

SRI NĀRADA PAÑCARĀTRA

Volume One



Śrī Kṛṣṇa Dvaipāyana Vyāsa

Sri Narada-Pancaratra is a Vaisnava literature that was compiled by Srila Vyasadeva. It deals with five branches of transcendental knowledge and was spoken by Lord Siva to the great sage Narada.

Another name of this literature is Jnanamritasara. The five types of knowledge described in this book are; knowledge of the Absolute Truth, knowledge of liberation, knowledge of devotional service, knowledge of mystic yoga, and knowledge in the mode of ignorance.

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From cover;

The Narada-Pancaratra is mentioned many times in the writings of Srila Prabhupada. One verse, especially, was quoted by Srila Prabhupada innumerable times because it serves as the definition of devotional service. In the purport of Caitanya-caritamrta (Madhya 19.170) Srila Prabhupada has written: Devotional service is defined in the Narada-Pancaratra as follows:

sarvopadhi-vinirmuktam tat-paratvena nirmalam
hrsikena hrsikesa- 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 Narada-pancaratra.

Śrī Nārada Pañcarātra

of
Śrī Kṛṣṇa Dvaipāyana Vyāsa

Volume One
First and Second Rātra

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Dedicated to



His Divine Grace

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founder-ācārya

International Society for Krishna Consciousness

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First Rātra

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INTRODUCTION

Śrī Nārada-pañcarātra is an ancient Vaiṣṇava literature that was compiled by Śrīla Vyāsadeva. It deals with five branches of transcendental knowledge and was spoken by Lord Śiva to the great sage Nārada. Another name of this literature is *Jñānāmṛtasāra*. The five types of knowledge described in this book are—knowledge of the Absolute Truth, knowledge of liberation, knowledge of devotional service, knowledge of mystic yoga, and knowledge in the mode of ignorance.

Many Gauḍīya Vaiṣṇava ācāryas have quoted verses from the *Nārada-pañcarātra* in their own works. Verses from the *Nārada-pañcarātra* have been quoted in the *Bhakti-rasāmṛta-sindhu* (1.2.11 and 13), the *Laghu-bhāgavatāmṛta* (verse 147) and thirty-one times in the *Hari-bhakti-vilāsa*. The principal subject matter of this literature is Śrī Kṛṣṇa and it contains various names, mantras, prayers and *kavacas* related to Śrī Śrī Rādhā-Kṛṣṇa.

Vaiṣṇava-dharma is the oldest religion. Indeed, worship of Lord Viṣṇu is the eternal constitutional duty of all living entities. The Vaiṣṇava religion is elaborately described in the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam*. Vaiṣṇava-dharma is also propagated in the *Upaniṣads*, wherein devotional service, which is the life and soul of Vaiṣṇava-dharma, has been described in the form of codes.

Since time immemorial, Vaiṣṇava literature has been divided into two classes—*Pañcarātra* and *Vaikhānasa*. A mention of *pañcarātra* is found in the *Śānti-parva* of the *Mahābhārata*. There, it is stated that the main subject matter of this literature is the path of surrender, or unalloyed devotion. According to the rules and regulations that are prescribed in the *Pañcarātra*, surrender to the Supreme Lord is the ultimate goal of all living entities. As a result of engaging in various types of pious activities,

one's heart becomes purified so that one automatically develops the mood of surrender.

The performance of both pious and impious activities are described in the *Pañcarātra*. As a yogī makes his mind suitable for sāmādhi by the practice of yama and niyama—the follower of the *Pañcarātra* makes his heart suitable for the worship of Lord Vāsudeva by the practice of regulative devotional service. That is why the pañcarātra system of religion is considered to be the preliminary stage of unalloyed devotional service to the Supreme Lord. Devotional service in the mood of śānta and dāsyā is stressed in this literature. *Pañcarātra* deals with the rules and regulations that are prescribed on the path of complete surrender to the Supreme Lord.

‡ The word *pañcarātra* has been mentioned in an ancient scripture called *Śatapathabrāhmaṇa*, which is a part of the Vedic literature. There, it is said that Lord Nārāyaṇa Himself has appeared in five features as the *Pañcarātra*. In another ancient literature called *Abibudhṅya Saṁhita*, it is said that the Supreme Lord personally composed the *Pañcarātra* and revealed in it His five features—Para, Byuha, Vibhava, Antaryāmī and Arccā. According to some scholars, the five branches of knowledge contained in the *Pañcarātra* are Śaiva, Saura, Śakta, Gāṇapatya and Pāśupata. There is no doubt that the knowledge presented in the *Pañcarātra* was greatly respected by the people of ancient India.

Śrī Nārada-*pañcarātra* is divided into five *rātras*, or sections, and each *rātra* consists of a number of chapters. A description of the introduction and propagation of the *Pañcarātra* system of religion is found in the *Śānti-parva* of the Mahābhārata. It is stated therein that Brahmā first received this knowledge from the Supreme Lord, Nārāyaṇa. Then, in due course of time, Brahma taught it to the great sages known as Barhiṣat. Later on, this knowledge was handed down to King Abikampana and

some time thereafter, it was lost. Finally, Brahmā, who was born on a lotus flower, received this knowledge once again from Lord Nārāyaṇa. Brahmā then handed it down to Dakṣa, who taught it to his eldest son, Āditya. Āditya imparted this knowledge to Vivasvān, who then handed it down to Manu. From Manu, Ikṣvāku received this knowledge and from him, it was spread throughout the universe. When the universe will be annihilated at the time of final dissolution, this knowledge will be merged within the body of Lord Nārāyaṇa.

First Rātra

CHAPTER 1

*om namo bhagavate vāsudevāya
atha maṅgalācaraṇam*

*nārāyaṇam namaskṛtya
naram caiva narottamam
devīm sarasvatīm vyāsam
tato jayam udīrayet*

Before reciting this Nārada-pañcarātra, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

Texts 1-4

*gaṇeśa-śeṣa-brahmeśa-
dīneśa-pramukhāḥ surāḥ
kumārādyās ca munayaḥ
siddhās ca kapilādayaḥ*

*lakṣmīḥ sarasvatī durgā
sāvitṛī rādhikā parā
bhaktyā namanti yaṁ śaśvat
taṁ namāmi parātparam*

*dhyāyante satataṁ santo
yogino vaiṣṇavāḥ tayā
jyotir abhyantare rūpam
atulaṁ śyāma-sundaram*

*dhyāye taṁ paramaṁ brahma
paramātmānam īśvaram*

*nirīham ati-nirliptam
nirguṇam prakṛteḥ param*

I offer my respectful obeisances at the lotus feet of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who is constantly offered obeisances with devotion by Gaṇeśa, Ananta Śeṣa, Brahmā and Śiva; by the demigods, such as the twelve Ādityas; by the sages, such as Sanat-kumāra; by perfected beings, such as Kapila; and by goddesses, such as Lakṣmī, Sarasvatī, Durgā, Sāvitrī and Śrī Rādhikā.

I meditate on the Supreme Brahman, who is completely aloof from everything material, who is the Supersoul of all, who is the supreme controller, who is peaceful, who has no material qualities, who is transcendental to material nature, and whose form of Lord Śyāmasundara is situated within the Brahman effulgence, and who is constantly meditated upon by saintly persons, yogīs and Vaiṣṇavas.

Text 5

*sarveśam sarva-rūpam ca
sarva-kāraṇa-kāraṇam
satyam nityam ca puruṣam
purāṇam paramāvyayam*

He is the controller of all, the cause of all causes, the eternal Absolute Truth, the primeval Lord, and the inexhaustible Personality of Godhead.

Texts 6-7

*maṅgalyam maṅgalārham ca
maṅgalam maṅgalālayam
svecchāmayam para dhāma
bhagavantam sanātanam
stuvanti vedā yam śaśvan
nāntam jānanti yasya te*

*taṁ staumi paramānandaṁ
sānandaṁ nanda-nandanam*

He is all-auspicious, the bestower of auspiciousness, the personification of auspiciousness, the abode of auspiciousness, supremely independent, and the eternal Supreme Lord. Even after constantly offering prayers, the Vedas cannot reach the limit of the Supreme Lord, Śrī Kṛṣṇa, who is the supreme shelter of all.

Text 8

*bhakta-priyaṁ ca bhakteśaṁ
bhaktānugraha-vigrahaṁ
śrīdam śrīśaṁ śrī-nivāsaṁ
śrī-kṛṣṇaṁ rādhikeśvaram*

He is very dear to the devotees, the protector of the devotees, and He incarnates out of compassion for the devotees. He is the husband of Lakṣmī, the residence of Lakṣmī, and the beloved Lord of Rādhikā. In His form as Kṛṣṇa, He enhances everyone's prosperity.

Texts 9-11

*jñānāmṛtaṁ jñāna-sindhoḥ
saṁprāpya śaṅkarād guroḥ
parāvarāc ca paramād
yogīndrāṇām guror guroḥ
vedebhyo dadhi-sindhubhyaś
caturbhyaḥ sumanoharam
taj jñāna-mantha-daṇḍena
sannirmathya navaṁ navam
navanītaṁ samuddhṛtya
natvā śambhoḥ padāmbujam*

*vidhi-putro nārado 'ham
pañca-rātram samārabhe*

After receiving this nectarean knowledge from my spiritual master, Śrī Mahādeva, who is the greatest of all, who is an ocean of transcendental knowledge, and who is the spiritual master of the best of yogīs, I, Nārada, have churned the ocean of milk in the form of the four Vedas by the rod of transcendental knowledge. By churning this ever-fresh knowledge, I have extracted butter. After offering my respectful obeisances at the lotus feet of my spiritual master, Mahādeva, I, Nārada, the son of Brahmā, begin to reveal this Pañcarātra.

Texts 12-15

Om

*nārāyaṇāśrame puṇye
puṇya-kṣetre ca bhārate
siddhe nārāyaṇa-kṣetre
vaṭa-mūle supuṇyade*

*kṛṣṇāmsam kṛṣṇa-bhaktam ca
palam kṛṣṇa-parāyaṇam
śrī-kṛṣṇa-caraṇāmbhoja-
dhyānaikatāna-mānasam*

*jāpantam paramam brahma
kṛṣṇa ity akṣara-dvayam
sukhāsane sukhāsīnam
kṛṣṇa-dvairpāyanam munim*

*paṇḍita śukadevaś ca
sarvajñam pitaram munih
kāraṇaṇ ca purāṇānām
purāṇam param avyayam*

Once, the great sage Śrī Kṛṣṇa Dvaipāyana Vyāsa, who is an empowered incarnation of Śrī Kṛṣṇa, who is a staunch devotee of Śrī Kṛṣṇa, and who is extremely attached to Śrī Kṛṣṇa, was sitting peacefully under a banyan tree at the sanctified Nārāyaṇa-āśrama, within the most auspicious abode of Nārāyaṇa-kṣtra, situated in the holy land of Bhārata-varṣa, engaged in chanting the two syllable mahā-mantra, Kṛṣṇa, which is non-different from the Supreme Personality of Godhead. Because Śrīla Vyāsadeva is omniscient, inexhaustible, and the compiler of the Purāṇas, the thoughtful Śukadeva approached him and inquired as follows:

Texts 16-17

śrī-śuka uvāca
bhagavan sarva-tattvajña
veda-vedāṅga-pāraga
yad yat prakāram jñānam ca
nigūdham śruti-sammatam

teṣu yat sārabhūtam cāpy
ajñānāndha-pradīpakam
tat tat sarvaṁ samālocya
mām bodhayitum arhasi
atha kṛṣṇa-bhakti-prasāṁsā

Śrī Śukadeva said: O lord, you are not only well-versed in the Vedas and supplementary Vedic literature—you have also realized all the truths contained therein. Kindly tell me—how many types of confidential knowledge are there that are approved by the Vedas? You are certainly capable of enlightening me with the most confidential knowledge that acts like a lamp for removing the darkness of ignorance.

Text 18

*sa pitā jñāna-dātā yo jñānam
tat kṛṣṇa-bhaktidam
sā bhaktiḥ paramā śuddhā
kṛṣṇa-dāsya-pradā ca yā*

One who imparts transcendental knowledge is a true father. That understanding by which one develops devotional service at the lotus feet of Śrī Kṛṣṇa is real knowledge. That activity by which one achieves the direct service of Śrī Kṛṣṇa is pure devotional service rendered in practice.

Text 19

*tad eva dāsyaṁ śastam yat
sākṣāc caraṇa-sevanam
nityam goloka-vāsam ca
purataḥ stavanam hareḥ*

Devotional service in the mood of *dāsya-rasa* is certainly glorious because it enables one to directly serve the Lord's lotus feet. Offering prayers to Lord Hari with devotion ensures that a person will eternally reside in Goloka Vṛndāvana.

Texts 20-21

*śasvan nimeṣa-rahitam tat-
pāda-padma-darśanam
śasvat tat-sārdham ālāpa-
sevā-karma-niyojanam
tena sārdham aviccheda-
sthānam parama śobhanam
bhaktānām vāñchitam vastu
sārabhūtam śrutau śrutam*

The most coveted objects for a devotee of the Supreme Lord are to see His lotus feet without blinking his eyes, to

discuss topics in relation to Him, to engage in His devotional service, and to remain constanly connected with Him by means of remembrance. This is what I have heard from the Vedic literature.

Text 22

*putrasya vacanam śrutvā
vyāsadevo jahāsa saḥ
vijñāya jñāninaṁ putraṁ
paramāhlādamāpa ha*

As Śrīla Vyāsadeva listened to these words of his beloved son, he smiled and became very happy, realizing that he had become a truly wise man.

Text 23

*putraṁ śubhāśiṣaṁ kṛtvā
sarvajñaḥ sarva-bhāvanaḥ
yathā-prāptaṁ guru-mukhāt
pravaktum upacakrame*

Thereafter, the omniscient Śrīla Vyāsadeva, who is eternally devoted to Lord Hari, blessed his son and began to speak exactly as he had heard from his spiritual master.

Text 24

*śrī-vyāsa uvāca
śuka dhanyo 'si mānyo 'si
puṇya-rūpo 'si bhārata
putreṇa bhavatā 'smākaṁ kulam
muktaṁ ca pāvanam*

Śrīla Vyāsadeva said: O Śukadeva, you are indeed a glorious ornament of the land of Bhārata-varṣa. You are worthy of honor and indeed, you are the personification of piety. O my child, because of having a son like you, my entire family has

become purified and thus eligible for liberation from material existence.

Text 25

*sa putraḥ kṛṣṇa-bhaktō yo
bhārate suyaśas-karaḥ
punāti puṁsām śatakam
janma-mātreṇa līlayā*

If a son is a devotee of Lord Kṛṣṇa, he is a real son because he brings glory to his family. One hundred generations of the family in which a devotee of Lord Kṛṣṇa takes birth become delivered.

Text 26

*mātā-mahānām śatakam
mātaram mātr-mātaram
sodarān bāndhavāms caiva
bhṛtyān patnīm sahātmajāṁ*

Simply by the influence of a pure devotee of the Lord, his maternal grandfather, grandmother, mother and hundreds of other relatives, brothers, friends, servants, wife, sons and daughters become delivered.

Text 27

*yat-kanyām pratigrhṇāti
tad ādi-puruṣa-trayam
kanyā-pradātā śvaśuro
jīvan-muktaḥ sabhāryakaḥ*

Three generations of the family of his father-in-law, as well as his father-in-law and mother-in-law, become liberated.

Text 28

*svayam vidhātā bhagavān
param kṛṣṇa-parāyaṇaḥ*

*kṛṣṇa-bhakto vaiṣiṭhas tu tat
suto vaiṣṇavaḥ svayam*

The exalted personality, Brahmā, was a staunch devotee of Lord Kṛṣṇa and his son, Vaiṣiṭha, was also a devotee of Lord Kṛṣṇa, a great Vaiṣṇava.

Texts 29-30

*vaiṣṇavas tat sutah śaktiḥ
kṛṣṇa-dhyānaika-mānasah
parāśaraś ca tat-putrah
kṛṣṇa-pādābja-sevayā
jīvan-mukto mahā-jñānī
yogīndrāṇām guror guruḥ
aham veda-vibhaktā ca
śrī-kṛṣṇa-pāda-sevayā*

His son, Śakti, was a great sage and an exalted Vaiṣṇava. His mind was always fixed in thought of Lord Kṛṣṇa. His son, the sage Parāśara, also became a greatly learned, liberated soul and the spiritual master of the foremost of yogīs simply by rendering serving to the lotus feet of Śrī Kṛṣṇa.

Text 31

*gurur me bhagavān sākṣād
yogīndro nārado munih
guror gurur me śambhuś ca
yogīndrāṇām guror guruḥ*

My spiritual master is the most exalted Śrī Nārada Muni, the topmost among all perfected yogīs. His spiritual master, Mahādeva, is the spiritual master of the spiritual masters of the foremost of yogīs.

Text 32

*teṣāṃ puṇyena putras tvam
 puṇya-rāśiś ca mūrtimān
 padmānām mama puṁsām ca
 prakāśo bhāskaraḥ svayam*

On the strength of their piety, you, who are the sun-like personality that helps blossom my lotus-like family and who are the personification of piety, have appeared as my son.

Text 33

*śrī-kṛṣṇa-caraṇāmbhojam
 pādābjam nāradeśayoḥ
 sarasvatīm namas kṛtya
 jñānam vakṣye sanātanam*

Now, after offering my respectful obeisances at the lotus feet of Śrī Kṛṣṇa, Nārada Muni, Mahādeva, and the goddess Sarasvatī, I will begin to describe the subject of eternal knowledge.

Text 34

*śrūyatām pañca-rātram ca
 veda-sāram abhīpsitam
 pañca-saṁvādam iṣṭam ca
 bhaktānām abhivāncchitam*

The knowledge referred to as *pañcarātra* is the essence of Vedic wisdom. Now, hear with attention the five branches of knowledge that are very dear to the devotees of the Supreme Lord.

Texts 35-36

*prānādhikam priyam suddham
 param jñānāmṛtam subham*

*purā kṛṣṇo hi goloke
 śata-śṛṅge ca parvate
 supuṇye virajā-tīre
 vaṭa-mūle manohare
 purato rādhikāyās ca
 brahmāṇaṁ kamalodbhavam*

This knowledge is more dear than one's own life. It is most auspicious and it is like nectar. In the remote past, Śrī Kṛṣṇa spoke this knowledge to Brahmā, who was born on a lotus, in the presence of Śrī Rādhikā as They were sitting under a beautiful banyan tree on the bank of the River Virajā by the side of a mountain having one hundred peaks.

Texts 37-38

*tam uvāca mahā-bhaktam
 stuvantam praṇatam suta
 pañca-rātram idaṁ puṇyam
 śrutvā ca jagatām vidhiḥ
 praṇamya rādhikām kṛṣṇam
 prayayau śiva-mandiram
 bhaktyā tam pūjayāmāsa
 śaṅkaraḥ paramādaram*

O my son, Brahmā sufficiently pleased Śrī Kṛṣṇa by his devotion, prayers and obeisances. After receiving the pure knowledge of *pañcarātra*, Brahmā, the creator of the universe, offered his obeisances to Śrī Śrī Rādhā and Kṛṣṇa and then went to the abode of Lord Śiva, who worshiped him with love and devotion.

Text 39

*sukhāsane samāsīnam svastham
 bhaktam ca pūjitam*

*paṅraccha vārtām vinayī
vinayena sukhāvahām*

Mahādeva submissively inquired from Brahmā, who was happily seated on a comfortable *āsana*, and who was a great devotee of Lord Kṛṣṇa and thus is respected by all, about his conversation with Śrī Kṛṣṇa.

Text 40

*sarvaṁ taṁ kathayāmāsa
pañca-rātrādikaṁ śubham
vasantaṁ vaṭa-mūle ca
svarge mandākinī-taṭe*

In reply, Brahmā elaborately narrated the subject matter of *pañcarātra* to Mahādeva, who resides under a banyan tree that is situated on the bank of the Ganges in the heavenly planets.

Text 41

*yogīndrair aṅgī siddhendrair
munīndrais ca stutaṁ prabhuṁ
jñānāmṛtaṁ taṁ uktvā sa
brahma-lokaṁ jagāma ha*

After thus imparting this nectaream knowledge to Mahādeva, who is the object of glorification for the foremost of yogīs, perfected beings and great sages, the creator, Brahmā, returned to his own abode, Brahmaloaka.

Text 42

*śambhuś ca kathayāmāsa
sva-śiṣyaṁ nāradaṁ munim
nāradaḥ kathayāmāsa
puṣkare sūrya-parvānī*

Thereafter, Mahādeva imparted the knowledge of *pañcarātra* to his disciple, Nārada, who in turn revealed it at the holy place

of Puṣkara, during the auspicious time when the sun travels from one zodiac sign to another.

Text 43

*mām bhaktam anuraktam ca
 puṇyāhe muni-sāmsadi
 pañca-rātram idaṁ śuddham
 bhramāndha-dhvaṁsa-dīpakam*

On that auspicious day, I heard this narration with faith and devotion, directly from the mouth of Nārada Muni. This *Pañcarātra* is just like a torchlight that removes the dense darkness of illusion.

Text 44

*rātram ca jñāna-vacanam
 jñānam pañca-vidham smṛtam
 tenedaṁ pañca-rātram ca
 pravadanti manīṣiṇaḥ*

The word *rātra* means knowledge, or statement, and that knowledge is of five kinds. For this reason, the wise have named this composition *Pañcarātra*.

Text 45

*jñānam parama-tattvam ca
 janma-mṛtyu-jarāpaham
 tato mṛtyuñjayaḥ sambhuḥ
 samprāpa kṛṣṇa-vaktrataḥ*

Mahādeva, who has conquered formidable death, received the first *rātra*—which concerns knowledge of the Absolute Truth, which destroys the cycle of birth, death and old age of the listeners—directly from the mouth of Śrī Kṛṣṇa.

Text 46

*jñānam dvitīyam paramam
mumukṣūṇām ca vāñcchitam
param mukti-pradam śuddham
yato līnam hareḥ pade*

The second *rātra* is sought after by those who desire liberation and it certainly fulfills their desire. By this knowledge, one can become absorbed in worshiping the lotus feet of the Lord.

Text 47

*jñānam śuddham tṛtīyam ca
maṅgalam kṛṣṇa-bhaktidam
tad-dāsyadam abhīṣṭam ca yato
dāsyam labhed dhareḥ*

By cultivating the third *rātra*, consisting of knowledge of devotional service to Lord Kṛṣṇa, one obtains his goal of life by developing the mood of servitorship at the lotus feet of the Lord.

Text 48

*caturtham yaugikam jñānam
sarva-siddhi-pradam param
sarvasvam yoginām putra
siddhānām ca sukha-pradam*

My dear son, the fourth of the five branches of knowledge is that of mystic yoga, which is the bestower of desired objects to perfected beings.

Texts 49-51

*aṇimā laghimā vyāptih
prakāmyam mahimā tathā*

*īśitvaṃ ca vaśitvaṃ ca
tathākāmāvasāyitā*

*sāvajñam dūra-śravaṇam
para-kāya-praveśanam
kāya-vyūham jīva-dānam
para-jīva-haram param*

*sarga-karṭṛva-śilpam ca
sarga-samhāra-kāraṇam
siddham ca ṣoḍaśa-vidham
jñāninām ca yato bhavet*

The fifth and final *rātra* concerns knowledge of the sixteen types of mystic perfection that are mastered by accomplished yogīs. These are—to become smaller than the smallest, to become lighter than the lightest, to achieve the impossible, to be able to enjoy in this world and in the next, to become heavier than the heaviest, to be able to manipulate others by one’s prowess, to be able to remain detached from material enjoyment, to be able to attain the limit of sense gratification according to one’s unrestricted material desires, to be able to know everything, to be able to hear sounds from a far away place, to be able to enter within another’s body, to be able to expand oneself, to be able to revive someone, to be able to take away someone’s life, to be able to create, to be able to manufacture wonders, and to be able to bring about a huge calamity.

Text 52

*jñānam ca paramam proktam
tad vai vaiṣayikam nṛṇām
yad iṣṭa-devī māyā sā
param sammoha-kāraṇam*

Materialistic people consider the best knowledge to be that which gives them information of sense gratification and thereby binds them to illusory material existence.

Text 53

*viṣaye baddha-cittam ca
sarvaam indriya-sevanam
poṣaṇam sva-kuṭumbānām
svātmanas ca nirantaram*

By cultivating material knowledge, people remain engrossed in thoughts of sense enjoyment and busy maintaining their family members.

Text 54

*prathamam sāttvikam jñānam
dvitīyam ca tad eva ca
nairguṇyam ca tritīyam ca
jñānam ca sarvataḥ param*

The first and second *rātras* consist of knowledge in the mode of goodness. The third *rātra* contains the topmost transcendental knowledge.

Text 55

*caturtham ca rājasikam
bhaktas tan nābhivāñcchati
pañcamam tāmasam jñānam
vidvāms tan nābhivāñcchati*

The knowledge found in the fourth *rātra* is in the mode of passion and so the devotees do not desire to hear about it. The knowledge described in the fifth *rātra* is in the mode of ignorance and so learned people are not the least bit interested in it.

Text 56

*jñānam pañca-vidham proktaṁ
pañca-rātram vidur budhāḥ
pañca-rātram sapta-vidham
jñāninām jñānam param*

These five branches of knowledge are referred to by learned devotees as *pañcarātra*. However, the *jñānīs*' version of the *pañcarātra* has seven branches.

Text 57

*brāhmaṁ śaivam ca kaumāram
vāsiṣṭham kāpilaṁ param
gautamiyam nāradyam
idaṁ sapta-vidham smṛtam*

Those are known as the Brāhma, Śaiva, Kaumāra, Vasistha, Kāpila, Gautamiya and Nāradya *pañcarātras*.

Text 58

*ṣaṭ pañca-rātram vedāṁś ca
purāṇāni ca sarvaśaḥ
itihāsam dharmasāstram
sāstram ca siddhi-yogajam*

Yet, according to another opinion, the branches of knowledge are—knowledge from the Vedas, from the Purāṇas, from historical literature, from religious scriptures, and from literature dealing with yogic perfections.

Text 59

*dr̥ṣṭvā sarvaṁ samālokya
jñānam samprāpya śaṅkarāt
jñānamṛtam pañca-rātram
cakāra nārado muniḥ*

After receiving this nectarean knowledge from Mahādeva and analyzing it thoroughly, Nārada Muni composed this wonderful *pañcarātra*.

Text 60

*puṇyam ca pāpa-vighnam
bhakti-dāsyā-pradam hareḥ
sarvasvam vaiṣṇavānām ca
priyam prāṇādhikam suta*

My dear son, by hearing this knowledge, one's sinful reactions and obstacles on the path of devotion are destroyed, and one develops a mood of pure devotional service at the lotus feet of Lord Hari. That is why, for Vaiṣṇavas, this great literature is more dear than their own lives. Indeed, the study of this transcendental literature is accepted as the topmost form of *sādhana*.

Text 61

*sārabhūtam ca sarveṣām
vedānām paramādbhutam
nāradyam pañca-rātram
purāṇeṣu sudurlabham*

The *Nārada-pañcarātra* is the essence of all Vedic literature, it is filled with transcendental understanding, and it is superior to the *Purāṇas*.

Texts 62-81

*sarvāntarātmā bhagavān
brahma-jyotiḥ sanātanam
paripūrṇatamaḥ śrīmān
yathā kṛṣṇaḥ sureṣu ca*

yathā devīṣu pūjyā sā
mūla-prakṛtir īśvarī
vaiṣṇavānām ca siddhānām
jñāninām yoginām śivaḥ
viśvastānām indriyānām
manaś ca śighra-gāminām
brahmā ca veda-viduṣām
pūjyānām ca gaṇeśvaraḥ
sanat-kumāro bhagavān
munīnām pravaro yathā
br̥haspatir buddhimatām
siddhānām kapilo yathā
yogīndrānām satām suddha
ṛṣīr nārāyaṇo yathā
kavīnām ca yathā śukraḥ
paṇḍitānām br̥haspatiḥ
sarītām ca yathā gaṅgā
samudrānām jalārṇavaḥ
vṛndāvanam vanānām ca
varṣānām bhārataṁ yathā
puṣkaram tatra tīrthānām
pūjyānām vaiṣṇavo yathā
ātmākāśo yathāptānām
yathā kāśī purīṣu ca
vṛkṣāṇām kalpa-vṛkṣaś ca
surabhī kāma-dhenuṣu
puṣpānām pārijātaś ca
patrānām tulasī yathā
mantrāṇām kṛṣṇa-mantraś
ca yathā vidyā dhaneṣu api

yathā tejasvinām sūryo
 miṣṭānām amṛtam yathā
 ādhārāṇām ca sthūlānām
 mahā-viṣṇur yathā suta
 sūkṣmāṇām paramāṇuś ca
 gurūṇām mantra-tantradaḥ
 putras ca sneha-pātrāṇām
 nakṣatrāṇām yathā śaśī
 yathā gḥṛtam ca gavyānām
 śasyānām dhānyam īpsitam
 śāstrāṇām ca yathā vedāḥ
 sāsramāṇām yathā dvijaḥ
 taijasānām yathā ratnaṁ
 muktā-māṇikyā-hīrakam
 yathā chandasi gāyatrī
 durgā śaktimatīṣu api
 pati-vratāsu laksmīś ca
 kṣamāśīlāsu medinī
 saubhāgyāsu sundariṣu
 rādhā kṛṣṇa-priyāsu ca
 hanumān vānarāṇām ca
 pakṣiṇām garuḍo yathā
 vāhanānām balavatām
 śaṅkarasya yathā vṛṣaḥ
 śālagrāmaś ca yantrāṇām
 pūjāsu kṛṣṇa-pūjanam
 ekādaśī vratānām ca tapaḥ
 sv anaśanam yathā

*yajñānām japa-yajñās ca
satyaṁ dharmeṣu putraka*

*suśīlām ca guṇānām ca
punyeṣu kṛṣṇa-kīrtanam
śobhāśu sukha-dṛṣyeṣu
prabhā tejaḥsu sarvataḥ*

*poṣṭrīnām upakartīṇām
mitrānām jananī yathā
lokānām api lokeśaḥ
śeṣo nāgeṣu pūjitaḥ*

*sudarśanam ca śāstrāṇām
viśvakarmā ca śilpinām
dharmiṣṭheṣu dayāvatsu
devarsisu mahatsu ca*

*viṣṇu-bhakteṣu vijñeṣu
yathaiiva nārado munih
evam ca sarva-śāstreṣu
pañca-rātram ca pūjitam*

Just as the Supreme Personality of Godhead, Śrī Kṛṣṇa, who is eternal, who is the Supersoul of all living entities, who is greatly effulgent, and who is the complete whole, is the foremost of all godly personalities—as the worshipable goddess, Mulā-prakṛti, is best of all goddesses—as Mahādeva is best of all Vaiṣṇavas, perfectly learned persons, and yogīs—as the mind is the best of all the senses and other fast moving objects—as Brahmā is best of all knowers of the Vedas—as Gaṇapati is best of all worshipable personalities—as Sanat-kumāra is best of all sages—as Bṛhaspati is best among all wise men—as Kapiladeva is best of all perfected personalities—as Nārāyaṇa-ṛṣi is the best of all foremost yogīs—as Śukra is best of poets—as Bṛhaspati is best of all learned persons—as the

Gangā is best of all rivers—as Arṇava is best of all oceans—as Vṛṇḍāvana is best of all forests—as Bhārata-varṣa is best of all varṣas—as Puṣkara is best of all holy places—as Vaiṣṇavas are the best of relatives—as Kāśī is best of all sacred places—as the desire tree is best among all trees—as Surabhī is best of all wish-fulfilling cows—as the *pārijāra* is the best of all flowers—as *tulasī* is the best of all leaves—as Kṛṣṇa mantras are the best of all mantras—as wisdom is best of all wealth—as the sun is the best of all illuminating objects—as nectar is best of all sweets—as Mahā Viṣṇu is the best of all sustainers of the gross elements—as the atom is the best of subtle objects—as the initiating spiritual master is best of all spiritual masters—as the son is best of all objects of affection—as the moon is best of stars—as ghee is best of all cow products—as rice is the best of all food grains—as the Vedas are the best of scriptures—as the brāhmaṇas are the best of the varṇas—as jewels, pearls and diamonds are the best of all valuable stones—as Gāyatrī is the best of all Vedic meters—as Durgā is best of all personified energies—as Lakṣmī is best of all chaste ladies—as the earth is the best of all forgiving entities—as Rādhikā is best of all dearest companions of Kṛṣṇa—as Hanumān is the best of all monkeys—as Garuḍa is the best of all birds—as the bull, Vṛṣabha, of Mahādeva, is the best of all carriers—as the *sālagrāma-silā* is the best of all manifestations of the Supreme Lord—as worship of Lord Kṛṣṇa is the best of all kinds of worship—as Ekādaśī is the best of all vows—as fasting is the best of all austerities—as the chanting of the *mahā-mantra* is the best of all sacrifices—as truthfulness is best of all religious principles—as soberness is the best of all qualities—as the chanting of the holy names of Lord Kṛṣṇa is the best of all kinds of piety—as beauty is the best of all things that are pleasing to the eyes—as effulgence is the best of all illuminating objects—as the mother is the best of all nurses, benefactors, and well wishers—as Lord Viṣṇu is the

best of all living beings—as Śeṣa is the best of all serpents—as the Sudarśana cakra is the best of all weapons—as Viśvakarmā is the best of all artists—as a compassionate soul is the best of all pious and great souls—as Nārada is the best of all devotees of Lord Viṣṇu and learned persons—so this *Pañcarātra* is the best of all scriptures and is worshiped in that way.

Text 82

*yathā nīpīya pīyūṣam na
sṛhā cānya-vastuṣu
pañca-rātram abhijñāya
nānyeṣu ca sṛhā satām*

As one does not like to drink anything else after drinking nectar, saintly persons do not hanker after any other scripture after studying this *Pañcarātra*.

Text 83

*sarvārtha-jñāna-bijam cāpy
ajñānāndha-pradīpam
veda-sāroddhṛtam tattvam
sarveṣāṃ samabhīpsitam*

This literature is the seed of all kinds of beneficial knowledge, it is like a lamp for dissipating the darkness born of ignorance, and it is the very essence that has been abstracted from the Vedas. It is highly cherished by all genuinely learned persons.

Thus ends the translation of the first chapter of the first rātra of Śrī Nārada-pañcarātra.



Text 1

śuka uvāca
kutra vā pañca-rātram ca
nāradāya ca dhimate
pradattam sambhunā tāta
tan me vyākhyātum arhasi

Śrī Śukadeva said: O father, kindly tell me—where did Mahādeva impart this knowledge of *Pañcarātra* to the learned sage, Nārada?

Text 2

vyāsa uvāca
adhītya sarvān vedāms ca
vedāṅgāṅ pitur antike
jagāma tīrtham kedāram
supraśastam ca bhārate

Śrī Vyāsadeva said: After studying all of the Vedas and supplementary Vedic literature, the great sage, Nārada, went to the holy place of pilgrimage, Kedārnātha, which is situated within the boundaries of Bhārata-varṣa.

Texts 3-4

himālayasya pūrve ca
gaṅgā-tīre manohare
siddhe nārāyaṇa-kṣetre
sarveṣāṃ abhivāñcchite
tapaś cakāra sa munir
divyam varṣa-sahasrakam
pitroktenaiva vidhinā
satatam saṃyataḥ śuciḥ

He went to the sacred place known as Nārāyaṇa-kṣetra, which is situated on the bank of the Ganges on the eastern side of the Himālayas. According to the rules and regulations prescribed by his father, Nārada began a performance of austerities that he would continue for one thousand celestial years, with undivided attention and utmost purity.

Text 5

*śuśrāv ākāśa-vāṇīm ca
tapaso 'nte mahā-muniḥ
svalpākṣarām ca bahv arthām
pariṇāma-sukhāvahām*

At the end of his penance, Nārada Muni heard a voice from the sky that spoke to him with deep meaning, giving him great pleasure.

Text 6

*aśarīriṇy uvāca
ādharito yadi haris tapasā tataḥ kim
nārādhito yadi haris tapasā tataḥ kim
antar bahir yadi haris tapasā tataḥ kim
nāntar bahir yadi haris tapasā tataḥ kim*

The voice from the sky declared: What is the use of austerity if Lord Hari is worshiped? What is the use of austerity if Lord Hari is not worshiped? What is the use of austerity if Lord Hari is present within and without everything? What is the use of austerity if Lord Hari is not present within and without everything?

Text 7

*virama virama brahman kim tapasyāsu vatsa
vraja vraja dvija śīghram śaṅkaram jñāna-sindhūm*

*labha labha hari-bhaktim vaiṣṇavoktām supakvām
bhava-nigada-nibandha-chedinim karttanim ca*

O *brāhmaṇa*, kindly desist. O My son, what will you gain by undergoing severe austerities? Go now to Śiva, who is an ocean of knowledge, and obtain from him the understanding of devotional service to Lord Hari, which is like a weapon for destroying the knots of material bondage. Devotional service to Lord Hari is approved by the Vaisnavas because it is the ripened fruit of the Vedic tree.

Text 8

*iti śrutvā ca sa munir
vimanāḥ svarṇadī-taṭe
cakāra artha anusandhānam na
prasannam ca tan manaḥ*

Upon hearing these words, while seated on the bank of the river Mandākinī, Nārada Muni began to contemplate their actual meaning. Although he thought over the matter at great length, he did not feel satisfaction with his understanding.

Text 9

*ruroda svarṇadī-tīre smāram
smāram hareḥ padam
dadarśa puratas tātam
brahmāṇam sakumārakam*

In frustration, he began to cry while constantly remembering the lotus feet of Lord Hari. Then, suddenly, he saw his father and Sanat-kumāra standing in front of him.

Text 10

*nanāma sahasā mūrdhnā
pītaram tam sahodaram*

*pādyam arghyam ca pradadau
javena sādaram munih*

Nārada Muni immediately offered his obeisances at the lotus feet of his father and brother by falling flat onto the ground. He then offered them *pādyā* and *arghya* with great respect.

Texts 11-12

*śloka-dvayārtham papraccha
kumāram jagatām vidhim
sukhāsīnam sushiram ca
sasmitam ca gata-śramam*

*svātmārāmam pūrṇa-kāmaṁ
jñāninām ca guror gurum
sāśru-netraḥ pulakito
bhaktyā praṇata-kandharaḥ*

Tears flowed from his eyes and the hair on his body stood on end as Nārada Muni humbly inquired about the meaning of the verses that he had just heard from the sky. Lord Brahmā and Sanat-kumāra were seated comfortably. They were fully self-satisfied, for they were the spiritual masters of all self-controlled and learned souls.

Text 13

*nāradasya vacaḥ śrutvā
drṣtvā taṁ kātaram vidhiḥ
putreṇa sārddham ālocya
vyākhyām kartum samārabhe*

Lord Brahmā heard Nārada Muni's request and then began to explain the purport of the verses after embracing him, appreciating his intense eagerness to learn.

Text 14

*brahmovacaḥ
 he vatsa pūruva-slokārtham
 nigūḍham śruti-sammatam
 vedārtham dvividham śuddham
 vyākhyām kurvanti vaidikāḥ*

Brahmā said: My dear son, those who are well-versed in the Vedic literature have given two explanations of the first verse. These explanations are very confidential and are based on the Vedas.

Text 15

*ārādhito yadi harir yena
 puṁsā sva-bhaktitaḥ
 kiṁ tasya tapasā vyartham
 tīrtha-ṣūtasya nārada*

O Nārada, if Śrī Hari is worshiped with devotion then what is the need for a devotee to become purified by visiting holy places or performing penance?

Text 16

*kṛṣṇa-mantropāsakasya
 jīvan-muktasya bhārata
 tapas cōpahāsa-bījam
 tathā carvita-carvaṇam*

In this land of Bhārata, for a liberated soul who is engaged in chanting the holy name of Kṛṣṇa, to undergo penance is redundant, like chewing the chewed.

Text 17

*mantra-grahaṇa-mātreṇa
 puruṣāṇām śatām suta*

*punāti sva-sva-bhaktam ca
vāndhavamś cāvalīlayā*

My dear son, simply by chanting the holy names of the Supreme Lord, a person delivers one hundred generations of his family, his followers and his friends, without any separate endeavor.

Text 18

*na hi dharmo na hi tapaḥ
śrī-kṛṣṇa-sevanāt param
parīśramam ca viphalam
tapasā vaiṣṇavasya ca*

Following religious principles and performing austerities are not superior to rendering devotional service to Lord Kṛṣṇa. There is no need for Vaiṣṇavas to undergo the hard labor of austerity.

Text 19

*kṛṣṇa-mantropāsakasya
tīrtha-pūtasya putraka
tīrtha-snānam anaśanam
vedeṣu ca vidambanam*

For Lord Kṛṣṇa's devotees, who worship Him by chanting His holy names and who purify places of pilgrimage by their mere presence—bathing in a holy place, fasting, and studying the Vedas are simply a waste of valuable time.

Text 20

*pūruva-karmānurodhena yat
pāpam vaiṣṇavasya ca
mantra-grahaṇa-mātreṇa
naṣtam vahnau yathā tṛṇam*

The reactions of sinful activities that were formerly committed by a Vaisnava are immediately burnt to ashes like dry grass simply by his chanting the holy names of the Lord.

Text 21

*ṣavitrah ṣaramo vahniḥ
ṣavitram cāmalaṁ jalaṁ
ṣavitram bhāratam varṣam
tīrtham yat tulasī-dalam*

Fire is supremely pure, clean water is pure, Bhārata-varṣa is pure, and sacred *tulasī* leaves are transcendently purifying.

Text 22

*ṣunāti līlayaitāni śuddhaḥ
kṛṣṇa-ṣarāyaṇaḥ
uṣaṣarṣam ca bhaktasyāṣy
ete vāñchanti sādaram*

However, an unalloyed devotee of Lord Kṛṣṇa purifies all of these. Indeed, they eagerly desire the touch of a pure devotee.

Text 23

*bhaktasya ṣāda-rajāsā
sadyaḥ ṣūtā vaśundharā
na hi ṣūtas tri-bhuvane
śrī-kṛṣṇa-sevakāt ṣaraḥ*

The earth becomes purified at once by the touch of the dust from the lotus feet of a pure devotee. There is nothing in this world more pure than a servant of Lord Kṛṣṇa.

Texts 24-25

*śālagrāma-silā-cakre
karoti kṛṣṇa-ṣūjanam*

*tat-pādodaka-naivedyam
nityam bhunkte ca yaḥ pumān*

*sa vaiṣṇavo mahā-pūtas
tan-mantropāsakah śuciḥ
punāti pumsām śatakam
janma-mātrāt sabāndhavam*

The Vaiṣṇava who daily worships Lord Kṛṣṇa in His form as the *śālagrāma-śilā* and honors the Lord's remnants of food, as well as the water that has washed His lotus feet, is most pure. A pure devotee of Lord Kṛṣṇa who relishes chanting His holy names purifies one hundred generations of his family, along with his friends and well-wishers.

Text 26

*vatsa ślokasyaika-pādam
vyākhyātam ca yathāgamam
vyākhyām karomy anya-pādam
yathā-jñānam niśāmaya*

My dear son, I have thus explained to you the meaning of one portion of the verse, according to the Vedic conclusion. Now, hear the explanation of the other part the verse.

Text 27

*nārādhito yadi harir
yena pumsādhamena ca
kiṁ tasya tapasā vyartham
niṣphalam tat-parisramah*

What is the use of performing austerities for a fallen person who does not worship Lord Hari? Indeed, his performance of austerities is useless labor only.

Text 28

*vratāny eva hi dānāni
 tapāṁsy anaśanāni ca
 vedopayuktā yajñās ca
 karmāṇi ca śubhāni ca
 na niṣpunāty abhaktam ca
 surākumbham ivāpagā*

As the Ganges cannot purify a wine bottle—observing vows, giving charity, performing austerities, fasting, performing sacrifices that are approved by the Vedas, and engaging in pious activities, cannot purify a non-devotee.

Text 29

*abhakta-sparsa-mātreṇa
 tīrthāni kampitāni ca
 abhakta-bhāra-duḥkhena
 kampitā sā vasundharā*

Simply by the touch of a non-devotee, holy places become disturbed. Indeed, the earth sometimes shivers with distress due to the burden of carrying non-devotees.

Text 30

*ślokārdham kathitam vatsa
 kiñcid eva yathāgamam
 tasyārdhasyāpi vyākhyānam
 karomīti niśāmaya*

My dear son, this is the purport of the verse that you had heard, according to the Vedic version. Now, let me explain the meaning to you more clearly.

Texts 31-32

*veda-sāram kṛṣṇa-matam
 mamāpi na hi kalpanā*

*antar bahir yadi harir yeṣām
pumsām mahātmanām*

*svaṇne jāgarāṇe śaśvat
tapas teṣām ca niṣphalam
sa eva viṣṇu-tulyo hi tad
amśo bhārate mune*

The opinion given by Lord Kṛṣṇa is the essence of all Vedic literature. I have not imagined or concocted anything. What is use of performing austerity for an exalted soul who remembers Lord Hari while asleep or while awake, and always sees Him internally and externally?

Text 33

*tasya rakṣā-nibandhena tad
abhyāse sudarśanam
dhyāna-mātreṇa niṣpāpaḥ
punāti bhuvana-trayam*

The Sudarśana cakra is always prepared to give protection to such a pure devotee. He purifies the three worlds simply by his constant remembrance of the Supreme Lord, Kṛṣṇa.

Text 34

*datvā cakram ca rakṣārtham
na niścinto janārdanaḥ
svayam tan nikaṭam yāti
tam draṣṭum rakṣanāya ca*

Even after employing His Sudarśana cakra for the protection of such a devotee, Lord Janārdana does feel free from anxiety. He personally goes to insure that His pure devotee is given adequate protection.

Texts 35-36

tat-paro hi priyo nāsti
kṛṣṇasya paramātmanah
na hi bhaktāt paraś cātmā
prāṇās cāvayavādayah

na lakṣmī rādhikā vāṇī
svayambhuḥ sambhur eva ca
bhakta-prāṇo hi kṛṣṇas ca
kṛṣṇa-prāṇā hi vaiṣṇavāḥ

dhyāyante vaiṣṇavāḥ kṛṣṇam
kṛṣṇas ca vaiṣṇavāms tathā

There is no one more dear to Lord Kṛṣṇa, the Supersoul of all living beings, than His devotee. His own self, Lakṣmī, Rādhikā, Brahmā or Śiva are not as important to Him as His devotee. Śrī Kṛṣṇa is the life and soul of the devotees and the devotees are His life and soul. Śrī Kṛṣṇa meditates on His devotees and His devotees meditate upon Him.

Text 37

vyākhyātam ca tripādam ca
he munīndra yathāgamam
śeṣa-pādasya vyākhyānam
karomīti niśāmaya

O best of sages, I have thus explained the meaning of the third part of the verse. Now, hear the meaning of the fourth part.

Text 38

nāntar bahir yadi harir
yeṣām puṁsām ca nārada
teṣām apī taḥo vyartham
antar-malina-cetasām

O Nārada, the practice of penance is useless for those whose minds are polluted and who thus cannot realize Lord Hari, who exists within and without.

Text 39

*kiṁ taj-jñānena tapasā
vratena niyamena ca
tīrtha-snānena puṇyenāpy
abhakta-mūḍha-cetasām*

Everything, including the performance of penance, the cultivation of knowledge, adherence to vows, controlling the mind and senses, and bathing in holy places, is useless for foolish nondevotees.

Text 40

*kṛṣṇa-bhakti-vihīnebhyo
dviḥebhyaḥ śvapaco mahān
śūkaro mleccha-nivahaḥ
sva-dharmācaraṇena ca*

An outcaste *mleccha*, a pig, or a dog-eating *caṇḍāla* who is following his occupational duties is better than a twice-born *brāhmaṇa* who is devoid of devotional service to Lord Kṛṣṇa.

Text 41

*sva-dharma-hīnā viprās cāpy
abhakṣya-bhakṣaṇena ca
nityam nityam vidharmaṇa
patitāḥ śvapacāḍhamāḥ*

By regularly eating abominable foodstuff and engaging in activities that are opposed to religious principles, a *brāhmaṇa* who does not follow his prescribed duties falls down from his position and becomes a *caṇḍāla*, or dog-eater.

Text 42

*brahmaṇānām sva-dharmaś ca
santatam kṛṣṇa-sevanam
nityam te bhujjate santas
tan-naivedyam pādodakam*

The occupational duty of a *brāhmaṇa* is to constantly engage in the service of Lord Kṛṣṇa. In fact, such a saintly person maintains his life by honoring the Lord's remnants of food and drinking the water that has washed His lotus feet.

Text 43

*na datvā haraye yas tu yadi
bhunkte divijādhamah
annaṁ viṣṭhā-samaṁ mūtra-
samaṁ toyam vidur budhāḥ*

The food that a fallen *brāhmaṇa* eats without first offering to Lord Hari is considered to be on the level of stool, and the drink that is not offered is considered to be on the level of urine by learned persons.

Text 44

*bhunkte sva-bhakṣyam kolaś ca
mlecchāś ca śvapacādhamaḥ
vipro nityam abhakṣyam ca
bhunkte ca patitas tataḥ*

Outcastes, such as tribals, *mlecchas* and *caṇḍālas* maintain themselves by eating abominable foods that suit them and are easily available. However, by daily eating abominable food, a *brāhmaṇa* incurs sin.

Text 45

*ślokaṁ ekaṁ ca vyākhyātam
yathā-jñānam ca nārada*

*sannibodha parasyārtham
vyākhyānam ca yathocitam*

O Nārada, as requested by you, I have explained the meaning of one of the verses. Now, hear about the meaning of the other verse.

Text 46

*tapaso virama brahman vyartham
bhakta-tapo dhruvam
śaṅkaraṅ ca gurum kṛtvā
hari-bhaktim labhāciram*

O *brāhmaṇa*, there is no need for you to execute austerities independently of devotional service. You will soon attain the platform of pure devotional service to Lord Hari by accepting Lord Śiva as your spiritual master.

Text 47

*supakvā hari-bhaktiś ca
taraṅi bhava-tārane
gurur eva param brahma
kaṇadhāra-svarūpakah*

Mature devotional service to Lord Hari is just like a boat for crossing over the ocean of material existence. The spiritual master, who is nondifferent from the Supreme Lord, is just like a competent boatman.

Text 48

*ity evam uktvā tvām devī
prajagāma sarasvatī
vyākhyātas tad-abhiprāyaḥ
kiṁ bhūyaḥ kathayāmi te*

This is what Goddess Sarasvatī has declared, which you heard as a voice in the sky. I have described to you her intention. Now, what more shall I explain?

Text 49

*brahmaṇas ca vacaḥ śrutvā
jahāsa yoginām guruḥ
sanat-kumāro bhagavān
uvāca pitaram śuka*

O Sukadeva, after hearing these words from his father, Brahmā, the foremost yogī, Sanat-kumāra, smiled and spoke as follows:

Text 50

*sanat-kumāra uvāca
pūrva-ślokasya vyākhyānam na
buddham śisunā mayā
putram śiṣyam abodham ca
yuktam bodhayitum punaḥ*

Sanat-kumāra said: I am a child and so I could not properly understand the purport of the first verse. If a son, or a disciple, does not understand something, it should be explained again.

Text 51

*ārādhito harir yena tasya
vyartham tapo yadi
nārādhito harir yena tasya
vyartham tapo yadi*

For one who has worshiped Lord Hari, artificial austerity is useless and for one who has not worshiped Lord Hari, no amount of austerity can give him perfection. So, if both of them

remain aloof from the performance of austerity then for what kind of people has it been recommended?

Text 52

*tasyārahitau tau dvau
tapasā ca sthalaṁ kutaḥ
tapah kurvanti ye tāta tvam
mām bodhaya bālakam*

My dear father, I am only a boy. Kindly explain to me who is the proper candidate for performing austerity, and what kind of penance should be undertaken?

Text 53

*putrasya vacanam śrutvā
sandigdho jagatām guruḥ
dādhyau kṛṣṇa-padāmbhojam
param kalpa-tarum śuka*

O Sukadeva, after hearing this question from his son, Brahmā, the spiritual master of the universe, became somewhat doubtful and so he immediately began to meditate within his heart on the lotus feet of Kṛṣṇa, who is like a desire tree.

Text 54

*kṣaṇam sañcintya pādābjam
prāpa rāddhāntam īpsitam
vyākhyām kartum samārebhe
vidhātā jagatām api*

By meditating on the lotus feet of Kṛṣṇa for just a short while, Brahmā, the creator of the universe, received the desired conclusion and so began his explanation with confidence.

Text 55

brahmovāca
dhanyo 'ham bhavataḥ putrāt
jñāninām ca guror guroḥ
viṣṇu-bhaktāc ca dharmiṣṭhāt
sat-putrāc ca pitā sukhī

Brahmā said: I am indeed fortunate to have a son like you, for you are the spiritual master of many learned personalities. A father should be very happy if he has a son who is a devotee of Lord Viṣṇu and a staunch follower of religious principles.

Text 56

dhanyo 'si paṇḍito 'si tvam
hari-bhaktō 'si putraka
mamāpi saphalam janma
jīvanam ca tvayā budha

My dear son, you are certainly glorious, learned, and devoted to Lord Hari: O wise one, my life has become successful by receiving you as my son.

Text 57

nibodha pūrva-ślokartham
punar vyākhyām karomi ca
tathāpi cen na santoṣo bhavān
vyākhyām kariṣyati

Now, let me once again explain the first verse. If you are still not satisfied then you should explain it yourself.

Text 58

āśabdaḥ samyag-ārthe ca
rādhitaḥ prāpta-vācakaḥ
saṁprāptaś ca harir yena
vyarthas tasya tapah-śramaḥ

The letter *ā* of *ārādhita* means particularly, and the word *rādhita* means, to obtain. Therefore, the labor required for performing austerities is useless for one who has obtained the lotus feet of Lord Hari.

Text 59

*yena samyak-prakāreṇa
samprāpto harir īśvaraḥ
svapne jñāne na ca jñātas
teṣāṃ vyarthas tapaḥ-śramah*

There is no need to work hard, executing austerities, either in sleep or in wakefulness, for a person who has attained the lotus feet of Lord Hari, the controller of all.

Text 60

*śrī-krṣṇa-vimukhaṃ mūḍhaṃ
dviyam eva narādhamam
tīrthaṃ dānaṃ tapaḥ puṇyaṃ
vrataṃ naiva punāti tam*

If a foolish person, who is the lowest of mankind, is averse to Lord Kṛṣṇa then no amount of visiting holy places, giving charity, penance, piety or vows can purify him, even if he happens to be a *brāhmaṇa*.

Text 61

*yaś ca mūḍhatamo loke yaś ca
bhaktiṃ parām gataḥ
tāv ubhau sukha-sedhete tavaḥ
kurvanti madhyamāḥ*

A most foolish person, and a person who is on the platform of pure devotional service are both happy. It is those who are in-between these two who are the right persons to perform austerities.

Text 62

*devān anyāms ca bhajate
 harim jānāti tat-paraḥ
 tapaḥ karoti taṁ prāptum
 ākāṅkṣan madhyamo janaḥ*

Such a person on the middle platform should show respect to the demigods while being engaged in austerities for the purpose of attaining the lotus feet of Lord Hari. There is nothing more for him to accomplish.

Text 63

*prāktanād anurāgī ca
 grhī saṁsāra-saṁvṛtaḥ
 tapaḥ karoti śrī-kṛṣṇa-
 pāda-padmaṛtham īpsitam*

A householder devotee should not merely remain attached to family life, enjoying the fruits of his previous karma. He should simultaneously accept some austerity with a desire to achieve shelter at the lotus feet of Lord Kṛṣṇa.

Text 64

*param śrī-kṛṣṇa-bhajanam
 dhyānam tan-nāma-kīrtanam
 tat-pādodaka-naivedya-
 bhakṣanam sarva-vāñchitam*

It is the most desirable and highest duty of everyone to worship Lord Kṛṣṇa, meditate on Him, chant His holy names, drink the water that has washed His lotus feet, and honor His remnants of food.

Text 65

*atīva mūḍho vipras ca
 proktanād guru-doṣataḥ*

*tāmaso hi na jānāti śrī-kṛṣṇam
tri-guṇāt param*

As a result of their past misdeeds, some extremely foolish *brāhmaṇas* remain under the spell of illusion due to accepting an unqualified spiritual master. Because of this, they are without proper understanding of Lord Kṛṣṇa, who is transcendental to the three modes of material nature.

Text 66

*ajñānād atha vā jñānāt
sat-saṅgād eva prāktanāt
bhunkte naivedyaṁ īśasya
kṛṣṇasya paramātmanaḥ*

Whether in full knowledge or in ignorance, or because of the association of a saintly person, it is certainly one's good fortune if he honors the remnants of food that were offered to the Supreme Personality of Godhead, Śrī Kṛṣṇa.

Text 67

*sa ca mukto bhavet putra
mucyate sarva-pātakāt
sa yāti divya-yānena golokaṁ
lokam uttamam*

My dear son, one who partakes of the Lord's remnants, on the strength of his good fortune, becomes freed from all sinful reactions and ultimately attains the abode of the Lord, Goloka, or else another higher planet of his choice.

Text 68

*śṛṇu vatsa pravakṣyāmi
pūrvākhyānaṁ purātaṇam
atīva suśravaṁ cāru
madhuraṁ muktidaṁ param*

My dear child, there is an ancient history that is narrated in this regard. It is pleasing to the ears, enchanting, very sweet, and awards liberation to the listener.

Text 69

*kānyakubjaḥ sukṣubdhaś ca
brāhmaṇo grāma-yājakaḥ
devalo vṛṣa-vāhaś ca
mahā-mūḍhaś ca pātakī*

There was a most foolish, sinful *brahmaṇa* who lived in Kānyakubja. He was the priest of his entire village and he maintained himself by worshiping the demigods in exchange of money.

Text 70

*svaṇne jñāne na jānāti puṇyam
vā kṛṣṇa-pūjanam
kṛṣṇa-bhakta-sahālāpa-
darśana-sparśanam śubham*

He never performed any pious activities, either knowingly or unknowingly, and he never worshiped Lord Kṛṣṇa. In fact, he did not even like to speak to, see, or touch the devotees of Lord Kṛṣṇa.

Text 71

*babhūva prāktanāt tasya kṣaṇa-
mātram sudurlabham
tena puṇyena naivedyam
lebhe kṛṣṇasya brāhmaṇaḥ*

In that condition, he somehow achieved some rare, good fortune. That *brahmaṇa*, due to his previous piety, received a small quantity of the Lord's remnants of food.

Text 72

*pituḥ puṇyena putras ca
mārge patitam alpakam
svayam bhuktāvāśeṣam ca
patitam vaiṣṇavāj janāt*

On the strength of his father's piety, the sinful brahmaṇa happened to find a small portion of the remnants of the Lord's food lying on the road. By good fortune, he ate some of the *prasāda*, which had already been eaten by his Vaiṣṇava father.

Text 73

*susnigdhākṣata-jīrṇam ca
rajasā misritam param
gacchataḥ tatra viprasya
patitam bhakṣya-vastu ca*

Although this remnants of the Lord's food, which consisted of some rice that was completely covered with dust due to lying by the side of the road for long time, had become dry, the *brahmaṇa* joyfully relished it.

Text 74

*naivedyopari kṛṣṇasya
tvarāyuktasya putraka
tad-vastu bhuktam vipreṇa
kṛṣṇa-naivedya-misritam*

He mixed the rice with some other food and honored it with great satisfaction.

Text 75

*saṅgputreṇa kṣudhārtena bhuktvā
tau yayatur grham
viprochīṣṭam ca bubhuje
tasya patnī pati-vratā*

Both the *brahmaṇa* and his son were greatly afflicted by hunger and after eating the remnants of the Lord's food, they returned to their residence. Thereafter, the *brahmaṇa*'s chaste wife also ate a small portion of the remnants of the Lord's food.

Text 76

*paramparā anusambandhāt
pavitrā sā babhūva ha
jīvan-mukto brāhmaṇas ca
babhūva ca saṅgatrakḥ*

As a result of this, that exalted lady, the wife of the *brahmaṇa*, became completely purified. The *brahmaṇa* and his son also became liberated in their present lives.

Text 77

*kālena tena puṇyena
vyāghra-bhuktaś ca kānane
sārdham ca vyāghra-putrābhyām
golokam prayayau dvijah
pati-vratā saha-mṛtā bhartrā
sārdham jagāma sā*

In due course of time, a tiger attacked the *brahmaṇa* who had eaten the Lord's remnants and ate his flesh. As a result of that piety, the tiger, along with her cub, went back to Godhead. After eating the Lord's prasāda, the wife of the *brāhmaṇa* continued her life of piety and chastity. At the time of her husband's death, she ascended the funeral pyre so that both of them could enjoy life happily, without any disturbance, in their next birth.

Thus ends the translation of the second chapter of the first rātra of Śrī Nārada-pañcarātra.

Text 1

*sanat-kumāra uvāca
aho tāta kim āścaryaṁ
kṛṣṇasya paramātmanaḥ
param naivedya-māhātmyaṁ
vistarād vada sāmpratam*

Sanat-kumāra said: O father, how wonderful this is! I truly relished your description of the glories of the remnants of Śrī Kṛṣṇa's food. Now, kindly describe this incident to me more elaborately.

Text 2

*brahmovāca
ekadā brāhmaṇo hr̥ṣṭaḥ
praphulla-vadaneksaṇaḥ
putreṇa sārddham prayayau
bāndhavasya gr̥ham mudā*

Brahmā said: Once, a *brāhmaṇa* took his son and went to his friend's house in a very happy mood.

Text 3

*nimantrito vivāhena mahā-
sambhāra-sambhṛtaḥ
bhuktvā p̥itvā ca tad-gehe
sva-gr̥ham prayayau mudā*

He had been invited to attend a marriage and so he went there, carrying gifts. After enjoying a sumptuous meal, he returned home.

Text 4

*saputro brāhmaṇo mārge
kṣut-pīpāsārditaḥ sutaḥ
dadarśa candra-bhāgām tām
nadīm ati-manoharām*

O my son, becoming hungry and thirsty on the way back home, the *brāhmaṇa* and his son came to the beautiful river, Candrabhāga.

Text 5

*uvāca putraḥ pitaram snātvā
bhokṣyāmi ceti bhoḥ
kṣut-pīpāsā balavatī
vardhate tāta vartmani*

The son said: O father, I am very hungry and thirsty. Let us bathe in the river and then have something to eat.

Text 6

*putrasya vacanam śrutvā
tam uvāca dvijaḥ svayam
bhayaṅkaram vanam idam
samīpe saritaḥ sutaḥ*

The *brāhmaṇa* replied: My dear son, this dense forest by the side of the river is extremely fearful.

Text 7

*susīghram gaccha grāmāntam
puro ramya-sarovaram
tatra snātvā ca bhokṣyāvo
gaccha vatsa yathā sukham*

We will soon come to a village where there is a nice lake. Let us bathe in that lake and then have our meal. Just be happy and continue walking.

Text 8

*tātasya vacanam śrutvā
jahāsa ca cukopa ha
pitarām vaktum ārebhe
rakta-pankaja-locanaḥ*

Upon hearing this, the son smiled but was actually very angry. Indeed, he looked at his father with eyes that were as red as a lotus and spoke as follows:

Text 9

*śiśuruvāca
bālo 'ham daśa-varṣīyas tvam
ca vṛddhaś ca jñānadaḥ
pitā dadāti putrāya
jñānam sarvatra bhūtale*

The child said: I am a ten-year-old boy and you are an old man, experienced and wise. It is always the custom that a father imparts knowledge to his son.

Text 10

*aho duratyayaḥ kālo
vṛdhho vadati bālavat
katham prāktanam ullāṅghya
brūhi tāta duratyayam*

The influence of time is very difficult to overcome, however, for although old, a man sometimes speaks like a child. O father, can you tell me how to reverse the course of destiny?

Text 11

*prāktanāt sukha-duḥkham ca
rogam śokam bhayam pitaḥ
sumṛtyur apamṛtyur vā
cīrāyūr alpa-jīvanah*

My dear father, it is the result of one's past deeds that causes a person to experience distress, happiness, lamentation, fear, natural death, premature death, a long duration of life, or a short duration of life.

Text 12

*yatra kāle ca yan-mṛtyur
bhavanam śubha-karma ca
nyūnādhikam kṣaṇam nāsti
niṣekaḥ kena vāryate*

No one can change how a person's death will occur because it is fixed by destiny. As soon as a living entity is put into the womb of his mother, his future course of action is determined. No one can reverse it.

Text 13

*yasya haste ca yan-mṛtyur
vidhātṛā likhitaḥ purā
na ca tam khaṇḍitum śaktaḥ
svayam viṣṇuś ca saṅkaraḥ*

Even Lord Viṣṇu and Mahādeva are not able to change the circumstances of death of a particular person, at the hands of another person, because it is already fixed by the creator.

Text 14

*tāta vyartham adhītam te
durbuddher janma niṣphalam
subuddheḥ saphalam janma
tat-kṣaṇam jīvanam sukham*

O Father, you are evil-minded and so your very life and study of the scriptures are useless. Only the life of an intelligent person becomes successful and a source of happiness.

Text 15

*yena śuklā-kṛtā haṁsāḥ
 śukās ca hariṭī-kṛtāḥ
 mayūrās citritā yena sa
 me rakṣām kariṣyati*

He who has made swans white, parrots green, and peacocks enchanting will certainly protect me.

Text 16

*yena kṛṣṇena viśvāni
 cāsaṅkhyāni kṛtāni ca
 carācaram ca yo rakṣet sa
 me rakṣām kariṣyati*

The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has created innumerable universes and who is giving protection to all moving and non-moving living entities, will certainly protect me.

Text 17

*ghorāraṇye sukham śete
 yo hi kṛṣṇena rakṣitaḥ
 nirbandho 'pi sthito yasya
 maraṇam tasya mandire*

If a person is protected by Kṛṣṇa, he will survive even if he sleeps in a dense forest, and if one is destined to die, by the arrangement of providence, he will die even while remaining at home.

Text 18

*yaḥ śete nāga-śayyāsu
 prāktanān maṅgalāhitaḥ
 yo nāga-bhakṣito bhogāt
 sa mṛto garuḍāntike*

As a result of one's pious deeds, one may not die even if he sleeps on a bed of snakes, or is bitten by snakes, but if he is unfortunate, he may die out of fear upon seeing Garuḍa.

Text 19

*na samudre ca mriyate
nāgni-rāśau viśānale
na śastreṇa na cāstreṇa
āyur-marmāṇi rakṣati*

No one dies because of the ocean, fire, poison, or a weapon because it is one's allotted duration of life that protects him.

Text 20

*nāprāpta-kālo mriyate
viddhaḥ śara-śatair api
tṛṇagrenāpi saṁsprṣṭaḥ
prāpta-kālo na jīvati*

Until the time is ripe, one does not die even if he is pierced by hundreds of arrows. However, when his allotted time is over, a man may die simply by being hit by a blade of grass.

Text 21

*kaścīd garbhe ca mriyate
kaścīd bhūmiṣṭha-mātrataḥ
kaścīd yauvana-kāle ca
kaścīd eva hi vārdhake*

Some people die within the womb, some die soon after they are born, some die in the prime of youth, and some give up their bodies at an old age.

Text 22

*kaścīc cīrāyū rogī cāpy
arogī cāpi kaścāna*

*kaścīd dhanī darīdraś ca
kaścīd eva hi karmaṇā*

As a result of their karma, some live for a long time, some suffer diseases, some live without any disease, some are rich, and others remain poor.

Text 23

*kaścīd kalpānta-jīvī ca
cira-jīvī ca kaścāna
prāktanād amaraḥ kaścīn
niṣeko balavattaraḥ*

According to destiny, one may live for as long as a kalpa, or one may even become immortal. Therefore, it must be concluded that the will of providence is the principal cause of one's duration of life.

Text 24

*kaścīd yāti ca rājendro
divya-yānena karmaṇā
kaścīd kīṭa-pataṅgeṣu
kaścīd paśuvādi-yoniṣu*

According to their respective karma, one living entity becomes a king among kings and travels in a divine vehicle, while another living entity becomes an insect, worm, bird or beast.

Text 25

*kaścīd eva hi sannyāsī
kaścīc ca nara-ghātaḥ
kaścīd gajendra-gāmī ca
paśu-yāyī ca kaścāna*

According to karma, someone becomes a saintly person or a renunciate, someone else becomes a sinful killer of human

beings, still another person travels on the back of the best of elephants, and yet another living being becomes an animal and has to carry human beings.

Text 26

*kaścīd dadāti ratnaṁ ca
kiścīd bhikṣāṁ koroti ca
kaścīd sūkṣmāṁśukā-dhārī
kaścīj jīrṇa-patī janah*

Some people have a propensity to constantly give away a huge amount of wealth in charity, some people earn their livelihood simply by begging alms, some people dress themselves in fine silk cloth, and some people remain satisfied while wearing torn clothes

Text 27

*kaścīn nagno 'apy anāhārī
sudhā-bhojī ca kaścāna
kaścīc ca sundarah śrīmān
galat-kuṣṭhī ca kaścāna*

Some people remain naked, some people live without much food, some people enjoy nectar, some people possess great opulence, and some people suffer from leprosy.

Text 28

*kaścīt kubjaś cāṅgaḥīno
badhiraḥ kāṇa eva ca
kaścīd dīrgho madhyamaś ca
kaścīt khañjaś ca vāmanaḥ*

Some people are hunchbacked, some people are deformed, some people are deaf, some people are blind, some people are tall, some people are of medium height, some people are short in stature, and some people are lame.

Text 29

*kaścit kṛṣṇaś ca gaurāś ca
 śyāmalaś ca sva-karmaṇā
 kaścic bhaktyā ca prāpnoti
 kṛṣṇa-dāsyam sudurlabham*

Some people are black in complexion and some people are fair, according to the karma performed in a previous birth. It is only by great fortune that one attains the rarely-achieved service of Śrī Kṛṣṇa, by the help of devotional service performed in the past.

Text 30

*brahmaṇaḥ paramam sthānam
 janma-mṛtyu-jarā-haram
 kaścit prāpnoti paramam
 brahma-lokam nirāmayam*

Some people attain the Supreme Brahman, where there is no birth, death or old age. Some people attain Brahmaloaka, where there is no question of disease.

Text 31

*kaścit svargam indra-padam
 śiva-lokam sva-karmaṇā
 kaścit svargam indra-lokam
 yama-lokam ca kaścana*

Some go to heaven, some achieve the position of Indra, some go to Śivaloka and, according to their karma, some are transferred to the heavenly planets, or to the abode of Yamarāja.

Text 32

*kaścic ca narake ghore
 prāpnoti kleśam ulvaṇam*

*tāḍito yama-dūtena
kṣudhitas tṛṣitaḥ sadā*

Some become degraded to hellish conditions and suffer unlimitedly. They may suffer perpetually due to hunger and thirst while being punished by the Yamadutas.

Text 33

*bhūṅkte viṅ-mūtra-kīṭam
tan-malam śleṣmām garam vasām
kṣura-dhāre tapta-taile
vahnau sīte jale sthale*

Some take birth as worms in stool and urine, and eat mucus, phlegm, and the stool of poisonous insects. Some live on the edge of a blade, in boiling oil, in fire, in water, and in cold places.

Texts 34-36

*prāpnoti dāruṇam duḥkham
ākālpaṁ pātakī pitaḥ
tato bhogāvaśeṣe ca labdhvā
janma sva-karmaṇā*

*vyādhi-yuktaḥ pramucyeta
tayā ced īśvarecchayā
yad-bhayād vāti vāto 'yam
sūryas tapati yad-bhayāt*

*varṣatīndro dahaty agnir
mṛtyuś carati jantuṣu
yasyājñayā sṛṣṭi-vidhau
kūrmo 'nantam dadhāti ca*

O father, in this way, sinful people suffer severe miseries for thousands of births. Thereafter, by the will of Kṛṣṇa, they are born in a diseased condition before finally becoming liberated.

Out of fear of God, the wind is blowing, the sun is shining, Indra is supplying rain, fire burns, and death takes its toll on the living entities. All the while, Kurma and Ananta Śeṣa sustain and protect the creation.

Text 37

*sa ca sarvaṁ ca brahmāṇḍam
līlayā ceśvarecchayā
yasyājñayā mahā-bhītā
sarvādhārā vasundharā*

The Supreme Personality of Godhead, Śrī Kṛṣṇa, is present everywhere. By His own sweet will, He gives protection to one and all. By His will, the earth has taken the responsibility for sustaining everyone.

Text 38

*dharā sā sarva-sasyādayā
ratnavāṁś ca himālayaḥ
svayaṁ vidhātā bhagavān
dhyāyate yam aharnīsam*

By the Lord's will, the earth has become filled with all kinds of prosperity and the Himalayas have become the possessor of countless jewels. The creator, Brahmā, meditates on the Supreme Lord, throughout the day and night.

Text 39

*yam dhyāyate ca bhajate
svayaṁ mṛtyuñjayaḥ śivaḥ
sahasra-vaktro yam stauti
dhyāyate bhajate sadā*

Mahādeva, who has conquered death, also meditates on Him and worships Him. Lord Ananta, with His one thousand heads, also worships and meditates on Him.

Text 40

*svayam sarasvatī stauti yam
 īśvaram abhīpsitam
 sevate pāda-padmanī ca
 svayam padmālayā pītaḥ*

Goddess Sarasvatī offers prayers to Him because He is her worshipable Lord. O father, Lakṣmī, who sits on a lotus flower, personally serves the lotus feet of the Supreme Lord.

Text 41

*māyā bhūtā ca yam stauti
 durgā durgati-nāsinī
 stuvanti vedāḥ satatam
 sāvitrī veda-mātrkā*

The material energy, Māyā, or Goddess Durgā, as well as the four Vedas and Sāvitrī, the mother of the Vedas, continuously offer Him prayers.

Texts 42-43

*siddhendrās ca munīndrās ca
 yogīndrāḥ sanakādayaḥ
 rājendrās cāsurenendrās ca
 surendrā manavas tathā
 dhyāyante ca bhajante ca
 bhaktāḥ santo hi santatam
 kecid vidanti yam brahman
 bhagavantam sanātanam*

The foremost of perfected personalities; the most respected sages; the topmost yogīs, such as Sanaka; the best of kings; the most powerful demons; the leaders of the demigods; and the fourteen Manus continuously offer Him prayers in glorification. Sainly persons and devotees constantly worship Him and

meditate on Him. Learned persons have ascertained Him to be the eternal Supreme Personality of Godhead.

Text 44

*kecī pradhānaṁ sarvādyam
kecī ca jyotir īśvaram
kecī ca sarva-rūpaṁ ca
sarva-kāraṇa-kāraṇam*

Some people address Him as the unmanifest cause of the material nature, some refer to Him as full of effulgence, some accept Him as the cosmic form that encompasses all, and some call Him the cause of all causes.

Text 45

*kecī svecchāmayam rūpaṁ
bhaktānugraha-vigraham
kecī surucīram śyāma-
sundaram manoharam*

Some people say that the Lord assumes forms out of His own sweet will just to bestow causeless mercy upon His devotees. Some address Him as Lord Śhyāmsundara, who is the eternal, enchanting Supreme Brahman.

Text 46

*sānandam paramānandam
govindam nanda-nandanam
bhaja tāta param brahma
smara śaśvata sureśvaram*

My dear father, worship Lord Govinda, the son of Nanda, the master of the demigods, and the most blissful Personality of Godhead. He is the almighty Lord.

Text 47

*ity evam uktvā pītarām
candra-bhāgā-nadī-jale
snātvā papau jalam svaccham
bubhujē miṣṭa-modakam*

After saying this to his father, the *brāhmaṇa* boy bathed in the Candrabhāga, drank its pure water, and then ate some laddus.

Text 48

*pitā tad-vacanaṁ śrutvā
sānandāśru mumoca saḥ
cucumba gaṇḍam putrasya
samāśleṣaṇa-pūrvakam*

The father, after listening to his son's intelligent statements, began to shed tears of joy. He then embraced his son affectionately and kissed him.

Text 49

*pitā snātvā samārebhe sandhyām
kartuṁ ca pūjanam
susnātam pītarām dṛṣṭvā
putraḥ sa prayayau vanam*

Thereafter, the father also bathed in the river and then sat down to perform his daily duty of chanting mantras, offering prayers and worshipping the Lord. Upon seeing his father so engaged, the boy entered the forest.

Text 50

*patraṁ bhojana-pātrārtham
aharttuṁ cañcalaḥ śiśuḥ
cakāra cayanam tūrṇam
praśastam patra-pañcakam*

The naturally restless boy collected five large leaves from the forest to use as eating plates.

Text 51

*sundaram kusumam vanyam
pūjanārtham pitus tathā
dadarśa purato bālah
supakvam vadari-phalam*

He also collected forest flowers for his father to offer in his worship. While doing these things, the boy suddenly saw some ripe and excellent jujube fruit in front of him.

Texts 52-54

*cakāra cayanam tāni
phalāni śobhanāni ca
dhātri-phalam supakvam ca
pakvam āmrātakam tathā
supakvam ca kadambam ca
cakāra cayanam punaḥ
supakvam sundaram ramyam
dāḍimam śrī-phalam tathā
ramyam jambu-phalam caiva
kharjūram sumanoharam
karañjakam ca jāmbīram
sundaram cikuram tathā*

He picked all the jujube fruit that he could find, as well as ripe myrobalan, hog-plum, kadamba, very soft pomegranate, wood-apple, juicy blackberries, nice dates, various kinds of sour fruit, lemons, chikus, and other varieties of fruit.

Text 55

*tat sarvam cayanam kṛtvā
dadarśa purataḥ saraḥ*

*sunirmalam jalam svaccham
śveta-padmam manoharam*

After collecting all this fruit, he saw a nice lake nearby. The water of the lake was crystal clear, and within the water there were beautiful, white, fully blossomed lotus flowers.

Text 56

*ruciram rakta-kahlaram
prasphuṭam ca jalāntike
vihāya tāni sarvāṇi
saraḥ-śirasi susthale*

He collected the white lotus flowers and some red ones as well. After doing so, the *brāhmaṇa* boy kept all of the things that he had collected at a sanctified spot by the side of the lake.

Text 57

*papau saraḥ-svaccha-toyam
jahāra padmam ulvaṇam
kiñcit surakta-kahlaram
pakvam padma-phalam tathā*

He then drank some pure water from the lake and also collected some fully blossomed red water lilies and some lotus seeds.

Texts 58-59

*sarvam āharaṇam kṛtvā
pitaram gantum udyataḥ
praphulla-vadanaḥ śrīmān
sasmito dvija-bālakaḥ
praphulla-campaka-tarum
dadarśa purataḥ śiśuḥ
mallikā-mālatī-kunda-
yūthikā-mādhavī-latāḥ*

After accumulating all these things, when the joyful, innocent and fearless boy was about to return to his father, he saw a *campaka* tree, as well as *mallikā*, *mālatī*, *kunda*, *yuthikā* and *mādhavīlatā* creepers in front of him.

Text 60

*cakāra cayanam sphītaḥ
 puṣpāṇi sundarāṇi ca
 puṣpeṇa phala-patreṇa
 tasya bhāro babhūva ha*

With great excitement, the boy picked many flowers from those plants and creepers, so much so, that he began to feel some burden.

Text 61

*bālo voḍhum aśaktaś ca
 yayau gamana-mantharaḥ
 na phalam bubhuje so 'pi
 dharmādharma-bhayena ca*

Despite the difficulty in carrying his load, the boy began to slowly proceed. The simple-minded boy did not eat even a single piece of fruit while wondering whether such an act would be a sin or piety.

Text 62

*puro dadarśa sa śiśur ghoram
 vyāghrālayam bhiyā
 tāta tāteti śabdam ca
 cakāra ha punaḥ punaḥ*

While going, he saw a tiger's cave just in front of him and so he became frightened and loudly cried out: O father! O father!

Text 63

*na dadarśa ca tātām ca
 sārdūlam ca dadarśa saḥ
 bhīyā sasmāra govinda-
 pādāravaindam īpsitam*

He could not see his father anywhere and the next moment, a large tiger appeared in front of him. Being extremely afraid, the boy began to meditate on the lotus feet of Lord Govinda with firm determination.

Texts 64-65

*harim nara-harim rāmaṁ
 kṛṣṇaṁ viṣṇuṁ ca mādhavam
 dāmodaraṁ hṛṣīkeśaṁ
 mukundaṁ madhu-sūdanam*

*etāni daśa nāmāni japan
 vipra-śisur bhīyā
 prayayau purataḥ śīghraṁ
 punar eva sarovaram*

While chanting these ten holy names of the Supreme Lord—Śrī Hari, Narahari, Rāma, Śrī Kṛṣṇa, Viṣṇu, Mādhava, Dāmodara, Hṛṣīkeśa, Mukunda and Madhusundana—the *brāhmaṇa* boy quickly returned to the lake where he had been a short while ago, and he was terribly afraid.

Text 66

*saraso nirmale toye
 puṣpāṇi ca phalāni ca
 dadau bhaktyā bhagavate
 kṛṣṇāya paramātmāne*

Realizing the Supersoul, Śrī Kṛṣṇa, as the Supreme Personality of Godhead, full of six opulences, the boy offered

Him clean water, as well as the fruit and flowers that he had collected, with great devotion.

Text 67

*śrī-kṛṣṇa-pūjām kurvantam
dhyāyamānam padāmbujam
nikaṭam na yayau vyāghro
dṛṣṭvā bālam ca dūrataḥ*

Meanwhile, the tiger, although very near to the boy, did not advance any further, seeing him engaged in meditating on the lotus feet of Kṛṣṇa. Indeed, after just a moment, the tiger went away.

Texts 68-69

*vyāghram dadarśa bālaś ca
prakaṭāsyam bhayānakam
vikṛtākāra-dāsanam
vikaṭākṣam mahodaram
dṛṣṭvā ca durato vyāghram
uvāsa sarasas taṭe
dadhyau kṛṣṇa-padāmbhojam
janma-mṛtyu-jarā-haram*

The boy, who had just seen a ferocious tiger with a fierce looking mouth, sharp teeth, formidable eyes and large belly, continued to meditate on the lotus feet of Kṛṣṇa, who removes the conditions of birth, death and old age from those who are surrendered souls.

Texts 70-71

*mūlādhāram svādhiṣṭhānam
maṇipūram anāhatam
viśuddham ca tathājñākhyam
ṣaṭ-cakram ca vibhāvya ca*

*kuṇḍalinyā sva-śaktyā ca
sahitaṁ parameśvaram
sahasra-dala-padmaṣṭham
hṛdaye svātmanah prabhum*

The boy then meditated within his heart on the six cakras—*mūlādhāra, svādhiṣṭhāna, maṇipura, anāhata, viśuddha* and *ājñā*. Thereafter, he meditated within his heart on the Supersoul, Śrī Kṛṣṇa, who is seated on a lotus that has one thousand petals, and is accompanied by the *kuṇḍalinī* and its attendant energy.

Text 72

*dadarśa dvibhujam kṛṣṇam
pīta-kauśeya-vāsasam
sasmitam sundaram śuddham
navīna-jalada-prabham*

As the result of his meditation, the boy saw Śrī Kṛṣṇa within his heart. The Lord had two arms, He was dressed in yellow silk cloth, He was smiling beautifully, and His complexion was like that of a newly formed cloud.

Text 73

*koṭi-kandarpa-saundarya-
līlā-dhāma-manoharam
koṭi-pārvaṇa-pūrṇendu-
prabhā-juṣṭam ca sundaram*

His beauty excelled that of millions of Cupids. He was the abode of all kinds of transcendental pastimes, the most enchanting personality, and more attractive than the full moon.

Text 74

*sukha-dṛśyam surūpam ca
bhaktānugraha-kāraṅgam*

*candanokṣita-sarvāṅgam
ratna-bhūṣaṇa-bhūṣitam*

His form was supremely pleasing to the eyes, being exquisitely attractive, and He appeared to be most compassionate toward His devotees. He was decorated with sandalwood pulp and adorned with jeweled ornaments.

Text 75

*praphulla-padma-nayanam
rādhā-vakṣaḥ-sthala-sthitam
mālatī-mālya-sambaddha-
cūḍā-cāru-susobhanam*

His beautiful lotus-like eyes were fixed on His consort, Rādhikā. He looked even more charming because of decorating His head with garlands of jasmine flowers.

Text 76

*dhṛta-ratnam ratna-padmam
dakṣiṇena kareṇa ca
vāmena maṇi-nirmāṇa-
dīpta-darpaṇam ujvalam*

He held a lotus flower in His right hand, and a brightly shining mirror bedecked with jewels increased the beauty of His left hand.

Text 77

*ratna-kuṇḍala-yugmena
gaṇḍa-sthala-virājitam
kaustubhena maṇīndreṇa
cāru-vakṣaḥsthalojjvalam*

His two jeweled earrings enhanced the beauty of His cheeks and His broad chest was adorned with the best of precious gems, Kaustubha.

Text 78

*muktā-rāji-vinindaika-
danta-rāji-virājitam
ājānu-mālatī-mālā-
vanamālā-vibhūṣitam*

His fine teeth defeated the beauty of a string of pearls. He appeared exceedingly enchanting because of wearing garlands of jasmine flowers and forest flowers.

Text 79

*vedānana-sarasvatyā stutam
brahmeśa-vanditam
padmā-padmālayā-māyā-
samsevita-padāmbujam*

He was being glorified by Mother Sarasvatī, the goddess of learning, as well as by Brahmā and Śiva. His lotus feet were being served with great respect by Lakṣmī, who resides on a lotus flower, and at His back could be seen Māyādevī.

Text 80

*paripūrṇatamam brahma
paramātmānam īśvaram
nirliptam sākṣi-bhūtam ca
bhagavantam sanātanam*

He was the Supreme Personality of Godhead, the Supersoul, and the supreme controller. He was fully independent, the witness of everyone's activities, and the eternal Supreme Lord.

Text 81

*sarveśam sarva-rūpam ca
sarva-kāraṇa-kāraṇam
puruṣam paramātmaikam
pareśam prakṛteḥ param*

He was the supreme controller of all existence, the origin of all forms that be, the cause of all causes, the supreme enjoyer, and the Lord of the spiritual world. He was situated beyond the jurisdiction of the material nature.

Text 82

*evambhūtaṁ vibhuṁ dṛṣṭvā
manasā praṇanāma tam
tuṣṭāva parayā bhaktyā
tam īśaṁ sampuṭāñjaliḥ*

In this way, the *brāhmaṇa* boy had the *darśana* of the almighty Supreme Lord. He offered his obeisances to the Lord within his mind, folded his hands and began to offer prayers as follows, with staunch devotion:

Text 83

*he nātha darśanaṁ dehi
mām bhaktaṁ śaraṇāgatam
śrīda śrīśa śrī-nivāsa
śrī-nidhe śrī-niketana*

O my Lord, I am a soul surrendered to you. I am Your devotee and so please manifest Yourself within my heart. O bestower of opulence! O husband of Lakṣmī! O shelter of Lakṣmī! O residence of Lakṣmī!

Text 84

*śrīyā sevita-pādābja
śrī-samutpatti-kāraṇa
vedānirvacaniyeśa
nirīha nirguṇādhipa*

Your lotus feet are always being served by Lakṣmī, and They are the cause of one's prosperity. You are beyond the comprehension of the Vedas, the controller of all, the

independent Supreme Lord, fully transcendental to material qualities, and the Lord and master of everyone.

Text 85

*sarvādya sarva-nīlaya
sarva-bīja sanātana
śānta sarasvatī-kānta
nītānta sarva-karmasu*

You are the origin of all, the shelter of all, the seed-giving father of all, the primeval Lord, the most peaceful, the Lord of Sarasvatī, and the destroyer of the devotees' reactions to karma.

Text 86

*sarvādhāra nirādhāra
kāmapūra parātpara
duṣpārāsāra-samsāra-karma-
dhāra namo 'stu te*

You are the support of all although You have no support. You fulfill everyone's desires. You are the supreme being, very difficult to realize and the only savior of the fallen souls who are rotting in this temporary material world. I offer my obeisances unto you.

Text 87

*ity evam uktvā sa śiṣū
ruroda ca punaḥ punaḥ
dhyāyena tat-padāmbhojaṁ
śaraṇaṁ ca cakāra saḥ*

After offering these prayers to the Lord, the ¹*brāhmaṇa* boy began to cry while deeply meditating on the lotus feet of the Supreme Personality of Godhead.

Text 88

*iti vipra-kṛtam stotram tri-
 sandhyam yaḥ paṭhen naraḥ
 mucyate sarva-pāpebhyo
 viṣṇu-lokam sa gacchati*

Any person who recites these prayers offered by the brāhmaṇa boy three times a day is certainly liberated from all sinful reactions and goes to the abode of Lord Viṣṇu.

Thus ends the translation of the third chapter of the first rātra of Śrī Nārada-pañcarātra.

Text 1

brahmovāca
brāhmaṇasya stavam śrutvā
parituṣṭo janārdanaḥ
kṛpām cakāra bhagavān
bhakteṣo bhakta-vatsalaḥ

Brahmā said: Being pleased by the prayers of the *brahmaṇa* boy, the Supreme Lord, Janārdana, who is the protector of the devotees and who is affectionate toward the devotees, bestowed mercy upon him.

Text 2

etasminn antare tatra bhagavān
nanda-nandanah
nārāyaṇarṣiḥ kṛpayā
cājagāma sarovaram

At that time, Nārāyaṇa Ṛṣi, who is nondifferent from the son of Nanda, came to that lake within the forest, out of compassion.

Text 3

dadarśa brāhmaṇa-vaṭum tam
eva muni-ṅgavam
tejasā sukha-dṛśyena
sundaram sumanoharam

That topmost sage beheld the *brahmaṇa* boy to be very pleasing to the eyes and greatly effulgent. Indeed, his entire body appeared very enchanting.

Texts 4-7

*pīta-vastra-parīdhānam
navīna-jalada-prabham
candanokṣita-sarvāṅgam
vana-mālā-vibhūṣitam*

*prasanna-vadanam śuddham
sasmitam sarva-pūjitam
vibhāntam ca japantam ca
śuddha-sphaṭika-mālayā*

*dr̥ṣṭvā nanāma sahasā
śirasā vipra-puṅgavaḥ
śubhāśiṣam dadau tasmai
datvā śirasi hastakam*

*tam uvāca muni-śreṣṭhaḥ
kṛpayā dīna-vatsalaḥ
hitam tathyam nīti-sāram
pariṇāma-sukhāvaham*

As soon as the exalted *brāhmaṇa* boy saw the foremost sage, Nārāyaṇa Ṛṣi; who was dressed in yellow garments; whose bodily complexion was like that of a cloud; whose entire body was smeared with sandalwood pulp; who was decorated with a garland of forest flowers; whose face was brightly smiling; who was pure, transcendental, and worshipable by all; and who was chanting on beads made of crystal, he immediately offered his obeisances by bowing down his head. The great sage, who was very affectionate to the fallen souls, blessed the boy by placing His hand on his head. He spoke in a way that conveyed the essence of Vedic wisdom, that was most beneficial, and that bestowed unbounded happiness.

Text 8

*śrī-nārāyaṇarṣir uvāca
 aye vipra mahā-bhāga
 saḥalam jīvanam tava
 yasmin kule ca jāto 'si
 tad-dhanyam supraśamsitam*

Śrī Nārāyaṇa Ṛṣi said: O immensely fortunate *brāhmaṇa* boy, your life is successful and the family in which you were born is particularly glorious.

Text 9

*bhaja tvam paramānandam
 sānandam nanda-nandanam
 dhruvam yāsyasi golokam
 paramānandam īpsitam*

You should continue worshipping the son of Nanda with full satisfaction. As a result, you will certainly go back to the abode of Goloka, which is most blissful and sought after by the demigods.

Text 10

*tat kulam pāvanam dhanyam
 yasasyam ca nirāpadam
 yasmin svayam bhavān jātah
 punyah kṛṣṇa-parāyaṇah*

The family in which you were born is glorious, purified, secure and celebrated because you are inclined toward Śrī Kṛṣṇa.

Text 11

*naivedyam patitam mārga
 jīṛṇam svāpada-bhakṣitam*

*bhuktvā tavaiṣā buddhis ca
kṛṣṇa-bhaktir babhūva ca*

You have obtained spiritual knowledge and you have developed devotional service to Kṛṣṇa by honoring the Lord's remnants that had fallen on the ground and had thus become completely dry after being eaten by a wild animal.

Text 12

*kṛṣṇa-naivedya-māhātmyam ko
vatsa kathitum kṣamaḥ
yad vaktum na hi śaktās
ca vedās catvāra eva ca*

My dear child, who can describe the glories of the remnants of Lord Kṛṣṇa's food? Even the four Vedas are unable to describe them.

Text 13

*varam vṛṇuṣva bhadram te
subhadra dvija-puṅgava
sarvaṁ dātum ahaṁ śakto
yat te manasi vāñchitam*

O best among the twice-born, Subhadra, ask me for any benediction you desire. May you achieve all auspiciousness! Rest assured that I am capable of fulfilling your desires.

Text 14

*nārāyaṇa-vacaḥ śrutvā tam
uvāca śiṣuḥ svayam
punaḥ kampita-sarvāṅgaḥ
sāśru-netraḥ puṭāñjalih*

Upon hearing these words of the great sage, the *brāhmaṇa* boy, Subhadra, began to shiver as tears of ecstasy glided down

his cheeks. He then folded his hands and once again spoke as follows:

Texts 15-16

subhadra uvāca
dehi me kṛṣṇa-pādābje
dṛḍhām bhaktim sudurlabhām
tad-dāsyam tat-pade vāsam
jarā-mṛtyu-haram param

anyam varam gṛhṇāmi na
me kiñcit prayojanam
nāham varārthī kāmī ca
rāgī vetana-bhug yathā

The fortunate boy, Subhadra, said: O Kṛṣṇa, kindly bestow upon me the rarely attained pure devotional service at Your lotus feet. Service to Your lotus feet saves one from repeated birth, death and old age. This servant of Yours does not want any benediction. I am not interested in a benediction or sense gratification like professional worshipers.

Text 17

nārāyaṇarṣir uvāca
śrī-kṛṣṇe yasya bhaktiś ca
tasyātra kim sudurlabham
aṇimādika-dvā-triṁśat-
siddhiḥ kara-tale parā

Śrī Nārāyaṇa Ṛṣi said: There is nothing left to be obtained in this world for a person who has unalloyed devotion for Śrī Kṛṣṇa. The thirty-two kinds of mystic perfections, such as animā, are under his control.

Text 18

*nirvikalpo dadāty asya naiva
grhṇāti vaiṣṇavaḥ
animittām harer bhaktim
bhaktā vāñchanti santatam*

What to speak of mystic perfections like *animā*, which allow one to enjoy as he likes, Vaiṣṇavas do not even accept liberation if it is offered to them. The devotees only desire unmotivated devotional service to Lord Hari.

Text 19

*grhāṇa mantraṁ kṛṣṇasya
param kalpa-tarum varam
bhaktidaṁ dāsyadaṁ suddhaṁ
karma-mūla-nikṛntanam*

Now, you should accept from me a most purifying Śrī Kṛṣṇa mantra that awards devotional service to Kṛṣṇa in the mood of a servant, destroys the seed of karma within one's heart, and fulfills all of one's desires, just like a desire tree.

Text 20

*lakṣmīr māyā-kāma-bījaṁ
ne 'ntaṁ kṛṣṇa-padaṁ tathā
vahni-jāyānta-mantraṁ ca
mantra-rājaṁ manoharam*

This is the supreme mantra and it is most sublime. It consists of Lakṣmībīja, Māyābīja, Kāmabīja and the word Kṛṣṇa in the fourth dative case. It ends with the word svāhā. (śrīm hrīm kliṁ kṛṣṇāya svāhā)

Texts 21-23

*ity evaṁ uktvā tat-karṇe
kathayāmāsa dakṣiṇe*

*vāra-trayaṁ muni-śreṣṭhaḥ
śuddha-bhāvena putraka*

*yena stotreṇa tuṣṭāva
subhadraḥ paramesvaram
ājñāṁ cakāra sa ṛṣis tad
eva paṭhituṁ mudā*

*kavacaṁ ca dadau sa tasmai
jagan-maṅgala-maṅgalam
dhyānaṁ ca sāma-vedoktaṁ
sarva-pūjā-vidhi-kramam*

My dear son, after instructing the boy in this way, the fully satisfied sage whispered the mantra three times into the right ear of his disciple, Subhadra. He then advised his disciple to regularly recite the prayers by which he had glorified the Supreme Lord. The great sage also instructed him about a famous *kavaca* called *Jagan-maṅgala-maṅgala*, the procedure for meditating on Kṛṣṇa, and the process of Deity worship.

Text 24

*harer dāsyam ca tad-bhaktim
goloka-vāsam īpsitam
janma-dvayāntare caiva
karma-bhoga-kṣaye sati*

If the results of karma obtained from one's previous births are completely exhausted—only then does a person develop a desire to render devotional service to Lord Hari and live in Goloka.

Text 25

*śrī-subhadra uvāca
satyaṁ kuru mahā-bhāga
varam me yadi dāsyasi*

*varam vṛṇomi tat paścāt
yan me manasi vāñchitam*

The boy, Subhadra, said: First, promise me that you will grant me whatever benediction I desire. Only then will I will ask for it.

Text 26

*nārāyaṇarṣir uvāca
om satyam vatsa dāsyāmi
varam vṛṇu yathepsitam
mamāśakyaṃ nāsti kiñcit
dātāham sarva-sampadām*

Śrī Nārāyaṇa Ṛṣi said: O child, I promise that I will give you whatever benediction you desire. There is nothing beyond my capacity, for I can grant you anything.

Text 27

*subhadra uvāca
kaṇṭhe te kiṃ ca kavacaṃ
kasya vā sarva-pūjitam
amūlya-ratna-guṭikā-
yuktaṃ ca sumanoharam*

Subhadra said: I can see that you are wearing an invaluable amulet (*kavaca*) around your neck, which is enchanting and worthy of worship by all. Whose *kavaca* is this?

Texts 28-29

*kavacaṃ dehi me deva
sva-satya-rakṣaṇam kuru
viprasya vacanam śrutvā
śuṣka-kaṇṭhaustha-tālukaḥ
vaktum na śaktas tad vākyaṃ
dadhyau kṛṣṇa-padāmbujam*

*pradadau guṭikām tasmai
novāca kavacam muniḥ*

O master, kindly give me this *kavaca* and thus keep your promise intact. As soon as the sage heard this, his throat, lips and mouth became dry so that he was unable to speak. The sage simply meditated on the lotus feet of Kṛṣṇa as he gave the boy the amulet but did not disclose anything about it.

Text 30

*tam uvāca maharṣiś ca
vituṣṭaś conmanāḥ suta
vatsa krodho hi devasya
varam tulyam ca vāñchitam*

Brahmā said to Nārada: My dear son, anger displayed by great personalities can yield terrible results. For this reason, although the great sage became somewhat angry, he spoke to the *brāhmaṇa* in an indifferent manner.

Text 31

*nārāyaṇarṣir uvāca
triṁṣat-sahasra-varṣam ca
bhukṣva rājyam sudurlabham
labhasva durlabhām lakṣmīm
māyayā mohito bhava*

Śrī Nārāyaṇa Ṛṣi said: O *brāhmaṇa*, enjoy the pleasure of ruling a kingdom and possessing rarely achieved opulence for three hundred thousand years. However, you will still be forced to live a materially conditioned life.

Texts 32-33

*mad-iṣṭa-deva-kavacam
grhītam yena hetunā*

*sapta-kalpānta-jīvitvaṃ
paratra ca bhaviṣyati*

*sucireṇaiiva kālena
golokaṃ ca prayāsyasi
pare mṛkaṇḍu-putras tvam
mārkaṇḍeyo bhaviṣyasi*

O *brāhmaṇa*, because you took the *kavaca* of my worshipable Lord, you will continuously live for seven kalpas and thereafter, return to Goloka by its influence. Later on, you will be born as the son of Mṛkaṇḍu Muṇi and become known as Mārkaṇḍeya.

Text 34

*mayā dattaṃ ca kavacaṃ
tvāṃ ca rakṣati putraka
tava kaṇṭhe sthitiś cāśya
prati janmani janmani*

The *kavaca* that I gave you will protect you at all times and it will remain around your neck in each of your lifetimes.

Text 35

*punaś ca guṭikā-yuktaṃ
kṛtvā ca kavacaṃ munih
gale dadhāra bhaktyā ca
tad-bhakto dharma-nandanah*

The sage, who was the son of Dharma and who was a great devotee of Lord Kṛṣṇa, prepared another amulet with the proper *kavaca* mantras and put it around his neck with great devotion.

Text 36

*varam datvā ca sa munir
jayau gehaṃ sa unmanāḥ*

*viṣṇāvā kavacāṁ datvā
naṣṭa-vatsā ca gaur yathā*

After fulfilling his promise by awarding his disciple the amulet, the sage returned home with a heavy heart, like a cow that has lost her calf.

Text 37

*bhrātrā nareṇa pitrā ca
dharmeṇa ca mahātmanā
mātrā mūrtyā ca patnyā ca
śāntyā ca bhartsito muniḥ*

There, he was repeatedly condemned by his brother, Nara; His exalted father, Dharma; by his mother, Mūrti; and by His wife, Śānti.

Text 38

*viṣṇaḥ samprāpya kavacāṁ
mantram kalpa-tarum param
sarovarāt samutthāya
prajvalan brahma-tejasā*

On the other hand, the *brāhmaṇa* boy, having received the amulet and mantra that were just like desire trees, shone brightly with spiritual prowess.

Text 39

*kṣaṇam tasthau saras-tīre
vaṭa-mūle manohare
jajāpa paramam mantram
samṣṛjya jagad-īśvaram*

Thereafter, he sat down under a banyan tree on the bank of the lake and rested for awhile. Then, after completing his worship of Lord Kṛṣṇa, who is the Lord of the three worlds, he began to chant his mantra.

Text 40

*atha tat-tāta-vipro hi
samanviṣya sutam ciram
gatvā ca sva-grham duḥkhī
śokārtah sa ruroda ca*

Meanwhile, the father of the brāhmaṇa boy could not find his son, even after searching for a long time. Overwhelmed with distress and grief due to separation from his son, he returned home while crying pitifully.

Text 41

*samudyatā tanum tyaktum
tan-mātā putra-vārtayā
na tatyāja tanum vipro
dṛṣṭvā susvaṇnam uttamam*

The mother of the brāhmaṇa boy was almost ready to commit suicide after hearing the news of her son. Although the father also decided to give up his life, he did not do so after having an auspicious dream.

Text 42

*vipro viprā grham tyaktvā
putrānveṣaṇa-pūrvakam
prayayau kānanam ghoram
sarvaiś ca bāndhavaiḥ sahaḥ*

Thereafter, the brāhmaṇa couple left home, accompanied by their friends, and entered the dense forest, looking for their son.

Text 43

*sarvam vanam samanviṣya
prayayus te sarovaram*

*dadr̥sus te śiśuṃ guhyam
sūryābham vata-mūlake*

After searching throughout the forest, they finally arrived at the previously-mentioned lake. There, they saw their son appearing as brilliant as the sun, sitting under a banyan tree, absorbed in meditation.

Text 44

*cucumba gaṇḍam putrasya
vipro viprā ca sādaram
āśiśleṣa krameṇaiva mātā
tātaḥ punaḥ punaḥ*

With great happiness, the *brāhmaṇa* couple went and affectionately embraced their son while kissing him repeatedly.

Text 45

*putraś ca sarva-ṛttāntam
kathayāmāsa sādaram
śrutvā putrasya vipraś ca
viprā ca bāndhavās tathā*

As their son told them about all that had happened, the *brāhmaṇa* couple and their friends listened with rapt attention.

Text 46

*yayuh sarve svadeśam ca
paramāhlāda-mānasāḥ
candrabhāgām samuttīrya
viveśa nagaram param*

Finally, the *brāhmaṇa* couple, their son, and their friends prepared to return home. They crossed the river Candrabhāgā and eventually arrived at their city.

Text 47

*nagarastho nṛpendraś ca
 dṛṣṭvā tejasvinam śiśum
 dadau tasmai sva-kanyām ca
 ratnālaṅkāra-bhūṣitam*

When he saw the prowess of the *brāhmaṇa* boy, the king of the province was very impressed. He arranged for him to marry his daughter, who was decorated with valuable jewels and ornaments.

Text 48

*yuvatīm sundarīm śyāmām
 tapta-kañcana-sannibhām
 pati-vratām mahā-bhāgām
 sundarīm kamalā-kalām*

The king's daughter was young, beautiful, having a dark complexion that shone like gold, chaste, and greatly fortunate. Indeed, she was a plenary portion of Lakṣmī.

Text 49

*gajendrāṅgām sahasraṁ ca
 pradadau yautukam mudā
 aśvānām daśa-lakṣam ca
 ratnānām ca sahasrakam*

Being very satisfied, the king gave his son-in-law one thousand great elephants, one million horses, and one thousand chariots as dowry.

Text 50

*dāsīnām niṣka-kaṅṭhīnām
 saundarīnām sahasrakam
 vastra-ratna-sahasraṁ ca
 bahumūlyam sudurlabham*

The king also gave him one thousand beautiful maidservants who all had very sweet voices, as well as many other excellent and rare gifts.

Text 51

*dāsānām ca sahasraṁ ca
padātīnām tri-lakṣakam
daśa-lakṣaṁ suvarṇaṁ ca
ratna-mālām sudurlabhām*

He also presented him one thousand servants, three hundred thousand infantry, one million gold coins, and a rare collection of jeweled necklaces.

Text 52

*datvā tasmai ca kanyām ca
ruroda ca sabhāryakāḥ
rājā ca kanyayā sārđham
prayayau vipra-mandiram*

Having married their daughter to the son of a *brāhmaṇa*, the royal couple became greatly afflicted by separation from her, so much so that the king accompanied his daughter to his son-in-law's house.

Text 53

*gatvā cāpi kiyad dūraṁ
dadarśa nagaraṁ nṛpaḥ
atīva sundaraṁ ramyaṁ
vijitya cāmarāvātīm*

When they approached the *brāhmaṇa* boy's city, the king saw it to be more opulent than the kingdom of Indra.

Text 54

*suddha-sphaṭika-saṅkāśaṁ
ratna-sāra-vinirmitam*

*tri-koty aṭṭālikā-geham
nava-koṭi-sumandiram*

The town was very pleasant and it was enhanced by the glare emanating from abundant crystal and jewels. There were three billion houses and nine billion temples in that city.

Text 55

*sapta-prākāra-yuktam ca
parikhā-traya-saṃyutam
durlaṅghyam ati-durgamyam
ripūṇām api putraka*

The city was surrounded by seven walls and three moats and for this reason, it was impossible for enemies to approach it.

Text 56

*śiśoś ca svāśramam ramyam
sad-ratna-sāra-nirmitam
sphurat vajra-kapāṭam ca
ratnendra-kalaśānvitam*

The *brāhmaṇa*'s house was decorated with precious stones and so it looked very opulent. The entrance gate was as bright as lightning. Inside, the walls were decorated with many pictures having frames that were studded with jewels.

Text 57

*sad-ratna-darṣaṇāir dīpam
ratna-kumbhair virājitam
prāṅgaṇam ratna-sārāḍhyam
ratna-sopāna-śobhitam*

The whole house shone brightly due to the reflection of countless jewels. Jeweled pitchers of water were placed here

and there, in an artistic manner. The courtyard was adorned with raised altars that were bedecked with jewels.

Text 58

*manoharam rāja-mārgam
sindūrādi-pariṣkṛtam
prākāram maṇi-bhūṣādhyam
uccair ākāśa-sparsi ca*

The main road of the city had been cleansed with water mixed with *kunkum*. Even the city's boundary wall was decorated with jewels and it was so high that it appeared to touch the sky.

Text 59

*jagāma vismayam rājā dr̥ṣṭvā
nagaram uttamam
pitrā mātṛā saha śisur
vismayam ca yayau mudā*

When the king saw the beauty of the city, he became truly astonished and the boy, along with his parents, were extremely happy.

Text 60

*gajendrāṇām tri-lakṣam ca
aśvānām śata-lakṣakam
catur-guṇam padātīnām
āyayus te 'py anuvrajam*

As soon as they entered the city, all of the gifts that the king had given, such as the three hundred thousand elephants, one million horses and four million infantry, also arrived.

Texts 61-62

*vāraṇendram puras kṛtya
veśyām ca nartakam tathā*

*dvijāmīs ca pūrṇa-kumbhāmīs ca
pati-putravatīm satīm*

*mahā-pātraḥ śiśum dr̥ṣtvā
gajendropari-samsthitam
mūrghnā nanāma vegenāpy
avaruhya gajād api*

The prime minister of the city greeted the *brāhmaṇa* boy very respectfully. Elephants, prostitutes, dancers, *brāhmaṇas*, chaste ladies having their husbands and children, and pitchers filled with water, as well as other auspicious articles were kept ready for the *brāhmaṇa* boy's reception. The prime minister himself came, dismounted his elephant, and bowed down before the *brāhmaṇa* boy.

Text 63

*śiśum praveśayāmāsa
ratna-nirmāṇa-mandiram
ratna-simhāsanam tasmai
pradadau sādaram mudā*

The prime minister personally led the *brāhmaṇa*'s son inside his jewel-studded residence and respectfully offered him a throne made of jewels to sit on.

Texts 64-65

*kanyā-dātre ca pitre ca
mātre ca sādaram mudā
ratna-simhāsanam ramyam
pradadau pātra eva ca
śiśum siṣeva pātraś ca
svayam ca śveta-cāmaraiḥ
dadhāra ratna-chatram ca
hīrā-hāra-pariṣkṛtam*

As a matter of respect, the parents of the bride and groom were also offered jeweled thrones. The prime minister then served the *brāhmaṇa* boy in various ways, such as fanning him with a white *cāmara* and holding an umbrella decorated with diamonds over his head.

Text 66

*uvāsa sa sabhāyām ca
sudharmāyām mahendravat
śvasuraś ca yayau gehaṁ
śīsunā ca puraskṛtaḥ*

The *brāhmaṇa*'s son thus appeared as opulent as Indra, the king of heaven, in the assembly of demigods. Finally, after being given all kinds of hospitality by his son-in-law, the king returned home.

Text 67

*triṁśat-sahasra-varṣaṁ ca
rājā rājyaṁ cakāra saḥ
kālāntare tat-ṣitā ca vane
vyāghreṇa bhakṣitaḥ*

Thereafter, the *brāhmaṇa*'s son ruled his kingdom for three hundred thousands years. Later on, when his father went to the forest, he was eaten by a tiger.

Texts 68-71

*pati-vratā mahā-bhāgā
mātā saha-mṛtā suta
ratna-yānena ramyeṇa
sastṛīkaḥ kṛṣṇa-mandiram
prayayau sādaram vipraḥ
kṛṣṇa-naivedya-bhakṣaṇāt*

*tad asthi bhuktvā vyāghraś ca
pūtaḥ sadyaś ca sāmpratam*

*tābhyām sārđham ca prayayau
golokaṁ sumanoharam
śiśur dehaṁ parityajya
himādrau svarṇadī-taṭe*

*datvā putrāya rājyaṁ ca
svargād api sudurlabham
mrkaṇḍu-patnī-garbhe ca
lebhe janma sva-karmaṇā*

The boy's mother was a chaste and greatly fortunate lady. She gave up her life, along with her husband. At this time, the boy's father and mother boarded a divine jewel-studded vehicle and went to the abode of Lord Kṛṣṇa. Because he had previously honored Lord Kṛṣṇa's remnants, his entire body, including his bones, had become purified. Because of this, when the tiger ate him in the forest, it also became purified and accompanied the *brāhmaṇa* couple to the spiritual world. The *brāhmaṇa*'s son, after handing over the opulent kingdom to his son, gave up his body on the banks of the Ganges in the Himalayas. As a result of his *kārma*, he next was born from the womb of the sage, Mrkaṇḍu's, wife.

Text 72

*mārkaṇḍeyo muni-śreṣṭho
babhūva para-janmani
sapta-kalpānta-jīvi ca
nārāyaṇa-vareṇa saḥ*

The *brāhmaṇa*'s son thus appeared as the celebrated sage, Mārkaṇḍeya, in his next life and on the strength of Śrī Nārāyaṇa Rṣi's benediction, he continued to live for seven kalpas.

Text 73

*babhūva sāmpratam viprah
 kṛṣṇa-naivedya-bhakṣaṇāt
 śva-bhakṣitam ca naivedyam
 bhuktvā ced īdrśī gatih*

Such are the glories of the remnants of Śrī Kṛṣṇa's food. Simply by eating a particle of Kṛṣṇa *prasāda*, the *bṛāhmaṇa* boy obtained such an exalted position. The glories of Kṛṣṇa *prasāda* remain undiminished, even if it is touched by the mouth of a dog.

Texts 74-75

*akāmataś cāpy ajñāto jīrṇam
 mārga-sthitam suta
 yo bhakṣet kāmato jñāto
 nityam naivedyam īpsitam
 na jānanti gatis tasya
 vedāś catvāra eva ca
 iti te kathitam brahmann
 itihāsam purātanam
 āścaryam madhuram ramyam
 kim bhūyaḥ śrotum icchasi*

O Nārada, if this is the result of unknowingly eating some of Kṛṣṇa's remnants that were lying dried-up by the side of the road then who can describe the result one obtains by daily eating Kṛṣṇa's remnants in full knowledge and with devotion? Even the four Vedas are incapable of describing such a person's glories. O *brāhmaṇa*, I have thus narrated to you this very wonderful ancient history. What more do you wish to hear about?

Texts 76-77

śrī-nārada uvāca
śrutam naivedya-māhātmyam
atīva sumanoharam
iśvarasyāpi he tāta
kṛṣṇasya paramātmanah

adhunā śrotum icchāmi
svātma-sandeha-bhañjanam
nārāyaṇarṣeḥ kaṇṭhe ca
kavacam tasya tad vada

The great sage, Nārada, said: I am very pleased to hear the glories of the Supreme Personality of Godhead, Śrī Kṛṣṇa's, remnants of food. Now, just to satisfy my curiosity, I wish to hear more about the kavaca that Śrī Nārāyaṇa Ṛṣi was wearing.

Text 78

mamāpy astīti sandeho
vacane prapitāmaha
kasya tat kavacam brahmann
idaṁ vaktum tvam arhasi

Sanat-kūmara said: O grandsire of the universe, I am also very curious to hear more about this. Therefore, kindly tell us—to which Lord does this *kavaca* belong?

Text 79

sa pitā sa guruḥ svacchaḥ
karoti bhrama-bhañjanam
śīghram brūhi mahā-bhāga
nāradaṁ mām suta-priya

A real father, or spiritual master, is he who removes all doubts from the mind of his son, or disciple. O most fortunate

one, who is very kind to his dependents, kindly tell me and Nārada more about this.

Text 80

*putrayoś ca vacaḥ śrutvā
śuśka-kaṅṭhaustha-tālukah
uvāca vacanam brahmā
smaran kṛṣṇa-padāmbujam*

After hearing this request from his two sons, Brahmā's throat, lips and mouth became dry. Still, he began to describe all that was asked of him, while fixing his mind at the lotus feet of Lord Kṛṣṇa.

Text 81

*brahmovāca
nārāyaṇena muninā
jagan-maṅgala-maṅgalam
viprāya kavacam dattam
dhyānam ca paramātmanaḥ*

Brāhmā said: Śrī Nārāyaṇa Ṛṣi had awarded the *jagan-maṅgala-maṅgala-kavaca*, the Kṛṣṇa mantra, and the procedure for meditating on Kṛṣṇa to the *brāhmaṇa* boy.

Text 82

*tad bravīmi mahā-bhāga
tvām eva nāradam prati
kaṅṭhastham kavacam vaktum
naiva śaknomi sāmpratam*

O fortunate souls, I will now describe to you about the process of meditation and the mantra. As for the *kavaca*, I will not be able to reveal that to you just now.

Texts 83-85

*mat-kaṅthe kavacam yasya
gopanīyam sudurlabham
nārāyaṇarṣi-kaṅthe ca tad
eva paramādbhutam*

*tad eva dharma-kaṅthe ca
narasya ca mahātmanaḥ
agastyasya ca kaṅthe ca
lomaśasya mahā-muneḥ*

*tulasyās cāpi samjñāyāḥ
sāvitrīyās cāpi putraka
anyeṣāṃ ca bhāgyavatām
bhārata ca sudurlabhe*

The same kind of confidential and rarely-attained *kavaca* of the Supreme Lord that I wear around my neck was present on the neck of Śrī Nārāyaṇa Ṛṣi. Dharma, Nara-Nārāyaṇa Ṛṣi, the sage Agastya, and the sage Lomaśa all have similar amulets, or *kavacas*. My dear son, in the sacred land of Bhārata-varṣa; Tulasī, Samjñā, the wife of Surya; Sāvitrī and some other most fortunate ladies also possess this *kavaca*.

Texts 86-87

*nārada uvāca
paścāt śroṣyāmi kavacam
jagan-maṅgala-maṅgalam
dhyānam pūjām vidhānam ca
kṛṣṇasya paramātmanaḥ*

*ādau kathaya bhadrām te
param parama-bhadrakam
subhadra-prāptam kavacam
māhātmyam yasya durlabham*

The great sage, Nārada, said: I would like you to reveal to me the *jagan-maṅgala-maṅgala-kavaca*, the process for meditating on Kṛṣṇa, and the process of worship later on. O father, all glories to you. Now, kindly tell me some more stories that illustrate the glories of the *kavaca* that the brāhmaṇa boy, Subhadra, had received.

Text 88

brahmovāca
subhadra-prāptaṁ kavacaṁ
paścāt śroṣyasi putraka
śaṅkarasya mukhād vipra
sua-guror jñāninas tathā

Brahmā said: My dear son, you should hear about the *kavaca* that Subhadra had received from your spiritual master, who is the spiritual master of all kinds of transcendental knowledge, Śrī Mahādeva.

Thus ends the translation of the fourth chapter of the first rātra of Śrī Nārada-pañcarātra.

Text 1

*śrī-sanat-kumāra uvāca
tavecchā yatra kavace dhyāne
tad vada sāmpratam
yac chṛṇomi śubham tac ca
kena śreyasi tṛpyate*

Sanat-kumāra said: O father, you can describe to us whatever *kavaca* and meditation you wish. Whatever we hear from you is auspicious and beneficial and is certainly meant for the welfare of all.

Text 2

*brahmovāca
dhyānam ca sāma-vedoktam
dattam nārāyanena vai
kavacam ca subhadrāya
dharmiṣṭhāya mahātmane*

Brahmā said: Śrī Nārāyaṇa Ṛṣi gave the pious *brāhmaṇa*, Subhadra, a process of meditation on Kṛṣṇa and *kavaca* that are described in the Sāma-veda.

Texts 3-6

*navīna-jalada-śyāmam
pīta-kaūṣeya-vāśasam
candanokṣita-sarvāṅgam
sasmitam śyāmasundaram
mālatī-mālyā-bhūṣāḍhyam
ratna-bhūṣaṇa-bhūṣitam
munīndreṣa-susiddheṣa-
brahmeṣa-ṣeṣa-vanditam*

*sarva-svarūpaṁ sarveśaṁ
sarva-bījaṁ sanātanam
sarvādyam api sarvajñaṁ
puruṣaṁ prakṛteḥ param*

*nirguṇaṁ ca nirīhaṁ ca
nirliptaṁ īsvaram bhaje
dhyātvā mūlena tasmai ca
dadyāt pādyaḍīkaṁ mudā*

Lord Kṛṣṇa, Śyāmasundara, is dressed in yellow silk cloth, His bodily complexion is dark like a monsoon cloud, His entire body is decorated with sandalwood pulp and He displays a most enchanting smile. He is decorated with a garland of jasmine flowers and jeweled ornaments. He is worshiped by the foremost of sages and perfected beings, beginning with Brahmā and Ananta. He is the universal form, the controller of all existence, the original seed of all that be, the eternal Lord, the origin of everything, and the omniscient Lord, who is transcendental to material nature. I worship the Supreme Lord, who is transcendental to the material qualities, who is unaffected by all material conditions and who is unattached to the objects of the senses. After meditating on the Lord in this way, one should offer Him *pādyā* and other paraphernalia while chanting the *mūlā* mantra.

Text 7

*tataḥ stotraṁ ca kavacaṁ
bhaktyā ca prapathen narah
japtvā ca mantraṁ bhaktyā ca
daṇḍavat praṇamed bhuvi*

*iti te kathitaṁ vatsa kim
bhūyaḥ śrotum icchasi*

After finishing the chanting of one's mantras, one should offer prayers to Lord Kṛṣṇa and recite the *kavaca* with devotion. Finally, he should offer obeisances to the Lord by falling flat onto the ground. My dear son, this is the process of worshiping the Lord and meditating upon Him. What else would you like to hear about?

Text 8

śrī-sanat-kumāra uvāca
brūhi me kavacaṁ brahman
jagan-maṅgala-maṅgalam
pūjyaṁ puṅya-svarūpaṁ ca
kṛṣṇasya paramātmanah

Sanat-kumāra said: O *brāhmaṇa*, kindly reveal to me the greatly purifying *jagan-maṅgala-maṅgala-kavaca* of Lord Kṛṣṇa, the Supersoul of all living entities.

Texts 9-11

brahmovāca
śṛṇu vakṣyāmi viprendra
kavacaṁ paramādbhutaṁ
śrī-kṛṣṇenaiva kathitaṁ
mahyaṁ ca kṛpayā purā

mayā dattaṁ ca dharmāya
tena nārāyaṇarṣaye
ṛṣiṇā tena tad dattaṁ
subhadrāya mahātmane

ati-guhyatamaṁ suddham
paraṁ snehād vadāmy aham
yad dhṛtvā paṭhanāt siddhāḥ
siddhāni prāpnuvanti ca

Brahmā said: O foremost of *brāhmaṇas*, kindly hear with attention as I tell you this most wonderful *kavaca*. Long ago, the Supreme Lord, Kṛṣṇa, had mercifully taught it to me. Thereafter, I revealed it to Dharma, who in turn imparted it to Nārāyaṇa Ṛṣi. Nārāyaṇa Ṛṣi later on delivered it to the *brāhmaṇa* boy, Subhadra. Although this *kavaca* is very confidential and pure, I will disclose it to you, out of affection. Simply by chanting it or wearing it, those who are serious about spiritual advancement achieve all perfection.

Texts 12-21

evam indrādayaḥ sarve

sarvaiśvaryaṃ āpnuyuḥ

ṛṣiś chandaś ca sāvitrī

devo nārāyaṇaḥ svayam

dharmārtha-kāma-mokṣeṣu

viniyogaḥ prakīrtitaḥ

rādheśo me śiraḥ pātu kaṅṭham

radheśvaraḥ svayam

gopīśaś cakṣuṣī pātu tālum

ca bhagavān svayam

gaṇḍa-yugmaṃ ca govindaḥ

kaṛṇa-yugmaṃ ca keśavaḥ

galaṃ gadādharaḥ pātu skandham

kṛṣṇaḥ svayam prabhuḥ

vakṣasthalaṃ vāsudevaś

codaraṃ cāpi so 'cyutaḥ

nābhīm pātu padma-nābhaḥ

kaṅkālam kaṁsa-sūdanaḥ

puruṣottamaḥ pātu pṛṣṭham

nityānando nitambakam

*puṇḍarikah pāda-yugmam
 hasta-yugmam hariḥ svayam
 nāsām ca nakharam pātu
 narasimhaḥ svayam prabhuh*

*sarveśvaraś ca sarvāṅgam
 santatam madhu-sūdanah
 prācyām pātu ca rāmaś ca
 vahnau ca vaṁśīdharah svayam*

*pātu dāmodaro dakṣe
 nairṛte ca narottamah
 paścime puṇḍarikākṣo
 vāyavyām vāmanaḥ svayam*

*anantaś cottare pātu aiśānyām
 īśvaraḥ svayam
 jale sthale cāntarīkṣe
 svapne jāgarāṇe tathā*

*pātu vṛndāvaneśaś ca mām
 bhaktam śaraṇāgatam
 iti te kathitam vatsa kavacam
 paramādbhutam*

All of the demigods, headed by Indra, have attained unsurpassed opulence by reciting this *kavaca*, or by wearing it around their neck. Lord Nārāyaṇa is the proprietor of this *kavaca* and Gāyatrī is the meter in which it should be chanted. This *kavaca* can be applied in matters of religiousity, economic development, sense gratification, and liberation. May the Lord of Rādhā protect my head, may the controller of Rādhā protect my throat, may the Lord of the gopīs protect my eyes, may the Supreme Lord personally protect my palate, may Govinda protect my cheeks, may Keśava protect my ears, may Gadādhara protect my shoulders, may Kṛṣṇa protect my

neck, may Vāsudeva protect my chest, may Acyuta protect my stomach, may Padmanābha protect my navel, may the killer of Kaṁsa protect my skeleton, may Puruṣottama protect my back, may Nityānanda protect my hips, may Pundarika protect my legs, may Hari protect my hands, may Nṛsiṁhadeva protect my nose and nails, may Madhusudana protect my limbs, may Rāma protect me from the east, may the flute player protect me from the south-east, may Dāmodara protect me from the south, may Narottama protect me from the south-west, may Puṇḍarīkākṣa protect me from the west, may Vāmana protect me from the north-west, may Anantadeva protect me from the north, and may the supreme controller protect me from the north-east. May that same Lord protect me in the water, on land, in the sky, during my sleep and during my wakefulness. May the Lord of Vṛndāvana, Śrī Kṛṣṇa, protect me while considering me as His devotee and a soul surrendered unto Him. O my son, I have thus revealed to you the most glorious *kavaca*.

Texts 22-23

*sukhadam mokṣadam saram
sarva-siddhi-pradam satam
idam kavacam iṣtam ca
pūjā-kāle ca yaḥ paṭhet
hari-dāsyam avāpnoti
goloke vāsam uttamam
ihaiva hari-bhaktim ca
jīvan-mukto bhaven narah*

One who recites this most coveted *kavaca*—which is very pleasing to the devotees and which awards all perfection, including liberation—during the time of pūjā, can easily go back to Goloka after obtaining devotional service to Lord Hari in the mood of servitorship. Such a person becomes a pure devotee of Lord Kṛṣṇa and achieves liberation in this very lifetime.

Text 24

nārada uvāca
nārāyaṇarṣiṇā dattam
kavacam yat sudurlabham
subhadrāya brāhmaṇāya
tan me vaktum ihārhasi

Nārada said: Please tell me more about the *kavaca* that Nārāyaṇa Ṛṣi gave to the *brāhmaṇa*, Subhadra.

Text 25

brahmovāca
mad-īṣṭa-devyāḥ kavacam
katham tat kathayāmi te
mat-kaṇṭhe paśya kavacam
sad-ratna-guṭikānvitam

Brahmā said: How can I reveal any more about the *kavaca* in relation to my worshipable Lord? Just look at this *kavca* that is sealed in an amulet, hanging around my neck.

Text 26

nārāyaṇarṣiṇā dattam
kavacam guṭikānvitam
tathāpīdam na kathitam
niśiddham hariṇā smṛtam

Śrī Nārāyaṇa Ṛṣi gave this *kavaca*, along with the amulet, to Subhadra. Still, he did not reveal it to him because he was forbidden to do so by Lord Hari.

Text 27

tasyarṣeś ceṣṭa-devyās ca
noktam tenedam īpsitam
mahyam na dattā guṭikā
bāndhavair bhartsitena ca

It was the sage's most coveted and worshipable *kavaca*. For this reason, he did not disclose it. In fact, he did not even give it to me, although he was criticized by his friends because of this.

Text 28

*ātmanah kavacam mantram
svayam dātum na cārhati
prāṇā naṣṭās ca dānena
ceti veda-vido viduḥ*

One should not give away his mantra or *kavaca* to anyone. If one does so, he invites his own destruction. This is the verdict of the sages who are well-versed in the Vedic literature.

Text 29

*śaṅkaram gaccha bhagavan
janmāntara-gurum tava
sa eva tubhyam kavacam
dāsyaty eva na saṁśayaḥ*

My son, go and see your spiritual master, Mahādeva. I am sure that he will award you this *kavaca*.

Text 30

*tvat-prāktanena viprendra
satvareṇa śubhena ca
dhruvam prāpsyasi tvam
vatsa kavacam tat sudurlabham*

O best among the *brāhmaṇas*! My dear son! As a result of your previous pious activities, you will soon obtain this most auspicious *kavaca*.

Text 31

*kumāra gaccha vaikunṭham
sua-gurum paśya satvaram*

*nārāyaṇas ca kavacaṁ
tubhyam dāsyati niścitam*

My child, quickly go to Vaikuṅṭha and meet your spiritual master. There is no doubt that Lord Nārāyaṇa will give you this *kavaca*.

Text 32

*sanat-kumāro bhagavān
gatvā vaikunṭham īpsitam
samprāpya kavacaṁ vatsa
kavacaṁ tat sudurlabham*

My dear son, after hearing this, Sanat-kumāra went to Vaikuṅṭha and obtained this most desirable and rarely achieved *kavaca*.

Text 33

*ājñayā brahmaṇas cāpi
nārado gantum udyataḥ
brahmā yayau brahmalokaṁ
janma-mṛtyu-jarāpaham*

As Nārada Muni was about to leave, as instructed by Brahmā, Brahmā also departed for his abode, which is free from the influence of birth, death, and old age.

Thus ends the translation of the fifth chapter of the first rātra of Śrī Nārada-pañcarātra.

Text 1

śrī-śuka uvāca
sanat-kumāro vaikunṭham
brahma-lokaṁ ca brahmaṇi
gate brahman kim cakāra
bhagavān nārado muniḥ

Śukadeva said: O *brāhmaṇa*, what did Nārada Muni do after Sanat-kumāra had left for Vaikuṅṭha and Brahmā had departed for Brahmaloaka?

Texts 2-3

vyāsa uvāca
munis tayoś ca gatayoḥ
sa ruroda sarit-tate
itas tataś ca babhrāma
mad-viyoga-śucāspada
sva-mānase samālokya muni-
śreṣṭhaḥ sa unmanāḥ
dhyāyamāno hari-padam śivam
draṣṭum samutsukah

Vyāsadeva said: After they had departed, the great sage Nārada became afflicted by feelings of separation and so he began to cry, while wandering about aimlessly by the side of the river. Desiring to meditate on the lotus feet of Lord Hari, the great sage became eager to meet his spiritual master, Lord Śiva.

Text 4

praṇamya pitaram bhaktyā
kumāram bhrātaram tataḥ

*jagāma tapasaḥ-sthānāt
kailāsābhimukho munih*

He offered his obeisances to his father, Brahmā, and to his brother, Sanat-kumāra, and then left the tapovana to go to Kailāsa.

Text 5

*snātvā ca kṛta-mālāyām
sampūjya parameśvaram
bhuktvā phalaṁ jalaṁ pītvā
prayayau gandha-mādanam*

He first went to the sacred river, Kṛtamālā, and bathed. He then worshiped Lord Kṛṣṇa with love and devotion, ate some fruit and drank some water, and departed for the Gandhamādana mountain.

Text 6

*dadarsa brāhmaṇam tatra
vaṭamūle manohare
kaṭamas taṁ dhyāyamānam
śrī-kṛṣṇa-caraṇāmbujam*

There, underneath a banyan tree, he saw a *brāhmaṇa* whose head was covered with ropes. He was sitting in meditation on Lord Kṛṣṇa.

Text 7

*dīrgham nagnam gaurāṅgam
dīrgha-lomabhir āvṛtam
nimīlitākṣam sānandaṁ
sānandāśru-samanvitam*

He was very tall and no cloth covered his body. His complexion was fair and his entire body was covered with hair. Tears of ecstasy flowed from his closed eyes.

Text 8

*pādme padmeśa-śeṣādi-
sura-pūjita-vandite
śrī-pāda-padme śobhāḍhye
śaśvat-sanyasta-mānasam*

He was respected by Lord Viṣṇu, the husband of Lakṣmī; by Ananta; and by the other demigods. He had fully concentrated his mind on the lotus feet of Lord Kṛṣṇa, who is seated on a beautiful lotus flower.

Text 9

*bāhya-jñāna-parityaktam
yoga-jñāna-viśāradam
śivasya śiṣyam sad-bhaktam
yogīndrāṇām guror guroḥ*

He was a self-realized soul, having nothing to do with the external world. He was a disciple of Lord Śiva, who is the spiritual master of the preceptors of the foremost of yogis.

Texts 10-11

*hṛt-padme padma-nābham ca
paramātmānam īśvaram
pradīpa-kalikākāram
brahma-jyotiḥ sanātanam
sākṣi-svarūpam paramam
bhagavantam adhokṣajam
paśyantam sasmītam kṛṣṇam
pulakāṅkita-vigraham*

His entire body was decorated with ecstatic symptoms because he was directly perceiving within his heart the every-smiling Supreme Personality of Godhead, Lord Kṛṣṇa, who

is eternal, the overseer and permitter, full of effulgence, and possesses a lotus-like navel.

Text 12

*sad-bhāvodrikta-cittam ca
sad-bhāvaṃ puruṣottame
dṛṣṭvā maharṣi-pravaram
devarṣi-vismayam yayau*

His heart was fully absorbed in devotional service to Śrī Kṛṣṇa. Upon seeing this exalted sage, Nārada Muni became filled with awe.

Text 13

*itas tataś ca babhrāma
dadarśa svāśramam muneḥ
atīva surahaḥ-sthānam
ramyam ramyam navam navam*

While wandering here and there, Nārada Muni had come upon the *āśrama* of this sage, which was secluded, very pleasant, and filled with gardens having numerous varieties of flowering trees.

Text 14

*susnigdham sundaram śuddham
param svaccham sarovaram
śveta-raktotpala-dalaiḥ
kamalaiḥ kamanīyakam*

There was a charming lake there and its water was pure, clear, and cool. The lake looked especially pleasing because it was filled with white and red lotus flowers and red water lilies.

Text 15

*guñjad indindira-varair
makarandodarais tathā*

*vyākulaiḥ saṅkulaiḥ
śaśvad-rājītais ca virājītam*

The atmosphere surrounding the lake was pervaded by the sweet aroma coming from the lotus flowers, and by the humming of bees.

Texts 16-20

*vanyair vṛkṣair bahu-vidhaiḥ
phala-śākhā-susobhitaiḥ
karañjakais ca karajair
bimbaiḥ sākhoṭakais tathā*

*tintiḍibhiḥ kapitthais ca
vaṭa-śimśapa-candanaiḥ
mandāraiḥ sindhuvārais ca
tāḍi-patraiḥ susobhanaiḥ*

*guvākair nārikelais ca
kharjuraiḥ paṇasais tathā
tālaiḥ śālaiḥ pīyālais ca
hintālair vakulair api*

*āmrair āmrātakais caiva
jambīrair dāḍimais tathā
śrī-phalair vadarībhis ca
jambubhir nāgaraṅgakaiḥ*

*supakva-phala-śobhāḍhyaiḥ
susnigdhaiḥ sumanoharaiḥ
taruṇais taru-rājais ca
nānā-jātibhir īpsitam*

The *āśrama* of the sage was surrounded by many varieties of flowers and fruit trees. The entire area surrounding the *āśrama* was filled with a variety of beautiful trees bearing ripe fruit, such as the *karañjaka*, *karja*, *bimba*, *sākotaka*, tamarind, wood-apple,

banyan, timber tree, sandalwood, cotton tree, *sindhuvāra*, palm tree, betel nut tree, coconut, date, jackfruit, *sāla*, marshy date tree, *piyāla*, mango, hog-plum, litchee, lemon, pomegranate, wood-apple, jujube, blackberry, and *nāgarāṅga*.

Texts 21-22

mallikā-mālatī-kunda-

ketakī-kusumaiḥ śubhaiḥ

mādhavīnām latā-jālais

carcitam cāru-campakaiḥ

kadambānām kadambaiś ca

svacchaiḥ śvetaiś ca puṣpitaiḥ

nāgeśvarāṅgām vṛndraiś ca

dīptam mandārakair varaiḥ

There were plants and creepers bearing varieties of flowers, such as the jasmine, *mallikā*, *mālatī*, *kunda*, *ketakī* and *mādhavī-latā*. Beautiful flower-bearing trees like the *campaka*, white *kadamba*, *nāgeśvara*, and cotton tree greatly enhanced the beauty of the place.

Text 23

haṁsa-kāraṇḍa-vakulaiḥ

puṁś-kokila-kulaiś tathā

santatam kūjitaṁ śuddham

svyaktam sumanoharam

The sage's *āśrama* resounded with the sweet sounds of swans, cranes and cuckoos.

Text 24

śārdūlaiḥ śarabhaiḥ śimhair

gaṇḍakair mahiṣaiḥ param

manoharaiḥ kṛṣṇa-sāraiś

camarībhir vibhūṣitam

The surrounding forest was inhabited by many tigers, elephants, lions, rhinos buffalo, spotted deer, and yak.

Text 25

*mahā-muni-prabhāvena
himsā-doṣa-vivarjitam
dasyu-caura-himsra-jantu-
bhaya-śoka-vivarjitam*

Due to the influence of the penance that was practiced by the sage, his *āśrama* was devoid of envy, lamentation and fear of wild animals and plunderers.

Text 26

*supuṅnyadam tīrtha-baram
bhārate suprasamsitam
siddha-sthalam siddhidam tam
mantra-siddhikaram param*

The sage's *āśrama*, which was within Bhārata-varṣa, was a celebrated holy place. It awarded piety, the perfection of life, and success in the chanting of mantras.

Text 27

*dr̥ṣṭvāśramam muni-śreṣṭho
jagāma muni-samsadi
āsane ca samāsīnam
dhyāna-hīnam dadarśa tam*

When that foremost of sages, Nārada Muni, saw the beautiful *āśrama* he cautiously approached the hermit, seeing that he was sitting on his *āsana* but had withdrawn his mind from further meditation.

Text 28

*samuttasthau sa vegena
dr̥ṣṭvā devarṣi-puṅgavam*

*datvā 'malam phalam mūlam
sambhāṣām sa cakāra ha*

As soon as the great sage saw Nārada Muni, he stood up and greeted him with the required etiquette. He then offered him some excellent fruit and roots.

Texts 29-30

*praśnam cakāra sa munir
vīṅṅāpāṇim ca nāradam
sasmitaḥ sasmitam śuddham
śuddha-varṁśa-samudbhavam*

*sad-bhāgyopasthitam dīptam
jvalantam brahma-tejasā
atithim brāhmaṇa-varam
brahma-putram ca pūjitam*

After thus welcoming Nārada Muni, who belongs to a noble and sanctified family and who carries a musical instrument called the vīṅṅā in his hands, the sage smiled and made some inquiries. He was very impressed and considered himself most fortunate to see the sage among the demigods, Śrī Nārada, the son of Brahmā, who is worshiped by all and who blazed like fire because of his spiritual prowess.

Text 31

*munir uvāca
kim nāma bhavato vipra
kva yāsīti kva cāgataḥ
kva te pitā sa ko vāpi kva
vāsaḥ kutra sambhavaḥ*

The great sage asked Nārada: O *brāhmaṇa*, what is your name? Where are you going? Where have you come from? What

is your father's name and where does he live? Where were you born?

Text 32

*mām vā mamāśramaṁ vāpi
pūtaṁ kartum ihāgataḥ
mūrtimad-brahma-tejo hi
mama bhāgyād upasthitaḥ*

It is my great fortune that you have come to my *āśrama* to purify me. Indeed, you are the personification of spiritual prowess.

Text 33

*na hy ammayāni tīrthāni na
devā mrcchilāmayāḥ
te punanty urukālena
vaiṣṇavo darśanena ca*

Mere bodies of water are not the real sacred places of pilgrimage, nor are mere images of earth and stone the true worshipable Deities. These purify one only after a long time but a saintly Vaiṣṇava purifies one immediately upon being seen.

Text 34

*sadyaḥ pūtāni tīrthāni
sadyaḥ pūtā sasāgarā
saśaila-kānana-dvīpā
pāda-sparśād vasundharā*

Simply by the touch of a Vaiṣṇava's lotus feet, holy places instantly become purified. Indeed, the earth, along with its oceans, mountains, forests and islands also becomes purified simply by the presence of a pure devotee of the Lord.

Text 35

*dhanyo 'ham kṛta-kṛtyo 'ham
saphalam mama jīvanam
sahasopasthito gehe
brāhmaṇovaiṣṇavo 'tithih*

I am indeed fortunate because I have a glorious Vaiṣṇava *brāhmaṇa* guest like you in my *āśrama*. I am very pleased and I am confident that my life has become successful.

Text 36

*pūjito vaiṣṇavo yena
viśvaṁ ca tena pūjitam
āśramam vastu-sahitam
sarvaṁ tubhyaṁ niveditam*

One who worship a Vaiṣṇava actually worships the entire world. Considering this, I offer everything in my possession, including my *āśrama*, to you.

Text 37

*phalāni ca supakvāni bhukṣva
bhogāni sāmpratam
suvāsitam piba svādu
śītalam nirmalam jalam*

For now, kindly accept some ripe fruit and drink some cool, scented water.

Text 38

*dugdham ca surabhī-dattam
ramyam madhuritam madhu
paripakvam phala-rasam
piba svādu muhur muhuḥ*

Also, please drink some milk from my Surabhī cow and have the juice of this ripe and sweet fruit.

Text 39

*sukha-vījye sutalpe ca
śayanam kuru sundare
suśīta-vāta-saugandhya-
pūtena surabhī-kṛte*

Rest for awhile on this comfortable bed in an atmosphere that is filled with sweet aromas and cool breezes. Feel comfortable while being fanned by a *cāmara*.

Text 40

*atithir yasya puṣṭo hi tasya
puṣṭo hariḥ svayam
harau tuṣṭe gurus tuṣṭo
gurau tuṣṭe jagat-trayam*

Lord Hari becomes pleased with one who gratifies his guest. If the Lord is pleased then the spiritual master is pleased, and if the spiritual master is pleased then the three worlds are pleased.

Texts 41-42

*adhiṣṭhātā 'tithir gehe
santataṁ sarva-devatāḥ
tīrthāny etāni sarvāṇi
puṇyāni ca vratāni ca
tapāmsi yajñāḥ satyam ca
śīlam dharmam sukarma ca
apūjitair atithibhiḥ
sārdham sarve prayānti te*

All of the demigods remain in the house of one who treats his guests with proper respect. When one does not honor a guest—all of his piety acquired by traveling to holy places, executing vows, performing austerities, performing sacrifices,

truthfulness, properly engaging in his occupational duties, following of religious principles, and performance of other pious activities leave him, along with the neglected guest.

Texts 43-44

*atithir yasya bhagnāśo
 grhāt pratinvartate
 pitaras tasya devās ca
 puṇyam dharmā-vratāsanāḥ
 yamaḥ pratiṣṭhā lakṣmīs
 cābhīṣṭa-devo gurus tathā
 nirāsāḥ pratigacchanti
 tyaktvā pāpam ca pūruṣam*

The forefathers, demigods, piety, religious principles, vows, foodstuffs, tolerance, glories, wealth, and spiritual master also leave the sinful person from whose house a guest departs dissatisfied.

Text 45

*strī-ghnaiś caiva kṛtaghnaiś ca
 brahmaghnair guru-talpagaiḥ
 viśvāsa-ghātibhir duṣṭair
 mitra-drohibhir eva ca*

One who does not properly serve a guest is equal to the killer of a woman, an ungrateful person, the killer of a *brāhmaṇa*, one who enjoys sex with the wife of his spiritual master, a cheater, a wicked person, and one who is an enemy of his well-wishers.

Texts 46-48

*satyaghnaiś ca kṛtaghnaiś ca
 pāpibhiḥ sthāpibhis tathā
 dānāpahāribhis caiva
 kanyā-vikrayibhis tathā*

sīmāpahāribhiś caiva
mīthyā-sākṣi-pradāṭṛbhiḥ
brahma-svahāribhiś caiva
tathā sthāpyasvahāribhiḥ

vṛṣavāhair devalaiś ca
tathaiiva grāma-yājibhiḥ
śūdrānna-bhojibhiś caiva
śūdra-śrāddhāha-bhojibhiḥ

Those who insult truth, who do not acknowledge the favor of others but rather cause harm to them, who earn money by sinful means, who accumulate money unlawfully, who take away things after giving them, who sell their daughter, who transgress proper etiquette, who give false testimony, who plunder a *brāhmaṇa*'s wealth, who usurps others' savings, who use cows as their carrier, who worship many gods, who eat food cooked by a *śudra* or eat food offered at the *śrāddha* ceremony of a *śudra*, are on a level with those who are averse to guests.

Texts 49-52

śrī-kṛṣṇa-vimukhair viprair
himsrair nara-vidhātibhiḥ
gurāv abhaktai rogārtaiḥ
śaśvan-mīthyā-pravādibhiḥ

vipra-strī-gāmibhiḥ śūdrair
māṭṛ-gāmibhir eva ca
aśvattha-ghātibhiś caiva
patnibhiḥ pati-ghātibhiḥ

pitṛ-māṭṛ-ghātibhiś ca
śaraṇāgata-ghātibhiḥ
brāhmaṇa-kṣatra-viṣ-śūdraiḥ
śilā-svarṇāpahāribhiḥ

*tulyo bhavati viprendrātithir
 eva tv anarcitaḥ
 ity evam uktvā sa muniḥ
 pūjayāmāsa nāradam
 miṣṭam ca bhojayāmāsa
 śāyayāmāsa bhaktitaḥ*

Brāhmaṇas who are averse to Kṛṣṇa, killers of human beings, those who are envious, those who have no faith in the spiritual master, those who are afflicted by diseases, those who always speak lies, those who have sex with the wife of a *brāhmaṇa*, those who have sex with their mother, those who cut down a banyan tree, women who kill their husbands, those who kill their parents, those who kill one who has sought their shelter, and those who steal gold are all equally worthy of condemnation, just like a person who turns away a guest.

O *brāhmaṇa*, after saying this, the sage worshiped Nārada Muni with heartfelt devotion and then had him rest, after giving him some nice sweets.

Text 53

*śrī-nārada uvāca
 nārado 'ham muni-śreṣṭha
 brāhmaṇo brahmaṇaḥ sutāḥ
 tapaḥ-sthalād āgato 'ham
 yāmi kailāsam īpsitam*

Nārada said: O exalted *brāhmaṇa*, I am a *brāhmaṇa*, the son of Brahmā, and my name is Nārada. I am coming from a place where I was practicing austerities. I have a desire to go to Mount Kailāsa.

Text 54

*ātmānaṁ pāvanaṁ kartuṁ
tvāṁ ca draṣṭum ihāgataḥ
punanti prāṇinaḥ sarve
viṣṇu-bhakta-pradarśanāt*

I have come here to see you and thus purify my existence. Every living entity becomes purified simply by seeing a devotee of Lord Viṣṇu.

Text 55

*ko bhavān dhyāna-pūtaś ca
nagnaś ca kaṭa-mastakaḥ
tvat-kaṇṭhe kavacaṁ kasya
sad-ratna-guṭikāṅvitam
kim dhyāyase mahābhāga
śreṣṭha-devaś ca ko guruḥ*

You are engaged in meditation, you have no cloth on your body, and your head is covered with ropes. Who are you? Whose *kavaca*, or amulet, are you wearing? O most fortunate one, what are you meditating on? Who is your spiritual master? Please tell me all these things.

Text 56

*munir uvāca
jīvan-mukto bhavān eva
punāsi bhuvana-trayam
yasya yatra kule janma
tasya tat-tad-vaco-manah*

The great sage said: You are certainly a liberated soul and so you are engaged in purifying the three worlds. Speech and mentality certainly indicate a person's nature.

Text 57

*putre yaśasi toye ca
kavitvena ca vidyayā
pratiṣṭhāyām ca jñāyeta
sarveṣāṃ mānasāṃ nṛṇāṃ*

What kind of mentality a person possesses can be understood by seeing his son, his fame, his poetic ability, his knowledge, and his reputation.

Text 58

*vidhātā jagatām brahmā
brahmaikatāna-mānasah
tat-putro 'si mahā-khyāto
devarṣi-pravarau mahān*

Your father, Brahmā, the creator of the universe, is always fixed in meditation on the Supreme Brahman. You, like your father, are a renowned sage and an exalted personality.

Text 59

*lomaśo 'ham mahā-bhāga
jagat-pāvana-pāvana
nagno 'ṣpāyur vivekī ca
vāsasā kim prayojanam*

O fortunate one! O purifier of the universe, my name is Lomaśa and I do not wear any clothes. Because I am short-lived and have no desire for material enjoyment—why do I need clothes?

Text 60

*vṛkṣa-mūle nivāso me
chatreṇa kim grheṇa ca
raudra-vṛṣṭi-vāraṇārtham
sāmprataṃ kaṭa-mastakah*

I reside under trees and so why do I need an umbrella or a house? I have put these ropes around my head to protect myself from sunlight, rain and other harsh conditions imposed by nature.

Text 61

*jala-budbuda-vidyudvat-
trailokyam kṛtrimaṁ dvija
brahmādi-tṛṇa-paryantaṁ
sarvaṁ mithyaiva svapnavat*

O best of the twice-born, the three worlds are as temporary as bubbles on the ocean or lightning in the sky. Everything, from Brahmā on down to a blade of grass, is temporary and illusory, like a dream.

Text 62

*kiṁ kalatreṇa putreṇa
dhanena sampadā śriyā
kiṁ vittena ca rūpeṇa
jīvanālpāyusā mune*

O sage, what is the use of having a wife, children, wealth, property, opulence, influence and beauty when one is not going to live long?

Text 63

*indrasya patanenaiva
lomaikotpātanam mama
manoś ca patanam tatra
māyayā kiṁ prayojanam*

At the end of the reign of Indra (which is equal to one manvantara, or rule of Manu), one hair of my body falls off. Considering this, what is use of my developing attachment?

Texts 64-66

*sarva-lomotprātanena
keśaughotpātanena ca
alpāyuso mama mune
maraṇam niścitam bhavet*

*dhyāye śrī-pāda-padmaṁ
tat-pādma-padmeśa-vanditam
parasya prakṛtes tasya
kṛṣṇasya paramātmanaḥ*

*tasya me 'bhīṣṭa-devasya
sarveṣāṁ kāraṇasya ca
gurur me jagatām nātho
yogīndrāṇām guruḥ śivaḥ*

O sage, my duration of life is very short. When all the hair on my body falls off, I will certainly die. I meditate on the lotus feet of Kṛṣṇa, who is my object of worship, who is the life and soul of all living beings, who is situated beyond the influence of material nature, and whose lotus feet are glorified by Brahmā, Lakṣmidevī and Mahādeva. Kṛṣṇa, who is the cause of all causes and who is the Lord of the universe is my worshipable Lord and Mahādeva, who is the spiritual master of all foremost of yogīs, is my spiritual master.

Text 67

*mat-kaṇṭhe kavacaṁ yasya
mad-guruḥ kathayisyati
guror niśedho yatrāste tad
vaktum kaḥ kṣamo bhuvi*

The *kavaca* that I wear around my neck was given to me by my spiritual master. No one can reveal anything to anyone in this world if he has been forbidden to do so by his spiritual master.

Text 68

*guroś ca vacanam yo hi
pālanam na karoti ca
gurūktam uktvā pāpī sa
brahma-hatyām labhed dhruvam*

A most sinful person who disobeys the order of his spiritual master certainly suffers the reaction for killing a *brāhmaṇa*.

Text 69

*sva-gurum śiva-rūpaṁ ca
tad-bhinnaṁ manyate hi yaḥ
brahma-hatyām labhet so 'pi
vighnas-tasya pade-pade*

A person who does not see his spiritual master as all-auspicious but rather views him as an ordinary man also suffers the result of killing a *brāhmaṇa* and faces danger at every step of his life.

Text 70

*akartavyam tu kartavyam
pālanīyam guror vacaḥ
apālane sarva-vighnam
labhate nātra saṁśayaḥ*

One should not turn away from doing something he does not like if he has been told to do so by his spiritual master. One must always obey the orders of the spiritual master. There is no doubt that by disobeying the orders of the spiritual master, one will meet with various obstacles in the course of his life.

Text 71

*āśiṣā pāda-rajāsā
cocchiṣṭālinganena ca*

*mucyate sarva-pāṇebhyo
jīvan-mukto bhaven naraḥ*

Simply by the blessings of the spiritual master, by smearing the dust from his lotus feet on one's body, and by honoring his remnants of food, a person becomes freed from all sinful reactions and thus attains salvation.

Text 72

*sva-gurum śaṅkaram paśya
gaccha kailāsam īśvaram
mucyate vighna-pāṇebhyo
guroś carana-darśanāt*

Go to Kailāsa and see your spiritual master, Śiva, who is the lord of all living beings. Become liberated from all dangers and sinful reactions by seeing his lotus feet.

Thus ends the translation of the sixth chapter of the first rātra of Śrī Nārada-pañcarātra.

Text 1

*śrī-vyāsa uvāca
sambhāṣya lomaśam tasmāj
jagāma nārado munih
puṣpa-bhadrā-nadī-tīram
atīva sumanoharam*

Vyāsadeva said: After conversing with the sage, Lomaśa, Nārada Muni departed. Thereafter, he arrived at the beautiful river, Puṣpabhadrā.

Text 2

*yatrāste śṛṅga-kūṭas ca
śuddha-sphaṭika-sannibhaḥ
nānā-vṛkṣa-samāyuktaiḥ
tribhīr anyaiḥ sarovaraiḥ*

The mountain peak that was situated nearby shone like crystal and the entire area was full of flowering trees. Three lakes were situated in that region.

Text 3

*haṁsa-kāraṇḍavākīrṇair
bhramarair dhvani-sundaraiḥ
puṁs-kokila-nināḍaiḥ ca
santataṁ sumanoharaiḥ*

These lakes were frequented by aquatic birds, such as swans and cranes. The atmosphere of that place was permeated by the constant sound of humming bees and singing cuckoos.

Text 4

*saitya-saugandhya-māndhyaiḥ
ca vāyubhiḥ surabhī-kṛtaiḥ*

*samādhi-yukto yatrāste
mārkaṇḍeyo mahā-muniḥ*

The air was cool and filled with the sweet fragrance of various flowers. The great sage, Mārkaṇḍeya, was sitting silently, fully absorbed in *samādhi*.

Text 5

*sa munir nāradaṁ dṛṣṭvā
bhaktyā ca praṇanāma ca
paṇḍraśca kuśalaṁ śāntaṁ
śāntaḥ sattva-guṇāśrayaḥ*

When the peaceful and greatly pious sage, Mārkaṇḍeya, opened his eyes and saw Nārada Muni standing before him, he hurriedly offered his obeisances and inquired about his welfare.

Text 6

*mārkaṇḍeya uvāca
adya me saphalaṁ janma
jīvanam cātisārthakam
mamāśrame puṇya-rāśir
brahma-putraś ca nāradaḥ*

Mārkaṇḍeya said: Today, the pious son of Brahmā, Nārada Muni, has come to my *āśrama*. My life has become gloriously successful.

Text 7

*aho devarṣi-pravarō
dīptimān brahma-tejasā
kva yāsi kuta āyāsi kiṁ
te manasi varttate*

Alas! O great sage, Nārada! You are endowed with immense spiritual prowess. What brings you here? Where are you coming from and where do you intend to go?

Text 8

*mānasam prāṇinām eva
sarva-karmaika-kāraṇam
mano 'nurūpaṁ vākyaṁ ca
vākyaena prasphuṭam manaḥ*

The mind is the only cause of the living entities' activities. If the mind hears flattering words, it becomes joyful.

Text 9

*muneś ca vacanām śrutvā
vīṇā-pāṇi svam īpsitam
uvāca sasmitam śāntam
vacaḥ satyaṁ sudhopamam*

After hearing these words of the sage, Mārkaṇḍeya, Nārada Muni, who carries a vīṇā in his hands, spoke gently and frankly, just befitting a true saintly person.

Text 10

*nārada uvāca
he bandho yāmi kailāsam
jñānārtham jñāninām varam
draṣṭuṁ mahā-devam
praṇāmam kartum īsvaram*

Nārada said: My dear friend, I am going to Kailāsa to meet that most wise personality, Mahādeva, so that I can inquire from him about my goal of life and offer my obeisances to him.

Text 11

*pūjām grhītvā cety uktvā
prayayau nārado munih*

*mārkaṇḍeyaś ca śokārtah
sad-vicchedaḥ sudāruṇah*

After speaking with Mārkaṇḍeya and accepting his hospitality, Nārada Muni bade farewell to him and departed. Mārkaṇḍeya felt pangs of separation from Nārada Muni because it is extremely difficult to tolerate separation from a saintly person.

Text 12

*himālayam ca durlaṅghya
vilāṅghya caiva līlayā
svarga-mandākinī-tīram
kailāsam prayayau munih*

Thereafter, Nārada Muni effortlessly crossed over the practically insurmountable Himalaya mountains and finally arrived at Mount Kailāsa, which is situated on the bank of the celestial river, Mandākinī.

Texts 13-14

*dadarśa vaṭa-vṛkṣam ca
yojanāyatam ucchritam
śobhitam śatakaiḥ skandhaiḥ
rakta-pakva-phalānvitaiḥ
susnigdhaiḥ sundarai ramyai
ramya-pakṣīndra-saikulaiḥ
siddhendraiś ca munīndraiś ca
yogīndraiḥ parisobhitam*

There, he saw a huge banyan tree that was eight miles wide and eight miles tall, that had hundreds of beautiful branches, and that was filled with enchanting red fruit around which many beautiful birds were flying. That delightful place was

inhabited by many perfected beings, accomplished sages and dedicated yogīs.

Texts 15-16

*praṇatāms tāmś ca sambhāṣya
pārvatī-kānanam yayau
sundaram vartulākāram
catur-yojanam īpsitam
śobhitaṁ sundarai ramyaiḥ
saptabhiś ca sarovaraiḥ
śāśvan-madhukarāsakta-
padma-rāji-virājitaiḥ*

After showing due respect to them by offering his obeisances and exchanging cordial greetings, Nārada Muni went to the enchanting, circular-shaped forest called Pārvatī-vana, which is thirty-two miles in circumference. This forest surrounds seven very attractive lakes. Humming bees could be seen hovering around the lotus flowers that covered those lakes.

Texts 17-26

*nīla-raktotpala-dala-
patalaiḥ pariśobhitaiḥ
puṣpodyānaiś ca śatakaiḥ
puṣpitaiḥ sumanoharaiḥ
mallikā-mālatī-kunda-
yūthikā-mādhavi-latā
ketakī-campakāsoka-
mandāraka-virājikā
nāga-punnāga-kuṭaja-
pātālā-jhīṅṭi-jhījjhikā
viṣṇu-krāntā ca tulasī
śephālī saptalā tathā*

*eteṣām ca samūhais ca
 puṣpa-vallī-virājitaiḥ
 āmrair āmrātakais tāla-
 nārikelaiḥ piyālakaiḥ*

*kharjūrais ca guvākais ca
 palāsair jambubhis tathā
 dāḍimbais cāpi jambīrair
 nimbais caiva vaṭais tathā*

*karañjair vadarībhis ca
 paritah śrī-phalojjvalaiḥ
 kadambānām kadambais ca
 tintiḍḍinām kadambakaiḥ*

*aśvatthaiḥ saralaiḥ sālaiḥ
 śālmalīnām samūhakaiḥ
 vaṭa-śākhōtakaiḥ kundaiḥ
 śaṅgubhiḥ sapta-paṛṇakaiḥ*

*picchilaiḥ paṛṇa-śālais ca
 gambhāribhis ca valgukaiḥ
 hiṅgulair añjanair valkair
 bhūrja-patrainḥ sapatrainḥ*

*anyais ca durlabhair vanyaiḥ
 puṣpa-patrainḥ virājitam
 kalpa-vṛkṣaiḥ pārījātais
 cāru-candana-pallavaiḥ*

*susnigdha-sthala-padmais ca
 citritair bhūmi-campakaiḥ
 anyais ca durlabhair vanyaiḥ
 puṣpa-patrainḥ vibhūṣitam*

There were many fully-blossomed red and blue lotus flowers growing in the lakes. There were very charming gardens filled

with varieties of fully-blossomed flowers on the banks of those lakes. There were *mallikā*, *mālatī*, *kunda*, *yuthikā*, *mādhavilatā*, *ketakī*, *campaka*, *asoka*, *mandāra* and *baka* flowers—all of which greatly increased the beauty of the gardens. There were many wonderful trees in those gardens, such as the *nāga*, *punnāga*, *kuṭaga*, *pāṭalā*, *jhintī*, *jhinjikā*, *aparājita*, *śephālī*, *tulasī* and *saptalā*.

In some places, the flowering plants were covered by creepers, making them look very enchanting. Also seen were *āmṛātaka*, palm, coconut and *piyāla* trees. In some of the gardens, there were date trees, betel trees, lotuses that grow on land, blackberries, pomegranate trees, lemon trees, neem trees, banyan trees, and many more. In some places, there were rows of trees like the jujube, *karañja*, wood-apple, *kadamba* and *tintidi*.

At various places in the gardens there were magnificent trees like the banyan, *devadāru*, *śālmati*, *āśvattha*, *śākoṭaka*, *kunda*, *saṅgu* and *saptaparṇa*. There were flowering trees like the *picchila*, *parṇaśāla*, *gambhāri*, *balguka*, *hiṅgula*, *añjana*, *balka*, *sapatra* and *bhurjjapatra*.

The gardens also had very rarely seen trees and plants that were filled with fragrant flowers, as well as desire trees and most-enchanting *pārījāta* trees. Other rare flowers, such as the land-lily, *citra* and exotic varieties of *campaka* enhanced the beauty of that garden.

Texts 27-28

simhendraiḥ śarabhendrais ca
gajendrain gaṇḍakendrakaiḥ
śārdūlendrais ca mahiṣair
aśvais ca vanya-śūkaraiḥ

*śallakair mallakair markaiḥ
 kūṭaiś ca śasakaiḥ śakaiḥ
 kṛṣṇa-sāraiś ca hariṇaiś
 camarī-cāmarojjvalam*

Some places within the Pārvati-vana were the playgrounds of ferocious lions, elephants, young elephants, rhinos, tigers, buffaloes, horses and wild pigs. Elsewhere could be seen hedgehogs, bears, monkeys, rabbits, scythians, spotten deer, yak and other varieties of deer.

Text 29

*puṁś-kokila-kulānām
 ca gānaiś ca virājitam
 mattānām pallava-sthānām
 mādhaveṣu manoharam*

Some places within the garden looked especially enchanting as male cuckoos sang sweetly while sitting on the brances of the trees, being maddened by the arrival of spring.

Text 30

*śukānām rāja-hamsānām
 mayūrāṇām ca putrakaiḥ
 kṣemaṁ-karī-khañjanānām
 rājibhiś ca manoharam*

In some places, parrots, swans, peacocks, *kṣemaṅkarī* and *khañjana* birds were seen.

Text 31

*harit-pīta-rakta-kṛṣṇa-
 supakva-phala-patrakaiḥ
 susnigdḥākṣata-patraiś ca
 nūtanair abhibhūṣitam*

Within the forest, the trees were decorated with fruit of various colors, including green, yellow, red and black. Some trees were seen to be decorated with newly grown twigs and leaves, and were surrounded by tender plants and creepers.

Text 32

*himsā-bhayādi-rahitam
sarveṣāṃ paśu-pakṣiṇām
parasparam ca supṛitam
himsrāṇām kṣudra-jantubhiḥ*

In Pārvatī-vana at Mount Kailāsa, there was no enmity between birds and animals. Even wild animals passed their time in harmony. The small animals were not at all afraid of the large animals.

Text 33

*tatra krīḍā-sthalaṃ ramyaṃ
pārvatī-parameśayoḥ
munīndrair indra-nīlais ca
padma-rāgaiḥ pariṣṛtam*

Within the forest, there was an especially beautiful and sanctified spot that was decorated with blue sapphires, rubies and other precious stones, where Lord Śiva and Pārvatī would frequently enjoy their pastimes.

Text 34

*krośāyataṃ parimitaṃ
vartulaṃ candra-vimbavat
amlāna-rambhā-stambhānām
lakṣa-lakṣaiḥ ca veṣṭitam*

The diameter of the garden was about two miles and its round shape made it resemble the moon. It was surrounded by many hundreds and thousands of banana trees.

Text 35

*citritam sūkṣma-sūtrāktair
nūtanair abhibhūṣitam
nūtanākṣata-patraiś ca
lalitaiḥ parisobhitam*

The rows of banana trees were tied with fine threads. **With** their newly grown, tender and untorn leaves, they looked **very** attractive.

Text 36

*rakta-pītāsitaiḥ snigdhair
amlānaiḥ sumanoharaiḥ
paritāḥ paritāḥ śasvan
mālā-jālair vibhūṣitam*

The overall effect that was created by the various **trees**, plants and creepers was that of a network of various colors, **like** red, yellow and black.

Text 37

*śayyā-bhūtam sutalpaiś ca
snigdha-campaka-candanaiḥ
puṣpa-candana-yuktena
vāyunā surabhī-kṛtam*

The *āśrama* that was situated there was furnished with **beds** and couches, and the atmosphere was saturated with the **sweet** aroma of *campaka* flowers and sandalwood.

Text 38

*kastūrī-kuṅkumāsakta-
sugandhi candanaiḥ sitaiḥ
mārjitaṁ citritam citraiḥ
parito raṅga-vastubhiḥ*

The *āśrama* was decorated with designs made from sandalwood pulp mixed with deer musk and *kunkum*. Indeed, the entire area was beautified by colorful paintings.

Text 39

*dr̥ṣtvā tad adbhutam śiḡhram
prayaḡau svarṇadīm munih
śuddha-sphaṭika-saṅkāsām
sarva-pāpa-vināśinīm*

After observing all these, Nārada Muni went to the celestial river, the water of which was crystal clear and destroyed all of one's sinful reactions.

Texts 40-41

*bhavābdhi-ghora-taraṇe
taraṇīm nitya-nūtanām
kṛṣṇa-pāda-prasūtām ca
jagat-pūjyām pati-vratām
snātvā kṛṣṇam ca sampūjya
paramātmānam īśvaram
prakṛteḥ parimiṣṭam ca
nirliptam nirguṇam param*

After bathing in the river Ganges—which is like a boat for crossing the material ocean, which is everfresh, which emanated from the lotus feet of Lord Kṛṣṇa, which is worshiped by the inhabitants of the entire universe, and which is very chaste by nature—Nārada Muni worshiped the Supreme Lord, Kṛṣṇa, who is the supreme controller, the Supersoul, the transcendental aristocrat, and who is the Supreme Absolute Truth.

Text 42

*sākṣiṇam karmaṇām eva
brahma jyotiḥ sanātanam*

*prayayau purato ramyam
rāja-mārgam dadarśa sah*

After completing his worship of the Supreme Lord, who is the witness of everyone's activities, and who is full of effulgence, Nārada Muni departed. Then, as he was proceeding, Nārada Muni suddenly saw a beautiful highway before him.

Text 43

*mañibhiḥ sphaṭikākārair
amalair bahu-mūlyakaiḥ
parīkṣitam ca sarvatra
nirmitam viśva-karmaṇā*

The road was neat and clean and had been personally constructed by Viśvakarmā. It was very nicely decorated with brightly effulgent precious gems.

Text 44

*satām puṇyavatām dr̥ṣṭam
adr̥ṣṭam kṛta-pāpīnām
dhanuḥ śatām parimitam
citra-rāji-virājitam*

The breadth of the road was about four hundred feet and it was decorated with colorful drawings. It could be seen only by saintly persons. Sinful people had no access to it.

Text 45

*darghyam sarvāśramāntam ca
prakhyāt koṭi-guṇottaram
ratham dadarśa purato
manoyāyi manoharam*

The length of the *āśrama* was ten million times more than its breadth. Indeed, the length of the *āśrama* surpassed that of

all the other *āśramas*. Nārada Muni next saw a brilliant chariot that traveled as fast as the mind.

Texts 46-47

*amūlya-ratna-nirmāṇa-
vimāna-sāra-sundaram
dhanur lakṣaṁ parimitaṁ
parito vartulākṛtam
ūrdhva-sthitaṁ ūrdhvagaṁ
ca sahasra-cakra-saṁyutam
dhanur lakṣe 'pi sūtaṁ ca
vahni-suddhāṁśukānvitam*

Made of invaluable jewels, the chariot easily defeated the beauty of all kinds of airplanes. Its diameter was about four hundred thousand feet, it had one thousand wheels, and it was very tall. On the top of the giant chariot sat the charioteer, dressed in fine clothes.

Text 48

*hīrāsāra-vinirmāṇaṁ
sucāru-kalaśojjvalam
ratna-pradīpa-dīptāḍhyaṁ
ratna-darpaṇa-bhūṣitam*

This chariot was made of the best quality diamonds. It was decorated with artistically painted pitchers, brightly shining lamps, and jewelled mirrors.

Text 49

*muktā-sukti-nibaddhaiś ca
śobhitaṁ śveta-cāmaraiḥ
māṅkya-sāra-hāreṇa
maṇi-rājair virāḷitam*

It was bedecked with white *cāmaras*, the handles of which were made of silver and decorated with pearls, as well as garlands made of invaluable jewels.

Text 50

*pārijāta-prasūnānām
māyājālaiḥ pariṣkṛtam
grīṣma-madhyāhna-mārttanda
sahasra-sadṛṣojjvalam*

The chariot was decorated with garlands of *pārijāta* flowers. It looked as effeulgent as thousands of suns rising simultaneously in the sky.

Text 51

*iśvarecchā-vinirmāṇam
kāma-puram ca kāmīnām
sarva-bhoga-samāviṣṭam
kalpa-vṛkṣa-param varam*

This chariot had been made by the will of the Lord. It fulfilled the deisres of lusty people, and it was filled with all objects of enjoyment, making it just like a desire tree.

Texts 52-53

*samsakta-citritai ramyai
rati-mandira-sundaraiḥ
golokād āgataṁ pūrvam
krīdārtham śaṅkarasya ca
vivāhe pariniṣpanne
pārvatī-parameśayoḥ
ratham dṛṣtvā ca prayayau
kiyad dūram mahā-muniḥ*

. It had secret interior chambers meant for enjoying conjugal pastimes. It was enchanting to everyone who was fortunate

enough to see it. When Lord Śiva married Pārvatī , this chariot arrived from Goloka, to assist in their pastimes. Upon seeing this extraordinary chariot, Nārada Muni became struck with wonder. After a while, he proceeded on.

Text 54

*atīva ramyaṁ ruciraṁ
dadarśa śaṅkarāśramam
ratendra-sāra-nirmāṇam
śibiraiḥ śata-kotibhiḥ*

Soon thereafter, Nārada Muni saw the enchanting *āśrama* of Lord Śiva. This *āśrama* was made of the most valuable jewels and had millions of residences, making it appear like a city.

Text 55

*mitais tasmāt śata-guṇais
tatra sundara-mandiraiḥ
yuktaṁ ratna-kapāṭais ca
ratna-dhātu-vicitritaiḥ*

There was a beautiful temple with doors inlaid with jewels of different colors. This temple was one hundred times bigger than the above-mentioned city.

Text 56

*parama-stambha-soṇānair
vajra-misrair vibhūṣitam
dadarśa śiviraṁ śambhoḥ
parikhābhis tribhir yutam*

Thereafter, the great sage, Nārada, saw Lord Śiva's residence, which had pillars inlaid with diamonds and rows of opulent staircases, and was surrounded by three moats.

Texts 57-58

*durlaṅghyābhir amitrāṇām
sugamyābhiḥ satām aho
prākāraiś ca tribhir yuktām
dhanur lakṣocchritām suta*

*sammitām saptabhir dvārair
nānā-rakṣaka-rakṣitaiḥ
dhanuḥ-śata-sahasraṁ ca
caturasraṁ ca sammitam*

Alas! The residence of Lord Śiva was unapproachable by enemies, easily accessible to devotees, and was encircled by three walls that were four hundred thousand feet tall. It was heavily guarded, had seven gates, and was about sixteen thousand feet in diameter.

Text 59

*amūlya-ratna-nirmāṇam
catuḥ-śālā-śatair yutam
atīva ramyaṁ purato
pura-dvāraṁ dadarśa saḥ*

The residence had hundreds of square courtyards, all decorated with valuable jewels. Nārada Muni arrived at the main entrance.

Text 60

*purato ratna-bhittau ca
kṛtrimam ca suśobhitam
puṇyam vṛndāvanam ramyaṁ
tan-madhye rāsa-maṇḍalam*

There, he saw the transcendently enchanting rāsa-līlā pastimes of Lord Kṛṣṇa in Vṛndāvana, painted on the jeweled foundation.

Text 61

*sarvatra rādhā-kṛṣṇam ca
 pratyekam rati-mandire
 ramyam kuñja-kuṭīrāṇām
 sahasram sumanoharam*

He also saw Deities of Śrī Śrī Rādhā-Kṛṣṇa in numerous temples that were dedicated to Their conjugal pastimes. There were thousands of groves surrounding the residence of Lord Śiva.

Texts 62-63

*sugandhi puṣpa-śayyānām
 sahasram candanokṣitam
 dvārapālam ca tatraiva maṇi-
 bhadam bhayaṅkaram
 triśūla-paṭṭiśa-dharam
 vyāghra-carmāmbaram param
 tam sambhāṣya vilokyaivam
 dvitīya-dvāram īpsitam*

The doorkeeper at this gate was the powerful Maṇibhadra. He was decorated with sandalwood pulp and a flower garland and he held a trident in his hand and wore a headband. Upon seeing Maṇibhadra, who was dressed in a tiger skin, Nārada Muni exchanged greetings with him and then proceeded towards the second entrance.

Text 64

*jagāma ca muni-śreṣṭho
 dadarśa citram uttamam
 kadambānām samūham ca
 tan-mūlam ca manoharam*

As he entered that gate, the best of sages, Nārada Muni, saw some exquisitely beautiful *kadamba* trees, painted on the wall.

Text 65

*ratna-bhitti-samāyuktam
kālindī-kūlam uttamam
snātam gopī-samūham ca
nagna-sarvāṅgam adbhutam*

He then saw, under these *kadamba* trees, which were situated by the side of the Yamunā, the gopīs bathing in the river while keeping their clothes on the shore.

Text 66

*kadambāgre ca śrī-kṛṣṇam
vastra-puñja-karam param
tatraiva śūla-hastam ca
mahā-kālam dadarśa ca*

The painting also showed Lord Kṛṣṇa, sitting on a branch of a *kadamba* tree after having stolen the gopīs' garments. Nārada Muni also saw Mahākāla, standing with a trident in his hand.

Text 67

*kṛpālum dvārapālam tam
sambhāṣya nārado muniḥ
prayayau śīghra-gāmī sa
tṛtīya-dvāram uttamam*

Nārada Muni respectfully greeted the kind-hearted doorkeeper and then proceeded to the third entrance of the palace.

Text 68

*dadarśa tatra purataḥ
kṛtrimam vaṭa-mūlakam*

*gopānām ca samūham ca
pītāmbara-dharam param*

There, he saw an artificial banyan tree under which the Supreme Personality of Godhead, Lord Kṛṣṇa, who was dressed in yellow garments, was sitting in the midst of His cowherd boy friends.

Texts 69-70

*bāla-kṛīḍām ca kurvantaṁ
tan-madhye kṛṣṇam uttamam
brāhmaṇībhiḥ pradattam ca
bhuktavantaṁ supāyasam
kurvantaṁ ca samādhānaṁ
muneḥ vāma-kareṇa ca
grhītvā tad anujñām ca
caturtham dvāram īpsitam*

Kṛṣṇa was sitting in the midst of the cowherd boys and while performing His transcendental childhood pastimes, He was relishing, with His left hand, the excellent sweet rice given to Him by the wives of the sacrificial *brāhmaṇas*. The great sage, Nārada Muni, took permission from the gatekeeper and went to the fourth entrance.

Text 71

*prayayau brahma-putraś ca
dadaśa citram uttamam
govardhanam parvataṁ ca
tatra kṛṣṇa-kara-sthitam*

Nārada, the son of Brahmā, went inside the gate and saw something very wonderful. Child Kṛṣṇa was standing there, lifting Govardhana Hill with His left hand.

Text 72

*gokulaṁ gokula-sthānām
gopīnām caiva rakṣanam
vyākulaṁ gokulaṁ bhītaṁ
śakra-vṛṣṭi-bhayena ca*

By lifting Govardhana Hill, Lord Kṛṣṇa was protecting the gopīs, the residents of Gokula, and the entire land of Braja, who were all very frightened because of the incessant shower of rain sent by Indra, the king of the demigods.

Text 73

*abhayaṁ dattavantam ca
kṛṣṇam dakṣa-kareṇa ca
nandinam dvāra-pālaṁ ca
śūla-hastam ca sasmitam*

The great sage also saw that, with His right hand, Lord Kṛṣṇa was giving assurances to everyone. The gatekeeper, Nandi, was smiling, standing with a trident in his hand.

Text 74

*vilokya prayayau viprah
pañcamam dvāram uttamam
nānā-kṛtrima-citrādhyam
vīra-bhadrānvitam param*

After seeing this, Nārada Muni went to the fifth entrance. This gate was protected by Virabhadra.

Text 75

*tatraiva nīpa-mūlam ca
yamunā-kulam eva ca
kāliya-damanam tatra
kṛtrimam ca dadarśa ha*

At that gate, Nārada Muni saw, depicted on a wall, a grove of *kadamba* trees by the side of the river Yamunā, where the pastime of Lord Kṛṣṇa chastising the serpent, Kāliya, was being enacted.

Text 76

*tad dr̥ṣṭvā sasmitas tuṣṭaḥ
 ṣaṣṭha-dvāram jagāma saḥ
 dvāre niyuktaṁ bālaṁ ca
 śūla-hastaṁ caturbhujam*

After seeing this, Nārada Muni happily proceeded towards the sixth entrance. When he approached, he saw a boy standing next to the gate, apparently acting as the gatekeeper.

Texts 77-79

*ratna-simhāsanasthaṁ ca
 sasmitaṁ sva-gaṇādhipam
 dadarśa citraṁ tatraiva
 mathurāgamaṁ hareḥ
 gopikānām vilāpaṁ ca
 yaśodā-nandayos tathā
 vyākulaṁ gokulaṁ cāpi
 rathasthaṁ śaraṇaṁ harim
 akrūram ca tathā nandaṁ
 nirānandaṁ śucākulam
 tad dr̥ṣṭvā saptama-dvāram
 dvāra-pālaṁ dadarśa saḥ*

Upon entering, Nārada Muni saw Lord Kṛṣṇa sitting on a throne that was lavishly decorated with jewels, surrounded by His associates. The pastime depicted was that of Lord Kṛṣṇa leaving for Mathurā as Nanda, Yaśodā and the gopīs were crying with grief. All of the residents of Gokula had taken shelter of

Kṛṣṇa but now, Nanda and Akrura were feeling the pangs of impending separation. After seeing all the Brajavāsīs plunged into an ocean of lamentation, Nārada Muni approached the seventh entrance.

Text 80

*citram kautuka-yuktam ca
mathurāyāḥ pravesanam
sabalam gopa-sahitam
śrī-kṛṣṇam prakṛteḥ param*

There, he saw how Kṛṣṇa, along with Baladeva and the cowherd men of Braja, had entered Mathurā, which is transcendently situated. Nārada Muni saw these pastimes painted on a wall.

Text 81

*mathurā-nāgarībhiḥ ca
bālakair vānirargalaiḥ
vikṣantam sādaram sarvair
nagarasthair manoharam*

He saw how the inhabitants of Mathurā were standing in rows, being very eager to have a glimpse of Śrī Kṛṣṇa.

Text 82

*dhanur bhaṅgam tathā sambhoḥ
kamsādi-nidhanādikam
sabhāryam vasudevam ca
nigadān muktam īpsitam*

He also saw paintings of Kṛṣṇa breaking the bow of Mahādeva, His killing of Kamsa, and His releasing Vasudeva and Devakī from their shackles.

Text 83

*dvāre niyuktam deveśam
gaṇeśam gaṇa-saṃyutam
dhyānastham ca vibhāntam ca
śuddha-sphaṭika-mālayā*

The abode of Mathurā was being protected by Gaṇapati, who was absorbed in meditation and decorated with a necklace of crystals. Gaṇapati was seen along with his associates.

Text 84

*japantam paramam śuddham
brahma-jyotiḥ sanātanam
nirliptam nirguṇam kṛṣṇam
paramam prakṛteḥ param*

He was fully absorbed in chanting mantras of Śrī Kṛṣṇa, the Supreme Personality of Godhead, who is greatly effulgent, transcendental to the three modes of material nature, and beyond the jurisdiction of matter.

Text 85

*dr̥ṣtvā tam ca sura-śreṣṭham
muni-śreṣṭho 'pi nāradaḥ
sāma-vedokta-stotreṇa
puṣṭāva parameśvaram
sāśru-netraḥ pulakito
bhakti-namrātma kandharaḥ*

Upon seeing Ganeśa engaged in this way, Nārada Muni became overwhelmed with love of God and shed tears of joy. He then offered prayers from the Sāma-veda to Gaṇapati.

Text 86

*nārada uvāca
bho gaṇeśa sura-śreṣṭha*

*lambodara parātpara
heramba maṅgalārambha
gaja-vaktra trilocana*

Nārāda prayed: O Gaṇeṣa, you are the foremost of demigods, you possess a large belly, you are completely spiritual, and you are known as Heramba. You have a head like that of an elephant, you possess three eyes, and you are the source of all auspiciousness.

Text 87

*muktida śubhada śrīda
śrīdhara-smaraṇe rata
paramānanda parama
pārvatī-nandana svayam*

You are the giver of liberation, auspiciousness and opulence, and you are always engaged in remembering Lord Kṛṣṇa. Your nature is to be always joyful and you are the beloved son of Pārvatī.

Text 88

*sarvatra pūjya sarveśa
jagat-pūjya mahāmate
jagad-guro jagan-nātha
jagadīśa namo 'stu te*

O lord of all, you are most worthy of respect because you are worshiped by all the people of the world. O noble-hearted one, you are the spiritual master of the entire universe, the controller of the universe, and the master of the universe. I offer my obeisances to you.

Text 89

*yat-pūjā sarva-parato yaḥ
stutaḥ sarva-yogibhiḥ*

*yaḥ pūjitaḥ surendrais ca
munīndrais taṁ namāmy aham*

Your worship is performed at the beginning of every occasion. Great yogīs glorify you and foremost sage and demigods worship you. My obeisances are unto you.

Text 90

*paramārāghanenaiva
kṛṣṇasya paramātmanaḥ
puṇyakena vratenaiva
yaṁ prāpa pārvatī satī*

The chaste Pārvatī had obtained you as her son after worshipping the Supreme Lord, Kṛṣṇa, and observing sacred vows.

Text 91

*taṁ namāmi sura-śreṣṭhaṁ
sarva-śreṣṭhaṁ gariṣṭhaka
jñāni-śreṣṭhaṁ variṣṭhaṁ ca
taṁ namāmi gaṇeśvaram*

I offer my obeisances unto you, who are the best among the demigods, the foremost of all living beings, and the best of all those who are advanced in knowledge. You are the lord and master of all.

Text 92

*ity evaṁ uktvā devaṛṣis
tatraivāntardadhe vibhuḥ
nāradaḥ prayayau śīghram
īśvarābhyantaram mudā*

After being glorified by Nārāda Muni in this way, Ganapati disappeared from view. Nārada then happily proceeded to meet Maheśa.

Text 93

*idaṁ lambodara-stotraṁ
nāradena kṛtaṁ purā
pūjākāle paṭhen nityaṁ
jayas tasya pade pade*

Long ago, Nārada Muni offered this nice prayer to Ganeśa, who possesses a large belly. Anyone who daily recites this prayer during his pūjā attains success in all of his activities.

Texts 94-95

*saṅkalpitaṁ paṭhed yo hi
varṣam ekaṁ susaṁyataḥ
viśiṣṭa-putraṁ labhate
paraṁ kṛṣṇa-parāyaṇam
yaśasvinam ca vidvāṁsam
dhaninaṁ cira-jīvinam
vighna-nāśo bhavet tasya
mahaiśvaryaṁ yaśo 'malam
ihaiva ca sukhaṁ bhaktyā
ante yāti hareḥ padam*

One who, with a controlled mind, recites this prayer every day for one year will receive a son who is a devotee of Lord Kṛṣṇa. Such a son will become famous, learned, and rich and he will have a long duration of life. He will never have to face any serious impediments, and after enjoying a happy life in this world, he will go back to Godhead.

Thus ends the translation of the seventh chapter of the first rātra of Śrī Nārada-pañcarātra.

Text 1

*śrī-vyāsa uvāca
atha cābhyantaram gatvā
nārado hr̥ṣṭa-mānasah
dadarśa svāśramam ramyam
atīva sumanoharam*

Vyāsadeva said: Thereafter, Nārada Muni, being very pleased in mind, went inside and saw the *āśrama* of Mahādeva, which was extremely pleasing to behold.

Text 2

*payah phena-nibha-sayyā-
sahitam ratna-mandiram
sākṣād gorocanābhais ca
maṇi-stambhair vibhūṣitam*

The residence of Maheśa was furnished with an opulent bed, the sheets of which were as white as the foam of milk. It had pillars that were inlaid with jewels, the color of which resembled that of cow's urine.

Text 3

*maṇīndra-sāra-sopānaiḥ
kapātais ca pariṣkṛtam
muktā-māṇikyā-hīrāṇām
mālā-rāji-virājitam*

The staircase of the residence was also decorated with jewels and the doors were neatly finished and were garlanded with pearls and precious gems.

Text 4

*śuddha-sphaṭika-saṅkāsam
prāṅgaṇam maṇi-saṁskṛtam
sundaram mandira-cayam
sad-ratna-kalaśojjvalam*

The courtyard of the residence was decorated with jewels and many jeweled pitchers were kept in rows, here and there, increasing the beauty of the palace immensely.

Text 5

*ratna-patra-paṭākīṛṇam
vahnī-śuddhāṁśukāṅvitam
sudhānām ca madhūnām ca
pūrṇa-kumbham śatam śatam*

Many beautiful paintings that were decorated with jewels and embroidered cloth filled the residence. Hundreds of pitchers of honey were also placed, here and there.

Text 6

*dāsa-dāsī-samūhaiś ca
ratnālaṅkāra-bhūṣitaiḥ
pārvatī-priya-saṅgaiś ca
sva-karmākula-saṅkulam*

The āśrama of Mahādeva was full of Pārvatī's servants and maidservants, who were all very expert in their respective duties and were decorated with jeweled ornaments.

Text 7

*tad dr̥ṣṭvā ca muni-śreṣṭhas
tatparābhyaṅtaram yayau
ratna-siṁhāsanastham ca
śaṅkaram ca dadarśa saḥ*

After seeing all these wonderful things, the best of sages, Nārada, went into the inner sanctum of the palace, where he saw Mahādeva sitting on a throne that was inlaid with jewels.

Texts 8-9

*vyāghra-carmāmbara-dharam
sasmitam candra-śekharam
prasanna-vadanam svaccham
śāntam śrīmantam īśvaram*

*vibhūti-bhūṣitāṅgam ca
param gaṅgā-jaṭā-dharam
bhakta-priyam ca bhakteśam
jvalantam brahma-tejasā*

Mahādeva appeared to be the possessor of all kinds of opulence, his face was slightly smiling, and he was wearing a tiger skin. He appeared very pleased, brilliant, pure and peaceful. His whole body was smeared with ashes. On his head, he held the sacred Ganges in his matted hair. He is very dear to the devotees and he is the maintainer of the devotees. He looked greatly effulgent because of his spiritual prowess.

Texts 10-12

*tri-netram pañca-vaktram ca
koṭi-candra-sama-prabham
japantam paramātmānam
brahma jyotiḥ sanātanam*

*nirliptam ca nirīham ca
dātāram sarva-sampadām
svecchāmayam sarva-bijam
śrī-kṛṣṇam prakṛteḥ param*

*siddhendrais ca munīndrais ca
devendrais parisevitam*

*pārśvada-pravara-śreṣṭha-
sevitam śveta-cāmaraiḥ*

He possessed three eyes and five heads, and he had the brilliance of millions of moons. That exalted, eternal, and enlightened soul was engaged in constantly chanting the holy names of the Supreme Lord, Kṛṣṇa. He appeared to be unattached, free from material desires, the bestower of all kinds of wealth, fully independent, the original seed of all existence, fully transcendental and fully devoted to Lord Kṛṣṇa. He was surrounded by the best of perfect beings, sages and demigods. His associates served him by fanning him with white cāmaras.

Text 13

*durgā-sevita-pādābjam
bhadra-kālī-pariṣṭutam
purato hi vasantam tam
skandam gaṇa-patim tathā*

Goddess Durgā constantly serves him and Bhadrakālī pleases him by offering prayers. His two sons, Gaṇapati and Kārtikeya, always remain nearby.

Texts 14-15

*gale baddhvā ca vasanam
bhakti-namrātma-kandharaḥ
yogīndram sva-gurum
śambhum śirasā praṇanāma saḥ
tuṣṭāva parayā bhaktyā
devarṣir jagatām patim
sva-gurum ca paśu-patim
vedoktena stavena ca*

The sage among the demigods, Nārada, offered his obeisances to his spiritual master, the topmost yopī, Mahādeva,

with great devotion, after wrapping a piece of cloth around his neck. After doing so, he began to offer prayers from the Vedas to his spiritual master, the lord of the universe, Paśupati Mahādeva, with a heart filled with devotion.

Text 16

*nārada uvāca
 namas tubhyaṁ jagan-nātha
 mama nātha mama prabho
 bhava-rūpa-taror bija
 phala-rūpa phala-prada*

Nārada said: O lord of the universe, you are my lord and master. You are the seed of the tree of material existence and the bestower of its fruit to everyone. I offer my obeisances unto you.

Text 17

*abijāya praja prāja
 sarva-bīja namo 'stu te
 sad-bhāva paramābhāva
 vibhāva bhāvanāśraya*

You are unborn, yet you take birth. You are the origin of all but you have no origin. You are the original seed of all existence. You are pure spiritual nature, the supreme nature, without any contaminated nature, and you are the shelter of all existence. I bow down to you.

Text 18

*bhaveśa bhava-bandheśa
 bhāvābdhināvināvika
 sarvādhāra nirādhāra
 sādharma dharaṇī-dhara*

O controller of the universe, you are the master of the universe and the boatman for crossing the ocean of material existence. You are the support of all and you have no other support than yourself. You are the sustainer of the universe.

Text 19

*veda-vidyā-dharādhāra
gaṅgādhara namo 'stu te
jayeśa vijayādhāra
jaya-bīja jayātmaka*

You are the knower of the Vedas, the shelter of the universe, and you hold the Ganges on your head. You give victory to all those who seek your shelter. You are the basis for victory, the seed of victory and the personification of victory. My obeisances are unto you.

Text 20

*jagad āde jayānanda
sarvānanda namo 'stu te
ity evam uktvā devarṣiḥ
śambhoś ca purataḥ sthitaḥ
prasanna-vadanaḥ śrīmān
bhagavāms tam uvāca saḥ*

You are the origin of the universe, you are always blissful, and you give happiness to all. I bow down to you.

After offering prayers to Mahādeva, the great sage, Nārada, stood before him with folded hands. While smiling, Lord Śiva spoke as follows:

Texts 21-26

*śrī-mahādeva uvāca
varam vṛṇu mahā-bhāga
yat te manasi vartate*

dāsyāmi tvām dhruvam putra
dātāhaṁ sarva-sampadām
sukhaṁ muktiṁ harer bhaktiṁ
nīscalām avināśinīm
hareḥ pādām ca tad-dāsyāṁ
sālokyādi-catuṣṭayam
indratvam amaratvam vā
yamatvam ānileśvaram
prajā-patitvam brahmatvam
siddhatvam siddha-sāadhanam
siddhaisvaryaṁ siddhi-bījam
veda-vidyādhipaṁ param
aṇimādika-siddhiṁ ca
mano-yāyitvam īpsitam
hareḥ pādām ca gamanaṁ
sa-sarīreṇa līlayā
eteṣu vāñchitārtheṣu kiṁ
vā te vāñchitam suta
tan me brūhi muni-śreṣṭha
sarvaṁ dātum ahaṁ kṣamaḥ
śaṅkarasya vacaḥ śrutvā
tam uvāca mahā-muniḥ

Mahādeva said: O greatly fortunate one, you may ask me for a benediction, according to your desire. My dear son, I will certainly award you your desired benediction because I am the bestower of all kinds of opulence. I can easily give one happiness, liberation, uninterrupted devotional service to Lord Hari, service to Lord Hari in the mood of *dāsyā*, the lotus feet of the Supreme Lord, as well as the four kinds of liberation such as *sālokyā*.

I can award one the position of one of the demigods, such as Indra, Yama, Agni, Prajapati, or Brāhmā. I can enable one to become one of the perfected beings and I can give one the means for achieving mystic perfection or mastery of the Vedas. I can easily give one mystic perfections, such as *animā*, as well as the ability to travel at the speed of mind.

My dear son, tell me—among all these, which one would you like to have? O best of sages, I am capable of awarding all of these benedictions.

After hearing Śaṅkara say this, Nārada Muni replied as follows:

Text 27

śrī-nārada uvāca
dehi me hari-bhaktim ca
tan-nāma-sevane ruciḥ
ati-tṛṣṇā guṇākhyāne
nityam astu mameśvara

Nārada said: My lord, please award me devotional service to Lord Hari, as well as a strong attachment to chanting His holy names. May I also be endowed with the propensity for constantly glorifying the transcendental qualities of the Lord.

Text 28

nāradasya vacaḥ śrutvā
jahāsa śaṅkaraḥ svayam
ṭhāvatī bhadrā-kālī ca
kārttikeyo gaṇeśvaraḥ

Upon hearing this, Mahādeva began to smile, as did Pārvatī, Bhadrakālī, Kārtikeya and Ganapati.

Text 29

*sarvaṁ dadau mahādevo
nāradāya ca dhimate
sarvaṁpradas tu sarveśaḥ
sarva-kāraṇa-kāraṇaḥ*

Thereafter, Mahādeva awarded everything that the intelligent Nārada had asked him, for he was the lord of all, the cause of all causes, and the giver of all kinds of desirable objects.

Text 30

*nāradena kṛtaṁ stotraṁ
nityaṁ yaḥ prapaṭhet suciḥ
hari-bhaktir bhavet tasya
tan-nāmnī guṇato ruciḥ*

A person who daily chants, with a pure heart, the prayer recited by Nārada will certainly attain devotional service to Lord Hari and develop attachment for glorifying His transcendental qualities.

Text 31

*daśavāra-japenaiva stotra-
siddhir bhaven nṛṇāṁ
sarva-siddhir bhavet tasya
siddha-stotro bhaved yadi*

Simply by reciting this prayer ten times, one becomes proficient in the art of reciting it. At that time, all kinds of perfection come within his grasp.

Text 32

*iha prāpnoti lakṣmīm ca
niścalām lakṣa-pauruṣīm*

*pari-pūrṇa-mahaiśvaryam
ante yāti hareḥ padam*

A person who becomes proficient in the art of reciting this mantra can easily achieve all kinds of opulence in this very life. In addition, such opulence will continue to stay in his family for one hundred thousand generations. After enjoying an opulent life, the devotee will attain the supreme abode of the Lord.

Text 33

*putraṁ viśiṣṭaṁ labhate
hari-bhaktāṁ jīvendriyam
susādhyāṁ suvinītāṁ
suvratāṁ ca pati-vratāṁ*

The reciter of these prayers will also receive a pious son who is a devotee of Lord Hari and who is self-controlled. He will receive a wife who is chaste, who follows religious vows, who is expert in performing household duties, and who is very humble.

Text 34

*prajāṁ bhūmiṁ yaśaḥ kīrtiṁ
vidyāṁ sakavitāṁ labhet
prasūyate mahā-bandhyā
varṣam ekaṁ śṛṇoti cet*

He also will attain good children, land, fame, glory, knowledge, and poetic skill. Even a barren lady will receive a brilliant son if she hears this prayer for one year.

Text 35

*galat-kuṣṭhī mahā-rogī sadyo
rogāt pramucyate
dhanī mahā-daridraś ca
kṛpāṇaḥ satyavān bhavet*

*viṣṭad-grasto rāja-baddho
mucyate nātra saṁśayaḥ*

People who are suffering from dreaded diseases, such as leprosy, will be cured very soon. A poor person will become rich, a miser will become truthful, and a person who is in danger or has been arrested will become relieved of his danger or freed from his confinement.

Thus ends the translation of the eighth chapter of the first rātra of Śri Nārada-pañcarātra.

Text 1

*śrī-vyāsa uvāca
varam datvā mahādevo bhaktyā
tam brāhmaṇātithim
pūjām cakāra vedoktām
svayam veda-vidām varaḥ*

Vyāsadeva said: In this way, Mahādeva, who is a greatly learned scholar of the Vedic literature, personally gave his *brāhmaṇa* guest, Nārada Muni, his desired benediction and respectfully worshiped him.

Text 2

*bhuktvā pītvā muni-śreṣṭho
mahādevasya mandire
tiṣṭhann upāsanām cakre
pārvatī-parameśayoh*

The great sage, Nārada, then had his meal at the residence of Mahādeva. After eating, he very reverentially worshiped the supreme controller, Mahādeva, along his wife, Pārvatī.

Text 3

*ekadā cira-kālānte tam
uvāca mahā-munim
mahādevaḥ sabhā-madhye
kṛpayā ca kṛpā-nidhiḥ*

One day, after a long time had passed in this manner, Mahādeva, who is an ocean of mercy, addressed Nārada Muni in an assembly of his associates.

Text 4

*śrī-mahādeva uvāca
 kim vā te vāñchitam vatsa
 brūhi mām yadi rocate
 varo dattaḥ kim अपरामं
 yat te manasi vartate*

Mahādeva said: My son, if you wish, you can disclose your mind to me. I have already granted you whatever you asked for. Tell me what else you desire.

Text 5

*mahādeva-vacaḥ śrutvā
 tam uvāca mahā-muniḥ
 kailāse ca sabhā-madhye
 yat tan-manasi vāñchitam*

After hearing this from Mahādeva, in the assembly hall at Kaliāsa, the great sage among the demigods disclosed his intention in the following manner:

Texts 6-15

*śrī-nārada uvāca
 jñānām ādhyātmikam nāma
 veda-sāram manoharam
 hari-bhakti-pradam jñānam
 muktidam jñānam īpsitam
 yoga-yuktaṁ ca yaj jñānam
 jñānam yat siddhidam tathā
 saṁsāra-viṣaya-jñānam
 eva pañca-vidham smṛtam
 āśramāṅgām samācāram
 teṣām dharmā-pariṣṛtam*

vidhavānām ca bhikṣūṅām
 yatīnām brahma-cāriṇām
 pūjā-vidhānam kṛṣṇasya
 tat-stotraṁ kavacaṁ manum
 puraścaryā-vidhānam ca
 sarvāhnikam abhīpsitam
 jīva-karma-vipākam ca
 karma-mūla-nikṛntanam
 saṁsāra-vāsanām kāṁ vā
 lakṣaṇaṁ prakṛtīśayoḥ
 tayoh param vā kim vastu
 tasyāvatāra-varṇanam
 ko vā tad aṁśaḥ kaḥ pūrṇaḥ
 pariṇatamaś ca kaḥ
 nārāyaṇarṣi-kavacaṁ
 subhadra-pravarāya ca
 yad dattaṁ kim tad deveśa
 tad ārādhyam prayatnataḥ
 mayā jñānam anāpṛṣṭham
 yad yad asti surottama
 tan me kathaya tattvena
 mām evānugrahaṁ kuru
 guroś ca jñānodgiraṇāt jñānam
 syān mantra-tantrayoḥ
 tat tantraṁ sa ca mantraḥ
 syād yato bhaktir adhokṣaje
 jñānam syād viduṣāṁ kiñcit
 veda-vyākhyāna-cintayā
 svayam bhavān veda-kartā
 jñānādhiṣṭhātṛ-devatā

Nārada said: I can understand that there are five branches of knowledge—spiritual knowledge that is the essence of the Vedas and which awards liberation; knowledge that ultimately helps one achieve devotional service to Lord Hari, which is the most cherished position; knowledge about the practice of yoga; knowledge that awards one mystic perfection; and knowledge that deals with the material world.

Kindly elaborate on these five branches of knowledge. What are the duties pertaining to the four *āśramas*? What are the duties of widows, beggars, renunciates, and *brahmacārīs*? What are their religious principles? Also, tell me about the process of worshiping Lord Kṛṣṇa, offering prayers to Him, the *kavaca* of Kṛṣṇa, mantras related to Kṛṣṇa, the procedure for performing daily worship, and the process of accepting mantras from a spiritual master.

Describe to me the activities of the living entities and their results, as well as the means of uprooting the strong desire for fruitive activities and the desire for continuing one's material existence. Please describe the symptoms of the material nature and the enjoyer. What is it that is beyond the jurisdiction of material nature? Please tell me about the incarnations of the Supreme Lord.

Who is a perfect soul? Who is the most perfect among all of the Lord's incarnations? What is the *kavaca* that Nārāyaṇa Ṛṣi gave to the *brāhmaṇa*, Subhadra? Who is the object of that *kavaca*?

O foremost of demigods, apart from all this, which is what I consider worth knowing, please tell me whatever else you think that I should understand. One acquires knowledge about mantras and *tantras* only by the mercy of the spiritual master. By cultivating *tantras* and mantras, one ultimately

develops devotional service to the Personality of Godhead. By studying the Vedas, one attains only partial knowledge. You are the compiler of the Vedas and the predominating deity of knowledge.

Text 16

*nāradasya vacaḥ śrutvā
sasmitaḥ pārvatī-patiḥ
nirīksya pārvatī-vaktraṁ
gaja-vaktram uvāca saḥ*

After hearing all that Nārada Muni had said, the husband of Pārvatī was astonished and began to speak to Ganapatī, while casting a glance at Pārvatī.

Text 17

*śrī-mahādeva uvāca
aho ananta-dāsānām
māhātmyaṁ paramādbhutam
kurvanty ahaitukīm bhaktim
ye ca śaśvad dhareḥ pade*

Mahādeva said: Alas! Wonderful are the glories of the Vaiṣṇavas who are always engaged in unalloyed devotional service at the lotus feet of Lord Hari, while controlling their senses.

Text 18

*padma-nābha-pāda-padmaṁ
padmā-padmeśvarārcitam
divāniśaṁ ye dhyāyante
śeṣādi-sura-vanditam*

Wonderful are the glories of the Vaiṣṇavas, who are worshiped by Lakṣmī; by Brāhmā, who sits on a lotus flower; by Nāgas, headed by Ananta; and by the demigods; and who

meditate day and night on the lotus feet of the Supreme Lord, from Whose navel sprouts a lotus flower.

Text 19

*ālāpaṁ gātra-saṁsparśam
pāda-reṇum abhīpsitam
vāñchanty eva hi tīrthāni
vasudhā cātma-śuddhaye*

For their own purification, all of the holy places and the earth itself eagerly desire the association of Vaiṣṇavas and receive the dust from their lotus feet.

Text 20

*kṛṣṇa-mantropāsakānām
śuddham pādodakam suta
punāti sarva-tīrthāni
vasudhām api pārvati*

O my dear son, Gaṇeśa! O Pārvatī! The holy water that has washed the feet of those who chant the holy name of Kṛṣṇa purifies the holy places, and the earth as well.

Text 21

*kṛṣṇa-mantra dviija-mukhād
yasya karṇam prayāti ca
tam vaiṣṇavam jagat-pūtam
pravadanti purā-vidah*

The knowers of spiritual science call that person a Vaiṣṇava, a purifier of the entire world, who has received a Kṛṣṇa mantra from the mouth of a twice-born spiritual master.

Text 22

*mantra-grahaṇa-mātreṇa
naro nārāyanātmakaḥ*

*punāti līlā-mātreṇa
puruṣāṅgāṁ śataṁ śataṁ*

As soon as a person receives a Kṛṣṇa mantra, he becomes situated on the same platform as Lord Nārāyaṇa Himself and easily delivers one hundred generations of his family.

Text 23

*yaj janma-mātrāt pūtam ca
tat pitṛṅgāṁ śataṁ śataṁ
prayāti sadyo golokaṁ
karma-bhogāt pramucyate*

As soon as a Vaiṣṇava is born in a family, hundreds of his ancestors become purified and go back to Vaikuṅṭha, being freed from the reactions of their past karma.

Text 24

*mātā-mahādikān sapta
janma-mātrāt samuddharet
yat kanyāṁ pratigrhṇāti
tasya saptaṁvalīlayā*

Simply by his birth, a Vaiṣṇava purifies seven generations of his maternal grandmother's family. He also delivers seven generations of his father-in-law's family.

Texts 25-26

*mātaram tat-prasūṁ bhāryāṁ
putrāc ca sapta-pūruṣam
bhrātaram bhaginīm kanyāṁ
kṛṣṇa-bhaktāḥ samuddharet
sa snātaḥ sarva-tīrtheṣu
sarva-yajñeṣu dikṣitaḥ
phalam sa lebhe pūjānām
vratī sarva-vrateṣu ca*

A devotee of Lord Kṛṣṇa delivers his mother, grandmother, wife, brother, sister, and daughter, as well as seven generations of his ancestors. He has already bathed in all the holy places, he has been initiated into the performance of all kinds of sacrifices, he has observed all kinds of vows, and he has obtained the results of all sorts of worship.

Text 27

*viṣṇu-mantram yo labheta
vaiṣṇavāc ca dvijottamāt
koṭi-janmārjitāt pāpān
mucyate nātra saṁśayaḥ*

There is no doubt that a person who accepts a Viṣṇu mantra from a foremost twice-born spiritual master becomes liberated from the contamination that has accumulated from millions of births.

Text 28

*kṛṣṇa-mantropāsakānām
sadyo darśana-mātrataḥ
śata-janmārjitāt pāpān
mucyate nātra saṁśayaḥ*

Simply by the *darśana* of a devotee who always chants the holy name of Lord Kṛṣṇa, all of one's sinful reactions that had been accumulated from one hundred lifetimes becomes immediately vanquished. There is no doubt of this.

Text 29

*vaiṣṇavād darśanenaiva
sparsanena ca pārvati
sadyaḥ pūtam jalam vahir
jagat pūtaḥ samīraṇaḥ*

O Pārvatī, simply by the sight or touch of a Vaiṣṇava—water, fire, air and indeed, the entire world, become instantly purified.

Text 30

*darśanam vaiṣṇavānām ca
devā vāñchanti nityaśaḥ
na vaiṣṇavāt paraḥ pūto
viśveṣu nikkileṣu ca*

The demigods constantly desire to have the association of Vaiṣṇavas. As such, it can only be concluded that there is nothing more sanctified within the universe as Vaiṣṇavas.

Text 31

*ity uktvā sañkaraḥ śīghram
nāradena sahātmajah
yayau mandākinī-tīram
nīram kṣīropamam param*

After saying this, Mahādeva took Nārada Muni and quickly went to the Mandākinī river, the water of which was just like milk.

Text 32

*tatra snāto mahādevo
nāradaś ca mahā-muniḥ
samācāntaḥ śucis tatra
dhṛtvā dhaute ca vāsasī*

There, Mahādeva and Nārada Muni bathed and after doing so, they put on fresh clothes. Thereafter, they performed *ācamana* and thus, became purified.

Text 33

*kṛṣṇa-mantram dadau
tasmai nārādāya maheśvaraḥ*

*param kapla-taru-varam
sarva-siddhi-pradam sukā*

O Sukadeva! Thereafter, Mahādeva imparted unto Nārada a Kṛṣṇa mantra, along with a *kavaca* that was just like a desire tree because it awards all perfection.

Text 34

*lakṣmīr māyā-kāma-bijam
ñentam kṛṣṇa-padam tataḥ
jagat-pūta-priyāntam ca
mantra-rājam prakīrtitam*

The mantra consisted of— *lakṣmī*, *māyā*, *kāma-bija*, and the name Kṛṣṇa ending in the fourth dative case, and it ended with *śrīm hṛīm klīm jagat-pūta-priyāya*. It is the king of all mantras.

Text 35

*mantram grhītvā sa munih
śivam kṛtvā pradakṣiṇam
sapta vārān namas kṛtya
svātmānam dakṣiṇām dadau*

Nārada Muni faithfully received this mantra, circumambulated Mahādeva, offered obeisances to him seven times, and then surrendered himself completely as a token of *guru-dakṣiṇā*.

Text 36

*tat-pāda-padme vikṛitam
ājanma mastakam param
muninā bhakti-yuktena
svarga-mandākinī-tale*

On the banks of the celestial river, Mandākinī, Nārada Muni offered with utmost devotion his entire self at the lotus feet of his spiritual master, Mahādeva.

Texts 37-38

*etasminn antare vatsa
 puṣpa-vrṣṭir babhūva ha
 nāradopari tatraiva suśrāva
 dundubhiṃ munih*

*nanarta brahmaṇaḥ putro
 brahma-loke nirāmaye
 brahmā jagāma tatraiva
 suprasannaś ca sasmitaḥ*

My dear son, at that very moment, flowers were showered on Nārada Muni and drums were sounded in Brahmaloaka. Nārada could hear that sound, even though he was situated in a distant place. Nārada, the son of Brahmā, began to dance in ecstasy. Brahmā then arrived in a very happy mood, his face decorated with a big smile.

Text 39

*putraṃ śubhāśiṣaṃ kṛtvā
 tuṣṭāva candra-śekharam
 sambhuś ca pūjayāmāsa
 brāhmaṇam atithiṃ tathā*

*sambhuṃ śubhāśiṣaṃ kṛtvā
 brahma-lokaṃ yayau vidhiḥ*

Brahmā blessed his son, Nārada, and then offered prayers to Mahādeva. Mahādeva greeted Brahmā and worshiped him as his guest. Finally, after blessing Mahādeva, Brahmā returned to his own abode.

Thus ends the translation of the ninth chapter of the first rātra of Śrī Nārada-pañcarātra.

Texts 1-2

śrī-śuka uvāca
nārado hi mahā-jñānī
devarṣir brahmaṇaḥ sutaḥ
sarva-veda-vidām śreṣṭho
gariṣṭhaś ca variṣṭhakaḥ
kathaṁ sa nopadiṣṭaś ca
jñāna-hīno mahā-muniḥ
etan mām bodhaya vibho
sandeha-bhañjanam kuru

Śukadeva said: Brahmā's son, the great sage Nārada, was certainly highly advanced in the cultivation of transcendental knowledge and a knower of the Vedas. O lord, how could he become uneducated and devoid of knowledge? Kindly explain this to me and thus remove my doubt.

Text 3

śrī-vyāsa uvāca
nārado brahmaṇaḥ putraḥ
purā-kalpe babhūva saḥ
sarva-jñānam dadau tasmai
vidhātā jagatām api

Vyāsadeva said: In the previous kalpa, Nārada Muni was Brahmā's son. At that time, Prajāpatī Brahmā, who is the secondary creator of the universe, imparted all departments of knowledge to Nārada.

Text 4

vedāms ca pāṭhayāmāsa
vedāṅgāny api suvrata

*siddha-vidyām śilpa-vidyām
yoga-sāstram purāṇakam*

The creator, Brahmā, taught him all aspects of Vedic knowledge, the understanding of mystic yoga and the perfections derived from the practice of yoga, as well as the Purāṇas.

Text 5

*bhagavān ekadā putram
kathayāmāsa saṁsadi
sṛṣṭim kuru mahā-bhāga
kṛtvā dāra-parigraham*

One day, Brahmā called his learned and intelligent son into the assembly and said: O fortunate one, you should now get married and create progeny.

Text 6

*brahmaṇas ca vacaḥ śrutvā
kopa-raktāsya-locanaḥ
uvāca pitaram kopāt
param kṛṣṇa-parāyanaḥ*

When he heard his father say this, Nārada Muni, who was an exalted devotee of Lord Kṛṣṇa, began to tremble with anger. He replied to his father, his face and eyes red with rage.

Text 7

*śrī-nārada uvāca
sarveṣām api vandyānām
pitā caiva mahā-guruḥ
jñāna-dātuḥ paro vandyo
na bhūto na bhaviṣyati*

Nārada said: Among all worshipable personalities, the father is the supreme spiritual master. He is to be adored more

than the preceptor who bestows knowledge. Indeed, no one can be considered to be equally worshipable as one's father.

Text 8

*stana-dātrī garbha-dhātrī
sneha-kartrī sadāmbikā
janma-dātānna-dātā syāt
sneha-kartā pitā sadā*

The mother gives us her breast milk. She bears us within her womb and always displays great affection. The father gives us our body, as well as foods and affection.

Text 9

*na kṣamau tau ca pitarau
putrasya karma khaṇḍitum
karoti sad-guruḥ śiṣya-
karma-mūla-nikṛntanam*

However, neither father nor mother are able to destroy the root of karma of their children. Only a bonafide spiritual master is capable of destroying the seed of karma of his disciple.

Text 10

*guruś ca jñānodgiranāt jñānaṁ
syān mantra-tantrayoḥ
tat tantraṁ sa ca mantras
ca kṛṣṇa-bhaktir yato bhavet*

The spiritual master imparts transcendental knowledge that is embodied in mantras and *tantras*. Mantras and *tantras* are the means by which one can develop devotional service to Lord Kṛṣṇa.

Text 11

*śrī-kṛṣṇa-vimukho bhūtvā
viśaye yasya mānasam*

*viṣam aty amṛtaṁ tyaktvā
sa ca mūḍho narādhamah*

A person who fills his mind with hankering for material enjoyment by giving up service to Lord Kṛṣṇa is certainly a great fool and the lowest of mankind. He gives up nectar and runs after poison.

Text 12

*sa guruḥ sa pitā vandyah
sā mātā sa patiḥ sutah
yo dadāti harau bhaktim
karma-mūla-nikṛntanīm*

One who awards his dependent devotional service to the Lord, which destroys the very root of fruitive activities, is a real spiritual master, a real father, a real mother, a real husband, and a real son.

Text 13

*śrī-kṛṣṇa-bhajanam tāta
sarva-maṅgala-maṅgalam
karmopabhoga-rogāṇām
auśadham tan-nikṛntanam*

O father, worship of Lord Kṛṣṇa is the most auspicious of all auspicious practices, the infallible medicine for the disease of enjoying the fruit of karma, and the destroyer of bondage that is created by engagement in sense gratification.

Text 14

*aho jagad-vidhātuś ca dharmā-
śāstur iyaṁ matiḥ
svayaṁ māyā-mohitaś ca
param bhraṣṭam karoti ca*

Alas! You are the creator of the universe and the supreme administrator of the creation—how have you developed such a mentality? You have become bewildered and you are trying to misguide others.

Text 15

*viṣṇus tvām mohitam kṛtvā
yuyoja sraṣṭum īśvaraḥ
na dadau svātma-bhaktim
tām sva-dāsyam cāti-durlabham*

O father, Lord Viṣṇu has completely bewildered you by means of His illusory energy. He has appointed you as the creator of the universe but He has not awarded you His most confidential devotional service.

Text 16

*mātā dadāti putrāya
modakam kṣun nivāarakam
sa ca bālo na jānāti katham
bhūtam ca modakam*

A mother gives her child a laddu to help mitigate his hunger but the child does not know how the laddu was prepared.

Text 17

*bālakam vañcanam kṛtvā
miṣṭam dravyam pradāya saḥ
pitā prayāti kāryārtham
viṣṇunā mohitas tathā*

As a father satisfies his child by giving him a sweet and then goes about his business, the Supreme Lord, Viṣṇu, has deluded you by His external energy.

Text 18

*samsāra-kūpa-patito
viṣṇunā prerito bhavān
na yuktaṁ patanam tatra
tad uddhāram abhīpsitam*

Being influenced by Lord Viṣṇu's external energy, you have fallen into the dark well of material existence. It is not proper for you to fall down like this. Rather, you should uplift yourself.

Text 19

*jñānī guruś ca balavān
bhavābdheḥ śiṣyam uddharet
guruḥ svayam asiddhaś ca
durbalaḥ katham uddharet*

A spiritual master who is enriched with transcendental knowledge easily delivers his disciple from the fallen condition of material existence. How can a spiritual master who is imperfect and weak save his disciple?

Text 20

*guror aty avaliptasya
kāryākāryam ajānataḥ
utpatha-pratīpannasya
parityāgo vidhīyate*

It is the duty of a disciple to reject a spiritual master who is inexperienced in ascertaining what is good and what is bad, who is misguided, or who is very proud.

Text 21

*sa guruḥ paramo vairī yo
dadāti hy asan matim*

*taṁ namas-kṛtya sat-siṣyaḥ
prayāti jñānadam gurum*

The spiritual master who imparts ignorance in the name of knowledge is the greatest enemy of his disciple. Therefore, a true disciple should respectfully reject him and take shelter of another spiritual master who can impart genuine transcendental knowledge.

Text 22

*saṁsāra-viṣayonmatto
gurur ārtahḥ sva-karmaṇi
durbalo durvahaṁ bhāraṁ
dadāti janakāya ca*

A weak spiritual master, who is intoxicated by worldly affairs of sense gratification, and is unable to execute his duties properly, is certainly a burden on the shoulder of even his own father.

Text 23

*nāradasya vacaḥ śrutoḥ
kruddhaḥ putram uvāca saḥ
kampītas tamasā dhātā
kopa-raktāsya-locanaḥ*

Upon hearing these words of his son, Nārada, the creator, Brahmā, who had become overwhelmed by the mode of ignorance, trembled in anger and replied, his eyes and face red with rage.

Texts 24-25

*brahmovāca
jñānan te bhavatu bhraṣṭam
strī-jīto bhava pāmara*

*sarva-jātiṣu gandharvaḥ
kāmī so 'pi bhavān bhava*

*pañcāśat-kāminīnām ca
svayaṁ bhartā bhavācīrāt
tāsāṁ vaśaś ca satataṁ
strīṇām kṛīḍā-mṛgo yathā*

Brahmā said: O sinful one, may you lose all of your knowledge and may you become controlled by women. Among all classes of living beings, Gandharvas are the most lusty. May you become a Gandharva! Very soon, you will become the husband of fifty lusty women and live with them as their henpecked slave.

Text 26

*śṛṅgāra-sūro bhava re
śaśvat-sūsthira-yauvanaḥ
tāsāṁ nityaṁ yauvanānām
sundarīṇām priyo bhava*

O sinful wretch, you will lead the life of a lusty youth and thus always remain busy in conjugal affairs. You will remain attached to those beautiful women.

Text 27

*kāma-bādhya bhava ciraṁ
divya-varṣa-sahasrakam
nirjane nirjane ramye
vane kṛīḍāṁ kariṣyasi*

Remain fully under the control of lust for one thousand celestial years! Enjoy lusty activities in secluded places and pleasant groves within the forests.

Texts 28-29

*tato varṣa-sahasrānte
mayā śaptaḥ sva-karmaṇā*

*vipra-dāsyām tu sūdrāyām
janiṣyasi na saṁśayaḥ*

*tato vaiṣṇava-saṁsargāt
viṣṇor ucchiṣṭa-bhojanāt
viṣṇu-mantra-prasādena
viṣṇu-māyā-vimohitaḥ*

When one thousand celestial years have gone by in that way, by the influence of my curse and as a result of your karma, you will take birth from the womb of a *sūdra* maidservant of a *brāhmaṇa*. There is no doubt about this. Thereafter, by the association of pure Vaiṣṇavas, by honoring their remnants of food, and by the potency of Viṣṇu mantras, you will be freed from the clutches of the Lord's illusory energy.

Text 30

*tātasya vacanam śrutvā
cukopa nārado muniḥ
śaśāpa pitaram śiḡhram
dāruṇam ca yathocitam*

Nārada Muni also became extremely angry after hearing this curse. As a result, he counter-cursed his father in a fit of rage.

Text 31

*apūjyo bhava duṣṭa tvam
tvan-mantropāsakaḥ kutaḥ
agamyāgamanecchā te
bhaviṣyati na saṁśayaḥ*

O wicked one, may you not be worshiped in this world. No one will glorify you by chanting your mantras. May you develop a desire to enjoy the intimate association of forbidden women!

Text 32

*nāradasya tu śāpena so
 'pūjyo jagatām vidhiḥ
 dr̥ṣṭvā sva-kanyā-rūpaṁ ca
 paścād dhāvitavān purā*

Because of Nārada's curse, Brahmā is hardly worshiped in this world and once, he chased his own daughter with lust, being bewildered by her charming beauty.

Text 33

*punah sva-dehaṁ tatyāja
 bhartsitaḥ sanakādibhiḥ
 lajjitaḥ kāma-yuktaś ca
 punar brahmā babhūva saḥ*

Because of this, the lusty Brahmā was condemned by the sages, headed by Sanaka-kumāra, and so he felt embarrassed. He then gave up that body and assumed another form.

Text 34

*nāradas tu namas-kṛtya
 pitaraṁ kamalodbhavam
 vipra-dehaṁ parityajya
 gandharvaś ca babhūva saḥ*

Meanwhile, Nārada offered his obeisances to his father, Brahmā, who had been born on a lotus, and accepted the body of a Gandharva, giving up his original body as a *brāhmaṇa*.

Text 35

*nava-yauvana-kālena
 balavān madanoddhataḥ
 jahāra kanyāḥ pañcāsat
 balāc citra-rathasya tu*

When Nārada attained the prime of youth, he became very strong and intoxicated by pride. He forcibly kidnaped fifty daughters of his fellow Gandharva, Citraratha.

Text 36

*gāndharvena vivāhena tā
uvāha ca nirjane
mūrcchām prāpuś ca tāḥ kanyā
dṛṣṭvā sundaram īśvaram*

He took them to a secluded place and married them according to the custom of the Gandharvas. These girls became practically unconscious while gazing at their husband's extraordinary beauty.

Text 37

*visaspuruś ca pītaram
mātaram bhrātaram tathā
remire tena sārđham ca
kāmukeyaḥ kāmukena ca*

Soon, these girls forgot all about their father, mother and brothers as they remained completely engrossed in enjoying conjugal affairs with their lusty husband.

Texts 38-43

*kandare kandare ramye
ramye sundara-mandire
śaile śaile surahasi
kānane kānane tathā
puṣṭodyāne tarūdyāne
nadyām nadyām nade nade
saraḥ-śreṣṭhe saraḥ-śreṣṭhe
vare candra-sarovare*

*sureśasyāpi nikaṭe
subhadrasya taṭe taṭe
agamye ca mahā-ghore
gandha-mādana-gahvare*

*pārijāta-tarūṇām ca
puṣpitānām manohare
tad antare sundare
cāmodite puṣpa-vāyunā*

*malaye nilaye ramye
sugandhe candanānvite
candanokṣita-sarvāṅgaś
candanāktena kāmīnā*

*ramya-campaka-śayyāsu
candanāktāsu sasmitāḥ
divānīśam na jānanti
kāmīnā sasmitena ca*

These lusty women, who had ever-smiling faces and who applied sandalwood paste all over their bodies, enjoyed conjugal pastimes indiscriminately with their equally beautiful husband, Nārada, in his form as a Gandharva, in attractive mountain caves, pleasant residences, solitary forests, flower gardens, orchards, rivers and by the side of rivers, lakes, heavenly planets, the residence of Indra, on the bank of the river Subhadrā, within the caves of the Gandhamādana Mountain, in forests where the air was filled with the aroma of *pārijāta* flowers, and in a garden of sandalwood trees.

Texts 44-46

*visyandake śūrasene
nandane puṣpa-bhadraḥ
svāhā-vane kāmyake ca
ramyake pāribhadraḥ*

surandhake gandhake ca
surandhre puṇḍrake 'pi ca
kālañjare pañjare ca
kāñcī-kāñcana-kānane

madhu-mādhava-māse ca
madhūre madhu-kānane
vane kalpa-tarūṇām ca
viśva-kāru-kr̥ta-sthale

Nārada enjoyed the intimate association of his wives in various forests, such as Visyandaka, Śūrasena, Nandana, Puṣpa-bhadra, Svāhā-vana, Kāmyaka-vana, Pāribhadra, Surandhaka, Gandhaka, Surandhra, Puṇḍraka, Kālañjara, Pañjara, and Kāñcī-kāñcana-kānana. During the months of Caitra and Vaiśākha (April and May) he enjoyed life in the pleasant forest known as Madhukānana, which was created by Viśvakarmā and had an abundance of desire trees.

Texts 47-53

ratnākarāṇām nikare
sundare sundarāntare
suvele ca supārsve ca
pravālāṅkura-kānane

mandāre mandire pūre
gāndhāre ca yugandhare
vane keli-kadambānām
ketakīnām manohare

mādhavī-mālatīnām ca
yūthikānām vane vane
campakānām palāśānām
kundānām vipine tathā

nāgeśvara-lavaṅgānām
antare lalitālaye

*kumudānām pañkajānām
pañkile komala-sthale*

*sthala-padma-prakāśo ca
bhūmi-campaka-kānane
lāṅgalīnām rasālānām
panasānām sukha-prade*

*kadalī-badarīṇām ca
śrī-phalānām ca śrī-yute
jambīrāṇām ca jambūnām
karañjānām tathaiiva ca*

*kṛtvā bihāram tābhiś ca
gandharvaś copavarhaṇaḥ
divyaṁ varṣa-sahasraṁ ca
svāśramam punar āyayau*

After enjoying life with his wives for one thousand celestial years in forests filled with rubies and other gems; in beautiful mountains like Suvela and Supārśva, which are the source of various jewels; in beautiful houses on Mount Mandāra; at Gāndhāra; at Yugandhara; in forests of kadamba trees; in gardens of jasmine, *mādhavī*, *mālatī*, *yūthikā*, *campaka*, *palāśa*, *kunda*, and *nāgeśvara* flowers; behind bushes of *lavaṅga-latā*; at enchanting residences; in the soft mire where lotuses and water lilies grew; in gardens of lotuses that grew on land; in a delightful garden of jackfruit trees; in orchards of banana, jujube and wood-apple trees, as well as in forests of lemon, balckberry and *karañja* trees, Nārada returned to his *āśrama*. In his life as a Gandharva, he was known as Upabarhaṇa.

Text 54

*śrutvā vidhātur āhvānam
puṣkaram ca yayau punaḥ*

*dadarsa tatra brahmāṇam
ratna-simhāsana-sthitam*

When he came back to his *āśrama*, Nārada was summoned by Brahmā and so he went to Puṣkara, where he saw his father sitting on a jeweled throne.

Text 55

*devendraiś cāpi siddhendrair
munīndraiḥ sanakādibhiḥ
samāvṛtam sabhāyām ca
rakṣo-gandharva-kinnaraiḥ*

Brahmā was sitting in an assembly of exalted personalities, including demigods, perfected beings, great sages headed by Sanaka, Rakṣasas, Gandharvas and Kinnaras.

Text 56

*suśobhitam yathā candram
gagane bhagaṇaiḥ saha
praṇanāma sabhā-madhye
tābhiḥ sārddham jagad-vidhim*

Nārada offered his obeisances to the creator of the universe, Brahmā, who looked just like the moon surrounded by stars, and to all the others that were assembled there.

Texts 57-59

*maheśam ca gaṇeśam ca
dhanēśam śeṣam īśvaram
dharmam dhanvantarim skandam
sūrya-soma-hutāśanam
upendrendram viśva-kārum
varuṇam pavanam smaram
yamam aṣṭau vasūn rudrān
jayantam nala-kūvaram*

*sarvān devān namas-kṛtya
nanāma muni-puṅgavam
agastyam ca pulastyam ca
pulaham ca pracetasam*

Nārada offered his obeisances to Maheśa, Gaṇeśa, Dhaneśa, Śeṣa, Dharma, Dhanvantari, Skanda, Sūrya, Candra, Agni, Upendra, Indra, Viśva-kārma, Varuṇa, Avana, Kāma, Yama, the eight Vasūs, the Rudras, Jayanta, Nalakūvera, Agastya, Pulastya, Pulaha and the Pracetas.

Texts 60-64

*sarva-śreṣṭham vaśiṣṭham ca
dakṣam ca kardamaṁ tathā
sanakam ca sanandaṁ ca
ṭṭīyam ca sanātanam*

*sanat-kumāram yogīśam
jñāninām ca guror gurum
voḍhum pañca-śikham saṅkham
bhṛgum aṅgīrasam tathā*

*āsuriṁ kapilam kautsam
kratum nārāyaṇam naram
maṛicim kaśyapam kaṇvam
vyāsam durvāsasam kavim*

*bṛhaspatim ca cyavanam
mārkaṇḍeyam ca lomaśam
vālmīkim paraśurāmam ca
samvartam ca vibhāṇḍakam*

*devalam ca vāma-devam
ṛṣyaśṛṅgam parāśaram
etān sarvān namas-kṛtya
tasthau sa purato vidheḥ*

Nārada stood in front of Brahmā after offering his obeisances to exalted sages, such as Vaśiṣṭha, Dakṣa, Kardama, Sanaka, Sananda, Sanātana, Sanat-kumāra, Voḍhu, Pañca-śikha, Saṅkha, Bhṛgu, Aṅgira, Kapila, Kautsa, Kratu, Nārāyaṇa, Nara, Marīci, Kaśyapa, Kaṇva, Vyāsa, Durvāsa, Śukrācārya, Bṛhaspati, Cyavana, Mārkaṇḍeya, Lomaśa, Vālmīki, Paraśurāma, Saṁvarta, Vibhāṇḍaka, Devala, Vāmadeva, Ṛṣyaśṛṅga and Parāśara.

Text 65

*tuṣṭāva sarvān devāmś ca
 munīndrāmś ca tathaiiva ca
 tam uvāca sabhā-madhye
 vidhātā jagatām api
 sasmitaḥ suprasannaś ca
 gandharvam upavarhaṇam*

In this way, Nārada satisfied all of the demigods and sages by offering them prayers. The creator of the universe, Brahmā, also became pleased and spoke to Upabarhaṇa Gandharva while smiling brightly.

Text 66

*brahmuvāca
 śrī-kṛṣṇa-rasa-saṅgītām
 vīṇā-dhvani-samanvitam
 kuru vatsādhunātraiva
 śṛṇvantu munayaḥ surāḥ*

Brahma said: My dear son, now you should sing about Lord Kṛṣṇa's glories while accompanying yourself with your vīṇā, so that the demigods and sages can hear you.

Text 67

*gopīnām vastra-haraṇam
 haraṁ rāsa-mahotsavam*

*tābhiḥ sārdham jala-kṛīḍām
harer utkīrtanam kuru*

Sing about Lord Hari's pastimes, such as His stealing the garments of the gopīs, His enjoying the festival of the rāsa dance, and His sporting in the water of the Yamunā.

Text 68

*kṛṣṇa-saṅkīrtanam tūrṇam
punāti śruti-mātrataḥ
śrotāram ca pravaktāram
puruṣaiḥ saptabhiḥ saha*

The congregational chanting of the holy names of Lord Kṛṣṇa instantly purify seven generations of the families of both the speaker and the listeners.

Text 69

*yatraiva prabhaved vatsa
tan nāma-guṇa-kīrtanam
tatra sarvāṇi tīrthāni
puṇyāni maṅgalāni ca*

O son, all holy places of pilgrimage dwell where the transcendental names and qualities of Lord Hari are glorified.

Text 70

*tat-kīrtana-dhvanim śrutvā
sarvāṇi pātakāni ca
dūrād eva palāyante
vainateyam ivoragāḥ*

Just as snakes run away by seeing Garuḍa, all sins depart to a distant place by hearing the sound of Hari-saṅkīrtana.

Text 71

*tad dinam saphalam dhanyam
 yaśasyam sarva-maṅgalam
 śrī-kṛṣṇa-kīrtanam yatra
 tatraiva nāyuso vyayaḥ*

The day becomes glorious, successful, celebrated and auspicious when Hari-saṅkīrtana is performed. The superintendent of death has no jurisdiction over the place where the pastimes of Lord Hari are glorified.

Text 72

*saṅkīrtana-dhvanim śrutvā
 ye ca nṛtyanti vaiṣṇavāḥ
 teṣām pāda-rajah-sparśāt
 sadyaḥ pūtā vasundharā*

The dust from the lotus feet of the Vaiṣṇavas who happily dance while hearing the sound of Hari-saṅkīrtana purifies the earth at once.

Texts 73-74

*tat-kīrtanam bhaved yatra
 kṛṣṇasya paramātmanaḥ
 sthānam tac ca bhavet tīrtham
 mṛtānām tatra muktidam
 nātra pāpāni tiṣṭhanti
 puṇyāni susthirāni ca
 tapasvinām ca vratinām
 vratānām tapasām sthalam*

The place where the congregational chanting of the holy names of Lord Hari is performed transforms into a holy place so that anyone who dies there attains liberation. No sin can

stand at this place—rather, heaps of piety remain there. Such a place becomes suitable for ascetics to achieve their ambitions.

Text 75

*varttate pāpinām dehe
pāpāni trividhāni ca
mahā-pāpa upapāpa
atipāpāny eva smṛtāni ca*

There are three classes of sinful activities—*mahāpāpa*, *upapāpa* and *atipāpa*. These dwell within the bodies of sinful people.

Text 76

*hantā yo vipra-bhikṣūṇām
yatīnām brahmacāriṇām
strīṇām ca vaiṣṇavānām ca
sa mahā-pātakī smṛtaḥ*

A *mahāpāpī* is one who kills a *brāhmaṇa*, a begger, a *sannyāsī*, a *brahmacārī*, a woman or a Vaiṣṇava.

Text 77

*bhrūṇa-ghnaś cāpi go-ghnaś ca
śūdra-ghnaś ca kṛta-ghnakaḥ
viśvāsa-ghātī vid-bhojī sa
eva hy upapātakī*

A *upapāpī* is one who kills an embryo, a cow, or a *śudrā*, as well as one who is ungrateful, a cheater, or who eats stool.

Text 78

*agamyāgamino ye ca
sura-vipra-svahāriṇaḥ
atipātakinaś caite
veda-vidbhiḥ prakīrtitāḥ*

According to the knowers of the Vedas, an *atipāpī* is one who enjoys sex with a forbidden woman and who plunders the wealth of the demigods or *brahmanas*.

Text 79

*kṛṣṇa-saṅkīrtana-dhyānāt
tan mantra-grahaṇād aho
mucyante pātakais tais te
pāpīnas trividhāḥ smṛtāḥ*

How amazing it is! These three kinds of sinful people can be liberated at once from all sinful reactions simply by performing Kṛṣṇa-saṅkīrtana, by meditating on Lord Kṛṣṇa, and by taking initiation into the chanting of Kṛṣṇa mantras.

Texts 80-81

*tapo-yajña-kṛtī pūtas
tīrtha-snāta-vratī tathā
bhikṣur yatir brahmacārī
vāna-prasthāś ca tāpasāḥ
pavitrah paramo vahniḥ
supavitram jalam tathā
ete sarve vaiṣṇavānām
kalām nārhanti ṣoḍaśīm*

Asetics, performers of sacrifice, those who travel to holy places, strict celibates, honest householders, renunciants, mendicants, *vānaprasthas*, hermits, as well as supremely pure fire and water are not even equal to one-sixteenth of a Vaiṣṇava.

Texts 82-83

*viṣṇu-pādodakocchiṣṭam
bhuñjate ye ca nityaśaḥ
paśyanti ca śilā-cakram
pūjām kurvanti nityaśaḥ*

*jīvan-muktās ca te dhanyā
hari-dāsās ca bhārata
pade pade 'śvamedhasya
prāpnuvanti phalam dhruvam*

Those who daily drink the water that has washed the lotus feet of Lord Viṣṇu, who honor Lord Viṣṇu's remnants of food, and who see the worship of the *sālagrāma-silā* undoubtedly obtain the result of performing a horse sacrifice at every step. The Lord's devotees in Bhārata-varṣa are most glorious, liberated souls.

Text 84

*na hi teṣām parābhūtāḥ
punyavanto jagat-traye
teṣām ca pāda-rajāsā tīrtham
pūtām tathā dharā*

There is no pious person within the three worlds who can defeat the piety of a Vaiṣṇava. The dust from the Vaiṣṇavas' lotus feet purify the holy places of pilgrimage, and the very earth itself.

Texts 85-86

*teṣām ca darśanam sparśam
vāñchanti munayaḥ surāḥ
puruṣāṅgām sahasram ca
pūtām taj janma-mātrataḥ
ity uktvā jagatām dhātā
tatra tūṣṇīm babhūva saḥ
āścaryam menire śrutvā
devās ca munayas tathā*

The demigods and sages desire to see and touch a Vaiṣṇava. As soon as a Vaiṣṇava is born, thousands of persons in his family become purified.

After speaking like this, the creator of the universe fell silent. The demigods and sages became highly astonished while listening to these descriptions of a Vaiṣṇava.

Text 87

*etasminn antare tatra
vidyādharyaḥ samāgatāḥ
gandharvās cāpi vividhā
nanṛtuḥ kinnarā jaguḥ*

Thereafter, the female Vidyādharas and Gandharvas who had assembled there began to perform a wonderful dance while the Kinnaras sang.

Texts 88-90

*rambhorvaśī gḥṛtācī ca
menakā ca tilottamā
sudhāmukhī pūrṇacittī
mohinī kalikā tathā
campāvatī candramukhī
padmā padma-mukhīti ca
etās cānyās ca bahvyaś ca
śvaśvat susthira-yauvanāḥ
br̥han-nitamba-śronīkā-
stana-bhāraiḥ samānatāḥ
īṣaddhāsyāḥ prasannāsyāḥ
kāmārtās ca samāyayūḥ*

Urvaśī, Menakā, Rambhā, Gḥṛtācī, Tilottamā, Sudhāmukhī, Pūrṇacittī, Mohinī, Kalikā, Campāvatī, Candramukhī, Padmā and Padma-mukhī—as well as many other most beautiful, celestial ladies, all of whom were in their prime of youth, who had large hips, who felt the burden of their large breasts, and who had lovely, smiling faces—arrived there.

Texts 91-94

*vedajñā mūrtimantaś ca
vedāś cātvāra eva ca
brāhmaṇā bhikṣavaḥ siddhā
yatayo brahmacārīṇaḥ*

*samāyayus tathā mandā
daivajñāḥ stuti-pāṭhakāḥ
lakṣmī sarasvatī durgā
sāvitrī rohiṇī ratīḥ*

*tulasī pṛthivī gaṅgā
svāhā ca yamunā tathā
vāruṇī manasendrāṇī tāḥ
sarvā deva-yoṣitaḥ*

*muni-patnyas ca gandharvyo
harṣa-yuktāḥ samāyayuh
aho mahotsavam
paramānanda-mānasāḥ*

*vicitrām ca brahma-sabhām
puṣkaram tīrtham āyayuh*

Many learned scholars of the Vedas, the personified Vedas, *brāhmaṇas*, *sannyāsīs*, perfect beings, *brahmacārīs*, astrologers, and reciters of prayers also arrived at Puṣkara. Lakṣmī, Sarasvatī, Durgā, Sāvitrī, Rohiṇī, Rati, Tulasī, Pṛthivī, Gaṅgā, Svāhā, Yamunā, Vāruṇī, Manasa, Indrāṇī, and many other wives of the demigods, wives of the sages, and wives of the Gandharvas also joyfully came there to attend the great festival at the wonderful assembly of Brahmā.

Thus ends the translation of the tenth chapter of the first rātra of Śrī Nārada-pañcarātra.

Text 1

*śrī-vyāsa uvāca
atha gandharva-rājas tu
bhagavān ājñayā vidheḥ
saṅgītaṁ ca jagau tatra
kṛṣṇa-rāsa-mahotsavam*

Vyāsadeva said: Thereafter, the king of the Gandharvas, Upabarhaṇa, began to sing about the rāsa dance pastimes of Śrī Kṛṣṇa, being ordered by Brahmā.

Text 2

*susamaṁ tālamānaṁ ca
sutānaṁ madhuraṁ śrutam
vīṇā-mṛdaṅga-muruja-
yuktaṁ dhvani-samanvitam*

The musical presentation was enchanting, with its perfect sense of rhythm, melody and ensemble. Upabarhaṇa was accompanied by a vīṇā, mṛdaṅgas and small drums. The music was very pleasing to the ears.

Text 3

*rāgiṇī-yukta-rāgeṇa
samayoktena sundaram
mādhuryaṁ mūrccanā-
yuktaṁ manaso harṣa-kāraṇam*

It consisted of various rāgas that were appropriate for the particular time. The rise and fall of Upabarhaṇa's voice was very sweet to the ears and pleasing to the mind.

Texts 4-5

vicitraṁ nṛtya-ruciram
rūpa-veśam anuttamam
lokānurāga-bījam ca
nāṭyopayukta-hastakam

dṛṣṭvā śrutvā surāḥ sarve
munayaḥ sarva-yoṣitaḥ
mūrchhām prāpuś ca sahasā
cetanām ca punaḥ punaḥ

The dancers performed wonderfully in various styles in that assembly. They were dressed in a most attractive fashion and so looked very beautiful. The movements of their hands and legs were dramatic and very attractive to see. While hearing the music and watching the dancers, the sages, demigods and ladies repeatedly forgot themselves and again regained their composure.

Texts 6-8

gopīnām vastra-haraṇam
gopī-gaṇa-vilāpanam
tābhyo vastra-pradānam ca
sammānam varadānakam

kātyāyanī-vratam cāpi
vipra-dārāṇna-bhojanam
mahendra-darpa-pūjādi
bhañjanam śaila-pūjanam

punaś ca śuśruvuḥ sarve
śrī-vṛndāvana-varṇanam
samprāpuś ca punar mūrchhām
punaḥ prāpuś ca cetanām

All those in the audience sometimes forgot their external consciousness and again regained it while watching the dramatization of the transcendental pastimes of Lord Kṛṣṇa, such as His stealing the garments of the gopīs, the lamentation of the gopīs, His returning the gopīs' garments, His giving of benediction to the gopīs, the gopīs' observance of vows for the satisfaction of Goddess Kātyāyanī, the relishing of the foodstuff given by the wives of the sacrificial *brāhmaṇas*, His destroying the pride of Indra, His checking the worship of Indra, and His inauguration of the worship of Govardhana Hill, as well as the narration of the glories of the land of Vṛndāvana.

Text 9

*tasmai dadau puro brahmā
vahni-suddhāmśukam param
param śubhāśir-vacanam
yat tan mānasa-vāñchitam*

Brahmā, being extremely pleased by his singing, gave Nārada a fine dhoti and then blessed him by fulfilling all of his desires.

Texts 10-11

*amūlya-ratna-nirmāṇam
cāru-kundala-yugmakam
mañīndra-sāra-mukutaṁ
param ratnāṅgurīyakam
sugandhi candanam puṣpaṁ
sva-pāda-reṇum īpsitam
amūlya-ratna-tilakam
ratna-bhūṣaṇam ujjuvalam*

He also gave Nārada beautifully-made jeweled earrings, an enchanting crown that with adorned with priceless gems,

jeweled rings, fragrant sandalwood pulp, flower garlands, dust from his feet, tilaka, and many other jeweled ornaments.

Text 12

*pratyekam vastu ruciram
tad-yoṣidbhyaś ca sandadau
viśvakarmā ca nirmāṇa-
maṇim bhūṣaṇam uttamam*

Brahmā also presented numerous gifts to Upabarhaṇa's wives. Each piece of jewelry that he gave was exquisitely charming because it was personally fashioned by Viśvakarmā.

Texts 13-15

*pratyekam śaṅkha-sindūram
kastūrī-yukta-candanam
sakarṇpūram ca tāmbūlam
ratnendra-sāra-darṇaṇam
maṇi-nirmāṇa-maṇjīram
śveta-cāmara-śobhanam
manoyāyi ratham divyam
īsvarecchā-vinirmitam
muktā-māṇikya-hirendrair
maṇīndrais ca pariśkr̥tam
sad-ratna-mālā-jālais ca
śveta-cāmara-darṇaṇaiḥ*

Each of Upabarhaṇa's wives was given bangles made of conchshell, *kunkum*, sandalwood pulp mixed with deer musk, betel nuts mixed with camphor, jeweled mirrors, and a divine chariot of her choice. These chariots were decorated with white cāmara and had columns that were decorated with gems. They were built by the will of the Supreme Lord and were lavishly decorated with pearls, white cāmara, and attractive mirrors.

Text 16

*suśobhitam ca parito
lakṣaiḥ sundara-mandiraiḥ
maṇi-mānikya-hīrādhyam
sad-ratna-kalaśojvalam*

There were thousands of compartments on the four sides of each chariot. Many beautiful pitchers decorated with jewels further increased the beauty of the chariots.

Text 17

*sahasra-cakra-saṁsaktam
yojanāyata-sammitam
dhanur lakṣocchritam caiva
sahasrāśvena yojitam*

Each of the divine chariots had one thousands wheels, was one thousand yojanas in length, four hundred thousand feet high, and was drawn by one thousand horses.

Text 18

*etad eva dadau brahmā
prahr̥ṣtas tuṣṭa eva ca
śambhus tuṣṭo dadau hr̥ṣṭo
hari-bhaktim ca niścalām*

Brāhma presented all of these things with great pleasure. Mahādeva also became very satisfied with Nārada and awarded him unflinching devotional service to Lord Hari.

Texts 19-20

*jñānam adhyātmikam caiva
yoga-jñānam sudurlabham
nānā-janma-smṛti-jñānam
naiḥpunyam sarva-siddhiṣu*

*hareś carcā-vidhānam ca
stavanam pūjanam tathā
māṅkya-hīrā-hāraṁ ca
ratna-lakṣaṁ sudurlabham*

Mahādeva imparted to Nārada Muni all categories of transcendental knowledge, the most confidential knowledge of yoga, the art of remembering one's previous lives, knowledge of the mystic perfections, the process for making a Deity of Lord Hari, as well as prayers and worship in relation to Lord Hari. He also gave him jewels and a diamond necklace.

Texts 21-22

*nāga-hāraṁ dadau śeṣo
nāgendra-mauli-maṇḍanam
nāga-kanyā-śataṁ caiva
vara-bhūṣaṇa-bhūṣitam*

*nāgebhyaś cābhayaṁ nityaṁ
himsra-jantubhya eva ca
nṛpālaya-gati-jñānaṁ
sarva-loka-vilokanam*

Ananta Śeṣa gave Nārada Muni a jeweled necklace that had been worn by the king of serpents, one hundred opulently decorated daughters of the serpents, eternal freedom from the fear of ferocious animals and poisonous snakes, directions on how to secretly approach palaces, and the power to wander about in different universes at will.

Texts 23-25

*nirvighnatvaṁ dadau tasmai
vighna-rājaś ca saṁsadi
sudurlabhaṁ pāda-padma-
yugma-renum abhīpsitam*

amūlyam ca nirupamam
grīṣma-sūrya-prabhoṣamam
maṇi-rājam sudīptam ca
triṣu lokeṣu durlabham

sarvatra vijayam caiva
vāñchitam nirmalam yaśaḥ
saṅgīta-vidyā-vijñānam tan
naiṣpunyam manoramam

Gaṇapatī, who removes all kinds of impediments, awarded Nārada free access to any assembly; rarely-achieved dust from his own feet; invaluable, brilliantly shining jewels, the power to attain victory everywhere, a spotless reputation, an incomparable understanding of the art of music and expertise in the performance of musical compositions.

Text 26

lakṣa-svarṇam dhaneśaś ca
dāsānām ca śatam śatam
dharmah kīrttimayīm mālām
skando dhairyam dadau tathā

Kuvera gave Nārada one hundred thousand gold coins and hundreds of servants. Kārtikeya awarded him righteousness, a garland of fame, and immense patience.

Text 27

viṣa-jīṛṇāpaharaṇam dadau
dhanvantarir manum
sūryah syamantaka-maṇim
svaṛṇa-bhārāṣṭaka-prasum

Dhanvantarī presented him with a mantra that neutralizes the effects of poison, and Suryadeva gave him the most precious

Syamantaka jewel, which produces eight pitchers of gold as soon as the owner prays for it.

Text 28

*candraḥ śvetāśva-ratnaṃ ca
hy amūlyam uttamam dadau
vahni-suddhāmsuka-yugam
dadau vahniś ca saṃsadi*

Candra gave him the finest white horses and some clothes from his personal wardrobe.

Text 29

*upendro ratna-koṭim ca tad
evendro dadau purā
vīṇā-śilpam viśvakarmā
varuṇaś ca maṇi-srajam*

Upendra gave him ten million jewels and Indra gave him the same. Viśvakarmā taught Nārada the art of playing the vīṇā and Varuṇa gave him a necklace of jewels.

Texts 30-31

*smaraḥ śṛṅgāra-naipūṇyam
vīrya-stambhanam eva ca
kāma-sandīpanam jñānam
kāminī-prema-mūrchanam
kāminī-vaśagam śilpam
rati-tattvam dadau tathā
pāpa-dāhana-mantram ca
ratna-chatram samīraṇaḥ*

Kāmadeva gave Nārada the power to retain his semina, expertise in the field of conjugal affairs, the art of arousing lust, the understanding of the loving sentiments of women, the art of controlling a woman, and knowledge of the science of

conjugal enjoyment. Vāyu gave him a jewel-studded umbrella and the mantra to counteract sinful reactions.

Text 32

*yamaś ca dharma-tattvaṃ ca
naraka-trāṇa-kāraṇam
vasavaś ca vasūn divyān
rudras tebhyo 'bhayaṃ dadau*

Yamarāja imparted to him the knowledge of how to escape the pangs of hell. The Vasus gave him divine wealth, and Rudra awarded him fearlessness.

Text 33

*madhu-pātraṃ sudhā-pātraṃ
jayanto nala-kūvaraḥ
śukla-puṣpaṃ śukla-dhānyam
pāda-reṇum abhīpsitam*

Jayanta gave Nārada a pot of honey, Nalakuvara gave him a pot of nectar, as well as some white rice, white flowers, and the highly-cherished dust of his feet.

Text 34

*manobhirāmaṃ munayo
dadau tasmai śubhāśiṣam
lakṣmīś ca paramaiśvaryaṃ
bhāratī hāram uttamam*

The sages blessed him in a most pleasing manner, Lakṣmī gave him an abundance of wealth, and Sarasvatī presented him with an excellent necklace.

Text 35

*ratna-mālāṃ dadau durgā
sarvatrābhayaṃ īpsitam*

*tat-patnībhyas ca ratnāni
sindūrābharaṇāni ca*

Durgā gave Nārada the benediction to always remain fearless, as well as numerous jewels. To his wives, she gave jewels, *kunkum* and ornaments.

Text 36

*krīḍā-padmaṁ rohinī ca
ratiḥ sad-ratna-darpaṇam
tulasī cātulam mābyaṁ
divyaṁ vasu vasundharā*

Rohiṇī gave Nārada a wonderful toy lotus and a mirror bedecked with jewels. Tulasī-devi gave him a celestial flower garland and the Earth gave him much wealth.

Text 37

*gaṅgā ca vipulam puṇyaṁ
svāhā sad-ratna-pāśakam
yamunā jalajaṁ padmaṁ
amlānaṁ sārva-kālikam*

Ganga gave Nārada an abundance of piety, Svāhā gave him dice inlaid with jewels and Yamunā gave him an unfading lotus flower.

Text 38

*vāruṇīm vāruṇī tuṣṭā
ratna-pātraṁ śacī dadau
manasā pradadau tasmai
nāgānām mauli-maṇḍanam*

Being pleased with Nārada, the wife of Varuṇa gave him the intoxicating beverage called Vāruṇī. Śacidevī gave him a golden plate and Manasā gave him jewels that serpents wear on their hoods.

Text 39

*gandharvās cāpi tat-patnyaḥ
 sva-śilpaṁ pradaduḥ tathā
 paramānanda-yuktās ca
 muni-patnyaḥ śubhāśiṣam*

The Gandharvas and their wives happily gave Nārada their works of art and the wives of the sages gave him their heartfelt blessings.

Thus ends the translation of the eleventh chapter of the first rātra of Śrī Nārada-pañcarātra.

Text 1

*śuka uvāca
mahotsave suniṣpanne
dānasyottara-kālataḥ
kiṁ babhūva rahasyaṁ ca
tan mām vyākhyātum arhasi*

Śukadeva said: O father, kindly tell me what happened after the presentation ceremony in that grand festival.

Text 2

*śrī-vyāsa uvāca
samprāpya dānaṁ devānām
gandharvaś copavarhaṇaḥ
teṣāṁ ca purato bhaktyā
vidayāmāsa vai tadā*

Vyāsadeva said: Having thus received various gifts from the demigods and their wives, the Gandharva, Upabarhaṇa, asked for permission to depart, while expressing his feelings of gratitude.

Text 3

*śrutvā tad vacanaṁ brahmā
tam uvāca ca saṁsadi
śambhunā ca samālocya
vidhātā jagatām api*

The creator of the universe, Brāhmā, consulted Mahādeva and then replied to his Gandharva son in that assembly.

Text 4

*brahmovāca
mathurā-gamanaṁ caiva*

*kṛṣṇasya paramātmanah
vilāpaṁ goṇa-gopīnām
śrāvayāsmāṁś ca sāmpratam*

Brāhmā said: Now, I would like you to sing about the pastimes of Kṛṣṇa's leaving for Mathurā and the pathetic lamentation of the gopīs and gopas that ensued.

Text 5

*mahotsavam kuru punah
śṛṅvantu munayaḥ surāḥ
gāyantv tās ca saṅgītāṁ
nṛtyantv aṣarasām gaṇāḥ*

Let this blissful festival continue, let the demigods and sages hear more pastimes of Lord Kṛṣṇa, and let the celestial women continue to dance and play their musical instruments.

Text 6

*brahmaṇas ca vacaḥ śrutvā
nanṛtuś cāṣsarogaṇāḥ
cakrus tāḥ sarasāṁ gītāṁ
vidyādharyaś ca saṁsadi*

Being ordered in this way by Brāhmā, the celestial ladies and Vidyādhara women began to sing very melodiously.

Text 7

*māyīnām caiva pravaro
gandharvaś copavarhaṇaḥ
jagau sandhāna-bhāvena
mathurā-gamanāṁ hareḥ*

That most excellent singer, Upavarhaṇa Gandharva, began to sing about lord Hari's departure for Mathura, with an appropriate display of emotions.

Text 8

*vilāpaṁ gokula-sthānām
 śrutvā viprāḥ surādayaḥ
 mūrcchām prāpuś ca rurudur
 dadur dānaṁ punaḥ punaḥ*

When the *brāhmaṇas* and demigods heard about the pathetic lamentation of the *gopīs* of Gokula as Kṛṣṇa was leaving for Mathurā, they forgot their external surroundings. When they sometimes regained their composure, they cried aloud and gave many gifts in charity.

Text 9

*goṣṇinām virahālāpair
 mūrcchitaś copavarhaṇaḥ
 visvareṇa vitānāt tu
 tāla-bhaṅgo babhūva ha*

As Upabarhaṇa was describing the lamentation of the *gopīs* due to separation from Kṛṣṇa, he became so overwhelmed by ecstasy that his voice choked up so that his singing was thrown into confusion and the performance became disturbed.

Text 10

*tat tāla-bhaṅgam vijñāya
 devāś ca munayas tathā
 cukupuḥ sahasā sarve
 nirgatās tan mukhāgnayaḥ*

This disruption in the performance made the demigods and sages so furious that fire was suddenly produced from their mouths.

Text 11

*tad dṛṣṭvā sahasā bhīto
 gandharvaś copavarhaṇaḥ*

*sasmāra kṛṣṇam svābhīṣṭam
paramātmānam īśvaram*

The Gandharva, Upabarhaṇa, became very frightened upon seeing the blazing fire emanating from the mouths of the demigods and sages in the audience and so he quickly remembered his worshipable Lord, the Supersoul of all living entities, Śrī Kṛṣṇa.

Text 12

*dadṛśuḥ smṛti-mātreṇa
tat-tejo nabhasi sthitam
stambhitā devatāḥ sarvās
citra-puttalikā yathā*

As soon as Upabarhaṇa remembered Lord Kṛṣṇa, a powerful effulgence appeared in the sky. The demigods and sages became stunned upon seeing it, so that they remained still, like figures painted in a picture.

Text 13

*stambhitā vahnayaḥ sarve
munayaś ca vijṛmbhitāḥ
hari-smṛtiś cābhayadā
śubhadā vighna-nāsinī*

By the influence of that powerful effulgence, the blazing fire emanating from the demigods' and sages' mouths became dim and indeed, they began to yawn. On the other hand, the remembrance of Lord Kṛṣṇa gave Nārada fearlessness, auspiciousness, and freedom from all obstacles.

Text 14

*dadṛśur devatāḥ sarvāḥ
munayaś cāpi yoṣitaḥ*

*gandharvās ca tathaiivānye
tejo dṛśyam sukha-pradam*

All of the demogods, sages, celestial ladies, Gandharvas and others gazed with awe at the influence of Lord Kṛṣṇa's supreme potency.

Text 15

*param kujjhaṭikākāram
koṭīndu-kiraṇa-prabham
yojanāyata-vistīrṇam
susnigdham sumanoharam*

It was like a thick fog having the effulgence of millions of moons. It was sublime, enchanting, and one yojana in length and breadth.

Text 16

*tat tejo 'bhyantare sarve
dadṛśū ratham uttamam
gavyūtimānam vistīrṇam
dhanuṣ-koṭi-samucchritam*

All of the assembled spectators saw within that effulgence an excellent chariot that was four miles in length and indescribably tall.

Text 17

*śvetāśvānām ca cakrāṇām
sahasreṇa samāvṛtam
amūlya-ratna-racitam
īśvarecchā-vinirmitam*

That chariot was made of priceless jewels and had been fashioned by the will of the Supreme Lord. It had one thousand wheels and was drawn by one thousand white horses.

Texts 18-28

*nānā-citra-vicitrādhyam
manoyāyi mamoharam
muktā-māṅikya-parama-
hīrā-hārair virājitam*

*ratna-darpaṇa-lakṣais ca
tri-lakṣaiḥ śveta-cāmaraiḥ
vahni-śuddhāṁśukānām ca
tri-lakṣaiḥ pariśobhitam*

*tri-koṭibhis ca jvalitam
krīḍā-sundara-mandiraiḥ
pārijāta-prasūnānām
mandārāṅām manoharaiḥ*

*mālā-jālais tri-lakṣais ca
mālatīnām ca maṇḍitam
evambhūtam ratham dṛṣṭvā
dadṛśus te tad-anantare*

*madhya-koṣṭhābhyantare ca
kiśoram śyāma-sundaram
vahni-śuddhāṁśukenaiiva
pīta-varṇena śobhitam*

*ratna-keyūra-valaya-ratna-
mañjīra-rañjitam
ratna-kunḍala-yugmena
gaṇḍa-sthala-samujjvalam*

*iśaddhāsya-prasannāsyaṁ
nityopāsyaṁ surāsuraiḥ
candanokṣita-sarvāṅgam
mālatī-mālya-maṇḍitam*

maṇinā kaustubhendreṇa
gaṇḍa-sthala-vibhūṣitam
param pradhānam paramam
paramātmānam īśvaram

stutam brahmeśa-śeṣaiś ca
rādhā-vakṣaḥ-sthala-sthitam
vedānirvacanīyam ca
svecchāmayam anīśvaram

nityam nityam nirguṇam ca
jyoti-rūpam sanātanam
prakṛteḥ param īśānam
bhaktānugraha-kātaram

koṭi-kandarpa-lāvanya-līlā-
dhāma-manoharam
mayūra-puccha-cūdam ca
varam vamsī-dharam param

The chariot was very pleasing to see with its many wonderful paintings. It traveled at the speed of mind and was decorated with garlands of pearls and precious gems. It was also decorated with one hundred thousand mirrors having gold frames, three hundred thousand white cāmaras, and three hundred thousand flags made of fine cloth. There were three million apartments containing everything imaginable for enjoyment, and each of them was decorated with *pārijāta* and *mandāra* flowers.

Everyone in the assembly saw that chariot, which was decorated with three hundred thousand garlands of *mālatī* flowers. In the middle of the chariot was the ever-youthful Lord Śyāmasundara, who was dressed in fine yellow garments. He was wearing jeweled armlets, bracelets and anklets. His cheeks reflected His effulgent jeweled earrings. His face was smiling brightly so that it looked as if He were very pleased.

He was the worshipable Lord of both demigods and demons. His body was decorated with sandalwood pulp and flowers garlands. The brightly shining Kaustubha gem beautified His broad chest. He was the Supreme Personality of Godhead, the Supreme Absolute Truth, the source of the total material ingredients, the Supersoul of all living entities, and the supreme controller. He is always glorified by great personalities, such as Brāhmā, Śiva and Śeṣa. He always resides in the heart of Śrī Rādhā. He is unapproachable by the Vedas, He is supremely independent, He is the master of all, and He has no master. He is eternal, free from all material qualities, greatly effulgent, the origin of all, and situated beyond the material nature.

He is very eager to bestow mercy upon His devotees. His beauty is equal to that of millions of Cupids. He is the abode of all transcendental pastimes, He is most enchanting, He wears a crown that is decorated with peacock feathers, and He plays His enchanting flute.

Text 29

*dr̥ṣṭvā tam adbhutam rūpam
tuṣṭāva kamalodbhavaḥ
gaṇeśaḥ śeṣaḥ sambhuś ca
tad anye munayaḥ surāḥ*

Upon seeing that most attractive personality, Śrī Kṛṣṇa, Brāhmā, who was born upon a lotus flower, was the first to offer Him prayers. Then, Gaṇeśa, Śeṣa, Mahādeva, and finally, the sages and other demigods offered their prayers, one after another.

Texts 30-31

*brahmovāca
param brahma param dhāma
paramātmānam īśvaram*

*vande vandyam ca sarveṣām
sarva-kāraṇa-kāraṇam*

*sarveśvaram sarva-rūpaṁ
sarvādyam sadbhir īditam
vedāvedyam ca vidvadbhir
na dṛṣṭam svapna-gocare*

Brāhmā prayed: You are the Supreme Brahman, the supreme shelter, the Supersoul, the supreme controller, the supremely worshipable one, the cause of all causes, the Lord of all, the universal form, the original personality, the worshipable Lord of the devotees, and unknowable by the Vedas and learned persons. I offer my obeisances unto You.

Texts 32-34

*śrī-mahādeva uvāca
siddha-svarūpaṁ siddhādyam
siddha-bījam sanātanam
prasiddham siddhidam sāntam
siddhānām ca guror gurum*

*vande vandyam ca mahatām
parātparataram vibhum
svātmārāmaṁ pūrṇa-kāmaṁ
bhaktānugraha-kātaram*

*bhakti-priyam ca bhakteṣām
sva-bhakti-dāsyadam param
sva-pada-pradam ekam ca
dātaram sarva-sampadām*

Mahādeva prayed: O Lord, You are the embodiment of perfection, the original personality, the seed of all existence, the eternal Lord, and the bestower of all kinds of perfection. You are the most peaceful, the master of mystic yogīs, the

worshipable Lord of all exalted personalities, the Supreme Absolute Truth, and the Almighty Lord. You are ever self-satisfied, fully accomplished, always eager to bestow mercy upon the devotees, very dear to the devotees, the Lord of the devotees, the bestower of devotional service in servitorship, the giver of Your own self, and the one without a second. I offer my obeisances unto You.

Text 35

*ananta uvāca
vaktrāṇām ca sahasreṇa
kiṁ vā staumi śruti-śrutam
koṭibhiḥ koṭibhir vaktraiḥ ko
vā stotum kṣamaḥ prabho*

Ananta prayed: O my Lord, You can be known only through the revelation of the Vedic literature. No one can glorify You properly, even with millions of mouths and so how can I glorify you with only one thousand mouths ?

Text 36

*kimu stoṣyati śambhuś ca
pañca-vaktreṇa vāñchitam
karttā caturṇām vedānām
kiṁ stoṣyati catur-mukhaḥ*

How can Mahādeva, with his five mouths, and how can the compiler of the four Vedas, Brāhmā, with his four mouths, glorify You to Your full satisfaction?

Text 37

*ṣaḍ-vaktro gaja-vaktraś ca
devāś ca munayo 'pi vā
vedā vā kiṁ veda-vidah
stuvanti prakṛteḥ param*

How can Kārtikeya, who has six mouths; Gaṇeśa, who has the head of an elephant; and the demigods, sages, foremost knowers of the Vedas, and the Vedas personified glorify You, who is transcendently situated, beyond the three modes of material nature?

Text 38

*vedānirvacanīyam ca vedā
nirvaktum akṣamāḥ
veda-vijñāta-vākyaena vidvāmsaḥ
kiṁ stuvanti tam*

You are unknowable, even by the Vedas. When the Vedas are unable to understand You then how can learned persons glorify You with words that are taken from the Vedas?

Text 39

*śrī-gaṇeśa uvāca
mūrkhō vadati viṣṇāya
budho vadati viṣṇave
nama ity evam artham ca
dvayor eva samam phalam*

Gaṇeśa prayed: A foolish person chants, *viṣṇāya namaḥ* whereas a learned person chants, *viṣṇave namaḥ*. However, the meaning and results of both are the same.

Text 40

*yasmai dattam ca yaj jñānam
jñāna-dātā hariḥ svayam
jñānena tena sa stauti
bhāva-grāhī janārdanaḥ*

A person glorifies the Lord according to the knowledge he has received from the bestower of knowledge, Lord Hari.

Actually, Lord Janārdana accepts only the love and devotion that are offered to Him by the devotee.

Text 41

*eka-vaktro 'neka-vaktro mūrkhho
vidvān sva-karmanā
adhanī ca dhanī vāpi
saputro vāpy aputrakah*

According to their karma, someone becomes single-headed, someone becomes many-headed, someone becomes learned, someone becomes foolish, someone becomes rich, someone becomes poor, someone does not beget any children and someone else receives many children.

Text 42

*karmanā param īśam ca stotum
ko vāpy anuttamam
yathā-śakti stutiḥ pūjā
vandanam smaraṇam hareḥ*

The Supreme Personality of Godhead is beyond the influence of karma. Therefore, who can properly glorify Him? Still, it is everyone's duty to worship the Lord, offer prayers to Him, bow down to Him and remember Him, according to one's capacity.

Text 43

*saṅkīrtanam ca bhajanam
japanam buddhy-anukramam
kurvanti santo 'santaś ca
santatam paramātmanah*

According to their particular intelligence and ability, all devotees and non-devotees should glorify and worship the Supreme Lord, and chant His holy names.

Text 44

*kārtikeya uvāca
sarvāntarātmā bhagavān
jñānaṁ ca sarva-jīvinām
jñānānurūpaṁ stavanam
santo naiva hasanti tam*

Kartikeya prayed: You are the Supreme Lord and the indwelling Supersoul of all living beings. It is only from You that the living entities get the necessary intelligence to carry out their activities. People glorify You according to their understanding and saintly persons do not deride their inevitable shortcomings.

Text 45

*bhaveṣu trividho loko 'py
uttamo madhyamo 'dhamah
sarve sva-karma-vaśagā
niṣekaḥ kena vāryate*

There are three kinds of people in this world—upper, middle and lower. Everyone is under the influence of his previous karma. No one can transgress this law or reverse it.

Text 46

*sarveśvaraṁ ca samvīksya
sarvo vadati mat-prabhum
mad īśvarasya samatā
sarveṣu kīṅkareṣu ca*

People address You as the Supreme Lord because they know You as the supreme controller. They have faith that their worshipable Lord is equally disposed to all of His servants.

Text 47

*bhajanti kecit śuddhāntam
paramātmānam īśvaram
kecit tad aṁśam aṁśāṁśam
prāpnuvanti krameṇa tam*

Some worship the Supreme Personality of Godhead as the complete whole. Some worship His plenary portions and others worship portions of the plenary portions of the Supreme Lord. Yet, all of them gradually attain His lotus feet.

Text 48

*dharma uvāca
aham sākṣī ca sarveṣāṁ
vidhinā nirmitaḥ purā
vidhātus ca vidhātā tvam
sarveśvara namo 'stu te*

Dharma prayed: Long ago, Brāhmā had created me to witness everyone's activities. O lord, You are the creator of that creator and so I simply bow down at Your lotus feet.

Text 49

*devā ūcuḥ
yam stotum asamarthaś ca
sahasrāyuhḥ svayam vidhiḥ
jñānādhidevaḥ śambhuś ca
tam stotum kim vayam kṣamāḥ*

The demigods prayed: When Brāhmā, whose one day encompasses one thousand ages and when Śambhu, who is the predominating lord of knowledge are unable to properly glorify You then how can we possibly do so?

Text 50

*vedā ūcuḥ
 kim jānīmo vyaṁ ke vāpy
 anantésasya yo guṇaḥ
 vyaṁ vedās tvam asmākaṁ
 kāraṇasyāpi kārakaḥ*

The personified Vedas prayed: O unlimited Lord, You are the ultimate controller of all existence. It is impossible for us to understand Your transcendental qualities and their extent. Although we, the Vedas, are the cause of everything, You are the cause of us.

Text 51

*munayaḥ ūcuḥ
 yadi vedā na jānanti
 mähātmyaṁ paramātmanaḥ
 na jānīmas tava guṇaṁ
 vedānusārīṇo vyaṁ*

The sages said: When the glories of the Supersoul are unknown even by the Vedas then how can we, who are followers of the Vedas, be able to understand Your divine qualities?

Text 52

*sarasvaty uvāca
 vidyādhidevatāhaṁ ca
 vedā vidyādhidevakāḥ
 vedādhideo dhātā ca tad
 īśaṁ staumi kim ṣrabho*

Sarasvatī prayed: O Lord, I am the predominating deity of learning and the Vedas. My lord, Brāhmā, is the master of the Vedas and You are the Lord of Brāhmā. Considering this, how am I to glorify You?

Text 53

padmovāca
yat pāda-padmaṁ padmeśaḥ
śeṣās cānye surās tathā
dhyāyante munayo devā
dhyāye taṁ prakṛteḥ param

Padmā prayed: Nārāyaṇa, Ananta, and the demigods and great sages always meditate on Your lotus feet, which are transcendental to material nature. I also meditate on Your lotus feet.

Text 54

sāvitry uvāca
sāvitṛī veda-mātāham
vedānām janako vidhiḥ
tvām eva dhatte dhātāram
namāmi tri-guṇāt param

Sāvitṛī prayed: I am Sāvitṛī, the mother of the Vedas and Brāhmā is the father of the Vedas. However, You are the shelter of both of us and our origin as well. My obeisances unto you because You are transcendental to the three modes of material nature.

Text 55

śrī-pārvatya uvāca
tava vakṣasi rādhāham
rāse vṛndāvane vane
mahā-lakṣmīś ca vaikunṭhe
pāda-padmārcane ratā

Pārvatī prayed: I am non-different from Śrī Rādhā, who resides in Your heart even as You perform the rāsa dance in the forests of Vṛndāvana. I am also Mahālakṣmī, who eagerly serves Your lotus feet in Vaikuṅṭha.

Text 56

*śveta-dvīpe sindhu-kanyā
viṣṇor urasi bhūtale
brahma-loke ca brahmāṇī
veda-mātā ca bhāratī*

I am the Lakṣmī who lives in the heart of Lord Viṣṇu and who was born from the ocean in Śvetadvīpa. In Brahmaloaka, I am Bhāratī, the wife of Brahmā and the mother of the Vedas.

Texts 57-58

*tavājñayā ca devānām
avirbhūtā ca tejasi
nihatya daityān devārīn
datvā rājyaṁ surāya ca

tat-paścād dakṣa-kanyāham
adhunā pārvatī hare
tavājñayā hara-kroḍe
tvad-bhaktā prati-janmani*

By your order, I have appeared from the prowess of the demigods. O Lord Hari, after annihilating the demons who were envious of the demigods and handing over the kingdom of the three worlds to them, I was born as the daughter of Prajāpati Dakṣa. At present, by your order, I am enjoying life on the lap of Mahādeva. However, in every birth, I am Your surrendered devotee.

Text 59

*nārāyaṇa-priyā śaśvat
tena nārāyaṇī śrutau
viṣṇor ahaṁ parā-śaktir
viṣṇu-māyā ca vaiṣṇavī*

I am always very dear to Lord Nārāyaṇa and so, in the Vedas, I am addressed as Nārāyaṇi. I am the principle energy of Lord Viṣṇu, the illusory energy of Lord Viṣṇu, and a devotee of Lord Viṣṇu.

Text 60

*ananta-koṭi brahmāṇḍam
mayā sammohitam sadā
viduṣām rasanāgre ca
pratyakṣam hi sarasvatī*

I am constantly engaged in bewildering the living entities within the innumerable universes. I am directly Sarasvatī, the goddess of learning, who resides on the tip of wise persons' tongues.

Text 61

*mahā-viṣṇoś ca mātāham
viśvāni yasya lomasu
rāmeśvarī ca sarvādyā
sarva-śakti-svarūpiṇī*

I am the mother of Mahā Viṣṇu, within whose pores all of the universes are present. I am the origin of everyone, the aggregate of all energies, and the goddess in the rasa-dance arena.

Text 62

*tad-rāse dhāraṇād rādhā
vidvadbhiḥ parikīrtitā
paramānanda-pādābjam
vande sānanda-pūrvakam*

Because I sustain You in the rasa-dance, learned personalities have awarded me the name Rādhā. I joyfully offer

my obeisances unto Your lotus feet, which award the worshiper supreme happiness.

Texts 63-64

*yat-pāda-padmaṁ dhyāyante
paramānanda-kāraṇam
pāda-padmeśa-śeṣādya
munayo manavaḥ surāḥ*

*yoginaḥ santataṁ santaḥ
siddhās ca vaiṣṇavās tathā
anugrahaṁ kuru vibho
buddhi-śaktir ahaṁ tava*

I meditate with devotion on Your lotus feet, which bestow supreme happiness and which are meditated upon by the demigods, headed by Brahmā, Śiva and Śeṣa; by sages; by human beings; by perfected beings; by saintly persons; by yogīs; and by Vaiṣṇavas. O almighty Lord, I am the manifested energy of Your intelligence.

Text 65

*iti sarva-kṛtaṁ stotraṁ yaḥ
paṭhet saṁyataḥ śucih
ihaiva ca sukhaṁ bhun̄kte
yāty ante śrī-hareḥ padam*

A person who, with a controlled mind and purified heart, recites these prayers offered by the demigods, headed by Brahmā, attains happiness in this life and goes back to Godhead in the next.

Text 66

*nivṛtteṣu ca deveṣu
devīṣu muni-puṅgave*

*upavarhaṇa-gandharvaḥ
stutiṁ kartuṁ samudyataḥ*

After all of the demigods, goddesses, and distinguished sages finished offering prayers to Lord Kṛṣṇa, the Gandharva, Upabarhaṇa, began to offer his prayers.

Text 67

*gandharva uvāca
vande nava-ghana-śyāmam
pīta-kauśeya-vāsasam
sānandam sundaram śuddham
śrī-kṛṣṇam prakṛteḥ param*

Gandharva Upabarhaṇa prayed: I offer my humble obeisances unto Śrī Kṛṣṇa, whose complexion is like that of a dark cloud, who is dressed in fine yellow garments, who is ever-blissful, who is most enchanting, and who is the fully transcendental Personality of Godhead.

Texts 68-69

*rādheśam rādhikā-prāṇa-
vallabham vallavī-sutam
rādhā-sevita-pādābjam rādhā-
vakṣaḥ-sthala-sthitam
rādhānurāgam rādhikeṣṭam
rādhāpahṛta-mānasam
rādhādhāram bhavādhāram
sarvādhāram namāmi tam*

I offer my obeisances to the Personality of Godhead, who is the beloved Lord of Rādhā, the life and soul of Rādhā, the beloved child of Yaśodā, whose lotus feet always remain within the heart of Rādhā, who follows Rādhā, who meditates on Rādhā, whose heart has been stolen by Rādhā, who is the

shelter of Rādhā, and who is the shelter of the entire material creation and thus the shelter of all.

Texts 70-71

*rādhā-hṛt-padma-madhye ca
vasantam santatam śubham
rādhā-sahacaram śaśvat
rādhājñā-paripālakam*

*dhyāyante yogino yogāt
siddhāḥ siddheśvarāś ca yam
tam dhyāye satatam suddham
bhagavantam sanātanam*

I meditate on the eternal Personality of Godhead; who constantly resides within the heart of Rādhā; who is all-auspicious; who is Rādhā's dearest companion and order carrier; who is constantly meditated upon by perfected beings and yogīs; and who is the form of pure goodness.

Texts 72-73

*sevante santatam santo
brahmeśa-śeṣa-sañjñakāḥ
sevante nirguṇam brahma
bhagavantam sanātanam*

*nirliptam ca nirīham ca
paramātmānam īśvaram
nityam satyam ca paramam
bhagavantam sanātanam*

I serve the eternal Supreme Personality of Godhead; who is constantly served by great personalities, such as Brahmā, Śiva and Ananta; who is worshiped by the devotees as the eternal Supreme Brahman; who is completely aloof from material association; who is indifferent to the happiness and distress

of this world; who is the Supersoul of everyone; who is the primeval Lord; and who is the Absolute Truth.

Texts 74-76

*yam sṛṣṭer ādi-bhūtam ca
sarva-bijam parātparam
yoginas tam prapadyante
bhagavantam sanātanam*

*bijam nānāvatārāṅgām
sarva-kāraṇa-kāraṇam
vedāvedyam veda-bijam
veda-kāraṇa-kāraṇam*

*yoginas tam prapadyante
bhagavantam sanātanam
ity evam uktvā gandharvaḥ
papāta dharaṇī-tale*

The yogīs attain the shelter of the eternal Supreme Lord, who is the original cause of creation, the original source of everything, and the Absolute Personality of Godhead. The yogīs attain the shelter of the Supreme Lord, who is the fountainhead of all incarnations and the cause of all causes, who is unknowable by the Vedas, and who is the original propounder of Vedic knowledge.

After glorifying the Supreme Lord, Kṛṣṇa, the Gandharva, Upabarhaṇa, bowed down, placing his head on the ground.

Texts 77-78

*nanāma daṇḍavad bhūmau
deva-devam parātparam
iti tena kṛtam stotram yaḥ
paṭhet prayataḥ śuciḥ*

*ihaiva jīvan-muktaś ca
 pare yāti parām gatim
 hari-bhaktim harer dāsyam
 goloke ca nirāmayaḥ*

*pārśada-pravaratvaṁ ca
 labhate nātra saṁsayah*

Upabarhaṇa offered his obeisances to the Supreme Personality of Godhead, Śrī Kṛṣṇa, by falling flat onto the ground. One who, with purity and a controlled mind, daily recites this prayer of Upabarhaṇa becomes liberated in this very life. There is no doubt that after death, such a person will go back to Goloka, where he will attain direct devotional service to Lord Hari by becoming His associate.

Thus ends the translation of the twelfth chapter of the first rātra of Śrī Nārada-pañcarātra.

Text 1

śrī-śuka uvāca
stotrāntare ca kāle ca kim
rahasyam babhūva ha
tan me kathaya bhadram te
bhagavan bhagavad-vacaḥ

Śukadeva said: O most powerful one, please describe to me some more confidential glories of the Supreme Lord, as realized by greatly learned transcendentalists.

Texts 2-3

śrī-vyāsa uvāca
stotrāntare ca kāle ca
gandharvaś copavarhaṇaḥ
uvāca brahma-sadasi
bhagavantam sanātanam

sarvair devair aham śaptaś
cādhunā deva-hetunā
devānām agni-ṇṇjās ca
pradīptaś ca sumeruvat

Vyāsadeva said: Once, while making an offering to the Supreme Lord, Upabarhaṇa Gandharva had spoken as follows, in the assembly of Brahmā: O my Lord, the demigods have cursed me even though I tried my best to please them. Just see this huge body of fire that was born from their curse. It is waiting, like another Mount Sumeru.

Texts 4-6

adhunā ca tvayi gate
bhasmasān mām kariṣyati

*ato rakṣa jagannātha
mām samuddhartum arhasi*

*tvad-amśa-sūkareṇaiva
dharoddhāraḥ kṛtaḥ purā
hiraṇyākhyam mahā-
daityam nihatya cāvalīlayā*

*pādma-padmārcita-pade
padme te śaraṇāgatam
mām anātham bhayākrāntam
rakṣa rakṣa surānalāt*

As soon as You leave, the blazing fire will burn me to ashes. O Lord of the universe, please save me from this impending danger. You had previously delivered the earth by effortlessly killing the demon, Hiraṇyākṣa, in the form of Your plenary portion, Varāha. I surrender unto Your lotus feet, which are adored by Brahmā and Lakṣmī. Kindly protect me from the fire that was produced by the curse of the demigods, for I am without any shelter and greatly frightened.

Text 7

*gandharvasya vacaḥ śrutvā
prahasya jagad īśvaraḥ
uvāca ślakṣṇayā vācā
brahmeṣo brahma-samsadi*

After hearing this appeal of the Gandharva in Brahmā's assembly, the Supreme Lord of the universe and master of Brahmā spoke with an enchanting smile as follows:

Text 8

*śrī-bhagavān uvāca
gandharva-rāja-pravara sthiro
bhava bhayam tyaja*

*śubhāśrayasya bhaktasya
bhayaṁ kiṁ te mayi sthite*

The Supreme Lord said: O king of the Gandharva, O great soul, be patient and give up your fear. As long as I am present, there is no question of your being afraid of anyone. You are My devotee and this is the cause of all auspiciousness.

Text 9

*sarvebhyo 'pi bhayaṁ nāsti
mad-bhaktānām akarmaṇām
janma-mṛtyu-jarā-vyādhi-
bhayaṁ teṣāṁ na vidyate*

For My unalloyed devotees, there is nothing to fear. What to speak of other things, my devotee need not be afraid of birth, death, old age and disease.

Text 10

*man mantropāsakaś caiva
svatanthro nitya-vidgrahaḥ
punar na vidyate janma
mantra-grahaṇa-mātrataḥ*

Those who worship Me by chanting My mantras are independent and their bodies are imperishable. Simply by taking initiation into the chanting of My mantras, a person's cycle of repeated birth and death is at once terminated.

Text 11

*nāsti kālād bhayaṁ tasya
na niṣekād vidher aṇi
mantra-grahaṇa-mātreṇa
mucyate sarva-karmaṇaḥ*

Such a person has nothing to fear from death because he is beyond the jurisdiction of the creator of the universe. Simply

by chanting my holy names, a person becomes relieved of all the reactions to his past sinful activities.

Text 12

*man manthro hi dahet pāpam
koṭi-janma-kṛtam ca yat
sudīpto jvalad agniś ca
tṛṇa-puñjam dahed yathā*

As blazing fire burns heaps of grass to ashes, the chanting of My holy names and mantras burns to ashes all of one's sinful reactions that were accumulated from millions of lifetimes.

Texts 13-16

*man mantra-grahaṇād yogān
man nāma-grahaṇasya vā
teṣām pāpāni vepante
koṭi-janma-kṛtāni ca*

*yamas tan-nāma-likhanam
dūrī-bhūtam karoti ca
ante dāsyam ca labhate
gatvā golokam uttamam*

*yāvad āyur bhramet tāvat
svatanthro matta-kuñjaraḥ
tataḥ pāpāḥ palāyante
vainateyādivoragāḥ*

*teṣām ca pāda-rajasā
sadyaḥ pūtā vasundharā
punāti sarva-tīrthāni
dūrato darśanād api*

The sinful reactions that have been accumulated from millions of births are reduced to nil for those who chant My holy names and mantras with faith and devotion. Yamarāja does not

consider it necessary to even write down such persons' names. In fact, the names of those who dedicate their lives to chanting the holy names of the Lord are not found in Yamarāja's list of persons deemed fit for punishment. After death, such persons go to My abode, Goloka, to engage in My eternal service. As long as they live in this world, My devotees wander about freely like maddened elephants. All of their sinful reactions run away, just as snakes fearfully flee from Garuḍa. By the mere touch of such devotees, the earth becomes purified and even holy places of pilgrimage become sanctified.

Texts 17-18

*pūtaś ca pavano vahnir
 jalam ca tulasī-dalam
 pūtāny eva hi tīrthāni
 gaṅgādīni ca gāyana
 pūtā suśilā dharmiṣṭhā
 suvratā strī pati-vratā
 man mantropāsakāś caiva
 tebhyaḥ pūtottamāḥ sadā*

O Gandharva, air, fire, water, Tulasī-devi and Gaṅgā are naturally pure and they are purifiers of all kinds of contamination. Well-behaved, religious-minded, truthful and chaste women are certainly also very pure but those who chant My holy names and mantras are more pure than any of these.

Text 19

*man mantropāsakānām ca
 tīrtha-snānam vrataṁ suta
 śrāddham dānam pūjanam
 ca yathā carvita-carvaṇam*

O son, for those who chant My holy names—to visit holy places, follow strict vows, offer oblations to the forefathers,

give in charity, and worship the demigods are redundant, like chewing the chewed. In order words, such devotees do not require to be purified by these practices.

Text 20

*bhaktyā tīrthāni pūtāni
svataḥ pūto hi vaiṣṇavaḥ
tat tantraṁ ca tathā dānamalam
śrāddham ca niṣphalam*

The holy places of pilgrimage become purified by the process of devotional service that is executed there. Vaisnavas are naturally pure and so there is no need for them to follow scriptural injunctions, give in charity, or perform the śrāddha ceremony separately.

Text 21

*śrāddhasya sampradānam ca
kartuś ca puruṣa-trayam
puruṣāṅgāṁ śatām muktām
ko bhunkte śrāddha-vastu ca*

By offering oblations to the forefathers, three generations of the one's ancestors become purified. On the other hand, by serving Vaisnavas, one hundred generations of one's family become purified. Therefore, what is the need of an insignificant offering of oblations in the śrāddha ceremony?

Texts 22-23

*kecid evaṁ vadantīti
pitṛ-lokārtham eva ca
tad-viruddham ca te tuṣṭā
mantra-grahaṇa-mātrataḥ
teṣāṁ śubhāśiṣaṁ karma
naiva bhogāya kalpate*

*devān na prabhaved vatsa
siddha-dhānye yathāṅkuraḥ*

Some people recommend that one perform the śrāddha ceremony to please his forefathers. This is a miserly proposal, however, because the forefathers become satisfied as soon as one of their descendents chants the holy names of the Lord. The auspicious blessings of the Vaisnavas are not meant to enable one to enjoy the fruit of his karma. As boiled rice paddy cannot fructify, the seeds of karma do not sprout, by the blessings of a Vaisnava.

Text 24

*sākṣāt karoti teṣāṁ ca
karma-mūla-nikṛntanam
man mantropāsakād anye
karma-bhogam ca bhūñjate*

I personally uproot the desire for fruitive activities that is within the hearts of My devotees. In fact, only those who do not chant My holy names are forced to suffer and enjoy the results of their karma.

Text 25

*mayā svayaṁ pradattaś ca
sva-mantraḥ puruṣāya ca
para-dvārād grāhayitvā bhaktam
muktam karomy aham*

I personally give My holy names and mantras to someone so that through that person, others will be delivered when they initiate them into the chanting of My holy names.

Texts 26-31

*mayā pradatta-mantraś ca
purā mṛtyuñjayas tathā*

*mṛtyuñjayāya goloke
suddha-sattva-guṇāya ca*

*punaḥ sanat-kumārāya
dharmāya brahmaṇe tathā
kapilāya ca śeṣāya
gaṇeśāya mahā-mate*

*nārāyaṇarṣaye caiva
dharma-putrāya dhimate
punar mahā-viṣṇave ca
viśvāni yasya lomasu*

*kālādhiṣṭhāṭṭṛ-devāya
tasmai sarvāntakāya ca
upendrāya ca kāmāya
bhṛgave 'ṅgirase tathā*

*sarasvatyai ca padmāyai
rādhāyai virajā-taṭe
śavitryai viṣṇu-māyāyai
pārṣadebhyaś ca putraka*

*tubhyaṃ na datto mantra 'tra
śrūyatām tan nimittakam
janiṣyasi sūdra-yonau
brahmaṇo vākya-pālanāt*

Some time in the remote past, I imparted mantras to that exalted personality, Mahādeva, in My abode, Goloka. Mahādeva, who has conquered death, then instructed the mantras to Sanat-kumāra, Dharma, Brahmā, Kapila, Śeṣa, and the magnanimous Gaṇeṣa. Thereafter, I once again imparted the mantras to Nara-Nārāyaṇa Ṛṣi, the son of Dharma. I also delivered these mantras to Mahā-viṣṇu, from whose pores the innumerable universes enamated, who is the predominating

Lord of time, and who is the ultimate destroyer of the cosmic manifestation.

Once again, I instructed these mantras, on the banks of the River Virajā, to Upendra, Kāmadeva, Bhṛgu, Aṅgirā, and others.

O my son, I have also imparted the mantras to Sarasvatī, Padmā, Rādhā, Sāvitrī, and Durgā, as well as to many of My associates.

O child, listen carefully as I tell you the reason why I did not give you these mantras. I did not do so because you will have to take birth from the womb of a śudra woman, as declared by Brahmā.

Texts 32-35

*ity evaṁ kathitaṁ sarvaṁ
gaccha vatsa yathā sukham
dvādaśābdāntare śūdra-
yonau devāḥ janīṣyasi*

*pañca-varṣābhyantare ca man
mantraṁ prāpya viprataḥ
daśābdānte vapuḥ tyaktvā
brahma-putro bhaviṣyasi*

*man mantraṁ punar eveti
śambhu-vaktrāl labhiṣyasi
ity evaṁ uktvā sarvātmā
tatraivāntaradhīyata*

*gandharvaḥ prayayau tasmād
yoṣidbhiḥ saha putraka
ity evaṁ kathitaṁ sarvaṁ
pūruva-vṛttāntam eva ca*

My dear child, I have thus disclosed everything to you. Now, you may return to your desired destination. After twelve years from now, you will take birth in a śudra family. Then, after five years, you will receive My mantras from a learned brāhmaṇa. At the age of ten, you will give up your śudra body and regain your original position as the son of Brahmā. At that time, you will once again receive instructions about My mantras from Mahādeva.

After saying this, the Supreme Lord, who is the life and soul of all living beings, disappeared from view. The Gandharva, Upabarhaṇa, departed, along with his wives. O son, what occurred thereafter has already been described elsewhere.

Thus ends the translation of the thirteenth chapter of the first rātra of Śrī Nārada-pañcarātra.

Text 1

śrī-śuka uvāca
prayāte rādhikā-nāthe
golokaṁ ca nirāmayam
babhūva kiṁ rahasyaṁ ca
gate gandharva-ṅgave

Śukadeva said: I wish to hear again about what happened next, after the Lord of Rādhā left for His transcendental abode, Goloka, and Upabarhaṇa, the king of the Gandharvas departed for his desired destination.

Text 2

śrī-vyāsa uvāca
sarve devās ca munayaḥ
prayāte paramātmani
sarve babhūvus te tūṣṇīm
vayāmsīva dinātyaye

Vyāsadeva said: After Śrī Kṛṣṇa, who is the Supersoul that is seated within the hearts of all living beings, had disappeared from that place, all of the demigods and sages became silent, like birds at the end of the day.

Text 3

uvāca śambhur brahmāṇaṁ
nīti-sāra-viśāradam
jñānādhidevo bhagavān
pariṇāma-sukhaṁ vacaḥ

Mahādeva, the predominating deity of transcendental knowledge, then spoke these beneficial words to Brahmā, who is expert in the science of morality.

Text 4

*śrī-mahādeva uvāca
 rakṣitā yasya bhagavān
 kalyāṇam tasya santatam
 sa yasya vighna-kartā ca
 rakṣitum tam ca kaḥ kṣamaḥ*

Mahādeva said: One who is protected by the Supreme Lord always comes out victorious and if the Lord is opposed to someone, no one can protect him.

Text 5

*smṛti-mātreṇa nirvighnā ye
 ca kṛṣṇa-parāyaṇaḥ
 vighnam kartum ke samarthāḥ
 teṣāṃ ca munayaḥ surāḥ*

Those who are devoted to Lord Kṛṣṇa become free from all dangers simply by remembering Him. No one, including the demigods and sages, can harm an unalloyed devotee of the Lord.

Texts 6-7

*koṭāgninām sthalaṃ kutra
 stambhitānām ca sāmpratam
 devānām ca muninām ca
 kṣaṇenaiveśvarecchayā
 yadi tiṣṭhanti bhūmau ca
 dagdha-śasyā vasundharā
 jale yadi tatas taptam
 naṣṭās te jala-jantavaḥ*

Where will the fire of anger that had suddenly emerged from the sages and demigods rest? If the fire of anger is kept on land then all of the grains will be burnt to ashes. If it is kept

within the water then all of the aquatics will die because of its heat.

Text 8

*sthale dahanti lokāṁś ca
vrkṣāṁś ca pralayāgnayaḥ
vidhānam kartum ucitam
eṣāṁ ca jagatām vidhe*

O secondary creator of the universe, if this fire of anger, which resembles the fire of devastation, remains on land, it will burn to ashes all of the animals and trees. Considering this, you must arrange a proper place for it.

Text 9

*tvam eva dhātā jagatām
pitā ca viṣṇur īśvaraḥ
kālāgni-rudraḥ saṁhartā
nedānīm pralaya-kṣamaḥ*

You are the creator of the universe, the maintainer of the universal order, and also the destroyer of the universe as Rudra, in the forms of fire and time. Therefore, it is your duty to stop this untimely devastation.

Text 10

*ete viśayīṇaḥ sarve kṛṣṇasya
paramātmanaḥ
ājñāvahās ca satatam
dikpālās ca dig īśvarāḥ*

All of the predominating deities of the different directions, although they are full of material desires, are the appointed order carriers of Lord Kṛṣṇa.

Text 11

*tasyaivājñāvaho dharmah
sākṣī ca karmaṇām nṛṇām
bhramanti viṣaye śaśvan
mohitā māyayā hareḥ*

Dharma, the witness of all the human beings' activities, is also nothing more than an order carrier of Lord Kṛṣṇa. Being bewildered by Lord Hari's illusory energy, everyone is moving about, searching for material enjoyment.

Text 12

*ahaṁ na pātā na sraṣṭā na
samhartā ca jīvinām
nirlipto ' haṁ tapasvī ca
harer ārāadhanonmukhaḥ*

I am not the creator, maintainer, of annihilator of any of us. I am a detached ascetic engaged in the worship of Lord Hari.

Text 13

*aṁhāra-viṣayaṁ mahyaṁ
śrī-kṛṣṇas ca purā dadau
datvā rudrāya tad ahaṁ
tapasyāsu rato hareḥ*

Lord Kṛṣṇa had previously given me the power to annihilate but I entrusted that responsibility to one of my plenary portions, Rudra, so that I can remain engaged in the performance of austerities for the pleasure of Lord Hari.

Texts 14-16

*tad arcanena dhyānena
tapasā pūjanena ca
stavena kavacenaiva
nāma-mantra-japena ca*

*mṛtyuñjayo 'ham adhunā na ca
 kālād bhayaṁ mama
 kālaḥ saṁharate sarvaṁ
 mām vinā ca tathēsvaram*

*purā sarvādi-sarge ca
 kasyacit sraṣṭur eva ca
 bhālobdhavās ca te rudrās
 teṣu eko 'ham ca śaṅkaraḥ*

I have attained immortality by engaging in the service of the Supreme Lord by worshiping Him, meditating upon Him, performing austerities for His satisfaction, offering prayers to Him, and chanting His holy names, mantras and kavacas. I have nothing to fear from the lord of death. The lord of death devours everyone, with the exception of me and Lord Kṛṣṇa. Long ago, at the very beginning of creation, I manifested as one of the Rudras, from the forehead of the creator, and my name is Śaṅkara.

Text 17

*kalpaś ca brahmaṇaḥ pāte
 laye prakṛtike tathā
 sarve naṣṭā viṣayiṇo na
 bhaktās ca yathēsvaraḥ*

When there is total annihilation of the material creation, Brahmā dies. The duration of time from the birth of Brahmā, up to his death, is called a kalpa. At the end of each kalpa, all of the living entities, except Lord Kṛṣṇa and His devotees, are vanquished.

Text 18

*asaṅkhya-brahmaṇaḥ pātaḥ
 kalpaś cāsaṅkhya eva ca*

*samatītaḥ kati-vidho
bhavitā vā punaḥ punaḥ*

In the course of time, innumerable kalpas and Brahmās have come and gone. This has been the state of affairs since time immemorial.

Text 19

*śrī-kṛṣṇasya nimeṣeṇa brahmaṇaḥ
patanaṁ bhavet
tatra prākṛtikāḥ sarve tiro-
bhūtāḥ punaḥ punaḥ*

In a single blinking of Lord Kṛṣṇa's eyes, the duration of Brahmā's life comes to an end and the entire cosmic manifestation is wound up within the Lord.

Text 20

*na prākṛto na viṣayī nitya-
dehī ca vaiṣṇavaḥ
harer vareṇāmaro 'haṁ
śivādhāras tatas tataḥ*

Vaisnavas are not a product of matter nor are their bodies to be considered material. Indeed, their bodies are eternal. By the mercy of Lord Hari, I have become immortal and the very source of all kinds of auspiciousness.

Text 21

*ala-plutaṁ ca viśvaughaṁ
laye prākṛtike dhruvam
ābrahma-loka-paryantaṁ
paraṁ kṛṣṇālayaṁ vinā*

There is no doubt that at the time of total dissolution of the universe, all planets, including Brahmāloka, except the abode of Lord Kṛṣṇa known as Goloka, will be inundated by water.

Text 22

*aarvā devyo vilīnās ca kṛṣṇaḥ
 satyaṁ suniścitam
 sarve pumāṁso līnās ca
 satye nitye sanātane*

Lord Kṛṣṇa alone is the eternal Absolute Truth. All of the demigods, and so what to speak of the other living entities, ultimately merge into the Absolute Truth.

Text 23

*aham kṛṣṇaś ca prakṛtiḥ
 pārṣada-pravarō hareḥ
 nityaṁ nityā vidyamānā
 goloke ca nirāmaye*

In the transcendental abode of Goloka, I, Lord Kṛṣṇa, His energies and His associates eternally reside.

Text 24

*eka īśo na dvitīya iti
 sarvādi-sargataḥ
 na hi naśyanti tad-bhaktāḥ
 prakṛti-prākṛte laye*

Before the creation of the material universe, there was only Śrī Kṛṣṇa, who is one without a second. His devotees and energies do not perish at the time of the total annihilation.

Text 25

*tasya bhaktottamānām ca
 satataṁ smaraṇena ca
 āyur-vyayo na hi bhavet
 katham mṛtyur bhaviṣyati*

The lifespan of a pure devotee does not diminish because of the influence of his constant remembrance of Lord Hari. So, how can a pure devotee die?

Texts 26-28

*na vāsudeva-bhaktānām
 aśubham vidyate kvacit
 teṣāṁ bhaktottamānām ca
 satataṁ smaraṇena ca
 janma-mṛtyu-jarā-vyādhi-
 bhayaṁ nāpy upajāyate
 atra kalpe bhavān brahmā
 vyavasthātā ca karmasu
 sthalaṁ kopānalānām ca
 vidhānaṁ yad vidhe kuru
 sambhoś ca vacanaṁ śrutvā
 kampitaḥ kamalāsanaḥ
 sthalaṁ cakāra vahnīnām
 ājñayā śaṅkarasya ca*

The devotees of Vāsudeva never fall into any condition of inauspiciousness. Because they constantly remember Lord Vāsudeva, the pure devotees surpass the fear of birth, death, old age and disease. In this particular kalpa, you have become Brāhmā, the manager of universal affairs. O creator, now you must arrange a suitable place for this fire of rage to be cast.

After hearing these words of Mahādeva, Brahmā, who was seated upon a lotus flower, began to shiver. Still, because of Mahādeva's order, he arranged a place for the fire.

Texts 29-30

brahmouaca
jvaras tri-pādas tri-sirāḥ
ṣaḍ-bhujo nava-locanaḥ
bhasma-praharano raudraḥ
kālāntaka-yamoṣamaḥ

bhave bhavatu sarvatra
bhava-koṣānalo 'dhunā
prākṛteṣu ca deheṣu
vyāpāro 'sya mayā kṛtaḥ

Brahmā said: According to my arrangement, let the fire of anger that emanated from your mouth assume a devastating form having three legs, three heads, six arms, and nine eyes. It's body will be smeared with ashes, it will be terribly frightening, and it will be as powerful as Yamarāja. Let this creation influence all of the materially conditioned souls throughout the universe.

Text 31

mama koṣānalaḥ sambho
saṃskṛtāgnir dviḥjasya ca
bhave bhavatu sarvatra
vyāpāro 'sya mayā kṛtaḥ

O Śiva, let the fire of anger that came from me be a purifying agent of the twice-born. In this way, it will remain spread throughout the world.

Text 32

śeṣasya koṣa-vahniś ca
śeṣāsye 'stu adhunā śiva
yato viśvam ca pralaye
dahed gomaya-piṇḍavat

O Śambhu, let Ananta's fire of anger remain within His mouth for the time being. At the time of the total annihilation of the universe, it will burn everything as easily as dry cow dung.

Text 33

*vahner mukhānalo viśve
vyavahārāgnir īśvaraḥ
bhvatu eva hi sarvatra
sarveṣām upakāraḥ*

O controller of the universe, let the fire of anger that emanated from the mouth of Agni be utilized for daily household chores and thereby benefit everyone.

Text 34

*dharmāsya-kopa-vahniś ca
kṛṣṇāgnīś ca bhvatu ayam
adharmam kurvātām sarvam
dāhanam ca kariṣyati*

Let the fire of anger that was released from the mouths of Dharma and Kṛṣṇa burn all sinful people to ashes.

Text 35

*sūrya-kopānalaś cāyam
dāvāgnīś ca vaneṣu ca
sthitir asya taroḥ skandhe
tad-bhakṣyāḥ paśu-pakṣiṇaḥ*

Let Suryādeva's fire of anger become forest fires and thus remain in the trunks of trees. Let birds and beasts be its food.

Text 36

*candra-kopānalo viśve
kāminām virahānalaḥ*

*dampatyor virāhe śāśvad
bhakṣyati sma dvayos tanum*

Let Candra's fire of anger become the fire of separation for all the lusty people of this world. Let both wife and husband suffer from this fire, due to separation from one another.

Text 37

*indra-kopānalaḥ sadyo
vajrāgnis ca babhūva ha
upendrasyānalaś caiva
vidyud eva bhvatu ayam*

Let Indra's fire of anger transform directly into the fire of the thunderbolt, and let Upendra's fire of anger become lightning.

Texts 38-39

*rudrāṇām āśya-vahnis ca
maholkāgnir bhavatu ayam
gaṇeśāgniḥ pṛthivyām tu
yathā-sthāne tu tiṣṭhati
yatra tiṣṭhet tad uṣaram
evamevaṁ vidur budhāḥ
skanda-kopānalaś caiva
raṇāstrāgnir babhūva ha*

Let the fire of anger that emanated from the mouths of the Rudras turn into formidable meteors. Learned scholars say that the place where Gaṇeśa's fire of anger remains should turn into barren land. Let Kārtikeya's fire of anger become the fire of weapons on the battlefield.

Text 40

*kāmetarāṇām devānām
munīnām ca mukhānalaḥ*

*jagrāhaurva-munis tatra
tejasi brahmaṇaḥ sutah*

Except Kāmadeva's, let the fire of anger that emanated from the mouths of the other demigods and sages remain with Aurva Muni (the son of Brahmā).

Text 41

*sva-dakṣiṇorau sa munih
saṁsthāpya veda-mantrataḥ
brahmāṇam ca namas-kṛtya
śaṅkaram tapase yayau*

Aurva Muni, by utilizing the prowess of Vedic mantras, thus preserved the fire that was produced from anger within his right thigh. After doing so, he offered his obeisances to Mahādeva and Brahmā and then departed for performing austerities.

Text 42

*kālena tasmān niḥsṛtya
samudre vāḍavānalaḥ
sa babhūva purā putra
paramaurvānalaḥ svayam*

O son, in due course of time, the fire preserved by the great sage Aurva came out from his thigh and transformed into underwater volcanic activity.

Texts 43-44

*kāmāgnim ulvaṇam drṣtvā
vicintya manasā vidhiḥ
samālocya suraiḥ sārddham
munīndraiḥ saha saṁsadi
ājuhāva striyaḥ sarvāḥ
suvratās ca pati-vratāḥ*

*āyayur yoṣitaḥ sarvās tā
ūcuḥ kamalodbhavam*

The creator thought for awhile about the powerful fire of lust, discussed the subject with the assembled sages and demigods, and then summoned chaste women. Many chaste ladies soon arrived and began speaking to Brahmā, who had been born on a lotus flower.

Text 45

*striya ūcuḥ
kim asmān brūhi bhagavan
sādhi naḥ karavāma kim
ālocya manasā sarvaṁ
dehi bhāraṁ vayaṁ striyaḥ*

The women said: O lord, please order us—what should we do? We are innocent women and so keep this in mind while entrusting us with some duty.

Text 46

*brahmovāca
grhītvā madanāgnim ca
maithune sukha-dāyakam
viśve ca yoṣitaḥ sarvāḥ
śaśvat-kāmā bhavantu ca*

Brahmā said: Let the women of the world preserve within themselves the fire of lust that gives happiness, so that they perpetually remain engaged in lusty activities.

Text 47

*brahmaṇas ca vacaḥ śrutvā
kopa-raktāsya-locanāḥ
tam ūcur yoṣitaḥ sarvā
bhayaṁ tyaktvā ca saṁsadi*

When the assembled women heard this, they became furious. Their eyes and face became red with rage as they fearlessly replied to Brahmā.

Text 48

*striya ūcuḥ
dhik tvām jagad-vidhim
vyartham cakāra parameśvaraḥ
apūjyo mohinī-śāpāt
putra-śāpena sāmpratam*

The women said: Shame on you! The Supreme Lord has uselessly made you the creator of the universe. You have already been cursed by your own son to not receive any adoration within this world. Now, we also curse you to become bereft of worship.

Text 49

*gṛhītvā madanāgnim ca
puruṣās ca tathā striyaḥ
nityam dahanti satatam
vāstavam duḥsaham param*

Actually, both men and women are already being continuously burnt by the unbearable fire of lust.

Text 50

*tad eka-bhāgaḥ puruṣe
tri-bhāgaś cāpi yoṣīti
tena dagdhāḥ striyaḥ sarvās
cāsmākam āpareṇa kim*

One-fourth of that fire of lust is present in men and three-fourths is present in women. As a result, women are **already** suffering. What more can we say about our distress?

Text 51

*samarpaṇam cet puruṣe
yad yasmāsu smarānalaḥ
bhasmā-bhūtam kariṣyāmo
rakṣitā ko bhavet tava*

Despite this, if you try to place more fire of lust in men and women, we will burn you to ashes. Let us see who can protect you!

Text 52

*pati-vratā-vacaḥ śrutvā tam
uvāca śivaḥ svayam
hitam satyam nīti-sāram
pariṇāma-sukhāvaham*

Upon hearing the speech of the chaste women, Mahādeva began to personally instruct Brahmā about a truth that brings immense benefit in the long run.

Text 53

*śrī-mahādeva uvāca
tyaja dvandvam mahābhāga
suvratābhiḥ sahādhunā
pativratānām tejaś ca
sarvebhyaś ca param bhavet*

Mahādeva said: O most fortunate soul, stop quarreling with these women who have accepted the vow of chastity. Their prowess is more severe than that of all other classes of beings.

Text 54

*nirmāṇam kuru devendra
kṛtyām strī-jātim īśvara
tasyai dehi duḥkha-bījam
kāma-kopānalām param*

O foremost of demigods, O controller of universal affairs, you should create another form of a woman and then place within her the unbearable fire of lust, which is the root of all kinds of miseries.

Text 55

*śaṅkarasya vacaḥ śrutvā
satvaram jagatām vidhiḥ
sasrje tat-kṣaṇam mūrtim
strī-rūpām sumanoharām*

Being thus advised by Mahādeva, Brahmā immediately created an extremely enchanting form of a woman.

Text 56

*aho rūpam aho veśam
aho asyā navam vayaḥ
aho cakṣuḥ kaṭākṣam ca
muninām mohayan manaḥ*

Alas! How wonderful that form was! How beautiful was her dress! How young she looked! Her breasts and glance were astonishing to behold. She could enchant the minds of even accomplished yogīs.

Text 57

*aho sukaṭhinam cāru
stana-yugmam suvartulam
vicitram kaṭhinam sthūlam
śroni-yugmam ca sundaram*

Alas! Her breasts were round, firm, and most attractive. Her hips were strong, large, and charming.

Text 58

*nitamba-yugmam valitam
cakrākāram sukomalam*

*śveta-campaka-varṇābham
sarvāvayavam īpsitam*

Her buttocks were shapely, soft and round. Her complexion was very fair, like a jasmine flower, and all of her bodily limbs were delightful to behold.

Text 59

*śarat-pārvaṇa-koṭīndu-
vinindāsyam susobhanam
īṣad dhāsyā-prasannāsyam
vastreṇācchāditam mudā*

Her slightly smiling face defeated the beauty of millions of full moons in autumn. She looked very beautiful as her face was partly covered by her cloth.

Texts 60-63

*vapuḥ sukomaḷam cāḷam nāti-
dīrgham na vaṅkharam
vahni-śuddhāmśukam ratna-
bhūṣaṇair bhūṣitam sadā
dādīm̄ba-kusumākāram sāndram
sindūra-sundaram
kastūrī-vindunā sārddham
snigdha-candana-vindubhiḥ
pakuā-bimba-phalākāram
adharauṣṭha-putam param
danta-paṅkti-yugam caiva
dādīm̄ba-bīja-sannibham
sucāru kavārī-bhāram
mālatī-mālya-maṇḍitam
tasyai dadau ca kāmāgniṁ
dṛṣṭvā tām kamalodbhavaḥ*

The body of that woman was not too tall and not too short. Her skin was very smooth and pleasing to the touch. She was dressed in fine garments and decorated with jeweled ornaments. Her forehead was adorned with a dot of kunkum that resembled a pomegranate flower, as well as dots of deer musk and sandalwood paste. Her upper and lower lips looked like ripe bimba fruit, her teeth looked like seeds of pomegranate, and her beautiful braided hair was decorated with garlands of mālatī flowers. Brahmā, who appeared on a lotus flower, invested in her the fire of lust.

Text 64

*dr̥ṣṭvā sā candra-rūpaṁ ca
kāmonmattā vicetanā
kṛtvā kaṭākṣaṁ smerāśyā
mām bhajasvety uvāca sā*

That woman began to look around, and she became fully intoxicated by lust as soon her gaze fell upon the moon-god. She smiled slightly, cast a side-long glance at him, and then asked him to come and enjoy her.

Text 65

*sasmitaḥ prayayau candro
lajjayā ca sabhā-talāt
kāmaṁ dr̥ṣṭvā ca cakame
kāmārtā sā gata-traṇā*

The moon-god simply smiled at this and then quickly left the assembly out of embarrassment. Turning to Kāmadeva, the lusty woman gave up all shyness and openly desired his intimate association.

Text 66

*dudrāva kāmas tasmāc ca
tat-ṭṣcāt sā dadhāva ca*

*jahasur devatāḥ sarvā
munayaś cāpi saṁsadi*

Kāmadeva also hurriedly left the assembly but the lusty woman did not give up but rather chased him. Upon seeing this, all of the assembled sages and demigods began to laugh.

Text 67

*lajjitā yoṣitaḥ sarvās tām
vārayitum akṣamāḥ
sarve cakruḥ parihāsam
strī-vargam śaṅkarādayaḥ*

All of the women present there tried to stop her but could not do so, and so they felt embarrassed. Immortal beings, such as Mahādeva, ridiculed the behavior of lusty women.

Text 68

*kāmaṁ na labdhvā sā ca
strī nivṛtyāgatya saṁsadi
tam aśvinī-kumāraṁ cāpy
uvāca sura-sannidhau*

Being unable to catch hold of Kāmadeva, the lusty woman returned to the assembly and spoke to Aśvinī-kumāra, in the presence of all the demigods.

Text 69

*kṛtyā-kāminy uvāca
mām bhajasva raveḥ putra
priyām rasavatīm mudā
śṛṅgāre sukhadām śāntām
parām kāmāturām varām*

The newly-created woman said: O son of Surya, please come and enjoy with me, for I am full of youthfulness, the giver of conjugal pleasure, polite, extremely afflicted with passionate

desire, very lovely, and very dear to those who are afflicted with lust.

Texts 70-72

tvayā sārđham bhramiṣyāmi

sundare gahane vane

rahasi rahasi krīḍāṁ

kariṣyāmi divā-niśam

madhu-pānaṁ ca dāsyāmi

vāsitaṁ cāmalaṁ jalam

sakarṣūram ca tāmbūlam

bhoga-vastu manoharam

śayyāṁ manoramāṁ

kṛtvā sapuṣpa-candanārcitām

bhagavantam kariṣyāmi

puṣpa-candana-carcitam

I wish to wander about with you in beautiful, solitary forests and enjoy life, day and night, in secluded places. I will offer you wine and scented water to drink, betel nuts mixed with camphor, and many other palatable objects of enjoyment. I will prepare a nice bed for you by decorating it with flowers and sandalwood pulp. I will also decorate you in the same way.

Text 73

kumāra uvāca

vacanam vada vāme mām

ātmano hṛdayaṅgama

vihāya kapaṭam kānte

kapaṭam dharma-nāśanam

Aśvinī-kumāra said: O dear and gentle lady, give up your duplicitous nature that ruins religiosity and disclose your real intention to me.

Text 74

*strī-dharmam strī-manas-kāmam
strī-svabhāvam ca kīḍṣam
tad ācāram kati-vidham
tan mām vyākhyātum arhasi*

Describe to me the nature of women, their mentality, their behavior, and their code of conduct.

Text 75

*aśvinīja-vacaḥ śrutvā
kāmārtā tam uvāca sā
kāmārtānām kva lajjā ca kva
bhayaṁ mānam eva ca*

After hearing these questions of Aśvinī-kumāra, the lusty woman replied in a manner that was suitable for one afflicted by lusty desires, for such people do not care about embarrassment, fear, or respect.

Text 76

*kāminy uvāca
sthānam nāsti kṣaṇam
nāsti nāsti dūtī tad uttamā
tenaiiva yuvatīnām ca
satītvam upajāyate*

The lusty woman said: The chastity of young women remains intact only for as long as they do not get a suitable place, a suitable opportunity, and a trusted messenger.

Texts 77-80

*suveśam kāmukam dṛṣtvā
kāminī madanāturā
tad gātram ca pulakitam
yonau kaṇḍūyanam param*

*vicetanā bhavet sā ca
 kāma-jvara-praṇīḍitā
 sarvaṁ tyajati tad-dhetoḥ
 putraṁ kāntaṁ grhaṁ dhanam*

*labdhvā yuvānaṁ puruṣaṁ
 deśa-tyāgaṁ karoti sā
 tad uttamaṁ punar labdhvā
 taṁ tyajet sā kṣaṇena ca*

*viṣaṁ dātum samarthā sā
 svāminaṁ guṇināṁ varam
 mlecchaṁ yuvānaṁ samprāpya
 sarvasvaṁ dātum utsukā*

When a woman sees a nicely dressed lusty man, she becomes so afflicted with lust that the hair of her body stands on end and she feels an itching sensation in her genitals. She becomes so overwhelmed with lusty desires that she loses all awareness of her surroundings. She gives up all thought of her children, house, husband and everything else, simply for the sake of her lover. She may even leave her country of residence in the company of her young lover. If she finds a better man, she immediately forgets all about her former lover. Even if she finds a young low-class mleccha paramour, she will give up everything in her possession and will not hesitate to administer poison to her vastly learned husband.

Text 81

*tyajet kula-bhayaṁ lajjāṁ dharmam
 bandhum yaśaḥ śriyam
 samprāpya rati-śūraṁ ca
 yuvānaṁ suratonmukham*

If a woman finds a young partner who is expert in the art of conjugal affairs, she will sacrifice everything, including family

prestige, modesty, religious principles, friends, reputation and wealth.

Text 82

*sudṛśyaṃ sundara-mukhaṃ
śaśvan madhuritaṃ vacaḥ
hṛdayaṃ kṣura-dhārābhaṃ
ko vā jānāti tan manaḥ*

A woman is naturally beautiful, her eyes are charming, her words are very sweet, but her heart is just like a sharp razor. No one is capable of understanding her mind.

Text 83

*vidyuc-chaṭā jale rekhā
cāsthirā ca yathāmbare
tathā 'sthirā ca kulatā-prītiḥ
svaṇnaṃ ca tad-vacaḥ*

As lightning in the sky or the water line of the ocean is unsteady, the love of an unchaste woman cannot be depended upon. Her words are as imaginary as a dream.

Texts 84-85

*kulatānām na satyaṃ ca
na ca dharmo bhayaṃ dayā
na laukikaṃ na lajjā syāj
jāra-cintā nirantaram

svaṇne jāgarāṇe caiva
bhojane śayane sadā
nirantaraṃ kāma-cintā
jāre sneho na cānyataḥ*

Unchaste women are totally devoid of truthfulness, religious principles, fear, compassion, worldly etiquette and shame. They are always busy thinking about their paramours. Their

attention is always on lusty activities, whether they are sleeping, awake, eating or dreaming. The object of an unchaste woman's affection is her paramour and nothing else.

Text 86

*kulatā nara-ghātibhyo
nirdayā duṣṭa-mānasāḥ
jārārthe ca sutam̐ hanti
bāndhavasya ca kā kathā*

Unchaste women are more merciless and wicked than murderers. They do not mind to even kill their own children, and so what to speak of killing their friends?

Text 87

*na hi vedā vidanty evam̐
kulatā-hṛdayaṅgamam
katham̐ devās ca munayaḥ
santo jānanti niścayam*

Even the Vedas are unable to fully understand the intentions of unchaste women, and so how can saintly persons, demigods and sages understand them?

Text 88

*rati-sūram̐ priyam̐ dr̥ṣṭvā
kṣīram̐ ghytam̐ ivācaret
gate vayasi jīṛṇam̐ tam̐
viṣam̐ dr̥ṣṭvā tyajet kṣaṇāt*

When an unchaste woman sees her beloved partner, who is expert in the field of conjugal enjoyment, she loves him as if he were pure cow's ghee. When he becomes old, however, she abandons him like poison.

Text 89

*na viśvaseyus tām duṣṭo
 tasmāt santo hi santatam
 na rīpuḥ puruṣāṅām ca
 duṣṭa-strībhyaḥ paro bhuvi*

There is no greater enemy for a man in this world than a wicked-minded woman. For this reason, saintly persons should never trust her.

Texts 90-94

*viṣam mantrād upāsamam
 jalād vahniś ca niścitam
 agneś ca kaṅṭakocchannam
 durjanaḥ stavanād vaśaḥ*

*lubdho dhanena rājā ca
 sevayā satatam vaśaḥ
 mitram svaccha-svabhāvena
 bhayena ca rīpur vaśaḥ*

*ādareṇa vaśo vipro
 yuvatī prema-bhārataḥ
 bandhur vaśaḥ samatayā
 guruḥ praṇatibhiḥ sadā*

*mūrkho vaśaḥ kathāyām ca
 vidvān vidyā-vicārataḥ
 na hi duṣṭā ca kulaṭā
 puṁsaś ca vaśagā bhavet*

*sva-kārye tat-parā śaśvat
 prītiḥ kāryānurodhataḥ
 na sarvasya vaśībhūtā
 vinā śṛṅgāram ulvaṇam*

Poison can be neutralized by mantras, fire can be extinguished by pouring water, the road becomes smooth when thorns are burnt to ashes, sinful people can be controlled by praising them, greedy people can be regulated by gifts of wealth, the king can be satisfied by constant service, a friend can be conquered by honest behavior, an enemy comes under one's control if he is put into fear, a brāhmaṇa becomes pleased if he is given respect, by love and care a woman becomes controlled, affectionate treatment wins friends, elderly and respectable people can be controlled by offering obsequences, a foolish person can be manipulated by speaking cleverly, a learned person can be won over by intellectual discussions, but an unchaste and wicked woman can never be controlled by anyone. She is always busy in her own plans and becomes happy only by lusty activities. She cannot be controlled by anything other than an abundance of sexual gratification.

Text 95

*na prītyā na dhanenaiva
na stavān na ca sevayā
na prāṇa-dānato veśyā
vaśībhūtā bhavet kṣaṇam*

By pleasing her, by giving her wealth, by glorifying her, by serving her, and even by being ready to give up one's life for her sake, a prostitute cannot be controlled even for a moment.

Text 96

*āhāro dviguṇas tāsām b
uddhis tāsām catur-guṇā
ṣaḍ-guṇā mantraṇā tāsām
kāmas cāṣṭa-guṇaḥ smṛtaḥ*

Their food is double that of men, their intelligence is four times more, their power to conspire is six times greater and their lusty desires are eight times stronger than those of men.

Text 97

*śaśvat-kāmā ca kulaṭā na
ca tṛptiś ca krīḍayā
haviṣā kṛṣṇa-vartmeva
bhūya evābhivardhate*

An unchaste woman always remains absorbed in lusty thoughts. Her lust does not become satiated by excessive sexual intercourse, rather it keeps on increasing, just like fire fed with ghee.

Text 98

*divā-nīśam ca śṛṅgāram
kurute tat-pumān yadi
na tṛptiḥ kulaṭānām ca
pumāmsam grastum icchati*

Even if a man enjoys sex with her day and night, an unchaste woman still does not become satisfied. It is as if she wants to eat her partner alive.

Text 99

*nāgnis tṛpyati kāṣṭhānām
nāpagānām mahodadhiḥ
nāntakaḥ sarva-bhūtānām
nāśā tṛpyati sampadām*

As fire does not become satisfied by heaps of wood, as an ocean does not become filled by the intake of innumerable rivers, as Yamarāja does not become satisfied by punishing unlimited living entities, and as ambition does not become satiated even

by possessing all varieties of opulence, the lusty desires of unchaste women never become gratified.

Text 100

*na śreyasām manas tṛptaṁ
vāḍavāgnir na pāthasām
vasundharā na rajasām na
pumsām kulaṭā tathā*

As the mind does not become pleased even by achieving its desired results, as volcanic fire is not extinguished even by the water of the ocean, as the earth does not become burdened even by unlimited particles of dust—an unchaste woman does not experience the satisfaction of her lust, even by enjoying many, many men.

Text 101

*ity evaṁ kathitaṁ kiñcit
sarvaṁ vaktuṁ ca nocitam
lajjā bijam yoṣitām ca
nibodha bhāskarātmaja*

O son of Surya, thus I have disclosed just a brief account of women. It is not proper to reveal everything about them. Know for certain that women are by nature very shy and this is the creator's way of controlling them.

Text 102

*śrutvā ca kṛtyā-strī-vākyaṁ
jahasur munayaḥ surāḥ
cukupur yoṣitaḥ sarvāḥ
padmādyā lajjitāḥ suta*

My dear son, upon hearing these words spoken by the lusty woman, all of the demigods and sages began to laugh,

while celestial women, such as Padmā, became very angry and embarrassed.

Text 103

*lajjā-natānanā lakṣmīr
niryayau deva-maṇḍalāt
tat paścāt pārvatī sārddham
sarasvatyā natānanā*

Lakṣmī lowered her head in embarrassment and quickly left the assembly. Pārvatī also left, along with Sarasvatī—their heads lowered in shame.

Texts 104-105

*sāvitrī rohinī svāhā
vāruṇī ca ratiḥ śacī
sarvā babhūvur ekatra
pracakrur mantraṇām ca tāḥ

kṛtyā-striyaṁ samāhūya
tā ūcuś ca krameṇa ca
rodhayāmāsur iṣṭām tām
sugopyām api yoṣitaḥ*

Thereafter, Sāvitrī, Rohinī, Svāhā, Vāruṇī, Rati and Śacī consulted one another. They then summoned that lusty woman, whose name was Kṛtyā, and spoke to her, one by one. The intentions of women should always be kept secret.

Text 106

*tasyā mukhe dadau
hastam suśilā kamalālayā
salajjitā bhava sute
śāntā ceti śubhāśiṣam*

The most chaste Lakṣmī placed her hand on the woman's head and said: O daughter, be modest and keep your composure. By saying this, she blessed her.

Text 107

*sarasvatī dadau tasyai
cābhimānaṁ ca dhairyatām
maukharyaṁ vāvadūkatvaṁ
mantraṇām ātma-rakṣaṇam*

Sarasvatī imparted her mantras to the lusty woman. With the help of these mantras, she could attain pride in herself, patience, control of the urge of speech, and the ability to protect herself.

Text 108

*sāvitrī ca dadau tasyai
sauśīlyam cātidurlabham
ātma-saṅgoṣanaṁ caiva
gāmbhīryaṁ kulato bhayam*

Sāvitrī blessed her with the rarely-achieved qualities of modesty, the ability to remain reserved, and the gravity that is necessary for upholding one's family prestige.

Text 109

*pārvatī uvāca
dhik tvām svabhāva-kulaṭām
lajjitā bhava sundarī
sva-mānaṁ gauravaṁ rakṣa
hy asmākaṁ ca smarātūre*

Pārvatī said: O lusty woman, you are by nature unchaste. Shame on you! O beautiful one, may you possess the quality of shyness and thus keep your self respect intact.

Texts 110-111

*janīm labha pṛthivyām ca
kāya-vyūham vidhāya ca
pumsām aṣṭa-guṇām kāmam
labhasva ca pṛthak pṛthak*

*lajjām catur-guṇām cāpi
dvi-guṇām dhairyatām tathā
abhogecchādhame gaccha
dūram gaccha mamāntikāt*

Give up this body at once and be born on the earth. May you become endowed with eight times more lust than any man, four times more shyness, and twice as much patience. O fallen lady, get out of my sight. May you gain a distaste for all kinds of material enjoyment.

Texts 112-113

*pumsām ca dvi-guṇaḥ kāmo
vāstavīṇām ca yoṣitām
lajjā cāṣṭa-guṇā cāpi
dhairyatā ca catur-guṇā*

*kula-dharmaḥ kula-bhayaṁ
sauśīlyam mānam ūrjitam
śasvat tiṣṭhatu pumsy
eva stīṣu ca mamājñayā*

By my order, let all mundane women become eight times more lusty than men, four times more modest than men, and twice as patient. Let all chaste women become endowed, like men, with the qualities of upholding one's family prestige, fear of social degradation, chastity, and self esteem.

Text 114

*yasmāt sadasi sarvebhyo
lajjā-hīnaḥ surādhamah
strī-svabhāvaṁ ca paṅraccha
yajña-bhāk na bhavet tataḥ*

Also, may the fallen demigod who shamelessly inquired about the nature of women be deprived of his share of sacrificial offerings.

Text 115

*adya-prabhṛti viśveṣu
nāgrāhyam pāpa-saṁyutam
cikitsakānām viduṣām na
bhakṣyam ca mamājñayā*

By my order, from today onwards, no wise person will accept food that is tainted with sin because of being offered by a physician.

Text 116

*ity evam uktvā prayayur
devyaś ca sarva-yoṣitaḥ
devāś ca munayaś cāpi
ye cānye ca samāgatāḥ*

When Pārvatī finished speaking, all of the demigods, goddesses, sages, and all others who had assembled departed for their own abodes.

Text 117

*prthivyām kulatā jātir
babhūva sarvataḥ suta
pati-uratānām strīṇām
ca lajjā bīja-svarūpiṇī*

My dear son, this is how the community of unchaste women, who are a disgrace to all chaste women, came into existence.

Thus ends the translation of the fourteenth chapter of the first rātra of Śrī Nārada-pañcarātra,

Text 1

śrī-vyāsa uvāca
gate niyamite kāle
gandharvaś copavarhaṇaḥ
sva-yogena jahau deham
bhāratae prāktanād aho

Vyāsadeva said: In due course of time, the Gandharva, Upabarhaṇa, relinquished his material body at Bhārata-varṣa, on the strength of his mystic power, according to the results of his karma.

Texts 2-4

sa jajñe śūdra-yonau ca
pituh śāpeṇa daivataḥ
viṣṇu-prasādam bhuktvā ca
babhūva brahmaṇaḥ sutah

vimuktas tāta-śāpeṇa
samprāpya jñānam uttamam
prati-janma-smṛtis tasya
kṛṣṇa-mantra-prasādataḥ

pituh sakāśād āgatya
samprāpa candra-śekharāt
śrī-kṛṣṇa-mantram atulam
svarga-mandākinī-tate

Being cursed by his father, he was born in the family of a śūdra. Then, after honoring the remnants of Lord Viṣṇu's food, he regained his original position as the son of Brahmā. He could remember everything about his previous life, on the strength of his chanting Kṛṣṇa mantras. After being freed from

his father's curse and becoming enlightened with spiritual knowledge, he was reunited with his father. He had received Kṛṣṇa mantras from his spiritual master, Mahādeva, on the bank of the River Mandakinī, which flows in the heavenly planets.

Text 5

*svarga-mandākinī-tīrād
guruṇā śaṅkareṇa ca
sahitaḥ prayayau tūrṇam
pārvatī-sannidhānataḥ*

After receiving initiation from his spiritual master, Mahādeva, Nārada Muni, along with his guru, quickly departed and went to where Pārvatī was staying.

Text 6

*uvāsa tatra śambhus ca
nāradaś ca mahā-muniḥ
pārvatī bhadrakālī ca
skando gaṇapatiḥ svayam*

There, Mahādeva, the great sage Nārada, Pārvatī, Bhadrakālī, Kārtikeya and Gaṇapati sat down together.

Text 7

*mahākālas ca nandī ca
vīrabhadraḥ pratāpavān
siddhā maharṣayaś caiva
munayaḥ sanakādayaḥ*

Also sitting with them were Mahākāla, Nandī, the greatly powerful Vīrabhadra, and many perfected sages and meditative yogīs.

Texts 8-10

*yogīndrā jñāninaḥ sarve
samūcuḥ śambhu-samsadi*

*yat stotraṁ kavacaṁ dhyānaṁ
subhadrāya ca kānane*

*nārāyaṇarṣir-bhagavān
brāhmaṇāya dadau purā
pūjā-vidhānaṁ yad yac ca
puraścaraṇa-pūrvakam*

*tad eva bhagavān sambhuḥ
pradadau nārādāya ca
uvāca sambhuṁ devarṣir
yoginām ca guror gurum*

*pārvatī-sannidhau tatra
nāradaś ca mahā-muniḥ*

In the assembly of Mahādeva, that lord revealed all of the kavacas, prayers, the process of meditation, and the processes of worship and initiation to Nārada Muni, which had been previously revealed by Nārāyaṇa Ṛṣi to the brāhmaṇa, Subhadra, in the forest. Nārada Muni then addressed Mahādeva, who is the spiritual master of the preceptors of all foremost yogīs, in the presence of Pārvatī, as follows.

Text 11

*nārada uvāca
bhagavan sarva-dharmajña
sarvajña sarva-kāraṇa
yad yat pṛṣṭaṁ mayā pūrvam
tan mām vyākhyātum arhasi*

Nārada said: O knower of religious principles, O omniscient one, O cause of all causes, kindly explain to me whatever I had previously requested.

Text 12

śrī-mahādeva uvāca
yad yat pṛṣṭam tvayā brahman
pratyekam ca krameṇa ca
punaḥ praśnam kuru mune
śṛṇvantu mat-sabhāsadaḥ

Māhadeva replied: O brāhmaṇa, O sage, you can ask me once more whatever you had inquired about before so that all the assembled persons can hear your questions.

Texts 13-22

nārada uvāca
ādhyātmikam ca yaj jñānam
vedānām sāram uttamam
jñānam jñāniṣu sāram yat
kṛṣṇa-bhakti-pradam śubham

nirvāṇa-muktidaṁ jñānam
karma-mūla-nikṛntanam
tat-siddhi-yogān muktiś ca
yoginām api vāñchitam

saṁsāra-viṣayaṁ jñānam
śāśvat sammoha-veṣṭitam
āśramāṇām samācāram
teṣām dharma-pariṣkṛtam

caturṇām api varṇānām
vidhavānām mahēśvara
bhikṣūṇām vaiṣṇavānām ca
yatinām brahmacāriṇām

vānaprasthāśramāṇām ca
paṇḍitānāmtathaiḥ ca

pati-vratānām yad yac ca
śrī-kṛṣṇa-pūjanam ca yat
yat stotram kavacam mantram
ṣuraścaraṇam īpsitam
sārvāhnikam abhiṣtam ca
vipākam karma-jīvinām
saṁsāra-vāsanā-baddham
lakṣaṇam prakṛtiśayoḥ
tayoḥ param vā yad brahma
tasyāvātāra-varṇanam
kas tat kalāvatīrṇas ca kas
tad aṁśas tathaiiva ca
paripūrṇatamaḥ kaś ca kaḥ
pūrṇaḥ kaḥ kalāṁśakaḥ
kasya vārādhane śambho
kiṁ phalam kiṁ yaśas tathā
aṅgāṅginor bheda-phalam
vistīrṇam nirapekṣakam
nārāyaṇarṣi-kavacam
subhadra-brāhmaṇāya ca
yad dattam kiṁ tad deveśa
tad ārādhyas ca kaḥ suraḥ

Nārada said: O universal controller, please impart to me the most confidential spiritual knowledge—which is the essence of the Vedas and the auspicious knowledge by which one obtains devotional service to Lord Kṛṣṇa.

Please describe to me the knowledge that uproots the desire for fruitive activities and awards liberation; the knowledge of mystic perfection that is greatly cherished by yogīs; the knowledge of material existence that always bewilders the

conditioned souls; the duties of the members of four varṇas and four āśramas; the duties of widows, beggars, Vaiṣṇavas, sannyāsīs, brahmacārīs, vānaprasthīs, learned people, and chaste women; and the process of worshiping Kṛṣṇa, including prayers, kavacas, mantras, and the daily recitation of mantras.

Kindly describe the nature of fruitive activities and the fate of fruitive workers; the symptoms of people who are entangled by material desires; the symptoms of material nature and the controller of material nature; the characteristics of the Supreme Lord, who is beyond both; and the incarnations of the Supreme Lord, as well as His plenary portions.

Please describe the results of different kinds of worship. Alas! Tell me more about the kavaca that Nārāyaṇa Ṛṣi had given to the brāhmaṇa, Sudhadra. Who is the worshipable Lord of that kavaca?

Text 23

*ati-saṅgopanīyam ca
kavacam paramādbhutam
sudurlabham ca viśveṣu
noktam mām brahmaṇā purā*

Brahmā had previously refused to disclose to me that most confidential and rarely-achieved kavaca.

Text 24

*sanat-kumāro jānāti
noktam tena purā ca mām
mayā jñānam anāpṛṣṭam
yad yaj jānāsi maṅgalam*

Sanat-kumāra also knew it, but he too would not reveal it to me. Kindly explain to me whatever I have asked, as well

as whatever important subject matter I have neglected to ask about, and whatever you might feel to be beneficial.

Text 25

*veda-sāram anuṣamaṁ
karma-mūla-nikṛntanam
tan me kathaya bhadrēśa
mām evānugrahaṁ kuru*

O abode of auspiciousness, be pleased to impart to me in detail the various branches of knowledge that destroy desires for fruitive activities, and which are the essence of all Vedic literature.

Text 26

*apūrvam rādhikākhyānam
vedeṣu ca sudurlabham
purāṇeṣv itihāse ca
vedāṅgeṣu sudurlabham*

I know that discussions about Rādhikā are most wonderful and sublime. They are rarely discussed because they are confidential to the Vedas, Purāṇas, historical works and other supplementary Vedic literature.

Text 27

*guroś ca jñānodgīraṇāt jñānam
syān mantra-tantrayoḥ
tat tantraṁ sa ca mantraḥ
syāt kṛṣṇa-bhaktir yato bhavet*

The understanding that emanates from the mouth of the spiritual master, who is always eager to reveal transcendental knowledge, is called the knowledge of tantra and mantra. In essence, that knowledge by which devotional service to Lord Kṛṣṇa is awakened is called tantra and mantra.

Texts 28-29

*jñānam syād viduṣām kiñcid
veda-vyākhyānataḥ prabho*

veda-kāraṇa-pūjyaś tvaṁ

jñānādhiṣṭhātr-devatā

tasmād bhavān paraṁ jñānam

vada veda-vidāṁ vara

mām bhaktam anuraktam

ca śaraṇāgatam īśvara

O lord, the knowledge of the Vedas that is explained by academically qualified persons is most insignificant. You are the compiler of the Vedas, you are worshiped by the Vedas, and you are the predominating deity of all kinds of knowledge.

O expert knower of the Vedas! O supreme controller! Kindly impart to me knowledge about Kṛṣṇa, for I am your surrendered devotee.

Text 30

nāradasya vacaḥ śrutvā

yoginām ca guror guruḥ

bhagavatyā sahālocya

jñānam vaktum samudyataḥ

After hearing these words of Nārada, Mahādeva, who is the foremost of all yogīs, first consulted Pārvatī and then began his instructions.

Text 31

ity evaṁ kathitaṁ sarvaṁ

pūrvākhyānam manoharam

hari-bhakti-pradam sarvaṁ

karma-mūla-nikṛtanam

I have thus explained to you topics that certainly destroy the root of all kinds of fruitive activity and award devotional service to Lord Hari.

Thus ends the translation of the fifteenth chapter of the first rātra of Śrī Nārada-pañcarātra.

Second Rātra

CHAPTER 1

Text 1

*śrī-mahādeva uvāca
nārāyaṇam namas kṛtya
paramātmānam īśvaram
śṛṇu nārada vakṣyāmi
paramam dharmam īpsitam*

Māhādeva said: O Nārada, after offering my respectful obeisances unto the Supreme Personality of Godhead, Nārāyaṇa, who is the Supersoul residing within everyone, I will begin to explain the supreme religious principles. Kindly hear with full attention.

Texts 2-11

*prakṛteḥ param iṣṭam ca
sarveṣām abhivāñchitam
svecchāmayam param brahma
pañca-rātrābhidham smṛtam
kāraṇam kāraṇānām ca
karma-mūla-nikṛntanam
ananta-bīja-rūpaṁ ca
svājñāna-dhvānta-dīpakam
sarveśvaram sarva-dhāma
param vairāgya-kāraṇam
paramam paramānanda-
māyā-bandha-nikṛntanam
nirliptam nirguṇam sāram
vedānām goṇanīyakam*

*karminām karmanām śaśvat
sākṣi-rūpaṁ sunirmalam*

*brahmeśa-śeṣa-pramukha-
deva-vandyaṁ praśamsitam
veda-jñānāgocaraṁ taṁ
yoginām prānataḥ priyam*

*sarvādhāraṁ ca sarvādyam
sarva-sandeha-bhañjanam
sarvābhīṣṭa-pradātāraṁ
sarveṣām ca sudurlabham*

*durārādhyaṁ ca sarveṣām
bhakti-sādhyaṁ ca muktidam
maṅgalyaṁ maṅgalārhaṁ ca
sarva-vighna-vināśanam*

*pavitraṁ tīrtha-pūtaṁ ca
maṅgalānām ca maṅgalam
varaṁ sva-pada-dātāraṁ
bhakti-dāśya-pradaṁ hareḥ*

*pāpaghnaṁ puṇyadaṁ suddham
pāpendha-dāhanānalam
sarvāvatāra-bījaṁ taṁ
sarvāvatāra-varṇanam*

*śrutijñam śruti-durbodham
sarveṣām śruti-sundaram
prasādadaṁ cāśutoṣam
prasāda-guṇa-samyutam*

The Supreme Brahman described by the Pañcarātra is fully transcendental to material nature; the most desired Lord of all; supremely independent; the cause of all causes; the destroyer of the seed of fruitive activities; the light for removing the

darkness of ignorance; the supreme controller of all energies; the shelter of all; the cause of genuine detachment; the source of supreme bliss; the almighty Lord; the destroyer of material bondage; completely unaffected; free from material qualities; the essence of the Vedas; most confidential; the eternal witness of the activities of all living entities; worshipable by Brahmā, Śiva, Ananta and others; highly glorified; unapproachable by Vedic knowledge; more dear to the yogīs than their very lives; the support of all; the origin of all; the remover of all doubts; the bestower of all desired benedictions; rarely achieved; not accessible to all; the bestower of liberation in devotional service; supremely auspicious; the bestower of auspiciousness; the destroyer of all obstacles; supremely pure; as sanctified as a place of pilgrimage; the essence of all auspiciousness; the master of all; the origin of all; the giver of devotional service to Lord Hari; the destroyer of all sinful reactions; the bestower of piety; fully uncontaminated; the destroyer of all sinful reactions as fire burns wood to ashes; the fountainhead of all incarnations; the original form of all incarnations; known only through the Vedas; incomprehensible by the Vedas; pleasing for everyone to hear about; the bestower of mercy; easily pleased; and full of compassion.

Text 12

*pañca-rātram idaṁ brahman
pañca-saṁvādam eva ca
yatra pañca-vidhaṁ jñānaṁ
triṣu lokeṣu durlabham*

This Pancarātra consists of five transcendental subjects. It has five varieties of knowledge that are very rarely mastered within the three worlds.

Text 13

*kṛṣṇena brahmaṇe dattam
goloke virajā-tate
nirāmaye brahmaloke mahyam
dattam ca brahmaṇā*

This understanding of Pañcarātra was previously imparted to Brahmā by Lord Kṛṣṇa on the banks of the River Virajā in Goloka. Thereafter, Brahmā had instructed it to me in his abode, Brahmaloaka.

Texts 14-17

*purā sarvādi-sarge ca sarva-
jñāna-pradam śubham
mayā tubhyam pradattam ca
jñānāmṛtam abhīpsitam*

*tvam eva vedavyāsāya
paścād dāsyasi niścitam
vyāso dāsyati putrāya
nirjane 'pi śukāya ca*

*ataḥ param na dātavyam
yasmai kasmāi ca nārada
vinā nārāyaṇāmsam tam
vyāsadevam supuṇyadam*

*satyam satya-svarūpam ca
satī-satyavatī-sutam
krameṇa varṇanam sarvam
eka-cittam niśāmaya*

In the beginning of creation, I imparted this knowledge of Pañcarātra, which fulfills all of one's desires, which enlightens one in transcendental knowledge, and which is the essence of all knowledge, to you. There is no doubt that later on, you will

impart it to Vedavyāsa. Vyāsadeva will confidentially impart it to his son, Śukedeva.

O Nārada, this knowledge should not be revealed to anyone other than Vedavyāsa, the son of Satyavatī, who is a plenary portion of Lord Nārāyaṇa. Now, hear with undivided attention as I begin my discussions of Pañcarātra.

Texts 18-19

sarvādy ādhyātmikam jñānam

veda-sāram manoharam

durgam nānā-prakāram ca

nānā-tanreṣu putraka

sarva-sāroddhṛtam tatra

śrī-kṛṣṇa-pāda-sevanam

sarveṣāṃ sammataṃ jñānam

nirliptam bhava-bandhataḥ

My dear child, this spiritual knowledge is the origin of all types of knowledge and it is the essence of all Vedic literature. It is most wonderful, full of various mantras, and insurmountable. Service to the lotus feet of Lord Kṛṣṇa is the essence of all mantras, approved by all great authorities, fully transcendental, and the only means to become liberated from material bondage.

Text 20

lakṣa-slokaṃ idam śāstram

śrī-kṛṣṇena kṛtam purā

kathayāmi katham brahman

svalpam saṃkṣēpataḥ śṛṇu

O brāhmaṇa, Lord Kṛṣṇa had previously compiled this scripture so that it contained one hundred thousand verses. How would it be possible for me to describe such a voluminous

work to you now? Considering this, I am just going to explain it to you briefly.

Text 21

*ābrahma-stamba-paryantam
sarvaṁ kṛṣṇaṁ carācaram
punas tasmin pralīnaṁ ca
punar eva ca sambhavam*

All moving and non-moving living entities, including Brahmā, are originally Kṛṣṇa conscious. They become manifest from Him and then once again merge into Him.

Text 22

*eka eveśvaraḥ śaśvad
viśveṣu nikhileṣu ca
sarve tat-karma-siddhās ca
mohitās tasya māyayā*

Only the supreme controller eternally exists within all universes. Everyone else appears either to fulfill His mission or else to be subjected to the bewildering influence of His illusory energy.

Text 23

*anantasya ca kṛṣṇasyāpy
anantaṁ guṇa-kīrtanam
ananta-rūpā kīrtiś cāpy
anantaṁ jñānam eva ca*

The one Supreme Person, Kṛṣṇa, has unlimited forms. He possesses unlimited qualities, unlimited glories, and unlimited knowledge.

Text 24

*nāmāny asyāpy anantāni
tīrtha-pūtāni nārada*

*anantāni ca viśvāni
vicitra-kr̥trimāṇi ca*

O Nārada, the illusory material universe that is created by the Lord is unlimited. His names are also unlimited and they are as sanctified as holy places of pilgrimage.

Texts 25-28

*nānā-vidhāni sarvāṇi
jīva-rūpāṇi sarvataḥ
madhyamāni ca kṣudrāṇi
mahānti cāpi sarvataḥ*

*pr̥thak pr̥thak ca pratyekam
pratyakṣam sarva-jīviṣu
santatam santi ye devāḥ
santo jānanti niścitam*

*paramātma-svarūpaś ca
bhagavān rādhikeśvaraḥ
nirliptaḥ sākṣi-rūpaś ca
sa ca karmasu karminām*

*jīvas tat-pratibimbas ca
bhoktā ca sukha-duḥkhaḥ
kecid vadanti tam nityam
kāraṇasya guṇena ca*

There are innumerable living entities found everywhere throughout the universe. Some are very large and some are very small, while others are of medium size. Each living entity is an individual spirit soul. Learned transcendentalists understand that within all bodies, the eternal Lord and the spirit soul are present.

Lord Kṛṣṇa is the Lord of Rādhā and the Supersoul of all living entities. While remaining detached from matter, He

witnesses all the actions performed by the attached conditioned souls. The living entities, who are like reflections of the Supreme Lord, are the enjoyers of material happiness and distress. Some people say that their enjoyment of happiness and distress is eternal.

Text 29

*vidyamānāt tirodhānam
tirodhānāc ca sambhavaḥ
dehād dehāntaram yāti
na mṛtyus tasya kutracit*

The spirit soul leaves one material body and then enters another material body. This is called death. The spirit soul, however, never dies.

Text 30

*tataḥ pralīnaḥ pralayaḥ
param sarvālayālaye
ato nitya-svarūpaś ca
jīva eva yathātmakaḥ*

At the time of the final dissolution of the cosmic manifestation, all living entities enter within the body of the Supreme Lord, who is therefore the supreme shelter of everyone. In spite of this, the eternal living entities remain unchanged.

Texts 31-34

*kecid vadanty anityam ca
mithyaiva kṛtrimāḥ sadā
pratīlaye punas tatra
pratibimbo yathā raveḥ
yathaiiva śātakumbheṣu
nirmaleṣu jaleṣu ca*

*pratyekam pratibimbāś ca
drśya eva hi jīvinām*

*ṣunaḥ praliyate sūrye
gateṣu ca ghaṭeṣu ca
evam candrasya boddhavyam
darpaṇe jīvane yathā*

*tasmān nityam param
brahma sajīvo nitya eva saḥ
sarvāntarātmā bhagavān
pratyakṣam prati-jīviṣu*

Some people call the individual soul false, temporary or artificial. As the sunrays become merged into the sun, the living entities enter the Supreme Lord. As the reflection of a man can be seen on gold or on the surface of clear water, as the air within a pot again merges with the totality of air when the pot is broken, as a reflection of the moon on a mirror no longer exists if the mirror is removed, the living entities' existence is entirely dependent upon the Lord. Both the living entities and the Supreme Lord are eternal. The Supreme Lord is present within all living entities as the Supersoul.

Text 35

*aham jñāna-svarūpaś ca
jñānādhiṣṭhāṭṛ-devatā
buddhi-rūpā bhagavatī
sarva-śakti-svarūpiṇī*

I am the form of knowledge and the predominating deity of knowledge. I am endowed with great spiritual prowess and decorated with all godly qualities.

Text 36

*iyam durgā tava puro
 viṣṇu-māyā sanātanī
 anayā mohitāḥ sarve
 kṛṣṇa-bhaktam vinā mune*

O sage, Durgā, who is now standing in front of you, is the eternal energy of Lord Viṣnu. Apart from the devotees of Lord Viṣṇu, all others are bewildered by her power of illusion.

Texts 37-38

*manaḥ-svarūpo brahmā ca
 mano 'dhiṣṭhātr-devatā
 svayam sa viṣayī viṣṇuḥ
 prāṇāḥ pañca-svarūpiṇaḥ
 ete hy abhyantare devī
 candraḥ sūryaś ca cakṣuṣoḥ
 sarve candrādayo devāś
 cendriyeṣu pṛthak pṛthak*

Brahmā, who is the controlling deity of the mind, shares the mind's characteristics. Lord Viṣnu can be compared to the five sense objects, such as form. The life-air is one of the five kinds of air that circulates within the body to maintain the internal organs. Candra and Surya are present in the two eyes. All of the parts of the human body are controlled by various demigods.

Text 39

*dharmāḥ śiraś ca sarveṣāṃ
 jaṭhare ca hutāśanaḥ
 prāṇād bhinnāś ca pavanaḥ
 sa viśvāśaḥ prakīrtitaḥ*

Dharma controls the head, Hutāśana lives in the stomach, and Pavana—who is distinct from the life-air—controls breathing.

Text 40

*gaṇeśaḥ kaṇṭha-deśastho
vighnado vighna-nāśa-kṛt
skandaḥ pratāpa-rūpaś ca
kāmo manasi kāmadaḥ*

The destroyer of impediments, Gaṇeśa, controls the throat. Kārtikeya is the form of prowess and Kāmadeva, who lives within the mind, arouses lust.

Text 41

*pāpaṁ puṇyaṁ hṛdayajaṁ
lakṣmīḥ sattvānusārīṇī
ākaṇṭha-deśāt sarveśāṁ
rasanāsu sarasvatī*

The heart is the place where piety and impiety exist. Lakṣmī resides in the mode of goodness and Sarasvatī lives in the space between the tongue and the throat.

Text 42

*sā eva mantraṇā-rūpā
pṛthañ muktyā ca sarvataḥ
buddhijāḥ śaktayaḥ sarvā
vidyante sarva-jantuṣu*

Sarasvatī, in another form, controls the power of intelligence and deliberation of all living entities.

Text 43

*nīdrā tandrā dayā śraddhā
tuṣṭiḥ puṣṭiḥ kṣamā ca kṣut
lajjā tṛṣṇā yathecchā ca
sāntiś cintā jarā jaḍā*

This power, born of intelligence, expands into various forms and thus becomes known as sleep, laziness, compassion, faith,

satisfaction, nourishment, forgiveness, hunger, shyness, thirst, desire, peace, thought, old age and matter.

Text 44

*yāte svāmini yānty ete
nara-devam ivānugāḥ
cintā jvarā ca satataṁ
śobhāṁ puṣṭiṁ ca dveṣṭi ca*

As attendants follow the king, all of these energies follow the living entities. Tension and old age always hamper beauty and nourishment.

Text 45

*sarveṣāṁ jīvinām eva deho
'yam pāñca-bhautikaḥ
pṛthivī vāyur ākāśas
tejas toyam iti smṛtaḥ*

Because the bodies of all living entities are made of the five material elements—earth, water, fire, air and ether—they are nothing but products of matter.

Text 46

*sva-dehe ca prāpatite
sva-bhāgaṁ prāpnuvanti ca
pṛthak pṛthak ca pratyekam
ekam eva kramaṇa ca*

When the material body is destroyed at the time of death, these five elements gradually resume their original forms.

Texts 47-48

*sañketa-pūrvakam nāma
tat smaranti ca bāndhavāḥ
rudanti satataṁ bhrāntyā
māyayā māyinas tathā*

*tasmāt santo hi sevante
 śrī-kṛṣṇa-caraṇāmbujam
 nityam satyam abhayadam
 janma-mṛtyu-jarā-haram*

Still, the friends and relatives of the deceased person continues to remember his name and cry profusely, being bewildered by māyā. This is why saintly persons always engage in the service of the lotus feet of Śrī Kṛṣṇa; who is the eternal Absolute Truth; the bestower of fearlessness, and the vanquisher of birth, death and old age.

Text 49

*prabhāta-svapnavad viśvam
 anityam kṛtrimam mune
 pādma-padmārcitam pāda-
 padmam bhaja harer mudā*

O sage, like a dream, this material world is artificial and temporary. Therefore, simply worship the lotus feet of Lord Hari, who is worshiped even by Brahmā and Lakṣmī.

Text 50

*mayoktam prathamam jñānam
 jñānam pañca-vidheṣu ca
 dvitīyam śrūyatām vatsa
 yat-sāram kṛṣṇa-bhaktidam*

I have thus explained to you the first of the five kinds of knowledge. Now, hear about the second category of knowledge, which is like cream because it awards devotional service to Lord Kṛṣṇa.

Thus ends the translation of the first chapter of the second rātra of Śrī Nārada-pañcarātra.

Texts 1-2

*śrī-mahādeva uvāca
 hari-bhakti-pradam jñānam
 jñānam pañca-vidheṣu ca
 viduṣāṃ vāñchitā muktih
 satatam paramā satām
 sā ca śrī-kṛṣṇa-bhakteś ca
 kalām nārhati ṣoḍaśīm
 śrī-kṛṣṇa-bhakta-saṅgena
 bhaktir bhavati naiṣṭhikī*

Mahādeva said: Among the five kinds of knowledge, the knowledge that awards devotional service to Lord Hari is the best. Although saintly persons always desire liberation, the truth is that liberation is not even equal to one-sixteenth part of devotional service to Lord Kṛṣṇa. One obtains unmotivated devotional service to Kṛṣṇa only by the association Lord Kṛṣṇa's devotees.

Text 3

*animittā ca sukhadā
 hari-dāsyā-pradā śubhā
 yathā vṛkṣa-latānām ca
 navīnaḥ komalāṅkuraḥ*

As a tender and newly-grown sprout becomes a stout tree with creepers, causeless devotional service, which is all-auspicious and joyfully performed, and which awards one service to Lord Kṛṣṇa, is awakened.

Texts 4-5

*vardhate megha-varṣeṇa
 śuṣkaḥ sūrya-kareṇa ca
 tathaiiva bhaktālāpeṇa
 bhakti-vṛkṣa-navāṅkurah*

*vardhate śuṣkatām yāti
 cābhaktālāpa-mātrataḥ
 tasmād bhaktaiḥ sahālāpam
 kurute paṇḍitaḥ sadā*

As a newly grown spout becomes dry in the sun and grows when there is plenty of rainfall, so the newly grown sprout of the creeper of devotional service is nourished by discussions about the Lord in the association of devotees. On the other hand, when one associates with and converses with nondevotees, the tender sprout of devotional service becomes dry. That is why saintly persons always take pleasure in discussing topics of the Lord, while carefully avoiding atheists.

Texts 6-8

*yāty evābhakta-saṁsargād
 duṣṭāt sarpād yathā naraḥ
 ālāpād gātra-saṁsparsāt
 śayanāt saha-bhojanāt*

*sañcaranti ca pāpāni
 taila-vindum ivāmbhasā
 saṁsargaḥ guṇā doṣā
 bhavanty eva hi jīvinām*

*tasmāt satām hi saṁsargam
 santo vāñchanti santatam
 mune saṁsargajo doṣo
 vastūnām prabhaved iha*

As poison spreads throughout the body when a person is bitten by a poisonous snake—so, by speaking to, touching, eating with and sleeping with nondevotees, the sin born of their association spreads throughout the entire body just like a drop of oil spreads on the surface of water. Human beings accumulate piety and impiety by means of association. For this reason, saintly persons always desire the association of advanced devotees of the Supreme Lord.

O sage, one accumulates a thick covering of contamination by associating with various classes of undesirable people:

Text 9

*hīna-dhātu-prasaṅgena
svaṛṇa-doṣaḥ prajāyate
tasmāc ca hīna-samsargam na
vāñchanti manīṣiṇaḥ*

Even gold becomes contaminated by a slight mixture of inferior metals. After considering this, those who are wise never indulge in the association of inferior persons.

Texts 10-11

*tasmād vaiṣṇava-samsargam
kurvanti vaiṣṇavāḥ sadā
kurvanti vaiṣṇavāḥ śaśvat
ṣaḍ-vidham. bhajanam hareḥ
smaranam kīrtanam caiva
vandanam pāda-sevanam
pūjanam satataṁ bhaktyā
param svātma-nivedanam*

Vaiṣṇavas always associate with other Vaiṣṇavas. Vaiṣṇavas constantly engage in six kinds of bhajana of Lord Hari—remembering the Lord, chanting His holy names, offering

prayers to Him, serving His lotus feet, offering worship to the Lord, and surrendering everything to Him.

Text 12

*grhṇāti bhakto bhaktyā ca
kṛṣṇa-mantram ca vaiṣṇavāt
avaiṣṇavād grhītvā ca
hari-bhaktir na vardhate*

A serious devotee should accept, with utmost devotion, a Kṛṣṇa mantra from another Vaiṣṇava. By accepting a mantra from a nondevotee, one's progress in devotional service to Lord Hari becomes arrested.

Texts 13-14

*cāṅḍalād api pāpī sa
śrī-kṛṣṇa-vimukho naraḥ
niṣphalam tad-dharma-
karma-nādhikārī sa karmaṇām
śaśvad asuciḥ pāpiṣṭho
nindām kṛtvā hasaty api
bhagavantam bhāgavatam
ātmānam naira manyate*

A person who is averse to Kṛṣṇa is more sinful than a dog eater. All of his religious performances and pious activities are useless labor. In fact, such a person is not qualified to execute any religious activity. That sinful person constantly blasphemes Kṛṣṇa and thus feels a kind of perverted happiness. Because of this, he can neither understand Kṛṣṇa nor His devotees.

Text 15

*guru-mukhāt kṛṣṇa-mantro
yasya karṇe viśed aho*

*taṁ vaiṣṇavaṁ mahā-pūtaṁ
pravadanti purā-vidah*

Alas! The knowers of the Purāṇas declare that the person who has formally accepted a Kṛṣṇa mantra from a bona-fide spiritual master, with faith and devotion, is a true devotee.

Texts 16-17

*mantra-grahaṇa-mātreṇa
naro nārāyaṇānujaḥ
puruṣāṅgāṁ śataiḥ sārddham
svātmānaṁ ca samuddharet*

*mātāmahānāṁ śatakāṁ
sodaraṁ mātaraṁ sutam
bhṛtyaṁ kalatraṁ bandhum ca
śiṣya-vargāṁs tathaiva ca*

As soon as a person takes initiation into the chanting of a Kṛṣṇa mantra, he becomes worthy of associating with Lord Nārāyaṇa. He not only delivers himself but also one hundred generations of his father's family, one hundred generations of his mother's family, as well as his brothers, mother, children, servants, wife, friends and disciples.

Text 18

*yadā nārāyaṇa-kṣetre
mantraṁ grhṇāti vaiṣṇavāt
viṣṇuḥ puṁsāṁ sahasraṁ ca
līlayā ca samuddharet*

If a person takes initiation into the chanting of a Kṛṣṇa mantra at a holy place of Lord Nārāyaṇa, he is delivered by the Lord, along with one thousand generations of his family.

Text 19

*mayā śrī-kṛṣṇa-mantras ca
kṛṣṇālaye mune purā
goloke virajā-tīre
nīre kṣīra-nibhe 'male*

O sage, long ago, I had chanted Kṛṣṇa mantras while standing in the pure, nectarean water of the River Virajā, near Goloka, the abode of Lord Kṛṣṇa.

Text 20

*śata-lakṣa-japam kṛtvā
pūnye vṛndāvane vane
śrī-kṛṣṇānugraheṇaiva mantraḥ
siddho babhūva me*

By Lord Kṛṣṇa's mercy, I attained the perfectional stage of chanting these mantras by chanting them ten million times within the forest of the holy land of Vṛndāvana.

Text 21

*brahma-bhālobdhavo 'ham ca
sarvādi-sargato mune
prāptam mṛtyuñjayam jñānam
kṛṣṇāc ca paramātmanah*

In the beginning of creation, I appeared from the forehead of Brahmā and thereafter, received transcendental knowledge from Śrī Kṛṣṇa. As a result of being endowed with that knowledge, I have conquered death.

Texts 22-24

*siddho mṛtyuñjayo 'ham ca
nitya-nūtana-vigrahaḥ
brahmaṇah patanenaiva
nimeṣo me yathā hareḥ*

SECOND RĀTRA 2

*evam teṣāṃ pārśadānām
nāsti mṛtyur yathā hareḥ
yasmin dehe labhen mantraṃ
vaiṣṇavo vaiṣṇavād api
pūrva-karmāśritam deham
tyaktvā sa pārśado bhavet
pañca-vaktreṇa satatam
tan nāma-guṇa-kīrtanam*

I have attained perfection by means of chanting mantras and thus I have conquered death. My body is ever fresh and never deteriorates. A mere moment of my time is equal to the entire duration of Brahmā's life. Like Lord Hari, His associates are not subject to death. When a Vaiṣṇava takes initiation into the chanting of Kṛṣṇa mantras from another Vaisnava, after giving up his present body, he achieves the form as one of the Lord's associates. With my five mouths, I constantly chant the holy names of the Lord and glorify His transcendental qualities.

Text 25

*karomi bhāryayā sārddham
putrābhyām cāpi nārada
tad dinam durdinam manye
meghācchannam na durdinam*

O Nārada, I, along with Pārvatī, Kārtikeya and Gaṇeśa always chant the Lord's holy names. I do not consider a cloudy day to be a bad day. The day that passes without discussions of Lord Kṛṣṇa is actually a bad day.

Texts 26-27

*yad dinam kṛṣṇa-samlāpa-
kathā-pīyusa-varjitam
tam kṣaṇam niṣphalam manye
śrī-kṛṣṇa-kīrtanam vinā*

*āyur harati kālāś ca
 puṁsām tat-kīrtanena ca
 tam kṣaṇam maṅgalam manye
 sarva-harṣa-karam param*

Any duration of time that is spent without discussing the nectarean topics of Kṛṣṇa consciousness is certainly wasted because it only serves to reduce a one's lifespan and energy. On the other hand, any time that is utilized for happily discussing Kṛṣṇa-kathā is certainly most auspicious.

Text 28

*tasmāt pāpāḥ palāyante
 vainateyād ivoragāḥ
 brahmaṇāpi purā labdhas
 tasmāt tan mantra eva ca*

As snakes run away as soon as they see Guruḍa, heaps of sin flee from a person who chants the holy name of Lord Kṛṣṇa. Brahmā also received Kṛṣṇa mantras directly from the Lord, long ago.

Text 29

*padmanābha-nābhi-padme
 śata-lakṣam jajāpa sa
 tadālalāpa jñānam ca
 nirmalam sṛṣṭi-kāraṇam*

After receiving these mantras, Brahmā sat down within the stem of the lotus that sprouted from Lord Viṣṇu's navel and chanted them ten million times. As a result, he received the transcendental knowledge that empowered him to create the universe.

Text 30

*aṇimādika-siddhiṁ ca
cakāra tat-prabhāvataḥ
sṛṣṭiṁ ca vividhāṁ kṛtvā
vidhātā ca babhūva saḥ*

By the influence of his mantras, he attained all of the mystic perfections, such as aṇimā. After executing varieties of creation, he became celebrated as the creator of the universe.

Texts 31-36

*varam tasmai dadau kṛṣṇo
mat-samatsvam bhaveti ca
śeṣas tat-kalayā pūrvam
babhūva kaśyapātmajaḥ*

*tasmāt samprāpa tan mantraṁ
siddhaḥ koṭi-japena ca
sahasra-śīrasas tasya
mastakasyaika-deśataḥ*

*viśvam sarṣapavat sarṣasya
ekadeśe yathā mune
kūrmas tat-kalayā pūrvam
babhūvāyonijaḥ svayam*

*anantas tat-pṛṣṭha-deśe
gajendre maśako yathā
vāyv ādhāras ca kūrmas ca
jalādhāraḥ samīraṇaḥ*

*mahaj jalam mahāviṣṇoḥ
pratyekam loma-kūpataḥ
mahāviṣṇur jalādhāraḥ
sarvādhāro mahaj jalam*

*śūnyāśrayaṃ nirādhāraṃ
param etan mahaj-jalam
tasmin mahaj jale śete
babhūva kalayā hareḥ*

Kṛṣṇa gave him this benediction: May you become as good as Me. Ananta had previously appeared as the son of Kaśyapa and after receiving a mantra directly from Me and reciting it ten million times, He obtained the perfection of chanting it. As a result of His chanting, He became endowed with one thousand heads.

O sage, on a corner of the Ananta's head, the entire universe is resting like a mustard seed. Long ago, the unborn Lord Kūrma had appeared as a plenary portion of Ananta. Ananta sits on the back of Lord Kūrma just like a mosquito sits on the back of an elephant. The support of Lord Kūrma is the vast body of water that emanated from the pores of Lord Mahā-viṣṇu's body. This water is the support of Mahā-viṣṇu and because of this, water is the support of life for all living entities. That body of water rests in space and Mahā-viṣṇu, who is an expansion of Lord Hari, lies on that water, which has no support other than itself.

Texts 37-43

*mahaj jalam mahā-vāyur
babhūva kalayā hareḥ
rādhā-garbhodbhavo ḍimbhaḥ
sa ca ḍimbhodbhavaḥ purā*

*babhañja ḍimbhaḥ sahasā
golokāt preritas tathā
bhūtva dvi-khaṇḍaṃ patito
ḍimbho magno jalārṇave*

*bālaś ca śete toye paryāñke
ca yathā nṛpaḥ*

*mahāviṣṇoś ca lomnām ca
vivareṣu pṛthak pṛthak*

*brahmāṇḍāni ca pratyekam
asaṅkhyāni ca nārada
pṛthak pṛthag jalam vyāptam
pratilomnaś ca kūpataḥ*

*vāyus tad-ūrdhvaṁ pratyekam
tad-ūrdhvaṁ kamaṭhas tathā
śeṣaḥ kamaṭha-pṛṣṭhe ca
sahasra-mita-mastakaḥ*

*mastakasyaika-dese ca
ḍimbhaḥ sarṣapavan mune
ḍimbhāntare ca brahmāṇḍam
anityam kṛtrimam ca tat*

*ḍimbhāntare ca brahmāṇḍa-
nirmāṇa-kramam īpsitam
sadbhir jñātam śruti-dvārā
sākṣād drṣtam mayā mune*

Once, a golden egg appeared from the womb of Rādhikā. Suddenly, the egg fell from Goloka, broke into two pieces and plunged into the water of the Causal Ocean. In the same way that a king lies down on his couch, the child, Mahā-viṣnu lay down on that vast water. Innumerable universes rest within the pores of Mahā-visnu's transcendental body.

O Nārada, a vast quantity of water emanated from the pores of Maha-visnu and spread throughout the universe. On the surface of the water was air, and resting on the air was Lord Kūrma. On the back of Lord Kūrma rested the thousand-headed Ananta Śeṣa.

O sage, an egg, the size of a mustard seed, rested on the corner of Ananta's head. That egg is the source of this temporary universe. The superbly variegated creations that are found within this egg are known to saintly persons by their study of Vedic literature. And yet, I have personally experienced all of this.

Texts 44-45

*evam ca sapta-pātālam
yathaiivāṭṭālikā-grham
prayayuh parinirmāṇam
krameṇa ca pṛthak pṛthak*

*atalam vitalam caiva
sutralam ca talātalam
rasātalam mahātalam
pātālam parikīrtitam*

As mansions are constructed, one floor at a time, the seven lower planetary systems were created separately and became known as Atala, Vitala, Talātala, Rasātala, Mahātala and Pātala.

Texts 46-50

*vitalam sundaram śuddham
nirmāṇam svargavan mune
sad-ratna-racitam sarvam
īśvarecchā-vinīrmitam*

*pātālādhas talam kṛṣṇam
gabhīram ca bhayānakam
ḍimbhādhāram taj jalam ca
ḍimbhādhah śeṣa eva ca*

*atalopari toyam ca
toyopari vasundharā
kāñcanī bhūmi-samyuktā*

sapta-dvīpa-manoharā

sapta-sāgara-samyuktā

vana-sāila-saridyutā

varttulā candra-vimbābhā

jala-madhye 'bja-patravat

jambu-dvīpaś ca tan

madhye lavaṇodena veṣṭitaḥ

lavaṇoda-samudraś ca

lakṣa-yojana-prasthakaḥ

Vitala is very pleasant and pure, like a heavenly planet. The artistry that was used in creating this planet was most excellent. It is bedecked with precious gems and was created by the will of the Supreme Lord. At the bottom of the planet Pātāla, there is an unfathomable and formidable body of dark water that is the support of the universe. Underneath this water lives Ananta Śeṣa.

On top of the planet Atala, there is water, and above this water is the planet earth. The earth appears golden and most beautiful, consisting of seven islands and seven seas and decorated with mountains, forests and rivers. The shape of the earth is round, like a reflection of the moon. It looks like a lotus leaf on the water. Within the earth, there is an island called Jambudvīpa, which is surrounded by salt water on all sides. The breadth of the salt water ocean is about eight hundred thousand miles.

Texts 51-52

dairghyam tasmād daśa-guṇo

grāmasya parikhā yathā

upadvīpair bahutaraiḥ

śobhā-yuktaiḥ samanvitaḥ

*jambu-dvīpe jambu-ṛkṣo
vistīrṇo 'tivicitrakah
śyāma-varṇam pakva-phalam
gajendra-nibham eva ca*

Jambudvīpa is further beautified by many smaller islands and peninsulas. The length of Jambudvīpa is approximately eight million miles. The ocean serves as a moat, as if surrounding a great palace. In Jambudvīpa, there is a gigantic jambu (blackberry) tree. The fruit of this tree is black, and when ripe, each fruit looks as big as an elephant.

Texts 53-54

*sumeru-śikharo yatra
kailāsaḥ śaṅkarālayaḥ
ratnākaro himagirir
dvīpa-madhye manoharaḥ
meros cāṣṭasu śrṅgeṣu
vicitrāviṣkrteṣu ca
yatrāṣṭa-lokapālānām
āśramāṇi ca nārada*

On the peak of Mount Sumeru, which is located within Jambudvīpa, is the residence of Śaṅkara known as Kailāsa. In the middle of Jambudvīpa is the Himālaya mountain range; which is the source of many varieties of jewels.

O Nārada, the residences of the eight Lokapālas are situated on eight peaks of these mountains.

Texts 55-61

*indro vahniḥ pitṛ-patir
nairṛto varuṇo marut
kuvera īśaḥ patayaḥ
pūrvādīnām disām kramāt*

eteṣām ālayam śuddham
ramaṇīyam manoharam
pūrvasmād eva pratyekam
kramena ca pṛthak pṛthak

ūrdhvam śṛṅgo 'tivistīrṇo
brahmalokas tad agrataḥ
brahmalokordhva-ḍimbhaś ca
viśvam ḍimbhāntaram tathā

ūrdhva-śṛṅge ṣaṣṭa-loko
brahmalokas tad ūrdhvataḥ
bhūrloko 'pi bhuvarlokaḥ
svarlokaś ca tathaiva ca

janaloko maharlokaḥ
satyalokaś ca madhyataḥ
catur-yuge satyaloke pūrṇo
dharmaś ca santatam

brahmalokasya vāme ca
dhruvalokas tathaiva ca
viśvam ca brahmalokāntam
sraṣṭā sṛṣṭam ca kṛtrimam

jambū-dvīpaś ca kathito
yathā dṛṣṭo mayā mune
sarīṭ-sailair bahu-vidhaiḥ
kānanaiḥ kandarair yutaḥ

Indra, Agni, Pitṛpati, Nairṭa, Varūṇa, Marut, Kuvera and Īśa are the eight Dikpālas, beginning from the eastern direction. Their residences are at various places, and are very luxurious, pure and charming. The peak of Mount Sumeru is vast and situated there is the abode, Brahmaloka. Above Brahmaloka are egg-shaped universes that are situated one above the other.

There are altogether six planets situated on the peak of the Mount Sumeru—Bhuloka, Bhupaloka, Svargaloka, Janaloka, Maharloka, and Satyaloka. The topmost planet is Brahmāloka. On the left side of Brahmāloka is Dhruvaloka. All of these temporary, material planets were created by Brahmā.

O sage, I have thus described to you Jambudvīpa, as I have seen it. It is nicely decorated with beautiful rivers, mountains, forests and caves.

Texts 62-64

*yatra bhārata-varṣam ca
sarveṣāṃ īpsitam varam
karma-kṣetram satām sadbhiḥ
praśasyam puṇyadam param
āvīrbhāvo 'tra kṛṣṇasya yatra
vṛndāvanam vanam
anya-sthāne sukham janma
niṣphalam ca gatāgatam
bhārata ca kṣanam janma
sārthakam śubha-karmajam
aneka-janma-puṇyena
sādhūnām janma bhārata*

The sanctified land of Bhārata-varṣa, which is highly sought after, which is the place of fruitive actions for pious living entities, and which is glorified by saintly persons, is situated within Jambudvīpa. In the forest of Vṛndāvana, which is situated within Bharata-varṣa, Lord Kṛṣṇa makes His appearance. The so-called happy life that is available outside of Bhārata-varṣa is simply a waste of the time and effort that is required for going there. Even a moment's life in Bhārata-varṣa, attained by one's accumulated piety, is a great opportunity. It is the result of piety

accumulated from many births that enables saintly persons to obtain a birth in Bhārata-varṣa.

Texts 65-67

*kṛṣṇānugrahato vidvān
labdhvā ca janma-bhārate
na bhajet kṛṣṇa-pādābjam
tad atyanta-vidambanam
asārthakam tasya janma
vṛthā tad-garbha-yātanā
niṣphalam tac charīram ca
naśvaram vyartha-jīvanam
jīvan mṛto hi pāpī sa
cāṅdālād adhamo 'suciḥ
bhunkte nityam abhakṣyam
cāpy anivedyam harer aho*

What could be more unfortunate for a learned person than to obtain a birth in Bhārata-varṣa, by Kṛṣṇa's mercy, and then not utilize the golden opportunity to worship His lotus feet? The life of such a person is actually meaningless because it affords him no eternal benefit. His suffering within the womb goes in vain, his perishable body is simply a burden, and his life's endeavors are futile. He is dead although breathing, sinful, more degraded than a dog-eater, and full of contamination. He eats abominable food and never offers anything for the service of Lord Hari.

Text 68

*viṅ-mūtra-klpta-bhakṣyam ca
nityam bhunkte ca śūkarah
na hi klptam abhakṣyam ca
bhunkte sa śūkarādhamaḥ*

A pig eats disgusting food mixed with stool and urine and yet, one who eats food without first offering it to the Lord is worse than a pig.

Text 69

*abhakṣyaṁ brāhmaṇānām
tad anivedyaṁ harer aho
annaṁ viṣṭhā jalam mūtram
yad viṣṇor aniveditam*

A brāhmaṇa should not eat anything that is not offered to the Supreme Lord. Any food that is not offered to the Lord is as good as stool, and any drink not offered to the Lord is as good as urine.

Text 70

*nityaṁ pādodakam bhunkte
naivedyaṁ ca harer dvija
tan mantra-grahaṇam kṛtvā
jīvan-mukto hi bhārata*

O brāhmaṇa, in the land of Bhārata-varṣa, a person who daily drinks the water that has washed the Lord's lotus feet, eats food that has been offered to the Lord, and takes initiation into the chanting of Kṛṣṇa mantras becomes liberated in that very lifetime.

Text 71

*tasyaiva pāda-rajāsā
sadyaḥ pūtā vasundharā
sarvāṅy eva hi tīrthāṇi
pavitrāṇi ca nārada*

O Nārada, by the influence of the dust from such a devotee's feet, the earth becomes immediately purified and the holy places become sanctified.

Text 72

*sa eva śuddhaḥ sarveṣu
sadyo mukto mahītale
pade pade 'śvamedhasya
labhate niścitaṁ phalam*

In this world, only such a devotee is pure and liberated. There is no doubt that he obtains the result of performing a horse sacrifice at every step.

Text 73

*evam bhṛtyasya rakṣārtham
kṛṣṇo datvā sudarśanam
tathāpi sustho na prītas taṁ
tyaktum akṣamaḥ kṣaṇam*

Kṛṣṇa is never satisfied to simply engage His Sudarśana cakra for the protection of such a devotee because He cannot bear his separation, even for a moment.

Text 74

*evam bhūto dayā-sindhur
bhaktānugraha-kātarah
ataḥ santo hi taṁ tyaktvā
na sevante surāntaram*

Lord Kṛṣṇa is an ocean of mercy and as such, He is always ready to help His devotees. For this reason, saintly persons would never give up the worship of Lord Kṛṣṇa to worship the demigods.

Text 75

*jambu-dvīpaś ca kathitaḥ
svargān meru-krameṇa ca
anyeṣāṁ api dvīpānām
śrūyatām anuvarttanam*

So far, I have described various regions of the universe, beginning with Mount Sumeru, on up to heaven. Now, hear from me about the other islands.

Text 76

*jambu-dvīpāt paraḥ plakṣas
tato 'pi dvi-guṇa-kramāt
vṛtaś cekṣurasodena
pūrvasmād dvi-guṇena ca*

After Jambudvīpa is Plakṣadvīpa. It is twice the size of Jambudvīpa and it is surrounded by an ocean of sugarcane juice that is sixteen hundred thousand miles across.

Text 77

*pūrvasmād dvi-guṇair yuktaḥ
saric chaila-vanādikaiḥ
nānā-vibhava-bhogād
yuktaḥ śuddho 'tisundarah*

Rivers, mountains, and forests are double the number of those in Jambudvīpa. Plakṣadvīpa is full of all kinds of opulence, and it is most relishable, pure and enchanting.

Text 78

*tatra kṛḍanti tatrasthā
jarā-roḡādī-varjitāḥ
na tatra karmaṇo janma
bhukte karma purātanam*

The inhabitants of this island very happily enjoy life without being disturbed by old age and disease. One is born there to enjoy the good results of his previous karma. One does not accumulate more karma while living there.

Text 79

*bhuktvā śubhāśubham karma
svargam vā narakam punaḥ
vrajanti te krameṇaiva
mūḍhāḥ prāktanato mune*

O sage, foolish people simply enjoy the fruit of their previously accumulated pious and impious activities and according to their fate, either go to heaven or go to hell.

Text 80

*plakṣa-dvīpāt paraḥ
śāka-dvīpo hi sundaro mune
pūrvasmād dvi-guṇo yuktaḥ
suroda-dvi-guṇena ca*

Beyond Plakṣadvīpa is Śakadvīpa. It is twice the size of Plakṣadvīpa and it is surrounded by an ocean of liquor that is twice as large as the ocean of sugarcane juice.

Text 81

*śāka-dvīpat kuśa-dvīpo
dvi-guṇaḥ sumanoharaḥ
pūrvasmād dvi-guṇenaiva
ghṛtodena samāvṛtaḥ*

Beautiful Kuśadvīpa is situated beyond Śakadvīpa and it is twice the size. It is surrounded by an ocean of ghee that is double the size of the ocean of liquor.

Text 82

*kuśa-dvīpāc ca dvi-guṇo
baka-dvīpo mahā-mune
vṛto dadhi-samudreṇa
kramāt tad-dvi-guṇena ca*

Beyond Kuśadvīpa is Bakadvīpa, which is twice as big. It is surrounded by an ocean of yogurt that is twice as large as the ocean of ghee.

Text 83

*baka-dvīpāc ca dvi-guṇaḥ
śālmali-dvīpa eva ca
pūrvasmād dvi-guṇenaiva
kṣīrodena samāvṛtaḥ*

Śālmalidvīpa is twice as big as Bakadvīpa and it is surrounded by an ocean of milk that is twice as large as the ocean of yogurt.

Text 84

*śveta-dvīpaś ca kṣīrode
copadvīpo manoharaḥ
tatraiva bhagavān viṣṇuḥ
sevitaḥ sindhu-kanyayā*

In the ocean of milk there is an enchanting island known as Śvetadvīpa, where Lord Viṣṇu is eternally served by Lakṣmī, the daughter of the ocean.

Texts 85-86

*nārāyaṇāmśo vaikunṭhaḥ
śuddhaḥ sattva-guṇāśrayaḥ
śyāmaś caturbhujah śānto
vanamālā-vibhūṣitaḥ

caturbhujaiḥ śyāma-varṇaiḥ
pārśadaiḥ varivāritaḥ
brahmādibhi stūyamāno
munibhiḥ sanakādibhiḥ*

The abode of Śvetadvīpa is manifested by the spiritual potency of Lord Nārāyaṇa. Another name of that transcendental

abode is Vaikuṅṭha. It is the shelter of the mode of pure goodness. The four-handed Lord Viṣṇu, whose complexion is blackish and who is adorned with a garland of forest flowers, resides there. He is constantly being served by His associates and is glorified by great sages like Sanaka, and other exalted personalities like Brahmā.

Text 87

*sukhado mokṣadah śrīmān
pradātā sarva-sampadām
dvīpās ca vartulākāro
viśuddhaś candra-vimbavat*

He awards happiness and liberation to everyone. He is full of all opulence and He is the bestower of all kinds of wealth. The abode of the Lord known as Śvetadvīpa is round like the moon.

Text 88

*yojanāyuta-vistīrṇo dairghye
ca tat-samaḥ sadā
amūlya-ratna-nirmāṇo
babhūva svecchayā hareḥ*

The length and breadth of Śvetadvīpa is approximately eighty thousand miles. It was manifested by the will of Lord Hari, utilizing innumerable valuable jewels.

Text 89

*ātmānam manyate tucchaṁ
viśvakarmā nirīkṣya yam
samāvṛtaṁ pārśadānām
śivirair lakṣa-koṭibhiḥ*

After seeing this island, which has thousands and millions of residences belonging to the Lord's associates, the architect

of the demigods, Viśvakarmā, considered himself to be an ignorant fool.

Texts 90-91

*udyānaiḥ kalpa-vṛkṣāṅgāṃ
samsaktam śata-koṭibhiḥ
śata-koṭibhir aṣṭābhiḥ
kāmadhenubhir āvṛtam*

*puṣpodyānair āvṛtaiś ca
sarobhiḥ śata-koṭibhiḥ
gandharvair nartakaiḥ siddhair
yogendrail aṣṣaro-gaṇaiḥ*

There are millions of forests full of desire trees in Śvetadvīpa. That transcendental abode is inhabited by eight hundred billion Surabhi cows. There are one hundred billion lakes situated beside beautiful flower gardens in that supreme abode. It is also inhabited by Gandharvas, dancers, perfected beings, the foremost of yogīs, and celestial women.

Texts 92-94

*tasmāt dvīpāc ca dvi-guṇaḥ
krauñca-dvīpo manoharaḥ
pūrvasmād dvi-guṇenaiva
jalodena samāvṛtaḥ*

*sapta-dvīpās ca kathitāḥ
sarit-sāgara-kānanāḥ
śailair bahu-vidhair yuktāḥ
sundaraiḥ kandarodaraiḥ*

*tat-parā kāñcanī bhūmiḥ
sarva-sattva-vivarjitā
tejah-svarūpā paramā
prajvalantī divā-nīsam*

Beyond Śvetadvīpa is Krauñcadvīpa, which is twice as large. It is a very pleasant place and it is surrounded by an ocean of sweet water that is twice as wide as the ocean of milk. I have thus described to you the seven beautiful islands, all of which are nicely decorated with rivers, oceans, forests, gardens, mountains and caves. Beyond these islands is an uninhabited tract of land that is permeated by an effulgence and is covered with golden clay.

Text 95

*evam̐ ḍimbhodarastham̐ ca
viśvam̐ viśvasṛjā kṛtam
ḍimbhas tal loma-kūpe ca
mahāviṣṇuś ca nārada*

O Nārada, the creator of the universe, Brahmā, has thus filled the universe with many splendors. These universes emanate from the pores of Mahā-viṣṇu's transcendental body.

Text 96

*yāvanti loma-kūpāṇy
āviṣkṛtāni harer aho
tāvanty eva hi viśvāni
cāsaṅkhyāni ca nārada*

O Nārada! Alas! There are as many universes as there are pores on the body of Mahā-viṣṇu. For this reason, it is impossible to estimate their number.

Texts 97-100

*jale śete mahāviṣṇur
jalam̐ tat-pratilomasu
jalopari mahāvāyur vāyor
upari kacchapaḥ*

*kacchapopari śeṣaś ca
gajendre-maśako yathā
sahasra mūrdhva śeṣasya
mastakasyaika-deśataḥ*

*viśvādhāraś ca ḍimbhaś ca
śūrpe ca sarṣapo yathā
sa eva ca mahāviṣṇuḥ
kṛṣṇasya paramātmanaḥ*

*ṣoḍaśāṁśo bhagavataḥ
parasya prakṛteḥ pareḥ
brahmādistamba-paryantam
sarvaṁ mithyaiva nārada*

*bhaja satyaṁ paraṁ brahma
rādheśaṁ tri-guṇāt param*

Mahā-viṣṇu lies in the water that emanated from the pores of His skin. Above that water is air, above the air is Lord Kūrma. Ananta Śeṣa rests on the back of Lord Kūrma, just as a mosquito rests on the back of an elephant. All of the universes rest on one corner of the head of the thousand-headed Śeṣa, just as if they were a mustard seed. Lord Mahā-viṣṇu is one sixteenth portion of the Supersoul, Śrī Kṛṣṇa, who is transcendently situated, beyond the influence of this material world.

O Nārada, all living entities that are situated within the universe, including Brahmā, are bewildered by the Lord's illusory energy. Therefore, everyone should worship the Lord of Rādhā because He is the form of pure goodness, beyond the three modes of material nature, the Supreme Brahman, and the Supreme Absolute Truth.

Thus ends the translation of the second chapter of the second rātra of Śrī Nārada-pañcarātra.

Texts 1-2

śrī-nārada uvāca
śrutam nātha kim amṛtam
apūrvam paramādbhutam
bhakti-jñānam param śuddham
amalam komalam vibho

ataḥ param yam aparam
tīrtha-kīrter guṇāntaram
jñānāmṛtam rasam śuddham
kathyatām śravaṇāmṛtam

Nārada said: O my lord, how wonderful, pure and uncontaminated, sublime and nectarean is the knowledge of devotional service that you have just described to me. Now, please tell me more about the transcendental characteristics of the Supreme Lord, which are glorious, most pleasing, purified; very satisfying to the ears and heart, and full of transcendental mellows.

Texts 3-4

śrī-mahādeva uvāca
guṇāntaram tīrtha-kīrteḥ
ko vā vaktum kṣamo mune
nāham brahmā ca śeṣas ca
dharmah sūryas tathaiiva ca

nārāyaṇarṣir bhagavān
nararṣiḥ kapilas tathā
sanat-kumāro vedās cāṣyanyah
ko vā na bhārati

Mahādeva said: Who is capable of describing the transcendental qualities of the most glorious Śrī Kṛṣṇa? Neither myself, Brahmā, Śeṣa, Dharma or Surya can properly do so. What to speak of us, even Nara-Nārāyaṇa Ṛṣi, Lord Kapila, Sanat-kumāra, the four Vedas and Goddess Sarasvatī are unable to properly describe the Lord's transcendental characteristics.

Texts 5-7

*paramātmā yathā dr̥ṣṭaḥ
sīmā ca nabhasas tathā
yathā dr̥ṣṭam̐ manaś cāpi
buddhir jñānam̐ vivecanam*

*tathā guṇaś ca kṛṣṇasya
sarvā jñātaś ca nārada
tathāpi vakti taj jñānam̐
paṇḍitaś ca yathāgamam*

*kalāḥ kalāmsās tasyāpi
ye ye santaś ca yoginaḥ
te mahāntaś ca pūjyās cāpy
am̐sam̐ vaktum̐ ca kaḥ kṣamaḥ*

Even if one may be able to realize the Supersoul; the limit of the sky; the actual nature of the mind; or the actual nature of intelligence, which provides the power of discrimination—it would not possible to fully understand all of the transcendental qualities of Śrī Kṛṣṇa,

Learned scholars therefore describe only a tiny portion of the Lord's transcendental nature, according to the information that is available in the śāstra. Even the foremost of yogīs, who are considered to be portions of the Lord's plenary portions, as well as those who are specifically empowered by the Lord, are also not able to glorify even a fraction of His transcendental characteristics.

Text 8

*naiva kṛṣṇāt paro devī
 naiva kṛṣṇāt paraḥ pumān
 naiva kṛṣṇāt paro jñānī
 na yogī ca tataḥ paraḥ*

There is no personality or god who is equal to or superior to Śrī Kṛṣṇa. There is no jñānī or yogī who is equal to or superior to Śrī Kṛṣṇa.

Text 9

*naiva kṛṣṇāt paraḥ siddhas
 tat-para 'pi nahīśvaraḥ
 na tat-paraś ca janako
 viśveśām pariṣālakāḥ*

No one is as perfect as Śrī Kṛṣṇa, and no one can dominate to the extent that He can. No one is a better maintainer and guardian of the living entities than Śrī Kṛṣṇa.

Text 10

*na tat-paraś ca balavān
 buddhimān kīrtimāms tathā
 na tat-paraḥ satyavādī
 dayāvān bhakta-vatsalaḥ*

No one is more powerful, more valiant or more glorious than the Supreme Lord. No one is equal to Him in terms of truthfulness, compassion, or displaying affection for His devotees.

Text 11

*na tat-paraś ca guṇavān
 suśīlaś ca jīvendriyaḥ
 śuddhāśrayaś ca śuddhaś ca
 na tasmād bhakta-vatsalaḥ*

No one is equal to Him in terms of transcendental qualities, gentleness of disposition, controlling of the senses, purity of heart, purity of existence, and looking after the welfare of His devotees.

Text 12

*na hi tasmāt paro dharmī
 pradātā sarva-saṃpadām
 na hi tasmāt paraḥ sānto
 lakṣmīkāntāt paraś ca kaḥ*

No one can award opulence to the extent that He can, and no one is more pious than Him. No one is more peaceful than the Supreme Lord. Who can become more opulent than the husband of Lakṣmī?

Text 13

*ananta-koṭi-brahmāṇḍo
 mohito māyayā yayā
 sā cāti-bhūtā purato
 yam eva stotum akṣamā*

Even the external energy, Māyā, by whose influence the inhabitants of the innumerable universes have become illusioned is unable to properly offer prayers to the Lord, or even stand before Him.

Text 14

*sarasvatī jaḍī-bhūtā
 yām eva stotum akṣamā
 mahālakṣmīs cāti-bhūtā
 pāda-padmarṇṇiṣevate*

The goddess, Sarasvatī, admits her inability to glorify the Supreme Lord properly. Factually, when she tries to do so, she

finds herself at a loss for words. Goddess Mahālakṣmī serves His lotus feet with great awe and reverence.

Text 15

*pratyekam prativīśveṣu
mahā-viṣṇuś ca lomasu
koṭīśaḥ koṭīśaḥ santi
devā brahmādayo mune*

O sage, Mahā-viṣṇu is present within each universe and within the pores of Lord Kṛṣṇa's body. Millions of demigods, such as Brahmā, are also present in the pores of His skin.

Texts 16-17

*yathā reṇur asaṅkhyāś
ca tathā viśvāni nārada
eteṣāṃ īśvaraś caiko
rādheśaḥ prakṛteḥ paraḥ
ity evaṃ kathitam kiñcit
kim bhūyaḥ śrotum icchasi
anirūpyaḥ kṛṣṇa-guṇo
yathā viśvaṃ yathā rajaḥ*

O Nārada, as the particles of dust that cover the earth are countless, so are the universes. The Lord of Rādhikā is the only absolute controller of all these universes. As the particles of dust on the earth, and the universes, are unlimited, the transcendental qualities of Lord Kṛṣṇa are also unlimited. I have only described them in brief. What more would you like to hear?

Text 18

*nārada uvāca
rādhodbhavaṃ vada vibho
śrotum kautūhalaṃ mama*

*kā vā sā kuta utpannā
tat-prabhāvas ca kaḥ śiva*

Nārada said: O my lord, kindly explain to me about the appearance of Śrī Rādhā. I have developed an intense eagerness to hear of this.

O Mahādeva! Who is She? Where has She come from? How great is Her influence?

Text 19

*śrī-mahādeva uvāca
sarvādi-sarga-paryantam
śṛṇu nārada man mukhāt
eko 'yam na dvitīyaś ca
deho me tejaso 'ntare*

Mahādeva said: O Nārada, just hear with attention as I narrate to you numerous subjects. I am one without a second and my body is not material—it has emanated from the spiritual effulgence.

Text 20

*goloko nitya-vaikuṅṭho
yathākāśo yathādīśaḥ
yathā sa paramātmā ca
sarveṣāṃ jagatām api*

As the sky, the directions, and the Supersoul exist eternally within the universes—the Supreme Lord's abode, **Goloka**, is also eternal. Indeed, the Supreme Lord resides there eternally.

Text 21

*dvi-bhujah so 'pi goloke
babhrāma rāsa-maṇḍale
gopa-veśaś ca taruṇo
jalada-syāma-sundaraḥ*

In the rāsa dance arena of Goloka, the Supreme Lord, who is the life and soul of all living beings, wanders about in an ever-youthful two-armed form of a cowherd boy. His complexion is dark, like a newly formed monsoon cloud.

Text 22

*koṭīndu sadṛśaḥ śrīmāms
tejasā prajvalann iva
atīva-sukha-dṛśyaś ca
koṭi-kandarpa-ninditaḥ*

He is more attractive than millions of moons, most enchanting, greatly effulgent, supremely pleasing to the senses, so that He easily defeats the beauty of millions of Cupids.

Text 23

*dṛṣtvā śūnyam sarva-viśvam
ūrdhvam cādhopi tulyakam
sṛṣṭy unmukhaś ca śrī-kṛṣṇaḥ
sṛṣṭi kartum samudyataḥ*

When the Supreme Lord, Śrī Kṛṣṇa, saw that all the upper and lower planetary systems were vacant, with a desire to create progeny, He began to consider a course of action.

Text 24

*eka īśaḥ prathamato
dvidhā-rūpo babhūva saḥ
ekā strī viṣṇu-māyā yā
pumān ekaḥ svayam vibhuḥ*

In the beginning, the Lord expanded Himself into two. One portion became a woman known as Viṣṇu-māyā and in the other form, He remained as the supreme enjoyer.

Text 25

*sa ca svecchāmayah syāmah
 saguṇo nirguṇah svayam
 tām dṛṣṭvā sundarīm līlām
 ratim kartum samudyataḥ*

He is supremely independent, blackish in complexion, full of transcendental qualities, and devoid of mundane qualities. Upon seeing that beautiful and restless woman, the Lord desired to enjoy conjugal pastimes with Her.

Texts 26-27

*sā dadhāva na covāca
 bhītā manasi kampitā
 tām dhṛtvorasi samsthāpya
 sa uvācātilajjitām*

*strī-jāty adhiṣṭhāṭṛ-devīm
 mūla-prakṛtim īsvarīm
 tat-prāṇādhiṣṭhāṭṛ-devīm
 tad-vāmāṅga-samudbhavām*

Upon realizing this, the woman became very frightened and began to shiver. Then, as She attempted to flee, Lord Viṣṇu caught hold of Her and began to speak, after placing Her on His chest. That woman was the predominating deity of the feminine nature, the original enjoyed female and goddess. She was the predominating deity of Lord Viṣṇu's life—His eternal consort.

Text 28

*śrī-bhagavān uvāca
 mama prāṇādhidevī tvam
 sthirā bhava mamorasi
 atra sthānam mayā dattam
 tubhyam prāṇeśvari priye*

The Supreme Lord said: O dear one! O lord of My life! You are the controlling Deity of my life. I will offer You a place in My heart, so that You can live there eternally.

Text 29

*prāṇebhyo 'pi priyatame
paramādyā sanātani
tyaja lajjām kṣamāśīle
nava-saṅgama-lajjite*

You are dearer to Me than My own life! O eternal lady! O compassionate one! O You, who feels shy to enjoy conjugal pastimes for the first time! You are My counterpart and so please give up Your shyness.

Text 30

*ity evam uktvā tām devīm
priyām kṛtvā sva-vakṣasi
cucumba gaṇḍam kathinam
āśīśleṣa-stanam mudā*

After speaking in this way to that dear goddess and placing Her on His chest, the Supreme Lord repeatedly kissed Her cheek and embraced Her tightly.

Texts 31-32

*śayyām rati-karīm kṛtvā
payah phena-nibhām śubhām
sugandhi-vāyu-samyuktā
puṣpa-candana-cārcitām
sa reme rāmayā sārdham
yāvad vai brahmaṇo vayah
vidagdhayā vidagdhena
babhūva saṅgamaḥ śubhaḥ*

After arranging a suitable bed for enjoying conjugal pastimes, the Supreme Lord, Śrī Kṛṣṇa, enjoyed with Her for the duration of Brahmā's life. Their conjugal pastimes became the cause of great auspiciousness. The cover of the bed was as white as the foam of fresh milk and it was scented with perfume and decorated with flowers and sandalwood pulp.

Text 33

*etad ante tad udare
vīryādhānam cakāra saḥ
garbham dadhāra sā devī
yāvad vai brahmaṇo vayah*

Finally, Lord Kṛṣṇa placed His potency within Her womb so that she appeared to become pregnant. Thereafter, Her pregnancy continued for the period of Brahmā's lifetime.

Text 34

*bhūri-śrameṇa kṛṣṇasya
gātre gharmo babhūva ha
adhaḥ papāta tad bindu-
kaṇam eva ca nārada*

Because of the hard labor involved in performing His conjugal pastimes, Lord Kṛṣṇa began to perspire so that drops of perspiration fell to the ground.

Text 35

*dadhāra taj jalam sūnye
nitya-vāyus ca yogataḥ
tad eva plāvayāmāsa
viśve corasi sarvataḥ*

The Supreme Lord kept the drops of perspiration suspended in space, by the strength of His mystic power. This resulted in an inundation at the bottom of the universe.

Text 36

*rāse sambhūya taruṇīm
 ādadhāra hareḥ puraḥ
 tena rādhā samākhyātā
 purā-vidbhis ca nārada*

O Nārada, because that woman remains eternally young and always serves Lord Hari in His rāsa-līlā pastimes, She is called Rādhā.

Text 37

*kṛṣṇa-vāmāṁśa-sambhūtā
 babhūva sundarī purā
 yasyās cāṁśāṁśa-kalayā
 babhūvur deva-yoṣitaḥ*

Previously, this charming lady had appeared from the left side of Śrī Kṛṣṇa. All of the celestial women are plenary portions of portions of Her plenary portions.

Text 38

*rā-śabdoccāraṇād bhakto
 bhaktim muktim ca rāti saḥ
 dhā-śabdoccāraṇenaiva
 dhāvaty eva hareḥ padam*

Simply by uttering the letter, rā, devotees attain the platform of devotional service, which automatically includes liberation from material bondage, and by uttering the letter, dhā, the devotees obtain the lotus feet of Śrī Hari.

Text 39

*susāva ḍimbhaṁ sā devī
 rāse vṛndāvane vane
 dṛṣṭvā ḍimbhaṁ krudhā
 rādhā prerayāmāsa pādataḥ*

In one corner of the forest of Vṛndāvana, in the rāsa dance arena, this goddess gave birth to an egg. When She saw it, however, She became infuriated and kicked it with great force.

Text 40

*papāta ḍimbhas toyē ca
dvi-khaṇḍaś ca babhūva saḥ
ḍimbhāntare ca yo vālo
mahā-viṣṇuḥ sa eva hi*

As a result, the egg broke into two pieces and fell into the water. A beautiful boy then appeared from the egg. He was Mahā-viṣṇu.

Text 41

*tal loma-vivareṣu eva
brahmāṇḍāni pṛthak pṛthak
pratyekam māyayāsaṅkhyā-
ḍimbhās cāpy abhavan purā*

Long ago, countless universes emanated from the pores of Mahā-viṣṇu and these egg-shaped universes were delivered by Māyā.

Text 42

*viśvāny evam hi bhūrīṇi
teṣām abhyantaram mune
babhūvur evam kramataḥ
pratyekam ca pṛthak pṛthak*

In this way, innumerable universes were formed from the body of Mahā-visnu, and all of them remained individual entities.

Text 43

*ity evam kathitam vipra
rādhikākhyānam eva ca*

*gopanīyaṁ purāṇeṣu
svādu svādu pade pade*

O brāhmaṇa, this is the most relishable and confidential story of Rādhā, as described in the Purāṇas.

Text 44

*janma-mṛtyu-jarā-vyādhi-
haraṁ mokṣa-karaṁ param
hari-dāsyā-pradaṁ tasya
bhaktidaṁ śubhadaṁ śubham*

The hearing of this narration terminates the cycle of birth, death, old age, and disease by awarding liberation, devotional service to Lord Hari, and supreme auspiciousness.

Text 45

*sarvaṁ te kathitaṁ vatsa
yat te manasi vāñchitaṁ
yathā śrutaṁ kṛṣṇa-mukhāt
kiṁ bhūyaḥ śrotum icchasi*

O child, whatever I have spoken is exactly what I had previously heard from the mouth of Śrī Kṛṣṇa. Now, tell me what else you would like to hear.

Text 46

*nārada uvāca
kim apūrvam śrutaṁ sambho
yogēndrāṇām guror guro
samāsena sarvaṁ uktaṁ
vyāsenā vaktum arhasi*

Nārada said: O spiritual master of all foremost of yogīs! O lord of lords! How wonderful are your descriptions! Still, you have narrated these stories briefly. Kindly explain them to me in more detail.

Texts 47-48

*purā tvayoktam devīnām
 devānām caritam śiva
 jagat-prasūm ca pṛcchantīm
 pārvatīm puṣkarāśrame
 rādhākhyānam tatra noktam
 katham vā viduṣām guro
 sarva-bījeśvaraḥ sarva-
 veda-kāraṇa-kāraṇaḥ*

O master, long ago, you had described the characteristics of the demigods and goddesses at the holy place of pilgrimage, Puṣkara, when Pārvatī had inquired from you. O spiritual master of all self-realized souls! O controller of the destinies of the living entities! O master of those who compile Vedic literature, why didn't you describe Rādhikā at that time?

Text 49

*mām bhaktam anuraktam
 ca vada veda-vidām vara
 kṛpām kuru kṛpā-sindho
 dīna-bandho parāt para*

O foremost knower of the Vedas! O ocean of mercy! O friend of the poor! O transcendental lord, you are the ultimate cause of the living entities and the Vedas. I am your devotee and a soul surrendered unto you. Please explain to me in detail the pastimes and characteristics of Śrī Rādhā.

Text 50

*śrī-mahā-deva uvāca
 apūrvam rādhikākhyānam
 gopanīyam sudurlabham
 sadyo mukti-pradam śuddham
 veda-sāram supuṇyadam*

Mahādeva said: Discussions of Rādhikā are extraordinary, confidential, rarely heard, the giver of liberation, pure, auspicious, and the essence of the Vedas.

Text 51

*yathā brahma-svarūpaś ca
śrī-kṛṣṇaḥ prakṛteḥ paraḥ
tathā brahma-svarūpā ca
nirliptā prakṛteḥ parā*

Just as the Supreme Personality of Godhead, Śrī Kṛṣṇa, is transcendental to material nature, Rādhikā, who is also the Supreme Personality of Godhead, is transcendently situated beyond the influence of the three modes of material nature.

Text 52

*yathā sa eva saḡuṇaḥ
kāle karmānurodhataḥ
tathaiiva karmaṇā kāle
prakṛtis tri-guṇātmikā*

As, when the need arises, the Supreme Lord expands to activate the material qualities, Rādhā, according to the time and circumstances, assumes the form of material nature, consisting of three modes.

Text 53

*tasyaiva paramēśasya
prāṇeṣu rasanāsu ca
buddhau manasi yogena
prakṛteḥ sthitir eva ca*

The supreme controller, by utilizing His mystic potency, comes in contact with material nature through His life, tongue, intelligence and mind.

Text 54

*āvīrbhāvas tirobhāvas
tasyāḥ kālena nārada
na kṛtrimā ca sā nityā
satya-rūpā yathā hariḥ*

O Nārada, in due course of time, Rādhā also enacts the pastimes of appearance and disappearance. Like Lord Hari, She is the eternal Absolute Truth.

Text 55

*prāṇādhiṣṭhātrī yā devī
rādhā-rūpā ca sā mune
rasanā 'dhiṣṭhātrī devī
svayam eva sarasvatī*

O sage, Rādhā is the predominating deity of the living force. Sarasvatī is the predominating deity of the tongue.

Text 56

*buddhy adhiṣṭhātrī yā devī
durgā durgati-nāsinī
adhunā yā himagireḥ
kanyā nāmnā ca pārvatī*

Durgā, who mitigates everyone's suffering, is the controlling deity of intelligence, although she has now appeared as the daughter of the Himālayas, named Pārvatī.

Texts 57-58

*sarveṣāṃ api devānāṃ
tejaḥsu samadhiṣṭhitā
samhantrī sarva-daityānāṃ
deva-vairi-vimardinī
sthāna-dātrī ca teṣāṃ ca
dhātrī tri-jagatām api*

*kṣut-pīpāsā dayā nidrā
tuṣṭi puṣṭiḥ kṣamā tathā*

She exists within the prowess of the demigods and she is the destroyer of the demons. She gives shelter to the demigods and she maintains the universal order by assuming the forms of hunger, thirst, compassion, rest, nourishment, satisfaction and forgiveness.

Text 59

*lajjā bhrāntis ca sarveśām
adhidevī prakīrtitā
mano 'dhiṣṭhātrī devī
sā sāvitṛī vipra-jātiṣu*

She assumes the form of both shyness and bewilderment. She is the controller of all the conditioned souls, the predominating deity of the mind, and she manifests the gāyatrī-mantra for the sake of the brāhmaṇas.

Texts 60-61

*rādhā-vāmāśa-sambhūtā
mahālakṣmīḥ prakīrtitā
aiśvaryādhiṣṭhātrī
devīśvarasya hi nārada
tad aśā sindhu-kanyā ca
kṣīroda-mathanodbhavā
martya-lakṣmīs ca sā
devī patnī kṣīrodaśāyinaḥ*

She is also known as Mahālakṣmī, who had appeared from the left side of Śrī Rādhā.

O Nārada, she is the proprietor of all kinds of opulence, just like the Supreme Lord. In this world, she is known as Lakṣmī, who was born as the daughter of the Ocean during the pastime

of churning of the Milk Ocean. She became the consort of Kṣīrodakaśāyī-viṣṇu.

Text 62

*tad amśā svarga-lakṣmīs ca
śakrādīnām grhe grhe
svayaṁ devī mahā-lakṣmīḥ
patnī vaikuṅṭhasāyīnaḥ*

The celestial Lakṣmī, who lives in the residences of the demigods, headed by Indra, is her plenary portion. Goddess Mahālakṣmī is the consort of Lord Nārāyaṇa in Vaikuṅṭha.

Texts 63-64

*sāvitṛī brahmaṇaḥ patnī
brahmaloke nirāmaye
sarasvatī dvidhā-bhūtā
puraiva sājñayā hareḥ

sarasvatī bhāratī ca
yogena siddha-yoginī
bhāratī brahmaṇaḥ
patnī viṣṇoḥ patnī sarasvatī*

She has appeared as the wife of Brahmā, in his sanctified abode, Brahmaloaka, in the form of Sāvitṛī. By the order of Lord Harī, Goddess Sarasvatī had previously assumed two forms. As a perfect yoginī, She utilized her mystic power to become Sarasvatī and Bhāratī. Bhāratī became the wife of Brahmā and Sarasvatī became the wife of Lord Viṣṇu.

Text 65

*rādhādhiṣṭhātrī devī ca
svayaṁ raseśvarī parā
vṛndāvane ca sā
devī pari-pūrṇatamā satī*

Previously, She had assumed the role of the controlling deity of the rāsa dance pastimes in Vṛṇḍāvana. She was the goddess of the rāsa-lilā.

Text 66

*rāsamaṇḍala-madhya ca
rāsa-kṛṇḍām cakāra sā
kṛṣṇa-carvita-tāmbūlam
cakhāda rādhikā satī*

In this way, Rādhikā enjoys the rāsa-dance pastimes in the rāsa-lilā arena and while doing so, She relishes the chewed betel nuts from the mouth of Śrī Kṛṣṇa.

Text 67

*rādhā-carvita-tāmbūlam
cakhāda madhusūdanaḥ
ekāṅgo hi tanor bhedo
dugdha-dhāraṇyayor yathā*

Lord Kṛṣṇa, the killer of the demon Madhu, also enjoys the betel nuts chewed by Rādhikā. The relationship between milk and the breast that contains it is that of an object and its support. The relationship between Lord Kṛṣṇa and Rādhā is just like that. They are one but have assumed two forms.

Text 68

*bhedakā narakam yānti
yāvac candra-divākarau
tayor bhedaṁ kariṣyanti
ye ca nindanti rādhikām
kumbhīpākena paçyante
yāvad vai brahmaṇo vayaḥ*

Those who discriminate between Them will have to live in hell for as long as the sun and the moon continue to rise and

set. Those who distinguish between Them and thus blaspheme Rādhā will have to live in the hell known as Kumbhīpāka, for the duration of Brahmā's life.

Texts 69-70

nārada uvāca
rādhā-mantreṣu yo mantraḥ
pradhānaḥ pūjitaḥ satām
tan me brūhi jagan-nātha yad
dhyānam kavacam stavam

pūjā-vidhānam tan mantram
yad yat pūjā-phalam śiva
samāsenā kṛpāsindho mām
bhaktam api kathyatām

Nārada said: O lord of the universe, I request you to kindly tell me about the best of mantras of Śrī Rādhā, which are highly cherished by the devotees. Also, explain to me the process of meditating on Her, the Śrī Rādhā-kavaca, and prayers that glorify Her.

O Śiva! O ocean of mercy, please briefly describe to me the process of worshipping Rādhā and its result.

Text 71

śrī-mahādeva uvāca
nārāyaṇarṣinā dattam
subhadra-brāhmaṇāya ca
kavacam yan muni-śreṣṭha
tad eva kavacam param

Mahādeva said: O foremost sage, the kavaca that Nārāyaṇa Ṛṣi gave to the brāhmaṇa boy, Subhadra, is certainly the best of all.

Text 72

*ṣaḍ akṣarī mahāvidyā
 śrī-kṛṣṇenaiva sevītā
 sārabhūtā ca mantreṣu
 dāsya-bhakti-pradā hareḥ*

The six-letter mahāvidyā mantra is served by Śrī Kṛṣṇa Himself. It is the essence of all Vedic knowledge and the bestower of devotional service to Lord Hari.

Texts 73-74

*dhyānam stotram sarva-pūjyam
 sāma-vedoktam eva ca
 kārtiki-pūrṇimā-prāptam
 narāṇām janma-khaṇḍanam
 paramānanda-sandoha-
 kavacam tat-sudurlabham
 yad dhṛtam kaṇṭha-dēse ca
 kṛṣṇena paramātmanā*

If one receives this mantra, which is found in the Sāma-veda, on the full moon day in the month of Kārttika, as well as the process for chanting it, he will be delivered from the cycle of repeated birth and death. This kavaca is the very form of transcendental ecstasy and it is very rarely obtained. The Supreme Lord wears it around His neck.

Text 75

*nārada uvāca
 ṣaḍ akṣarīm mahāvidyām
 vada veda-vidām vara
 kena kenopāsītā sā
 kim vā tat-phalam īśvara*

Nārada said: O master of all learned scholars of the Vedas, I am very eager to hear about the six-letter mahāvidyā mantra. Who are those that worship this mantra and what is the result of chanting it?

Text 76

*śrī-mahādeva uvāca
 śaḍ akṣarī mahāvidyā
 vedesu ca sudurlabhā
 niṣiddhā hariṇā pūrvam
 vaktum eva hi nārada*

Mahādeva said, O Nārada, the six-letter mahāvidyā mantra is confidential even to the Vedas. Lord Hari had previously forbidden me to disclose it.

Text 77

*pārvatyā pariṣṛṣṭena
 mayā noktā purā mune
 asmākaṁ prāṇa-tulyā ca
 kṛṣṇasya paramātmanaḥ*

O sage, even though Parvatī had once asked me about it, I did not reveal this mantra to her. Indeed, it is as good as my very life, as well as that of Lord Kṛṣṇa.

Text 78

*sarva-siddhi-pradā vidyā
 bhakti-mukti-pradā hareḥ
 vahni-stambham jala-stambham
 mrdām ca manasas tathā*

This mantra awards the chanter all kinds of perfection, devotional service to Lord Hari, and liberation from material bondage. By the power of this mantra, one can control the influence of fire, water, clay and the mind.

Texts 79-80

sarvaṁ jānāti bhaktāś ca
vidyā siddhir bhaved yadi
yadā nārāyaṇa-kṣetre
daśa-lakṣaṁ japec. chuciḥ

mantra-siddhir bhavet tasya
viṣṇu-tulyo bhaven naraḥ
ity evaṁ kathitaṁ vatsa
mantra-tantra-ṣarākramam

When a devotee attains perfection by chanting this mantra, he becomes the knower of everything. One who chants this mantra one million times, with a pure heart, in a holy place of Lord Nārāyaṇa, he achieves the perfection of chanting this mantra and as such, he becomes situated on the same platform as Lord Viṣṇu.

O child, I have thus revealed the glories of this mantra to you.

Texts 81-82

rājyaṁ deyaṁ śiro deyaṁ
prāṇā deyaś ca nārada
putro deyaḥ priyā deyā
dharmam deyaṁ sudurlabham

jñānam mṛtyuñjayaṁ nāma
yadi deyaṁ mahā-mune
tathāpi gopanīyā ca na
deyā sā ṣaḍ akṣarī

O Nārada, even if someone is prepared to exchange his kingdom, his own head, his very life, his children, his wife, and his most purified religious practices, and so what to speak of the knowledge that enables one to become immortal—this

six-letter mantra should not be disclosed because it is most confidential.

Texts 83-85

*brahma-śāpa-bhayād vipra
tathāpi kathayāmy aham
snātaḥ śuddhāmbara-dharo
yatī samyatī eva ca*

*grhṇīyāc ca mahāvidyām
kāmadhenu-svarūpiṇīm
pradātrīm kavitām vidyām
sarva-siddhiṃ ca sampadām*

*balaṃ putraṃ mahālakṣmīm
niścalām śata-pauruṣīm
bhaktim dāsya-pradām ante
goloke vāsam īpsitam*

In spite of this prohibition, I will reveal to you that mantra, out of fear of the curse of a brāhmaṇa. One should first take a bath, put on clean clothes and then accept this mantra with a pure and controlled heart. This mahāvidyā mantra bestows all kinds of perfection and opulence and so it is compared to a Surabhī cow. It awards bodily strength, good children, prosperity for one hundred generations, and devotional service to Lord Hari. At the end of life, it enables one to go back to the spiritual world, Goloka.

Texts 86-87

*mantra-grahaṇa-mātreṇa
naro nārāyaṇo bhavet
koṭi-jaṃmārjītāt pāpān
mucyate nātra samśayaḥ*

*puruṣāṅām śatam caiva
līlayā ca samuddharet
mātaram bhrātaram putram
patnīm ca bāndhavāms tathā*

Simply by chanting this mantra, a person becomes qualitatively equal to Lord Nārāyaṇa and is immediately freed from the reactions of his sinful activities that had been accumulated from millions of lifetimes. Such a devotee very easily delivers his mother, father, children, wife and friends, along with one hundred generations of his family.

Text 88

*mantra-grahaṇa-mātreṇa
sadyaḥ pūto bhaven naraḥ
yathā suvarṇam vahnau
ca gaṅgā-toye yathā naraḥ*

As gold becomes purified when put into fire, as a person becomes purified by bathing in the Gaṅges—one who properly chants this mantra becomes instantly cleansed.

Text 89

*tasyaiva pāda-rajaso
sadyaḥ pūtā vasundharā
pavitrāṇi ca tīrthāni
tulasī cāpi jāhnavī*

By the touch of the dust from his feet, the earth becomes immediately purified. Not only all places but even Tulasī-devi and Mother Gaṅges become purified by his association.

Text 90

*pade pade 'śvamedhasya
labhate niścitam phalam*

*ṣaḍ akṣarīm mahā-vidyām
yo grhṇīyāc ca puṇyadaḥ*

A person who chants the six-syllable mahāvidyā mantra obtains the results of performing a horse sacrifice at every step of his life.

Texts 91-92

*bhūta-vargāt parād varṇo
dviṭīyo dīrghavān mune
catur-varga-turīyaś ca
dīrghavāmś ca phala-pradaḥ*

*bhūta-vargāt paro varṇo
vāṇīvān sarva-siddhidāḥ
sarva-śuddha-priyāntā ca
tasyā bījādikā smṛtā*

O sage, this mantra consists of six syllables. It begins with the letter rā, which is the second letter of the fifth set of consonants, adding a long a, to make rā. When the fourth letter of the fourth set of consonants, dha, is made with a long a, it becomes dhā. When the letter ya, which comes after the five sets of consonants, as well as the letter, ai, are added to this, it forms the word rādhāyai. Because fire purifies everything, the fire bīja mantra, svāhā is added. Another bīja mantra, śrīm is then placed before rādhāyai svāhā. In this way, śrīm rādhāyai svāhā is the six-syllable mahāvidyā mantra.

Texts 93-94

*ṣaḍ akṣarī mahā-vidyā
kathitā sarva-siddhidā
praṇavādyā mahā-māyā
rādhā lakṣmī sarasvatī*

*kṛṣṇa-prāṇādhikā nientā
 'nala-jāyānta eva ca
 kalpa-urkṣa-svarūpaś ca
 manthro 'yam bhuvanākṣarah*

This six-syllable mahāvidyā mantra awards all perfection to those who chant it. The fourteen-syllable mantra, om hrīm śrīm śrīm śrīm aim kṛṣṇa prāṇādhikāyai svāhā is just like a wish-fulfilling tree. Hrīm refers to mahāmāyā, the first śrīm refers to Rādhā, the second śrīm refers to Lakṣmī, aim refers to Sarasvatī, and Kṛṣṇa prāṇādhikāyai is an adjective referring to Rādhā.

Text 95

*kumāra-padavī-dātā siddho
 yadi bhaven narah
 kumāreṅārcito mantrah
 pādme pādma-sutena ca*

Anyone who attains the perfection of chanting this mantra becomes eligible to achieve the position of Sanat-kumāra. Long ago, Brahmā's son, Sanat-kumāra worshiped this mantra in Brahmāloka.

Text 96

*pādmēna dattaḥ putrāya
 puṣkare sūrya-parvaṇi
 sapta-lakṣa-japēnaiva mantra-
 siddhir bhaven nṛṇām*

Brahmā revealed this mantra to his son at Puṣkara during the time of a solar eclipse. By chanting this mantra seven hundred thousand times, one obtains the perfection of his chanting.

Text 97

*sarva-stambhaṁ sarva-siddhiṁ
 labhate sādhaḥ sadā*

kṛṣṇena datto goloke

brahmaṇe virajā-taṭe

All perfection can be achieved and everything can come under one's control simply by chanting this mantra. This mantra was revealed to Brahmā by Śrī Kṛṣṇa on the banks of the River Virajā in Goloka.

Texts 98-99

tena dattaś ca mahyaṁ ca

tubhyaṁ datto mahāmune

praṇavādyā ca sarvādyā

mahāmāyā sarasvatī

kṛṣṇa-priyā caturthy antā

citrabhānu-priyāntakā

ekādaśākṣaro manthro

gaṅgayopāsitas tathā

O great sage, Brahmā gave me this mantra and now I shall impart it to you. It starts with praṇava (om̐). Next, the original seed, śrīm̐, is vibrated and then mahā-māyā, hrīm̐, then Sarasvatī, aīm̐, and then the word kṛṣṇa priya, ending in the fourth dative case so that it becomes kṛṣṇapriyāyai. The mantra ends with the name of Citrabhānu's (Agni's) wife, svāhā. This eleven syllable mantra, om̐ śrīm̐ hrīm̐ aīm̐ kṛṣṇapriyāyai svāhā was worshiped by Mother Gaṅges.

Text 100

mukti-pradaś ca manthro 'yaṁ

tīrtha-pūtaś ca siddhidah

manoyāyī bhaved atra

cānte yāti parām gatim

This mantra awards liberation, it is as sanctified as the holy places of pilgrimage, and it bestows all perfection. By mastering

this mantra, one can travel at the speed of mind and ultimately achieve the supreme destination.

Texts 101-102

*daśa-lakṣa-japenaiva mantra-
siddhir bhaven nṛṇām
praṇavādyā ca sarvādyā
mahālakṣmīḥ sarasvatī

sarvādyā sā caturthy antā
vītihotra-priyāntakā
daśākṣaro mahāmantra
dāsya-bhakti-prado hareḥ*

By chanting this mantra ten hundred thousand times, one attains the perfection of chanting it.

There is a ten syllable mantra that begins with praṇava (oṃ). Next, the original seed (śrīm) is vibrated, and then Mahālakṣmī (śrīm) Sarasvatī (aīm) the word sarvādyā, which ends in the fourth dative case, and finally, the word svāhā, which is the name of Vitihotra's wife. Thus, the entire mantra is oṃ śrīm śrīm aīm sarvadyāyai svāhā. This mantra bestows upon the chanter devotional service to Lord Hari.

Text 103

*yogīndraś ca bhaved atra
mantra-siddhir bhaved yadi
nava-lakṣa-japenaiva
mantra-siddhir bhaven nṛṇām*

One achieves the perfection of this mantra by chanting it nine hundred thousand times. When one achieves this perfection, he becomes the foremost of yogīs.

Text 104

*sarva-mantraṣu sāras ca
 mantra-rājah prakīrtitah
 tulasyopāsito mantras
 catur-varga-phala-pradah*

It is the essence of all mantras and so it is known as the king of mantras. Goddess Tulasī worshiped this mantra, which bestows the four objectives of human life.

Text 105

*vyāsenopāsito 'yam ca
 tathā nārāyaṇarṣiṇā
 sāra-bhūtaṁ mayoktan te
 param mantra-catustayam
 sukhadam bhaktidam śuddham
 kim bhūyah śrotum icchasi*

The great sage, Vyāsa, and Nārāyaṇa Ṛṣi are also among its worshipers. I have thus revealed to you four most beneficial and sanctified mantras, which are the essence of all mantras and which award one liberation and ultimate happiness. What more do you want to learn?

Thus ends the translation of the third chapter of the second rātra of Śrī Nārada-pañcarātra.

Text 1

*śrī-nārada uvāca
 mantropayuktam dhyānam ca
 tathā pūjā-vidhānakam
 stavanam kavacam caiva
 vada veda-vidām vara*

Nārada said: O best among the knowers of the Vedas, kindly describe to me more about the process of meditation, the process of worship, suitable prayers, the chanting of mantras and kavacas, and whatever else you might feel to be of importance.

Text 2

*śrī-bhagavān uvāca
 dhyānam ca śrūyatām vatsa
 sāma-vedoktam eva ca
 śrī-kṛṣṇena kṛtam pūrvam
 sarveṣām abhivāñchitam*

Mahādeva said: O child, now hear about the process of meditation on Śrī Rādhā. This knowledge was personally revealed by Lord Kṛṣṇa and is cherished by all devotees.

Texts 3-11

*śveta-campaka-varṇābhām
 candra-koṭi-sama-prabhām
 bibhratīm kavari-bhāram
 mālatī-mālya-bhūṣitām
 vahni-śuddhāmsukādhānām
 ratna-bhūṣaṇa-bhūṣitām
 iṣad dhāsya-prasannāsyaṁ
 bhaktānugraha-kārikām*

*brahma-svarūpām paramām
kṛṣṇa-rāmām manoharām
kṛṣṇa-prāṇādhikām devīm
kṛṣṇa-vakṣahsthala-sthitām*

*kṛṣṇa-stutām kṛṣṇa-kāntām
sāntām sarva-pradām satīm
nīrlīptām nirguṇām nityām
satyām śuddhām sanātanīm*

*goloka-vāsinīm goptrīm
vidhātrīm dhātur eva tām
vṛndām vṛndāvanacarīm
vṛndāvana-vinodinīm*

*tulasya adhiṣṭhātr-devīm
gaṅgārcita-padāmbujām
sarva-siddhi-pradām siddhām
siddheśīm siddha-yoginīm*

*suyajña-yajñādhiṣṭhātrīm
suyajñāya mahātmane
varadātrīm ca varadā sarva-
sapat-pradām satām*

*gopībhiḥ supriyābhiḥ ca
sevitām śveta-cāmaraiḥ
ratna-simhāsanasthām ca
ratna-darpaṇa-dhāriṇīm*

*krīḍā-pankaja-hastābhyām
parām kṛṣṇa-priyām bhaje
dhyātvā śirasi puṣpaṃ ca
datvā prakṣālya hastakam*

Śrī Rādhā's complexion is white like a jasmine flower. Her luster is equal to that of millions of moons. She wears a garland of

mālatī flowers and her hair is decorated with various flowers. She is dressed very gorgeously, decorated with jeweled ornaments, smiling slightly, appearing very pleasant, compassionate toward the devotees, as good as the Supreme Lord, the lover of Kṛṣṇa, most enchanting, more dear to Kṛṣṇa than His own life, dwelling within the heart of Kṛṣṇa, the supreme goddess, always peaceful, the bestower of everything that is desirable, the most chaste, always transcendently situated, eternal, the Absolute Truth, supremely pure, the oldest, the lover of Kṛṣṇa, and always glorified by Kṛṣṇa.

She resides in Goloka. She is the maintainer, the creator of the creator, nondifferent from Vṛṇḍā, wanders about Vṛṇḍābana, the giver of pleasure to the forest of Vṛṇḍābana, the predominating Deity of Tulasī, worshiped by Gaṅgādevī, the bestower of all perfection, most perfect, the source of perfection, and the perfect mystic yogīnī.

She is the predominating goddess of all sacrifices performed by qualified persons, the giver of benedictions to those who perform sacrifice, the giver of benedictions to all, and the giver of all kinds of opulence to the devotees.

She is fanned by white cāmaras in the hands of Kṛṣṇa's beloved gopīs, seated on a throne decorated with jewels, and holds a jeweled mirror and a lotus flower in Her hands.

I worship Rādhā, who is most dear to Kṛṣṇa. After meditation upon Rādhā in this way, one should place a flower on his head and wash his hands.

Texts 12-16

*punar dhyātvā ca bhaktyā ca
dadyāt tasyai prasūnakam
tām ṣoḍaśopacāreṇa
sambūjya parameśvarīm*

*puṣpāñjali-trayaṁ datvā
stutvā ca kavacaṁ paṭhet
pūjā-kramaṁ pariḥāraṁ
vatsa matto niśāmaya*

*mantraṁ samupacārāṇāṁ
śṛṇv anukramaṇena ca
punar dhyātvā yathā devīm
puṣpāñjali-yuto bhavet*

*imaṁ mantraṁ pariḥāraṁ
kurute bhakti-pūrvakam
nārāyaṇi mahāmāye
viṣṇumāye sanātani*

*prāṇādhidevi kṛṣṇasya mām
uddhara bhavārṇavāt
saṁsāra-sāgare ghore
bhītaṁ mām saraṇāgatam*

Thereafter, one should once again meditate on that supreme goddess with devotion, offer Her flowers and worship Her with the sixteen recommended ingredients. One should then offer flowers to Her three times, recite nice prayers in Her glorification, and finally chant the kavaca.

My dear son, now hear from me the procedure for offering worship and chanting mantras. One should pick up some flowers while keeping his mind fixed on the form of Rādhā and then chant these following prayers with utmost devotion: O consort of Lord Nārāyaṇa! O form of Mahā-māyā! O energy of Lord Viṣṇu! O eternal goddess! O goddess, who is dearer to Kṛṣṇa than His very life! I am greatly frightened of the formidable ocean of material existence. Please deliver this surrendered soul from this terrible condition of life.

Texts 17-18

*praṇannaṁ patitaṁ mātar
mām uddhara hariṣriye
asaṅkhya-yoni-bhramaṇād
ajñānāndha-tamo 'nvitam*

*jvaladbhir jñāna-dīpaiś ca
mām suvartma pradarsaya
sarvebhyo 'pi vinirmuktaṁ
kuru rādhe sureśvari*

While wandering about in numerable species of life, I have fallen into the darkness of ignorance. Now, I surrender unto You and so please save me. Kindly guide me on the path of auspiciousness by showing me the light of transcendental knowledge.

O master of all other goddesses! O Rādhā! Kindly protect me from all kinds of danger.

Texts 19-28

*mām bhaktam anuraktaṁ ca
kātarām yama-tāḍanāt
tvat-pāda-padma-yugale
pādma-padmalayārcite*

*dehi mahyaṁ parām bhaktim
kṛṣṇena parisevite
snigdha-dūrvāṅkuraiḥ śukla-
puṣpaiḥ kusuma-candanaiḥ*

*kṛṣṇa-dattārghya-sobhādhye
bhakti-mādhvika-saṅkule
āsanam bhāsvad uttuṅgam
amūlyam ratna-nirmitam*

mayā niveditam bhaktyā
 grhāṇa paramēśvari
 nānā-tīrthodbhavam puṇyam
 śitalam ca sunirmalam

mayā niveditam bhaktyā
 pādyaṁ ca pratigrhyatām
 snigdha-dūrvākṣatām śukla-
 puṣpa-kuṅkuma-candanam

tīrtha-toyānvitam devi
 grhāṇārghyaṁ sureśvari
 vahni-suddham vastra-yugmam
 amūlyam atulam param

mayā niveditam bhaktyā
 grhāṇa jagadambike
 grathitam sūkṣma-sūtreṇa
 pārijāta-vinirmitam

janma-mṛtyu-jarā-vyādhi-
 hare mālyam grhāṇa me
 kastūrī-kuṅkumāktam ca
 sugandhi snigdha-candanam

rādhe mātara nirābādhe
 mad-grhāṇānulepanam
 śukla-puṣpa-samūham ca
 sugandhi candanānvitam

mayā niveditam bhaktyā
 puṣpam devi pratigrhyatām
 vanaspati-raso divyo
 gandha-vastubhir anvitaḥ

I am frightened of Yamarāja's wrath and so I am taking shelter of You. Please allow me to serve Your lotus feet, which

are adored by Brahmā and Lakṣmī. Please let me develop staunch devotion unto Your lotus feet, which are even served by Lord Kṛṣṇa. May I have devotion for Your lotus feet, which are the abode of the mellows of devotional service, which are worshiped by Lord Kṛṣṇa, and which are decorated with tender dūrvā grass, white flowers and sandalwood pulp.

O supreme goddess, please be seated on the asana that I offer to You. This āsana is decorated with jewels and shines brightly, and is an invaluable work of art. Next, I offer you with devotion pādyā that is pure, sanctified, cool and collected from various sacred places.

O goddess of goddesses, please accept this arghya, which consists of tender dūrvā grass, unboiled rice, barely, white flowers, sandalwood pulp, and water from holy rivers. Please accept the valuable garment that I offer to You.

O mother of the universe, please cheerfully accept these offerings. O most independent mother! O Rādhe, please accept this garland of pārijāta flowers that are strung with fine thread. Please accept this paste made from deer musk, kunkum, perfume, and sandalwood.

O goddess, I now offer You with devotion fragrant white flowers mixed with sandalwood pulp. Kindly accept it. Also, please accept this scented oil that was extracted from various trees and plants.

Texts 29-30

*mayā nivedito bhaktyā
dhūpo 'yam pratigrhyatām
andhakāra-bhaya-dhvamsī
māṅgalyo viśvapāvanaḥ*

*mayā nivedīto bhaktyā
dīpo 'yam pratigṛhyatām
sudhā-pūrṇam ratna-kumbham
śatakam ca sudurlabham*

Please accept this incense that I offer to you with devotion. Accept this ghee lamp that destroys the fear of darkness and which is auspicious and the purifier of the entire world. I offer it to you with love and devotion. Also, please accept these one hundred most rare pitchers decorated with jewels and filled with nectar.

Text 31

*mādhvīka-kumbha-lakṣam ca
naivedyam devi grhyatām
miṣṭānna-svastikānām ca
lakṣa-puñjam manoharam*

O Goddess, kindly accept these one hundred thousand pitchers filled with honey extracted from flowers. Also, please accept these heaps of rice, sweets and preparations made from rice.

Texts 32-35

*śarkarā-rāśi-lakṣam ca
naivedyam devi grhyatām
saṁskṛtam pāyasam piṣṭam
śālyannam vyañjanānvitam*

*śarkarā-dadhi-dugdhāktam
naivedyam devi grhyatām
phalānām ca supakvānām
āmrādīnām trilakṣakam*

*rāśīnām ca mayā dattam
bhaktyā ca devi grhyatām*

*dadhi-kulyā-śatam caiva
madhu-kulyā-śatam tathā*

*ghṛta-kulyā-śatam caiva
grhāṇa paramēśvari
dugdha-kulyā-śatam ramyaṁ
guḍa-kulyā-śatam tathā*

O Goddess, please accept these sweets, which are of hundreds and thousands of varieties. Please accept this sweet rice, cakes, various kinds of vegetable preparations, fried rice, yogurt mixed with sugar, and milk products prepared with sugar in numerous varieties.

O Goddess, kindly relish these three hundred thousand ripe mangoes, as well as the varieties of other fruit that I am offering.

O Goddess, please accept these one hundred small clay cups filled with yogurt, one hundred clay cups filled with honey, and one hundred clay cups filled with ghee that I am offering to you with devotion.

O supreme goddess, may you also accept these one hundred small clay cups filled with milk and one hundred clay cups filled with jaggery.

Texts 36-46

*mayā niveditam bhaktyā
grhāṇa paramēśvari
nānā-tīrthodbhavam ramyaṁ
sugandhi-vastu-vāsitam*

*mayā niveditam bhaktyā
śīta-toyam grhāṇa me
payah-phena-nibhā śayyā
ratnendra-sāra-nirmitā*

mayā niveditā bhaktyā
 tām grhāṇa sureśvari
 bhūṣaṇāni ca ramyāṇi
 sad-ratna-nirmītāni ca

mayā niveditāny eva
 grhāṇa parameśvari
 tāmbūlam ca param ramyam
 karpūrādi-suvāsitam

mayā niveditam bhaktyā
 grhāṇa parameśvari
 sindūram sobhanam rādhe
 yoṣitām supriyam sadā

mayā niveditam bhaktyā
 sindūram pratigrhyatām
 param supakva-tailam ca
 sugandhi-vastu-saṁskṛtam

mayā niveditam bhaktyā
 tailam ca pratigrhyatām
 puṣpāñjali-trayam datvā
 dāsī-vargam prapūjayet

pādyādikam pṛthag datvā
 praṇamed daṇḍavad bhuvi
 mālatīm mādhavīm raktām
 ratna-mālāvatīm satīm

campāvatīm madhumatīm
 suśilām vanamālikām
 candrāvalīm candramukhīm
 padmām padmamukhīm śubhām

kamalām kālikām kṛṣṇapriyām
 vidyādharīm tathā

*sampūjya bhaktyā sarvās tā
baṭu-vargam prapūjayet*

*sānandaṁ paramānandaṁ
sumitraṁ santanum tathā
etān sampūjya pratyekam
stotraṁ ca kāvacam paṭhet*

O supreme controller, I offer with devotion this cool water that was collected from various holy reservoirs and mixed with natural scents. Please accept it. I offer with devotion this excellent bed that is decorated with jewels and whose sheets are as white as the foam of fresh milk. Please accept this humble offering.

O master of all other goddesses, I faithfully offer to you these beautiful jeweled ornaments and precious stones, and so kindly accept them.

O supreme controller, please accept these fragrant betel nuts that are offered by me.

O supreme controller! O Rādhē! Please accept this kunkum, which is dear to women. I offer you with devotion this enchanting perfumed oil and so please accept it.

After offering all of these articles, one should offer flowers to Her three times. Thereafter, one should worship Her associates separately by offering various articles. Finally, one should offer obeisances to Śrī Rādhā by falling flat onto the ground.

Thereafter, one should worship with devotion Mālatī, Mādhavī, Mālāvātī, Campāvātī, Madhumatī, Vanamālikā, Candrāvalī, Candramukhī, Padmā, Padmamukhī, Kamalā, Kālikā, Kṛṣṇapriyā and Vidyādhari. When this worship is complete, one should worship young brāhmaṇas, such as

Sānanda, Paramānanda, Sumitra and Santanu while reciting kavaca mantras and prayers.

Texts 47-55

jaṭet śaḍ akṣarīm vidyām

śrī-kṛṣṇenaiva sevītām

yathā-śakti bhakti-yukto

daṇḍavat praṇamet sadā

stotraṁ ca sāma-vedoktaṁ

prapaṭhed bhakti-saṁyutaḥ

rādhā raseśvarī ramyā rāmā

ca paramātmanaḥ

rāsodbhavā kṛṣṇa-kāntā

kṛṣṇa-vakṣaḥsthala-sthitā

kṛṣṇa-prāṇādhivevī ca

mahāviṣṇoḥ prasūr aṇi

sarvādyā viṣṇu-māyā ca

satyā nityā sanātani

brahma-svarūpā paramā

nirliptā nirguṇā parā

vṛndā vṛndāvane sā ca

virajā-taṭa-vāsini

goloka-vāsini gopī

gopīśā gopa-mātrkā

sānandā paramānandā

nanda-nandana-kāminī

vṛṣabhānusutā śāntā

kāntā pūrṇatamā ca sā

kāmyā kalāvati kanyā

tīrthapūtā satī śubhā

*saptatrimśac ca nāmāni
vedoktāni śubhāni ca*

*sārabhutāni puṇyāni
sarva-nāmasu nārada
yaḥ paṭhet saṁyataḥ śuddho
viṣṇu-bhaktō jīvendriyaḥ*

*ihaiva niścalām lakṣmīm
labdhvā yāti hareḥ padam
hari-bhaktim harer dāsyam
labhate nātra saṁśayaḥ*

Thereafter, one should chant with devotion and to the best of his ability, the six syllable mantra that is personally served by Lord Kṛṣṇa. One should then offer obeisances to Śrī Rādhā and chant the following prayers in Her glorification:

O supreme energy of the Supersoul! O Rādhā! O goddess of the rāsa dance! O charming lover of Kṛṣṇa! O revealer of the rāsa dance pastimes! O dear friend of Kṛṣṇa! O You, who lives in the heart of Kṛṣṇa! O predominating deity of Kṛṣṇa's life! O mother of Mahā-viṣṇu! O origin of all! O potency of Viṣṇu! O Absolute Truth! O eternal truth! O beginningless one! O form of the Supreme Brahman! O absolute one! O indifferent one! O Rādhā, who is transcendental to the material qualities! O spiritual object! O Vṛṇḍā of Vṛṇḍāvana! O Rādhā, who resides on the banks of the River Virajā! O Rādhā, who lives in Goloka! O cowherd girl! O leader of the cowherd girls! O mother of the cowherd community! O self-satisfied one! O supremely blissful one! O Rādhā, who desires the son of Nanda! O daughter of Vṛṣabhānu! O gentle one! O lover of Nanda's son! O most perfect one! O most desirable one! O most artistic one! O divine daughter! O purifier of holy places! O chaste lady! O all-auspicious one!

These are thirty-seven most sacred names of Rādhā that are described in the Vedas.

O Nārada, these names of Rādhā are more nectarean and glorious than Her other names. A devotee who, with a purified heart and a controlled mind, chants these names achieves inexhaustable opulence in this life and the lotus feet of Lord Hari in the next life. There is no doubt that by reciting these names one achieves the position of Lord Hari's eternal servant.

Texts 56-59

*bhakto lakṣa-japenaiva
stotra-siddho bhaved dhruvam
siddha-stotro yadi bhavet
sarva-siddhēśvaro bhavet*

*vahni-stambhaṁ jala-stambhaṁ
mana-stambhaṁ hr̥das tathā
manoyāyivam iṣṭaṁ ca
labhate nātra saṁśayaḥ*

*stotra-smaraṇa-mātreṇa
jīvan-mukto bhaven naraḥ
pade pade 'śvamedhasya
labhate niścitaṁ phalam*

*koṭi-janmārjitāt pāpāt
brahma-hatyā-śatād api
stotra-smaraṇa-mātreṇa
mucyate nātra saṁśayaḥ*

If a devotee chants this prayer one hundred thousand times, he achieves the perfection of chanting it. One who attains this perfection becomes the master of all mystic powers. He can easily master the art of controlling fire, water, the mind, and

the heart; possess the speed of mind; and fulfill many other ambitions. One should not maintain any doubt in this regard.

Simply by remembering this prayer, anyone can become liberated in this very life. Indeed, he achieves the result of performing a horse sacrifice at every step. Only by remembering this prayer can one definitely destroy the heaps of sinful reactions incurred even by killing hundreds of brāhmaṇas in millions of previous births.

Text 60

*mṛtavatsā kākabandhyā
mahābandhyā prasūyate
śṛṇoti varṣam ekam yā
śuddhā svinnānna-bhojinī*

If a woman hears this prayer every day for a year while eating only rice and remaining in a pure state of mind, even if she has lost her child or is capable of bearing only one child, she becomes qualified to produce excellent offspring.

Text 61

*śṛṇoti māsam ekam yaḥ
sarvābhīṣṭam labhen naraḥ
sāma-veda-kumāram tam
ity āha kamalodbhavaḥ*

One who hears this prayer for one month can have all of his desires fulfilled. This is what Brahmā had taught his sons, headed by Sanat-kumāra, who follow the teachings of the Sāma-veda.

Thus ends the translation of the fourth chapter of the second rātra of Śrī Nārada-pañcarātra.

Text 1

śrī-nārada uvāca
sarvaṁ śrutaṁ jagan-nātha
yad yan manasi vāñchitam
adhunā śrotum icchāmi
rādhikā-kavacaṁ param

Nārada said: O lord of the universe, I have heard from you whatever I wanted to hear. Now, I wish to hear about the the Śrī Rādhā-kavaca.

Texts 2-4

śrī-mahādeva uvāca
kṣamasva brahmanaḥ putra
devarṣe muni-putṅgava
yan niśiddham bhagavatā
kṛṣṇena paramātmanā
katham vaksyāmi he vatsa
suguptaṁ kavacaṁ mune
kaṅṭhe dadhāra bhagavān
bhaktyā ratna-putena yat
paramānanda-sandoha-
kavacaṁ ca sudurlabham
ṣaḍ akṣarīm mahāvidyām
nitya-bhaktyā japed dhariḥ

Mahādeva said: O son of Brahmā! O foremost of sages! O sage amongst the demigods, you will have to excuse me because the Supreme Lord, Śrī Kṛṣṇa, has forbidden me to disclose this kavaca to anyone. How can I impart to you this most confidential kavaca?

My dear child, the Supreme Lord has personally placed this kavaca, sealed in a jeweled amulet, around His neck. It is the source of an intense ecstasy, and it is extremely rare. Lord Hari daily chants, in a sanctified devotional mood, the six-syllable mahāvidyā mantra.

Text 5

*nityam prapūjayen nityam
nityaḥ satyaḥ parātparaḥ
sā pūjayet prabhum nityam
japed ekādaśākṣaram*

The eternal Absolute Truth, Lord Hari, who is transcendently situated and beginningless, worships this mantra daily while His beloved potency, Goddess Rādhā, eternally worships Lord Hari and chants the eleven-syllable mantra.

Texts 6-7

*mahyam ca kavacam datvā
niṣiddham paramātmanā
idam eveti kavacam dattam
tenaiva brahmaṇe*

*dharmāya brahmaṇā
dattam tena nārāyaṇāya ca
nārāyaṇena kaṅthastham
subhadrāya dade purā*

After imparting this kavaca to me, the Supersoul, Śrī Kṛṣṇa, instructed me not to disclose it to anyone. It was He who gave this kavaca to Brahmā, who then imparted it to Dharma. Later on, Dharma revealed it to Nārāyaṇa Ṛṣi, who later on disclosed it to the brāhmaṇa boy, Subhadra.

Text 8

*kṣamasva kathitum nālam
 kṣamasva bhagavan mune
 guruṇā ca niṣiddham ca
 na vaktavyam kadācana*

O respectful sage, I am sure that you can understand the truth that one should never disclose something if he has been forbidden to do so by his spiritual master.

Text 9

*śrī-nārada uvāca
 mām bhaktam anuraktam ca
 nātha mā kuru vañcanām
 tvam eva kṛṣṇas tvam śambhur
 dvayor bhedo na sāmni ca*

Nārada said: O lord, I am devoted soul, surrendered unto you. Considering this, kindly do not deceive me. You are an incarnation of Lord Kṛṣṇa and Śambhu simultaneously. The Sāma-veda has not discerned any distinction between the two of you.

Text 10

*paratantra niṣiddham ca
 vākyam kathitum akṣamaḥ
 śṛṇoti kasya vā vākyam yaḥ
 svatantraḥ svayam prabhuḥ*

Only a dependent person is unable to speak about a prohibited subject. However, an independent and supreme controller should not have any such concern.

Text 11

*yadi mām kavacam nātha
 na vakyasi sudurlabham*

*dehaṁ tyaktvā brahma-hatyām
dāsyāmi tubhyam īśvara*

O lord! O controller of universal affairs, if you refuse to disclose the mystery of this rare kavaca then I will give up my life this very moment and thus make you responsible for killing a brāhmaṇa.

Text 12

*śrī-mahādeva uvāca
sad-varṁśa-jātaḥ śiṣyaś ca
śuddhaḥ subrāhmaṇaḥ sudhīḥ
manyate kṛṣṇa-tulyaṁ ca
guruṁ parama-dhārmikāḥ*

Mahādeva said: It is true that a disciple belonging to a noble family, who is pure in motive, who is wise, and who is pious, considers his spiritual master to be nondifferent from God.

Text 13

*devam anyam kṛṣṇa-tulyam
yo bravīti narādhamāḥ
brahma-hatyām ca labhate
mahāmūrkho na samśayaḥ*

A person who is the lowest among mankind and who considers the demigods to be as good as Lord Kṛṣṇa is undoubtedly most foolish and incurs the sin of killing a brāhmaṇa.

Text 14

*paramātmā svayam kṛṣṇo
nirguṇaḥ prakṛteḥ paraḥ
tato devās tad aṁśās ca
saguṇāḥ prakṛtāḥ smṛtāḥ*

Kṛṣṇa is the Supreme Personality of Godhead. He is devoid of material qualities because He is situated beyond the

jurisdiction of material nature. From Him, all of the demigods have emanated and thereafter, have acquired their respective material characteristics.

Text 15

*sarve janyāḥ kṛtrimās ca
purā brahmādayaḥ surāḥ
sarveṣām janakaḥ kṛṣṇaḥ
paramādyāḥ parātparaḥ*

All of the demigods, headed by Brahmā, are subject to birth and death because they are situated on a temporary platform. Lord Kṛṣṇa is the origin of everyone, the primeval Lord, and the Supreme Absolute Truth.

Text 16

*śṛṇu vaksyāmi vipreṇdra
rādhikā-kavacaṁ śubham
paramānanda-sandohābhidham
iṣṭaṁ sudurlabham*

O best of brāhmaṇas, hear with attention as I reveal to you the most coveted, rare, auspicious, and supremely blissful Rādhikā-kavaca.

Texts 17-18

*kṛṣṇena dattaṁ mahyaṁ
ca śataśṛṅge ca parvate
nirāmaye ca goloke puṅye
vṛndāvane vane
rādhikā-sad-vidhāne ca
śobhane rāsamaṇḍale
gopa-gopī-kadambais ca
veṣṭite samabhīpsite*

Śrī Kṛṣṇa had revealed this kavaca to me at Śata-śṛṅga Mountain, in the transcendental abode, Goloka, in the beautiful rāsa-lilā arena, surrounded by the gopīs in the forest of Vṛṇḍābana. He did so at the request of Rādhā.

Text 19

*aham tubhyam pradāsyāmi
pravaktavyam na kasyacit
yad dhṛtvā paṭhanād bhakto
jīvan-mukto bhaved dhruvam*

I will now disclose this kavaca to you. Do not tell anyone about this. By accepting this kavaca and chanting it sincerely, a devotee will surely become liberated in this very life.

Texts 20-21

*brahma-hatyā-lakṣa-pāpān
mucyate nātra saṁśayaḥ
koṭi-janmārjitāt pāpād
upadeśāt pramucyate
aśvamedha-sahasraṁ ca
rājasūya-śataṁ tathā
viprendra kavacasyāśya
kalām nārhati ṣoḍaśīm*

Simply by receiving this kavaca, a person becomes relieved of the sinful reactions incurred by killing one hundred thousand brāhmaṇas and indeed, all sinful reactions accumulated from millions of births.

O best among the twice-born, the performance of one thousand horse sacrifices and one hundred rājasuya sacrifices is not equal to even one-sixteenth part of receiving this kavaca.

Text 22

*śiṣyāya viṣṇu-bhaktāya
sādhakāya prakāśayet
saṭhāya para-śiṣyāya datvā
mṛtyum labhen naraḥ*

This kavaca should only be revealed to a disciple who is genuinely devoted to Lord Viṣṇu. One will lose his life if he gives it to a pseudo disciple, or to someone else's disciple.

Text 23

*viprendra kavacasyāśya
ṛṣir nārāyaṇaḥ svayam
kṛṣṇasya bhakti-dāśye ca
viniyogaḥ prakīrtitaḥ*

O foremost of brāhmaṇas, the sage presiding over this kavaca is Nārāyaṇa Ṛṣi and it is meant for achieving devotional service at the lotus feet of Śrī Kṛṣṇa.

Texts 24-26

*sarvādyā me śiraḥ pātu
keśam keśava-kāminī
bhālam bhagavatī pātu
līlā locana-yugmakam
nāsām nārāyaṇī pātu
sānandā cādharauṣṭhakam
jihvām pātu jaganmātā
dantaṁ dāmodara-priyā
kapola-yugmaṁ kṛṣṇeśā
kaṇṭham kṛṣṇa-priyā 'vatu
karṇa-yugmaṁ sadā
pātu kālindī-kūla-vāsinī*

First of all, I pray that Rādhikā may protect my head. May the lover of Keśava protect my hair; may the supreme goddess protect my forehead; may Lakṣmī protect my eyes; may the consort of Lord Nārāyaṇa protect my nose; may the self-satisfied Lord protect my lips; may the mother of the universe protect my tongue; may the dear friend of Dāmodara protect my teeth; may Kṛṣṇa's lover, Rādhā, protect my cheeks; may the dear consort of Lord Viṣṇu protect my throat; and may she who lives on the banks of the River Kālindī always protect my ears.

Texts 27-28

*vasundharsē vākṣo me
paramā sā payodharam
padmanābha-priyā nābhīm
jaṭharam jāhnaviśvarī
nityā nitamba-yugmaṁ me
kaṅkālam kṛṣṇa-sevitā
parātparā pātu pṛṣṭham
suśronī śronikā-yugam*

May Lakṣmī, the maintainer of the earth, protect my chest; may the supremely elevated Ramā also protect my torso; may She who is dear to Lord Padmanābha protect my navel; may the predominating deity of the Ganges protect my abdomen; may the eternal goddess protect my thighs; may she who is served by Kṛṣṇa protect my skeleton; may she who is fully spiritual protect my back; and may she who possesses beautiful hips protect my hips.

Text 29

*paramādyā pāna-yugmaṁ
nakharāṁś ca narottamā
sarvāṅgam me sadā pātu
sarveśā sarva-maṅgalā*

May She who is the oldest of all protect my legs, may the lord of human society protect my nails; and may the supreme controller, who is the origin of all, and who is all-auspicious, always protect my limbs.

Text 30

*ṣātu rāseśvarī rādhā
 svaṇe jāgarāṇe ca mām
 jāle sthale cāntarīkṣe
 sevītā jāla-śāyīnī*

May Rādhā, the queen of the rāsa-līlā, protect me during sleep, as well as during wakefulness, and may She who serves the Lord as He lies on the ocean, protect me on land, in the water, and in the sky.

Texts 31-33

*prācyām me satatam ṣātu
 pariṣūrṇatama-priyā
 vahnīśvarī vahni-koṇe
 dakṣiṇe duḥkha-nāśīnī*

*nairṛte satatam ṣātu
 narakārṇava-tāriṇī
 vāruṇe vanamālīsā
 vāyavyām vāyu-ṣūjitā*

*kaubere mām sadā
 ṣātu kūrmeṇa pariṣevītā
 aiśānyām īśvarī ṣātu
 śata-śṛṅga-nivāsīnī*

May that fully accomplished and dearmost one protect me from the east; may the controller of the south-east protect me from that direction; may the reliever of distress protect me from the south; may the deliverer from hell protect me from

the south-west; may She who enchants the Lord, who wears a garland of forest flowers around His neck, protect me from the west; may She who is worshiped by Vāyu protect me from the north-west; may She who is worshiped by Lord Kūrma protect me from the north; and may the supreme controller, who resides on Śata-śṛṅga Mountain, protect me from the north-east.

Text 34

*vane vanacarī pātu
vṛndāvana-vinodinī
sarvatra santataṁ pātu
sarveśā virajeśvarī*

May She who enjoys in the land of Vṛndāvana and who wanders about in its forests protect me in the forest, and may the Queen of Virajā protect me at all times and at all places.

Text 35

*prathame pūjitā yā ca
kṛṣṇena paramātmanā
ṣaḍ akṣaryā vidyayā ca sā
mām rakṣatu kātaram*

May that goddess who the Supreme Lord, Śrī Kṛṣṇa, worshiped first by chanting the six-syllable mantra protect a most pathetic soul like me.

Text 36

*dvitiye pūjitā devī
sambhunā rāsamaṇḍale
nānā-sambhṛta-sambhārair
māyā prakṛtir īśvarī*

The original energy and supreme goddess, Rādhā, was worshiped a second time with various articles and the seven-

syllable *praṇavādyā* mantra by Lord Mahādeva, in the rasa-dance arena.

Text 37

*saptākṣaryā vidyayā ca
pūjyayā praṇavādyayā
tṛtīye pūjitā devī
brahmanā paramādaram*

Thereafter, She was respectfully worshiped for the third time by Brahmā with the eighteen-syllable mantra starting with the seed mantra, śrīm.

Text 38

*śrī-bīja-yuktayā bhaktyā
cāṣṭākṣaryā ca vidyayā
caturthe pūjitā devī
śeṣeṇa vighna-nāsinī*

The goddess who destroys all obstacles was then worshiped for the fourth time by Śeṣa with the same eighteen-syllable mantra.

Text 39

*tenaiva sevitā vidyā
māyā-yuktā navākṣarī
vidyā sā cāpi dharmeṇa
sevitā parameśvarī*

That supreme goddess was then worshiped by Dharma with the nine-syllable mantra that begins with śrīm and is chanted by Ananta Śeṣa.

Texts 40-41

*dharmeṇa dattā sā vidyā
putra nārāyaṇarṣaye*

*narāya śuddha-bhaktāya
sā ca vidyā manoharā*

*navākṣarī mahāvidyā
kāmadevena seviitā
tad adhīnam sarva-viśvam
pūjyayā vidyayā yayā*

My dear child, later on, Dharma awarded the nine-syllable mantra to Nārāyaṇa Ṛṣi. Thereafter, the supermost human being, Nara, received it from him. This enchanting mantra was also served by Kāmadeva. By its influence, Kāmadeva is able to keep the entire world under his control.

Texts 42-46

*samprāpa dāhikām śaktim
vahniś ca vidyayā yayā
navākṣarī mahāvidyā
vāyunā pariṣevitā*

*viśveśām prāṇa-rūpaś ca
pūjyayā vidyayā yayā
sarvādhāraś ca pūjyaś ca
balavān sarvato bhavat*

*śeṣādhāraś ca kūrmaś ca
pūjyayā vidyayā yayā
viśvādhāraś ca śeṣaś ca
tayā ca vidyayā yayā*

*dharādhara ca sarveśām
tayā ca vidyayā sadā
tayaiva vidyayā śuddhā
gaṅgā bhuvana-pāvanī*

*tayaiva tulasī śuddhā
tīrtha-pūtā babhūva sā*

*tayā svāhā vahni-jāyā
pitṛṇām kāmīnī svadhā*

Agnideva received the power to burn by the influence of this mantra. Vāyu, who is the life and very support of this world and who is therefore highly worshipable for everyone, also worshiped this great nine-syllable mantra.

O sage, by the influence of this mantra, Lord Kūrma became the support of Śeṣa, Śeṣa became the support of the universe, and the universe became the support of all kinds of living beings. By the strength of this mantra's prowess, the sanctified Ganges has become the deliverer of the universe. By the power of this mantra, Tulasī-devi has become so pure that she is as sanctified as the holy places of pilgrimage. By the influence of this mantra, Svāhā became the wife of Agni, and Svadhā became the wife of the forefathers.

Texts 47-48

*lakṣmīr māyā kāma-vāṇī
sarvādyā praṇavādikā
rāseśvarī rādhikā sā
ñentā vahni-priyāntakā*

*tat-śoḍaśī mahāvidyā
paripūrṇatamā śrutau
kāma-dhenu-svarūpā sā
sarva-siddhi-pradāyinī*

There is another mantra that begins with om̐; followed by the Lakṣmī-bīja, śrīm̐; then the māyā-bīja, hrīm̐; the kāma-bijā, klīm̐; the Sarasvatī-bīja, aim̐; the original bīja, srīm̐; two names, Rāseśvarī and Rādhikā, ending in the fourth dative case, which becomes rāseśvaryai rādhikāyai; and ending with the name of Agni's wife, Svāhā.

The complete mantra is: om śrīm hriṃ klīm aiṃ rāseśvaryai radhikāyai svāhā. In the Vedic literature, this mantra is referred to as the sixteen-syllable, most perfect mantra. This mantra is just like a wish-fulfilling cow because it is capable of awarding all kinds of perfection.

Text 49

*purā sanatkumāreṇa
ṣoḍaśī pariśevitā
sanakena sanandena
tathā sanātanena ca*

Long ago, Brahmā's four sons—Sanat-kumāra, Sanandana, Sanaka and Sanātana—had respectfully worshiped this sixteen-syllable mantra.

Texts 50-51

*śukreṇa guruṇā pūjyā
siddhā vyāsenā sevitā
papau samudraṃ so 'gastyah
pūjyayā vidyayā yayā
raseśvarī nenta-hīnā
ṣoḍaśyā munipuṅgava
dadhīcinā sevitā sā
vidyā ca dvādaśākṣarī*

Śukrācārya, the spiritual master of the demons, achieved perfection by chanting this mantra. Vyāsadeva worshiped this mantra, and the great sage, Agastya, could dry up the ocean because of the strength of this mantra.

O foremost of sages, if you delete the word, rāseśvaryai, from this sixteen-syllable mantra, another twelve-syllable mantra remains. The great sage, Dadhici, worshiped this mantra.

Text 52

*tayā tad asthi cāvyaṛtha-
mantram eva babhūva ha
caturdaśa indrāvaccchinnaṁ
munir āsīn nirāpadaḥ*

It was on the strength of this mantra that Dadhici's bones transformed into infallible mantras and as a result, even though fourteen Indras came and went, the sage's existence remained uninterrupted.

Text 53

*svecchā-mṛtyur munis
caiva jitaḥ kālo 'pi vidyayā
devānām prārthanenaiva
tatyāja sa kalevaram*

On the strength of this twelve-syllable mantra, Dadhici, who could die at will, conquered Death personified. He gave up his body only because the demigods had begged for it.

Texts 54-55

*matto mantram grhītvā ca
jajāpa puṣkare munih
śata-varṣam tapas taptā
dadarśa parameśvarīm

datvā sā svapadam tasmai
golokam ca jagāma sā
deham tyaktvā ca sa munir
golokam prayayau purā*

Sage Dadhici received this mantra from me, and he chanted it while sitting at the holy place of pilgrimage, Puṣkara. After undergoing austerities there for one hundred years, he received the darśana of the supreme goddess. Śrī Rādhikā benedicted

the sage and then returned to Her own abode, Goloka. After relinquishing his body, the sage, Dadhici, also went to Goloka.

Text 56

*ity evaṁ kathitaṁ vatsa
kavacaṁ paramādbhutam
paramānanda-sandohaṁ
vedeṣu ca sudurlabham*

My dear child, I have thus revealed to you the most sought after kavaca mantras that are astonishing and infused with transcendental ecstasy. These mantras are not found in the Vedas.

Text 57

*śrī-kṛṣṇenaiva kathitaṁ
mahyaṁ bhaktāya bhaktitaḥ
mayā tubhyaṁ pradattaṁ ca
pravaktavyaṁ na kasyacit*

Considering me to be a qualified devotee, Śrī Kṛṣṇa had disclosed this confidential knowledge to me and now, I have disclosed it to you. Please remember that it should not be disclosed to anyone else.

Text 58

*gurum abhyarcya vidhinā
vastrālaṅkāra-candanaiḥ
namas kṛtya paraṁ bhaktyā
kavacaṁ dhārayet sudhīḥ*

An intelligent person should first worship his spiritual master according to the rules and regulations laid down in the scriptures, while offering him new cloth, ornaments, and sandalwood pulp. Only after doing this should one put on the kavaca while offering obeisances to it.

Text 59

*paṭhitvā kavacaṁ divyaṁ
paramādara-pūrvakam
gurave dakṣiṇāṁ datvā
labhet tasya śubhāśiṣam*

Thereafter, one should chant the kavaca mantra with utmost care and devotion, give dakṣiṇā to the spiritual master, and beg for his auspicious mercy.

Text 60

*mahāmūḍho nopadiṣṭaḥ
kavacaṁ dhārayet paṭhet
niṣphalaṁ tad bhavet sarvaṁ
śata-lakṣaṁ japed yadi*

Never wear this kavaca out of foolishness, or without having been instructed by a qualified preceptor. If one does so, he will not receive any tangible benefit, even after chanting the mantras hundreds of millions of times.

Text 61

*upadiṣṭo yadi paṭhet
dhārayet kaṇṭha-deśataḥ
jale vahnau ca sāstrās te
maraṇaṁ no bhaved dhruvam*

After being duly initiated, if a person faithfully recites this kavaca or puts it around his neck, he will surely not die in the water, in fire, or by any weapon.

Texts 62-66

*kavacasya prasādena
jīvan-mukto bhaven naraḥ
anena kavacenaiva
śaṅkhacūḍaḥ pratāpavān*

*yuyudhe sa mayā sārđham
varṣam ca narmadā-taṭe
na viddho mama śūlena
datvā ca kavacam mṛtaḥ*

*sarvāny eva hi dānāni
vratāni niyamāni ca
tapāmsi yajñāḥ puṇyāni
tīrthāny anaśanāni ca*

*sarvāṇi kavacasyāsya
kalām nārhanti ṣoḍaśim
idaṁ kavacam ajñātuvā
bhajed yaḥ paramesvarīm*

*śata-lakṣa-prajapto 'pi na
mantraḥ siddhi-dāyakaḥ
ity evaṁ kathitaṁ sarvaṁ
rādhikā-kavacam mune*

By the grace of this kavaca, a person becomes liberated in this very lifetime. The demon, Śaṅkhacuda, on the strength of this kavaca, fought with me for one full year on the banks of the river, Nārmadā, and survived the attack of my trident. Finally he died, but only after surrendering his kavaca.

All kinds of charity, vows, control of the senses, austerities, sacrifice, piety, visiting of holy places, and fasting are not equal to even one-sixteenth of accepting this kavaca. Without knowing its power, as well as the rules and regulations governing the chanting of this kavaca, if one worships the supreme goddess, he will still not attain perfection in his endeavor, even if he chants the mantras hundreds of millions of times.

O sage, such is the greatness of the Rādhikā-kavaca.

Thus ends the translation of the fifth chapter of the second rātra of Śrī Nārada-pañcarātra.

Text 1

*śrī-mahādeva uvāca
jagan-mātur upākhyānam
tubhyaṁ ca kathitaṁ mayā
sudurlabhaṁ suguptaṁ ca
vedeṣu ca caturṣu ca*

Mahādeva said: I have described to you the most confidential understanding of the mother of the universe. These subjects cannot be found in the four Vedas.

Texts 2-3

*purāṇeṣu itihāseṣu
pañca-rātreṣu pañcasu
atīva puṇyadaṁ śuddhaṁ
sarva-pāpa-praṇāśanam
saṅkṣepeṇaiva kathitaṁ
rādhākhyānam manoharam
kāpileye pañca-rātre
vistīrṇam atisundaram*

I have narrated to you this excellent discussion of Śrī Rādhā only briefly. These subjects are rarely discussed in the Purāṇas, historical literature, and in the five sections of the Pañcarātra. The hearing of this narration is extremely beneficial and purifying, and it nullifies all kinds of sinful reactions. These subjects are elaborately described in the pañcarātra compiled by the great sage, Kapila.

Text 4

*nārāyaṇena kathitaṁ
munaye kapilāya ca*

*siddha-kṣetre puṇyatame pratyakṣam
mama sannidhau*

In a most sanctified place, Lord Nārāyaṇa revealed this understanding to the sage, Kapila, in my presence.

Text 5

*tatroktam hariṇā sārddham
suśrāva kamalodbhavaḥ
śuśruvur munayaḥ sarve
cedam eva param vacaḥ*

When Lord Hari spoke to Kapila, Brahmā was present. At this time, Brahmā and many great sages also heard these exalted narrations.

Text 6

*ādau samuccared rādhām
paścāt kṛṣṇam ca mādhavam
viparītam yadi paṭhet brahma-
hatyām labhed dhruvam*

First, one should chant the name of Rādhā and then the names of Kṛṣṇa, the husband of Ramā. If one violates this rule, he commits the sin of killing a brāhmaṇa.

Text 7

*śrī-kṛṣṇo jagatām tāto
jagan-mātā ca rādhikā
pituḥ sad-guṇe mātā
vandyā pūjyā garīyasī*

Kṛṣṇa is the father of the universe and Radhikā is the mother. The mother is one hundred times more worshipable, respectable and important than the father.

Text 8

*daiva-doseṇa mahatā ye ca
nindanti rādhikām
vāmācārās ca mūrkhās ca
pāpinaś ca haridviṣaḥ*

Those who, out of great misfortune, blaspheme Rādhikā, are certainly most foolish, sinful, averse to proper etiquette and envious of Lord Hari.

Text 9

*kumbhīpāke taṭṭa-taile
tiṣṭhanti brahmaṇaḥ śatam
ihaiva tad-vamśa-hāniḥ
sarva-nāśāya kalpate*

They are thrown into boiling oil in the hell known as Kumbhīpāka for as long as the duration of Brahmā's life. In this way, they fall down from their positions into degraded species of life.

Text 10

*bhaved rogī ca patito
vighnaś tasya pade pade
hariṇoktam brahma-kṣetre
mayā ca brahmaṇā śrutam*

Such fallen souls suffer diseased conditions and face some difficulty at every step of their lives. This is the verdict of Lord Hari, which I had heard from Brahmā.

Text 11

*trailokya-pāvanīm rādhām
santo 'sevanta nityaśaḥ
yat pāda-padme bhaktyā 'rghyam
nityam kṛṣṇo dadāti ca*

Saintly persons constantly worship Rādhā, who delivers the fallen souls of the three worlds. Kṛṣṇa also offers arghya every day with devotion at the lotus feet of Rādhā.

Text 12

*yat pāda-padma-nakhare
punye vṛndāvane vane
susnigdhālaktaka-rasam
premnā bhaktyā dadau parā*

Long ago, within the sanctified forest of Vṛndāvana, Kṛṣṇa applied polish on Rādhā's toenails, with love and devotion.

Text 13

*rādhā-carvita-tāmbūlam
cakhāda madhusūdanaḥ
dvayoś caiko na bhedaś ca
dugdha-dhāvālyayor yathā*

Lord Madhusūdana relishes the betel nuts that have been chewed by Rādhā. The two are actually one and the same personality. There is no difference between them, just as there is no difference between milk and its whiteness.

Text 14

*śrī-kṛṣṇorasi yā rādhā yad
vāmāṁsena sambhavā
mahālakṣmīś ca vaikunṭhe
sā ca nārāyaṇorasi*

Rādhā, who dwells within the heart of Kṛṣṇa, had appeared from the left side of Kṛṣṇa's body. Rādhā is known as Mahālakṣmī in Vaikuṅṭha, where she lives on the chest of Lord Nārāyaṇa.

Text 15

*sarasvatī sā ca devī
viduṣāṁ jananī parā*

kṣīroda-sindhu-kanyā
sā viṣṇor urasi māyayā

She is also Sarasvatī, the worshipful deity of learned scholars. Still, She has appeared as the daughter of the ocean and attained a place on the chest of Lord Viṣṇu.

Texts 16-17

sāvitrī brahmaṇo loke
brahma-vakṣaḥ-sthala-sthitā
purā surānām tejahsu
sāvīrbhūtvā dayā hareḥ

svayaṁ mūrtimatī bhūtvā
jaghāna daitya-saṅghakān
dadau rājyaṁ mahendrāya
kṛtvā niṣkaṅṭakam padam

In the abode of Brahmā, She is known as Sāvitrī and resides in the heart of Brahmā. In the remote past, Lord Hari's mercy appeared in a personified form as the supreme goddess within the prowess of the demigods. After annihilating the demons, She handed over the heavenly kingdom to Indra.

Text 18

kālena sā bhagavatī
viṣṇu-māyā sanātani
babhūva dakṣa-kanyā ca
param kṛṣṇājñayā mune

O sage, by the order of Kṛṣṇa, that eternal goddess, who is the energy of Lord Viṣṇu, later on appeared as the daughter of Prajāpati Dakṣa.

Texts 19-20

tyaktvā dehaṁ pitur yajñe
mamaiva nindayā mune

*pitṛṇām mānasī kanyā
menā kanyā babhūva sā*

*āvīrbhūtā parvate sā
teneyam pārvaṭī satī
sarva-śakti-svarūpā sā
durgā durgati-nāsinī*

O sage, being unable to tolerate that I was being blasphemed in the sacrificial arena of Her father, she gave up Her body and was next born as the daughter of Menakā. Because she appeared as the daughter of the king of the Himālayas, she was called Pārvaṭī. She is the embodiment of all material energies. She is also called Durgā because she removes all of one's distress.

Text 21

*buddhi-svarūpā paramā
kṛṣṇasya paramātmanaḥ
sampad rūpendra-gehe sā
svarga-lakṣmī-svarūpiṇī*

She is the supreme embodiment of the Supreme Lord, Kṛṣṇa's, intelligence. She is the embodiment of opulence in the heavenly kingdom.

Text 22

*martye lakṣmī rāja-gehe
grha-lakṣmīr grhe grhe
pṛthak pṛthak ca sarvatra
grāmeṣu grāma-devatā*

In the world of mortal kings, She manifests royal opulence. In each and every house, she manifests some degree of worldly opulence. She is the presiding deity of villages, known by different names at various places.

Texts 23-24

jale satya-svarūpā sā
gandha-rūpā ca bhūmiṣu
śabda-rūpā ca nabhasi
śobhā-rūpā nīśākare

prabhā-rūpā bhāskare sā
nṛpendreṣu ca sarvataḥ
bahnau sā dāhikā śaktiḥ
sarva-śaktiś ca jantuṣu

In water, She is represented as truth. On land, She is perceived as smell. In the sky, She is represented by sound, and She is the beauty of the moon. She is the prowess of the sun and prominent kings. It is She who manifests the burning capacity of fire and the life and energy of all living entities.

Text 25

sṛṣṭi-kāle ca sā devī
mūla-prakṛtir īśvarī
mātā bhaven mahāviṣṇoḥ
sa eva ca mahān virāṭ

At the time of creation, She is called mula-prakṛti, or the original nature, as well as the supreme controller. She is the mother of Mahā-viṣṇu, who is the all-pervading Almighty Lord.

Text 26

yasya lomasu viśvāni
tena vāsuḥ prakīrtitaḥ
tasya devo 'pi śrī-kṛṣṇo
vāsudeva itīritaḥ

Because all of the universes rest within the pores of Mahā-viṣṇu's body, He is also called Vāsu. Kṛṣṇa is the Lord of Mahā-viṣṇu and so He is called Vāsudeva.

Texts 27-28

*mahato vai sṛṣṭi-vidhau
 cāhaṅkāṛā 'bhavan mune
 tato hi rūpa-tanmātram
 śabda-tanmātra ity atah
 tato hi sparśa-tanmātram
 evaṁ sṛṣṭi-kramo mune
 sṛṣṭi-bīja-svarūpā sā
 na hi sṛṣṭis tayā vinā*

O sage, in the beginning of creation, false ego was manifested from the mahat-tattva. From false ego came form and from form, sound was produced.

O sage, from sound came the sense of touch. This is the gradual process of creation and that goddess is the seed of creation. Indeed, no creation can take place without Her.

Text 29

*vinā mṛdam ghaṭam kartum
 kulāś ca na ca kṣamaḥ
 vinā svarṇam svarṇakāraḥ
 kuṇḍalam kartum akṣamaḥ*

A potter cannot make a pot without clay and a goldsmith cannot make an earring without gold.

Text 30

*evaṁ te kathitam sarvam
 ākhyānam atidurlabham
 janma-mṛtyu-jarā-vyādhi-
 śoka-duḥkha-haram param*

I have thus spoken to you the most glorious narration that relieves one of the pangs of birth, death, old age, disease, lamentation and distress.

Text 31

*ārādhya suciram kṛṣṇam yad
yat kāryam bhaven nṛṇām
rādhopāsanayā tac ca
bhavet svalpena kālataḥ*

The result that a person achieves by worshipping Kṛṣṇa for a long time can be achieved within a very short time by worshipping Rādhikā.

Texts 32-33

*tasyāpi māyayā sārdham
sarvaṁ viśvaṁ mahāmune
viṣṇu-māyā bhagavatī
kṛpām yaṁ yaṁ karoti ca
sa ca prāpnoti kṛṣṇam ca
tad-bhakti-dāsyam īpsitam
ity evaṁ kathitaṁ sarvaṁ
param ca sukha-mokṣadam
nītisāraṁ ca śubhadam kim
bhūyaḥ śrotum icchasi*

O foremost sage, the entire world of moving and non-moving living beings is a manifestation of the Supreme Lord's energy. Anyone who obtains the favor of Goddess Bhagavatī, the energy of Lord Viṣṇu, certainly becomes eligible to engage in the devotional service of Lord Hari. Thus I have narrated to you all essential and most beneficial topics that award liberation. What more would you now want to hear?

Thus ends the translation of the sixth chapter of the second rātra of Śrī Nārada-pañcarātra.

CHAPTER 7

Text 1

śrī-nārada uvāca
bhakti-jñānam śrutam nātha
paramādbhutam īpsitam
mukti-jñāna-vidhānam ca
vistṛṇam vaktum arhasi

Nārada said: O lord, I am very pleased to have heard the wonderful narrations about devotional service that are very dear to the transcendentalists. Now, I would like to hear in detail about the understanding of liberation.

Text 2

śrī-mahādeva uvāca
līnatā hari-pādābje
muktir ity abhidhīyate
idam eva hi nirvāṇam
vaiṣṇavānām asammatam

Mahādeva said: Liberation means to be fully engaged in the service of the lotus feet of Lord Hari. The liberation of merging into the existence of Brahman is not cherished by the Vaiṣṇavas.

Text 3

sālokya-sārṣṭi-sāmīpya-
sārūpyam ity ataḥ kramāt
bhoga-rūpaṁ ca sukhadam
it mukti-catustayam

There are four kinds of liberation—sālokya, or residing on the same planet as the Lord; sārūpya, or having the same bodily features as the Lord; sāmīpya, or becoming one of the Lord's

associates; and sārṣṭi, or having the same opulence as the Lord. All of these award one transcendental happiness.

Text 4

*śrī-harer bhaktir dāsyam ca
sarva-mukteḥ param mune
vaiṣṇavānām abhimatam
sārāt saram parātparam*

O sage, devotional service to Hari is the topmost form of liberation. This is the verdict of all Vaiṣṇavas. Liberation in devotional service is the ultimate goal of life.

Texts 5-6

*kāśyām ca maraṇam putra
param nirvāṇa-kāraṇam
dakṣa-karne mṛtyu-kāle
mayoktam mantram eva ca

nirvāṇa-mokṣadam vatsa
karma-mūla-nikṛtanam
nirvāṇa-mokṣam evedam
mokṣa-vidbhiḥ prakīrtitam*

O child, giving up one's body at Kāśī results in attaining the liberation of merging into the existence of Brahman. When someone is about to die at Kāśī, I whisper mantras into his right ear by which he attains liberation and the destruction of all his sinful desires. Persons who are acquainted with the science of liberation call this nirvāṇa mokṣa.

Text 7

*gaṅgāyām ca jale muktiḥ
kṣetre nārāyaṇe mune
jñānataś cet tyajet prāṇān
kṛṣṇa-smaraṇa-pūrvakam*

jale sthale cāntarīkṣe
gaṅgā-sāgara-saṅgame

O sage, if a person consciously remembers Kṛṣṇa while giving up his body in a holy place of Lord Nārāyaṇa, or in the water of the Ganges, or at Gaṅgā-sāgara, or in fact, anywhere on the land or in the sky—he attains liberation.

Texts 8-9

nārada uvāca
prāṇinām yena mantreṇa
muktir bhavati śāśvatī
vārāṇasyām tvayoktam ca
tan mām kathitum arhasi

anyathā 'ham kṛpāsindho
sadyas tyakṣye kalevaram
mām bhaktam anuraktam ca
nātha mā kuru vañcanām

Nārada said: You must tell me the mantra that you give to people who are on the verge of death at Vārāṇasī, enabling them to attain eternal liberation. O ocean of mercy, if you do not disclose this to me then I will give up my life right now. My lord, please do not deceive this soul who is devoted to you.

Text 10

śrī-mahādeva uvāca
guptam veda-purāṇeṣu
cetihāseṣu nārada
pañca-rātreṣu sarveṣu katham
vakṣyāmi mām vada

Mahādeva said: O Nārada, how can I tell you something that is confidential to the Vedas, histories, Purāṇas and pañcarātras?

Text 11

*ahaṁ hatyābhayenaiva
 vakṣyāmi gopanaṁ param
 śrūyatām dakṣa-karṇe ca
 na vaktavyaṁ kadācana*

Still, out of fear of becoming responsible for killing a brāhmaṇa, I will whisper the mantra into your right ear. Listen carefully and make sure that you do not disclose it to anyone else.

Texts 12-13

*mantra 'yaṁ mantra-sārād
 yaḥ sarvādya-bīja-madhyamaḥ
 pañca-vargād dviitīyaś ca
 varṇaś ca gurumān bhavet
 pañcame pañcamo varṇo
 viṣṇumān nenta eva saḥ
 jagat-pūta-priyāntaś ca
 mantraḥ saptākṣaro mune*

This mantra is the original mantra and it is the essence of all mantras. It begins with om̐, followed by the bīja, śrīm̐, and then the second letter, ra, that comes after the five sets of consonants, sounded with a long a, along with the fifth letter of the fifth set of consonants, ending in the fourth dative case. It is completed with the word, svāhā. The seven-syllable mantra is om̐ śrīm̐ rāmāya svāhā.

Texts 14-15

*prayāge muṇḍanaṁ caiva
 paraṁ nirvāṇa-kāraṇam
 dolāyamānaṁ govindaṁ
 puṇye vṛndāvane vane*

dr̥ṣṭi-mātreṇa viprendra
param nirvāṇa-kāraṇam
nirvāṇam dr̥ṣṭi-mātreṇa
mañcastham madhusūdanam

Simply by shaving one's head at Prayāga, one attains liberation. O foremost of the twice-born, simply by seeing Kṛṣṇa seated on a swing in Vṛndāvana, one becomes liberated. Seeing Lord Madhusūdana celebrate Holi (the festival of colors) ensures one of liberation.

Texts 16-18

rathastham vāmanam caiva
nirvāṇam dr̥ṣṭi-mātrataḥ
kārtiki-pūrṇimāyām va
rādhārcā-dr̥ṣṭi-pūjanam

yatra tatra na niyamo
param nirvāṇa-kāraṇam
param śiva-caturdaśyām
śivam saṁsthāpya pūjanam

tad-dine 'naśanam vipra
param nirvāṇa-kāraṇam
śubhāśubham ca yat karma
tat tat karma-nikṛntanam

Simply by seeing Lord Vāmana on His chariot, one attains liberation. O brāhmaṇa, worshipping, seeing or serving Rādhā at any place on the full moon day in the month of Kārttika qualifies one for liberation. Installing a deity of Śiva, worshipping him, and fasting on the day of Śivarātri makes one eligible for liberation and nullifies one's reactions to both pious and impious activities.

Text 19

*smaraṇam śrī-hareḥ pāda-
padmam nirvāṇa-kāraṇam
vaiśākyām puṣkara-snānam
param nirvāṇa-kāraṇam*

One obtains liberation by remembering Lord Hari. One also achieves liberation by bathing in the holy water of Lake Puṣkara during the full moon day in the month of Vaiśākha.

Texts 20-21

*gaṅgā-sāgara-toye ca
mṛtyur nirvāṇa-kāraṇam
kārtikyām ca śilā-dānam
pṛthvī-vipula-dānakam
kārtike tulasī-dānam
param nirvāṇa-kāraṇam
brahma-saṁsthāpanam caiva
param nirvāṇa-kāraṇam*

By giving up one's body in the water at Gaṅgā-sāgara, one achieves liberation. By giving the śālagrāma-śilā in charity on the full moon day in the month of Kārttika, by giving a large tract of land in charity, and by offering tulasī leaves to Lord Viṣṇu, one becomes a qualified candidate for liberation. By installing deities and by giving residences in charity to the brāhmaṇas, one is ensured of liberation.

Text 22

*kanyā-dānam vaiṣṇavāya
param nirvāṇa-kāraṇam
param nirvāṇa-bījam ca
vaiṣṇavocchiṣṭa-bhakṣaṇam*

Giving one's daughter in marriage to a Vaiṣṇava and honoring the remnants of food from a Vaiṣṇava are certainly the causes of liberation.

Text 23

*viṣṇu-mantropāsakānām
dviḥjānām ca dvijarṣabha
tat-pādodaka-bhakṣam ca
param nirvāṇa-kāraṇam*

O exalted brāhmaṇa, drinking the water that has washed the lotus feet of those brāhmaṇas who always chant the holy name of Lord Viṣṇu is certainly a cause of liberation.

Text 24

*svaṇa-śṛṅga-nibaddhānām
gavām lakṣa-pradānakam
pṛthvī-dānam ca viprendra
param nirvāṇa-kāraṇam*

O foremost brāhmaṇa, the gift in charity of one hundred thousand cows whose horns are decorated with gold, as well as that of land, awards one liberation.

Text 25

*pare nārāyaṇa-kṣetre
lakṣa-nāma harer japet
nāśanam sarva-pāpānām
param nirvāṇa-kāraṇam*

If a person chants the holy name of Lord Hari one hundred thousand times in a sacred place of Lord Nārāyaṇa, all of his sinful reactions are vanquished so that he becomes eligible for ultimate liberation.

Text 26

*śiva-lakṣyārcanam bhaktyā
kṣetre nārāyaṇe mune
vidhivad-dakṣiṇā-dānam
param nirvāṇa-kāraṇam*

O sage, if one worships Mahādeva with devotion one hundred thousand times in a holy place of Lord Nārāyaṇa and then gives dakṣiṇā, according to the rules and regulations, he attains supreme liberation.

Text 27

*param rādheśayor mantra-
grahaṇam vaiṣṇavād dvijāt
śuddhe nārāyaṇa-kṣetre
param nirvāṇa-kāraṇam*

By accepting a Śrī Śrī Rādhā-Kṛṣṇa mantra from a qualified Vaiṣṇava or brāhmaṇa in a sanctified place of Lord Nārāyaṇa, one is sure to attain ultimate liberation.

Text 28

*granthāṣṭādaśa-sāhasram
dvādaśa-skandha-sammitam
śuka-proktam bhāgavatam
śrutvā nirvāṇatām vrajet*

By hearing the entire Śrīmad-Bhāgavatam, which consists of eighteen thousand verses divided into twelve Cantos, which was spoken by Śukadeva Gosvāmī, one achieves liberation.

Text 29

*purā bhagavatā proktam
kṛṣṇena brahmaṇe mune
purāṇa-sāram śuddham
tat tena bhāgavatam viduḥ*

O sage, Śrīmad-Bhāgavatam is thus named because long ago, Lord Kṛṣṇa had imparted its pure knowledge, which is the essence of the Purāṇas, to Brahmā.

Text 30

*brahma-vaivarta śravaṇam
param nirvāṇa-kāraṇam
yatraiva vivṛtam brahma
śuddha nirguṇam īpsitam*

Hearing the Brahma-vaivārtha Purāṇa is a cause for liberation because it contains pure transcendental knowledge of the Supreme Brahman.

Text 31

*brāhma-prakṛti-gāṇeśa-
kṛṣṇāvirbhāva-varṇanam
catuḥkhaṇḍa-parimitam
brahma-vaivartam īpsitam*

The Brahma-vaivārtha Purāṇa is divided into four parts—Brahma-khaṇḍa, Prakṛti-khaṇḍa, Gaṇeśa-khaṇḍa and Śrī Kṛṣṇa-janma-khaṇḍa, wherein the appearance of Śrī Kṛṣṇa has been elaborately described.

Text 32

*parāśara-kṛtam puṇyam
dhanyam viṣṇu-purāṇakam
bhaktyā tac chravaṇam vatsa
param nirvāṇa-kāraṇam*

O child, by hearing with devotion the glorious Śrī Viṣṇu Purāṇa, which was compiled by the great sage, Parāśara, one achieves the supreme liberation.

Text 33

*yatra tatra dīne vatsa
 harer nāmānukīrtanam
 param nirvāṇa-bījaṁ ca
 śrī-kṛṣṇa-vrata-pūjanam*

My dear son, the days when the holy names of Lord Hari are chanted, vows prescribed by Lord Hari are observed, and worship of Lord Hari is offered, are considered seeds of liberation.

Text 34

*yad yat kṛtaṁ satām karma
 kṛṣṇe bhaktyā tad arpaṇam
 karma-nirmūlanam tac ca
 smaraṇam mukti-kāraṇam*

Whatever action is performed by saintly persons is offered to Lord Kṛṣṇa with devotion. The remembrance of Lord Kṛṣṇa nullifies one's sinful reactions, making him qualified for liberation.

Text 35

*yad eka-śabda-śravaṇam
 pañca-rātreṣu pañcasu
 upadiṣṭam brāhmaṇāc ca
 param nirvāṇa-kāraṇam*

The essence of all statements found in the five categories of knowledge known as pañcarātra is this—receiving initiation into the chanting of a Kṛṣṇa mantra from a qualified brāhmaṇa is a sure means of liberation.

Text 36

*pativratānām bhaktyā ca
 bhartuś caraṇa-sevanam*

*dvijārcanam ca sūdrāṇām
param nirvāṇa-kāraṇam*

By serving the feet of her husband, a chaste woman becomes liberated. Śudras achieve liberation by serving the brāhmaṇas.

Text 37

*caturṇām api varṇānām
guru-kṛṣṇārcanam param
dvijānām vaiṣṇavānām ca
sevanam mukti-kāraṇam*

By worshiping the spiritual master and Kṛṣṇa, members of all the four varṇas attain liberation. Service to the brāhmaṇas and Vaiṣṇavas always awards liberation.

Text 38

*āṣādhī-kārtikī-māghī-
vaisākhi-pūrṇimāsu ca
tīrtha-snānam pradānam ca
param nirvāṇa-kāraṇam*

By giving charity and bathing in a holy place on the full moon day in the months of Aṣāḍha, Kārttika, Māgha, or Vaiśākha, one becomes liberated.

Text 39

*pitṛ-mātr-gurūṇām ca
sevanam mukti-kāraṇam
nigrahaś ca hṛṣīkāṇām
kevalam mukti-kāraṇam*

Service to one's father, mother and other elder relatives awards one liberation. Controlling one's senses always helps one achieve liberation.

Text 40

*svadharmācaraṇam śuddham
vidharmāc ca nivartanam
vedoktācaraṇam vipra
param nirvāṇa-kāraṇam*

O brāhmaṇa, by following one's occupational duties, by staying aloof from sinful activities, and by following the etiquette that is approved by the Vedas, one attains liberation.

Text 41

*dānam himsā-vihīnam ca
kṛtam cānaśanam mune
nirliptam śobhanam karma
param nirvāṇa-kāraṇam*

O sage, giving charity, practicing non-violence, observing fasts, and engaging in pious activities are all causes of liberation.

Text 42

*devānām sāttvikī pūjā
śubhadā muktidā mune
ahimsā paramo dharmah
param nirvāṇa-kāraṇam*

O sage, worshiping the demigods in the mode of goodness is auspicious and ultimately results in liberation. The practice of non-violence is a principal requirement for the attainment of liberation.

Texts 43-44

*satya-tretā-dvāpareṣu
sannyāsa-grahaṇam satām
daṇḍa-grahaṇa-mātreṇa
param nirvāṇa-kāraṇam*

*kalau daṇḍa-graheṇaiva
param nirvāṇa-kāraṇam
param veda-viruddham
ca viparītāya kalpate*

In Satya, Tretā and Dvāpara yugas, people attained liberation by leaving home and controlling the body, mind and speech, but in Kali-yuga, one attains liberation simply by controlling the body, mind and speech. By acting in a way that is contrary to the Vedic injunctions, one receives the opposite result.

Texts 45-48

*putra-bandhu-vihīnānām
pālanam ca svayoṣitām
parastrī-varjanam caiva
param nirvāṇa-kāraṇam*

*tat-pālāne labhen mokṣam
brahma-hatyām ca varjanam
anāthā-bhaginī-kanyā-
vadhūnām paripālanam*

*kevalam mokṣa-bījam ca
tat tyāge narakam dhruvam
śiśūnām api putrāṇām
bhrātṛṇām ca tathaiiva ca*

*parityāge ca narakam
pālanam mokṣa-kāraṇam
mantram kanyā-pradānam
ca suvipre mokṣa-kāraṇam*

People who have no children or friends attain liberation by maintaining their lives while carefully avoiding indulgence in illicit activities with others' wives. By taking care of brāhmaṇas and carefully abstaining from harming them in any way, one

attains liberation. By looking after a helpless sister, daughter or daughter-in-law, one is ensured of liberation, while failing to do so sends one to hell. Deserting small children or brothers also sends one to hell, whereas taking care of them nicely places one on the path of liberation. Giving initiation to a qualified brāhmaṇa and marrying one's daughter to a qualified brāhmaṇa award one liberation.

Text 49

*jīvābhaya-pradānam ca
śaraṇāgata-rakṣaṇam
ajñānāya jñāna-dānam
param nirvāṇa-kāraṇam*

Creating conditions of fearlessness, protecting those who have taken shelter of one, and enlightening ignorant people—these three are also causes of liberation.

Text 50

*mukti-jñānam ca kathitam
saṅkṣeṇa yathāgamam
kāpile pañca-rātreṣu
kṛṣṇenoktam suvistaram*

I have thus briefly described the knowledge of liberation as propounded in the Vedic literature. Lord Kṛṣṇa has described these subjects more elaborately in the Kāpila-pañcarātra.

Texts 51-52

*ādhyātmikam ca kathitam
prathamam jñānam ṛpsitam
bhakti-jñānam dvitīyam ca
kṛṣṇasya paramātmanah
mukti-jñānam tṛtīyam ca
kathitam tad yathākramam*

jñāna-dvayam cāvaśiṣṭam
yaugikam māyikam mune

O sage, I have so far described the first three categories of knowledge out of the five that comprise this work. These are—knowledge of spirit and matter, knowledge of devotional service to the Supreme Lord, Kṛṣṇa, and knowledge of liberation. The two categories of knowledge that remain to be explained are—knowledge of yoga and knowledge of the material nature.

Thus ends the translation of the seventh chapter of the second rātra of Śrī Nārada-pañcarātra.

Text 1

*śrī-mahādeva uvāca
yoga-jñānam ca durbodham
asatām viṣamaṁ param
śrūyatām idam eveti
vaksyāmi ca yathāgamam*

Mahādeva said: Kindly hear with attention as I narrate to you the knowledge of yoga as propounded in the Vedic literature. This knowledge is incomprehensible for non-devotees.

Texts 2-4

*aṇimā laghimā vyāptiḥ
prākāmyaṁ mahimā tathā
īśitvaṁ ca vaśitvaṁ ca
tathā kāmābasāyitā
dūra-śravaṇam iṣṭārtha-
sādhanam sṛṣṭi-pattanam
manoyāyitvaṁ evedaṁ
parakāya-praveśanam
prāṇinām prāṇa-dānam ca
teṣāṁ prāṇāpahārakam
kāya-vyūham ca vāk-siddham
siddham saptadaśa smṛtam*

There are seventeen kinds of mystic perfection. These are— to become smaller than the smallest, to become lighter than the lightest, to achieve the impossible, to be able to enjoy in this world and in the next, to become heavier than the heaviest, to manipulate others at will, to remain detached from material enjoyment, to attain the limit of sense gratification according to

one's unrestricted material desires, to know everything, to hear sound from a far away place, to enter within another's body, to expand oneself, to revive someone, to take away someone's life, to create, to manufacture wonders, and to cause calamities.

Text 5

*kṛṣṇa-bhakti-uyavahitam
bhaktānām nābhivāñchitam
kṛṣṇa-vetana-bhug bhoktum
karoti dāsanām mune*

It is never the desire of the devotees to abandon devotional service to Lord Kṛṣṇa. O sage, devotees sincerely desire to engage in the service of Lord Kṛṣṇa eternally.

Text 6

*mūlādhāram svādhiṣṭhānam
maṇipūram anāhatam
viśuddham api cājñākhyam
ṣaṭ-cakram parikīrtitam*

There are six cakras within the body, known as mūlādhāra, svādhiṣṭhāna, maṇipura, anahata, viśuddha and ājñā.

Text 7

*śakti-kunḍalinī-yuktam
sve sve sthāne sthitam mune
yogopayuktam niyatam
yogavidbhiḥ prakīrtitam*

The knowers of the practice of yoga say that these six cakras, which are endowed with the power of kundalini and are situated in various places within the body, are the support of yoga.

Text 8

*medhyā sā manasā yuktā
sunidrā-jananī nṛṇām*

*idā sā manasā yuktā
prāṇinām kṣud-vivardhinī*

When the power of kundalini is established within the mind, it is known as medhyā and enables one to sleep without disturbance. When medhyā further develops within the mind, it is called idā and it increases the practitioner's hunger.

Text 9

*piṅgalā manasā yuktā tṛṣṇā
mātā ca prāṇinām
suṣumṇā manasā yuktā
nidrā-bhaṅgāya kalpate*

When that power expands within the mind and increases thirst, it is called piṅgalā. When it further develops within the mind, it assumes the name suṣumṇā and enables one to remain in a state of wakefulness.

Text 10

*cañcalā manasā yuktā
sambhogecchā-vivardhinī
suṣthirā manasā yuktā
nṛṇām eva vicetanī*

When that power develops still further within the mind, it becomes known as cañcalā. It then increases the living entities' desire for sense gratification. At last, when the stage of suṣthirā is attained, it enables one to remain practically motionless.

Text 11

*manas ca nāḍī-ṣaṭkeṣu
krameṇaiva bhramed aho
atra nāsti yathāsaṅkhyam
svecchādhīnam ca cañcalam*

The mind can gradually travel through all six cakras. How wonderful is the nature of the mind! There is no limit to its journey. It is independent and always moving.

Texts 12-13

*yoni-śiśnoparisthānam
mūlādhārāsya nārada
svādhiṣṭhānam nābhi-
deśe maṇipūram ca vakṣasi
anāhataṁ tad ūrdhvaṁ ca
viśuddhaṁ kaṇṭha-deśataḥ
ājñākhyam cakṣuṣor madhye
cakra-sthānam prakīrtitam*

O Nārada, the location of the mūlādhāra-cakra is just above the genitals. The svādhiṣṭhāna-cakra is at the navel, the maṇipura-cakra is in the chest, the anāhata-cakra is above the chest, the viśuddha-cakra is in the throat, and the ājñā-cakra is situated between the eyebrows.

Texts 14-15

*mūlādhāraukasīdā sā
svādhiṣṭhāne ca piṅgalā
suṣumnā maṇipūre sā
suṣthirā sāpy anāhate
cañcalā sā viśuddhe ca
medhyākhyā parikīrtitā
nāḍī-sthānam sa kathitam
yogavidbhiḥ prakīrtitam*

The idā pulse resides in the mūlādhāra-cakra, the piṅgalā pulse resides in the svādhiṣṭhāna-cakra, the suṣumnā pulse resides in the maṇipura-cakra, the suṣthira pulse resides in the anāhata-cakra, and the cañcalā pulse, as well as the medhyā,

reside in the viśuddha-cakra. These are the places of the various pulses, according to learned scholars of the science of yoga.

Text 16

*nāḍī-yukteṣu cakreṣu
śāśvad vāyus cared aho
baddho bhavati svājñākhye
tato mṛtyus ca prāṇinām*

How amazing it is! Air is always moving within various pulses, in the six cakras. When air travels in the cakra known as ājñā, it becomes confined and thus causes immediate death.

Text 17

*yogī ca baddha-niśvāso
vāyu-dhāraṇayā mune
tasya mṛtyus ca na bhavet
sādhyā-vāyur mahān vaśī*

O sage, an accomplished yogī controls the air within his body, so that he can ultimately stop his breathing. In this way, he avoids death by expertly retaining the life-air.

Text 18

*vahni-stambham jala-stambham
mṛdām ca manasas tathā
vāyu-stambham bahu-
vidham yogī jñāti nārada*

O Nārada, a yogī knows about the various stumbling blocks produced by fire, water, clay, the mind, air, and so on.

Text 19

*sahasradala-padmaṃ ca
sarveṣāṃ mastake mune
tatraiva tiṣṭhati guruḥ
sūkṣma-rūpeṇa santatam*

O sage, a lotus with one thousand petals is situated on everyone's head. The spiritual master always sits there in a subtle form.

Text 20

*tad-guroḥ prativimbas ca
sarvatra nara-rūpakāḥ
guru-rūpo svayam kṛṣṇaḥ
śiṣyāṇām hita-kāmyayā*

The spiritual master's reflection, in his form as a human being, is spread everywhere. Lord Kṛṣṇa eternally assumes the form of the spiritual master, to benefit his disciples.

Text 21

*gurau tuṣṭe haris tuṣṭo
harau tuṣṭe jagat-trayam
gurur brahmā gurur viṣṇur
gurur devo maheśvaraḥ*

If the spiritual master is pleased then Lord Nārāyaṇa becomes pleased. If Lord Nārāyaṇa is pleased then the three worlds become pleased. The spiritual master is nondifferent from Brahmā, Viṣṇu and Mahādeva.

Texts 22-23

*gurudevāḥ param brahma
guru pūjyaḥ parātparaḥ
harau ruṣṭe gurau tuṣṭe
guru rakṣitum īśvaraḥ
sarve tuṣṭā gurau ruṣṭe
na ko 'pi rakṣitum kṣamaḥ
guruś ca jñānād-giraṇāj
jñānam tan mantra-tantrayoḥ*

The spiritual master is as good as the Supreme Brahman. He is highly worshipable and completely transcendental. If Lord Hari becomes displeased with someone, only the merciful spiritual master can save him. However, if the spiritual master becomes displeased with someone, even if that person somehow pleases everyone else, no one will be able to save him. Only after receiving instruction from the spiritual master does one become qualified to understand the intricacies of mantras and tantras.

Text 24

*tat-tantraḥ sa ca mantraḥ
 syāt kṛṣṇa-bhaktir yato bhavet
 sa eva bandhuḥ sa pitā
 sā maitrī jananī ca sā*

Mantras and tantras refer to that by which one develops devotional service to Lord Kṛṣṇa. Kṛṣṇa is the only real friend, Kṛṣṇa is the only real father, and devotional service to Kṛṣṇa is the only real friendship and real mother.

Texts 25-28

*sa ca bhrātā patih putro
 yaḥ kṛṣṇa-vartma darśayet
 jala-budbudavat sarvaṁ
 viśvaṁ ca sacarācaram
 bhaja rādheśvaram vipra
 śrī-kṛṣṇaṁ prakṛteḥ param
 sa guruḥ paramo vairī
 bhraṣṭaṁ vartma pradarśayet
 taj-janma-nāśaṁ kurute
 śiśya-hatyāṁ bhaved dhruvam
 sahasra-dala-padme ca
 hṛdayastho hariḥ svayam*

*sarveṣāṃ prāṇināṃ vipra
paramātmā nirañjanaḥ
iti te kathitaṃ sarvaṃ
yoga-jñānaṃ caturthakam*

*yathāgamaṃ ca saṅkṣepaṃ
kiṃ bhūyaṃ śrotum icchasi*

A real brother, a real husband, or a real son is he who places one on the path of devotional service to Lord Kṛṣṇa. The entire universe of moving and non-moving beings is perishable, like a bubble on the surface of the water.

O brāhmaṇa, considering this, you should worship Śrī Kṛṣṇa, who is transcendently situated, beyond the influence of material nature. One who misguides others is not a spiritual master but rather, an enemy. Such a bogus spiritual master ruins the life of his disciple and then himself faces the consequences of killing his disciples.

O brāhmaṇa, the Supreme Personality of Godhead, Hari, who is the Lord of everyone's heart, the unlimited Supreme Person, and the Supersoul of all living entities resides within the thousand-petalled lotus flower in the form of the spiritual master. I have thus briefly described to you the fourth of the five categories of knowledge—the knowledge of yoga. What more do you wish to hear?

Text 29

*nārada uvāca
bhakti-jñānaṃ ca bhaktānāṃ
yoga-jñānaṃ ca yogināṃ
keṣāṃ vartma praśastaṃ ca
tan mām kathitum arhasi*

Nārada said: Which knowledge is considered topmost—the knowledge of devotional service, which is adored by the devotees, or the knowledge of yoga, which is adored by the yogīs?

Text 30

*śrī-mahādeva uvāca
dhyāyante yogīnaḥ sarve
jyoti-rūpaṁ sanātanam
nirguṇasya śarīraṁ ca na
manyante ca yogīnaḥ*

Mahādeva said: Yogīs generally meditate upon the Lord's eternal effulgence. They do not accept that the Absolute Truth has a form.

Text 31

*śarīraṁ prakṛtaṁ sarvaṁ
nirguṇaḥ prakṛteḥ paraḥ
guṇena sajjate deho
nirguṇasya kuto bhavet*

According to them, all forms are products of matter. The truth is, however, that the Absolute Truth is beyond matter. Forms are generally associated with material qualities and so how can the Absolute Truth have a body?

Text 32

*iti sarvaṁ yoga-śāstraṁ
yogavidbhiḥ prakīrtitam
vaiṣṇavās taṁ na manyante
kumārādyā vyaṁ dvija*

These are the arguments put forth by learned yogīs. Still, Vaiṣṇavas such as Sanat-kumāra, as well as myself, do not approve of these speculations.

Text 33

*vadanti vaiṣṇavāḥ sarve
tejas tejasvinām varam
kva sambhaved vā kva
bhaved iti durnayam eva ca*

All Vaiṣṇāvas agree that the prowess of all powerful entities emanates from the Absolute Truth. Still, it is difficult for an ordinary person to ascertain where such prowess lies and where it actually comes from.

Text 34

*kṛṣṇo nityaḥ śarīrī ca
tasya tejo hi vartate
tejo 'bhyantara evāha
kṛṣṇa-mūrtiḥ sanātanaḥ*

Kṛṣṇa is eternal and His form is also eternal. He possesses a transcendental effulgence and within that effulgence, His eternal form as Kṛṣṇa is situated. This is the opinion of the Vaiṣṇavas.

Text 35

*dhyāyante yoginaḥ sarve
tat-tejo bhakti-pūrvakam
supakva-bhaktiā kālena
yogī ca vaiṣṇavo bhavet*

Yogīs faithfully meditate on the effulgence of the Lord. In due course of time, they also become Vaiṣṇavas when their devotion to the Lord is further strengthened.

Text 36

*tejo 'bhyantara-rūpaṁ ca
dhyāyante vaiṣṇavāḥ sadā
dāsānām ca kuto dāsyam*

vinā dehena nārada

O Nārada, Vaiṣṇavas always meditate on the form of the Supreme Personality of Godhead, situated within that effulgence. How could servants render service if there were no form?

Text 37

*vaiṣṇavānām matam śastam
sarvebhyo 'pi ca nārada
na vaiṣṇavāt paro jñānī
brahmāṇḍesu ca brahmaṇah*

O Nārada, the philosophy of the Vaiṣṇavas is most sublime. There is no one more intelligent than a Vaiṣṇava within the entire creation.

Text 38

*iti te kathitam vatsa
saṅkṣeṇa yathāgamam
ko vā jñānī kārtsnyena
kṛṣṇa-māhātmyam īpsitam*

My dear son, I have thus explained to you in brief the glories of Lord Kṛṣṇa that you wanted to hear. No one comprehends Lord Kṛṣṇa's glories in full.

Thus ends the translation of the eighth chapter of the second rātra of Śrī Nārada-pañcarātra.