

ŚRĪ NĀRADA PAÑCARĀTRA

of
Śrī Kṛṣṇa Dvaipāyana Vyāsa

VOLUME TWO
Third, Fourth and Fifth Rātras

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From cover;

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

“One should be free from all material designations and cleansed of all material contamination. 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.

Dedicated to



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

founder-ācārya

International Society for Krishna Consciousness

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INTRODUCTION

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

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

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

*sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hr̥ṣikeṇa hr̥ṣikeśa-
sevanam bhaktir ucyate*

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

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

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

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

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

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

*kr̥te yad dhyāyato viṣṇum
tretāyām yajato makhaiḥ
dvāpare paricaryāyām
kalau tad dhari-kīrtanāt*

TRANSLATION

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

PURPORT

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

*dhyāyan kr̥te yajan yajñais
tretāyām dvāpare ’rcayan
yad āpnoti tad āpnoti
kalau saṅkīrtya keśavam*

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

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

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

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

Śrīla Jīva Gosvāmī has also cited the *Cāturmāsya-māhātmya* of the *Skanda Purāṇa* concerning the necessity of chanting Hare Kṛṣṇa in this age:

*tathā caivottamaṁ loka
tapaḥ śrī-hari-kīrtanam
kalau yuge viśeṣeṇa
viṣṇu-prītyai samācaret*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*śruti-smṛti-purāṇādi-
pañcarātra-vidhiṃ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate*

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

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

**SRI NĀRADA
PAÑCARĀTRA**

Third Rātra

CHAPTER 1

Parvatī Inquires From Mahādeva about the Process of Worshipping Lord Viṣṇu

Text 1

śrī-śiva uvāca
śṛṇu nārada vakṣyāmi
mantra-yantra-kriyādikān
purā vyāseṇa ye proktāḥ
śukam prati mahāmate

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

Texts 2-4

prātaḥ-kṛtya-vidhir yo 'tra
tathā snāna-vidhir mune
tathā pūjādikam sarvaṁ
mantrākṣara-samudbhavam

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

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

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

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

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

Text 5

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

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

Texts 6-8

śrī-rādhāyās ca kṛṣṇasya
tathā pūjā-vidhiṃ mama
mantrārtham ca tathā yogān
nāmnām aṣṭottaram śātam

sahasraṃ ca tathā nāmnām
prabrūhi mama sāmpratam
yady asti mayi kārūṇyam
yady asti mayi dohadam

tadā prabrūhi rādhāyā
nāmnām aṣṭottaram śātam
sahasraṃ ca tathā deva
mantra-yantra-vidhiṃ mama

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

Text 9

śrī-mahādeva uvāca
śṛṇu devī pravakṣyāmi
mantra-yantra-vidhiṁ priye
śukam prati purā proktaṁ
vedavyāsena dhimatā

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

Text 10

tat te 'haṁ sampravakṣyāmi
śṛṇuṣvaika-manāḥ priye
yāvato mantra-varṇās tu
śrī-kṛṣṇasya parātmanah

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

Text 11

vyāsa uvāca
kalā tu māyā narakānta-mūrtiḥ
kala-kvaṇad-venu-nināda-ramyah
śrito hṛdi vyākulayaṁs trilokim
śriye 'stu gopī-jana-vallabho vah

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

Text 12

*guru-carana-saroruha-dvayothhān
mahita-rajah-kaṅakān praṇamya mūrdhnā
gaditam iha vivecya nāradādyair
yajana-vidhi kathayāmi śārnigapāṇeḥ*

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

Text 13

*sarveṣu varṇeṣu tathāśrameṣu
nārīṣu nānāsu yajan makheṣu
dātā phalānām abhivāñchitānām
drāgleva gopālaka-mantra eṣaḥ*

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

Text 14

*śṛṇu vatsa pravakṣyāmi
pūjanam śārniga-dhanvanah
yan nāradāya kathitam
brahmaṇā padma-yoninā*

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

Text 15

*prātaḥ-kṛty ādikam vakṣye
tathā pūjā-vidhi suta
jagat-kalpa-taror vatsa
śṛṇuṣva gadato mama*

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

Text 16

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

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

Text 17

*snāto nirmala-sūkṣma-śuddha-
vasano dhautāṅghri-pāṇyānanaḥ
sācāntaḥ sapavitra-mudrita-karaḥ
svetordhvapundrojjvalaḥ
prācī-dig-vadano nibaddhya-
sudyḍham padmāsanam svastikam
vā 'sīnaḥ sva-gurūn gaṇādhipam
atho vandeta baddhāñjalīḥ*

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

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

Text 18

*tato 'stra-mantrena viśodhya pāṇī
tritāla-dig-bandha-hutāśa-śālān
vidhāya bhūtātmakam etad aṅgam
viśodhayec chuddha-matiḥ krameṇa*

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

Text 19

*idā-vaktre dhūmraṁ satata-
gati-bijaṁ salavakam
smaret pūrvam mantrī sakala-
bhuvanocchoṣaṇa-karam
svakam deham tena pratata-
vapusa 'pūrya-sakalam
viśodhya vyāmuñcet pavanam
atha mārgena-khamaṇeḥ*

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

Text 20

*tenaiṣva mārgeṇa vilīna-mārutam
 bijam vicintyāruṇam āsusukṣaṇeḥ
 āpūrya deham paridahya vāmato
 muñcet samīram saha bhasmanā bahiḥ*

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

Text 21

*uṣaram atīva śuddham
 amṛtāmsu-pathena vidhum
 nayatu lalāṭa-candram
 amṛtaḥ sakalārṇamayim
 la-pa-ra-japān nīpātya
 racayec ca tayā sakalam
 vapur amṛtaugha-vṛṣṭim
 atha vaktra-karādyam idam*

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

Texts 22-23

*śiro-vadana-vṛtta-dṛk-śravaṇa-
 ghoṇa-gaṇḍauṣṭhaka-dvayeṣu
 sa-śiro-mukheṣu ca iti
 kramāt vinyaset*

*halaś ca kara-pāda-sandhiṣu
tad agrakeṣu ādarāt
sa-pārśva-yuga-pr̥ṣṭha-nābhy
udarakeṣu yādyān atha*

*hṛdaya-kakṣa-kakut-kara-mūla-doh-
pada-yugodara-vaktrāgatān budhaḥ
hṛdaya-pūrvam anena pathā 'nvaham
nyasatu śuddha-kalevara-siddhaye*

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

Text 24

*ity āracayya vapur arṇa-śatārddhakena
sārddha-kṣapeśa-savisargaka-sobhanais taiḥ
vinyasya keśava-puraḥsara-mūrti-yuktaiḥ
kīrti ādi-śakti-sahitair nyasatu krameṇa*

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

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

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

Texts 1-3

vyāsa uvāca

atha kathayāmy arṇānām mūrtiḥ

śaktiḥ sakal-bhuvanamayīḥ

keśava-kīrtīr nārāyaṇa-kāntīr

mādhavas tathā tuṣṭiḥ

govindah puṣṭi-yuto viṣṇu-

dhṛtī sūdanaś ca madhvādyah

śāntis trivikramaś ca kriyā-punar

vāmano dayā 'cyutah

śrīdhara-yutā ca medhā

hṛṣīkanāthaś ca harṣayā yuktaḥ

ambujanābha-śraddhā

dāmodara-saṁyutā punar lajjā

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

Texts 4-5

lakṣmī savāsudevā saṅkarṣaṇa-

yutā sarasvatī-proktā

*pradyumnaḥ prīti-yuto 'niruddhako
ratir imāḥ svaropetāḥ*

*cakriyajye gadidurge śārṅgī
prabhayānvitas tathā khadgī
satyā śaṅkhī-caṇḍā halivāṅyau
muṣaliyud-bilāsinikā*

The form of Vāsudeva is combined with Lakṣmī, Śaṅkarṣaṇa with Sarasvatī, Pradyumna with Prīti, Aniruddha with Rati, Cakri with Jayā, Gadadhara with Durgā, Śārṅgī with Prabhā, Khadgī with Sati, Śaṅkhi with Caṇḍā, Halī with Vāṅī, and Muṣali with Yuddha-vilāsinī.

Texts 6-10

*sūlī vijayā pāśī virajā
viśvānvito 'kumśoḥ bhūyah
vinadā mukunda-yuktā nandaja-
sunande smṛtiś ca nandi-yutā
nava-ṛddhīr narakayutā samṛddhir
agha śuddhi-yuk hariḥ kṛṣṇo
bhakti-yutaḥ satya-yutā-buddhir
mati-yuk ca śāśvataḥ śauriḥ*

*kṣamayā sūro rāmayā
janārdano me ca bhūdharaḥ
kledinī viśvādi-mūrti-
yuktā klīnā vaikuṅṭhā*

*puruṣottamaś ca tahā
vasudhā balinā ca parāyaṇā
bhrjopetā-bhūyah parāyaṇākhyā
bāleḥ sūkṣmā vṛṣapra-sandhye ca
savṛṣā prajñā hamsaprabhā
varāho niśā ca vimalo 'meghā*

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

*varṇān uktvā sārddha-candrān purastāt
mūrtiḥ śaktīr ṇe 'vasānā ratim ca*

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

Texts 11-12

*uktvā nyasye ādibhiḥ
sapta-dhātūna 'tha
vasudā prāṇa-bījam
krodham aṇy ātmane 'svān*

*udyat-pradyotana-śaya-
rucim taṇpta-hemāvādātam
pārśva-dvandve jaladhi-
sutayā viśva-dhātryā ca*

*juṣṭam nānā-ratnollasita-
vividhākālpam āpīta-vastram
viṣṇum vande dara-kam
gadā-kaumudī-cakrapāṇim*

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

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

Text 13

*dhyātvaivam paramākṣarair yo
vinyased dinam anu keśavādi-yuktaiḥ
medhāyuh-smṛti-dhṛti-kīrti-kānti-lakṣmī
saubhāgyaiś ciram upavṛmhito bhavet saḥ*

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

Text 14

*asum eva ramā-puraḥ-saram
prabhajed yo manujo vidhim budhaḥ
samupetya ramām prathīyasī
punar ante haritām brajety asau*

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

Text 15

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

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

Texts 16-17

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

*ka-mukha-hṛdaya-guhyāṅghriṣu
atho śabda-pūrvam
guṇa-gaṇam atha kartā
‘dīṣṭhitam śrotra-pūrvam*

*vāg ādīndriya-vargam ātma-
nilayeṣu ākāśa-pūrvam gaṇam
mūrdhnyāsyē hṛdaye śire
caraṇayor hṛt-puṇḍarikam hṛdi*

*bimbāni dviṣaḍ aṣṭa-yug-daśa-
kalā-vyāptāni sūryodu-rāḍ
vahnīnām ca yatas tu bhūta-
vasum uṣyanty ākṣair mantravit*

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

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

Text 18

*atha parameṣṭhi-ṣumāṁsau viśva-
nivr̥tī sarva-haty upaniṣadam
nyased ākāśādi-sthāna-sthānaṣoḃya-
balavārthiḥ salāvaḥ*

*vāsudevaḥ saṅkarṣaṇaḥ
pradyumnāś cāniruddhakaḥ
nārāyaṇaś ca kramaśaḥ
parameṣṭhy ādibhir yutaḥ*

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

Text 19

*tataḥ kopa-tattvaṁ kṣarau vindu-yuktaṁ
nṛsimhaṁ nyaset sarva-gātreṣu tajjñāḥ
krameṇeti tattvātmako nyāsa uktaḥ
svāsān nīkṛd-viśva-mūrty ādiṣu syāt*

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

Texts 20-21

*iti kṛto 'dhikṛto bhavati dhruvam
 sakala-vaiṣṇava-mantra-japādiṣu
 pavana-saṁ ya-va-la-tattvamanunā caret
 tattvam iha japtum asau manucchati*

*athavākhileṣu hi vidhi-mantra-
 japa-vidhiṣu mūla-mantrataḥ
 saṁyamanam amala-dhīr maruto
 vidhinābhyasamś caratu tattva-saṅkhyayā*

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

Text 22

*purato japasya parato 'pi
 vihitam atha tat-tritayam budhaiḥ
 ṣoḍaśa ya iha caret dhineśaḥ
 paripūyate sa khalu māsato haṁsaḥ*

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

Text 23

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

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

Text 24

*aṣṭāvimsāti-saṅkhyam iṣṭa-phaladam
mantram daśārṇam japan
nāyacchet pavanam susamyata-
matis tv aṣṭau daśārṇena cet
abhyasyann avivāram anyam
anubhir varṇānurūpam japan
kuryād recaka-pūrvakarma-
nīpunah prāṇa-prayogam narah*

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

Text 25

*recayen mārutam dakṣayā dakṣiṇah
pūrayed vāmayā madhya-nādyā punah
dhārayed īritam recakādi-trayam syāt
kalād anta-vidyākhyam atrācyukam*

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

Text 26

*prāṇāyāmaṁ vidhāyety atha nija-
vapuṣā kalpayed yogapīṭham
nyasyed ādhara-śakti-prakṛti-
kamaṭha-kṣamā-kṣīra-sindhūn*

*śvetadvīpaṁ ca ratnojjvala-mahita-
mahāmaṇḍapaṁ kalpavṛkṣam
hṛd-dese 'mśa-dvayor ūdvaya-vadana-
kaṭi-pārśva-yugmeṣu bhūyah*

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

Text 27

*dharmādy adharmādi ca pāda-gātra-
catuṣṭayaṁ hṛdy atha śeṣa-mantram
sūryendu-vahnīn praṇavāmsa-yuktān
ādy akṣaraiḥ sattva-rajās-tamāmsiḥ*

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

Text 28

*ātmādi-trayaṁ ātma-bīja-sahitaṁ
vyomāgni-māyā-lavair
jñānātmānam athāṣṭa-dikṣu
parito madhye ca śaktīr nava*

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

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

Text 29

*vimalotkarṣaṇī jñānā kriyā yogeti śaktayah
prabhvī satyā tathesānā 'nugrā navamī tathā*

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

Text 30

*evam hṛdayam bhagavān viṣṇuḥ
sarvānvitāś ca bhūtātmā
ñentāḥ savāsudevāḥ sarvātma
yutaṁ ca saṁyogam*

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

Text 31

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

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

Text 32

*karayor yugalaṁ vidhāya mantrātmakam
 abhyānabhirāmyamāna-mārgāt
 sakalaṁ vidadhīta mantra-varṇaiḥ
 paramaṁ jyotir anuttamaṁ hares tat*

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

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

An Explanation of Various Nyāsas and Mantras

Text 1

vyāsa uvāca
atha vaksye mahāmantram
śṛṇuṣvāvahito mune
yaṁ labdhvā na punar gacchet
saṁsṛtiṁ pāmaro 'pi hi

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

Text 2

vaksye manum tribhuvana-
prathitātma-bhāvam
akṣiṇa-puṇya-nicayair
munibhir vimṛgyam

pakṣīndra-ketu-viṣayaṁ
vasu-dharma-kāma-
mokṣa-pradam sakala-
karmaṇi karma-dakṣam

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

Text 3

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

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

Text 4

*jayadam pradhane 'abhayadam vipine
salila-plavane sukha-tāraṇadam
nara-sapti-ratha-dvipa-vṛddhi-karam
suta-go-dharaṇi-dhana-dhānya-karam*

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

Text 5

*bala-vīrya-śaurya-nicaya-pratibhā-
svara-varṇa-kānti-subhagatvakaram
brahmāṇḍa-koṭi-maṇimādi-guṇāṣṭakadam
kim atra bahunākhila-dam*

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

Texts 6-8

śārngī sotura-dantaḥ paro
rāmākṣiyuk dvitīyārṇam
śūlī saurir bālo balānuja-
dvayam athākṣara-catuṣṭayam

śūra-turīyaḥ sānana āvṛttaḥ
syāt saśumo 'ṣtamo 'gni-sakhaḥ
tad-dayitākṣara-yugmaṁ tad
uparigas tv evam uddharen mantram

prakāśito daśākṣaro manus
tv ayam madhu-dviṣaḥ
viśeṣataḥ padāravinda-
yugmaṁ bhakti-vardhanaḥ

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

Text 9

nārado 'sya munir atra kīrtitaś
chanda uktam ṛṣibhir virāḍ api
devatā-śakala-loka-maṅgalo
nanda-goṣa-tanayaḥ samīritaḥ

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

Texts 10-11

aṅgāni pañca hutabhug dayitā-sametaiś
cakrair amuṣya mukha-vṛtta-viṣūpapannaiḥ
trailokya-rakṣaṇa-sujāpy asurāntakākhya-
pūrveṇa ceha kathitāni vibhakti-yuktaiḥ

*hṛdaye natih śirasi pāvaka-priyā
 savaṣaṭ-śikhā-hum iti varmaṇi sthitam
 sa-phaṭ agram ity uditam aṅga-pañcakam
 sa-caturthi-vaṣaḍ uditam dṛṣor yadi*

Thereafter, one should perform the *nyāsa* along with the chanting of appropriate *mantras*. While touching the heart, *namaḥ* should be uttered. While touching the head, *svāhā* should be chanted. While touching the *śikhā*, *vaṣaṭ* should be said. While meditating on the *kavaca*, *hum* should be chanted. While meditating upon a weapon, the word *phaṭ* should be chanted. While touching the eyes, the word *vaṣaṭ* should be uttered. The five *nyāsa mantras* to be chanted while touching the *nyāsa* to the five limbs are, *ācakraḥ svāhā hṛdayāya namaḥ*, *vicakraḥ svāhā śirase svāhā*, *sucakraḥ svāhā śikhāyai vaṣaṭ*, *trailokyarakṣanārthāya svāhā kavacāya hum* and *asurāntaka cakrāya svāhā astrāya phaṭ*.

Text 12

*mantrārṇair daśabhir
 upeta-candra-khaṇḍair
 aṅgānām daśakam
 udīritam namo 'ntam
 hṛc-chīrṣam tad anu
 śikhātanutra-mantram
 pārsva-dvandra-sakati-
 pṛṣṭha-mūrdha-yuktam*

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

Texts 13-15

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

hamso medo vakra-vṛttābhy upetaḥ
potrī netrādy anvito 'sau yugārṇā
proktā śaktiḥ sarva-gīrvāṇa-vṛndair
vandasyāgner vallabhā kāma-deyam

vinīyogasya mantrasya
puruṣārtha-catuṣṭaye
kṛṣṇam prakṛtir ity ukto
durgādhiṣṭhāṭṛ-devatā

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

Text 16

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

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

Text 17

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

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

Text 18

*svāhety ātmānam gamayāmīty
 atejase tasmai
 yaḥ kārya-kāraṇeśaḥ parāmātmety
 acyutaikatāsya manoh*

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

Text 19

*athavā gopī-jana iti samasta
 jagad avana-śakti-
 samudāyas tasya ānanyasya
 svāmī vallabha ity upadiṣṭaḥ
 athavā vraja-yuvatīnām dayitāya
 juhomi mām madīyam
 apīty arpayet samastam brahmaṇi
 sugaṇe samasta-sampattiyai*

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

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

Text 20

*kṛṣ-śabdaḥ sattārtho naś
cānandātmakas tataḥ
kṛṣṇo bhaktāgha-karṣaṇād api tad-
varnatvāc ca mantramaya-vapuṣaḥ*

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

Text 21

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

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

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

Text 22

*pūrva-pradiṣṭe muni-devate 'sya
chandas tu gāyatram uśanti santah
aṅgāni mantrārṇa-catuṣkair
varmāvasānāni yugārṇamas traṁ
bījaṁ śaktiḥ prakṛtiḥ viniyogaś
cāpi pūrvavad amuṣya*

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

Text 23

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

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

Text 24

*sākhāsu trīṇi purvāṅy adhi daśasu
pṛthag-dakṣiṇāṅguṣṭha-pūrvam
vāma aṅguṣṭhā vasānam niasatu
viśada-dhīḥ sṛṣṭir uktā karasthā*

*aṅga-dvandva-pūrvā sthītir
 ubhayakare samhṛtīr vāma-pūrvā-
 dakṣāṅguṣṭhāntike tat trayam api
 sṛjati sthity'upetaṁ ca kāryam*

One should perform the *sṛṣṭi-nyāsa*, *sthiti-nyāsa* and *samhati-nyāsa* while chanting *klīm kṛṣṇāyā govindāya namaḥ* and counting with the fingers, beginning from the thumb of the right hand, up to the little finger of the left hand.

Text 25

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

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

Text 26

*puṭitair manunātha mātrkārnair
 abhivinyasya sa-bindubhiḥ purāvat
 aṅu-saṅkṛti-sṛṣṭi-mārga-bhedā
 kṛṣṭatavāni ca mantra-varṇa-bhāñji*

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

Text 27

*samhṛtāv anugato manu-varyaḥ
 sṛṣṭi-vartmani bhavet pratiyātaḥ
 uddhṛtiḥ khaluḥ puroktavad eṣāṁ
 nyāsa-karma kathayāmy adhunāham*

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

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

A Further Explanation of the Performance of Various Nyāsas

Text 1

vyāsa uvāca
mahī-salīla-pāvaka
anīlavīyanti garvo mahān
punaḥ prakṛti-pūruṣau
para imāni tattvāny atha

padāndhu-hṛdayāśyakāny adhi
pañca madhye dvayam
trayam sakala-gam tato
nyasatu tad-viparyāsataḥ

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

Text 2

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

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

Text 3

ākeśād āpādam dorbhyām
dhruva-putitam anu-

*varam nyased vapurbhīś
 cāpi pūrvavad amuśya
 mūrddhany akṣṇaḥ śrutyor
 ghrāṇe mukha-hṛdaya-
 śira-jānu-jathara-
 patsu tathākṣarāṇi*

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

Text 4

*nyased vyaktā sṛṣṭiḥ sthītir api munibhir
 abhihitā hṛdādi-mukhāntikā
 saṁhāro 'nghry ādi-mūrddhāntas tritayam
 iti viracayatu sṛṣṭi-pūrvam
 anu-sthitiṁ nyāsaḥ saṁhārānto
 maskāva-vaikhānaseṣu vihito 'yam*

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

Text 5

*sthity anto grhamedhiṣu sṛṣṭy
 anto varṇinām iti prāhuḥ
 vairāgya-yuji grhasthe saṁhāram
 kecid āhur ācāryāḥ*

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

Text 6

*sahajānau vanavāsini sthitim
 ca vidyārthinām sṛṣṭim
 śirasi nihitā madhyā
 sairākṣi tarjanikānvitā
 śirasi rahitāṅguṣṭhā jyeṣṭhānvita
 aparaniṣṭhikānesi ca*

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

Text 7

*mano 'nurañjanam hari-
 caranābja-bhakti-varadhanam
 sphūrṭiye 'thāsya kīrtyate
 mūrti-pañjaram
 ārti-graha-viśādigṅnam
 kīrti-śrī-kānti-puṣṭidam*

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

Text 8

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

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

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

Text 9

bhālodara-hṛd-gabha-tūpa-tale
vāme tava-pārśva-bhujānta-gale
vāma-traya-prṣṭha-kakutsu tathā
mūrdhany anu ṣaṭ-ghagāvantu manum

caitanyāmṛta-vapur ka-koṭi-tejā
mūrdhniṣṭhau vapur akhilam sa vāsudevaḥ

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

Text 10

ūdhasya vimala-pāthasīva siktaṁ
vyāpnoti prakāṣita-mantra-varṇa-kīlam
sṛṣṭi-sthitiṁ daśa-pañcāṅga-yugmam
nyāsādi-tritaya kāsya-hṛtsū

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

Text 11

vinasya-tu grathayitvā tu mudrām
bhūyo diśāṁ daśakam bandhanīyam

*tāraṁ hārdam viśva-mūrtiś ca śārngī
 māsāntaṁ te vāyumādhye sudevāḥ
 ṣaḍ-dvandvārṇo mantra-varyaḥ sa uktaḥ
 sāksād dāraṁ mokṣa-ṭpuryā agamyam*

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

Text 12

*dhātraryama-mitrākhyā varuṇām
 śubhagā vivasvadi-indra-yutāḥ
 pūṣāhvaya-parjanya tvastā
 viṣṇuś ca bhānavaḥ proktāḥ*

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

Text 13

*aītha tu yuga-randhrārṇasya
 manor nyasanam̐ bruve
 racayatu kara-dvandve
 'aṅguli-pañcakeṣu aṅga pañcakam
 tan mantra mandham̐ vyāparyātha
 trīśaḥ praṇavam̐ sakṛṇ
 manujalīpayo nyasyā bhūyāḥ
 padāni ca sādaram*

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

Text 14

kaca-bhuvi lalāṭa bhrū-
yugmāntara śravaṇākṣiṇor
yugala-vadana-grīvāhṛn-
nābhi-kaṭy ubhayāṅghriṣu

nyasatu śitadhīrjānv aṅghryor
akṣarāṇi śirasi dhruvaṃ
nayana-mukha-hṛd-guhyāṅghriṣu
arpayet pada-pañcakam

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

Text 15

pañcāṅgāni nyasodbhūyo
muny ādīn aṣṭ anyat sarvaṃ
tulyaṃ pūrveṇātho vaksye mudrā
badhyā manvor yāḥ syuḥ

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

Text 16

anaṅguṣṭhā rjavo dakṣa hasta-sākhā
bhaven mudrā hṛdaye śirṣake ca
adho 'ṅguṣṭhā khalu muṣṭiḥ śikhāyām
kara-dvandvāṅgulayo varmaṇi syuḥ

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

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

Text 17

*nārāca-muṣṭy uddhṛta-bāhu-yugmaṁ
vyaṅguṣṭha-tarjany uditō dhvaniṣ tu
viṣvag-viṣaktā kathitāstra-mudrā
yatrākṣiṇī tarjanī-madhyame tu*

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

Text 18

*oṣṭhe vāma-karāṅguṣṭho
lagnas tasya kaniṣṭhikā
dakṣiṇāṅguṣṭha-samyuktā
tat-kaniṣṭhā prasāritā
tarjanī-madhyamā 'nāmāḥ
kiñcit saṅkucya cālitāḥ
veṇu-mudreha kathitā
suguptā preyaṣī hareḥ*

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

Text 19

*nocyante 'tra prasiddhatvān
mālā-śrī-vatsa-kaustubhāḥ
ucyate 'cyuta-mudrāṇām
bhadrā bilva-phalākṛtiḥ*

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

Text 20

*aṅguṣṭham vāmam uddanditam itara-
karāṅguṣṭhakenātha baddhvā
tasyāgram pīdayitvāṅgulibhir
apī ca tāṁ vāma-hastāṅgulībhiḥ
baddhvā gādham hṛdi sthāpayatu
bimala-dhīr vyāharen māra-bījam
bilvākhyā mudrikaiṣā sphuṭam iha
kathitā gopānīyā vidhijñaiḥ*

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

Text 21

*mano-vāṇī-dehair yad iha
ca divā-rātra-vihitam
amatyā matyā vā tad akhilam
asau duṣkṛta-cayam
imām mudrām jānan kṣapayati
naraḥ tam suragaṇā
namanty asyādhīnā bhavati
satatam sarva-janatā*

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

Text 22

*praṇava-hṛdor avasāne ca caturthī-
sudarśanam tathāstra-ṣadam
uktvā phaḍ antamamunā grathayen
manum astra-mudrayā haritaḥ*

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

Text 23

*iti vidhāya samasta-jagaj-
jani-sthiti-vināśa-vidhāna-viśāradam
śruti-vidhāna-karam manu-vingraham
smaratu goṣa-vadhū-jana-ballabham*

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

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

Meditation Upon Lord Kṛṣṇa In His Transcendental abode, Vṛndāvana

Text 1

śrī-vyāsa uvāca
atha prakāṣa-saurabhotkalita-
phulla-mādhvika-sat-
prasūna-nava-pallava-prakara-
namra-śākhair drumaiḥ

praphulla-nava-mañjarī-
lalita-vallarī-veṣṭitaiḥ
smarec chīsiritam śivam
kṣitu-matis tu vṛndāvanam

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

Text 2

vikāsi-sumano-rasāsvadana-
mañjulaiḥ sañcarac-
chilī-mukha mukhod-gatair
mukharitāntaram jhānkr̥taiḥ

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

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

Text 3

*kalinda-duhituś calal-lahari-
vipruṣām vāhibhir
vinidra-sarasī-ruhodara-
rajaś cayot-piñjaraiḥ

pradīpita-manobhava-
vraja-vilāsinī-vāsasām
vilolan aparair niṣevitam
anārataṁ mārutaiḥ*

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

Text 4

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

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

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

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

Text 5

*sahema-sikharā-vaner
udita-bhānuvad-bhāsvarā
madho 'sya kanaka-sthalīm
amṛta-sīkaram vāriṇaḥ
pradīpta-maṇi-kuṭṭimām
kusumama reṇu-puñjajvalām
smaret punar atandrito
vigata-ṣaṭ-tanaṅgo budhaḥ*

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

Text 6

*tad-ratna-kuṭṭima-
niviṣṭa-mahiṣṭha-yoga-
pīṭhe 'ṣṭa-patram aruṇam
kamalam vicintya
udyad-virocana-saro
ciraṁusya madhye
sañcintayet sukha-niviṣṭam
atho mukundam*

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

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

Text 7

*saddāma-ratna-dalitāñjana-
megha-puñja-
pratyagra-nīla-jala-janma-
samāna-bhāsam*

*susnigdha-nīla-ghana-
kuñcita-keśa-jālam*

*rājan-manojña-śitikanṭha-
śikhaṇḍa-cūḍam*

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

Text 8

rolamba-lālita-sura-druma-sūna-klptottamsam

samutkaca-navotpala-karṇa-pūram

lolālaka-sphurita-bhāla-tala-pradīptam

goracanā tilakam ujjala-citra-mālam

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

Text 9

*āpūrṇa-śārada-gatāṅka-śaśāṅka-bimba-
kāntānanam kamala-patra-viśāla-netram*

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

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

Text 10

*sindūra-sundaratarādhamam indu-kunda-
mandāra-manda-hasita-dyuti-dīpitāsam
vanya-pravāla-kusuma-pracayāvakṣipta-
graiveyakojjvala-manohara-kambu-kaṇṭham*

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

Text 11

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

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

Text 12

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

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

Text 13

*nānā-maṇi-praghaṭitāṅgada-kaṅkaṇormi-
graiveya-sāra-kala-nūpura-tunda-bandham
dvyāṅga-rāga-paripiñjaritāṅga-yaṣṭim
āpīta-vastra-paridhīta-nitamba-bimbam*

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

Text 14

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

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

Text 15

*matsyāṅka-sāridava-ketu-yavābja-vajra-
saṁlakṣitārūṇa-tarāṅghri-talābhīrāmam
lāvaṇya-sāra-samudāya-vinirmitāṅga-
saundarya-nirjīta-mano-bhava-deha-kāntim*

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

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

Text 16

*āsyaṛavinda-paripūrita-veṇu-randhra-
lalat-karāṅguli-samīrita-divya-rāgaiḥ
śasvad-dravī-kṛta-vikṛṣṭa-samasta-jantu-
santāna-santatim ananta-sukhāmbu-rāśim*

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

Text 17

*gobhir mukhāmbuja-vilīna-vilocanābhir
ūdhobhara-skhalita-manthara-manda-gābhiḥ
dantāya-daṣṭa-pariśiṣṭa-trṇāṅkurābhir
ālambi-vāladhi-latābhir athābhivītam*

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

Text 18

*sa-prasrava-stana-vivarṣana-pūrṇa-nirma-
lāsya-vata-kṣarita-phenila-dugdha-mugdhaiḥ
veṇu-pravartita-manohara-manda-gīti-
dattocca-karṇa-yugalair api nartakais ca*

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

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

Text 19

*pratyagra-śṛṅga-yuga-mastaka-samprahāra-
samrambha-vatkhala-vilola-khurāgra-pātaiḥ
āmedurair bahala-sāsna-galair udagra-
pucchais ca vatsatara-vatsatarī-nikāyaiḥ*

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

Text 20

*huṅkāra-vikṣubhita-digvalayair mahadbhir
apy ukṣabhiḥ pṛthu-kakudbhara-bhāra-khinnaiḥ
uttambhita-śruti-putī-paripīta-varṁśa-
dhvānāmṛtoddhṛta-vikāśi-viśāla-ghoṇaiḥ*

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

Text 21

*gopaiḥ samāna-guṇa-śīla-vayo-vilāsa-
veśais ca mūrccita-kala-svara-venu-vīṇaiḥ
mandrocca-tāla-ṭaṭu-gāna-parair bilola-
dor-ballarī-lalita-lāsya-vidhāna-dakṣaiḥ*

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

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

Text 22

*jaṅghānta-pīvara-kaṭīra-taṅ-nibaddha-
vyālola-kinkīṇi-ghaṭābalitair aṭadbhiḥ
mugdhaiḥ tarakṣu-nakha-kalpita-karṇa-bhūṣair
avyakta-mañju-vacanaiḥ pṛthukaiḥ paritam*

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

Text 23

*atha sulalita-gopa-sundariṇām
supṛthu-viśiṣṭa-nitamba-mantharāṇām
guru-kuca- bhaṅgurāvalagna-
trivali-jymbhita-roma-rāji-bhājām*

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

Text 24

*tad atimadhura-cāru-veṇu-vādyāmṛta-rasa-
pallavitāṅga-jāṅghri-pānām
mukula-visara-ramya-cāru-romod-gama-
samalaṅkṛta-gātra-vallariṇām*

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

Text 25

*tad atirucira-manda-hāsa-candrātapa-
parijṛmbhita-rāga-vārirāśeḥ
taralatarā-taraṅga-ramya-vipruṭ-prakara-
sama-bhrama-bindu-santatānām*

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

Text 26

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

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

Text 27

*tad atisubhagakamra-rūpa-śobhā
'mṛta-rasapāna-vidhāna-lālasānām
praṇaya-salila-pūra-vāhinīnām alasa-
vilola-vilocanāmbujānām*

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

Text 28

*visraṁsat-kavarī-kalāpa-
vigatopphulla-prasūna-śravan-
mādhvī-lampāṭa-cañcarīka-
ghaṭayā samsevītānām muhuḥ*

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

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

Text 29

*skhalita-lalita-pādāmbhoja-mandābhigāta-
kvaṇita-maṇi-tulākoty ākulāsā-mukhānām
calad adhara-kulānām kutmalotpakṣmalākṣi-
dvaya-sarasi-ruhānām ullasat-kuṇḍalānām*

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

Text 30

*drāghīṣṭha-śvasana-samīraṇābhi-tāpa-
pramlānī-bhavad aruṇoc ca-pallavānām
nānoṣāyana-vilasat-karāmbujānām
ālībhiḥ satata-niṣevitaṁ samantāt*

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

Text 31

*tāsām āyata-lola-nīla-
 nayana-vyākoṣa-nīlāmbuja-
 sragbhīḥ samparipūritākḥila-tanū
 nānā-vilnodāśya-padam
 tan mugdhānana-pankaja
 pravigalan-mādhvī-rasāsvādinīm
 bibhrāṇaṁ praṇamonmadākṣi-
 madhukṛn-mālām manohāriṇīm*

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

Text 32

*gopī-gopa-paśūnām bahiḥ
 smared agrato 'sya gīrvāṇa-ghaṭām
 vittārthinīm viriñci-trinayana-
 śatamanyu-pūrvikām stotra-parām*

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

Text 33

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

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

Text 34

*savye sakāntān atha siddha-yakṣa-
gandharva-vidyādhara-cāraṇāmś ca
sakinnarān apsarasas ca mukhyān
kāmārthino nartana-gīta-vādyaiḥ*

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

Texts 35-36

*śaṅkheṇdu-kunda-dhavalam sakalāgamajñam
saudāmino-tati-piśaṅga-jaṭā-kalāpam
tat-pāda-pankaja-gatām acalām ca bhaktim
vāñchantam ujjhitarānya-samasta-śaṅgam
nānā-vidha-sruti-gaṇānvita-sapta-rāga-
grāma-trayī-gata-manohara-mūrcchanābhiḥ
samprīṇayantam uditābhir amuṁ mahatyā
sañcintayen nabhasi dhātṛ-sutam munīndram*

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

His glories while accompanying himself with his stringed instrument.

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

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

Text 1

vyāsa uvāca
iti dhyātvā 'tmānam paṭu-viśada-
dhīr nanda-tanayam
ṣuro buddhyaivārghya-
prabhṛtibhir anantopahṛtibhiḥ
yajed bhūyo bhaktyā sva-vapusi
bahiṣṭhais ca vibhavair
vidhānam tad brūmo vayam
atula-sānnidhyadam atha

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

Text 2

āracayya bhuvi gomayāmbhasā
sthaṅḍilam nija samudra viṣṭaram
nyasya tatra vihītāspado 'mbhasā
śankha-mantra-manunā viśodhayet

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

Text 3

*tatra gandha-sumano 'kṣatāny atho
 nihkṣeped dhṛdaya-mantram uccaran
 pūrayed vimala-pāthasā sudhīr
 akṣaraiḥ pratigataiḥ śiro 'ntakaiḥ*

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

Text 4

*pīṭha-śaṅkha-salileṣu mantra
 vitvahni-vāsara-niśā-kṛtām kramāt
 maṅḍalāni caṣaka-śravokṣarair
 arcayed vadana-pūruva-dīpitaiḥ*

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

Text 5

*tatra tīrtham anunābhir āhvayet
 tīrtham uṣṇa-ruci-maṅḍalāt tataḥ
 svīya-hṛt-kamalato hariṁ tathā
 gālinīm ca śikhayā pradarśayet*

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

Text 6

*taj-jalam nayana-mantra-vikṣitam
 varmaṇā samavaguṅṭhyā dor yujā
 mūla-mantra-sakalīkṛtam nyased
 aṅgakaiś ca kalayed diśo 'strataḥ*

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

Text 7

*akṣatādi-yutam acyutīkṛtam sasprham
japatu mantram aṣṭaśaḥ
kiñcana kṣipatu vardhanī-jale
prokṣayen nija-tanuṁ tato 'munā*

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

Text 8

*triḥ-kareṇa manunā 'khilam tathā
sādhanam kusuma-candanādikam
śaṅkha-pūraṇa-vidhiḥ samīrito
gupta eṣa yajanāgranīr iha*

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

Text 9

*ganḡe ca yamune caiva
godāvāri sarasvatī
narmade sindhu-kāveri jale
'smin sannidhiṁ kuru*

O Gangā, O Yamunā, O Godāvāri, O Saraswatī, O Narmadā, O Sindhu, O Kāveri—please make your appearance within this water.

Text 10

*eṣa tīrtham anuḥ-prokto
duritaugha-vināśanaḥ
kaniṣṭhāṅguṣṭhakau saktau
karayor itaretaram*

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

Text 11

*tarjanī-madhyamā 'nāmāḥ
samhatā 'bhugna-varjitāḥ
mudraiṣā gālinī proktā
śaṅkhasyopari cālītā*

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

Text 12

*atha mūrdhani mūla-cakra-madhye
nija-nātham gaṇa-nāyakam samarcyam
nyāsana-krama-tanuḥ pīṭha-mantrair
jala-gandhākṣata- dhūpa-puṣpa- dipaiḥ*

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

Text 13

*prayajed atha mūla-mantra-tejo
nija-mūle hṛdaye bhruvoś ca madhye
tritayam smarata smaret tad ekī-kṛtam
ānanda-ghanam taḍil-latābham*

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

Text 14

*tat-te yajñaiḥ sāvayavī-kṛtya vibhūty ādy
 aṅkāntam vinyasya yajed āsana-pūrvaiḥ
 bhūṣāntair bhūyo jala-gandhādibhir arcām
 kuryād bhūty ādy aṅga-vidhānāvadhī mantrī*

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

Text 15

*bhūyo veṇuṁ vadanastham
 vakṣodeśe vanamālām
 vakṣojordhvaṁ prayajec ca
 śrī-vatsaṁ kaustubha-ratnam*

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

Text 16

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

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

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

Text 17

*puṣpāñjalim vitanuyād atha pañca-kṛtvo
mūlena pāda-yugale tulasī-dvayena
madhye harāri-yugalena ca mūrdhniṁ padma-
dvandvena ṣadbhir api sarva-tanau ca sarvaiḥ*

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

Text 18

*śvetāni dakṣa-bhāge 'pi tac-
candana-pankilāni kusumāni
raktāni vāma-bhāge 'ruṇa-
candana-pankha-siktāni*

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

Text 19

*tadvac ca dhūpa-dīpau samarpya
dhinayāt sudhārasaiḥ kṛṣṇam
mukha-vāsādyam dattuā
samarcayed-gandha-puṣpādyaiḥ*

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

Text 20

*tāmbūle-nartana-gīta-vādyaiḥ
santoṣya cūrṇaka-sālalena
brahmārpaṇākhyā-manunā
kuryāt svātmārpaṇam mantrī*

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

Text 21

*athavā saṅkucita-dhiyā
laya-vidhi-mūrti-pañjarāvacaruh
yady aṣṭādaśa-lipinā svānta-
padāṅgaiś ca veṇū-pūrvaiḥ proktaḥ*

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

Text 22

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

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

Text 23

*praṇava-putitaṁ bijam
 japtvā śataṁ sahitāṣṭakam
 nija-guru-mukhād āptān
 yogān puṇaktu mahāmatih
 sad amṛta-cidānandātmāyam
 japaṁ ca samāpayed
 iti japa-vidhiḥ samyak prokto
 manu-dviayam āśritaḥ*

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

Text 24

*ta imaṁ bhajate vidhiṁ nara
 bhavitā 'sau dayitaḥ sarīriṇām
 āparāka-kamalaika-mandiram
 paramante samupaiti tan-mahaḥ*

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

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

Instructions on Worshiping the Lord and His associates

Text 1

vyāsa uvāca
kathyate khalu mantra-varyayoḥ
sāadhanam sakala-siddhi-sāadhanam
yad vidhāya munayo mahīyasīm
siddhim āyur iha nāradādayaḥ

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

Text 2

vipram pradhvasta-kāla-prabhṛti-ripu-
ghaṭa nirmalāṅkam gariṣṭham
bhaktim kṛṣṇāṅghri-pankeruha-
yugala-rajorāgiṇīm udvahantam
vettāram veda-sāstrāgama-vimala-
pathām sammataṁ satsu vidvāmsam
yo-bhakyā vivitsuḥ pravaṇa-
tanu-manā deśikam samśrayeta

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

Text 3

*santoṣayed akuṭilārdatar ātmanā taṁ
svaiḥ svair dhanaiś ca vapuṣāpy anukūla-vāṅyā
abda-trayaṁ kamalanābhadhīyā 'tha dhīras
tuṣṭe vivakṣatu gurāu atha mantra-dīkṣām*

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

Text 4

*prapañca-sāra-prathitā 'tra dīkṣā
saṁsmāryate samprati-sarva-siddhaiḥ
ṛte yayā santata-jāpino 'pi
siddhi na yad dāsyati mantra-pūgaḥ*

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

Text 5

*atha puro vidadhīta stava sthālīm
aviṣamam adhi vāstu balīm budhaḥ
acala-dormita patra bhū maṇḍapaṁ
maṣṇa-vedikam āracayet tataḥ*

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

Text 6

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

*mukha-catuṣka-payas-taru-
toraṇam sita-vitāna-virājitam ujvalam*

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

Text 7

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

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

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

Text 8

*tato maṇḍape gavya-
gandha madhu-sikte
likhen maṇḍalam
samyagacchadābdam

suṛṭta-trayaṁ rāsi-
pīṭhād dhi-vīthi-
caturdhāvaśobhopaśobhā-yuktam*

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

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

Text 9

*tato deśika snāna-pūrvam vidhānī
vidhāyātma-pūjāvasānām vidhijñāḥ
sva-vāmāgrataḥ śaṅkham apy arghya-
pādy ācamādyāni pātrāṇi sampūritāni*

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

Text 10

*vidhāyānyataḥ puṣpa-gandhākṣatādyam
kara-kṣālane pṛṣṭhataś cāpi pātram
pradīpāvalī-dīpīte sarvam anyat
svato 'ṅgācāra-sādhanam cādadhīta*

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

Text 11

*vāyavyāśādīśa-paryantam arcya-
pīṭhasyodag-gauravī paṅktir ādau
pūjyo 'nyatrāpy āmbikeyaḥ karābjaiḥ
pāśam dandam puṣṭyā-bhītī dadhānaḥ*

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

Text 12

*ārādhyā 'dhāra-śakty ādy amara-
 caraṇayāraṇy aho madhya-bhāge
 dharmādīn vahni yakṣaḥ-pavana-
 śiva-gatān dikṣu adharmādikāms ca
 madhye śeṣābja-tejas-tritaya-guṇa-
 gaṇānātmajan keśarāṇām
 madhye cākīrṇa-vāsādikam
 abhiyajatepīṭha-mantreṇa bhūyah*

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

Text 13

*tataḥ sālīn madhye kamalam
 amalāms taṇḍula-varān
 api nyasyet darbhāms tad
 upari ca dūrvākṣata-yutān
 nyaset prādakṣinyāt tad
 upari kṛśānor daśa kalā
 ya-kārādyārṇādyā yajatu ca
 sugandhādibhir imāḥ*

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

Text 14

*nyaset kumbham tatra triguṇita-
 lasat-tantu-kalitam
 japams taram dhūpaiḥ
 suparimalitam joṅgakamayaiḥ
 kabhādyaiḥ kuntismiṣṭha-
 uvasitibhir varṇa-yugalais
 tathānyasyābhycās tad anu
 kha-maṇer dvādaśa kalāḥ*

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

Text 15

*evam saṅkalpyāgnim ādhāra-rūpaṁ
 bhānum tadvat kumbha-rūpaṁ vidhijñah
 nyaset tasminn akṣatādyaiḥ samete
 kūrcaṁ svarmaṁ ratna-varyeḥ pradīptam*

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

Text 16

*atha kvātha-toyaiḥ kṣakārādi-varṇair
 vakārāvasānaiḥ samāpūrayet tam
 sva-mantra-trijāpāvasānaṁ payobhir
 gavām pañca-gavyair jalaiḥ kevalair vā*

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

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

Text 17

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

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

Text 18

*udīcyā-kuṣṭha-kunkumāmbu-
loha-sajjaṭāsuraiḥ
saśītam ity udīritam hareḥ
priyāṣṭa-gandhakam*

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

Text 19

*kvāṭha-toya-paripūritodare samvīlaṅghyā
vidhimā 'ṣṭa-gandhakam
soma-sūrya-sikhinām ṭṭhak-kalā
seva-karma viniyojayet sudhīḥ*

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

Text 20

*tadvad ākṣarabhavās tu kādibhis
tādibhiḥ punar ukārajāḥ kalāḥ*

*pādibhir malijās tu bindujā
yādibhiḥ sura-gaṇena nādajāḥ*

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

Text 21

*samāvāhanānte susaṁsthāpanāt prāk
rcas tatra tatrātijapyā budhena
samabhyaroya tās tāḥ pṛthak tac ca pātho ‘
rpayen mūla-mantreṇa kumbhe yathāvat*

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

Text 22

*sahakāra-bodha-panasa-stavakaiḥ
śatamanyu-kaṅṭhi-kalitaiḥ kalaśam
pidadhātu puṣpa-phala-taṅḍulakair
abhipūrṇayā ca śubha-cakrikayā*

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

Text 23

*abhiveṣṭayet tad anu kumbha-mukhaṁ
nava-nirmalāṁśuka-yugena budhaḥ
samalaṅkṛte ‘tra kusumādibhir apy
abhivāhayet parataraṁ ca mahāḥ*

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

Text 24

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

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

Text 25

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

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

Text 26

*gātre pavitrair atha gandha-puṣpaiḥ
pūrvam yajen nyāsa-vidhānato 'sya
sṛṣṭi-sthiti svāṅga-yugam ca veṇum
mālām abhijñāna-varāśma-mukhyau
mūlena cārghyārcanavat praṇūjya
samarcayed āvaraṇāni bhūyaḥ*

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

Text 27

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

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

Text 28

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

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

Text 29

*abhaya-vara-sphurita-karāḥ pradhāna-
tanavo 'ṅga-devatāḥ smaryāḥ
rukmiṇy ādyā mahiṣīr aṣṭau
sampūjayed daḷeṣu tataḥ*

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

Text 30

*dakṣiṇa-kara-dhṛta-kamalāvasu-
bharita-supātra-mudritānya-karāḥ
rukmiṇyākhyā satyā lagnājity
āhvayā sunandā ca*

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

Text 31

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

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

Text 32

*tato yajed dalāgreṣu
vasudevaṁ ca devākīm
nanda-gopaṁ yaśodāṁ ca
balabhadraṁ subhadrikām*

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

Text 33

*gopāla gopīs tad-vaktre
vilīna-mīta-locanāḥ*

jñāna-mudrā-bhayakarau
pitarau pīta-pāṇḍurau

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

Text 34

divya-mālāmbarālepa-
bhūṣaṇe mātaraḥ punaḥ
dhārayantyaḥ ca varadam
pāyasāpūpa-pātrakam

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

Text 35

aruṇa-śyāmale hāra-maṇi-
kuṇḍala-maṇḍite
balāḥ śaṅkhendu-dhavalā
musalām lāṅgalām dadhat

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

Text 36

hālālolā-nīla-vāsā
helāvān eka-kuṇḍalāḥ
kalāya-śyāmalā bhadrā
sutadā bhadrā-bhūṣaṇā

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

Texts 37-38

*varābhaya-yutā pīta-
 vasanā rūḍha-yauvanā
 veṇu-vīṇā-vetra-yaṣṭi-
 śaṅkha-śṛṅgādi-pāṇayah*

*gopā goṇyaś ca vividha
 upāyanātta-karāmbujāḥ
 mandārādīmś ca tad-bāhye
 pūjayet kalpa-pādapān*

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

Text 39

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

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

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

Further Instructions on Worshipping the Lord and His Associates

Text 1

vyāsa uvāca
hari-havya-vāṭ-taraṇija-kṣapātanāp
pati-vāyu-soma-sīva-śeṣa-padmajān
prayajet svadikṣv amala-dhīḥ svajāty
adhīśvaraheti-ṭatra-parivāra-sametān

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

Text 2

kapīṣa-kapila-nīla-śyāmala-śveta-dhūmah
mala-sita-suci-rakta varṇato vāsabādyāḥ
kara-kamala-virājat svāyudhā divya-veśā
vividha-maṇi-gaṇogra-prasphurad-bhūṣaṇādhyāḥ

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

Text 3

dambholi-śakty abhidha-daṇḍa-kṛpāṇa-pāśa-
caṇḍāṅkuśārddha-gadā-triśikhāri-padmaḥ
arcyā-bahnir nija-sulakṣaṇa-lakṣita-mauli-yuktāḥ
sva-svāyudhābhaya-samudyata-pāṇi-padmaḥ

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

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

Text 4

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

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

Text 5

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

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

Text 6

*hetyā japitvā jala-gandha-puṣpaih
 kṛṣṇāṣṭaketāpy atha kṛṣṇa-pūjām
 kuryād vudhas tāni samāhvayāni
 vakṣyāmi tārādi-namo 'ntikāni*

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

Texts 7-8

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

asurākrānta-śabdānte
bhārahārīti saptamaḥ
dharma-saṁsthāpakaś cācaiva
caturthy antāḥ kramād ime

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

Text 9

ebhir evāthavā kāryā pūjā
vai kāmśa-vairiṇaḥ
saṁsāra-sāgarottīrtthe
sarva-kāmāptaye budhaiḥ

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

Text 10

sārāṅgāra-dyuta-dhi-lulitair
jarjaraiḥ saṁvikīrṇair
guggulvādyair ghana-parimalair
dhūpam āsādyā mantrī

dadyān nīcāir danujam atha
māyā-praveṇātha doṣṇā
ghaṇṭām gandhākṣata-
sumanakair arcitām vādayānaḥ

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

Text 11

*tad uddīptam surabhi-ghṛta-
saṁsikta-karpūra-raktam
dīpam dr̥ṣṭyā-stuti-viśada-dhīḥ
padma-paryantam uccaiḥ

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

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

Text 12

*surabhitareṇa dugdha-
haviṣā suśṛtena sitā-
samudaṁśakai rucira-
kṛtya vicitra-vāsaiḥ

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

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

Text 13

*astrokṣitam tad ari-
mudrikayā 'tirakṣya
vāyavyatāpa-pariśoṣitam
agni-doṣmā
sandahya vāma-kara-
saudhara-sābhipūrṇam
mantrāmṛtīkṛtam
athābhimṛśan prajāpyet*

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

Text 14

*manum aṣṭasaḥ surabhi-mudrikayā
paripūrṇam arcayatu gandha-puṣpaiḥ
harim arthayed atha kṛta-prasarāñjalir
āsyato 'sya visarec ca mahāḥ*

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

Text 15

*vītihoṭra-dayitāntam uccaran
mūla-mantram atha niḥkṣiṣej jalam
arpayet tad amṛtāmakam havir
dormajāsa-kusumam samuddharan*

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

Text 16

*nivedayāmi bhagavate
 juṣānedam havir havih
 nivedyārpaṇa-mantro 'yam
 sarvārcāsu nijākhyayā*

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

Text 17

*grāsa-mudrām vāma-doṣṇā
 vikacotpala-sannibhām
 pradarsayan dakṣiṇena
 prāṇādīnām ca darsayet*

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

Text 18

*spṛśet kaniṣṭhopakanīṣṭhike dve
 sāṅguṣṭha-mūrdhnā prathamaha mudrā
 tathāparā tarjani-madhyame syād
 anāmika-madhyamike ca madhyā*

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

Text 19

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

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

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

Text 20

*prāṇāpāna-vyāha-samānodānāḥ
kramāc caturthyā yuktāḥ
tārādhāra baddhā ceddhāḥ
kṛṣṇādhvanas tato manavaḥ*

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

Text 21

*tato nivedya mudrikām
pradhānayā karadvaye
sprṣṭatu anāmikām nijām
manuṁ jaṇan pradarsāyet*

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

Text 22

*nandajo 'mbu-manu-binda-yuṇi-natir
vāmapārśva udarātmani ca
ruddha-ātmani-nivedyam ātma-bhūr-
mām sa pārśvam anilas tathā niyuk*

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

Text 23

*maṇḍalam abhito mantrībījāṅkura-
bhājanāni vinyasya
piṣṭamayān api dīpān ghr̥ta-
pūrṇān vinasyet sudīpta-sikhān*

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

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

The Procedure For Performing Fire Sacrifice

Text 1

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

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

Text 2

aṣṭottara-sahasraṁ samāpya
homam punar baliṁ dadyāt
vasiṣṭhādhināthebhyo nakṣatrebhyas
tataś ca karaṇebhyaḥ

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

Text 3

sampādya pāṇi ca-sudhām samarpya
dattvāmbha udvāsya mukhārcir āsye
naivedyam uddhṛtya nivedya
viśvaksenāya pṛthvīm upalīpya bhūyāḥ

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

Thereafter, he should carefully clean the sacrificial arena.

Text 4

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

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

Text 5

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

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

Texts 6-7

*iti pūrvam prāṇa-buddhi-
deha-dharmādhikārataḥ
jāgrat-svapna-suṣupty
ākhyāvasthāsu manasā vācā
karmaṇā hastābhyām padbhyām
udareṇa śiśnā yat smṛtam
yad uktaṁ yat kṛtaṁ tat sarvaṁ
brahmārpaṇam bhavatu svāhā*

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

Text 8

*mām madīyam ca sakalam
haraye 'ham samarpaye
om tat sat iti samprokto
mantraḥ svātmārpane śubhaḥ*

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

Text 9

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

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

Text 10

*dhvaja-toraṇa-dik-kalaśādi-gatām
api maṇḍapa-maṇḍala-kuṇḍa-latām
abhiyojya citim kalaśe kusumaiḥ
paripūjya japet punar aṣṭaśatam*

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

Text 11

*atha śiṣya upoṣitaḥ prabhāte
 kṛta-nityaḥ susitāmbaraḥ suveśaḥ
 dharaṇī-dhana-dhānya-go-bahulair
 vinayād vipra-varān hareḥ prasādyā*

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

Text 12

*bhūyaḥ paritya praṇipatyā deśikam
 tasmai paraśmai puruṣāya dehine
 tāṁ vitta-sāṭhyam parihr̥tyā dakṣiṇām
 dattvā tanuṁ svām ca samarpayet sudhīḥ*

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

Text 13

*athābhiṣeka-maṇḍape
 sukhopaviṣṭam āsane
 gurur viśodhayed amuṁ
 pureva śoṣaṇādibhiḥ*

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

Text 14

*pīṭha-nyāsāvasānam vapuṣi
 vimala-dhīr nyasya tasyāsikāyā*

*mantrēṅābhyaṛcya dūrvākṣata-
kusuma-yutām rocanām ke nidhāya
āśīrvādair dvijānām viśada-
paṭuravair gīta-vāditra-ghoṣair
māṅgalyair ānayetam kalaśam
abhivṛtas tat-samīpam pratītaḥ*

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

Text 15

*tenābhītina-maṇi-mantra-mahauṣadhena
dhāmnā peraṇa paramāmṛta-rūpa-bhājā
sampūrayan vapur amuṣya tato vitanvan
tat-sāmavarnyam abhiṣecayatāt yathāvat*

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

Text 16

*kṣādyairā 'ntima-varṇair adbhiś ca
pūrṇa-tanus trirvyakta-mantrāntaiḥ
paridhṛta-sitatara-vasana-dvitayo
vācamyamaḥ samācāntaḥ*

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

Text 17

*bahuśaḥ praṇamya deśika-
nāmānaṁ harim athopasampūjya
tad-dakṣiṇatas tiṣṭhed abhimukha
ekāgra-mānasah śiṣyaḥ*

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

Text 18

*nyāsair yathāvidhi tam acyuta-sādvīdhāya
gandhāksatādibhir alankṛta-varṣmaṇo 'sya
ṛṣy ādi-yuktam atha mantra-varam yathāvat
brūyāt triśo gurur anarghyam avākam ante*

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

Text 19

*guruṇā vidhivat prasādhitam
manum aṣṭottara-śatam prajāṇya budhaḥ
abhivāndyā tataḥ śṛṇoti samyak
samayān bhakti-bhareṇa namra-mūrtiḥ*

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

Text 20

*dattvā śiṣyāya manum nyastvātha
guruḥ kṛtātma-yajana-vidhiḥ*

*aṣṭottara-sahasraṁ sva-
śaktihānān avāptaye japyāt*

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

Text 21

*kumbhādikaṁ ca sakalaṁ gurave nivedya
sampūjayet dvija-varān api bhojya-jātaiḥ
kuruanty anena vidhinā ya ihābhiṣekaṁ
te sampadāṁ nilayanam hi ta eva dhanyāḥ*

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

Text 22

*saṅkṣīpya kiñcid uditā samarṇya
dīkṣā saṁsmaraṇāya viṣmadhiyām
enāṁ praviśya mantrī sarvān
mantrān jayet juhuyāt yajeta*

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

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

Service to Lord Kṛṣṇa after Dikṣa. Meditation Upon Lord Kṛṣṇa

Text 1

śrī-vyāsa uvāca
caitrendu-tan-māsi tamsira-pakṣe
punya-kṣetre deśikāt prāpya dīkṣām
tenājñaptaḥ pūrva-sevām dvitīye
māsi dvādāśyām ārabhetāmalāyām

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

Text 2

kṛtvā snānādyaṁ karma dehārcanāntaṁ
vartmāśritya prāg īritaṁ mantri-mukhyaḥ
śuddho maunī brahmacārī niśāśī
jaḍyāc chāntātmā śuddha-padmakṣa-dāmnā

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

Text 3

tanvan śuśruṣāṁ goṣu tābhyaḥ prayacchan
grāsaṁ bhūteṣu prodvahaṁś cānukampām

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

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

Texts 4-6

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

*adreh śṛṅge nadyās taṭe bilva-mūla
toye hriddaghne gokule-viṣṇu-gehe
aśvatthād adhastād ambudheś cāpi tīre
sthāneṣu eteṣu āsinās tv ekaikaśas ta*

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

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

Text 7

*sākam mūlam phalam go-stana-bhava-
dadhinī bhaiṅsam annam ca śaktūn
dogdhānnaṁ cād adānaḥ kṣiti-dhara-
śikharādau kramāt sthāna-bhede*

*ekam vai pāna-śaktau gaditam iti
mayā pūrva-sevā-vidhānam
nirvṛtte 'smin bhūyaḥ prajāpatu
vidhivat siddhaye sādhakendraḥ*

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

Texts 8-10

*dehārcanānte dimaśo dinādau
dikṣokta-mārga-dvitayam vidhānam
āśritya kṛṣṇam prayajed vivikta-
geheṣu niṣṭho huta-śiṣṭa-bhojī*

*daśa-lakṣam akṣaya-phaladam manuṁ
pratijāpya nirmala-matir daśākṣaram
juhuyād gudājya-madhu-samyutair nabair
varuṇādyujair hutavahe daśāyutam*

*śuśila-yugala-varṇam cen
manuṁ pañca-lakṣam
prajāpatu juhuyāc ca prokta-
kluptārdha-lakṣam*

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

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

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

Text 11

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

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

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

Text 12

*yam varṇam āsrito yah sūdraḥ sa ca
tanunām dhruvam vihitam
vidadhīta japam vidhivat śraddhāvān
bhakti-bhavāva-namra-tanuḥ*

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

Text 13

*punar abhiṣikto guruṇā vidhivad
viśrāṇya dakṣiṇām tasmai
abhyavahārya ca viprān vibhavaiḥ
samprīṇayec ca bhakti-yutaḥ*

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

Text 14

*iti mantra-varaṁ-dvitaṅyānyavaram
paribādhya japādibhir acyuta-dhīḥ
prayajet savana-tritaye dinaśī
vidhinātha mukundam amanda-matiḥ*

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

Texts 15-16

*atha śrīmad-udyāna-samvṛāta-hema-
 sthalodbhāsi-ratna-sphuran-maṇḍapāntaḥ
 lasat-kalpa-vṛkṣādha uddīpta-ratna-
 sthalādhiṣṭhitāmbhoja-pīṭhādhirūḍham
 mahā-nīla-nīlābham atyanta-bālam
 guḍa-snigdha-vaktrānta-visrasta-keśam
 anir-brāta-paryākulotphulla-padma-
 pramugdhānanam śrīmad indīvarākṣam*

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

Text 17

*calat-kunḍalollāsi-sotphulla-gaṇḍam
 suḥṇam suṣonādharam susmitāsyam
 anekāsmaraśmy ullasat-kaṇṭha-bhūṣam-
 lasantam vahantam nakham paunḍarikam*

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

Text 18

*samuddhūsaroraḥ-sthalam beṇu-dhūnyā
 supuṣṭāṅgam aṣṭāpadākalpa-dīptam
 kaṭīra-sthale cāru-jaṅghānta-yugme
 pinaddham kvaṇat-kiṅkiṇī-jāla-dāmnā*

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

Text 19

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

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

Text 20

*mahībhāra-bhūtām arārāti-yūthān
anaḥ-pūtanādīn nihantum pravṛttam
prabhum gopikā-gopa-vṛndaiḥ-parītam
surendrādibhir vanditam deva-vṛndaiḥ*

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

Text 21

*prage pūjayitu ety anusmṛtya kṛṣṇam
tad aṅendra-vajrādibhir bhakti-namrah
sitābhe ca-haiyaṅgavīnais ca dadhnā
vimisreṇa daugdhenā samprīṇayet tam*

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

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

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

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

Text 1

vyāsa uvāca
iti prātar arcayed acyutaṁ yo
naraḥ pratyahaṁ śaśvad āstikya-yuktaḥ
labhet so 'cireṇaiva lakṣmīm samagrām
iha pretya śuddhiṁ paraṁ dhāma bhūyāt

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

Text 2

ahno mukhe 'nudinam ity abhiṣṭjya śaurim
dadhnāthavā guḍa-yutena nivedya toyaiḥ
śrīman-mukhe samatitarpya tad-dhiyā taṁ
japyāt sahasram atha sāṣṭakam ādareṇa

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

Text 3

madhyandine japa-vidhāna-viśiṣṭa-rūpam
vandyām surarṣi-yati-khecara-mukhya-vṛndaiḥ
go-gopa-vanitā-nikaraiḥ paritam
sāndrāmvuda-cchavi-sujāta-manoharāṅgam

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

Text 4

*māyūra-patra-parikṛpta-vataṁśa-ramyam
dhammillam ullasita-cillikam ambujākṣam
pūrṇendu-vimba-vadanam maṇi-kunḍala-srī-
gaṇḍam sunāsam atisundara-manda-hāsam*

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

Text 5

*pītāmbaram rucira-nūpura-hāra-kāñcī-
keyūra-kārmikaṭakādibhir ujjvalāṅgam
divyānulepana-viśaṅgitam aṁsarājad-
amlāda-citra-vanamālam anaṅga-dīptam*

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

Text 6

*veṇum dhamantam atha-vāma-kare dadhānam
savyetare paśuṣa-yaṣṭim udāra-veṣam*

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

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

Text 7

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

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

Text 8

*aṣṭottara-śatam atho juhuyāt payo 'nnaiḥ
sarpir yutaiḥ suśita-śarkarayā vimisraiḥ
dadyād balim ca nija-dikṣu surarṣi-yogi-
rakṣopadaivata-gaṇebhya udāra-cetāḥ*

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

Text 9

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

*santarpya jāpatu mantrī sahasram
aṣṭottara-satam vāpi*

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

Text 10

*ahno madhye ballavī-ballabham tam
nityam bhaktyābhycayet yo narāgyaḥ
devāḥ sarve tam namasyanti śaśvad
vartteran vai tad-vaśe sarva-lokāḥ*

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

Text 11

*medhāyuh-śrī-kānti-saubhāgya-yuktaḥ
putrair mitrair go-mahī-ratna-jātaiḥ
bhogaiś cānyair bhūribhiḥ sannihādhyo
bhūyād dhāmā 'nte ca tasyācyutākhyam*

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

Text 12

*trīya-kāla-pūjāyām
asti kāla-vikalpanā
sāyāhne niśi vety atra
vadanty eke vipāścitaḥ*

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

Text 13

*dasākṣareṇa ced rātrau
sāyāhne 'ṣtādaśam tataḥ
ubhayom ubhayenaiva
kuryād ity apare jaguḥ*

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

Text 14

*sāyāhne dvāravatyām tu
citrodyānoṣobhite
dvyāṣṭa-sāhasra-saṅkhyātair
bhavanair abhisamṛte*

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

Texts 15-16

*haṁsa-sārasa-saṅkīrṇaiḥ
kamaloṭpala-sālibhiḥ
sarobhir amalāmbhobhiḥ
parīte bhavanottame
udyat-pradyotano-dyota-
sadyutaṁ maṇi-maṇḍape
mṛdvāstare sukhāsīnam
hemāmbhojāsane harim*

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

Text 17

*nāradādyaiḥ parivṛtam
 ātma-tattva-vinirṇaye
 tebhyo munibhyaḥ svam dhāma
 diśantam param akṣaram*

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

Text 18

*indīvara-nibham saumyam
 padma-patrāyatekṣanam
 snigdha-kuntala-sambhinna-
 kirīṭa-mukutojjvalam*

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

Text 19

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

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

Text 20

*kāsmīra-kapīśoraskamī
pīta-kaūśeya-vāśasam
hāra-keyūra-kaṭaka-
rasanādyaiḥ pariṣkṛtam*

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

Text 21

*hṛta-viśvambharābhūri-
bhāraṁ mudita-mānasam
śaṅkha-cakra-gadā-padma-
rājad bhujā-catuṣṭayam*

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

Text 22

*evam dhyātvā 'rcayen mantrī
syād aṅgaiḥ prathamā 'vṛtiḥ
dviṭīyā mahiṣībhis tu
tṛṭīyāyām samarcayet*

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

Text 23

*nāradam parvataṁ jīṣṇuṁ
 niśaṭhoddhava-dārukān
 viśvaksenam ca śaineyam
 dikṣu agre vinatā-sutam*

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

Text 24

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

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

Text 25

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

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

Text 26

*pūjāsu homam sarvāsu kuryān
 madhyandine 'thavā*

*āsanādy arghya-paryantam
kṛtvā stutvā namet sudhīḥ*

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

Text 27

*samarṣyāt mānam udvāsya
tam sva-hṛt-sarasīruhe
vinyasya tan-mayo bhūtvā
ṣunār ātmānam arcayet*

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

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

Service to Lord Kṛṣṇa In the Evening The Worship of the Gopīs

Text 1

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

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

Texts 2-3

rātrau cen manmathākrānta-
mānasam devakī-sutam
yajed rāsa-parīśrāntam
gopī-maṇḍala-madhyagam
prthum suvṛttaṁ masṛṇam vitasti
mātronnataṁ kau vilikhanna śaṅkam
ākramya padbhyāṁ itaretarā tu hastair
bhramo 'yaṁ khalu rāsa-goṣṭhī

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

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

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

Texts 4-7

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

aśarīra-niśāta-śaronmathita-
pramadā-śata-koṭibhir ākulite
uḍunātha-karair viśadīkṛta-su-
prasare vicarad bhramarī-nikare

vidyādhara-kinnara-siddha-surair
gandharva-bhujāṅgama-cāraṇakaiḥ
dāroḥpaitaiḥ suvimāna-gataiḥ
svasthair ativr̥ṣṭa-supuṣpa-caye

itaretara-baddhatara-pramadāgama-
kalpita-rāsa-vihāsa-vidhau
maṇi-śaṅkugam aḥy amunā vapuṣā
bahudhā vihitāsvaka-divya-tanum

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

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

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

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

Text 8

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

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

Text 9

*vividha-śruti-bhinna-manojñataya-
svarasaptaka-mūrcchana-tāna-gaṇaiḥ
śramamāṇam asūbhir udāra-maṇi-
sphuṭa-mantra-naśiñcita-cārutaram*

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

Text 10

*iti bhinna-tanuṁ maṇibhir manitam
tapanīyamayair iva mārakatam*

maṇi-nirmīta-madhyaga-śaṅku-lasad
vipulāruṇa-pankaja-madhya-gatam

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

Text 11

atasī-kusumāva-tanuṁ taruṇam
taruṇāruṇa-padma-palāśa-dṛśam
nava-pallava-citra-guluñcu-lasacchikhi-
piccha-pinaddha-kara-pracayam

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

Text 12

caṭula-bhruvam indu-samāna-mukhaṁ
maṇi-kunḍala-maṇḍita-gaṇḍa-yugam
śaśi-vaktra-sadṛg-vadana-cchadanam
maṇi-rājad aneka-vidhābharanam

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

Text 13

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

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

Text 14

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

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

Text 15

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

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

Text 16

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

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

Text 17

*iti samyag amuṁ pariṇūjya harim
 catur-āvṛti-samvṛtam ārdra-matiḥ
 rajatāracite caṣake sa-śitam sa-
 ghṛtam supayo 'sya nivedayatāt*

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

Text 18

*vibhave sati kāmśyamayeṣu pṛthak
 svakareṣu ca ṣoḍaśasu kramaśaḥ
 mithuneṣu nivedya payaḥ sa-śitam
 vidadhīta purovad atho sakalam*

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

Text 19

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

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

Text 20

*niśi vā dinānta-samaye praṇūjyayen
 nityaśo harim bhaktyā*

*samaphalam ubhayam hi tataḥ
saṁsārābdhiṁ samuttitīrṣati yaḥ*

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

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

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

Text 1

vyāsa uvāca
ity evaṁ manu-vigrahaṁ madhu-
ripuṁ yo rātri-kālaṁ yajet
tasyaivākhila-jantu-jāta-
dayitasyāmbhodhijā veśmanaḥ

haste dharmā-sukhārtha-mokṣa-
vibhavāḥ sad-varga-samprārthitāḥ
sāndrānanda-mahā-rasa-
dravamuco yeṣāṁ phala-śreṇayaḥ

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

Text 2

athocyate pūrva-samīritānām
pūjāvasāne paramasya puṁsaḥ
kalpas tu kāmyeṣu api tarpaṇānām
vināpi pūjām khalu yaiḥ phalaṁ syāt

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

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

Text 3

*santarpya pīṭha-mantram śaktiḥ
sakṛt prathamam ucyate tatra
āvāhya pūjayet tam toyair
evārthitaiḥ samupacāraiḥ*

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

Text 4

*baddhvātha dhenu-mudrām toyaiḥ
sampādya tarpaṇa-draṅyam
tad-vaddhāñjalīnā tam suvarṇa-
caṣakī-kṛtena tarpayatu*

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

Text 5

*viṁśatir aṣṭopetā kāla-traya-
tarpaṇeṣu saṅkhyoktā
bhūyaḥ sa kāla-vihitān sakṛt
sakṛt tarpayec ca parivārān*

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

Text 6

*prātar dadhi-guḍa-miśraṁ
madhyāhne pāyasam sa-navanītam
kṣīraṁ tṛtīya-kāle sasitopalam
ity udīritam dravyam*

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

Text 7

*tarpayāmi-padam yojyam
mantrāntesv eṣu nāmasu
dviṭīyānteṣu tu punaḥ
pūjāśeṣam samāpayet*

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

Text 8

*abhyukṣya tat-prasādādbhir
ātmanam prapibedapaḥ
taj japtāms tv ambhasod vāsya
tan-mayaḥ prajapen manum*

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

Text 9

*atha dravyāṇi kāmyeṣu
vakṣyante tarpaneṣu yat*

*tāni prokta-vidhānānām
āsrītyānyatamaṁ yajet*

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

Text 10

*dravyaiḥ ṣoḍaśabhir amuṁ
tarpayed ekaśaś caturvāram
sa catuḥ kṣīrādy antaiḥ sakṛj-
jalādy antam acyutaṁ bhaktyā*

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

Texts 11-12

*pāyasa-dādhika-kṛsaram gaudānnam
payo dadhīni navanītam
ājyam kadali-mocā-
cocādhyaṁmodakāpūṣam
pṛthukā lājasametā dravyāṅām
kathitam iha ṣoḍaśakam
lājānte 'ntyakṣīrā prāk
samarpyam sitopalā-puñjam*

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

Text 13

*prāge catuḥsaptati-vāram ittham
pratarpayed yo 'nudīnam naro harim*

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

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

Text 14

*dhāroṣṇa-pakva-payasī-dadhi-
navanīte gṛtām ca daugdānnam
matsyaṇḍī-madhv-amṛtam dvādaśaśas
tarpayen navabhir ebhiḥ*

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

Text 15

*tarpaṇa-vidhir ayam aparah pūrvodita-
sama-phalo 'ṣṭa-śata-saṅkhyāḥ
kārmaṇi karmaṇi vikṛtau jana-
samvalanair viśeṣato vihitaḥ*

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

Text 16

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

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

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

Text 17

*yāvat santarpayen mantrī
tāvat-saṅkhyam japen manum
tarpaṇenaiva sādhyāni
sādhayed akhilāny aṇi*

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

Text 18

*dvijo bhikṣā-vṛttir ya iha
dinaśo nanda-tanayaḥ
svayam bhūtvā bhikṣām aṭati
hasano gopa-sudṛṣām
asāvetābhiḥ svair lalita-
lalitair narma-vidhibhir
dadhi-ksīrājyābhyām pracuratarā-
bhikṣām sa labhate*

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

Text 19

*madhye koṇeṣu ṣaṭsv aṇy anala-pura-
putasyālikhet kaṇṇikāyām*

*kandarpāsādhya-yuktam vivara-
gata-ṣaḍ arṇam̐ dviśaḥ keśareṣu*
*śaktiḥ śrī-pūrva-kālidvi-ṇava-lipi-
manorakṣa-vāṇī-cchadānām̐*
madhye varṇān daśānān daśa-lipim̐
anuvaryasya caikaikaśo 'bjam̐

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

Texts 20-21

*bhū-padmanābhivṛta-
masṛṇa-manmathena*
gorocanābhi-likhitam̐
tapanīya-sūcyā

patte hiraṇya-racite
gulikī-kṛtam̐ tam̐
gopāla-mantram̐
akhilārthadam̐ etad̐ uktam̐

sampāta-siktam̐ abhijaptam̐
idam̐ mahadbhir
dhāryam̐ jagat-traya-
vaśikaraṇaika-dakṣam̐

*rakṣā-yaśaḥ-suta-mahī-
dhana-dhānya-lakṣmī-
saubhāgya-lipsubhir*
ajasram̐ anarghya-vīryam̐

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

Text 22

*bhūtonmādāpasmṛti-viṣa-mūrcchā-
vibhrama-jvarārtānām
dhyāyan śirasi prajapen mantram
idaṁ jhaṭiti śamayitum vikṛtiḥ*

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

Text 23

*smaras-trivikramākrāntaḥ
kṛṣṇāya-hṛdim ity asau
ṣaḍ akṣaro 'yam samproktaḥ
sarva-siddhi-karo manuḥ*

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

Text 24

*krīḍā-sudīpto māyāvī nava-
lāñchita-mastakaḥ
saiṣā śaktiḥ parā sūkṣmā
nityā samvit-svarūpiṇī*

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

Text 25

*asthy agni-govindanavair
lakṣmī-bījam samīritam
ādyām aṣṭādaśā lipiḥ syād
viṁśaty akṣaro manuḥ*

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

Text 26

*śālagrāme maṇau yantra
maṇḍale pratimāsu ca
nityam pūjā hareḥ kāryā
na tu kevala-bhūtale*

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

Text 27

*iti japa-huta-pūjā-
tarpaṇādyair mukundaṁ
ya iha bhajati manvor
ekam āśritya nityam
sa tu suciram ayatnāt
prāpya bhogān aśeṣān
punar amalatarām tad-
dhāma viṣṇoḥ prayāti*

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

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

The Chanting of Various Mantras and Their Results

Text 1

srī-vyāsa uvāca
vinīyogān atho vaksye
mantrayor ubhayoḥ samān
tad artha-kāriṇo 'nanta-vīryān
mantrāmś ca kāmścana

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

Text 2

vande taṁ devakī-sūnuḥ
sadyo-jātaṁ dyusaprabham
pītāmbaram kara-lasac-
cakra-śaṅkha-gadāmbujam

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

Text 3

evaṁ dhyātvā japen mantram
lakṣaṁ brāhmye muhūrtake
svādu-plutaiś ca kusumaiḥ
palāśair ayutaṁ hunet

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

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

Text 4

*manvor anyatarenaiva
kuryād yaḥ susamāhitāḥ
smṛtiṁ medhā-mati-balaṁ
labdhvā sa kavi-vāg bhavet.*

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

Text 5

*syān manus tan mayāḥ pūrvo
dhyāna-homa-phalo 'paraḥ
śrīman-mukunda-caruṇau
sadeti śaraṇaṁ tataḥ*

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

Text 6

*ahaṁ praṇadya ity ukto
maukundāṣṭādasākṣarah
nārado 'sya tu gāyatrī
mukundaś carṣi-pūrvikāḥ*

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

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

Text 7

*prātaḥ prātar ivotthāya
japtvā yo 'ṣtottaram śatam
anena śadbhir māsaiḥ sa
bhavet śrutidharo naraḥ*

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

Text 8

*upasaṁhṛta-divyāṅgam śuro
'van mātuvāṅgakam
calad goś cāraṇam bālam
nīlābhāsam smaran jayet*

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

Text 9

*ayutaṁ tāvad evājyair
juhuyāc ca hutāsane
sa labhed acalām śraddhām
bhaktim śāntim ca śāśvatim*

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

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

Text 10

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

This *mantra* should begin with the *vāyu-bīja*, which is *yaṁ*, and it should end with the phrase *bāla līlātmane hum phat namaḥ*.

Text 11

*nala-kūvara-gāyatrī
bāla-kṛṣṇā itīritā
ṛsy ādyāḥ siddhayaḥ sarvāḥ
syur japādyair athāmunā*

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

Text 12

*lambite bāla-sayane
rudantaṁ ballavī-janaiḥ
preṅkhyamānam dugdha-buddhyā
tarpayet so 'śnute phalam*

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

Text 13

*amunā vānurūpānte rasa-
rūpa-padam vadet*

*oṣṭham rūpa-namo dvandvam
annādhipataye mama*

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

Text 14

*annam prayaccha svāheti
trīṁśad arṇo 'nnado manuḥ
nāradānuṣṭavannādhipatayo
'syarsi-pūrvakāḥ*

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

Texts 15-16

*bhūta-bāla-grahonmāda-smṛti-
bhramśādy upadravaiḥ
pūtanā-stana-pātāram grastam
mūrdhni smaran jāpet
sāstha-cūṣaṇa-nirvīṇa-sarvāṅgīm
krandatīm ca tām
āviśya sarve tam muktavā
vidravanti hutam grahāḥ*

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

Text 17

*juhuyāt khara-mañjaryā
mañjarībhir vibhāvasau
prasṛtaiḥ pañca-gavyādyaiḥ
pūtanā-hantur ānane*

Thereafter, while considering the mouth of Śrī Hari, who killed the witch Pūtanā, to be as good as fire, one should perform a fire sacrifice with *tulasī-mañjarīs* and the five products of the cow.

Text 18

*prāśayec chiṣṭa-gavyam tat
kalāsenābhiṣecayet
sādhyam sahasra-jāptena
sarvopadrava-śāntaye*

One should fill pitchers with excellent milk and milk products, and after performing *abhiṣekha*, one should chant his *mantra* one thousand times. By doing so, a devotee becomes relieved from all disturbances.

Text 19

*manunāṣṭādaśāntena hum
phaṭ svāhāntikena vā
ṛṣy ādyā brahma-gāyatrī
graha-vyuharayo 'sya tu*

To neutralize the disturbances caused by evil planets, one should chant the eighteen-syllable *brahma-gāyatrī mantra* while adding *hum phaṭ svāḥ* and invoking the name of the predominating sage.

Text 20

*nija-pādāmbujākṣipta-
śakaṭam cintayan jāpet*

*ayutaṁ mantrayor ekaṁ
sarva-vighnoṣāntaye*

While meditating on how the lotus feet of Śrī Kṛṣṇa had turned the Śakaṭa demon's cart upside down, one should chant either of the previously-mentioned *mantras* ten thousand times to remove all obstacles.

Text 21

*ajñānam iṣāṁ mantrāṇām
ācakrādibhir arcanā
aṅgair indrādi-vajrādyair
uditā sampade sadā*

If a practitioner worships these *mantras* while strictly following all the prescribed rules and regulations, he is sure to achieve unparalleled opulence.

Text 22

*bālo nīla-tanur dorbhyāṁ dadhy
uttham pāyasam dadhat
harir voḍhā dvīpi-nakha-
kiṅkiṇī-jāla-maṇḍitaḥ*

One should meditate on child Kṛṣṇa as having a bluish complexion. He holds a pot of yogurt and a pot sweet rice in His hands. He wears a necklace that is decorated with small bells and another necklace having a tiger's nail.

Text 23

*dhyātvaivam agnau juhuyāc
chata-vīryāṅkura-trikaiḥ
payah-sarpiḥ-plutair lakṣam
ekam tāvaj japen manum*

While meditating in this way, a devotee should perform a fire sacrifice by offering oblations of *cata-vīryankura* ghee, milk,

and other ingredients. He should then chant his *mantra* one hundred thousand times.

Text 24

*gurave dakṣiṇām dattvā
bhojayed dvija-puṅgavān
sa hy abdānām śatam jīven
nīrogī nātra saṁśayaḥ*

Thereafter, one should offer *dakṣiṇa* to his spiritual master and feed the *brāhmaṇas*. By doing do, a devotee will undoubtedly remain free from disease and live for a full one hundred years.

Text 25

*atrāpy anyo manur-dāsārnānte
srī-puruṣottamaḥ
āyūr me dehi sambhāvya
viṣṇave prabhaviṣṇave*

There is another ten-syllable *mantra* that starts with Śrī Puruṣottama. While chanting this *mantra*, one should pray: O Lord Viṣṇu, please give me a long duration of life.

Text 26

*namo 'ntā dvayadhikā trimśad
arṇo 'syarṣis tu nāradaḥ
chando 'nuṣṭab-devatā ca
śrī-kṛṣṇāṅgāny ato bruve*

In this regard, there is another *mantra* that consists of thirty letters and begins with *namo 'ntā*. Nārada is the predominating sage of this *mantra* and *anṣṭupa* is the meter in which this *mantra* should be chanted. Lord Kṛṣṇa is the objective of this *mantra*. Now, I shall describe its limbs.

Text 27

*ravi-bhūtendriya-vasu-
netrāntair ātmanā yutaiḥ
mahānanda-prati-jyotirmayo
vidyādibhiḥ kramāt*

Before chanting this *mantra*, one should worship the sun-god, the five material elements, the five senses, the eight Vasus, the eyes, the spirit soul, the Brahman effulgence, and transcendental knowledge.

Text 28

*japtvā lakṣam imāṁ mantraṁ
pāyasair ayutaṁ hunet
pūrvavad ūruvā juhvad
āyur dīrghataraṁ labhet*

By chanting this *mantra* one hundred thousand times, and performing fire sacrifices by offering oblations of sweet rice and *dūrba* grass ten thousand times, one achieves a long duration of life.

Text 29

*dārayantaṁ bakam dorbhyām
kṛṣṇam saṁgrhya tuṇḍayoḥ
smaran śiśūnām ācakṣe
spṛṣṭvānyataram abhyaset*

While meditating on Lord Kṛṣṇa's pastime of killing the demon, Bakāsura, by bifurcating his long beak, one should chant another *mantra*, as well as one of Lord Kṛṣṇa's childhood names.

Text 30

*yaj-japta-tilajābhyaṅgād
bhaveyuḥ sukhinaś ca te*

*atrāpy anyo manur bāla-
bapuse vahni-vallabhā*

Upon completing the chanting of this *mantra* and the performance of a fire sacrifice, one should bathe after massaging his entire body with sesame oil. At the same time, one should chant the *mantra*, *bālabapuse svāh*.

Text 31

*gorakṣāyām kvaṇad-veṇuṁ
cārayantam paśūms tathā
uktvā gopālaka-padam
punar veśadharāya ca*

A practitioner should meditate on Kṛṣṇa in this way: The Lord is protecting the cows, taking them to the pasturing grounds, and while tending them, He joyfully plays upon His flute.

Text 32

*vāsudevāya varmastre
śirāmsy aṣṭādaśākṣarah
manur nārada-gāyatrī-
kṛṣṇarṣyādi-balena vā*

There is another *mantra* of Lord Vāsudeva, who holds a sword and shield in His hands, that consists of eighteen-syllables. Nārada is the predominating sage of this *mantra*, *gāyatrī* is the meter in which it is to be chanted, and Śrī Kṛṣṇa is the objective.

Text 33

*kuryād go-bāla-samrakṣāma
acakrādy aṅginā budhaḥ
kumbhī-nasādi-kṣeḍārto
daṣṭa-mūrdhni smaran harim*

If a learned practitioner is afflicted by a disease, such as *kumbhinasa*, or was bitten by a poisonous snake or scorpion, he can get relief from such distress if he simply remembers Śrī Hari, as He is engaged in protecting the cows.

Text 34

*nṛtyantaṁ kālīya-phaṇāmadhye
 'nyataram abhyaset
 dṛṣā pīyūṣa-varṣīnyā siñcantam
 tat tanuṁ budhaḥ*

For this purpose, one can also meditate on how Śrī Kṛṣṇa is dancing on the hoods of the Kālīya serpent, while enlivening everyone by His nectarean glances.

Text 35

*tarjayan vāma-tarjanyā taṁ
 drāṁ mocayate viṣāt
 āpūrya kalaśam toyaiḥ
 smṛtvā kālīya-mardanam*

If one desires to get relief from the effects of poison, he should raise the first finger of his left hand while remembering Kṛṣṇa's pastimes of chastising the Kālīya serpent. One should fill a pitcher with water, thinking that the water of the pitcher is devoid of poison.

Text 36

*japtvāṣṭa-śatam āsiñced
 viṣīnam sa sukhī bhavet
 kāru-madhye nijasyānti-phaṇā-
 madhyo dvi-varṇakān*

He should then chant his *mantra* twelve hundred times and sprinkle water from the pitcher towards the snake while

remaining fearless. One should also chant the two-syllable *mantra* while meditating on the hood of the serpent.

Text 37

*uktvā punar vaden nṛtyam
karoti tam anantaram
namāmi devakī-putram
ity uktvā nṛtya-śabdataḥ*

At the end of his meditation, one should offer obeisances to the sight of the son of Devakī, dancing on the hoods of the Kāliya serpent. Indeed, one should try to hear the sound of Kṛṣṇa's dancing.

Text 38

*rājānam acyutaṁ brūyād
iti danta-līpir manuḥ
asyāṅgāny aṅghribhir vyastaiḥ
samastair nārado munih*

If one has a toothache, he should meditate on how he has fallen at the lotus feet of Śrī Kṛṣṇa, who is dressed as the King of kings. He should chant the *mūla-mantra* while remembering the sage, Nārada.

Text 39

*chando 'anuṣṭub devatā ca
kṛṣṇaḥ kāliya-mardanaḥ
japyāl lakṣaṁ manuvaram
hotavyaṁ sarpiṣā 'yutam*

This *mantra* should be chanted in the *anuṣṭub* meter. Śrī Kṛṣṇa, the chastiser of Kāliya, is the objective of this *mantra*. One should chant this *mantra* one hundred thousand times and perform a sacrifice by offering ghee in the sacrificial fire ten thousand times.

Text 40

*aṅga-dikpāla-vastrādyair
 arca 'sya samīritā
 kriyānenaiiva vā sarvā
 viṣaghñī prāg udiritā*

One should worship the *aṅgas* and the *dikpālas* by offering them costly cloth. In this way, one completes the procedure for neutralizing the effects of poison.

Text 41

*sadṛkṣo 'nena jagati nāsti
 kṣveḍa-haro manuḥ
 aṅgaiḥ śurataro piṣṭhe
 gutikā-dhenu-vāriṇā*

There is no superior *mantra* for counteracting the effects of poison. While chanting this *mantra*, *gutikās*, *dhenuvāris* and *kalpavṛkṣas* should be applied as medicinal herbs.

Text 42

*viṣaghñī pānanasyāñjana
 lepaiḥ sādhitā 'munā
 uddanḍa-vāma-dor-daṇḍa-
 dhṛta-govardhanācalam*

The medicine for neutralizing the effects of poison should be applied while chanting this *mantra*. At the same time, one should remember Śrī Kṛṣṇa as He lifted Govardhana Hill with His left hand.

Texts 43-44

*anya-hastāṅguli-vyakta-
 svāra-vamśarpitānanam
 dhyāyan japan hariṁ manvor
 ekam chatraṁ vinā vrajet*

*varṣa-vātāsanibhyaḥ syād
bhayaṁ tasya na hi kvacit
mogha-meghaugha-yatnopagate
taṁ smaraṇaṁ hunet*

One should also meditate on how Śrī Hari plays His flute by expertly moving the fingers of His right hand. While performing this meditation, one should chant his *mantra*. By doing so, the devotee will never be disturbed by heavy rain or thunder, even if he goes out without any protection. If one remembers his worshipable *mantra*, he will not have any fear from clouds.

Texts 45-46

*lolair ayuta-saṅkhyātair
anāvṛṣṭir na saṁśayaḥ
krīḍantaṁ yamunā-toye
majjantaṁ plavanādibhiḥ

tac-chikara-jalāsāraiḥ
sicyamānaṁ priyā-janaiḥ
dhyātvā 'yutaṁ payaḥ-siktair
hunet vā-nīra-tarpaṇaiḥ*

If the above *mantra* is chanted ten thousand times, there will certainly be no rainfall in the immediate future. While chanting, one should meditate on how Kṛṣṇa plays in the water of the Yamunā. While offering tarpaṇa ten thousand times, one should meditate on how Kṛṣṇa becomes soaked as the *gopīs* continuously splash water upon Him.

Text 47

*vṛṣṭir bhavaty akāle 'pi
mahatī nātra saṁśayaḥ
amum eva smaran mūrdhni
visphoṭaka-jvarādibhiḥ*

If performed for this purpose, this worship will bring rain, even if it is not the season. If one meditates on Kṛṣṇa, one can also get relief from boils on the head, and from fever.

Texts 48-49

sadāha-mohair ārtasya

japāc chāntir bhavet kṣaṇāt

athavā garuḍārūḍham

bāla-pradyumna-samyutam

nija-jvarā-viniṣpiṣṭa-

jvarābhiṣṭutam acyutam

dhyātvā juhvati bhūtasya

mūrdhnanya-jvaram abhyaset

By even a little chanting of this *mantra*, one afflicted with epilepsy can be cured within a short time. To get relief from a high fever, one should meditate on Lord Acyuta, along with Pradyumna, as He sits on the back of Garuḍa. While meditating in this way, one should perform a fire sacrifice. If one has a high fever, this *mantra* should be recited by someone standing over his head.

Text 50

sāntim vrajed asādhyo 'pi

jvarasyopadravaḥ kṣaṇāt

dhyātvāivam agnāv abhyarcya

yathoktaiṣ catur-aṅgulaiḥ

Even if one is afflicted by an incurable fever, one should think that very soon he will be cured. He should collect some dry wood and worship the Lord by performing a fire sacrifice.

Text 51

juhuyād amṛtākhaṇḍair

ayutam jvara-sāntaye

*niśāta-śara-nirbhinna-
bhīṣma-tāpa-haram harim*

To cure a high fever, one should perform a fire sacrifice by offering pieces of sugar cane into the sacrificial fire ten thousand times. While doing so, one should meditate on how Śrī Hari removed all of the pangs of Bhīṣma so that he could peacefully lie on the bed of arrows.

Text 52

*smṛtvā spṛśan japed ārtam
pāṇibhyām roga-sāntaye
apamṛtyu-vināśāya
sāndīpani-suta-pradam*

To gain relief from any disease, someone should touch the head of the afflicted person and remember Śrī Hari. Śrī Hari, who brought back to life the dead sons of Sāndīpani Muni, will certainly save that person from an untimely death.

Text 53

*dhyātvā 'mṛta-latā-khaṇḍaiḥ
kṣīrāktair ayutam hunet
mṛta-putrāya viprāya
sārjunam dadatam sutān*

At the same time, one should perform a fire sacrifice with ten thousand offerings of creepers and sweet rice while remembering the Supreme Lord, who revived the dead sons of His *brāhmaṇa* teacher.

Texts 54-55

*dhyātvā lakṣam japed ekam
manvoḥ suta-vivṛddhaye
putra-jīvendhanacite
juhuyād anale 'yutam*

*tat-phalair madhurāktaiḥ syuḥ
 putrā dīrghāyuso 'sya tu
 kṣīridru-kvātha-sampūrṇam
 abhyarcya kalaśam nisi*

To insure one's having good children, one should chant any of the previously-mentioned *mantras* one hundred thousand times and perform a suitable fire sacrifice by offering ten thousand oblations. To prolong the duration of life of one's children, one should worship Śrī Hari at night by offering Him a pitcher filled with honey, fruit and juice made from *kṣīri* leaves.

Texts 56-57

*japtvā 'yutam prage nārīm
 abhiṣiñced dvi-ṣaḍ-dinam
 sā bandhyāpi sutān dīrgha-
 jīvino gada-varjitān*

*labhate nātra sandehas
 taj japtān nāsinī satī
 prātar vācam yamā nārī
 raudhi-cchada-pute jalam*

There is no doubt that if a woman chants her *mantra* ten thousand times after bathing in the morning, she will be able to produce good, healthy children that have a long duration of life, even if she is barren. After finishing the chanting of the *mantra*, she should remain silent and drink water from a leaf cup made from leaves of a banyan tree.

Texts 58-60

*aṣṭottara-śatam japtam
 māsam putrīyatī pivet
 devakī-suta-govinda
 vāsudeva jagat-pate*

*dehi me tanayaṁ deva
 tvāṁ ahaṁ śaraṇaṁ gataḥ
 prahitāṁ kāśi-rājena
 kṛtyāṁ jitvā nijāriṇā*

*tat tejasā tu nagarīm
 dahantaṁ bhāvayan harim
 susnigdhāktair huned rātrau
 sarṣapaiḥ sapta vāsarān*

If a woman, desiring to have a son, first purifies water by chanting her *mantra* one hundred and eight times and then drinks a small quantity every day for one month—she will certainly be blessed with a good son.

At the same time, she should pray as follows: O Govinda! O son of Devakī! O Vāsudeva! O Lord of the universe, please bless me with a son. I surrender unto You.

She should perform a fire sacrifice continuously for seven nights by offering mustard seeds into the sacrificial fire while meditating on how Kṛṣṇa had defeated the wicked King Kāśirāja and then burnt his entire kingdom to ashes.

Texts 61-62

*kṛtyā kartāram evāsau
 kupitā nāśayed dhruvam
 āśīnam āśrame divye
 badarī-śaṇḍa-maṇḍite*

*spṛśantaṁ pāṇi-pādābhyāṁ
 ghaṇṭā-karṇa-kalevaram
 dhyātvā 'cyutaṁ tilair lakṣaṁ
 hunet trir madhurāplutaiḥ*

One should always keep in mind that if Kṛṣṇa, who is the ultimate performer of all activities, becomes displeased then

everything will be spoiled. One should meditate on how Śrī Kṛṣṇa is present in an *āśrama* decorated with beautiful *badarī* trees and is touching the body of Ghaṅṭākarna with His hands and legs. While meditating in this way, one should perform a fire sacrifice by offering oblations of sesame seeds one hundred thousand times, and three sacrifices with oblations of honey.

Texts 63-65

*japed vā sarva-pāpānām
śāntaye kāntaye tanoh
dveṣayantaṁ rukmi-balau
dyūtāsaktau smaran harim*

*juhuyād iṣṭayor diṣṭyai
guḍikā gomayodbhavāḥ
jvalad-vahni-mukhair bāṇair
varṣantaṁ garuḍasthitam*

*dhāyamānaṁ riṣu-gaṇam
anudhāvantaṁ acyutam
dhyātvaivam abhyasen manvor
ekam sapta-sahasrakam*

An intelligent devotee should chant his *mantra* to get freed from all sinful reactions and thus develop his bodily luster. One should meditate on Śrī Hari, who took away the prowess of Rukmi, who was very attached to playing chess. One should then perform a fire sacrifice by offering dried cowdung into the sacrificial fire.

Thereafter, one should meditate on Lord Acyuta, who rides on the back of Garuḍa and chases His enemies while shooting arrows and emitting fire from His mouth. While meditating in this way, one should recite any of the previously-mentioned *mantras* seven thousand times.

Text 66

*uccātanam bhaved etad
 ripūnām saptabhir dinaiḥ
 utkṣipta-vatsakam dhyāyan
 kapittha-phala-hāriṇam*

By following this procedure, one will be able to conquer his enemies within seven days. During that time, one should fix his mind in meditation on how Kṛṣṇa relishes wood apple fruit, and how He killed the demon, Vatsāsura.

Text 67

*ayutam prajapet sādhyam
 uccāṭayati tat-kṣaṇāt
 ātmānam kamsa-mathanam
 dhyātvā mañcān nipātitam*

By chanting the proper *mantra*, one can quickly vanquish his enemies. This *mantra* should be chanted while meditating on Kṛṣṇa, the Supersoul, who killed King Kamsa after pulling him down from his throne.

Text 68

*kamsātmānam ariṁ karṣan
 gatāsurṁ prajāpen manum
 ayutam juhuyāc cāsya
 janmoru huta-tarpanaiḥ*

To please Śrī Kṛṣṇa, who dragged King Kamsa into the wrestling arena and then killed him, one should perform fire sacrifices with ten thousand offerings of oblations.

Text 69

*api sevita-pīyūṣo
 mriyate 'rirnasamśayaḥ*

*athavā nimba-tailāktair
huned adhībhir akṣataiḥ*

By following this process, one can eliminate his enemy, even if he had become immortal by drinking nectar. If a person performs this sacrifice with offerings of neem oil and rice paddy, he will attain a good result.

Text 70

*ayutaṁ prayato rātrau
maraṇāya ripoḥ kṣaṇāt
doṣāriṣṭa-dala-vyoṣa
karpāsāsthi-kalair niśi*

To immediately eliminate an enemy, one should perform a sacrifice at night, with a pure state of mind, offering turmeric, *baheda* leaves, cotton seeds, black pepper and dry ginger ten thousand times.

Text 71

*huned eraṇḍa-tailāktaiḥ
śmaśānastho 'ri-śāntaye
na śastaṁ māraṇaṁ karma
kuryāc ced ayutaṁ jāpet*

To vanquish one's enemies, one should perform a sacrifice in the crematorium with castor oil. One can then purify himself of the reactions for killing his enemies by chanting his *mantra* ten thousand times because to indulge in killing is not at all pious.

Text 72

*huned vā pāyasais tad vac
chāntaye śānta-mānasaḥ
jaya-kāmī jāpet lakṣaṁ
pārijāta-haraṁ harim*

If a person wants to achieve peace of mind and victory over others, he should perform a sacrifice as previously described by making offerings of sweet rice. At the same time, he should chant one hundred times the holy name of Śrī Hari, who snatched the *pārijāta* tree from heaven.

Text 73

*smaran parājayas tasya
na kutaścīd bhaviṣyati
pārthe disantam gītārtham
vyākhyā-mudrā-karam harim*

Anyone who remembers the holy name of Lord Hari will never face defeat, under any circumstances. To remain fearless, one should meditate on how Lord Kṛṣṇa sits in the posture of an instructor and explains the purport of *Bhagavad-gītā* to Arjuna.

Texts 74-75

*rathastham bhāvayan japyaḍ
dharma-ṛddhyai śamāya ca
lakṣam palāśa-kusumair
huned yo madhurāplutaiḥ
vyākhyātā sarva-sāstrāṇām
sa kavir vādirāḍ bhavet
viśva-rūpa-dharam prodyad
bhāsvat-koṭi-samaprabham*

To enhance one's righteousness and come to the platform of equilibrium, one should meditate on Śrī Hari as He sits on His chariot and then perform a sacrifice by offering lotus flowers one hundred thousand times. One who follows this method becomes an eloquent speaker of the scriptures. For this purpose, one should meditate on Śrī Hari, who is the form

of the universe, and whose bodily effulgence is as brilliant as millions of suns.

Texts 76-77

*druta-cāmikara-nibham
agnī-ṣomātmakam haviḥ
arkāgni-dyotad asyāṅghri
-paṅkajam divya-bhūṣaṇam

nānāyudha-dharam vyāptam
viśvākāśāvakāśakam
rāṣṭra-pūr-grāma-vāstūnām
śarīrasya ca rakṣaṇe*

His lotus feet are decorated with transcendental ornaments. The Lord shines brightly, like fire or the moon. He is equipped with various kinds of weapons and He pervades the universes in His unmanifested form. One should meditate upon how the Lord has descended, for the purpose of giving protection to the pious.

Text 78

*prajāpen mantrayor ekataram
dhyātvaivam ādarāt
athavā vyasta-sarvāṅghri-
racitāṅgārjunarṣikam*

While meditating on Lord Kṛṣṇa in this way, with faith and devotion, one should chant either of the previously-mentioned *mantras* or else chant the *arjunaṛṣi-mantra* while placing the Lord's lotus feet within his heart.

Text 79

*triṣṭup-chāndasikam viśvarūpa
viṣṇu adhidaivatam*

*japed gītām anum sthāne
hṛṣīkeśādyam ādyakaiḥ*

*huned vā sarva-rakṣāyai
sarva-vignopasāntaye*

The meter to be used while chanting this *mantra* is *triṣṭup*. The objective of the *mantra* is Lord Viṣṇu, who pervades the universe in His unmanifested form. In this regard, one should also chant what was spoken by Lord Hṛṣīkeśa in the *Bhagavad-gītā*. For one's protection and the neutralization of all obstacles, one should also perform a sacrifice.

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

Description of Lord Kṛṣṇa In Dvārakā

Text 1

śrī-vyāsa uvāca
vakṣye kṣaya-dhanāvāptyai
pratīpattim śriyaḥ pateḥ
suguptām dhana-nāthādyair
yānyair yā kriyate sadā

Śrī Vyāsadeva said: I shall now describe that most confidential process whereby one can achieve the mercy of the husband of Kamalā, awarding him practically unlimited wealth. While performing this, one need not worship demigods, such as Kuvera.

Text 2

dvāravatyām sahasrārka-
bhāsvarair bhavanottamaiḥ
analpaiḥ kalpa-vṛkṣaiḥ ca
parīte maṇi-maṇḍape

The abode of Dvārakā is adorned with many beautiful palaces that glitter like thousands of suns. All of them are beautified by numerous desire trees and raised platforms that are inlaid with jewels.

Text 3

jvalad-ratnamaya-stambha-
dvāra-toraṇa-kudyake
phulla-srag-ullasac-citra-
vitānālambi-mauktike

The entire city is decorated with pillars that are inlaid with brightly shining jewels and and further beautified by flower garlands and colorful flags that are embroidered with pearls and gold.

Text 4

*padma-rāga-sthalī-rājad
ratnadyoś ca madhyataḥ
anārata-galad-ratna-
sumadhya srasta-bandhanaiḥ*

In that city, there is a place called Padmarāga, by the side of which flows a river containing countless jewels. When the women bathe in this river, their garments become loosened.

Text 5

*ratna-pradīpāvalibhiḥ
pradīpita-dig antare
udyad āditya-saṅkāśa-
maṇi-simhāsanāśvuje*

The four directions are illuminated by ghee lamps that are made of jewels so that the lotus-like throne of the Lord that is also inlaid with countless jewels shines like the rising sun and thus appears most beautiful.

Text 6

*samāsīno 'cyuto dhyeyo
druta-hāṭaka-sannibhaḥ
samānodita-candrārka-
tadit-koṭi-sama-dyutiḥ*

Śrī Kṛṣṇa, whose bodily effulgence is equal to millions of simultaneously rising suns, and whose complexion is bright like a thunderbolt, sits on that throne in a pleasant mood.

Text 7

*sarvāṅga-sundaraḥ saumyaḥ
sarvābharāṇa-bhūṣitaḥ
pīta-vāsās cakra-śaṅkha-
gadā-padmojjvalad-bhujah*

His entire body is very attractive and He appears to be absorbed in a mood of humility. He is decorated with numerous ornaments. He is dressed in yellow garments and carries a conch, disc, club, and lotus in His four hands.

Text 8

*anāratojjvalad-ratna-
dhāraugha-kalaśam sprīṣan
vāma-pādā 'mbujāgreṇa
muṣṇatā pallavac chavim*

One should invoke this form of Lord Kṛṣṇa by meditating that an excellent pitcher decorated with jewels and twigs has been placed by the left side of His lotus feet.

Text 9

*rukmiṇī-satyabhāme 'Śyāmānanda
mūrdhni ratnaugha-dhārayā
siṅcanyau dakṣa-vāmasthe
svadoḥstha-kalaśotthayā*

Rukmiṇī and Satyabhāma are standing on His right and left sides, pouring water on Kṛṣṇa's head from the pitchers decorated with jewels that they keep on their waists.

Text 10

*nāgnajitī sunandā ca
diśantyaḥ kalāśau tayoh
tābhyām ca dakṣa-vāmasthe
mitravindā-sulakṣaṇe*

Nāgnajitī, Sunanda, Mitravindā and Sulakṣaṇa stand behind Rukmiṇī and Satyabhāma.

Text 11

*ratna-nadyoḥ samuddhṛtya
ratna-pūrṇa-ghaṭau tayoh
jāmbavatī-suśilā ca
diśantyaḥ dakṣa-vāmage*

Jāmbavatī and Suśilā are fetching water from the jewel-producing river in pitchers that are decorated with jewels.

Text 12

*bahiḥ ṣoḍaśa-sāhasra-
saṅkhyātāḥ paritaḥ priyāḥ
dhyeyāḥ kanaka-ratnaugha-
dhārāyuk kalaśojjalāḥ*

Just outside this place, the remaining sixteen thousand queens anxiously wait for their turn to perform the *abhiṣeka* of Lord Kṛṣṇa while holding pitchers full of water in their hands.

Text 13

*tad bahiś cāṣṭa-nidhayaḥ
pūrayantyo dhannair dharām
tad-bahir vṛṣṇayaḥ sarve
puroṣac ca surādayaḥ*

Behind them, the members of the Vṛṣṇi dynasty are standing with a great quantity of wealth, distributing it to needy people.

Text 14

*dhyātvaivaṃ paramātmānaṃ
visatyantaṃ manum jāpet
catur-lakṣaṃ huned ādhyaiś
catvāriṃśat-sahasrakam*

After meditating on the Supersoul, Śrī Kṛṣṇa, in this way, one should chant the twenty-one syllable *mantra* four hundred thousand times and perform a sacrifice by offering ghee into the sacrificial fire forty thousand times.

Text 15

*śaktiḥ-śrī-pūrvikety
aṣṭādaśārṇo vimśad-aṅgakaḥ
mantra 'nena sadṛśo 'nyo
manur na hi jagat traye*

The twenty-syllable *mantra* is formed by adding *śrīm* and *hrīm* to the eighteen-syllable *mantra*. There is no *mantra* within the three words that can be compared with this *mantra*.

Text 16

*ṛṣir brahmā 'sya gāyatrī-
cchandaḥ kṛṣṇas tu devatā
pūrva-proktavad evāsya
bija-śakty ādi-kalpanā*

The predominating sage of this *mantra* is Brahmā, the meter for chanting it is *gāyatrī*, Śrī Kṛṣṇa is the supreme objective of this *mantra* and the words, *bija* and *śakti*, are included in it.

Text 17

*kalpaḥ sanatkumāroкто
mantrasyāsyocyate 'dhunā
pīṭha-nyāsāntikaṁ kṛtvā
pūrvokta-kramataḥ sudhīḥ*

I shall now describe the *mantra* spoken by Sanat-kumara. Rituals, such as the *pīṭha-nyāsa*, should be performed by a wise practitioner along with the chanting of this *mantra*.

Text 18

kara-dvandvāṅguli-taleṣu
aṅga-ṣaṭkaṁ pravinyaset
mantrēṇa vyāpakam kṛtvā
mātrkāṁ ganu-samputām

One should learn how to perform many elaborate *nyāsa*s, such as the *śaḍaṅga-nyāsa*, wherein one purifies six parts of his body while touching them. Afterwards, one should progress to the *mātrkā-nyāsa*, which is to be performed as one chants his *mantra*.

Text 19

samhāra-sṛṣṭi-mārgēṇa
daśa-tattvāni vinyaset
punaś ca vyāpakam kṛtvā
mantra-varṇāṁś tanau nyaset

According to the path established since the time of creation, one should invoke the ten material elements within ones body, perform an elaborate *nyāsa* and then invoke the letters of the *mantra* while touching them to the parts of his body.

Texts 20-21

mūrdhni bhāle bhruvor madhye
netrayoḥ karṇayor nasoḥ
sānane cibuke gaṇḍe
dormūle hṛdi taṇḍake

nābhau liṅge tathādhāra-
katyor jānvoś ca jaṅghayōḥ
gulphayōḥ pādāyor nyasyet
sṛṣṭir eṣā samīritā

One should perform the *sṛṣṭi-nyāsa*, touching it to one's head, forehead, the space between the eyebrows, eyes, ears, nose,

mouth, cheeks, lips, shoulders, chest, tongue, navel, genitals, stomach, waist, thighs, knees, hips, and legs.

Text 22

*sthitir hṛd ādi-nāsāntā
sāmhṛtiś caraṇādīkā
vidhāyivam pañca-kṛtvah
sthity antam mūrti-pañjaram*

One should then perform the *sthiti-nyāsa* five times, from the chest to the nose, and the *sāmhṛti-nyāsa* five times on the legs.

Text 23

*sṛṣṭi-sthitī ca vinyasya
ṣaḍ aṅga-nyāsam ācaret
guṇābdhi-veda-
karaṇākṣāksarair anisammanoh*

After completing the *sṛṣṭi* and *sthitī nyāsa*s, one should perform the *ṣaḍaṅga-nyāsa*. There are three, four, five, seven and eleven-syllable *mantras* that are to be chanted at this time.

Text 24

*mudrām baddhvā kirīṭākhyām
dig-bandham pūrvavac caret
evam dhyātvārcayed deham
mūrti-pañjara-pūrvakam*

One should display the *kirīṭa-mudrā* to guard the four directions, as previously described. Thereafter, one should perform meditation and worship the *mūrtipañjara*.

Texts 25-26

*athavā hy arcayed viṣṇum
tad artham mantram ucyate*

*gomayenopalīpyorūm
tatra pītham nidhāpayet*

*vilīpya gandha-pankena
likhed aṣṭa-dalāmbujam
karnīkāyām tu ṣaṭ-koṇam sa-
sādhyas tatra manmatham*

If a devotee desires to worship Lord Viṣṇu, he should become expert in chanting the required *mantras*. First, he should cleanse the place of worship by smearing it over with cow dung. Then, he should decorate the place of worship with sandalwood paste and other items. He should then draw a lotus flower with eight petals. The center of the lotus should be hexangular. Thereafter, the devotee should invoke the transcendental Cupid within that lotus.

Text 27

*śiṣṭais taṁ saptadaśabhir
akṣarair veṣṭayet smaram
rāg-rakṣo 'nila-koṇesu
śriyam śiṣṭeṣu samvidam*

After invoking him, one should nicely cover Kāmadeva with seventeen letters and clearly write the *bīja*, *śrīm*, on the eastern, northwestern and southeastern corners of the lotus.

Text 28

*ṣaḍ akṣaram sandhiṣu ca
keśaveṣu trīśas trīśaḥ
vilikhet smara-gāyatrī-
mālā-mantram dalāṣṭake*

The six-syllable *mantra* should be written three times on the joints of the flower, as well as on the stem and the middle of the

flower. Next, one should write the *kāma-gāyatri mantra* on each of the eight petals of the lotus.

Text 29

*ṣaṣṣaḥ saṁlikhya tad-bāhye
veṣṭayen māṭṛkākṣaraiḥ
bhū-vimbaṁ ca likhed
bāhye dalānām dig-vidikṣu api*

One should write the *bīja-mantra* six times and surround it with the *māṭṛkāvarṇas*. Outside the petals, one should draw the marks of *bhūvimba* in all directions.

Text 30

*etan-mantram hātakādi-
paṭreṣu ālikhya pūrvavat
sādhitam dhārayed ghoraiḥ
so 'rcyate tridaśair api*

Anyone who writes this *mantra* on a gold plate and worships it according to the prescribed rules and regulations certainly becomes as worshipable as the demigods.

Text 31

*syād gāyatrī kāma-deva-
puṣpa-bāṇau ca ñe 'ntakau
vidmahe-dhīmahi-yutau
tan no 'ṅgaḥ pracodayāt*

Utter the words Kamadeva and Puṣpavāna in the fourth dative case while chanting this *mantra*. The devotee should pray: O transcendental Cupid, kindly inspire us as we meditate upon You.

This is the *kāma-gāyatrī mantra*: *klīm kāmudevāya vidmahe puṣpabānāya dhīmahi tanno' ṅaṅgaḥ pracodayāt*.

Text 32

*jaṅyāj japādau gopāla-
manūnām jana-rañjanīm
naty ante kāma-devāya ñe
'ntam sarva-jana-priyam*

One should carefully chant the *kāma-gāyatrī mantra*. Before chanting the *gopāla-mantra*, one should chant: *jana rañjanāyai kāmadevāya sarvajana priyāya namoḥ*.

Text 33-34

*uktvā sarva-janānte tu
manmohana-padam tathā
jvala jvala prajvaleti
prokto sarva-janasya ca
hrdayam ca mama brūyāt
vaśam kuru-yugam śivaḥ
prokto madana-mantra
'sta-catvāriṃśadbhir akṣaraiḥ*

The forty-eight syllable *kāma-gāyatrī mantra* is: *sarvajana sammohana jvala prajvala hrdayam mama vaśam kuru śivaḥ*.

Text 35

*japādau māra-bījādyo
jagat-traya-vaśikaraḥ
bhū-grham caturastram
syād aṣṭa-bajra-vibhūṣitam*

Before one begins to chant this *mantra*, which controls the three worlds, one should write the *kāma-bīja mantra* on the sanctified ground and decorate it with a square *yantra* and *aṣṭavajras*.

Text 36

*pītham pūrvavad abhyarcya
mūrtim saṅkalpya pauruṣim*

*tatrāvāhyācyutam bhaktyā
sakalī-kṛtya pūjayet*

Thereafter, one should perform the *pīṭhapujā* and invoke Lord Acyuta by chanting the *pauruṣi-mantra*. At this time, the devotee should perform the *nyāsa* on each and every limb of the Supreme Lord's transcendental body.

Texts 37-38

*āsanādi-vibhūṣāntam punar
nyāsa-kramān nyaset
sṛṣṭi-sṭhitiḥ ṣaḍ aṅgam ca
kirīṭam kuṇḍala-dvayam*

*cakram śaṅkham gadāṁ padmam
mālām śrīvatsa-kaustubham
gandhākṣata-prasūnais ca
mūlenābhyaṅgya pūrvavat*

One should then once again perform the *sṛṣṭi*, *sṭhiti* and *saḍaṅga nyāsa*s after offering a sitting place and various articles to the Lord. Thereafter, one should worship the Lord by offering Him a crown, earrings, conch, disc, club, lotus flower, a flower garland, the symbol of Śrīvatsa, the kaustubha gem, sandalwood paste, flowers and rice paddy, while chanting the *mula-mantra*.

Text 39

*ādau vahni-pura-dvandva-s
koṇeṣu aṅgāni pūjayet
sahyrc-chiraḥ śikhā-varma-
netra-mantram iti kramāt*

One should then offer worship to the *aṅga-devatās*, such as Agni, in each corner. Next, one should purify his *śikhā*, head, amulet and eyes by chanting a *mantra* for each.

Texts 40-41

*vāsudevaḥ saṅkarṣaṇaḥ
 pradyumnaḥ cāniruddhakaḥ
 agny ādi-dala-mūleṣu
 śāntiḥ lakṣmī sarasvatī
 ratiś ca dig-daleṣu asyās
 tato 'ṣtau mahiṣṛ yajet
 rukmiṇy ādyā dakṣasavya
 kramāt patrāgrakeṣu ca*

Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Agnī and other demigods are understood to be situated at the base of the lotus leaves. Śānti, Lakṣmī, Sarasvatī and Rati are understood to be situated just outside the leaves.

Thereafter, one should worship the eight principal queens, beginning with Rukmiṇī, placing them on the tips of the leaves, from right to left.

Text 42

*tataḥ ṣoḍaśa-sāhasraṁ
 sakṛd evārcayet priyāḥ
 indrādīnā-mukundādyān
 makarānanda-kacchapān*

After completing the worship of the sixteen thousand queens, one should worship personalities like Indra, Mukunda, Makarānanda and Kacchapa.

Text 43

*śikha-padmadikāṁś cāpi
 nidhīn aṣṭau kramād yajet
 tad bahiś cendra-bajrādyā
 āvṛtīḥ samprapūjayet*

Thereafter, the Lord's conch, lotus, disc and club; as well as the eight *nidhis*; should be worshiped. After this, one should worship Indra, Vajra and others, outside of that *pīṭha*.

Text 44

*iti saptāvṛti-vṛtam
abhyarcyācyutam ādarāt
prīṇayed dadhi-khaṇḍājya-
mīsreṇa tu payombhasā*

After faithfully worshiping Lord Acyutā, along with His seven circles of associates, one should perform *tarpaṇa* with yogurt, milk, sugar candy, ghee and water.

Text 45

*rājopacārān dattvā ca
stutvā natvā ca keśavam
udvāsayet sva-hṛdaye
parivāra-gaṇaiḥ saha*

After worshiping Lord Keśava in the mood of a king by giving Him very opulent offerings, gifts, prayers and homage, one should think that the Lord and His associates are situated in his heart.

Text 46

*nyastātmānam samabhyarcya
tan mayāḥ prajāpen manum
ratnābhīṣeka-dhyāneṣyā
viṁśaty arṇāśrite ratā*

Thereafter, one should surrender himself completely unto the Lord's lotus feet and remain fully absorbed in meditation upon Him. In this way, a devotee should worship the Lord, decorate Him with jewels, and chant the twenty-syllable *mantra*.

Text 47

japa-homārcana-dhyānair
yo 'mum prabhajate manum
tad veśma pūryate ratna-
svaṛṇa-dhānyair anāvṛtam

Anyone who worships this *mantra* by chanting it without committing offenses and performs a fire sacrifice while offering various ingredients, certainly achieves sufficient jewels, gold and food grains.

Text 48

ṛthvī ṛthvī kare tasya
sava-sasya-kulākulā
putrair mitraiḥ sa sampannah
prayāty ante parām gatim

The whole world becomes controlled by such a devotee and he comes to possess all objects of prosperity. He receives good children and friends and at the end of life, he goes back to Godhead.

Text 49

ahnāv abhyarcya govindam
sukla-puṣpaiḥ sa-taṇḍulaiḥ
ājyāktair ayutam hutvā
bhasma tan mūrdhni dhārayet

In this worship, one should offer white flowers into the sacrificial fire, worship Lord Govinda with rice paddy and ghee, and smear the ashes from the sacrificial altar on his head after offering ten thousand oblations.

Texts 50-51

tasyānnānām samṛddhiḥ syāt
tad-vaśe sarva-yoṣitah

*ājyair lakṣam huned rakta-
 padmair vā madhur āplutaiḥ
 śriyā tasyaindrām aisvaryam
 kṛpaṇeśāya te dhruvam
 śuklādi-vastra-lābhāya
 śukrāya kusumair hunet*

This practice will enhance the performer's prosperity and women will become naturally attracted to him. If a *sādhaka* chants this *mantra* while offering one hundred thousand lotus flowers dipped in ghee or honey, he can achieve opulence equal to that of Indra. After putting on white clothes, one should perform a sacrifice with flowers offered to the demigod, Śukrā.

Texts 52-56

*trimadhvaktair daśa-śatam
 ājyāktair vāṣṭa-saṃyutam
 kṣaudra-siktaiḥ sitaiḥ
 puṣpair aṣṭottara-sahasrakam
 hunen nityam saiṣa āsīt
 purodhā nṛpater bhavet
 daśāṣṭādaśa-varṇoktam
 japa-dhyāna-hutādikam
 vidadhyāt karma cānena
 tābhyām apy atra kīrtitam
 vāg-bhavam māra-bijam
 ca kṛṣṇāya bhuvaneśvarī
 govindāya ramā-gopī-
 jana-vallabha te śivaḥ
 caturdaśa-svaropetaḥ śukrah
 sandī tad ūrdhvataḥ*

*dvāvimśaty akṣaro manthro
vāg īsatva-pradāyakaḥ
aṣṭādaśārṇavat sarvaṁ
ṣaḍ ṛṣyādikam asya tu*

One who performs a sacrifice by offering oblations of honey three times, ghee one thousand and eight times, and white flowers dipped in honey one thousand and eight times, attains the position of a royal priest.

In the course of performing such sacrifices, one should chant the ten-syllable or the eighteen-syllable *mantra*. The twenty-two syllable *mantra* is: *aiṁ klīm kṛṣṇāya hrīm govindāya rām gopījana vallabhaya om svāhā*. The *ṣaḍaṅga-nyāsa* is similar to that which is performed while chanting the eighteen-syllable *mantra*.

Texts 57-58

*pūjā ca vimśaty arṇoktā
pratipattis tu kathiyate
vāmordhva-haste dadhatam
vidyā-sarvasva-pustakam*

*akṣa-mālām ca dakṣordhve
sphāṭikīm mātrkāmayīm
śabda-brahmamayam vettham
adhaḥ pāṇi-dvayeritam*

For attaining name, fame and material objects of enjoyment, one should worship the twenty-syllable *mantra*. While chanting this *mantra*, one should meditate upon how the Lord's upper left hand is raised, as if to pick up a book of transcendental knowledge. His upper right hand holds a string of *akṣa* beads and another string of beads made of crystal. His lower hands are decorated with the transcendental sound vibration.

Texts 59-60

*gāyantam pīta-vasanam
 śyāmalam komalac chavim
 barhi-barha-kṛtottamsam
 sarvajñam sarva-vedibhiḥ*

*upāsitam muni-gaṇair
 upatiṣṭhed dharim sadā
 dhyātvaivam pramadāveśa-
 vilāsa-bhavaneśvaram*

One should always sing the glories of Śrī Hari, who is dressed in yellow garments, whose complexion is blackish, who appears most sublime, who is bedecked with peacock feathers, who is omniscient, and who is constantly worshiped by those sages who have reached the supreme goal of acquiring knowledge. By meditating in this way, a practitioner achieves opulent garments and house, ample facility for material enjoyment, and authority over women.

Texts 61-65

*catur-lakṣam japen mantram
 imam mantrī susaṁyataḥ
 pālāsa-puṣpaiḥ svādvaktaiś
 catvāriṁśat sahasrakam*

*juhuyāt karmaṇānena tataḥ
 siddho bhaved dhruvam
 yo 'smin niṣṇāta-dhīr mantrī
 vartate babhruḡaddavāt*

*gadya-padya-mayī vāṇī
 tasya gaṅgā-pravāhavat
 sarva-vedeṣu śāstreṣu
 purāṇeṣu ca paṇḍitaḥ*

sampattim paramām labdhvā
cānte yāti param padam
śrī-śakti-smara-kṛṣṇāya
govindāya śivo manuḥ

drūvarṇā brahma-gāyatrī
kṛṣṇarsyādir athāsya tu
vedais triveda-yugmāṅgair
aṅga-ṣaṭkam ihoditam

One should chant this *mantra* of Śrī Hari four hundred thousand times. Next, a practitioner who has experienced the true value of chanting *mantras* should carefully perform a sacrifice, offering oblations of lotus flowers and juicy fruit forty thousand times. By doing so, he attains the perfection of chanting this *mantra* and thereby accomplishes everything that is worth achieving. Such a person can easily master the art of eloquent speech in any field of knowledge. He soon becomes renowned as a scholar of the Vedic literature, including the *Pūrāṇas*. He achieves great opulence in this life and returns to the spiritual world after relinquishing his material body.

The ten-syllable *mantra* is: *śrīm hrīm klīm kṛṣṇāya govindāya namaḥ*. Lord Kṛṣṇa is the predominating sage of this *mantra* and the *sadaṅga-nyāsa* of this *mantra* is similar to that of the eighteen-syllable *mantra*. The syllable *hrīm* is referred to as the *brahma-gāyatrī*.

Text 66

viṁśaty arṇodita-japa-
dhyāna-homārcana-kriyaḥ
mantra 'yam sakalaiśvarya-
kāṅkṣibhiḥ sevya-tām budhaiḥ

While chanting the twenty-syllable *mantra*, a practitioner should also perform meditation, fire sacrifice and worship. This *mantra* will certainly award one great opulence.

Texts 67-68

*śrī-śakti-kāma-pūrvāṅga-
janma-śakti-ramāntikaḥ
daśākṣaraḥ sa eāvādau
syāc ca śakti-ramānvitaḥ

mantrau vikṛtir avyarnāvācakraḍy
aṅgināv imau
viṁśaty arṇokta-yajana-
vidhā dhyāyed athācyutam*

There is another ten-syllable *mantra*: *śrīm hrīm klīm aṅgajanmasakti ramāya*. The rules and regulations for worshipping this *mantra* are the same as that of the twenty-syllable *mantra*.

Text 69

*varadābhaya-hastābhyām
śliṣyantam svāṅgake priye
padmotpala-kare tābhyām
śliṣtam cakra-darojjvalam*

One should meditate on how Lord Acyuta bestows fearlessness on saintly persons, and how He embraces His beloved *gopīs* with love.

Text 70

*daśa-lakṣam japed ājyais
tāvat-sāhasra-homataḥ
siddhāv imau mūla-sampat-
sukha-saubhāgyadau nṛṇām*

One should chant this *mantra* one million times and offer oblations ten thousand times while performing fire sacrifices.

This will award the devotee perfection, opulence, wealth, friendship, and good fortune.

Text 71

*māra-śaktirasā-pūro
 dasārṇo manavas traya
 eteṣāṃ manurnāvanāmaṅgarṣy
 ādi-dasārṇavavat*

There are three other ten-syllable *mantras* that begin with *klīm* *hrīm* *śrīm*. All of the procedures for chanting these *mantras* are similar to those of the above-mentioned ten-syllable *mantra*.

Texts 72-73

*śaṅkha-cakra-dhanur-bāṇa-
 pāsāṅkuśa-dharo 'ruṇaḥ
 veṇuṃ dhaman dhrto dorbhyaṃ
 dhyeyaḥ kṛṣṇo-divākare
 ādye gaṇe dhyānam evaṃ
 dvitīye viṃśad arṇavat
 dasārṇavat tṛtīye 'nga-
 dikpālādyaiḥ samarcanā*

While chanting these *mantras*, one should meditate on Kṛṣṇa, who holds a bow, conch, disc, rope, and anchor in His hands. His effulgence is as brilliant as the sun. He plays upon His flute very sweetly. While meditating on the sun-god and other demigods, one should chant the twenty-syllable *mantra*. The ten-syllable *mantra* is also to be chanted while meditating on the *dikpālas* and the Lord's associates.

Text 74

*pañca-lakṣaṃ japet tāvad
 ayutaṃ pāyasair hunet*

*tataḥ siddhās tu manavo
nṛṇām sampattikāntidāh*

While performing such worship, one should chant the *mantra* five hundred thousand times and perform a fire sacrifice by offering oblations of sweetrice fifty thousand times. By executing this process, a person achieves prosperity and influence.

*iti śrī-nārada-pañca-rātre
jñānāmṛtasāre tṛtīya-rātre
mantra-pūjā-homa-vidhi-viṣayaka
pañcadaśo 'dhyāyah
samāptam cedam tṛtīya-rātram*

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

Fourth Rātra

CHAPTER 1

Mahādeva Narrates One Hundred and Eight Names of Lord Kṛṣṇa to Nārada Muni

Text 1

*śrī mahādeva uvācha
śṛṇu devī prabakśāmi
bhakti mukti prasādhanam
nāmnām astottara śatam
śrī kṛṣṇasya parātmanah*

Śrī Mahādeva said: O Devī, please hear with attention as I reveal to you the one hundred and eight names of the Supreme Personality of Godhead, Lord Kṛṣṇa. The chanting of these holy names of the Lord awards one devotional service and liberation from material bondage.

Text 2

*purvakalpe dharoddhāre
pṛthivyā śeṣa kena ca
samvādam paramāścarya
śṛṇusu kamalānane*

O lotus-eyed one, long ago, when Lord Ananta had delivered mother earth, He revealed to her these most confidential holy names.

Text 3

*nātaḥ parataram śtotram
nātaḥ parataram tapaḥ
nātaḥ parataram vidyā
tīrtham nātaḥ parataram*

There is no prayer superior to the chanting of these holy names, there is no austerity superior to the chanting of these names of the Lord, there is no knowledge superior to this chanting, and there is no holy place superior to the chanting of Lord Kṛṣṇa's holy names.

Text 4

*vedānām ca yathā sāma
tīrthānām mathurā parā
kṣetrānām kāsikā devī
mantrāṇām śrī daśākṣaraḥ*

Just as the *Sāma-veda* is the best of all *Vedas*, as Mathurā is best of all holy places of pilgrimage, as Kāśī is the best of sacred places—the ten-syllable *mantra* is the best of all *mantras*. And yet, better still is the chanting of these one hundred and eight holy names of Lord Kṛṣṇa.

Texts 5-6

*vaiṣṇavanām vaiṣṇavīnām
yathāham tvam tatha parā
āśramānām yathā nyāsaḥ
siddhānām kapilo yathā
āyudhānām yathā vajram
dhenunām kānadhug yathā
manoratham prasravatām
yathā nāmnām śatāstakam*

As you and I are the best of Vaiṣṇavis and Vaiṣṇavas, as the *sannyāsa-āśrama* is best of the four *āśramas*, as Kapiladeva is best among perfected beings, as the *vajra* is the best of all weapons, as Surabhi is the best of cows, and as mental concoctions are the best of flowing currents—the one hundred and eight names of Kṛṣṇa are the best of all holy names.

Texts 7-8

tattehaṁ saṁpravakṣāmi
sāvadhāna avadhāraya
praṇamya vasudhā devī
śeṣaṁ sankarṣāṇatmakam

paṅcāśatparayā bhṁktiyā
janānāṁ mukti hetabe
nāmnāṁ āstotraśataṁ
śrī kṛṣṇasya ramā patheḥ

Listen carefully as I describe these holy names to you. Once upon a time, mother earth offered her obeisances to Lord Anantadeva with great devotion and then inquired from Him about the one hundred and eight holy names of Śrī Kṛṣṇa, the husband of Lakṣmī.

Text 9

bhumir uvāca
kṛṣṇāvatare rohiṇyā
nāmena api tvayā saha
alankṛtaṁ janma punsāṁ
api vṛndāvanaukasam

Mother earth said: When You personally appeared, along with Kṛṣṇa and Balarāma, to take part in the Lord's manifested pastimes in this world, the inhabitants of Vṛndāvana were greatly benefited.

Text 10

tasya devasya kṛṣṇasya
līlā vighraha dhāriṇaḥ
yasyopādhi niyuktāni
santi nāmāni anekeśaḥ

Lord Kṛṣṇa has innumerable names. These holy names are attributed to Him, according to His pastimes and the relationships He establishes with His devotees.

Texts 11-12

*teṣu mukhyānī nāmāni
śrotu kāmā cirādaham
sankarṣaṇātmanaḥ śtottram
yato jānāsi vākmayaṁ
tattāni yāni nāmāni
vāsudevasya vāsuke
nātaḥ parataram śtottram
triṣu lokeṣu vidyate*

O Lord, I have a great desire to hear the principal names of Lord Kṛṣṇa. If You know these holy names of Kṛṣṇa, who is nondifferent from Sankarṣaṇa, kindly reveal them to me because there is nothing superior to these holy names in the three worlds.

Text 13

*śrī śeṣa uvāca
vasundhare varārohe
janānām asti muktidaṁ
sarvamangala mūrdhanyaṁ
aṇimādi āstasiddhidaṁ*

Śrī Śeṣa said: O mother earth, I am very well conversant with these holy names that award one auspiciousness, the eight mystic perfections, and liberation from material bondage.

Text 14

*mahāpātaka kotighnam
sarvatīrtha phalapradaṁ*

*samasta japa yaññānām
phaladam pāpanāsanām*

These holy names of the Lord nullify the reactions to millions of sinful activities that one may have previously performed. They award one the results of traveling to all the holy places of pilgrimage, the chanting of various *mantras*, and the performance of all kinds of sacrifice.

Texts 15-16

*sṛnu devī prabaksāmi
nāmnām āstottara satam
sahasra nāmnām punyānām
triravṛttyā tu yat phalam
ekāvṛttya tu kṛṣṇasya
nāma ekaṁ tat prayachati
tasmāt punnyatamam ca
tat śrottram pāpa pranāsanām*

O goddess, now hear from me these one hundred and eight holy names of the Lord. The result one attains by chanting one thousand names of the Lord three times can be attained simply by chanting these one hundred and eight names once. For this reason, these holy names are considered most auspicious and sacred.

The predominating sage of these one hundred and eight names of Lord Kṛṣṇa is Anantadeva. The chanting should be done in the *anustupa* meter and Lord Kṛṣṇa is the supreme objective.

Text 17

*śrī-kṛṣṇa kamala-natho
vāsudevāḥ sanātanāḥ
vāsudevātmajah punyo
līlā-manuṣa-vigrahaḥ*

Śrī Kṛṣṇa is the all-attractive Supreme Personality of Godhead, the husband of Lakṣmī, the form of pure goodness, the primeval Lord, and the son of Vasudeva. The Lord assumes the form of a human being to perform His transcendental pastimes within this world.

Text 18

*śrīvatsa-kaustubha-dhara
yaśodā-vatsalo hariḥ
caturbhujatta-cakrasi
gada-śaṅkhambujāyudhaḥ*

Śrī Kṛṣṇa is decorated with the mark of Śrīvatsa and He wears the Kaustubha gem. He is the beloved child of Yaśodā and He removes the distress of His devotees. He holds a cakra, club, conch and lotus in His four hands.

Text 19

*devakī-nandanah śrīśo
nanda-gopa-prīyātmajah
yamunā-vega-saṁhārī
balabhadra-prīyanujah*

Śrī Kṛṣṇa is the son of Devakī, the Lord of the goddess of fortune, the child of Nanda Mahārāja, the Lord who subdued the waves of the Yamunā, and the brother of Balarāma.

Text 20

*putanā-jīvita-harah
śakatāsura-bhañjanah
nanda-vraja-janānandī
sac-cid-ānanda-vigrahaḥ*

Śrī Kṛṣṇa is the killer of Putana, the destroyer of Śakatāsura, and the giver of pleasure to the residents of Vraja. He is the Supreme Lord, who is eternal and full of knowledge and bliss.

Text 21

navanita-navaharī
mucukunḍa-prasādakāḥ
ṣoḍaśa-strī-sahasreśa
tribhaṅgo-madhurakṛtiḥ

Śrī Kṛṣṇa is famous as the butter thief, the giver of liberation to Mucukunḍa, and the husband of sixteen thousand queens. He has a three-fold bending transcendental form that is the essence of all sweetness.

Text 22

suka-vag-amrtabdhindur
govinda gobidama patiḥ
vatsa-pālana-saṅcārī
dhenukāsura-bhanjanaḥ

Śrī Kṛṣṇa likes to imitate the singing of parrots. He is the reservoir of all transcendental *rasas*, the master of the cows and senses, the Lord of the cowherd men, the cowherd boy who tends the calves, and the killer of Dhenukāsura.

Text 23

ṛṇi-kṛta-ṛṇāvartto
yamalārjuna-bhanjanaḥ
uttana-tāla-bhettā ca
tamāla-syamalākṛtiḥ

Śrī Kṛṣṇa is the destroyer of Ṭṛṇāvarta, the Lord who uprooted the twin Arjuna trees, the distributor of palm fruit to His cowherd boy friends, and the blackish Personality of Godhead.

Text 24

gopa-gopīśvaro yogī
surya koṭi-sama-prabhaḥ

*ilāpatih parama jyotir
yādavendro yadu-dvahāḥ*

Śrī Kṛṣṇa is the Lord of all the cowherd men and women of Vraja, He is the master of mystic yoga, He is as effulgent as millions of suns, He is the husband of mother earth, He is the source of the Brahman effulgence, and He is the Lord and maintainer of the Yadus.

Text 25

*vanamālī pīta-vāsāḥ
pārijātapahārahakāḥ
govardhanacaloddhartta
gopālah sarva-pālakāḥ*

Śrī Kṛṣṇa is decorated with a garland of forest flowers and He wears yellow garments. He brought the *pārijāta* flower from heaven, He is the lifter of Govardhana Hill, and He is the maintainer of the cows and indeed, all living entities.

Text 26

*ajo nirāñjanaḥ kāma-
janaka kañja-locanaḥ
madhuhā mathurā-nātho
dvarakā-nāyako balī*

Śrī Kṛṣṇa is unborn, free from contamination, the source of transcendental passion, lotus-eyed, the killer of the Madhu demon, the Lord of Mathurā, the hero of Dvārakā, and the all-powerful Lord of the universe.

Text 27

*uṛṇḍāvanānta-saṅcārī
tulasī-dāma-bhūṣaṇaḥ
syāmantaka-maner harta
nara-nārāyaṇātmaḥ*

Śrī Kṛṣṇa wanders about the forests of Vṛndāvana, wears a garland of *tulasī* leaves, and claims possession of the Syāmantaka jewel. He appears as Nara-Nārāyaṇa Ṛṣis.

Text 28

kubjākṛṣṇambara-dharo
māyī parama-puruṣaḥ
muṣṭikāsura-caṇura-
malla-yuddha-viśāradaḥ

Śrī Kṛṣṇa's cloth was pulled by Kubja. He is the possessor of variagated potencies, the Supreme Lord, and the destroyer of Muṣṭika and Caṇura. Śrī Kṛṣṇa is very expert in the art of fighting.

Text 29

saṁsāra-vairiḥ kaṁsāri
murāri narakāntakaḥ
anādir-brahmacārī ca
kṛṣṇāvryasana-karṣakaḥ

Śrī Kṛṣṇa vanquishes one's material existence. He is the enemy of Kaṁsa, the killer of the Mura demon, and the destroyer of Narakāsura. The Lord is beginningless, an eternal *brahmacārī*, and is fond of stealing the *gopīs'* garments.

Text 30

śiśupāla-śīras-chetta
duryodhana-kulantakṛt
vidurākrura-varado
viśvarūpa-pradarsakaḥ

Śrī Kṛṣṇa severed Śiśupāla's head. He is the destroyer of Duryodhana's family, the giver of benedictions to Vidura and Akrura, and the displayer of the universal form.

Text 31

satya-vāk satya-saṅkalpaḥ
satyabhāmā-rato jayī
subhadra-pūrvajo viṣṇor
bhīṣma-mukti-pradāyakaḥ

Śrī Kṛṣṇa is truthful in speech and is indeed, fixed in truth. He is attached to Satyabhāmā, always victorious, and the elder brother of Subhadrā. He is the original Lord Viṣṇu and the giver of liberation to Bhīṣma.

Text 32

jagad-gurur jagannātho
venu-vādyā-viśaradaḥ
vṛṣabhāsura-vidhvamsī
banāsura-valantakṛt

Śrī Kṛṣṇa is the spiritual master of the entire world and the Lord of the universe. He is expert in playing upon His flute, the killer of Vṛṣabhāsura, and the destroyer of the prowess of Banāsura.

Text 33

yudhisthira-pratiṣṭhātā
varhi-varhavatamsakaḥ
partha-sārathīr avyaktyo
gītāmṛta-mahodadhīḥ

Śrī Kṛṣṇa installed Yudhisthira upon the royal throne. He is the Lord who is decorated with a peacock feather, and He is the chariot driver of Arjuna. He is unmanifested before the eyes of materialistic persons and He is the propagator of the *Bhagavad-gītā*.

Text 34

*kāliya-phāni-manikya-
rañjita-śrī-padambujāḥ
dāmodaro yaज्ञा-bhoktā
dānavendra-vināśanaḥ*

Śrī Kṛṣṇa's lotus feet are illuminated by the jewels decorating the Kāliya serpent's hoods. He was bound with ropes by mother Yaśodā, He is the enjoyer of sacrifices, and He is the destroyer of the chiefs of the demons.

Text 35

*nārāyaṇam param-brahma
pannagāsana-vyahanah
jala-kṛīḍā samāsakta-
gopī-vastrapahāraḥ*

Śrī Kṛṣṇa is the shelter of all living entities, the supreme Brahman, and the Lord who rides on the back of Garuḍa. He enjoys sporting in the water, and He steals the garments of the *gopīs*.

Text 36

*om puṇya-ślokaś tīrtha-karo
veda-vidyā dāya-nidhiḥ
sarva-tīrthātmakah
sarva-graha-rūpī parāt-paraḥ*

Śrī Kṛṣṇa is glorified by select verses, makes a place sacred by His very presence, is to be known by the *Vedas*, an ocean of mercy, the form of all holy places, and the Lord who accepts everything that is offered to Him with love and devotion. He is the Supreme Personality of Godhead.

Text 37

*ityevam kṛṣṇadevasya
nāmnām āstotra śataṁ
kṛṣṇena kṛṣṇa bhaktena
śrūtvā gitāmṛtaṁ purā*

These one hundred and eight holy names of Śrī Kṛṣṇa are very dear to Kṛṣṇa and His devotees. They are full of nectar and should be heard and chanted by all.

Text 38

*stottram kṛṣṇa priyakaram
kṛtaṁ tasmāt mayā param
kṛṣṇa-nāmāmṛtaṁ nāmo
paramānanda dāyakam*

I have thus revealed to you the glories of the nectarian names of Lord Kṛṣṇa that are His favorites.

Texts 39-40

*anupadrava duḥkhagṇam
paramāyusya vardhanam
dāna śruta tapas tīrtham
yat kṛtantviha janmani
pathatām śṛṇvatam ca eva
koti koti gunam bhavet
putra pradama putrānām
gatinām gatipradam*

By reciting these holy names of the Lord, which remove all of one's disturbances and distress, and increase one's duration of life, a person can obtain the results of giving charity, performing austerities, and traveling to all the holy places of pilgrimage. By chanting or hearing these holy names of the Lord, those who

have no son can receive a son, and those who have no goal of life can understand life's ultimate goal.

Text 41

*dhanāvaham daridrānām
yayechunām yayāvaham
śiśunām gokulānām ca
pustidam pustivardanam*

Those who are poor can receive ample wealth and those who desire victory can attain it by chanting these holy names of the Lord. This prayer nourishes children and cows.

Text 42

*vāta graha jvarādinām
śamanam śānti muktidam
samasta kāmadam sadyah
koti janmaghanāsanam
ante kṛṣṇa smaraṇadam
bhavatāpa bhayāpaham*

Moreover, this prayer awards one a cure for old age and disease and gives one transcendental peace and liberation from material bondage. Anyone who chants these holy names of the Lord will become freed from the sinful reactions accumulated from millions of lifetimes. At the end of life, the devotee is relieved from all fear of material existence due to His remembrance of Lord Kṛṣṇa.

Text 43

*kṛṣṇāya yādavendrāya
jñāna mudrāya yogine
nāthāya rukmiṇīśāya
namo vedānta vedine*

I offer my obeisances at the lotus feet of Kṛṣṇa, who is the Lord of the Yadus, the form of pure knowledge, the master of perfected *yogīs*, the Lord of Rukmiṇī, and who is known by the study of *Vedānta*.

Texts 44-45

*imam mantram mahā devī
japanneva divānīśam
sarva grahānu graha bhak
sarva priyatamo bhavet*

*putra pautraiḥ parivṛtaḥ
sarva siddhi samṛddhimān
nirviśya bhogāntepi
kṛṣṇa sāyujyam apnuyāt*

O devī, simply by chanting this *mantra*, one can please all of the planets and become dear to all living beings. One is enabled to enjoy the company of his children and grandchildren, achieve all perfection and prosperity in this world, and attain liberation after giving up his material body at the time of death.

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

The Glories of Lord Viṣṇu, as Described In a Conversation Between Parvatī and Lord Śiva

Text 1

*śuklāmbara-dharaṁ viṣṇuṁ
śaśi-varṇaṁ caturbhujam
prasanna-vadanaṁ dhyāyet
sarva-vighnopasāntaye*

To become freed from all kinds of impediments, one should meditate on Śrī Viṣṇu, who is dressed in white garments, whose complexion is bright like the moon, who manifests a four-armed form, and whose face is adorned with a sweet smile.

Text 2

*om namaḥ kṛṣṇāya pāṛthāya
śrīyai nārāyaṇāya devyai
ca sarasvatyai narāya ca
brahmalokād iha prāptaṁ
nāradaṁ bhagavat-priyam
dṛṣtvā natvā sabhāyāṁ tu
praṅpracchur munayo mudā*

I offer my obeisances unto Śrī Kṛṣṇa, Pārtha, Lakṣmī, Śrī Nārāyaṇa, Sarasvatī-devī and Nara. The great sage, Nārada, who is very dear to the Lord, had received this *mantra* while in Brahmaloaka. Thereafter, great sages saw him in an assembly of devotees and so took the opportunity to inquire from him.

Text 3

*ṛṣayaḥ ūcuḥ
brahman kena prakāreṇa
sarva-pāpa-kṣayo bhavet*

*vinā dānena tapasā vinā
tīrthair vinā makhaiḥ*

The sages inquired: Besides giving charity, performing austerities and sacrifice, and traveling to holy places of pilgrimage—how can one become freed from all sinful reactions?

Text 4-5

*vinā vedair vinā dhyānair
vinā cendriya-nigrahaiḥ
vinā śāstra-samūhaiś ca
katham muktir avāpyate*

*dānena tapasā tīrthair
makhaiś cāpi vinā mune
devādhidevo deveśaḥ
sthitas tapasi śaṅkaraḥ*

*kaṁ samārādhayed devam
japa-dhyāna-parāyaṇaḥ*

O great sage, how can a person attain liberation without going to the trouble of studying the *Vedas*, performing meditation, controlling the mind, giving in charity, undergoing austerities and performing sacrifices?

Kindly tell us—upon whom does Śiva, the lord of lords and the best of demigods, meditate? For whose sake does he perform penance and whose holy name does he chant?

Text 6

*śrī nārada uvāca
īdam eva purā prṣṭaḥ
pārvaṭyā parameśvaraḥ
yad uvāca śṛṇudhvam
* hi kathayāmi suvistarāt*

Śrī Nārada replied: Please hear with attention what Pārvatī had previously asked her husband, and what he had replied. I will describe this sacred conversation in detail.

Text 7

*kailāsa-śikharāsīnam
deva-devaṁ jagad-gurum
raṇipatya mahādevaṁ
paryapṛcchad umā-patim*

One day, Pārvatī offered her obeisances to Mahādeva, who is the spiritual master of the entire universe, and who was seated on the peak of Mount Kailāsa, and inquired in the following manner:

Text 8

*śrī pārvatya uvāca
bhagavaṁs tvaṁ paro
devaḥ sarvajñaḥ sarva-pūjitaḥ
tval liṅgam arcyate
devair brahma-sūryādikair api*

Pārvatī said: My dear lord, you are the knower of everything. You are worshiped by everyone and you are the almighty Lord. Demigods like Brahmā and Surya adore you and show you great respect.

Text 9

*tvatto labhante 'bhimatām
siddhi sarva-vara-prada
tvaṁ janma-mṛtyu-rahitaḥ
svayambhūḥ sarva-śaktimān*

O bestower of all kinds of benedictions, these personalities received their desired perfections simply by your grace. You

are not subjected to birth and death. You are self-manifest and omniscient.

Text 10

*sadā dhyāyasi kiṁ svāmin
dig-vāsā madanāntakaḥ
tapaś carasi kasmāt
tvam jaṭilo bhasma-dhūsarahaḥ*

My dear husband, you are the banisher of Cupid. For what purpose are you performing severe austerities while remaining naked and smearing your body with ashes?

Text 11

*kiṁ vā japasi deveśa
param kautūhalaṁ hi me
anugrāhyā priyā cāham
tan me kathaya svvrata*

O controller of the demigods, what is it that you are chanting? I am completely dependent upon your mercy. I have become very curious and so kindly inform me of all that I have asked.

Text 12

*śrī-mahādeva uvāca
nedam kasyāpi kathitam
gopaṇīyam idaṁ mama
kiṁ tu vaksyāmi bhadram te
tvam bhaktāsi priyāsi me*

Mahādeva said: I have not disclosed this to anyone because I consider the subject matter to be most confidential. Still, I will reveal everything to you because you are very dear to me and devoted to me without desiring anything in return.

Text 13

*purā satya-yuge devi
viśuddha-matayo 'khilāḥ
yajanti viṣṇum evaikam
jñātvā sarveśvareśvaram*

O goddess, long ago, during Satya-yuga, pure-hearted souls worshiped Lord Viṣṇu while considering Him to be the supreme controller of all the demigods.

Text 14

*prayānti paramām ṛddhim
aiḥikāmuṣmikīm parām
yā na prāptā 'maraiḥ
sarvair akṣayā kleśa-varjitā*

As a result of this worship, they easily achieved an abundance of worldly and heavenly pleasure that even the demigods could only hope to aspire for.

Text 15

*na tām santaḥ prapadyante
vinācāra-ratān narān
sam mukhād api samśrutya
devā viṣṇur bahirmukhāḥ*

Only such pious and well-behaved devotees could achieve such an opulent position, freed from all fear of material miseries. When the demigods heard about this, they become averse to the worship of Lord Viṣṇu.

Text 16

*vedaiḥ purāṇaiḥ siddhāntair
bhinnair viśrānta-cetasāḥ
nīscayam nādhigacchanti kim
tattvam kim param padam*

Ordinary practitioners of spiritual disciplines cannot ascertain the nature of the Absolute Truth because they become bewildered while studying the Vedas, Purāṇas, and other scriptures. Considering this, how can they attain the supreme destination?

Texts 17-20

*tulā-puruṣa-dānādyair
 aśvamedhādibhir makhaiḥ
 vārāṇasī-prayāgādi-
 tīrtha-snānādibhiḥ priye
 gayā-śrāddhādibhiḥ pitryair
 veda-pāṭhādibhir japaiḥ
 tapobhir ugrair niyamair
 dharmair bhūta-dayādibhiḥ
 guru-śuśrūṣaṇaiḥ satyair
 dharmair varṇāśramoditaiḥ
 jñāna-dhyānādibhiḥ samyak
 caritair janma-janmabhiḥ
 na yāti tat param śreyo
 viṣṇum sarveśvareśvaram
 sarva-bhāvair anāśritya
 purāṇam puruṣottamam*

O dear one, even if a person gives a huge amount of wealth in charity; performs a horse-sacrifice; travels to many holy places of pilgrimage, such as Vārāṇasī and Prayāga; offers oblations to the forefathers at Gayā; studies the Vedas; chants *mantras*; undergoes severe penance; controls his senses; displays compassion toward all living entities; faithfully serves his spiritual master; follows the principles of *varṇāśrama-dharma*; cultivates spiritual knowledge; or practices meditation—he will not obtain the ultimate goal of life if he does not take complete

shelter of the lotus feet of Lord Viṣṇu, who is the master of all the demigods and the primeval Lord of creation.

Texts 21-22

*ananya-gatayo martyā
bhogino 'pi paran tapāḥ
jñāna-vairāgya-rahitā
brahmacaryādi-varjītāḥ
sarva-dharma-jīto viṣṇor
nāma-mātraika-jalpakāḥ
sukhena yām gatim yānti
na tām sarve 'pi dhārmikāḥ*

Mortal sense enjoyers who cause trouble to others, who have no spiritual shelter, and who are devoid of spiritual knowledge, renunciation and the practice of celibacy effortlessly attain an exalted destination, simply by chanting the holy name of Lord Viṣṇu, that cannot be achieved by even the most pious persons who have no taste for chanting the Lord's holy names.

Text 23

*smartavyaḥ satatam viṣṇur
vismartavyo na karhicit
sarve vidhi-niṣiddhāḥ
syur etasyaiva hi kiṅkarāḥ*

Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the *sāstras* should be the servants of these two principles.

Texts 24-25

*kim tu brahmādibhir devaiḥ
purā dṛṣtvā niramhasaḥ*

*nirbhayaṃ viṣṇu nāmnaiiva
yatheṣṭaṃ padam āgatān*

*alaksya cātmanah pūjāṃ
samyag ārādhito hariḥ
mayā cāsmād api śraiṣṭhyam
vāñchito 'yam yat ātmanā*

Factually, demigods such as Brahmā had previously attained their exalted positions simply on the strength of chanting the holy name of Lord Viṣṇu. By doing so, they became sinless and fearless. When I realized this truth, I began worshiping Lord Hari without any personal aspirations and thus obtained this enviable position, by His grace.

Texts 26-28

*tataḥ sākṣāj jagan nāthaḥ
prasanno bhakta-vatsalah
amśāṃśenātmano vaitān
pūjayāmāsa keśavaḥ*

*devān pitṛn dvijān havya-
kavyāśān karuṇāmayah
tataḥ prabhṛti pūjyante
trailokye sacarācare*

*brahmādayaḥ surāḥ sarve
prasādāt śārṅga-dhanvanaḥ
mām covāca tadā mattaḥ
pūjya-śreṣṭho bhaviṣyasi*

Ever since that time, the demigods have been worshiped by the mercy of the Supreme Lord's plenary portions, who are all compassionate towards Their devotees. Thus, by the mercy of Lord Keśava, the forefathers, demigods, *brāhmaṇas* and sages became worshipable within the three worlds.

The Supreme Lord once told me: You will be worshiped by Me.

Texts 29-30

*tvām ārādhya yadā śambho
grahiṣyāmi varam tava
dvāparādau yuge bhūtvā
kalayā mānuṣādiṣu*

*āgamaiḥ kalpitais tvam hi
janān mad-vimukhān kuru
mām ca gopayame na
syāt sṛṣṭir evottarottarā*

*tatas taṁ praṇipatyāham
uvāca parameśvaram*

The Supreme Lord continued: O Śambhu, I will obtain a benediction from You by worshiping You. Then, in the Dvāpara-yuga, I will incarnate in a human-like form. Thereafter, you will misguide people by preaching the philosophy of impersonalism, thus keeping Me hidden. This will help serve the purpose of maintaining the creation.

Thereafter, I offered my obeisances to the Supreme Lord and inquired:

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

The One Thousand Names of Lord Viṣṇu, as told by Lord Śiva to Pārvatī

Text 1

*śrī-mahādeva uvāca
brahma-hatyā-sahasrāṇām
pāpam śamyet kathañcana
na punas tvayy avijñāte
kalpa-koṭi-satair api*

Śrī Mahādeva said: O Supreme Lord, somehow or other, the sinful reactions for killing one thousand *brāhmaṇas* can be nullified. However, if one does not understand You, he cannot become freed from his sinful reactions, even after millions of *kalpas*.

Text 2

*yasmān mayā kṛtā spardhā
pavitram syāt-katham hare
naśyanti sarva-pāpāni
tan mām vada sureśvara
tad āha devo govindo mama
prītyā yathā-yatham*

O Lord Hari, master of the demigods, please forgive my audacity and clearly tell me—how I can become freed from all sinful reactions and thereby become purified?

When I petitioned the Lord in this way, He replied to me in a most pleasing manner.

Text 3

śrī-bhagavān uvāca
sadā nāma-sahasraṁ me
pāvanam mat-padāv aham
tatparo 'nudinam śambho
sarvaiśvaryaṁ yadīcchasi

The Supreme Lord said: O Śambhu, I have one thousand names that are purifying and award one the ultimate goal of life. If you really want to attain all types of perfection then always chant these holy names.

Text 4

śrī-mahādeva uvāca
tam eva tapasā nityam
bhajāmi staumi cintaye
tenādvitīya-mahimo jagat-
pūjyo 'smi pārvati

Śrī Mahādeva said: O Pārvatī, all of my penance, prayers, meditation and worship are eternally meant for Him alone. Because of this, I have become worshipable by all and my glories are sung throughout the universe.

Text 5

śrī-pārvaty uvāca
tan me kathaya deveśa
yathāham api śaṅkara
śarveśvarī nirūpamā tava
syām sadṛśī prabho

Śrī Pārvatī said: O lord of the demigods! O Śaṅkara! Please reveal these holy names to me so that I can also become glorious and the master of the living entities, like you.

Text 6

*śrī-mahādeva uvāca
sādhu sādhu tvayā prṣṭo
viṣṇor bhagavataḥ śive
nāmnām sahasraṁ vakṣyāmi
mukhyaṁ trailokya-maṅgalam*

Śrī Mahādeva said: Because you have inquired about the all-
auspicious one thousand holy names of Lord Viṣṇu, you must
certainly be considered most saintly. Because of this, I am duty
bound to reveal these principal holy names to You.

Text 7

*namo nārāyaṇāya
puruṣottamāya ca mahātmane
viśuddha-sadmādhīṣṭhāya
mahā-hamsāya dhīmahi*

Let us offer our respectful obeisances unto the Supreme
Personality of Godhead, Nārāyaṇa, who is eternally situated in
the mode of pure goodness, who is most magnanimous, and
who is the foremost swan-like personality.

Text 8

*om asya-śrī-viṣṇoḥ sahasra-nāma-mantrasya mahādeva ṛṣiḥ.
anuṣṭupa chandaḥ. paramātmā devatā. sūrya-koṭi-pratikāśa
iti bijam. gaṅgā-tīrthottamā śaktiḥ. prapannāsanipñjara
iti kilakam. divyāstra ity astraṁ. sarva-pāpa-kṣayārthaṁ
sarvābhīṣṭa siddhyārthaṁ śrī-viṣṇornāma-sahasraṁ jape
viniyogaḥ.*

Mahādeva is the predominating sage of this *Viṣṇu-sahasra-nāma
mantra*. The Supersoul is the objective of chanting this *mantra*
and it should be sung in the *anuṣṭup* meter. *Suryakoti pratikāśa*

is the seed of this *mantra*, *gangā tīrthottamā* is the energy and *praṇannāśani pañjara* is the *kilaka*. These transcendental holy names are just like a weapon by which one can destroy all of his sinful reactions. This prayer will fulfill all of one's desires.

Before reciting the thousand names of Viṣṇu, one should chant the following *mantra*:

om vāsudevam param brahma ityamguṣṭhābhyām namaḥ
om mula prakṛitiriti tarjanibhyām namaḥ
om bhumahā varāha iti madhyamābhyām namaḥ
om suryavaṁśadhvaḥ rāma anāmikābhyām namaḥ
om brahmādi kamalādi gadā suryakeśavam iti kanisthikābhyām
śeṣa iti karatala karaṇsthābhyām namaḥ

Text 9

viṣṇum bhāsvat-kirītāṅgada-
valaya-gaṇā-kalpahārodarāṅ-
ghri-śronī-bhūṣaṁ-suvakṣo-
maṇi-makara-mahā-

kunḍalam maṇḍitāṁsam
hastodyac cakra-śaṅkhāmbu-
jagadam amalam pīta-kaūṣeya-vāso-
vidyud bhāsam samudyad dinakara-
sadr̥ṣam padma-hastam namāmi

Thereafter, one should meditate on the Supreme Lord by reciting the following one thousand holy names.

I offer my respectful obeisances unto the lotus feet of Lord Viṣṇu, whose abdomen, lotus feet and waist are adorned with various ornaments; whose head, hands and arms are decorated with a crown, bracelets and armlets; whose chest is most enchanting; whose ears are decorated with fish-shaped earrings; whose attractive hands hold a conch, disc, club and lotus; who is

dressed in yellow garments that resemble lightning; and whose lotus hands are attractive, like the morning sun.

Text 10

*om vāsudevaḥ param
brahma paramātmā parātparam
param dhāma param jyotiḥ
param tattvam param padam*

Śrī Viṣṇu is the son of Vāsudeva, the Supreme Brahman, the Supersoul, the Supreme Absolute Truth, the ultimate shelter, supremely effulgent, the transcendental objective, the supreme destination, . . .

Text 11

*param śivam paro dhyeyaḥ
param jñānam parā gatih
paramārthaḥ param śreyaḥ
parānandaḥ parodayaḥ*

. . . supremely auspicious, the transcendental object of meditation, the personification of spiritual knowledge, the supreme goal of life, the supreme benefactor, the true self-interest of all, the origin of all spiritual manifestations, . . .

Text 12

*paro vyaktaḥ param vyoma
parārdhaḥ paramēśvaraḥ
nirāmayo nirvikāro
nirvikalpo nirāśrayaḥ*

. . . the origin of the the spiritual sky, the foremost personality, the supreme controller, uncontaminated, unchangeable, without a rival, fully independent, . . .

Text 13

*nirañjano nirālambo
nirlepo niravagrahaḥ
nirguṇo niṣkalo 'nanto
'cintyo 'sāvacalo 'cyutaḥ*

. . . faultless, without any support, fully transcendental, unlimited, beyond the influence of the three modes of material nature, without material designations, limitless, inconceivable, infallible, . . .

Text 14

*atīndriyo 'mito 'rodhyo
'nīho 'nīšo 'vyayo 'kṣayaḥ
sarvajñaḥ sarvagaḥ sarvaḥ
sarvadaḥ sarva-bhāvanaḥ*

. . . beyond the jurisdiction of the senses, the greatest personality, uncheckable, devoid of material desires, without any controller, inexhaustible, imperishable, capable of traveling anywhere at will; the sum total of everything, the bestower of everything enjoyed by the living entities, equally disposed toward all, . . .

Text 15

*sarvaḥ sambhuḥ sarva-sākṣī
pūjyaḥ sarvasya sarva-dṛk
sarva-śaktiḥ sarva-sāraḥ
sarvātmā sarvato-mukhaḥ*

. . . inclusive of everything, Śambhu, the witness of everything, worshipable by all, the seer of everything, the source of all energies, the essence of everything, the life and soul of all living beings, the almighty Lord, . . .

Text 16

sarvāvāsaḥ sarva-rūpaḥ
sarvādi sarva-duḥkhaḥā
sarvārthaḥ sarvato bhadraḥ
sarva-kāraṇa-kāraṇam

. all-pervading, the form of the cosmic manifestation, the origin of everything, the remover of the devotees' distress, the source of all objectives of life, ever pleasing, the cause of all causes, . . .

Text 17

sarvātīśāyakaḥ sarvādhyakṣaḥ
sarveśvareśvaraḥ
ṣaḍvīṃśako mahāviṣṇur
mahāguhyo mahāhariḥ

. . . eternally fixed in His original position, the director of universal affairs, the controller of all controllers, the source of the twenty-six elements, Mahāviṣṇu, very difficult to understand for the nondevotees, the destroyer of the devotees' distress, . .

Text 18

nityodito nitya-yukto
nityānandaḥ sanātanaḥ
māyā-patir yoga-patiḥ
kaivalya-patir ātma-bhūḥ

. . . eternal existence, the form of eternity, eternally blissful, the primeval Lord, the Lord of the material energy, the master of mystic *yoga*, the master of liberation, manifested by His internal potency, . . .

Text 19

janma-mṛtyū-jarātītaḥ
kālātīto bhavātigaḥ
pūrṇaḥ satyaḥ śuddha-buddha-
svarūpo nitya-cinmayaḥ

. . . beyond the influence of birth, death, old age and disease; beyond the control of the material time factor; beyond the jurisdiction of matter; the complete whole; the Absolute Truth; the personification of pure knowledge; eternally situated in spiritual existence, . . .

Text 20

yogi-priyo yogamayo bhava-
bandhaika-mocakaḥ
purāṇaḥ puruṣaḥ pratyak
caitanyaṁ puruṣottamaḥ

. . very dear to the yogīs, the form of mystic *yoga*, the only one who can remove one's bondage to material existence, the oldest, fully cognizant, the Supreme Personality of Godhead, .

Text 21

vedānta-vedyo durjñeyas
tāpa-traya-vivarjitaḥ
brahma-vidyāśrayo 'laṅghyaḥ
sva-prakāśaḥ svayam-prabhaḥ

. . . known through study of Vedānta, incomprehensible, aloof from the influence of the three-fold material miseries, the abode of knowledge of Brahman, insurmountable, self-manifest, self-effulgent, . . .

Text 22

sarvopeyāḥ udāsīnaḥ
praṇavaḥ sarvataḥ samāḥ
sarvānavadyo duṣprāpas
turīyas tamaśaḥ paraḥ

. . . completely detached in all situations, the form of om̐, equally disposed toward everyone, flawless, rarely attained, fully transcendental, situated beyond the darkness of ignorance, . .

Text 23

kūṭasthaḥ sarva-saṁśliṣṭo
vāṅgamanogocarātigaḥ
saṅkarṣaṇaḥ sarva-haraḥ
kālaḥ sarva-bhayaṅkaraḥ

. . . unchangeable, inclusive of everything, beyond the comprehension of speech and the mind, Saṅkarṣaṇa, the ultimate cause of annihilation, all-devouring time, most fearful for the atheists, . . .

Text 24

anullaṅghyaḥ sarva-gatir
mahā-rudro durāsadaḥ
mūla-prakṛtir ānandaḥ
prajñātā viśva-mohanaḥ

. . . unconquerable, the resting place of all manifestations, Mahā-rudra, difficult to realize, the cause of the original nature, full of ecstasy, the knower of everything, the enchanter of the entire world, . . .

Text 25

mahā-māyo viśva-bījaṁ
para-śakti-sukhaikabhuk

sarva-kāmyo 'nantaśīlah
sarva-bhūta-vaśaṅkaraḥ

. . . the cause of the material energy, the original seed of the universe, the enjoyer of spiritual potencies, the ultimate goal for all, limitless, the master of all living entities, . . .

Text 26

aniruddhaḥ sarva-jīvo
hṛṣīkeśo manaḥ patih
nirupādhiḥ priyo haṁso
'kṣaraḥ sarva-niyojakaḥ

. . . Aniruddha, the seed-giving father of all living entities, the proprietor of the senses, the Lord of the mind, free from material designations, dear to all, the supreme swan-like personality, without beginning or end, the supreme controller,
...

Text 27

brahmā prāṇeśvaraḥ sarva-
bhūtabhṛd deha-nāyakaḥ
kṣetrajñah prakṛti-svāmī
puruṣo viśva-sūtra-dhṛk

. . . Brahmā, the controller of the life-air, the sustainer of all living entities, the hero within the body, the supreme knower of the body, the Lord of the material nature, the supreme enjoyer, the controller of the universe, . . .

Text 28

antaryāmī tri-dhāmā 'ntaḥ-
sākṣī triguṇa īśvaraḥ
yogī mṛgyaḥ padmanābhaḥ
śeṣaśāyī śrīyaḥ patih

... the indwelling Supersoul, the shelter of the three worlds, the internal witness, the controller of the three modes of material nature, the master of mystic *yoga*, and the one who must be ascertained by introspection. He has a lotus-like navel and He lies on the bed of Śeṣa. He is the husband of Lakṣmī, . . .

Text 29

*śrī-satyopāsya-pādābjo
nantaḥ śrīḥ-śrī-niketanah
nitya-vakṣaḥsthalastha-śrīḥ
śrī-nidhiḥ śrīdharo hariḥ*

... the eternal worshipable Lord, unlimited, full of opulence, the abode of opulence, the residence of the goddess of fortune, an ocean of beauty, the husband of Lakṣmī, the one who takes away the miseries of His devotees, . . .

Text 30

*ramya-śrīr niścaya-śrīdo
viṣṇuḥ kṣīrābdhi-mandiraḥ
kaustubhodbhāsitorasko
mādhavo jagad ārtihā*

... indescribably beautiful, the giver of wealth, and the soul of the universe. He lies on the ocean of milk, and shines brightly because of the effulgence of the Kaustubha gem. He is the husband of Lakṣmī, and the destroyer of the distress of the people of this world.

Text 31

*śrīvatsa-vakṣo niḥsīmah
kalyāṇa-guṇa-bhājanam
pītāmbaro jagannātho
jagad dhātā jagat-pitā*

Śrī Viṣṇu's chest is decorated with the mark of Śrīvatsa. He has no limit, and He is decorated with the quality of compassion, dressed in yellow garments, the Lord of the universe, the sustainer of the universe, the father of the universe, . . .

Text 32

*jagad bandhur jagat-sraṣṭā
jagat-kartā jagan nidhiḥ
jagad eka-sphurad-vīryo
nāhamvādī jaganmayāḥ*

. . . the friend of all living entities within the universe, the creator of the universe, the cause of the universe, the substance of the universe, the powerful person behind the cosmic manifestation, one without a second, all-pervading throughout the universe, . . .

Text 33

*sarvāścaryamayāḥ sarva-
siddhārthaḥ sarva-vīrajit
sarvāmoghodyamo brahma-
rudrādy utkr̥ṣṭa-cetanaḥ*

. . . most wonderful; endowed with all perfection; victorious over all kinds of heroes; all-auspicious; the worshipable Lord of Brahmā, Rudra and other chiefs of the demigods, . . .

Text 34

*śambho pitāmaho brahma-
pitā śakrādy adhiśvaraḥ
sarva-deva-priyaḥ sarva-
deva-vṛttir anuttamaḥ*

. . . the grandfather of Śambhu, the grandfather of all living beings, the father of Brahmā, the chastiser of His enemies, very

dear to the demigods, the maintainer of the demigods, without superior or equal, . . .

Text 35

sarva-devaika-śaraṇaṁ
sarva-devaika-daiivatam
yajña-bhug yajña-phaladō
yajñeśo yajña-bhāvanah

. . . the only shelter of the demigods, the source of the demigods' prowess, the enjoyer of sacrifice, the giver of the fruit of sacrifice, the Lord of sacrifice, the benefactor of sacrifice, . . .

Text 36

yajña-trātā yajña-pumān
vanamālī dvija-priyaḥ
dvijaikamānado 'hisrah
kula-devo 'surāntakaḥ

. . . the deliverer of those who perform sacrifice, and the goal of sacrifice. Śrī Viṣṇu wears a garland of forest flowers, He is dear to the *brāhmaṇas*, and He is always ready to give respect to the *brāhmaṇas*. He is non-envious, the family Deity, the killer of the demons, . . .

Text 37

sarva-duṣṭāntakṛt sarva-
sajjanānanda-pālakaḥ
sarva-lokaika-jāṭharaḥ
sarva-lokaika-saṅḍalaḥ

. . . the destroyer of all miscreants, the giver of pleasure to saintly persons, the mother of the universe, the shelter of the universe, . . .

Text 38

ṣṛṣṭi-sthity anta-kṛc cakrī
śārṅgadhanvā gadādharah
śaṅkhabhṛn nandakī-padma-
pāṇir garuḍa-vāhanah

. . . and the cause of creation, maintenance and annihilation. He carries a disc in His hand, He holds a bow in His hand, He carries a club in His hand, He holds a conch in His hand, He carries a sword in His hand, He holds a lotus in His hand, and He rides on the back of Garuḍa.

Text 39

anirddeśya-vapuḥ sarvah
sarva-laokaika-pāvanah
ananta-kīrttir niḥśrīśah
pauruṣah sarva-maṅgalaḥ

Śrī Viṣṇu possesses a transcendental body that is not subjected to material time, place or circumstances. He is the sum total of everything, the purifier of everyone, unlimitedly glorious, the actual proprietor of all wealth, the almighty Lord, the source of all auspiciousness, . . .

Text 40

sūrya-koṭi-pratīkāśo
yama-koṭi-vināśanaḥ
brahma-koṭi-jagat-sraṣṭā
vāyu-koṭi-mahābalaḥ

. . . as effulgent as millions of suns, as devouring as millions of Yamarājas, as powerful a creator as millions of Brahmās, as strong as millions of Vāyus, . . .

Text 41

koṭīndu-jagadānandī
śambhu-koṭi-maheśvaraḥ
kuvera-koṭi-lakṣmīvān
śatru-koṭi-vināśanaḥ

. . . as pleasant as millions of moons, as powerful as millions of Śivas, as rich as millions of Kuveras, as expert as the killer of millions of enemies, . . .

Text 42

kandarpa-koṭi-lāvāṇyā
durga-koṭi-vimarddhanah
samudra-koṭi-gambhīras
tīrtha-koṭi-samāhvayaḥ

. . . as lovely as millions of Cupids, the destroyer of millions of distresses, as grave as millions of oceans, and the personification of millions of universes. He immediately nullifies the sinful reactions that would require millions of horse-sacrifices to neutralize, and He is adored by millions of sacrificial performances.

Text 43

himavat-koṭi-niṣkampaḥ
koṭi-brahmāṇḍa-vigrahaḥ
koṭy aśvamedha-pāpaghno
yajña-koṭi-samārcanaḥ

Śrī Viṣṇu is immovable, like millions of mountains. He is the form of millions of universes, the destroyer of sinful reactions that take millions of horse-sacrifices to nullify, and is worshiped by the performance of millions of sacrifices.

Text 44

sudhā-koṭi-svāsthya-hetuḥ
kāmadhuk-koṭi-kāmadah
brahma-vidyā-koṭi-rūpaḥ
śīpiviṣṭaḥ śuciśravāḥ

Śrī Viṣṇu possesses a form that surpasses millions of reservoirs of nectar and fulfills everyone's desires. He is the personification of transcendental knowledge, the indwelling Supersoul, the most sanctified personality, . . .

Text 45

viśvambharas tīrtha-pādaḥ
puṇya-śravaṇa-kīrtanaḥ
ādidevo jagaj jaitro
mukundaḥ kālanemihā

. . . and the maintainer of everyone in the universe. He shelters all of the holy places under His lotus feet and awards auspiciousness to those who hear and chant about Him. He is the original Lord, the soul of the universe, the giver of liberation, the killer of Kālanemi, . . .

Text 46

vaikuṅṭho 'nānta-māhātmyo
mahā-yogīśvareśvaraḥ
nitya-trpto na sad bhāvo
niḥsaṅko narakāntakaḥ

. . . fully transcendental, unlimitedly glorious, the Lord of the foremost yogīs, eternally satisfied, most magnanimous, fearless, the killer of Narakāsura, . . .

Text 47

dīnānāthaika-saraṇam
viśvaika-vyasanāpahā
jagat-kṣamā-kṛto nityo
kṛpālur sajjanāśrayaḥ

... the shelter of the poor, the destroyer of miseries, the deliverer from material existence, ever-existing, full of compassion, the shelter of pious persons, . . .

Text 48

yogeśvaraḥ sadodīrṇo
urddhi-kṣaya-vivarjitah
adhokṣajo viśvaretā
prajāpati-sabhādhipaḥ

... the master of mystic powers, always undivided, without a conception of loss or gain, beyond material sense perception, the most powerful personality within the universe, the leader in the assembly of Brahmā, . . .

Text 49

śakra-brahmārcita-padaḥ
sambhu-brahmordhva-dhāmagah
sūrya-somekṣaṇo viśva-
bhoktā sarvasya pāragaḥ

... and worshipable by the demons and demigods. He resides in His own abode that is situated beyond the realms of Brahmā and Śiva, and His eyes are the sun and the moon. He is the supreme enjoyer of the universe, situated beyond the reach of the materially conditioned souls, . . .

Text 50

jagat-setur dharma-setur
dhīro 'riṣṭa-dhurandharaḥ
nirmamo 'khila-lokeṣo
niḥsaṅgo 'dbhuta-bhogavān

. . . the protector of the universe, the protector of religious principles, sober, the killer of Ariṣṭāsura, devoid of material attachment, the master of the universe, free from the association of matter, astonishingly full of enjoyment, . . .

Text 51

ramyamāyo viśva-viśvo
viśvakseno nagottamaḥ
sarvāśreyaḥ patir devyā
sarva-bhūṣaṇa-bhūṣitaḥ

. . . by nature full of enjoyment, the creator of the universe, the sustainer of the universe, all-pervading throughout the universe, the shelter of all, the protector of the goddess of fortune, decorated with transcendental ornaments, . . .

Text 52

sarva-lakṣaṇa-lakṣaṇyaḥ
sarva-daityaendra-darpahā
samasta-deva-sarvajñāḥ
sarva-daiyata-nāyakaḥ

. . . the possessor of all transcendental qualities, the destroyer of the demons' pride, the knower of the demigods, the master of the demigods, . . .

Text 53

samasta-devatā-durgāḥ
prapannāśani-pañjaraḥ

samasta-deva-kavacam
sarva-deva-śiromaniḥ

. . . the reliever of the demigods' distress, the abode of fearlessness, the deliverer of the demigods, the crest jewel of all the demigods, . . .

Text 54

samasta-bhaya-nirbhinno
bhagavān viṣṭaraśravāḥ
vibhuḥ sarva-hitodarko
hatāriḥ sugati-pradaḥ

. . . the remover of all fear, the possessor of six opulences in full, supremely exalted, the almighty Lord, the benefactor of all living entities, the killer of His enemies, the bestower of one's goal of life, . . .

Text 55

sarva-daivata-jīveśo
brāhmaṇādi-niyojakaḥ
brahma-śmbhu-parārdhādhyī
brahma-jeṣṭhyaḥ śiśuḥ svarāṭ

. . . the master of the lives of the demigods, the guide of the *brāhmaṇas*, more opulent and powerful than Brahmā and Śiva, superior to Brahmā, the transcendental child, supremely independent, . . .

Text 56

virāṭ bhakta-parādhīnaḥ
stutyaḥ sarvārtha-sādhakaḥ
sarvārtha-kartā kṛtyajñāḥ
svārtha-kṛtyasadojjhitāḥ

... the universal form, controlled by His devotees, the object of glorification, the bestower of all objectives of life, the ultimate goal of life, grateful, the bestower of one's self-interest, . . .

Text 57

sadā navāḥ sadā bhadraḥ
sadā śāntaḥ sadā śivaḥ
sadā priyaḥ sadā tuṣṭaḥ
sadā puṣṭaḥ sadārcitaḥ

... ever-fresh, always gentle, always peaceful, always auspicious, always dear to everyone, always satisfied, always nourished, always worshiped, . . .

Text 58

sadā pūtaḥ pāvanāgrō
veda-guhyo vṛṣākapiḥ
sahasra-nāmā-triyugaś
catur mūrttiś catur bhujāḥ

... always pure, the topmost purifying agent, confidential to the *Vedas*, and the bestower of one's cherished objectives. He possesses one thousand names, appears in three *yugas*, has quadruple forms, possesses four arms, . . .

Text 59

bhūta-bhavya-bhavannātho
mahā-puruṣa-pūrvajāḥ
nārāyaṇo muñja-keśaḥ
sarva-yoga-vinismṛtaḥ

... is the knower of past, present and future; the origin of the *puruṣa* incarnations; the shelter of all living entities; decorated with curly hair; the reservoir of all transcendental relationships,

Text 60

*veda-sāro yajña-sārah
 sāma-sāras taponidhiḥ
 sādhya-śreṣṭhaḥ purāṇarṣir
 niṣṭhā-śānti-parāyaṇaḥ*

. . . the essence of the *Vedas*, the essence of all sacrifices, the essence of all hymns, enriched with penance, the supreme objective of life, the primeval sage, and the abode of peace and tranquility.

Text 61

*śivas trisūla-vidhvamsī śrī-
 kaṇṭhaika-vara-pradaḥ
 nara-kṛṣṇo harir dharmā-
 nandano dharmā-jīvaṇaḥ*

Śrī Viṣṇu defeated the prowess of Śiva's trident, He is the giver of benedictions to Śrī Kaṇṭha, and He appears as Kṛṣṇa in a human-like form. He is the remover of all distress, the son of Dharma, the life and soul of religion, . . .

Text 62

*ādikartā sarva-satyah
 sarva-stṛī-ratna-darṣahā
 trikālo jīta-kandarṣa
 urvaśī-drī munīśvaraḥ*

. . . the original creator; the ultimate truth; the destroyer of the pride of all women; the knower of past, present, and future; the enchanter of Cupid; the object of Urvaśī's vision, the master of introspective sages, . . .

Text 63

*ādyah kavir hayagrīvah
sarva-vāgīśvaresvarah
sarva-devamayo brahma
gurur vāgmīśvarī-patih*

. . . the origin of everything, omniscient, Hayagrīva, the most eloquent speaker, the origin of all demigods, the spiritual master of Brahmā, a most fluent speaker, the husband of the goddess of fortune, . . .

Text 64

*ananta-vidyā-prabhavo
mūlā-vidyā-vināśakah
sarvārhaṇo jagaj jādhya-
nāśako madhusūdana*

. . . unlimitedly influential and wise, the destroyer of ignorance, worshipable for all, the purifier of material contamination, the killer of the Madhu demon, . . .

Text 65

*ananta-mantra-koṭīśah
śabda-brahmaika-pāvakah
ādi-vidvān veda-kartā
vedātmā śruti-sāgarah*

. . . the objective of countless *mantras*, understood only by receiving the transcendental sound vibration, the original learned personality, the compiler of the Vedas, the goal of the Vedas, an ocean of knowledge, . . .

Text 66

*brahmārtha-vedābharaṇah
sarva-vijñāna-janma-bhūh*

*vidyā-rājo jñāna-rājo
jñāna-sindhur akhaṇḍa-dhīḥ*

. . . the purport of all Vedic knowledge, the bestower of all kinds of practical knowledge, the king of knowledge, the essence of knowledge, an ocean of knowledge, the possessor of undeviating intelligence, . . .

Text 67

*matsya-devo mahā-śrṅgo
jagad-bīja-vahitra-dhṛk
līlā-vyāptānilāmbhodhis
catur veda-pravartakah*

. . . the Matsya incarnation, the boar incarnation, the original seed of the universe, a reservoir of unlimited pastimes, the speaker of the four Vedas, . . .

Text 68

*adi-kūrmo khilādhāras
ṭṛṇī-kṛta-jagad bhavaḥ
amarī-kṛta-devaughah
pīyūṣotpatti-kāraṇam*

. . . the Kurma incarnation, and the basis of all that be. This world is no more than a blade of grass to Him and He enabled the demigods to become immortal by destroying their sins. He is a reservoir of nectar, . . .

Text 69

*ātmā-dhāro dharā-dhāro
yajñāṅgo dharaṇī-dharaḥ
hiraṇyākṣa-haraḥ pṛthvī-
patiḥ śrāddhādi-kalpakah*

. . . the shelter of all spirit souls, the sustainer of the universe, the goal of sacrifice, the deliverer of the earth, the killer of

Hiraṇyākṣa, the husband of the earth, He who inaugurated the system of *śrāddha*, . . .

Text 70

samasta-pitr-bhītighnaḥ
samasta-pitr-jīvanam
havya-kavyaika-bhug-bhavyo
guṇa-bhavyaika-dāyakaḥ

. . . the remover of fear from the minds of the forefathers, the life and soul of the forefathers, the ultimate enjoyer of all sacrificial offerings, fully qualified in all respects, and the original source of all existence.

Text 71

lomānta-līna-jaladhiḥ
kṣobhitāśeṣa-sāgaraḥ
mahā-varāho yajñaghna-
dhvaṃsano yājñikāśrayaḥ

Śrī Viṣṇu creates an ocean by producing water from the pores of His body, He agitates the ocean in the form of Śeṣa, He assumes the form of Varāha, He is the destroyer of those who disturb performances of sacrifice, and He is the protector of the performers of sacrifice.

Text 72

narasiṃho divya-simhaḥ
sarvāriṣṭārti-duḥkha-hā
eka-vīrodbhuta-balo
yantra-mantraika-bhañjanam

Śrī Viṣṇu assumes the half-man half-lion incarnation, He is the transcendental lion-like personality, the destroyer of the

distress caused by one's enemies, the possessor of supreme strength, the goal of all religious rituals and the chanting of *mantras*, . . .

Text 73

brahmādi-duḥsaha-jyotir
yugāntāgny atibhīṣaṇaḥ
koṭi-vjrādhika-nakho
gaja-duṣprekṣa-mūrtidhṛk

. the source of the glaring effulgence that is unbearable to even personalities like Brahmā; the cause of the fire of annihilation; the possessor of nails more powerful than millions of thunderbolts; the bestower of liberation to the king of elephants, Gajendra, . . .

Text 74

mātr-cakra-pramathano
mahā-mātr-gaṇeśvaraḥ
acintyo mogha-vīryādhyah
samastāsuragha-smaraḥ

the protector of surrendered souls from imprisonment in a mother's womb, the Lord of all exalted mothers, inconceivable, possessing infallible prowess, and the destroyer of the sinful reactions of the demons.

Text 75

hiranyaśaṣipu-cchedī
kālaḥ saṅkaraṇaḥ patiḥ
kṛtānta-vāhanaḥ sadyaḥ
samastā-bhaya-nāśanaḥ

Śrī Viṣṇu tore apart the body of Hiranyaśaṣipu. He is the time factor, Saṅkaraṇa, the supreme protector, the preacher of the Vedic conclusions, and the remover of all sorts of fear.

Text 76

*sarva-vighnāntakaḥ sarva-
siddhidāḥ sarva-pūrakāḥ
samasta-pātaka-dhvaṁsī
siddha-mantrādhikāhvayaḥ*

He vanquishes all obstacles, awards all perfection, fulfills all desires, washes away all sinful reactions, and is the goal of chanting *mantras*.

Text 77

*bhairaveśo harārtighnaḥ
kāla-kalpo durāsadaḥ
daitya-garbha-srāvināmā
sphuṭad brahmāṇḍa-varjitaḥ*

Śrī Viṣṇu is the Lord of Śiva, the mitigator of Śiva's distress, the ability of Yamarāja, incomprehensible to the materially conditioned mind, and the annihilator of the demons. He resides beyond the manifested universes, . . .

Text 78

*smṛti-mātrākhila-trātā
bhūta-rūpo mahā-hariḥ
brahma-carma-siraḥ-paṭṭā
dikpālo 'rdhāṅga-bhūṣaṇaḥ*

. . . and delivers one immediately upon being remembered. He is the total form of the living entities, the great deliverer, bedecked with the crown of wisdom, the ornament of the predominating demigods of the directions, . . .

Text 79

*dvādaśārka-sirodāmā
rudra-sīrṣaika-nūṣuraḥ*

*yoginī-grasta-girijā-
rato bhairava-tarjakaḥ*

... the crest jewel of the twelve Ādityas; the crown of the eleven Rudras; the worshipable Lord of Pārvatī, the daughter of the Himalayas; the chastiser of Śiva, . . .

Text 80

*vīra-cakreśvaro 'ty ugro
yamāriḥ kāla-saṁvāraḥ
krodheśvaro rudra-caṇḍī-
parivādī suduṣṭabhāk*

... the master of the formidable disc that is extremely sharp, the enemy of Death personified, the Lord of the material time factor, the Lord of anger, the subduer of mundane lust, the destroyer of miscreants, . . .

Text 81

*sarvākṣaḥ sarva-mṛtyuś ca
mṛtyur mṛtyu-nivartakaḥ
asādhyah sarva-rogaḥ
sarva-dugraha-saumyakṛt*

... the witness of everything, the giver of death to the living entities, the annihilator of the suprintendent of death, the remover of incurable diseases, He who neutralizes inauspiciousness, . . .

Text 82

*gaṇeśa-koṭi-darpathno
duḥsaho 'śeṣa-gotraḥ
deva-dānava-durdharṣo
jagad bhakṣya-pradaḥ pitā*

... the destroyer of the pride of millions of rulers of human society, unbearable for His enemies, He who can terminate the

repetition of unlimited births and deaths, unconquerable by the demons and demigods, the supplier of food to all living beings, the seed-giving father, . . .

Text 83

samasta-durgati-trātā
jagad bhakṣaka-bhakṣakaḥ
ugreśo 'sura-mārjārah
kāla-mūṣaka-bhakṣakaḥ

. . . the remover of all kinds of miseries, the annihilator of those who attempt to destroy the world, the Lord of Rudra, like a cat killing the mouse-like demons, . . .

Text 84

ananta-vudhadorddaṇḍo
nṛ-simho vīra-bhadrajit
yoginī-cakra-guhyeśaḥ
śakrāriḥ paśu-māmsa-bhuk

. . . equipped with infallible weapons, the half-man half-lion incarnation, the conqueror of Virabhadra, the Lord of the *hlādinī* potency, the enemy of Indra, the ordainer of animal sacrifice, . . .

Text 85

rudro nārāyaṇo meṣa-
rūpa-śaṅkara-vāhanaḥ
meṣa-rūpī śiva-trātā
duṣṭa-śakti-sahasrabhuk

. . . Rudra, Narāyaṇa, the form of the bull who carries Śiva, the deliverer of Śiva, the eliminator of millions of powerful miscreants, . . .

Text 86

tulasī-ballabho vīro
cintyamāyo khileṣṭadaḥ
mahā-śivaḥ śivārudro
bhairavaika-kaṭālabhṛt

. . . dear to Tulasī-devī, a hero, inconceivably powerful, the supplier of all necessities of life, greatly auspicious, the benefactor of the enemies of Śiva, the maintainer of Śiva, . . .

Text 87

bhillo-cakreśvaraḥ śakro
divya-mohana-rūpadhṛk
gaurī-saubhāgyado māyā-
nidhir māyā-bhayāpahaḥ

. . . the master of the Sudarśana cakra, the enemy of the demons, He who possesses a most enchanting form, the bestower of good fortune to Pārvatī, the regulator of the oceans, the remover of the fear caused by material nature, . . .

Text 88

brahma-tejomayo brahma
śrīmayaś ca trayīmayah
subrahmaṇyo bali-dhvaṁsī
vāmano 'diti-duḥkhaḥā

. . . the cause of the Brahman effulgence, the Supreme Brahman, full of opulence, the origin of the three *puruṣa* incarnations, endowed with brahminical qualities, the chastiser of Bali, the dwarf incarnation, He who removed Āditi's distress, . . .

Text 89

upendro nṛpatir viṣṇuḥ
kaśyapānvaya-maṇḍanaḥ

*bali-svārājyadaḥ sarva-
deva-viprātmado 'cyutaḥ*

. . . Upendra, the supreme autocrat, the almighty Lord, the giver of pleasure to Kaśyapa, He who returned the kingdom to Bali, He who treats the demigods and *brāhmanas* as His own family, the infallible Lord, . . .

Text 90

*urukramas tīrtha-pādas
tridaśaś ca trivikramaḥ
vyomaṣpādaḥ svaṣpādāmbhaḥ
pavitrita-jagat trayah*

. . . most powerful, He whose lotus feet are most sanctified, the Lord of the demigods, Vāmanadeva, the Lord of the spiritual sky, He who purifies the three worlds by traversing the surface of the earth with His lotus feet, . . .

Text 91

*brahmeśādy abhivandyāñghrir
druta-karmādri-dhāraṇaḥ
acintyādbhuta-vistāro
viśva-vrkṣo mahā-balaḥ*

. . . worshiped by great personalities, such as Brahmā and Śiva; always active; and the lifter of Govardhana Hill. He manifests Himself in a most wonderful manner. He is the original seed of the universe and the most powerful personality.

Text 92

*bahu-mūrdhā parāṅgachid
bhṛgu-patnī-śiroharaḥ
papas teya sadā-puṇyo
daiṭyeśo nitya-khaṇḍakaḥ*

Śrī Viṣṇu possesses many heads, His bodily limbs are transcendental, and He severed the head of Bhṛgu's wife. He is the destroyer of all the devotees' sinful reactions, full of piety, the killer of the demons, the vanquisher of His enemies, . . .

Text 93

*pūritākhila-deveśo
viśvārthaikāvatāra-kṛt
amaro nitya-guṇtātmā
bhakta-cintā-maṇiḥ sadā*

. . . and the worshipable Lord of the demigods. He incarnates for the benefit of all people, and He is immortal. He eternally reserves the right of not being exposed to the nondevotees. He is like a touchstone for the devotees, . . .

Text 94

*varadaḥ kārtavīryādi-rāja
-rājya-prado 'naghaḥ
viśva-slāghyo 'mitācāro
dattātreyo munīśvaraḥ*

. . . the giver of benedictions, the bestower of an immense kingdom to Kārtavīryārjuna, sinless, the object of glorification for everyone within the world, gentle in behavior, Dattātreyā, the master of introspective sages, . . .

Text 95

*para-sakti-samāyukto
yogānānda-madonmadaḥ
samastendrāri-tejohṛt
paramānanda-pādapaḥ*

. . . the possessor of inconceivable potencies, and always intoxicated by ecstatic love. He takes away the prowess of

the enemies of the demigods and He is the desire tree of transcendental ecstasy, . . .

Text 96

*anasūyā-garbha-ratno
bhoga-mokṣa-sukha-pradaḥ
jamadagni-kulādityo
reṇukādbhuta-śaktihṛt*

the jewel-like child of Anusūyā, the giver of material enjoyment and liberation, the sun-like personality in the family of Jamadagni, the bestower of divine prowess to Reṇukā, . . .

Text 97

*mātr-hatyāgha-nirlepaḥ
skandajid vipra-rājyadaḥ
sarva-kṣatrāntakṛd-vira-
darpaḥ kārtavīryajit*

. . . aloof from the sin of killing His own mother, the vanquisher of Kārttikeya, the giver of a kingdom to the *brāhmaṇas*, the destroyer of the *kṣatriyas*, the remover of heroes' pride, He who defeated the powerful king Kārtavīrya, . . .

Text 98

*yogī yogāvatāras ca
yogīso yoga-tatparaḥ
paramānanda-dātā ca
śivācārya-yaśaḥ pradaḥ*

. . . the Lord of mystic *yogīs*; the incarnation of mystic perfection; the master of the foremost of *yogīs*; always absorbed in *yoga*; the giver of transcendental bliss; the giver of fame to the great *ācārya*, Śiva, . . .

Text 99

*bhīmaḥ paraśurāmaś ca,
 śivācāryaika-viśva-bhūḥ
 śivākhila-jñāna-koṣo
 bhīṣmācāryo 'gni-daiyataḥ*

. . . the most powerful, Paraśurāma, the Lord of Śiva, the controller of the universe, the source of Śiva's knowledge, the spiritual master of Bhiṣma, the Lord of the fire-god, . . .

Text 100

*dronācārya-gurur viśva-
 jaitradhanvā kṛtānta-kṛt
 aditīya-tamo-mūrtir
 brahmarāyaika-dakṣiṇaḥ*

. . . the spiritual master of Droṇācārya, the conqueror of the universe, the compiler of the *Sāṅkhya* philosophy, one without a second, a celebrated celibate, . . .

Text 101

*manu-śreṣṭhaḥ satām
 setur mahīyān vṛṣabho virāt
 ādi-rājāḥ kṣiti-pitā
 sarva-ratnaika-dohakṛt*

. . . the best of Manus, the pride of saintly persons, greater than the greatest, the highest of all, the primeval ruler, the father of the universe, the bestower of opulence upon the earth, . . .

Text 102

*prthu-janmādy eka-dakṣo
 hrīḥ śrīḥ kīrtti svayam dhṛtiḥ
 jagad-vutti-pradam cakravartti
 -śreṣṭho durastradhṛk*

... the origin of King Pṛthu, full of intelligence, full of opulence, supremely glorious, possessed of great self-restraint, the bestower of propensities to all living entities, the undisputed ruler, and equipped with infallible weapons.

Text 103

sanakādi-muni-prāpad
bhagavad-bhakti-varḍhanah
varṇāśramādi-dharmānām
kartā vaktā pravarttakah

Śrī Viṣṇu awarded devotional service to great sages, headed by Sanaka; and He introduced and propogated the principles of *varṇāśrama-dharma*.

Text 104

sūrya-vaṁśa-dhvajo rāmo
rāghavaḥ sad guṇārṇavaḥ
kākustha-vīratā-dharmo-
rāja-dharma-dhurandharaḥ

He is the victory flag of the Surya dynasty, Lord Rāma, the scion of the Raghu dynasty, an ocean of transcendental qualities, the source of Rāmacandra's divine prowess, expert in the science of royal duties, . . .

Text 105

nitya-susthāśayaḥ sarva-
bhadra-grāhī subhaika-dṛk
nava-ratnam ratna-nidhiḥ
sarvādhyakṣo mahā-nidhiḥ

... and never affected by material contamination. He appreciates the gentle behavior of His devotees and sees only the good in others. He is adorned with nine precious gems, the director of everything in existence, the original cause of the great ocean, . . .

Text 106

*sarva-śreṣṭhāśrayaḥ sarva-
śastrāstra-grāma-vīryavān
jagad-vaśī dāśarathīḥ
sarva-ratnāśrayo nṛpaḥ*

. . . the best shelter of all, and expert in employing the best of weapons. He keeps the entire universe under His control, He is the son of Daśaratha, the source of all precious gems, an ideal king, . . .

Text 107

*dharmāḥ samasta-dharmastho
dharma-dṛṣṭākḥilārtihṛt
atīndro jñāna-vijñāna-
pāradṛśvā kṣamāmbudhiḥ*

. . . the form of religion, the knower of religious principles, the protector of religious principles, the remover of all distress, situated beyond the reach of mundane senses, the source of all theoretical and practical knowledge, an ocean of forgiveness, .

Text 108

*sarva-prakṛṣṭaḥ śiṣṭeṣṭo
harṣa-śokādy anākulaḥ
pitṛājñā-tyakta-sāmrājyaḥ
sapatnodaya-nirbhayaḥ*

. . . the primeval Lord, most sober, and equal in both happiness and lamentation. He gave up His kingdom on the order of His father, and He is the giver of fearlessness to His wife.

Text 109

*guhādeśārpitaiś caryaḥ
śiva-sparddhā-jaṭādharāḥ*

*citrakūṭāpta-ratnādri-
jagadīśo ranecarah*

Śrī Viṣṇu bestows intelligence unto the hearts of surrendered souls, He is Śiva decorated with matted hair, the opulence of Citrakūṭa, the controller of the universe, and He who ran away from the battlefield.

Text 110

*yatheṣṭāmogha-śastrāstro
devendra-tanayākṣihā
brahmendrādi-nataiṣiko
mārīcaghno virādhahā*

Śrī Viṣṇu has unlimited arms and weapons, He is pleasing to the eyes of godly personalities, great demigods like Brahmā and Indra bow down to Him, He is the killer of Mārīca, and the destroyer of material pangs.

Text 111

*brahma-sāpa-hatā-śeṣa-
daṇḍakāraṇya-pāvanah
caturdaśa-sahasrāgrya-
rakṣoghnaika-śaraikabhṛt*

In the forest of Daṇḍakāraṇya, which had been cursed by Brahmā, He destroyed fourteen thousand Rākṣasas with the help of His arrows.

Text 112

*kharāris tri-śirohantā
dūṣaṇaghno janārdanaḥ
jaṭāyuṣo 'gni-gatido
kabandha-svarga-dāyakaḥ*

Śrī Viṣṇu is the killer of Khara, the killer of the three-headed demon, the destroyer of Dūṣaṇa, the chastiser of the demon

Jana, the deliverer of Jaṭāyu, the bestower of liberation to Agni, and the deliverer of Kabandha.

Text 113

*līlā-dhanuhkoṭyāpāsta-
dundubhy asthi-mahācayaḥ
sapta-tālavayathākṛṣṭa-
dhvaja-pātāla-dānavah*

He effortlessly broke the bow of Śiva amidst the beating of drums by the denizens of heaven. He delivered seven palm trees and sent the demons to Pātāloka.

Text 114

*sugrīve rājyado dhīmān
manasaivābhaya-pradaḥ
hanūmad-rudra-mukhyeśaḥ
samasta-kapi-dehabhṛt*

He installed Sugrīva as king. He is full of intelligence and gives fearlessness to the mind. He is the worshipable Lord of Hanumān and Rudra, and the Lord and master of the monkey army.

Text 115

*agni-daivatya-bāṇaika-
vyākulīkṛta-sāgaraḥ
samlicchakoṭi-bāṇaika-
śuṣka-nirdagdha-sāgaraḥ*

He plunged the society of demons into an ocean of bewilderment and mercilessly destroyed millions of *mlecchas* with His sharp arrows.

Text 116

*sa-nāga-daitya-dhāmaika-
vyākulīkṛta-sāgaraḥ*

*samudrādbhuta-pūrvaika-
baddha-setur yaśonidhiḥ*

He threw the Nāgas and Daityas into an ocean of bewilderment, constructed a wonderful bridge over the ocean, and is an ocean of fame and glories.

Text 117

*asādhya-sādhako laṅkā-
samūlotkarṣa-dakṣiṇaḥ
varadr̥pta-jana-sthāna-
paulastya-kula-kṛntanaḥ*

Śrī Viṣṇu does that which is impossible for anyone else to do. He completely uprooted the city of Laṅkā, He gives benedictions to surrendered souls, and He enhanced the prestige of the Pulastya dynasty.

Text 118

*rāvaṇaghnaḥ prahastac chit
kumbhakarṇabhid ugra-hā
rāvaṇaika-mukhac chetā
niḥśaṅkendraika-rājyadaḥ*

He is the killer of Rāvaṇa, the destroyer of Prahasta, the killer of Kumbhakarṇa, and most formidable for His enemies. He severed the head of Rāvaṇa, returned the kingdom to Indra,

Text 119

*svargāsvargatva-vicchedī
devendrād indratā-haraḥ
rakṣo-devatva-hṛd dharmā
dharma-harmyaḥ puruṣtutaḥ*

. . . destroys worldly and heavenly kingdoms at the time of annihilation, and kills the pride born of the position of Indra. He is the savior of religion, the protector of religious principles, glorified by King Puru, . . .

Text 120

nāti-mātra-dasāsyārir-
datta-rājya-vibhīṣaṇaḥ
sudhā-sṛṣṭi-mṛtāseṣa-
sva-sainya-jīvanaika-kṛt

. . . and the destroyer of the ten-headed demon. He installed Vibhīṣaṇa as the king of Laṅkā, and revived all the soldiers by showering unlimited nectar upon them.

Text 121

deva-brāhmaṇa-nāmaika-
dhātā sarvāmarārcitaḥ
brahma-sūryendra-rudrādi-
bandyo 'rcita-satām priyaḥ

He is the uplifter of the prestige of the *brāhmaṇas* and demigods; adored by immortal beings; worshiped by Brahmā, Sūrya, Indra, Rudra and other chiefs of the demigods; the worshipable Lord of the devotees, . . .

Text 122

ayodhyākhila-rājāgryaḥ
sarva-bhūta-manoharaḥ
svāmyatulya-kṛpā-datto
hīnoṣkṛṣṭaika-sat-priyaḥ

. . . the king of Ayodhyā, the enchanter of all living entities, and the bestower of mercy to the devotees. He transforms the fallen souls into saintly personalities.

Text 123

sva-pakṣādi-nyāya-darśi
hīnārtho 'dhika-sādhakaḥ
bādha-vyājānucita-
kṛttāvako 'khila-tuṣṭikṛt

Śrī Viṣṇu metes out justice even to members of His own family, awards the goal of life to even wretched persons, and gives more than one deserves. He is expert in removing impediments on the path of spiritual life and thus satisfies everyone, . . .

Text 124

pārvatya dhika-yuktātmā
priyātyaktaḥ surārījit
sākṣāt-kuśalavat-
sadmendrāgnināto 'parājitaḥ

. . . and He is the worshipable Lord of Pārvatī. He was separated from His consort, He defeats the enemies of the demigods, and He is the abode of well-being for personalities such as Indra and Agni. He is always unconquerable, . . .

Text 125

kośalendro vīrabāhuḥ
satyārtha-tyakta-sodaraḥ
yaśodā-nandano nandī
dharanī-maṇḍalodayaḥ

. . . the Lord of Kośala, and the mighty-armed Lord. He was ready to give up His brothers for the sake of keeping His word, He is the son of Yaśodā, always blissful, and the auspicious rising sun of this world.

Text 126

brahmādi-kāmya-sānnidhya
-sanāthikṛta-daivataḥ

*brahmalokāpta-cāṇḍālādy
aśeṣa-prāṇi-sārthapaḥ*

Śrī Viṣṇu fulfills all the desires of the demigods, headed by Brahmā; He is the master of the demigods, and He awards the supreme goal of life to all living entities, beginning from Brahmā down to the dog-eaters.

Text 127

*svaṛṇīta-gardabhasvādi-
cīrāyodhyābalaikakṛt
rāmādvitīyaḥ saumitri-
lakṣmaṇa-prahatendrajit*

He is the life and soul of the inhabitants of Ayodhyā, including the dogs, asses and horses. He is nondifferent from Rāma and He inspired Lakṣmaṇa, the son of Sumitrā, to defeat Indrajit.

Text 128

*viṣṇu-bhaktāśivāmhaḥ kṣit-
pādukā-rājya-nirvṛtaḥ
bharato 'sahya-gandharva-
koṭighno lavaṇāntakaḥ*

Śrī Viṣṇu awards auspiciousness to His devotees, He gave His shoes for the sake of overseeing the rule of Ayodhyā, and He expanded Himself as Bharata. He is the killer of the sinful Gandharvas, the vanquisher of Lavaṇāsura, . . .

Text 129

*śatrughno vaidyarāḍ
āyurveda-garbhausadhī-patiḥ
nityānitya-karo dhanvantarir
yajño jagad dharaḥ*

. . . Śatrughna, the most expert physician, the reservoir of Ayurvedic medicine, the source of all temporary and eternal

objects, Dhanvantarī, the personification of sacrifice, the deliverer of the entire world, . . .

Text 130

sūrya-¹vighnaḥ surā-jīvo
dakṣiṇeśo dvi²ja-priyaḥ
chin³ha-mūrdhopadesārka-
tanū⁴ja-kṛ⁵ta-maitrikāḥ

. . . the protector of the sun-god, the life and soul of all saintly persons, the master of magnanimous personalities, and dear to the *brāhmaṇas*. He made friends with the son of the person whose head was severed, . . .

Text 131

śeṣāṅga-sthāpita-naraḥ
kapilaḥ kardamātmajaḥ
yogātmaka-dhyāna-bhaṅga-
sagarātmaja-bhasmakṛt

. . . and He lies down on the bed of Ananta Śeṣa. He incarnates as Kapila, He is the son of Kārdama, and He burnt to ashes the sons of King Sagara when His meditation was disturbed by them.

Text 132

dharmo viśvendra-surabhī-
patiḥ śuddhātma-bhāvitaḥ
sambhu-tripura-dāhaika-
sthairya-viśva-rathoddhataḥ

He is the Lord of Dharma, Indra and Surabhī and is always situated in the mode of pure goodness. He pacified Śiva as he was seated on his chariot, fighting the demon, Tripura.

Text 133

*viśvātmāśeṣa-rudrārtha-
śiraś chedākṣatā-kṛtiḥ
vājapeyādi-nāmāgnir
veda-dharma-parāyaṇaḥ*

Śrī Viṣṇu is the life and soul of the universe. He often cuts off the heads of the demons for the sake of Śiva and Śeṣa. He is the form of the sacrificial fire known as *vājapeya*, the protector of the Vedic principles of religion, . . .

Text 134

*śveta-dvīpa-patiḥ sāṅkhya-
praṇetā sarva-siddhirāṭ
viśva-prakāśita-dhyāna-
yogo moha-tamisra-hā*

. . . the Lord of Śvetadvīpā, the originator of the *Sāṅkhya* philosophy, and the master of all mystic perfections. He undergoes meditation for the purpose of exhibiting the cosmic manifestation. He brings His devotees out from the darkness of ignorance, . . .

Text 135

*bhakta-śambhu-jīto
daityāmṛta-vāpī-samas tapaḥ
mahā-pralaya-viśvaiiko
‘dvitīyo khila-daityarāṭ*

. . . He is controlled by the love of His dear devotee, Śambhu; and He deprived the demons of their share of the nectar. He is the cause of the final dissolution of the material creation, one without a second, the chastiser of the demons, . . .

Text 136

*śeṣa-devaḥ sahasrākṣaḥ
 sahasrāṅghri-siro-bhujāḥ
 phaṇī phaṇi-phaṇā-
 kārayojitābdhy ambuda-kṣitih*

. . . and is nondifferent from Lord Śeṣa. He possesses thousands of eyes, legs, heads, hands and hoods as He rests on the ocean.

Text 137

*kālāgni-rudra-janako
 musalāstro halāyudhaḥ
 nīlāmbaro vāruṇīśo
 mano-vākkāya-doṣa-hā*

Śrī Viṣṇu manifests the fire of destruction in His form as Rudra, holds a club and plough in His hands, and has a complexion like the blue sky. He is the husband of Vāruṇī; the destroyer of offenses created by one's body, mind and speech; . . .

Text 138

*sva-santoṣa-tṛpti-mātraḥ
 pātitaika-dasānanah
 bali-saṁyamano ghorō
 rauhiṇeyah pralamba-hā*

. . . and is always self-satisfied. He destroyed the ten-headed Rāvaṇa, and He is the Lord of Bali, very grave, the son of Rohiṇī, and the killer of Pralambasura.

Text 139

*muṣṭikaghno dvivid-hā
 kālindī-bhedano balaḥ
 revatī-ramaṇah pūrva-
 bhaktir evācyutāgrajāḥ*

Śrī Viṣṇu killed Muṣṭika, He killed Dvīvidha gorilla, and He pulled the river Kālindī with His plough. He is Balarāma, the enjoyer of Revatī, the bestower of devotional service as practiced in Vraja, the elder brother of Kṛṣṇa, . . .

Text 140

*devakī-vasudevottho
‘diti-kaśyapa-nandanah
vārṣṇeyah sātvatām śreṣṭhah
śaurir yadu-kulodvahaḥ*

. . . the son of Devakī and Vasudeva, the beloved son of Aditi and Kaśyapa, the scion of the Vṛṣṇi dynasty, and the best among exalted personalities. He has appeared in the Śura dynasty and is the ornament of the Yadu dynasty.

Text 141

*narākṛtiḥ pūrṇa-brahma
savvasācī parantapaḥ
brahmādi-kāmanā-nitya
-jagat-parveta-saiśavaḥ*

Śrī Viṣṇu is the Supreme Lord, appearing in a human-like form; the Supreme Brahman; capable of releasing arrows with both hands; and the killer of His enemies. To fulfill the desires of devotees like Brahmā, He appeared as a transcendental child.

Text 142

*pūtanāghnaḥ śakaṭa-bhid
yamalārjuna-bhañjanaḥ
vatsāsuraṁ keśighno
dhenukārir gavīśvaraḥ*

He killed the witch Putanā, broke the Śakaṭa cart, uprooted the yamala-arjuna trees, killed Vatsāsura, destroyed the Keśi demon, and killed Dhenukāsura. He is the Lord of the cows.

Text 143

*dāmodaro gopa-devo
yaśodānanda-kāraḥ
kāliya-marddanah sarva-
gopa-gopī-jana-priyaḥ*

He was bound by His mother with ropes, He is the life and soul of the cowherd men, He gives pleasure to mother Yaśodā, He chastised the Kāliya serpent, and He is very dear to the *gopīs*.

Text 144

*līlā-govardhana-dharo
govindo gokulotsavaḥ
ariṣṭa-mathanah kāmonmatta
gopī-vimuktidaḥ*

He lifted Govardhana Hill with ease. He is the Lord and master of the cows, the pleasure of the people of Gokula, and the killer of Ariṣṭāsura. He fulfilled the desires of the *gopīs*, who were afflicted with transcendental passion.

Text 145

*sadyaḥ kubalayāpīḍa-
ghātī cāñūra-mardanaḥ
kaṁsārīr ugrasenādi-
rājya-sthāyya 'rihā 'maraḥ*

He killed the elephant Kuvalayapīḍa, eliminated the wrestler Cāñūra, killed Kaṁsa, and installed Ugrasena as the King of Mathurā. He is the slayer of His enemies and is eternally existing.

Text 146

*sudharmānkita-bhūloko
jarāsandha-balāntakaḥ*

*tyakta-bhakta-jarāsandha
bhīmasena-yaśaḥ pradahaḥ*

Śrī Viṣṇu re-established religious principles; relieved the earth of Jarāsandha's oppression; and had Jarāsandha killed by Bhīma, just to give credit to His devotee.

Text 147

*sāndīpani-mṛtāpatya-
dātā kālāntakādijit
rukmiṇī-ramaṇo rukmi-
śāsano narakāntakṛt*

He returned the dead son of His teacher, Sāndīpani Muni; He defeated sinful kings, such as Kālayavana, He enjoyed the company of Rukmīṇi, He chastised Rukmī, and He put an end to Narakāsura.

Text 148

*samasta-naraka-trātā
sarva-bhūpati-koṭijit
samasta-sundarī-kānto
'surārīr garuḍa-dhvajaḥ*

He delivers all living entities and He conquered the powerful warriors who were inimical to Him. He is the beloved Lord of all beautiful women and the killer of the demons. He mounts a chariot decorated with a flag of Garuḍa.

Text 149

*ekākī jita-rudrārka-
marud āpo khileśvaraḥ
devendra-darpa-hā
kalpa-drumālanṅkṛta-bhūtalahaḥ*

Śrī Viṣṇu is one without a second; the conquerer of Śiva, Surya and Vāyu; the supreme controller of all; the destroyoer of Indra's pride; and He who beautified the earth by decorating it with the *pārijāta* flower from heaven.

Text 150

*bāṇa-bāhu-sahasracchit-
skandhādi-gaṇa-koṭijit
līlājita-mahādevo
mahādevaika-pūjitaḥ*

He severed the one thousand arms of Bāṇāsura, vanquished expert warriors like Kārtikeya, and defeated Mahādeva as one of His pastimes. He is the Lord who is worshiped by Mahādeva with firm determination.

Text 151

*indrārthārjuna-nirmatsur
jayadaḥ pāṇḍavaikadhṛk
kāśī-rāja-śiraś chettā
rudra-śakty eka-mardanaḥ*

He awarded fearlessness to Arjuna, gave victory to the Pāṇḍavas, enabled the Pāṇḍavas to remain together, severed the head of Kāśīrāja, and belittled the prowess of Śiva.

Text 152

*viśveśvara-prasādādḥyaḥ
kāśī-rāja-sutārdanaḥ
śambhu-pratijñā-pātā ca
svayambhu-gaṇa-pūjakah*

He displayed mercy upon the controller of the universe (Śiva), killed the son of Kāśīrāja, kept the promise made by Śiva intact, and worshiped the followers of Brahmā.

Text 153

kāśīśa-gaṇa-koṭighno
loka-śikṣā-dvijārcakah
śiva-tīvra-tapo-vaśyaḥ
purā śiba-vara-pradaḥ

He killed millions of soldiers belonging to the King of Kāśī; worshiped the *brāhmaṇas*, just to set the example; and was satisfied by Śiva's severe penance. He is the original personality and the giver of benedictions to Śiva.

Text 154

gayāsura-pratijñādhrk
svāmśa-śaṅkara-pūjakah
śiva-kanyā-vrata-
patih kṛṣṇa-rūpa-śivārihā

He accepted the challenge of Gayāsura; and adored Śaṅkara, who is His plenary portion. He is the objective of the vow of Śiva's daughter and the killer of the dark-complexioned enemy of Śiva.

Text 155

mahālakṣmī-vaṇṇur gaurī-
trāṇo devala-vāta-hā
vinidra-mucakundaika-
brahmāstra-yuvanāśvahr̥t

He manifests the form of Mahālakṣmī. He is the deliverer of Pārvatī and the killer of the demon, Devala. He caused Mucukunda to burn Kālayavana to ashes.

Text 156

akrūro 'krū-mukhyaika-
bhakta-svacchanda-muktidaḥ

*sabāla-strī-jala-
krīdāmr̥tavāpī-kṛtārṇavaḥ*

He is very kind-hearted and He awards benedictions to the devotees who are honest and well-behaved. He manifests an ocean of transcendental pastimes in which He enjoys sporting in the water, along with the cowherd boys and girls.

Text 157

*yamunā-patir ānīta-
pariṇīta-dvijātmakaḥ
śrīdāma-śaṅku-bhaktārtha-
bhūmyānīten dra-bhairavaḥ*

He is the husband of Yamunā, and He is very respectful to the *brāhmaṇas* and very dear to them. He is the life and soul of Śrīdāma and Śaṅku, and He is the Lord who forced powerful kings to remain kneeling.

Text 158

*durvṛtta-śiśupālaika-
muktikoddhārakeśvaraḥ
ācāṅḍālādikaṁ prāpya
dvārakā-nidhi-koṭīkṛt*

He is the lion-like personality who delivered the miscreant, Śiśupāla; the ultimate goal of all living entities, including dog eaters; and an ocean of nectar for the inhabitants of Dvārakā.

Text 159

*brahmāstra-dagdha-
garbhastha-parīkṣij
jīvanaikakṛt pariṇīta-dvi-
sutānetā 'rjuna-madāpahaḥ*

He saved the life of Parīkṣit when he was being burnt by the powerful heat of the *brahmāstra* and He married the daughter of a *brāhmaṇa*. At the end, He withdrew Arjuna's prowess.

Text 160

*gūḍha-mudrākṛti-grasta-
bhīṣmādy akhila-gauravaḥ
pārthārtha-khaṇḍitāśeṣa-
divyāstraḥ pārtha-mohabhṛt*

Śrī Viṣṇu enhanced the prestige of Bhīṣma as he was lying on a bed of arrows, He accepted the role of Arjuna's charioteer and protected him from the onslaught of innumerable celestial weapons. He dispelled Arjuna's illusion.

Text 161

*brahma-śāpacchala-
dhvasta-yādavo vibhavāvahaḥ
anaṅgo jīta-gaurīṣo
rati-kāntaḥ sadeṣitaḥ*

He caused the annihilation of the Yadu dynasty by having a *brāhmaṇa* curse them. He is the original cause of all opulence, the transcendental Cupid, the conqueror of Pārvatī's husband, the beloved Lord of Rati, and the most coveted object of all exalted souls.

Text 162

*puṣpeṣur viśva-vijayī
smaraḥ kāmeśvarī-patīḥ
uśā-patir viśva-hetur
viśva-tṛpto 'dhi-pūruṣaḥ*

He releases the arrow of transcendental lust, He is the conqueror of the universe, the object of meditation, the husband of

the goddess of transcendental passion, the husband of Uṣā, the original cause of the cosmic manifestation, the giver of satisfaction to all within the universe, the supreme enjoyer, .

Text 163

*caturātmā catur varṇaś
catur veda-vidhāyakaḥ
catur viśvaika-viśvātmā
sarvotkr̥ṣṭāsu koṭiṣu*

. . . and the origin of the quadruple expansions. He appears in four *yugas* in four different colors. He is the compiler of the four *Vedas*, the life and soul of the material and spiritual worlds, the best among millions of exalted personalities, . . .

Text 164

*āśrayātmā purāṇarṣir
vyāsaḥ śāstra-sahasrakṛt
mahābhārata-nirmātā
kavīndro vādarāyaṇaḥ*

. . . the ultimate shelter of all living entities, and the oldest sage. He has incarnated as Vyāsadeva and compiled thousands of revealed scriptures. He composed the great epic, *Mahābhārata*. He is the foremost of poets, the son of Vyāsadeva, . . .

Text 165

*kṛṣṇa-dvaipāyanaḥ sarva-
puruṣārthaka-bodhakaḥ
vedānta-karttā brahmaika-
vyañjakaḥ puru-vaṁśakṛt*

. Kṛṣṇa Dvaipāyana, the bestower of the four objectives of human life, the compiler of *Vedānta*, the preacher of Brahman realization, the inaugurator of the Puru dynasty, . . .

Text 166

*buddho dhyānajatīśeṣa-
deva-devo jagat-priyaḥ
nirāyudho jagaj jaitraḥ
śrīghano duṣṭa-mohanaḥ*

. . . Buddha, the Lord of unlimited demigods who meditate upon Him, the object of love for the inhabitants of the universe, without any rival, the conquerer of the universe, and extremely attractive. He bewilders the minds of the miscreants.

Text 167

*daitya-veda-bahiṣkartā
vedārtha-śruti-gopakāḥ
śuddhodanir naṣṭa-diṣṭaḥ
sukhadāḥ sad asat patih*

He expertly refuted athiestic philosophy, He conceals the confidential purport of the *Vedas*, He enjoys food offered by His devotees, He destroys the devotees' sinful reactions, and He gives happiness to all. He is the ultimate sanctioner of all good and bad behavior.

Text 168

*yathā-yogyākhila-kṛpāḥ
sarva-śūnyo 'khileṣṭadaḥ
catuṣ koṭi-pṛthak-
tattvam prañāpāramiteśvaraḥ*

He displays mercy toward everyone, according to one's qualifications. He is free from all material connections, the supplier of all desired objects, the Absolute Truth situated beyond the three modes of material nature, and the controller of the entire cosmic manifestation.

Text 169

pāṣaṇḍa-śruti-mārgena
pāṣaṇḍa-śruti-gopakahaḥ
kalkī viṣṇu-yaśaḥ
pūtaḥ kali-kāla-vilopakah

Śrī Viṣṇu skillfully obscures the real meaning of the *Vedas* by propogating the path of athiesm. He is Kalki, and the son of Viṣṇuyaśa. He brings about an end to the age of Kali.

Text 170

samasta-mleccha-hastaghnaḥ
sarva-siṣṭa-dvijātikṛt
satya-pravarttakau deva-
dvija-dīrgha-kṣudhāpahaḥ

He annihilates all the mlecchas and protects gentle and *brāhminical* people. He is the propounder of truth, and He maintains the demigods and saintly people.

Text 171

aśva-gavādi-vedena
pṛthvī-durgati-nāśanaḥ
sadyaḥ kṣmānanta-lakṣmīkṛt
naṣṭa-niḥśeṣa-dharmakṛt

He destroys the distresses of the people of the earth through the propogation of Vedic knowledge. He is able to instantaneously produce unlimited opulence and He can complete His mission effortlessly.

Text 172

ananta-svarga-yāgaika-
hema-pūrṇākhila-dvijah
asādhyāika-jagac chāstā
viśva-vandyo-jaya-dhvajah

Śrī Viṣṇu inaugurates the performance of unlimitedly opulent sacrificial performances and fulfills the desires of the *brāhmaṇas*. He is difficult to attain and He awards punishment to the deviant living entities. He is worshiped throughout the universe, the flag of victory, . . .

Text 173

*ātmā-tattvādhipaḥ karṭr-
śreṣṭho vidhīr umā-patiḥ
bhartuḥ śreṣṭhaḥ prajēsāgryō
marīci-janakāgranīḥ*

. . . the preacher of the science of self-realization, the ultimate doer of everything, the creator, the maintainer of all created beings, the master of the controllers of the universe, the Lord of Brahmā, . . .

Text 174

*kaśyapo devarāḍ indraḥ
prahlādo daityarāt śaśī
nakṣatreśo ravis tejah
śreṣṭhaḥ śukraḥ kavīśvaraḥ*

. Kaśyapa, Devarāta, Indra, Prahlāda, the chastiser of the demons, the moon-god, the Lord of the stars, the sun-god, the best of all illuminating objects, Venus, the master of Brahmā,

Text 175

*maharṣirāt bhṛgur viṣṇur
ādityeśo balīḥ svarāt
vāyur vahni śuci-śreṣṭhaḥ
śaṅkaro rudrarāt guruḥ*

. . . the crest jewel among all the great sages, Bhṛgu, the almighty Lord, the Lord of the twelve Ādityas, Bali, supremely

independent, Vāyu, Agni, the best among all pure spiritual beings, Śaṅkara, Rudra, the spiritual master, . . .

Text 176

*vidvattamaś citraratho
gandharvāgryō vasūttamaḥ
varṇādir agryā strī gauṛī
śaktyāgryā śrīś ca nāradaḥ*

. . . the topmost learned personality; Citraratha, the king of the Gandharvas; the Lord of the Vasus; the creator of the *varṇas*; the original Personality of Godhead; the creator of the form of a woman; the goddess of fortune; Pārvatī; the great sage, Nārada, . . .

Text 177

*devarṣirāṭ pāṇḍavāgryō
'rjuno nārada-vādarāt
pavanaḥ pavaneśāno
varuṇo yādasām-patiḥ*

. . . who is the sage among the demigods; the Lord of the Pāṇḍavas; and Arjuna. He confirms the philosophy of Nārada. He is Pavana, the master of Pavana, Varuna, and the Lord of the Yadus.

Text 178

*gaṅgā-tīrthottamoddhṛtam
chatrakāgryam barauśadham
annam sudarśanāstrāgryō
bajra-praharaṇottamam*

Śrī Viṣṇu made Gaṅgā the most sacred river, He gives shelter to all and He awards benedictions to those who deserve them. He is the grain of rice, the Sudarśana *cakra*, the prowess of the thunderbolt weapon, . . .

Text 179

*uccaiḥśravā vājirāja
airāvata ibheśvaraḥ
arundhaty ekapatniśo
hy aśvattho 'śeṣa-vṛkṣarāḥ*

. . . Uccaiḥśravā, the king of horses that emerged from the ocean of milk; Airāvata, the king of elephants; the Lord of Arundhatī; the sacred *aśvattha* tree; the origin of unlimited desire trees, . . .

Text 180

*adhyātma-vidyā-vidyātmā
praṇavaś chandasām varaḥ
merur giri-patir mārgo
māsāgryaḥ kāla-sattamaḥ*

. . . the propounder of spiritual knowledge; the transcendental vibration orṁ; the best of poems; Mount Sumeru, the king of hills; the auspicious path; the first among the months; the best of auspicious times, . . .

Text 181

*dinādyātmā pūrva-siddhiḥ
kapilaḥ sāma-vedarāḥ
tārkaṣaḥ khagendra-ṛtvagryō
vasantaḥ kalpa-pādapaḥ*

. . . the cause of day and night; eternally perfect; Kapila; the Sāma-veda; Kaśyapa; Garuḍa; the best of seasons, spring; the wish-fulfilling tree; . . .

Text 182

*dātṛ-śreṣṭhaḥ kāmادهनुर
ārtighnāgryaḥ surottamaḥ*

*cintā-maṇir guru-
śreṣṭho mātā hitatamaḥ pitā*

. . . the most charitable personality, the wish-fulfilling cow, expert in mitigating the distress of others, the best among the demigods, the spiritual gem, the best of spiritual masters, the supreme mother, the benefactor of all, the supreme father, . .

Text 183

*simho mṛgendro nāgendro
vāsukir bhūdharo nṛpaḥ
vaṇaśo brāhmaṇaś
cāntaḥkaraṇāgryam namo namaḥ*

. . . the lion, which is the king of animals; the king of serpents, Vāsuki; Śeṣa; the emperor; the Lord of the four *varṇas*; and the topmost *brahmaṇa*. He dwells within the hearts of all living entities.

O Lord, I offer my repeated obeisances unto You.

Text 184

*ity etad-vāsudevasya
viṣṇor nāma-sahasrakam
sarvāparādha-samanam
param bhakti-vibarddhanam*

These one thousand holy names of Vāsudeva, Lord Viṣṇu, neutralize all the offenses of the chanter and award him pure devotional service.

Text 185

*akṣaya-brahmalokādi-
sarvārthāpty eka-sāadhanam
viṣṇu-lokaika-sopānam
sarva-duḥkha-vināśanam*

The chanting of the one thousand names of Lord Viṣṇu awards one the four objectives of human life and ultimately, the attainment of the transcendental abode of Lord Viṣṇu. The abode of Viṣṇu is distinct from the material planets because in the abode of the Lord, all kinds of material miseries are conspicuous by their absence.

Text 186

*samasta-sukhadam satyam
param nirvāṇa-dāyakam
kāma-krodhādi-niḥśeṣa-
mano-mala-viśodhanam*

By reciting these one thousand names of Lord Viṣṇu, one achieves all sources of happiness in this life and is delivered from material existence after death. The chanting of these holy names will purify one's mind of the contamination of lust and anger.

Text 187

*sāntidam pāvanam nṛṇām
mahā-pātakinām api
sarveṣām prāṇinām āśu
sarvābhīṣṭa-phala-pradam*

The chanting of the thousand names of Lord Viṣṇu purifies the mind of even the most sinful person. These holy names of the Lord are beneficial for all living entities.

Text 188

*sarva-vighna-praśamanam
sarvāriṣṭa-vināśanam
ghora-duḥsvapna-śamanam
tīvra-dāridrya-nāśanam*

By reciting these holy names of the Lord, all of one's obstacles and inauspicious conditions will be vanquished in the very near future. This chanting will remove even the most severe distress and poverty.

Text 189

*tāpa-trayāpaham guhyam
dhana-dhānya-yaśas karam
sarvaiśvarya-pradam sarva-
siddhidam sarva-kāmadam*

The chanting of these holy names counteracts the threefold material miseries. It is most confidential and bestows upon one wealth, grains and fame. It awards one all kinds of perfection, in all circumstances.

Text 190

*tīrtha-yajña-tapo-dāna-
vrata-koṭi-phala-pradam
aprajña-jāḍya-samanam
sarva-vidyā-pravarttakam*

The result one achieves by traveling to holy places of pilgrimage, performing sacrifice, giving charity, and observing other vows can be achieved simply by reciting these one thousand names of Lord Viṣṇu. This chanting destroys one's ignorance and enlightens one with transcendental knowledge.

Text 191

*rājyadam rājya-kāmānām
rogiṇām sarva-roganut
bandhyānām sutadam cāśu
sarva-śreṣṭha-phala-pradam*

Those who desire to rule a kingdom can fulfill their ambition by reciting the one thousand names of the Lord. A diseased

person can be cured and a barren woman can beget children. Indeed, everyone can achieve the highest benefit by chanting this *Viṣṇu-sahasra-nāma mantra*.

Text 192

*astra-grāma-viṣa-dhvamsi
graha-pīḍā-vināśanam
maṅgalyam puṇyam āyusyaṁ
śravaṇāt paṭhanāj japāt*

This chanting can neutralize the effects of weapons and poison and remove the miseries caused by inauspicious planets. By hearing, chanting and discussing these holy names—one's piety, auspiciousness and duration of life are enhanced.

Text 193

*sakṛd asyākhilā vedāḥ
sāṅgā mantrās ca koṭīśaḥ
purāṇa-sāstraṁ smṛtayaḥ
paṭhitāḥ pāṭhitās tathā*

Simply by chanting these holy names of the Lord, one attains the result of studying the Vedas, reciting millions of *mantras*, and studying the

Text 194

*japtvāsya ślokaṁ ślokārdham
pādam vā paṭhataḥ priye
nityaṁ sidhyati sarveṣāṁ
acirārt kisuto 'khilam*

My dear one, simply by chanting one line, half of a line, or even one word of this *mantra*, one can instantly obtain all perfection.

Text 195

*prāṇena sadṛśam sadyaḥ
 praty aham sarva-karmasu
 idaṁ bhadre tvayā goḥyaṁ
 pāthyam svārthaika-siddhaye*

O gentle lady, you should keep this chanting very confidentially, just as you would protect your very life and soul. You should recite these one thousand names of the Lord to obtain your real self-interest.

Text 196

*nāvaiṣṇavāya dātyavyam
 vikalpopahatātmane
 bhakti-śraddhā-vihīnāya
 viṣṇu-sāmānya-darsine*

You should not reveal these holy names to those who are faithless, who are not inclined toward the devotional service of the Lord, who consider Lord Viṣṇu to be an ordinary human being, and who are non-devotees.

Text 197

*deyam putrāya śiṣyāya
 śuddhāya hita-kāmyayā
 mat-prasādād rte nedam
 grahiṣyanty alpa-medhasaḥ*

One should instruct these one thousand names of Lord Viṣṇu to a pure-hearted disciple or son, with a desire to benefit him. Less intelligent people will not appreciate the chanting of these holy names because they are bereft of the Lord's mercy.

Text 198

*kalau sadyaḥ phalam kalpa-
 grāmam eṣyati nāradaḥ*

*lokānām bhāgya-hīnānām
yena duḥkham vinasyati*

The great sage, Nārada, will appear in Kali-yuga, in the village of Kalpagrāma, with a desire to benefit the unfortunate people of this world by removing their distress.

Text 199

*kṣetreṣu vaiṣṇaveṣu
etad āryāvatte bhaviṣyati
nāsti viṣṇoḥ param satyam
nāsti-viṣṇoḥ param padam*

If these holy names are chanted in a holy place in the land of Āryāvarta, they will award one increased benefit. Know for certain that there is no truth superior to Lord Viṣṇu, and no goal superior to Him.

Text 200

*nāsti viṣṇoḥ param jñānam
nāsti mokṣo hy avaiṣṇavaḥ
nāsti-viṣṇoḥ paro-mantra
nāsti-viṣṇoḥ param tapaḥ*

There is no knowledge superior to the understanding of Lord Viṣṇu, no liberation superior to association with Lord Viṣṇu, no *mantra* superior to the holy names of Lord Viṣṇu, and no penance superior to surrender to Lord Viṣṇu.

Text 201

*nāsti viṣṇoḥ param dhyānam
nāsti mantra hy avaiṣṇavaḥ
kin tasya bahubhir mantraiḥ
kim japair bahu-vistaraiḥ*

There is no meditation superior to remembrance of Lord Viṣṇu's transcendental name, form and pastimes. There is no *mantra* greater than the holy names of Lord Viṣṇu. Considering this—what is the use of chanting other *mantras* in relation to Lord Viṣṇu?

Text 202

*bājapeya-sahasraih kim
bhaktir yasya janārdane
sarva-tīrthamayo viṣṇuḥ
sarva-śāstramayāḥ prabhuḥ*

What is the need of performing thousands of *vājapeya* sacrifices if one is engaged in the devotional service of Lord Viṣṇu? Lord Viṣṇu is the most sacred of all sacred places and the goal of all religious performances.

Text 203

*sarva-kratumayo viṣṇuḥ
satyaṁ satyaṁ vadāmy aham
ābrahma-sāra-sarvasvaṁ
sarvaṁ etaṁ mayoditam*

I am telling you the truth—Lord Viṣṇu is the actual enjoyer of all sacrifices. I have thus revealed to you the essence of everything within the universe.

Text 204

*śrī pārvaty uvāca
dhanyāsmi anugṛhītāsmi
kṛtārthāsmi jagad-guro
yaṁ medaṁ śrutam stotram
tvad-rahasyam sudurlabham*

Śrī Pārvatī said: O spiritual master of the universe, I feel that my life has now become successful. I have been greatly favored

by you and I am fully satisfied that I have received these most confidential prayers from you.

Text 205

*aho bata mahat-kaṣṭam
samasta sukhade haro
vidyamāne 'pi sarveṣe
mūḍhāḥ kliśyanti saṁsṛtau*

How pathetic it is! Although the Supreme Lord possesses all of these transcendental qualities, foolish people suffer continuous distress in this world rather than worship Him.

Text 206

*yam uddiśya-sadā nātho
maheśo 'pi digambaraḥ
jaṭilo bhasma-liptāṅgas
tapasvī vīkṣito janaiḥ*

Even you, the master of the material nature, forget your dress, keep matted hair, smear ashes all over your body, and undergo severe penance for the satisfaction of the Supreme Lord.

Text 207

*ato 'dhiko na devo 'sti
lakṣmī-kāntān madhu-dviṣaḥ
yat tat tvam cintayate
nityam tvayā yogīśvareṇa hi*

Therefore, it must be concluded that there is no one greater than the Supreme Lord, Viṣṇu, the killer of the Madhu demon and the husband of Lakṣmī. Despite being the master of all mystic yogīs, you are constantly engaged in meditation upon Him.

Text 208

*ataḥ param kim adhikam
 padam śrī-puruṣottamāt
 tam avijñāya tām mūdhā
 yajante jñāna-māninaḥ*

Who can be equal to or superior to the Supreme Personality of Godhead? The so-called learned scholars adopt various processes of worship without understanding His actual glories.

Text 209

*muṣitāsmi tvayā nātha
 ciraṁ yad ayam īśvaraḥ
 prakāśito na me yasya
 dattādyā divya-śaktayaḥ*

O my lord, I am eternally grateful to you because today, you have revealed to me the divine potency that you had previously kept secret.

Text 210

*aho sarveśvaro viṣṇuḥ
 sarva-devottamottamaḥ
 bhavad ādi-gurur mūdhaiḥ
 sāmānya iva lakṣyate*

Lord Viṣṇu alone is the supreme controller of all existence. He is the Supreme Personality of Godhead. He is your original spiritual master. Alas! Fools consider Him to be an ordinary man when He appears within this world as an incarnation.

Text 211

*mahīyasām hi māhātmyam
 bhajamānān bhajanti cet
 dviṣato 'pi tathā pāpa
 anupekṣyante kṣamālayāḥ*

Great souls easily realize the Supreme Lord, whereas sinful-minded people who are envious of the Lord foolishly neglect their ultimate shelter.

Text 212

*mayāpi bālye sva-pituḥ
 prajñā dṛṣṭā bubhukṣitāḥ
 duḥkhādaśaktāḥ svam
 poṣṭum śriyā nādhyāsitāḥ purā*

In my childhood, I displayed compassion for such foolish people, who were unable to even lead their families toward the path of auspiciousness.

Text 213

*tvayā samvardhitābhiś ca
 prajābhir vibudhādayaḥ
 visasadbhiḥ sva-śaktyādyāḥ
 samuḥṛn mitra-bāndhavāḥ*

You had bestowed great mercy upon Indra and others, so that according to their respective qualifications, they are now able to wander about freely in this world.

Text 214

*tvayā vinā kva devatvam
 kva dhairyam kva parigrahaḥ
 sarve bhavanti jīvanto
 yātanāḥ śirasi sthitāḥ*

Supremacy, patience and perfection of life cannot be achieved without your mercy. People in this world struggle hard for existence due to forgetfulness of you.

Text 215

*tāmṛte naiiva dharmārthau
 kāmo mokṣo 'pi durlabhaḥ*

*kṣudhitānām durgatānām
kuto yoga-samādhayaḥ*

Without your mercy—religiosity, economic development, sense gratification, and liberation are very difficult to achieve. How can people afflicted by hunger and distress attain self-realization?

Texts 216-218

*sā ca saṁsāra-sāraikā
sarva-lokaika-pālikā
vaśyā sā kamalā yasya
tyaktvā tvām api saṅkaraḥ*

*śriyā dharmeṇa śauryeṇa
rūpeṇārjava-sampadā
sarvātīśaya-vīryeṇa sampūrṇa
asya mahātmanah*

*kas tena tulyatāmeti
deva-devena viṣṇunā
yasyāṁśāṁśaka-bhāgena
vinā sarvaṁ vilīyate*

O Mahādeva! Kamalā, the goddess of fortune, has left you and taken shelter of Lord Viṣṇu, who is under the control of great souls that are endowed with opulence, religious principles, prowess, beauty and magnanimity. Therefore, who can compare with the Supreme Lord, Viṣṇu? Without the presence of His plenary portion, everything would be instantly annihilated.

Text 219

*jagad etat tathā prāhur
doṣāyaitad vimohitāḥ
nāsya janma jarā mṛtyur
nāprāpyaṁ vārtham eva vā*

The whole world is bewildered because material existence is full of defects. The existence of the Supreme Lord is untinged by birth, death or old age. There is nothing within existence that is not owned and controlled by Him.

Text 220

*tathāpi kurute dharmān
pālanāya satām kṛte
vijñāpaya mahādevam
praṇamyaikam mahēsvaram*

And yet, He engages in activities for the sake of maintaining the status of saintly persons. He protects religious principles and is the only proper object of adoration.

Text 221

*avadhārya tathā sāham
kānta kāmada śāsvata
kāmādy āsakta-cittatvāt
kin tu sarveśvara prabho*

O beloved lord of my life, I have heard this prayer from you with full attention.

Text 222

*tvan-mayatvāt prasādād
vā śaknomi pathitum nacet
viṣṇoḥ sahasra-nāmaitat
praty aham vṛṣabha-dhvaja
nāmnaikena tu yena syāt
tat-phalam brūhi me prabho*

O Vṛṣabhadhvaja! If, due to restlessness, I am unable to concentrate on this prayer and pronounce the names properly then kindly tell me a single holy name that I can chant instead of the whole prayer. Let me chant this holy name daily and

obtain the same result as I would by chanting the one thousand names of Lord Viṣṇu.

Text 223

*śrī mahādeva uvāca
rāma rāmeti rāmeti
rama-rāmo manorame
sahasra-nāmabhis tulyam
rāma-nāma varānane*

Śrī Mahādeva said: O beautiful-faced lady, just a single holy name, Rāma, is equal to the one thousand names of Lord Viṣṇu.

Text 224

*atha sarvāṇi tīrthāni
jalam caiva prayāgajam
viṣṇor nāma-sahasrasya
kalām nārhanti ṣoḍaśim*

The holy water from all the sacred places in this world cannot be compared to even one-sixteenth part of the glories of Śrī Viṣṇu-sahasra-nāma.

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

Nārada Muni Glorifies Lord Viṣṇu

Text 1

śrī mahādeva uvāca
śṛṇu devi pravakṣyāmi
stotraṁ parama-durlabham
yaj jñātvā na punar gacchen
naro niraya-yātanām

Śrī Mahādeva said: O goddess, I am now going to reveal to you a most confidential prayer. Kindly listen to me with full attention for by learning this prayer, a person will never again have to suffer the pain of hellish life.

Text 2

kavacaṁ ca maheśāni
trailokya-maṅgalādikam
nārādāya ca yat proktaṁ
brahma-putreṇa dhīmatā
sanat-kumāreṇa purā
yogīndra-guru-vartmanā

O wife of Maheśa, I am now going to explain to you the *kavaca* known as the *trailokya-maṅgala kavaca*, which was spoken to Nārada by the most intelligent son of Brahmā, the great sage, Sanat-kumāra, who had previously received it from his spiritual master, who is the foremost of yogīs.

Text 3

śrī nārada uvāca
prasīda bhagavan mahyam
ajñānāt-kuṇṭhitātmane

*tavāṅghri-pankaja-rajo-
rāgiṇīm bhaktim uttamām*

The great sage, Nārada, said: O Lord, I am a most ignorant person and my mind is contaminated. Therefore, be merciful and bestow upon me the highest platform of devotional service, which attracts one to Your lotus feet.

Text 4

*aja prasīda bhagavan
namita-dyuti-pañjara
aprameya prasīdāsmad
duhkhahan puruṣottama*

O unborn Lord, You are immeasurable, the Supreme Personality of Godhead, and You mitigate our distress. Please be kind to me.

Text 5

*sva-saṁvedya prasīdāsmad
ānandātmann anāmaya
acintya-sāra viśvātmān
prasīda parameśvara*

O supreme controller! O knower of Your own self! O blissful Lord! O inconceivable Lord of the universe, please be merciful to me.

Text 6

*prasīda tuṅga tuṅgānām
prasīda śiva śobhana
prasīda guṇa-gambhīra
gambhīrāṇām mahādyute*

O Lord who is greater than the greatest! O all-auspicious and all-attractive Lord! You possesses unfathomable transcendental

qualities. You are the most enlightened among all enlightened personalities. Please be kind to me.

Text 7

*prasīda vyakta vistīrṇa
vistīrṇānām agocara
prasīdārdrārdrā-jātīnām
prasīdāntānta-dāyinām*

O Lord who sometimes becomes manifest before us! You cannot be perceived by those who rely upon their limited material senses. You are the most soothing among all soothing objects. You are the beginning, middle and end of everything. Please be merciful to me.

Text 8

*guror garīyaḥ sarveśa
prasīdānanta dehinām
jaya mādharma māyātmana
jaya śāśvata śaṅkhabhṛt*

O controller of all manifestations! O unlimited Lord of the embodied souls! O supreme spiritual master, please be kind to me. O controller of māyā! O Mādhava! O eternal Lord! All glories to You, who holds a conch shell in Your hand!

Text 9

*jaya śaṅkhadhara śrīman
jaya nandaka-nandana
jaya cakra-gadā-pāṇe
jaya deva janārdana*

O Supreme Lord, holder of the conch, all glories to You! O son of Nanda, You carry a disc in Your hand. O Janārdana, all glories to You.

Text 10

*jaya ratna-varābaddha-
kirīṭākrānta-mastaka
jaya pakṣi-patic
chāyāniruddhārka-karāruṇa*

O Supreme Lord, Your head is decorated with a jeweled crown. You ride on the back of Garuḍa and You appear reddish because of the reflection of the sunlight on Your body. All glories to You.

Text 11

*namaste narakārāte
namaste madhusudana
namas te lalitā-pāṅga
namaste nara-kāntaka*

O Supreme Lord, appearing in a human-like form! O killer of Madhu, Your bodily limbs are most pleasing to the eyes. You are the slayer of Narakāsura. My obeisances are unto You.

Text 12

*namaḥ papa-harēśāna
namaḥ sarva-bhayāpaha
namaḥ sambhūta-sarvātman
namaḥ sambhṛta-kaustubha*

O sun-like personality, You free Your devotees from their sinful reactions. You remove everyone's fear. You are the origin of all the living entities. You are decorated with a beautiful Kaustubha gem. I bow down to You.

Text 13

*namaste nayanātīta
namaste bhaya-hāraka*

*namo vibhinna-veṣāya
namaḥ śruti-pathātiga*

You are most pleasing to the eyes. You remove the fear of Your devotees. You are beyond the perception of the *Vedas*. O Lord, You appear in various incarnations. I offer my obeisances unto You.

Text 14

*namas tri-mūrtti-bhedena
svarga-sthīty anta-hetave
viṣṇave tridaśārāti-
jīṣṇave paramātmāne*

You create, maintain and annihilate the universes in Your three forms as the qualitative incarnations. You are the Supersoul, Lord Viṣṇu, who vanquishes the enemies of the demigods.

Texts 15-16

*cakra-bhinnāri-cakrāya
cakriṇe cakra-ballabha
viśvāya viśva-vandyāya
viśva-bhūtānuvarttine
namo 'stu yogi-dhyeyātman
namo 'stu adhyātma-rūpiṇe
bhakti-pradāya bhaktānām
namas te bhakti-dāyine*

By the attack of Your *cakra*, the enemy's *cakra* is broken to pieces. You hold the Sudarśana *cakra* in Your hand. Your *cakra* is very dear to You. You are the form of the universe. You are the worshipable Lord of the universe. The inhabitants of the universe follow in Your footsteps. My obeisances unto You.

O object of meditation for the yogīs! O supreme spirit! O giver of devotional service to the devotees, I offer my obeisances unto You.

Text 17

*pūjanam havanam cejyā
dhyānam paścān namas kriyā
deveśa karma sarvaṁ me
bhaved ārāadhanam tava*

O Lord of the demigods, let my worship, performance of sacrifice, meditation, and offering of obeisances be placed at Your lotus feet.

Text 18

*iti havana-japārccā-
bhedato viṣṇu-pūjā
niyata-hṛdaya-karmā
yas tu mantrī cirāya
sa khalu sakala-kāmān
prāpya kṛṣṇāntarātmā
ananamṛti-vimuktām
uttamām bhaktim eti*

If a devotee who properly chants his *mantras* performs fire sacrifices and worships Lord Viṣṇu within his heart, surrendering unto Him wholeheartedly, he certainly achieves his desired results. Such a practitioner of devotional service becomes liberated from the bondage of birth and death and attains the platform of spontaneous devotional service.

Text 19

*go-gopa-gopikāvītām
gopālam goṣu gopradam*

*gopair īḍyam gosahasrair
naumi gokula-nāyakam*

O Lord of Gokula, You are surrounded by cows, cowherd boys and cowherd girls. You give cows in charity. You are always worshiped by thousands of cowherd inhabitants of Vraja. O Gopāla, my humble obeisances unto You.

Text 20

*prīṇayed anayā stutyā
jagannātham jaganmayam
dharmārtha-kāma-mokṣāṇām
āptaye puruṣottamam*

To please the Supreme Personality of Godhead, who is the Lord of the universe and who pervades the universe, and to achieve success in religiosity, economic development, sense gratification, and liberation, one should offer these prayers to the Supreme Lord.

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

The Trailokya-Maṅgala-Kavaca of Śrī Kṛṣṇa

Text 1

śrī-nārada uvāca
bhagavan sarva-dharmajña
kavacaṁ yat prakāśitam
trailokya-maṅgalaṁ nāma
kṛpayā kathaya prabho

Śrī Nārada said: O my master, you are the supreme knower of religious principles. O lord, please reveal to me the *trailokya-maṅgala kavaca*.

Text 2

śrī sanatkumāra uvāca
śṛṇu vakṣyāmi viprendra
kavacaṁ paramādbhutam
nārāyaṇena kathitam
kṛpayā brahmaṇe purā

Śrī Sanat-kumāra said: O foremost of *brāhmaṇas*, please hear attentively as I disclose to you the most wonderful *kavaca* that Lord Nārāyaṇa had previously revealed to Brahmā, out of compassion.

Text 3

brahmaṇā kathitaṁ mahyam
param śnehād vadāmi te
ati-guhyataram tattvaṁ
brahma-mantraugha-vigraham

After receiving this *kavaca*, Brahmā had explained it to me. Now, out of affection for you, I will disclose the confidential truth of this supreme *mantra*.

Text 4

*yad dhṛtvā paṭhanād brahmā
 sṛṣṭi vitanute dhruvam
 yad dhṛtvā paṭhanāt-pāti
 mahālakṣmīr jagat trayam*

By the prowess received from this *kavaca*, Brahmā creates and Mahālakṣmī protects the three worlds.

Texts 5-6

*paṭhanād dhāraṇāt sambhuḥ
 saṁhartā sarva-mantravit
 trailokya-jananī durgā
 mahiṣādi-mahāsuraṇ
 vara-dṛptān jaghānaiiva
 paṭhanād dhāraṇādyataḥ
 evam indrādaya sarve
 sarvaiśvaryaṁ avāpnuyuḥ*

Mahādeva has become famous as the knower of all *mantras* and the annihilator of the universe on the strength of reciting these *mantras*. Durgā, who is the mother of the three worlds, was able to kill the powerful demon, Mahiṣāsura, by the strength of this *mantra*. Similarly, many renowned personalities, such as Indra, became qualified to possess great opulence because of chanting this *mantra*.

Text 7

*idaṁ kavacam atyanta-
 guptam kutrāpi no vadet
 śiṣyāya bhakti-yuktāya
 sādhakāya prakāśayet*

This *kavaca* is very confidential and as such, you should not disclose it to anyone. This *kavaca* should only be disclosed to

an honest disciple whose heart is filled with devotion for the Supreme Lord.

Texts 8-9

*śaṭhāya para-śiṣyāya
dattvā mṛtyum avāpnuyāt
tarilokya maṅgalasyāya
kavacasya prajāpatiḥ
ṛṣiśchandaś ca gāyatrī
devo nārāyaṇaḥ svayam.
dharmārtha-kāma-mokṣeṣu
viniyogaḥ prakīrtitaḥ.*

If one gives this *kavaca* to a cheater, or to someone else's disciple, he will die. Prajāpati is the predominating sage of the *trailokya-maṅgala kavaca*. It should be chanted in the Gāyatri meter. Lord Nārāyaṇa is the objective of this *kavaca*. This *kavaca* is capable of awarding one religiosity, economic development, sense gratification, and liberation.

Text 10

*praṇavo me śiraḥ pātu
namo nārāyaṇāya ca
bhālam me netra-yugalam
aṣṭārṇo bhakti-muktidaḥ*

May the *praṇava om* protect my head, may the chanting of *namo nārāyaṇāya* protect my forehead, and may the eight-syllable *mantra, om namo nārāyaṇāya*, which awards one devotional service and liberation, protect my eyes.

Texts 11-12

*klīm pāyāc chrotra-yugmaṁ
caikākṣaraḥ sarva-mohaṇaḥ*

klīm-kṛṣṇāya sadā ghrāṇam
govindāyeti jihnikām

gopī-jana-padam vallaḥbhāya
svāhānanam mama
aṣṭādaśākṣaro mantraḥ
kaṇṭham pātu daśākṣarah

May the all-attractive one-syllable *mantra klīm* protect my ears, may the *mantra klīm kṛṣṇāya* protect my nose, may the *mantra govindāya* protect my tongue, may the eighteen-syllable *mantra, klīm kṛṣṇāya govindāya gopījana vallaḥbhāya svāha* protect my face, and may the ten-syllable *mantra, gopījana vallaḥbhāya svāha* protect my throat.

Texts 13-14

gopī-jana-padam vallaḥbhāya
svāhā bhujā-dvayam
klīm glauṁ klīm śyāmalaṅgāya
namaḥ-skandhau-daśākṣarah

klīm kṛṣṇa klīm karau pāyāt
klīm kṛṣṇāyāṅgato 'vatu
hṛdayam bhuvaneśānī klīm
kṛṣṇāya klīm stanau mama

May the *mantra, gopījana vallaḥbhāya svāha* protect my arms. May the ten-syllable *mantra, klīm glauṁ klīm śyāmalaṅgāya namaḥ* protect my shoulders. May the *mantra, klīm kṛṣṇa klīm* protect my hands. May the *mantra, klīm kṛṣṇāya* protect my entire body. May the controller of the universe protect my heart, and may the *mantra, klīm kṛṣṇāya* protect my breasts.

Text 15

gopālāyāgni-jāyāntam
kukṣi-yugmam sadāvatu

klīm kṛṣṇāya sadā pātu
pārsva-yugmam anuttamaḥ

May the *mantra*, *gopālāya svāha* always protect my two sides above the waist and may the *mantra*, *klīm kṛṣṇāya* always protect my two sides below the waist.

Texts 16-19

kṛṣṇa-govindakau pātu
smarādyau ne-yutau manuḥ
aṣṭākṣaraḥ pātu nābhi
kṛṣṇeti dvayakṣaro 'vatu

prṣṭham klīm kṛṣṇa kaṅkālam
klīm kṛṣṇāya dviṭhāntakaḥ
śakthinī satatam pātu
śrīm hṛīm klīm kṛṣṇathadvayam

ūrū saptākṣaraḥ pāyāt
trayodaśākṣaro 'vatu
śrīm hrīm klīm padato
gopī-jana-ballabha-dantataḥ

bhayā svāheti pāyūm vai
klīm hṛīm śrīm sadaśārṇakaḥ
jānunī ca sadā pātu hrīm
śrīm klīm ca daśākṣaraḥ

May the *mantra*, *klīm kṛṣṇāya govindāya* protect my navel and may the two-syllable *mantra*, *kṛṣṇa* protect my back. May the *mantra*, *klīm kṛṣṇa* protect my skeleton and may the *mantra*, *klīm kṛṣṇāya ṭhaḥ ṭhaḥ* protect my muscles. May the seventeen-syllable *mantra*, *śrīm hṛīm klīm kṛṣṇa ṭhaḥ ṭhaḥ* protect my thighs, and may the thirteen-syllable *mantra*, *śrīm hrīm klīm gopījanavallabhāya svāha* protect my anus. May the *mantra*, *klīm hṛīm śrīm* protect my knees, and may the *mantra*, *hrīm śrīm klīm* always protect me.

Texts 20-23

*trayodaśākṣaraḥ pātu
jaṅghe cakrādyudāyudhaḥ
aṣṭādaśākṣaro hrīm śrīm
pūrvako viṃśad arṇakah*

*sarvāṅgaṃ me sadā pātu
dvārakā-nāyako balī
namo bhagavate paścād-
vāsudevāya tat-param*

*tārādyo dvādaśārṇo 'yaṃ
prācyām mām sarvadāvatu
śrīm hrīm klīm ca daśārṇas tu
klīm hṛīm śrīm ṣoḍaśārṇakah*

*gadādyudāyudho viṣṇur
mām anger diśi rakṣatu
hrīm śrīm daśākṣaro mantrō
dakṣiṇe mām sadāvatu*

May the thirteen-syllable *mantra* protect my hips, may the eighteen-syllable *mantra* beginning with *hrīm śrīm* protect my weapons, and may the twenty-syllable *mantra* protect my entire body.

May the twelve-syllable *mantra*, *om namo bhagavate vāsudevāya* protect me from the west; may Lord Viṣṇu who holds the club and disc in His hands and who is indicated by the *bija mantras*, *śrīm*, *hṛīm*, and *klīm*, as well as the ten-syllable *mantra*, protect me from the south.

Text 24

*tāro namo bhagavate
rukmiṇī-ballabhāya ca*

*svāheti ṣoḍaśārṇo 'yam
nairṭyām diśi rakṣatu*

May the sixteen-syllable *mantra*, *om namo bhagavate rukmiṇī-ballabhāya svāha* protect me from the southwest.

Text 25

*klīm hṛṣīkepadam śāya
namo mām vāruṇevatu
aṣṭādaśārṇaḥ kāmānto
vāyavye mām sadāvatu*

May the *mantra*, *klīm hṛṣīkesāya namaḥ* protect me from water and may the eighteen-syllable *mantra* ending with *kāma* always protect me from the northwest.

Text 26

*śrīm māyā kāma kṛṣṇāya
govindāya dviṭho manuḥ
dvādaśārṇātmako viṣṇur
uttare mām sadāvatu*

May Śrī Viṣṇu, who is the predominating Deity of the twelve-syllable *mantra*, *śrīm hrīm klīm kṛṣṇāya govindāya ṭhaṭhaiḥ* always protect me from the north.

Texts 27-29

*vāg-bhavam kāmam kṛṣṇāya
hrīm govindāya tatparam
śrīm goṇī-jana-ballabhānte
bhāya svāhā hasaus tataḥ*

*dvāvimśaty akṣaro mantro
māmaisānye sadāvatu
kāliyasya phaṇā-madhye
divyam nr̥tyam karoti tam*

*namāmi devakī-putraṁ
 ṛṭya-rājānam acyutam
 dvātriṁśad akṣaro manthro
 'py adho mām sarvadāvātu*

May the twenty-two syllable *mantra*, aim *klīm kṛṣṇāya hrīm govindāya goṣṭhjanavallabhāya svāha* hasau protect me from the northeast.

I offer my respectful obeisances unto Lord Acyuta, the son of Devakī, who danced on the hood of the Kāliya serpent.

May the thirty-two syllable *mantra*, *kāliyasya phaṇā madhye divyam ṛṭyam karoti tam namāmi devakī putraṁ ṛṭya rājānam acyutam* protect the lower parts of my body.

Text 30

*kāmadevāya vidmahe
 puṣpa-bāṇāya dhīmahi
 tanno 'naṅgaḥ pracodayād
 eṣā mām pātu cordhvataḥ*

May the *kāma-gāyatri*, *klīm kāmadevāya vidmahe puṣpabāṇāya dhīmahi tanno'naṅgaḥ pracodayāt* protect the upper parts of my body.

Text 31

*iti te kathitaṁ vipra brahma-
 mantraugha-vigraham
 trailokya-maṅgalaṁ nāma
 kavacaṁ brahma-rūpakam*

O *brāhmaṇa*, I have thus revealed to you the *trailokya-maṅgala kavaca*. It is nondifferent from the Supreme Lord and it is the essence of all the transcendental *mantras*.

Text 32

*brahmaṇā kathitam pūrvam
nārāyaṇa-mukhāc chrutam
tava snehān mayā 'khyātam
pravaktavyam na kasyacit*

This *kavaca* was first heard by Brahmā from the mouth of Lord Nārāyaṇa, and now I have revealed it to you, out of affection. Do not disclose it to anyone.

Text 33

*gurum praṇamya vidhivat
kavacam prapaṭhet tataḥ
sakṛt dvīs trīs yathājñānam
so 'pi sarva-tapomayaḥ*

First, you should offer obeisances unto your spiritual master and then recite with rapt attention this *kavaca* either one, two or three times. This practice will award you the merit of all kinds of austerities.

Texts 34-35

*mantraṣu sakaleṣu eva
deśiko nātra samśayaḥ
śatam aṣṭottaram cāsya
puraścaryā-vidhiḥ smṛtaḥ
havanādīn-dasāmśena kṛtvā
tat-sādhayet dhruvam
yadi syāt siddhi-kavaco
viṣṇur eva bhavet svayam*

It is a fact that if a person chants only a portion of these *mantras*, he will still get the desired results. It is recommended that one first perform the ritual known as *puraścārana* one hundred and eight times and offer oblations into the sacrificial fire eighteen

times. One who perfectly follows this process will surely attain the lotus feet of Lord Viṣṇu.

Text 36

*mantra-siddhir bhavet tasya
puraścaryā-vidhānataḥ
spardhām uddhūya satatam
lakṣmīr vāṇī vaset tataḥ*

When one achieves the perfection of chanting these *mantras*, while performing the rituals of *puraścaraṇa*, Lakṣmī and Sarasvatī will continuously reside with him.

Text 37

*puṣpāñjaly aṣṭakam dattvā
mūlenaiva paṭhet-sakṛt
daśa-varṣa-sahasrāṇām
pūjāyāḥ phalam āpnuyāt*

By reciting this *kavaca* only once, while offering a handful of flowers eight times, accompanied by the chanting of the *mūla mantra*, one obtains the result of worshiping the Lord for ten thousands years.

Text 38

*bhūrje vilikhya gulikām
svaṛṇaṣṭhām dhārayed yadi
kaṇṭhe vā dakṣiṇe bāhau
so 'pi viṣṇur na saṁśayaḥ*

If a person writes this *kavaca* on birch bark, puts it in a golden amulet, and then wears it around his neck or on his right arm, he will certainly become qualified to receive Lord Viṣṇu's mercy.

Texts 39-41

*aśvamedha-sahasrāṇi
vājapeya-śatāni ca
mahā-dānādi yāny eva
prādakṣiṇyam bhuvā tathā*

*kalām nārhanti tāny eva
sakṛd uccāraṇāt tataḥ
kavacasya prasādena jīvan
mukto bhaven naraḥ*

*trailokyam kṣobhayaty eva
trailokya-vijayī bhavet
idaṁ kavacam ajñātvā yajed
yaḥ puruṣottamam*

*śata-lakṣa-prajāpto 'pi na
mantras tasya sidhyati*

The merit one attains by performing one thousand horse sacrifices, one hundred *vājapeya* sacrifices, giving a huge amount of wealth in charity, and circumambulating the entire earth cannot be compared with the merit one obtains by reciting this *kavaca* only once.

By the mercy of this *kavaca*, one is liberated in this very life and everyone feels fear in his presence. Indeed, one becomes capable of conquering the three worlds, by the grace of this *kavaca*.

However, if one worships the Supreme Personality of Godhead without understanding the importance of this *kavaca*—even after chanting it hundreds and thousands of times, one will not attain the perfection of chanting these *mantras*.

Thus ends the translation of the fifth chapter of the *Fourth Rātra* of Śrī Nārada-*pañcarātra*.

Prayers to Lord Gopāla

Text 1

śrī-nārada uvāca
navīna-nīrada-śyāmam
nīlendrīvara-locanam
vallabī-nandanam vande
kṛṣṇam gopāla-rūpīnam

Śrī Nārada said: I offer my obeisances to Śrī Kṛṣṇa, whose complexion is just like the color of a newly-formed monsoon cloud, whose eyes are as beautiful as the blue lotus, who gives pleasure to the *gopīs*, and who appeared in the form of a cowherd boy.

Text 2

sphurad barha-dalodvaddha-
nīla-kuñcita-mūrdhajam
kadamba-kusumodvaddha-
vanamālā-vibhūṣitam

His bluish curly hair is nicely decorated with peacock feathers and He wears a garland of forest flowers, such as the *kadamba*.

Text 3

gaṇḍa-maṇḍala-saṁsargi-
calat-kuñcita-kuntalam
sthūla-muktā-phalodāra-
hārodyotita-vakṣasam

His curly hair swings to and fro over His cheeks. His broad chest is decorated with a necklace of large pearls.

Text 4

*hemāṅgadatulā-koṭi-
kirīṭojjvala-vigraham
manda-māruta-saṅkṣobha-
calitāmbara-sañcayam*

His entire body is illuminated by the light reflected from His golden ornaments and diamond crown. His garments wave in the gentle breeze.

Text 5

*rucir-auṣṭha-puta-nyasta-
vaṁśī-madhura-nisvanaiḥ
lasad gopālikā-ceto
mohayantam punaḥ punaḥ*

As He plays His supremely enchanting flute, manifesting the most wonderful sound vibrations, the hearts of the cowherd damsels are repeatedly overwhelmed by attraction for Him.

Texts 6-7

*vallavī-vadanāmbhoja-madhu-
pāna-madhu-uratam
kṣobhayantam manas tāsām
sasmerāpāṅga-vikṣanaiḥ
yauvanod bhinna-dehābiḥ
saṁsaktābhiḥ parasparam
vicitrāmbara-bhūṣābhir
gopa-nārībhir āvṛtam*

He is like a honeybee that relishes the nectar from the lotus-like faces of the *gopīs*. He has aroused their transcendental passion by bestowing upon them His sidelong glances. He is surrounded by young *gopīs* who are very attached to Him and

who are dressed in a most attractive manner and decorated with beautiful ornaments.

Text 8

*prabhinnāñjana-kālindī-
jala-keli-kalotsukam
yodhayantam kvacid gopān
vyāharantam gavāṅgaṇam*

Sometimes, Śrī Kṛṣṇa enjoys conjugal pastimes in the black water of the Kālindī. Sometimes, He enjoys mock fighting with His cowherd boyfriends and sometimes, He leads His friends to the pasturing grounds.

Text 9

*kālindī-jala-saṁsargi-
śītalānila-sevite
kadamba-pādapac chāye
sthītam vṛndāvane kvacit*

Sometimes, He sits under a *kadamba* tree in the forest of Vṛndāvana and sometimes, He enjoys the cool breezes that kiss the water of the Yamunā.

Text 10

*ratna-bhūdhara-saṁlagna-
ratnāsana-parigraham
kalpa-pādapa-madhyastha-
hema-maṇḍapikāgatam*

Sometimes, He sits on a jeweled throne at the foot of a mountain filled with gold and sometimes, He enjoys pastimes on a golden altar in the midst of many desire trees.

Text 11

*vasanta-kusumāmodara-
surabhī-kṛta-dīnīmukhe*

*govardhana-girau ramyai
sthitaṁ rāsa-rasotsukam*

Sometimes, He goes to the enchanting Govardhana Hill, where the atmosphere is saturated with the fragrance of innumerable flowers that blossom in the spring. There, He enjoys *rāsa-līlā* pastimes.

Text 12

*savya-hasta-tala-nyasta-
girivaryāta-patram
khaṇḍitā-khaṇḍalonmukta-
muktā-sāra-ghanāghanam*

He lifted Govardhana Hill with His left hand, like an umbrella, and thus counteracted the torrents of rain sent by Indra.

Text 13

*veṇu-vādyā-mahollāsa-kṛta-
hūṅkāra-nisvanaiḥ
sarasair unmukhaiḥ śaśvad
gokulair abhivikṣitam*

When Śrī Kṛṣṇa joyfully plays upon His flute, producing an enchanting sound, all of the calves and cows stare at Him with unblinking eyes.

Text 14

*kṛṣṇam evānugāyadbhis
tac ceṣṭā-vaśavarttibhiḥ
daṇḍa-pāsodyata-karair
gopālair upa-śobhitam*

He is always surrounded by His cowherd boyfriends, who continuously sing His glories and imitate His behavior while carrying sticks and ropes in their hands.

Text 15

*nāradādyair muni-śreṣṭhair
veda-vedāṅga-pāragaiḥ
prīti-susnigdhayā vācā
stūyamānaṁ parātparam*

Śrī Kṛṣṇa is constantly being glorified with select, pleasing words by great sages, such as Nārada, who are expert in the understanding of the Vedic literature.

Text 16

*ya evaṁ cintayed devaṁ
bhaktyā saṁstauti mānavaḥ
trisanthyam tasya tuṣṭo
'sau dadāti varam īpsitam*

When one meditates on Kṛṣṇa in this way and offers this prayer to Him with devotion three times a day, He certainly becomes pleased and awards one with the fulfillment of all his desires.

Text 17

*rāja-vallabhatām eti bhavet
sarva-jana-priyaḥ
acalām śriyam āpnoti sa
vāgmī jāyate dhruvam*

Such a sincere devotee becomes very dear to the ruler of his kingdom and the object of affection for all living beings. He comes to possess inexhaustible opulence and becomes a most eloquent speaker.

Thus ends the translation of the sixth chapter of the *Fourth Rātra* of *Śrī Nārada-pañcarātra*.

A Description of the Gopāla-kavaca

Text 1

*śrī mahādeva uvāca
atha vakṣyāmi kavacaṁ
gopālasya jagad-guroḥ
yasya smaraṇa-mātreṇa
jīvan mukto bhaven naraḥ*

Śrī Mahādeva said: Now, I will explain the *kavaca* of Lord Gopāla, the spiritual master of the universe. Simply by remembering this *kavaca*, a practitioner of devotional service becomes liberated in this very life.

Text 2

*śṛṇu devi pravakṣyāmi
sāvadhānā 'vadhārāya
nārado 'sya ṛṣir devi
chando 'nuṣṭub udāhṛtam
devatā bāla-kṛṣṇas ca
caturvarga-pradāyakaḥ
śiro me bāla-kṛṣṇas ca pātu
nityaṁ mama śrutī*

O goddess, please hear with attention. The predominating sage of this *kavaca* is Nārada and it should be chanted in the *anuṣṭub* meter. Bāla Kṛṣṇa is the objective of this *kavaca* and it is meant for accomplishing the four objectives of human life. May Lord Bāla Kṛṣṇa eternally protect my head and ears.

Text 4

*nārāyaṇaḥ pātu kaṅṭham
gopī-vandyaḥ kapolakaṁ*

*nāsike madhuhā pātu
cakṣuṣī nanda-nandanah*

May Lord Nārāyaṇa protect my neck, may the worshipable Lord of the *gopīs* protect my cheeks, may the killer of the Madhu demon protect my nose, and may the son of Nanda protect my eyes.

Text 5

*janārdanaḥ pātu dantān
adhare mādhas tathā
ūrdhvauṣṭham pātu vārāhaś
civukam keśi-sūdanaḥ*

May Lord Janārdana protect my teeth, may Lord Mādhava protect my lower lip, may Lord Varāha protect my upper lip, and may the killer of the Keśi demon protect my chin.

Text 6

*hṛdayam gopikā-nātho
nābhim setu-pradaḥ sadā
hastau govardhana-dharaḥ
pādau pītāmbaro 'vatu*

May the Lord of the *gopīs* protect my heart, may the sustainer of all that be protect my navel, may the lifter of Govardhana Hill protect my hands, and may the Lord who is dressed in yellow garments protect my legs.

Text 7

*karāṅgulī śrīdhara me
pādāṅgulyaḥ kṛpāmayah
liṅgam pātu gadā-pāṇir
bāla-kṛīḍā-manoramaḥ*

May Lord Śrīdhara protect my fingers, may the most merciful Lord protect my toes, and may the Supreme Lord who holds

a club in His hand and who performs wonderful childhood pastimes protect the lower part of my body.

Text 8

*jagan-nāthaḥ pātu pūrvam
śrī-rāmo 'vatu paścimam
uttaram kaitabhāris ca
dakṣiṇam hanumat-prabhuḥ*

May the Lord of the universe protect me from the east, may Lord Rāmacandra protect me from the west, may the Lord who killed the Kaitava demon protect me from the north, and may Hanumān protect me from the south.

Text 9

*āgneyām pātu govindo
nairṛtiṁ pātu keśavaḥ
vāyavyām pātu daityārīr
aiśānyām goṇa-nandanaḥ*

May Lord Govinda protect me from the southeast, may Lord Keśava protect me from southwest, may the killer of the demons protect me from the northwest, and may the beloved son of Nanda protect me from the northeast.

Text 10

*ūrdhvam pātu pralambārīr
adhaḥ kaitabha-mardanaḥ
śayānam pātu pūtātṁ
gatau pātu śrīyaḥ patih*

May the killer of Pralambāsura protect me from above, may the slayer of Kaitava protect me from below, may the most sanctified Lord protect me during my sleep, and may the husband of Lakṣmī protect me while I'm walking.

Text 11

*śeṣaḥ pātu nirālambe jāgrad
bhāve hy apām patiḥ
bhojane keśihā pātu kṛṣṇaḥ
sarvāṅga-sandhiṣu*

May Lord Anantadeva protect me when I have no shelter, may Varuṇa protect me when I am awake, may the killer of Keśi protect me while I am eating, and may Śrī Kṛṣṇa protect my entire body.

Text 12

*gaṇanāśu nisānātho
divānātho dina-kṣaye
iti te kathitam divyaṁ
kavacam paramādbhutam*

May the Lord of the night protect me at night, may the Lord of the day protect me during the day.

I have thus revealed to You the most wonderful *kavaca*.

Texts 13-16

*yaḥ paṭhen nityam evedam
kavacam prayato naraḥ
tasyāśu vipado devi
naśyanti riṣu-saṅghata
ante gopāla-caraṇam
prāpnoti parameśvari
tri-sandhyam eka-sandhyam
vā yaḥ paṭhet śṛṇuyād api
tat sarvado ramānāthaḥ
paripāti caturbhujah
ajñātvā kavacam devi
gopālam pūjayed yadi*

sarvaṁ tasya vṛthā devi
japa-homārcanādikam
sa śastra-ghātaṁ samprāpya
mṛtyum eti na saṁśayaḥ

O goddess, anyone who recites this *kavaca* daily with full concentration becomes freed from the danger caused by his enemies and at the end of his life, he attains the lotus feet of Lord Gopāla.

O supreme goddess, one who recites this *kavaca* three times a day, or only once, either in the morning or in the evening, obtains the fulfillment of his desires by the mercy of the Lord of Lakṣmī. Such a devotee is always protected by the four-armed Supreme Lord.

O Devi, if one worships Lord Gopāla without understanding the glories of the *Gopāla-kavaca*, all of his chanting of *mantras*, performing of sacrifice, and offering of worship goes in vain. Such a person undoubtedly invites an untimely death by means of a weapon.

Thus ends the translation of the seventh chapter of the *Fourth Rātra* of *Śrī Nārada-pañcarātra*.

The One Thousand Names of Lord Gopāla

Text I

śrī pārvatī uvāca
bhagavan sarva deveśa
deva deva jagad guro
kalhitam kavacam divyam
bāla gopāla rūpinam

Śrī Pārvatī said: O supreme among the demigods! O Lord of lords! O spiritual master of the universe! I am very happy to have heard the *Bāla-gopāla kavaca*, which you revealed to me.

Texts II-III

śrutam mayā tava mukhāt
param kautuhalam mama
idānīm śrotumicchāmi
gopālasya parātmanah
sahasram nāma divyānām
aśeṣeṇa anukīrtaya
tameva śaraṇam nātha
trāhi mām bhakta vatsala

After hearing this from your mouth, I have developed an eagerness to hear more and more. Now, kindly describe to me the one thousand holy names of Lord Gopāla, who is the Supersoul of all living entities. O lord, you are very affectionate to your devotees. I take shelter of you—please protect me.

Text IV

yadi sneho'sti deveśa
mām prati prāṇavallabha

*kena prakāṣitam purvām
kutra kimvā kadā kranu*

*pivato'cyuta pīyusaṁ na
mehatrāsti virāmatā*

O master of the demigods! O beloved lord of my life! If you have any affection for me, kindly tell me who first revealed the one thousand holy names of Lord Acyuta, where this occurred, and to whom it was revealed. My mind is very eager to hear these holy names.

Text V

*śrī mahādeva uvāca
śrī bāla kṛṣṇasya sahasranāmnah
stotrasya kalpākhyā suradrumasya
vyāso vadatyakhila śāsra niroteśa kartā
śṛṇvan śukam munigaṇeṣu surarṣivaryah*

Śrī Mahādeva replied: The one thousand names of Bāla-Kṛṣṇa are just like a desire tree. When Vyāsadeva, the compiler of the Vedas, revealed these holy names to Śukadeva, at that time, Nārada Muni, the foremost sage, was present.

Text VI

*purā maharṣayaḥ sarve
nāradam daṇḍake vane
jijñāsanti sma bhaktyā ca
gopālasya parātmanah*

Long ago, in the forest of Daṇḍakāranya, great sages inquired from Nārada Muni about these one thousand names of Lord Gopāla, the Supersoul of all living entities.

Text VII

*nāmnah sahasram paramam
śṛṇu devī samāsataḥ*

*śrutvā śrī bāla kṛṣṇasya
nāmna sāhasrakam̐ priye*

O Goddess! O dear one! Listen attentively as I disclose to you the one thousand names of Śrī Bāla-Kṛṣṇa.

Text VIII

*vyapaiti sarva pāpāni
brahma hatyādikāni ca
kalau bāleśvaro devaḥ
kalau vṛndāvanam̐ vanam*

By hearing these holy names, one becomes relieved of all sinful reactions, even for the killing of a *brāhmaṇa*. In the age of Kali, Kṛṣṇa is the supreme worshipable form of the Lord and Vṛndāvana is His supreme abode.

Text IX

*kalau gaṅgā mukti dātrī
kalau gītā parā gatih
nāsti yajñādi kāryāṇi
harera nāmaiva kevalam̐
kalau vimuktaye nṛnām̐
nāstyeva gatiranyathā*

In the age of Kali, the Ganges awards liberation, the understanding of the *Bhagavad-gītā* awards one the supreme destination, whereas the performance of sacrifices is not recommended. The chanting of the holy names of Lord Hari has been ascertained as the only means of being delivered from material existence. There is no other way apart from the chanting of the holy names of the Lord.

The predominating sage of these one thousand holy names is Nārada Muni, Śrī Bāla-Kṛṣṇa is the objective of these *mantras*,

and they are to be chanted for the purpose of obtaining the ultimate goal of life.

The one thousand holy names of Bāla-Kṛṣṇa are as follows:

Text 1

*bāla-kṛṣṇaḥ surādhiśo
bhūtavāso vrajeśvaraḥ
vrajendra-nandana nandī
vrajāṅgana-vihāraṇaḥ*

Śrī Bāla-Kṛṣṇa is the Supreme Lord in the form of a child, the controller of the demigods, the abode of all living entities, the Lord of Vraja, the son of the King of Vraja, the bestower of transcendental happiness, the Lord who enjoyed pastimes with the cowherd boys of Vraja, . . .

Text 2

*go-gopa-gopikānanda-
kārako bhakti-wardhanaḥ
go-vatsa-puccha-saṅkarṣa-
jatānanda-bharo 'jayaḥ*

. . . and the bestower of happiness to the cows, cowherd men and *gopīs* of Vraja. He increases the devotional sentiments of His devotees and He takes pleasure in pulling the tails of the cows. He is the unconquerable Lord.

Text 3

*riṅgamāna-gatiḥ śrīmān
ati-bhakti-prakāśanaḥ
dhuli-dhūṣara-sarvāṅgo
ghatī-pīta-paricchadaḥ*

Śrī Bāla-Kṛṣṇa crawls upon the ground. He is most attractive, He awards pure devotional service, and He smears dust all over His body. He is dressed in yellow garments, . . .

Text 4

*puratābharāṇaḥ śrīśo
 gatir gatimatām sadā
 yogīśo yoga-vandyaś ca
 yogādhīśo yaśaḥ-pradaḥ*

. . . decorated with gold ornaments, the husband of Lakṣmī, the ultimate goal of the transcendentalists, the master of perfected yogīs, the worshipable Lord of the yogīs, obtained by the practice of yoga, the giver of fame, . . .

Text 5

*yaśodā-nandanāḥ kṛṣṇo
 govatsa-ṭaricāraḥ
 gavendraś ca gavākṣaś ca
 gavādhyaḥśo gavām-ṭatiḥ*

. . . the son of Yaśodā, and all-attractive. He takes care of the calves and cows. He is the Lord of the cows, the Lord of the cowherd men, the proprietor of the cows, . . .

Text 6

*gaveśaś ca gavīśaś ca
 go-caraṇa-ṭarāyaṇaḥ
 go-dhūli-dhāma-priyako
 go-dhūli-kṛta-bhūṣaṇaḥ*

. . . the master of the cows; the master of the cowherd community of Vraja; very fond of tending cows; very dear to Vṛndāvana, which is filled with the dust from the hooves of the cows; the Lord who is decorated by the dust from the hooves of the cows,

Text 7

*go-rāsyo go-rasāśo go-
gorasāñcita-dhāmakah
gorasāsvādako vaidyo
vedātīto vasu-pradah*

... fond of drinking milk, fond of eating milk products, nourished by milk products, the relisher of milk products, the supreme knower of the Vedas, situated beyond the understanding of the Vedas, the giver of wealth, . . .

Text 8

*vīpulāṁso rīpu-haro
vikṣaro jayado jayah
jagad-vandyo jagannātho
jagad-ārādhyā-pādakah*

... the almighty Lord, the killer of His enemies, inexhaustible, the giver of victory, always glorious, worshiped by everyone in the universe, and the Lord of the universe. His lotus feet are worshiped by everyone within the universe.

Text 9

*jagadīśo jagat-kartā
jagat-pūjyo jayārihā
jayatām jaya-śīlās ca
jayātīto jagad-balah*

Śrī Bāla-Kṛṣṇa is the controller of universe, the creator of the universe, worshipable for all the inhabitants of the universe, the destroyer of those who are inimical to Him, victorious over all other victorious personalities, invincible, the prowess of the universe, . . .

Text 10

*jagad-dhartā pālayitā
pātā dhātā mahēśvarah*

*rādhikānandano rādhā-
prāṇa-nātho rasa-pradaḥ*

. . . the maintainer of the universe, the sustainer of all living beings, the supplier of everyone's necessities of life, the father of all living entities, the supreme controller, the giver of pleasure to Rādhikā, the life and soul of Rādhā, the bestower of transcendental mellows, . . .

Text 11

*rādhā-bhakti-karaḥ śuddho
rādhārādhyo ramā-priyaḥ
gokulānanda-dātā ca
gokulānanda-rūpa-dhṛk*

. . . the object of Rādhā's devotional service, supremely pure, the worshipable Lord of Rādhā, dear to Goddess Lakṣmī, the giver of happiness to the residents of Gokula, the form of transcendental ecstasy for the inhabitants of Gokula, . . .

Text 12

*gokuleśvara-kalyāṇo
gokula-vara-nandanah
golokābhiratiḥ sragvī
golokeśvara-nāyakaḥ*

. . . the benefactor of the inhabitants of Gokula, the son of the King of Gokula, the object of attachment for the residents of Gokula, decorated with a garland of forest flowers, and the hero of Gokula.

Text 13

*nityam-goloka-vasatir
nityam-go-gopa-nandanah
gaṇeśvaro gaṇādhyakṣo
gaṇānām pariṣūrakah*

Śrī Bāla-Kṛṣṇa eternally resides in Gokula. He is eternally the beloved child of the cows and cowherd men of Gokula, the worshipable Lord of human society, the director of human society, the supplier of everything necessary for the maintenance of human society, . . .

Text 14

*guṇī guṇotkaro ganyo
guṇātīto guṇākaraḥ
guṇa-priyo guṇādhāro
guṇārādhyo gaṇāgraniḥ*

. . . full of transcendental qualities, the origin of all transcendental qualities, the most beloved personality, situated beyond the three material qualities, the origin of all divine qualities, dear to exalted personalities, the basis of all existence, the objective of all good qualities, the reservoir of transcendental qualities,

Text 15

*gaṇa-nāyako vighna-hāro
herambaḥ pārvatī-sutaḥ
parvatādhinivāsī ca
govardhana-dhara guruḥ*

. . . the supreme hero appearing within human society, the destroyer of all impediments, the greatest hero, and the son of Pārvatī. He resides near the mountain, and He is the lifter of Govardhana Hill, the supreme spiritual master, . . .

Text 16

*govardhana-patiḥ sānto
govardhana-vihāraḥ
govardhano gīta-gatir
gavākṣo go-vṛṣekṣanaḥ*

the Lord of Govardhana, and supremely peaceful. He enjoys pastimes at Govardhana Hill. He is Govardhana Hill, the objective of select prayers, the maintainer of the cows, the protector of the cows and bulls, . . .

Text 17

*gabhasti-nemir gītāt mā
gītā-gamyo gati-pradaḥ
gavāmeyo yajña-nemir
yajñāṅgo yajña-rūpa-dhṛk*

. . . the effulgent Personality of Godhead, the speaker of transcendental instructions, He who relishes His own glorification, the giver of the ultimate goal of life, always associated with cows, the objective of sacrifice, the limbs of sacrifice, the personification of sacrifice, . . .

Text 18

*yajña-priyo yajña-hartā
yajña-gamyo yajur-gatiḥ
yajña-jño yajña-gamyas ca
yajña-praṇyo vimatsarah*

. . . the beloved objective of sacrifice, He who destroys all obstacles to the successful completion of sacrifice, known only through the performance of sacrifice, the goal of all sacrifices, the ingredients of sacrifices, to be understood by sacrificial performances, attained by the performance of sacrifice, never envious of anyone, . . .

Text 19

*yajñānta-kṛd yajña-guhyo
yajñātīto yajuh-priyah
manur manv-ādi-rūpī ca
manvantara-vihāraḥ*

. . . the final destination of those who perform sacrifice, the very confidential meaning of sacrifice, situated beyond the purview of those who perform sacrifice, dear to the performers of sacrifice, and the supreme living being. He assumes the form of the various Manus, and He is the creator of the reign of Maṇu, . . .

Text 20

*manu-priyo manor vaṁśa-
dhārī mādhavamā-patiḥ
māyā-priyo mahā-māyo
māyātīto mayāntakaḥ*

. . . very dear to Maṇu, belonging to the dynasty of Maṇu, the husband of Lakṣmī, the protector of Goddess Umā, dear to the external energy, the form of the external energy, beyond the domain of the material energy, and the killer of the Maya demon.

Text 21

*māyābhigāmī māyākhyo
mahā-māyā-vara-pradaḥ
mahā-māyā-prado māyā-
nando māyeśvaraḥ kavīḥ*

Śrī Bāla-Kṛṣṇa glances over the material nature. He is worshiped in the form of Māyā, the giver of benedictions to Māhāmāyā, and the giver of supremacy over the conditioned souls to Mahāmāyā. He takes pleasure in associating with His energy. He is the controller of Māyā, the most expert poet, . . .

Text 22

*karaṇam kāraṇam kartā
kāryam karma kriyā matiḥ
kāryātīto gavām nātho
jagannātho guṇākaraḥ*

... the actual performer of all actions, the cause of all causes, the doer of everything, the giver of the results of activities, the creator of the five causes for action, the predominating Deity of the mind, situated beyond the effects of all activities, the Lord of the cows, the Lord of the universe, the original source of all good qualities, ...

Text 23

*viśva-rūpo virūpākhyo
vidyānando vasu-pradaḥ
vāsudevo vaśiṣṭheśo
vāñīśo vāk-patir mahāḥ*

... the universal form, He who appears in many wonderful forms, the ecstatic knower of everything, the protector of the earth, the son of Vasudeva, the Lord of Vaśiṣṭa, the Lord of Sarasvatī, the controlling Deity of speech, the almighty Lord, ...

Text 24

*vāsudevo vasu-śreṣṭho
devakī-nandano 'rihā
vasu-pātā vasu-patir
vasudhā-paripālakaḥ*

... the Supreme Personality of Godhead, the foremost of Vasus, the son of Devakī, the vanquisher of His enemies, the maintainer of the earth, the Lord of the earth, the support of the earth, ...

Text 25

*kaṁsāriḥ kaṁsa-hantā ca
kaṁsārādhyo gatir gavām
govindo gomatām-pālo
gopa-nārī-janādhipaḥ*

. . . the enemy of Kāṁsa, the killer of Kāṁsa, the worshipable Lord of Kāṁsa, the objective of the cows, the master of the senses, the maintainer of the cowerherd men, the beloved Lord of the cowerherd damsels of Vraja, . . .

Text 26

*gopī-rato ruru-nakha-
dhārī harīr jagad-guruḥ
jānu-jaṅghāntarālaś ca
pītāmbara-dharo hariḥ*

. . . and attached to the *gopīs*. He wears a tiger's claw and He crawls on His knees. He is the destroyer of all material miseries, the spiritual master of the entire world, dressed in yellow garments, the remover of all distress, . . .

Text 27

*haiyaṅgavīna-sambhoktā
pāyasāśo gavām guruḥ
brahmaṇyo brāhmaṇārādhyo
nityam-go-vipra-pālakaḥ*

. . . the enjoyer of fresh butter and sweet rice, the master of the cows, the worshipable Lord of the *brāhmaṇas*, the Supreme Lord, the eternal maintainer of the cows and the *brāhmaṇas*, .

Text 28

*bhakta-priyo bhakta-labhyo
bhaktyātīto bhuvām-gatiḥ
bhūrloka-pātā hartā ca
bhū-gola-paricintakaḥ*

. . . very dear to the devotees, ultimately attained by the devotees, the transcendental destination achieved by the devotees, the goal of life after attaining a human birth, the maintainer of the

earth, the destroyer of the miscreants, and the actual benefactor of the inhabitants of the earth.

Text 29

*nityam-bhūrloka-vāsī ca
janaloka-nivāsakah
tapaloka-nivāsī ca
vaikuṅṭho vistara-śravaḥ*

Śrī Bāla-Kṛṣṇa eternally resides in the earthly manifestation of His supreme abode. He resides in Janaloka, Tapaloka, and Vaikuṅṭhaloka. He is the most famous personality.

Text 30

*vikunṭha-vāso vaikuṅṭha-
vāsī hāsī rasa-pradaḥ
rasika-gopikānanda-
dāyako bāla-dhṛg-vapuḥ*

Śrī Bāla-Kṛṣṇa lives in the transcendental abode where there is no anxiety, Vaikuṅṭha. He is always sweetly smiling, the bestower of transcendental mellows, and the giver of pleasure to the *gopīs* of Vraja. He assumed the form of a divine child.

Text 31

*yaśasvī yamunā-tīra-
puline-tīva-mohanaḥ
vastra-hartā gopikānām
manohārī vara-pradaḥ*

Śrī Bāla-Kṛṣṇa is supremely famous. He appears most enchanting as He stands on the banks of the river Yamunā, and He stole the garments of the *gopīs*. He is most attractive, the bestower of benedictions, . . .

Text 32

*dadhi-bhakṣo dayā dharo
dātā pātā hṛtāhṛtaḥ
maṇḍapo maṇḍalādhīso
rāja-rājeśvaro vibhuḥ*

. . . the enjoyer of yogurt, the abode of compassion, the maintainer of all, the destroyer, the sacrificial arena, the sacrificial platform, the master of the foremost of kings, and the most powerful personality.

Text 33

*viśva-dhṛg viśva-bhug viśva-
pālako viśva-mohanah
vidvat-priyo vīta-havyo
havya-gavya-kṛtāśanaḥ*

Śrī Bāla-Kṛṣṇa holds the universes on His hoods. He is the supreme enjoyer of everything that takes place within the universe, the maintainer of the universe, the enchanter of the universe, dear to those who are actually learned, the scion of the Surya dynasty, the enjoyer of sacrificial ingredients, . . .

Text 34

*kavya-bhuk piṭṛ-vartī ca
kavyātmā kavya-bhojanaḥ
rāmo virāmo ratido
rati-bhārtā rati-priyaḥ*

. . . the enjoyer of sacrificial oblations, the formost forefather, the soul of all oblations, the enjoyer of all types of oblations, the enjoyer of transcendental pastimes, the shelter of all, the giver of transcendental pleasure, the object of transcendental lust, fond of enjoying conjugal pastimes, . . .

Text 35

pradyumno 'krūra-dāmyaś ca
krūrātmā krūra-mardanaḥ
kṛpāluś ca dāyaluś ca
śayāluḥ saritām patih

. . . Pradyumna, the master of Akrūra, very strict, the chastiser of those who are cruel, merciful, compassionate, He who takes pleasure in mystic slumber, the Lord of the Ganges, . . .

Text 36

nadī-nada-vidhātā ca
nadī-nada-vihārakaḥ
sindhuh sindhu-priyo dantaḥ
sāntaḥ kāntaḥ kalā-nidhiḥ

. . . the creator of rivers, He who enjoys sporting in rivers and lakes, the creator of oceans, fond of the ocean, the most charitable personality, peaceful, always an object of love, and a reservoir of artistry.

Text 37

sannyāsa-kṛt satām-bhārtā
sādhūcchiṣṭa-kṛtāśanaḥ
sādhu-priyaḥ sādhu-gamyah
sādhv-ācāra-niṣevakaḥ

Śrī Bāla-Kṛṣṇa sometimes accepts the renounced order of life. He is the maintainer of the devotees and He relishes the remnants left by His devotees. He is very dear to the devotees, the ultimate destination of the devotees, worshiped by those who possess saintly qualities, . . .

Text 38

janma-karma-phala-tyāgī
yogī bhogī mṛgī-patih

*mārgātīto yoga-mārgo
margamāno maho-raviḥ*

. . . not subject to birth and the reactions of karma, the foremost mystic *yogī*, the supreme enjoyer, the Lord of the renunciates, not dependent upon the ordinary course of affairs, the inaugurator of the yoga system, the propounder of the topmost path, and a sun-like personality.

Text 39

*ravi-locano raver amśa-
bhogī dvādaśa-rūpa-dhṛk
gopāla-bālo gopālo
bālakānanda-dāyakaḥ*

The sun is one of His eyes and the sun is an expansion of His potency. He manifests the twelve Adityas. He is the protector of the cows, a cowherd boy, the giver of pleasure to the cowherd boys, . . .

Text 40

*bālakānām-patiḥ śrīśo
viratiḥ sarva-pāpinām
śrīlaḥ śrīmān śrī-yutaś ca
śrī-nivāsaḥ śrīyaḥ-patiḥ*

. . . the master of the cowherd boys, the controller of Lakṣmī, the downfall of sinful people, the possessor of unlimited beauty and opulence, most handsome, learned, the residence of Lakṣmī, the husband of Lakṣmī, . . .

Text 41

*śrīdaḥ śrīśaḥ śrīyaḥ-kānto
ramā-kānto rameśvaraḥ
śrī-kānto dharaṇ-kānta
umākānta-priyaḥ prabhuḥ*

. . . the giver of opulence, the possessor of all opulence, the beloved Lord of Lakṣmī, the beloved Lord of Ramā, the master of Ramā, the husband of the goddess of fortune, the beloved Lord of the earth, very dear to the husband of Umā, the supreme master of all existence, . . .

Text 42

iṣṭo 'bhilāṣī varado
veda-gamyo durāśayah
duḥkha-hartā duḥkha-nāśo
bhava-duḥkha-nirāsakah

. . . the ultimate goal of life, the most desirable object, the bestower of benedictions, and understood through the reception of Vedic knowledge. He removes sinful motives, destroys material miseries, alleviates suffering and removes all material distress.

Text 43

yathecchācāra-nirato
yathecchācāra-supriyah
yathecchālābha-santuṣṭo
yathecchasya-mano-'ntarah

Śrī Bāla-Kṛṣṇa is always independent and He acts in a most independent manner. He is satisfied with whatever He receives and He is the life and soul of those who are fully detached from material existence.

Text 44

navīna-nīradābhāso
nīlāñjana-caya-prabhaḥ
nava-durdina-meghābho
nava-megha-cchaviḥ kvacit

He has the appearance of a newly-formed monsoon cloud. His complexion is blackish. His beauty is often compared to that of a dark cloud.

Text 45

*svarna-vārṇo nyāsa-dhārī
dvi-bhujo bahu-bāhukaḥ
kirīṭa-dhārī mukuṭī
mūrti-pañjara-sundaraḥ*

Śrī Bāla-Kṛṣṇa sometimes appears with a complexion like the color of gold and accepts the renounced order of life. He sometimes possesses two arms and sometimes possesses many arms. He sometimes wears a crown and sometimes is decorated with a turban. His entire form is most enchanting.

Text 46

*manoratha-pathātīta-
kāraḥ bhakta-vatsalaḥ
kaṇvāna-bhoktā kapilo
kapīṣo garuḍātmakaḥ*

Śrī Bāla-Kṛṣṇa is situated beyond the jurisdiction of mental speculation, affectionate to the devotees, the enjoyer of food offered with devotion, Kapiladeva, the Lord of the monkeys, and the life and soul of Garuḍa.

Text 47

*suvarṇaḥ parṇo hemābhaḥ
pūtanāntaka ity api
pūtanā-stana-pātā ca
prānānta-karaṇo rīpoḥ*

He sometimes appears with a complexion like the color of molten gold. He manifests a golden effulgence, and He is the

killer of Pūtanā, the maintainer of Pūtanā, the slayer of His enemies, . . .

Text 48

vatsa-nāśo vatsa-pālo
vatsēśvaro vasūttamaḥ
hemābho hema-kaṅṭhas ca
śrīvatsaḥ śrīmatām-patiḥ

. . . the killer of Vatsāsura, the maintainer of the cows, the master of the cowherd boys, and the Lord of the earth. He possesses a golden effulgence and has a throat that resembles gold. He is decorated with the mark of Śrīvatsa, the Lord of all truly learned personalities, . . .

Text 49

sanandana-pathārādhyo
dhātā dhātumatām-patiḥ
sanatkumāra-yogātmā
sanakeśvara-rūpa-dhṛk

. . . the worshipable Lord of Sanandana, the maintainer of everyone, the Lord of all embodied living entities, meditated upon by Sanat-kumāra, the Lord and master of Sanaka, . . .

Text 50

sanātana-padodātā
nityam caiva sanātanaḥ
bhāṅḍīra-vana-vāsī ca
śrī-ṽṛndāvana-nāyakaḥ

. . . the shelter of Sanātana, the most charitable person, eternal, and beginningless. He wanders throughout the forest of Bhāṅḍīravana and He is the hero of Śrī ṽṛndāvana.

Text 51

vṛndāvaneśvarī-pūjyo
vṛndāraṇya-vihāraṇaḥ
yamunā-tīra-go-dhenu-
pālako megha-manmathaḥ

Śrī Bāla-Kṛṣṇa is the worshipable Lord of the Queen of Vṛndāvana. He enjoys pastimes in the forests of Vṛndāvana, He tends cows on the banks of the Yamuna, and He looks more enchanting than Cupid.

Text 52

kandarpa-darpa-haraṇo
mano-nayana-nandanah
bāla-keli-priyaḥ kānto
bāla-kṛṣṇa-paricchadaḥ

He defeats the pride of Cupid. He is the giver of pleasure to the mind and eyes, fond of relishing childhood pastimes, and the lover of the *gopīs*. He always dresses in a manner that is suitable for His childhood pastimes.

Text 53

bālānāṁ rakṣako bālaḥ
kṛṣṇa-kautuka-kāraḥ
bālya-rūpa-dhara dhanvī
dhānuṣkī śūla-dhṛk vibhuḥ

He is the protector of the cowherd boys, a cowherd boy, and always fond of playing and joking. He assumes the form of a child, carries a bow in His hand, holds a bow and an arrow, and carries a trident. He is the Supreme Lord.

Text 54

amṛtāṁśo 'mṛta-vapuḥ
pīyūṣa-paripālakaḥ

*piyūṣa-pārī pauravya-
nandano nandī-varadhanah*

Śrī Bāla-Kṛṣṇa possesses an existence of immortality and a transcendental body composed of immortality. He is the supplier of nectar, the enjoyer of nectar, a descendent of the Puru dynasty, He who gives pleasure to all living entities, . . .

Text 55

*śrīdāmāmsuka-pātā ca
śrīdāma-paribhūṣaṇah
vṛndāranya-priyah kṛṣṇah
kiśorah kānta-rūpa-dhṛk*

. . . the maintainer of Śrīdāma and Suka, decorated with a rope around His waist, fond of the forest of Vṛndāvana, all-attractive, in the prime of His youth, the object of ecstatic love, . . .

Text 56

*kāma-rājah kālātīto
yoginām paricintakah
vṛṣeśvarah kṛpa-pālo
gāyatrī-gati-vallabhah*

. . . the master of Cupid, the fountainhead of plenary portions, the guide of mystic yogīs, the Lord of Nandi, the distributor of mercy, the objective of the Gāyatrī *mantra*, . . .

Text 57

*nirvāṇa-dāyako mokṣa-
dayī veda-vibhāgakah
veda-vyāsa-priyo vaidyo
vaidyānanda-priyah śubhah*

. . . the bestower of salvation from material existence, the giver of liberation, the one who divided the Vedas, dear to Vedavyāsa, the knower of the Vedas, fond of Vedic wisdom, all-auspicious,

Text 58

*śukadeva-gayā-nātho
 gayāsura-gati-pradaḥ
 vibhura jīṣṇur gaṛiṣṭhuś ca
 sthaviṣṭhaś ca sthaviṣyāsām*

. . . the Lord of Śukadeva, the Lord of Gayā, the giver of liberation to Gayāsura, nondifferent from Lord Viṣṇu, always victorious, the most exalted, the most firm of all immovable objects, . . .

Text 59

*variṣṭhaś ca yaviṣṭhaś ca
 bhūriṣṭhaś ca bhuvāḥ patiḥ
 durgate nāśako durga-
 pālako duṣṭa-nāśakaḥ*

. . . greater than the greatest, ever-youthful, full of opulence, the master of *bhuvan-loka*, the remover of all miseries, the maintainer of the material world, the killer of miscreants, . . .

Texts 60-61

*kāliya-sarpa-damano
 yamunā-nirmalodakaḥ
 yamunā-pulīne ramye
 nirmāle pāvanodake
 vasantaṁ bāla-gopāla-
 rūpa-dhārī girām-patiḥ
 vāg-dātā vāk-prado vāñī-
 nātho brāhmaṇa-rākṣakaḥ*

. . . the subduer of the Kāliya serpent, and the crystal-clear water of the Yamunā. He assumes the form of a cowherd boy to sport on the banks of the Yamunā and in the clear water of the Yamunā. He is the husband of the goddess of learning, the

giver of knowledge, the distributor of knowledge, the husband of Sarasvatī, the protector of the *brāhmaṇas*, . . .

Text 62

*brahmaṇyo brahma-kṛd brahma
brahma-karma-pradāyakaḥ
brahmaṇya-devo brahmaṇya-
dāyako brāhmaṇa-priyaḥ*

. . . the Supreme Brahman, the source of Brahman, the Supreme Lord, the inaugurator of brahminical duties, the Lord of the *brāhmaṇas*, the giver of self-realization, dear to the *brāhmaṇas*,

Text 63

*svasti-priyo 'svastha-dharo
'svāstha-nāśo dhiyam-patiḥ
kvaṇan-nūpura-dhṛg viśva-
rūpī viśveśvaraḥ śivaḥ*

. . . fond of peace, never afflicted by illness, the curer of disease, the master of intelligence, realized through the reception of transcendental sound vibration, the form of the universe, the controller of the universe, most auspicious, . . .

Text 64

*śivātmako bāhya-vapuḥ
śivātmā śiva-rūpa-dhṛk
sadāśiva-priyo devaḥ
śiva-vandyo jagat-śivaḥ*

. . . and the very soul of auspiciousness. He accepts the form of a child. He is the embodiment of auspiciousness. He accepts the form of Śiva. He is dear to Sadāśiva, the worshipable Lord, and worshiped by Śiva. He looks after the welfare of the inhabitants of the universe.

Text 65

*go-madhya-vāsī go-vāsī
gopa-gopī-mano-'ntaraḥ
dharmo dharmā-dhurīṇas ca
dharmā-rūpo dharā-dharaḥ*

Śrī Bāla-Kṛṣṇa lives among cows, He is the abode of cows, and He dwells in the hearts of the cowherd boys and girls. He is the creator of religious principles, the knower of religious principles, the personification of religion, and the sustainer of the universe.

Text 66

*svoparjīṭha-yaśaḥ kīrti-
vardhano nandi-rūpakāḥ
devahūti-jñāna-dātā
yoga-sāṅkhya-nivārtakāḥ*

Śrī Bāla-Kṛṣṇa earns His fame by His own endeavor and He forever increases His glories. He is the embodiment of transcendental ecstasy, the giver of knowledge to Devahūti, the founder of the Sāṅkhya philosophy, . . .

Text 67

*trṇāvārta-prāṇa-hārī
śakaṭāsura-bhañjanaḥ
pralamba-hārī ripu-hā
tathā dhenuka-mardanaḥ*

. . . the killer of Trṇāvarta, the slayer of Śakaṭāsura, the annihilator of Pralamba, the vanquisher of His enemies, the killer of Dhenukāśura, . . .

Text 68

*ariṣṭa-nāśano 'cintyaḥ
keśi-hā keśi-nāśanaḥ*

*kañka-hā kañsa-hā kañsa-
nāśano riṣu-nāśanaḥ*

... the destroyer of Ariṣṭāsura, the inconceivable Lord, the killer of the Keśi demon, victorious over Keśi, the killer of Kañka, victorious over Kañsa, the killer of Kañsa, and the destroyer of the demons.

Text 69

*yamunā-jala-kallola-
darśī harṣī priyam-vadaḥ
svacchanda-hārī yamunā-
jala-hārī sura-priyaḥ*

Śrī Bāla-Kṛṣṇa takes pleasure in watching the waves of the Yamunā. He is always blissful, He speaks very sweetly, He is fully independent, He enjoys sporting in the water of the Yamunā and He is very dear to godly personalities.

Text 70

*līlā-dhṛta-vaṇuḥ keli-
kāraḥ dharaṇ-dhara
goptā gariṣṭho gati-do
gati-kārī gayeśvaraḥ*

He accepts various forms to enjoy His transcendental pastimes. He is expert in the art of enjoying conjugal pastimes, the deliverer of the earth, the maintainer of the creation, the greatest of all, the propounder of life's ultimate goal, He who helps one achieve the ultimate goal of life, the Lord of Gayā, .

Text 71

*śobhā-priyaḥ śubha-karo
vipula-śrī-pratāpanaḥ
keśi-daiṭya-haro dānī
dātā dharmārtha-sādhanāḥ*

. . . dear to all beautiful women, the benefactor of all, the possessor of unlimited opulence, the killer of the Keśi demon, the most munificent giver of charity, the supplier of everything required for the maintenance of the creation, the goal of all religious principles, . . .

Text 72

tri-sāmā trika-kṛt-sāmaḥ
sarvātmā sarva-dīpanaḥ
sarvajñaḥ sugato buddho
bauddha-rūpī janārdanaḥ

. . . glorified by the three kinds of Vedic literature, He who divided the Vedas into three parts, the life and soul of all living beings, the illuminator of the universe, the omniscient Lord, the auspicious goal for all living entities, fully intelligent, Buddha, the shelter of all living entities, . . .

Text 73

daityāriḥ puṇḍarīkākṣaḥ
padma-nābho 'cyuto 'sitaḥ
padmākṣaḥ padmajā-kānto
garuḍāsana-vigrahaḥ

. . . and the killer of the demons. He has eyes like lotus petals and He has a lotus-like navel. He is infallible and never contaminated. He has lotus eyes. He is the Lord of Brahmā and He rides on the back of Garuḍa.

Text 74

gārutmata-dharo dhenu-
pālakaḥ supta-vigrahaḥ
artihā pāpahānehā
bhūti-hā bhūti-varḍhanaḥ

Śrī Bāla-Kṛṣṇa appreciates the service attitude of Garuḍa. He is the maintainer of the cows and He dwells in the core of everyone's heart. He is the remover of all distress, the destroyer of a devotee's sinful reactions, free from material desires, the one who takes away material opulence, the one who enhances spiritual opulence, . . .

Text 75

*vañchā-kalpa-drumaḥ sākṣān-
medhāvī garuḍa-dhvajaḥ
nīlaḥ śvetaḥ sitaḥ kṛṣṇo
gauraḥ pītāmbara-cchadaḥ*

. . . like a desire tree that fulfills the desires of everyone, and supremely wise. His chariot is decorated with the flag of Garuḍa and He dresses in blue, white, black, gold and yellow garments.

Text 76

*bhaktārti-nāśano gīrmaḥ
śirṇo jīrṇa-tanu-cchadaḥ
bali-priyo bali-haro
bali-varadhana-tat-paraḥ*

He mitigates the distress of the devotees. He is the glorified Lord, the most subtle, and the oldest. He assumes various transcendental forms. He is dear to Bali, He who deceived Bali, He who arrested Bali, . . .

Text 77

*vāmano vāmadevas ca
daityāriḥ khañja-locanaḥ
udīrṇaḥ sarvato-goṣṭhā
yoga-gamyah purātanah*

... Lord Vāmana, Vāmadeva, the killer of the demons, the lotus-eyed Lord, most magnanimous, the protector in all respects, realized through the practice of *bhakti-yoga*, the primeval Lord,

Text 78

*nārāyaṇo nara-vapuḥ
kṛṣṇārjuna-vapur-dharaḥ
tri-nābhis tri-ṛtām-sevya
yugātīto yugātmakaḥ*

... and the shelter of all living entities. He appears in a human-like form and He assumes the forms of Kṛṣṇa and Arjuna. In His abdomen, the material modes of nature reside. He is the worshipable Lord of the demigods, the Supreme Lord who appears in every millenium, He who establishes the four *yugas*,

Text 79

*haṁso haṁsī haṁsa-vapur
haṁsa-rūpī kṛpāmayah
harātmako hara-vapur
hara-bhāvana-tat-paraḥ*

... worshiped by swan-like men and women, the form of a transcendental swan, Haṁsa-avatāra, full of mercy, the life and soul of Śiva, the form of Śiva, always meditated upon by Śiva, . .

Text 80

*dharmarāgo yama-vapus
tripurāntaka-vigrahaḥ
yudhiṣṭhira-priyo rājya-
dātā rājendra-vigrahaḥ*

... the propounder of religious principles, the superintendent of death, the destroyer of the Tripura demon, dear to Yudhiṣṭhira,

the giver of a kingdom to Yudhiṣṭhira, and the personification of the foremost of kings.

Text 81

*indra-yajña-haro govar-
dhana-dhārī girām-patiḥ
yajña-bhug yajña-kārī ca
hitakārī hitāntakaḥ*

Śrī Bāla-Kṛṣṇa stopped the performance of sacrifice to Indra. He is the lifter of Govardhana Hill, the master of sound, the enjoyer of sacrificial performances, the performer of sacrifice, the supreme benefactor, the sum total of beneficial objects, .

Text 82

*akrūra-vandyo viśva-dhrug
aśva-hārī hayāsyakaḥ
hayagrīvaḥ smīta-mukho
gopī-kānto 'ruṇa-dhvajaḥ*

. . . and worshiped by Akrūra. He holds the universe on one of His hoods. He appears with the head of a horse. He assumes the form of a horse. He appears as Hayagrīva. He is always smiling and the lover of the *gopīs*. He carries a red flag.

Text 83

*nirasta-samyātīśayaḥ
sarvātmā sarva-khaṇḍanaḥ
gopī-prīti-karo gopī-
mano-hārī harir hariḥ*

There is no one equal to or greater than Him. He is the life and soul of all existence. He refutes all philosophical discrepancies and He gives pleasure to the *gopīs*. He is the enchanter of the *gopīs'* minds, the destroyer of all miseries, the attracter of everyone's heart, . . .

Text 84

*lakṣmaṇo bharato rāmaḥ
 śatrughno nīla-rūpakah
 hanumaj-jñāna-dātā ca
 jānakī-vallabho giriḥ*

. . . Lakṣmaṇa, Bharata, Rāma, and Śatrughna. He has a bluish complexion. He is the giver of knowledge to Hanumān, the beloved Lord of Sitā, and the Lord of the mountains.

Text 85

*giri-rūpī giri-nātho
 giri-yajña-pravārtakah
 girer aṅga-dharo gopa-
 gopī-go-tapa-nāśanaḥ*

Śrī Bāla-Kṛṣṇa assumed the form of a mountain. He inaugurated the worship of Govardhana Hill, established Govardhana-pūjā, and lifted Govardhana Hill. He destroyed the fear of the cowherd men, women, and cows of Vraja.

Text 86

*bhavābdhi-potaḥ śubha-kṛt
 śubha-bhuk śubha-varadhanah
 varāroho hari-mukho
 maṇḍūka-gati-lālasah*

He is the boat for crossing the material ocean. He awards auspiciousness to those who worship Him. He enjoys auspicious association and He enhances the auspiciousness of everyone who seeks it. He has the most beautiful bodily features. He is the chief among all mitigators of distress, fond of imitating frogs, . . .

Text 87

*netra-baddha-kriyo gopa-
bālako bālako guṇaḥ
guṇārṇava-priyo bhūta-
nātho bhūtātmaś ca saḥ*

. . . fond of playing blind man's bluff, a cowherd boy, a transcendental child, full of transcendental qualities, dear because of possessing an ocean of transcendental qualities, the Lord of the living entities, and the Supersoul of all living entities.

Text 88

*indra-jid bhaya-dātā ca
yajusām-patir ap-patiḥ
gīrbāṇa-vandyo gīrbāṇa-
gatir iṣṭo gurur gatiḥ*

Śrī Bāla-Kṛṣṇa created fear in the mind of Indrajit. He is the Lord of sacrifice, the master of all bodies of water, respected by the demigods, the goal of the demigods, the supreme object of worship, the original spiritual master, the supreme destination,

Text 89

*caturmukha-stuti-mukho
brahma-nārada-sevitaḥ
umākānta-dhiyārādhyo
gaṇana-guṇa-sīmakāḥ*

. . . always glorified by the four-headed Brahmā, served by Brahmā and Nārada, worshiped with devotion by the husband of Umā, the Supreme Lord who possesses unlimited divine qualities, . . .

Text 90

*sīmanta-mārgo gaṇikā-
gaṇa-maṇḍala-sevitaḥ
gopī-dṛk-padma-madhupo
gopī-dṛṅ-maṇḍaleśvaraḥ*

. . . beyond the perception of those performing *sādhana*, decorated with a garland of jasmine flowers, and the object of the *gopīs*' vision. He drinks the nectar from the lotus-like faces of the *gopīs*.

Text 91

*gopy-āliṅgana-kṛd gopī-
hṛdayānanda-kāraḥ
mayūra-puccha-śikharah
kaṅkanāṅgada-bhūṣaṇah*

He embraces the *gopīs* and gives pleasure to the hearts of the *gopīs*. He is decorated with a peacock feather and wears armlets and bracelets.

Text 92

*svaṛṇa-campaka-sandolaḥ
svaṛṇa-nūpura-bhūṣaṇah
svaṛṇa-tataṅka-karṇās ca
svaṛṇa-campaka-bhūṣitaḥ*

Śrī Bāla-Kṛṣṇa is decorated with golden *campaka* flowers. His lotus feet are adorned with golden anklets, He wears golden earrings and is decorated with a garland of golden *campaka* flowers.

Text 93

*cūdāgrārpita-ratnendra-
sārah svaṛṇāmbara-cchadaḥ*

ājānu-bāhuḥ sumukho
jagaj-janana-tat-paraḥ

He wears a jeweled crown and is dressed in gold and blue garments. His arms reach to His knees, He has a most attractive face and He is always eager to benefit the people of this world.

Text 94

bāla-kṛīḍāti-capalo
bhāṅḍīra-vana-nandanah
mahā-śālah śruti-mukho
gaṅgā-caraṇa-sevanah

Śrī Bāla-Kṛṣṇa relishes His childhood pastimes. He is very restless, and He enjoys playing in the Bhāṅḍīravana forest. He is the Lord of the trees and the speaker of the Vedas. His lotus feet are served by Gaṅgā-devī.

Text 95

gaṅgāmbu-pādaḥ karajā-
kara-toyājaleśvarah
gaṅḍakī-tīra-sambhūto
gaṅḍakī-jala-mardanah

His lotus feet are the source of the Ganges. Indeed, His toenail is the source of that transcendental water. He appears on the banks of the river Gaṅḍakī and He takes pleasure within the water of the Gaṅḍakī.

Text 96

śālagrāmah śāla-rūpī
śaśibhūṣaṇa-bhūṣaṇah
śaśi-pādaḥ śaśi-nakho
varārho yuvati-priyah

Śrī Bāla-Kṛṣṇa manifests Himself as the *sālagrāma-śīla*, He appears in various forms of *sālagrāma-śīlās*, and He is the decoration on the head of Śiva. His lotus feet and toenails are effulgent like the moon. He manifests Himself as the Boar incarnation. He is very dear to young women, . . .

Text 97

*prema-pradaḥ prema-labhyo
bhaktyātīto bhava-pradaḥ
ananta-śāyī śava-kṛd
chayāno yoginīśvaraḥ*

. . . the bestower of love of God, obtained by means of pure love, the goal of pure devotional service, and the bestower of supreme auspiciousness. He lies on the bed of Ananta-śeṣa, in the ocean of milk. He is the Lord of the goddess presiding over the path of yoga, . . .

Text 98

*pūtanā-sakuṇi-prāṇa-
hārako bhava-pālakah
sarva-lakṣaṇa-lakṣaṇyo
lakṣmimān lakṣmaṇāgrajaḥ*

. . . the destroyer of Pūtana and Śakuni, the maintainer of the cosmic manifestation, endowed with all auspicious symptoms, the Lord of Lakṣmī, the elder brother of Lakṣmana, . . .

Text 99

*sarvānta-kṛt sarva-guhyah
sarvātīto 'surāntakah
prātar-āśana-sampūrṇo
dharanī-reṇu-guṇṭhitah*

. . . the annihilator of everything, most confidential among all confidential subjects, beyond the reach of mundane sense

perception, and the killer of the demons. He enjoys a hearty breakfast and thereafter, His transcendental body becomes covered with the dust of Vraja.

Text 100

*ijyo mahejyaḥ sarvejya
ijya-rūpījya-bhojanaḥ
brahmārpaṇa-para nityam-
brahmāgni-prīti-lālasaḥ*

Śrī Bāla-Kṛṣṇa is to be worshiped. He is supremely worshipable, worshipable by all, and the propounder of the process of worship. He enjoys the ingredients of worship, He is very dear to those who offer everything while worshiping Him, and He personally maintains those who perform sacrifice to please Him.

Text 101

*madano madanārādhyo
manomathana-rūpakāḥ
nīlāñcitākuñcitako
bāla-vṛndābhibhūṣitaḥ*

He is the transcendental Cupid, worshiped by Cupid, and the enchanter of the mind. He possesses dark curly hair and is surrounded by young cowherd boys.

Text 102

*stoka-kṛīḍā-para nityam
stoka-bhojana-tat-paraḥ
lalitā-viśakhā-śyāma-
latā-vandita-pādakaḥ*

Śrī Bāla-Kṛṣṇa enjoys transcendental pastimes. He is eternal. He eats moderately. His lotus feet are worshiped by Lalitā, Viśakhā and Śyāmalatā.

Text 103

*śrīmatī-priya-kārī ca
 śrīmatyā pada-pūjitaḥ
 śrī-samsevita-pādābjo
 veṇu-vādyā-viśāradaḥ*

He is very dear to Rādhikā. His lotus feet are worshiped by Rādhikā. His lotus feet are served with love by Rādhikā and He is very expert in playing His flute.

Text 104

*śṛṅga-vetra-karo nityam-
 śṛṅga-vādyā-priyaḥ sadā
 balarāmānujaḥ śrīmān
 gajendra-stuta-pādakaḥ*

Śrī Bāla-Kṛṣṇa carries a buffalo horn and a stick. He is fond of blowing His buffalo horn. He is the younger brother of Balarāma and full of transcendental opulence. His lotus feet are glorified by the king of elephants, Gajendra.

Text 105

*halāyudhaḥ pīta-vāso
 nīlāmbara-paricchadaḥ
 gajendra-vaktro herāmba
 lalanā-kula-pālakaḥ*

Śrī Bāla-Kṛṣṇa carries a plough in His hand, wears yellow garments, and also dresses in blue clothing. He sometimes assumes a face like that of an elephant. He is a great hero and He is the maintainer of the damsels of Vraja.

Text 106

*rāsa-kṛīḍā-vinodāś ca
 gopī-nayana-hāraakaḥ*

bala-prado vīta-bhayo
bhaktārti-parināśanaḥ

He is very fond of enjoying His *rāsa* dance pastimes. He attracts the attention of the *gopīs*. He is the bestower of spiritual strength, the remover of fear, the destroyer of the devotees' distress, . . .

Text 107

bhakta-priyo bhakti-dātā
dāmodara ibhas-patiḥ
indra-darpa-haro 'nanto
nityānandas cid-ātmakaḥ

. . . very dear to the devotees, the one who awards devotional service to those who aspire for it, the Lord whose abdomen was bound by a rope, the Lord of the elephants, the destroyer of Indra's pride, unlimited, eternally blissful, the embodiment of spiritual potency, . . .

Text 108

caitanya-rūpaś caitanyaś
cetana guṇa-varjitaḥ
advaitācāra-niṣpuṇo
'dvaitaḥ parama-nāyakaḥ

. . . the form of supreme consciousness, fully cognizant, devoid of mundane qualities, one without a second, undivided, the foremost heroic personality, . . .

Text 109

śiva-bhakti-prado bhakto
bhaktānām-antarāśayaḥ
vidvattamo durgati-hā
puṇyātmā puṇya-pālakaḥ

. . . and the giver of devotional service to Śiva. He sometimes takes the role of a devotee, and He is the eternal Lord of the devotees, the best of learned personalities, the remover of all sufferings, the most sacred existence, the protector of pious living entities, . . .

Text 110

*jyeṣṭhaḥ śreṣṭhaḥ kaniṣṭhaś ca
niṣṭho 'tiṣṭha umā-patiḥ
surendra-vandya-caraṇo
gotra-hā gotra-varjitaḥ*

. . . the oldest, the greatest, the youngest, always fixed in His determination, always active, the husband of Umā, and worshiped by the king of the demigods. He does not belong to a particular caste and He is without any particular family.

Text 111

*nārāyaṇa-priyo nāra-
śāyī nārada-sevitaḥ
gopāla-bāla-samsevyaḥ
sadā-nirmala-mānasaḥ*

He is very dear to Nārāyaṇa. He lies on the water. He is served by Nārada, served with love by the cowherd boys, always pure-hearted, . . .

Text 112

*manu-mantro mantra-patir
dhātā dhāma-vivarjitaḥ
dharā-prado dhṛti-guṇo
yogīndro kalpa-pādapah*

. . . the deliverer of the mind, the master of *mantras*, and the one who maintains all others. He has no fixed residence, and

He is the support of the earth, the quality of perseverance, and the foremost of *yogīs*. He is like a desire tree, . . .

Text 113

*acintyātīśayānanda-
rūpī pāṇḍava-pūjitaḥ
śiśupāla-prāṇa-hārī
dantavakra-niśūdanaḥ*

. . . inconceivably blissful, worshiped by the Pāṇḍavas, the killer of Śiśupāla, the slayer of Dantavakra, . . .

Text 114

*anādir ādi-puruṣo
gotrī gotra-vivarjitaḥ
sarvāpat-tārako durgo
duṣṭa-daiṭya-kulāntakaḥ*

. . . without beginning, the primeval Lord, the origin of the ancient dynasties, without family designation, the vanquisher of the three-fold material miseries, He who imprisons the conditioned souls, the killer of the demons and miscreants, .

Text 115

*nirantarah śuci-mukho
nikumbha-kula-dīpanaḥ
bhānur hanur dhanuḥ sthānuḥ
kṛṣṇanuḥ kṛtanur dhanuḥ*

. . . always existing, ever truthful, the light of Nikumbha's family, the sun-god, and Hanumān. He carries a bow in His hand. He is the almighty Lord, the most subtle existence, and fully accomplished in the art of creation.

Text 116

*janur janmādi-rahito
 jāti-gotra-vivarjitaḥ
 dāvānala-nihantā ca
 danujārīr bakāpahā*

Śrī Bāla-Kṛṣṇa is the origin of all. He does not have to undergo the pangs of birth and death. He does not belong to any caste or lineage. He is the extinguisher of the forest fire, the enemy of the sons of Dhanu, and the killer of Bakāsura.

Text 117

*prahlāda-bhakto bhakteṣṭa-
 dātā dānava-gotra-hā
 surabhir dugdha-ṇo dugdha-
 harī śauriḥ śucām-hariḥ*

Śrī Bāla-Kṛṣṇa manifests Himself as the devotee, Prahlāda. He bestows the goal of life to His devotees. He is the killer of the Dānavas, Surabhi, fond of drinking milk, steals milk products from His neighbors, the form of pure goodness, the most sacred existence, the remover of all miseries, . . .

Text 118

*yatheṣṭa-do 'ti-sulabhah
 sarvajñah sarvato-mukhah
 daityārīḥ kaitābhārīś ca
 kamsārīḥ sarva-tāpanah*

. . . supplies the necessities of life to all living beings, easily accessible for those who are pure, omniscient, facing all directions, the killer of the demons, the killer of Kaitābha, the killer of Kamsa, and the remover of all suffering.

Text 119

*dvi-bhujah ṣaḍ-bhujo hy antar-
bhujō mātāli-sārathiḥ
śeṣaḥ śeṣādhināthas ca
śeṣī śeṣānta-vigrahaḥ*

Śrī Bāla-Kṛṣṇa has a two-armed form, He has a six-armed form, and He sometimes conceals His arms. He is the charioteer of Indra, Śeṣa, the Lord of Śeṣa, the origin of Śeṣa, . . .

Text 120

*ketur dharitrī-caritras
catur-mūrtiś catur-gatiḥ
caturdhā catur-ātmā ca
catur-varga-pradāyakaḥ*

. . . and the symbol of victory. He sometimes wanders over the earth. He is the origin of the quadruple expansions, the shelter of the four kinds of neophyte devotees, and the giver of the four kinds of liberation. He sometimes assumes four forms simultaneously. He awards the four objectives of human life.

Text 121

*kandarpa-darpa-hārī ca
nityaḥ sarvāṅga-sundarah
śacīpati-patir netā
dātā mokṣa-gurur divijaḥ*

He destroys the pride of Cupid. He is ever-existing. He is the all-attractive Lord, the Lord of the husband of Śacī, the supreme hero, the most charitable, and the bestower of liberation to the spiritual masters and *brāhmaṇas*.

Text 122

*hṛta-sva-nātho 'nāthasya
nāthaḥ śrī-garuḍāsanaḥ*

*śrīdharah śrīkaraḥ śreyah
patir gatir apām-gatiḥ*

Śrī Bāla-Kṛṣṇa is the only shelter of the materially impoverished. Garuḍa is His carrier. He keeps Lakṣmī on His chest and He has lotus-like hands. He is the ultimate destination of the transcendentalists, the goal of all spiritual paths, the cause of the manifestation of water, . . .

Text 123

*aśeṣa-vandyo gītātmā
gītā-gāna-parāyaṇaḥ
gāyatrī-dhāma śubhado
velāmoda-parāyaṇaḥ*

. . . unlimitedly glorified, the *Bhagavad-gītā*, the singing of the verses of *Bhagavad-gītā*, the Gāyatri *mantra*, the bestower of auspiciousness, the enjoyer of sporting in the water, . . .

Text 124

*dhanādi-paḥ kula-patir
vāsudevātmaḥ 'ri-hā
ajaika-pāt sahasrākṣo
nityātmā nitya-vigrahaḥ*

. . . the master of wealth, the Lord of the Yadu dynasty, the son of Vasudeva, the killer of His enemies, one of the eleven Rudras, He who possesses one thousand eyes, and eternal. He possesses innumerable eternal forms.

Text 125

*nityaḥ sarvagataḥ sthānur
ajo 'gnir giri-nāyakaḥ
go-nāyakaḥ śoka-hantā
kāmarīḥ kāma-dīpanaḥ*

Śrī Bāla-Kṛṣṇa is eternally existing. He resides everywhere. He is fixed, unborn, Agni, the best of mountains, the Lord of the cows, the destroyer of lamentation, the enemy of lust, the stimulator of transcendental lust, . . .

Text 126

*vijitātmā vidheyātmā
somātmā soma-vigrahaḥ
graha-rūpī grahādhyakṣo
graha-mardana-kāraḥ*

self controlled, fully independent, the nourishment of all kinds of plants and creepers, the moon-god, the form of the planets, the director of the planets, and the Lord who neutralizes the bad effects of inauspicious planets.

Text 127

*vaikhānasah puṇya-jano
jagad-ādir jagat-patiḥ
nīlendīvara-bho nīla-
vapuh kāmāṅga-nāśanaḥ*

Śrī Bāla-Kṛṣṇa sometimes accepts the *vānaprastha* order of life. He is full of piety, the creator of the universe, and the Lord of the universe. His complexion is like the color of a blue lotus. He has a blue complexion and He is the destroyer of Cupid's arrows.

Text 128

*kāma-bījānvitaḥ sthūlah
kṛṣaḥ kṛṣa-tanur nijah
naigameyo 'gni-putraś ca
ṣaṅ-mātura umā-patiḥ*

He is satisfied by the chanting of the Kāma-gayatri *mantra*, the creator of the gross material elements, and the creator of the

subtle material elements. He has a transcendental body, and He is the owner of everything, the source of all Vedic knowledge, the son of Agni, and Kārtekeya.

Text 129

*maṇḍūka-veṣādhyakṣaś ca
tathā nākula-nāśanaḥ
simho harīndraḥ keśindra-
hantā tāpa-nivāraṇaḥ*

Śrī Bāla-Kṛṣṇa imitates the movements of frogs. He is the killer of demoniac people, Nṛṣimhadeva, the Lord of the elephants, the killer of Keśi, and the nullifier of material miseries.

Text 130

*girīndrajā-pāda-sevyaḥ
sadā-nirmala-mānasaḥ
sadāśiva-priyo devaḥ
śivaḥ sarva umā-patiḥ*

The lotus feet of Śrī Bāla-Kṛṣṇa is served by the daughter of the Himālayas. He is always pure in mind, dear to Sadāśiva, the Supreme Lord, most auspicious, the all in all, the Lord of Umā,

Text 131

*śiva-bhaktō girām ādiḥ
śivārādhyo jagad-guruḥ
śiva-priyo nīla-kaṇṭhaḥ
śiti-kaṇṭha uṣā-patiḥ*

a devotee of Śiva, the controlling Deity of speech, the worshipable Lord of Śiva, the spiritual master of the universe, dear to Śiva, Śiva, nondifferent from Śiva, and the Lord of Uṣā.

Text 132

*pradyumna-putro niśaṭhaḥ
 śaṭhaḥ śaṭha-dhanāpahā
 dhūpa-priyo dhūpa-dātā
 guggulu-aguru-dhūpitaḥ*

Śrī Bāla-Kṛṣṇa appeared as the son of Pradyumna. He acts without duplicity, He is the greatest cheater, and He takes away the wealth of cheaters. He is worshiped with incense, He enjoys the aroma of incense offered with devotion, and He is pleased by the aroma of *guggula* and *aguru*.

Text 133

*nīlāmbaraḥ pīta-vāsā
 rakta-śveta-paricchadaḥ
 niśā-patir diva-nātho
 deva-brāhmaṇa-pālakah*

Śrī Bāla-Kṛṣṇa's complexion is blue, like the sky. He dresses in yellow garments and decorates Himself with red and white cloth. He is the Lord of the night, the Lord of the day, the maintainer of the demigods and *brāhmaṇas*, . . .

Text 134

*umā-priyo yogi-mano-
 hārī hāra-vibhūṣitaḥ
 khagendra-vandya-pādābjah
 sevātapa-paraṇ-mukhaḥ*

. . . dear to Umā, the enchanter of the minds of the *yogīs*, and decorated with a necklace. His lotus feet are worshiped by Gaurḍa, and He never abandons those who strictly engage in His devotional service.

Text 135

*parārtha-do para-patiḥ
parāt-parataro guruḥ
sevā-priyo nirguṇaś ca
sa-guṇaḥ śruti-sundaraḥ*

He is the bestower of one's real self-interest, the master of the material nature, the Supreme Absolute Truth, the original spiritual master, pleased by the execution of devotional service, devoid of material qualities, endowed with transcendental qualities, He who possesses beautiful ears, . . .

Text 136

*devādhidevo deveśo
deva-pūjyo divā-patiḥ
divaḥ patir bṛhad-bhānuḥ
sevitepsita-dāyakaḥ*

. . . the Lord of the demigods, the controller of the demigods, worshipable by the demigods, the Lord of the sun-god, the master of heaven, and the sun-god. He awards the desired results to His servants.

Text 137

*gotamāśrama-vāsī ca
gotamaḥ śrī-niṣevitaḥ
raktāmbara-dharao divyo
devī-pādābja-pūjitaḥ*

He becomes a resident of Gautama's *āśrama*, where He is adored by the sage, Gautama. He has reddish lips, He is fully transcendental, and His lotus feet are worshiped by the goddess of fortune.

Text 138

*sevitārtha-pradātā ca
 sevā-sevya-girīndrajaḥ
 dhatur-mano-vihārī ca
 vidhātā dhatur-uttamaḥ*

He supplies the ingredients for His worship. He is the worshipable Lord of the daughter of the Himālayas. He creates unlimitedly within His mind, He is the creator, and He is superior to the creator.

Text 139

*ajñāna-hantā jñānendra-
 vandyo vandyā-dhanādhipaḥ
 apām-patir jala-nidhir
 dharā-patir aśeṣakaḥ*

He is the destroyer of ignorance, worshiped by the best of learned personalities, the treasure of exalted devotees, the Lord of water, the creator of oceans, the Lord of the earth, unlimited, . . .

Text 140

*devendra-vandyo lokātmā
 trilokātmā trilokapāt
 gopāla-dāyako gandha-
 Prado guhyaka-sevitaḥ*

. . . adored by the best of demigods, the life and soul of all living entities, the life of the inhabitants of the three worlds, the annihilator of the three worlds, the supplier of all necessities to the cows, fond of decorating Himself with sandalwood paste, served by His devotee Guhyaka, . . .

Text 141

*nirguṇaḥ puruṣātitaḥ
prakṛteḥ para ujjvalaḥ
kārttikeyo 'mṛta-hartā
nāgārīr nāga-hāraḥ*

. . . aloof from the three modes of material nature, the origin of the three *puruṣāvatāras*, the essence of the material world, greatly effulgent, Kārtekeya, He who took away the nectar from the demons, the enemy of the Nāgas, and the destroyer of the Nāgas.

Text 142

*nāgendra-sāyī dharaṇī-
patir āditya-rūpakaḥ
yaśasvī vigatāśi ca
kurukṣetrādhipaḥ śaśī*

Śrī Bāla-Kṛṣṇa lies on the bed of Ananta-śeṣa. He lifted the earth and He assumed the form of the sun-god. He is the most famous personality, free from material desires, the hero of Kurukṣetra, a moon-like personality, . . .

Text 143

*śasakāriḥ śubhācāro
gīrbāṇa-gaṇa-sevitaḥ
gati-prado nara-sakhaḥ
śītalātmā yaśaḥ-patiḥ*

. . . and the enemy of the moon-god. His actions are always auspicious. He is served by the demigods, the bestower of the goal of life, the real friend of human society, the most sublime personality, the Lord of fame, . . .

Text 144

*vijitārīr gaṇādhyakṣo
yogātmā yoga-pālakah
devendra-sevya devendra-
pāpa-hārī yaśo-dhanah*

... the conquerer of His enemies, the leader of human society, the goal of mystic yoga, the protector of the path of yoga, served by the king of the demigods, the destroyer of the sinful reactions of the king of the demigods, the wealth of mother Yaśodā, ...

Text 145

*akiñcana-dhanah śrīmān
ameyātmā mahādri-dhṛk
mahā-pralaya-kārī ca
śacī-suto jaya-pradah*

... the wealth of those who are bereft of all material possessions, most handsome, limitless, the lifter of the great mountain, and the annihilator of the entire creation. He appears in this world as the son of Śacī and all of His activities are glorious.

Text 146

*janeśvarah sarva-vidhi-
rūpī brāhmaṇa-pālakah
siṃhāsana-nivāsī ca
cetanārahitaḥ śivah*

Śrī Bāla-Kṛṣṇa is the controller of human society, the creator of all rules and regulations, the support of the *brāhmaṇas*, He who most deserves to sit on a throne, without any material consciousness, always auspicious, ...

Text 147

*śiva-prado dakṣa-yajña-
hantā bhṛgu-nivāraṇaḥ
vīrabhadra-bhayāvartāḥ
kālaḥ parama-nivaraṇaḥ*

. . . the giver of auspiciousness and the destroyer of Dakṣa's sacrifice. He checked Bhṛgu and created fear in the mind of Vīrabhadra. He is time personified and He can never be harmed.

Text 148

*udūkhala-nibandhaś ca
śokātmā śoka-nāśanaḥ
ātma-yoniḥ svayaṁ-jato
vaikhānaḥ-pāpa-hāraṇaḥ*

Śrī Bāla-Kṛṣṇa was bound to a wooden mortar. He is the source of lamentation, the destroyer of lamentation, self-manifested, the Lord who appears out of His own sweet will, the destroyer of the ascetics' sinful reactions, . . .

Text 149

*kīrti-pradaḥ kīrti-dātā
gajendra-bhuja-pūjitaḥ
sarvāntarātmā sarvātmā
mokṣa-rūpī nirāyudhaḥ
uddhava-jñāna-dātā ca
yamalārjuna-bhañjanaḥ*

. . . the bestower of piety, the giver of fame, worshiped by the king of the elephants, the Supersoul of all, the life and soul of all living beings, the very form of liberation, He who does not

require any weapons to defend Himself, the giver of knowledge to Uddhava, and He who uprooted the *yamala-arjuna* trees.

Texts 150-151

Phalāsruti (The result of hearing)

*ity etat kathitam devi
 sahasram nāma cottamam
 ādi-devasya vai viṣṇor
 bālakatvam upeyuṣaḥ
 yaḥ paṭhet paṭhayed vāpi
 śṛṇuyāt śrāvayīta vā
 kim phalam labhate devi
 vaktum nāsti mama priye*

O Goddess, I have thus revealed to you the one thousand names of Śrī Bāla-Gopāla. My dear one, I am unable to properly explain the wonderful result one obtains by reciting this *Gopāla-sahasra-nāma*. This result is achieved whether one personally recites these holy names, has someone else recite them, reads them, or has someone else read them. The original Personality of Godhead appeared in this world, assuming the form of a child.

Text 152

*brahmahatyādi kānīha
 pāpānica mahantica
 vilayam yānti deveśi
 gopālasya prasādataha*

O Queen of the demigods, by the mercy of Lord Gopāla, one's sinful reactions, even those accrued by the killing of a *brāhmaṇa*, are completely destroyed.

Texts 153-155

*dvādaśyām paurṇamāsyām vā
saptamyām ravi-vāsare
pakṣa-dvaye ca samprāpya
hari-vāsaram eva ca*

*ya paṭhet śṛṇuyād vāpi
na janus tasya vidyate
satyaṁ satyaṁ maheśāni
satyaṁ satyaṁ na saṁśayaḥ*

*ekādaśyām śucir bhūtvā
sevyaḥ bhaktir hare śubhā
śrutvā nāma-sahasrāṇi
naro mucyeta pātakāt*

O wife of Maheśa, one who recites or hears the one thousand holy names of Lord Gopāla, either on Dvādaśī, Purnimā, Saptami, or Ekādaśī, during either the period of the waxing or waning moon, will not again be born in this material world. This is a fact.

Text 156

*na śatāya pradātabyaṁ
na dharmo dhujine punḥ
nindakāya ca viprānām
devānām vaiṣṇavasya ca*

This *sahasra-nāma* should not be instructed to those who are duplicitous and deceitful, as well as to those who blaspheme the demigods, *brāhmaṇas* and Vaiṣṇavas.

Text 157

*guru bhakti vihināya
śiva dveṣa ratāya ca*

*rādhā durgā bheda matau
satyam satyam na saṁśayaḥ*

One should never impart these holy names to those who have no devotion for the lotus feet of the spiritual master, who are opposed to Lord Śiva, and who make a distinction between Rādhā and Durgā.

Text 158

*yadi nindehan maheśāni
guruha sa bhaved dhruvam
vaiṣṇaveṣu ca śānteṣu
nityam vairāghya rāgiṣu*

O wife of Maheśa, if a person blasphemes the Vaiṣṇavas, who are always peaceful and detached from material concerns, he is to be considered as the killer of his spiritual master.

Texts 159-160

*brāhmaṇāya viśudhāya
sandhyārcana ratāya ca
advaita ācāra nirate
śiva bhakti ratāya ca

guru vākya rathāyaiva
nityam deyam maheśvari
gopitam sarva taṅtreṣu
tava snehāt prakīrtitam*

O Goddess, the *Gopāla-sahasra-nāma* should be taught to pious *brāhmaṇas* who are faithfully engaged in performing their occupational duties, who follow the *brahminical* rules and regulations strictly, who are faithful to Lord Śiva, and who obey the orders of their spiritual master. Although these holy names are very confidential, I have revealed them to you, out of affection.

Text 161

*nātaḥ parataram stotram
 nātaḥ parataro manuḥ
 nātaḥ parataro devo
 yugeṣu api catuḥsu api*

There are no prayers or *mantras* that are more worshipable, in any of the four yugas, than these one thousand holy names of Bāla-Kṛṣṇa.

Text 162

*hari-bhakteḥ parā nāsti
 mokṣa-śrenī nagendraje
 vaiṣṇavebhyah param nāsti
 prāṇebhyo 'pi priyā mama*

O daughter of the Himālayas, there is no path superior to devotional service to Lord Hari for achieving liberation from material bondage. Similarly, there is no one superior to a Vaiṣṇava in this world. The devotees and devotional service are as dear to me as my own life!

Texts 163-164

*vaiṣṇaveṣu ca saṅgo me
 sadā bhavatu sundari
 yasya vaṁśe kvacid daivād
 vaiṣṇavo rāga-varjitah
 bhavet tad-vaṁśake ye ye
 pūrve syuḥ pitaras tathā
 bhavanti nirmalās te hi
 yānti nirvāṇatām hare*

O beautiful one, may I always have the good fortune of associating with Vaiṣṇavas. When a Vaiṣṇava who is detached from materialistic life is born, the forefathers of his family

become free from all sinful reactions and are thus enabled to go back to Godhead.

Text 165

*bahunā kiṁ ihoktena
vaiṣṇavānām tu darśanāt
nirmalāḥ pāpa-rahitāḥ
pāpinaḥ syur na saṁśayaḥ*

What more can I say? Simply by having the *darśana* of a Vaiṣṇava, even sinful people are liberated from all sinful reactions.

Text 166

*kalau bāleśvaro devaḥ
kalau gaṅgaiva kevalā
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā*

Lord Bāla-Gopāla should be the only worshipful Deity for the people of *Kali-yuga*, just as the Ganges is the most sacred river. There is no other way, there is no other way, there is no other way for achieving perfection in *Kali-yuga* other than worshipping Lord Bāla-Gopāla and the Ganges.

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

The Paraphernalia Used For Worshipping the Lord

Text 1

*śrī mahādeva uvāca
paribhāsām atho vaksye
upacāra-vidhau hareḥ
dravyāṅgām yāvatī saṅkhyā
pātrāṅgām dravya-saṅgatiḥ*

Mahādeva said: Now I shall describe the ingredients that are used for Śrī Hari's worship. Each ingredient should be kept on a plate.

Text 2

*hāṭakam rājatam tāmra-
māra-kūṭa-mṛgādinā
upacāra-vidhāv etat
dravyam āhur manīṣiṇaḥ*

Learned persons have prescribed the use of various articles for worship, including gold, silver, copper, *dhuturā* flowers, and deerskin.

Text 3

*āsane pañca puṣpāṅi
svāgate ṣaṭ catuṣ-phalam
jalam śyāmāka-dūrvābja-
viṣṇu-krāntābhir iritam*

Five types of flowers should be put on the Lord's sitting place. Six drops of water should be sprinkled while invoking the

Lord's presence. *Aparajitā* flowers, small *rūdra* plants, grains, and *dūrvā* grass are required for the worship of the Supreme Lord.

Text 4

*pādye cārghye jalam tāvad
gandha-puṣpākṣatānvitam
dūrvās tilākṣatam caiva
kuśāgra-śveta-sarṣapāḥ*

The ingredients for preparing *pādya* are sandalwood paste, flowers, uncooked rice, and water. The ingredients for preparing *arghya* are *durvā* grass, sesame seeds, *kuśa* grass and white mustard seeds.

Texts 5-6

*jāti-phalam lavaṅgam ca
kakkolaṁ toya-ṣaṭ-phalam
proktam ācamanam kāmśye
madhuparkam ghṛtam madhu
dadhnā saha palaikam tu
śuddham vāri tathācame
parimāṇan tu pañcāsat
palam vā śuddham ambhasaḥ*

The ingredients for preparing *ācamanīya* are nutmeg, cloves, camphor, and twenty-five grams of water. For preparing *ācamanīya*, it is also recommended that one use ghee, honey, yogurt and four grams of water—placing them in a brass container. For the second *ācamanīya*, one needs about two hundred grams of fresh water.

Text 7

*nirmalenodakenātha
sarvatra pariṣūratā*

*salilam garhitam sarvam
tyajet pūjā-vidhau hareḥ*

One should fill some new pots with fresh water. One must be very careful not to ever use contaminated water in the worship of Lord Viṣṇu.

Text 8

*vitasti-mātrād
adhikam mūla
svaṁnādy ābharaṇāny
eva muktā-ratna-yutāni ca*

Golden jeweled ornaments with pearls should be bigger than six inches in diameter.

Text 9

*candanāguru-karṣūra-
padma-gandha-palāvadhī
nana-vidhāni puṣpāṇi
pañcāśad adhikāni ca*

One should offer sandalwood paste, *aguru*, camphor and *padmagandha*—all together weighing about four grams. One also requires about fifty flowers of various varieties.

Text 10

*kāṁsyādi-nirmite pātre
dhūpa-guggulu-karmabhāk
yāvad bhakṣyam bhavet
pumsas tāvad dadyāj janārdane*

One should offer incense, *gugulu*, and other items to the Lord on a brass plate. One should also offer one's favorite foods to Lord Janārdana.

Texts 11-12

naivedyam yat tu bhakṣyam
ca tadādika-caturvidham
karpūrādi-ghṛtāvṛttiḥ
sā ca karpāsa-nirmitā

saptāvṛttayā susaṅjapto dīpaḥ
syāc catur-aṅgulaḥ
śilā-piṣṭam vandanāyām
saptadhā-varṇayen naraḥ

The food should include preparations made with ghee that are chewed, sucked, licked and drunk. One should then offer camphor and other mouth fresheners to the Lord. One should offer a ghee lamp with wicks made of cotton and ghee, and the flames should be four inches high. Thereafter, one should offer obeisances to the Lord by chanting at least seven different *mantras*.

Text 13

kāryā tāmṛādi-pātre tat
prītaye harimedhasaḥ
dūrvākṣata-pramāṇam tu
viññeyam tu śatādhikam

Thereafter, for the pleasure of Śrī Hari, one should put more than one hundred blades of *durvā* grass and some rice paddy on a copper plate and offer them to Him.

Text 14

tattvato 'yam vidhiḥ prokto
vibhave sati sarvadā
eṣām abhāve sarveṣām yathā
śakty ābhīpūjayet

*sarva-bhogānvito bhūtvā
vrajed ante hareḥ puram*

If a worshiper has the capacity, he should follow the above-mentioned procedure while worshipping the Lord. Otherwise, one can offer whatever is within his means. By doing so, one will achieve a life of happiness in this world and go back to Vaikuṅṭha after quitting his temporary, material body.

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

Five Types of Worship

Text 1

*śrī mahādeva uvāca
yasya darśanam icchanti
devā brahma-harādayaḥ
kṛpayā deva-deveśa mad
agre sannidhobhava*

(While invoking the Lord's presence, one should chant the following *mantras*.) Śrī Mahādeva said: O Lord of the demigods—whose leaders, such as Brahmā and Śiva, always desire to see—kindly become visible to me.

Text 2

*tasya te paramesāna svāgatam
svāgatam prabho
kṛtārtho 'nugrhīto 'smi
saphalam jīvitam mama*

O Lord! O supreme controller, I welcome You. I have been blessed by You and so I am greatly satisfied. My life has now become successful.

Text 3

*yad āgato 'si deveśa cid
ānandamayāvryaya
ajñānād vā pramādād vā
vaikalyāt sādhanasya ca
yady apūrṇam bhavet kṛtyam
tathāpy abhimukho bhava*

O Lord of the demigods! O supremely blissful and inexhaustible Lord! You have so kindly appeared before me and so please forgive me if I commit offenses due to ignorance or a lack of proper *sādhana*.

Text 4

*yad bhakti-leśa-samparkāt
paramānanda-sambhavaḥ
tasmai te parameśāya pādyaṁ
śuddhāya kalpaye*

(While offering *pādya*, one should chant the following *mantra*.) O Supreme Personality of Godhead, You award transcendental happiness to those who have performed even a tinge of devotional service. May the *pādya* I am offering to You become sanctified.

Text 5

*devānām api devāya
devānām devatātmane
ācāmaṁ kalpayām īśa
cātmanām śuddhi-hetave*

(While offering *ācamaṇīya*, one should chant the following *mantra*.) You are the Lord of the demigods and the life and soul of the demigods. I therefore offer You this *ācamaṇīya*, for my purification.

Text 6

*tāpa-traya-haraṁ divyaṁ
paramānanda-sambhavam
tāpa-traya-vimokṣāya
tavārghyaṁ kalpayāmy aham*

(While offering *arghya*, one should chant the following *mantra*.) O supremely ecstatic Lord! O destroyer of the three-fold

material miseries! To get freedom from the three-fold material miseries, I offer you this *arghya*.

Text 7

sarva-kalmaṣa-hīnāya
paripūrṇa-mukhātmāne
madhuparkam idaṁ deva
kalpayāmi prasīda me

(While offering *madhuparka*, one should chant the following *mantra*.) I am offering *madhuparka* to the supremely blissful personality who is free from all sinful reactions. O Lord, kindly be pleased with me.

Text 8

ucchiṣṭo 'py aśucir vāpi
yasya smaraṇa-mātrataḥ
suddhim āpnoti tasmai te
punar ācamanīyakam

(While offering *punar ācamanīya*, one should chant the following *mantra*.) O Lord, all contamination becomes washed away simply by Your remembrance. I offer this *punar ācamanīya* unto You.

Text 9

paramānanda-bodhāya
nimagnā-nija-mūrttaye
sāṅgo-pāṅgam idaṁ snānam
kalpayāmy aham īśa te

(While offering *snānīya*, one should chant the following *mantra*.) You are the embodiment of transcendental ecstasy and spiritual knowledge. You are always absorbed in Your own self. Please accept the *snānīya* that I offer to You.

Text 10

*māyā-citra-paṭācchanna-
nija-guhyoru-tejase
nirāvaraṇa-vijñāya vāsas
te kalpayāmy aham*

(While offering *vastra*, one should chant the following *mantra*).
O Supreme Lord, You keep Yourself concealed from the vision
of gross materialists. Because You are now revealed, I offer this
garment to You.

Text 11

*yam āśritya mahā-māyā
jagat-sammohinī sadā
tasmai te paramesāya
kalpayāmy uttarīyakam*

(While offering *uttarīya*, one should chant the following
mantra.) I offer this garment to the Supreme Lord, under
whose shelter and guidance the external energy bewilders all
of the conditioned souls within the universe.

Text 12

*yasya śakti-trayenedam
samprotam akhilaṁ jagat
yajña-sūtrāya tasmai te
yajña-sūtram prakalpaye*

(While offering *yajñūpavīta*, one should chant the following
mantra.) I offer this sacred thread to the Supreme Lord, whose
three principal energies are working inconceivably throughout
the universe.

Text 13

*svabhāva-sundarāṅgāya
nana-śakty āśrayāya te*

bhūṣaṇāni vicitrāṇi
kalpayāmi surārcita

(While offering *bhūṣaṇa*, one should chant the following *mantra*.) He who is naturally beautiful and who is surrounded by various energies—I offer unto Him these ornaments.

Text 14

samasta-deva-deveśa sarva-
tr̥pti-karam̐ param
akhaṇḍānanda-sampūrṇam̐
gr̥hāṇa jalam uttamam

(While offering water, one should chant the following *mantra*.) O master of the demigods, You satisfy everyone and You are the embodiment of transcendental bliss. Kindly accept this pure water.

Text 15

paramānanda-saurabhya-
paripūrṇa-digantaram
gr̥hāṇa paramam̐ gandham̐
kṛpayā parameśvara

(While offering sandalwood paste, one should chant the following *mantra*.) O supreme controller, please accept this sandalwood paste, the fragrance of which fills all directions.

Text 16

turīya-vana-sambhūtam̐
nana-guṇa-manoharam
sumanda-saurabham̐ puṣpam̐
gr̥hyatām idam uttamam

(While offering flowers, one should chant the following *mantra*.) O Lord, kindly accept these fragrant flowers that were

collected from a divine forest. They are very beautiful and most excellent.

Text 17

*vanaspati-raso divyo
gandhādhyah sumanoḥarah
āghreyah sarva-devānām
dhūpo 'yam pratigrhyatām*

(While offering incense, one should chant the following *mantra*.)
O Lord, please accept this incense, which is made from herbal extracts, and which is very aromatic and thus pleasing to all.

Text 18

*suprakāśo mahā-dīpah
sarvatas timirāpah
savāhyābhyantaram jyotir
dīpo 'yam pratigrhyatām*

(While offering a ghee lamp, one should chant the following *mantra*.)

Please accept this brightly illuminating ghee lamp, which dissipates the darkness of ignorance, and which shines both internally and externally.

Text 19

*sat-pātra-siddham subhagam
vividhāneka-bhakṣaṇam
nivedayāmi deveśa
sānugāya grhāṇa tat*

(While offering food, one should chant the following *mantra*.)
O master of the demigods, it is my hope that You enjoy this nicely prepared food. I offer it to You with devotion.

Text 20

*pūjā ca pañcadhā proktā
 tāsām bhedān śṛṅsuva me
 abhigamanam upādānam
 yogah svādhyāya eva ca
 ijjā pañca-prakārcā
 krameṇa kathayāmi te*

Thereafter, one should offer water to the Lord once again, while chanting the *mantra* that was previously given. Now, hear about the five kinds of worship—*abhigamana*, *upādāna*, *yoga*, *svādhyāya* and *ijyā*.

Text 21

*tato 'bhigamanam nāma
 devatā-sthāna-mārjanam
 upalepana-nirmālya-
 dūrī-karaṇam eva ca*

(While offering *pādya*, one should chant the following *mantra*.) To remove the remnants of the Lord's flower garlands and other decorations, and to sweep the floor and wipe the altar is called *abhigamana*.

Text 22

*upādānam nāma gandha-
 puṣpādi-cayanam tathā
 yogo nāma sva-dehasya
 svātmatvenaiiva bhāvanā*

To collect ingredients, such as sandalwood paste and flowers, is called *upādāna*. To purify oneself with the chanting of *mantras* is called *yoga*.

Text 23

*svādhyāyo nāma mantrārtha-
sandhāna-pūrvako japaḥ
sūkta-stotrādi-pāṭhas tu
hari-saṅkīrtanam tathā*

Svādhāya refers to the chanting of *mantras* while meditating on their meaning, the reciting of prayers like the *Puruṣa-sūkta*, and performing *hari-nama-saṅkīrtana*.

Text 24

*tattvādi-śāstrādy abhyāsaḥ
svādhyāyaḥ parikīrtitaḥ
ijyā nāma sva-devasya
pūjanam tu yathārthataḥ*

Study of the scriptures is also known as *svādhāya*. To chant one's favorite names of his worshipable Lord is called *ijyā*.

Text 25

*iti pañca-prakārārcā
kathitā tava suvrate
sārṣṇi-sāmpīya-sālokya-
sāyujya-sārūpyadā kramāt*

O gentle lady, who has taken pious vows, I have thus explained to you the five kinds of worship, the following of which can enable you to attain the five kinds of liberation—*sārṣṇi*, *sāmpīya*, *sālokya*, *sāyujya* and *sārūpyā*.

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

Twelve Kinds of Purification Practiced by Vaiṣṇavas

Text 1

śrī śiva uvāca
atha dvādaśa-saṁśuddhir
vaiṣṇavānām ihocyate
gṛhopasarpaṇam caiva
tathānugamanam hareḥ

bhakti-pradakṣiṇam caiva
pādayo śodhanam punaḥ
pūjārtham patra-puṣpānām
bhaktyaivottolanam hareḥ

Śrī Mahādeva said: Now I shall describe twelve kinds of purification that are accepted by Vaiṣṇavas. Prominent among these are—cleansing the temple, following the Lord's procession, circumambulating the temple with devotion, washing one's feet before entering the temple, and collecting flowers and tulasī leaves for worshiping Lord Hari.

Text 3

karayoḥ sarva-śuddhinām
iyam śuddhir viśiṣyate
tan nāma-kīrtanam caiva
guṇānām apī kīrtanam

Among all types of purification, the cleansing of one's hands is considered most important. The chanting of the holy names, qualities and pastimes of the Lord is considered to be the principal aspect of worship.

Text 4

*bhaktyā śrī-kṛṣṇa-devasya
vacasaḥ śuddhir iṣyate
tat-kathā-śravaṇam caiva
tasyotsava-nirīkṣaṇam*

One should purify his speech by glorifying Śrī Kṛṣṇa with devotion. One should hear about Him and attend His festivals.

Text 5

*śrotrayor nētrayoś cava
śuddhiḥ samyag ihocyate
pādodakasya nirmālya-
mālānām api dhāraṇam*

To purify one's ears and eyes, one should smell and see the flower garlands that have been offered to the Lord, as well as the water that has washed His lotus feet.

Text 6

*ucyate śirasah śuddhiḥ
praṇatasya hareḥ puṇaḥ
āghrāṇam gandha-puṣpāder
nirmālyasya tapodhana*

O you who are enriched by the performance of austerity, the head should be purified by bowing down to Śrī Hari. The purification of the nose is accomplished by smelling the sandalwood paste and flowers that have been offered to the Lord.

Text 7

*viśuddhiḥ syād anantasya
ghrāṇasyāpi vidhīyate*

*patraṁ puṣpādikaṁ yac
ca kṛṣṇa-pāda-yugārpitam*

One's existence can be purified by smelling the flowers and *tulasī* leaves that have been offered at the lotus feet of the Supreme Lord, Śrī Kṛṣṇa.

Text 8

*tad ekam pāvanam loke
tad dhi sarvaṁ viśodhayet
lalāṭe ca gadā kāryā mūrdhniṁ
cāpaṁ śarāṁstathā*

One should touch the Lord's club to his forehead. One should also touch the Lord's bow and arrow to his head. By doing so, one will become fully purified, even in this material world.

Texts 9-17

*nandakam caiva hr̥n madhye
śaṅkham cakram bhujā-dvaye
śaṅkha-cakrānvito viprah
śmaśāne mriyate yadi*

*prayāge yā gatiḥ proktā
sā gatis tasya gotama
yānair vā pādukābhir vā
yānam bhagavato gr̥he*

*devotsaveṣu āsavī ca
apramāṇo mad agrataḥ
ucchiṣṭe caiva vā 'sauce-
bhagavad vandanādikam*

*eka-hasta-pramāṇas ca
tat-purastāt pradakṣiṇam*

*pāda-prasāraṇam caiva
tathā paryaṅka-bandhanam*

*śayanam bhakṣaṇam cāpi
mithyā-bhāṣaṇam eva ca
uccair bhāṣo mitho vairam
rodanāni ca vighrahaḥ*

*nigrahānugrahaś caiva
strīṣu ca krūra-bhāṣaṇam
kambalāvaraṇam caiva
para-nindā para-stutiḥ*

*aślīla-bhāṣaṇam caiva
adho-vāyu-vimokṣaṇam
śaktau gaṇopacāraś
ca anivedita-bhakṣaṇam*

*tat tat-kāla-bhavānām ca
phalādīnām anarpaṇam
vinīyuktāvaśiṣṭasya
pradānam vyañjavasya ca*

*spaṣṭi-kṛtvāsanam caiva
para-nindā para-stutiḥ
gurau maunam nija-stotraṁ
devatā-nindanam tathā*

*aṅgarādhā tathā viṣṇor
dvātriṁśat parikīrtitāḥ*

One should touch the Lord's trident to his chest and one should touch the Lord's conch and disc to his arms.

It is said that if a *brāhmaṇa* whose body is decorated with the marks of a conch and disc gives up his life in the crematorium,

he attains the same destination as one who relinquishes his body at Prayāga.

These are the thirty-two offenses to be avoided while worshipping Lord Hari. (1) One should not enter the temple of the Deity in a car or palanquin or while wearing shoes. (2) One should not fail to observe the festivals for the pleasure of the Supreme Personality of Godhead, such as Janmāṣṭamī and Ratha-yātrā. (3) One should not avoid bowing down before the Deity. (4) One should not enter the temple to worship the Lord without having first washed his hands and feet after eating. (5) One should not enter the temple in a contaminated state. (6) One should not bow down with one hand. (7) One should not circumambulate in front of Śrī Kṛṣṇa. (8) One should not spread his legs before the Deity. (9) One should not sit before the Deity while holding one's ankles, elbows or knees. (10) One should not lie down before the Deity of Kṛṣṇa. (11) One should not accept *prasāda* before the Deity. (12) One should never speak a lie before the Deity. (13) One should not talk very loudly before the Deity. (14) One should not talk with others before the Deity. (15) One should not cry or howl before the Deity. (16) One should not quarrel or fight before the Deity. (17) One should not chastise anyone before the Deity. (18) One should not be charitable to beggars before the Deity. (19) One should not speak very harshly to a woman before the Deity. (20) One should not wear a fur blanket before the Deity. (21) One should not eulogize or praise anyone else before the Deity. (22) One should not speak any ill names before the Deity. (23) One should not pass air before the Deity. (24) One should not fail to worship the Deity according to one's means. (25) One should not eat anything that was not first offered to Kṛṣṇa. (26) One should not fail to offer fresh fruit and grains to Kṛṣṇa,

according to the season. (27) After food has been cooked, it should not be given to anyone before being offered to the Deity. (28) One should not sit with his back toward the Deity. (29) One should not offer obeisances silently to the spiritual master—one should recite aloud the prayers to the spiritual master while offering obeisances. (30) One should not fail to offer some praise in the presence of the spiritual master. (31) One should not praise himself before the spiritual master. (32) One should not deride the demigods before the Deity.

Text 18

*śalagrāma-śilā-toyaṃ na
pītvā yas tu mastake
prakṣepaṇaṃ prakurvīta
brahma-hā sa nigadyate*

If one sprinkles on one's head the water that has washed the lotus feet of the *śalagrāma-śilā* without drinking it, he certainly invites sinful reactions equal to the killing of a *brāhmaṇa*.

Text 19

*viṣṇoḥ pādodakaṃ pītaṃ
koṭi-janmāgha-nāśanam
tad evāṣṭa-guṇaṃ pāpaṃ
bhūmau bindu-nipātanāt*

By drinking the water that has washed the lotus feet of Lord Viṣṇu, all of one's sinful reactions accumulated from millions of lifetimes are at once destroyed. If one carelessly spills that water on the ground, his sinful reactions are increased eightfold.

Text 20

*akāla-mṛtyu-haraṇaṃ
sarva-vyādhi-vināśanam
viṣṇoḥ pādodakaṃ puṇyaṃ
śirasā dhārayāmy aham*

I touch the sanctified water that has washed the lotus feet of Lord Viṣṇu to my head. This water insures that one will not suffer an untimely death and it cures all diseases.

Text 21

*hatyām hanti tad aṅghrijāpi
tulasī steyam ca toyam pade
naivedyam bahu anna-pāna-
janitam gurvaṅganāsaṅgajam*

The *tulasī* leaves from the Lord's lotus feet can counteract the sin of killing. The Lord's *caranāmṛta* can nullify the sin of stealing, and His remnants of food can destroy the sins of eating anything and everything and enjoying an intimate relationship with the wife of one's spiritual master.

Text 22

*śrīsādhīna-matiḥ sthitir hari-
janais tat-saṅgajam kilviṣam
śālagrāma-śilārcanasya-
mahimā-ko 'py eṣalokottaraḥ*

By associating with devotees of Lord Hari and maintaining the mood of being an eternal servant of Lord Hari, one's sins accumulated due to bad association are neutralized. Who can describe the extraordinary glories of worshiping the *śālagrāma-śilā*?

Text 23

*keśavāgre nṛtya-gītam
yaḥ karoti kalau naraḥ
pade pade 'svamedhasya
phalam āpnoti nityaśaḥ*

In this age of Kali, a person who sings and dances before Lord Keśava obtains the result of performing a horse sacrifice with

every step he takes. These are the statements of the great sage, Vāsiṣṭha.

Text 24

*keśavāgre nr̥tya-gītaṁ
na karoti harer dine
vahninā kim na dagdho 'sau
gataḥ kim na rasātalam*

The person who does not dance and sing before Lord Keśava on the day of Ekādaśī—is he not burnt in a fire before attaining Rasātala?

Text 24

*smaraṇaṁ kīrtanaṁ viṣṇoḥ
kalau mantra-japādiṣu
dānaṁ tu pr̥taye tasya
nānyathā gatir iṣyate*

In this age of Kali, one should always remember Lord Viṣṇu and glorify Him while chanting His holy names. One should always try to give charity for His pleasure. There is no means for advancement other than this. This is the statement of Nārada Muni.

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

End of the Fourth Rātra.

Fifth Rātra

CHAPTER 1

Lord Kṛṣṇa's Instructions For the Age of Kali

Text 1

*śrī-mahādeva uvāca
athocyante punar mantrāḥ
śṛṅṣuṣvaikamanāḥ priye
yeṣāṃ vijñāna-mātreṇa
naro bhaktatvam āvrajet*

Śrī Mahādeva said: My dear, I shall once again describe those *mantras* which by chanting, one develops his attachment for devotional service to the Lord. Kindly hear with rapt attention.

Text 2

*yeṣāṃ tantrādi-sāstrāṇāṃ
vicāro naiva hi kvacit
karomy aśeṣato devi bhakti-
mukti-prado nṛṇām*

O Devī, I shall explain in detail the subject matter of *tantras* as it has never been discussed before. This understanding awards devotional service and liberation to the best of human beings.

Text 3

*upadeśa-vidhiṃ vaksye
śrī-kṛṣṇasya kalau yathā
dadyān mantraṃ guruḥ
svacchaḥ śiṣyaṃ bhakti-samanvitam*

First, I shall tell you about Śrī Kṛṣṇa's instructions that are especially meant for the people of the degraded age of Kali.

A pure devotee, acting as a spiritual master, should impart a suitable *mantra* to his dedicated disciple.

Texts 4-5

*uṣoṣyaika-dinam pūrvam
yad vā bhuktvā haviṣyakam
snātvā tu nirmale toye
pūrvāsyah sustha-mānasaḥ
śiṣyam codan-mukhastham
ca harer nāmnas tu ṣoḍaśa
sa śrāvyaiva tato dadyān
mantram trailokya-maṅgalam*

After completely fasting the day before initiation or, if that is not possible, eating *haviṣyānna* just once, the spiritual master should bathe in the morning on the day of initiation and then sit down facing east. The disciple should sit by his side, facing north. The spiritual master should then make his disciple chant the Hare Kṛṣṇa *mahā-mantra* sixteen times before imparting to him the *trailokya-maṅgala mantra*.

Text 6

*tato guruḥ svayam devam
sarpūjya vidhivad dhunet
vaiṣṇavokta-vidhānena
sthāṅdile saṁskṛte 'pi ca*

Thereafter, the spiritual master should personally worship the Supreme Lord and perform a fire sacrifice, according to the rules and regulations that are prescribed in the Vaiṣṇava literature.

Text 7

*tatas tu dakṣiṇā deyā
śiṣyeṇa gurave yathā*

*sāmarthena sva-śaktyā
tu vitta-śāṭhya-vivarjitah*

The disciple must give up any miserly mentality and present *dakṣiṇā* to his spiritual master, according to his capacity.

Text 8

*athocyante mahā-mantrāḥ
krṣṇasya bāla-rūpiṇaḥ
nāmnah sahasraṁ śatakaṁ
kavacaṁ ca sureśvari*

O Goddess, now listen as I disclose to you various *mantras*, the one thousand holy names, the one hundred holy names and the *kavaca* of Śrī Viṣṇu in His form as child Kṛṣṇa.

Text 9

*śrī-krṣṇāya namaḥ
aṣṭādaśārṇo mārānto manuḥ
suta-dhana-pradaḥ
ṛṣyādy aṣṭādaśārṇoktam
mārūḍha-svaraiḥ kramāt
aṅgāny asya manor aṅga-
dikpālās traiḥ samarcanā*

I offer my obeisances unto Śrī Kṛṣṇa. By chanting the eighteen-syllable *mantra* that ends with the *kāma-bīja*, one achieves wealth and good children. One should systematically worship all the letters of the *mantra*, the presiding sage of the *mantra*, the objective of the *mantra*, as well as the *dikpālas* and the Lord's weapons. The *mantra* is: *om namo bhagavate gopījanavallabhāya svāhā klām*.

Text 10

*pāṇau pāyasa-pankamāhita-rasaṁ
vibhran mudā dakṣiṇe*

*savye śārada-candra-maṇḍala-
nibham haiyaṅgavīnam dadhat*

*kaṇṭhe kalpita-puṇḍarīka-nakhavad
dāma pradīptam vahan
devo divya-digambaro disatuḥ naḥ
saukhyam yaśodā-sutaḥ*

May Yaśodā's beloved child, who joyfully holds a pot of sweet rice in His left hand and a pot of fresh butter that resembles the autumn moon in His right hand, always give us great pleasure. He is decorated with a flower garland, tiger's claw, rope, and lotus flower.

Text 11

*dinaśo 'bhyarcya govindam
dvātriṁśal lakṣamānataḥ
japtvā daśāṁśam juhuyāt
sitānnena payondhasā*

One should daily chant this *mantra* thirty-two hundred thousand times and perform a sacrifice by offering three hundred thousand oblations of sweet rice.

Text 12

*padmastham devam abhy
arcya tarpayet tan mukhāmbuje
kṣīreṇa kadali-ṣaṅkair
dadhnā haiyaṅgavena ca*

After worshiping the Supreme Lord as He is situated on a lotus flower, one should feel satisfaction by offering Him condensed milk, bananas, yogurt, and fresh butter.

Text 13

*sutārthī tarpayed devam
vatsarāl labhate sutam*

*yad yad icchati tat-sarvaṃ
tarpaṇād eva siddhyati*

If a person who desires to have a son worships the Supreme Lord in this way, he will receive a son within one year. He will also achieve all other desired objects simply by following this process.

Text 14

*tāraṃ hṛd bhagavān ṅe 'nto
nanda-putra-padaṃ tathā
nandānte vapuṣe hastāgnimayo
'nte daśārṇakah*

The ten-syllable *mantra* consists of the *tāra-bīja* (*om*), *hrd bhagavān* (*namo*), the word *nanda-putra* ending in the fourth dative case (*nanda-putrāya*), and it ends with *svāhā*.

Texts 15-16

*aṣṭāvīṃśaty akṣaro 'yam
bruve dvātriṃśad akṣaram
nanda-putra-padaṃ ṅe
'ntaṃ śyāmalāṅga-padaṃ tathā
tathā bāla-vapuḥ kṛṣṇo
govindo daśa-varṇakah
anayor nārada ṛṣiś
chandas tūṣṇiganuṣṭubhau*

The twenty-eight syllable *mantra* is: *om namo bālavapuṣe śri kṛṣṇāya govindāya nanda putrāya śyāmalāṅgāya svāh*. If the word *bhagavate* is added, it becomes the thirty-two syllable *mantra*. In the ten-syllable *mantra*, the words *bālavapuḥ*, *kṛṣṇa* and *govinda* remain as they are. Nārada Muni is the superintending sage of this *mantra* and *anuṣṭupa* is the meter in which it should be chanted.

Texts 17-18

ācakrādyair aṅga-saṁsthair
dikpālās traiḥ prapūjanam
dakṣiṇe ratna-caṣakam
vāme sauvarṇa-vetrakam

kare dadhānam devobhyām
āśliṣṭam cintayed dharim
japel lakṣam manu-varam
pāyasair ayutam hunet

After worshipping the *ācakras*, *aṅga devatās*, *dikpālās* and weapons, one should meditate on Śrī Hari, who holds a jeweled cup in His left hand and a golden stick in His right hand, and who is embraced by His internal energy. In this way, one should chant the *mantra* one hundred thousand times and perform a sacrifice while offering ten thousand oblations of sweet rice.

Texts 19-21

evam siddhamanur mantrī
trailokyaiśvarya-bhāgbhavet
tārādir bhagavān ne 'nto
rukmiṇī-vallabhas tathā

śiro 'ntaḥ ṣoḍaśārṇo 'yam
rukmiṇī-vallabhāhvayaḥ
sarva-sākṣāt Prado manthro
nārado 'sya munīḥ smṛtaḥ

chando 'nuṣṭub devatā ca
rukmiṇī-vallabho hariḥ
ekadṛgveda-munidrḡgvarṇair
asyāṅga-kalpanā

While following this procedure, if a devotee attains perfection in the chanting of this *mantra*, he can enjoy the opulence of

the three worlds. The sixteen-syllable *mantra* is: *om namo bhagavate rukmiṇī-vallabhāya svāḥ*. By adding the word *rukmiṇī-vallabha*, this *mantra* becomes more glorious. Nārada Muni is the predominating sage of this *mantra*, *anuṣṭup* is the meter in which it is to be chanted, and Kṛṣṇa, the Lord of Rukmiṇī, is the objective. One should perform *aṅga-nyāsa* either one, three, four, or seven times.

Text 22

tāpic chacchavir anīkagām
priyatamām svarṇa-prabhām ambujā-
prodyad vāma-bhujām sva-
bāhu-latayā "śliṣyan sacintāsmayā
śliṣyantīm smayamāna-hasta-
vilasat-sauvarṇa-vetraś ciraṁ
ṣṭyād vaḥ śaṇa-sūna-pīta-
vasano nānā-vibhūṣo hariḥ

May the ever-smiling Lord Śrī Hari, who tightly embraces the *gopīs* with His attractive arms, causing them to become highly astonished and embarrassed, and who is adorned with various ornaments and yellow garments, eternally protect us.

Text 23

dhyātvaivam rukmiṇī-nātham
japyāl lakṣam imam manum
ayutam juhuyāt padmair
aruṇair madhurāṣṭutaiḥ

After meditating on the beloved Lord of Rukmiṇī, one should chant this *mantra* one hundred thousand times and perform a sacrifice while offering as oblations ten thousand red lotus flowers dipped in honey.

Text 24

*arcayen nityam aṅgais taṁ
nāradādyair diśo 'dhipaiḥ
vajrādyair aṇi dharmārtha-
kāma-mokṣāptaye naraḥ*

To attain perfection in religiosity, economic development, sense gratification, and liberation, one should daily worship the Supreme Lord, Śrī Kṛṣṇa, along with the *aṅgadevatas*, headed by Vajra, the sages, headed by Nārada Muni, and the *dikpālas*.

Texts 25-27

*līlā-daṇḍadharo gopī-jana-
saṁsaktadoḥpadam
daṇḍānte bāla-rūpeti megha-
śyāma-padam tataḥ*

*bhagavan viṣṇur ity ukto
vahni-jāyāntako manuḥ
ekonatrimśad anto 'sya
munir-nārada īritah*

*chando 'nuṣṭub devatā ca
līlā-daṇḍa-harir mataḥ
muny abdhikaraṇāṅgābdhi-
varṇair aṅga-kriyā matā*

The twenty-nine syllable *mantra* is: *līlā daṇḍadharo gopī-jana saṁsakta dardaṇḍa bāla rūpa meghaśyāma viṣṇave svāḥ*. Śrī Nārada is the predominating sage of this *mantra*, *anuṣṭup* is the meter in which it should be recited, and Lord Hari, who holds a stick in His hand, is the objective. One should perform *aṅga pūjā* with the words *muni*, *sāgara*, *karāṇa* and the letters of the *mantra*.

Text 28

*sammohayan nija-
karāmakarastha-līlā
daṇḍena gopa-yuvatīḥ
sura-sundarīs ca*

*diśyān nija-priyatamā
sugadaḥṣa-hasto
devaḥ śriyaṁ nihata-
kaṁsa urukramo vaḥ*

May the Supreme Lord, Trivikrama, who killed Kāṁsa, who bewildered the cowherd damsels and celestial women by enthusiastically embracing them with His left arm, and who embraced His dearest *gopī* with His right arm, always increase our good fortune.

Text 29

*dhyātvaiyaṁ prajapel lakṣaṁ
ayutaṁ śita-taṇḍulaiḥ
trimadhvaktair huned aṅga-
dikpālāstraiḥ samarcayet*

After meditating on the Supreme Lord in this way, one should chant this *mantra* one hundred thousand times. He should then perform a fire sacrifice while offering sesame seeds mixed with honey as oblations, ten thousand times. After doing so, one should worship the *dikpālās* and the Lord's weapons.

Text 30

*līlā-daṇḍa-hariṁ yo vai
bhajate nityam ādarāt
sa pūjyate sarva-lokaiḥ
taṁ bhajed indirā sadā*

One who faithfully worships Lord Hari, who carries a stick in His hand, becomes worshipable for everyone within the world, and Lakṣmī favors him in all respects.

Text 31

*trayodaśa-svara-yutaḥ
śārṅgī modaḥ sa keśavaḥ
tathā mām sayugas tāraḥ
śivaḥ saptākṣaro 'paraḥ*

The seven-syllable *mantra* is: *om haum govallabha keśavaḥ*.

Text 32

*ācakrādyair aṅga-klṛptir
nārado 'sya munīḥ smṛtaḥ
chanda uṣṇig-devatā ca
go-ballabha udāhṛtaḥ*

The Lord's *cakra* and other symbols are the *aṅga* of this *mantra*, Nārada Muni is the predominating sage, *uṣṇig* is the meter for reciting it, and the Lord of the cows is the objective.

Text 33

*dhyeyo 'cyutaḥ sa kapilā-
gaṇa-madhya-samsthō
ya āhvayan dadhi
dakṣinadoṣṇi venum
pāśam sayasṭi sapatra-
payoda-nīlaḥ
pītāmbaro 'hriṣu-
piccha-kṛtāvataṁsaḥ*

May the object of meditation, Śrī Hari, who stands in the midst of brown cows, who plays His flute with His right hand, who sometimes runs with a stick and rope in His hands, whose curly

hair is decorated with a peacock feather, and who is dressed in fine yellow garments, always protect us.

Text 34

*manuṁ lakṣa jāped etaṁ
hunet sapta-sahasrakam
gokṣīrair aṅga-dikpāla-mādhye
'rcyaṁ go-gaṇāntakam*

While meditating in this way, one should chant the above *mantra* one hundred thousand times and perform a sacrifice while offering oblations of condensed milk, seven thousand times. This should be followed by worship of Śrī Kṛṣṇa, along with the *aṅga-devatās* and *dik-pālas*.

Text 35

*aṣṭottara-sahasraṁ yaḥ
payobhir dinaśo hunet
pataṅga-go-gaṇair ādhyo
daśārṇenaiva vā vidhiḥ*

One who daily performs a sacrifice by offering oblations of milk one thousand and eight times will become prosperous by possessing many cows and other domestic animals. This is the procedure for chanting the ten-syllable *mantra*.

Texts 36-37

*sa naro vāsudevo hṛṇ ne
'ntaṁ ca bhagavat-padam
śrī-govinda-padam tadvad
dvādaśārṇo 'yam īritāḥ
manur nārada-gāyatrī-
kṛṣṇarpyādi-rathāṅgakam
ekākṣi-veda-bhūtārṇaiḥ
samastair api kalpayet*

The twelve-syllable *mantra* is: *om namo bhagavate śrī govindāya*. The predominating sage of this *mantra* is Nārada Muni, the meter for chanting it is *gāyatri*, and Śrī Kṛṣṇa is the objective. One should also worship the *aṅga-devatās* and *dik-pālas* by chanting the *mantra* beginning with *ekākṣi-veda-bhūtārṇa*.

Text 38

*vande kalpadrumūlāsrita-maṇimaya-
simhāsane sanniviṣṭam
nīlābham pīta-vastram kara-kamala-
lasac chaṅkha-veṇuṁ murārim
gābhiḥ saprasravābhir vṛtam amara-
pati-prauḍha-hastastha-kumbha-
prayatat-saudha-dhārāsnapitam
abhinavāmbhoja-patrābha-netram*

I worship Śrī Kṛṣṇa, Murāri, who is seated on a jeweled throne that is situated at the base of a desire tree, whose complexion is bluish, who is dressed in fine yellow garments, and who holds a conch shell and flute in His lotus-like hands. He is surrounded by many calves. He is being bathed by divine water poured from pitchers by the residents of heaven. The Supreme Lord possesses eyes just like lotus petals.

Text 39

*dhyāttvaivam acyutam japtvā
ravi-lakṣam hunet tataḥ
dugdhair dvādaśa-sāhasram
dinaśo 'mum samarcayet*

After meditating on Lord Acyuta in this way, one should chant the *mantra* twelve thousand hundred times and daily perform a fire sacrifice by offering twelve thousand oblations of milk.

Texts 40-44

goṣṭhe pratiṣṭhitam vāpi
gehe vā pratimādiṣu
samasta-parivārarcās tāḥ
punar viṣṇu-pārsadāḥ

dvārāgre 'vani-pīṭhe 'rcyāḥ
pakṣīndraś ca tad agrataḥ
caṇḍa-pracaṇḍau prāg-doha-
vidhātārau ca dakṣiṇe

jayah savijayah paścād
bala-prabala uttare
ūrdhve dvāri śriyaṁ śreṣṭhān
dvāryetān yugmaśo 'rcayet

pūjyo vāstu-pumāṁs tatra
tatra dvāḥ-pīṭha-madhyataḥ
dvārānta-pārśvayor arcyā
gaṅgā ca yamunā nadī

koṇeṣu vighnam durgām ca
bāṇīm kṣetreśam arcayet
arcayed vāstu-puruṣaṁ
veśma-madhye samāhitaḥ

One should daily worship the Supreme Lord, along with His associates, in this way, either in the pasturing ground, or at home as an installed Deity. One should worship Garuḍa, placing him on an altar near the door. One should worship Caṇḍa and Pracāṇḍa toward the east. One should worship Doha and Vidāta toward the south. One should worship Jaya and Vijaya toward the west. One should worship Bala and Prabala toward the north, and one should worship the divine couple as They are situated in Dvārakā, either while looking upward or facing downward.

In the middle of the altar, one should worship Vāstudeva. On the sides, one should worship Gaṅgā and Yamunā, and in the corners, one should worship Gaṇesa, Sarasvatī and Kṣetrapāla Śiva. Finally, one should worship the *vāstu-puruṣa* with full attention.

Texts 45-50

*tāraṁ sārṅga-padaṁ ne
 'ntaṁ saṅgavaṁ ca śarāsanam
 hūṁ phaṭ namaḥ uktvā
 'stra-mudrayā 'gre sthito hareḥ*

*pūṣpākṣataṁ kṣīped dikṣu
 samāsītāsane tataḥ
 vidheyam etat-sarvatra
 sthāpīte tu viśeṣataḥ*

*ātmārcanāntaṁ kṛtvātha
 guru-panktim purāktavat
 śrī-gurum paramādyāmś ca
 mahāsmat sarva-pūrvakān*

*tat pādūkān nāradādīn
 pūrvā-siddhān anantaram
 tato bhagavataś ceṣṭvā vighna-
 ghnān dakṣiṇe 'rcayet*

*pūrvavat pīṭham abhyarcya
 śrī-govindam athārcayet
 rukmiṇīm satyabhāmām ca
 pārśvayor indram agrataḥ*

*prṣṭhataḥ surabhim ceṣṭvā
 keśareṣu aṅga-devatāḥ
 arcyā hṛd ādī-varmāntaṁ
 dikṣu astraṁ koṇakeṣu ca*

Thereafter, one should chant the following *mantra*: *om śrāᅅga dhanᅅe hum phaᅅ namaᅅ*. One should then display the *astra-mudrā* before the Lord. After doing so, one should throw rice paddy and flowers in the four directions while sitting on an *āsana*. This procedure should be followed strictly while worshiping the installed Deity.

After purifying oneself, one should worship the previous *ācāryas*. First of all, one should meditate on his spiritual master and the Supersoul, Śrī Kṛṣṅa. Then, one should worship the shoes of great sages like Nārada Muni and follow this by worshiping Gaᅅeᅅa, who destroys all obstacles, while facing south. Thereafter, one should worship the altar and then worship Śrī Govinda, along with His queens, Rukmiᅅī and Satyabhāmā, who are seen standing in front of Indra. In back, one should worship the Surabhi cow, as well as the *aᅅga-devatas* and the Lord's weapons, facing the various directions and corners.

Texts 51-52

kālindī rohiᅅī nāᅅnajīty
ādyāᅅ ᅅaᅅ-kam-ᅅaktayaᅅ
daleᅅu pīᅅha-koneᅅu
vahvyādy arccāᅅha kiᅅkiᅅī

dāmāᅅi yaᅅᅅayo veᅅmaᅅ
ᅅuraᅅ śrī-vatsa-kaustubhau
agrato vanāmālām ca diᅅᅅu
aᅅᅅasu tato 'rcayet

In the middle of the lotus-shaped altar, one should worship the Lord's six energies, such as Kālindī, Rohiᅅī and Nāᅅnajīti. Then, one should worship the Vahvyās and follow this by worshiping the Lord's anklets, rope, stick, residence, city, Śrīvatsa, Kaustubha gem, and garland of forest flowers, in the eight directions.

Texts 53-55

pāñcajanyaṃ gadāṃ cakram
vasudevaṃ ca devakīm
nanda-gopaṃ yaśodāṃ ca
sa-go-gopāla-gopikāḥ

indrādya devatāḥ sarvā
viśvakṣeṇaṃ tathottare
kumudaḥ kumudākṣaś ca
puṇḍarīko 'tha vāmanaḥ

śaṅku-karṇaḥ sarva-netraḥ
sumukhaḥ supraṭiṣṭhitaḥ
ekakālaṃ dvikālaṃ vā
trikālaṃ veti goṣṭhikām

After worshipping the Lord's Pāñcajanya conch shell, club, and disc, as well as Vasudeva, Devakī, Nanda Mahārāja, Yaśodā, cows, cowherd boys, and *gopīs*, as well as demigods, headed by Indra and Viśvakasena, one should worship Kumuda, Kumudākṣa, Puṇḍarīka, Vāmana, Śaṅku-karṇa, Sarvanetra, Sumukha and Supraṭiṣṭhita, either simultaneously or individually.

Texts 56-58

śrī-govindaṃ yajen nityaṃ
gobhyaś ca yava-sapradah
dīrgha-jīviṃ nirātāṅko dhenu-
dhānya-dhanādibhiḥ

putrair mītrair dhanādhyo 'nte
prayāti paramām gatim
ūrdhva-danta-yutaḥ sārṅgī cakrī
dakṣiṇa-karṇa-yuk

mām sanāthāya natyanto mūla-
mantra 'ṣṭa-varṇakah

*ṛṣir brahmāsyā gāyatrī chandaḥ
krṣṇas tu devatā*

*varṇa-yugmaiḥ samastena proktam
syād aṅga-pañcakam*

Those who worship Śrī Govinda daily, and feed green grass to the cows, will live a long life, become free from anxiety, and come to possess cows, grains, wealth, children and friends. They will enjoy life in this world and go back to Godhead in their next life.

The eight-syllable *mūla-mantra* is: *gokulanāthāya namaḥ*. Brahmā is the predominating sage of this *mantra*, *gāyatrī* is the meter for chanting it, and Śrī Kṛṣṇa is the objective. One should conduct the *pañcāṅga-pūja* with the two letters, *Kṛṣṇa*.

Text 59

*pañca-varṣam ati-dṛptam aṅgane
dhāvamānam aticañcalekṣaṇam
kiṅkiṇī-valaya-hāra-nūpurair
aṅjītam namata gopa-bālakam*

I offer my respectful obeisances unto the lotus feet of that cowherd boy who used to run around in His courtyard up to the age of five, whose eyes are extremely restless, and who is decorated with anklets, armllets, a necklace and bracelets.

Text 60

*dhyātvaivam prajaped aṣṭa-
lakṣam tāvat sahasrakam
juhuyād brahma-urkṣottha-
samidbhiḥ pāyasena vā*

After meditating on Kṛṣṇa in this way, one should chant his *mantra* eight hundred thousand times and perform a sacrifice

by offering oblations of eight thousand pieces of wood from a *peepal* tree, or sweet-rice.

Text 61

*prāsādāsthāpitaṁ kṛṣṇamamunā
nityam arcayet
dvāra-pūjādi pīṭhāntaṁ kuryāt
pūrvokta-mārgataḥ*

In this way, one should daily worship the Deity of Śrī Kṛṣṇa that is installed within an opulent temple. Then, he should worship the altar and the paraphernalia, according to the proper rules and regulations.

Text 62

*madhye 'rcayed dharim dikṣu
vidikṣv aṅgāni ca kramāt
vāsudevaḥ saṅkarṣaṇaḥ
pradyumnaś cāniruddhakaḥ*

One should worship Śrī Hari in the middle of the altar and offer worship to the *aṅga-devatās*, Vāsudeva, Saṅkarṣaṇa and Pradyumna in the four directions.

Text 63

*rukmiṇī satyabhāmā ca
lakṣmaṇā jāmbavatī api
dig-vidikṣv arcayed etā
indra-vajrādikān vahiḥ*

After worshipping the queens, headed by Rukmiṇī, Satyabhāmā, Lakṣmaṇā and Jāmbavati, in the four directions, one should worship Indra, Vajra and other demigods, outside the altar.

Text 64

*yo 'muṁ manuṁ jāpen nityam
vidhinābhyarcayan harim*

*sarva-sampatsu-sampūrṇo nityam
śuddham padam vrajet*

Anyone who, after worshipping Śrī Hari while following the prescribed rules and regulations, daily chants this *mantra* becomes endowed with material prosperity and at the end of his life, he attains the supreme destination.

Texts 65-67

*tāra-śrī-śakti-mārānte
śrī-kṛṣṇasya padam vadet
śrī-govindāya tasyordhvam
śrī-gopī-jana ity api*

*vallabhāya tatas triḥ śrīḥ-
siddha-gopālako manuḥ
mādhavī-maṇḍapāsīno
garuḍenātipālito*

*divya-kṛīḍāsu niratau rāma-
kṛṣṇau smaran japet
cakrī vasu akṣara-yutaḥ sa
hy ekārṇo manur mataḥ*

The *siddha-gopāla mantra* of Lord Gopāla, who wanders in the groves, decorated with *mādhavi* flowers, and who is glorified by Garuḍa, is: *om śrīm hriṁ kliṁ śrī kṛṣṇāya śrī govindāya śrī gopījanavallabhāya śrīm śrīm śrīm*. One should chant the eight-syllable or one-syllable *mantra* of Lord Viṣṇu while meditating on Śrī Rāma-Kṛṣṇa as They are engaged in Their transcendental pastimes.

Text 68

*kṛṣṇeti dvayakṣarah kāma-
pūrvas try arṇa sa eva tu*

*sa eva catur arṇaḥ syāt ne
'nto 'nyaś catur akṣaraḥ*

The four-syllable *mantra* is now being revealed by me. It is: *klīm kṛṣṇāya*.

Texts 69-76

*rakṣyate pañca-varṇaḥ syāt
kṛṣṇāya nama ity api
kṛṣṇāyeti smara-dvandva-
madhye pañcākṣaro 'paraḥ*

*gopālāyāgni-jāyāntaḥ ṣaḍ
akṣaraḥ udāhṛtaḥ
kṛṣṇāya vāyu-bijādyo
vahni-jāyāntako 'paraḥ*

*kṛṣṇāya smara-bijādyo
vahni-jāyāntako 'paraḥ
ṣaḍ-akṣaraḥ prāg uditāḥ
kṛṣṇa-govindakau punaḥ*

*śrī-śakti-māra-kṛṣṇāya
māraḥ saptākṣaro 'paraḥ
kṛṣṇa-govindakau ne 'ntau
smarādyau vasu-varṇakāḥ*

*dadhi-bhakṣaṇa nevahṇir
jayābhir aparo 'ṣṭakāḥ
suprasannātmāne procyā
nama ity aparo 'ṣṭakāḥ*

*klīm glauṁ klīm śyāmalāṅgāya
namas tu syād daśārṇakāḥ
śiro 'nto bāla-vapuṣe kṛṣṇā
yānyo manur mataḥ*

*śiro 'nto bāla-vapuṣe klīm
 kṛṣṇāya smṛto budhaiḥ
 ekādaśākṣaro mantra
 eteṣāṃ nārado muniḥ*

*uktaṃ chandas tu gāyatrī
 devas tu kṛṣṇa īritāḥ
 kalaṣad dīrghakair aṅgam
 athāmum cintayed dharim*

The five-syllable *mantra*, *kṛṣṇāya namaḥ*, gives one protection. The six-syllable *mantra* is: *gopālāya svāha*. There is another *mantra* that was previously mentioned. It is: *klīm kṛṣṇāya svāhā*.

The seven-syllable *mantra* is: *śrīm hriṃ klīm kṛṣṇāya klīm*. The eight-syllable *mantra* is: *klīm kṛṣṇāya govindāya*. There are two other eight-syllable *mantras*. They are: *dadhi bhakṣaṇāya svāha* and *suprasannātmane svāha*.

The ten-syllable *mantra* is: *klīm glauṃ klīm śyāmalaṅgāya namaḥ*. There is another ten-syllable *mantra*. It is: *bālavapuṣe kṛṣṇāya svāha*. The eleven-syllable *mantra* is: *bālavapuṣe klīm kṛṣṇāya svāha*. Nārada Muni is the superintending sage of all these *mantras*. They should be chanted in the *gāyatri* meter. Śrī Kṛṣṇa is the objective of all these *mantras*. One should worship Śrī Hari with the chanting of these *mantras*, along with offering worship to the *aṅga-devatās*.

Text 77

*avyādvyaḥkoṣa-nīlāmbuja-rucir
 aruṇāmbhoja-netro 'mbujastho
 bālo-jaṅghā-kaṭīrasthala-
 kalītaranat-kiṅkiṅko mukundaḥ
 dorbhyāṃ haiyaṅgavīnaṃ dadhati-
 vimalaṃ pāyasaṃ viśva-vandyo*

*go-gopī-gopavīto ruru-nakha-
vilasat-kaṅṭha-bhūṣaś ciraṃ vaḥ*

May Śrī Bāla Mukunda Kṛṣṇa, who is supremely attractive, like a blue lotus, whose eyes resemble a lotus, who is effulgent like the rising sun, who is adorned with various ornaments, whose waist and thighs are decorated with tinkling bells, who relishes fresh butter and sweet rice, and who is surrounded by the cows, cowherd boys and cowherd girls of Vraja, protect us.

Texts 78-79

*dhyātvaivam ekam eteṣāṃ
lakṣaṃ japyān manuṃ tataḥ
sapih-sitopalopetaiḥ pāyasair
ayutaṃ hunet*

*tarpayet tāvad eteṣāṃ
manūnām huta-saṅkhyayā
tarpaṇaṃ vihitam nityam
arcayet susamāhitaḥ*

After meditating on Kṛṣṇa in this way, one should chant any of the above-mentioned *mantras* one hundred thousand times and perform a fire sacrifice by offering ten thousand oblations of sweet-rice. In this manner, one should worship the Supreme Lord daily with full concentration and devotion.

Texts 80-82

*vahny ādiśāntam aṅgāni
hṛd ādi-kavacāntikām
arcayet purato netram
astraṃ dikṣu bahiḥ kramāt*

*indra-vajrādikāḥ pūjyāḥ
saparyaiṣā samīritā*

*ity ekam eṣāṁ mantrāṇāṁ
yajed yo manujottamaḥ*

*kara-praceyāḥ sarvārthās
tasyāsau pūjyate 'maraiḥ
sadyaḥ phala-pradaṁ mantram
vaksye 'nyam catur-akṣaram*

Thereafter, one should worship the *kavaca mantra*, beginning with the word *hṛdaya*, at the south-east and south-west corners of the altar. He should then worship the eyes and other limbs of the body while chanting appropriate *mantras*. A devotee who strictly follows these procedures certainly attains all perfection and becomes eligible to be worshiped by the demigods. Now, I shall reveal to you the other four-syllable *mantra* that always awards auspicious results.

Text 83

*samprokto mārāyugmāntarastha-
krṣṇa-padena tu
ṛṣyādyam aṅga-ṣaṭkaṁ ca
prāg uktaṁ proktaṁ asya tu*

Another four-syllable *mantra* is: *klīm klīm krṣṇa*. The procedures for chanting this *mantra* are exactly the same as those that have already been described.

Text 84

*śrīmat kalpa-drumūlodyata-kamala-
lasat-karṇikā-saṁsthito 'yam
tac chākhālambi-padmodara-
viṣavadasaṁkhyāta-ratnābhiṣiktaḥ
hemābhāḥ-sva-prabhābhis tribhuvanam
akhilam bhāsayan vāsudevaḥ*

*pāyād vaḥ pāyasādo 'navatanuvanitā-
mrga-sīrasi saḥ*

May Śrī Kṛṣṇa, the son of Vasudeva, who is situated on the whorl of the lotus flower that sprouted from the root of a desire tree, who is decorated with precious jewels, who illuminates the three worlds by His effulgence, who is ready to fulfill all desires, who is eager to bestow prosperity and happiness upon His devotees, who shines brightly like gold, who is worshipable for all the inhabitants of the three worlds, and who is unlimitedly powerful, protect us.

Text 85

*dhyātvaivam prajāpel lakṣa-
catuṣkaṁ juhuyāt tataḥ
trimadhvaktair bilva-phalaiś
catvāriṁśat-sahasrakam*

After meditating in this way, one should chant his *mantra* four hundred thousand times and perform a fire sacrifice while offering forty thousand oblations of honey and *bilva* fruit.

Text 86

*aṅgair ṛṣibhir indrādyair
vajrādyair arcanoditā
tarṇayed dinaśaḥ kṛṣṇam
svādu-trayadhiyā janaiḥ*

He should then worship the sages; the demigods, headed by Indra; the Lord's weapons, such as the *vajra*, and the *aṅga-devatās*. After doing so, he should worship Kṛṣṇa by offering oblations to Him, at least three times.

Text 87

*mārayor asya mām sādho
raktam ced aparo manuḥ*

*ṣaḍaṅgānyasya kalavadīrghair
mantra-sīkhā manoh*

There is another *mantra* that begins with *klīm* and ends with *laṁ raṁ*. The procedure for chanting this *mantra* is same as that which was previously described.

Text 88

*āraktodyāna-kalpadruma-sikhara-
lasat-svarṇa-dolādhirūḍhaṁ
gopībhyāṁ preṅkhyamānaṁ
vikasita-nava-bandhūka-sindūra-bhāsam
bālan nīlālakāntaṁ kaṭi-taṭa-
vilast-kṣudra-ghaṅṭā-ghatāḍhyaṁ
vande-sārdūla-kāmāṅ kuśala-
sitagalā-kalpa-dīptam mukundam*

I offer my obeisances to Bāla-Kṛṣṇa Mukunda, who sits on a golden swing that is hanging from a branch of a desire tree within a flower garden, and who is being swung by two *gopīs* standing on either side of Him. His body has a red complexion like that of a *banduka* flower, or vermillion. His waist is decorated with small bells. He is very expert in controlling His passionate desires. He awards liberation to all who seek it.

Text 89

*dhyātvaivam pūrva-kl̥ptena
japtvā raktopalair navaiḥ
madhu-traya-yutair hutvābhycayet
pūrvavad dharim*

After meditating in this way, one should chant his *mantra* and perform a sacrifice with red lotus flowers dipped in honey. In this way, one should worship Śrī Hari with love and devotion.

Text 90

*madhura-traya-samyuktā
māraktām śālīñjarīm
juhuyān nityaśo 'ṣṭordhva-
śatam ekena mantrayoḥ*

One should perform sacrifice daily by offering oblations of honey or rice paddy, one hundred and eight times.

Text 91

*tasya maṇḍalataḥ pṛthvī
pṛthvī śasyakulākulā
syāc chāli-putra-pūrṇam
ca tad veśamāśu prajāyate*

By following this process, the entire earth can become prosperous and the practitioner will certainly become enriched with all kinds of opulence.

Text 92

*yaś caitayor niyatam
anyataram bhajet
manvor japārcana-
hutādibhir ātma-bhaktiḥ
śrīmān sa manmatha iva
pramadāsu rājñī
bhūyāt tanor vipadi tac
ca mahācyutākhyam*

A person who chants either of the above-mentioned *mantras* and worships it by following all of the rules and regulations as previously described becomes very attractive to women, like Cupid, and will never have to face any danger in life.

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

The Benefits of Chanting the Twelve-Syllable and Eighteen-Syllable Mantras

Text 1

śrī mahādeva uvāca
athocyate vāśya-vidhiḥ purokta-
daśārṇato 'ṣṭādaśa-varṇataś ca
smṛtyaitayoḥ sarva-jagat-priyatvaṁ
manur manuḥsya sadā vidhatte

Śrī Mahādeva said: Now I shall explain the art of mastering the above-mentioned ten-syllable and eighteen-syllable *mantras*. By following this prescription, one becomes dear to all classes of beings.

Text 2

phullair vanya-prasūnair
amumaruṇatarair arcayitvā dinātau
nityaṁ nitya-kriyāyāṁ ratam
atha-dina-madhyokta-klṛtyā-mukundaṁ
aṣṭopetaṁ sahasraṁ daśalipim
anuvaryaṁ japed yaḥ sa mantrī
kuryād vasyāny avāśyaṁ sva-sukha-
mukha-bhuvāṁ mantravan maṇḍalāni

Anyone who, after worshipping Śrī Kṛṣṇa with fully blossomed forest flowers in the morning and performing daily worship of the Lord at noon, chants one of these *mantras* one thousand and eight times will definitely bring all the people of the world under his control, to his complete satisfaction.

Text 3

*jāti-prasūnair vara-gopa-veśam
 krīḍāratam rakta-hayāri-puṣpaiḥ
 nīlotpalair gīta-ratam puro 'vadrṣtvā
 nṛpādīn vaśayet krameṇa*

By seeing Kṛṣṇa—who is decorated with *jāti* flowers, who is dressed as a cowherd boy, who plays with red flowers and blue lotus flowers—within one's heart, by means of full concentration and the chanting of his *mantra*, one becomes qualified to control even kings.

Text 4

*sita-kusuma-sametais
 taṇḍulair ājya-siktair
 daśaśatam atha hutvā
 nityaśaḥ sapta-vāram
 kacabhuvi ca lalāṭe bhasma
 tad dhārayan nā
 vaśayati yuvatīm strī tat-
 pratīm sā tadaiva*

To control women and their husbands, one must daily perform seven fire sacrifices while offering white flowers and rice mixed with ghee as oblations. Afterwards, the sacrificial performer should smear his forehead with ashes from the sacrificial fire.

Text 5

*tāmbūla-vastra-kusum
 añjana-candanāḍhyaṁ
 japtvā sahasram ayam
 anyatareṇa manvoḥ
 yasmai dadāti manuvit sa
 jano 'sya sākṣāt*

*syāt kiñkaro na khalu
tatra vicāraṇīyam*

It is a fact that, after chanting either of the two previously mentioned *mantras* one thousand times, if the devotee throws the remnants of betel nuts, flowers, pieces of cloth, or sandalwood paste on someone's body, that person will always remain his slave.

Text 6

*rāja-dvāre vyavahāre sabhāyām
dyūte vāde cāṣṭa-yuktaṁ śataṁ ca
japtvā vācaṁ pramathām īrayed
yo vartetāsau tatra tatropariṣṭāt*

After chanting his *mantra* one hundred and eight times, if a person speaks in the royal court, while engaged in ordinary dealings, in an assembly, while playing chess, or while debating, he will certainly command respect, like a leader.

Text 7

*āsīnaṁ sura-mathanam
kadamba-mūle
gāyantaṁ madhurataram
vrajāṅganābhiḥ
smṛtvāgnau madhu-
militair mayūrakedhmair
hutvāsau vāśayati
mantravit trilokīm*

If a worshiper—after meditating on Kṛṣṇa as He is seated under a *kadamba* tree, singing very sweetly in the company of the *gopīs* and enchanting the minds of the demigods—performs a fire sacrifice while offering oblations of peacock feathers mixed with honey, he becomes qualified to control the three worlds.

Text 8

*rāsa-madhyagatam acyutaṁ smaran
yo japed daśa-śataṁ daśākṣaram
nityaśo jhaṭiti māsato naro
vāñchitām ativahet sa kanyakām*

One who, after meditating on Kṛṣṇa as He enjoys *rāsa* dance pastimes, chants the ten-syllable *mantra* one thousand times every day for one month, can certainly obtain the hand of any woman he desires.

Text 9

*tuṅga-kubjam adhirūḍham acyutaṁ
yā vicintya dinaśaḥ sahasrakam
śāṣṭakam japati sā hi maṇḍalāt
vāñchitām varam upaiti kanyakā*

While meditating on Kṛṣṇa as He is seated on a raised throne, if a woman chants this *mantra* one thousand and eight times every day, she can obtain the qualified husband of her choice.

Text 10

*nṛtyantaṁ vraja-sundarī-jana-
karāmbhojāli-saṅgrāhitam
dhyātvāṣṭādaśa-varṇakam
manuvaram lakṣam japeṇ mantravit
lājānām athavā madhu-druta-
tarair hutvāyutaṁ cūrṇakair
udvodhu prajapec ca tāvad
acirād ākāmṣitān kanyakām*

While meditating on Kṛṣṇa as He dances with the *gopīs* and is embraced by them, if a worshiper chants the ten-syllable *mantra* one hundred thousand times and performs a sacrifice, offering

uncooked rice, honey and ghee as oblations ten thousand times, he can surely achieve his desired bride.

Text 11

*aṣṭādaśākṣareṇa dvija-tarujaḥ
trimadhvaktair ayutam
kuśais tilair vā sita-taṇḍulair
aśayitum dvijān juhuyāt
juhuyāt kṛtamāna-bharair vaśayen
nr̥patīn kusumaiḥ kuruṅṭakajaiḥ
viṣa-ikṣu-rasair api pāṭalajair
itarān api tadvad athovaśayet*

By chanting the eighteen-syllable *mantra* and performing a fire sacrifice with oblations of *kuśa* grass, sesame seeds, and rice paddy, one can subjugate even the king. By chanting this *mantra* and performing a sacrifice with sugarcane juice, one can control his ministers.

Text 12

*abhinavaiḥ kamalair aruṅṭpalaiḥ
samadhurair api campakapāṭalaiḥ
pratihuned ayutam kramaśo 'cirād
vaśayitum sukhaḥjādi-varāṅganāḥ*

By performing a sacrifice, offering newly grown red lotus flowers, sweet fruit, or jasmine flowers ten thousand times into the fire, one quickly becomes qualified to bring beautiful young girls under his control and enjoy with them very happily.

Text 13

*hayāri-kusumair navais tri-
madhurāplutair nityaśaḥ
sahasram uṣir āsavam
pratihunen niṣīthe budhaḥ*

*sugarvita-dhiyaṃ haṭhāt
 jhaṭiti vārayoṣām asau
 karoti nija-kiṅkarīm
 smarasilī-mukhair ardditām*

By performing a sacrifice at midnight, offering one thousand oblations of fresh *hayārī* flowers dipped in honey, mixed with the juice of the root of the *uṣṭra* tree, a worshiper can lure the most chaste lady from her husband and make her his maidservant.

Text 14

*paṭu-saṃyutais tri-
 madhurārdra-bhavair
 aṅṅi sarsaṅṅair daṣa-
 śata-tritayam
 niṣi juhvato 'śyāmānanda
 śacī-dayito -
 'ṅṅy avaśo vaśī-
 bhavati kintu aṅṅare*

If a person performs a sacrifice at night, offering oblations of mustard seeds mixed with honey three thousand times, even Indra, who is very dear to Śacī, will have to accept his subordination. Then, what can be said of others?

Text 15

*akhaṅṅa-bilvajaiḅ
 phala-samit-
 prasavaṅṅ chadanair
 madhu-drutatarair havanāt
 kamalaiḅ sitākṣata-
 yutais ca ṅṅṅṅṅṅ
 kamalām cirāya
 vaśayed acirāt*

One can keep Lakṣmī, the goddess of fortune, under his control if he performs a sacrifice, offering oblations of rice paddy, *bilva* fruit, dry wood, leaves, flowers, the root of a *bilva* tree, and lotus seeds dipped in honey.

Text 16

*apahr̥tya gopa-vanita
 ambara-jātam
 hṛdayaiḥ kadambam
 adhirūḍham acyutam
 prajāpan mahāniśi
 sahasram ānayet
 drutam urvaśīm aṇi
 haṭhāt daśāhataḥ*

One can summon the celestial nymph, Urvaśi, within ten days, if he meditates on Kṛṣṇa as He is sitting on a branch of a *kadamba* tree after stealing the *gopīs*' garments, and chants his *mantra* one thousand times at midnight.

Text 17

*bahunā kim atra
 kathitena mantrayor
 anayoḥ sadṛṇi na
 hi paro vaśīkṛtau
 aṇi tṛṣṭi-karmani
 vidagdha-yoṣitām
 kusumāyudha
 astramaya-varṣiṇor iha*

What is the use of speaking elaborately in this regard? There is no *mantra* for subjugating others that is more effective than these two *mantras*. Chanting these two *mantras* can arouse lusty

desires within any woman and thus bring her under one's control.

Text 18

*vande kundendu-gauram taruṇam
 aruṇa-pāthoja-patrābha-netram
 saṅkham cakram gadābje nija-bhuja-
 pariḡhair āyatair ādadhānam
 divyair bhūṣāṅgarāgair nava-nalina-
 lasan mālayā ca pradīptam
 dyotat-pītāmarādhyam munibhir
 abhivṛtam paṅkastham mukundam*

Let me offer my respectful obeisances unto the lotus feet of Lord Mukunda; whose eyes resemble the *kunda* flower, the moon, or a blooming lotus flower; whose four arms are adorned with a conch shell, disc, club and lotus flower; who is decorated with enchanting yellow garments and ornaments; who wears a garland of lotus flowers; who is surrounded by great sages; who is seated on a lotus throne; and who is the bestower of liberation to those who aspire for it.

Text 19

*evam dhyātvā pumāṁsam sphuṭa-
 hṛdaya-sarojāsanāsinam ādya
 sāndrāmbhojac chavi vā druta-kanaka-
 nibham-yo japed arka-lakṣam
 manvor ekam hi samyag-vaśam api
 ca huned arka-sāhasramidhmaiḥ
 kṣīridrutthaiḥ payobhiḥ sa-madhu-
 ghṛta-sitenāthavā-pāyasena*

After meditating on the Supreme Lord in this way, and establishing the greatly effulgent Lord within his heart, if

a devotee chants either of the two *mantras* twelve hundred thousand times and performs a sacrifice, offering oblations of dry wood dipped in honey and sweet rice twelve thousand times, he can bring everyone under his control.

Texts 20-21

*tato lokādhyakṣam dhruva-
citi-sadānanda-vapuṣam
hrdā pāthojāvīr bhava-
timira-samhāra-mihiram
nijaikyena dhyāyan manum
amala-cetāḥ pratidinam
tri-sāhasram japyet prayajatu
ca sāyāhna-vidhinā
vidhim yo 'mum bhaktyā bhajati
niyataṁ susthira-matir
bhavāmbhodhim bhīmaṁ viśama-
viśaya-grāha-nikaraiḥ
taraṅgair uttuṅgair janimṛti-
samākhyaiḥ pravitataṁ
samattoryānalpam vrajati paramam
dhāmaṁ sa hareḥ*

Thereafter, one should think that the supreme controller of all living entities, Śrī Kṛṣṇa, who is the most handsome and who is always blissful, has become manifested in his heart. With a pure heart, he should meditate on Him. Every evening, he should attentively chant his *mantra* three thousand times. One who follows this process rigidly becomes peaceful, and liberated from the danger of creatures such as crocodiles, who flourish within material existence. He easily surpasses all difficulties and then goes back to Godhead at the end of his life.

Text 22

*gṛṇaṁs tasya nāmāni
 śṛṇvas tadīyāḥ
 kathā saṁsmaraṁs
 tasya rūpāṇi nityam*

*smaraṁs tat-padāmbhoruham
 bhakti-namrah
 sa pūjyo budhair nitya-
 yuktaḥ sa eva*

One who chants the Supreme Lord's holy names, listens to narrations of His transcendental pastimes, and meditates upon His various transcendental forms with utmost humility that is naturally born of devotional service, becomes worshipable even by saintly persons.

Texts 23-28

*vakṣye manu-dvayam
 athāti-rahasyam anyat
 saṅkṣepato bhuvana-
 mohana-nāmadheyam*

*brahmendra-vāma-
 nayanendubhir ādimo 'nyas
 tat-pūrvako viśa-hṛṣīka-
 yutaś ca ṇe 'ntaḥ*

*namo 'stu sammohana-nārado munīś
 chandas tu gāyatram udīritam budhaiḥ
 trailokya-sammohana-viṣṇur etayoḥ
 syād devatā vacmy adhunā ṣaḍ aṅgam*

*aklība-kalā-dīrghaḥ salavaś
 tadapi ca kalāmasārūḍhaiḥ*

*uktam pūrvavad āsana-vinyāsāntam
samācared atha tu*

*karayo śākhāsu tale vinyasya
ṣaḍadgāni cāṅgulīṣu śarān
manu-putīta-māṭṛkā-varṇair
vinyasyāṅgāni vinyasec ca śarān*

*viṣa-hṛṣīka-yutesān ne-hṛt-
kara-śākhābhinnamo 'ntikān
śoṣaṇa mohana sandīpana-
tāpana-mādanakādikān kramaśaḥ*

*pañcaite samproktā hrāmī-
hrīm-klīm-clusa-ādi-karaṇāḥ
sammohanam atha jagatām
dhyāyet puruṣottamam samāhita-dhīḥ*

Now I shall describe other confidential mysteries regarding these two *mantras*. *Klīm hṛṣīkeśāya namaḥ*—this *mantra* overwhelms everyone. Nārada Muni is the superintending sage of this *mantra*, *gāyatrī* is the meter in which it should be chanted, and Lord Viṣṇu is the objective. This *mantra* is meant to be chanted for the purpose of enchanting the three worlds.

Along with the chanting of this *mantra*, one should perform the *ṣaḍaṅga-pujā* while chanting this *mantra*: *Klīm trailokya mohanāya vidmahe kāmadevāya dhīmahi tanno visnuḥ pracodayāt*. This is a *gāyatrī-mantra*.

One should remain seated on his *āsana* and chant the *bija-mantras*, beginning with *sa*, *la* and *vaiṣṇava-aṣṭadha*, and then perform the other required rituals. Thereafter, one should perform the *ṣaḍaṅga-nyāsa* on both of his palms and all of his fingers while chanting the *māṭṛkā-varṇa mantras*. Next, one should invoke the five arrows—*śaṣaṇa*, *mohana*, *sandīpana*,

tāpana and *mādana*—by chanting the *mantras hrām, hrīm, klīm, chlūm* and *saṁ*. These five *bīja-mantras* are meant for controlling the three worlds. After doing this, a worshiper should meditate on the Supreme Personality of Godhead with full absorption of his mind.

Texts 29-38

*divya-tarūdyānodyad rucira-
mahā-kalpa-pādapādhasat
maṇimaya-bhūtala-vilasat
bhadra-payo-janma-pīṭha-niṣṭhasya*

*viśva-prāṇi-prodyat
pradyotanasadyuteḥ suparṇasya
āsīnam unnatāmśe vidruma-
bhaṅgāṅgam aṅgajonmathitam*

*cakra-gadāṅkuṣa-pāsān
sumanobāṅekṣu-cāpa-kamala-gadāḥ
dadhataṁ sva-dorbhir aruṇāyata-
viśāla-ghūrṇitākṣi-yugala-lolam*

*maṇimaya-kunḍala-kirīṭa-
hāṅgāṅgāda-kaṅkaṅormir arānādyaiḥ
aruṇair mālya-vilepaiś
coddīptam pīta-vastra-paridhānam*

*nija-vāmoruniṣaṇām śliṣyantīm
vāma-hasta-ghṛta-nalinīm
klidyadyonim kamalāmodana
danavyākulāṅga-latām*

*surucira-bhūṣaṇa-mālyā 'nulepanām
susita-vasana-parivītām
nija-sukha-kamala-vyāpṛta-caṭulāyita-
nayana-madhukarām taruṇīm*

śliṣyantam vāma-bhujādaṇḍena
dr̥ḍham dhr̥tekṣu-cāpena
taj janita-parama-nirvṛti-nirbhara-
hṛdayam carācaraika-gurum

sura-ditiḥja-bhujaga-guhyaka-
gandharvādyaṅganā-jana-sahasraiḥ
mada-manmathālasāṅgair
abhivītam divya-bhūṣanollasitaiḥ

ātmā-bhedatayetham dhyātvaika
akṣaram athāṣṭādasārṇam
prajaped dinakara-lakṣam trimadhura-
siktaiś ca kim-śuka-prasavaiḥ

juhuyād arka-sahasram vimalaiḥ
salilaiś ca tarpayet tāvat
viṁśaty arṇam proktam mantram
dinaśo 'mum arcayed bhaktyā

The Supreme Personality of Godhead holds a club, disc, anchor, rope, and arrow made of flowers in His hands. His face is decorated with sidelong glances and His lotus-like eyes restlessly move in a most enchanting manner. He is decorated with jeweled earrings, a diamond crown, necklace, armlets, waist band, bracelets, and a garland of red flowers that appear even more attractive because He dresses Himself in fine silk garments.

His left hand is draped around the neck of Lakṣmī. Indeed, He embraces her tightly to make her sit on His left thigh. She bewildered the mind of the Lord by the sweet aroma of the lotus flowers that she decorated herself with, and by her charming bodily limbs. She is decorated with ornaments, a flower garland, sandalwood paste and very fine garments. A swarm of bumblebees restlessly hovers around her lotus-like face.

The Lord appears very pleased while tightly embracing Lakṣmī with His left arm and casting an affectionate glance at her. He is the spiritual master of all moving and non-moving living beings within the three worlds. He is constantly being glorified by the demigods, demons, Nāgas, Piśācas, and Gandharvas. He is imbued with transcendental passion and wears divine ornaments. Indeed, He appears to be afflicted by transcendental lust. Although He is one without a second, the Lord became many, so that He could enjoy variegated transcendental pastimes.

After meditating on the Supreme Lord in this way, one should chant the eighteen-syllable *mantra* twelve hundred thousand times and perform a sacrifice, offering twelve thousand lotus flowers dipped in honey as oblations. Thereafter, one should offer oblations of fresh water, the same number of times. Every day, the devotee should devotedly worship the Lord by chanting the twenty-syllable *mantra*.

Text 39

*pīṭhāvandovakṣyānta-rājaya
sirosunābhīḥ pūjā-vaṇṇam
harim āvāhya skandhe tasyārghādyaīḥ
samabhyarcya bhūṣāntaiḥ*

Next, one should invite Śrī Hari to remain on the altar for receiving worship. The devotee should then worship each part of the Lord's body by offering various ingredients, such as *pādya* and *arghya*.

Text 40

*aṅgāni prāṇāṁś ca nyaset kramataḥ
kirīṭam api śirasi śravasos ca
kuṇḍale hari-pramuṇāni
praharaṇāni pāṇiṣu ca*

One must infuse life into the Diety by performing the *prāṇa-pratiṣṭhā* ceremony. While worshiping the Deity, one should enhance His beauty as far as possible by decorating His ears, head and hands with earrings, a crown and weapons, respectively.

Text 41

*śrī-vatsa-kaustubhau ca stanayor
mūrdhni gale ca vanamālām
pīta-vasanaṁ nitambe vāmāṁśe
śrīyam aṅgi sva-bījena*

His chest should be decorated with the mark of Śrīvatsa and the Kaustubha jewel. Around His neck should be a garland of forest flowers, and He should be dressed in yellow garments. One should install Lakṣmī devī, the Lord's internal potency, on His left side.

Text 42

*iṣṭrātha-karṇikāyām aṅgāni
vidiśāsu diṅṣu śarān
koṅeṣu pañcamam vai punar
agnyādi-daleṣu śaktayaḥ pūjyāḥ*

Next, one should worship the *aṅga-devatās* in the four directions, four corners, and in the middle of the lotus flower. After that, one should worship the Lord's energies, which are situated on the lotus petals.

Texts 43-44

*lakṣmīḥ sarasvatī ca
svarṇāvadātanibhe atiprītyai
kīrttiḥ kāntiś ca site
tuṣṭiḥ puṣṭir marakata-pratime*

*divyāṅga-rāga-bhūṣaṇa-mālya-
dukūlair alarīkṛtāṅga-latāḥ
smerānanāḥ smarārtā dhṛta-
cāmara-cāru-karatalā etāḥ*

Lakṣmī and Sarasvatī are golden in complexion, Kīrti and Kānti are white, and Tuṣṭi and Puṣṭi have complexions like the color of an emerald. These deities are to be decorated with paintings, ornaments, flower garlands, earrings and sandalwood paste. They should look enchanting and afflicted by lust. They should hold camaras and other articles in their hands.

Text 45

*lokeśā bahir arcyāḥ kathitārcā
manu-dvayodbhūtāḥ
prāyāḥ puruṣottama-vidhir
ayasairasanocyate bahumattvāt*

The universal controllers should be worshiped outside the lotus petals. There is no need to describe their worship because it should be done in a manner similar to that of the Supreme Lord.

Text 46

*trailokya-mohanāyety uktvā
vidmaha iti smarāyeti tataḥ
dhīmahi tanno cānte viṣṇus
tad anu pracodayād gāyatrī*

The *trailokya-mohan-mantra* is: *trailokya mohanāya vidmahe smarāya dhīmahi tanno viṣṇuḥ pracodayāt*. "We meditate on Lord Viṣṇu, who is the enchanter of the three worlds. May He inspire us to engage in His service."

Text 47

*japyaiṣā tu japādaḥ harita-
 halī śrī-karī ca japa-haraṇaiḥ
 prokṣayitr-śuddhi-vidhaye
 'rcyānyātma-yāgabdhū-dravyāṇi*

This *mantra* should be chanted very carefully. Before chanting this *mantra*, one should worship two energies of the Lord—Haritahālī and Śrīkarī—with all necessary ingredients, according to the rules and regulations.

Text 48

*manvor ekena śataṁ pratarpayen
 mohanī-prasūna-dyuter yaḥ
 toyair dinaśaḥ prātaḥ sa tu
 labhate vāñchitān pakṣāt kābhān*

Anyone who offers oblations of water one hundred times every morning while chanting this *mantra* and meditating upon Śrī Kṛṣṇa, whose effulgence resembles the color of a *mohinī* flower, attains his desired goal within fifteen days.

Texts 49-50

*huvā 'yutam huta-śeṣam
 pātā 'jyena tāvad atijapta
 bhajayet sva-sabhikam ramaṇīm
 mano 'rpitām sva-vaśatām netum
 aṣṭādaśārṇa-vihitā vidhayaḥ
 kārye vaśya-kṛtās tābhyām
 manvor anayoḥ sadṛśo nahi
 jātas tri-loka-vaśya-karmaṇi kaścit*

One can obtain the woman of his choice if he performs a sacrifice by offering ghee into the fire one thousand times

while chanting this *mantra*. After doing so, he should feed the remnants of the sacrifice to that woman. Regarding subjugating others, one must follow all the procedures that are prescribed for the eighteen-syllable *mantra*. There is nothing more effective for controlling others than these two *mantras*.

Text 51

*atraikas tu japādāv athavā
kṛṣṇaḥ savenu-gīti-dhyeyaḥ
aruṇa-nūpurāṅga-veśaḥ kandarpa
vā prasūna-cāpeṣudhārī ca*

However, before chanting this *mantra*, one should meditate on Kṛṣṇa, the flute player. In some cases, one should meditate on the transcendental Cupid, who is decorated with red anklets and dressed in a flower outfit.

Text 52

*yastu ekataram manum etayor
vimala-dhīḥ sadā bhajati mantrī
sa drāṇmudrānvitatayā tathā
siddhim viprāṅām atitarāmeti*

Any pure-hearted devotee who worships any of these *mantras* faithfully becomes as good as a *brāhmaṇa* and achieves perfection without delay.

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

Methods For Meditating Upon the Lord and Worshiping Him

Text 1

śrī-mahādeva uvāca
atha saty asau dvi-ṭṛtīya-tūryakāḥ
śikhi-vāma-netra-śasi-khaṇḍa-maṇḍitāḥ
jaya kṛṣṇa yuga-nirantarātma-bhūmi-
śikhi-śaktitāsyavṛti-śakti-varṇakāḥ

Śrī Mahādeva said: The first *mantra* should be formed by adding *śikhi*, *vāmanetra*, *śasikhaṇḍa maṇḍita*, *jaya kṛṣṇa*, *yuga nirantarā*, *ātmabhūmi*, *śikhi-śakti* and *tāsyavṛti* to the original *mūla-mantra*.

Text 2

praṇi madhyato mudita-cetase tato 'ntyā -
'nuparakta-dṛṇ-matta-gurumārutākṣarāḥ
sa caturtha-kṛṣṇa-padam iṅsukārmuko
daśa-varṇakaś ca manavaryakas tv asau

The second *mantra* should be derived from the words *praṇi madhya*, *mudita-ceta*, *antyā anuparakra*, *dṛṇmatta*, *gurumārutākṣara* and *kṛṣṇa*, ending in the fourth dative case.

Text 3

salavādhārācala-sutāramākṣaraiḥ puṭitāḥ
kramāt kramāgataiḥ samuddharet
iti danta-sūrya-vasu-varṇa uddhṛtāḥ
kavitānurañjanamākarodyakṛt

One should purify his body by chanting a *mantra* with the letters *sa*, *la*, and *va*, as well as the *māyā-bīja* and *lakṣmī-bīja*, either twelve times or sixteen times.

Text 4

*mukha-ṛtta-nanda-yuta-nārado munis
 tv iha chanda uktam amṛto virāḍ api
 tri-jagad-vimohana-samāhvayo hariḥ
 khalu devatāsya munibhiḥ samīritā*

Nārada Muni is the superintending sage of this *mantra*, *virāt* is the meter in which it should be chanted, Śrī Hari is the objective, and it has been revealed to help one subjugate the three worlds. One should be careful to add the word *nanda* before the word *ṛsi*.

Text 5

*vasu-mitra-bhūdhara-gajātmaḍiṅ-mayair
 manur arṇakais tripuṭīkṛtaḥ pṛthak
 nija-jātimuñnigaditam ṣaḍ-aṅgakam
 kriyayaiva tat khalu janānurañjanam*

The eight, twelve, seven and ten-syllable *mantras* are to be discovered from the box of *mātrika-varṇas*. These *mantras* are utilized for attracting the minds of people and pleasing them.

Text 6

*atha samviśodhya taṇu-yuktam anindataḥ
 praracayya pīṭham api cāru-carmaṇā
 karayor daśākṣara-vidhiṁ kramāt nyaset
 ṣaḍ-aṅga-sāyakam anaṅga-pañcakam ca*

Thereafter, the pious worshiper should mentally construct a temple within his body and perform the *ṣaḍaṅga-pūja* and *pañcāṅga-pūja*, according to the rules and regulations that are prescribed for the ten-syllable *mantra*. This is the recommended method for purifying one's body.

Text 7

*manum iḍṛśaṁ nyasatu sarvata-stanau
smara-samputais tad anu mātrkākṣaraiḥ
daśa-tattvādi daśārṇa-kīrtitam tv aṭha
mūrti-panjara-vidhānam ācaret*

One should also perform the *nyāsa-kṛiḃa* on each part of his body while chanting the *kāma-bija* and *mātrkā-varṇa*. One should also perform the *nyāsa* of the ten *tattvas* and *mūrti-panjara*.

Text 8

*sṛjati-sthiti-daśa-ṣaḍ-aṅga-sāyakān
nyasatāt tato 'nyad akhilaṁ puroktavat
pravidhāya sakala-bhuvanaika-sākṣiṇaṁ
smaratān mukundam anavadya-dhīra-dhīḥ*

After completing the *nyāsa-kṛiḃā* of the *sṛṣṭi*, *sthiti*, *daśa ṣaḍaṅga* and *sāyaka*, one should meditate on Śrī Kṛṣṇa as the only witness of everything within the three worlds.

Text 9

*aṭha bhūdharod adhi-pariṣkṛte maho
nnata-śāla-go-pura-viśāla-vīthike
mūla-chadma-grasita-saudha-saṅkule
maṇi-harmya-viṣṭṛta-kavāta-vedike*

At this time, one should consider how Śrī Kṛṣṇa pervades the entire world, including the mountains, oceans and the land. Simultaneously, He is eternally present in His transcendental abode.

Text 10

*dviḃa-bhūpaviṭ-carāṇa-janmanāṁ gṛhair
vividhaiṣ ca śilpi-jana-veśmabhis tathā
ibhavāḃjyur abhra-khara-dhenu-saurabhac
chagalālayaiṣ ca lasite sahasraśaḥ*

It is recommended that *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* offer worship to Śrī Kṛṣṇa as being present in all of their household articles and occupational tools, according to the above-mentioned procedure.

Text 11

vividhāpaṇāśrita-mahājanākule
kṛaya-vikṛaya-draviṇa-sañcayāñcīte
jana-mānasākṛti-vidagdha-sundarī-
jana-mandiraiḥ suruciraiś ca maṇḍite

If the members of the business community very gorgeously worship the Supreme Lord at their places of work, they will certainly make huge profits and become rich.

Text 12

pr̥thu-dīrghikā-vimala-pāthasi sphurad-
vikācāravinda-makaranda-lampātaiḥ
kalahaṁsa-sārasa-rathāṅganāmabhir
vihagair vighuṣṭakakubhaiḥ svake pure

Although the Supreme Lord, Śrī Kṛṣṇa, is present everywhere, He is especially present at a beautiful place that is situated near a lake filled with aquatic birds, such as swans, cranes and *cakravākas*.

Text 13

smara-pādapaiḥ surabhi-puṣpa-lolupa-
bhramarākulair vividha-kāmadair nṛṇām
śiva-manda-mārutac lacchikhair vṛte
maṇi-maṇḍape ravi-sahasra saprabhe

It is very pleasing to invoke the presence of Śrī Kṛṣṇa on a jeweled, raised platform that is as effulgent as thousands of suns and situated where cool breezes blow and bumblebees hover, searching for honey from the fragrant flowers and humming

sweetly, thereby arousing lusty desires within the minds of men.

Texts 14-15

*maṇi-dīpitāntare tanu-citra-viṣṭṛta-vitāna-
 śālīni vilasite vīkhaṣvara-vicitra-dāmabhiḥ
 sugandhi-gandha-saliloḥṣita-sthale pramadā-śatair
 madanālasaiḥ kavari-bhāra-lolacāru-cāmaraiḥ
 abhisevite skhalita-maṅju-bhāṣibhiḥ
 stana-bhāra-bhaṅgura-kṛṣāvalagnakaiḥ
 adhivāsa-dhāram anivārya-varṣiṇaḥ
 sumahānadāmr̥tarasa-sruṭer adhaḥ*

The Supreme Lord does not feel as satisfied by the prayers offered by the demigods as He does when He is glorified by the faulty yet sweet words of the *gopīs*, who are decorated with flower garlands, who are afflicted with transcendental passion, who fan Kṛṣṇa with *cāmaras*, and who serve Him in a most enchanting place that is sprinkled with scented water.

Text 16

*sura-pādapasya maṇi-bhūtalol-lasat-
 pṛthu-simha-vaktra-caraṇāmbujāsane
 abhicintayet sukha-niviṣṭam acyutaṁ
 nava-nīla-nīra-ruha-komalac chavim*

Although the Supreme Lord resides in a jeweled temple underneath a desire tree in His transcendental abode, *Vaikuṅṭha*, He renounces it and incarnates in the material world, to fulfill the desires of His devotees. In this way, He assumes a transcendently pleasing form, as captivating as a blue lotus flower.

Text 17

kuṭilāgra-kuntala-lasat-kirīṭakam
smita-ratna-puṣpa-racitāvataṁsakam
sulalāṭam udañcita-bhruvaṁ manojñam
vipulāyata-vilola-cāru-locanam

Simply by meditating on the Lord's curly black hair, His beautiful crown, His earrings made of flowers, His attractive forehead, His raised eyebrows and His broad lotus-like eyes, a devotee can attain all auspiciousness.

Text 18

maṇi-maṇḍalosra-paridīpta-gaṇḍakam
nava-bandhu-jīva-kusumārunādharam
smita-candrikojjalita-din-mukham sphurat-
pulaka-sramāmbu-kaṇa-maṇḍitānanam

The Lord's cheeks are decorated with jewels, His enchanting smile is as attractive as a *bandhujīva* flower, and His ever-pleasing mood awards fearlessness to the hearts of His devotees.

Text 19

sphurad aṁsu-ratna-gana-dīpta-bhūṣaṇottama-
hāra-dāmabhir ura-sthālīyakam
ghana-sāra-kuṅkuma-vilīpta-vigrahaṁ
prthu-dīpta-ṣaḍ dvaya-bhujāvīrajitam
aruṇābja-netram aṅgajonmathitāṅgam
aṅkaga-suśobhana-karāmbuja-dvayam

His broad chest is decorated with a jeweled necklace and a garland of forest flowers. His arms are decorated with various jeweled ornaments. May that lotus-eyed Śrī Kṛṣṇa always protect me from the embarrassment of having to deal with envious people within society.

Text 20

*svāṅkastha-bhīṣmakasutoru-yugāntarastham
tām taṭṭa-hema-rucim ātma-karāmbujābhyām
śliṣyantam ārdra-jaghanām upagūhamānām
ātmānamāya-lasatkara-ṭhallavābhyām*

May the son of Nanda, by whose grace great warriors like Bhīṣma were protected throughout their lives, and who embraced the *gopīs* with His lotus-like hands, always protect us.

Text 21

*ānandodreka-nighnām mukulīta-
nayanendīvarām cāru-hāsām
prodyad-romāñca-lagna śrama-jala-
kaṇikā-mauktikālaṅkṛtāṅgī
ātmanyālīna-bāhyāntara-karaṇa-
gaṇām aṅgakair nistarāṅge
majjantam lola-nānā-matim atula-
mahānanda-sandoha-sindhau*

Due to estatic love for Kṛṣṇa, the *gopīs* close their eyes, smile beautifully, and exhibit pearl-like drops of perspiration. Their bodily hair stands on end and they are completely merged in Kṛṣṇa, both internally and externally. May the beloved Lord of the *gopīs* award pleasure to the devotees.

Text 22

*sa dvābhyām yuvatībhyām divya-
dukūlānulepana-nīrmalābhyām
manmatha-śaraṇayutābhyām mukha-
kamala-lola-locana-bhramarābhyām*

May the Supreme Lord, who stands between two young damsels of Vraja while enjoying His transcendental pastimes, shower His blessings upon all of you from His lotus-like mouth.

Texts 23-24

*bhuja-yugalāśliṣṭābhyām śyāmārūṇa-
lalita-komalāṅga-latābhyām
āśliṣṭam ātma-dakṣiṇa-vāma-
gatābhyām karollasat-kamalābhyām*

*pr̥ṣṭha-gatayā kalinda-sutayā kara-kamala-yujā
samparirabdhām aṅjana-rucā ca madana-mathitayā
padma-gadā-rathāṅga-jalaja-mṛdbhu jayuga-yugalam
dordvaya-samsakta-vamśa-vilasan mukha-sarasī ruham*

Śrī Kṛṣṇa satisfies the *gopīs* by warmly embracing them with His soft body, as He is tightly embraced by them. He sometimes displays a four-arm form, holding a conch shell, disc, club and lotus in His hands. Now, He is standing on the banks of the Yamunā, playing His flute in a most enchanting manner.

Text 25

*dikṣu bahiḥ-surarṣi-yatibhiḥ
bhakti-bhāra-vinamra-tanubhiḥ
stuti-mukhara-mukhaiḥ santatam
sevyamānam kamala-locanam
jñāna-viṣayam artha-catustaya-
pradam tribhuvana-janakam*

The Supreme Lord is surrounded on all sides by great sages and renunciates. They achieve the four objectives of life by serving the lotus-eyed Supreme Lord and offering prayers to Him with humility and devotion.

Text 26

*sāndrānanda-sudhābdhi-magnam
amale dhāmni-svake 'vasthitam
dhyātvaivam paramam pumāmsam
anaghāt sampreksya dikṣā-guroḥ*

*labdhvāmum manum ādareṇa
 śita-dhīr lakṣam jāped yoṣitām
 vārtā-karṇa-nā-darśanādi-
 rahito mantrī gurūṇām aṅgi*

After meditating on Kṛṣṇa, the Supreme Personality of Godhead, who is always absorbed in the mellows of ecstatic love in His transcendental abode, one should receive a *mantra* from his spiritual master and chant it one hundred thousand times while remaining completely aloof from the association of women to the extent of not even looking at them.

Text 27

*juhuyāt tad daśāmsam, saśarkarā tila-
 kṣaudra-ghṛtena-pāyasena
 prathamokta-pūṭha-varyake 'mum
 prayajed anityatā-vimuktyai*

After performing a fire sacrifice by offering oblations of sugar, sesame seeds, honey, ghee and sweet rice into the fire ten thousand times, one should continue his worship so that he can receive perpetual benefit.

Text 28

*ārabhya vibhūtim atha nyaset
 kramataḥ śarāntam abhyarcya
 ādye 'ntar ātmānam viṃśaty
 arṇodite yantra-vare*

One should write the twenty-syllable *mantra* within a *yantra* and perform the *nyāsa* on the *vibhūti* and *ātmā*, both in the beginning and at the end of his worship.

Text 29

*madhye bījam parito varuṇeśa-
 yamendra-dikṣu samlikhya*

*pūrva-bīja-catuṣkan tad api ca
catvāriṃsadbhir akṣarair dvyardhikaiḥ*

One should write the *mūla-bīja mantra* in the middle of the *yantra* and then write the other four *bīja-mantras* on the west, southeast, south and eastern sides. In this way, one should meditate on the *mantra* with forty-two syllables.

Texts 30-31

*śiṣṭaiś ca praveśe śiva-hari-
vahnyāsāsri-yuktāms ca vilikhet
vāṇmayā-śrī-bhandrās tad-
vahvyo 'nupālitā-likhitāḥ
śeṣam pūrvoditavat vidhāya
pīṭham adhastād abhy arcya
saṅkalpya mūrti-mātram
āvāhyābhy arcya madhya-bīje tat*

Outside of the *yantra*, one should write various *bīja-mantras*, like *śira*, *hari*, *agni*, *dik*, *vāg*, *bhava*, *māyā* and *śrībhadrā*. Finally, one should worship the altar, as previously mentioned, before invoking the presence of the worshipable Lord. Thereafter, one should offer worship to the *mūla-bījas*.

Text 32

*mukha-dakṣa-savya-prṣṭhaga-
bījeṣu arcyās tu śaktayaḥ kramaśaḥ
rukmiṇy ādyās ca ṣaṭ-sukoṇeṣu
aṅgāni-kesareṣu-śarān*

One should then worship the Lord's energies, such as Rukmiṇī, with the *bīja-mantra* written on the left and right sides of the *yantra*. He should then worship the *aṅga-devatās* in the six corners of the *yantra* and worship the *śara* within the whorl of the lotus.

Text 33

*lakṣmy ādy ādala-madhyeṣu agnyādiṣu-
tad-vahir dhvaja-pramukhān
agra ketum śyāmaṁ pṛṣṭhe vipram
aruṇam amala-rakta-rucam*

Lakṣmīdevī should be worshiped within the petals of the lotus and outside the petals and at the back of the lotus, the worshipable Lord, whose complexion is blackish, should be worshiped.

Text 34

*pārśva-dvaye nidhīsānantau
tad vad abhipūjayet kramaśaḥ
heramba-śāstrī-dvavdva-
viśvaksenān adhidikṣa-vahanādyam*

On both sides of the lotus one should worship Kuvera and Anantadeva. In the four directions, one should worship personalities like Ganeśa, Viśvaksena and the Lord's carrier, Garuḍa.

Text 35

*vidruma-marakata-dūrvā-svarṇābhān
bahir athendra-vajrādyān
yajana-vidhānam itīritam āvṛti-
saptaka-yutam mukundasyaḥ*

Finally, on the outer circle, one should worship Indra, Vajra and other demigods, and this should be followed by the seven-fold worship of Śrī Kṛṣṇa, who bestows liberation upon those who desire it, according to the rules and regulations described for the performance of sacrifice.

Thus ends the translation of the third chapter of the *Fifth Ratra* of Śrī Nārada-*pañcarātra*.

Further Descriptions of Meditation and Worship of the Supreme Lord

Text 1

śrī-mahādeva uvāca
ity arcayañn acyutam ādareṇa yo
'mum japeṇ mantra-varaṁ yat ātmā
so 'bhy arcyate divya-janair janānām
hṛṇ-netra-paṅke-ruhatigma-bhānuḥ

Śrī Mahādeva said: One who, after worshiping Kṛṣṇa in this way, chants his *mantra* with undivided attention, will come to appear just like the sun before the eyes of the general mass of people. Indeed, such a worshiper becomes adored even by the demigods.

Text 2

sita-sarkarottara-payah pratipattyā
tarpayed dina-mukhe-dinaśas tam
salilaiḥ śataṁ śata-makha-śrīyam eṣa
sva-vibhūty udanvati karoty udavindum

By faithfully offering oblations of milk mixed with sugar, or simply water, to Lord Kṛṣṇa every morning, the worshiper becomes eligible to enjoy opulence like that of Indra and at the end of his life, he attains the supreme destination.

Text 3

vidalad dalaiḥ sumanasah
sumanobhir ghana-drava-magnaiḥ
mamunā 'munā havanato 'yuta-saṅkhyam
trijagat-sreyah sa mantravit kavirāt syāt

A worshiper who performs a fire sacrifice, offering ten thousand flowers as oblations, can bring peace and prosperity to the entire world. He becomes renowned as a learned scholar and an expert chanter of *mantras*.

Text 4

*dhyānād evāśya-sadyas tri-damśa-
mṛgadṛśovaśyatām yānty avāśyam
kandarpārtā-japādyaiḥ kim atha
na sulabham mantrato 'syāntarastham
spardhām uddhūya cittam mahad
idam aṇi naisargikīm-śaśvad enam
sevetemum tri-lakṣam sarasija-
nilayādhīsvarīvāṇi-vācām*

If one meditates on the objective of his *mantra*, the celestial ladies come under his control after being afflicted by the arrow of lust. Anything can be achieved by chanting this *mantra*. One should give up all arrogance and faithfully chant this *mantra* three hundred thousand times while following the prescribed rules and regulations. By doing this, one will achieve the favor of Lakṣmī, who is the master of opulence, and Sarasvatī, the goddess of learning.

Text 5

*ādhi-vyādhi-jarāpamṛtyu-duritair
bhūtaiḥ samastair vidhijño-
bhāgyena daridratādibhir
asau dūram vimuktairim
sat-putraiḥ sahitaś ca mitra-
nivahair juṣṭo 'kḥilābhiḥ sadā
sampadbhiḥ paripuṣṭa-bhūri-
yaśasā jīved anekāḥ samāḥ*

Moreover, an expert worshiper can become freed from the influence of mental agony, disease, old age, premature death, distress and poverty. He can live a long life with good children, nice friends, abundant wealth and fame.

Text 6

*akhila-manuṣu mantrā
vaiṣṇavā vīryavanto
mahitatara-phalādhyās
teṣu gopāla-mantrāḥ*

*prabalatara ihaiṣo
'śiṣṭa-sammohanākhyo
manur anuṣama-sampat-
kalpanā-kalpa-sākhī*

Among all *mantras*, the *mantras* of Lord Viṣṇu are naturally very powerful. The *gopāla-mantra* is especially auspicious and the *sammohana-mantra* is just like a desire tree because it instantly awards opulence to the chanter.

Text 7

*manum imam atihṛdyam
yo bhajed bhakti-namro
japa-huta-yajanādyair
dhyānavan mantra-mukhyaḥ*

*truṭita-sakala-karma-
granthir udbuddha-cetā
vrajati sa tu padam tan
nitya-suddham murāreḥ*

One who is attached to chanting *mantras* should worship this *mantra* by chanting it, meditating upon it, and offering sacrifice with a heart filled with devotion. By doing so, he becomes purified of all contamination. Such a person returns to the

transcendental abode of Śrī Hari after being liberated from entanglement in fruitive activities.

Text 8

*aṅgikṛtyaikam eṣāṁ manum atha
japa-homārcanādyair manūnām
aṣṭāṅgotsāritāriḥ pramudita-
parisuddhaopa-sannāntarātmā
yogī yuñjīta yogān samudita-
vikṛtiḥ sa purodhākṛtiḥ san
ātmanyādhāya cittam viṣaya-
sama-sukhān mīlitākṣo nivīṣṭaḥ*

If a yogī chants any of these *mantras* and becomes purified by his chanting, performance of sacrifice, and offering of worship to the objective of his *mantra*, he can certainly overcome his tendency for mental speculation and become fixed in the self. In this way, he will finally attain the liberation of merging into the existence of Brahman, or if he desires, liberation in one of the Lord's transcendental abodes.

Text 9

*viśvam bhūtendriyāntaḥ-karaṇayam
ivendu-svarūpaṁ samastam
varṇātmaitat-pradhāne kalanalayabhaye
bīja-rūpe dhruveṇa
nītvā tat puṁsi viśvātmani tam
api parālabane kāla-tattve
tam vai śaktau cidāmūny api
nayatu candrāmśake vā nīśānte*

While realizing the importance of time, a devotee should practice meditation on Śrī Kṛṣṇa, either at dawn or at night.

Śrī Kṛṣṇa is the life and soul of all living entities and He who enlightens the senses and hearts of all.

Text 10

*nirvande nirviśeṣe-niratiśaya-
mahānanda-sāndrevasāno
nāpārthe-kṛṣṇa-pūrvāmala-
sahita-pare śāśvate 'bhyāsanīyam
sūkṣmaṁ sanīkṛṣya bījottamam
atha śanakair nīta-niśvāsa-cetāḥ
prakṣiṇāpūṇya-puṇyo-nirupama-
sukha-samvit-svarūpaḥ sabhūyāt*

One should always practice meditation on Śrī Kṛṣṇa, who is free from duality, devoid of material variegatedness, and eternally absorbed in transcendental bliss. He is called Kṛṣṇa because He attracts even the minds of liberated living entities. The Supreme Lord awards pious souls the proper understanding of the science of self-realization.

Texts 11-13

*mūlādhāre trikone taruṇa-
taraṇibhe bhāsvare-vibhramantaṁ
bālārkaḷokalolaṅ-jaraṭhatara-
kuraṅgāṅka-koṭi-prabhābhiḥ
vidyun mālā-sahasra-dyuti-
rucira-hasad vandhu-jīvābhirāmam
traiguṇyākrānta-binduṁ jagad
udayalayāv eka-hetuṁ vicintya
tasyordhve-visphurantīm sphuṭa-
rucira-taḍit-puñjabhām bhāsvadantam
udgacchantīm susumṇā-saraṇi
manuśikhāmālālāṭendu-bimbam*

*cin mātrām sūkṣma-rūpāṅ kalita-
sakala-viśvāṅ kalā-nāda-gabhyām
mūlam yā sarva-dhāmnām smaratu-
nirupamām huṅkṛtīdāñcirām vaḥ*

*nītvā tāṁ śanakair adhomukha-
sahasrārkāruṇāmbhodadher
dyotat-pūrṇa-sāsāṅka-vimba-
manutaḥ pīyūṣa-dhārā-srutim*

*vaktā-mantramayīm nīpīya ca
sudhā-nihsyanda-rūpām
viśed bhayo 'py ātma-niketanam-
punar api vyutthāya-pītvā-viśet*

One should meditate on the *bindu-bija*, who is situated within the *mūlādhāra-cakra*, who shines brightly like the rising sun, who is like an embodiment of thousands of lightning flashes, whose complexion is reddish like the *bandhu* flower, who is endowed with the three principal qualities, and who is the cause of the creation and annihilation of the material world.

After that, one should meditate on Nirupamā-devī. By doing so, all of one's miseries will be vanquished. Nirupamā-devī is represented by the syllable *hum*. This transcendental sound vibration glitters like ten thousand bolts of lightning. It is very subtle, powerful, situated in the *susumnā* nerve, and decorated with three lines. It sustains the universe, it is known through the vibration of sound, and it is the root cause of all planets, stars and other celestial abodes.

The worshiper has to search out Kundalinī-devī from the *mūlādhāra-cakra* and introduce her to the Supreme Personality of Godhead, who is effulgent like thousands of suns, and who makes her drink nectar. When she returns to the *mūlādhāra-*

cakra after drinking nectar, one should, according to the rules and regulations, invite her once again.

Texts 14-15

*yo 'bhyasyaty anudinam
evam ātmanāmum
bījotthān durita-jarāpa-
mṛtyu-rogān*

*jitvā 'sau svayam iva
mūrtimān anaṅgaḥ
sañjīvec ciram ali-
nīla-keśa-jālaḥ*

*sphuṭa-madhura-padārṇa-
śrenīr aty adbhutārthā
jhaṭīti vadana-padmaṅ
niḥsaraty asya bāṇī*

*api ca sakala-mantrās tasya
siddhyanti samkṣubdha-
parama-ghana-saukhya
ekāspadam vartate saḥ*

Anyone who daily practices this procedure of worship certainly becomes free from all distress, old age and the threat of premature death. Such a person becomes enchanting, just like Cupid, and possesses black hair. He has the ability to speak very sweetly in a most pleasing voice. He achieves perfection in the chanting of all *mantras* and accumulates great opulence. He becomes a dear friend to all living beings.

Text 16

*bhrābhyān mūrtīm mūla-cakrād anaṅgam
śrībhir bhābhī-rakta-pīyūṣa-ugbhīḥ*

*viśvākāśam pūrayantam vicintya
praty āveśyās tatra vaśyāya-sādhyāḥ*

One should then meditate on Anāṅgadeva, who travels everywhere and who keeps all the people of this world under his control. He is engaged in spreading nectar everywhere within the universe and everybody is engaged in performing his *sādhana*.

Text 17

*nāryo narā vā nagarī sabhā vā
praveśitās tatra niṣakta-cetasah
syuḥ kiṅkarās tasya jhaṭity anāratam
cīrāya tan nighnadhiyo na saṁśayaḥ*

Whenever such a worshiper meets women or men, or enters a city or an assembly, everyone will become attracted to him. Everyone will accept their subordination to him and love to work under his direction. There is no doubt of this.

Text 18

*taraṇi-dala-sanāthe
śakra-gopārune yo
ravi-śaśi-śikhi-bimva-
prasphurad dāru-madhye
hr̥daya-sarasije 'mum
śyāmalāṅgam suveśam
sa-sukham upaniṣaṇam
saṁsmared vāsudevam*

A devotee should repeatedly meditate on Lord Kṛṣṇa, the son of Vasuḍeva, who is effulgent like the sun or the moon, whose complexion is blackish, whose curly hair is most charming, and who manifests Himself in the heart of His unalloyed worshiper.

Texts 19-21

*pādāmbhoja-dvaye 'ṅguly amalāka
 śalāyesu āvanausan nakhānām
 sad dharmodāra-kāntau prapada-
 yuji-lasaj-jaṅghikā-daṇḍayoś ca*

*jānvorūrvoḥ prasāṅge-ṇava-vasana-
 vare-mekhalādāmri-nābhau
 romāvalyām udārodara-bhuvi-
 vipule-vakṣasi-praudha-hāre*

*śrīvatsa-kaustubhāvasphuṭa-
 kamala-lasadvandvasaddhāgni-
 bāhnor mūle keyūra-dīpte jagad
 avana-paṭor dordvaye kaṅkaṇādhye*

*pāṇi-dvandvāṅgulīṣu
 madhurālīna-viśve ca veṇau
 kaṅthe sat-kuṇḍalogre-sphuṭa-
 rucira-manau-dīpta-gaṇḍa-sthale ca*

*kistu-dvandvee ca śoṇe-nayana-
 nalinayor bhrū-vilāse-lalāṭe
 keśeṣu ālola-barheṣu atisurabhi-
 manojña-prasūnotpaleṣu*

*śoṇe vinyasta-beṇāv adhara-
 kiśalaye danta-paṅktyām smitāsya
 jyotsnāyām ādi-puṁsaḥ kramata iti
 śanaiḥ svam manāḥ sannidhattām*

One should meditate on each of Kṛṣṇa's limbs, such as His lotus feet, His fingers and fingernails, His thighs, His navel, His round abdomen, His broad chest that is decorated with the mark of Śrīvatsa and the Kaustubha gem, His flower garland, His soft and lotus stem-like wrists, His nicely decorated hands,

His flute, His neck, His ears that are decorated with earrings, His restless eyes that are decorated with beautiful eyebrows, His crown that is decorated with colorful peacock feathers, His hair that is decorated with enchanting flowers, His lips that give nectar to His flute, and His teeth that are beautified by His enchanting smile. In this way, a devotee should meditate upon each and every part of the Lord's transcendental body.

Text 22

*yāvan mano vilayameti
harer udāre
manda-smite japatu
tāvad anaṅga-bījam
aṣṭādaśārṇam athavāpi
daśārṇakam vā
mantram śanair atha jayet
samaye-sva-niṣṭhaḥ*

Until a devotee's mind is fully fixed on the enchanting smiling face of Śrī Kṛṣṇa, he should continue to chant the *kāma-bīja mantra*. Thereafter, he should begin to chant either the eighteen-syllable or ten-syllable *mantra*, with faith and devotion.

Text 23

*āroḷyāroḷya manaḥ padāravindādi
manda-hasitāntam
tatra vilāpyam kṣīṇe cet
sukhācat-sadātmako bhavati*

When one's mind becomes steady by means of practice of meditation and when he thus attains the state of joyfulness and tranquility, he should practice fixing his mind on the limbs of the Lord, beginning from His lotus toes, up to His smiling face.

Text 24

*nyāsa-japa-homa-pūjā tarpaṇa-
mantrābhiṣeka-viniyogānām
dīpikākāramayodbhāvita kramaḥ
kṛṣṇa-mantra-gaṇa-kathitānām*

The commentators on the devotional literature have all stressed the processes of *nyāsa*, sacrifice, worship and the offering of oblations while chanting the *mantra*: *om namo bhagavate vāsudevāya*.

Text 25

*saṁśaya-timirac chidurā 'śeṣā 'krama-
dīpikā kareṇa mahadbhiḥ
kara-dīpikēva dhāryā sasneham
aharniṣam samasta-sukhāptyai*

By following these gradual processes, advanced devotees will be able to dissipate the darkness of ignorance. They will feel transcendental ecstasy, day and night, by meditating on the effulgent personality who resides within their hearts.

Text 26

*yaś cakram nija-keli-sāadhanam
adhiṣṭhāna-sthito 'pi prabhur dattam
manmatha-śatruṇā 'vana-kṛte
vyākṛtta-lokottaram
dhatte dīpta-vanendu-bhānu-
nayanopetād bhamāyam dhruvam
vande kāya-vimardanam vadha-
kṛtām bhakti-pradam yādavam*

I repeatedly offer my obeisances to Śrī Kṛṣṇa, who is the Lord of the Yadu dynasty, the bestower of devotional service, always fixed in His Self and yet picks up His *cakra* for the sake of

enjoying pastimes, who rewarded Śiva, and who is the enemy of Kāmadeva.

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

The One Thousand Holy Names of Śrī Rādhā

Text 1-3

śrī-ṣarvaty uvāca
deva-deva jagannātha
bhaktānugraha-kāraka
yady asti mayi kārūṇyam
mayi yady asti te dayā

yad yat tvayā pragaditam
tat sarvaṁ me śrutam prabho
guhyād guhyataram yat tu
yat te manasi kāśite

tvayā na gaditam yat tu
yasmai kasmai kadacana
tan mām kathaya deveśa
sahasraṁ nāma cottamam

Śrī Pārvatī said: O lord of lords! O lord of the universe! You are very compassionate to the devotees. Whatever you have described to me so far, I have heard with rapt attention.

Now, O lord, if you wish to be compassionate to me, please reveal the most elevated of whatever subjects you have heard—the most secret of confidential secrets in your heart.

O lord, if you are really merciful then reveal to me the one thousand names of Śrī Rādhā, which are very confidential and which you have never disclosed to anyone before.

Text 4

śrī-rādhāyā maha-devyā
gopyā bhakti-prasādhanam

*brahmāṇḍa-kartrī hartrī sā
katham gopītvam āgatā*

Also, kindly explain to me how the holy names of the topmost gopī, Śrī Rādhikā, have become the crowning ornament of devotional service, and how Śrī Rādhikā has attained the position of the topmost gopī and the controller of the universe

Text 5

*śrī mahādeva uvāca
śṛṇu devi vicitrārthām
kathām pāpa-harām śubhām
nāsti janmāṇi karmāṇi
tasyā nūnam mahesvari*

Śrī Mahādeva said: O goddess, now hear from me the most auspicious subject matter, the hearing of which insures that all of one's sinful reactions are destroyed. There is no doubt that such a devotee will not be born again, or act like a ordinary living entity.

Text 6

*yadā hariś caritrāṇi
kurute kārya-gocarāt
tadā vidhātṛ-rūpāṇi
hari-sānnidhya-sādhinī*

Whenever Śrī Hari appears in this world to fulfill His mission and enjoy wonderful pastimes, Śrī Rādhikā appears along with Him to support Him in His pastimes.

Text 7

*tasyā gopīva-bhāvasya
kāraṇam gaditam purā*

*idānīm śṛṇu deveśi
nāmnām caiva sahasrakam*

The reason why She is the topmost *gopī* has already been explained. O goddess, now hear from me Her one thousand holy names.

Text 8

*yan mayā kathitam naiva
tantrēṣv aṅgī kadāpi na
tava snehāt pravakṣyāmi
bhaktyā dhāryam mumukṣubhiḥ*

I had never spoken about these names in any of the *tantras*. Now, out of affection for you, I will disclose them. Every aspiring devotee should hear these holy names with faith and devotion.

Text 9

*mama prāṇa-samā vidhyā
bhavyate me tv ahar-nīsam
śṛṇusva giriḥ nityam
paṭhasva ca yathā-mati*

These one thousand names are as dear to me as my own life, and I meditate on them, day and night. O daughter of the Himālayas, you should listen attentively and then recite these holy names of Rādhā every day.

Text 10

*yasyāḥ prasādāt kṛṣṇas tu
golokeśaḥ paraḥ prabhuh
asyā nāma-sahasrasya
ṛṣir nārada eva ca*

By the potency of these holy names, Kṛṣṇa, the Lord of Goloka, has become known throughout the universe as the Supreme Personality of Godhead. Nārada Muni is the predominating

sage of these holy names and Rādhā, who awards the four objectives of life, is the supreme goddess.

Text 11

*devī rādhā parā praktā
catur varga prasādhinī
om śrī-rādhā rādhikā
kṛṣṇa-vallabhā kṛṣṇa-samyutā*

The goddess, Śrī Rādhā, is completely transcendental and She is the bestower of the four objectives of human life. She is the original sound vibration, *om*. She is Kṛṣṇa's topmost worshiper and Kṛṣṇa's eternal companion.

Text 12

*vṛndāvaneśvari kṛṣṇa-priyā
madana-mohinī
śrīmatī kṛṣṇa-kāntā ca
kṛṣṇānanda-pradāyini*

She is the Queen of Vṛndāvana and the lover of Kṛṣṇa. She is more enchanting than Cupid, the most beautiful personality, the beloved consort of Kṛṣṇa, and the giver of pleasure to Kṛṣṇa.

Text 13

*yaśasvinī yaśogamyā
yaśodānanda-vallabhā
dāmodara-priyā gopī
gopānanda-karī tathā*

She is the most celebrated personality, Her fame is unfathomable, She is very dear to Yaśodā's son, She is very dear to Lord Dāmodara, She is a cowherd girl and She is the giver of happiness to the cowherd people of Vraja.

Text 14

*kṛṣṇāṅga-vāsiniṁ hr̥dyā
hari-kāntā hari-priyā
pradhāna-gopikā gopa-
kanyā trailokya-sundarī*

She resides in the body of Kṛṣṇa. She is most enchanting, the beloved of Lord Hari, most dear to Lord Hari, the chief amongst the *gopīs*, the daughter of a cowherd man, and the most beautiful girl within the three worlds.

Text 15

*vṛndāvana-vihārī ca
vikaṣita-mukhāmbujā
gokulānanda-kartrī ca
gokulānanda-dāyini*

She enjoys pastimes in Vṛndāvana, Her face is like a fully blossomed lotus flower, and She brings happiness to the residents of Gokula.

Text 16

*gati-pradā gīta-gamyā
gamanāgamana-priyā
viṣṇu-priyā viṣṇu-kāntā
viṣṇor aṅga-nivāsiniṁ*

She awards the goal of life, She is approached by those who sing Her glories, and She is the beloved of the Supreme Lord who sometimes appears and sometimes disappears within this world. She is dear to Lord Viṣṇu and the consort of Lord Viṣṇu. She resides in the body of Śrī Viṣṇu.

Text 17

*yaśodānanda-patnī ca
yaśodānanda-gehinī*

*kāmāri-kāntā kāmeṣī
kāma-lālasa-vigrahā*

She is the wife of Yaśodā's son and She resides in Yaśodā's son's house. She is the beloved of the enemy of lust, the queen of amorous pastimes, and the personification of conjugal pastimes.

Text 18

*jaya-pradā jayā jivā
jīvānanda-pradāyinī
nandanandana-patnī ca
vṛṣabhānu-sutā śivā*

She is the bestower of victory, the personification of victory, the life and soul of existence, the giver of happiness to the living entities, the wife of Nanda Maharāja's son, the daughter of King Vṛṣabhānu, and the most auspicious personality.

Text 19

*gaṇādhyakṣā gavādhyakṣā
gavāṅgatīr anuttamā
kāñcanābhā hema-gātri
kāñcanāṅgada-dhāriṇī*

She is the leader of the *gopīs*, the master of the cows, the shelter of the cows, and unparalleled. She has a golden complexion. Her bodily hue is just like molten gold and She wears golden armlets.

Text 20

*aśokā śokorahitā
viśokā śoka-nāśinī
gāyatrī vedamātā ca
vedātīta vid-uttamā*

She never laments. She is devoid of lamentation, free from lamentation, and She destroys lamentation. She is the personification of the *gāyatrī mantra*, the mother of the Vedas, beyond the reach of the Vedas, and the most erudite scholar.

Text 21

*nīti-sāstra-priya nīti-
gatir matir abhīṣṭadā
veda-priyā veda-garbhā
veda-mārga-pravardhini*

She is attached to the scriptures that describe morality. She is the perfect moralist, the most thoughtful personality, the fulfiller of everyone's desires, an ardent student of the Vedas, the mother of the Vedas, and the preacher of the Vedic way of life.

Text 22

*veda-gamyā veda-parā
vicitra-kanakojjvalā
tathojjvala-pradā nityā
tathaivojjvala-gātrikā*

She is attained by Vedic study and She is the ultimate goal of Vedic literature. Her complexion is like brightly shining gold. She spreads a bright illumination, She is eternal, and Her entire body is effulgent.

Text 23

*nanda-priyā nanda-sutā-
radhyānandapradā śubhā
śubhāṅgī vimalāṅgī ca
vilasiny aparājītā*

She is very dear to Nanda Mahārāja, adored by the son Nanda Mahārāja, the bestower of transcendental ecstasy, and the most

auspicious one. Her limbs are supremely beautiful and fully matured. She is playful and She is unconquerable.

Text 24

*jananī janmasūnyā ca
janma-mṛtyu-jarāpahā
gatir- gatimatām dhātrī
dhātrānandapradāyini*

She is the original mother of everyone; unborn; and the destroyer of birth, death and old age. She is the ultimate goal of all aspiring devotees, the maintainer of everyone, and the giver of happiness to the supreme maintainer.

Text 25

*jagannātha-priyā śaila
vāsini hema-sundari
kiśorī kamalā padmā
padma-hastā payoda-dā*

She is dear to the Lord of the universe, She resides on a hill, She is as beautiful as molten gold, She is youthful, She is like a lotus flower, She resembles a lotus flower, She holds a lotus flower in Her hand, and She is the supplier of water.

Text 26

*payasvini payo-dātri
pavitrā sarva-maṅgalā
mahā-jīva-pradā kṛṣṇa-
kāntā kamala-sundari*

She is like a river. She is the original supplier of water, pure, all-auspicious, the ultimate bestower of life, very dear to Kṛṣṇa, and as beautiful as a lotus flower.

Text 27

*vicitra-vāsinī citra-
vāsinī citra-rūpiṇī
nirguṇā su-kulīnā ca
niṣkulīnā nirākulā*

She is wonderfully fragrant, extraordinarily fragrant, enchantingly beautiful, and transcendental to the three modes of material nature. She was born in a pious family, She was not born in a mundane family, and She is free from all material miseries.

Text 28

*gokulāntara-gehā ca
yogānanda-karī tathā
veṇu-vādyā veṇu-ratiḥ
veṇu-vādyā-ṣarāyaṇā*

She lives in Gokula and She gives pleasure to Kṛṣṇa when He meets Her. She plays a flute, She is attached to Her flute, and She is expert at playing the flute.

Text 29

*gopālasya-priyā saumya-
rūpā saumya-kulodvahā
mohāmohā vimohā ca
gati-niṣṭhā gati-pradā*

She is dear to the cowherd boys and most attractive. She appeared in a respected family. She is most enchanting, free from bewilderment, never illusioned, fixed in the goal of life, and the bestower of the goal of life.

Text 30

*gīrbāṇa-vandyā gīrbānā
gīrbāṇa-gaṇa-sevitā*

*lalitā ca viśokā ca
viśākhā citra-mālinī*

She is adored by the demigods, worshiped by the demigods, and served by the demigods. She is playful; free from lamentation; the auspicious star, Viśākhā; and decorated with wonderful flower garlands.

Text 31

*jitendriyā suddha-sattvā
kulīnā kula-dīpikā
dīpa-priyā dīpa-dātrī
vimalā vimalodaka*

She has conquered Her senses, She is situated in pure goodness, She comes from a noble family, and She is the illuminating lamp of Her family. She is fond of lamps, the giver of lamps, the most sanctified, and the personification of sacred water.

Text 32

*kāntāra-vāsinī kṛṣṇā
kṛṣṇacandra-priyā matīḥ
anuttarā duḥkha-hantrī
duḥkha-kartrī kulodvahā*

She lives in a forest. She is very dear to Kṛṣṇa, the beloved of Kṛṣṇacandra, thoughtful, unsurpassed, the destroyer of miseries, the creator of suffering, and the best in Her family.

Text 33

*matī lakṣmī dhṛtī lajjā
kāntīḥ puṣṭīḥ smṛtīḥ kṣamā
kṣīrodaśāyinī devī
devāri-kula-mardinī*

She is thoughtful, the goddess Lakṣmi, tolerant, bashful, effulgent, the great nourisher, memory, and forgiving. She lies

in the ocean of milk, She is the supreme goddess, and She is the destroyer of the demons who are enemies of the demigods.

Text 34

*vaiṣṇavī ca mahā-lakṣmīḥ
kula-pūjyā kula-priyā
samhartrī- sarva-daityānām
sāvitrī veda-gāminī*

She is the topmost Vaiṣṇava, the goddess Mahālakṣmi, highly respected by Her family, dear to Her family members, the destroyer of the demons, the personified *Gāyatri mantra*, and a follower of the Vedas.

Text 35

*vedātītā nirālambā
nirālamba-gana-priyā
nirālamba-janaiḥ pūjyā
nirālokā nirāśrayā*

She is beyond the reach of the Vedas, completely liberated, dear to liberated souls, worshiped by liberated souls, unseen by ordinary people, and fully independent.

Text 36

*ekāṅgā sarvagā sevya
brahma-patnī sarasvatī
rāsa-priyā rāsa-gamyā
rāsādhiṣṭhātr-devatā*

She is one without a second, all-pervading, the object of service, the wife of the Supreme Brahman, the goddess Sarasvatī, attached to the *rāsa* dance, Kṛṣṇa's dearest companion in the *rāsa* dance, and the predominating Deity of the *rāsa* dance.

Text 37

rasikā rasikānandā
svayam-rāseśvarī parā
rāsa-maṇḍala-madhyasthā
rāsa-maṇḍala-śobhitā

She is the enjoyer of transcendental mellows and She relishes the ecstasy of transcendental mellows. She is the queen of the *rāsa* dance and fully transcendental. She remains within the circle of the *rāsa* dance and increases the beauty of the *rāsa-līla* pastimes.

Text 38

rāsa-maṇḍala-sevyā ca
rāsa-krīḍā-manoharā
punḍarikākṣa-nilayā
punḍarikākṣa-gehinī

She is served in the circle of the *rāsa-līlā*, She performs enchanting *rāsa-līlā* pastimes, She possesses eyes like lotus petals, and She is the wife of lotus-eyed Kṛṣṇa.

Text 39

punḍarikākṣa-sevyā ca
punḍarikākṣa-vallabhā
sarva-jīveśvarī sarva-
jīva-vandyā parāt prarā

She is served by lotus-eyed Kṛṣṇa, dear to lotus-eyed Kṛṣṇa, the queen of all living entities, worshiped by all living entities, and greater than the greatest.

Text 40

prakṛtiḥ sambhu-kāntā ca
sadāśiva-manoharā

*kṣut pipāsā dayā nidrā
bhrāntiḥ śrāntiḥ kṣamākulā*

She is the goddess of the material nature, She expands to become the wife of Lord Śiva and the attractive consort of Sadāśiva. She is hunger, thirst, compassion, sleep, bewilderment, exhaustion and forgiveness.

Text 41

*vadhū-rūpa goṇa-patnī
bhāratī siddha-yogīnī
satya-rūpā nitya-rūpā
nityāṅgī nitya-gehinī*

She is a daughter-in-law, the wife of a cowherd, the goddess of speech, a perfect yogīnī, the personification of eternal truth, and the personification of eternity. Her form is eternal and She is the eternal wife of Śrī Kṛṣṇa.

Text 42

*sthāna-dātrī tathā dhātrī
mahā-lakṣmīḥ svayam-prabhā
sindhu-kanyā sthāna-dātrī
dvārakā-vāsinī tathā*

She gives shelter to the devotees. She is the universal mother, the goddess Mahālakṣmī, self-effulgent, and the daughter of the ocean of milk. She awards refuge to the surrendered devotees and She resides in Dvārakā in an expanded form.

Text 43

*buddhiḥ sthitiḥ sthāna-rūpā
sarva-kāraṇa-kāraṇā
bhakti-priyā bhakti-gamyā
bhaktānanda-pradāyini*

She is intelligence, steadiness, the ultimate shelter, the cause of all causes, attached to devotional service to Kṛṣṇa, approached by devotional service, and the giver of happiness to the devotees.

Text 44

*bhakta-kalpa-drumātītā
tathātīta-guṇā tathā
mano-dhiṣṭhātr-devī ca
kṛṣṇa-prema-parāyaṇā*

She is greater than a wish-fulfilling tree for the devotees. Her transcendental qualities are unapproachable. She is the predominating deity of the mind and She is fully devoted to the loving service of Kṛṣṇa.

Text 45

*nirāmayā saumya-dātrī
tathā madana-mohinī
ekānamśā śivā kṣemā
durgā durgati-nāśinī*

She cannot be oppressed by disease. She is generous, the enchanter of Cupid, one without a second, the complete whole, the most auspicious personality, the personification of happiness, Goddess Durgā, and the destroyer of all miseries.

Text 46

*īśvarī sarva-vandya ca
gopanīyā śubhaṅkarī
pālinī sarva-bhūtānām
tathā kāmāṅga-hāriṇī*

She is the supreme controller, worshiped by all, most confidential, the supreme benefactor, the maintainer of all living entities, and the enchanter of Cupid.

Text 47

*sadyo-mukti-pradā devī
veda-sārā parāt parā
himālaya-sutā sarvā
pārvati girijā satī*

She awards liberation to those who desire it. She is the supreme goddess, the essence of the Vedas, greater than the greatest, the daughter of the Himālayas, the sum total of everything, Goddess Pārvati, the daughter of the lord of the mountain, and the most chaste lady.

Text 48

*dakṣa-kanyā deva-mātā
manda-lajjā haritanurupā
vṛndāraṇya-priyā vṛndā
vṛndāvana-vilāsinī*

She is the daughter of Dakṣa, the mother of the demigods, sociable, the form of Lord Hari, attached to the forest of Vṛndāvana, and Goddess Vṛndā. She enjoys pastimes in Vṛndāvana.

Text 49

*vilāsinī vaiṣṇavī ca
brahmaloka-pratiṣṭhitā
rukmiṇī revatī satya-
bhāmā jāmbavatī tathā*

She is playful, the topmost Vaiṣṇava, situated in the spiritual abode, Rukmiṇī, Revatī, Satyabhāmā and Jāmbavatī .

Text 50

*sulakṣmaṇā mitravindā
kālindī jahnu-kanyā*

*paripūrṇā pūrṇatarā
tathā haimavatī gatiḥ*

She is Sulakṣmaṇā, Mitravindā, Kāḷindī, and the daughter of Jahnu. She is perfect, more perfect, the daughter of the Himālayas, and the supreme destination.

Text 51

*apūrvā brahma-rūpā ca
brahmāṇḍa-paripālīnī
brahmāṇḍa-bhāṇḍa-madbyasthā
brahmāṇḍa-bhāṇḍa-rūpiṇi*

She is wonderful, completely spiritual, and the maintainer of the universes. She enters within the universes and She is the support of the universes.

Text 52

*aṇḍa-rūpāṇḍa-madhyasthā
tathāṇḍa-paripālīni
aṇḍa-bāhyāṇḍa-samhartri
śiva-brahma-hari-priyā*

She is the predominating Deity of the universe, She resides within the universe, She maintains the universe, She remains outside the universe, She is the destroyer of the universe, and She is dear to Śiva, Brahmā and Viṣṇu.

Text 53

*mahā-viṣṇu-priyā kalpa-
vrkṣa-rūpā nirantarā
sāra-bhūtā sthirā gaurī
gaurāṅgī śaśi-sekharā*

She is the beloved of Mahā-Viṣṇu, just like a desire tree, eternal, the essence of everything, and steady. Her complexion

is golden, Her limbs are golden, and She expands to become the consort of Lord Śivā.

Text 54

*śveta-campaka-varṇābhā
śaśi-koṭi-sama-prabhā
mālatī-mālya-bhūṣādhyā
mālatī-mālya-dhāriṇī*

Sometimes, Her complexion is just like a white *campaka* flower. She is as effulgent as millions of moons. She is decorated with a garland of *mālatī* flowers.

Text 55

*kṛṣṇa-stutā kṛṣṇa-kāntā
vṛndāvana-vilāsinī
tulasy-adhiṣṭhāṭṭr-devī
saṁsārārṇava-pāra-dā*

She is glorified along with Kṛṣṇa, She is the beloved of Kṛṣṇa, She enjoys pastimes in Vṛndāvana, She is the predominating Deity of Tulasī, and She delivers the devotees from the ocean of material existence.

Text 56

*sāradāhāradāmbhodā
yasodā goṇa-nandinī
atīta-gamanā gaurī
parānugraha-kāriṇī*

She awards the highest objective of life, She is the giver of nourishment, She is the giver of water, She is the giver of fame, and She is the daughter of a cowherd man. She knows the past, Her complexion is fair, and She is very kind to others.

Text 57

*karuṇārṇava-sampurnā
karuṇārṇava-dhāriṇī
mādhavī mādhava-mano-
hāriṇī śyāma-vallabhā*

She is an ocean of mercy, She possesses unlimited compassion, She is dear to Lord Mādhava, She attracts the mind of Lord Mādhava, and She is the beloved of Syāmasundara.

Text 58

*andhakāra-bhaya-dhvastā
maṅgalyā maṅgala-pradā
śrī-garbhā śrī-pradā śrīśā
śrī-nivāsācyutapriyā*

She is the destroyer of the fear of darkness, all-auspicious, the bestower of auspiciousness, the mother of all beauty, the bestower of opulence, the queen of beauty, the abode of beauty, and dear to the infallible Supreme Lord.

Text 59

*śrī-rūpā śrī-harā śrīdā
śrī-kāmā śrī svarūpiṇī
śrīdāmānanda-dātrī ca
śrīdāmeśvara-vallabhā*

She is the personification of beauty, the remover of beauty, the giver of beauty, the desire for beauty, the form of beauty, the giver of happiness to Śrīdāma, and the beloved of Śrīdāma's Lord.

Text 60

*śrī-nītambā śrī-gaṇeśā
śrī-svarūpāśrītā śrutih*

śrī-kriyā-rūpiṇī śrīlā
śrī-kṛṣṇa-bhajanānvitā

She possesses beautiful hips. She is the leader of the *gopīs*, the embodiment of beauty, the Vedas, and the performance of devotional service. She is wonderfully beautiful and She is absorbed in the worship of Śrī Kṛṣṇa.

Text 61

śrī-rādhā śrīmatī śreṣṭhā
śreṣṭha-rūpā śruti-priyā
yogeśā yoga-mātā ca
yogātītā yuga-priyā

She worships Lord Kṛṣṇa. She is the most beautiful, the foremost personality, dear to the Vedas, the queen of yoga, the mother of the Vedas, beyond the jurisdiction of the Vedas, and dear to the two Supreme Personalities.

Text 62

yoga-priyā yoga-gamyā
yoginī-gaṇa-vanditā
javā-kusuma-saṅkāsā
dāḍimī-kusumopamā

She is dear to the process of yoga, approached by yoga, and worshiped by yoginīs. She resembles a china rose and She is like a flower of the pomegranate tree.

Text 63

nīlāambaradharā dhīrā
dhairya-rūpa-dharā dhṛitiḥ
ratna-simhāsana-sthā ca
ratna-kuṇḍala-bhūṣitā

She wears blue garments. She is sober, the form of transcendental passion, self-restraint, seated on a jeweled throne, and decorated with jeweled earrings.

Text 64

*ratnālaṅkāra-samyuktā
ratna-mālya-dharā parā
ratnendra-sāra-hārādhya
ratna-mālā-vibhūṣitā*

She is decorated with jeweled ornaments, She wears jeweled necklaces, She is transcendently situated, She possesses a necklace of the most precious jewels, and She is decorated with a necklace of jewels.

Text 65

*indranīla-maṇi-nyasta-
pāda-padma-śubhā śuciḥ
kārttikī paurṇamāsī ca
amāvasyā bhayāpahā*

Her lotus feet are decorated with blue sapphires. She is most auspicious, sanctified, the month of Kārttika, the full moon day, the new moon day, and the remover of fear.

Text 66

*govinda-rāja-grhinī
govinda-gaṇa-pūjitā
vaikuṅṭha-nātha-grhinī
vaikuṅṭha-paramālayā*

She is the queen of Lord Govinda, worshiped by the devotees of Lord Govinda, and the consort of the Lord of Vaikuṅṭha. She resides in the supreme abode of Vaikuṅṭha.

Text 67

*vaikuṅṭhadeva-devāḍhyā
tathā vaikuṅṭha-sundarī
madālasā vedavatī
sītā sādhvī pati-vratā*

She is the companion of the Lord of Vaikuntha, the beautiful queen of Vaikuṅṭha, overcome by transcendental passion, knowledgeable, Goddess Sītā, saintly, and chaste.

Text 68

*anna-pūrṇā sadānanda-
rūpā kaivalya-sundarī
kaivalya-dāyini śreṣṭhā
gopīnātha-manoharā*

She is the goddess Annapūrṇā, or Durgā. She is the personification of eternal bliss. Her beauty is unique, She is the giver of liberation, She is the topmost worshiper of the Lord, and She attracts the mind of the lover of the *gopīs*.

Text 69

*gopīnātheśvarī caṇḍī
nāyikā-nayanānvitā
nāyikā nāyaka-prītā
nāyakānanda-rūpiṇī*

She is the queen of Gopīnātha, She is Goddess Caṇḍī or Durgā, She possesses the eyes of a beautiful heroine, She is the most beautiful heroine, She is dear to the hero, and She gives pleasure to the hero.

Text 70

*śeṣā śeṣavatī śeṣa-
rūpiṇī jagad-ambikā*

*gopāla-pālikā māyā
jāyānanda-pradā tathā*

She relaxes on Lord Śeṣa. She is the possessor of Lord Śeṣa, the form of Lord Śeṣa, the mother of the universe, the maintainer of the cowherd community, the illusory energy of the Lord, the wife of the Lord, and the giver of happiness.

Text 71

*kumārī yauvanānandā
yuvatī gopa-sundarī
gopa-mātā jānakī ca
janakānanda-kāriṇī*

She is a young girl, in the prime of Her youth. She is fully matured, a beautiful cowherd girl, the mother of the cowherd community, the daughter of King Janakā, and the giver of happiness to King Janaka.

Text 72

*kailāsa-vāsinī rambhā
vairāgyākula-dīpikā
kamalā-kānta-grhinī
kamalā-kamalālayā*

She resides on Mount Kailāsa. She is the Apsarā, Rambā; a shining lamp of renunciation; the wife of Lord Nārāyana; the goddess of fortune; and the abode of the goddess of fortune.

Text 73

*trailokya-mātā jagatām
adhīṣṭhātri priya ambikā
hara-kāntā hara-ratā
harānanda-pradāyini*

She is the mother of the three worlds, the predominating Deity of the universe, the most beloved, and the original mother. She

expands to become the consort of Lord Śiva. She is attached to Lord Śiva and the giver of happiness to Lord Śiva.

Text 74

hara-patnī hara-pṛita
hara-toṣaṇa-tatparā
hareśvarī rāma-ratā
rāmā rāmeśvarī ramā

She expands to become the wife of Lord Śiva. She is very dear to Lord Śiva, eager to please Lord Śiva and the queen of Lord Śiva. She is attached to Lord Rāma, the wife of Lord Rāma, the queen of Lord Rāma, and the goddess of fortune.

Text 75

śyāmalā citra-lekhā ca
tathā bhuvana-mohinī
su-gopī gopa-vanitā
gopa-rājya-pradā śudhā

She is dear to Śyāmasundara, most charming, the enchantress of the entire world, a beautiful *gopī*, the daughter of a cowherd man, the giver of a kingdom to the cowherd community, and the most auspicious personality.

Text 76

aṅgāvapūrṇā māheyī
matsya-rāja-sutā satī
kaumārī nārasimhī ca
vārāhī nava-durgikā

Her body is fully mature. She the queen of the earth, the daughter of the King of Matsya, the most chaste, the most beautiful young girl, the consort of Lord Nṛsimha, the consort of Lord Varāha, and the origin of the nine Durgās.

Text 77

*cañcalā cañcalāmodā
nārī bhuvana-sundarī
dakṣa-yajña-harā dākṣī
dakṣa-kanyā su-locanā*

She is restless and fickle. She appears like an ordinary girl. She is the most beautiful girl in the world, and the frustrator of the Dakṣa-yajña. She was born from Dakṣa. She is the daughter of Dakṣa, and the beautiful-eyed one.

Text 78

*rati-rūpā rati-pritā
rati-śreṣṭhā rati-pradā
ratir lakṣmaṇa-geha-sthā
virajā bhuvaneśvarī*

She is the form of ecstasy and fond of transcendental ecstasy. She possesses the highest ecstasy and She awards ecstasy to the devotees. She lives in the house of one who possesses the symptoms of ecstasy. She is the *virajā* river that lies beyond the material creation, and the empress of the entire world.

Text 79

*śaṅkhāspadā harer
jāyā jāmātr-kula-vanditā
bakulā bakulāmoda-
dhārīṇī yamunā jayā*

She is the destroyer of fear, the wife of Lord Hari, worshiped by Her in-laws, as beautiful as a *bakulā* flower, as enchanting as a *bakulā* flower, the river Yamunā, and the goddess of victory.

Text 80

*vijayā jaya-patnī ca yamalārjuna-bhañjinī
vakreśvarī vakra-rūpā vakra-vikṣaṇa-vikṣitā*

She is the goddess of victory, the wife of the Lord of victory, the beloved of the Lord who uprooted the twin yamalāṛjuna trees, the goddess of crookedness, deceptive, and expert at employing sidelong glances.

Text 81

*aparājitā jagannāthā
jagannātheśvarī yatih
khecarī khecara-sutā
khecaratva-pradāyini*

She is unconquerable, the queen of the universe, the controller of the Lord of the universe, and a topmost renunciate. She resides in the higher planets. She is the daughter of one who resides in the higher planets and She awards one the qualification to reside in the higher planets.

Text 82

*viṣṇu-vakṣah-sthala-sthā ca
viṣṇu-bhāvana-tatparā
candra-koṭi-sugātrī ca
candrānana-manoharī*

She resides on the chest of Lord Viṣṇu, She is absorbed in the thought of Lord Viṣṇu, Her body is as beautiful as millions of moons, and Her moon-like face is most enchanting.

Text 83

*sevā-sevyā śivā kṣemā
tathā kṣema-kārī vadhūḥ
yādavendra-vadhūḥ sevyā
śiva-bhaktā śivānvitā*

She is served by devotees who render devotional service. She expands to become the consort of Lord Śiva. She is patient and

She awards patience. She is a beautiful bride, the wife of the King of the Yādavas, the most worshipable one, a devotee of Lord Śiva, and a companion of Lord Śiva.

Text 84

*kevalā niṣkalā sūkṣmā
mahā-bhīmābhayaṣradā
jīmūta-rūpā jaimūṭī
jītāmitra-pramodinī*

She is liberated, free from contamination, the most subtle, terrifying, the creator of fearfulness, the maintainer, the beloved of Lord Viṣṇu, and the girl who delights Lord Viṣṇu.

Text 85

*gopāla-vanitā nandā
kulajendra-nivāsinī
jayantī yamunāṅgī ca
yamunā-toṣa-kārinī*

She is a cowherd girl and She is dear to Maharāja Nanda. She comes from a noble family and resides in a palace. She lives near the Yamunā and pleases the Yamunā.

Text 86

*kali-kalmaṣa-bhaṅgī ca
kali-kalmaṣa-nāsinī
kali-kalmaṣa-rūpā ca
nityānanda-karī kṛpā*

She is the deliverer from the contamination of Kali. She rescues the devotees from the influence of Kali. She is the form of the contamination of Kali. She is the bestower of eternal happiness and She is the personification of compassion.

Text 87

*krpāvati kulavati
kailāsācala-vāsini
vāma-devī vāma-bhāgā
govinda-priya-kāriṇī*

She is merciful. She was born in a respectable family. She resides on Mount Kailāsa. She is the goddess of beauty, the most fortunate, and very dear to Lord Govinda.

Text 88

*narendra-kanyā yogeṣī
yoginī yoga-rūpiṇī
yoga-siddhā siddha-rūpā
siddha-kṣetra-nivāsī*

She is the daughter of a king, the queen of yoga, a performer of yoga, the personification of yoga, a perfect yoginī, and the personification of perfection. She resides in the abode of perfection.

Text 89

*kṣetrādhiṣṭhātr-rūpā ca
kṣetrātītā kula-pradā
keśavānanda-dātrī ca
keśavānanda-dāyini*

She is the predominating Deity of all holy places. She is transcendental to all of the holy places of this world. She awards one a noble birth and She gives pleasure to Lord Keśava.

Text 90

*keśavā keśava-prītā
keśavī keśavā-priyā
rāsa-kṛṇḍā-karīrāsa-
vāsini rāsa-sundarī*

She is the wife of Lord Keśava, very dear to Lord Keśava, the beloved of Lord Keśava, and very dear to Lord Krśava. She is the enjoyer of the *rāsa* dance, a resident of the *rāsa-līlā* arena, and the beautiful heroine of *rāsa-līla*.

Text 91

*gokulānvita-dehā ca
gokulatva-pradāyini
lavanga-nāmni naraṅgī
nāranga-kula-maṇḍanā*

She resides in Gokula and She awards residence in Gokula. Her name is as beautiful as a clove flower. She is amorous and She is the decoration of He who is expert in performing amorous pastimes.

Text 92

*elā-lavaṅga-karpūra-
mukha-vāsa-mukhānvitā
mukhyā mukhyā-pradā mukhyā-
rūpā mukhya-nivāsini*

She likes to partake of cardamom, clove and camphor. She is the most exalted among all young girls. She awards the ultimate goal of life, She possesses the most attractive form, and She resides in the highest transcendental abode.

Text 93

*nārāyaṇī kṛipātītā
karuṇāmaya-kārinī
karuṇyā karuṇā karṇā
gokarṇā nāga-karṇikā*

She is the wife of Lord Nārāyana, supremely merciful, most compassionate, the personification of compassion, and kind.

She possesses beautiful ears, has ears like those of a cow, and possesses ears like those of a snake.

Text 94

*sarpiṇī kaulinī kṣetra-
vāsinī jagad-navayā
jaṭilā kuṭilā nīlā
nīlāambaradharā śubhā*

She is like a female serpent, She was born in a noble family and She lives in a holy place. She is the mother of the universe, an ascetic, crooked, beautiful, dressed in blue garments, and a most auspicious personality.

Text 95

*nīlāmbara-vidhātṛī ca
nīlakaṇṭha-priyā tathā
bhaginī bhāginī bhogyā
kṛṣṇa-bhogyā bhageśvarī*

She is dressed in blue garments, dear to Lord Śiva, most fortunate, an extremely beautiful girl, the foremost among the enjoyed, meant to be enjoyed by Kṛṣṇa, and the goddess of transcendental opulence.

Text 96

*baleśvarī balārādhya
kāntā kānta-nitambinī
nitambinī rūpavatī
yuvatī kṛṣṇa-pīvarī*

She expands to become the queen of Balarāma. She is worshiped by Lord Balarāma and She is extremely charming. She has beautiful hips, She attracts Her beloved by means of Her hips, She is youthful, and She is most dear to Kṛṣṇa.

Text 97

*vibhāvarī vetravatī
saṅkaṭā kuṭilālakā
nārāyaṇa-priyā salilā
śṛkkaṇī-parimohitā*

She is amorous, She carries a stick in Her hand, She is gracefully thin, Her hair is curly, She is dear to Lord Nārāyaṇa, and She lives on a hill. By the movement of Her face, She attracts the Lord.

Text 98

*ḍṛk-pāta-mohitā-
prātarāśinī navanītikā
navīnā nava-nārī ca
nāraṅga-phala-śobhitā*

Simply by Her glance, She attracts everyone. She has breakfast early in the morning. She churns butter, She is a fresh youth, and She is fully grown. She is beautiful, like an orange.

Text 99

*haimī hema-mukhī candra-
mukhī śaśi-su-śobhanā
aṛdha-candra-dharā candra-
vallabhā rohinī tamih*

She is as charming as gold, Her face is golden, Her face is like the moon, She is beautiful like the moon, Her lower lip is just like the half-moon, She is dear to moon-like Kṛṣṇa, She is a beautiful young girl, and She is as charming as the night.

Text 100

*timīṅgila-kulāmōda-
matsya-rūpāṅga-hāriṇī*

kāraṇī-sarva-bhūtānām

kāryātītā kiśoriṇī

She is the beloved of Lord Matsya and She delights the *timingila* fish. She is the cause of all living entities, She is beyond all material activities and She is a supremely attractive young girl.

Text 101

kiśora-vallabhā keśa-

kārikā kāma-kārikā

kāmeśvarī kāma-kalā

kālindī-kūla-dīpikā

She is the beloved of Kṛṣṇa in His youth. She has very attractive hair. She is passionate, the queen of amorous pastimes, expert in the art of performing amorous pastimes and just like a brightly shining lamp on the bank of the Kālindī.

Text 102

kalindatanayā-tīra-

vāsinī tīra-gehinī

kādambarī-pāna-parā

kusumāmoda-dhāriṇī

She resides on the bank of the Kalindi, She is the daughter of Kalinda, She resides on the bank of the Yamuna, She is fond of drinking *kādambari* nectar, and She is fragrant due to being decorated with many flowers.

Text 103

kumudā kumudānandā

kṛṣṇeśī kāma-vallabhā

tarkālī vaijyantī ca

nimba-dāḍīma-rūpiṇī

She is like a *kumudā* flower and She is pleased by the *kumudā* flower. She is Kṛṣṇa's queen, a transcendently passionate

lover, and an expert logician. She wears a *vaijayanatī* garland and Her form is like a *nimba* or pomegranate tree.

Text 104

*bilva-ṛkṣa-priyā kṛṣṇām-
barā bilvopama-stanī
bilvātmikā bilva-vapur
bilva-ṛkṣa-nivāsini*

She is fond of the *bilva* tree, She is Lord Kṛṣṇa's garment, Her breasts are like a *bilva* fruit, Her form is like that of a *bilva* tree, Her color is like that of a *bilva* tree, and She resides under a *bilva* tree.

Text 105

*tulasī-toṣikā taiti-
lānanda-paritoṣikā
gaja-muktā mahā-muktā
mahā-mukti-phala-pradā*

She pleases Tulasī-devī. She pleases the Lord, who is fond of the partridge. She is decorated with very valuable *gaja* pearls, and She is the bestower of the supreme liberation.

Text 106

*anaṅga-mohinī śakti-
rūpā śakti-svarūpinī
pañca-śakti-svarūpā ca
śaiśavānanda-kārinī*

She is transcendently passionate, very enchanting, the spiritual potency of Lord Kṛṣṇa, the personification of the Lord's internal potency, the embodiment of five spiritual potencies, and fully absorbed in the enjoyment of youth.

Text 107

*gajendra-gāminī śyāma-
latānaṅga-latā tathā
yoṣit-śakti-svarūpā ca
yoṣid-ānanda-kāriṇī*

She walks like an elephant. She is like a beautiful creeper. She is the creeper of passionate desires, the personification of feminine prowess, and feminine bliss.

Text 108

*prema-priyā prema-rūpā
premānanda-taraṅgiṇī
prema-hārā prema-dātrī
prema-śaktimayī tathā*

She is attached to love of God, the personification of love of God, the ocean of ecstatic love, decorated with ecstatic love, the giver of ecstatic love, and the personified potency of ecstatic love.

Text 109

*kṛṣṇa-premavatī dhanyā
kṛṣṇa-prema-taraṅgiṇī
prema-bhakti-pradā
premā premānanda-taraṅgiṇī*

She is filled with love for Kṛṣṇa, most glorious, an ocean of love for Kṛṣṇa, the giver of loving devotional service, and the ocean of loving ecstasy.

Text 110

*prema-kṛdā-paritāṅgī
prema-bhakti-taraṅgiṇī
premārtha-dāyini sarva-
śvetā nitya-taraṅgiṇī*

Her bodily limbs are always engaged in loving exchanges. She is an ocean of loving devotional service; the bestower of love of God, which is the ultimate objective of life; very fair-complexioned, and the ocean of eternity.

Text 111

*hāva-bhāvānitā rudrā
rudrānanda-prakāśinī
kapilā śṛṅkhalā keśa
pāśa-sambandhinī ghaṭī*

She is expert in the art of gesturing and very dear to Lord Śiva. She gives happiness to Lord Śiva and She has a fair complexion. She is obedient. She braids Her hair beautifully and She carries a water pot.

Text 112

*kuṭīra-vāsini dhūmrā
dhūmrā-keśā jalodarī
brahmāṇḍa-gocarā brahma
rūpiṇī bhāva-bhāvinī*

She lives in a cottage, Her complexion is like the color of smoke, and the color of her hair is like that of smoke. She is the reservoir of water, She incarnates within the universe, Her form is completely spiritual, and She always thinks about the welfare of the inhabitants of the material world.

Text 113

*saṁsāra-nāsinī śaivā
śaivalānanda-dāyinī
śīśirā ema-rāgādbyā
megha-rūpāti-sundarī*

She destroys one's material existence, She is a worshiper of Lord Śiva, She gives happiness to the worshipers of Lord Śiva,

She is as cool as morning dew, Her bodily hue is golden, Her form is as beautiful as a cloud, and She is the most beautiful female personality.

Text 114

*manoramā vegavatī
vegāḍhyā veda-vādinī
dayānvitā dayādhārā
dayā-rūpā susevinī*

She is enchanting and Her movements are very quick. She is a follower of the Vedas, the personification of compassion, the emblem of compassion, the form of compassion, and the ultimate objective of devotional service.

Text 115

*kiśora-saṅga-samsargā
gaura-candrānanā kalā
kalādhinātha-vadanā
kalānāthādhīrohiṇī*

She associates with youthful Kṛṣṇa, Her face is like a brilliant moon, Her form is like a crescent moon, Her face resembles the full moon, and She is as glorious as the full moon.

Text 116

*virāga-kuśalā hema-
piṅgalā hema-maṅḍnā
bhāṅḍīra-tālavana-gā
kaiivartī pīvarī sūkī*

She is expert in renunciation, Her complexion is golden, She is decorated with golden ornaments, She wanders in the Bhāṅḍīravana and Tālavana forests, She captures a fish in the form of Kṛṣṇa, She is a beautiful young girl, and She speaks like a parrot.

Text 117

śukadeva-guṇātītā
śukadeva-priyā sakhī
vikalokarṣiṇī koṣā
kauṣeyāmbara-dhāriṇī

Her qualities are beyond the power of Śukadeva's descriptions, She is very dear to Śukadeva, She is friendly, She mercifully delivers the fallen souls, She is transcendently opulent, and She is dressed in fine silk garments.

Text 118

koṣāvarī koṣa-rūpā
jagad-utpatti-kārikā
sṛṣṭi-sthiti-karī saṁhāriṇī
saṁhāra-kāriṇī

She is a treasury of opulence, the personification of opulence, the origin of the material world's creation, the creator and maintainer of the universes, the cause of annihilation, and the destroyer of the cosmic manifestation.

Text 119

keśa-saivala-dhātrī ca
candra-gātrī su-komalā
padmāṅgarāga-samrāgā
vindhyādri-parivāsiṇī

Her hair is luxurious and Her body is as smooth as moonrays. She is very soft, and anointed with lotus cosmetics. She resides in the Vindhyā mountains.

Text 120

vindhyālayā śyāma-sakhī
sakhī saṁsāra-rāgiṇī

*bhūtā bhaviṣyā bhavyā ca
bhavya-gātrā bhavātīgā*

She sometimes lives in the Vindhya mountains. She is Kṛṣṇa's companion, She loves the world, She existed in the past, She will exist in the future, She exists at present, Her limbs are very attractive, and She is not affected by birth and death in this material world.

Text 121

*bhava-nāśānta-kāriṇy
ākāśa-rūpā su-veśinī
rati-raṅga-parityāgā
rati-vegā rati-pradā*

She destroys one's material existence and Her form is transcendental. She is always dressed in a most attractive manner. She left the arena of amorous pastimes, She enjoys the ecstasy of amorous pastimes, and She awards one the qualification to enjoy the happiness of amorous pastimes.

Text 122

*tejasvinī tejo-rūpa
kaivalya-patha-dā śubhā
mukti-hetur mukti-hetu-
laṅghinī laṅghana-kṣamā*

She is brilliant and supremely powerful. She guides one on the path of liberation. She is all-auspicious and the cause of liberation. She condemns personal liberation and She forgives one's offenses.

Text 123

*viśāla-netrā vaiśālī
viśāla-kula-sambhavā*

viśāla-grha-vāsā ca
viśāla-vadarī ratih

Her eyes are broad. She is a most exalted personality. She comes from a noble family. She lives in a palace, She appears like a *badari* tree, and She is the personification of conjugal love.

Text 124

bhakty-atitā bhakta-gatir
bhaktikā śiva-bhakti-dā
śiva-śakti-svarūpā ca
śivārdhāṅga-vihārīṇī

By serving Her, one surpasses material existence. She is the ultimate goal of devotional service, She is the personification of devotional service, She is the bestower of auspicious devotional service, She is the personification of the Lord's auspicious potency, and She enjoys with the Lord as His better half.

Text 125

śirīṣa-kusumāmodā
śirīṣa-kusumojjvalā
śirīṣa-mṛdhvī śairīṣi
śirīṣa-kusumākṛtiḥ

She is as fragrant as a *śirīṣa* flower, She is as brilliant as a *śirīṣa* flower, She is as soft as a *śirīṣa* flower, She is as glorious as a *śirīṣa* flower, and She looks like a *śirīṣa* flower.

Text 126

vāmāṅga-hārīṇī viṣṇoḥ
śiva-bhakti-sukhānvitā
vijitā vijitāmodā
gaganā gaṇa-toṣitā

She remains at the left side of Lord Viṣṇu, She feels pleasure to worship Lord Śiva, She is conquered by Lord Kṛṣṇa, and She

is overwhelmed by Lord Kṛṣṇa's fragrance. She manifests the spiritual sky and She is served by Her companions.

Text 127

*hayāsyā heramba-sutā
gaṇa-mātā sukheśvarī
duḥkha-hantrī duḥkha-harā
sevitepsita-sarvadā*

She is the beloved of Lord Hayagrīva, the daughter of Heramba, the mother of the demigods, the goddess of happiness, the remover of distress, and the killer of distress. She fulfills the desire of Her worshipers.

Text 128

*sarvajñatva-vidhātṛī ca
kulo-kṣetra-nivāsini
lavaṅgā pāṇḍava-sakhī
sakhī-madhya-nivāsini*

She is omniscient and the controller. She lives in Her family's cottage. She is like a *lavanga* flower and the friend of the Pandavas. She lives amidst Her *gopī* friends.

Text 129

*grāmyā gītā gayā gamya
gamanātīta-nirbharā
sarvāṅga-sundarī gaṅgā
gaṅgā-jalamayī tathā*

She resides in a village and She is glorified by nice songs. She is the holy place, Gayā. She is approachable by the devotees and She cannot be approached by nondevotees. Her entire body is supremely enchanting. She becomes the Ganges and She is like the water of the Ganges.

Text 130

*gaṅgeritā pūta-gātrā
 pavitra-kula-dīpikā
 pavitra-guṇa-sīlādhyā
 pavitrānanda-dāyini*

She is as glorious as the Ganges, most sanctified, like the lamp of a sanctified family, and enriched with sanctified qualities and behavior. She awards transcendental ecstasy to Her worshipers.

Text 131

*pavitra-guṇa-sīmādhyā
 pavitra-kula-dīpanī
 kāmṣamānā kāmṣa-harā
 vīndhyācala-nivāsini*

She is the limit of transcendental qualities and the illumination of her noble family. She shivers due to ecstasy. She is the beloved of Lord Kṛṣṇa, the killer of Kāmṣa. She lives in the Vindhya mountains.

Text 132

*goverdhaneśvarī govardhana-
 hāsyā hayākṛtiḥ
 mīnāvātārā mīneśī
 gangaṇeśī hayā gajī*

She is the queen of Govardhana Hill and She smiles upon seeing Govardhana Hill. She is dear to Lord Hayagrīva, dear to Lord Matsya, the consort of Lord Matsya, the queen of the spiritual sky, the beloved of Hayagrīva, and the consort of the Lord who delivered Gajendra.

Text 133

*harinī harinī hāra-
dhāriṇī kanakākṛtiḥ
vidyut-prabhā vipra-mātā
gopa-mātā gayeśvari*

She is as beautiful as a deer and very enchanting. She is decorated with necklaces and Her form is golden. She is brilliant like lightning, the mother of the *brāhmaṇas*, the mother of the cowherds, and the predominating Deity of Gayā.

Text 134

*gaveśvari gaveśi ca
gaviśi gavi-vāsini
gati-jñā gīta-kuśalā
danujendra-nivāriṇī*

She is the queen of the cows, the controller of the cows, and the maintainer of the cows. She lives in a cowherd village, She is aware of the ultimate goal of life, She is expert in singing, and She is the chastiser of the king of the demons.

Text 135

*nirvāṇa-dātri nairvāṇī
hetu-yuktā gayottarā
parvatādhinivāsā ca
nivāsa-kuśalā tathā*

She awards liberation and She is liberated. She is an expert logician, She is the queen of Gayā. She lives on a mountain and She brings auspiciousness to Her residence.

Text 136

*sannyāsa-dharma-kuśalā
sannyāseśi śaran-mukhī*

śarac-candra-mukhī
śyāma-hārā kṣetra-nivāsini

She is expert in the understanding of renunciation and She is supremely renounced. Her face is like the autumn season and Her face is like the moon in autumn. She is the necklace of Lord Kṛṣṇa and She resides in a holy place.

Text 137

vasanta-rāga-samrāgā
vasanta-vasanākṛtiḥ
catur-bhujā śaḍ-bhujā
dvi-bhujā gaura-vigrahā

Her desire for amorous pastimes is aroused when She hears the *vasanta-rāga*. Her form is glorious, like spring. She is sometimes four-armed, sometimes six-armed, and sometimes two-armed. She is a golden personality.

Text 138

sahasrāsyā vihāsyā ca
mudrāsyā mada-dāyini
prāṇa-priyā prāṇa-rūpa
prāṇa-rupiny apāvṛtā

She is the beloved of the Lord who possesses one thousand heads. She is ever smiling, Her face is very expressive, She induces Kṛṣṇa to enjoy amorous pastimes, She is more dear to Kṛṣṇa than His own life, She is the life and soul of Kṛṣṇa, She is the very life of Kṛṣṇa, and She manifests Herself to the devotees.

Text 139

kṛṣṇa-prītā kṛṣṇa-ratā
kṛṣṇa-tośaṇa-tat-parā

*kṛṣṇa-prema-ratā kṛṣṇa-
bhaktā bhakta-phala-pradā*

She pleases Kṛṣṇa, She is attached to Kṛṣṇa, She is always eager to satisfy Kṛṣṇa, She is attached to love for Kṛṣṇa, She is a devotee of Kṛṣṇa, and She gives the devotees the results of their devotional service.

Text 140

*kṛṣṇa-premā prema-bhaktā
hari-bhakti-pradāyini
caitanya-rūpā caitanya-
priyā caitanya-rūpiṇī*

She is the personification of love for Kṛṣṇa, She is a loving devotee of Kṛṣṇa, She is the bestower of devotional service to Lord Hari, She is manifest in the form of Lord Caitanya, She is present in the form of Lord Caitanya, and She is dear to Lord Caitanya.

Text -141

*ugra-rūpā śiva-kroḍā
kṛṣṇa-kroḍā jalodarī
mahodarī mahā-durga-
kāntāra-sustha-vāsiṇī*

She manifests the fierce form of Durgā, She sits on the lap of Śiva, She sits on the lap of Kṛṣṇa, She is the reservoir of water, She is the origin of the material world, and She resides in a great forest that is like an unapproachable fort.

Text 142

*candrāvalī candra-keśī
candra-prema-taraṅgiṇī
samudra-mathanodbhūtā
samudra-jala-vāsiṇī*

She is as brilliant as a cluster of moons, Her hair is as lustrous as the moon, She is an ocean of love that controls moon-like Kṛṣṇa, She was born from the churning of the ocean, and She resides in the ocean.

Text 143

*samudrāmṛta-rupā ca
samudra-jala-vāsikā
keśa-pāśa-ratā nidrā
kṣudhā prema-taraṅgikā*

She is the nectar derived from the churning of the ocean, She resides on the ocean of milk, and She carefully decorates Her hair. She is sleep, hunger and an ocean of transcendental ecstasy.

Text 144

*dūrvā-daā-śyāma-tamur
dūrvā-daā-tanu-ccbaviḥ
nāgarā nāgari-rāgā
nāgarānanda-kāriṇī*

Her body is as sublime as a blade of *durvā* grass and Her body resembles tender *durvā* grass. She is the beloved of the hero, Kṛṣṇa. She is Kṛṣṇa's most loving heroine and She charms Her hero, Kṛṣṇa.

Text 145

*nāgarāliṅgana-parā
nāgarāṅgana-maṅgalā
ucca-nīcā haimavatī
priyā kṛṣṇa-taraṅga-dā*

She eagerly embraces Her hero, Kṛṣṇa. She illuminates the courtyard of Her hero, She is humble, She is the daughter of

the Himālayas, She is very dear to Kṛṣṇa, and She pleases Kṛṣṇa with the waves of Her loving sentiments.

Text 146

premāliṅgana-siddhāṅgī
siddhā sādhya-vilāsikā
maṅgalāmoda-jananī
mekhalāmoda-dhāriṇī

She is expert in giving loving embraces. She is perfect, She enjoys transcendental pastimes, She is the source of all auspiciousness, and She wears a beautiful waist band.

Text 147

ratna-maṅjīra-bhūṣāṅgī
ratna-bhūṣaṇa-bhūṣaṇā
jambāla-mālikā kṛṣṇa-
prāṇā prāṇa-vimocanā

She is decorated with tinkling, jeweled ornaments. She wears jeweled ornaments, She wears a garland of rose-apple flowers, She is the life and soul of Kṛṣṇa, and She has fully surrendered Her life to Kṛṣṇa.

Text 148

satya-pradā satyavatī
sevakānanda-dāyikā
jagad-yonir jagad-bijā
vicitra-maṇi-bhūṣaṇā

She is the bestower of truth and She is truthful. She awards happiness to Her devotees, She is the mother of the universe, She is the origin of the universe, and She is decorated with wonderful jewels.

Text 149

*rādhā-ramaṇa-kāntā ca
rādhyā rādhana-rūpiṇī
kailāsa-vāsinī kṛṣṇa-ṣrāṇa-
sarvasva-dāyini*

She is dear to Kṛṣṇa, the ultimate object of worship, and the personification of devotional service. She resides on Mount Kailāsa and She has surrendered everything to Her life and soul, Kṛṣṇa.

Text 150

*kṛṣṇāvatāra-niratā
kṛṣṇa-bhakta-phalārthini
yācakāyācakānanda-
kāriṇī yācakojjalā*

She eternally serves the incarnations of Kṛṣṇa, She awards the fruit of the devotees' service to Kṛṣṇa, She awards happiness to those who asks for it and those who do not ask for it, and She happily accepts the prayers of Her devotees.

Text 151

*hari-bhūṣana bhūṣādhyā-
nanda-yuktārdra-pada-gā
hai-hai-tāla-dharā thai-
thai-śabda-śakti-prakāsinī*

She decorates Herself with Lord Hari's ornaments, She is eternally blissful, She is Kṛṣṇa's better half, and She expertly beats the rhythm *hai hai* and the sound vibration *thai thai*.

Text 152

*he-he-śabda-svarupā ca
hi-hi-vākya-visāradā*

*jagad-ānanda-kartrī ca
sāndrānanda-viśārādā*

She is the personification of the sound *he he*, and She enjoys uttering the sound *hi hi*. She fills the world with happiness and She is expert in relishing the highest transcendental ecstasy.

Text 153

*paṇḍitā paṇḍitā-guṇā
paṇḍitānanda-kāriṇī
paripālana-kartrī ca
tathā sthiti-vinodinī*

She is learned and She has the qualities of a wise man. She gives happiness to learned people, She maintains the devotees, and She sustains the creation.

Text 154

*tathā samhāra-śabdādhyā
vidvaj-jana-manoharā
viduṣāṃ prīti-jananī
vidvut-prema-vivardhinī*

She is the personification of the universal annihilation, She attracts the minds of learned people, She is thoughtful, She is the origin of transcendental pleasure, and She increases the happiness of wise men.

Text 155

*nādeśī nāda-rūpā ca
nāda-bindu-vidhāriṇī
śūnya-sthāna-sthitā
śūnya-rūpa-pādapa-vāsinī*

She is the goddess of sound vibrations, She is the personification of sound vibrations, She is expert in speaking in the form of

codes, She is situated beyond this material world, and She resides under a tree in the transcendental abode of the Lord.

Text 156

*kārttika-vrata-kartrī ca
vāsanā-hāriṇī tathā
jala-śāyā jala-talā
śilā-tala-nivāsini*

She observes the vow of Kārttika, She takes away one's material desires, She lives on the ocean of milk, She resides by the side of a lake, and She resides at the foot of a mountain.

Text 157

*kṣudra-kītāṅga-samsargā
saṅga-doṣa-vināsinī
koṭi-kandarpa-lāvanyā
kandarpa-koṭi-sundarī*

She displays mercy even to an insect, She destroys the disease that develops due to material association, She is more enchanting than millions of Cupids, and She is more beautiful than millions of Cupids.

Text 158

*kandarpa-koṭi-jananī
kāma-bīja-pradāyinī
kāma-śāstra-vinodā ca
kāma-śāstra-prakāśinī*

She is the mother of millions of Cupids, She is the personification of the *kāma-bīja mantra*, She is expert in the performance of conjugal pastimes, and She manifests the art of performing conjugal pastimes.

Text 159

*kāma-prakāśikā kāmīny
 aṇimādy-aṣṭa-siddhi-dā
 yāminī yāminī-nātha-
 vadanā yāminīsvarī*

She is transcendently passionate and She is the most lovely girl. She awards the eight mystic perfections, She is as cooling as the night, Her face is like the moon, and She is the controller of the night.

Text 160

*yāga-yoga harā bhukti-
 mukti-dātrī hiranya-dā
 kapāla-mālinī devī dhāma-
 rūpīny apūrva-dā*

She awards the results of Vedic fire sacrifices, She is the bestower of sense gratification and liberation, She is the giver of gold, She wears a garland of skulls, She is a goddess, She is the personification of all the holy places, and She awards that which has never before been awarded.

Text 161

*kṛpānvitā guṇā gaunīyā
 guṇātīta-phala-pradā
 kuṣmāṇḍa-bhūta-vetāla-
 nāśinī śaradānvitā*

She is compassionate, She is full of transcendental qualities, She is most exalted, She awards the transcendental results of one's devotional service, She destroys evil spirits and ghosts, and She is glorious like autumn.

Text 162

*sītalā śavalā helā lilā
lāvanya-maṅgalā
vidyārthini vidyamānā
vidyā vidyā-svarūpiṇī*

She is soothing, She possesses unlimited piety, She is happiness personified, She is sporting by nature, She is auspicious and beautiful, She is an ardent student, She is very learned, She is knowledge, and She is the personification of knowledge.

Text 163

*ānvīksikī śāstra-rūpā
śāstra-siddhāṅṭa-kāriṇī
nāgendrā nāga-mātā ca
krīḍā-kautuka-rūpiṇī*

She is the science of logic, the personified scriptures, the conclusion of the scriptures, the beloved of the King of the Nāgas, the mother of the Nāgas, and always in a playful mood.

Text 164

*hari-bhāvana-śilā ca
hari-toṣaṇa-tat-parā
hari-prāṇā hara-prāṇā
śiva-prāṇā śivāṇvitā*

She is always absorbed in thoughts of Lord Hari, She is always eager to please Lord Hari, She is the life and soul of Lord Hari, She is the life force of Lord Śiva, She is the life and soul of Lord Śiva, and She is Lord Śiva's companion.

Text 165

*narakārṇava-saṁhantrī
narakārṇava-nāśinī*

nareśvarī narātītā
nara-sevyā narāṅganā

She destroys the ocean of hellish conditions, She delivers the devotees from the ocean of hellish suffering, She is the queen of human society, She is situated beyond the realm of human beings, She is worshipable for human society, and She appears like an ordinary girl.

Text 166

yaśodānandana-prāṇa-
vallabhā hari-vallabhā
yaśodānandanāramyā
yaśodānandaneśvarī

She is more dear to the son of Yaśodā than His own life, She is dear to Lord Hari, She gives pleasure to Yaśodā's son, and She is the queen of the son of Yaśodā.

Text 167

yaśodānandanākriḍā
yaśodā-kroḍa-vāsinī
yaśodānandana-prāṇā
yaśodānandanārthadā

She enjoys pastimes with Yaśodā's son, She sits on the lap of Yaśodā, She is the life and soul of Yaśodā's son, and She fulfills the desires of Yaśodā's son.

Text 168

vatsalā kauśalā kālā
karuṇārṇava-rūpiṇī
svarga-lakṣmī bhūmi-lakṣmī
draupadī pāṇḍava-priyā

She is affectionate, expert, beautiful, the personification of the ocean of mercy, the opulence of heaven, the opulence of earth, Draupadī, and dear to the Pāṇdavas.

Text 169

*tathārjuna-sakhī bhaumī
bhaimī bhima-kulodvahā
bhuvanā mohanā kṣīṇā
pānāsakta-tarā tathā*

She is a friend of Arjuna's, an inhabitant of the earth, and highly exalted. She is born in a noble family when She descends into the material world. She is enchanting, very slim, and attached to chewing betel nuts.

Text 170

*pānārthini pāna-pātrā
pāna-pānanda-dāyini
dugdha-manthana-karmādhyā
dugdha-manthana-tat-parā*

She longs for betel nuts, She carries a container of betel nuts, She loves to chew betel nuts, She is expert in churning milk into butter, and She is expert in churning yogurt.

Text 171

*dadhi-bhāṇḍārthini kṛṣṇa
krodhinī nandanāṅganā
ghṛta-līptā takra-yuktā
yamunā-pāra-kautukā*

She carries a pot of yogurt, She becomes angry with Kṛṣṇa, She wanders in the courtyard of Nanda Mahārāja, She is anointed with ghee, She carries buttermilk and She crosses the Yamuna river in a cheerful mood.

Text 172

*vicitra-kathakā kṛṣṇa- hāsya-
bhāṣana-tat-parā
gopāṅganāveṣṭitā ca
kṛṣṇa-saṅgārthinī tathā*

She speaks wonderfully, She speaks in a way that makes Kṛṣṇa laugh, She is surrounded by cowherd girls, and She always remains in the association of Kṛṣṇa.

Text 173

*rāsāsaktā rāsa-tatir
āsavāsakta-vāsanā
haridrā haritā hāriṇy
ānandārpitā-cetanā*

She is attached to the *rasa-lila*, She enjoys the *rasa* dance, She is attached to drinking nectarean beverages, Her complexion is golden, She is very charming, and She brings happiness to everyone's heart.

Text 174

*niścāitanyā ca niścetā
tathā dāru-haridrikā
subalasya svasā kṛṣṇa-
bhāryā bhāṣāti-veginī*

She sometimes loses consciousness while absorbed in thoughts of love for Kṛṣṇa, She becomes like a yellow doll made of wood due to absorption in love for Kṛṣṇa, She is the sister of Subala, She is the wife of Kṛṣṇa, and She is an eloquent speaker.

Text 175

*śrīdāmasya śakhī dāma-
dāminī dāma-dhāriṇī*

kailāsinī keśinī ca
harid-ambara-dhāriṇī

She is Śrīdāma's friend, She resembles lightning, and She is fond of wearing garlands that look like lightning. She becomes Pārvati, She has very charming hair, and She wears yellow and blue garments.

Text 176

hari-sānnidhya-dātrī ca
hari-kautuka-maṅgalā
hari-pradā hari-dvārā
yamunā-jala-vāsinī

She awards one the association of Lord Hari, and She is most satisfied to remain with Lord Hari. She awards one Lord Hari, She is the gateway to Lord Hari, and She lives by the side of the Yamuna.

Text 177

jaitra-pradā jitārthī ca
caturā cāturī tamī
tamīsrā tāpa-rūpā ca
raudra-rūpā yaśo-rthīnī

She awards victory and She hankers after victory. She is intelligent, expert, the cause of ignorance, the cause of darkness, the form of austerity, formidable, and famous.

Text 178

kṛṣṇārthīnī kṛṣṇa-kalā
kṛsnānanda-vidhāyinī
kṛṣṇārtha-vāsanā kṛṣṇa-
rāginī bhava-bhāvinī

She longs to associate with Kṛṣṇa, She is an expansion of Kṛṣṇa, She gives pleasure to Kṛṣṇa, She desires to make Kṛṣṇa happy,

She is attached to Kṛṣṇa, and She desires the welfare of those living in the material world.

Text 179

*kṛṣṇārtha-rahitā bhaktā
bhakta-bhukti-śubha-pradā
śrī-kṛṣṇa-rahitā dinā
tathā virahinī hareḥ*

She has no desire other than to please Kṛṣṇa, She is the topmost devotee, She awards suitable results to the devotees for their rendering of devotional service, She feels separation from Kṛṣṇa, She is very humble, and She feels distressed due to separation from Kṛṣṇa.

Text 180

*mathurā mathurā-rāja-
geha-bhāvana-bhāvanā
śrī-kṛṣṇa-bhāvanāmodā
tathonmāda-vidhāyinī*

She expands to reside in Mathurā. She is always remembered by Kṛṣṇa when He lives at the King of Mathurā's palace, She becomes ecstatic when She thinks of Kṛṣṇa, and She is intoxicated with love for Kṛṣṇa.

Text 181

*kṛṣṇārtha-vyākulā kṛṣṇa-
sāra-carma-dharā śubhā
alakeśvara-pūjyā ca
kuvereśvara-vallabhā*

She is greatly eager to please Lord Kṛṣṇa. She is dear to Lord Śiva, who wears the skin of an antelope. She is most auspicious, worshiped by Kuvera, and dear to the master of Kuvera.

Text 182

dhana-dhānya-vidhātri ca
jāyā kāyā hayā hayī
praṇavā praṇaveśī ca
praṇavārtha-svarūpiṇī

She awards prosperity. She is the wife of Lord Kṛṣṇa, Her form is completely spiritual, She is the consort of Lord Hayagrīva, and She is dear to Lord Hayagrīva. She is the sacred syllable, *om*, She is the queen of the sacred syllable, *om*, and She is the personification of the sacred syllable, *om*.

Text 183

brahma-viṣṇu-śivārdhāṅga-
hāriṇī śaiva-śiṃsapā
rākṣasī-nāśinī bhūta-
preta-prāṇa-vināśinī

She is the better half of Brahmā, Viṣṇu and Śiva. She is dear to Lord Śiva, She kills the female demons and She destroys ghosts and evil spirits.

Text 184

sakalepsita-dātrī ca
śacī sādhvī arundhati
pati-vratā pati-prāṇā
pati-vākya-vinodinī
aśeṣa-sāadhanī kalpa-
vāsinī kalpa-rūpiṇī

She fulfills all desires. She becomes Śacī. She is saintly. She becomes Arundhati. She is faithful to Her husband, She regards Her husband as Her life and soul, She feels happy while hearing the words of Her husband, She is capable of doing anything and everything, She is approached through

transcendental sound vibration, and She is the personification of transcendental sound vibration.

Thus ends the translation of the fifth chapter of the *Fifth Rātra* of *Śrī Nārada-pañcarātra*.

The Glories of the One Thousand Holy Names of Śrī Rādhā

Text 1

*śrī-mahādeva uvāca
ity etat kathitam devi
rādhā-nāma-sahasrakam
yaḥ paṭhet pāṭhayad vapi
tasya tusyati mādhaveḥ*

Śrī Mahādeva said: O Devī, I have thus revealed to you the one thousand names of Śrī Rādhā. Lord Mādhava becomes very pleased with a person who recites these holy names or causes others to recite them.

Text 2

*kiṁ tasya yamunābhir vā
nadībhiḥ sarvataḥ priye
kurukṣetrādi-tīrthaiś ca
yasya tuṣṭo janārdanaḥ*

O dear one, a person who has attained the favor of Lord Janārdana has no need to bathe in the holy water of the Yamunā or visit holy places, such as Kurukṣetra.

Text 3

*stotrasyāsya prasādena
kiṁ na sidhyati bhū-tale
brāhmaṇo brahma-varcasvī
kṣatriyo jagati-patiḥ*

What is there that cannot be achieved by the grace of this payer? A *brāhmaṇa* can attain perfection in his performance of

brāhminical duties, and a *kṣatriya* can become the king of the world by the mercy of this prayer.

Texts 4

vaiśyo nidhi-patir bhūyāt
śūdro mucyeta janmataḥ
brahma-hatyā-surā-pāna-
steyāder ati-pātakāt

A *vaiśya* can become rich and a *śūdra* can become freed from his degraded life. Moreover, the reactions to all kinds of sinful activities—even killing a *brāhmaṇa*, drinking wine, and stealing others' property—are at once destroyed by the mercy of this prayer.

Text 5

sadyo mucyeta deveśi
satyaṁ satyaṁ na saṁśayaḥ
rādhā-nāma-sahasrasya
samānaṁ nāsti bhū-tale

O Goddess, there is no doubt that by the mercy of this prayer, one immediately becomes liberated because in this world, there is nothing equal to the one thousand names of Śrī Rādhā.

Text 6

svarge vaṣṭy atha pātāle
gīrau va jalato 'pi vā
nātaḥ param śubhaṁ stotram
tīrtham nātaḥ param param

There is nothing more auspicious or sanctified than the one thousand names of Śrī Rādhā, either in the heavenly planets, in the hellish planets, in the mountains, or in the water.

Text 7

*ekādaśyām śucir bhūtvā
 yaḥ paṭhet susamāhitāḥ
 tasya sarvārtha-siddhiḥ syāc
 chr̥ṇuyād va su-śobhane*

O beautiful one, all of the desires of a person who recites or hears these one thousand names of Śrī Rādhā on Ekādaśī, with a pure and controlled mind, will be fulfilled.

Text 8

*dvādaśyām paurṇamāsyām vā
 tulasī-sannidhau śive
 yaḥ paṭhet śṛṇuyād vapi
 tasya tat tat phalam śṛṇu*

O consort of Lord Śivā, hear now from me about the results one attains by reciting this prayer before Tulasī-devī, on Dvādaśī or Purnimā.

Texts 9-14

*aśvamedham rājasūyam
 bārhaspatyam tathā trikam
 ati-rātram vājapeyam
 agniṣtomam tathā śubham
 kṛtvā yat phalam āpnoti
 śrutvā tat phalam āpnuyāt
 kārttike cāṣṭamīm prāpya
 paṭhed va śṛṇuyād api
 sahasra-yuga-kalpāntam
 vaikunṭha-vasatim labhet
 tataś ca brahma-bhavane
 śivasya bhavane puṇaḥ*

*surādhinātha-bhavane
punar yāti sa-lokatām
gaṅgā-tīraṁ samāsādyā
yaḥ paṭhet śṛṇuyād api*

*viṣṇoḥ sārūpyam āyāti
satyaṁ satyaṁ sureśvari
mama vaktra-girer jātā
pārvatī-vadanāśritā*

The results one achieves by performing sacrifices, such as the *āsvamedha*, *rājasūya*, *bārhaspatya*, *trika*, *atirātra*, *vājapeya*, and *agniṣṭoma*, are easily achieved by hearing this prayer. If one recites or hears this prayer on Aṣṭamī, in the month of Kārttika, he becomes qualified to reside in Vaikuṅṭha for thousands of *kalpas*. Thereafter, he goes to Brahmāloka, Śivaloka or Indraloka and then eventually returns to Vaikuṅṭha.

O best of goddesses, anyone who reads or hears this prayer while sitting on the banks of the Ganges certainly attains the liberation as having the same bodily features as Lord Viṣṇu.

This prayer was thus spoken by me and heard by Pārvatī, the daughter of the Himālayas.

Text 14

*rādhā-nātha-sahasrākhyā
nadī trailokya-pāvanī
paṭhyate hi mayā nityam
bhaktyā śaktyā yathocitam*

This river, in the form of the one thousand names of Śrī Rādhā, purifies the three worlds. I recite this prayer with utmost care and devotion.

Text 15

*mama prāṇa-samam hy etat
 tava prītyā prakāśitam
 nābhaktāya pradātavyam
 pāṣaṇḍāya kadācana
 nāstikāyāvirāgāya
 rāga-yuktāya sundari*

O beautiful one, this prayer is as dear to me as my life. Out of affection, I have revealed to you these one thousand names of Śrī Rādhā. One should never repeat this to a nondevotee, an atheist, a godless person, one who acts whimsically, or to an uncontrolled sense enjoyer.

Text 16

*tathā deyaṁ mahā-stotraṁ
 hari-bhaktāya śaṅkari
 vaiṣṇaveṣu yathā-śakti
 dātre puṇyārtha-sāline*

O consort of Śaṅkara, one should disclose this great prayer to the devotees of Lord Hari, and to magnanimous and pious persons.

Text 17

*rādhā-nāma-sudhā-vāri
 mama vaktra-sudhāmbudheḥ
 uddhṛtāsau tvayā yatnāt
 yatas tvam vaiṣṇavāgraṇīḥ*

Because you have faithfully heard these one thousand names of Śrī Rādhā from me, you will be respected as a topmost Vaiṣṇavī.

Texts 18-20

*viśuddha-sattvāya yathārtha-vādine
 dvijasya sevā-niratāya mantriṇe
 dātre yathā-śakti subhakta-mānase
 rādhā-pada-dhyāna-parāya śobhane*

*hari-pādābja-madhupa-
 mano-bhūtāya mānase
 rādhā-pāda-sudhāsvāda-
 śāline vaiṣṇavāya ca*

*dadyāt stotraṁ mahā-puṇyam
 hari-bhakti-prasāadhanam
 janmāntaraṁ na tasyāsti
 rādhā-kṛṣṇa-padārthinaḥ*

O beautiful one, you should recite this most auspicious prayer to those who are situated in the mode of pure goodness, who are self-realized, who appreciate the glories of these *mantras*, who are charitable, who are engaged in the service of the *brāhmanas*, who are fully devoted to the Lord, whose minds are fixed at the lotus feet of Śrī Rādhikā, who are servants of the lotus feet of Śrī Hari, and who are fond of relishing the nectar from the lotus feet of Śrī Rādhā. The devotees who desire to attain the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa will never again be entangled in the vicious cycle of birth and death in this world.

Text 21

*mama prāṇā vaiṣṇavā hi
 teṣāṁ rakṣārtham eva hi
 śūlam mayā dharyate hi
 nānyathā maitra-kāraṇam*

Because the Vaiṣṇavas are as dear to me as my own self, I accept the trident for their protection. There should be no doubt about this.

Text 22

*hari-bhakti-dviṣām arthe
 sūlam sandharyate mayā
 śṛṇu devī yathārtham me
 gaditam tvayi su-vrate*

O beautiful goddess, I hold a trident in my hand to destroy those who are envious of devotional service to Lord Hari. What I am telling you is a fact.

Text 23

*bhaktāsi me priyāsi tvam
 adah snehāt prakāśitam
 kadāpi nocyate devī
 mayā nāma-sahasrakam*

Because you are my devotee and very dear to me, I have revealed to you these one thousand names of Śrī Rādhā. Otherwise, I would never have disclosed them.

Text 24

*kim param tvām prabakṣāmi
 prāṇa tulyam mama priye
 śtotram mantram rādhikāyā
 yantram kavacam evaca*

O dear one, because you are as dear to me as my own life, I will now reveal to you more about Śrī Rādhā, such as prayers, *mantras*, *yantras* and *kavacas*.

Thus ends the translation of the sixth chapter of the *Fifth Rātra* of Śrī Nārada-*pañcarātra*.

The Śrī Rādhā-Kavaca

Text 1

*śrī pārvaty uvāca
kailāsa-vāsina bhagavan
bhaktānugraha-kāraka
rādhikā-kavacam puṇyam
kathayasva mama prabho*

Śrī Pārvatī said: O resident of Kailāsa! O my lord! You are very compassionate to the devotees. Please describe to me the sacred Śrī Rādhikā-kavaca.

Text 2

*yady asti karuṇā nātha trāhi
mām duḥkhato bhayāt
tvam eva śaraṇam nātha
śūlapāṇe pināka-dhṛk*

O master, be kind to me and save me from distress and fear because, O carrier of a trident and bow, you alone are my shelter.

Text 3

*śrī-mahādeva uvāca
śṛṇuṣva girije tubhyaṁ
kavacam pūrva-sūcitam
sarva-rakṣā-karam puṇyam
sarva-hatyā-haram param*

Śrī Mahādeva said: O daughter of the Himālayas, now hear from me about the kavaca that I had previously indicated. This kavaca protects one, it is very sanctified, and it relieves one from the reactions of killing.

Text 4

hari-bhakti-pradam sākṣāt
bhakti-mukti-prasāadhanam
trailokyākārṣaṇam devī
hari-sānnidhya-kāraṅgam

O Devī, this *kavaca* awards one devotional service to Lord Hari. It is the direct process for achieving devotional service to the Lord and liberation from material existence. It helps one to conquer the three worlds and brings one closer to Śrī Hari.

Text 5

sarvatra jayadam devī
sarva-śatru-bhayāvaham
sarveṣāṃ caiva bhūtānāṃ
mano-ṛtti-karam param

It awards one victory in all respects, it creates fear in the minds of enemies, and it helps purify the minds of all living entities.

Text 6

caturdhā-sukti-janakam
sadānanda-karam param
rājasūyāśvamedhānām
yajñānām phala-dāyakam

This *kavaca* awards four types of liberation, it bestows great happiness and it gives the chanter results equal to those attained by the performance of the *rājasūya* sacrifice, or horse sacrifice.

Text 7

idam kavacam ajñātvā
rādhā-mantram ca yo japet
sa nāpnoti phalan tasya
vighnas tasya pade pade

Anyone who chants the holy names of Śrī Rādhā without understanding the importance of this *kavaca* will not achieve any good result. Instead, he will face difficulties at every step.

Text 8

*ṛṣir asya mahādevo 'nuṣṭup-
chandaś ca kīrtitaḥ
rādhāsya devatā proktā rām-
bijaṁ kīlakaṁ smṛtam*

Mahādeva is the superintending sage of the *Śrī Rādhā-kavaca*, it should be chanted in the *anuṣṭup* meter, Śrī Rādhikā is the objective, and the *bija-mantra* is *rām*.

Text 9

*dharmārtha-kāma-mokṣeṣu
viniyogaḥ prakīrtitaḥ
śrī-rādhā se śiraḥ pātu
lalāṭaṁ rādhikā tathā*

This *kavaca* can be employed to attain success in religiosity, economic development, sense gratification, and liberation. May Śrī Rādhā protect my head. May Śrī Rādhikā protect my forehead.

Text 10

*śrīmatī netra-yugalam
kaṛṇau gopendra-nandinī
hari-priyā nāsikāṁ ca bhru-
yugaṁ śaśi-śobhanā*

May Śrīmatī protect my eyes, may the daughter of a cowherd man protect my ears, may She who is dear to Lord Hari protect my nose, and may She who is beautiful like the moon protect my eyebrows.

Text 11

*oṣṭam pātu kṛpā devī
 adharam gopikā tathā
 vṛṣabhānu-sutā dantān
 cibukam gopa-nandinī*

May the Goddess of mercy protect my upper lip, may the *gopī* protect my lower lip, may the daughter of Vṛṣabhānu protect my teeth, and may the bestower of pleasure to the cowherd residents of Vraja protect my chin.

Text 12

*candrāvalī pātu gaṇḍam
 jīhvām kṛṣṇa-priyā tathā
 kaṅṭham pātu hari-prāṇā
 hṛdayam vijayā tathā*

May Candrāvalī protect my cheeks, may She who is dear to Kṛṣṇa protect my tongue, may the life and soul of Lord Hari protect my throat, and may the one who is always victorious protect my chest.

Text 13

*bāhū dvau candra-vadanā
 udaram subalasvalā
 koṭi-yogānvitā pātu pāḍau
 saubhadrikā tathā*

May She whose face resembles the moon protect my arms, may the sister of Subala protect my abdomen, and may the most gentle and empowered ascetic protect my legs.

Text 14

*nakhān candra-mukhī pātu
 gulphau gopāla-ballabhā*

*nakhān vidhu-mukhīm devīm
gopī pāda-talam tathā*

May the moon-faced one protect my nails, may the beloved queen of Lord Gopāla protect my ankles, may the lovely-faced goddess protect my toenails, and may the *gopī* protect my feet.

Text 15

*śubha-pradā pātu pṛṣṭham
kakṣā śrī-kānta-ballabhā
jānu-deśam jayā pātu
hariṇī pātu sarvataḥ*

May the giver of auspiciousness protect my back, may the lover of Śrī Kṛṣṇa protect my waist, may the most glorious one protect my thighs, and may the enchanter of the three worlds protect my entire body.

Text 16

*vākyaṁ bāṇī sadā pātu
dhanāgāraṁ dhaneśvarī
pūrvām diśam kṛṣṇa-ratā
kṛṣṇa-prāṇā ca paścimām*

May the most eloquent speaker protect my speech, may the queen of wealth protect my possessions, may she who is attached to Lord Kṛṣṇa protect me from the east, and may the life and soul of Lord Kṛṣṇa protect me from the west.

Text 17

*uttarām haritā pātu
dakṣiṇām vṛṣabhānujā
candrāvalī naiśam eva
divā kṣveḍita-mekhalā*

May the worshiper of Lord Hari protect me from the north; may the daughter of Vṛṣabhānu protect me from the south; may Candrāvalī protect me at night; and may she, the bells of whose waist band make a very sweet sound, maintain me during the day.

Text 18

*saubhāgyadā madhya-dine
sāyāhne kāmā-rūpiṇī
raudrī prātaḥ pātu mām
hi gopīno rajanīkṣaye*

May the bestower of all good fortune protect me at mid-day, may the form of transcendental passion protect me in the evening, may the daughter of the sun-god protect me at night, and may the young cowherd girl protect me at the end of the night.

Texts 19-21

*hetudā saṅgave pātu
ketu-mālā divārdhake
śeṣā 'parāhna-samaye
śamitā sarva-sandhiṣu

yoginī bhoga-samaye
ratau rati-pradā sadā
kāmeśī kautuke nityam
yoge ratnāvalī mama

sarvadā sarva-kāryeṣu
rādhikā kṛṣṇa-mānasā
ity etat kathitaṁ devi
kavacaṁ paramādbhutam*

May the bestower of the fruit of devotion protect me late in the morning, may She who wears a garland of *ketakī* flowers protect

me at noon; may She who accepts Kṛṣṇa's remnants protect me in the afternoon; may She who is self-controlled protect me in-between work periods; may the queen of mystic yoga protect me during times of enjoyment; may the bestower of happiness protect me while I am engaged in conjugal activities; may the queen of lust protect me during times of entertainment; may she who is decorated with jewels help me in my quest for self-realization; and may Śrī Rādhikā, whose mind is fully absorbed in Kṛṣṇa, protect me always—at all times, and as I perform all kinds of activities.

O devī, I have thus revealed to you the most wonderful *kavaca*.

Texts 22-24

*sarva-rakṣā-karam nāma
mahā-rakṣā-karam param
prātar madhyāhna-samaye
sāyāhāne prapaṭhed yadi
sarvārtha-siddhis tasya syāt
yad yan manasi vartate
rājadvāre sabhāyām ca
saṅgrāme śatru-saṅkaṭe
prāṇārya-nāśa-samaye
yaḥ paṭhet prayato naraḥ
tasya siddhir bhaved devi na
bhayaṁ vidyate kvacit*

This *kavaca* is the great means for deliverance, and it is most effective in giving protection. If a person recites this *kavaca*, either in the morning, at noon, or in the evening, he will attain perfection in all his endeavors. If a person recites this *kavaca* with a pure heart in the royal court, in an assembly, on the battlefield, while facing danger, or at the time of death, he will achieve all perfection and become freed from all fear.

Texts 25-27

*ārādhitā rādhikā ca tena
satyam na samśayaḥ
gaṅgā-snānāt harer nāma-
grahaṇād yat phalam labhet*

*tat phalam tasya bhavati yaḥ
paṭhet prayataḥ śuciḥ
haridrā-rocanā-candra-
maṇḍitam hari-candanam*

*kṛtvā likhivā bhūrje ca
dhārayet mastake bhūje
kaṇṭhe vā deva-devesi sa
harir nātra samśayaḥ*

There is no doubt that Śrī Rādhā will allow Herself to be worshiped by one who faithfully employs this *kavaca*. The result one obtains by chanting the holy name of Lord Hari, or bathing in the Ganges, can be obtained by reciting this *kavaca* with a purified mind.

O goddess, if one writes these *mantras* on the bark of a birth tree with turmeric mixed with sandalwood paste and wears it on his head, arm, or neck after putting it in an amulet, he will certainly attain the liberation of possessing bodily features like that of Lord Hari. There is no doubt of this.

Text 28

*kavacasya prasādena
brahmā sṛṣṭim sthitim hariḥ
samhāram cāham niyatam
karomi kurute tathā*

By the grace of this *kavaca*, Brahmā became qualified to create the universe, Hari received the ability to maintain it, and I became its annihilator.

Text 29

*vaiṣṇavāya viśuddhāya
virāga-guṇa-śāline
dadyāt kavacam avyagram
anyathā nāsam āpnuyāt*

One must be careful to impart this *kavaca* only to pure and detached Vaiṣṇavas, otherwise it will create havoc in his life.

Thus ends the translation of the seventh chapter of the *Fifth Rātra* of Śrī Nārada-*pañcarātra*.

An Explanation of the Meanings of Some of the Supreme Lord's Holy Names

Text 1

śrī-nārada uvāca
mahādeva mahādeva
deva-deva jagat-pate
mantrārtham kṛṣṇa-mantrānām
gūḍham rādhāmanuṁ prabho
vaktum arhasi deveśa bhaktam
mām śaśi-khaṇḍa-dhṛk

Śrī Nārada said: O lord of the universe! O foremost among the demigods! O lord of lords! O Mahādeva! O master! O sustainer of the moon on your head, I am a devotee surrendered unto you. Please describe to me the Śrī Kṛṣṇa-mantra and the confidential Śrī Rādhā-mantra.

Texts 2-5

śrī-mahādeva uvāca
kṛṣṇa-mantrārtham evāśu
vakṣyāmi śṛṇu nārada
kakārāt-sṛṣṭi-rūpo 'sau-
lakārāt sthitir eva ca
samhārāt ī bhaven nityam
nirvāṇād vindur eva ca
kakārād bhītim āpannā
yama-dūtā bhavanti hi
ṛkārāt pātakāni syuḥ
palāyana-parāṇi ca

ṣakāroccāraṇāt sarve
bhūtā rākṣasa-pannagāḥ
vidravanti bhayārtā vai
ṇakārād roga-rāśayaḥ
akārāt sarvataḥ śāntir
eṣa kalpa-drumo manuh

Śrī Mahādeva said: O Nārada, I shall explain to you the meaning of the *Śrī Kṛṣṇa-mantra* and so listen attentively. The letter *ka* from *klīm* refers to creation, *la* refers to maintenance, the letter *e* refers to annihilation, and the *anusāra*, *m*, refers to liberation.

The Yamadutas are frightened by the letter *ka* from *Kṛṣṇa*; all sinful reactions are vanquished by the letter *r*; and ghosts, demons, and Pannagas run away out of fear when they hear the letter *ṣ*. By the chanting of the letter *ṇa*, all kinds of diseases flee; and the letter *a* awards one peace of mind.

For this reason, the transcendental sound vibration, *Kṛṣṇa*, is just like a wish-fulfilling tree.

Text 6

kakāro mukha-candro 'sya
rkāro netra-maṇḍalam
ṣakāro bāhu-yugalam
ṇakārah pādama eva ca

The letter *ka* represents His moon-like face, *r* represents His eyes, *ṣ* represents His arms, and *ṇa* represents His lotus feet.

Text 7

akārah sarva-gātrāṇi
śṛṇuṣva dvija-sattama
punar anyat pravakṣyāmi
śṛṇuṣva dvija-sattama

O best of sages, the letter *a* represents His entire body. Now, listen carefully as I explain another meaning of the holy name, Kṛṣṇa.

Text 8

kakārād brahma-rūpāt
ṣṛṣṭi-kartā janārdanaḥ
ṛkārāt ṣṛṣṭi-kartā 'sau
veda-vedyo hariḥ svayam

The letter *ka* is transcendental and refers to Lord Janārdana, the creator of the material world. The letter *ṛ* refers to Śrī Hari, who is known only through study of the Vedas, and who is the primary creator of the universe.

Text 9

ṣakārāt śiva-rūpatvāt ṣṛṣṭi-
sthity anta-kāraḥ
ṇakārāt śveta-rūpatvāt
nirvāṇa-phala-dāyakaḥ

The letter *ṣ* is all-auspicious and refers to the Supreme Lord, who creates, maintains, and annihilates. The letter *ṇa* is the form of the color white and thus represents liberation.

Text 10

jagad bīja-sarva-māyā-
visargaḥ parikīrtitaḥ
kṛṣṇa-nāmartha evoktaḥ
param śṛṇu mahāmate

O noble-hearted sage, the all-powerful external energy, Māyā, who is the seed of the material world, is represented by the letter *visarga*, or *ḥ*. Now, please hear about the meanings of other names of Kṛṣṇa.

Text 11

*mā lakṣmīḥ procyate vede
dhavas tasyāḥ patir hariḥ
ato mādharma-nāmā 'sau
procyate puruṣottamaḥ*

In the Vedic literature, the letter *mā* refers to Lakṣmī, and the letters *dhava* refer to her husband, Śrī Hari. That is why the Supreme Lord is called Mādhava.

Text 12

*mā śobhā tejaso mūrtir
nirākārasya tejasah
dhavastasya hariḥ sākṣān
mādhavo 'sau prakīrtitaḥ*

The letter *ma* also refers to the formless effulgence of *Brahman*, and *dhava* refers to the source of that effulgence. For this reason, Lord Viṣṇu is also called Mādhava.

Text 13

*viṣṇur vibhavanatvāc ca
vyāpakatvāc ca nārada
bhāvanatvāc ca varṇānām
viṣṇur eva tataḥ smṛtaḥ*

O Nārada, the Lord is called Viṣṇu because He is the ultimate shelter of all living beings, He is all-pervading, and He is the only object of meditation.

Text 14

*kāśo dīptimato yasmāt
prakāśah sarva-janmanām
prabhuḥ prabhavanatvāc ca
tataḥ kāśah prabhuḥ smṛtaḥ*

The name Kāśa refers to the source of illumination from which all living entities have manifested. He is the Lord and master of all and so He alone is fit to be called Kāśa Prabhu.

Text 15

*caitanyabhūto jīvanām
yataś caitanya-varjitāḥ
jaḍibhūtā bhavantīha
caitanyas tu tataḥ smṛtaḥ*

Another name of Kṛṣṇa is Caitanya because He dispels the material consciousness of the living entities by reviving their spiritual consciousness.

Text 16

*sevate eṣa vā bhūtvā
yasmīn kṛṣṇa-sarīrataḥ
ataḥ keśava-nāmā 'sau
sevyate puruṣaḥ paraḥ*

The Lord is called Keśava because He became manifested from the body of Kṛṣṇa and is engaged in His service. He is therefore worshipable for all.

Text 17

*hṛṣīkāṇām indriyāṇām
īśaḥ samprocyate yataḥ
ato nārada lo 'kesmin
hṛṣīkeśa iti smṛtaḥ*

O Nārada, because the Supreme Lord is the master of the living entities' senses, He is called Hṛṣīkeśa.

Text 18

*janān ardayate yasmāt
pralaye mahati divija*

*ataḥ sa procyate vede
janārdana iti prabhuh*

O *brahmaṇa*, the Supreme Lord is called Janārdana in the Vedas because He gives trouble to all living entities at the time of dissolution.

Text 19

*nārā jalam iti proktā
ayanam tasya tā yataḥ
ato nārāyaṇo nāma
gīyate puruṣottamaḥ*

The word *nāra* means water and the word *ayaṇa* means shelter. Because the Lord rests in the water, He is called Nārāyaṇa.

Text 20

*nāram nara-samūhe ca
ayanam te yataḥ prabho
ayanam ca sāksibhūto
yato nārāyaṇaḥ paraḥ*

Another meaning of Nārāyaṇa is this: The word *nāra* refers to the living entities, and *ayaṇa* means the source, or witness.

Text 21

*gām pṛthvīm svargam evātha
vācam vā paśavo 'pi vā
tejaso vā pālako 'sau
gopālas tu tataḥ smṛtaḥ*

The word *go* refers to the earth, heaven, speech or cows, and the word *pāla* means He who maintains. This is the meaning of the name, Gopāla.

Text 22

*bālakatvāc ca bālo 'sau
 kṛṣṇa-varṇa-gato yataḥ
 bāla-kṛṣṇa iti proktā
 yato 'sau puruṣottamaḥ*

Because the Supreme Personality of Godhead enacted pastimes as a child and assumed a blackish complexion, He is called Bālakṛṣṇa.

Text 23

*vā-śabda-bodhe vāyus
 ca lādāna-grahaṇena ca
 kakāro brahmaṇo rūpam
 ato bālaka ucyate*

The letter *bā* indicates air, the letter *la* refers to the acceptance of charity, and the letter *ka* represents the Supreme Brahman. For this reason, the Lord is called Bālaka.

Text 24

*kartā hartā pālayitā
 dātā bhoktā kṛpāmayah
 nātho 'yaṁ jagatām yasmāt
 jagan-nāthas tataḥ smṛtaḥ*

Because He is the creator, annihilator and maintainer of this universe and because He is the giver, the enjoyer, the merciful one, and the master of all, He is known as Jagannātha.

Text 25

*harir haraṇa-śīlatvāt
 pāpānām duḥkha-yoninām
 nara-simha-vapur yasmād
 ato brahman hariḥ smṛtaḥ*

O *brahmaṇa*, because He takes away all the distress born of sinful activities, and because He assumed the form of a half-man, half-lion incarnation, the Lord is addressed as Hari.

Text 26

*na cyavanti yato bhaktā
mahati pralaye sati
ato 'cyutaḥ sa viśvātmā
gīyate puruṣottamaḥ*

Because His devotees do not perish, even at the time of the total dissolution, the soul of the universe is called Acyuta.

Texts 27-29

*cyuti 'hīno 'vyayo yasmād
athavācyuta iśyate
jagatām ādibhūtaś ca madhyaś
cāntaś ca yaḥ smṛtaḥ*

*ato vede purāṇe ca
anādiḥ parikīrtitaḥ
gavām indraḥ smṛto yasmād
vācām indras tataḥ param*

*ato govinda iti ca
kīrtyate veda-vādibhiḥ
iti nāma-rahasyam te
gaditam paramādbhutam*

Also, because He is infallible, the inexhaustible personality is known as Acyuta. He is called Anādi in the Vedas and Purāṇas because He is the beginning, middle and end of everything. He is glorified by the knowers of the Vedas as Govinda because He is the Lord and master of the cows and speech. I have thus revealed to you the most confidential meanings of some of Lord Kṛṣṇa's holy names.

Texts 30-31

nāsty antaṁ nāmatas tasya
yāthārthyam muni-puṅgava
yadi pṛthivyā dhūlyāder
gaṇanā-karaṇa-kṣamaḥ

bhaviṣyati tathāpīṣo
nāmnām naiva tu śakyate
janmāntara-sahasreṣu
naiva naiva divijottama

O foremost among the twice born! O best of sages! There is no end to the Lord's transcendental names. Even if one were able to count the number of particles of dust on the surface of the earth, it would not be possible for him to estimate the number of the Lord's holy names, even in thousands of lifetimes.

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

Worship of and Meditation on Śrī Rādhā

Text 1

śrī-nārada uvāca
adhunā śrotum icchāmi
rahasyaṃ paramādbhutam
ye ye mantrās ca śrīmatyā
rādhikāyāḥ sugopitāḥ
tan me brūhi mahādeva
yady anugrāhyatā mayi

Śrī Nārada said: O Mahādeva, I would like to hear something very confidential from you. If you wish to be kind to me then please reveal the most confidential *mantras* of Śrīmatī Rādhikā.

Text 2

śrī-mahādeva uvāca
śṛṇu nārada vakṣyāmi
pārvatyai yat prakāśitam
naiva tattvāṃ pravakṣyāmi
śṛṇuṣva gadato mama

Śrī Māhadeva said: I have not yet disclosed to you something that I had already revealed to Parvatī. Listen with attention as I tell you this.

Text 3

bahni-bījaṃ krośa-yuktam
tathā bindu-vibhūṣitam
etad-bījaṃ muni-śreṣṭham
bījaṃ trailokya-pūjītam

O foremost of sages, the *bīja-mantra* of Śrī Rādhā is *rām*. This *mantra* is worshiped throughout the three worlds.

Text 4

*ekākṣaro 'yam viprendra
manuḥ sarva-phala-pradaḥ
puraścaraṇa-kṛm mantrī japel
lakṣa-dvayam sudhīḥ*

O foremost of *brāhmaṇas*, because this one-syllable *mantra* bestows all desired benefits, an intelligent devotee who knows the importance of chanting *mantras* should chant it two hundred thousand times after purifying himself.

Text 5

*athānyam mantra-rājam tu
śṛṇu kalpa-drumam mahat
nija-bījam tato māyā
kāma-bījam atah-param
rādhāyai vahni-jāyānto
mantro 'yam kalpa-pādapaḥ
prātaḥ kṛtyādikam sarvaṁ
pūrvavat parikalpayet*

Now, hear from me another *mantra* that is as glorious as a wish-fulfilling tree. This great *mantra* is: *śṛim hṛim klīm rādhāvai svāha*. Know for certain that this *mantra* is just like a desire tree. It is most effective if it is chanted in the early morning hours.

Text 7

*yāga-sthānam tato gatvā
sthānāsana-parigraham
bhūta-suddhy ādhikam
kṛtvā prāṇāyāman tu mūlataḥ*

Thereafter, one should sit on an *āsana* near the sacrificial arena after bathing and performing the required rituals for purifying one's body. He should then practice *prānāyama* while chanting the *mūla-mantra*.

Text 8

*ṛṣir asya mahādevo
gāyatrī chanda eva ca
devatā rādhikā proktā
sarva-sāstreṣu gopitā*

Mahādeva is the predominating sage of this *mantra*, *gāyatri* is the meter in which it should be chanted, and Śrīmatī Rādhikā is the objective. This *mantra* has been kept very confidential in the *sāstra*.

Text 9

*evam ṛṣy ādikam kṛtvā
rām-bījenāṅga-kalpanā
tato dhyāyet parām devīm
kāñcanābhām vara-pradām*

After performing the preliminary rituals, one should worship the *aṅga-devatās* while chanting the *bija-mantra*, *rām*. Thereafter, one should meditate on the objective of the *mantra*, whose complexion is golden and who is always ready to award benedictions.

Text 10

*kiśorīm kṛṣṇa-sahitā
nīlāmbara-dharām śubhām
dakṣiṇe dhṛta-tāmbūlām
pāṇau vāme samudgakam*

She is in the prime of Her youth, very attached to Kṛṣṇa, dressed in blue garments, and all-auspicious. She holds betel nuts in Her right hand and a small box in Her left hand.

Text 11

*dhārayantīm svarṇa-bhūṣām
sadā kṛṣṇānurāgiṇīm
kṛṣṇāsya-nayanāsaktām
hāra-nūpura-bhūṣitām*

She is decorated with golden ornaments and She is always absorbed in thoughts of Kṛṣṇa. Her eyes are fixed on the lotus face of Kṛṣṇa. She wears a necklace and Her lotus feet are decorated with anklets.

Texts 12-14

*evam dhyātvā mānasais
tām upacāraiḥ samarcayet
tato dhyātvā punar devīm
saṁsthāpya sva-puraḥ sthale

prāṇa-pratiṣṭhā-mantreṇa
prāṇān prāṇeṣu yojayet
tataḥ pādyādikaṁ dattvā
mūla-mantreṇa mantravit

yathā-vidhi dhūpa-dīpa-
naivedyaiḥ pariṣūjayet
puṣpāñjalim pañcadhā ca
dattvā mantreṇa vaiṣṇavaḥ*

After meditating on Śrī Rādhā in this way, one should worship Her in his mind. Then, he should again meditate on Her and invite Her to reside within his heart. After installing Her within the heart, one should perform the *prāṇa-pratiṣṭhā* ceremony

that invokes life into the Deity, while chanting the appropriate *mantras*.

Thereafter, a Vaiṣṇava who knows the science of chanting *mantras* should offer *pādya*, *arghya*, incense, a ghee lamp, food, and *puṣpāñjali* five times, while chanting the *mūla-mantra*.

Text 15

sukla-puṣpaiḥ sadā pūjyā
tulasī-patra-saṁyutā
karavīraṁ tathā padmaṁ
vakaṁ kāñcanaṁ eva ca

One should offer white flowers and tulasī leaves while worshiping the Supreme Lord. Among flowers, *karavī*, *lotus*, *vaka* and *kāñcana* flowers are highly recommended for offering.

Text 16

śuklai-raktaiḥ tathā pūjyā
anyathā na samācaret
vaiṣṇave saṅgatiḥ kāryā
vaiṣṇave ca sadā ratiḥ

White and red flowers should be offered while worshiping the Lord. Other flowers should be rejected. One should always make friends with Vaiṣṇavas and deal with them in a very respectful manner.

Text 17

janmāṣṭamīm samāsādyā
rohiṇī-saṁyutā yadi
labhyate copavāso hi
kartavyaḥ sarvathā sadā

If Janmāṣṭamī falls within the Rohiṇī-nakṣatra, the devotee should completely fast.

Text 18

*nālābhe rohiṇībhe ca
 saptamīm parivarjayet
 evaṁ prakārato brahman
 tathā goṣṭhāṣṭamīm tithim*

If Janmāṣṭamī does not fall within the Rohiṇī-nakṣatra, one should not observe the rituals that are to be performed the day before. O *brāhmaṇa*, in this way, you should observe Goṣṭhāṣṭamī.

Texts 19-21

*upavāsaḥ sadā kāryo
 nānyathā siddhi-hānikṛt
 vaiṣṇavo yadi bhūñjīta
 ekādaśyām pramādataḥ
 viṣṇu arcanam vṛthā tasya
 narakam ghoram āpnuyāt
 varam piṭṛ-vadham brahman
 mātṛṇām gamanam varam
 ekādaśyām vaiṣṇavas tu na
 bhūñjīta kadācana
 ity etat kathitam sarvam
 yat-pṛṣṭho 'ham iha dvija
 harer āścarya-bhūtasya kim
 anyat śrotum icchasiḥ*

One should always fast whenever it is recommended, otherwise one's spiritual advancement will be hampered. If a Vaiṣṇava eats on Ekādasī, out of carelessness, his worship of Lord Viṣṇu goes in vain and afterwards, he traverses the path to hell.

O *brāhmaṇa*, killing one's father and having sex with one's mother is not as grave as eating on Ekādasī.

O twice-born sage, whatever you have asked me, I have explained in detail. Now, what else in relation to Śrī Hari would you like to hear about?

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

The Practice of Mystic Yoga, or Mantra-Yoga

Text 1

*nārada uvāca
adhunā śrotum icchāmi
śarīrasya yathā-kramam
kā nāḍyaḥ katidhās tatra
gatayo vāyu-sambhramā*

Śrī Nārada said: Now I would like to hear something about the body. How many arteries are there in the body, and how do they supply air?

Text 2

*viśeṣeṇa mahādeva vaktum
arhasi mām prati
tvad anyah samśayasyāsyocchettā
naivopalabhyate*

O Mahādeva, please tell me this in detail. I do not see anyone other than you who can remove my doubt in this regard.

Text 3

*mahādeva uvāca
śṛṇu nārada vaksyāmi
yoga-dhāraṇam uttamam
tisra-kotyas tad ardhena
śarīre nāḍayo matāḥ*

Śrī Mahādeva said: O Nārada, listen with attention as I explain to you about the process of yoga. There are three hundred and fifty million arteries within the human body.

Text 4

*tāsu mukhyā daśa proktās
tāsu tistro 'bhyavasthitāḥ
pradhāno merudaṇḍo 'tra
candra-sūryāgni-rūpiṇī*

Among them, ten are prominent. Among the prominent ten, three arteries that are situated in the backbone are the most important. They are called Candra, Sūrya and Agni.

Text 5

*śakti-rūpā ca sā nāḍī
sākṣād amṛta-vigrahā
dakṣiṇe piṅgalākhyā tu
pūm-rūpā sūrya-vigrahā*

On the left side of the body, there is an artery called *īḍā* and on the right side, there is an artery called *piṅgalā*, which is in the form of the sun.

Text 6

*dāḍimī-kusuma-prakhya
viṣākhyā munibhiḥ smṛtā
meru-madhye sthitā yā tu
mūladā brahma-vigrahā*

The root of these arteries is the artery known as *viṣākhyā*, which appears like a pomegranate flower. This is the verdict of the Supreme Lord and great sages.

Text 7

*sarva-tejomayī sā tu
suśamaṇa bahu-rūpiṇī
tasyā madhye vicitrākhyā
amṛta-plāvinī subhā*

The artery called *vicitrā* is situated within the *suṣamana* artery, which has many different aspects and which is very powerful.

Text 8

*sarva-devamayī sā tu
yoginām hṛdayaṅgamā
visargād bindu-paryantam
vyāpya tiṣṭhati tattvataḥ*

She is the form of all the demigods, and she is meditated upon by the yogīs in their heart. She is spread from *visarga* to *bindu*.

Text 9

*mūlādhāre trikoṇākhye
icchā-jāla-kriyātmake
mdhye svayambhu-liṅga tu
koṭi-sūrya-sama-prabham*

The effulgent *svayambhu-liṅga*, which is as brilliant as millions of suns, which spreads the network of desire, and which is triangular in shape, is situated within the *mūlādhāra-cakra*.

Text 10

*tad ūrdhve kāma-bijaṁ tu
phala-sāntīndu-nādakam
tad ūrdhve tu śikhākārā
kuṇḍalī brahma-vigrahā*

Above the *mūlādhāra-cakra* is the place of the *kāma-bija*, within a dot. Above this, the *kuṇḍalinī-śakti*, which is a manifestation of the Lord, is situated.

Text 11

*yad-vāhye hema-varṇābham
rasa-varṇam catur-dalam*

*druta-hema-sama-prakhyam
padmam tatra vibhāvayet*

On the outside of the *kuṇḍalinī-cakra*, a golden lotus flower with fourteen petals is seen. This lotus is called *druta-hema-sama-prakhya*, or the flower of molten gold.

Text 12

*tad ūrdhve 'gni-sama-prakhyam
ṣad dalam hīraka-prabham
kādi-cānta-ṣadavarṇena
yuktādhiṣṭhāna-sañjñakam*

Above the *mulādhāra-cakra* is a diamond-colored lotus flower with six petals. It is as effulgent as fire and it is a *cakra* called *svādhiṣṭhāna*. On the six petals, the letters from *ka* to *ca* are imprinted.

Text 13

*mūlam ādhāya ṣaṭ-koṇam
mūlādhāram tato viduḥ
sva-śabdena param liṅgam
svādhiṣṭhānam tato viduḥ*

Because this lotus is situated within the *mulādhāra-cakra* it is also known as *mulādhāra*, and because it is hexangular and combined with *svaṅga*, it is known as *svādhiṣṭhāna*.

Text 14

*tad ūrdhvam nābhi-dese tu
maṇi-pūram mahat-prabham
meghābham vidyudābham ca
bahu-tejomayam tataḥ*

Above this is the place of the *maṇipūra-cakra*, which is situated near the navel, which possesses the color of a cloud, and which shines like lightning.

Text 15

*maṇivad bhinna-tat-padmaṁ
maṇi-pūraṁ tathocyate
daśabhiś ca danair yuktam
ḍādīphāntākṣarāṅvitam*

It is called the *maṇipura-cakra* because it resembles a jewel. This lotus has ten petals that are marked with the letters *bha* to *pha*.

Texts 16-17

*śikhenādhiṣṭhitam padmaṁ
viśva-lokaika-kāraṇam
tad ūrdhvena hitam padmaṁ
udyad āditya-sannibham

kādi-thāntākṣarair arka-
patraiś cājyam adhiṣṭhitam
tan madhye bāṇa-liṅgam tu
sūryāyuta-sama-prabham*

The peak of this lotus is said to be the cause of the creation of the universe. Above this is situated the *anāhata-cakra*. It looks like a leaf in the light of the rising sun. On the petals of this lotus, the letters from *ka* to *tha* are written. At the middle of this lotus, *bāṇaliṅga*, which is effulgent like thousands of suns, is situated.

Text 18

*śabda-brahmamayam
śabdenāhatam tatra dṛśyate
tenāhatākhyam padmaṁ
tu munibhiḥ parikīrtyate*

Transcendental sound vibrations and *anāhata* sound vibrations emanate from this lotus. That is why the sages call it the *anāhata* lotus.

Text 19

*ānanda-sadanam tat tu
puruṣāveṣṭitam param
tad ūrdhvaṁ tu viśuddhākhyam
dala-ṣoḍaśa-pankajam*

This lotus is the abode of happiness and it is controlled by the Supreme Lord. Above this lotus, there is another lotus called *viśuddha-padma*, which has sixteen petals.

Text 20

*raveḥ ṣoḍaśakair yuktam dhrūmra-
varṇam mahat-prabham
viśuddham tanute tasmāj
jīvasyāham salokanāt*

This brightly shining lotus is grey in color. Each petal is bright like the sun, and thus purifies the living entities. Indeed, I have become purified by this lotus.

Text 21

*viśuddham padmam ākhyātam
ākāśākhyam mahat param
ājñā-cakram tad ūrdhve tu
ātmanādhiṣṭhitam param*

This lotus is called *ākāśa-viśuddha-padma*. Above it is the *ājñā-cakra*, where the spirit soul resides.

Text 22

*ājñā-saṅkramaṇam tatra
guror ājñeti kīrtitam
kailāsākhye tad ūrdhve tu
bodhanī tu tad ūrdhvataḥ*

This is the region from where all instructions originate. That is why it has been called the *ājñā-cakra*. From there, the spiritual

master gives instructions. Above this is *kailāsa* and further on is the region known as *bodhanī*.

Text 23

*evam ca sarva-cakrāṇi
proktāni tava suvrata
sahasrārāmbujam bindu-
sthānam tad ūrdhvam īritam*

O performer of rigid vows, above all these *cakras* is a lotus having one thousand petals, called *bindusthāna*.

Text 24

*ity etat kathitam sarvaṁ
yoga-mārgam anuttamam
ādau pūraka-yogena
ādhāre yojayen manaḥ*

I have thus explained to you the path of yoga. First of all, one should fix his mind on the *mulādhāra-cakra* while practicing the breathing exercise called *pūraka*.

Text 25

*gudameḍhrāntare śaktim tām
ūrdhvam ca prabodhayet
liṅga-bheda-krameṇaiva
bindu-cakraṁ tu prāpayet*

Thereafter, one must arouse the energy that is present in-between the anus and genitals and gradually bring it to the *bindu-cakra*, while surpassing the other *cakras*.

Texts 26-27

*sambhunā tām parām
śaktim ekībhāvaṁ vicintayet
tatrotthitāmṛta-rasam
druta-lākṣā-rasopamam*

*pāyayitvā ca tām śaktim
 kṛṣṇākhyām yoga-siddhidām
 ṣaṭ-cakra-devatās tatra
 santarpyāmṛta-dhārayā*

At this juncture, one should meditate on the combined form of Lord Śiva and his spiritual energy. The *bindu-cakra* is where the nectarean juice that looks like the juice of lac dye emanates. One should offer that nectar to the energy known as Kṛṣṇa, which awards one the perfection of yoga. One should also satisfy the predominating deities of the six *cakras* with that nectar.

Text 28

*anena jñāna-mārgeṇa
 mūlādhāraṁ tataḥ sudhīḥ
 evam abhyasya cāyamyā
 ahany ahani mārutam*

An intelligent student of yoga should traverse the path of *jñāna* in this manner and thus control the life air within the *mūlādhāra-cakra*.

Text 29

*jarā-maraṇa-duḥkhādyair
 mucyate bhava-vandhanāt
 pūrvokta-dūṣitā mantrāḥ
 sarve siddhyanti nānyathā*

By practicing this process of yoga, one can become liberated from the miseries of old age, death, and the bondage of material existence. Even *mantras* chanted imperfectly will bear fruit by this process. There is no doubt of this.

Text 30

*ye guṇāḥ santi devasya
 pañca-kṛtya-vidhāyinaḥ*

*te guṇāḥ sādhakavare
bhavanty eva na cānyathā*

All of the qualities that a devotee who worships the Lord according to the *pañca-kṛtya* system possess can be developed by those who follow this process of yoga.

Text 31

*ity etat kathitaṁ sarvaṁ
yoga-mārgam anuttamam
idaṁ tu dhāraṇā-dhyānaṁ
śṛṇuṣvāvahito mama*

I have thus revealed to you the topmost path of yoga. Now, listen to the methods of controlling the mind and performing meditation.

Texts 32-33

*dik-kālādy anavacchinne
kṛṣṇe ceto vidhāya ca
tanmayo bhavati kṣīpraṁ
jīvo brahmāṇi yojanāt
athavā samalāraṁ cittaṁ
yadā kṣīpraṁ na siddhyati
tadāvayava-samyogād
yogī yogān samabhyaset*

First of all, one should meditate on Śrī Kṛṣṇa within his heart, without any concern for time, place, or circumstances. Knowing Him to be the Supreme Personality of Godhead, one should merge his self with the Supreme Self, in the sense of becoming one in self-interest. If, by this process, one's heart is not quickly purified, one should practice concentrating his mind on the bodily limbs of the Supreme Lord.

Text 34

*pradāmbhoje mano dadyāt
nakha-kiñjalka-citrite
jaṅghā-yugme tathā rāma-
kadali-kāṇḍa-śobhite*

One should specifically engage his mind in thinking of the Lord's lotus feet and effulgent toenails, which are decorated with fragrant flowers, and His thighs, which resemble the stalks of banana trees.

Texts 35-37

*ūru-dvaye matta-hasti-kara-
daṇḍa-sama-prabhe
gaṅgāvarta-gabhīre tu
nābhau siddha-bile tataḥ*

*udare vakṣasi tathā
hareḥ śrīvatsa-kaustubhe
pūrṇa-candrāyuta-prakhye
lalāṭe cāru-maṇḍale*

*śaṅkha-cakra-gadāmbhoja-
dor-daṇḍa-parimaṇḍite
sahasrāditya-saṅkāśe
kirīṭa-kunḍala-dvaye*

Next, one should meditate on the Lord's thighs, which resemble the trunks of maddened elephants. Then, one should meditate on the Lord's navel, which is deep and which resembles a whirlpool. After that, one should meditate on His abdomen; on His chest; on the mark of Śrīvatsa and the Kaustubha gem; on His beautiful forehead, which shines like ten thousand moons; on the conch, disc, club and lotus that He holds in His

hands; and finally, on His crown and earrings, which shine like thousands of suns.

Text 38

*sthāne sthāne yajen mantrī
viśuddha-suddha-cetasā
mano niveśya kṛṣṇe vai
tanmayo bhavati dhruvam
yāvan mano layam yāti
kṛṣṇe svātmani cintayet*

While meditating on Lord Kṛṣṇa in this way, a pure-hearted devotee who understands the importance of chanting *mantras* will surely become fully absorbed in thought of Him. As long as the mind is not fully merged in the Supersoul, Śrī Kṛṣṇa, one should continuously practice this process of meditation.

Text 39

*tārā-diṣṭa-manuṁ mantrī
japa-homaṁ samabhyaset
ataḥ paraṁ na kiñcic ca
kṛtyam āste manohare*

At the same time, one should chant the *mantra* beginning with *tāra*, and perform sacrifice.

Text 40

*vidite para-tattve tu
samastair niyamair alam
tāla-vṛntena kiṁ kāryam
labdhe malaya-mārute*

When a devotee comes to a genuine understanding of the Absolute Truth, he no longer needs to follow any other process.

What is the need of a fan made of palm leaves when there is a cool, scented breeze blowing?

Text 41

*mantrābhyāsenā yogena
jñānam jñānāya kalpate
na yogena vinā mantrō na
mantrēna vinā hariḥ*

The ultimate goal of chanting various *mantras* and practicing yoga is the same. There is no value in chanting a *mantra* without practicing yoga, and without chanting a *mantra*, Lord Hari can never be achieved by any amount of yoga practice.

Text 42

*dvayor abhyāsa-yogo hi
brahma-saṁsiddhi-kāraṇam
tamaḥ parivṛte gehe
ghaṭo dīpena dṛśyate*

Therefore, by both practicing yoga and chanting a *mantra*, one can attain the perfection of realization of the Supreme Lord. It is just like this: If there is a lamp in a dark room then all of the objects within the room, such as pots, will be seen.

Text 43

*evam māyāvṛto hy ātmā
manunā gocarikṛtaḥ
evam te kathitam brahman
mantra-yogam anuttamam

durlabham viśayāsaktaiḥ
sulabham tādṛśām api*

O *brāhmaṇa*, by chanting *mantras*, a conditioned soul can come to the platform of self-realization. I have thus told you about the practice of *mantra-yoga*, which is rarely understood by materialistic people.

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

The Glories of Mystic Yoga

Texts 1-3

śrī-mahādeva uvāca
ṣaṇavaty aṅgulāyāmam
śarīram ubhayātmakam
gaja-dhvajāntare kandam
utsedhāda-dvayaṅgulam viduḥ

tasya dviguṇa-vistāram
vr̥tta-rūpeṇa śobhitam
nādayas tatra samudbhūtāḥ
mukhyās tisraḥ prakīrtitāḥ

idā vāme sthitā nāḍī
piṅgalā dakṣiṇe matā
tayor madhya-gatā nāḍī
suṣumṇā tat-samāśritā

Śrī Mahādeva said: The material body is the residence of the Supersoul and the individual spirit soul. The length of the body is about sixty fingers, or five to six feet. The *mūlādhāra-cakra* is situated between the anus and the genitals. From this point, all of the arteries begin. Among all of the arteries, three are most prominent. On the left side of the body is the artery called *idā*, on the right side of the body is the artery called *piṅgalā*, and in the middle of the body is the artery called *suṣumṇā*.

Texts 4-6

ṣādāṅguṣṭha-dvayam yātā
śivākhyā śirasā punaḥ
brahma-sthānam samāpannā
soma-sūryāgni-rūpiṇī

*tasya madhya-gatā nāḍī
 vicitrā yogi-durlabhā
 brahma-randhram vidus tasyāḥ
 padma-sūtra-nibham param*

*ādhāras tu gatās tatra
 mata-bhedād anekadhā
 divya-mārgam imam prāhur
 amṛtānanda-kāraḥ*

The artery known as *śivā* emanates from the toes and goes all the way up to the head, where it combines with the three arteries—*īḍā*, *piṅgalā* and *suṣumṇā*, or the sun, moon and agni.

Within the *suṣumṇā* artery there are many thin veins that resemble the thread of a lotus stem and which are very rarely seen, even by yogīs. These veins go up to the *brahma-randhra*, or the skull. Although there are differences in opinion about this among the various schools of yoga, this divine pathway is being described herein.

Text 7

*īḍāyām sañcalec cendraḥ
 piṅgalāyām divākaraḥ
 jātau tu yoga-nidrāyām
 suṣumṇayām ca tāv ubhau*

The moon moves within the *īḍā* artery, and the sun moves within the *piṅgalā* artery but this can be noticed only when the *suṣumṇā* artery is dormant.

Texts 8-9

*ādhāra-kanda-madhyastham
 tri-koṇam atisundaram
 jyotiṣām nilayam divyam
 prāhur āgama-vedinaḥ*

*tatra vidyul latākārā
 kuṇḍalī para-devatā
 parisphurati sarvātmā
 suptāhi-sadṛśākṛtiḥ*

There is a beautiful triangular area within the *ādhāra-cakra*. It is the source of a divine effulgence. This is the opinion of those who are knowers of the Vedas. The controlling deity of this region is known as Kuṇḍalī, who looks like a creeper or lightning and is situated in a dormant state within that triangular region, in the form of a coiled snake. He is the life and soul of all living beings.

Texts 10-13

*vibharti kuṇḍalī śaktir
 ātmānam hamsam āśritā
 hamsaḥ prāṇāśrayo nityam
 prāṇā nāḍī-pathāśrayāḥ*

*ādhārād ūrdhvato vāyur
 yaśrāvāt-sarva-dehinām
 deham prāpya sva-nāḍibhiḥ
 prayāṇam kurutai bahiḥ*

*dvādaśāṅgula-mānena
 tasmāt prāṇa iti smṛtaḥ
 ramye mṛdvāsane śuddhe
 paṭājjina-kuśottare*

*yad vaikam āsanam yogī
 yoga-mārga-para bhavet
 jñātvā bhūto yatra dehe
 yathāvat prāṇa-vāyunā*

*tatra bhūto yajed dehe
 drḍhatvāv āptaye sudhīḥ*

The power of Kuṇḍalī maintains the soul because he takes shelter of Haṁsa. Haṁsa is the shelter of life, and the life air moves within the body through the arteries. For all embodied living entities, the different airs circulate within the body and the *ādhāra-cakra*, through the arteries. The measurement of the outgoing life air is about twelve fingers, or about six inches. A yogī should practice yoga by sitting on a soft *āsana* made of wood, animal skin or *kuśa* grass. In order to attain control over his body, an intelligent yogī should try to understand the exact location of the various *bhūtas* and then worship them by means of controlling the life air.

Texts 14-18

*aṅgulībhir dṛḍham baddhvā
karaṇāni samāhitaḥ
aṅguṣṭhābhyām ubhe śrotre
tarjanībhyām vilocane*

*nāsārandhre ca madhyābhyām
anyābhir vadanam dṛḍham
baddhvā 'tma-prāṇa-manasām
ekatvaṁ samanuseran*

*dhārayen mārutaṁ samyag
yo 'yam yogi-durlabhaḥ
nādaḥ sañjāyate tasya kramād
abhyasyataḥ śanaiḥ*

*sa tu bhṛṅgāṅganā-gīta-
sadṛśaḥ prathamo dhvaniḥ
vaṁśi-kāṁsyānilāpūrṇam
vaṁśa-bhāvānilopamam*

*ghaṅṭā-rava-samam paścāt
ghana-megha-svano 'paraḥ*

*evam abhyasyataḥ puṁsah
samsāra-ghvānta-nāśanaḥ*

In order to control the internal organs, a *yogī* should simultaneously close his eyes with his two first fingers and his ears with his two thumbs. He should close his nostrils with his two middle fingers while keeping the rest of his fingers stiff. He should then meditate and while doing so, he should try to merge the soul, the life air and the mind as one. In this way, one should control the air within the body. By doing so, the *yogī* will experience a sound vibration that he should try to hear very carefully. In the beginning, he may hear a sound like the humming of bees. Then, with the help of the air, he may experience the sound of a flute. Later, he may come to hear the sound of a bell, the thundering of clouds, or some other sound. By practicing yoga in this way, the miseries of material existence can be gradually vanquished.

Texts 19-23

*jñānam utpadyate sarvaṁ
haṁsa-kṣepaṇam avyayam
pum-prakṛty ātmakau proktau
bindu-sargau manīṣibhiḥ
tābhyāṁ kramāt samudbhūtau
bindu-sargāvasānakau
haṁsau haṁsa-prakṛty ākhyau
haṁsavān prakṛtis tu saḥ
ajapā kathitā tābhyāṁ
jīvo yām upatiṣṭhate
puruṣatvāśrayaṁ mattvā
prakṛtir nityam ātmanaḥ
yadā tad bhāvam āpnoti
sadā so 'ham idaṁ bhavet*

sākārārṇam loṇpayitvā
prayatnaś ca tataḥ param
sandhyām kuryāt pūrva-rūpām
tadāsau praṇavo bhavet
parānandamayam nityam
caitanyaika-guṇātmakam
ātmābheda-sthitam yogī
praṇavam bhāvayet sadā

When one obtains the inexhaustible knowledge of *hamsa*, he automatically masters knowledge of the *puruṣa*, of *bindu* in the form of *prakṛti*, and of *visarga*. This is the opinion of great, self-realized souls.

Gradually, one acquires knowledge of *bindu* as *prakṛti* and *hamsa* as the *puruṣa*. This is also known as *ajapā*. A person should practice yoga very carefully, knowing that *ajapā* is under the shelter of the *puruṣa*. When one understands the nature of the *puruṣa* then he will automatically consider himself to be of the same spiritual nature.

When one gives up chanting of the *sākāra-mantra* and performs his duties at the *sandhyās* diligently, *praṇava*, or *om* will be revealed to him. A yogī should always meditate on *praṇava*, or *om*, which is eternal, fully cognizant, full of bliss, and nondifferent from the soul.

Texts 24-25

āsthāya vācām atidūram ādyaṁ
vedyaṁ sdasamvedya-guṇena santah
ātmānam ānanda-rasaika-sindhu
paśyanti te tārakam ātma-niṣṭhāḥ
satyaṁ hetu-vivarjitam śruti-
girām ādyaṁ jagat-kāraṇam

*vyāptam sthāvara-jaṅgamam
 nīrūpamam caitanyam antargatam*

*ātmānam ravi-candra-vahni-
 vapuṣam tārātmakam santatam*

*nityānanda-guṇālayam sukṛtinaḥ
 paśyantīḥ ruddhendriyā*

It is the duty of a saintly person to chant the previously mentioned *mūla-bīja*, om̐. A devotee should consider om̐ to be the ocean of the mellows for achieving self satisfaction. He should become fixed in the self and concentrate his vision on the *tāraka-bīja*, om̐.

After learning to control his senses, a pious devotee should meditate on the Supreme Absolute Truth, which is eternal, causeless, the origin of all divisions of knowledge, the original cause of the universe, the creator of all moving and nonmoving entities, and the supreme form of consciousness. The Supreme Absolute Truth assumes the forms of the sun, moon, and fire. He is the deliverer of everyone and the abode of eternal bliss.

Text 26

*aṅguṣṭha-mātram puruṣam bhajante
 caitanya-mātram ravi- maṇḍalastham*

*dhyāyanti dugdhābdhi-bhujāṅga-
 bhoge śayānam ādyam kamalā-sahāyam*

*praphulla-netrotpalam aṅjanābham
 caturmukhenāśrita-pāda-padmam*

One should worship the original Personality of Godhead, who rests in mystic slumber on the bed of Ananta-śeṣa, who has thousands of hoods, in the ocean of milk. He is the husband of Lakṣmī, the embodiment of spirit, and He is situated in the sun. He has beautiful eyes like blue lotus flowers and He

measures about eight fingers, or about four inches. The four-headed Brahmā remains under the shelter of His lotus feet.

Text 27

*āmnāya-ganṭṛ-caraṇam dhana-nīlam udyat-
śrīvatsa-kaustubha-gadāmbuja-saṅkha-cakram
hṛt-puṇḍarīka-nīlayam jagad eka-mūlam
ālokayanti kṛtinah puruṣam purāṇam*

Devotees who have performed many pious activities should always meditate within the lotus of their heart on the primeval Lord; whose complexion is dark blue like a newly-formed monsoon cloud; who bears a conch, club, disc and lotus flower in His hands; whose lotus feet are glorified by the Vedas; and who is the origin of everything in existence.

Texts 28-31

*śrī-nārada uvāca
iti me yoga-sāstrasya jñātam
māhātmyam uttamam
prakāśitam ca yatnena
jñānāmṛtam idaṁ bhuvi

budhāḥ pibata yatnena
param brahma-rasāyanam
pītvedam amṛtam bhūyo
mṛtam janma na vidyate

ye 'bhyasyanti tv idaṁ sāstram
pāthanti pāthayanti vā
siddhaya 'ṣṭau kare teṣāṁ
dhana-dhānyādi-sampadaḥ

ādṛtāḥ sarva-sāstreṣu
bhogināḥ kṣobha-kārakāḥ*

*āpnuvanti param brahma
sarva-śāstra-viśāradāḥ*

Śrī Nārada said: After acquiring this topmost understanding of yoga, I will now reveal it throughout the entire world. Intelligent persons should regularly and carefully relish this sacred conversation. Whoever drinks this nectar will no longer have to suffer birth in this material world. Anyone who hears this literature or induces others to hear it will certainly achieve the eight types of mystic perfection, wealth, food grains, and other assets. This knowledge is glorified by all scriptures. It awards disappointment to material sense enjoyers and it leads learned, saintly persons to the Supreme Personality of Godhead.

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