

ŚRĪ NĀRADA PAÑCARĀTRA

of
Śrī Kṛṣṇa Dvaipāyana Vyāsa

VOLUME TWO
Third, Fourth and Fifth Rātras

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From cover;

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sarvopadhi-vinirmuktam tat-paratvena nirmalam
hrsikena hrsikesa- sevanam bhaktir ucyate

“One should be free from all material designations and cleansed of all material contamination. lie should be restored to his pure identity, in which he engages his senses in the service of the proprietor of the senses. That is called devotional service.” This is the most famous verse from Narada-pancaratra.

Dedicated to



His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
founder-ācārya
International Society for Krishna Consciousness

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INTRODUCTION

The *Nārada-pañcarātra* is mentioned many times in the writings of Śrīla Prabhupāda. One verse, especially, was quoted by Śrīla Prabhupāda innumerable times because it serves as the definition of devotional service.

In the purport of *Caitanya-caritāmṛta* (Madhya 19.170) Śrīla Prabhupāda has written:

Devotional service is defined in the *Nārada-pañcarātra* as follows:

*sarvopādhi-vinirmuktam
tat-paratvena nirmalam
hrṣikeṇa hrṣikeśa-
sevanam bhaktir ucyate*

“One should be free from all material designations and cleansed of all material contamination. He should be restored to his pure identity, in which he engages his senses in the service of the proprietor of the senses. That is called devotional service.”

This is the most famous verse from *Nārada-pañcarātra*. Another verse is quoted by Śrīla Prabhupāda in his purport to Bhagavad-gītā (5.31):

A devotee of the Lord, always acting in Kṛṣṇa consciousness, is automatically liberated. In the *Nārada-pañcarātra* this is confirmed in this way:

*dik-kālādy-anavacchinne
kṛṣṇe ceto vidhāya ca
tan-mayo bhavati kṣipram
jīvo brahmaṇi yojayet*

"By concentrating one's attention on the transcendental form of Kṛṣṇa, who is all-pervading and beyond time and space, one becomes absorbed in thinking of Kṛṣṇa and then attains the happy state of transcendental association with Him."

We know that in the four yugas, four different processes of self-realization are prescribed. This is most often explained while quoting the following verse from Śrīmad-Bhāgavatam (12.3.52):

*kṛte yad dhyāyato viṣṇum
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kirtanāt*

TRANSLATION

Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.

PURPORT

A similar verse is found in the *Viṣṇu Purāṇa* (6.2.17), and also in the *Padma Purāṇa* (Uttara-khaṇḍa 72.25) and the *Bṛhan-nāradīya Purāṇa* (38.97):

*dhyāyan kṛte yajan yajñais
tretāyāṁ dvāpare 'rcayan
yad āpnoti tad āpnoti
kalau saṅkīrtya keśavam*

"Whatever is achieved by meditation in Satya-yuga, by the performance of sacrifice in Tretā-yuga, and by the worship of Lord Kṛṣṇa's lotus feet in Dvāpara-yuga is obtained in the age of Kali simply by glorifying the name of Lord Keśava."

Śrīla Jīva Gosvāmī has further quoted from the *Brahma-vaivarta Purāṇa* concerning the degraded condition of people in Kali-yuga:

*ataḥ kalau tapo-yoga-
vidyā-yajñādikāḥ kriyāḥ
sāṅgā bhavanti na kṛtāḥ
kuśalair api dehibhiḥ*

"Thus in the age of Kali the practices of austerity, yoga meditation, Deity worship, sacrifice and so on, along with their various subsidiary functions, are not properly carried out, even by the most expert embodied souls.

Śrīla Jīva Gosvāmī has also cited the *Cāturmāsyamāhātmya* of the *Skandā Purāṇa* concerning the necessity of chanting Hare Kṛṣṇa in this age:

*tathā caivottamam loke
tapah śrī-hari-kīrtanam
kalau yuge viṣeṣena
viṣṇu-prityai samācaret*

"In this way the most perfect penance to be executed in this world is the chanting of the name of Lord Śrī Hari. Especially in the age of Kali, one can satisfy the Supreme Lord Viṣṇu by performing *sankīrtana*."

In conclusion, massive propaganda should be made all over the world to induce people to chant the Hare Kṛṣṇa *mantra*, by which human society can be rescued from the dangerous ocean of the age of Kali.

In the previous age, Dvāpara-yuga, the process of Deity worship was prescribed and this method is explained in great detail in the *Nārada-pañcarātra*.

In his purport to *Śrīmad-Bhāgavatam* (3.9.17), Śrīla Prabhupāda has written:

People in general are all engaged in senseless work. They are systematically unmindful of the real beneficial work, which is the devotional service of the Lord, technically called the arcanā regulations. The *arcana* regulations are directly instructed by the Lord in the *Nārada-pāncarātra* and are strictly followed by the intelligent men, who know well that the highest perfectional goal of life is to reach Lord Viṣṇu, who is the root of the tree called the cosmic manifestation.

The purpose of any process of self-realization is to engage the practitioner one hundred percent so that his mind becomes fully absorbed in transcendence, with no chance of engaging on the material platform. In the Dvāpara-yuga, a very elaborate performance of Deity worship enabled the devotee to fully engage his mind and senses in Kṛṣṇa consciousness. This process is not practical in Kali-yuga, however, when the saṅkīrtana-yajña is to be performed. Therefore, what we read in the *Nārada-pāncarātra* is too elaborate and technical for this fallen age. Still, the process of Deity worship is not neglected in Kali-yuga, as we see from the following purport in *Śrīmad-Bhāgavatam* (6.3.26) where Śrīla Prabhupāda has written:

Especially in this age of Kali, *saṅkīrtana* alone is sufficient. If the members of our temples in the different parts of the world simply continue *saṅkīrtana* before the Deity, especially before Śrī Caitanya Mahāprabhu, they will remain perfect. There is no need of any other performances. Nevertheless, to keep oneself clean in habits and mind, Deity worship and other regulative principles are required. Śrīla Jīva Gosvāmī says that although *saṅkīrtana* is sufficient for the perfection of life, the *arcana*, or worship of the Deity in the temple, must continue in order that the devotees may stay clean and pure. Śrīla Bhaktisiddhānta

Sarasvatī Ṭhākura therefore recommended that one follow both processes simultaneously. We strictly follow his principle of performing Deity worship and *sankirtana* along parallel lines. This we should continue.

Śrīla Prabhupāda has written in his purport to *Śrīmad-Bhāgavatam* (4.13.4):

Nārada Muni is always glorifying the pastimes of the Lord. In this verse we see that not only does he glorify the Lord, but he also likes to glorify the devotees of the Lord. The great sage Nārada's mission is to broadcast the devotional service of the Lord. For this purpose he has compiled the *Nārada-pañcarātra*, a directory of devotional service, so that devotees can always take information about how to execute devotional service and thus engage twenty-four hours a day in performing sacrifices for the pleasure of the Supreme Personality of Godhead.

In the purport to *Śrīmad-Bhāgavatam* (6.8.17) Śrīla Prabhupāda has written:

Nārada Muni, who is the guide for arcana, is the author of the *Nārada-pañcarātra*, which prescribes the regulative principles for worshiping the Deity. Everyone engaged in Deity worship, whether at home or in the temple, should always seek the mercy of Devarṣi Nārada in order to avoid the thirty-two offenses while worshiping the Deity.

Nārada-pañcarātra is a very important devotional literature. It is referred to in the following verse of Rupa Gosvami, which Śrīla Prabhupāda quoted numerous times, as in this excerpt from the *Bhagavad-gītā* purport (7.3):

Śrīla Rūpa Gosvāmī writes in his *Bhakti-rasāmrta-sindhu* (1.2.101):

*śruti-smṛti-purāṇādi-
pañcarātra-vidhim vinā
aikāntiki harer bhaktir
utpātāyaiva kalpate*

“Devotional service of the Lord that ignores the authorized Vedic literatures like the *Upaniṣads*, *Purāṇas* and *Nārada-pañcarātra* is simply an unnecessary disturbance in society.”

It is our hope that the readers of this humble attempt at presenting *Nārada-pañcarātra* will gain, at the very least, some pleasure in hearing the glorification of Lord Krishna, as expressed by His pure devotee, Nārada Muni.

**SRĪ NĀRADA
PAÑCARĀTRA**

Third Rātra

CHAPTER 1

Parvatī Inquires From Mahādeva about the Process of Worshiping Lord Viṣṇu

Text 1

*śrī-śiva uvāca
śṛṅu nārada vaksyāmi
mantra-yantra-kriyādikān
purā vyāseṇa ye proktāḥ
śukam prati mahāmate*

Mahādeva said: O Nārada! I shall now describe to you the *mantras, yantras* and various rituals that Vyāsadeva had imparted to Śukadeva, long ago. Kindly hear with attention.

Texts 2-4

*prātah-kṛtya-vidhir yo 'tra
tathā snāna-vidhir mune
tathā pūjādikāṁ sarvam
mantrākṣara-samudbhavam*

*mantrārthaś ca yathā
yena jñāyate puruṣena hi
purā kailāsa-śikhare
sukha-sevye nirantaram*

*pārvatī mām purā bhaktyā
paripapraccha yat śivam
tat tat śṛṅu mahābāho
mamaikāgra-manā mune*

O sage, on the peak of Mount Kailāsa, Pārvatī repeatedly inquired from me with great devotion about religious duties to

be performed in the morning, the procedure for bathing, the collecting of paraphernalia for worship, as well as about the origin and meanings of various *mantras*.

O mighty-armed sage! Listen with undivided attention as I speak on these subjects, which are meant for the welfare of the world.

Text 5

*pārvatī uvāca
deva-deva mahādeva
samsārārṇava-tāraka
vaktum arhasi deveśa
mantra-tantra-vidhim guro*

Pārvatī said: O Mahādeva! O Lord of lords! O deliverer of the fallen living entities from the ocean of material existence! O foremost spiritual master of the demigods, you alone are capable of revealing to me the proper understanding of *mantras* and *tantras*.

Texts 6-8

*śrī-rādhāyāś ca kṛṣṇasya
tathā pūjā-vidhim mama
mantrārthaṁ ca tathā yogān
nāmnām aṣṭottaram śātam*

*sahasram ca tathā nāmnām
prabṛihī mama sāṁpratam
yady asti mayi kāruṇyām
yady asti mayi dohadam*

*tadā prabṛihī rādhāyā
nāmnām aṣṭottaram śātam
sahasram ca tathā deva
mantra-yantra-vidhim mama*

O lord, please describe to me in detail the process of worshiping Śrī Śrī Rādhā-Kṛṣṇa, the meaning of various *mantras*, the procedure for practicing yoga, the one hundred and eight names of the Lord, and also the one thousand names of the Supreme Lord. If you are actually merciful to me then you will tell me Rādhā's one hundred and eight names, as well as Her one thousand names, and the process of chanting *mantras* and performing *tantras* in relation to Her.

Text 9

*śrī-mahādeva uvāca
śrīnu devi pravakṣyāmi
mantra-yantra-vidhim priye
śukam̄ prati purā proktam̄
vedavyāsenā dhīmatā*

Mahādeva said: O dear one, please listen now as I explain about *mantras* and *tantras* as it was revealed by Vyāsadeva to Śukadeva, long ago.

Text 10

*tat te 'ham̄ sampravakṣyāmi
śrīnuṣvaika-manāḥ priye
yāvato mantra-varṇāś tu
śrī-kṛṣṇasya parātmanāḥ*

O dearly beloved, kindly hear with rapt attention as I begin my glorification of Kṛṣṇa *mantras*.

Text 11

*vyāsa uvāca
kalā tu māyā narakānta-mūrtih
kala-kvaṇad-venu-nināda-ramyah
śrito hṛdi vyākulayam̄s trilokīm̄
śriye 'stu gopī-jana-vallabho vah*

Vyāsadeva said: May Śrī Kṛṣṇa—who enchantst the three worlds by the sound of His flute, who assumes a human form, who is very dear to the *gopīs*, and whose separated energy is known as *māyā*—reside within your heart.

Text 12

*guru-carana-saroruha-dvayotthān
mahita-rajaḥ-kaṇakān praṇamya mūrdhnā
gaditam iha vivecyā nāradādyair
yajana-vidhi kathayāmi śāringapāṇeh*

After offering obeisances to the most exalted particles of dust from the lotus feet of my spiritual master, I shall begin to reveal the process of worship of Lord Kṛṣṇa, as taught by great sages, such as Nārada.

Text 13

*sarveṣu varṇeṣu tathāśrameṣu
nāriṣu nānāsu yajan makheṣu
dātā phalānām abhivāñchitānām
drāgēva gopālaka-mantra eṣah*

The *Gopāla-mantra* is suitable for members of all *varṇas* and *āśramas*, as well as for women, and for all those who perform sacrifice. It awards them their desired results.

Text 14

*śrīnu vatsa pravakyāmi
pūjanām śāringa-dhanvanah
yan nāradāya kathitam
brahmaṇā padma-yoninā*

My dear child, let me describe to you the process for worshiping Lord Kṛṣṇa that was previously disclosed to Nārada by Brahmā, who was born on the universal lotus flower.

Text 15

*prātaḥ-kṛty ādikam vaksye
tathā pūjā-vidhi sutā
jagat-kalpa-taror vatsa
śrīnuṣva gadato mama*

My dear son, please hear with attention as I describe the ritualistic activities that are to be performed in the morning, as well as the process of worshiping Lord Kṛṣṇa, who is like a desire tree because He alone fulfills the desires of everyone.

Text 16

*nūnam acyuta-kaṭākṣa-pātane
kāraṇam bhavati bhaktir añjasā
tac-catuṣṭaya-phalāptaye tato
bhaktimān adhikṛto gurau harau*

Devotional service is the only means whereby one can easily attain Lord Kṛṣṇa's merciful glance. Therefore, if one desires to obtain the four objectives of life, one should faithfully serve his spiritual master and thereby become qualified to serve Lord Hari.

Text 17

*snāto nirmala-sūkṣma- śuddha-
vasano dhautāṅghri-pāṇyānanah
sācāntah sapavitra-mudrita-karah
śvetordhvapuṇḍrojjvalah
prāci-dig-vadano nibaddhya-
sudṛḍham padmāsanam svastikam
vā "śinah sva-gurūn gaṇādhipam
atho vandeta baddhāñjalih*

First of all, one should bathe and then put on clean clothes. Next, one should wash his hands, legs and mouth with water

and perform *ācamana*. Then, one should put a ring made of *kuśa* grass on his right hand and decorate his forehead with *tilaka*. After this, one should offer prayers to his spiritual master and the previous *ācāryas*, as well as to the demigods, with folded hands while sitting in the *padmāsana* or *svastikāsana* (sitting posture).

Text 18

tato 'stra-mantrena viśodhya pāṇī
tritāla-dig-bandha-hutāśa-śālān
vidhāya bhūtātmakam etad arīgam
viśodhayec chuddha-matiḥ kramena

One should then purify his hands by chanting *astrāya phaṭ* and purify the four directions for the protection of the place of worship, or sacrifice. One after another, a sincere devotee of Lord Kṛṣṇa should purify each and every limb of his body.

Text 19

idā-vaktre dhūmrām satata-
gati-bijam salavakam
smaret pūrvam mantri sakala-
bhuvanocchoṣaṇa-karam

svakam deham tena pratata-
vapusā 'pūrya-sakalam
viśodhya vyāmuñcet pavanam
atha mārgenā-khamaneḥ

One should invoke the grey-complexioned predominating deity of the air, Vāyu, by chanting *salavakam*. He should then inhale air through his left nostril. After filling the lungs and thus becoming purified, one should exhale through the right nostril.

Text 20

*tenaiva mārgeṇa vilīna-mārutam
bijām vicintyāruṇam āśuśukṣaneḥ
āpūrya deham paridahya vāmato
muñcet samīram saha bhasmanā bahih*

Thereafter, one should meditate upon the reddish-complexioned deity of fire while chanting his *bija-mantra*. While inhaling through the left nostril, thus filling one's entire body with air, the practitioner burns all his sins by that fire and air and finally exhales the ashes from out of his body through his right nostril.

Text 21

*uparam atīva śuddham
amṛtāṁśu-pathena vidhum
nayatu lalāṭa-candram
amṛtaḥ sakalārṇamayīm

la-pa-ra-japān nipātya
racayec ca tayā sakalam
vapur amṛtaugha-vṛṣṭim
atha vaktra-karādyam idam*

A devotee should then connect the *kundalini*—which is the reservoir of all *bijas*, and which is situated on the top of one's left nostril—with the nectarean moon, which is supposed to be situated on one's forehead. In this way, one should mentally cleanse his entire body by showering it with nectar.

Texts 22-23

*śiro-vadana-vṛitta-dṛk-śravāṇa-
ghoṇa-gaṇḍauṣṭhaka-dvayeṣu
sa-śiro-mukheṣu ca iti
kramāt vinyaset*

*halaś ca kara-pāda-sandhiṣu
 tad agrakeṣv ādarāt
 sa-pārśva-yuga-prṣṭha-nābhya
 udarakesu yādyān atha*
*hṛdaya-kakṣa-kakut-kara-mūla-doh-
 pada-yugodara-vaktrāgatān budhah
 hṛdaya-pūrvam anena pathā ‘nvahām
 nyasatu śuddha-kalevara-siddhaye*

Thereafter, one should perform the *nyāsa* by touching one's forehead, face, eyes, ears, nose, cheeks, lips, teeth and mouth with vowels. One should also perform the *nyāsa* by touching with consonants the joints of one's hands and legs, two sides, back, navel and abdomen. Next, an intelligent devotee should perform the *nyāsa* by touching with the letters that come after the five sets of consonants, one's heart, arms, palms, feet, belly and mouth, while chanting appropriate *mantras*, so that one's entire body becomes purified.

Text 24

*ity āracayya vapur arṇa-śatārddhakena
 sārddha-kṣapeśa-savisargaka-sobhanais taiḥ
 vinyasya keśava-purahsara-mūrti-yuktaiḥ
 kīrtī ādi-śakti-sahitair nyasatu kramena*

In this way, one should perform the *nyāsa* while touching forms of the Supreme Lord, such as Keśava, and energies of the Supreme Lord, such as Kīrtī, while decorating his body with fifty *matrkā-bīja mantras*, along with dots. This is called the *keśava-kīrti-nyāsa*.

Thus ends the translation of the first chapter of the *Third Rātra* of Śrī Nārada-pañcarātra.

The Performance of Nyāsa and the Chanting of Mantras While Worshiping the Lord and His Various Energies

Texts 1-3

vyāsa uvāca
atha kathayāmy arṇānāṁ mūrtīḥ
śaktīḥ sakal-bhuwanamayīḥ
keśava-kīrtīr nārāyaṇa-kāntīr
mādhavas tathā tuṣṭīḥ

govindāḥ puṣṭi-yuto viṣṇu-
dhṛtī sūdanaś ca madhvādyāḥ
śāntis trivikramaś ca kriyā-punar
vāmano dayā ‘cyutāḥ

śrīdhara-yutā ca medhā
hṛṣikanāthaś ca harṣayā yuktaḥ
ambujanābha-śraddhā
dāmodara-samyutā punar lajjā

Vyāsadeva said: I shall now describe how the various Vaikuntha forms of the Lord are united with Their pleasure potencies, for the purpose of creation. The form of Keśava is associated with the energy known as Kīrtī, Nārāyaṇa with Kāntī, Mādhava with Tuṣṭi, Govinda with Puṣṭi, Viṣṇu with Dhṛti, Madhusūdana with Śānti, Trivikrama with Kriyā, Vāmana with Dayā, Śrīdhara with Medhā, Hṛṣikeśa with Harṣa, Padmanābha with Śraddhā and Dāmodara with Lajjā.

Texts 4-5

lakṣmī savāsudevā saṅkarṣaṇa-
yutā sarasvatī-proktā

*pradyumnaḥ pṛiti-yuto 'niruddhako
 ratir imāḥ svaropetāḥ*
*cakrijaye gadidurge śāringī
 prabhayānvitas tathā khadgī*
satyā śaṅkhi-caṇḍā halivānyau
muṣaliyud-bilāsinikā

The form of Vāsudeva is combined with Lakṣmī, Saṅkarṣaṇa with Sarasvatī, Pradyumna with Pṛiti, Aniruddha with Rati, Cakri with Jayā, Gadadhara with Durgā, Śāringī with Prabhā, Khadgī with Sati, Saṅkhi with Caṇḍā, Halī with Vāṇī, and Muṣali with Yuddha-vilāsinī.

Texts 6-10

*sūlī vijayā pāśī virajā
 viśvānvito kumśoh bhūyah*
vinadā mukunda-yuktā nandaja-
sunande smṛtiś ca nandi-yutā
nava-ṛddhīr narakayutā samṛddhir
agha śuddhi-yuk hariḥ krṣṇo
bhakti-yutah satya-yutā-buddhir
mati-yuk ca śāsvataḥ śauriḥ

kṣamayā śūro ramayā
janārdano me ca bhūdharaḥ
kledinī viśvādi-mūrti-
yuktā klinnā vaikuṇṭhā

puruṣottamaś ca tahā
vasudhā balinā ca parāyanā
bhrjopetā-bhūyah parāyanākhyā
baleḥ sūkṣmā vṛṣapra-sandhye ca

savṛṣā prajñā hamṣaprabhā
varāho niśā ca vimalo 'meghā

*narasimha-vidyute ca pranigaditā
mūrtayo 'lam śakti-yutāḥ.*

*varṇān uktvā sārddha-candrān purastāt
mūrtih śaktir ne 'vasānā ratīn ca*

The form of Śūlī is associated with Vijayā, Varuṇa with Virajā, Aṅkuśī with Viśva, Mukunda with Vinadā, Nandaja with Sunanda, Nandī with Smṛti, Nara with Vṛddhi, Narakajit with Samṛddhi, Hari with Śuddhi, Śrī Kṛṣṇa with Bhakti, Satya with Buddhi, Śāśvata with Mati, Śaurī with Kṣamā , Śūra with Ramā, Janārdana with Umā, Bhudhara with Kledinī, Viśvāmūrti with Klinnā, Puruṣottama with Vaikuṇṭha, Bali with Vasudhā Parāyanā, Bala with Mrjopetā Parāyanā, Vali with Sūkṣmā, Vṛṣa with Prasandhyā, Savṛṣā with Prajñā, Harīsa with Prabhā, Varāha with Niśā, Vimalā with Amoghā, and Narasiṁha with Vid्यuta. These are the names of various forms of the Lord and Their energies. While chanting these holy names of the Lord and His energies, the *mantra* should end with the word *namah*. For example: *om keśavāya kīrttai namah.*

Texts 11-12

*uktvā nyasye ādibhiḥ
sapta-dhātūna 'tha
vasudā prāna-bījam
krodham aphy ātmane 'svān*

*udyat-pradyotana-śaya-
rucim tapta-hemāvadātam
pārśva-dvandve jaladhi-
sutayā viśva-dhātryā ca
juṣṭam nānā-ratnollasita-
vividhākalpam āpīta-vastram
viṣṇum vande dara-kam
gadā-kaumudī-cakrapāṇīm*

One should perform the *nyāsa* by touching it to seven parts of the body, beginning with the forehead, while chanting the names of the above-mentioned forms of the Lord and Their energies, in the form of *bija-mantras*.

One should meditate on Lord Viṣṇu while chanting the following prayer: I worship Lord Viṣṇu; whose bodily effulgence is like millions of rising suns; whose bodily complexion resembles molten gold; who is served by Lakṣmī and Viśvadhatrī, standing by His side; who is decorated with jeweled ornaments; who is dressed in yellow garments; and who holds a conch, disc, club, and lotus in His four hands.

Text 13

*dhyātvavivāṁ paramākṣarair yo
vinyased dinam anu keśavādi-yuktaiḥ
medhāyuh-smṛti-dhṛti-kirti-kānti-lakṣmī
saubhāgyaiś ciram upavṝmhitō bhavet saḥ*

A person who properly performs these above-mentioned *nyāsas* daily becomes endowed with sound intelligence, a long duration of life, good memory, perseverance, unfading glory, opulence, beauty and good fortune.

Text 14

*asum eva ramā-purāḥ-saram
prabhajed yo manujo vidhim budhah
samupetya ramāṁ prathīyasī
punar ante haritāṁ brajet y asau*

The intelligent devotee who worships Lord Viṣṇu while chanting the *mantras* beginning with *ramā-bīja* attains all desirable opulence in this life and returns to the abode of Lord Hari after quitting his material body.

Text 15

*ity acyutī-kṛta-tanur vidhivattu tattva
 nyāsam na-pūrvam aparākṣara-naty upetam
 bhūyah parāya ca tad āhvayam ātmane ca
 naty antam uddharatutattvamanūn krameṇa*

By this performance of *tattva-nyāsa*, one attains a purified body like that of Lord Acyuta. This ritual should first be performed without uttering the *mantras* but after it has been practiced, the names of the Lord should be chanted, ending with *namah*.

Text 16-17

*sakala-vapuṣi bijam
 prāṇam āyojya madhye
 nyasatu matim ahaṅkāram
 manaś ceti mantrī

 ka-mukha-hṛdaya-guhyāṅghriṣu
 atho śabda-pūrvam
 guna-ganam atha kartā
 “disthitam śrotra-pūrvam

 vāg ādīndriya-vargam ātma-
 nilayeṣu ākāśa-pūrvam gaṇam
 mūrdhnyāsyे hṛdaye śire
 caranayor hṛt-puṇḍarīkam hṛdi

 bimbāni dvīṣad aṣṭa-yug-daśa-
 kalā-vyāptāni sūryodu-rād
 vahninām ca yatas tu bhūta-
 vasum uṣyanty ākṣair mantravit*

The devotee should chant the *bija-mantra* while invoking the *prāṇa* within his body. He should then perform the *nyāsa* while meditating on his mind, intelligence, ego and heart. He should perform the *nyāsa* along with the chanting of the *sabda-bija*-

mantra while touching his mouth, heart, anus and feet. He should then perform the *nyāsa*, touching it to the three material modes, ears, head, face, heart, forehead, legs, and finally, to the lotus within the heart, the sun and moon, Agni, the aggregate of living entities, and the eight Vasus.

Text 18

atha parameṣṭhi-pumāṁsau viśva-
nīṛtti sarva-haty upaniṣadāṁ
nyased ākāśādi-sthāna-sthānaṣoya-
balavārthih salāvah

vāsudevah saṅkarṣaṇah
pradyumnāś cāniruddhakah
nārāyaṇaś ca kramaśah
parameṣṭhy ādibhir yutah

By performing this *nyāsa*, according to the proper rules and regulations, as described in the Upaniṣads, and by chanting the names of the demigods who are the controllers of the material nature, and adding the names of the Supreme Lord in His various expansions—such as Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha and Nārāyaṇa—one attains perfection.

Text 19

tataḥ kopa-tattvāṁ kṣaraū vindu-yuktam
nṛsimham nyaset sarva-gātreṣu tajjñāḥ
krameneti tattvātmako nyāsa uktaḥ
svāsān nikṛd-viśva-mūrti ādiṣu syāt

Thereafter, one should perform the *Nṛsimhadēva-nyāsa*, touching it to one's entire body while chanting the *mantra*, *kṣaraūm kopatattvāya*. This is the procedure for performing the *tattva-nyāsa*. The same procedure should be followed while performing the *Viśvamūrti-nyāsa*.

Text 20-21

*iti kṛto 'dhikṛto bhavati dhruvam
 sakala-vaiṣṇava-mantra-japādiṣu
 pavana-saṁ ya-va-la-tattvamanunā caret
 tattvam iha japtum asau manucchaiḥ
 athavākhileṣu hi vidhi-mantra-
 japa-vidhiṣu mūla-mantrataḥ
 saṁyamanam amala-dhīr maruto
 vidhinābhyaśaṁś caratu tattva-saṅkhyayā*

By properly following these rules and regulations, one becomes qualified to chant the Vaiṣṇava *mantras*. While practicing mystic yoga, one should restrain his breath and chant the *tattva mantras*. A devotee of Lord Kṛṣṇa can also practice restraining his breath while chanting the *tattva mantras*, along with the *mūla-mantras*.

Text 22

*purato japaṣya parato 'pi
 vihitam atha tat-tritayam budhaiḥ
 ṣoḍaśa ya iha cared dhineśaḥ
 paripūryate sa khalu māsato hamsaḥ*

Intelligent sages have chalked out three kinds of prescriptions to be followed before and after the chanting of a *mantra*. A devotee who follows these procedures while chanting his *mantra* sixteen times daily becomes a pure, swanlike Vaiṣṇava.

Text 23

*ayavāṅga-janmamamunānusu saṁyamam
 sakaleṣu kṛṣṇam anujāpa-karmasu
 sahitaika-sapta-kṛti-vāram abhyaset
 tanuyāt samasta-duritāpa-hāriṇā*

By chanting the Kṛṣṇa mantras after chanting the *nyāsa* mantras sixty-four times, one becomes a controller of his senses so that his human birth becomes successful.

Text 24

*aṣṭāvimiśati-saṅkhyam iṣṭa-phaladām
mantram daśārnām japan
nāyacchet pavanam susamīyata-
matis tv aṣṭau daśārnena cet

abhyasyann avivāram anyam
anubhir varmānurūpam japan
kuryād recaka-pūrvakarma-
niपुनः prāna-prayogam narah*

If the practitioner is unable to retain his breath until he completes his chanting of the *daśārnā-mantra* twenty-eight times, or at least eight times, if he is expert in performing the other above-mentioned rituals, he should employ the breathing process known as *recaka*.

Text 25

*recayen mārutam dakṣayā dakṣināḥ
pūrayed vāmayā madhya-nādyā punaḥ
dhārayed īritam recakādi-trayam syāt
kalād anta-vidyākhyam atrācyukham*

In this practice, one should exhale through his right nostril and then inhale through his left nostril. While restraining his breath, he should chant his *mantra* sixteen, sixty-four or thirty-two times, depending upon his capacity. In this way, he will make advancement in the practice of the *prāṇāyāma* exercises known as *recaka*, *puraka* and *kumbhaka*.

Text 26

*prāṇāyāmam̄ vidhāyety atha nija-
vapuṣā kalpayed yogapiṭham
nyasyed ādhara-śakti-prakṛti-
kamaṭha-kṣamā-kṣīra-sindhūn
śvetadvīpaṁ ca ratnojjvala-mahita-
mahāmaṇḍapam̄ kalpavṛkṣam
hṛd-deśe ‘ṁśa-dvayor ūdvaya-vadana-
kaṭī-pārśva-yugmeṣu bhūyah*

After performing these exercises of *prāṇayāma*, one should think of his body as the *yogapiṭha*, decorated with valuable gems and surrounded by the Ocean of Milk, Śvetadvīpa, elevated altars, and desire trees. He should then perform the *nyāsa* by touching his shoulders, thighs, face, waist and sides.

Text 27

*dharmaḍy adharmādi ca pāda-gātra-
catuṣṭayam̄ hṛdy atha śeṣa-mantram
suryendu-vahnīn praṇavāṁśa-yuktān
ādy akṣaraiḥ sattva-rajas-tamāṁsiḥ*

Thereafter, the devotee should perform the *nyāsa* by touching his legs, his entire body and heart while aspiring for knowledge, renunciation and opulence. He should also perform the *nyāsa* while meditating on the three material modes, the sun, and the moon.

Text 28

*ātmādi-trayam̄ ātma-bīja-sahitam̄
vyomāgnī-māyā-lavair
jñānātmānam̄ athāṣṭa-dikṣu
parito madhye ca śaktīr nava*

*nyastvā pīṭham anum ca tatra
vidhivat tat-karṇikā-madhyagam
nityānanda-citi-prakāśam
amṛtam sañcintayen nāma tat*

The devotee should next perform the *nyāsa* while meditating on the eight directions and chanting the *ātmabija-mantra*, and then while meditating on nine energies of the Lord. He should then sit down and meditate on Lord Kṛṣṇa, who is the bestower of the most confidential transcendental knowledge.

Text 29

*vimalotkarṣanī jñānā kriyā yogeti śaktayah
prabhvī satyā tathēśānā ‘nugrā navamī tathā*

The nine energies are Vimala, Utkarṣanī, Jñānā, Kriyā-yoga, Prabhvī, Satyā, Iśānā, Anugrā and Navamī.

Text 30

*evam hṛdayam bhagavān viṣṇuh
sarvānvitaś ca bhūtātmā
nentāḥ savāsudevāḥ sarvātmā
yutam ca samyogam*

After placing this *nyāsa* on the nine energies, one should chant the sublime *mantra*, *namo bhagvate viṣṇave sarvabhūtatmane vāsudevāya*.

Text 31

*yogāvadhaś ca padmam
pīṭhā ne-yuto natiś cānte
pīṭha-mahāmanur vyaktaḥ
paryāpto ‘yam saparyāsu*

Afterwards, one should chant the *pīṭha mantra*: *sarvātmā yoga padma pīṭhātmane namah*, for it is essential in the worship of the Lord.

Text 32

*karayor yugalam vidhāya mantrātmakam
 abhyānabhirāmyamāna-mārgāt
 sakalam vidadhīta mantra-varṇaiḥ
 paramam jyotir anuttamam hares tat*

While folding one's palms in a posture of reverence, one should chant his *mantra* with devotion and in this way, invoke the effulgent Lord Hari within his heart.

Thus ends the translation of the second chapter of the *Third Rātra* of *Śrī Nārada-pañcarātra*

An Explanation of Various Nyāsas and Mantras

Text 1

*vyāsa uvāca
atha vakṣye mahāmantram
śṛṇuṣvāvahito mune
yam labdhvā na punar gacchet
samsṛtim pāmaro 'pi hi*

Vyāsadeva said: O sage, I shall now reveal the *mahā-mantra* to you. Kindly listen with attention. By receiving this *mantra*, even the most sinful person will no longer be forced to accept birth in this miserable material world.

Text 2

*vakṣye manum tribhuvana-
prathitātma-bhāvam
akṣīna-puṇya-nicayair
munibhir vimṛgyam

pakṣīndra-ketu-viṣayam
vasu-dharma-kāma-
mokṣa-pradām sakala-
karmaṇi karma-dakṣam*

I am going to describe to you this most exalted *mantra*—which is sought after by great sages who possess a great stock of piety; which awards religiosity, economic development, sense gratification, and liberation; which awards all kinds of perfection; which awards devotional service to the Supreme Lord; and which imparts to the chanter knowledge of the science of self-realization.

Text 3

*atiguhyam abodha-tūla-rāsi-jvalanam
vāga dhipatyadam narāṇām
duritāpaharam viśāḍamṛtyu-
graha-rogādi-nivāraṇaika-hetum*

This understanding is very confidential and it removes the darkness of ignorance, destroys all sinful reactions, neutralizes the effects of poison, protects one from unnatural death, and is the only way to counteract the influence of evil planets.

Text 4

*jayadam pradhane ‘abhayadam vipine
salila-plavane sukha-tāraṇadam
nara-sapti-ratha-dvīpa-vṛddhi-karam
suta-go-dharanī-dhana-dhānya-karam*

This *mantra* awards one victory in battle; fearlessness while residing in the forest; and saves one from natural calamities, such as floods. The chanting of this *mantra* naturally increases one's opulence—both material and spiritual. It awards one good children, cows, land, wealth, and food grains.

Text 5

*bala-vīrya-śaurya-nicaya-pratibhā-
svara-varṇa-kānti-subhagatvakaram
brahmāṇḍa-koti-manimādi-guṇāṣṭakadam
· kim atra bahunākhila-dam*

It also bestows upon the chanter strength, valour, heroism, ingenuity and bodily lustre like that which is possessed by the demigods. It also enables one to possess the eight mystic perfections. Indeed, it awards one all types of expertise in every field of activity.

Texts 6-8

śārṅgī sotura-dantah paro
 rāmākṣiyuk dvitīyāṁnam
 śūlī saurir bālo balānuja-
 dvayam athākṣara-catuṣṭayam

 śūra-turiyāḥ sānana āvṛttah
 syāt saśumo 'stamo 'gni-sakhaḥ
 tad-dayitākṣara-yugmāṁ tad
 uparigas tv evam uddharen mantram

 prakāśito daśākṣaro manus
 tv ayāṁ madhu-dviṣah
 višeṣataḥ padāravinda-
 yugmāṁ bhakti-vardhanaḥ

The ten-syllable *mahā-mantra* of Lord Madhusudana is: *gopijana vallabhāya svāhā*. By chanting this *mantra*, one's devotion at the lotus feet of Lord Kṛṣṇa increases immeasurably.

Text 9

nārādo 'sya munir atra kīrtitaś
 chanda uktam ṛṣibhir virāḍ api
 devatā-śakala-loka-maṅgalo
 nanda-gopa-tanayaḥ samīritah

Nārada is the presiding sage of this *mantra*. The meter *virāṭ* should be used while chanting it. The son of Nanda, Śrī Kṛṣṇa, who is the benefactor of all living entities, is the ultimate objective of chanting this *mantra*.

Texts 10-11

angāni pañca hutabhuḍ dayitā-sametais
 cakrair amuṣya mukha-vṛutta-viṣūpapannaiḥ
 traīlokya-rakṣaṇa-sujāpy asurāntakākhyā-
 pūrveṇa ceha kathitāni vibhakti-yuktaiḥ

*hṛdaye natiḥ śirasi pāvaka-priyā
savaśat-śikhā-hum iti varmaṇi sthitam
sa-phat̄ astram ity uditam aṅga-pañcakam
sa-caturthi-vauṣad uditam dṛṣor yadi*

Thereafter, one should perform the *nyāsa* along with the chanting of appropriate *mantras*. While touching the heart, *namah* should be uttered. While touching the head, *svāhā* should be chanted. While meditating on the *kavaca*, *hum* should be chanted. While meditating upon a weapon, the word *phat̄* should be chanted. While touching the eyes, the word *vauṣat* should be uttered. The five *nyāsa* *mantras* to be chanted while touching the *nyāsa* to the five limbs are, *ācakrāya svāhā hṛdayāya namah*, *vicakrāya svāha śirase svāhā*, *sucakrāya svāhā śikhāyai vaṣat*, *trailokyarakṣanārthāya svāhā kavacāya hum* and *asurāntaka cakrāya svāhā astrāya phat̄*.

Text 12

*mantrārnair daśabhir
upeta-candra-khaṇḍair
aṅgānām daśakam
udīritām namo ‘ntam*

*hrc-chīrṣam tad anu
śikhātanutra-mantram
pārśva-dvandva-sakaṭi-
prṣṭha-mūrddha-yuktam*

With each letter of this ten-letter *mantra*, one should touch the *nyāsa* to the ten limbs of his body. For example—*go* *hṛdayāya namah*, *pi* *śirase namah*, and so on.

Texts 13-15

rakṣe mantrasyāsyā bijam ca śakticakrī
śakrī vāma-netra-pradīptah
sa-pradyumno bijam etat-pradīptam
mantrah pradyumno jagan mohano 'yam

hamso medo vakra-vṛttābhya upetah
potrī netrādy anvito 'sau yugārnā
proktā śaktih sarva-gīrvāṇa-vṛndair
vandasyāgner vallabhā kāma-deyam

viniyogasya mantrasya
puruṣārtha-catuṣṭaye
kṛṣṇam prakṛtir ity ukto
durgādhiṣṭhātr-devatā

By combining the words *cakrī*, *śakrī*, *vāma netra* and *Pradyumna*, the word *klīm* is formed. Then, by adding words such as *hamsa*, *medah*, *vakravṛta*, and *potrīnetra*, along with *svāhā*, the worshipable four-syllable *mantra* is formed. This *mantra* is: *klīm hṛīm svāhā* and it fulfills all of one's desires. This *mantra* also helps one to achieve the four objectives of human life. Durgā is the predominating deity of this *mantra* and Kṛṣṇa is the *prakṛti*.

Text 16

gopāyati sakalam idam gopāyati
param pumāṁsam iti gopī
prakṛtes tasyā jātam jana iti
nadādikam pṛthivy antam

The word *gopī* is used for the protection of all the universes and it is offered to the supreme enjoyer. The word *jana* has been used because all rivers and oceans, in this world and in heaven, have been manifested from the *prakṛti* of this word.

Text 17

*anayor gopī-janayoh
samīraṇād āśrito vyāptyā
vallabha ity upadiṣṭam
sāndrānandaṁ nirañjanam jyotiḥ*

To indicate the expansion of the words *gopī* and *jana*, as well as for the sake of *samīraṇa*, the word *vallabha* has been used. In this way, it indicates an intense, blissful, unlimited effulgence.

Text 18

*svāhety ātmānam gamayāmīty
atejase tasmai
yah kārya-kāraṇeśah parāmātmety
acyutaikatāsyā manoh*

The actual purpose of using the word *svāhā* is to make all living entities surrender unto the lotus feet of Lord Kṛṣṇa, who is one without a second, and who is the director of both cause and effect.

Text 19

*athavā gopī-jana iti samasta
jagad avana-śakti-
samudāyas tasya ānanyasya
svāmī vallabha ity upadiṣṭah*

*athavā vrāja-yuvatīnām dayitāya
juhomi mām madīyam
apity arpayet samastam brahmaṇi
sugame samasta-sampattyai*

Alternatively, the phrase *gopījana* refers to the energy that protects the universes, and *vallabha* refers to the beloved Lord of that energy. One should surrender everything to Lord Kṛṣṇa by offering oneself at His lotus feet as an eternal servant. Lord

Kṛṣṇa is the beloved Lord of the young cowherd damsels of Vraja.

Text 20

*kṛṣ-śabdaḥ sattārthaḥ nāś
cānandātmakas tataḥ
kṛṣṇo bhaktāgha-karṣaṇād api tad-
varṇatvāc ca mantramaya-vapusah*

The syllable *kṛṣ* means existence and the letter *na* means full of bliss. So the name, Kṛṣṇa, destroys all of the devotees' sinful reactions. The name Kṛṣṇa is nondifferent from Kṛṣṇa Himself.

Text 21

*goḥ-śabda-vācatvaj jñānam
tenopalabhyata iti govindāḥ
vettīti śabda-rāśīm
govindo go-vicāranad api
ete 'bhikhye 'nukramatas
tūrya-vibhaktyā
mantrāt pūrvam manmatha-
bījād atha paścāt
syātām ced aṣṭādaśa-
varṇo manu-varyo
guhyāt guhyo vāñchita-
cintāmanīr eṣāḥ*

The syllable *goḥ* means knowledge, or He who is realized by that knowledge, or He who knows the intention of the devotees when they address Him, or He who tends the cows. That Kṛṣṇa is Govinda. I will now reveal the most confidential eighteen-syllable *mantra*. It is like a spiritual gem and it is most coveted by

the devotees of the Lord. The *mantra* is: *klim kṛṣṇāya govindāya
gopījana vallabhāya svāhā*.

Text 22

*pūrva-pradīṣṭe muni-devate 'sya
chandas tu gāyatram uṣanti santah
aṅgāni mantrārṇa-catuṣkair
varmāvasānāni yugārṇamas traṁ¹
bijam śaktih prakṛtiḥ viniyogaś
cāpi pūrvavad amuṣya*

The predominating sage of this *mantra* is Nārada and the objective of chanting it is Śrī Kṛṣṇa. The meter of this *mantra* is *gāyatrī*, and the four-letter *anga-nyāsa* should be performed while chanting it. *Bija* and *prakṛti* should be added as before.

Text 23

*pūrvatarasya manoratha kathayāmi
nyāsam akhila-siddhi-karam
vyāpayyātho hastayor masta-
vāhye pārśve tān aruddham budhena
nyāso varṇis tāra-yugmāntarasthair
bindūstam-sauhārda-kṛtyair vidheyah*

One should perform the *nyāsa*, with the use of the *tāra-bija*, on all the parts of the body to achieve perfection while chanting this *mantra*.

Text 24

*śākhāsu trīṇi pūrvāṇy adhi daśasu
pṛthag-dakṣiṇānguṣṭha-pūrvam
vāma aṅguṣṭhā vasānam nyasatu
viśada-dhīḥ srṣṭir uktā karasthā*

*aṅga-dvandva-pūrvā sthitir
ubhayakare saṁhṛtir vāma-pūrvo-
dakṣāṅguṣṭhāntike tat trayam api
srjati sthity upetam ca kāryam*

One should perform the *sṛṣti-nyāsa*, *sthiti-nyāsa* and *saṁhati-nyāsa* while chanting *kīm kṛṣṇaāya govindāya namah* and counting with the fingers, beginning from the thumb of the right hand, up to the little finger of the left hand.

Text 25

*tataḥ sthiti-kramād budho
daśāṅgakāni vinyaset
tad aṅga-pañcakam tathā
vidhiḥ samīritah kare*

In this way, an intelligent practitioner should perform all the required *nyāsas* properly so as to achieve quick and definite results.

Text 26

*puṭitair manunātha māṭrkārnair
abhibhivinyasya sa-bindubhiḥ purāvat
anu-saṅkṛti-sṛṣti-mārga-bhedā
kṛṣatavāni ca mantra-varṇa-bhāñji*

By performing the *nyāsa* while pronouncing each vowel and consonant separately, divisions of the *mantra varṇas* will be created, according to the procedures of the various *nyāsas*.

Text 27

*saṁhṛtāv anugato manu-varyah
sṛṣti-vartmani bhavet pratiyātaḥ
uddhṛtiḥ khaluh puroktavad eṣāṁ
nyāsa-karma kathayāmy adhunāham*

If one performs the *sṛṣti-nyāsa* after the *samhati-nyāsa*, these *mantras* will be revealed. Now, I shall describe to you the performance of *nyāsakriyā*.

Thus ends the translation of the third chapter of the *Third Rātra* of *Śrī Nārada-pañcarātra*.

A Further Explanation of the Performance of Various Nyāsas

Text 1

vyāsa uvāca
mahi-salila-pāvaka
anilaviyanti garvo mahān
punah prakṛti-pūruṣau
para imāni tattvāny atha
padāndhu-hṛdayāsyakāny adhi
pañca madhye dvayam
trayam sakala-gam tato
nyasatu tad-viparyāsataḥ

Vyāsadeva said: The five separated material energies are earth, water, fire, air, and sky. Another group of five subtle energies are false ego, *mahat*, *puruṣa*, *prakṛti* and *Paramātmā*. One must perform the *nyāsa* five times, placing it on the heart and mouth, and then two or three times on the entire body.

Text 2

guptatamo 'yam nyāsaḥ samproktas
tattva-daśaka-pariklptah
kāryo 'nyeṣu api gopālam
anu jhaṭiti phala-siddhyai

To quickly achieve the desired result, one should follow these rituals pertaining to the *nyāsa* and also perform the other *nyāsas* that are recommended for the *gopāla-mantra*.

Text 3

ākeśād āpādam dorbhyām
dhruva-puṣitam anu-

*varam nyased vapurbhis
 cāpi pūrvavad amuṣya
 mūrddhany akṣṇah śrutyor
 ghrāne mukha-hṛdaya-
 sira-jānu-jathara-
 patsu tathākṣarāṇi*

One should perform the *nyāsa* while chanting the appropriate *mantra*, touching it to one's head, eyes, ears, nose, mouth, heart, knees, abdomen and legs.

Text 4

*nyased vyaktā sr̄ṣṭih sthitir api munibhir
 abhihitā hṛdādi-mukhāntikā
 saṁhāro 'nghry ādi-mūrddhāntas tritayam
 iti viracayatu sr̄ṣti-pūrvam
 anu-sthitim nyāsaḥ saṁhārānto
 maskāva-vaikhānaseṣu vihito 'yam*

According to the Vaikhānasa sages, *sthiti-nyāsa* refers to the *nyāsa* of touching the various parts of the body from the chest to the mouth, or from the leg to the head, while chanting one's *mantra*.

Text 5

*sthity anto gr̄hamedhiṣu sr̄ṣty
 anto varṇinām iti prāhuḥ
 vairāgya-yuji gr̄hasthe saṁhāram
 kecid āhur ācāryāḥ*

Sthiti-nyāsa is meant for householders and *sr̄ṣti-nyāsa* is meant for *brahmacārīs*. Previous *ācāryas* had arranged the *saṁhāra-nyāsa* for householders who are detached from material enjoyment.

Text 6

*sahajānau vanavāsini sthitim
ca vidyārthīnām sṛṣṭim
śirasi nihitā madhyā
sairākṣi tarjanikānvitā
śirasi rahitānguṣṭhā jyeṣṭhānvita
aparaniṣṭhikānesi ca*

Brahmacārīs should utter the word *vanavāsini* while performing the *sṛṣti-nyāsa* and *sthiti-nyāsa*. They should touch their head with the palm of the hand with their thumb placed on the top of the head. In this way, one should perform these *nyāsas*.

Text 7

*mano 'nurañjanam hari-
caranābja-bhakti-vardhanam
sphūrtiye 'thāsyā kīrtiyate
mūrti-pañjaram
ārti-graha-viṣādighnam
kīrti-śrī-kānti-puṣtidam*

I shall now describe the *murtipañjara-nyāsa*, which is pleasing to the mind, which awards devotional service to Lord Hari, which counteracts the influence of evil planets, which neutralizes the effects of poison, and which awards one power and wealth.

Text 8

*keśavādi-yuga-ṣaṭka-mūrtibhir
ddhāḥ-pūrvamihirānu montikān
dvādaśākṣara-bhavākṣaraiḥ suraiḥ
klīva-varṇa-rahitaiś ca kramān nyāset*

One should perform this *nyāsa*, placing it on the twelve *murtis*, beginning with Keśava, while chanting the *mantra* that begins

with the *surya-bīja*. One should also chant the *bīja*, *klim*, while performing this *nyāsa* in relation to Lord Kṛṣṇa.

Text 9

*bhālodara-hṛd-gabha-tūpa-tale
vāme tava-pārśva-bhujānta-gale
vāma-traya-ṛṣṭha-kakutsu tathā
mūrdhany anu ṣat-ghagāvantu manum
caitanyāmrta-vapur ka-koṭi-tejā
mūrddhnisthau vapur akhilam sa vāsudevah*

With each letter of the twelve-letter *mantra*, one should perform the *nyāsa*, touching it to the forehead, abdomen, chest, lower part of the body, left side, fingers, throat, back, and head. Then, one should meditate on Vāsudeva—who is supremely cognizant, full of ecstasy, as effulgent as millions of suns, and all-pervading—while knowing Him to be situated on one's head.

Text 10

*ūḍhasya vimala-pāthasīva siktam
vyāpnoti prakaṭita-mantra-varṇa-kilam
sṛṣti-sthitī daśa-pañcāṅga-yugmam
nyāsādi-tritaya kāsya-hṛtsū*

One should consider that his entire body is being submerged in the crystal-clear ocean of *mantras*. Then, he should perform the *nyāsa* three times, touching it to the mouth and chest. He should then repeat the *sṛṣti-nyāsa* and *sthiti-nyāsa*. He should also perform the *daśāṅga-nyāsa* and *pañcāṅga-nyāsa*—twice each.

Text 11

*vinyasya-tu grathayitvā tu mudrām
bhūyo diśām daśakam bandhanīyam*

*tāram hārdam viśva-mūrtiś ca śārṅgi
māśāntam te vāyumadhye sudevāḥ
śad-dvandvārṇo mantra-varyah sa uktah
sākṣād dāram mokṣa-puryā agamyam*

With the prescribed posture and *mudrā*, one should once again purify the ten directions. The foremost of twelve-syllable *mantras* is: *om namo bhagavate vāsudevāya*. It is just like the gateway to liberation.

Text 12

*dhātraryama-mitrākhyā varuṇāṁ
śubhagā vivasvadi-indra-yutāḥ
pūṣāhvaya-parjanyo twaṣṭā
viṣṇuś ca bhānavāḥ proktāḥ*

Dhātā, Aryama, Mitra, Varuṇa, Aṁsumān, Vivasvān, Indra, Pūṣā, Ahvaya, Parjanya and Viṣṇu are addressed as Bhānu.

Text 13

*atha tu yuga-randhrārnasya
manor nyasanāṁ bruve
racayatu kara-dvandve
'ānguli-pañcakēṣu aṅga pañcakam
tan mantra mandhaṁ vyāpāyyātha
triśāḥ pranavāṁ sakṛn
manujalipayo nyasyā bhūyaḥ
padāni ca sādaram*

The process of performing the *nyāsa* for this twelve-syllable *mantra* is as follows: while placing it on the five fingers of each hand and on the five bodily limbs, one should perform the *nyāsa* three times, preceding each syllable of the *mantra* with *om*. Finally, one should again perform the *nyāsa*, placing it on the legs.

Text 14

kaca-bhuvi lalāṭa bhrū-
 yugmāntara śravaṇākṣiṇor
 yugala-vadana-grīvāhṛṇ-
 nābhi-kaṭy ubhayāṅghriṣu
 nyasatu śitadhīrjānu aṅghryor
 akṣarāni śirasi dhruvam
 nayana-mukha-hṛd-guhyāṅghriṣu
 arpayet pada-pañcakam

Thereafter, a pure-hearted devotee of Lord Kṛṣṇa should meditate on the head, forehead, the space between the eyebrows, ears, eyes, face, shoulders, chest, navel, waist and both legs. He should once again perform the *pancāṅga-nyāsa*, placing it on the eyes, mouth, chest, anus and legs.

Text 15

pañcāṅgāni nyasodbhūyo
 muny ādīn aśy anyat sarvam
 tulyam pūrvenātho vaksye mudrā
 badhyā manvor yāḥ syuḥ

The practitioner should perform the *nyāsa*, placing it on the predominating sage of the *mantra*, as described previously. I shall now explain how the various *mudrās* are formed.

Text 16

anaṅguṣṭhā ḥjavō dakaśa hasta-śākhā
 bhaven mudrā hṛdaye śīrṣake ca
 adho ḥnguṣṭhā khalu muṣṭih śikhāyām
 kara-dvandvāṅgulayo varmaṇi syuḥ

One should perform the *mudrā* on his head and chest, spreading over them all of the fingers of his right hand, except the thumb. On the *śikha*, one should place his clenched fist, and on the

kavaca, he should perform the *mudrā* by touching it with the fingers of both hands.

Text 17

nārāca-muṣṭy uddhṛta-bāhu-yugmāṁ
vyaṅguṣṭha-tarjany udito dhvanis tu
viśvag-viṣaktā kathitāstra-mudrā
yatrākṣinī tarjanī-madhyame tu

If the clenched fists are raised with the first fingers pointing upwards, keeping the thumb within the fist, it is called the *dhvani-mudrā*. If the first finger and the middle finger are waved above the eyes, it is called the *astra-mudrā*.

Text 18

oṣthe vāma-karāṅguṣṭho
lagnas tasya kaniṣṭhikā
dakṣiṇāṅguṣṭha-samyuktā
tat-kaniṣṭhā prasāritā
tarjanī-madhyamā ‘nāmāḥ
kiñcit saṅkucya cālitāḥ
veṇu-mudreha kathitā
suguptā preyasi hareḥ

When one joins the thumb and little finger of both hands and holds them to his lips while slightly bending the other three fingers of both hands, it is called the *veṇu-mudrā*, which is most confidential and very dear to Lord Kṛṣṇa.

Text 19

nocyante ‘tra prasiddhatuān
mālā-śrī-vatsa-kaustubhāḥ
ucyate ‘cyuta-mudrānām
bhadrā bilva-phalākṛtiḥ

Because the *mudrās* for the mark of Śīrvatsa and the Kaustubha gem are very well known, I will not describe them here. I shall next explain the *bhadrā-mudrā*, which resembles a *bilva* fruit.

Text 20

aṅguṣṭham vāmam uddanḍitam itara-
karāṅguṣṭhakenātha baddhvā
tasyāgram pīḍayitvāṅgulibhir
api ca tāṁ vāma-hastāṅgulibhiḥ

baddhvā gādham hr̥di sthāpayatu
bimala-dhīr vyāharen māra-bījam
bilvākhyā mudrikaiṣā sphuṭam iha
kathitā gopanīyā vidhijñaiḥ

When the thumbs of both hands are attached and raised upwards, and the other fingers are cleunched as fists and placed on one's chest, it is called the *bilva-mudrā*. By this *mudrā*, one should invoke the *kama-bīja* *mantra*.

Text 21

mano-vāṇī-dehair yad iha
ca divā-rātra-vihitam
amatyā matyā vā tad akhilam
asau duṣkrta-cayam

imāṁ mudrāṁ jānan kṣapayati
naras tam suragaṇā
namanty asyādhīnā bhavati
satataṁ sarva-janatā

The best means for nullifying all sinful reactions and contamination from one's life is to practice these procedures, throughout the day and night, with one's body, mind and speech. This will enable one to defeat all kinds of opposition created by the demigods, as well as human beings.

Text 22

*praṇava-hṛdor avasāne ca caturthī-
sudarśanam tathāstra-padam
uktvā phaṭ antamamunā grathayen
manum astra-mudrayā haritah*

Beginning with the *pranava*, *om*, the word *sudarśana* should be ended in the fourth dative case and the words *phaṭ* and *hṛdaye* added to form the *mantra*: *om hṛdaye sudarśanāya phaṭ*. This *mantra* is to be chanted along with the *astra-mudrā*, for it will help one achieve pure devotional service to Lord Hari.

Text 23

*iti vidhāya samasta-jagaj-
jani-sthiti-vināśa-vidhāna-visāradam
śruti-vidhāna-karam manu-vigrahām
smaratu gopā-vadhū-jana-ballabham*

In this way, the devotee should meditate on Lord Kṛṣṇa, who is the goal of these *mantras*; the lover of the damsels of Vraja; and the ultimate supervisor of the creation, maintenance and destruction of the universe.

Thus ends the translation of the fourth chapter of the *Third Rātra* of *Śrī Nārada-pañcarātra*.

Meditation Upon Lord Kṛṣṇa In His Transcendental abode, Vṛndāvana

Text 1

śri-vyāsa uvāca
atha prakaṭa-saurabhotkalita-
phulla-mādhvīka-sat-
prasūna-nava-pallava-prakara-
namra-śākhair drumaiḥ

praphulla-nava-mañjari-
lalita-vallarī-veṣṭitaiḥ
smarec chiśiritam śivam
kṣitu-matis tu vṛndāvanam

Vyāsadeva said: A pure-hearted devotee should meditate on the auspicious abode of Vṛndāvana. The branches of the trees in Vṛndāvana bend to the ground because of being over-burdened by abundant fruit, fragrant flowers, and newly-grown twigs and leaves. The creepers in Vṛndāvana appear most beautiful, as if embracing the trees in ecstasy.

Text 2

vikāsi-sumano-rasāsvadana-
mañjulaiḥ sañcarac-
chili-mukha mukhod-gatair
mukharitāntaram jhāṅkṛtaih

kapota-śuka-śārikā-
parabhṛtādibhiḥ patribhir
virājitam itas tato
bhujaga-śatru-nṛtyākulam

The land of Vṛndāvana is permeated by the sound of bumblebees that move from one flower to another, drinking honey. The land of Vṛndāvana is decorated with many varieties of beautiful birds, including doves, parrots and cuckoos, and it looks most enchanting because of the dancing of innumerable peacocks.

Text 3

kalinda-duhitus calal-lahari-
vipruṣāṁ vāhibhir
vinidra-sarasi-ruhodara-
rajaś cayot-piñjaraiḥ

pradīpita-manobhava-
vraja-vilāsinī-vāsasām
vilolan aparair niṣevitam
anāratam mārutaiḥ

The water of the ever-flowing Yamunā enhances the enthusiasm of all the residents of Vṛndāvana, although it disturbs the pollen that has accumulated within the lotus flowers that stand in her water. The river Yamunā is constantly being served by the breeze that scatters the garments of the *gopis*.

Text 4

pravāla-nava-pallavam
marakata-cchada vajra-mau-
ktika-prasava-korakam
kamala-rāga-nānā-phalam

sthaviṣṭham akhila-turbhiḥ
satata-sevitam kāmadam
tad antar api kalpakāṅghri
pamudañcitam cintayet

One should meditate on the desire trees of Vṛndāvana. These trees have newly grown twigs that appear like coral. Their leaves

are the color of emeralds and thier buds appear like pearls. They are filled with varieties of fruit that are smeared with pollen. They are large, they render service in all the seasons, and they bestow all kinds of benedictions.

Text 5

*sahema-śikharā-vaner
 udita-bhānuvad-bhāsvarā
 madho 'syā kanaka-sthalīm
 amṛta-śikaram vāriṇāḥ

 pradīpta-maṇi-kuṭṭimāṁ
 kusumama reṇu-puṇjōjjvalām
 smaret punar atandrito
 vigata-ṣaṭ-tanango budhāḥ*

An intelligent devotee should meditate with enthusiasm and self-control on the glittering gold mine that is situated in that wonderful land. It is filled with spiritual gems. There are hills with golden peaks and a mine of pearls that is decorated with pollen.

Text 6

*tad-ratna-kuṭṭima-
 niviṣṭa-mahiṣṭha-yoga-
 pīṭhe 'ṣṭa-patram aruṇām
 kamalam vicinity

 udyad-virocana-saro
 ciramusya madhye
 sañcintayet sukha-niviṣṭam
 atho mukundam*

Next, one should meditate on a red lotus flower having eight petals that is located at the *yoga-pīṭha*, which is situated within

an area that is filled with various mines. One should meditate on Lord Kṛṣṇa, the giver of liberation, who is present within that lotus flower at the *yogapīṭha*.

Text 7

saddāma-ratna-dalitāñjana-
mehga-puñja-
pratyagra-nila-jala-janma-
samāna-bhāsam

susnidha-nīla-ghana-
kuñcita-keśa-jālam
rājan-manojña-śitikanṭha-
sikhaṇḍa-cūḍam

The color of Kṛṣṇa's curly hair is dark blue, like a host of dark clouds decorated with precious gems. The Lord's hair increases the beauty of His head, as do the enchanting peacock feathers that decorate it.

Text 8

rolamba-lālita-sura-druma-sūna-kṛptottamśam
samutkaca-navotpala-karṇa-pūram
lolālaka-sphurita-bhāla-tala-pradīptam
goracanā tilakam ujjvala-citra-mālam

His two earrings, which are made from flowers of the desire tree, which swing to and fro, and which are decorated with lotus buds, look indescribably charming. His forehead is decorated with marks of tilaka mixed with gorocanā and He wears a garland of forest flowers.

Text 9

āpūrṇa-śārada-gatāñka-śaśāñka-bimba-
kāntānanām kamala-patra-viśāla-netram

*ratna-sphurat-kanaka-kuṇḍala-raśmi-dīpta-
gaṇḍa-sthalī-mukuram unnata-cāru-nāsam*

His eyes resemble the full moon in the autumn season. They are as broad as lotus leaves. His cheeks and beautiful raised nose shine brightly because of the effulgence emanating from His jeweled gold earrings.

Text 10

*sindūra-sundaratarādharam indu-kunda-
mandāra-manda-hasita-dyuti-dīpitāśam
vanya-pravāla-kusuma-pracayāvaklpta-
graiveyakojjvala-manohara-kambu-kañṭham*

The moonlike face of Lord Kṛṣṇa is more beautiful than kunkum and His enchanting smile defeats the beauty of fully blossomed *kunda* and *mandāra* flowers. His necklaces and other ornaments made of forest flowers have further enhanced His transcendental loveliness.

Text 11

*matta-bhramad-bhramara-juṣṭa-vilambamāna-
santānaka-prasava-dāma-pariṣkr̄tāṁsam
hārabalibhagaṇa-rājita-pīvaroro-
vyoma-sthalī-lalita-kaustubha-bhānumantam*

His garland of flowers from the desire trees, which is served by intoxicated bumblebees, is simply wonderful. A necklace of sun stones, as well as the Kaustubha gem, enhances the beauty of His broad chest.

Text 12

*śrīvatsa-lakṣaṇa-sulakṣitam unnatāṁsam
ājānu-pīna-parivṛtta-sujāta-bāhum
āvandhurodaram udāra-gabhīra-nābhi
bhṛṅgāṅganāni-kara-mañjula-roma-rājim*

Kṛṣṇa's two arms are very strongly built and endowed with auspicious markings. They stretch to His knees. His abdomen is slightly uneven. His navel is very deep and it is decorated with hair that is as black as bumblebees.

Text 13

*nānā-maṇi-praghaṭitāṅgada-kañkaṇormi-
graiveya-sāra-kala-nūpura-tunda-bandham
dvyāṅga-rāga-paripiñjaritāṅga-yastim
āpiṭa-vastra-paridhīta-nitamba-bimbam*

His entire body appears most attractive because of His jeweled armlets, bracelets and other ornaments, and because of His colorful markings. His hips appear most enchanting, encircled by His yellow garments.

Text 14

*cārūru-jānum anuvṛtta-manojña-jaṅgha-
kāntonnata-prapada-nindita-kūrma-kāntim
māṇikya-darpaṇa-lasan-nakha-rāji-rājad-
raktāṅguli-cchadana-sundara-pāda-padmam*

His thighs are supremely charming. His knees are round. His reddish toes shine brightly. They reflect in mirrors that are decorated with diamonds and thus appear exquisitely beautiful. Indeed, His lotus feet are indescribably attractive.

Text 15

*matsyāṅka-śāridava-ketu-yavābja-vajra-
saṁlakṣitāruṇa-tarāṅghri-talābhīrāmam
lāvanya-sāra-samudāya-vinirmitāṅga-
saundarya-nirjita-mano-bhava-deha-kāntim*

His lotus feet are decorated with auspicious markings, such as a fish, anchor, flag, thunderbolt and lotus. It seems that the creator must have collected the essence of all beautiful objects

and invested it in the creation of Kṛṣṇa's body. Because of this, even the beauty of Cupid has been defeated by the sight of His body.

Text 16

*āsyāravinda-paripūrita-vēnu-randhra-
lolat-karānguli-samīrita-divya-rāgaiḥ
śaśvad-dravī-kṛta-vikṛṣṭa-samasta-jantu-
santāna-santatim ananta-sukhāmbu-rāśim*

He has placed His enchanting flute to His lotus-like mouth and is playing it very sweetly while moving His reddish fingertips. As a result, the hearts of all living entities are being melted and merged into an ocean of unlimited transcendental ecstasy. Who would not be enchanted by the sound of Kṛṣṇa's flute?

Text 17

*gobhir mukhāmbuja-vilīna-vilocanābhīr
ūdhobhara-skhalita-manthara-manda-gābhiḥ
dantāya-daṣṭa-pariśiṣṭa-trṇāṅkurābhīr
ālambi-vāladhi-latābhīr athābhivītam*

The cows walk slowly because their eyes are fixed on the lotus-like face of Kṛṣṇa, as well as because of the burden of their full udders. Many cows have become motionless while holding a morsel of grass in their mouths because of the sound of Kṛṣṇa's flute.

Text 18

*sa-prasrava-stana-vivarṣaṇa-pūrṇa-nirma-
lāsyā-vata-ksarita-phenila-dugdha-mugdhaiḥ
vēnu-pravartita-manohara-manda-gīti-
dattocca-karṇa-yugalair api nartakaiś ca*

The cows stand still at the time of milking, when they shower an incessant stream of foamy milk. While delivering milk, they

engage their ears in hearing the enchanting songs emanating from Kṛṣṇa's flute.

Text 19

*pratyagra-śrīga-yuga-mastaka-samprahāra-
saṁrambha-vatkhalā-vilola-khurāgra-pātaiḥ
āmedurair bahala-sāsna-galair udagra-
pucchais ca vatsatara-vatsatari-nikāyaiḥ*

Some of the cows are preparing to gore one another with their sharp horns, in a challenging mood, while kicking the air with their hooves. Some of them are licking the throats and bodies of their calves, while raising their tails.

Text 20

*hūṇkāra-vikṣubhita-digvalayair mahadbhir
apya ukṣabhiḥ pṛthu-kakudbhara-bhāra-khinnaiḥ
uttambhita-śruti-putī-paripīta-varṇa-
dhvānāmṛtoddhṛta-vikāśi-viśāla-ghonaiḥ*

Huge bulls have frightened everyone by bellowing loudly. They have become afflicted by the burden of the hump on their shoulders. After hearing the nectarean sound of Kṛṣṇa's flute, however, they are now standing with their ears raised in anticipation.

Text 21

*gopaiḥ samāna-guṇa-śīla-vayo-vilāsa-
veśaiḥ ca mūrcchita-kala-svara-venu-vīṇaiḥ
mandrocca-tāla-paṭu-gāna-parair bilola-
dor-ballari-lalita-lāsyā-vidhāna-dakṣaiḥ*

All the cowherd boys of Vraja are of the same age, qualities, nature, sporting activities and mode of dressing. While hearing the sweet sound of Kṛṣṇa's flute, they have become very excited

and are displaying extraordinary skill in the art of dramatic performance by means of their hands and faces.

Text 22

*jaṅghānta-pīvara-katīra-tañ-nibaddha-
vyālola-kiṅkiṇi-ghaṭābalitair aṭadbhiḥ
mugdhais tarakṣu-nakha-kalpita-karṇa-bhūṣair
avyakta-mañju-vacanaiḥ pṛthukaiḥ parītam*

They have tied small bells around their thighs and have put on earrings made with tiger's nails. They make indistinct yet enchanting sounds as they roam in the forest, surrounded by their calves.

Text 23

*atha sulalita-gopa-sundarīṇāṁ
supṛthu-viśiṣṭa-nitamba-mantharāṇāṁ
guru-kuca-bhaṅgurāvalagna-
trivali-jrmbhita-roma-rāji-bhājāṁ*

The beautiful damsels of Vraja walk slowly because of their large buttocks. They bend a little forward because of the heavy burden of their large breasts. Three lines mark their necks. These descriptions add to the enchantment when one meditates on Vṛndāvana.

Text 24

*tad atimadhura-cāru-venu-vādyāmr̥ta-rasa-
pallavīṅga-jāṅghri-pānāṁ
mukula-visara-ramya-cāru-romod-gama-
samalaṅkṛta-gātra-vallarīṇāṁ*

While hearing the sweet sound of Kṛṣṇa's flute, the twigs of the trees in Vṛndāvana become filled with nectarean juice and the creepers manifest thorns that resemble ornaments, making it appear as if they are exhibiting symptoms of ecstatic love.

Text 25

*tad atirucira-manda-hāsa-candrātapa-
parijrmbhita-rāga-vārirāśeh
taralatara-taraṅga-ramya-vipruṭ-prakara-
sama-bhrama-bindu-santatānām*

When the shadow of the clouds, which act like a canopy, fall on the crystal-clear water, the vision of the waves creates an unprecedented beauty.

Text 26

*tad atilalita-manda-cilli-cāpa
cyuta-niśitekṣaṇa-māra-vāṇa-vṛddhyā
dalita-sakala-marma-vihvalāṅga-
pravisṛta-duḥsaha-vepatha-vyathānām*

Kṛṣṇa's eyes and eyebrows, which resemble a wonderful bow, release the arrows of Cupid. It appears that His eyes are trying to pacify everyone's pangs caused by the three-fold miseries of material existence.

Text 27

*tad atisubhagakamra-rūpa-śobhā
‘mṛta-rasapāna-vidhāna-lālasānām
pranaya-salila-pūra-vāhiniṇāmalasa-
vilola-vilocanāmbujānām*

The lotus-like eyes of the *gopīs*, who have an intense desire to drink the nectarean mellows of Śrī Kṛṣṇa's exquisite beauty, are quickening the flow of the waves of conjugal pastimes.

Text 28

*visramsat-kavari-kalāpa-
vigatotphulla-prasūna-śravan-
mādhvī-lampaṭa-cañcarika-
ghaṭayā samsevitānāṁ muhuḥ*

*māronmāda-mada-skhalan-mṛdu-
girām ālola-kāñcy ucchvasan-
nīvī-viślathamāna-cīna-
sicayāntāvir nitamba-tviṣām*

Their hair has become scattered and the flowers that had decorated their hair have fallen to the ground. The sweet aroma of these flowers is making the *gopīs'* minds intoxicated. They have been pierced by the arrows of Cupid and so they are speaking like madwomen. Because their waistbands have become loose, their buttocks are partially exposed.

Text 29

*skhalita-lalita-pādāmbhoja-mandābhīghāta-
kvaṇita-maṇi-tulākoṭy ākulāśā-mukhānām
calad adhara-kulānām kutmalotpakṣmalākṣi-
dvaya-sarasi-ruhāṇām ullasat-kuṇḍalānām*

Because they are walking as if in a drunken state, their jeweled ornaments make a wonderful sound that helps them to express dramatic movements with their hands and legs. Sometimes, their lips begin to tremble, their blue lotus-like eyes become overwhelmed with emotion, and their earrings begin to tremble.

Text 30

*drāghiṣṭha-śvasana-samīraṇābhi-tāpa-
pramlānī-bhavad aruṇoc ca-pallavānām
nānoṣāyanā-vilasat-karāmbujānām
ālibhiḥ satata-niṣevitām samantāt*

Because of the hot air coming from the *gopīs'* deep breathing, the tender twigs of the trees are drying up. Śrī Krśna is constantly served by the lotus hands of the *gopīs*, who always present various gifts to their beloved Lord.

Text 31

tāsām āyata-lola-nīla-
nayana-vyākoṣa-nīlāmbuja-
sragbhiḥ samparipūritākhila-tanū
nānā-vilnodāsy-a-padam

tan mugdhānana-pāṅkaja
pravigalan-mādhvī-rasāsvādinīṁ
bibhrānam pranamona madākṣi-
madhukṛṇ-mālām manohāriṇīṁ

The *gopīs* have made large garlands of blue lotus flowers in the form of their blue eyes and thus have decorated Kṛṣṇa's entire body. It is certainly a most pleasant sight. The nectarean words emanating from the lotus-like mouths of the damsels of Vraja—who are overwhelmed by ecstatic love—are very charming.

Text 32

gopī-gopa-paśūnām bahiḥ
smared agrato 'sya gīrvāṇa-ghatām
vittārthinīṁ viriñci-trinayana-
śatamanyu-pūrvikām stotra-parām

Next, one should meditate on the cowherd men, women and animals of Vraja, who are always lavishly glorified by great personalities, such as Brahmā, Śiva and Indra. One should also meditate on the statements made by these exalted personalities.

Text 33

tad-dakṣiṇato muni-jana-nikara
vasu-dharmān ādāya-parām
yogīndrān atha prṣṭhe mumukṣu-
mālān samādhinā sanakādyān

Thereafter, one should meditate on the place where the sages, the Vasus, Dharma, and foremost of yogis are situated. One should also meditate on the *yogapitha*, where the great sages who desire liberation are sitting in *samadhi*.

Text 34

savye sakāntān atha siddha-yakṣa-
gandharva-vidyādhara-cāraṇāṁś ca
sakinnarān apsarasaś ca mukhyān
kāmārthino nartana-gīta-vādyaiḥ

One should meditate on the Siddhas, Yakṣas, Gandharvas, Vidyādharas and their wives, as well as prominent Kinnaras and Apsaras, who are all accomplished in the arts of dancing, singing and playing musical instruments.

Texts 35-36

śankhendu-kunda-dhavalam sakalāgamajñam
saudāmino-tati-piśāṅga-jāṭā-kalāpam
tat-pāda-paṅkaja-gatām acalām ca bhaktim
vāñchantam ujjhitatarānya-samasta-saṅgam

nānā-vidha-śruti-gaṇānvita-sapta-rāga-
grāma-trayī-gata-manohara-mūrcchanābhīḥ
samprīṇayantam uditābhir amum mahatyā
sañcintayen nabhasi dhāṭr-sutam munindram

One should then meditate on the best of sages, the foremost of whom is the son of Dhāṭṛ, Nārada Muni—whose complexion is white like a conch shell, the moon, or a *kunda* flower; who is well versed in all Vedic literature; who has matted hair that resembles lightning; who desires unalloyed devotional service at the lotus feet of Lord Krśna; who is free from all kinds of bad association; and who is always satisfying Lord Hari by chanting

His glories while accompanying himself with his stringed instrument.

Thus ends the translation of the fifth chapter of the *Third Rātra* of *Śri Nārada-pañcarātra*.

The Process of Worshiping Lord Kṛṣṇa Whereby one Can attain Sāmīpya-Mukti, the Liberation of Becoming an Eternal associate of the Lord

Text 1

vyāsa uvāca
iti dhyātvā ‘tmānam paṭu-viśada-
dhīr nanda-tanayam
puro buddhyaivārghya-
prabhṛtibhir anantopahṛtibhiḥ

yajed bhūyo bhaktyā sva-vapusī
bahiṣṭhais ca vibhavair
vidhānam tad brūmo vayam
atula-sānnidhyadam atha

Vyāsadeva said: In this way, a pure-hearted practitioner of devotional service should meditate on the Supersoul, Śrī Kṛṣṇa, while offering various articles, such as *arghya*, with faith and devotion. One should then worship Lord Kṛṣṇa, who is present within his heart. Now, I shall describe the process of worship by which one achieves *sāmīpya-mukti*.

Text 2

āracayya bhuvi gomayāmbhasā
sthāndilam nija samudra viṣṭaram
nyasya tatra vihitāspado ‘mbhasā
śāṅkha-mantra-manunā viśodhayet

One should build a raised platform and smear it with cowdung. One should then further purify that place by chanting the *śāṅkha-mantra* while spreading *kuśa* grass all around.

Text 3

*tatra gandha-sumano ḍṣatāny atho
niḥkṣeped dhṛdaya-mantram uccaran
pūrayed vimala-pāthasā sudhīr
akṣaraiḥ pratigataiḥ śiro ‘ntakaiḥ*

An intelligent devotee should put sandalwood paste and a few grains of rice that have been dried in the sun in a bowl of pure water and then sprinkle that water all over his body while chanting the *hṛdaya-mantra*.

Text 4

*pīṭha-śankha-salileṣu mantra
vitvahni-vāsara-niśā-kṛtāṁ kramāt
maṇḍalāni caṣaka-śravokṣarair
arcayed vadana-pūrva-dīpitaiḥ*

A person who is learned in that art of chanting *mantras* should then invoke the demigods, such as Agni, Indra and Candra by worshiping them with water kept within a conch shell.

Text 5

*tatra tīrtham anunābhīr āhvayet
tīrtham uṣṇa-ruci-maṇḍalāt tataḥ
svīya-hṛt-kamalato harīm tathā
gālinīṁ ca śikhayā pradarśayet*

Thereafter, one should display the *gālinī-mudrā* on his chest and *śikhā* while invoking all of the holy rivers by means of chanting *mantras*.

Text 6

*taj-jalam nayana-mantra-vikṣitāṁ
varmanā samavaguṇṭhyā dor yujā
mūla-mantra-sakalīkṛtāṁ nyased
aṅgakaiś ca kalayed diśo ‘strataḥ*

One should gaze at a pot of water while chanting the *nayana-mantra*, cover it with both hands and perform the *aṅga-nyāsa* after invoking the Lord while chanting the *mūla-mantra*. Then, he should protect himself in the ten directions by chanting the *astra-mantra*.

Text 7

*akṣatādi-yutam acyutīkṛtam saspr̥ham
japatu mantram aṣṭaśah
kiñcana kṣipatu vardhanī-jale
prokṣayen nija-tanum tato ‘munā*

Next, one should devotedly chant eight times the *mantra* that has already been purified, mix rice that has been dried in the sun in water and then sprinkle that water on his body.

Text 8

*trih-kareṇa manunā khilam tathā
sādhanam kusuma-candanādikam
śankha-pūrana-vidhiḥ samīrito
gupta eṣa yajanāgraṇīr iha*

Before the commencement of one's worship, one should establish the conch shell by filling it with water, sandalwood paste and flowers, while chanting the following confidential *mantra*:

Text 9

*gaṅge ca yamune caiva
godāvari sarasvatī
narmade sindhu-kāveri jale
'smiṇ sannidhim kuru*

O Gangā, O Yamunā, O Godāvari, O Sarasvatī, O Narmadā, O Sindhu, O Kāverī—please make your appearance within this water.

Text 10

*eṣa tīrtham anuh-prokto
duritaugha-vināśanah
kaniṣṭhāṅguṣṭhakau saktau
karayor itaretaram*

One should chant this *mantra* while folding his hands so that the thumbs and little fingers of both hands touch each other.

Text 11

*tarjanī-madhyamā ‘nāmāḥ
saṁhatā ‘bhugna-varjitāḥ
mudraiṣā gālinī proktā
śankhasyopari cālitā*

By keeping the ring finger, middle finger and first finger together and straight, one forms the *gālinī-mudrā*. One should display this *mudrā* over the conch shell.

Text 12

*atha mūrdhani mūla-cakra-madhye
nija-nātham gaṇa-nāyakam samarcyam
nyasana-krama-tanuh pīṭha-mantrair
jala-gandhākṣata- dhūpa-puṣpa- dīpaiḥ*

Thereafter, one should worship Śrī Kṛṣṇa as being situated on his head and Ganapati as situated on the *mūla-cakra*. Then, he should perform the *nyāsa* while chanting the *pīṭha-manta* and offer various items, such as water, sandalwood paste, rice, incense, flowers, and a ghee lamp.

Text 13

*prayajed atha mūla-mantra-tejo
nija-mūle hrdaye bhruvos ca madhye
tritayam smarata smaret tad eki-kṛtam
ānanda-ghanam taḍil-latābhām*

Next, one should worship the effulgent Personality of Godhead by chanting the *mūla-mantra*, while touching his head, heart and the space between his eyebrows. One should then meditate on that most blissful personality, Śrī Krśna, who is as effulgent as lightning.

Text 14

*tat-te yajñaiḥ sāvayavī-kṛtya vibhūty ādy
ankāntam vinyasya yajed āsana-pūrvaiḥ
bhūṣāntair bhūyo jala-gandhādibhir arcām
kuryād bhūty ādy arṅga-vidhānāvadhi mantrī*

After placing all of the required articles, such as an *āsana*, in their respective places and purifying them by chanting appropriate *mantras*, one should worship the ingredients of worship such as water, sandalwood paste, ornaments, dress and bed.

Text 15

*bhūyo venuṁ vadānastham
vakṣodeśe vanamālām
vakṣojordhvam prayajec ca
śrī-vatsam kaustubha-ratnam*

One should separately worship the Lord's flute placed upon His lips, the flower garland on His chest, as well as the mark of Śrīvatsa and the Kaustubha gem.

Text 16

*śrī-khaṇḍa-nisyanda-vicarcitāṅgo
mūlena bhālādiṣu citrakāṇi
likhyād atho pañjara-mūrti-mantrair
anāmayo dīpa-sīkhākṛtīni*

One should apply sandalwood paste to the Lord's body while chanting the *mūla-mantra* and then mark His forehead with drawings while chanting the *pañjara-mūrti-mantra*. To become

cured of a disease, an intelligent devotee should meditate on Lord Nārāyaṇa's *bīja-mantra*, which resembles the flame of a ghee lamp.

Text 17

*puṣṭaṅjalim vitanuyād atha pañca-kṛtv
mūlena pāda-yugale tulasi-dvayena
madhye harāri-yugalena ca mūrdhnim padma-
dvandvena ṣadbhir api sarva-tanau ca sarvaiḥ*

After completing this, one should offer two *tulasi* leaves at the lotus feet of the Lord while chanting the *mūla-mantra* five times. One should offer flowers to the Lord's head, lotus feet and entire body while chanting the *mula-mantra* six times.

Text 18

*śvetāni dakṣa-bhāge 'pi tac-
candana-pāñkilāni kusumāni
raktāni vāma-bhāge 'ruṇa-
candana-pāñkha-siktāni*

One should next offer white flowers mixed with sandalwood paste to the right side of the Lord and red flowers mixed with sandalwood paste to the left side of the Lord.

Text 19

*tadvac ca dhūpa-dīpau samarṣya
dhinayāt sudhārasaiḥ kṛṣṇam
mukha-vāsādyam dattvā
samarcayed-gandha-puṣṭadyaiḥ*

In this way, one should worship Śrī Kṛṣṇa with utmost humility by offering Him incense, a ghee lamp, sandalwood paste, flowers and other paraphernalia. One should also offer to the Lord a mouth freshener.

Text 20

*tāmbūle-nartana-gīta-vādyaiḥ
santosya cūrnaka-sālalena
brahmārpaṇākhyā-manunā
kuryāt svātmārpaṇam mantri*

A devotee who is expert in the science of chanting *mantras* should offer the Lord betel nuts after offering palatable food. One should satisfy the Lord by singing His glories and dancing before Him in the temple. Indeed, one should surrender his very self at the lotus feet of the Lord while chanting the *brahmārpana-mantra*.

Text 21

*athavā saṅkucita-dhiyā
laya-vidhi-mūrti-pañjarāvacaruḥ
yady astādaśa-lipiṇā svānta-
padāṅgaiś ca veṇū-pūrvaiḥ proktah*

Or, if one desires to worship the Lord briefly, he should follow the procedure for dismantling the place of worship and complete the worship mentally while chanting the eighteen-syllable *mantra*.

Text 22

*suprasannam atha nanda-tanujam
bhāvayan japatu mantram ananyaḥ
sānu-saṁsmṛti yathāvidhi saṅkhyā-
pūrane svayam mano vidadhīta*

One should meditate on Krśna, the son of Nanda, and chant these *mantras* a prescribed number of times with undivided attention.

Text 23

*praṇava-puṭitam bijam
 japtvā śatam sahitāṣṭakam
 nija-guru-mukhād āptān
 yogān punaktu mahāmatih
 sad amṛta-cidānandātmāyam
 japam ca samāpayed
 iti japa-vidhiḥ samyak prokto
 manu-dviayam āśritah*

A noble-hearted practitioner should receive these *mantras* from his spiritual master and then chant them one hundred and eight times. While chanting *mantras* to the Supreme Lord, one should follow the prescribed rules and regulations.

Text 24

*ta imam bhajate vidhim naro
 bhavitā ‘sau dayitah śarīriṇām
 āparāka-kamalaika-mandiram
 paramante samupaiti tan-mahah*

A person who worships the Supreme Lord, Kṛṣṇa, according to this procedure becomes highly respected in society, achieves an abundance of wealth and at the end of life, attains liberation.

Thus ends the translation of the sixth chapter of the *Third Rātra* of Śrī Nārada-paṅcarātra.

Instructions on Worshiping the Lord and His associates

Text 1

*vyāsa uvāca
kathyate khalu mantra-varyayoh
sādhanam sakala-siddhi-sādhanam
yad vidhāya munayo mahīyasīm
siddhim āyur iha nāradādayah*

Vyāsadeva said: I shall now reveal the process of attaining perfection by chanting two *mantras*. By following this procedure, great sages such as Narada have attained perfection in this world.

Text 2

*vipram pradhvasta-kāla-prabhṛti-ripu-
ghaṭa nirmalāṅkam gariṣham
bhaktim kṛṣnāṅghri-pankeruha-
yugala-rajorāgiṇīm udvahantam
vettāram veda-śāstrāgama-vimala-
pathām sammataṁ satsu vidvāṁsam
yo-bhaktyā vivitsuh pravaṇa-
tanu-manā deśikam saṁśrayeta*

One should, with utmost devotion, take shelter of a learned and exalted sage—who is completely attached to the lotus feet of Śrī Kṛṣṇa, who is a foremost *brahmaṇa*, who has become purified by giving up service to the mind, who is charitable, who understands the path of devotion as presented in the Vedas, and who is accepted by other exalted personalities—to become inclined toward the devotional service of Śrī Kṛṣṇa.

Text 3

*santoṣayed akuṭīlārdatar ātmanā tam
 svaiḥ svair dhanaiś ca vapuṣāpy anukūla-vāṇyā
 abda-trayam kamalanābhadiyā 'tha dhīras
 tuṣṭe vivakṣatu gurāv atha mantra-dikṣām*

An intelligent practitioner should give up all kinds of duplicity and serve his spiritual master for three years with his body, wealth, and favorable speech, considering him to be nondifferent from God. The spiritual master will impart *mantra* initiation to such a disciple.

Text 4

*prapañca-sāra-prathitā 'tra dikṣā
 saṁsmāryate samprati-sarva-siddhaiḥ
 rte yayā santata-jāpino 'pi
 siddhi na yad dāsyati mantra-pūgah*

Initiation into Kṛṣṇa *mantras* is the only essential objective in this material world by which both the teacher and student become benefitted. Unless one takes initiation from a bonafide spiritual master, no *mantra* can bestow perfection upon him, even if he chants it constantly.

Text 5

*atha puro vidadhīta stava sthalīm
 aviṣamam adhi vāstu balīm budhah
 acala-dormita patra bhu maṇḍapam
 masṛṇa-vedikam āracayet tataḥ*

One should first of all build an even platform and on the top of it, construct a six-foot-high altar.

Text 6

*triguṇa-tantu-yujā kuśa-mālayā
 parivṛtam prakṛti-dhvaja-bhūṣitam*

mukha-catuṣka-payas-taru-
toraṇam sita-vitāna-virājitam ujjvalam

One should then cover the altar with a white canopy that covers the four gates on the four sides as well. The canopy should be covered with *kuṣa* grass and decorated with flower garlands. Next, one should install four flags outside the four gates.

Text 7

vasu-triguṇitāṅguli-pramita-
khāta-vātāyanam
vasor vasupater atho kakubhi
viṣṭham asmin budhah

karotu vasu-mekhalam
vasu-gaṇārdha-konam prati
java-sthita-gaja-dhvani-
pratima-yoni-samlakṣitam

One should mark a particular spot on the altar. The size of that spot should be about one foot square. Then, according to the prescribed rules and regulations, he should arrange sitting places for the Vasus and the Lord of the Vasus. The place where the seats are arranged should be triangular.

Text 8

tato maṇdape gavya-
gandha madhu-sikte
likhen maṇḍalarām
samyagacchadābdam

suvarṇita-trayam rāśi-
pīṭhād dhi-vīthī-
caturdhāvaśobhapaśobhā-yuktam

One should decorate the *maṇḍala*, or place, with milk, yogurt, ghee, cowdung, cow urine, sandalwood paste, and honey. He

should then enhance the beauty of the *mandala* by drawing on it three circles, *raśipīṭha*, and four kinds of *samudra*.

Text 9

*tato deśika snāna-pūrvam̄ vidhānī
vidhāyātma-pūjāvāsanām̄ vidhijñah
sva-vāmāgrataḥ śāṅkham̄ apy arghya-
pādy ācamādyāni pātrāni sampūritāni*

A devotee who is dedicated to following the rules and regulations should complete the rituals, which includes bathing, and then place, on his left side, various articles for worship, such as a conch shell, *pādya*, *arghya*, and *ācamaniya*.

Text 10

*vidhāyānyataḥ puṣpa-gandhākṣatādyam̄
kara-kṣālāne pr̄ṣṭhataś cāpi pātrām̄
pradipāvalī-dīpīte sarvam̄ anyat
svato 'ngacāra-sādhanām̄ cādadhīta*

On his right side, he should keep flowers, sandalwood paste, and rice that has been dried in the sun. At his back, he should keep a pot of water to wash his hands. After this, he should light the lamp and begin his worship.

Text 11

*vāyavyāśādīśa-paryantam̄ arcya-
piṭhasyodag-gauravī pañktir ādau
pūjyo 'nyatrāpy āmbikeyah karābjaiḥ
pāśām̄ daṇḍām̄ puṣṭyā-bhīti dadhānah*

He should begin worshiping from the northwest corner, slowly moving to the northeast corner of the sanctified spot. On the other side of the *mandala*, he should worship Ganapati, who holds a rope, stick, and *puṣṭi* in his hands, and who displays fearlessness.

Text 12

ārādhyā "dhāra-śakti ādy amara-
 caraṇayārapy atho madhya-bhāge
 dharmādīn vahni yakṣaḥ-pavana-
 śiva-gatān dīkṣu adharmādikāṁś ca
 madhye śeṣābja-tejas-tritaya-guṇa-
 gaṇānātmajan keśarāṇāṁ
 madhye cākīrṇa-vāsādikam
 abhiyajatetpiṭha-mantraṇa bhūyah

One should worship the *ādhāra-śakti* and various demigods, including Dharma, in the middle of the *mandala*. Adharma and others should be worshiped in the northeast, northwest, southeast and southwest corners. One should then worship the three qualities of material nature while chanting the *pīṭha-mantra* and the *ākīrṇavāsa* within the lotus.

Text 13

tataḥ sālīn madhye kamalam
 amalāṁś tañḍula-varān
 api nyasyet darbhāṁś tad
 upari ca dūrvākṣata-yutān
 nyaset prādakṣin্যāt tad
 upari kṛṣānor daśa kalā
 ya-kārādyārṇādyā yajatu ca
 sugandhādibhir imāḥ

Thereafter, one should throw rice paddy, lotus petals, rice that has been dried in the sun, *kusa* grass and *durbā* grass onto the *mandala* and circumambulate it. Next, he should offer worship to the ten expansions of the sanctified fire, with sandalwood paste and other items while chanting the proper *mantra*.

Text 14

nyaset kumbham tatra triguṇita-
lasat-tantu-kalitam
japam̄ tāram̄ dhūpaiḥ
suparimalitam̄ jongakamayaiḥ

kabhādyaiḥ kuntismiṣṭha-
uvāsitiḥir varṇa-yugalais
tathānyasyābhyaṛcās tad anu
kha-maṇer dvādaśa kalāḥ

Thereafter, one should install the water pot while chanting the *puruṣa-sukta* *mantra* three times, and *kabhādyaiḥ kuntismiṣṭha uvāsiti* once, while offering sandalwood paste and a ghee lamp. After completing this, one should worship the twelve expansions of the sun-god.

Text 15

evam̄ saṅkalpyāgnim̄ ādhāra-rūpam̄
bhānum̄ tadvat kumbha-rūpam̄ vidhijñāḥ
nyaset tasminn akṣatādyaiḥ samete
kūrcam̄ svarmam̄ ratna-varyeh pradīptam̄

In this way, the faithful practitioner invites fire, in the form of *ādhāra*, and the sun-god, in the form of the water pitcher—considering them to be decorated with gold and jewels, while chanting the *kurcca-mantra*, *hum̄*.

Text 16

atha kvātha-toyaiḥ kṣakārādi-varṇair
vakārāvasānaiḥ samāpūrayet tam
sva-mantra-trijāpāvasānam̄ payobhir
gavām̄ pañca-gavyair jalaiḥ kevalair vā

One should fill the pitcher with *kvāthajala* water while chanting the appropriate *mantras*. One should also add cow's milk and

pañcagavya to the pitcher while repeating the *mantra* three times.

Text 17

*sakala-janasmitha su-yuga-saṅkhyāḥ
sura-gana-pūrvā nyasatu tathaiva
tad upa-kalās tāḥ salila-sugandhāḥ
sa tu sumanobhis tad anu yajec ca*

After performing the *nyāsa* sixteen times to the above-mentioned demigods, the devotee should next sprinkle scented water and begin the worship of the other demigods, who are all parts and parcels of the Supreme Personality of Godhead.

Text 18

*udīcy-a-kuṣṭha-kunkumāmbu-
loha-sajjaṭāsuraiḥ
saśitam ity udīritam hareḥ
priyāṣṭa-gandhakam*

Udīcyā, kuṣṭha, kunkum, water, gold, sajjaṭā, āsura and saśita are eight well known fragrant objects called *astagandha*. They are all very dear to Śrī Hari.

Text 19

*kvātha-toya-paripūritodare samvilanighyā
vidhimā ṣṭa-gandhakam
soma-sūrya-sikhināṁ pṛthak-kalā
seva-karma viniyojayet sudhīḥ*

An intelligent devotee should place *kvāthajala* in the water pot and then add the above-mentioned eight items. Thereafter, he should offer it separately to the sun-god, moon-god and Agni.

Text 20

*tadvad ākṣarabhadvās tu kādibhis
tādibhiḥ punar ukārajāḥ kalāḥ*

*pādibhir malijās tu bindujā
yādibhiḥ sura-gaṇena nādajāḥ*

One then has to worship *akārajā* by the letters known as *akārādi*—*ukāraja* by the letters known as *takārādi*—*alipijā* by the letters known as *pādi*—*vinduja* by the letters known as *yādi*—and *nādajā* by the demigods.

Text 21

*samāvāhanānte susamsthāpanāt prāk
ṛcas tatra tatrātijap्या budhena
samabhyarcyā tās tāḥ pṛthak tac ca pātho ‘
ṛpayen mūla-mantraṇa kumbhe yathāvat*

The devotee should first finish the invocation and then, before the installation, he should chant the appropriate *mantras*, as mentioned in the Vedas. He should then fill the water pots while chanting the *mula-mantras*.

Text 22

*sahakāra-bodha-panasa-stavakaiḥ
śatamanyu-kaṇṭhi-kalitaiḥ kalaśam
piḍadhātu puṣpa-phala-tanḍulakair
abhipūrnayā ca śubha-cakrikayā*

Thereafter, one should cover the water pots with branches of either a mango tree, fig tree or jackfruit tree that has at least five or seven leaves. On top of that, he should place fruit, flowers and rice that has been dried in the sun.

Text 23

*abhivestayet tad anu kumbha-mukham
nava-nirmalāṁśuka-yugena budhāḥ
samalaṅkṛte 'tra kusumādibhir apy
abhivāhayet parataram ca mahāḥ*

Then, the expert *sadhaka* should cover the water pots (including the branches with leaves) with pieces of new, clean cloth, decorate them with flowers and invoke effulgent energy into them.

Text 24

*sakalī-vidhāya kalaśastham aṁśum
harim astu-tattvam anu-vinyasanaiḥ
paripūjayed gurum athāvahitaḥ
parivāra-yuktam upacāra-gaṇaiḥ*

Then, following the prescribed rules and regulations, while realizing Kṛṣṇa as the reservoir of all transcendental qualities, one should worship Him and His associates by offering all of the previously-mentioned ingredients.

Text 25

*dattāsanam svāgatam apy udīrya
tathārghya-pādyācamanīyakāni
snānam ca vāsaś ca vibhūṣaṇāni
sāṅgāya tasmai viniyojya mantrī*

A devotee who knows the truth of these *mantras* should offer an *āsana* to the Lord, welcome Him with prayers and then worship each of His limbs by offering *pādya*, *arghya*, *ācamanīya*, *snānīya*, a dress, and ornaments.

Text 26

*gātre pavitrair atha gandha-puṣpaiḥ
pūrvam yajen nyāsa-vidhānato ‘sya
sr̥sti-sthiti svāṅga-yugam ca veṇum
mālām abhijñāna-varāśma-mukhyau
mūlenā cārghyārcanavat prapūjya
samarcayed āvaraṇāni bhūyaḥ*

One must then offer fragrant flowers to each limb of the Lord, just as one performs the *nyāsa* while touching the various limbs of His body. Thereafter, he should offer a flower garland to the Lord and after that, he should worship the associates of the Lord.

Text 27

*dikṣv atha dāma-sudāmau
vasudāmaḥ kinkinī ca sampūjyāḥ
tejo-rūpāś tad-vad-vahiraṅgāni
keśareṣu sumatir yajet*

On one side of the Lord, a devotee should worship Dāma, Vasudāma, Sudāma and Kinkinī. After this worship, he should worship the Lord's external energy, which is located just outside the lotus petals.

Text 28

*hutavaha-nirṛti-samīrāṇa-śiva-dikṣu
hṛdādi-varma-paryantam
muktendu-kānta-kuvalaya-hari-nīla-
hutāśa-prabhāḥ pramadāḥ*

In the northeast, northwest, southeast and southwest corners, one should worship the *pramadāś*, who are effulgent like moon rays and who resemble blue flames.

Text 29

*abhaya-vara-sphurita-karāḥ pradhāna-
tanavo ḥīga-devatāḥ smaryāḥ
rukminyā ādyā mahiṣīr aṣṭau
sampūjayed daleṣu tataḥ*

One should then meditate on the *angā devatās*, whose hands are always ready to offer benedictions. After this, one should worship the eight principal queens, headed by Rukminī.

Text 30

*dakṣinā-kara-dhṛta-kamalāvasu-
bharita-supātra-mudritānya-karāḥ
rukminyākhyā satyā lagnājity
āhvayā sunandā ca*

Queens such as Rukmini, Satyā, Nagnajiti and Sunandā—who hold a lotus flower in their right hands and a container of wealth in their left hands—are always to be worshiped.

Text 31

*bhūyaś ca mitravindā sulakṣaṇāpya
ṛkṣajā suśilā ca
tapanīya-marakatābhāḥ susita-
vicitrāmbarāḥ tv etāḥ
priθhu-kuca-bharālasāṅgayo vividha-
māla-prakara-vilasitābharaṇāḥ*

One should also worship Mitravindā, Sulakṣaṇā, Jambavatī and Suśilā—whose beauty can be compared to that of an emerald, who are dressed in white garments, who possess heavy breasts, and who are decorated with necklaces and other ornaments.

Text 32

*tato yajed dalāgresu
vasudevam ca devakīm
nanda-gopam yaśodām ca
balabhadram subhadrikām*

Thereafter, the devotee should worship Vasudeva, Devakī, Nanda, Yaśodā, Balarāma and Subhadrā, who are situated on the tips of the lotus petals.

Text 33

*gopāla gopīs tad-vaktre
viśiṣṭa-mita-locaṇāḥ*

*jñāna-mudrā-bhayakarau
pitarau pīta-pāṇḍurau*

One should then worship the pale-complexioned forefathers—
who award fearlessness, and who sit in the posture known as
jñāna-mudrā—while meditating upon the cowherd men and
women as being merged within their mouths.

Text 34

*divya-mālāmbarālepa-
bhūṣane mātarau punah
dhārayantyau ca varadam
pāyasāpūpa-pātrakam*

One should once again worship the mothers of the universe by
offering them new cloth, flower garlands, sandalwood paste,
sweet rice, cakes and other varieties of food.

Text 35

*aruṇa-syāmale hāra-mani-
kundala-maṇḍite
balah śankhendu-dhavalō
musalam lāngalam dadhat*

One should separately worship Balarāma—who is decorated
with red and black necklaces, jeweled earrings, a plough, and
a club; and whose complexion is white, like a conch shell or
moonlight.

Text 36

*hālālolā-nīla-vāsā
helāvān eka-kundalah
kalāya-syāmalā bhadrā
sutadā bhadra-bhūṣanā*

One should then worship Bhadrā and Sutadā, who are dressed in blue garments, who wear many earrings, whose complexions are dark, and who are decorated with enchanting ornaments.

Texts 37-38

varābhaya-yutā pīta-
vasanā rūḍha-yauvanā
veṇu-vīṇā-vetra-yasti-
sankha-śringādi-pāṇayah

gopā gopyas ca vividha
upāyanāttaka-rāmbujāḥ
mandārādīmś ca tad-bāhye
pūjayed kalpa-pādapān

Thereafter, one should worship the cowherd boys and girls, who always bestow fearlessness and benedictions, who wear colorful garments, and who carry a flute, *vīṇā*, stick, conch shell, and buffalo horn. One should then worship desire trees, such as the *mandāra*.

Text 39

mandāra-santānaka-pārijāta-kalpa-
drumākhyān haricandanam ca
madhye caturdikṣv abhivāñchitārtha-
dānaika-dikṣānvita-namra-sākhān

In and around the lotus flower, one should worship various desire trees, such as the *mandāra*, *sanatāna*, *pārijāta*, *kalpadruma* and *haricandana*, which are capable of awarding one's desired benedictions, and are full of auspiciousness.

Thus ends the translation of the seventh chapter of the *Third Rātra* of *Śrī Nārada-pāñcarātra*.

Further Instructions on Worshiping the Lord and His Associates

Text 1

*vyāsa uvāca
hari-havya-vāt-taranija-kṣapātanāp
pati-vāyu-soma-śiva-śeṣa-padmajān
prayajet svadikṣv amala-dhīḥ svajāty
adhīśvaraheti-patra-parivāra-sametān*

Vyāsadeva said: One should next worship Hari, Agni, Taranija, Kṣapātana, Samudra, Vāyu, Candra, Śiva and Śeṣa in the four directions while thinking of them as being eternal servants of the Supreme Lord.

Text 2

*kapiṣa-kapila-nīla-śyāmala-śveta-dhūmah
mala-sita-śuci-rakta varṇato vāsabādyāḥ
kara-kamala-virājat svāyudhā divya-veṣā
vividha-maṇi-gaṇogra-prasphurad-bhūṣanāḍhyāḥ*

These demigods are of various complexions, such as yellow, blue, black, white and grey. They are pure souls and they hold various weapons in their hands. They are dressed in celestial garments and decorated with many jeweled ornaments.

Text 3

*dambholi-sākty abhidha-danḍa-kṛpāṇa-pāśa-
caṇḍāṅkuśārddha-gadā-triśikhāri-padmāḥ
arcyā-bahnir nija-sulakṣaṇa-lakṣita-mauli-yuktāḥ
sva-svāyudhābhaya-samudyata-pāṇi-padmāḥ*

Thereafter, one should worship the goddesses of heaven, who hold various weapons in their hands, such as the thunderbolt,

stick, rope, anchor, bow, and club. They are always ready to offer benedictions and they are endowed with divine qualities. They are situated on the outer portion of the lotus flower.

Text 4

*kanaka-rajata-toyadābhra-campā
ruṇahima-nīla-javā-prabāla-bhāsaḥ
kramata iti rucātta-vajra-pūrvā-
rucira-vilepana-vastra-mālya-bhūṣaḥ*

With complexions resembling the color of gold, silver, a dark cloud, snow, red and blue habiscus flowers, and coral, and being decorated with flower garlands and sandalwood paste, these demigods and goddesses appear like the thunderbolt of Cupid.

Text 5

*kathitam āvṛti-saptakam acyutārcana-
vidhāv ati sarva-sukhāvaham
prayajed athavāṅga-purandarāśani-
mukhais tritayāvaraṇam tv idam*

It is essential for a devotee to worship Kṛṣṇa's associates while worshiping Kṛṣṇa. There are three kinds of associates of the Lord—*aṅgas*, *purandāśanīs* and *mukhas*.

Text 6

*hetyā japitvā jala-gandha-puṣpaiḥ
kr̥ṣṇāṣṭaketāpy atha kr̥ṣṇa-pūjām
kuryād vudhas tāni samāhvayāni
vakṣyāmi tārādi-namo 'ntikāni*

One should worship Lord Kṛṣṇa by offering Him water, sandalwood paste, flowers and other items. After worshiping the Lord, one should recite the prayer, Kṛṣṇāṣṭaka, for His pleasure.

Texts 7-8

*śrī-kṛṣṇo vāsudevaś ca
nārāyaṇa-samāhvayah
devakī-nandano yadu-śreṣṭho
vārṣṇeya ity api*

*asurākrānta-śabdānte
bhārahārīti saptamah
dharma-saṁsthāpakaś cācaiva
caturthy antāḥ kramād ime*

Each of these holy names should be chanted in the fourth dative case, and should be preceded by *om̄*. These names are—Śrī Kṛṣṇa, Vāsudeva, Nārāyaṇa, Devakīnandana, Yaduśreṣṭha, Vārṣṇeya, Asurākrantabhārahārī and Dharmasaṁsthāpaka.

Text 9

*ebhir evāthavā kāryā pūjā
vai kaṁsa-vairiṇah
saṁsāra-sāgarottīrtthe
sarva-kāmāptaye budhaiḥ*

By worshiping Kṛṣṇa, the enemy of Kaṁsa, while chanting these *mantras*, the devotees are delivered from the ocean of material existence and attain seven kinds of perfection.

Text 10

*sārāṅgāra-dyuta-dhi-lulitair
jarjaraīḥ saṁvikīrṇair
guggulvādyair ghana-parimalair
dhūpam āsādya mantrī*

*dadyān nīcair danujam atha
māyā-pravenātha doṣṇā
ghanṭāṁ gandhākṣata-
sumanakair arcitāṁ vādayānah*

A practitioner who is expert in the science of chanting *mantras* should take fragrant incense made with *gugula* and offer it to Kṛṣṇa while ringing a bell and displaying utmost devotion.

Text 11

tad uddiptam surabhi-ghṛta-
samsikta-karpūra-raktam
dīpam dr̥ṣṭyā-stuti-viśada-dhīḥ
padma-paryantamuccaiḥ

dastvā puṣpāñjalim api
vidhāyārpayitvā ca pādyam
sā cā saṅkalpayet tad vipulam
api tadā-svarṇa-pātre nivedyam

After that, one should take a ghee lamp having camphor on the wicks and purify it by chanting the appropriate *mantra*. He should then offer the ghee lamp to the Lord, followed by an offering of flowers, *pādya*, *ācamanīya* and various kinds of food.

Text 12

surabhitareṇa dugdha-
haviṣā suśrtena sitā-
samudamśakai rucira-
kṛtya vicitra-vāsaiḥ

dadhi-navanīta-nūtana-
sitopala-pūpanikā-
ghṛta-guda-nārikela-kadalī-
phala-puṣpa-rasaiś ca

One should offer to the Lord with pure devotion—milk, butter, sugar candy, yogurt, fresh cakes, jaggery, a coconut, bananas, honey, and other such food.

Text 13

astrokṣitam tad ari-
mudrikayā ‘tirakṣya
vāyavyatāpa-pariśoṣitam
agni-doṣmā

sandahya vāma-kara-
saudhara-sābhīpūrṇam
mantrāmr̥tikṛtam
athābhimṛṣan prajāpyet

One should display the *astra-mudrā* and *saṅgrakṣana-mudrā* for one's safety and for the purification of the food to be offered. One should then chant appropriate *mantras* for transforming the food into nectar.

Text 14

manum aṣṭaśaḥ surabhi-mudrikayā
paripūrṇam arcayatu gandha-puṣpaiḥ
harim arthayed atha kṛta-prasārāñjalir
āsyato ‘sya visarec ca mahāḥ

One should chant this *mantra* eight times after displaying the *surabhi-mudrā*. One should then fold his hands and offer prayers to Lord Hari while meditating upon the glittering effulgence emanating from His face.

Text 15

vītihotra-dayitāntam uccaran
mūla-mantram atha niḥkṣipej jalam
arpayet tad amṛtātmakam havir
dormajāsa-kusumam samuddharan

The devotee should sprinkle water on the articles to be offered and then offer ghee and some flowers to the Lord with love and devotion. This should be done while chanting the *mula-mantra*.

Text 16

*nivedayāmi bhagavate
juṣāñedam havir havīḥ
nivedyārpaṇa-mantra ‘yam
sarvārcāsu nijākhyayā*

While offering food to Lord Kṛṣṇa one should chant one's favorite name of the Lord. One should pray to the Lord that He kindly accept the food that was prepared in ghee.

Text 17

*grāsa-mudrāṁ vāma-doṣṇā
vikacotpala-sannibhām
pradarśayan dakṣinena
prāṇādināṁ ca darśayet*

One should then display with his left hand the *grāsa-mudrā*, which is like a fully blossomed lotus flower. With his right hand, he should display the *prāṇa-mudrā* while chanting *prāṇāya svāhā*.

Text 18

*spṛṣṭet kaniṣṭhopakaniṣṭhike dve
sāṅguṣṭha-mūrdhnā prathameha mudrā
tathāparā tarjani-madhyame syād
anāmika-madhyamike ca madhyā*

This particular *mudrā* is completed when one touches his thumb, little finger, and ring finger to his head. The devotee should also display the *madhya-mudrā* with his first finger, middle finger and ring finger.

Text 19

*anāmikā-tarjani-madhyamāḥ syāt
tadvac caturthī sa-kaniṣṭhikās tāḥ*

*syāt pañcamī tadvad iti pradiṣṭāḥ
prāṇādi-mudrā nija-mantra-yuktāḥ*

The *prāṇādi-mudrā* is displayed by touching the middle finger, first finger, ring ring and little finger to the thumb and chanting the suitable *mantra*.

Text 20

*prāṇāpāna-vyāha-samānōdānāḥ
kramāc caturthyā yuktāḥ
tārādhāra baddhā ceddhāḥ
kr̥ṣṇādhvānas tato manavaḥ*

Mantras are revealed to one who chants the names of the five kinds of air—*prāṇa*, *apāma*, *vyāna*, *samāna* and *udāna*—ending them in the fourth dative case. This chanting is favorable for the execution of devotional service to Lord Kṛṣṇa.

Text 21

*tato nivedya mudrikām
pradhānayā karadvaye
spr̥śatv anāmikām nijām
manūm japaṇ pradarśayet*

Thereafter, one should display the *pradhāna-mudrā* and chant the *mantras* by touching them with the ring finger.

Text 22

*nandajo ‘mbu-manu-bindu-yuṇ-natir
vāmapārśva udarātmani ca
ruddha-ātmani-nivedyam ātma-bhūr-
mām sa pārśvam anilas tathā niyuk*

After doing this, one should offer water to the son of Nanda and then offer obeisances to Him. One should meditate upon how the Lord is accepting his offerings of food.

Text 23

*mañdalam abhito mantrībijāṅkura-
bhājanāni vinyasya
piṣṭamayān api dīpān ghṛta-
pūrnān vinasyet sudīpta-sikhān*

A learned devotee should then meditate on the seed, leaves and petals of the lotus flower that is situated in the middle of the sacred place. He should offer sweet rice and other food, as well as a ghee lamp, to the sacred place.

Thus ends the translation of the eighth chapter of the *Third Rātra* of *Śrī Nārada-pañcarātra*.

The Procedure For Performing Fire Sacrifice

Text 1

*śrī-vyāsa uvāca
atha saṃskṛte hutavahe vimala-
dhīrabhivādya samyag abhipūjya
harim juhuyāt sitāghṛta-yutena
payah parisādhitena sitadīdivinā*

Vyāsadeva said: After completing the worship of Lord Hari by offering Him all the aforementioned items with a pure heart, one should perform a fire sacrifice with pure ghee and other milk products.

Text 2

*aṣṭottara-sahasram samāpya
homam punar balim dadyāt
vasiṣṭhādhināthebhyo nakṣatrebhyas
tatas ca karaṇebhyah*

One should perform a fire sacrifice by offering one thousand and eight oblations into the sacrificial fire while simultaneously offering all of the articles once again for the worship of the Lord. These articles should also be offered to *vasiṣṭha adhinātha* *nakṣatra* and to the *karaṇas*.

Text 3

*sampādya pāñī ca-sudhām samarpya
dattvāmbha udvāsyā mukhārcir āsyे
naivedyam uddhṛtya nivedya
viśvaksenāya pṛthvīm upalipyā bhūyah*

At this time, the devotee should display the *sudhā-mudrā*, and offer water and various kinds of food to Lord Kṛṣṇa once again.

Thereafter, he should carefully clean the sacrificial arena.

Text 4

*gaṇḍūṣa-danta-dhavanācamanāśya-hasta-
sūktyānulepa-mukha-vāsaka-mālyā-bhūṣāḥ
tāmbūlam apy ati nivedya suvādya-nṛtya-
gītaiḥ sudṛptam abhipūjayatāt pur eva*

After completing this, one should offer water for the Lord to wash His hands, mouth and teeth, while reciting Vedic hymns. Thereafter, one should offer sandalwood paste, mouth freshener, a flower garland, ornaments and betel nuts. One should also sing and dance before the Lord.

Text 5

*gandhādibhiḥ saparivāram athārghyam asmai
dattvā vidhāya kusumāñjalim ādareṇa
stutvā praṇamya śirasā culakodakena
ātmānam arpayatu tac caraṇārvinde*

Thereafter, in the sacrificial arena, one should worship the Lord with devotion by offering Him and His associates *arghya* and flowers. One should also offer prayers and obeisances in a mood of complete surrender.

Texts 6-7

*iti pūrvam prāṇa-buddhi-
deha-dharmādhikārataḥ
jāgrat-svapna-suṣupti
ākhyāvasthāsu manasā vācā
karmanā hastābhyaṁ padabhyaṁ
udareṇa śiśnā yat smṛtam
yat uktam yat kṛtam tat sarvam
brahmārpaṇam bhavatu svāhā*

Indeed, one should surrender his very life, intelligence, body, religious principles, mind, and speech, as well as all of the activities that he performs with his hands, legs, and stomach, during wakefulness or while sleeping. Every activity that one performs should be done as an offering to the Lord.

Text 8

*mām madīyam ca sakalam
haraye 'ham samarpaye
om tat sat iti samprokto
mantrah svātmārpane śubhah*

One should chant *om tat sat* and pray: O Lord, I surrender myself at Your lotus feet, along with everything that I may possess.

Text 9

*anusmaran kalaśam acyutam
japan sahasrakam budho vāpuṣy
athoditojjhitah samā citi-vināpy
atas tad api nayet sudhātmatām*

One should then meditate on Kṛṣṇa as being situated in the water pitcher that is kept in the sacrificial arena while chanting his *mantra* one thousand times. He should consider himself to be a nectarean object for Kṛṣṇa's enjoyment.

Text 10

*dhvaja-toraṇa-dik-kalaśādi-gatām
api maṇḍapa-maṇḍala-kunda-latām
abhiyojya citim kalaśe kusumaiḥ
paripūjya jaṭet punar aṣṭasatam*

After completing the fire sacrifice, one should collect the flags, pillars, pitchers and other articles from the *pūjā* altar and then chant the *mula-mantra* eight hundred times.

Text 11

*atha śiṣya upośitah prabhāte
kṛta-nityah susītāmbarah suveśah
dharaṇī-dhana-dhānya-go-bahulair
vinayād vipra-varān hareḥ prasādya*

A disciple should rise early in the morning, take his bath, and then perform his daily religious duties. After completing them, he should dress in white cloth and decorate himself with nice ornaments. He should then satisfy the qualified devotees of Lord Hari by giving them land, grains, wealth and cows.

Text 12

*bhūyah paritya pranipatya deśikam
tasmai parasmai puruṣāya dehine
tāṁ vitta-śāthyam parihr̥tya dakṣināṁ
dattvā tanum svām ca samarpayet sudhīḥ*

He should then bow down to Kṛṣṇa by thinking of Him as being present in the place of worship. An intelligent devotee should give sufficient *dakṣinā* (remuneration) to his spiritual master and take complete shelter of him.

Text 13

*athābhiseka-maṇḍape
sukhopavīṣṭam āsane
gurur viśodhayed amuṁ
pureva śoṣanādibhiḥ*

The spiritual master should purify his disciple as he is seated on a sanctified āsana in the sacrificial arena, in the manner that was detailed earlier.

Text 14

*pīṭha-nyāsāvasānām vapuṣi
vimala-dhīr nyasya tasyāsikāyā*

*mantrenābhycarya dūrvākṣata-
kusuma-yutāṁ rocanām ke nidhāya
āśīrvādair dvijānām viśada-
paṭuravair gīta-vāditra-ghoṣair
māngalyair ānayettam kalaśam
abhibhūtas tat-samīpam pratītah*

A pure-hearted devotee has to perform the *nyāsa*, placing it on his body, put *dūrvā* grass and rice that has been dried in the sun on a raised altar, and then beg for the blessings of the *brāhmaṇas*.

Text 15

*tenābhilīna-maṇi-mantra-mahauṣadhenā
dhāmnā peraṇa paramāmṛta-rūpa-bhājā
sampūrayan vāpur amuṣya tato vitanvan
tat-sāmavarnyam abhiṣecayatāt yathāvat*

The sincere practitioner should invite the Supreme Lord, Kṛṣṇa—whose form is full of eternity, knowledge and bliss—by chanting these confidential *mantras*. After doing so, he should perform the *abhiṣeka* (bathing ceremony) of the Lord.

Text 16

*kṣādyairā ‘ntima-varṇair adbhiś ca
pūrṇa-tanis trirvyakta-mantrāntaiḥ
paridhṛta-sitatara-vasana-dvitayo
vācamyamah samācāntah*

While filling the pitcher with water, one must chant the *mantras*, pronouncing each letter carefully, beginning from *śa* up to the final letter. The *sādhaka* should then perform *ācamana* once again, while remaining silent.

Text 17

bahuśah praṇamya deśika-
nāmānam harim athopasampūjya
tad-dakṣinatas tiṣṭhed abhimukha
ekāgra-mānasah śiṣyah

After offering worship to Lord Hari, who is known as Deśika, the disciple who knows very well the science of chanting *mantras* should stand by the right side of his spiritual master.

Text 18

nyāsa *yathāvidhi tam acyuta-sādvidhāya*
gandhākṣatādibhir alaṅkṛta-varṣmaṇo ‘syā
r̥ṣy ādi-yuktam atha mantra-varam yathāvat
brūyāt triśo gurur anarghyam avākam ante

The spiritual master should then perform the appropriate *nyāsa* on the disciple and offer him at the lotus feet of the Supreme Lord. He should then decorate his disciple with flowers and sandalwood paste, and offer *arghya* to the Lord while remaining silent.

Text 19

guruṇā vidhivat prasādhitam
manum aṣṭottara-śatam praṇapya budhah
abhvāndyā tataḥ śrnoti samyak
samayān bhakti-bhareṇa namra-mūrtih

The disciple should chant one hundred and eight times the *mantra* that has been chanted by his spiritual master. He should greet his spiritual master with humility and receive transcendental instruction from him.

Text 20

dattvā śiṣyāya manum nyastvātha
guruḥ kṛtātma-yajana-vidhiḥ

*aṣṭottara-sahasram sva-
śaktihānān avāptaye japyāt*

Thereafter, the spiritual master should impart to his disciple the complete understanding of the process of Deity worship and the performance of *nyāsa*. After doing so, the spiritual master should chant his *mantra* one thousand and eight times, just so that he can regain the power he has lost.

Text 21

*kumbhādikam ca sakalam gurave nivedya
sampūjyat dvija-varān api bhojya-jātaiḥ
kurvanty anena vidhinā ya ihābhisekam
te sampadām nilayanam hi ta eva dhanyāḥ*

The disciple should give in charity all the necessities of life, including food, to his spiritual master, as well as qualified *brāhmaṇas*. Anyone who performs worship according to these directions certainly obtains great opulence and becomes most glorious.

Text 22

*saṅkṣipya kiñcid uditā samarpya
dīkṣā saṁsmaranāya viṣmadhiyām
enām praviṣya mantri sarvān
mantrān jāpet juhuyāt yajeta*

For the benefit of the neophyte devotee, I have explained some processes briefly. By following these procedures, the practitioners of devotional service gradually surrender themselves to the point where they can take initiation from the spiritual master. After initiation, the disciple soon becomes qualified to worship the Deity of the Supreme Lord.

Thus ends the translation of the ninth chapter of the *Third Rātra* of *Śrī Nārada-pañcarātra*.

Service to Lord Kṛṣṇa after Dikṣā. Meditation Upon Lord Kṛṣṇa

Text 1

*śrī-vyāsa uvāca
caitrendu-tan-māsi tamisra-pakṣe
puṇya-kṣetre deśikāt prāpya dīkṣām
tenājñaptah pūrvā-sevām dvitīye
māsi dvādaśyām ārabhetāmalāyām*

Vyāsadeva said: One should take initiation from one's spiritual master during the period of the waning moon in the month of Caitra, in a holy place. During the period of the waxing moon of the next month, the disciple should begin to perform his primary service to his spiritual master.

Text 2

*kṛtvā snānādyam karma dehārcanāntam
vartmāśritya prāg īritam mantri-mukhyah
śuddho maunī brahmacārī niśāśī
jaḍyāc chāntātmā śuddha-padmākṣa-dāmnā*

After completing his bath and other bodily activities, an experienced practitioner who is pure-hearted, silent, and celibate, and who eats only once a day and is very peaceful, should follow the above-mentioned process and chant his *mantra* on beads made from lotus seeds.

Text 3

*tanvan śuśruṣām goṣu tābhayah prayacchan
grāsām bhūteṣu prodvahamś cānukampām*

*mantrādhiṣṭhātrīm devatām vandamāno
durgām durbodha-dhvānta-bhānum gurum ca*

A devotee should cleanse the contamination within his heart by serving cows and feeding them, by being merciful to all living entities, and by offering respect to Goddess Durgā, who is the predominating deity of *mantras*, as well as to elderly persons.

Texts 4-6

*kurvann ātmīyam karma varṇāśramastham
mantram japtvā 'dbhiḥ snāna-kāriṇibhiḥ siñcet
ācamena pārthas-tattva-saṅkhyam-prajaptam
bhūñjānaś cānu sapta-japtān janādhyah

adreh śrīge nadyās taṭe bilva-mūla
toye hṛddaghne gokule-viṣṇu-gehe
aśvatthād adhastād ambudheś cāpi tīre
sthāneśv eteṣv āśināś tv ekaikāśas ta

prajaped ayuta-catuṣkam daśākṣaram
manu-varam pṛthak kramaśah
aṣṭādaśākṣaram ced ayuta-
dvayam īritā saṅkhyā*

After rising in the morning, the devotee who follows the principles of *varṇāśrama-dharma* and chants the *mūla-mantra*, should first of all bathe. For performing *ācamana*, one should first chant the proper *mantra* twenty-four times and then again seven times. A sincere practitioner should enthusiastically chant the ten-syllable *mantra* forty thousand times and the eighteen-syllable *mantra* twenty thousand times, either while sitting in a cowshed, a temple of Lord Viṣṇu, or under a *pipal* tree or fig tree.

Text 7

śākam mūlam phalam go-stana-bhava-
 dadhinī bhaikṣam annam ca śaktūn
 dogdhānnam cād adānah kṣiti-dhara-
 śikharādau kramāt sthāna-bhede
 ekaṁ vai pāna-śaktau gaditam iti
 mayā pūrva-sevā-vidhānam
 nirvṛtte ‘smiñ bhūyah prajapatu
 vidhivat siddhaye sādhakendraḥ

One should make arrangements for food before beginning his worship so that later on, he will not be disturbed by thoughts of catering to bodily demands. According to the place, one should accordingly arrange for food and drink, such as spinach, roots, fruit, milk, yogurt, grains, powdered barley, wheat and sweet rice. By doing this, a sādhaka can freely concentrate on chanting his *mantras* for attaining perfection.

Texts 8-10

dehārcanānte dinaśo dinādau
 dīkṣokta-mārga-dvitayam vidhānam
 āśritya kṛṣṇam prayajed vivikta-
 geheṣu niṣṭho huta-śiṣṭa-bhojī
 daśa-lakṣam akṣaya-phaladam manum
 pratijapya nirmala-matir daśākṣaram
 juhuyād gudājya-madhu-saṁyutair nabair
 varuṇādyujair hutavahe daśāyutam
 śusila-yugala-varṇam cen
 manum pañca-lakṣam
 prajapatu juhuyāc ca prokta-
 kluptārddha-lakṣam

*amala-matir alābhē
 pāyasair ambujānām
 ghṛta-sahita sitābhairārabhed
 dhoma-karma*

A practitioner should carefully wash his body every morning. He should then sit in a solitary place and worship Lord Kṛṣṇa with faith and devotion and accept only the remnants of food that had been offered in sacrifice. A pure-hearted devotee should chant the ten-syllable *mantra* while offering oblations into the sacrificial fire ten million times.

One should perform sacrifice by offering honey and ghee into the fire one hundred thousand times. By doing so, one will surely achieve the desired results. One should chant the eighteen-syllable *mantra* five hundred thousand times and perform sacrifice while offering oblations fifty thousand times. If one is unable to collect the necessary articles, such as lotus flowers, he should instead use sweet rice mixed with ghee.

Text 11

*asaktānām home nigama-
 rasanāgendra-guṇito
 japaḥ kāryaś ceti dvija-
 nr̥pa-viśām āhur apare
 sa homaś ced eśām sama
 iha japo homa-balito
 ya ukto varṇānām sa khalu
 vihitas tac-ca na-dṛśām*

If a practitioner is unable to strictly follow the above-mentioned procedures while performing sacrifice, he should compensate by chanting his *mantras* the number of times previously mentioned, multiplied by twelve. It is also recommended that

one should chant the *mantra* and perform sacrifice as many times as there are letters in the *mantra*.

Text 12

*yam varṇam āśrito yah śūdraḥ sa ca
tanunāṁ dhruvāṁ vihitam
vidadhīta japāṁ vidhivat śraddhāvān
bhakti-bhavāva-namra-tanuh*

If *śūdras*, according to the principles of their social order, chant any of the above-mentioned *mantras* with a favorable mentality, they will attain devotional service, faith, and humility and ultimately, they will attain perfection.

Text 13

*punar abhiṣikto guruṇā vidhivad
viśrānya dakṣiṇāṁ tasmai
abhyavahārya ca viprān vibhavaiḥ
samprīṇayec ca bhakti-yutah*

After being purified by the spiritual master once again, the disciple should give him *dakṣiṇā*. He should also satisfy the *brāhmaṇas* by giving them wealth.

Text 14

*iti mantra-varam-dvitayānyavaram
paribādhya japādibhir acyuta-dhīḥ
prayajet savana-tritaye dinaśi
vidhinātha mukundam amanda-matiḥ*

By chanting the above-mentioned *mantra*, a practitioner who is pure in heart can bring his mind and senses under control and then worship for three consecutive days Lord Kṛṣṇa, who is the bestower of liberation.

Texts 15-16

*atha śrīmad-udyāna-samvrāta-hema-
sthalodbhāsi-ratna-sphuran-maṇḍapāntah
lasat-kalpa-vṛkṣādha uddīpta-ratna-
sthalādhishitāmbhoja-pīṭhādhirūḍham
mahā-nīla-nīlābhām atyanta-bālam
guḍa-snigdha-vaktrānta-visrasta-keśam
anir-brāta-paryākulotpulla-padma-
pramugdhānanām śrīmad indīvarākṣam*

One should then meditate on Kṛṣṇa as He is seated on top of a fully blossomed lotus flower that is surrounded by innumerable, effulgent desire trees of various colors, within a flower garden. The complexion of the Lord is slightly bluish, His nature is childish, and He displays an enchanting smile. He has curly hair and His face and ears look like fully blossomed lotus flowers.

Text 17

*calat-kundalollāsi-sotphulla-gaṇḍam
sughonām susonādharam susmitāsyam
anekāśmaraśmy ullasat-kañṭha-bhūṣam-
lasantam vahantam nakham paundarikam*

His earrings swing to and fro across His cheeks. His nose is beautiful and His lotus-like face is adorned with an attractive smile. His face appears to be shining because of the effulgence emanating from His jeweled necklaces. His toenails are as charming as lotus flowers.

Text 18

*samuddhūsarorah-sthalam bēnu-dhūnyā
su puṣṭāṅgam aṣṭāpadākalpa-dīptam
kaṭīra-sthale cāru-jāṅghānta-yugme
pi naddham kvaṇat-kiṅkiṇī-jāla-dāmnā*

He looks even more enchanting when He plays His flute. His entire body is brilliant, like gold. The tinkling of the small bells that decorate His waistband is very pleasing to hear.

Text 19

*hasantam hasad-vandhu-jīva-prasūna-
prabhām pāṇi-pādāmbujodāra-kāntyā
kare dakṣiṇe pāyasaṁ vāma-haste
dadhānam navam śuddha-haiyaṅgavīnam*

Lord Kṛṣṇa's attractive smile is just like a bandhujīva flower. His hands and legs resemble lotus flowers. In His right hand, He holds a pot of sweet rice and in His left hand, He holds a pot of butter.

Text 20

*mahiḥbhāra-bhūtām arārāti-yūthān
anah-pūtanādīn nihantum pravṛttam
prabhūm gopikā-gopa-vṛndaih-paritam
surendrādibhir vanditam deva-vṛndaih*

His mission is to annihilate miscreants like Putanā and Śakāṭa, who are envious of the demigods and are a burden to the earth. He is surrounded by the *gopīs* and is constantly being worshiped by exalted personalities like Indra. He is the supreme worshipable Lord of all.

Text 21

*prage pūjayitv ety anusmṛtya kṛṣṇam
tad aṅgendra-vajrādibhir bhakti-namrah
sitābhe ca-haiyaṅgavīnaiś ca dadhnā
vimiśreṇa daugdhenā samprīṇayet tam*

One should meditate on Lord Kṛṣṇa and His plenary portions, as well as Indra and other servants. One should satisfy the Lord

by offering Him with love and devotion yogurt, butter and ghee mixed with sugar.

Thus ends the translation of the tenth chapter of the *Third Rātra* of *Śrī Nārada-pañcarātra*.

The Process of Worshiping Lord Kṛṣṇa at Noon. Meditation Upon Lord Kṛṣṇa

Text 1

*vyāsa uvāca
iti prātar arcayed acyutam yo
naraḥ pratyaham ūśvad āstikya-yuktah
labhet so 'cireṇaiva lakṣmīm samagrām
iha pretya śuddhim param dhāma bhūyāt*

Vyāsadeva said: A devotee who worships Śrī Kṛṣṇa every morning in the above-mentioned way, with firm faith and devotion, certainly attains good fortune in this life and returns back to Godhead after death.

Text 2

*ahno mukhe 'nudinam ity abhipūjya ūaurim
dadhnāthavā guḍa-yutena nivedya toyaiḥ
śrīman-mukhe samatitarbya tad-dhiyā tam
japyāt sahasram atha sāṣṭakam ādareṇa*

Before noon, one should again worship Śrī Kṛṣṇa, offering Him yogurt, jaggery, water, and other items, and one should meditate on how the Lord accepts these things. Thereafter, one should chant his worshipable *mantra* one thousand and eight times.

Text 3

*madhyandine japa-vidhāna-visiṣṭa-rūpam
vandyām surarṣi-yati-khecara-mukhya-vṛndaiḥ
go-gopa-vanitā-nikaraiḥ parītam
sāndrāmvuda-cchavi-sujāta-manoharāṅgam*

At noon, the devotee should meditate on Kṛṣṇa, thinking that the Lord—who is glorified by exalted personalities such as Nārada, the chief demigods, and great renunciates; who is surrounded by the cows and cowherd girls; and whose complexion is most beautiful, like a dark cloud—eternally enjoys His pastimes in Vṛndāvana.

Text 4

*māyūra-patra-pariklpta-vatamśa-ramyam
dhāmmillam ullasita-cillikam ambujākṣam
pūrnendu-vimba-vadanaṁ mani-kundala-śri-
gaṇḍam sunāsam atisundara-manda-hāsam*

Kṛṣṇa's curly hair is decorated with a crown made of peacock feathers. His eyes are just like lotus flowers, His face is just like the full moon, His cheeks shine brightly because of the effulgence emanating from His jeweled earrings, His nose is very beautiful, and He displays an enchanting smile on His lotus-like face.

Text 5

*pītāmbaram rucira-nūpura-hāra-kāñcī-
keyūra-kārmikaṭakādibhir ujjvalāngam
divyānulepana-viśāṅgitam aṁsarājad-
amlāda-citra-vanamālam anaṅga-diptam*

He is dressed in yellow garments; His lotus feet are decorated with beautiful anklets; He is adorned with a necklace, armlets and bracelets; and He appears most attractive, being decorated with various types of ornaments and garments. His body is smeared with sandalwood paste and He wears a garland of forest flowers. His beauty easily defeats that of millions of Cupids.

Text 6

*veṇum dhamantam atha-vāma-kare dadhānam
savyetare paśupa-yāṣṭim udāra-veṣam*

*dakṣe maṇi-pravaram īpsita-dāna-dakṣam
dhyātvavivam arcayatu nandajam indirāptyai*

In His left hand, Krṣṇa holds His flute and in His right hand, He carries a stick for tending the cows. He has dressed Himself in a most attractive manner and He is ready to award benedictions to deserving devotees. In this way, one should meditate on Krṣṇa to obtain good fortune and the perfection of life.

Text 7

*dāmātikāṅga-dayitā-suḥṛdaṅghripendra-
vajrādibhiḥ samabhipūjya yathā-vidhānam
dīkṣā-vidhāna-kathitam ca nivedya-jātam
haise nivedayatu pātra-vare yathāvat*

After being initiated by a qualified spiritual master, one should worship, according to the prescribed rules and regulations, Śrī Krṣṇa, whose lotus feet are decorated with marks of a flag, thunderbolt and anchor. One should offer Him all of the required paraphernalia on a golden plate.

Text 8

*aṣṭottara-śatam atho juhuyāt payo ‘nnaiḥ
sarpir yutaiḥ suśita-śarkarayā vimiśraiḥ
dadyād balim ca nija-dikṣu surarsi-yogi-
rakṣopadaivata-gaṇebhya udāra-cetāḥ*

Thereafter, one should perform a fire sacrifice by offering oblations of sweet rice mixed with ghee one hundred and eight times. According to one's capacity, one should satisfy the great sages, demigods, yogīs, demons and other creatures, by offering them gifts with a noble heart.

Text 9

*navaṇīta-milita-pāyasa-dhiyārcanānte
janair mukham tasya*

*santarpya jāpatu mantrī sahasram
aṣṭottara-śatam vāpi*

One should meditate, thinking that the Lord is very pleased while relishing the sweet rice mixed with ghee that has been offered. One should then chant his worshipable *mantra* either one thousand times or one hundred and eight times.

Text 10

*ahno madhye ballavī-ballabhām tam
nityam bhaktyābhycayet yo narāgryah
devāḥ sarve tam namasyanti śāśvad
vartteran vai tad-vaše sarva-lokāḥ*

A fortunate person who daily worships with love and devotion, at noon, Śrī Kṛṣṇa, the beloved Lord of the *gopīs*, becomes respected by the demigods and gains control over all other living entities.

Text 11

*medhāyuh-śrī-kānti-saubhāgya-yuktah
putrair mitrair go-mahī-ratna-jātaiḥ
bhogaiś cānyair bhūribhiḥ sannihāḍhyo
bhūyād dhāmā ‘nte ca tasyācyutākhyam*

Such a person becomes endowed with wisdom, a long duration of life, wealth, beauty, good fortune, children, friends, cows, land, and many other objects of enjoyment. At the end of his life, he returns to the infallible abode of the Supreme Lord.

Text 12

*tṛtiya-kāla-pūjāyām
asti kāla-vikalpanā
sāyāhne niśi vety atra
vadanty eke viपaścītah*

There is some disagreement about the third worship of the day. Some say that it should be performed in the evening while others say that it should be performed at night.

Text 13

*daśāksarena ced rātrau
sāyāhne ṣṭādaśam tataḥ
ubhayom ubhayenaiva
kuryād ity apare jaguh*

If the ten-syllable *mantra* is chanted at night, the eighteen-syllable *mantra* should be chanted in the evening. This is the arrangement prescribed by other learned scholars of the Vedas.

Text 14

*sāyāhne dvāravatyām tu
citrodyānopāśobhite
dvyaṣṭa-sāhasra-saṅkhyātair
bhavanair abhisamvṛte*

In the evening, one should worship Śrī Krṣṇa as He resides at the abode of Dvārakā, which contains many beautiful gardens and sixteen thousand palaces.

Texts 15-16

*hamsa-sārasa-saṅkirṇaiḥ
kamalotpala-śālibhiḥ
sarobhir amalāmbhobhiḥ
parite bhavanottame
udyat-pradyotano-dyota-
sadyutau maṇi-maṇḍape
mr̥dvāstare sukhāśinām
hemāmbhojāsane harim*

The abode of Dvārakā is decorated with many beautiful lakes that are filled with swans, cranes and other aquatic birds, as well as beautiful lotus flowers and crystal-clear water. There are many beautiful residences all over the city of Dvārakā. While thinking in this way, a person should worship Śrī Hari as He sits on a golden lotus flower that is situated within a temple that is decorated with jewels and shines like the rising sun.

Text 17

*nāradādyaiḥ parivṛtam
ātma-tattva-vinirṇaye
tebhyo munibhyāḥ svāṁ dhāma
diśantam param akṣaram*

He is surrounded by great sages, such as Nārada, who have assembled to learn the science of the self. The Lord is describing to them His supreme and inexhaustible abode.

Text 18

*indīvara-nibham saumyam
padma-patrāyatekṣaṇam
snigdha-kuntala-sambhinna-
kiriṭa-mukutojjvalam*

His eyes are very beautiful, like blue lotus flowers, and they are broad like lotus leaves. His hair is very smooth and His head is adorned with a beautiful diamond crown.

Text 19

*cāru-prasanna-vadanam
sphuran-makara-kuṇḍalam
śrīvatsa-vakṣasam bhrājat
kaustubham vanamālinam*

His most pleasing, enchanting face reflects the light from His fish-shaped earrings. His chest is decorated with the mark of Śrīvatsa, the Kaustubha gem, and a garland of forest flowers.

Text 20

*kāśmīra-kapiśoraskam
pīta-kauśeya-vāsasam
hāra-keyūra-kaṭaka-
rasanādyaih pariṣkr̥tam*

The color of His chest is like that of fire. He is dressed in yellow and red garments and His body is adorned with a necklace, armlets, bracelets and other ornaments.

Text 21

*hṛta-viśvambharābhūri-
bhāram mudita-mānasam
śaṅkha-cakra-gadā-padma-
rājad bhuja-catuṣṭayam*

The Lord constantly diminishes the burden of the earth. His four hands hold a conch shell, a disc, a club, and a lotus flower.

Text 22

*evam dhyātvā ‘rcayen mantrī
syād aṅgaiḥ prathamā “vṛtiḥ
dvitīyā mahiṣibhis tu
tṛtīyāyām samarcayet*

After meditating on the Supreme Lord in this way, a practitioner who is experienced in the science of chanting *mantras* should worship the first circle of the Lord's associates; and then the second circle, which includes His queens; and finally, the third circle of associates.

Text 23

*nāradam parvatam jiṣṇum
niśathoddhava-dārukān
viśvaksenam ca śaineyam
dikṣu agre vinatā-sutam*

Thereafter, one should worship, in all directions, Nārada, Parvata, Jiṣṇu, Niśatha, Uddhava, Dārukā, Viśvaksena, Śaina, and Garuḍa, the son of Vinatā.

Text 24

*lokeśais tat-praharaṇaiḥ
punar āvaraṇa-dvayam
iti sampūjya vidhivat
pāyasena nivedayet*

After this, one should worship two more circles of associates—first, the Lokapālas, beginning with Indra, and next, their weapons. Finally, one should offer sweet rice to them.

Text 25

*tarpayitvā khaṇḍa-miśra
dugdha-buddhyā jalair harim
japed aṣṭa-śatam mantrī¹
bhāvayan puruṣottamam*

One should next offer water to Lord Śrī Hari, thinking it to be milk mixed with sugar. Then, he should meditate on the pastimes of the Supreme Personality of Godhead while chanting his worshipable *mantra* one hundred and eight times.

Text 26

*pūjāsu homam sarvāsu kuryān
madhyandine ‘thavā*

*āsanādy arghya-paryantam
kṛtvā stutvā namet sudhīḥ*

In the course of worshiping the Supreme Lord at noon, one must perform afire sacrifice. Otherwise, he may worship the Lord by offering Him various articles, beginning with an *āśana* and ending with *arghya*. At the end of his worship, the intelligent sādhaka should offer his obeisance to the Lord.

Text 27

*samarpyātmānam udvāsyā
tam sva-hṛt-sarasīruhe
vinyasya tan-mayo bhūtvā
punar ātmānam arcayet*

While thinking that his own self is situated on the lotus flower within his heart, the practitioner should totally surrender himself to the Supersoul. When he thus becomes fully absorbed in thought of the Supreme Lord, he should once again worship Him with unalloyed devotion.

Thus ends the translation of the eleventh chapter of the *Third Rātra* of *Śrī Nārada-pañcarātra*.

Service to Lord Kṛṣṇa In the Evening

The Worship of the Gopīs

Text 1

*vyāsa uvāca
sāyāhne vāsudevam yo nityam
evam yajen narah
sarvān kāmān avāpyānte
sa yāti paramām gatim*

Vyāsadeva said: A person who daily worships Lord Vāsudeva in the evening, as previously described, will find that all of his desires are fulfilled. At the end of his life, he will attain the supreme destination.

Texts 2-3

*rātrau cen manmathākrānta-
mānasam devakī-sutam
yajed rāsa-pariśrāntam
gopi-mandala-madhyagam*

*pṛthum suvṛttam masṛṇam vitasti
mātronnataṁ kau vilikhanna śāṅkam
ākramya padbhyām itaretarā tu hastair
bhramo 'yam khalu rāsa-gosthī*

Thereafter, one should worship the son of Devakī at night. Although He is situated in the midst of the *gopīs* and appears somewhat tired due to enjoying the rāsa dance, His heart is afflicted by the arrows of Cupid.

The devotee should draw the Lord's well-built, transcendental form on the ground and then worship Him while meditating

on how the Lord enjoys the company of the *gopīs* in the arena of the *rāsa-līlā*.

Texts 4-7

sthala-nīraja-maśyna-parāga-bhṛtā
 laharī-kāna-jāla-bhareṇa satā
 marutā paritāpa-kṛtādhyuṣite
 suṣite yamunā-puline vipule

 aśarīra-niśāta-śaronmathita-
 pramadā-sāta-koṭibhir ākulite
 udunātha-karair viśadikṛta-su-
 prasare vicarad bhramari-nikare

 vidyādhara-kinnara-siddha-surair
 gandharva-bhujaṅgama-cāraṇakaiḥ
 dāropahitaiḥ suvimāna-gataiḥ
 svasthair ativṛṣṭa-supuṣpa-caye

 itaretara-baddhatara-pramadāgama-
 kalpita-rāsa-vihāsa-vidhau
 maṇi-śaṅkugam apy amunā vapuṣā
 bahudhā vihitasvaka-divya-tanum

One should meditate on the Lord as He stands on the bank of the Yamunā. A cool breeze blows, carrying the aroma and pollen from the lotus flowers that grow there. Sometimes, the Lord smiles and sometimes, He teases the *gopīs*. In this way, He pleases the minds of thousands of *gopīs*, whose hearts are pierced by the arrows of Cupid.

All of the *gopīs* are decorated with fragrant flowers. The entire arena is beautified by the bright moonlight, making it appear as if covered with snow. Bumblebees hover around the entire area. This arena has become a favorite spot for Vidhyādharas, Kinnaras, Siddhas, Devas, Gandharvas, Nāgas and Cāraṇas. The

celestial women eagerly watch while sitting in their beautiful airplanes as they remain situated in the sky.

In this way, one should meditate on the Lord, thinking that He is controlled by the love and affection of the *gopīs* as He enjoys transcendental, conjugal patimes with them.

Text 8

*sudṛśām ubhayoh pṛthag-antaragam
dayitā-kula-baddha-bhuja-dvitayam
nija-saṅga-vijrbhad anaṅga-śikhi-
jvalitāṅga-lasat-pulakāli-yujām*

Although Krṣṇa appears to be separate from all the *gopīs*, He is holding each of thier hands and dancing in ecstasy in the oneness of transcendental love. He is the most intimate friend of all the *gopīs*. The bumblebees mistake the *gopīs'* eyes to be lotus flowers, and thus create an obstruction to their vision of Krṣṇa.

Text 9

*vividha-śruti-bhinna-manojñataya-
svarasaptaka-mūrcchana-tāna-gaṇaiḥ
śramamāṇam asūbhīr udāra-manī-
sphuṭa-mantra-naśīñcita-cārutaram*

The hearts of the *gopīs* are filled with ecstasy because of hearing the enchanting music, and because of dancing to the accompaniment of very melodious songs. Indeed, the combined sound of the musical instruments has touched their hearts, causing them to transcendently relish the singing and dancing.

Text 10

*iti bhinna-tanum maṇibhir manitam
tapanīyamayair iva mārakatam*

*mani-nirmita-madhyaga-śaṅku-lasad
vipulāruṇa-paṅkaja-madhyā-gatam*

Because of their intense feelings in ecstatic love, the bodies of the *gopīs* appear like emeralds and their brilliance makes them resemble the lotus flowers that bloom after sunrise.

Text 11

*atasī-kusumāvā-tanum taruṇam
taruṇāruṇa-padma-palāśa-dṛśam
nava-pallava-citra-guluñcu-lasacchikhi-
piccha-pinaddha-kara-pracayam*

The *gopīs* of Vṛndāvana possess eyes that resemble red *atasī* flowers, or the rising sun. Their eyes can also be compared to lotus flowers. Their hair resembles the tail of a peacock and it is decorated with newly grown twigs and *guluñcu* creepers.

Text 12

*cāṭula-bhruvam indu-samāna-mukham
mani-kundala-maṇḍita-gaṇḍa-yugam
śaśi-vaktra-sadṛg-vadana-cchadanam
mani-rājad aneka-vidhābharaṇam*

Their eyebrows are restless and their faces resemble the moon. The *gopīs'* ears are decorated with jeweled earrings. Their bodies are fully decorated with various kinds of ornaments.

Text 13

*asana-prasava-cchadanojjvalasad
vasanam suvilāsa-nivāsa-bhuvam
nava-vidruma-bhadra-karāṇighri-talam
bhramarākula-dāma-virāja-bhujam*

At a beautiful place that is most suitable for enjoying amorous pastimes, the *gopīs* are engaged in carefully driving away the humming bumblebees with their soft lotus-like hands.

Text 14

*taruṇī-kuca-yuk-parirambha-milan-
masṛṇāruṇa-vakṣasam ukṣa-gatim
śiva-dhena-samīrita-gopa-varam smara-
vihvalitam bhuvanaika-gurum*

Kṛṣṇa's chest has assumed a reddish hue because of embracing the *gopīs*, whose breasts are smeared with *kunkum*. The Lord, who is the undisputed spiritual master of the entire universe, and who the best among the cowherd residents of Vraja, is being overwhelmed by transcendental passion.

Text 15

*pramadeti piṭhavare vidharam
prayajed iti rūpam arūpam ajam
prathamam paripūjya tad aṅga-vṛttim
mithunāni yajed rasasālimataḥ*

In this way, an intelligent devotee should install the *gopīs* on their altar and then worship them. One should consider the *gopīs* to be the bodily limbs of Kṛṣṇa, who is unchanging, beginningless, and full of transcendental mellites. This is the method of *aṅga-pūjā*.

Text 16

*dala-śodaśake smara mūrti-gaṇam
saha-śaktikam uttama-rāsa-gatam
saramāsadanam sva-kalā-sahitam-
mithunāṅgam athendra-paripramukhān*

Thereafter, the devotee should worship the transcendental forms of the Supreme Lord, such as Keśava, along with His beloved consorts, like Kīrti, thinking of them as being situated on the eight petals of the lotus flower.

Text 17

*iti samyag amuṁ paripūjya harīm
catur-āvṛti-samvṛtam ārdra-matiḥ
rajatāracite caṣake sa-sitam sa-
ghṛtam supayo 'sya nivedayatāt*

A devotee whose heart has become purified due to his sincere practice of devotional service should worship Śrī Hari, along with His four circles of associates, in the manner prescribed above, and then offer Him butter, milk, sugar and other food on a plate made of silver.

Text 18

*vibhave sati kāṁsyamayeṣu prthak
svakareṣu ca ṣodaśasu kramasāḥ
mithuneṣu nivedya payaḥ sa-sitam
vidadhīta purovad atho sakalam*

If a devotee has the means then He should arrange to put all the paraphernalia for worship, as well as the food to be offered, on sixteen plates made of bell metal.

Text 19

*sakala-bhuvana-mohanam vidhim yo
niyatam amuṁ niśi niśy udāra-cetāḥ
bhavati sa khalu sarva-loka-pūjyāḥ
śriyam atulām samavāpya yāty anantam*

A sincere devotee who every night follows this process of worshiping the Supreme Lord, who is the enchanter of the entire world, becomes worshipable by all, achieves great opulence, and at the end of life, goes back to Godhead.

Text 20

*niśi vā dinānta-samaye prapūjyayen
nityaśo harīm bhaktyā*

*sama-phalam ubhayam hi tatah
saṁsārābdhim samuttitīrṣati yaḥ*

One who regularly worships Śrī Hari in the evening or at night with wholehearted devotion obtains his desired result and is delivered from the ocean of material existence.

Thus ends the translation of the twelfth chapter of the *Third Rātra* of Śrī *Nārada-pañcarātra*.

Worship of Lord Kṛṣṇa In His Mantra Form The Process of Tarpana

Text 1

vyāsa uvāca
ity evam manu-vigraham madhu-
ripum yo rātri-kālam yajet
tasyaivākhila-jantu-jāta-
dayitasyāmbhodhijā veśmanah

haste dharma-sukhārtha-mokṣa-
vibhavāḥ sad-varga-samprārhitāḥ
sāndrānanda-mahā-rasa-
dravamuco yeśāṁ phala-śrenayah

Vyāsadeva said: A practitioner who worships Lord Madhusūdana, Kṛṣṇa, in His form as a *mantra* at night, obtains the favor of all living entities and comes to possess great opulence. Lakṣmīdevī becomes his companion and he easily achieves the results of religiosity, economic development, sense gratification, and liberation. He also feels transcendental happiness while enjoying the fruit of his *karma*.

Text 2

athocaye pūrva-samīritānāṁ
pūjāvasāne paramasya pūmsaḥ
kalpas tu kāmyeṣu api tarpaṇānāṁ
vināpi pūjāṁ khalu yaiḥ phalam syāt

After the completion of one's worship of the Supreme Personality of Godhead, the offering of oblations that are to be made to the Supersoul is now being described. This process awards one the

fulfillment of his desires, even without his engaging in the field of fruitive activities.

Text 3

*santarpya pīṭha-mantram śaktih
sakṛt prathamam ucyate tatra
āvāhya pūjayet tam toyair
evārthatitaiḥ samupacāraiḥ*

First, one should chant the *pīṭha-mantra* and then invoke various energies of Lord Kṛṣṇa at the sanctified place of worship. One should then offer worship to these energies by placing before them the required paraphernalia and water.

Text 4

*baddhvātha dhenu-mudrāṁ toyaiḥ
sampādya tarpaṇa-dravyam
tad-vaddhāñjalinā tam suvarṇa-
caṣakī-kṛtena tarpayatu*

Thereafter, one should display the *dhenu-mudrā* before the ingredients of worship and sprinkle some water on them to purify them. After completing this, one should fold his hands and satisfy the articles of worship by placing them on a golden tray.

Text 5

*vimśatir aṣṭopetā kāla-traya-
tarpaṇeṣu saṅkhyoktā
bhūyah sa kāla-vihitān sakṛt
sakṛt tarpayec ca parivārān*

Offering of oblations should be done three times a day. Each time, there should be twenty-four oblations and on each occasion, one should worship the entire family of the Lord, along with His associates.

Text 6

*prātar dadhi-guḍa-miśram
madhyāhne pāyasaṁ sa-navaṇītam
kṣīraṁ tṛtīya-kāle sasitopalam
ity udīritam dravyam*

One should offer yogurt with jaggery in the morning; butter, sweet rice and condensed milk at noon; and milk and sugar in the evening.

Text 7

*tarpayāmi-padaṁ yojyam
mantrāntesv eṣu nāmasu
dvitīyāntesu tu punaḥ
pūjāśeṣam samāpayet*

While chanting the appropriate *mantra*, the holy name should be pronounced in the second dative case with the word *tarpayāmi* added so that it becomes: I am offering oblations. This completes the proper method of worship.

Text 8

*abhyuksya tat-prasādādbhir
ātmānam prapibedapah
taj japtāṁs tv ambhasod vāsyā
tan-mayah prajapen manum*

One should sprinkle on one's head some water that has already been offered, and drink some as well. One should then chant the *mūla-mantra* before chanting the above-mentioned *mantra* with full attention.

Text 9

*atha dravyāṇi kāmyeṣu
vakṣyante tarpaneṣu yat*

*tāni prokta-vidhānānām
āśrityānyatamāṁ yajet*

One must collect those ingredients separately that will be offered as oblations with material motives.

Text 10

*dravyaiḥ ṣoḍaśabhir amūṁ
tarpayed ekaśaś caturvāram
sa catuh kṣīrādy antaiḥ sakṛj-
jalādy antam acyutam bhaktyā*

By offering sixteen items four times, a practitioner must try to satisfy the Supreme Lord. One should also offer Him sweet rice four times and water just once. In this way, one should worship the Supreme Lord, Śrī Kṛṣṇa

Texts 11-12

*pāyasa-dādhika-kṛṣaram gaudānnam
payo dadhīni navanītam
ājyam kadači-mocā-
cocādhyāmodakāpūpam*

*pṛthukā lājasametā dravyānām
kathitam iha ṣoḍaśakam
lājānte ‘ntya-kṣīrā prāk
samaripyam sitopalā-puñjam*

While performing *tarpana* (the process of pleasing the Lord), one should offer the Lord sweet rice, fried rice, milk, yogurt, butter, ghee, bananas, *laddus*, milk cake, puffed rice, plantain flowers, *cocā*, *āmoda*, *apupa*, *pṛthukā* and *lāzā*. These sixteen items should be offered to the Lord, followed by sweet rice.

Text 13

*prage catuḥsaptati-vāram ittham
pratarpayed yo ‘nudinām naro harim*

*ananya-dhīs tasya samāpta-sampadaḥ
kara-sthitā maṇḍalato ‘bhivāñchitāḥ*

A devotee who, with undivided attention, daily performs *tarpana* seventy-four times to please Lord Hari becomes eligible to possess great wealth. Indeed, he receives all of his desired objects without any trouble.

Text 14

*dhāroṣṇa-pakva-payasī-dadhi-
navanīte ghṛtam ca daugdhānnam
matsyaṇḍī-madhu-amṛtam dvādaśas
tarpayen navabhir ebhiḥ*

One should perform *tarpana* twelve times while offering nine items—milk, condensed milk, yogurt, butter, ghee, sugar candy, sugar, honey and other milk products.

Text 15

*tarpana-vidhir ayam aparah pūrvodita-
sama-phalo ‘sta-śata-saṅkhyāḥ
kārmaṇī kārmaṇī vikṛtau jana-
saṁvalanair viśeṣato vihitāḥ*

The process of *tarpana* should be performed eight hundred times. However, according to circumstances it can be performed accordingly.

Text 16

*sakhaṇḍa-dhāroṣṇa-dhiyā mukundam
vrajan puram grāmam api pratarpya
labheta bhojyam sarasam sa-bhṛtyair
vāsāṁsi dhānyāni dhanāni mantrī*

One should consider all these offerings to be full of nectar. By pleasing Lord Krśna, the giver of liberation, while making

these offerings, one will come to enjoy palatable food served by servants and receive sufficient cloth, grains and wealth.

Text 17

*yāvat santarpayen mantrī
tāvat-saṅkhyam jafen manum
tarpaṇenaiva sādhyāni
sādhayed akhilāny api*

A practitioner should chant his *mantra* a number of times that does not cause him to reduce the number of his offerings of *tarpaṇa* because simply by offering *tarpaṇa*, all his objectives of life will be achieved.

Text 18

*dvijo bhikṣā-vṛttir ya iha
dinaśo nanda-tanayāḥ
svayam bhūtvā bhikṣām aṭati
hasano gopa-sudṛśām

asāvetābhīḥ svair lalita-
lalitair narma-vidhibhir
dadhi-ksīrājyābhyaṁ pracuratara-
bhikṣām sa labhate*

A *brāhmaṇa* who earns his livelihood by begging from door to door and is a devotee of Lord Kṛṣṇa and the sun-god should continue begging for alms. He should worship Lord Kṛṣṇa, the son of Nanda, and the beloved Lord of the *gopīs*, by offering Him butter, yogurt and milk. By doing so, he will receive an abundance of alms.

Text 19

*madhye koneṣu ṣaṭsv apy anala-pura-
puṭasyālikhet karṇikāyām*

kandarpāśādhyā-yuktam vivara-
gata-śad arṇām dviśah keśaresu

śaktih śrī-pūrva-kālidvi-nava-lipi-
manorakṣa-vāṇī-cchadānām
madhye varṇān daśānān daśa-lipim
anuvaryasya caikaikaśo 'bjam

While worshiping the Lord, a devotee should write the six syllables of the six-syllable *mantra* on the six petals of the lotus. When he adds the name of the Lord's energy, such as *hrīm* or *śrīm*, as well as the word *rakṣa*, it becomes the ten-syllable *mantra*. (The six-syllable *mantra* is: *klīm kṛṣṇāya namah* and the ten-syllable *mantra* is: *hrīm śrīm klīm rakṣakṛṣṇāya namah*.)

Texts 20-21

bhū-padmanābhivṛta-
maśraṇa-manmathena
gorocanābhi-likhitam
tapanīya-sūcyā

paṭṭe hiran̄ya-racite
gulikī-kṛtam tam
gopāla-mantram
akhilārthadam etad uktam

sampāta-siktam abhijaptam
idam mahadbhir
dhāryam jagat-traya-
vaśikaraṇaika-dakṣam

rakṣā-yaśah-suta-mahī-
dhana-dhānya-lakṣmī-
saubhāgya-lipsubhir
ajasram anarghya-vīryam

Thereafter, one should draw a picture of a beautiful lotus flower having a stem and write on it the *gopāla-mantra* using a gold pen, with cow's urine as ink. This *mantra* enables one to control the three worlds and so every serious devotee should chant it. It is also very useful for protection of one's self, as well as gaining fame, children, property, wealth, food grains, opulence, power and good fortune.

Text 22

bhūtonmādāpasmṛti-viṣa-mūrcchā-
vibhrama-jvarārtānām
dhyāyan śirasi prajapen mantram
idam jhaṭiti śamayitum vikṛtih

Simply by chanting this *mantra* with full attention, one can become relieved of the fear of being haunted by ghosts, loss of memory, poisonous effects, insufficient intelligence, high fever, and serious diseases.

Text 23

smaras-trivikramākrāntah
kṛṣṇāya-hṛdim ity asau
sad akṣaro 'yam samproktah
sarva-siddhi-karo manuh

Thus, the six-syllable *mantra* that awards all perfection is being revealed to you. It is: *kīm kṛṣṇāya namah*. It should always be cherished within one's heart.

Text 24

krīḍā-sudīpto māyāvī nava-
lāñchita-mastakah
saiśā śaktih parā sūkṣmā
nityā saṁvit-svarūpiṇī

Energies, such as *parā sukṣmā*, *nityā* and *samvit svarūpiṇī*, are very expert in arranging sporting activites and deceptive pastimes. They are always inventive and full of playful ideas.

Text 25

*asthy agni-govindanavair
lakṣmī-bijam samīritam
ādyām aṣṭādaśā lipih syād
vīṁśatī akṣaro manuh*

The *lakṣmī-bija* mantra is derived from the words *asthi*, *agni* and *govinda*. By chanting this *mantra*, first the eighteen-syllable *mantra* and then the twenty-syllable *mantra* will become manifest.

Text 26

*śālagrāme manau yantrae
mandale pratimāsu ca
nityam pūjā hareḥ kāryā
na tu kevala-bhūtale*

One should daily worship Lord Hari in a sanctified place, either as the *śālagrāma-silā*, as a Deity made from a precious jewel, as a *yantra*, or mentally. One should never worship the Lord while seated on the bare floor.

Text 27

*iti japa-huta-pūjā-
tarpaṇādyair mukundam
ya iha bhajati manvor
ekam āśritya nityam

sa tu suciram ayatnāt
prāpya bhogān aśeṣān
punar amalataram tad-
dhāma viṣṇoh prayāti*

Any person who worships Śrī Kṛṣṇa, the bestower of liberation, by chanting either of the two above-mentioned *mantras*, accompanied by the chanting of other *mantras*, and the performance of fire sacrifices with their offerings of oblations, easily comes to enjoy all material facilities in this life and then returns to the abode of Lord Viṣṇu after relinquishing his temporary, material body.

Thus ends the translation of the thirteenth chapter of the *Third Rātra* of *Śrī Nārada-pañcarātra*.

The Chanting of Various Mantras and Their Results

Text 1

*snī-vyāsa uvāca
viniyogān atho vaksye
mantrayor ubhayoh samān
tad artha-kāriṇo ‘nanta-vīryān
mantrāṁś ca kāmścana*

Vyāsadeva said: Now, I shall describe the unlimited potency of the two previously-mentioned *mantras*. In the course of my discussion, I shall also describe other *mantras*.

Text 2

*vande tam devakī-sūnuḥ
sadyo-jātam dyusaprabham
pītāmbaram kara-lasac-
cakra-śaṅkha-gadāmbujam*

I offer my respectful obeisances unto the lotus feet of Śrī Kṛṣṇa, who is known as the son of Devakī, whose bodily effulgence resembles that of the rising sun, who is dressed in yellow garments, and who holds a conch, disc, club, and lotus flower in His four hands.

Text 3

*evam dhyātvā jafen mantram
lakṣaṁ brāhmaṇe muhūrtake
svādu-plutaiś ca kusumaiḥ
palāśair ayutaṁ hunet*

While meditating on Kṛṣṇa in this way, one should chant his *mantra* one hundred thousand times during the *brahma-*

muhūrtta, which begins one hour and thirty six minutes before sunrise. One should then perform a fire sacrifice by offering oblations of lotus flowers to the Lord ten thousand times.

Text 4

*manvōr anyatareṇaiva
kuryād yaḥ susamāhitah
smṛtim medhā-mati-balām
labdhvā sa kavi-vāg bhavet.*

One who chants, with full concentration, either of the previously-mentioned *mantras* and faithfully follows all of the prescribed rules and regulations, surely achieves an improved memory, sharp intelligence, great physical strength, poetic skill, and the power of influential speech.

Text 5

*syān manus tan mayah pūrvo
dhyāna-homa-phalo ‘paraḥ
śrīman-mukunda-caranau
sadeti śaranāṁ tataḥ*

When one attains perfection by chanting this *mantra*, he automatically attains the results of his meditation and performance of fire sacrifice, as well as shelter at the lotus feet of Śrī Kṛṣṇa.

Text 6

*aham prapadya ity ukto
maukundāṣṭādaśākṣaraḥ
nārada ‘sya tu gāyatrī
mukundaś carṣi-pūrvikāḥ*

After praying: I surrender unto Lord Mukunda, one should first meditate on the great sage, Nārada, who is the predominating sage of the eighteen-syllable *mantra*. One should also meditate on

the *gāyatrī-chanda*, or the meter to be employed while chanting. Of course, one should always meditate upon everything as being in relation to Lord Mukunda.

Text 7

*prātaḥ prātar ivotthāya
japtvā yo 'stottaram śatam
anena ṣadbhir māsaḥ sa
bhavet śrutiḍhara naraḥ*

If a devotee chants this *mantra* one hundred and eight times, evrey day in the morning, for six months, he will certainly become a *śrutiḍhara*, or one who can remember anything just by hearing it once.

Text 8

*upasamīṛta-divyāṅgam śuro
'van mātuvaṅgakam
calad goś cāraṇam bālam
nīlābhāsaṁ smaran jape*

While chanting this *mantra*, one should always remember Kṛṣṇa, who is worshiped by all the demigods, who tends the cows in the forest of Vṛndāvana, whose nature is childish, whose complexion is bluish, and who is seated on the lap of Mother Yasodā.

Text 9

*ayutam tāvad evājyair
juhuyāc ca hutāśane
sa labhed acalām śraddhām
bhaktin śāntim ca śāśvatim*

One should then perform a fire sacrifice by offering ghee in the fire ten thousand times. If one follows this procedure properly,

he can attain unflinching faith and devotion to the Supreme Lord, which awards one eternal peace.

Text 10

*manunaitat samastānto
marun-nāmita śabdataḥ
bāla-līlātmane hum phaṭ
nama ity amunāthavā*

This *mantra* should begin with the *vāyu-bija*, which is *yam*, and it should end with the phrase *bāla līlātmane hum phaṭ namaḥ*.

Text 11

*nala-kūvara-gāyatri
bāla-kṛṣṇā itīritā
rsy ādyāḥ siddhayāḥ sarvāḥ
syur japaḍyair athāmunaḥ*

The objective of this *gāyatri-manta* is Bāla-Kṛṣṇa. Nala-kuvara is the superintending deity of this *mantra* and the perfected sages are the predecessors who chanted it. While taking this into account, the *mantra* should be chanted.

Text 12

*lambite bāla-śayane
rudantam ballavī-janaiḥ
preṅkhyamānam dugdha-buddhyā
tarpayet so ‘śnute phalam*

One who offers oblations into the sacrificial fire while thinking that child Kṛṣṇa is crying while lying on His bed and that the *gopīs* are trying to please Him by swinging Him on a swing and are feeding Him breast milk, achieves his cherished desire.

Text 13

*amunā vānurūpānte rasa-
rūpa-padam vadet*

*oṣṭham rūpa-namo dvandvam
annādhipataye mama*

One should begin chanting this *mantra* by uttering *amunā anurūpa* and then the word *rasa-rūpa*. One should pray: I offer my obeisances to Śrī Kṛṣṇa, who supplies us all kinds of food grains.

Text 14

*annam prayaccha svāheti
trimśad arṇo ‘nnado manuh
nāradānuṣṭavannādhipatayo
‘syarṣi-pūrvakāḥ*

Amunā anurūpa rasa-rūpam namah mama annādhipataye namah annam prayaccha svāḥ—this is the thirty-syllable *mantra*. Nārada is the predominating sage of this *mantra*. It should be chanted in the *anustūpa* meter.

Texts 15-16

*bhūta-bāla-grahonmāda-smṛti-
bhramśādy upadravaiḥ
pūtanā-stana-pātāram grastam
mūrdhni smaran jaṭet

sāsthā-cūṣāṇa-nirvīṇa-sarvāṅgiṁ
krandatīm ca tām
āviśya sarve tam muktvā
vidravanti hutam grahāḥ*

If a person who is haunted by a ghost, who tortures children, who is crazy, or who has lost his memory, chants this *mantra* while meditating on Śrī Kṛṣṇa as He is drinking the breast milk of Pūtanā, all of his harmful conditions will be vanquished, he will no longer have to lament for anything, and all kinds of bad influences will immediately flee from him.

Text 17

*juhuyāt khara-mañjaryā
mañjarībhīr vibhāvasau
prasṛtaih pañca-gavyādyaih
pūtanā-hantur ānane*

Thereafter, while considering the mouth of Śrī Hari, who killed the witch Pūtanā, to be as good as fire, one should perform a fire sacrifice with *tulasī-mañjarīs* and the five products of the cow.

Text 18

*prāśayec chiṣṭa-gavyam tat
kalaśenābhīṣecayet
sādhyam sahasra-japtena
sarvopadrava-śāntaye*

One should fill pitchers with excellent milk and milk products, and after performing *abhiṣekha*, one should chant his *mantra* one thousand times. By doing so, a devotee becomes relieved from all disturbances.

Text 19

*manunāṣṭādaśāntena hum
phat svāhāntikena vā
ṛṣy ādyā brahma-gāyatrī
graha-vyuharayo 'syā tu*

To neutralize the disturbances caused by evil planets, one should chant the eighteen-syllable *brahma-gāyatrī mantra* while adding *hum phat svāhā* and invoking the name of the predominating sage.

Text 20

*nija-pādāmbujākṣipta-
śakaṭam cintayan jaṭet*

*ayutam mantrayor ekam
sarva-vighnopasāntaye*

While meditating on how the lotus feet of Śrī Kṛṣṇa had turned the Śakaṭa demon's cart upside down, one should chant either of the previously-mentioned *mantras* ten thousand times to remove all obstacles.

Text 21

*ajñānam iṣām mantrāṇām
ācakrādibhir arcanā
aṅgair indrādi-vajrādyair
uditā sampade sadā*

If a practitioner worships these *mantras* while strictly following all the prescribed rules and regulations, he is sure to achieve unparalleled opulence.

Text 22

*bālo nīla-tanur dorbhyām dadhy
uttham pāyasaṁ dadhat
harir vodhā dvīpi-nakha-
kinkini-jala-manditah*

One should meditate on child Kṛṣṇa as having a bluish complexion. He holds a pot of yogurt and a pot sweet rice in His hands. He wears a necklace that is decorated with small bells and another necklace having a tiger's nail.

Text 23

*dhyātvaivam agnau juhuyāc
chata-vīryāṅkura-trikaiḥ
payah-sarpiḥ-plutair lakṣam
ekam tāvaj jafen manum*

While meditating in this way, a devotee should perform a fire sacrifice by offering oblations of *cata-vīryankura* ghee, milk,

and other ingredients. He should then chant his *mantra* one hundred thousand times.

Text 24

*gurave dakṣināṁ dattvā
bhojayed dvija-puṇgavāṁ
sa hy abdānāṁ śatam jīven
nīrogī nātra saṁśayaḥ*

Thereafter, one should offer *dakṣiṇa* to his spiritual master and feed the *brāhmaṇas*. By doing so, a devotee will undoubtedly remain free from disease and live for a full one hundred years.

Text 25

*atrāpy anyo manur-dāśārnānte
śrī-puruṣottamah
āyūr me dehi sambhāvy
viṣṇave prabhaviṣṇave*

There is another ten-syllable *mantra* that starts with Śrī Puruṣottama. While chanting this *mantra*, one should pray: O Lord Viṣṇu, please give me a long duration of life.

Text 26

*namo 'ntā dvayadhikā trimśad
arṇo 'syarṣis tu nāradah
chando 'nuṣṭab-devatā ca
śrī-kṛṣṇāṅgāny ato bruve*

In this regard, there is another *mantra* that consists of thirty letters and begins with *namo'ntā*. Nārada is the predominating sage of this *mantra* and *anuṣṭupa* is the meter in which this *mantra* should be chanted. Lord Kṛṣṇa is the objective of this *mantra*. Now, I shall describe its limbs.

Text 27

*ravi-bhūtendriya-vasu-
neetrāntair ātmanā yutaih
mahānanda-prati-jyotirmayo
vidyādibhiḥ kramāt*

Before chanting this *mantra*, one should worship the sun-god, the five material elements, the five senses, the eight Vasus, the eyes, the spirit soul, the Brahman effulgence, and transcendental knowledge.

Text 28

*japtvā lakṣam imam mantram
pāyasair ayutam hunet
pūrvavad ūrvayā juhvad
āyur dīrghataram labhet*

By chanting this *mantra* one hundred thousand times, and performing fire sacrifices by offering oblations of sweet rice and *dūrba* grass ten thousand times, one achieves a long duration of life.

Text 29

*dārayantam bakam dorbhyām
krṣṇam samigrhya tuṇḍayoh
smaran siśūnām ācakṣe
sprīṣṭvānyataram abhyaset*

While meditating on Lord Kṛṣṇa's pastime of killing the demon, Bakāsura, by bifurcating his long beak, one should chant another *mantra*, as well as one of Lord Kṛṣṇa's childhood names.

Text 30

*yaj-japta-tilajābhyaṅgād
bhaveyuḥ sukhinaś ca te*

*atrāpy anyo manur bāla-
bapuṣe vahni-vallabhā*

Upon completing the chanting of this *mantra* and the performance of a fire sacrifice, one should bathe after massaging his entire body with sesame oil. At the same time, one should chant the *mantra*, *bālabapuṣe svāḥ*.

Text 31

*gorakṣāyāṁ kvaṇad-veṇum
cārayantam paśūṁs tathā
uktvā gopālaka-padaṁ
punar veśadharāya ca*

A practitioner should meditate on Kṛṣṇa in this way: The Lord is protecting the cows, taking them to the pasturing grounds, and while tending them, He joyfully plays upon His flute.

Text 32

*vāsudevāya varmastre
śirāṁsy aṣṭādaśākṣarah
manur nārada-gāyatrī-
kṛṣṇarāṣyādi-balena vā*

There is another *mantra* of Lord Vāsudeva, who holds a sword and shield in His hands, that consists of eighteen-syllables. Nārada is the predominating sage of this *mantra*, *gāyatrī* is the meter in which it is to be chanted, and Śrī Kṛṣṇa is the objective.

Text 33

*kuryād go-bāla-samṛaksāma
acakrādy aṅginā budhah
kumbhī-nasādi-kṣedārto
daṣṭa-mūrdhni smaran harim*

If a learned practitioner is afflicted by a disease, such as *kumbhinasa*, or was bitten by a poisonous snake or scorpion, he can get relief from such distress if he simply remembers Śrī Hari, as He is engaged in protecting the cows.

Text 34

*nṛtyantam kāliya-phaṇāmadhye
‘nyataram abhyaset
dṛśā pīyūṣa-varṣin্যā siñcantam
tat tanum budhah*

For this purpose, one can also meditate on how Śrī Kṛṣṇa is dancing on the hoods of the Kāliya serpent, while enlivening everyone by His nectarean glances.

Text 35

*tarjyan vāma-tarjanya tam
drām mocayate viśat
āpūrya kalaśam toyaiḥ
smṛtvā kāliya-mardanam*

If one desires to get relief from the effects of poison, he should raise the first finger of his left hand while remembering Kṛṣṇa's pastimes of chastising the Kāliya serpent. One should fill a pitcher with water, thinking that the water of the pitcher is devoid of poison.

Text 36

*japtvāṣṭa-śatam āsiñced
viśinām sa sukhī bhavet
kāru-madhye nijasyānti-phaṇā-
madhyo dvi-varṇakān*

He should then chant his *mantra* twelve hundred times and sprinkle water from the pitcher towards the snake while

remaining fearless. One should also chant the two-syllable *mantra* while meditating on the hood of the serpent.

Text 37

*uktvā punar vaden nṛtyam
karoti tam anantaram
namāmi devakī-putram
ity uktvā nṛtya-śabdataḥ*

At the end of his meditation, one should offer obeisances to the sight of the son of Devakī, dancing on the hoods of the Kāliya serpent. Indeed, one should try to hear the sound of Kṛṣṇa's dancing.

Text 38

*rājānam acyutam brūyād
iti danta-lipir manuh
asyāngāny anghribhir vyastaiḥ
samastair nārado munih*

If one has a toothache, he should meditate on how he has fallen at the lotus feet of Śrī Kṛṣṇa, who is dressed as the King of kings. He should chant the *mūla-mantra* while remembering the sage, Nārada.

Text 39

*chando 'nuṣṭub devatā ca
kṛṣṇah kāliya-mardanah
japyāl lakṣam manuvaram
hotavyam sarpiṣā 'yutam*

This *mantra* should be chanted in the *anuṣṭup* meter. Śrī Kṛṣṇa, the chastiser of Kāliya, is the objective of this *mantra*. One should chant this *mantra* one hundred thousand times and perform a sacrifice by offering ghee in the sacrificial fire ten thousand times.

Text 40

*aṅga-dikpāla-vastrādyair
arca ‘syā samīritā
kriyānenaiva vā sarvā
viṣaghñī prāg udīritā*

One should worship the *aṅgas* and the *dikpālas* by offering them costly cloth. In this way, one completes the procedure for neutralizing the effects of poison.

Text 41

*sadṛkṣo ‘nena jagati nāsti
kṣveda-haro manuh
aṅgaiḥ śurataro piśthe
gutikā-dhenu-vāriṇā*

There is no superior *mantra* for counteracting the effects of poison. While chanting this *mantra*, *gutikās*, *dhenuvāris* and *kalpaवर्क्षas* should be applied as medicinal herbs.

Text 42

*viṣaghñī pānanasyāñjana
lepaīḥ sādhitā ‘munā
uddanḍa-vāma-dor-danḍa-
dhṛta-govardhanācalam*

The medicine for neutralizing the effects of poison should be applied while chanting this *mantra*. At the same time, one should remember Śrī Kṛṣṇa as He lifted Govardhana Hill with His left hand.

Texts 43-44

*anya-hastāṅguli-vyakta-
svara-vamśārpitānanam
dhyāyan japan harim manvor
ekam chatram vinā vrajet*

*vara-vātāśanibhyah syād
bhayaṁ tasya na hi kvacit
mogha-meghaugha-yatnopagate
taṁ smaranam hunet*

One should also meditate on how Śrī Hari plays His flute by expertly moving the fingers of His right hand. While performing this meditation, one should chant his *mantra*. By doing so, the devotee will never be disturbed by heavy rain or thunder, even if he goes out without any protection. If one remembers his worshipable *mantra*, he will not have any fear from clouds.

Texts 45-46

*lolair ayuta-saṅkhyātair
anāvṛṣṭir na saṁśayah
krīḍantam yamunā-toye
majjantaṁ plavaṇādibhiḥ

tac-chikara-jalasāraih
sicyamānam priyā-janaiḥ
dhyātvā 'yutam payaḥ-siktair
huned vā-nīra-tarpaṇaiḥ*

If the above *mantra* is chanted ten thousand times, there will certainly be no rainfall in the immediate future. While chanting, one should meditate on how Kṛṣṇa plays in the water of the Yamunā. While offering tarpaṇa ten thousand times, one should meditate on how Kṛṣṇa becomes soaked as the *gopīs* continuously splash water upon Him.

Text 47

*vṛṣṭir bhavaty akāle 'pi
mahatī nātra saṁśayah
amum eva smaran mūrdhni
visphoṭaka-jvarādibhiḥ*

If performed for this purpose, this worship will bring rain, even if it is not the season. If one meditates on Kṛṣṇa, one can also get relief from boils on the head, and from fever.

Texts 48-49

*sadāha-mohair ārtasya
japāc chāntir bhavet kṣaṇāt
athavā garudārūḍham
bāla-pradyumna-samīyatam

nija-jvarā-viniśpiṣṭa-
jvarābhīṣṭutam acyutam
dhyātvā juhvati bhūtasya
mūrdhnanya-jvaram abhyaset*

By even a little chanting of this *mantra*, one afflicted with epilepsy can be cured within a short time. To get relief from a high fever, one should meditate on Lord Acyuta, along with Pradyumna, as He sits on the back of Garuḍa. While meditating in this way, one should perform a fire sacrifice. If one has a high fever, this *mantra* should be recited by someone standing over his head.

Text 50

*sāntim vrajed asādhyo ‘pi
jvarasyopadravah kṣaṇāt
dhyātvavivam agnāv abhyarcya
yathoktaś catur-aṅgulaiḥ*

Even if one is afflicted by an incurable fever, one should think that very soon he will be cured. He should collect some dry wood and worship the Lord by performing a fire sacrifice.

Text 51

*juhu�ād amṛtākhaṇḍair
ayutam jvara-śāntaye*

*nīśāta-śara-nirbhinna-
bhīṣma-tāpa-haram harim*

To cure a high fever, one should perform a fire sacrifice by offering pieces of sugar cane into the sacrificial fire ten thousand times. While doing so, one should meditate on how Śrī Hari removed all of the pangs of Bhīṣma so that he could peacefully lie on the bed of arrows.

Text 52

*smṛtvā sprśan japed ārtam
pāṇibhyāṁ roga-śāntaye
apamṛtyu-vināśaya
sāndīpani-suta-pradam*

To gain relief from any disease, someone should touch the head of the afflicted person and remember Śrī Hari. Śrī Hari, who brought back to life the dead sons of Sāndīpani Muni, will certainly save that person from an untimely death.

Text 53

*dhyātvā ‘mṛta-latā-khaṇḍaiḥ
kṣīrāktair ayutam hunet
mṛta-putrāya vīprāya
sārjunam dadatam sutān*

At the same time, one should perform a fire sacrifice with ten thousand offerings of creepers and sweet rice while remembering the Supreme Lord, who revived the dead sons of His *brāhmaṇa* teacher.

Texts 54-55

*dhyātvā lakṣam japed ekam
manvoḥ suta-vivṛddhaye
putra-jīvendhanacite
juhuyād anala ‘yutam*

*tat-phalair madhurāktaiḥ syuḥ
putrā dīrghāyuṣo ‘syā tu
kṣīridru-kvātha-sampūrṇam
abhyarcya kalaśam niśi*

To insure one's having good children, one should chant any of the previously-mentioned *mantras* one hundred thousand times and perform a suitable fire sacrifice by offering ten thousand oblations. To prolong the duration of life of one's children, one should worship Śrī Hari at night by offering Him a pitcher filled with honey, fruit and juice made from *kṣīri* leaves.

Texts 56-57

*japtvā ‘yutam̄ prage nārīm
abhiṣiñced dvi-ṣad-dinam
sā bandhyāpi sutān dīrgha-
jīvino gada-varjitān

labhate nātra sandehas
taj japtān nāśinī satī
prātar vācam̄ yamā nārī
raudhi-cchada-puṭe jalam*

There is no doubt that if a woman chants her *mantra* ten thousand times after bathing in the morning, she will be able to produce good, healthy children that have a long duration of life, even if she is barren. After finishing the chanting of the *mantra*, she should remain silent and drink water from a leaf cup made from leaves of a banyan tree.

Texts 58-60

*aṣṭottara-śatam̄ japtam̄
māśam̄ putrīyatī pivet
devakī-suta-govinda
vāsudeva jagat-pate*

*dehi me tanayam deva
 tvām aham śaraṇam gataḥ
 prahitām kāśī-rājena
 kṛtyām jitvā nijāriṇā
 tat tejasā tu nagaṇīm
 dahantam bhāvayan harim
 susnigdhāktair huned rātrau
 sarṣapaiḥ sapta vāsarān*

If a woman, desiring to have a son, first purifies water by chanting her *mantra* one hundred and eight times and then drinks a small quantity every day for one month—she will certainly be blessed with a good son.

At the same time, she should pray as follows: O Govinda! O son of Devakī! O Vāsudeva! O Lord of the universe, please bless me with a son. I surrender unto You.

She should perform a fire sacrifice continuously for seven nights by offering mustard seeds into the sacrificial fire while meditating on how Kṛṣṇa had defeated the wicked King Kāśirāja and then burnt his entire kingdom to ashes.

Texts 61-62

*kṛtyā kartāram evāsau
 kupitā nāśayed dhruvam
 āśinam āśrame divye
 badarī-śanda-mandite
 sprśantam pāṇi-pādābhyaṁ
 ghaṇṭā-karṇa-kalevaram
 dhyātvā ‘cyutam tilair lakṣam
 hunet trir madhurāplutaḥ*

One should always keep in mind that if Kṛṣṇa, who is the ultimate performer of all activities, becomes displeased then

everything will be spoiled. One should meditate on how Śrī Kṛṣṇa is present in an *āśrama* decorated with beautiful *badarī* trees and is touching the body of Ghaṇṭākarna with His hands and legs. While meditating in this way, one should perform a fire sacrifice by offering oblations of sesame seeds one hundred thousand times, and three sacrifices with oblations of honey.

Texts 63-65

japed vā sarva-pāpānāṁ
śāntaye kāntaye tanoḥ
dveśayantam rukmi-balau
dyūtāsaktau smaran harim

juhuyād iṣṭayor diṣṭyai
guḍikā gomayodbhavāḥ
jvalad-vahni-mukhair bāñair
varṣantam garuḍasthitam

dhāyamānam ripu-gaṇam
anudhāvantam acyutam
dhyātvaiivam abhyasen manvor
ekam sapta-sahasrakam

An intelligent devotee should chant his *mantra* to get freed from all sinful reactions and thus develop his bodily luster. One should meditate on Śrī Hari, who took away the prowess of Rukmi, who was very attached to playing chess. One should then perform a fire sacrifice by offering dried cowdung into the sacrificial fire.

Thereafter, one should meditate on Lord Acyuta, who rides on the back of Garuḍa and chases His enemies while shooting arrows and emitting fire from His mouth. While meditating in this way, one should recite any of the previously-mentioned *mantras* seven thousand times.

Text 66

*uccāṭanam bhaved etad
riḍūṇāṁ saptabhir dinaiḥ
utkṣipta-vatsakam dhyāyan
kapittha-phala-hariṇam*

By following this procedure, one will be able to conquer his enemies within seven days. During that time, one should fix his mind in meditation on how Kṛṣṇa relishes wood apple fruit, and how He killed the demon, Vatsāsura.

Text 67

*ayutam prajapet sādhyam
uccāṭayati tat-kṣanāt
ātmānam kāṁsa-mathanām
dhyātvā mañcān nipātitam*

By chanting the proper *mantra*, one can quickly vanquish his enemies. This *mantra* should be chanted while meditating on Kṛṣṇa, the Supersoul, who killed King Kāṁsa after pulling him down from his throne.

Text 68

*kāṁsātmānam arīm karṣan
gatāsum prajapen manum
ayutam juhuyāc cāsyā
janmoru huta-tarpaṇaiḥ*

To please Śrī Kṛṣṇa, who dragged King Kāṁsa into the wrestling arena and then killed him, one should perform fire sacrifices with ten thousand offerings of oblations.

Text 69

*api sevita-pīyūṣo
mriyate ‘rīnasamśayah*

*athavā nimba-tailāktair
huned adhibhir akṣataih*

By following this process, one can eliminate his enemy, even if he had become immortal by drinking nectar. If a person performs this sacrifice with offerings of neem oil and rice paddy, he will attain a good result.

Text 70

*ayutam prayato rātrau
maraṇāya riṇoh kṣaṇat
doṣāriṣṭa-dala-vyoṣa
karpāsāsthī-kalair niśi*

To immediately eliminate an enemy, one should perform a sacrifice at night, with a pure state of mind, offering turmeric, *baheda* leaves, cotton seeds, black pepper and dry ginger ten thousand times.

Text 71

*huned eraṇḍa-tailāktaiḥ
śmaśānastho ‘ri-sāntaye
na śastam māraṇam karma
kuryāc ced ayutam japeṭ*

To vanquish one's enemies, one should perform a sacrifice in the crematorium with caster oil. One can then purify himself of the reactions for killing his enemies by chanting his *mantra* ten thousand times because to indulge in killing is not at all pious.

Text 72

*huned vā pāyasaīs tad vac
chāntaye śānta-mānasāḥ
jaya-kāmī japeṭ lakṣam
pārijāta-haram harim*

If a person wants to achieve peace of mind and victory over others, he should perform a sacrifice as previously described by making offerings of sweet rice. At the same time, he should chant one hundred times the holy name of Śrī Hari, who snatched the *pārijāta* tree from heaven.

Text 73

*smaran parājayas tasya
na kutaścid bhaviṣyati
pārthe diśantam gītartham
vyākhyā-mudrā-karam harim*

Anyone who remembers the holy name of Lord Hari will never face defeat, under any circumstances. To remain fearless, one should meditate on how Lord Kṛṣṇa sits in the posture of an instructor and explains the purport of *Bhagavad-gītā* to Arjuna.

Texts 74-75

*rathastham bhāvayan japyād
dharma-vyddhyai śamāya ca
lakṣam palāsa-kusumair
huned yo madhurāplutaiḥ
vyākhyātā sarva-sāstrāṇām
sa kavir vādirāḍ bhavet
viśva-rūpa-dharām prodyad
bhāsvat-koti-samaaprabham*

To enhance one's righteousness and come to the platform of equilibrium, one should meditate on Śrī Hari as He sits on His chariot and then perform a sacrifice by offering lotus flowers one hundred thousand times. One who follows this method becomes an eloquent speaker of the scriptures. For this purpose, one should meditate on Śrī Hari, who is the form

of the universe, and whose bodily effulgence is as brilliant as millions of suns.

Texts 76-77

*druta-cāmīkara-nibham
agnī-śomātmakam havih
arkāgni-dyotad asyānghri
-pankajam divya-bhūṣanam*
*nānāyudha-dharam vyāptam
viśvākāśāvakāśakam
rāṣṭra-pūr-grāma-vāstūnām
śarīrasya ca rakṣane*

His lotus feet are decorated with transcendental ornaments. The Lord shines brightly, like fire or the moon. He is equipped with various kinds of weapons and He pervades the universes in His unmanifested form. One should meditate upon how the Lord has descended, for the purpose of giving protection to the pious.

Text 78

*prajapen mantrayor ekataram
dhyātvavivam ādarāt
athavā vyasta-sarvānghri-
racitāngārjunarāṣikam*

While meditating on Lord Kṛṣṇa in this way, with faith and devotion, one should chant either of the previously-mentioned *mantras* or else chant the *arjunarāṣi-mantra* while placing the Lord's lotus feet within his heart.

Text 79

*triṣṭup-chāndasikam viśvarūpa
viṣṇu adhidaivatam*

*japed gītām anum sthāne
hrṣikeśādyam ādyakaiḥ*

*huned vā sarva-rakṣāyai
sarva-vignopaśāntaye*

The meter to be used while chanting this *mantra* is *triṣṭup*. The objective of the *mantra* is Lord Viṣṇu, who pervades the universe in His unmanifested form. In this regard, one should also chant what was spoken by Lord Hṛṣikeśa in the *Bhagavad-gītā*. For one's protection and the neutralization of all obstacles, one should also perform a sacrifice.

Thus ends the translation of the fourteenth chapter of the *Third Rātra* of *Śri Nārada-pañcarātra*.

Description of Lord Kṛṣṇa In Dvārakā

Text 1

*śrī-vyāsa uvāca
 vakṣye 'ksaya-dhanāvāptyai
 pratipattim śriyah pateḥ
 suguptām dhana-nāthādyair
 yānyair yā kriyate sadā*

Śrī Vyāsadeva said: I shall now describe that most confidential process whereby one can achieve the mercy of the husband of Kamalā, awarding him practically unlimited wealth. While performing this, one need not worship demigods, such as Kuvera.

Text 2

*dvāravatyām sahasrārka-
 bhāsvarair bhavanottamaiḥ
 analpaiḥ kalpa-vṛkṣaiś ca
 parite mani-maṇḍape*

The abode of Dvārakā is adorned with many beautiful palaces that glitter like thousands of suns. All of them are beautified by numerous desire trees and raised platforms that are inlaid with jewels.

Text 3

*jvalad-ratnamaya-stambha-
 dvāra-torāna-kudiyake
 phulla-srag-ullasac-citra-
 vitānālambi-mauktike*

The entire city is decorated with pillars that are inlaid with brightly shining jewels and further beautified by flower garlands and colorful flags that are embroidered with pearls and gold.

Text 4

*padma-rāga-sthalī-rājad
ratnadyoś ca madhyataḥ
anārata-galad-ratna-
sumadhyā srasta-bandhanaiḥ*

In that city, there is a place called Padmarāga, by the side of which flows a river containing countless jewels. When the women bathe in this river, their garments become loosened.

Text 5

*ratna-pradīpāvalibhiḥ
pradīpita-dig antare
udyad āditya-saṅkāśa-
mani-simhāsanāṣvuje*

The four directions are illuminated by ghee lamps that are made of jewels so that the lotus-like throne of the Lord that is also inlaid with countless jewels shines like the rising sun and thus appears most beautiful.

Text 6

*samāśino ‘cyuto dhyeyo
druta-hāṭaka-sannibhaḥ
samānodita-candrārka-
tadit-koti-sama-dyutih*

Śrī Kṛṣṇa, whose bodily effulgence is equal to millions of simultaneously rising suns, and whose complexion is bright like a thunderbolt, sits on that throne in a pleasant mood.

Text 7

*sarvāṅga-sundaraḥ saumyah
sarvābharaṇa-bhūṣitah
piṭa-vāsāś cakra-śaṅkha-
gadā-padmojjvalad-bhujaḥ*

His entire body is very attractive and He appears to be absorbed in a mood of humility. He is decorated with numerous ornaments. He is dressed in yellow garments and carries a conch, disc, club, and lotus in His four hands.

Text 8

*anāratojjvalad-ratna-
dhāraugha-kalaśam spṛśan
vāma-pādā ‘mbujāgreṇa
muṣnatā pallavac chavim*

One should invoke this form of Lord Kṛṣṇa by meditating that an excellent pitcher decorated with jewels and twigs has been placed by the left side of His lotus feet.

Text 9

*rukmiṇī-satyabhāme ‘Śyāmānanda
mūrdhni ratnaugha-dhārayā
siñcantyau dakṣa-vāmasthe
svadohstha-kalaśoththayā*

Rukmiṇī and Satyabhāma are standing on His right and left sides, pouring water on Kṛṣṇa's head from the pitchers decorated with jewels that they keep on their waists.

Text 10

*nāgnajītī sunandā ca
diśantyau kalaśau tayoḥ
tābhyaṁ ca dakṣa-vāmasthe
mitravindā-sulakṣaṇe*

Nāgnajitī, Sunanda, Mitravindā and Sulakṣaṇa stand behind Rukmiṇī and Satyabhāma.

Text 11

*ratna-nadyoḥ samuddhṛtya
ratna-pūrṇa-ghaṭau tayoḥ
jāmbavatī-suśīlā ca
diśantyau dakṣa-vāmge*

Jāmbavatī and Suśīlā are fetching water from the jewel-producing river in pitchers that are decorated with jewels.

Text 12

*bahiḥ ṣoḍaśa-sāhasra-
saṅkhyātāḥ paritāḥ priyāḥ
dhyeyāḥ kanaka-ratnaugha-
dhārāyuk kalaśojvalāḥ*

Just outside this place, the remaining sixteen thousand queens anxiously wait for their turn to perform the *abhiṣeka* of Lord Kṛṣṇa while holding pitchers full of water in their hands.

Text 13

*tad bahiś cāṣṭa-nidhayāḥ
pūrayantyo dhannair dharām
tad-bahir vṛṣṇayāḥ sarve
puroṣac ca surādayaḥ*

Behind them, the members of the Vṛṣṇi dynasty are standing with a great quantity of wealth, distributing it to needy people.

Text 14

*dhyātvaiवाम paramātmānam
visatyantam manum jaपet
catur-lakṣam huned ādhyaīś
catvārimśat-sahasrakam*

After meditating on the Supersoul, Śrī Kṛṣṇa, in this way, one should chant the twenty-one syllable *mantra* four hundred thousand times and perform a sacrifice by offering ghee into the sacrificial fire forty thousand times.

Text 15

*śaktih-śrī-pūrvikety
aṣṭādaśārṇo viṁśad-arṇakah
mantra 'nena sadṛśo 'nyo
manur na hi jagat traye*

The twenty-syllable *mantra* is formed by adding *śrīṁ* and *hṛīṁ* to the eighteen-syllable *mantra*. There is no *mantra* within the three words that can be compared with this *mantra*.

Text 16

*rṣir brahmā 'sya gāyatrī-
cchandaḥ kṛṣṇas tu devatā
pūrva-proktavad evāsyā
bija-śakti ādi-kalpanā*

The predominating sage of this *mantra* is Brahmā, the meter for chanting it is *gāyatrī*, Śrī Kṛṣṇa is the supreme objective of this *mantra* and the words, *bija* and *śakti*, are included in it.

Text 17

*kalpaḥ sanatkumāroktō
mantrasyāsyocyatē 'dhunā
pīṭha-nyāsāntikam kṛtvā
pūrvokta-kramataḥ sudhīḥ*

I shall now describe the *mantra* spoken by Sanat-kumara. Rituals, such as the *pīṭha-nyāsa*, should be performed by a wise practitioner along with the chanting of this *mantra*.

Text 18

*kara-dvandvāṅguli-taleṣu
arīga-ṣaṭkam̄ pravinyaset
mantreṇa vyāpakam̄ kṛtvā
māṭrkām̄ ganu-sampūṭam̄*

One should learn how to perform many elaborate *nyāsas*, such as the *śadanga-nyāsa*, wherein one purifies six parts of his body while touching them. Afterwards, one should progress to the *māṭrkā-nyāsa*, which is to be performed as one chants his *mantra*.

Text 19

*samḥāra-sṛṣti-mārgena
daśa-tattvāni vinyaset
puṇaś ca vyāpakam̄ kṛtvā
mantra-varṇāṁś tanau nyaset*

According to the path established since the time of creation, one should invoke the ten material elements within ones body, perform an elaborate *nyāsa* and then invoke the letters of the *mantra* while touching them to the parts of his body.

Texts 20-21

*mūrdhni bhāle bhruvor madhye
netrayoḥ karṇayor nasoḥ
sānane cibuke gaṇḍe
dormūle hrdi tandake
nābhau liṅge tathādhāra-
kaṭyor jānvoś ca jaṅghayoḥ
gulphayoḥ pādayor nyasyet
sṛṣṭir eṣā samīrītā*

One should perform the *sṛṣti-nyāsa*, touching it to one's head, forehead, the space between the eyebrows, eyes, ears, nose,

mouth, cheeks, lips, shoulders, chest, tongue, navel, genitals, stomach, waist, thighs, knees, hips, and legs.

Text 22

*sthitir hṛd ādi-nāsāntā
saṁhṛtiś caraṇādikā
vidhāyaivam pañca-kṛtvah
sthity antam mūrti-pañjaram*

One should then perform the *sthiti-nyāsa* five times, from the chest to the nose, and the *saṁhṛti-nyāsa* five times on the legs.

Text 23

*sṛṣti-sthitī ca vinyasya
śad aṅga-nyāsam ācaret
guṇābdhi-veda-
karaṇākṣakṣarair aniśāmmanoh*

After completing the *sṛṣti* and *sthitī nyāsas*, one should perform the *śadaṅga-nyāsa*. There are three, four, five, seven and eleven-syllable *mantras* that are to be chanted at this time.

Text 24

*mudrām baddhvā kiriṭākhyām
dig-bandham pūrvavac caret
evam dhyātvārcayed deham
mūrti-pañjara-pūrvakam*

One should display the *kiriṭa-mudrā* to guard the four directions, as previously described. Thereafter, one should perform meditation and worship the *mūrtipañjara*.

Texts 25-26

*athavā hy arcayed viṣṇum
tad artham mantram ucyate*

gomayenopalipyorūṁ
tatra pīṭham nidhāpayet

vilipyā gandha-paṅkena
likhed aṣṭa-dalāmbujam
karmikāyāṁ tu ṣaṭ-konāṁ sa-
sādhyas tatra manmatham

If a devotee desires to worship Lord Viṣṇu, he should become expert in chanting the required *mantras*. First, he should cleanse the place of worship by smearing it over with cow dung. Then, he should decorate the place of worship with sandalwood paste and other items. He should then draw a lotus flower with eight petals. The center of the lotus should be hexangular. Thereafter, the devotee should invoke the transcendental Cupid within that lotus.

Text 27

śiṣṭais tam saptadaśabhir
akṣarair veṣṭayet smaram
rāg-rakṣo ‘nila-koneṣu
śriyāṁ śiṣṭeṣu samvidam

After invoking him, one should nicely cover Kāmadeva with seventeen letters and clearly write the *bija*, *śrīm*, on the eastern, northwestern and southeastern corners of the lotus.

Text 28

ṣaḍ akṣaram sandhiṣu ca
keśaveṣu triṣas triṣah
vilikhet smara-gāyatrī
mālā-mantram dalāṣṭake

The six-syllable *mantra* should be written three times on the joints of the flower, as well as on the stem and the middle of the

flower. Next, one should write the *kāma-gāyatri mantra* on each of the eight petals of the lotus.

Text 29

*satśah samlikhya tad-bāhye
vestayen mātrkāksaraiḥ
bhū-vimbam ca likhed
bāhye dalānām dig-vidikṣv api*

One should write the *bija-mantra* six times and surround it with the *mātrkāvarnas*. Outside the petals, one should draw the marks of *bhūvimba* in all directions.

Text 30

*etan-mantram hāṭakādi-
paṭreṣu ālikhya pūrvavat
sādhitam dhārayed ghoraiḥ
so 'rcyate tridaśair api*

Anyone who writes this *mantra* on a gold plate and worships it according to the prescribed rules and regulations certainly becomes as worshipable as the demigods.

Text 31

*syād gāyatrī kāma-deva-
puṣpa-bāṇau ca ne 'ntakau
vidmahe-dhīmahi-yutau
tan no 'ṅgah pracodayāt*

Utter the words Kamadeva and Puṣpavāna in the fourth dative case while chanting this *mantra*. The devotee should pray: O transcendental Cupid, kindly inspire us as we meditate upon You.

This is the *kāma-gāyatrī mantra*: *klīṁ kāmadevāya vidmahe
puṣpabāṇāya dhīmahi tanno' naṅgah pracodayāt*.

Text 32

japyāj japādau gopāla-
manūnām jana-rañjanīm
naty ante kāma-devāya nē
'ntam sarva-jana-priyam

One should carefully chant the *kāma-gāyatrī* mantra. Before chanting the *gopāla-mantra*, one should chant: *jana rañjanāyai kāmadevāya sarvajana priyāya namoh.*

Text 33-34

uktvā sarva-janānte tu
manmohana-padam tathā
jvala jvala prajvaleti
prokto sarva-janasya ca

hṛdayam ca mama brūyāt
vaśam kuru-yugam śivah
prokto madana-mantra
śta-catvārimśadbhir akṣaraiḥ

The forty-eight syllable *kāma-gāyatrī* mantra is: *sarvajana sammohana jvala prajvala hṛdayam mama vaśam kuru śivah.*

Text 35

japādau māra-bijādyo
jagat-traya-vāśikaraḥ
bhū-grham caturastraṁ
syād aṣṭa-bajra-vibhūṣitam

Before one begins to chant this *mantra*, which controls the three worlds, one should write the *kāma-bīja* *mantra* on the sanctified ground and decorate it with a square *yantra* and *aṣṭavajras*.

Text 36

pīṭham pūrvavad abhyarcya
mūrtim saṅkalpya pauruṣīm

*tatrāvāhyācyutam bhaktyā
sakalī-kṛtya pūjayed*

Thereafter, one should perform the *pīṭhapujā* and invoke Lord Acyuta by chanting the *pauruṣi-mantra*. At this time, the devotee should perform the *nyāsa* on each and every limb of the Supreme Lord's transcendental body.

Texts 37-38

*āsanādi-vibhūṣāntam punar
nyāsa-kramān nyaset
sr̥ṣti-sthitī ṣad aṅgam ca
kiriṭam kundala-dvayam

cakraṁ śaṅkham gadām padmaṁ
mālām śrīvatsa-kaustubhau
gandhākṣata-prasūnais ca
mūlenābhyaṛcyā pūrvavat*

One should then once again perform the *sr̥ṣti*, *sthiti* and *sadaṅga nyāsas* after offering a sitting place and various articles to the Lord. Thereafter, one should worship the Lord by offering Him a crown, earrings, conch, disc, club, lotus flower, a flower garland, the symbol of Śrīvatsa, the kaustubha gem, sandalwood paste, flowers and rice paddy, while chanting the *mula-mantra*.

Text 39

*ādau vahni-pura-dvandva-s
konesu arīgāni pūjayed
sahṛc-chirāḥ śikhā-varma-
netra-mantram iti kramāt*

One should then offer worship to the *aṅga-devatās*, such as Agni, in each corner. Next, one should purify his *śikhā*, head, amulet and eyes by chanting a *mantra* for each.

Texts 40-41

*vāsudevah saṅkarṣaṇah
 pradyumnaḥ cāniruddhakah
 agny ādi-dala-mūleṣu
 śāntiḥr lakṣmī sarasvatī
 ratiḥ ca dig-daleṣu asyāḥ
 tato ḫstau mahiṣīr yajet
 rukmiṇy ādyā dakṣasavya
 kramāt patrāgrakeṣu ca*

Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Agnī and other demigods are understood to be situated at the base of the lotus leaves. Śānti, Lakṣmī, Sarasvatī and Rati are understood to be situated just outside the leaves.

Thereafter, one should worship the eight principal queens, beginning with Rukmiṇī, placing them on the tips of the leaves, from right to left.

Text 42

*tataḥ ṣodasa-sāhasram
 sakṛd evārcayet priyāḥ
 indrādinā-mukundādyān
 makarānanda-kacchapaḥ*

After completing the worship of the sixteen thousand queens, one should worship personalities like Indra, Mukunda, Makarānanda and Kacchapa.

Text 43

*śinkha-padmādikāṁś cāpi
 nidhīn aṣṭau kramād yajet
 tad bahiḥ cendra-bajrādyā
 āvṛtiḥ samprapūjayed*

Thereafter, the Lord's conch, lotus, disc and club; as well as the eight *nidhis*; should be worshiped. After this, one should worship Indra, Vajra and others, outside of that *pīṭha*.

Text 44

*iti saptāvṛti-vṛtam
abhyarcyācyutam ādarāt
prīnayed dadhi-khaṇḍājya-
mīśrena tu payombhasā*

After faithfully worshiping Lord Acyutā, along with His seven circles of associates, one should perform *tarpaṇa* with yogurt, milk, sugar candy, ghee and water.

Text 45

*rājopacārān dattvā ca
stutvā natvā ca keśavam
udvāsayet sva-hṛdaye
parivāra-ganaiḥ saha*

After worshiping Lord Keśava in the mood of a king by giving Him very opulent offerings, gifts, prayers and homage, one should think that the Lord and His associates are situated in his heart.

Text 46

*nyastātmānam samabhyarcya
tan mayah prajapen manum
ratnābhiṣeka-dhyānejyā
vīṁśatī arṇāśrite ratā*

Thereafter, one should surrender himself completely unto the Lord's lotus feet and remain fully absorbed in meditation upon Him. In this way, a devotee should worship the Lord, decorate Him with jewels, and chant the twenty-syllable *mantra*.

Text 47

*japa-homārcana-dhyānair
yo ‘mūm̄ prabhajate manum
tad veśma pūryate ratna-
svarṇa-dhānyair anāvṛtam*

Anyone who worships this *mantra* by chanting it without committing offenses and performs a fire sacrifice while offering various ingredients, certainly achieves sufficient jewels, gold and food grains.

Text 48

*pr̄thvī pr̄thvī kare tasya
sava-sasya-kulākulā
putrair mitraiḥ sa sampannah
prayāty ante parām gatim*

The whole world becomes controlled by such a devotee and he comes to possess all objects of prosperity. He receives good children and friends and at the end of life, he goes back to Godhead.

Text 49

*ahnāv abhyarcyā govindam
śukla-puṣpaiḥ sa-taṇḍulaiḥ
ājyāktair ayutam hutvā
bhasma tan mūrdhni dhārayet*

In this worship, one should offer white flowers into the sacrificial fire, worship Lord Govinda with rice paddy and ghee, and smear the ashes from the sacrificial altar on his head after offering ten thousand oblations.

Texts 50-51

*tasyānnānām samṛddhiḥ syāt
tad-vaśe sarva-yoṣitah*

ājyair lakṣāṁ huned rakta-
 padmair vā madhur āplutaiḥ
 śriyā tasyaindram aiśvaryam
 kṛpaṇeśāya te dhruvam
 śuklādi-vastra-lābhāya
 śukrāya kusumair hunet

This practice will enhance the performer's prosperity and women will become naturally attracted to him. If a *sādhaka* chants this *mantra* while offering one hundred thousand lotus flowers dipped in ghee or honey, he can achieve opulence equal to that of Indra. After putting on white clothes, one should perform a sacrifice with flowers offered to the demigod, Śukrā.

Texts 52-56

trimadhvaktair daśa-śatam
 ājyāktair vāṣṭa-samyutam
 kṣaudra-siktaih sitaiḥ
 puṣpair aṣṭottara-sahasrakam
 hunen nityam saisa āśit
 purodhā nr̥pater bhavet
 daśāṣṭadaśa-varṇoktam
 japa-dhyāna-hutādikam
 vidadhyaṭ karma cānena
 tābhyaṁ apy atra kīrtitam
 vāg-bhavam māra-bijam
 ca kṛṣṇāya bhuvaneśvarī
 govindāya ramā-gopī-
 jana-vallabha te śivah
 caturdaśa-svaropetaḥ śukraḥ
 sandī tad ürdhvataḥ

*dvāvimiṁśaty akṣaro mantro
vāg iśatva-pradāyakah
aṣṭādaśāṁnavat sarvam
śad ṛṣyādikam asya tu*

One who performs a sacrifice by offering oblations of honey three times, ghee one thousand and eight times, and white flowers dipped in honey one thousand and eight times, attains the position of a royal priest.

In the course of performing such sacrifices, one should chant the ten-syllable or the eighteen-syllable *mantra*. The twenty-two syllable *mantra* is: *aiṁ klim kṛṣṇāya hrīṁ govindāya rām̄ gopijana vallabhaya om svāhā*. The *śadāṅga-nyāsa* is similar to that which is performed while chanting the eighteen-syllable *mantra*.

Texts 57-58

*pūjā ca viṁśaty arṇoktā
pratipattis tu kathyate
vāṁordhva-haste dadhataram
vidyā-sarvasva-pustakam*

*akṣa-mālāṁ ca dakṣordhvē
sphāṭikīṁ māṭrkāmayīm
śabda-brahmamayāṁ vettham
adhaḥ pāṇi-dvayeritam*

For attaining name, fame and material objects of enjoyment, one should worship the twenty-syllable *mantra*. While chanting this *mantra*, one should meditate upon how the Lord's upper left hand is raised, as if to pick up a book of transcendental knowledge. His upper right hand holds a string of *akṣa* beads and another string of beads made of crystal. His lower hands are decorated with the transcendental sound vibration.

Texts 59-60

*gāyantam pīta-vasanam
śyāmalam komalc chavim
barhi-barha-kṛottamsam
sarvajñam sarva-vedibhīḥ*
*upāsitam muni-gaṇair
upatiṣṭhed dharim sadā
dhyātvavivāṁ pramadāveśa-
vilāsa-bhavaneśvaram*

One should always sing the glories of Śrī Hari, who is dressed in yellow garments, whose complexion is blackish, who appears most sublime, who is bedecked with peacock feathers, who is omniscient, and who is constantly worshiped by those sages who have reached the supreme goal of acquiring knowledge. By meditating in this way, a practitioner achieves opulent garments and house, ample facility for material enjoyment, and authority over women.

Texts 61-65

*catur-lakṣam japen mantram
imam mantri susamyaṭah
pālāsa-puṣpaiḥ svādvaktais
catvārimśat sahasrakam*
*juhuyāt karmaṇānena tataḥ
siddho bhaved dhruvam
yo 'smi niṣṇāta-dhīr mantri
vartate babhrugaddavāt*
*gadya-padya-mayī vāṇī
tasya gaṅgā-pravāhavat
sarva-vedeṣu śāstresu
purāneṣu ca paṇḍitah*

sampattim paramām labdhvā
cānte yāti param padam
śrī-śakti-smara-kṛṣṇāya
govindāya śivo manuh

drūvarṇā brahma-gāyatrī
kṛṣṇarṣyādir athāsyā tu
vedais triveda-yugmārnair
anīga-śatkam ihoditam

One should chant this *mantra* of Śrī Hari four hundred thousand times. Next, a practitioner who has experienced the true value of chanting *mantras* should carefully perform a sacrifice, offering oblations of lotus flowers and juicy fruit forty thousand times. By doing so, he attains the perfection of chanting this *mantra* and thereby accomplishes everything that is worth achieving. Such a person can easily master the art of eloquent speech in any field of knowledge. He soon becomes renowned as a scholar of the Vedic literature, including the *Pūrāṇas*. He achieves great opulence in this life and returns to the spiritual world after relinquishing his material body.

The ten-syllable *mantra* is: *śrīṁ hrīṁ kliṁ kṛṣṇāya govindāya namah*. Lord Kṛṣṇa is the predominating sage of this *mantra* and the *sadarīga-nyāsa* of this *mantra* is similar to that of the eighteen-syllable *mantra*. The syllable *hrīṁ* is referred to as the *brahma-gāyatrī*.

Text 66

viṁśaty arṇodita-japa-
dhyāna-homārcana-kriyāḥ
mantra 'yam sakalaśvarya-
kāṅkṣibhiḥ sevyatām budhaiḥ

While chanting the twenty-syllable *mantra*, a practitioner should also perform meditation, fire sacrifice and worship. This *mantra* will certainly award one great opulence.

Texts 67-68

śrī-śakti-kāma-pūrvāṅga-
janma-śakti-ramāntikāḥ
daśākṣaraḥ sa eāvādau
syāc ca śakti-ramānvitah

mantrau vikṛtir avyārṇāvācakrādy
āṅgināv imau
vimśatī arṇokta-yajana-
vidhā dhyāyed athācyutam

There is another ten-syllable *mantra*: *śrīṁ hrīṁ klīṁ aṅgajanmaśakti ramāya*. The rules and regulations for worshiping this *mantra* are the same as that of the twenty-syllable *mantra*.

Text 69

varadābhaya-hastābhyaṁ
śliṣyantam svāṅgake priye
padmotpala-kare tābhyaṁ
śliṣṭam cakra-darojvalam

One should meditate on how Lord Acyuta bestows fearlessness on saintly persons, and how He embraces His beloved *gopīs* with love.

Text 70

daśa-lakṣam japed ājyais
tāvat-sāhasra-homataḥ
siddhāv imau mūla-sampat-
sukha-saubhāgyadau nṛṇām

One should chant this *mantra* one million times and offer oblations ten thousand times while performing fire sacrifices.

This will award the devotee perfection, opulence, wealth, friendship, and good fortune.

Text 71

*māra-saktirasā-pūrvo
daśārnō manavas traya
eteśām manurñāvanāmaṅgarṣy
ādi-daśārnavavat*

There are three other ten-syllable *mantras* that begin with *klim hrim śrim*. All of the procedures for chanting these *mantras* are similar to those of the above-mentioned ten-syllable *mantra*.

Texts 72-73

*śāṅkha-cakra-dhanur-bāṇa-
pāśāṅkuśa-dharo 'ruṇah
veṇum dhaman dhṛto dorbhyāṁ
dhyeyah krṣṇo-divākare*
*ādye gaṇe dhyānam evam
dvitīye viṁśad arṇavat
daśārnavat trītye 'ṅga-
dikpālādyaiḥ samarcanā*

While chanting these *mantras*, one should meditate on Kṛṣṇa, who holds a bow, conch, disc, rope, and anchor in His hands. His effulgence is as brilliant as the sun. He plays upon His flute very sweetly. While meditating on the sun-god and other demigods, one should chant the twenty-syllable *mantra*. The ten-syllable *mantra* is also to be chanted while meditating on the *dikpālas* and the Lord's associates.

Text 74

*pañca-lakṣam jāpet tāvad
ayutam pāyasair hunet*

*tataḥ siddhāḥ tu manavo
nṛṇāṁ sampattikāntidāḥ*

While performing such worship, one should chant the *mantra* five hundred thousand times and perform a fire sacrifice by offering oblations of sweet rice fifty thousand times. By executing this process, a person achieves prosperity and influence.

*iti śrī-nārada-pañca-rātre
jñānāmṛtasāre tṛtīya-rātre
mantra-pūjā-homa-vidhi-viṣayaka
pañcadaśo ‘dhyāyah
samāptam cedam tṛtīya-rātram*

Thus ends the translation of the fifteenth chapter of the *Third Rātra* of *Śrī Nārada-pañcarātra*.

Fourth Rātra

CHAPTER 1

Mahādeva Narrates One Hundred and Eight Names of Lord Kṛṣṇa to Nārada Muni

Text 1

*śrī mahādeva uvācha
śrīmū devī prabaksāmi
bhakti mukti prasādhanam
nāmnām aśtottara śatam
śrī kṛṣṇasya parātmanah*

Śrī Mahādeva said: O Devī, please hear with attention as I reveal to you the one hundred and eight names of the Supreme Personality of Godhead, Lord Kṛṣṇa. The chanting of these holy names of the Lord awards one devotional service and liberation from material bondage.

Text 2

*purvakalpe dharoddhāre
pṛthibyā śeṣa kena ca
samvādam paramāscarya
śrīnusu kamalānane*

O lotus-eyed one, long ago, when Lord Ananta had delivered mother earth, He revealed to her these most confidential holy names.

Text 3

*nātah parataram śtotram
nātah parataram tapah
nātah parataram vidyā
tīrtham nātah parataram*

There is no prayer superior to the chanting of these holy names, there is no austerity superior to the chanting of these names of the Lord, there is no knowledge superior to this chanting, and there is no holy place superior to the chanting of Lord Kṛṣṇa's holy names.

Text 4

*vedānām ca yathā sāma
tīrthānām mathurā parā
kṣetrānām kāśikā devī
mantrānām śrī daśākṣarāḥ*

Just as the *Sāma-veda* is the best of all *Vedas*, as Mathurā is best of all holy places of pilgrimage, as Kāśī is the best of sacred places—the ten-syllable *mantra* is the best of all *mantras*. And yet, better still is the chanting of these one hundred and eight holy names of Lord Kṛṣṇa.

Texts 5-6

*vaiṣṇavanām vaiṣṇavīnām
yathāhaṁ tvaṁ tatha parā
āśramānām yathā nyāsaḥ
siddhānām kapilo yathā
āyudhānām yathā vajraṁ
dhenunām kānadhug yathā
manorathām prasravatām
yathā nāmnām śatāstakām*

As you and I are the best of Vaiṣṇavis and Vaiṣṇavas, as the *sannyāsa-āśrama* is best of the four *āśramas*, as Kapiladeva is best among perfected beings, as the *vajra* is the best of all weapons, as Surabhi is the best of cows, and as mental concoctions are the best of flowing currents—the one hundred and eight names of Kṛṣṇa are the best of all holy names.

Texts 7-8

*tatteham̄ sampravakṣāmī
sāvadhāna avadhāraya
praṇamya vasudhā devī
śeṣam̄ sankarṣāṇatmakam̄

papracha parayā bhktyā
janānām̄ mukti hetabe
nāmnām̄ aśtottraśatam̄
śrī kṛṣṇasya ramā patheḥ*

Listen carefully as I describe these holy names to you. Once upon a time, mother earth offered her obeisances to Lord Anantadeva with great devotion and then inquired from Him about the one hundred and eight holy names of Śrī Kṛṣṇa, the husband of Lakṣmī.

Text 9

*bhumir uvāca
krṣnāvatāre rohiṇyā
nāmena api tvayā saha
alankṛtam̄ janma punsām̄
api vṛndāvanaukasam̄*

Mother earth said: When You personally appeared, along with Kṛṣṇa and Balarāma, to take part in the Lord's manifested pastimes in this world, the inhabitants of Vṛndāvana were greatly benefited.

Text 10

*tasya devasya kṛṣṇasya
līlā vigraha dhārinah
yasyopādhi niyuktāni
santi nāmānī anekeśah*

Lord Kṛṣṇa has innumerable names. These holy names are attributed to Him, according to His pastimes and the relationships He establishes with His devotees.

Texts 11-12

*teṣu mukhyānī nāmāni
śrotu kāmā cirādaham
sankarṣaṇātmanah śtotram
yato jānāsi vākmayaṁ*

*tattāni yāni nāmāni
vāsudevasya vāsuke
nātah parataram śtotram
triśu lokeṣu vidyate*

O Lord, I have a great desire to hear the principal names of Lord Kṛṣṇa. If You know these holy names of Kṛṣṇa, who is nondifferent from Sankarṣaṇa, kindly reveal them to me because there is nothing superior to these holy names in the three worlds.

Text 13

*śrī śeṣa uvāca
vasundhare varārohe
janānām asti muktidam
sarvamangala mūrdhanyam
anīmādi aṣṭasiddhidam*

Śrī Śeṣa said: O mother earth, I am very well conversant with these holy names that award one auspiciousness, the eight mystic perfections, and liberation from material bondage.

Text 14

*mahāpātaka kotighnam
sarvatīrtha phalapradam*

*samasta japa yaññānām
phaladam pāpanāsanām*

These holy names of the Lord nullify the reactions to millions of sinful activities that one may have previously performed. They award one the results of traveling to all the holy places of pilgrimage, the chanting of various *mantras*, and the performance of all kinds of sacrifice.

Texts 15-16

*srnu devī prabaksāmi
nāmnām aśtottara satam
sahasra nāmnām punyānām
triravṛttyā tu yat phalam
ekāvṛttya tu krṣṇasya
nāma ekaṁ tat prayachati
tasmāt punnyatamam ca
tat śtrottram pāpa pranāśanām*

O goddess, now hear from me these one hundred and eight holy names of the Lord. The result one attains by chanting one thousand names of the Lord three times can be attained simply by chanting these one hundred and eight names once. For this reason, these holy names are considered most auspicious and sacred.

The predominating sage of these one hundred and eight names of Lord Krṣṇa is Anantadeva. The chanting should be done in the *anustupa* meter and Lord Krṣṇa is the supreme objective.

Text 17

*śrī-krṣṇa kamala-natho
vāsudevāḥ sanātanāḥ
vāsudevātmajāḥ puṇyo
līlā-manuṣa-vigrahāḥ*

Śrī Kṛṣṇa is the all-attractive Supreme Personality of Godhead, the husband of Lakṣmī, the form of pure goodness, the primeval Lord, and the son of Vasudeva. The Lord assumes the form of a human being to perform His transcendental pastimes within this world.

Text 18

*śrīvatsa-kaustubha-dharo
yaśodā-vatsalo hariḥ
caturbhujatta-cakrasī
gada-śaṅkham-bujāyudhaḥ*

Śrī Kṛṣṇa is decorated with the mark of Śrīvatsa and He wears the Kaustubha gem. He is the beloved child of Yaśodā and He removes the distress of His devotees. He holds a cakra, club, conch and lotus in His four hands.

Text 19

*devakī-nandanah śrīśo
nanda-gopa-prīyatmajah
yamunā-vega-saṁhārī
balabhadra-prīyanujah*

Śrī Kṛṣṇa is the son of Devakī, the Lord of the goddess of fortune, the child of Nanda Mahārāja, the Lord who subdued the waves of the Yamunā, and the brother of Balarāma.

Text 20

*putanā-jiwitā-harah
śakatāsura-bhañjanah
nanda-vraja-janānandī
sac-cid-ānanda-vigrahah*

Śrī Kṛṣṇa is the killer of Putana, the destroyer of Śakatāsura, and the giver of pleasure to the residents of Vraja. He is the Supreme Lord, who is eternal and full of knowledge and bliss.

Text 21

*navanita-navaharī
mucukunda-prasādakah
sodaśa-strī-sahasreśa
tribhango-madhurakṛtiḥ*

Śrī Kṛṣṇa is famous as the butter thief, the giver of liberation to Mucukunda, and the husband of sixteen thousand queens. He has a three-fold bending transcendental form that is the essence of all sweetness.

Text 22

*suka-vag-amṛtabdhindur
govinda gobidama patiḥ
vatṣa-pālana-saṅcāri
dhenukāsura-bhanjanah*

Śrī Kṛṣṇa likes to imitate the singing of parrots. He is the reservoir of all transcendental *rasas*, the master of the cows and senses, the Lord of the cowherd men, the cowherd boy who tends the calves, and the killer of Dhenukāsura.

Text 23

*trṇi-kṛta-trṇāvartto
yamalārjuna-bhanjanah
uttana-tāla-bhettā ca
tamāla-śyamalākṛtiḥ*

Śrī Kṛṣṇa is the destroyer of Trṇāvarta, the Lord who uprooted the twin Arjuna trees, the distributor of palm fruit to His cowherd boy friends, and the blackish Personality of Godhead.

Text 24

*gopa-gopīśvaro yogī
surya koṭi-sama-prabhah*

*ilāpatih parama jyotir
yādavendro yadu-dvahāḥ*

Śrī Kṛṣṇa is the Lord of all the cowherd men and women of Vraja, He is the master of mystic yoga, He is as effulgent as millions of suns, He is the husband of mother earth, He is the source of the Brahman effulgence, and He is the Lord and maintainer of the Yadus.

Text 25

*vanamālī pīta-vāsāḥ
pārijātaphahārakah
govardhanacaloddhartta
· gopālah sarva-pālakāḥ*

Śrī Kṛṣṇa is decorated with a garland of forest flowers and He wears yellow garments. He brought the *pārijāta* flower from heaven, He is the lifter of Govardhana Hill, and He is the maintainer of the cows and indeed, all living entities.

Text 26

*ajo nirānjanaḥ kāma-
janaka kañja-locanaḥ
madhuhā mathurā-nātho
dvarakā-nāyako bali*

Śrī Kṛṣṇa is unborn, free from contamination, the source of transcendental passion, lotus-eyed, the killer of the Madhu demon, the Lord of Mathurā, the hero of Dvārakā, and the all-powerful Lord of the universe.

Text 27

*vṛndāvanānta-saṅcāri
tulasī-dāma-bhūṣanah
syāmantaka-maner harta
nara-nārāyaṇātmakah*

Śrī Krṣṇa wanders about the forests of Vṛndāvana, wears a garland of *tulasī* leaves, and claims possession of the Syāmantaka jewel. He appears as Nara-Nārāyaṇa R̄ṣis.

Text 28

*kubjākrṣnambara-dharo
māyi parama-puruṣah
muṣṭikāsura-caṇura-
malla-yuddha-viśāradah*

Śrī Krṣṇa's cloth was pulled by Kubja. He is the possessor of variegated potencies, the Supreme Lord, and the destroyer of Muṣṭika and Caṇura. Śrī Krṣṇa is very expert in the art of fighting.

Text 29

*samsāra-vairih kamsāri
murāri narakāntakah
anādir-brahmacārī ca
krṣṇārvyasana-karsakah*

Śrī Krṣṇa vanquishes one's material existence. He is the enemy of Kāṁsa, the killer of the Mura demon, and the destroyer of Narakāsura. The Lord is beginningless, an eternal *brahmacārī*, and is fond of stealing the *gopīs'* garments.

Text 30

*śiśupāla-śīras-chetta
duryodhana-kulantakṛt
vidurākrura-varado
viśvarūpa-pradarśakah*

Śrī Krṣṇa severed Śiśupāla's head. He is the destroyer of Duryodhana's family, the giver of benedictions to Vidura and Akrura, and the displayer of the universal form.

Text 31

*satya-vāk satya-saṅkalpaḥ
satyabhāmā-rato jayī
subhadra-pūrvajo viṣṇor
bhīṣma-mukti-pradāyakah*

Śrī Kṛṣṇa is truthful in speech and is indeed, fixed in truth. He is attached to Satyabhāmā, always victorious, and the elder brother of Subhadrā. He is the original Lord Viṣṇu and the giver of liberation to Bhīṣma.

Text 32

*jagad-gurur jagannātho
venu-vādya-visaradaḥ
vr̥śabhāsura-vidhvamsī
banāsura-valantakṛt*

Śrī Kṛṣṇa is the spiritual master of the entire world and the Lord of the universe. He is expert in playing upon His flute, the killer of Vṛśabhāsura, and the destroyer of the prowess of Banāsura.

Text 33

*yudhisthira-pratiṣṭhātā
varhi-varhavatamsakah
partha-sāratīr avyaktyo
gītāmrta-mahodadhiḥ*

Śrī Kṛṣṇa installed Yudhiṣṭhira upon the royal throne. He is the Lord who is decorated with a peacock feather, and He is the chariot driver of Arjuna. He is unmanifested before the eyes of materialistic persons and He is the propagator of the *Bhagavad-gītā*.

Text 34

kāliya-phāni-manikya-
ranjita-śrī-padambujāḥ
dāmodaro yajña-bhoktā
dānavendra-vināśanāḥ

Śrī Kṛṣṇa's lotus feet are illuminated by the jewels decorating the Kāliya serpent's hoods. He was bound with ropes by mother Yaśodā, He is the enjoyer of sacrifices, and He is the destroyer of the chiefs of the demons.

Text 35

nārāyaṇam param-brahma
pannagāsana-vyahanāḥ
jala-kṛīḍā samāsakta-
gopī-vastrapahārakah

Śrī Kṛṣṇa is the shelter of all living entities, the supreme Brahman, and the Lord who rides on the back of Garuḍa. He enjoys sporting in the water, and He steals the garments of the *gopīs*.

Text 36

om puṇya-ślokas tīrtha-karo
veda-vidyā dāya-nidhiḥ
sarva-tīrthātmakah
sarva-graha-rūpi parāt-parah

Śrī Kṛṣṇa is glorified by select verses, makes a place sacred by His very presence, is to be known by the *Vedas*, an ocean of mercy, the form of all holy places, and the Lord who accepts everything that is offered to Him with love and devotion. He is the Supreme Personality of Godhead.

Text 37

*ityevam kṛṣṇadevasya
nāmnām aśtottra śatām
kṛṣṇena kṛṣṇa bhaktena
śrūtvā gitāmṛtam purā*

These one hundred and eight holy names of Śrī Kṛṣṇa are very dear to Kṛṣṇa and His devotees. They are full of nectar and should be heard and chanted by all.

Text 38

*śiottaram kṛṣṇa priyakaram
kṛtam tasmāt mayā param
kṛṣṇa-nāmāmṛtam nāmo
paramānanda dāyakam*

I have thus revealed to you the glories of the nectarian names of Lord Kṛṣṇa that are His favorites.

Texts 39-40

*anupadrava duhkaghnam
paramāyusya vardhanam
dāna śruta tapas tīrtham
yat kṛtantviha janmani

pathatām śrīvatam ca eva
koti koti gunam bhavet
putra pradama putrānām
gatinām gatipradam*

By reciting these holy names of the Lord, which remove all of one's disturbances and distress, and increase one's duration of life, a person can obtain the results of giving charity, performing austerities, and traveling to all the holy places of pilgrimage. By chanting or hearing these holy names of the Lord, those who

have no son can receive a son, and those who have no goal of life can understand life's ultimate goal.

Text 41

*dhanāvahāṁ daridrānāṁ
yayechunāṁ yayāvahāṁ
śiśunāṁ gokulānāṁ ca
pustidāṁ pustivardanāṁ*

Those who are poor can receive ample wealth and those who desire victory can attain it by chanting these holy names of the Lord. This prayer nourishes children and cows.

Text 42

*vāta graha jvarādināṁ
śamanam śānti muktidāṁ
samasta kāmadāṁ sadyāḥ
koti janmaghanāsanām
ante krṣṇa smaraṇadāṁ
bhavatāpa bhayāpahāṁ*

Moreover, this prayer awards one a cure for old age and disease and gives one transcendental peace and liberation from material bondage. Anyone who chants these holy names of the Lord will become freed from the sinful reactions accumulated from millions of lifetimes. At the end of life, the devotee is relieved from all fear of material existence due to His remembrance of Lord Kṛṣṇa.

Text 43

*krṣṇāya yādavendrāya
jñāna mudrāya yogine
nāthāya rukmiṇīśāya
namo vedānta vedine*

I offer my obeisances at the lotus feet of Kṛṣṇa, who is the Lord of the Yadus, the form of pure knowledge, the master of perfected *yogīs*, the Lord of Rukminī, and who is known by the study of *Vedānta*.

Texts 44-45

*imam mantram mahā devī
japanneva divāniśam
sarva grahānu graha bhak
sarva priyatamo bhavet*

*putra paufragiḥ parivṛtaḥ
sarva siddhi samṛddhimān
nirviśya bhogāntepe
krṣṇa sāyujyam apnuyāt*

O devī, simply by chanting this *mantra*, one can please all of the planets and become dear to all living beings. One is enabled to enjoy the company of his children and grandchildren, achieve all perfection and prosperity in this world, and attain liberation after giving up his material body at the time of death.

Thus ends the translation of the first chapter of the *Fourth Rātra* of *Śrī Nārada-pañcarātra*.

The Glories of Lord Viṣṇu, as Described In a Conversation Between Parvatī and Lord Śiva

Text 1

*śuklāmbara-dharam viṣṇum
śaśi-varṇam caturbhujam
prasanna-vadanam dhyāyet
sarva-vighnopasāntaye*

To become freed from all kinds of impediments, one should meditate on Śrī Viṣṇu, who is dressed in white garments, whose complexion is bright like the moon, who manifests a four-armed form, and whose face is adorned with a sweet smile.

Text 2

*om namaḥ kṛṣṇāya pārthāya
śriyai nārāyaṇāya devyai
ca sarasvatyai narāya ca
brahma-lokād iha prāptam
nāradam bhagavat-priyam
drṣṭvā natvā sabhāyām tu
prapracchur munayo mudā*

I offer my obeisances unto Śrī Kṛṣṇa, Pārtha, Lakṣmī, Śrī Nārāyaṇa, Sarasvatī-devī and Nara. The great sage, Nārada, who is very dear to the Lord, had received this *mantra* while in Brahma-loka. Thereafter, great sages saw him in an assembly of devotees and so took the opportunity to inquire from him.

Text 3

*rṣayah ūcuḥ
brahma kena prakāreṇa
sarva-pāpa-kṣayo bhavet*

*vinā dānena tapasā vinā
tīrthair vinā makhaiḥ*

The sages inquired: Besides giving charity, performing austerities and sacrifice, and traveling to holy places of pilgrimage—how can one become freed from all sinful reactions?

Text 4-5

*vinā vedair vinā dhyānair
vinā cendriya-nigrahaḥ
vinā śāstra-samūhaḥ ca
kathāṁ muktir avāpyate

dānena tapasā tīrthair
makhaiḥ cāpi vinā mune
devādhidevo deveśaḥ
sthitas tapasi śaṅkaraḥ

kam samārādhayed devam
japa-dhyāna-parāyanāḥ*

O great sage, how can a person attain liberation without going to the trouble of studying the *Vedas*, performing meditation, controlling the mind, giving in charity, undergoing austerities and performing sacrifices?

Kindly tell us—upon whom does Śiva, the lord of lords and the best of demigods, meditate? For whose sake does he perform penance and whose holy name does he chant?

Text 6

*śrī nārada uvāca
idam eva purā prṣṭah
pārvatī parameśvarah
yad uvāca śṛṇudhvam
hi kathayāmi suvistarāt*

Śrī Nārada replied: Please hear with attention what Pārvatī had previously asked her husband, and what he had replied. I will describe this sacred conversation in detail.

Text 7

*kailāsa-śikharāśinam
deva-devam jagad-gurum
raṇipatya mahādevam
paryaprcchad umā-patim*

One day, Pārvatī offered her obeisances to Mahādeva, who is the spiritual master of the entire universe, and who was seated on the peak of Mount Kailāsa, and inquired in the following manner:

Text 8

*śrī pārvaty uvāca
bhagavam̄ tvam̄ paro
devah̄ sarvajñah̄ sarva-pūjitaḥ
tval lingam arcyate
devair brahma-suryādikair api*

Pārvatī said: My dear lord, you are the knower of everything. You are worshiped by everyone and you are the almighty Lord. Demigods like Brahmā and Surya adore you and show you great respect.

Text 9

*tvatto labhante ‘bhimatām
siddhi sarva-vara-prada
tvam̄ janma-mṛtyu-rahitah̄
svayambhūḥ sarva-saktimān*

O bestower of all kinds of benedictions, these personalities received their desired perfections simply by your grace. You

are not subjected to birth and death. You are self-manifest and omniscient.

Text 10

*sadā dhyāyasi kim svāmin
dig-vāsā madanāntakah
tapaś carasi kasmāt
tvam jaṭilo bhasma-dhūsarah*

My dear husband, you are the banisher of Cupid. For what purpose are you performing severe austerities while remaining naked and smearing your body with ashes?

Text 11

*kim vā japasi deveśa
param kautūhalam hi me
anugrāhyā priyā cāham
tan me kathaya suvrata*

O controller of the demigods, what is it that you are chanting? I am completely dependent upon your mercy. I have become very curious and so kindly inform me of all that I have asked.

Text 12

*śrī-mahādeva uvāca
nedam kasyāpi kathitam
gopaniyam idam mama
kim tu vakṣyāmi bhadram te
tvam bhaktāsi priyāsi me*

Mahādeva said: I have not disclosed this to anyone because I consider the subject matter to be most confidential. Still, I will reveal everything to you because you are very dear to me and devoted to me without desiring anything in return.

Text 13

*purā satya-yuge devi
viśuddha-matayo 'khilāḥ
yajanti viśnum evaikam
jñātvā sarveśvareśvaram*

O goddess, long ago, during Satya-yuga, pure-hearted souls worshiped Lord Viśnu while considering Him to be the supreme controller of all the demigods.

Text 14

*prayānti paramām ṛddhim
aihikāmuṣmikīm parām
yā na prāptā 'maraiḥ
sarvair akṣayā kleśa-varjitā*

As a result of this worship, they easily achieved an abundance of worldly and heavenly pleasure that even the demigods could only hope to aspire for.

Text 15

*na tāṁ santaḥ prapadyante
vinācāra-ratān narān
sam mukhād api samśrutya
devā viśṇur bahirmukhāḥ*

Only such pious and well-behaved devotees could achieve such an opulent position, freed from all fear of material miseries. When the demigods heard about this, they became averse to the worship of Lord Viśnu.

Text 16

*vedaiḥ purāṇaiḥ siddhāntair
bhinnair viśrānta-cetasaiḥ
niścayaṁ nādhigacchanti kiṁ
tattvaṁ kiṁ param padam*

Ordinary practitioners of spiritual disciplines cannot ascertain the nature of the Absolute Truth because they become bewildered while studying the Vedas, Purāṇas, and other scriptures. Considering this, how can they attain the supreme destination?

Texts 17-20

*tulā-puruṣa-dānādyair
 aśvamedhādibhir makhaiḥ
 vārāṇasi-prayāgādi-
 tīrtha-snānādibhiḥ priye
 gayā-śrāddhādibhiḥ pitryair
 veda-pāṭhādibhiḥ japaīḥ
 tapobhir ugraīr niyamair
 dharmair bhūta-dayādibhiḥ
 guru-śuśrūṣaṇaiḥ satyair
 dharmair varṇāśramoditaiḥ
 jñāna-dhyānādibhiḥ samyak
 caritair janma-janmabhiḥ
 na yāti tat param śreyo
 viṣṇum sarveśvareśvaram
 sarva-bhāvair anāśritya
 purāṇam puruṣottamam*

O dear one, even if a person gives a huge amount of wealth in charity; performs a horse-sacrifice; travels to many holy places of pilgrimage, such as Vārāṇasi and Prayāga; offers oblations to the forefathers at Gayā; studies the Vedas; chants *mantras*; undergoes severe penance; controls his senses; displays compassion toward all living entities; faithfully serves his spiritual master; follows the principles of *varṇāśrama-dharma*; cultivates spiritual knowledge; or practices meditation—he will not obtain the ultimate goal of life if he does not take complete

shelter of the lotus feet of Lord Viśnu, who is the master of all the demigods and the primeval Lord of creation.

Texts 21-22

*ananya-gatayo martyā
bhogino 'pi paran tapāḥ
jñāna-vairāgya-rahitā
brahmacaryādi-varjitāḥ

sarva-dharma-jito viṣṇor
nāma-mātraika-jalpa-kāḥ
sukhena yām gatim yānti
na tām sarve 'pi dhārmikāḥ*

Mortal sense enjoyers who cause trouble to others, who have no spiritual shelter, and who are devoid of spiritual knowledge, renunciation and the practice of celibacy effortlessly attain an exalted destination, simply by chanting the holy name of Lord Viśnu, that cannot be achieved by even the most pious persons who have no taste for chanting the Lord's holy names.

Text 23

*smartavyah satataṁ viṣṇur
vismartavyo na karhicit
sarve vidhi-niṣiddhāḥ
syur etasyaiva hi kīṅkarāḥ*

Kṛṣṇa is the origin of Lord Viśnu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the *śāstras* should be the servants of these two principles.

Texts 24-25

*kim tu brahmādibhir devaiḥ
purā dṛṣṭvā niramhasah*

*nirbhayam viṣṇu nāmnaiva
yatheṣṭam padam āgatān

alakṣya cātmanah pūjām
samyag ārādhito hariḥ
mayā cāsmād api śraiṣṭhyam
vāñchito 'yam yat ātmanā*

Factually, demigods such as Brahmā had previously attained their exalted positions simply on the strength of chanting the holy name of Lord Viṣṇu. By doing so, they became sinless and fearless. When I realized this truth, I began worshiping Lord Hari without any personal aspirations and thus obtained this enviable position, by His grace.

Texts 26-28

*tataḥ sākṣāj jagā nāthah
prasanno bhakta-vatsalah
amṛśāṁśenātmano vaitān
pūjayāmāsa keśavah

devān pitṛn dvijān havya-
kavyāśān karuṇāmayaḥ
tataḥ prabhṛti pūjyante
trailokyē sacarācāre

brahmādayah surāḥ sarve
prasādāt sārṅga-dhanvanah
māṁ covāca tadā mattah
pūjya-śreṣṭho bhaviṣyasi*

Ever since that time, the demigods have been worshiped by the mercy of the Supreme Lord's plenary portions, who are all compassionate towards Their devotees. Thus, by the mercy of Lord Keśava, the forefathers, demigods, *brāhmaṇas* and sages became worshipable within the three worlds.

The Supreme Lord once told me: You will be worshiped by Me.

Texts 29-30

*tvām ārādhya yadā śambho
grahisyāmi varam tava
dvāparādau yuge bhūtvā
kalayā mānuṣādiṣu*
*āgamaiḥ kalpitais tvāṁ hi
janān mad-vimukhān kuru
māṁ ca gopayame na
syāt sṛṣṭir evottarottarā*
*tatas tam pranipatyāham
uvāca parameśvaram*

The Supreme Lord continued: O Śambhu, I will obtain a benediction from You by worshiping You. Then, in the Dvāpara-yuga, I will incarnate in a human-like form. Thereafter, you will misguide people by preaching the philosophy of impersonalism, thus keeping Me hidden. This will help serve the purpose of maintaining the creation.

Thereafter, I offered my obeisances to the Supreme Lord and inquired:

Thus ends the translation of the second chapter of the *Fourth Rātra* of *Śrī Nārada-pañcarātra*.

The One Thousand Names of Lord Viṣṇu, as told by Lord Śiva to Pārvatī

Text 1

*śrī-mahādeva uvāca
brahma-hatyā-sahasrāñāṁ
pāpāṁ śāmyet kathañcana
na punas tvayy avijñāte
kalpa-koṭi-śatair api*

Śrī Mahādeva said: O Supreme Lord, somehow or other, the sinful reactions for killing one thousand *brāhmaṇas* can be nullified. However, if one does not understand You, he cannot become freed from his sinful reactions, even after millions of *kalpas*.

Text 2

*yasmān mayā kṛtā spardhā
pavitraṁ syāt-katham hare
naśyanti sarva-pāpāni
tan māṁ vada sureśvara

tad āha devo govindo mama
priyā yathā-yatham*

O Lord Hari, master of the demigods, please forgive my audacity and clearly tell me—how I can become freed from all sinful reactions and thereby become purified?

When I petitioned the Lord in this way, He replied to me in a most pleasing manner.

Text 3

*śrī-bhagavān uvāca
sadā nāma-sahasram me
pāvanam mat-padāv aham
tatparo 'nudinam śambho
sarvaiśvaryam yadīcchasi*

The Supreme Lord said: O Śambhu, I have one thousand names that are purifying and award one the ultimate goal of life. If you really want to attain all types of perfection then always chant these holy names.

Text 4

*śrī-mahādeva uvāca
tam eva tapasā nityam
bhajāmi staumi cintaye
tenādvitīya-mahimo jagat-
pūjyo 'smi pārvati*

Śrī Mahādeva said: O Pārvatī, all of my penance, prayers, meditation and worship are eternally meant for Him alone. Because of this, I have become worshipable by all and my glories are sung throughout the universe.

Text 5

*śrī-pārvaty uvāca
tan me kathaya deveśa
yathāham api śaṅkara
śarveśvarī nirūpamā tava
syām sadṛṣī prabho*

Śrī Pārvatī said: O lord of the demigods! O Śaṅkara! Please reveal these holy names to me so that I can also become glorious and the master of the living entities, like you.

Text 6

*śrī-mahādeva uvāca
sādhu sādhu tvayā pṛṣṭo
viṣṇor bhagavataḥ śive
nāmnām sahasram vaksyāmi
mukhyam trilokya-maṅgalam*

Śrī Mahādeva said: Because you have inquired about the all-auspicious one thousand holy names of Lord Viṣṇu, you must certainly be considered most saintly. Because of this, I am duty bound to reveal these principal holy names to You.

Text 7

*namo nārāyaṇāya
puruṣottamāya ca mahātmane
viśuddha-sadmādhīṣṭhāya
mahā-hamsāya dhīmahi*

Let us offer our respectful obeisances unto the Supreme Personality of Godhead, Nārāyaṇa, who is eternally situated in the mode of pure goodness, who is most magnanimous, and who is the foremost swan-like personality.

Text 8

*om̄ asya-śrī-viṣṇoh sahasra-nāma-mantrasya mahādeva ṛṣih.
anuṣṭupa chandah. paramātmā devatā. sūrya-koti-pratikāśa
iti bijam. gaṅgā-tīrthottamā śaktih. prapannāśanipñjara
iti kīlakam. divyāstra ity astram. sarva-pāpa-kṣayārtham
sarvābhīṣṭa siddhyartham śrī-viṣṇornāma-sahasram jape
viniyogah.*

Mahādeva is the predominating sage of this *Viṣṇu-sahasra-nāma mantra*. The Supersoul is the objective of chanting this *mantra* and it should be sung in the *anuṣṭup* meter. *Suryakoti pratikāśa*

is the seed of this *mantra*, *gangā tīrthottamā* is the energy and *prapannāśani pañjara* is the *kīlaka*. These transcendental holy names are just like a weapon by which one can destroy all of his sinful reactions. This prayer will fulfill all of one's desires.

Before reciting the thousand names of Viṣṇu, one should chant the following *mantra*:

om vāsudevam param brahma ityamguṣṭhābhyaṁ namah
om mula prakṛtiriti tarjanibhyāṁ namah
om bhumahā varāha iti madhyamābhyaṁ namah
om suryavamśadhvajo rāma anāmīkābhyaṁ namah
om brahmādi kamalādi gadā suryakeśavam iti kanisthikābhyaṁ
śeṣa iti karatala karaprsthābhyaṁ namah

Text 9

viṣṇum bhāsvat-kirīṭāngada-
valaya-gaṇā-kalpahārodarān-
ghri-śronī-bhūṣam-suvakṣo-
maṇi-makara-mahā-

kundalam maṇḍitāṁsam
hastodyac cakra-śaṅkhāmbu-
jagadam amalam pīta-kausēya-vāso-
vidyud bhāsam samudyad dinakara-
sadṛśam padma-hastam namāmi

Thereafter, one should meditate on the Supreme Lord by reciting the following one thousand holy names.

I offer my respectful obeisances unto the lotus feet of Lord Viṣṇu, whose abdomen, lotus feet and waist are adorned with various ornaments; whose head, hands and arms are decorated with a crown, bracelets and armlets; whose chest is most enchanting; whose ears are decorated with fish-shaped earrings; whose attractive hands hold a conch, disc, club and lotus; who is

dressed in yellow garments that resemble lightning; and whose lotus hands are attractive, like the morning sun.

Text 10

*om vāsudevah param
brahma paramātmā parātparam
param dhāma param jyotiḥ
param tattvam param padam*

Śrī Viśnu is the son of Vāsudeva, the Supreme Brahman, the Supersoul, the Supreme Absolute Truth, the ultimate shelter, supremely effulgent, the transcendental objective, the supreme destination, . . .

Text 11

*param śivam paro dhyeyah
param jñānam parā gatiḥ
paramārthaḥ param śreyah
parānandaḥ parodayah*

. . . supremely auspicious, the transcendental object of meditation, the personification of spiritual knowledge, the supreme goal of life, the supreme benefactor, the true self-interest of all, the origin of all spiritual manifestations, . . .

Text 12

*paro vyaktah param vyoma
parārdhah parameśvaraḥ
nirāmaya nirvikāro
nirvikalpo nirāśrayah*

. . . the origin of the the spiritual sky, the foremost personality, the supreme controller, uncontaminated, unchangeable, without a rival, fully independent, . . .

Text 13

*nirañjano nirālambo
nirlepo niravagrahah
nirguṇo niṣkalo 'nanto
'cintyo 'sāvacalo 'cyutah*

. . . faultless, without any support, fully transcendental, unlimited, beyond the influence of the three modes of material nature, without material designations, limitless, inconceivable, infallible, . . .

Text 14

*atīndriyo 'mito 'rodhyo
'nīho 'nīśo 'vyayo 'kṣayah
sarvajñah sarvagah sarvah
sarvadah sarva-bhāvanah*

. . . beyond the jurisdiction of the senses, the greatest personality, uncheckable, devoid of material desires, without any controller, inexhaustible, imperishable, capable of traveling anywhere at will; the sum total of everything, the bestower of everything enjoyed by the living entities, equally disposed toward all, . . .

Text 15

*sarvah śambhuḥ sarva-sākṣī
pūjyah sarvasya sarva-dṛḍh
sarva-śaktih sarva-sāraḥ
sarvātmā sarvato-mukhah*

. . . inclusive of everything, Śambhu, the witness of everything, worshipable by all, the seer of everything, the source of all energies, the essence of everything, the life and soul of all living beings, the almighty Lord, . . .

Text 16

*sarvāvāsaḥ sarva-rūpaḥ
sarvādi sarva-duḥkhahā
sarvārthaḥ sarvato bhadraḥ
sarva-kāraṇa-kāraṇam*

. all-pervading, the form of the cosmic manifestation, the origin of everything, the remover of the devotees' distress, the source of all objectives of life, ever pleasing, the cause of all causes, . . .

Text 17

*sarvātiśāyakah sarvādhyakṣaḥ
sarveśvaraḥ
śadvimśako mahāviṣṇur
mahāguhyo mahāhariḥ*

. . . eternally fixed in His original position, the director of universal affairs, the controller of all controllers, the source of the twenty-six elements, Mahāviṣṇu, very difficult to understand for the nondevotees, the destroyer of the devotees' distress, . . .

Text 18

*nityodito nitya-yukto
nityānandah sanātanah
māyā-patir yoga-patiḥ
kaivalya-patir ātma-bhūḥ*

. . . eternal existence, the form of eternity, eternally blissful, the primeval Lord, the Lord of the material energy, the master of mystic *yoga*, the master of liberation, manifested by His internal potency, . . .

Text 19

*janma-mṛtyū-jarātītah
kālātīto bhavātīgah
pūrṇah satyah śuddha-buddha-
svarūpo nitya-cinmayaḥ*

. . . beyond the influence of birth, death, old age and disease; beyond the control of the material time factor; beyond the jurisdiction of matter; the complete whole; the Absolute Truth; the personification of pure knowledge; eternally situated in spiritual existence, . . .

Text 20

*yogi-priyo yogamayo bhava-
bandhaika-mocakah
purāṇah puruṣah pratyak
caitanyam puruṣottamah*

. . . very dear to the yogīs, the form of mystic *yoga*, the only one who can remove one's bondage to material existence, the oldest, fully cognizant, the Supreme Personality of Godhead, .

Text 21

*vedānta-vedyō durjñeyas
tāpa-traya-vivarjītah
brahma-vidyāśrayo 'laṅghyah
sva-prakāśah svayam-prabhah*

. . . known through study of Vedānta, incomprehensible, aloof from the influence of the three-fold material miseries, the abode of knowledge of Brahman, insurmountable, self-manifest, self-effulgent, . . .

Text 22

*sarvopeyāḥ udāśīnah
pranavāḥ sarvataḥ samāḥ
sarvānavaḍyo duṣprāpas
turiyas tamasāḥ paraḥ*

. . . completely detached in all situations, the form of om̄,
equally disposed toward everyone, flawless, rarely attained, fully
transcendental, situated beyond the darkness of ignorance, . . .

Text 23

*kūṭasthaḥ sarva-samśliṣṭo
vāṅgamanogocarātigāḥ
saṅkarṣaṇāḥ sarva-haraḥ
kālaḥ sarva-bhayaṅkaraḥ*

. . . unchangeable, inclusive of everything, beyond the
comprehension of speech and the mind, Saṅkarṣaṇa, the
ultimate cause of annihilation, all-devouring time, most fearful
for the atheists, . . .

Text 24

*anullaṅghyāḥ sarva-gatir
mahā-rudro durāsadaḥ
mūla-prakṛtir ānandaḥ
prajñātā viśva-mohanaḥ*

. . . unconquerable, the resting place of all manifestations, Mahā-
rudra, difficult to realize, the cause of the original nature, full
of ecstasy, the knower of everthing, the enchanter of the entire
world, . . .

Text 25

*mahā-māyo viśva-bijam
para-śakti-sukhaikabhuḥ*

*sarva-kāmyo 'nantaśīlah
sarva-bhūta-vaśāṅkaraḥ*

. . . the cause of the material energy, the original seed of the universe, the enjoyer of spiritual potencies, the ultimate goal for all, limitless, the master of all living entities, . . .

Text 26

*aniruddhah sarva-jīvo
hṛṣīkeśo manah patih
nirupādhiḥ priyo haṁso
'kṣarah sarva-niyojakaḥ*

. . . Aniruddha, the seed-giving father of all living entities, the proprietor of the senses, the Lord of the mind, free from material designations, dear to all, the supreme swan-like personality, without beginning or end, the supreme controller,

. . .

Text 27

*brahmā prāneśvarah sarva-
bhūtabhṛd deha-nāyakah
kṣetrajñah prakṛti-svāmī
puruṣo viśva-sūtra-dhṛk*

. . . Brahmā, the controller of the life-air, the sustainer of all living entities, the hero within the body, the supreme knower of the body, the Lord of the material nature, the supreme enjoyer, the controller of the universe, . . .

Text 28

*antaryāmī tri-dhāmā 'ntaḥ-
sākṣi triguṇa iśvaraḥ
yogī mīgyaḥ padmanābhaḥ
śeṣaśāyi śriyah patih*

... the indwelling Supersoul, the shelter of the three worlds, the internal witness, the controller of the three modes of material nature, the master of mystic *yoga*, and the one who must be ascertained by introspection. He has a lotus-like navel and He lies on the bed of Śeṣa. He is the husband of Lakṣmī, . . .

Text 29

*śrī-satyopāsya-pādābjo
nantaḥ śrīḥ-śrī-niketanaḥ
nitya-vakṣaḥsthalaṭha-śrīḥ
śrī-nidhiḥ śrīdharo hariḥ*

... the eternal worshipable Lord, unlimited, full of opulence, the abode of opulence, the residence of the goddess of fortune, an ocean of beauty, the husband of Lakṣmī, the one who takes away the miseries of His devotees, . . .

Text 30

*ramya-śrīr niścaya-śrīdo
viśnuḥ kṣīrābdhi-mandirah
kaustubhodbhāsitorasko
mādhavo jagad ārtihā*

... indescribably beautiful, the giver of wealth, and the soul of the universe. He lies on the ocean of milk, and shines brightly because of the effulgence of the Kaustubha gem. He is the husband of Lakṣmī, and the destroyer of the distress of the people of this world.

Text 31

*śrīvatsa-vakṣo nihsimah
kalyāṇa-guṇa-bhājanam
pītāmbaro jagannātho
jagad dhātā jagat-pitā*

Śrī Viṣṇu's chest is decorated with the mark of Śrīvatsa. He has no limit, and He is decorated with the quality of compassion, dressed in yellow garments, the Lord of the universe, the sustainer of the universe, the father of the universe, . . .

Text 32

*jagad bandhur jagat-sraṣṭā
jagat-kartā jagan nidhiḥ
jagad eka-sphurad-vīryo
nāhamivādī jaganmayah*

. . . the friend of all living entities within the universe, the creator of the universe, the cause of the universe, the substance of the universe, the powerful person behind the cosmic manifestation, one without a second, all-pervading throughout the universe, . . .

Text 33

*sarvāścaryamayah sarva-
siddhārthah sarva-vīrajit
sarvāmoghodyamo brahma-
rudrādy utkṛṣṭa-cetanah*

. . . most wonderful; endowed with all perfection; victorious over all kinds of heroes; all-auspicious; the worshipable Lord of Brahmā, Rudra and other chiefs of the demigods, . . .

Text 34

*śambho pitāmaho brahma-
pitā śakrādy adhiśvarah
sarva-deva-priyah sarva-
deva-vṛttir anuttamah*

. . . the grandfather of Śambhu, the grandfather of all living beings, the father of Brahmā, the chastiser of His enemies, very

dear to the demigods, the maintainer of the demigods, without superior or equal, . . .

Text 35

*sarva-devaika-śaraṇam
sarva-devaika-daivatam
yajña-bhug yajña-phalado
yajñeśo yajña-bhāvanah*

. . . the only shelter of the demigods, the source of the demigods' prowess, the enjoyer of sacrifice, the giver of the fruit of sacrifice, the Lord of sacrifice, the benefactor of sacrifice, . . .

Text 36

*yajña-trātā yajña-pumān
vanamālī dvija-priyah
dvijaikamānado 'hisrah
kula-devo 'surāntakah*

. . . the deliverer of those who perform sacrifice, and the goal of sacrifice. Śrī Viśnu wears a garland of forest flowers, He is dear to the *brāhmaṇas*, and He is always ready to give respect to the *brāhmaṇas*. He is non-envious, the family Deity, the killer of the demons, . . .

Text 37

*sarva-duṣṭāntakṛt sarva-
sajjanānanda-pālakah
sarva-lokaika-jātharah
sarva-lokaika-saṅḍalah*

. . . the destroyer of all miscreants, the giver of pleasure to saintly persons, the mother of the universe, the shelter of the universe, . . .

Text 38

*sṛṣṭi-sthity anta-krc cakrī
śāringadhanvā gadādharaḥ
śaṅkhabhṛṇ nandakī-padma-
pāṇir garuḍa-vāhanah*

. . . and the cause of creation, maintenance and annihilation. He carries a disc in His hand, He holds a bow in His hand, He carries a club in His hand, He holds a conch in His hand, He carries a sword in His hand, He holds a lotus in His hand, and He rides on the back of Garuḍa.

Text 39

*anirddeśya-vapuh sarvah
sarva-laokaika-pāvanah
ananta-kirttir niḥśriśah
pauruṣah sarva-maṅgalah*

Śrī Viṣṇu possesses a transcendental body that is not subjected to material time, place or circumstances. He is the sum total of everything, the purifier of everyone, unlimitedly glorious, the actual proprietor of all wealth, the almighty Lord, the source of all auspiciousness, . . .

Text 40

*sūrya-koti-pratīkāśo
yama-koti-vināśanaḥ
brahma-koti-jagat-sraṣṭā
vāyu-koti-mahābalaḥ*

. . . as effulgent as millions of suns, as devouring as millions of Yamarājas, as powerful a creator as millions of Brahmās, as strong as millions of Vāyus, . . .

Text 41

*kotīndu-jagadānandī
śambhu-koti-maheśvarah
kuvera-koti-lakṣmīvān
śatru-koti-vināśanaḥ*

. . . as pleasant as millions of moons, as powerful as millions of Śivas, as rich as millions of Kuveras, as expert as the killer of millions of enemies, . . .

Text 42

*kandarpa-koti-lāvanyā
durga-koti-vimarddhanaḥ
samudra-koti-gambhīras
tīrtha-koti-samāhvayah*

. . . as lovely as millions of Cupids, the destroyer of millions of distresses, as grave as millions of oceans, and the personification of millions of universes. He immediately nullifies the sinful reactions that would require millions of horse-sacrifices to neutralize, and He is adored by millions of sacrificial performances.

Text 43

*himavat-koti-niśkampah
koti-brahmānda-vigrahah
koti aśvamedha-pāpaghno
yajña-koti-samārcanaḥ*

Śrī Viśnu is immovable, like millions of mountains. He is the form of millions of universes, the destroyer of sinful reactions that take millions of horse-sacrifices to nullify, and is worshiped by the performance of millions of sacrifices.

Text 44

*sudhā-koṭi-svāsthya-hetuḥ
kāmadhuk-koṭi-kāmadah
brahma-vidyā-koṭi-rūpaḥ
śipivīṣṭah śuciśravāḥ*

Śrī Viṣṇu possesses a form that surpasses millions of reservoirs of nectar and fulfills everyone's desires. He is the personification of transcendental knowledge, the indwelling Supersoul, the most sanctified personality, . . .

Text 45

*viśvambharas tīrtha-pādah
puṇya-śravaṇa-kīrtanah
ādidevo jagaj jaitro
mukundah kālanemihā*

. . . and the maintainer of everyone in the universe. He shelters all of the holy places under His lotus feet and awards auspiciousness to those who hear and chant about Him. He is the original Lord, the soul of the universe, the giver of liberation, the killer of Kālanemi, . . .

Text 46

*vaikuṇṭho ‘nanta-māhātmyo
mahā-yogīsvareśvaraḥ
nitya-trpta na sad bhāvo
nihśāniko narakāntakah*

. . . fully transcendental, unlimitedly glorious, the Lord of the foremost yogīs, eternally satisfied, most magnanimous, fearless, the killer of Narakāsura, . . .

Text 47

*dīnānāthaika-śaraṇam
viśvaika-vyasanāpahā
jagat-kṣamā-kṛto nityo
kṛpāluḥ sajjanāśrayah*

... the shelter of the poor, the destroyer of miseries, the deliverer from material existence, ever-existing, full of compassion, the shelter of pious persons, . . .

Text 48

*yogeśvarah sadodīrno
vrddhi-kṣaya-vivarjitah
adhokṣajo viśvareta
prajāpati-sabhādhipah*

. . . the master of mystic powers, always undivided, without a conception of loss or gain, beyond material sense perception, the most powerful personality within the universe, the leader in the assembly of Brahmā, . . .

Text 49

*śakra-brahmārcita-padaḥ
śambhu-brahmordhva-dhāmagah
sūrya-somekṣaṇo viśva-
bhokiā sarvasya pāragah*

. . . and worshipable by the demons and demigods. He resides in His own abode that is situated beyond the realms of Brahmā and Śiva, and His eyes are the sun and the moon. He is the supreme enjoyer of the universe, situated beyond the reach of the materially conditioned souls, . . .

Text 50

*jagat-setur dharma-setur
dhīro 'riṣṭa-dhurandharah
nirmamo 'khila-lokeśo
niḥsaṅgo 'dbhuta-bhogavān*

. . . the protector of the universe, the protector of religious principles, sober, the killer of Ariṣṭāsura, devoid of material attachment, the master of the universe, free from the association of matter, astonishingly full of enjoyment, . . .

Text 51

*ramyamāyo viśva-viśvo
viśvakseno nagottamah
sarvāśreyah patir devyā
sarva-bhūṣaṇa-bhūṣitaḥ*

. . . by nature full of enjoyment, the creator of the universe, the sustainer of the universe, all-pervading throughout the universe, the shelter of all, the protector of the goddess of fortune, decorated with transcendental ornaments, . . .

Text 52

*sarva-lakṣaṇa-lakṣanyaḥ
sarva-daityendra-darpahā
samasta-deva-sarvajñah
sarva-daivata-nāyakah*

. . . the possessor of all transcendental qualities, the destroyer of the demons' pride, the knower of the demigods, the master of the demigods, . . .

Text 53

*samasta-devatā-durgah
prapannāśani-pañjarah*

samasta-deva-kavacāṁ
sarva-deva-śiromañih

. . . the reliever of the demigods' distress, the abode of fearlessness, the deliverer of the demigods, the crest jewel of all the demigods, . . .

Text 54

samasta-bhaya-nirbhinno
bhagavān viṣṭaraśravāḥ
vibhuḥ sarva-hitodarko
hatāriḥ sugati-pradāḥ

. . . the remover of all fear, the possessor of six opulences in full, supremely exalted, the almighty Lord, the benefactor of all living entities, the killer of His enemies, the bestower of one's goal of life, . . .

Text 55

sarva-daivata-jīveśo
brāhmaṇādi-niyojakāḥ
brahma-śmbhu-parārdhāḍhyī
brahma-jesthyāḥ śiśuḥ svarāṭ

. . . the master of the lives of the demigods, the guide of the *brāhmaṇas*, more opulent and powerful than Brahmā and Śiva, superior to Brahmā, the transcendental child, supremely independent, . . .

Text 56

virāṭ bhakta-parādhīnāḥ
stutyāḥ sarvārtha-sādhakāḥ
sarvārtha-kartā kṛtyajñāḥ
svārtha-kṛtyasadojjhitāḥ

. . . the universal form, controlled by His devotees, the object of glorification, the bestower of all objectives of life, the ultimate goal of life, grateful, the bestower of one's self-interest, . . .

Text 57

*sadā navah sadā bhadrah
sadā śāntah sadā śivah
sadā priyah sadā tuṣṭah
sadā puṣṭah sadārcitah*

. . . ever-fresh, always gentle, always peaceful, always auspicious, always dear to everyone, always satisfied, always nourished, always worshiped, . . .

Text 58

*sadā pūtah pāvanāgrō¹
veda-guhyo vr̄śākāpih
sahasra-nāmā-triyugaś
catur mūrttiś catur bhujah*

. . . always pure, the topmost purifying agent, confidential to the *Vedas*, and the bestower of one's cherished objectives. He possesses one thousand names, appears in three *yugas*, has quadruple forms, possesses four arms, . . .

Text 59

*bhūta-bhavya-bhavannātho
mahā-puruṣa-pūrvajah
nārāyaṇo muñja-keśah
sarva-yoga-vinismṛtaḥ*

. . . is the knower of past, present and future; the origin of the *puruṣa* incarnations; the shelter of all living entities; decorated with curly hair; the reservoir of all transcendental relationships,

Text 60

*veda-sāro yajñā-sāraḥ
sāma-sāras tāponidhiḥ
sādhyā-śreṣṭah purāṇaśir
niṣṭhā-śānti-parāyaṇah*

. . . the essence of the *Vedas*, the essence of all sacrifices, the essence of all hymns, enriched with penance, the supreme objective of life, the primeval sage, and the abode of peace and tranquility.

Text 61

*śivas triśūla-vidhvamīśī śrī-
kaṇṭhaika-vara-pradah
nara-kṛṣṇo harir dharma-
nandano dharma-jīvanaḥ*

Śrī Viśnu defeated the prowess of Śiva's trident, He is the giver of benedictions to Śrī Kaṇṭha, and He appears as Kṛṣṇa in a human-like form. He is the remover of all distress, the son of Dharma, the life and soul of religion, . . .

Text 62

*ādikartā sarva-satyah
sarva-strī-ratna-darpaḥā
trikālo jīta-kandarpa
urvaśī-dṛṇi muniśvaraḥ*

. . . the original creator; the ultimate truth; the destroyer of the pride of all women; the knower of past, present, and future; the enchanter of Cupid; the object of Urvaśī's vision, the master of introspective sages, . . .

Text 63

*ādyah kavir hayagrīvah
sarva-vāgīśvareśvarah
sarva-devamayo brahma
gurur vāgmīśvarī-patiḥ*

. . . the origin of everything, omniscient, Hayagrīva, the most eloquent speaker, the origin of all demigods, the spiritual master of Brahmā, a most fluent speaker, the husband of the goddess of fortune, . . .

Text 64

*ananta-vidyā-prabhavo
mūlā-vidyā-vināśakah
sarvārhaṇo jagaj jāḍhya-
nāśako madhusūdana*

. . . unlimitedly influential and wise, the destroyer of ignorance, worshipable for all, the purifier of material contamination, the killer of the Madhu demon, . . .

Text 65

*ananta-mantra-kotīśah
śabda-brahmaika-pāvakah
ādi-vidvān veda-kartā
vedātmā śruti-sāgarah*

. . . the objective of countless *mantras*, understood only by receiving the transcendental sound vibration, the original learned personality, the compiler of the Vedas, the goal of the Vedas, an ocean of knowledge, . . .

Text 66

*brahmārtha-vedābharaṇah
sarva-vijñāna-janma-bhūḥ*

*vidyā-rājō jñāna-rājō
jñāna-sindhur akhaṇḍa-dhīḥ*

... the purport of all Vedic knowledge, the bestower of all kinds of practical knowledge, the king of knowledge, the essence of knowledge, an ocean of knowledge, the possessor of undeviating intelligence, . . .

Text 67

*matsya-devo mahā-śrīgo
jagad-bija-vahitra-dhīk
līlā-vyāptānilāmbhodhiś
catur veda-pravartakah*

... the Matsya incarnation, the boar incarnation, the original seed of the universe, a reservoir of unlimited pastimes, the speaker of the four Vedas, . . .

Text 68

*adi-kūrmo khilādhāras
trīṇī-kṛta-jagad bhavaḥ
amarī-kṛta-devaughah
piyūṣotpatti-kāraṇam*

... the Kurma incarnation, and the basis of all that be. This world is no more than a blade of grass to Him and He enabled the demigods to become immortal by destroying their sins. He is a reservoir of nectar, . . .

Text 69

*ātmā-dhāro dharā-dhāro
yajñāṅgo dharmaṇī-dharah
hiranyaṅkṣa-haraḥ pr̄thvi-
patih śrāddhādi-kalpakah*

... the shelter of all spirit souls, the sustainer of the universe, the goal of sacrifice, the deliverer of the earth, the killer of

Hiranyaśā, the husband of the earth, He who inaugurated the system of *śrāddha*, . . .

Text 70

*samasta-pitr-bhītighnah
samasta-pitr-jīvanam
havya-kavyaika-bhug-bhavyo
guṇa-bhavyaika-dāyakah*

. . . the remover of fear from the minds of the forefathers, the life and soul of the forefathers, the ultimate enjoyer of all sacrificial offerings, fully qualified in all respects, and the original source of all existence.

Text 71

*lomānta-līna-jaladhiḥ
ksobhitāśeṣa-sāgarah
mahā-varāho yajñaghna-
dhvamsano yājñikāśrayah*

Śrī Viṣṇu creates an ocean by producing water from the pores of His body, He agitates the ocean in the form of Śeṣa, He assumes the form of Varāha, He is the destroyer of those who disturb performances of sacrifice, and He is the protector of the performers of sacrifice.

Text 72

*narasim̄ho divya-sim̄hah
sarvāriṣṭārti-duḥkha-hā
eka-virodbhuta-balo
yantra-mantraika-bhañjanam*

Śrī Viṣṇu assumes the half-man half-lion incarnation, He is the transcendental lion-like personality, the destroyer of the

distress caused by one's enemies, the possessor of supreme strength, the goal of all religious rituals and the chanting of *mantras*, . . .

Text 73

*brahmādi-duḥsaha-jyotir
yugāntāgny atibhiṣaṇah
koti-vṛādhika-nakho
gaja-duṣprekṣa-mūrtidhṛk*

. the source of the glaring effulgence that is unbearable to even personalities like Brahmā; the cause of the fire of annihilation; the possessor of nails more powerful than millions of thunderbolts; the bestower of liberation to the king of elephants, Gajendra, . . .

Text 74

*māṭr-cakra-pramathano
mahā-māṭr-gaṇeśvaraḥ
acintyo mogha-vīryādhyah
samastāsuragha-smaraḥ*

the protector of surrendered souls from imprisonment in a mother's womb, the Lord of all exalted mothers, inconceivable, possessing infallible prowess, and the destroyer of the sinful reactions of the demons.

Text 75

*hiranyaśaśipu-cchedī
kālah saṅkarṣaṇah patih
kṛtaṇta-vāhanah sadyah
samasta-bhaya-nāśanaḥ*

Śrī Viṣṇu tore apart the body of Hiranyaśaśipu. He is the time factor, Saṅkarṣaṇa, the supreme protector, the preacher of the Vedic conclusions, and the remover of all sorts of fear.

Text 76

*sarva-vighnāntakah sarva-
siddhidah sarva-pūrakah
samasta-pātaka-dhvamī
siddha-mantrādhikāhvayah*

He vanquishes all obstacles, awards all perfection, fulfills all desires, washes away all sinful reactions, and is the goal of chanting *mantras*.

Text 77

*bhairaveśo harārtighnah
kāla-kalpo durāsadaḥ
daitya-garbha-srāvināmā
sphuṭad brahmāṇḍa-varjitaḥ*

Śrī Viṣṇu is the Lord of Śiva, the mitigator of Śiva's distress, the ability of Yamarāja, incomprehensible to the materially conditioned mind, and the annihilator of the demons. He resides beyond the manifested universes, . . .

Text 78

*smṛti-mātrākhila-trātā
bhūta-rūpo mahā-hariḥ
brahma-carma-sirah-paṭṭā
dikpālo 'rdhāṅga-bhūṣaṇah*

. . . and delivers one immediately upon being remembered. He is the total form of the living entities, the great deliverer, bedecked with the crown of wisdom, the ornament of the predominating demigods of the directions, . . .

Text 79

*dvādaśārka-śirodāmā
rudra-śīrṣaika-nūpuraḥ*

*yoginī-grasta-girijā-
rato bhairava-tarjakah*

... the crest jewel of the twelve Ādityas; the crown of the eleven Rudras; the worshipable Lord of Pārvatī, the daughter of the Himalayas; the chastiser of Śiva, . . .

Text 80

*vīra-cakresvāro 'ty ugro
yamāriḥ kāla-samvarah
krodheśvāro rudra-candī-
panivādī suduṣṭabhāk*

... the master of the formidable disc that is extremely sharp, the enemy of Death personified, the Lord of the material time factor, the Lord of anger, the subduer of mundane lust, the destroyer of miscreants, . . .

Text 81

*sarvākṣah sarva-mṛtyuś ca
mṛtyur mṛtyu-nivartakah
asādhyah sarva-rogaghnah
sarva-dugraha-saumyakṛt*

... the witness of everything, the giver of death to the living entities, the annihilator of the superintendent of death, the remover of incurable diseases, He who neutralizes inauspiciousness, . . .

Text 82

*gaṇeśa-koṭi-darpaghno
duḥsaho 'śeṣa-gotrahā
deva-dānava-durdharśo
jagad bhaksya-pradah pitā*

... the destroyer of the pride of millions of rulers of human society, unbearable for His enemies, He who can terminate the

repetition of unlimited births and deaths, unconquerable by the demons and demigods, the supplier of food to all living beings, the seed-giving father, . . .

Text 83

*samasta-durgati-trātā
jagad bhakṣaka-bhakṣakah
ugreśo 'sura-mārjārah
kāla-muṣaka-bhakṣakah*

. . . the remover of all kinds of miseries, the annihilator of those who attempt to destroy the world, the Lord of Rudra, like a cat killing the mouse-like demons, . . .

Text 84

*ananta-vudhadorddāndo
niśimho vīra-bhadrajit
yoginī-cakra-guhyeśah
śakrārih paśu-māmsa-bhuk*

. . . equipped with infallible weapons, the half-man half-lion incarnation, the conqueror of Virabhadra, the Lord of the *hlādinī* potency, the enemy of Indra, the ordainer of animal sacrifice, . . .

Text 85

*rudro nārāyaṇo meṣa-
rūpa-śankara-vāhanaḥ
meṣa-rūpi śiva-trātā
duṣṭa-śakti-sahasrabhuk*

. . . Rudra, Narāyaṇa, the form of the bull who carries Śiva, the deliverer of Śiva, the eliminator of millions of powerful miscreants, . . .

Text 86

*tulasī-ballabho vīro
cintyamāyo khileṣṭadah
mahā-śivāḥ śivārudro
bhairavaika-kapālabhṛt*

. . . dear to Tulasī-devī, a hero, inconceivably powerful, the supplier of all necessities of life, greatly auspicious, the benefactor of the enemies of Śiva, the maintainer of Śiva, . . .

Text 87

*bhillo-cakrēśvaraḥ śakro
divya-mohana-rūpadhṛk
gaurī-saubhāgyado māyā-
nidhir māyā-bhayāpahaḥ*

. . . the master of the Sudarśana cakra, the enemy of the demons, He who possesses a most enchanting form, the bestower of good fortune to Pārvatī, the regulator of the oceans, the remover of the fear caused by material nature, . . .

Text 88

*brahma-tejomayo brahma
śrīmayaś ca trayīmayah
subrahmanyo bali-dhvamsī
vāmano 'diti-duḥkhahā*

. . . the cause of the Brahman effulgence, the Supreme Brahman, full of opulence, the origin of the three *puruṣa* incarnations, endowed with brahminical qualities, the chastiser of Bali, the dwarf incarnation, He who removed Āditi's distress, . . .

Text 89

*upendro nṛpatir viṣṇuh
kaśyapānvaya-maṇḍanah*

*bali-svārājyadah sarva-
deva-viprātmado 'cyutah*

. . . Upendra, the supreme autocrat, the almighty Lord, the giver of pleasure to Kaśyapa, He who returned the kingdom to Bali, He who treats the demigods and *brāhmaṇas* as His own family, the infallible Lord, . . .

Text 90

*urukramas tīrtha-pādas
tridaśaś ca trivikramah
vyomapādah svapādāmbhah
pavitra-jagat trayah*

. . . most powerful, He whose lotus feet are most sanctified, the Lord of the demigods, Vāmanadeva, the Lord of the spiritual sky, He who purifies the three worlds by traversing the surface of the earth with His lotus feet, . . .

Text 91

*brahmeśādy abhivandyāṅghrir
druta-karmādri-dhāraṇah
acintyādbhuta-vistāro
viśva-vṛkṣo mahā-balah*

. . . worshiped by great personalities, such as Brahmā and Śiva; always active; and the lifter of Govardhana Hill. He manifests Himself in a most wonderful manner. He is the original seed of the universe and the most powerful personality.

Text 92

*bahu-mūrdhā parāṅgachid
bhṛgu-patnī-śiroharah
papas teya sadā-puṇyo
daityeśo nitya-khaṇḍakah*

Śrī Viṣṇu possesses many heads, His bodily limbs are transcendental, and He severed the head of Bhṛgu's wife. He is the destroyer of all the devotees' sinful reactions, full of piety, the killer of the demons, the vanquisher of His enemies, . . .

Text 93

*pūritākhila-deveśo
viśvārthaikāvatāra-kṛt
amaro nitya-guptātmā
bhakta-cintā-mañih sadā*

. . . and the worshipable Lord of the demigods. He incarnates for the benefit of all people, and He is immortal. He eternally reserves the right of not being exposed to the nondevotees. He is like a touchstone for the devotees, . . .

Text 94

*varadah kārtavīryādi-rāja
-rājya-prado 'naghah
viśva-ślāghyo 'mitācāro
dattātreyo munīśvarah*

. . . the giver of benedictions, the bestower of an immense kingdom to Kārtavīryārjuna, sinless, the object of glorification for everyone within the world, gentle in behavior, Dattātreya, the master of introspective sages, . . .

Text 95

*para-śakti-samāyukto
yogānanda-madonmadaḥ
samastendrāri-tejohrt
paramānanda-pādapaḥ*

. . . the possessor of inconceivable potencies, and always intoxicated by ecstatic love. He takes away the prowess of

the enemies of the demigods and He is the desire tree of transcendental ecstasy, . . .

Text 96

*anasūyā-garbha-ratno
bhoga-mokṣa-sukha-pradah
jamadagni-kulādityo
reṇukādbhuta-śaktihṛt*

the jewel-like child of Anusūyā, the giver of material enjoyment and liberation, the sun-like personality in the family of Jamadagni, the bestower of divine prowess to Reṇukā, . . .

Text 97

*māṭṛ-hatyāgha-nirlepah
skandajid vipra-rājyadah
sarva-kṣatrāntakṛd-vīra-
darpahā kārtavīryajit*

. . . aloof from the sin of killing His own mother, the vanquisher of Kārttikeya, the giver of a kingdom to the *brāhmaṇas*, the destroyer of the *kṣatriyas*, the remover of heroes' pride, He who defeated the powerful king Kārtavīrya, . . .

Text 98

*yogī yogāvatārāś ca
yogīśo yoga-tatparah
paramānanda-dātā ca
śivācārya-yaśah pradah*

. . . the Lord of mystic *yogīs*; the incarnation of mystic perfection; the master of the foremost of *yogīs*; always absorbed in *yoga*; the giver of transcendental bliss; the giver of fame to the great ācārya, Śiva, . . .

Text 99

*bhimah paraśurāmaś ca,
śivācāryaika-viśva-bhūḥ
śivākhila-jñāna-koṣo
bhīṣmācāryo 'gni-daivataḥ*

. . . the most powerful, Paraśurāma, the Lord of Śiva, the controller of the universe, the source of Śiva's knowledge, the spiritual master of Bhīṣma, the Lord of the fire-god, . . .

Text 100

*dronācārya-gurur viśva-
jaitradhanvā kṛtānta-kṛt
advitiya-tamo-mūrtir
brahmaryaika-dakṣināḥ*

. . . the spiritual master of Dronācārya, the conqueror of the universe, the compiler of the *Sāṅkhyā* philosophy, one without a second, a celebrated celibate, . . .

Text 101

*manu-śreṣṭhah satāṁ
setur mahīyān vṛṣabho virāṭ
ādi-rājah kṣiti-pitā
sarva-ratnaika-dohakṛt*

. . . the best of Manus, the pride of saintly persons, greater than the greatest, the highest of all, the primeval ruler, the father of the universe, the bestower of opulence upon the earth, . . .

Text 102

*pṛthu-janmādy eka-dakṣo
hṛīḥ śrīḥ kīrtti svayam dhṛtiḥ
jagad-vutti-pradam cakravartti
-śreṣṭho durastradhṛīk*

... the origin of King Pṛthu, full of intelligence, full of opulence, supremely glorious, possessed of great self-restraint, the bestower of propensities to all living entities, the undisputed ruler, and equipped with infallible weapons.

Text 103

*sanakādi-muni-prāpad
bhagavad-bhakti-vardhanah
varṇāśramādi-dharmaṇām
kartā vaktā pravarttakah*

Śrī Viṣṇu awarded devotional service to great sages, headed by Sanaka; and He introduced and propogated the principles of *varṇāśrama-dharma*.

Text 104

*sūrya-vamśa-dhvajo rāmo
rāghavaḥ sad guṇārṇavaḥ
kākustha-vīratā-dharma-
rāja-dharma-dhurandharah*

He is the victory flag of the Surya dynasty, Lord Rāma, the scion of the Raghu dynasty, an ocean of transcendental qualities, the source of Rāmacandra's divine prowess, expert in the science of royal duties, . . .

Text 105

*nitya-susthāsayah sarva-
bhadra-grāhī śubhaika-dyūk
nava-ratnam ratna-nidhiḥ
sarvādhyakṣo mahā-nidhiḥ*

. . . and never affected by material contamination. He appreciates the gentle behavior of His devotees and sees only the good in others. He is adorned with nine precious gems, the director of everything in existence, the original cause of the great ocean, . . .

Text 106

*sarva-śreṣṭhāśrayaḥ sarva-
śastrāstra-grāma-vīryavān
jagad-vaśi dāśarathih
sarva-ratnāśrayo nṛpaḥ*

... the best shelter of all, and expert in employing the best of weapons. He keeps the entire universe under His control, He is the son of Daśaratha, the source of all precious gems, an ideal king, . . .

Text 107

*dharmaḥ samasta-dharmastho
dharma-drṣṭākhilārtihṛt
atīndro jñāna-vijñāna-
pāradṛśvā kṣamāmbudhiḥ*

... the form of religion, the knower of religious principles, the protector of religious principles, the remover of all distress, situated beyond the reach of mundane senses, the source of all theoretical and practical knowledge, an ocean of forgiveness, .

Text 108

*sarva-prakṛṣṭah śiṣṭeṣṭo
harṣa-sokādy anākulah
pitrājñā-tyakta-sāmrājyaḥ
saptnodaya-nirbhayaḥ*

... the primeval Lord, most sober, and equal in both happiness and lamentation. He gave up His kingdom on the order of His father, and He is the giver of fearlessness to His wife.

Text 109

*guhādeśārpitaiś caryaḥ
śiva-sparddhā-jatādharaḥ*

citrakūṭāpta-ratnādri-
jagadīśo rāṇecarah

Śrī Viṣṇu bestows intelligence unto the hearts of surrendered souls, He is Śiva decorated with matted hair, the opulence of Citrakūṭa, the controller of the universe, and He who ran away from the battlefield.

Text 110

yatheṣṭāmogha-śastrāstro
devendra-tanayākṣihā
brahmendrādi-nataiṣiko
māričaghno virādhahā

Śrī Viṣṇu has unlimited arms and weapons, He is pleasing to the eyes of godly personalities, great demigods like Brahmā and Indra bow down to Him, He is the killer of Māriča, and the destroyer of material pangs.

Text 111

brahma-śāpa-hatā-śesa-
daṇḍakāranya-pāvanah
caturdaśa-sahasrāgrya-
rakṣoghnaika-śaraikabhṛt

In the forest of Daṇḍakāranya, which had been cursed by Brahmā, He destroyed fourteen thousand Rākṣasas with the help of His arrows.

Text 112

kharāris tri-śirohantā
dūṣaṇaghno janārdanaḥ
jatāyuṣo ‘gni-gatido
kabandha-svarga-dāyakah

Śrī Viṣṇu is the killer of Khara, the killer of the three-headed demon, the destroyer of Dūṣaṇa, the chastiser of the demon

Jana, the deliverer of Jaṭāyu, the bestower of liberation to Agni, and the deliverer of Kabandha.

Text 113

līlā-dhanuḥkoṭyāpāsta-
dundubhy asthi-mahācayah
sapta-tālavyathākṛṣṭa-
dhvaja-pātāla-dānavaḥ

He effortlessly broke the bow of Śiva amidst the beating of drums by the denizens of heaven. He delivered seven palm trees and sent the demons to Pātālaloka.

Text 114

sugrīve rājyado dhīmān
manasaivābhaya-pradāḥ
hanūmad-rudra-mukhyeśaḥ
samasta-kāpi-dehabhṛt

He installed Sugrīva as king. He is full of intelligence and gives fearlessness to the mind. He is the worshipable Lord of Hanumān and Rudra, and the Lord and master of the monkey army.

Text 115

agni-daivatya-bāṇaika-
vyākulikṛta-sāgarah
samlīchchakoṭi-bāṇaika-
śuṣka-nirdagdha-sāgarah

He plunged the society of demons into an ocean of bewilderment and mercilessly destroyed millions of *mlecchas* with His sharp arrows.

Text 116

sa-nāga-daitya-dhāmaika-
vyākulikṛta-sāgarah

*samudrādbhuta-pūrvaika-
baddha-setur yaśonidhiḥ*

He threw the Nāgas and Daityas into an ocean of bewilderment, constructed a wonderful bridge over the ocean, and is an ocean of fame and glories.

Text 117

*asādhya-sādhako lankā-
samūlotkarsa-dakṣināḥ
varadṛpta-jana-sthāna-
paulastya-kula-kṛntanāḥ*

Śrī Viṣṇu does that which is impossible for anyone else to do. He completely uprooted the city of Laṅkā, He gives benedictions to surrendered souls, and He enhanced the prestige of the Pulastya dynasty.

Text 118

*rāvaṇaghnāḥ prahastac chit
kumbhakarṇabhid ugra-hā
rāvaṇaika-mukhac chetā
nihśānkendraika-rājyadah*

He is the killer of Rāvaṇa, the destroyer of Prahaṣṭa, the killer of Kumbhakarṇa, and most formidable for His enemies. He severed the head of Rāvaṇa, returned the kingdom to Indra,

Text 119

*svargāsvargatva-vicchedī
devendrād indratā-haraḥ
rakṣo-devatva-hṛd dharmā
dharma-harmyah puruṣutah*

. . . destroys worldly and heavenly kingdoms at the time of annihilation, and kills the pride born of the position of Indra. He is the savior of religion, the protector of religious principles, glorified by King Puru, . . .

Text 120

nāti-mātra-daśāsyārir-
datta-rājya-vibhīṣaṇah
sudhā-sṛṣṭi-mṛtāśeṣa-
sva-sainya-jīvanaika-kṛt

. . . and the destroyer of the ten-headed demon. He installed Vibhiṣaṇa as the king of Laṅkā, and revived all the soldiers by showering unlimited nectar upon them.

Text 121

deva-brāhmaṇa-nāmaika-
dhātā sarvāmarārcitah
brahma-sūryendra-rudrādi-
bandyo 'rcita-satāṁ priyah

He is the uplifter of the prestige of the *brāhmaṇas* and demigods; adored by immortal beings; worshiped by Brahmā, Sūrya, Indra, Rudra and other chiefs of the demigods; the worshipable Lord of the devotees, . . .

Text 122

ayodhyākhila-rājāgryah
sarva-bhūta-manoharah
svāmyatulya-kṛpā-datto
hinośkr̥taika-sat-priyah

. . . the king of Ayodhyā, the enchanter of all living entities, and the bestower of mercy to the devotees. He transforms the fallen souls into saintly personalities.

Text 123

*sva-pakṣādi-nyāya-darśī
hīnārthaḥ ‘dhika-sādhakah
bādha-vyājānucita-
kr̥ttāvako ‘khila-tuṣṭikṛt*

Śrī Viṣṇu metes out justice even to members of His own family, awards the goal of life to even wretched persons, and gives more than one deserves. He is expert in removing impediments on the path of spiritual life and thus satisfies everyone, . . .

Text 124

*pārvaty adhika-yuktātmā
priyātyaktaḥ surārijit
sākṣat-kuśalavat-
sadmendrāgnināto ‘parājitaḥ*

. . . and He is the worshipable Lord of Pārvatī. He was separated from His consort, He defeats the enemies of the demigods, and He is the abode of well-being for personalities such as Indra and Agni. He is always unconquerable, . . .

Text 125

*kośalendro vīrabāhuḥ
satyārtha-tyakta-sodaraḥ
yaśodā-nandano nandī
dharanī-maṇḍalodayaḥ*

. . . the Lord of Kośala, and the mighty-armed Lord. He was ready to give up His brothers for the sake of keeping His word, He is the son of Yaśodā, always blissful, and the auspicious rising sun of this world.

Text 126

*brahmādi-kāmya-sānnidhya
-sanāthikṛta-daivataḥ*

*brahma-lokāpta-cāndālādy
aśeṣa-prāṇi-sārtha-paḥ*

Śrī Viśnu fulfills all the desires of the demigods, headed by Brahmā; He is the master of the demigods, and He awards the supreme goal of life to all living entities, beginning from Brahmā down to the dog-eaters.

Text 127

*svarṇīta-gardabhaśvādi-
cirāyodhyābalaikakṛt
rāmādvitīyaḥ saumitri-
lakṣmaṇa-prahatendrajit*

He is the life and soul of the inhabitants of Ayodhyā, including the dogs, asses and horses. He is nondifferent from Rāma and He inspired Lakṣmaṇa, the son of Sumitrā, to defeat Indrajit.

Text 128

*viśnu-bhaktāśivāṁhaḥ kṣit-
pādukā-rājya-nirvṛtaḥ
bharato ‘sahya-gandharva-
koṭighno lavaṇāntakaḥ*

Śrī Viśnu awards auspiciousness to His devotees, He gave His shoes for the sake of overseeing the rule of Ayodhyā, and He expanded Himself as Bharata. He is the killer of the sinful Gandharvas, the vanquisher of Lavaṇāsura, . . .

Text 129

*śatrughno vaidyarād
āyurveda-garbhausadhi-patiḥ
nityānitya-karo dhanvantari
yajño jagad dharaḥ*

. . . Śatrughna, the most expert physician, the reservoir of Ayurvedic medicine, the source of all temporary and eternal

objects, Dhanvantarī, the personification of sacrifice, the deliverer of the entire world, . . .

Text 130

*sūrya-vighnah surā-jīvo
dakṣinēśo dvija-priyah
chinha-mūrdhopadeśārka-
tanūja-kṛta-maitrikāḥ*

. . . the protector of the sun-god, the life and soul of all saintly persons, the master of magnanimous personalities, and dear to the *brāhmaṇas*. He made friends with the son of the person whose head was severed, . . .

Text 131

*śeṣāṅga-sthāpita-narah
kapilah kardamātmajah
yogātmaka-dhyāna-bhangā-
sagarātmaja-bhasmakṛt*

. . . and He lies down on the bed of Ananta Śeṣa. He incarnates as Kapila, He is the son of Kardama, and He burnt to ashes the sons of King Sagara when His meditation was disturbed by them.

Text 132

*dharma viśvendra-surabhī-
patih śuddhātmabhāvitah
śambhu-tripura-dāhaika-
sthairyā-viśva-rathoddhataḥ*

He is the Lord of Dharma, Indra and Surabhī and is always situated in the mode of pure goodness. He pacified Śiva as he was seated on his chariot, fighting the demon, Tripura.

Text 133

viśvātmāśeṣa-rudrārtha-
sīraś chedākṣatā-kṛtiḥ
vājapeyādi-nāmāgnir
veda-dharma-parāyanah

Śrī Viśnu is the life and soul of the universe. He often cuts off the heads of the demons for the sake of Śiva and Śeṣa. He is the form of the sacrificial fire known as *vājapeya*, the protector of the Vedic principles of religion, . . .

Text 134

śveta-dvīpa-patiḥ sāṅkhyā-
prañetā sarva-siddhirāṭ
viśva-prakāśita-dhyāna-
yoga moha-tamisra-hā

. . . the Lord of Śvetadvipā, the originator of the *Sāṅkhyā* philosophy, and the master of all mystic perfections. He undergoes meditation for the purpose of exhibiting the cosmic manifestation. He brings His devotees out from the darkness of ignorance, . . .

Text 135

bhakta-śambhu-jito
daitīyāmṛta-vāpi-samas tapah
mahā-pralaya-viśvaiko
'dvitīyo 'khila-daityarāṭ

. . . He is controlled by the love of His dear devotee, Śambhu; and He deprived the demons of their share of the nectar. He is the cause of the final dissolution of the material creation, one without a second, the chastiser of the demons, . . .

Text 136

*śeṣa-devah sahasrākṣah
sahasrānghri-śiro-bhujah
phaṇī phaṇī-phāṇā-
kārayo jitābdhy ambuda-kṣitiḥ*

. . . and is nondifferent from Lord Śeṣa. He possesses thousands of eyes, legs, heads, hands and hoods as He rests on the ocean.

Text 137

*kālāgni-rudra-janako
musalāstro halāyudhah
nīlāmbaro vāruṇīśo
mano-vākkāya-doṣa-hā*

Śrī Viṣṇu manifests the fire of destruction in His form as Rudra, holds a club and plough in His hands, and has a complexion like the blue sky. He is the husband of Vāruṇī; the destroyer of offenses created by one's body, mind and speech; . . .

Text 138

*sva-santosa-tripti-mātrah
pātitaika-daśānanah
bali-samyamano ghoro
rauhinayah pralamba-hā*

. . . and is always self-satisfied. He destroyed the ten-headed Rāvaṇa, and He is the Lord of Bali, very grave, the son of Rohinī, and the killer of Pralambasura.

Text 139

*muṣṭikaghno dvivid-hā
kālindī-bhedano balah
revatī-ramaṇah pūrva-
bhaktir evācyutāgraḥ*

Śrī Viśnu killed Muṣṭika, He killed Dvīvidha gorilla, and He pulled the river Kālindī with His plough. He is Balarāma, the enjoyer of Revatī, the bestower of devotional service as practiced in Vraja, the elder brother of Kṛṣṇa, . . .

Text 140

*devakī-vasudevottho
‘diti-kaśyapa-nandanah
vārsneyah sātvatāṁ śresthah
śaurir yadu-kulodvahah*

. . . the son of Devakī and Vasudeva, the beloved son of Aditi and Kaśyapa, the scion of the Vṛṣṇi dynasty, and the best among exalted personalities. He has appeared in the Śura dynasty and is the ornament of the Yadu dynasty.

Text 141

*narākṛtiḥ pūrṇa-brahma
savayasačī parantapah
brahmādi-kāmanā-nitya
-jagat-parveta-śaiśavah*

Śrī Viśnu is the Supreme Lord, appearing in a human-like form; the Supreme Brahman; capable of releasing arrows with both hands; and the killer of His enemies. To fulfill the desires of devotees like Brahmā, He appeared as a transcendental child.

Text 142

*pūtanāghnah śakaṭa-bhid
yamalārjuna-bhañjanah
vatsāsurāriḥ keśighno
dhenukārir gaviśvaraḥ*

He killed the witch Putanā, broke the Śakaṭa cart, uprooted the yamala-arjuna trees, killed Vatsāsura, destroyed the Keśi demon, and killed Dheṇukāsura. He is the Lord of the cows.

Text 143

*dāmodaro gopa-devo
yaśodānanda-kārakah
kāliya-marddanah sarva-
gopa-gopī-jana-priyah*

He was bound by His mother with ropes, He is the life and soul of the cowherd men, He gives pleasure to mother Yaśodā, He chastised the Kāliya serpent, and He is very dear to the *gopīs*.

Text 144

*līlā-govardhana-dharo
govindo gokulotsavah
ariṣṭa-mathanaḥ kāmonmatta
gopī-vimuktidah*

He lifted Govardhana Hill with ease. He is the Lord and master of the cows, the pleasure of the people of Gokula, and the killer of Ariṣṭasura. He fulfilled the desires of the *gopīs*, who were afflicted with transcendental passion.

Text 145

*sadyaḥ kubalayāpiḍa-
ghāṭī cāṇūra-mardanah
kamśārir ugrasenādi-
rājya-sthāyya ‘rihā ‘maraḥ*

He killed the elephant Kuvalayapiḍa, eliminated the wrestler Cāṇūra, killed Kamśa, and installed Ugrasena as the King of Mathurā. He is the slayer of His enemies and is eternally existing.

Text 146

*sudharmāṅkita-bhūloko
jarāsandha-balāntakah*

*tyakta-bhakta-jarāsandha
bhīmasena-yaśah pradah*

Śrī Viśnu re-established religious principles; relieved the earth of Jarāsandha's oppression; and had Jarāsandha killed by Bhīma, just to give credit to His devotee.

Text 147

*sāndipani-mṛtāpatya-
dātā kālāntakādijit
rukminī-ramano rukmi-
śāsano narakāntakṛt*

He returned the dead son of His teacher, Sāndipani Muni; He defeated sinful kings, such as Kālayavana, He enjoyed the company of Rukmīni, He chastised Rukmī, and He put an end to Narakāsura.

Text 148

*samasta-naraka-trātā
sarva-bhūpati-kotijit
samasta-sundarī-kānto
'surārir garuḍa-dhvajah*

He delivers all living entities and He conquered the powerful warriors who were inimical to Him. He is the beloved Lord of all beautiful women and the killer of the demons. He mounts a chariot decorated with a flag of Garuḍa.

Text 149

*ekākī jīta-rudrārka-
marud āpo 'khileśvarah
devendra-darpa-hā
kalpa-drumālankṛta-bhūtalah*

Śrī Viṣṇu is one without a second; the conquerer of Śiva, Surya and Vāyu; the supreme controller of all; the destroyer of Indra's pride; and He who beautified the earth by decorating it with the *pārijāta* flower from heaven.

Text 150

bāṇa-bāhu-sahasracchit-
skandhādi-gaṇa-kotijit
līlājita-mahādevo
mahādevaika-pūjitaḥ

He severed the one thousand arms of Bāṇāsura, vanquished expert warriors like Kārtikeya, and defeated Mahādeva as one of His pastimes. He is the Lord who is worshiped by Mahādeva with firm determination.

Text 151

indrārthārjuna-nirmatsur
jayadaḥ pāṇḍavaikadhṛk
kāśī-rāja-śiraś chettā
rudra-śakty eka-mardanah

He awarded fearlessness to Arjuna, gave victory to the Pāñdavas, enabled the Pāñdavas to remain together, severed the head of Kāśīrāja, and belittled the prowess of Śiva.

Text 152

viśveśvara-prasādādhyah
kāśī-rāja-sutārdanaḥ
śambhu-pratijñā-pātā ca
svayambhu-gaṇa-pūjakah

He displayed mercy upon the controller of the universe (Śiva), killed the son of Kāśīrāja, kept the promise made by Śiva intact, and worshiped the followers of Brahmā.

Text 153

*kāśīśa-gaṇa-kotighno
loka-sikṣā-dvijārcakah
śiva-tūvra-tapo-vaśyah
purā śiba-vara-pradah*

He killed millions of soldiers belonging to the King of Kāśī; worshiped the *brāhmaṇas*, just to set the example; and was satisfied by Śiva's severe penance. He is the original personality and the giver of benedictions to Śiva.

Text 154

*gayāsura-pratijñādhṛk
svāṁśa-śaṅkara-pūjakah
śiva-kanyā-vrata-
patih kṛṣṇa-rūpa-śivārihā*

He accepted the challenge of Gayāsura; and adored Śaṅkara, who is His plenary portion. He is the objective of the vow of Śiva's daughter and the killer of the dark-complexioned enemy of Śiva.

Text 155

*mahālakṣmī-vapur gaurī-
trāṇo devala-vāta-hā
vinidra-mucakundaika-
brahmāstra-yuvanāśvahṛt*

He manifests the form of Mahālakṣmī. He is the deliverer of Pārvatī and the killer of the demon, Devala. He caused Mucukunda to burn Kālayavana to ashes.

Text 156

*akrūro 'krū-mukhyaika-
bhakta-svacchanda-muktidaḥ*

*sabāla-strī-jala-
krīdāmr̥tavāpi-kṛtārnavaḥ*

He is very kind-hearted and He awards benedictions to the devotees who are honest and well-behaved. He manifests an ocean of transcendental pastimes in which He enjoys sporting in the water, along with the cowherd boys and girls.

Text 157

*yamunā-patir ānīta-
parīnīta-dvijātmakah
śrīdāma-śāṅku-bhaktārtha-
bhūmyānītendra-bhairavah*

He is the husband of Yamunā, and He is very respectful to the *brāhmaṇas* and very dear to them. He is the life and soul of Śrīdāma and Śāṅku, and He is the Lord who forced powerful kings to remain kneeling.

Text 158

*durvṛutta-śiśupālaika-
muktikoddhārakeśvarah
ācāṇḍālādikam prāpya
dvārakā-nidhi-kotikṛt*

He is the lion-like personality who delivered the miscreant, Śiśupāla; the ultimate goal of all living entities, including dog eaters; and an ocean of nectar for the inhabitants of Dvārakā.

Text 159

*brahmāstra-dagdha-
garbhastha-parīkṣij
jīvanaikakṛt parīnīta-dvija-
sutānetā 'rjuna-madāpahah*

He saved the life of Parīkṣit when he was being burnt by the powerful heat of the *brahmāstra* and He married the daughter of a *brāhmaṇa*. At the end, He withdrew Arjuna's prowess.

Text 160

gūḍha-mudrākṛti-grasta-
bhīṣmādy akhila-gauravaḥ
pārthārtha-khaṇḍitāśeṣa-
divyāstraḥ pārtha-mohabṛt

Śrī Viṣṇu enhanced the prestige of Bhīṣma as he was lying on a bed of arrows, He accepted the role of Arjuna's charioteer and protected him from the onslaught of innumerable celestial weapons. He dispelled Arjuna's illusion.

Text 161

brahma-sāpacchala-
dhvasta-yādavo vibhavāvahāḥ
anāṅgo jīta-gaurīśo
rati-kāntaḥ sadepsitāḥ

He caused the annihilation of the Yadu dynasty by having a *brāhmaṇa* curse them. He is the original cause of all opulence, the transcendental Cupid, the conqueror of Pārvatī's husband, the beloved Lord of Rati, and the most coveted object of all exalted souls.

Text 162

puṣpeśur viśva-vijayī
smaraḥ kāmeśvarī-patiḥ
uṣā-patiḥ viśva-hetuḥ
viśva-tr̥pto ‘dhi-pūruṣaḥ

He releases the arrow of transcendental lust, He is the conqueror of the universe, the object of meditation, the husband of

the goddess of transcendental passion, the husband of Uṣā,
the original cause of the cosmic manifestation, the giver of
satisfaction to all within the universe, the supreme enjoyer, .

Text 163

*caturātmā catur varṇāś
catur veda-vidhāyakah
catur viśvaika-viśvātmā
sarvoikṛṣṭāsu koṭiṣu*

. . . and the origin of the quadruple expansions. He appears in four *yugas* in four different colors. He is the compiler of the four *Vedas*, the life and soul of the material and spiritual worlds, the best among millions of exalted personalities, . . .

Text 164

*āśrayātmā purāṇārṣir
vyāsaḥ śāstra-sahasrakṛt
mahābhārata-nirmātā
kavīndro vādarāyaṇah*

. . . the ultimate shelter of all living entities, and the oldest sage. He has incarnated as Vyāsadeva and compiled thousands of revealed scriptures. He composed the great epic, *Mahābhārata*. He is the foremost of poets, the son of Vyāsadeva, . . .

Text 165

*kṛṣṇa-dvaipāyanah sarva-
puruṣārthaka-bodhakah
vedānta-karttā brahmaika-
vyañjakah puru-vamśakṛt*

. Kṛṣṇa Dvaipāyana, the bestower of the four objectives of human life, the compiler of *Vedānta*, the preacher of Brahman realization, the inaugurator of the Puru dynasty, . . .

Text 166

buddho dhyānajitāśeṣa-
deva-devo jagat-priyah
nirāyudho jagaj jaitrah
śrīghano duṣṭa-mohanaḥ

. . . Buddha, the Lord of unlimited demigods who meditate upon Him, the object of love for the inhabitants of the universe, without any rival, the conquerer of the universe, and extremely attractive. He bewilders the minds of the miscreants.

Text 167

daitya-veda-bahiṣkarttā
vedārtha-śruti-gopakah
śuddhodanir naṣṭa-diṣṭah
sukhadah sad asat patih

He expertly refuted atheistic philosophy, He conceals the confidential purport of the *Vedas*, He enjoys food offered by His devotees, He destroys the devotees' sinful reactions, and He gives happiness to all. He is the ultimate sanctioner of all good and bad behavior.

Text 168

yathā-yogyākhila-kṛpah
sarva-śūnya 'khileṣṭadaḥ
catus koṭi-pr̥thak-
tattvam prajñāpāramiteśvarah

He displays mercy toward everyone, according to one's qualifications. He is free from all material connections, the supplier of all desired objects, the Absolute Truth situated beyond the three modes of material nature, and the controller of the entire cosmic manifestation.

Text 169

*pāṣāṇḍa-śruti-mārgena
pāṣāṇḍa-śruti-gopakah
kalkī viṣṇu-yaśah
pūtah kali-kāla-vilopakah*

Śrī Viṣṇu skillfully obscures the real meaning of the *Vedas* by propagating the path of atheism. He is Kalki, and the son of Viṣṇuyaśa. He brings about an end to the age of Kali.

Text 170

*samasta-mleccha-hastaghnaḥ
sarva-siṣṭa-dvijātikṛt
satya-pravarittakau deva-
dvija-dīrgha-kṣudhāpahah*

He annihilates all the mlecchas and protects gentle and *brāhmaṇical* people. He is the propounder of truth, and He maintains the demigods and saintly people.

Text 171

*aśva-gavādi-vedena
ṝthvī-durgati-nāśanah
sadyah kṣmānanta-lakṣmikṛt
naṣṭa-niḥṣeṣa-dharmakṛt*

He destroys the distresses of the people of the earth through the propagation of Vedic knowledge. He is able to instantaneously produce unlimited opulence and He can complete His mission effortlessly.

Text 172

*ananta-svarga-yāgaika-
hema-pūrnākhila-dvijah
asādhyaika-jagac chāstā
viṣva-vandyo-jaya-dhvajah*

Śrī Viśnu inaugurates the performance of unlimitedly opulent sacrificial performances and fulfills the desires of the *brāhmaṇas*. He is difficult to attain and He awards punishment to the deviant living entities. He is worshiped throughout the universe, the flag of victory, . . .

Text 173

ātmā-tattvādhīpaḥ kartṛ-
śreṣṭho vidhir umā-patiḥ
bhartuh śreṣṭhah prajeṣāgryo
marīci-janakāgraṇīḥ

. . . the preacher of the science of self-realization, the ultimate doer of everything, the creator, the maintainer of all created beings, the master of the controllers of the universe, the Lord of Brahmā, . . .

Text 174

kaśyapo devarād indraḥ
prahlādo daityarāṭ śaśī
nakṣatreśo ravis tejah
śreṣṭhah śukrah kavīśvaraḥ

. Kaśyapa, Devarāṭa, Indra, Prahlāda, the chastiser of the demons, the moon-god, the Lord of the stars, the sun-god, the best of all illuminating objects, Venus, the master of Brahmā,

Text 175

mahaṛṣirāṭ bhṛgur viśnur
ādityeśo baliḥ svarāṭ
vāyur vahni śuci-śreṣṭhah
śaṅkaro rudrarāṭ guruḥ

. . . the crest jewel among all the great sages, Bhṛgu, the almighty Lord, the Lord of the twelve Ādityas, Bali, supremely

independent, Vāyu, Agni, the best among all pure spiritual beings, Śaṅkara, Rudra, the spiritual master, . . .

Text 176

*vidvattamaś citraratho
gandharvāgryo vasūttamah
varṇādir agryā strī gaurī
śaktyāgryā śrīś ca nāradah*

. . . the topmost learned personality; Citraratha, the king of the Gandharvas; the Lord of the Vasus; the creator of the *varṇas*; the original Personality of Godhead; the creator of the form of a woman; the goddess of fortune; Pārvatī; the great sage, Nārada, . . .

Text 177

*devarśirāt pāñḍavāgryo
‘rjuno nārada-vādarāt
pavanah pavaneśāno
varuṇo yādasām-patiḥ*

. . . who is the sage among the demigods; the Lord of the Pāñḍavas; and Arjuna. He confirms the philosophy of Nārada. He is Pavana, the master of Pavana, Varuna, and the Lord of the Yadus.

Text 178

*gaṅgā-tīrthottamoddhṛtam
chatrakāgryam barauṣadham
annam sudarśanāstrāgryo
bajra-praharanottamam*

Śrī Viṣṇu made Gaṅgā the most sacred river, He gives shelter to all and He awards benedictions to those who deserve them. He is the grain of rice, the Sudarśana *cakra*, the prowess of the thunderbolt weapon, . . .

Text 179

*uccaiḥśravā vājirāja
airāvata ibheśvaraḥ
arundhaty ekapatniśo
hy aśvattho ‘śeṣa-vṛkṣarāṭ*

. . . Ucchaiḥśravā, the king of horses that emerged from the ocean of milk; Airāvata, the king of elephants; the Lord of Arundhatī; the sacred *aśvattha* tree; the origin of unlimited desire trees, . . .

Text 180

*adhyātma-vidyā-vidyātmā
praṇavaś chandasāṁ varah
merur giri-patir mārgo
māsāgryah kāla-sattamah*

. . . the propounder of spiritual knowledge; the transcendental vibration om̄; the best of poems; Mount Sumeru, the king of hills; the auspicious path; the first among the months; the best of auspicious times, . . .

Text 181

*dinādyātmā pūrva-siddhiḥ
kapilah sāma-vedarāṭ
tārkṣyah khagendra-ṛtvagryo
vasantah kalpa-pādapah*

. . . the cause of day and night; eternally perfect; Kapila; the Sāma-veda; Kaśyapa; Garuḍa; the best of seasons, spring; the wish-fulfilling tree; . . .

Text 182

*dātr-śreṣṭhah kāmadhenur
ārtighnāgryah surottamah*

*cintā-mañir guru-
śreṣṭho mātā hitatamah pītā*

. . . the most charitable personality, the wish-fulfilling cow, expert in mitigating the distress of others, the best among the demigods, the spiritual gem, the best of spiritual masters, the supreme mother, the benefactor of all, the supreme father, . . .

Text 183

*simho mrgendro nāgendro
vāsukir bhūdharo nr̄pah
vaṇaśo brāhmaṇas
cāntahkaraṇāgryam namo namah*

. . . the lion, which is the king of animals; the king of serpents, Vāsuki; Śeṣa; the emperor; the Lord of the four *varṇas*; and the topmost *brahmaṇa*. He dwells within the hearts of all living entities.

O Lord, I offer my repeated obeisances unto You.

Text 184

*ity etad-vāsudevasya
viṣṇor nāma-sahasrakam
sarvāparādha-śamanam
param bhakti-vibardhanam*

These one thousand holy names of Vāsudeva, Lord Viṣṇu, neutralize all the offenses of the chanter and award him pure devotional service.

Text 185

*akṣaya-brahmalokādi-
sarvārthāpty eka-sādhanam
viṣṇu-lokaika-sopānam
sarva-duḥkha-vināśanam*

The chanting of the one thousand names of Lord Viśnu awards one the four objectives of human life and ultimately, the attainment of the transcendental abode of Lord Viśnu. The abode of Viśnu is distinct from the material planets because in the abode of the Lord, all kinds of material miseries are conspicuous by their absence.

Text 186

*samasta-sukhadām satyam
param nirvāṇa-dāyakam
kāma-krodhādi-niḥśeṣa-
mano-mala-viśodhanam*

By reciting these one thousand names of Lord Viśnu, one achieves all sources of happiness in this life and is delivered from material existence after death. The chanting of these holy names will purify one's mind of the contamination of lust and anger.

Text 187

*śāntidām pāvanam nṛṇām
mahā-pātakinām api
sarveṣām prāṇinām āśu
sarvābhīṣṭa-phala-pradām*

The chanting of the thousand names of Lord Viśnu purifies the mind of even the most sinful person. These holy names of the Lord are beneficial for all living entities.

Text 188

*sarva-vighna-praśamanam
sarvārīṣṭa-vināśanam
ghora-duḥsvapna-śamanam
tūra-dānidrya-nāśanam*

By reciting these holy names of the Lord, all of one's obstacles and inauspicious conditions will be vanquished in the very near future. This chanting will remove even the most severe distress and poverty.

Text 189

*tāpa-trayāpaham guhyam
dhana-dhānya-yaśas karam
sarvaiśvarya-pradām sarva-
siddhidam sarva-kāmadam*

The chanting of these holy names counteracts the threefold material miseries. It is most confidential and bestows upon one wealth, grains and fame. It awards one all kinds of perfection, in all circumstances.

Text 190

*tīrtha-yajña-tapo-dāna-
vrata-koti-phala-pradam
aprajña-jādya-śamanam
sarva-vidyā-pravarttakam*

The result one achieves by traveling to holy places of pilgrimage, performing sacrifice, giving charity, and observing other vows can be achieved simply by reciting these one thousand names of Lord Viṣṇu. This chanting destroys one's ignorance and enlightens one with transcendental knowledge.

Text 191

*rājyadam rājya-kāmānām
roginām sarva-roganut
bandhyānām sutadam cāsu
sarva-śreṣṭha-phala-pradam*

Those who desire to rule a kingdom can fulfill their ambition by reciting the one thousand names of the Lord. A diseased

person can be cured and a barren woman can beget children. Indeed, everyone can achieve the highest benefit by chanting this *Viśnu-sahasra-nāma mantra*.

Text 192

*astra-grāma-viṣa-dhvamīsi
graha-pīḍā-vināśanam
maṅgalyam puṇyam āyuṣyam
śravaṇāt paṭhanāj japāt*

This chanting can neutralize the effects of weapons and poison and remove the miseries caused by inauspicious planets. By hearing, chanting and discussing these holy names—one's piety, auspiciousness and duration of life are enhanced.

Text 193

*sakṛd asyākhilā vedāḥ
sāṅgā mantrāś ca koṭiśāḥ
purāna-śāstrām smṛtayāḥ
paṭhitāḥ paṭhitāś tathā*

Simply by chanting these holy names of the Lord, one attains the result of studying the Vedas, reciting millions of *mantras*, and studying the .

Text 194

*japtvāsyā ślokām ślokārdham
pādaṁ vā paṭhataḥ priye
nityam sidhyati sarveśām
acirārt kisuto khilam*

My dear one, simply by chanting one line, half of a line, or even one word of this *mantra*, one can instantly obtain all perfection.

Text 195

*prāṇena sadṛśam sadyah
praty aham sarva-karmasu
idam bhadre tvayā gopyam
pāthyam svārthaika-siddhaye*

O gentle lady, you should keep this chanting very confidentially, just as you would protect your very life and soul. You should recite these one thousand names of the Lord to obtain your real self-interest.

Text 196

*nāvaiṣṇavāya dātyavyam
vikalpopahatātmane
bhakti-śraddhā-vihīnāya
viṣṇu-sāmānya-darsine*

You should not reveal these holy names to those who are faithless, who are not inclined toward the devotional service of the Lord, who consider Lord Viṣṇu to be an ordinary human being, and who are non-devotees.

Text 197

*deyam putrāya śiṣyāya
śuddhāya hita-kāmyayā
mat-prasādād rte nedam
grahiṣyanty alpa-medhasah*

One should instruct these one thousand names of Lord Viṣṇu to a pure-hearted disciple or son, with a desire to benefit him. Less intelligent people will not appreciate the chanting of these holy names because they are bereft of the Lord's mercy.

Text 198

*kalau sadyah phalam kalpa-
grāmam esyati nāradah*

*lokānām bhāgya-hīnānām
yena duḥkham vinaśyati*

The great sage, Nārada, will appear in Kali-yuga, in the village of Kalpagrāma, with a desire to benefit the unfortunate people of this world by removing their distress.

Text 199

*kṣetreṣu vaiṣṇaveṣu
etad āryāvatte bhaviṣyati
nāsti viṣṇoh param satyam
nāsti-viṣṇoh param padam*

If these holy names are chanted in a holy place in the land of Āryāvarta, they will award one increased benefit. Know for certain that there is no truth superior to Lord Viṣṇu, and no goal superior to Him.

Text 200

*nāsti viṣṇoh param jñānam
nāsti mokṣo hy avaiṣṇavah
nāsti-viṣṇoh paro-mantra
nāsti-viṣṇoh param tapah*

There is no knowledge superior to the understanding of Lord Viṣṇu, no liberation superior to association with Lord Viṣṇu, no *mantra* superior to the holy names of Lord Viṣṇu, and no penance superior to surrender to Lord Viṣṇu.

Text 201

*nāsti viṣṇoh param dhyānam
nāsti mantraḥ hy avaiṣṇavah
kin tasya bahubhir mantraiḥ
kim japair bahu-vistaraiḥ*

There is no meditation superior to remembrance of Lord Viṣṇu's transcendental name, form and pastimes. There is no *mantra* greater than the holy names of Lord Viṣṇu. Considering this—what is the use of chanting other *mantras* in relation to Lord Viṣṇu?

Text 202

*bājapeya-sahasraiḥ kiṁ
bhaktir yasya janārdane
sarva-tīrthamayo viṣṇuh
sarva-śāstramayah prabhuḥ*

What is the need of performing thousands of *vājapeya* sacrifices if one is engaged in the devotional service of Lord Viṣṇu? Lord Viṣṇu is the most sacred of all sacred places and the goal of all religious performances.

Text 203

*sarva-kratumayo viṣṇuh
satyam satyam vadāmy aham
ābrahma-sāra-sarvasvam
sarvam etan mayoditam*

I am telling you the truth—Lord Viṣṇu is the actual enjoyer of all sacrifices. I have thus revealed to you the essence of everything within the universe.

Text 204

*śri pārvaty uvāca
dhanyāsmi anugṛhītāsmi
kṛtārthāsmi jagad-guro
yan medāṁ śrutāṁ stotrām
tvad-rahasyāṁ sudurlabham*

Śrī Pārvatī said: O spiritual master of the universe, I feel that my life has now become successful. I have been greatly favored

by you and I am fully satisfied that I have received these most confidential prayers from you.

Text 205

*aho bata mahat-kaṣṭam
samasta sukhade haro
vidyamāne ‘pi sarveṣe
mūḍhāḥ kliṣyanti samsṛtau*

How pathetic it is! Although the Supreme Lord possesses all of these transcendental qualities, foolish people suffer continuous distress in this world rather than worship Him.

Text 206

*yam uddiṣya-sadā nātho
maheśo ‘pi digambarah
jaṭilo bhasma-liptāṅgas
tapasvī vīkṣito janaiḥ*

Even you, the master of the material nature, forget your dress, keep matted hair, smear ashes all over your body, and undergo severe penance for the satisfaction of the Supreme Lord.

Text 207

*ato ‘dhiko na devo ‘sti
lakṣmī-kāntān madhu-dviṣah
yat tat tvāṁ cintayate
nityāṁ tvayā yogīsvareṇa hi*

Therefore, it must be concluded that there is no one greater than the Supreme Lord, Viṣṇu, the killer of the Madhu demon and the husband of Lakṣmī. Despite being the master of all mystic yogīs, you are constantly engaged in meditation upon Him.

Text 208

*ataḥ param kim adhikam
padam śrī-puruṣottamāt
tam avijñāya tān mūḍhā
yajante jñāna-māninaḥ*

Who can be equal to or superior to the Supreme Personality of Godhead? The so-called learned scholars adopt various processes of worship without understanding His actual glories.

Text 209

*muśitāsmi tvayā nātha
ciram yad ayam iśvarah
prakāśito na me yasya
dattādyā divya-śaktayah*

O my lord, I am eternally grateful to you because today, you have revealed to me the divine potency that you had previously kept secret.

Text 210

*aho sarveśvaro viṣṇuh
sarva-devottamottamaḥ
bhavad ādi-gurur mūḍhaiḥ
sāmānya iva lakṣyate*

Lord Viṣṇu alone is the supreme controller of all existence. He is the Supreme Personality of Godhead. He is your original spiritual master. Alas! Fools consider Him to be an ordinary man when He appears within this world as an incarnation.

Text 211

*mahīyasām hi māhātmyam
bhajamānān bhajanti cet
dvīṣato ‘pi tathā pāpa
anupekṣyante kṣamālā�ah*

Great souls easily realize the Supreme Lord, whereas sinful-minded people who are envious of the Lord foolishly neglect their ultimate shelter.

Text 212

*mayāpi bālye sva-pituh
prajñā dṛṣṭā bubhuksitāḥ
duḥkhādaśaktāḥ svam
poṣṭum śriyā nādhyāśitāḥ purā*

In my childhood, I displayed compassion for such foolish people, who were unable to even lead their families toward the path of auspiciousness.

Text 213

*tvayā samvardhitābhīś ca
prajābhīr vibudhādayaḥ
visasadbhiḥ sva-śaktyādyāḥ
samuhṛṇ mitra-bāndhavāḥ*

You had bestowed great mercy upon Indra and others, so that according to their respective qualifications, they are now able to wander about freely in this world.

Text 214

*tvayā vinā kva devatvam
kva dhairyam kva parigrahāḥ
sarve bhavanti jīvanto
yātanāḥ śirasi sthitāḥ*

Supremacy, patience and perfection of life cannot be achieved without your mercy. People in this world struggle hard for existence due to forgetfulness of you.

Text 215

*tāmyte naiva dharmārthau
kāmo mokṣo ‘pi durlabhaḥ*

*kṣudhitānāṁ durgatānāṁ
kuto yoga-samādhayah*

Without your mercy—religiosity, economic development, sense gratification, and liberation are very difficult to achieve. How can people afflicted by hunger and distress attain self-realization?

Texts 216-218

*sā ca samsāra-sāraikā
sarva-lokaika-pālikā
vaśyā sā kamalā yasya
tyaktvā tvām api śaṅkarah

śriyā dharmeṇa śauryeṇa
rūpenārjava-sampadā
sarvātiśaya-viryeṇa sampūrṇa
asya mahātmanah

kas tena tulyatāmeti
deva-devena viṣṇunā
yasyāṁśāṁśaka-bhāgena
vinā sarvam vilīyate*

O Mahādeva! Kamalā, the goddess of fortune, has left you and taken shelter of Lord Viṣṇu, who is under the control of great souls that are endowed with opulence, religious principles, prowess, beauty and magnanimity. Therefore, who can compare with the Supreme Lord, Viṣṇu? Without the presence of His plenary portion, everything would be instantly annihilated.

Text 219

*jagad etat tathā prāhur
dosāyaitad vimohitāḥ
nāsyajanma jarā mṛtyur
nāprāpyam vārtham eva vā*

The whole world is bewildered because material existence is full of defects. The existence of the Supreme Lord is untinged by birth, death or old age. There is nothing within existence that is not owned and controlled by Him.

Text 220

*tathāpi kurute dharmān
pālanāya satām kṛte
vijñāpaya mahādevam
praṇamyaikam maheśvaram*

And yet, He engages in activities for the sake of maintaining the status of saintly persons. He protects religious principles and is the only proper object of adoration.

Text 221

*avadhārya tathā sāham
kānta kāmada śāśvata
kāmādy āsakta-cittatvāt
kin tu sarveśvara prabho*

O beloved lord of my life, I have heard this prayer from you with full attention.

Text 222

*tvan-mayatvāt prasādād
vā śaknomi paṭhitum nacet
viṣṇoh sahasra-nāmaītat
praty aham vṛṣabha-dhvaja
nāmnaikena tu yena syāt
tat-phalam brūhi me prabho*

O Vṛṣabhadhvaja! If, due to restlessness, I am unable to concentrate on this prayer and pronounce the names properly then kindly tell me a single holy name that I can chant instead of the whole prayer. Let me chant this holy name daily and

obtain the same result as I would by chanting the one thousand names of Lord Viṣṇu.

Text 223

*śrī mahādeva uvāca
rāma rāmeti rāmeti
rama-rāmo manorame
sahasra-nāmabhis tulyam
rāma-nāma varānane*

Śrī Mahādeva said: O beautiful-faced lady, just a single holy name, Rāma, is equal to the one thousand names of Lord Viṣṇu.

Text 224

*atha sarvāni tīrthāni
jalam caiva prayāgajam
viṣṇor nāma-sahasrasya
kalām nārhanti ṣodasim*

The holy water from all the sacred places in this world cannot be compared to even one-sixteenth part of the glories of Śrī Viṣṇu-sahasra-nāma.

Thus ends the translation of the third chapter of the *Fourth Rātra* of Śrī Nārada-pañcarātra.

Nārada Muni Glorifies Lord Viṣṇu

Text 1

*śrī mahādeva uvāca
 śṛṇu devi pravakṣyāmi
 stotram parama-durlabham
 yaj jñātvā na punar gacchen
 naro niraya-yātanām*

Śrī Mahādeva said: O goddess, I am now going to reveal to you a most confidential prayer. Kindly listen to me with full attention for by learning this prayer, a person will never again have to suffer the pain of hellish life.

Text 2

*kavacam ca maheśāni
 trailokya-mangalādikam
 nāradāya ca yat proktam
 brahma-putreṇa dhīmatā
 sanat-kumārena purā
 yogīndra-guru-vartmanā*

O wife of Maheśa, I am now going to explain to you the *kavaca* known as the *trailokya-mangala kavaca*, which was spoken to Nārada by the most intelligent son of Brahmā, the great sage, Sanat-kumāra, who had previously received it from his spiritual master, who is the foremost of yogīs.

Text 3

*śrī nārada uvāca
 prasīda bhagavan mahyam
 ajñānāt-kunṭhitātmane*

tavāṅghni-paṅkaja-rajo-
rāgiṇīn bhaktim uttamām

The great sage, Nārada, said: O Lord, I am a most ignorant person and my mind is contaminated. Therefore, be merciful and bestow upon me the highest platform of devotional service, which attracts one to Your lotus feet.

Text 4

aja prasīda bhagavan
namita-dyuti-pañjara
aprameya prasīdāsmad
duḥkhahān puruṣottama

O unborn Lord, You are immeasurable, the Supreme Personality of Godhead, and You mitigate our distress. Please be kind to me.

Text 5

sva-samvedyā prasīdāsmad
ānandātmann anāmaya
acintya-sāra viśvātman
prasīda parameśvara

O supreme controller! O knower of Your own self! O blissful Lord! O inconceivable Lord of the universe, please be merciful to me.

Text 6

prasīda tun̄ga tun̄gānām
prasīda sīva śobhana
prasīda guṇa-gambhīra
gambhīrānām mahādyute

O Lord who is greater than the greatest! O all-auspicious and all-attractive Lord! You possesses unfathomable transcendental

qualities. You are the most enlightened among all enlightened personalities. Please be kind to me.

Text 7

*prasīda vyakta vistīrṇa
vistīrṇānām agocara
prasīdārdrārdra-jātīnām
prasīdāntānta-dāyinām*

O Lord who sometimes becomes manifest before us! You cannot be perceived by those who rely upon their limited material senses. You are the most soothing among all soothing objects. You are the beginning, middle and end of everything. Please be merciful to me.

Text 8

*guror garīyah sarveśa
prasīdānanta dehinām
jaya mādhava māyātmana
jaya śāśvata śāṅkhabhṛt*

O controller of all manifestations! O unlimited Lord of the embodied souls! O supreme spiritual master, please be kind to me. O controller of māyā! O Mādhava! O eternal Lord! All glories to You, who holds a conch shell in Your hand!

Text 9

*jaya śāṅkhadhara śrīman
jaya nandaka-nandana
jaya cakra-gadā-pāṇe
jaya deva janārdana*

O Supreme Lord, holder of the conch, all glories to You! O son of Nanda, You carry a disc in Your hand. O Janārdana, all glories to You.

Text 10

jaya ratna-varābaddha-
kirīṭākrānta-mastaka
jaya pakṣi-patic
chāyāniruddhārka-karāruṇa

O Supreme Lord, Your head is decorated with a jeweled crown. You ride on the back of Garuḍa and You appear reddish because of the reflection of the sunlight on Your body. All glories to You.

Text 11

namaste narakārāte
namaste madhusudana
namas te lalitā-pāṅga
namaste nara-kāntaka

O Supreme Lord, appearing in a human-like form! O killer of Madhu, Your bodily limbs are most pleasing to the eyes. You are the slayer of Narakāsura. My obeisances are unto You.

Text 12

namah papa-hareśāna
namah sarva-bhayāpaha
namah sambhūta-sarvātman
namah sambhṛita-kaustubha

O sun-like personality, You free Your devotees from their sinful reactions. You remove everyone's fear. You are the origin of all the living entities. You are decorated with a beautiful Kaustubha gem. I bow down to You.

Text 13

namaste nayanātīta
namaste bhaya-hāraka

*namo vibhinna-veṣāya
namah śruti-pathātiga*

You are most pleasing to the eyes. You remove the fear of Your devotees. You are beyond the perception of the *Vedas*. O Lord, You appear in various incarnations. I offer my obeisances unto You.

Text 14

*namas tri-mūrtti-bhedena
svarga-sthity anta-hetave
viṣṇave tridaśārāti-
jiṣṇave paramātmane*

You create, maintain and annihilate the universes in Your three forms as the qualitative incarnations. You are the Supersoul, Lord Viṣṇu, who vanquishes the enemies of the demigods.

Texts 15-16

*cakra-bhinnāri-cakrāya
cakriṇe cakra-ballabha
viśvāya viśva-vandyāya
viśva-bhūtānuvarttine*

*namo 'stu yogi-dhyeyātman
namo 'stu adhyātma-rūpiṇe
bhakti-pradāya bhaktānām
namas te bhakti-dāyine*

By the attack of Your *cakra*, the enemy's *cakra* is broken to pieces. You hold the Sudarśana *cakra* in Your hand. Your *cakra* is very dear to You. You are the form of the universe. You are the worshipable Lord of the universe. The inhabitants of the universe follow in Your footsteps. My obeisances unto You.

O object of meditation for the yogīs! O supreme spirit! O giver of devotional service to the devotees, I offer my obeisances unto You.

Text 17

*pūjanam havanam cejyā
dhyānam paścān namaś kriyā
deveśa karma sarvam me
bhaved ārādhanam tava*

O Lord of the demigods, let my worship, performance of sacrifice, meditation, and offering of obeisances be placed at Your lotus feet.

Text 18

*iti havana-japārcā-
bhedato viṣṇu-pūjā
niyata-hṛdaya-karmā
yas tu mantri cirāya

sa khalu sakala-kāmān
prāpya kṛṣṇāntarātmā
ananamṛti-vimuktām
uttamām bhaktim eti*

If a devotee who properly chants his *mantras* performs fire sacrifices and worships Lord Viṣṇu within his heart, surrendering unto Him wholeheartedly, he certainly achieves his desired results. Such a practitioner of devotional service becomes liberated from the bondage of birth and death and attains the platform of spontaneous devotional service.

Text 19

*go-gopa-gopikāvītam
gopālam goṣu gopradam*

*gopair īdyam gosahasrair
naumi gokula-nāyakam*

O Lord of Gokula, You are surrounded by cows, cowherd boys and cowherd girls. You give cows in charity. You are always worshiped by thousands of cowherd inhabitants of Vraja. O Gopāla, my humble obeisances unto You.

Text 20

*prīṇayed anayā stutyā
jagannātham jaganmayam
dharmārtha-kāma-mokṣāṇām
āptaye puruṣottamam*

To please the Supreme Personality of Godhead, who is the Lord of the universe and who pervades the universe, and to achieve success in religiosity, economic development, sense gratification, and liberation, one should offer these prayers to the Supreme Lord.

Thus ends the translation of the fourth chapter of the *Fourth Rātra* of Śrī Nārada-pañcarātra.

The Trailokya-Maṅgala-Kavaca of Śrī Kṛṣṇa

Text 1

*śrī-nārada uvāca
 bhagavan sarva-dharma-jñā
 kavacam yat prakāśitam
 trailokya-maṅgalam nāma
 kṛpayā kathaya prabho*

Śrī Nārada said: O my master, you are the supreme knower of religious principles. O lord, please reveal to me the *trailokya-maṅgala kavaca*.

Text 2

*śrī sanatkumāra uvāca
 śrīnu vakyāmi viprendra
 kavacam paramādbhutam
 nārāyaṇena kathitam
 kṛpayā brahmaṇe purā*

Śrī Sanat-kumāra said: O foremost of *brāhmaṇas*, please hear attentively as I disclose to you the most wonderful *kavaca* that Lord Nārāyaṇa had previously revealed to Brahmā, out of compassion.

Text 3

*brahmaṇā kathitam mahyam
 param snehād vadāmi te
 ati-guhyataram tattvam
 brahma-mantraugha-vigraham*

After receiving this *kavaca*, Brahmā had explained it to me. Now, out of affection for you, I will disclose the confidential truth of this supreme *mantra*.

Text 4

*yad dhṛtvā paṭhanād brahmā
srṣṭi vitanute dhruvam
yad dhṛtvā paṭhanāt-pāti
mahālakṣmīr jagat trayam*

By the prowess received from this *kavaca*, Brahmā creates and Mahālakṣmī protects the three worlds.

Texts 5-6

*paṭhanād dhāraṇāt śambhuḥ
saṁhartā sarva-mantravit
trailokya-jananī durgā
mahiṣādi-mahāsurān

vara-dṛptān jaghānaiva
paṭhanād dhāraṇādyataḥ
evam indrādaya sarve
sarvaiśvaryam avāpnuyuḥ*

Mahādeva has become famous as the knower of all *mantras* and the annihilator of the universe on the strength of reciting these *mantras*. Durgā, who is the mother of the three worlds, was able to kill the powerful demon, Mahisāsura, by the strength of this *mantra*. Similarly, many renowned personalities, such as Indra, became qualified to possess great opulence because of chanting this *mantra*.

Text 7

*idam kavacam atyanta-
guptam kutrāpi no vadet
siṣyāya bhakti-yuktāya
sādhakāya prakāśayet*

This *kavaca* is very confidential and as such, you should not disclose it to anyone. This *kavaca* should only be disclosed to

an honest disciple whose heart is filled with devotion for the Supreme Lord.

Texts 8-9

*śathāya para-śisyāya
dattvā mṛtyum avāpnuyāt
tarilokya mangalasyāsyā
kavacasya prajāpatih

ṛṣiśchandas ca gāyatrī
devo nārāyaṇah svayam.
dharmārtha-kāma-mokṣesu
viniyogaḥ prakīrtitah.*

If one gives this *kavaca* to a cheater, or to someone else's disciple, he will die. Prajāpati is the predominating sage of the *trailokya-mangala kavaca*. It should be chanted in the Gāyatri meter. Lord Nārāyaṇa is the objective of this *kavaca*. This *kavaca* is capable of awarding one religiosity, economic development, sense gratification, and liberation.

Text 10

*pranavo me śirah pātu
namo nārāyaṇāya ca
bhālam me netra-yugalam
aṣṭārṇo bhakti-muktidah*

May the *pranava om* protect my head, may the chanting of *namo nārāyaṇāya* protect my forehead, and may the eight-syllable mantra, *om namo nārāyaṇāya*, which awards one devotional service and liberation, protect my eyes.

Texts 11-12

*klim pāyāc chrotra-yugmam
caikākṣarah sarva-mohanaḥ*

*klīṁ-kṛṣṇāya sadā ghrāṇam
govindāyeti jihnikām*
*gopī-jana-padam vallabhāya
svāhānanam mama
aṣṭādaśākṣaro mantrah
kaṇṭham pātu daśākṣarah*

May the all-attractive one-syllable *mantra klīṁ* protect my ears, may the *mantra klīṁ kṛṣṇāya* protect my nose, may the *mantra govindāya* protect my tongue, may the eighteen-syllable *mantra, klīṁ kṛṣṇāya govindāya gopījana vallabhāya svāha* protect my face, and may the ten-syllable *mantra, gopījana vallabhāya svāha* protect my throat.

Texts 13-14

*gopī-jana-padam vallabhāya
svāhā bhuja-dvayam
klīṁ glaum klīṁ śyāmalaṅgāya
namah-skandhau-daśākṣarah*
*klīṁ kṛṣṇa klīṁ karau pāyāt
klīṁ kṛṣṇāyāṅgato ‘vatu
hṛdayām bhuvaneśānī klīṁ
kṛṣṇāya klīṁ stanau mama*

May the *mantra, gopījana vallabhāya svāha* protect my arms. May the ten-syllable *mantra, klīṁ glaum klīṁ śyāmalaṅgāya namah* protect my shoulders. May the *mantra, klīṁ kṛṣṇa klīṁ* protect my hands. May the *mantra, klīṁ kṛṣṇāya* protect my entire body. May the controller of the universe protect my heart, and may the *mantra, klīṁ kṛṣṇāya* protect my breasts.

Text 15

*gopālāyāgni-jāyāntam
kukṣi-yugmam sadāvatu*

*kliṁ kṛṣṇāya sadā pātu
pārśva-yugmam anuttamah*

May the *mantra*, *gopālāya svāha* always protect my two sides above the waist and may the *mantra*, *kliṁ kṛṣṇāya* always protect my two sides below the waist.

Texts 16-19

*kṛṣṇa-govindakau pātu
smarādyau ne-yutau manuh
aṣṭākṣarah pātu nābhi
kṛṣṇeti dvayakṣaro ‘vatu

prsthām kliṁ kṛṣṇa kaṅkālam
kliṁ kṛṣṇāya dvīthāntakah
śakthinī satatam pātu
śrīm hrīm kliṁ kṛṣṇaṭhadvayam

ūrū saptākṣarah pāyāt
trayodaśākṣaro ‘vatu
śrīm hrīm kliṁ padato
gopi-jana-ballabha-dantataḥ

bhayā svāheti pāyūm vai
kliṁ hrīm śrīm sadaśārṇakah
jānunī ca sadā pātu hrīm
śrīm kliṁ ca daśākṣarah*

May the *mantra*, *kliṁ kṛṣṇāya govindāya* protect my navel and may the two-syllable *mantra*, *kṛṣṇa* protect my back. May the *mantra*, *kliṁ kṛṣṇa* protect my skeleton and may the *mantra*, *kliṁ kṛṣṇāya ṭhah ṭhah* protect my muscles. May the seventeen-syllable *mantra*, *śrīm hrīm kliṁ kṛṣṇa ṭhah ṭhah* protect my thighs, and may the thirteen-syllable *mantra*, *śrīm hrīm kliṁ gopijanavallabhāya svāha* protect my anus. May the *mantra*, *kliṁ hrīm śrīm* protect my knees, and may the *mantra*, *hrīm śrīm kliṁ* always protect me.

Texts 20-23

trayodaśākṣaraḥ pātu
 jaṅge cakrādyudāyudhaḥ
 aṣṭādaśākṣaro hrīṁ śrīṁ
 pūrvako viṁśad arṇakaḥ

 sarvāṅgam me sadā pātu
 dvārakā-nāyako bañ
 namo bhagavate paścād-
 vāsudevāya tat-param

 tārādyo dvādaśārṇo 'yam
 prācyāṁ māṁ sarvadāvatu
 śrīṁ hrīṁ klim ca daśārnas tu
 klim hrīṁ śrīṁ ṣodaśārnakah

 gadādyudāyudho viṣṇur
 māṁ anger diśi rakṣatu
 hrīṁ śrīṁ daśākṣaro mantro
 dakṣiṇe māṁ sadāvatu

May the thirteen-syllable *mantra* protect/my hips, may the eighteen-syllable *mantra* beginning with *hrīṁ śrīṁ* protect my weapons, and may the twenty-syllable *mantra* protect my entire body.

May the twelve-syllable *mantra*, *om namo bhagavate vāsudevāya* protect me from the west; may Lord Viṣṇu who holds the club and disc in His hands and who is indicated by the *bija mantras*, *śrīṁ*, *hrīṁ*, and *klim*, as well as the ten-syllable *mantra*, protect me from the south.

Text 24

tāro namo bhagavate
 rukminī-ballabhāya ca

*svāheti ṣoḍaśārṇo 'yam
nairityāṁ diśi rakṣatu*

May the sixteen-syllable *mantra*, *om namo bhagavate rukmiṇī-ballabhāya svāha* protect me from the southwest.

Text 25

*klīṁ hr̥ṣīkepadāṁ śāya
namo māṁ vāruṇevatu
aṣṭādaśārṇah kāmānto
vāyavye māṁ sadāvatu*

May the *mantra*, *klīṁ hr̥ṣīkesāya namaha* protect me from water and may the eighteen-syllable *mantra* ending with *kāma* always protect me from the northwest.

Text 26

*śrīṁ māyā kāma kṛṣṇāya
govindāya dvītho manuh
dvādaśārṇātmako viṣṇur
uttare māṁ sadāvatu*

May Śrī Viṣṇu, who is the predominating Deity of the twelve-syllable *mantra*, *śrīṁ hr̥īṁ klīṁ kṛṣṇāya govindāya ṛhaṭhaiḥ* always protect me from the north.

Texts 27-29

*vāg-bhavaṁ kāmaṁ kṛṣṇāya
hr̥īṁ govindāya tatparam
śrīṁ gopī-jana-ballabhānte
bhāya svāhā hasaus tataḥ

dvāvīṁśaty akṣaro mantro
māmaiśānye sadāvatu
kāliyasya phaṇā-madhye
divyāṁ nṛtyāṁ karoti tam*

*namāmi devakī-putram
nṛtya-rājānam acyutam
dvātrimśad akṣaro mantrō
'py adho māṁ sarvadāvātu*

May the twenty-two syllable *mantra*, *aim klim kṛṣṇāya hrīm* *govindāya gopījanavallabhāya svāha hasau* protect me from the northeast.

I offer my respectful obeisances unto Lord Acyuta, the son of Devakī, who danced on the hood of the Kāliya serpent.

May the thirty-two syllable *mantra*, *kāliyasya phaṇā madhye divyam nṛtyam karoti tam namāmi devakī putram nṛtya rājānam acyutam* protect the lower parts of my body.

Text 30

*kāmadevāya vidmahe
puṣpa-bāṇāya dhīmahi
tanno 'naṅgah pracodayād
eṣā māṁ pātu cordhvataḥ*

May the *kāma-gāyatri*, *klim kāmadevāya vidmahe puṣpabāṇāya dhīmahi tanno'naṅgah pracodayāt* protect the upper parts of my body.

Text 31

*iti te kathitam vipra brahma-
mantraugha-vigraham
trailokya-maṅgalam nāma
kavacam brahma-rūpakam*

O brāhmaṇa, I have thus revealed to you the *trailokya-maṅgala kavaca*. It is nondifferent from the Supreme Lord and it is the essence of all the transcendental *mantras*.

Text 32

*brahmaṇā kathitam pūrvam
nārāyaṇa-mukhāc chrutam
tava snehān mayā ‘khyātam
pravaktvayam na kasyacit*

This *kavaca* was first heard by Brahmā from the mouth of Lord Nārāyaṇa, and now I have revealed it to you, out of affection. Do not disclose it to anyone.

Text 33

*gurum praṇamya viḍhivat
kavacam prapāṭhet tataḥ
saṅkt dvīs trīr yathājñānam
so ‘pi sarva-tapomayah*

First, you should offer obeisances unto your spiritual master and then recite with rapt attention this *kavaca* either one, two or three times. This practice will award you the merit of all kinds of austerities.

Texts 34-35

*mantreṣu sakaleṣu eva
deśiko nātra samśayah
śatam aṣṭottaram cāsyā
puraścaryā-vidhiḥ smṛtaḥ
havanādīn-daśāṁśena kṛtvā
tat-sādhayet dhruvam
yadi syāt siddhi-kavaco
viṣṇur eva bhavet svayam*

It is a fact that if a person chants only a portion of these *mantras*, he will still get the desired results. It is recommended that one first perform the ritual known as *puraścarana* one hundred and eight times and offer oblations into the sacrificial fire eighteen

times. One who perfectly follows this process will surely attain the lotus feet of Lord Viṣṇu.

Text 36

*mantra-siddhir bhavet tasya
puraścaryā-vidhānataḥ
spardhām uddhūya satataṁ
lakṣmīr vāñī vaset tataḥ*

When one achieves the perfection of chanting these *mantras*, while performing the rituals of *puraścarana*, Lakṣmī and Sarasvatī will continuously reside with him.

Text 37

*puṣpāñjalya aṣṭakam dattvā
mūlenaiwa paṭhet-sakṛt
daśa-varṣa-sahasrāṇām
pūjāyāḥ phalam āpnuyāt*

By reciting this *kavaca* only once, while offering a handful of flowers eight times, accompanied by the chanting of the *mūla mantra*, one obtains the result of worshiping the Lord for ten thousands years.

Text 38

*bhūrje vilikhya gulikām
svārṇaṣṭhām dhārayed yadi
kanṭhe vā dakṣiṇe bāhau
so ‘pi viṣṇur na samśayah*

If a person writes this *kavaca* on birch bark, puts it in a golden amulet, and then wears it around his neck or on his right arm, he will certainly become qualified to receive Lord Viṣṇu's mercy.

Texts 39-41

*aśvamedha-sahasrāṇi
 vājapeya-śatāni ca
 mahā-dānādi yāny eva
 prādakṣinām bhuvas tathā*

*kalām nārhanti tāny eva
 sakṛd uccāraṇāt tataḥ
 kavacasya prasādena jīvan
 mukto bhaven narah*

*trailokyam kṣobhayaty eva
 trailokya-vijayī bhavet
 idam kavacam ajñātvā yajed
 yah puruṣottamam*

*śata-lakṣa-prajāpto ‘pi na
 mantras tasya sidhyati*

The merit one attains by performing one thousand horse sacrifices, one hundred *vājapeya* sacrifices, giving a huge amount of wealth in charity, and circumambulating the entire earth cannot be compared with the merit one obtains by reciting this *kavaca* only once.

By the mercy of this *kavaca*, one is liberated in this very life and everyone feels fear in his presence. Indeed, one becomes capable of conquering the three worlds, by the grace of this *kavaca*.

However, if one worships the Supreme Personality of Godhead without understanding the importance of this *kavaca*—even after chanting it hundreds and thousands of times, one will not attain the perfection of chanting these *mantras*.

Thus ends the translation of the fifth chapter of the *Fourth Rātra* of Śrī Nārada-pañcarātra.

Prayers to Lord Gopāla

Text 1

*śrī-nārada uvāca
navīna-nīrada-syāmam
nilendrivara-locaṇam
vallabī-nandanam vande
krṣṇam gopāla-rūpiṇam*

Śrī Nārada said: I offer my obeisances to Śrī Kṛṣṇa, whose complexion is just like the color of a newly-formed monsoon cloud, whose eyes are as beautiful as the blue lotus, who gives pleasure to the *gopīs*, and who appeared in the form of a cowherd boy.

Text 2

*sphurad barha-dalodvaddha-
nila-kuñcita-mūrdhajam
kadamba-kusumodvaddha-
vanamālā-vibhūṣitam*

His bluish curly hair is nicely decorated with peacock feathers and He wears a garland of forest flowers, such as the *kadamba*.

Text 3

*ganda-maṇḍala-saṁsargi-
calat-kuñcita-kuntalam
sthūla-muktā-phalodāra-
hārodyotita-vakṣasam*

His curly hair swings to and fro over His cheeks. His broad chest is decorated with a necklace of large pearls.

Text 4

hemāṅgadatulā-koti-
kirīṭojjvala-vigraham
manda-māruta-saṅkṣobha-
calitāmbara-saṅcayam

His entire body is illuminated by the light reflected from His golden ornaments and diamond crown. His garments wave in the gentle breeze.

Text 5

rucir-ausṭha-puṭa-nyasta-
vamśī-madhura-nisvanaiḥ
lasad gopālikā-ceto
mohayantam punah punah

As He plays His supremely enchanting flute, manifesting the most wonderful sound vibrations, the hearts of the cowherd damsels are repeatedly overwhelmed by attraction for Him.

Texts 6-7

vallavī-vadanāmbhoja-madhu-
pāna-madhu-vratam
kṣobhayantam manas tāsām
sasmerāpāṅga-vikṣaṇaiḥ

yauvanod bhinna-dehābhiḥ
samsaktābhiḥ parasparam
vicitrāmbara-bhūṣābhīr
gopa-nārībhīr āvṛtam

He is like a honeybee that relishes the nectar from the lotus-like faces of the *gopīs*. He has aroused their transcendental passion by bestowing upon them His sidelong glances. He is surrounded by young *gopīs* who are very attached to Him and

who are dressed in a most attractive manner and decorated with beautiful ornaments.

Text 8

prabhinnāñjana-kālindī-
jala-keli-kalotsukam
yodhayantam kvacid gopān
vyāharantam gavāṅganam

Sometimes, Śrī Kṛṣṇa enjoys conjugal pastimes in the black water of the Kālindī. Sometimes, He enjoys mock fighting with His cowherd boyfriends and sometimes, He leads His friends to the pasturing grounds.

Text 9

kālindī-jala-samsargi-
śūtalānila-sevite
kadamba-pādapac chāye
sthitam vṛndāvane kvacit

Sometimes, He sits under a *kadamba* tree in the forest of Vṛndāvana and sometimes, He enjoys the cool breezes that kiss the water of the Yamunā.

Text 10

ratna-bhūdhara-samlagna-
ratnāsana-parigraham
kalpa-pādapa-madhyastha-
hema-mandapikāgatam

Sometimes, He sits on a jeweled throne at the foot of a mountain filled with gold and sometimes, He enjoys pastimes on a golden altar in the midst of many desire trees.

Text 11

vasanta-kusumāmodara-
surabhi-kṛta-dinmukhe

*govardhana-girau ramyai
sthitam rāsa-rasotsukam*

Sometimes, He goes to the enchanting Govardhana Hill, where the atmosphere is saturated with the fragrance of innumerable flowers that blossom in the spring. There, He enjoys *rāsa-līlā* pastimes.

Text 12

*savya-hasta-tala-nyasta-
girivaryāta-patrakam
khaṇḍitā-khaṇḍalonmukta-
muktā-sāra-ghanāghanam*

He lifted Govardhana Hill with His left hand, like an umbrella, and thus counteracted the torrents of rain sent by Indra.

Text 13

*veṇu-vādyā-mahollāsa-kṛta-
hūṇkāra-nisvanaiḥ
sarasar unmukhaiḥ śāśvad
gokulair abhivīksitam*

When Śrī Kṛṣṇa joyfully plays upon His flute, producing an enchanting sound, all of the calves and cows stare at Him with unblinking eyes.

Text 14

*kṛṣṇam evānugāyadbhis
tac ceṣṭā-vaśavarttibhiḥ
danda-pāśodyata-karair
gopālair upaśobhitam*

He is always surrounded by His cowherd boyfriends, who continuously sing His glories and imitate His behavior while carrying sticks and ropes in their hands.

Text 15

*nāradādyair muni-śreṣṭhair
veda-vedāṅga-pāragaiḥ
prīti-susnigdhayā vācā
stūyamānam parātparam*

Śrī Kṛṣṇa is constantly being glorified with select, pleasing words by great sages, such as Nārada, who are expert in the understanding of the Vedic literature.

Text 16

*ya evam cintayed devam
bhaktyā saṁstauti mānavah
trisandhyam tasya tuṣṭo
'sau dadāti varam īpsitam*

When one meditates on Kṛṣṇa in this way and offers this prayer to Him with devotion three times a day, He certainly becomes pleased and awards one with the fulfillment of all his desires.

Text 17

*rāja-vallabhatām eti bhavet
sarva-jana-priyah
acalām śriyam āpnoti sa
vāgmi jāyate dhruvam*

Such a sincere devotee becomes very dear to the ruler of his kingdom and the object of affection for all living beings. He comes to possess inexhaustible opulence and becomes a most eloquent speaker.

Thus ends the translation of the sixth chapter of the *Fourth Rātra* of Śrī Nārada-pañcarātra.

A Description of the Gopāla-kavaca

Text 1

*śrī mahādeva uvāca
atha vaksyāmi kavacam
gopālasya jagad-guroḥ
yasya smaraṇa-mātreṇa
jīvan mukto bhaven narah*

Śrī Mahādeva said: Now, I will explain the *kavaca* of Lord Gopāla, the spiritual master of the universe. Simply by remembering this *kavaca*, a practitioner of devotional service becomes liberated in this very life.

Text 2

*śṛṇu devi pravakṣyāmi
sāvadhānā ‘vadhāraya
nārada ‘sya ṛṣir devi
chando ‘nuṣṭub udāhṛtam

devatā bāla-kṛṣṇaś ca
caturvarga-pradāyakah
śiro me bāla-kṛṣṇaś ca pātu
nityam mama śruti*

O goddess, please hear with attention. The predominating sage of this *kavaca* is Nārada and it should be chanted in the *anuṣṭub* meter. Bāla Kṛṣṇa is the objective of this *kavaca* and it is meant for accomplishing the four objectives of human life. May Lord Bāla Kṛṣṇa eternally protect my head and ears.

Text 4

*nārāyaṇah pātu kaṇṭham
gopī-vandyah kapolakam*

*nāsike madhuhā pātu
cakṣuṣī nanda-nandanaḥ*

May Lord Nārāyaṇa protect my neck, may the worshipable Lord of the *gopīs* protect my cheeks, may the killer of the Madhu demon protect my nose, and may the son of Nanda protect my eyes.

Text 5

*janārdanaḥ pātu dantān
adhare mādhavas tathā
ūrdhvauṣṭham pātu vārāhaś
civukam keśi-sūdanaḥ*

May Lord Janārdana protect my teeth, may Lord Mādhava protect my lower lip, may Lord Varāha protect my upper lip, and may the killer of the Keśi demon protect my chin.

Text 6

*hrdayam gopikā-nātho
nābhīm setu-pradah sadā
hastau govardhana-dharah
pādau pītāmbaro 'vatu*

May the Lord of the *gopīs* protect my heart, may the sustainer of all that be protect my navel, may the lifter of Govardhana Hill protect my hands, and may the Lord who is dressed in yellow garments protect my legs.

Text 7

*karāngulī śrīdhara me
pādāngulyah kṛpāmayaḥ
lingam pātu gadā-pāṇir
bāla-kṛidā-manoramaḥ*

May Lord Śrīdhara protect my fingers, may the most merciful Lord protect my toes, and may the Supreme Lord who holds

a club in His hand and who performs wonderful childhood pastimes protect the lower part of my body.

Text 8

*jagan-nāthah pātu pūrvam
śrī-rāmo 'vatu paścimam
uttaram kaiṭabhāriś ca
dakṣinam hanumat-prabhuḥ*

May the Lord of the universe protect me from the east, may Lord Rāmacandra protect me from the west, may the Lord who killed the Kaitava demon protect me from the north, and may Hanumān protect me from the south.

Text 9

*āgneyām pātu govindo
nairṛtim pātu keśavah
vāyavyām pātu daityārir
aisānyām gopa-nandanaḥ*

May Lord Govinda protect me from the southeast, may Lord Keśava protect me from southwest, may the killer of the demons protect me from the northwest, and may the beloved son of Nanda protect me from the northeast.

Text 10

*ūrdhvam pātu pralambārir
adhaḥ kaiṭabha-mardanah
śayānam pātu pūtātmā
gatau pātu śriyah patih*

May the killer of Pralambāsura protect me from above, may the slayer of Kaitava protect me from below, may the most sanctified Lord protect me during my sleep, and may the husband of Lakṣmī protect me while I'm walking.

Text 11

*śeṣah pātu nirālambe jāgrad
bhāve hy apāṁ patih
bhojane keśihā pātu kṛṣṇah
sarvāṅga-sandhiṣu*

May Lord Anantadeva protect me when I have no shelter, may Varuṇa protect me when I am awake, may the killer of Keśi protect me while I am eating, and may Śrī Kṛṣṇa protect my entire body.

Text 12

*gaṇanāśu niśānātho
divānātho dina-kṣaye
iti te kathitam divyam
kavacam paramādbhutam*

May the Lord of the night protect me at night, may the Lord of the day protect me during the day.

I have thus revealed to You the most wonderful *kavaca*.

Texts 13-16

*yah paṭhen nityam evedam
kavacam prayato narah
tasyāśu vipado devi
naśyanti rīpu-saṅghata

ante gopāla-caraṇam
prāpnōti parameśvari
tri-sandhyam eka-sandhyam
vā yah paṭhet śrūuyād api

tat sarvado ramānāthah
paṇḍāti caturbhujah
ajñātvā kavacam devi
gopālam pūjayed yadi*

*sarvam tasya vṛthā devi
 japa-homārcaṇādikam
 sa śastra-ghātam samprāpya
 mytyum eti na samśayah*

O goddess, anyone who recites this *kavaca* daily with full concentration becomes freed from the danger caused by his enemies and at the end of his life, he attains the lotus feet of Lord Gopāla.

O supreme goddess, one who recites this *kavaca* three times a day, or only once, either in the morning or in the evening, obtains the fulfillment of his desires by the mercy of the Lord of Lakṣmī. Such a devotee is always protected by the four-armed Supreme Lord.

O Devi, if one worships Lord Gopāla without understanding the glories of the *Gopāla-kavaca*, all of his chanting of *mantras*, performing of sacrifice, and offering of worship goes in vain. Such a person undoubtedly invites an untimely death by means of a weapon.

Thus ends the translation of the seventh chapter of the *Fourth Rātra* of *Śrī Nārada-pañcarātra*.

The One Thousand Names of Lord Gopāla

Text I

śrī pārvatī uvāca
bhagavan sarva deveśa
deva deva jagad guru
kalhitam kavacam divyam
bāla gopāla rūpinam

Śrī Pārvatī said: O supreme among the demioids! O Lord of lords! O spiritual master of the universe! I am very happy to have heard the *Bāla-gopāla kavaca*, which you revealed to me.

Texts II-III

śrutam mayā tava mukhāt
param kautuhalam mama
idānīm śrotumicchāmi
gopālasya parātmanah

sahasram nāma divyānām
aśeṣena anukīrtaya
tameva śaraṇam nātha
trāhi mām bhakta vatsala

After hearing this from your mouth, I have developed an eagerness to hear more and more. Now, kindly describe to me the one thousand holy names of Lord Gopāla, who is the Supersoul of all living entities. O lord, you are very affectionate to your devotees. I take shelter of you—please protect me.

Text IV

yadi sneho'sti deveśa
mām prati prāṇavallabha

*kena prakaśitam purvam
kutra kimvā kadā kranu*

*pivato'cyuta piyuṣam na
mehatrāsti virāmatā*

O master of the demigods! O beloved lord of my life! If you have any affection for me, kindly tell me who first revealed the one thousand holy names of Lord Acyuta, where this occurred, and to whom it was revealed. My mind is very eager to hear these holy names.

Text V

*śrī mahādeva uvāca
śrī bāla kṛṣṇasya sahasranāmnaḥ
stotrasya kalpākhya suradrumasya
vyāso vadatyakhila sāsra niroteśa kartā
śrīvan śukam munigaṇeṣu surarṣivaryaḥ*

Śrī Mahādeva replied: The one thousand names of Bāla-Kṛṣṇa are just like a desire tree. When Vyāsadeva, the compiler of the Vedas, revealed these holy names to Śukadeva, at that time, Nārada Muni, the foremost sage, was present.

Text VI

*purā maharṣayah sarve
nāradam daṇḍake vane
jijñāsanti sma bhaktyā ca
gopālasya parātmanaḥ*

Long ago, in the forest of Daṇḍakāranya, great sages inquired from Nārada Muni about these one thousand names of Lord Gopāla, the Supersoul of all living entities.

Text VII

*nāmnaḥ sahasram paramam
śrī devī samāsataḥ*

śruti-vā śrī bāla kṛṣṇasya
nāmna sāhasrakam priye

O Goddess! O dear one! Listen attentively as I disclose to you the one thousand names of Śrī Bāla-Kṛṣṇa.

Text VIII

vyapaiti sarva pāpāni
brahma hatyādikāni ca
kalau bālesvare devah
kalau vṛṇdāvanam vanam

By hearing these holy names, one becomes relieved of all sinful reactions, even for the killing of a *brāhmaṇa*. In the age of Kali, Kṛṣṇa is the supreme worshipable form of the Lord and Vṛndāvana is His supreme abode.

Text IX

kalau gaṅgā mukti dātrī
kalau gītā parā gatiḥ
nāsti yajñādi kāryāṇi
harera nāmaiva kevalam

kalau vimuktaye nṛnām
nāstyeva gatiranyathā

In the age of Kali, the Ganges awards liberation, the understanding of the *Bhagavad-gītā* awards one the supreme destination, whereas the performance of sacrifices is not recommended. The chanting of the holy names of Lord Hari has been ascertained as the only means of being delivered from material existence. There is no other way apart from the chanting of the holy names of the Lord.

The predominating sage of these one thousand holy names is Nārada Muni, Śrī Bāla-Kṛṣṇa is the objective of these *mantras*,

and they are to be chanted for the purpose of obtaining the ultimate goal of life.

The one thousand holy names of Bāla-Kṛṣṇa are as follows:

Text 1

*bāla-kṛṣṇah surādhīśo
bhūtavāso vrajeśvaraḥ
vrajendra-nandana nandī¹
vrajāṅgana-vihāraṇah*

Śrī Bāla-Kṛṣṇa is the Supreme Lord in the form of a child, the controller of the demigods, the abode of all living entities, the Lord of Vraja, the son of the King of Vraja, the bestower of transcendental happiness, the Lord who enjoyed pastimes with the cowherd boys of Vraja, . . .

Text 2

*go-gopā-gopikānanda-
kārako bhakti-vardhanah
go-vatsa-puccha-saṅkarṣa-
jatānanda-bharo jayaḥ*

. . . and the bestower of happiness to the cows, cowherd men and *gopīs* of Vraja. He increases the devotional sentiments of His devotees and He takes pleasure in pulling the tails of the cows. He is the unconquerable Lord.

Text 3

*ringamāna-gatiḥ śrimān
ati-bhakti-prakāśanah
dhuli-dhūṣara-sarvāṅgo
ghaṭī-pīta-paricchadah*

Śrī Bāla-Kṛṣṇa crawls upon the ground. He is most attractive, He awards pure devotional service, and He smears dust all over His body. He is dressed in yellow garments, . . .

Text 4

*puraṭābharaṇah śrīśo
gatir gatimatāṁ sadā
yogīśo yoga-vandyāś ca
yogādhīśo yaśah-pradah*

. . . decorated with gold ornaments, the husband of Lakṣmī, the ultimate goal of the transcendentalists, the master of perfected yogīs, the worshipable Lord of the yogīs, obtained by the practice of yoga, the giver of fame, . . .

Text 5

*yaśodā-nandanah krṣṇo
govatsa-paricārakah
gavendraś ca gavākṣaś ca
gavādhyakṣo gavāṁ-patiḥ*

. . . the son of Yaśodā, and all-atrtractive. He takes care of the calves and cows. He is the Lord of the cows, the Lord of the cowherd men, the proprietor of the cows, . . .

Text 6

*gaveśaś ca gaviśaś ca
go-carana-parāyaṇah
go-dhūli-dhāma-priyako
go-dhūli-kṛta-bhūṣanah*

. . . the master of the cows; the master of the cowherd community of Vraja; very fond of tending cows; very dear to Vṛndāvana, which is filled with the dust from the hooves of the cows; the Lord who is decorated by the dust from the hooves of the cows,

Text 7

*go-rāsyo go-rasāśo go-
gorasāñcita-dhāmakah
gorasāsvādako vaidyo
vedātīto vasu-pradah*

... fond of drinking milk, fond of eating milk products, nourished by milk products, the relisher of milk products, the supreme knower of the Vedas, situated beyond the understanding of the Vedas, the giver of wealth, . . .

Text 8

*vipulāṁśo rīpu-haro
vikṣaro jayado jayah
jagad-vandyo jagannātho
jagad-ārādhya-pādakah*

. . . the almighty Lord, the killer of His enemies, inexhaustible, the giver of victory, always glorious, worshiped by everyone in the universe, and the Lord of the universe. His lotus feet are worshiped by everyone within the universe.

Text 9

*jagadīśo jagat-kartā
jagat-pūjyo jayārihā
jayatām jaya-śīlaś ca
jayātīto jagad-balah*

Śrī Bāla-Kṛṣṇa is the controller of universe, the creator of the universe, worshipable for all the inhabitants of the universe, the destroyer of those who are inimical to Him, victorious over all other victorious personalities, invincible, the prowess of the universe, . . .

Text 10

*jagad-dhartā pālayitā
pātā dhātā maheśvarah*

*rādhikānandano rādhā-
prāṇa-nātho rasa-pradah*

. . . the maintainer of the universe, the sustainer of all living beings, the supplier of everyone's necessities of life, the father of all living entities, the supreme controller, the giver of pleasure to Rādhikā, the life and soul of Rādhā, the bestower of transcendental mellows, . . .

Text 11

*rādhā-bhakti-karaḥ śuddho
rādhārādhyo ramā-priyah
gokulānanda-dātā ca
gokulānanda-rūpa-dhṛk*

. . . the object of Rādhā's devotional service, supremely pure, the worshipable Lord of Rādhā, dear to Goddess Lakṣmī, the giver of happiness to the residents of Gokula, the form of transcendental ecstasy for the inhabitants of Gokula, . . .

Text 12

*gokuleśvara-kalyāṇo
gokula-vara-nandanah
golokābhiratiḥ sragvī
golokeśvara-nāyakah*

. . . the benefactor of the inhabitants of Gokula, the son of the King of Gokula, the object of attachment for the residents of Gokula, decorated with a garland of forest flowers, and the hero of Gokula.

Text 13

*nityam-goloka-vasatir
nityam-go-gopa-nandanah
gaṇeśvaro gaṇādhyakṣo
gaṇānāṁ pariपūrakah*

Śrī Bāla-Kṛṣṇa eternally resides in Gokula. He is eternally the beloved child of the cows and cowherd men of Gokula, the worshipable Lord of human society, the director of human society, the supplier of everything necessary for the maintenance of human society, . . .

Text 14

*gunī gunotkaro ganyo
gunatīto gunākaraḥ
guna-priyo gunādhāro
gunārādhyo ganāgraniḥ*

. . . full of transcendental qualities, the origin of all transcendental qualities, the most beloved personality, situated beyond the three material qualities, the origin of all divine qualities, dear to exalted personalities, the basis of all existence, the objective of all good qualities, the reservoir of transcendental qualities,

Text 15

*gāna-nāyako vighna-hāro
herambah pārvatī-sutah
parvatādhinivāśi ca
govardhana-dharo guruḥ*

. . . the supreme hero appearing within human society, the destroyer of all impediments, the greatest hero, and the son of Pārvatī. He resides near the mountain, and He is the lifter of Govardhana Hill, the supreme spiritual master, . . .

Text 16

*govardhana-patiḥ śānto
govardhana-vihārakah
govardhano gīta-gatir
gavākṣo go-vṛṣekṣaṇah*

the Lord of Govardhana, and supremely peaceful. He enjoys pastimes at Govardhana Hill. He is Govardhana Hill, the objective of select prayers, the maintainer of the cows, the protector of the cows and bulls, . . .

Text 17

*gabhaṣti-nemir gitātmā
gitā-gamyo gati-pradah
gavāmeyo yajña-nemir
yajñānigo yajña-rūpa-dhṛik*

. . . the effulgent Personality of Godhead, the speaker of transcendental instructions, He who relishes His own glorification, the giver of the ultimate goal of life, always associated with cows, the objective of sacrifice, the limbs of sacrifice, the personification of sacrifice, . . .

Text 18

*yajña-priyo yajña-hartā
yajña-gamyo yajur-gatih
yajña-jñō yajña-gamyas ca
yajña-prapyo vimatsarah*

. . . the beloved objective of sacrifice, He who destroys all obstacles to the successful completion of sacrifice, known only through the performance of sacrifice, the goal of all sacrifices, the ingredients of sacrifices, to be understood by sacrificial performances, attained by the performance of sacrifice, never envious of anyone, . . .

Text 19

*yajñānta-kṛd yajña-guhyo
yajñātīto yajuh-priyah
manur manv-ādi-rūpi ca
manvantara-vihārakah*

. . . the final destination of those who perform sacrifice, the very confidential meaning of sacrifice, situated beyond the purview of those who perform sacrifice, dear to the performers of sacrifice, and the supreme living being. He assumes the form of the various Manus, and He is the creator of the reign of Manu, . . .

Text 20

*manu-priyo manor vamśa-
dhārī mādhavamā-patiḥ
māyā-priyo mahā-māyo
māyātīto mayāntakah*

. . . very dear to Manu, belonging to the dynasty of Manu, the husband of Lakṣmī, the protector of Goddess Umā, dear to the external energy, the form of the external energy, beyond the domain of the material energy, and the killer of the Maya demon.

Text 21

*māyābhigāmī māyākhyo
mahā-māyā-vara-pradah
mahā-māyā-prado māyā-
nando māyeśvaraḥ kaviḥ*

Śrī Bāla-Kṛṣṇa glances over the material nature. He is worshiped in the form of Māyā, the giver of benedictions to Māhāmāyā, and the giver of supremacy over the conditioned souls to Mahāmāyā. He takes pleasure in associating with His energy. He is the controller of Māyā, the most expert poet, . . .

Text 22

*karaṇam karaṇam kartā
kāryam karma kriyā matiḥ
kāryātīto gavāṁ nātho
jagannātho gunākaraḥ*

... the actual performer of all actions, the cause of all causes, the doer of everything, the giver of the results of activities, the creator of the five causes for action, the predominating Deity of the mind, situated beyond the effects of all activities, the Lord of the cows, the Lord of the universe, the original source of all good qualities, ...

Text 23

*viśva-rūpo virūpākhyo
vidyānando vasu-pradah
vāsudevo vasiṣṭheso
vāṇīśo vāk-patir mahāḥ*

... the universal form, He who appears in many wonderful forms, the ecstatic knower of everything, the protector of the earth, the son of Vasudeva, the Lord of Vaśiṣṭa, the Lord of Sarasvatī, the controlling Deity of speech, the almighty Lord,

...

Text 24

*vāsudevo vasu-śreṣṭho
devakī-nandano 'rihā
vasu-pātā vasu-patir
vasudhā-paripālakah*

... the Supreme Personality of Godhead, the foremost of Vasus, the son of Devakī, the vanquisher of His enemies, the maintainer of the earth, the Lord of the earth, the support of the earth, ...

Text 25

*kamśāriḥ kamṣa-hantā ca
kamśārādhyo gatir gavām
govindo gomatāṁ-pālo
gopa-nārī-janādhīpāḥ*

. . . the enemy of Kāṁsa, the killer of Kāṁsa, the worshipable Lord of Kāṁsa, the objective of the cows, the master of the senses, the maintainer of the cowerherd men, the beloved Lord of the cowherd damsels of Vraja, . . .

Text 26

*gopī-rato ruru-nakha-
dhārī harir jagad-guruḥ
jānu-jaṅghāntarālaś ca
pītāmbara-dharo hariḥ*

. . . and attached to the *gopīs*. He wears a tiger's claw and He crawls on His knees. He is the destroyer of all material miseries, the spiritual master of the entire world, dressed in yellow garments, the remover of all distress, . . .

Text 27

*haiyaṅgavīna-sambhoktā
pāyasāśo gavāṁ guruḥ
brahmaṇyo brāhmaṇārādhyo
nityam-go-vipra-pālakah*

. . . the enjoyer of fresh butter and sweet rice, the master of the cows, the worshipable Lord of the *brāhmaṇas*, the Supreme Lord, the eternal maintainer of the cows and the *brāhmaṇas*, .

Text 28

*bhakta-priyo bhakta-labhyo
bhaktyātīto bhuvāṁ-gatih
bhūrloka-pātā hartā ca
bhū-gola-paricintakah*

. . . very dear to the devotees, ultimately attained by the devotees, the transcendental destination achieved by the devotees, the goal of life after attaining a human birth, the maintainer of the

earth, the destroyer of the miscreants, and the actual benefactor of the inhabitants of the earth.

Text 29

*nityam-bhūrloka-vāsī ca
janaloka-nivāsakah
tapoloka-nivāsī ca
vaikuṇṭha vistara-śravah*

Śrī Bāla-Kṛṣṇa eternally resides in the earthly manifestation of His supreme abode. He resides in Janaloka, Tapaloka, and Vaikuṇṭhaloka. He is the most famous personality.

Text 30

*vikuṇṭha-vāso vaikuṇṭha-
vāsī hāsī rasa-pradah
rasika-gopikānanda-
dāyako bāla-dhṛg-vaṇuh*

Śrī Bāla-Kṛṣṇa lives in the transcendental abode where there is no anxiety, Vaikuṇṭha. He is always sweetly smiling, the bestower of transcendental mellows, and the giver of pleasure to the *gopīs* of Vraja. He assumed the form of a divine child.

Text 31

*yaśasvī yamunā-tīra-
puline-'tiva-mohanah
vastra-hartā gopikānām
manohārī vara-pradah*

Śrī Bāla-Kṛṣṇa is supremely famous. He appears most enchanting as He stands on the banks of the river Yamunā, and He stole the garments of the *gopīs*. He is most attractive, the bestower of benedictions, . . .

Text 32

*dadhi-bhakṣo dayā dharo
dātā pātā hṛtāhṛtaḥ
maṇḍapo maṇḍalādhīśo
rāja-rājeśvaro vibhuḥ*

. . . the enjoyer of yogurt, the abode of compassion, the maintainer of all, the destroyer, the sacrificial arena, the sacrificial platform, the master of the foremost of kings, and the most powerful personality.

Text 33

*viśva-dhṛg viśva-bhug viśva-
pālako viśva-mohanah
vidvat-priyo vīta-havyo
havya-gavya-kṛtāśanah*

Śrī Bāla-Kṛṣṇa holds the universes on His hoods. He is the supreme enjoyer of everything that takes place within the universe, the maintainer of the universe, the enchanter of the universe, dear to those who are actually learned, the scion of the Surya dynasty, the enjoyer of sacrificial ingredients, . . .

Text 34

*kavya-bhuk pitṛ-vartī ca
kavyātmā kavya-bhojanah
rāmo virāmo ratido
rati-bhārtā rati-priyah*

. . . the enjoyer of sacrificial oblations, the foremost forefather, the soul of all oblations, the enjoyer of all types of oblations, the enjoyer of transcendental pastimes, the shelter of all, the giver of transcendental pleasure, the object of transcendental lust, fond of enjoying conjugal pastimes, . . .

Text 35

*pradyumno 'krūra-dāmyaś ca
krūrātmā krūra-mardanah
kṛpāluś ca dāyaluś ca
śayāluḥ saritāṁ patih*

. . . Pradyumna, the master of Akrūra, very strict, the chastiser of those who are cruel, merciful, compassionate, He who takes pleasure in mystic slumber, the Lord of the Ganges, . . .

Text 36

*nadi-nada-vidhātā ca
nadi-nada-vihārakah
sindhuḥ sindhu-priyo dantah
śāntah kāntah kalā-nidhiḥ*

. . . the creator of rivers, He who enjoys sporting in rivers and lakes, the creator of oceans, fond of the ocean, the most charitable personality, peaceful, always an object of love, and a reservoir of artistry.

Text 37

*sannyāsa-kṛt satām-bhārtā
sādhūcchiṣṭa-kṛtāśanah
sādhu-priyah sādhu-gamyah
sādhv-ācāra-nīṣevakah*

Śrī Bāla-Kṛṣṇa sometimes accepts the renounced order of life. He is the maintainer of the devotees and He relishes the remnants left by His devotees. He is very dear to the devotees, the ultimate destination of the devotees, worshiped by those who possess saintly qualities, . . .

Text 38

*janma-karma-phala-tyāgi
yogī bhogī mrgī-patih*

*mārgātīto yoga-mārgo
margamāno maho-ravih*

. . . not subject to birth and the reactions of karma, the foremost mystic *yogī*, the supreme enjoyer, the Lord of the renunciates, not dependent upon the ordinary course of affairs, the inaugurator of the *yoga* system, the propounder of the topmost path, and a sun-like personality.

Text 39

*ravi-locano raver amśa-
bhogī dvādaśa-rūpa-dhṛk
gopāla-bālo gopālo
bālakānanda-dāyakah*

The sun is one of His eyes and the sun is an expansion of His potency. He manifests the twelve Adityas. He is the protector of the cows, a cowherd boy, the giver of pleasure to the cowherd boys, . . .

Text 40

*bālakānām-patiḥ śrīśo
viratiḥ sarva-pāpinām
śrīlah śrīmān śrī-yutaś ca
śrī-nivāsah śriyah-patiḥ*

. . . the master of the cowherd boys, the controller of Lakṣmī, the downfall of sinful people, the possessor of unlimited beauty and opulence, most handsome, learned, the residence of Lakṣmī, the husband of Lakṣmī, . . .

Text 41

*śridah śrīśah śriyah-kānto
ramā-kānto rameśvarah
śrī-kānto dharaṇ-kānta
umākānta-priyah prabhuh*

. . . the giver of opulence, the possessor of all opulence, the beloved Lord of Lakṣmī, the beloved Lord of Ramā, the master of Ramā, the husband of the goddess of fortune, the beloved Lord of the earth, very dear to the husband of Umā, the supreme master of all existence, . . .

Text 42

*iśto 'bhilāśī varado
veda-gamyo durāśayaḥ
duḥkha-hartā duḥkha-nāśo
bhava-duḥkha-nirāsakah*

. . . the ultimate goal of life, the most desirable object, the bestower of benedictions, and understood through the reception of Vedic knowledge. He removes sinful motives, destroys material miseries, alleviates suffering and removes all material distress.

Text 43

*yathecchācāra-nirato
yathecchācāra-supriyah
yathecchālābha-santuṣṭo
yathecchasya-mano-'ntarah*

Śrī Bāla-Kṛṣṇa is always independent and He acts in a most independent manner. He is satisfied with whatever He receives and He is the life and soul of those who are fully detached from material existence.

Text 44

*navīna-nīradābhāso
nīlāñjana-caya-prabhah
navā-durdina-meghābho
navā-megha-cchavīḥ kvacit*

He has the appearance of a newly-formed monsoon cloud. His complexion is blackish. His beauty is often compared to that of a dark cloud.

Text 45

*svarṇa-vārṇo nyāsa-dhārī¹
dvi-bhujo bahu-bāhukah
kirīta-dhārī mukuṭī
mūrti-pañjara-sundarah*

Śrī Bāla-Kṛṣṇa sometimes appears with a complexion like the color of gold and accepts the renounced order of life. He sometimes possesses two arms and sometimes possesses many arms. He sometimes wears a crown and sometimes is decorated with a turban. His entire form is most enchanting.

Text 46

*manoratha-pathātīta-
kārako bhakta-vatsalah
kaṇvānna-bhaktā kapilo
kapīśo garudātmakah*

Śrī Bāla-Kṛṣṇa is situated beyond the jurisdiction of mental speculation, affectionate to the devotees, the enjoyer of food offered with devotion, Kapiladeva, the Lord of the monkeys, and the life and soul of Garuḍa.

Text 47

*suvarṇah pārṇo hemābhah
pūtanāntaka ity api
pūtanā-stana-pātā ca
prāṇānta-karano riþoh*

He sometimes appears with a complexion like the color of molten gold. He manifests a golden effulgence, and He is the

killer of Pūtanā, the maintainer of Pūtanā, the slayer of His enemies, . . .

Text 48

*vatsa-nāśo vatsa-pālo
vatseśvaro vasūttamah
hemābho hema-kaṇṭhaś ca
śrīvatsah śrimatām-patiḥ*

. . . the killer of Vatsāsura, the maintainer of the cows, the master of the cowherd boys, and the Lord of the earth. He possesses a golden effulgence and has a throat that resembles gold. He is decorated with the mark of Śrīvatsa, the Lord of all truly learned personalities, . . .

Text 49

*sanandana-pathārādhyo
dhātā dhātumatām-patiḥ
sanatkumāra-yogātmā
sanakeśvara-rūpa-dhṛk*

. . . the worshipable Lord of Sanandana, the maintainer of everyone, the Lord of all embodied living entities, meditated upon by Sanat-kumāra, the Lord and master of Sanaka, . . .

Text 50

*sanātana-padodātā
nityam caiva sanātanaḥ
bhāndīra-vana-vāśī ca
śrī-vṛndāvana-nāyakah*

. . . the shelter of Sanātana, the most charitable person, eternal, and beginningless. He wanders throughout the forest of Bhāndīravāna and He is the hero of Śrī Vṛndāvana.

Text 51

*vṛndāvaneśvarī-pūjyo
vṛndāraṇya-vihāranah
yamunā-tīra-go-dhenu-
pālako megha-manmathah*

Śrī Bāla-Kṛṣṇa is the worshipable Lord of the Queen of Vṛndāvana. He enjoys pastimes in the forests of Vṛndāvana, He tends cows on the banks of the Yamuna, and He looks more enchanting than Cupid.

Text 52

*kandarpa-darpa-haraṇo
mano-nayana-nandanaḥ
bāla-keli-priyah kānto
bāla-krīḍā-paricchadah*

He defeats the pride of Cupid. He is the giver of pleasure to the mind and eyes, fond of relishing childhood pastimes, and the lover of the *gopīs*. He always dresses in a manner that is suitable for His childhood pastimes.

Text 53

*bālānām rakṣako bālah
krīḍā-kautuka-kārakah
bālyā-rūpa-dharo dhanvī
dhānuṣkī śūla-dhṛik vibhuḥ*

He is the protector of the cowherd boys, a cowherd boy, and always fond of playing and joking. He assumes the form of a child, carries a bow in His hand, holds a bow and an arrow, and carries a trident. He is the Supreme Lord.

Text 54

*amṛtāṁśo ‘mṛta-vapuh
piyūṣa-paripālakah*

*pīyūṣa-pānī pauravya-
nandano nandi-vardhanaḥ*

Śrī Bāla-Kṛṣṇa possesses an existence of immortality and a transcendental body composed of immortality. He is the supplier of nectar, the enjoyer of nectar, a descendent of the Puru dynasty, He who gives pleasure to all living entities, . . .

Text 55

*śrīdāmāṁsuka-pātā ca
śrīdāma-paribhūṣanah
vr̥ndāraṇya-priyah kṛṣṇah
kiśorah kānta-rūpa-dhṛk*

. . . the maintainer of Śrīdāma and Suka, decorated with a rope around His waist, fond of the forest of Vṛndāvana, all-attractive, in the prime of His youth, the object of ecstatic love, . . .

Text 56

*kāma-rājah kālātīto
yogināṁ paricintakah
vr̥sesvarah kṛpa-pālo
gāyatrī-gati-vallabhaḥ*

. . . the master of Cupid, the fountainhead of plenary portions, the guide of mystic yogīs, the Lord of Nandi, the distributor of mercy, the objective of the Gāyatrī mantra, . . .

Text 57

*nirvāṇa-dāyako mokṣa-
dayī veda-vibhāgakah
veda-vyāsa-priyo vaidyo
vaidyānanda-priyah śubhaḥ*

. . . the bestower of salvation from material existence, the giver of liberation, the one who divided the Vedas, dear to Vedavyāsa, the knower of the Vedas, fond of Vedic wisdom, all-auspicious,

Text 58

*śukadeva-gayā-nātho
gayāsur-gati-pradah
vibhur jiṣṇur gariṣṭhus ca
sthaviṣṭhaś ca sthavīyasām*

... the Lord of Śukadeva, the Lord of Gayā, the giver of liberation to Gayāsura, nondifferent from Lord Viṣṇu, always victorious, the most exalted, the most firm of all immovable objects, . . .

Text 59

*variṣṭhaś ca yaviṣṭhaś ca
bhūriṣṭhaś ca bhuvah patih
durgater nāśako durga-
pālako duṣṭa-nāśakah*

. . . greater than the greatest, ever-youthful, full of opulence, the master of *bhuvar-loka*, the remover of all miseries, the maintainer of the material world, the killer of miscreants, . . .

Texts 60-61

*kāliya-sarpa-damano
yamunā-nirmalodakah
yamunā-puline ramye
nirmāle pāvanodake

vasantam bāla-gopāla-
rūpa-dhārī girām-patih
vāg-dātā vāk-prado vāṇī-
nātho brāhmaṇa-rākṣakah*

. . . the subduer of the Kāliya serpent, and the crystal-clear water of the Yamunā. He assumes the form of a cowherd boy to sport on the banks of the Yamunā and in the clear water of the Yamunā. He is the husband of the goddess of learning, the

giver of knowledge, the distributor of knowledge, the husband of Sarasvatī, the protector of the *brāhmaṇas*, . . .

Text 62

*brahmaṇyo brahma-kṛd brahma
brahma-karma-pradāyakah
brahmaṇya-devo brahmaṇya-
dāyako brāhmaṇa-priyah*

. . . the Supreme Brahman, the source of Brahman, the Supreme Lord, the inaugurator of brahminical duties, the Lord of the *brāhmaṇas*, the giver of self-realization, dear to the *brāhmaṇas*,

Text 63

*svasti-priyo 'svastha-dharo
'svāstha-nāśo dhiyam-patiḥ
kvañan-nūpura-dhṛg viśva-
rūpi viśveśvaraḥ śivah*

. . . fond of peace, never afflicted by illness, the curer of disease, the master of intelligence, realized through the reception of transcendental sound vibration, the form of the universe, the controller of the universe, most auspicious, . . .

Text 64

*śivātmako bālyā-vapuh
śivātmā śiva-rūpa-dhṛk
sadāśiva-priyo devah
śiva-vandyo jagat-śivah*

. . . and the very soul of auspiciousness. He accepts the form of a child. He is the embodiment of auspiciousness. He accepts the form of Śiva. He is dear to Sadāśiva, the worshipable Lord, and worshiped by Śiva. He looks after the welfare of the inhabitants of the universe.

Text 65

*go-madhya-vāśī go-vāśī
gopā-gopī-mano-'ntaraḥ
dharmo dharma-dhuriṇāś ca
dharma-rūpo dharā-dharah*

Śrī Bāla-Kṛṣṇa lives among cows, He is the abode of cows, and He dwells in the hearts of the cowherd boys and girls. He is the creator of religious principles, the knower of religious principles, the personification of religion, and the sustainer of the universe.

Text 66

*svoparjistha-yaśah kīrti-
vardhano nandi-rūpakah
devahūti-jñāna-dātā
yoga-sāṅkhyā-nivārtakah*

Śrī Bāla-Kṛṣṇa earns His fame by His own endeavor and He forever increases His glories. He is the embodiment of transcendental ecstasy, the giver of knowledge to Devahūti, the founder of the Sāṅkhyā philosophy, . . .

Text 67

*ṭṛṇāvārta-prāṇa-hārī
śakaṭāsura-bhañjanah
pralamba-hārī rīpu-hā
tathā dhenuka-mardanah*

. . . the killer of Ṭṛṇāvarta, the slayer of Śakaṭāsura, the annihilator of Pralamba, the vanquisher of His enemies, the killer of Dhenukāsura, . . .

Text 68

*ariṣṭa-nāśano 'cintyah
keśi-hā keśi-nāśanah*

*kaṅka-hā kāṁsa-hā kāṁsa-
nāśano nīpu-nāśanah*

... the destroyer of Ariṣṭāsura, the inconceivable Lord, the killer of the Keśi demon, victorious over Keśi, the killer of Kaṅka, victorious over Kāṁsa, the killer of Kāṁsa, and the destroyer of the demons.

Text 69

*yamunā-jala-kallola-
darśī harṣī priyam-vadah
svacchanda-hārī yamunā-
jala-hārī sura-priyah*

Śrī Bāla-Kṛṣṇa takes pleasure in watching the waves of the Yamunā. He is always blissful, He speaks very sweetly, He is fully independent, He enjoys sporting in the water of the Yamunā and He is very dear to godly personalities.

Text 70

*līlā-dhṛta-vapuh keli-
kārako dharan̄-dhara
goptā gariṣṭho gati-do
gati-kārī gayeśvaraḥ*

He accepts various forms to enjoy His transcendental pastimes. He is expert in the art of enjoying conjugal pastimes, the deliverer of the earth, the maintainer of the creation, the greatest of all, the propounder of life's ultimate goal, He who helps one achieve the ultimate goal of life, the Lord of Gayā, .

Text 71

*sobhā-priyah śubha-karo
vipula-śrī-pratāpanah
keśi-daitya-haro dānī
dātā dharmārtha-sādhanaḥ*

. . . dear to all beautiful women, the benefactor of all, the possessor of unlimited opulence, the killer of the Keśi demon, the most munificent giver of charity, the supplier of everything required for the maintenance of the creation, the goal of all religious principles, . . .

Text 72

*tri-sāmā trika-kṛt-sāmāḥ
sarvātmā sarva-dīpanāḥ
sarvajñāḥ sugato buddho
baudhha-rūpī janārdanāḥ*

. . . glorified by the three kinds of Vedic literature, He who divided the Vedas into three parts, the life and soul of all living beings, the illuminator of the universe, the omniscient Lord, the auspicious goal for all living entities, fully intelligent, Buddha, the shelter of all living entities, . . .

Text 73

*daityāriḥ puṇḍarīkākṣāḥ
padma-nābho 'cyuto 'sitāḥ
padmākṣāḥ padmajā-kānto
garuḍāsana-vigrahāḥ*

. . . and the killer of the demons. He has eyes like lotus petals and He has a lotus-like navel. He is infallible and never contaminated. He has lotus eyes. He is the Lord of Brahmā and He rides on the back of Garuḍa.

Text 74

*gārutmata-dharo dhenu-
pālakah supta-vigrahāḥ
artihā pāpahānehā
bhūti-hā bhūti-vardhanāḥ*

Śrī Bāla-Kṛṣṇa appreciates the service attitude of Garuḍa. He is the maintainer of the cows and He dwells in the core of everyone's heart. He is the remover of all distress, the destroyer of a devotee's sinful reactions, free from material desires, the one who takes away material opulence, the one who enhances spiritual opulence, . . .

Text 75

vañchā-kalpa-drumah sākṣān-
medhāvī garuḍa-dhvajah
nīlah śvetah sitah kṛṣno
gaurah pītāmbara-cchadah

. . . like a desire tree that fulfills the desires of everyone, and supremely wise. His chariot is decorated with the flag of Garuḍa and He dresses in blue, white, black, gold and yellow garments.

Text 76

bhaktārti-nāśano gīrnah
śirṇo jīrṇa-tanu-cchadah
bali-priyo bali-haro
bali-vardhana-tat-parah

He mitigates the distress of the devotees. He is the glorified Lord, the most subtle, and the oldest. He assumes various transcendental forms. He is dear to Bali, He who deceived Bali, He who arrested Bali, . . .

Text 77

vāmano vāmadevaś ca
daityāriḥ khañja-locanah
udīrṇah sarvato-goptā
yoga-gamyah purātanah

... Lord Vāmana, Vāmadeva, the killer of the demons, the lotus-eyed Lord, most magnanimous, the protector in all respects, realized through the practice of *bhakti-yoga*, the primeval Lord,

Text 78

*nārāyaṇo nara-vapuḥ
kṛṣṇārjuna-vapur-dharah
tri-nābhis tri-vṛtāṁ-sevyo
yugātīto yugātmakah*

... and the shelter of all living entities. He appears in a human-like form and He assumes the forms of Kṛṣṇa and Arjuna. In His abdomen, the material modes of nature reside. He is the worshipable Lord of the demigods, the Supreme Lord who appears in every millenium, He who establishes the four *yugas*,

Text 79

*hamso hamśī hamṣa-vapur
hamṣa-rūpi kṛpāmayaḥ
harātmako hara-vapur
hara-bhāvana-tat-parah*

. . . worshiped by swan-like men and women, the form of a transcendental swan, Hariṣa-avatāra, full of mercy, the life and soul of Śiva, the form of Śiva, always meditated upon by Śiva, . . .

Text 80

*dharma-rāgo yama-vapus
tripurāntaka-vigrahah
yudhiṣṭhira-priyo rājya-
dātā rājendra-vigrahah*

... the propounder of religious principles, the superintendent of death, the destroyer of the Tripura demon, dear to Yudhiṣṭhira,

the giver of a kingdom to Yudhiṣṭhīra, and the personification of the foremost of kings.

Text 81

indra-yajña-haro govar-
dhana-dhārī girām-patiḥ
yajña-bhug yajña-kārī ca
hitakārī hitāntakah

Śrī Bāla-Kṛṣṇa stopped the performance of sacrifice to Indra. He is the lifter of Govardhana Hill, the master of sound, the enjoyer of sacrificial performances, the performer of sacrifice, the supreme benefactor, the sum total of beneficial objects, .

Text 82

akrūra-vandyo viśva-dhrug
aśva-hārī hayāsyakah
hayagrīvah smita-mukho
gopī-kānto 'runa-dhvajaḥ

. . . and worshiped by Akrūra. He holds the universe on one of His hoods. He appears with the head of a horse. He assumes the form of a horse. He appears as Hayagrīva. He is always smiling and the lover of the *gopīs*. He carries a red flag.

Text 83

nirasta-samyātiśayaḥ
sarvātmā sarva-khaṇḍanah
gopī-prīti-karo gopī-
mano-hārī harir hariḥ

There is no one equal to or greater than Him. He is the life and soul of all existence. He refutes all philosophical discrepancies and He gives pleasure to the *gopīs*. He is the enchanter of the *gopīs'* minds, the destroyer of all miseries, the attracter of everyone's heart, . . .

Text 84

*lakṣmaṇo bharato rāmāḥ
śatrughno nila-rūpakah
hanumaj-jñāna-dātā ca
jānakī-vallabho giriḥ*

. . . Lakṣmaṇa, Bharata, Rāma, and Śatrughna. He has a bluish complexion. He is the giver of knowledge to Hanumān, the beloved Lord of Sītā, and the Lord of the mountians.

Text 85

*giri-rūpi giri-nātho
giri-yajña-pravārtakah
girer aṅga-dharo gopa-
gopī-go-tapa-nāśanah*

Śrī Bāla-Kṛṣṇa assumed the form of a mountain. He inaugurated the worship of Govardhana Hill, established Govardhana-pūjā, and lifted Govardhana Hill. He destroyed the fear of the cowherd men, women, and cows of Vraja.

Text 86

*bhavābdhi-potah śubha-kṛt
śubha-bhuk śubha-vardhanah
varāroho hari-mukho
maṇḍuka-gati-lālasah*

He is the boat for crossing the material ocean. He awards auspiciousness to those who worship Him. He enjoys auspicious association and He enhances the auspiciousness of everyone who seeks it. He has the most beautiful bodily features. He is the chief among all mitigators of distress, fond of imitating frogs, . . .

Text 87

*netra-baddha-kriyo gopa-
bālako bālako guṇah
guṇārṇava-priyo bhūta-
nātho bhūtātmakaś ca saḥ*

. . . fond of playing blind man's bluff, a cowherd boy, a transcendental child, full of transcendental qualities, dear because of possessing an ocean of transcendental qualities, the Lord of the living entities, and the Supersoul of all living entities.

Text 88

*indra-jid bhaya-dātā ca
yajuṣām-patir ap-patiḥ
girbāṇa-vandyo girbāṇa-
gatir iṣṭo gurur gatiḥ*

Śrī Bāla-Kṛṣṇa created fear in the mind of Indrajit. He is the Lord of sacrifice, the master of all bodies of water, respected by the demigods, the goal of the demigods, the supreme object of worship, the original spiritual master, the supreme destination,

Text 89

*caturmukha-stuti-mukho
brahma-nārada-sevitāḥ
umākānta-dhiyārādhyo
gaṇana-guṇa-sīmakah*

. . . always glorified by the four-headed Brahmā, served by Brahmā and Nārada, worshiped with devotion by the husband of Umā, the Supreme Lord who possesses unlimited divine qualities, . . .

Text 90

sīmanta-mārgo gaṇikā-
gaṇa-maṇḍala-sevitah
gopī-dṛk-padma-madhupo
gopī-dṛī-maṇḍaleśvarah

. . . beyond the perception of those performing *sādhana*, decorated with a garland of jasmine flowers, and the object of the *gopīs*' vision. He drinks the nectar from the lotus-like faces of the *gopīs*.

Text 91

gopy-ālingana-kṛd gopī-
hṛdayānanda-kārakah
mayūra-puccha-śikharaḥ
kañkanāṅgada-bhūṣanah

He embraces the *gopīs* and gives pleasure to the hearts of the *gopīs*. He is decorated with a peacock feather and wears armlets and bracelets.

Text 92

svarṇa-campaka-sandolah
svarṇa-nūpura-bhūṣanah
svarṇa-tataṅka-karṇaś ca
svarṇa-campaka-bhūṣitah

Śrī Bāla-Kṛṣṇa is decorated with golden *campaka* flowers. His lotus feet are adorned with golden anklets, He wears golden earrings and is decorated with a garland of golden *campaka* flowers.

Text 93

cūḍāgrārpita-ratnendra-
sārah svarṇāmbara-cchadah

*ājānu-bāhuḥ sumukho
jagajjanana-tat-parah*

He wears a jeweled crown and is dressed in gold and blue garments. His arms reach to His knees, He has a most attractive face and He is always eager to benefit the people of this world.

Text 94

*bāla-kṛdāti-capalo
bhāṇḍīra-vana-nandanah
mahā-śālah śruti-mukho
gaṅgā-caranya-sevanah*

Śrī Bāla-Kṛṣṇa relishes His childhood pastimes. He is very restless, and He enjoys playing in the Bhāṇḍīravana forest. He is the Lord of the trees and the speaker of the Vedas. His lotus feet are served by Gangā-devī.

Text 95

*gaṅgāmbu-pādah karajā-
kara-toyājaleśvarah
gaṇḍakī-tīra-sambhūto
gaṇḍakī-jala-mardanah*

His lotus feet are the source of the Ganges. Indeed, His toenail is the source of that transcendental water. He appears on the banks of the river Gaṇḍaki and He takes pleasure within the water of the Gaṇḍaki.

Text 96

*śālagrāmaḥ śāla-rūpi
śāsibhūṣaṇa-bhūṣaṇah
śāsi-pādah śāsi-nakho
varārha yuvati-priyah*

Śrī Bāla-Kṛṣṇa manifests Himself as the *śālagrāma-śila*, He appears in various forms of *śālagrāma-śilās*, and He is the decoration on the head of Śiva. His lotus feet and toenails are effulgent like the moon. He manifests Himself as the Boar incarnation. He is very dear to young women, . . .

Text 97

*prema-pradah prema-labhyo
bhaktyātīto bhava-pradah
ananta-sāyī śava-kṛd
chayāno yoginīśvarah*

. . . the bestower of love of God, obtained by means of pure love, the goal of pure devotional service, and the bestower of supreme auspiciousness. He lies on the bed of Ananta-śeṣa, in the ocean of milk. He is the Lord of the goddess presiding over the path of yoga, . . .

Text 98

*pūtanā-sakuni-prāṇa-
hārako bhava-pālakah
sarva-lakṣaṇa-lakṣaṇyo
lakṣmimān lakṣmaṇāgraḥ*

. . . the destroyer of Pūtana and Śakuni, the maintainer of the cosmic manifestation, endowed with all auspicious symptoms, the Lord of Lakṣmī, the elder brother of Lakṣmana, . . .

Text 99

*sarvānta-kṛt sarva-guhyah
sarvātīto 'surāntakah
prātar-āśana-sampūrṇo
dharanī-reṇu-guṇṭhitah*

. . . the annihilator of everything, most confidential among all confidential subjects, beyond the reach of mundane sense

perception, and the killer of the demons. He enjoys a hearty breakfast and thereafter, His transcendental body becomes covered with the dust of Vraja.

Text 100

*ijyo mahejyah sarvejya
ijya-rūpijya-bhojanah
brahmārpaṇa-paro nityam-
brahmāgnī-prīti-lālasah*

Śrī Bāla-Kṛṣṇa is to be worshiped. He is supremely worshipable, worshipable by all, and the propounder of the process of worship. He enjoys the ingredients of worship, He is very dear to those who offer everything while worshiping Him, and He personally maintains those who perform sacrifice to please Him.

Text 101

*madano madanārādhyo
manomathana-rūpakah
nilāñcitākuñcitako
bāla-vrndābhībhūṣitah*

He is the transcendental Cupid, worshiped by Cupid, and the enchanter of the mind. He possesses dark curly hair and is surrounded by young cowherd boys.

Text 102

*stoka-krīḍā-paro nityam-
stoka-bhojana-tat-parah
lalitā-viśakhā-śyāma-
latā-vandita-pādakah*

Śrī Bāla-Kṛṣṇa enjoys transcendental pastimes. He is eternal. He eats moderately. His lotus feet are worshiped by Lalitā, Viśakhā and Śyāmalatā.

Text 103

*śrīmatī-priya-kārī ca
śrīmatyā pada-pūjitah
śrī-samsevita-pādābjo
venu-vādyā-viśāradah*

He is very dear to Rādhikā. His lotus feet are worshiped by Rādhikā. His lotus feet are served with love by Rādhikā and He is very expert in playing His flute.

Text 104

*śrīga-vetra-karo nityam-
śrīga-vādyā-priyah sadā
balarāmānujah śrīmān
gajendra-stuta-pādakah*

Śrī Bāla-Kṛṣṇa carries a buffalo horn and a stick. He is fond of blowing His buffalo horn. He is the younger brother of Balarāma and full of transcendental opulence. His lotus feet are glorified by the king of elephants, Gajendra.

Text 105

*halāyudhah pīta-vāso
nīlāmbara-paricchadah
gajendra-vaktro herāmbo
lalanā-kula-pālakah*

Śrī Bāla-Kṛṣṇa carries a plough in His hand, wears yellow garments, and also dresses in blue clothing. He sometimes assumes a face like that of an elephant. He is a great hero and He is the maintainer of the damsels of Vraja.

Text 106

*rāsa-kṛīdā-vinodaś ca
gopi-nayana-hārakah*

*bala-prado vīta-bhayo
bhaktārti-parināśanah*

He is very fond of enjoying His *rāsa* dance pastimes. He attracts the attention of the *gopīs*. He is the bestower of spiritual strength, the remover of fear, the destroyer of the devotees' distress, . . .

Text 107

*bhakta-priyo bhakti-dātā
dāmodara ibhas-patiḥ
indra-darpa-haro 'nanto
nityānandas cid-ātmakah*

. . . very dear to the devotees, the one who awards devotional service to those who aspire for it, the Lord whose abdomen was bound by a rope, the Lord of the elephants, the destroyer of Indra's pride, unlimited, eternally blissful, the embodiment of spiritual potency, . . .

Text 108

*caitanya-rūpaś caitanyas
cetana guṇa-varjitaḥ
advaitācāra-nipuno
'dvaitaḥ parama-nāyakaḥ*

. . . the form of supreme consciousness, fully cognizant, devoid of mundane qualities, one without a second, undivided, the foremost heroic personality, . . .

Text 109

*śiva-bhakti-prado bhakto
bhaktānām-antarāśayah
vidvattamo durgati-hā
puṇyātmā puṇya-pālakah*

. . . and the giver of devotional service to Śiva. He sometimes takes the role of a devotee, and He is the eternal Lord of the devotees, the best of learned personalities, the remover of all sufferings, the most sacred existence, the protector of pious living entities, . . .

Text 110

*jyeṣṭhah śreṣṭhah kaniṣṭhaś ca
niṣṭho ‘tiṣṭha umā-patiḥ
surendra-vandya-carano
gotra-hā gotra-varjitaḥ*

. . . the oldest, the greatest, the youngest, always fixed in His determination, always active, the husband of Umā, and worshiped by the king of the demigods. He does not belong to a particular caste and He is without any particular family.

Text 111

*nārāyaṇa-priyo nāra-
śāyī nārada-sevitāḥ
gopāla-bāla-saṁsevyaḥ
sadā-nirmala-mānasāḥ*

He is very dear to Nārāyaṇa. He lies on the water. He is served by Nārada, served with love by the cowherd boys, always pure-hearted, . . .

Text 112

*manu-mantra mantra-patir
dhātā dhāma-vivarjitaḥ
dharā-prado dhṛti-guṇo
yogindro kalpa-pādapāḥ*

. . . the deliverer of the mind, the master of *mantras*, and the one who maintains all others. He has no fixed residence, and

He is the support of the earth, the quality of perseverance, and the foremost of *yogīs*. He is like a desire tree, . . .

Text 113

acintyātiśayānanda-
rūpi pāndava-pūjitaḥ
śiśupāla-prāṇa-hārī
dantavakra-niṣūdanaḥ

. . . inconcevably blissful, worshiped by the Pāñdavas, the killer of Śiśupāla, the slayer of Dantavakra, . . .

Text 114

anādir ādi-puruṣo
gotrī gotra-vivarjitaḥ
sarvāpat-tārako dурgo
duṣṭa-daitya-kulāntakah

. . . without beginning, the primeval Lord, the origin of the ancient dynasties, without family designation, the vanquisher of the three-fold material miseries, He who imprisons the conditioned souls, the killer of the demons and miscreants, .

Text 115

nirantaraḥ śuci-mukho
nikumbha-kula-dīpanaḥ
bhānur hanur dhanuh sthānuḥ
kṛṣānuḥ kṛtanur dhanuḥ

. . . always existing, ever truthful, the light of Nikumbha's family, the sun-god, and Hanumān. He carries a bow in His hand. He is the almighty Lord, the most subtle existence, and fully accomplished in the art of creation.

Text 116

*janur janmādi-rahito
jāti-gotra-vivarjitaḥ
dāvānala-nihantā ca
danujārir bakāpahā*

Śrī Bāla-Kṛṣṇa is the origin of all. He does not have to undergo the pangs of birth and death. He does not belong to any caste or lineage. He is the extinguisher of the forest fire, the enemy of the sons of Dhanu, and the killer of Bakāsura.

Text 117

*prahlāda-bhakto bhakteṣṭa-
dātā dānava-gotra-hā
surabhir dugdha-po dugdha-
hariḥ śauriḥ śucāṁ-hariḥ*

Śrī Bāla-Kṛṣṇa manifests Himself as the devotee, Prahlāda. He bestows the goal of life to His devotees. He is the killer of the Dānavas, Surabhi, fond of drinking milk, steals milk products from His neighbors, the form of pure goodness, the most sacred existence, the remover of all miseries, . . .

Text 118

*yatheṣṭa-do ‘ti-sulabhah
sarvajñah sarvato-mukhah
daityāriḥ kaiṭabhbāris ca
kamśāriḥ sarva-tāpanah*

. . . supplies the necessities of life to all living beings, easily accessible for those who are pure, omniscient, facing all directions, the killer of the demons, the killer of Kaiṭabha, the killer of Kamśa, and the remover of all suffering.

Text 119

*dvi-bhujaḥ ṣaḍ-bhujo hy antar-
bhujā mātāli-sārathih
śeṣaḥ śeṣādhināthaś ca
śeṣī śeṣānta-vigrahaḥ*

Śrī Bāla-Kṛṣṇa has a two-armed form, He has a six-armed form, and He sometimes conceals His arms. He is the charioteer of Indra, Śesa, the Lord of Śesa, the origin of Śesa, . . .

Text 120

*ketur dharitri-caritras
catur-mūrtiś catur-gatih
caturdhā catur-ātmā ca
catur-varga-pradāyakah*

. . . and the symbol of victory. He sometimes wanders over the earth. He is the origin of the quadruple expansions, the shelter of the four kinds of neophyte devotees, and the giver of the four kinds of liberation. He sometimes assumes four forms simultaneously. He awards the four objectives of human life.

Text 121

*kandarpa-darpa-hānī ca
nityaḥ sarvāṅga-sundarah
śacīpati-patir netā
dātā mokṣa-gurur dvijah*

He destroys the pride of Cupid. He is ever-existing. He is the all-attractive Lord, the Lord of the husband of Śaci, the supreme hero, the most charitable, and the bestower of liberation to the spiritual masters and *brāhmaṇas*.

Text 122

*hṛta-sva-nātho ‘nāthasya
nāthah śrī-garudāsanah*

*śrīdharaḥ śrīkaraḥ śreyah
patir gatir apām-gatiḥ*

Śrī Bāla-Kṛṣṇa is the only shelter of the materially impoverished. Garuḍa is His carrier. He keeps Lakṣmī on His chest and He has lotus-like hands. He is the ultimate destination of the transcendentalists, the goal of all spiritual paths, the cause of the manifestation of water, . . .

Text 123

*aśeṣa-vandyo gitātmā
gitā-gāna-parāyaṇah
gāyatrī-dhāma śubhado
velāmoda-parāyaṇah*

. . . unlimitedly glorified, the *Bhagavad-gītā*, the singing of the verses of *Bhagavad-gītā*, the *Gāyatri* mantra, the bestower of auspiciousness, the enjoyer of sporting in the water, . . .

Text 124

*dhanādi-pah kula-patir
vāsudevātmajo 'ri-hā
ajaika-pāt sahasrākṣo
nityātmā nitya-vigrahaḥ*

. . . the master of wealth, the Lord of the Yadu dynasty, the son of Vasudeva, the killer of His enemies, one of the eleven Rudras, He who possesses one thousand eyes, and eternal. He possesses innumerable eternal forms.

Text 125

*nityaḥ sarvagataḥ sthānur
ajo 'gnir giri-nāyakaḥ
go-nāyakaḥ śoka-hantā
kāmāriḥ kāma-dīpanaḥ*

Śrī Bāla-Kṛṣṇa is eternally existing. He resides everywhere. He is fixed, unborn, Agni, the best of mountains, the Lord of the cows, the destroyer of lamentation, the enemy of lust, the stimulator of transcendental lust, . . .

Text 126

*vijitātmā vidheyātmā
somātmā soma-vigrahaḥ
graha-rūpi grahādhyaakṣo
graha-mardana-kārakah*

self controlled, fully independent, the nourishment of all kinds of plants and creepers, the moon-god, the form of the planets, the director of the planets, and the Lord who neutralizes the bad effects of inauspicious planets.

Text 127

*vaikhānasah puṇya-jano
jagad-ādir jagat-patiḥ
nilendīvara-bho nila-
vapuh kāmāṅga-nāśanah*

Śrī Bāla-Kṛṣṇa sometimes accepts the *vānaprastha* order of life. He is full of piety, the creator of the universe, and the Lord of the universe. His complexion is like the color of a blue lotus. He has a blue complexion and He is the destroyer of Cupid's arrows.

Text 128

*kāma-bījānvitaḥ sthūlah
kr̥ṣaḥ kr̥ṣa-tanur nijaḥ
naigameyo 'gni-putraś ca
śāṇ-mātura umā-patiḥ*

He is satisfied by the chanting of the Kāma-gayatri *mantra*, the creator of the gross material elements, and the creator of the

subtle material elements. He has a transcendental body, and He is the owner of everything, the source of all Vedic knowledge, the son of Agni, and Kārtekeya.

Text 129

*mandūka-veśādhyakṣaś ca
tathā nākula-nāśanaḥ
śimho harīndraḥ keśindra-
hantā tāpa-nivāraṇaḥ*

Śrī Bāla-Kṛṣṇa imitates the movements of frogs. He is the killer of demoniac people, Nr̥siṁhadeva, the Lord of the elephants, the killer of Keśī, and the nullifier of material miseries.

Text 130

*girīndrajā-pāda-sevyah
sadā-nirmala-mānasah
sadāśiva-priyo devah
śivah sarva umā-patiḥ*

The lotus feet of Śrī Bāla-Kṛṣṇa is served by the daughter of the Himālayas. He is always pure in mind, dear to Sadāśiva, the Supreme Lord, most auspicious, the all in all, the Lord of Umā,

Text 131

*śiva-bhakto girām ādiḥ
śivārādhyo jagad-guruḥ
śiva-priyo nīla-kanṭhaḥ
śiti-kanṭha uṣā-patiḥ*

a devotee of Śiva, the controlling Deity of speech, the worshipable Lord of Śiva, the spiritual master of the universe, dear to Śiva, Śiva, nondifferent from Śiva, and the Lord of Uṣā.

Text 132

*pradyumna-puṭro niṣaṭhah
śaṭhah śaṭha-dhanāpahā
dhūpa-priyo dhūpa-dātā
guggulu-aguru-dhūpitah*

Śrī Bāla-Kṛṣṇa appeared as the son of Pradyumna. He acts without duplicity, He is the greatest cheater, and He takes away the wealth of cheaters. He is worshiped with incense, He enjoys the aroma of incense offered with devotion, and He is pleased by the aroma of *guggula* and *aguru*.

Text 133

*nilāmbarah pīta-vāsā
rakta-śveta-paricchadah
niṣā-patir diva-nātho
deva-brāhmaṇa-pālakah*

Śrī Bāla-Kṛṣṇa's complexion is blue, like the sky. He dresses in yellow garments and decorates Himself with red and white cloth. He is the Lord of the night, the Lord of the day, the maintainer of the demigods and *brāhmaṇas*, . . .

Text 134

*umā-priyo yogi-mano-
hārī hāra-vibhūṣitah
khagendra-vandya-pādābjah
sevātapa-parāṇ-mukhah*

. . . dear to Umā, the enchanter of the minds of the *yogīs*, and decorated with a necklace. His lotus feet are worshiped by Gaurda, and He never abandons those who strictly engage in His devotional service.

Text 135

*parārtha-do para-patiḥ
parāt-parataro guruḥ
sevā-priyo nirguṇaś ca
sa-guṇah śruti-sundaraḥ*

He is the bestower of one's real self-interest, the master of the material nature, the Supreme Absolute Truth, the original spiritual master, pleased by the execution of devotional service, devoid of material qualities, endowed with transcendental qualities, He who possesses beautiful ears, . . .

Text 136

*devādhidevo deveśo
deva-pūjyo divā-patiḥ
divaḥ patir brhad-bhānuḥ
sevitepsita-dāyakaḥ*

. . . the Lord of the demigods, the controller of the demigods, worshipable by the demigods, the Lord of the sun-god, the master of heaven, and the sun-god. He awards the desired results to His servants.

Text 137

*gotamāśrama-vāsi ca
gotamaḥ śrī-niṣevitaḥ
raktāmbara-dharo divyo
devī-pādābja-pūjītaḥ*

He becomes a resident of Gautama's *āśrama*, where He is adored by the sage, Gautama. He has reddish lips, He is fully transcendental, and His lotus feet are worshiped by the goddess of fortune.

Text 138

*sevitārtha-pradātā ca
sevā-sevyā-girīndrajaḥ
dhatur-mano-vihārī ca
vidhātā dhatur-uttamāḥ*

He supplies the ingredients for His worship. He is the worshipable Lord of the daughter of the Himālayas. He creates unlimitedly within His mind, He is the creator, and He is superior to the creator.

Text 139

*ajñāna-hantā jñānendra-
vandyo vandyā-dhanādhipaḥ
apām-patir jala-nidhir
dharā-patir aśeṣakah*

He is the destroyer of ignorance, worshiped by the best of learned personalities, the treasure of exalted devotees, the Lord of water, the creator of oceans, the Lord of the earth, unlimited, . . .

Text 140

*devendra-vandyo lokātmā
trilokātmā triloka-pāt
gopāla-dāyako gandha-
prado guhyaka-sevitaḥ*

. . . adored by the best of demigods, the life and soul of all living entities, the life of the inhabitants of the three worlds, the annihilator of the three worlds, the supplier of all necessities to the cows, fond of decorating Himself with sandalwood paste, served by His devotee Guhyaka, . . .

Text 141

*nirgunaḥ puruṣātitah
prakṛteḥ para ujjvalah
kārttikeyo ‘mṛta-hartā
nāgārir nāga-hārakah*

. . . aloof from the three modes of material nature, the origin of the three *puruṣāvatāras*, the essence of the material world, greatly effulgent, Kārtekeya, He who took away the nectar from the demons, the enemy of the Nāgas, and the destroyer of the Nāgas.

Text 142

*nāgendra-sāyī dharanī-
patir āditya-rūpakah
yaśasvī vigatāśi ca
kurukṣetrādhipah śāśi*

Śrī Bāla-Kṛṣṇa lies on the bed of Ananta-śeṣa. He lifted the earth and He assumed the form of the sun-god. He is the most famous personality, free from material desires, the hero of Kurukṣetra, a moon-like personality, . . .

Text 143

*śāśakāriḥ śubhācāro
girbāṇa-gaṇa-sevitah
gati-prado nara-sakhaḥ
śitalātmā yaśah-patiḥ*

. . . and the enemy of the moon-god. His actions are always auspicious. He is served by the demigods, the bestower of the goal of life, the real friend of human society, the most sublime personality, the Lord of fame, . . .

Text 144

*vijitārir gaṇādhyakṣo
yogātmā yoga-pālakah
devendra-sevyo devendra-
pāpa-hārī yaśo-dhanah*

... the conquerer of His enemies, the leader of human society, the goal of mystic yoga, the protector of the path of yoga, served by the king of the demigods, the destroyer of the sinful reactions of the king of the demigods, the wealth of mother Yaśodā, ...

Text 145

*akiñcana-dhanah śrimān
ameyātmā mahādri-dhṛk
mahā-pralaya-kārī ca
śacī-suto jaya-pradah*

... the wealth of those who are bereft of all material possessions, most handsome, limitless, the lifter of the great mountain, and the annihilator of the entire creation. He appears in this world as the son of Śacī and all of His activities are glorious.

Text 146

*janeśvarah sarva-vidhi-
rūpī brāhmaṇa-pālakah
simhāsana-nivāsī ca
cetanārahitah śivah*

Śrī Bāla-Kṛṣṇa is the controller of human society, the creator of all rules and regulations, the support of the *brāhmaṇas*, He who most deserves to sit on a throne, without any material consciousness, always auspicious, ...

Text 147

*siva-prado dakṣa-yajñā-
hantā bhṛgu-nivārakah
vīrabhadra-bhayāvārtah
kālah parama-nirvraṇah*

. . . the giver of auspiciousness and the destroyer of Dakṣa's sacrifice. He checked Bhṛgu and created fear in the mind of Vīrabhadra. He is time personified and He can never be harmed.

Text 148

*udūkhala-nibandhaś ca
śokātmā śoka-nāśanah
ātma-yonih svayam-jato
vaikhānah-pāpa-hārakah*

Śrī Bāla-Kṛṣṇa was bound to a wooden mortar. He is the source of lamentation, the destroyer of lamentation, self-manifested, the Lord who appears out of His own sweet will, the destroyer of the ascetics' sinful reactions, . . .

Text 149

*kīrti-pradah kīrti-dātā
gajendra-bhuja-pūjitaḥ
sarvāntarātmā sarvātmā
mokṣa-rūpi nirāyudhaḥ

uddhava-jñāna-dātā ca
yamalārjuna-bhañjanah*

. . . the bestower of piety, the giver of fame, worshiped by the king of the elephants, the Supersoul of all, the life and soul of all living beings, the very form of liberation, He who does not

require any weapons to defend Himself, the giver of knowledge to Uddhava, and He who uprooted the *yamala-arjuna* trees.

Texts 150-151

Phalaśruti (The result of hearing)

*ity etat kathitam devi
sahasram nāma cottamam
ādi-devasya vai viṣṇor
bālakatvam upeyuṣah
yah paṭhet paṭhayed vāpi
śṛṅuyāt śrāvayīta vā
kim phalam labhate devi
vaktum nāsti mama priye*

O Goddess, I have thus revealed to you the one thousand names of Śrī Bāla-Gopāla. My dear one, I am unable to properly explain the wonderful result one obtains by reciting this *Gopāla-sahasra-nāma*. This result is achieved whether one personally recites these holy names, has someone else recite them, reads them, or has someone else read them. The original Personality of Godhead appeared in this world, assuming the form of a child.

Text 152

*brahmahatyādi kāniha
pāpānica mahantica
vilayam yānti deveśi
gopālasya prasādataha*

O Queen of the demigods, by the mercy of Lord Gopāla, one's sinful reactions, even those accrued by the killing of a *brāhmaṇa*, are completely destroyed.

Texts 153-155

*dvādaśyāṁ paurṇamāsyāṁ vā
 saptaṁyāṁ ravi-vāsare
 pakṣa-dvaye ca samprāpya
 hari-vāsaram eva ca
 ya paṭhet śṛṇuyād vāpi
 na janus tasya vidyate
 satyāṁ satyāṁ maheśāni
 satyāṁ satyāṁ na saṁśayaḥ
 ekādaśyāṁ śucir bhūtvā
 sevyā bhaktir hare śubhā
 śrutvā nāma-sahasrāṇi
 naro mucyeta pātakāt*

O wife of Maheśa, one who recites or hears the one thousand holy names of Lord Gopāla, either on Dvādaśī, Purnimā, Saptami, or Ekādaśī, during either the period of the waxing or waning moon, will not again be born in this material world. This is a fact.

Text 156

*na śatāya pradātabhyām
 na dharma dhujine punḥ
 nindakāya ca viprānām
 devānām vaiṣṇavasya ca*

This *sahasra-nāma* should not be instructed to those who are duplicitous and deceitful, as well as to those who blaspheme the demigods, *brāhmaṇas* and Vaiṣṇavas.

Text 157

*guru bhakti vihīnāya
 śiva dueṣa ratāya ca*

*rādhā durgā bheda matau
satyam satyam na saṁśayaḥ*

One should never impart these holy names to those who have no devotion for the lotus feet of the spiritual master, who are opposed to Lord Śiva, and who make a distinction between Rādhā and Durgā.

Text 158

*yadi nindehan maheśāni
guruha sa bhaved dhruvam
vaiṣṇaveṣu ca sānteṣu
nityam vairāghya rāgiṣu*

O wife of Maheśa, if a person blasphemes the Vaiṣṇavas, who are always peaceful and detached from material concerns, he is to be considered as the killer of his spiritual master.

Texts 159-160

*brāhmaṇāya viśudhāya
sandhyārcana ratāya ca
advaita ācāra nirate
śiva bhakti ratāya ca

guru vākya rathāyaiva
nityam deyam maheśvari
gopitam sarva tanṭreṣu
tava snehāt prakīrtitam*

O Goddess, the *Gopāla-sahasra-nāma* should be taught to pious *brāhmaṇas* who are faithfully engaged in performing their occupational duties, who follow the *brahminical* rules and regulations strictly, who are faithful to Lord Śiva, and who obey the orders of their spiritual master. Although these holy names are very confidential, I have revealed them to you, out of affection.

Text 161

*nātah parataram stotram
nātah parataro manuh
nātah parataro devo
yugeṣu api catuḥsu api*

There are no prayers or *mantras* that are more worshipable, in any of the four yugas, than these one thousand holy names of Bāla-Kṛṣṇa.

Text 162

*hari-bhakteḥ parā nāsti
mokṣa-śreṇī nagendraje
vaiṣṇavebh�ah param nāsti
prānebhyo ‘pi priyā mama*

O daughter of the Himālayas, there is no path superior to devotional service to Lord Hari for achieving liberation from material bondage. Similarly, there is no one superior to a Vaiṣṇava in this world. The devotees and devotional service are as dear to me as my own life!

Texts 163-164

*vaiṣṇaveṣu ca saṅgo me
sadā bhavatu sundari
yasya vamśe kvacid daivād
vaiṣṇavo rāga-varjitaḥ

bhavet tad-vamśake ye ye
pūrve syuḥ pitaras tathā
bhavanti nirmalās te hi
yānti nirvāṇatām hare*

O beautiful one, may I always have the good fortune of associating with Vaiṣṇavas. When a Vaiṣṇava who is detached from materialistic life is born, the forefathers of his family

become free from all sinful reactions and are thus enabled to go back to Godhead.

Text 165

*bahunā kiṁ ihoktena
vaiṣṇavānāṁ tu darśanāt
nirmalāḥ pāpa-rahitāḥ
pāpiṇāḥ syur na saṁśayaḥ*

What more can I say? Simply by having the *darśana* of a Vaiṣṇava, even sinful people are liberated from all sinful reactions.

Text 166

*kalau bāleśvaro devaḥ
kalau gaṅgaiva kevalā
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā*

Lord Bāla-Gopāla should be the only worshipful Deity for the people of *Kali-yuga*, just as the Ganges is the most sacred river. There is no other way, there is no other way, there is no other way for achieving perfection in *Kali-yuga* other than worshiping Lord Bāla-Gopāla and the Ganges.

Thus ends the translation of the eighth chapter of the *Fourth Rātra* of Śrī Nārada-pañcarātra.

The Paraphernalia Used For Worshiping the Lord

Text 1

*śrī mahādeva uvāca
paribhāsām atho vaksye
upacāra-vidhau hareḥ
dravyāṇām yāvatī saṅkhyā
pātrāṇām dravya-samigatiḥ*

Mahādeva said: Now I shall describe the ingredients that are used for Śrī Hari's worship. Each ingredient should be kept on a plate.

Text 2

*hāṭakam rājatam tāmra-
māra-kūṭa-mṛgādinā
upacāra-vidhāv etat
dravyam āhur maniṣināḥ*

Learned persons have prescribed the use of various articles for worship, including gold, silver, copper, *dhuturā* flowers, and deerskin.

Text 3

*āsane pañca puṣṭāṇi
svāgate ṣaṭ catuṣ-phalam
jalām śyāmāka-dūrvābja-
viṣṇu-krāntābhīr īritam*

Five types of flowers should be put on the Lord's sitting place. Six drops of water should be sprinkled while invoking the

Lord's presence. *Aparajitā* flowers, small *rūdra* plants, grains, and *dūrvā* grass are required for the worship of the Supreme Lord.

Text 4

*pādye cārghye jalāṁ tāvad
gandha-puṣpākṣatānvitam
dūrvās tilākṣatāṁ caiva
kuśāgra-śveta-sarṣapāḥ*

The ingredients for preparing *pādya* are sandalwood paste, flowers, uncooked rice, and water. The ingredients for preparing *arghya* are *durvā* grass, sesame seeds, *kuśa* grass and white mustard seeds.

Texts 5-6

*jātī-phalam lavaṅgam ca
kakkolam toyā-ṣat-phalam
proktam ācamanām kāṁsye
madhuparkam ghṛtam madhu

dadhnā saha palaikam tu
śuddham vāri tathācame
parimāṇan tu pañcāśat
palam vā śuddham ambhasah*

The ingredients for preparing *ācamanīya* are nutmeg, cloves, camphor, and twenty-five grams of water. For preparing *ācamanīya*, it is also recommended that one use ghee, honey, yogurt and four grams of water—placing them in a brass container. For the second *ācamanīya*, one needs about two hundred grams of fresh water.

Text 7

*nirmalenodakenātha
sarvatra paripūrṇatā*

*salilam garhitam sarvam
tyajet pujā-vidhau hareḥ*

One should fill some new pots with fresh water. One must be very careful not to ever use contaminated water in the worship of Lord Viṣṇu.

Text 8

*vitasti-matrād
adhikam mūla
svarnādy ābharanāny
eva muktā-ratna-yutāni ca*

Golden jeweled ornaments with pearls should be bigger than six inches in diameter.

Text 9

*candanāguru-karpūra-
padma-gandha-palāvadhi
nana-vidhāni puṣpāṇi
pañcāśad adhikāni ca*

One should offer sandalwood paste, *aguru*, camphor and *padmagandha*—all together weighing about four grams. One also requires about fifty flowers of various varieties.

Text 10

*kāṁsyādi-nirmite pātre
dhūpa-guggulu-karmabhāk
yāvad bhakṣyam bhavet
puṁsas tāvad dadyāj janārdane*

One should offer incense, *guggulu*, and other items to the Lord on a brass plate. One should also offer one's favorite foods to Lord Janārdana.

Texts 11-12

*naivedyam yat tu bhakṣyam
ca tadādika-caturvidham
karpūrādi-ghṛtāvṛttih
sā ca kārpāsa-nirmitā*
*saptāvṛttayā susañjapto dīpaḥ
syāc catur-aṅgulah
śilā-piṣṭam vandanāyām
saptadhā-varṇayen narah*

The food should include preparations made with ghee that are chewed, sucked, licked and drunk. One should then offer camphor and other mouth fresheners to the Lord. One should offer a ghee lamp with wicks made of cotton and ghee, and the flames should be four inches high. Thereafter, one should offer obeisances to the Lord by chanting at least seven different *mantras*.

Text 13

*kāryā tāmrādi-pātre tat
prītaye harimedhasah
dūrvākṣata-pramāṇam tu
vijñeyam tu śatādhikam*

Thereafter, for the pleasure of Śrī Hari, one should put more than one hundred blades of *durvā* grass and some rice paddy on a copper plate and offer them to Him.

Text 14

*tattvato ‘yam vidhiḥ prokto
vibhave sati sarvadā
eśām abhāve sarvesām yathā
śaktiḥ ābhīpūjayed*

*sarva-bhogānvito bhūtvā
vrajed ante hareḥ puram*

If a worshiper has the capacity, he should follow the above-mentioned procedure while worshiping the Lord. Otherwise, one can offer whatever is within his means. By doing so, one will achieve a life of happiness in this world and go back to Vaikuṇṭha after quitting his temporary, material body.

Thus ends the translation of the ninth chapter of the *Fourth Rātra* of *Śrī Nārada-pañcarātra*.

Five Types of Worship

Text 1

*śrī mahādeva uvāca
yasya darśanam icchanti
devā brahma-harādayaḥ
kṛṣṇayā deva-deveśa mad
agre sannidhobhava*

(While invoking the Lord's presence, one should chant the following *mantras*.) Śrī Mahādeva said: O Lord of the demigods—whose leaders, such as Brahmā and Śiva, always desire to see—kindly become visible to me.

Text 2

*tasya te parameśāna svāgatam
svāgatam prabho
kṛtārtha ‘nugṛhīto ‘smi
saphalam jīvitam mama*

O Lord! O supreme controller, I welcome You. I have been blessed by You and so I am greatly satisfied. My life has now become successful.

Text 3

*yad āgato ‘si deveśa cid
ānandamayāvyaaya
ajñānād vā pramādād vā
vaikalyāt sādhanasya ca

yady apūrṇam bhavet kṛtyam
tathāpy abhimukho bhava*

O Lord of the demigods! O supremely blissful and inexhaustible Lord! You have so kindly appeared before me and so please forgive me if I commit offenses due to ignorance or a lack of proper *sādhana*.

Text 4

*yad bhakti-leśa-samparkāt
paramānanda-sambhavaḥ
tasmai te paramesāya pādyam
śuddhāya kalpaye*

(While offering *pādyā*, one should chant the following *mantra*.) O Supreme Personality of Godhead, You award transcendental happiness to those who have performed even a tinge of devotional service. May the *pādyā* I am offering to You become sanctified.

Text 5

*devānām api devāya
devānām devatātmane
ācāmanām kalpayām iśa
cātmanām śuddhi-hetave*

(While offering *ācamaniya*, one should chant the following *mantra*.) You are the Lord of the demigods and the life and soul of the demigods. I therefore offer You this *ācamaniya*, for my purification.

Text 6

*tāpa-traya-haram divyam
paramānanda-sambhavam
tāpa-traya-vimokṣāya
tavārghyam kalpayāmy aham*

(While offering *arghya*, one should chant the following *mantra*.) O supremely ecstatic Lord! O destroyer of the three-fold

material miseries! To get freedom from the three-fold material miseries, I offer you this *arghya*.

Text 7

*sarva-kalmaṣa-hīnāya
paripūrṇa-mukhātmane
madhuparkam idam deva
kalpayāmi prasīda me*

(While offering *madhuparka*, one should chant the following *mantra*.) I am offering *madhuparka* to the supremely blissful personality who is free from all sinful reactions. O Lord, kindly be pleased with me.

Text 8

*ucchiṣṭo 'py aśucir vāpi
yasya smaraṇa-mātrataḥ
śuddhim āpnoti tasmai te
punar ācamanīya-kam*

(While offering *punar ācamanīya*, one should chant the following *mantra*.) O Lord, all contamination becomes washed away simply by Your remembrance. I offer this *punar ācamanīya* unto You.

Text 9

*paramānanda-bodhāya
nimagnā-nija-mūrttaye
sāṅgo-pāṅgam idam snānam
kalpayāmy aham iśa te*

(While offering *snāniya*, one should chant the following *mantra*.) You are the embodiment of transcendental ecstasy and spiritual knowledge. You are always absorbed in Your own self. Please accept the *snāniya* that I offer to You.

Text 10

māyā-citra-paṭācchanna-
nija-guhyoru-tejase
nirāvaraṇa-vijñāya vāsas
te kalpayāmy aham

(While offering *vastra*, one should chant the following *mantra*). O Supreme Lord, You keep Yourself concealed from the vision of gross materialists. Because You are now revealed, I offer this garment to You.

Text 11

yam āśritya mahā-māyā
jagat-sammohinī sadā
tasmai te parameśāya
kalpayāmy uttarīyakam

(While offering *uttarīya*, one should chant the following *mantra*.) I offer this garment to the Supreme Lord, under whose shelter and guidance the external energy bewilders all of the conditioned souls within the universe.

Text 12

yasya śakti-trayenēdām
samprotam akhilāṁ jagat
yajñā-sūtrāya tasmai te
yajñā-sūtram prakalpaye

(While offering *yajñūpavīta*, one should chant the following *mantra*.) I offer this sacred thread to the Supreme Lord, whose three principal energies are working inconceivably throughout the universe.

Text 13

svabhāva-sundarāṅgāya
nana-śakty āśrayāya te

*bhūṣanāni vicitrāṇi
kalpayāmi surārcita*

(While offering *bhūṣana*, one should chant the following *mantra*.) He who is naturally beautiful and who is surrounded by various energies—I offer unto Him these ornaments.

Text 14

*samaṣṭa-deva-deveśa sarva-
tr̥pti-karam param
akhaṇḍānanda-sampūrṇam
grhāṇa jalam uttamam*

(While offering water, one should chant the following *mantra*.) O master of the demigods, You satisfy everyone and You are the embodiment of transcendental bliss. Kindly accept this pure water.

Text 15

*paramānanda-saurabhya-
paripūrṇa-digantaram
grhāṇa paramām gandham
kṛṣṇayā parameśvara*

(While offering sandalwood paste, one should chant the following *mantra*.) O supreme controller, please accept this sandalwood paste, the fragrance of which fills all directions.

Text 16

*turiya-vana-sambhūtam
nana-guṇa-manoharam
sumanda-saurabham puṣpam
grhyatām idam uttamam*

(While offering flowers, one should chant the following *mantra*.) O Lord, kindly accept these fragrant flowers that were

collected from a divine forest. They are very beautiful and most excellent.

Text 17

*vanaspati-raso divyo
gandhādhyah sumanoharah
āghreyah sarva-devānām
dhūpo 'yam pratigrhyatām*

(While offering incense, one should chant the following *mantra*.)
O Lord, please accept this incense, which is made from herbal extracts, and which is very aromatic and thus pleasing to all.

Text 18

*suprakāśo mahā-dīpah
sarvatas timirāpahah
savāhyābhyantram jyotir
dīpo 'yam pratigrhyatām*

(While offering a ghee lamp, one should chant the following *mantra*.)

Please accept this brightly illuminating ghee lamp, which dissipates the darkness of ignorance, and which shines both internally and externally.

Text 19

*sat-pātra-siddham subhagam
vividhāneka-bhakṣanam
nivedayāmi deveśa
sānugāya grhāṇa tat*

(While offering food, one should chant the following *mantra*).
O master of the demigods, it is my hope that You enjoy this nicely prepared food. I offer it to You with devotion.

Text 20

*pūjā ca pañcadhā proktā
 tāsāṁ bhedān śrṇusva me
 abhigamanam upādānam
 yogaḥ svādhyaḥya eva ca
 ijyā pañca-prakārārcā
 kramena kathayāmi te*

Thereafter, one should offer water to the Lord once again, while chanting the *mantra* that was previously given. Now, hear about the five kinds of worship—*abhigamana*, *upādāna*, *yoga*, *svādhya* and *ijyā*.

Text 21

*tato bhigamanam nāma
 devatā-sthāna-mārjanam
 upalepana-nirmālyā-
 dūri-karaṇam eva ca*

(While offering *pādyā*, one should chant the following *mantra*.) To remove the remnants of the Lord's flower garlands and other decorations, and to sweep the floor and wipe the altar is called *abhigamana*.

Text 22

*upādānam nāma gandha-
 puṣpādi-cayanam tathā
 yogā nāma sva-dehasya
 svātmaveraiva bhāvanā*

To collect ingredients, such as sandalwood paste and flowers, is called *upādāna*. To purify oneself with the chanting of *mantras* is called *yoga*.

Text 23

svādhyāyo nāma mantrārtha-
sandhāna-pūrvako japaḥ
sūkta-stotrādi-pāṭhas tu
hari-saṅkīrtanam tathā

Svādhāya refers to the chanting of *mantras* while meditating on their meaning, the reciting of prayers like the *Puruṣa-sūkta*, and performing *hari-nama-saṅkīrtana*.

Text 24

tattvādi-śāstrādy abhyāsaḥ
svādhyāyah parikīrtitah
ijyā nāma sva-devasya
pūjanam tu yathārthataḥ

Study of the scriptures is also known as *svādhāya*. To chant one's favorite names of his worshipable Lord is called *ijyā*.

Text 25

iti pañca-prakārārcā
kathitā tava suvrate
sārṣṭi-sāmpīya-sālokya-
sājujya-sārupyadā kramāt

O gentle lady, who has taken pious vows, I have thus explained to you the five kinds of worship, the following of which can enable you to attain the five kinds of liberation—*sārṣṭi*, *sāmpīya*, *sālokya*, *sājujya* and *sārupyā*.

Thus ends the translation of the tenth chapter of the *Fourth Rātra* of Śrī Nārada-pañcarātra.

Twelve Kinds of Purification Practiced by Vaiṣṇavas

Text 1

śrī śiva uvāca
atha dvādaśa-saṁsuddhir
vaiṣṇavānām ihocaye
grhōpasarpaṇām caiva
tathānugamanām hareḥ

bhakti-pradakṣinām caiva
pādayo śodhanām punaḥ
pūjārtham patra-puṣpāṇām
bhaktyai vottolanām hareḥ

Śrī Mahādeva said: Now I shall describe twelve kinds of purification that are accepted by Vaiṣṇavas. Prominent among these are—cleansing the temple, following the Lord's procession, circumambulating the temple with devotion, washing one's feet before entering the temple, and collecting flowers and tulasī leaves for worshiping Lord Hari.

Text 3

karayoh sarva-śuddhinām
iyām śuddhir viśisyate
tan nāma-kīrtanām caiva
gunānām api kīrtanam

Among all types of purification, the cleansing of one's hands is considered most important. The chanting of the holy names, qualities and pastimes of the Lord is considered to be the principal aspect of worship.

Text 4

*bhaktyā śrī-kṛṣṇa-devasya
vacasah śuddhir iṣyate
tat-kathā-śravaṇam caiva
tasyotsava-nirikṣanam*

One should purify his speech by glorifying Śrī Kṛṣṇa with devotion. One should hear about Him and attend His festivals.

Text 5

*śrotrayor netrayoś cava
śuddhiḥ samyag ihocaye
pādodakasya nirmālyā-
mālānām api dhāraṇam*

To purify one's ears and eyes, one should smell and see the flower garlands that have been offered to the Lord, as well as the water that has washed His lotus feet.

Text 6

*ucyate śirasah śuddhiḥ
pranatasya hareḥ punah
āghrāṇam gandha-puṣpāder
nirmālyasya tapodhana*

O you who are enriched by the performance of austerity, the head should be purified by bowing down to Śrī Hari. The purification of the nose is accomplished by smelling the sandalwood paste and flowers that have been offered to the Lord.

Text 7

*viśuddhiḥ syād anantasya
ghrāṇasyāpi vidhīyate*

*patram puṣṭādikam yac
ca kṛṣṇa-pāda-yugārpitam*

One's existence can be purified by smelling the flowers and *tulasī* leaves that have been offered at the lotus feet of the Supreme Lord, Śrī Kṛṣṇa.

Text 8

*tad ekam pāvanam loke
tad dhi sarvam viśodhayet
lalāṭe ca gadā kāryā mūrdhṇim
cāpaṁ śarāmstathā*

One should touch the Lord's club to his forehead. One should also touch the Lord's bow and arrow to his head. By doing so, one will become fully purified, even in this material world.

Texts 9-17

*nandakam caiva hṛṇ madhye
śaṅkham cakram bhuja-dvaye
śaṅkha-cakrānvito viprah
śmaśāne mriyate yadi*

*prayāge yā gatiḥ proktā
sā gatis tasya gotama
yānair vā pādukābhīr vā
yānam bhagavato grhe*

*devotsaveṣu āśavī ca
apramāṇo mad agrataḥ
ucchiṣṭe caiva vā ‘sauce-
bhagavad vandanādikam*

*eka-hasta-pramāṇaś ca
tat-purastāt pradakṣinam*

pāda-prasāraṇam caiva
 tathā paryan̄ka-bandhanam

 śayanam bhakṣaṇam cāpi
 mithyā-bhāṣaṇam eva ca
 uccair bhāṣo mitho vairam
 rodanāni ca vigrahaḥ

 nigrahānugraḥaś caiva
 strīṣu ca krūra-bhāṣaṇam
 kambalāvaraṇam caiva
 paranindā para-stutih

 aslīla-bhāṣaṇam caiva
 adho-vāyu-vimokṣaṇam
 śaktau gauṇopacāraś
 ca anivedita-bhakṣanam

 tat tat-kāla-bhavānām ca
 phalādīnām anarpaṇam
 viniyuktāvaśiṣṭasya
 pradānām vyañjavasya ca

 spaṣṭi-kṛtvāsanam caiva
 para-nindā para-stutih
 gurau maunam nija-stotram
 devatā-nindanam tathā

 aparādhas tathā viṣṇor
 dvātrimśat parikīrttitāḥ

One should touch the Lord's trident to his chest and one should touch the Lord's conch and disc to his arms.

It is said that if a *brāhmaṇa* whose body is decorated with the marks of a conch and disc gives up his life in the crematorium,

he attains the same destination as one who relinquishes his body at Prayāga.

These are the thirty-two offenses to be avoided while worshiping Lord Hari. (1) One should not enter the temple of the Deity in a car or palanquin or while wearing shoes. (2) One should not fail to observe the festivals for the pleasure of the Supreme Personality of Godhead, such as Janmāṣṭamī and Ratha-yātrā. (3) One should not avoid bowing down before the Deity. (4) One should not enter the temple to worship the Lord without having first washed his hands and feet after eating. (5) One should not enter the temple in a contaminated state. (6) One should not bow down with one hand. (7) One should not circumambulate in front of Śrī Kṛṣṇa. (8) One should not spread his legs before the Deity. (9) One should not sit before the Deity while holding one's ankles, elbows or knees. (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. (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 a woman before the Deity. (20) One should not wear a fur blanket before the Deity. (21) One should not eulogize or praise anyone else before the Deity. (22) One should not speak any ill names before the Deity. (23) One should not pass air before the Deity. (24) One should not fail to worship the Deity according to one's means. (25) One should not eat anything that was not first offered to Kṛṣṇa. (26) One should not fail to offer fresh fruit and grains to Kṛṣṇa,

according to the season. (27) After food has been cooked, it should not be given to anyone before being offered to the Deity. (28) One should not sit with his back toward the Deity. (29) One should not offer obeisances silently to the spiritual master—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.

Text 18

*śalagrāma-śilā-toyam na
pītvā yas tu mastake
prakṣepaṇam prakuruṇta
brahma-hā sa nigadyate*

If one sprinkles on one's head the water that has washed the lotus feet of the *śalagrāma-śilā* without drinking it, he certainly invites sinful reactions equal to the killing of a *brāhmaṇa*.

Text 19

*viṣṇoh pādodakam pītam
koti-janmāgha-nāśanam
tad evāṣṭa-guṇam pāpam
bhūmau bindu-nipātanāt*

By drinking the water that has washed the lotus feet of Lord Viṣṇu, all of one's sinful reactions accumulated from millions of lifetimes are at once destroyed. If one carelessly spills that water on the ground, his sinful reactions are increased eightfold.

Text 20

*akāla-mṛtyu-haraṇam
sarva-vyādhi-vināśanam
viṣṇoh pādodakam puṇyam
śirasā dhārayāmy aham*

I touch the sanctified water that has washed the lotus feet of Lord Viṣṇu to my head. This water insures that one will not suffer an untimely death and it cures all diseases.

Text 21

*hatyāṁ hanti tad aṅghrijāpi
tulasī steyam ca toyam pade
naivedyāṁ bahu anna-pāna-
janitāṁ gurvāṅganāśangajam*

The *tulasī* leaves from the Lord's lotus feet can counteract the sin of killing. The Lord's *caranāmṛta* can nullify the sin of stealing, and His remnants of food can destroy the sins of eating anything and everything and enjoying an intimate relationship with the wife of one's spiritual master.

Text 22

*śrīśādhīna-matiḥ sthitir hari-
janais tat-sangajam kilviṣam
śālagrāma-śilārcanasya-
mahimā-ko 'py eṣalokottarah*

By associating with devotees of Lord Hari and maintaining the mood of being an eternal servant of Lord Hari, one's sins accumulated due to bad association are neutralized. Who can describe the extraordinary glories of worshiping the *śālagrāma-śilā?*

Text 23

*keśavāgre nṛtya-gītam
yah karoti kalau naraḥ
pade pade 'svamedhasya
phalam āpnoti nityāśah*

In this age of Kali, a person who sings and dances before Lord Keśava obtains the result of performing a horse sacrifice with

every step he takes. These are the statements of the great sage, Vaśiṣṭha.

Text 24

*keśavāgre nṛtya-gītam
na karoti harer dine
vahninā kiṁ na dagdho ‘sau
gataḥ kiṁ na rasātalam*

The person who does not dance and sing before Lord Keśava on the day of Ekādaśi—is he not burnt in a fire before attaining Rasātala?

Text 24

*smaranām kirtanām viṣṇoh
kalau mantra-japādiṣu
dānam tu pṛītaye tasya
nānyathā gatir iṣyate*

In this age of Kali, one should always remember Lord Viṣṇu and glorify Him while chanting His holy names. One should always try to give charity for His pleasure. There is no means for advancement other than this. This is the statement of Nārada Muni.

Thus ends the translation of the eleventh chapter of the *Fourth Rātra* of Śrī Nārada-pañcarātra.

End of the Fourth Rātra.

Fifth Rātra

CHAPTER 1

Lord Kṛṣṇa's Instructions For the Age of Kali

Text 1

*śrī-mahādeva uvāca
athocyante punar mantrāḥ
śrīnuṣvai kamanāḥ priye
yeṣāṁ vijñāna-mātrena
naro bhaktatvam āvrajet*

Śrī Mahādeva said: My dear, I shall once again describe those *mantras* which by chanting, one develops his attachment for devotional service to the Lord. Kindly hear with rapt attention.

Text 2

*yeṣāṁ tantrādi-sāstrāṇāṁ
vicāro naiva hi kvacit
karomy aśeṣato devi bhakti-
mukti-prado nṛṇām*

O Devī, I shall explain in detail the subject matter of *tantras* as it has never been discussed before. This understanding awards devotional service and liberation to the best of human beings.

Text 3

*upadeśa-vidhim vaksye
śrī-kṛṣṇasya kalau yathā
dadyān mantram guruḥ
svacchāḥ sisyām bhakti-samanvitam*

First, I shall tell you about Śrī Kṛṣṇa's instructions that are especially meant for the people of the degraded age of Kali.

A pure devotee, acting as a spiritual master, should impart a suitable *mantra* to his dedicated disciple.

Texts 4-5

*uposyaika-dinam pūrvam
yad vā bhuktvā havisyakam
snātvā tu nirmale toye
pūrvasyah susthā-mānasah*
*sisyam codan-mukhastham
ca harer nāmnas tu ṣodasa
sa śrāvyaiva tato dadyān
mantram trailokya-māngalam*

After completely fasting the day before initiation or, if that is not possible, eating *havisyānna* just once, the spiritual master should bathe in the morning on the day of initiation and then sit down facing east. The disciple should sit by his side, facing north. The spiritual master should then make his disciple chant the Hare Kṛṣṇa *mahā-mantra* sixteen times before imparting to him the *trailokya-māngala mantra*.

Text 6

*tato guruḥ svayam devam
sampūjya vidhivad dhunet
vaiṣṇavokta-vidhānenā
sthaṇḍile saṁskṛte ‘pi ca*

Thereafter, the spiritual master should personally worship the Supreme Lord and perform a fire sacrifice, according to the rules and regulations that are prescribed in the Vaiṣṇava literature.

Text 7

*tatas tu dakṣiṇā deyā
śisyenā gurave yathā*

*sāmarthena sva-śaktyā
tu vitta-śāṭhya-vivarjitaḥ*

The disciple must give up any miserly mentality and present *dakṣinā* to his spiritual master, according to his capacity.

Text 8

*athocyante mahā-mantrāḥ
krṣṇasya bāla-rūpiṇāḥ
nāmnāḥ sahasram śatakam
kavacam ca sureśvari*

O Goddess, now listen as I disclose to you various *mantras*, the one thousand holy names, the one hundred holy names and the *kavaca* of Śrī Viṣṇu in His form as child Kṛṣṇa.

Text 9

*śrī-kṛṣṇāya namah
aṣṭādaśārṇo mārānto manuh
suta-dhana-pradaḥ
ṛṣyādy aṣṭādaśārṇoktam
mārūḍha-svaraiḥ kramāt
aṅgāny asya manor aṅga-
dikpālās traiḥ samarcanā*

I offer my obeisances unto Śrī Kṛṣṇa. By chanting the eighteen-syllable *mantra* that ends with the *kāma-bīja*, one achieves wealth and good children. One should systematically worship all the letters of the *mantra*, the presiding sage of the *mantra*, the objective of the *mantra*, as well was the *dikpālas* and the Lord's weapons. The *mantra* is: *om namo bhagavate gopījanavallabhāya svāhā klim*.

Text 10

*pāṇau pāyasa-pāṇkamāhita-rasam
vibhran mudā dakṣiṇe*

savye śārada-candra-maṇḍala-
 nibham̄ haiyaṅgavīnam̄ dadhat
 kaṇṭhe kalpita-puṇḍarīka-nakhavad
 dāma pradīptam̄ vahan
 devo divya-digambaro diśatuh nah
 saukhyam̄ yaśodā-sutah

May Yaśodā's beloved child, who joyfully holds a pot of sweet rice in His left hand and a pot of fresh butter that resembles the autumn moon in His right hand, always give us great pleasure. He is decorated with a flower garland, tiger's claw, rope, and lotus flower.

Text 11

dinaśo 'bhyarcya govindam̄
 dvātrimśal lakṣamānataḥ
 japtvā daśāṁśam juhuyāt
 sitānnena payondhasā

One should daily chant this *mantra* thirty-two hundred thousand times and perform a sacrifice by offering three hundred thousand oblations of sweet rice.

Text 12

padmastham̄ devam abhy
 arcya tarpayet tan mukhāmbuje
 kṣireṇa kadalī-pānkair
 dadhnā haiyaṅgavena ca

After worshiping the Supreme Lord as He is situated on a lotus flower, one should feel satisfaction by offering Him condensed milk, bananas, yogurt, and fresh butter.

Text 13

sutārthī tarpayed devam̄
 vatsarāl labhate sutam̄

*yad yad icchati tat-sarvam
tarpaṇād eva siddhyati*

If a person who desires to have a son worships the Supreme Lord in this way, he will receive a son within one year. He will also achieve all other desired objects simply by following this process.

Text 14

*tāram hṛd bhagavān ne 'nto
nanda-putra-padaṁ tathā
nandānte vapuṣe hastāgnimayo
'nte daśārṇakah*

The ten-syllable *mantra* consists of the *tāra-bīja* (*om*), *hṛd bhagavān* (*namo*), the word *nanda-putra* ending in the fourth dative case (*nanda-putrāya*), and it ends with *svāhā*.

Texts 15-16

*aṣṭāvimśaty akṣaro 'yam
bruve dvātriṁśad akṣaram
nanda-putra-padaṁ ne
'ntam śyāmalāṅga-padaṁ tathā
tathā bāla-vapuh kr̄ṣno
govindo daśa-varṇakah
anayor nārada ṛṣiḥ
chandas tūṣṇiganuṣṭubhau*

The twenty-eight syllable *mantra* is: *om namo bālavapuṣe śri kr̄ṣṇāya govindāya nanda putrāya śyāmalāṅgāya svāh*. If the word *bhagavate* is added, it becomes the thirty-two syllable *mantra*. In the ten-syllable *mantra*, the words *bālavapuh*, *kr̄ṣṇa* and *govinda* remain as they are. Nārada Muni is the superintending sage of this *mantra* and *anuṣṭupa* is the meter in which it should be chanted.

Texts 17-18

ācakrādyair aṅga-saṁsthair
dikpālāś traiḥ prapūjanam
dakṣīṇe ratna-caṣakam
vāme sauvarṇa-vetrakam

kare dadhānam devobhyām
āśliṣṭām cintayed dharim
japel lakṣām manu-varam
pāyasair ayutām hunet

After worshiping the *ācakras*, *aṅga devatās*, *dikpālāś* and weapons, one should meditate on Śrī Hari, who holds a jeweled cup in His left hand and a golden stick in His right hand, and who is embraced by His internal energy. In this way, one should chant the *mantra* one hundred thousand times and perform a sacrifice while offering ten thousand oblations of sweet rice.

Texts 19-21

evam siddhamanur mantrī
trailokyaiśvarya-bhāgabhavet
tārādir bhagavān ne 'nto
rukminiī-vallabhas tathā

śiro 'ntah ṣodaśārno 'yam
rukminiī-vallabhāhvayaḥ
sarva-sākṣāt prado mantro
nārado 'sya munih smṛtaḥ

chando 'nuṣṭub devatā ca
rukminiī-vallabho hariḥ
ehadṛgveda-munidṛgvarṇair
asyāṅga-kalpanā

While following this procedure, if a devotee attains perfection in the chanting of this *mantra*, he can enjoy the opulence of

the three worlds. The sixteen-syllable *mantra* is: *om namo bhagavate rukmiṇī-vallabhāya svāḥ*. By adding the word *rukmiṇī-vallabha*, this *mantra* becomes more glorious. Nārada Muni is the predominating sage of this *mantra*, *anuṣṭup* is the meter in which it is to be chanted, and Krśna, the Lord of Rukmiṇī, is the objective. One should perform *aṅga-nyāsa* either one, three, four, or seven times.

Text 22

*tāpic chacchavir aṅkagām
priyatamāṁ svarna-prabhām ambujā-
prodyad vāma-bhujām sva-
bāhu-lataya “śliṣyan sacintāśmayā
śliṣyantīm smayamāna-hasta-
vilasat-sauvarṇa-vetraś ciram
pāyād vah ṣaṇa-sūna-pīta-
vasano nānā-vibhūṣo hariḥ*

May the ever-smiling Lord Śrī Hari, who tightly embraces the *gopīs* with His attractive arms, causing them to become highly astonished and embarrassed, and who is adorned with various ornaments and yellow garments, eternally protect us.

Text 23

*dhyātvaiivam rukmiṇī-nātham
japyāl lakṣam imam manum
ayutam juhuyāt padmair
arunair madhurāplutaiḥ*

After meditating on the beloved Lord of Rukmiṇī, one should chant this *mantra* one hundred thousand times and perform a sacrifice while offering as oblations ten thousand red lotus flowers dipped in honey.

Text 24

*arcayen nityam aṅgais tam
nāradādyair diśo ‘dhipaiḥ
vajrādyair api dharmārtha-
kāma-mokṣāptaye narah*

To attain perfection in religiosity, economic development, sense gratification, and liberation, one should daily worship the Supreme Lord, Śrī Kṛṣṇa, along with the *aṅgadevatas*, headed by Vajra, the sages, headed by Nārada Muni, and the *dikpālas*.

Texts 25-27

*līlā-dandadharo gopī-jana-
samsaktadohpadam
daṇḍānte bāla-rūpeti megha-
śyāma-padam tataḥ*

*bhagavan viṣṇur ity ukto
vahni-jāyāntako manuh
ekonatrimśad anto ‘sya
munir-nārada īritah*

*chando ‘nuṣṭub devatā ca
līlā-danda-harir mataḥ
muny abdhikaraṇāṅgābdhi-
varṇair aṅga-kriyā matā*

The twenty-nine syllable *mantra* is: *līlā dandadharo gopī-jana samsakta dordaṇḍa bāla rūpa meghaśyāma viṣṇave svāḥ*. Śrī Nārada is the predominating sage of this *mantra*, *anuṣṭup* is the meter in which it should be recited, and Lord Hari, who holds a stick in His hand, is the objective. One should perform *aṅga pūjā* with the words *muni*, *sāgara*, *karaṇa* and the letters of the *mantra*.

Text 28

*sammohayan nija-
karāmakarastha-līlā
dañdena gopa-yuvatih
sura-sundariś ca

disyān nija-priyatamā
sugadakṣa-hasto
devah śriyam nihata-
kamṣa urukramo vah*

May the Supreme Lord, Trivikrama, who killed Karṣa, who bewildered the cowherd damsels and celestial women by enthusiastically embracing them with His left arm, and who embraced His dearmost *gopī* with His right arm, always increase our good fortune.

Text 29

*dhyātvavivām praṇapēl lakṣam
ayutam sita-tanḍulaiḥ
trimadhvaktair huned aṅga-
dikpālāstraīḥ samarcayet*

After meditating on the Supreme Lord in this way, one should chant this *mantra* one hundred thousand times. He should then perform a fire sacrifice while offering sesame seeds mixed with honey as oblations, ten thousand times. After doing so, one should worship the *dikpālās* and the Lord's weapons.

Text 30

*līlā-danya-harim yo vai
bhajate nityam ādarāt
sa pūjyate sarva-lokais
tam bhajed indirā sadā*

One who faithfully worships Lord Hari, who carries a stick in His hand, becomes worshipable for everyone within the world, and Lakṣmī favors him in all respects.

Text 31

*trayodaśa-svara-yutah
śāringī modah sa keśavaḥ
tathā māṁ sayugas tāraḥ
śivah saptakṣaro ‘paraḥ*

The seven-syllable *mantra* is: *om haum govallabha keśavah*.

Text 32

*ācakrādyair aṅga-kṛiptir
nārado ‘sya munih smṛtaḥ
chanda uṣṇig-devatā ca
go-ballabha udāhṛtaḥ*

The Lord's *cakra* and other symbols are the *aṅga* of this *mantra*, Nārada Muni is the predominatiang sage, *uṣṇig* is the meter for reciting it, and the Lord of the cows is the objective.

Text 33

*dhyeyo ‘cyutah sa kapilā-
gāṇa-madhyā-samsthō
ya āhvayan dadhi
dakṣinadoṣni venuṁ

pāśam sayasti sapatra-
payoda-nīlāḥ
pītāmbaro ‘hiripu-
piccha-kṛtāvatāmsah*

May the object of meditation, Śrī Hari, who stands in the midst of brown cows, who plays His flute with His right hand, who sometimes runs with a stick and rope in His hands, whose curly

hair is decorated with a peacock feather, and who is dressed in fine yellow garments, always protect us.

Text 34

*manum lakṣa japed etam
hunet sapta-sahasrakam
gokṣirair anga-dikpāla-madhye
'rcyam go-gaṇāntakam*

While meditating in this way, one should chant the above *mantra* one hundred thousand times and perform a sacrifice while offering oblations of condensed milk, seven thousand times. This should be followed by worship of Śrī Krṣṇa, along with the *angā-devatās* and *dik-pālas*.

Text 35

*aṣṭottara-sahasram yaḥ
payobhir dinaśo hunet
pataṅga-go-gaṇair āḍhyo
daśār̥ṇenaiva vā vidhiḥ*

One who daily performs a sacrifice by offering oblations of milk one thousand and eight times will become prosperous by possessing many cows and other domestic animals. This is the procedure for chanting the ten-syllable *mantra*.

Texts 36-37

*sa naro vāsudevo hṛṇ ne
'ntam ca bhagavat-pādam
śrī-govinda-pādam tadvad
dvādaśārno 'yam īritah

manur nārada-gāyatrī-
krṣṇarupyādi-rathāṅgakam
ekākṣi-veda-bhūtārṇaiḥ
samastair api kalpayet*

The twelve-syllable *mantra* is: *om namo bhagavate śrī govindāya*. The predominating sage of this *mantra* is Nārada Muni, the meter for chanting it is *gāyatri*, and Śrī Kṛṣṇa is the objective. One should also worship the *ariga-devatās* and *dik-pālas* by chanting the *mantra* beginning with *ekākṣi-veda-bhūtārṇa*.

Text 38

vande kalpadrumūlāśrita-mañimaya-
simhāsane sannivīṣṭam
nīlābhām pīta-vastram kara-kamala-
lasac chaṅkha-vēṇum murārim

gābhiḥ saprasravābhir vṛtam amara-
pati-praudha-hastastha-kumbha-
prayotat-saudha-dhārāsnapitam
abhinavāmbhoja-patrābha-netram

I worship Śrī Kṛṣṇa, Murāri, who is seated on a jeweled throne that is situated at the base of a desire tree, whose complexion is bluish, who is dressed in fine yellow garments, and who holds a conch shell and flute in His lotus-like hands. He is surrounded by many calves. He is being bathed by divine water poured from pitchers by the residents of heaven. The Supreme Lord possesses eyes just like lotus petals.

Text 39

dhyāttvaiavam acyutam japtvā
ravi-lakṣmī hunet tataḥ
dugdhair dvādaśa-sāhasram
dinaśo ‘num samarcayet

After meditating on Lord Acyuta in this way, one should chant the *mantra* twelve thousand hundred times and daily perform a fire sacrifice by offering twelve thousand oblations of milk.

Texts 40-44

*goṣṭhe pratiṣṭhitam vāpi
 gehe vā pratimādiṣu
 samasta-parivārārcās tāḥ
 punar viṣṇu-pārṣadāḥ*

*dvārāgre 'vani-pīṭhe 'rcyāḥ
 pakṣindraś ca tad agrataḥ
 caṇḍa-pracaṇḍau prāg-doha-
 vidhātārau ca dakṣine*

*jayaḥ savijayaḥ paścād
 bala-prabala uttare
 ūrdhvē dvāri śriyam śreṣṭhān
 dvāryetān yugmaśo 'rcayet*

*pūjyo vāstu-pumāṁs tatra
 tatra dvāḥ-pīṭha-madhyataḥ
 dvārānta-pārśvayor arcyā
 gaṅgā ca yamunā nadī*

*koneṣu vighnam durgām ca
 bāṇīm kṣetreśam arcayet
 arcayed vāstu-puruṣam
 veśma-madhye samāhitah*

One should daily worship the Supreme Lord, along with His associates, in this way, either in the pasturing ground, or at home as an installed Deity. One should worship Garuḍa, placing him on an altar near the door. One should worship Caṇḍa and Pracaṇḍa toward the east. One should worship Doha and Vidāta toward the south. One should worship Jaya and Vijaya toward the west. One should worship Bala and Prabala toward the north, and one should worship the divine couple as They are situated in Dvārakā, either while looking upward or facing downward.

In the middle of the altar, one should worship Vāstudeva. On the sides, one should worship Gaṅgā and Yamunā, and in the corners, one should worship Gaṇesa, Sarasvatī and Kṣetrapāla Śiva. Finally, one should worship the *vāstu-puruṣa* with full attention.

Texts 45-50

tāraṁ śārṅga-padaṁ ne
 'ntam saparvam ca śarāsanam
 hūm phaṭ namaḥ uktvā
 'stra-mudrayā 'gre sthito hareḥ

 pūṣpākṣataṁ kṣiped dikṣu
 samāśitāsane tataḥ
 vidheyam etat-sarvatra
 sthāpīte tu viṣeṣataḥ

 ātmārcanāntam kṛtvātha
 guru-paṅktim purāktavat
 śrī-gurum paramādyāṁś ca
 mahāsmat sarva-pūrvakān

 tat pādukān nāradādīn
 pūrva-siddhān anantaram
 tato bhagavataś ceṣṭvā vighna-
 ghnān dakṣine 'rcayet

 pūrvavat pīṭham abhyarcya
 śrī-govindam athārcayet
 rukmiṇīm satyabhāmāṁ ca
 pārśvayor indram agrataḥ

 prṣṭhataḥ surabhim ceṣṭvā
 keśareṣv aṅga-devatāḥ
 arcyā hṛd ādi-varmāntam
 dikṣv astram koṇakeṣu ca

Thereafter, one should chant the following *mantra*: *om śrāṅga dhanṣe hum phaṭ namah*. One should then display the *astra-mudrā* before the Lord. After doing so, one should throw rice paddy and flowers in the four directions while sitting on an *āsana*. This procedure should be followed strictly while worshiping the installed Deity.

After purifying oneself, one should worship the previous *ācāryas*. First of all, one should meditate on his spiritual master and the Supersoul, Śrī Krṣṇa. Then, one should worship the shoes of great sages like Nārada Muni and follow this by worshiping Gaṇeśa, who destroys all obstacles, while facing south. Thereafter, one should worship the altar and then worship Śrī Govinda, along with His queens, Rukmini and Satyabhāmā, who are seen standing in front of Indra. In back, one should worship the Surabhi cow, as well as the *āṅga-devatas* and the Lord's weapons, facing the various directions and corners.

Texts 51-52

kālindī rohiṇī nāgnajīty
ādyāḥ ṣaṭ-kam-śaktayah
daleṣu pīṭha-koneṣu
vahvyaḍy arccātha kinkini

dāmāni yaṣṭayo veśmaḥ
puraḥ śrī-vatsa-kaustubhau
agrato vanamālāṁ ca dikṣv
asṭāsu tato 'rcayet

In the middle of the lotus-shaped altar, one should worship the Lord's six energies, such as Kālindī, Rohiṇī and Nāgnajīti. Then, one should worship the Vahvyaś and follow this by worshiping the Lord's anklets, rope, stick, residence, city, Śrivatsa, Kaustubha gem, and garland of forest flowers, in the eight directions.

Texts 53-55

*pāñcajanyam gadām cakram
 vasudevam ca devakīm
 nanda-gopam yaśodām ca
 sa-go-gopāla-gopikāḥ*

*indrādyā devatāḥ sarvā
 viśvaksenam tathottare
 kumudāḥ kumudākṣaś ca
 puṇḍarīko 'tha vāmanāḥ*

*śaṅku-karṇāḥ sarva-netraḥ
 sumukhaḥ supratiṣṭhitāḥ
 ekakālam dvikālam vā
 trikālam veti goṣṭhikām*

After worshiping the Lord's Pāñcajanya conch shell, club, and disc, as well as Vasudeva, Devakī, Nanda Mahārāja, Yaśodā, cows, cowherd boys, and *gopīs*, as well as demigods, headed by Indra and Viśvākasena, one should worship Kumuda, Kumudākṣa, Puṇḍarīka, Vāmana, Śaṅku-karṇa, Sarvanetra, Sumukha and Supratiṣṭhita, either simultaneously or individually.

Texts 56-58

*śrī-govindam yajen nityam
 gobhyaś ca yava-sapradaḥ
 dirgha-jīvī nirātaṅko dhenu-
 dhānya-dhanādibhiḥ*

*putrair mitrair dhanāḍhyo 'nte
 prayāti paramām gatim
 ūrdhva-danta-yutāḥ śāriṅgi cakrī
 dakṣiṇa-karṇa-yuk*

*mām sanāthāya natyanto mūla-
 mantra ḫta-varṇakaḥ*

*r̥ṣir brahmāsyā gāyatrī chandaḥ
 kr̥ṣnas tu devatā
 varṇa-yugmaiḥ samastena proktam
 syād aṅga-pañcakam*

Those who worship Śrī Govinda daily, and feed green grass to the cows, will live a long life, become free from anxiety, and come to possess cows, grains, wealth, children and friends. They will enjoy life in this world and go back to Godhead in their next life.

The eight-syllable *mūla-mantra* is: *gokulanāthāya namaḥ*. Brahmā is the predominating sage of this *mantra*, *gāyatrī* is the meter for chanting it, and Śrī Kr̥ṣṇa is the objective. One should conduct the *pañcāṅga-pūja* with the two letters, *Kṛṣṇa*.

Text 59

*pañca-varṣam ati-dṛptam aṅgane
 dhāvamānam aticañcalekṣanam
 kinkini-valaya-hāra-nūḍpurair
 añjitam namata gopa-bälakam*

I offer my respectful obeisances unto the lotus feet of that cowherd boy who used to run around in His courtyard up to the age of five, whose eyes are extremely restless, and who is decorated with anklets, armlets, a necklace and bracelets.

Text 60

*dhyātvavaiśvām prajaped aṣṭa-
 lakṣam tāvat sahasrakam
 juhuyād brahma-vṛksottha-
 samidbhīḥ pāyasena vā*

After meditating on Kr̥ṣṇa in this way, one should chant his *mantra* eight hundred thousand times and perform a sacrifice.

by offering oblations of eight thousand pieces of wood from a *peepal* tree, or sweet-rice.

Text 61

*prāsādāsthāpitam kṛṣṇamamunā
nityam arcayet
dvāra-pūjādi pīṭhāntam kuryāt
pūrvokta-mārgataḥ*

In this way, one should daily worship the Deity of Śrī Kṛṣṇa that is installed within an opulent temple. Then, he should worship the altar and the paraphernalia, according to the proper rules and regulations.

Text 62

*madhye 'rcayed dharīm dikṣu
vidikṣv aṅgāni ca kramāt
vāsudevaḥ saṅkarṣaṇaḥ
pradyumnaś cāniruddhakaḥ*

One should worship Śrī Hari in the middle of the altar and offer worship to the *aṅga-devatās*, Vāsudeva, Saṅkarṣaṇa and Pradyumna in the four directions.

Text 63

*rukmiṇī satyabhāmā ca
lakṣmaṇā jāmbavaty api
dig-vidikṣv arcayed etā
indra-vajrādikān vahiḥ*

After worshiping the queens, headed by Rukmiṇī, Satyabhāmā, Lakṣmaṇā and Jāmbavati, in the four directions, one should worship Indra, Vajra and other demigods, outside the altar.

Text 64

*yo 'muṁ manuṁ jaṇen nityam
vidhinābhyaarcayan harim*

*sarva-sampatsu-sampūrṇo nityam
śuddham padam vrajet*

Anyone who, after worshiping Śrī Hari while following the prescribed rules and regulations, daily chants this *mantra* becomes endowed with material prosperity and at the end of his life, he attains the supreme destination.

Texts 65-67

*tāra-śrī-śakti-mārānte
śrī-kṛṣṇasya padam vadet
śrī-govindāya tasyordhvam
śrī-gopī-jana ity api

vallabhāya tatas triḥ śrīh-
siddha-gopālako manuh
mādhavī-maṇḍapāśino
garuḍenāti-pālito

divya-kṛīdāsu niratau rāma-
kṛṣṇau smaran japet
cakrī vasv akṣara-yutah sa
hy ekārno manur matah*

The *siddha-gopāla* *mantra* of Lord Gopāla, who wanders in the groves, decorated with *mādhavi* flowers, and who is glorified by Garuḍa, is: *om śrim hrim klim śrī kṛṣṇāya śrī govindāya śrī gopījanavallabhāya śrim śrim śrim*. One should chant the eight-syllable or one-syllable *mantra* of Lord Viṣṇu while meditating on Śrī Rāma-Kṛṣṇa as They are engaged in Their transcendental pastimes.

Text 68

*kṛṣneti dvayakṣaraḥ kāma-
pūrvas try arṇa sa eva tu*

*sa eva catur arṇāḥ syāt ne
‘nto ‘nyaś catur akṣarāḥ*

The four-syllable *mantra* is now being revealed by me. It is: *klim kṛṣṇāya.*

Texts 69-76

*rakṣyate pañca-varṇāḥ syāt
kṛṣṇāya nama ity api
kṛṣṇāyeti smara-dvandva-
madhye pañcākṣaro ‘paraḥ

gopālāyāgni-jāyāntah ṣad
akṣarāḥ udāhṛtaḥ
kṛṣṇāya vāyu-bijādyo
vahni-jāyāntako ‘paraḥ

kṛṣṇāya smara-bijādyo
vahni-jāyāntako ‘paraḥ
ṣad-akṣarah prāg uditaḥ
kṛṣṇa-govindakau punaḥ

śrī-śakti-māra-kṛṣṇāya
māraḥ sapta-kṣaro ‘paraḥ
kṛṣṇa-govindakau ne ‘ntau
smarādyau vasu-varṇakah

dadhi-bhakṣaṇa nevahnir
jayābhīr aparo ‘ṣṭakah
suprasannātmane procyā
nama ity aparo ‘ṣṭakah

klim glauṁ klim śyāmalāṅgāya
namas tu syād daśārṇakah
śiro ‘nto bāla-vapuṣe kṛṣṇā
yānyo manur mataḥ*

śiro 'nto bāla-vāpuṣe klim
 krṣṇāya smṛto budhaiḥ
 ekādaśākṣaro mantra
 eteṣāṁ nārada munīḥ

 uktam chandas tu gāyatrī
 devas tu krṣṇa īritah
 kalaṣad dīrghakair aṅgam
 athāmum cintayed dharim

The five-syllable *mantra*, *krṣṇāya namaḥ*, gives one protection. The six-syllable *mantra* is: *gopālāya svāha*. There is another *mantra* that was previously mentioned. It is: *klim krṣṇāya svāhā*.

The seven-syllable *mantra* is: *śrim hrim klim krṣṇāya klim*. The eight-syllable *mantra* is: *klim krṣṇāya govindāya*. There are two other eight-syllable *mantras*. They are: *dadhi bhakṣanāya svāha* and *suprasannātmane svāha*.

The ten-syllable *mantra* is: *klim glauṁ klim syāmalaṅgāya namah*. There is another ten-syllable *mantra*. It is: *bālavāpuṣe krṣṇāya svāha*. The eleven-syllable *mantra* is: *bālavāpuṣe klim krṣṇāya svāha*. Nārada Muni is the superintending sage of all these *mantras*. They should be chanted in the *gāyatri* meter. Śrī Krṣṇa is the objective of all these *mantras*. One should worship Śrī Hari with the chanting of these *mantras*, along with offering worship to the *aṅga-devatās*.

Text 77

avyādvyaṅkoṣa-nīlāmbuja-rucir
 aruṇāmbhoja-netro 'mbujastho
 bālo-jāṅghā-kaṭīrasthala-
 kalitaranat-kiṅkiṇiko mukundah

 dorbhyāṁ haiyaṅgavīnam dadhati-
 vimalam pāyasam viśva-vandyo

*go-gopī-gopavīto ruru-nakha-
vilaśat-kaṇṭha-bhūṣāś ciram vah*

May Śrī Bāla Mukunda Kṛṣṇa, who is supremely attractive, like a blue lotus, whose eyes resemble a lotus, who is effulgent like the rising sun, who is adorned with various ornaments, whose waist and thighs are decorated with tinkling bells, who relishes fresh butter and sweet rice, and who is surrounded by the cows, cowherd boys and cowherd girls of Vraja, protect us.

Texts 78-79

*dhyātvaiyam ekam eteśām
lakṣam japyān manum tataḥ
sapih-sitopalopetaih pāyasair
ayutam hunet*

*tarpayet tāvad eteśām
manūnām huta-saṅkhyayā
tarpaṇām vihitām nityam
arcayet susamāhitāḥ*

After meditating on Kṛṣṇa in this way, one should chant any of the above-mentioned *mantras* one hundred thousand times and perform a fire sacrifice by offering ten thousand oblations of sweet-rice. In this manner, one should worship the Supreme Lord daily with full concentration and devotion.

Texts 80-82

*vahny ādiśāntam aṅgāni
hṛd ādi-kavacāntikām
arcayet purato netram
astram dikṣu bahiḥ kramāt*

*indra-vajrādikāḥ pūjyāḥ
saparyaiṣā samīritā*

*ity ekam eṣāṁ mantrāṇāṁ
 yajed yo manujottamah
 kara-praceyāḥ sarvārthāḥ
 tasyāsau pūjyate ‘maraiḥ
 sadyāḥ phala-pradām mantram
 vakṣye ‘nyām catur-akṣaram*

Thereafter, one should worship the *kavaca mantra*, beginning with the word *hṛdaya*, at the south-east and south-west corners of the altar. He should then worship the eyes and other limbs of the body while chanting appropriate *mantras*. A devotee who strictly follows these procedures certainly attains all perfection and becomes eligible to be worshiped by the demigods. Now, I shall reveal to you the other four-syllable *mantra* that always awards auspicious results.

Text 83

*samprokto mārayugmāntarastha-
 krṣṇa-padena tu
 ṛṣyādyam aṅga-śatkam ca
 prāg uktam proktam asya tu*

Another four-syllable *mantra* is: *klim klim krṣṇa*. The procedures for chanting this *mantra* are exactly the same as those that have already been described.

Text 84

*śrīmat kalpa-drumūlodyata-kamala-
 lasat-karṇikā-saṁsthito ‘yam
 tac chākhālambi-padmodara-
 viṣavadasaṁkhyāta-ratnābhīṣiktaḥ
 hemābhāḥ-sva-prabhābhis tribhuvanam
 akhilam bhāsayan vāsudevah*

*pāyād vah pāyasādo 'navatanuvanitā-
mṛga-śrasi saḥ*

May Śrī Kṛṣṇa, the son of Vasudeva, who is situated on the whorl of the lotus flower that sprouted from the root of a desire tree, who is decorated with precious jewels, who illuminates the three worlds by His effulgence, who is ready to fulfill all desires, who is eager to bestow prosperity and happiness upon His devotees, who shines brightly like gold, who is worshipable for all the inhabitants of the three worlds, and who is unlimitedly powerful, protect us.

Text 85

*dhyātvaiivam̄ prajapel lakṣa-
catuskam̄ juhuyāt tataḥ
trimadhvaktair bilva-phalaīś
catvārimśat-sahasrakam*

After meditating in this way, one should chant his *mantra* four hundred thousand times and perform a fire sacrifice while offering forty thousand oblations of honey and *bilva* fruit.

Text 86

*angair ṛṣibhir indrādyair
vajrādyair arcanoditā
taripayed dinaśaḥ krṣnam̄
svādu-trayadhiyā janaiḥ*

He should then worship the sages; the demigods, headed by Indra; the Lord's weapons, such as the *vajra*, and the *angadevatās*. After doing so, he should worship Kṛṣṇa by offering oblations to Him, at least three times.

Text 87

*mārayor asya māṁ sādho
raktam̄ ced aparo manuḥ*

*śadaṅgānyasya kalavadīrghair
mantra-śikhā manoh*

There is another *mantra* that begins with *kīm* and ends with *lam ram*. The procedure for chanting this *mantra* is same as that which was previously described.

Text 88

*āraktodyāna-kalpadruma-śikhara-
lasat-svarṇa-dolādhīrūḍham
gopībhyām preṇkhyamānam
vīkasita-nava-bandhūka-sindūra-bhāsam

bālan nīlālakāntam kāti-taṭa-
vilast-kṣudra-ghanṭā-ghatāḍhyam
vande-sārdūla-kāmān kuśala-
sitagalā-kalpa-diptam mukundam*

I offer my obeisances to Bāla-Kṛṣṇa Mukunda, who sits on a golden swing that is hanging from a branch of a desire tree within a flower garden, and who is being swung by two *gopīs* standing on either side of Him. His body has a red complexion like that of a *banduka* flower, or vermillion. His waist is decorated with small bells. He is very expert in controlling His passionate desires. He awards liberation to all who seek it.

Text 89

*dhyātvaiivam pūrva-klptena
japtvā raktotpalair navaiḥ
madhu-traya-yutair hutvābhycayet
pūrvavad dharim*

After meditating in this way, one should chant his *mantra* and perform a sacrifice with red lotus flowers dipped in honey. In this way, one should worship Śrī Hari with love and devotion.

Text 90

*madhura-traya-samyuktā
māraktāṁ śālinījarāṁ
juhuyān nityaśo 'stordhvā-
śatam ekena mantrayoh*

One should perform sacrifice daily by offering oblations of honey or rice paddy, one hundred and eight times.

Text 91

*tasya maṇḍalataḥ pr̄thvī
pr̄thvī śasyakulākulā
syāc chāli-putra-pūrṇam
ca tad veśamāśu prajāyate*

By following this process, the entire earth can become prosperous and the practitioner will certainly become enriched with all kinds of opulence.

Text 92

*yaś caitayor niyatam
anyataram bhajet
manvor japārcana-
hutādibhir ātma-bhaktih
śrimān sa manmatha iva
pramadāsu rājñī
bhūyāt tanor vipadi tac
ca mahācyutākhyam*

A person who chants either of the above-mentioned *mantras* and worships it by following all of the rules and regulations as previously described becomes very attractive to women, like Cupid, and will never have to face any danger in life.

Thus ends the translation of the first chapter of the *Fifth Rātra* of *Śrī Nārada-pañcarātra*.

The Benefits of Chanting the Twelve-Syllable and Eighteen-Syllable Mantras

Text 1

*śrī mahādeva uvāca
athocaye vaśya-vidhiḥ purokta-
daśārnāto 'ṣṭādaśa-varṇataś ca
smṛtyaitayoh sarva-jagat-priyatvam
manur manujñasya sadā vidhatte*

Śrī Mahādeva said: Now I shall explain the art of mastering the above-mentioned ten-syllable and eighteen-syllable *mantras*. By following this prescription, one becomes dear to all classes of beings.

Text 2

*phullair vanya-prasūnair
amumarunatarair arcayitvā dinādau
nityam nitya-kriyāyām ratam
atha-dina-madhyokta-klpt�ā-mukundam

astopetam sahasram daśalipim
anuvaryam japed yaḥ sa mantri
kuryād vasyāny avaśyam sva-sukha-
mukha-bhuvām mantravan mandalāni*

Anyone who, after worshiping Śrī Kṛṣṇa with fully blossomed forest flowers in the morning and performing daily worship of the Lord at noon, chants one of these *mantras* one thousand and eight times will definitely bring all the people of the world under his control, to his complete satisfaction.

Text 3

*jāti-prasūnair vara-gopa-veśam
krīḍāratam rakta-hayāni-puṣpaiḥ
nīlotpalair gīta-ratam puro 'vadrṣṭvā
nr̥pādīn vaśayet kramena*

By seeing Kṛṣṇa—who is decorated with *jāti* flowers, who is dressed as a cowherd boy, who plays with red flowers and blue lotus flowers—within one's heart, by means of full concentration and the chanting of his *mantra*, one becomes qualified to control even kings.

Text 4

*sita-kusuma-sametais
taṇḍulair ājya-siktair
daśāsatam atha hutvā
nityaśah sapta-vāram

kacabhuvi ca lalāṭe bhasma
tad dhārayan nā
vaśayati yuvatīm strī tat-
pratīm sā tadaiva*

To control women and their husbands, one must daily perform seven fire sacrifices while offering white flowers and rice mixed with ghee as oblations. Afterwards, the sacrificial performer should smear his forehead with ashes from the sacrificial fire.

Text 5

*tāmbūla-vastra-kusum
añjana-candanāḍhyam
japtvā sahasram ayam
anyatarena manvoḥ

yasmai dadāti manuvit sa
jano 'sya sākṣāt*

*syāt kirikaro na khalu
tatra vicāraṇīyam*

It is a fact that, after chanting either of the two previously mentioned *mantras* one thousand times, if the devotee throws the remnants of betel nuts, flowers, pieces of cloth, or sandalwood paste on someone's body, that person will always remain his slave.

Text 6

*rāja-dvāre vyavahāre sabhāyām
dyūte vāde cāṣṭa-yuktam śatam ca
japtvā vācam pramathām īrayed
yo vartetāsau tatra tatropariṣṭāt*

After chanting his *mantra* one hundred and eight times, if a person speaks in the royal court, while engaged in ordinary dealings, in an assembly, while playing chess, or while debating, he will certainly command respect, like a leader.

Text 7

*āśinam sura-mathanam
kadamba-mūle
gāyantam madhurataram
vrajāṅganābhīḥ
smṛtvāgnau madhu-
militair mayūrakedhmair
hutvāsau vaśayati
mantravit trilokīm*

If a worshiper—after meditating on Kṛṣṇa as He is seated under a *kadamba* tree, singing very sweetly in the company of the *gopīs* and enchanting the minds of the demigods—performs a fire sacrifice while offering oblations of peacock feathers mixed with honey, he becomes qualified to control the three worlds.

Text 8

*rāsa-madhyagatam acyutam smaran
yo japed daśa-śatam daśakṣaram
nityaśo jhaṇiti māsato naro
vāñchitam ativahet sa kanyakām*

One who, after meditating on Kṛṣṇa as He enjoys *rāsa* dance pastimes, chants the ten-syllable *mantra* one thousand times every day for one month, can certainly obtain the hand of any woman he desires.

Text 9

*tūṅga-kubjam adhirūḍham acyutam
yā vicintya dinaśah sahasrakam
śaṣṭakam japati sā hi maṇḍalāt
vāñchitam varam upaiti kanyakā*

While meditating on Kṛṣṇa as He is seated on a raised throne, if a woman chants this *mantra* one thousand and eight times every day, she can obtain the qualified husband of her choice.

Text 10

*nṛtyantam vrāja-sundarī-jana-
karāmbhojāli-saṅgrāhitam
dhyātvāṣṭādaśa-varṇakam
manuvaram lakṣam jaben mantravit

lājānām athavā madhu-druta-
tarair hutvāyutam cūrṇakair
udvoḍhu prajapec ca tāvad
acirād ākāṁksitān kanyakām*

While meditating on Kṛṣṇa as He dances with the *gopīs* and is embraced by them, if a worshiper chants the ten-syllable *mantra* one hundred thousand times and performs a sacrifice, offering

uncooked rice, honey and ghee as oblations ten thousand times, he can surely achieve his desired bride.

Text 11

*aṣṭādaśākṣareṇa dvija-tarujaṁ
trimadhvaktair ayutam
kuśais tilair vā sita-taṇḍulair
aśayitum dvijān juhuyāt

juhuyāt kṛtamāna-bharair vaśayen
nr̥patīn kusumaiḥ kuruṇṭakajaiḥ
viṣa-ikṣu-rasair ḥpi pāṭalajair
itarān ḥpi tadvad athovaśayet*

By chanting the eighteen-syllable *mantra* and performing a fire sacrifice with oblations of *kuśa* grass, sesame seeds, and rice paddy, one can subjugate even the king. By chanting this *mantra* and performing a sacrifice with sugarcane juice, one can control his ministers.

Text 12

*abhinavaiḥ kamalair aruṇotpalaiḥ
samadhurair ḥpi campakapāṭalaiḥ
pratihuned ayutam kramaśo ‘cirād
vaśayitum sukhajādi-varāṅganāḥ*

By performing a sacrifice, offering newly grown red lotus flowers, sweet fruit, or jasmine flowers ten thousand times into the fire, one quickly becomes qualified to bring beautiful young girls under his control and enjoy with them very happily.

Text 13

*hayāri-kusumair navais tri-
madhurāplutair nityaśah
sahasram uśir āsavam
pratihunen niśīthe budhah*

*sugarvita-dhiyam haṭhāt
jhaṭiti vārayoṣām asau
karoti nija-kīṅkarīm
smaraśīlī-mukhair ardditām*

By performing a sacrifice at midnight, offering one thousand oblations of fresh *hayāri* flowers dipped in honey, mixed with the juice of the root of the *uśīra* tree, a worshiper can lure the most chaste lady from her husband and make her his maid-servant.

Text 14

*paṭu-samyutais tri-
madhurārdra-bhavair
api sarṣapair daśa-
śata-tritayam
niśi juhvato ‘śyāmānanda
śacī-dayito -
‘py avaśo vaśī-
bhavati kintu apare*

If a person performs a sacrifice at night, offering oblations of mustard seeds mixed with honey three thousand times, even Indra, who is very dear to Śacī, will have to accept his subordination. Then, what can be said of others?

Text 15

*akhaṇḍa-bilvajaiḥ
phala-samit-
prasavac chadanair
madhu-drutatarair havanāt
kamalaiḥ sitākṣata-
yutaiś ca pṛthak
kamalām cirāya
vaśayed acirāt*

One can keep Lakṣmī, the goddess of fortune, under his control if he performs a sacrifice, offering oblations of rice paddy, *bilva* fruit, dry wood, leaves, flowers, the root of a *bilva* tree, and lotus seeds dipped in honey.

Text 16

*apahṛtya gopa-vanita
ambara-jātam
hṛdayaiḥ kadambam
adhirūḍham acyutam*

*prajapan mahāniśi
sahasram ānayet
drutam urvaśīm api
haṭhāt daśāhataḥ*

One can summon the celestial nymph, Urvaśī, within ten days, if he meditates on Kṛṣṇa as He is sitting on a branch of a *kadamba* tree after stealing the *gopīs'* garments, and chants his *mantra* one thousand times at midnight.

Text 17

*bahunā kim atra
kathitena mantrayor
anayoh sadṛṇi na
hi paro vasikṛtau*

*api trpti-karmani
vidagdha-yoṣitāṁ
kusumāyudha
astramaya-varṣinor iha*

What is the use of speaking elaborately in this regard? There is no *mantra* for subjugating others that is more effective than these two *mantras*. Chanting these two *mantras* can arouse lusty

desires within any woman and thus bring her under one's control.

Text 18

*vande kundendu-gauram taruṇam
 aruṇa-pāthoja-patrābha-netram
 sankham cakram gadābje nija-bhuja-
 parighair āyatair ādadhānam
 divyair bhūṣāṅgarāgair nava-nalina-
 lasan mālayā ca pradīptam
 dyotat-pītāmbarādhyaṁ munibhir
 abhivṛtam pāṅkastham mukundam*

Let me offer my respectful obeisances unto the lotus feet of Lord Mukunda; whose eyes resemble the *kunda* flower, the moon, or a blooming lotus flower; whose four arms are adorned with a conch shell, disc, club and lotus flower; who is decorated with enchanting yellow garments and ornaments; who wears a garland of lotus flowers; who is surrounded by great sages; who is seated on a lotus throne; and who is the bestower of liberation to those who aspire for it.

Text 19

*evam dhyātvā pumāṁsam sphuṭa-
 hṛdaya-sarojāsanāśinam ādya
 sāndrāmbhojac chavi vā druta-kanaka-
 nibham-yo japed arka-lakṣam
 manvor ekam hi samyag-vaśam api
 ca huned arka-sāhasramidhmaih
 kṣīridruttaiḥ payobhiḥ sa-madhu-
 ghṛta-sitenāthavā-pāyasena*

After meditating on the Supreme Lord in this way, and establishing the greatly effulgent Lord within his heart, if

a devotee chants either of the two *mantras* twelve hundred thousand times and performs a sacrifice, offering oblations of dry wood dipped in honey and sweet rice twelve thousand times, he can bring everyone under his control.

Texts 20-21

tato lokādhyakṣam dhruva-
citi-sadānanda-vapuṣam
hṛdā pātho jāvir bhava-
timira-saṁhāra-mihiram

nijaikyena dhyāyan manum
amala-cetāḥ pratidinam
tri-sāhasram japyet prayajatu
ca sāyāhna-vidhinā

vidhim yo ‘mum bhaktyā bhajati
niyatam susthira-matir
bhavāmbhodhim bhīmam viṣama-
viṣaya-grāha-nikaraiḥ

taraṅgair uttungair janimṛti-
samākhyaiḥ pravitataṁ
samatto ryānalpaṁ vrajati paramam
dhāmam sa hareḥ

Thereafter, one should think that the supreme controller of all living entities, Śrī Kṛṣṇa, who is the most handsome and who is always blissful, has become manifested in his heart. With a pure heart, he should meditate on Him. Every evening, he should attentively chant his *mantra* three thousand times. One who follows this process rigidly becomes peaceful, and liberated from the danger of creatures such as crocodiles, who flourish within material existence. He easily surpasses all difficulties and then goes back to Godhead at the end of his life.

Text 22

*gṛṇāṁś tasya nāmāni
 śrīvās tadiyāḥ
 kathā saṁsmaramāṁs
 tasya rūpāṇi nityam
 smaramāṁs tat-padāmbhoruhāṁ
 bhakti-namrah
 sa pūjyo budhair nitya-
 yuktaḥ sa eva*

One who chants the Supreme Lord's holy names, listens to narrations of His transcendental pastimes, and meditates upon His various transcendental forms with utmost humility that is naturally born of devotional service, becomes worshipable even by saintly persons.

Texts 23-28

*vakṣye manu-dvayam
 athāti-rahasyam anyat
 saṅkṣepato bhuvana-
 mohana-nāmadheyam
 brahmendra-vāma-
 nayanendubhir ādimo 'nyas
 tat-pūrvako viṣa-hṛṣīka-
 yutas ca ne 'ntaḥ
 namo 'stu sammohana-nārado muniś
 chandas tu gāyatram udīritam budhaiḥ
 trailokya-sammohana-viṣṇur etayoh
 syād devatā vacmy adhunā ṣaḍ aṅgam
 aklika-kalā-dīrghaḥ salavais
 tadapi ca kalāmasārūḍhaiḥ*

uktam̄ pūrvavad̄ āsana-vinyāsāntam̄
 samācared atha tu
 karayo sākhāsu tale vinyasya
 ṣadadvāni cāngulīṣu śarān
 manu-puṣṭita-māṭrkā-varṇair
 vinyasyāñgāni vinyasēc ca śarān
 visa-hṛṣīka-yutesān nie-hṛt-
 kara-sākhābhinnamo 'ntikān
 śoṣāna mohana sandīpana-
 tāpana-mādanakādikān kramaśah
 pañcaite samproktā hrām-
 hrām-klīm-clusa-ādi-karanāḥ
 sammohanam̄ atha jagatām̄
 dhyāyet puruṣottamam̄ samāhita-dhīḥ

Now I shall describe other confidential mysteries regarding these two *mantras*. *Klīm hṛṣīkeśāya namaḥ*—this *mantra* overwhelms everyone. Nārada Muni is the superintending sage of this *mantra*, *gāyatrī* is the meter in which it should be chanted, and Lord Viṣṇu is the objective. This *mantra* is meant to be chanted for the purpose of enchanting the three worlds.

Along with the chanting of this *mantra*, one should perform the *ṣadāṅga-pujā* while chanting this *mantra*: *Klīm trailokya mohanāya vidmahe kāmadevāya dhīmahi tanno visnuḥ pracodayāt*. This is a *gāyatrī-mantra*.

One should remain seated on his *āsana* and chant the *bija-mantras*, beginning with *sa*, *la* and *vaisnava-aparadha*, and then perform the other required rituals. Thereafter, one should perform the *ṣadāṅga-nyāsa* on both of his palms and all of his fingers while chanting the *māṭrkā-varṇa mantras*. Next, one should invoke the five arrows—*śaṇa*, *mohana*, *sandīpana*,

tāpana and *mādana*—by chanting the *mantras hrām, hrīm, klīm, chlum* and *sām*. These five *bija-mantras* are meant for controlling the three worlds. After doing this, a worshiper should meditate on the Supreme Personality of Godhead with full absorption of his mind.

Texts 29-38

divya-tarūdyānodyad rucira-
mahā-kalpa-pādapādhastāt
manimaya-bhūtala-vilasad
bhadra-payo-janma-pīṭha-niṣṭhasya

viśva-prāṇi-prodyat
pradyotanasadyuteḥ suparnasya
āśinam unnatāṁśe vidruma-
bhangāngam aṅgajonmathitam

cakra-gadāñkuśa-pāśān
sumanobāñekṣu-cāpa-kamala-gadāḥ
dadhataṁ sva-dorbhir aruṇāyai-
viśāla-ghūrṇitākṣi-yugala-lolam

manimaya-kundala-kirīṭa-
hāṭāngada-kañkanormir arānādyaiḥ
aruṇair mālyā-vilepaś
coddiptam pīta-vastra-paridhānam

nija-vāmoruniṣaṇāṁ ślisyantīm
vāma-hasta-ghṛta-nalinīm
kliḍyadyonīm kamalāmodana
danavyākulāṅga-latām

surucira-bhūṣaṇa-mālyā ‘nulepanāṁ
susita-vasana-parivīṭām
nija-sukha-kamala-vyāprta-caṭulāyita-
nayana-madhukarām taruṇīm

śliṣyantam vāma-bhujādañdena
 dr̥ham dhṛtekṣu-cāpena
 taj janita-parama-nirvṛti-nirbhara-
 hṛdayam carācaraika-gurum
 sura-ditija-bhujaga-guhyaka-
 gandharvādyāṅganā-jana-sahasraiḥ
 mada-manmathālaśāṅgair
 abhivītam divya-bhūṣaṇollasitaiḥ
 ātmā-bhedatayettham dhyātvaika
 akṣaram athāṣṭādaśārṇam
 prajaped dinakara-lakṣam trimadhura-
 siktais ca kim-śuka-prasavaiḥ
 juhuyād arka-sahasram vimalaiḥ
 salilaiś ca tarpayet tāvat
 viṁśaty arṇam proktam mantram
 dinaśo ‘mum arcayed bhaktyā

The Supreme Personality of Godhead holds a club, disc, anchor, rope, and arrow made of flowers in His hands. His face is decorated with sidelong glances and His lotus-like eyes restlessly move in a most enchanting manner. He is decorated with jeweled earrings, a diamond crown, necklace, armlets, waist band, bracelets, and a garland of red flowers that appear even more attractive because He dresses Himself in fine silk garments.

His left hand is draped around the neck of Lakṣmī. Indeed, He embraces her tightly to make her sit on His left thigh. She bewildered the mind of the Lord by the sweet aroma of the lotus flowers that she decorated herself with, and by her charming bodily limbs. She is decorated with ornaments, a flower garland, sandalwood paste and very fine garments. A swarm of bumblebees restlessly hovers around her lotus-like face.

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The Lord appears very pleased while tightly embracing Lakṣmī with His left arm and casting an affectionate glance at her. He is the spiritual master of all moving and non-moving living beings within the three worlds. He is constantly being glorified by the demigods, demons, Nāgas, Piśācas, and Gandharvas. He is imbued with transcendental passion and wears divine ornaments. Indeed, He appears to be afflicted by transcendental lust. Although He is one without a second, the Lord became many, so that He could enjoy variegated transcendental pastimes.

After meditating on the Supreme Lord in this way, one should chant the eighteen-syllable *mantra* twelve hundred thousand times and perform a sacrifice, offering twelve thousand lotus flowers dipped in honey as oblations. Thereafter, one should offer oblations of fresh water, the same number of times. Every day, the devotee should devotedly worship the Lord by chanting the twenty-syllable *mantra*.

Text 39

*pīthāvandovakṣyānta-rājaya
sirosunābhīḥ pūjā-vapum
harim āvāhya skandhe tasyārghādyaiḥ
samabhycrya bhūṣāntaiḥ*

Next, one should invite Śrī Hari to remain on the altar for receiving worship. The devotee should then worship each part of the Lord's body by offering various ingredients, such as *pādya* and *arghya*.

Text 40

*aṅgāni prāṇāṁś ca nyaset kramataḥ
kirīṭam api śirasi śravasos ca
kuṇḍale hari-pramunāni
praharāṇāni pāṇīṣu ca*

One must infuse life into the Diety by performing the *prāṇa-pratiṣṭhā* ceremony. While worshiping the Deity, one should enhance His beauty as far as possible by decorating His ears, head and hands with earrings, a crown and weapons, respectively.

Text 41

*śrī-vatsa-kaustubhau ca stanayor
mūrdhni gale ca vanamālām
pīta-vasanāṁ nitambe vāmāmśe
śriyam api sva-bijena*

His chest should be decorated with the mark of Śrīvatsa and the Kaustubha jewel. Around His neck should be a garland of forest flowers, and He should be dressed in yellow garments. One should install Lakṣmī devī, the Lord's internal potency, on His left side.

Text 42

*iṣṭrātha-karṇikāyāṁ aṅgāni
vidiśāsu dīkṣu śarān
koṇeṣu pañcamāṁ vai punar
agnyādi-daleṣu śaktayah pūjyāḥ*

Next, one should worship the *aṅga-devatās* in the four directions, four corners, and in the middle of the lotus flower. After that, one should worship the Lord's energies, which are situated on the lotus petals.

Texts 43-44

*lakṣmīḥ sarasvatī ca
svarnāvadātānibhe atiprītyai
kīrttiḥ kāntiḥ ca site
tuṣṭiḥ puṣṭir marakata-pratime*

*divyāṅga-rāga-bhūṣaṇa-mālyā-
dukūlair alaṅkṛtāṅga-latāḥ
smerānanāḥ smarārtā dhṛta-
cāmara-cāru-karatalā etāḥ*

Lakṣmī and Sarasvatī are golden in complexion, Kīrti and Kānti are white, and Tuṣṭi and Puṣṭi have complexions like the color of an emerald. These deities are to be decorated with paintings, ornaments, flower garlands, earrings and sandalwood paste. They should look enchanting and afflicted by lust. They should hold camaras and other articles in their hands.

Text 45

*lokeśā bahir arcyāḥ kathitārcā
manu-dvayodbhūtāḥ
prāyah puruṣottama-vidhir
ayasairasanocyate bahumattvāt*

The universal controllers should be worshiped outside the lotus petals. There is no need to describe their worship because it should be done in a manner similar to that of the Supreme Lord.

Text 46

*trailokya-mohanānyety uktvā
vidmaha iti smarāyeti tataḥ
dhīmahi tanno cānte viṣṇuḥ
tad anu pracodayād gāyatrī*

The *trailokya-mohan-mantra* is: *trailokya mohanāya vidmahe smarāya dhīmahi tanno viṣṇuh pracodayāt*. “We meditate on Lord Viṣṇu, who is the enchanter of the three worlds. May He inspire us to engage in His service.”

Text 47

*japyaiṣā tu japaḍau harita-
halī śrī-karī ca japa-haraṇaiḥ
prokṣayitṛ-śuddhi-vidhaye
'rcyānyātma-yāgabhū-dravyāṇi*

This *mantra* should be chanted very carefully. Before chanting this *mantra*, one should worship two energies of the Lord—Haritahalī and Śrīkarī—with all necessary ingredients, according to the rules and regulations.

Text 48

*manvōr ekena śatāṁ pratarpayen
mohānī-prasūna-dyuter yaḥ
toyair dinaśah prātaḥ sa tu
labhate vāñchitān pakṣat kābhān*

Anyone who offers oblations of water one hundred times every morning while chanting this *mantra* and meditating upon Śrī Kṛṣṇa, whose effulgence resembles the color of a *mohinī* flower, attains his desired goal within fifteen days.

Texts 49-50

*hutvā 'yutāṁ huta-śeṣāṁ
pātā "jyena tāvad atijaptena
bhojayet sva-sabhikāṁ ramaṇīṁ
mano 'rpitāṁ sva-vaśatāṁ netum

aṣṭādaśārṇa-vihitā vidhayah
kārye vaśya-kṛtās tābhyaṁ
manvōr anayoh sadṛśo nahi
jātas tri-loka-vaśya-karmaṇi kaścit*

One can obtain the woman of his choice if he performs a sacrifice by offering ghee into the fire one thousand times

while chanting this *mantra*. After doing so, he should feed the remnants of the sacrifice to that woman. Regarding subjugating others, one must follow all the procedures that are prescribed for the eighteen-syllable *mantra*. There is nothing more effective for controlling others than these two *mantras*.

Text 51

*atraikas tu japādāv athavā
kṛṣṇah saveṇu-gīti-dhyeyah
aruna-nūpurāṅga-veśah kandarpa
vā prasūna-cāpeśudhārī ca*

However, before chanting this *mantra*, one should meditate on Kṛṣṇa, the flute player. In some cases, one should meditate on the transcendental Cupid, who is decorated with red anklets and dressed in a flower outfit.

Text 52

*yastu ekataram manum etayor
vimala-dhīḥ sadā bhajati mantrī
sa drāñmudrānvitatayā tathā
siddhim vīprāñnām atitarāmeti*

Any pure-hearted devotee who worships any of these *mantras* faithfully becomes as good as a *brāhmaṇa* and achieves perfection without delay.

Thus ends the translation of the second chapter of the *Fifth Rātra* of Śrī Nārada-paṅcarātra.

Methods For Meditating Upon the Lord and Worshiping Him

Text 1

*śrī-mahādeva uvāca
atha saty asau dvi-trtīya-tūryakāḥ
śikhi-vāma-netra-śasi-khanda-maṇḍitāḥ
jaya kṛṣṇa yuga-nirantarātmabhu-mi-
śikhi-śaktitāsyavṛti-śakti-varṇakāḥ*

Śrī Mahādeva said: The first *mantra* should be formed by adding *śikhi*, *vāmanetra*, *śasikhanda* *maṇḍita*, *jaya kṛṣṇa*, *yuga nirantarātmabhu-mi*, *śikhi-śakti* and *tāsyavṛti* to the original *mūla-mantra*.

Text 2

*prāṇi madhyato mudita-cetase tato ‘ntyā -
‘nuparakta-dṛṣṇi-matta-gurumārutākṣarāḥ
sa caturtha-kṛṣṇa-padam iksukārmuko
daśa-varṇakaś ca manavaryakas tv asau*

The second *mantra* should be derived from the words *prāṇi madhya*, *mudita-ceta*, *antyā anuparakra*, *dṛṣṇimatta*, *gurumārutākṣara* and *kṛṣṇa*, ending in the fourth dative case.

Text 3

*salavādharācala-sutāramākṣaraiḥ puṭitah
kramāt kramāgataih samuddharet
iti danta-surya-vasu-varṇa uddhṛtaḥ
kavitānurañjanamākarodyakṛt*

One should purify his body by chanting a *mantra* with the letters *sa*, *la*, and *va*, as well as the *māyā-bija* and *lakṣmī-bija*, either twelve times or sixteen times.

Text 4

*mukha-vṝtta-nanda-yuta-nārado munis
 tv iha chanda uktam amṝto virāḍ api
 tri-jagad-vimohana-samāhvayo hariḥ
 khalu devatāsyā munibhiḥ samīritā*

Nārada Muni is the superintending sage of this *mantra*, *virāṭ* is the meter in which it should be chanted, Śrī Hari is the objective, and it has been revealed to help one subjugate the three worlds. One should be careful to add the word *nanda* before the word *r̄si*.

Text 5

*vasu-mitra-bhūdhara-gajātmadīn-mayair
 manur arṇakais tripuṭīkṛtah pṛthak
 niija-jātimunīnigaditam ṣaḍ-aṅgakam
 kriyayaiva tat khalu janānurañjanam*

The eight, twelve, seven and ten-syllable *mantras* are to be discovered from the box of *mātrika-varṇas*. These *mantras* are utilized for attracting the minds of people and pleasing them.

Text 6

*atha samvīśodhya tanu-yuktam anindataḥ
 praracayya pīṭham api cāru-carmanā
 karayor daśākṣara-vidhim kramāt nyaset
 ṣaḍ-aṅga-sāyakam anaṅga-pañcakam ca*

Thereafter, the pious worshiper should mentally construct a temple within his body and perform the *ṣaḍaṅga-pūja* and *pañcāṅga-pūja*, according to the rules and regulations that are prescribed for the ten-syllable *mantra*. This is the recommended method for purifying one's body.

Text 7

*manum īdrśam nyasatu sarvata-stanau
smara-sampuṭais tad anu māṭrkākṣaraiḥ
daśa-tattvādi daśārṇa-kīrtitam tv atha
mūrtti-pañjara-vidhānam ācaret*

One should also perform the *nyāsa-kriya* on each part of his body while chanting the *kāma-bija* and *māṭrkā-varṇa*. One should also perform the *nyāsa* of the ten *tattvas* and *mūrti-pañjara*.

Text 8

*srjati-sthiti-daśa-śad-aṅga-sāyakān
nyasatāt tato ‘nyad akhilam puroktavat
pravidhāya sakala-bhuvanaika-sākṣinam
smaratān mukundam anavadya-dhīra-dhīḥ*

After completing the *nyāsa-kṛyā* of the *srṣṭi*, *sthiti*, *daśa* *śadaṅga* and *sāyaka*, one should meditate on Śrī Kṛṣṇa as the only witness of everything within the three worlds.

Text 9

*atha bhūdharod adhi-pariṣkṛte maho
nnata-śāla-go-pura-viśāla-vīthike
mūla-chadma-grasita-saudha-saṅkule
maṇi-harmya-viṣṭṛta-kavāṭa-vedike*

At this time, one should consider how Śrī Kṛṣṇa pervades the entire world, including the mountains, oceans and the land. Simultaneously, He is eternally present in His transcendental abode.

Text 10

*dvija-bhūpaviṣṭ-caraṇa-janmanām grhair
vividhaiś ca śilpi-jana-veśmabhis tathā
ibhavājyur abhra-khara-dhenu-saurabhac
chagalālayaiś ca lasite sahasraśaḥ*

It is recommended that *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* offer worship to Śrī Kṛṣṇa as being present in all of their household articles and occupational tools, according to the above-mentioned procedure.

Text 11

*vividhāpañāśrita-mahājanākule
kraya-vikraya-dravina-sañcayāñcите
jana-mānasākṛti-vidagdha-sundarī-
jana-mandiraiḥ suruciraiś ca mandite*

If the members of the business community very gorgeously worship the Supreme Lord at their places of work, they will certainly make huge profits and become rich.

Text 12

*pr̥thu-dīrghikā-vimala-pāthasi sphurad-
vikacāravinda-makaranda-lampaṭaiḥ
kalahamṣa-sārasa-rathāṅganāmabhir
vihagair vighuṣṭakakubhaiḥ svake pure*

Although the Supreme Lord, Śrī Kṛṣṇa, is present everywhere, He is especially present at a beautiful place that is situated near a lake filled with aquatic birds, such as swans, cranes and *cakravākas*.

Text 13

*smara-pādapaiḥ surabhi-puṣpa-lolupa-
bhramarākulair vividha-kāmadair nṛṇām
śiva-manda-mārutac lacchikhair vṛte
mani-mandape ravi-sahasra saprabhe*

It is very pleasing to invoke the presence of Śrī Kṛṣṇa on a jeweled, raised platform that is as effulgent as thousands of suns and situated where cool breezes blow and bumblebees hover, searching for honey from the fragrant flowers and humming

sweetly, thereby arousing lusty desires within the minds of men.

Texts 14-15

maṇi-dīpitāntare tanu-citra-vistrta-vitāna-
śālinī vilasite vikasvara-vicitra-dāmabhiḥ
sugandhi-gandha-salilokṣṭa-sthale pramadā-śatair
madanālasaiḥ kavari-bhāra-lolacāru-cāmaraiḥ
abhisevite skhalita-mañju-bhāśibhiḥ
stana-bhāra-bhaṅgura-kṛśāvalagnakaiḥ
adhibhāsa-dhāram anivārya-varṣīṇaḥ
sumahānadāmr̥tarasa-sruter adhah

The Supreme Lord does not feel as satisfied by the prayers offered by the demigods as He does when He is glorified by the faulty yet sweet words of the *gopīs*, who are decorated with flower garlands, who are afflicted with transcendental passion, who fan Kṛṣṇa with *cāmaras*, and who serve Him in a most enchanting place that is sprinkled with scented water.

Text 16

sura-pādapasya maṇi-bhūtalol-lasat-
pṛthu-simha-vaktra-caranāmbujāsane
abhicintayet sukha-nivistam acyutam
nava-nīla-nīra-ruha-komalač chavim

Although the Supreme Lord resides in a jeweled temple underneath a desire tree in His transcendental abode, Vaikuṇṭha, He renounces it and incarnates in the material world, to fulfill the desires of His devotees. In this way, He assumes a transcendently pleasing form, as captivating as a blue lotus flower.

Text 17

*kuṭīlāgra-kuntala-lasat-kirīṭakam
smita-ratna-puṣpa-racitāvatamsakam
sulalāṭam udañcita-bhruvam manojñam
vipulāyata-vilola-cāru-locanam*

Simply by meditating on the Lord's curly black hair, His beautiful crown, His earrings made of flowers, His attractive forehead, His raised eyebrows and His broad lotus-like eyes, a devotee can attain all auspiciousness.

Text 18

*mani-mandalosra-paridīpta-gaṇḍakam
nava-bandhu-jīva-kusumārunādharam
smita-candrikojjvalita-dīn-mukham sphurat-
pulaka-śramāmbu-kana-maṇḍitānanam*

The Lord's cheeks are decorated with jewels, His enchanting smile is as attractive as a *bandhujīva* flower, and His ever-pleasing mood awards fearlessness to the hearts of His devotees.

Text 19

*sphurad amśu-ratna-gaṇa-dīpta-bhūṣanottama-
hāra-dāmabhir ura-sthalīyakam
ghana-sāra-kunkuma-vilipta-vigrahām
pr̥thu-dīpta-ṣad dvaya-bhujāvirājitam
arunābja-netram aṅgajonmathitāṅgam
aṅkaga-suśobhana-karāmbuja-dvayam*

His broad chest is decorated with a jeweled necklace and a garland of forest flowers. His arms are decorated with various jeweled ornaments. May that lotus-eyed Śrī Kṛṣṇa always protect me from the embarrassment of having to deal with envious people within society.

Text 20

*svāṅkastha-bhiṣmakasutoru-yugāntarastham
tāṁ tapta-hema-rucim ātma-karāmbujābhyaṁ
śliṣyantam ārdra-jaghanām upagūhamānām
ātmānamāya-lasatkara-pallavābhyaṁ*

May the son of Nanda, by whose grace great warriors like Bhiṣma were protected throughout their lives, and who embraced the *gopīs* with His lotus-like hands, always protect us.

Text 21

*ānandodreka-nighnām mukulita-
nayanendīvarām cāru-hāsām
prodyad-romāñca-lagna śrama-jala-
kaṇikā-mauktikālānkṛtāngī*
*ātmanyakāla-bāhyāntara-karaṇa-
ganām aṅgakair nistarange
majjantām lola-nānā-matim atula-
mahānanda-sandoha-sindhau*

Due to estatic love for Kṛṣṇa, the *gopīs* close their eyes, smile beautifully, and exhibit pearl-like drops of perspiration. Their bodily hair stands on end and they are completely merged in Kṛṣṇa, both internally and externally. May the beloved Lord of the *gopīs* award pleasure to the devotees.

Text 22

*sa dvābhyaṁ yuvatībhyaṁ divya-
dukūlānulepana-nirmalābhyaṁ
manmatha-śaraṇayutābhyaṁ mukha-
kamala-lola-locana-bhramarābhyaṁ*

May the Supreme Lord, who stands between two young damsels of Vraja while enjoying His transcendental pastimes, shower His blessings upon all of you from His lotus-like mouth.

Texts 23-24

bhuja-yugalāśliṣṭābhyaṁ śyāmāruṇa-
lalita-komalāṅga-latābhyaṁ
āśliṣṭam ātma-dakṣiṇa-vāma-
gatābhyaṁ karollasat-kamalābhyaṁ

prsthā-gatayā kalinda-sutayā kara-kamala-yujā
samparirabdham añjana-rucā ca madana-mathitayā
padma-gadā-rathāṅga-jalaja-mṛdbhu jayuga-yugalam
dordvaya-saṁsakta-vamśa-vilasan mukha-sarasī ruham

Śrī Kṛṣṇa satisfies the *gopīs* by warmly embracing them with His soft body, as He is tightly embraced by them. He sometimes displays a four-arm form, holding a conch shell, disc, club and lotus in His hands. Now, He is standing on the banks of the Yamunā, playing His flute in a most enchanting manner.

Text 25

dikṣu bahih-surarṣi-yatibhiḥ
bhakti-bhāra-vinamra-tanubhiḥ
stuti-mukhara-mukhaiḥ santataṁ
sevyamānam kamala-locaṇam

jñāna-viṣayam artha-catuṣṭaya-
pradām tribhuvana-janakam

The Supreme Lord is surrounded on all sides by great sages and renunciates. They achieve the four objectives of life by serving the lotus-eyed Supreme Lord and offering prayers to Him with humility and devotion.

Text 26

sāndrānanda-sudhābdhi-magnam
amale dhāmni-svake ‘vasthitam
dhyātvavaiṣam paramam pumāṁsam
anaghāt samprekṣya dīksā-guroḥ

*labdhvāmum manum ādareṇa
śita-dhīr lakṣam japed yoṣitām
vārtā-karma-na-darśanādi-
rahito mantrī gurūṇām api*

After meditating on Kṛṣṇa, the Supreme Personality of Godhead, who is always absorbed in the mellows of ecstatic love in His transcendental abode, one should receive a *mantra* from his spiritual master and chant it one hundred thousand times while remaining completely aloof from the association of women to the extent of not even looking at them.

Text 27

*juhuyāt tad daśāṁśām, saśarkarā tila-
kṣaudra-ghṛtena-pāyasena
prathamokta-piṭha-varyake ‘num
prayajed anityatā-vimuktyai*

After performing a fire sacrifice by offering oblations of sugar, sesame seeds, honey, ghee and sweet rice into the fire ten thousand times, one should continue his worship so that he can receive perpetual benefit.

Text 28

*ārabhya vibhūtim atha nyaset
kramataḥ śarāntam abhyaroya
ādye ‘ntar ātmānam vimśaty
arnodite yantra-vare*

One should write the twenty-syllable *mantra* within a *yantra* and perform the *nyāsa* on the *vibhūti* and *ātmā*, both in the beginning and at the end of his worship.

Text 29

*madhye bijam parito varuṇeṣa-
yamendra-dikṣu samlikhya*

*pūrva-bīja-catuṣkan tad api ca
catvārimśadbhir akṣarair dvayardhikaiḥ*

One should write the *mūla-bīja* *mantra* in the middle of the *yantra* and then write the other four *bīja-mantras* on the west, southeast, south and eastern sides. In this way, one should meditate on the *mantra* with forty-two syllables.

Texts 30-31

*śiṣṭais ca praveṣe śiva-hari-
vahnyāśāsri-yuktāṁś ca vilikheta
vāñmayā-śrī-bhandrāś tad-
vahvyo 'nupālitā-likhitāḥ
śeṣam pūrvoditavat vidhāya
piṭham adhastād abhy arcya
saṅkalpya mūrti-mātram
āvāhyābhya arcya madhya-bīje tat*

Outside of the *yantra*, one should write various *bīja-mantras*, like *śira*, *hari*, *agni*, *dīk*, *vāg*, *bhava*, *māyā* and *śribhadra*. Finally, one should worship the altar, as previously mentioned, before invoking the presence of the worshipable Lord. Thereafter, one should offer worship to the *mūla-bijas*.

Text 32

*mukha-dakṣa-savrya-prṣṭhaga-
bījeṣu arcyās tu śaktayah kramaśāḥ
rukmiṇyādyāś ca ṣaṭ-sukoneṣu
aṅgāni-kesareṣu-śarāṇ*

One should then worship the Lord's energies, such as Rukmiṇī, with the *bīja-mantra* written on the left and right sides of the *yantra*. He should then worship the *aṅga-devatās* in the six corners of the *yantra* and worship the *śara* within the whorl of the lotus.

Text 33

*lakṣmy ādy ādala-madhyeṣu agnyādiṣu-
tad-vahir dhvaja-pramukhān
agra ketum śyāmāṁ prṣṭhe vipram
aruṇam amala-rakta-rucam*

Lakṣmīdevī should be worshiped within the petals of the lotus and outside the petals and at the back of the lotus, the worshipable Lord, whose complexion is blackish, should be worshiped.

Text 34

*pārśva-dvaye nidhīśānantau
tad vad abhipūjayet kramaśah
heramba-śāstr-dvavdva-
viśvaksenān adhidikṣa-vahanādyam*

On both sides of the lotus one should worship Kuvera and Anantadeva. In the four directions, one should worship personalities like Ganeśa, Viśvaksena and the Lord's carrier, Garuḍa.

Text 35

*vidruma-marakata-dūrvā-svarṇābhān
bahir athendra-vajrādyān
yajana-vidhānam itīritam āvṛti-
saṃtaka-yutam mukundasyaḥ*

Finally, on the outer circle, one should worship Indra, Vajra and other demigods, and this should be followed by the seven-fold worship of Śrī Kṛṣṇa, who bestows liberation upon those who desire it, according to the rules and regulations described for the performance of sacrifice.

Thus ends the translation of the third chapter of the *Fifth Ratra* of Śrī Nārada-pañcarātra.

Further Descriptions of Meditation and Worship of the Supreme Lord

Text 1

*śrī-mahādeva uvāca
ity arcayann acyutam ādareṇa yo
‘mūṁ japeṇ mantra-varam yat ātmā
so ‘bhy arcyate divya-janair janānāṁ
hṛṇ-netra-paṅke-ruhatigma-bhānuḥ*

Śrī Mahādeva said: One who, after worshiping Kṛṣṇa in this way, chants his *mantra* with undivided attention, will come to appear just like the sun before the eyes of the general mass of people. Indeed, such a worshiper becomes adored even by the demigods.

Text 2

*sita-śarkarottara-payaḥ pratipattyā
taripayed dina-mukhe-dinaśas tam
salilaiḥ śatam śata-makha-śriyam eṣa
sva-vibhūty udanvati karoty udavindum*

By faithfully offering oblations of milk mixed with sugar, or simply water, to Lord Kṛṣṇa every morning, the worshiper becomes eligible to enjoy opulence like that of Indra and at the end of his life, he attains the supreme destination.

Text 3

*vidalad dalaiḥ sumanasāḥ
sumanobhir ghana-drava-magnaiḥ
mamunā ‘munā havanato ‘yuta-sankhyam
trijagat-śreyah sa mantravit kavirāṭ syāt*

A worshiper who performs a fire sacrifice, offering ten thousand flowers as oblations, can bring peace and prosperity to the entire world. He becomes renowned as a learned scholar and an expert chanter of *mantras*.

Text 4

dhyānād evāsyā-sadyas tri-damśā-
mrgadṛśo-vaśyatām yānty avaśyam
kandarpārtā-japādyaiḥ kim atha
na sulabham mantrato 'syāntarastham

spardhām uddhūya cittam mahad
idam api naisargikīm-śāśvad enām
sevetemūn tri-lakṣam sarasija-
nilayādhīśvarīvāpi-vācām

If one meditates on the objective of his *mantra*, the celestial ladies come under his control after being afflicted by the arrow of lust. Anything can be achieved by chanting this *mantra*. One should give up all arrogance and faithfully chant this *mantra* three hundred thousand times while following the prescribed rules and regulations. By doing this, one will achieve the favor of Lakṣmī, who is the master of opulence, and Sarasvatī, the goddess of learning.

Text 5

ādhi-vyādhi-jarāpamṛtyu-duritair
bhūtaih samastair vidhijñō-
bhāgyena daridratādibhir
asau dūram vimuktairim

sat-putraih sahitaiś ca mitra-
nivahair juṣṭo 'khilābhīḥ sadā
sampadbhīḥ paripuṣṭa-bhūri-
yaśasā jīved anekāḥ samāḥ

Moreover, an expert worshiper can become freed from the influence of mental agony, disease, old age, premature death, distress and poverty. He can live a long life with good children, nice friends, abundant wealth and fame.

Text 6

*akhila-manuṣu mantrā
vaiṣṇavā vīryavanto
mahitatara-phalādhyās
teṣu gopāla-mantrāḥ

prabalatara ihaīṣo
śiṣṭa-sammohanākhyo
manur anupama-sampat-
kalpanā-kalpa-śākhī*

Among all *mantras*, the *mantras* of Lord Viṣṇu are naturally very powerful. The *gopāla-mantra* is especially auspicious and the *sammohana-mantra* is just like a desire tree because it instantly awards opulence to the chanter.

Text 7

*manum imam atihṛdyam
yo bhajed bhakti-namro
japa-huta-yajanādyaир
dhyānavan mantra-mukhyah

trutiṭita-sakala-karma-
granthir udbuddha-cetā
vrajati sa tu padam tan
nitya-śuddham murāreh*

One who is attached to chanting *mantras* should worship this *mantra* by chanting it, meditating upon it, and offering sacrifice with a heart filled with devotion. By doing so, he becomes purified of all contamination. Such a person returns to the

transcendental abode of Śrī Hari after being liberated from entanglement in fruitive activities.

Text 8

*aṅgikṛtyaikam eṣāṁ manum atha
japa-homārcanādyair manūnām
aśṭāngotsāritāriḥ pramudita-
pariśuddhaopa-sannāntarātmā
yogī yuñjīta yogān samudita-
vikṛtiḥ sa purodhākṛtiḥ san
ātmanyādhāya cittam viśaya-
sama-sukhān mīlitākṣo niviṣṭah*

If a yogī chants any of these *mantras* and becomes purified by his chanting, performance of sacrifice, and offering of worship to the objective of his *mantra*, he can certainly overcome his tendency for mental speculation and become fixed in the self. In this way, he will finally attain the liberation of merging into the existence of Brahman, or if he desires, liberation in one of the Lord's transcendental abodes.

Text 9

*viśvam bhūtendriyāntah-karaṇayam
ivendu-svarūpam samastam
varṇātmaitat-pradhāne kalanalayabhaye
bīja-rūpe dhruvena
nītvā tat pumsi viśvātmani tam
api parālambane kāla-tattve
tam vai śaktau cidāmūny api
nayatu candrāṁśake vā niśānte*

While realizing the importance of time, a devotee should practice meditation on Śrī Kṛṣṇa, either at dawn or at night.

Śrī Kṛṣṇa is the life and soul of all living entities and He who enlightens the senses and hearts of all.

Text 10

*nirdvande nirviśeṣe-niratiṣaya-
mahānanda-sāndrevasāno
nāpārthe-kṛṣṇa-pūrvāmala-
sahita-pare śāśvate ‘bhyāsanāyam
sūkṣmaṁ saṅkṛṣya bijottamam
atha śanakair nīta-niśvāsa-cetāḥ
prakṣināpūṇya-puṇyo-nirupama-
sukha-samvit-svarūpaḥ sabhūyāt*

One should always practice meditation on Śrī Kṛṣṇa, who is free from duality, devoid of material variegatedness, and eternally absorbed in transcendental bliss. He is called Kṛṣṇa because He attracts even the minds of liberated living entities. The Supreme Lord awards pious souls the proper understanding of the science of self-realization.

Texts 11-13

*mūlādhāre trikoṇe taruna-
taranibhe bhāsvare-vibhramantam
bālārkālokalolañ-jarañhatara-
kurangāṅka-koti-prabhābhīḥ
vidyun mālā-sahasra-dyuti-
rucira-hasad vandhu-jīvābhīrāmam
traiguṇyākrānta-bindum jagad
udayalayāv eka-hetuṁ vicintya
tasyordhve-visphurantīm sphuṭa-
rucira-taḍit-puñjabhām bhāsvadantam
udgacchantīm suṣumṇā-saraṇi
manuśikhāmālalāṭendu-bimbam*

cīn mātrām sūkṣma-rūpān kalita-
 sakala-viśvānī kalā-nāda-gabhyām
 mūlam yā sarva-dhāmnām smaratu-
 nirupamām hūnkṛtīdāñciram vah
 nītvā tām śanakair adhomukha-
 sahasrārkāruṇyāmbhodadher
 dyotat-pūrṇa-śasāṅka-vimba-
 manutah pīyūṣa-dhārā-srutim
 vaktā-mantramayīm niipiya ca
 sudhā-niḥsyanda-rūpām
 viśed bhayo ‘py ātma-niketanam-
 punar api vyutthāya-pītvā-viśet

One should meditate on the *bindu-bija*, who is situated within the *mūlādhāra-cakra*, who shines brightly like the rising sun, who is like an embodiment of thousands of lightning flashes, whose complexion is reddish like the *bandhu* flower, who is endowed with the three principal qualities, and who is the cause of the creation and annihilation of the material world.

After that, one should meditate on Nirupamā-devī. By doing so, all of one's miseries will be vanquished. Nirupamā-devī is represented by the syllable *hum*. This transcendental sound vibration glitters like ten thousand bolts of lightning. It is very subtle, powerful, situated in the *susumnā* nerve, and decorated with three lines. It sustains the universe, it is known through the vibration of sound, and it is the root cause of all planets, stars and other celestial abodes.

The worshiper has to search out Kundalinī-devī from the *mūlādhāra-cakra* and introduce her to the Supreme Personality of Godhead, who is effulgent like thousands of suns, and who makes her drink nectar. When she returns to the *mūlādhāra-*

cakra after drinking nectar, one should, according to the rules and regulations, invite her once again.

Texts 14-15

yo 'bhyaṣyaty anudinam
 evam ātmānām
 bijotthān durita-jarāpa-
 mṛtyu-rogān

 jitvā 'sau svayam iva
 mūrtimān anaṅgah
 sañjīvec ciram ali-
 nila-keśa-jālah

 sphuṭa-madhura-padārṇa-
 śrenir aty adbhutārthā
 jhaṭiti vadana-padmān
 niḥsaraty asya bāṇī

 api ca sakala-mantrās tasya
 siddhyanti samkṣubdha-
 parama-ghana-saukhyā
 ekāspadam vartate saḥ

Anyone who daily practices this procedure of worship certainly becomes free from all distress, old age and the threat of premature death. Such a person becomes enchanting, just like Cupid, and possesses black hair. He has the ability to speak very sweetly in a most pleasing voice. He achieves perfection in the chanting of all *mantras* and accumulates great opulence. He becomes a dear friend to all living beings.

Text 16

bhrābhyan mūrttim mūla-cakrād anaṅgam
 śribhir bhābhī-rakta-pīyūṣa-ugbhīḥ

*viśvākāśam pūrayantam vicintya
praty āveśyās tatra vaśyāya-sādhyāḥ*

One should then meditate on Anaṅgadeva, who travels everywhere and who keeps all the people of this world under his control. He is engaged in spreading nectar everywhere within the universe and everybody is engaged in performing his *sādhanā*.

Text 17

*nāryo narā vā nagarī sabhā vā
praveśitās tatra niṣakta-cetasah
syuh kiñkarās tasya jhaṭity anāratām
cirāya tan nighnadiyo na samśayah*

Whenever such a worshiper meets women or men, or enters a city or an assembly, everyone will become attracted to him. Everyone will accept their subordination to him and love to work under his direction. There is no doubt of this.

Text 18

*taraṇi-dala-sanāthe
śakra-gopāruṇe yo
ravi-śāśi-śikhi-bimva-
prasphurad dāru-madhye
hṛdaya-sarasije ‘mūṁ
śyāmalāngam suveśam
sa-sukham upaniṣaṇam
saṁsmared vāsudevam*

A devotee should repeatedly meditate on Lord Kṛṣṇa, the son of Vasudeva, who is effulgent like the sun or the moon, whose complexion is blackish, whose curly hair is most charming, and who manifests Himself in the heart of His unalloyed worshiper.

Texts 19-21

pādāmbhoja-dvaye 'nguly amalāka
 śalayesv āvanausān nakhānām
 sad dharmodāra-kāntau prapada-
 yuji-lasaj-jānghikā-dāṇḍayoś ca

 jānvorūrvoh prasāṅge-nava-vasana-
 vare-mekhalādāmri-nābhau
 romāvalyām udārodara-bhuvi-
 vipule-vakṣasi-praudha-hāre

 śrīvatsa-kaustubhāvasphuṭa-
 kamala-lasadvandvasaddhāgni-
 bāhnor mūle keyūra-dīpti jagad
 avana-paṭor dordvaye kañkanāḍhye

 pāṇi-dvandvāṅguliṣu
 madhurālinā-visve ca veṇau
 kanṭhe sat-kuṇḍalogre-sphuṭa-
 rucira-manau-dīpta-gaṇḍa-sthale ca

 kistu-dvandvee ca śone-nayana-
 nalinayor bhrū-vilāse-lalāṭe
 keśeṣv ālola-barheṣv atisurabhi-
 manojñā-prasūnotpaleṣu

 śone vinyasta-beṇāv adhara-
 kiśalaye danta-paṅkyām smitāsyā
 jyotsnāyām ādi-pūṁsaḥ kramata iti
 śanaiḥ svām manah sannidhattām

One should meditate on each of Kṛṣṇa's limbs, such as His lotus feet, His fingers and fingernails, His thighs, His navel, His round abdomen, His broad chest that is decorated with the mark of Śrīvatsa and the Kaustubha gem, His flower garland, His soft and lotus stem-like wrists, His nicely decorated hands,

His flute, His neck, His ears that are decorated with earrings, His restless eyes that are decorated with beautiful eyebrows, His crown that is decorated with colorful peacock feathers, His hair that is decorated with enchanting flowers, His lips that give nectar to His flute, and His teeth that are beautified by His enchanting smile. In this way, a devotee should meditate upon each and every part of the Lord's transcendental body.

Text 22

*yāvan mano vilayameti
harer udāre
manda-smite japatu
tāvad anaṅga-bījam*

*aṣṭādaśārṇam athavāpi
daśārṇakam vā
mantram ṣanair atha jape
samaye-sva-niṣṭhah*

Until a devotee's mind is fully fixed on the enchanting smiling face of Śrī Kṛṣṇa, he should continue to chant the *kāma-bīja mantra*. Thereafter, he should begin to chant either the eighteen-syllable or ten-syllable *mantra*, with faith and devotion.

Text 23

*āropya āropya manah padāravindādi
manda-hasitāntam
tatra vilāpyam kṣīne cet
sukhācat-sadātmako bhavati*

When one's mind becomes steady by means of practice of meditation and when he thus attains the state of joyfulness and tranquility, he should practice fixing his mind on the limbs of the Lord, beginning from His lotus toes, up to His smiling face.

Text 24

*nyāsa-japa-homa-pūjā tarpaṇa-
mantrābhiseka-viniyogānām
dīpikākāramayodbhāvita kramah
krṣṇa-mantra-gaṇa-kathitānām*

The commentators on the devotional literature have all stressed the processes of *nyāsa*, sacrifice, worship and the offering of oblations while chanting the *mantra*: *om namo bhagavate vāsudevāya*.

Text 25

*samśaya-timirac chidurā 'śeṣā 'krama-
dīpikā kareṇa mahadbhiḥ
kara-dīpikeva dhāryā sasneham
aharniśām samasta-sukhāptyai*

By following these gradual processes, advanced devotees will be able to dissipate the darkness of ignorance. They will feel transcendental ecstasy, day and night, by meditating on the effulgent personality who resides within their hearts.

Text 26

*yaś cakram niṣa-keli-sādhanam
adhiṣṭhāna-sthito 'pi prabhur dattam
manmatha-śatruṇā 'vana-kṛte
vyākṛtta-lokottaram

dhatte dīpta-vanendu-bhānu-
nayanopetād bhamāyam dhruvam
vande kāya-vimardanam vadha-
kṛtām bhakti-pradam yādavam*

I repeatedly offer my obeisances to Śrī Krṣṇa, who is the Lord of the Yadu dynasty, the bestower of devotional service, always fixed in His Self and yet picks up His cakra for the sake of

enjoying pastimes, who rewarded Śiva, and who is the enemy of Kāmadeva.

Thus ends the translation of the fourth chapter of the *Fifth Rātra* of *Śri Nārada-pañcarātra*.

The One Thousand Holy Names of Śrī Rādhā

Text 1-3

*śrī-parvaty uvāca
 deva-deva jagannātha
 bhaktānugraha-kāraka
 yady asti mayi kārunyam
 mayi yady asti te dayā
 yad yat tvayā pragaditam
 tat sarvam me śrutam prabho
 guhyād guhyataram yat tu
 yat te manasi kāsite
 tvayā na gaditam yat tu
 yasmai kasmai kadacana
 tan mām kathaya deveśa
 sahasram nāma cottamam*

Śrī Pārvatī said: O lord of lords! O lord of the universe! You are very compassionate to the devotees. Whatever you have described to me so far, I have heard with rapt attention.

Now, O lord, if you wish to be compassionate to me, please reveal the most elevated of whatever subjects you have heard—the most secret of confidential secrets in your heart.

O lord, if you are really merciful then reveal to me the one thousand names of Śrī Rādhā, which are very confidential and which you have never disclosed to anyone before.

Text 4

*śrī-rādhāyā maha-devyā
 gopyā bhakti-prasādhanam*

*brahmāñda-kartrī hartrī sā
katham gopītvam āgata*

Also, kindly explain to me how the holy names of the topmost gopī, Śrī Rādhikā, have become the crowning ornament of devotional service, and how Śrī Rādhikā has attained the position of the topmost *gopī* and the controller of the universe

Text 5

*śrī mahādeva uvāca
śṛṇu devi vicitrārthām
kathām pāpa-harām śubhām
nāsti janmāṇi karmāṇi
tasyā nūnam maheśvari*

Śrī Mahādeva said: O goddess, now hear from me the most auspicious subject matter, the hearing of which insures that all of one's sinful reactions are destroyed. There is no doubt that such a devotee will not be born again, or act like a ordinary living entity.

Text 6

*yadā hariś caritrāṇi
kurute kārya-gocarāt
tadā vidhātr-rūpāṇi
hari-sānnidhya-sādhinī*

Whenever Śrī Hari appears in this world to fulfill His mission and enjoy wonderful pastimes, Śrī Rādhikā appears along with Him to support Him in His pastimes.

Text 7

*tasyā gopītvā-bhāvasya
kāraṇām gaditām purā*

*idānīm śṛṇu deveśi
nāmnām caiva sahasrakam*

The reason why She is the topmost *gopī* has already been explained. O goddess, now hear from me Her one thousand holy names.

Text 8

*yan mayā kathitam naiva
tантreṣu api kadāpi na
tava snehāt pravakṣyāmi
bhaktyā dhāryam mumukṣubhiḥ*

I had never spoken about these names in any of the *tantras*. Now, out of affection for you, I will disclose them. Every aspiring devotee should hear these holy names with faith and devotion.

Text 9

*mama prāṇa-samā vidhyā
bhavyate me tu ahar-niśam
śṛṇusva giriye nityam
paṭhasva ca yathā-mati*

These one thousand names are as dear to me as my own life, and I meditate on them, day and night. O daughter of the Himālayas, you should listen attentively and then recite these holy names of Rādhā every day.

Text 10

*yasyāḥ prasādāt kṛṣṇas tu
golokeśah paraḥ prabhuh
asyā nāma-sahasrasya
ṛṣir nārada eva ca*

By the potency of these holy names, Kṛṣṇa, the Lord of Goloka, has become known throughout the universe as the Supreme Personality of Godhead. Nārada Muni is the predominating

sage of these holy names and Rādhā, who awards the four objectives of life, is the supreme goddess.

Text 11

*devī rādhā parā praktā
catur varga prasādhinī
om śrī-rādhā rādhikā
kṛṣṇa-vallabhā kṛṣṇa-samyutā*

The goddess, Śrī Rādhā, is completely transcendental and She is the bestower of the four objectives of human life. She is the original sound vibration, *om*. She is Kṛṣṇa's topmost worshiper and Kṛṣṇa's eternal companion.

Text 12

*vrindāvaneśvari kṛṣṇa-priyā
madana-mohinī
srīmatī kṛṣṇa-kāntā ca
kṛṣṇānanda-pradāyini*

She is the Queen of Vṛndāvana and the lover of Kṛṣṇa. She is more enchanting than Cupid, the most beautiful personality, the beloved consort of Kṛṣṇa, and the giver of pleasure to Kṛṣṇa.

Text 13

*yaśasvinī yaśogamyā
yaśodānanda-vallabhā
dāmodara-priyā gopī
gopānanda-kari tathā*

She is the most celebrated personality, Her fame is unfathomable, She is very dear to Yaśodā's son, She is very dear to Lord Dāmodara, She is a cowherd girl and She is the giver of happiness to the cowherd people of Vraja.

Text 14

*kṛṣṇāṅga-vāsinī hr̥dyā
hari-kāntā hari-priyā
pradhāna-gopikā gopa-
kanyā trilokya-sundarī*

She resides in the body of Kṛṣṇa. She is most enchanting, the beloved of Lord Hari, most dear to Lord Hari, the chief amongst the *gopīs*, the daughter of a cowherd man, and the most beautiful girl within the three worlds.

Text 15

*vr̥ndāvana-vihārī ca
vikaśita-mukhāmbujā
gokulānanda-kartrī ca
gokulānanda-dāyini*

She enjoys pastimes in Vṛndāvana, Her face is like a fully blossomed lotus flower, and She brings happiness to the residents of Gokula.

Text 16

*gati-pradā gīta-gamyā
gamanāgamana-priyā
viṣṇu-priyā viṣṇu-kāntā
viṣṇor aṅga-nivāsinī*

She awards the goal of life, She is approached by those who sing Her glories, and She is the beloved of the Supreme Lord who sometimes appears and sometimes disappears within this world. She is dear to Lord Viṣṇu and the consort of Lord Viṣṇu. She resides in the body of Śrī Viṣṇu.

Text 17

*yaśodānanda-patnī ca
yaśodānanda-gehini*

kāmāri-kāntā kāmeśī
kāma-lālasa-vigrahā

She is the wife of Yaśodā's son and She resides in Yaśodā's son's house. She is the beloved of the enemy of lust, the queen of amorous pastimes, and the personification of conjugal pastimes.

Text 18

jaya-pradā jayā jivā
jīvānanda-pradāyinī
nandanandana-patnī ca
vṛṣabhānu-sutā śivā

She is the bestower of victory, the personification of victory, the life and soul of existence, the giver of happiness to the living entities, the wife of Nanda Maharāja's son, the daughter of King Vṛṣabhānu, and the most auspicious personality.

Text 19

gaṇādhyakṣā gavādhyakṣā
gavāṅgatir anuttamā
kāñcanābhā hema-gātri
kāñcanāṅgada-dhāriṇī

She is the leader of the *gopīs*, the master of the cows, the shelter of the cows, and unparalleled. She has a golden complexion. Her bodily hue is just like molten gold and She wears golden armlets.

Text 20

asokā śokorahitā
viśokā śoka-nāśinī
gāyatrī vedamātā ca
vedātīta vid-uttamā

She never laments. She is devoid of lamentation, free from lamentation, and She destroys lamentation. She is the personification of the *gāyatrī mantra*, the mother of the Vedas, beyond the reach of the Vedas, and the most erudite scholar.

Text 21

nīti-śāstra-priya nīti-
gatir matir abhīṣṭadā
veda-priyā vedā-garbhā
veda-mārga-pravardhīnī

She is attached to the scriptures that describe morality. She is the perfect moralist, the most thoughtful personality, the fulfiller of everyone's desires, an ardent student of the Vedas, the mother of the Vedas, and the preacher of the Vedic way of life.

Text 22

veda-gamyā vedā-parā
vicitra-kanakojjvalā
tathojjvala-pradā nityā
tathaivojjvala-gātrikā

She is attained by Vedic study and She is the ultimate goal of Vedic literature. Her complexion is like brightly shining gold. She spreads a bright illumination, She is eternal, and Her entire body is effulgent.

Text 23

nanda-priyā nanda-sutā-
radhyānanda-pradā śubhā
śubhāngī vimalāngī ca
vilasiny aparājitā

She is very dear to Nanda Mahārāja, adored by the son Nanda Mahāraja, the bestower of transcendental ecstasy, and the most

auspicious one. Her limbs are supremely beautiful and fully matured. She is playful and She is unconquerable.

Text 24

*jananī janmaśūnyā ca
janma-mṛtyu-jarāpahā
gatir- gatimatām dhātrī
dhātrānandapradāyinī*

She is the original mother of everyone; unborn; and the destroyer of birth, death and old age. She is the ultimate goal of all aspiring devotees, the maintainer of everyone, and the giver of happiness to the supreme maintainer.

Text 25

*jagannātha-priyā śaila
vāsinī hema-sundari
kisorī kamalā padmā
padma-hastā payoda-dā*

She is dear to the Lord of the universe, She resides on a hill, She is as beautiful as molten gold, She is youthful, She is like a lotus flower, She resembles a lotus flower, She holds a lotus flower in Her hand, and She is the supplier of water.

Text 26

*payasvinī payo-dātri
pavitrā sarva-mangalā
mahā-jīva-pradā kṛṣṇa-
kāntā kamala-sundarī*

She is like a river. She is the original supplier of water, pure, all-auspicious, the ultimate bestower of life, very dear to Kṛṣṇa, and as beautiful as a lotus flower.

Text 27

*vicitra-vāsinī citra-
vāsinī citra-rūpiṇī
nirguṇā su-kulīnā ca
niśkulīnā nirākulā*

She is wonderfully fragrant, extraordinarily fragrant, enchantingly beautiful, and transcendental to the three modes of material nature. She was born in a pious family, She was not born in a mundane family, and She is free from all material miseries.

Text 28

*gokulāntara-gehā ca
yogānanda-karī tathā
venu-vādyā venu-ratiḥ
venu-vādyā-parāyanā*

She lives in Gokula and She gives pleasure to Kṛṣṇa when He meets Her. She plays a flute, She is attached to Her flute, and She is expert at playing the flute.

Text 29

*gopālasya-priyā saumya-
rūpā saumya-kulodvahā
mohāmohā vimohā ca
gati-niṣṭhā gati-pradā*

She is dear to the cowherd boys and most attractive. She appeared in a respected family. She is most enchanting, free from bewilderment, never illusioned, fixed in the goal of life, and the bestower of the goal of life.

Text 30

*gīrbāṇa-vandyā gīrbānā
gīrbāṇa-gāṇa-sevitā*

*lalitā ca viśokā ca
viśākhā citra-mālinī*

She is adored by the demigods, worshiped by the demigods, and served by the demigods. She is playful; free from lamentation; the auspicious star, Viśākhā; and decorated with wonderful flower garlands.

Text 31

*jitendriyā śuddha-sattvā
kulīnā kula-dīpikā
dīpa-priyā dīpa-dātrī
vimalā vimalodaka*

She has conquered Her senses, She is situated in pure goodness, She comes from a noble family, and She is the illuminating lamp of Her family. She is fond of lamps, the giver of lamps, the most sanctified, and the personification of sacred water.

Text 32

*kāntāra-vāsinī kṛṣṇā
kṛṣṇacandra-priyā matih
anuttarā duḥkha-hantrī
duḥkha-kartṛī kulodvahā*

She lives in a forest. She is very dear to Kṛṣṇa, the beloved of Kṛṣṇacandra, thoughtful, unsurpassed, the destroyer of miseries, the creator of suffering, and the best in Her family.

Text 33

*matir lakṣmīr dhṛtir lajjā
kāntih puṣṭih smṛtiḥ kṣamā
kṣīrodaśāyinī devī
devāri-kula-mardinī*

She is thoughtful, the goddess Lakṣmi, tolerant, bashful, effulgent, the great nourisher, memory, and forgiving. She lies

in the ocean of milk, She is the supreme goddess, and She is the destroyer of the demons who are enemies of the demigods.

Text 34

*vaiṣṇavī ca mahā-lakṣmīḥ
kula-pūjyā kula-priyā
samhartri- sarva-daityānāṁ
sāvitrī veda-gāminī*

She is the topmost Vaiṣṇava, the goddess Mahālakṣmi, highly respected by Her family, dear to Her family members, the destroyer of the demons, the personified *Gāyatri* mantra, and a follower of the Vedas.

Text 35

*vedātitā nirālambā
nirālamba-gana-priyā
nirālamba-janaiḥ pūjyā
nirālokā nirāśrayā*

She is beyond the reach of the Vedas, completely liberated, dear to liberated souls, worshiped by liberated souls, unseen by ordinary people, and fully independent.

Text 36

*ekāṅgā sarvagā sevyā
brahma-patnī sarasvatī
rāsa-priyā rāsa-gamyā
rāsādhiṣṭhātr-devatā*

She is one without a second, all-pervading, the object of service, the wife of the Supreme Brahman, the goddess Sarasvatī, attached to the *rāsa* dance, Kṛṣṇa's dearmost companion in the *rāsa* dance, and the predominating Deity of the *rāsa* dance.

Text 37

*rasikā rasikānandā
svayam-rāseśvarī parā
rāsa-maṇḍala-madhyasthā
rāsa-maṇḍala-śobhitā*

She is the enjoyer of transcendental mellites and She relishes the ecstasy of transcendental mellites. She is the queen of the *rāsa* dance and fully transcendental. She remains within the circle of the *rāsa* dance and increases the beauty of the *rāsa-līlā* pastimes.

Text 38

*rāsa-maṇḍala-sevyā ca
rāsa-kṛidā- manoharā
puṇḍarīkākṣa-nilayā
puṇḍarīkākṣa-gehinī*

She is served in the circle of the *rāsa-līlā*, She performs enchanting *rāsa-līlā* pastimes, She possesses eyes like lotus petals, and She is the wife of lotus-eyed Kṛṣṇa.

Text 39

*puṇḍarīkākṣa-sevyā ca
puṇḍarīkākṣa-vallabhā
sarva-jīveśvarī sarva-
jīva-vandyā parāt prarā*

She is served by lotus-eyed Kṛṣṇa, dear to lotus-eyed Kṛṣṇa, the queen of all living entities, worshiped by all living entities, and greater than the greatest.

Text 40

*prakṛtiḥ śambhu-kāntā ca
sadāśiva-manoharā*

*ksut pipāsā dayā nindrā
bhrāntih śrāntih kṣamākulā*

She is the goddess of the material nature, She expands to become the wife of Lord Śiva and the attractive consort of Sadāśiva. She is hunger, thirst, compassion, sleep, bewilderment, exhaustion and forgiveness.

Text 41

*vadhū-rūpa gopā-patnī
bhāratī siddha-yogīnī
satya-rūpā nitya-rūpā
nityāngī nitya-gehīnī*

She is a daughter-in-law, the wife of a cowherd, the goddess of speech, a perfect yogīnī, the personification of eternal truth, and the personification of eternity. Her form is eternal and She is the eternal wife of Śrī Kṛṣṇa.

Text 42

*sthāna-dātrī tathā dhātrī
mahā-lakṣmī svayam-prabhā
sindhu-kanyā sthāna-dātrī
dvārakā-vāsinī tathā*

She gives shelter to the devotees. She is the universal mother, the goddess Mahālakṣmī, self-effulgent, and the daughter of the ocean of milk. She awards refuge to the surrendered devotees and She resides in Dvārakā in an expanded form.

Text 43

*buddhiḥ sthitih sthāna-rūpā
sarva-kāraṇa-kāraṇā
bhakti-priyā bhakti-gamyā
bhaktānanda-pradāyini*

She is intelligence, steadiness, the ultimate shelter, the cause of all causes, attached to devotional service to Kṛṣṇa, approached by devotional service, and the giver of happiness to the devotees.

Text 44

*bhakta-kalpa-drumātītā
tathātīta-guṇā tathā
mano-dhiṣṭhātr-devī ca
kr̥ṣṇa-prema-parāyaṇā*

She is greater than a wish-fulfilling tree for the devotees. Her transcendental qualities are unapproachable. She is the predominating deity of the mind and She is fully devoted to the loving service of Kṛṣṇa.

Text 45

*nirāmayā saumya-dātrī
tathā madana-mohinī
ekānamśā śivā kṣemā
durgā durgati-nāśinī*

She cannot be oppressed by disease. She is generous, the enchanter of Cupid, one without a second, the complete whole, the most auspicious personality, the personification of happiness, Goddess Durgā, and the destroyer of all miseries.

Text 46

*īśvarī sarva-vandyā ca
gopanīyā śubhaṅkarī
pālinī sarva-bhūtānām
tathā kāmāṅga-hāriṇī*

She is the supreme controller, worshiped by all, most confidential, the supreme benefactor, the maintainer of all living entities, and the enchanter of Cupid.

Text 47

*sadyo-mukti-pradā devī
veda-sārā parāt parā
himālaya-sutā sarvā
pārvati girijā satī*

She awards liberation to those who desire it. She is the supreme goddess, the essence of the Vedas, greater than the greatest, the daughter of the Himālayas, the sum total of everything, Goddess Pārvati, the daughter of the lord of the mountain, and the most chaste lady.

Text 48

*dakṣa-kanyā deva-mātā
manda-lajjā haritanurupā
vr̥ndāranya-priyā vr̥ndā
vr̥ndāvana-vilāsinī*

She is the daughter of Dakṣa, the mother of the demigods, sociable, the form of Lord Hari, attached to the forest of Vṛndāvana, and Goddess Vṛndā. She enjoys pastimes in Vṛndāvana.

Text 49

*vilāsinī vaiṣṇavī ca
brahma-loka-pratisthitā
rukmiṇī revatī satya-
bhāmā jāmbavatī tathā*

She is playful, the topmost Vaiṣṇava, situated in the spiritual abode, Rukmiṇī, Revatī, Satyabhāmā and Jāmbavatī .

Text 50

*sulakṣmaṇā mitravindā
kālīndī jahnu-kanykā*

*paripūrnā pūrṇatarā
tathā haimavatī gatiḥ*

She is Sulakṣmaṇā, Mitravindā, Kālindī, and the daughter of Jahnu. She is perfect, more perfect, the daughter of the Himālayas, and the supreme destination.

Text 51

*apūrvā brahma-rūpā ca
brahmāṇḍa-paripālinī
brahmāṇḍa-bhāṇḍa-madhyasthā
brahmāṇḍa-bhāṇḍa-rūpiṇī*

She is wonderful, completely spiritual, and the maintainer of the universes. She enters within the universes and She is the support of the universes.

Text 52

*aṇḍa-rūpāṇḍa-madhyasthā
tathāṇḍa-paripālinī
aṇḍa-bāhyāṇḍa-samhartri
śiva-brahma-hari-priyā*

She is the predominating Deity of the universe, She resides within the universe, She maintains the universe, She remains outside the universe, She is the destroyer of the universe, and She is dear to Śiva, Brahmā and Viṣṇu.

Text 53

*mahā-viṣṇu-priyā kalpa-
vrkṣa-rūpā nirantara
sāra-bhūtā sthirā gaurī
gaurāṅgi śaśi-sekharā*

She is the beloved of Mahā-Viṣṇu, just like a desire tree, eternal, the essence of everything, and steady. Her complexion

is golden, Her limbs are golden, and She expands to become the consort of Lord Śivā.

Text 54

*śveta-campaka-varṇābhā
śaśi-koti-sama-prabhā
mālatī-mālyā-bhūṣādhyā
mālatī-mālyā-dhāriṇī*

Sometimes, Her complexion is just like a white *campaka* flower. She is as effulgent as millions of moons. She is decorated with a garland of *mālatī* flowers.

Text 55

*kṛṣṇa-stutā kṛṣṇa-kāntā
vr̥ndāvana-vilāsini
tulasī-adhiṣṭhātr-devī
samsārārṇava-pāra-dā*

She is glorified along with Kṛṣṇa, She is the beloved of Kṛṣṇa, She enjoys pastimes in Vṛndāvana, She is the predominating Deity of Tulasī, and She delivers the devotees from the ocean of material existence.

Text 56

*sāradāhāradāmbhodā
yasodā gopa-nandinī
atīta-gamanā gaurī
parānugraha-kāriṇī*

She awards the highest objective of life, She is the giver of nourishment, She is the giver of water, She is the giver of fame, and She is the daughter of a cowherd man. She knows the past, Her complexion is fair, and She is very kind to others.

Text 57

*karuṇārṇava-sampurnā
karuṇārṇava-dhāriṇī¹
mādhavī mādhava-mano-
hāriṇī śyāma-vallabhā*

She is an ocean of mercy, She possesses unlimited compassion,
She is dear to Lord Mādhava, She attracts the mind of Lord
Mādhava, and She is the beloved of Syāmasundara.

Text 58

*andhakāra-bhaya-dhvastā
maṅgalyā maṅgala-pradā
śrī-garbhā śrī-pradā śrīśā
śrī-nivāsācyutapriyā*

She is the destroyer of the fear of darkness, all-auspicious,
the bestower of auspiciousness, the mother of all beauty, the
bestower of opulence, the queen of beauty, the abode of beauty,
and dear to the infallible Supreme Lord.

Text 59

*śrī-rūpā śrī-harā śrīdā
śrī-kāmā śrī svarūpiṇī
śrīdāmānanda-dātrī ca
śrīdāmēśvara-vallabhā*

She is the personification of beauty, the remover of beauty, the
giver of beauty, the desire for beauty, the form of beauty, the
giver of happiness to Śrīdāma, and the beloved of Śrīdāma's
Lord.

Text 60

*śrī-nitambā śrī-gaṇeśā
śrī-svarūpāśritā śrutiḥ*

*śrī-kriyā-rūpiṇī śrīlā
śrī-kṛṣṇa-bhajanānvitā*

She possesses beautiful hips. She is the leader of the *gopīs*, the embodiment of beauty, the Vedas, and the performance of devotional service. She is wonderfully beautiful and She is absorbed in the worship of Śrī Kṛṣṇa.

Text 61

*śrī-rādhā śrīmatī śreṣṭhā
śreṣṭha-rūpā śruti-priyā
yogeśā yoga-mātā ca
yogātitā yuga-priyā*

She worships Lord Kṛṣṇa. She is the most beautiful, the foremost personality, dear to the Vedas, the queen of yoga, the mother of the Vedas, beyond the jurisdiction of the Vedas, and dear to the two Supreme Personalities.

Text 62

*yoga-priyā yoga-gamyā
yoginī-gaṇa-vanditā
javā-kusuma-saṅkāsā
dāḍimī-kusumopamā*

She is dear to the process of yoga, approached by yoga, and worshiped by yoginīs. She resembles a china rose and She is like a flower of the pomegranate tree.

Text 63

*nilāmbaradharā dhīrā
dhairyā-rūpa-dharā dhṛitiḥ
ratna-simhāsana-sthā ca
ratna-kundala-bhūṣitā*

She wears blue garments. She is sober, the form of transcendental passion, self-restraint, seated on a jeweled throne, and decorated with jeweled earrings.

Text 64

*ratnālanikāra-samyuktā
ratna-mālyā-dharā parā
ratnendra-sāra-hārādhyā
ratna-mālā-vibhūṣitā*

She is decorated with jeweled ornaments, She wears jeweled necklaces, She is transcendentally situated, She possesses a necklace of the most precious jewels, and She is decorated with a necklace of jewels.

Text 65

*indranīla-manī-nyasta-
pāda-padma-śubhā śuciḥ
kārttikī paurṇamāsi ca
amāvasyā bhayāpahā*

Her lotus feet are decorated with blue sapphires. She is most auspicious, sanctified, the month of Kārttika, the full moon day, the new moon day, and the remover of fear.

Text 66

*govinda-rāja-grhīṇī
govinda-gaṇa-pūjitā
vaikuṇṭha-nātha-grhīṇī
vaikuṇṭha-paramālayā*

She is the queen of Lord Govinda, worshiped by the devotees of Lord Govinda, and the consort of the Lord of Vaikuṇṭha. She resides in the supreme abode of Vaikuṇṭha.

Text 67

*vaikuṇṭhadēva-devādhyā
tathā vaikuṇṭha-sundarī¹
madālāsā vedavatī
sītā sādhvī pati-vratā*

She is the companion of the Lord of Vaikuntha, the beautiful queen of Vaikuṇṭha, overcome by transcendental passion, knowledgeable, Goddess Sītā, saintly, and chaste.

Text 68

*anna-pūrṇā sadānanda-
rūpā kaivalya-sundarī¹
kaivalya-dāyinī śreṣṭhā
gopīnātha-manoharā*

She is the goddess Annapūrṇā, or Durgā. She is the personification of eternal bliss. Her beauty is unique, She is the giver of liberation, She is the topmost worshiper of the Lord, and She attracts the mind of the lover of the *gopīs*.

Text 69

*gopīnāthesvarī caṇḍī¹
nāyikā-nayanānvitā¹
nāyikā nāyaka-prītā¹
nāyakānanda-rūpiṇī¹*

She is the queen of Gopīnātha, She is Goddess Caṇḍī or Durgā, She possesses the eyes of a beautiful heroine, She is the most beautiful heroine, She is dear to the hero, and She gives pleasure to the hero.

Text 70

*śeṣā śeṣavatī śeṣa-
rūpiṇī jagad-ambikā¹*

*gopālā-pālikā māyā
jāyānandapradā tathā*

She relaxes on Lord Śeṣa. She is the possessor of Lord Śeṣa, the form of Lord Śeṣa, the mother of the universe, the maintainer of the cowherd community, the illusory energy of the Lord, the wife of the Lord, and the giver of happiness.

Text 71

*kumārī yauvanānandā
yuvatī gopa-sundarī
gopa-mātā jānakī ca
janakānanda-kāriṇī*

She is a young girl, in the prime of Her youth. She is fully matured, a beautiful cowherd girl, the mother of the cowherd community, the daughter of King Janakā, and the giver of happiness to King Janaka.

Text 72

*kailāsa-vāsinī rambhā
vairāgyākula-dīpikā
kamalā-kānta-grhinī
kamalā-kamalālayā*

She resides on Mount Kailāsa. She is the Apsarā, Rambā; a shining lamp of renunciation; the wife of Lord Nārāyana; the goddess of fortune; and the abode of the goddess of fortune.

Text 73

*trailokya-mātā jagatām
adhiṣṭhātri priya ambikā
hara-kāntā hara-ratā
harānanda-pradāyinī*

She is the mother of the three worlds, the predominating Deity of the universe, the most beloved, and the original mother. She

expands to become the consort of Lord Śiva. She is attached to Lord Śiva and the giver of happiness to Lord Śiva.

Text 74

*hara-patnī hara-prita
hara-tośana-tatparā
hareśvarī rāma-ratā
rāmā rāmeśvarī ramā*

She expands to become the wife of Lord Śiva. She is very dear to Lord Śiva, eager to please Lord Śiva and the queen of Lord Śiva. She is attached to Lord Rāma, the wife of Lord Rāma, the queen of Lord Rāma, and the goddess of fortune.

Text 75

*śyāmalā citra-lekhā ca
tathā bhuvana-mohinī
su-gopī gopa-vanitā
gopa-rājya-pradā śudhā*

She is dear to Śyāmasundara, most charming, the enchantress of the entire world, a beautiful *gopī*, the daughter of a cowherd man, the giver of a kingdom to the cowherd community, and the most auspicious personality.

Text 76

*angāvapūrnā māheyī
matsya-rāja-sutā satī
kaumārī nārasimhī ca
vārāhī nava-durgikā*

Her body is fully mature. She the queen of the earth, the daughter of the King of Matsya, the most chaste, the most beautiful young girl, the consort of Lord Nṛsimha, the consort of Lord Varāha, and the origin of the nine Durgās.

Text 77

*cañcalā cañcalāmodā
nārī bhuvana-sundarī
dakṣa-yajña-harā dākṣī
dakṣa-kanyā su-locaṇā*

She is restless and fickle. She appears like an ordinary girl. She is the most beautiful girl in the world, and the frustrator of the Dakṣa-yajña. She was born from Dakṣa. She is the daughter of Dakṣa, and the beautiful-eyed one.

Text 78

*rati-rūpā rati-pritā
rati-śreṣṭhā rati-pradā
ratir lakṣmaṇa-geha-sthā
virajā bhuvaneśvarī*

She is the form of ecstasy and fond of transcendental ecstasy. She possesses the highest ecstasy and She awards ecstasy to the devotees. She lives in the house of one who possesses the symptoms of ecstasy. She is the *virajā* river that lies beyond the material creation, and the empress of the entire world.

Text 79

*śaṅkhāspadā harer
jāyā jāmāṭṛ-kula-vanditā
bakulā bakulāmoda-
dhāriṇī yamunā jayā*

She is the destroyer of fear, the wife of Lord Hari, worshiped by Her in-laws, as beautiful as a *bakulā* flower, as enchanting as a *bakulā* flower, the river Yamunā, and the goddess of victory.

Text 80

*vijayā jaya-patnī ca yamalārjuna-bhañjinī
vakreśvarī vakra-rūpā vakra-vikṣaṇa-vikṣitā*

She is the goddess of victory, the wife of the Lord of victory, the beloved of the Lord who uprooted the twin yamalārjuna trees, the goddess of crookedness, deceptive, and expert at employing sidelong glances.

Text 81

*aparājītā jagannāthā
jagannātheśvarī yatiḥ
khecarī khecara-sutā
khecaratva-pradāyinī*

She is unconquerable, the queen of the universe, the controller of the Lord of the universe, and a topmost renunciate. She resides in the higher planets. She is the daughter of one who resides in the higher planets and She awards one the qualification to reside in the higher planets.

Text 82

*viṣnu-vakṣaḥ-sthala-sthā ca
viṣnu-bhāvana-taṭparā
candra-koṭi-sugātrī ca
candrānana-manoharī*

She resides on the chest of Lord Viṣṇu, She is absorbed in the thought of Lord Viṣṇu, Her body is as beautiful as millions of moons, and Her moon-like face is most enchanting.

Text 83

*sevā-sevyā śivā kṣemā
tathā kṣema-kārī vadhuḥ
yādavendra-vadhuḥ sevyā
śiva-bhaktā śivānvitā*

She is served by devotees who render devotional service. She expands to become the consort of Lord Śiva. She is patient and

She awards patience. She is a beautiful bride, the wife of the King of the Yādavas, the most worshipable one, a devotee of Lord Śiva, and a companion of Lord Śiva.

Text 84

*kevalā niṣkalā sūkṣmā
mahā-bhīmābhaya-pradā
jīmūta-rūpā jaimūtī
jitāmitra-pramodinī*

She is liberated, free from contamination, the most subtle, terrifying, the creator of fearfulness, the maintainer, the beloved of Lord Viṣṇu, and the girl who delights Lord Viṣṇu.

Text 85

*gopāla-vanitā nandā
kulajendra-nivāśinī
jayantī yamunāṅgī ca
yamunā-toṣa-kārini*

She is a cowherd girl and She is dear to Maharāja Nanda. She comes from a noble family and resides in a palace. She lives near the Yamunā and pleases the Yamunā.

Text 86

*kali-kalmaṣa-bhaṅgā ca
kali-kalmaṣa-nāśinī
kali-kalmaṣa-rūpā ca
nityānanda-karī kṛpā*

She is the deliverer from the contamination of Kali. She rescues the devotees from the influence of Kali. She is the form of the contamination of Kali. She is the bestower of eternal happiness and She is the personification of compassion.

Text 87

*kṛpāvatī kulavatī
kailāsācala-vāsinī
vāma-devī vāma-bhāgā
govinda-priya-kārīṇī*

She is merciful. She was born in a respectable family. She resides on Mount Kailāsa. She is the goddess of beauty, the most fortunate, and very dear to Lord Govinda.

Text 88

*narendra-kanyā yogesi
yoginī yoga-rūpiṇī
yoga-siddhā siddha-rūpā
siddha-kṣetra-nivāsī*

She is the daughter of a king, the queen of yoga, a performer of yoga, the personification of yoga, a perfect yoginī, and the personification of perfection. She resides in the abode of perfection.

Text 89

*kṣetrādhishthātr-rūpā ca
kṣetrātītā kula-pradā
keśavānanda-dātrī ca
keśavānanda-dāyinī*

She is the predominating Deity of all holy places. She is transcendental to all of the holy places of this world. She awards one a noble birth and She gives pleasure to Lord Keśava.

Text 90

*keśavā keśava-prītā
keśavī keśavā-priyā
rāsa-krīḍā-karīrāsa-
vāsinī rāsa-sundarī*

She is the wife of Lord Keśava, very dear to Lord Keśava, the beloved of Lord Keśava, and very dear to Lord Krśava. She is the enjoyer of the *rāsa* dance, a resident of the *rāsa-līlā* arena, and the beautiful heroine of *rāsa-līla*.

Text 91

*gokulānvita-dehā ca
gokulatva-pradāyinī
lavanga-nāmni naraṅgī¹
nāranga-kula-maṇḍanā*

She resides in Gokula and She awards residence in Gokula. Her name is as beautiful as a clove flower. She is amorous and She is the decoration of He who is expert in performing amorous pastimes.

Text 92

*elā-lavaṅga-karpūra-
mukha-vāsa-mukhānvitā
mukhyā mukhyā-pradā mukhyā-
rūpā mukhya-nivāsinī*

She likes to partake of cardamom, clove and camphor. She is the most exalted among all young girls. She awards the ultimate goal of life, She possesses the most attractive form, and She resides in the highest transcendental abode.

Text 93

*nārāyaṇī kripātītā
karuṇāmaya-kārinī
karuṇyā karuṇā karṇā
gokarṇā nāga-karṇikā*

She is the wife of Lord Nārāyana, supremely merciful, most compassionate, the personification of compassion, and kind.

She possesses beautiful ears, has ears like those of a cow, and possesses ears like those of a snake.

Text 94

*sarpiṇī kaulinī kṣetra-
vāsinī jagad-navayā
jaṭilā kuṭilā nīlā
nīlāmbaradharā śubhā*

She is like a female serpent, She was born in a noble family and She lives in a holy place. She is the mother of the universe, an ascetic, crooked, beautiful, dressed in blue garments, and a most auspicious personality.

Text 95

*nīlāmbara-vidhātrī ca
nīlakanṭha-priyā tathā
bhaginī bhāgīnī bhogyā
krṣṇa-bhogyā bhageśvarī*

She is dressed in blue garments, dear to Lord Śiva, most fortunate, an extremely beautiful girl, the foremost among the enjoyed, meant to be enjoyed by Kṛṣṇa, and the goddess of transcendental opulence.

Text 96

*baleśvarī balārādhyaā
kāntā kānta-nitambinī
nitambinī rūpavatī
yuvatī krṣṇa-pīvari*

She expands to become the queen of Balarāma. She is worshiped by Lord Balarāma and She is extremely charming. She has beautiful hips, She attracts Her beloved by means of Her hips, She is youthful, and She is most dear to Kṛṣṇa.

Text 97

*vibhāvarī vetravatī
saṅkataḥ kuṭilālakā
nārāyaṇa-priyā salilā
śṛṅkanī-parimohitā*

She is amorous, She carries a stick in Her hand, She is gracefully thin, Her hair is curly, She is dear to Lord Nārāyaṇa, and She lives on a hill. By the movement of Her face, She attracts the Lord.

Text 98

*dṝk-pāta-mohitā-
prātarāśinī navanītikā
navinā nava-nārī ca
nāraṅga-phala-śobhitā*

Simply by Her glance, She attracts everyone. She has breakfast early in the morning. She churns butter, She is a fresh youth, and She is fully grown. She is beautiful, like an orange.

Text 99

*haimī hema-mukhī candra-
mukhī śaśi-su-śobhanā
ardha-candra-dharā candra-
vallabhā rohiṇī tamīḥ*

She is as charming as gold, Her face is golden, Her face is like the moon, She is beautiful like the moon, Her lower lip is just like the half-moon, She is dear to moon-like Kṛṣṇa, She is a beautiful young girl, and She is as charming as the night.

Text 100

*timiṅgila-kulāmoda-
matsya-rūpāṅga-hāriṇī*

*kāraṇī-sarva-bhūtānāṁ
kāryātītā kiśorīṇī*

She is the beloved of Lord Matsya and She delightes the *timinigila* fish. She is the cause of all living entities, She is beyond all material activities and She is a supremely attractive young girl.

Text 101

*kiśora-vallabhā keśa-
kārikā kāma-kārikā
kāmeśvarī kāma-kalā
kālindī-kūla-dīpikā*

She is the beloved of Kṛṣṇa in His youth. She has very attractive hair. She is passionate, the queen of amorous pastimes, expert in the art of performing amorous pastimes and just like a brightly shining lamp on the bank of the Kālindī.

Text 102

*kalindatanayā-tīra-
vāsinī tīra-gehinī
kādambarī-pāna-parā
kusumāmoda-dhāriṇī*

She resides on the bank of the Kalindi, She is the daughter of Kalinda, She resides on the bank of the Yamuna, She is fond of drinking *kādambarī* nectar, and She is fragrant due to being decorated with many flowers.

Text 103

*kumudā kumudānandā
krṣṇeśī kāma-vallabhā
tarkālī vaijayantī ca
nimba-dādima-rūpiṇī*

She is like a *kumudā* flower and She is pleased by the *kumudā* flower. She is Kṛṣṇa's queen, a transcendently passionate

lover, and an expert logician. She wears a *vaijayanatī* garland and Her form is like a *nimba* or pomegranate tree.

Text 104

bilva-vṛkṣa-priyā kṛṣṇām-
barā bilvopama-stanī
bilvātmikā bilva-vapur
bilva-vṛkṣa-nivāsinī

She is fond of the *bilva* tree, She is Lord Kṛṣṇa's garment, Her breasts are like a *bilva* fruit, Her form is like that of a *bilva* tree, Her color is like that of a *bilva* tree, and She resides under a *bilva* tree.

Text 105

tulasī-toṣikā taiti-
lānanda-paritoṣikā
gaja-muktā mahā-muktā
mahā-mukti-phala-pradā

She pleases Tulasī-devī. She pleases the Lord, who is fond of the partridge. She is decorated with very valuable *gaja* pearls, and She is the bestower of the supreme liberation.

Text 106

anaṅga-mohinī śakti-
rūpā śakti-svarūpiṇī
pañca-śakti-svarūpā ca
śaiśavānanda-kārini

She is transcendently passionate, very enchanting, the spiritual potency of Lord Kṛṣṇa, the personification of the Lord's internal potency, the embodiment of five spiritual potencies, and fully absorbed in the enjoyment of youth.

Text 107

gajendra-gāminī śyāma-
latānarīga-latā tathā
yoṣit-śakti-svarūpā ca
yoṣid-ānanda-kāriṇī

She walks like an elephant. She is like a beautiful creeper. She is the creeper of passionate desires, the personification of feminine prowess, and feminine bliss.

Text 108

prema-priyā prema-rūpā
premānanda-taraṅgiṇī
prema-hārā prema-dātrī
prema-śaktimayī tathā

She is attached to love of God, the personification of love of God, the ocean of ecstatic love, decorated with ecstatic love, the giver of ecstatic love, and the personified potency of ecstatic love.

Text 109

kṛṣṇa-premavatī dhanyā
kṛṣṇa-prema-taraṅgiṇī
prema-bhakti-pradā
premā premānanda-taraṅgiṇī

She is filled with love for Kṛṣṇa, most glorious, an ocean of love for Kṛṣṇa, the giver of loving devotional service, and the ocean of loving ecstasy.

Text 110

prema-krīḍā-parītāṅgī
prema-bhakti-taraṅgiṇī
premartha-dāyiṇī sarva-
śvetā nitya-taraṅgiṇī

Her bodily limbs are always engaged in loving exchanges. She is an ocean of loving devotional service; the bestower of love of God, which is the ultimate objective of life; very fair-complexioned, and the ocean of eternity.

Text 111

*hāva-bhāvānitā rudrā
rudrānanda-prakāśinī
kapilā śrīnkalā keśa
pāśa-sambandhinī ghaṭī*

She is expert in the art of gesturing and very dear to Lord Śiva. She gives happiness to Lord Śiva and She has a fair complexion. She is obedient. She braids Her hair beautifully and She carries a water pot.

Text 112

*kuṭīra-vāsinī dhūmrā
dhūmrā-keśā jalodarī
brahmāṇḍa-gocarā brahma
rūpiṇī bhāva-bhāvinī*

She lives in a cottage, Her complexion is like the color of smoke, and the color of her hair is like that of smoke. She is the reservoir of water, She incarnates within the universe, Her form is completely spiritual, and She always thinks about the welfare of the inhabitants of the material world.

Text 113

*samsāra-nāśinī śaivā
śaivalānanda-dāyinī
śiśirā ema-rāgāḍbyā
megha-rūpāti-sundarī*

She destroys one's material existence, She is a worshiper of Lord Śiva, She gives happiness to the worshipers of Lord Śiva,

She is as cool as morning dew, Her bodily hue is golden, Her form is as beautiful as a cloud, and She is the most beautiful female personality.

Text 114

*manoramā vegavatī
vegāḍhyā veda-vādinī
dayānvitā dayādhārā
dayā-rūpā susevinī*

She is enchanting and Her movements are very quick. She is a follower of the Vedas, the personification of compassion, the emblem of compassion, the form of compassion, and the ultimate objective of devotional service.

Text 115

*kisora-sanga-samsargā
gaura-candrānanā kalā
kalādhinātha-vadanā
kalānāthādhīrohiṇī*

She associates with youthful Kṛṣṇa, Her face is like a brilliant moon, Her form is like a crescent moon, Her face resembles the full moon, and She is as glorious as the full moon.

Text 116

*virāga-kuśalā hema-
pingalā hema-maṇḍnā
bhāṇḍīra-tālavana-gā
kaivartī pīvarī śukī*

She is expert in renunciation, Her complexion is golden, She is decorated with golden ornaments, She wanders in the Bhāṇḍiravana and Tālavana forests, She captures a fish in the form of Kṛṣṇa, She is a beautiful young girl, and She speaks like a parrot.

Text 117

*śukadeva-guṇātītā
śukadeva-priyā sakhi
vikalokarṣinī koṣā
kauṣeyāmbara-dhārinī*

Her qualities are beyond the power of Śukadeva's descriptions, She is very dear to Śukadeva, She is friendly, She mercifully delivers the fallen souls, She is transcendently opulent, and She is dressed in fine silk garments.

Text 118

*koṣāvarī koṣa-rūpā
jagad-utpatti-kārikā
sṛṣti-sthiti-kari samhārinī
samhāra-kārinī*

She is a treasury of opulence, the personification of opulence, the origin of the material world's creation, the creator and maintainer of the universes, the cause of annihilation, and the destroyer of the cosmic manifestation.

Text 119

*keṣa-śaivala-dhātri ca
candra-gātri su-komalā
padmānigarāga-samrāgā
vindhya-dri-parivāsiṇī*

Her hair is luxurious and Her body is as smooth as moonrays. She is very soft, and anointed with lotus cosmetics. She resides in the Vindhya mountains.

Text 120

*vindhya-layā śyāma-sakhi
sakhi samsāra-rāgiṇī*

*bhūtā bhaviṣyā bhavyā ca
bhavya-gātrā bhavātigā*

She sometimes lives in the Vindhya mountains. She is Kṛṣṇa's companion, She loves the world, She existed in the past, She will exist in the future, She exists at present, Her limbs are very attractive, and She is not affected by birth and death in this material world.

Text 121

*bhava-nāśānta-kāriṇy
ākāśa-rūpā su-veśinī
rati-raṅga-parityāgā
rati-vegā rati-pradā*

She destroys one's material existence and Her form is transcendental. She is always dressed in a most attractive manner. She left the arena of amorous pastimes, She enjoys the ecstasy of amorous pastimes, and She awards one the qualification to enjoy the happiness of amorous pastimes.

Text 122

*tejasvinī tejo-rūpa
kaivalya-patha-dā śubhā
mukti-hetur mukti-hetu-
laṅghinī laṅghana-kṣamā*

She is brilliant and supremely powerful. She guides one on the path of liberation. She is all-auspicious and the cause of liberation. She condemns personal liberation and She forgives one's offenses.

Text 123

*viśāla-neetrā vaisālī
viśāla-kula-sambhavā*

*viśāla-grha-vāsā ca
viśāla-vadarī ratih*

Her eyes are broad. She is a most exalted personality. She comes from a noble family. She lives in a palace, She appears like a *badari* tree, and She is the personification of conjugal love.

Text 124

*bhakti-atitā bhakta-gatir
bhaktikā śiva-bhakti-dā
śiva-śakti-svarūpā ca
śivārdhāṅga-vihāriṇī*

By serving Her, one surpasses material existence. She is the ultimate goal of devotional service , She is the personification of devotional service, She is the bestower of auspicious devotional service, She is the personification of the Lord's auspicious potency, and She enjoys with the Lord as His better half.

Text 125

*sīrīṣa-kusumāmodā
sīrīṣa-kusumojjvalā
sīrīṣa-mṛdhvī śairiṣī
sīrīṣa-kusumākṛtiḥ*

She is as fragrant as a *sīrīṣa* flower, She is as brilliant as a *sīrīṣa* flower, She is as soft as a *sīrīṣa* flower, She is as glorious as a *sīrīṣa* flower, and She looks like a *sīrīṣa* flower.

Text 126

*vāmāṅga-hārīṇī viṣṇoh
śiva-bhakti-sukhānvitā
vijitā vijitāmodā
gaganā gaṇa-toṣitā*

She remains at the left side of Lord Viṣṇu, She feels pleasure to worship Lord Śiva, She is conquered by Lord Kṛṣṇa, and She

is overwhelmed by Lord Kṛṣṇa's fragrance. She manifests the spiritual sky and She is served by Her companions.

Text 127

*hayāsyā heramba-sutā
gana-mātā sukheśvarī¹
duḥkha-hantrī duḥkha-harā
sevitepsita-sarvadā*

She is the beloved of Lord Hayagrīva, the daughter of Heramba, the mother of the demigods, the goddess of happiness, the remover of distress, and the killer of distress. She fulfills the desire of Her worshipers.

Text 128

*sarvajñatva-vidhātrī ca
kulo-kṣetra-nivāsinī
lavangiā pāṇḍava-sakhī
sakhī-madhyā-nivāsinī*

She is omniscient and the controller. She lives in Her family's cottage. She is like a *lavanga* flower and the friend of the Pandavas. She lives amidst Her *gopī* friends.

Text 129

*grāmyā gītā gayā gamya
gamanātīta-nirbharā
sarvāṅga-sundarī gaṅgā
gaṅgā-jalamayī tathā*

She resides in a village and She is glorified by nice songs. She is the holy place, Gayā. She is approachable by the devotees and She cannot be approached by nondevotees. Her entire body is supremely enchanting. She becomes the Ganges and She is like the water of the Ganges.

Text 130

*gaṅgeritā pūta-gātrā
pavitra-kula-dīpikā
pavitra-guna-śilādhyā
pavitrānanda-dāyinī*

She is as glorious as the Ganges, most sanctified, like the lamp of a sanctified family, and enriched with sanctified qualities and behavior. She awards transcendental ecstasy to Her worshipers.

Text 131

*pavitra-guṇa-simādhyā
pavitra-kula-dīpanī
kampamānā kamṣa-harā
vindhya-cala-nivāsinī*

She is the limit of transcendental qualities and the illumination of her noble family. She shivers due to ecstasy. She is the beloved of Lord Kṛṣṇa, the killer of Kamṣa. She lives in the Vindhyla mountains.

Text 132

*goverdhaneśvarī govardhana-
hāsyā hayākṛtiḥ
mīnāvatārā mineśī
gangāneśī hayā gajī*

She is the queen of Govardhana Hill and She smiles upon seeing Govardhana Hill. She is dear to Lord Hayagrīva, dear to Lord Matsya, the consort of Lord Matsya, the queen of the spiritual sky, the beloved of Hayagrīva, and the consort of the Lord who delivered Gajendra.

Text 133

*hariṇī hariṇī hāra-
dhāriṇī kanakākṛtiḥ
vidyut-prabhā viṣṭra-mātā
gopa-mātā gayeśvarī*

She is as beautiful as a deer and very enchanting. She is decorated with necklaces and Her form is golden. She is brilliant like lightning, the mother of the *brāhmaṇas*, the mother of the cowherds, and the predominating Deity of Gayā.

Text 134

*gaveśvarī gaveśī ca
gavīśī gavi-vāsinī
gati-jñā gīta-kuśalā
danujendra-nivārīṇī*

She is the queen of the cows, the controller of the cows, and the maintainer of the cows. She lives in a cowherd village, She is aware of the ultimate goal of life, She is expert in singing, and She is the chastiser of the king of the demons.

Text 135

*nirvāṇa-dātrī nairvāṇī
hetu-yuktā gayottarā
parvatādhinivāsā ca
nivāsa-kuśalā tathā*

She awards liberation and She is liberated. She is an expert logician, She is the queen of Gayā. She lives on a mountain and She brings auspiciousness to Her residence.

Text 136

*sannyāsa-dharma-kuśalā
sannyāseśī śaran-mukhī*

śarac-candra-mukhī

śyāma-hārā kṣetra-nivāsinī

She is expert in the understanding of renunciation and She is supremely renounced. Her face is like the autumn season and Her face is like the moon in autumn. She is the necklace of Lord Kṛṣṇa and She resides in a holy place.

Text 137

vasanta-rāga-samrāgā

vasanta-vasanākṛtiḥ

catur-bhujā śad-bhujā

dvi-bhujā gaura-vigrahā

Her desire for amorous pastimes is aroused when She hears the *vasanta-rāga*. Her form is glorious, like spring. She is sometimes four-armed, sometimes six-armed, and sometimes two-armed. She is a golden personality.

Text 138

sahasrāsyā vihāsyā ca

mudrāsyā mada-dāyinī

prāṇa-priyā prāṇa-rūpa

prāṇa-rupinī apāvṛtā

She is the beloved of the Lord who possesses one thousand heads. She is ever smiling, Her face is very expressive, She induces Kṛṣṇa to enjoy amorous pastimes, She is more dear to Kṛṣṇa than His own life, She is the life and soul of Kṛṣṇa, She is the very life of Kṛṣṇa, and She manifests Herself to the devotees.

Text 139

kṛṣṇa-prītā kṛṣṇa-ratā

kṛṣṇa-toṣāṇa-tat-parā

*kṛṣṇa-prema-ratā kṛṣṇa-
bhaktā bhakta-phala-pradā*

She pleases Kṛṣṇa, She is attached to Kṛṣṇa, She is always eager to satisfy Kṛṣṇa, She is attached to love for Kṛṣṇa, She is a devotee of Kṛṣṇa, and She gives the devotees the results of their devotional service.

Text 140

*kṛṣṇa-premā prema-bhaktā
hari-bhakti-pradāyinī
caitanya-rūpā caitanya-
priyā caitanya-rūpiṇī*

She is the personification of love for Kṛṣṇa, She is a loving devotee of Kṛṣṇa, She is the bestower of devotional service to Lord Hari, She is manifest in the form of Lord Caitanya, She is present in the form of Lord Caitanya, and She is dear to Lord Caitanya.

Text -141

*ugra-rūpā śiva-kroḍā
kṛṣṇa-kroḍā jalodarī
mahodarī mahā-durga-
kāntāra-sustha-vāsinī*

She manifests the fierce form of Durgā, She sits on the lap of Śiva, She sits on the lap of Kṛṣṇa, She is the reservoir of water, She is the origin of the material world, and She resides in a great forest that is like an unapproachable fort.

Text 142

*candrāvalī candra-keśī
candra-prema-taraṅgiṇī
samudra-mathanodbhūtā
samudra-jala-vāsinī*

She is as brilliant as a cluster of moons, Her hair is as lustrous as the moon, She is an ocean of love that controls moon-like Kṛṣṇa, She was born from the churning of the ocean, and She resides in the ocean.

Text 143

*samudrāṁṛta-rupā ca
samudra-jala-vāsikā
keśa-pāśa-ratā nindrā
kṣudhā prema-taraṅgikā*

She is the nectar derived from the churning of the ocean, She resides on the ocean of milk, and She carefully decorates Her hair. She is sleep, hunger and an ocean of transcendental ecstasy.

Text 144

*dūrvā-daā-śyāma-tamur
dūrvā-daā-tanu-ccbavīḥ
nāgarā nāgari-rāgā
nāgarānanda-kāriṇī*

Her body is as sublime as a blade of *durvā* grass and Her body resembles tender *durvā* grass. She is the beloved of the hero, Kṛṣṇa. She is Kṛṣṇa's most loving heroine and She charms Her hero, Kṛṣṇa.

Text 145

*nāgarālinigana-parā
nāgarāngana-mangalā
ucca-nīcā haimavatī
priyā kṛṣṇa-taraṅga-dā*

She eagerly embraces Her hero, Kṛṣṇa. She illuminates the courtyard of Her hero, She is humble, She is the daughter of

the Himālayas, She is very dear to Kṛṣṇa, and She pleases Kṛṣṇa with the waves of Her loving sentiments.

Text 146

*premālīringana-siddhāṅgi
siddhā sādhya-vilāsikā
manigalāmoda-janani
mekhalāmoda-dhāriṇī*

She is expert in giving loving embraces. She is perfect, She enjoys transcendental pastimes, She is the source of all auspiciousness, and She wears a beautiful waist band.

Text 147

*ratna-mañjīra-bhūṣāṅgi
ratna-bhūṣāṇa-bhūṣāṇā
jambāla-mālikā kṛṣṇa-
prāṇā prāṇa-vimocanā*

She is decorated with tinkling, jeweled ornaments. She wears jeweled ornaments, She wears a garland of rose-apple flowers, She is the life and soul of Kṛṣṇa, and She has fully surrendered Her life to Kṛṣṇa.

Text 148

*satya-pradā satyavatī
sevakānanda-dāyikā
jagad-yonir jagad-bijā
vicitra-maṇi-bhūṣāṇā*

She is the bestower of truth and She is truthful. She awards happiness to Her devotees, She is the mother of the universe, She is the origin of the universe, and She is decorated with wonderful jewels.

Text 149

*rādhā-ramaṇa-kāntā ca
rādhyā rādhana-rūpiṇī¹
kailāsa-vāsinī kṛṣṇa-prāṇa-
sarvasva-dāyinī*

She is dear to Kṛṣṇa, the ultimate object of worship, and the personification of devotional service. She resides on Mount Kailāsa and She has surrendered everything to Her life and soul, Kṛṣṇa.

Text 150

*kṛṣṇāvatāra-niratā
kṛṣṇa-bhakta-phalārthini
yācakāyācakānanda-
kāriṇī yācakojvalā*

She eternally serves the incarnations of Kṛṣṇa, She awards the fruit of the devotees' service to Kṛṣṇa, She awards happiness to those who asks for it and those who do not ask for it, and She happily accepts the prayers of Her devotees.

Text 151

*hari-bhūṣana bhuṣādhyā-
nanda-yuktārdra-pada-gā
hai-hai-tāla-dharā thai-
thai-śabda-śakti-prakāśinī*

She decorates Herself with Lord Hari's ornaments, She is eternally blissful, She is Kṛṣṇa's better half, and She expertly beats the rhythm *hai hai* and the sound vibration *thai thai*.

Text 152

*he-he-śabda-svarupā ca
hi-hi-vākyā-viśāradā*

*jagad-ānanda-kartrī ca
sāndrānanda-viśāradā*

She is the personification of the sound *he he*, and She enjoys uttering the sound *hi hi*. She fills the world with happiness and She is expert in relishing the highest transcendental ecstasy.

Text 153

*panditā panditā-gunā
paṇḍitānanda-kāriṇī
paripālana-kartrī ca
tathā sthiti-vinodinī*

She is learned and She has the qualities of a wise man. She gives happiness to learned people, She maintains the devotees, and She sustains the creation.

Text 154

*tathā samhāra-sabdādhyā
vidvaj-jana-manoharā
viduṣām prīti-janānī
vidvut-prema-vivardhinī*

She is the personification of the universal annihilation, She attracts the minds of learned people, She is thoughtful, She is the origin of transcendental pleasure, and She increases the happiness of wise men.

Text 155

*nādeśī nāda-rūpā ca
nāda-bindu-vidhāriṇī
śūnya-sthāna-sthitā
śūnya-rūpa-pādapa-vāsinī*

She is the goddess of sound vibrations, She is the personification of sound vibrations, She is expert in speaking in the form of

codes, She is situated beyond this material world, and She resides under a tree in the transcendental abode of the Lord.

Text 156

*kārttika-vrata-karṇī ca
vāsanā-hāriṇī tathā
jala-sāyā jala-talā
śilā-tala-nivāsinī*

She observes the vow of Kārttika, She takes away one's material desires, She lives on the ocean of milk, She resides by the side of a lake, and She resides at the foot of a mountain.

Text 157

*kṣudra-kītāṅga-samsargā
saṅga-doṣa-vināśinī
koṭi-kandarpa-lāvanyā
kandarpa-koṭi-sundarī*

She displays mercy even to an insect, She destroys the disease that develops due to material association, She is more enchanting than millions of Cupids, and She is more beautiful than millions of Cupids.

Text 158

*kandarpa-koṭi-janānī
kāma-bīja-pradāyinī
kāma-śāstra-vinodā ca
kāma-śāstra-prakāśinī*

She is the mother of millions of Cupids, She is the personification of the *kāma-bīja* mantra, She is expert in the performance of conjugal pastimes, and She manifests the art of performing conjugal pastimes.

Text 159

*kāma-prakāśikā kāminy
aṇimādy-aṣṭa-siddhi-dā
yāminī yāminī-nātha-
vadanā yāminīsvārī*

She is transcendently passionate and She is the most lovely girl. She awards the eight mystic perfections, She is as cooling as the night, Her face is like the moon, and She is the controller of the night.

Text 160

*yāga-yoga harā bhukti-
mukti-dātrī hiranya-dā
kapāla-mālinī devī dhāma-
rūpīny apūrva-dā*

She awards the results of Vedic fire sacrifices, She is the bestower of sense gratification and liberation, She is the giver of gold, She wears a garland of skulls, She is a goddess, She is the personification of all the holy places, and She awards that which has never before been awarded.

Text 161

*kṛpānvitā guṇā gaunyā
guṇātīta-phala-pradā
kuṣmāṇḍa-bhūta-vetāla-
nāśinī śaradānvitā*

She is compassionate, She is full of transcendental qualities, She is most exalted, She awards the transcendental results of one's devotional service, She destroys evil spirits and ghosts, and She is glorious like autumn.

Text 162

*sītalā śavalā helā līlā
lāvanya-maṅgalā
vidyārthīnī vidyamānā
vidyā vidyā-svarūpiṇī*

She is soothing, She possesses unlimited piety, She is happiness personified, She is sporting by nature, She is auspicious and beautiful, She is an ardent student, She is very learned, She is knowledge, and She is the personification of knowledge.

Text 163

*ānvikṣikī śāstra-rūpā
śāstra-siddhānta-kārinī
nāgendrā nāga-mātā ca
krīḍā-kautuka-rūpiṇī*

She is the science of logic, the personified scriptures, the conclusion of the scriptures, the beloved of the King of the Nāgas, the mother of the Nāgas, and always in a playful mood.

Text 164

*hari-bhāvana-śilā ca
hari-toṣṇa-tat-parā
hari-prāṇā hara-prāṇā
śiva-prāṇā śivāṇvitā*

She is always absorbed in thoughts of Lord Hari, She is always eager to please Lord Hari, She is the life and soul of Lord Hari, She is the life force of Lord Śiva, She is the life and soul of Lord Śiva, and She is Lord Śiva's companion.

Text 165

*narakārṇava-samhantrī
narakārṇava-nāśinī*

*nareśvarī narātītā
nara-sevyā narāṅganā*

She destroys the ocean of hellish conditions, She delivers the devotees from the ocean of hellish suffering, She is the queen of human society, She is situated beyond the realm of human beings, She is worshipable for human society, and She appears like an ordinary girl.

Text 166

*yaśodānandana-prāṇa-
vallabhā hari-vallabhā
yaśodānandanāramyā
yaśodānandaneśvari*

She is more dear to the son of Yaśodā than His own life, She is dear to Lord Hari, She gives pleasure to Yaśodā's son, and She is the queen of the son of Yaśodā.

Text 167

*yaśodānandanākridā
yaśodā-kroḍa-vāsinī
yaśodānandana-prāṇā
yaśodānandanārthadā*

She enjoys pastimes with Yaśodā's son, She sits on the lap of Yaśodā, She is the life and soul of Yaśodā's son, and She fulfills the desires of Yaśodā's son.

Text 168

*vatsalā kauśalā kālā
karuṇāṁava-rūpiṇī
svarga-lakṣmīr bhūmi-lakṣmīr
draupadī pāṇḍava-priyā*

She is affectionate, expert, beautiful, the personification of the ocean of mercy, the opulence of heaven, the opulence of earth, Draupadī, and dear to the Pāndavas.

Text 169

*tathārjuna-sakhī bhaumī
bhaimī bhima-kulodvahā
bhuvanā mohanā kṣīṇā
pānāsakta-tarā tathā*

She is a friend of Arjuna's, an inhabitant of the earth, and highly exalted. She is born in a noble family when She descends into the material world. She is enchanting, very slim, and attached to chewing betel nuts.

Text 170

*pānārthini pāna-pātrā
pāna-pānanda-dāyinī
dugdha-manthana-karmāḍhyā
dugdha-manthana-tat-parā*

She longs for betel nuts, She carries a container of betel nuts, She loves to chew betel nuts, She is expert in churning milk into butter, and She is expert in churning yogurt.

Text 171

*dadhi-bhāṇḍārthini kṛṣṇa
krodhini nandanāṅganā
ghṛta-liptā takra-yuktā
yamunā-pāra-kautukā*

She carries a pot of yogurt, She becomes angry with Kṛṣṇa, She wanders in the courtyard of Nanda Mahārāja, She is anointed with ghee, She carries buttermilk and She crosses the Yamuna river in a cheerful mood.

Text 172

*vicitra-kathakā kṛṣṇa-hāsyā-
bhāṣana-tat-parā
gopāṅganāveṣṭitā ca
kṛṣṇa-saṅgārthini tathā*

She speaks wonderfully, She speaks in a way that makes Kṛṣṇa laugh, She is surrounded by cowherd girls, and She always remains in the association of Kṛṣṇa.

Text 173

*rāsāsaktā rāsa-tatir
āsavāsakta-vāsanā
haridrā haritā hāriṇy
ānandārpitā-cetanā*

She is attached to the *rasa-līla*, She enjoys the *rasa* dance, She is attached to drinking nectarean beverages, Her complexion is golden, She is very charming, and She brings happiness to everyone's heart.

Text 174

*niścaitanyā ca niścetā
tathā dāru-haridrikā
subalasya svasā kṛṣṇa-
bhāryā bhāṣāti-veginī*

She sometimes loses consciousness while absorbed in thoughts of love for Kṛṣṇa, She becomes like a yellow doll made of wood due to absorption in love for Kṛṣṇa, She is the sister of Subala, She is the wife of Kṛṣṇa, and She is an eloquent speaker.

Text 175

*śrīdāmasya śakhī dāma-
dāminī dāma-dhāriṇī*

*kailāsinī keśinī ca
harid-ambara-dhāriṇī*

She is Śrīdāma's friend, She resembles lightning, and She is fond of wearing garlands that look like lightning. She becomes Pārvati, She has very charming hair, and She wears yellow and blue garments.

Text 176

*hari-sānnidhya-dātrī ca
hari-kautuka-mangalā
hari-pradā hari-dvārā
yamunā-jala-vāsinī*

She awards one the association of Lord Hari, and She is most satisfied to remain with Lord Hari. She awards one Lord Hari, She is the gateway to Lord Hari, and She lives by the side of the Yamuna.

Text 177

*jaitra-pradā jitārthī ca
caturā cātūrī tamī
tamisrā tāpa-rūpā ca
raudra-rūpā yaśo-‘rthini*

She awards victory and She hankers after victory. She is intelligent, expert, the cause of ignorance, the cause of darkness, the form of austerity, formidable, and famous.

Text 178

*kṛṣṇārthini kṛṣṇa-kalā
kṛṣṇānanda-vidhāyini
kṛṣṇārtha-vāsanā kṛṣṇa-
rāginī bhava-bhāvinī*

She longs to associate with Kṛṣṇa, She is an expansion of Kṛṣṇa, She gives pleasure to Kṛṣṇa, She desires to make Kṛṣṇa happy,

She is attached to Kṛṣṇa, and She desires the welfare of those living in the material world.

Text 179

*kṛṣṇārtha-rahitā bhaktā
bhakta-bhukti-śubha-pradā
śrī-kṛṣṇa-rahitā dinā
tathā virahiṇī hareḥ*

She has no desire other than to please Kṛṣṇa, She is the topmost devotee, She awards suitable results to the devotees for their rendering of devotional service, She feels separation from Kṛṣṇa, She is very humble, and She feels distressed due to separation from Kṛṣṇa.

Text 180

*mathurā mathurā-rāja-
geha-bhāvana-bhāvanā
śrī-kṛṣṇa-bhāvanāmodā
tathonmāda-vidhāyinī*

She expands to reside in Mathurā. She is always remembered by Kṛṣṇa when He lives at the King of Mathurā's palace, She becomes ecstatic when She thinks of Kṛṣṇa, and She is intoxicated with love for Kṛṣṇa.

Text 181

*kṛṣṇārtha-vyākulā kṛṣṇa-
sāra-carma-dharā śubhā
alakeśvara-pūjyā ca
kuvereśvara-vallabhā*

She is greatly eager to please Lord Kṛṣṇa. She is dear to Lord Śiva, who wears the skin of an antelope. She is most auspicious, worshiped by Kuvera, and dear to the master of Kuvera.

Text 182

*dhana-dhānya-vidhātri ca
jāyā kāyā hayā hayī
prāṇavā prāṇaveśī ca
prāṇavārtha-svarūpiṇī*

She awards prosperity. She is the wife of Lord Kṛṣṇa, Her form is completely spiritual, She is the consort of Lord Hayagrīva, and She is dear to Lord Hayagrīva. She is the sacred syllable, *om*, She is the queen of the sacred syllable, *om*, and She is the personification of the sacred syllable, *om*.

Text 183

*brahma-viṣnu-śivārdhāṅga-
hāriṇī śaiva-śimṣapā
rākṣasi-nāśinī bhūta-
preta-prāṇa-vināśinī*

She is the better half of Brahmā, Viṣṇu and Śiva. She is dear to Lord Śiva, She kills the female demons and She destroys ghosts and evil spirits.

Text 184

*sakalepsita-dātrī ca
śacī sādhwī arundhati
pati-vratā pati-prāṇā
pati-vākyā-vinodinī
aśeṣa-sādhanī kalpa-
vāsinī kalpa-rūpiṇī*

She fulfills all desires. She becomes Śacī. She is saintly. She becomes Arundhati. She is faithful to Her husband, She regards Her husband as Her life and soul, She feels happy while hearing the words of Her husband, She is capable of doing anything and everything, She is approached through

transcendental sound vibration, and She is the personification of transcendental sound vibration.

Thus ends the translation of the fifth chapter of the *Fifth Rātra* of *Śrī Nārada-pañcarātra*.

The Glories of the One Thousand Holy Names of Śrī Rādhā

Text 1

*śrī-mahādeva uvāca
ity etat kathitam devi
rādhā-nāma-sahasrakam
yah pāthet pāthyayad vapi
tasya tuṣyati mādhavaḥ*

Śrī Mahādeva said: O Devī, I have thus revealed to you the one thousand names of Śrī Rādhā. Lord Mādhava becomes very pleased with a person who recites these holy names or causes others to recite them.

Text 2

*kim tasya yamunābhir vā
nadībhiḥ sarvataḥ priye
kurukṣetrādi-tīrthaīś ca
yasya tuṣṭo janārdanah*

O dear one, a person who has attained the favor of Lord Janārdana has no need to bathe in the holy water of the Yamunā or visit holy places, such as Kurukṣetra.

Text 3

*stotrasyāsyā prasādena
kim na sidhyati bhū-tale
brāhmaṇo brahma-varcasvī
kṣatriyo jagati-patiḥ*

What is there that cannot be achieved by the grace of this payer? A brāhmaṇa can attain perfection in his performance of

*brāhma*nical duties, and a *kṣatriya* can become the king of the world by the mercy of this prayer.

Texts 4

*vaiśyo nidhi-patir bhūyāt
śūdra mucyeta janmataḥ
brahma-hatyā-surā-pāna-
steyāder ati-pātakāt*

A *vaiśya* can become rich and a *śūdra* can becomes freed from his degraded life. Moreover, the reactions to all kinds of sinful activities—even killing a *brāhmaṇa*, drinking wine, and stealing others' property—are at once destroyed by the mercy of this prayer.

Text 5

*sadyo mucyeta deveśi
satyam satyam na saṁśayaḥ
rādhā-nāma-sahasrasya
saṁānam nāsti bhū-tale*

O Goddess, there is no doubt that by the mercy of this prayer, one immediately becomes liberated because in this world, there is nothing equal to the one thousand names of Śrī Rādhā.

Text 6

*svarge vāpy atha pātāle
girau va jalato 'pi vā
nātah param śubham stotram
tīrtham nātah param param*

There is nothing more auspicious or sanctified than the one thousand names of Śrī Rādhā, either in the heavenly planets, in the hellish planets, in the mountains, or in the water.

Text 7

*ekādaśyāṁ śucir bhūtvā
yah paṭhet susamāhitah
tasya sarvārtha-siddhiḥ syāc
chṛṇuyād va su-śobhane*

O beautiful one, all of the desires of a person who recites or hears these one thousand names of Śrī Rādhā on Ekādaśī, with a pure and controlled mind, will be fulfilled.

Text 8

*dvādaśyāṁ paurṇamāsyāṁ vā
tulasī-sannidhau śive
yah paṭhet śṛṇuyād vapi
tasya tat tat phalam śṛṇu*

O consort of Lord Śivā, hear now from me about the results one attains by reciting this prayer before Tulasī-devī, on Dvādaśī or Purnimā.

Texts 9-14

*aśvamedham rājasūyam
bārhaspatyāṁ tathā trikam
ati-rātram vājapeyam
agniṣṭomam tathā śubham*

*kṛtvā yat phalam āpnoti
śrutvā tat phalam āpnuyāt
kārttike cāṣṭamīm prāpya
paṭhed va śṛṇuyād api*

*sahasra-yuga-kalpāntam
vaikuṇṭha-vasatīm labhet
tataś ca brahma-bhavane
śivasya bhavane punah*

*surādhinātha-bhavane
 punar yāti sa-lokatām
 gaṅgā-tirāṁ samāśādya
 yaḥ paṭhet śr̥ṇuyād api
 viṣṇoh sārūpyam āyāti
 satyam satyam sureśvari
 mama vaktra-girer jātā
 pārvatī-vadanāśritā*

The results one achieves by performing sacrifices, such as the *asvamedha*, *rājasūya*, *bārhṛaspatya*, *trika*, *atirātra*, *vājapeya*, and *agniśṭoma*, are easily achieved by hearing this prayer. If one recites or hears this prayer on *Aṣṭamī*, in the month of *Kārttika*, he becomes qualified to reside in *Vaikuṇṭha* for thousands of *kalpas*. Thereafter, he goes to *Brahmāloka*, *Śivaloka* or *Indraloka* and then eventually returns to *Vaikuṇṭha*.

O best of goddesses, anyone who reads or hears this prayer while sitting on the banks of the Ganges certainly attains the liberation as having the same bodily features as Lord Viṣṇu.

This prayer was thus spoken by me and heard by Pārvatī, the daughter of the Himālayas.

Text 14

*rādhā-nātha-sahasrākhyā
 nadī trailekya-pāvanī
 paṭhyate hi mayā nityam
 bhaktyā śaktyā yathocitam*

This river, in the form of the one thousand names of Śrī Rādhā, purifies the three worlds. I recite this prayer with utmost care and devotion.

Text 15

*mama prāṇa-samāṁ hy etat
 tava prītyā prakāśitam
 nābhaktāya pradātavyam
 pāṣāṇḍāya kadācana
 nāstikāyāvirāgāya
 rāga-yuktāya sundari*

O beautiful one, this prayer is as dear to me as my life. Out of affection, I have revealed to you these one thousand names of Śrī Rādhā. One should never repeat this to a nondevotee, an atheist, a godless person, one who acts whimsically, or to an uncontrolled sense enjoyer.

Text 16

*tathā deyam mahā-stotram
 hari-bhaktāya ṣaṅkari
 vaisṇaveṣu yathā-śakti
 dātre puṇyārtha-śāline*

O consort of Śaṅkara, one should disclose this great prayer to the devotees of Lord Hari, and to magnanimous and pious persons.

Text 17

*rādhā-nāma-sudhā-vāri
 mama vaktra-sudhāmbudheḥ
 uddhṛtāsau tvayā yatnāt
 yatas tvam vaiṣṇavāgraṇīḥ*

Because you have faithfully heard these one thousand names of Śrī Rādhā from me, you will be respected as a topmost Vaiṣṇavī.

Texts 18-20

viśuddha-sattvāya yathārtha-vādine
 dvijasya sevā-niratāya mantriṇe
 dātre yathā-śakti subhakta-mānase
 rādhā-pada-dhyāna-parāya śobhane

 hari-pādābja-madhupa-
 mano-bhūtāya mānase
 rādhā-pāda-sudhāsvāda-
 śāline vaiṣṇavāya ca

 dadyāt stotram māhā-puṇyam
 hari-bhakti-prasādhanam
 janmāntaram na tasyāsti
 rādhā-kṛṣṇa-padārthinaḥ

O beautiful one, you should recite this most auspicious prayer to those who are situated in the mode of pure goodness, who are self-realized, who appreciate the glories of these *mantras*, who are charitable, who are engaged in the service of the *brāhmaṇas*, who are fully devoted to the Lord, whose minds are fixed at the lotus feet of Śrī Rādhikā, who are servants of the lotus feet of Śrī Hari, and who are fond of relishing the nectar from the lotus feet of Śrī Rādhā. The devotees who desire to attain the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa will never again be entangled in the vicious cycle of birth and death in this world.

Text 21

mama prāṇā vaiṣṇavā hi
 teṣāṁ rakṣārtham eva hi
 sūlam mayā dharyate hi
 nānyathā maitra-kāraṇam

Because the Vaiṣṇavas are as dear to me as my own self, I accept the trident for their protection. There should be no doubt about this.

Text 22

*hari-bhakti-dviṣām arthe
śūlam sandharyate mayā
śrīnu devi yathārtham me
gaditām tvayi su-vrate*

O beautiful goddess, I hold a trident in my hand to destroy those who are envious of devotional service to Lord Hari. What I am telling you is a fact.

Text 23

*bhaktāsi me priyāsi tvam
adaḥ snehāt prakāśitam
kadāpi nocyate devi
mayā nāma-sahasrakam*

Because you are my devotee and very dear to me, I have revealed to you these one thousand names of Śrī Rādhā. Otherwise, I would never have disclosed them.

Text 24

*kim param tvām prabaksāmi
prāṇa tulyām mama priye
śtotram mantram rādhikāyā
yantram kavacam evaca*

O dear one, because you are as dear to me as my own life, I will now reveal to you more about Śrī Rādhā, such as prayers, mantras, yantras and kavacas.

Thus ends the translation of the sixth chapter of the *Fifth Rātra* of Śrī Nārada-pañcarātra.

The Śrī Rādhā-Kavaca

Text 1

*śrī pārvatī uvāca
kailāsa-vāsina bhagavan
bhaktānugraha-kāraka
rādhikā-kavacam puṇyam
kathayasva mama prabho*

Śrī Pārvatī said: O resident of Kailāsa! O my lord! You are very compassionate to the devotees. Please describe to me the sacred Śrī Rādhikā-kavaca.

Text 2

*yady asti karuṇā nātha trāhi
mām duḥkhato bhayāt
tvam eva śaranam nātha
śūlapāṇe pināka-dhṛik*

O master, be kind to me and save me from distress and fear because, O carrier of a trident and bow, you alone are my shelter.

Text 3

*śrī-mahādeva uvāca
śṛṇuṣva girije tubhyam
kavacam pūrva-sūcītam
sarva-rakṣā-karam puṇyam
sarva-hatyā-haram param*

Śrī Mahādeva said: O daughter of the Himālayas, now hear from me about the *kavaca* that I had previously indicated. This *kavaca* protects one, it is very sanctified, and it relieves one from the reactions of killing.

Text 4

*hari-bhakti-pradām sākṣāt
bhakti-mukti-prasādhanam
trailokyākarṣanām devi
hari-sānnidhya-kārakam*

O Devī, this *kavaca* awards one devotional service to Lord Hari. It is the direct process for achieving devotional service to the Lord and liberation from material existence. It helps one to conquer the three worlds and brings one closer to Śrī Hari.

Text 5

*sarvatra jayadām devi
sarva-śatru-bhayāvaham
sarveśām caiva bhūtānām
mano-vṛtti-karam param*

It awards one victory in all respects, it creates fear in the minds of enemies, and it helps purify the minds of all living entities.

Text 6

*caturdhā-sukti-janakam
sadānanda-karam param
rājasūyāśvamedhānām
yajñānām phala-dāyakam*

This *kavaca* awards four types of liberation, it bestows great happiness and it gives the chanter results equal to those attained by the performance of the *rājasūya* sacrifice, or horse sacrifice.

Text 7

*idām kavacam ajñātvā
rādhā-mantram ca yo japet
sa nāpnoti phalan tasya
vighnas tasya pade pade*

Anyone who chants the holy names of Śrī Rādhā without understanding the importance of this *kavaca* will not achieve any good result. Instead, he will face difficulties at every step.

Text 8

r̥śir asya mahādevo ‘nuṣṭup-
chandaś ca kīrtitah
rādhāsyā devatā proktā rām-
bījam kilakam smṛtam

Mahādeva is the superintending sage of the *Śrī Rādhā-kavaca*, it should be chanted in the *anuṣṭup* meter, Śrī Rādhikā is the objective, and the *bija-mantra* is *rām*.

Text 9

dharmaṛtha-kāma-mokṣeṣu
viniyogaḥ prakīrtitah
śrī-rādhā se śirah pātu
lalāṭam rādhikā tathā

This *kavaca* can be employed to attain success in religiosity, economic development, sense gratification, and liberation. May Śrī Rādhā protect my head. May Śrī Rādhikā protect my forehead.

Text 10

śrīmatī netra-yugalam
karmau gopendra-nandinī
hari-priyā nāsikām ca bhru-
yugam śaśi-sobhanā

May Śrīmatī protect my eyes, may the daughter of a cowherd man protect my ears, may She who is dear to Lord Hari protect my nose, and may She who is beautiful like the moon protect my eyebrows.

Text 11

*oṣṭam pātu kṛpā devī
adharam gopikā tathā
vr̥ṣabhānu-sutā dantān
cibukam gopa-nandinī*

May the Goddess of mercy protect my upper lip, may the *gopī* protect my lower lip, may the daughter of Vṛṣabhānu protect my teeth, and may the bestower of pleasure to the cowherd residents of Vraja protect my chin.

Text 12

*candrāvalī pātu gaṇḍam
jihvām kṛṣṇa-priyā tathā
kanthām pātu hari-prāṇā
hṛdayām vijayā tathā*

May Candrāvalī protect my cheeks, may She who is dear to Kṛṣṇa protect my tongue, may the life and soul of Lord Hari protect my throat, and may the one who is always victorious protect my chest.

Text 13

*bāhū dvau candra-vadanā
udaram subalasvalā
koti-yogānvitā pātu pādau
saubhadrikā tathā*

May She whose face resembles the moon protect my arms, may the sister of Subala protect my abdomen, and may the most gentle and empowered ascetic protect my legs.

Text 14

*nakhān candra-mukhī pātu
gulphau gopāla-ballabhā*

*nakhān vidhu-mukhīm devīm
gopī pāda-talam tathā*

May the moon-faced one protect my nails, may the beloved queen of Lord Gopāla protect my ankles, may the lovely-faced goddess protect my toenails, and may the *gopī* protect my feet.

Text 15

*śubha-pradā pātu prsthām
kakṣā śrī-kānta-ballabhā
jānu-deśam jayā pātu
hariṇī pātu sarvataḥ*

May the giver of auspiciousness protect my back, may the lover of Śrī Kṛṣṇa protect my waist, may the most glorious one protect my thighs, and may the enchanter of the three worlds protect my entire body.

Text 16

*vākyam bāṇī sadā pātu
dhanāgaram dhaneśvarī
pūrvām diśam kṛṣṇa-ratā
kṛṣṇa-prāṇā ca paścimām*

May the most eloquent speaker protect my speech, may the queen of wealth protect my possessions, may she who is attached to Lord Kṛṣṇa protect me from the east, and may the life and soul of Lord Kṛṣṇa protect me from the west.

Text 17

*uttarām haritā pātu
dakṣiṇām vṛṣabhbānujā
candrāvalī naiśam eva
divā kṣvedita-mekhalā*

May the worshiper of Lord Hari protect me from the north; may the daughter of Vṛśabhbāhu protect me from the south; may Candrāvalī protect me at night; and may she, the bells of whose waist band make a very sweet sound, maintain me during the day.

Text 18

*saubhāgyadā madhya-dine
sāyāhne kāma-rūpiṇī
raudrī prātaḥ pātu mām
hi gopino rājanīkṣaye*

May the bestower of all good fortune protect me at mid-day, may the form of transcendental passion protect me in the evening, may the daughter of the sun-god protect me at night, and may the young cowherd girl protect me at the end of the night.

Texts 19-21

*hetudā saṅgave pātu
ketu-mālā divārdhake
śesā ‘parāhna-samaye
śamitā sarva-sandhiṣu

yoginī bhoga-samaye
ratau rati-pradā sadā
kāmeśī kautuke nityam
yoge ratnāvalī mama

sarvadā sarva-kāryeṣu
rādhikā kṛṣṇa-mānasā
ity etat kathitam devi
kavacam paramādbhutam*

May the bestower of the fruit of devotion protect me late in the morning, may She who wears a garland of *ketakī* flowers protect

me at noon; may She who accepts Kṛṣṇa's remnants protect me in the afternoon; may She who is self-controlled protect me in-between work periods; may the queen of mystic yoga protect me during times of enjoyment; may the bestower of happiness protect me while I am engaged in conjugal activities; may the queen of lust protect me during times of entertainment; may she who is decorated with jewels help me in my quest for self-realization; and may Śrī Rādhikā, whose mind is fully absorbed in Kṛṣṇa, protect me always—at all times, and as I perform all kinds of activities.

O devī, I have thus revealed to you the most wonderful *kavaca*.

Texts 22-24

*sarva-rakṣā-karam nāma
mahā-rakṣā-karam param
prātar madhyāhna-samaye
sāyāhāne prapaṭhed yadi*
*sarvārtha-siddhis tasya syāt
yad yan manasi vartate
rājadvāre sabhāyām ca
saṅgrāme śatru-śāṅkate*
*prāṇārya-nāśa-samaye
yah paṭhet prayato narah
tasya siddhir bhaved devi na
bhayam vidyate kvacit*

This *kavaca* is the great means for deliverance, and it is most effective in giving protection. If a person recites this *kavaca*, either in the morning, at noon, or in the evening, he will attain perfection in all his endeavors. If a person recites this *kavaca* with a pure heart in the royal court, in an assembly, on the battlefield, while facing danger, or at the time of death, he will achieve all perfection and become freed from all fear.

Texts 25-27

ārādhītā rādhikā ca tena
 satyam na samsayah
 gaṅgā-snānāt harer nāma-
 grahaṇād yat phalam labhet
 tat phalam tasya bhavati yaḥ
 paṭhet prayataḥ śuciḥ
 haridrā-rocanā-candra-
 maṇḍitam hari-candanam
 kṛtvā likhitvā bhūrje ca
 dhārayet mastake bhuje
 kanṭhe vā deva-devesi sa
 harir nātra samsayah

There is no doubt that Śrī Rādhā will allow Herself to be worshiped by one who faithfully employs this *kavaca*. The result one obtains by chanting the holy name of Lord Hari, or bathing in the Ganges, can be obtained by reciting this *kavaca* with a purified mind.

O goddess, if one writes these *mantras* on the bark of a birth tree with turmeric mixed with sandalwood paste and wears it on his head, arm, or neck after putting it in an amulet, he will certainly attain the liberation of possessing bodily features like that of Lord Hari. There is no doubt of this.

Text 28

kavacasya prasādena
 brahmā srstīm sthitīm harīḥ
 saṁhāram cāham niyatam
 karomi kurute tathā

By the grace of this *kavaca*, Brahmā became qualified to create the universe, Hari received the ability to maintain it, and I became its annihilator.

Text 29

*vaiṣṇavāya viśuddhāya
virāga-guṇa-sāline
dadyāt kavacam avyagram
anyathā nāśam āpnuyāt*

One must be careful to impart this *kavaca* only to pure and detached Vaiṣṇavas, otherwise it will create havoc in his life.

Thus ends the translation of the seventh chapter of the *Fifth Rātra* of Śī Nārada-pañcarātra.

An Explanation of the Meanings of Some of the Supreme Lord's Holy Names

Text 1

*śrī-nārada uvāca
 mahādeva mahādeva
 deva-deva jagat-pate
 mantrārtham kṛṣṇa-mantrānām
 gūḍham rādhāmanum prabho
 vaktum arhasi deveśa bhaktam
 mām śaśi-khaṇḍa-dhṛk*

Śrī Nārada said: O lord of the universe! O foremost among the demigods! O lord of lords! O Mahādeva! O master! O sustainer of the moon on your head, I am a devotee surrendered unto you. Please describe to me the Śrī Kṛṣṇa-mantra and the confidential Śrī Rādhā-mantra.

Texts 2-5

*śrī-mahādeva uvāca
 kṛṣṇa-mantrārtham evāśu
 vakṣyāmi śṛṇu nārada
 kakārāt-sṛṣṭi-rūpo ‘sau-
 lakārāt sthitir eva ca
 saṁhārāt ī bhaven nityam
 nirvāṇād vindur eva ca
 kakārād bhītim āpannā
 yama-dūtā bhavanti hi
 rkārāt pātakāni syuḥ
 palāyana-parāṇi ca*

ṣakāroccāraṇāt sarve
 bhūtā rākṣasa-pannagāḥ
 vidravanti bhayārtā vai
 ḡnakārād roga-rāśayah
 akārāt sarvataḥ śāntir
 eṣa kalpa-drumo manuh

Śrī Mahādeva said: O Nārada, I shall explain to you the meaning of the Śrī Kṛṣṇa-mantra and so listen attentively. The letter *ka* from *kīm* refers to creation, *la* refers to maintenance, the letter *e* refers to annihilation, and the *anusāra*, *m*, refers to liberation.

The Yamadutas are frightened by the letter *ka* from Kṛṣṇa; all sinful reactions are vanquished by the letter *r*; and ghosts, demons, and Pannagas run away out of fear when they hear the letter *s*. By the chanting of the letter *na*, all kinds of diseases flee; and the letter *a* awards one peace of mind.

For this reason, the transcendental sound vibration, *Kṛṣṇa*, is just like a wish-fulfilling tree.

Text 6

kakāro mukha-candro ‘sya
 ḡrkāro netra-mandalam
 ṣakāro bāhu-yugalam
 ḡnakārah pādam eva ca

The letter *ka* represents His moon-like face, *r* represents His eyes, *s* represents His arms, and *na* represents His lotus feet.

Text 7

akārah sarva-gātrāṇi
 śṛṇuṣva dvija-sattama
 punar anyat pravakṣyāmi
 śṛṇuṣva dvija-sattama

O best of sages, the letter *a* represents His entire body. Now, listen carefully as I explain another meaning of the holy name, Kṛṣṇa.

Text 8

*kakārād brahma-rūpātvaḥ
śṛṣṭi-kartā janārdanaḥ
ṛkārāt śṛṣṭi-kartā ‘sau
veda-vedyo hariḥ svayam*

The letter *ka* is transcendental and refers to Lord Janārdana, the creator of the material world. The letter *ṛ* refers to Śrī Hari, who is known only through study of the Vedas, and who is the primary creator of the universe.

Text 9

*śakārāt śiva-rūpatvāt śṛṣṭi-
sthity anta-kārakah
ṇakārāt śveta-rūpatvāt
nirvāṇa-phala-dāyakah*

The letter *ś* is all-auspicious and refers to the Supreme Lord, who creates, maintains, and annihilates. The letter *ṇa* is the form of the color white and thus represents liberation.

Text 10

*jagad bija-sarva-māyā-
visargah parikīrtitah
krīṣṇa-nāmartha evoktaḥ
param śrīnu mahāmate*

O noble-hearted sage, the all-powerful external energy, Māyā, who is the seed of the material world, is represented by the letter *visarga*, or *ḥ*. Now, please hear about the meanings of other names of Kṛṣṇa.

Text 11

*mā lakṣmīḥ procyate vede
dhavas tasyāḥ patir hariḥ
ato mādhava-nāmā ‘sau
procyate puruṣottamāḥ*

In the Vedic literature, the letter *mā* refers to Lakṣmī, and the letters *dhava* refer to her husband, Śrī Hari. That is why the Supreme Lord is called Mādhava.

Text 12

*mā śobhā tejaso mūrtir
nirākārasya tejasāḥ
dhavastasya hariḥ sākṣān
mādhavo ‘sau prakīrtitāḥ*

The letter *ma* also refers to the formless effulgence of *Brahman*, and *dhava* refers to the source of that effulgence. For this reason, Lord Viṣṇu is also called Mādhava.

Text 13

*viṣṇur vibhavanatvāc ca
vyāpakatvāc ca nārada
bhāvanatvāc ca varṇānām
viṣṇur eva tataḥ smṛtaḥ*

O Nārada, the Lord is called Viṣṇu because He is the ultimate shelter of all living beings, He is all-pervading, and He is the only object of meditation.

Text 14

*kāśo diptimato yasmāt
prakāśāḥ sarva-janmanām
prabhuḥ prabhavanatvāc ca
tataḥ kāśāḥ prabhuḥ smṛtaḥ*

The name Kāśa refers to the source of illumination from which all living entities have manifested. He is the Lord and master of all and so He alone is fit to be called Kāśa Prabhu.

Text 15

*caitanyabhūto jīvānām
yataḥ caitanya-varjitāḥ
jaḍibhūtā bhavantīha
caitanyas tu tataḥ smṛtaḥ*

Another name of Kṛṣṇa is Caitanya because He dispels the material consciousness of the living entities by reviving their spiritual consciousness.

Text 16

*sevate eṣa vā bhūtvā
yasmin kṛṣṇa-śarīrataḥ
ataḥ keśava-nāmā ‘sau
sevyate puruṣaḥ parah*

The Lord is called Keśava because He became manifested from the body of Kṛṣṇa and is engaged in His service. He is therefore worshipable for all.

Text 17

*hṛṣikānām indriyānām
īśaḥ samprocyate yataḥ
ato nārada lo ‘kesmin
hṛṣikeśa iti smṛtaḥ*

O Nārada, because the Supreme Lord is the master of the living entities' senses, He is called Hṛṣikeśa.

Text 18

*janān ardayate yasmāt
pralaye mahati dvija*

*ataḥ sa procyate vede
janārdana iti prabhuh*

O *brahmaṇa*, the Supreme Lord is called Janārdana in the Vedas because He gives trouble to all living entities at the time of dissolution.

Text 19

*nārā jalam iti proktā
ayanam tasya tā yataḥ
ato nārāyaṇo nāma
gīyate puruṣottamah*

The word *nāra* means water and the word *ayaṇa* means shelter. Because the Lord rests in the water, He is called Nārāyaṇa.

Text 20

*nāram nara-samūhe ca
ayanam te yataḥ prabho
ayanam ca sākṣibhūto
yato nārāyaṇah parah*

Another meaning of Nārāyaṇa is this: The word *nāra* refers to the living entities, and *ayaṇa* means the source, or witness.

Text 21

*gām pṛthvīm svargam evātha
vācam vā paśavo ‘pi vā
tejaso vā pālako ‘sau
gopālas tu tataḥ smṛtaḥ*

The word *go* refers to the earth, heaven, speech or cows, and the word *pāla* means He who maintains. This is the meaning of the name, Gopāla.

Text 22

*bālakatvāc ca bālo 'sau
kṛṣṇa-varna-gato yataḥ
bāla-kṛṣṇa iti proktā
yato 'sau puruṣottamah*

Because the Supreme Personality of Godhead enacted pastimes as a child and assumed a blackish complexion, He is called Bālakṛṣṇa.

Text 23

*vāśabda-bodhe vāyus
ca lādāna-grahaṇena ca
kakāro brahmaṇo rūpam
ato bālaka ucyate*

The letter *bā* indicates air, the letter *la* refers to the acceptance of charity, and the letter *ka* represents the Supreme Brahman. For this reason, the Lord is called Bālaka.

Text 24

*kartā hartā pālayitā
dātā bhoktā kṛpāmayaḥ
nātho 'yam jagatām yasmāt
jagan-nāthas tataḥ smṛtaḥ*

Because He is the creator, annihilator and maintainer of this universe and because He is the giver, the enjoyer, the merciful one, and the master of all, He is known as Jagannātha.

Text 25

*harir haraṇa-sīlatvāt
pāpānām duḥkha-yoninām
nara-simha-vapur yasmād
ato brahman hariḥ smṛtaḥ*

O brahmaṇa, because He takes away all the distress born of sinful activities, and because He assumed the form of a half-man, half-lion incarnation, the Lord is addressed as Hari.

Text 26

*na cyavanti yato bhaktā
mahati pralaye sati
ato 'cyutah sa viśvātmā
gīyate puruṣottamah*

Because His devotees do not perish, even at the time of the total dissolution, the soul of the universe is called Acyuta.

Texts 27-29

*cyuti 'hino 'vyayo yasmād
athavācyuta iṣyate
jagatām ādibhūtaś ca madhyas
cāntaś ca yaḥ smṛtaḥ

ato vede purāṇe ca
anādiḥ parikīrtitaḥ
gavām indraḥ smṛto yasmād
vācām indras tataḥ param

ato govinda iti ca
kīrtyate veda-vādibhiḥ
iti nāma-rahasyam te
gaditanī paramādbhutam*

Also, because He is infallible, the inexhaustible personality is known as Acyuta. He is called Anādi in the Vedas and Purāṇas because He is the beginning, middle and end of everything. He is glorified by the knowers of the Vedas as Govinda because He is the Lord and master of the cows and speech. I have thus revealed to you the most confidential meanings of some of Lord Kṛṣṇa's holy names.

Texts 30-31

*nāsty antam nāmatas tasya
 yāthārthyam muni-pungava
 yadi pṛthivyā dhūlyāder
 gaṇanā-karaṇa-kṣamah*

*bhaviṣyati tathāpiśo
 nāmnām naiva tu śakyate
 janmāntara-sahasreṣu
 naiva naiva dvijottama*

O foremost among the twice born! O best of sages! There is no end to the Lord's transcendental names. Even if one were able to count the number of particles of dust on the surface of the earth, it would not be possible for him to estimate the number of the Lord's holy names, even in thousands of lifetimes.

Thus ends the translation of the eighth chapter of the *Fifth Rātra* of *Śrī Nārada-pañcarātra*.

CHAPTER 9

Worship of and Meditation on Śrī Rādhā

Text 1

*śrī-nārada uvāca
adhunā śrotum icchāmi
rahasyam paramādbhutam
ye ye mantrās ca śīmatyā
rādhikāyāḥ sugopitāḥ
tan me brūhi mahādeva
yady anugrähyatā mayi*

Śrī Nārada said: O Mahādeva, I would like to hear something very confidential from you. If you wish to be kind to me then please reveal the most confidential *mantras* of Śīmatī Rādhikā.

Text 2

*śrī-mahādeva uvāca
śṛṅu nārada vakṣyāmi
pārvatyai yat prakāśitam
naiva tattvāṁ pravakṣyāmi
śṛṇuṣva gadato mama*

Śrī Māhadeva said: I have not yet disclosed to you something that I had already revealed to Parvatī. Listen with attention as I tell you this.

Text 3

*bahni-bijam kroṣa-yuktam
tathā bindu-vibhūṣitam
etad-bijam muni-śreṣṭham
bijam trailocya-pūjitatam*

O foremost of sages, the *bija-mantra* of Śrī Rādhā is *rām*. This *mantra* is worshiped throughout the three worlds.

Text 4

*ekākṣaro 'yam viprendra
manuh sarva-phala-pradah
puraścarana-kṛn mantri japel
lakṣa-dvayam sudhīḥ*

O foremost of *brāhmaṇas*, because this one-syllable *mantra* bestows all desired benefits, an intelligent devotee who knows the importance of chanting *mantras* should chant it two hundred thousand times after purifying himself.

Text 5

*athānyam mantra-rājam tu
śrnu kalpa-drumam mahat
nija-bijam tato māyā
kāma-bijam atah-param

rādhāyai vahni-jāyānto
mantra 'yam kalpa-pādapaḥ
prātaḥ kṛtyādikam sarvam
pūrvavat parikalpayet*

Now, hear from me another *mantra* that is as glorious as a wish-fulfilling tree. This great *mantra* is: *śrīm hṛīm klīm rādhāvai svāha*. Know for certain that this *mantra* is just like a desire tree. It is most effective if it is chanted in the early morning hours.

Text 7

*yāga-sthānam tato gatvā
sthānāsana-parigraham
bhūta-suddhy ādhikam
kṛtvā prāṇāyāman tu mūlataḥ*

Thereafter, one should sit on an *āśana* near the sacrificial arena after bathing and performing the required rituals for purifying one's body. He should then practice *prāṇāyāma* while chanting the *mūla-mantra*.

Text 8

*r̥ṣir asya mahādevo
gāyatrī chanda eva ca
devatā rādhikā proktā
sarva-śāstreṣu gopitā*

Mahādeva is the predominating sage of this *mantra*, *gāyatrī* is the meter in which it should be chanted, and Śrīmatī Rādhikā is the objective. This *mantra* has been kept very confidential in the *śāstra*.

Text 9

*evam r̥ṣy ādikam kṛtvā
rām-bijenāṅga-kalpanā
tato dhyāyet parām devīm
kāñcanābhām vara-pradām*

After performing the preliminary rituals, one should worship the *aṅga-devatās* while chanting the *bija-mantra*, *rām*. Thereafter, one should meditate on the objective of the *mantra*, whose complexion is golden and who is always ready to award benedictions.

Text 10

*kīsonīm kṛṣṇa-sahitā
nīlāmbara-dharām śubhām
dakṣine dhṛta-tāmbūlām
pāṇau vāme samudgakam*

She is in the prime of Her youth, very attached to Kṛṣṇa, dressed in blue garments, and all-auspicious. She holds betel nuts in Her right hand and a small box in Her left hand.

Text 11

*dhārayantīm svarṇa-bhūṣāṁ
sadā kṛṣṇānurāgiṇīm
kṛṣṇāsyā-nayanāsaktāṁ
hāra-nūpura-bhūṣitāṁ*

She is decorated with golden ornaments and She is always absorbed in thoughts of Kṛṣṇa. Her eyes are fixed on the lotus face of Kṛṣṇa. She wears a necklace and Her lotus feet are decorated with anklets.

Texts 12-14

*evam dhyātvā mānasais
tām upacāraiḥ samarcayet
tato dhyātvā punar devīm
saṁsihāpya sva-purāḥ sthale

prāṇa-pratiṣṭhā-mantraṇa
prāṇān prāṇeṣu yojayet
tataḥ pādyādikam dattvā
mūla-mantraṇa mantravit

yathā-vidhi dhūpa-dīpa-
naivedyaiḥ pariपūjayed
puṣpāñjalim pañcadhā ca
dattvā mantraṇa vaisṇavah*

After meditating on Śrī Rādhā in this way, one should worship Her in his mind. Then, he should again meditate on Her and invite Her to reside within his heart. After installing Her within the heart, one should perform the *prāṇa-pratiṣṭhā* ceremony

that invokes life into the Deity, while chanting the appropriate *mantras*.

Thereafter, a Vaiṣṇava who knows the science of chanting *mantras* should offer *pādya*, *arghya*, incense, a ghee lamp, food, and *puṣpāñjali* five times, while chanting the *mūla-mantra*.

Text 15

śukla-puṣpaiḥ sadā pūjyā
tulasī-patra-samyutā
karavīram tathā padmam
vakam kāñcanam eva ca

One should offer white flowers and tulasī leaves while worshiping the Supreme Lord. Among flowers, *karavī*, *lotus*, *vaka* and *kāñcana* flowers are highly recommended for offering.

Text 16

śuklai-raktais tathā pūjyā
anyathā na samācaret
vaiṣṇave saṅgatiḥ kāryā
vaiṣṇave ca sadā ratih

White and red flowers should be offered while worshiping the Lord. Other flowers should be rejected. One should always make friends with Vaiṣṇavas and deal with them in a very respectful manner.

Text 17

janmāṣṭamīṁ samāsādyā
rohiṇī-samyutā yadi
labhyate copavāso hi
kartavyaḥ sarvathā sadā

If Janmāṣṭamī falls within the Rohiṇī-nakṣatra, the devotee should completely fast.

Text 18

*nālābhe rohiṇībhe ca
saṁtamīṁ parivarjayet
evaṁ prakārato brahmaṁ
tathā goṣṭhāṣṭamīṁ tithim*

If Janmāṣṭamī does not fall within the Rohiṇī-nakṣatra, one should not observe the rituals that are to be performed the day before. O *brāhmaṇa*, in this way, you should observe Goṣṭhāṣṭamī.

Texts 19-21

*upavāsaḥ sadā kāryo
nānyathā siddhi-hānikṛt
vaiṣṇavo yadi bhuñjīta
ekādaśyāṁ pramādataḥ

viṣṇu arcanāṁ vr̥thā tasya
narakaṁ ghoram āpnuyāt
varaṁ pīṭr-vadham brahmaṁ
mātṛṇāṁ gamanāṁ varam

ekādaśyāṁ vaiṣṇavas tu na
bhuñjīta kadācana
ity etat kathitam sarvam
yat-pr̥ṣṭho ‘ham iha dvija

harer āścarya-bhūtasya kim
anyat śrotum icchasiḥ*

One should always fast whenever it is recommended, otherwise one's spiritual advancement will be hampered. If a Vaiṣṇava eats on Ekādaśī, out of carelessness, his worship of Lord Viṣṇu goes in vain and afterwards, he traverses the path to hell.

O *brāhmaṇa*, killing one's father and having sex with one's mother is not as grave as eating on Ekādasī.

O twice-born sage, whatever you have asked me, I have explained in detail. Now, what else in relation to Śrī Hari would you like to hear about?

Thus ends the translation of the ninth chapter of the *Fifth Rātra* of Śrī Nārada-pañcarātra.

CHAPTER 10

The Practice of Mystic Yoga, or Mantra-Yoga

Text 1

*nārada uvāca
adhunā śrotum icchāṇi
śarīrasya yathā-kramam
kā nādyah katidhās tatra
gatayo vāyu-sambhramā*

Śrī Nārada said: Now I would like to hear something about the body. How many arteries are there in the body, and how do they supply air?

Text 2

*viśeṣena mahādeva vaktum
arhasi mām prati
tvad anyah saṁśayasyāsyocchettā
naivopalabhyate*

O Mahādeva, please tell me this in detail. I do not see anyone other than you who can remove my doubt in this regard.

Text 3

*mahādeva uvāca
śṛṇu nārada vakṣyāmi
yoga-dhāraṇam uttamam
tisra-kotyās tad ardhena
śarīre nādayo matāḥ*

Śrī Mahādeva said: O Nārada, listen with attention as I explain to you about the process of yoga. There are three hundred and fifty million arteries within the human body.

Text 4

*tāsu mukhyā daśa proktās
tāsu tistro 'bhya vasthitāḥ
pradhāno merudanḍo 'tra
candra-sūryāgni-rūpiṇī*

Among them, ten are prominent. Among the prominent ten, three arteries that are situated in the backbone are the most important. They are called Candra, Sūrya and Agni.

Text 5

*śakti-rūpā ca sā nādī
sākṣād amṛta-vigrahā
dakṣine pingalākhyā tu
pūm-rūpā sūrya-vigrahā*

On the left side of the body, there is an artery called *idā* and on the right side, there is an artery called *pingalā*, which is in the form of the sun.

Text 6

*dāḍimī-kusuma-prakhyā
viṣākhyā munibhiḥ smṛtā
meru-madhye sthitā yā tu
mūladā brahma-vigrahā*

The root of these arteries is the artery known as *viṣākhyā*, which appears like a pomegranate flower. This is the verdict of the Supreme Lord and great sages.

Text 7

*sarva-tejomayī sā tu
suṣamāṇa bahu-rūpiṇī
tasyā madhye vicitrākhyā
amṛta-plāvinī śubhā*

The artery called *vicitrā* is situated within the *susamana* artery, which has many different aspects and which is very powerful.

Text 8

*sarva-devamayī sā tu
yoginām hrdayanigamā
visargād bindu-paryantam
vyāpya tiṣṭhati tattvataḥ*

She is the form of all the demigods, and she is meditated upon by the yogis in their heart. She is spread from *visarga* to *bindu*.

Text 9

*mūlādhāre trikonākhye
icchā-jāla-kriyātmake
mdhye svayambhu-linga tu
koṭi-sūrya-sama-prabham*

The effulgent *svayambhu-linga*, which is as brilliant as millions of suns, which spreads the network of desire, and which is triangular in shape, is situated within the *mūlādhāra-cakra*.

Text 10

*tad ūrdhve kāma-bijam tu
phala-śāntīndu-nādakam
tad ūrdhve tu sikhākārā
kuṇḍalī brahma-vigrahā*

Above the *mulādhāra-cakra* is the place of the *kāma-bija*, within a dot. Above this, the *kuṇḍalinī-śakti*, which is a manifestation of the Lord, is situated.

Text 11

*yad-vāhye hema-varnābhām
rasa-varṇām catur-dalam*

*druta-hema-sama-prakhyam
padmāṁ tatra vibhāvayet*

On the outside of the *kundalinī-cakra*, a golden lotus flower with fourteen petals is seen. This lotus is called *druta-hema-samaprakhya*, or the flower of molten gold.

Text 12

*tad ūrdhvē 'gni-sama-prakhyam
śad dalam hīraka-prabham
kādi-cānta-śadavarṇena
yuktādhiṣṭhāna-sanjñakam*

Above the *mulādhāra-cakra* is a diamond-colored lotus flower with six petals. It is as effulgent as fire and it is a *cakra* called *svādhīṣṭhāna*. On the six petals, the letters from *ka* to *ca* are imprinted.

Text 13

*mūlam ādhāya ṣat-konām
mūlādhāram tato viduh
sva-śabdena param lingam
svādhīṣṭhānam tato viduh*

Because this lotus is situated within the *mulādhāra-cakra* it is also known as *mulādhāra*, and because it is hexangular and combined with *svalinga*, it is known as *svādhīṣṭhāna*.

Text 14

*tad ūrdhvam nābhi-dese tu
mani-pūram mahat-prabham
meghābham vidyudābhām ca
bahu-tejomayam tataḥ*

Above this is the place of the *manipura-cakra*, which is situated near the navel, which possesses the color of a cloud, and which shines like lightning.

Text 15

*maṇivad bhinna-tat-padmam
maṇi-pūram tathocaye
daśabhiḥ ca danair yuktam
dādiphāntākṣarānvitam*

It is called the *manipura-cakra* because it resembles a jewel. This lotus has ten petals that are marked with the letters *bha* to *pha*.

Texts 16-17

*śikhenādhīṣṭhitam padmam
viśva-lokaika-kāraṇam
tad ūrdhvena hitam padmam
udyad āditya-sannibham

kādi-ṭhāntākṣarair arka-
patraiś cājyam adhīṣṭhitam
tan madhye bāṇa-līṅgam tu
sūryāyuta-sama-prabhām*

The peak of this lotus is said to be the cause of the creation of the universe. Above this is situated the *anāhata-cakra*. It looks like a leaf in the light of the rising sun. On the petals of this lotus, the letters from *ka* to *tha* are written. At the middle of this lotus, *bāṇalinga*, which is effulgent like thousands of suns, is situated.

Text 18

*śabda-brahmamayam
śabdenāhatam tatra dr̥ṣyate
tenāhatākhyam padmam
tu munibhīḥ parikīrtyate*

Transcendental sound vibrations and *anāhata* sound vibrations emanate from this lotus. That is why the sages call it the *anāhata* lotus.

Text 19

*ānanda-sadanam tat tu
puruṣāveśitam param
tad ūrdhvam tu viśuddhākhyam
dala-śoḍaśa-paṅkajam*

This lotus is the abode of happiness and it is controlled by the Supreme Lord. Above this lotus, there is another lotus called *viśuddha-padma*, which has sixteen petals.

Text 20

*raveḥ ṣoḍaśakair yuktam dhrūmra-
varṇam mahat-prabhām
viśuddham tanute tasmāj
jīvasyāham salokanāt*

This brightly shining lotus is grey in color. Each petal is bright like the sun, and thus purifies the living entities. Indeed, I have become purified by this lotus.

Text 21

*viśuddham padmam ākhyātam
ākāśākhyam mahat param
ājñā-cakram tad ūrdhve tu
ātmanādhiṣṭhitam param*

This lotus is called *ākāśa-viśuddha-padma*. Above it is the *ājñā-cakra*, where the spirit soul resides.

Text 22

*ājñā-saṅkramaṇam tatra
guror ājñeti kirtitam
kailāsākhye tad ūrdhve tu
bodhanī tu tad ūrdhvataḥ*

This is the region from where all instructions originate. That is why it has been called the *ājñā-cakra*. From there, the spiritual

master gives instructions. Above this is *kailāsa* and further on is the region known as *bodhanī*.

Text 23

*evam ca sarva-cakrāṇi
proktāṇi tava suvrata
sahasrāmbujam bindu-
sthānam tad ūrdhvam īritam*

O performer of rigid vows, above all these *cakras* is a lotus having one thousand petals, called *bindusthāna*.

Text 24

*ity etat kathitam sarvam
yoga-mārgam anuttamam
ādau pūraka-yogena
ādhāre yojayen manah*

I have thus explained to you the path of yoga. First of all, one should fix his mind on the *mulādhāra-cakra* while practicing the breathing exercise called *pūraka*.

Text 25

*gudamedhrāntare śaktim tām
ūrdhvam ca prabodhayet
liṅga-bheda-kramenaiva
bindu-cakram tu prāpayet*

Thereafter, one must arouse the energy that is present in-between the anus and genitals and gradually bring it to the *bindu-cakra*, while surpassing the other *cakras*.

Texts 26-27

*śambhunā tām parām
śaktim ekibhāvam vicintayet
tatrottithāmrta-rasam
druta-lākṣā-rasopamam*

*pāyayitvā ca tām śaktim
kṛṣṇākhyām yoga-siddhidām
śat-cakra-devatās tatra
santarpyāmrta-dhārayā*

At this juncture, one should meditate on the combined form of Lord Śiva and his spiritual energy. The *bindu-cakra* is where the nectarean juice that looks like the juice of lac dye emanates. One should offer that nectar to the energy known as Kṛṣṇa, which awards one the perfection of yoga. One should also satisfy the predominating deities of the six *cakras* with that nectar.

Text 28

*anena jñāna-mārgena
mūlādhāram tataḥ sudhīḥ
evam abhyasya cāyamya
ahany ahani mārutam*

An intelligent student of yoga should traverse the path of *jñāna* in this manner and thus control the life air within the *mūlādhāra-cakra*.

Text 29

*jarā-maranya-duḥkhādyair
mucyate bhava-vandhanāt
pūrvokta-dūṣitā mantrāḥ
sarve siddhyanti nānyathā*

By practicing this process of yoga, one can become liberated from the miseries of old age, death, and the bondage of material existence. Even *mantras* chanted imperfectly will bear fruit by this process. There is no doubt of this.

Text 30

*ye gunāḥ santi devasya
pañca-kṛtya-vidhāyināḥ*

*te guṇāḥ sādhakavare
bhavanty eva na cānyathā*

All of the qualities that a devotee who worships the Lord according to the *pañca-kṛtya* system possess can be developed by those who follow this process of yoga.

Text 31

*ity etat kathitam sarvam
yoga-mārgam anuttamam
idam tu dhāraṇā-dhyānam
śrūṣvāvahito mama*

I have thus revealed to you the topmost path of yoga. Now, listen to the methods of controlling the mind and performing meditation.

Texts 32-33

*dik-kālādy anavacchinne
kṛṣṇe ceto vidhāya ca
tanmayo bhavati kṣipram
jīvo brahmāṇi yojanāt

athavā samalam cittaṁ
yadā kṣipram na siddhyati
tadāvayava-samiyogād
yogi yogān samabhyaset*

First of all, one should meditate on Śrī Kṛṣṇa within his heart, without any concern for time, place, or circumstances. Knowing Him to be the Supreme Personality of Godhead, one should merge his self with the Supreme Self, in the sense of becoming one in self-interest. If, by this process, one's heart is not quickly purified, one should practice concentrating his mind on the bodily limbs of the Supreme Lord.

Text 34

*pradāmbhoje mano dadyāt
nakha-kiñjalka-citrīte
jaṅghā-yugme tathā rāma-
kadañ-kāñda-śobhite*

One should specifically engage his mind in thinking of the Lord's lotus feet and effulgent toenails, which are decorated with fragrant flowers, and His thighs, which resemble the stalks of banana trees.

Texts 35-37

*ūru-dvaye matta-hasti-kara-
dañda-sama-prabhe
gaṅgāvarta-gabhīre tu
nābhau siddha-bile tataḥ

udare vakṣasi tathā
hareḥ śrīvatsa-kaustubhe
pūrṇa-candrāyuta-prakhye
lalāṭe cāru-maṇḍale

śaṅkha-cakra-gadāmbhoja-
dor-dañda-parimaṇḍite
sahasrāditya-saṅkāśe
kiriṭa-kuṇḍala-dvaye*

Next, one should meditate on the Lord's thighs, which resemble the trunks of maddened elephants. Then, one should meditate on the Lord's navel, which is deep and which resembles a whirlpool. After that, one should meditate on His abdomen; on His chest; on the mark of Śrivatsa and the Kaustubha gem; on His beautiful forehead, which shines like ten thousand moons; on the conch, disc, club and lotus that He holds in His

hands; and finally, on His crown and earrings, which shine like thousands of suns.

Text 38

*sthāne sthāne yajen mantrī
viśuddha-śuddha-cetasā
mano nivesya kṛṣṇe vai
tanmayo bhavati dhruvam

yāvan mano layam yāti
kṛṣṇe svātmani cintayet*

While meditating on Lord Kṛṣṇa in this way, a pure-hearted devotee who understands the importance of chanting *mantras* will surely become fully absorbed in thought of Him. As long as the mind is not fully merged in the Supersoul, Śrī Kṛṣṇa, one should continuously practice this process of meditation.

Text 39

*tārā-diṣṭa-manum mantrī
japa-homan samabhya set
ataḥ param na kiñcic ca
krtyam āste manohare*

At the same time, one should chant the *mantra* beginning with *tāra*, and perform sacrifice.

Text 40

*vidite para-tattve tu
samastair niyamair alam
tāla-vṛṇtena kim kāryam
labdhe malaya-mārute*

When a devotee comes to a genuine understanding of the Absolute Truth, he no longer needs to follow any other process.

What is the need of a fan made of palm leaves when there is a cool, scented breeze blowing?

Text 41

*mantrābhyaśena yogena
jñānam jñānāya kalpate
na yogena vinā mantro na
mantreṇa vinā hariḥ*

The ultimate goal of chanting various *mantras* and practicing yoga is the same. There is no value in chanting a *mantra* without practicing yoga, and without chanting a *mantra*, Lord Hari can never be achieved by any amount of yoga practice.

Text 42

*dvayor abhyāsa-yogo hi
brahma-saṁsiddhi-kāraṇam
tamah pariṣte gehe
ghaṭo dīpena dr̥ṣyate*

Therefore, by both practicing yoga and chanting a *mantra*, one can attain the perfection of realization of the Supreme Lord. It is just like this: If there is a lamp in a dark room then all of the objects within the room, such as pots, will be seen.

Text 43

*evam māyāvṛto hy ātmā
manunā gocarīkṛtaḥ
evam te kathitam brahman
mantra-yogam anuttamam

durlabham viśayāsaktaiḥ
sulabham tādrśam api*

O *brāhmaṇa*, by chanting *mantras*, a conditioned soul can come to the platform of self-realization. I have thus told you about the practice of *mantra-yoga*, which is rarely understood by materialistic people.

Thus ends the translation of the tenth chapter of *Fifth Rātra* of *Śrī Nārada-pañcarātra*.

The Glories of Mystic Yoga

Texts 1-3

śrī-mahādeva uvāca
sañavaty aṅgulāyāmam
śarīram ubhayātmakam
gaja-dhvajāntare kandam
utsedhāda-dvayaṅgulam viduh

tasya dviguṇa-vistāram
vṛtta-rūpeṇa śobhitam
nādayas tatra samudbhūtāḥ
mukhyāś tisrah prakīrttitāḥ

īdā vāme sthitā nādī
piṅgalā dakṣine matā
taylor madhya-gatā nādī
suṣumṇā tat-samāśritā

Śrī Mahādeva said: The material body is the residence of the Supersoul and the individual spirit soul. The length of the body is about sixty fingers, or five to six feet. The *mūlādhāra-cakra* is situated between the anus and the genitals. From this point, all of the arteries begin. Among all of the arteries, three are most prominent. On the left side of the body is the artery called *īdā*, on the right side of the body is the artery called *piṅgalā*, and in the middle of the body is the artery called *suṣumṇā*.

Texts 4-6

pādāṅguṣṭha-dvayam yātā
śivākhyā śirasā puṇah
brahma-sthānam samāpannā
soma-sūryāgni-rūpiṇī

tasya madhya-gatā nāḍī
vicitrā yogi-durlabhā
brahma-randhraṁ vidus tasyāḥ
padma-sūtra-nibham param

ādhāras tu gatās tatra
mata-bhedād anekadhā
divya-mārgam imam prāhur
amṛtānanda-kārakam

The artery known as *sivā* emanates from the toes and goes all the way up to the head, where it combines with the three arteries—*īdā*, *piṅgalā* and *suṣumṇā*, or the sun, moon and agni.

Within the *suṣumṇā* artery there are many thin veins that resemble the thread of a lotus stem and which are very rarely seen, even by yogis. These veins go up to the *brahma-randhra*, or the skull. Although there are differences in opinion about this among the various schools of yoga, this divine pathway is being described herein.

Text 7

īdāyām sañcalec cendrah
piṅgalāyām divākaraḥ
jātau tu yoga-nidrāyām
suṣumṇayām ca tāv ubhau

The moon moves within the *īdā* artery, and the sun moves within the *piṅgalā* artery but this can be noticed only when the *suṣumṇā* artery is dormant.

Texts 8-9

ādhāra-kanda-madhyastham
tri-koṇam atisundaram
jyotiṣām nilayām divyām
prāhur āgama-vedināḥ

*tatra vidyul latākārā
kuṇḍalī para-devatā
pariṣphurati sarvātmā
suptāhi-sadrśākṛtih*

There is a beautiful triangular area within the *ādhāra-cakra*. It is the source of a divine effulgence. This is the opinion of those who are knowers of the Vedas. The controlling deity of this region is known as Kuṇḍalī, who looks like a creeper or lightning and is situated in a dormant state within that triangular region, in the form of a coiled snake. He is the life and soul of all living beings.

Texts 10-13

*vibharti kuṇḍalī śaktir
ātmānam hamsam āśritā
hamsah prāṇāśrayo nityam
prāṇā nāḍī-pathāśrayāḥ

ādhārād ūrdhvato vāyur
yaśrāvat-sarva-dehinām
deham prāpya sva-nāḍibhiḥ
prayāṇam kurutai bahiḥ

dvādaśāṅgula-mānena
tasmāt prāṇa iti smṛtaḥ
ramye mṛḍvāsane śuddhe
paṭājina-kuśottare

yad vaikam āsanam yogī
yoga-mārga-paro bhavet
jñātvā bhūto yatra dehe
yathāvat prāṇa-vāyunā

tatra bhūto yajed dehe
dṛḍhatvāv āptaye sudhīḥ*

The power of Kuṇḍalī maintains the soul because he takes shelter of Hamsa. Hamsa is the shelter of life, and the life air moves within the body through the arteries. For all embodied living entities, the different airs circulate within the body and the *ādhāra-cakra*, through the arteries. The measurement of the outgoing life air is about twelve fingers, or about six inches. A yogī should practice yoga by sitting on a soft *āsana* made of wood, animal skin or *kuṣa* grass. In order to attain control over his body, an intelligent yogī should try to understand the exact location of the various *bhūtas* and then worship them by means of controlling the life air.

Texts 14-18

aṅgulībhīr dṛḍham baddhvā
 karaṇāni samāhitāḥ
 aṅguṣṭhābhyām ubhe śrotre
 tarjanībhyām vilocene

 nāsārandhre ca madhyābhyām
 anyābhīr vadanāṁ dṛḍham
 baddhvā “tma-prāṇa-manasāṁ
 ekatvāṁ samanusmaran

 dhārayen mārutāṁ samyag
 yo ‘yam yogi-durlabhaḥ
 nādāḥ sañjāyate tasya kramād
 abhyasyataḥ śanaiḥ

 sa tu bhṛngāṅganā-gīta-
 sadṛśāḥ prathamo dhvaniḥ
 vāṁśi-kāṁsyānilāpūrṇām
 vāṁśa-bhāvānilopamam

 ghanṭā-rava-samāṁ paścāt
 ghana-megha-svano ‘paraḥ

*evam abhyasyataḥ puṁsaḥ
saṁsāra-ghvānta-nāśanaḥ*

In order to control the internal organs, a *yogī* should simultaneously close his eyes with his two first fingers and his ears with his two thumbs. He should close his nostrils with his two middle fingers while keeping the rest of his fingers stiff. He should then meditate and while doing so, he should try to merge the soul, the life air and the mind as one. In this way, one should control the air within the body. By doing so, the *yogī* will experience a sound vibration that he should try to hear very carefully. In the beginning, he may hear a sound like the humming of bees. Then, with the help of the air, he may experience the sound of a flute. Later, he may come to hear the sound of a bell, the thundering of clouds, or some other sound. By practicing yoga in this way, the miseries of material existence can be gradually vanquished.

Texts 19-23

*jñānam utpadyate sarvam
haṁsa-kṣepanam avyayam
puṁ-prakṛty ātmakau praktau
bindu-sargau maniṣibhiḥ*

*tābhyaṁ kramāt samudbhūtau
bindu-sargāvasānakau
haṁsau haṁsa-prakṛty ākhyau
haṁsavān prakṛtis tu saḥ*

*ajapā kathitā tābhyaṁ
jīvo yām upatiṣṭhate
puruṣatvāśrayam mattvā
prakṛtir nityam ātmanah*

*yadā tad bhāvam āpnoti
sadā so ‘ham idam bhavet*

sākārārṇīm lopayitvā
 prayatnaś ca tataḥ param
 sandhyām kuryāt pūrva-rūpām
 tadāsau prānava bhavet
 parānandamayām nityām
 caitanyaika-guṇātmakam
 ātmābheda-sthitām yogī
 prānavaṁ bhāvayet sadā

When one obtains the inexhaustible knowledge of *hamṣa*, he automatically masters knowledge of the *puruṣa*, of *bindu* in the form of *prakṛti*, and of *visarga*. This is the opinion of great, self-realized souls.

Gradually, one acquires knowledge of *bindu* as *prakṛti* and *hamṣa* as the *puruṣa*. This is also known as *ajapā*. A person should practice yoga very carefully, knowing that *ajapā* is under the shelter of the *puruṣa*. When one understands the nature of the *puruṣa* then he will automatically consider himself to be of the same spiritual nature.

When one gives up chanting of the *sākāra-mantra* and performs his duties at the *sandhyās* diligently, *prānava*, or *om* will be revealed to him. A yogī should always meditate on *prānava*, or *om*, which is eternal, fully cognizant, full of bliss, and nondifferent from the soul.

Texts 24-25

āsthāya vācām atidūram ādyam
 vedyam sdasamvedya-guṇena santah
 ātmānam ānanda-rasaika-sindhu
 paśyanti te tārakam ātma-niṣṭhāḥ
 satyam hetu-vivarjitaṁ śruti-
 girām ādyam jagat-kāraṇam

*vyāptam sthāvara-janagamam
 nirūpamam caitanyam antargatam
 ātmānam ravi-candra-vahni-
 vapuṣam tārātmakam santatam
 nityānanda-guṇālayam sukṛtinah
 paśyantiḥ ruddhendriyā*

It is the duty of a saintly person to chant the previously mentioned *mūla-bīja*, om̄. A devotee should consider *om̄* to be the ocean of the mellows for achieving self satisfaction. He should become fixed in the self and concentrate his vision on the *tāraka-bīja*, om̄.

After learning to control his senses, a pious devotee should meditate on the Supreme Absolute Truth, which is eternal, causeless, the origin of all divisions of knowledge, the original cause of the universe, the creator of all moving and nonmoving entities, and the supreme form of consciousness. The Supreme Absolute Truth assumes the forms of the sun, moon, and fire. He is the deliverer of everyone and the abode of eternal bliss.

Text 26

*aṅguṣṭha-māṭram puruṣam bhajante
 caitanya-māṭram ravi- maṇḍalastham
 dhyāyanti dugdhābdhi-bhujanga-
 bhoge śayānam ādyam kamalā-sahāyam
 praphulla-netrotpalam añjanābhām
 caturmukhenāśrita-pāda-padmam*

One should worship the original Personality of Godhead, who rests in mystic slumber on the bed of Ananta-śeṣa, who has thousands of hoods, in the ocean of milk. He is the husband of Lakṣmī, the embodiment of spirit, and He is situated in the sun. He has beautiful eyes like blue lotus flowers and He

measures about eight fingers, or about four inches. The four-headed Brahmā remains under the shelter of His lotus feet.

Text 27

āmnāya-gantri-caraṇam dhana-nīlam udyat-
śrīvatsa-kaustubha-gadāmbuja-śāṅkha-cakram
hṛt-puṇḍarīka-nilayam jagad eka-mūlam
āloka-yanti kṛtinah puruṣam purāṇam

Devotees who have performed many pious activities should always meditate within the lotus of their heart on the primeval Lord; whose complexion is dark blue like a newly-formed monsoon cloud; who bears a conch, club, disc and lotus flower in His hands; whose lotus feet are glorified by the Vedas; and who is the origin of everything in existence.

Texts 28-31

śrī-nārada uvāca
iti me yoga-śāstrasya jñātam
māhātmyam uttamam
prakāśitam ca yatnena
jñānāmṛtam idam bhuvi

budhāḥ pibata yatnena
param brahma-rasāyanam
pītvedam amṛtam bhūyo
mṛtam janma na vidyate

ye 'bhyasyanti tv idam śāstram
pāṭhanti pāṭhayanti vā
siddhayo 'ṣṭau kare teṣām
dhana-dhānyādi-sampadah

ādṛtāḥ sarva-śāstreṣu
bhoginah kṣobha-kārakāḥ

*āpnuvanti param brahma
sarva-śāstra-visāradāḥ*

Śrī Nārada said: After acquiring this topmost understanding of yoga, I will now reveal it throughout the entire world. Intelligent persons should regularly and carefully relish this sacred conversation. Whoever drinks this nectar will no longer have to suffer birth in this material world. Anyone who hears this literature or induces others to hear it will certainly achieve the eight types of mystic perfection, wealth, food grains, and other assets. This knowledge is glorified by all scriptures. It awards disappointment to material sense enjoyers and it leads learned, saintly persons to the Supreme Personality of Godhead.

Thus ends the translation of the eleventh chapter of the *Fifth Rātra* of *Śrī Nārada-pañcarātra*.