forest one should chant the name Narasiṁha. On a mountain one should chant the name Raghunandana. In a nightmare one should chant the name Govinda. To become purified one should chant the name Madhusūdana. In a bewildering situation one should chant the name Vāmanadeva. In all activities one should chant the name Mādhava."

Text 313

kiṁ ca

kīrtayed vāsudevaṁ ca
anukteṣv api yādava
kāryārambhe tathā rājan
yatheṣṭhaṁ nāma kīrtayet

kiṁ ca-furthermore; kīrtayet-one should chant; vāsudevam-Vāsudeva; ca-and; anukteṣv-in not speaking; api-even; yādava-O descendent of King Yadu; kāryārambhe-in activities; tathā-so; rājan-O king; yatheṣṭham-as desired; nāma-the name; kīrtayet-should chant.

In the Viṣṇu-dharma Purāṇa it is also said:

"O descendent of King Yadu, even without actually pronouncing the syllables one should chant the name Vāsudeva. O king, in all activities, whenever one wishes, one should chant the holy names of the Lord.

Text 314

sarvāni nāmāni hi tasya rājan
sarvārtha-siddhayai tu bhavanti puṁsaḥ

tasmād yatheṣṭhaṁ khalu kṛṣṇa-nāma
sarveṣu kāryeṣu japeta bhaktyā

sarvāni-all; nāmāni-names; hi-indeed; tasya-of Him; rājan-O king; sarvārtha-siddhayai-to attain all desires; tu-indeed; bhavanti-are; puṁsaḥ-of the people; tasmāt-therfeore; yatheṣṭham-as desired; khalu-indeed; kṛṣṇa-nāma-the nameof Lord Kṛṣṇa; sarveṣu-in all; kāryeṣu-activities; japeta-should chant; bhaktyā-with devotion.

"O king, all the names of the Supreme Personality of Godhead fulfill all the desires of the living entities. Therefore, whenever one wishes, in every activity one should chant the holy name of Lord Kṛṣṇa with devotion.

Text 315

tatrākhila-pāponmulanatvam

atha sāmānyataḥ śrī-bhagavan-nāma-kīrtana-mahātmyaṁ

viṣṇu-dharme hari-bhakti-sudhodaye coktaṁ nāradena

aho su-nirmalā yūyaṁ
rāgo hi hari-kīrtane
avidhūya tamaḥ kṛtsnaṁ
nṛṇām udeti sūryavat

tatra-there; akhila-pāpa-all sins; unmulanatvam-uprooting; atha-then; sāmānyataḥ-in a general way; śrī-bhagavan-of the Supreme Personality of Godhead; nāma-fo the name; kīrtana-chanting; māhātmyam-the glory; viṣṇu-dharme-in thre Viṣṇu-dharma Purāṇa; hari-bhakti-sudhodaye-in the hari-bhakti-sudhodaya; ca-and; uktam-said; nāradena-by Nārada Muni; ahaḥ-Oh!; su-nirmalā-very pure; yūyam-you; rāgaḥ-love; hi-indeed; hari-kīrtane-for chanting the names of Lord Kṛṣṇa; avidhūya-shaking off; tamaḥ-darkness; kṛtsnam-all; nṛṇām-of men; udeti-rises; sūryavat-like the sun.

First, The Holy Name of the Lord Uproots All Sins, and Then a General Description of the Glories of Chanting the Holy Name

In both the Viṣṇu-dharma Purāṇa and the Hari-bhakti-sudhodaya, Nārada Muni explains:

"Because you are attracted to the Lord's holy name, you are all very pure in heart. When the holy name rises in one's heart it shines like the sun and shakes away all darkness."

Text 316

gāruḍe

pāpānalasya dīptasya
mā kurvantu bhayaṁ naraḥ
govinda-nāma-meghaughair
naśyate nīra-bindubhiḥ

gāruḍe-in the Garuḍa Purāṇa; pāpa-of sin; analasya-of the fire; dīptasya-blazing; mā-don't; kurvantu-do; bhayam-fear; naraḥ-people; govinda-nāma-of the name of Govinda; megha-of clouds; aughaiḥ-with the floods; naśyate-destroyed; nīra-bindubhiḥ-with drops of water.

In the Garuḍa Purāṇa it is said:

"O people, please do not fear this blazing fire of sin. The monsoon clouds of Lord Govinda's holy name will extinguish it with a flood of rain.

Text 317

avaśenāpi yan-nāmni

kīrtane sarva-pātakaiḥ
pumān vimucyate sadyaḥ
siṁha-trastair mṛgair iva

avaśena-spontaneously; api-even; yan-nāmni-in whose name; kīrtane-in the chanting; sarva-pātakaiḥ-by all sins; pumān-a person; vimucyate-is freed; sadyaḥ-at once; siṁha-trastaiḥ-frightened by a lion; mṛgaiḥ-by deer; iva-like.

"When one chants the holy name of Lord Govinda, all his sins flee far away, like deer frightened by a lion.

Text 318

yan-nāma-kīrtanaṁ bhaktyā
vilāpanam anuttamam
maitreyāśeṣa-pāpānāṁ
dhātūnām iva pāvakaḥ

yan-nāma-kīrtanam-chanting whose name; bhaktyā-with dewvotion; vilāpanam-saying; anuttamam-unequalled; maitreya-O Maitreya; aśeṣa-pāpānām-of all sins; dhātūnām-of metals; iva-like; pāvakaḥ-fire.

"O Maitreya, as fire purifies metal cast into it, so chanting the holy name of Lord Govinda with devotion purifies the heart of all sins.

Text 319

yasmin nyasta-matir na yāti narakaṁ svargo 'pi yac-cintane
vighno yatra niveṣitātma-manaso brāhmo 'pi loko 'lpakaḥ
muktiṁ cetasi yaḥ sthito 'mala-dhiyaṁ puṁsāṁ dadāty avyayaḥ
kiṁ citraṁ yad-aghaṁ prayāti vilayaṁ tatrācyute kīrtite

yasmin-in which; nyasta-placed; matiḥ-thought; na-not; yāti-goes; narakam-to hell; svargaḥ-Svargaloka; api-also; yac-cintane-in the thought of whom; vighnaḥ-obstacle; yatra-where; niveṣita-entered; ātma-manasaḥ-the heart; brāhmaḥ-Brahma; api-even; lokaḥ-planet; alpakaḥ-slight; muktim-liberation; cetasi-in the heart; yaḥ-who; sthitaḥ-situated; amala-dhiyam-pure heart; puṁsām-of the people; dadati-burns; avyayaḥ-enetrnal; kim-what?; citram-wonder; yad-agham-to sin; prayāti-goes; vilayam-destruction; tatra-there; acyute-when the infallible Supreme Personality of Godhead; kīrtite-is glorified.

"One whose thoughts are placed in the holy name of Lord Govinda does not go to hell. He thinks Svargaloka is an obstacle and Brahmaloka is not important. Eternal Lord Kṛṣṇa stays in his pure heart and offers him liberation. How can it be surprising, then, that all sins perish when the holy name of the infallible Supreme Personality of Godhead is chanted?"

Text 320

viṣṇu-dharmottare

sāyaṁ prātas tathā kṛtvā
deva-devasya kīrtanam
sarva-pāpa-vinirmuktaḥ
svarga-loke mahīyate

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; sayam-in the evening; prātaḥ-in the morning; tathā-so; kṛtvā-doing; deva-devasya-of the Supreme Personality of Godhead; kīrtanam-glory; sarva-pāpa-vinirmuktaḥ-free from all sin; svarga-loke-in Svargaloka; mahīyate-is glorified.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"A person who in the morning and evening chants the holy names of the Supreme Personality of Godhead becomes

free of all sins. He is glorified in Svargaloka.

Text 321

vāmane

nārāyaṇo nāma naro narāṇāṁ
prasiddha-cauraḥ kathitaḥ pṛthivyām
aneka-janmarjita-pāpa-sañcayaṁ
haraty aśeṣaṁ śrutam atra eva hi

vāmane-in the vāmana Purāṇa; nārāyaṇaḥ-nārāyaṇa; nāma-name; naraḥ-a person; narāṇām-of persons; prasiddha-cauraḥ-famous as a thief; kathitaḥ-said; pṛthivyām-on the earth; aneka-janmarjita-pāpa-sañcayam-sins gathered in many births; harati-removes; aśeṣam-all; śrutam-heard; atra-here; eva-indeed; hi-certainly.

In the Vāmana Purāṇa it is said:

"The holy name of Lord Nārāayaṇa is famous as the greatest thief on the earth. When it is heard, that name robs one of the sinful reactions accumulated in many, many births."

Text 322

skānde

govindeti tathā proktaṁ
bhaktyā vā bhakti-varjitaiḥ
dahate sarva-pāpāni
yugāntāgnir ivotthitaḥ

skānde-in the Skanda Purāṇa; govinda-Govinda; iti-thus; tathā-so; proktam-spoken; bhaktyā-with devotion; vā-or; bhakti-varjitaiḥ-without devotion; dahate-burns; sarva-pāpāni-all sins; yugāntāgniḥ-the fires at the end of the yuga; iva-like; utthitaḥ-risen.

In the Skanda Purāṇa it is said:

"Spoken with or without devotion, the holy name of Lords Govinda rises like the fire at the yuga's end, and burns away all sins.

Text 323

govinda-nāmnā yaḥ kaścin
naro bhavati bhū-tale
kīrtanād eva tasyāpi
pāpaṁ yāti sahasradhā

govinda-nāmnā-with the name of Lord Govinda; yaḥ-one who; kaścin-someone; naraḥ-a person; bhavati-is; bhū-tale-onm the earth; kīrtanāt-by chanting; eva-indeed; tasya-of him; api-also; pāpam-sin; yāti-goes; sahasradhā-a thousand times.

"Thousands of sins flee from anyone who chants the holy name of Lord Govinda in this world."

Text 324

kāśī-khaṇḍe

pramādād api saṁspṛṣṭo

yathānala-kaṇo dahet
tathauṣṭha-pūta-saṁspṛṣṭaṁ
hari-nāma dahed agham

kāśī-khaṇḍe-in the Kāśī-khaṇḍa; pramādāt-foolishly; api-even; saṁspṛṣṭaḥ-touched; yathā-as; anala-kaṇaḥ-a spark; dahet-burns; tathā-so; auṣṭha-pūta-the lips; saṁspṛṣṭam-touching; hari-nāma-the name of Lord Kṛṣṇa; dahet-burns; agham-sin.

In the Kāśī-khaṇḍa it is said:

"Even if touched only by mistake, a spark still burns. In the same way, when it touches the lips the holy name of Lord Kṛṣṇa burns all sins."

Text 325

bṛhan-nāradīye lubdhakopakhyānānte

narāṇāṁ viṣayāndhānāṁ
mamatākula-cetāsām
ekam eva harer nāma
sarva-pāpa-vināśnam

bṛhan-nāradīye-in the Nārada Purāṇa; lubdhakopakhyānānte-at the end of the story of the hunter; narāṇām-of the people; viṣayāndhānām-blinded with material desires; mamatākula-cetāsām-their hearts filled with possessiveness; ekam-one; eva-indeed; hareḥ-of Lord Kṛṣṇa; nāma-the name; sarva-pāpa-vināśnam-destroying all sins.

In the Nārada Purāṇa, at the end of the story of the hunter, it is said:

"One utterance of the holy name of Lord Kṛṣṇa destroys all the sins of the people of this world, people blinded by material desires, people whose hearts are filled with the desire to claim the various things of this world."

Text 326

ata eva tatraiva yamenoktaṁ

hari hari sakṛd uccaritaṁ
dasyu-cchalena yair manuṣyaiḥ
jananī-jaṭhara-mārga-luptā
na mama paṭa-lipiṁ viśanti mārtyāḥ

ata eva-therefore; tatra-there; eva-indeed; yamena-by yama; uktam-spoken; hari-Hari; hari-Hari; sakṛt-once; uccaritam-spoken; dasyu-cchalena-disguised as theives; yaiḥ-by whom; manuṣyaiḥ-people; jananī-jaṭhara-mārga-luptā-stopped from the path to a mother's womb; na-not; mama-of me; pata-lipim-writing; viśanti-enter; mārtyāḥ-human beings.

In the Nārada Purāṇa, Yamarāja says:

"A thief who once proclaims: Hari! Hari! (I am thief! A thief!) is stopped from traveling on the path to another mother's womb. His name is not entered in my book."

Text 327

pādme vaiśākha-mahātmye devaśarmopakhyānānte śrī-nāradoktau

hatyāyutaṁ pāna-sahasram ugraṁ
gurv-aṅganā-koṭi-niṣevaṇaṁ ca
steyāny anekāni hari-priyeṇa
govinda-nāmnā nihatāni sadyaḥ

pādme-in the Padma Purāṇa; vaiśākha-mahātmye-Vaiśākha-māhātmya; devaśarmopakhyānānte-at bthe end of the story of Devaśarma; śrī-nāradoktau-in thew words of Nārada Muni; hatyā-of murders; ayutam-tne thousand times; pāna-sahasram-a thousand times drinking liquor; ugram-terrible; guru-of the spiritual master; aṅganā-the wife; koṭi-ten million times; niṣevaṇam-service; ca-and; steyāni-thefts; anekāni-very many; hari-priyeṇa-dear to Lord Kṛṣṇa; govinda-nāmnā-by the name of Lord Govinda; nihatāni-killed; sadyaḥ-at once.

In the Padma Purāṇa, Vaiśākha-māhātmya, at the end of the story of Devaśarmā, Nārada Muni explains:

"The dear holy name of Lord Govinda at once destroys the sinful reactions of ten thousand murders, a thousand drunken binges, ten million adulteries with the spiritual master's wife, and very many thefts.

Text 328

anicchayāpi dahati
spṛṣṭo huta-vaho yathā
tathā dahati govinda-
nāma vyājād apīritam

anicchayā-without desiring; api-even; dahati-burns; spṛṣṭaḥ-touched; huta-vahaḥ-fire; yathā-as; tathā-so; dahati-burns; govinda-nāma-the name of Lord Govinda; vyājāt-as a pretense; api-even; īritam-spoken.

"Even though one does not wish it to burn, fire burns whenever it is touched. In the same way the holy name of Lord Govinda burns away all sins, even though one chanted it only as a joke."

Text 329

tatraiva śrī-yama-brāhmaṇa-samvāde

kīrtanād eva kṛṣṇasya
viṣṇor amita-tejasaḥ
duritāni vilīyante
tamāṁsīva dinodaye

tatra-there; eva-indeed; śrī-yama-brāhmaṇa-samvāde-in a conversation of Yamarāja and a brāhmaṇa; kīrtanāt-by chanting; eva-indeed; kṛṣṇasya-of Lord Kṛṣṇa; viṣṇoḥ-of Lord Viṣṇu; amita-tejasaḥ-unlimitedly powerful; duritāni-sins; vilīyante-persish; tamāṁsi-darkness; iva-like; dinodaye-at sunrise.

In the Padma Purāṇa, in a conversation of Yamarāja and a brāhmaṇa, it is said:

"By chanting the holy name of unlimitedly powerful Lord Kṛṣṇa, all sins perish, as darkness perishes at sunrise."

Text 330

nānyat paśyāmi jantūnāṁ
vihāya kari-kīrtanam
sarva-pāpa-praśamanaṁ
prāyaścittaṁ dvijottama

na-not; anyat-another; paśyāmi-I see; jantūnām-of the living entities; vihāya-abandoning; kari-kīrtanam-teh glorification of Lord Kṛṣṇa; sarva-all; pāpa-sins; praśamanam-quelling; prāyaścittam-atonement; dvijottama-O best of brāhmaṇas.

"O best of brāhmaṇas, I do not any way for the living entities to atone for all their sins, any way other than chanting the holy names of Lord Kṛṣṇa."

Text 331

ṣaṣṭha-skandhe ajāmilopakhyāne

ayaṁ hi kṛta-nirveśo
janma-koṭy-aṁhsām api
yad vyajahāra vivaśo
nāma svasty-ayanaṁ hareḥ

ṣaṣṭha-skandhe-in the Sixth Canto; ajāmilopakhyāne-in the story of Ajāmila; ayam-this person (Ajāmila); hi-indeed; kṛta-nirveśaḥ-has undergone all kinds of atonement; janma-of births; koṭi-of millions; aṁhasām-for the sinful activities; api-even; yat-because; vyajahāra-he has chanted; vivaśaḥ-in ahelpless condition; nāma-the holy name; svasty-ayanam-the means of liberation; hareḥ-of the Supreme Personality of Godhead.

In Śrīmad-Bhāgavatam (6.2.7, 6.2.9-11, 6.2.14-15, and 6.2.18), in the story of Ajāmila, it is said:

"Ajāmila has already atoned for all his sinful actions. Indeed, he has atoned not only for the sins performed in one life but for those performed in millions of lives, for in a helpless condition he chanted the holy name of Nārāyaṇa. Even though he did not chant purely, he chanted without offense, and therefore he is now pure and eligible for liberation."*

Texts 332 and 333

stenaḥ surāpo mitra-dhrug
brahma-hā guru-talpa-gaḥ
strī-rāja-pitṛ-go-hantā
ye ca pātakino 'pare

sarveṣām apy aghavataṁ
idam eva su-niskṛtam
nāma-vyāharaṇaṁ viṣṇor
yatas tad-viṣayā matiḥ

stenaḥ-one who steals; surāpaḥ-a drunkard; mitra-dhrug-one who turns against a friend or relative; brahma-hā-one who kills a brāhmaṇa; guru-talpa-gaḥ-one who indulges in sex with the wife of his teacher or guru; strī-women; rāja-king; pitṛ-father; gaḥ-cows; hantā-the killer; ye-those who; ca-also; pātakinaḥ-committed sinful actiivities; apare-many others; sarveṣām-of all of them; api-although; aghavatam-persons who have committed many sins; idam-this; eva-certainly; su-niskṛtam-perfect atonement; nāma-vyāharaṇam-chanting of the holy name; viṣṇoḥ-of Lord Viṣṇu; yataḥ-because of which; tad-viṣayā-on the person who chants the holy name; matiḥ-His attention.

"The chanting of the holy name of Lord Viṣṇu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, or for one who indulges in sex with the wife of his guru or other superior. It is also the best method of atonement for one who murders women, the king, or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Viṣṇu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, `Because this man has chanted My holy name, My duty is to give him protection.'*

Text 334

na niṣkṛtair uditair brahma-vādibhis
tathā viśuddhaty aghavān vratādibhiḥ
yathā harer nāma-padair udāhṛtais
tad-uttamaśloka-guṇopalambhakam

na-not; niṣkṛtaiḥ-by the process of atonement; uditaiḥ-prescribed; brahma-vādibhiḥ-by learned scholars such as Manu; tathā-to that extent; viśuddhati-becomes purified; aghavān-a sinful man; vratādibhiḥ-by observing vows and regulative principles; yathā-as; hareḥ-of Lord hari; nāma-padaiḥ-by the syllables of ther holy name; udāhṛtaiḥ-chanted; tat-that;uttamaśloka-of the Supreme Personality of Godhead; guṇa-of the transcendental qualities; upalambhakam-reminding

one.

"By following the Vedic ritualistic ceremonies or undergoing atonement, sinful men do not become as purified as by chanting once the holy name of Lord Hari. Although ritualistic atonement may free one from sinful reactions, it does not awaken devotional service, unlike the chanting of the Lord's names, which reminds one of the Lord's fame, qualities, attributes, pastimes, and paraphernalia."*

Text 335

saṅketyaṁ parihāsyaṁ vā
stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇaṁ
aśeṣāgha-haraṁ viduḥ

saṅketyam-as an assignation; parihāsyam-jokingly; vā-or; stobham-as musical entertainment; helanam-neglectfully; eva-certainly; vā-or; vaikuṇṭha-of the Lord; nāma-grahaṇam-chanting the holy name; aśeṣa-unlimited; agha-haram-neutralizing the effect of sinful life; viduḥ-advanced transcendentalists know.

"One who chants the holy name of the Lord is immediately freed form the reactions of unlimited sins, even if he chants indirectly (to indicate something else), jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures.*

Text 336

patitaḥ skhalito bhagnaḥ
sandaṣṭas tapta āhataḥ
harir ity avaśenāha
pumān nārhati yātanaḥ

patitaḥ-fallen down; skhalitaḥ-slipped; bhagnaḥ-having broken his bones; sandaṣṭaḥ-bitten; tapta-severely attacked by fever or similar painful conditions; āhataḥ-injured; hariḥ-Lord Kṛṣṇa; iti-thus; avaśena-accidentally; āha-chants; pumān-a person; na-not; arhati-deserves; yātanaḥ-hellish conditions.

"If one chants the holy name of Lord Hari and then dies because of an accidental misfortune, such as falling from the top of a house, slipping and suffering broken bones while traveling on the road, being bitten by a serpent, being afflicted with pain and high fever, or being injured by a weapon, one is immediately absolved from having to enter hellish life, even though he is sinful."*

Text 337

ajñānād athavā jñanād
uttamaḥ-sloka-nāma yat
saṅkīrtitam aghaṁ puṁso
dahed edho yathānalaḥ

ajñānāt-out of ignorance; athavā-or; jñanāt-with knowledge; uttamaśloka-of the Supreme Personality of Godhead; nāma-the name; yat-that which; saṅkīrtitam-chanted; agham-sin; puṁsaḥ-of a person; dahet-burns to ashes; edhaḥ-grass; yathā-just as; analaḥ-fire.

"As a fire burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, burns to ashes, without fail, all the reactions of one's sinful activities."*

Text 338

tatraiva ṛṣīṇām uktau

brahmā-ha pitṛ-hā go-ghno
    mātṛ-hācārya-hāghavān
śvādaḥ pukkaśako vāpi
    śudhyeran yasya kīrtanāt

tatra-there; eva-indeed; ṛṣīṇām-of the sages; uktau-in the words; brahmā-ha-a person who has killed a brāhmaṇa; pitṛ-hā-a person who has killed his father; go-ghnaḥ-a person who has killed a cow; mātṛ-hā-a person who has killed his mother; ācārya-hā-a person who has killed his spiritual master; aghavān-such a sinful person; śvādaḥ-a dog-eater; pukkaśakaḥ-a candala, one who is less than a sudra; vā-or; api-even; śudhyeran-may be purified; yasya-of whom (Lord Nārāyaṇa); kīrtanāt-from chanting the holy name.

In Śrīmad-Bhāgavatam (6.13.8) the sages explain:

"One who has killed a brāhmaṇa, one who has killed a cow, or one who has killed his father, mother, or spiritual master can be immediately freed from all sinful reactions simply by chanting the holy name of Lord Nārāyaṇa."*

Text 39

laghu-bhāgavate

vartamānaṁ tu yat pāpaṁ
    yad bhūtaṁ yad bhaviṣyati
tat sarvaṁ nirdahaty āśu
    govinda-nāma-kīrtanāt

laghu-bhāgavate-in the Laghu-bhāgavat; vartamānam-present; tu-indeed; yat-what; pāpam-sin; yat-what; bhūtam-was; yat-what; bhaviṣyati-will be; tat-that; sarvam-all; nirdahati-burns; āśu-at once; govinda-nāma-kīrtanāt-by chanting the holy name of Lord Govinda.

In the Laghu-Bhāgavata it is said:

"Chanting the holy name of Lord Govinda at once burns to ashes all sins in the past, present, and future.

Text 340

sadā droha-paro yas tu
    saj-janānāṁ mahī-tale
jāyate pāvano dhanyo
    harer nāmānukīrtanāt

sadā-always; droha-paraḥ-eager to do harm; yaḥ-who; tu-indeed; saj-janānām-of the saintly devotees; mahī-tale-on the earth; jāyate-is born; pāvanaḥ-purifying; dhanyaḥ-fortunate; hareḥ-of Lord Kṛṣṇa; nāma-the name; anukīrtanāt-by chanting.

"Even a person who attacks the saintly devotees in this world becomes purified by chanting the holy name of Lord Govinda."

Text 341

kaurme

vasanti yāni koṭis tu
    pāvanāni mahī-tale
na tāni tat tulāṁ yānti
    kṛṣṇa-nāmānukīrtane

kaurme-in the Kūrma Purāṇa; vasanti-reside; yāni-which; koṭiḥ-ten million; tu-indeed; pāvanāni-purifying; mahī-tale-

on the earth; na-not; tāni-them; tat-that; tulām-equal; yānti-are; kṛṣṇa-nāmānukīrtane-in chanting the name of Lord Kṛṣṇa.

In the Kūrma Purāṇa it is said:

"Many millions of other methods of purification in this world are not equal to the chanting of Lord Govinda's holy name."

Text 342

bṛhad-viṣṇu-purāṇe

nāmno 'sya yāvatī śaktiḥ
pāpa-nirharaṇe hareḥ
tāvat kartuṁ na śaknoti
pātakaṁ pātakī janaḥ

bṛhad-viṣṇu-purāṇe-in the Viṣṇu Purāṇa; nāmnaḥ-of the name; asya-of Him; yāvatī-as much as; śaktiḥ-power; pāpa-of sins; nirharaṇe-in removing; hareḥ-of Lord Kṛṣṇa; tāvat-to that extent; kartum-to do; na-not; śaknoti-is able; pātakam-sin; pātakī-a sinner; janaḥ-person.

In the Viṣṇu Purāṇa it is said:

"Simply by chanting the holy name of Hari, a sinful man can counteract the reactions of more sins than he is able to commit."*

Text 343

itihāsottame

śvādo 'pi na hi śaknoti
kartuṁ pāpāni yatnataḥ
tāvanti yāvatī śaktir
viṣṇor nāmno 'śubha-kṣaye

itihāsottame-in the Itihāsottama; śvādaḥ-a dogeater; api-even; na-not; hi-indeed; śaknoti-is able; kartum-to commit; pāpāni-sins; yatnataḥ-with effort; tāvanti-as many; yāvatī-as many; śaktiḥ-power; viṣṇoḥ-of Lord Viṣṇu; nāmnaḥ-of the name; aśubha-of inauspiciousness; kṣaye-in destruction.

In the Itihāsottama it is said:

"Even a dogeater who struggles to do it cannot commit so many sins that they cannot be purified by the holy name of Lord Viṣṇu."

Text 344

viśeṣataḥ kalau skānde

tan nāsti karmajaṁ loke
vāgjaṁ mānasam eva va
yan na kṣapayate pāpaṁ
kalau govinda-kīrtanam

viśeṣataḥ-specifically; kalau-in the Kali-yuga; skānde-in the Skanda Purāṇa; tan-that; na-not; asti-is; karmajam-born from work; loke-in this world; vāg-from words; jam-born; mānasam-the mind; eva-indeed; va-or; yan-what; na-not; kṣapayate-destroys; pāpam-sin; kalau-in Kali-yuga; govinda-kīrtanam-the chanting of Lord Govinda's holy name.

In the Skanda Purāṇa the result of chanting the holy name in the Kali-yuga is described in these words:

"In the Kali-yuga there is no sin, either of action, words, or mind, that cannot be destroyed by chanting the holy name of Lord Govinda."

Text 345

viṣṇu-dharmottare

śamāyālaṁ jalaṁ vahnes
tamaso bhāskarodayaḥ
śāntyai kaler aghaughasya
nāma-saṅkīrtanaṁ hareḥ

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; śamāya-for extinguishing; alam-able; jalam-water; vahneḥ-of fire; tamasaḥ-of darkness; bhāskara-of the sun; udayaḥ-the rising; śāntyai-for quelling; kaleḥ-of Kali-yuga; agha-of sins; aughasya-of a flood; nāma-saṅkīrtanam-the chanting of the holy name; hareḥ-of Lord Kṛṣṇa.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa , it is said:

"As water has the power to stop fire, and as the sunrise has the power to stop darkness, so the chanting of Lord Kṛṣṇa's holy name has the power to stop a flood of sins.

Text 346

nāmnāṁ hareḥ kīrtanataḥ prayāti
saṁsāra-pāraṁ duritaugha-muktaḥ
naraḥ sa satyaṁ kali-doṣa-janma
pāpaṁ nihāty āśu kim atra citram

nāmnām-of the names; hareḥ-of Lord Kṛṣṇa; kīrtanataḥ-from the chanting; prayāti-goes; saṁsāra-of birth and death; pāram-to the farther shore; durita-of sins; augha-a flood; muktaḥ-liberated; naraḥ-a person; sa-he; satyam-in truth; kali-doṣa-janma-born from the faults of Kali-yuga; pāpam-sin; nihāti-kills; āśu-at once; kim-what?; atra-here; citram-surprise.

"By chanting the holy name of Lord Kṛṣṇa a person escapes a flood of sins and crosses the ocean of birth and death. Why should it surprise anyone that the holy name quickly destroys all the sins of the Kali-yuga?"

Text 347

brahmāṇḍa-purāṇe

varāka-candrāyana-tapta-kṛcchrair
na dehi-śuddhir bhavatīha tādṛk
kalau sakṛn mādhava-kīrtanena
govinda-nāmnā bhavatīha yādṛk

brahmāṇḍa-purāṇe-in the Brahmāṇḍa Purāṇa; varāka-candrāyana-tapta-kṛcchraiḥ-by the difficult austerities of the unimportant candrayana vow; na-not; dehi-śuddhiḥ-purification of the soul; bhavati-is; iha-here; tādṛk-like that; kalau-in Kali-yuga; sakṛn-once; mādhava-kīrtanena-by chanting Lord Kṛṣṇa's holy name; govinda-nāmnā-by the name of Lord Kṛṣṇa; bhavati-is; iha-here; yādṛk-as.

In the Brahmāṇḍa Purāṇa it is said:

"In Kali-yuga, by chanting the names of Lord Kṛṣṇa one is at once purified. One does not become so purified by following the painful austerities of the unimportant candrāyana vow."

Text 348

kīrtana-kartṛ-kula-saṅgy-ādi-pāvanatvaṁ

tatraiva

mahā-pātaka-yukto 'pi
kīrtayenn aniśaṁ harim
śuddhāntaḥkaraṇo bhūtvā
jāyate paṅkti-pāvanaḥ

kīrtana-chanting; kartṛ-performers; kula-multitude; saṅgi-associating; ādi-beginning with; pāvanatvam-purification; tatra-there; eva-indeed; mahā-pātaka-yuktaḥ-a great sinner; api-even; kīrtayenn-glorifying; aniśam-day and night; harim-Lord Kṛṣṇa; śuddhāntaḥkaraṇaḥ-pure at heart; bhūtvā-becoming; jāyate-is born; paṅkti-pāvanaḥ-purifying a host sins.

Becoming Purified by Associating With They Who Chant the Lord's Holy Name

In the Brahmāṇḍa Purāṇa it is said:

"By chanting Lord Kṛṣṇa's holy name day and night, even a great sinner becomes pure at heart. He purifies everyone he meets."

Text 349

laghu-bhāgavate

govindeti muḍa yuktaḥ
kīrtayed yas tv ananya-dhīḥ
pāvanena ca dhanyena
teneyaṁ pṛthivī dhṛtā

laghu-bhāgavate-in the Laghu-Bhāgavata; govinda-O Govinda; iti-thus; muḍa-happily; yuktaḥ-engaged; kīrtayet-may chant; yaḥ-one who; tv-indeed; ananya-dhīḥ-thinking of nothing else; pāvanena-with purity; ca-and; dhanyena-with good fortune; tena-by him; iyam-this; pṛthivī-earth; dhṛtā-is maintained.

In the Laghu-Bhāgavata it is said:

"A person who places his thoughts on Lord Govinda alone and happily chants, ˙O Govinda!' protects the earth with his purity and his good fortune."

Text 350

hari-bhakti-sudhodaye

na caivam ekaṁ vaktāraṁ
jihvā rakṣati vaiṣṇavī
āśrāvya bhagavat-khyātiṁ
jagat kṛtsnaṁ punāti hi

hari-bhakti-sudhodaye-in the Hari-bhakti-sudhodaya; na-not; ca-and; evam-thus; ekam-one; vaktāram-speaker; jihvā-the tongue; rakṣati-protects ; vaiṣṇavī-of a devotee of Lord Viṣṇu; āśrāvya-hearing; bhagavat-khyātim-the glories of the Supreme Personality of Godhead; jagat-the universe; kṛtsnam-entire; punāti-purifies; hi-indeed.

In the Hari-bhakti-sudhodaya it is said:

"A tongue busy in chanting the holy names of Lord Viṣṇu does not purify only the speaker. It purifies everyone who hears it."

Text 351

daśama-skandhe

yan-nāma gṛhṇann akhilān
    śrotṛṇātmānam eva ca
sadyaḥ punāti kiṁ bhūyas
    tasya spṛṣṭaḥ padā hi te

daśama-skandhe-in the Tenth Canto; yan-nāma-whose name; gṛhṇann-chanting; akhilān-all; śrotṛṇātmānam-hearers; eva-indeed; ca-and; sadyaḥ-at once; punāti-purifies; kim-what?; bhūyaḥ-more; tasya-of that; spṛṣṭaḥ-touched; padā-by the foor; hi-inded; te-of You.

In Śrīmad-Bhāgavatam (10.4.17) it is said:

"O Lord, a person who chants Your holy name purifies both himself and all who hear him. How much more purified, then, is a person touched by Your foot?"

Text 352

ata evoktaṁ prahlādena narasiṁhe

te santaḥ sarva-bhūtānāṁ
    nirupādhika-bāndhavaḥ
ye nṛsiṁha bhavan-nāma
    gāyanty uccair mudānvitāḥ

ata eva-therefore; uktam-said; prahlādena-by Prahlāda; narasiṁhe-in the Nṛsiṁha Purāṇa; te-they; santaḥ-siants; sarva-bhūtānām-of all living entities; nirupādhika-bāndhavaḥ-the unconditional freinds; ye-who; nṛsiṁha-O Lord Nṛsiṁha; bhavan-nāma-Your holy name; gāyanti-chant; uccaiḥ-loudly; mudānvitāḥ-happy.

In the Nṛsiṁha Purāṇa, Prahlāda Mahārāja says:

"O Lord Nṛsiṁha, Your devotees are the unconditional friends of all living entities. That is why they happily and loudly chant Your holy names."

Text 353

sarva-vyādhi-nāśitvaṁ

bṛhan-nāradīye bhagavat-toṣa-prasaṅge

acytutānanda-govinda-
    nāmoccāraṇa-bhīṣitaḥ
naśyanti sakalā rogāḥ
    satyaṁ satyaṁ vadāmy aham

sarva-vyādhi-nāśitvam-destroying all diseases; bṛhan-nāradīye-in the Nārada Purāṇa; bhagavat-toṣa-prasaṅge-in the matter of pleasing the Supreme Personality of Godhead; acytuta-Acyuta; ānanda-Ananda; govinda-Govinda; nāma-names; uccāraṇa-the loud chanting; bhīṣitaḥ-afraid; naśyanti-perish; sakalā-all; rogāḥ-diseases; satyam-in truth; satyam-in truth; vadāmi-speak; aham-I.

Chanting the Holy Name Cures All Diseases

In the Nārada Purāṇa, in the description of pleasing the Lord, it is said:

"When they hear the loud chanting of the holy names Acyuta, Ananada, and Govinda, all diseases at once die of fright. I speak to you the truth. It is true."

Text 354

parāśara-saṁhitāyāṁ sāmbaṁ prati vyāsoktau

na sāmba vyādhijaṁ duḥkhaṁ
heyaṁ nānyauṣadhair api
hari-nāmauṣadhaṁ pītvā
vyādhis tyājyo na saṁsayaḥ

parāśara-saṁhitāyām-In the Parāśara-saṁhitā; sāmbam-Samba; prati-to; vyāsoktau-in the words of Śrī Vyāsa; na-not; sāmba-O Sāmba; vyādhijam-born of disease; duḥkham-suffering; heyam-to be cast away; na-not; anya-by any other; auṣadhaiḥ-medicines; api-even; hari-nāmauṣadham-the medicine of Lord Kṛṣṇa's holy name; pītvā-drinking; vyādhiḥ-disease; tyājyaḥ-to be abandoned; na-no; saṁsayaḥ-doubt.

In the Parāśara-saṁhitā, Vyāsa tells Sāmba:

"By drinking the medicine of the holy name of Lord Kṛṣṇa, one is cured of all disease. Of this there is no doubt. O Sāmba, no other medicine is needed."

Text 355

skānde

ādhayo vyādhayo yasya
smaraṇān nāma-kīrtanāt
tadaiva vilayaṁ yānti
tam anantaṁ nāmamy aham

skānde-in the Skanda Purāṇa; ādhayaḥ-anguishes; vyādhayaḥ-diseases; yasya-of whom; smaraṇān-by remembering; nāma-kīrtanāt-by chanting the holy name; tadā-then; eva-indeed; vilayam-to destruction; yānti-go; tam-to Him; anantam-limitless; nāmami-bow down; aham-I.

In the Skanda Purāṇa it is said:

"A person who chants and remembers Lord Kṛṣṇa's holy names becomes cured of all anxieties and all diseases. That is why I bow down before Lord Kṛṣṇa, the limitless Supreme Personality of Godhead."

Text 356

vahni-purāṇe

mahā-vyādhi-samācchanno
rāja-vadhopāpīḍitaḥ
nārāyaṇeti saṅkīrtyā
nirātaṅko bhaven naraḥ

vahni-purāṇe-in the Vahni Purāṇa; mahā-vyādhi-samācchannaḥ-aflicted with a terrible disease; rāja-of a king; bādha-obstructions; upāpīḍitaḥ-torubled; nārāyaṇa-Nārāyaṇa; iti-thus; saṅkīrtyā-chanting; nirātaṅkaḥ-free of trouble; bhaven-becomes; naraḥ-a person.

In the Agni Purāṇa it is said:

"A person afflicted with a terrible disease or harassed by a king becomes free of his troubles when he chants the holy name of Lord Nārāyaṇa."

Text 357

sarva-duḥkhopaśamanatvaṁ

bṛhad-viṣṇu-purāṇe

sarva-rogopaśamanaṁ
sarvopadrava-nāśanam
śāntidaṁ sarvāriṣṭānāṁ
harer nāmānukīrtanam

sarva-duḥkhopaśamanatvam-the end of all sufferings; bṛhad-viṣṇu-purāṇe-in the Viṣṇu Purāṇa; sarva-all; roga-diseases; upaśamanam-curing; sarva-all; upadrava-harm; nāśanam-destruction; śāntidam-bringing peace; sarvāriṣṭānām-of all calamities; hareḥ-of Lord Kṛṣṇa; nāmānukīrtanam-chanting of the holy name.

Chanting the Holy Name Ends All Sufferings

In the Viṣṇu Purāṇa it is said:

"the chanting of Lord Kṛṣṇa's holy name cures all diseases, ends all dangers, and stops all calamities."

Text 358

brahma-vaivarte

sarva-pāpa-praśamanaṁ
sarvopadrava-nāśnam
sarva-duḥkha-kṣaya-karaṁ
hari-nāmānukīrtanam

brahma-vaivarte-in the Brahma-vaivarta Purāṇa; sarva-pāpa-praśamanam-destroying all sins; sarvopadrava-nāśnam-destroying all dangers; sarva-duḥkha-kṣaya-karam-destroying all sufferings; hari-nāmānukīrtanam-the chanting of Lord Kṛṣṇa's holy name.

In the Brahma-vaivarta Purāṇa it is said:

"The chanting of Lord Kṛṣṇa's holy name destroys all sins, ends all dangers, and removes all sufferings."

Text 359

dvādaśa-skandhe

saṅkīrtyamāno bhagavān anantaḥ
śrutānubhāvo vyasanaṁ hi puṁsām
praviśya cittaṁ vidhunoty aśeṣaṁ
yathā tamo 'rko 'bhram ivāti-vātaḥ

dvādaśa-skandhe-in the Twelfth Canto; saṅkīrtyamānaḥ-being glorified; bhagavān-the Supreme Personality of Godhead; anantaḥ-limitless; śrutānubhāvaḥ-hearing; vyasanam-troubles; hi-indeed; puṁsām-of the people; pravisya-enbtering; cittam-the heart; vidhunoti-shakes away; aśeṣam-all; yathā-as; tamaḥ-darkness; arkaḥ-the sun; abhram-a cloud; iva-like; ati-a great; vātaḥ-wind.

In the Śrīmad-Bhāgavatam (12.12.48) it is said:

"When the people chant and hear His glories, the limitless Supreme Personality of Godhead enters their hearts. As a rising sun chases away the darkness or a great wind chases away a host of clouds, He chases away all the people's sufferings."

Text 360

viṣṇu-dharmottare

artā viṣaṇṇāḥ śithilaś ca bhītā
ghoreṣu ca vyādhiṣu vartamānāḥ
saṅkīrtya nārāyaṇa-śabdam ekaṁ
vimukta-duḥkhāḥ sukhino bhavanti

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; artā-distressed; viṣaṇṇāḥ-dejected; śithilāḥ-stunned; ca-and; bhītā-afraid; ghoreṣu-in terruible; ca-AND; vyādhiṣu-diseases; vartamānāḥ-being; saṅkīrtya-chanting; nārāyaṇa-śabdam-the name Nārāyaṇa; ekam-one; vimukta-duḥkhāḥ-free of sufferings; sukhinaḥ-happy; bhavanti-become.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"A person suffering great pain, dejected, stunned, afraid, or tormented by terrible diseases, who once says the name Nārāyaṇa loses his sufferings and becomes happy."

Texts 361 and 362

kīrtanād deva-devasya
viṣṇor amita-tejasaḥ
yakṣa-rākṣasa-vetāla-
bhūta-pretā-vināyakāḥ

ḍākinyo vidravanti sma
ye tathānye ca siṁhakāḥ
sarvānartha-haraṁ tasya
nāma-saṅkīrtanaṁ smṛtam

kīrtanāt-by chanting the glories; deva-devasya-of the Supreme Personality of Godhead; viṣṇoḥ-Lord Viṣṇu; amita-tejasaḥ-whose power has no limit; yakṣa-rākṣasa-vetāla-bhūta-pretā-vināyakāḥ-the yakṣas, rākṣasas, vetālas, bhūtas, pretās, and vināyakas; ḍākinyaḥ-dakinis; vidravanti-fled; sma-indeed; ye-who; tathā-so; anye-others; ca-and; siṁhakāḥ-lions; sarvānartha-haram-removing all that is not good; tasya-of him; nāma-saṅkīrtanam-chanting the holy name; smṛtam-remembered.

"When a person chants the holy names of Lord Viṣṇu, the all-powerful Supreme Personality of Godhead, he finds that the demon yakṣas, rākṣasas, vetālas, bhūtas, pretās, vināyakas, and ḍākinīs, as well as the lions and other ferocious beasts, all flee from him. Chanting and remembering Lord Kṛṣṇa's holy name drives away all that is not good."

Text 363

kiṁ ca

nāma-saṅkīrtanaṁ kṛtvā
kṣut-tṛt-praskhalitādiṣu
viyogaṁ śīghram āpnoti
sarvānarthair na saṁsayaḥ

kiṁ ca-furthermore; nāma-saṅkīrtanam-chanting the holy name; kṛtvā-doing; kṣut-tṛt-praskhalitādiṣu-beginning with hunger, thirst, and stumbling; viyogam-separation; śīghram-long; āpnoti-attains; sarvānarthaiḥ-with all that is not good; na-no; saṁsayaḥ-doubt.

It is further said:

"A person who chants the holy names of the Lord is protected from hunger, thirst, stumbling, and all other troubles."

Text 364

pādme devahūti-stutau

mohānalollasaj-jvāla-
jvālal-lokeṣu sarvadā
yan-nāmāmbhodhara-cchāyāṁ
praviṣṭo naiva dahyate

pādme-in the Padma Purāṇa; devahūti-stutau-in the prayers of Devahūti; moha-of illusions; anala-by the flames; ullasat-rising; jvāla-flames; jvālal-burning; lokeṣu-in the worlds; sarvadā-always; yan-nāma-of whose holy name; ambhodhara-of the cloud; cchāyām-the shade; praviṣṭaḥ-entered; na-not; eva-indeed; dahyate-is burned.

In the Padma Purāṇa, Devahūti prays:

"In this world always ablaze with flames of illusion, a person who stays under the cloud of the Supreme Lord's holy names is never burned."

Text 365

kali-bādhāpahāritvaṁ

skānde

kali-kāla-ku-sarpasya
tīkṣna-daṁstrasya mā bhayam
govinda-nāma-dāvena
dagdho yāsyati bhasmatām

kali-of kali-yuga; bādha-the obtsacles; apahāritvam-removing; skānde-in the Skanda Purāṇa; kali-kāla-ku-sarpasya-of the black poison snake of Kali-yuga; tīkṣna-daṁstrasya-with sharp fangs; mā-don't; bhayam-fear; govinda-nāma-dāvena-with the forest fire of Lord Govinda's holy names; dagdhaḥ-burned; yāsyati-will go; bhasmatām-to ashes.

Chanting the Holy Name Removes All the Obstacles Presented By the Kali-yuga

In the Skanda Purāṇa it is said:

"Don't be afraid of the sharp-fanged, poisonous, black snake of Kali-yuga. The forest-fire of Lord Govinda's holy name will burn it to ashes."

Text 366

bṛhan-nāradīye kali-dharma-prasaṅge

hari-nāma-parā ye ca
ghore kali-yuge narāḥ
ta eva kṛta-kṛtyāś ca
na kalir bādhate hi tān

bṛhan-nāradīye-in the Narada Purāṇa; kali-dharma-prasaṅge-in the discussion of religion in the age of Kali; hari-nāma-parā-devoted to the holy name of Lord Kṛṣṇa; ye-who; ca-and; ghore-horrible; kali-yuge-in Kali-yuga; narāḥ-people; ta-they; eva-indeed; kṛta-kṛtyāḥ-successful; ca-and; na-not; kaliḥ-Kali; bādhate-stops; hi-indeed; tān-them.

In the Nārada Purāṇa, in the discussion of religion in the age of Kali, it is said:

"In the horrible Kali-yuga they who devotedly chant the Lord's holy names are all-successful and all-perfect. Kali

cannot thwart them.

Text 367

hare keśava govinda
    vāsudeva jaganmaya
itīrayanti te nityaṁ
    na hi tān bādhate kaliḥ

    hare-O Hari; keśava-O Keśava; govinda-O Govinda; vāsudeva-O Vāsudeva; jaganmaya-O Jaganmaya; iti-thus; īrayanti-chant; te-they; nityam-always; na-not; hi-indeed; tān-them; bādhate-thwarts; kaliḥ-Kali.

    "Kali cannot thwart they who always chant: O Hari! O Keśava! O Govinda! O Vāsudeva! O Jaganmaya!"

Text 368

viṣṇu-dharmottare

ye 'har-niśaṁ jagad-dhātur
    vāsudevasya kīrtanam
kurvanti tān nara-vyāghra
    na kalir bādhate narān

    viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; ye-who; ahar-niśam-day and night; jagad-dhātuḥ-of the creator of the univerases; vāsudevasya-of Lord Vāsudeva; kīrtanam-flories; kurvanti-do; tān-them; nara-vyāghra-O tiger of men; na-not; kaliḥ-Kali; bādhate-thwarts; narān-people.

    In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

    "O tiger of men, Kali cannot thwart they who day and night chant the glories of Lord Vāsudeva, the creator of the worlds."

Text 369

nāraky-uddhārakatvaṁ

nārasiṁhe

yathā yathā harer nāma
    kīrtayanti sma nārakāḥ
tathā tathā harau bhaktiṁ
    udvahanto divaṁ yayuḥ

    nāraki-the residents of hell; uddhārakatvam-delivering; nārasiṁhe-in trhe Nṛsiṁha Purāṇa; yathā yathā-as; hareḥ-of Lord Kṛṣṇa; nāma-the name; kīrtayanti-chanted; sma-indeed; nārakāḥ-the residnets of hell; tathā tathā-so; harau-for Lord Kṛṣṇa; bhaktim-devotion; udvahantaḥ-bearing; divam-to heaven; yayuḥ-went.

    Chanting the Holy Name Delivers the Residents of Hell

    In the Nṛsiṁha Purāṇa it is said:

    "When the residents of hell chanted the holy name of Lord Kṛṣṇa, they attained love for Him. At once they left hell and went to the planets of the demigods."

Text 370

itihāsottame

narake pacyamānānāṁ
    narāṇāṁ pāpa-karmaṇām
muktiḥ sañjāyate tasmān
    nāma-saṅkīrtanād dhareḥ

itihāsottame-in the Itihāsottama; narake-in hell; pacyamānānām-being cooked; narāṇām-of people; pāpa-sinful; karmaṇām-of deeds; muktiḥ-liberation; sañjāyate-is born; tasmān-of that; nāma-saṅkīrtanāt-by chanting the holy names; dhareḥ-of Lord Kṛṣṇa.

In the Itihāsottama it is said:

"By chanting the holy names of Lord Kṛṣṇa, the sinners suffering in hell became liberated."

Text 371

prārabdha-vināśitvaṁ

ṣaṣṭha-skandhe nātaḥ paraṁ karma-nibandha-kṛntanaṁ
    mumukṣatāṁ tīrtha-padānukīrtanāt
na yat punaḥ karmasu sajjate mano
    rajas-tamobhyāṁ kalilaṁ tato 'nyathā

prārabdha-sins already performed; vināśitvam-destroying; ṣaṣṭha-skandhe-in the Sixth Canto; na-not; ataḥ-therefore; param-better means; karma-nibandha-the obligation to suffer or undergo tribulations as a result of fruitive acrivites; kṛntanam-that which can completely cut off; mumukṣatām-of persons desiring to get out of th clu5tches of material bondage; tīrtha-pada-about the Supreme Personality of Godhead, at whose feet all the holy places stand; anukīrtanāt-than constantly chanting under the direction of the bona-fide spiritual master; na-not; yat-because; punaḥ-again; karmasu-in fruitive activities; sajjate-becomes attached; manaḥ-the mind; rajas-tamobhyām-by the modes of passion and ignorance; kalilam-contaminated; tataḥ-thereafter; anyathā-by any other means.

Chanting the Holy Names Destroys the Results of Past Sins

In Śrīmad-Bhāgavatam (6.2.46) it is said:

"Therefore one who desires freedom from material bondage should adopt the process of chanting and glorifying the name, fame, form, and pastimes of the Supreme Personality of Godhead, at whose feet all the holy places stand. One cannot derive the proper benefit from other methods, such as pious atonement, speculative knowledge, and meditation in mystic yoga, because even after following such methods one takes to fruitive activities again, unable to control his mind, which is contaminated by the base qualities of nature, namely passion and ignorance."*

Text 372

dvādaśe ca

yan-nāmadheyaṁ mriyamāna āturaḥ
    patan skhalan vā vivaśo gṛṇan pumān
vimukta-karmārgala uttamāṁ gatiṁ
    prāpnoti yakṣyanti na taṁ kalau janāḥ

dvādaśe-in the Twelfth Canto; ca-and; yan-nāmadheyam-whose holy name; mriyamāna-dying; āturaḥ-distressed; patan-falling; skhalan-stumbling; vā-or; vivaśaḥ-agitated; gṛṇan-chanting; pumān-a pwerson; vimukta-karmārgala-free from the chains of karma; uttamām-supreme; gatim-destination; prāpnoti-attains; yakṣyanti-will worship; na-not; tam-Him; kalau-in Kali-yuga; janāḥ-the people.

In Śrīmad-Bhāgavatam (12.3.44) it is said:

"Terrified, about to die, a man collapses on his bed. Although his voice is faltering and he is hardly conscious of what

he is saying, if he utters the holy name of the Supreme Lord he can be freed from the reaction of his fruitive work and achieve the supreme destination. But still people in the age of Kali will not worship the Supreme Lord."***

Text 373

uktyā karma-nibandheti
tathā karmārgaleti ca
avaśya-bhogyatāpatteḥ
prārabdhe paryavasyati

uktyā-by the statement; karma-nibandha-karma-nibandha; iti-thus; tathā-so; karmārgala iti-karmārgala; ca-and; avaśya-bhogyatāpatteḥ-of the neccessity of experiencing past karma; prārabdhe-in what was performed; paryavasyati-is concluded.

The words "karma-nibandha" and "karmārgala" in these verses refer to the karmic reactions of past deeds.

Text 374

ata eva bṛhan-nāradīye

govindeti japan jāntuḥ
praty-ahaṁ niyatendriyaḥ
sarva-pāpa-vinirmuktaḥ
suravad bhāsate naraḥ

ata eva-therefore; bṛhan-nāradīye-in the Narada Purāṇa; govinda-Govinda; iti-thus; japan-chanting; jāntuḥ-a person; praty-aham-every day; niyatendriyaḥ-controlling his senses; sarva-pāpa-vinirmuktaḥ-free of all sins; suravat-like a sun; bhāsate-shines; naraḥ-a person.

In the Nārada Purāṇa it is said:

"A person who controls his senses, stays free of sin, and every day chants `O Govinda!', shines like the sun."

Text 375

sarvāparādha-bhañjanatvaṁ

viṣṇu-yamale śrī-bhagavad-uktau

mama nāmāni loke 'smin
śraddhayā yas tu kīrtayet
tasyāparādha-koṭis tu
kṣamāmy eva na saṁsayaḥ

sarvāparādha-bhañjanatvam-breaking all offenses; viṣṇu-yamale-in the Viṣṇu-yamala; śrī-bhagavad-uktau-in the statement of the Supreme Personality of Godhead; mama-of Me; nāmāni-the names; loke-world; asmin-in this; śraddhayā-with faith; yaḥ-one who; tu-indeed; kīrtayet-chants; tasya-of him; aparādha-koṭiḥ-ten million offenses; tu-indeed; kṣamāmi-I forgive; eva-indeed; na-no; saṁsayaḥ-doubt.

Chanting the Holy Name Frees One of All Offenses

In the Viṣṇu-yamala, the Supreme Personality of Godhead declares:

"I forgive ten million offenses committed by one who with faith chants My holy names in this world."

Text 376

sarva-sampūrti-kāritvam

aṣṭama-skandhe śrī-bhagavantaṁ prati śrī-śukroktau

mantratas tantrataś chidraṁ
deśa-kālārha-vastutaḥ
sarvaṁ karoti niśchidraṁ
anusaṅkīrtanaṁ tava

sarva-sampūrti-kāritvam-making everythign perfect; aṣṭama-skandhe-in the Eighth Canto; śrī-bhagavantam-the Supreme Personality of Godhead; prati-to; śrī-śukroktau-in the words of Śrī Śukra; mantrataḥ-in pronouncing the Vedic mantras improperly; tantrataḥ-in insufficient knowledge for following regulative principles; chidram-discrepancy; deśa-in the matter ofn country; kāla-and time; arha-and recipient; vastutaḥ-and paraphernalia; sarvam-all these; karoti-makes; niśchidram-without discrepancy; anusaṅkīrtanam-constanbtly chanting the holy name; tava-of Your Lordship.

Chanting the Holy Name Makes Everything Perfect

In Śrīmad-Bhāgavatam (8.23.16) Śrī Śukrācārya tells the Supreme Personality of Godhead:

"There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person, and paraphernalia. But when Your Lordship's holy name is chanted, everything becomes faultless."*

Text 377

skānde ca

yasya smṛtyā ca nāmoktyā
tapo-yajña-kriyādiṣu
nyūnaṁ sampūrṇatām eti
sadyo vande tam acyutam

skānde-in the Skanda Purāṇa; ca-and; yasya-of whom; smṛtyā-by rememberingf; ca-and; nāmoktyā-by chanting the name; tapo-yajña-kriyādiṣu-in austerities, yajnas, pious deeds, and toher actions; nyūnam-smallness; sampūrṇatām-perfection; eti-attains; sadyaḥ-at once; vande-I bow; tam-to Him; acyutam-the infallible Lord.

In the Skanda Purāṇa it is said:

"I bow down before the infallible Supreme Lord. By remembering Him and chanting His holy name even a slight endeavor in austerity, yajña, and pious deeds, brings all perfection."

Text 378

sarva-vedādhikatvaṁ

viṣṇu-dharmottare śrī-prahlādoktau

ṛg-vedo hi yajur-vedaḥ
sāma-vedo 'py atharvaṇaḥ
adhītas tena yenoktaṁ
harir ity akṣara-dvayam

sarva-vedādhikatvam-better than all the Vedas; viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; śrī-prahlādoktau-in the words of Prahlāda Mahārāja; ṛg-vedaḥ-the Ṛg Veda; hi-indeed; yajur-vedaḥ-the Yajur Veda; sāma-vedaḥ-the Sāma Veda; api-also; atharvaṇaḥ-the Atharva Veda; adhītaḥ-studied; tena-by him; yena-by whom; uktam-spoken; hariḥ-Hari; iti-thus; akṣara-dvayam-the two syllables.

Chanting the Holy Name Is More Important Than Studying All the Vedas

In the Viṣṇu-dharma Purāṇa, Uttara-khṇḍa, Prahlāda Mahārāja explains:

"A person who chants the two syllables Ha-ri has already studied the four Vedas: Sāma, Ṛg, Yajur, and Atharva."*

Text 379

skānde śrī-pārvaty-uktau

mā ṛco mā yajus tāta
mā sāma paṭha kiñcana
govindeti harer nāma
geyaṁ gāyasva nityaśaḥ

skānde-in the Skanda Purāṇa; śrī-pārvaty-uktau-in the statement of Goddess pārvatī; mā-dont; ṛcaḥ-the Ṛg Veda; mā-don't; yajuḥ-the Yajur Veda; tāta-O father; mā-don't; sāma-the Sāma Veda; paṭha-recite; kiñcana-something; govinda-Govinda; iti-thus; hareḥ-of Lord Hari; nāma-the name; geyam-to be sung; gāyasva-sing; nityaśaḥ-always.

In the Skanda Purāṇa, Goddess Pārvatī says:

"Don't sing the Ṛg Veda! O child, don't sing the Yajur Veda! Don't sing the Sāma Veda! Sing Lord Hari's name Govinda again and again!"

Text 380

pādme ca śrī-rāmāṣtottara-śata-nāma-stotre

viṣṇor ekaika-nāmāpi
sarva-vedādhikaṁ matam
tādṛṅ-nāma-sahasreṇa
rāma-nāma samaṁ smṛtam

pādme-in the Padma Purāṇa; ca- śrī-rāmāṣtottara-śata-nāma-stotre-in the 108 names of Lord Rāma; viṣṇoḥ-of Lord Viṣṇu; eka-one; eka-one; nāma-name; api-even; sarva-vedādhikam-better than all the Vedas; matam-considered; tādṛṅ-nāma-sahasreṇa-with a thousand names; rāma-nāma-the holy name of Lord Rāma; samam-equal; smṛtam-considered.

In the Padma Purāṇa, in the 108 names of Lord Rāma, it is said:

"One name of Lord Viṣṇu is better than all the Vedas. One name of Lord Rāma is equal to a thousand repetitions of the name Viṣṇu."

Text 381

sarva-tīrthādhikatvaṁ

skānde

kurukṣetreṇa kiṁ tasya
kiṁ kasya puṣkareṇa vā
jihvāgre vasate yasya
harir ity akṣara-dvayam

sarva-tīrthādhikatvam-more than all holy places; skānde-in thre Skanda Purāṇa; kurukṣetreṇa-of Kurukṣetra; kim-what is the need?; tasya-of that; kim-what is the need?; kāśyā-of Varanasi; puṣkareṇa-of Puṣkara; vā-or; jihvā-of the tongue; agre-on the tip; vasate-stays; yasya-of whom; hariḥ-Hari; iti-thus; akṣara-dvayam-two syllables.

Chanting the Holy Name is More Important Than Visiting Holy Places

In the Skanda Purāṇa it is said:

"Of what value is Kurukṣetra? Of what value is Puṣkara? Of what value is Vārāṇasī? What is their value when the syllables Hari reside on one's tongue?"

Text 382

vāmane

tīrtha-koṭi-sahasrāṇi
tīrtha-koṭi-śatāni ca
tāni sarvāṇy avāpnoti
viṣṇor nāmānukīrtanāt

vāmane-in the Vāmana Purāṇa; tīrtha-koṭi-sahasrāṇi-thousands of millions of holy places; tīrtha-koṭi-śatāni-hundreds of millions of holy places; ca-and; tāni-they; sarvāṇi-all; avāpnoti-attain; viṣṇoḥ-of Lord Viṣṇu; nāmānukīrtanāt-by chanting the holy names.

In the Vāmana Purāṇa it is said:

"Hundreds of thousands of millions of billions of holy places are visited when one chants the holy names of Lord Viṣṇu."

Text 383

viśvāmitra-saṁhitāyāṁ

viśrutāni bahūny eva
tīrthāni bahudhāni ca
koṭy-aṁsenāpi tulyāni
nāma-kīrtanato hareḥ

viśvāmitra-saṁhitāyām-in the Viśvāmitra-saṁhitā; viśrutāni-famous; bahūni-many; eva-indeed; tīrthāni-holy places; bahudhāni-many; ca-and; koṭi-a ten-millionth; aṁsena-with a part; api-even; tulyāni-equal; nāma-kīrtanataḥ-to chanting the holy names; hareḥ-of Lord Hari.

In the Viśvāmitra-saṁhitā it is said:

"Visiting many famous holy places is not equal to a ten-millionth part of chanting Lord Hari's holy name."

Text 384

laghu-bhāgavate

kiṁ tāta vedāgama-śāstra-vistarais
tīrthair anekair api kiṁ prayojanam
yady ātmano vāñchasi mukti-kāraṇaṁ
govinda govinda iti sphuṭaṁ raṭa

laghu-bhāgavate-in the Laghu-Bhāgavata; kim-what is the use?; tāta-O dear one; vedāgama-śāstra-vistaraiḥ-of elaborately studying the Vedas, Agamas, and other scriptures; tīrthaiḥ-of pilgrimages; anekaiḥ-many; api-even; kim-what is the use?; prayojanam-the need; yadi-if; ātmanaḥ-of the self; vāñchasi-you desire; mukti-kāraṇam-the cause of liberastion; govinda-Govinda; govinda-Govinda; iti-thus; sphuṭam-manifested; raṭa-chant.

In the Laghu-Bhāgavata it is said:

"Child, why diligently study the Vedas, Agamas, and other scriptures? Why visit many holy places? If you desire liberation, you need only chant: Govinda! Govinda!"

Text 385

sarva-sat-karmādhikatvaṁ

go-koṭi-dānaṁ grahaṇe khagasya
prayāga-gaṅgodaka-kalpa-vāsaḥ
yajñāyutaṁ meru-suvarṇa-dānaṁ
govinda-kīrter na samaṁ śatāṁśaiḥ

sarva-sat-karmādhikatvam-better than all pious deeds; go-koṭi-dānam-giving ten million cows; grahaṇe-in acceptance; khagasyn thousand; meru-suvarṇa-a heap of gold like Mount Meru; dānam-gift; govinda-kīrteḥ-of the glories of Lord Govinda; na-not; samam-equal; śatāṁśaiḥ-with a hundred part.

Chanting the Holy Name Is More Important Than Performing Pious Deeds

Giving ten-million cows in charity during a solar eclipse, staying for a kalpa in the Gaṅgā's waters at Prayāga, performing ten-thousand yajñas, and giving in charity a Mount Meru of gold are not equal to a hundredth part of chanting Lord Govinda's holy names.

Text 386

baudhāyana-saṁhitāyām

iṣṭāpūrtāni karmāṇi
su-bahūni kṛtāny api
bhava-hetūni tāny eva
harer nāma tu muktidam

baudhayana-saṁhitāyām-in the Baudhāyana-saṁhitā; iṣṭāpūrtāni-iṣṭāpūrta; karmāṇi-deeds; su-bahūni-many; kṛtāni-done; api-even; bhava-hetūni-the causes of repeated birth; tāni-they; eva-indeed; hareḥ-of Lord Hari; nāma-the name; tu-indeed; muktidam-the giver of liberation.

In the Baudhāyana-saṁhitā it is said:

"Many pious deeds bring only repeated birth. Lord Hari's holy name brings liberation."

Text 387

gāruḍe śrī-śaunakāmbarīṣa-samvāde

vājapeya-sahasrāṇāṁ
nityaṁ phalam abhīpsasi
prātar utthāya bhupāla
kuru govinda-kīrtanam

gāruḍe-in the Garuḍa Purāṇa; śrī-śaunakāmbarīṣa-samvāde-in a conversation of Śrī Śaunaka Muni and King Ambarīṣa; vājapeya-sahasrāṇām-of a thousand vajapeya-yajnas; nityam-always; phalam-result; abhīpsasi-you desire; prātaḥ-in the moring; utthāya-rising; bhupāla-O king; kuru-do; govinda-kīrtanam-the chanting of Lord Govinda's holy names.

In the Garuḍa Purāṇa, Śrī Śaunaka Muni tells King Ambarīṣa:

"O king, if you wish to attain the benefit of performing a thousand vājapeya-yajñas, then rise early in the morning and chant Lord Govinda's holy names.

Text 388

kiṁ kariṣyati saṅkhyena

kiṁ yogair nara-nāyaka
muktim icchasi rājendra
kuru govinda-kīrtanam

kim-what is the need?; kariṣyati-will so; saṅkhyena-of sankhya philosophy; kim-what is the need?; yogaiḥ-of yoga; nara-nāyaka-O king; muktim-liberation; icchasi-you desire; rājendra-O great king; kuru-do; govinda-kīrtanam-the chanting of Lord Govinda's holy names.

"What is the use of studying the saṅkhya philosophy? What is the use of practicing yoga? O king, if you desire liberation, please chant Lord Govinda's holy names."

Text 389

tṛtīya-skandhe śrī-kapiladevaṁ prati devahūty-uktau

aho bata śvapaco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvur sasnur āryā
brahmānūcur nāma gṛhnanti ye te

tṛtīya-skandhe-in the Third Canto; śrī-kapiladevaṁ prati-to Lord kapiladeva; devahūty-uktau-in the words of Devahūti; aho bata-Oh, how glorious; śvapacaḥ-a dogeater; ataḥ-hence; garīyān-worshipable; yat-of whom; jihvāgre-on the tip of the tongue; vartate-is; nāma-the holy name; tubhyam-unto you; tepus tapaḥ-practiced austerities; te-they; juhuvuḥ-executed fire-sacrifices; sasnuḥ-took bath in the sacred rivers; aryā-Aryans; brahmānūcuḥ-studied the Vedas; nāma-the holy name; gṛhnanti-accept; ye-they who; te-Your.

In Śrīmad-Bhāgavatam (3.33.7), Devahūti tells Lord Kapiladeva:

"Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dogeaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire-sacrifices and achieved all the good manners of the Aryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required."*

Text 390

sarva-tīrtha-pradatvaṁ

skānde brahma-nārada-samvāde cāturmasya-māhātmye

etat ṣaḍ-varga-haraṇaṁ
ripu-nigrahaṇaṁ param
adhyātma-mūlam etad dhi
viṣṇor nāmānukīrtanam

sarva-tīrtha-pradatvam-giving the result of all pilgrimages; skānde-in the Skanda Purāṇa; brahma-nārada-samvāde-in a conversation of Narada and Brahma; cāturmasya-māhātmye-in the glories of Caturmasya; etat-this; ṣaḍ-varga-haraṇam-removing the six distresses; ripu-nigrahaṇam-destriying enemies; param-supreme; adhyātma-mūlam-the root of spiritual knowledge; etat-this; dhi-indeed; viṣṇoḥ-of Lord v; nāmānukīrtanam-the chanting of the holy names.

Chanting the Holy Name Gives the Benefit of All Pilgrimages

In the Skanda Purāṇa, Cāturmāsya-māhātmya, in a conversation of Brahmā and Nārada, it is said:

"Chanting the holy names of Lord Viṣṇu removes the six distresses, thwarts enemies, and sows the seed of transcendental knowledge."

Text 391

viṣṇu-dharmottare

hṛdi kṛtvā tathā kāmaṁ
    abhiṣṭaṁ dvija-puṅgavāḥ
ekaṁ nāma japed yas tu
    śataṁ kāmān avāpnuyāt

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; hṛdi-in the heart; kṛtvā-doing; tathā-so; kāmam-desire; abhiṣṭam-desired; dvija-puṅgavāḥ-O best of brāhmaṇas; ekam-one; nāma-name; japet-may chant; yaḥ-who; tu-indeed; śatam-a hundred; kāmān-desires; avāpnuyāt-attains.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"O best of brāhmaṇas, a person who once chants the Lord's holy name attains a hundred of the desires in his heart."

Text 392

tatraiva śrī-kṛṣṇāmṛta-stotre

sarva-maṅgala-maṅgalyam
    āyuṣyaṁ vyādhi-nāśanam
bhukti-mukti-pradaṁ divyaṁ
    vāsudevasya kīrtanam

tatra-there; eva-indeed; śrī-kṛṣṇāmṛta-stotre-in the Śrī Kṛṣṇāmṛta-stotra; sarva-maṅgala-maṅgalya-the auspiciousness of allvyam-transcendental; vāsudevasya-of Lord Vāsudeva; kīrtanam-the glory.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, in the Śrī Kṛṣṇāmṛta-stotra, it is said:

"The chanting of Lord Kṛṣṇa's holy name brings long life, the cure of disease, happiness, liberation, and the best of all auspiciousness."

Text 393

śrī-nārāyaṇa-vyūha-stave

parihāsopāhasādyair
    viṣṇor gṛhṇanti nāma te
kṛtārthas te 'pi manujās
    tebhyo 'pīha namo namaḥ

śrī-nārāyaṇa-vyūha-stave-in the Śrī Nārāyaṇa-vyūha-stava; parihāsa-joking; upāhasa-mocking; ādyaiḥ-beginning with; viṣṇoḥ-of Lord Viṣṇu; gṛhṇanti-chant; nāma-the holy name; te-they; kṛtārthaḥ-successful; te-they; api-also; manujāḥ-persons; tebhyaḥ-to them; api-laos; iha-here; namo namaḥ-obeisnaces.

In the Śrī Nārāyaṇa-vyūha-stava it is said:

"They who, joking, mocking, or in any other way, chant the holy names of Lord Viṣṇu are all-successful and all-perfect in this world. I bow down to offer my respectful obeisances to them."

Text 394

vārāhe ca

te dhanyās te kṛtārthāś ca
    tair eva sukṛtaṁ kṛtam
tair āptaṁ janmanaḥ prāpyaṁ
    ye kale kīrtayanti mām

vārāhe-in the Varāha Purāṇa; ca-and; te-they; dhanyāḥ-fortunate; te-they; kṛtārthāḥ-successful; ca-and; taiḥ-by them;

eva-indeed; sukṛtam-pious deeds; kṛtam-done; taiḥ-by them; āptam-attained; janmanaḥ-of birth; prāpyam-to be attained; ye-who; kale-in time; kīrtayanti-glorify; mām-Me.

In the Varāha Purāṇa, the Supreme Personality of Godhead declares:

"they who chant My holy names are all-successful and all-perfect. They have performed all pious deeds. They have attained the goal of life."

Text 395

viśeṣataḥ kalau

sakṛd uccārayanty etad
durlabhaṁ cākṛtātmanām
kalau yuge harer nāma
te kṛtārthā na saṁśayaḥ

viśeṣataḥ-specifically; kalau-inj the kali-yuga; sakṛt-once; uccārayanti-chant; etat-thsi; durlabham-rare; ca-and; ākṛtātmanām-of they who have not performed pious deeds; kalau-in Kali; yuge-yuga; hareḥ-of Lord Hari; nāma-the name; te-they; kṛtārthā-successful; na-no; saṁśayaḥ-doubt.

Chanting the Holy Name Is Especially Beneficial in the Kali-yuga

All-successful and all-perfect are they who in the Kali-yuga once chant the Lord's holy name, which cannot be chanted without having performed many pious deeds. Of this there is no doubt.

Text 396

ekādaśa-skandhe ca

kaliṁ sabhājayanty aryā
guṇa-jñāḥ sāra-bhāginaḥ
yatra saṅkīrtanenaiva
sarvaḥ svārtho 'bhilabhyate

ekādaśa-skandhe-in the Eleventh Canto; ca-and; kalim-the age of Kali; sabhājayanti-thye praise; aryā-progressive souls; guṇa-jñāḥ-who know the true value (of the age); sāra-bhāginaḥ-who are able to pick out the essence; yatra-in which; saṅkīrtanena-by the congregational chanting of the holy name of the Supreme Lord; eva-merely; sarvaḥ-all; svārthaḥ-desired goals; abhilabhyate-are attained.

In Śrīmad-Bhāgavatam (11.5.36) it is said:

"They who are advanced and highly qualified and are interested in the essence of life, know the good qualities of Kali-yuga. Such people worship the age of Kali because in this age, simply by chanting the Hare Kṛṣṇa mahā-mantra, one can advance in spiritual knowledge and attain life's goal."*

Text 397

skānde tatraiva

tathā caivottamaṁ loke
tapaḥ śrī-hari-kīrtanam
kalau yuge viśeṣena
viṣṇu-prītyai samācaret

skānde-In the Skanda Purāṇa; tatra-there; eva-indeed; tathā-so; ca-and; eva-indeed; uttamam-supreme; loke-in this world; tapaḥ-austerities; śrī-hari-of Lord Kṛṣṇa; kīrtanam-chanting thr holy names; kalau-in kali; yuge-yuga; viśeṣena-specifically; viṣṇu-prītyai-to please Lord Viṣṇu; samācaret-one should perform.

In the Skanda Purāṇa it is said:

"In this world the supreme austerity is chanting the holy names of Lord Hari. Especially in kali-yuga, to please Lord Hari one should chant His holy names.

Texts 398 and 399

sarva-śaktimattvam

skānde

dāna-vrata-tapas-tīrtha-
kṣetrādīnāṁ ca yaḥ sthitaḥ
śaktayo deva-mahatāṁ
sarva-pāpa-harāḥ śubhāḥ

rājasūyāśvamedhānāṁ
jñānasyādhyātma-vastunaḥ
ākṛṣya hariṇā sarvāḥ
sthāpitāḥ sveṣu nāmasu

sarva-śaktimattvam-having all powers; skānde-in the Skanda Purāṇa; dāna-charity; vrata-vows; tapaḥ-austerity; tīrtha-pilgrimage; kṣetra-places; ādīnām-beginning wqith; ca-and; yaḥ-one who; sthitaḥ-situated; śaktayaḥ-powers; deva-of the Supreme Personality of Godhead; mahatām-of ther devotees; sarva-pāpa-all sins; haraḥ-removing; śubhaḥ-auspicious; rājasūya-aśvamedhānām-of rājasūya and aśvamedha-yajnas; jñānasya adhyātma-vastunaḥ-of transcendental knowledge; ākṛṣya-extracting; hariṇā-by Lord Kṛṣṇa; sarvaḥ-all; sthāpitaḥ-placed; sveṣu-in His own; nāmasu-names.

The Holy Name Is All-powerful

In the Skanda Purāṇa it is said:

"Lord Kṛṣṇa has extracted from charity, vows, austerities, pilgrimages, the worship of the Lord, the worship of His devotees, rājasūya-yajñas, aśvamedha yajñas, and transcendental knowledge all their auspicious powers to remove sins, and placed those powers in His holy names.

Text 400

vāto 'py ato harer nāmnā
ugrāṇām api duḥsahaḥ
sarveṣāṁ pāpa-rāśīnāṁ
yathaiva tamasāṁ raviḥ

vā-or; ataḥ-from that; api-also; ataḥ-from that; hareḥ-of Lord Kṛṣṇa; nāmnā-by the name; ugrāṇām-terrible; api-even; duḥsahaḥ-unbearable; sarveṣām-of all; pāpa-rāśīnām-sins; yathā-as; eva-indeed; tamasām-of darkness; raviḥ-the sun.

"As the sun destroys darkness, so Lord Kṛṣṇa's holy name destroys a host of terrible sins."

Text 401

ata eva brahmāṇde

sarvārtha-śakti-yuktasya
deva-devasya cakriṇaḥ
yac cābhirucitaṁ nāma
tat sarvārtheṣu yojayet

ata eva-therefore; brahmāṇde-in the Brahmanada Purāṇa; sarvārtha-śakti-yuktasya-all-powerful; deva-devasya-of the Supreme Personality of Godhead; cakriṇaḥ-who holds the cakra; yat-what; ca-and; abhirucitam-desired; nāma-name; tat-that; sarvārtheṣu-in all desires; yojayet-may be employed.

In the Brahmāṇḍa Purāṇa it is said:

"The Supreme Personality of Godhead, who is the master of the demigods, who hold the Sudarśana-cakra, and who has the power to fulfill all desires, has placed in His holy name the power to fulfill all desires."

Text 402

jagad-ānandakatvaṁ

śrī-bhagavad-gītāsu

sthāne hṛṣīkeśa tava prakīrtya
jagat prahṛṣyaty anurājyate ca
rakṣāṁsi bhitāni diśo dravanti
sarve nāmasyanti ca siddha-saṅghāḥ

jagad-ānandakatvam-filling the world with bliss; śrī-bhagavad-gītāsu-in Bhagavad-gītā; sthāne-rightly; hṛṣīkeśa-O master of all senses; tava-Your; prakīrtya-glories; jagat-the entire world; prahṛṣyati-rejoicing; anurājyate-becomes attached; ca-and; rakṣāṁsi-the demons; bhitāni-out of fear; diśaḥ-directions; dravanti-fleeing; sarve-all; nāmasyanti-offering respect; ca-also; siddha-saṅghāḥ-the perfect human beings.

The Holy Name Fills the World With Joy

In Bhagavad-gītā (11.36) it is said:

"O Hṛṣīkeśa, the world becomes joyful upon hearing Your name, and thus everyone becomes attached to You. Although the perfected beings offer You their respectful homage, the demons are afraid, and they flee here and there. All this is rightly done."*

Text 403

jagad-vandyatā-pādakatvaṁ

bṛhan-nāradīye

nārāyaṇa jagan-nātha
vāsudeva janārdana
itīrayanti te nityaṁ
te vai sarvatra vanditāḥ

jagad-vandyatā-pādakatvam-making one honored nin the world; bṛhan-nāradīye-in the Nārada Purāṇa; nārāyaṇa-O Nārāyaṇa; jagan-nātha-O Jaganntha; vāsudeva-O Vāsudeva; janārdana-O Janradana; iti-thus; īrayanti-say; te-they; nityam-always; te-they; vai-indeed; sarvatra-everywhere; vanditāḥ-honored.

Chanting the Holy Name Makes One Honored by the Whole World

In the Nārada Purāṇa it is said:

"Honored everywhere are they who always chant, `Nārāyaṇa! Jagannātha, Vāsudeva! Janārdana!' "

Text 404

śrī-sūtoktaṁ tatraiva yajñadhvajopakhyānānte

svapan bhañjan vrajaṁs tiṣṭhann

uttiṣṭhaṁś ca vadaṁs tathā
ye vadanti harer nāma
tebhyo nityaṁ namo namaḥ

śrī-sūta-by Śrī Suta Gosvami; uktaṁsaid; tatra-there; eva-indeed; yajñadhvaja-of Yajnadhvaja; upakhyāna-of the story; ante-at the end; svapan-sleeping; bhañjan-eating; vrajaṁḥ-walking; tiṣṭhann-standing; uttiṣṭhan-rising; ca-and; vadaṁḥ-speaking; tathā-so; ye-they who; vadanti-speak; hareḥ-of Lord k; nāma-the holy name; tebhyaḥ-to them; nityam-always; namaḥ-obeisances; namaḥ-obeisances.

In the Nārada Purāṇa, at the end of the story of Yajñdhvaja, Śrī Sūta Gosvāmi explains:

"Again and I again I offer my respectful obeisances to they who while sleeping, eating, walking, sitting, standing, and speaking, chant the holy names of Lord Kṛṣṇa."

Text 405

śrī-nārāyaṇa-vyūha-stave

strī śūdraḥ pukkaśo vāpi
ye cānye pāpa-yoṇayaḥ
kīrtayanti hariṁ bhaktyā
tebhyo 'pīha namo nāmaḥ

śrī-nārāyaṇa-vyūha-stave-in the Śrī Nārāyaṇa-vyūha-stava; strī-woman; śūdraḥ-sudra; pukkaśaḥ-outcaste; vā-or; api-also; ye-who; ca-and; anye-others; pāpa-yoṇayaḥ-born from sinful wombs; kīrtayanti-glorify; harim-Lord Kṛṣṇa; bhaktyā-with devotion; tebhyaḥ-to them; pi-also; iha-here; namo nāmaḥ-obeisances.

In the Śrī Nārāyaṇa-vyūha-stava it is said:

"Again and again I bow down and offer my respectful obeisances to the women, śūdras, barbarians, those born from sinful wombs, or anyone else who with devotion chants the holy names of Lord Kṛṣṇa."

Texts 406 and 407

agaty-eka-gatitvaṁ

pādme bṛhat-sahasra-nāma-kathanārambhe

ananya-gatayo martyā
bhogino 'pi parantapaḥ
jñāna-vairāgya-rahitā
brahmacaryādi-varjitāḥ

sarva-dharmojjhitā viṣṇor
nāma-mātraika-jalpakāḥ
sukhena yāṁ gatiṁ yānti
na tāṁ sarve 'pi dharmikāḥ

agati-of they who have no shelter; eka-the only; gatitvam-shelter; pādme-in the Padma Purāṇa; bṛhat-sahasra-nāma-of the Bṛhat-sahasra-nāma; kathanārambhe-in the beginning; ananya-gatayaḥ-they who have no other shelter; martyā-human beings; bhoginaḥ-sense enjoyers; api-even; parantapāḥ-troublesome to others; jñāna-knowledge; vairāgya-renunciation; rahitā-without; brahmacarya-celibacy; ādi-beginning with; varjitāḥ-without; sarva-dharmojjhitā-without any piety; viṣṇoḥ-of Lord Viṣṇu; nāma-mātraika-jalpakāḥ-chanting thre holy name once; sukhena-easily; yām-which; gatim-abode; yānti-enter; na-not; tām-that; sarve-all; api-even; dharmikāḥ-the pious.

The Holy Name Is the Shelter of They Who Have No Other Shelter

"They who are hedonists, troublesome to others, without knowledge, renunciation, celibacy, piety, or other virtues, but who, having no shelter, once chant the holy name of the Lord, can easily go to the supreme spiritual abode where the ordinary pious souls cannot enter."

Text 408

sadā sarvatra sevyatvaṁ

viṣṇu-dharme kṣatrabandhūpakhyāne

na deśa-niyamas tasmin
na kāla-niyamas tathā
nocchiṣṭādau niṣedho 'sti
śrī-harer nāmni lubdhaka

sadā-always; sarvatra-everywhere; sevyatvam-to be served; viṣṇu-dharme-in the Viṣṇu-dharma Purāṇa; kṣatrabandhūpakhyāne-in the story of Kṣatrabandhu; na-not; deśa-of place; niyamaḥ-restruction; tasmin-in this; na-not; kāla-niyamaḥ-restrictiojn of time; tathā-so; na-not; ucchiṣṭa-barbarians; ādau-beinning with; niṣedhaḥ-prohibition; asti-is; śrī-hareḥ-of Lord Kṛṣṇa; nāmni-in the name; lubdhaka-O hunter.

The Holy Name Should Be Chanted Always and Everywhere

In the Viṣṇu-dharma Purāṇa, in the story of Kṣatrabandhu, it is said:

"O hunter, there is no time or place when one is forbidden to chant Lord Kṛṣṇa's holy name, nor are barbarians or sinners forbidden to chant."

Text 409

skānde pādme vaiśākha-māhātmye viṣṇu-dharmottare ca

cakrāyudhasya nāmāni
sadā sarvatra kīrtayet
nāśaucaṁ kīrtane tasya
sa pavitra-karo yataḥ

skānde-in the Skanda Purāṇa; pādme-the Padma Purāṇa; vaiśākha-māhātmye-the Vaisakha-mahatmya; viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khanda; ca-and; cakra-cakra; āyudhasya-which has the weapon; nāmāni-the names; sadā-always; sarvatra-everywhere; kīrtayet-should chant; na-not; aśaucam-impurity; kīrtane-in chanting; tasya-of him; sa-He; pavitra-karaḥ-making pure; yataḥ-because.

In the Skanda Purāṇa, the Padma Purāṇa Vaiśākha-māhātmya, and the Viṣṇu-dharma Purāṇa Uttara-khaṇḍa, it is said:

"Always and everywhere one should chant the holy names of the Supreme Personality of Godhead, whose weapon is the Sudarśana-cakra. No one is so impure that he cannot chant. The Supreme Personality of Godhead will purify anyone who chants."

Text 410

punaḥ skānde

na deśa-kālāvasthāsu
śuddhy-ādikam apkeṣate
kintu svatantram evaitan-
nāma kāmita-kāmadam

punaḥ-again; skānde-in the Skanda Purāṇa; na-not; deśa-of place; kāla-time; avasthāsu-and situation; śuddhi-purity; ādikam-beginning with; apkeṣate-waits; kintu-indeed; svatantram-independence; eva-indeed; etat-of Him; nāma-the holy name; kāmita-kāmadam-fulfilling desires.

Again, in the Skanda Purāṇa it is said:

"The holy name does not wait for any particular time, place, or situation. Nor does the holy name require that they who chant it be pure in heart. The holy name does as its wishes. The holy name fulfills all the desires of everyone."

Text 411

vaiśvānara-saṁhitāyāṁ

na deśa-kāla-niyamo
na śaucāśauca-nirṇayaḥ
paraṁ saṅkīrtanād eva
rāma rāmeti mucyate

vaiśvānara-saṁhitāyām-i the Vaiśvānara-saṁhitā; na-not; deśa-kāla-niyamaḥ-restriction of time and place; na-not; śaucāśauca-nirṇayaḥ-consideratyion of pure or impure; param-great; saṅkīrtanāt-from chanting; eva-indeed; rāma-Rāma; rāma-Rāma; iti-this; mucyate-is freed.

In the Vaiśvānara-saṁhitā it is said;

"There is no time or place when one is forbidden to chant the Lord's holy name, nor does it matter that the chanter is pure or impure. Anyone who chants: Rāma! Rāma! will become liberated."

Text 412

vaiṣṇava-cintāmaṇau śrī-yudhiṣṭhiraṁ prati śrī-nārada-vākyaṁ

na deśa-niyamo rājan
na kāla-niyamas tathā
vidyate nātra sandeho
viṣṇor nāmānukīrtane

vaiṣṇava-cintāmaṇau-in the Vaiṣṇava-cintāmaṇi; śrī-yudhiṣṭhiraṁto King Yudhisthira; prati-to; śrī-nārada-vākyam-the words of Nārada Muni; na-not; deśa-place; niyamaḥ-restriction; rājan-O king; na-not; kāla-niyamaḥ-restriction of time; tathā-so; vidyate-is; na-not; atra-here; sandehaḥ-doubt; viṣṇoḥ-of Lord Viṣṇu; nāmānukīrtane-in chanting the holy names.

In the Vaiṣṇava-cintāmaṇi, Nārada Muni tells King Yudhiṣṭhira:

"O king, there is no time or place when one is forbidden to chant Lord Viṣṇu's holy name. Of this there is no doubt.

Text 413

kālo 'sti dāne yajñe ca
snāne kālo 'sti sajjape
viṣṇu-saṅkīrtane kālo
nāsty atra pṛthivī-tale

kālaḥ-time; asti-is; dāne-in giving charity; yajñe-in performing yajnas; ca-and; snāne-in bathing; kālaḥ-time; asti-is; sat-jape-in chanting mantras; viṣṇu-saṅkīrtane-in chanting Lord Viṣṇu's holy names; kālaḥ-time; na-not; asti-is; atra-here; pṛthivī-tale-on the earth.

"There is an appropriate time to give charity and to perform yajñas. There is an appropriate time to bathe and to chant certain mantras. However, in this world there is no specific time when one should chant the holy names of Lord Viṣṇu. One may chant them at any time."

Text 414

dvitīya-skande

etan nirvidyamānānāṁ
icchatām akuto-bhayam
yogināṁ nṛpa nirṇītaṁ
harer nāmānukīrtanam

dvitīya-skande-in the Second Canto; etan-it is; nirvidyamānānām-of those who are completely free from all material desires; icchatām-of those who are deswireous of all sorts of material enjoyment; akuto-bhayam-free form all doubts and fear; yoginām-of all who are self-satisfied; nṛpa-O king; nirṇītam-decided truth; hareḥ-of the Lord, Śrī Kṛṣṇa; nāma-holy name; anu-after someone, always; kīrtanam-chanting.

In Śrīmad-Bhāgavatam (2.1.11) it is said:

"O king, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge."*

Text 415

mukti-pradatvaṁ

vārāhe

nārāyaṇācyutānanta
vāsudeveti yo naraḥ
satataṁ kīrtayed bhūmi
yānti mallayatāṁ sa hi

mukti-pradatvam-the giver of liberation; vārāhe-in the Varāha Purāṇa; nārāyaṇa-Nārāyaṇa; acyuta-Acyuta; ananta-Ananta; vāsudeva-Vāsudeva; iti-thus; yaḥ-one who; naraḥ-a person; satatam-always; kīrtayet-chants; bhūmi-O earth; yānti-goes; mat-layatām-liberation; sa-he; hi-indeed.

The Holy Name Grants Liberation

In the Varāha Purāṇa it is said:

"O earth-goddess, anyone who always chants, `Nārāyaṇa! Acyuta! Ananta! Vāsudeva!', attains liberation."

Text 416

gāruḍe

kiṁ kariṣyati saṅkhyena
kiṁ yogair nara-nāyaka
muktim icchasi rājendra
kuru govinda-kīrtanam

gāruḍe-in the Garuḍa Purāṇa; kim-what is the use?; kariṣyati-will do; saṅkhyena-with sankhya; kim-what is the use?; yogaiḥ-of yoga; nara-nāyaka-O king; muktim-liberation; icchasi-you desire; rājendra-O king; kuru-do; govinda-kīrtanam-the chanting of Lord Kṛṣṇa's names.

In the Garuḍa Purāṇa it is said:

"What is the use of saṅkhya! What is the use of yoga! O king, if you desire liberation, then please chant the holy names of Lord Govinda."

Text 417

skānde

sakṛd uccaritaṁ yena
harir ity akṣara-dvayam
baddhaḥ parikaras tena
mokṣāya gamanaṁ prati

skānde-in the Skanda Purāṇa; sakṛt-once; uccaritam-spoken; yena-by whom; hariḥ-Hari; iti-thus; akṣara-dvayam-two syllables; baddhaḥ-bound; parikaraḥ-belt; tena-by him; mokṣāya-for liberation; gamanam-going; prati-to.

In the Skanda Purāṇa it is said:

"By once chanting the holy name of the Lord, which consist of the two syllables `Ha-ri', one guarantees his path to liberation."*

Text 418

brahma-purāṇe

apy anya-citto 'śuddho vā
yaḥ sadā kīrtayed dharim
so 'pi doṣa-kṣayān muktiṁ
labhec cedi-patir yathā

brahma-purāṇe-in the Brahma Purāṇa; api-also; anya-cittaḥ-with thoughts on something else; aśuddhaḥ-impure; vā-or; yaḥ-one who; sadā-always; kīrtayet-chants; harim-Lord Hari; saḥ-he; api-even; doṣa-kṣayān-from the disappearance of fualts; muktim-liberation; labhec-attains; cedi-patiḥ-Sisupala; yathā-as.

In the Brahmā Purāṇa it is said:

"Even if impure at heart or rapt in material thoughts, a person who always chants the holy names of Lord Kṛṣṇa will become free of all sins and attain liberation, as the demon Śiśupāla did."

Text 419

pādme devahūti-stutau

sakṛd uccārayed yas tu
nārāyaṇam atandritaḥ
śuddhāntaḥkaraṇo bhūtvā
nirvāṇam adhigacchati

pādme-in the Padma Purāṇa; devahūti-stutau-in the prayersv of Devahuti; sakṛt-once; uccārayet-says; yaḥ-who; tu-indeed; nārāyaṇam-Nārāyaṇa; atandritaḥ-without fatiugue; śuddhāntaḥkaraṇaḥ-pure at heart; bhūtvā-becoming; nirvāṇam-liberation; adhigacchati-attains.

In the Padma Purāṇa, in the prayers of Devahūti, she says:

"A person who once says the word Nārāyaṇa become pure in heart and attains liberation."

Text 420

mātsye

para-dāra-rato vāpi
parāpa-kṛti-kārakaḥ

sa śuddho muktim āpnoti
harer nāmānukīrtanāt

mātsye-in the Matsya Purāṇa; para-dāra-rataḥ-a adulterer; vā-or; api-even; parāpakṛti-kārakaḥ-a murderer; sa-he; śuddhaḥ-pure; muktim-liberation; āpnoti-attains; hareḥ-of Lord Kṛṣṇa; nāmānukīrtanāt-by chanting the holy names.

In the Matsya Purāṇa it is said:

"Even an adulterer or a murderer becomes pure-hearted and attains liberation by chanting Lord Kṛṣṇa's holy names."

Text 421

vaiśampāyana-saṁhitāyāṁ

sarva-dharma-bahir-bhūtaḥ
sarva-pāpa-ratas tathā
mucyate nātra sandeho
viṣṇor nāmānukīrtanāt

vaiśampāyana-saṁhitāyām-in the Vaiśampāyana-saṁhitā; sarva-dharma-bahir-bhūtaḥ-outside of all religion; sarva-all; pāpa-sins; rataḥ-delighting in; tathā-so; mucyate-is liberated; na-not; atra-here; sandehaḥ-doubt; viṣṇoḥ-of Lord Viṣṇu; nāmānukīrtanāt-by chanting the holy names.

In the Vaiśampāyana-saṁhitā it is said:

"Even a person who stays far from all pious deeds and delights in sins becomes liberated by chanting the holy names of Lord Viṣṇu."

Text 422

bṛhan-nāradīye

yathā kathañcid yan-nāmni
kīrtite vā śrute 'pi vā
pāpino 'pi viśuddhāḥ syuḥ
śuddhā mokṣam avāpnuyuḥ

bṛhan-nāradīye-in the Nārada Purāṇa; yathā--as; kathañcit-somehow; yan-nāmni-when whose name; kīrtite-is chanted; vā-or; śrute-heard; api-and; vā-or; pāpinaḥ-sinners; api-even; viśuddhāḥ-pure; syuḥ-become; śuddhā-pure; mokṣam-liberation; avāpnuyuḥ-attain.

In the Nārada Purāṇa it is said:

"Even sinners who somehow chant or hear Lord Viṣṇu's holy names become purified and attain liberation."

Text 423

bhārata-vibhāge

prāṇa-prāyana-pātheyaṁ
saṁsāra-vyādhi-bheṣajam
duḥkha-soka-paritrāṇaṁ
harir ity akṣara-dvayam

bhārata-vibhāge-in the Bhārata-vibhāga; prāṇa-prāyana-for death; pātheyam-the cure; saṁsāra-vyādhi-for the disease of repeated birth and death; bheṣajam-the medicine; duḥkha-soka-paritrāṇam-protecting from grief and suffering; hariḥ-Hari; iti-thus; akṣara-dvayam-the two syllables.

In the Bhārata-vibhāga it is said:

"The two syllables Ha-ri are a medicine to cure birth, death, grief, and a host of sufferings."

Text 424

nāradīye

navyaṁ navyaṁ nāmadheyaṁ murārer
yad yac caitad geya-pīyūṣa-puṣṭam
ye gāyanti tyakta-lajjāḥ sa-harṣaṁ
jīvan-muktāḥ saṁśayo nāsti tatra

nāradīye-In the Nārada Purāṇa; navyam-newer; navyam-and newer; nāmadheyam-the name; murāreḥ-of Lord Kṛṣṇa; yat-what; yac-what; ca-and; etat-this; geya-to be sung; pīyūṣa-nectar; puṣṭam-nourished; ye-who; gāyanti-sing; tyakta-lajjāḥ-free from embarrassment; sa-harṣam-happily; jīvan-while living; muktāḥ-liberated; saṁśayaḥ-dount; na-not; asti-is; tatra-there.

In the Nārada Purāṇa it is said:

"The nectar names of Lord Kṛṣṇa are always new and fresh. Whoever chants them becomes free of the embarrassment of material

Text 425

prathamā-skandhe

āpannaṁ saṁsritiṁ ghorāṁ
yan-nāma vivaśo gṛṇan
tataḥ sadyo vimucyeta
yad bibheti svayaṁ bhayam

prathamā-skandhe-in the First Canto; āpannam-being entangles; saṁsritim-in the hurdle of birth and death; ghorām-too complicatd; yat-what; nāma-the absolute name; vivaśaḥ-unconsciously; grṇan-chanting; tataḥ-from that; sadyaḥ-at once; vimucyeta-gets freedom; yat-that which; bibheti-fears; svayam-personally; bhayam-fear itself.

In Śrīmad-Bhāgavatam (1.1.14) it is said:

"Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified."*

Text 426

tṛtīye brahma-stutau

yasyāvatāra-guṇa-karma-viḍambanāni
nāmāni ye 'su-vigame vivaśā gṛṇanti
te 'neka-janma-śamalaṁ sahasaiva hitvā
samyāty apāvṛtāmṛtaṁ tam ajaṁ prāpadye

tṛtīye-in the Third Cant; brahma-stutau-in the prayers of Brahmā; yasya-whose; avatāra-incarnations; guṇa-transcendental qualities; karma-activities; viḍambanāni-all mysterious; nāmāni-transcendental names; ye-those; asu-vigame-while quitting this life; vivaśā-automatically; gṛṇanti-invoke; te-they; aneka-many; janma-births; śamalam-accumulated sins; sahasā-immediately; eva-certainly; hitvā-giving up; samyāti-obtain; apāvṛta-open; amṛtam-immortality; tam-Him; ajam-the unborn; prāpadye-I take shelter.

In Śrīmad-Bhāgavatam (3.9.15) it is said;

"Let me take shelter of the lotus feet of Him whose incarnations, qualities, and activities are mysterious imitations of

worldly affairs. One who invokes His transcendental names, even unconsciously, at the time he quits his life, is certainly washed immediately of the sins of many, many births and attains Him without fail."*

Text 427

ṣaṣṭhe

etāvatālam agha-nirharaṇāya puṁsāṁ
    saṅkīrtanaṁ bhagavato guṇa-karma-nāmnām
vikrusya putram aghavān yad ajāmilo 'pi
    nārāyaṇeti mriyamāṇa ihāya muktim

ṣaṣṭhe-in the Sixth Canto; etāvatā-with this much; alam-sufficient; agha-nirharaṇāya-for taking away the reactions of sinful activities; puṁsām-of human beings; saṅkīrtanam-the congregational chanting; bhagavataḥ-of the Supreme Personality of Godhead; guṇa-of the transcendental qualities; karma-nāmnām-and of His namess according to His activities and pastimes; vikrusya-crying to without offense; putram-His son; aghavān-the sinful; yat-since; ajāmilo 'pi-even Ajamila; nārāyaṇa-the Lord's name Nārāyaṇa; iti-thus; mriyamāṇa-dying; ihāya-achieved; muktim-liberation.

In Śrīmad-Bhāgavatam (6.3.24) it is said:

"Therefore it should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord and chanting of His qualities and activities. This is the only process recommended for relief from sinful reactions. Even if one chants the holy name of the Lord with improper pronunciation, he will achieve relief from material bondage if he chants without offenses. Ajāmila, for example, was extremely sinful, but while dying he merely chanted the holy name, and although calling his son, he achieved complete liberation because he remembered the name of Nārāyaṇa."*

Text 428

śrī-vaikuṇṭhaloka-prāpakatvam

uktaṁ ca laiṅge śrī-nāradaṁ prati śrī-śivena

vrajaṁs tiṣṭhan svapann aśnan
    śvasan vākya-prapūraṇe
nāma-saṅkīrtanaṁ viṣṇor
    helayā kali-mardanam
kṛtvā svarūpatāṁ yāti
    bhakti-yuktaṁ paraṁ vrajet

śrī-vaikuṇṭhaloka-prāpakatvam-the attainment of Śrī Vaikuṇṭhaloka; uktam-said; ca-and; laiṅge-in the Linga Purāṇa; śrī-nāradam-Śrī Nārada; prati-to; śrī-śivena-by Lord Śiva; vrajan-walking; tiṣṭhan-sitting; svapann-sleeping; aśnan-eating; śvasan-breating; vākya-of words; prapūraṇe-in the abundance; nāma-saṅkīrtanam-chanting the holuy name; viṣṇoḥ-of Lord Viṣṇu; helayā-with contempt; kali-mardanam-the defeat of Kali-yuga; kṛtvā-doing; svarūpatām-his original spiritual form; yāti-attains; bhakti-yuktam-with devotion; param-to the supreme abode; vrajet-goes.

The Holy Name Takes One to Śrī Vaikuṇṭhaloka

In the Liṅga Purāṇa, Lord Śiva tells Śrī Nārada Muni:

"A person who, while walking, sitting, sleeping, eating, and breathing, always chants, even casually or disrespectfully, the holy names of Lord Viṣṇu, defeats the age of Kali, regains his original spiritual form, becomes a great devotee, and goes to the spiritual world."

Texts 429 and 430

nāradīye śrī-brahmaṇā

brāhmaṇaḥ śvapacīṁ bhuñjan

viśeṣena rajasvalām
aśnāti surayā pakvaṁ
maraṇe harim uccaran

abhakṣyāgamyayor jātaṁ
vihayāghaugha-sañcayam
prayāti viṣṇu-sālokyaṁ
vimukto bhava-bandhanaiḥ

nāradīye-in the Narada Purāṇa; śrī-brahmaṇā-by Lord Brahmā; brāhmaṇaḥ-a brāhmaṇa; śvapacīm-a deogeater woman; bhuñjan-enjoying; viśeṣena-sepcifically; rajasvalām-a woman in her menstrual period; aśnāti-eats; surayā-with wine; pakvam-cooked; maraṇe-in death; harim-Lord Hari; uccaran-calling out; abhakṣya-what should not be eaten; agamyayoḥ-who should not be enjoyed; jātam-born; vihaya-abandoning; agha-of sins; augha-sañcayam-a flood; prayāti-attains; viṣṇu-sālokyam-residence on the same planet as Lord Viṣṇu; vimuktaḥ-liberated; bhava-bandhanaiḥ-from the bonds of repeated birth and death.

In the Nārada Purāṇa, Lord Brahmā explains:

"A brāhmaṇa who enjoys with a dogeater women, even during her period, and who drinks wine and eats what should not be eaten, but who at the moment of death calls out the holy name of Lord Hari, becomes free from the great flood his many sins. Free from the bonds of birth and death, he goes to the world of Lord Viṣṇu."

Text 431

bṛhan-nāradīye śukraṁ prati śrī-balinā

jihvāgre vartate yasya
harir ity akṣara-dvayam
viṣṇor lokam avāpnoti
punar-āvṛtti-durlabham

ue; vartate-is; yasya-of whom; hariḥ-Hari; iti-thus; akṣara-dvayam-two syllable; viṣṇoḥ-of Lord Viṣṇu; lokam-to the world; avāpnoti-attains; punar-āvṛtti-return; durlabham-rare.

In the Nārada Purāṇa, King Bali tells Śukrācārya:

"A person who keeps the two syllables Ha-ri on the tip of his tongue goes to the world of Lord Viṣṇu, from which almost no one ever returns."

Text 432

pādme

yatra tatra sthito vāpi
kṛṣṇa kṛṣṇeti kīrtayet
sarva-pāpa-viśuddhātmā
sa gacchet paramāṁ gatim

pādme-in the Padma Purāṇa; yatra-where; tatra-there; sthitaḥ-staying; vā-or; api-even; kṛṣṇa-Kṛṣṇa; kṛṣṇa-Kṛṣṇa; iti-thus; kīrtayet-chanting; sarva-all; pāpa-sins; viśuddha-pure; ātmā-heart; sa-he; gacchet-goes; paramām-tothe supreme; gatim-destination.

In the Padma Purāṇa it is said:

"A person who, wherever he goes, chants, `Kṛṣṇa! Kṛṣṇa!' becomes purified of all sins and goes to the supreme destination."

Text 433

tatraiva vaiśākha-māhātmye ambarīṣaṁ prati nāradena

tad eva puṇyaṁ paramaṁ pavitraṁ
    govinda-gehe gamanāya patram
tad eva loke sukṛtaika-satraṁ
    yad ucyate keśava-nāma-mātram

tatra-there; eva-ineed; vaiśākha-māhātmye-in the Vaiśākha-māhātmya; ambarīṣam-King Ambarīṣa; prati-to; nāradena-by Nārada Muni; tat-that; eva-indeed; puṇyam-piety; paramam-supreme; pavitram-pure; govinda-gehe-in the house of Lord Govinda; gamanāya-to go; patram-vehicle; tat-that; eva-indeed; loke-in the world; sukṛta-pious; eka-one; satram-gift; yat-what; ucyate-is said; keśava-nāma-mātram-simply speaking the name Keśava.

In the Padma Purāṇa, Vaiśākha-māhātmya, Nārada Muni tells King Ambarīṣa:

"A person who once speaks the name Keśava performs the most pious, pure, and saintly act, an act that will carry him to Lord Govinda's abode."

Text 434

brahma-vaivarte

evaṁ saṅgrahaṇī-putrā-
    bhidhāna-vyājato harim
samuccāryānta-kāle 'gād
    dhāma tat paramaṁ hareḥ

brahma-vaivarte-in the Brahma-vaivarta Purāṇa; evam-thus; saṅgrahaṇī-putra-of his son; ābhidhāna-vyājataḥ-by calling the name; harim-Hari; samuccārya-calling; anta-kāle-at the moment of death; agāt-went; dhāma-to the abode; tat-that; paramam-supreme; hareḥ-of Lord Hari.

In the Brahma-vaivarta Purāṇa it is said:

"A person who, even though intending only to call his son, at the time of death calls out the name of Lord Hari, goes to Lord Hari's transcendental abode.

Text 435

nārāyaṇam iti vyājād
    uccārya kaluṣāśrayaḥ
ajāmilo 'py agād dhāma
    kim uta śraddhayā gṛṇan

nārāyaṇam-Nārāyaṇa; iti-thus; vyājāt-on the pretext; uccārya-calling; kaluṣāśrayaḥ-the shelter of many sins; ajāmilaḥ-Ajāmila; api--even; agāt-went; dhāma-to the abode; kim-what?; uta-indeed; śraddhayā-with faith; gṛṇan-chanting.

"In this way the sinner Ajāmila called out the name of Lord Nārāyaṇa and went to the Lord's supreme abode. What, then, can be said of they who chant the Lord's names with faith?"

Text 436

ṣaṣṭha-skandhe

mriyamāṇo harer nāma
    gṛṇan putropacāritam
ajāmilo 'py agād dhāma
    kim uta śraddhayā gṛṇan

ṣaṣṭha-skandhe-in the Sixth Canto; mriyamāṇaḥ-at the time of death; harer nāma-the holy name of Hari; gṛṇan-chanting; putropacāritam-indicating his son; ajāmilaḥ-Ajāmila; api-even; agāt-went; dhāma-to the spiritual world; kim uta-

what to speak of; śraddhayā-with faith and love; gṛṇan-chanting.

In Śrīmad-Bhāgavatam (6.2.49) it is said:

oward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?"*

Text 437

vāmane

ye kīrtayanti varadaṁ vara-padmanābhaṁ
śaṅkhābja-cakra-śara-cāpa-gadāsi-hastam
padmālayā-vadana-paṅkaja-ṣaṭpadākṣaṁ
nūnaṁ prayānti sadanaṁ madhughātinas te

vāmane-in the Vāmana Purāṇa; ye-who; kīrtayanti-chant; varadam-the giver of boons; vara-padmanābham-whose navel is like a lotus; śaṅkha-conch; abja-lotus; cakra-disc; śara-arrows; cāpa-bow; gada-club; asi-sword; hastam-in His hand; padmālayā-of Goddess lakṣmī; vadana-face; paṅkaja-lotus; ṣaṭpada-bees; akṣam-eyes; nūnam-indeed; prayānti-go; sadanam-to the abode; madhughātinaḥ-of the killer of the demon Madhu; te-they.

In the Vāmana Purāṇa it is said:

"They who chant the holy names of Lord Nārāyaṇa, who gives benedictions, whose navel is a lotus flower, who holds a conch, lotus, disc, bow, arrow, club, and sword in His hands, who is the killer of the Madhu demon, and whose eyes are bumblebees attracted to the lotus flower of Goddess Lakṣmī's face, go to the Lord's spiritual abode."

Text 438

āṅgirasa-purāṇe

vāsudeveti manuja
uccārya bhava-bhītitaḥ
tan-muktaḥ padam āpnoti
viṣṇor eva na saṁśayaḥ

āṅgirasa-purāṇe-in the Aṅgirasa Purāṇa; vāsudeva-Vāsudeva; iti-thus; manuja-a person; uccārya-calling out; bhava-bhītitaḥ-in fearv of birth and death; tan-muktaḥ-liberated from that world; padam-to the supreme abode; āpnoti-attains; viṣṇoḥ-of Lord Viṣṇu; eva-indeed; na-no; saṁśayaḥ-doubt.

In the Aṅgirasa Purāṇa it is said:

"A person who, frightened at the prospect of taking birth again in this world, calls out, `Vāsudeva!', becomes liberated at goes to the Lord's spiritual abode. Of this there is no doubt."

Text 439

nandī-purāṇe

sarvadā sarva-kāleṣu
ye 'pi kurvanti pātakam
nāma-saṅkīrtanaṁ kṛtvā
yānti viṣṇoḥ paraṁ padam

nandī-purāṇe-in the Nandī Purāṇa; sarvadā-in every way; sarva-kāleṣu-at all times; ye-who; api-indeed; kurvanti-do; pātakam-sin; nāma-saṅkīrtanam-chanting the holy names; kṛtvā-doing; yānti-go; viṣṇoḥ-of Lord v; param-to the supreme; padam-abode.

In the Nandī Purāṇa it is said:

"They who, although again and again committing every kind of sin, somehow chant the holy names of the Lord, will go to Lord Viṣṇu's spiritual abode."

Text 440

viśeṣataḥ kalau

dvādaśa-skandhe

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgo paraṁ vrajet

viśeṣataḥ-specifically; kalau-in the age of Kali; dvādaśa-skandhe-in the Twelfth Canto; kaleḥ-of the age of Kali; doṣa-nidhe-ijn the ocean of faults; rājann-O king; asti-there is; hi-certainly; ekaḥ-one; mahān-very great; guṇaḥ-good quality; kīrtanāt-by chanting; eva-certainly; kṛṣṇasya-of the holy name of Kṛṣṇa; mukta-saṅgaḥ-liberated from material bondage; param-to the transcendental kingdom; vrajet-one can go.

This Is Especially So in the Kali-yuga

In Śrīmad-Bhāgavatam (12.3.51) it is said:

"My dear king, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom."*

Text 441

gāruḍe ambarīṣaṁ prati śrī-śukena

yadīcchasi paraṁ jñānaṁ
jñānād yat paramaṁ padam
tad-ādareṇa rājendra
kuru govinda-kīrtanam

gāruḍe-in the Garuḍa Purāṇa; ambarīṣam-King Ambarīṣa; prati-to; śrī-śukena-by Śrī Śuka; yadi-if; a[98]cchasi-you desire; param-transcendental; jñānam-knowledge; jñānāt-than knowledge; yat-what; paramam-supreme; padam-abode; tad-ādareṇa-with respect; rājendra-O king; kuru-do; govinda-kīrtanam-the chanting of Lord Govinda's holy names.

In the Garuḍa Purāṇa, Śrī Śukadeva Gosvāmī tells King Ambarīṣa:

"O king, if you desire spiritual knowledge and the spiritual world, then you should respectfully chant Lord Govinda's holy names."

Text 442

śrī-bhagavat-prīṇanatvaṁ

vārāhe

vāsudevasya saṅkīrtya
surāpo vyādhito 'pi vā
mukto jayeta niyataṁ
mahā-viṣṇuḥ prasīdati

śrī-bhagavat-prīṇanatvam-pleasing to the Supreme Personality of Godhead; vārāhe-in the Varāha Purāṇa; vāsudevasya-of Lord Vāsudeva; saṅkīrtya-glorifying; surāpaḥ-a drunkard; vyādhitaḥ-diseased; api-and; vā-or; muktaḥ-liberated; jayeta-is

born; niyatam-always; mahā-viṣṇuḥ-Lord Viṣṇu; prasīdati-is pleased.

Chanting the Holy name Pleases the Supreme Personality of Godhead

In the Varāha Purāṇa it is said:

"A drunkard or a person tormented with disease who chants the holy names of the Lord becomes liberated. Lord Viṣṇu is pleased with with him."

Text 443

bṛhan-nāradīye

nāma-saṅkīrtanaṁ viṣṇoḥ
kṣut-tṛṭ-praskhalitādiṣu
karoti satataṁ vipras
tasya prīto hy adhokṣajaḥ

ṛṭ-and thirst; praskhalita-stumbling; ādiṣu-beginning with; karoti-does; satatam-always; vipraḥ-a brāhmaṇa; tasya-with him; prītaḥ-pleased; hi-indeed; adhokṣajaḥ-the Supreme Personality of Godhead.

In the Nārada Purāṇa it is said:

"The Supreme Personality of Godhead is pleased with a brāhmaṇa who, even though stumbling with hunger and thirst, again and again chants His holy names."

Text 444

viṣṇu-dharmottare

nāma-saṅkīrtanaṁ viṣṇoḥ
kṣut-tṛṭ-praskhalitādiṣu
yaḥ karoti mahā-bhāga
tasya tuṣyati keśavaḥ

viṣṇu-dharmottare-In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; nāma-saṅkīrtanam-chanting the holy names; viṣṇoḥ-of Lord Viṣṇu; kṣut-tṛṭ-with hunger and thirst; praskhalitādiṣu-in trembling; yaḥ-who; karoti-does; mahā-bhāga-O very fortunare one; tasya-with Him; tuṣyati-pleased; keśavaḥ-is Lord Kṛṣṇa.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"O fortunate one, Lord Kṛṣṇa is pleased with a person who, even though stumbling with hunger and thirst, again and again chants His holy names."

Text 445

atha śrī-bhagavad-vaśī-kāritvaṁ

mahābhārate śrī-bhagavad-vākyam

ṛṇam etat pravṛddhaṁ me
hṛdayān nāpasarpati
yad govindeti cukrośa
kṛṣṇā māṁ dūra-vāsinaṁ

atha-now; śrī-bhagavat-the Supreme Personality of Godhead; vaśī-kāritvam-bringing under control; mahābhārate-in trhe Mahābhārata; śrī-bhagavad-vākyam-the words of ther Supreme Personality of Godhead; ṛṇam-debt; etat-this;

pravṛddham-increased; me-of Me; hṛdayān-the heart; na-not; apasarpati-leaves; yat-what; govinda-Govinda!; itithus; cukrośa-cries out; kṛṣṇā-Draupadī; mām-Me; dūra-vāsinam-far away.

By Chanting the Holy Names One Conquers the Supreme Personality of Godhead

In the Mahābhārata, the Supreme Personality of Godhead explains:

"Even though I was far away, when Draupadī cried out, `O Govinda!' a great debt entered My heart and refused to leave."

Text 446

ādi-purāṇe śrī-kṛṣṇārjuna-samvāde

gatvā ca mama nāmāni
nartayen mama sannidhau
idaṁ bravīmi te satyaṁ
krīto 'haṁ tena cārjuna

ādi-purāṇe-in the Adi Purāṇa; śrī-kṛṣṇārjuna-samvāde-in a conversation of Lord Kṛṣṇa and Arjuna; gatvā-going; ca-and; mama-My; nāmāni-names; nartayet-cause to dance; mama-Me; sannidhau-near; idam-this; bravīmi-I say; te-to you; satyam-the truth; krītaḥ-purchased; aham-I am; tena-by him; ca-and; arjuna-O Arjuna.

In the Adi Purāṇa, Lord Kṛṣṇa tells Arjuna:

"O Arjuna, I tell you the truth: He purchases Me who makes My name dance on his tongue.

Text 447

gatvā ca mama nāmāni
rudanti mama sannidhau
teṣām ahaṁ parikrīto
nānya-krīto janārdanaḥ

gatvā-going; ca-and; mama-My; nāmāni-names; rudanti-calls; mama-of Me; sannidhau-in the presence; teṣām-of them; aham-I; parikrītaḥ-purchased; na-and; anya-in another way; krītaḥ-purchased; janārdanaḥ-Lord Kṛṣṇa.

"He purchases Me who calls out My name. There is no other price to purchase Me."

Text 448

evaṁ śrutvā ca mama nāmāni. ity-ādi.

evam-thus; śrutvā-hearing; ca-and; mama-My; nāmāni-names; ity-ādi-in the passage beginning with these words.

The Lord also says:

"He purchases me who hears My names."

Text 449

viṣṇu-dharme prahlādena

jitaṁ tena jitaṁ tena
jitaṁ teneti niścitam
jihvāgre vartate yasya
harir ity akṣara-dvayam

viṣṇu-dharme-in the Viṣṇu-dharma Purāṇa; prahlādena-by Prahlāda Mahārāja; jitam-conquered; tena-by him; jitam-conquered; tena-by him; jitam-conquered; tena-by him; iti-thus; niścitam-indeed; jihvā-of the tongue; agre-on the tip; vartate-stays; yasya-of whom; hariḥ-ha-ri; iti-thus; akṣara-dvayam-the two syllables.

In the Viṣṇu-dharma Purāṇa, Prahlāda Mahārāja proclaims:

"He is conquered! He is conquered! He is conquered! Lord Kṛṣṇa is conquered by one who keeps the two syllables Ha-ri on the tip of his tongue."

Text 450

svataḥ parama-puruṣārthatvaṁ

skānde kāśī-khaṇḍe pādme ca vaīkṣakha-māhātmye

idam eva hi maṅgalyaṁ
etad eva dhanārjanam
jīvitasya phalaṁ caitad
yad dāmodara-kīrtanam

svataḥ-itself; parama-puruṣārthatvam-the supreme goal of life; skānde-in the Saknda Purāṇa; kāśī-khaṇḍe-in the Kasi-khanda; pādme-in the Padma Purāṇa; ca-and; vaiśākha-māhātmye-in the Vaiśākha-māhātmya; idam-this; eva-indeed; hi-certainly; maṅgalyam-auspiciousness; etat-this; eva-indeed; dhanārjanam-wealth; jīvitasya-of life; phalam-the result; ca-and; etat-this; yat-what; dāmodara-kīrtanam-chanting the holy names of Lord Kṛṣṇa.

Chanting the Holy Name Is the Supreme Goal of Life

In the Skanda Purāṇa Kāśī-khaṇḍa, and in the Padma Purāṇa Vaiśākha-māhātmya it is said:

"Chanting Lord Dāmodara's holy names is the supreme auspiciousness, the supreme wealth, the supreme goal of life."

Text 451

prabhāsa-khaṇḍe

madhura-madhuram etaṁ maṅgalaṁ maṅgalanaṁ
sakala-nigama-vallī-sat-phalaṁ cit-svarūpam
sakṛd api parigītaṁ śraddhayā helayā vā
bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma

prabhāsa-khaṇḍe-in the Prabhāsa-khaṇḍa; madhura-madhuram-most sweet; etam-thus; maṅgalam-auspicious; maṅgalanam-of the auspicious; sakala-nigama-vallī-of the vine of all the Vedas; sat-phalam-the transcendental fruit; cit-svarūpam-spiritual; sakṛt-once; api-even; parigītam-chanted; śraddhayā-with faith; helayā-with contempt; vā-or; bhṛgu-vara-O best of the Bhrgus; nara-mātram-a person; tārayet-delivers; kṛṣṇa-nāma-the name of Lord Kṛṣṇa.

In the Prabhāsa-khaṇḍa it is said:

"Lord Kṛṣṇa's name is the sweetest of sweet things, the most auspicious of auspicious things, the transcendental fruit of the vine of all Vedic literature. O best of the Bhrgus, chanted even once, either with faith or contempt, it delivers the chanter."

Text 452

viṣṇu-rahasye viṣṇu-dharmottare ca

etad eva paraṁ jñānaṁ
etad eva paraṁ tapaḥ
etad eva paraṁ tattvaṁ
vāsudevasya kīrtanam

viṣṇu-rahasye-in the Viṣṇu-rahasya; viṣṇu-dharmottare-in ther Viṣṇu-dharma Purāṇa, Uttara-khanda; ca-and; etat-this; eva-indeed; param-supreme; jñānam-knowledge; etat-this; eva-indeed; param-supreme; tapaḥ-austerity; etat-this; eva-indeed; param-supreme; tattvam-truth; vāsudevasya-of Lord Vāsudeva; kīrtanam-the chanting of the holy names.

In the Viṣṇu-rahasya and the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

"Chanting Lord Vāsudeva's holy names is the supreme knowledge, the supreme austerity, the supreme truth."

Text 453

bhakti-prakāreṣu sraiṣṭhyaṁ

viṣṇu-cintāmaṇu śrī-śivomā-samvāde

aghacchit-smaraṇaṁ viṣṇor
bahv-āyāsena sādhyate
auṣṭha-spandana-mātreṇa
kīrtanaṁ tu tato varam

; śrī-śivomā-samvāde-in a conversation of Lord Śiva and Goddess Umā; aghacchit-smaraṇam-the remembering of Lord Kṛṣṇa; viṣṇoḥ-of Lord Viṣṇu; bahv-āyāsena-with great endeavor; sādhyate-is attained; auṣṭha-spandana-mātreṇa-simply by moving the lips; kīrtanam-chanting; tu-indeed; tataḥ-from that; varam-the best.

Of The Various Activities of Devotional Service, Chanting the Holy Name is the Best

In the Viṣṇu-cintāmaṇi, Lord Śiva tells Goddess Umā:

"With a great struggle it is possible to meditate on Lord Kṛṣṇa. However, simply by moving the lips one can easily chant Lord Kṛṣṇa's holy name. For this reason chanting the Lord's name is more effective than trying to meditate on Him."

Text 454

anyatra ca

yena janma-śataiḥ pūrvaṁ
vāsudevaḥ samarcitaḥ
tan-mukhe hari-nāmāni
sadā tiṣṭhanti bhārata

anyatra-in another place; ca-and; yena-by one whom; janma-śataiḥ-in a hundred births; pūrvam-before; vāsudevaḥ-Lord Vāsudeva; samarcitaḥ-worshiped; tan-mukhe-in his mouth; hari-nāmāni-the names of Lord Kṛṣṇa; sadā-always; tiṣṭhanti-stay; bhārata-O descendent of Bharata.

In another scripture it is said:

"O descendent of Bharata, only in the mouth of one who in a hundred pervious births worshiped the Lord will the holy names of Lord Kṛṣṇa always stay."

Text 455

viśeṣataḥ kalau rahasye

yad abhyarcya hariṁ bhaktyā
kṛte kratu-śatair api
phalaṁ prāpnoty avikalaṁ
kalau govinda-kīrtanāt

viśeṣataḥ-specifically; kalau-in the kali-yuga; rahasye-in trhe Viṣṇu-rahasya; yat-what; abhyarcya-worshiping; harim-Lord Kṛṣṇa; bhaktyā-with devotion; kṛte-in Satya-yuga; kratu-śataiḥ-with a hundred yajnas; api-even; phalam-the result; prāpnoti-attains; avikalam-complete; kalau-in kali-yuga; govinda-kīrtanāt-by chanting the holy names of Lord Govinda.

This is Especially True in the Kali-yuga

In the Viṣṇu-rahasya it is said:

"the same result obtained in the Satya-yuga by worshiping the Lord with a hundred yajñas is obtained in the Kali-yuga simply by chanting Lord Govinda's holy names."

Text 456

viṣṇu-purāṇe

dhyāyan kṛte yajan yajñais
tretāyāṁ dvāpare 'rcayan
yad āpnoti tad āpnoti
kalau saṅkīrtya keśavam

viṣṇu-purāṇe-in the Viṣṇu Purāṇa; dhyāyan-meditating; kṛte-in the Satya-yuga; yajan-worshiping; yajñaiḥ-with the performance of great sacrifices; tretāyām-in the Treta-yuga; dvāpare-in the Dvapara-yuga; arcayan-worshiping the lotus feet; yat-whatever; āpnoti-is achieved; tat-that; āpnoti-is achieved; kalau-in the age of Kali; saṅkīrtya-simply by chanting; keśavam-the pastimes and qualities of Lord Keśava.

In the Viṣṇu Purāṇa (6.2.17) it is said:

"Whatever is achieved by meditation in Satya-yuga, by the performance of yajña in Tretā-yuga, or by the worship of Kṛṣṇa's lotus feet in Dvāpara-yuga, is also obtained in the age of Kali simply by chanting and glorifying Lord Keśava."*

Text 457

dvādaśa-skandhe

kṛte yad dhyāyato viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt

dvādaśa-skandhe-in the Twelfth canto; kṛte-in the Satya-yuga; yat-which; dhyāyataḥ-from meditation; viṣṇum-on Lord Viṣṇu; tretāyām-in the Treta-yuga; yajataḥ-from worshiping; makhaiḥ-by performing sacrifices; dvāpare-in trhe age of Dvapara; paricaryāyām-by worshiping the lotus feet of Lord Kṛṣṇa; kalau-in the age of Kali; tat-that same result (can be achieved); hari-kīrtanāt-simply by chanting the Hare Kṛṣṇa mahā-mantra.

In Śrīmad-Bhāgavatam (12.3.52) it is said:

"Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-

Text 458

ekādaśe

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
saṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

ekādaśe-in the Eleventh Canto; kṛṣṇa-varṇam- repeating the syllables Kṛṣṇa; tviṣā-with a luster; akṛṣṇam-not black

(golden); sa-aṅga-with associates; upāṅga-servitors; astra-weapons; pārṣadam-confidential companions; yajñaiḥ-by sacrifice; saṅkīrtana-prāyaiḥ-consisting chiefly of congregational chanting; yajanti-they worship; hi-certainly; su-medhasaḥ-intelligent persons.

In Śrīmad-Bhāgavatam (11.5.32) it is said:

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons, and confidential companions."*

Text 459

skānde ca

mahā-bhagavatā nityaṁ
kalau kurvanti kīrtanam

skānde-in the Skanda Purāṇa; ca-and; mahā-bhagavatā-great devotees; nityam-always; kalau-in kali-yuga; kurvanti-perform; kīrtanam-chanting.

In the Skanda Purāṇa it is said:

"In the Kali-yuga, great devotees always chant the Lord's holy names."

Text 460

bṛhan-nāradīye nāradoktaṁ

harer nāmaiva nāmaiva
nāmaiva mama jīvanam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

bṛhan-nāradīye-in the Narada Purāṇa; nāradoktam-the words of Narada Muni; hareḥ-of Lord Hari; nāma-the name; eva-certainly;; eva-certainly; na-not; asti-is; eva -certainly; na-not; asti-is; eva-certainly; gatiḥ-way; anyathā-another.

In the Nārada Purāṇa, Śrī Nārada Muni explains:

"In this age of quarrel and hypocrisy, the holy name of the Lord is my very life. In this age the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way."

Text 461

ata evoktaṁ

sakṛd uccārayanty eva
harer nāma cid-ātmakam
phalaṁ nāsya kṣamo vaktuṁ
sahasra-vadano vidhiḥ

ata eva-therefore; uktam-said; sakṛt-omce; uccārayanti-chants; eva-indeed; hareḥ-of Lord Kṛṣṇa; nāma-the name; cid-ātmakam-spiritual; phalam-result; na-not; asya-of it; kṣamaḥ-able; vaktum-to describe; sahasra-vadanaḥ-with a thousand mouths; vidhiḥ-Brahmā.

It is also said:

"Neither Brahmā nor Śeṣa are able to describe the great result earned by a person who once says the holy name of Lord Kṛṣṇa."

Text 462

padmottara-khaṇḍe śrī-rāmāṣṭottara-śata-nāma-stotre śrī-śivena

rakārādīni nāmāni
śṛṇvato devi jāyate
prītir me manaso nityaṁ
rāma-nāma-viśaṅkayā

padmottara-khaṇḍe-in the Padma Purāṇa, Uttara-khaṇḍa; śrī-rāmāṣṭottara-śata-nāma-stotre-in the 108 names of Lord Rāma; śrī-śivena-by Lord Śiva; rakārādīni-beginning with the letter R; nāmāni-names; śṛṇvataḥ-hearing; devi-O goddess; jāyate-is born; prītiḥ-love; me-of me; manasaḥ-of the heart; nityam-eternal; rāma-nāma-for the name of Lord Rāma; viśaṅkayā-with worry.

In the Padma Purāṇa, Uttara-khaṇḍa, in the one hundred and eight holy names of Lord Rāma, Lord Śiva says:

"O goddess, when it hears the holy name of Lord Rāma, which begins with the letter R, my heart becomes so overcome with bli

Text 463

vaiṣṇava-cintāmaṇau ca

īśo 'haṁ sarva-jagatāṁ
nāmnāṁ viṣṇor hi jāpakaḥ
satyaṁ satyaṁ vadāmy eṣa
harer nāma gatir nṛṇām

vaiṣṇava-cintāmaṇau-in the Vaiṣṇava-cintāmaṇi; ca-and; īśaḥ-controller; aham-I; sarva-jagatām-of all the universes; nāmnām-of the names; viṣṇoḥ-of Lord Viṣṇu; hi-and; jāpakaḥ-the chanter; satyam-truth; satyam-truth; vadāmi-I speak; eṣa-the; hareḥ-of Lord Kṛṣṇa; nāma-name; gatiḥ-the goal; nṛṇām-of human beings.

In the Vaiṣṇava-cintāmaṇi it is said:

"Although I am the master of all the worlds, I still chant the holy names of Lord Viṣṇu. I tell you the truth, the absolute truth: The holy name of Lord Hari is the shelter of everyone."

Text 464

ādi-purāṇe ca śrī-kṛṣṇārjuna-samvāde

śraddhayā helayā nāma
raṭanti mama jantavaḥ
teṣāṁ nāma sadā pārtha
vartate hṛdaye mama

ādi-purāṇe-in the Adi Purāṇa; ca-and; śrī-kṛṣṇārjuna-samvāde-in a conbversation of Lord Kṛṣṇa and Arjuna; śraddhayā-with faith; helayā-with contempt; nāma-the holy name; raṭanti-chant; mama-of Me; jantavaḥ-persons; teṣām-of them; nāma-the name; sadā-always; pārtha-O Arjuna; vartate-is; hṛdaye-in the heart; mama-of Me.

In the Adi Purāṇa, Lord Kṛṣṇa tells Arjuna:

"In My heart always stay the names of they who, either with faith or with contempt, chant My name.

Text 465

na nāma-sadṛśaṁ jñānaṁ
na nāma-sadṛśaṁ vrataṁ
na nāma-sadṛśaṁ dhyānaṁ
na nāma-sadṛśaṁ phalam

m-like the name; dhyānam-meditation; na-not; nāma-sadṛśam-like the name; phalam-result.

"No knowledge is like My holy name. No vow is like My holy name. No meditation is like My holy name. No result is like My holy name.

Text 466

na nāma-sadṛśas tyāgo
na nāma-sadṛśaḥ śamaḥ
na nāma-sadṛśaṁ puṇyaṁ
na nāma-sadṛśī gatiḥ

na-not; nāma-sadṛśaḥ-like the name; tyāgaḥ-renunciation; na-not; nāma-sadṛśaḥ-like the name; śamaḥ-peace; na-not; nāma-sadṛśam-like the name; puṇyam-piety; na-not; nāma-sadṛśī-like the name; gatiḥ-shelter.

"No renunciation is like My holy name. No peace is like My holy name. No piety is like My holy name. No shelter is like My holy name.

Text 467

nāmaiva paramā muktir
nāmaiva paramā gatiḥ
nāmaiva paramā śāntir
nāmaiva paramā sthitḥ

nāmaiva paramā muktir nāmaiva paramā gatiḥ nāmaiva paramā śāntir nāmaiva paramā sthitḥ.

My holy name is the supreme liberation. My holy name is the supreme shelter. My holy name is the supreme peace. My holy name is the supreme abode.

Text 468

nāmaiva paramā bhaktir
nāmaiva paramā matiḥ
nāmaiva paramā prītir
nāmaiva paramā smṛtiḥ

nāma-name; eva-indeed; paramā-supreme; bhaktiḥ-devotion; nāma-name; eva-indeed; paramā-supreme; matiḥ-philosophy; nāma-name; eva-indeed; paramā-supreme; prītiḥ-happiness; nāma-name; eva-indeed; paramā-supreme; smṛtiḥ-meditation.

"My holy name is the supreme devotion. My holy name is the supreme philosophy. My holy name is the supreme happiness. My holy name is the supreme meditation.

Text 469

nāmaiva kāraṇaṁ jantor
nāmaiva prabhur eva ca
nāmaiva paramārādhyo
nāmaiva paramo guruḥ

nāma-the name; eva-indeed; kāraṇam-the cause; jantor -of the living entity; nāma-the name; eva-indeed; prabhuḥ-the master; eva-indeed; ca-and; nāma-thr name; eva-indeed; parama-the supreme; ārādhyaḥ-object of worship; nāma-the name; eva-indeed; paramaḥ-the supreme; guruḥ-spiritual master.

"My holy name is the father of all living entities. My holy name is the supreme master. My holy name is the supreme object of worship. My holy name is the supreme teacher."

Text 470

kiṁ ca

nāma-yuktān janān dṛṣṭva
snigdho bhavati yo naraḥ
sa yāti paramaṁ sthānaṁ
viṣṇunā saha modate

kiṁ ca-furthermore; nāma-yuktān-chanting the holy name; janān-people; dṛṣṭva-seeing; snigdhaḥ-happy; bhavati-become; yaḥ-one who; naraḥ-a person; sa-he; yāti-goes; paramam-to the supreme; sthānam-abode; viṣṇunā-Lord Viṣṇu; saha-with; modate-enjoys.

Lord Kṛṣṇa further explains:

"A person who feels happy when he sees others chant My holy name goes to the supreme abode and enjoys with Lord Viṣṇu.

Text 471

tasmān nāmāni kaunteya
bhajasva dṛḍha-mānasaḥ
nāma-yuktaḥ priyo 'smākaṁ
nāma-yukto bhavārjuna

tasmān-therefore; nāmāni-the names; kaunteya-O Arjuna; bhajasva-worship; dṛḍha-mānasaḥ-with concentration; nāma-yuktaḥ-chanting the name; priyaḥ-pleased; asmākam-of them; nāma-yuktaḥ-chanting the name; bhava-become; arjuna-O Arjuna.

"For these reasons, O Arjuna, you should worship My holy names. Chant My holy names and become friends with they who chant My names."

Text 472

atha śrī-bhagavan-nāma
japasya smaraṇasya ca
śravaṇasyāpi māhātmyaṁ
īṣād bhedād vilikhyate

atha-now; śrī-bhagavan-nāma-the holy name of the Lord; japasya-of chanting; smaraṇasya-of remembering; ca-and; śravaṇasya-of hearing; api-also; māhātmyam-the glories; īṣāt-a little; bhedāt-with divisions; vilikhyate-is written.

Now I will briefly write write about the glories of japa-chanting of the holy name and of hearing and remembering the holy name.

Text 473

viṣṇu-rahasye śrī-bhagavad-uktau

satyaṁ bravīmi manujāḥ svayam ūrdhva-bahur
    yo māṁ mukunda narasiṁha janārdaneti
jīvan japaty anu-dinaṁ maraṇe ṛṇīva
    pāsāṇa-kāṣṭha-sadṛśāya dadyāmy abhīṣṭam

viṣṇu-rahasye-in the Viṣṇu-rahasya; śrī-bhagavad-uktau-in the statement of the Supreme Personality of Godhead; satyam-the truth; bravīmi-I say; manujāḥ-O people; svayam-personally; ūrdhva-bahuḥ-with arms raised; yaḥ-one who; mām-Me; mukunda-O Mukunda; narasiṁha-O Nṛsiṁha; janārdana-O Janārdana; iti-thus; jīvan-while living; japati-chants japa; anu-dinam-every day; maraṇe-in death; ṛṇī-a debtor; iva-like; pāsāṇa-a stone; kāṣṭha-or wood; sadṛśāya-like; dadyāmi-I give; abhīṣṭam-the desire.

In the Viṣṇu-rahasya, the Supreme Personality of Godhead explains:

"O people, I raise My arms and speak to you the truth. To whoever every day, or at the time of death chants japa, calling to Me, `O Mukunda, O Narasiṁha! O Janārdana!' I become a debtor. I fulfill his desires. I give him something that makes all material things seem like a cluster of pebbles or twigs."

Text 474

kāśī-khaṇḍe agnibindu-stutau

nārāyaṇeti nara-kārṇavatāraṇeti
    dāmodareti madhuheti catur-bhujeti
viśvambhareti virajeti janārdaneti
    kvāstīha janma japatāṁ kva kṛtānta-bhītiḥ

kāśī-khaṇḍe agnibindu-stutau-in the Kāśī-khaṇḍa, Agnibindu prays: nārāyaṇa-O Nārāyaṇa; iti-thus narakārṇavatāraṇa-rescuing the living entities form the ocean of hellish life; iti-thus; dāmodara-O Dāmodara; iti-thus; madhuha-killer of Madhu; iti-thus; catur-bhuja-four-armed; iti-thus; viśvambhara-maintianer of the universes; iti-thus; vriraja-pure; iti-thus; kva-where?; asti-is

In the Kāśī-khaṇḍa, Agnibindu prays:

"For one who on japa-beads chants, `Nārāyaṇa! Narakārṇavatāraṇa! Dāmodara! Madhuha! Catur-bhuja! Viśvambhara! Viraja! Janārdana!' where is the fear of death? Where is the chance for another birth?"

Text 475

pādme vaiśākha-māhātmye yama-brāhmaṇa-samvāde

vāsudeva-japāsaktān
    api pāpa-kṛto janān
nopasarpanti vai vighnā
    yama-dūtāś ca dāruṇāḥ

pādme vaiśākha-māhātmye-in the Padma Purāṇa, Vaiśākha-māhātmya; yama-brāhmaṇa-samvāde-Yamarāja tells a brāhmaṇa; vāsudeva-of Lord Kṛṣṇa; japa-chanting japa; āsaktān-attached; api-also; pāpa-kṛtaḥ-sinner; janān-persons; na-not; upasarpanti-approach; vai-indeed; vighnā-obstacles; yama-dūtāḥ-messengers of Yama; ca-and; dāruṇāḥ-fearsome.

In the Padma Purāṇa, Vaiśākha-māhātmya, Yamarāja tells a brāhmaṇa:

"Neither obstacles nor the messengers of Yamarāja will approach even sinners who are attached to chanting Lord Kṛṣṇa's names on japa beads."

Text 476

bṛhad-vaiṣṇava-purāṇe

kva nāka-pṛṣṭha-gamanaṁ
    punar āvṛtti-lakṣaṇam

kva japo vāsudeveti
mukti-bījam anuttamam

bṛhad-vaiṣṇava-purāṇe-in the Viṣṇu Purāṇa; kva-where?; nāka-pṛṣṭha-gamanam-going to the sky; punaḥ-again; āvṛtti-return; lakṣaṇam-nature; kva-where?; japaḥ-japa; vāsudeveti-the names of Lord Kṛṣṇa; mukti-bījam-the seed of libreation; anuttamam-peerless.

In the Viṣṇu Purāṇa it is said:

"What happens to a person who travels to Svargaloka? Eventually he must return to the earth. What happens to a person who on japa beads chants the holy names of Lord Kṛṣṇa? He attains the peerless seed of liberation."

Text 477

śrī-nāma-smaraṇa-māhātmyam

itihāsottame

svāpne 'pi nāma-smṛtir ādi-puṁsaḥ
kṣayaṁ karoty ahita-pāpa-rāśeḥ
prayatnataḥ kiṁ punar ādi-puṁsaḥ
prakīrtite nāmni janārdanasya

śrī-nāma-smaraṇa-māhātmyam-The Glory of Remembering the Holy Name; itihāsottame-in the Itihasottama; svāpne-in dream; api-even; nāma-the name; smṛtiḥ-remembering; ādi-puṁsaḥ-of the Supreme Personality of Godhead; kṣayam-destruction; karoti-does; ahita-pāpa-rāśeḥ-of a host of sins; prayatnataḥ-carefully; kim-what?; punaḥ-again; ādi-puṁsaḥ-of the Supreme Personality of Godhead; prakīrtite-glorified; nāmni-in the name; janārdanasya-of Lord Kṛṣṇa.

The Glory of Remembering the Holy Name

In the Itihāsottama it is said:

"A person who in a dream somehow remembers Lord Kṛṣṇa's holy names destroys a multitude of sins. What, then, is the fate of one who carefully chants Lord Kṛṣṇa's holy names?"

Text 478

laghu-bhāgavate

te sabhāgyā manuṣyeṣu
kṛtārthā nṛpa niścitam
smaranti ye smārayanti
harer nāma kalau yuge

laghu-bhāgavate-in the Laghu-Bhāgavata; te-they; sabhāgyā-fortunate; manuṣyeṣu-people; kṛtārthā-successful; nṛpa-O king; niścitam-indeed; smaranti-remember; ye-who; smārayanti-cause others to remember; hareḥ-of Lord Kṛṣṇa; nāma-the name; kalau yuge-in Kali-yuga.

In the Laghu-Bhāgavata it is said:

"O king, they who in Kali-yuga remember Lord Kṛṣṇa's holy names or remind others of them are very fortunate. They have attained the goal of life."

Text 479

pādme devahūti-stutau

prayāṇe cāprayāṇe ca

yan-nāma-smaraṇān nṛṇām
sadyo naśyati pāpaugho
namas tasmai cid-ātmane

pādme devahūti-stutau-in the Padma Purāṇa, Devahūti prays:; prayāṇe-in death; ca-and; aprayāṇe-not in death; ca-and; yan-nāma-whose name; smaraṇāt-by remembering; nṛṇām-of the people; sadyaḥ-at once; naśyati-deastroys; pāpaughaḥ-a flood of sins; namaḥ-obeisances; tasmai-to Him; cid-ātmane-the Supreme Personality of Godhead.

In the Padma Purāṇa, Devahūti prays:

"I offer my respectful obeisances to the Supreme Personality of Godhead. They who at the time of death, or at any other time, remember His holy names destroy a great flood of sins."

Text 480

tatraivottara-khaṇḍe

man-nāma-smaraṇād eva
pāpinam api satvaram
muktir bhavati jantūnāṁ
brahmādīnāṁ su-durlabham

tatra-there; eva-indeed; uttara-khaṇḍe-in the Uttara-khanda; man-nāma-smaraṇāt-by remembering My holt names; eva-indeed; pāpinam-sinner; api-even; satvaram-at once; muktiḥ-liberation; bhavati-is; jantūnām-of the people; brahmādīnām-beginning with Brahma; su-durlabham-rare.

In the Padma Purāṇa, Uttara-khaṇḍa, the Supreme Personality of Godhead says:

"By remembering My holy name even sinners at once attain liberation, which Brahmā and the demigods find difficult to attain."

Text 481

brahma-vaivarte

yad-anudhyāna-dāvagni-
dagdha-karma-tṛṇaḥ pumān
viśuddhaḥ paśyati vyaktaṁ
avyaktam api keśavam

brahma-vaivarte-in the Brahma-vaivarta Purāṇa; yad-anudhyāna-by meditation on whom; dāvagni-by the forest fire; dagdha-burned; karma-of karma; tṛṇaḥ-grass; pumān-a person; viśuddhaḥ-pure; paśyati-sees; vyaktam-manifested; avyaktam-unmanifested; api-even; keśavam-Lord Kṛṣṇa.

In the Brahma-vaivarta Purāṇa it is said:

ṛṣṇa's names, a person sees Lord Kṛṣṇa in manifested and unmanifested forms.

Text 482

tad asya nāma jīvasya
patitasya bhavāmbudhau
hastāvalamba-dānāya
pravīṇo nāparo hareḥ

tat-that; asya-of Him; nāma-the name; jīvasya-of the living entity; patitasya-fallen; bhavāmbudhau-in the ocean of birth and death; hastāvalamba-dānāya-extending a hand; pravīṇaḥ-expert; na-not; aparaḥ-other; hareḥ-htan Lord Kṛṣṇa.

"Lord Kṛṣṇa's holy name extends a hand to save the conditioned souls fallen in the ocean of birth and death. No one is

expert like the holy name.

Text 483

jābāli-saṁhitāyāṁ

harer nāma paraṁ japyaṁ
dhyeyaṁ geyaṁ nirantaram
kīrtanīyaṁ ca bahudhā
nirvṛtir bahudhecchatā

jābāli-saṁhitāyām-In the Jābāli-saṁhitā; hareḥ-of Lord Kṛṣṇa; nāma-the name; param-supreme; japyam-to be chanted; dhyeyam-to be remembered; geyam-to be sung; nirantaram-always; kīrtanīyam-to be glorified; ca-and; bahudhā-in many ways; nirvṛtiḥ-happiness; bahudhā-in many ways; icchatā-by one who desires.

In the Jābāli-saṁhitā it is said:

"A person who desires real happiness should again and again sing, remember, glorify, and chant on japa-beads the holy names of Lord Kṛṣṇa."

Text 484

atha śrī-bhagavan-nāma-māhātmyaṁ

bṛhan-nāradīye śrī-nāradoktau

yan-nāma-śravaṇenāpi
mahā-pātakino 'pi ye
pāvanatvaṁ prapadyante
kathaṁ stoṣyāmi khinna-dhīḥ

atha-now; śrī-bhagavan-nāma-māhātmyam-the glory of the Lord's Holy Names; bṛhan-nāradīye-in the Nārada Purāṇa; śrī-nāradoktau-in the words of Śrī Nārada; yan-nāma-śravaṇena-by hearing His names; api--also; mahā-pātakinaḥ-a great sinner; api-even; ye-

The Glory of the Lord's Holy Names

In the Nārada Purāṇa, Nārada Muni explains:

"By hearing Lord Kṛṣṇa's holy names even great sinners become purified. How can a fool like me properly glorify the Lord's holy names?"

Text 485

itihāsottame

śrutaṁ saṅkīrtitaṁ vāpi
harer āścarya-karmaṇaḥ
dahaty enāṁsi sarvāṇi
prasaṅgāt kim u bhaktitaḥ

itihāsottame-in the Itihāsottama; śrutam-heard; saṅkīrtitam-glorified; vā-or; api-also; hareḥ-of Lord Kṛṣṇa; āścarya-wonderful; karmaṇaḥ-activities; dahati-burns; enāṁsi-sins; sarvāṇi-all; prasaṅgāt-by contact; kim-what?; u-indeed; bhaktitaḥ-from devotion.

In the Itihāsottama it is said:

"Simply by accidentally touching the hearing and chanting of Lord Kṛṣṇa's wonderful names and pastimes, all sins are

at once burned away. What, then, can be said of they who earnestly glorify the Lord with devotion?"

Text 486

ṣaṣṭha-skandhe citraketūktau

na hi bhagavann aghatitam idaṁ
tvad-darśanān nṛṇām akhilāgha-kṣayaḥ
yan-nāma-sakṛc-chravaṇāt
pukkaśo 'pi pramucyate samśārāt. iti.

ṣaṣṭha-skandhe-in the Sixth Canto; citraketūktau-in the statement of King Citraketu; na-not; hi-indeed; bhagavann-O my Lord; aghatitam-not occurred; idam-this; tvat-of You; darśanāt-by seeing; nṛṇām-of all human beings; akhila-all; agha-of sins; kṣayaḥ-annihilation; yat-nāma-whose name; sakṛt-only once; śravaṇāt-by hearing; pukkaśaḥ-the lowest class, the candalas; api-also; pramucyate-is delivered samsarat-from the entaglement of material existence; iti-thus.

In Śrīmad-Bhāgavatam (6.16.44) King Citraketu prays:

of seeing You personally, merely by hearing the holy name of Your Lordship only once, even cāṇḍālas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?"*

Text 487

śrīman-nāmnāṁ ca sarveṣāṁ
māhātmyeṣu sameṣv api
kṛṣṇasyaivāvatāreṣu
viśeṣaḥ ko 'pi kasyacit

śrīman-nāmnām-of ther holy names; ca-and; sarveṣām-all; māhātmyeṣu-in the glories; sameṣv-equal; api-also; kṛṣṇasya-of Lord Kṛṣṇa; eva-indeed; avatāreṣu-in the incarnations; viśeṣaḥ-specifically; ko 'pi-something; kasyacit-of something.

All the names of the Supreme Personality of Godhead are equally glorious. However, the names of Lord Kṛṣṇa are especially glorious.

Text 488

atha viśeṣataḥ śrī-kṛṣṇāvatāra-māhātmyaṁ

brāhmaṇda-purāṇe śrī-kṛṣṇāṣṭottara-śata-nāma-māhātmye

sahasra-nāmnāṁ puṇyānāṁ
trir āvṛttya tu yat phalam
ekāvṛttya tu kṛṣṇasya
nāmaikaṁ tat prayacchati

atha-now; viśeṣataḥ-specifically; śrī-kṛṣṇāvatāra-māhātmyam-the glories of Lord Kṛṣṇa; brāhmaṇda-purāṇe-in the Brahmanada Purāṇa; śrī-kṛṣṇāṣṭottara-śata-nāma-māhātmye-in the glories of the 108 names of Lord Kṛṣṇa; sahasra-nāmnām-of one thousand names; puṇyānām-holy; trir āvṛttya-by thrice chanting; tu-but; yat-which; phalam-result; ekāvṛttya-by one repetition; tu-but; kṛṣṇasya-of Lord Kṛṣṇa; nāma-holy name; ekam-only one; tat-that result; prayacchati-gives.

The Glories of Lord Kṛṣṇa's Holy Nme

In the Brāhmaṇda Purāṇa, in the description of the glories of Lord Kṛṣṇa's one hundred and eight names, it is said:

"The pious results derived from chanting the thousand holy names of Viṣṇu three times can be attained by only one repetition of the holy name of Kṛṣṇa.*

Text 489

idaṁ kirīṭī sañjapya
jayī pāśupatāstra-bhāk
kṛṣṇasya prāṇa-bhūtaḥ san
kṛṣṇaṁ sārathim āptavān

idam-this; kirīṭī-Arjuna, who wears a crown; sañjapya-cahnting japa; jayī-victorious; pāśupatāstra-bhāk-obtaining the pasupata weapon; kṛṣṇasya-of Lord Kṛṣṇa; prāṇa-bhūtaḥ-the life-friend; san-being; kṛṣṇam-Lord Kṛṣṇa; sārathim-charioteer; āptavān-attained.

"By thus chanting the name of Lord Kṛṣṇa, Arjuna obtained the pāśupāta weapon, conquered his enemies, became Kṛṣṇa's life-friend, and made Kṛṣṇa his chariot driver.

Text 490

kim idaṁ bahunā śaṁsan
manuṣānanda-nirbharaḥ
brahmānandam avāpyante
kṛṣṇa-sāyujyam āpnuyāt

kim-what?; idam-this; bahunā-more; śaṁsan-saying; manuṣānanda-nirbharaḥ-filled with bliss; brahmānandam-spiritual bliss; avāpyante-is attained; kṛṣṇa-sāyujyam-liberation as an associate of Lord Kṛṣṇa; āpnuyāt-is attained.

"What more can be said? By chanting Lord Kṛṣṇa's holy name one become filled with bliss. One becomes a liberated associate of the Lord."

Text 491

vārāhe ca śrī-mathurā-māhātmye

tatra guhyāni nāmāni
bhaviṣyanti mama priye
puṇyāni ca pavitrāṇi
saṁsāra-cchedanāni ca

vārāhe-in the Varāha Purāṇa; ca-and; śrī-mathurā-māhātmye-in the glories of Mathurā; tatra-there; guhyāni-secret; nāmāni-names; bhaviṣyanti-will be; mama-of me; priye-O beloved; puṇyāni-sacred; ca-and; pavitrāṇi-pire; saṁsāra-cchedanāni-stopped the repetition of birth and death; ca-and.

In the Varāha Purāṇa, in the passage describing the glories of Mathurā, it is said:

"O beloved, now I will tell you of Lord Kṛṣṇa's confidential, sacred, and very pure names, which stop the repetition of birth and death."

Text 492

tatraiva viśeṣataḥ śrī-kṛṣṇeti-nāma-māhātmyaṁ

dvārakā-māhātmye prahlāda-bali-samvāde

atītāḥ puruṣāḥ sapta
bhaviṣyāś ca caturdaśa
naras tārayate sarvān
kalau kṛṣṇeti-kīrtanāt

tatra-there; eva-indeed; viśeṣataḥ-specifically; śrī-kṛṣṇeti-nāma-māhātmyam-the glories of the Name Kṛṣṇa; dvārakā-of Dvārakā; māhātmye-in the glories; prahlāda-bali-samvāde-in a conversation of Prahlāda and Bali; atītāḥ-passed; puruṣāḥ-

persons; sapta-seven; bhaviṣyāḥ-will be; ca-and; caturdaśa-fourteen; naraḥ-a person; tārayate-delivers; sarvān-all; kalau-in the age of Kali; kṛṣṇa-Kṛṣṇa; iti-thus; kīrtanāt-by chanting.

The Glories of the Name Kṛṣṇa

In the Dvārakā-māhātmya, in a conevrsation of Prahlāda and Bali, it is said:

"In Kali-yuga a person who chants the holy name Kṛṣṇa delivers seven generations of ancestors and fourteen generations of descendants.

Text 493

kṛṣṇa-kṛṣṇeti kṛṣṇeti
    svapan jāgrad vrajaṁs tathā
yo jalpati kalau nityaṁ
    kṛṣṇa-rūpī bhaved dhi saḥ

kṛṣṇa-kṛṣṇeti kṛṣṇeti-Kṛṣṇa, Kṛṣṇa, Kṛṣṇa; svapan-sleeping; jāgrat-waking; vrajaṁḥ-walking; tathā-so; yaḥ-who; jalpati-chants; kalau-in kali0yuga; nityam-always; kṛṣṇa-rūpī-a form like that of Lord Kṛṣṇa's; bhavet-becomes; hi-indeed; saḥ-he.

"Sleeping, waking, walking, or in any situation, a person who in Kali-yuga always chants, `Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!' attains a spiritual form like Lord Kṛṣṇa's."

Text 494

brahma-vaivarte

hanan brāhmaṇam atyantaṁ
    kāmo vā surāṁ piban
kṛṣṇa-kṛṣṇety aho-rātraṁ
    saṅkīrtya śucitām iyāt

brahma-vaivarte-In the Brahma-vaivarta Purāṇa; hanan-killing; brāhmaṇam-a brāhmaṇa; atyantam-greast; kāmaḥ-voluntary; vā-or; surām-liquor; piban-drinking; kṛṣṇa-kṛṣṇeti-Kṛṣṇa! Kṛṣṇa!; aho-rātram-day and night; saṅkīrtya-chanting; śucitām-purity; iyāt-attains.

In the Brahma-vaivarta Purāṇa it is said:

"Even a person who has murdered an exalted brāhmaṇa or voluntarily drunk liquor will become purified if day and night he chants: Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!"

Text 495

viṣṇu-dharme

kṛṣṇeti maṅgalaṁ nāma
    yasya vāci pravartate
bhasmī-bhavanti rājendra
    mahā-pātaka-koṭayaḥ

viṣṇu-dharme-in the Viṣṇu-dharma Purāṇa; kṛṣṇeti-Kṛṣṇa; maṅgalam-auspicious; nāma-name; yasya-of whom; vāci-in the voice; pravartate-is; bhasmī-bhavanti-becomes ashes; rājendra-O great king; mahā-pātaka-koṭayaḥ-many millions of the most terruble sins.

In the Viṣṇu-dharma Purāṇa it is said:

"O great king, many millions of the most terrible sins become at once burned to ashes for a person on whose voice the auspicious word Kṛṣṇa stays."

Text 496

narasiṁhe śrī-bhagavad-uktau

kṛṣṇa-kṛṣṇeti kṛṣṇeti
yo māṁ smarati nityaśaḥ
jalaṁ bhittvā yathā padmaṁ
narakād uddharāmy aham

narasiṁhe-in the Narasiṁha Purāṇa;; śrī-bhagavad-uktau-in the words of the Supreme Personality of Godhead; kṛṣṇa-kṛṣṇeti-Kṛṣṇa, Kṛṣṇa; kṛṣṇeti-Kṛṣṇa; yaḥ-who; mām-Me; smarati-remembers; nityaśaḥ-always; jalam-water; bhittvā-cutting; yathā-as; padmam-a lotus; narakāt-from hell; uddharāmi-I deliver; aham-I.

In the Nṛsiṁha Purāṇa, the Supreme Personality of Godhead declares:

"As a growing lotus flower breaks through the water, so I pull up from hell a person who, chanting, `Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!', always remembers Me."

Text 497

gāruḍe pādme ca

saṁsāra-sarpa-sandaṣṭaṁ
naṣṭa-ceṣṭaika-bheṣajam
kṛṣṇeti vaiṣṇavaṁ mantraṁ
śrutvā mukto bhaven naraḥ

gāruḍe-in the Garuḍa Purāṇa; pādme-ijn teh Padma Purāṇa; ca-and; saṁsāra-sarpa-sandaṣṭam-bitten by the snake of birth and death; naṣṭa-destroyed; ceṣṭa-actions; eka-one; bheṣajam-cure; kṛṣṇeti-Kṛṣṇa; vaiṣṇavam-of Lord Viṣṇu; mantram-mantra; śrutvā-hearing; muktaḥ-liberated; bhavet-becomes; naraḥ-a person.

In both the Garuḍa Purāṇa and the Padma Purāṇa it is said:

"For a person bitten by the snake of repeated birth and death, the word Kṛṣṇa is the perfect medicine. When one hears the Kṛṣṇa-mantra he becomes cured at once."

Text 498

prabhāsa-purāṇe nārada-kuśadhvaja-samvāde śrī-bhagavad-uktau

nāmnāṁ mukhyataraṁ nāma
kṛṣṇākhyaṁ me parantapa
prāyaścittam aśeṣānāṁ
pāpānāṁ mocakaṁ param

prabhāsa-purāṇe nārada-kuśadhvaja-samvāde śrī-bhagavad-uktau-in the Prabhāsa Purāṇa, during a conversation between Nārada and Kuśadhvaja, the Supreme Personality of Godhead explains; nāmnām-of names; mukhyataram-the most important; nāma-name; kṛṣṇākhyam-the name Kṛṣṇa; me-of Me; parantapa-O mighty one; prāyaścittam-atonement; aśeṣānām-of all; pāpānām-sins; mocakam-deliverer; param-great.

In the Prabhāsa Purāṇa, during a conversation between Nārada and Kuśadhvaja, the Supreme Personality of Godhead explains:

"O powerful one, My most important name is Kṛṣṇa. This name is the atonement for all sins and the the supreme granter of liberation."

Text 499

pādme

yatra yatra sthito vāpi
    kṛṣṇa-kṛṣṇeti kīrtayet
sarva-pāpa-viśuddhātmā
    sa gacchet paramāṁ gatim

pādme-in thePadma Purāṇa; yatra yatra-wherever; sthitaḥ-situated; vā-or; api-also; kṛṣṇa-kṛṣṇeti-Kṛṣṇa! Kṛṣṇa!; kīrtayet-chants; sarva-all; pāpa-sins; viśuddha-pure; ātmā-at heart; sa-he; gacchet-attains; paramām-supreme; gatim-destination.

In the Padma Purāṇa it is said:

"A person who everywhere chants, `Kṛṣṇa! Kṛṣṇa!' becomes pure at heart. He attains the supreme destination."

Text 500

viṣṇu-dharmottare śrī-kṛṣṇa-sahasra-nāma-stotre

ballavī-kānta kiṁ tais tair
    upāyaiḥ kṛṣṇa-nāma te
kintu jihvāgraga

Fifteenth Vilasa

Text 246

atha bhādra-kṛtyam

bhādre bhagavato janma-
    dine kāryo mahotsavaḥ
viśeṣeṇa mahā-pūjāṁ
    vrata-pūrṇena vaiṣṇavaiḥ

atha-now; bhādra-kṛtyam-the duties of Bhadra; bhādre-in Bhadra; bhagavataḥ-of the Supreme Personality of Godhead; janma-of ther birth; dine-the day; kāryaḥ-to be done; mahotsavaḥ-great festival; viśeṣeṇa-specifically; mahā-pūjām-great worship; vrata-pūrṇena-with a a vow fulfilled; vaiṣṇavaiḥ-by the Vaiṣṇavas.

Duties in the Month of Bhādra (August-September)

In the month of Bhādra the Vaiṣṇavas should celebrate a great festival on the birthday of the Supreme Personality of Godhead. They should perform great worship and fulfill a vow.

Text 247

atha janmāṣṭamī-vratam

sarvair avaśyaṁ kartavyaṁ
    janmāṣṭamī-vrataṁ naraiḥ
nityatvāt pāpa-hāritvāt
    sarvārtha-prāpanād api

atha-now; janmāṣṭamī-vratam-the vow of Janmāṣṭamī; sarvaiḥ-by all; avaśyam-compulsory; kartavyam-to be done; janmāṣṭamī-vratam-the vow of Janmāṣṭamī; naraiḥ-by people; nityatvāt-because of regularity; pāpa-hāritvāt-because of removing sins; sarvārtha-all benefirs; prāpanāt-because of attainment; api-also.

The Vow of Janmāṣṭamī

The vow of Janmāṣṭamī is compulsory for everyone. This is because it is a regular observance, it removes sins, and it grants all benefits.

Text 248

atha śrī-janmāṣṭamī-vratotpattiḥ

bhaviṣyottare śrī-yudhiṣṭhira uvāca

janmāṣṭamī-vrataṁ brūhi
vistāreṇa mamācyuta
kasmin kāle samutpannaṁ
kiṁ puṇyaṁ ko vidhiḥ smṛtaḥ

atha-now; śrī-janmāṣṭamī-vratotpattiḥ-the creation of the Janmāṣṭamī vow; bhaviṣyottare-in the Bhavisya Purana, Uttara-khanda; śrī-yudhiṣṭhira uvāca-Śrī Yudhiṣṭhira said; janmāṣṭamī-vratam-the vow of Janmāṣṭamī; brūhi-please tell; vistāreṇa-elaborately; mama-to me; acyuta-O infallible Lord; kasmin-at what; kāle-time; samutpannam-manifested; kim-what; puṇyam-piety; kaḥ-what; vidhiḥ-rules; smṛtaḥ-considered.

The Origin of Śrī Janmāṣṭamī

In the Bhaviṣya Purāṇa, Uttara-khaṇḍa, Śrī Yudhiṣṭhira says:

O infallible Lord, please describe to me the vow of Janmāṣṭamī in great detail. When did this vow begin? What piety does it grant? How is it performed?

Text 249

śrī-kṛṣṇa uvāca

hate kaṁsāsure duṣṭe
mathurāyāṁ yudhiṣṭhira
devakī māṁ pariṣvajya
kṛtvotsaṅge ruroda ha

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; hate-killed ; kaṁsāsure-the demon Kamsa; duṣṭe-wicked; mathurāyām-in Mathura; yudhiṣṭhira-O Yudhiṣṭhira; devakī-Devaki; mām-Me; pariṣvajya-embracing; kṛtvā-placing; utsaṅge-on the lap; ruroda-wept; ha-indeed.

Śrī Kṛṣṇa said: O Yudhiṣṭhira, after I had killed the demon Kaṁsa, Devakī embraced Me, placed Me on her lap, and wept.

Text 250

tatraiva raṅga-vāṭe sā
mañcārūḍhā janotsave
malla-yuddhe purā vṛtte
saṁstutā kukurāndhakaiḥ

tatra-there; eva-indeed; raṅga-vāte--in teh arena; sā-she; mañca-on the grandstand; ārūḍhā-high; janotsave--in the

festival; malla-yuddhe-in the wrestling; purā-before; vṛtte-done; saṁstutā-praised; kukurāndhakaiḥ-by the Kukuras and Andhakas.

When the wrestling was over she stood up in the grandstand. The Kukuras and Andhakas praised her.

Text 251

svajanair bahubhiḥ snigdhais
teṣāṁ strībhiḥ samāvṛtā
vasudevo 'pi tatraiva
vatsalyāt praruroda me
samāgamya pariṣvajya
putra putrety uvāca ha

svajanaiḥ-own people; bahubhiḥ-many; snigdhaiḥ-affectionate; teṣām-of them; strībhiḥ-by the women; samāvṛtā-surrounded; vasudevaḥ-Vasudeva; api-also; tatra-there; eva-indeed; vatsalyāt-out of parental affection; praruroda-wept; me-Me; samāgamya-approaching; pariṣvajya-embracing; putra-son!; putra-son!; iti-thus; uvāca-said; ha-indeed;.

Her affectionate kinsmen and their wives surrounded her. Vasudeva came, embraced me, said, "Son! Son!" and wept with a father's love.

Text 252

sa gadgada-svaro dino
bāṣpa-paryākulekṣaṇaḥ
balabhādraṁ ca māṁ caiva
pariṣvajyedam abravīt

sa-he; gadgada-svaraḥ-his voice choked up; dinaḥ-poor; bāṣpa-paryākulekṣaṇaḥ-his eyes filled with tears; balabhādram-Balarāma; ca-and; mām-Me; ca-and; eva-indeed; pariṣvajya-embracing; idam-this; abravīt-said.

His eyes filled with tears, he embraced Balarāma and Me. In a choked voice he said:

Text 253

adya me saphalaṁ janma
jīvitaṁ ca sujīvitam
yadu-bhābhyāṁ sutābhyāṁ me
samudbhūtaḥ samāgamaḥ

adya-today; me-of me; saphalam-fruitful; janma-birth; jīvitam-lived; ca-and; sujīvitam-well lived; yadu-bhābhyām-the two lights of the Yadus; sutābhyām-with the sons; me-of me; samudbhūtaḥ-born; samāgamaḥ-met.

Today my birth has born fruit. Today my life is lived well. Now I have met my sons, the two glories of the Yadu dynasty.

Text 254

evaṁ harṣeṇa dam-patyor
hṛṣṭaṁ sarvaṁ tadā nṛpa
praṇipatya janāḥ sarve
mām ūcus te praharṣitāḥ

evam-thus; harṣena-with joy; dam-patyoḥ-of the husband and wife; hṛṣṭam-happy; sarvam-all; tadā-then; nṛpa-O king; praṇipatya-bowing down; janāḥ-people; sarve-all; mām-to Me; ūcuḥ-said; te-they; praharṣitāḥ-happy.

O king, seeing My parents' happiness, everyone else became happy. Bowing before Me, everyone spoke these words:

Text 255

adya praharṣo hy asmākaṁ
adya jāto janārdanaḥ
adya mallāṅga-yuddhena
duṣṭaḥ kaṁso nipātitaḥ

adya-today; praharṣaḥ-happiness; hi-indeed; asmākam-of us; adya-today; jātaḥ-born; janārdanaḥ-Kṛṣṇa; adya-today; mallāṅga-yuddhena-in the wrestling battle; duṣṭaḥ-wicked; kaṁsaḥ-Kamsa; nipātitaḥ-fallen.

Today we are happy. Today Kṛṣṇa is born. Today the demon Kaṁsa has fallen in a wrestling match.

Text 256

evaṁ mahotsavaṁ dṛṣṭvā
samāje madhusūdana
prasādaḥ kriyatām asya
lokasyānyo 'pi śīghrataḥ

evam-thus; mahotsavam-a great festival; dṛṣṭvā-seeing; samāje-in the assembly; madhusūdana-O Kṛṣṇa; prasādaḥ-mercy; kriyatām-should be done; asya-of him; lokasya-of the people; anyaḥ-another; api-also; śīghrataḥ-quickly.

O Lord Kṛṣṇa, please glance at the people in this festival. Please give Your mercy to them and to others also.

Text 257

yasmin dine prasūyeta
devakī tvāṁ janārdana
tad-dinaṁ dehi vaikuṇṭha
kurmas te tatra cotsavam
samyag-bhakti-prāpannānāṁ
prasādaṁ kuru keśava

yasmin-in which; dine-day; prasūyeta-gave birth; devakī-Devcakī; tvām-to You; janārdana-O Kṛṣṇa; tad-dinam-that day; dehi-please give; vaikuṇṭha-O Lord who destroys all sufferings; kurmaḥ-we will do; te-for You; tatra-there; ca-and; utsavam-a festival; samyag-bhakti-prāpannānām-of Your sincere devotees; prasādam-mercy; kuru-please do; keśava-O Kṛṣṇa.

O Kṛṣṇa, O Lord who removes all sufferings, please give to us the day when Devakī gave birth to You. We will celebrate a festival in Your honor. O Kṛṣṇa, please be kind to Your sincere devotees.

Text 258

evam ukte janaughena
vasudevo 'pi vismitaḥ
vilokya balabhādraṁ taṁ
samprahṛṣṭa-tanūruhaḥ

evam-thus; ukte-spoken; janaughena-by the multitude of people; vasudevaḥ-Vasudeva; api-also; vismitaḥ-surprised; vilokya-seeing; balabhādram-Balarāma; tam-Him; samprahṛṣṭa-tanūruhaḥ-the hairs of his body erect in ecstasy.

Filled with wonder to hear the people speak these words, and the hairs of his body now erect in ecstasy, Vasudeva glanced at Balarāma and said:

Text 259

evam astv iti lokānāṁ
kathayasva yathā-tatham

evam-so; astv-be it; iti-thus; lokānāṁ -of the people; kathayasva-please tell; yathā-tatham-as it is.

It should be so. Please tell the people.

Text 260

tatas tāta-samādeśān
mayā janmāṣṭamī-vratam
mathurāyāṁ janaughaya
pārtha samyak prakāśitam

tataḥ-then; tāta-of father; samādeśāt-because of the instruction; mayā-by Me; janmāṣṭamī-vratam-Janmāṣṭamī; mathurāyām-in Mathurā; janaughāya-to the people; pārtha-O son of Pṛthā; samyak-properly; prakāśitam-revealed.

O son of Pṛthā, then, on My father's order, I revealed the vow of Janmāṣṭamī to the people of Mathurā.

Text 261

paurāś ca taj-janma-dinaṁ
varṣe garbhāṣṭame gate
punar janmāṣṭamīṁ lokāḥ
kurvantu brāhmaṇādayaḥ
kṣatriyā vaiśya-jātīyāḥ
śūdrā ye 'nye 'pi dharmiṇaḥ

paurāḥ-the people of the city; ca-and; taj-janma-dinam-on the borthday; varṣe-in the year; garbhāṣṭame-the eighth; gate-had come; punaḥ-again; janmāṣṭamīm-Janmāṣṭamī; lokāḥ-the people; kurvantu-should do; brāhmaṇādayaḥ-beginning with the brahmanas; kṣatriyā-the ksatriyas; vaiśya-jātīyāḥ-the vaisyas; śūdrā-the sudras; ye-who; anye-others; api-also; dharmiṇaḥ-pious.

The brāhmaṇas, kṣatriyas, vaiśyas, śūdras, and all others who are pious, from the age of eight years and older, should observe this vow of Janmāṣṭamī.

Śrīla Sanātana Gosvāmī comments:

The same is true for observing ekādaśī. In the scriptures it is said:

aṣṭa-varṣādhiko bālaḥ

"Children eight years and older should also observe ekādaśī."

Text 262

siṁha-rāśi-gate sūrye
gagane jaladāgame

māsi bhādra-pade 'ṣṭamyāṁ
kṛṣṇa-pakṣe 'rdha-rātrake

śaśāṅke vṛṣa-rāśi-sthe
prājāpatyarkṣa-samyute
vasudevena devakyāṁ
ahaṁ jāto janaḥ svayam

siṁha-rāśi-gate-in Leo; sūrye-when the sun; gagane-in the sky; jalada-of clouds; āgame-at the arrival; māsi-in the month; bhādra-pade-of Bhadra; aṣṭamyām-on the aṣṭamī; kṛṣṇa-pakṣe-on the dark fortnight; ardha-rātrake-in the middle of the night; śaśāṅke-the moon; vṛṣa-rāśi-sthe-in Taurus; prājāpatyarkṣa-samyute-with the star Rohiṇī; vasudevena-by Vasudeva; devakyām-in Devakī; aham-I; jātaḥ-born; janāḥ-O people; svayam-personally.

O people, during the monsoon season, on the aṣṭamī of the dark fortnight (kṛṣṇa-pakṣa) of the month of Bhādra, when the sun was in Leo and the moon and the star Rohiṇī were both in Taurus, in the middle of the night I was born as the son of Vasudeva and Devakī.

Text 264

evam etat samākhyātaṁ
loke janmāṣṭamī-vratam
bhagavatyāś ca tatraiva
kurudhvaṁ su-mahotsavaṁ
mathurāyāṁ tataḥ paścāl
loke khyātiṁ gamiṣyati

evam-thus; etat-that; samākhyātam-called; loke-in the world janmāṣṭamī-vratam-the vow of Janmāṣṭamī; bhagavatyāḥ-of the goddess; ca-also; tatra-there; eva-indeed; kurudhvam-should do; su-mahotsavam-a great festival; mathurāyām-in Mathurā; tataḥ-then; paścāt-after; loke-in the world; khyātim-fame; gamiṣyati-will go.

This day will be known in this world as the vow of Janmāṣṭamī. On this day celebrate a great festival honoring both Me and the goddess. First this festival will be celebrated in Mathurā. Later it will become famous in the whole world.

Śrīla Sanātana Gosvāmī comments:

The word "bhagavatyāḥ" (goddess) here refers to Devakī. It may also refer to Durgā.

Text 265

ity ākarṇya yathākhyātaṁ
tathā lokair anuṣṭhitam
śāntir astu sukhaṁ cāstu
lokāḥ santu nirāmayāḥ. iti.

iti-thus; ākarṇya-hearing; yathākhyātam-as called; tathā-so; lokaiḥ-by the people; anuṣṭhitam-established; śāntiḥ-peace; astu-may be; sukham-happiness; ca-also; āstu-may be; lokāḥ-people; santu-may be; nirāmayāḥ.-free of disease; iti.-thus.

Hearing of this festival, the people began to observe it. May there be peace amongst them. May they be happy. May they have good health.

Text 266

nityatvaṁ ca paraṁ tasya
bhagavat-prīṇanān matam
vidhi-vākya-viśeṣāc ca-
kāraṇe pratyavāyataḥ

nityatvam-regularity; ca-and; param-then; tasya-of that; bhagavat-prīṇanāt-because of pleasing the Lord; matam-considered; vidhi-method; vākya-statement; viśeṣāt-specifically; ca-and; akāraṇe-in non-performance; pratyavāyataḥ-because of obstacles.

This festival should be observed every year, for that is pleasing to the Lord. The scriptures also describe some offenses in its observance.

Text 267

atha śrī-janmāṣṭamī-vrata-nityatvam

tatra śrī-bhagavat-prīṇanaṁ vidhiś ca skānde

prahlādādyaiś ca bhū-pālaiḥ
kṛtā janmāṣṭamī śubhā
śraddhayā parayā viṣṇoḥ
prītaye kṛṣṇa-vallabhā

atha-now; śrī-janmāṣṭamī-vrata-nityatvam.-the regular performance of this vow; tatra-there; śrī-bhagavat-the Supreme Personality of Godhead; prīṇanam-pleasing; vidhiḥ-method; ca-and; skānde-in the Skanda Purana; prahlādādyaiḥ-beginning with Prahlada; ca-and; bhū-pālaiḥ-by kings; kṛtā-done; janmāṣṭamī-Janmāṣṭamī; śubhā-auspicious; śraddhayā-with faith; parayā-great; viṣṇoḥ-of Lord Viṣṇu; prītaye-for the pleasure; kṛṣṇa-vallabhā-dear to Lord Kṛṣṇa.

Śrī Janmāṣṭamī Should Be Observed Every Year

The Observance of Śrī Janmāṣṭamī Is Pleasing to the Supreme Personality of Godhead

In the Skanda Purāṇa it is said:

Prahlāda and other great kings very faithfully observe the auspicious vow of Janmāṣṭamī, which is dear to Lord Kṛṣṇa. Their purpose is to please Lord Viṣṇu,

Text 268

kiṁ ca

prājāpatyarkṣa-samyuktā
śrāvaṇasyāsitāṣṭamī
varṣe varṣe tu kartavyā
tuṣṭy-arthaṁ cakra-pāṇinaḥ

kiṁ ca-furthermore; prājāpatyarkṣa-samyuktā-with the star Rohini; śrāvaṇasya-of Sravana; asita-dark; aṣṭamī-astami; varṣe-in year; varṣe-after year; tu-indeed; kartavyā-to be done; tuṣṭy-artham-for the pleasure; cakra-pāṇinaḥ-of Lord Kṛṣṇa, who holds the cakra in His hand.

It is also said:

To please Lord Kṛṣṇa, who holds a cakra in His hand, the aṣṭamī of the dark fortnight in the month of Śrāvaṇa, when the star Rohiṇī is conjoined with the moon, should be observed year after year.

Text 269

athākaraṇa-pratyavāye

prathamaṁ bhojane pratyavāyaḥ

śrī-viṣṇu-rahasye brahma-nārada-samvāde

śūdrānnena tu yat pāpaṁ
śava-hasta-stha-bhojane
tat pāpaṁ labhate pumbhir
jayantyāṁ bhojane kṛte

atha-now; akaraṇa-pratyavāye-obstacles; prathamam-first; bhojane-in eating; pratyavāyaḥ-obstacles; śrī-viṣṇu-rahasye-in Śrī Viṣṇu-rahasya; brahma-nārada-samvāde-in a conversdation of Brahma and Narada; śūdra-of sudras; annena-by food; tu-but; yat-what; pāpam-sin; śava-of a corpse; hasta-in the hand; stha-situated; bhojane-in food; tat-that; pāpam-sin; labhyate-is attained; pumbhiḥ-by the people; jayantyām-on Jayanti; bhojane-eating; kṛte-done.

Offenses in This Vow

First, the Offense of Eating

In the Śrī Viṣṇu-rahasya, Brahmā tells Nārada:

By eating on Jayantī one commits a sin equal to the sin of eating a śūdra's food or eating the food in the hand of a corpse.

Text 270

gṛhdhra-māṁsaṁ kharaṁ kākaṁ
syenaṁ vā muni-sattama
māṁsaṁ ca dvipadāṁ bhuktaṁ
bhuktaṁ janmāṣṭamī-dine

gṛhdhra-of a vulture; māṁsam-flesh; kharam-heron; kākam-crow; syenam-hawk; vā-or; muni-sattama-O best of sages; māṁsam-flesh; ca-and; dvipadām-of two-legged creatures; bhuktam-eated; bhuktam-eaten; janmāṣṭamī-dine-on Janmāṣṭamī day.

A person who eats on Janmāṣṭamī day commits the sin of eating the flesh of a vulture, heron, crow, or hawk, or the flesh of a human being.

Text 271

janmāṣṭamī-dine prāpte
yena bhuktaṁ dvijottama
trailokya-sambhavaṁ pāpaṁ
bhuktam eva na saṁśayaḥ

janmāṣṭamī-dine-on Janmāṣṭamī day; prāpte-attained; yena-by whom; bhuktam-eaten; dvijottama-O best of brahmanas; trailokya-in the three worlds; sambhavam-born; pāpam-sin; bhuktam-eaten; eva-indeed; na-not; saṁśayaḥ-doubt.

O best of brāhmaṇas, one who eats on Janmāṣṭamī day commits all the sins in the three worlds. Of this there is no doubt.

Text 272

kiṁ ca

jayantī-vāsare prāpte
karoty udara-purāṇam
pīḍyate tila-mātraṁ tu
yama-dūtaiḥ kalevaram

is tortured; tila-mātram-only a sesamum seed; tu-indeed; yama-dūtaiḥ-by the messengers of Yama; kalevaram-the body.

It is also said:

A person who fills his belly in the Jayantī day is tortured by the messengers of Yamarāja. They will not allow him to eat anything more than a single sesamum seed.

Text 273

yo bhuṅkte yo vimūḍhātmā
jayantī-vāsare nṛpa
na tasya narakottāro
dvādaśīṁ ca prakurvataḥ

yaḥ-who; bhuṅkte-eats; yaḥ-who; vimūḍhātmā-bewildered; jayantī-vāsare-in Jayanti day; nṛpa-O king; na-not; tasya-of him; naraka-from hell; uttāraḥ-deliverance; dvādaśīm-dvadasi; ca-and; prakurvataḥ-doing.

O king, a fool who eats on the Jayantī day will not easily be delivered from hell, even if he observes the vow of dvādaśī.

Text 274

atītānāgataṁ tena
kulam ekottaraṁ śatam
patitaṁ narake ghore
bhuñjatā kṛṣṇa-vāsare

atīta-passed; anāgatam-not yet arrived; tena-by him; kulam-family; eka-une; uttaram-more; śatam-hundred; patitam-fallen; narake-into hell; ghore-horrible; bhuñjatā-eating; kṛṣṇa-vāsare-on Lord Kṛṣṇa's day.

A person who eats on Lord Kṛṣṇa's holy day pushes into a horrible hell a hundred and one generations of his relatives past and yet to come.

Text 275

athopavāsa-pūrvaka-pūjā-viśeṣa-mahotsavādi-vrata-tyāga-pratyavāyaḥ

tatraiva

ye na kurvanti jānantaḥ
kṛṣṇa-janmāṣṭamī-vratam
te bhavanti mahā-prājña
vyālā mahati kānane

atha-now; upavāsa-fasting; pūrvaka-first; pūjā-worship; viśeṣa-specific; mahotsava-great festuval; ādi-beginning with; vrata-vow; tyāga-abandoning; pratyavāyaḥ-offense; tatra-there; eva-indeed; ye-who; na-not; kurvanti-do; jānantaḥ-knowing; kṛṣṇa-janmāṣṭamī-vratam-the vow of Kṛṣṇa Janmāṣṭamī; te-they; bhavanti-are; mahā-prājña-O wise one; vyālā-beasts of prey; mahati-in the great; kānane-jungle.

The Offense of Failing to Follow the Vow by Fasting, Worshiping, Observing a Great Festival, and Performing Other Duties

In the Śrī Viṣṇu-rahasya it is said:

O wise sage, they who knowingly neglect the vow of Śrī Kṛṣṇa-janmāṣṭamī become ferocious beasts in the jungle.

Text 276

brahma-hatyā surā-pānaṁ
go-vadhaḥ strī[98]-vadho 'pi vā
na loko muni-śārdūla
jayantī-vimukhasya ca

brahma-hatyā-killing a brahmana; surā-pānam-drinking liquor; go-vadhaḥ-killing a cow; strī…-vadhaḥ-killing a woman; api-even; vā-or; na-not; lokaḥ-world; muni-śārdūla-O tiger of the sages; jayantī-vimukhasya-averse to Jayantī; ca-and.

O tiger of the sages, a person averse to observing the holy day of Jayantī will not find happiness in this life or the next. His sin is equal to that of killing a brāhmaṇa, a cow, or a woman, or drinking liquor.

Text 277

varṣe varṣe tu yā nārī
kṛṣṇa-janmāṣṭamī-vratam
na karoti mahā-prājña
vyālī bhavati kānane

varṣe varṣe-year aftyer year; tu-indeed; yā-who; nārī-woman; kṛṣṇa-janmāṣṭamī-vratam-the vow of Kṛṣṇa Janmāṣṭamī; na-not; karoti-does; mahā-prājña-O wise onme; vyālī-a ferocious beast; bhavati-is; kānane-in the jungle.

O wise sage, a woman who year after year declines to observe the vow of Śrī Kṛṣṇa-janmāṣṭamī becomes in her next birth a ferocious beast in the jungle.

Text 278

śrāvaṇe bahule pakṣe
kṛṣṇa-janmāṣṭamī-vratam
na karoti naro yas tu
sa bhavet krūra-rākṣasaḥ

śrāvaṇe-in Sravana; bahule-great; pakṣe-side; kṛṣṇa-janmāṣṭamī-vratam-the vow of Śrī Kṛṣṇa-Janmāṣṭamī; na-not; karoti-does; naraḥ-a man; yaḥ-who; tu-indeed; sa-he; bhavet-becomes; krūra-rākṣasaḥ-a cruel raksasa.

A man who does not observe Śrī Kṛṣṇa-janmāṣṭamī in the bahula-pakṣa of the month of Śrāvaṇa becomes in his next life a cruel rākṣasa.

Text 279

śrāvaṇe bahule pakṣe
na karoti yadāṣṭamīm
krūrāyudhaḥ krūra-mukhā
hiṁsanti yama-kiṅkarāḥ

śrāvaṇe-in Sravana; bahule pakṣe-in the bahula-paksa; na-not; karoti-does; yadā-when; aṣṭamīm-astami; krūrāyudhaḥ-with cruel weapons; krūra-mukhāḥ-with cruel faces; hiṁsanti-torture; yama-kiṅkarāḥ-the servants of Yamarāja.

With cruel faces and cruel weapons the servants of Yamarāja torture whoever does not observe the aṣṭamī day in the bahula-pakṣa of the month of Śrāvaṇa.

Text 280

na karoti yadā viṣṇor
jayantī-sambhavaṁ vratam
yamasya vaśam āpannaḥ
sahate nārakīṁ vyathām

na-not; karoti-does; yadā-when; viṣṇoḥ-of Lord Viṣṇu; jayantī-sambhavam-the Jayanti day; vratam-vow; yamasya-of Yama; vaśam-the abode; āpannaḥ-attains; sahate-suffers; nārakīm-of hell; vyathām-the torments.

Whoever does not observe the vow of Lord Viṣṇu's Jayantī day goes to Yama's world where he suffers the torments of hell.

Text 281

kiṁ ca tatraiva

kṛṣṇa-janmāṣṭamīṁ tyaktvā
yo 'nya-vratam upāsate
nāpnoti sukṛtaṁ kiñcid
dṛṣṭaṁ śrutam athāpi vā

kiṁ ca-furthermore; tatra-there; eva-indeed; kṛṣṇa-janmāṣṭamīm-Kṛṣṇa-Janmāṣṭamī; tyaktvā-abandoning; yaḥ-who; anya-another; vratam-vow; upāsate-observes; na-not; āpnoti-attains; sukṛtam-piety; kiñcit-something; dṛṣṭam-seen; śrutam-heard; atha-then; api-even; vā-or.

In that scripture it is also said:

A person who neglects the vow of Śrī Kṛṣṇa-janmāṣṭamī and observes another vow instead does not attain any pious benefit seen or heard anywhere.

Text 282

kiṁ ca

tuṣṭy-arthaṁ devakī-sūnor
jayantī-sambhavaṁ vratam
kartavyaṁ vitta-śāṭhyena
bhaktyā bhakta-janair api
akurvan yāti nirayaṁ
yāvad indraś caturdasa

kiṁ ca-furthermore; tuṣṭy-artham-for satisfaction; devakī-sūnoḥ-of the son of DEvakī; jayantī-sambhavam-in the day of Jayantī; vratam-the vow; kartavyam-to be done; vitta-śāṭhyena-by cheating on wealth; bhaktyā-with devotion; bhakta-janaiḥ-by devotees; api-even; akurvan-not doing; yāti-goes; nirayam-to hell; yāvat-as long as; indrāḥ-Indras; caturdasa-fourteen.

It is also said:

One should observe the vow of Jayantī to please Lord Kṛṣṇa, the son of Devakī. If one does not devotedly observe this vow with the devotees, or if one does not observe it in a way appropriate to his financial situation, he will go to hell for as long as the fourteen Indras rule in their posts.

Text 283

atha janmāṣṭamī-māhātmyam

bhaviṣyottare śrī-kṛṣṇa-yudhiṣṭhira-samvāde janmāṣṭamī-vrata-kathane

ekenaivopavāsena
    kṛtena kuru-nandana
sapta-janma-kṛtāt pāpān
    mucyate nātra saṁśayaḥ

atha-now; janmāṣṭamī-māhātmyam-the glories of Janmāṣṭamī; bhaviṣyottare-in the Bhavisya Purana, Uttara-khanda; śrī-kṛṣṇa-yudhiṣṭhira-samvāde-in a conversatuon of Śrī Kṛṣṇa and King Yudhisthira; janmāṣṭamī-vrata-kathane-in the description of the vow of Janmāṣṭamī; ekena-by one; eva-indeed; upavāsena-fasting; kṛtena-done; kuru-nandana-O delioght of the Kurus; sapta-janma-kṛtāt-done in seven births; pāpān-from the sins; mucyate-released; na-not; atra-here; saṁśayaḥ-doubt.

The Glories of Janmāṣṭamī

In the Bhaviṣya Purāṇa, Uttara-khaṇḍa, Lord Kṛṣṇa tells King Yudhiṣṭhira:

O delight of the Kurus, by once fasting during Janmāṣṭamī a person becomes free from the sins of seven births. Of this there is no doubt.

Text 284

putra-santānam ārogyaṁ
    saubhāgyam atulaṁ labhet
satya-dharma-rato bhūtvā
    mṛto vaikuṇṭham āpnuyāt

putra-santānam-descendents; ārogyam-healthy; saubhāgyam-fortune; atulam-peerless; labhet-attains; satya-dharma-rataḥ-devoted to religion and truth; bhūtvā-becoming; mṛtaḥ-dead; vaikuṇṭham-Vaikuntha; āpnuyāt-attains.

His descendants are righteous. He attains health and peerless good fortune. He becomes devoted to truth and religion, and when he dies he goes to Vaikuṇṭha.

Text 285

tatra nityaṁ vimānena
    varṣa-lakṣaṁ yudhiṣṭhira
bhogān nānā-vidhān bhuktvā
    puṇya-śeṣād ihāgataḥ

tatra-there; nityam-always; vimānena-by airplane; varṣa-lakṣam-a hundred thousand years; yudhiṣṭhira-O Yudhisthira; bhogān-enjoyments; nānā-vidhān-many kinds; bhuktvā-enjoying; puṇya-śeṣāt-with the remnants of his piety; iha-here; āgataḥcome.

O Yudhiṣṭhira, that person travels on an airplane, sightseeing the universe and enjoying many pleasures. This he does for a hundred thousand years. Then, with what remains of his pious credits, he returns here, to this earth.

Texts 286 and 287

sarva-kāma-samṛddhe tu
    sarvāsukha-vivarjite
sarva-dharma-yute pārtha
    sarva-gokula-saṅkule

tasmin rāṣṭre prabhur bhuṅkte
    dīrghāyur manasepsitān
bhogān ante ca paramaṁ
    padaṁ yāty apunar-bhavam

sarva-kāma-samṛddhe-filled with all desires; tu-indeed; sarvāsukha-vivarjite-without any sufferings; sarva-dharma-all piety; yute-with; pārtha-O Partha; sarva-gokula-saṅkule-filled with many cows; tasmin-in that; rāṣṭre-kingdom; prabhuḥ-master; bhuṅkte-enjoys; dīrghāyuḥ-long life; manasā-by the mind; īpsitān-desired; bhogān-enjoyment; ante-at the end; ca-and; paramam-the supreme; padam-abode; yāti-goes; apunar-bhavam-where there is no repeated birth.

Here on this earth He becomes the ruler of a great kingdom, a kingdom filled with all desirable things, all pious deeds, and many cows, and free of any sufferings. There he lives for a long time and enjoys whatever his heart desires. At the end he goes to the spiritual world, where there is no repetition of birth and death.

Text 288

tat-kule rūpa-vikhyātā
jāyante hṛdayaṅgamāḥ

tat-kule-in his family; rūpa-handsome; vikhyātā-famous; jāyante-born; hṛdayaṅgamāḥ-dear to the heart.

His descendants are famous for their handsome forms. They are all saintly and pleasing to everyone's hearts.

Text 289

yasmin sadaiva deśe tu
likhitaṁ vāpi carcitam
mama janma-dinaṁ puṇya-
sarvālaṅkāra-śobhitaṁ
pūjyate pāṇḍava-śreṣṭha
janair utsava-samyutam

yasmin-in which; sadā-always; eva-indeed; deśe-country; tu-indeed; likhitam-written; vā-or; api-indeed; carcitam-anointed; mama-of Me; janma-dinam-the birthday; puṇya-piety; sarva-all; alaṅkāra-ornaments; śobhitam-decorated; pūjyate-worshiped; pāṇḍava-śreṣṭha-O best of the Pandavas; janaiḥ-by people; utsava-samyutam-with a festival.

A country where the day of My birth is always shown in pictures and anointed with sandal paste becomes beautiful with all the ornaments of spiritual life. It becomes a great festival. It is worshiped by all.

Śrīla Sanātana Gosvāmī comments

If the word "likhitam" is interpreted to mean “written" and "carcitam" to mean "studied", then the first phrase of this verse may be interpreted to mean, "a country where the day of My birth is always written in many books and studied with care".

Text 290

para-cakra-bhayaṁ tatra
na kadācid bhavaty uta
parjanyaḥ kāma-varṣī syād
ītibhyo na bhayaṁ bhavet

para-cakra-bhayam-fear of others; tatra-there; na-not; kadācit-ever; bhavati-is; uta-indeed; parjanyaḥ-rain; kāma-as desired; varṣī-raining; syāt-is; ītibhyaḥ-from plagues and calamities; na-not; bhayam-fear; bhavet-is.

In that country there is no fear of others and no fear of plagues or other calamities. There the rain falls as much as could be desired.

Śrīla Sanātana Gosvāmī comments

There are six kinds of calamities (īti): 1. excessive rain, 2. drought, 3. plague of locusts, 4. plague of rats, 5. plague of birds, and 6. invasion of foreign armies.

Text 291

gṛhe vā pūjyate yasmin
devakyāś caritaṁ mama
tatra sarva-samṛddhiḥ syān
nopasargādikaṁ bhayam

gṛhe-in the home; vā-or; pūjyate-is worshiped; yasmin-in which; devakyāḥ-of Devakī; caritam-pastimes; mama-of Me; tatra-there; sarva-samṛddhiḥ-all opulences; syāt-are; na-not; upasarga-with disease; ādikam-beginning; bhayam-fear.

All opulences come to a home where My pastimes with Devakī are worshiped. Fearful diseases and other calamities can never enter there.

Text 292

paśuto nakulād vyālāt
pāpa-rogāc ca pātakāt
rājataś caurato vāpi
na kadācid bhayaṁ bhavet

paśutaḥ-from a bull; nakulāt-from a mongoose; vyālāt-from a snake or a tiger; pāpa-rogāt-from sinful diseases; ca-and; pātakāt-from sins; rājataḥ-from a king; caurataḥ-from a thief; vā-or; api-also; na-not; kadācit-ever; bhayam-fear; bhavet-is.

In that home there is no fear of bulls, a mongoose, snakes, tigers, sinful diseases, sins, thieves, or the king.

Text 293

kiṁ ca

yasmin gṛhe pāṇḍu-putra
likhyate devakī-vratam
na tatra mṛta-niṣkrāntir
na garbha-patanaṁ tathā

kiṁ ca-furthermore; yasmin-in which; gṛhe-home; pāṇḍu-putra-O son of Pāṇḍu; likhyate-is written; devakī-vratam-the vow of Devakī; na-not; tatra-there; mṛta-dead; niṣkrāntiḥ-birth; na-not; garbha-patanam-miscarriage; tathā-so.

The Lord also said:

O son of Pāṇḍu, in a home where there is a book describing this vow of worshiping Devakī-devī, there will never be a miscarriage. Nor will any child be born dead.

Text 294

na ca vyādhi-bhayaṁ tatra
bhaved iti mataṁ mama
na vaidhavyaṁ na daurbhāgyaṁ
na dambhaḥ kalaho gṛhe

na-nor; ca-and; vyādhi-bhayam-fear of disease; tatra-there; bhavet-is; iti-thus; matam-considered; mama-by Me; na-not; vaidhavyam-widowhood; na-not; daurbhāgyam-misfortune; na-not; dambhaḥ-deception; kalahaḥ-quarrel; gṛhe-in the home.

In that home there need be no fear of disease. That is My opinion. In that home no woman will become a widow. In that home there will be no misfortune, deception, or quarrel.

Text 295

samparkeṇāpi yaḥ kuryāt
kaścij janmāṣṭamī-vratam
viṣṇulokam avāpnoti
so 'pi pārtha na saṁśayaḥ

samparkeṇa-by contact; api-even; yaḥ-who; kuryāt-does; kaścit-someone; janmāṣṭamī-vratam-the Janmāṣṭamī vow; viṣṇulokam-Viṣṇukloka; avāpnoti-attains; so 'pi-that person; pārtha-O Partha; na-no; saṁśayaḥ-doubt.

Even a person who accidentally observes the vow of Janmāṣṭamī will go to the spiritual world of Lord Viṣṇu. Of this there is no doubt.

Text 296

janmāṣṭamī jana-mano-nayanotsavāḍhyā
pāpāpahā sapadi nandita-nanda-gopā
yo devakīṁ sadayitāṁ yajatīha tasyāṁ
putrān avāpya samupaiti padaṁ sa viṣṇoḥ

janmāṣṭamī-Janmāṣṭamī; jana-of the people; manaḥ-of the mind; nayana-of the eyes; utsava-festival; āḍhyā-enriched; pāpa-sins; apahā-removing; sapadi-at once; nandita-delighted; nanda-gopā-the gopa Nanda; yaḥ-who; devakīm-Devakī; sadayitām-with her dear husband; yajati-worships; iha-here; tasyām-on this; putrān-good children; avāpya-attaining; samupaiti-attains; padam-the abode; sa-he; viṣṇoḥ-of Lord Viṣṇu.

Janmāṣṭamī is a festival of happiness for the eyes and the heart. It delights Nanda Mahārāja. It removes all sins. A person who on Janmāṣṭamī worships Devakī and her husband Vasudeva attains many good children and at the end goes to the spiritual world of Lord Viṣṇu.

Text 297

viṣṇu-dharme

rohiṇī ca yadā kṛṣṇa-
pakṣe 'ṣṭamyāṁ dvijottama
jayantī nāma sā proktā
sarva-pāpa-harā tithiḥ

viṣṇu-dharme-in the Viṣṇu-dharma Purāṇa; rohiṇī-Rohiṇī; ca-and; yadā-when; kṛṣṇa-pakṣe-in the kṛṣṇa-pakṣa; aṣṭamyām-on thwe astami; dvijottama-O best of brahmanas; jayantī-Jayantī; nāma-named; sā-that; proktā-called; sarva-pāpa-harā-removing all sins; tithiḥ-the day.

In the Viṣṇu-dharma Purāṇa it is said:

O best of brāhmaṇas, when the star Rohiṇī is conjoined with the moon on the aṣtamī of the dark fortnight, that day is called Jayantī, a day that removes all sins.

Text 298

yad bālye yac ca kaumāre
    yauvane vardhake 'pi yat
sapta-janma-kṛtaṁ pāpaṁ
    sv-alpaṁ vā yadi vā bahu
tat kṣalayati govindaṁ
    tasyām abhyarcya bhaktitaḥ

yat-what; bālye-in balya; yat-what; ca-also; kaumāre-in kaumara; yauvane-in yauvana; vardhake-in vardhaka; api-also; yat-what; sapta-janma-kṛtam-done in seven births; pāpam-sins; sv-alpam-slight; vā-even; yadi-if; vā-or; bahu-great; tat-that; kṣalayati-washes away; govindam-Lord Kṛṣṇa; tasyām-onnthat day; abhyarcya-worshiping; bhaktitaḥ-with devotion.

A person who on that day worships Lord Govinda washes away his sins, either great or small, or performed in childhood, youth, or maturity, in seven births.

Text 299

homa-yajñādi-dānānāṁ
    phalaṁ ca śata-sammitam
samprāpnoti na sandeho
    yac cānyan manasepsitam

tains; na-no; sandehaḥ-doubt; yat-what; ca-and; anyat-others; manasā-by the mind; īpsitam-desired.

He attains the results of homas, yajñas, and charity multiplied a hundred times. He attains whatever his heart desires.

Text 300

upavāsaś ca tatrokto
    mahā-pātaka-nāśanaḥ

upavāsaḥ-fasting; ca-and; tatrqa-there; uktaḥ-said; mahā-pātaka-nāśanaḥ-destroying the greatest sins.

A person who fasts on that day becomes freed from the greatest sins.

Text 301

viṣṇu-rahasye

jayantyām upavāsaṁ tu
    kṛtvā yo 'rcayate harim
tasya janma-śatodbhūtaṁ
    pāpaṁ naśyati sarvathā

viṣṇu-rahasye-in the Viṣṇu-rahasya; jayantyām-on Jayantī; upavāsam-fasting; tu-indeed; kṛtvā-doing; yaḥ-who; arcayate-worships; harim-Lord Hari; tasya-of him; janma-śatodbhūtam-created in a hundred births; pāpam-sin; naśyati-destroys; sarvathā-completely.

In the Viṣṇu-rahasya it is said:

A person who on Jayantī fasts and worships Lord Hari completely destroys the sins of a hundred births.

Text 302

kaumāre yauvane bālye
    vārdhakye yad upārjitam
tat pāpaṁ śamayet kṛṣṇas

tithāv asyāṁ su-pūjitaḥ

kaumāre-in kumara years; yauvane-in youth; bālye-in childhood; vārdhakye-in maturity; yat-what; upārjitam-gained; tat-that; pāpam-sin; śamayet-pacifies; kṛṣṇaḥ-Lord Kṛṣṇa; tithau-day; asyām-on that; su-pūjitaḥ-nicely worshiped.

Lord Kṛṣṇa forgives the sins of a child, youth, or adult who carefully worships Him on this day.

Text 303

snānaṁ dānaṁ tathā homaḥ
svadhyāyo 'tha japas tapaḥ
sarvaṁ śata-guṇaṁ proktaṁ
jayantyāṁ yat kṛtaṁ hareḥ

snānam-bathign; dānam-charity; tathā-so; homaḥ-homa; svadhyāyaḥ-Vedic study; atha-then; japaḥ-japa; tapaḥ-austerity; sarvam-all; śata-guṇam-multiplied a hundred times; proktam-said; jayantyām-on Jayantī; yat-what; kṛtam-done; hareḥ-of Lord Hari.

When they are done to please Lord Hari, bathing, charity, homa, Vedic study, japa, and austerity are multiplied a hundred times when performed on Jayantī.

Text 304

dhana-dhānya-vahā puṇyā
sarva-pāpa-harā śubhā
samupoṣyā janair yatnāj
jayantī kṛṣṇa-bhakti-dā

dhana-wealth; dhānya-and grain; vahā-bringing; puṇyā-piety; sarva-pāpa-harā-removing all sins; śubhā-auspicious; samupoṣyā-to be fasted; janaiḥ-by the people; yatnāt-carefully; jayantī-Jayantī; kṛṣṇa-bhakti-dā-bringing devotion to Lord Kṛṣṇa.

Jayantī is sacred and auspicious. It brings wealth and grains. It brings devotion to Lord Kṛṣṇa. On Jayantī the people should carefully observe a fast.

Text 305

brahma-purāṇe pūrva-khaṇḍe janmāṣṭamī-māhātmye śrī-sūtoktau

yā tu kṛṣṇāṣṭamī nāma
viśrutā vaiṣṇavī tithiḥ
tasyāḥ prabhāvam āśritya
pūtāḥ sarve kalau janāḥ

brahma-purāṇe-in the Brahma Purana; pūrva-khaṇḍe-Purva-khanda; janmāṣṭamī-māhātmye-Janmāṣṭamī-mahatmya; śrī-sūtoktau-in the words of Śrī Suta Gosvami; yā-which; tu-indeed; kṛṣṇāṣṭamī-Kṛṣṇa Janmāṣṭamī; nāma-named; viśrutā-famous; vaiṣṇavī-Vaiṣṇava; tithiḥ-day; tasyāḥ-of that; prabhāvam-power; āśritya-taking shelter; pūtāḥ-purified; sarve-all; kalau-in kali-yuga; janāḥ-people.

In the Brahma Purāṇa, Pūrva-khaṇḍa, Janmāṣṭamī-māhātmya, Śrīla Sūta Gosvāmī explains:

Kṛṣṇa Janmāṣṭamī is a famous Vaiṣṇava holy day. They who in Kali-yuga take shelter of the glory of that day become purified of all sins.

Text 306

śrāvaṇe māsi bahulā
    rohiṇī-samyutāṣṭamī
jayantīti samākhyātā
    sarvāghaugha-vināśinī

śrāvaṇe-of Śrāvaṇa; māsi-in the month; bahulā-great; rohiṇī-samyutāṣṭamī-the astami with Rohini; jayantī-Jayantī; iti-thus; samākhyātā-called; sarva-all; agha-of sins; augha-a flood; vināśinī-destroying.

When the star Rohiṇī is conjoined with the moon on the aṣṭamī of the Śravaṇa month, that day is called Jayantī. That day destroys a flood of sins.

Texts 307 and 308

tasyāṁ viṣṇu-tithau kecid
    dhanyāḥ kali-yuge janāḥ
ye 'bhyarcayanti deveśaṁ
    jāgrataḥ samupoṣitāḥ

na teṣāṁ vidyate kvāpi
    saṁsāra-bhayam ulbaṇam
yatra tiṣṭhanti te deśe
    kalis tatra na tiṣṭhati

tasyām-on that; viṣṇu-tithau-day holy to Lord Viṣṇu; kecit-some; dhanyāḥ-fortunate; kali-yuge-in Kali-yuga; janāḥ-people; ye-who; abhyarcayanti-worship; deveśam-the master of the demigods; jāgrataḥ-keeping a vigil; samupoṣitāḥ-fasting; na-not; teṣām-of them; vidyate-is; kvāpi-anywhere; saṁsāra-bhayam-fear of the material world; ulbaṇam-great; yatra-where; tiṣṭhanti-stay; te-they; deśe-in the country; kaliḥ-Kali; tatra-there; na-not; tiṣṭhati-stays.

The fortunate persons who on that day sacred to Lord Viṣṇu fast, keep an all-night vigil, and worship Lord Hari, the master of the demigods, never fear having to take birth again in this world. Wherever they stay, Kali-yuga cannot enter.

Text 309

tatraiva śrī-śuka-janamejaya-samvāde

ya eṣa bhagavān viṣṇur
    devakyāṁ vasudevataḥ
jātaḥ kaṁsa-vadhārthaṁ hi
    tad-dinaṁ maṅgalāyanam

tatra-there; eva-indeed; śrī-śuka-janamejaya-samvāde-in a conversation of Śrī Sukadeva Gosvami and King Janamejaya; ya-who; eṣa-He; bhagavān-Lord; viṣṇuḥ-Viṣṇu; devakyām-in Devaki; vasudevataḥ-from Vasudeva; jātaḥ-born; kaṁsa-vadhārtham-to kill Kamsa; hi-indeed; tad-dinam-that day; maṅgalāyanam-auspicious.

In that scripture Śrīla Śukadeva Gosvāmī tells King Janamejaya:

Then, in order to kill Kaṁsa, Lord Viṣṇu took birth as the son of Vasudeva and Devakī. That day is the abode of auspiciousness.

Text 310

yā sā praty-abdam āyāti
    śrāvaṇe bahulāṣṭamī
saṅgatā rohiṇyarkṣena
    nṛṇāṁ mukti-phala-pradā

yā-which; sā-that; praty-abdam-every year; āyāti-comes; śrāvaṇe-in Sravana; bahulāṣṭamī-Bahulāṣṭamī; saṅgatā-meeting; rohiṇyarkṣena-with the star Rohini; nṛṇām-of people; mukti-phala-pradā-giving liberation.

When, as happens every year, there is a day when the star Rohiṇī is conjoined with the moon during the month of Śrāvaṇa, that day is called Bahulāṣṭami. That day brings liberation to the people.

Text 311

yasyāṁ sanātanaḥ sakṣāt
purāṇaḥ puruṣottamaḥ
avatīrṇaḥ kṣitau saiṣā
mukti-deti kim adbhutam

yasyām-on which; sanātanaḥ-eternal; sakṣāt-directly; purāṇaḥ-ancient; puruṣottamaḥ-Supreme Personality of Godhead; avatīrṇaḥ-descended; kṣitau-to the earth; sā eṣā-that; mukti-dā-giving liberation; iti-thus; kim-what?; adbhutam-wonder.

On that day the eternal and primeval Supreme Personality of Godhead descended to the earth. Why should it be a source of wonder that this day brings liberation?

Text 312

tatraivāgre vrata-vidhi-kathane

idam eva paraṁ śreya
idam eva paraṁ tapaḥ
idam eva paro dharmo
yad-viṣṇu-vrata-dhāraṇam

tatra-there; eva-indeed; agre-in the presence; vrata-vidhi-kathane-description of the vow; idam-this; eva-indeed; param-supreme; śreya-good; idam-this; eva-indeed; param-supreme; tapaḥ-austerity; idam-this; eva-indeed; paraḥ-supreme; dharmaḥ-religion; yad-viṣṇu-vrata-dhāraṇam-following this vow for Lord Viṣṇu.

In that scripture this vow is described in these words:

Following this vow for Lord Viṣṇu is the greatest good, the greatest austerity, and the greatest religious duty.

Text 313

skānde brahma-nārada-samvāde

kṛṣṇa-janmāṣṭamī loke
prasiddhā pāpa-nāśinī
kratu-koṭi-samā tv eṣā
tīrthayuta-śataiḥ samā

skānde-in the Skanda Purana; brahma-nārada-samvāde-in a conversation of Brahma and Narada; kṛṣṇa-janmāṣṭamī-Kṛṣṇa Janmāṣṭamī; loke-in the world; prasiddhā-famous; pāpa-nāśinī-destroying sins; kratu-koṭi-samā-equal to ten million yajnas; tv-indeed; eṣā-this; tīrthayuta-śataiḥ-to many millions of pilgrimages; samā-equal.

In the Skanda Purāṇa, Brahmā tell Nārada:

Kṛṣṇa Janmāṣṭamī is famous in this world. It destroys sins. It is equal to many millions of yajñas. It is equal to many millions of pilgrimages.

Text 314

kapilā-go-sahasraṁ tu
yo dadāti dine dine
tat-phalaṁ samavāpnoti
jayantyāṁ samupoṣaṇe

kapilā-go-sahasram-a thousand cows; tu-indeed; yaḥ-who; dadāti-gives; dine-day; dine-after day; tat-phalam-that result; samavāpnoti-attains; jayantyām-on Jayanti; samupoṣaṇe-in fasting.

By fasting on Jayantī one attains the same pious result attained by giving a thousand cows in charity day after day.

Text 315

hema-bhāra-sahasraṁ tu
kurukṣetre prayacchati
tat phalaṁ samavāpnoti
jayantyāṁ samupoṣaṇe

hema-bhāra-sahasram-a thousand bharas of gold; tu-indeed; kurukṣetre-at Kuruksetra; prayacchati-gives; tat-that; phalam-result; samavāpnoti-attains; jayantyām-on Jayanti; samupoṣaṇe-by fasting.

By fasting on Jayantī one attains the same pious result attained by giving a thousand bhāras of gold in charity at Kurukṣetra.

Text 316

ratna-koṭi-sahasrāṇi
yo dadāti dvijottama
tat-phalaṁ samavāpnoti
jayantyāṁ samupoṣaṇe

ratna-koṭi-sahasrāṇi-many billions opf jewels; yaḥ-who; dadāti-gives; dvijottama-O best of brahmanas; tat-that; phalam-result; samavāpnoti-attains; jayantyām-on Jayanti; samupoṣaṇe-by fasting.

O best of brāhmaṇas, by fasting on Jayantī one attains the same pious result attained by giving many millions of jewels in charity.

Text 317

vāpī-kūpa-sahasrāṇi
devatāyatanāni ca
kanyā-koṭi-pradānena
yat-phalaṁ kavibhiḥ smṛtam
mātā-pitror gurūṇāṁ ca
bhaktim udvahatāṁ phalam

vāpī-kūpa-sahasrāṇi-thousands of lakes and ponds; devatāyatanāni-temples; ca-and; kanyā-girls; koṭi-millions; pradānena-by giving; yat-phalam-which result; kavibhiḥ-by philosophers; smṛtam-considered; mātā-pitroḥ-of father and mother; gurūṇām-of gurus; ca-and; bhaktim-devotion; udvahatām-carring; phalam-the result.

By fasting on Jayantī one attains the same pious result attained by digging thousands of wells and ponds, building many temples, giving millions of daughters in charity to their prospective bridegrooms, and devotedly serving parents and gurus.

Text 318

gurv-arthe brāhmaṇārthe vā
svāmy-arthe vā tyajet tanum
paropkāra-yuktānāṁ
tīrtha-seva-ratātmanām
satya-vratānāṁ yat puṇyaṁ
jayantyāṁ samupoṣaṇe

gurv-arthe-for the sake of the guru; brāhmaṇārthe-for the sake of the brahmanas; vā-or; svāmy-arthe-fro the sake of the master; vā-or; tyajet-should abandon; tanum-body; paropkāra-yuktānām-of they who are engaged in helping others; tīrtha-seva-ratātmanām-of they who devotedly go on pilgrimages; satya-vratānām-of they who follow a vow of truthfulness; yat-what; puṇyam-piety; jayantyām-on Jayantī; samupoṣaṇe-fasting.

By fasting on Jayantī one attains the same pious result attained by one who gives up his body for the sake of his guru, or for the sake of the brāhmaṇas, or for the sake of his master, or the same pious result attained by they who have dedicated their lives to helping others, or by they who devotedly go on pilgrimages, or by they who follow a vow of truthfulness.

Text 319

nirāśrayeṣu vasatāṁ
tapasānāṁ tu yat phalam
rājasūya-sahasreṣu
śata-varṣāgnihotrataḥ
ekenaivopavāsena
jayantyāṁ tat phalaṁ smṛtam

nirāśrayeṣwithout a shelter; vasatām-residing; tapasānām-of austerities; tu-indeed; yat-what; phalam-result; rājasūya-of rajasuya-yajnas; sahasreṣu-in thousands; śata-varṣa-a hundred years; agnihotrataḥ-from an agnihotra-yajna; ekena-by one; eva-indeed; upavāsena-fasting; jayantyām-on Jayanti; tat-that; phalam-result; smṛtam-considered.

By once fasting on Jayantī one attains the result of performing austerities and remaining homeless, of performing a thousand rājasūya-yajñas, or of performing an agnihotra-yajña of a hundred years.

Text 320

kṛtvā rājyaṁ mahīṁ bhuktvā
prāpya kīrtiṁ ca śāsvatīm
jayantyāṁ copavāsena
viṣṇor bhūmau layaṁ gataḥ

kṛtvā-doing; rājyam-a kingdom; mahīm-the earth; bhuktvā-enjoying; prāpya-attaining; kīrtim-fame; ca-and; śāsvatīm-eternal; jayantyām-on jayanti; ca-and; upavāsena-by fasting; viṣṇoḥ-of Lord Viṣṇu; bhūmau-in the realm; layam-liberation; gataḥ-attained.

By fasting on Jayantī one attains a great kingdom and eternal fame, enjoys the pleasures of the earth, and at the end enters the spiritual world of Lord Viṣṇu.

Text 321

dharmam arthaṁ ca kāmaṁ ca
muktiṁ ca muni-puṅgava
dadāti vāñchitān kāmān
śrāvaṇe māsi cāṣṭamī

dharmam-piety; artham-wealth; ca-and; kāmam-sense gratification; ca-and; muktim-liberation; ca-and; muni-puṅgava-O best of sages; dadāti-gives; vāñchitān-desires; kāmān-pleasures; śrāvaṇe-in Sravana; māsi-month; ca-and; aṣṭamī-the aṣṭamī.

O best of sages, the aṣṭamī day of the month of Śrāvaṇa brings piety, wealth, sense gratification, and liberation. It fulfills all desires.

Text 322

janmāṣṭamī-vrataṁ ye vai
prakurvanti narottamāḥ
kārayanti ca viprendra
lakṣmīs teṣāṁ sadā sthirā

janmāṣṭamī-vratam-the vow of Janmāṣṭamī; ye-who; vai-indeed; prakurvanti-do; narottamāḥ-the best of people; kārayanti-cause to do; ca-and; viprendra-O king of brahmanas; lakṣmīḥ-the goddess of fortune; teṣām-of them; sadā-always; sthirā-steady.

O king of brāhmaṇas, Goddess Lakṣmī always stays among those great souls who observe the vow of Janmāṣṭamī.

Text 323

na vedair na purāṇaiś ca
mayā dṛṣṭaṁ mahā-mune
yat-samaṁ cādhikaṁ vāpi
kṛṣṇa-janmāṣṭamī-vratāt

na-not; vedaiḥ-by the Vedas; na-not; purāṇaiḥ-by the Puranas; ca-and; mayā-by me; dṛṣṭam-seen; mahā-mune-O great sage; yat-samam-equal to that; ca-and; adhikam-better; vā-or; api-also; kṛṣṇa-janmāṣṭamī-vratāt-than the vow of Kṛṣṇa-janmāṣṭamī.

O great sage, I have not seen anything in the Vedas or the Purāṇas equal to or better than the vow of Śrī Kṛṣṇa-janmāṣṭamī.

Text 324

niyama-sthaṁ naraṁ dṛṣṭvā
janmāṣṭamyāṁ dvijottama
vivarṇa-vadano bhūtvā
tal-lipiṁ marjayed yamaḥ

niyama-stham-restraining the senses; naram-a person; dṛṣṭvā-seeing; janmāṣṭamyām-on Janmāṣṭamī; dvijottama-O best of brahmanas; vivarṇa-without color; vadanaḥ-face; bhūtvā-becopming; tal-lipim-the writing of him; marjayet-wipes away; yamaḥ-Yamarāja.

O best of brāhmaṇas, when he sees a self-controlled person observing the vow of Janmāṣṭamī, Yamarāja, his face turned white, at once erases what is written of him.

Text 325

kiṁ ca

vratenārādhya taṁ devaṁ
devakī-sahitaṁ harim
tyaktvā yama-pathaṁ ghoraṁ

yāti viṣṇoḥ paraṁ padam

kiṁ ca-furthermore; vratena-with a vow; ārādhya-worshiping; tam-Him; devam-the Supreme Personality of Godhead; devakī-sahitam-with Devakī; harim-Lord Kṛṣṇa; tyaktvā-leaving; yama-patham-the path to Yama; ghoram-horrible; yti-goes; viṣṇoḥ-of Lord Viṣṇu; param-to the supreme; padam-abode.

It is also said:

A person who with a vow worships Lord Kṛṣṇa and Devakī leaves the horrible path to Yamaloka and goes to the supreme abode of Lord Viṣṇu.

Text 326

smaraṇaṁ vāsudevasya
mṛtyu-kāle bhaven mune
sidhyanti sarva-kāryāṇi
kṛte janmāṣṭamī-vrate
mamājñayā kurudhvaṁ
taj-jayantīṁ muktaye tathā

smaraṇam-remembering; vāsudevasya-of Lord Kṛṣṇa; mṛtyu-kāle-at the moment of death; bhavet-does; mune-O sage; sidhyanti-becomes perfect; sarva-kāryāṇi-all duties; kṛte-done; janmāṣṭamī-vrate-in the vow of Janmāṣṭamī; mama-of Me; ājñayā-by the order; kurudhvam-please do; taj-jayantīm-Janmāṣṭamī; muktaye-for liberation; tathā-so.

O sage, a person who at the moment of his death remembers Lord Kṛṣṇa, attains perfection. In the same way when a person follows the vow of Janmāṣṭamī, all he has done becomes perfect. Therefore, by my order, please observe the vow of Janmāṣṭamī and thus attain liberation from this world of birth and death.

Text 327

brahma-khaṇḍe śrī-sūtoktau ca tad-vrata-mahimānuvarṇanānte

ity etat kathitam aśeṣa-śāstra-guhyaṁ
śrī-kṛṣṇa-vrata-mahimānuvarṇanaṁ yat
śrutvaitat sakṛd api pātakair vimukto
dehānte vrajati naro murāri-lokam

brahma-khaṇḍe-in the Brahma-khaṇḍa; śrī-sūta-of Śrī Suta; uktau-in the statement; ca-and; tad-vrata-mahimānuvarṇanānte-after describing the glories of that vow; iti-thsu; etat-this; kathitam-said; aśeṣa-śāstra-guhyam-hidden in all the scriptures; śrī-kṛṣṇa-vrata-mahimānuvarṇanam-the descriptionj of the glories of this vow to please Lord Kṛṣṇa; yat-what; śrutvā-hearing; etat-this; sakṛt-once; api-even; pātakaiḥ-by sins; vimuktaḥ-freed; dehānte-at the end of the body; vrajati-goes; naraḥ-a pwerson; murāri-lokam-to the world of Lord Kṛṣṇa.

In the Brahma-khaṇḍa, after describing the glories of this vow, Śrī Sūta Gosvāmī says:

Thus I have described the glories of the Śrī Kṛṣṇa-Janmāṣṭamī vow, which is very confidential and hidden in all the scriptures. By once hearing this description a person becomes free from all his sins. At the end of his body he goes to the world of Lord Kṛṣṇa.

Text 328

atha śrī-janmāṣṭamī-vrata-nirṇayaḥ

kṛṣṇopāsyāṣṭamī bhādre
rohiṇy-ādhyā mahā-phalā
niśīthe 'trāpi kiṁ cendau
jñe vāpi navamī-yutā

atha-now; śrī-janmāṣṭamī-vrata-nirṇayaḥ-following the vow of Janmāṣṭamī; kṛṣṇa-Lord Kṛṣṇa; upāsyā-to be worshiped; aṣṭamī-the astami; bhādre-in the month of Bhadra; rohiṇy-āḍhyā-opulent with the star Rophini; mahā-phalā-a great result; niśīthe-in the middle of the night; atra-here; api-also; kim-what?; ca-and; indau-in the moon; jñe-knowing; vā-or; api-also; navamī-yutā-with the navami.

The Method of Observing Janmāṣṭamī

When at midnight of Janmāṣṭamī in the month of Bhādra the star Rohiṇī is conjoined with the moon, that Janmāṣṭamī brings a specially great result. Janmāṣṭamī also brings a great result when it falls on a Monday or a Wednesday, or when there is a navamī-yoga.

Text 329

atha rohiṇī-yukta-janmāṣṭamī

viṣṇu-rahasye

prājāpatyarkṣa-samyuktā
kṛṣṇā nabhasi cāṣṭamī
muhūrtam api labhyeta
saivopoṣyā mahā-phalā

atha-now; rohiṇī-yukta-janmāṣṭamī-Janmāṣṭamī with Rohini; viṣṇu-rahasye-in the Viṣṇu-rahasya; prājāpatyarkṣa-the star Rohini; samyuktā-with; kṛṣṇā-dark; nabhasi-in the sky; ca-and; aṣṭamī-astami; muhūrtam-moment; api-even; labhyeta-is attained; sa-that; eva-indeed; upoṣyā-to be fasted; mahā-phalā-a greta result.

Janmāṣṭamī When Rohiṇī Is Conjoined With the Moon

In the Viṣṇu-rahasya it is said:

When on the aṣṭamī of the dark fortnight the star Rohiṇī is conjoined with the moon for even a single muhūrta, fasting on that aṣṭamī day brings a great result.

Text 330

muhūrtam apy aho-rātre
yasmin yuktaṁ tu labhyate
aṣṭamyā rohiṇī-ṛkṣaṁ
taṁ su-puṇyam upāvaset

muhūrtam-a muhurta; api-even; aho-rātre-day and night; yasmin-in which; yuktam-joined; tu-indeed; labhyate-is obtained; aṣṭamyā-of the astami; rohiṇī-ṛkṣam-the star Rohini; tam-that; su-puṇyam-very sacred; upāvaset-should fast.

When on the aṣṭamī the star Rohiṇī is conjoined with the moon for even a single muhūrta of the day or night, that time is very sacred. On that day one should observe a fast.

Text 331

kiṁ ca tatraiva

āṣṭamī kṛṣṇa-pakṣasya
rohiṇī-ṛkṣa-samyutā
bhavet prauṣṭha-pade māsi
jayantī nāma sā smṛtā

kiṁ ca-furthermore; tatra-there; eva-inded; āṣṭamī-aṣṭamī; kṛṣṇa-pakṣasya-of the krsna-paksa; rohiṇī-ṛkṣa-samyutā-

with the star Rohiṇī; bhavet-is; prauṣṭha-pade-Bhadra; māsi-in the month; jayantī-Jayantī; nāma-named; sā-that; smṛtā-considered.

In that scripture it is also said:

When the star Rohiṇī is conjoined with the moon on the Kṛṣṇa-pakṣa aṣṭamī of the month of Bhādra, that day is called Jayantī.

Text 332

viṣṇu-dharmottare

rohiṇy-ṛkṣaṁ yadā kṛṣṇa-
pakṣe 'ṣṭamyāṁ dvijottama
jayantī nāma sā proktā
sarva-pāpa-harā tithiḥ

viṣṇu-dharmottare-in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa; rohiṇy-ṛkṣam-with the star Rohiṇī; yadā-when; kṛṣṇa-pakṣe-in the Kṛṣṇa-paksa; aṣṭamyām-on the aṣṭamī; dvijottama-O best of brahmanas; jayantī-Jayantī; nāma-named; sā-that; proktā-said; sarva-pāpa-harā-removing all sins; tithiḥ-say.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa it is said:

O best of brāhmaṇas, when the star Rohiṇī is conjoined with the moon on the Kṛṣṇa-pakṣa aṣṭamī of the month of Bhādra, that day is called Jayantī. That day removes all sins.

Text 333

yad bālye yac ca kaumāre
yauvane vārdhake tathā
bahu-janma-kṛtaṁ pāpaṁ
hanti sopoṣitā tithiḥ

yat-what; bālye-in childhoopd; yat-what; ca-and; kaumāre-in kumara; yauvane-in youth; vārdhake-in maturity; tathā-so; bahu-many; janma-births; kṛtam-done; pāpam-sin; hanti-kills; sa-with; upoṣitā-fasting; tithiḥ-day.

By fasting on that day one destroys many births' sins of childhood, youth, and maturity.

Text 334

skānde

prājāpatyena samyuktā
āṣṭamī tu yadā bhavet
śrāvaṇe bahule pakṣe
sarva-pāpa-praṇāśinī

skānde-in the Skanda Purāṇa; prājāpatyena-the star Rohiṇi; samyuktā-with; āṣṭamī-aṣṭamī; tu-indeed; yadā-when; bhavet-is; śrāvaṇe-in the month of Sravana; bahule pakṣe-in the Kṛṣṇa-paksa; sarva-pāpa-praṇāśinī-destroying all sins.

In the Skanda Purāṇa it is said:

When the star Rohiṇī is conjoined with the moon on the kṛṣṇa-pakṣa of the Śrāvaṇa month, that day destroys all sins.

Text 335

jayaṁ puṇyaṁ ca kurute
jayantīṁ tena taṁ viduḥ

jayam-victory; puṇyam-piety; ca-and; kurute-does; jayantīm-Jayanti; tena-by that; tam-that; viduḥ-they know.

Because it brings victory (jaya) and piety, the wise call that day "Jayantī".

Text 336

viṣṇu-purāṇe

kṛṣṇāṣṭamyāṁ bhaved yatra
kalaikā rohiṇī nṛpa
jayantī nāma sā jñeyā
upoṣyā sa prayatnataḥ

viṣṇu-purāṇe-in the Viṣṇu Purāṇa; kṛṣṇāṣṭamyām-on kṛṣṇāṣṭami; bhavet-is; yatra-where; kalā-phase; ekā-one; rohiṇī-Rohiṇī; nṛpa-O king; jayantī-Jayantī; nāma-called; sā-that; jñeyā-to be known; upoṣyā-to be fasted; sa-that; prayatnataḥ-carefully.

In the Viṣṇu Purāṇa it is said:

O king, when, on the aṣṭamī of the kṛṣṇa-pakṣa, the star Rohiṇī is conjoined with the moon for even a single kalā, that day is called Jayantī. One should carefully fast on that day.

Text 337

sapta-janma-kṛtaṁ pāpaṁ
rājan yat tri-vidhaṁ nṛṇām
tat phālayati govindas
titthau tasyāṁ tu bhāvitaḥ

sapta-janma-kṛtam-done in seven births; pāpam-sin; rājan-O king; yat-what; tri-vidham-three kinds; nṛṇām-of the people; tat-that; phālayati-gives result; govindaḥ-Lord Kṛṣṇa; tithau-day; tasyām-on that; tu-indeed; bhāvitaḥ-meditated upon.

O king, Lord Govinda destroys seven births of the three kinds of sins for one who worships Him or meditates on Him during that day.

Text 338

upavāsaś ca tatrokto
mahā-pātaka-nāśanaḥ
jayantyāṁ jagatī-pāla
vidhinātra na saṁśayaḥ

upavāsaḥ-fasting; ca-and; tatra-there; uktaḥ-said; mahā-pātaka-nāśanaḥ-destroying the greatest sins; jayantyām-on Jayantī; jagatī-the world; pāla-protector; vidhinā-by rules; atra-here; na-no; saṁśayaḥ-doubt.

O king, proper fasting on Jayantī destroys the greatest sins. Of this there is no doubt.

Text 339

tretāyāṁ dvāpare caiva

rājan kṛta-yuge tathā
rohiṇī-samyutā ceyaṁ
vidvadbhiḥ samupoṣitā

tretāyām-in Treta-yuga; dvāpare-in Dvapara-yuga; ca-and; eva-indeed; rājan-O king; kṛta-yuge-in Satya-yuga; tathā-so; rohiṇī-samyutā-with Rohiṇī; ca-and; iyam-this; vidvadbhiḥ-by the wise; samupoṣitā-to be fasted.

O king, wise persons in Satya, Tretā, and Dvāpara yuga fast on that day, when Rohiṇī is conjoined with the moon.

Text 340

agni-purāṇe

ardha-rātrād adhaś cordhvaṁ
kalayā vā yadā bhavet
jayantī nāma sā proktā
sarva-pāpa-praṇāśinī

agni-purāṇe-in the Agni Purāṇa; ardha-rātrāt-from half the night; adhaḥ-below; ca-and; urdhvam-above; kalayā-by a kala; vā-or; yadā-when; bhavet-is; jayantī-Jayantī; nāma-named; sā-that; proktā-said; sarva-pāpa-praṇāśinī-destroying all sins.

In the Agni Purāṇa it is said:

When for one kalā before or after the middle of the night the star Rohiṇī is conjoined with the moon, that day is called Jayantī, a day that destroys all sins.

Text 341

atha ardha-rātra-yutā janmāṣṭamī

bhaviṣya-viṣṇudharmayoḥ

rohiṇyām ardha-rātre ca
yadā kṛṣṇāṣṭamī bhavet
tasyām abhyarcanaṁ śaure
hanti pāpaṁ tri-janma-jam

atha-now; ardha-rātra-yutā-with the middle of the night; janmāṣṭamī-Janmāṣṭamī; bhaviṣya-viṣṇudharmayoḥ-in the Bhavisya and Viṣṇu-dharma Purāṇas; rohiṇyām-when Rohiṇī; ardha-rātre-in the middle of the night; ca-and; yadā-when; kṛṣṇāṣṭamī-Janmāṣṭamī; bhavet-is; tasyam-then; abhyarcanam-worship; śaure-O descendent of King Durasena; hanti-kills; pāpam-sin; tri-janma-jam-created in three births.

Janmāṣṭamī When the Star Rohiṇī Is Conjoined With the Moon in the Middle of the Night

In both the Bhaviṣya and Viṣṇu-dharma Purāṇas it is said:

O descendant of Śūrasena, when one worships Lord Kṛṣṇa on a Kṛṣṇāṣṭamī day when the star Rohiṇī is conjoined with the moon in the middle of the night, that worship destroys the sins of three births.

Text 342

prājāpatyarkṣa-samyuktā
kṛṣṇā nabhasi cāṣṭamī
sopavāso hareḥ pūjāṁ
tatra kṛtvā na sīdati
ardha-rātre ca yoge 'yaṁ
tārāpaty-udaye sati

prājāpatyarkṣa-samyuktā-with the star Rohiṇī; kṛṣṇā-Kṛṣṇa; nabhasi-in the sky; ca-and; aṣṭamī-aṣṭamī; sopavāsaḥ-with fasting; hareḥ-of Lord Kṛṣṇa; pūjām-worship; tatra-there; kṛtvā-doing; na-not; sidati-stays; ardha-rātre-in the middle of the night; c

When the star Rohiṇī is conjoined with the moon on the Kṛṣṇa-pakṣa aṣṭamī, one should fast and worship Lord Hari. This is so even if the rising moon is not conjoined with Rohiṇī in the middle of the night.

Texts 343 and 344

kiṁ ca

rohiṇī-sahitā kṛṣṇā
māsi bhādra-pade 'ṣṭamī
ardha-rātrād adhaś cordhvaṁ
kalayāpi yadā bhavet

tatra jāto jagan-nāthaḥ
kauṣṭubhī harir avyayaḥ
tam evopavaset kālaṁ
kuryāt tatraiva jāgaram

kiṁ ca-furthermore; rohiṇī-sahitā-with Rohiṇī; kṛṣṇā-Kṛṣṇa; māsi-in the month; bhādra-pade-of Bhadra; aṣṭamī-ther aṣṭamī; ardha-half; rātrāt-night; adhaḥ-below; ca-and; ūrdhvam-above; kalayā-by a kala; api-also; yadā-when; bhavet-may be; tatra-there; jātaḥ-born; jagan-nāthaḥ-the master ofn the universes; kauṣṭubhī-who wears a Kaustubha jewel; hariḥ-Lord Kṛṣṇa; avyayaḥ-eternal and infallible; tam-that; eva-indeed; upavaset-should fast; kālam-time; kuryāt-should do; tatra-there; eva-indeed; jāgaram-vigil.

It is also said:

When for one kalā before or after the middle of the night the star Rohiṇī is conjoined with the moon on the kṛṣṇa-pakṣa aṣṭamī of the month Bhādra, that is the moment of the birth of Lord Hari, the infallible Supreme Personality of Godhead, who is the master of the universes, and who is decorated with the Kaustubha jewel. On that day one should fast and keep an all-night vigil.

Text 345

jayantī nāma sā rātris
tatra jāto janārdanaḥ
niyatātmā śuciḥ snātvā
pūjāṁ tatra pravartayet

jayantī-Jayantī; nāma-named; sā-that; rātriḥ-night; tatra-there; jātaḥ-born; janārdanaḥ-Lord Kṛṣṇa; niyatātmā-self-controlled; śuciḥ-pure; snātvā-bathing; pūjām-worship; tatra-then; pravartayet-should perform.

hould bathe himself and then worship Lord Kṛṣṇa.

Text 346

vahni-purāṇe

sama-yoge tu rohiṇyā
niśīthe rāja-sattama
samajāyata govindo
bāla-rūpī catur-bhujaḥ
tasmāt taṁ pūjayet tatra

yathā-vittānusarataḥ

vahni-purāṇe-in the Agni Purāṇa; sama-yoge-conjoined; tu-indeed; rohiṇyā-with Rohiṇī; niśīthe-in the middle of the night; rāja-sattama-O best of kings; samajāyata-was born; govindaḥ-Kṛṣṇa; bāla-rūpī-in the form of a child; catur-bhujaḥ-with four arms; tasmāt-then; tam-Him; pūjayet-should worship; tatra-there; yathā-vittānusarataḥ-as one has the wealth.

In the Agni Purāṇa it is said:

O best of kings, in the middle of the night, at a time when the star Rohiṇī was conjoined with the moon, Lord Govinda was born as a four-armed infant. At that time one should worship the Lord in a way appropriate to one's own wealth.

Text 347

bhaviṣyottare

māsi bhādra-pade 'ṣṭamyāṁ
kṛṣṇa-pakṣe 'rdha-rātrake
śaśāṅke vṛṣa-rāśi-sthe
prājāpatyarkṣa-samyute
upoṣito 'rcayet kṛṣṇaṁ
yaśodāṁ devakīṁ tathā

bhaviṣyottare-in the Bhavisya Purāṇa, Uttara-khanda; māsi-in the month; bhādra-pade-of Bhadra; aṣṭamyām-on the aṣṭamī; kṛṣṇa-pakṣe-on the Kṛṣṇa-paksa; ardha-rātrake-in the middle of the night; śaśāṅke-the moon; vṛṣa-rāśi-sthe-in Taurus; prājāpatyarkṣa-samyute-withthe star Rohiṇī; upoṣitaḥ-fasting; arcayet-should worship; kṛṣṇam-Lord Kṛṣṇa; yaśodām-Yaśodā; devakīm-Devakī; tathā-so.

In the Bhaviṣya Purāṇa, Uttara-khaṇḍa it is said:

On the kṛṣṇa-pakṣa aṣṭamī of the month of Bhādra, in the middle of the night, when the moon is with the star Rohiṇī in Taurus, one should fast and worship Lord Kṛṣṇa along with Yaśodā and Devakī.

Text 348

kiṁ ca

māsi bhādra-pade 'ṣṭamyāṁ
niśīthe kṛṣṇa-pakṣake
śaśāṅke vṛṣa-rāśi-sthe
ṛkṣe rohiṇī-samjñake
yoge 'smin vasudevād dhi
devī devam ajījanat

kiṁ ca-furthermore; māsi-in the month; bhādra-pade-of Bhadra; aṣṭamyām-on the astmami; niśīthe-in the middle of the night; kṛṣṇa-pakṣake-in the Kṛṣṇa-paksa; śaśāṅke-the moon; vṛṣa-rāśi-sthe-in taurus; ṛkṣe-the star; rohiṇī-samjñake-named Rohiṇī; yoge-in conjunction; asmin-in this; vasudevāt-from Vasudeva; hi-indeed; devī-Devakī; devam-the Supreme Personality of Godhead; ajījanat-gave birth.

It is also said:

On the kṛṣṇa-pakṣa aṣṭamī of the month of Bhādra, in the middle of the night, when the moon was with the star Rohiṇī in Taurus, Devakī gave birth to the Supreme Personality of Godhead, who was begotten by Mahārāja Vasudeva.

Text 349

tasmāt sampūjayed atra

śuciḥ samyag-upoṣitaḥ

tasmāt-therefore; sampūjayet-one should worship; atra-then; śuciḥ-pure; samyag-upoṣitaḥ-properly fasting.

On that day a pure-hearted person should properly fast and worship Lord Kṛṣṇa.

Text 350

pādme

preta-yoniṁ gatānāṁ tu
pretatvaṁ nāśitaṁ naraiḥ
yaiḥ kṛtvā śrāvaṇe māsi
aṣṭamī rohiṇī-yutā

pādme-in the Padma Purāṇa; preta-yonim-birth as a preta; gatānām-attained; tu-indeed; pretatvam-status as a preta; nāśitam-dcestroyed; naraiḥ-by people; yaiḥ-who; kṛtvā-doing; śrāvaṇe-of Sravabna; māsi-in the month; aṣṭamī-the aṣṭamī; rohiṇī-yutā-with Rohiṇī.

In the Padma Purāṇa it is said:

Ghosts who observe the aṣṭamī when Rohiṇī is conjoined with the moon in the month of Śravaṇa become free from having to be

Text 351

kiṁ punar budha-vāreṇa
somenāpi viśeṣataḥ
kiṁ punar navamī-yuktā
kula-koṭyas tu mukti-dā

kim-what?; punaḥ-more; budha-vāreṇa-by Wednesday; somena-by the moon; api-also; viśeṣataḥ-especially; kim-what?; punaḥ-more; navamī-navami; yuktā-with; kula-koṭyaḥ-ten million relatives; tu-indeed; mukti-dā-giving liberation.

How much more is this true when this day falls on a Wednesday or Monday? How much more is this true when this day is joined with the navamī? At that time this day brings liberation to ten million of one's kinsmen.

Text 352

skānde

udaye cāṣṭamī kiñcin
navamī sa-kalā yadi
bhavate budha-samyuktā
prājāpatyarkṣa-samyutā
api varṣa-śatenāpi
labhyate vā na vā vibho

skānde-Skanda; udaye-rising; ca-and; aṣṭamī-aṣṭamī; kiñcit-something; navamī-navami; sa-kalā-with the kala; yadi-if; bhavate-is; budha-samyuktā-with mercury; prājāpatyarkṣa-samyutā-with Rohiṇī; api-also; varṣa-śatena-with a hundred years; api-also; labhyate-is attained; vā-or; na-not; vā-or; vibhaḥ-O almighty Lord.

In the Skanda Purāṇa it is said:

If a kalā of the navamī is present in the aṣṭamī, and if both Mercury and Rohiṇī are conjoined with the moon, that is a very rare occurrence. Such a time may come after a hundred years, or then, O almighty Lord, it may not come, even after a hundred years.

Text 353

bhaviṣye ca

navamyāṁ yoga-nidrayā
janmāṣṭamyāṁ hares tataḥ
navamyā sahitopoṣyā
rohiṇī-budha-samyutā. iti.

hareḥ-of Lord Kṛṣṇa; tataḥ-then; navamyā-by the navami; sahitopoṣyā-to be fasted; rohiṇī-budha-samyutā-with Rohiṇī and Mercury; iti-thus.

In the Bhaviṣya Purāṇa it is said:

One should fast on Kṛṣṇa-janmāṣṭamī when there is navamī and yoga-nidrā and when Rohiṇī and Mercury are conjoined with the moon.

Text 354

induḥ pūrve 'hani jñe vā
pare ced rohiṇī-yutā
kevalā cāṣṭamī vṛddhā
sopoṣyā navamī-yutā

induḥ-the moon; pūrve-on the previous; ahani-day; jñe-Mercury; vā-or; pare-on the nexct; cet-if; rohiṇī-yutā-with Rohiṇī; kevalā-alone; ca-and; āṣṭamī-aṣṭamī; vṛddhā-increased; sopoṣyā-increased; navamī-yutā-with the navamī.

One should fast on the aṣṭamī when on the previous day the moon is conjoined with Mercury, or when on the following day the moon is conjoined with Rohiṇī, or when the aṣṭamī is joined with the navamī.

Text 355

tathā ca pādme

muhūrtenāpi samyuktā
sampūrṇā cāṣṭamī bhavet
kiṁ punar navamī-yuktā
kula-koṭyas tu mukti-dā

tathā-so; ca-and; pādme-in the Padma Purāṇa; muhūrtena-with a muhurta; api-even; samyuktā-conjpined; sampūrṇā-full; ca-and; aṣṭamī-aṣṭamī; bhavet-is; kim-what?; punaḥ-more; navamī-yuktā-with the navami; kula-koṭyaḥ-ten million relatives; tu-indeed; mukti-dā-giving liberation.

How much more is this true when on the aṣṭamī even for a muhūta the moon is conjoined with Rohiṇī and this day is joined with the navamī? At that time this day brings liberation to ten million of one's kinsmen.

Text 356

sūtoktau ca

māsi bhādra-pade kṛṣṇā
aṣṭamī navamī bhavet
pūjyāṣṭamī tataḥ pumbhiḥ
strībhiś cāpi viśeṣataḥ

sūta-of Sūta Gosvami; uktau-in the statement; ca-and; māsi-in the month; bhādra-pade-of Bhadra; kṛṣṇā-Kṛṣṇa; aṣṭamī-aṣṭamī; navamī-navami; bhavet-is; pūjyā-to be worshiped; aṣṭamī-aṣṭamī; tataḥ-then; pumbhiḥ-by men; strībhiḥ-by women; ca-and; api-and; viśeṣataḥ-especially.

Śrī Sūta Gosvāmī explains:

When in the month of Bhādra the kṛṣṇa-pakṣa aṣṭamī is joined with the navamī, that aṣṭamī should be worshiped by all men and women.

Text 357

rohiṇy-āder viyuktāpi
sopoṣyā kevalāṣṭamī
tat-tad-yogas tu vaisiṣṭye
vrata-lopo 'nyathā bhavet

rohiṇy-ādeḥ-beginning with Rohiṇī; viyuktā-separtaed; api-even; sopoṣyā-tpo be fasted; kevalā-only; aṣṭamī-aṣṭamī; tat-tad-yogaḥ-conjoined to that; tu-but; vaisiṣṭye-specifically; vrata-of the vow; lopaḥ-omission; anyathā-otherwise; bhavet-should be.

Even if the auspicious conjunction of Rohiṇī and other luminaries are not present, one should still fast on Janmāṣṭamī. However, in the absence of these especially auspicious situations it is possible not to observe the vow.

Text 358

itthaṁ śuddhaiva likhitā
yogād bahu-vidhāṣṭamī
tyājyā viddhā ca saptamyā
sā viddhaikādaśī yathā

ittham-thus; śuddhā-pure; eva-indeed; likhitā-written; yogāt-from yoga; bahu-vidhā-many kinds; aṣṭamī-aṣṭamīs; tyājyā-to be abandoned; viddhā-wounded; ca-and; saptamyā-by the saptami; sā-and; viddha-wounded; ekādaśīelkadasi; yathā-as.

In this way the many different kinds of pure aṣṭamīs are described in the writing of the scriptures. However, when it is mixed with the saptamī, the aṣṭamī should not be observed. This is like an ekādaśī that should not observed.

Text 359

atha saptamī-viddha-janmāṣṭamī-niṣedhaḥ

brahma-vaivarte

varjanīyā prayatnena
saptamī-sahitāṣṭamī
sa-rkṣāpi na kartavyā
saptamī-samyutāṣṭamī

atha-; saptamī-viddha-viddha by the saptami; janmāṣṭamī-Janmāṣṭamī; niṣedhaḥ-forbidden; brahma-vaivarte-in Brahma-vaivarta Purāṇa; varjanīyā-to be avoided; prayatnena-carefully; saptamī-sahitāṣṭamī-the saptami; sa-rkṣā-with the star; api-even; na-not; kartavyā-to be done; saptamī-samyutā-with the saptami; aṣṭamī-the aṣṭamī.

When It Is Viddha by the Saptamī, Janmāṣṭamī Should Not Be Observed

In the Brahma-vaivarta Purāṇa it is said:

One should carefully avoid the aṣṭamī that is viddha by the saptamī. Even if Rohiṇī is conjoined with the moon, one should not observe an aṣṭamī that is viddha by the saptamī.

Text 360

pādme

pañca-gavyaṁ yathā śuddhaṁ
na grāhyaṁ madya-samyutam
ravi-viddhā tathā tyājyā
rohiṇī-sahitā yadi

pādme-in the Padma Purāṇa; pañca-gavyam-pancay-gavya; yathā-as; śuddham-pure; na-not; grāhyam-to be ataken; madya-with wine; samyutam-mixed; ravi-viddhā-wounded by the saptami; tathā-so; tyājyā-to be rejected; rohiṇī-sahitā-with Rohiṇī; yadi-if.

In the Padma Purāṇa it is said:

As one should not accept pure pañca-gavya if it is mixed with wine, so one should not observe Janmāṣṭamī if it is viddha by the saptamī. This is so even if Rohiṇī is conjoined with the moon.

Text 361

pūrva-viddhā yathā nandā
varjitā śrāvaṇānvitā
tathāṣṭamīṁ pūrva-viddhāṁ
sa-ṛkṣaṁ ca vivarjayet

pūrva-viddhā-prteviously wounded; yathā-as; nandā-ekadasi; varjitā-avoided; śrāvaṇānvitā-with Sravana; tathā-so; aṣṭamīm-aṣṭamī; pūrva-viddhām-wounded by the previous; sa-ṛkṣam-with the star; ca-and; vivarjayet-should avoid.

As ekādaśī should not observed when it is viddha by the previous day, so Janmāṣṭamī should not be observed when it is viddha by the previous day. This is so even when the star Rohiṇī is conjoined with the moon.

Text 362

varjanīyā prayatnena
saptamī-samyutāṣṭamī
vinā ṛkṣena kartavyā
navamī-samyutāṣṭamī

varjanīyā-to be avoided; prayatnena-carefully; saptamī-samyutāṣṭamī-Janmāṣṭamī viddha by the saptami; vinā-with; ṛkṣena-the star; kartavyā-to be done; navamī-samyutāṣṭamī-Janmāṣṭamī viddha by the navamī.

One should take care not to observe Janmāṣṭamī when it is viddha by the saptamī. However one should observe Janmāṣṭamī when it is viddha by the navamī. This is true even if the star Rohiṇī is not conjoined with the moon.

Text 363

aviddhāyāṁ sa-ṛkṣāyāṁ
jāto devakī-nandanaḥ

aviddhāyām-not viddha; sa-ṛkṣāyām-with the star; jātaḥ-born; devakī-nandanaḥ-the son of Devakī.

Lord Kṛṣṇa, the son of Devakī, was born when the aṣṭamī was not viddha and when the star Rohiṇī was conjoined

with the moon.

Text 364

vāsare vā niśārdhe vā
    saptamyāṁ ca yadāṣṭamī
pūrva-miśrā tadā tyājyā
    prājāpatyarkṣa-samyutā

    vāsare-in the day; vā-or; niśārdhe-in the middle of the night; vā-or; saptamyām-on the saptami; ca-and; yadā-when; aṣṭamī-the aṣṭamī; pūrva-miśrā-mixed with the previous day; tadā-then; tyājyā-to be rejected; prājāpatyarkṣa-samyutā-with the star Rohiṇī.

    If, during the day or in the middle of the night, the aṣtamī is mixed with the saptamī, that aṣṭamī should not be observed, even if the star Rohiṇī is conjoined with the moon.

Text 365

pādme

janmāṣṭamīṁ pūrva-viddhāṁ
    sa-ṛkṣāṁ sa-kalām api
vihāya navamīṁ śuddhāṁ
    upoṣya vratam ācaret

    pādme-in the Padma Purāṇa; janmāṣṭamīm-Janmāṣṭamī; pūrva-viddhām-viddha by the previous day; sa-ṛkṣām-with the star; sa-kalām-with a kala; api-even; vihāya-rejecting; navamīm-navami; śuddhām-pure; upoṣya-fasting; vratam-vow; ācaret-should observe.

    In the Padma Purāṇa it is said:

    If it is viddha by the previous day, Janmāṣṭamī should not be observed. This is true even if it is sa-kalā and even if the star Rohiṇī is conjoined with the moon. In that situation one should fast and observe the vow on the pure navamī instead of on the aṣṭamī.

Text 366

sa-kalāpi sa-ṛkṣāpi
    navamī-samyutāpi ca
janmāṣṭamī pūrva-viddhā
    na kartavyā kadācana

    sa-kalā-with kala; api-even; sa-ṛkṣā-with the star; api-even; navamī-samyutā-with the navami; api-even; ca-and; janmāṣṭamī-Janmāṣṭamī; pūrva-by the previous day; viddhā-viddhq; na-not; kartavyā-to be done; kadācana-ever.

    Even if it is sa-kalā and even if the star Rohiṇī is conjoined with the moon, Janmāṣṭamī should never be observed on an aṣtamī that is viddha by the previous day.

Text 367

palavedhe tu viprendra
    saptamyā cāṣṭamīṁ tyajet
surayā bindunā spṛṣṭaṁ
    gaṅgāmbhaḥ-kalasaṁ yathā

    palavedhe-for a moment; tu-but; viprendra-O king of brahmanas; saptamyā-with the saptami; ca-and; aṣṭamīm-aṣṭamī;

tyajet-sghould abandon; surayā-with wine; bindunā-with adrop; spṛṣṭam-touched; gaṅgāmbhaḥ-kalasam-a pot of Ganges water; yathā-as.

As one should reject a pitcher of Ganges water that has been touched by a single drop of liquor, so one should reject a Janmāṣṭamī touched for even a moment by the saptamī.

Text 368

vinā rkṣeṇa kartavyā
navamī-samyutāṣṭamī
sa-ṛkṣāpi na kartavyā
saptamī-samyutāṣṭamī

vinā-without; rkṣeṇa-the star; kartavyā-to be done; navamī-samyutā-with the navami; aṣṭamī-aṣṭamī; sa-ṛkṣā-with the star; api-even; na-not; kartavyā-to be done; saptamī-samyutā-with the saptami; aṣṭamī-aṣṭamī.

Even if the star Rohiṇī is not conjoined with the moon, one should observe the Janmāṣṭamī that is touched by the navamī. But, even if the star Rohiṇī is conjoined with the moon, one should not observe the Janmāṣṭamī that is touched by the saptamī.

Text 369

tasmāt sarva-prayatnena
tyājyam evāśubhaṁ budhaiḥ
vedhe puṇya-kṣayaṁ yāti
tamaḥ sūryodaye yathā

tasmāt-there; sarva-prayatnena-with all care; tyājyam-to be avoided; eva-in deed; aśubham-inauspicious; budhaiḥ-by the wise; vedhe-a moment; puṇya-of piety; kṣayam-destruction; yāti-attains; tamaḥ-darkness; sūrya-of the sun; udaye-in the rising; yathā-as.

Therefore the wise should carefully avoid celebrating Janmāṣṭamī at that inauspicious time. By celebrating at that time all one's piety is at once destroyed in the same way the darkness of night is destroyed when the sun rises.

Text 370

yājñavalkya-smṛtau

sampūrṇā cārdha-rātre tu
rohiṇī yadi labhyate
kartavyā sā prayatnena
pūrva-viddhāṁ vivarjayet. iti.

yājñavalkya-smṛtau-in the Yajnavalkya-smrti; sampūrṇā-full; ca-and; ardha-rātre-in the middle of the night; tu-indeed; rohiṇī-Rohiṇī; yadi-if; labhyate-is attained; kartavyā-to be done; sa-that; prayatnena-with care; pūrva-viddhām-viddha by the previous day; vivarjayet-should avoid; iti-thus.

In the Yājñavalkya-smṛti it is said:

Even if the star Rohiṇī is perfectly conjoined with the moon in the middle of the night, an aṣṭamī that is viddha by the previous day should not be celebrated.

Text 371

yac ca vahni-puraṇādau

proktaṁ viddhāṣṭamī-vratam
avaiṣṇava-paraṁ tac ca
kṛtaṁ tad deva-māyayā

yat-what; ca-aznd; vahni-puraṇādau-in the Agni Purāṇa and other scriptures; proktam-said; viddhāṣṭamī-vratam-an aṣṭamī that is viddha;; avaiṣṇava-param-not dear to the Vaiṣṇavas; tat-that; ca-and; kṛtam-done; tat-that; deva-māyayā-by the illusory potency of the Lord.

In the Agni Purāṇa and other scriptures it is said that the aṣṭamī that is viddha in this way is not dear to the Vaiṣṇavas. Such an aṣṭamī is a creation of the Lord's illusory potency, māyā.

Text 372

tathā ca skānde

purā devair ṛṣi-gaṇaiḥ
sva-pada-cyuti-śaṅkayā
saptamī-vedha-jālena
gopitaṁ hy aṣṭamī-vratam

tathā-so; ca-and; skānde-in the Skanda Purāṇa; purā-previously; devaiḥ-by the demigods; ṛṣi-gaṇaiḥ-by the sages; sva-pada-from the status; cyuti-falling; śaṅkayā-by the fear; saptamī-of the spatami; vedha-of moments; jālena-by the network; gopitam-hidden; hi-indeed; aṣṭamī-vratam-the vow odf the aṣṭamī.

In the Skanda Purāṇa it is said:

Fearing that they would fall from their exalted posts, in ancient times the demigods and sages carefully avoided observing this vow on an aṣṭamī viddha by the saptamī.

Text 373

iyaṁ prāmāṇikaiḥ kṛṣṇa-
devācāryādi-vaiṣṇavaiḥ
vyavasthānyā ca nirṇītā
likhitācārataḥ satām

iyam-this; prāmāṇikaiḥ-by the evidence; kṛṣṇa-devācārya-Kṛṣṇadevacarya; ādi-beginning with; vaiṣṇavaiḥ-by the Vaiṣṇavas; vyavasthā-situation; anyā-another; ca-and; nirṇītā-concluded; likhitā-written; ācārataḥ-from the activities; satām-of the saintly devotees.

In this way, following the evidence presented by Śrī Kṛṣṇadevācārya and other saintly Vaiṣṇavas and also following the practical actions of the great devotees, the way of observing Janmāṣṭamī and other holy days is described in this book.

Text 374

śuddhā ca rohiṇī-yuktā
pūrve 'hani paratra ca
aṣṭamy upoṣyā pūrvaiva
tithi-bhānte ca pāraṇam

śuddhā-pure; ca-and; rohiṇī-yuktā-with Rohiṇī; pūrve-on the previous; ahani-day; paratra-on the next; ca-and; aṣṭami-the aṣṭamī; upoṣyā-to be fasted; pūrva-previous; eva-indeed; tithi-of the day; bhā-of the star; ante-after; ca-and; pāraṇam-breaking the fast.

On a pure aṣṭamī, when the star Rohiṇī is conjoined with the moon and when the previous and following days are also pure, one should fast. One should break the fast after both the tithi and conjunction of the star Rohiṇī have ended.

Texts 375 and 376

kevala-kṛṣṇopāsanā-śāstre gautamīya-tantre tantra-dīkṣām uddiśya yathoktam

atha bhādrāsitāṣṭamyāṁ
prādurāsīt svayaṁ hariḥ
brahmaṇā prārthitaḥ pūrvaṁ
devakyāṁ kṛpayā vibhuḥ

rohiṇy-ṛkṣe śubha-tithau
daityānāṁ nāśa-hetave
mahotsavaṁ prakurvīta
yatnatas tad-dine śubhe

kevala-kṛṣṇopāsanā-śāstre-scripture describing pure devotional service to Lord Kṛṣṇa; gautamīya-tantre-in the Gautamiya Tantra; tantra-Tantric; dīkṣām-initiation; uddiśya-in relation to; yathā-as; uktam-said; atha-then; bhādra-of the month of Bhadra; asita-in the Kṛṣṇa-paksa; aṣṭamyām-on the aṣṭamī; prādurāsīt-appeared; svayam-personally; hariḥ-Lord Kṛṣṇa; brahmaṇā-by Brahmā; prārthitaḥ-requested; pūrvam-previously; devakyām-in Devakī; kṛpayā-mercifully; vibhuḥ-the Supreme Personality of Godhead; rohiṇy-ṛkṣe-the star Rohiṇī; śubha-tithau-on the auspicious day; daityānām-of the demigopds; nāśa-hetave-for destructionm; mahotsavam-a great festival; prakurvīta-should do; yatnataḥ-carefully; tad-dine-on that day; śubhe-auspicious.

In the Gautamīya Tantra, which describes pure devotional service to Lord Kṛṣṇa, in the course of describing Vaiṣṇava tantric initiation, it is said:

On the demigod Brahmā's request, Lord Kṛṣṇa, the Supreme Personality of Godhead, mercifully appeared in the womb of Devakī on the kṛṣṇa-pakṣa aṣṭamī of the month Bhādra, an auspicious day when the star Rohiṇī was conjoined with the moon. The Lord's mission then was to kill the demons. One should carefully celebrate a great festival on that auspicious day.

Text 377

rājanyair brāhmaṇair vaiśyaiḥ
śūdraiś caiva sva-śaktitaḥ
upavāsaḥ prakartavyo
na bhoktavyaṁ kadācana

rājanyaiḥ-by ksatriyas; brāhmaṇaiḥ-by brahmanas; vaiśyaiḥ-by vaisyas; śūdraiḥ-by sudras; caiva-and; sva-śaktitaḥ-according to therir ability; upavāsaḥ-fasting; prakartavyaḥ-to be done; na-not; bhoktavyam-to beeaten; kadācana-ever.

On that day brāhmaṇas, kṣatriyas, vaiśyas, and śūdras should all observe a fast, each according to his own ability. At no time on that day should anything be eaten.

Text 378

kṛṣṇa-janma-dine yas tu
bhuṅkte sa tu narādhamaḥ
nivasen narake ghore
yāvad āhūta-samplavam

kṛṣṇa-janma-dine-on the day of Lord Kṛṣṇa's birth; yaḥ-who; tu-indeed; bhuṅkte-eats; sa-he; tu-indeed; narādhamaḥ-the lowest of men; nivaset-will reside; narake-in hell; ghore-horrible; yāvat-as long as; āhūta-samplavam-the time of cosmic devastation.

One who eats on the day of Lord Kṛṣṇa's birth is the lowest of men. He will live in a horrible hell until the time when the material universe is destroyed.

Text 379

aṣṭamī rohiṇī-yuktā
    cārdha-rātraṁ yadā spṛśet
upoṣya taṁ tithiṁ vidvān
    koṭi-yajña-phalaṁ labhet

aṣṭamī-the aṣṭamī; rohiṇī-yuktā-with Rohiṇī; ca-and; ardha-half; rātram-the night; yadā-when; spṛśet-touches; upoṣya-fasting; tam-that; tithim-day; vidvān-the wise; koṭi-yajña-phalam-the result of ten million yajnas; labhet-attains.

A wise devotee who fasts on the aṣṭamī when the star Rohiṇī is conjoined with the moon at the middle of the night attains the result of performing ten million yajñas.

Text 380

somāhni budha-vāre vā
    cāṣṭamī rohiṇī-yutā
jayantī nāma sā khyātā
    taṁ labhet puṇya-sañcayaiḥ

somāhni-Monday; budha-vāre-on Wednesday; vā-or; ca-and; aṣṭamī-the aṣṭamī; rohiṇī-yutā-with Rohiṇī; jayantī-Jayantī; nāma-named; sā-that; khyātā-called; tam-that; labhet-attains; puṇya-sañcayaiḥ-with great piety.

When the aṣṭamī falls on a Monday or Wednesday when the star Rohiṇī is conjoined with the moon, that day is called Jayantī. That day brings great piety.

Text 381

tasyām upoṣya yat pāpaṁ
    lokaḥ koṭi-bhavodbhavam
vimucya nivased vipra
    vaikuṇṭhe viraje pure

tasyām-on that day; upoṣya-fastring; yat-what; pāpam-sin; lokaḥ-the people; koṭi-bhavodbhavam-in ten million births; vimucya-becoming free; nivaset-resides; vipra-O brahmanas; vaikuṇṭhe-in the spiritual world; viraje-pure; pure-in the city.

One who fasts on that day becomes free from the sins of ten million births. He resides in the pure spiritual world.

Text 382

aṣṭamī navamī-viddhā
    umā-maheśvarī-tithiḥ
saivopoṣyā sadā puṇya-
    kaṅkṣibhī rohiṇīṁ vinā

aṣṭamī-aṣṭamī; navamī-viddhā-viddha by the navami; umā-maheśvarī-tithiḥ-the day of Goddess Umā; sa-that; eva-indeed; upoṣyā-to be fasted; sadā-always; puṇya-piety; kaṅkṣibhiḥ-by they who desire; rohiṇīm-Rohiṇī; vinā-without.

The aṣṭamī viddha by the navamī is also sacred to Goddess Umā. They who desire piety should fast on that day, even if the star Rohiṇī is not conjoined with the moon.

Text 383

para-viddhā sadā kāryā
    pūrva-viddhāṁ tu varjayet
aṣṭamī saptamī-viddhā
    hanyāt puṇyaṁ purā-kṛtam

para-viddhā-viddha by the following day; sadā-always; kāryā-to be observed; pūrva-viddhām-viddha by the previous day; tu-but; varjayet-should avoid; aṣṭamī-aṣṭamī; saptamī-viddhā-viddha by the saptami; hanyāt-destroys; puṇyam-piety; purā-kṛtam-previous acquired.

One should observe the Janmāṣṭamī that is viddha by the following day and one should not observe it when it is viddha by the previous day. When it is viddha by the previous day, the aṣṭamī destroys one's previously acquired piety.

Text 384

brahma-hatyā-phalaṁ dadyād
    dhari-vaimukhya-kāraṇāt
kevalas tv arkṣa-yogena
    upavāsa-sthitiṁ vinā
na yacchati śubhaṁ kāryaṁ
    munibhiḥ parikīrtitam

brahma-hatyā-phalam-the result of killing a brahmana; dadyāt-gives; hari-vaimukhya-kāraṇāt-from being averse to Lord Kṛṣṇa; kevalaḥ-only; tu-indeed; arkṣa-yogena-with the star; upavāsa-sthitim-fasting; vinā-without; na-not; yacchati-gives; śubham-auspoiciousness; kāryam-to be done; munibhiḥ-by the sages; parikīrtitam-glorified.

One who, because he is averse to Lord Kṛṣṇa, does not observe a fast on the Janmāṣṭamī when the star Rohiṇī is conjoined with the moon attains the sinful reaction of murdering a brāhmaṇa. He does not attain the pious benefits described by the sages.

Text 385

pare 'hni pāraṇaṁ kuryāt
    tithy-ante vātha ṛkṣataḥ

pare-on the following; ahni-day; pāraṇam-breaking the fast; kuryāt-should do; tithy-ante-at the end of the tithi; vā-or; atha-then; ṛkṣataḥ-from the star.

On the following day one should break his fast. The fast should be broken either at the end of the tithi or at the end of the time when the star Rohiṇī is conjoined with the moon.

Text 386

yad-ṛkṣaṁ vā tithir vāpi
    rātriṁ vyāpya vyavasthitā
divase pāraṇaṁ kuryād
    anyathā patanaṁ bhavet. iti

yad-rkṣam-the star; vā-or; tithiḥ-the tithi; vā-or; api-also; rātrim-the night; vyāpya-extending; vyavasthitā-situated; divase-in the day; pāraṇam-breaking the fast; kuryāt-should do; anyathā-otherwise; patanam-falling down; bhavet-may be; iti-thus.

following day. By failing to do this one falls down.

Text 387

umā-maheśvarī-tithiḥ. iti tat-samjñety arthaḥ.

umā-maheśvarī-tithiḥ-Umā-maheśvarī-tithih; iti-thus; tat-samjñā-named that; iti-thus; arthaḥ-the meaning.

This day is also called Umā-maheśvarī-tithi.

Text 388

atra kāraṇaṁ yathoktaṁ bhoja-rājīye

aṣṭamyāṁ pūjayec chambhuṁ
navamyāṁ śaktir ijyate
tayor yoge tu samprāpte
dvayoḥ pujā mahā-phalā. iti.

atra-here; kāraṇam-the reason; yathā-as; uktam-said; bhoja-rājīye-in the Bhoja-rajiya; aṣṭamyām-on the aṣṭamī; pūjayet-should worship; śambhum-Śambhu; navamyām-on the navami; śaktiḥ-Śakti; ijyate-is worshiped; tayoḥ-of them; yoge-in the meeting; tu-indeed; samprāpte-attained; dvayoḥ-of them both; pujā-worship; mahā-phalā-great result; iti-thus.

The reason this is so is given in the following words of the Bhoja-rājīya:

On the aṣṭamī one should worship Lord Śiva, and on the navamī one should worship his potency. When these two holy days meet, the performance of worship brings a great result.

Text 389

atra kevalam ity ādāv
umā-maheśvarī tithiḥ
tithiḥ proktā saiva yasmād
upoṣyatvena niścitā

atra-here; kevalam-only; iti-thus; ādāu-beginning; umā-maheśvarī-Uma-maheśvarī; tithiḥ-day; tithiḥ-day; proktā-said; sa-that; eva-indeed; yasmāt-from which; upoṣyatvena-because of being suitable for fasting; niścitā-is considered.

The passage beginning with the word "kevalam" declares that this day is also called Umā-maheśvarī-tithi. Therefore one should fast on this day (the aṣṭamī that is viddha by the navamī).

Text 390

api-śabdas tu tatra syād
yad-uktaṁ rohiṇīṁ vinā
tasmād atrāpi saptamyā
viddhāṣṭamy eva varjitā

api-śabdaḥ-the word api; tu-indeed; tatra-there; syāt-is; yad-uktam-said; rohiṇīm-Rohiṇī; vinā-without; tasmāt-therefore; atra-here; api-even; saptamyā-by the saptami; viddha-viddha; aṣṭami-the aṣṭamī; eva-indeed; varjitā-to be avoided.

The word "api" here means "even if the star Rohiṇī is not conjoined with the moon." However, the aṣṭamī should not be observed when it is viddha by the saptamī.

Text 391

yad-ṛkṣaṁ ceti yad-vākyaṁ
tat tu sāmānya-tad-yutau

prasaṅgād uktam asmin hi
viddhā tyaktaiva sāgraham

yad-ṛkṣam-the star; ca-and; iti-thus; yad-vākyam-which statement; tat-that; tu-indeed; sāmānya-tad-yutau-with that; prasaṅgāt-from contact; uktam-said; asmin-in that; hi-indeed; viddhā-viddha; tyaktā-to be avoided; eva-indeed; sāgraham-carefully.

Therefore, even if the star Rohiṇī is conjoined with the moon, one should take care not to observe an aṣṭamī that is viddha by the saptamī.

Text 392

śruti-liṅgādika-nyāyāc
chruter eva hi mukhyatā
tad evam aṣṭamī-hānau
vrata-lopaḥ prasajyate
tan-nirastaṁ pūrvam eva
skānda-vākyānusārataḥ

śruti-liṅgādika-nyāyāt-from the indications of Sruti-sastra; chruteḥ-from Sruti; eva-indeed; hi-indeed; mukhyatā-predominence; tat-that; evam-thus; aṣṭamī-aṣṭamī; hānau-destroying; vrata-lopaḥ-breaking the ow; prasajyate-is attached; tan-nirastam-leaving that; pūrvam-before; eva-indeed; skānda-vākyānusārataḥ-accroding to the words of Skanda Purāṇa.

Both the Śruti-śāstra and the Skanda Purāṇa affirm that one should not observe the aṣṭamī that is viddha by the saptamī.

Text 393

janmāṣṭamīṁ pūrva-viddhāṁ
ity ādyaṁ yad-udīritam
nṛsiṁha-paricaryāyāṁ
dṛṣṭāntaś ca pradarśitaḥ

janmāṣṭamīm-Janmāṣṭamī; pūrva-viddhām-viddha by the previous day; iti-thus; ādyam-beginning; yad-udīritam-said; nṛsiṁha-paricaryāyām-in the Nṛsiṁha-paricaryā; dṛṣṭāntaḥ-an example; ca-and; pradarśitaḥ-shown.

This is described in the passage beginning with the words "Janmāṣṭamīṁ pūrva-viddhām". The Nṛsiṁha-paricaryā also gives an example to show this.

Text 394

daśamī-vedha-yogena
śuddhaṁ hi dvādaśī-vratam
saptamy-avedha-vedhokti-
vyavasthā yā kṛtā paraiḥ
nirastā sā purā devair
ity ādi vacaso balāt

daśamī-vedha-yogena-with the touch of the dasami; śuddham-pure; hi-indeed; dvādaśī-vratam-dvadasi vow; saptamy-a-not; vedha-vedhokti-vyavasthā-with the saptami; yā-which; kṛtā-done; paraiḥ-by thers; nirastā-rejected; sā-that; purā-in ancient times; devaiḥ-by the devas; iti-thus; ādi-beginning; vacasaḥ-of words; balāt-by the power.

A dvādaśī that is viddha by the daśamī is still pure. However, an aṣṭamī that is viddha by the saptamī is rejected. This is confirmed by the passage beginning with the words “nirastā sā purā devaiḥ".

Text 395

vaiṣṇavāvaiṣṇava-dvaidhād
dvyasthaiva tad arhati

vaiṣṇava-of Vaiṣṇavas; avaiṣṇava-and non-Vaiṣṇavas; dvaidhāt-because of the difference; dvyasthā-two positions; eva-indeed; tat-that; arhati-should be.

It is because the Vaiṣṇavas and non-Vaiṣṇavas are different that there are two opinions about this.

Text 396

yata uktam āgneya-viṣṇudharmayoḥ

dvau bhūta-sargau loke 'smin
daivā āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva
āsuras tad-viparyayaḥ

yataḥ-because; uktam-said; āgneya-viṣṇudharmayoḥ-in the Agni Purāṇa and Visnu-dharma Purāṇa, Uttara-khanda; dvau-two; bhūtad; viṣṇu-bhaktaḥ-a devotee of Lord Viṣṇu; smṛtaḥ-remembered; daiva-godly; āsuraḥ-demonic tad-viparyayaḥ-the oppoiste of that.

In both the Agni Purāṇa and the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

There are two classes of men in the created world. One consists of the demoniac and the other of the godly. The devotees of Viṣṇu are the godly, whereas those who are just the opposite are called demons.*

Text 397

atha janmāṣṭamī-pāraṇa-kāla-nirṇayaḥ

śuddhāyāḥ kevalāyāś ca-
ṣṭamī-vṛddhau tu pāraṇam
tithy-ante bhe 'dhike bhānte
dvi-vṛddhau caika-bhedataḥ

atha-now; janmāṣṭamī-pāraṇa-kāla-nirṇayaḥ-the time of breaking the fast after Janmāṣṭamī; śuddhāyāḥ-pure; kevalāyāḥ-only; ca-and; aṣṭamī-aṣṭamī; vṛddhau-in maturity; tu-indeed; pāraṇam-breaking the fast; tithy-ante-at the end of the tithi; bhe-at the star; adhike-more; bhānte-at rthe star; dvi-two; vṛddhau-mature; ca-and; eka-one; bhedataḥ-because of the difference.

The Time of Breaking the Janmāṣṭamī Fast

When the pure aṣtamī comes to an end, one should break the fast. The fast may be broken at the end of the tithi or at the end of the Rohiṇī-moon conjunction.

Text 398

tathā ca vahni-purāṇe

bhānte kuryāt tither vāpi
śastaṁ bhārata pāraṇam

tathā-so; ca-and; vahni-purāṇe-in the Agni Purāṇa; bhānte-the star; kuryāt-should do; titheḥ-of the tithi; vā-or; api-also; śastam-renjoined; bhārata-O Bharata; pāraṇam-breaking the fast.

In the Agni Purāṇa it is said:

O descendant of Bharata, one may break the fast at the end of the tithi or at the end of the Rohiṇī-moon conjunction.

Text 399

kiṁ ca

rohiṇī-samyutā ceyaṁ
vidvadbhiḥ samupoṣitā
viyoge pāraṇaṁ kuryur
munayo brahma-vādinaḥ

kiṁ ca-furthermore; rohiṇī-samyutā-with Rohiṇī; ca-and; iyam-this; vidvadbhiḥ-bythe wise; samupoṣitā-fasted; viyoge-in separation; pāraṇam-breaking the fast; kuryuḥ-should do; munayaḥ-the sages; brahma-vādinaḥ-who speak of Brahman.

It is also said:

The wise fast during the Rohiṇī-moon conjunction. When the conjunction is over, the brahmavādī sages break their fast.

Text 400

samyaugike tu samprāpte
yatra ko 'pi viyujyate
tatraiva pāraṇaṁ kuryād
evaṁ veda-vido viduḥ

samyaugike-conjunction; tu-indeed; samprāpte-attained; yatra-where; ko 'pi-something; viyujyate-is separated; tatra-there; eva-indeed; pāraṇam-breaking the fast; kuryāt-should do; evam-thus; veda-vidaḥ-the knowers of the Vedas; viduḥ-wise.

The wise fast during the Rohiṇī-moon conjunction. When the conjunction is over, the knowers of the Vedas should break their fast.

Text 401

yad vā

tithy-ṛkṣayor eva
dvayor ante tu pāraṇam
samarthānām aśaktānāṁ
dvayor eka-viyogataḥ

yat-what; vā-or; tithy-ṛkṣayoḥ-of the tithi or the star; eva-indeed; dvayoḥ-both; ante-at the end; tu-indeed; pāraṇam-breaking the fast; samarthānām-able; aśaktānām-unable; dvayoḥ-of both; eka-viyogataḥ-because of bthe absence of one.

It is also said:

They who are able should break their fast after both the tithi and the Rohiṇī-moon conjunction have come to an end. They who are not able may break their fast after one of these comes to an end.

Text 402

ata evoktam yājñavalkyena

yā kaścit tithayaḥ proktāḥ
puṇya-nakṣatra-samyutāḥ
ṛkṣānte pāraṇaṁ kuryād
vinā śravaṇa-rohiṇī

ata eva-therefore; uktam-said; yājñavalkyena-by Yajnavalkya; yā-which; kaścit-some; tithayaḥ-tithis; proktāḥ-said; puṇya-nakṣatra-samyutāḥ-wioth the star; ṛkṣānte-at the end of the star; pāraṇam-fasting; kuryāt-should do; vinā-without; śravaṇa-rohiṇī-the star Rohiṇī.

Yājñavalkya explains:

When auspicious tithis are connected to auspicious stars one should break his fast at the time when the star's conjunction with the moon ends. The star Rohiṇī is an exception to this rule.

Text 403

ata eva brahma-vaivarte

aṣṭamyām atha rohiṇyāṁ
na kuryāt pāraṇaṁ kvacit
hanyāt purā-kṛtaṁ karma
upavāsārjitaṁ phalam

ata eva-therefore; brahma-vaivarte-in the Brahma-vaivarta Purāṇa; aṣṭamyām-on the aṣṭamī; atha-then; rohiṇyām-in Rohiṇī; na-not; kuryāt-should do; pāraṇam-breaking the fast; kvacit-sometime; hanyāt-destroys; purā-kṛtam-previously done; karma-pious deeds; upavāsa-by fasting; arjitam-earned; phalam-result.

In the Brahma-vaivarta Purāṇa it is said:

One should break his fast after both the aṣṭamī and the Rohiṇī-moon conjunction come to an end. If he does not, he destroys the pious merit he earned by fasting.

Text 404

tithir aṣṭa-guṇaṁ hanti
nakṣatraṁ ca catur-guṇam
tasmāt prayatnataḥ kuryāt
tithi-bhānte ca pāraṇam

tithiḥ-day; aṣṭa-guṇam-eight times; hanti-kills; nakṣatram-star; ca-and; catur-guṇam-four times; tasmāt-therefore; prayatnataḥ-with care; kuryāt-should do; tithi-bhānte-at the end of the tithi and the star; ca-and; pāraṇam-breaking the fast.

By breaking the fast before the tithi's end one destroys his piety eight times over. By breaking the fast before the Rohiṇī

Text 405

kecic ca bhagavaj-janma-
mahotsava-dine śubhe
bhaktyotsavānte kurvanti
vaiṣṇavā vrata-pāraṇam

kecit-some; ca-and; bhagavaj-janma-of the birtth of the Supreme Personality of Godhead; mahotsava-dine-onm the day opf the festival; śubhe-auspicious; bhaktyā-with devotion; utsava-the festival; ante-at the end; kurvanti-do; vaiṣṇavā-

Vaiṣṇavas; vrata-pāraṇam-breaking the fast.

The Vaiṣṇavas observe a great festival on the birthday of the Supreme Personality of Godhead. At the festival's end, the devotees break their fast.

Text 406

tathā coktaṁ gāruḍe

tithy-ante cotsavānte vā
vratī kurvīta pāraṇam

tathā-so; ca-and; uktam-saisd; gāruḍe-in the Garuḍa Purāṇa; tithy-ante-at the tithi's end; ca-and; utsavānte-at the festuival's end; vā-or; vratī-observing the vow; kurvīta-should do; pāraṇam-breaking the fast.

In the Garuḍa Purāṇa it is said:

At the tithi's end or the festival's end, one should break his fast.

Text 407

vāyu-purāṇe ca

yadīcchet sarva-pāpāni
hantuṁ niravaśeṣataḥ
utsavānte sadā vipra
jagannāthānnam āśayet. iti.

vāyu-purāṇe-in the Vayu Purāṇa; ca-and; yadi-if; icchet-desires; sarva-pāpāni-all sins; hantum-to destroy; niravaśeṣataḥ-completely; utsavante-at the festival's end; sadā-always; vipra-O brahmana; jagannāthānnam-the prasadam remnant's of Lord Jagannātha; āśayet-should eat; iti-thus.

In the Vāyu Purāṇa it is said:

fast by eating the prasāda remnants from Lord Jagannātha.

Text 408

atha janmāṣṭamī-vrata-vidhiḥ

vrata-sādharanatvāc ca
saptamy-ādi-dina-traye
kartavyā niyamāḥ sarve
daśamy-ādi-dineṣv iva

atha -now;janmāṣṭamī-vrata-vidhiḥ vrata-sādharanatvāc-the method to observe the vow of Janmāṣṭamī; ca-and; saptamy-ādi-beginning with the saptami; dina-days; traye-three; kartavyā-to be done; niyamāḥ-self control; sarve-all; daśamy-ādi-begionning with the dasami; dineṣu-in days; iva-like.

The Method of Observing the Janmāṣṭamī Vow

As one should be austere and self-controlled during the three-day period of daśamī, ekādaśī, and dvādaśī, so one should also be austere and self-controlled during the three-day period of saptamī, Janmāṣṭamī, and navamī.

Text 409

atha vidhi-viśeṣaḥ

bhaviṣyottare śrī-yudhiṣṭhira uvāca

tad vrataṁ kīdṛśaṁ deva
lokai sarvair anuṣṭhitam
janmāṣṭamī-vrataṁ nāma
pavitraṁ puruṣottama

atha-now; vidhi-viśeṣaḥ-the sepcific method; bhaviṣyottare-in the Bhavisya Purāṇa, Uttara-khanda; śrī-yudhiṣṭhira-Śrī Yudhiṣṭhira; uvāca-said; tat-that; vratam-vow; kīdṛśam-like what?; deva-O Lord; lokai-by the people; sarvaiḥ-all; anuṣṭhitam-established; janmāṣṭamī-vratam-Janmāṣṭamī vow; nāma-named; pavitram-purifying; puruṣottama-O Supreme Personality of Godhead.

The Method of Observing the Vow

In the Bhaviṣya Purāṇa, Uttara-khanda, Śrī Yudhiṣṭhira said:

O Supreme Person, what is the nature of this vow named Janmāṣṭamī-vrata, which should be observed by all people?

Text 410

tena tvaṁ tuṣṭim āyāsi
lokānāṁ prabhavāvyaya
etan me bhagavan brūhi
prasādān madhusūdana

tena-by this; tvam-You; tuṣṭim-happiness; āyāsi-attained; lokānām-of the people; prabhavāvyaya-O Lord whose power is limitless; etat-this; me-to me; bhagavan-O Lord; brūhi-please tell; prasādāt-mercifully; madhusūdana-O Kṛṣṇa.

This vow pleases You. O all-powerful Lord Kṛṣṇa, please kindly describe this vow to me.

Text 411

śrī-kṛṣṇa uvāca

pārtha tad-divase prāpte
danta-dhāvana-pūrvakam
upavāsasya niyamaṁ
grhṇīyād yata-mānasaḥ

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa; pārtha-O Partha; tad-divase-on the day; prāpte-attaineed; danta-dhāvana-pūrvakam-first brushing the teeth; upavāsasya-of fasting; niyamam-rule; grhṇīyāt-should accept; yata-mānasaḥ-with a controlled mind.

Śrī Kṛṣṇa said: O Pārtha, on that day one should first brush one's teeth, and then, with a controlled mind, follow the rules of fasting.

Text 412

ekenaivopavāsena
kṛtena kuru-nandana
sapta-janma-kṛtān pāpān
mucyate nātra saṁśayaḥ

ekena-once; eva-indeed; upvāsena-by fasting; kṛtena-done; kuru-nandana-O delight of the Kurus; sapta-janma-kṛtān-done in seven births; pāpāt-from sins; mucyate-freed; na-not; atra-here; saṁśayaḥ-doubt.

O delight of the Kurus, by once fasting on this day a person becomes freed from the sins of seven births. Of this there is no doubt.

Text 413

upavṛttasya pāpebhyo
yas tu vāso guṇaiḥ saha
upavāsaḥ sa vijñeyo
nopavāsas tu laṅghanam

upavṛttasya-freed; pāpebhyaḥ-from sins; yaḥ-who; tu-indeed; vāsaḥ-the home; guṇaiḥ-virtues; saha-wiuth; upavāsaḥ-fasting; sa-he; vijñeyaḥ-known; na-not; upavāsaḥ-fasting; tu-but; laṅghanam-rebellion.

One who fasts on this day becomes free from sin. He becomes the home of many virtues. One who does not fast jumps over the rules of religion.

Text 414

atha tatra mantraḥ

adya sthitva nirāhāraḥ
sarva-bhoga-vivarjitaḥ
bhokṣye 'haṁ puṇḍarīkākṣa
śaraṇam me bhavācyuta

atha-now; tatra-there; mantrah-situated; adya-today; sthitva-standing; nirāhāraḥ-fasting; sarva-bhoga-vivarjitaḥ-without eating any food; bhokṣye-will eat; aham-I; puṇḍarīkākṣa-O lotus-eyed one; śaraṇam-shelter; me-to me; bhava-please become; acyuta-O infallible.

The Mantra For That

Today I stand before You. I am fasting. I have not eaten anything. Only tomorrow will I eat. O infallible, lotus-eyed Lord, please become my shelter.

Text 415

tataḥ snātvā tu madhyāhne
nady-ādau vimale jale
devakyāḥ śobhanaṁ kuryāt
su-guptaṁ sūtikā-gṛham

tataḥ-then; snātvā-bathing; tu-indeed; madhyāhne-at midday; nady-ādau-in a river or other like place; vimale-pure; jale-in water; devakyāḥ-of Devakī; śobhanam-decoration; kuryāt-should do; su-guptam-hidden; sūtikā-gṛham-maternity-room.

Then, at midday, one should bathe in the pure water of a river or other appropriate place. Then one should decorate the prison maternity-room of Devakī.

Text 416

atha sūtikā-gṛha-nirmāṇa-vidhiḥ

padmarāgair paṭair netrair
maṇḍitaṁ carcitaṁ śubhaiḥ
ramyaṁ vandana-mālābhī
rakṣā-maṇi-vibhūṣitam

atha-now; sūtikā-gṛha-nirmāṇa-vidhiḥ-the method of constructing the maternity room; padmarāgaiḥ-with rubies; paṭaiḥ-with cloth; netraiḥ-fine silk; maṇḍitam-decorated; carcitam-anointed; śubhaiḥ-with auspicious ointments; ramyam-beautiful; vandana-mālābhiḥ-with garlands strung across the entrances; rakṣā-maṇi-with jewel amulets; vibhūṣitam-decorated.

The Method of Constructing the Maternity-room

The maternity-room should be decorated with rubies, fine silk, and jewel-amulets. Garlands should be strung across the entrances. The room should be anointed with auspicious ointments.

Text 417

sarvaṁ gokula-vat kāryaṁ
gopījana-samākulam

ghaṇṭā-mardula-saṅgītaṁ
māṅgalya-kalasānvitam

sarvam-all; gokula-vat-like Gokula; kāryam-to be done; gopījana-samākulam-filled with gopīs; ghaṇṭā-bells; mardula-sweet; saṅgītam-singing and music; māṅgalya-kalasānvitam-with auspicious waterpots.

Everything should be like Gokula. There should be many gopīs. There should be auspicious waterpots. There should be sweet singing and the sounds of bells.

Text 418

yavārdra-svastikābjādyaiḥ
śaṅkha-vāditra-saṅkulam
bandhakarī-loha-khaḍgair
dīpa-chāga-samanvitam

yava-barelycorns; adra-moistened; svastika-svastikas; abja-lotus flowers; ādyaiḥ-beginning with; śaṅkha-vāditra-saṅkulam-filled with the sounds of conchshells; bandhakarī-shackles; loha-iron; khaḍgaiḥ-with swords; dīpa-lamps; chāga-a chaga; samanvitam-with.

There should be moistened barleycorns, svastikas, lotus flowers, and other like things. There should be the sounds of conchshells. There should be shackles, an iron sword, a lamp, and a chāga.

Text 419

manthāna-vāri-yūpaiś ca
bhūti-sarṣapa-vahnibhiḥ
dvāri vinasta-muṣalaṁ
rakṣitaṁ raksa-pālakaiḥ

manthāna-churnig rod; vāri-water; yūpaiḥ-yupa; ca-and; bhūti-bhuti; sarṣapa-sarsapa; vahnibhiḥ-with fire; dvāri-at the door; vinasta-placed; muṣalam-a club; rakṣitam-guarded; raksa-pālakaiḥ-by guards.

There should be a churning rod, water, a yūpa, a bhūti, a sarṣapa, and a fire. A club should be placed at the door. the room should be protected by guards.

Text 420

ṣaṣṭhyā devyāś ca tatraiva

vidhānaṁ vidhi-vat tathā
evam-vidhaṁ yathā-śakti
kartavyaṁ sūtikā-gṛham

ṣaṣṭhyā devyāḥ-of Goddess Ṣaṣṭhī; ca-and; tatra-there; eva-indeed; vidhānam-establihsment; vidhi-vat-properly; tathā-so; evam-vidham-in this way; yathā-śakti-as one is able; kartavyam-should be done; sūtikā-gṛham-the maternity room.

Goddess Ṣaṣṭhī should also be placed there. Thus, as far as one is able, one should construct the maternity-room.

Text 421

tan-madhye pratimā sthāpyā
sā cāpy aṣṭa-vidhā smṛtā
kāñcanī rājatī tāmrī
paittalī mṛnmayī tathā
vārkṣī maṇimayī caiva
varṇikā likhitāthavā

tan-madhye-in the midts of that; pratimā-a Deity; sthāpyā-should be placed; sā-that; ca-and; api-also; aṣṭa-vidhā-eight kinds; smṛtā-considered; kāñcanī-golden; rājatī-silver; tāmrī-copper; paittalī-brass; mṛnmayī-clay; tathā-so; vārkṣī-wood; maṇimayī-jewel; ca-and; eva-indeed; varṇikā likhitā-a picture; athavā-or.

In the midst of that room a Deity should be placed. The Deity may be made of one of these eight substances: 1. gold, 2. silver, 3. copper, 4. brass, 5. clay, 6. wood, or 7. jewels, or 8. the Deity may be a picture.

Text 422

sarva-lakṣaṇa-sampannā
paryaṅke cārdha-suptikā
pratapta-kāñcanābhāsā
kṛtā sā tu tapasvinī
prasūtā ca prasnūtā ca
tat-kṣaṇāc ca praharṣitā

sarva-lakṣaṇa-sampannā-endowed with all virtues; paryaṅke-on the bed; ca-also; ardha-suptikā-half asleep; pratapta-kāñcanābhāsā-splendid like molten gold; kṛtā-done; sā-she; tu-indeed; tapasvinī-austere; prasūtā-mother; ca-and; prasnūtā-affectionate; ca-and; tat-kṣaṇāt-from that moment; ca-and; praharṣitā-joyful.

Devakī should should be resting, half-asleep, on the bed. She should be splendid like molten gold, filled with all virtues, austere, filled with maternal love, and, at that moment, joyful.

Texts 423 and 424

māṁ cāpi bālakaṁ suptaṁ
paryaṅke stana-pāyinam
śrīvatsa-vakṣasaṁ devaṁ
nīlotpala-dala-prabham

śankha-cakra-gadā-śārṅga-
vana-mālā-vibhūṣitam
catur-bhujaṁ mahaḥ-pūrṇaṁ
sthāpayet tatra bhaktitaḥ

mām-Me; ca-and; api-also; bālakam-child; suptam-asleep; paryaṅke-on the bed; stana-pāyinam-drinking from the breast; śrīvatsa-vakṣasam-chest marked with Śrīvatsa; devam-the Supreme Personality of Godhead; nīlotpala-dala-prabham-splendid like a blue lotus petal śankha-cakra-gadā-śārṅga-vana-mālā-vibhūṣitam-decorated with conchshell,

cakra, club, Śārṅga bow, and forest garland; catur-bhujam-with four arms; mahaḥ-pūrṇam-effulent; sthāpayet-should place; tatra-there; bhaktitaḥ-with devotion.

With devotion one should place Me there on the bed. I should be a sleeping infant splendid like a blue lotus petal, My chest marked with Śrīvatsa, effulgent, decorated with a forest garland, and in My four hands a conchshell, cakra, club, and Śarṅga bow.

Text 425

yaśodāṁ cāpi tatraiva
prasūta-vara-kanyakām

yaśodām-Yasoda; ca-and; api-also; tatra-there; eva-indeed; prasūta-vara-kanyakām-the recently born beautiful infant girl.

Yaśodā and her beautiful newborn daughter should also be there.

Text 426

tatra devā grahā nāgā
yakṣa-vidyādharoragāḥ
praṇatāḥ puṣpa-mālābhir
vyagra-hastāḥ surāsurāḥ
sañcaranta ivākāśe
prakārair muditoditaiḥ

tatra-there; devā-the demigods; grahā-the rulers of the planets; nāgā-the divine serpents; yakṣa-vidyādharoragāḥ-the yaksas, vidyadharas, and uragas; praṇatāḥ-bowing down; puṣpa-mālābhiḥ-with flower garlands; vyagra-hastāḥ-in their hands; surāsurāḥ-the demigods and demons; sañcarantaḥ-flying; iva-as if; ākāśe-in the sky; prakāraiḥ-in ways; muditoditaiḥ-filled with happiness.

The devas, rulers of the planets, nāgas, yakṣas, vidyādharas, uragas, suras, and asuras should be happily flying in the sky. They should be offering respectful obeisances and carrying presents of flower-garlands in their hands.

Text 427

vasudevo 'pi tatraiva
khaḍga-carma-dhara-sthitaḥ

vasudevaḥ-Vasudeva; api-also; tatra-there; eva-indeed; khaḍga-sword; carma-and shielf; dhara-sthitaḥ-holding.

Vasudeva should be holding a sword and shield.

Text 428

kaśyapo vasudevo 'yam
aditis cāpi devakī
śeṣa-nāgo halī cātra
yasodāditir eva ca

kaśyapaḥ-Kaśyapa; vasudevaḥ-Vasudeva; ayam-he; aditiḥ-Aditi; ca-and; api-and; devakī-Devakī; śeṣa-nāgaḥ-Śeṣa-nāga; halī-Balarāma; ca-and; atra-here; yasodā-Yaśodā; aditiḥ-Aditi; eva-indeed; ca-also.

Vasudeva was Kaśyapa, Devakī was Aditi, Balarāma was Śeṣa-nāga, and Yaśodā was also Aditi. They should all be there.

Text 429

nandaḥ prajāpatir dakṣo
gargaś cāpi catur-mukhaḥ
eṣo 'vatāro rājendra
kaṁso vai kalinemi-jaḥ

nandaḥ-Nanda; prajāpatiḥ-Prajapati; dakṣaḥ-Dakṣa; gargaḥ-Garga; ca-and; api-also; catur-mukhaḥ-the demigod Brahmā; eṣaḥ-he; avatāraḥ-incarnation; rājendra-O king of kings; kaṁsaḥ-Kaṁsa; vai-indeed; kalinemi-jaḥ-prteviously bron as Kalanemi.

there.

Text 430

tatra kaṁsa-niyuktā ye
dānavā vividhāyudhāḥ
te ca prahārikāḥ sarve
suptā nidra-vimohitāḥ
ariṣṭo dhenukaḥ keśī
dānavāḥ śastra-pāṇayaḥ

tatra-there; kaṁsa-by Kamsa; niyuktā-employed; ye-which; dānavā-demons; vividhāyudhāḥ-with various weapons; te-they; ca-and; prahārikāḥ-guards; sarve-all; suptā-asleep; nidra-vimohitāḥ-bewildered by sleep; ariṣṭaḥ-Arista; dhenukaḥ-Dhenuka; keśī-Kesi; dānavāḥ-demons; śastra-pāṇayaḥ-with weapons in their hands.

There also should be demon-guards sent by Kaṁsa. Holding various weapons in their hands, they should all be asleep. Their names are: Ariṣṭa, Dhenuka, and Keśī.

Text 431

nṛtyanto 'psaraso hṛṣṭāḥ
gandharvā gīta-tatparāḥ
lekhanīyāś ca tatraiva
kāliyo yamunā-jale
nanda-gopaś ca gopāś ca
yaśodā ca prasūtikā

nṛtyantaḥ-dancing; apsarasaḥ-apsaras; hṛṣṭāḥ-joyful; gandharvā-gandharvas; gīta-tatparāḥ-singing; lekhanīyāḥ-to be drawn; ca-and; tatra-there; eva-indeed; kāliyaḥ-Kaliya; yamunā-jale-in the Yamuna's waters; nanda-gopaḥ-the gopa Nanda; ca-and; gopāḥ-the gopas; ca-and; yaśodā-Yasoda; ca-and; prasūtikā-who has recently given birth.

In this picture should also be drawn or painted happily dancing apsarās, singing gandharvas, Kāliya in the Yamunā's waters, Nanda-gopa, many other gopas, and Yaśodā soon after she gave birth.

Texts 432-434

tataḥ pūjopakramaḥ

ramyām evam-vidhāṁ kṛtvā
devakīṁ nava-sūtikām
tāṁ pārtha pūjayed bhaktyā
gandha-puṣpākṣataiḥ phalaiḥ

kuṣmaṇḍair nārikelaiś ca
    kharjūrair daḍimī-phalaiḥ
vīja-pūraiḥ pūga-phalair
    naraṅgaiḥ panasais tathā

deśa-kālodbhavair miṣṭaiḥ
    puṣpaiś cāpi su-gandhibhiḥ
dhyātvāvatārān prag-uktān
    mantreṇānena pūjayet

tataḥ-then; pūjā-of worship; upakramaḥ-beginning; ramyam-beautiful; evam-vidham-like this; kṛtvā-doing; devakīm-Devakī; nava-sūtikām-recently given birth; tām-her; pārtha-O son of Prtha; pūjayet-should worship; bhaktyā-with devotion; gandha-puṣpākṣataiḥ-with fragrances, flowers, and unbroken grains of rice; phalaiḥ-with fruits; kuṣmaṇḍaiḥ-with kuṣmaṇḍas; nārikelaiḥ-coconuts; ca-and; kharjūraiḥ-kharjūras; daḍimī-phalaiḥ-pomegranates; vījapūraiḥ-vijapuras; pūga-phalaiḥ-betelnuts; naraṅgaiḥ-oranges; panasaiḥ-panasas; tathā-so; deśa-kālodbhavaiḥ-born in that place and time; miṣṭaiḥ-sweet; puṣpaiḥ-with flowers; ca-and; api-also; su-gandhibhiḥ-very fragrant; dhyātvā-meditating; avatārān-on the incarnations; prag-uktān-previously described; mantreṇa-mantra; anena-with this; pūjayet-should worship.

The Worship Begins

Thus one should make a beautiful picture. Then one should devotedly worship Devakī, who has recently given birth to Lord Kṛṣṇa. One should worship her with fragrances, flowers, fruits, unbroken grains, kuṣmaṇḍas, coconuts, kharjūras, pomegranates, vījapūras, betelnuts, oranges, panasas, with sweet and delicious fruits in season, and with fragrant flowers. Then one should meditate on the previously described incarnations. Then one should worship Devakī with the following mantra.

Śrīla Sanātana Gosvāmī comments

The phrase "previously described incarnations" refers to Devakī's incarnation as Aditi, and the other like incarnations already described.

Text 435

atha pūjā-mantraḥ

aditir deva-matā tvaṁ
    sarva-pāpa-praṇāśinī
atas tvāṁ pūjayiṣyāmi
    bhaya-bhīto bhavasya ca

atha-now; pūjā-mantraḥ-the mantra for worship; aditiḥ-Aditi; deva-matā-the mother of the demigods; tvam-you; sarva-pāpa-all sins; praṇāśinī-destroying; ataḥ-therefore; tvām-you; pūjayiṣyāmi-I will worship; bhaya-bhītaḥ-afraid; bhavasya-of repeated birth and death; ca-and.

The Mantra For Worshiping Devakī

You are Aditi, the mother of the demigods. You destroy all sins. Therefore I, who am afraid of this world of birth and death, will now worship You.

Text 436

pūjitāsi yadā devaiḥ
    prasannā tvaṁ varānane
tathā me pūjitā bhaktyā
    prasādaṁ kuru su-vrate

pūjitā-worshiped; asi-you are; yadā-when; devaiḥ-by the demigods; prasannā-pleased; tvam-you; varānane-with the beautiful face; tathā-so; me-by me; pūjitā-worshiped; bhaktyā-with devotion; prasādam-mercy; kuru-please do; su-vrate-O saintly one.

O girl with the beautiful face, You were pleased when the demigods worshiped you. Now I worship you with devotion. O saintly one, please be merciful to me.

Text 437

yathā putraṁ priyaṁ labdhvā
praptā te nirvṛtiḥ parā
tathā me nirvṛtiṁ devi
sa-putrā tvaṁ dadasva me

yathā-as; putram-to a son; priyam-dear; labdhvā-attaining; praptā-attained; te-of you; nirvṛtiḥ-happiness; parā-great; tathā-so; me-of me; nirvṛtim-happiness; devi-O goddess; sa-putrā-with a son; tvam-you; dadasva-please give; me-to me.

You are very happy to have a dear son. O goddess, please give a like happiness to me.

Text 438

gāyadbhiḥ kinnarādyaiḥ satata-parivṛtā veṇu-vīṇādi-nādair
bhṛṅgārādarśa-kumbha-prakara-hṛta-karaiḥ kinnaraiḥ sevyamānā
paryaṅke tvāstṛte yā muditatara-mukhī putriṇī samyag aste
sā devī deva-mātā jayati su-vadanā devakī kānta-rupā

gāyadbhiḥ-singing; kinnarādyaiḥ-beginning with the kinnaras; satata-parivṛtā-always surrounded; veṇu-vīṇādi-beginning with flutes and vinas; nādaiḥ-with sounds; bhṛṅgāra-golden pitchers; ādarśa-mirrors; kumbha-waterpots; prakara-multitudes; hṛta-held; karaiḥ-in their hands; kinnaraiḥ-by kinnaras; sevyamānā-beings served; paryaṅke-on the bed; tu-indeed; āstṛte-covered; yā-who; muditatara-mukhī-happy face; putriṇī-with a son; samyag-properly; aste-stays; sā-she; devī-goddess; deva-mātā-the mother of the

All glories to beautiful, beautiful-faced Devakī, the mother of the demigods. The happy-faced mother of a newborn son, she rests on her great bed. She is served by many kinnaras and other demigods, who sing songs, play music on flutes, vīṇās, and other instruments, and carry in their hands gifts of golden vases, waterpots, and glistening mirrors.

Text 439

pādāv abhyañjayantī śrīr
devakyāś caraṇāntike
niṣannā paṅkaje pūjyā
namo devyai śriye iti

pādau-feet; abhyañjayantī-anointing; śrīḥ-the goddess of fortune; devakyāḥ-of Devakī; caraṇāntike-the feet; niṣannā-resting; paṅkaje-on a lotus flower; pūjyā-to be worshiped; namaḥ-obeisances; devyai-to the goddess; śriye-Śrī; iti-thus.

Goddess Lakṣmī anoints Devakī's feet with sweet fragrances. Reciting the mantra "namo devyai śriye" (Obeisances to Goddess Lakṣmī), one should also worship Goddess Lakṣmī, who sits on a lotus flower.

Text 440

avatāra-sahasraṁ vai
kṛtaṁ te madhusūdana
na saṅkhyam avatarāṇāṁ
kaścij jānāti vai bhuvi

avatāra-of incarnations; sahasram-thousands; vai-indeed; kṛtam-done; te-of You; madhusūdana-O Lord Kṛṣṇa; na-not; saṅkhyam-counting; avatarāṇām-of incarnations; kaścit-someone; jānāti-knows; vai-indeed; bhuvi-in this world.

O Lord Kṛṣṇa, You descend to this world in the forms of many thousands of incarnations. No one can count all Your incarnations in this world.

Text 441

brahmā śivādayo vāpi
svarūpaṁ na vidus tava
atas tvāṁ pūjayāmy adya
mātur utsaṅga-śāyinam

brahmā-Brahmā; śivādayaḥ-beginning withŚiva; vā-or; api-also; svarūpam-transcendental form; na-not; viduḥ-understand; tava-of You; ataḥ-then; tvām-You; pūjayāmi-I worship; adya-now; mātuḥ-of Your mother; utsaṅga-śāyinam-sittting on the lap.

Brahmā, Śiva, and all the demigods cannot understand the truth of Your transcendental form. O Lord, I worship You as You sit on Your mother's lap.

Text 442

sva-nāmabhiś caturthyaṁ taiḥ
praṇavādi-namo-'ntakaiḥ
pūjayeyur dvijāḥ sarve
strī-śūdrā mantra-varjitāḥ

sva-nāmabhiḥ-with Your names; caturthyam-in the datuve case; taiḥ-by them; praṇavādi-namo-'ntakaiḥ-with Oṁ in the beginning and namaḥ at the end; pūjayeyuḥ-should worship; dvijāḥ-the devas; sarve-all; strī-śūdrā-women and sudras; mantra-varjitāḥ-without mantras.

All the brāhmaṇas, and even the women and śūdras, who are not eligible to chant Vedic mantras, worship You by chanting your names in the dative case, names preceded by oṁ and followed by namaḥ.

Śrī Sanātana Gosvāmī comments:

An example of this is the the mantra "oṁ vāsudevāya namaḥ".

Text 443

vidhy-antaram apīcchanti
kecid atra dvijottamāḥ
candrodaye śaśāṅkāya
dadyād arghyaṁ hariṁ smaran

vidhi-rule; antaram-another; api-even; icchanti-desire; kecit-some; atra-here; dvijottamāḥ-the best fo brahmanas; candrodaye-at moonrise; śaśāṅkāya-to the moon-god; dadyāt-should offer; arghyam-arghya; harim-Lord Hari; smaran-remembering.

If some exalted brāhmaṇas desire to perform more rituals, they may offer arghya to the moon-god at moonrise. As they thus offer arghya, they should meditate on Lord Hari, . . .

Text 444

anaghaṁ vāmanaṁ śauriṁ
vaikuṇṭhaṁ puruṣottamam
aparājitaṁ vāsudevaṁ
mādhavaṁ madhusūdanam

anagham-sinless; vāmanam-Vāmana; śaurim-who appeared in the sūrya-vaṁśa; vaikuṇṭham-the master of Vaikuṇṭha; puruṣottamam-the supreme person; aparājitam-invincible; vāsudevam-Vāsudeva; mādhavam-Mādhava; madhusūdanam-the killer of the Madhu demon.

. . . who is sinless, Vāmana, the descendant of the sun-god, the master of Vaikuṇṭha, the supreme person, invincible, the son of Vasudeva, the husband of the goddess of fortune, the killer of the Madhu demon, . . .

Text 445

varāhaṁ puṇḍarīkākṣaṁ
nṛsiṁhaṁ dharaṇī-dharam
dāmodaraṁ padmanābhaṁ
keśavaṁ garuḍa-dhvajam

varāham-Lord Varāha; puṇḍarīkākṣam-lotus-eyed; nṛsiṁham-Lord Nṛsiṁha; dharaṇī-dharam-the maintainer of the earth; dāmodaram-whose waist was tied with a rope; padmanābham-lotus-navel; keśavam-the master of Brahmā and Śiva; garuḍa-dhvajam-who carries the flag of Garuḍa.

. . . Lord Varāha, lotus-eyed, Lord Nṛsiṁha, the maintainer of the earth, the Lord whose waist was tied with a rope, the Lord whose navel is a lotus flower, the master of Brahmā and Śiva, the Lord who carries the flag of Garuḍa, . . .

Text 446

govindam acyutaṁ kṛṣṇaṁ
anantaṁ puruṣottamam
adhokṣajaṁ jagad-bījaṁ
sarga-sthity-anta-kāraṇam

govindam-the pleasure of the cows, land, and senses; acyutam-infallible; kṛṣṇam-all-attractive; anantam-limitless; puruṣottamam-the supreme person; adhokṣajam-beyond the perception of material senses; jagad-bījam-the seed of the universes; sarga-sthity-anta-kāraṇam-the creator, maintainer, and destroyer.

. . . the pleasure of the cows, land, and senses, infallible, all-attractive, limitless, the supreme person, beyond the perception of material senses, the seed of the universes, the creator, maintainer, and destroyer, . . .

Text 447

anādi-nidhanaṁ viṣṇuṁ
trilokeśaṁ trivikramam
nārāyaṇaṁ caturbāhuṁ
śaṅkha-cakra-gadā-dharam

anādi-nidhanam-without beginning or end; viṣṇum-all-pervading; trilokeśam-the master of the three worlds; trivikramam-who took three steps; nārāyaṇam-the resting place of all living entities; caturbāhum-four-armed; śaṅkha-cakra-gadā-dharam-who holds a

. . . without beginning or end, all-pervading, the master of the three worlds, the Lord who took three steps, the resting place of all living entities, four-armed, the Lord who holds a conch, disc, and club, . . .

Text 448

pītāmbara-dharaṁ nityaṁ
vana-mālā-vibhūṣitam
śrīvatsāṅkaṁ jagat-setuṁ
śrī-patiṁ śrī-dharaṁ harim

pītāmbara-dharam-who wears yellow garments; nityam-eternal; vana-mālā-vibhūṣitam-decorated with a forest garland; śrīvatsāṅkam-marked with Śrīvatsa; jagat-setum-the ruler of the universes; śrī-patim-the husband of the goddess of fortune; śrī-dharam-the maintainer of the goddess of fortune; harim-the Lord who removes all that is inauspicious.

. . . the Lord who wears yellow garments, who is eternal, decorated with a forest garland, marked with Śrīvatsa, the ruler of the universes, the husband of the goddess of fortune, the maintainer of the goddess of fortune, the Lord who removes all that is inauspicious, . . .

Text 449

devakī-garbha-sambhūtaṁ
daitya-sainya-vināśanam
gṛhāṇārghyam idaṁ deva
govindāya namo namaḥ

ity arghya-mantraḥ

devakī-garbha-sambhūtam-born in the womb of Devakī; daitya-sainya-vināśanam-destroying the armies of demons; grhāṇa-please accept; arghyam-arghya; idam-this; deva-O Lord; govindāya-to Lord Govinda; namaḥ-obeisances; namaḥ-obeisnaces; iti-thus; arghya-the arghya; mantraḥ-mantra.

. . . who was born from Devakī's womb, and who destroyed the demon armies. The arghya mantra is, "gṛhāṇārghyam idaṁ deva govindāya namo namaḥ" (O Lord, please accept this arghya. Obeisances, obeisances to Lord Govinda.).

Text 450

atha snāna-mantraḥ

yogeśvarāya yoga-sambhavāya yoga-pataye govindāya namo namaḥ

atha-now; snāna-mantraḥ-the bathing mantra; yogesvarāya-to the master of yoga; yoga-sambhavāya-to the father of yoga; yoga-

The bathing mantra is, "yogeśvarāya yoga-sambhavāya yoga-pataye govindāya namo namaḥ" (Obeisances, obeisances to Lord Govinda, who is the controller of yoga, the father of yoga, and the master of yoga).

Text 451

atha vastra-dāna-mantraḥ

yajñesvarāya yajña-sambhavāya yajña-pataye govindāya namo namaḥ

atha-now; vastra-garments; dāna-offering; mantraḥ-mantra; yajñesvarāya-to the controller of yajnas; yajna-sambhavāya-to the father of yajnas; yajna-pataye-to the mater of yajnas; govindāya-to Lord Govinda; namaḥ-obeisances; namaḥ-obeisances.

The mantra for offering garments is, "yajñesvarāya yajña-sambhavāya yajña-pataye govindāya namo namaḥ" (Obeisances, obeisances to Lord Govinda, who is the controller of yajña, the father of yajña, and the master of yajña).

Text 452

atha dhūpa-dāna-mantraḥ

viśveśvarāya viśva-sambhavāya viśva-pataye govindāya namo namaḥ.

atha-now; dhūpa-dāna-mantraḥ-the mantra for offering incense; viśveśvarāya-to the controller of the universe; viśva-sambhavāya-the father of the universe; viśva-pataye-the master of the universe; govindāya-to Lord Govinda; namaḥ-obeisances; namaḥ-obeisances.

The mantra for offering incense is, "viśveśvarāya viśva-sambhavāya viśva-pataye govindāya namo namaḥ" (Obeisances, obeisances to Lord Govinda, who is the controller of the universes, the father of the universes, and the master of the universes.

Text 453

atha naivedyārpaṇa-mantraḥ

dharmeśvarāya dharma-sambhavāya dharma-pataye govindāya namo namaḥ

atha-now; naivedyārpaṇa-mantraḥ-the mantra for offering food; dharmeśvarāya-to the controller of religion; dharma-sambhavāya-the father of religion; dharma-pataye-the master of religion; govindāya-to Lord Govinda; namaḥ-obeisances; namaḥ-obeisances.

The mantra for offering food is, "dharmeśvarāya dharma-sambhavāya dharma-pataye govindāya namo namaḥ" (Obeisances, obeisances to Lord Govinda, who is the controller of religion, the father of religion, and the master of religion).

Text 454

atha candrārghya-dāna-mantraḥ

kṣīrodārṇava-sambhūta
atri-netra-samudbhava
gṛhāṇārghyaṁ śaśāṅkemaṁ
rohinī-sahito mama

atha-now; candra-to the moon-god; arghya-arghya; dāna-offering; mantraḥ-mantra; kṣīrodārṇava-sambhūta-born from the milk-ocean; atri-netra-samudbhava-born from Atri Muni's eye; gṛhāṇa-please accept; arghyam--arghya; śaśāṅka-O moon-god; imaṁthis; rohinī-Rohiṇī; sahitaḥ-with; mama-of me.

The mantra for offering arghya to the moon-god:

O moon-god born from the milk-ocean and from Atri Muni's eye, O moon-god now associating with Rohiṇī, please accept this arghya I offer to you.

Text 455

sthaṇḍile sthāpayed devaṁ
śaśāṅkaṁ rohiṇīṁ tathā
devakīṁ vasudevaṁ ca
yaśodāṁ nandaṁ eva ca

sthaṇḍile-on the altar; sthāpayet-should place; devam-the Lord; śaśāṅkam-the moon-god; rohiṇīm-Rohiṇī; tathā-so; devakīm-Devakī; vasudevam-Vasudeva; ca-and; yaśodām-Yaśodā; nandam-Nanda; eva-indeed; ca-and.

Then one should place on the altar Lord Kṛṣṇa, the moon-god, Rohiṇī, Devakī, Vasudeva, Yaśodā, Nanda, . . .

Text 456

balabhadraṁ tathā gopān
gopī-gokulam eva ca
evaṁ kṛte na sandeho
naraḥ pāpāt pramucyate

balabhadram-Balarāma; tathā-so; gopān-the gopas; gopī-gokulam-the cows and gopīs; eva-indeed; ca-and; evam-thus; kṛte-done; na-no; sandehaḥ-doubt; naraḥ-person; pāpāt-from sin; pramucyate-is freed.

. . . Balarāma, the gopas, the gopīs, and the cows. One who does this becomes free from sins. Of this there is no doubt.

Text 457

ardha-rātre vasor dhāraṁ
pātayed gūḍa-sarpiṣā
tato vardhāpanaṁ śaṣṭhī
nāmādi-karaṇaṁ tataḥ

ardha-rātre-in the middle of the night; vasoḥ-of water; dhārām-a stream; pātayet-on eshould cause to fall; gūḍa-with mollasses; sarpiṣā-and ghee; tataḥ-then; vardhāpanam-the ceremony of cutting the umbilical cord; śaṣṭhī-Goddess Ṣaṣṭhī; nāmādi-karaṇam-the name giving ceremony; tataḥ-then.

In the middle of the night one should bathe Lord Kṛṣṇa with a stream of water and with molasses and ghee. Then one should observe the ceremony for cutting the umbilical cord. Then one should worship Goddess Ṣaṣṭhī. Then one should observe the name-giving ceremony.

Text 458

kartavyaṁ tat-kṣanād rātrau
prabhāte navamī-dine
yathā mama tathā kāryo
bhagavatyā mahotsavaḥ

kartavyam-to be done; tat-kṣanāt-from that moment; rātrau-in the night; prabhāte-at sunrise; navamī-dine-on the navami; yathā-as; mama-of me; tathā-so; kāryaḥ-duty; bhagavatyā-of the goddess; mahotsavaḥ-a festival.

Then, at daybreak of the navamī, one should celebrate a great festival honoring Goddess Durgā.

Text 459

brāhmaṇān bhojayed bhaktyā
tebhyo dadyāc ca dakṣiṇām
hiraṇyaṁ rajataṁ gāvo
vāsāṁsi vividhāni ca

brāhmaṇān-brahmanas; bhojayet-should feed; bhaktyā-with devotion; tebhyaḥ-to them; dadyāt-should give; ca-and; dakṣiṇām-daksina; hiraṇyam-gold; rajatam-silver; gāvaḥ-cows; vāsāṁsi-garmewnts; vividhāni-various; ca-and.

Then one should offer a great feast to the brāhmaṇas and also offer them dakṣiṇā of gold, silver, cows, and many kinds of exquisite garments.

Text 460

yad yad iṣṭatmaṁ tena
kṛṣṇo me priyatām iti

yad yat-whatever; iṣṭatmam-desired; tena-by that; kṛṣṇaḥ-Lord Kṛṣṇa; me-with me; priyatām-may be pleased; iti-thus.

One should give the brāhmaṇas whatever they desire. At this time one should pray, "May Lord Kṛṣṇa be pleased with me".

Text 461

yaṁ devaṁ devakī devī
vasudevād ajījanat
bhaumasya brahmaṇo guptyai
tasmai brahmātmane namaḥ

yam-which; devam-the Supreme Personality of Godhead; devakī-Devakī; devī-goddess; vasudevāt-from Vasudeva; ajījanat-gave birth; bhaumasya-of the earth; brahmaṇaḥ-of Brahma; guptyai-for protection; tasmai-to Him; brahmātmane-the Supreme Personality of Godhead; namaḥ-obeisances.

I offer my respectful obeisances to the Supreme Personality of Godhead, who, in order to give protection to Brahmā and all other living entities in this world, was born as the son of Vasudeva and Devakī.

Text 462

su-janma-vāsudevāya
go-brāhmaṇa-hitāya ca
śāntir astu śivaṁ cāstu
ity uktvā taṁ visarjayet

su-good; janma-birth; vāsudevāya-to the son of Vasudeva; go-brāhmaṇa-hitāya-who protects the welfare of the cows and brahmanas; ca-and; śāntiḥ-peace; astu-may be; śivam-auspiciousness; ca-and; astu-may be; iti-thus; uktvā-speaking; tam-Him; visarjayet-should allow to go.

Obeisances to the Supreme Personality of Godhead, who is the son of Vasudeva and the auspiciousness of the cows and brāhmaṇas. May there be peace. May there be auspiciousness.

After speaking these words, one should take one's leave of the Deity.

Text 463

evaṁ yaḥ kurute devyā
devakyāḥ su-mahotsavam
varṣe varṣe tu mad-bhakto
dharmārthī dharma-nandana
naro vā yadi vā nārī
yathoktaṁ phalam āpnuyāt

evam-thus; yaḥ-who; kurute-does; devyā-goddess; devakyāḥ-of Devakī; su-mahotsavam-great festival; varṣe-year; varṣe-after year; tu-indeed; mad-bhaktaḥ-My devotee; dharmārthī-desiring piety; dharma-nandana-O son of Dharma; naraḥ-a man; vā-or; yadi-if; vā-or; nārī-a woman; yathā-as; uktam-said; phalam-result; āpnuyāt-will obtain.

O son of Dharma, a man or a woman who is devoted to Me, desires piety, and in this way year after year celebrates a

great festival in honor of Goddess Devakī, will attain the pious results described here.

Text 464

bhaviṣye

ghṛṇīyān niyamaṁ pūrvaṁ
danta-dhāvana-pūrvakam
niyamāt phalam āpnoti
na śreyo niyamaṁ vinā

bhaviṣye-in the Bhaviṣya Purāṇa; ghṛṇīyāt-may accept; niyamam-the sankalpa mantra; pūrvam-before; danta-dhāvana-brushing the teeth; pūrvakam-before; niyamāt-from the sankalpa mantra; phalam-the result; āpnoti-attains; na-not; śreyaḥ-better; niyamam-the sankalpa mantra; vinā-without.

In the Bhaviṣya Purāṇa it is said:

One should brush one's teeth and then recite the saṅkalpa-mantra. It is the saṅkalpa-mantra that brings results. Without first reciting the saṅkalpa-mantra one does not obtain the most auspicious result.

Text 465

niyama-mantraḥ

adya sthitvā nirāhāraḥ
śvo-bhūte parameśvara
bhokṣyāmi devakī-putra
asmin janmāṣṭamī-vrate

niyama-mantraḥ-the saṅkalpa-mantra; adya-now; sthitvā-standing; nirāhāraḥ-without eating; śvo-bhūte-tomorrow; parameśvara-O Supreme Personality of Godhead; bhokṣyāmi-I will eat; devakī-putra-O son of Devakī; asmin-on this; janmāṣṭamī-vrate-the vow of Janmāṣṭamī.

The Saṅkalpa-mantra

O Supreme Personality of Godhead, O son of Devakī, now I stand before You. Today I will not eat. Only tomorrow will I eat. Today I will observe the vow of Janmāṣṭamī.

Text 466

upoṣitas tu madhyāhne
snātvā kṛṣṇa-tilaiḥ śubhaiḥ
dhātrī-phalaṁ śiro dadyān
mahā-puṇya-vivṛddhaye

upoṣitaḥ-fasting; tu-indeed; madhyāhne-at midday; snātvā-bathing; kṛṣṇa-tilaiḥ-with Kṛṣṇa oil; śubhaiḥ-auspicious; dhātrī-phalaṁ-an amalaki fruit; śiraḥ-to the head; dadyān-should place; mahā-puṇya-vivṛddhaye-to increase piety.

One should thus fast. At midday one should bathe, using auspicious kṛṣṇa-oil as soap. Then, to increase one's piety, one should place a dhātrī (āmalakī) fruit to one's head.

Śrīla Sanātana Gosvāmī comments

Because the āmalakī fruit is very dear to the Supreme Personality of Godhead, placing it to one's head brings one the great piety of devotional service to the Lord.

Text 467

kṛtvā madhyāhnikaṁ karma
sthāpayed avraṇaṁ ghaṭam
pañca-ratna-samāyuktaṁ
pavitrodaka-pūritam

kṛtvā-doing; madhyāhnikam-midday; karma-duty; sthāpayet-should place; avraṇam-unbroken; ghaṭam-pot; pañca-ratna-samāyuktam-with five jewels; pavitrodaka-pūritam-filled with pure water.

After performing one's midday duties one should take an unbroken pot decorated with five jewels and filled with pure water.

Text 468

tasyopari nyaset patraṁ
karpūrāguru-vāsitam
su-dhūpa-vāsitaṁ śubhraṁ
puṣpa-mālābhiśobhitaṁ
sauvarṇaṁ vittavān bhaktyā
tad-abhāve 'tha vaiṇavam

tasya-that; upari-above; nyaset-should place; patram-a leaf; karpūrāguru-vāsitam-scented with camphor and aguru; su-dhūpa-with fragrant incense; vāsitam-scenbted; śubhram-beautiful; puṣpa-mālābhiśobhitam-decorated with flower garlands; sauvarṇam-gold; vittavān-wealthy; bhaktyā-with devotion; tad-abhāve-in the absence of that; atha-then; vaiṇavam-bamboo leaf.

Above the pot one should devotedly place a beautiful leaf scented with camphor, aguru, and incense and decorated with a flower-garland. If one is wealthy one may place there a leaf of gold. If that is not possible one may place a bamboo-leaf.

Text 469

tasyopari nyased devīṁ
haimīṁ lakṣaṇa-samyuktām
dadāmānaṁ6 tu putrasya
stanaṁ vai vismitānanām

tasya-that; upari-over; nyaset-should place; devīm-the goddess; haimīm-golden; lakṣaṇa-samyuktām-with the features; dadāmānam-offering; tu-indeed; putrasya-of the son; stanam-the breast; vai-indeed; vismita-surprised; ānanām-face.

Over that one should place a golden Deity of Goddess Devakī. Her face should have an expression of wonder. She should be offering her breast to her infant son.

Text 470

pīyamānaḥ stanaṁ so 'tha
kucāgre pāṇinā spṛśan
avalokamānaḥ premṇā vai
mukhaṁ mātur muhur muhuḥ

pīyamānaḥ-drinking; stanam-the breast; saḥ-He; atha-then; kucāgre-the nipple; pāṇinā-with a hand; spṛśan-touching; avalokamānaḥ-looking; premṇā-with love; vai-indeed; mukham-face; mātuḥ-of mother; muhuḥ-again; muhuḥ -and again.

Touching her nipple with one hand, the infant Kṛṣṇa should be drinking from her breast. With great love He should again and again gaze at His mother's face.

Text 471

kṛtvā caivaṁ tu vaikuṇṭhaṁ
mātrā saha jagat-prabhum
kṣīrādi-snapanaṁ kṛtvā
candanena vilepayet

kṛtvā-doing; ca-and; evam-thus; tu-indeed; vaikuṇṭham-the master of the spiritual world; mātrā-His mother; saha-with; jagat-prabhum-the master of the universes; kṣīra-milk; ādi-beginning with; snapanam-bathing; kṛtvā-doing; candanena-with sandal paste; vilepayet-should anoint.

Then with milk and other substances one should bathe Lord Kṛṣṇa and His mother, Lord Kṛṣṇa who is the master of the spiritual and material worlds. Then one should anoint Them both with sandal paste.

Text 472

kuṅkumena mahā-bhāga
karpūrāguru-carcitam
padma-kośīra-gandhaiś ca
mṛganābhi-vimiśritam

kuṅkumena-with kunkuma; mahā-bhāga-O very fortunate one; karpūrāguru-carcitam-anointed with camphor and aguru; padma-kośīra-gandhaiḥ-with fragrance from the lotus whorl; ca-and; mṛganābhi-vimiśritam-mixed with musk.

O fortunate one, one should then anoint Them with kuṅkuma, camphor, aguru, musk and the fragrance of lotus-whorls.

Text 473

śveta-vastra-yuga-cchannaṁ
puṣpa-mālā-su-śobhitam
mālatī-mallikā-puṣpais
campakaiḥ ketakī-dalaiḥ

śveta-vastra-yuga-cchannam-with white garments; puṣpa-mālā-su-śobhitam-decorated with flower garlands; mālatī-mallikā-puṣpaiḥ-with malati and mallika flowers; campakaiḥ-with campaka flowers; ketakī-dalaiḥ-with ketaki petals.

Then one should dress Them in white garments and decorate them with flower garlands and with mālatī, mallikā, and campaka flowers and with ketakī petals.

Text 474

bilva-patrair akhaṇḍaiś ca
tulasī-patra-komalaiḥ
anyair nānā-vidhaiḥ puṣpaiḥ
karavīraiḥ sitāsitaiḥ

bilva-with bilva; patraiḥ-leaves; akhaṇḍaiḥ-unbroken; ca-and; tulasī-patra-komalaiḥ-with soft tulasī leaves; anyaiḥ-other; nānā-vidhaiḥ-various; puṣpaiḥ-flowers; karavīraiḥ-karavira; sitāsitaiḥ-light and dark colored.

Then one should also decorate Them with unbroken bilva leaves, soft tulasī leaves, karavīra flowers, and various kinds of light-colored and dark-colored flowers.

Text 475

yūthikā-śatapatraiś ca
tathānyaiḥ kala-sambhavaiḥ
pūjanīyo mahā-bhāga
mahā-bhaktyā janārdanaḥ

yūthikā-śatapatraiḥ-with yūthikā and śatapatra; ca-and; tathā-so; anyaiḥ-with others; kala-sambhavaiḥ-in season; pūjanīyaḥ-to be worshiped; mahā-bhāga-O very fortunate one; mahā-bhaktyā-with great devotion; janārdanaḥ-Lord Kṛṣṇa.

Then one should decorate Them with yūthikā and śatapatra flowers and with other flowers in season. O fortunate one, in this way one should worship Lord Kṛṣṇa with great devotion.

Text 476

kuṣmaṇḍair nārikelaiś ca
kharjūrair daḍimī-phalaiḥ
cūta-vrkṣa-samudbhūtaiḥ
phalai rambha-samudbhavaiḥ

kuṣmaṇḍaiḥ-with kuṣmaṇḍa; nārikelaiḥ-with coconut; ca-and; kharjūraiḥ-with kharjūra; daḍimī-phalaiḥ-with pomegranates; cūta-vrkṣa-samudbhūtaiḥ-born from the mango tree; phalaiḥ-with fruits; rambha-samudbhavaiḥ-with bananas.

Then one should offer Lord Kṛṣṇa kuṣṁaṇḍas, coconuts, kharjūras, pomegranates, mangoes, and bananas.

Text 477

tat-kāla-sambhavair divyaiḥ
phalair nānā-vidhair mune
naivedyair vividhaiḥ śubhrair
ghṛta-pakvair anekadhā

tat-kāla-sambhavaiḥ-in season; divyaiḥ-with splendid; phalaiḥ-fruits; nānā-vidhaiḥ-many kinds; mune-O sage; naivedyaiḥ-with foods; vividhaiḥ-various; śubhraiḥ-beautiful; ghṛta-pakvaiḥ-cooked in ghee; anekadhā-many kinds.

O sage, in this way one should offer Lord Kṛṣṇa many kinds of splendid fruits that are in season. One should also offer Him many kinds of delicious foods cooked in ghee.

Text 478

dīpān vai kārayec cāgre
tathā kusuma-maṇḍapam
gītaṁ vādyaṁ tathā nṛtyaṁ
stotra-pāṭhaṁ ca kārayet
bālasya caritaṁ viṣṇoḥ
pāṭhanīyaṁ punaḥ punaḥ

dīpān-lamps; vai-indeed; kārayet-should cause to be; ca-and; agre-in His presence; tathā-so; kusuma-maṇḍapam-a flower-pavilion; gītam-songs; vādyam-instrumental music; tathā-so; nṛtyam-dancing; stotra-pāṭham-reciting prayers; ca-and; kārayet-should cause to be; bālasya-of the child; caritam-the pastimes; viṣṇoḥ-of Lord Viṣṇu; pāṭhanīyam-to be recited; punaḥ-again; punaḥ-and again.

One should light many lamps before the Lord, and one should also offer Him a flower-pavilion, singing, instrumental music, dancing, and recitation of prayers. Again and again one should recite Lord Viṣṇu's childhood pastimes.

Text 479

sva-guruṁ pūjya śaktyā vai
pūjanīyas tathā hariḥ
niśi pūjā vidhātavyā
devakyāḥ keśavasya ca
mantreṇānena viprendra
purāṇa-vihitena vai

sva-gurum-one's own spiritual master; pūjya-worshiping; śaktyā-with ability; vai-indeed; pūjanīyaḥ-to be worshiped; tathā-so; hariḥ-Lord k; niśi-at night; pūjā-worship; vidhātavyā-to be offered; devakyāḥ-of Devakī; keśavasya-of Lord Kṛṣṇa; ca-and; mantreṇa-mantra; anena-with this; viprendra-O king of brahmanas; purāṇa-vihitena-given in the Purāṇas; vai-indeed.

Then, as far as one is able, one should worship one's spiritual master, and then one should worship Lord Kṛṣṇa. O king of brāhmaṇas, in the middle of the night one should worship Lord Kṛṣṇa and Devakī with the following mantra from the Purāṇas.

Text 480

atha devakī-pūjā-mantraḥ

adite deva-mātas tvaṁ
sarva-pāpa-praṇāśinī
atas tvāṁ pūjayiṣyāmi
bhīto bhava-bhayasya ca

atha-now; devakī-pūjā-mantraḥ-the mantras for worshiping Decvaki; adite-O Aditi; deva-mātaḥ-O mother of the demigods; tvam-You; sarva-pāpa-praṇāśinī-destroying all sins; ataḥ-therefore; tvām-You; pūjayiṣyāmi-I will worship; bhītaḥ-frightened; bhava-bhayasya-of the fear of repeated birth and death; ca-and.

The Mantras For Worshiping Devakī

O Aditi, O mother of the demigods, You destroy all sins. That is why I, who am afraid of taking birth again in this world, will now worship You.

Text 481

pūjitā tu yathā devaiḥ
prasannā tvam varānane
pūjitā tu mayā bhaktyā
prasādaṁ kuru su-vrate

pūjitā-worshiped; tu-indeed; yathā-as; devaiḥ-by the devas; prasannā-pleased; tvam-You; varānane-O beautiful-faced one; pūjitā-worshiped; tu-indeed; mayā-by me; bhaktyā-with devotion; prasādam-mercy; kuru-please do; su-vrate-O saintly one.

O beautiful-faced one, you are pleased when the demigods worship you. O saintly one, as they worship you with devotion so will I. Please be merciful to me.

Text 482

yathā putraṁ hariṁ labdhvā

prāptā te niṛvrtiḥ parā
nirvṛtiṁ devi tām eva
sa-putrā tvam prayaccha me

yathā-as; putram-son; harim-Lord Hari; labdhvā-attained; prāptā-attained; te-of you; niṛvrtiḥ-happiness; parā-transcendental; nirvṛtim-happiness; devi-O goddess; tām-that; eva-indeed; sa-putrā-with your son; tvam-you; prayaccha-please give; me-to me.

You became very happy to attain Lord Hari as your son. O goddess, please give that same kind of happiness to me.

Text 483

śrī-kṛṣṇa-pūjā-mantraḥ

avatārān sahasrāṇi
karoṣi madhusūdana
na te saṅkhyāvatārāṇāṁ
kaścij jātāni vai bhuvi

śrī-kṛṣṇa-pūjā-mantraḥ-the mantras for worshiping Lord Kṛṣṇa; avatārān-incarnations; sahasrāṇi-thousands; karoṣi-You do; madhusūdana-O k; na-not; te-of You; saṅkhyā-number; avatārāṇām-of incarnations; kaścij-something; jātāni-born; vai-indeed; bhuvi-on the earth.

The Mantras For Worshiping Lord Kṛṣṇa

O Lord Kṛṣṇa, You descend to this world in many thousands of incarnations. No one can count the number of Your incarnations in this world.

Text 484

devā brahmādayo vāpi
svarūpaṁ na vidus tava
atas tvāṁ pūjayiṣyāmi
mātur utsaṅga-saṁsthitam

devā-the demigods; brahmādayaḥ-headed by Brahma; vā-or; api-even; svarūpam-the form; na-not; viduḥ-know; tava-of You; ataḥ-then; tvām-You; pūjayiṣyāmi-I will worship; mātuḥ-of the mother; utsaṅga-saṁsthitam-on the lap.

Brahmā and the demigods do not understand the true nature of Your transcendental form. Now I will worship You as You sit on Your mother's lap.

Text 485

vāñchitam kuru me deva
duṣkṛtaṁ caiva nāśaya
kuruṣva me dayāṁ deva
samsārārti-bhayāpaha

vāñchitam-desire; kuru-do; me-of me; deva-O Lord; duṣkṛtam-sins; ca-and; eva-indeed; nāśaya-destroy; kuruṣva-please do; me-of me; dayām-mercy; deva-O Lord; samsārārti-bhayāpaha-who removes the fearful sufferings of repeated birth and death.

O Lord please fulfill my desires and destroy my sins. O Lord who removes the fears and sufferings of this world of birth and death, please be merciful to me.

Text 486

evaṁ sampūjya govindaṁ
pātre tilamaye sthitam
tataś ca dāpayed arghyam
indor udayataḥ śuciḥ

evam-thus; sampūjya-worshiping; govindam-Lord Kṛṣṇa; pātre-in a bowl; tilamaye-made with sesame seeds; sthitam-situated; tataḥ-then; ca-and; dāpayet-should offer; arghyam-arghya; indoḥ-of the moon; udayataḥ-rising; śuciḥ-purity.

After worshiping Lord Govinda in this way, one should offer Him arghya splendid and pure like the rising moon, arghya in a bowl with sesame seeds.

Text 487

kṛṣṇāya prathamaṁ dadyād
devakī-sahitāya vai
arghyam ṛṣi-vara-śreṣṭha
sarva-kāma-phala-pradam

kṛṣṇāya-to Lord Kṛṣṇa; prathamam-first; dadyāt-should offer; devakī-sahitāya-with Devakī; vai-indeed; arghyam-arghya; ṛṣi-vara-śreṣṭha-O best of the sages; sarva-kāma-phala-pradam-fulfilling all desires.

O best of sages, thus one should begin by offering arghya to Lord Kṛṣṇa and Devakī, arghya that brings the fulfillment of all desires.

Text 488

atha arghya-dāna-mantraḥ

jātaḥ kaṁsa-vadhārthāya
bhū-bhārottāraṇāya ca
devatānāṁ hitārthāya
dharma-saṁsthāpanāya ca
kauravāṇāṁ vināśāya
daitanyānāṁ nidhanāya ca

atha-now; arghya-dāna-mantraḥ-the mantras for offering arghya; jātaḥ-born; kaṁsa-vadhārthāya-to kill Kamsa; bhū-bhārottāraṇāya-to remove the birden opf the earth; ca-and; devatānām-of the demigods; hitārthāya-to bring auspiciousness; dharma-saṁsthāpanāya-to establish religion; ca-and; kauravāṇām-of the Kauravas; vināśāya-for destruction; daitanyānām-of the demons; nidhanāya-for destruction; ca-and.

The Mantras For Offering Arghya

O Lord Kṛṣṇa, You took birth in this world to kill Kaṁsa, remove the earth's burden, establish religion, and kill the demons and the Kauravas.

Text 489

gṛhāṇārghyaṁ mayā dattaṁ
devakī-sahito mama

gṛhāṇa-please accept; arghyam-arghya; mayā-by me; dattam-offered; devakī-sahitaḥ-with Devakī; mama-of me.

O Lord who stays with Devakī, please accept this arghya I offer to You.

Text 490

śrī-kṛṣṇāya devakī-sahitāya sa-parivarāya lakṣmī-sahitāya arghyaṁ namaḥ

śrī-kṛṣṇāya-to Śrī Kṛṣṇa; devakī-sahitāya-accompanied by DFevaki; sa-parivarāya-with Your associates; lakṣmī-sahitāya-with Lakṣṁi; arghyam-arghyam; namaḥ-obeisances.

I offer this arghya to Lord Kṛṣṇa, who is accompanied by Devakī, by Goddess Lakṣmī, and by His other associates. I offer my respectful obeisances to Him.

Text 491

atha candrārghya-mantraḥ

dadhi-puṣpākṣatair miśraṁ
tato 'rghyam śaśine mudā
kṣīrodārṇava-sambhūta
atri-netra-samudbhava
arghyam indo gṛhāṇa tvaṁ
rohiṇyā sahito mama

atha-now; candrārghya-mantraḥ-the mantras for offering arghya to the moon; dadhi-puṣpākṣataiḥ-with yogurt, flowers, and unbroken grains; miśram-mixed; tataḥ-then; arghyam-arghya; śaśine-to the moon; mudā-happily; kṣīrodārṇava-sambhūta-born from the ocean of milk; atri-netra-samudbhava-born from Atri's eye; arghyam-arghyam; indaḥ-O moon; gṛhāṇa-please accept; tvam-you; rohiṇyā-Rohiṇī; sahitaḥ-with; mama-of me.

Mantras For Offering Arghya to the Moon-god

O Moon-god born from the milk-ocean and from Atri's eye, O Moon-god now associating with Rohiṇī, please accept this arghya mixed with yogurt, flowers, and unbroken rice.

Text 492

nārikelena śubhreṇa
dadyād arghyaṁ vicakṣaṇaḥ
kṛṣṇāya parayā bhaktyā
śaṅkhe kṛtvā vidhānataḥ

nārikelena-with a coconut; śubhreṇa-splendid; dadyāt-should give; arghyam-arghya; vicakṣaṇaḥ-wise; kṛṣṇāya-to Lord Kṛṣṇa; parayā-with great; bhaktyā-devotion; śaṅkhe-in a conchshell; kṛtvā-doing; vidhānataḥ-properly.

A wise devotee should first offer arghya in a coconut shell. Then, with great devotion, he should offer arghya in a conchshell to Lord Kṛṣṇa.

Text 493

dadyād bhū-maṇḍalaṁ kṛtsnaṁ
sa-sāgara-nagānvitam
arghya-dānena tat puṇyaṁ
labhate mānavo bhuvi

dadyāt-should offer; bhū-maṇḍalam-the entire earth; kṛtsnam-entire; sa-sāgara-nagānvitam-with oceans and and mountaiuns; arghya-dānena-by offering arghya; tat-that; puṇyam-piety; labhate-attains; mānavaḥ-a person; bhuvi-in this world.

By offering arghya in this way a person in this world attains the same piety he would attain by offering the entire

earth, with all its seas and mountains.

Text 494

gīta-śāstra-kathālāpaiḥ
kuryāj jāgaraṇaṁ niśi
dhūpa-dīpaṁ ca naivedyaṁ
tāmbūlaṁ dāpayed dhareḥ

gīta-śāstra-kathālāpaiḥ-with talk of Bhagavad-gita; kuryāt-should do; jāgaraṇam-all night vigil; niśi-at night; dhūpa-incense; dīpam-lamos; ca-and; naivedyam-food; tāmbūlam-betelnuts; dāpayet-should offer; hareḥ-to Lord Kṛṣṇa.

Spending the time with talks of the scripture Bhagavad-gītā, one should keep an all-night vigil. To Lord Kṛṣṇa one should offer incense, lamps, food, and betelnuts.

Text 495

evaṁ janmāṣṭmīṁ kṛtvā
kartavyaṁ nāvaśiṣyate
sarvaṁ puṇya-phalaṁ prāpya
ante yāti padaṁ hareḥ

evam-thus; janmāṣṭmīm-Janmāṣṭamī; kṛtvā-doing; kartavyam-to bedone; na-not; avaśiṣyate-remains; sarvam-all; puṇya-phalam-results of piety; prāpya-attaining; ante-atthe end; yāti-goes; padam-to the abode; hareḥ-of Lord Kṛṣṇa.

When one observes Janmāṣṭamī in this way, nothing else remains that he need do. He has already attained all pious benefits. At the end of this lifetime he will go to the abode of Lord Kṛṣṇa.

Text 496

brahma-purāṇe ca

atha bhādra-pade māsi
kṛṣṇāṣṭmyāṁ kalau yuge
aṣṭoviṁśatime jātaḥ
kṛṣṇo 'sau devakī-sutaḥ

brahma-purāṇe-in the Brahma Purana; ca-and; atha-now; bhādra-pade-Bhadra; māsi-in the month; kṛṣṇāṣṭmyām-on Kṛṣṇa-Janmāṣṭamī; kalau-in Kali; yuge-yuga; aṣṭoviṁśatime-28th; jātaḥ-born; kṛṣṇaḥ-Lord Kṛṣṇa; asau-He; devakī-sutaḥ-the son of Devakī.

In the Brahma Purāṇa it is said:

In the twenty-eighth Kali-yuga, in the month of Bhādra, on the kṛṣṇa-pakṣa aṣṭamī, Lord Kṛṣṇa was born as Devakī son.

Text 497

bhārāvatāraṇārthāya
kṣatriyāṇāṁ kṣayāya ca
tasmāt sa tatra sampūjyo
yaśodā devakī tathā

bhāra-the burden; avatāraṇa-removing; arthāya-for the purpose; kṣatriyāṇām-of the ksatriyas; kṣayāya-for destruction; ca-and; tasmāt-therefore; sa-He; tatra-there; sampūjyaḥ-to be worshiped; yaśodā-Yasoda; devakī-Devaki; tathā-so.

Lord Kṛṣṇa come to this world to remove the earth's burden and kill a host of demonic kṣatriyas. That is why Lord Kṛṣṇa should be worshiped on this day. Devakī and Yaśodā should also be worshiped on this day.

Text 498

gandha-mālyais tathā yāvair
yava-godhūma-sambhavaiḥ
sa-gorasair bhakyṣa-bhojyaiḥ
phalaiś ca vividhair api
rātrau prajāgaraḥ kāryo
nṛtya-gīta-samākulaḥ. iti.

gandha-with scents; mālyaiḥ-with garlands; tathā-so; yavaiḥ-with barley; yava-godhūma-sambhavaiḥ-made from wheat; sa-gorasaiḥ-with milk; bhakyṣa-bhojyaiḥ-with foods; phalaiḥ-with fruits; ca-and; vividhaiḥ-various; api-also; rātrau-at night; prajāgaraḥ-awake; kāryaḥ-to be done; nṛtya-gīta-samākulaḥ-with singing and dancing; iti-thus.

One should keep an all-night vigil. One should glorify the Lord with singing and dancing. One should offer Lord Kṛṣṇa fragrances, flower garlands, various kinds of fruits, and delicious foods made with wheat, barley, milk, and other substances.

Text 499

yo bhaviṣyottarādy-ukto
vidhis tad-anusārataḥ
sarvaṁ janmāṣṭmī-kṛtyaṁ
eki-kṛtyātra likhyate

yaḥ-who; bhaviṣyottarādy-uktaḥ-said in Bhavisya Purana, Uttara-khanda and other scriptures; vidhiḥ-rule; tad-anusārataḥ-by following that; sarvam-all; janmāṣṭmī-kṛtyam-duties of Janmāṣṭamī; eki-kṛtya-becoming one; atra-here; likhyate-is written.

In this book are gathered in one place all the Janmāṣṭamī duties described in the Bhaviṣya Purāṇa, Uttara-khaṇḍa and in other scriptures also.

Text 500

eka-bhaktānantaraṁ tu
danta-dhāvana-pūrvakam
sāptamyām athavāṣṭmyāṁ
prātaḥ saṅkalpaṁ ācaret

eka-bhaktānantaram-devotee; tu-indeed; danta-dhāvana-pūrvakam-previously brishing the teeth; sāptamyām-on the saptami; athavā-or; aṣṭmyām-on the astami; prātaḥ-early in the morning; saṅkalpam-sankalpa; ācaret-should do.

On the saptamī, or in the early morning of the aṣṭamī, a devotee should brush his teeth and then recite the saṅkalpa-mantra.

Text 501

atha tatra mantraḥ

adya sthitvā nirāhāraḥ
sarva-bhoga-vivarjitaḥ
bhokṣe 'haṁ puṇḍarikakṣa
śaraṇaṁ me bhavācyuta

atha-then; tatra-there; mantraḥ-mantra; adya-now; sthitvā-standing; nirāhāraḥ-without eating; sarva-bhoga-all eating; vivarjitaḥ-without; bhokṣe-eat; aham-I; puṇḍarikakṣa-O lotus-eyed Lord; śaraṇam-shelter; me-of me; bhava-please be; acyuta-O infallible Lord.

The Saṅkalpa-mantra

Now I stand before You. Today I will not eat. I will not eat anything. Only tomorrow will I eat. O lotus-eyed one, O infallible Lord, please become my shelter.

Text 502

kurvīta prātar aṣṭmyāṁ
snapanādi tilaiḥ prabhoḥ
arpayec ca navaṁ sarvaṁ
śiṣṭācārānusārataḥ

kurvīta-should do; prātaḥ-in the early morning; aṣṭmyām-on the astami; snapanādi-beginning with bathing; tilaiḥ-with oil; prabhoḥ-of the Lord; arpayet-should offer; ca-and; navam-new; sarvam-all; śiṣṭācārānusārataḥ-by following the orders.

Early on the aṣṭamī morning one should, using oil as soap, bathe the Deity of the Lord. Then one should obediently dress the Deity of the Lord in new garments.

Text 503

madhyāhne ca śubhe tīrthe
'nyatra vā saj-jale vratī
mūrdhni dhātrī-phalaṁ dattvā
snāyāt kṛṣṇa-tilaiḥ śubhaiḥ

madhyāhne-in midday; ca-and; śubhe-auspicious; tīrthe-on a day; anyatra-another; vā-or; sat-jale-in pure water; vratī-following the vow; mūrdhni-to the head; dhātrī-phalam-amalaki fruit; dattvā-placing; snāyāt-should bathe; kṛṣṇa-tilaiḥ-with Kṛṣṇa-oil; śubhaiḥ-auspicious.

A midday the person following this vow should touch an āmalakī fruit to his head and then, using kṛṣṇa-oil as soap, bathe in a holy river or in the pure water of an ordinary place.

Text 504

atha madhyāhnikaṁ nitya-
kṛtam anyat samāpya hi
su-deśe racayed divyaṁ
devakyāḥ sūtikā-gṛham

atha-then; madhyāhnikam-midday; nitya-regular; kṛtam-duties; anyat-other; samāpya-completing; hi-indeed; su-deśe-in a good place; racayet-should make; divyam-transcendental; devakyāḥ-of Devakī; sūtikā-gṛham-the delivery-room.

After completing his other midday duties, in an appropriate place this person should then construct the transcendental maternity-room of Devakī-devī.

Text 505

bhūṣitaṁ maṇibhir vastra-
vitānais toraṇair api

abaddhaiḥ phala-puṣpaiś ca
ghṛta-pakvādibhis tathā

bhūṣitam-dedcorated; maṇibhiḥ-with jewels; vastra-cloth; vitānaiḥ-with curtains; toraṇaiḥ-with arches; api-also; ābaddhaiḥ-tied; phala-puṣpaiḥ-with fruits and flowers; ca-and; ghṛta-pakvādibhiḥ-cooked in ghee; tathā-so.

He should then decorate the room with jewels, curtains, archways, flowers, and fruits, and he should place in it different foods cooked in ghee.

Text 506

yava-dūrdhvāmbujādy-āḍhyaṁ
vādya-gītādi-saṅkulam
dvāre ca śṛṅkhalā-loha-
khaḍga-cchāgādi-samyutam

yava-barley; dūrdhva-durva grass; ambuja-lotus; ādi-beginning; ādyam-opulent; vādya-gītādi-saṅkulam-with singing and music; dvāre-at the door; ca-and; śṛṅkhalā-shackles; loha-iron; khaḍga-sword; chāga-chaga; ādi-samyutam-beginning with.

In the room should be barley, dūrva grass, lotus flowers, and other things. There should be singing and instrumental music. At the door should be placed shackles, an iron sword, a chāga, and other items.

Text 507

gokulaṁ vilikhet tatra
gopa-gopījanāvṛtam
rakṣa-pālāṁś ca gehasya
sarvato 'vasthitān likhet

gokulam-gokula; vilikhet-there; tatra-should draw; gopa-gopījanāvṛtam-withgopas and gopī; rakṣa-pālāṁḥ-guards; ca-and; gehasya-of the house; sarvataḥ-everywhere; avasthitān-situated; likhet-should draw.

There he should draw a picture of Gokula filled with many gopas and gopīs. He should also draw a picture of the prison with guard's everywhere.

Text 508

tan-madhye sarvatobhadra-
maṇḍale sthāpayed ghaṭam
pātraṁ tad-upari nyased
dhaimaṁ vaiṇavam eva vā

tan-madhye-in the middle of that; sarvatobhadra-maṇḍale-a sarvatobhadra design; sthāpayet-should place; ghaṭam-a waterpot; pātram-leaf; tad-upari-above that; nyaset-should place; dhaimam-golden; vaiṇavam-bamboo; eva-indeed; vā-or.

In the middle of that he should place a sarvatobhadra design, and there he should place a waterpot. Above the waterpot he should place a leaf of gold, or if not of gold then a bamboo leaf.

Text 509

devakīṁ sthāpayet tatra
svarṇenānyena vā kṛtam
sal-lakṣaṇaṁ su-paryaṅke
suptāṁ snuta-payodharām

devakīm-Devaki; sthāpayet-should place; tatra-there; svarṇena-gold; anyena-with another; vā-or; kṛtam-make; sat-lakṣaṇam-beautiful; su-paryaṅke-on the beautiful bed; suptām-asleep; snuta-payodharām-milk flowing from her breasts.

There one should place a beautiful deity of Devakī, a deity made of gold, or of another material. Her breasts filled with milk, beautiful Devakī should be asleep on the beautiful bed.

Text 510

tathaiva bhagavantaṁ ca
tad-utsaṅge stanan-dhayam
nija-lakṣaṇa-sampannaṁ
sthāpayec chayitaṁ sukham

tathā-so; eva-indeed; bhagavantam-the Supreme Personality of Godhead; ca-also; tad-utsaṅge-on her embrace; stanan-dhayam-an infant drinking milk; nija-lakṣaṇa-sampannam-with His own qualities; sthāpayet-should place; śayitam-sleeping; sukham-happily.

So also one should place a Deity of Lord Kṛṣṇa. Lord Kṛṣṇa should be an infant happily sleeping in his mother's embrace.

Text 511

tathā kvacit pradeśe ca
śrī-yaśodāṁ sa-kanyakām
śrī-nandaṁ rohiṇīṁ rāmaṁ
gopān gopīś ca gā api

tathā-so; kvacit-somewhere; pradeśe-in the place; ca-and; śrī-yaśodām-Śrī Yasoda; sa-kanyakām-with her daughter; śrī-nandam-Śrī Nanda; rohiṇīm-Rohini; rāmam-Balarāma; gopān-gopas; gopīḥ-gopīs; ca-and; gā-cows; api-also.

There also one should place Śrī Yaśoda, her daughter, Śrī Nanda, Rohiṇī, Balarāma, and the gopas and gopīs.

Text 512

vasudevaṁ ca devakyāḥ
samīpe muditānanam
khaḍga-pāṇiṁ stuvantaṁ ca
vismayotphulla-locanam

vasudevam-vasudeva; ca-and; devakyāḥ-Ddvaki; samīpe-near; muditānanam-with a happy expression on his face; khaḍga-pāṇim-a sword in his hand; stuvantam-offering prayers; ca-and; vismayotphulla-locanam-his eyes wide-open with wonder.

Near Devakī should be Vasudeva, his face filled with happiness. His eyes should be wide-open with wonder, he should be holding a sword in his hand, and he should be offering prayers.

Text 513

devān munīṁś ca tatrordhve
praṇatān puṣpa-varṣiṇaḥ
gandharvāpsarasādīṁś ca
gīta-nṛtyādi-tatparān

devān-demigods; munīṁḥ-sages; ca-and; tatra-there; ūrdhve-above; praṇatān-bowing; puṣpa-varṣiṇaḥ-showering

flowers; gandharvāpsarasādīṁḥ-gandharvas, apsaras, and others; ca-and; gīta-nṛtyādi-tatparān-singing and dancing.

In the sky should be demigods and sages. They should be bowing down and showering flowers. There should also be gandharvas, apsarās and others enthusiastically singing and dancing.

Text 514

kaṁ6saṁ ca tat-parīvārān
grhītāstrāṁś ca nidrayā
mohitān sthāpayet kvāpi
kṛṣṇāyāṁ kāliyaṁ likhet

kaṁ6sam-Kamsa; ca-and; tat-parīvārāt-his associates; gṛhīta-taken; astrāṁḥ-sword; ca-and; nidrayā-with sleep; mohitān-bewildered; sthāpayet-should place; kvāpi-somewhere; kṛṣṇāyām-in the Yamunā; kāliyam-Kāliya; likhet-should draw.

One should also draw Kaṁsa and his companions, sound asleep and their swords in their hands. One should also draw Kāliya in the Yamunā.

Text 515

itthaṁ kṛtvā yatha-śobhaṁ
sva-śaktyā sūtikā-grham
tat-tan-mūrtīś ca vinyasya
prārabhetārcanaṁ niśi

ittham-thus; kṛtvā-doing; yatha-śobham-beautiful; sva-śaktyā-as far as one is able; sūtikā-gṛham-the maternity-room; tat-tan-mūrtīḥ-various deities; ca-and; vinyasya-placing; prārabheta-should begin; arcanam-the worship; niśi-at night.

Thus one should make the deities and the room as beautiful as one can. One should begin the worship at night.

Text 516

gandha-puṣpākṣatādīni
vastrālaṅkāraṇāni ca
naivedyāni vicitrāṇi
phalāni sthāpayet tathā

gandha-puṣpākṣatādīni-beginning with scents, flowers, and unbroken grains; vastrālaṅkāraṇāni-graments and ornaments; ca-and; naivedyāni-food; vicitrāṇi-variegated; phalāni-fruits; sthāpayet-should place; tathā-so.

There one should place fragrances, flowers, unbroken grains, garments, ornaments, and a great variety of fruits and foods.

Text 517

tataḥ śāstrokta-mantreṇa
vidhināvāhya devakīm
pratiṣṭhāpya ca tasyai prāk
puṣpāñjalim arthārpayet

tataḥ-then; śāstrokta-mantreṇa-with mantras spoken in the scriptures; vidhinā-properly; āvāhya-invoking the presence; devakīm-Devakī; pratiṣṭhāpya-establishing; ca-and; tasyai-top her; prāk-before; puṣpa-of flowers añjalim-a handful; artha-thne; arpayet-should offer.

Reciting mantras from the scriptures, one should then invite Devakī to appear in her deity-form. When the deity is thus installed, one should offer her a handful of flowers.

Text 518

atha devakī-dhyānaṁ

gāyadbhiḥ kinnarādyaiḥ satata-parivṛtā veṇu-vīṇādi-nādair
bhṛṅgārādarśa-kumbha-prakara-hṛta-karaiḥ kinnaraiḥ sevyamānā
paryaṅke tvāstṛte yā muditatara-mukhī putriṇī samyag aste
sā devī deva-mātā jayati su-vadanā devakī kānta-rūpā

atha-now; devakī-dhyānam-meditation on Devakī; gāyadbhiḥ-siṅgiṅg; kinnarādyaiḥ-beginniṅg witḥ the kinnaras; satata-parivṛtā-always surrounded; veṇu-vīṇādi-beginniṅg witḥ flutes and vinas; nādaiḥ-witḥ sounds; bhṛṅgāra-golden pitchers; ādarśa-mirrors; kumbha-waterpots; prakara-multitudes; hṛta-held; karaiḥ-in their hands; kinnaraiḥ-by kinnaras; sevyamānā-beiṅgs served; paryaṅke-on the bed; tu-indeed; āstṛte-covered; yā-who; muditatara-mukhī-happy face; putriṇī-witḥ a son; samyag-properly; aste-stays; sā-she; devī-goddess; deva-mātā-the mother of the demigods; jayati-all glories; su-vadanā-beautiful face; devakī-Devakī; kānta-beautiful; rūpā-form.

Meditation on Devakī

All glories to beautiful, beautiful-faced Devakī, the mother of the demigods. The happy-faced mother of a newborn son, she rests on her great bed. She is served by many kinnaras and other demigods, who sing songs, play music on flutes, vīṇās, and other instruments, and carry in their hands gifts of golden vases, waterpots, and glistening mirrors.

Text 519

tathā śrī-kṛṣṇadevasya
prāgvad āvāhanaṁ budhaḥ
pratiṣṭhāṁ ca vidhāyāsmai
dadyāt puṣpāñjaliṁ tataḥ

tathā-so; śrī-kṛṣṇadevasya-of Lord Kṛṣṇa; prāgvat-as before; āvāhanam-invocation; budhaḥ-wise; pratiṣṭhām-establishment; ca-and; vidhāya-doing; asmai-to Him; dadyāt-should gove; puṣpāñjalim-a handful fo flowers; tataḥ-then.

As he did before with Devakī, the wise devotee should then invite Lord Kṛṣṇa to appear in His Deity-form. When the Deity is thus installed, the devotee should offer Him a handful of flowers.

Text 520

candrodaye bahir gehāt
sammārjyābjoparīndave
nārikelādikaṁ śaṅkhe
kṛtvā tenārghyam arpayet

candrodaye-in the moonrise; bahiḥ-outside; gehāt-the hoouse; sammārjya-cleaning; abja-lotus; upari-above; indave-to the moon; nārikelādikam-beginning with a coconut; śaṅkhe-in a conchshell; kṛtvā-doing; tena-by that; arghyam-arghya; arpayet-should offer.

When the moon rises, one should go outside the house, cleanse a place, put there a lotus flower, and there offer to the moon-god arghya in a conchshell and a coconut-shell.

Text 521

atha tatra mantraḥ

kṣīrodārṇava-sambhūta
atri-netra-samudbhava
gṛhaṇārghyaṁ śaśāṅkeśa
rohiṇyā sahito mama

atha-now; tatra-there; mantraḥ-mantra; kṣīrodārṇava-sambhūta-born from the milk-ocean; atri-netra-from Atri's eye;samudbhava-born; gṛhaṇa-please accept; arghyam-arghya; śaśāṅkeśa-O moon-god; rohiṇyā-Rohiṇiā; sahitaḥ-with; mama-of me.

The Mantra For That

O moon-god born from the milk-ocean and from Atri Muni's eye, O moon-god now associating with Rohiṇī, please accept this arghya I offer to you.

Text 522

jyotsnā-pate namas tubhyaṁ
namas te jyotiṣāṁ pate
namas te rohiṇī-kānta
arghyaṁ me pratigṛhyatām

jyotsnā-pate-O master of moonlight; namaḥ-obeisances; tubhyam-to you; namaḥ-obeisances; te-to you; jyotiṣām-of moonlight; pate-O master; namaḥ-obeisances; te-to you; rohiṇī-kānta-O beloved of Rohini; arghyam-arghyam; me-from me; pratigṛhyatām-may be accepted.

O master of moonlight, obeisances to You! O master of moonlight, obeisances to You! O beloved of Rohiṇī, obeisances to You! Please accept the arghya I offer to you.

Text 523

tato gṛhāntar āgatya
kṛtvā jaya-jaya-dhvanim
dhyātvā śrī-bhagavaj-janma
kṛṣṇāyārghyaṁ nivedayet

tataḥ-then; gṛhāntaḥ-within the house; āgatya-arriving; kṛtvā-doing; jaya-jaya-dhvanim-sounds of jaya jaya; dhyātvā-meditating; śrī-bhagavaj-janma-on the birth of the Supreme Personality of Godhead; kṛṣṇāya-to Lord Kṛṣṇa; arghyam-arghya; nivedayet-should offer.

Returning inside the house, one should say "Jaya! Jaya!", meditate on Lord Kṛṣṇa's birth, and then offer arghya to Lord Kṛṣṇa.

Text 524

atha tatra mantraḥ

jātaḥ kaṁsa-vadhārthāya. ity ādi.

atha-here; tatra-there; mantraḥ-the mantra; jātaḥ-born; kaṁsa-vadhārthāya-to kill Kaṁsa; iti-thus; ādi-beginning.

The Mantra For that

The mantra for that is the mantra beginning with the words, "jātaḥ kaṁsa-vadhārthāya".

Text 525

tataḥ kṣīrādinā śuddho-
dakena tu yathā-vidhi
devakī-sahitaṁ bhaktyā
śrī-kṛṣṇaṁ snāpayet kṛtī

tataḥ-then; kṣīra-with milk; ādinā-beginning; śuddha-pure; udakena-with water; tu-indeed; yathā-vidhi-as proper; devakī-Devakī; sahitam-with; bhaktyā-with devotion; śrī-kṛṣṇam-Lord Kṛṣṇa; snāpayet-should bathe; kṛtī-devotee.

Then one should devotedly and properly bathe Lord Kṛṣṇa and Devakī with pure water, milk, and other substances.

Text 526

atha tatra mantraḥ

yogeśvarāya yoga-sambhavāya yoga-pataye govindāya namo namaḥ

atha-now; tatra-there; mantraḥ-the mantra; yogeśvarāya-to the master of yoga; yoga-sambhavāya-to the father of yoga; yoga-pataye-to the master of yoga; govindāya-to Lord Govinda; namaḥ-obeisances; namaḥ-obeisances.

The mantra is, "yogeśvarāya yoga-sambhavāya yoga-pataye govindāya namo namaḥ" (Obeisances, obeisances to Lord Govinda, who is the controller of yoga, the father of yoga, and the master of yoga).

Text 527

kvacic ca

yogeśvarāya devāya
devakī-nandanāya ca
yogodbhavāya nityāya
govindāya namo namaḥ

kvacit-somewhere; ca-also; yogeśvarāya-to the master of yoga; devāya-to the Supreme Personality of Godhead; devakī-nandanāya-to the son of Devakī; ca-and; yogodbhavāya-to the father of yoga; nityāya-eternal; govindāya-to Lord Kṛṣṇa; namaḥ-obeisnaces; namaḥ-obeisnaces.

The following mantra may also be used:

Obeisances, obeisances to Lord Govinda, the eternal Supreme Personality of Godhead, the master of yoga, the father of yoga, the son of Devakī.

Text 528

adite deva-mātas tvaṁ
ity ādi prārthya devakīm
gandhādīny arpayet tasyai
namo devyai śriye iti

adite deva-mātas tvam ity ādi prārthya-witrh the prayer beginning with the words "adite deva-mātas tvam; devakīm-to Devaki; gandhādīni-beginning with scents; arpayet-shoulkd offer; tasyai-to her; namaḥ-obeisances; devyai-to the goddess; śriye-to the goddess; iti-thus.

Reciting the mantra beginning with the words "adite deva-mātas tvam", as well as the mantra "namo devyai śriye", one should offer fragrances and other gifts to Devakī.

Text 529

avatāra-sahasrāṇīty-
ādināḥbhyarcya ca prabhum
pādyādi vastra-bhūṣādi
dhūpa-dīpādi cārpayet

avatāra-sahasrāni iti ādinā-with the mantra beginning with the words "avatāra-sahasrāni; abhyarcya-worshiping; ca-and; prabhum-the Supreme Personality of Godhead; pādyādi-beginning with padya; vastra-bhūṣādi-beginning with garments and ornaments; dhūpa-dīpādi-beginning with incense and lamps; ca-and; arpayet-should offer.

Reciting the mantra beginning with the words “avatāra-sahasrāṇi", one should worship Lord Kṛṣṇa. One should offer Him pādya (water for washing the feet), garments, ornaments, incense, lamps, and other gifts.

Text 530

atha tatra padyādi-dīpānta-mantraḥ

oṁ yajñeśvarāya yajña-sambhavāya yajña-pataye govindāya namo namaḥ

atha-now; tatra-there; padyādi-dīpānta-mantraḥ-the mantra for offering the gifts that begin with padya and conclude with lamps; om-Oṁ; yajñesvarāya-to the controller of yajnas; yajna-sambhavāya-to the father of yajnas; yajna-pataye-to the mater of yajnas; govindāya-to Lord Govinda; namaḥ-obeisances; namaḥ-obeisances.

The mantra for offering these gifts, which begin with pādya and conclude with lamps, is, "oṁ yajñesvarāya yajña-sambhavāya yajña-pataye govindāya namo namaḥ" (Oṁ. Obeisances, obeisances to Lord Govinda, who is the controller of yajña, the father of yajña, and the master of yajña).

Text 531

atha naivedya-mantraḥ

oṁ viśveśvarāya viśva-sambhavāya viśva-pataye govindāya namo namaḥ

atha-now; naivedya-for offering food; mantraḥ-the mantra; om-Oṁ; viśveśvarāya-to the controller of the universe; viśva-sambhavāya-the father of the universe; viśva-pataye-the master of the universe; govindāya-to Lord Govinda; namaḥ-obeisances; namaḥ-obeisances.

The mantra for offering food is, "oṁ viśveśvarāya viśva-sambhavāya viśva-pataye govindāya namo namaḥ" (Oṁ. Obeisances, obeisances to Lord Govinda, who is the controller of the universes, the father of the universes, and the master of the universes.

Text 532

vasudevaṁ yaśodāṁ ca
nandaṁ rāmaṁ ca rohiṇīm
anyāṁś ca pūjayet tat-tan-
nāma-mantrair yathā-vidhi

vasudevam-vasudeva; yaśodām-Yasoda; ca-and; nandam-Nanda; rāmam-Balarāma; ca-and; rohiṇīm-Rohini; anyāṁḥ-others; ca-and; pūjayet-should worship; tat-tan-various; nāma-names; mantraiḥ-with mantra; yathā-vidhi-appropriately.

Then, reciting the proper mantras with the proper names, one should worship Vasudeva, Yaśodā, Nanda, Balarāma, Rohiṇī, and others of the Lord's personal associates.

Text 533

pakvānnāni vicitrāṇi
khādyāni vividhāni ca
tat-kālīna-phalāny atra
tāmbūlaṁ ca samarpayet

pakva-cooked; annāni-food; vicitrāṇi-many varieties; khādyāni-foods; vividhāni-various; ca-and; tat-kālīna-in season; phalāni-fruits; atra-here; tāmbūlam-betelnuts; ca-and; samarpayet-should offer.

Then one should offer many varieties of cooked grains, many varieties of other delicious foods, and many varieties of fruits in season, and one should also offer betelnuts.

Text 534

atha tatra mantraḥ

dharmeśvarāya dharma-sambhavāya dharma-pataye govindāya namo namaḥ

atha-now; tatra-there; mantraḥ-the mantra; dharmeśvarāya-to the controller of religion; dharma-sambhavāya-the father of religion; dharma-pataye-the master of religion; govindāya-to Lord Govinda; namaḥ-obeisances; namaḥ-obeisances.

The mantra for that offering is, "dharmeśvarāya dharma-sambhavāya dharma-pataye govindāya namo namaḥ" (Obeisances, obeisances to Lord Govinda, who is the controller of religion, the father of religion, and the master of religion).

Text 535

niśīthe guḍa-sarpibhyāṁ
vasor dhārāṁ ca pātayet

niśīthe-in the middle of the night; guḍa-sarpibhyām-with molasses and ghee; vasoḥ-of water; dhārām-a stream; ca-and; pātayet-should cause to fall.

Then, in the middle of the night, one should bathe the Lord with a stream of water and with molasses and ghee.

Text 536

atha kuryād bhagavato
jāta-karma-mahotsavam
śrī-nāla-vardhanaṁ kuryāt
ṣaṣṭhī-niḥsāraṇaṁ tataḥ

atha-then; kuryāt-should do; bhagavataḥ-of the Supreme Personality of Godhead; jāta-karma-mahotsavam-the jata-karma ceremony; śrī-nāla-vardhanam-the ceremony of cutting the umbilical cord; kuryāt-should do; ṣaṣṭhī-niḥsāraṇam-the worship of Goddess Ṣaṣṭhī; tataḥ-then.

Then one should perform the jāta-karma ceremony of the Lord, then the ceremony of cutting the umbilical cord, and then the worship of Goddess Ṣaṣṭhī.

Śrīla Sanātana Gosvāmī comments:

The mantra for worshiping the goddess is, “ṣaṣṭhikāyai namaḥ".

Text 537

śrī-nāma-karaṇa-tat-tal-
līlānukaraṇaṁ tathā
athācāryaṁ samabhyarcya
kuryāj jāgaraṇaṁ mudā
gīta-nṛtyādinā bālya-
krīḍā-śravaṇa-pūrvakam

śrī-nāma-karaṇa-the name giving ceremony; tat-tat-various; līla-of pastimes; anukaraṇam-imitation; tathā-so; atha-then; ācāryam-the spiritual master; samabhyarcya-worshiping; kuryāt-should do; jāgaraṇam-vigil; mudā-happily; gīta-nṛtyādinā-beginning weith singing and dancing; bālya-childhood; krīḍā-pastimes; śravaṇa-hearing; pūrvakam-first.

Then one should perform the name-giving ceremony, then perform dramas of various pastimes of the Lord, then worship the spiritual master, then hear narrations of Lord Kṛṣṇa's childhood pastimes, and then keep an all-night vigil filled with happy singing, dancing, and other like activities.

Śrīla Sanātana Gosvāmī comments:

The pastimes depicted in dramas should begin with the pastime of killing Pūtanā and end with the pastime of killing Kaṁsa.

Text 538

skānde brahma-nārada-samvāde

ājanmoparjitaṁ pāpaṁ
tat-kṣaṇād eva līyate
rātrau jāgaraṇe vipra
dṛṣṭe naśyati dehinām

skānde-in thre Skanda Purana; brahma-nārada-samvāde-in a conversation of Brahma and Narada; ājanma-from birth; uparjitam-accumulated; pāpam-sins; tat-kṣaṇāt-from that moment; eva-indeed; līyate-are destroyed; rātrau-at night; jāgaraṇe-in a vigil; vipra-O brahmana; dṛṣṭe-seen; naśyati-perishes; dehinām-of the conditioned souls.

In the Skanda Purāṇa, Brahmā tells Nārada:

O brāhmaṇa, when one observes such an all-night vigil, all his sins from the time of his birth are at once destroyed.

Text 539

prabhāte sati nirvartya
nitya-karmāṇi vaiṣṇavaḥ
devam abhyarcya samprārthya
praṇamya ca visarjayet

prabhāte-dawn; sati-being so; nirvartya-performing; nitya-karmāṇi-regular duties; vaiṣṇavaḥ-a devotee; devam-the Lord; abhyarcya-worshiping; samprārthya-offering prayers; praṇamya-bowing down; ca-and; visarjayet-should perform.

At dawn a Vaiṣṇava should then perform his regular duties, worship the Lord, offer prayers to the Lord, and offer obeisances to the Lord.

Śrīla Sanātana Gosvāmī comments:

The regular duties here are those duties that begin with the early-morning bath.

Text 540

atha praṇāma-mantraḥ yaṁ devam. ity-ādi-sārdha-padyam

atha-now; praṇāma-mantraḥ-the mantra for offering obneisances; yam devam ity-ādi-sārdha-padyam-the one-and-a-half verses beginning with the words "yam devam"

The mantra for offering obeisances is the one-and-a-half-verses prayer beginning with the words "yaṁ devam".

Text 541

atha prārthanā-mantraḥ śāntir astu ity-ādi.

atha-now; prārthanā-mantraḥ-the mantra for offering prayers; śāntir astu ity-ādi-the verse beginning with the words "śāntir astu".

The mantra for offering prayers is the verse beginning with the words "śāntir astu".

Text 542

athācāryāya tat sarvaṁ
śrī-mūrty-ādi sa-dakṣiṇām
pradāya viprān sambhojya
vidadhyāt pāraṇotsavam

atha-then; ācāryāya-to the spiritual master; tat-that; sarvam-evereything; śrī-mūrty-ādi-beginning with the Deity of the Lord; sa-dakṣiṇām-with daksina; pradāya-offering; viprān-the brahmanas; sambhojya-feeding; vidadhyāt-should do; pāraṇotsavam-breaking the fast.

Then one should give the Deities and all the paraphernalia employed in the festival, along with dakṣiṇā, to the spiritual master, then one should feed the brāhmaṇas, and then one should break the fast.

Text 543

atha pārśva-parivartanotsavaḥ

bhādrasya śuklaikādaśyāṁ
sāyanotsavavat prabhoḥ
kaṭi-dānotsavaṁ kuryād
vaiṣṇavaiḥ saha vaiṣṇavaḥ

atha-now; pārśva-parivartanotsavaḥ-the Pārśva-parivartana festival; bhādrasya-of Bhadra; śuklaikādaśyām-of the sukla ekadasi; sāyana-taking rest; utsava-the festuval; vat-like; prabhoḥ-of the Supreme Personality of Godhead; kaṭi-dānotsavam-festival of gift of a kati; kuryāt-should do; vaiṣṇavaiḥ-Vaiṣṇavas; saha-with; vaiṣṇavaḥ-a Vaiṣṇava.

The Pārśva-parivartana Festival

On the śukla-ekādaśī of Bhādra a Vaiṣṇava, accompanied by other Vaiṣṇavas, should celebrate the Kaṭidāna festival, which is like the Śayana festival.

Text 544

bhaviṣyottare

prāpte bhādra-pade māsi
ekādaśyāṁ site 'hani
kaṭi-dānaṁ bhaved viṣṇor
mahā-pātaka-nāśanam

bhaviṣyottare-in the Bhavisya Purana, Uttara-khanda; prāpte-attained; bhādra-pade-Bhadra; māsi-month; ekādaśyām-on ekadasi; site-sukla; ahani-on the day; kaṭi-dānam-kari-dana; bhavet-should be; viṣṇoḥ-of Lord Viṣṇu; mahā-pātaka-nāśanam-destroying great sins.

In the Bhaviṣya Purāṇa, Uttara-khaṇḍa, it is said:
On the śukla-ekādaśī of the month of Bhādra, one should observe the kaṭi-dāna (turning over) festival of Lord Viṣṇu, a festival that destroys great sins.

Text 545

jalāśayāntikaṁ nītvā
samyag abhyarcya prabhum
karṇikā-parivṛttiṁ ca
dakṣiṇāṅge prakalpayet

jalāśayāntikam-resting on the water; nītvā-bringing; samyag-properly; abhyarcya-worshiping; prabhum-the Supreme Personality of Godhead; karṇikā-of the hip; parivṛttim-turning; ca-and; dakṣiṇāṅge-on the right side; prakalpayet-should arrange.

One should approach the Supreme Lord as He naps on the ocean and one should arrange that the Lord turns over in His sleep and now rests on His right side.

Text 546

atha abhyarthana-mantraḥ

deva deva jagannātha
yogi-gamya nirañjana
kaṭi-dānaṁ kuruṣvādya
māsi bhādra-pade śubhe

atha-now; abhyarthana-mantraḥ-the mantra-prayer; deva-O Lord; deva-O Lord; jagannātha-O master of the universes; yogi-gamya-approached by the yogis; nirañjana-untouched by matter; kaṭi-dānam-turning to the other side; kuruṣva-please do; adya-now; māsi-in the month; bhādra-pade-of Bhadra; śubhe-auspicious.

The Mantra-Prayer

O Lord, O Lord, O master of the universes, O Lord approached by the yogīs, O Lord untouched by matter, now that it is the auspicious month of Bhādra, please turn over on Your other side.

Text 547

mahā-pūjāṁ tataḥ kṛtvā
vaiṣṇavān paritoṣya ca
devaṁ sva-mandire nītvā
yathā-pūrvaṁ niveśayet

mahā-pūjām-great worship; tataḥ-then; kṛtvā-doing; vaiṣṇavān-the Vaiṣṇavas; paritoṣya-pleasing; ca-and; devam-the Lord; sva-mandire-in His temple; nītvā-taking; yathā-pūrvam-as before; niveśayet-should be made to reside.

Then one should perform great worship, please the Vaiṣṇavas, and then return the Deity of the Lord to His place in the temple.

Text 548

atha śravaṇa-dvādaśī-vrataṁ

bhādrasya śukla-dvādaśyāṁ
yuktāyaṁ śravaṇena hi
upoṣya saṅgame snātvā
devaṁ vāmanam arcayet

atha-now; śravaṇa-dvādaśī-vratam-the vow of śravaṇa-dvādaśī; bhādrasya-of Bhadra; śukla-dvādaśyām-on the śukla-dvādaśi; yuktāyam-engaged; śravaṇena-with sravana; hi-indeed; upoṣya-fasting; saṅgame-in junction; snātvā-bathing; devam-Lord; vāmanam-Vāmana; arcayet-should worship.

The Vow of Śravaṇa-dvādaśī

When the star Śravaṇā is conjoined with the moon on the śukla-dvādaśī of the month of Bhādra, one should fast, bathe, and worship Lord Vāmana.

Text 549

atha tan-māhātmyaṁ

māsi bhādra-pade śuklā
dvādaśī śravaṇānvitā
mahatī dvādaśī jñeyā
upavāse mahā-phalā
arcayitvācyutaṁ bhaktyā
labhet puṇyaṁ daśābdikam

atha-now; tan-māhātmyam-the glory of that; māsi-in the month; bhādra-pade-of Bhadra; śuklā-sukla; dvādaśī-Dvadasi; śravaṇānvitā-with sravan; mahatī-great; dvādaśī-dvadasi; jñeyā-to be known; upavāse-in fasting; mahā-phalā-a great result; arcayitvā-worshiping; acyutam-the infallible Supreme Personality of Godhead; bhaktyā-with devotion; labhet-attains; puṇyam-piety; daśābdikam-of ten years.

The Glory of That

When the star Śravaṇa is conjoined with the moon on the śukla-dvādaśī of the month of Bhādra, that day is known as a mahā-dvādaśī. By fasting and devotedly worshiping the infallible Supreme Personality of Godhead on that day, one attains the result of having performed ten years of pious deeds.

Text 550

phalaṁ datta-hutānāṁ ca
tasyāṁ lakṣa-guṇaṁ bhavet

phalam-the result; datta-charity; hutānām-of yajna; ca-and; tasyām-then; lakṣa-guṇam-a hundred thousand times; bhavet-becomes.

On that day the results of giving charity and performing yajñas are multiplied by a hundred thousand times.

Text 551

skaṇde

māsi bhādra-pade śuklā
dvādaśī śravaṇānvitā
mahatī dvādaśī jñeyā
upavāse mahā-phalā

skaṇde-in theb Skanda Purana; māsi-in the month; bhādra-pade-of Bhadra; śuklā-sukla; dvādaśī-dvadasi; śravaṇānvitā-with Sravana; mahatī-great; dvādaśī-dvadasi; jñeyā-known; upavāse-in fasting; mahā-phalā-a great result.

In the Skanda Purāṇa it is said:

When the star Śravaṇa is conjoined with the moon on the śukla-dvādaśī of the month of Bhādra, that day is known as mahā-dvādaśī (great dvādaśī). Fasting on that day brings a great result.

Text 552

saṅgame saritaḥ puṇye
dvādaśīṁ tam upoṣitaḥ
āplavād eva cāpnoti
dvādaśa-dvādaśī-phalam

saṅgame-in meeting; saritaḥ-rivers; puṇye-sacred; dvādaśīm-dvadasi; tam-that; upoṣitaḥ-fasting; āplavāt-immersing; eva-indeed; ca-and; āpnoti-attains; dvādaśa-of twelve; dvādaśī-dvadasis; phalam-the result.

A person who on this dvādaśī fasts and bathes in a sacred river attains the benefits of observing twelve dvādaśīs.

Text 553

budha-śravaṇa-samyuktā
saiva ced dvādaśī bhavet
atyanta-mahatī tasyāṁ
dattaṁ bhavati cākṣayam

budha-with Mercury; śravaṇa-and Sravana; samyuktā-endowed; sā-that; eva-ineed; cet-if; dvādaśī-dvadasi; bhavet-is; atyanta-very; mahatī-great; tasyām-on that day; dattam-given; bhavati-is; ca-and; akṣayam-eternal.

If on that day both Mercury and Śravaṇa are conjoined with the moon, that day is known as atyanta-mahā-dvādaśī (very great dvādaśī). Whatever charity is given on that day becomes eternal and inexhaustible.

Text 554

arcayitvācyutaṁ bhaktyā
labhet puṇyaṁ daśābdikam
phalaṁ datta-hutānāṁ ca
tasyāṁ lakṣa-guṇaṁ bhavet

arcayitvā-worshiping; acyutam-the infallible Supreme Personality of Godhead; bhaktyā-with devotion; labhet-attains; puṇyam-piety; daśābdikam-of ten years; phalam-result; datta-hutānām-of charities and yajnas; ca-and; tasyām-on that day; lakṣa-guṇam-a hundred thousand times; bhavet-becomes.

By worshiping the infallible Supreme Personality of Godhead on that day one attains the results of ten years of pious deeds. On that day the results of charity and yajñas are multiplied a hundred thousand times.

Texts 555 and 556

brahma-vaivarte pitā-putra-samvāde

māsi bhādra-pade śukla-
pakṣe yadi harer dine
budha-śravaṇa-samyogaḥ
prāpyate tatra pūjitaḥ

prayacchati śubhān kāmān
vāmano manasi sthitān
vijayā nama sā proktā
tithiḥ prīti-karī hareḥ

brahma-vaivarte-in the Brahma-vaivarta Purana; pitā-putra-samvāde-in the conversation of a father and son; māsi-in the month; bhādrapade-of Bhadra; śukla-pakṣe-on the śukla-pakṣa; yadi-if; hareḥ-of Lord Kṛṣṇa; dine-on the day; budha-śravaṇa-samyogaḥ-the conjunction of Mercury and Sravana; prāpyate-is attained; tatra-there; pūjitaḥ-worshiped; prayacchati-gives; śubhān-auspicious; kāmān-desires; vāmanaḥ-Lord Vāmana; manasi-in the heart; sthitān-residing; vijayā-Vijaya; nāma-named; sā-that; proktā-called; tithiḥ-day; prīti-karī-pleasing; hareḥ-to Lord Hari.

In the Brahma-vaivarta Purāṇa a father tells his son:

If Mercury and Śravaṇa are both conjoined with the moon on the śukla-ekādaśī of the month of Bhādra, that day is called vijayā ekādaśī. That day is very pleasing to Lord Hari. Lord Vāmana fulfills the auspicious desires in the heart of one who worships Him on that day.

Text 557

saṅgame sarva-tīrthānāṁ
saṅgamas tatra jāyate
śuklā bhādra-pade svargaṁ
kṛṣṇā kaluṣa-saṅkṣayam

saṅgame-in the meeting; sarva-tīrthānām-of all holy places; saṅgamaḥ-the meeting; tatra-there; jāyate-is born; śuklā-sukla; bhādra-pade-in Bhadra; svargam-Svargaloka; kṛṣṇā-Kṛṣṇa; kaluṣa-of sins; saṅkṣayam-destruction.

When Mercury and Śravaṇa are both conjoined with the moon on the dvādaśī of the month of Bhādra, all holy places are present. When Mercury and Śravaṇa are both conjoined with the moon on the śukla-dvādaśī of the month of Bhādra, they bring residence in Svargaloka, and when they are both conjoined with the moon on the kṛṣṇa-dvādaśī of the month of Bhādra, they bring the destruction of sins.

Text 558

phālgune kurute mokṣam
api brahma-vadhān nṛṇām
mahā-puṇya-pradā hy eṣā
saṅgame vijayā tithiḥ
sarva-pāpa-kṣayo nūnaṁ
jāyate tad-upoṣiṇām

phālgune-in Phalguna; kurute-doers; mokṣam-liberation; api-also; brahma-vadhāt-from murdering a brahmana; nṛṇām-of the people; mahā-great; puṇya-piety; pradā-giving; hi-indeed; eṣā-this; saṅgame-in the meeting; vijayā-vijaya; tithiḥ-day; sarva-pāpa-kṣayaḥ-destroying all sins; nūnam-indeed; jāyate-is born; tad-upoṣiṇām-of they who fast on that day.

When Śravaṇa is conjoined with the moon on the śukla-dvādaśī of the month of Phālguna (February-March), that day is called vijayā dvādaśī. That day brings great piety. It purifies even the sin of murdering a brāhmaṇa. They who fast on

that day become free from all sins.

Text 559

kiṁ ca

sarva-tīrthāni bhū-pṛṣṭhe
saṅgame yānti saṅgamam
vijayā-vāsare sarve
devānāṁ saṅgamo bhuvi

kiṁ ca-furthermore; sarva-tīrthāni-all holy places; bhū-pṛṣṭhe-on the earth; saṅgame-in meeting; yānti-go; saṅgamam-meeting; vijayā-vāsare-on vijaya day; sarve-all; devānām-of the demigods; saṅgamaḥ-meeting; bhuvi-on the earth.

It is also said:

On vijayā dvādaśī all holy places and all demigods gather together on the earth.

Text 560

idaṁ sarva-purāṇeṣu
rahasyaṁ parigīyate
saṅgame vāmanaṁ pūjya
preta-yonau na jāyate

idam-this; sarva-purāṇeṣu-in all Puranas; rahasyam-secret; parigīyate-is sung; saṅgame-in meeting; vāmanam-Lord Vāmana; pūjya-worshiping; preta-yonau-the womb of a preta; na-not; jāyate-is born.

This secret is told in all the Purāṇas: Simply by worshiping Lord Vāmana on this day one is protected from having take birth as a preta (ghost).

Text 561

viṣṇu-dharmottare śrī-paraśurāma uvāca

upavāsāsamarthānāṁ
kiṁ syād ekam upoṣitam
mahā-phalaṁ mahā-deva
tan mamācakṣva suvrata

viṣṇu-dharmottare-in the Viṣṇu-dharma Purana, Uttara-khanda; śrī-paraśurāma-Śrī Paraśurāma; uvāca-said; upavāsa-fasting; asamarthānām-of they who are not able; kim-what?; syāt-may be; ekam-one; upoṣitam-fasted; mahā-phalam-great result; mahā-deva-O Śiva; tat-that; mama-to me; ācakṣva-please tell; suvrata-O saintly one.

In the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, Śrī Paraśurāma says:

What is the result attained by persons generally unable to fast who once fast on this day? O saintly Śiva, please tell this to me.

Text 562

śrī-śaṅkara uvāca

yā rāma śravaṇopetā
dvādaśī mahatī tu sā
tasyām upoṣitaḥ snātaḥ

pūjayitvā janārdanaṁ
prāpnoty ayatnād dharma-jña
dvādaśa-dvādaśī-phalam

śrī-saṅkara uvāca-Lord Śiva said; yā-which; rāma-O Rāma; śravaṇopetā--with Sravana; dvādaśī-dvadasi; mahatī-great; tu-indeed; sā-that; tasyām-then; upoṣitaḥ-fasting; snātaḥ-bathing; pūjayitvā-worshiping; janārdanam-Lord Kṛṣṇa; prāpnoti-attains; ayatnāt-easily; dharma-jña-O knower of religion; dvādaśa-dvādaśī-phalam-the result of twelve dvadasis.

O Paraśurāma wise in spiritual truth, a person who fasts, bathes himself, and then worships Lord Kṛṣṇa on mahā-dvādaśī, when the star Śravaṇa is conjoined with the moon, attains the results of observing twelve dvādaśīs.

Text 563

kiṁ ca

śravaṇa-dvādaśī-yoge
budha-vāro bhaved yadi
atyanta-mahatī rāma
dvādaśī sā prakīrtitā

kiṁ ca-furthermore; śravaṇa-dvādaśī-yoge-on Sravana-dvadasi; budha-vāraḥ-Wednesday; bhavet-is; yadi-if; atyanta-mahatī-very great; rāma-O Rāma; dvādaśī-dvadasi; sā-that; prakīrtitā-called.

Lord Śiva also said:

O Paraśurāma, if Śravaṇa-dvādaśī (when the star Śravaṇa is conjoined with the moon) falls on a Wednesday, then it is said to be atyanta-mahatī (very great).

Text 564

snānaṁ japyaṁ tathā homo
dānaṁ śrāddhaṁ surārcanam
sarvam akṣayam āpnoti
tasyāṁ bhṛgu-kulodvaha

snānam-bathing; japyam-japa; tathā-so; homaḥ-yajna; dānam-charity; śrāddham-sraddha; surārcanam-worship of the demigods; sarvam-all; akṣayam-imperishable; āpnoti-attains; tasyām-then; bhṛgu-kulodvaha-O scion of the Bhṛgu dynasty.

O scion of the Bhṛgu dynasty, bathing, japa, yajña, charity, śrāddha, and demigod-worship all become limitless and imperishable when performed on that day.

Text 565

tasmin dine tathā snāto
yo 'pi kvacana saṅgame
sa gaṅga-snāna-jaṁ rāma
phalaṁ prāpnoty asaṁśayam

tasmin dine-on that day; tathā-so; snātaḥ-bathing; yo 'pi-someone; kvacana-somewhere; saṅgame-in contact; sa-he; gaṅga-snāna-jam-born from bathing in the Ganges; rāma-O Rāma; phalam-the result; prāpnoti-attains; asaṁśayam-without doubt.

O Paraśurāma, a person who on that day bathes in any place attains the result of bathing in the Ganges. Of this there is no doubt.

Text 566

śravaṇe saṅgamaḥ sarve
    paripuṣṭi-pradaḥ sadā
viśeṣād dvādaśī-yukte
    budha-yukte viśeṣataḥ

śravaṇe-in Sravana; saṅgamaḥ-contact; sarve-all; paripuṣṭi-pradaḥ-giving nourishment; sadā-always; viśeṣāt-specifically; dvādaśī-yukte-with dvadasi; budha-yukte-with Mercury; viśeṣataḥ-specifically.

When it falls on a Wednesday, this dvādaśī it brings especially great piety.

Text 567

bhaviṣyottare śrī-yudhiṣṭhira uvāca

upavāsāsamarthānāṁ
    sadaiva puruṣottama
ekā yā dvādaśī puṇyā
    taṁ vadasva mamānagha

bhaviṣyottare śrī-yudhiṣṭhira uvāca-in the Bhaviṣya Pirāṇa, Uttara-khaṇḍa, Śrī Yudhiṣṭhira says; upavāsāsamarthānām-of they who are not able to fast; sadā-always; eva-indeed; puruṣottama-O supreme person; ekā-one; yā-which; dvādaśī-dvadasi; puṇyā-piety; tam-that; vadasva-please tell; mama-to me; anagha-O sinless one.

In the Bhaviṣya Purāṇa, Uttara-khaṇḍa, Śrī Yudhiṣṭhira says:

O sinless Supreme Person, please describe to me the piety attained by persons generally unable to fast who once fast on this day.

Text 568

śrī-kṛṣṇa uvāca

māsi bhādra-pade śuklā
    dvādaśī śravaṇānvitā
sarva-kāma-pradā puṇyā
    upavāse mahā-phalā

śrī-kṛṣṇa uvāca-Śrī Kṛṣṇa said; māsi-month; bhādra-pade-of Bhadra; śuklā-sukla; dvādaśī-dvadasi; śravaṇānvitā-with Sravan; sarva-kāma-pradā-bringing all desires; puṇyā-sacred; upavāse-in fasting; mahā-phalā-great result.

Śrī Kṛṣṇa said:

When the star Śravaṇa is conjoined with the moon during the śukla-dvādaśī of the month of Bhādra, that day is very sacred. That day fulfills all desires. Fasting on that day brings a great result.

Text 569

saṅgame saritāṁ snatvā
    gaṅgā-snānādi-jaṁ phalam
sopavāsaḥ samāpnoti
    nātra karyā vicāraṇā

saṅgame-in the meeting; saritām-of rivers; snatvā-bathing; gaṅgā-snānādi-jam-created by bathing in the Ganges; phalam-result; sopavāsaḥ-fasting; samāpnoti-attains; na-not; atra-here; karyā-to be done; vicāraṇā-doubt.

A person who on this day fasts and bathes in any river attains the result of bathing in the Ganges. Of this there is no doubt.

Text 570

kiṁ ca

budha-śravaṇa-samyuktā
saiva ced dvādaśī bhavet
atīva mahatī tasyāṁ
sarvaṁ dattam ihākṣayam

kiṁ ca-furthermore; budha-śravaṇa-samyuktā-with Mercury and Sravana; sā-that; eva-indeed; cet-if; dvādaśī-dvadasi; bhavet-is; atīva-very; mahatī-great; tasyām-then; sarvam-all; dattam-given; iha-here; akṣayam-imperishable.

It is also said:

If on this dvādaśī Śravaṇa and Mercury are both conjoined with the moon, that is a very great dvādaśī. Any charity given on that day becomes limitless and imperishable.

Texts 571 and 572

kiṁ ca tatraiva vaṇig-upākhyāne

śravaṇa-dvādaśī-yoge
pūjayitvā janārdanam
dānaṁ ca dattvā viprebhyaḥ
sopavāso jitendriyaḥ

mahā-nadī-saṅgame ca
snātvā diṣṭāntam āgataḥ
avāpa paramaṁ sthānaṁ
durlabhaṁ sarva-mānavaiḥ

kiṁ ca-furthermore; tatra-there; eva-indeed; vaṇig-upākhyāne-in the story of a merchant; śravaṇa-dvādaśī-yoge-on a dvadasi with Sravana; pūjayitvā-worshiping; janārdanam-Lord Kṛṣṇa; dānam-charity; ca-and; dattvā-giving; viprebhyaḥ-to brahmanas; sopavāsaḥ-with fasting jitendriyaḥ-controlling the senses; mahā-nadī-saṅgame-in a great river; ca-and; snātvā-bathing; diṣṭāntam-death; āgataḥ-attaining; avāpa-attains; paramaṁ sthānam-the supreme abode; durlabham-rare; sarva-mānavaiḥ-for all human beings.

A person who on a śravaṇa-dvādaśī fasts, controls his senses, bathes in a great river, gives charity to the brāhmaṇas, and worships Lord Kṛṣṇa, attains, at the moment of death, a celestial world that is difficult for any human being to enter.

Text 573

yatra kāma-phalā vṛkṣā
nadyaḥ pāyasa-kardamāḥ
śītalāmala-pānīyāḥ
puṣkariṇyo manoharāḥ

yatra-where; kāma-phalā-with desire as fruit; vṛkṣā-tree; nadyaḥ-rivers; pāyasa-kardamāḥ-payasa as mud; śītala-cvool; amala-pure; pānīyāḥ-delicious water; puṣkariṇyaḥ-lakes filled with lotus flowers; manoharāḥ-beautiful.

In that world the trees fulfill all desires. There the beautiful lotus-filled lakes have cool, pure, delicious water. The mud

of those lakes is pāyasa (condensed milk).

Text 574

taṁ desām āsādya vaṇiṅ mahātmā
su-mṛṣṭa-jāmbūnada-bhūṣitāṅgaḥ
kalpaṁ samagraṁ sura-sundarībhiḥ
sākaṁ sa reme muditaḥ sadaiva

tam-that; desām-country; āsādya-attaining; vaṇik-merchant; mahātmā-great soul; su-mṛṣṭa-jāmbūnada-the best gold; bhūṣita-decorated; aṅgaḥ-limbs; kalpam-kalpa; samagram-complete; sura-sundarībhiḥ-with beautiful demigoddesses; sākam-with; sa-he; reme-enjoyed; muditaḥ-happy; sadā-always; eva-indeed.

The noble-hearted merchant attained that world. There he was decorated with ornaments of the finest gold. For an entire kalpa he enjoyed there with many beautiful demigoddesses.

Text 575

kiṁ cānte

budha-śravaṇa-samyukta-
dvādaśyāṁ saṅgamodakam
dānaṁ bahv-odanaṁ śastaṁ
upavāsaḥ paro vidhiḥ

kiṁ ca-furthermore; ante-at the end; budha-śravaṇa-samyukta-with Mercury and Sravana; dvādaśyām-on the dvadasi; saṅgamodakam-water; dānam-gift; bahv-odanam-much grain; śastam-ordered; upavāsaḥ-fasting; paraḥ-great; vidhiḥ-rule.

It is also said:

When on this dvādaśī both Śravaṇa and Mercury are conjoined with the moon one is enjoined to fast and to give grains in abundant charity.

Text 576

sagareṇa kukutsthena
dhundhumāreṇa gandhinā
etaś cānyaiś ca rajendra
kāmadā dvādaśī kṛtā

sagareṇa-by Kign Sagara; kukutsthena-by Kakutstha; dhundhumāreṇa-by Dundhumara; gandhinā-by Gandhi; etaḥ-these; ca-and; anyaiḥ-by others; ca-and; rajendra-O kign; kāmadā-fulfilling desires; dvādaśī-dvadasi; kṛtā-done.

O king of kings, Sagara, Kakutstha, Dundhumāra, Gandhī, and many others attained their desires by observing this dvādaśī.

Text 577

yā dvādaśī budha-yutā śravaṇena sārdhaṁ
syāt sā jayeti kathitā munibhir nabhasye
tam ādareṇa samupoṣya naro hi samyak
prāpnoti siddhim aṇimādi-guṇopapannaḥ. iti.

i-thus; kathitā-called; munibhiḥ-by the sages; nabhasye-in the month of Bhadra; tam-that; ādareṇa-respectfully; samupoṣya-fasting; naraḥ-person; hi-indeed; samyak-properly; prāpnoti-attains; siddhim aṇimādi-guṇopapannaḥ-the siddhis beginning with anima-siddhi; iti-thus.

In the month of Bhādra a dvādaśī when Śravaṇa and Mercury are both conjoined with the moon is called Jaya by the sages. A person who respectfully fasts on that day attains aṇimā-siddhi and the other mystic perfections.

Text 578

atha śravaṇa-dvādaśī-vrata-nirṇayaḥ

dvādaśy ekādaśī vā syād
upoṣyā śravaṇanvitā
viṣṇu-śṛṅkhala-yogaś ca
taṁ trayaṁ miśritaṁ yadi

atha-now; śravaṇa-dvādaśī-vrata-nirṇayaḥ-concluding the vow of sravana-dvadasi; dvādaśi-dvadasi; ekādaśī-ekadasi; vā-or; syāt-is; upoṣyā-to be fasted; śravaṇanvitā-with sravana; viṣṇu-śṛṅkhala-yogaḥ-Viṣṇu-śṛṅkhala-yoga; ca-and; tam-that; trayam-three; misritam-mixed; yadi-if.

Conclusion of the Śravaṇa-dvādaśī Vow

One should fast on either a dvādaśī or an ekādaśī when Śravaṇa is conjoined with the moon. When in a single day all three of these conditions are present, that day is called Viṣṇu-śṛṅkhala-yoga.

Text 579

atha śravaṇa-dvādaśy-upavāsaḥ śrī-mārkaṇḍeyaḥ

śravaṇarkṣa-samāyuktā
dvādaśī yadi labhyate
upoṣyā dvādaśī tatra
trayodaśyāṁ tu pāraṇam

atha-now; śravaṇa-dvādaśy-upavāsaḥ-fasting on śravaṇa-dvādaśī; śrī-mārkaṇḍeyaḥ-Śrī Mārkaṇḍeya; śravaṇarkṣa-samāyuktā-with the star Sravana; dvādaśī-dvadasi; yadi-if; labhyate-is attained; upoṣyā-to be fasted; dvādaśī-dvadasi; tatra-there; trayodaśyām-on trayodasi; tu-indeed; pāraṇam-breaking the fast.

Fasting on Śravaṇa-dvādaśī

Śrī Mārkaṇḍeya explains:

aśī.

Text 580

yamaś ca

yadā tu śukla-dvādaśyāṁ
nakṣatraṁ śravaṇaṁ bhavet
tadāsau tu mahā-puṇyā
dvādaśī vijayā smṛtā

yamaḥ-Yamaraja; ca-and; yadā-when; tu-indeed; śukla-dvādaśyām-on śukla-dvādaśī; nakṣatram-star; śravaṇam-Sravana; bhavet-attains; tadā-then; asau-that; tu-indeed; mahā-puṇyā-very sacred; dvādaśī-dvadasi; vijayā-Vijaya; smṛtā-called.

Yamarāja also explains:

When the star Śravaṇa is conjoined with the moon on a śukla-dvādaśī, that very sacred day is called Vijayā dvādaśī.

Text 581

tatra dānopavāsādyaṁ
akṣayaṁ parikīrtitam
ekādaśyā viśuddhatve
dvādaśyāṁ tu pare 'hani
śravaṇe sati śaktasya
vrata-yugmaṁ vidhīyate

tatra-there; dānopavāsādyam-beginnign with fasting and charity; akṣayam-imperishable; parikīrtitam-said; ekādaśyā-of ekadasi; viśuddhatve-in purity; dvādaśyām-on dvadasi; tu-indeed; pare-on the next; ahani-day; śravaṇe-in Sravan; sati-being; śaktasya-able; vrata-yugmam-both vows; vidhīyate-is established.

In that situation fasting, giving charity, and other pious deeds become limitless and imperishable. If the ekādaśī is pure and the star Śravaṇa is conjoined with the moon on the dvādaśī, one should, if one is able, follow the vow on both ekādaśī and dvādaśī.

Text 582

asamāpte vrate sarve
naiva kuryād vratāntaram
ity ādi vacanasyātra
bādhakaṁ vaṁ na vidyate

asamāpte-not attained; vrate-vow; sarve-all; na-not; eva-indeed; kuryāt-should do; vratāntaram-another vow; iti-thus; ādi-beginning; vacanasya-of the statement; atra-here; bādhakam-refutation; na-not; vidyate-is.

Text 583

tathā hi bhaviṣyottare

ekādaśīm upoṣyaiva
dvādaśīṁ samupoṣyate
na cātra vidhi-lopaḥ syād
ubhayor devatā hariḥ. iti.

tathā hi-furthermore; bhaviṣyottare-in the Bhavisya Purana, Uttara-khanda; ekādaśīm-ekadasi; upoṣya-fasting; eva-indeed; dvādaśīm-dvadasi; samupoṣyate-fasting; na-not; ca-and; atra-here; vidhi-rules; lopaḥ-mission; syāt-is; ubhayoḥ-of both; devatā-the Deity; hariḥ-Lord Kṛṣṇa; iti-thus.

In the Bhaviṣya Purāṇa, Uttara-khaṇḍa, it is said:

If in this situation one fasts on both the ekādaśī and the dvādaśī, he is not at fault, for both days have Lord Kṛṣṇa as their Deity.

Text 584

aśaktas tu vrata-dvandve
bhuṅkte vaikādaśī-dine
upavāsaṁ budhaḥ kuryāc
chravaṇa-dvādaśī-dine

aśaktaḥ-unable; tu-indeed; vrata-dvandve-both vows; bhuṅkte-eats; vā-or; ekādaśī-dine-on ekadasi; upavāsam-fasting; budhaḥ-wise; kuryāt-should do; śravaṇa-dvādaśī-dine-on sravana-dvadasi day.

If unable to fast on both days, a wise person should eat on ekādaśī and fast on the śravaṇa-dvādaśī day.

Text 585

tathā ca nāradīye

upoṣya dvādaśīṁ puṇyaṁ
viṣṇu-ṛkṣena samyutam
ekādaśy-udbhavaṁ puṇyaṁ
naraḥ prāpnoty asaṁśayam

tathā-so; ca-and; nāradīye-in the Narada Purana; upoṣya-fasting; dvādaśīm-dvadasi; puṇyam-piety; viṣṇu-ṛkṣena-without the star sacred to Lord Viṣṇu; samyutam-conjoined; ekādaśy-udbhavam-created on ekadasi; puṇyam-piety; naraḥ-a person; prāpnoti-attains; asaṁśayam-without doubt.

In the Nārada Purāṇa it is said:

By fasting on this dvādaśī when the star sacred to Lord Viṣṇu is conjoined with the moon, one attains the pious benefits attained by fasting on ekādaśī. Of this there is no doubt.

Texts 586 and 587

vājapeye yathā yajñe
karma-hīno 'pi dīkṣitaḥ
sarvaṁ phalam avāpnoti
asnāto 'py ahuto 'pi san

evam ekādaśīṁ tyaktvā
dvādaśyāṁ samupoṣaṇāt
pūrva-vāsara-jaṁ puṇyaṁ
sarvaṁ prāpnoty asaṁśayam. iti.

vājapeye-vajapeya; yathā-as; yajñe-in a yajna; karma-hīnaḥ-without karma; api-even; dīkṣitaḥ-initiated; sarvam-all; phalam-result; avāpnoti-attains; asnātaḥ-without bathing; api-even; ahutaḥ-without offering oblations; api-even; san-being so; evam-thus; ekādaśīm-ekadasi; tyaktvā-rejecting; dvādaśyām-on dvadasi; samupoṣaṇāt-from fasting; pūrva-vāsara-jam-created on the previous day; puṇyam-piety; sarvam-all; prāpnoti-attains; asaṁśayam-without doubt; iti-thus.

As a person initiated into the performance of a vajapeya-yajña attains all the results of the yajña even though he personally did not do any of the work of the yajña, did not offer the oblations, and did not perform the ritual bath, so a person who neglects this specific ekādaśī and fasts instead on the dvādaśī attains all the pious benefits of fasting on ekādaśī. Of this there is no doubt.

Text 588

aty-alpo 'py anayor yogo
bhavet tithi-bhayor yadi
upādeyaḥ sa eva syād
ity atropavased budhaḥ

aty-alpaḥ-very slight; api-even anayoḥ-of both; yogaḥ-yoga; bhavet-is; tithi-bhayoḥ-of the tithi and the star; yadi-if; upādeyaḥ-to be accepted; sa-that; eva-ineed; syāt-is; iti-thus; atra-here; upavaset-should fast; budhaḥ-wise.

Even if the junction of the tithi and star is very slight, a wise person will fast on that day.

Text 589

tathā ca śravaṇa-dvādaśīṁ prakṛtya tatraivoktaṁ

tithi-nakṣatrayor yoge
yogaś caiva narādhipa
dvi-kalo yadi labhyeta
sa jñeyo hy aṣṭa-yāmikaḥ

tathā-so; ca-and; śravaṇa-dvādaśīm-śravaṇa-dvādaśī; prakṛtyā-by nature; tatra-there; eva-indeed; uktam-said; tithi-nakṣatrayoḥ-of the tithi and the star; yoge-in the yoga; yogaḥ-the yoga; ca-and; eva-indeed; narādhipa-O king; dvi-kālaḥ-two parts; yadi-if; labhyeta-is attained; sa-that; jñeyaḥ-to be known; hi-indeed; aṣṭa-yāmikaḥ-asta-yamika.

In that scripture it is also said about śravaṇa-dvādaśī:

O king, if the yoga of tithi and star occurs for two kalās, that day is called Aṣṭa-yāmika.

Text 590

tathaiva mātsye

dvādaśī śravaṇa-yuktā
kṛṣṇā puṇyatamā tithiḥ
na tu sā tena yuktā ca
tāvaty eva praśasyate

tathā-so; eva-indeed; mātsye-in the Matsya Purana; dvādaśī-dvadasi; śravaṇa-yuktā-with Sravana; kṛṣṇā-complete; puṇyatamā-most sacred; tithiḥ-day; na-not; tu-but; sā-that; tena-with it; yuktā-engaged; ca-and; tāvati-then; eva-indeed; praśasyate-is praised.

In the Matsya Purāṇa it is said:

When Śravaṇa is conjoined with the moon, this dvādaśī becomes a very sacred day. By that conjunction it becomes glorious.

Text 591

atha śravaṇa-nakṣatra-yuktaikādaśy-upavāsaḥ

nāradiye

yadi na prāpyate ṛkṣaṁ
dvādaśyāṁ vaiṣṇavaṁ kvacit
ekādaśī tadopoṣyā
pāpa-ghnī śravaṇānvitā

atha-now; śravaṇa-nakṣatra-yukta-with the star Sravana; ekādaśi-on ekadasi; upavāsaḥ-fasting; nāradiye-in thre Narada Purana; yadi-if; na-not; prāpyate-is attained; ṛkṣam-teh star; dvādaśyām-on dvadasi; vaiṣṇavam-Vaiṣṇava; kvacit-somewhere; ekādaśī-ekadasi; tadā-then. upoṣyā-top be fasted; pāpa-ghnī-destroying sins; śravaṇānvitā-with Śravaṇa.

Fasting on an Ekādaśī When the Star Śravaṇa Is Conjoined with the Moon

In the Nārada Purāṇa it is said:

If Śravaṇa is not conjoined with the moon on the dvādaśī, but it is so on the ekādaśī, one should fast on the ekādaśī. That ekādaśī destroys sins.

Text 592

ubhayor devatā viṣṇuḥ
    purāṇaḥ puruṣottamaḥ
vibhedo 'tra na kartavyo
    vibhedāt patate naraḥ

ubhayoḥ-of both; devatā-the Deity; viṣṇuḥ-Lord Viṣṇu; purāṇaḥ-ther ancinet; puruṣottamaḥ-Supreme Personality of Godhead; vibhedaḥ-difference; atrahere; na-not; kartavyaḥ-to be done; vibhedāt-from difference; patate-falls; naraḥ-a person.

Lord Viṣṇu, the ancient Supreme Personality of Godhead, is the presiding Deity of both these days. Therefore one should not make a distinction between them, saying one is better than the other. One who makes such a distinction falls down.

Text 593

ata eva bhaviṣyottare

ekādaśī yadā ca syāt
    śravaṇena samanvitā
vijayā sā tithiḥ proktā
    bhaktānāṁ vijaya-pradā

ata eva-therefore; bhaviṣyottare-in the Bhavisya Purana, Uttara-khanda; ekādaśī-ekadasi; yadā-when; ca-qnd; syāt-is; śravaṇena-with sravana; samanvitā-with; vijayā-vijaya; sā-that; tithiḥ-day; proktā-said; bhaktānām-of the devotees; vijaya-pradā-giving victory.

In the Bhaviṣya Purāṇa, Uttara-khaṇḍa, it is said:

When the star Śravaṇa is conjoined with the moon on this ekādaśī, the day is called vijayā ekādaśī, for it brings victory (vijaya) to the devotees.

Text 594

viṣṇu-purāṇe

yāḥ kāścit tithayaḥ proktāḥ
    puṇyā nakṣatra-yogataḥ
tāsv eva tad-vrataṁ kuryāc
    chravaṇa-dvādaśīṁ vinā. iti.

viṣṇu-purāṇe-in the Viṣṇu Purana; yāḥ-who; kāścit-someone; tithayaḥ-days; proktāḥ-said; puṇyā-sacred; nakṣatra-yogataḥ-with the star; tāsu-in therm; eva-indeed; tad-vratam-thqat vow; kuryāt-should do; śravaṇa-dvādaśīm-śravaṇa-dvādaśī; vinā-without; iti-thus.

In the Viṣṇu Purāṇa it is said:

Śravaṇa-dvādaśī is not usually counted among the various holy days with auspicious stars. (That is because it is considered to be included in the previous ekādaśī).

Text 595

ekādaśy-upavāse ca
    dvādaśyāṁ kṛṣṇam arcayet

prādurbhūte hi bhagavān
dvādaśyām eva vāmanaḥ

ekādaśy-upavāse-fasting on ekadasi; ca-and; dvādaśyām-on dvadasi; kṛṣṇam-Lord Kṛṣṇa; arcayet-should worship; prādurbhūte-born; hi-indeed; bhagavān-the Supreme Personality of Godhead; dvādaśyām-on dvadasi; eva-indeed; vāmanaḥ-Lord Vāmana.

On that ekādaśī one should fast, and on the dvādaśī one should worship Lord Kṛṣṇa. This is so because Lord Vāmana appeared in this world on that dvādaśī.

Text 596

tathā ca matsya-puraṇe

upoṣyaikādaśīṁ tatra
dvādaśyāṁ pūjayed dharim. iti.

tathā-so; ca-and; matsya-puraṇe-in the Matsya Purana; upoṣya-fasting; ekādaśīm-on ekadasi; tatra-there; dvādaśyām-on dvadasi; pūjayet-should worship; harim-Lord Kṛṣṇa; iti-thus.

In the Matsya Purāṇa it is said:

On that ekādaśī one should fast, and on the dvādaśī one should worship Lord Hari.

Text 597

ato yadi na labhyeta
madhyāhne dvādaśī tadā
dvādaśī-madhya evārcyo
vāmanas tarhi sūribhiḥ. iti.

ataḥ-then; yadi-if; na-not; labhyeta-is attained; madhyāhne-in midday; dvādaśī-dvadasi; tadā-then; dvādaśī-madhya-in the mi

If by midday dvādaśī is not attained, then the devotees should wait until the day when it is dvādaśī at midday. On that day they should worship Lord Vāmana.

Text 598

atha śrī-viṣṇu-śṛṅkhala-yogaḥ

mātsye

dvādaśī śravaṇa-spṛṣṭā
spṛśed ekādaśīṁ yadā
sa eṣa vaiṣṇavo yogo
viṣṇu-śṛṅkhala-samjñitaḥ

atha-now; śrī-viṣṇu-śṛṅkhala-yugaḥ-Śrī Viṣṇu-śṛṅkhala-yoga; mātsye-in the Matsya Purana; dvādaśī-śravaṇa-spṛṣṭā-touched by the dvadasi and by Sravana; spṛśet-touches; ekādaśīm-ekadasi; yadā-when; sa-that; eṣa-that; vaiṣṇavaḥ-a Vaiṣṇava; yogaḥ-yoga; viṣṇu-śṛṅkhala-Viṣṇu-śṛṅkhala; samjñitaḥ-called.

Śrī Viṣṇu-śṛṅkhala-yoga

In the Matsya Purāṇa it is said:

When a dvādaśī touched by Śravaṇa touches this ekādaśī, that day is very sacred to Lord Viṣṇu. That day is called Śrī Viṣṇu-śṛṅkhala-yoga.

Text 599

tasminn upoṣya vidhi-van
naraḥ saṅkṣīṇa-kalmasaḥ
prāpnotv anuttamāṁ siddhiṁ
punar-āvṛtti-durlabhām. iti.

tasmin-then; upoṣya-fasting; vidhi-vat-properly; naraḥ-a person; saṅkṣīṇa-kalmasaḥ-free of sin; prāpnotu-attains; anuttamām-peerless; siddhim-perfection; punar-āvṛtti-durlabhām-rare in the material world of repeated birth; iti-thus.

A person who fasts on that day becomes free from sin. He attains a perfection without peer, a perfection rare in this world of repeated births.

Text 600

ekādaśī-padenātra
tad aho-rātra ucyate
anyathā dvādaśī-sparśas
tasyāṁ nityaṁ na vidyate

ekādaśī-padena-by the word ekadasi; atra-here; tat-that; aho-rātra-day and night; ucyate-is said; anyathā-otherwise; dvādaśī-by dvadasi; sparśaḥ-touch; tasyām-then; nityam-always; na-not; vidyate-is.

The word "ekādaśī" here refers to both the day and the night. Were this not so, the touch of the dvādaśī would almost never occur.

Text 601

tithi-nakṣatrayor yoga
ity ādyaṁ yat tu darśitam
tenālpa-kāla-samyoge
'py aṣṭa-yāmikateṣyate

tithi-nakṣatrayoḥ-of the tithi and the star; yoga-junction; iti-thus; ādyam-beginning; yat-what; tu-indeed; darśitam-revealed; tena-by that; alpa-slight; kāla-time; samyoge-in contact; api-even; aṣṭa-yāmikatā-fro eight yamikas; iṣyate-is.

In text 589 it is seen that even if the yoga of tithi and star is very brief, the day is still called Aṣṭa-āmika.

Text 602

atraiva dvādaśī-madhye
pāraṇaṁ śravaṇe 'dhike
vakṣyamānaṁ ca ghaṭate
'nyathā prāgvad dvidhā vratam

atra-here; eva-indeed; dvādaśī-madhye-in the midst of the dvadasi; pāraṇam-breaking the fast; śravaṇe-in Sravana; adhike-great; vakṣyamānam-will be spoken; ca-and; ghaṭate-is; anyathā-otherwise; prāgvat-as before; dvidhā-in two ways; vratam-vow.

If Śravaṇa is conjoined with the moon, it is best to break the fast on the dvādaśī. If Śravaṇa is not conjoined with the moon, the vow may be observed in two ways, as has already been described. More will be said of this later.

Text 603

dvādaśī śravaṇarkṣaṁ cety
asmin pāṭhe bhaved idam
dvādaśī-śravaṇa-spṛṣṭety
asmiṁś ca spṛṣṭatā khalu
tat-tat-sāhityam evāha
pūrvasmād eva hetutaḥ

dvādaśī-dvadasi; śravaṇa-Sravana; ṛkṣam-the star; ca-and; iti-thus; asmin-in this; pāṭhe-reading; bhavet-is; idam-this; dvādaśī-dvadasi; śravaṇa-by Srvana; spṛṣṭā-touched; iti-thus; asmin-in this; ca-and; spṛṣṭatā-touched; khalu-indeed; tat-tat-sāhity

The first line of text 589 may also be read "dvādaśī śravaṇarkṣaṁ ca" (dvādaśī and the star Śravaṇa). Thus the touc of dvādaśī and the star Śravaṇa is described. This is for the same reason as given previously.

Text 604

atha tasmād ayaṁ tu tatraiva viśeṣaḥ dvitīya-viṣṇu-śṛṅkhala-yogaḥ

yathā viṣṇu-dharmottare

ekādaśī dvādaśī ca
vaiṣṇavyam api tad bhavet
tad viṣṇu-śṛṅkhalaṁ nāma
viṣṇu-sāyujya-kṛd bhavet
tasminn upoṣanād gacchec
chvetadvīpa-puraṁ dhruvam

atha-now; tasmāt-from that; ayam-this; tu-indeed; tatra-there; eva-indeed; viśeṣaḥ-specific; dvitīya-viṣṇu-śṛṅkhala-yogaḥ-Dvitīya Viṣṇu-śṛṅkhala-yoga; yathā-as; viṣṇu-dharmottare-in Śrī Viṣṇu-dharma Purana, Uttara-khanda; ekādaśī-ekadasi; dvādaśī-dvadasi; ca-and; vaiṣṇavyam-the star Śravaṇa; api-also; tat-that; bhavet-is; tat-that; viṣṇu-śṛṅkhalam-Śrī Viṣṇu-śṛṅkhala; nāma-named; viṣṇu-sāyujya-kṛt-the cause of liberation in Lord Viṣṇu; bhavet-is; tasmin-in that; upoṣanāt-form fasting; gacchet-may go; śvetadvipa-puram-to the realm of Śvetadvīpa; dhruvam-eternal.

The Second Śrī Viṣṇu-śṛṅkhala-yoga

In the Śrī Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said:

When ekādaśī, dvādaśī, and the star Śravaṇa combine in a single day, that day is called Śrī Viṣṇu-śṛṅkhala-yoga. That day brings Viṣṇu-sāyujya liberation. By fasting on that day one goes to the eternal realm of Śvetadvīpa.

Text 605

dvādaśyām upavāso 'tra
trayodaśyāṁ tu pāraṇam
niṣiddham api kartavyaṁ
ity ajñā parameśvarī. iti.

dvādaśyām-on the dvadasi; upavāsaḥ-fasting; atra-here; trayodaśyām-on the trayodasi; tu-indeed; pāraṇam-breaking the fast; niṣiddham-forbidden; api-also; kartavyam-to be done; iti-thus; ajñā-the order; parameśvarī-of the Supreme Personality of Godhead; iti-thus.

reme Personality of Godhead.

Text 606

yogo 'yam anyo dvādaśyāḥ
    kṣaya eveti lakṣyate
dvādaśyām upavāsāc ca
    trayodaśyāṁ tu pāraṇāt
trayodaśyāṁ pāraṇaṁ hi
    śravaṇe 'pi nisetsyate

yogaḥ-yoga; ayam-this; anyaḥ-another; dvādaśyāḥ-of dvadasi; kṣaya-destruction; eva-indeed; iti-thus; lakṣyate-is observed; dvādaśyām-on dvadasi; upavāsāt-from fasting; ca-and; trayodaśyām-on trayodasi; tu-indeed; pāraṇāt-from braking the fast; trayodaśyām-on trayodasi; pāraṇam-breaking the fast; hi-indeed; śravaṇe-in Sravana; api-also; nisetsyate-is forbidden.

To fast on the dvādaśī and break the fast on the trayodaśī breaks the special yoga of the dvādaśī in this situation. When the star Śravaṇa is present on ekādaśī it is also forbidden to break the fast on the trayodaśī.

Text 607

ataḥ viṣṇu-śṛṅkhala eva viśeṣāntaraṁ

dvādaśy ekādaśī saumyaḥ
    śravaṇaṁ ca catuṣṭayam
deva-dundubhi-yogo 'yaṁ
    yajñāyuta-phala-pradaḥ. iti.

ataḥ-now; viṣṇu-śṛṅkhale-in Viṣṇu-śṛṅkhala; eva-indeed; viśeṣa-specific situation; antaram-another; dvādaśi-dvadasi; ekādaśī-ekadasi; saumyaḥ-Wednesday; śravaṇam-sravana; ca-and; catuṣṭayam-fourth; deva-dundubhi-yogaḥ-deva-dundubhi-yoga; ayam-which; yajña-of yajnas; ayuta-ten thousand; phala-results; pradaḥ-give; iti-thus.

A Different Kind of Situation in Śrī Viṣṇu-śṛṅkhala-yoga

When dvādaśī, ekādaśī, Wednesday, and the star Śravaṇa meet in a single day, that meeting is called deva-dundubhi-yoga. That day gives a pious result equal to ten thousand yajñas.

Text 608

pāraṇāhe tu dvādaśyāḥ
    śravaṇāyāś ca vṛddhitaḥ
rātrau tu pāraṇābhāvād
    yuktaṁ kartuṁ vrata-dvayam

pāraṇa-breaking the fast; ahe-in the day; tu-indeed; dvādaśyāḥ-of dvadasi; śravaṇāyāḥ-of sravana; ca-and; vṛddhitaḥ-from thdo; vrata-dvayam-both vows.

One may break the fast on a dvādaśī with Śravaṇa. One may not break the fast at night. One may observe the vow of fasting on both ekādaśī and dvādaśī.

Text 609

na cātra vidhi-lopaḥ syād
    ubhayor devatā hariḥ

na-not; ca-and; atra-here; vidhi-of rules; lopaḥ-omission; syāt-is; ubhayoḥ-of both; devatā-the Deity; hariḥ-Lord Kṛṣṇa.

There is no fault in fasting on both days, for Lord Hari is the presiding Deity of both these days.

Text 610

dvādaśyām upavāso 'tra
trayodaśyāṁ tu pāraṇam

dvādaśyām-on dvadasi; upavāsaḥ-fasting; atra-in this situation; trayodaśyām-onm trayodasi; tu-indeed; pāraṇam-breaking the fast.

In this situation one may fast on dvādaśī and break the fast in trayodaśī.

Text 611

dina-dvaye 'pi śravaṇā-
bhāve tad-yoga-hānitaḥ
ekādaśyām upoṣyaiva
dvādaśyāṁ vāmanaṁ yajet

dina-dvaye-on both days; api-also; śravaṇa-sravana; abhāve-in the absence; tad-yoga-hānitaḥ-because of destroying the yoga; ekādaśyām-on ekadasi; upoṣya-fasting; eva-indeed; dvādaśyām-on dvadasi; vāmanam-Lord Vāmana; yajet-should worship.

If the star Śravaṇa is not conjoined with the moon on either ekādaśī or dvādaśī, then there is no yoga. In that situation one should fast on ekādaśī and worship Lord Vāmana on the dvādaśī.

Text 612

viṣṇu-śṛṅkhalake 'pi syād
vṛttir niśi paratra cet
yad ādhikyaṁ tithi-bhayoḥ
śaktaḥ kuryād vrata-dvayam

viṣṇu-śṛṅkhalake-on Viṣṇu-śṛṅkhala; api-even; syāt-may be; vṛttiḥ-action; niśi-at night; paratra-on the next; cet-if; yat-w

Even when there is a Śrī Viṣṇu-śṛṅkhala-yuga and both the tithi and Śavaṇa are present at night, then it is is best to fast, if one is able, on both days.

Text 613

pāraṇāya anaucityaṁ
tāvatyāṁ niśi ced bhavet
aśaktas tūttaraṁ kuryād
yogasyaivasya gauravat

pāraṇāya-for breaking the fast; anaucityam-imporpriety; tāvatyām-then; niśi-at night; cet-if; bhavet-is; aśaktaḥ-unable; tu-indeed; uttaram-better; kuryāt-should do; yogasya-of the yoga; eva-indeed; asya-of this; gauravāt-because of importance.

However, it is not proper to break the fast at night. If one is not able to fast on both days, in this situation one should fast on the dvādaśī, for then the yoga is more important.

Text 614

atha tatra pāraṇa-kāla-nirṇayaḥ

sa ca vrata-vikalpe dvitīye viṣṇu-śṛṅkhale ca spaṣṭa eva. kevala-śravaṇa-niṣkarṣe tu na tad-ādaraḥ. tithi-nakṣatra-saṁyoge ity ādi vakṣyamānebhyaḥ.

atha-now; tatra-there; pāraṇa-kāla-nirṇayaḥ-the time of breaking the fast; sa-that; ca-and; vrata-vikalpe-in the decision to follow the vow; dvitīye-second; viṣṇu-śṛṅkhale-in the Viṣṇu-śṛṅkhala; ca-and; spaṣṭa-clear; eva-indeed; kevala-śravaṇa-niṣkarṣe-in the drawing our of Sravana; tu-indeed; na-not; tad-ādaraḥ-worship of that; tithi-nakṣatra-yoge-in the yoga of tithi and star; iti-thus; ādi-beginning; vakṣyamānebhyaḥ-which will be spoken.

The Time of Breaking the Fast

In the Second Śrī Viṣṇu-śṛṅkhala this is clear. However, when the star Śravaṇa is not conjoined with the moon this is not so. This will be discussed in the verse beginning with the words "tithi-nakṣatra-samyoge".

Text 615

prathama-viṣṇu-śṛṅkhale pāraṇa-nirṇayaḥ

anuvṛttir dvayor eva
pāraṇāhe bhaved yadi
tatrādhikye tither vṛtte
bhānte saty eva pāraṇam

prathama-viṣṇu-śṛṅkhale-First Viṣṇu-śṛṅkhala; pāraṇa-nirṇayaḥ-time of breaking the fast; anuvṛttiḥ-following; dvayoḥ-of both; eva-indeed; pāraṇāhe-on the day of breaking the fast; bhavet-is; yadi-if; tatra-there; ādhikye-more; titheḥ-of the tithi; vṛtte-engaged; bhā-ante-in the end of the star; sati-is; eva-indeed; pāraṇam-breaking the fast.

The Time of Breaking the Fast After the First Viṣṇu-śṛṅkhala:

It is best to break the fast on the next day, after both the tithi and star-conjunction have ended.

Text 616

yad uktaṁ nāradīye

tithi-nakṣatrayor yoge
upavāso bhaved yadā
pāraṇaṁ tu na kartavyaṁ
yāvan naikasya saṅkṣayaḥ. iti.

yat-what; uktam-said; nāradīye-in the Narada Purana; tithi-nakṣatrayoḥ-of the tithi and the star; yoge-in conjunction; upavāsaḥ-fasting; bhavet-is; yadā-when; pāraṇam-breaking the fast; tu-indeed; na-not; kartavyam-to be done; yāvan-when; na-nor; ekasya-of one; saṅkṣayaḥ-the end; iti-thus.

This is described in the following words of the Nārada Purāṇa:

When the tithi and the star are both present, one should fast. One should not break the fast until at least one of these has ended.

Text 617

ṛkṣasya sati cādhikye
tithi-madhye tu pāraṇam
dvādaśī-laṅghane doṣo
bahuṣo likhito yataḥ

ṛkṣasya-of the star; sati-being so; ca-and; ādhikye-better; tithi-madhye-in the middle of the day; tu-indeed; pāraṇam-breaking the fast; dvādaśī-dvadasi; laṅghane-jumping over; doṣaḥ-fcault; bahuṣaḥ-great; likhitaḥ-written; yataḥ-because.

If the star is still conjoined by the middle of the dvādaśī, one should break the fast then, for the scriptures affirm that it is a great fault not to break the fast on dvādaśī.

Text 618

tathā coktaṁ

tithi-nakṣatra-samyoge
upavāso yadā bhavet
tavad eva na bhoktavyaṁ
yāvan naikasya saṅkṣayaḥ

tathā-so; ca-and; uktam-said; tithi-nakṣatra-samyoge-in the junction of tithi and star; upavāsaḥ-fasting; yadā-when; bhavet-is; tavat-then; eva-indeed; na-not; bhoktavyam-to be eaten; yāvan-when; na-not; ekasya-of one; saṅkṣayaḥ-end.

It is said:

One should fast when the tithi and star are both present. One should not break his fast until at least one of the two has ended.

Text 619

viśeṣena mahī-pāla
śravaṇaṁ vardhate yadi
tithi-kṣayena bhoktavyaṁ
dvādaśīṁ naiva laṅghayet. iti.

viśeṣena-specifically; mahī-pāla-O king; śravaṇam-sravan; vardhate-increases; yadi-if; tithi-kṣayena-by ending the tithi; bhoktavyam-to be eaten; dvādaśīm-dvadasi; na-not; eva-indeed; laṅghayet-should overllok; iti-thus.

O king, this is especially so when the star Śravaṇa is prominent. One should fast when the tithi has ended. One should not ignore the presence of the dvādaśī.

Text 620

evaṁ dvayor niśa-vyāptau
cāhni pāraṇam īritam
na rātrau pāraṇaṁ kuryād
iti hy anyatra sammatam

evam-thus; dvayoḥ-of both; niśa-vyāptau-exteningin the night; ca-and; ahni-in the day; pāraṇam-breaking the fast; īritam-said; na-not; rātrau-at night; pāraṇam-breaking the fast; kuryāt-should do; iti-thus; hi-indeed; anyatra-in another place; sammatam-concluded.

When both are present at night, one should break the fast on the following day. One should not break the fast at night. That is also confirmed in other scriptures.

Text 621

yato rātrāv ṛkṣa-labdhāv
api dvādaśy-atikramaḥ
ataḥ kṛtaṁ paunar-uktyaṁ
dvādaśīṁ naiva laṅghayet

yataḥ-when; rātrāu-at night; ṛkṣa-labdhāu-attainment of the star; api-also; dvādaśy-atikramaḥ-beyond dvadasi; ataḥ-

then; kṛtam-done; paunar-uktyam-again said; dvādaśīm-dvadasi; na-not; eva-indeed; laṅghayet-should jump over.

When the star is present the whole night and is still present during dvādaśī, one should not neglect the dvādaśī. On dvādaśī the fast should be broken. This is said again and again.

Text 622

eva-kāreṇa ca punas
tad eva niradhāri yat
dvādaśy-anādaro nātaḥ
kāryo bhasya tu sa smṛtaḥ

eva-kāreṇa-by the word eva; ca-and; punaḥ-again; tat-that; eva-indeed; niradhāri-accepts; yat-what; dvādaśy-anādaraḥ-disrespecting the dvadasi; na-not; ataḥ-then; kāryaḥ-to be don; bhasya-of the star; tu-indeed; sa-that; smṛtaḥ-considered.

The word "eva" (indeed) in this verse emphasizes that one should not disrespect the dvādaśī, even if the star is still present.

Text 623

tathā ca skānde

yāḥ kāścit tithayaḥ proktāḥ
puṇyā nakṣatra-yogataḥ
ṛkṣānte pāraṇaṁ kuryād
vinā śravaṇa-rohiṇīm. iti.

tathā-so; ca-and; skānde-in the Skanda Purana; yaḥ-who; kaścit-someone; tithayaḥ-days; proktaḥ-said; puṇyā-holy; nakṣatra-yogataḥ-with stars; ṛkṣānte-at the end of the stars; pāraṇam-breaking the fast; kuryāt-should do; vinā-without; śravaṇa-rohiṇīm-Sravana and Rohini. iti..

In the Skanda Purāṇa it is said:

When special star-moon conjunctions occur during holy days, one should break the fast after the stellar conjunction has ended. However, the stars Śravaṇa and Rohiṇi provide exceptions to this rule.

Text 624

yato rātri-gato dvādaśy-
aṁśo nātra vicāryate
ato vardhata ity āha
pāraṇāsamayātyayam

yataḥ-when; rātri-gataḥ-at night; dvādaśi-of dvadasi; aṁśaḥ-a part; na-not; atra-here; vicāryate-is considered; ataḥ-then; vardhata-increases; iti-thus; āha-said; pāraṇa-of breaking the fast; asamayātyayam-past the time.

The time when not even a part of the dvādaśī is present at night is not considered here. That time is called "ato-vardhate". That is past the time for breaking the fast.

Text 625

trayodaśyāṁ pāraṇaṁ tu
naitad viṣayam iṣyate
trayodaśyām apīty etad
anukter advidhā smṛtaḥ

trayodaśyām-on trayodasi; pāraṇam-breaking the fast; tu-indeed; na-not; etat-this; viṣayam-the range of perception; iṣyate-is; trayodaśyām-on trayodasi; api-also; iti-thus; etat-this; anukteḥ-not from the statement; advidhā-not two; smṛtaḥ-considered.

One should not break the fast on the trayodaśī. This is not confirmed by the words of scripture.

Text 626

praty utātra tu-śabdena
tasyaikadhyaṁ pradarśitam
paryavasyed ato yuktyā
dvādaśī-kṣaya eva tat

praty uta-however; atra-here; tu-śabdena-with the word tu; tasya-of that; ekadhyaṁ-one; pradarśitam-shown; paryavasyet-should conclude; ataḥ-then; yuktyā-properly; dvādaśī-kṣaya-the edn of dvadasi; eva-indeed; tat-that.

Here the word "tu" (indeed) shows that one should properly observe the end of dvādaśī.

Text 627

tathāpi sandihānaś ced
gṛhṇīyāc caraṇāmṛtam
pāraṇāyāḥ paraṁ samyak
pūrakaṁ tad bhaved yataḥ

tathāpi-still; sandihānaḥ-doubt; cet-if; gṛhṇīyāt-should accept; caraṇāmṛtam-the water that has washed the feet of the Deit

If there is doubt about whether the fast should be broken at that time, one may accept caraṇāmṛta, the water that has washed the feet of the Deity.

Text 628

gautamīye tu sphuṭam evoktaṁ

yad-ṛkṣaṁ vā tithir vāpi
rātriṁ vyāpya vyavasthitā
divase pāraṇaṁ kuryād
anyathā patanaṁ bhavet. iti.

gautamīye-in the Gautamiya Tantra; tu-indeed; tu-indeed; sphuṭam-clear; eva-indeed; uktaṁsaid; yad-ṛkṣam-the star; vā-or; tithiḥ-the tithi; vā-or; api-also; rātrim-the night; vyāpya-extending; vyavasthitā-situated; divase-on the day; pāraṇam-breaking the fast; kuryāt-should do; anyathā-otherwise; patanam-falling down; bhavet-may be; iti-thus.

In the Gautamīya Tantra it is said:

When the star or tithi are present during the night, one should break the fast on the following day. Otherwise one will fall down.

Text 629

atha śrī-vāmana-vrata-vidhiḥ

natvā gurum anujñāpya

paścān niyamam ācaret
na hi sidhyed guror bhaktiṁ
niyamaṁ ca vinā phalam

atha-now; śrī-vāmana-vrata-vidhiḥ-the method of following the vow for Lord Vāmana; natvā-bowing; gurum-to the spiritual master; anujñāpya-asking for permission; paścāt-then; niyamam-the rules; ācaret-should follow; na-not; hi-indeed; sidhyet-is perfect; guroḥ-to the spiritual master; bhaktim-devotion; niyamam-rules; ca-and; vinā-without; phalam-result.

The Method of Following the Vow To Please Lord Vāmana

First one should bow down before one's spiritual master and ask permission to follow this vow. Without devotion to the spiritual master this vow will not bear its fruit.

Text 630

tatra niyama-mantraḥ

ekādaśyāṁ nirāhāraḥ
sthitvā caivāpare 'hani
bhokṣye śrī-vāmanānanta
śaraṇāgata-vatsala

tatra-there; niyama-mantraḥ-the mantra of the vow; ekādaśyām-on ekadasi; nirāhāraḥ-without eating; sthitvā-staying; ca-and; eva-indeed; apare-on the next; ahani-day; bhokṣye-I will eat; śrī-vāmana-O Vāmana; ananta--O limitless one; śaraṇāgata-of the surrendered devotees; vatsala-affectionate.

The Mantra For This Vow

O limitless Lord Vāmana, O Lord affectionate to the surrendered devotees, on this ekādaśī day I stand, fasting, before You. Today I will not eat. I will not eat until tomorrow.

Text 631

ekādaśyā rajanyāṁ vā
dvādaśyāṁ cārcayet prabhum

ekādaśyāḥ-of ekadasi; rajanyām-at night; vā-or; dvādaśyām-on dvadasi; ca-and; arcayet-should worship; prabhum-the Supreme Personality of Godhead.

Then, on the night of that ekādaśī, or on the following dvādaśī, one should worship the Supreme Lord.

Text 632

svarṇa-rūpya-maye pātre
tāmra-vaṁsa-maye 'pi vā
kuṇḍikāṁ sthāpayet pārśve
chātrikā-pādukās tathā
śubhaṁ ca vaiṇavīṁ yaṣṭim
akṣa-sūtraṁ pavitrakam

svarṇa-gold; rūpya-silver; maye-made of; pātre-in a dish; tāmra-copper; vaṁśa-bamboo; maye-made of; api-and; vā-or; kuṇḍikām-a pitcher; sthāpayet-should place; pārśve-on the side; chātrikā-parasol; pādukāḥ-sandals; tathā-so; śubham-auspicious; ca-and; vaiṇavīm-bamboo; yaṣṭim-stick; akṣa-sūtram-aksa beads; pavitrakam-sacred thread.

One should place the Deity of the Lord on a plate made of gold, silver, copper, or bamboo, and by His side one should place a kamaṇḍalu, parasol, sandals, bamboo staff, akṣa beads, and sacred-thread.

Text 633

puṣpair gandhaiḥ phalair dhūpair
vāmanaṁ cārcayed dharim
nānā-vidhaiś ca naivedyair
bhakṣya-bhojyair guḍaudanaiḥ
jāgaraṇaṁ niśi kurvīta
gīta-vādyādi-nartanaiḥ

puṣpaiḥ-with flowers; gandhaiḥ-scents; phalaiḥ-fruits; dhūpaiḥ-incense; vāmanam-Lord Vāmana; ca-and; arcayet-should worship; harim-Lord Hari; nānā-vidhaiḥ-with various kinds; ca-and; naivedyaiḥ-of foods; bhakṣya-bhojyaiḥ-delicious; guḍa-odanaiḥ-with mollasses and rice; jāgaraṇam-vigil; niśi-at night; kurvīta-should do; gīta-vādyādi-nartanaiḥ-with singing, music, and dancing.

Then one should worship Lord Vāmana with offerings of flowers, scents, fruits, incense, rice, molasses, and various kinds of delicious foods. With singing, dancing, and instrumental music, one should keep an all-night vigil.

Text 634

evam ārādhya deveśaṁ
prabhāte vimale sati
ādāv arghyaṁ pradātavyaṁ
paścād devaṁ prāpūjayet
nārikelena śubhreṇa
dadyād arghyaṁ ca pūrva-vat

evam-thus; ārādhya-worshiping; deveśam-the Supreme Personality of Godhead; prabhāte-at dawn; vimale-splenidd; sati-being; ādau-in the beginning; arghyam-arghya; pradātavyam-to be given; paścāt-then; devam-the Supreme Personality of Godhead; prāpūjayet-should worship; nārikelena-with a coconut; śubhreṇa-splendid; dadyāt-should give; arghyam-arghya; ca-nad; pūrva-vat-as before.

After thus worshiping the Lord, at dawn one should offer arghya, worship the Lord again, and, as before, again offer the Lord arghya in a splendid coconut shell.

Text 635

atha arghya-dāna-mantraḥ

vāmanāya namas tubhyaṁ
krānta-tribhuvanāya ca
gṛhāṇārghyaṁ mayā dattaṁ
vāmanāya namo 'stu te
vāmanāya arghyaṁ namaḥ

atha-now; arghya-dāna-mantraḥ-the mantra for offering arghya; vāmanāya-to Lord Vāmana; namaḥ-obeisances; tubhyam-to You; krānta-with steps; tribhuvanāya-the three worlds; ca-and; gṛhāṇa-please accept; arghyam-arghya; mayā-by me; dattam-given; vāmanāya-to Vāmana; namaḥ-obeisances; astu-are; te-to You; vāmanāya-to Lord Vāmana; arghyam-arghyam; namaḥ-obeisances.

The Mantra For Offering Arghya

Obeisances to You, O Lord Vāmana who stepped across the three worlds. Please accept this arghya I offer You. Obeisances to You, O Lord Vāmana. This arghya is offered to Lord Vāmana. Obeisances to Lord Vāmana.

Texts 636 and 637

matsyaṁ kūrmaṁ varāhaṁ ca
    narasiṁhaṁ ca vāmanam
rāmaṁ rāmaṁ ca kṛṣṇaṁ ca
    kramād dvau buddha-kalkinau

pādayor jānunor guhye
    nābhyām urasi kakṣayoḥ
bhujayor mūrdhni sarvāṅgeṣv
    arcayed ayudhāni ca

matsyam-Matsya; kūrmam-Kūrma; varāham-Varāha; ca-and; narasiṁham-Narasiṁham; ca-and; vāmanam-Vāmana; rāmam-Rāma; rāmam-Rāma; ca-and; kṛṣṇam-Kṛṣṇa; ca-and; kramāt-in sequence; dvau-both; buddha-kalkinau-Buddha and Kalkī; pādayoḥ-at the feet; jānunoḥ-on the knees; guhye-in the loins; nābhyām-on the navel; urasi-on the chest; kakṣayoḥ-under the arms; bhujayoḥ-on the arms; mūrdhni-on the head; sarvāṅgeṣu-on all the limbs; arcayet-should worship; ayudhāni-the weapons; ca-also.

One should worship different forms of the Lord on the different limbs of Lord Vāmana. At Lord Vāmana's feet one should worship Lord Matsya. At His knees one should worship Lord Kūrma, at His loins Lord Varāha, at His navel Lord Nṛsiṁha, on His chest Lord Vāmana, under His arms Lord Paraśurāma, on both His arms Lord Rāmacandra, on His head Lord Kṛṣṇa, and on all His limbs Buddha and Kalki. Then one should also worship the weapons of the Lord.

Śrīla Sanātana Gosvāmī comments:

The first mantra here is "oṁ matsyāya namaḥ pādayoḥ". The other mantras follow this prototype. The mantra for the weapons is "oṁ sarvebhya āyudhebhyo namaḥ".

Translator's note: The mantras then become: 1. oṁ matsyāya namaḥ pādayoḥ, 2. oṁ kūrmāya namo jānunoḥ, 3. oṁ varāhāya namo guhye, 4. oṁ narasiṁhāya namo nābhyām, 5. oṁ vāmanāya nama urasi, 5. oṁ rāmāya namaḥ kakṣayoḥ, 6. oṁ rāmāya namo bhujayoḥ, 7. oṁ kṛṣṇāya namo mūrdhni, 8. oṁ buddha-kalkibhyāṁ namaḥ sarvāṅgeṣu, and 9. oṁ sarvebhya āyudhebhyo namaḥ.

Text 638

mahā-pūjāntaḥ kṛtvā
    go-mahīṁ kāñcanādikam
śaktyācaryāya dātavyaṁ
    brāhmaṇebhyaś ca mantrataḥ

mahā-pūjā-the the great worship; antaḥend; kṛtvā -doing; go-mahīm-the cows and the earth; kāñcanādikam-beginning with gold; śaktyā-with ability; ācaryāya-to the spiritual master; dātavyam-should be given; brāhmaṇebhyaḥ-to the brahmanas; ca-and; mantrataḥ-with the mantra.

When this great worship is concluded one should offer, with mantras and as far as one is able, cows, land, gold, and other gifts to his spiritual master and to the brāhmaṇas.

Text 639

brāhmaṇaś cāpi mantreṇa
    pratigṛhṇāti mantra-vit
dadāti mantrato hy eva
    dātā bhakti-samanvitaḥ

brāhmaṇaḥ-a brahmana; ca-and; api-also; mantreṇa-with a mnantra; pratigrhṇāti-accepts; mantra-vit-knowing mantras; dadāti-gives; mantrataḥ-by mantra; hi-indeed; eva-indeed; dātā-the giver; bhakti-samanvitaḥ-with devotion.

A brāhmaṇa learned in mantras should, recite mantras as he accepts the gifts. The person who gives should recite mantras as he devotedly gives the gifts.

Text 640

tatra dāna-mantraḥ

vāmano buddhi-do dātā
dravya-stho vāmanaḥ svayam
vāmanaś ca pratigrāhī
tena me vāmane ratiḥ

tatra-there; dāna-mantraḥ-the mantra for giving gifts; vāmanaḥ-Lord Vāmana; buddhi-daḥ-the giver of intelligence; dātā-the giver; dravya-sthaḥ-staying in the item; vāmanaḥ-Lord Vāmana; svayam-person ally; vāmanaḥ-Lord Vāmana; ca-and; pratigrāhī-accepting; tena-by that; me-of me; vāmane-for Lord Vāmana; ratiḥ-devotional love.

The Mantra For Giving Gifts

Lord Vāmana is the giver of intelligence. He is the real giver of the gift. Lord Vāmana is Himself present in the gift. Lord Vāmana is the final recipient of the gift. May giving this gift increase my love and devotion for Lord Vāmana

Text 641

pratigraha-mantraḥ

vāmanaḥ pratigṛhṇāti
vāmano 'pi dadāti ca
vāmanas tarako dvābhyāṁ
tenedaṁ vāmane namaḥ

pratigraha-mantraḥ-the mantra for recieving gifts; vāmanaḥ-Lord Vāmana; pratigrhṇāti-accepts; vāmanaḥ-Lord Vāmana; api-also; dadāti-gives; ca-and; vāmanaḥ-Lord Vāmana; tarakaḥ-the savior; dvābhyām-both; tena-by this; idam-this; vāmane-to Lord Vāmana; namaḥ-obeisances.

The Mantra For Accepting Gifts

Lord Vāmana is the final recipient of this gift. It is Lord Vāmana who ultimately gave this gift. Lord Vāmana is our deliverer. Obeisances to Lord Vāmana.

Text 642

evaṁ kṛtvā vidhānena
bhojanaṁ pṛṣad-ājyakam
pūrvaṁ dadyād brāhmaṇebhyaḥ
paścād bhuñjīta bandhubhiḥ. iti.

evam-thus; kṛtvā-doing; vidhānena-properly; bhojanam-food; pṛṣad-ājyakam-with yogurt and ghee; pūrvam-before; dadyāt-should offer; brāhmaṇebhyaḥ-to the brahmanas; paścāt-after; bhuñjīta-should eat; bandhubhiḥ-with hsi friends and kinsmen; iti-thus.

Then one should offer a feast with ghee and yogurt to the brāhmaṇas. After that, one should eat with his friends and kinsmen.

Text 643

yad vāmana-purāṇe ca
yad bhaviṣyottare vratam
vāmanasyoditaṁ tasyā-
nusārāl likhitaṁ tv idam

yat-what; vāmana-purāṇe-in the Vāmana Purana; ca-and; yat-what; bhaviṣyottare-in the Bhavisya POurana, Uttara-khanda; vratam-vow; vāmanasya-of Lord Vāmana; uditam-said; tasya-of that; anusārāt-by following; likhitam-written; tu-indeed; idam-that.

These words have followed the description of the Vāmana vow in the Vāmana Purāṇa and Bhaviṣya Purāṇa, Uttara-khaṇḍa.

Texts 644 and 645

brahma-vaivarte

gṛhītvā niyamaṁ prātar
gatvā nadyoś ca saṅgame
sauvarṇaṁ vāmanaṁ kṛtvā
sauvarṇa-māṣakeṇa ca

yathā-śaktyātha vittasya
kumbhopari jagat-patim
svarṇa-pātre snāpayitvā
mantrair etaiś ca pūjayet

brahma-vaivarte-in the Brahma-vaivarta Purana; gṛhītvā-taking; niyamam-the vow; prātaḥ-at dawn; gatvā-going; nadyoḥ-of a river; ca-and; saṅgame-in the contact; sauvarṇam-golden; vāmanam-Vāmana; kṛtvā-doing; sauvarṇa-māṣakeṇa-with gold weighing a masa; ca-and; yathā-śaktyā-as able; atha-then; vittasya-of wealth; kumbha-a pot; upari-above; jagat-patim-the master of the universes; svarṇa-pātre-in a golden bowl; snāpayitvā-bathing; mantraiḥ-with mantras; etaiḥ-these; ca-and; pūjayet-should worship.

In the Brahma-vaivarta Purāṇa it is said:

A person observing the vow should recite the saṅkalpa-mantra, go to a river, fashion a Deity of Lord Vāmana, a Deity made of one māṣa of gold, or if not of gold, then of another substance according to one's possession of wealth, place the Deity in a golden basin, bathe Him, and worship Him with the following mantras.

Text 646

tatra vāmana-pūjā-mantraḥ

oṁ vāmanāya namaḥ padau
kaṭiṁ damodarāya ca
ūrū śrī-pataye guhyaṁ
kāmadevāya pūjayet

tatra-there; vāmana-of Lord Vāmana; pūja-for worship; mantraḥ-mantra; om-Oṁ; vāmanāya-to Lord Vāmana; namaḥ-obeisances; padau-feet; kaṭim-waist; damodarāya-to Lord Damodara; ca-and; ūrū-thighs; śrī-pataye-the husband of Goddess Lakṣmī; guhyam-loins; kāmadevāya-Kāmadeva; pūjayet-should worship.

The Mantras For Worshiping Lord Vāmana

One should worship the feet of the Deity with the mantra, "Oṁ vāmanāya namaḥ". One should worship the Lord's waist with the mantra, "Oṁ dāmodarāya namaḥ". One should worship the Lord's thighs with the mantra, "Oṁ śrī-pataye namaḥ". One should worship the Lord's loins with the mantra, "Oṁ kāmadevāya namaḥ".

Text 647

pūjayej jagatāṁ patyur
udaraṁ viśva-dhāriṇe
hṛdayaṁ yoga-nāthāya
kaṇṭhaṁ śrī-pataye namaḥ

pūjayet-should worship; jagatām-of the universes; patyuḥ-iof the master; udaram-the belly; viśva-dhāriṇe-the maintainer of the universes; hṛdayam-the heart; yoga-of yoga; nāthāya-the master; kaṇṭham-the neck; śrī-pataye-the husband of Goddess Lakṣmī; namaḥ-obeisances.

One should worship the belly of the master of the universes with the mantra, "Oṁ viśva-dhāriṇe namaḥ". One should worship His heart with the mantra, "Oṁ yoganāthāya namaḥ". One should worship His neck with the mantra "Oṁ śrī-pataye namaḥ".

Text 648

mukhaṁ ca paṅkajakṣāya
śiraḥ sarvātmane namaḥ
itthaṁ sampūjya vāsobhir
ācchādya ca jagad-guruṁ
dadyāt su-śraddhayā cārghyaṁ
nārikelādibhiḥ phalaiḥ

mukham-face; ca-and; paṅkajakṣāya-lotus-eyed; śiraḥ-head; sarvātmane-the soul of all; namaḥ-obeisances; itham-thus; sampūjya-worshiping; vāsobhiḥ-with water; ācchādya-covering; ca-and; jagad-gurum-the master of the universes; dadyāt-should give; su-śraddhayā-with great faith; ca-and; arghyam-arghya; nārikelādibhiḥ-with cocnuts and others; phalaiḥ-with fruits.

One should worship His face with the mantra "Oṁ paṅkajākṣāya namaḥ". One should worship His head with the mantra "Oṁ sarvātmane namaḥ". After thus worshiping the Lord, one should bathe Him with a stream of water. Then with great faith one should offer Him arghya along with coconuts and other fruits.

Text 649

tatra arghya-dāna-mantraḥ

oṁ namo namas te govinda
budha-śravaṇa-samjñaka
aghaugha-saṅkṣayaṁ kṛtvā
preta-mokṣa-prado bhava

tatra-there; arghya-dāna-mantraḥ-the mantra for offering arghya; om-Oṁ; namaḥ-obeisnaces; namaḥ-obeisances; te-to You; govinda-O Govinda; budha-śravaṇa-samjñaka-Budha-śravaṇa-samjnaka; aghaugha-saṅkṣayam-destroying a flood of sins; kṛtvā-doing; preta-preta; mokṣa-freedom; pradaḥ-doing; bhava-please become.

The Mantra For Offering Arghya

O Govinda, O Budha-śravaṇa-samjñaka, obeisances to You! Please destroy the great flood of my sins. Please free me from having to take birth as a preta.

Text 650

chātropāhana-go-dānaṁ
dadyād atra kamaṇḍalum
viśeṣena dvijāgryāya

vāmanaḥ priyatām iti

chātra-parasol; upāhana-sandals; gaḥ-cows; dānam-charity; dadyāt-should give; atra-here; kamaṇḍalum-a kamandalu; viśeṣena-esepcially; dvijāgryāya-to the best of the brahmanas; vāmanaḥ-May Lord Vāmana; priyatām-be pleased; iti-thus.

Then one should offer a parasol, sandals, cows, and a kamaṇḍalu to the best of brāhmaṇas. At that time one should recite the mantra, "vāmanaḥ priyatām" (May Lord Vāmana be pleased with me).

Text 651

yathā-śaktyā ca dānāni
dvijāgryebhyaḥ pradāpayet
kuryāj jāgaraṇaṁ rātrau
gīta-śāstra-samanvitam

yathā-śaktyā-as able; ca-and; dānāni-charity; dvijāgryebhyaḥ-to the best of brahmanas; pradāpayet-should give; kuryāt-should do; jāgaraṇam-vigil; rātrau-at night; gīta-śāstra-samanvitam-with with singing a scripture-reading.

As far as one is able, one should give charity to exalted brāhmaṇas. One should keep an all-night vigil, a vigil filled with singing and scripture-reading.

Text 652

śraddhayā parayā yukto
niśām animiṣekṣaṇaḥ
prabhāte bhojayed viprān
dvādaśyāṁ pāraṇaṁ tataḥ

śraddhayā-wuth faith; parayā-great; yuktaḥ-endowed; niśām-at night; animiṣekṣaṇaḥ-with unblinking eyes; prabhāte-at dawn; bhojayet-should feed; viprān-brahmanas; dvādaśyām-on dvadasi; pāraṇam-breaking the fast; tataḥ-then.

With great faith one should keep his eyes open for the entire night. At dawn of the dvādaśī one should feed the brāhmaṇas. Then one should break the fast.

Text 653

kuryāt svayaṁ śraddhayā tat
sarvaṁ saphalatāṁ vrajet

kuryāt-should do; svayam-personally; śraddhayā-with faith; tat-great; sarvam-all; saphalatām-success; vrajet-attains.

One should do all this with great faith. In this way one will attain the result of this vow.

Text 654

tan-māhātmyaṁ

tatraiva

evaṁ kṛte tu kāleya
vrate 'smin vijayā-dine
na durlabhataraṁ kiñcd
iha loke 'thavā pare

tan-māhātmyam-the glory of that; tatra-there; eva-indeed; evam-thus; kṛte-done; tu-indeed; kāleya-O Kāleya; vrate-vow; asmin-in this; vijayā-dine-on the day of Vijayā; na-not; durlabhataram-very difficult; kiñct-something; iha-here;

loke-in thismworld; athavā-or; pare-in the next.

The Glory of This Vow

In the same scripture it is said:

O Kāleya, for one who follows this vow on the holy Vijayā day, nothing is difficult to attain, either in this world or the next.

Text 655

phalam asya vratasyoktaṁ
dattvā pitror narottamaḥ
vaṁśoddhāra-karo muktiṁ
yāti paitryād ṛṇād api

phalam-the result; asya-of this; vratasya-vow; uktam-said; dattvā-giving; pitroḥ-of parents; narottamaḥ-the best of persons; vaṁśa-of the family; uddhāra-deliverance; karaḥ-doing; muktim-liberation; yāti-attains; paitryāt-paternal; ṛṇāt-from the debt; api-even.

A noble-hearted person who offers the pious results of this vow to his parents, delivers his ancestors. He is free of any debts to his parents.

Text 656

na pāvanataraṁ kiñcid
ataḥ param ihocyate
vijayā-vrata-tulyaṁ ca
na paraṁ paripaṭhyate

na-not; pāvanataram-more purifying; kiñcit-something; ataḥ-than this; param-more; iha-here; ucyate-is said; vijayā-vrata-tulyam-equal to the vow of Vijayā; ca-and; na-not; param-more; paripaṭhyate-is read.

Nothing is more purifying than this vow. The scriptures do not describe any vow equal to this vow of the holy Vijayā day.

Texts 657 and 658

bhaviṣyottare ca

samāpte tu vrate tasmin
yat puṇyaṁ tan nibodha me
catur-yugāni rājendra
sapta-saptati-saṅkhyayā

prāpya viṣṇu-puraṁ rājan
krīḍate kālam akṣayam
ihāgatya bhaved rājā
pratipakṣa-bhayaṅkaraḥ

bhaviṣyottare-in the Bhavisya Purana, Uttara-khanda; ca-and; samāpte-attained; tu-indeed; vrate-vow; tasmin-in that; yat-what; puṇyam-piety; tan-that; nibodha-please know; me-from me; catur-yugāni-four yugas; rājendra-O king of kings; sapta-saptati-saṅkhyayā-with 77 times; prāpya-attaining; viṣṇu-puram-the abode of Lord Viṣṇu; rājan-O king; krīḍate-enjoys pastimes; kālam-time; akṣayam-without end; iha-here; āgatya-returning; bhavet-is; rājā-a king; pratipakṣa-bhayaṅkaraḥ-who fills his enemies with fear.

In the Bhaviṣya Purāṇa, Uttara-khaṇḍa, it is said:

O king of kings, please hear from me the pious benefit earned by following this vow. By following this vow one stays in the abode of Lord Viṣṇu for seventy-seven catur-yugas. When he finally returns to this earth he becomes a great king who fills his enemies with fear.

Text 659

hasty-aśva-ratha-yānānāṁ
dātā bhoktā vimatsaraḥ
rūpa-saubhāgya-sampanno
dīrghāyur nirujo bhavet

hasti-elephants; aśva-horses; ratha-chariots; yānānām-vehicles; dātā-giving; bhoktā-enjoying; vimatsaraḥ-without envy; rūpa-beauty; saubhāgya-and good fortune; sampannaḥ-endowed; dīrghāyuḥ-long life; nirujaḥ-healthy; bhavet-is.

He will have the power to give many elephants, horses, and chariots in charity. He will enjoy many pleasures. He will be free from envy. He will be handsome, fortunate, and healthy. He will live a long life.

Text 660

putra-pautraiḥ parivṛto
jīvec ca śaradāṁ śatam

putra-with children; pautraiḥ-and grandchildren; parivṛtaḥ-surrounded; jīvet-will live; ca-and; śaradām-of autumns; śatam-a hundred.

Surrounded by his children and grandchildren, he will live for a hundred autumns.

Text 661

athāśvina-kṛtyam

āśvinasya site pakṣe
daśamyāṁ vijayotsavaḥ
kartavyo vaiṣṇavaiḥ sārdhaṁ
sarvatra vijayārthinā

atha-now; āśvina-of Asvina; kṛtyam-duties; āśvinasya-of Asvina; site-sukla; pakṣe-in the paksa; daśamyām-on the dasami; vijaya-Vijaya; utsavaḥ-festival; kartavyaḥ-to be done; vaiṣṇavaiḥ-Vaiṣṇavas; sārdham-with; sarvatra-always; vijayārthinā-desiring victory.

Duties of the Month of Aśvina (September-October)

On the śukla-daśamī of the month of Aśvina, Vaiṣṇavas desiring victory should always celebrate the festival of Vijaya.

Text 662

atha vijayotsava-vidhiḥ

ratham āropya deveśaṁ
sarvālaṅkāra-śobhitam
sāsitūṇa-dhanur-bāṇa-
pāṇiṁ naktañcarāntakam

atha-now; vijayotsava-vidhiḥ-the method of observing the Vijaya festival; ratham-on a chariot; āropya-placing; deveśam-the Supreme Personality of Godhead; sarvālaṅkāra-śobhitam-decorated with all ornaments; sāsitūṇa-with a quiver; dhanuḥ-bow; bāṇa-and arrows; pāṇim-in hand; naktañcara-of demons; antakam-the slayer.

The Method of Observing the Vijaya Festival

One should decorate Lord Rāma, the Supreme Personality of Godhead, the slayer of the demons, with all ornaments, place a bow, arrows, and quiver in His hand, and then place Him on a chariot.

Text 663

sva-līlayā jagat trātuṁ
āvirbhūtaṁ raghūdvaham
rājopacāraiḥ śrī-rāmaṁ
śamī-vṛkṣa-talaṁ nayet

sva-līlayā-with His own pastimes; jagat-the world; trātum-to protect; āvirbhūtam-manifested; raghūdvaham-the scion of the Raghu dynasty; rāja-upacāraiḥ-with royal service; śrī-rāmam-Lord Rāma; śamī-vṛkṣa-talam-to the Sami tree; nayet-should lead.

Then with royal pomp one should lead Lord Rāma, who appeared in the Raghu dynasty and manifested His pastimes to protect the world, to a śamī tree.

Text 664

sītā-kāntaṁ śamī-yuktaṁ
bhaktānām abhayaṅkaram
arcayitvā śamī-vṛkṣaṁ
arcayed vijayāptaye

sītā-of Sītā; kāntam-the beloved; śamī-yuktam-with the sami tree; bhaktānām-to the devotees; abhayaṅkaram-giving fearlessness; arcayitvā-worshiping; śamī-vṛkṣam-the sami tree; arcayet-should worship; vijayāptaye-to attain victory.

As He stands by the śamī tree, one should worship Lord Rāma, the beloved of Sītā and the giver of fearlessness to the devotees. Then, in order to attain victory, one should also worship the śamī tree.

Text 665

atha tan-mantraḥ

śamī śamayate pāpaṁ
śamī lohita-kaṇṭhakā
dharitry-arjuna-bāṇānāṁ
rāmasya priya-vādinī

atha-then; tan-mantraḥ-that mantra; śamī-sami; śamayate-may pacify; pāpam-sins; śamī-sami; lohita-kaṇṭhakā-with red thorns; dharitri-the holder; arjuna-bāṇānām-of straight arrows; rāmasya-of Rāma; priya-vādinī-dear.

The Mantra For That

May the śamī tree, which has red thorns like a host of straight arrows, and which is dear to Lord Rāma, purify me of my sins.

Text 666

kariṣyamānā yā yātrā
    yātrā kālaṁ sukhaṁ mayā
tatra nirvighna-kātrī tvaṁ
    bhava śrī-rāma-pūjite

    kariṣyamānā-will be done; yā-who; yātrā-journey; yathā-as; kālam-time; sukham-happiness; mayā-by me; tatra-there; nirvighna-kātrī-making free of obstacles; tvam-You; bhava-please become; śrī-rāma-pūjite-worshiped by Śrī Rāma.

    Please make the journey easy at the appropriate time. O tree worshiped by Lord Rāma, please remove the obstacles in my path.

Text 667

gṛhītvā sākṣatāmārdrāṁ
    śamī-mula-gataṁ mṛdam
gīta-vāditra-nirghoṣais
    tato devaṁ gṛhe nayet

    grhītvā-taking; sākṣatāmārdrām-a clod of earth; śamī-mula-gatam-at the root of the sami tree; mṛdam-earth; gīta-sinign; vāditra-music; nirghoṣaiḥ-with sounds; tataḥ-then; devam-the Supreme Personality of Godhead; gṛhe-to the home; nayet-should lead.

    Then, taking an unbroken clod of earth from the roots of the śamī tree, one should, with singing and instrumental music, bring the Deity of the Supreme Personality of Godhead back to His temple.

Text 668

kaiścid ṛkṣais tatra bhāvyaṁ
    kaiścid bhāvyaṁ ca vānaraiḥ
kaiścid rakta-mukhair bhāvyaṁ
    kośalendrasya tuṣṭaye

    kaiścit-by some; ṛkṣaiḥ-stars; tatra-there; bhāvyam-to be; kaiścit-by some; bhāvyam-to be; ca-and; vānaraiḥ-by monkeys; kaiścit-by some; rakta-mukhaiḥ-red-faced; bhāvyam-to be; kośalendrasya-of Lord Rāma; tuṣṭaye-for the pleasure.

    Then, in a drama, some may be bears, some may be monkeys, and some may be rakta-mukha monkeys for the pleasure of Lord Rāma.

Text 669

nirjitā rākṣasā daityā
    vairiṇo jagatī-tale
rāma-rājyaṁ rāma-rājyaṁ
    rāma-rājyam iti dhruvam

    nirjitāḥ-defeated; rākṣasā-raksasas; daityā-and daityas; vairiṇaḥ-enemies; jagatī-tale-in the world; rāma-rājyam-the kingdom of Rāma; rāma-rājyam-the kingdom of Rāma; rāma-rājyam-the kingdom of Rāma; iti-thus; dhruvam-certainly.

    In that drama the demons and cannibals who opposed Rāma are all defeated. Then one should call out: "Rāma-rājya (the kingdom of Rāma)! Rāma-rājya! Rāma-rājya!"

Text 670

ānīya sthāpayed devaṁ

nija-siṁhāsane sukham
tato nīrājya deveśaṁ
praṇamed daṇḍavad bhuvi
mahā-prasāda-vastrādi
dhārayed vaiṣṇavaiḥ saha

ānīya-taking; sthāpayet-should place; devam-the Supreme Personality of Godhead; nija-siṁhāsane-on His throne; sukham-happily; tataḥ-then; nīrājya-offering arati; deveśam-to the Supreme Personality of Godhead; praṇamet-should bow down; daṇḍavat-like a stick; bhuvi-on the ground; mahā-prasāda-vastrādi-the remnants of graments and other things; dhārayet-should accept; vaiṣṇavaiḥ-Vaiṣṇavas; saha-with.

Then one should place the Deity of the Lord again comfortably on His throne. One should offer ārati to the Deity, and one should offer daṇḍavat obeisances, falling to the ground like a stick. Then, with the other Vaiṣṇavas, one should accept the remnants of garments and other things offered to the Lord.

Text 671

iti śrī-viṣṇu-dharmoktā-
nusāreṇa vyalekhyayam
vidhiḥ śrī-rāma-vijayot-
savasyotsava-kṛt satām

iti-thus; śrī-viṣṇu-dharma-in the Śrī Viṣṇu-dharma Purana; ukta-statement; anusāreṇa-acording to; vyalekhyayam-I have written; vidhiḥ-method; śrī-rāma-vijaya-utsavasya utsava-kṛt-the festival to celebrate the vitory of Lord Rāma; satām-of the devotees.

Thus, following the description in the Śrī Viṣṇu-dharma Purāṇa, I have summarized the way to celebrate the festival of Lord Rāma's victory.

Text 672

sītā dṛṣṭeti hanumad-
vākyaṁ śrutvākarot prabhuḥ
vijayāṁ vānaraiḥ sārdhaṁ
vāsare 'smin śamī-talāt

sītā-Sītā; dṛṣṭā-is seen; iti-thus; hanumat-of Hanumṇ; vākyam-the words; śrutvā-hearing; akarot-did; prabhuḥ-the Lord; vijayām-victory; vānaraiḥ-monkeys; sārdham-with; vāsare-on the day; asmin-this; śamī-talāt-from the base of a śamī tree.

On this day, at the base of a śamī tree, Lord Rāma celebrated with His monkey allies the festival of His victory when He heard Hanumān say, "I see Sītā!".

Sixteenth Vilasa

Text 1

atha kārttika-kṛtyaṁ

dāmodaraṁ prapadye 'haṁ
śrī-rādhā-ramaṇaṁ prabhum
prabhāvād yasya tat-preṣṭhaḥ
kārttikaḥ sevito bhavet

atha-now; kārttika-kṛtyam-the duties of Kārttika; dāmodaram-to Lord Kṛṣṇa; prapadye-surrender; aham-I; śrī-rādhā-of Śrī Rādhā; ramaṇam-the lover; prabhum-the Supreme Personality of Godhead; prabhavāt-by the power; yasya-of whom; tat-preṣṭhaḥ-dear to Him; kārttikaḥ-Kārttika; sevitaḥ-served; bhavet-is.

Duties in the Month of Kārttika

I surrender to the Supreme Personality of Godhead, who was tied about the waist with a rope, and who is the lover of Śrī Rādhā. By His power one is able to serve His favored month: the month of Kārttika.

Text 2

bhāti kārttika-kṛtyādi
skānda-pādmādiṣu sphuṭam
tathāpy ekatra saṅgṛhya
sārato 'tra vilikhyate

bhāti-manifested; kārttika-kṛtyādi-the duties of Kārttika; skānda-pādmādiṣu-in the Skanda, Padma, and other Purāṇas; sphuṭam-clearly; tathāpi-still; ekatra-in one place; saṅgṛhya-collecting; sārataḥ-the essence; atra-here; vilikhyate-is written.

The duties of the month of Kārttika are clearly described in the Skanda Purāṇa, Padma Purāṇa, and other scriptures. The essence of what they say is collected here in one place.

Text 3

kārttike 'smin viśeṣeṇa
nityaṁ kurvīta vaiṣṇavaḥ
dāmodarārcanaṁ prātaḥ-
snāna-dāna-vratādikam

kārttike-in Kārttika; asmin-in this; viśeṣeṇa-specifically; nityam-always; kurvīta-should do; vaiṣṇavaḥ-a devotee of Lord Viṣṇu; dāmodara-of Lord Dāmodara; arcanam-the worship; prātaḥ-in the morning; snāna-bathing; dāna-gifts; vrata-vows; ādikam-beginning with.

Especially in the month of Kārttika a Vaiṣṇava should regularly bathe in the morning, worship Lord Dāmodara, give charity, follow vows, and perform other spiritual activities.

Text 4

tathā dina-viśeṣe yad
bhagavat-pūjanādikam
kuryād vidhi-viśeṣeṇa
lekhyam agre vivicya tat

tathā-so; dina-viśeṣe-on a specific day; yat-what; bhagavat-pūjanādikam-beginning with worship of the Supreme Personality of Godhead; kuryāt-should do; vidhi-viśeṣeṇa-with specific rules; lekhyam-will be written; agre-in the beginning; vivicya-considering; tat-thus.

Here I will write when the month of Kṛṣṇa begins and how one should worship the Lord during this month.

Text 5

atha kārttika-vrata-nityatā

skānde brahma-nārada-samvāde

duṣprāpyaṁ prāpya mānuṣyaṁ
kārttikoktaṁ caren na hi
dharmaṁ dharma-bhṛtaṁ śreṣṭha
sa mātṛ-pitṛ-ghātakaḥ

atha-now; kārttika-vrata-nityatā-one should always follow the vow of worshiping the Lord in the month of Kārttika; skānde-in the Skanda Purāṇa; brahma-nārada-samvāde-in a conversation of Brahmā and Nārada; duṣprāpyam-difficult to attain; prāpya-attaining; mānuṣyam-human birth; kārttika-of the month of Kārttika; uktam-said; caren-follows; na-not; hi-indeed; dharmam-religion; dharma-bhṛtām-of the followers of religion; śreṣṭha-the best; sa-he; mātṛ-pitṛ-ghātakaḥ-the killer of his father and mother.

One Should Always Follow the Vow of Kārttika-vrata

In the Skanda Purāṇa, in a conversation of Brahmā and Nārada, it is said:

"O best of the followers of religion, a person who does not follow the vow of Kārttika-vrata is a sinner. He is like a person who murders his father and mother.

Text 6

avratena kṣiped yas tu
māsaṁ dāmodara-priyam
tiryag-yoṇim avāpnoti
sarva-dharma-bahis-kṛtaḥ

avratena-without following the vow; kṣipet-spends; yaḥ-who; tu-indeed; māsam-the month; dāmodara-to Lord Dāmodara; priyam-dear; tiryag-yoṇim-birth as an animal; avāpnoti-attains; sarva-dharma-bahis-kṛtaḥ-outside all religious principles.

"A person who does not follow the vow in this month that is dear to Lord Dāmodara finds himself outside all religious principles. He takes birth in an animal's womb.

Text 7

sa brahma-hā sa go-ghnaś ca
svarṇa-steyī sadānṛti
na karoti muni-śreṣṭha
yo naraḥ kārttike vratam

sa-he; brahma-hā-murderer of a brāhmaṇa; sa-he; go-ghnaḥ-killer of a cow; ca-and; svarṇa-steyī-thief of gold; sadā-always; anṛti-lying; na-not; karoti-does; muni-śreṣṭha-O best of sages; yaḥ-who; naraḥ-person; kārttike-in Kārttika; vratam-vow.

"O best of sages, a person who does not follow this vow in the month of Kārttika is a brāhmaṇa-killer, a cow-killer, a thief of gold, and a perpetual liar.

Text 8

vidhavā vā viśeṣena
vrataṁ yadi na kārttike
karoti muni-śārdūla
narakaṁ yāti sa dhruvam

vidhavā-a widow; vā-or; viśeṣena-specifically; vratam-vow; yadi-if; na-not; kārttike-in Kārttika; karoti-does; muni-śārdūla-O tiger of sages; narakam-to hell; yāti-goes; sa-she; dhruvam-indeed.

"O tiger of sages, a widow especially who does not follow the vow of Kārttika certainly goes to hell.

Text 9

vrataṁ tu kārttike māse
yadā na kurute gṛhī
iṣṭāpūrtaṁ vṛthā tasya
yāvad āhūta-nārakī

vratam-vow; tu-indeed; kārttike-in Kārttika; māse-month; yadā-when; na-not; kurute-does; grhī-a householder; iṣṭāpūrtam-pious deeds; vṛthā-useless; tasya-of him; yāvat-as; āhūta-screaming; nārakī-a person in hell.

"If a householder does not follow the vow of Kārttika, his pious and charitable deeds do him no good. They become like the screams of a person in hell.

Text 10

samprāpte kārttike māse
dvijo vrata-parāṅ-mukhaḥ
bhavanti vimukhāḥ sarve
tasya devāḥ sa-vāvarāḥ

samprāpte-attained; kārttike-Kārttika; māse-month; dvijaḥ-a brāhmaṇa; vrata-parāṅ-mukhaḥ-averse to the vow; bhavanti-become; vimukhāḥ-averse; sarve-all; tasya-of him; devāḥ-the demigods; sa-vāsavāḥ-with Indra's followers.

"if a brāhmaṇa spurns the Kārttika vow, then Indra and all the demigods spurn him.

Text 11

iṣṭvā ca bahubhir yajñaiḥ
kṛtvā śrāddha-satāni ca
svargaṁ nāpnoti viprendra
akṛtvā kārttike vratam

iṣṭvā-worshiping; ca-and; bahubhiḥ-with many; yajñaiḥ-yajnas; kṛtvā-doing; śrāddha-satāni-a hundred sraddhas; ca-and; svargam-Svarga; na-not; āpnoti-attains; viprendra-O king of the brāhmaṇas; akṛtvā-not doing; kārttike-in Kārttika; vratam-the vow.

"O king of brāhmaṇas, a person who performs a hundred śrāddhas and a host of yajñas, but does not follow the Kārttika vow, cannot enter Svargaloka.

Text 12

yatiś ca vidhavā caiva
viśeṣenā vanāśrāmī
kārttikaṁ narakaṁ yānti
akṛtvā vaiṣṇavaṁ vratam

yatiḥ-sannyasi; ca-and; vidhavā-widow; ca-and; eva-indeed; viśeṣenā-specifically; vanāśrāmī-vanaprastha; kārttikam-Kārttika; narakam-to hell; yānti-go; akṛtvā-not doing; vaiṣṇavam-of Lord Viṣṇu; vratam-the vow.

"Especially a sannyāsī, vānaprastha, or widow who do not follow the Vaiṣṇava Kārttika-vow go to hell.

Text 13

vedair adhītaiḥ kiṁ tasya
purāṇa-paṭhanaiś ca kim
kṛtaṁ yadi na viprendra
kārttike vaiṣṇavaṁ vratam

vedaiḥ-Vedas; adhītaiḥ-studied; kim-what is the use?; tasya-of him; purāṇa-paṭhanaiḥ-studying the Purāṇas; ca-and; kim-what?; kṛtam-done; yadi-of; na-not; viprendra-O king of the brāhmaṇas; kārttike-Kārttika; vaiṣṇavam-Vaiṣṇava; vratam-vow.

"O king of brāhmaṇas, what good will study of the Vedas and Purāṇas do for a person who does not follow the Vaiṣṇava Kārttika-vow?

Text 14

janma-prabhṛti yat puṇyaṁ
vidhivat samupārjitam
bhasmī-bhavati tat sarvaṁ
akṛtvā kārttika-vratam

janma-prabhṛti-beginning with birth; yat-what; puṇyam-piety; vidhivat-properly; samupārjitam-earned; bhasmī-ashes; bhavati-becomes; tat-that; sarvam-all; akṛtvā-not doing; kārttika-vratam-the Kārttika vow.

"A person who does not follow the Kārttika vow finds his life's pious deeds burned to ashes.

Text 15

yad dattaṁ ca paraṁ japtaṁ
kṛtaṁ ca su-mahat-tapaḥ
sarvaṁ viphalatām eti
akṛtvā kārttike vratam

yat-what; dattam-given; ca-and; param-more; japtam-chanted; kṛtam-doen; ca-and; su-mahat-tapaḥ-great austerities; sarvam-all; viphalatām-uselessness; eti-attain; akṛtvā-not performing; kārttike-in Kārttika; vratam-the vow.

"A person who does not follow the Kārttika vow finds that all his charity, great austerities, and mantra-chanting is useless.

Text 16

sapta-janmārjitaṁ puṇyaṁ
vṛthā bhavati nārada
akṛtvā kārttike māsi
vaiṣṇavaṁ vratam uttamam

sapta-janmārjitam-earned in seven births; puṇyam-piety; vṛthā-useless; bhavati-is; nārada-O Narada; akṛtvā-not doing; kārttike māsi-in Kārttika month; vaiṣṇavam-Vaiṣṇava; vratam-vow; uttamam-transcendental.

"O Nāarada, if one does not follow the Vaiṣṇava Kārttika-vow, seven births of his pious deeds become useless.

Text 17

pāpa-bhūtaś ca te jñeyā
loke martyā mahā-mune
vaiṣṇavākhyaṁ vrataṁ yais tu
na kṛtaṁ kārttike śubham

pāpa-bhūtaḥ-sinners; ca-and; te-they; jñeyā-known; loke-in the world; martyā-people; mahā-mune-O great sage; vaiṣṇavākhyaṁ vratam-the Vaiṣṇava vow; yaiḥ-by whom; tu-indeed; na-not; kṛtam-done; kārttike-in Kārttika; śubham-auspicious.

"O great sage, they who do not follow the auspicious Vaiṣṇava Kārttika-vow are known as sinners in this world."

Text 18

kiṁ ca

akṛtvā niyamaṁ viṣṇoḥ
kārttikaṁ yaḥ kṣipen naraḥ
janmārjitasya puṇyasya
phalaṁ nāpnoti nārada

kiṁ ca-furthermore; akṛtvā-not doing; niyamam-vow; viṣṇoḥ-of Lord Viṣṇu; kārttikam-Kārttika; yaḥ-one who; kṣipen-spends; naraḥ-a person; janmārjitasya-earned in an entire lifetime; puṇyasya-of piety; phalam-the result; na-not; āpnoti-obtains; nārada-O Narada.

It is further said:

"O Nārada, a person who does not follow the Vaiṣṇava Kārttika-vow loses the pious deeds of an entire life."

Text 19

kiṁ ca

niyamena vinā caiva
yo nayet kārttikaṁ mune
cāturmāsyaṁ tathā caiva
brahma-hā sa kulādhamaḥ

kiṁ ca-furthermore; niyamena-vow; vinā-without; ca-and; eva-indeed; yaḥ-who; nayet-leads; kārttikam-Kārttika; mune-O sage; cāturmāsyam-Caturmasya; tathā-so; ca-and; eva-indeed; brahma-hā-a brāhmaṇa-killer; sa-he; kulādhamaḥ-the lowest of his family.

It is also said:

"O sage, a person who does not follow the Kārttika and Cāturmāsya vows is sinful like a brāhmaṇa-killer. He is the most degraded person in his family.

Texts 20-22

kiṁ ca

piṇḍā-dānaṁ pitṛṇāṁ ca
pitṛ-pakṣe na vai kṛtam
vrataṁ na kārttike māsi
śrāvaṇyām ṛṣi-tarpaṇam

caitre nāndolito viṣṇur
māgha-snānaṁ na saj-jale
na kṛtāmardakī puṣye
śrāvaṇe rauhiṇāṣṭamī

saṅgame na kṛtā yena
dvādaśī śravaṇānvitā
kutra yāsyanti te mūḍhā
nāhaṁ vedmi kali-priya

kiṁ ca-furthermore; piṇḍā-dānam-offering pinda; pitṛṇām-to the pitas; ca-and; pitṛ-pakṣe-on pitr-paksa; na-not; vai-indeed; kṛtam-done; vratam-vow; na-not; kārttike-in Kārttika; māsi-month; śrāvaṇyām-in the month of Sravana; ṛṣi-tarpaṇam-offering tarpaṇa to the sages; caitre-in the month of Sravana; na-not; āndolitaḥ-moved on a swing; viṣṇuḥ-Lord Viṣṇu; magha-in the month of Magha; snānam-bath; na-not; saj-jale-in clear water; na-not; kṛta-done; āmardakī-the āmardakī vow; puṣye-in Puṣya; śravaṇe-in Śravaṇa; rauhiṇāṣṭamī-Rauhiṇāṣṭamī; saṅgame-in the meeting; na-not; kṛtā-done; yena-by which; dvādaśī-dvādaśī; śravaṇānvitā-with sravana; kutra-where?; yāsyanti-will go; te-they; mūḍhā-foolish; na-not; aham-I; vedmi-know; kali-priya-O Nārada.

What is the fate of the fools who do not offer piṇḍā to the ancestors on pitṛ-pakṣa, who do not observe the vow of Kārttika, who do not offer tarpaṇa to the sages in the month of Śrāvaṇa (July-August), who do not observe Lord Viṣṇu's swing-festival in the month of Caitra (March-April), who do not bathe in clear water in the month of Māgha (January-February), who do not follow the āmardakī vow during the time of the star Puṣya, and who do not observe the Rohiṇāṣṭāmī day when in the month of Śrāvaṇa the star śravaṇa is present on the dvādaśī day? O Nārada, I do not know.

Text 23

pādme ca śrī-nārada-śaunakādi-muni-gaṇa-samvāde

mānuṣaḥ karma-bhūmau yaḥ
kārttikaṁ nayate mudhā
cintāmaṇiṁ kare prāpya
kṣipyate kardamāmbuni

pādme-in the Padma Purāṇa; ca-and; śrī-nārada-śaunakādi-muni-gaṇa-samvāde-in a conversation of Śrī Narada anmd the sages headed by Śrī Saunaka; mānuṣaḥ-a human being; karma-of karma; bhūmau-in the world; yaḥ-who; kārttikam-Kārttika; nayate-passes; mudhā-uselessly; cintāmaṇim-a ciontamani jewel; kare-in the hand; prāpya-attaining; kṣipyate-throws; kardamāmbuni-in muddy water.

In the Padma Purāṇa, in a conversation of Śrī Nārada and the sages headed by Śrī Śaunaka it is said:

"A human being in this world of karma who does not follow the vow of Kārttika takes the cintāmaṇi jewel placed in his hand and throws it into muddy water.

Text 24

niyamena vinā viprāḥ
kārttikaṁ yaḥ kṣipen naraḥ
kṛṣṇaḥ parāṅ-mukhas tasya
yasmād ūrjo 'sya vallabhaḥ

niyamena-vow; vinā-without; viprāḥ-O brāhmaṇas; kārttikam-Kārttika; yaḥ-who; kṣipen-spends; naraḥ-a person; kṛṣṇaḥ-Lord Kṛṣṇa; parāṅ-mukhaḥ-averse; tasya-of him; yasmāt-because; ūrjaḥ-Kārttika; asya-to Him; vallabhaḥ-dear.

"O brāhmaṇas, the month of Kārttika is very dear to Lord Kṛṣṇa. That is why Lord Kṛṣṇa turns His face from anyone who does not follow the Kārttika vow.

Text 25

atha tatra viśeṣena snāna-dānādi-tat-karma-nityatā

skānde tatraiva

yair na dattaṁ hutaṁ japtaṁ

na snānaṁ na harer vratam
na kṛtaṁ kārttike putra
dvijās te vai narādhamāḥ

atha-now; tatra-there; viśeṣena-specifically; snāna-bathing; dāna-giving charity; ādi-beginning with; tat-karma-those activities; nityatā-should be done regularly; skānde-in thekanda Purāṇa; tatra-there; eva-indeed; yaiḥ-by whom; na-not; dattam-given; hutam-yajna; japtam-chanted japa; na-not; snānam-bathed; na-not; hareḥ-of Lord Kṛṣṇa; vratam-the vow; na-not; kṛtam-done; kārttike-in Kārttika; putra-O son; dvijāḥ-brāhmaṇas; te-they; vai-indeed; narādhamāḥ-the lowest of men.

One Should Always Follow the Kārttika Bow by Bathing, Giving Charity, and Performing Other Pious Deeds

In the Skanda Purāṇa it is said:

"O son, brāhmaṇas who in the month of Kārttika do not give charity, perform yajñas, chant japa, bathe, or follow the vow to please Lord Kṛṣṇa are the lowest of men."

Text 26

kiṁ ca

yair na dattaṁ hutaṁ japtaṁ
kārttike na vrataṁ kṛtam
tenātmā hārito nūnaṁ
na prāptaṁ prārthitaṁ phalam

kiṁ ca-furthermore; yaiḥ-by whom; na-not; dattam-given charity; hutam-offered yajnas; japtam-chanted japa; kārttike-in Kārttika; na-not; vratam-vow; kṛtam-done; tena-by that; ātmā-slef; hāritaḥ-robbed; nūnam-indeed; na-not; prāptam-attained; prārthitam-requested; phalam-result.

It is further said:

"They who in the month of Kārttika do not give charity, perform yajñas, chant japa, or follow vows are thieves who rob themselves of their own valuables. They do not attain what they wish."

Text 27

kiṁ ca

samprāpte kārttike māsi
ye ratā na janārdane
teṣāṁ sauri-pure vāsaḥ
pitṛbhiḥ saha nārada

kiṁ ca-furthermore; samprāpte-attained; kārttike-Kārttika; māsi-month; ye-who; ratā-engaged; na-not; janārdane-in Lord Kṛṣṇa; teṣām-of them; sauri-pure-in the city of Yamarāja; vāsaḥ-residence; pitṛbhiḥ-ancestors; saha-with; nārada-O Narada.

It is further said:

"O Nārada, they who do not worship Lord Kṛṣṇa during the month of Kārttika reside, along with their ancestors, in hell."

Text 28

kiṁ ca

kārttike nārcito yais tu
bhakti-bhāvena keśavaḥ
narakaṁ te gamiṣyanti
yamadūtais tu yantritāḥ

kiṁ ca-furthermore; kārttike-in Kārttika; na-not; ārcitaḥ-worshiped; yaiḥ-by whom; tu-indeed; bhakti-bhāvena-with love and devotion; keśavaḥ-Lord Kṛṣṇa; narakam-to hell; te-they; gamiṣyanti-will go; yamadūtaiḥ-by the Yamadūtas; tu-indeed; yantritāḥ-chained.

It is further said:

"They who in the month of Kārttika do not worship Lord Kṛṣṇa with love and devotion are chained and dragged to hell by the messengers of Yamarāja.

Text 29

janma-koṭi-sahasrais tu
mānuṣyaṁ prāpya durlabham
kārttike nārcito viṣṇur
hāritaṁ tena janma vai

janma-koṭi-sahasraiḥ-by thousands and millions of births; tu-indeed; mānuṣyam-human; prāpya-attaining; durlabham-rare; kārttike-in Kārttika; na-not; arcitaḥ-worshiped; viṣṇuḥ-Lord Viṣṇu; hāritam-removed; tena-by him; janma-birth; vai-indeed.

"He loses the rare human life he attained after many thousands and millions of births who does not worship Lord Viṣṇu in the month of Kārttika.

Text 30

viṣṇoḥ pūjā kathā viṣṇor
vaiṣṇavānāṁ ca darśanam
na bhavet kārttike yasya
hanti puṇyaṁ daśābdikam

viṣṇoḥ-of Lord Viṣṇu; pūjā-worship; kathā-topics; viṣṇoḥ-of Lord Viṣṇu; vaiṣṇavānām-of the Vaiṣṇavas; ca-qand; darśanam-sight; na-not; bhavet-is; kārttike-in Kārttika; yasya-of whom; hanti-kills; puṇyam-piety; daśa-ten; abdikam-years.

"A person who in the month of Kārttika does not worship Lord Viṣṇu, chant Lord Viṣṇu's glories, or associate with the Vaiṣṇavas, kills ten years of pious deeds."

Text 31

atha kārttika-māhātmyaṁ

kārttikasya tu māhātmyaṁ
prāk sāmānyena likhyate
tato viśeṣatas tatra
karma-deśādi-bhedataḥ

atha-now; kārttika-māhātmyam-the glories of Kārttika; kārttikasya-of Kārttika; tu-indeed; māhātmyam-the glory; prāk-first; sāmānyena-in a general way; likhyate-is written; tataḥ-then; viśeṣataḥ-specifically; tatra-there; karma-deśādi-bhedataḥ-differences beginning with work and place.

The Glories of Kārttika

First I will write of the glories of Kārttika in a general way and then I will write of the different situations beginning with the differences of work and place.

Text 32

atha sāmānya-kārttika-māhātmyaṁ

skānde tatraiva

kārttikasya tu māsasya
koṭy-aṁśenāpi nārhati
sarva-tīrtheṣu yat snānaṁ
sarva-dāneṣu yat phalam

atha-now; sāmānya-in a general way; kārttika-of Kārttika; māhātmyam-the glory; skānde-in the Skanda Purāṇa; tatra-there; eva-indeed; kārttikasya-of Kārttika; tu-indeed; māsasya-glory; koṭy-aṁśena-with a ten-millionth part; api-even; na-not; arhati-is worthy; sarva-in all; tīrtheṣu-holy places; yat-what; snānam-bathing; sarva-dāneṣu-in all charities; yat-what; phalam-result.

A General Description of Kārttika's Glories

In the Skanda Purāṇa it is said:

"The pious result obtained by bathing in all holy places and giving all charities is not equal to one ten-millionth part of the result obtained by following the vow of Kārttika.

Texts 33 and 34

ekataḥ sarva-tīrthāni
sarve yajñāḥ sa-dakṣiṇāḥ
ekataḥ puṣkare vāsaḥ
kurukṣetre himācale

meru-tulya-suvarṇāni
sarva-dānāni caikataḥ
ekataḥ kārttiko vatsa
sarvadā keśava-priyaḥ

ekataḥ-as one; sarva-tīrthāni-all holy places; sarve-all; yajñāḥ-yajnas; sa-dakṣiṇāḥ-with daksina; ekataḥ-as one; puṣkare-in Puṣkara; vāsaḥ-residence; kurukṣetre-in Kurukṣetra; himācale-in the Himalayas; meru-tulya-suvarṇāni-gold equal to Mount Meru; sarva-dānāni-all charity; ca-ad; ekataḥ-as one; ekataḥ-as one; kārttikaḥ-Kārttika; vatsa-child; sarvadā-in all ways; keśava-to Lord Kṛṣṇa; priyaḥ-dear.

"All holy places, yajñas, dakṣiṇās, residence in Puṣkara, Kurukṣetra, and the Himalayas, and all giving in charity a pile of gold like Mount Meru, reside in Kārttika, Lord Kṛṣṇa's favorite month.

Text 35

yat kiñcit kriyate puṇyaṁ
viṣṇum uddiśya kārttike
tad akṣayaṁ bhavet sarvaṁ
satyoktaṁ tava nārada

yat-waht; kiñcit-something; kriyate-is done; puṇyam-piety; viṣṇum-to Lord Viṣṇu; uddiśya-in relation to; kārttike-in Kārttika; tat-that; akṣayam-eternal; bhavet-is; sarvam-all; satya-truth; uktam-said; tava-of you; nārada-O Narada.

"The service one does to Lord Viṣṇu in the month of Kṛṣṇa is all eternal. O Nārada, I tell you the truth.

Text 36

kārttikaṁ khalu vai māsaṁ
sarva-māseṣu cottamam
puṇyānāṁ paramaṁ puṇyaṁ
pāvanānāṁ ca pāvanam

kārttikam-Kārttika; khalu-indeed; vai-indeed; māsaṁ -month; sarva-māseṣu-in all months; ca-and; uttamam-the best; puṇyānām-of pious deeds; paramam-the best; puṇyam-pious deed; pāvanānām-of purifiers; ca-and; pāvanam-the purifier.

"Kārttika is the best of months, the most pious of pious deeds, the most purifying of all that purify."

Text 37

kiṁ ca

yathā nadīnāṁ viprendra
śailānāṁ caiva nārada
udadhīnāṁ ca viprarṣe
kṣayo naivopapadyate

kiṁ ca-furthermore; yathā-as; nadīnām-of rivers; viprendra-O king of brāhmaṇas; śailānām-of mountains; ca-and; eva-indeed; nārada-O Narada; udadhīnām-of oceans; ca-and; viprarṣe-O sage of brāhmaṇas; kṣayaḥ-destruction; na-not; eva-indeed; upapadyate-is.

It is further said:

"O Nārada, O king of brāhmaṇas, O great sage, rivers, mountains, and oceans will all be destroyed, but the month of Kārttika will never be destroyed.

Text 38

puṇyaṁ kārttika-māse tu
yat kiñcit kriyate mune
na tasyāsti kṣayo brahman
pāpasyāpy evam eva ca

puṇyam-piety; kārttika-māse-in the month of Kārttika; tu-indeed; yat-what; kiñcit-something; kriyate-does; mune-O sage; na-not; tasya-of that; asti-is; kṣayaḥ-destruction; brahman-O brāhmaṇa; pāpasya-of sin; api-also; evam-thus; eva-indeed; ca-and.

"O sage, in the month of Kārttika neither pious deeds nor sins are ever destroyed."

Text 39

na kārttika-samo māso
na kṛtena samaṁ yugam
na veda-sādṛśaṁ śāstraṁ
na tīrthaṁ gaṅgayā samam

na-not; kārttika-samaḥ-equal to Kārttika; māsaḥ-month; na-not; kṛtena-Satya; samam-equal; yugam-yuga; na-not; veda-sādṛśam-like the Vedas; śāstram-scripture; na-not; tīrtham-holy place; gaṅgayā-the Gaṅgā; samam-like.

"No month is like Kārttika. No yuga is like Satya-yuga. No scripture is like the Vedas. No holy place is like the Gaṅgā.

Text 40

kārttikaḥ pravaro māso
vaiṣṇavānāṁ priyaḥ sadā
kārttikaṁ sakalaṁ yas tu
bhaktyā seveta vaiṣṇavaḥ
pitṛn uddharate sarvān
naraka-sthān mahā-mune

kārttikaḥ-Kārttika; pravaraḥ-best; māsaḥ-month; vaiṣṇavānām-of ther Vaiṣṇavas; priyaḥ-dear; sadā-always; kārttikam-Kārttika; sakalam-all; yaḥ-who; tu-indeed; bhaktyā-with devotion; seveta-serve; vaiṣṇavaḥ-Vaiṣṇava; pitṛn-the pitas; uddharate-delivers; sarvān-all; naraka-sthān-staying in hell; mahā-mune-O great sage.

"Kārttika is the best of months. Kārttika is always dear to the Vaiṣṇavas. O great sage, a Vaiṣṇava who with devotion serves Kārttika delivers his ancestors from hell.

Text 41

pādme ca

tatraiva dvadaśeṣv api māseṣu
kārttikaḥ kṛṣṇa-vallabhaḥ
tasmin sampūjito viṣṇur
alpakair apy upāyanaiḥ
dadāti vaiṣṇavaṁ lokaṁ
ity evaṁ niścitaṁ mayā

pādme-in the Padma Purāṇa; ca-and; tatra-there; eva-indeed; dvadaśeṣv-in the twelve; api-even; māseṣu-months; kārttikaḥ-Kārttika; kṛṣṇa-to Lord Kṛṣṇa; vallabhaḥ-dear; tasmin-in that; sampūjitaḥ-worshiped; viṣṇuḥ-Lord Viṣṇu; alpakaiḥ-with slight; api-even; upāyanaiḥ-vow; dadāti-gives; vaiṣṇavam-of Lord Viṣṇu; lokam-the world; iti-thus; evam-thus; niścitam-concluded; mayā-by me.

In the Padma Purāṇa it is said:

"Of the twelve months, Kārttika is the most dear to Lord Kṛṣṇa. To anyone who even slightly worships Lord Viṣṇu during its time, the month of Kārttika gives residence in Lord Viṣṇu's transcendental abode.

Text 42

yathā dāmodaro bhakta-
vatsalo vidito janaiḥ
tasyāyaṁ tādṛśo māsaḥ
sv-alpam apy uru-kārakaḥ

yathā-as; dāmodaraḥ-Lord Dmodara; bhakta-the devotees; vatsalaḥ-loves; viditaḥ-known; janaiḥ-by the people; tasya-of Him; ayam-this; tādṛśaḥ-like this; māsaḥ-month; sv-alpam-very slight; api-even; uru-kārakaḥ-making big.

"As everyone knows, Lord Dāmodara loves His devotees. Lord Dāmodara's month, the month of Kārttika, also loves the devotees. The month of Kārttika thinks even the slightest devotional service is very big and important.

Text 43

durlabho mānuṣo deho

dehināṁ kṣaṇa-bhaṅguraḥ
tatrāpi durlabhaḥ kālaḥ
kārttiko hari-vallabhaḥ

durlabhaḥ-rare; mānuṣaḥ-human; dehaḥ-body; dehinām-of they who possess bodies; kṣaṇa-bhaṅguraḥ-breaking in a moment; tatrāpi-still; durlabhaḥ-rare; kālaḥ-time; kārttikaḥ-Kārttika; hari-vallabhaḥ-dear to Lord Kṛṣṇa.

"Even though its lasts for only a brief moment, the human form of life is very rare and valuable. In the same way the brief month of Kārttika is also very rare and valuable.

Text 44

dīpenāpi hi yatrāsau
prīyate harir īśvaraḥ
su-gītaṁ ca dadāty eva
para-dīpa-prabodhanāt

dīpena-with a lamp; api-even; hi-indeed; yatra-where; asau-He; priyate-is pleased; hariḥ-Lord Hari; īśvaraḥ-the Supreme Personality of Godhead; su-gītam-glorified; ca-and; dadāti-gives; eva-indeed; para-dīpa-prabodhanāt-from liughting another's lamp.

"Lord Kṛṣṇa is pleased by the offering of a single lamp during the month of Kārttika. Lord Kṛṣṇa glorifies anyone who lights a lamp for someone else to offer."

Text 45

atha tatra vrata-māhātmyaṁ

skānde tatraiva

vratānām iha sarveṣāṁ
eka-janmānugaṁ phalam
kārttike tu vratasyoktaṁ
phalaṁ janma-śatānugam

atha-now; tatra-there; vrata-māhātmyam-glory of the vow; skānde-in the Skanda Purāṇa; tatra-there; eva-indeed; vratānām-of vows; iha-here; sarveṣām-all; eka-one; janma-birth; anugam-following; phalam-result; kārttike-in Kārttika; tu-indeed; vratasya-of the vow; uktam-spoken; phalam-result; janma-births; śata-a hundred; anugam-following.

In the Skanda Purāṇa it is said:

"Other vows bring the results of a lifetime of pious deeds. The vow of Kārttika brings the result of a hundred lifetimes of pious deeds.

Text 46

akrūra-tīrthe viprendra
kārttikyaṁ samupoṣya ca
snātvā yat phalam āpnoti
tac chrutvā vaiṣṇavaṁ vratam

akrūra-tīrthe-at Akrūra-tīrtha; viprendra-O king of brāhmaṇas; kārttikyam-in Kārttika; samupoṣya-fasting; ca-and; snātvā-bathing; yat-what; phalam-result; āpnoti-attains; tat-that; śrutvā-hearing; vaiṣṇavam-Vaiṣṇava; vratam-vow.

"O king of brāhmaṇas, a person who simply hears the glories of the Kārttika vow attains the result of fasting and bathing at sacred Akrūra-tīrtha.

Text 47

vārāṇasyāṁ kurukṣetre
naimiṣe puṣkare 'rbude
gatvā yat phalam āpnoti
vrataṁ kṛtvā tu kārttike

vārāṇasyām-in Varanasi; kurukṣetre-at Kuruksetra; naimiṣe-in Naimisaranya; puṣkare-in Puskara; arbude-in Arbuda-tirtha; gatvā-going; yat-what; phalam-result; āpnoti-attains; vratam-vow; kṛtvā-doing; tu-indeed; kārttike-in Kārttika.

"By following the Kārttika vow one attains the result of going on pilgrimage to Vārāṇasī, Kurukṣetra, Naimiṣāraṇya, Puṣkara, and Arbuda-tīrtha.

Text 48

aniṣṭvā ca sadā yajñair
na kṛtvā pitṛbhiḥ svadhām
vratena kārttike māsi
vaiṣṇavaṁ tu padaṁ vrajet

aniṣṭvā-not worshiping; ca-and; sadā-always; yajñaiḥ-with yajnas; na-not; kṛtvā-doing; pitṛbhiḥ-with the pitas; svadhām-sraddha; vratena-with a vow; kārttike-in Kārttika; māsi-month; vaiṣṇavam-of Lord Viṣṇu; tu-indeed; padam-to the abode; vrajet-goes.

"A person who never performs yajñas or offers śrāddha to the ancestors, but who does follow the vow of Kārttika, will go to the abode of Lord Viṣṇu.

Text 49

pravṛttānāṁ ca bhakṣyānāṁ
kārttike niyame kṛte
avaśyaṁ kṛṣṇa-rūpatvaṁ
prāpyate muktidaṁ śubham

pravṛttānām-done; ca-and; bhakṣyānām-of food; kārttike-in Kārttika; niyame-in restriction; kṛte-done; avaśyam-inevitably; kṛṣṇa-rūpatvam-a form, like that of Lord Kṛṣṇa; prāpyate-attains; muktidam-giving liberation; śubham-auspicious.

"One who sometimes fasts during Kārttika attains liberation. He attains a glorious spiritual form like Lord Kṛṣṇa's.

Text 50

kiṁ ca

brāhmaṇaḥ kṣatriyo vaiśyaḥ
śūdro vā muni-sattama
viyoṇiṁ na vrajaty eva
vrataṁ kṛtvā tu kārttike

kiṁ ca-furthermore; brāhmaṇaḥ-a brāhmaṇa; kṣatriyaḥ-a ksatriya; vaiśyaḥ-a vaisya; śūdraḥ-a sudra; vā-or; muni-sattama-O best of sages; viyoṇim-a bad womb; na-not; vrajati-attains; eva-indeed; vratam-vow; kṛtvā-doing; tu-indeed; kārttike-in Kārttika.

It is further said:

"O best of sages, a brāhmaṇa, kṣatriya, vaiśya, or śūdra who follows the Kārttika vow will not take birth in a sinful family.

Text 51

kiṁ ca

kārttike muni-śārdūla
sva-saktyā vaiṣṇavaṁ vratam
yaḥ karoti yathoktaṁ tu
muktis tasya kare sthitā

kiṁ ca-furthermore; kārttike-in Kārttika; muni-śārdūla-O tiger of sages; sva-saktyā-own power; vaiṣṇavam-of Lord Viṣṇu; vratam-the vow; yaḥ-one who; karoti-does; yathā-as; uktam-described; tu-indeed; muktiḥ-liberation; tasya-of him; kare-in the hand; sthitā-staying.

It is further said:

"O tiger of sages, liberation stands in the hand of anyone who follows the Kārttika vow as I have described it to you.

Text 52

su-puṇye kārttike māsi
devarṣi-pitṛ-sevite
kriyamāṇe vrate nṛnāṁ
sv-alpe 'pi syān mahā-phalam

su-puṇye-very sacred; kārttike-in Kārttika; māsi-month; devarṣi-pitṛ-sevite-served by the demigods, sages, and pitas; kriyamāṇe-being done; vrate-in the vow; nṛnām-of the people; sv-alpe-very slight; api-even; syān-is; mahā-phalam-great result.

"He attains a great result who even very slightly follows the very sacred Kārttika vow, which is served by the demigods, sages, and pitās.

Text 53

atha tatra karma-viśeṣa-māhātmyaṁ

skānde tatraiva

dānaṁ dattaṁ hutaṁ japtaṁ
tapaś caiva tathā kṛtam
tad akṣaya-phalaṁ proktaṁ
kārttike ca dvijottama

atha-now; tatra-there; karma-viśeṣa-māhātmyam-the glory of specific activities; skānde-in the Skanda Purāṇa; tatra-there; eva-indeed; dānam-charity; dattam-given; hutam-yajna; japtam-japa; tapaḥ-austerity; ca-and; eva-indeed; tathā-so; kṛtam-done; tat-that; akṣaya-phalam-eternal result; proktam-said; kārttike-in Kārttika; ca-and; dvijottama-O best of brāhmaṇas.

The Glories of Specific Pious Activities Performed During Kārttika

In the Skanda Purāṇa it is said:

"Charity, yajña, japa, and austerity performed in the month of Kārttika bring a result, O best of brāhmaṇas, that will never be destroyed."

Text 54

kiṁ ca

yat kiñcit kārttike dattaṁ
viṣṇum uddiśya mānavaiḥ
tad akṣayaṁ labhyate vai
anna-dānaṁ viśeṣataḥ

kiṁ ca-furthermore; yat-what; kiñcit-something; kārttike-in Kārttika; dattam-given; viṣṇum-to Lord Viṣṇu; uddiśya-in relation to; mānavaiḥ-by human beings; tat-that; akṣayam-imperishable; labhyate-is attained; vai-indeed; anna-dānam-gift of food; viśeṣataḥ-specifically.

It is further said:

"One who during the month of Kārttika gives a small gift to Lord Viṣṇu attains a result that will never be destroyed. This is especially true when the gift is food.

Text 55

kiṁ ca

yas tu samvatsaraṁ pūrṇaṁ
agnihotram upāsate
kārttike svastike kṛtvā
samam etan na saṁśayaḥ

kiṁ ca-furthermore; yaḥ-one who; tu-indeed; samvatsaram-for a year; pūrṇam-full; agnihotram-agnihotra-yajna; upāsate-worships; kārttike-in Kārttika; svastike-auspicious; kṛtvā-doing; samam-equal; etan-this; na-no; saṁśayaḥ-doubt.

"One who follows the auspicious Kārttika vow attains the result of an entire year of performing agnihotra-yajñas. Of this there is no doubt.

Text 56

kārttike yā karoty evaṁ
keśavasyaiva maṇḍalam
svarga-sthā śobhate sā su
kapotī pakṣiṇī yathā

kārttike-in Kārttika; yā-who; karoti-does; evam-thus; keśavasya-of Lord Kṛṣṇa; eva-indeed; maṇḍalam-the circle; svarga-sthā-staying in Svargaloka; śobhate-is splendid; sā-she; su-indeed; kapotī-a dove; pakṣiṇī-bird; yathā-as.

"A woman who spends the month of Kārttika in the circle where Lord Keśava stays becomes splendid like a dove in Svargaloka.

Text 57

yaḥ karoti naro nityaṁ
kārttike patra-bhojanam
na sa durgatim āpnoti
yāvad indrāś caturdaśa

yaḥ-who; karoti-does; naraḥ-a person; nityam-always; kārttike-in Kārttika; patra-bhojanam-offering food; na-not; sa-he attains; durgatim-misfortune; āpnoti-attains; yāvat-as; indraḥ-Indras; caturdaśa-fourteen.

"One who regularly offers food to Lord Kṛṣṇa during the month of Kārttika does not suffer troubles. For as long as the fourteen Indras rule, he is free of troubles.

Text 58

janma-prabhṛti yat pāpaṁ
    mānavaiś ca kṛtaṁ bhavet
tat sarvaṁ nāśam āpnoti
    brahma-patreṣu bhojanāt

janma-with birth; prabhṛti-beginning; yat-what; pāpam-sin; mānavaiḥ-by human beings; ca-and; kṛtam-done; bhavet-may be; tat-indeed; sarvam-all; nāśam-destruction; āpnoti-attains; brahma-of a palāśa tree; patreṣu-in the leaves; bhojanāt-from eating.

"One who during the month of Kārttika eats prasādam from a palāśa-leaf plate destroys all sins committed since the time of his birth.

Text 59

sarva-kāma-phalaṁ tasya
    sarva-tīrtha-phalaṁ labhet
na vāpi narakaṁ paśyed
    brahma-patreṣu bhojanāt

sarva-all; kāma-desires; phalam-result; tasya-of him; sarva-tīrtha-phalam-the result of all pilgrimages; labhet-attains; na-not; vā-or; api-even; narakam-hell; paśyet-sees; brahma-patreṣu-in a palasa-leaf plate; bhojanāt-from eating.

"One who during the month of Kārttika eats prasādam from a palāśa-leaf plate attains all his desires. He attains the result of all pilgrimages. He never sees hell.

Text 60

brahma caiṣa smṛtiḥ sakṣāt
    palāśaḥ sarva-kāma-daḥ
madhyamaṁ varjitaṁ patraṁ
    śūdrasya muni-sattama
bhuñjan narakam āpnoti
    yāvad indrāś caturdaśa

brahma-Brahma; ca-and; eṣa-this; smṛtiḥ-remembered; sakṣāt-directly; palāśaḥ-palasa; sarva-kāma-daḥ-fulfilling all desires; madhyamam-middle; varjitam-without; patram-leaf; śūdrasya-of a sudra; muni-sattama-O best of sages; bhuñjan-eating; narakam-hell; āpnoti-attains; yāvat-as; indrāḥ-Indras; caturdaśa-fourteen.

"The palāśa tree, which is called by the name Brahma, fulfills all desires. O best of sages, a śūdra should avoid the middle leaf of the palāśa tree. A śūdra who eats from such a middle-leaf plate goes to hell for as long as the fourteen Indras live.

Text 61

tila-dānaṁ nadī-snānaṁ
    sat-kathā sādhu-sevanam
bhojanaṁ brahma-patreṣu
    kārttike mukti-dāyakam

tila-of sesame; dānam-charity; nadī-in a river; snānam-bathing; sat-of the Supreme Personality of Godhead; kathā-

topics; sādhu-sevanam-service to the devotees; bhojanam-eating; brahma-patreṣu-from a palāśa-leaf plate; kārttike-in Kārttika; mukti-dāyakam-giving liberation.

"During the month of Kārttika giving sesame seeds in charity, bathing in a sacred river, talking about the Supreme Personality of Godhead, serving the devotees, and eating prasādam from a palāśa-leaf plate, all grant liberation.

Text 62

jāgaraṁ kārttike māsi
yaḥ karoty aruṇodaye
dāmodarāgre viprendra
go-sahasra-phalaṁ labhet

jāgaram-staying awake; kārttike-in Kārttika; māsi-month; yaḥ-who; karoti-does; aruṇodaye-to sunrise; dāmodarāgre-before Lord Dāmodara; viprendra-O king of brāhmaṇas; go-sahasra-phalam-the result of a thousand cows; labhet-attains.

"O king of brāhmaṇas, a person who during the month of Kārttika keeps an all-night vigil, in the presence of Lord Dāmodara staying awake until sunrise, attains the pious result of giving a thousand cows in charity.

Text 63

jāgaraṁ paścime yāme
yaḥ karoti mahā-mune
kārttike sannidhau viṣṇos
tat-padaṁ kara-saṁsthitam

jāgaram-a vigil; paścime-the last; yāme-yama; yaḥ-who; karoti-does; mahā-mune-O great sage; kārttike-in Kārttika; sannidhau-in the presence; viṣṇoḥ-of Lord Viṣṇu; tat-padam-His abode; kara-saṁsthitam-staying in the hand.

"O king of brāhmaṇas, a person who during the month of Kārttika keeps an all-night vigil, in the presence of Lord Viṣṇu staying awake until the last portion of the night, finds Lord Viṣṇu's spiritual abode in the palm of his hand.

Text 64

sādhu-sevā gavāṁ grāsaḥ
kathā viṣṇos tathārcanam
jāgare paścime yāme
durlabhaḥ kārttike kalau

sādhu-to the devotees; sevā-service; gavām-of the cows; grāsaḥ-feeding; kathā-talking; viṣṇoḥ-of Lord Viṣṇu; tathā-so; arcanam-worship; jāgare-vigil; paścime-to the last; yāme-yama; durlabhaḥ-rare; kārttike-in Kārttika; kalau-in Kali-yuga.

"During the month of Kārttika serving the devotees, feeding the cows, talking about and worshiping Lord Viṣṇu, and keeping a vigil until the last part of the night bring, in the Kali-yuga, a very rare result."

Text 65

kiṁ ca

jala-dhenu-sahasraṁ ca
vṛṣa-saṁsthe divākare
toyaṁ dattvā yad āpnoti
snānaṁ kṛtvā tu kārttike

kiṁ ca-furthermore; jala-dhenu-sahasram-a thousand jaladhenus; ca-and; vṛṣa-saṁsthe-situated in Taurus; divākare-in

the sun; toyam-water; dattvā-giving; yat-which; āpnoti-attains; snānam-bath; kṛtvā-doing; tu-indeed; kārttike-in Kārttika.

It is further said:

"One who bathes during the month of Kārttika attains the pious result of giving water and a thousand jaladhenus in charity when the sun is in Taurus.

Text 66

sannihatyāṁ kurukṣetre
rāhu-graste divākare
sūrya-vāreṇa yat snānaṁ
tad ekāhena kārttike

sannihatyām-Sannihatya; kurukṣetre-at Kuruksetra; rāhu-graste-swallowed by Rahu; divākare-when the sun; sūrya-vāreṇa-on sunday; yat-what; snānam-bath; tat-that; ekāhena-by one day; kārttike-in Kārttika.

"By once bathing during the month of Kārttika one attains the pious result of bathing in Lake Sannihatyā at Kurukṣetra during a solar eclipse on a Sunday.

Text 67

pitṛn uddiśya yad dattaṁ
kārttike kṛṣṇa-vallabhe
annodakaṁ muni-śreṣṭha
akṣayaṁ jāyate nṛṇām

pitṛn uddiśya-to the pitas; yat-what; dattam-given; kārttike-in Kārttika; kṛṣṇa-vallabhe-dear to Lord Viṣṇu; anna-food; udakam-water; muni-śreṣṭha-O best of sages; akṣayam-immortal; jāyate-is born; nṛṇām-of men.

"O best of sages, they become free from death who offer food and water to the pitās during the month of Kārttika, which is dear to Lord Kṛṣṇa."

Text 68

kiṁ ca

gīta-śāstra-vinodena
kārttikaṁ yo nayen naraḥ
na tasya punar āvṛttir
mayā dṛṣṭā kali-priya

kiṁ ca-furthermore; gīta-śāstra-vinodena-by happily reading Bhagavad-gītā; kārttikam-in Kārttika; yaḥ-who; nayen-pass; naraḥ-a person; na-not; tasya-of him; punaḥ-again; āvṛttiḥ-return; mayā-by me; dṛṣṭā-seen; kali-priya-O Narada.

It is further said:

"O Nārada, I have personally seen that a person who happily reads Bhagavad-gītā during the month of Kārttika does not return to the world of birth and death."

Text 69

kiṁ ca

pradakṣiṇaṁ ca yaḥ kuryāt

kārttike viṣṇu-sadmani
pade pade 'śvamedhasya
phala-bhāgī bhaven naraḥ

kiṁ ca-furthermore; pradakṣiṇam-circumambulation; ca-and; yaḥ-who; kuryāt-does; kārttike-in Kārttika; viṣṇu-sadmani-in the abode of Lord Viṣṇu; pade pade-at every step; aśvamedhasya-of an asvamedha-yajna; phala-bhāgī-attaining the result; bhaven-is; naraḥ-a person.

It is further said:

"By circumambulating a temple of Lord Viṣṇu during the month of Kārttika one attains at every step the pious result of performing an aśvamedha-yajña.

Text 70

gītaṁ vādyaṁ ca nṛtyaṁ ca
kārttike purato hareḥ
yaḥ karoti naro bhaktyā
labhate cākṣayaṁ padam

gītam-singing; vādyam-playing musical instruments; ca-and; nṛtyam-dancing; ca-and; kārttike-in Kārttika; purataḥ-before; hareḥ-Lord Hari; yaḥ-one who; karoti-does; naraḥ-a person; bhaktyā-with devotion; labhate-attains; ca-and; akṣayam-imperishable; padam-result.

"During the month of Kārttika a person who with devotion sings, plays a musical instrument, and dances before the Deity of Lord Hari attains a pious result that will never be lost.

Text 71

harer nāma-sahasrākhyaṁ
gajendrasya ca mokṣaṇam
kārttike paṭhate yas tu
punar janma na vindate

harer nāma-sahasrākhyam-the thousand names of Lord Hari; gajendrasya-of Gajendra; ca-and; mokṣaṇam-liberation; kārttike-in Kārttika; paṭhate-reads; yaḥ-one who; tu-indeed; punaḥ-again; janma-birth; na-not; vindate-is.

"A person who during the month of Kārttika reads the thousand holy names of Lord Hari and the story of Gajendra's liberation does not take birth again.

Text 72

kārttike paścime yāme
stavaṁ gānaṁ karoti yaḥ
vasate śvetadvīpe tu
pitṛbhiḥ saha nārada

kārttike-in Kārttika; paścime-in the last; yāme-period; stavam-prayers; gānam-songs; karoti-does; yaḥ-who; vasate-stays; śvetadvīpe-in Śvetadvīpa; tu-indeed; pitṛbhiḥ-anscestors; saha-with; nārada-O Narada.

"O Nārada, a person who during the month of Kārttika at the end of the night recites prayers and sings songs glorifying Lord Hari lives in Śvetadvīpa with all his ancestors.

Text 73

naivedya-dānena tu hareḥ
    kārttike yava-saṅkhyayā
yugāni vasate svarge
    tāvanti muni-sattama

naivedya-food; dānena-by offering; tu-indeed; hareḥ-to Lord Hari; kārttike-in Kārttika; yava-of every tiny portion; saṅkhyayā-with the measurement; yugāni-yugas; vasate-lives; svarge-in SDvarga; tāvanti-that long; muni-sattama-O best of sages.

"O best of sages, one who offers food to Lord Hari during the month of Kārttika lives in Svargaloka for as many yugas as their were grains or crumbs in his offering.

Text 74

aguruṁ tu sa-karpūraṁ
    yo dahet keśavāgrataḥ
kārttike tu muni-śreṣṭha
    yugānte na punar bhavaḥ

agurum-aguru; tu-indeed; sa-karpūram-with camphor; yaḥ-who; dahet-burns; keśavāgrataḥ-in the presence of Lord Kṛṣṇa; kārttike-in Kārttika; tu-indeed; muni-śreṣṭha-O best of sages; yugānte-at the end of the yuga; na-not; punaḥ-again; bhavaḥ-birth.

"O best of sages, a person who burns incense of aguru and camphor before the Deity of Lord Keśava does not take birth again at the yuga's end.

Text 75

kiṁ ca

niyamena kathāṁ viṣṇor
    ye śṛṇvanti ca bhāvitāḥ
ślokārdhaṁ śloka-pādaṁ vā
    kārttike go-śataṁ phalam

kiṁ ca-furthermore; niyamena-with a vow; kathām-talking; viṣṇoḥ-of Lord Viṣṇu; ye-who; śṛṇvanti-hear; ca-and; bhāvitāḥ-with love; ślokārdham-half a verse; śloka-pādam-one fourth of a verse; vā-or; kārttike-in Kārttika; go-śatam-a hundred cows; phalam-result.

"During the month of Kṛṣṇa, they who with love hear the topics of Lord Viṣṇu, even if they hear only half a verse or a fourth of a verse, attain the pious result of giving a hundred cows in charity.

Text 76

sarva-dharmān parityajya
    kārttike keśavāgrataḥ
śāstrāvataraṇaṁ puṇyaṁ
    śrotavyaṁ ca mahā-mune

sarva-dharmān-all other religious principles; parityajya-abandoning; kārttike-in Kārttika; keśavāgrataḥ-in the presence of Lord Keśava; śāstra-of the scriptures; avataraṇam-descended; puṇyam-sacred; śrotavyam-should be heard; ca-and; mahā-mune-O great sage.

"O great sage, please give up all other religious practice and simply hear the sacred scriptures in the presence of the Deity of Lord Keśava during the month of Kārttika.

Text 77

śreyasā lobha-buddhyā vā
yaḥ karoti hareḥ kathām
kārttike muni-śārdūla
kulānāṁ tārayec chatam

śreyasā-by the best; lobha-eager; buddhyā-with intelligence; vā-or; yaḥ-who; karoti-does; hareḥ-of Lord Kṛṣṇa; kathām-the topics; kārttike-in Kārttika; muni-śārdūla-O tiger of sages; kulānām-of the family; tārayet-may deliver; śatam-a hundred.

"O tiger of sages, a person who during the month of Kārttika eagerly hears the topics of Lord Kṛṣṇa delivers a hundred generations of his family.

Text 78

nityaṁ śāstra-vinodena
kārttikaṁ yaḥ kṣipen naraḥ
nirdahet sarva-pāpāni
yajñāyuta-phalaṁ labhet

nityam-always; śāstra-vinodena-by pastimes of the scriptures; kārttikam-Kārttika; yaḥ-who; kṣipen-spends; naraḥ-a person; nirdahet-burns; sarva-pāpāni-all sins; yajña-of yajnas; ayuta-ten thousand; phalam-the result; labhet-attains.

"A person who in the month of Kārttika passes the time in pastimes of studying the holy scriptures burns away all his sins and attains the pious result of performing ten thousand yajñas.

Text 79

na tathā tuṣyate dānair
na yajñair go-gajādikaiḥ
yathā śāstra-kathālāpaiḥ
kārttike madhusūdanaḥ

na-not; tathā-so; tuṣyate-is satisfied; dānaiḥ-with charities; na-not; yajñaiḥ-with yajnas; go-gajādikaiḥ-beginning with cows and elephants; yathā-as; śāstra-kathālāpaiḥ-with discussing the scriptures; kārttike-in Kārttika; madhusūdanaḥ-Lord Kṛṣṇa.

"Lord Kṛṣṇa is not as pleased with many yajñas and with charities of many cows, elephants, or other expensive gifts, as He is with discussion of scripture during the month of Kārttika.

Text 80

kārttike muni-śārdūla
yaḥ śṛṇoti hareḥ kathām
sa nistarati durgāṇi
janma-koṭi-śatāni ca

kārttike-in Kārttika; muni-śārdūla-O tiger of sages; yaḥ-one who; śṛṇoti-hears; hareḥ-of Lord Kṛṣṇa; kathām-the topics; sa-he; nistarati-crosses; durgāṇi-troubles; janma-births; koṭi-śatāni-hundreds and millions; ca-and.

"O tiger of sages, a person who during the month of Kārttika hears the topics of Lord Hari becomes free from the sufferings of hundreds and millions of births.

Text 81

yaḥ paṭhet prāyato nityaṁ
ślokaṁ bhāgavataṁ mune
aṣṭādaśa-purāṇānāṁ
kārttike phalam āpnuyāt

yaḥ-who; paṭhet-recites; prāyataḥ-mostly; nityam-always; ślokam-verse; bhāgavatam-of Śrīmad-Bhāgavatam; mune-O sage; aṣṭādaśa-purāṇānām-of the eighteen Purāṇas; kārttike-in Kārttika; phalam-result; āpnuyāt-attains.

"O sage, a person who in the month of Kārttika regularly recites the verses of Śrīmad-Bhāgavatam attains the pious result of reciting all eighteen Purāṇas.

Text 82

kiṁ ca

sarvān dharmān parityajya
iṣṭāpūrtādikān naraḥ
kārttike parayā bhaktyā
vaiṣṇavaiḥ sahā samvaset

kiṁ ca-furthermore; sarvān-all; dharmān-religionj; parityajya-abandoning; iṣṭāpūrtādikān-beginning with pious deeds; naraḥ-a person; kārttike-in Kārttika; parayā-with great; bhaktyā-devotion; vaiṣṇavaiḥ-the Vaiṣṇavas; sahā-with; samvaset-should reside.

"O great sage, please give up charities and all other pious deeds. Instead engage in devotional service during the month of Kārttika and stay in the company of the Vaiṣṇavas.

Texts 83 and 84

pādme ca tatraiva

kārttike bhūmi-śāyī yo
brahmacārī haviṣya-bhuk
palāśa-patraṁ bhuñjāno
dāmodaram athārcayet

sa sarva-pātakaṁ hitvā
vaikuṇṭhe hari-sannidhau
modate viṣṇu-sadṛśo
bhajanānanda-nirvṛtaḥ

pādme-in the Padma Purāṇa; ca-nad; tatra-there; eva-indeed; kārttike-in Kārttika; bhūmi-śāyī-resting on the ground; yaḥ-who; brahmacārī-celibate; haviṣya-bhuk-eating haviṣya; palāśa-patram-from a palasa leaf; bhuñjānaḥ-eating; dāmodaram-Lord Dāmodara; atha-then; arcayet-should worship; sa-he; sarva-pātakam-all sins; hitvā-leaving; vaikuṇṭhe-in the spiritual world; hari-sannidhau-in the company of Lord Hari; modate-enjoys; viṣṇu-sadṛśaḥ-like Lord Viṣṇu; bhajanānanda-nirvṛtaḥ-enjoying the bliss of devotional service.

In the Padma Purāṇa it is said:

"During the month of Kārttika one should sleep on the floor, remain celibate, eat haviṣya from a palāśa-leaf plate, and worship Lord Dāmodara. In this way one becomes free of all sins, goes to the spiritual world, attains a spiritual body like the Lord's, and enjoys the bliss of directly serving Lord Hari."

Text 85

kiṁ ca

kārttikaṁ sakalaṁ māsaṁ
prātaḥ snāyī jitendriyaḥ
japan haviṣya-bhug dāntaḥ
sarva-pāpaiḥ pramucyate

kiṁ ca-furthermore; kārttikam-Kārttika; sakalam-all; māsam-month; prātaḥ-in the morning; snāyī-bathing; jitendriyaḥ-controlling the senses; japan-chanting japa; haviṣya-bhug-eating haviṣya; dāntaḥ-peaceful; sarva-pāpaiḥ-from all sins; pramucyate-is free.

It is further said:

"A person who, for the entire month of Kārttika rises early, bathes, controls his senses, remains peaceful, chants japa, and eats only haviṣya, becomes free from all sins.

Text 86

kārttikaṁ tu naro māsaṁ
yaḥ kuryād eka-bhojanam
śūraś ca bahu-vīryaś ca
kīrtimāṁś ca sa jāyate

kārttikam-Kārttika; tu-indeed; naraḥ-person; māsam-month; yaḥ-who; kuryāt-does; eka-bhojanam-eating once; śūraḥ-a hero; ca-and; bahu-vīryaḥ-very powerful; ca-and; kīrtimān-glorious; ca-and; sa-he; jāyate-is born.

"A person who, for the entire month of Kārttika, eats only once a day becomes very famous, powerful, and heroic."

Text 87

kiṁ ca

palāśa-patra-bhojo ca
kārttike puruṣo naraḥ
niṣpāpaḥ syāt tu naivedyaṁ
harer bhuktvā vimucyate
madhya-stham aiśvaraṁ patraṁ
varjayed brāhmaṇetaraḥ

kiṁ ca-furthermore; palāśa-patra-bhojaḥ-eating from a palasa-leaf plate; ca-and; kārttike-in Kārttika; puruṣaḥ-person; naraḥ-human; niṣpāpaḥ-sinless; syāt-is; tu-indeed; naivedyam-offering of food; hareḥ-to Lord Hari; bhuktvā-eating; vimucyate-is liberated; madhya-stham-staying in the middle; aiśvaram-palasa; patram-leaf; varjayet-should reject; brāhmaṇetaraḥ-a person who is not a brāhmaṇa.

It is further said:

"A person who during the month of Kārttika eats from a palāśa-leaf plate becomes free from all sins. A person who eats the remnants of food offered to Lord Hari attains liberation. A person who is not a qualified brāhmaṇa should not eat from the middle leaf of the palāśa tree."

Text 88

kiṁ ca

aparādha-sahasrāṇi
pātakāni mahanty api
kṣamate 'sya harir devaḥ

pūjite kārttike prabhuḥ

kiṁ ca-furthermore; aparādha-sahasrāṇi-a thousand offenses; pātakāni-sins; mahanti-great; api-even; kṣamate-forgives; asya-of him; hariḥ-Lord Hari; devaḥ-the Supreme Personality of Godhead; pūjite-worshiped; kārttike-in Kārttika; prabhuḥ-all-powerful.

It is further said:

"Lord Hari, the all-powerful Supreme Personality of Godhead forgives thousands of offenses and a host of terrible sins committed by one who worships Him during the month of Kārttika.

Text 89

naivedyaṁ pāyasaṁ viṣṇoḥ
priyaṁ khaṇḍaṁ ghṛtānvitam
vibhajya tac ca bhuñjāno
yajña-sāmyaṁ dine dine

naivedyam-offering of food; pāyasam-payasa; viṣṇoḥ-to Lord Viṣṇu; priyam-dear; khaṇḍam-sugar; ghṛtānvitam-with ghee; vibhajya-offering; tat-that; ca-and; bhuñjānaḥ-eating; yajña-sāmyam-equal to a yajna; dine-day; dine-after.

"A person who to Lord Viṣṇu offers delicious pāyasa made with sugar and ghee, and then eats the remnants left by the Lord, attains the result of performing every day a great yajña.

Text 90

tatraiva śrī-kṛṣṇa-satyā-samvāde

snānaṁ jāgaraṇaṁ dīpaṁ
tulasī[98]-vana-pālanam
kārttike ye prakurvanti
te narā viṣṇu-mūrtayaḥ

tatra-there; eva-indeed; śrī-kṛṣṇa-satyā-samvāde-in a conversation of Lord Kṛṣṇa and Satyabhāmā; snānam-bathing; jāgaraṇam-vigil; dīpam-lamp; tulasī…-vana-pālanam-protecting a tulasī forest; kārttike-in Kārttika; ye-who; prakurvanti-do; te-they; narāḥ-people; viṣṇu-of Lord Viṣṇu; mūrtayaḥ-forms.

Lord Kṛṣṇa explains to Satyabhāmā:

"They who during the month of Kārttika bathe, keep an all-night vigil, offer lamps, and protect a tulasī forest, attain spiritual forms like Lord Viṣṇu's.

Text 91

itthaṁ dina-trayam api
kārttike ye prakurvate
devānām api te vandyāḥ
kiṁ yair ājanma tat kṛtam

ittham-thus; dina-days; trayam-three; api-even; kārttike-in Kārttika; ye-who; prakurvate-do; devānām-of the demigods; api-even; te-they; vandyāḥ-bowed down; kim-what?; yaiḥ-by whom; ājanma-from birth; tat-that; kṛtam-done.

"They who for three days do these pious deeds are offered all respects by the demigods. What, then, can be said of they who have performed these pious deeds for their entire lives?

Text 92

tatraiva kārttika-vratāṅgāni

hari-jāgaraṇaṁ prātaḥ
snānaṁ tulasī-sevanam
udyāpanaṁ dīpa-dānaṁ
vratāny etāni kārttike

tatra-there; eva-indeed; kārttika-Kārttika; vrata-of the vow; aṅgāni-the parts; hari-jāgaraṇam-keeping an all-night vigil for the sake of Lord Hari; prātaḥ-in the morning; snānam-bathing; tulasī-tulasī; sevanam-serving; udyāpanam-conclusion; dīpa-dānam-offering a lamp; vratāni-vows; etāni-these; kārttike-in Kārttika.

The Various Parts of the Kārttika Vow

The parts of the Kārttika vow are: 1. Keeping an all-night vigil for the sake of Lord Hari, 2. bathing early in the morning, 3. serving Tulasī, 4. properly concluding the vow, and 5. offering a lamp.

Text 93

pañcabhir vratakair ebhiḥ
sampūrṇaṁ kārttike vratī
phalam āpnoti tat proktaṁ
bhukti-mukti-phala-pradam

pañcabhiḥ-with five; vratakaiḥ-vows; ebhiḥ-these; sampūrṇam-full; kārttike-in Kārttika; vratī-the person following the vow; phalam-result; āpnoti-attains; tat-that; proktam-said; bhukti-mukti-phala-pradam-giving the results of happiness and liberation.

A person who follows these five vows during the month of Kārttika attains the full result of happiness and liberation, which has already been described in this book.

Text 94

viṣṇoḥ śivasya vā kuryād
alaye hari-jāgaram
kuryād aśvattha-mūle vā
tulasīnāṁ vaneṣu ca

viṣṇoḥ-of Lord Viṣṇu; śivasya-of Lord Śiva; vā-or; kuryāt-should do; alaye-in the temple; hari-jāgaram-vigil; kuryāt-should do; aśvattha-of a banyan tree; mūle-at the root; vā-or; tulasīnām-of Tulasī; vaneṣu-in forests; ca-and.

"In a Viṣṇu temple, a Śiva temple, at the root of a banyan tree, or in a Tulasī forest, one should keep an all-night vigil for Lord Hari's sake.

Text 95

āpad-gato yadāpy ambho
na labhet savanāya saḥ
vyādhito vā punaḥ kuryād
viṣṇor nāmāpamārjanam

āpat-calamity; gataḥ-attained; yadā-when; api-even; ambhaḥ-water; na-not; labhet-attains; savanāya-for bathing; saḥ-he; vyādhitaḥ-diseased; vā-or; punaḥ-again; kuryāt-should do; viṣṇoḥ-of Lord Viṣṇu; nāma-with the names; apamārjanam-cleansing.

"If, because of disease or misfortune, one is not able to bathe with water, he should bathe by chanting the holy names of Lord Viṣṇu.

Text 96

udyāpanaṁ vidhiṁ kartuṁ
aśakto vā vrate sthitaḥ
brāhmaṇān bhojayec chaktyā
vrata-sampūrṇa-hetave

udyāpanam-conclusion; vidhim-rules; kartum-to do; aśaktaḥ-unable; vā-or; vrate-in the vow; sthitaḥ-situated; brāhmaṇān-the brāhmaṇas; bhojayet-should feed; śaktyā-with potency; vrata-sampūrṇa-hetave-to make the vow complete.

"If one is not able to bring the vow to its conclusion with an elaborate ritual, he should conclude the vow by feeding the brāhmaṇas.

Text 97

aśakto dīpa-dānasya
para-dīpān prabodhayet
teṣāṁ vā rakṣaṇaṁ kuryād
vatādibhyaḥ prayatnataḥ

aśaktaḥ-unable; dīpa-dānasya-to offer a lamp; para-dīpān-the lamps of others; prabodhayet-should light; teṣām-of them; vā-or; rakṣaṇam-protection; kuryāt-should do; vata-winds; ādibhyaḥ-beginning; prayatnataḥ-carefully.

"If one is unable to offer a lamp, he should light the lamps that others offer, he should carefully protect others' lamps from winds or other disturbances.

Text 98

abhāve tulasīnāṁ ca
pūjayed vaiṣṇavaṁ dvijam
sarvābhāve vrate kuryād
brāhmaṇānāṁ gavām api
sevāṁ vā bodhi-vaṭayor
vrata-sampūrṇa-hetave

abhāve-in the absence; tulasīnām-of Tulasī; ca-and; pūjayet-should worship; vaiṣṇavam-Vaiṣṇava; dvijam-brāhmaṇa; sarvābhāve-if all are absent; vrate-in the vow; kuryāt-should do; brāhmaṇānām-of the brāhmaṇas; gavām-of the cows; api-also; sevām-service; vā-or; bodhi-vaṭayoḥ-of a bodhi of vaṭa tree; vrata-sampūrṇa-hetave-to complete the vow.

"If there is no Tulasī plant, one should worship a brāhmaṇa-Vaiṣṇava. If no brāhmaṇa-Vaiṣṇava is present, one should serve the brāhmaṇas, cows, bodhi tree, and vaṭa tree to conclude the vow.

Text 99

atha tatra dīpa-dāna-māhātmyaṁ

skānde tatraiva

kalpa-koṭi-sahasrāṇi
pātakāni bahūny api
nimeṣārdhena dīpasya
vilayaṁ yānti kārttike

atha-now; tatra-there; dīpa-dāna-māhātmyam-the glories of offering a lamp; skānde-in the Skanda Purāṇa; tatra-there; eva-certainly; kalpa-kalpas; koṭi-ten million; sahasrāṇi-thousand; pātakāni-sins; bahūni-many; api-even; nimeṣārdhena-in half an eyeblink; dīpasya-of a lamp; vilayam-to destruction; yānti-go; kārttike-in Kārttika.

The Glories of Offering a Lamp During Kārttika

In the Skanda Purāṇa it is said:

"When one offers a lamp during the month of Kārttika, his sins in many thousands and millions of births perish in half an eyeblink."

Text 100

kiṁ ca

śṛṇu dīpasya māhātmyaṁ
kārttike keśava-priyam
dīpa-dānena viprendra
na punar jāyate bhuvi

kiṁ ca-furthermore; śṛṇu-please hear; dīpasya-of a lamp; māhātmyam-the glory; kārttike-in Kārttika; keśava-priyam-dear to Lord Keśava; dīpa-lamp; dānena-by offering; viprendra-O king of brāhmaṇas; na-not; punaḥ-again; jāyate-is born; bhuvi-on the earth.

It is further said:

"Please hear the glories of offering a lamp during the month of Kārttika, an offering that is very pleasing to Lord Keśava. O king of brāhmaṇas, a person who offers a lamp in this way will not take birth again in this world.

Text 101

ravi-grahe kurukṣetre
narmadāyāṁ śaśi-grahe
tat phalaṁ koṭi-guṇitaṁ
dīpa-dānena kārttike

ravi-grahe-during a solar eclipse; kurukṣetre-in Kuruksetra; narmadāyām-in the Nramada; śaśi-grahe-during a lunar eclipse; tat-that; phalam-result; koṭi-guṇitam-multiplied ten million times; dīpa-dānena--by offering a lamp; kārttike-in Kārttika.

"By offering a lamp during the month of Kārttika one attains a pious result ten million times greater than the result obtained by bathing at Kurukṣetra during a solar a eclipse or by bathing in the river Narmadā during a lunar eclipse.

Text 102

ghṛtena dīpako yasya
tila-tailena vā punaḥ
jvalate muni-śārdūla
aśvamedhena tasya kim

ghṛtena-with ghee; dīpakaḥ-a lamp; yasya-of whom; tila-tailena-with sesame oil; vā-or; punaḥ-again; jvalate-burns; muni-of sages; śārdūla-O tiger; aśvamedhena-with an asvamedha-yajna; tasya-of him; kim-what is the need?

"O tiger of sages, for a person who thus offers a lamp burning with ghee or sesame oil, what is the use of performing an aśvasmedha-yajña?

Text 103

mantra-hīnaṁ kriyā-hīnaṁ
śauca-hīnaṁ janārdane
sarvaṁ sampūrṇatāṁ yāti
kārttike dīpa-dānataḥ

mantra-mantras; hīnam-without; kriyā-pious deeds; hīnam-without; śauca-purity; hīnam-without; janārdane-of Lord Kṛṣṇa; sarvam-all; sampūrṇatām-perfection; yāti-attains; kārttike-in Kārttika; dīpa-dānataḥ-by offering a lamp.

"Even if there are no mantras, no pious deeds, and no purity, everything becomes perfect when a person offers a lamp during the month of Kārttika.

Text 104

teneṣṭaṁ kratubhiḥ sarvaiḥ
kṛtaṁ tīrthāvagāhanam
dīpa-dānaṁ kṛtaṁ yena
kārttike keśavāgrataḥ

tena-by him; iṣṭam-worshiped; kratubhiḥ-with yajnas; sarvaiḥ-all; kṛtam-done; tīrthāvagāhanam-bathing in holy places; dīpa-lamp; dānam-offering; kṛtam-done; yena-by whom; kārttike-in Kārttika; keśavāgrataḥ-in the presence of Lord Kṛṣṇa.

"A person who during the month of Kārttika offers a lamp to Lord Keśava has already performed all yajñas and bathing in all holy rivers.

Text 105

tāvad garjanti puṇyāni
svarge martye rasātale
yāvān na jvalate jyotiḥ
kārttike keśavāgrataḥ

tāvat-then; garjanti-scream; puṇyāni-pious deeds; svarge-in Svarga; martye-in martyaloka; rasātale-in Rasātalaloka; yāvān-when; na-not; jvalate-burns; jyotiḥ-lamp; kārttike-in Kārttika; keśavāgrataḥ-before Lord Kṛṣṇa.

"When in the month of Kārttika there is no lamp burning before Lord Keśava, then the pious deeds in Svargaloka, Martyaloka, and Rasātalaloka scream with dissatisfaction.

Text 106

śrūyate cāpi pitṛbhir
gāthā gītā purā dvija
bhaviṣyati kule 'smākaṁ
pitṛ-bhaktaḥ suto bhuvi

śrūyate-is heard; ca-and; api-also; pitṛbhiḥ-by the pitās; gāthā-verses; gītā-songs; purā-before; dvija-O brāhmaṇa; bhaviṣyati-will be; kule-in the family; asmākam-of us; pitṛ-bhaktaḥ-devoted to his father; sutaḥ-a son; bhuvi-on the earth.

"O brāhmaṇa, when the pitās hear devotional verses and songs in the month of Kārttika, in that family will be born a son devoted to his father.

Text 107

kārttike dīpa-dānena
yas toṣayati keśavam
muktiṁ prāpsyāmahe nūnaṁ
prasādāc cakra-pāṇinaḥ

kārttike-in Kārttika; dīpa-dānena-by offering a lamp; yaḥ-one who; toṣayati-satisfies; keśavam-Lord Kṛṣṇa; muktim-liberation; prāpsyāmahe-we will attain; nūnam-indeed; prasādāt-by the mercy; cakra-pāṇinaḥ-of Lord Viṣṇu, who holds the cakra in His hand.

"The ancestors say: When someone in our family pleases Lord Keśava by offering to Him a lamp during the month of Kārttika, then, by the mercy of the Lord who holds the Sudarśana-cakra in His hand, we will all attain liberation."

Text 108

kiṁ ca

meru-mandara-mātrāṇi
kṛtvā pāpāny aśeṣataḥ
dahate nātra sandeho
dīpa-dānāt tu kārttike

kiṁ ca-furthermnore; meru-mandara-mātrāṇi-like Mount Meru or Mount Mandara; kṛtvā-doing; pāpāni-sinsd; aśeṣataḥ-completely; dahate-burns; na-not; atra-here; sandehaḥ-doubt; dīpa-a lamp; dānāt-by offering; tu-indeed; kārttike-in Kārttika.

It is further said:

"By offering a lamp during the month of Kārttika one burns away a collection of sins as big as Mount Meru or Mount Mandara. Of this there is no doubt.

Text 109

gṛhe vāyatane vāpi
dīpān dadyāc ca kārttike
purato vāsudevasya
mahā-phala-vidhāyinaḥ

gṛhe-at home; vā-or; āyatane-in a temple; vā-or; api-also; dīpān-lamps; dadyāt-should offer; ca-and; kārttike-in Kārttika; purataḥ-before; vāsudevasya-Lord Vāsudeva; mahā-phala-vidhāyinaḥ-who gives a great result.

"To one who either at home it in a temple offers Him a lamp during the month of Kārttika, Lord Vāsudeva gives a great result.

Text 110

sa jāto mānuṣe loke
sa dhanyaḥ sa ca kīrtimān
pradattaḥ kārttike māsi
dīpo vai madhuhāgrataḥ

sa-he; jātaḥ-born; mānuṣe-human; loke-in the world; sa-he; dhanyaḥ-fortunate; sa-he; ca-and; kīrtimān-glorious; pradattaḥ-offered; kārttike māsi-in the month of Kārttika; dīpaḥ-a lamp; vai-indeed; madhuhāgrataḥ-in the presence of Lord Kṛṣṇa.

"A person who, after taking birth in the world of human beings, offers a lamp to Lord Kṛṣṇa during the month of

Kārttika becomes very glorious and fortunate.

Text 111

nimiṣārdhārdha-mātreṇa
dīpa-dānena kārttike
na tat kratu-śataiḥ prāpyaṁ
phalaṁ tīrtha-śatair api

nimiṣārdhārdha-mātreṇa-in half an eyeblink; dīpa-dānena-the offering of a lamp; kārttike-in Kārttika; na-not; tat-that; kratu-śataiḥ-with a hundred yajnas; prāpyam-to be attained; phalam-result; tīrtha-śataiḥ-with a hundred pilgrimages; api-even.

"A person who offers a lamp during the month of Kārttika attains a result that cannot be obtained with even a hundred yajñas or a hundred pilgrimages.

Text 112

sarvānuṣṭhāna-hīno 'pi
sarva-pāpa-rato 'pi san
pūyate nātra sandeho
dīpaṁ dattvā tu kārttike

sarva-all; anuṣṭhāna-pious deeds; hīnaḥ-without; api-even; sarva-pāpa-rataḥ-addicted to all sins; api-even; san-being so; pūyate-is pruified; na-not; atra-here; sandehaḥ-doubt; dīpam-lamp; dattvā-offering; tu-indeed; kārttike-during Kārttika.

"Even a person addicted to all sins and averse to all pious deeds who somehow offers a lamp during Kārttika becomes purified. Of this there is no doubt.

Text 113

tan nāsti pātakaṁ kiñcit
triṣu lokeṣu nārada
yan na śodhayate dīpaḥ
kārttike keśavāgrataḥ

tat-that; na-not; asti-is; pātakam-sin; kiñcit-anything; triṣu-in the three; lokeṣu-worlds; nārada-O Narada; yan-what; na-not; śodhayate-purifies; dīpaḥ-a lamp; kārttike-in Kārttika; keśavāgrataḥ-before Lord Kṛṣṇa.

"O Nārada, no sin exists anywhere in the three worlds that will not be purified by offering a lamp to Lord Keśava during Kārttika.

Text 114

purato vāsudevasya
dīpaṁ dattvā tu kārttike
prāpnoti śāśvataṁ sthānaṁ
sarva-bādhā-vivarjitam

purataḥ-in the presence; vāsudevasya-of Lord Kṛṣṇa; dīpam-a lamp; dattvā-offering; tu-undeed; kārttike-in Kārttika; prāpnoti-attains; śāśvatam-eternal; sthānam-abode; sarva-bādhā-vivarjitam-free of all troubles.

"A person who offers a lamp to Lord Kṛṣṇa during Kārttika attains the eternal spiritual world where there is no suffering.

Text 115

yaḥ kuryāt kārttike māsi
karpūreṇa tu dīpakam
dvādaśyāṁ ca viśeṣena
tasya puṇyaṁ vadāmi te

yaḥ-one who; kuryāt-does; kārttike-in Kārttika; māsi-month; karpūreṇa-with camphor; tu-indeed; dīpakam-lamp; dvādaśyām-on the dvadasi day; ca-and; viśeṣena-specifically; tasya-of him; puṇyam-piety; vadāmi-I say; te-to you.

"Now I will describe to you the pious result attained by a person who offers a lamp during the dvādaśī day of Kārttika month.

Texts 116 and 117

kule tasya prasūtā ye
ye bhaviṣyanti nārada
samatītāś ca ye kecid
yeṣāṁ saṅkhyā na vindate

krīḍitvā su-ciraṁ kālaṁ
devaloke yadṛcchayā
te sarve muktim āyānti
prasādāc cakra-pāṇinaḥ

kule-in the family; tasya-of him; prasūtā-born; ye-who; ye-whoever; bhaviṣyanti-will be; nārada-O Narada; samatītāḥ-passed; ca-and; ye-who; kecit-some; yeṣām-of whom; saṅkhyā-measurment; na-not; vindate-is; krīḍitvā-playing; su-ciram-for a long; kālam-time; devaloke-in the worlds of the demigods; yadṛcchayā-spontaneously; te-they; sarve-all; muktim-liberation; āyānti-will attain; prasādāt-by the mercy; cakra-pāṇinaḥ-of Lord Kṛṣṇa.

"His ancestors and descendants, so many they cannot be counted, will enjoy for a long time in the worlds of the demigods, and then they will all easily attain liberation by the mercy of Lord Kṛṣṇa, who holds the Sudarśana-cakra in His hand."

Text 118

kiṁ ca

dyūta-vyājena viprendra
kārttike keśavālayam
dyotayed yo mahā-bhāga
punāty āsaptataṁ kulam

kiṁ ca-furthermore; dyūta-of playing dice; vyājena-on the pretext; viprendra-O king of brāhmaṇas; kārttike-in Kārttika; keśava-of Lord Keśava; alayam-the temple; dyotayet-illuminates; yaḥ-who; mahā-bhāga-O very fortunate one; punāti-purifies; āsaptataṁ kulam-seven generations of his family.

It is further said:

"O very fortunate one, a person who in order to play dice lights a lamp in Lord Keśava's temple purifies seven generations of his family.

Text 119

kārttike dīpa-dānaṁ tu

kuryād yo vaiṣṇavālaye
dhanaṁ putro yaśaḥ kīrtir
bhavet tasya ca sarvadā

kārttike-in Kārttika; dīpa-dānam-offering a lamp; tu-indeed; kuryāt-may do; yaḥ-who; vaiṣṇavālaye-in a temple of Lord Viṣṇu; dhanam-wealth; putraḥ-children; yaśaḥ-fame; kīrtiḥ-glory; bhavet-is; tasya-of him; ca-and; sarvadā-always.

"A person who offers a lamp in a temple of Lord Viṣṇu during the month of Kārttika attains eternal wealth, good children, fame, and glory.

Text 120

yathā ca mathanād vahniḥ
sarva-kāṣṭheṣu dṛśyate
tathā ca dṛśyate dharmo
dīpa-dāne na saṁśayaḥ

yathā-as; ca-and; mathanāt-by friction; vahniḥ-fire; sarva-kāṣṭheṣu-in all wood; dṛśyate-is seen; tathā-so; ca-and; dṛśyate-is seen; dharmaḥ-piety; dīpa-dāne-in offring of a lamp; na-not; saṁśayaḥ-doubt.

"As fire is present in all wood and may be extracted by friction, so piety is always present in the offering of a lamp during the month of Kārttika. Of this there is no doubt.

Text 121

kiṁ ca

nirdhanenāpi viprendra
kṛtvā caivātma-vikrayam
kartavyaṁ dīpa-dānaṁ tu
yāvat kārttika-pūrṇimā

kiṁ ca-furthermore; nirdhanena-penniless; api-even; viprendra-O king of brāhmaṇas; kṛtvā-doing; ca-and; eva-indeed; ātma-Himself; vikrayam-selling; kartavyam-to be done; dīpa-dānam-offering a lamp; tu-indeed; yāvat-when; kārttika-pūrṇimā-on the full-moon of Kārttika.

It is further said:

"O king of brāhmaṇas, when someone offers Him a lamp on the full-moon day of the month of Kārttika, Lord Kṛṣṇa, finding that He does not have sufficient money to repay that gift, gives Himself in exchange for that lamp.

Text 122

vaiṣṇavo na sa mantavyaḥ
samprāpte kārttike mune
yo na yacchati mūḍhātmā
dīpaṁ keśava-sadmani

vaiṣṇavaḥ-a devotee; na-not; sa-he; mantavyaḥ-is considered; samprāpte-attained; kārttike-when Kārttika; mune-O sage; yaḥ-who; na-not; yacchati-gives; mūḍhātmā-fool; dīpam-a lamp; keśava-sadmani-in the temple of Lord Kṛṣṇa.

"O sage, a fool who does not offer a lamp in Lord Keśava's temple during Kārttika is not considered a Vaiṣṇava."

Text 123

nāradīye śrī-rukmāṅgada-mohinī-samvāde

ekataḥ sarva-dānāni
dīpa-dānāni caikataḥ
kārttike na samaṁ proktaṁ
dīpa-do hy adhikaḥ smṛtaḥ

nāradīye śrī-rukmāṅgada-mohinī-samvāde-in the Nārada Purāṇa, in a conversation of Śrī Mohinī-devī and Śrī Rukmāṅgada; ekataḥ-by one; sarva-dānāni-all gifts; dīpa-dānāni-the gift of a lamp; ca-and; ekataḥ-by one; kārttike-in Kārttika; na-not; samam-equal; proktam-said; dīpa-daḥ-giving a lamp; hi-indeed; adhikaḥ-better; smṛtaḥ-is considered.

In the Nārada Purāṇa, in a conversation of Śrī Mohinī-devī and Śrī Rukmāṅgada, it is said:

"Of all gifts the gift of a lamp during the month of Kārttika is the best. No gift is its equal."

Text 124

pādme ca tatraiva

kārttike 'khaṇḍa-dīpaṁ yo
dadāti hari-sannidhau
divya-kānti-vimānāgre
ramate sa hareḥ pure

pādme-in the Padma Purāṇa; ca-and; tatra-there; eva-indeed; kārttike-in Kārttika; akhaṇḍa-unbroken; dīpam-lamp; yaḥ-who; dadāti-gives; hari-of Lord Kṛṣṇa; sannidhau-in the presence; divya-kānti-vimānāgre-splendid; ramate-enjoys; sa-he; hareḥ-of Lord Kṛṣṇa; pure-in the world.

In the Padma Purāṇa it is said:

"One who offers a steady lamp to Lord Hari during the month of Kārttika enjoys pastimes in Lord Hari's splendid spiritual world.

Text 125

atha yatra pradīpa-prabodhana-māhātmyaṁ

skānde tatraiva

pitṛ-pakṣe 'nna-dānena
jyaiṣṭhāṣādhe ca vāriṇā
kārttike tat phalaṁ puṁsāṁ
para-dīpa-prabodhanāt

atha-now; yatra-where; pradīpa-prabodhana-māhātmyam-the glories of lighting a lamp; skānde-in the Skanda Purāṇa; tatra-there; eva-indeed; pitṛ-pakṣe-on pitṛ-pakṣe; anna-of food; dānena-by the gift; jyaiṣṭhāṣādhe-on Jyaiṣṭha aṣādha; ca-and; vāriṇā-with water; kārttike-in Kārttika; tat-that; phalam-result; puṁsām-of the people; para-dīpa-prabodhanāt-by lighting another's lamp.

The Glories of Lighting Another's Lamp During the Month of Kārttika

In the Skanda Purāṇa it is said:

"By lighting another's lamp during the month of Kārttika one attains the same result as if he had offered food on pitṛ-pakṣa or water on Jyaiṣṭha aṣādha.

Text 126

bodhanāt para-dīpasya
vaiṣṇavānāṁ ca sevanāt
kārttike phalam āpnoti
rājasūyāśvamedhayoḥ

bodhanāt-by lighting; para-dīpasya-another's lamp; vaiṣṇavānām-of the Vaiṣṇavas; ca-and; sevanāt-by serving; kārttike-in Kārttika; phalam-the result; āpnoti-attains; rājasūyāśvamedhayoḥ-of rājasūya and aśvamedha yajnas.

"By serving the Vaiṣṇavas and lighting the lamps they offer during the month of Kārttika one attains the result of performing many rājasūya and aśvamedha yajñas.

Text 127

dīpamānaṁ tu ye dīpaṁ
bodhayanti harer gṛhe
pareṇa nṛpa-śārdūla
nistīrṇā yama-yātanā

dīpamānam-glowing; tu-indeed; ye-which; dīpam-lamp; bodhayanti-light; hareḥ-of Lord Kṛṣṇa; gṛhe-in the house; pareṇa-by another; nṛpa-śārdūla-O tiger of kings; nistīrṇā-crossed; yama-yātanā-the torments of Yama.

"O tiger of kings, a person who in Lord Kṛṣṇa's temple lights the lamps that others will offer during the month of Kārttika becomes free from the tortures of Yamarāja.

Text 128

na tad bhavati viprendra
iṣṭair api mahā-makhaiḥ
kārttike yat phalaṁ proktaṁ
para-dīpa-prabodhanāt

na-not; tat-that; bhavati-is; viprendra-O king of brāhmaṇas; iṣṭaiḥ-worshiped; api-even; mahā-makhaiḥ-with great yajnas; kārttike-in Kārttika; yat-what; phalam-result; proktam-said; para-dīpa-prabodhanāt-by lighting the lamps of others.

"O king of brāhmaṇas, by lighting the lamps that others will offer during the month of Kārttika one attains the result of having performed many great yajñas.

Text 129

ekādaśyāṁ parair dattaṁ
dīpaṁ prajvalya mūṣikā
mānuṣyaṁ durlabhaṁ prāpya
parāṁ gatim avāpa sā

ekādaśyām-on ekādaśī; paraiḥ-by others; dattam-offered; dīpam-lamp; prajvalya-lighting; mūṣikā-a mouse; mānuṣyam-a human birth; durlabham-rare; prāpya-attaining; parām-the supreme; gatim-destination; avāpa-attained; sā-she.

"Somehow or other a mouse once lit a lamp that someone offered on ekādaśī during the month of Kārttika. That mouse attained a rare human birth and then went to the supreme spiritual world.

Text 130

atha śikhara-dīpa-māhātmyaṁ

skānde tatraiva

yadā yadā bhāsayate
dīpakaḥ kalasopari
tadā tadā muni-śreṣṭha
dravate pāpa-sañcayaḥ

atha-then; śikhara-dīpa-māhātmyam-the glory of lighting a lamp on a temple's roof; skānde-in the Skanda Purāṇa; tatra-there; eva-indeed; yadā yadā-whenever; bhāsayate-shines; dīpakaḥ-a lamp; kalasopari-on top of the dome; tadā tadā-then; muni-śreṣṭha-O best of sages; dravate-flee; pāpa-sañcayaḥ-sins.

The Glories of Lighting a Lamp on a Temple' Roof

In the Skanda Purāṇa it is said:

"O best of sages, when a lamp placed atop a temple's dome shines in all directions, then a great host of sins quickly flees to escape its light.

Text 131

yo dadāti dvijātibhyo
mahīm udadhi-mekhalām
hareḥ śikhara-dīpasya
kalāṁ nārhati ṣoḍaśīm

yaḥ-who; dadāti-gives; dvijātibhyaḥ-to the brāhmaṇas; mahīm-the earth; udadhi-mekhalām-which wears the oceans like a belt; hareḥ-of Lord Kṛṣṇa; śikhara-on the roof; dīpasya-a lamp; kalām-part; na-not; arhati-is equal; ṣoḍaśīm-to one sixteenth.

"A person who gives the entire earth, which wears the oceans like a belt, in charity to the brāhmaṇas does not earn even one sixteenth of the pious merit earned by one who places a lamp on the roof of Lord Kṛṣṇa's temple.

Text 132

yo dadāti gavāṁ koṭiṁ
sa-vatsaṁ kṣīra-samyutam
hareḥ śikhara-dīpasya
kalāṁ nārhati ṣoḍaśīṁ

yaḥ-who; dadāti-gives; gavām-of cows; koṭim-ten million; sa-vatsam-with cal;ves; kṣīra-samyutam-full of milk; hareḥ-of Lord Kṛṣṇa; śikhara-on the roof; dīpasya-a lamp; kalām-part; na-not; arhati-is equal; ṣoḍaśīm-to one sixteenth.

"A person who gives ten million cows, all filled with milk and all the mothers of young calves, in charity to the brāhmaṇas does not earn even one sixteenth of the pious merit earned by one who places a lamp on the roof of Lord Kṛṣṇa's temple.

Text 133

sarvasva-dānaṁ kurute
vaiṣṇavānāṁ mahā-mune
keśavopari dīpasya
kalāṁ nārhati ṣoḍaśīm

sarvasva-dānam-giving great treasure; kurute-does; vaiṣṇavānām-of the Vaiṣṇavas; mahā-mune-O great sage; keśava-of Lord Kṛṣṇa; upari-above; dīpasya-a lamp; kalām-part; na-not; arhati-is equal; ṣoḍaśīm-to one sixteenth.

"O great sage, a person who gives great wealth in charity to the Vaiṣṇavas does not earn even one sixteenth of the

pious merit earned by one who places a lamp on the roof of Lord Kṛṣṇa's temple.

Text 134

kiṁ ca

yaḥ karoti paraṁ dīpaṁ
mūlyenāpi mahā-mune
śikharopari madhye ca
kulānāṁ tārayec chatam

kiṁ ca-furthermore; yaḥ-one who; karoti-does; param-a great; dīpam-lamp; mūlyena-with a price; api-even; mahā-mune-O great sage; śikharopari-on a temple's roof; madhye-ihn the middle; ca-and; kulānām-of family; tārayet-delivers; śatam-a hundred.

"O great sage, a person who places a great and costly lamp on a temple roof delivers a hundred generations of his family.

Text 135

vimānaṁ jyotiṣā dīptaṁ
ye nirīkṣyanti kārttike
keśavasya mahā-bhaktyā
kule teṣāṁ na nārakī

vimānam-a palatial temple; jyotiṣā-with a lamp; dīptam-shining; ye-who; nirīkṣyanti-gaze; kārttike-in Kārttika; keśavasya-of Lord Keśava; mahā-with great; bhaktyā-devotion; kule-in the family; teṣām-of them; na-not; nārakī-a resident of hell.

"They who with great devotion gaze at a palatial temple lit with a splendid lamp have not a single relative that lives in hell.

Text 136

divi devā nirīkṣyante
viṣṇu-dīpa-pradaṁ naram
kadā bhaviṣyaty asmākaṁ
saṅgamaḥ puṇya-karmaṇā

divi-in the higher planets; devā-the demigods; nirīkṣyante-are seen; viṣṇu-dīpa-pradam-offering lamps to Lord Viṣṇu; naram-a human; kadā-when?; bhaviṣyati-will be; asmākam-of all; saṅgamaḥ-the company; puṇya-karmaṇā-by pious deeds.

"When they see a human being offering a lamp to Lord Viṣṇu, the demigods in Devaloka think: When, by performing that single pious deed, will this person join us here?

Text 137

kārttike kārttikīṁ yāvat
prāsādopari dīpakam
yo dadāti muni-śreṣṭha
tasyendratvaṁ na durlabham

kārttike-in Kārttika; kārttikīm-in Kārttika; yāvat-when; prāsāda-a temple; upari-above; dīpakam-a lamp; yaḥ-who; dadāti-places; muni-śreṣṭha-O best of sages; tasya-of him; indratvam-the post of Indra; na-not; durlabham-difficult to attain.

"O best of sages, a person who places a lamp on a temple roof during the month of Kārttika does not find it difficult to attain the post of Indra.

Text 138

atha tatra dīpa-mālā-māhātmyaṁ

skānde tatraiva

dīpa-paṅkteś ca racanāṁ
sa-bāhyābhyantare hareḥ
viṣṇor vimāne kurute
sa naraḥ śaṅkha-cakra-dhṛk

atha-now; tatra-there; dīpa-mālā-māhātmyam-the glory of a row of lamps; skānde-in the Skanda Purāṇa; tatra-there; eva-indeed; dīpa-paṅkteḥ-of a row of lamps; ca-and; racanām-creation; sa-bāhya-outside; abhyantare-and inside; hareḥ-of Lord Hari; viṣṇoḥ-of Lord Viṣṇu; vimāne-on a palatial temple; kurute-does; saḥ-He; naraḥ-a person; śaṅkha-cakra-dhṛk-holding a conch and cakra.

The Glories of Offering Many Lamps During the Month of Kārttika

In the Skanda Purāṇa it is said:

"A person who lights many lamps inside and outside Lord Viṣṇu's temple becomes a liberated soul. Holding a disc and conch, he attains a spiritual form like Lord Viṣṇu's.

Text 139

dīpa-paṅkteś ca racanāṁ
kurute keśavālaye
tasyānvaye prasūtānāṁ
lakṣāṇāṁ narakaṁ na hi

dīpa-paṅkteḥ-of many lamps; ca-and; racanām-creation; kurute-does; keśavālaye-in Lord Kṛṣṇa;'s temple; tasya-of him; anvaye-in the family; prasūtānām-born; lakṣāṇām-of hundred thousand; narakam-hell; na-not; hi-indeed.

"When a person lights many lamps in Lord Keśava's temple, not a single of his hundred thousand closest relatives lives in hell.

Text 140

viṣṇor vimānaṁ dīpāḍhyaṁ
sa-bāhyābhyantare mune
dīpodyata-kare mārge
tena prāptaṁ paraṁ padam

viṣṇoḥ-of Lord Viṣṇu; vimānam-the temple; dīpāḍhyam-opulent with lamps; sa-bāhyābhyantare-within and without; mune-O sage; dīpodyata-kare-with shining lamps; mārge-on the path; tena-by him; prāptam-attained; param-the supreme; padam-abode.

"O sage, a person who makes Lord Viṣṇu's temple splendid with many lights inside and outside, travels to the supreme abode on the path shining with light."

Texts 141 and 142

bhaviṣye ca

yaḥ kuryāt kārttike māsi
śobhanaṁ dīpa-mālikām
prabodhe caiva dvādaśyāṁ
ekādaśyāṁ viśeṣataḥ

sūryāyuta-prakāśas tu
tejasā bhāsayan diśaḥ
tejo-rāśi-vimāna-stho
jagad uddyotayaṁs tviṣā

bhaviṣye-in the Bahviṣya Purāṇa; ca-and; yaḥ-who; kuryāt-does; kārttike-in Kārttika; māsi-month; śobhanam-beauty; dīpa-mālikām-a garland of lamps; prabodhe-lighting; ca-and; eva-indeed; dvādaśyām-on dvadasi; ekādaśyām-on ekādaśī; viśeṣataḥ-specifically; sūrya-suns; ayuta-tne thousand; prakāśaḥ-shining; tu-indeed; tejasā-with light; bhāsayan-illuminating; diśaḥ-the directions; tejo-rāśi-vimāna-sthaḥ-on an airplane filled with light; jagat-the universe; uddyotayaṁḥ-illuminates; tviṣā-with light.

In the Bhaviṣya Purāṇa it is said:

"A person who makes the Lord's temple splendid with many lamps during the month of Kārttika, and especially during the ekādaśī or the dvādaśī of that month, becomes glorious like ten thousand suns. Traveling in a splendid airplane that fills the universe with light, he leaves this world of birth and death.

Text 143

yāvat pradīpa-saṅkhyā tu
ghṛtenāpūrya bodhitā
tāvad varṣa-sahasrāṇi
viṣṇuloke mahīyate

yāvat-as; pradīpa-saṅkhyā-with a number of lamps; tu-indeed; ghṛtenāpūrya-filled with ghee; bodhitā-lighted; tāvat-so; varṣa-sahasrāṇi-for a thousand years; viṣṇuloke-in Viṣṇuloka; mahīyate-is glorified.

"For each lamp that he lit on the earth he is glorified on Viṣṇuloka for a thousand years.

Text 144

pādme tatraiva

uccaiḥ pradīpam ākāśe
yo dadyāt kārttike naraḥ
sarvaṁ kulaṁ samuddhṛtya
viṣṇulokam avāpnuyāt

pādme-in the Padma Purāṇa; tatra-there; eva-indeed; uccaiḥ-greatly; pradīpam-lamp; ākāśe-in the sky; yaḥ-who; dadyāt--places; kārttike-in Kārttika; naraḥ-a person; sarvam-all; kulam-family; samuddhṛtya-delivering; viṣṇulokam-to Viṣṇuloka; avāpnuyāt-attains.

In the Padma Purāṇa it is said:

"A person who places a great lamp high in the sky during the month of Kārttika takes all his relatives with him to Viṣṇuloka.

Text 145

viṣṇu-keśavam uddiśya
dīpaṁ dadyāt tu kārttike
ākāśa-sthaṁ jala-sthaṁ ca
śṛṇutāsyāpi yat phalam

viṣṇu-keśavam-Lord Kṛṣṇa; uddiśya-in relation to; dīpam-lamp; dadyāt-gives; tu-indeed; kārttike-in Kārttika; ākāśa-stham-in the sky; jala-stham-in the water; ca-and; śṛṇuta-please hear; asya-of that; api-also; yat-what; phalam-result.

"Please hear the result obtained by a person who offers a lamp to Lord Kṛṣṇa in the sky or over the water during the month of Kārttika.

Text 146

dhanaṁ dhanyaṁ samṛddhiś ca
putravān īśvaro gṛhe
locane ca śubhe tasya
vidvān api ca jāyate

dhanam-wealth; dhanyam-good fortune; samṛddhiḥ-prosperity; ca-and; putravān-good children; īśvaraḥ-controller; gṛhe-in the home; locane-in the eye; ca-and; śubhe-beautiful; tasya-of him; vidvān-learned; api-also; ca-and; jāyate-is born.

"He becomes wealthy, fortunate, and prosperous. He becomes a controller of others. He has good children. Everything before his eyes and in his home is beautiful. He becomes wise and learned."

Text 147

kiṁ ca

vipra-veśmani yo dadyāt
kārttike māsi dīpakam
agniṣṭoma-phalaṁ tasya
pravadanti manīṣiṇaḥ

kiṁ ca-furthermore; vipra-veśmani-in a brāhmaṇa's home; yaḥ-who; dadyāt-offers; kārttike-in Kārttika; māsi-month; dīpakam-lamp; agniṣṭoma-phalam-the result of an agniṣṭoma-yajna; tasya-of him; pravadanti-say; manīṣiṇaḥ-the wise.

It is further said:

"The wise say that a person who offers a lamp in a brāhmaṇa's home during the month of Kārttika attains the result of offering an agniṣṭoma-yajña.

Text 148

catuṣpaṭheṣu rathyāsu
brāhmaṇāvasatheṣu ca
vṛkṣa-mūleṣu goṣṭheṣu
kāntare gahaneṣu ca
dīpa-dānād dhi sarvatra
mahā-phalam avāpnuyāt

catuṣpaṭheṣu-at a crossway; rathyāsu-on royal roads; brāhmaṇāvasatheṣu-in brāhmaṇas' homes; ca-and; vṛkṣa-mūleṣu-at the roots of trees; goṣṭheṣu-in cow barns; kāntāre-in a great forest; gahaneṣu-in hidden places; ca-and; dīpa-dānāt-by offering lamps; hi-indeed; sarvatra-everywhere; mahā-phalam-a greta result; avāpnuyāt-attains.

"A person who places lamps on the royal roads, on crossroads, in brāhmaṇas' homes, at tree roots, in cow barns, in forests, in hidden places, and everywhere, attains a great result.

Text 149

ākāśa-dīpa-dāna-mantraḥ

tatraiva

dāmodarāya nabhasi
tulāyāṁ lolayā saha
pradīpaṁ te prayacchāmi
namo 'nantāya vedhase. iti.

ākāśa-in the sky; dīpa-light; dāna-placing; mantraḥ-mantra; tatra-there; eva-indeed; dāmodarāya-to Lord Dāmodara; nabhasi-in the sky; tulāyām-during Kārttika; lolayā-the goddess of fortune; saha-with; pradīpam-lamp; te-they; prayacchāmi-offer; namaḥ-obeisances; anantāya-to the unlimited; vedhase-to the creator; iti-thus.

A Mantra For Offering a Lamp in the Sky

In the scriptures it is said:

"Reciting the mantra `namo 'nantāya vedhase' (Obeisances to the unlimited, to the Supreme Creator), the devotees offer a lamp to Lord Dāmodara and the goddess of fortune in the sky.

Text 150

atha deśa-viśeṣe kārttika-māhātmya-viśeṣah

pādme tatraiva

yatra kutrāpi deśe yaḥ
kārttika-snāna-dānataḥ
agnihotra-sama-phalaḥ
pūjāyāṁ ca viśeṣataḥ

atha-now; deśa-places; viśeṣe-in specific; kārttika-māhātmya-viśeṣah-the glories of Kārttika; pādme-in the Padma Purāṇa; tatra-there; eva-indeed; yatra kutra-wherever; api-even; deśe-in the country; yaḥ-one who; kārttika-in Kārttika; snāna-bathing; dānataḥ-and giving charity; agnihotra-sama-equal to an agnihotra-yajna; phalaḥ-the result; pūjāyām-in worship; ca-and; viśeṣataḥ-specifically.

The Glories of Observing the Kārttika Vow in Certain Specific Places

In the Padma Purāṇa it is said:

"Wherever one may be, by bathing, giving charity, or especially by worshiping the Lord during the month of Kārttika one attains the result of performing an agnihotra-yajña.

Text 151

kurukṣetre koṭi-guṇo
gaṅgāyāṁ cāpi tat-samaḥ
tato 'dhikaḥ puṣkare syād
dvārakāyāṁ ca bhārgava
kṛṣṇa-sālokya-do māsaḥ
pūjā-snānaiś ca kārttikaḥ

kurukṣetre-in Kuruksetra; koṭi-guṇaḥ-tne million times; gaṅgāyām-by the gaṅgā; ca-and; api-also; tat-samaḥ-equal to that; tataḥ-than that; adhikaḥ-more; puṣkare-at Puskara; syāt-is; dvārakāyām-in Dvārakā;
ca-and; bhārgava-O descendent of Bhṛgu; kṛṣṇa-sālokya-daḥ-giving residence on Lord Kṛṣṇa's planet; māsaḥ-month; pūjā-worship; snānaiḥ-bathing; ca-and; kārttikaḥ-in Kārttika.

"Observing the vow of Kārttika brings a result ten million times greater when performed at Kurukṣetra or by the Gaṅgā's shore. The result is even greater at Puṣkara-tīrtha. Bathing and worship at Dvārakā during the month of Kārttika carries one to the abode of Lord Kṛṣṇa.

Text 152

anyāḥ puryas tat-samānā
munayo mathurāṁ vinā
dāmodaratvaṁ hi hares
tatraivāsīd yataḥ kila

anyāḥ-other; puryaḥ-cities; tat-samānā-equal to them; munayaḥ-sages; mathurām-Mathurā; vinā-except for; dāmodaratvam-the nature of Dāmodara; hi-indeed; hareḥ-of Lord Hari; tatra-there; eva-indeed; āsīt-was; yataḥ-because; kila-indeed.

"O sages, other holy cities bring similar results. The district of Mathurā, however, is different, because Lord Kṛṣṇa revealed His Dāmodara pastimes in the district of Mathurā.

Text 153

mathurāyāṁ tataś corje
vaikuṇṭha-prīti-vardhanaḥ
kārttike mathurāyāṁ vai
paramāvadhir iṣyate

mathurāyām-in Mathurā; tataḥ-therefore; ca-and; ūrje-in Kārttika; vaikuṇṭha-prīti-vardhanaḥ-increased love for Lord Kṛṣṇa; kārttike-in Kārttika; mathurāyām-in Mathurā; vai-indeed; parama-greatly; avadhiḥ-the greatest; iṣyate-is attained.

"Observing the vow of Kārttika in Mathurā brings love for Lord Kṛṣṇa. In this way the best result is obtained in Mathurā.

Text 154

yathā māghe prayāgaḥ syād
vaiśākhe jāhnavī yathā
kārttike mathurā sevyā
tatotkarṣaḥ paro na hi

yathā-as; māghe-in the month of Magha; prayāgaḥ-Prayaga; syāt-is; vaiśākhe-in Vaiskha; jāhnavī-the Gaṅgā; yathā-as; kārttike-in Kārttika; mathurā-Mathurā; sevyā-to be served; tatotkarṣaḥ-superiority; paraḥ-great; na-not; hi-indeed.

"As Prayāga should be served in the month of Māgha (January-February), and as the Gaṅgā should be served in the month of Vaiśākha (April-May), so Mathurā should be served in the month of Kārttika. Nothing is better than service to Mathurā in Kārttika.

Text 155

mathurāyāṁ narair ūrje
snātvā dāmodaro 'rcitaḥ
kṛṣṇa-rūpā hi te jñeyā

nātra kāryā vicāraṇā

mathurāyām-in Mathurā; naraiḥ-by people; ūrje-in Kārttika; snātvā-bathing; dāmodaraḥ-Dāmodara; arcitaḥ-worshiped; kṛṣṇa-rūpā-the form of Lord Kṛṣṇa; hi-indeed; te-they; jñeyā-should be known; na-not; atra-here; kāryā-to be done; vicāraṇā-doubt.

"They who bathe and then worship Lord Dāmodara in Mathurā during the month of Kārttika attain spiritual forms like Lord Kṛṣṇa's. Of this there is no doubt.

Text 156

durlabhaḥ kārttiko vipra
mathurāyāṁ nṛṇām iha
yatrārcitaḥ svakaṁ rūpaṁ
bhaktebhyaḥ samprayacchati

durlabhaḥ-rare; kārttikaḥ-Kārttika; vipra-O brāhmaṇa; mathurāyām-in Mathurā; nṛṇām-of the people; iha-here; yatra-where; arcitaḥ-worshiped; svakam-own; rūpam-form; bhaktebhyaḥ-to the devotees; samprayacchati-gives.

"O brāhmaṇa, it is rare that one is allowed to spend the month of Kārttika in Mathurā. To they who worship Him in Mathurā during Kārttika, Lord Kṛṣṇa reveals His own transcendental form.

Text 157

bhuktiṁ muktiṁ harir dadyād
arcito 'nyatra sevinām
bhaktiṁ ca na dadāty eṣa
yato vaśya-karī hariḥ

bhuktim-happiness; muktim-;liberation; hariḥ-Lord Kṛṣṇa; dadyāt-gives; arcitaḥ-worshiped; anyatra-another place; sevinām-of the servants; bhaktim-devotional service; ca-and; na-not; dadāti-gives; eṣa-He; yataḥ-because; vaśya-karī-brought under control; hariḥ-Lord Kṛṣṇa.

"To the devotees who worship Him in other places, Lord Kṛṣṇa gives happiness and liberation, but He does not give devotional service, for devotional service turns Him into His devotee's servant.

Text 158

sa tv añjasā harer bhaktir
labhyate kārttike naraiḥ
mathurāyāṁ sakṛd api
śrī-dāmodara-pūjanāt

saḥ-He; tv-indeed; añjasā-easily; hareḥ-of Lord Kṛṣṇa; bhaktiḥ-dfevotional service; labhyate-is obtained; kārttike-in Kārttika; naraiḥ-by people; mathurāyām-in Mathurā; sakṛt-once; api-even; śrī-dāmodara-pūjanāt-by worshiping Lord Dāmodara.

"Still, one can very easily attain devotional service by once worshiping Lord Dāmodara in Mathurā during Kārttika.

Text 159

mantra-dravya-vihīnaṁ ca
vidhi-hīnaṁ ca pūjanam
manyate kārttike devo
mathurāyāṁ yad-arcanam

mantra-matras; dravya-things; vihīnam-without; ca-and; vidhi-hīnam-without rules; ca-and; pūjanam-worship; manyate-considers; kārttike-in Kārttika; devaḥ-the Lord; mathurāyām-in Mathurā; yad-arcanam-whose worship.

"Even if it is performed without the proper mantras and offerings and without following the rules and regulations, Lord Kṛṣṇa considers worship of Him in Mathurā during Kārttika to be the most perfect kind of worship.

Text 160

yasya pāpasya yujyeta
maraṇāntā viniṣkṛtiḥ
tac-chuddhy-artham idaṁ proktaṁ
prāyaścittaṁ su-niścitam
kārttike mathurāyāṁ vai
śrī-dāmodara-pūjanam

yasya-of which; pāpasya-sin; yujyeta-engaged; maraṇāntā-until death; viniṣkṛtiḥ-atoned; tac-chuddhy-artham-for purification; idam-this; proktam-said; prāyaścittam-atonement; su-niścitam-concluded; kārttike-in Kārttika; mathurāyām-in Mathurā; vai-indeed; śrī-dāmodara-pūjanam-worship of Lord Dāmodara.

"Worship of Lord Dmodara in Mathurā during the month of Kārttika is the proper atonement for a lifetime of sins.

Text 161

kārttike mathurāyāṁ vai
pūjanād darśanaṁ dhruvaḥ
śīghraṁ samprāptavān bālo
durlabhaṁ yoga-tat-paraiḥ

kārttike-in Kārttika; mathurāyām-in Mathurā; vai-indeed; pūjanāt-from thew worship; darśanam-seeing; dhruvaḥ-Dhruva; śīghram-quickly; samprāptavān-attained; bālaḥ-a child; durlabham-rare; yoga-tat-paraiḥ-by the great yogis.

"By worshiping the Lord in Mathurā during the month of Kārttika, the child Dhruva was quickly able to see Lord Kṛṣṇa directly, an attainment rare even for the great yogīs.

Text 162

sulabhā mathurā bhūmau
praty-abdaṁ kārttikas tathā
tathāpi saṁsarantīha
narā mūḍhā bhavāmbudhau

sulabhā-easily attained; mathurā-Mathurā; bhūmau-on the earth; praty-abdam-every year; kārttikaḥ-Kārttika; tathā-so; tathāpi-still; saṁsaranti-take birth again andagain; iha-here; narā-the people; mūḍhā-bewildered; bhavāmbudhau-in the ocean of birth and death.

"Even though every year there is a Kārttika, and even though it is easy to go to Mathurā, still the bewildered people, miss the opportunity placed before them. That is why they take birth again and again in the ocean of material life.

Text 163

kiṁ yajñaiḥ kiṁ tapobhiś ca
tīrthair anyaiś ca sevitaiḥ
kārttike mathurāyāṁ ced
arcyate rādhikā-priyaḥ

kim-what is the use?; yajñaiḥ-of yajnas; kim-what is the use?; tapobhiḥ-of uasterities; ca-and; tīrthaiḥ-pilgrimages; anyaiḥ-other; ca-and; sevitaiḥ-served; kārttike-in Kārttika; mathurāyām-in mathurā; cet-if; arcyate-worshiped; rādhikā-priyaḥ-the beloved of Rādhā.

"What is the use of yajñas, austerities, and pilgrimages to a person who has the opportunity to worship Lord Kṛṣṇa, the beloved of Rādhā, in Mathurā during the month of Kārttika?

Text 164

yāni sarvāṇi tīrthāni
nadā nadyaḥ sarāṁsi ca
kārttike nivasanty atra
māthure sarva-maṇḍale

yāni-which; sarvāṇi-all; tīrthāni-holy places; nadā-streams; nadyaḥ-rivers; sarāṁsi-lakes; ca-and; kārttike-in Kārttika; nivasanti-stay; atra-there; māthure-in Mathurā; sarva-maṇḍale-in the circle.

"During the month of Kārttika all holy streams, rivers, and lakes reside in the circle of Mathurā.

Text 165

kārttike janma-sadane
keśavasya ca ye narāḥ
sakṛt praviṣṭāḥ śrī-kṛṣṇaṁ
te yānti param avyayam

kārttike-in Kārttika; janma-sadane-in the birthplace; keśavasya-of Lord Kṛṣṇa; ca-and; ye-which; narāḥ-people; sakṛt-once; praviṣṭāḥ-entered; śrī-kṛṣṇam-Śrī Kṛṣṇa; te-they; yānti-attain; param-supreme; avyayam-eternal.

"They who once enter Lord Kṛṣṇa's birthplace in Mathurā will enter the spiritual world and meet Lord Kṛṣṇa, the eternal Supreme Personality of Godhead.

Text 166

paropahāsam uddiśya
kārttike hari-pūjayā
mathurāyāṁ labhed bhaktyā
kiṁ punaḥ śraddhayā naraḥ. iti.

paropahāsam-joking; uddiśya-in relation to; kārttike-in Kārttika; hari-pūjāyā-worship of Lord Kṛṣṇa; mathurāyām-in Mathurā; labhet-attain; bhaktyā-with devotion; kim-what?; punaḥ-again; śraddhayā-with faith; naraḥ-a person; iti-thus.

"A person who as a joke worships Lord Kṛṣṇa in Mathurā during Kārttika attains the Lord's supreme abode. What, then, can be said of they who worship the Lord with faith and devotion?"

Text 167

itthaṁ kārttika-kṛtyāni
vyaktāny eva svato 'bhavan
tatra kiñcid viśeṣena
tad-vidhir likhyate 'dhunā

ittham-thus; kārttika-kṛtyāni-the duties of Kārttika; vyaktāni-manifested; eva-indeed; svataḥ-spontaneously; abhavan-became; tatra-there; kiñcit-something; viśeṣena-specifically; tad-vidhiḥ-the way of that; likhyate-is written; adhunā-now.

Thus, in a general way I have written about the duties of Kārttika. Now I will write specifically how these duties should be performed.

Text 168

atha kārttika-kṛtya-vidhiḥ

tatropakrama-kālaḥ

śrī-kṛṣṇa-satyā-samvādīya-kārttika-māhātmye

aśvinasya tu māsasya
yā śuklaikādaśī bhavet
kārttikasya vratānīha
tasyāṁ kuryād atandritaḥ

-time; śrī-kṛṣṇa-of Lord Kṛṣṇa; satyā-and Satyabhāmā; samvādīya-in a conversation; kārttika-māhātmye-in the glories of Kārttika; aśvinasya-of asvina; tu-indeed; māsasya-the month; yā-which; śuklaikādaśī-śukla-ekādaśī; bhavet-is; kārttikasya-of Kārttika; vratāni-vows; iha-here; tasyām-in that; kuryāt-should do; atandritaḥ-diligently.

How the Duties of Kārttika Should Be Performed

When Kārttika Begins

In the Kārttika-māhātmya, Lord Kṛṣṇa tells Satyabhāmā:

"One should diligently follow the vow of Kārttika, which begins on the śukla-ekādaśī of the month of Aśvina.

Text 169

nityaṁ jāgaraṇāyāntye
yāme rātreḥ samutthitaḥ
śucir bhūtvā prabodhyātha
stotrair nīrājayet prabhum

nityam-regularly; jāgaraṇāya-for waking; āntye-in the last; yāme-portion; rātreḥ-of the night; samutthitaḥ-risen; śuciḥ-pure; bhūtvā-becoming; prabodhya-waking; atha-then; stotraiḥ-with prayers; nīrājayet-should offer arati; prabhum-to the Supreme Personality of Godhead.

"In this vow one should rise at the end of night, waken the Deity with prayers, and then offer ārati.

Text 170

niśamya vaiṣṇavān dharmān
vaiṣṇavaiḥ saha harṣitaḥ
kṛtvā gītādikaṁ prātar
devaṁ nīrājayet prabhum

niśamya-hearing; vaiṣṇavān-of Lord Viṣṇu; dharmān-the religion; vaiṣṇavaiḥ-the Vaiṣṇavas; saha-with; harṣitaḥ-happy; kṛtvā-doing; gītādikam-beginning with songs; prātaḥ-early in the morning; devam-the Supreme Personality of Godhead; nīrājayet-should offer arati; prabhum-to the Supreme Personality of Godhead.

"In the company of the Vaiṣṇavas in the morning one should happily hear about the religion of devotional service to Lord Viṣṇu, sing songs glorifying Lord Viṣṇu, and offer ārati to Lord Viṣṇu.

Text 171

nady-ādau ca tato gatvā-
camya saṅkalpam ācaret
prabhuṁ prārthyātha tasmai ca
dadyād arghyaṁ yathā-vidhi

nady-ādau-beginning with rivers; ca-and; tataḥ-then; gatvā-going; ācamya-sipping; saṅkalpam-desire; ācaret-should do; prabhum-to the Lord; prārthya-praying; atha-then; tasmai-to Him; ca-and; dadyāt-should offer; arghyam-arghya; yathā-vidhi-according to the rules.

"Then one should go to a river or other source of water, perform ācamana, recite the saṅkalpa mantra, recite the prārthanā mantra, and then properly offer arghya to the Lord.

Text 172

tatra saṅkalpa-mantraḥ

kārttike 'haṁ kariṣyāmi
prātaḥ snānaṁ janārdana
prīty-arthaṁ tava deveśa
dāmodara mayā saha

tatra-there; saṅkalpa-mantraḥ-the saṅkalpa-mantra; kārttike-in Kārttika; aham-I; kariṣyāmi-will do; prātaḥ-in the morning; snānam-bath; janārdana-O Lord Kṛṣṇa; prīty-artham-for the satisfaction; tava-of You; deveśa-O master of the demigods; dāmodara-O Dāmodara; mayā-the goddess of fortune; saha-with.

The Saṅkalpa mantra

"O Lord Dāmodara, O Lord who rescues the devotees from sufferings, O master of the demigods, to please You and Goddess Rādhā, I shall bathe every morning during the month of Kārttika."

Text 173

atha prārthanā-mantraḥ

tava dhyānena deveśa
jale 'smin snātum udyataḥ
tvat-prasādāc ce me pāpaṁ
dāmodara vinaśyatu

atha-then; prārthanā-mantraḥ-the prarthana mantra; tava-of You; dhyānena-by meditation; deveśa-O master of the demigods; jale-in water; asmin-in this; snātum-to bathe; udyataḥ-about; tvat-prasādāt-by Your mercy; ca-and; me-of me; pāpam-the sin; dāmodara-O Lord Dāmodara; vinaśyatu.-will be destroyed.

The Prārthanā mantra

"O master of the demigods, rapt in meditation on You, I am about to take my bath. O Lord Dāmodara, by Your grace may all my sins be destroyed."

Text 174

atha arghya-mantraḥ

vratinaḥ kārttike māsi

snātasya vidhivan mama
dāmodara gṛhāṇārghyaṁ
danujendra-nisūdana

atha-now; arghya-mantraḥ-arghya mantra; vratinaḥ-following the vow; kārttike-in Kārttika; māsi-month; snātasya-bathing; vidhivat-properly; mama-of me; dāmodara-O Lord Dāmodara; gṛhāṇa-please accept; ārghyam-arghya; danujendra-nisūdana-O killer of the great demons.

The Arghya mantra

"O Lord Dāmodara, O killer of the kings of the demons, please accept this arghya that I, who have bathed and who follow this vow, properly offer to You.

Text 175

nitye naimittike kṛtsne
kārttike pāpa-śoṣaṇe
gṛhāṇārghyaṁ mayā dattaṁ
rādhayā sahito hare

nitye-regular; naimittike-occasional; kṛtsne-all; kārttike-in Kārttika; pāpa-śoṣaṇe-drying up sins; gṛhāṇa-please accept; arghyam-arghya; mayā-by me; dattam-offered; rādhayā-Rādhā; sahitaḥ-with; hare-O Kṛṣṇa.

"O Lord Kṛṣṇa accompanied by Goddess Rādhā, please accept this arghya I offer to You. May the regular and occasional duties I perform during this month of Kārttika dry up all my sins."

Text 176

tilair ālipya dehaṁ svaṁ
nāmoccāraṇa-pūrvakam
snātvā sa-vidhinā sandhyāṁ
upāsya gṛham āvrajet

tilaiḥ-with oil; ālipya-anointing; deham-body; svam-own; nāmoccāraṇa-pūrvakam-calling out the holy name; snātvā-bathing; sa-vidhinā-properly; sandhyām-gayatri; upāsya-worshiping; gṛham-home; āvrajet-should go.

Then one should anoint his body with oil, chant the Lord's holy names, bathe, properly chant the gāyatrī mantra, and then return home.

Text 177

upalipyātha devāgre
nirmāya svastikaṁ prabhum
tulasī-mālatī-padmā-
gastya-puṣpādinārcayet

upalipya-anointing; atha-then; deva-of the Lord; agre-in the presence; nirmāya-doing; svastikam-svastika; prabhum-the Lord; tulasī-with Tulasī; mālatī-padmā-gastya-puṣpādinā-with mālatī, lotus, agastya, and others; puṣpa-flowers; ādinā-beginning; arcayet-should worship.

Then, after anointing and making a svastika, one should worship the Deity with Tulasī and with mālatī, lotus, agastya, and other flowers.

Text 178

nityaṁ vaiṣṇava-saṅgatyā
seveta bhagavat-kathām
sarpiṣāhar-niśāṁ dīpaṁ
tila-tailena cārcayet

nityam-regularly; vaiṣṇava-saṅgatyā-in the company of the Vaiṣṇavas; seveta-one should serve; bhagavat-kathām-the message of the Supreme Personality of Godhead; sarpiṣā-with ghee; ahar-niśām-day and night; dīpam-lamp; tila-tailena-with sesame oil; ca-and; arcayet-should worship.

In the company of the Vaiṣṇavas one should regularly serve the words glorifying the Supreme Personality of Godhead. Day and night a lamp of ghee or sesame oil should be used to worship the Lord.

Text 179

viśeṣataś ca naivedyāny
arpayed arcayet tathā
praṇamaṁś ca yathā-śaktyā
eka-bhaktādika-vratam

viśeṣataḥ-specifically; ca-and; naivedyāni-offerings of food; arpayet-should place; arcayet-should worship; tathā-then; praṇaman-bowing down; ca-and; yathā-śaktyā-as far as one is able; eka-bhaktādika-vratam-with a vow of being devoted to the Supreme Personality of Godhead alone.

One should place offerings of food before the Lord, worship the Lord, and bow down before Him. In this way as far as one is able one should follow this vow of being devoted to the Lord alone.

Text 180

tathā ca pādme tatraiva

prātar utthāya śaucādi
kṛtvā gatvā jalāśaye
kṛtvā ca vidhivat snānaṁ
tato dāmodarārcanam

tathā-so; ca-and; pādme-in the Padma Purāṇa; tatra-there; eva-indeed; prātaḥ-in the m,orning; utthāya-rising; śauca-cleanliness; ādi-beginning with; kṛtvā-doing; gatvā-going; jalāśaye-in a body of water; kṛtvā-doing; ca-and; vidhivat-according to the rules; snānam-bath; tataḥ-then; dāmodarārcanam-the worship of Lord Dāmodara.

In the Padma Purāṇa it is said:

"Early in the morning one should rise, go to a body of water, properly bathe, and then worship Lord Dāmodara.

Text 181

kiṁ ca

maunena bhojanaṁ kāryaṁ
kārttike vrata-dhāriṇā
ghṛtena dīpa-dānaṁ syāt
tila-tailena vā punaḥ

kiṁ ca-furthermore; maunena-in silence; bhojanam-eating; kāryam-should be done; kārttike-in Kārttika; vrata-dhāriṇā-following the vow; ghṛtena-with ghee; dīpa-dānam-offering a lamp; syāt-should be; tila-sesamum; tailena-with oil; vā-or; punaḥ-again.

It is further said:

"One who follows the Kārttika vow should take his meals in silence. He should offer a lamp of ghee or sesame oil.

Text 182

dinaṁ ca kṛṣṇa-kathayā
vaiṣṇavānāṁ ca saṅgamaiḥ
nīyatāṁ kārttike māsi
saṅkalpa-vrata-pālanam

dinam-the day; ca-and; kṛṣṇa-kathayā-with talks of Lord Kṛṣṇa; vaiṣṇavānām-of the Vaiṣṇavas; ca-and; saṅgamaiḥ-with association; nīyatām-should be passed; kārttike māsi-in Kārttika month; saṅkalpa-vrata-pālanam-to keep the vow he made with the saṅkalpa mantra.

"To keep the vow he made with the saṅkalpa mantra he should pass his days talking of Lord Kṛṣṇa in the company of the devotees.

Texts 183 and 184

āśvine śukla-pakṣasya
prārambhe hari-vāsare
athavā paurṇamāsītaḥ
saṅkrantau vā tulāgame

dīpa-dānam akhaṇḍaṁ ca
dadyād vai viṣṇu-sannidhau
devālaye tulasyāṁ vā
ākāśe vā tad uttamam

āśvine-of Asvina; śukla-pakṣasya-on the bright fortnight; prārambhe-beginning; hari-vāsare-on ekādaśī; athavā-or; paurṇamāsītaḥ-from the full moon; saṅkrantau-on sankranti; vā-or; tulāgame-on Tulagama; dīpa-lamp; dānam-offering; akhaṇḍam-unbroken; ca-and; dadyāt-should offer; vai-indeed; viṣṇu-sannidhau-to Lord Viṣṇu; devālaye-in the temple; tulasyām-to Tulasī; vā-or; ākāśe-to the sky; vā-or; tat-that; uttamam-then.

"Beginning in the month of Aśvina, either on the śukla-ekādaśī, or on the full moon day, or on the tula-saṅkranti day, he should offer a lamp to Lord Viṣṇu in the temple, or he should offer the lamp to Tulasī-devī, or to the sky."

Text 185

kiṁ ca

rajataṁ kanakaṁ dīpān
maṇi-muktāphalādikam
dāmodarasya prīty-arthaṁ
pradadyāt kārttike naraḥ

kiṁ ca-furthermore; rajatam-silver; kanakam-gold; dīpān-lamps; maṇi-jewels; muktāphala-pearls; ādikam-beginning; dāmodarasya-of Lord Dāmodara; prīty-artham-for the pleasure; pradadyāt-should give; kārttike-in Kārttika; naraḥ-a person.

It is further said:

"During the month of Kārttika a person should offer silver, gold, lamps, jewels, pearls, and other valuables to please Lord Dāmodara."

Text 186

skānde ca śrī-rukmāṅgada-mohinī-samvāde

na gṛhe kārttike kuryād
    viśeṣena tu kārttikam
tīrthe tu kārttikīṁ kuryāt
    sarva-yatnena bhāvini. iti.

skānde ca śrī-rukmāṅgada-mohinī-samvāde-in the Skanda Purāṇa, in a conversation of Śrī Mohinī and Śrī Rukmāṅgada; na-not; gṛhe-in the home; kārttike-during Kārttika; kuryāt-should do; viśeṣena-specifically; tu-indeed; kārttikam-Kārttika; tīrthe-in a holy place; tu-indeed; kārttikīm-the vow of Kārttika; kuryāt-should do; sarva-all; yatnena-with endeavor; bhāvini-O goddess; iti-thus.

In the Skanda Purāṇa, Śrī Rukmāṅgada tells Śrī Mohinī:
"O goddess, one should not follow the Kārttika vow at home. One should go to a holy place and follow it there very carefully."

Text 187

atha kārttike varjyāni

tatraiva brahma-nārada-samvāde

kārttike tu viśeṣena
    rāja-māṣāṁś ca bhakṣayan
niṣpāvān muni-śārdūla
    yāvad āhūta-nārakī

atha-now; kārttike-in Kārttika; varjyāni-waht should be avoided; tatra-there; eva-indeed; brahma-nārada-samvāde-in a conversation of Brahmā and Nārada; kārttike-in Kārttika; tu-indeed; viśeṣena-specifically; rāja-māṣān-rajamasa beans; ca-and; bhakṣayan-should eat; niṣpāvān-kidney beans; muni-of sages; śārdūla-O tiger; yāvat-as; āhūta-called; nārakī-a resident of hell.

What Should Be Avoided During the Month of Kārttika

In the Skanda Purāṇa, in a conversation of Brahmā and Nārada, it is said:

"O tiger of sages, a person who during the month of Kārttika eats rājamāṣa beans or kidney beans becomes a resident of hell.

Text 188

kaliṅgāni paṭolāni
    vṛntakaṁ sandhitāni ca
na tyajet kārttike māsi
    yāvad āhūta-nārakī

kaliṅgāni-kaliṅga; paṭolāni-paṭola; vṛntakam-eggplant; sandhitāni-pickles; ca-and; na-not; tyajet-abandons; kārttike māsi-in Kārttika month; yāvat-as; āhūta-nārakī-is called a resident of hell.

"A person who during the month of Kārttika does not avoid eating kaliṅga, paṭola, eggplant, and pickles becomes a resident of hell.

Text 189

kārttike māsi dharmātmā

matsyaṁ māṁsaṁ na bhakṣayet
tatraiva yatnatas tyājyaṁ
śāśakaṁ śaukaraṁ tathā

kārttike-in Kārttika; māsi-month; dharmātmā-a religious person; matsyam-fish; māṁsam-meat; na-not; bhakṣayet-eats; tatra-there; eva-indeed; yatnataḥ-carefully; tyājyam-ot be avoided; śāśakam-rabbit; śaukaram-pork; tathā-so.

"During the month of Kārttika a religious person will carefully avoid eating fish, rabbit, pork, or any kind of flesh."

Text 190

kiṁ ca

parānnaṁ para-śayyāṁ ca
para-dāraṁ parāṅganām
sarvadā varjayet prājño
viśeṣena tu kārttike

kiṁ ca-furthermore; parānnam-sumptuous food; para-śayyām-comfortable bed; ca-and; para-dāram-another's wife; parāṅganām-prostitute; sarvadā-always; varjayet-should avoid; prājñaḥ-intelligent; viśeṣena-specifically; tu-indeed; kārttike-in Kārttika.

It is further said:

"During the month of Kārttika an intelligent person should stay away from sumptuous food, comfortable bed, prostitutes, and other's wives.

Text 191

tailābhyaṅgaṁ tathā śayyāṁ
parānnaṁ kaṁsya-bhojanam
kārttike varjayed yas tu
paripūrṇa-vratī bhavet

taila-oil; abhyaṅgam-anointing; tathā-so; śayyām-bed; parānnam-suptuous food; kaṁsya-bhojanam-eating from a bell-metal plate; kārttike-in Kārttika; varjayet-should avoid; yaḥ-who; tu-indeed; paripūrṇa-vratī-completely following the vow; bhavet-should be.

"A person who properly follows the Kārttika vow should avoid being anointed with oil, eating sumptuous food, sleeping in a comfortable bed, and eating from a bell-metal plate.

Text 192

samprāpte kārttike dṛṣṭvā
parānnaṁ yas tu varjayet
dine dine tu kṛcchrasya
phalaṁ prāpnoti mānavaḥ

samprāpte-attained; kārttike-Kārttika; dṛṣṭvā-seeing; parānnam-sumtuous food; yaḥ-who; tu-indeed; varjayet-avoids; dine-day; dine-after day; tu-indeed; kṛcchrasya-of severe austerities; phalam-the result; prāpnoti-attains; mānavaḥ-a person.

"A person who avoids sumptuous food during the month of Kārttika attains every day the benefit of having performed severe austerities."

Text 193

tatraiva śrī-rukmāṅgada-mohinī-samvāde

kārttike varjayet tailaṁ
    kārttike varjayen madhu
kārttike varjayet kaṁsyaṁ
    kārttike śukla-sandhitaṁ

tatra-there; eva-indeed; śrī-rukmāṅgada-mohinī-samvāde-in a conversation of Śrī Rukmāṅgada and Śrī Mohinī; kārttike-in Kārttika; varjayet-should avoid; tailam-oil; kārttike-in Kārttika; varjayen-should avoid; madhu-wine; kārttike-in Kārttika; varjayet-should avoid; kaṁsyam-bell-metal; kārttike-in Kārttika; śukla-sandhitam-stale and sour.

Śrī Rukmāṅgada tells Śrī Mohinī:

"During Kārttika one should avoid oil. During Kārttika one should avoid wine. During Kārttika one should avoid bell-metal. During Kārttika one should avoid food that is not fresh.

Text 194

na matsyaṁ bhakṣayen māṁsaṁ
    na kaurmaṁ nānyad eva hi
cāṇḍālaḥ sa bhavet su-bhru
    kārttike maṁsa-bhakṣaṇāt

na-not; matsyam-fish; bhakṣayen-should eat; māṁsam-meat; na-not; kaurmam-turtle; na-not; anyat-another; eva-indeed; hi-indeed; cāṇḍālaḥ-an outcaste; sa-he; bhavet-becomes; su-bhru-O girl with the beautiful eyebrows; kārttike-in Kārttika; maṁsa-bhakṣaṇāt-by eating flesh.

"O girl with the beautiful eyebrows, one should not eat fish, turtle, or any other kind of flesh. By eating meat during the month of Kārttika one becomes an outcaste.

Text 195

atha śrī-rādhā-dāmodara-pūjā-vidhiḥ

pādme tatraiva

tataḥ priyatamā viṣṇo
    rādhikā gopikāsu ca
kārttike pūjanīyā ca
    śrī-dāmodara-sannidhau

atha-now; śrī-rādhā-dāmodara-pūjā-vidhiḥ-the Way to Worship Śrī Śrī Rādhā-Dāmodara; pādme-in the Padma Purāṇa; tatra-there; eva-indeed; tataḥ-from that; priyatamā-most dear; viṣṇaḥ-of Lord Viṣṇu; rādhikā-Rādhā; gopikāsu-among the gopīs; ca-and; kārttike-in Kārttika; pūjanīyā-to be worshiped; ca-and; śrī-dāmodara-sannidhau-near Lord Dāmodara.

The Way to Worship Śrī Śrī Rādhā-Dāmodara

In the Padma Purāṇa it is said:

"Because She is the gopī most dear to Lord Viṣṇu, Śrī Rādhā should be worshiped along with Lord Dāmodara during the month of Kārttika.

Text 196

dvijaṁ dāmodaraṁ kṛtvā
tat-patnīṁ rādhikāṁ tathā
kārttike pūjanīyau tau
vaso-'laṅkāra-bhojanaiḥ

dvijam-a brāhmaṇa; dāmodaram-Lord Dāmodara; kṛtvā-making; tat-patnīm-His wife; rādhikām-Rādhā; tathā-so; kārttike-in Kārttika; pūjanīyau-to be worshiped; tau-Them both; vasaḥ-with garments; alaṅkāra-ornaments; bhojanaiḥand food.

"Dressing Lord Dāmodara as a brāhmaṇa and Śrī Rādhā as His wife, one should worship them with nice garments, ornaments, and foods during the month of Kārttika.

Text 197

rādhikā-pratimāṁ vipraḥ
pūjayet kārttike tu yaḥ
tasya tuṣyati tat-prītyai
śrīmān dāmodaro hariḥ. iti.

rādhikā-of Śrī Rādhā; pratimām-the Deity; vipraḥ-a brāhmaṇa; pūjayet-should worship; kārttike-in Kārttika; tu-indeed; yaḥ-who; tasya-of him; tuṣyati-is pleased; tat-prītyai-for His satisfaction; śrīmān-glorious; dāmodaraḥ-Lord Dāmodara; hariḥ.-the Supreme Personality of Godhead; iti-thus.

"O brāhmaṇas, during the month of Kārttika one should worship the Deity of Śrī Rādhā. To please Śrī Rādhā, Lord Dāmodara, the Supreme Personality of Godhead, will be pleased with that worshiper."

Text 198

dāmodarāṣṭakaṁ nāma
stotraṁ dāmodarārcanam
nityaṁ dāmodarākarṣi
paṭhet satyavratoditam

dāmodarāṣṭakam-Dāmodarāṣṭaka; nāma-named; stotram-prayer; dāmodarārcanam-worship of Lord Dāmodara; nityam-always; dāmodarākarṣi-attarctive to Lord Dāmodara; paṭhet-should recite; satyavrata-by King Satyavrata; uditam-spoken.

One should regularly recite the prayer called Dāmodarāṣṭaka, which was spoken by Satyavrata, which attracts Lord Dāmodara, and which describes the worship of Lord Dāmodara.

Text 199

atha śrī-dāmodarāṣṭakam

namāmīśvaraṁ sac-cid-ānanda-rūpaṁ
lasat-kuṇḍalaṁ gokule bhrājamānam
yaśodā-bhiyolūkhalād dhāvamānaṁ
parāmṛṣṭam atyantato drutya gopyā

atha-now; śrī-dāmodarāṣṭakam-śrī-dāmodarāṣṭaka; namāmi-I offer my respectful obeisances; īśvaram-to the Supreme Personality of Godhead; sac-cid-ānanda-rūpam-whose form is eternal and full of knowledge and bliss; lasat-kuṇḍalam-with glistening earrings; gokule-in Gokula; bhrājamānam-splendidly manifested; yaśodā-by Yaśodā; bhiyā-with fear; ulūkhalāt-from the wooden mortar; dhāvamānam-fleeing; para-greatly; āmṛṣṭam-caught; atyantataḥ-greatly; drutya-quickly; gopyā-by the gopī.

Śrī Dāmodarāṣṭaka

"I offer my humble obeisances to the Supreme Controller, who possesses an eternal form of blissful knowledge, whose

earrings glisten, who manifested Himself in Gokula, who ran from the wooden mortar in fear of Mother Yaśodā but was ultimately caught, . . .

Commentary by Śrīla Sanātana Gosvāmī

Offering my respectful obeisances to Śrī Śrī Rādhā-Dāmodara, I will now comment on the Dāmodarāṣṭaka. In the beginning of this prayer the author offers his respectful obeisances as with devotion he describes the great treasure that is the form of the Supreme Personality of Godhead, which was manifested in Gokula, and which is glorious with the most excellent handsomeness, pastimes, virtues, and other qualities.

What is the Supreme Personality of Godhead like? He is "īśvara", which means "all-powerful", "the master of the universes", or "my master". His form is eternal and full of knowledge and bliss. He is handsome and attractive.

The gopīs describe His handsomeness in these words (Śrīmad-Bhāgavatam 10.29.40):

trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran

"O Kṛṣṇa, even the cows, birds, trees, and deer become stunned in ecstasy when they gaze at Your form, the most handsome in all the three worlds."

Śrīmad-Bhāgavatam (3.2.12) again explains:

vismāpanaṁ svasya ca saubhagarddheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣānāṅgam

"The Lord appeared in this mortal world by His internal potency, yogamāyā. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Hismelf as the Lord of Vaikuṇṭha. Thus His (Śrī Kṛṣṇa's) transcendental body is the ornament of all ornaments."*

Lord Kṛṣṇa's alkl-attractuve form was splendidly manifest in Gokyla, where many cows, gopas, and gopīs lived. Śrīmad-Bhāgavatam (10.32.14) explains:

cakāsa gopī-pariṣad-gato 'rcitas
trailokya-lakṣmy-eka-padaṁ vapur dadhat

"Worshiped by the gopīs, Lord Kṛṣṇa's transcendental form, the only home of all glory and handsomeness in the three worlds, was splendidly manifest."

The specific pastime described in this verse of Dāmodarāṣṭaka, where Lord Kṛṣṇa broke the yogurt pot and fled in fear of Mother Yaśodā, is described these words of Śrīmad-Bhāgavatam (10.9.8-9):

ulūkhalaṅghrer upari vyavasthitaṁ
markāya kāmaṁ dadataṁ śici sthitam
haiyaṅgavaṁ caurya-viśaṅkitekṣaṇaṁ
nirīkṣya paścāt sutam āgamac chanaiḥ

"Kṛṣṇa, at that time, was sitting on an upside-down wooden mortar for grinding spices and was distributing milk preparations, such as yogurt and butter, to the monkeys as he liked. Because of having stolen He was looking all around with great anxiety, suspecting that He might be chastised by His mother. Mother Yaśodā, upon seeing HIm, very cautiously approached Him from behind.*

tām ātta-yaṣṭiṁ prasamīkṣya sa-tvaras
tato 'varuhyāpasāra bhītavat
gopy anvadhāvan na yam āpa yogināṁ

kṣamaṁ praveṣṭuṁ tapaseritaṁ manaḥ

"When Lord Kṛṣṇa saw His mother, stick in hand, He very quickly got down from the top of the mortar and began to flee as if very much afraid. Although yogīs try to capture Him as Paramātmā by meditation, desiring to enter into the effulgence of the Lord with great austerities and penances, they fail to reach Him. But Mother Yaśodā, thinking that same Supreme Personality of Godhead, Kṛṣṇa, to be her son, began following Kṛṣṇa to catch Him."*

Then Mother Yaśodā chased Lord Kṛṣṇa and caught Him from behind. Śrīmad-Bhāgavatam (10.9.10) explains:

avañcamānā jananī bṛhac-calac-
chroṇi-bharākrānta-gatiḥ su-madhyamā
javena visraṁsita-keśa-bandhana-
cyuta-prasūnānugatiḥ parāmṛśat

"While following Kṛṣṇa, Mother Yaśodā, her thin waist overburdened by her heavy breasts, naturally had to reduce her speed. Because of following Kṛṣṇa very swiftly, her hair became loose, and the flowers in her hair were falling after her. Yet she did not fail to capture her son Kṛṣṇa."*

Text 200

rudantaṁ muhur netra-yugmaṁ mṛjantaṁ
karāmbhoja-yugmena sātāṅka-netram
muhuḥ śvāsa-kampa-trirekhāṅka-kaṇṭha-
sthita-graiva-dāmodaraṁ bhakti-baddham

rudantaṁcrying; muhuḥ-again and again; netra-yugmam-two eyes; mṛjantam-rubbing; karāmbhoja-yugmena-with two lotus hands; sa-with; ātāṅka-fear; netram-eyes; muhuḥ-again and again; śvāsa-breathing; kampa-trembling; tri-three; rekhā-lines; aṅka-marked; kaṇṭha-neck; sthita-situated; graiva-necklaces; dāmodaram-Lord Kṛṣṇa; bhakti-with devotion; baddham-bound.

. . . who cried and rubbed His frightened eyes again and again with His two lotus hands, whose necklace on His three-lined neck trembled as He breathed again and again, whose waist was surrounded by a rope, and who was finally bound by love.

Commentary by Śrīla Sanātana Gosvāmī

This pastime is described in the following words (Śrīmad-Bhāgavatam (10.9.11):

kṛtāgasaṁ taṁ prarudantam akṣiṇī
kaṣantam añjan-maṣini sva-pāṇinā
udvīkṣamānaṁ bhaya-vihvalekṣaṇaṁ
haste gṛhītva bhiṣayanty avāgurat

"When caught by Mother Yaśodā, Kṛṣṇa became more and more afraid and admitted to being an offender. As she looked upon Him, she saw that He was crying, His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands, He smeared the ointment all over His face. Mother Yaśodā, catching her beautiful son by the hand, mildly began to chastise Him."*

Mother Yaśodā then bound Him with a rope. Śrīmad-Bhāgavatam (10.9.14) explains:

gopikolūlukhe dāmnā
babandha prākṛtaṁ yathā

"Mother Yaśodā, considering Kṛṣṇa her own ordinary child, bound Him to the wooden mortar with a rope."*

Śrīmad-Bhāgavatam (10.9.18-21) continues:

sva-mātuḥ svinna-gātraya
visrasta-kabara-srajaḥ
dṛṣṭvā pariśramaṁ kṛṣṇaḥ
kṛpayāsīt sva-bandhane

"Because of Mother Yaśodā's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound.*

evam sandarśitā hy aṅga
hariṇā bhṛtya-vaśyatā
sva-vaśenāpi kṛṣṇena
yasyedaṁ seśvaraṁ vaśe

"O Mahārāja Parīkṣit, this entire universe, with its great exalted demigods like Lord Śiva, Lord Brahmā, and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime.*

nemaṁ viriñco na bhavo
na śrīr apy aṅga-saṁśrayā
prasādaṁ lebhire gopī
yat tat prāpa vimuktidāt

"Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by Mother Yaśodā.*

nāyaṁ sukhāpo bhagavān
dehināṁ gopikā-sutaḥ
jñāninām cātma-bhūtānāṁ
yathā bhaktimatām iha

"The Supreme Personality of Godhead, Kṛṣṇa, the son of Mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self."*

Text 201

itīdṛk-sva-līlābhir ānanda-kuṇḍe
sva-ghoṣaṁ nimajjantam ākhyāpayantam
tadīyeśita-jñeṣu bhaktair jitatvaṁ
punaḥ prematas taṁ śatāvṛtti vande

itīdṛk-like this; sva-own; līlābhiḥ-with pastimes; ānanda-of bliss; kuṇḍe-in a lake; sva-own; ghoṣam-cowherd village; nimajjantam-plunging; ākhyāpayantam-declaring; tadīya-own; īśita-supremacy; jñeṣu-among they who know; bhaktaiḥ-by the devotees; jitatvam-the state of being defeated; punaḥ-again and again; premataḥ-out of love; tam-to Him; śata-a hundred; āvṛtti-repetitions; vande-I offer my respectful obeisances.

"A hundred times I bow down before Lord Kṛṣṇa, who with pastimes like these plunges His own cowherd village of Vraja in pools of ecstasy, and who declares to they who know Him only as the supreme master and controller: I am

conquered by My loving devotees.

Commentary by Śrīla Sanātana Gosvāmī

That Lord Kṛṣṇa is controlled by the love of His devotees is described in the following words of Śrīmad-Bhāgavatam (10.11.7-8):

gopībhiḥ stobhito 'nṛtyad
bhagavān bālavat kvacit
udgāyati kvacin mugdhas
tad-vaśo dāru-yantravat

"The gopīs would say: `If You dance, my dear Kṛṣṇa, then I shall give You half a sweetmeat.' By saying these words or by clapping their hands, all the gopīs encouraged Kṛṣṇa in different ways. At such times, although He was the supremely powerful Personality of Godhead, he would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes he would sing very loudly, at their bidding. In this way Kṛṣṇa came completely under the control of the gopīs.*

bibharti kvacid ajñāptaḥ
pīṭhakonmāna-pādukam
bahu-kṣepaṁ ca kurute
svānāṁ ca prītim āvahan

"Sometimes Mother Yaśodā and her gopī friends would tell Kṛṣṇa, `Bring this article' or `Bring that article.' Sometimes they would order Him to bring a wooden plank, wooden shoes, or a wooden measuring pot, and Kṛṣṇa, when thus ordered by the mothers, would try to bring them. Sometimes, however, as if unable to raise these things, He would touch them and stand there. Just to invite the pleasure of his relatives, He would strike His body with His arms to show that He had sufficient strength."*

Śrīmad-Bhāgavatam (10.11.9) again says:

darśayaṁs tad-vidāṁ loka
ātmano bhṛtya-vaśyatām

"To pure devotees throughout the world who could understand His activities, the Supreme Personality of Godhead, Kṛṣṇa, exhibited how much He can be subdued by His devotees, His servants."*

Text 202

varaṁ deva mokṣaṁ na mokṣāvadhiṁ vā
na cānyaṁ vṛṇe 'haṁ vareśād apīha
idaṁ te vapur nātha gopāla-bālaṁ
sadā me manasy āvirāstāṁ kim anyaiḥ

varam-benediction; deva-O Lord; mokṣam-liberation; na-not; mokṣa-liberation; āvadhim-highest limit; vā-or; na-not; ca-and; anyam-another thing; vṛṇe-choose; aham-I; vara-of benedictions; īśāt-from the master; api-even; iha-here; idam-this; te-of You; vapuḥ-the form; nātha-O master; gopāla-bālam-a cowherd boy; sadā-always; me-of me; manasi-in the mind; āvirāstām-may be manifested; kim-what is the use?; anyaiḥ-of other things.

"O Lord, I do not ask for liberation, something better than liberation, or any other thing. O Lord, all I ask from You, the master of all blessings, is that Your form as a cowherd boy always be manifest in my heart. What need have I for any other blessing?

Commentary by Śrīla Sanātana Gosvāmī

The thing better that liberation here is residence in Vaikuṇṭhaloka. Better than impersonal liberation is residence in Vaikuṇṭhaloka, and better than residence in Vaikuṇṭhaloka is pure devotional service, which begins with hearing the glories of Lord Kṛṣṇa. That pure devotional service is better than residence in Vaikuṇṭhaloka is described in the following words (Śrīmad-Bhāgavatam 3.15.49):

"O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful by speaking of Your activities just as tulasī leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities."*

Text 203

idaṁ te mukhāmbhojam atyanta-nīlair
vṛtaṁ kuntalaiḥ sṅgdha-raktaiś ca gopyā
muhuś cumbitaṁ bimba-raktādharaṁ me
manasy āvirāstām alaṁ lakṣa-lābhaiḥ

idam-this; te-of You; mukha-face; ambhojam-lotus; atyanta-nīlaiḥ-very dark; vṛtam-covered; kuntalaiḥ-with hairs; snigdha-glistening; raktaiḥ-red; ca-and; gopyā-by the gopī; muhuḥ-again and again; cumbitam-kissed; bimba-bimba fruit; rakta-red; adharam-lips; me-of me; manasi-in the heart; āvirāstām-may be manifested; alam-what is the need; lakṣa-of a hundred thousand; lābhaiḥ-attainments.

"May Your lotus face, decorated with glistening locks of hair and with bimba-fruit lips again and again kissed by the gopī Yaśodā, always be manifest in my heart. What need have I for a hundred thousand other blessings?

Commentary by Śrīla Sanātana Gosvāmī

Lord Kṛṣṇa's face is like a blossoming lotus flower. It is blissful and the sight of it removes all sufferings.

Text 204

namo deva dāmodarānanta viṣṇo
prasīda prabho duḥkha-jalābdhi-magnam
kṛpā-dṛṣṭi-vṛṣṭyāti-dīnaṁ batānu-
gṛhāṇeśa mām ajñam edhy akṣi-dṛśyaḥ

namaḥ-obeisances; deva-O Lord; dāmodara-O Dāmodara; ananta-unlimited; viṣṇaḥ-O Viṣṇu; prasīda-please be merciful; prabhaḥ-O master; duḥkha-of torments; jalābdhi-in an ocean; magnam-drowning; kṛpā-of mercy; dṛṣṭi-glance; vṛṣṭyā-with a shower; ati-very; dīnam-poor; bata-indeed; anugṛhāṇa-please be kind; īśa-O Lord; mām-to me; ajñam-foolish; edhi-please come; akṣi-by the eyes; dṛśyaḥ-visible.

"O unlimited, all-pervading Lord whose belly was bound by a rope, I bow down before You. O master, please be kind to me, who am now drowning in an ocean of sufferings. Please shower Your glance of mercy on me, who am very poor, wretched, and foolish. O master, please come before my eyes.

Commentary by Śrīla Sanātana Gosvāmī

Here the author says that he is so distressed that he is on the verge of death. He is like a living corpse. He says: “Please be kind to me! Please rescue me! Please restore my life!"

Here the word "prabho" (O master) means "O master of great, inconceivable, limitless, wonderful potencies!" This shows that the Lord's potencies cannot be understood by the material senses. The word "īśa" (O master) means “O supremely independent one!" This shows that the Lord can do as He likes, and therefore He can bestow His mercy even

on a person who is not really worthy to receive it. The word “viṣṇo" means "O all-pervading one!" or it also means "O Lord who stays in Vṛndāvana!"

Text 205

kuverātmajau baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-bhājau kṛtau ca
tathā prema-bhaktiṁ svakāṁ me prayaccha
na mokṣe graho me 'sti dāmodareha

kuverātmajau-the two sons of Kuvera; baddha-bound; mūrtyā-by the form; eva-indeed; yadvat-as; tvayā-by You; mocitau-freed; bhakti-bhājau-devotees; kṛtau-made; ca-and; tathā-so; prema-bhaktim-love and devotion; svakām-own; me-to me; prayaccha-please give; na-not; mokṣe-in liberation; grahaḥ-acceptance; me-of me; asti-is; dāmodara-O Lord Dāmodara; iha-here.

"Even though You were tied up, You still freed Kuvera's two sons and made them devoted to You. Please give to me love and devotion as You gave it to them. O Lord Dāmodara, I will not accept impersonal liberation.

Commentary by Śrīla Sanātana Gosvāmī

Here, rejecting impersonal liberation, the author prays for pure devotional service. Even though, as part of His beautiful pastimes, the Lord Himself was tied up by the gopī Yaśodā, He was able to free the sons of Kuvera. Giving them the gift of pure devotional service, He said to them (Śrīmad-Bhāgavatam 10.10.42):

"O Nalakūvara and Maṇigrīva, now you may both return home. Since you desire to be always absorbed in My devotional service, your desire to develop love and affection for Me will be fulfilled, and now you will never fall from that platform."*

Text 206

namas te 'stu dhāmne sphurad-dīpti-dhāmne
tvadīyodarāyātha viśvasya dhāmne
namo rādhikāyai tvadīya-priyāyai
namo 'nanta-līlāya devāya tubhyam

namaḥ-obeisances; te-of You; astu-may be; dhāmne-to the rope; sphurad-dīpti-dhāmne-splendid; tvadīya-to You; udarāya-abdomen; atha-then; viśvasya-of the universe; dhāmne-the resting place; namaḥ-obeisances; rādhikāyai-to Śrī Rādhā; tvadīya-priyāyai-dear to You; namaḥ-obeisances; ananta-unlimited; līlāya-whose pastimes; devāya-to the Lord; tubhyam-to You.

nces to Your beloved, Śrī Rādhā! Obeisances to You, the Supreme Personality of Godhead, whose pastimes have no end!"

Commentary by Śrīla Sanātana Gosvāmī

Here the word "dhāmne" means "the great rope that was tied around Your belly". What was that rope like? It is described here as "the abode of splendor". That means the rope was spiritual in nature.

Next the author says, "Obeisances to Your belly!" What is the Lord's belly like? It is the resting place of the universe, where the moving and unmoving beings live. This is so because from it sprouted the lotus flower that is the home of the fourteen worlds. By tying a rope around this belly, Mother Yaśodā showed that she had the entire universe under her control. Actually no one has the power to tie up the Lord in that way, but out of love for His mother, Lord Kṛṣṇa allowed her to tie Him up.

Śrī Rādhā is the most important of all the gopīs. She is most dear to Lord Kṛṣṇa. Lord Kṛṣṇa's transcendental pastimes with Śrī Rādhā have no end. Therefore the Lord is described here as having pastimes that have no end.

Text 207

pādme tatraiva

govardhana-girau ramye
    rādhā-kuṇḍaṁ priyaṁ hareḥ
kārttike bahulāṣṭamyāṁ
    tatra snātvā hareḥ priyaḥ
naro bhakto bhaved viprās
    tad dhi tasya pratoṣaṇam

pādme-in the Padma Purāṇa; tatra-there; eva-indeed; govardhana-girau-on Govardhana Hill; ramye-beautiful; rādhā-kuṇḍam-Rādhā-kuṇḍa; priyam-dear; hareḥ-to Lord Kṛṣṇa; kārttike-in Kārttika; bahulāṣṭamyām-on Bahulastami; tatra-there; snātvā-bathing; hareḥ-to Lord Kṛṣṇa; priyaḥ-dear; naraḥ-a person; bhaktaḥ-devotee; bhavet-may be; viprāḥ-O brāhmaṇas; tat-that; hi-indeed; tasya-of Him; pratoṣaṇam-pleasing.

In the Padma Purāṇa it is said:

"O brāhmaṇas, a person who during the month of Kārttika, on the Bahulāṣṭamī, day bathes in Rādhā-kuṇḍa, which is by beautiful Govardhana Hill and which is very dear to Lord Kṛṣṇa, becomes a great devotee. He is very pleasing to Lord Kṛṣṇa.

Text 208

yathā rādhā priyā viṣṇos
    tasyāḥ kuṇḍaṁ priyaṁ tathā
sarva-gopīṣu saivaikā
    viṣṇor atyanta-vallabhā

yathā-just as; rādhā-Śrīmatī Rādhārāṇī; priyā-very dear; viṣṇoḥ-to Lord Kṛṣṇa; tasyāḥ-Her; kuṇḍam-bathing place; priyam-very dear; tathā-so also; sarva-gopīṣu-among all the gopīs; sā-She; eva-certainly; ekā-alone; viṣṇoḥ-of Lord Kṛṣṇa; atyanta-vallabhā-most dear.

"Just as Rādhā is dear to Lord Kṛṣṇa, so Her bathing place, Rādhā-kuṇḍa, is dear to Him. She alone is His most beloved of all the gopīs."*

Text 209

kiṁ ca tatraiva śrī-rādhikopākhyānānte

vṛndāvanādhipatyaṁ ca
    dattaṁ tasyāḥ pratuṣyatā
kṛṣṇenānyatra devī tu
    rādhā vṛndāvane vane

kiṁ ca-furthermore; tatra-there; eva-indeed; śrī-rādhikā-of Śrī Rādhā; upākhyāna-of the story; ante-at the end; vṛndāvana-of V.rndāvana; ādhipatyam-rule; ca-and; dattam-given; tasyāḥ-of Her; pratuṣyatā-is pleased; kṛṣṇena-by Lord Kṛṣṇa; anyatra-in another place; devī-goddess; tu-indeed; rādhā-Rādhā; vṛndāvane-in Vṛndāvana; vane-forest.

In the Padma Purāṇa, at the end of the story of Śrī Rādhā, it is said:

"Pleased with Her, Lord Kṛṣṇa made Rādhā the queen of Vṛndāvana. In other places She is Goddess Lakṣmī, but in Vṛndāvana forest She is Śrī Rādhā.

Text 210

tat-kuṇḍe kārttikāṣṭamyāṁ
    snātvā pūjyo janārdanaḥ

subodhanyāṁ yathā prītis
tathā prītis tato bhavet

tat-kuṇḍe-in her lake; kārttikāṣṭamyām-on the Janmāṣṭamī day of Kārttika; snātvā-bathing; pūjyaḥ-worshiped; janārdanaḥ-Lord Kṛṣṇa; subodhanyām-on Utthana ekādaśī; yathā-as; prītiḥ-p-leased; tathā-so; prītiḥ-pleased; tataḥ-then; bhavet-may be.

"When, on Janmāṣṭamī or Utthāna ekādaśī, a person bathes in Rādhā-kuṇḍa and then worships Lord Kṛṣṇa, Lord Kṛṣṇa becomes very pleased with him.

Text 211

atha kṛṣṇa-trayodaśī-kṛtyaṁ

pādme ca tatraiva

kārttike kṛṣṇa-pakṣe tu
trayodaśyāṁ niśā-mukhe
yama-dīpaṁ bahir dadyād
apamṛtyur vinaśyati

atha-npw; kṛṣṇa-trayodaśī-kṛtyam-duties of Kṛṣṇa-trayodaśī; pādme-in the Padma Purāṇa; ca-and; tatra-there; eva-indeed; kārttike-in Kārttika; kṛṣṇa-pakṣe-on the dark fortnight; tu-indeed; trayodaśyām-on trayopdasi; niśā-mukhe-in the beginning of the night; yama-dīpam-a lamp for Yamarāja; bahiḥ-outside; dadyāt-should place; apamṛtyuḥ-untimely death; vinaśyati-is destroyed.

Duties of Kṛṣṇa-trayodaśī

In the Padma Purāṇa it is said:

"When on the Kṛṣṇa-trayodaśī of the month of Kārttika a person places a lamp for Yamarāja outside, then the danger of his untimely death is at once destroyed.

Text 212

atha tatra mantraḥ

mṛtyunā pāśa-daṇḍābhyāṁ
kālaḥ śyāmalayā saha
trayodaśyāṁ dīpa-dānāt
sūryajaḥ priyatām

atha-now; tatra-there; mantraḥ-mantra; mṛtyunā-by death; pāśa-daṇḍābhyām-with noose and rod; kālaḥ-time; syāmalayāblack; saha-with; trayodaśyām-on trayodasi; dīpa-dānāt-by offering a lamp; sūryajaḥ-the son of the sun; priyatām-is pleased.

The Mantra For That

"With this offering of a lamp on the Kṛṣṇa-trayodaśī day, may Lord Yamarāja, who is the son of the sun-god, who is time personified, who is accompanied by Goddess Durgā, and who carries with him a noose, a rod, and death itself, be pleased with me.

Text 213

atha kṛṣṇa-caturdaśī-kṛtyaṁ

tatraiva

caturdaśyāṁ dharma-rāja-
pūjā kāryā prayatnataḥ
snānam avaśyakaṁ kāryaṁ
narair naraka-bhīrubhiḥ

atha-now; kṛṣṇa-caturdaśī-kṛtyam-the Duties of Kṛṣṇa-caturdaśī; tatra-there; eva-indeed; caturdaśyām-on caturdasi; dharma-rāja-Yamarāja; pūjā-worship; kāryā-should be done; prayatnataḥ-carefully; snānam-bath; avaśyakam-should be done; kāryam-done; naraiḥ-by people; naraka-bhīrubhiḥ-who fear hell.

The Duties of Kṛṣṇa-caturdaśī

They are described in the following words:

"They who fear going to hell must bathe and then carefully worship Yamarāja on the Kṛṣṇa-caturdaśī day.

Text 214

aruṇodayato 'nyatra
riktāyāṁ snāti yo naraḥ
tasyābdhika-bhavo dharmo
naśyaty eva na saṁśayaḥ

aruṇodayataḥ-from sunrise; anyatra-in another place; riktāyām-empty; snāti-bathes; yaḥ-who; naraḥ-aperson; tasya-of him; abdhika-a year; bhavaḥ-being; dharmaḥ-religion; naśyati-perishes; eva-indeed; na-no; saṁśayaḥ-doubt.

"A person who on the caturthī, navamī and caturdaśī waits until after sunrise to bathe loses a year of pious deeds.

Text 215

skānde ca tatraiva

kārttike kṛṣṇa-pakṣe tu
caturdaśyāṁ vidhūdyate
avaśyam eva kartavyaṁ
snānaṁ naraka-bhīrubhiḥ

skānde-in the Skanda Purāṇa; ca-and; tatra-there; eva-indeed; kārttike-in Kārttika; kṛṣṇa-pakṣe-on the dark fortnight; tu-indeed; caturdaśyāṁ-on caturdasi; vidhu-moon; udaye-in the rising; avaśyam-inevitably; eva-indeed; kartavyaṁ-should be done; snānaṁ-bathing; naraka-bhīrubhiḥ-by they who fear hell.

In the Skanda Purāṇa it is said:

"They who fear hell should bathe during the moonrise of the Kṛṣṇa-caturdaśī in the month of Kārttika.

Text 216

kiṁ ca pādme tatraiva

tataś ca tarpaṇaṁ kāryaṁ
dharmarājasya nāmabhiḥ
jīvat-pitā tu kurvīta
tarpaṇaṁ yama-bhīṣmayoḥ

kiṁ ca-furthermore; pādme-in the Padma Purāṇa; tatra-there; eva-indeed; tataś-from that; ca-and; tarpaṇaṁ-tarpaṇa; kāryaṁ-should be done; dharmarājasya-to Yamarāja; nāmabhiḥ-with names; jīvat-pitā-whose father is alive; tu-indeed; kurvīta-should do; tarpaṇaṁ-tarpaṇa; yama-bhīṣmayoḥ-to Yama and Bhīṣma.

In the Padma Purāṇa it is said:

"On the Kṛṣṇa-caturdaśī one should offer tarpaṇa and chant the names of Yamarāja. If one's father is stil living, one should offer tarpaṇa to Yamarāja and Bhīṣma.

Text 217

yajñopavītinā kāryaṁ
prācīnāvītinā tathā
devatvaṁ ca pitṛtvaṁ ca
yamasyāsti dvi-rūpatā

yajñopavītinā-with a sacred thread; kāryaṁ-should be done; prācīna-avītinā-with the sacred thread worn over the right shoulder; tathā-so; devatvaṁ-the status of d demigod; ca-and; pitṛtvaṁ-the status of a pitā; ca-and; yamasya-Yamarāja; asti-is; dvi-rūpatā-two forms.

"Wearing the sacred thread over the right shoulder, one should offer tarpaṇa to Yamarāja, who has two forms: one as a demigod and the other as a pitā.

Text 218

naktaṁ yama-caturdaśyāṁ
yaḥ kuryāc chiva-sannidhau
na tat kratu-śatenāpi
prāpyate puṇyam īdṛśam

naktaṁ-night; yama-caturdaśyāṁ-of Yama-caturdaśī; yaḥ-who; kuryāt-should do; śiva-Śiva; sannidhau-in the presence; na-indeed; tat-that; kratu-śatena-with a hundred yajnas; api-also; prāpyate-is attainmed; puṇyam-piety; īdṛśam-like that.

"A person who spends the night of this Yama-caturdaśī near the Deity of Lord Śiva attains great piety. Even with a hundred yajñas one cannot attain piety like it.

Text 219

kumārī baṭukān pūjya
tathā śaiva-tapo-dhanān
rājasūya-phalaṁ tena
prāpyate nātra saṁśayaḥ

kumārī-a young girl; baṭukān-brāhmaṇa boys; pūjya-worshiping; tathā-so; śaiva-tapo-dhanān-of austerities for Lord Śiva; rājasūya-phalaṁ-the result of a rajasuya-yajna; tena-by that; prāpyate-is attained; na-not; atra-here; saṁśayaḥ-doubt.

"A young girl who at that time worships brāhmaṇa boys who perform austerities to please Lord Śiva attains the result of performing a rājasūya-yajña. Of this there is no doubt.

Text 220

kārttike bhauma-vāreṇa
citrā kṛṣṇā caturdaśī
tasyāṁ bhūteṣām abhyarcya
gacchec chiva-puraṁ naraḥ

kārttike-during the month of Kārttika; bhauma-vāreṇa-on Tuesday; citrā-wonderful; kṛṣṇa-Kṛṣṇa; caturdaśī-caturdasī;;

tasyāṁ-on that; bhūteśam-Lord Śiva; abhyarcya-worshiping; gacchet-may go; śiva-puraṁ-to the abode of Lord Suva; naraḥ-a person.

"When it falls on a Tuesday the Kṛṣṇa-ekādaśī of the month of Kārttika is especially wonderful. A person who worships Lord Śiva on that day goes to the abode of Lord Śiva.

Text 221

kiṁ ca

amāvasyā-caturdaśyoḥ
pradoṣe dīpa-dānataḥ
yama-mārgāndhakārebhyo
mucyate kārttike naraḥ

kiṁ ca-furthermore; amāvasyā-caturdaśyoḥ-of amavasya and caturdasi; pradoṣe-in the evening; dīpa-dānataḥ-by offering a lamp; yama-mārga-on the path of Yamarāja; andhakārebhyaḥ-from the blindness; mucyate-is liberated; kārttike-in Kārttika; naraḥ-a person.

It is further said:

"A person who offers a lamp on the evening of the amāvasyā and the caturdaśī becomes free from the darkness of the path to Yamarāja."