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Sri Satvata Tantra

Patala One Avatara-nimitta-kathana

Description of the Sequence of Causes that Precede the Lord's Incarnation

1 Sri Suta Gosvami said: I surrender to Sri Krsna, whose form is full of bliss, and who at the beginning of the material creation expanded to become many.

2 Concerned for the welfare of all living beings, Narada Muni asked a question of auspicious Lord Siva, who was seated on the summit of Mount Kailasa.

3 Sri Narada said: O Lord, I wish to hear about the wonderful pastimes of Sri Krsna, the unlimited Supreme Personality of Godhead, who expands in many forms and enjoys many transcendental pastimes.

4 Please tell me when, why, and in what forms the Lord appeared (in His many incarnations).

5 O best of the wise, please elaborately explain the reason the Lord appears in the forms of His incarnations.

6 Sri Siva said: O fortunate one, O best of the devotees, You have asked well, for you inspire me to describe the powers and glories of the Supreme Personality of Godhead.

7 O noble-hearted one, even after many hundreds of years I will not be able to see the farther shore of the descriptions of Lord Visnu's incarnations and His universal form.

8 Still, I will extract the essence of those descriptions and tell them to you, O Narada, as the merciful Lord Himself told them to me.

9 Glories to Him! Obeisances to the Supreme Personality of Godhead, whose form is that of a cowherd boy! Now I will speak (the scripture) named Satvata Tantra, which nourishes devotion to the Supreme Personality of Godhead.

10 What the impersonalist philosophers think is the unmanifested, eternal, omniscient, unchanging Brahman, the devotees know is the supremely opulent Personality of Godhead.

11 (When the material universe was first manifested) the all-powerful Lord, considering that nothing yet had become visible, manifested Himself in two ways: 1. as existence, and 2. as truth.

12 Then by His spiritual potency He manifested the material energy. Then He Himself appeared as the great purusa-avatara, the only resting place of all the worlds. Because he acted in this way, the Vedas call Him Bhagavan (the supremely opulent Personality of Godhead).

13 Then the Lord's material energy assumed the forms of material causes and effects and divided itself into the three modes.

14 Some say that is was from the Lord's own invincible act in the form of time. Because of time the material energy became agitated and from that agitation the three modes were manifested.

15 From the unmanifested form of the Supreme was manifested the mahat-tattva, and from the mahat-tattva was manifested karma, which gives pure and impure results to the conditioned souls.

16 From that was manifested the constant flux of the material nature. The knowers of the Vedas call the subtle aspect of this constant flux "svabhava".

17 The previously described purusa-avatara is the form of the Supreme Personality of Godhead. Time, karma and svabhava rest within Him. He causes the material energy to act.

18 The purusa-avatara manifested the goddess of material energy, who rules over the modes of nature. From her was manifested the mahat-tattva, which manifested material knowledge and actions.

19 The wise know that from the mahat-tattva the Lord manifested false-ego, which is situated in goodness, passion and ignorance.

20 From false-ego in the mode of goodness were manifested the mind, and the demigods that control knowledge and action. Vayu, Varuna, the deities of the directions, and the Asvini-kumaras, were manifested with knowledge as the catalyst.

21 Agni, Indra, Mitra and Upendra were manifested with karma as the catalyst.

22 From false-ego in the mode of passion were manifested the senses of knowledge and action, such as the skin, tongue, ears, eyes, nose, intelligence, and what is related to them.

23 Also were manifested the working senses, such as the voice, hands, anus, genitals and feet. From false-ego in the mode of ignorance were manifested the five material elements and the tan-matras (objects of the senses).

24 From false-ego in the mode of ignorance, sound was manifested first. Then from sound space was manifested. From space, which was a form of sound, touch was manifested. From touch, air was manifested, and then from air, fire was manifested. From fire form was manifested.

25 From form pure water was manifested. From water fragrance was manifested and from fragrance earth was manifested.

26 The mahat-tattva, false-ego, sound, touch, form, taste, and fragrance are all considered transformations of the material energy.

27 The wise know that from the material energy sound was manifested. They know that from sound various material transformations were manifested.

28 In sky sound is present. In air sound and touch are present. In fire sound, touch and form are present. In water sound, touch, form and taste are present. In earth they are all present.

29 This is the sequence of causes and effects. More causes and effects are also seen after these.

30 Visnu has three forms called purusas. The first, Maha-Visnu, is the creator of the total material energy (mahat), the second is Garbhodasayi, who is situated within each universe, and the third is Ksirodasyi, who lives in the heart of every living being."*

31 O best of the brahmanas, please know that the mahat-tattva and the other tattvas are manifested from the purusa-avatara.

32 Then, by the desire of the purusa-avatara, all these tattvas came together and manifested the universal form, the soul of the creation.

33 Within the universal form is an open space of five hundred million miles.

That open space is surrounded by seven coverings, each one ten times greater than the one before it.

34 They say that space is the home of the purusa-avatara. The purusa-avatara entered it and was all-pervading within it, but still the universal form remained unconscious.

35 The tattvas manifested from the purusa-avatara are called nara. Because these naras are His home (ayana), the Lord is called Narayana.

36 Because He resides (usa) in the home (pur) of the universal form's body, the Supreme Lord is called purusa.

37 When the Supreme Lord, who is the root of the material energy, entered as Lord Narayana into the body of the universal form, the universal form attained consciousness and stood up.

39 In the universal form were born Lord Hari's incarnation Brahma as well as the moving and unmoving living entities. The wise know that the universal form encompasses all the planets of the universe.

40 Filled with false-ego the individual living entities think they are the universal form, and for this reason they are also called "purusa". Then Lord Narayana entered within them and became the Supersoul in their hearts.

41 (The wise) say that the Supersoul is the resting place of all living entities and the eternal seed from which thousands of divine incarnations have come.

42 From a part of the Supersoul the demigod Brahma, who is situated in the mode of passion, was born in the creation. Lord Visnu, the controller of the mode of goodness, placed the universe in his charge.

43 Siva, who is situated in the mode of ignorance, effects the dissolution of the material universe. These are Lord Visnu's incarnations that act within the three modes of nature.

44 In this way I have described these partial incarnations of the Lord. From Brahma were manifested Marici, Atri, Angira,...

45 ...Pulastya, Pulaha, Kratu, Daksa, Bhrgu, Vasistha, Atharva, and the prajapatis headed by Kardama.

46 They had many sons, grandsons, and great-grandsons who, given special powers by the Lord, were diligently engaged in the work of creation.

47 From a part of Lord Visnu were born Dharma, Yajna, Brhat, Trivrt, and the Manus, headed by Svayambhuva, who are famous in the worlds.

48 From them were born the demigods headed by Indra, who are parts of Lord Visnu, and who protect the planets. In this way I have described them.

49 From a part of Siva were born hundreds of Rudras and hundreds of great serpents. These beings were all violent by nature.

50 Siva's partial expansions are situated in the mode of ignorance. They are horrible and ugly. They destroy the worlds.

51 Now I will describe to You Lord Hari's pastime incarnations, who are situated in the mode of pure goodness, who are peaceful, and who are loved by the people.

52 I offer my respectful obeisances to Lord Krsna, the limitless Supreme Personality of Godhead, whose form is spiritual, who is the Lord of sacrifices, and who to protect the universe appeared in many different forms.

Patala Two Lilavatara-kathana

Description of the Pastime Incarnations

1 To protect the Vedas the Supreme Personality of Godhead, appeared as Hayagriva at the yuga's beginning. He killed the great demons Madhu and Kaitabha and from His nose He manifested the Vedas sought by the scriptures personified.

2 Wishing to give renunciation to the people, the Lord appeared in the beginning as the four Kumaras. He taught the pure yoga system to those who had pure hearts and He Himself was renounced from material enjoyment.

3 Then the Lord appeared in the form of Narada and brought the pure yoga of acting without karmic results, which is described in the Pancaratra. To some of His disciples the Lord taught the highest form of renunciation.

4 During the period under Svayambhuva Manu's protection, Lord Narayana, the master of all, appeared from Brahma in the form of a great boar. He lifted the earth to protect it and, attacking with His tusk, He killed Diti's son.

5 The Lord appeared as Sesa, who decorates the universe beneath all the planets. All the planets are like a small artistic picture painted on His hoods. The sages and great serpents serve His feet.

6 Below Lord Sesa is Lord Kurma, whose great transcendental body fills the entire universe. Sesa is like a small line (on His shell). Aryama, the leader of the Pitas, worships Him.

7 Although only five years old, Dhruva left his mother and performed austerities in Madhuvana. The merciful Supreme Lord appeared before him and gave him his own planet. The great sages and sannyasis worship him.

8 Seeing Kardama Muni's austerities aimed at attaining mystic powers, the Lord appeared as Sukla in a pure and splendid transcendental form. After giving him the benediction that He would appear as his son, with a tear of bliss the Lord created a holy lake.

9 Born as the son of Ruci and Akuti, the Lord was famous by the name of Yajna. To protect the three worlds He performed a yajna where the arani sticks were the demons.

10 The Lord became Devahuti's son, named Kapila, who was the leader of the siddhas. He gave to her His own transcendental potency and He taught her the pure sankhya-yoga system, which enables one to distinguish between spirit and matter. He explained that pure yoga system to many great devotees also.

11 The limitless Lord became Atri's son, who was named Datta, and who was the great master of yoga. To Prahlada, Haihaya, Yadu and many other devoted disciples, He taught the science of seeing everything with equal vision, which He had learned from many gurus.

12 The Lord became Nara and Narayana Rsis, the two sons of Dharma and his wife Murti, who was Daksa's daughter. To attain peacefulness, generosity, mercifulness, and purity of heart and body, the two Lords performed severe austerities that brought pain to the king of the demigods.

13 The Lord was born from King Nabhi and was name Rsabha. Attaining complete mastery over the yoga system, and His desires always fulfilled, He taught the science of yoga to His many sons. He Himself acted as the great yogis do,

remaining free of karma.

14 When the four Kumaras preached to Lord Brahma the idea that the Supreme has no qualities, the Lord appeared as a swan and, His heart melting with compassion, explained to the sages that the Supreme both has and does not have qualities.

15 When King Vena was killed by the brahmanas, his arms were massaged, the Lord appeared in the form of King Prthu. He made the unhappy people peaceful and milked all opulences from the earth.

16 When Siva destroyed Daksa's yajna, the Lord appeared in a eight-armed form to please Siva and accept the ghee offered by Bhrgu. The demigods, humans, and many others offered prayers to the Lord.

17 Born as Gaya in King Priyavrata's dynasty, the Lord became very famous by the actions of His body, mind, and words. Yajna personified, which had the form of Indra, passionately competed with Him.

18 Wishing to enjoy the glances and other pastimes that Prajapati Samvatsara's son enjoyed with the Yamini's, the Lord descended in the form of Kamadeva and enjoyed amorous pastimes with the goddess of fortune.

19 Seeing they were engaged in severe austerities, the merciful and unlimited Lord appeared before King Pracinabarhi's sons in a very peaceful form. He gave them the worship of His feet and He instructed them to stay at home with the trees' daughter.

20 In the Svarocisa-manvantara the Lord was born as Vibhu, the son of the brahmana Vedasirsa and Tusita-devi. He was the best of they who follow all the principles of religion. As the teacher of the world He carefully followed the vow of celibacy taught by the sages.

21 In the third manvantara the Lord was born as Satyasena, the son of Dharma and the friend of King Indra. To protect the three worlds He killed many demonic Yaksas and Rakshasas.

22 In the fourth manvantara Lord Hari rescued the king of the elephants, who called out, "O Narayana!" as he was being dragged into a lake by a very powerful crocodile. In the same way the Lord, who is the king of the demigods, rescues (His devotees) from the ocean of repeated birth and death.

23 During the fifth manvantara the Lord appeared as Vaikuntha, the best of brahmanas. Requested by her, the unlimited Lord revealed the spiritual world to the goddess of fortune.

24 In the sixth manvantara the Lord appeared as Ajita, the son of the brahmana Vairaja. Seeing the demigods broken by a brahmana's curse, the Lord became unhappy. Assisted by the demigods and demons, He at once churned the ocean of milk.

25 The demigods and demons were disappointed when the great mountain fell from their hands as they churned the ocean. His heart melting with compassion, the Lord assumed the form of a wonderful tortoise. The Lord considered that the mountain moving on His body pleasantly scratched the itching He felt.

26 Wishing to cure the great distress born from churning the milk ocean, the Lord became Dhanvantari, the enjoyer of sacrifices. He carried a great cup of nectar that was the Ayur Veda.

27 When the demons stole the nectar, the demigods took shelter of Lord Dhanvantari. The Lord then became Mohini, whose desires are always fulfilled.

He bewildered the demons and ended the demigods' sufferings.

28 Because He received from him a gift of water, the Lord appeared before Satyavrata as a great fish. As He enjoyed pastimes on the ocean of devastation, the infallible Lord pulled a boat the size of the earth and taught the science of spiritual life to the brahmanas.

29 In order to rip apart the sufferings of the three worlds, the Lord appeared as Nrsimha. To protect His devotee, the Lord grabbed the king of the demons and with His claw ripped open the demon's chest.

30 When Bali with his armies conquered the three worlds, the Lord appeared as Vamana. Asking for charity, He took three steps and in this way gave the heavenly planets to Aditi's sons.

31 The Lord said, "I am the follower of My devotee", and to prove His words He entered the lower worlds, became the guard named Gadadhara, protected Bali's home, and expelled the demon Ravana.

32 The Lord appeared as Rama in the family of Bhrgu Muni. When His father was killed, the Lord took a great sharp axe and made it so the earth had no more ksatriyas upon it. Then He gave the earth to the brahmanas and went to live on Mount Mahendra.

33 His lotus feet served by the demigods, the Lord appeared as Lord Rama, who was a moon born from the ocean of the sun-god's dynasty. Led by Visvamitra, in order to destroy the demigods' enemies the Lord broke Siva's great bow.

34 The Lord showed His prowess to Parsurama, married beautiful and fair Sita, and, hearing of His father's words when He returned home, went to live in the forest with His new bride.

35 The Lord crossed the Ganga, was followed by His younger brother, left Mount Citrakuta, killed the demon Viradha, and chased with His bow killed the cruel demon Marica, who had assumed the form of a stag. The Lord attained a terrible state when Sita was kidnapped by the king of Lanka.

36 Thinking the moon a blazing sun, a gentle breeze a howling wind, a garland of malati and mallika flowers a string of crescent moons, and singing a collection of sparks, He laughed and looked about as a man deeply in love with a woman and now filled with anxiety for His beloved. As He was enjoying pastimes with Jambavan, Kamadeva had stolen His mind.

37 The Lord killed the monkey-king Vali, built a bridge with His great friend, crossed the ocean, and with many great monkeys killed an army of hundred thousand yaksas and raksasas. With a blazing arrow He killed Lanka's king and He also killed the king's sons and younger brothers. In this way the Lord recovered splendid Sita and returned to His own city.

38 Protecting also the sun and the other planets, the Lord ruled the earth. He protected all the principles of religion and the service of the cows, brahmanas, and the wise. He led His devotees, who were all filled with love for Him, from the city and the forest to His own peaceful abode.

39 By Lord Rama's order His younger brother Bharata stayed in His own home. The Lord abandoned His opulences and accepted the vow of vanaprastha. The Lord also defeated many millions of Gandharvas.

40 His younger brother Sri Laksmana went to the forest and with many great austerities served Rama and Sita. On Lord Rama's order, Laksmana, who was a fire

that burned the armies of His enemies, left His body and went to His own transcendental abode.

41 Very powerful and pure intelligent Satrughna, was very kind to the poor and wretched. With His chivalrous power He broke the pride of His enemies. He served the devotees and killed the demon Lavana. He was very handsome. He treated equally His own associates and strangers.

42 To show Markandeya Muni that all the planets in the world of maya rest in His abdomen, the Lord assumed the form of a small child reclining on a banyan leaf and intently sucking His toe.

43 To protect they who were defeated in battle by the horrible and ugly demon Vrtra, the Lord assumed the form of the best of the demigods. Praised by Garuda and the kinnaras, the Lord removed everyone's sufferings, fears and griefs.

44 Out of compassion the Lord saved the Valikhilyas, the best of the brahmanas, who, the size of a thumb, were the object of Indra's laughter. When, as they were carrying firewood in their hands to serve their spiritual master, they fell in a cow's hoof print puddle and were drowning, they appealed to the Lord and He rescued them.

45 When the seed of King Dusyanta was placed in Sakuntala, the Supreme Lord, who is never born, took birth. When the limitless Lord performed many yajnas and gave great wealth in charity, the kings that had performed many asvamedha-yajnas became filled with wonder.

46 Seeing that the people in Kali-yuga will have neither intelligence nor spiritual strength, the Lord will appear as the son of Parasara Muni and Vasu's daughter. He will collect and arrange the Vedas.

47 In the Vrsni dynasty the Lord will appear as Lord Baladeva. With His great strength He will break apart the strength of the demigods' enemies. As if He were plowing the fields He will drag the Kuru's capitol with His plow, making everyone there tremble with fear.

48 Bearing the name Sri Krsna, the unborn Lord, who is full of all transcendental potencies, will take birth to expand His glories. He will give happiness to the earth, King Vrsni, and the devotees that take shelter of His feet.

49 In His original form the Lord was born in Vasudeva's home. He went to Gokula and, appearing as a child, with many pastimes and with charming childish words and laughter delighted the cows, gopas, and gopis.

50 To protect Vraja He will kill many great demons sent by Kamsa. Holding a great mountain in His left hand for seven days, He will crush Indra's pride.

51 When Brahma steals the calves and gopa boys, Balarama will be at first bewildered. The limitless Lord will assume the forms of the many gopa boys, remove Balarama's bewilderment, and also deliver Brahma from a host of illusions.

52 By playfully playing the flute the Lord will fill the gopis with amorous desires and made them run to Vrndavana forest. With them He will enjoy transcendental amorous pastimes that fill the demigods with wonder.

53 He and Balarama brought by Akrura to Kamsa's festival, the Lord will quickly break Siva's bow and then kill the elephant Kuvalayapida, the wrestler Canura and Kamsa himself.

54 Wishing to offer guru-daksina, the Lord will give Sandipani Muni his dead son (returned to life). The Lord will kill Jarasandha and Yavanasura. He will marry many hundreds of wives headed by Rukmini and He will father ten sons in

each of them.

55 The Lord will kill Narakasura and his associates, and, going to the heavenly realm he will return the jewel earrings to the mother of the demigods. To please His beloved He will take away the king of Indra's trees. Then He will defeat the demigods in battle.

56 The Lord will defeat Banasura in battle. When He eclipses my own powers He will establish Himself as the best of the immortal demigods. When Yudhisthira defeats the kings in battle and performs a yajna, the Lord will kill Sisupala, His old rival for Rukmini's hand. In this way the Lord will remove a great burden from the earth.

57 He will show the world the importance of honouring the brahmanas. He will bestow limitless mercy on His servants. He will protect King Pariksit from being burdened by a brahmastra weapon. While acting for a brahmana's sake He will show Arjuna the Bhuma-purusa.

58 For one who directly worship His transcendental form, the supremely pure Lord removes from his heart the lust, affections, fears, and attachments that come with household life. To him the Lord reveals His own transcendental form. What more can I say than this?

59 For they who are devoted to the pollen of the Lord's lotus feet and who are thus plunged in a great ocean of bliss the pseudo-happiness of impersonal liberation does not appear, what to speak of the fears created by lust and attachment.

60 The Lord will show His transcendental glories which are greater than visiting the Ganga and other holy places, performing austerities and sacrifices, following vows, and performing many other pious deeds. On the pretext of a brahmana's curse He will kill His own exalted family. In His own transcendental body He will return to His pure and transcendental abode.

61 From the Lord will be born a son named Pradyumna, whose virtues will be like the Lord's, and who will bring great happiness to the people. With His smiling face and handsome limbs he will make them happy as if he were giving them sweet nectar to drink.

62 From the Lord will also be born unborn Aniruddha, the original Deity of the mind and the original creator of words. When Aniruddha kidnaps usa, Banasura will loose the great power of His many arms and will become a peaceful follower of Siva.

63 From the arani wood of Vyasadeva will be born Bhagavan Sukadeva, a great yogi who will speak to the people a beautiful, pure and peaceful book that is the essence of all the Vedas, a book that brings one to the Lord. By having faith in this book the people in Kali-yuga will attain peace.

64 In Kali-yuga the Lord will appear as Buddha, the son of a jina. He will write seductive heretical scriptures that bewilder the demons.

65 When the path of devotion to the Lord is destroyed by a host of heretical scriptures and the brahmanas have gone astray, the Lord will appear as the brilliant sun that is the Kalki incarnation. Attacking the blinding darkness that is a host of demon-kings, He will protect the principles of religion.

66 During the eight manvantara the Lord will appear as Sri Sarvabhauma, the son of Sarasvati-devi and the great brahmana Dharmagupta. Understanding Bali's glories, He will take the opulence of Indra and give it to Bali Maharaja.

67 During the ninth manvantara the peerless Lord will become Rsabha, the son of Ambudhara and Ayuskara, and the friend of the Indra named Adbhuta. He will come to kill the enemies of the demigods, protect the worlds, and teach the principles of morality to the people.

68 During the tenth manvantara the Lord will appear in Visuci's home as Visvaksena. He will be the close friend of the Indra named Sambhu. He will protect the demigods, conquer the worlds, and, with a great army kill the demigods' enemies.

69 In the eleventh manvantara the Lord will appear as Dharmasetu, the grandson of Arthaka. He will protect the demigods, kill the demons, and give the realm of the demigods to Vidhrti's son.

70 In the twelfth manvantara the Lord will appear as Svadhama, the son of Sunrta-devi and the brahmana satyasaha. He will protect the yuga and bring great happiness to the universe.

71 In the thirteenth manvantara the Lord will appear as Yogesvara, the son of Devahotra and Brhati. He will befriend the Indra Divaspati in the heavenly worlds and by His mystic power He will manifest a limitless form.

72 After that the Lord will appear in Satrayana's home as the son of Devavanita-devi. Concerned for the welfare of the world, He will teach the science of kriya-yoga.

73 O brahmana, thus I have described the many pure incarnations of the Lord, who have descended for the welfare of the universe. Some incarnations are complete manifestations of the Lord, some partial, and some are parts of His parts. Following the paths of knowledge, pious deeds, or meditative trance, one should remember these forms of the Lord.

74-76 The eighteen great faults are said to be: 1. illusion, 2. laziness, 3. bewilderment, 4. cruelty, 5. overpowering lust, 6. fickleness, 7. madness, 8. envy, 9. violence, 10. lamentation, 11. exhaustion, 12. dishonesty, 13. anger, 14. longing, 15. fear, 16. wandering aimlessly in the material worlds, 17. coarseness, and 18. dependence on others. The Lord's transcendental form is full of all powers and opulences. It is eternal and full of knowledge and bliss.

77 I take shelter of Lord Krsna, the master of the universes. His pastime incarnations again and again protect the worlds that are home to the moving and unmoving creatures.

Paṭala Three Avatāra-bheda-kathana

Description of Different Kinds of Incarnations

Text 1

śrī-nārada uvāca

kathitā bhagavan viṣṇor
avatārā mahātmanāḥ
sampūrṇāṁśa-kalā-bhedair

bhāvanīyās tvayā prabho

śrī-nāradah uvāca-Śrī Nārada said; kathitā-said; bhagavan-O Lord; viṣṇoh-of Lord Viṣṇu; avatārā-incarnations; mahātmanah-of the great hearted one; sampūrṇa-full; amṛṣa-part; kalā-and parts of a part; bhedaiḥ--with distinctions; bhāvanīyāḥ-should be meditated; tvayā-by you; prabhah-O lord.

Śrī Nārada said: O Lord, you have described the many incarnations of Lord Viṣṇu. Now please describe His sampūrṇa (complete), amṛṣa (partial), and kalā (parts of a part) forms.

Text 2

nirvikalpasya kṛṣṇasya
brahmaṇah paramātmah
katham amṛṣa-kalā-bhoga
etad varṇaya no vibho

nirvikalpasya-only; kṛṣṇasya-of Lord Kṛṣṇa; brahmaṇah-of Brahman; paramātmah-of the Supersoul; katham-how?; amṛṣa-kalā-bhogaḥ-part and parts of a part; etat-that; varṇaya-please describe; nah-to us; vibhah-O Lord.

What is the nature of the partial and sub-partial incarnations of Lord Kṛṣṇa, Brahman, and Paramātmā? O Lord, please tell this to us.

Text 3

śrī-śiva uvāca

satyam uktam tvayā brahman
kṛṣṇasya jagad-ātmah
avatāreṣu sarveṣu
bhedād amṛṣa-kalā svataḥ

śrī-śivah uvāca-Śrī Śiva said; satyam-truth; uktam-said; tvayā-by you; brahman-O brāhmaṇa; kṛṣṇasya-of Lord Kṛṣṇa; jagat-of the universes; ātmah-the Supersoul; avatāreṣu-in the incarnations; sarveṣu-all; bhedāt-from differences; amṛṣa-kalā-parts and parts of a part; svataḥ-personally.

Śrī Śiva said: O brāhmaṇa, you have spoken the truth. All the incarnations of Lord Kṛṣṇa and His Paramātmā expansion are divided into amṛṣa (parts) and kalā (parts of a part).

Text 4

na varṇayanti nipyuṇā
jñānino bhagavat-parāḥ
avikārād acyutāc ca
nirbhedād brahma-rūpiṇāḥ

na-not; varṇayanti-describe; nipyuṇā-the wise; jñānino-bhagavat-parāḥ-who are devoted to the Lord; avikārād-because of being changeless; acyutāc-because of being eternal; ca-and; nirbhedād-because of not having any divisions; brahma-rūpiṇāḥ-of the form of Brahman.

Because it is eternal, undivided, and always changeless, the wise philosophers devoted to the Lord never describe any incarnations of Brahman.

Text 5

kintu jñāna-prabhāvādeḥ
pūrṇāṁśāṁśānudarśanāt
pūrṇam amśa-kalā-bhāgam
vadanti jagad-īśituḥ

kintu-however; jñāna-prabhāvādeḥ-beginning with knowledge and power; pūrṇa-full; amśa-part; amśa-part; anudarśanāt-from seeing; pūrṇam-full; amśa-part; kalā-bhāgam-parts of a part; vadanti-say; jagad-īśituḥ-of the Lord of the universes.

They say that the forms of the Lord of the universes are considered full (pūrṇa), partial (amśa), or sub-partial (kalā) according to the knowledge, power, and other opulences the Lord manifests.

Text 6

santi yadyapi sarvatra
jñāna-vīrya-guṇādayaḥ
tathāpi kāryataḥ kecid
drṣyante na hi sarvataḥ

santi-are; yadyapi-although; sarvatra-everywhere; jñāna-knowledge; vīrya-power; guṇa-qualities; ādayaḥ-beginning with; tathāpi-nevertheless; kāryataḥ-according to work; kecit-some; drṣyante-are seen; na-not; hi-indeed; sarvataḥ-in all

respects.

Although the Lord always manifests His knowledge, power, and other opulences, His incarnations, because of the nature of Their mission, do not manifest them in full.

Text 7

aiśvarya-jñāna-dharmāś ca
vairāgyam śrīr yaśas tathā
eṣām sandarśanāt sākṣāt
pūrṇo vidvadbhir ucyate

aiśvarya-mystic power; jñāna-knowledge; dharmāḥ-religion; ca-and; vairāgyam-renunciation; śrīḥ-wealth; yaśah-fame; tathā-so; eṣām-of them; sandarśanāt-from seeing; sākṣāt-directly; pūrṇaḥ-full; vidvadbhiḥ-by the wise; ucyate-is said.

The form of the Lord that manifests in full the opulences of mystic power, knowledge, piety, renunciation, wealth, and fame are called the full (pūrṇa) manifestation of the Lord by the wise.

Text 8

eteṣām api bhāgānām
alpālpa-darśanam asau
vibhāty aṁśa-kalā-bhedo
bhagavān bhāga-bheda-dhṛk

eteṣām-of them; api-also; bhāgānām-parts; alpa-less; alpa-and less; darśanam-from the sight; asau-He; vibhāti-is manifested; aṁśa-parts; kalā-and parts of a part; bhedah-division; bhagavān-the Supreme Personality of Godhead; bhāga-bheda-dhṛk-having various divisions.

As the Lord's incarnations manifest less and less of these opulences they are considered partial (aṁśa) and sub-partial (kalā) incarnations.

Text 9

aṁśas turīyo bhāgah syāt
kalā tu ṣodasi-matā

śata-bhāgo vibhūtiś ca
varnyate kavibhiḥ pṛthak

amśah-a partial incarnation; turīyah-a fourth; bhāgah-part; syāt-is; kalā-a sub-partial; tu-indeed; ṣodaśī-matā-a sixteenth; śata-a hundredth; bhāgah-part; vibhūtiḥ-an opulence; ca-and; varnyate-is said; kavibhiḥ-by the wise; pṛthak-difference.

Partial (amśa) incarnations manifest one fourth of the Lord's opulence, sub-partial (kalā) incarnations manifest one sixteenth, and potency (vibhūti) incarnations manifest one hundredth of the Lord's opulence.

Text 10

ato jñānasya dharmasya
vairāgyaiśvaryayoh śrīyah
yaśasaś ca pṛthag bhedam
mattah śṛṇu dvijottama

ataḥ-from this; jñānasya-of knowledge; dharmasya-of piety; vairāgya-of renunciation; aiśvaryayoh--of mystic power; śrīyah-of wealth; yaśasaḥ-of fame; ca-and; pṛthag-variously; bhedam-difference; mattah-from me; śṛṇu-please hear; dvija-of brāhmaṇas; uttama-O best.

O best of brāhmaṇas, now please hear from me the nature of the opulences of mystic power, knowledge, piety, renunciation, wealth, and fame.

Text 11

utpatti-pralayau caiva
vidyāvidye gatāgatī
eṣāṁ jñānam vadanty aṅga
jñānam ṣad-vidham uttamam

utpatti-in creation; pralayau-destruction; ca-and; eva-indeed; vidyā-knowledge; avidye-and ignorance; gata-going (to the material world); āgatī-returning (to the spiritual world); eṣām-of them; jñānam-knowledge; vadanti-say; aṅga-O pious one; jñānam-knowledge; ṣad-vidham-six kinds; uttamam-transcendental.

O pious one, transcendental knowledge is of six kinds, knowledge of: 1. the creation of the material unierses, 2. the destruction of the material universes, 3. ignorance, 4. knowledge, 5. going (to the material world), and 6. returning (to the

spiritual world).

Text 12

satyaṁ śaucam dayā maunam
dharmaś catur-vidhah smṛtah

satyam-truthfulness; śaucam-cleanliness; dayā-mercy; maunam-silence; dharmaḥ-piety; catur-vidhah-four kinds; smṛtah-considered.

Piety has four aspects: 1. honesty, 2. purity, 3. mercy, and 4. silence (from materialistic talking).

Text 13

amāno vyatirekaś ca
aindriyas tu vaśī-kṛtaḥ
evam catur-vidho bhadra
vairāgyaḥ samudahṛtaḥ

amānaḥ-humility; vyatirekaḥ-giving honor to others; ca-and; aindriyah-renunciation of sense-happiness; tu-indeed; vaśī-kṛtaḥ-self-control; evam-thus; catuh-four; vidhaḥ-kinds; bhadra-O noble one; vairāgyaḥ-renunciation; samudahṛtaḥ-said.

O noble one, the four kinds of renunciation are: 1. humility, 2. giving honor to others, 3. renunciation of material sense-happiness, and 4. self-control.

Text 14

aṇimā laghimā caiva
mahimā tad-anantaram
prākāmyam caiva prāptiś ca
īśitā vaśitā tathā
kāmasyāvasitā hy ete
aṣṭaiśvaryāḥ prakīrtitāḥ

aṇimā-becoming the smallest; laghimā-becoming light; ca-and; eva-indeed; mahimā-becoming large; tad-anantaram-after that; prākāmyam-attaining one's desire; ca-and; eva-indeed;; prāptiḥ-attaining anything; ca-and; īśitā-power; vaśitā-control; tathā-so; kāmasya-of desire; āvasitā-doing; hi-indeed; ete-they; aṣṭa-eigght; aiśvaryāḥ-mystic powers; prakīrtitāḥ-said.

The eight mystic powers are: 1. becoming very small (aṇimā), 2. becoming very light and thus able to fly here and there (laghimā), 3. becoming very large (mahimā), 4. having one's desires always fulfilled (prākāmya), 5. being able to get anything (prāpti), 6. becoming very powerful (iśitā), 7. bringing others under one's control (vaśitā), and 8. being able to contradict the laws of material nature and thus do any impossible thing (kāmāvasāyitā).

Text 15

bhṛtyāmātya-suhṛd-bandhu-
putra-pautra-kalatrakāḥ
vaso-bhūṣaṇa-kośaś ca
sainikā caturaṅginī
gatvā bhūr astra-śastre ca
durgādyah śriya īritāḥ

bhṛtya-servants; āmātya-counselors; suhṛt-friends; bandhu-relatives; putra-children; pautra-grandchildren; kalatrakāḥ-wives; vasah-garments; bhūṣaṇa-ornaments; kośaḥ-treasures filled with valuables; ca-and; sainikā-army; caturaṅginī-consisting of four groups of fighters; gatvā-having gone; bhūḥ-land; astra-śastre-weapons for striking and throwing; ca-and; durga-fortresses; ādyah-beginning with; śriya-wealth; īritāḥ-is said.

Wealth is said to be the possession of servants, counselors, friends, relatives, children, grandchildren, wives, garments, ornaments, treasures filled with valuables, armies consisting of four divisions (elephants, chariots, cavalry, and infantry), land, many kinds of weapons, fortresses, and many other things.

Text 16

yaśas tu puṁso bhavati
karmato guṇatas tathā

yaśaḥ-fame; tu-indeed; puṁsaḥ-of a person; bhavati-is; karmataḥ-because of deeds; guṇataḥ-because of qualities; tathā-so.

A person is famous because of his deeds or his virtues.

Text 17

karma catur-vidham proktam
sṛṣṭi-sthiti-layātmakam
tathā līlāvatārāṇām
caritam paramādbhutam

karma-deeds; catur-vidham-four kinds; proktam-said; sṛṣṭi-creation; sthiti-maintenance; laya-destruction; ātmakam-nature; tathā-so; līlā-pastime; avatārāṇām-incarnations; caritam-actions; parama-supremely; adbhetam-wonderful.

The Lord's deeds are of four kinds: 1. creation of the material universes, 2. maintainenace of the material universes, 3. destruction of the material universes, and 4. the very wonderful activities of His pastime incarnations.

Text 18

guṇāny aparimeyāni
kīrtitāni manīṣibhiḥ
tathāpy aham dvi-ṣaṣṭhim te
varṇayāmy anupūrvāśah

guṇāni-virtues; aparimeyāni-countless; kīrtitāni-said; manīṣibhiḥ-by the wise; tathāpi-still; aham-I; dvi-ṣaṣṭhim-62; te-to you; varṇayāmi-will describe; anupūrvāśah-one after another.

The wise say that the Lord's virtues cannot be counted. Still, I will describe 62 of them to you.

Text 19

brahmaṇyāś ca śaraṇyāś ca
bhakta-vātsalyam eva ca
dātṛtvam satya-sandhātvam
vikrantatvam niyamyatā

brahmaṇyāḥ-the Deity of the brāhmaṇas; ca-and; śaraṇyāḥ-the shelter; ca-asnd; bhakta-vātsalyam-the lover of the devotees; eva-indeed; ca-and; dātṛtvam-the giver; satya-sandhātvam-truthfulness; vikrantatvam-strength; niyamyata-self-control.

The Lord's virtues are: 1. love for the brāhmaṇas (brahmaṇya), 2. being the shelter of the surrendered souls (śaraṇya), 3. love for the devotees (bhakta-

vātsalya), 4. generosity (dātrtva), 5. truthfulness (satya-sandhātva), 6. great strength (vikrantatva), 7. self-control (niyamyatā), . . .

Text 20

durjayatvam duḥsāratvam
niṣevyatvam sahiṣṇutā
akṣobhyatvam svatantratvam
nairapekṣyam sva-sauṣṭhavam

durjayatvam-invincibility; duḥsāratvam-freedom from being hurt; niṣevyatvam-being the object of service; sahiṣṇutā-tolerance; akṣobhyatvam-being unagitated; svatantratvam-independence; nairapekṣyam-being aloof from matter; sva-sauṣṭhavam-being the best.

. . . 8. invincibility (durjayatva), 9. being free from becoming hurt (duḥsāratva), 10. being the proper object of service (niṣevyatva), 11. tolerance (sahisṇutā), 12. peacefulness (akṣobhyatva), 13. independence (svatantratva), 14. being aloof from material things (nairapekṣya), 15. being the best (sva-sauṣṭhava), . . .

Text 21

śauryam audaryam āstikyam
sthairyam dhairyam prasannatā
gambhīryam praśrayah śilam
prāgalbhyam ṛtu-maṅgalam

śauryam-heroism; audaryam-magnanimity; āstikyam-religiousness; sthairyam-steadiness; dhairyam-peace of mind; prasannatā-cheerfulness; gambhīryam-depth; praśrayah-humility; śilam-good character; prāgalbhyam-boldness; ṛtu-honesty; maṅgalam-auspiciousness.

. . . 16. heroism (śaurya), 17. nobility (audaryam), 18. religiousness (āstikya), 19. steadiness (sthairyam), 20. peacefulness (dhairyam), 21. cheerfulness (prasannatā), 22. profundity (gambhīrya), 23. humility (praśraya), 24. good character (śila), 25. boldness (prāgalbhyam), 26. honesty (ṛta), 27. auspiciousness (maṅgala), . . .

Text 22

samo damo balam dakṣyam
kṣemam harṣo 'nahaṅkṛtiḥ
santoṣa ārjavam sāmyam

mano-bhāgyam śrutam sukham

samaḥ-control of the mind; damaḥ-control of the senses; balam-prowess; dakṣyam-expertise; kṣemam-well-being; harṣaḥ-joyfulness; anahaṅkṛtiḥ-freedom from false ego; santoṣa-satisfaction; ārjavam-righteousness; sāmyam-treating others equally; mano-bhāgyam-being cheerful at heart; śrutam-scholarship; sukham-happiness.

. . . 28. control of the mind (sama), 29. control of the senses (dama), 30. power (bala), 31. expertise (dakṣya), 32. bringing happiness (kṣema), 33. joyfulness (harṣa), 34. freedom from false ego (anahaṅkṛti), 35. satisfaction (santosa), 36. righteousness (ārjava), 37. being equal to all (sāmya), 38. being cheerful at heart (mano-bhāgya), 39. scholarship (śruta), 40. happiness (sukha), . . .

Text 23

tyāgo 'bhayam pāvanam ca
tejah kauśalam āśrayaḥ
dhṛtiḥ kṣamā smṛtir lajjā
sraddhā maitrī dayonnatīḥ

tyāgaḥ-renunciation; abhayam-fearlessness; pāvanam-purity; ca-and; tejah-prowess; kauśalam-cleverness; āśrayaḥ-being a shelter; dhṛtiḥ-patience; kṣamā-tolerance; smṛtiḥ-memory; lajjā-shyness; sraddhā-faith; maitrī-friendship; dayā-mercy; unnatiḥ-dignity.

. . . 41. renunciation (tyāga), 42. fearlessness (abhaya), 43. purifying others (pāvana), 44. glory (tejah), 45. cleverness (kauśala), 46. being a shelter for others (āśraya), 47. resolution (dhṛti), 48. forgiveness (kṣamā), 49. memory (smṛti), 50. shyness (lajjā), 51. faithfulness (sraddhā), 52. friendliness (maitrī), 53. compassion (dayā), 54. dignity (unnati), . . .

Text 24

śāntiḥ puṣṭiḥ suvāk śuddhir
buddhir vidyā sva-rakṣatā
ete te bhaga-bhedaḥ tu
kathitā hy anupūrvāśah

śāntiḥ-peace; puṣṭiḥ-nourishment; suvāk-eloquence; śuddhiḥ-purity; buddhiḥ-intelligence; vidyā-knowledge; sva-rakṣatā-protection; ete-these; te-to you; bhaga-bhedaḥ-types; tu-indeed; kathitā-spoken; hi-indeed; anupūrvāśah-one after the

other.

... 55. tranquility (śānti), 56. prosperity (puṣṭi), 57. eloquence (suvāk), 58. purity (śuddhi), 59. intelligence (buddhi), 60. knowledge (vidyā), 61. wisdom (vidyā), and 62. protection (sva-rakṣatā). These are some of the Lord's opulences. Now I have described them to you.

Text 25

esāṁ prakāśo yatrāśīt
sa pūrṇaḥ parikīrtitāḥ
amīśa-prakāśād amīśaḥ syāt
kalāyāḥ tu kalā smṛtāḥ

esām-of them; prakāśaḥ-manifestation; yatra-where; āśīt-is; sa-He; pūrṇaḥ-full; parikīrtitāḥ-is said; amīśa-prakāśāt-from a partial manifestation; amīśaḥ-partial incarnation; syāt-is; kalāyāḥ-of a lesser part; tu-indeed; kalā-sub-partial; smṛtāḥ-is considered.

The form of the Lord that manifests all these qualities in full is called the Lord's full (pūrṇa) manifestation. An incarnation that manifests these qualities in part is considered an partial (amīśa) incarnation, and an incarnation that manifests these qualities in a lesser part is considered a sub-partial (kalā) incarnation.

Text 26

vibhūtes tu vibhūtiḥ syāt
esa bhedo na hi svataḥ
nirvikalpasya satyasya
para-brahma-svarūpiṇāḥ
nārāyaṇasya śuddhasya
śrī-kṛṣṇasya mahātamanāḥ

vibhūteḥ-of potency; tu-indeed; vibhūtiḥ-potency; syāt-is; esa-this; bhedaḥ-distinction; na-not; hi-indeed; svataḥ-independently; nirvikalpasya satyasya para-brahma-svarūpiṇāḥ-of the independent Supreme Personality of Godhead; nārāyaṇasya-Lord Nārāyaṇa; śuddhasya-pure; śrī- kṛṣṇasya-of Lord Kṛṣṇa; mahātamanāḥ-the Supreme.

An incarnation that manifests these qualities in still lesser part is considered a potency (vibhūti) incarnation. Śrī Kṛṣṇa is not an incarnation or a partial expansion of the Supreme, for He is the original, eternal, pure, spiritual, sole

Supreme Personality of Godhead Himself.

Text 27

yataḥ kṛṣṇāvatāreṇa
bhāga-bhedāḥ pṛthak pṛthak
sandarśitāḥ pṛthak kārye
tasmāt sampūrṇa ucyate

yataḥ-from which; kṛṣṇāvatāreṇa-by the incarnation of Śrī Śiva said Kṛṣṇa; bhāga-bhedāḥ- opulences; pṛthak-one; pṛthak-after another; sandarśitāḥ-displayed; pṛthak-specific; kārye-to the activity; tasmāt-therefore; sampūrṇa-full; ucyate-is said.

Because in the course of performing His activities He displayed all these opulences one after another as it was appropriate, Lord Kṛṣṇa is the full and complete (pūrṇa) form of the Lord.

Text 28

hayagrīvādy-avatāre
tasmād alpa-tarā yataḥ
darśitā bhaga-bhedā vai
tasmād amśāḥ prakīrtitāḥ

hayagrīva-with Hayagrīva; ādi-beginning; avatāre-in the incarnations; tasmāt-from Him; alpa-tarā-less; yataḥ-from that; darśitā-is shown; bhaga-bhedāḥ- opulences; vai-indeed; tasmāt-therefore; amśāḥ-partial; prakīrtitāḥ-are said.

The incarnations beginning with Lord Hayagrīva manifest these opulences to a lesser degree than Lord Kṛṣṇa does, and therefore they are called partial (amśa) incarnations.

Text 29

yato rāmo matsya-kūrma-
varāha narakeśarī
manvantarāvatārāś ca
yajñādyā hayaśīrṣavān

yataḥ-from which; rāmaḥ-Rāma; matsya-Matsya; kūrma-Kūrma; varāha-Varāha;

narakeśarī-Nṛsiṁha; manvantarāvatārāḥ-the manvantara incarnations; ca-and; yajña-with Lord yajña; ādyāḥ-beginning; hayaśīrṣavān-Hayagrīva.

These incarnations are Rāma, Matsya, Kūrma, Varāha, Nṛsiṁha, Hayagrīva, the manvantara incarnations headed by Yajña, . . .

Text 30

tathā śuklādayo hy āvir-
bhāvā ṛṣabha ātmavān
nara-nārāyaṇo dattāḥ
kalau ca buddha-kalkinau

tathā-so; śukla-ādayaḥ-beginning with Śukla; hi-indeed; āvirbhāvāḥ-incarnations; ṛṣabha-Ṛṣabha; ātmavān-spiritual; nara-nārāyaṇaḥ-Nara-Nārāyaṇa; dattāḥ-Dattātreya; kalau-in Kali-yuga; ca-and; buddha-kalkinau-Buddha and Kalki.

. . . the incarnations headed by Śukla, Ṛṣabha, Nara-Nārāyaṇa Ṛṣis, Dattātreya, and, in Kali-yuga, Buddha and Kalki.

Text 31

jñāna-karma-prabhāvādyair
amśā viṣṇoh prakīrtitāḥ
arjune tu narāveśāḥ
kṛṣṇo nārāyaṇaḥ svayam

jñāna-knowledge; karma-activities; prabhāva-powers; ādyaiḥ-beginning with; amśā-parts; viṣṇoh-of Lord Viṣṇu; prakīrtitāḥ-are said; arjune-in Arjuna; tu-indeed; nara-Nara; āveśāḥ-entrance; kṛṣṇaḥ-Kṛṣṇa; nārāyaṇaḥ-the Supreme Personality of Godhead; svayam-Himself.

These incarnations are said to have displayed only a part of Lord Viṣṇu's knowledge, pastimes, powers, and other opulences. Nara Ṛṣi entered Arjuna, and therefore Arjuna is an āveśa incarnation of Nara Ṛṣi. Lord Kṛṣṇa, however, is the original Supreme Personality of Godhead Himself.

Text 32

kumāra-nārada-vyāsā
brahma-rātādayaḥ kalāḥ

jñānāṁśa-yuktāḥ śrī-viṣṇor
avatārā mahātmanah

kumāra-nārada-vyāsā-the four Kumaras, Nara, and Vyasa; brahmarātādayaḥ-
Sukadeva and others; kalāḥ-sub-partial incarnations; jñānāṁśa-yuktāḥ-with only a
part of the knowledge; śrī-viṣṇoḥ-of Lord Viṣṇu; avatārā-incarnations;
mahātmanah-of the Lord.

The Kumāras, Nārada, Vyāsa, Śukadeva, and others are sub-partial (kalā)
incarnations. They display a part of the Lord's transcendental knowledge.

Text 33

gayaḥ pṛthuś ca bharataḥ
śakti-yuktāḥ kalā matāḥ
guṇāvatārā brahmādyāḥ
tad-āṁśā ye vibhūtayah

gayaḥ-Gaya; pṛthuh-Pṛthu; ca-and; bharataḥ-Bharata; śakti-yuktāḥ-endowed
with potency; kalā-parts; matāḥ-considered; guṇāvatārā-incarnations of the modes
of nature; brahmādyāḥ-beginning with Brahmā; tad-āṁśā-parts of them; ye-who;
vibhūtayah-potencies.

Gaya, Pṛthu, and Bharata are sub-partial (kalā) incarnations endowed with
specific potencies (śakti). The incarnations of the modes of nature are headed by
Brahmā. The parts of these incarnations are the potency (vibhūti) incarnations.

Text 34

eṣa mayā te kathitāḥ
sampūrṇāṁśa-kalā-bhidā
kāryānurūpā viprendra
bhāga-bheda-pradarśanāt

eṣa-this; mayā-by me; te-to you; kathitāḥ-spoken; sampūrṇa-full; āṁśa-partial;
kalā-sub-partial; bhidā-divisions; kārya-actions; anurūpā-according to; viprendra-O
king of the brāhmaṇas; bhāga-bheda-pradarśanātaccording to the way the
opulences are displayed.

O king of the brāhmaṇas, in this way I have described to You the Lord's full
(pūrṇa) manifestation, and His partial (āṁśa) and sub-partial (kalā) incarnations,
which are considered according to the degree the Lord's transcendental activities

and opulences are displayed.

Text 35

na brahmaṇo bhidā vipra
śrī-kṛṣṇasya ca sattama
nārāyaṇasya vā saumya
hy avatāri-svarūpiṇah

na-not; brahmaṇah-of Brahman; bhidā-divisions; vipra-O brāhmaṇa; śrī-
kṛṣṇasya-of Śrī Kṛṣṇa; ca-and; sattama-O best of the saintly; nārāyaṇasya-of the
Supreme Personality of Godhead; vā-or; saumya-O gentle one; hi-indeed; avatāri-
the origin of incarnations; svarūpiṇah-having the forms.

O brāhmaṇa, O gentle one, O best of the devotees, these divisions do not apply
to the impersonal Brahman. Neither do they apply to Lord Kṛṣṇa, who is the
original Supreme Personality of Godhead and the source from which the many
incarnations have come.

Text 36

śrī-nārada uvāca

avatāri-svarūpam me
varṇayasva sadāśiva
kim brahma paramam sākṣat
kim vā nārāyaṇo vibhuḥ

śrī-nāradah uvāca-Śrī Nārada said; avatāri-svarūpam-the source of the
incarnations; me-to me; varṇayasva-describe; sadāśiva-O Śiva; kim-whether;
brahma-Brahman; paramam-the highest; sākṣat-directly; kim-whether; vā-or;
nārāyaṇah vibhuḥ-the Supreme Personality of Godhead.

O Śiva, please describe to me the nature of the original source of the
incarnations. Is that source the impersonal Brahman or the Supreme Personality of
Godhead?

Text 37

kim vā vaikuṇṭha-lokeśah
śrī-krṣṇah puruṣottamah

kim eka-tattvam eteṣām
athavā kim pṛthak pṛthak

kim-whether?; vā-or; vaikuṇṭha-lokeśah-the master of Vaikuṇṭha; śri-kṛṣṇah-Śrī Kṛṣṇa; puruṣottamah-the Supreme Person; kim-whether?; eka-tattvam-one truth; eteṣām-of them; athavā-or; kim-whether; pṛthak pṛthak-different.

Are Lord Kṛṣṇa and Lord Nārāyaṇa, the master of Vaikuṇṭha, the same person, or are they different?

Text 38

śrī-śiva uvāca

śṛṇu tat paramam guhyam
brahma-dāyāda sattama
avatāri-svarūpam me
yathāvaraṇayato dvija

śrī-śivah uvāca-Śrī Śiva said; śṛṇu-listen; tat-that; paramam-supreme; guhyam-secret; brahma-dāyāda-O son of Brahmā; sattama-O best of the devotees; avatāri-svarūpam-the nature of the original source of the incarnations; me-from me; yathā-as; āvaraṇayataḥ-describing; dvija-O brāhmaṇa.

Śrī Śiva said: O son of Brahmā, O brāhmaṇa, O best of the devotees, please hear as I tell you the great secret of the the original source of the incarnations.

Text 39

ekam eva param tattvam
avatāri-sanātanam
śrī-kṛṣṇa-brahma-puruṣaiḥ
samjñābhir gīyate pṛthak

ekam-one; eva-indeed; param-supreme; tattvam-truth; avatāri-sanātanam-the eternal; origin of the incarnations; śrī-kṛṣṇa-brahma-puruṣaiḥ-as Śrī Kṛṣṇa, Brahman, and the puruṣa incarnation; samjñābhiḥ-by the names; gīyate-is sung; pṛthak-specifically.

The source of the incarnations is one, although He is variously called Śrī Kṛṣṇa, Brahman, and the puruṣa incarnation or Supersoul.

Text 40

yathā bhānoḥ prakāśasya
maṇḍalasyāpṛthak sthitih
tathā śrī-kṛṣṇadevasya
brahmaṇah puruṣasya ca

yathā-as; bhānoḥ-of the sun; prakāśasya-manifestation; maṇḍalasya-of the circle; āpṛthak-not specific; sthitih-situated; tathā-so; śrī-kṛṣṇadevasya-of Śrī Kṛṣṇa; brahmaṇah-of Brahmaṇa; puruṣasya-of the puruṣa; ca-and.

As the circle of the sun has many features, so the Supreme appears as Śrī Kṛṣṇa, Brahman, and the puruṣa incarnation (Supersoul).

Texts 41 and 42

ataḥ sātvata-tantra-jñā
bhakti-niṣṭhā vilakṣaṇāḥ
śrī-kṛṣṇākhyam param dhāma
paramānandam uttamam

vaikuṇṭhaloka-nilayam
śuddha-sattvātma-vigraham
vadanti śāśvataṁ satyam
sva-bhakta-gaṇa-sevitam

ataḥ-therefore; sātvata-tantra-jñāḥ-they who understand the Satvata Tantra; bhakti-niṣṭhā-who have faith in devotional service; vilakṣaṇāḥ-great souls; śrī-kṛṣṇākhyam-named Śrī Kṛṣṇa; param-the Supreme; dhāma-abode; paramānandam-full of bliss; uttamam-the highest; vaikuṇṭhaloka-nilayam-the abode of Vaikuṇṭha; śuddha-sattvātma-vigraham-His form made of pure goodness; vadanti-say; śāśvataṁ-eternal; satyam-truth; sva-bhakta-gaṇa-sevitam-served by His own devotees.

The great souls that understand the Sātvata Tantra and have faith in devotional service say that supremely blissful and glorious Śrī Kṛṣṇa, who is eternal, whose form is of pure goodness, and who resides in the spiritual world served by His devotees, is the highest.

Text 43

vedāntino jñāna-niṣṭhā
jñāna-śāstrānusārataḥ
vadanti brahma paramam
prakāśātmakam avyayam

vedāntinah-the students of Vedānta; jñāna-niṣṭhā-who have faith in speculative knowledge; jñāna-śāstra-the scriptures of speculative knowledge; anusārataḥ-following; vadanti-say; brahma-Brahman; paramam-supreme; prakāśātmakam-manifested; avyayam-eternal.

The students of Vedānta, who have faith in the process of philosophical speculation, and who follow the scriptures of philosophical speculation, say that the highest is the eternal impersonal Brahman, . . .

Text 44

apāṇi-pāda-nayana-
śrotra-tvag-ghrāṇa-vigraham
sarva-śaktyāyutam tejo-
mayam vāñ-manasāpadam

apāṇi-without hands; pāda-feet; nayana-eyes; śrotra-ears; tvag-sense of touch; ghrāṇa-nose; vigraham-form; sarva-śaktyāyutam-endowed with all powers; tejo-mayam-glorious; vāñ-manasāpadam-beyond the words and mind.

. . . which has no hands, feet, eyes, ears, sense of touch, nose, or form, which is brilliant light, has all powers, is beyond the words and the mind, . . .

Text 45

ānanda-mātram saṁśuddham
cid-vyaktam sarva-kāraṇam

ānanda-mātram-is only bliss; saṁśuddham-pure; cid-vyaktam-knowledge; sarva-kāraṇam-the cause of all.

. . . is full of bliss and knowledge, and is the cause of everything.

Text 46

hairaṇyagarbhāḥ traividyā
nārāyaṇam anāmayam
sahasra-śirasam devam
paramānandam avyayam

hairaṇyagarbhāḥ-the worshipers of the Supersoul; traividyā-who follow the three Vedas; nārāyaṇam-Nārāyaṇa; anāmayam-free from all troubles; sahasra-with a thousand; śirasamheads; devam-the Lord; paramānandam-full of bliss; avyayam- eternal.

The students of the three Vedas who become worshipers of the Supersoul say that blissful and eternal Lord Nārāyaṇa, who never suffers and who is the universal form with a thousand faces, is the highest.

Texts 47 and 48

ananta-śaktim sarveśam
puruṣam prakṛteḥ param
vadanti karma-paramāḥ
sthity-utpatty-anta-bhāvanam

sarvānanda-kāram śāntam
saṁsārārṇava-tārakam

ananta-śaktim-limitless power; sarveśam-the master of all; puruṣam-the person; prakṛteḥ-matter; param-above; vadanti-say; karma-paramāḥ-devoted to pious deeds; sthity-utpatty-anta-bhāvanam-the source of creation, maintenance, and destruction; sarvānanda-kāram-giving all bliss; śāntam-peaceful; saṁsārārṇava-tārakam-delivering from the ocean of birth and death.

They who are intent on performing pious deeds say that the puruṣa incarnation, who is beyond the material worlds, who creates, maintains, and destroys the material worlds, who grants transcendental bliss, who is peaceful, and who delivers the devotees from the ocean of repeated birth and death, is the highest.

Text 49

ātataṭvāc ca māṭṛtvād
ātmā hi paramo hariḥ
ataḥ śrī-kṛṣṇadevasya

brahmaṇah puruṣasya ca
vastuto naiva bhedo hi
varṇyate tair api dvija

ātatatvāt-because of being manifested; ca-and; mātrtvāt-because of being the mother; ātmā-the Supersoul; hi-indeed; paramah-supreme; hariḥ-Lord Hari; ataḥ-therefore; śrī-kṛṣṇadevasya-of Lord Kṛṣṇa; brahmaṇah-of Brahman; puruṣasya-of the Supewrsoul; ca-indeed; vastutah-in truth; na-not; eva-indeed; bhedah-difference; hi-indeed; varṇyate-is said; taiḥ-by them; api-even; dvija-O brāhmaṇa.

O brāhmaṇa, because He is all-pervading, and because He has created everything, Lord Kṛṣṇa is the highest. Therefore the wise say there is no difference between Lord Kṛṣṇa, the Supersoul, and the impersonal Brahman.

Text 50

yathārtho bahudhā bhāti
nānā-karaṇa-vṛttibhiḥ
tathā sa bhagavān kṛṣṇo
naneva paricakṣate

yathārthaḥ-as is needed; bahudhā-in many ways; bhāti-is manifest; nānā-various; karaṇa-of the senses; vṛttibhiḥ-by the activities; tathā-so; sa-He; bhagavān-the Supreme Personality of Godhead; kṛṣṇah-Kṛṣṇa; nanā-in many ways; iva-as if; paricakṣate-is seen.

He appears in different ways before the different senses of different viewers. In this way the original Supreme Personality of Godhead, Lord Kṛṣṇa, is said to be manifested in different ways.

Text 51

ataḥ sarva-matenāpi
śrī-kṛṣṇah puruṣottamah
līlā-mānuṣa-rūpeṇa
devakī-jātharam gataḥ

ataḥ-therefore; sarva-of all; matena-by the opinion; api-also; śrī-kṛṣṇah-Śrī Kṛṣṇa; puruṣottamah-the Supreme Personality of Godhead; līlā-pastimes; mānuṣa-human; rūpeṇa-form; devakī-of Devakī; jātharam-to the womb; gataḥ-gone.

Therefore all the great sages agree that Śrī Kṛṣṇa, who entered Devakī's womb

and enjoyed pastimes like those of a human being, is the original Supreme Personality of Godhead.

Text 52

ataḥ sarvāvatārāṇāṁ
kāraṇāṁ krṣṇa ucyate
srṣṭy-ādy-aneka-karmāṇi
darśitāni yataḥ svataḥ

ataḥ-therefore; sarvāvatārāṇāṁ-of all incarnations; kāraṇam-the origin; krṣṇa-Śrī Krṣṇa; ucyate-is said; srṣṭi-creation; ādi-beginning; aneka-many; karmāṇi-actions; darśitāni-showed; yataḥ-from whom; svataḥ-personally.

Therefore Lord Krṣṇa, who displays many different activities beginning with the creation of the material worlds, is said to be the origin of all incarnations.

Text 53

sa eva sarva-lokānāṁ
ārādhyāḥ puruṣottamāḥ
mukty-ādy-arthāṁ nṛlokasya
mānuṣatvāṁ yato gataḥ

sah-He; eva-indeed; sarva-lokānāṁ-by all people; ārādhyāḥ-to be worshiped; puruṣottamāḥ-the Supreme Personality of Godhead; mukti-with liberation; ādi-beginning; arthām-for the purpose; nṛlokasya-of the world of human beings; mānuṣatvam-the state of being like a human being; yataḥ-because; gataḥ-attained.

He is the original Supreme Personality of Godhead, who should be worshiped by all people. To give to the people many gifts beginning with liberation, He descended to the human world and appeared to be a human being.

Text 54

atas tam puruṣā nityam
bhakti-bhedenā nityadā
bhajanti hy apavargeśāṁ
pareśāṁ tad-akāmyayā

ataḥ-therefore; tam-to Him; puruṣā-the people; nityam-always; bhakti-bhedenā-with different kinds of devotional service; nityadā-always; bhajanti-worship; hi-

indeed; apavarga-of liberation; īśam-the master; para-of all; īśam-the master; tad-akāmyayā-without any material desires.

Therefore, by performing the various activities of devotional service without material desire the people should always worship Him, the master of all and the controller of liberation.

Text 55

mayā te kathitā vipra
avatāra mahātmanah
kim anyat kathayāmy adya
tvam hi bhāgavatottamah

mayā-by me; te-to you; kathitā-spoken; vipra-O brāhmaṇa; avatāra-the incarnations; mahātmanah-of the Supreme Personality of Godhead; kim-what?; anyat-more; kathayāmi-I shall say; adya-now; tvam-you; hi-indeed; bhāgavata-of devotees; uttamah-the best.

O brāhmaṇa, now I have described to you the many incarnations of the Supreme Personality of Godhead. You are the best of the devotees. What shall I describe to you next

Paṭala Four Bhakti-bheda

Varieties of Devotional Service

Text 1

śrī-nārada uvāca

nāsti ṛptih śṛṇvato me
tava vāg-amṛtam hareḥ
yaśah parama-kalyāṇam
avatāra-kathāśrayam

śrī-nāradah uvāca-Śrī Nārada said; na-not; asti-is; ṛptih-satiation; śṛṇvataḥ-hearing; me-of me; tava-of you; vāg-amṛtam-the nectar of words; hareḥ-of Lord Hari; yaśah-the glory; parama-kalyāṇam-supremely auspicious; avatāra-of the avatars; kathā-of the topics; āśrayam-shelter.

Śrī Nārada said: As I hear your nectar words my thirst to hear more and more remains unsatiated. The glory of the description of Lord Hari's avatāras is the supreme auspiciousness.

Text 2

tathāpi sāmpratam hy etac
chrutvā kautūhalam mama
bhakti-bhedam bhagavato
bhavanīyam sadā nr̥bhiḥ

tathāpi-still; sāmpratam-now; hi-indeed; etat-thus; śrutvā-hearing; kautūhalam-curiosity; mama-of me; bhakti-of devotional service; bhedam-divisions; bhagavataḥ-of the Lord; bhavanīyam-may be considered; sadā-always; nr̥bhiḥ-by human beings.

Now that I have heard all this, I yearn to hear about the different kinds of devotional service the living entities render to the Supreme Lord.

Text 3

brūhi me bhagavan viṣṇor
bhakti-bhedam sadāśiva
yaj jñātvā hy añjasā viṣṇoh
sāmyam yāti janah prabho

brūhi-tell; me-me; bhagavan-O lord; viṣṇoh-of Lord Visnu; bhakti-bhedam-the different kinds of devotional service; sadāśiva-O Sadasiva; yat-which; jñātvā-understanding; hi-indeed; añjasā-at once; viṣṇoh-of Lord Visnu; sāmyam-the same transcendental position; yāti-attains; janah-a person; prabhaḥ-O lord.

O Lord Sadāśiva, please describe to me the different kinds of devotional service to Lord Viṣṇu. O Lord, by understanding the truth of devotional service, a person attains the same transcendental position as Lord Viṣṇu.

Text 4

śrī-śiva uvāca

sādhu pr̥ṣṭham tvayā sādho
param guhyatamam yataḥ
anyasmā na mayā proktam

vinā bhāgavatān narāt

śrī-sivāḥ uvāca-Śrī Śiva said; sādhu-well; prṣṭham-asked; tvayā-by you; sādhaḥ-
O saint; param-very; guhyatamam-confidential; yataḥ-because; anyasmai-to anyone
else; na-not; mayā-by me; proktam-said; vinā-without; bhāgavatāt-a devotee; narāt-
a person.

Śrī Śiva said: O saintly one, it is good that you ask about this. This is a great
secret I will not reveal to any but a devotee of the Lord.

Text 5

yadaivāvocan mām kṛṣṇo
dhyānāt tuṣṭa-manā vibhuḥ
tadaivāham niṣiddho 'smi
abhaktoktau kṛpālunā

yadā-when; eva-indeed; avocamsai; mām-to me; kṛṣṇaḥ-Kṛṣṇa; dhyānāt-from
meditation; tuṣṭa-manā-pleased at heart; vibhuḥ-all-powerful; tadā-then; eva-
indeed; aham-I; niṣiddhaḥ-forbidden; asmi-am; abhakta-to non-devotees; uktau--in
speaking; kṛpālunā-by the merciful Lord.

Once, pleased at heart by my activities of meditation, all-powerful Lord Kṛṣṇa
spoke to me. At that time the merciful Lord forbade me to describe (devotional
service) to the non-devotees.

Text 6

tadā cāham tasya pāda-
paṅkaje śirasā nataḥ
babhāsa etad bhagavān
bhaktān nirdeṣṭum arhasi

tadā-then; ca-and; aham-I; tasya-of Him; pāda-feet; paṅkaje-lotus; śirasā-with
my head; nataḥ-bowed down; babhāsa-said; etat-this; bhagavān-the Lord; bhaktān-
to the devotees; nirdeṣṭum-to describe; arhasi-you should.

Then I bowed down before the Lord, placing my head at His feet. The Lord
said: You should tell these things only to the devotees.

Text 7

tadā prīta-manā devo
mām uvāca satāṁ gatiḥ
śṛṇuṣva śiva bhadram te
bhaktān vakṣyāmi sātvatān

tadā-then; prīta-manā-pleased at heart; devaḥ-the Lord; mām-to me; uvāca-said; satām-of the devotees; gatiḥ-the goal; śṛṇuṣva-please hear; śiva-O Śiva; bhadram-auspiciousness; te-to you; bhaktān-to the devotees; vakṣyāmi-I will speak; sātvatān-pious.

Then, pleased at heart, the Lord who is the goal of the saintly devotees said to me: O Śiva, auspiciousness to you! Listen. I will tell this only to the saintly devotees.

Text 8

mad-dhyāna-niṣṭhān mat-prāṇān
mad-yaśah-śravaṇotsukān
bhaktān jānihi me deva
sarva-loka-praṇāmakān

mat-on Me; dhyāna-meditation; niṣṭhān-devoted; mat-Me; prāṇān-life; mat-My; yaśah-glories; śravaṇa-hearing; utsukān-eager; bhaktān-devotees; jānihi-know; me-to Me; deva-O Lord; sarva-all; loka-people; praṇāmakān-respecting.

O Mahādeva, know that they who intently meditate on Me, who consider Me their very life, who are eager to hear of My glories, and who are respectful to all living entities, are My devotees.

Text 9

tebhyaḥ parama-santuṣṭo
bhakti-bhedaṁ sa-sādhanam
bravīmi śiva te bhaktis
tenaiva samprasidhyati

tebhyaḥ-to them; parama-santuṣṭah-very pleased; bhakti-bhedaṁ-the different kinds of devotional service; sa-sādhanam-with the ways to attain them; bravīmi-I describe; śiva-O Śva; te-to you; bhaktih-devotional service; tena-by that; eva-indeed; samprasidhyati-becomes perfect.

Pleased with them I describe the different kinds of devotional service along with the ways to attain them. O Śiva, in this way devotional service to you attains its perfection.

Text 10

yadi tvad-vākya-niṣṭhah syād
yo 'pi ko 'pi sadāśiva
tasmai prīta-manā vacyo
bhakti-bhedah sa-sādhanah

yadi-if; tvad-vākya-niṣṭhah-faith in your words; syāt-is; yah-one who; api-also; ko 'pi-someone; sadāśiva-O sadaśiva; tasmai-to him; prīta-manā-pleased at heart; vacyah-to be described; bhakti-bhedah-the different kinds of devotional service; sa-sādhanah-with the ways to attain them.

O Sadāśiva, pleased at heart, I will describe these different kinds of devotional service, along with the ways to attain them, to anyone who has faith in your words.

Text 11

tad idam te pravakṣyāmi
bhakti-bhedam sa-sādhanam
yato bhāgavata-śreṣṭhah
bhagavat-kīrtana-priyah

tat-that; idam-this; te-to you; pravakṣyāmi-I will describe; bhakti-bhedam-the different kinds of devotional service; sa-sādhanam-with the ways to attain them; yatah-from which; bhāgavata-of devotees; śreṣṭhah-the best; bhagavat-of the Lord; kīrtana-glorification; priyah-dear.

Now I will describe to you the different kinds of devotional service, along with the ways to attain them. A person who is fond of glorifying the Lord is the best of devotees.

Text 12

premaiva gopa-rāmāṇām
kāma ity agamat prathām

ekaiva bhaktih śrī-viṣṇoh
prītir ity ucyate budhaiḥ
nirguṇatvād akhaṇḍatvād
ānandatvād dvijottama

prema-love; eva-indeed; gopa-rāmāṇām-of the gopīs; kāma-desire; iti-thus;
agamat-went; prathām-fame; ekā-sole; eva-indeed; bhaktih-devotional service; śrī-
viṣṇoh-of Śrī Viṣṇu; prītih-love; iti-thus; ucyate-is said; budhaiḥ-by the wise;
nirguṇatvāt-because of being free from the modes of nature; akhaṇḍatvāt-because
of being unbroken; ānandatvāt-because of being blissful; dvijottama-O best of the
brahmanas.

The love of the gopīs is famous as "kāma". Because it is unbroken, full of bliss,
and beyond the material modes, unalloyed devotional service is called "prīti" by
the wise.

Text 13

kintu jñāna-kriyā-līlā-
bhedaiḥ sa tri-vidhā matā
tān śṛṅusvānupūrvena
mattah sva-vihito dvija

kintu-however; jñāna-knowledge; kriyā-work; līlā-pastimes; bhedaiḥ-with
differences; sa-that; tri-vidhā-three kinds; matā-considered; tān-them; śṛṅusva-
please hear; anupūrvena-following; mattah-from me; sva-vihitah-placed; dvija-O
brāhmaṇa.

Devotional service is of three kinds: 1. jñāna, 2. kriyā, and 3. līlā. O brāhmaṇa,
now please hear of these from me.

Text 14 Jñāna Devotional Service

sarvāntaryāmini harau
mano-gatir avicyutā
sa nirguṇa jñānamayī
mokṣād api garīyasī

sarva-all; antaryāmini-staying within; harau-Lord Hari; mano-gatih-the activity
of the mind; avicyutā-without falling down; sa-that; nirguṇa-beyond the modes;
jñānamayī-knosing of knowledge; mokṣād-than liberation; api-even; garīyasī-
better.

Jñāna devotional service consists of unbroken meditation on Lord Hari, the Supersoul in everyone's heart. Untouched by the modes of material nature, jñāna devotional service is better than impersonal liberation.

Text 15 Kriyā Devotional Service

sarvendriyāñām sarveśe
viṣṇau gatir anuttamā
svabhavikī bhagavatī¹
karmajā mukti-helinī

sarvendriyāñām-of all the senses; sarveśe-the Lord of all; viṣṇau-Lord Viṣṇu; gatih-the goal; anuttamā-without peer; svabhavikī-natural; bhāgavatī-of the devotees; karmajā-born of work; mukti-impersonal liberation; helinī-condemning.

Kriyā devotional service consists of making the Supreme Personality of Godhead, Lord Viṣṇu, the goal of all sense activities by offering (the fruits) one's work to Him. Kriyā devotional service mocks impersonal liberation.

Text 16

hari-līlā-śrutoccāre
jātā premamayī tu yā
sat-saṅga-janyā sad-grahyā
sarvadā sā hy anuttamā

hari-of Lord Hari; līlā-the pastimes; śruta-heard;; uccāre-in the description; jātā-born; premamayī-of love; tu-indeed; yā-which; sat-saṅga-janyā-in the association of devotees; sat-by the devotees; grahyā-should be accepted; sarvadā-always; sā-that; hi-indeed; anuttama-without superior.

1. Līlā Devotional Service

Līlā devotional service is manifested when by hearing Lord Hari's pastimes in the association of devotees one develops love for Him. The devotees should always perform this kind of devotional service. No other service is better than this.

Text 17

tāsām sādhana-sāmagrīm

kramataḥ śṛṇu sattama
yam āśritya samāpnoti
jano bhaktim janārdane

tāsām-of them; sādhana-sāmagrīm-the means of attainment; kramataḥ-one by one; śṛṇu-please hear; sattama-O best of the devotees; yam-which; āśritya-taking shelter; samāpnoti-attains; janah-a person; bhaktim-devotional service; janārdane-for Lord Hari.

O best of the devotees, now please hear the ways by which, step by step, one attains devotional service to Lord Hari.

Texts 18-21

svānurūpa-sva-dharmena
vāsudevārpaṇena ca
himsā-rahita-yogena
bhagavat-pratimādiṣu

śruti-dṛṣṭi-sparśa-pūjā-
stuti-pratyabhinandanaiḥ
viṣayānām viyogena
sva-guroḥ paricaryayā

nivṛtti-śāstra-śravaṇair
uttameṣu kṣamādibhiḥ
sameṣu mitra-bhāvena
dineṣu dayayā tathā

bhagavan-mūrty-abhidhyānair
yaśasām śruti-kīrtanāt
bhūteṣu bhagavad-dṛṣṭyā
nirguṇā bhaktir ucyate

svānurūpa-according to one's nature; sva-dharmena-according to one's occupational duty; vāsudeva-to Lord Kṛṣṇa; arpaṇena-by offering; ca-and; himsā-violence; rahita-without; yogena-in connection; bhagavat-of the Supreme Personality of Godhead; pratimā-the Deity; ādiṣu-beginning with; śruti-hearing; dṛṣṭi-seeing; sparśa-touching; pūjā-worship; stuti-prayers; pratyabhinandanaiḥ-by obeisances; viṣayānām-of the sense objects; viyogena-by detachment; sva-guroḥ-of one's own spiritual master; paricaryayā-by service; nivṛtti-of renunciation; śāstra-scriptures; śravaṇaiḥ-by hearing; uttameṣu-in the best; kṣamā-tolerance; ādibhiḥ-beginning with; sameṣu-equality; mitra-bhāvena-thinking as a friend; dineṣu-to the porr; dayayā-with compassion; tathā-so; bhagavat-of the Supreme Personality of

Godhead; mūrti-on the form; abhidhyānaiḥ-with meditation; yaśasām-of the glories; śruti-from hearing; kīrtanāt-and glorifying; bhūteṣu-to the living entities; bhagavat-of the Supreme Personality of Godhead; dṛṣṭyā-by the sight; nirguṇā-beyond the modes of nature; bhaktiḥ-devotional service; ucyate-is said.

By performing the duties of varṇāśrama prescribed according to one's own nature, by not harming others, by hearing about, seeing, touching, worshiping, offering prayers to, and offering obeisances to the Lord's Deity form and His other forms, by being detached from the objects of sense gratification, by serving one's spiritual master, by hearing scriptures that encourage renunciation, by being submissive to great souls, by being friendly to one's equals, by being kind to the poor and lowly, by meditating on the form of the Supreme Personality of Godhead, by hearing and chanting His glories, and by seeing Him present as the Supersoul in all living entities, one attains devotional service that is not touched by the modes of material nature (nirguṇa-bhakti).

Text 22

labdhvā tam nirguṇām bhaktim
muktiṁ cāpi na mānyate
muktiḥ saivety abhihitā
bhagavad-bhāva-kāriṇī

labdhvā-attaining; tam-that; nirguṇām-beyond the modes of nature; bhaktim-devotional service; muktiṁ-impersonal liberation; ca-and; api-even; na-not; mānyate-is honored; muktiḥ-impersonal liberation; sa-that; eva-indeed; iti-thus; abhihitā-called; bhagavad-bhāva-kāriṇī-the cause of love for the Lord.

When one attains devotional service that is beyond the modes of material nature, he does not think impersonal liberation very valuable. For him liberation is love for the Supreme Personality of Godhead.

Text 23

premṇas tu prathamāvasthā
bhāva ity abhidhīyate
sāttvikah sv-alpa-mātrāḥ syur
atrāśru-pulakādayah

premṇah-of love; tu-indeed; prathamā-the first; avasthā-stage; bhāva-bhava; iti-thus; abhidhīyate-is called; sāttvikah-sattvika; sv-alpa-mātrāḥ-sloght; syuḥ-is; atra-there; aśru-tears; pulaka-bodily hairs standing erect; ādayah-beginning with.

The first stage of this love is called bhāva. When ecstatic symptoms, such as tears and the hairs of the body standing erect, are even slightly manifested, it is called sāttvika-bhāva.

Text 24

atha bhāgavatī-bhakteḥ
sādhanam śṛṇu sattama
yat sarva-yatnataḥ kāryam
puruṣena maniṣinā

atha-then; bhāgavatī-bhakteḥ-of devotional service; sādhanam-the means of attaining; śṛṇu-please hear; sattama-O best of the saintly; yat-what; sarva-all; yatnataḥ-with effort; kāryam-should be done; puruṣena-by a person; maniṣinā-wise.

O best of the saintly devotees, please hear what a wise person should with all earnestness do to attain devotional service to the Lord.

Text 25

śrī-guror upadeśena
bhagavad-bhakti-tat-paraiḥ
yathā-kāryam sva-karaṇair
bhagavat-pāda-sevanam

śrī-guroḥ-of the spiritual master; upadeśena-by the instruction; bhagavad-bhakti-tat-paraiḥ-intently serving the Lord; yathā-kāryam-as should be done; sva-karaṇair-wuth one's senses; bhagavat-of the Lord; pāda-of the feet; sevanam-service.

Following his spiritual master's instructions, with his senses a person should earnestly serve the Supreme Lord's lotus feet.

Text 26

vācoccāro harer nāmnām
karnābhyām karmaṇām śrutiḥ
hastābhyām bhagavad-deha-
pratimādiṣu sevanam

vācā-with hsi voice; uccārah-aloud; hareḥ-of Lord Hari; nāmnām-of the holy names; karṇābhyām-with ears; karmaṇām-of the deeds; śrutiḥ-hearing; hastābhyām-with hands; bhagavat-of the Lord; deha-the body; pratimā-Deity form; ādiṣu-beginning with; sevanam-service.

With one's voice one should chant the holy names of Lord Hari. With one's ears one should hear of Lord Hari's activities. With one's hands one should serve the Deity and other forms of Lord Hari.

Text 27

jihvayā bhagavad-datta-
naivedyāharaṇām mudā
nāsayā kṛṣṇa-pādābja-
lagna-gandhānujighraṇam

jihvayā-with the tongue; bhagavat-to the Supreme Personality of Godhead; datta-offered; naivedya-aharaṇām-food; mudā-happily; nāsayā-with the nose; kṛṣṇa-of Lord Kṛṣṇa; pāda-feet; abja-lotus; lagna-placed; gandha-fragrance; anujighraṇam-smell.

With one's tongue one should happily taste the foods offered to the Lord. With one's nose one should smell the fragrances offered to Lord Kṛṣṇa's lotus feet.

Text 28

praviṣṭe nāsikā-randhre
harer nirmālyā-saurabhe
sadyo vilayam āyāti
pāpa-pañjara-bandhanam

praviṣṭe-entered; nāsikā-randhre-the nostril; hareḥ-of Lord Hari; nirmālyā-of the flower; saurabhe-in the fragrance; sadyaḥ-at once; vilayam-to destruction; āyāti-goes; pāpa-of sins; pañjara-bandhanam-the prison cage.

When the scent of flowers offered to the Lord enters the nose, the prison cage of one's past sins suddenly breaks open.

Text 29

bhagavad-gātra-nirmālyā-
dhāraṇām śirasā tathā
drṣṭyā viṣṇu-janādīnām
īkṣaṇām sādareṇa ca

bhagavat-of the Lord; gātra-of the limbs; nirmālyā-of the flowers; dhāraṇam-holding; śirasā-with the head; tathā-so; drṣṭyā-with the eyes; viṣṇu-janādīnām-of the Vaiṣṇavas; īkṣaṇam-the sight; sādareṇa-with respect; ca-and.

One should place to one's head the flowers offered to the Lord's body. With one's eyes one should respectfully gaze on the Vaiṣṇavas.

Text 30

manasā bhagavad-rūpa-
cintanām śirasorāsā
bahu-pādādibhir viṣṇor
vandanām parayā mudā
arthādīnām ānayanām
īśvarārthena sarvaśah

manasā-with the mind; bhagavad-rūpa-on the form of the Lord; cintanām-meditation; śirasā-with the head; urasā-with the chest; bāhu-with the arms; pāda-with the feet; ādibhiḥ-beginning; viṣṇoh-to Lord Viṣṇu; vandanām-obeisances; parayā-with great; mudā-happiness; arthādīnām-beginning with wealth; ānayanām-bringing; īśvarārthena-for the purpose of the Lord; sarvaśah-in all respects.

With one's mind one should meditate on the Lord's form. With one's head, chest, arms, feet, and other parts of one's body one should offer daṇḍavat obeisances to the Lord. One should always use one's wealth and possessions to advance the Lord's purpose.

Text 31

etaiḥ sva-sādhanair nityāṁ
bhagavat-pāda-sevanam
āśu sampadyate bhaktiḥ
krṣṇe bhāgavatī satī

etaiḥ-by these; sva-sādhanaiḥ-pne's means of attainment; nityam-always; bhagavat-pāda-sevanam-service to the Lord's feet; āśu-quickly; sampadyate-is established; bhaktiḥ-devotional service; krṣṇe-to Lord Kṛṣṇa; bhagavatī-the Supreme Personality of Godhead sati-eternal.

By regularly performing these activities of sādhana, one should serve the Lord's feet. In this way devotion to Lord Kṛṣṇa (bhāgavatī bhakti), the eternal Supreme Personality of Godhead, will quickly become manifest.

Text 32

yadendriyāṇāṁ sarveṣāṁ
kṛṣṇe parama-pūruṣe
svabhāvikī ratir abhūt
sā vai bhāgavatī matā

yadā-when; indriyāṇām-the senses; sarveṣām-of all; kṛṣṇe-in Lord Kṛṣṇa; parama-pūruṣe-the Supreme Personality of Godhead; svabhāvikī-natural; ratih-love; abhūt-was; sa-that; vai-indeed; bhāgavatī-for the Lord; matā-is considered.

When all the senses are engaged in (serving) Lord Kṛṣṇa, the Supreme Personality of Godhead, it is considered that one has attained spontaneous love for the Lord.

Text 33

etad-bhakti-paro vipra
cātur-vārgyāṁ na mānyate
tasyāṁ antaḥ sarva-sukham
adhikāṁ vāpi labhyate

etat-to Him; bhakti-to devotional service; paraḥ-intent; vipra-O brāhmaṇa; cātur-vārgyam-the four goals of life; na-not; mānyate-is considered valuable; tasyāṁ-in that; antaḥ-within; sarva-sukham-all happiness; adhikam-greater; vā-or; api-and; labhyate-is attained.

O brāhmaṇa, a person ardently engaged in devotional service does not think the four goals of life (material piety, economic development, sense gratification, and impersonal liberation) are very valuable. For him all happiness is in devotional service.

Text 34

jñānataḥ su-lābha muktir
bhuktir yajñādi-puṇyataḥ

seyam sādhana-sāhasrair
hari-bhaktih su-durlabhā

jñānataḥ-by knowledge; su-lābha-easily attained; muktiḥ-impersonal liberation; bhuktih-sense gratification; yajña-with Vedic sacrifices; ādi-beginning; punyataḥ-by pious deeds; sā iyam-that; sādhana-of spiritual activities; sāhasraḥ-with many thousands; hari-bhaktih-devotion to Lord Hari; su-durlabhā-very difficult to attain.

Impersonal liberation is easily attained by the philosophical speculation. Sense gratification is easily attained by performing yajñas and other pious deeds. Devotion to Lord Hari is not attained by thousands of such activities.

Text 35

siddhayah paramāścaryā
bhuktir muktiḥ ca śāśvatī
nityam ca paramānando
bhaved govinda-bhaktitah

siddhayah-mystic perfections; parama-āścaryāḥ-very wonderful; bhuktih-sense gratification; muktiḥ-liberation; ca-and; śāśvatī-eternal; nityam-eternal; ca-and; paramānandaḥ-transcendental bliss; bhavet-may be; govinda-bhaktitah-by devotional service to Lord Govinda.

Very wonderful mystic powers, sense gratification, eternal liberation, and eternal transcendental bliss come from devotional service to Lord Govinda.

Text 36

atha premamayī bhakteḥ
kāraṇam dvija-sattama
śṛṇu viśvāsam āpanno
niścayātmikayā dhiyā

atha-then; premamayī-consisting of love; bhakteḥ-of devotional service; kāraṇam-the cause; dvija-sattama-O best of brāhmaṇa; śṛṇu-please hear; viśvāsam-faith; āpannah-attaining; niścayātmikayā-determined; dhiyā-eith intelligence.

O best of brāhmaṇa, please hear how with steady intelligence one attains the faith that brings loving devotional service.

Text 37

sad-guror upadeśena
labdhvā sat-saṅgam ādṛtaḥ
catur-vidhānām śrī-viṣṇoh
karmaṇām śravaṇam satām

sad-guroḥ-of the bona-fide spiritual master; upadeśena-by the teaching; labdhvā-attaining; sat-saṅgam-the association of devotees; ādṛtaḥ-honored; catur-vidhānām-four kinds; śrī-viṣṇoh-of Śrī Viṣṇu; karmaṇām-of activities; śravaṇam-hearing; satām-of the saintly devotees.

By the instruction of a bona fide spiritual master one attains the association of devotees. Then one respectfully hears from them the four kinds of Lord Viṣṇu's transcendental activities.

Text 38

teṣv evam kīrtanām teṣām
manasā cāpi cintanam
vacasā grahaṇām teṣām
tat-parāṇām praśāṁsanam

teṣu-in them; evam-thus; kīrtanam-glorification; teṣām-of them; manasā-with the mind; ca-and; api-also; cintanam-meditation; vacasā-with the voice; grahaṇam-taking; teṣām-of them; tat-parāṇām-devoted to them; praśāṁsanam-praise.

Then one glorifies the Lord and remembers him in one's heart. Then with one's voice one praises the great devotees of the Lord.

Text 39

yady aśakto bhavet kīrtau
smaraṇe cāpi sarvaśah
tadā tu bhagavan-nāmnām
āvṛttau vṛttayet sadā

yadi-if; aśaktah-unable; bhavet-may be; kīrtau-in glorification; smaraṇe-in remembering; ca-and; api-also; sarvaśah-in all respects; tadā-then; tu-indeed; bhagavat-of the Lord; nāmnām-of the names; āvṛttau-in the activity; vṛttayet-should engage; sadā-always.

If one does not have the ability to glorify the Lord or always remember him, then one should always chant the Lord's holy names.

Text 40

agha-cchit-smaraṇam purṇām
bahv-āyāsena siddhyati
oṣṭha-spandana-mātreṇa
kīrtanām tu tato varam

agha-chit-of Lord Kṛṣṇa, the killer of Aghāsura; smaraṇam-the memory; purṇām-of human beings; bahv-āyāsena-with great effort; siddhyati-becomes perfect; oṣṭha-of the lips; spandana-movement; mātreṇa-by merely; kīrtanam-glorification; tu-indeed; tataḥ-from that; varam-best.

Only with great endeavor do human beings attain success in remembering Lord Kṛṣṇa. However, merely by moving their lips they can attain success in chanting the Lord's holy name.

Text 41

yena janma-śataih pūrvam
vāsudevaḥ samārcitah
tan-mukhe hari-nāmāni
sadā tiṣṭhanti nārada

yena-by whom; janma-śataih-with hundred births; pūrvam-previous; vāsudevaḥ-Lord Vasudeva; samārcitah-was worshiped; tan-mukhe-in his mouth; hari-nāmāni-the names of Lord Hari; sadā-always; tiṣṭhanti-stay; nārada-O Nārada.

O Nārada, the holy names of Lord Hari always stay only in the mouth of one who in hundreds of previous births worshiped Lord Vāsudeva.

Text 42

sadā śāśvat-prīti-yukto
yah kuryād etad anv-aham
tasyāśu bhaktih śrī-kṛṣṇe
jāyate sadbhīr ādṛtā

sadā-always; śāśvat-prīti-yuktaḥ-filled with eternal love; yah-one who; kuryāt-

does; etat-that; anv-aham-day after day; tasya-of him; āśu-soon; bhaktih-devotion; śrī-kṛṣṇe-for Lord Kṛṣṇa; jāyate-is born; sadbhiḥ-by the devotees; ādṛtā-honored.

One who with unwavering love acts in this way day after day quickly attains devotion to Lord Kṛṣṇa. He is honored by the devotees.

Text 43

evam premamayīm labdhvā
hitvā saṁsāram ātmanah
āśu sampadyate sāntih
paramānanda-dāyinī

evam-thus; premamayīm-love; labdhvā-attaining; hitvā-placing; saṁsāram-the world of birth and death; ātmanah-of the self; āśu-at once; sampadyate-is established; sāntih-peace; paramānanda-dāyinī-giving transcendental bliss.

In this way he attains love for the Lord. He becomes free from the cycle of repeated birth and death and he attains the peace that brings great transcendental bliss.

Text 44

labdhvāpi bhaktā bhagavat-
rūpa-śīla-guṇa-kriyā
nānusandhatta eta vai
vinā bhaktim janārdane

labdhvā-attaining; api-also; bhakta-devotees; bhagavat-of the Lord; rūpa-form; śīla-character; guṇa-virtues; kriyā-deeds; na-not; anusandhatte-follows; eta-they; vai-indeed; vinā-without; bhaktim-devotion; janārdane-to Lord Kṛṣṇa, the deliverer from evils.

The devotees attain forms, noble character, virtues, and actions that are like the Lord's. Without devotion to Lord Kṛṣṇa, the deliverer from evils, one cannot attain these things.

Text 45

yady anya-sādhanāny anya-

bhaktau kuryād atandritaḥ
na tatra kaścid doṣaḥ syād
hari-sevā yataḥ kṛtā

yadi-if; anya-other; sādhanāni-methods; anya-other; bhaktau-in devotion;
kuryāt-may do; atandritaḥ--without slackening; na-not; tatra-there; kaścit-some;
doṣaḥ-fault; syāt-is; hari-sevā-service to Lord Hari; yataḥ-from which; kṛtā-done.

Here someone may protest: If by performing activities other than these one tirelessly engages in some other kind of devotional service there is no fault, for that person is engaged in service to Lord Hari.

Text 46

kintu yad-bhakti-niṣṭhā syāt
tām evāpnoti mānavah
phala-bhedenā bhedaḥ syāt
sādhanena na bhidyate

kintu-however; yad-bhakti-niṣṭhā-faith in devotional service; syāt-is; tam-that;
eva-indeed; āpnoti-attains; mānavah-a human being; phala-results; bhedenā-with
different; bhedaḥ-difference; syāt-is; sādhanena-by methods; na-not; bhidyate-is
different.

That protest is answered with these words: A person attains devotional service according to his faith in devotional service. The results of performing devotional service may thus be different according to one's faith, but the activities (sādhana) of devotional service are not different.

Text 47

pr̥thag eṣa mayākhyāto
bhakti-bhedaḥ sa-sādhanah
niṣkāmaḥ phala-rūpaś ca
nityo mokṣa-sukhādhikah

pr̥thag-different; eṣa-this; mayā-by me; ākhyātaḥ-said; bhakti-bhedaḥ-different
kinds of devotional service; sa-sādhanah-with their activities; niṣkāmaḥ-without
desire; phala-rūpaḥ-the result; ca-and; nityaḥ-eternal; mokṣa-sukhādhikah-
beginning with the happiness of liberation.

One by one I have explained the different kinds of devotional service and the

ways (sādhana) to attain them. Devotional service performed without material desires brings eternal results beginning with the happy state of liberation from the world.

Text 48

sa-kāmaḥ sa-guṇo vipra
bahudhokto maharṣibhiḥ
kim bhūyah kathayāmy adya
vada mām dvija-sattama

sa-kāmaḥ-with material desires; sa-guṇaḥ-with the material modes; vipra-O brāhmaṇa; bahudhā-in many ways; uktah-said; maharṣibhiḥ-by the great sages; kim-what?; bhūyah-more; kathayāmi+ speak; adya-noe; vada-tell; mām-me; dvija-sattama-O best of the brāhmaṇas.

O brāhmaṇa, devotional service performed with material desires and according to the modes of material nature has already been elaborately described by the great sages. What more shall I describe. Tell me, O best of the brāhmaṇas.

Text 49

śrī-nārada uvāca

vidheyam kathitam sarvam
tvayā me sura-sattama
niṣedhanīyam kim cātra
bhakti-stambhakaram ca yat

śrī-nāradaḥ uvāca-Śrī Nārada said; vidheyam-should be done; kathitam-spoken; sarvam-everything; tvayā-by you; me-to me; sura-sattama-O best of the demigods; niṣedhanīyam-what is forbidden; kim-what?; ca-and; atra-here; bhakti-devotional service; stambhakaram-stopping; ca-and; yat-what.

Śrī Nārada said: O best of the demigods, you have described to me all that should be done. What are the forbidden activities, which hinder devotional service?

Text 50

hāni-vṛddhi-karam cāpi
mukhya-sādhanam eva ca

kathayasva mahā-deva
śraddhā-sevā-parāya me

hāni-vṛddhi-karam-that destroy devotional service; ca-and; api-also; mukhya-most important; sādhanam-activities; eva-indeed; ca-and; kathayasva-please describe; mahā-deva-O Lord śiva; śraddhā-faith; sevā-service; parāya-devoted; me-to me.

O Mahādeva, to me, who have faith in devotional service, please describe both the obstacles on the path of devotional service and the most important activities (sādhanā) by which one attains devotional service.

Text 51

śrī-śiva uvāca

bhaktinām sādhanānām yad
bahir-bhūtam mahā-mune
niṣedhanīyam tat tāsām
bhaktinām puruṣottame

śrī-śivah uvāca-Śrī Śiva said; bhaktinām-of devotional services; sādhanānām-of the ways to attain; yat-what; bahir-bhūtam-external; mahā-mune-O great sage; niṣedhanīyam-is forbidden; tat-that; tāsām-of them; bhaktinām-of devotional services; puruṣottame-to the Supreme Personality of Godhead.

Śrī Śiva said: So-called activities of devotional service (sādhanā) to the Supreme Personality of Godhead that are different (from what I have described) are forbidden.

Text 52

deha-pravāhād ādhikyam
viṣayāharanām ca yat
bhakti-stambhākaram proktam
bhakti-niṣṭhe dvijottama

deha-of the body; pravāhāt-from the actions; ādhikyam-more; viṣaya-āharanam--sense gratification; ca-and; yat-what; bhakti-to devotional service; stambhākaram-obstacle; proktam-said; bhakti-niṣṭhe-in faith in devotional service; dvijottama-O best of brāhmaṇas.

O best of the brāhmaṇas, for a person who has faith in devotional service the sense greatification of the material body is the greatest obstacle to devotional service.

Text 53

saṁāseṇa mayā proktāṁ
niṣedha-stambhanāṁ tava
bhakti-ghna-doṣāṁ śṛṇu tam
sarvathā varjanāṁ nr̄ṇām

saṁāseṇa-in summary; mayā-by me; proktam-said; niṣedha-stambhanam-prohibitions; tava-of you; bhakti-of devotional service; ghna-destroying; doṣam-the fault; śṛṇu-please hear; tam-that; sarvathā-in all respects; varjanam-rejection; nr̄ṇām-of men.

In this way I have summarized for you what are the obstacles and what is prohibited. Now please hear how humankind should completely avoid those things that destroy devotional service.

Text 54

nirguṇāyāṁ prāṇi-hiṁsā
bhāgavatyāṁ ahaṅkṛtiḥ
prema-mayyāṁ satāṁ dveṣo
bhakti-nāśa-karā ime

nirguṇāyāṁ-in nirguna bhakti; prāṇi-himsā-harm to the living entities; bhāgavatyāṁ-in bhagavati bhakti; ahaṅkṛtiḥ-false ego; prema-mayyāṁ-in prema-bhakti; satām-of the devotees; dveṣaḥ-envy; bhakti-nāśa-karā-destroyers of devotional service; ime-they.

In nirguṇā bhakti (devotional service beyond the modes of material nature) it is doing harm to other living entities. In bhāgavatī bhakti (devotional service to the Supreme Personality of Godhead) it is false ego. In prema-mayī bhakti (devotional service performed out of love) it is hostility to the great devotees. These are the things that destroy devotional service.

Text 55

sarva-bhakti-vyatikramah

sva-guror vāg anādarah
dveṣeṇa nārakam yāti
kurvan bhaktim api dvija

sarva-all; bhakti-of devotional service; vyatikramah-offense; sva-guroh-of one's own spiritual master; vāg-to the words; anādarah-disrespect; dveṣeṇa-with hatred; nārakam-to hell; yāti-goes; kurvan-performing; bhaktim-devotional service; api-even; dvija-O brāhmaṇa.

A person who out of hatred disrespects the words of his spiritual master breaks all the rules of devotional service. Even though engaged in devotional service, he goes to hell.

Text 56

doṣa-dṛṣṭyā doṣavān syāt
tatra doṣa-phalam bhavet
martya-dṛṣṭyā kṛtam sarvam
bhavet kuñjara-śauca-vat

dosa-of fault; dṛṣṭyā-by the sight; dosavān-possessing a fault; syāt-is; tatra-there; doṣa-phalam-the result of fault; bhavet-is; martya-material; dṛṣṭyā-with vision; kṛtam-done; sarvam-all; bhavet-is; kuñjara-of an elephant; śauca-the bath; vat-like.

One who sees fault in his spiritual master commits an offense. He will suffer the result of that offense. One who sees his spiritual master as an ordinary man has all his endeavors become like the bathing of an elephant.

Note: After bathing an elephant's first act is the sprinkle its body with dust, thus negating the effect of its bath.

Text 57

sarva-sādhana-mukhyā hi
guru-sevā sadādṛtā
yayā bhaktir bhagavati
hy añjasā syāt sukhāvahā

sarva-of all; sādhana-activities of devotional service; mukhyā-the most important; hi-indeed; guru-sevā-service to the spiritual master; sadā-always; ādṛtā-respected; yayā-by which; bhaktih-devotional service; bhagavati-to the Supreme Personality of Godhead; hi-indeed; añjasā-quickly; syāt-is; sukhāvahā-easily and

happily.

Of all the activities of sādhana the most important is service to the spiritual master. By that service devotion to the Supreme Personality of Godhead is quickly, easily, and happily attained.

Text 58

tasmāt sarva-prayatnena
guror vāg-ādareṇa vai
kāryā saiva tu tat sarvā
bhagavad-bhakti-vardhinī

tasmāt-therefore; sarva-prayatnena-with all endeavor; guroḥ-of the spiritual master; vāg-for the words; ādareṇa-with respect; vai-indeed; kāryā-should be done; sa-that; eva-indeed; tu-but; tat-that; sarva-all; bhagavad-bhakti-vardhinī-increasing devotion to the Supreme Personality of Godhead.

Therefore one should very carefullky respect the spiritual master's words. They should all be followed. They increase one's devotion to the Supreme Personality of Godhead.

Text 59

yeṣāṁ gurau ca japye ca
viṣṇau ca paramātmani
nāsti bhaktiḥ sadā teṣāṁ
vacanāṁ parivarjayet

yeṣām-of whom; gurau-in the spiritual master; ca-and; japye-in holy mantras; ca-and; viṣṇau-in Lord Viṣṇu; ca-and; paramātmani-inj the Supersoul; na-not; asti-is; bhaktiḥ-devotion; sadā-always; teṣām-of them; vacanam-the words; parivarjayet-one should reject.

One should always reject the words of they who have no devotion for their spiritual master, for sacred mantras, for Lord Viṣṇu, or for the all-pervading Supersoul.

Text 60

nirgunā bhakti-niṣṭhena

kāryā bhūta-dayā sadā
bhāgavatyāṁ kāya-mano-
vacasāṁ pariniṣṭhitā

nirguṇā-beyond the modes; bhakti-niṣṭhena-with faith in devotional service; kāryā-should be done; bhūta-dayā-mercy to the living entities; sadā-always; bhagavatyāṁ-the Supreme Personality of Godhead; kāya-body; manah-and; vacasāṁ-and words; pariniṣṭhitā-completely engaged.

They whose faith is situated in nirguṇā bhakti (devotional service beyond the modes of material nature) should always be kind to other living entities. They whose faith is situated in bhāgavatī bhakti (devotional service to the Supreme Personality of Godhead) should always engage their mind, body, and words in the Lord's service.

Text 61

premamayyāṁ satāṁ prītyā
śravaṇāṁ yaśasāṁ hareḥ
mukhyāḥ sādhana-sampattyāḥ
kathitāḥ te dvijottama

premamayyāṁ-in love; satām-of the devotees; prītyā-with love; śravaṇam-hearing; yaśasām-the glories; hareḥ-of Lord Hari; mukhyāḥ-most important; sādhana-sampattyāḥ-by the success of their activities; kathitāḥ-is said; te-they; dvijottama-O best of the brāhmaṇas.

They whose faith is situated in premamayī bhakti (devotional service performed with love) should with love hear the glories of the Lord. O best of the brāhmaṇa, thus I have described to you the most important activities (sādhana) by which one attains devotional service.

Text 62

sarva-mūlam kṛṣṇa-pāda-
śaraṇāṁ parikīrtitam
yad vinā śrāvyate bhaktir
āma-bhāṇḍāt payo yathā

sarva-of all; mūlam-the root; kṛṣṇa-of Lord Kṛṣṇa; pāda-of the feet; śaraṇam-shelter; parikīrtitam-glorified; yat-which; vinā-without; śrāvyate-is explained; bhakti-devotion; āma-unbaked; bhāṇḍāt-from the pot; payaḥ-water; yathā-as.

Taking shelter of Lord Kṛṣṇa's feet is the root from which all the activities of devotional service (grow). Trying to perform devotional service without it is like trying to drink water from an unbaked earthen pot.

Text 63

śrī-nārada uvāca

kṛṣṇa-pādābja-śaraṇam
vada me bahu-vittama
vinā yena pumān yāti
kurvān bhaktim api śramam

śrī-nāradah uvāca-Śrī Nārada said; kṛṣṇa-pādābja-śaraṇam-taking shelter of Lord Kṛṣṇa's lotus feet; vada-tell; me-me; bahu-vittama-O learned one; vinā-without; yena-by whom; pumān-a man; yāti-goes; kurvān-doing; bhaktim-devotional service; api-even; śramam-to exhaustion.

Śrī Nārada said: O wise one, please describe to me the activity of taking shelter of Lord Kṛṣṇa's lotus feet, without which a person performs devotional service in vain.

Text 64

śrī-śiva uvāca

kāya-vāñ-manasām sākṣāt
kṛṣṇe parama-pūruṣe
pariniṣṭhāśrayam yad vai
śaraṇam parikīrtitam

śrī-śivah uvāca-Śrī Śiva said; kāya-body; vāñ-words; manasām-and mind; sākṣāt-directly; kṛṣṇe-in Lord Kṛṣṇa; parama-pūruṣe-the Supreme Personality of Godhead; pariniṣṭhāśrayam-taken shelter; yad-what; vai-indeed; śaraṇam-shelter; parikīrtitam-said.

Śrī Śiva said: With one's body, words, and mind to take shelter of Lord Kṛṣṇa, the Supreme Personality of Godhead, is called surrender.

Text 65

etad vai tri-vidham proktam
veda-vidbhir dvijottama
prathamam madhyamam śreṣṭham
kramaśah śṛṇu tān mune

etat-this; vai-indeed; tri-vidham-three kinds; proktam-said; veda-vidbhiḥ-by they who know the Vedas; dvijottama-O best of the brāhmaṇas; prathamam-first; madhyamam-middle; śreṣṭham-and best; kramaśah-one after another; śṛṇu-please hear; tān-them; mune-O sage.

O best of brāhmaṇas, they who know the Vedas say that surrender to the Lord is of three kinds: 1. the initial stage, 2. the intermediate stage, and 3. the highest stage. O sage, now please hear of these, one by one.

Text 66

dharme tīrthe ca devādau
rakṣakatvam aghād itaḥ
yad-buddhir niṣṭhitam kṛṣṇe
kṛtam tat prathamam smṛtam

dharme-in religious principles; tīrthe-in pilgrimage places; ca-and; devādau-in the demigods; rakṣakatvam-protection; aghāt-from sins; itaḥ-from that; yad-buddhiḥ-that conception; niṣṭhitam-having faith; kṛṣṇe-in Lord Kṛṣṇa; kṛtam-done; tat-that; prathamam-initial; smṛtam-is considered.

The conviction that following religious principles, going on pilgrimages, and surrender to the Lord will protect me from (the reactions of past) sins is considered the initial stage of surrender to Lord Kṛṣṇa.

Text 67

kalatra-putra-mitreṣu
dhane geha-gavādiṣu
yan māmatvāśrayam kṛṣṇe
kṛtam tan madhyamam smṛtam

kalatra-wife; putra-children; mitreṣu-and friends; dhane-wealth; geha-home; gava-and cows; ādiṣu-beginning with; yat-which; māmatva-āśrayam-my property; kṛṣṇe-to Lord Kṛṣṇa; kṛtam-done; tan-that; madhyamam-intermediate; smṛtam-is considered.

The conviction that I shall give to Lord Kṛṣṇa my wife, children, friends, wealth, cows, and other things that are my property, is considered the intermediate stage of surrender to Lord Kṛṣṇa.

Text 68

dehādāv ātmano yāvad
ātmatvāśrayanādi yat
tat sarvam kṛṣṇa-pādābje
kṛtam śreṣṭham prakīrtitam

deha-body; ādau-beginning with; ātmanah-of the self; yāvat-as; ātmatva-of the self; āśrayana-ādi-beginning with the things in relationship; yat-what; tat-that; sarvam-everything; kṛṣṇa-of Lord Kṛṣṇa; pāda-feet; abje-to the lotus; kṛtam-done; śreṣṭham-best; prakīrtitam-is said.

The conviction that I shall place at Lord Kṛṣṇa's lotus feet my self, my body, and everything that is mine, is called the highest stage of surrender to Lord Kṛṣṇa.

Text 69

tavāsmīti vadan vācā
tathaiva manasā vidan
tat-sthānam āśritas tanvā
modate śaraṇāgataḥ

tava-Yours; asmi-I am; iti-thus; vadan-saying; vācā-with words; tathā-so; eva-indeed; manasā-with mind; vidan-knowing; tat-sthānam-that place; āśritah-taken shelter; tanvā-with body; modate-becomes happy; śaraṇāgataḥ-taken shelter.

Saying with one's voice, "I am Yours", thinking that with one's mind, and with one's body taking shelter of the Lord's holy place, a person who surrenders to the Lord becomes happy.

Text 70

īśvaram tad-adhīnam ca
tad-dharmam ca sanātanam
hitvānyad-āśrayam tasya
vastuto naiva dr̄syate

īśvaram-the Supreme Personality of Godhead; tad-adhīnam-that which is dependent on Him; ca-and; tad-dharmam-His path of religion; ca-and; sanātanam- eternal; hitvā-abandoning; anyad-āśrayam-another shelter; tasya-of him; vastutah- in truth; na-not; eva-indeed; dṛṣyate-is seen.

Aside from the Supreme Personality of Godhead, (the devotees) who surrender to Him, and His path of religion (devotional service), such a person sees nothing else of which he can take shelter.

Text 71

etac-charaṇa-sampanno
bhaktimān puruṣottame
punāti sarva-bhuvanam
hṛdi-sthenācyutena saḥ

etat-śaraṇa-sampannaḥ-surrender of Him; bhaktimān-filled with devotion; puruṣottame-for the Supreme Personality of Godhead; punāti-purifies; sarva-all; bhuvanam-the worlds; hṛdi-in his heart; sthena-staying; acyutena-with the infallible Supreme Personality of Godhead; saḥ-he.

Such a person, who surrenders to the Lord, who is filled with devotion for the Supreme Personality of Godhead, and who carries the infallible Lord in his heart, purifies all the worlds.

Text 72

tasmād bhaktād ṛte viṣṇor
deho 'pi naiva tat-priyah
kim utānye vibhūty-ādyāḥ
paramānada-rūpiṇah

tasmāt-for that; bhaktāt-devotee; ṛte-except for; viṣṇoh-of Lord Viṣṇu; dehah- the body; api-even; na-not; eva-thus; tat-priyah-dear to Him; kim uta-how much more?; anye-others; vibhūty-ādyāḥ-beginning with His potencies; paramānada- rūpiṇah-with forms of transcendental bliss.

Only such a devotee is dear to Lord Viṣṇu. Nothing else is dear to Him. What are the Lord's blissful potencies and opulences in comparison to that devotee?

Text 73

anyac ca śṛṇu viprendra
śaraṇāgati-lakṣaṇam
ānukukūlyasya saṅkalpaḥ
prātikūlya-vivarjanam

rakṣiṣyatīti viśvāso
goptṛtve varāṇam tathā
ātma-nīkṣepa-kārpanye
śad-vidha śaraṇāgatiḥ

anyat-another; ca-and; śṛṇu-please hear; viprendra-O king of brāhmaṇas; śaraṇāgati-lakṣaṇam-symptoms of surrender; ānukukūlyasya-of anything that assists devotional service of the Lord; saṅkalpaḥ-acceptance; prātikūlya-of anything that hinders devotional service; vivarjanam-complete rejection; rakṣiṣyatī-He will protect; iti-thus; viśvāsah-strong conviction; goptṛtve-in being the guardian, like the father or husband, master or maintainer; varāṇam-acceptance; tathā-as well as; ātma-nīkṣepa-full self-surrender; kārpanye-humility; śad-vidha-sixfold; śaraṇāgatiḥ-process of surrender.

O king of brāhmaṇas, please hear some other symptoms of surrender. The six divisions of surrender are the acceptance of things favorable for devotional service, the rejection of unfavorable things, the conviction that Kṛṣṇa will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender, and humility.*

Text 74

śrī-nārada uvāca
bhaktānām lakṣaṇam sāksat
brūhi me sura-sattama
tathaiva teṣv aham prītiṁ
kariṣyāmi samāhitah

śrī-nāradah uvāca-Śrī Nārada said; bhaktānām-of devotees; lakṣaṇam-the nature; sāksat-directly; brūhi-please tell; me-me; sura-sattama-O best of the demigods; tathā-so; eva-certainly; teṣv-in them; aham-I; prītiṁ-love; kariṣyāmi-will do; samāhitahunderstood.

Śrī Nārada said: O best of the demigods, please describe to me the characteristics of the devotees so I can understand them and show my affection for them.

Text 75

śrī-śiva uvāca

bhaktānām lakṣaṇām sākṣād
durvijñeyām nṛbhir mune
vaiṣṇavair eva tad vedyam
padāny ahir aher iva

śrī-śivāḥ uvāca-Śrī Śiva said; bhaktānām-of the devotees; lakṣaṇam-the nature; sākṣāt-directly; durvijñeyam-difficult to understand; nṛbhiḥ-by men; mune-O sage; vaiṣṇavaiḥ-by devotees; eva-indeed; tat-that; vedyam-to be known; padāni-feet; ahiḥ-a snake; aheḥ-of a snake; iva-like.

Śrī Śiva said: O sage, ordinary men cannot understand the devotees. Only other devotees can understand them, as only another snake can understand how a snake walks.

Text 76

tathāpi sāratas teṣām
lakṣaṇām yad alaukīm
vakṣye tat te muni-śreṣṭha
viṣṇu-bhakto yato bhavān

tathāpi-nevertheless; sārataḥ-in essence; teṣām-of them; lakṣaṇam-the characteristics; yat-what; alaukīm-extraordinary; vakṣye-I will say; tat-that; te-to you; muni-śreṣṭha-O best of sages; viṣṇu-bhaktaḥ-a devotee of Lord Viṣṇu; yataḥ-because; bhavān-you are.

Still, O best of the sages, because you yourself are a devotee of Lord Viṣṇu, I will tell you the essence of the extraordinary nature of the devotees.

Text 77

sac-cittā nirahaṅkārā
mamakāra-vivarjitāḥ
śāstrānuvartināḥ sāntāḥ
suhṛdāḥ sarva-dehinām

sac-cittā-pure heart; nirahaṅkārā-free of false ego; mamakāra-vivarjitāḥ-free of possessiveness; śāstra-anuvartināḥ-following the scriptures; sāntāḥ-peaceful; suhṛdāḥ-friends; sarva-dehinām-to all embodied souls.

The devotees are pure in heart, free of false ego, free of material possessiveness, followers of the scriptures, peaceful, and friends of all embodied souls.

Text 78

sadā sarveṣu bhūteṣu
himṣantam api kañcana
na himsanti tadā muktā
nirguṇā bhagavat-parāḥ

sadā-always; sarveṣu-all; bhūteṣu-living entities; himṣantam-harming; api-even; kañcana-at all; na-not; himsanti-harm; tadā-then; muktā-liberated; nirguṇā-beyond the modes of nature; bhagavat-parāḥ-devoted to the Supreme Personality of Godhead.

They do not harm anyone, even if others try to harm them. These are the symptoms of liberated souls who are beyond the modes of material nature and are devoted to the Supreme Personality of Godhead.

Text 79

hari-sevā vinā kiñcīn
mānyante nātmanāḥ priyam
vāsudeva-parā deha-
geha indriya-vṛttayah

hari-to Lord Hari; sevā-service; vinā-without; kiñcīt-anything; mānyante-considered; na-not; ātmanāḥ-to the self; priyam-dear; vāsudeva-parā-devoted to Lord Vāsudeva; deha-body; geha-home; indriya-vṛttayah-and senses.

Only service to Lord Hari is dear to them. Nothing else is dear to their heart. They have dedicated their body, home, and senses to the service of Lord Vāsudeva.

Text 80

rāga-dveśādi-rahitā
mānāmāna-vivarjitāḥ

sadā santuṣṭa-manaso
bhaktā bhāgavatā matāḥ

rāga-attachment; dveṣa-hatred; ādi-beginning with; rahitāḥ-without; māna-honor; amāna-and dishonor; vivarjitāḥ-without; sadā-always; santuṣṭa-satisfied; manasāḥ-at heart; bhaktā-the devotees; bhāgavatā-of the Lord; matāḥ-are considered.

They are free from attachment, aversion, and other material feelings. They are indifferent to honor and dishonor. They are always satisfied at heart. Such persons are considered devotees of the Lord.

Text 81

sat-prīti-paramāḥ śuddhāḥ
śruti-kīrty-ukti-niṣṭhitāḥ
traivargika-parālāpa-
sneha-sāṅga-vivarjitāḥ

sat-prīti-paramāḥ-filled with love for the devotees; śuddhāḥ-pure; śruti-kīrty-ukti-niṣṭhitāḥ-full of faith in the descriptions the Vedas have given of the Lord's glories; traivargika-the three goals of life; parālāpa-talk; sneha-affection; sāṅga-association; vivarjitāḥ-without.

They are affectionate to the devotees, full of faith in the Vedas' descriptions of the Lord's glories, and averse to associating with they who love to talk of the three goals (of economic development, material piety, and sense gratification).

Text 82

sad-vākyā-kāriṇāḥ kṛṣṇa-
yaśasya utsuka-mānasāḥ
hari-prīti-parā ete
bhaktā loka-praṇāmakāḥ

sad-vākyā-kāriṇāḥ-truthful; kṛṣṇa-of Lord Kṛṣṇa; yaśasi-in their glories; utsuka-eager; mānasāḥ-at heart; hari-for Lord Hari; prīti-parā-full of love; ete-they; bhaktā-devotees; loka-by the worlds; praṇāmakāḥ-obediences.

They are truthful, their hearts yearn to hear Lord Kṛṣṇa's glories, and they are full of love for Lord Hari. Such persons are devotees of the Lord. All the worlds bow down to offer respects to them.

Text 83

bhaktānām lakṣaṇām hy etat
sāmanyena nirūpitam
idānīm ātma-jijñāsyām
lakṣaṇām tri-vidham śṛṇu

bhaktānām-of devotees; lakṣaṇam-the nature; hi-indeed; etat-this; sāmanyena-in summary; nirūpitam-described; idānīm-now; ātma-jijñāsyām-the inquiry into the self; lakṣaṇam-the nature; tri-vidham-three kinds; śṛṇu-hear.

In this way (I have) summarily described the nature of the devotees. Now hear of the three kinds of spiritual awareness.

Text 84

sarvātmānam harim jñātvā
sarveṣu prītimān naraḥ
sevā-paro dveṣa-hīno
janeṣu sa ca sattamah

sarvātmānam-in everyones' heart; harim-Lord Hari; jñātvā-knowing; sarveṣu-in all; prītimān-full of love; naraḥ-a man; sevā-parah-devoted to service; dveṣa-hīnah-without hatred; janeṣu-to the people; sa-he; ca-and; sattamah-the best.

A person who knows that Lord Hari is present in the hearts of all, who is devoted to the Lord's service, and who loves everyone equally and hates no one, has the best spiritual knowledge.

Text 85

jñātvāpi sarvagam viṣṇum
tāratamyena prītimān
śreṣṭha-madhyama-nīceṣu
hy ātmanah sa tu madhyamah

jñātvā-knowing; api-although; sarvagam-all-pervading; viṣṇum-Lord Viṣṇu; tāratamyena-wiht a hierarchy; prītimān-loving; śreṣṭha-best; madhyama-middle; nīceṣu-and lowly; hi-indeed; ātmanah-of the self; sa-he; tu-indeed; madhyamah-intermediate.

A person who knows that Lord Viṣṇu is present everywhere and who loves in different degrees they who are exalted, middle, or lowly, is in the intermediate stage of spiritual knowledge.

Text 86

pratimādiṣv eva harau
prītimān na tu sarvage
prāṇi-prāṇa-vadha-tyāgī¹
prākṛtaḥ sa tu vaisṇavah

pratimā-the Deity; ādiṣu-and other forms of the Lord; eva-indeed; harau-Lord Hari; prītimān-loving; na-not; tu-but; sarvage-everywhere; prāṇi-of the living entities; prāṇa-the life; vadha-killing; tyāgī-abandoning; prākṛtaḥ-materialistic; sa-he; tu-indeed; vaisṇavah-devotee.

A person who loves only the Deity and other like forms of Lord Hari, but not the all-pervading Supersoul, and who at least refrains from hurting others, is a materialistic devotee.

Text 87

yasyendriyāṇām sarvesām
harau svābhāvikī ratiḥ
sa vai mahā-bhāgavato
hy uttamah parikīrtitah

yasya-of whom; indriyāṇām-of the senses; sarvesām-all; harau-in Lord Hari; svābhāvikī-natural; ratiḥ-love; sa-that; vai-indeed; mahā-bhāgavataḥ-a great devotee; hi-indeed; uttamah-the highest; parikīrtitah-is called.

A person filled with spontaneous love for Lord Hari and engaged in serving Him with all his senses, is called a great devotee (mahā-bhāgavata), the highest devotee (uttama).

Text 88

yasya yatnenendriyāṇām
viṣṇau prītir hi jāyate
sa vai bhāgavato vipra

madhyamah̄ samudāhṛtaḥ

yasya-of whom; yatnena-with endeavor; indriyāṇām-of the senses; viṣṇau-for Lord Viṣṇu; prītiḥ-love; hi-indeed; jāyate-is born; sa-he; vai-indeed; bhāgavataḥ-a devotee; vipra-O brāhmaṇa; madhyamah̄-middle; samudāhṛtaḥ-is called.

A person who loves Lord Viṣṇu and serves Him with his senses is called a middle devotee (madhyama).

Text 89

yasyendriyaiḥ kṛṣṇa-sevā
kṛta prīti-vivarjitā
sa prākṛto bhāgavato
bhaktah̄ kāma-vivarjitaḥ

yasya-of whom; indriyaiḥ-with the senses; kṛṣṇa-sevā-service to Lord Kṛṣṇa; kṛta-dfone; prīti-vivarjitā-without love; sa-he; prākṛtaḥ-materialistic; bhāgavataḥ-of the Lord; bhaktah̄-devotee; kāma-vivarjitaḥ-without material desire.

A person who without love serves Lord Kṛṣṇa with his senses and at least remains free from illicit sense gratification is a materialistic (prākṛta) devotee.

Text 90

hari-līlā-śrutoccāram
yah̄ prītyā kurute sadā
sa vai mahā-bhāgavato
hy uttamo loka-pāvanaḥ

hari-of Lord Hari; līlā-of the transcendental pastimes; śruta-hearing; uccāram-aloud; yah̄-one who; prītyā-with love; kurute-does; sadā-always; sa-he; vai-indeed; mahā-bhāgavataḥ-a great devotee; hi-indeed; uttamaḥ-the highest; loka-the worlds; pāvanaḥ-purifying.

A person who with love always hears the recitation of Lord Hari's pastimes is a great devotee (mahā-bhāgavata), the highest devotee (uttama). He purifies the worlds.

Text 91

śravaṇam kīrtanam viṣṇau
prītyāyāsau tu yo naraḥ
kuryād ahar ahaḥ śaśvat
prītimān sa ca madhyamah

śravaṇam-hearing; kīrtanam-and chanting; viṣṇau-in Lord Viṣṇu; prītyā-with love; āyāsaḥ-endeavor; tu-indeed; yaḥ-who; naraḥ-a person; kuryāt-does; ahaḥ-day; ahaḥ-after day; śaśvat-regularly; prītimān-who has love; sa-he; ca-and; madhyamah-middle.

A person who with love hears and chants the glories of Lord Viṣṇu regularly day after day is a middle devotee (madhyama).

Text 92

yāmaika-mātram yaḥ kuryāt
śravaṇam kīrtanam hareḥ
prītyā viṣṇujana-dveṣa-
hīnah prākṛta ucyate

yāma-period of three hours; eka-one; mātram-only; yaḥ-who; kuryāt-does; śravaṇam-hearing; kīrtanam-chanting; hareḥ-of Lord Hari; prītyā-with love; viṣṇujana-the devotees of Lord Viṣṇu; dveṣa-hatred; hīnah-without; prākṛta-a materialistic devotee; ucyate-is called.

A person who with love from time to time hears and chants the glories of Lord Hari for perhaps a single yāma, and who does not hate the other devotees of Lord Viṣṇu, is called a materialistic (prākṛta) devotee.

Text 93

yady anya-lakṣaṇam cānya-
bhakte lakṣyeta saj-janaiḥ
tathāpi niṣṭhām ālakṣya
tam tam jānihi sattama

yadi-if; anya-other; lakṣaṇam-characteristics; ca-and; anya-other; bhakte-devotee; lakṣyeta-is characterized; saj-janaiḥ-by the pious; tathāpi-still; niṣṭhām-faith; ālakṣya-seeing; tam tam-him; jānihi-know; sattama-O best of the devotees.

O best of the devotees, many great saints have described many other symptoms

of the different kinds of devotees. Still, you can understand the status of the devotees by seeing the degree of their faith.

Text 94

yad-dharma-niṣṭhā ye bhaktā
bhavanti dvija-sattama
tat-praśāṅgādy-anuṣṭhānam
tat-prīteḥ kāraṇam param

yat-which; dharma-religion; niṣṭhāḥ-faith; ye-who; bhaktā-devotees; bhavanti-are; dvija-sattama-O best of the brāhmaṇas; tat-that; praśāṅga-asociation; ādi-beginning with; anuṣṭhānam-following; tat-prīteḥ-with love for them; kāraṇam-cause; param-great.

O best of brāhmaṇas, love for the Lord is caused by association with faithful devotees.

Text 95

tathāpi nirguṇā ye ca
ye ca bhāgavatā matāḥ
teṣu prītir mahā-bhāgā
duṣkareti mayocyate

tathāpi-still; nirguṇā-beyond the modes of nature; ye-who; ca-and; ye-who; ca-and; bhāgavatā-devotees; matāḥ-considered; teṣu-among them; prītiḥ-love; mahā-bhāgā-very fortunare; duṣkarā-difficult to attain; iti-thus; mayā-by me; ucyate-is said.

Love for the devotees who are beyond the modes of material nature feel for the Lord is a great good fortune that is very difficult to attain. Now I will describe that love.

Text 96

hari-līlā-śrutioccāra-
pareṣu satataṁ tvayā
kāryā prītis tava harer
yathā bhaktir na naśyati

hari-of Lord Hari; līlā-pastimes; śruti-hearing; occāra-recitation; pareṣu-

devoted; satatam-always; tvayā-by me; kāryā-to be done; prītiḥ-love; tava-of you; hareḥ-for Lord Hari; yathā-as; bhaktiḥ-devotion; na-not; naśyati-is destroyed.

You should always love they who are devoted to hearing Lord Hari's pastimes. In that way your devotion to Lord Hari will never perish.

Text 97

ity etat kathitam vipra
sādhūnām lakṣaṇam pṛthak
bhakteṣu pṛiti-karaṇam
janānām mukti-kāraṇam

iti-thus; etat-this; kathitam-said; vipra-O brāhmaṇa; sādhūnām-of the devotees; lakṣaṇam-the nature; pṛthak-specificly; bhakteṣu-in the devotees; pṛiti-of love; karaṇam-the activity; janānām-for the people; mukti-of liberation; kāraṇam-the cause.

O brāhmaṇa, in this way I have described the natures of the different kinds of devotees. By loving the devotees the people in general become liberated (from the world of birth and death).

Text 98

sādhanena mayā bāla
bhakti-bhedo nirūpitah
sa sarva-varṇikah śuddhah
sarvāśrami-śramāpahah

sādhanena-by the activities; mayā--by me; bāla-O child; bhakti-of devotional service; bhedah-the divisions; nirūpitah-described; sa-that; sarva-all; varṇikah-varṇas; śuddhah-pure; sarva-all; āśrami-asramas; śrama-weariness; apahah-removing.

O child, I have thus described the different kinds of devotional service and the ways (sādhana) they are attained. Devotional service purifies all the varṇas and rescues all the āśramas from the hard labor (of material life).

Text 99

sarva-kāla-bhavo nityah
sarva-daiśika-siddhi-dah
catur-yugeṣv abhimato
bhagavat-priya-sādhakah

sarva-all; kāla-time; bhavaḥ-being; nityaḥ-eternal; sarva-all; daiśika-countries; siddhi-perfection; dah-giving; catuḥ-four; yugeṣu-in the yugas; abhimataḥ-considered; bhagavat-to the Lord; priya-dear; sādhakah-the candidate.

Devotional service should always be performed. It is eternal. It brings perfection to the people of all countries. In each of the four yugas it makes one dear to the Supreme Personality of Godhead.

Paṭala Five Yuga-dharma-kathanam

Description of Religion for the Different Yugas

Text 1

śrī-nārada uvāca

kathitam me sura-guro
bhagavad-bhakti-lakṣaṇam
catur-yuge 'py abhimatam
sarva-loka-sukhāvaham

śrī-nāradah uvāca-Śrī Nārada said; kathitam-spoken; me-to me; sura-gurah-O spiritual master of the demigods; bhagavad-bhakti-of devotional service to the Lord; lakṣaṇam-the characteristics; catur-yuge-in the four yugas; api--also; abhimatam-considered; sarva-to all; loka-people; sukha-happiness; avaham-bringing.

Śrī Nārada said: O spiritual master of the demigods, you have described to me the nature of devotional service, which in all four yugas brings happiness to all people.

Text 2

adhunā vada deveśa
janānām hita-kāmyayā
yugānurūpām śrī-viṣṇoh
sevayā mokṣa-sādhanam

adhunā-now; vada-tell; deveśa-O master of the demigods; janānām-of the people; hita-kāmyayā-desiring the welfare; yuga-the different yugas; anurūpam-according to; śrī-viṣṇoh-of Lord Viṣṇu; sevayā-by the service; mokṣa-of liberation; sādhanam-the way of attainment.

O master of the demigods, now, out of a desire for the welfare of the people in general, please describe the different ways, according to the different yugas, by which the people may attain liberation by serving Lord Viṣṇu.

Text 3

prajānām lakṣaṇām viṣṇor
mūrti-liṅgam pṛthag-vidham
dharmām ca nāma-saṅkhyā ca
samāsena sureśvara

prajānām-of the people; lakṣaṇam-the nature; viṣṇoh-of Lord Viṣṇu; mūrti-liṅgam-the Deity form; pṛthag-vidham-different kinds; dharmam-religion; ca-also; nāma-name; saṅkhyā-by counting; ca-and; samāsena-in summary; sureśvara-O master of the demigods.

O master of the demigods, please briefly describe the nature of the living entities, the different kinds of Deity-forms of Lord Viṣṇu, and the different kinds of religion, along with their different names.

Text 4

śrī-śiva uvāca

kṛte yuge prajāḥ sarvāḥ
śuddhā rāgādi-varjitāḥ
autpattikena yogena
śāntāḥ sama-dṛśo matāḥ

śrī-śivāḥ uvāca-Śrī Śiva said; kṛte yuge-in Satya-yuga; prajāḥ-living entities; sarvāḥ-all; śuddhā-pure; rāga-material desire; ādi-beginning with; varjitāḥ-without; autpattikena-natural; yogena-by yoga; śāntāḥ-peaceful; sama-dṛśāḥ-with equal vision; matāḥ-considered.

Śrī Śiva said: In the Satya-yuga everyone was pure and free from lust and other vices. Naturally advanced in yoga, they were peaceful and they saw everything

with equal vision.

Text 5

teṣāṁ tu bhagavad-dhyānam
samsārārṇava-tārakam
tad eva paramo dharmas
tad-yugasya mahā-mate

teṣām-of them; tu-indeed; bhagavad-dhyānam-meditation on the Lord; samsāra-of birth and death; arṇava-the ocean; tarakam-crossing; tat-that; eva-indeed; paramah-supreme; dharmah-religion; tad-yugasya-of that age; mahā-mate-O wise one.

By meditating on the Lord they cross the ocean of birth and death. O wise one, that is the supreme religion in that yuga.

Text 6

tad-dhyānam tri-vidham proktam
daśabhir nāmabhir yutam
nirālambam sāvalambam
sarvāntaryāmi-dhāraṇam

tad-dhyānam-that meditation; tri-vidham-three kinds; proktam-said; daśabhiḥ-with ten; nāmabhiḥ-names; yutam-endowed; nirālambam-independent; sāvalambam-dependent; sarvāntaryāmi-dhāraṇam-meditation on the Supersoul.

That process of meditation has ten names and is said to be of three kinds: 1. nirālamba (independent), 3. sāvalamba (dependent), and 3. sarvāntaryāmi-dhāraṇa (meditation on the Supersoul present in the hearts of all).

Text 7

tat ṣaḍ-aṅga-yutam kuryāt
samādhy-āvadhim uttamam
duḥkha-graham nirālambam
prathamam śṛṇu sattama

tat-that; ṣaḍ-aṅga-yutam-with six parts; kuryāt-may do; samādhy-āvadhim-culminating in samadhi; uttamam-highest; duḥkha-pain; grāham-taking; nirālambam-nirālamba; prathamam-first; śṛṇu-please hear; sattama-O best of the

devotees.

O best of the devotees, now hear of the first of these: nirālamba meditation, which has six stages culminating in samādhi, and which is very troublesome and difficult to perform.

Texts 8 and 9

ahimsā brahmacyam ca
satyam lajjā hy akāryataḥ
asteyo 'sañcayo maunam
asaṅgam abhayam dayā

dharme sthairyam ca viśvāso
yamā dvādaśa sattama
yamādyam aṅgam prathamam
kuryād dhyātvā hy atandritah

ahimsā-non-violence; brahmacyam-celibacy; ca-and; satyam-truthfulness; lajjā-modesty; hi-indeed; akāryataḥ-in what should not be done; asteyah-honesty; asañcayah-without possessiveness; maunam-silence; asaṅgam-solitude; abhayam-fearlessness; dayā-mercy; dharme-in religion; sthairyam-steadiness; ca-and; viśvāsaḥ-faith; yamā-yamas; dvādaśa-twelve; sattama-O best of the devotees; yamādyam-beginning with yamas; aṅgam-part; prathamam-first; kuryāt-may do; dhyātvā-meditating; hi-indeed; atandritah-tireless.

Non-violence, celibacy, truthfulness, reluctance to act improperly, honesty, freedom from accumulating many possessions, silence, solitude, fearlessness, mercy, steadiness in religious practice, and faith are the twelve yamas. O best of the devotees, these comprise the first stage of nirālamba meditation. One follows these principles and meditates tirelessly.

Texts 10 and 11

deha-śaucam manah-śaucam
japyam homam tapo vratham
śrāddham atithi-śuśrūṣām
tīrtha-sevām su-tuṣṭitam

parārtheham guroḥ sevām

dvi-śaṇ-niyama-samjñitam
kuryād dhyāna-dvitīyāṅgam
trtīyāṅgam ca me śṛṇu

deha-of the body; śaucam-cleanliness; manah-of the mind; śaucam-cleanliness; japyam-chanting mantras; homam-performinf yajnas; tapaḥ-austerity; vratam-vows; śrāddham-performing sraddha; atithi-śuśrūṣām-hospitality to unexpected guests; tīrtha-sevām-pilgrimage; su-tuṣṭitam-satisfaction; para-artha-īham-the endeavor to attain the supreme; guroḥ-of the spiritual master; sevām-service; dvi-śaṭ-twelve; niyama-niyamas; samjñitam-called; kuryāt-should do; dhyāna-of meditation; dvitīya-the second; aṅgam-stage; trtīya-the third; aṅgam-stage; ca-and; me-from me; śṛṇu-hear.

Cleanliness of the body, cleanliness of the mind, chanting mantras, performing yajñas, austerity, vows, śrāddha, hospitality to unexpected guests, pilgrimage, satsifaction, the endeavor for the Supreme, and service to the spiritual master are the twelve niyamas, which comprise the second stage of nirālamba meditation. One follows these principles and meditates. Now please hear from me of the third stage.

Text 12

sva-jānu-lagne pādāgre
kuryāj jaṅghe 'ntarāntare
utsaṅga-madhye hastau dvau
uttānam āsanāṁ smṛtam

sva-own; jānu-on the knee; lagne-resting place; pādāgre-on the tip of the foot; kuryāt-should do; jaṅghe--on the thigh; antara-within; antare-within; utsaṅga-of the lap; madhye-in the midst; hastau-both hands; dvau-two; uttānam-raised; āsanam-on a seat; smṛtam-remembered;

Then one places one foot on one's knee, the other on one's thigh, and both hands in one's lap. That is the exalted stage known as āsana (sitting).

Text 13

praṇavenaiva mantreṇa
pura-kumbhaka-recakaiḥ
viparyayena vā kuryāt
tūryāṅgam prāṇa-samyamam

praṇavena-with the syllable om; eva-certainly; mantreṇa-with a mantra; pūra-inhiliating; kumbhaka-stopping; recakaiḥ-and exhalation; viparyayena-with

reversing; va-or; kuryāt-one should do; tūrya-the fourth; aṅgam-stage; prāṇa-breath; samyamam-control.

Chanting a mantra of the sacred syllable om, one should reverse the processes of inhaling, exhaling, and pausing between breaths. That is the fourth stage, called prāṇa-samyama (breath control).

Text 14

viṣayebhyas tv indriyāṇāṁ
samyamam manasā hr̥di
kuryād atandrito yogī
pratyāhāram tu pañcamam

viṣayebhyah-from their objects; tv-indeed; indriyāṇāṁ-of the senses; samyamam-restraint; manasā-by the mind; hr̥di-in the heart; kuryāt-should do; atandritah-tireless; yogī-yogī; pratyāhāram-pratyahara; tu-indeed; pañcamam-the fifth.

Then the tireless yogī should with his mind withdraw the senses from their objects and place the senses in his heart. This is pratyāhāra, the fifth stage.

Text 15

prāṇena manasah sāksāt
sthairyam dhyānāṅgam uttamam
kuryāt samāhito yogī
sva-nāsāgrāvalokanam

prāṇena-with the breath; manasah-of the mind; sāksāt-directly; sthairyam-steadiness; dhyāna-of meditation; aṅgam-the stage; uttamam-highest; kuryāt-should do; samāhitah-accomplished; yogī-yogi; sva-own; nāsa-nose; agra-tip; avalokanam-sight.

With the breath one then steadies the mind. This is the exalted stage of dhyāna. Then the accomplished yogī stares at the tip of his nose.

Text 16

tejomayam sva-prakāśam

ā-vāñ-mānasa-gocaram
lakṣī-kṛtyā dhiyā tiṣṭhed
yāvan naiva prakāśate

tejomayam-powerful; sva-prakāśam-self-manifest; ā-vāñ-mānasa-gocaram-beyond the words or the mind; lakṣī-kṛtyā-manifested; dhiyā-by the intelligence; tiṣṭhet-should stay; yāvan-as; na-not; eva-certainly; prakāśate-is manifested.

As long as the splendid, powerful, self manifest Supreme, which is beyond words and the mind, does not appear, the yogī should keep his intelligence fixed in this way. (This is the stage called dhāraṇā).

Text 17

evam cāhar ahaḥ kurvan
yogī samśuddha-kilbiṣaḥ
cirāt prāpnoti paramāṁ
samādhiṁ brahmaṇaḥ padam

evam-thus; ca-also; ahaḥ-day; ahaḥ-after day; kurvan-doing; yogī-the yogi; samśuddha-purified; kilbiṣaḥ-sins; cirāt-after a long time; prāpnoti-attains; paramam-final; samādhiṁ-samādhi; brahmaṇaḥ-of the Supreme; padam-the position.

Meditating day after day in this way, the yogī becomes purified of sins and after a long time he attains the final stage, samādhi, or realization of Brahman.

Text 18

sa-viśeṣam harer dhyānam
śṛṇu vipra samāsataḥ
tenaiva vidhinā yukto
manasā cintayed yathā

sa-with; viśeṣam-qualities; hareḥ-on Lord Hari; dhyānam-meditation; śṛṇu-please hear; vipra-O brāhmaṇa; samāsataḥ-in brief; tena-by that; eva-indeed; vidhinā-by the proper rules; yuktaḥ-engaged; manasā-by the mind; cintayet-one meditates; yathā-as.

O brāhmaṇa, please hear of meditation on the form of Lord Hari. One should follow the previously described procedure and then meditate with the mind.

Text 19

hṛt-padma-karṇikā-madhye
śuddha-sattva-tanum harim
puṁsam catur-bhujam dhyāyet
śuddha-sphatika-sannibham

hṛt-of the heart; padma-of the lotus; karṇikā-of the whorl; madhye-in the middle; śuddha-sattva-of pure goodness; tanum-form; harim-on Lord Hari; puṁsam-the Supreme Person; catuh-four; bhujam-arms; dhyāyet-should meditate; śuddha-pure; sphatika-crystal; sannibham-like.

In the middle of the lotus whorl of the heart one should meditate on Lord Hari, the Supreme Person, whose form is of pure goodness, who has four arms, who is splendid as crystal, . . .

Text 20

jaṭādharam Valkalinam
kṛṣṇasārājinottaram
akṣa-mālām yajña-sūtram
tathā daṇḍa-kamandalum

jaṭādharam-who wears the matted locks of a yogi; Valkalinam-who wears a yogi's grament of tree-bark; kṛṣṇasārājina-uttaram-who sits on a deerskin; akṣa-mālām-who wears necklace of aksa beads; yajña-sūtram-who wears a sacred thread; tathā-so; daṇḍa-who carries a danda; kamandalum-and a kamandalu.

. . . who has matted locks, who wears a yogi's tree-bark garment, who sits on a deerskin, who wears an akṣa necklace and a sacred thread, who holds an daṇḍa and a kamandalu, . . .

Text 21

bibhrāṇam hṛd-yugārādhyam
brahmacāriṇam avyayam
mukhāravindam su-nāsam
su-bhruvam su-kapālinam

bibhrāṇam-holding; hṛd-yuga-chest; ārādhyam-glorioius; brahmacāriṇam-celebate; avyayam-imperishable; mukha-face; aravindam-lotus; su-nāsam-handsome nose; su-bhruvam-handsome eyebrows; su-kapālinam-handsome skull.

. . . whose chest is glorious, who is celibate, who is eternal and undying, whose face is a lotus flower, whose nose, eyebrows, and head are handsome, . . .

Text 22

suvarṇa-sakalābhātam
su-dvijam kambu-kandharam
dirghāyata-catur-bāhum
kara-pallava-śobhitam

suvarṇa-gholden; sakala--all; ābhātam-splendor; su-dvijam-handsome teeth; kambu-conchshell; kandharam-neck; dirgha-long; āyata-broad; catuh-four; bāhum-arms; kara-hands; pallava-budding twigs; śobhitam-handsome.

. . . whose complexion is golden, who has handsome teeth, a conchshell neck, four long and broad arms, flowering-twigs hands, . . .

Text 23

su-cakṣusam su-hṛdayam
sūdaram balibhir yutam
nimna-nābhim su-cārūru-
jānu-jaṅgha-padam śubham

su-cakṣusam-handsome eyes; su-hṛdayam-handsome chest; sūdaram-handsome abdomen; balibhiḥ-with three folds of skin; yutam-endowed; nimna-nābhim-a deep navel; su-cāru-handsome; ūru-thighs; jānu-knees; jaṅgha-shanks; padam-feet; śubham-handsome.

. . . handsome eyes, a handsome chest, a handsome abdomen with three folds of skin, a deep navel, handsome thighs, knees, legs, and feet, . . .

Texts 24 and 25

cārv-aṅguli-dalākāram
nakha-candra-dyuti-prabham
evam cintayato rūpam

viṣṇor loka-manoramam
tasyāntah pramānandah
sampal-lābho bhaviṣyati

cāru-handsome; aṅguli-fingers; dala-flower-petal; ākāram-from; nakha-nails; candra-moon; dyuti-prabham-light; evam-in this way; cintayataḥ-thinking; rūpam-of the form; viṣṇoh-of Lord Viṣṇu; loka-of the world; manah-the hearts; ramam-pleasing; tasya-of him; antah-in the heart; pramānandah-transcendental bliss; sampat-opulence; lābhah-attainment; bhavisyati-will be.

. . . handsome flower-petal fingers, and nails splendid as moonlight. A person who in this way meditates on Lord Viṣṇu's handsome form, which delights the hearts of the world, will attain a great treasure of transcendental bliss.

Texts 26-29

āśu-siddhi-karam cātah
sarvāntaryāmi-dhāraṇam
śṛṇuṣvāvahito vipra
māna-stambha-vivarjitaḥ

sarvam carācaram idam
bhagavad-rūpādhiṣṭhitam
bhāvayed dveṣa-hīnena
kāya-vāñ-manasā dvija

uttamān mānayed bhaktyā
samān mitratayā dvija
adhamān dayayā śatrūn
upekṣeta dayānvitah

evam bhāvayatas tasya
yāvat sarvātma-darśanam
acirāt paramānanda-
sandoham manasāpnuyāt

āśu-quickly; siddhi-perfection; karam-doing; ca-and; ataḥ-then; sarva-of all; antaryāmi-the Supersoul residing in the heart; dhāraṇam-meditation; śṛṇuṣva-please hear; avahitah-attentive; vipra-O brāhmaṇa; māna-of pride; stambha-the obstacle; vivarjitaḥ-without; sarvam-all; cara-moving; acaram-and unmoving; idam-this; bhagavat-of the Lord; rūpa-the form; adhiṣṭhitam-established; bhāvayet-should meditate; dveṣa-hīnena-without hatred; kāya-with body; vāk-words; manasā-and mind; dvija-O brāhmaṇa; uttamān-exalted; mānayet-should honor; bhaktyā-with devotion; samān-equal; mitratayā-as friend; dvija-O brāhmaṇa;

adhamān-the lowly; dayayā-with compassion; śatrūn-enemies; upekṣeta-should consider; dayā-compassion; anvitāḥ-with; evam-thus; bhāvayataḥ-meditating; tasya-of him; yāvat-as; sarvātma-darśanam-the sight of the all-pervading Supersoul; acirāt-quickly; paramānanda-sandoham-filled with transcendental bliss; manasā-with the mind; āpnuyāt-attains.

O brāhmaṇa, please attentively listen to this description of meditation on the all-pervading Supersoul, a meditation that grants all perfection. O brāhmaṇa, a person free of pride, whose body, mind, and words are free of hatred and envy, who devotedly honors the great souls, befriends his equals, is kind to the lowly and fallen, and is kind even to his enemies, and who meditates on the all-seeing Supersoul present in all moving and unmoving beings, quickly attains great transcendental bliss in his heart.

Texts 30 and 31

tretāyāṁ prāṇināḥ sarve
japa-homa-parāyaṇāḥ
su-vinītāḥ sukhāvṛttā
mahā-śālā mahātmanāḥ

teṣāṁ tu bhagavad-yogo
hy añjasā mukti-sādhakāḥ
sa eva paramo dharmas
tretāyāṁ dvija-sattama

tretāyāṁ-in Tretā-yuga; prāṇināḥ-living entities; sarve-all; japa-to chanting mantras; homa-and performing yajñas; parāyaṇāḥ-devoted; su-vinītāḥ-very humble; sukhā-with happiness; āvṛttā-endowed; mahā-śālā-living in great palaces; mahātmanāḥ-noble hearts; teṣām-of them; tu-indeed; bhagavad-yogaḥ-contact with the Lord; hi-indeed; añjasā-quickly; mukti-for liberation; sādhakāḥ-qualified; sa-he; eva-indeed;; paramāḥ-supreme; dharmāḥ-religion; tretāyāṁ-in Treta-yuag; dvija-sattama-O best of the brāhmaṇas.

In Tretā-yuga everyone is inclined to chant mantras and perform yajñas. They are very humble, happy, and noble-hearted, and they live in great palaces. By performing bhagavad-yoga in this way they become quickly eligible for liberation. O best of the brāhmaṇas, this is the supreme religion in the Tretā-yuga.

Texts 32 and 33

tasmin yajanti raktābhām
yajñā-mūrtim jagad-gurum
nitya-naimittikaiḥ satrair
yogair nāmāṣṭakāyutaiḥ

traividyaṇa vidhānena
yānti muktiṁ tadā janāḥ

tasmin-in that age; yajanti-worship; raktābhām-red; yajñā-of Yajna; mūrtim-form; jagad-gurum-the Lord of the worlds; nitya-regular; naimittikaiḥ-occasional; satraiḥ-with sacrifices; yogaiḥ-with yoga; nāma-names; aṣṭaka-eight; āyutaiḥ-with; traividyaṇa-with three; vidhānena-ways; yānti-go; muktiṁ-to liberation; tadā-then; janāḥ-the people.

In that age the people worship the red-complexioned form of Lord Yajña, the master of the universes, by performance of regular and occasional Vedic sacrifices performed with chanting eight names of the Lord. By following the three Vedas in this way they attain liberation.

Text 34

dvāpare tu janā hrṣṭāḥ
puṣṭāḥ karma-kṛti-kṣamāḥ
bhogaṇusakta-manasāḥ
sukha-duḥkha-samāvṛtāḥ

dvāpare-in Dvapara-yuga; tu-indeed; janā-the people; hrṣṭāḥ-joyful; puṣṭāḥ-well-fed; karma-kṛti-kṣamāḥ-engaged in fruitiveactivities; bhoga-to material enjoyment; anusakta-attached; manasāḥ-mind; sukha-with happiness; duḥkha-and unhappiness; samāvṛtāḥ-filled.

In Dvāpara-yuga the people are cheerful and well-fed. Their hearts are attached to material happiness and they are engaged in fruitive activities. They are sometimes happy and sometimes unhappy.

Text 35

bhagavat-pūjanam teṣāṁ
mokṣa-sādhanam uttamam
saṅgopāṅgam kevalam ca
dvi-vidham pūjanam smṛtam

bhagavat-of the Supreme Personality of Godhead; pūjanam-worship; tesām-of them; mokṣa-sādhanam-the way to attain liberation; uttamam-ultimate; sa-with; aṅga-upāṅgam-various limbs; kevalam-only; ca-and; dvi-vidham-two kinds; pūjanam-worship; smṛtam-considered.

For them worship of the Deity form of the Lord is only way to attain liberation. That worship, with its many different aspects, may be divided into two kinds.

Text 36

tad eva paramo dharmo
dvāparasya yugasya vai
tasmin yajanti puruṣā
mahārājokta-lakṣaṇam

indranīla-manī-śyāmam
nāmnām dvadaśabhiḥ samam
sa tāta paramo devo
devakī-devī-nandanaḥ

tat-that; eva-indeed; paramah-supreme; dharmah-religion; dvāparasya-of Dvapara; yugasya-yuga; vai-indeed; tasmin-in that; yajanti-worship; puruṣāḥ-the people; mahārāja-of a king; ukta-said; lakṣaṇa-m-the nature; indranīla-manī-as a sapphire; śyāmam-dark; nāmnām-of names; dvadaśabhiḥ-with twelve; samam-with; sa-He; tāta-O great one; paramah-Supreme; devah-Lord; devakī-devī-nandanaḥ-the son of Devakī-devī.

That is the highest religion in the Dvāpara-yuga. In that yuga the people worship, with a mantra of twelve of His names, the regal Deity of the Lord, who is dark as a sapphire, O great one, the Deity they worship is Śrī Kṛṣṇa, the son of Devakī-devī.

Text 38

kalau prajā manda-bhāgyā
alasā duḥkha-samyutāḥ
siṣṇodara-parāḥ kṣudrā
dīnā malina-cetasāḥ

kalau-in Kali-yuga; prajā-the people; manda-bhāgyā-unfortunate; alasā-lazy; duḥkha-samyutāḥ-unhappy; siṣṇa-genitals; udara-and belly; parāḥ-devoted; kṣudrā-petty-minded; dīnā-wretched; malina-contaminated; cetasāḥ-hearts and minds.

In Kali-yuga the people are unfortunate, lazy, unhappy, devoted to pleasing belly and genital, petty-minded, and wretched. Their hearts and minds are dirty with many sins.

Text 39

teṣām eka-vidham proktam
añjasā mukti-kāraṇam
sarva-saukhya-karam cāpi
krṣṇa-nāmānukīrtanam

teṣām-of them; eka-vidham-one way; proktam-said; añjasā-easily; mukti-kāraṇam-cause of liberation; sarva-all; saukhya-happiness; karam-giving; ca-and; api-also; krṣṇa-of Lord Krṣṇa; nāma-of the holy name; anukīrtanam-the chanting.

For them only one way is said to bring liberation easily: the chanting of Lord Krṣṇa's holy name, which brings all happiness.

Text 40

yataḥ kali-yugasyādau
bhagavān puruṣottamah
avatīrya yaśas tena
śuddham kali-malāpaham

yataḥ-from which; kali-yugasya-of Kali-yuga; ādau-in the beginning; bhagavān-the Lord; puruṣottamah-the Supreme Person; avatīrya-descending; yaśah-the glory; tena-by Him; śuddham-purified; kali-of Kali-yuga; mala-the dirt; apaham-removing.

For this reason the Supreme Personality of Godhead descends and with His glory purifies the Kali-yuga of its sins.

Text 41

sa tāta paramo devah
śrī-śacī-devī-nandanaḥ
dvi-netro dvi-bhujo gauras
tapta-jambūnada-prabhaḥ

sah-He; tāta-O child; paramah-the Supreme; devah-Lord; śrī-śacī-devī-nandanah-the son of śacī-devī; dvi-netrah-with two eyes; dvi-bhujah-two arms; gaurah--fair; tapta-jambūnada-prabhah-splendid as molten gold.

O child, at that time the Supreme Personality of Godhead has two eyes, two arms, and a fair complexion splendid as molten gold. He is the son of Śrī Śacī-devī.

Text 42

dhyāna-yoga-kriyāḥ sarvāḥ
sa saṁhṛtya dayā-parah
svakīye yaśasi sthāpya
gantā vaikuṇṭham uttamam

dhyāna-meditation; yoga-yoga; kriyāḥ-pious activities; sarvāḥ-all; sa-He; saṁhṛtya-removing; dayā-parah-merciful; svakīye-own; yaśasi-in glory; sthāpya-placing; gantā-going; vaikuṇṭham-Vaikuṇṭha; uttamam-to the highest.

Removing the meditation, yoga, and pious deeds (of the previous ages), the merciful Lord will put His own glory in their place. Then He will return to the highest Vaikuṇṭha world.

Text 43

tasmin yajanti śrī-kṛṣṇam
caitanyākhyam jagad-gurum
pīta-varṇam tantra-mantrair
nāmnām ṣoḍaśabhiḥ samam

tasmin-in that age; yajanti-worship; śrī-kṛṣṇam caitanyākhyam-named Śrī Kṛṣṇa Caitanya; jagad-gurum-the master of the universes; pīta-yellow; varṇam-color; tantra-mantraiḥ-with amntras from the Tantras; nāmnām-of names; ṣoḍaśabhiḥ-sixteen; samam-with.

With sixteen holy names of the Lord and with mantras from the Tantras the people in that age will worship the Lord of the universes, whose complexion is fair and who is named Śrī Kṛṣṇa Caitanya.

Text 44

tasmin kali-yuge vipra
śrutvā hari-yaśo 'malah
prāyo bhaktā bhaviṣyanti
tasmat̄ śreṣṭha-yugah kalih

tasmin-in that; kali-yuge-Kali-yuga; vipra-O brāhmaṇa; śrutvā-hearing; hari-yaśah-the glory of Lord Hari; amalah-pure; prāyah-for the most part; bhaktā-devotees; bhaviṣyanti-will become; tasmat̄-from that; śreṣṭha-yugah-the best yuga; kalih-Kali.

O brāhmaṇa, in that age simply by hearing of Lord Hari's glories the people will become pure devotees. For this reason the Kali-yuga is the best of ages.

Text 45

ataḥ kṛtādiṣu prajāḥ
kalau sambhavam ātmanah
vañchanti dharma-paramā
bhagavad-bhakti-kāraṇam

atah-then; kṛtā-ādiṣu-beginning with Satya-yuga; prajāḥ-the people; kalau-in Kali-yuga; sambhavam-birth; ātmanah-own; vañchanti-desire; dharma-paramā-devoted to religion; bhagavad-bhakti-kāraṇam-the cause of devotion to the Lord.

For this reason the pious people in the Satya and other yugas desire a birth in Kali-yuga, a birth that easily brings devotion to the Lord.

Text 46

dhyāneneneṣṭyā pūjanena
yat phalam labhyate janaiḥ
kṛtādiṣu kalau tad vai
kīrtanādiṣu labhyate

dhyānenena-by meditation; iṣṭyā pūjanena-by Deity worship; yat-what; phalam-result; labhyate-is attained; janaiḥ-by the people; kṛtādiṣu-in the Satya and other yugas; kalau-in Kali-yuga; tad-that; vai-indeed; kīrtanādiṣu-beginning with glorifying the Lord; labhyate-is obtained.

The same result obtained in Satya-yuga and other ages by meditation and Deity worship is obtained in Kali-yuga by glorifying the Lord.

Text 47

na deśa-kāla-kartṛṇām
niyamah kīrtane smṛtaḥ
tasmāt kalau paro dharmo
hari-kīrteḥ su-kīrtanam

na-not; deśa-of place; kāla-of time; kartṛṇām-doing; niyamah-restriction; kīrtane-in glorifying; smṛtaḥ-considered; tasmāt-from that; kalau-in Kali-yuga; parah-the supreme; dharmah-religion; hari-kīrteḥ-glorifying Lord Hari; su-kīrtanam-glorification.

In glorifying the Lord there is no restriction that it may only be done at certain times or in certain places. Glorifying Lord Hari is the highest religion in the Kali-yuga.

Text 48

ataḥ kalim praśāṁsanti
śiṣṭas tri-yuga-vartinah
yatra kīrtana-mātreṇa
prāpnoti paramam padam

ataḥ-therefore; kalim-Kali-yuga; praśāṁsanti-glorify; śiṣṭah-the others; tri-yuga-vartinah-in the three yugas; yatra-where; kīrtana-by glorification; mātreṇa-only; prāpnoti-attains; paramam-the supreme; padam-abode.

The people in the other three yugas glorify the Kali-yuga, where simply by glorifying the Lord one attains the supreme abode.

Text 49

kṛtādāv api ye jīvā
na muktā nije-dharmataḥ
te 'pi muktim prayāsyanti
kalau kīrtana-mātrataḥ

kṛtā-with Satya-yuga; ādau-beginning; api-also; ye-who; jīvā-living entities; na-not; muktā-liberated; nije-dharmataḥ-by their own pious deeds; te-they; api-also; muktim-liberation; prayāsyanti-attain; kalau-in kali-yuga; kīrtana-mātrataḥ-simply by glorifying the Lord.

The living entities that by their own spiritual activities were not able to attain liberation in the Satya and other yugas attain liberation in Kali-yuga simply by glorifying the Lord.

Text 50

kaler doṣa-samudrasya
guṇa eko mahān yataḥ
nāmnām saṅkīrtanenaiva
cātur-vārgyam jano 'snute

kaleḥ-of Kali-yuga; doṣa-of faults; samudrasya-an ocean; guṇa-virtue; ekaḥ-one; mahān-great; yataḥ-from which; nāmnām-of the names; saṅkīrtanena-by glorifying; eva-indeed; cātur-vārgyam-the four goals of life; janah-a person; aśnute-enjoys.

Although Kali-yuga is an ocean of faults, there is still one good quality about this age: simply by chanting the holy names of the Lord one can attain the four goals of life.

Text 51

kṛtādiśv api viprendra
hari-nāmānukīrtanam
tapādi-sādhyam tad bhūyah
kalāv ubhayatām gatam

kṛtā-with satya-yuga; ādiśu-beginning; api-also; viprendra-O king of brāhmaṇas; hari-nāmānukīrtanam-glorifying the holy name of Lord Hari; tapa-by austerities; ādi-beginning; sādhyam-attainable; tad-that; bhūyah-more; kalāv-in kali-yuga; ubhayatām-both; gatam-attained.

O king of brāhmaṇas, by glorifying the holy name of Lord Hari in Kali-yuga one attains whatever was obtained in Satya-yuga and other yugas by performing austerities or following other spiritual regimens.

Text 52

tasmāt kali-yuge viṣṇor
nāma-kīrtanam uttamam

sādhanām bhakti-niṣṭhānām
sādhyām caiva prakīrtitam

tasmat-therefore; kali-yuge-in Kali-yuga; viṣṇoh-of Lord Viṣṇu; nāma-kīrtanam-glorifying the holy name; uttamam-highest; sādhanam-means of spiritual realization; bhakti-in devotional service; niṣṭhānām-of they who have faith; sādhyam-attainable; ca-and; eva-indeed; prakīrtitam-said.

Therefore, in Kali-yuga, for they who have faith in devotional service, glorifying the holy name of Lord Viṣṇu is the simultaneously the highest spiritual goal and the best means to make spiritual advancement.

Text 53

yena kenāpi bhāvena
kīrtayan satataṁ harim
hitvā pāpam gatim yānti
kim u tac-chraddhayā gr̥ṇan

yena kenāpi-by whatever way; bhāvena-way; kīrtayan-glorifying; satataṁ-always; harim-Lord Hari; hitvā-abandoning; pāpam-sins; gatim-the goal; yānti-attain; kim u-indeed; tac-chraddhayā-by that faith; gr̥ṇan-chanting.

Therefore a person who leaves sins far behind and somehow or other always faithfully chants Lord Hari's holy name attains the supreme destination.

Text 54

kalau nāma-parā eva
satataṁ dvija-sattama
uktā mahā-bhāgavatā
bhagavat-priya-kāriṇah

kalau-in Kali-yuga; nāma-parā-devoted to the holy name; eva-indeed; satataṁ-always; dvija-sattama-O best of brāhmaṇas; uktā-said; mahā-bhāgavatāḥ-great devotees; bhagavat-priya-kāriṇah-who love the Lord.

O best of brāhmaṇas, they who in kali-yuga always chant the holy name of the Lord are great devotees who dearly love the Lord.

Text 55

tasmāt sarvātmanā vipra
kuru śrī-kṛṣṇa-kīrtanam
śraddhayā satataṁ yukta
etad eva mahā-phalam

tasmāt-therefore; sarvātmanā-with all your heart; vipra-O brāhmaṇa; kuru-do; śrī-kṛṣṇa-kīrtanam-florification of Śrī Kṛṣṇa; śraddhayā-with faith; satatam-always; yukta-engaged; etat-this; eva-indeed; mahā-phalam- the great result.

Therefore, O brāhmaṇa, with great faith and with all your heart you should always glorify Lord Kṛṣṇa. In this way you will attain a very great result

Paṭala Six Śrī Kṛṣṇa-sahasra-nāma

A Thousand Names of Śrī Kṛṣṇa

Text 1

śrī-nārada uvāca

kathitam me tvayā deva
hari-nāmānukīrtanam
pāpāpaham mahā-saukhyam
bhagavad-bhakti-kāraṇam

śrī-nāradaḥ uvāca-Śrī Nārada said; kathitam-told; me-to me; tvayā-by you; deva-O lord; hari-nāmānukīrtanam-the glorification of Lord Hari's holy name; pāpa-sins; apaham-removing; mahā-great; saukhyam-happiness; bhagavat-of the Supreme Personality of Godhead; bhakti-devotional service; kāraṇam-the cause.

Śrī Nārada said: O lord, you have described to me the chanting of the glories of Lord Hari's holy name, which removes sins, brings great happiness, and brings devotion to the Supreme Personality of Godhead.

Text 2

tatrāham yāni nāmāni
kīrtayāmi surottama
tany aham jñātum icchāmi

sākalyena kutūhalāt

tatra-there; aham-I; yāni-which; nāmāni-names; kīrtayāmi-I glorify; surottama-O best of the demigods; tany-them; aham-I; jñātum-to know; icchāmi-wish; sākalyena-completely; kutūhalāt-with a yearning to know.

O best of the demigods, I chant some names of the Lord, but now I yearn to know them all.

Text 3

śrī-śiva uvāca

bhūmy-ambu-tejasām ye vai
paramāṇūn api dvija
śakyante gaṇitum bhūyo
janmabhir na harer guṇān

śrī-śivah uvāca-Śrī Śiva said; bhūmy-of earth; ambu-water; tejasām-and fire; ye-which; vai-indeed; paramāṇūn-atoms; api-even; dvija-O brāhmaṇa; śakyante-is able; gaṇitum-to count; bhūyah-more; janmabhih-by births; na-not; hareḥ-of Lord Hari; guṇān-the qualities.

O brāhmaṇa, if one is somehow able to count the atoms of earth, water and fire (in the universe), even in many births he cannot count the qualities of Lord Hari.

Text 4

tathāpi mukhyam vakṣyāmi
śrī-viṣṇoh paramādbhutam
nāmnām sahasram pārvatyai
yad ihoktam kṛpālunā

tathāpi-still; mukhyam-the most important; vakṣyāmi-I will speak; śrī-viṣṇoh-of Lord Viṣṇu; paramādbhutam-very wonderful; nāmnām-of the names; sahasram-a thousand; pārvatyai-to Parvati; yat-what; iha-here; uktam-told; kṛpālunā-merciful.

Still, I will tell you the most important, most wonderful thousand names of Lord Viṣṇu, which the merciful Supreme Lord previously told Pārvatī.

Text 5

saṁādhi-niṣṭham māṁ dr̥ṣṭvā
pārvatī vara-varṇanī
apṛcchat paramāṁ devam
bhagavantam jagad-gurum

saṁādhi-niṣṭham-rapt in meditation; mām-me; dr̥ṣṭvā-seeing; pārvatī-Parvati; vara-varṇanī-exalted; aprcchat-said; paramam-to the supreme; devam-Lord; bhagavantam-the Supreme Personality of Godhead; jagad-gurum-the master of the universes.

Seeing that In was rapt in meditation, exalted Pārvatī asked a question of the Supreme Personality of Godhead, the master of the universes.

Text 6

tadā tasyai mayā prokto
mat-paro jagad-īśvaraḥ
nāmnām sahasram ca tathā
guṇa-karmānusārataḥ

tadā-then; tasyai-to her; mayā-by me; proktah-previous described; mat-parah-worshiped by me; jagad-īśvaraḥ-the master of the universes; nāmnām-of names; sahasram-a thousand; ca-and; tathā-so; guṇa-qualities; karma-and activities; anusārataḥ-according to.

Then the Supreme Lord, the master of the universes, whom I have already described, and who is the object of my worship, told her a thousand names that describe His qualities and activities.

Text 7

tad aham te 'bhivakṣyāmi
mahā-bhāgavato bhavān
yasyaika-smaraṇenaiva
pumān siddhim avāpnuyāt

tat-that; aham-I; te-to you; abhivakṣyāmi-will speak; mahā-bhāgavataḥ-a great devotee; bhavān-you; yasya-of whom; eka-once; smaraṇena-by remembering; eva-indeed; pumān-a person; siddhim-perfection; avāpnuyāt-attains.

Because you are a great devotee of the Lord I will tell you those names. By once remembering them a person attains perfection.

Text 8

udyan-navīna-jaladābham akuṇṭha-dhiṣṇyam
vidyotitānala-manohara-pīta-vāsam
bhāsvan-mayūkha-mukuṭāṅgada-hāra-yuktam
kāñcī-kalāpa-valayāṅguribhir vibhātam

brahmādi-deva-gaṇa-vandita-pāda-padmam
śrī-sevitam sakala-sundara-sanniveśam
go-gopa-gopavanitā-muni-vṛṇda-juṣṭam
krṣṇam purāṇa-puruṣam manasā smarāmi

udyan-rising; navīna-new; jalada-cloud; ābham-splendor; akuṇṭha-in the spiritual world; dhiṣṇyam-whose home; vidyotita-blazing; anala-fire; manohara-beautiful; pīta-yellow; vāsam-garments; bhāsvat-shining; mayūkha-light; mukuṭa-crown; aṅgada-armlets; hāra-necklaces; yuktam-with; kāñcī-kalāpa-belt; valaya-bracelets; aṅguribhiḥ-with rings; vibhātam-splendid; brahmādi-headed by Brhama; deva-gaṇa-by the demigods; vandita-bowed down; pāda-feet; padmam-lotus; śrī-by the goddess of fortune; sevitam-served; sakala-all; sundara-sanniveśam-handsome; gaṇ-cows; gopa-gopas; gopavanitā-gopīs; muni-vṛṇda-and sages; juṣṭam-worshiped; krṣṇam-Kṛṣṇa; purāṇa-puruṣam-the ancient Supreme Person; manasā-with the heart; smarāmi-I remember.

In my heart I meditate on Śrī Kṛṣṇa, the ancient Supreme Person, splendid as a rising new cloud, His home the spiritual world, wearing beautiful yellow garments splendid as a blazing fire, a splendid crown, armlets, necklaces, belt, bracelet, and ring, His lotus feet worshiped by Brahmā and the demigods, served by the goddess of fortune, possessing all handsomeness, and worshiped by the cows, gopas, gopīs, and sages.

Text 10

om namo vāsudevāya
krṣṇāya paramātmane
praṇata-kleśa-saṁhārtre
paramānanda-dāyine

om-Om; namah-obeyances; vāsudevāya-to the son of Vasudeva; krṣṇāya-Kṛṣṇa; paramātmane-the Supersoul; praṇata-to they who bow down; kleśa-sufferings; saṁhārtre-removing; paramānanda-transcendental bliss; dāyine-giving.

Om. Obeisances to Vasudeva's son, Śrī Kṛṣṇa, the all-pervading Supersoul, who removes the sufferings of they who bow before Him, and gives great transcendental bliss.

Text 11

om kṛṣṇah śrīpatih śrīmān
śrīdharaḥ śrīsukhāśrayaḥ
śrīdātā śrīkaraḥ śrīsaḥ
śrīsevyah śrīvibhāvanah

Om. The Supreme Personality of Godhead is all-attractive (kṛṣṇa), the husband of the goddess of fortune (śrīpati), handsome (śrīmān), the maintainer of the goddess of fortune (śrīdhara), the abode of happiness for the goddess of fortune (śrīsukhāśraya), the giver of transcendental opulences (śrīdātā), the master of the goddess of fortune (śrīkara and śrīsaḥ), served by the goddess of fortune (śrīsevyā), and the object of meditation for the goddess of fortune (śrīvibhāvana).

Text 12

paramātmā param brahma
pareśah parameśvaraḥ
parānandaḥ param dhāma
paramānanda-dāyakaḥ

He is the Supersoul (paramātmā), the Supreme Brahman (param brahma), the supreme master (pareśa and parameśvara), the supreme bliss (parānanda), the supreme abode (param dhāma), and the giver of supreme bliss (paramānanda-dāyaka).

Text 13

nirālambo nirākāro
nirlepo niravagrahaḥ
nityānando nitya-mukto
nirīho nispr̥ha-priyah

He is independent (nirālamba and niravagraha), without a material form (nirākāra), untouched by matter (nirlepa), full of transcendental bliss

(nityānanda), eternally liberated (nitya-mukta), free of material actions (nirīha), and dear to they who have no material desires (nisprha-priya).

Text 14

priyamvadah priyakaraḥ
priyadaḥ priyasañjanaḥ
priyānugah priyālambī
priya-kīrtih priyāt priyah

He speaks pleasantly (priyamvada), is affectionate (priyakara, priyada, and priyasañjana), is a follower of His dear devotees (priyānuga and priyālambī), glorifies His dear devotees (priya-kīrti), and is dearer than the dearest (priyāt priya).

Text 15

mahā-tyāgī mahā-bhogī
mahā-yogī mahā-tapāḥ
mahātmā mahatām śreṣṭho
mahā-loka-pati mahān

He is the greatest renunciant (mahā-tyāgī), the greatest enjoyer (mahā-bhogī), the greatest yogī (mahā-yogī), the greatest performer of austerities (mahā-tapāḥ), the greatest person (mahātmā), the greatest of the great (mahatām śreṣṭho), the great master of the worlds (mahā-loka-pati), and the greatest (mahān).

Text 16

siddhārthaḥ siddha-saṅkalpaḥ
siddhidaḥ siddhi-sādhanaḥ
siddheśaḥ siddha-mārgāgraḥ
siddha-lokaika-pālakaḥ

His desires are all fulfilled (siddhārtha and siddha-saṅkalpa). He gives perfection (siddhida), is attained by they who are perfect (siddhi-sādhana), and is the master of the perfect (siddheśa), the goal of the path of perfection (siddha-mārgāgra), and the only protector of the realm where the perfect beings live (siddha-lokaika-pālaka).

Text 17

isti viśiṣṭah śiṣṭeṣṭo
mahiṣṭho jiṣṇu-sattamah
jyeṣṭhaḥ śreṣṭhaś ca sarveṣṭo
viṣṇur bhrājiṣṇur avyayaḥ

He is the object of worship (iṣṭa), the greatest (viśiṣṭa), worshiped by the wise (śiṣṭeṣṭo), the greatest (mahiṣṭha), the greatest victor (jiṣṇu-sattama), the eldest (jyeṣṭha), the best (śreṣṭha), worshiped by all (sarveṣṭa), all-pervading (viṣṇu), the most glorious (bhrājiṣṇu), and eternal (avyaya).

Text 18

vibhuḥ śambhuḥ prabhur bhūmā
svambhūḥ svānanda-mūrtimān
prītimān prīti-dātā ca
prītidah prīti-vardhanah

He is all-powerful (vibhu), happy (śambhu), the master (prabhu), the master of the earth (bhūmā), self-born (svambhū), the form of transcendental bliss (svānanda-mūrtimān), and affectionate (prītimān, prīti-dātā, prītida, and prīti-vardhana).

Text 19

yogeśvaro yoga-gamyo
yogīśo yoga-pāragaḥ
yoga-dātā yoga-patir
yoga-siddhi-vidhāyakaḥ

He is the master of yoga (yogeśvara), approached by performance of yoga (yoga-gamya), the master of the yogīs (yogīśa), the farther shore attained by performing yoga (yoga-pāraga), the giver of yoga (yoga-dātā), the master of yoga (yoga-pati), and the giver of yogic perfections (yoga-siddhi-vidhāyaka).

Text 20

satya-vrataḥ satya-parah

tri-satyah satya-kāraṇah
satyāśrayah satya-haraḥ
sat-pāliḥ satya-vardhanaḥ

He is truthful (satya-vrata and satya-para). He is present in the three phases of cosmic manifestation-creation, maintenance, and annihilation (tri-satya). He is the cause of the creation (satya-kāraṇa), the shelter in which the creation rests (satyāśraya), and the destroyer of the creation (satya-hara). He is the protector of the creation (sat-pāli). He makes the creation prosper (satya-vardhana).

Text 21

sarvānandah sarva-harah
sarvagah sarva-vaśya-kṛt
sarva-pātā sarva-sukhah
sarva-śruti-gaṇārṇavah

He is all bliss (sarvānanda), He removes everything (sarva-hara), He is present everywhere (sarvaga), He controls everything (sarva-vaśya-kṛt) and protects everything (sarva-pātā), He is all happiness (sarva-sukha), and He is the ocean of all the Vedas (sarva-śruti-gaṇārṇava).

Text 22

janārdano jagannātho
jagat-trātā jagat-pitā
jagat-kartā jagad-dhartā
jagad-ānanda-mūrtimān

He protects the people from many sufferings (janārdana). He is the master of the universes (jagannātha), the protector of the universes (jagat-trātā), the father of the universes (jagat-pitā), the creator of the universes (jagat-kartā), the maintainer of the universes (jagad-dhartā), and the personified bliss of the universes (jagad-ānanda-mūrtimān).

Text 23

dharā-patir loka-patiḥ
svar-patir jagatām patiḥ
vidyā-patir vitta-patiḥ
sat-patiḥ kamalā-patiḥ

He is the master of the earth (dharā-pati), the master of the planets (loka-pati), the master of the heavenly planets (svar-pati), the master of the universes (jagatām pati), the master of knowledge (vidyā-pati), the master of wealth (vitta-pati), the master of the devotees (sat-pati), and the master of the goddess of fortune (kamalā-pati).

Text 24

catur-ātmā catur-bāhuś
catur-varga-phala-pradah
catur-vyūhaś catur-dhāmā
catur-yuga-vidhāyakah

He appears in four forms (catur-ātmā and catur-vyūha), has four arms (catur-bāhu), gives the results of action to the four kinds of men (catur-varga-phala-prada), resides in four abodes (catur-dhāmā), and creates the four yugas (catur-yuga-vidhāyaka).

Text 25

ādi-devo deva-devo
deveśo deva-dhāraṇah
deva-kṛd deva-bhṛd devo
devedita-padāmbujah

He is the first of Deities (ādi-devo), the master of the demigods (deva-deva and deveśa), the maintainer of the demigods (deva-dhāraṇa and deva-bhṛd), the creator of the demigods (deva-kṛd), the Supreme Lord (deva), and the Lord whose lotus feet the demigods praise (devedita-padāmbuja).

Text 26

viśveśvaro viśva-rūpī
viśvātmā viśvato-mukhaḥ
viśva-sūr viśva-phala-do
viśvago viśva-nāyakah

He is the master of the universes (viśveśvara and viśva-nāyaka), the form of the

universes (viśva-rūpī), the soul of the universes (viśvātmā), all-pervading, with His faces everywhere in the universes (viśvato-mukha), the creator of the universes (viśva-sū), the giver of results to the residents of the universes (viśva-phala-da), and present everywhere in the universes (viśvaga).

Text 27

bhūta-krd bhūta-bhṛd bhāvo
bhūtātmā bhūta-bhāvanah
bhūtido bhūti-vistāro
vibhūtir bhūti-pālakah

He is the creator of the living entities (bhūta-kṛt and bhūta-bhāvana), the maintainer of the living entities (bhūta-bhṛt), the supreme being (bhāva), the Supersoul present in the living entities (bhūtātmā), the giver of powers and opulences (bhūtida), the expander of powers and opulences (bhūti-vistāra), the personification of powers and opulences (vibhūtir), and the protector of powers and opulences (bhūti-pālaka).

Text 28

nārāyaṇo nāra-śāyī
nāra-sūr nāra-jīvanah
nāraika-phala-do nāra-
mukti-do nāra-nāyakaḥ

He is the resting place of the living entities (nārāyaṇa and nāra-śāyī), the father of the living entities (nāra-sū), the life of the living entities (nāra-jīvana), the only giver of the results of work to the living entities (nāraika-phala-da), the giver of liberation to the living entities (nāra-mukti-da), and the leader of the living entities (nāra-nāyaka).

Text 29

sahasra-rūpaḥ sāhasra-
nāmā sāhasra-vigrahaḥ
sahasra-śīrṣā sāhasra-
pādākṣi-bhuja-śīrṣavān

He has thousands of forms (sahasra-rūpa and sāhasra-vigraha), thousands of names (sāhasra-nāmā), thousands of heads (sahasra-śīrṣā), and thousands of feet,

eyes, arms, and heads (sāhasra-pādākṣi-bhuja-śīrṣavān).

Text 30

padma-nābhāḥ padma-garbhaḥ
padmī padma-nibhekṣaṇāḥ
padma-śāyī padma-mālī
padmāṅkita-pada-dvayaḥ

His navel is a lotus (padma-nābha), the lotus is born from Him (padma-garbha and padmī), His eyes are like the lotus (padma-nibhekṣaṇa), He rests on a lotus (padma-śāyī), He wears a lotus garland (padma-mālī), and His feet bear the signs of lotuses (padmāṅkita-pada-dvaya).

Text 31

vīryavān sthairyavān vāgmi
śauryavān dhairyavān kṣamī
dhīmān dharma-paro bhogī
bhagavān bhaya-nāśanaḥ

He is powerful (vīryavān), steady (sthairyavān), eloquent (vāgmi), heroic (śauryavān), patient (dhairyavān), tolerant (kṣamī), intelligent (dhīmān), religious (dharma-para), the greatest enjoyer (bhogī), full of all opulences (bhagavān), and the killer of fears (bhaya-nāśana).

Text 32

jayanto vijayo jetā
jayado jaya-vardhanaḥ
amānī mānado mānyo
mahimāvān mahā-balaḥ

He is victorious (jayanta, vijaya, and jetā), the giver of victory (jayada and jaya-vardhana), humble (amānī), respectful (mānada), worshipable (mānya), glorious (mahimāvān), and very powerful (mahā-bala).

Text 33

satuṣṭas toṣado dātā
damano dīna-vatsalah
jñānī yaśasvān dhṛtimān
maha-ojo-balāśrayah

He is satisfied (satuṣṭa), the giver of satisfaction (toṣada), generous (dātā), the supreme controller (damana), kind to the poor and fallen (dīna-vatsala), wise (jñānī), famous (yaśasvān), patient (dhṛtimān), and the shelter of great strength (maha-ojo-balāśraya).

Text 34

hayagrīvo mahā-tejā
mahārṇava-vinoda-kṛt
madhu-kaiṭabha-vidhvamī
veda-kṛd veda-pālakah

He appeared as the Hayagrīva incarnation (hayagrīva). He is very powerful (mahā-tejā), a great ocean of transcendental pastimes (mahārṇava-vinoda-kṛt), the killer of Madhu and Kaiṭabha (madhu-kaiṭabha-vidhvamī), the author of the Vedas (veda-kṛd), and the protector of the Vedas (veda-pālaka).

Text 35

sanat-kumāraḥ sanakah
sanandaś ca sanātanaḥ
akhaṇḍa-brahma-vratavān
ātmā yoga-vicārakah

He is Sanat-kumāra (sanat-kumāra), Sanaka-kumāra (sanaka), Sananda-kumāra (sananda), and Sanātana-kumāra (sanātana). He observes an unbroken vow of celibacy (akhaṇḍa-brahma-vratavān), He is the Supersoul (ātmā), and He is the philosopher of yoga (yoga-vicāraka).

Text 36

śrī-nārādo deva-rsīḥ
karmākarma-pravartakah
sātvatāgama-kṛl loka-
hitāhita-prasūcakah

He is Nārada Muni (śrī-nārada and deva-ṛṣi), He teaches how to act without incurring karmic results (karmākarma-pravartaka), He is the author of the Sātvata Tantra (sātvatāgama-kṛt), and He teaches the people what is auspicious and what is not auspicious (loka-hitāhita-prasūcaka).

Text 37

ādi-kolo yajñā-tattvam
dhatr-nāsā-puṭodbhavah
dantāgra-nyasta-bhū-golo
hiranyākṣa-balāntakah

He is a transcendental boar (ādi-kola), the beneficiary of the Vedic sacrifices (yajñā-tattvam), the boar born from Brahmā's nostril (dhatr-nāsā-puṭodbhava), the boar that lifted the earth in its tusk (dantāgra-nyasta-bhū-gola), and the killer of Hiranyākṣa's strength (hiranyākṣa-balāntaka).

Text 38

pr̥thvī-patiḥ śīghra-vego
romāntar-gata-sāgarah
svāsāvadhūta-hemādriḥ
prajāpati-patis tataḥ

He is the master of the earth (pr̥thvī-pati), very powerful (śīghra-vega), the Lord whose bodily pores are great oceans (romāntar-gata-sāgara), the Lord whose breathing makes the golden mountains tremble (svāsāvadhūta-hemādri), and the master of the Prajāpati (prajāpati-pati).

Text 39

ananto dharaṇī-bhartā
pātāla-tala-vāsa-kṛt
kālāgni-javano nāga-
rāja-rājo mahā-dyutih

He is endless (ananta), the maintainer of the earth (dharaṇī-bhartā), the Lord who resides in Pātālaloka (pātāla-tala-vāsa-kṛt), the fire of time (kālāgni-javana),

the king of the kings of snakes (nāga-rāja-rāja), and very splendid (mahā-dyuti).

Text 40

mahā-kūrmo viśva-kāyah
śeṣa-dhṛk sarva-pālakah
loka-pitr-gaṇādhīśah
pitṛ-stuta-mahā-padah

He appeared as Lord Kūrma (mahā-kūrma), the universe is His body (viśva-kāya), He is the maintainer of Lord Śeṣa (śeṣa-dhṛk), He protects all (sarva-pālaka), He is the master of the pitās (loka-pitr-gaṇādhīśa), and His feet are glorified by the pitās (pitṛ-stuta-mahā-pada).

Text 41

kṛpāmayah svayam-vyaktir
dhruva-prīti-vivardhanah
dhruva-stuta-pado viṣṇu-
loka-do loka-pūjitaḥ

He is merciful (kṛpāmaya), self-manifested (svayam-vyakti), Dhruva is full of love for Him (dhruva-prīti-vivardhana), Dhruva offers prayers to His feet (dhruva-stuta-pada), He grants residence in Viṣṇuloka (viṣṇu-loka-da), and He is worshiped by the worlds (loka-pūjita).

Text 42

śuklah kardama-santapta
tapas-toṣita-mānasah
mano-'bhiṣṭa-prado harsa-
bindv-añcita-sarovaraḥ

He appeared as Lord Śukla (śuklah). Kardama Muni performed austerities to please Him (kardama-santapta). He is pleased at heart by austerities (tapas-toṣita-mānasa). He fulfills the heart's desires (mano-'bhiṣṭa-prada). He is a lake filled with drops of happiness (harsa-bindv-añcita-sarovara).

Text 43

yajñah sura-gaṇādhīśo
daitya-dānava-ghātakah
manu-trātā loka-pālo
loka-pālaka-janma-kṛt

He is sacrifice personified (yajña), the master of the demigods (sura-gaṇādhīśa), the killer of the Daityas and Dānavas (daitya-dānava-ghātaka), the protector of the Manus (manu-trātā), and the protector of the people (loka-pāla). He has taken birth to protect the people (loka-pālaka-janma-kṛt).

Text 44

kapilākhyah sāṅkhya-pātā
kardamāṅga-samudbhavah
sarva-siddhi-gaṇādhīśo
devahūti-gati-pradaḥ

He is bears the name Kapila (kapilākhyā). He is the protector of the sāṅkhya philosophy (sāṅkhya-pātā), the son of Kardama Muni (kardamāṅga-samudbhava), the master of all mystic perfections (sarva-siddhi-gaṇādhīśa), and the Lord who gave liberation to Devahūti (devahūti-gati-prada).

Text 45

datto 'tri-tanayo yogī
yoga-mārga-pradarśakah
anasūyānanda-kāraḥ
sarva-yogi-jana-stutah

He is Dattātreya (datta), the son of Atri Muni (atri-tanaya). He is the greatest yogī (yogī), the teacher of the path of yoga (yoga-mārga-pradarśaka), the bliss of Anasūyā (anasūyānanda-kāra), and the object of the prayers of all the yogīs (sarva-yogi-jana-stuta).

Text 46

nārāyaṇo nara-ṛṣir
dharma-putro mahā-manah

maheśa-śūla-damano
maheśaika-vara-pradah

He is Nārāyana Ṛṣi (nārāyaṇa), Nara Ṛṣi (nara-ṛṣi), the son of Dharma (dharma-putra), very intelligent (mahā-manāḥ), the person who defeated Lord Śiva's spear (maheśa-śūla-damana), and the person who gave to Lord Śiva a benediction (maheśaika-vara-prada).

Text 47

ākalpānta-tapo dhīro
manmathādi-madāpahah
ūrvaśī-sṛg jitānaṅgo
mārakaṇḍeya-priya-pradah

He performs austerities until the end of the kalpa (ākalpānta-tapa), He is a great philosopher (dhīra), He subdues the passion of Kāmadeva and others who are passionate (manmathādi-madāpaha), He created Urvaśī (ūrvaśī-sṛṅg), He defeated Kāmadeva (jitānaṅga), and He is dear to Mārkaṇḍeya Muni (mārakaṇḍeya-priya-prada).

Text 48

ṛṣabho nābhi-sukhado
meru-devī-priyātmajah
yogi-rāja-dvija-sraṣṭā
yoga-caryā-pradarśakah

He is Ṛṣabha (ṛṣabha), the delight of Mahārāja Nābhi (nābhi-sukhada), the dear son of Meru-devī (meru-devī-priyātmaja), the creator of the brāhmaṇas and the kings of the yogīs (yogi-rāja-dvija-sraṣṭā), and the teacher of yoga (yoga-caryā-pradarśaka).

Text 49

aṣṭa-bāhur dakṣa-yajñā-
pāvano 'khila-sat-kṛtaḥ
dakṣeṣa-dvesa-śamano
dakṣa-jñāna-pradāyakah

He has eight arms (aṣṭa-bāhu), He purified Dakṣa's yajña (dakṣa-yajña-pāvana), He is kind to all (akhila-sat-kṛta), He mediated the quarrel between Śiva and Dakṣa (dakṣeṣa-dveṣa-śamana), and He gave transcendental knowledge to Dakṣa (dakṣa-jñāna-pradāyaka).

Text 50

priyavrata-kulotpanno
gaya-nāmā mahā-yaśah
udāra-karmā bahu-vin
mahā-guṇa-gaṇārṇavah

He was born in the dynasty of King Priyavrata (priyavrata-kulotpanna), He bore the name Gaya (gaya-nāmā), He is very famous (mahā-yaśa), He performs great deeds (udāra-karmā), He knows everything (bahu-vit), and He is a great ocean of transcendental virtues (mahā-guṇa-gaṇārṇava).

Text 51

haṁsa-rūpī tattva-vaktā
guṇāguṇa-vivecakah
dhātṛ-lajjā-praśamano
brahmacāri-jana-priyah

He appears in the form of a swan (haṁsa-rūpī), speaks the truth (tattva-vaktā), distinguishes virtue from vice (guṇāguṇa-vivecaka), comforts Brahmā's embarrassment (dhātṛ-lajjā-praśamana), and is dear to the brahmacārīs (brahmacāri-jana-priya).

Text 52

vaiśyah pṛthuh pṛthvī-dogdhā
sarva-jīvana-doha-kṛt
ādi-rājo janāvāsa-
kārako bhū-samī-kārah

He is the farmer (vaiśya), King Pṛthu (pṛthu), who milked the earth (pṛthvī-dogdhā), gave milk to all living entities (sarva-jīvana-doha-kṛt), is the first king (ādi-rāja), gave shelter to the living entities (janāvāsa-kāraka), and leveled the earth (bhū-samī-kāra).

Text 53

praceto-'bhiṣṭuta-padaḥ
śānta-mūrtih sudarśanah
divā-rātri-gaṇādhīśah
ketumāla-janāśrayah

His feet were glorified by the Pracetās (praceto-'bhiṣṭuta-pada), His form is peaceful (śānta-mūrti), He is handsome (sudarśana), He is the king of the host of days and nights (divā-rātri-gaṇādhīśa), and He is the shelter of the people of Ketumāla-varṣa (ketumāla-janāśraya).

Text 54

śrī-kāmadevaḥ kamalā-
kāma-keli-vinoda-kṛt
sva-pāda-rati-do 'bhiṣṭa-
sukha-do duḥkha-nāśanah

He is Kāmadeva (śrī-kāmadeva), He enjoys amorous pastimes with the goddess of fortune (kamalā-kāma-keli-vinoda-kṛt), He gives love for His feet (sva-pāda-rati-da), He fulfills desires and brings happiness (abhiṣṭa-sukha-da), and He destroys sufferings (duḥkha-nāśana).

Text 55

vibhur dharma-bhṛtāṁ śreṣṭho
veda-śīrṣo dvijātmajah
aṣṭāśīti-sahasrāṇām
munīnām upadeśa-dah

He is all-powerful (vibhu), He is the best of they who uphold the principles of religion (dharma-bhṛtāṁ śreṣṭha), the Vedas are His head (veda-śīrṣa), the brāhmaṇas are His sons (dvijātmaja), and He is the teacher of eighty-thousand sages (aṣṭāśīti-sahasrāṇām munīnām upadeśa-da).

Text 56

satya-seno yakṣa-rakṣo-
dahano dīna-pālakah
indra-mitra-surāri-ghnaḥ
sunṛtā-dharma-nandanaḥ

He is Satyasena (satya-sena), He burned the yakṣas and rākṣasas (yakṣa-rakṣo-dahana), He is the protector of the poor and wretched (dīna-pālaka), He kills the enemies of Inrda, Mitra, and the demigods (indra-mitra-surāri-ghna), and He is the son of Dharma and Sunṛtā (sunṛtā-dharma-nandana).

Text 57

harir gaja-vara-trātā
grāha-pāśa-vināśakah
trikuṭādri-vana-ślāghī
sarva-loka-hitaiṣaṇah

He takes away all that is inauspicious (hari), He protected the best of the elephants (gaja-vara-trātā), He killed the crocodile (grāha-pāśa-vināśaka), He was glorified in the forest of Mount Trikūṭa (trikuṭādri-vana-ślāghī), and He brought auspiciousness to all (sarva-loka-hitaiṣaṇa).

Text 58

vaikuṇṭhaḥ śubhra-sukha-do
vikuṇṭha-sundarī-kṛtaḥ
ramā-priyakaraḥ śrīmān
nija-loka-pradarśakah

He is the son of Vikuṇṭhā-devī (vaikuṇṭha), He brought glorious happiness (śubhra-sukha-da), He made Vikuṇṭhā-devī become very beautiful (vikuṇṭha-sundarī-kṛta), He is dear to the goddess of fortune (ramā-priyakara), He is handsome and glorious (śrīmān), and He reveals Himself to His own devotees (nija-loka-pradarśaka).

Text 59

vipra-śāpa-parikhinna-
nirjarārti-nivāraṇah
dugdhābdhi-mathano vipro
vairāja-tanayo 'jitaḥ

He saved the demigods from great sufferings when they were cursed by a brāhmaṇa (vipra-śāpa-parikhinna-nirjarārti-nivāraṇa), He churned the ocean of milk (dugdhābdhi-mathana), He is the greatest brāhmaṇa (vipra), He is the son of Vairāja (vairāja-tanaya), and He is invincible (ajita).

Text 60

mandarādri-dharo kūrmo
deva-dānava-śarma-kṛt
jambudvīpa-samāḥ sraṣṭā
pīyūṣotpatti-kāraṇam

He lifted Mount Mandara (mandarādri-dhara), he became a great turtle (kūrma), He brought auspiciousness to both the demigods and the demons (deva-dānava-śarma-kṛt), He made Jambudvīpa level (jambudvīpa-sama), He is the creator (sraṣṭā), and He extracted nectar (pīyūṣotpatti-kāraṇam).

Text 61

dhanvantarī ruk-śamano
'mṛta-dhṛk vak-praśāntakah
āyur-veda-karo vaidya-
rājo vidyā-pradāyakah

He appeared as Dhanvantari (dhanvantarī), who cures disease (ruk-śamana and ruk-praśāntaka), carries nectar (amṛta-dhṛk), composes the Ayur Veda (āyur-veda-kara), is the king of physicians (vaidya-rāja), and is the giver of medical knowledge (vidyā-pradāyaka).

Text 62

devābhaya-karo daitya-
mohinī kāma-rūpiṇī
girbāṇāmṛta-po duṣṭa-
daitya-dānava-vañcakah

He made the demigods fearless (devābhaya-kara), as Mohinī-devī He bewildered the demons (daitya-mohinī), He assumes any form He wishes,

including the form of a girl (kāma-rūpiṇī), He gave the demigods nectar to drink (girbāṇāṁṛta-pa), and He cheated the demon Dānavas (duṣṭa- daitya-dānava-vañcaka).

Text 63

mahā-matsyo mahā-kāyah
śalvāntar-gata-sāgarah
devāri-daitya-damano
vrīhi-bīja-surakṣakah

He appeared as a great fish (mahā-matsya), who had a gigantic form (mahā-kāya), who swan in the śalva ocean (śalvāntar-gata-sāgara), who defeated the demon enemies of the demigods (devāri-daitya-damana), and who protected the rice crop (vrīhi-bīja-surakṣaka).

Text 64

pucchā-ghāta-bhramat-sindhuḥ
satyavrata-priya-pradah
bhakta-satyavrata-trātā
yoga-traya-pradarśakah

His tail made great waves in the ocean (pucchā-ghāta-bhramat-sindhu), He was pleased with Satyavrata (satyavrata-priya-prada), He protected the devoted Satyavrata (bhakta-satyavrata-trātā), and He revealed the three Vedas (yoga-traya-pradarśaka).

Text 65

narasiṁho lola-jihvah
śaṅku-karṇo nakhāyudhah
saṭāvadhūta-jalado
danta-dyuti-jita-prabhaḥ

He appeared as Lord Nṛimha (narasiṁha), who licked His tongue (lola-jihva), whose ears were pointed (śaṅku-karṇa), whose claws were powerful weapons (nakhāyudha), whose mane was a moving cloud (saṭāvadhūta-jalada), and the splendor of whose teeth eclipsed all other splendor (danta-dyuti-jita-prabha).

Text 66

hiranyakaśipu-dhvamī
bahu-dānava-darpa-hā
prahlāda-stuta-pādābjo
bhakta-saṁsāra-tāpa-hā

He killed Hiranyakaśipu (hiranyakaśipu-dhvamī). He killed the pride of many demons (bahu-dānava-darpa-hā). His lotus feet were glorified by Prahlāda (prahlāda-stuta-pādābja). For His devotees He kills the sufferings of repeated birth and death (bhakta-saṁsāra-tāpa-hā).

Text 67

brahmendra-rudra-bhīti-ghno
deva-kārya-prasādhakaḥ
jvalaj-jalana-śaṅkāśaḥ
sarva-bhīti-vināśakaḥ

His kills the fears of Brahmā, Indra, and Śiva (brahmendra-rudra-bhīti-ghna), He acts for the demigods' benefit (deva-kārya-prasādhaka), He is glorious like a blazing fire (jvalaj-jalana-śaṅkāśa), and He kills all fears (sarva-bhīti-vināśaka).

Text 68

mahā-kaluṣa-vidhvamī
sarva-kāma-vara-pradah
kāla-vikrama-saṁhartā
graha-pīḍā-vināśakaḥ

He kills the greatest sins (mahā-kaluṣa-vidhvamī), fulfills all desires (sarva-kāma-vara-prada), kills the power of time (kāla-vikrama-saṁhartā), and kills the sufferings coming from inauspicious astrological conditions (grāha-pīḍā-vināśaka).

Text 69

sarva-vyādhi-praśamanah
pracāṇḍa-ripu-dāṇḍa-kṛt
ugra-bhairava-santrasta-
harārti-vinivārakaḥ

He cures all diseases (sarva-vyādhi-praśamana), punishes the powerful demons (pracāṇḍa-ripu-dāṇḍa-kṛt), and removes the sufferings of Śiva, who is afraid of the horrible demons (ugra-bhairava-santrasta-harārti-vinivāraka).

Text 70

brahma-carmāvṛta-śirah
śiva-śirṣaika-nūpuraḥ
dvādaśāditya-śirṣaika-
maṇiḥ dik-pāla-bhūṣaṇaḥ

Lord Brahmā is His parasol (brahma-carmāvṛta-śira), Lord Śiva's head is His ankle-bells (śiva-śirṣaika-nūpura), the heads of the twelve Adityas are His jewels (dvādaśāditya-śirṣaika-maṇi), and the protectors of the directions are His ornaments (dik-pāla-bhūṣaṇa).

Text 71

vāmano 'diti-bhīti-ghno
dvijāti-gaṇa-maṇḍanaḥ
tripada-vyāja-yācñāpta-
bali-trailokya-sampadaḥ

He is Vāmana (vāmano), who killed Aditi's fears (aditi-bhīti-ghna), who is the decoration of the brāhmaṇas (dvijāti-gaṇa-maṇḍana), and who on the preText of begging for three steps of land took the opulence of the three worlds from Bali Mahārāja (tripada-vyāja-yācñāpta-bali-trailokya-sampada).

Text 72

pannakha-kṣata-brahmāṇḍa-
kaṭāho 'mita-vikramah
svardhunī-tīrtha-janano
brahma-pūjyo bhayāpahaḥ

With His toe He broke an opening in the universe (pannakha-kṣata-brahmāṇḍa-kaṭāha), His power is without limit (amita-vikrama), He is the father of the sacred Ganges (svardhunī-tīrtha-janana), He is worshiped by Brahmā (brahma-pūjya),

and He removes fears (bhayāpaha).

Text 73

svāṅghri-vāri-hatāghaughō¹
viśva-rūpa-pradarśanah
bali-priya-karo bhakta-
svarga-dogdhā gadā-dharaḥ

The river that flows from His foot destroys a flood of sins (svāṅghri-vāri-hatāghaughā), He revealed the universal form (viśva-rūpa-pradarśana), He is affectionate to Bali Mahārāja (bali-priya-kara), He brings His devotess to the spiritual world (bhakta-svarga-dogdhā), and He holds a club (gadā-dhara).

Text 74

jāmadagnyo mahā-vīryaḥ
paśu-bhṛt kārtavīrya-jit
sahasrārjuna-saṁhartā
sarva-kṣetra-kulāntakaḥ

He is Jamadagni's son Paraśurāma, (jāmadagnya), who is very powerful (mahā-vīrya), who holds an ax (paśu-bhṛt), who defeated Kartavīryārjuna (kārtavīrya-jit), who defeated a thousand of Kārtaviryārjuna's soldiers (sahasrārjuna-saṁhartā), and who killed all the kṣatriyas (sarva-kṣetra-kulāntaka).

Text 75

niḥkṣatra-pṛthvi-karaṇo
vīra-jid vipra-rājya-dah
droṇāstra-veda-pravado
maheśa-guru-kīrti-dah

He killed all the kṣatriyas on the earth (niḥksatra-pṛthvi-karaṇa), defeated all the heroic warriors (vīra-jit), gave the earth's kingdoms to the brāhmaṇas (vipra-rājya-da), taught the Dhanur Veda to Droṇācārya (droṇāstra-veda-pravada), and glorified His guru, Lord Śiva (maheśa-guru-kīrti-da).

Text 76

sūrya-vaiṁśābja-taraṇīḥ
śrīmad-daśarathātmajāḥ
śrī-rāmo rāmacandraś ca
rāmabhadro 'mita-prabhaḥ

He is the sun that makes the lotus of the Sūrya-vaiṁśā bloom (sūrya-vaiṁśābja-taraṇī), He is the son of Śrī Daśaratha (śrīmad-daśarathātmaja), He is Śrī Rāma (śrī-rāma, rāmacandra, and rāmabhadra), and His power is without limit (amita-prabha).

Text 77

nīla-varṇa-pratīkāśāḥ
kauśalyā-prāṇa-jīvanaḥ
padma-netraḥ padma-vaktraḥ
padmāṇkita-padāmbujāḥ

His complexion is dark (nīla-varṇa-pratīkāśa), He is the life of Kauśalyā (kauśalyā-prāṇa-jīvana), His eyes are lotus flowers (padma-netra), His face is a lotus flower (padma-vaktra), and His lotus feet bear the marks of lotus flowers (padmāṇkita-padāmbuja).

Text 78

pralamba-bāhuś cārv-aṅgo
ratna-bhāraṇāḥ bhūṣitāḥ
divyāmbaro divya-dhanur
diṣṭa-divyāstra-pāragaḥ

His arms are long (pralamba-bāhu), His limbs are handsome (cārv-aṅga), He wears jewel ornaments (ratna-bhāraṇa-bhūṣita), His garments are splendid (divyāmbara), His bow is splendid (divya-dhanu), and He controls the best of splendid weapons (diṣṭa-divyāstra-pāraga).

Text 79

nistrimśa-pāṇir vīreśo
'parimeya-parākramāḥ
viśvāmitra-gurur dhanvī
dhanur-veda-vid-uttamāḥ

He holds a sword in His hand (nistrimśa-pāṇi), He is the king of heroes (vīreśa), His strength has no limit (aparimeya-parākrama), His guru is Viśvamitra (viśvāmitra-guru), He holds a bow (dhanvī), and He is best of they who know the Dhanur Veda (dhanur-veda-vid-uttama).

Text 80

ṛju-mārga-nimnitteṣu-
saṅgha-tādita-tādakah
su-bāhur bahu-viryāḍhya-
bahu-rākṣasa-ghātakah

His arrows fly straight and always hit their target (ṛju-mārga-nimnitteṣu-saṅgha-tādita-tādaka), His arma are powerful (su-bāhu), and with His great strength He killed many demons (bahu-viryāḍhya-bahu-rākṣasa-ghātaka).

Text 81

prāpta-cāṇḍīśa-dor-dāṇḍa-
cāṇḍa-kodāṇḍa-khaṇḍanaḥ
janakānanda-janako
jānakī-priya-nāyakaḥ

He broke Śiva's bow (prāpta-cāṇḍīśa-dor-dāṇḍa-cāṇḍa-kodāṇḍa-khaṇḍana), delighted King Janaka (janakānanda-janaka), and became Sītā's beloved hero (jānakī-priya-nāyaka).

Text 82

arāti-kula-darpa-ghno
dhvasta-bhārgava-vikramah
pitṛ-vāk-tyakta-rājya-śrīr
vana-vāsa-kṛtotsavaḥ

He killed the pride of His enemies (arāti-kula-darpa-ghna), and eclipsed the power of Paraśurāma (dhvasta-bhārgava-vikrama). On His father's order He left the opulence of the kingdom (pitṛ-vāk-tyakta-rājya-śrī) and enjoyed a festival of transcendental pastimes as He lived in the forest (vana-vāsa-kṛtotsava).

Text 83

virādha-rādha-damanaś
citrakūṭādri-mandirah
dvija-śāpa-samucchanna-
daṇḍakāraṇya-śarma-kṛt

He defeated the demon Virādha (virādha-rādha-damana), lived in a palace on Mount Citrakūṭā (citrakūṭādri-mandira), and made Daṇḍakāraṇya forest auspicious even though it was cursed by a brāhmaṇa (dvija-śāpa-samucchanna-daṇḍakāraṇya-śarma-kṛt).

Text 84

caturdaśa-sahasrogra-
rākṣasa-ghnāḥ kharāntakah
triśirah-prāṇa-śamano
duṣṭa-dūṣaṇa-dūṣaṇah

He killed 114 horrible demons (caturdaśa-sahasrogra-rākṣasa-ghna). He killed the demon Khara (kharāntaka), took away the life of the demon Triśirā (triśirah-prāṇa-śamana), and killed many evil demons (duṣṭa-dūṣaṇa-dūṣaṇa).

Text 85

cadma-mārīca-mathano
jānakī-virahārti-kṛt
jaṭāyuṣaḥ kriyā-kārī
kabandha-vadha-kovidah

He was troubled by treacherous Marīca (cadma-mārīca-mathana). He suffered in separation from Sītā (jānakī-virahārti-kṛt). He performed the funeral ceremony of Jatāyu (jaṭāyuṣaḥ kriyā-kārī). He expertly killed Kabandha (kabandha-vadha-kovidah).

Text 86

ṛṣyamūka-guhā-vāsī

kapi-pañcaka-sakhy-a-kṛt
vāma-pādāgra-nīkṣipta-
dundubhy-asthi-bṛhad-giriḥ

He lived in a cave in Rṣyamūka (ṛṣyamūka-guhā-vāsī). He befriended five monkeys (kapi-pañcaka-sakhy-a-kṛt). With His left foot He kicked far away the great mountain that was the Dundubhi's skeleton (vāma-pādāgra-nīkṣipta-dundubhy-asthi-bṛhad-giriḥ).

Text 87

sakaṇṭakāra-durbheda-
sapta-tāla-prabhedakaḥ
kiṣkindhādhipa-vali-ghno
mitra-sugrīva-rājya-dah

He easily broke the seven unbreakable tāla trees (sakaṇṭakāra-durbheda-sapta-tāla-prabhedaka). He killed Vali, the king of Kiṣkindha (kiṣkindhādhipa-vali-ghna) and gave Vali's kingdom to His own friend Sugrīva (mitra-sugrīva-rājya-da).

Text 88

āñjaneya-svalāṅgula-
dagdha-laṅka-mahodayaḥ
sītā-viraha-vispaṣṭa-
roṣa-kṣobhita-sāgarah

For His sake Hanumān set fire to Laṅkā with his tail (āñjaneya-svalāṅgula-dagdha-laṅka-mahodaya). In separation from Sītā He became an ocean of tears (sītā-viraha-vispaṣṭa- roṣa-kṣobhita-sāgara).

Text 89

girikūṭa-samutkṣepa-
samudrādbhuta-setu-kṛt
pāda-prahāra-santrasta-
vibhiṣaṇa-bhayāpahaḥ

He built across the ocean a wonderful bridge made of boulders thrown from the tops of mountains (girikūṭa-samutkṣepa-samudrādbhuta-setu-kṛt). He kicked away

Vibhīṣaṇa's fears (pāda-prahāra-santrasta- vibhīṣaṇa-bhayāpaha).

Text 90

aṅgadokti-parikliṣṭa-
ghora-rāvaṇa-sainya-jit
nikumbha-kumbha-dhūmrākṣa-
kumbhakarnādi-vīra-hā

Unhappy by hearing Aṅgada's words, He defeated horrible Rāvaṇa's army (aṅgadokti-parikliṣṭa-ghora-rāvaṇa-sainya-jit). He killed Nikumbha, Kumbha, Dhūmrākṣa, Kumbhakarṇa, and many other heroic warriors (nikumbha-kumbha-dhūmrākṣa-kumbhakarnādi-vīra-hā).

Text 91

kailāsa-sahanonmatta-
daśānana-śiro-haraḥ
agni-saṁsparṣa-saṁśuddha-
sītā-samvaraṇotsukaḥ

He cut off the ten heads of Rāvaṇa, who had madly tried to lift Mount Kailāsa (kailāsa-sahanonmatta-daśānana-śiro-hara). He was pleased when Sītā's purity was proved in the trial by fire (agni-saṁsparṣa-saṁśuddha-sītā-samvaraṇotsuka).

Text 92

kapi-rākṣasa-rājāṅga-
prāpta-rājya-nijāśrayaḥ
ayodhyādhipatiḥ sarva-
rājanya-gaṇa-śekharaḥ

Leaving the realms of the monkeys and demons, He returned to His own kingdom (kapi-rākṣasa-rājāṅga-prāpta-rājya-nijāśraya), where He became the king of Ayodhyā (ayodhyādhipati), the crown of all kings (sarva-rājanya-gaṇa-śekhara).

Text 93

acintya-karmā nrpatiḥ

prāpta-simhāsanodayah
duṣṭa-durbuddhi-dalano
dīna-hīnaika-pālakah

His activities were inconceivable (acintya-karmā), He was a great king (nrpati), He sat on a great throne (prāpta-simhāsanodaya), He punished the wicked and evil-minded (duṣṭa-durbuddhi-dalana), and He protected the poor and helpless (dīna-hīnaika-pālaka).

Text 94

sarva-sampatti-jananas
tiryāñ-nyāya-vivecakah
śūdra-ghora-tapah-pluṣṭa-
dvija-putraika-jīvanaḥ

He is the source of all opulence and good fortune (sarva-sampatti-janana), He can understand the motives of the crooked (tiryāñ-nyāya-vivecaka), and he protected a brāhmaṇa's son burned by a śūdra's terrible austerities (śūdra-ghora-tapah-pluṣṭa- dvija-putraika-jīvana).

Text 95

duṣṭa-vāk-kliṣṭa-hṛdayah
sītā-nirvāsa-kārakah
turaṅga-medha-kratu-yāṭ
śrīmat-kuśa-lavātmajah

His heart was pained by a wicked person's words (duṣṭa-vāk-kliṣṭa-hṛdaya), He sent Sītā into exile (sītā-nirvāsa-kāraka), He performed many aśvamedha yajñas (turaṅga-medha-kratu-yāṭ), and His sons were Kuśa and Lava (śrīmat-kuśa-lavātmaja).

Text 96

satyārtha-tyakta-saumitraḥ
sūnnīta-jana-saṅgrahah
sat-karṇa-pūra-sat-kīrtih
kīrtyā lokāgha-nāśanaḥ

For the sake of the truth He left Laksmaṇa (satyārtha-tyakta-saumitra), He brought His associates to the spiritual world (sūnnīta-jana-saṅgraha), His glories are earrings worn by the saintly devotees (sat-karṇa-pūra-sat-kīrti), and His glories destroy the sins of the world (kīrtvā lokāgha-nāśana).

Text 97

bharato jyeṣṭha-pādābja-
rati-tyakta-nṛpāsanah
sarva-sad-guru-sampannaḥ
koti-gandharva-nāśakah

He is Bharata (bharata), who, out of love for His elder brother's lotus feet, renounced the throne (jyeṣṭha-pādābja-rati-tyakta-nṛpāsana). He gave all auspiciousness to the bona-fide spiritual masters (sarva-sad-guru-sampanna), and He killed millions of Gandharvas (koti-gandharva-nāśaka).

Text 98

lakṣmaṇo jyeṣṭha-nirato
deva-vairi-gaṇāntakah
indra-jit prāṇa-śamano
bhrātṛmān tyakta-vigrahaḥ

He was Lakṣmaṇa (lakṣmaṇa), who dearly loved His elder brother (jyeṣṭha-nirata). He killed the demigods' enemies (deva-vairi-gaṇāntaka), He killed Indrajit (indrajit-prāṇa-śamana), He was Rāma's brother (bhrātṛmān), and He left His body (tyakta-vigraha).

Text 99

śatruघno 'mitra-śamano
lavaṇāntaka-kārakah
ārya-bhrātṛ-jana-ślāghyah
satāṁ ślāghya-guṇākaraḥ

He was Śatruघna (śatruघna), who defeated His enemies (amitra-śamana), who killed Lavaṇa (lavaṇāntaka-kāraka), who was praised by His noble brothers (ārya-bhrātṛ-jana-ślāghya), and whose virtues are praised by the saintly devotees (satāṁ ślāghya-guṇākara).

Text 100

vaṭa-patra-puṭa-sthāyī
śrī-mukundo 'khilāśrayah
tanūdarārpita-jagan-
mr̥kaṇḍa-tanayah khagah

He stays on a banyan leaf (vaṭa-patra-puṭa-sthāyī), He is the giver of liberation (śrī-mukunda) and the shelter of all (akhilāśraya). To Mārkaṇḍeya Ṛṣi He showed the universe present in His slender abdomen (tanūdarārpita-jagan- mr̥kaṇḍa-tanaya). He stays in the spiritual world (khaga).

Text 101

ādyo deva-gaṇāgraṇyo
mitra-stuti-nati-priyah
vṛtra-ghora-tanu-trasta-
deva-san-mantra-sādhakah

He is the first (ādyo), the first of Deities (deva-gaṇāgraṇya), and pleased by the prayers and obeisances of His friends (mitra-stuti-nati-priya). He gave a spiritual mantra to the demigods when they were terrified of Vṛtrāsura's horrible body (vṛtra-ghora-tanu-trasta-deva-san-mantra-sādhaka).

Text 102

brahmaṇyo brāhmaṇa-ślāghī
brahmaṇya-jana-vatsalah
goṣ-padāpsu-galad-gātra-
vālakhilya-janāśrayah

He is the Deity worshiped by the brāhmaṇas (brahmaṇya), He praises the brāhmaṇas (brāhmaṇa-ślāghī), He loves the brāhmaṇas (brahmaṇya-jana-vatsala), and He protected the Vālakhilyas when they fell in the puddle of a cow's hoofprint (goṣ-padāpsu-galad-gātra- vālakhilya-janāśraya).

Text 103

dauṣmantir yajvanāṁ śreṣṭho
nṛpa-vismaya-kārakah
turaṅga-medha-bahu-kṛt
vadānya-gaṇa-śekharaḥ

He was Dauṣmanti Bharata (dauṣmanti), who was the best of performers of sacrifice (yajvanāṁ śreṣṭha). He filled the kings with wonder (nṛpa-vismaya-kāraka), performed many aśvamedha-yajñas (turaṅga-medha-bahu-kṛt), and was the crown of generous philanthropists (vadānya-gaṇa-śekhara).

Text 104

vāsavī-tanayah vyāso
veda-śākhā-nirūpakah
purāṇa-bhāratācāryah
kali-loka-hitaiṣaṇah

He was Vāsavī's son (vāsavī-tanaya), Vyāsa (vyāsa), who arranged the branches of the Veda (veda-śākhā-nirūpaka), wrote the Purāṇas and Mahābhārata (purāṇa-bhāratācārya), and brought auspiciousness to the people of Kali-yuga (kali-loka-hitaiṣaṇa).

Text 105

rohiṇī-hṛdayānando
balabhadro balāśrayah
saṅkarṣaṇah sīra-pāṇih
muṣalāstro 'mala-dyutiḥ

He was Balarāma (balabhadra), who is the delight of Rohiṇī's heart (rohiṇī-hṛdayānanda), and the reservoir of great strength (balāśraya). He is the same as Lord Saṅkarṣaṇa (saṅkarṣaṇa), He holds a plow in His hand (sīra-pāṇi), His weapon is a club (muṣalāstra), and He is splendid (amala-dyuti).

Text 106

saṅkha-kundendu-śvetāṅgas
tala-bhid dhenukāntakah
muṣṭikāriṣṭa-hanano
laṅgalākṛṣṭa-yāmunaḥ

His limbs are white like a conchshell, jasmine flower, or the moon (śaṅkha-kundendu-śvetāṅga), He broke many palm trees (tala-bhit), put an end to Dhenuka (dhenukāntaka), killed Muṣṭika and Ariṣṭa (muṣṭikāriṣṭa-hanana), and with His plow dragged the Yamunā (laṅgalākṛṣṭa-yāmuna).

Text 107

pralamba-prāṇa-hā rukmi-
mathano dvividāntakah
revatī-prīti-do rāmā-
ramaṇo balvalāntakah

He killed Pralamba (pralamba-prāṇa-hā), agitated Rukmī (rukmi-mathana), put an end to Dvividāntaka (dvividāntaka), loved Revatī (revatī-prīti-da), enjoyed pastimes with the beautiful gopīs (rāmā-ramaṇa), and put an end to Balvalāntaka (balvalāntaka).

Text 108

hastināpura-saṅkarṣī
kauravārcita-sat-padaḥ
brahmādi-stuta-pādābja
deva-yādava-pālakah

He dragged Hastināpura (hastināpura-saṅkarṣī) and His transcendental feet were worshiped by the Kauravas (kauravārcita-sat-pada). Brahmā and the other demigods offered prayers to His lotus feet (brahmādi-stuta-pādābja). He protects the demigods and the Yādavas (deva-yādava-pālaka).

Note: The first sentence here is the last of Lord Balarāma's names. Lord Kṛṣṇa's names begin with the second sentence.

Text 109

māyā-patir mahā-māyo
mahā-māyā-nideśa-kṛt
yadu-varṇśābdhi-pūrṇendur
baladeva-priyānujaḥ

He is the master of the illusory potency (māyā-pati and mahā-māya), He gives orders to the illusory potency (mahā-māyā-nideśa-kṛt), He is the full moon risen from the ocean of the Yadu dynasty (yadu-vamśābdhi-pūrṇendu), and He is Balarāma's dear younger brother (baladeva-priyānuja).

Text 110

narākṛti param brahma
paripūrṇaḥ parodayaḥ
sarva-jñānādi-sampūrṇaḥ
pūrṇaṇandaḥ purātanaḥ

He is the Supreme Brahman, who has a humanlike form (narākṛti param brahma), He is perfect and complete (paripūrṇa), He is the Supreme (parodaya), He is full of all opulences, beginning with all-knowledge (sarva-jñānādi-sampūrṇa), He is full of transcendental bliss (pūrṇaṇanda), and He is the oldest (purātana).

Text 111

pītāmbaraḥ pīta-nidraḥ
pīta-veśma-mahā-tapāḥ
mahorasko mahā-bāhur
mahārha-maṇi-kuṇḍalaḥ

He wears yellow garments (pītāmbara), He renounces sleep (pīta-nidra), homeless, He performs great austerities (pīta-veśma-mahā-tapāḥ), and He has a broad chest (mahoraska), powerful arms (mahā-bāhu), and very valuable jewel earrings (mahārha-maṇi-kuṇḍala).

Text 112

lasad-gaṇḍa-sthalī-haima-
mauli-mālā-vibhūṣitaḥ
su-cāru-karṇaḥ su-bhrājan-
makarākṛti-kuṇḍalaḥ

He is decorated with a glistening golden crown, necklace, and earrings (lasad-gaṇḍa-sthalī-haima-mauli-mālā-vibhūṣita), He has handsome ears (su-cāru-karṇa), and He wears glistening shark-shaped earrings (su-bhrājan-makarākṛti-kuṇḍala).

Text 113

nīla-kuñcita-su-snigdha-
kuñḍalaḥ kaumudī-mukhaḥ
su-nāsaḥ kunda-daśaḥ
lasat-kokanadādharaḥ

His hair is splendid, dark, and curly (nīla-kuñcita-su-snigdha-kuñḍala), His face is moonlight (kaumudī-mukha), His nose is handsome (su-nāsa), His teeth are jasmine flowers (kunda-daśa), and His lips are splendid red lotuses (lasat-kokanadādhara).

Text 114

sumanda-hāso rucira-
bhrū-maṇḍala-vilokanaḥ
kambu-kaṇṭha bṛhad-brahma
valayāṅgada-bhūṣaṇaḥ

He smiles very gently (sumanda-hāsa), His eyes and eyebrows are handsome and glorious (rucira-bhrū-maṇḍala-vilokana), His neck is a conchshell (kambu-kaṇṭha), He is the great Brahman (bṛhad-brahma), and He is decorated with bracelets and armlets (valayāṅgada-bhūṣaṇa).

Text 115

kauṣṭubhī vana-mālī ca
śaṅkha-cakra-gadābja-bhṛt
śrīvatsa-lakṣyā lakṣyāṅgaḥ
sarva-lakṣaṇa-lakṣaṇaḥ

He wears a Kaustubha jewel (kauṣṭubhī) and a garland of forest flowers (vana-mālī), He holds a conch, disc, club, and lotus (śaṅkha-cakra-gadābja-bhṛt), and He bears the mark of Śrīvatsa (śrīvatsa-lakṣyā lakṣyāṅga), and all auspicious marks (sarva-lakṣaṇa-lakṣaṇa).

Text 116

dalodaro nimna-nābhir
niravadyo nirāśrayaḥ
nitamba-bimba-vyālambi-
kiṅkiṇī-kāñcī-maṇḍitah

His belly is a flower petal (dalodara), His navel is deep (nimna-nābhi), He is pure (niravadya), and independent (nirāśraya), and a sash of bells decorates His hips (nitamba-bimba-vyālambi-kiṅkiṇī-kāñcī-maṇḍita).

Text 117

sama-jaṅghājānu-yugmaḥ
sucāru-ruci-rājitaḥ
dhvaja-vajrāṇkuśāmbhoja-
śarāñcita-padāmbujah

His knees and thighs are graceful (sama-jaṅghājānu-yugma), He is handsome and splendid (sucāru-ruci-rājita), and His lotus feet bear the marks of a flag, thunderbolt, elephant-goad, lotus, and arrow (dhvaja-vajrāṇkuśāmbhoja-śarāñcita-padāmbuja).

Text 118

bhakta-bhramara-saṅghāta-
pīta-pādāmbujāsavaḥ
nakha-candramāṇi-jyotsnā-
prakāśita-mahā-manāḥ

The bumblebees that are His devotees drink the nectar of His lotus feet (bhakta-bhramara-saṅghāta-pīta-pādāmbujāsava), and His noble-hearted devotees shine with the moonlight of His candrakānta jewel toenails (nakha-candramāṇi-jyotsnā-prakāśita-mahā-manāḥ).

Text 119

pādāmbuja-yuga-nyasta-
lasan-mañjīra-rājitaḥ
sva-bhakta-hṛdayākāśa-
lasat-paṅkaja-vistaraḥ

Glistening anklets shine on His lotus feet (pādāmbuja-yuga-nyasta-lasan-mañjīra-rājita), and He is a splendid lotus flower growing in His devotee's heart (sva-bhakta-hṛdayākāśa- lasat-paṅkaja-vistara).

Text 120

sarva-prāṇi-janānando
 vasudeva-nuti-priyah
devakī-nandano loka-
 nandi-kṛd bhakta-bhīti-bhid

He delights all living beings (sarva-prāṇi-janānanda), He is pleased by Mahārāja Vasudeva's prayers (vasudeva-nuti-priya), He is the delight of Devakī (devakī-nandana), He delights the worlds (loka-nandī-kṛt), and He breaks the devotees' fears (bhakta-bhīti-bhit).

Text 121

śeṣānugah seṣa-śāyī
 yaśodā-nati-mānadaḥ
nandānanda-karo gopa-
 gopī-gokula-bandhavaḥ

Śeṣa is His servant and follower (śeṣānuga), He reclines on Śeṣa (seṣa-śāyī), He offers respects to Yasodā (yaśodā-nati-mānada), He delights Nanda (nandānanda-kara), and He is the friend of Gokula's gopas and gopīs (gopa-gopī-gokula-bandhava).

Text 122

sarva-vraja-janānandī
 bhakta-ballava-vallabhaḥ
baly-avyaṅga-lasad-gātṛo
 ballavī-bāhu-madhya-gaḥ

He delights all the people of Vraja (sarva-vraja-janānandī), He is dear to the devoted cowherd people (bhakta-ballava-vallabha), His splendid limbs are smooth and free of all imperfection (baly-avyaṅga-lasad-gātṛa), and He is encircled by a gopī's arms (ballavī-bāhu-madhya-ga).

Text 123

pīta-pūtanikā-stanyah
pūtanā-prāṇa-śoṣaṇah
pūtanorah-sthala-sthāyī
pūtanā-mokṣa-dāyakah

He drank the milk of Pūtanā's breast (pīta-pūtanikā-stanya), He dried up Pūtanā's life (pūtanā-prāṇa-śoṣaṇa), He stayed on Pūtanā's chest (pūtanorah-sthala-sthāyī), and He gave liberation to Pūtanā (pūtanā-mokṣa-dāyaka).

Text 124

samāgata-janānandī
śakaṭoccāṭa-kārakah
prāpta-viprāśiṣo 'dhīśo
laghimādi-guṇāśrayah

He delighted the assembled people (samāgata-janānandī), He knocked over the cart (śakaṭoccāṭa-kāraka), He was blessed by the brāhmaṇas (prāpta-viprāśiṣa), He is the supreme controller (adhīśa), and He is shelter where the mystic perfections, beginning with laghimā, rest (laghimādi-guṇāśraya).

Text 125

trṇāvarta-gala-grāhī
trṇāvarta-niṣūdanaḥ
janany-ānanda-janako
jananyā mukha-viśva-dṛk

He clung to Trṇāvarta's neck (trṇāvarta-gala-grāhī), He killed Trṇāvarta (trṇāvarta-niṣūdana), He delighted His mother (janany-ānanda-janak), and He showed to His mother the entire universe in His mouth (jananyā mukha-viśva-dṛk).

Text 126

bāla-krīḍā-rato bāla-
bhāṣā-līlādi-nirvṛtaḥ

gopa-gopī-priya-karo
gīta-nṛtyānukārakah

He enjoyed playing like a child (bāla-krīḍā-rata), He enjoyed pastimes of talking like a child (bāla-bhāṣā-līlādi-nirvṛta), He is kind to the gopas and gopīs (gopa-gopī-priya-kara), and He is expert at singing and dancing (gīta-nṛtyānukārakah)

Text 127

navanīta-viliptāṅgo
navanīta-lava-priyah
navanīta-lavāhārī
navanītānutaskārah

His limbs are anointed with fresh butter (navanīta-viliptāṅga), He is fond of fresh butter (navanīta-lava-priya), He steals fresh butter (navanīta-lavāhārī and navanītānutaskāra).

Text 128

dāmodaro 'rjunonmūlo
gopaika-mati-kārakah
vṛndāvana-vana-krīḍo
nānā-krīḍā-viśāradah

His waist was tied with a rope (dāmodara), He uprooted the arjuna trees (arjunonmūla), He made the gopīs think only of Him (gopaika-mati-kāraka), He played in Vṛndāvana forest (vṛndāvana-vana-krīḍa), and He is expert at enjoying many different pastimes (nānā-krīḍā-viśārada).

Text 129

vatsa-pucchā-samākarṣī
vatsāsura-niṣūdanaḥ
bakārir agha-samhārī
bālādy-antaka-nāśanah

He was pulled about as he clung to a calf's tail (vatsa-pucchā-samākarṣī), He killed Vatsāsura (vatsāsura-niṣūdana), He was the enemy of Bakāsura (bakāri), He

killed Aghāsura (agha-saṁhārī), and He killed Aghāsura, who tried to kill the gopa boys (bālādy-antaka-nāśana).

Text 130

yamunānila-sañjuṣṭa-
su-mṛṣṭa-pulina-priyah
gopāla-bāla-pūga-sthah
snigdha-dadhy-anna-bhojanah

He is fond of the Yamunā's shore, which is filled with pleasant breezes (yamunānila-sañjuṣṭa-su-mṛṣṭa-pulina-priya), He stays with the gopa boys (gopāla-bāla-pūga-stha), and He eats a lunch mixed with yogurt (snigdha-dadhy-anna-bhojana).

Text 131

go-gopa-gopī-priya-kṛd
dhana-bhṛṇ moha-khaṇḍanah
vidhātur moha-janako
'ty-adbhutaiśvarya-darśakah

He pleases the cows, gopas, and gopīs (go-gopa-gopī-priya-kṛt), He is very wealthy (dhana-bhṛt), He breaks illusion (moha-khaṇḍana), He bewildered the creator Brahmā (vidhātur moha-janaka), and He showed very wonderful powers and opulences (aty-adbhutaiśvarya-darśaka).

Text 132

vidhi-stuta-padāmbhojo
gopa-bālaka-buddhi-bhit
kāliya-darpa-dalano
nāga-nārī-nuti-priyah

Brahmā offered prayers to His lotus feet (vidhi-stuta-padāmbhoja), He bewildered the gopa boyas (gopa-bālaka-buddhi-bhit), He broke Kāliya's pride (kāliya-darpa-dalana), and He was pleased by the prayers of the serpent's wives (nāga-nārī-nuti-priya).

Text 133

dāvāgni-śamanaḥ sarva-
vraja-bhṛt jana-jīvanah
muñjāraṇya-praveśāpta-
kṛcchra-dāvāgni-dāraṇah

He extinguished a forest fire (dāvāgni-śamana), He protects all the people of Vraja (sarva-vraja-bhṛt), He is the life of all living entities (jana-jīvana), and He extinguished a terrible fire in Muñjāraṇya forest (muñjāraṇya-praveśāpta-kṛcchra-dāvāgni-dāraṇa).

Text 134

sarva-kāla-sukha-krīḍo
barhi-barhāvataṁsakaḥ
go-dhug-vadhū-jana-prāṇo
veṇu-vādya-viśāradah

He enjoys happy pastimes eternally (sarva-kāla-sukha-krīḍa), He wears a peacock-feather crown (barhi-barhāvataṁsaka), He is the life of the gopīs (go-dhug-vadhū-jana-prāṇa), and He is expert at playing the flute (veṇu-vādya-viśārada).

Text 135

gopī-pidhānārundhāno
gopī-vrata-vara-pradaḥ
vipra-darpa-praśamanaḥ
vipra-patnī-prasāda-dah

He stole the gopīs' garments and placed them in a tree (gopī-pidhānārundhāna), He gave the gopīs the benediction they followed a vow to obtain (gopī-vrata-vara-prada), He extinguished the brāhmaṇas' pride (vipra-darpa-praśamana), and He gave His mercy to the brāhmaṇas' wives (vipra-patnī-prasāda-da).

Text 136

śatakratu-makha-dhvamsī
śakra-darpa-madāpahaḥ
dhṛta-govardhana-girir
vraja-lokābhaya-pradah

He stopped the sacrifice for King Indra (śatakratu-makha-dhvamsī), He removed Indra's pride (śakra-darpa-madāpaha), He lifted Govardhana Hill (dhṛta-govardhana-giri), and He made the people of Vraja fearless (vraja-lokābhaya-prada).

Text 137

indra-kṛta-lasat-kīrtir
govindo gokulotsavah
nanda-trāṇa-karo deva-
jaleśedita-sat-kathah

Indra glorified Him splendidly (indra-kṛta-lasat-kīrti). He is the king of the cows (govinda), the festival of happiness for Gokula (gokulotsava), and the protector of Nanda (nanda-trāṇa-kara). The demigod of the waters praised Him (deva-jaleśedita-sat-katha).

Text 138

vraja-vāsi-jana-ślāghyo
nija-loka-pradarśakah
su-veṇu-nāda-madanon-
matta-gopī-vinoda-kṛt

He was glorified by the people of Vraja (vraja-vāsi-jana-ślāghya) and He showed them His own transcendental abode (nija-loka-pradarśaka). He enjoys pastimes with the gopīs maddened by His expert flute-playing (su-veṇu-nāda-madanonmatta-gopī-vinoda-kṛt)

Text 139

go-dhug-vadhū-darpa-haraḥ
sva-yaśah-kīrtanotsavah
vrajāṅgaṇā-janārāmo
vraja-sundarī-vallabhaḥ

He removed the gopīs' pride (go-dhug-vadhū-darpa-hara), the chanting of His transcendental glories is a festival of great happiness (sva-yaśah-kīrtanotsava), He enjoyed with the girls of Vraja (vrajāṅgaṇā-janārāma), and He was the beloved of the beautiful girls of Vraja (vraja-sundarī-vallabha).

Text 140

rāsa-krīḍā-rato rāsa-
mahā-maṇḍala-maṇḍanah
vṛndāvana-vanāmodī
yamunā-kūla-keli-kṛt

He enjoyed the pastime of the rāsa dance (rāsa-krīḍā-rata), He was the central ornament in the great circle of the rāsa dance (rāsa-mahā-maṇḍala-maṇḍana), He enjoyed pastimes in Vṛndāvana forest (vṛndāvana-vanāmodī), and He enjoyed pastimes on the Yamunā's shore (yamunā-kūla-keli-kṛt).

Text 141

gopikā-gītikā-gītah
śaṅkhacūḍa-śiro-haraḥ
mahā-sarpa-mukha-grasta-
trasta-nanda-vimocakah

He sang duets with the gopīs (gopikā-gītikā-gīta), He cut off Śaṅkhacūḍa's head (śaṅkhacūḍa-śiro-hara), and He rescued terrified Nanda Mahārāja who was held in a great serpent's mouth (mahā-sarpa-mukha-grasta-trasta-nanda-vimocaka).

Text 142

sudarśanārcita-pado
duṣṭāriṣṭa-vināśakah
kesi-dveśī vyoma-hantā
śruta-nārada-kīrtanah

His feet were worshiped by the Vidyādhara Sudarśana (sudarśanārcita-pada), He killed the demon Ariṣṭa (duṣṭāriṣṭa-vināśaka), He was the enemy of Keśī (keśi-dveśī), He killed Vyomāsura (vyoma-hantā), and He heard Nārada glorify Him (śruta-nārada-kīrtana).

Text 143

akrūra-priya-kṛt krūra-
rajaka-ghnāḥ su-veśa-kṛt
sudāma-datta-mālāḍhyāḥ
kubjā-candana-carcitaḥ

He was kind to Akrūra (akrūra-priya-kṛt), He killed a cruel washerman (krūra-rajaka-ghnā), He wore nice garments (su-veśa-kṛt), He was opulently decorated with many garments offered by the florist Sudāmā (sudāma-datta-mālāḍhyā), and He was anointed with sandal paste by the hunchback Kubjā (kubjā-candana-carcita).

Text 144

mathurā-jana-samharṣī
cāṇḍa-kodāṇḍa-khaṇḍa-kṛt
kāṁsa-sainya-samucchedī
vanig-vipra-gaṇārcitaḥ

He delighted the people of Mathurā (mathurā-jana-samharṣī), He broke the great bow (cāṇḍa-kodāṇḍa-khaṇḍa-kṛt), He cut apart Kāṁsa's army (kāṁsa-sainya-samucchedī), and He was worshiped by the brāhmaṇas and merchants (vanig-vipra-gaṇārcita).

Text 145

mahā-kuvalayāpīḍa-
ghātī cāṇūra-mardanaḥ
raṅga-śālāgatāpāra-
nara-nārī-kṛtotsavaḥ

He killed the great Kuvalayāpīḍa (mahā-kuvalayāpīḍa-ghātī), He crushed Cāṇūra (cāṇūra-mardana), and He created a great festival of happiness for the men and women at the arena (raṅga-śālāgatāpāra- nara-nārī-kṛtotsava).

Text 146

kaṁsa-dhvāṁsa-karaḥ kaṁsa-
sva-sārūpya-gati-pradah
kṛtogradasena-nṛpatih
sarva-yādava-saukhyā-kṛt

He killed Kaṁsa (kaṁsa-dhvāṁsa-kara), granted Kāma sārūpya liberation (kaṁsa-sva-sārūpya-gati-prada), made Ugrasena king (kṛtogradasena-nṛpati), and delighted all the Yādavas (sarva-yādava-saukhyā-kṛt).

Text 147

tāta-mātṛ-kṛtānando
nanda-gopa-prasāda-dah
śrita-sāndīpani-gurur
vidyā-sāgara-pāra-gah

He made His mother and father happy (tāta-mātṛ-kṛtānanda), gave His mercy to the gopa Nanda (nanda-gopa-prasāda-da), took shelter of His guru, Sāndīpani Muni (śrita-sāndīpani-guru), and crossed to the farther shore of knowledge (vidyā-sāgara-pāra-ga).

Text 148

daitya-pañcajana-dhvāṁsi
pāñcajanya-dara-priyah
sāndīpani-mṛtāpatya-
dātā kāla-yamārcitah

He killed the demon Pañcajana (daitya-pañcajana-dhvāṁsi), was pleased by Pañcajana's conchshell (pāñcajanya-dara-priya), gave to Sāndīpani Muni his dead son (sāndīpani-mṛtāpatya-dātā), and was worshiped by Kāla Yamarāja (kāla-yamārcita).

Text 149

sairandhri-kāma-santapa-
śamano 'krūra-prīti-dah
śārīga-cāpa-dharo nānā-
śāra-sandhāna-kovidah

He pacified Kubjā's passionate desires (sairandhrī-kāma-santapa-śamana), pleased Akrūra (akrūra-prīti-da), held the śārṅga bow (śārṅga-cāpa-dhara), and expertly shot many arrows (nānā-śāra-sandhāna-kovida).

Text 150

abheda-divya-kavacah
śrīmad-dāruka-sārathih
khagendra-cihnitā-dhvajaś
cakra-pāṇīr gadā-dharaḥ

He wore unbreakable transcendental armor (abheda-divya-kavaca), His charioteer was Dāruka (śrīmad-dāruka-sārathi), His flag bore the insignia of Garuḍa (khagendra-cihnitā-dhvaja), He held the cakra in His hand (cakra-pāṇī), and He held a mace (gadā-dhara).

Text 151

nandakī yadu-senādhyo
'kṣaya-bāṇa-niṣāṅgavān
surāsurājeya-rāṇyo
jita-māgadha-yūthapah

He held the sword Nandaka (nandakī), He was opulent with the Yādavas' armies (yadu-senādhyo), He han an inexhaustible quiver (akṣaya-bāṇa-niṣāṅgavān), He could not be defeated in battle by any demigod or demon (surāsurājeya-rāṇya), and He defeated the king of the Māgadhas (jita-māgadha-yūthapa).

Text 152

māgadha-dhvajinī-dhvamīśī
mathurā-pura-pālakah
dvārakā-pura-nirmātā
loka-sthiti-niyāmakah

He destroyed the Māgadhas' flag (māgadha-dhvajinī-dhvamīśī), protected Mathurā City (mathurā-pura-pālaka), built Dvāraka City (dvārakā-pura-nirmātā), and kept the people safely there (loka-sthiti-niyāmaka).

Text 153

sarva-sampatti-jananaḥ
svajanānanda-kārakaḥ
kalpa-vṛkṣāñcita-mahiḥ
sudharmāñita-bhū-talaḥ

He is the cause of all opulence and good fortune (sarva-sampatti-janana), and the cause of His devotees' happiness (svajanānanda-kāraka). His Dvārakā was filled with kalpa-vṛkṣa trees (kalpa-vṛkṣāñcita-mahi). To the earth He brought the Sudharmā assembly-house (sudharmāñita-bhū-tala).

Text 154

yavanāsura-samhartā
mucukundea-sādhakaḥ
rukminī-dvija-san-mantra-
rathaika-gata-kuṇḍinaḥ

He killed Kālayavanāsura (yavanāsura-samhartā), fulfilled Mucukunda's desires (mucukundea-sādhaka), and, on the advice of a brāhmaṇa sent by Rukminī, went by chariot to Kuṇḍina City (rukminī-dvija-san-mantra-rathaika-gata-kuṇḍina).

Text 155

rukminī-hārako rukmi-
mundā-muṇḍana-kārakaḥ
rukminī-priya-kṛt sākṣād-
rukminī-ramaṇī-patiḥ

He kidnapped Rukminī (rukminī-hāraka), shaved Rukmī's head (rukmi-muṇḍa-muṇḍana-kāraka), was kind to Rukminī (rukminī-priya-kṛt), and became beautiful Rukminī's husband (sākṣād-rukminī-ramaṇī-pati).

Text 156

rukminī-vadanāmbhoja-
madhu-pāna-madhuvrataḥ

syamantaka-nimittātma-
bhaktarkṣādhipa-jit śuciḥ

He was a bumblebee drinking the nectar of the lotus flower of Rukmiṇī's face (rukmiṇī-vadanāmbhoja-madhu-pāna-madhuvrata). To get the Syamantaka jewel He defeated Jāmbavān, who was His devotee and the king of the Rkṣas (syamantaka-nimittātma-bhaktarkṣādhipa-jit). He is pure (śuci).

Text 157

jāmbavārcita-pādābjah
sākṣāj-jāmbavatī-patiḥ
satyabhāmā-kara-grāhī
kālindī-sundarī-priyah

Jāmbavān worshiped His lotus feet (jāmbavārcita-pādābja), He became the husband of Jāmbavān's daughter (sākṣāj-jāmbavatī-pati), He accepted the hand of Satyabhāmā (satyabhāmā-kara-grāhī), and He became the beloved of beautiful Kālindī (kālindī-sundarī-priya).

Text 158

sutīkṣna-śṛṅga-vṛṣabha-
sapta-jid rāja-yūtha-bhid
nagnajit-tanayā-satyā-
nāyikā-nāyakottamah

He defeated seven sharp-horned bulls (sutīkṣna-śṛṅga-vṛṣabha-sapta-jid), He defeated many kings (rāja-yūtha-bhid), and He became the greatest hero for Nagnajit's daughter, the heroine Satyā (nagnajit-tanayā-satyā-nāyikā-nāyakottama).

Text 159

bhadreśo lakṣmaṇa-kānto
mitravindā-priyeśvaraḥ
murajit pīṭha-senānī-
nāśano narakāntakah

He was the Lord of Bhadrā (bhadreśa), the beloved of Lakṣmaṇā (lakṣmaṇa-kānta), the dear master of Mitravindā (mitravindā-priyeśvara), and the hero that

defeated Mura (murajit), killed Mura's general (pīṭha-senānī-nāśana), and put an end to Narakāsura (narakāntaka).

Text 160

dharārcita-padāmbhojo
bhagadatta-bhayāpahā
narakāhṛta-divya-strī-
ratna-vāhādi-nāyakah

The earth worshiped His lotus feet (dharārcita-padāmbhoja), He removed Bhagadatta's fears (bhagadatta-bhayāpahā), and He was the hero that married the splendid girls Naraka kidnapped (narakāhṛta-divya-strī-ratna-vāhādi-nāyaka).

Text 161

aṣṭottara-śata-dvy-aṣṭa-
sahasra-strī-vilāsavān
satyabhāmābalā-vākyā-
pārijātāpahārakah

He was splendid with 16,108 wives (aṣṭottara-śata-dvy-aṣṭa-sahasra-strī-vilāsavān), and because of the girl Satyabhāmā's words He stole the Pārijāta tree (satyabhāmābalā-vākyā-pārijātāpahāraka).

Text 162

devendra-bala-bhij jāyā-
jātā-nānā-vilāsavān
rukminiī-māna-dalanaḥ
strī-vilāsa-vimohitaḥ

He broke the strength of the demigods' king (devendra-bala-bhit), He enjoyed many pastimes with His wives (jāyā-jātā-nānā-vilāsavān), He broke Rukminiī's pride (rukminiī-māna-dalana), and He was enchanted by His wives' beauty and playfulness (strī-vilāsa-vimohita).

Text 163

kāma-tātaḥ sāmba-suto
'saṅkhyā-putra-prapautravān
uṣāśāgata-pautrārtha-
bāṇa-bāhu-sahasra-jit

He was the father of Kāmadeva (kāma-tāta). Sāmba was His son (sāmba-suta). He had countless children and grandchildren (asaṅkhyā-putra-prapautravān). So His grandson could attain Uṣā, He defeated Bānāsura's thousand arms (uṣāśāgata-pautrārtha- bāṇa-bāhu-sahasra-jit).

Text 164

nandy-ādi-prathama-dhvamsī
līlājita-maheśvaraḥ
mahādeva-stuta-pado
nṛga-duḥkha-vimocakah

First He defeated Nandī (nandy-ādi-prathama-dhvamsī), and then He playfully defeated invincible Lord Śiva (līlājita-maheśvara). Śiva offered prayers to His feet (mahādeva-stuta-pada). He rescued King Nṛga from his sufferings (nṛga-duḥkha-vimocaka).

Text 165

brahmaśvāpahara-kleśa-
kathā-svajana-pālakah
pauṇḍrakāriḥ kāśī-rāja-
śiro-hartā sadājitaḥ

He protected His relatives by telling them of the sufferings created by stealing a brāhmaṇa's property (brahmaśvāpahara-kleśa-kathā-svajana-pālaka), He was the enemy of Pauṇḍraka (pauṇḍrakāri), He beheaded the king of Kāśī (kāśī-rāja-śiro-hartā), and He is always unconquerable (sadājita).

Text 166

sudakṣiṇa-vratārādhya-
śiva-kṛtyānalāntakah
vārāṇasi-pradahano

nāradekṣita-vaibhavaḥ

He put an end to the fire-demon Lord Śiva created in response to Sudakṣīṇa's vows and worship (sudakṣīṇa-vratārādhya- śiva-kṛtyānalāntaka), He set fire to Vārāṇasī (vārāṇasī-pradahana), and His powers were seen by Nārada (nāradekṣita-vaibhava).

Text 167

adbhutaiśvarya-mahimā
sarva-dharma-pravartakah
jarāsandha-nirodharta-
bhubhujerita-sat-kathaḥ

His powers, opulences, and glories are wonderful (adbhutaiśvarya-mahimā) and He is the author of all religious principles (sarva-dharma-pravartaka). The kings imprisoned by Jarāsandha chanted His glories (jarāsandha-nirodharta-bhubhujerita-sat-katha).

Text 168

nāraderita-san-mitra-
kārya-gaurava-sādhakah
kalatra-putra-san-mitra-
sad-vṛttāpta-gr̥hānugah

Nārada Muni informed Him of King Yudhiṣṭhīra's plan to worship Him (nāraderita-san-mitra-kārya-gaurava-sādhaka). He planned to visit the place where King Yudhiṣṭhīra lived with His wives and children (kalatra-putra-san-mitra-sad-vṛttāpta-gr̥hānuga).

Text 169

jarāsandha-vadhodyoga-
kartā bhūpati-śarma-kṛt
san-mitra-kṛtya-carito
rājasūya-pravartakah

He was determined to kill Jarāsandha (jarāsandha-vadhodyoga-kartā), He brought auspiciousness to the kings (bhūpati-śarma-kṛt), He acted to fulfill

Yudhiṣṭhīra's plans (san-mitra-kṛtya-carita), and He arranged that the Rājasūya-yajña be performed (rājasūya-pravartaka).

Text 170

sarvarṣi-gaṇa-saṁstutyaś
caidyā-prāṇa-nikṛntakah
indraprastha-janaiḥ pūjyo
duryodhana-vimohanaḥ

He was glorified by all the sages (sarvarṣi-gaṇa-saṁstutya), He killed Śiśupāla (caidyā-prāṇa-nikṛntaka), He was worshiped by the people of Hastināpura (indraprastha-janaiḥ pūjya), and He bewildered Duryodhana (duryodhana-vimohana).

Text 171

maheśa-datta-saubhākhyā-
pura-bhit śatru-ghātakah
dantavakra-ripu-cchettā
dantavakra-gati-pradah

He destroyed the city named Saubha, which was given by Lord Śiva (maheśa-datta-saubhakhyā-pura-bhit), He killed His enemies (śatru-ghātaka), He killed His enemy Dantavakra (dantavakra-ripu-cchettā), and He gave Dantavakra liberation (dantavakra-gati-prada).

Text 172

vidūratha-pramathano
bhūri-bhāravatārakah
pārtha-dūtaḥ pārtha-hitaḥ
pārthārthaḥ pārtha-sārathiḥ

He troubled Vidūratha (vidūratha-pramathana), removed the burden of the earth (bhūri-bhāravatāraka), was the Pāṇḍavas' messenger (pārtha-dūta), brought auspiciousness to the Pāṇḍavas (pārtha-hita), fulfilled the Pāṇḍavas' wishes (pārthārtha), and was Arjuna's charioteer (pārtha-sārathi).

Text 173

pārtha-moha-samucchedī
gītā-śāstra-pradarśakah
pārtha-bāṇa-gata-prāṇa-
vīra-kaivalya-rūpa-dah

He broke Arjuna's illusion (pārtha-moha-samucchedī), revealed the scripture Bhagavad-gītā (gītā-śāstra-pradarśaka), and gave liberation to they who were killed by Arjuna's arrows (pārtha-bāṇa-gata-prāṇa-vīra-kaivalya-rūpa-da).

Text 174

duryodhanādi-duvṛtta-
dahano bhīṣma-mukti-dah
pārthāśvamedhāharakah
pārtha-rājya-prasādhakah

He burned the sinful deeds of Duryodhana and the others (duryodhanādi-duvṛtta-dahana), gave liberation to Bhīṣma (bhīṣma-mukti-da), had Yudhiṣṭhira perform an aśvamedha-yajña (pārthāśvamedhāharaka), and had Yushiṣṭhira crowned king (pārtha-rājya-prasādhaka).

Text 175

prthābhīṣṭa-prado bhīma-
jayado vijaya-pradah
yudhiṣṭhireṣṭa-sandātā
draupādi-prīta-sādhakah

He fulfilled Kuntī's desires (prthābhīṣṭa-prada), gave victory to Bhīma (bhīma-jayada), is the giver of victory (vijaya-prada), fulfilled Yudhiṣṭhira's desires (yudhiṣṭhireṣṭa-sandātā), and was pleased with Draupadī (draupādi-prīta-sādhaka).

Text 176

sahadeverita-pado
nakulārcita-vigrahah

brahmāstra-dugdha-garbhastha-
puru-vaiṁsa-prasādhakah

Sahadeva glorified His feet (sahadeverita-pada), and Nakula worshiped His form (nakulārcita-vigraha). He saved King Puru's descendant, who even while in the womb was burned by a brahmāstra weapon (brahmāstra-dugdha-garbhastha-puru-vaiṁsa-prasādhaka).

Text 177

pauravendra-pura-stribhyo
dvārakā-gamanotsavah
ānarta-deśa-nivasat-
prajerita-mahat-kathah

His arrival in Dvārakā was a festival of happiness for the women in the capitol city of the Purus (pauravendra-pura-stribhyo dvārakā-gamanotsava), and He was glorified by the people of Anarta-deśa (ānarta-deśa-nivasat-prajerita-mahat-katha).

Text 178

priya-prīti-karo mitra-
vipra-dāridrya-bhañjanah
tīrthāpadeśa-san-mitra-
priya-kṛṇi nanda-nandanaḥ

He is kind to His dear devotees (priya-prīti-kara), He broke the poverty of His brāhmaṇa friend (mitra-vipra-dāridrya-bhañjana), on the pretext of visiting holy Kurukṣetra He pleased Yudhiṣṭhira (tīrthāpadeśa-san-mitra-priya-kṛṇi), and He also pleased King Nanda (nanda-nandana).

Text 179

gopījana-jñāna-dātā
tāta-kratu-kṛtotsavah
sad-vṛtta-vaktā sad-vṛtta-
kartā sad-vṛtta-pālakah

He gave transcendental knowledge to the gopīs (gopījana-jñāna-dātā), He was pleased by His father's yajña (tāta-kratu-kṛtotsava), He described the activities of

the devotees (sad-vṛtta-vaktā), He acted in a saintly way (sad-vṛtta-kartā), and He protects they who act in a saintly way (sad-vṛtta-pālaka).

Text 180

tātātma-jñāna-sandātā
devakī-mṛta-putra-dah
śrutadeva-priya-kārah
maithilānanda-vardhanaḥ

He gave transcendental knowledge to His father (tātātma-jñāna-sandātā), He brought back Devakī's dead sons (devakī-mṛta-putra-da), He was kind to Śrutadeva (śrutadeva-priya-kāra), and He increased the bliss of Mithilā's king (maithilānanda-vardhana).

Text 181

pārtha-darpa-praśamano
mṛta-vipra-suta-pradah
strī-ratna-vṛnda-santoṣī
jala-keli-kalotsavaḥ

He curbed Arjuna's pride (pārtha-darpa-praśamana), returned the brāhmaṇa's dead sons (mṛta-vipra-suta-prada), was pleased by His many jewellike wives (strī-ratna-vṛnda-santoṣī), and enjoyed with them many water-pastimes (jala-keli-kalotsava).

Text 182

candra-koṭi-janānandī
bhānu-koṭi-sama-prabhaḥ
kṛtānta-koṭi-durlaṅghyāḥ
kāma-koṭi-manoharaḥ

He is pleasing to the people as millions of moons (candra-koṭi-janānandī), splendid as millions of suns (bhānu-koṭi-sama-prabha), invincible as millions of Yamarājas (kṛtānta-koṭi-durlaṅghya), and handsome as millions of Kāmadevas (kāma-koṭi-manohara).

Text 183

yakṣa-rāṭ-koṭi-dhanavān
marut-koṭi-sva-vīryavān
samudra-koṭi-gambhīro
himavat-koty-akampañah

He is wealthy as millions of Kuveras (yakṣa-rāṭ-koṭi-dhanavān), powerful as millions of Maruts (marut-koṭi-sva-vīryavān), deep as millions of oceans (samudra-koṭi-gambhīra), and steady as millions of Himalaya mountains (himavat-koty-akampana).

Text 184

koty-aśvamedhāḍhya-haraḥ
tīrtha-koty-adhikāhvayaḥ
piyūṣa-koṭi-mṛtyu-ghnaḥ
kāmadhuk-koty-abhiṣṭa-dah

He is a philanthropist that gives the wealth obtained by performing millions of aśvamedha-yajñas (koty-aśvamedhāḍhya-hara), He is sacred as millions of holy places (tīrtha-koty-adhikāhvaya), He puts an end to death as effectively as millions of immortality potions (piyūṣa-koṭi-mṛtyu-ghna), and He fulfills as desires as millions of Kāmadhenu cows (kāmadhuk-koty-abhiṣṭa-da).

Text 185

śakra-koti-vilāsāḍhyah
koṭi-brahmāṇḍa-nāyakaḥ
sarvāmoghodyamo 'nanta-
kīrtiḥ niḥsīma-pauruṣah

He is splendid as millions of Indras (śakra-koti-vilāsāḍhya), He is the leader of millions of universes (koṭi-brahmāṇḍa-nāyaka), His efforts are never thwarted (sarvāmoghodyama), His glories are limitless (ananta-kīrti), and His heroic power is also limitless (niḥsīma-pauruṣa).

Text 186

sarvābhīṣṭa-prada-yaśah
puṇya-śravaṇa-kīrtanah
brahmādi-sura-saṅgīta-
vīta-mānuṣa-ceṣṭitah

His glory fulfills all desires (sarvābhīṣṭa-prada-yaśa). To hear and chant His glories is the most pious deed (puṇya-śravaṇa-kīrtana). His humanlike activities are glorified by Brahmā and the demigods (brahmādi-sura-saṅgīta- vīta-mānuṣa-ceṣṭita).

Text 187

anādi-madhya-nidhano
vriddhi-ksaya-vivarjitaḥ
sva-bhaktoddhava-mukhyaika-
jñāna-do jñāna-vigrahaḥ

He is without beginning, middle, or end (anādi-madhya-nidhana), He neither grows nor declines (vriddhi-ksaya-vivarjita), He gives transcendental knowledge to His devotees, beginning with Uddhava (sva-bhaktoddhava-mukhyaika-jñāna-da), and He is transcendental knowledge personified (jñāna-vigraha).

Text 188

vipra-śāpa-cchala-dhvasta-
yadu-varṇoṣgra-vikramah
sa-śarīra-jarā-vyādha-
svarga-dah svarga-saṁstutah

On the preText of a brāhmaṇa's curse He destroyed the power of the Yadu dynasty (vipra-śāpa-cchala-dhvasta-yadu-varṇoṣgra-vikrama), He gave to the hunter Jarā, residence in the spiritual world in the same body (sa-śarīra-jarā-vyādha-svarga-da), and He was glorified by the residents of the spiritual world (svarga-saṁstuta).

Text 189

mumukṣu-mukta-viṣayi-
janānanda-karo yaśah
kali-kāla-mala-dhvamsi-
yaśah śravaṇa-maṅgalah

He delights the liberated, they who yearn for liberation, and even the materialists (mumukṣu-mukta-viṣayi-janānanda-kara), He is fame personified (yaśah), His fame kills the sins of Kali-yuga (kali-kāla-mala-dhvamsi-yaśah), and hearing about Him is the most auspicious activity (śravaṇa-maṅgala).

Text 190

bhakta-priyo bhakta-hito
bhakta-bhrāmara-paṅkajah
smṛta-mātrākhila-trātā
yantra-mantra-prabhañjakah

He is dear to the devotees (bhakta-priya), He is the welfare of the devotees (bhakta-hita), He is a lotus flower that pleases the bumblebees that are His devotees (bhakta-bhrāmara-paṅkaja), He protects all who remember Him (smṛta-mātrākhila-trātā), and He is the author of sacred mantras and yantras (yantra-mantra-prabhañjaka).

Text 191

sarva-sampat-srāvi-nāmā
tulasī-dāma-vallabhaḥ
aprameya-vapur bhāsvad-
anarghyāṅga-vibhūṣaṇah

All auspiciousness flows from His holy name (sarva-sampat-srāvi-nāmā), He is fond of tulasī garlands (tulasī-dāma-vallabha), His form cannot be measured (aprameya-vapu), He is decorated with splendid and priceless ornaments (bhāsvad-anarghyāṅga-vibhūṣaṇa).

Text 192

viśvaika-sukha-do viśva-
saj-janānanda-pālakah
sarva-deva-śiro-ratnam
adbhutānanta-bhogavān

He gives happiness to the world (viśvaika-sukha-da), He protects the happiness

of the devotees in the world (viśva-saj-janānanda-pālaka), He is the crest jewel of the demigods (sarva-deva-śiro-ratnam), and He enjoys pleasures that are limitless and wonderful (adbhutānanta-bhogavān).

Text 193

adhokṣajo janajīvyah
sarva-sādhu-janāśrayah
samasta-bhaya-bhin-nāmā
smṛta-mātrārti-nāśakah

He is beyond the material senses (adhoksaja), He is the life of the people (janajīvy), He is the shelter of all saintly devotees (sarva-sādhu-janāśraya), His name destroys all fears (samasta-bhaya-bhin-nāmā), and remembrance of Him destroys all fears (smṛta-mātrārti-nāśaka).

Text 194

sva-yaśah-śravaṇānanda-
jana-rāgī gunārṇavah
anirdeśya-vapus tapta-
śaraṇo jīva-jīvanaḥ

The people are filled with bliss by hearing His glories (sva-yaśah-śravaṇānanda-jana-rāgī), He is an ocean of virtues (guṇārṇava), His form is beyond description (anirdeśya-vapuh), He is the shelter of the distressed (tapta-śaraṇa), and He is the life of the people (jīva-jīvana).

Text 195

paramārthaḥ param-vedyaḥ
para-jyotiḥ para-gatiḥ
vedānta-vedyo bhagavān
ananta-sukha-sāgarah

He is the supreme wealth (paramārtha), the supreme object of knowledge (param-vedya), the supreme splendor (para-jyotiḥ), the supreme destination (para-gati), the ultimate goal of the Vedas (vedānta-vedya), the master of all opulences (bhagavān), and an endless ocean of happinesses (ananta-sukha-sāgara).

Text 196

jagad-bandha-dhvam̄sa-yaśā
jagaj-jīva-janāśrayaḥ
vaikuṇṭha-lokaika-pati
vaikuṇṭha-jana-vallabhaḥ

His glories break the bonds that tie one to the material world (jagad-bandha-dhvam̄sa-yaśā), He is the shelter of they who live in the material world (jagaj-jīva-janāśraya), He is the sole ruler of the spiritual world (vaikuṇṭha-lokaika-pati), and He is dear to the people of the spiritual world (vaikuṇṭha-jana-vallabha).

Text 197

pradyumno rukmiṇī-putraḥ
śambara-ghno rati-priyaḥ
puṣpa-dhanvā viśva-jayī
dyumat-prāṇa-niṣūdakaḥ

He is Pradyumna (pradyumna), who is Rukmiṇī's son (rukmiṇī-putra), the killer of Śambara (śambara-ghna), dear to Rati (rati-priya), the holder of a bow of flowers (puṣpa-dhanvā), victorious in the entire world (viśva-jayī), and the killer of Dyumān (dyumat-prāṇa-niṣūdaka).

Text 198

aniruddhaḥ kāma-sutah
śabda-yonir mahā-kramah
uṣā-patir vṛṣṇi-patir
hṛṣikeśo manah-patiḥ

He is Aniruddha (aniruddha), who is Kāmadeva's son (kāma-suta), the father of the Vedas (śabda-yoni), very powerful (mahā-krama), Uṣā's husband (uṣā-pati), the master of the Vṛṣṇis (vṛṣṇi-pati), the master of the senses (hṛṣikeśa), and the master of the mind (manah-pati).

Text 199

śrīmad-bhāgavatācāryaḥ
sarva-vedānta-sāgarah

śukah sakala-dharma-jñah
parīkṣin-nṛpa-sat-kṛpah

He is the teacher of Śrīmad-Bhāgavatam (śrīmad-bhāgavatācārya), the ocean of all Vedānta philosophy (sarva-vedānta-sāgara), Śukadeva Gosvāmī (śuka), the knower of all principles of religion (sakala-dharma-jñā), and kind to King Parīkṣit (parīkṣin-nṛpa-sat-kṛpa).

Text 200

śrī-buddho duṣṭa-buddhi-ghno
daitya-veda-bahiṣ-karaḥ
pākhaṇḍa-mārga-pravado
nirāyudha-jagaj-jayah

He is Lord Buddha (śrī-buddha), who destroys the demonic concept of life (duṣṭa-buddhi-ghna), who leads the demons outside the Vedic system (daitya-veda-bahiṣ-kara), who teaches the path of atheism (pākhaṇḍa-mārga-pravada), and who, without any weapons, conquered the world (nirāyudha-jagaj-jaya).

Text 201

kalkī kali-yuga-cchedī
punah-satya-pravartakah
vipra-viṣṇuyaśo-'patyo
naṣṭa-dharma-pravartakah

He is Lord Kalki (kalkī), who puts an end to the Kali-yuga (kali-yuga-cchedī), who starts the Satya-yuga again (punah-satya-pravartaka), who is the son of the brāhmaṇa Viṣṇuyaśāḥ (vipra-viṣṇuyaśo-'patya), and who revives the principles of religion, which had been destroyed (naṣṭa-dharma-pravartaka).

Text 202

sārasvataḥ sārvabhaumo
bali-trailokya-sādhakah
aṣṭamya-antara-sad-dharma-
vaktā vairocana-priyah

He will appear in the Sārasvata-manvantara (sārasvata). He is the king of the worlds (sārvabhauma), He took the three worlds from King Bali (bali-trailokya-sādhaka), in the eighth manvantara He will teach the principles of religion (aṣṭamya-antara-sad-dharma-vaktā), and He is dear to King Bali (vairocana-priya).

Text 203

āyuskarō ramā-nātho
'marāri-kula-kṛntanah
śrutendra-hita-kṛd dhīra-
vīra-mukti-phala-pradah

He is the giver of long life (āyuskara), the master of the goddess of fortune (ramā-nātha), the killer of the demigods' enemies (amarāri-kula-kṛntana), the person who gives auspiciousness to King Indra (śrutendra-hita-kṛt), and the giver of liberation to the great philosophers and heroes (dhīra-vīra-mukti-phala-prada).

Text 204

viśvaksenah śambhu-sakho
daśamāntara-pālakah
brahmaśāvarṇi-vamśābdhi-
hita-kṛd viśva-vardhanaḥ

His armies are everywhere (viśvaksena), He is Śiva's friend (śambhu-sakha), He comes as the protector of the tenth manvantara (daśamāntara-pālaka), He brings auspiciousness to the ocean of Brahmaśāvarṇi Manu's family (brahmaśāvarṇi-vamśābdhi-hita-kṛt), and He makes the universe prosper (viśva-vardhana).

Text 205

dharma-setur adharma-ghno
vaidhṛtendra-pada-pradah
asurānta-karo devār-
yaka-sūnuḥ subhāṣanah

He teaches the principles of religion (dharma-setu), He kills irreligion (adharma-ghna), He assigns the post of Indra (vaidhṛtendra-pada-prada), He kills the demons (asurānta-kara), He is Devāryaka's son (devāryaka-sūnu), and He is eloquent (subhāṣana).

Text 206

svadhāmā sunṛtā-sūnuḥ
satyatejo-dvijātmajah
dviṣan-manu-yuga-trātā
pātāla-pura-dāraṇah

He resides in His own spiritual abode (svadhāmā), He is the son of Sunṛtā (sunṛtā-sūnu), He is the son of the brāhmaṇa Satyateja (satyatejo-dvijātmaja), He protects the yugas in the reigns of the twelve manus (dviṣan-manu-yuga-trātā), and He guards the gate of Pātālaloka (pātāla-pura-dāraṇa).

Text 207

daivahotrir bārhateyo
divām-patir ati-priyah
trayodaśāntara-trātā
yoga-yogi-janeśvaraḥ

He is the son of Devahotra (daivahotri), the son of Bṛhatī (bārhateya), the ruler of the heavenly worlds (divām-pati), very dear (ati-priya), the protector of the demigods (trayodaśāntara-trātā), and the king of yoga and the yogīs (yoga-yogi-janeśvara).

Text 208

sātrāyaṇo bṛhad-bhānur
vainateyo vid-uttamaḥ
karma-kāṇḍaika-pravado
deva-tantra-pravartakah

He is the resting place of the Vedic sacrifices (sātrāyaṇa), He has powerful arms (bṛhad-bhānu), He is Garuḍa (vainateya), He is the best of the wise (vid-uttama), He is the author of the karma-kāṇḍa (karma-kāṇḍaika-pravada), and He is the author of the devotional Tantras (deva-tantra-pravartaka).

Text 209

parameṣṭhī para-jyeṣṭho

brahma viśva-srjām-patiḥ
ābja-yonir haṁsa-vāhaḥ
sarva-loka-pitāmahah

He is Brahmā (parameṣṭhī and brahmā), He is the oldest (para-jyeṣṭha), He is the master and creator of the material universe (viśva-srjām-pati), from Him is born the lotus of the universe (abja-yoni), He rides on a swan (haṁsa-vāha), and He is the grandfather of all the worlds (sarva-loka-pitāmaha).

Text 210

viṣṇuh sarva-jagat-pātā
śāntah śuddhaḥ sanātanaḥ
dvija-pūjyo dayā-sindhuḥ
śaranyo bhakta-vatsalaḥ

He is all-pervading (viṣṇu), and He is the protector of all the worlds (sarva-jagat-pātā). He is peaceful (śānta), pure (śuddha), eternal (sanātana), worshiped by the brāhmaṇas (dvija-pūjya), an ocean of mercy (dayā-sindhu), the shelter (śaranya), and affectionate to the devotees (bhakta-vatsala).

Text 211

rudro mṛdhaḥ śivaḥ śānto
śambhuḥ sarva-haro haraḥ
kapardī śaṅkaraḥ śūlī
try-akṣo 'bhedyo maheśvarah

He is Śiva (rudra, mṛdha, śiva, śānta, and śambhu, sarva-hara, hara, kapardī, śaṅkara, śūlī, try-akṣa, abheda, and maheśvara).

Text 212

sarvādhyakṣaḥ sarva-śaktih
sarvārthaḥ sarvato-mukhaḥ
sarvāvāsaḥ sarva-rūpaḥ
sarva-kāraṇa-kāraṇam. om.

He is the judge of all (sarvādhyakṣa), He has all powers (sarva-śakti), He is all that has meaning (sarvārtha), His faces are everywhere (sarvato-mukha), He resides everywhere (sarvāvāsa), He assumes any form He wishes (sarva-rūpa), and He is the original cause of all causes (sarva-kāraṇa-kāraṇam. Om.

Text 213

ity etat kathitam vipra
viṣṇor nāma-sahasrakam
sarva-pāpa-praśamanam
sarvābhīṣṭa-phala-pradam

ity-thus; etat-this; kathitam-spoken; vipra-O brāhmaṇa; viṣṇoh-of Lord Viṣṇu; nāma-sahasrakam-thousand names; sarva-pāpa-all sins; praśamanam-subduing; sarva-all; abhīṣṭa-desired; phala-results; pradam-giving.

O brāhmaṇa, now I have spoken Lord Viṣṇu's thousand names, which extinguish all sins, fulfill all desires, . . .

Text 214

manah-śuddhi-karam cāśu
bhagavad-bhakti-vardhanam
sarva-vighna-haram sarvāś-
caryaiśvarya-pradāyakam

manah-of the mind and heart; śuddhi-purity; karam-doing; ca-and; āśu-at once; bhagavat-to the Lord; bhakti-devotional service; vardhanam-increase; sarva-all; vighna-obstacles; haram-removing; sarva-all; āścarya-wonder; aiśvarya-opulence and power; pradāyakam-giving.

. . . purify the mind and the heart, make devotion for the Lord grow, remove all obstacles, give all wonderful powers and opulences, . . .

Text 215

sarva-duḥkha-praśamanam
cātur-vargya-phala-pradam
śraddhayā parayā bhaktyā
śravaṇāt paṭhanāj japāt
praty-aham sarva-varṇāṇām
viṣṇu-pādāśritātmanām

sarva-all; duḥkha-sufferings; praśamanam-quell; cātur-vargya-the four goals of life; phala-results; pradām-granting; śraddhayā-with faith; parayā-great; bhaktyā-with devotion; śravaṇāt-from hearing; paṭhanāt-from reciting; japāt-from chanting; praty-aham-day after day; sarva-varṇāṇām-of all varṇas; viṣṇu-of Lord Viṣṇu; pāda-of the feet; āśrita-taken shelter; ātmanām-of they whose hearts.

. . . stop all sufferings, and grant the results of the four goals of life for people from all varṇas who take shelter of Lord Viṣṇu's feet and with faith and with great devotion day after day hear, read, or chant them.

Text 216

etat paṭhan dvijo vidyāṁ
kṣatriyah pṛthivīm imām
vaiśyo mahā-nidhim śūdro
vāñchitam siddhim āpnuyāt

etat-this; paṭhan-reading; dvijah-a brāhmaṇa; vidyām-knowledge; kṣatriyah-a ksatriya; pṛthivīm-earth; imām-this; vaiśyah-a vaisya; mahā-nidhim-great wealth; śūdrah-a sudra; vāñchitam-desired; siddhim-perfection; āpnuyāt-attains.

By chanting these names a brāhmaṇa attains knowledge, a kṣatriya attains the entire earth, a vaiśya attains great wealth, and a śūdra attains whatever perfection he desires.

Text 217

dvatrimśad-aparādhān yo
jñānajñanāt cared dhareḥ
nāmnām daśāparādhāmś ca
pramadād acared yadi

dvatrimśat-32; aparādhān-offenses; yah-one who; jñāna-out of knowledge; ajñanātput of ignorance; caret-does; dhareḥ-of Lord Hari; nāmnām-of the names; daśa-ten; aparādhān-offenses; ca-and; pramadāt-foolishly; acaret-may do; yadi-if.

If out of foolishness one deliberately or accidentally commits the 32 offenses or the 10 offenses to the holy name, . . .

Text 218

samāhita-manā hy etat
paṭhēd vā śrāvayet jāpet
smared vā śṛṇuyād vāpi
tebhyāḥ sadyāḥ pramucyate

samāhita-manāḥ-with a controlled mind; hy-indeed; etat-this; paṭhet-should read; vā-or; śrāvayet-should recite; jāpet-should chant; smaret-should remember; vā-or; śṛṇuyāt-should hear; vā-or; api-also; tebhyāḥ-to them; sadyāḥ-atb once; pramucyate-is liberated.

A person who attentively reads, recites, chants, remembers, or hears these names becomes at once liberated.

Text 219

nātāḥ paratarāṁ puṇyāṁ
triṣu lokeṣu vidyate
yasyaika-kīrtanenaḥ
bhava-bandhād vimucyate

na-not; atāḥ-than this; parataram-more; puṇyam-sacred; triṣu-in the three; lokeṣu-worlds; vidyate-is; yasya-of whioch; eka-once; kīrtanena-by glorifying; api-also; bhava-of material existence; bandhāt-from the bonds; vimucyate-is liberated.

Nothing in the three worlds is more sacred than these names. By chanting them even once one is liberated from the bonds of repeated birth and death.

Text 220

atas tvāṁ satatāṁ bhaktyā
śraddhayā kīrtanāṁ kuru
viṣṇor nāma-sahasrām vai
bhagavat-prīti-kāraṇām

atāḥ-therefore; tvām-you; satatam-always; bhaktyā-with devotion; śraddhayā-with faith; kīrtanam-glorification; kuru-should do; viṣṇoh-of Lord Viṣṇu; nāma-sahasram-thousand names; vai-indeed; bhagavat-prīti-kāraṇam-the cause of love for the Lord.

Therefore, with faith and devotion you should always chant these thousand

names of Lord Viṣṇu, which grant pure love for the Lord.

Text 221

śrī-narada uvāca

dhanyo 'smy anugṛhito 'smi
tvayāti-karunātmanā
yataḥ kṛṣṇasya paramam
sahasram nāma kīrtitam

śrī-naradaḥ uvāca-Śrī Nārada said; dhanyah-fortunate; asmy-I am; anugṛhitah-indebted; asmi-I am; tvayā-by you; ati-karunātmanā-very merciful at heart; yataḥ-because; kṛṣṇasya-of Lord Kṛṣṇa; paramam-supreme; sahasram-thousand; nāma-names; kīrtitam-glorified.

Śrī Nārada said: I am fortunate. You, who are very merciful at heart have been kind to me, for you have spoken to me the thousand transcendental names of Lord Kṛṣṇa.

Text 222

yady ālasyāt pramādāt vā
sarvam paṭhitum anv-aham
na śaknomī tadā deva
kim karomī vada prabho

yady-if; ālasyāt-out of laziness; pramādāt-out of foolishness; vā-or; sarvam-all; paṭhitum-recited; anv-aham-day after day; na-not; śaknomī-I am able; tadā-then; deva-O Lord; kim-what?; karomī-should I do; vada-tell; prabhah-O Lord.

If, out of laziness or foolishness, I cannot chant all these names every day, what should I do? Please tell me, O Lord.

Text 223

śrī-śiva uvāca

yadi sarvam na śaknosi
praty-aham paṭhitam dvija
tadā kṛṣṇeti kṛṣṇeti
kṛṣṇeti praty-aham vada

śrī-śivāḥ uvāca-Śrī Śiva said; yadi-if; sarvam-all; na-not; śaknoṣi-you are able; praty-aham-every day; paṭhitam-to recite; dvija-O brāhmaṇa; tadā-then; kṛṣṇa iti kṛṣṇa iti kṛṣṇa iti-Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!; praty-aham-every day; vada-recite.

Śrī Śiva said: O brāhmaṇa, if you cannot recite all these names every day, then every day chant: Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!

Text 224

etena tava viprarse
sarvam sampadyate sakṛt
kim punar bhagavan-nāmnām
sahasrasya prakīrtanāt

etena-by this; tava-of you; viprarse-O sage of the brāhmaṇas; sarvam-all; sampadyate-is attained; sakṛt-once; kim-what?; punah-more; bhagavan-nāmnām-of the Lord's names; sahasrasya-thousand; prakīrtanāt-from chantiing.

O sage of the brāhmaṇas, by once chanting this name you will attain everything. How much more, then, will you attain by chanting the Lord's names a thousand times?

Text 225

yan-nāma-kīrtanenaiva
pumān saṁsāra-sāgaram
taraty addhā prāpadye tam
kṛṣṇam gopāla-rūpiṇam

yat-of whom; nāma-of the name; kīrtanena-by chanting; evaindeed; pumān-a person; saṁsāra-sāgaram-the ocean of birth and death; taraty-crosses; addhā-indeed; prāpadye-attains; tam-Him; kṛṣṇam-Kṛṣṇa; gopāla-rūpiṇam-who has the form of a cowherd boy.

By chanting the Lord's holy names one crosses the ocean of birth and death and attains Lord Kṛṣṇa, whose form is that of a cowherd boy.

Paṭala Seven Sevā-nāmāparādha-kathana

Description of the Offenses to the Holy Name

Texts 1-3

śrī-śiva uvāca

śṛṇvanti praty-aham ye vai
viṣṇor nāma-sahasrakam
kīrtyanty athavā vipra
saṁsmaranty ādareṇa vā

śatam vā viṁśatim vāpi
daśa vā pañca vā dvija
ekam vā kāmato bhaktyā
viṣṇu-padāmbujāśrayāḥ

teṣāṁ phalasya punyānāṁ
nāntam paśyāmi nārada
yatas tair bhagavān eva
parānando vaśī-kṛtaḥ

śrī-śivah uvāca-Śrī Śiva said; śṛṇvanti-hear; praty-aham-every day; ye-indeed; vai-who; viṣṇoh-of Lord Viṣṇu; nāma-sahasrakam-thousand names; kīrtyanty-glorify; athavā-or; vipra-O brāhmaṇa; saṁsmaranty-remember; ādareṇa-with respect; vā-or; śatam-a hundred; vā-or; viṁśatim-twenty; vāpi-or; daśa-ten; vā-or; pañca-five; vā-or; dvija-O brāhmaṇa; ekam-one; vā-or; kāmataḥ-according to desire; bhaktyā-with devotion; viṣṇu-of Lord Viṣṇu; padāmbuja-of the lotus feet; āśrayāḥ-taking shelter; teṣām-of them; phalasya-of the result; punyānām-pious; na-not; antam-an end; paśyāmi-I see; nārada-O Narada; yataḥ-from which; taiḥ-by them; bhagavān-the Supreme Personality of Godhead; eva-indeed; parānandaḥ-blissful; vaśī-kṛtaḥ-is conquered.

Śrī Śiva said: O Nārada, O brāhmaṇa, I do not see any end to the pious credits attained by they who, taking shelter of Lord Viṣṇu's lotus feet, with devotion hear, chant, or remember these thousand names of Lord Viṣṇu every day, a hundred times, twenty times, five times, only once, or whenever they wish. They bring the supremely blissful Personality of Godhead under their control.

Text 4

yato nāmaiva paramāṁ
tīrtham kṣetram ca puṇyadam
nāmaiva paramāṁ daivam
nāmaiva paramāṁ tapaḥ

yataḥ-because; nāma-the holy name; eva-indeed; paramam-the supreme; tīrtham-holy place; kṣetram-place; ca-and; puṇyadam-giving piety; nāma-the holy name; eva-indeed; paramam-supreme; daivam-Deity; nāma-holy name; eva-indeed; paramam-supreme; tapaḥ-austerity.

This is because the holy name is the supreme sacred place. The holy name is the supreme Deity. The holy name is the supreme austerity.

Text 5

nāmaiva paramam dānam
nāmaiva paramam kriyā
nāmaiva paramo dharmo
nāmaivārthaḥ prakīrtitah

nāma-the holy name; eva-indeed; paramam-supreme; dānam-gift; nāma-the holy name; eva-indeed; paramam-the supreme; kriyā-pious deed; nāma-the holy name; eva-indeed; paramah-the supreme; dharmah-religion; nāma-the holy name; eva-indeed; arthaḥ-wealth; prakīrtitah-said.

The holy name is the supreme gift. The holy name is the supreme pious deed. The holy name is the supreme religion. The holy name is the supreme wealth.

Text 6

nāmaiva kāmo bhaktānām
mokṣo 'pi nāma kevalam
eṣāṁ ca sādhanāṁ nāma
kāminām dvija-sattama

nāma-the holy name; eva-indeed; kāmaḥ-the desire; bhaktānām-of the devotees; mokṣah-liberation; api-and; nāma-the holy name; kevalam-final; eṣām-of them; ca-and; sādhanam-method; nāma-the holy name; kāminām-of they who desire; dvija-of brāhmaṇas; sattama-O best.

O best of brāhmaṇas, the holy name is the desire of the devotees. The holy name is their final liberation. The holy name is the way they who are filled with yearnings may attain their wishes.

Text 7

nāmaiva paramā bhaktir
nāmaiva paramā gatiḥ
nāmaiva paramam japyam
nāmaiva prārthanam param

nāma-the holy name; eva-indeed; paramā-supreme; bhaktih-devotional service; nāma-the holy name; eva-indeed; paramā-the supreme; gatiḥ-destination; nāma-the holy name; eva-indeed; paramam-the supreme; japyam-mantra; nāma-the holy name; eva-indeed; prārthanam-prayer; param-supreme.

The holy name is the supreme devotional service. The holy name is the supreme destination. The holy name is the supreme mantra. The holy name is the supreme prayer.

Text 8

niṣkāmānām dhanam nāma
mukti-bhukti-sukhārthavat
nāma tasya param saukhyam
nāma vairāgya-kāraṇam

niṣkāmānām-of they who have no material desires; dhanam-the wealth; nāma-the holy name; mukti-liberation; bhukti-sukha-sense gratification; artha-goal; vat-possessing; nāma-the holy name; tasya-of that; param-the supreme; saukhyam-happiness; nāma-the holy name; vairāgya-kāraṇam-the cause of renunciation.

The holy name is the wealth of they who have no material desires. The holy name gives sense gratification and liberation. The holy name is the supreme happiness. The holy name is the catalyst that brings renunciation.

Text 9

sattva-śuddhi-karam nāma
nāma jñāna-pradam smṛtam
mumukṣūnām mukti-pradam
kāminām sarva-kāmadam
vaiṣṇavānām phalam nāma
tasmān nāma sadā smaret

sattva-of existence; śuddhi-purity; karam-creating; nāma-the holy name; nāma-the holy name; jñāna-knowledge; pradam-giving; smṛtam-remembered; mumukṣūnām-of they who desire liberation; mukti-pradam-giving liberation;

kāminām-of they who desire sense gratification; sarva-kāmadam-giving all desires; vaiṣṇavānām-of the devotees; phalam-the result; nāma-the holy name; tasmāt-from that; nāma-the holy name; sadā-always; smaret-remembers.

The holy name purifies the heart. The holy name gives transcendental knowledge. The holy name gives liberation to they who yearn for liberation. The holy name fulfills all the desires of they who yearn for sense pleasures. The holy name is the final result attained by the devotees. Therefore one should always remember the holy name.

Text 10

saṅketitāt pariḥāsyāt
heλanāt vara-tāpataḥ
kīrtitām bhagavan-nāma
sarva-pāpa-haram smṛtam

saṅketitāt-calling someone's name; pariḥāsyāt-as a joke; heλanāt-mocking; vara-tāpataḥ-in pain; kīrtitām-spoken; bhagavat-of the Supreme Personality of Godhead; nāma-the name; sarva-pāpa-haram-removing all sins; smṛtam-considered.

Whether spoken as a joke, in mockery, in a cry of pain, or to call someone by name, the holy name of the Supreme Lord removes all sins.

Text 11

yāvati pāpa-nirhāre
śaktir nāmni hareḥ sthitā
tāvat pāpi-janah pāpam
kartum śaknoti naiva hi

yāvati-as much as; pāpa-of sins; nirhāre-in removal; śaktih-power; nāmni-in the name; hareḥ-of Lord Hari; sthitā-situated; tāvat-so; pāpi-janah-a sinful person; pāpam-sin; kartum-to do; śaknoti-is able; na-not; eva-indeed; hi-certainly.

A sinful person is not able to commit a sin the holy name of Lord Hari cannot purify.

Text 12

jñānājñānam harer nāma
kīrtanāt puruṣasya hi
pāpa-rāśin dahaty āśu
yathā tulam vibhāvasuh

jñāna-with knowledge; ajñānam-without knowledge; hareḥ-of Lord Hari; nāma-the name; kīrtanāt-from chanting; puruṣasya-of a person; hi-indeed; pāpa-rāśim-a multitude of sins; dahaty-burns; āśu-at once; yathā-as; tulam-cotton; vibhāvasuh-fire.

As fire quickly burns a ball of cotton, so the holy name of Lord Hari quickly burns all the sins of person who knowingly or unknowingly chants.

Text 13

saṅkīrtitam harer nāma
śraddhāyā puruṣena vai
tasya satya-phalam dhatte
kramaśo dvija-sattama

saṅkīrtitam-chanted; hareḥ-of Lord Hari; nāma-the name; śraddhāyā-with faith; puruṣena-by a person; vai-indeed; tasya-of him; satya-eternal; phalam-result; dhatte-gives; kramaśah-gradually; dvija-sattama-O best of brāhmaṇas.

O best of brāhmaṇas, a person who faithfully chants the holy name of Lord Hari gradually attains an eternal result.

Text 14

pāpa-nāśam mahā-puṇyam
vairāgyam ca catur-vidham
guru-sevām ātma-bodham
bhrānti-nāśam anantaram
sampūrṇānanda-bodham ca
tatas tasmin labhet sthiram

pāpa-of sins; nāśam-destruction; mahā-great; puṇyam-piety; vairāgyam-renunciation; ca-and; catur-vidham-four kinds; guru-sevām-service to the spiritual master; ātma-of the self; bodham-knowledge; bhrānti-of illusions; nāśam-destruction; anantaram-then; sampūrṇa-perfect; ānanda-of bliss; bodham-awareness; ca-and; tataḥ-then; tasmin-in that; labhet-attains; sthiram-steady.

He attains great piety, the annihilation of his sins, four kinds of renunciation, service to the spiritual master, awareness of the self, dismantling of illusions, and eternal perception of perfect transcendental bliss.

Text 15

śrī-nārada uvāca

catur-vidham tvayā proktam
vairāgyam sura-sattama
etad varṇaya lokasya
hitāya jñāna-kāraṇam

śrī-nāradah uvāca-Śrī Nārada said; catur-vidham-four kinds; tvayā-by you; proktam-said; vairāgyam-renunciation; sura-of the demigods; sattama-O best; etat-that; varṇaya-please describe; lokasya-of the world; hitāya-for the benefit; jñāna-knowledge; kāraṇam-cause.

Śrī Nārada said: O best of the demigods, for the welfare of the people of the world please describe the four kinds of renunciation you have just mentioned, four kinds of renunciation that bring transcendental knowledge.

Text 16

śrī-śiva uvāca

asaṅga-rahito bhogaḥ
kriyate puruṣena vai
viṣayānāṁ dvija-śreṣṭha
tadāmānaḥ prakīrtitah

śrī-śivah uvāca-Śrī Śiva said; āsaṅga-attachment; rahitaḥ-without; bhogaḥ-enjoyment; kriyate-is done; puruṣena-by a person; vai-indeed; viṣayānām-of the objects of the senses; dvija-śreṣṭha-O best of the brāhmaṇas; tadā-then; amānaḥ-amana; prakīrtitah-is called.

Śrī Śiva said: When a person enjoys the objects of the senses but remains unattached to that enjoyment, his renunciation is called amāna.

Text 17

bhogye svādu-vihīne 'pi
kriyate vṛttir ātmanah
dvitīyo vyatirekākhyas
tad vijānīhi sattama

bhogye-in enjoyment; svādu-taste; vihīne-without; api-even; kriyate-is done; vṛttih-activity; ātmanah-of the self; dvitīyah-second; vyatireka-ākhyah-called vyatireka; tat-that; vijānīhi-please know; sattama-O best of the devotees.

O best of the devotees, know that the second kind of renunciation, where one has no real taste for sense pleasures, but only acts out of duty, is called vyatireka.

Text 18

manasah pṛiti-rāhitye
indriyair eva bhujayte
bhogas tṛtīya-puruṣair
indriyākhyah prakīrtitah

manasah-of the heart; pṛiti-love; rāhitye-without; indriyaih-with the senses; eva-indeed; bhujayte-is enjoyed; bhogah-enjoyment; tṛtīya-third; puruṣaih-by people; indriyākhyah-called indriya; prakīrtitah-is called.

The third kind of renunciation, where one has no real attraction for sense pleasures, although the senses may still interact with the material enjoyments, is called indriya.

Text 19

manasaś cendriyāṇām ca
rāga-rāhityam uttamam
viṣayāhāraṇām vipra
caturthah parakīrtitah

manasah-of the heart; ca-and; indriyāṇām-of the senses; rāga-love; rāhityam-without; uttamam-the highest; viṣayāhāraṇām-renunciation; vipra-O brāhmaṇa; caturthah-fourth; parakīrtitah-is called.

O brāhmaṇa, the renunciation where neither the mind nor the senses have any real attraction for sense pleasures, and both have retreated from materialistic activities, is called the fourth kind of renunciation.

Text 20

eṣa nāma-pare cāśu
jāyate dvija-sattama
jñānam ca paramam śuddham
brahmānanda-pradāyakam

eṣah-this; nāma-to the holy name; pare-devoted; ca-and; āśu-at once; jāyate-created; dvija-sattama-O best of brāhmaṇas; jñānam-knowledge; ca-and; paramam-great; śuddham-pure; brahmānanda-spiritual bliss; pradāyakam-giving.

O best of brāhmaṇas, these kinds of renunciation, as well as the pure knowledge that brings spiritual bliss, both spontaneously come to a person devoted to chanting the Lord's holy name.

Texts 21 and 22

tīrthair dānais tapobhiś ca
homair japyair vrataiḥ mukhaiḥ
yogaiś ca vividhaiḥ vipra
yad viṣṇoh paramam padam

na yāti mānavas tad vai
nāma-kīrtana-mātrataḥ
samyāty eva na sandeham
kuru vipra hari-priyam

tīrthaiḥ-by pilgrimages; dānaiḥ-by charity; tapobhiś-by austerities; ca-and; homaiḥ-by yajnas; japyaiḥ-by chanting mantras; vrataiḥ-by vows; mukhaiḥ-by yajnas; yogaiḥ-by yoga; ca-and; vividhaiḥ-by various; vipra-O brāhmaṇa; yāti-what; viṣṇoh-of Lord Viṣṇu; paramam-supreme; padam-abode; na-not; yāti-attains; mānavah-a person; tat-that; vai-indeed; nāma-of the holy name; kīrtana-by chanting; mātrataḥ-merely; samyāty-attains; eva-indeed; na-not; sandeham-doubt; kuru-do; vipra-O brāhmaṇa; hari-priyam-dear to Lord Hari.

By going on many pilgrimages, giving abundant charity, performing many austerities, offering many homa and makha yajñas, chanting many mantras, following many vows, and diligently practicing yoga one does not attain Lord Viṣṇu's supreme abode. Only by chanting Lord Hari's holy names does one attain it. O brāhmaṇa, please have no doubts that one who chants His names is most dear to Lord Hari.

Text 23

mahā-pātaka-yukto 'pi
kīrtayitvā jagad gurum
taraty eva na sandehāḥ
satyam eva vadāmy aham

mahā-pātaka-yuktaḥ-very sinful person; api-even; kīrtayitvā-chanting; jagat-the universe; gurum-the Lord; taraty-crosses; eva-indeed; na-not; sandehāḥ-doubt; satyam-truth; eva-indeed; vadāmy-speak; aham-I.

Even a very sinful person who thus glorifies the Lord will cross beyond the world of birth and death. Do not doubt this. I tell you the truth.

Text 24

kali-kāla-malam cāpi
sarva-pātakam eva ca
hitvā nāma-paro vipra
viṣṇulokam sa gacchati

kali-kāla-of the time of Kali; malam-the sins; ca-and; api-also; sarva-all; pātakam-sins; eva-indeed; ca-and; hitvā-abandoning; nāma-parah-a person devoted to the holy name; vipra-O brāhmaṇa; viṣṇulokam-to the planet of Lord Viṣṇu; sa-he; gacchati-goes.

O brāhmaṇa, a person devoted to chanting the holy name becomes free from all of Kali-yuga's sins and goes to the realm of Lord Viṣṇu.

Text 25

tasmān nāmaika-mātreṇa
taraty eva bhavārṇavam
pumān atra na sandeho
vinā nāmaparādhātah

tasmāt-therefore; nāma-name; eka-one; mātreṇa-only; taraty-crosses; eva-indeed; bhava-of birth and death; arṇavam-the ocrean; pumān-a person; atra-here; na-not; sandehāḥ-doubt; vinā-without; nāma-to the holy name; aparādhātah-offenses.

Therefore, a person who without offense once chants the holy name crosses the ocean of repeated birth and death. O brāhmaṇa, of this there is no doubt.

Text 26

tad yatnenaiva puruṣaḥ
śreyas-kāmo dvijottama
viṣṇor na kuryān nāmnas tu
daśa pāpān kathañcana

tat-that; yatnena-by the effort; eva-indeed; puruṣaḥ-a person; śreyah-the best; kāmaḥ-desiring; dvijottama-O best of brāhmaṇas; viṣṇoh-of Lord Viṣṇu; na-not; kuryāt-may do; nāmnah-of the name; tu-indeed; daśa-ten; pāpān-sins; kathañcana-somehow.

O best of brāhmaṇa, a person who desires auspiciousness should not commit the ten offenses to Lord Viṣṇu's holy name.

Text 27

śrī-nārada uvāca

śruto bhagavato vaktrād
dvatriṁśad-aparādhakam
viṣṇor nāmnām daśa tathā
etad varṇaya no prabho

śrī-nāradah uvāca-Śrī Nārada said; śrutaḥ-heard; bhagavataḥ-of the Lord; vaktrāt-from the mouth; dvatriṁśat-32; aparādhakam-offenses; viṣṇoh-to Lord Viṣṇu; nāmnām-of the names; daśa-ten; tathā-so; etat-that; varṇaya-describe; naḥ-to us; prabhaḥ-O Lord.

From the mouth of the Supreme Lord you have heard the 32 offenses to Lord Viṣṇu and the ten offenses to Lord Viṣṇu's holy name. O Lord please describe them to us.

Text 28

śrī-śiva uvāca

śruyatām aparādhān vai
viṣṇor vakṣyāmi nārada
yān kṛtvā nārakam yāti
mānavah satatam mune

śrī-sivah uvāca-Śrī Śiva said; śruyatām-hear; aparādhān-the offenses; vai-indeed; viṣṇoh-of Lord Viṣṇu; vakṣyāmi-I will tell; nārada-O Narada; yān-which; kṛtvā-having done; nārakam-to hell; yāti-goes; mānavah-a person; satatam-always; mune-O sage.

Śrī Śiva said: O Nārada, please listen and I will describe these offenses to Lord Viṣṇu. O sage, a person who always commits them goes to hell.

Text 29

asnativā sparśanam viṣṇor
vinā śaṅkhenā snāpanam
aśause sparśanam sākṣād
bhuktivā pādodaka-grahah

asnativā-without bathing; sparśanam-touching; viṣṇoh-of Lord Viṣṇu; vinā-without; śaṅkhenā-a conchshell; snāpanam-bathing; aśause-unclean; sparśanam-touching; sākṣāt-directly; bhuktivā-eating; pāda-of the feet; udaka-water; grahah-taking.

These offenses are: 1. touching Lord Viṣṇu without having first taken a bath, 2. bathing the Lord without a conchshell, 3. touching the Lord when one is in an unclean state, 4. after one has finished his meal, drinking the water that has washed the Lord's feet, . . .

Text 30

vinā śabdena pūjā ca
vinā naivedye pūjanam
uccāsana-stha-pūjā ca
śite vyājana-vātakam

vinā-without; śabdena-a sound; pūjā-worship; ca-and; vinā-without; naivedye-in offering food; pūjanam-worship; uccāsana-stha-standing on a raised platform; pūjā-worship; ca-and; śite-when cold; vyājana-vātakam-fanning.

. . . 5. worshiping the Lord without making a sound, 6. worshiping the Lord

without also offering food, 7. worshiping the Lord while one sits on a throne or a raised platform, 8. fanning the Lord when the weather is cold, . . .

Text 31

udakyā-darśanam caiva
ghanṭāya bhū-niveṣaṇam
pauṣe ca candana-sparśo
grīṣme cāsparśanam tathā

udakya-a woman in her menstrual period; darśanam-seeinf; ca-and; eva-indeed; ghanṭāya-bell; bhū-niveṣaṇam-entering; pauṣe-in the month of Pauṣa (December-January); ca-and; candana-sandal paste; sparśah-touching; grīṣme-in summer; ca-and; asparśanam-not touching; tathā-so.

. . . 9. worshiping the Deity after one has seen a woman in her period, 10. entering the temple without ringing a bell, 11. anointing the Lord with sandal paste in the winter, 12. failing to anoint the Lord with sandal paste in the summer, . . .

Text 32

puṣparī toyena saṁsparśam
vinā homam mahotsavaḥ
pūjām kṛtvā prṣṭha-dārśam
agre ca bhramaṇam tathā

puṣpam-flower; toyena-with water; saṁsparśam-touching; vinā-without; homam-yajna; mahotsavaḥ-great festival; pūjām-worship; kṛtvā-having done; prṣṭha-back; dārśam-seeing; agre-before; ca-and; bhramaṇam-walking; tathā-then.

. . . 13. offering the Lord a flower that was not washed with water, 14. observing a great festival without performing a fire-sacrifice, 15. turning one's back to the Lord when the worship is completed, 16. walking in front of the Lord when the worship is completed, . . .

Text 33

bhojanam bhagavad-vāre
abhuktvā ca viṣādatā
padukārohanam viṣṇor
gehe kambāla-veṣaṇam

bhojanam-eating; bhagavad-vāre-in the home of the Lord; abhuktvā-not eating; ca-and; viṣādatā-unhappiness; paduka-shoes; ārohanam-wearing; viṣṇoh-of Lord Viṣṇu; gehe-in the home; kambāla-a woolen cedar; veṣaṇam-wearing.

. . . 17. eating in the temple of the Lord, or worshiping the Lord when one is morose because of not having eaten, 18. wearing shoes into the temple of the Lord, 19. wearing a woolen cādar into the temple, . . .

Text 34

vāma-pāda-praveśaś ca
kurdanam pāka-bhojanam
śleṣma-prakṣepanam caiva
tat-trṇair danta-dhāvanam

vāma-left; pāda-foot praveśaḥ-entrance; ca-and; kurdanam-jumping and playing; pāka-bhojanam-eating food not offered to the Lord; śleṣma-prakṣepanam-spitting; ca-and; eva-indeed; tat-trṇaiḥ-with a banyan or palasa twig; danta-the teeth; dhāvanam-cleaning.

. . . 20. taking the first step into the temple with the left foot, 21. jumping and playing in the temple, 22. eating food not first offered to the Lord, 23. spitting in the temple, 24. brushing the teeth with a banyan or palāśa twig, . . .

Text 35

devāgre vahanāroho
naivedye dravya-buddhitā
śālagrāme sthirāyam ca
śileti pratimeti ca

deva-the Deity; agre-in the presence; vahana-on a vehicle; ārohaḥ-rising; naivedye-in prasadam; dravya-of ordinary food; buddhitā-the conception; śālagrāme-in Śālagrāma-śilā; sthirāyam-a rock; ca-and; śilā-stone; iti-thus; pratimā-the Deity; iti-thus; ca-and.

. . . 25. appearing before the Deity as one rides on a palanquin or other vehicle, 26. thinking the food offered to the Lord is material, 27. thinking the Śālagrāa-śilā is only a stone, 28. thinking the Deity of the Lord is a stone statue, . . .

Text 36

hari-kīrter asamslāghā
vaiṣṇave nara-samyatā
viṣṇau ca devatā-samyam
anyoddeśa-nivedanam

hari-of Lord Hari; kīrteḥ-of the glories; asamslāghā-not glorifying; vaiṣṇave-to tā devotee; nara-samyatā-thinking an ordinary person; viṣṇau-to Lord Viṣṇu; ca-and; devatā-to the demigods; samyam-equality; anya-others; uddeśa-in relation to; nivedanam-offering.

... 29. not chanting the glories of Lord Hari, 30. thinking the devotees of the Lord are ordinary persons, and 31. thinking Lord Viṣṇu is one of the many demigods, and 32. offering to Lord Viṣṇu what has already been offered to another deity.

Text 37

ete 'parādhā dvatriṁśad
viṣṇor nāmnām atha śṛṇu

ete-these; aparādhāḥ-offenses; dvatriṁśat-32; viṣṇoh-of Lord Viṣṇu; nāmnām-of the names; atha-then; śṛṇu-please hear.

These are the 32 offenses to Lord Viṣṇu. Now please hear the offenses to Lord Viṣṇu's holy names.

Text 38

satāṁ nindā śive viṣṇau
bhidācāryāvamanatā
veda-nindā nāmni-vādah
pāpecchā nāma-sāhasāt

satām-great saintly person; nindā-to blaspheme; śive-to Lord Śiva; viṣṇau-and Lord Viṣṇu; bhidā-difference; ācārya-to the spiritual master; avamanatā-disrespect; veda-of the Vedas; nindā-blasphemy; nāmni-of the holy name; vādah-interpretation; pāpa-sin; iccha-desire; nāma-of the holy name; sāhasāt-because of boldness.

These offenses are: 1. blasphemy of the great devotees, 2. thinking Lord Śiva is the same as Lord Viṣṇu, 3. to disrespect the spiritual master, 4. blasphemy of Vedic literature, 5. to give some interpretation on the holy name of the Lord, 6. to desire to commit sins, confident that the holy name will forgive, . . .

Text 39

nāmno dharmaiḥ samya-buddhir
dānam śraddhā-vivarjite
śrutvāpi śraddhā-rāhityam
kīrtane cāpy aham-matiḥ

nāmnāḥ-of the holy name; dharmaiḥ-with ordinary religious activities; samya-buddhiḥ-thinking identical; dānam-charity; śraddhā-faith; vivarjite-without; śrutvā-having heard; api-also; śraddhā-faith; rāhityam-without; kīrtane-in glorification; ca-also; api-and; aham-matiḥ-false-ego.

. . . 7. to think the holy name is equal to the performance of religious ceremonies, 8. to give the holy name to the faithless, 9. to not have faith in the holy name, even after hearing the glories of the holy name, 10. to be proud as one chants the holy name.

Text 40

ete nāmnām dvija-śreṣṭha
hy aparādhā mayeritah
varjanīya nṛbhir yatnair
yato nāraka-kāraṇah

ete-these; nāmnām-of the names; dvija-śreṣṭha-O best of brāhmaṇas; hy-indeed; aparādhā-offenses; mayā-by me; iritah-said; varjanīya-should be avoided; nṛbhiḥ-by people; yatnaiḥ-with care; yataḥ-because; nāraka-of hell; kāraṇah-the cause.

O best of brāhmaṇas, I have now told you the offenses to the holy name. One should carefully avoid them, for they lead one to hell.

Text 41

śrī-nārada uvāca
viṣayāsakta-cittānām
prākrtānām nṛṇām prabho

aparādhā harer āśu
varjyā naiva bhavanti hi

śrī-nāradah uvāca-Śrī Nārada said; viśayāsakta-cittānām-of they whose hearts are attached to the objects of the material senses; prākṛtānām-materialists; nṛṇām-of human beings; prabhah-O Lord; aparādhā-offenses; hareḥ-to Lord Hari; āśu-at once; varjyā-abandoning; na-not; eva-indeed; bhavanti-are; hi-certainly.

Śrī Nārada said: O Lord, it is not possible for materialists, whose hearts are attached to sense gratification, to suddenly abandon these offenses to Lord Hari.

Text 42

ato yena prakāreṇa
taranti prākṛtā api
aparādhān kṛtān deva
tān mamākhyātum arhasi

ataḥ-therefore; yena-by which; prakāreṇa-method; taranti-cross over; prākṛtā-materialists; api-even; aparādhān-offenses; kṛtān-having done; deva-O Lord; tat-that; mama-to me; ākhyātum-to say; arhasi-you are worthy.

O Lord, please tell me a way the materialists can become free from these offenses.

Text 43

śrī-śiva uvāca

pradakṣiṇām śatām kṛtvā
daṇḍavat pranamed bhuvi
aparādha-śatām tasya
kṣamate svasya keśavah

śrī-śivah uvāca-Śrī Śiva said; pradakṣiṇām-circumambulation; śatām-a hundred; kṛtvā-having done; daṇḍavat-like a stick; pranamet-bowing down; bhuvi-on the ground; aparādha-offenses; śatām-a hundred; tasya-of him; kṣamate-forgives; svasya-own; keśavah-Lord Kṛṣṇa.

Śrī Śiva said: Lord Kṛṣṇa forgives a hundred offenses of one who circumambulates Him a hundred times, or offers daṇḍavat obeisances, falling like a stick to the ground.

Text 44

pradakṣiṇāṁ śatāṁ kṛtvā
yo na jānu-śiro namet
niṣphalam tad bhavet tasya
tasmāt pratyekaśo namet

pradakṣiṇām-circumambulation; satām-a hundred; kṛtvā-having done; yaḥ-who; na-not; jānu-with the knees; śirah-and head; namet-bows down; niṣphalam-fruitless; tat-that; bhavet-is; tasya-of him; tasmāt-therefore; pratyekaśah-each time; namet-should bow down.

A hundred circumambulations performed without bowing one's head and knees brings no good result. Therefore with each circumambulation one must bow down.

Text 45

jagannātheti te nāma
vyahariṣyanti te yadi
aparādha-śatāṁ teṣāṁ
kṣamate nātra saṁśayah

jagannātha-O Lord of the universe!; iti-thus; te-they; nāma-the name; vyahariṣyanti-chant; te-they; yadi-if; aparādha-śatam-a hundred offenses; teṣām-of them; kṣamate-forgives; na-not; atra-here; saṁśayah-doubt.

If one calls out, "Jagannātha!" (O Lord of the universes), the Lord forgives a hundred of his offenses.

Text 46

nāmno 'parādhāṁs tarati
nāmna eva sadā japet
vinā bhaktāparādhena
tat-prasāda-vivarjitaḥ

nāmnaḥ-of the holy name; aparādhān-offenses; tarati-crosses; nāmna-of the name; eva-indeed; sadā-always; japet-should chant; vinā-without; bhakta-to the devotees; aparādhena-offense; tat-prasāda-His mercy; vivarjitaḥ-without.

Without offending the devotees and thus being excluded from the Lord's mercy, one should always chant the holy name. In that way one will cross beyond the offenses to the name.

Text 47

sarvāparādhāṁs tarati
viṣṇu-pādāmbujāśrayaḥ
viṣṇor apy aparādhān vai
nāma-saṅkīrtanāt taret
viṣṇu-bhaktāparādhānām
naivāsty anyā pratikriyā

sarva-all; aparādhan-offenses; tarati-crosses; viṣṇu-pādāmbujāśrayaḥ-who takes shelter of Lord Viṣṇu's lotus feet; viṣṇoh-of Lord Viṣṇu; apy-also; aparādhān-offenses; vai-indeed; nāma-saṅkīrtanāt-from glorifying the holy name; taret-may vross; viṣṇu-bhakta-the devotees of Lord Viṣṇu; aparādhānām-of the offenders; na-not; eva-indeed; asti-is; anyā-another; pratikriyā-remedy.

A person who takes shelter of Lord Viṣṇu's lotus feet crosses beyond all offenses. By chanting the holy name one crosses beyond offenses to Lord Viṣṇu. There is no remedy for they who offend the Lord's devotees.

Text 48

śrī-nārada uvāca

bhaktāparādhān me brūhi
yathā teṣāṁ pratikriyā
anugrahāya lokānām
bhagavan mama cāpi hi

śrī-nāradah uvāca-Śrī Nārada said; bhaktāparādhān-offenses to the devotees; me-to me; brūhi-please tell; yathā-as; teṣāṁ-of them; pratikriyā-remedy; anugrahāya-for mercy; lokānām-to the people; bhagavan-O Lord; mama-of me; ca-and; api-also; hi-indeed.

Śrī Nārada said: O Lord, to show kindness to both the people in general and to me also, please tell me the remedy for offenses to the devotees.

Text 49

śrī-śiva uvāca

viṣṇu-bhaktasya sarvasva-
hāraṇam dvija-sattama
bhartsanam cottame bhakte
svapne cāpi prahāraṇam
ete 'parādhā bhaktānām
śṛṇu caisām pratikriyā

śrī-śivah uvāca-Śrī Śiva said; viṣṇu-bhaktasya-of a devotee of Lord Viṣṇu; sarvasva-treasure; hāraṇam-stealing; dvija-sattama-O beset of brāhmaṇas; bhartsanam-criticism; ca-and; uttame-to the highest; bhakte-devotee; svapne-in dream; ca-and; api-eve; prahāraṇam-violence; ete-they; aparādhā-offenses; bhaktānām-to the devotees; śṛṇu-please hear; ca-and; eṣām-of them; pratikriyā-the remedy.

Śrī Śiva said: O best of the brāhmaṇas, the offenses to the devotees are: 1. stealing the property of a devotee of Viṣṇu, 2. insulting a great devotee, and 3. violently attacking a devotee. These are the offenses to the devotees. Now please hear the remedy for them.

Text 50

tad-dhanām dvi-guṇām dattvā
kṛtvā pādābhivandanam
kathayen me kṣamasveti
tad-doṣām dhana-karṣanam

tad-dhanam-his wealth; dvi-guṇam-double; dattvā-giving; kṛtvā-having done; pāda-to the feet; abhivandanam-offering obeisances; kathayet-one should say; me-me; kṣamasva-forgive; iti-thus; tad-doṣam-that offense; dhana-wealth; karṣanam-stealing.

(For the first offense one should) return the wealth twicefold, offer obeisances to (the offended person's) feet, and say, "Please forgive my offense".

Text 51

yāvat tad-bhartsanām kṛtvā
tāvan māsān samāhitāḥ

nirmatsarah paricaret
tat-prasādena śuddhyati

yāvat-as much as; tad-bhartsanam-insult; kṛtvā-having done; tāvan-to that extent; māsān-months; samāhitah-self-controlled; nirmatsarah-without envy or hatred; paricaret-should act; tat-prasādena-by his mercy; śuddhyati-become purified.

(For the second offense) one should spend some months, according the gravity of the insults, being self-controlled and avoiding envy and hatred. Then by the offended devotee's mercy one will become purified (of the offense).

Text 52

yāvaj jīvam prahāre tu
paricaryed atandritaḥ
tat-prasādena tat-pāpāt
niṣkṛtir nānyathā bhavet
akṛtvā niṣkṛtīn etān
nārakān nāsti niṣkṛtiḥ

yāvat-as long as; jīvam-life; prahāre-in the attack; tu-indeed; paricaryet-one should serve; atandritaḥ-diligent; tat-prasādena-by his mercy; tat-pāpāt-from that sin; niṣkṛtiḥ-remedy; na-not; anyathā-otherwise; bhavet-may be; akṛtvā-not having done; niṣkṛtīn-remedies; etān-these; nārakāt-from hell; na-not; asti-is; niṣkṛtiḥ-remedy.

(In the third offense) for as long as one lives one should diligently serve the devotee that had been attacked. By his mercy one will become free of the offense. There is no other remedy. Without performing these remedies for offenses there is nothing to rescue one from going to hell.

Text 53

ajñānataḥ kṛte vipra
tat-prasādena naśyati
jñānāt tu dvi-guṇām kuryād
eṣa dharmah sanātanaḥ

ajñānataḥ-out of ignorance; kṛte-done; vipra-O brāhmaṇa; tat-prasādena-by his mercy; naśyati-is destroyed; jñānāt-knowingly; tu-indeed; dvi-guṇam-double; kuryāt-should do; eṣa-this; dharmah-the rule; sanātanaḥ-eternal.

O brāhmaṇa, when one unknowingly commits an offense the mercy of the offended devotee destroys the effect of the offense. When one knowingly commits an offense he should make amends twicefold. These are the eternal principles of religion.

Text 54

putre śiṣye ca jāyāyāṁ
śāsane nāsti dūṣaṇam
anyathā tu kṛte doṣo
bhavaty eva na saṁśayah

putre-a child; śiṣye-a disciple; ca-and; jāyāyāṁ-a wife; śāsane-in punishing; na-not; asti-is; dūṣaṇam-fault; anyathā-otherwise; tu-indeed; kṛte-done; doṣah-fault; bhavaty-is; eva-indeed; na-not; saṁśayah-doubt.

It is not an offense to punish a child, a disciple, or one's wife. It is an offense to punish others. Of this there is no doubt.

Text 55

keśākarṣe padāghāte
mukhe ca cārpate kṛte
na niṣkṛtim prāpaśyāmi
tasmāt tan na samācaret

keśa-the hair; ākarṣe-pulling; pada-of a foot; āghāte-in striking; mukhe-on the face; ca-and; ca-and; arpate-offered; kṛte-done; na-not; niṣkṛtim-remedy; prāpaśyāmi-I see; tasmāt-therefore; tan-this; na-not; samācaret-should do.

I do not see any remedy for the offense of pulling a devotee's hair or kicking him in the face. For this reason one should never act in that way.

Paṭala Eight Bhakti-rahasya-kathana

Description of the Secrets of Devotional Service

Text 1

śrī-śiva uvāca

atha te sampravakṣyāmi
rahasyam hy etad uttamam
yac-chraddhayānutiṣṭhan vai
harau bhaktir dṛḍhā bhavet

śrī-śivāḥ uvāca-Śrī Śiva said; atha-now; te-to you; sampravakṣyāmi-I will speak; rahasyam-secret; hy-indeed; etat-that; uttamam-greatest; yat-śraddhayā-with faith; anutiṣṭhan-following; vai-indeed; harau-for Lord Hari; bhaktih-devotion; dṛḍhā-firm; bhavet-may be.

Śrī Śiva said: Now I will tell you the most confidential secret. By following this with faith one will attain firm devotion to Lord Hari.

Text 2

deve tīrthe ca dharme ca
viśvāsam tāpa-tāraṇāt
tad dhītvā kṛṣṇa-pādāmbu-
śaraṇam praviṣen mudā

deve-to the demigods; tīrthe-to the holy places; ca-and; dharme-to the principles of religion; ca-and; viśvāsam-faith; tāpa-of sufferings; tāraṇāt-because of crossing beyond; tat-that; hitvā-having abandoned; kṛṣṇa-of Lord Kṛṣṇa; pāda-feet; ambu-lotus; śaraṇam-shelter; praviṣet-should enter; mudā-happily.

Abandoning the belief that by taking shelter of the demigods, going on pilgrimages, and following varṇāśrama-dharma one will cross beyond all miseries, one should happily surrender to Lord Kṛṣṇa's lotus feet.

Text 3

śaraṇam me jagannāthah
śrī-kṛṣṇah puruṣottamah
tan-nāmni sva-gurau caiva
bruyād etat samāhitah

śaraṇam-shelter; me-my; jagannāthah-the Lord of the universes; śrī-kṛṣṇah-Śrī Kṛṣṇa; puruṣottamah-the Supreme Personality of Godhead; tan-nāmni-in His name; sva-gurau-in the spiritual master; ca-and; eva-indeed; bruyāt-should say; etat-that; samāhitah-devoted.

One should say, "Śrī Kṛṣṇa, the Supreme Personality of Godhead, the master of the universes, is my only shelter!" and one should be devoted to the Lord's name and to one's spiritual master.

Text 4

hitvānya-devatā-pūjāṁ
bali-dānādinā dvija
ekam eva yajet kṛṣṇāṁ
sarva-devamayāṁ dhiyā

hitvā-abandoning; anya-other; devatā-deities; pūjām-the worship; bali-offerings; dāna-and charity; ādinā-beginning with; dvija-O brāhmaṇa; ekam-one; eva-indeed; yajet-should worship; kṛṣṇām-Kṛṣṇa; sarva-devamayam-the master of all the demigods; dhiyā-with the conception.

O brāhmaṇa, abandoning worship of the demigods by presenting offerings to them and performing other kinds of service to them, one should, aware that He is the master of all the demigods, worship Kṛṣṇa alone.

Text 5

nityāṁ naimittikāṁ kāryāṁ
tathāvaśyakam eva ca
grhāśramī viṣṇu-bhaktah
kuryāt kṛṣṇāṁ dhiyā smaran

nityam-regular; naimittikam-and occasional; kāryam-duties; tathā-so; avaśyakam-necessary; eva-indeed; ca-and; grhāśramī-a householder; viṣṇu-bhaktah-devotee of Lord Viṣṇu; kuryāt-should do; kṛṣṇām-Lord Kṛṣṇa; dhiyā-with his thoughts; smaran-remembering.

A householder devotee of Lord Viṣṇu should perform his inevitable regular and occasional duties and at the same time think of Lord Kṛṣṇa in his mind.

Text 6

eteṣu cānya-devānāṁ
ya pūjā vidhinā smṛtā
sāpi kṛṣṇārcanāt paścāt
kriyate hṛdi tam smaran

eteṣu-in these; ca-amd; anya-others; devānām-demigods; ya-which; pūjā-worship; vidhinā-by the rules; smṛtā-remembered; sā-that; api-also; kṛṣṇa-of Lord Kṛṣṇa; arcanāt-from the worship; paścāt-after; kriyate-is done; hṛdi-in the heart; tam-Him; smaran-remembering.

After one has first worshiped Lord Kṛṣṇa one may worship the demigods according to the rules of scripture, but one must always remember Lord Kṛṣṇa in one's heart.

Text 7

anyadā tv anya-devānām
pṛthak pūjām na ca smaret
kāmyam niṣiddham ca tathā
naiva kuryāt kadācana

anyadā-otherwise; tv-indeed; anya-devānām-of the demigods; pṛthak-different; pūjām-worship; na-not; ca-and; smaret-should remember; kāmyam-desired; niṣiddham-prohibition; ca-and; tathā-so; na-not; eva-indeed; kuryāt-one should do; kadācana-ever.

Otherwise one should not worship the demigods and one should not follow the injunctions and prohibitions of demigod-worship.

Text 8

kalatra-putra-mitrādīn
hitvā kṛṣṇāni samāśritah
hari-kīrti-ratā ye ca
teṣām kṛtyam na vidyate

kalatra-wife; putra-children; mitra-friends; ādīn-beginning with; hitvā-abandoning; kṛṣṇām-Kṛṣṇa; samāśritah-taking shelter; hari-Lord Hari; kīrti-glorification; ratāḥ-devoted; ye-they who; ca-and; teṣām-of them; kṛtyam-duty; na-not; vidyate-is.

For they who renounce wife, children, friends, and others, take shelter of Lord Kṛṣṇa, and devotedly chant His glories, there is no other duty to be performed.

Text 9

kṛtvānya-devatā-pūjāṁ
sa-kāmāṁ balinā dvija
bhakti-bhraṣṭo bhaved āśu
samsārān na nivartate

kṛtvā-abandoning; anya-devatā-of the demigods; pūjām-worship; sa-kāmam-voluntarily; balinā-with an offering; dvija-Obrāhmaṇa; bhakti-devotion; bhraṣṭah-broken; bhavet-may be; āśu-at once; samsārāt-from the material world; na-not; nivartate-leaves.

A person who to attain material desires worships the demigods and makes offerings to them falls down from devotional service. He does not leave this world of repeated birth and death.

Text 10

kāmātmā niranukroṣāḥ
paśu-ghātāṁ samācaran
paśu-loma-samāṁ varṣam
nārake paripacyate

kāmātmā-lusty at heart; niranukroṣāḥ-merciless; paśu-animals; ghātām-killing; samācaran-doing; paśu-of the animal; loma-hairs; samam-equal; varṣam-years; nārake-in hell; paripacyate-is tortured.

A merciless materialist, whose heart is filled with lusty desires, and who kills an animal, is tortured in hell for years equaling the number of hairs on the animal's body.

Text 11

yajñe paśor alabhane
naiva doṣo 'sti yad-vacah
api pravṛttī rāgināṁ
nivṛttis tu garīyasī

yajñe-in sacrifice; paśoh-of an animal; alabhane-in killing; na-not; eva-indeed; doṣah-fault; asti-is; yat-of whom; vacah-the words; api-even; pravṛttih-material activities; rāginām-of they who have material desires; nivṛttih-renunciation; tu-indeed; garīyasī-better.

There is no sin in killing animal offered in Vedic sacrifices. Still, that is the path of they who have material desires. The path of renunciation is better.

Text 12

kṛtvānya-devatā-pūjāṁ
paśum̄ hatvā narādhāmaḥ
yadi te svar-gatim̄ yānti
nārakam̄ yānti te tadā

kṛtvā-having done; anya-devatā-pūjām-worship of the demigods; paśum-an animal; hatvā-having killed; narādhāmaḥ-the lowest of men; yadi-if; te-they svah-the heavenly planets; gatim-destination; yānti-attain; nārakam-hell; yānti-attain; te-they; tadā-then.

The lowest of men kill animals in the course of worshiping the demigods. If somehow they go to the heavenly planets, they must later also go to hell.

Text 13

sa māṁ punar bhakṣayitā
yasya māṁsam adāmy aham
iti māṁsa-niruktīm̄ vai
varṇayanti manīṣīṇah

sas-he; mām-me; punah-again; bhakṣayitā-will eat; yasya-of whom; māṁsam-mamsa; adāmy-I eat; aham-I; iti-thus; māṁsa-of the weord mamsa; niruktīm-the drivation; vai-indeed; varṇayanti-describe; manīṣīṇah-the wise.

"As I eat his flesh (māṁsa) now, so he (sa) in the fuiture will eat me (mām)." In this way the wise explain the derivation of the word "māṁsa" (meat).

Text 14

viṣṇu-bhaktīm̄ samāśritya
paśu-ghātām̄ samācaran
kṛtvānya-devatā-pūjāṁ
bhraṣṭo bhavati niścitam

viṣṇu-to Lord Viṣṇu; bhaktīm-devotional service; samāśritya-taking shelter;

paśu-ghātam-killing animals; samācaran-doing; kṛtvā-having done; anya-devatā-pūjām-worship of the demigods; bhraṣṭaḥ-fallen; bhavati-becomes; niścitam-indeed.

They who take shelter of devotional service to Lord Viṣṇu and then kill animals without offering them in worship to the demigods fall from the path of devotional service.

Text 15

manuṣyam prāpya ye jīvā
na bhajanti hareḥ padam
te śocyā sthāvarādīnām
nāpy eka-śaraṇā yadi

manusyam-human birth; prāpya-attaining; ye-they who; jīvā-living entities; na-not; bhajanti-worship; hareḥ-of mLord Hari; padam-the feet; te-they; śocyā-a lamentable situation; sthāvara-as motionless living entities; ādīnām-beginning with; na-not; api-also; eka-one; śaraṇāḥ-shelter; yadi-if.

Living entities who attain the human form of live and do not worship Lord Hari's feet or take shelter of Him alone, attain a wretched birth as an unmoving plant or similar living entity.

Text 16

aham brahma surendraś ca
yam bhajāmo divā-niśam
tato 'dhiko 'sti ko devaḥ
śrī-kṛṣṇāt puruṣottamāt

aham-I; brahma-Brahmā; surendraś-Indra; ca-and; yam-whom; bhajāmaḥ-worship; divā-niśam-day and night; tataḥ-therefore; adhikāḥ-greater; asti-is; kah-what?; devaḥ-demigod; śrī-kṛṣṇāt-that Śrī Kṛṣṇa; puruṣottamāt-the Supreme Person.

Brahmā, Indra, and I worship Lord Kṛṣṇa day and night. What demigod is better than Lord Kṛṣṇa, the Supreme Personality of Godhead?

Text 17

yat-prasādām pratikṣante
sarve lokāḥ sa-pālakāḥ
sāpi lakṣmīr yac-caraṇām
sevate tad-anādṛtā

yat-whose; prasādam-mercy; pratikṣante-awaiting; sarve-all; lokāḥ-people; sa-pālakāḥ-with their leaders; sā-she; api-also; lakṣmīḥ-the goddess of fortune; yat-of whom; caraṇām-the feet; sevate-serves; tad-anādṛtā-ignored by Him.

All people and their rulers yearn to attain His mercy. Even though He ignores her, goddess Lakṣmī serves His feet.

Text 18

tato 'dhiko 'sti ko devo
lakṣmī-kāntāj janārdanāt
yan-nāmni ke na samyānti
puruṣāḥ paramām padam

tataḥ-therefore; adhikāḥ-greater; asti-is; kāḥ-what?; devaḥ-demigod; lakṣmī-kāntāt-than the beloved of the goddess of fortune; janārdanāt-the Lord who removes all miseries; yat-of whom; nāmni-in the name; ke-who?; na-not; samyānti-attain; puruṣāḥ-people; paramam-the supreme; padam-abode.

What demigod is greater than Lord Kṛṣṇa, the beloved of Lakṣmī and the savior from miseries? What person engaged in chanting His names does not attain the supreme abode?

Text 19

dharmārtha-kāma-mokṣāṇām
mūlam yac-caraṇārcanam
tato 'dhiko 'sti ko devaḥ
kr̥pā-sindhor mahātmanah

dharma-piety; artha-economic development; kāma-sense gratification; mokṣāṇām-and liberation; mūlam-the root; yat-of whom; caraṇa-of the feet; ārcanam-the worship; tataḥ-therefore; adhikāḥ-greater; asti-is; kāḥ-what?; devaḥ-demigod; kr̥pā-sindhoḥ-an ocean of mercy; mahātmanah-great soul.

Service to His feet is the root from which material piety, economic

development, sense gratification, and liberation grow. What demigod is greater than Him? He is an ocean of mercy. He has a noble heart.

Text 20

bhajanasyālpa-mātreṇa
 bahu-mānyeta yaḥ sadā
tato 'dhiko 'sti ko devaḥ
 sukhārādhyāj jagad-guroḥ

bhajanasya-of worship; alpa-slight; mātreṇa-only; bahu-mānyeta-is considered great; yaḥ-who; sadā-always; tataḥ-therefore; adhikāḥ-greater; asti-is; kāḥ-what; devaḥ-demigod; sukha-easily; ārādhyāt-to be worshiped; jagat-of the universes; guroḥ-the Lord.

The smallest service He considers very great. What demigod is greater than Him? He is easy to worship. He is the master of the universes.

Text 21

yena kenāpi bhāvena
 yo 'pi ko 'pi bhajan janaḥ
labhate 'bhipsitāṁ siddhim
 mokṣāṁ cāpy akuto-bhayam

yena kena api bhāvena-somehow; yaḥ-one who; api-also; kāḥ api-someone; bhajan-worshiping; janaḥ-person; labhate-attains; abhipsitaṁdesired; siddhim-perfection; mokṣam-liberation; ca-also; api-and; akuto-bhayam-fearlessness.

Whoever somehow or other worships Him attains the perfection he desires. He attains liberation. He attains fearlessness.

Text 22

tato 'dhiko 'sti ko devaḥ
 devakī-devi-nandanāt
yo jagan-muktaye kīrtim
 avatīrya tatāna ha

tataḥ-than Him; adhikāḥ-greater; asti-is; kāḥ-what?; devaḥ-demigod; devakī-devi-nandanāt-than the son of Devakī-devī; yaḥ-who; jagat-from the world; muktaye-for liberation; kīrtim-glories; avatīrya-descending; tatāna-expanded; ha-

certainly.

What demigod is greater than Lord Kṛṣṇa, the son of Devakī-devī? He descended to the material world to reveal His glories and liberate the people.

Text 23

ato 'nya-devatā-pūjāṁ
tyaktvā bali-vidhānataḥ
sad-guror upadeśena
bhajet kṛṣṇa-pada-dvayam

ataḥ-therefore; anya-devatā-pūjāṁ-worship of the demigods; tyaktvā-abandoning; bali-vidhānataḥ-giving offerings; sad-guroḥ-of the bona-fide spiritual master; upadeśena-by the teachings; bhajet-one should worship; kṛṣṇa-of Lord Kṛṣṇa; pada-feet; dvayam-two.

Therefore one should abandon the worship of the demigods and the presentation of offerings to them. Following the teachings of a bona-fide spiritual master, one should worship Lord Kṛṣṇa's feet.

Text 24

śṛṇuyāt praty-aham viṣṇor
yaśah parama-maṅgalam
uccārayen mukhenaiva
nāma cittena saṁsmaret

śṛṇuyāt-one should hear; praty-aham-every day; viṣṇoh-of Lord Viṣṇu; yaśah-the glories; parama-maṅgalam-supremely auspicious; uccārayen-one should chant; mukhena-with his mouth; eva-indeed; nāma-the name; cittena-with his mind; saṁsmaret-should remember.

Every day one should hear Lord Viṣṇu's supremely auspicious glories, chant His names with one's mouth, and remember Him with one's mind.

Text 25

prītim kuryād vaiṣṇaveṣu
abhakteṣu vivarjayet

daiopalabdham bhuñjāno
nāti-yatnam caret sukhe

prītim-love; kuryāt-one shoudl do; vaisnaveṣu-for the devotees of Lord Viṣṇu;
abhakteṣu-the non-devotees; vivarjayet-one should reject; daiva-by destiny;
upalabdham-obtained; bhuñjānah-enjoying; na-not; ati-great; yatnam-endeavor;
caret-should do; sukhe-for happiness.

One should love the devotees of Lord Viṣṇu and avoid the non-devotees. One should enjoy whatever happiness destiny gives and not struggle for more.

Text 26

gr̥hesv atithivat tiṣṭhed
yady etan naiva bādhate
eṣām bādhe pṛthak tiṣṭhed
vaisnaveṣu ca saṅgavān

gr̥heṣu-in home; atithivat-as a guest; tiṣṭhet-one should stay; yady-if; etan-this;
na-not; eva-indeed; bādhate-is an impediment; eṣām-of them; bādhe-in an
impediment; pṛthak-specifically; tiṣṭhet-one should stay; vaisnaveṣu-among the
devotees; ca-and; saṅgavān-having association.

If it does not impede his devotional service one should travel, staying as a guest at many homes. If that does impede his service one should stay at one place and associate with the devotees of Lord Viṣṇu.

Text 27

brahmacārī gr̥hī vāpi
vānaprasthī yatiś ca vā
vinā vaisnava-saṅgena
naiva siddhim labhej janah

brahmacārī-brahmacārī; gr̥hī-householder; vā-or; api-and; vānaprasthī-
vānaprastha; yatiḥ-sayynasi; ca-and; vā-or; vinā-without; vaisnava-saṅgena-the
association of the devotees; na-not; eva-indeed; siddhim-perfection; labhet-attains;
janah-a person.

Whether one is a brahmacārī, gr̥hastha, vānaprastha, or sannyāsī, he cannot attain perfection without the association of devotees.

Text 28

bhakta-saṅgam vinā bhaktir
naiva jāyeta kasyacit
bhaktim vinā na vairāgyam
na jñānam mokṣam aśnute

bhakta-saṅgam-association of devotees; vinā-without; bhaktih-devotional service; na-not; eva-indeed; jāyeta-is manifested; kasyacit-of someone; bhaktim-devotional service; vinā-without; na-not; vairāgyam-renunciation; na-not; jñānam-knowledge; mokṣam-liberation; aśnute-enjoys.

Without the association of devotees there can be no devotional service and without devotional service there can be no renunciation, knowledge, or liberation.

Text 29

ata āśrama-liṅgaiś ca
hitvā bhaktaiḥ samāṁ vaset
yat-saṅgāc chruti-kīrtibhyāṁ
harau bhaktih prajāyate

ataḥ-then; āśrama-of the asramas; liṅgān-the outward signs; ca-and; hitvā-ignoring; bhaktaiḥ-the devotees; samam-with; vaset-should reside; yat-saṅgāt-from their association; śruti-with hearing; kīrtibhyām-and chanting; harau-for Lord Hari; bhaktih-devotion; prajāyate-is born.

One should ignore the outward symbols of the different āśramas and live among the devotees, for by hearing and chanting the Lord's glories in their association one develops love for Lord Hari.

Text 30

viṣṇu-bhakta-prasaṅgasya
nimeṣenāpi nārada
svargāpavargau no samyāṁ
kim utānya-sukhādibhiḥ

viṣṇu-of Lord Viṣṇu; bhakta-of the devotees; prasaṅgena-by the association; nimeṣenā-for a moment; api-even; nārada-O Nārada; svarga-the heavenly planets; āpavargau-and liberation; na-not; u-indeed; samyam-equality; kim uta-what to speak of?; anya-other; sukha-happinesses; ādibhiḥ-beginning with.

O Nārada, attainment of Svargaloka and impersonal liberation are not equal to even a moment's association with the devotees of Lord Viṣṇu. What can be said, then, of other, inferior kinds of happiness?

Text 31

āliṅganam varam mānye
vyāla-vyāghra-jalokasām
na saṅgah śalya-yuktānām
nānā-devaika-sevinām

āliṅganam-embracing; varam-better; mānye-I think; vyāla-a snake; vyāghra-a tiger; jalokasām-a crocodile; na-not; saṅgah-association; śalya-yuktānām-wounded by arrows; nānā-devaika-sevinām-of they who serve the various demigods.

One should not associate with the demigods' servants, who are wounded by the arrows (of material desires). It is better, I think, to embrace a snake, a tiger, or a crocodile.

Text 32

ato yatnena puruṣah
kuryāt saṅgam harer janaiḥ
tiryāñco 'pi yato muktim
labhante kim u mānuṣah

ataḥ-therefore; yatnena-carefully; puruṣah-a person; kuryāt-should do; saṅgam-association; hareḥ-of Lord Hari; janaiḥ-with persons; tiryāñcaḥ-fsrooked; api-even; yataḥ-from which; muktim-liberation; labhante-attain; kim u-what to speak of?; mānuṣah-men.

One should take care to associate with Lord Hari's devotees, who give liberation to birds and beasts, what to speak of human beings.

Text 33

sat-saṅgenaiva puruṣo
viṣṇum prāpnoti niścitam
vinā vairāgya-jñānābhyaṁ

yato viṣṇus tad-antike

sat-with devotees; saṅgena-by association; eva-indeed; puruṣah-a person; viṣṇum-Lord Viṣṇu; prāpnoti-attains; niścitam-certainly; vinā-without; vairāgya-renunciation; jñānābhyaṁ-an knowledge; yataḥ-because; viṣṇuh-Lord Viṣṇu; tad-antike-near.

Without having to cultivate renunciation or knowledge, simply by associating with the devotees one attains Lord Viṣṇu. This is so because the devotees always stay near Lord Viṣṇu.

Text 34

yeṣāṁ saṅgād dhareḥ saṅgam
sakṛd ākarnya mānavah
parityaktum na śaknoti
yadi hhadra-sarid bhavet

yeṣām-of whom; saṅgāt-from the association; hareḥ-of Lord Hari; saṅgam-the association; sakṛt-at once; ākarnya-hearing; mānavah-a human being; parityaktum-to abandon; na-not; śaknoti-is able; yadi-if; hhadra-of auspiciousness; sarit-a river; bhavet-is.

Once they hear that by associating with the devotees they will quickly attain the association of Lord Hari, the people cannot leave the devotees. The devotees are like many auspicious and sacred Ganges rivers.

Text 35

arasajño 'pi tat-saṅgam
yadi yāti kathañcana
bhūtvā rasajño 'pi mahān
karma-bandhād vimucyate

a-rasajñah-unaware of the nectar mellows of devotional service; api-even; tat-saṅgam-their association; yadi-if; yāti-attains; kathañcana-somehow; bhūtvā-becoming; rasajñah-learned in the mellows of devotional service; api-even; mahān-great soul; karma-of karma; bandhāt-from the bondage; vimucyate-is released.

If even a person completely ignorant of the nectar mellows of devotional service somehow attains the association of the devotees, he becomes a great soul learned

in the nectar of devotional service. He becomes free from the bonds of karma.

Text 36

tatas tad-dharma-nirato
bhagavaty amalātmani
prāpnoti paramām bhaktim
sarva-kāma-pradāyinīm

tataḥ-therefore; tad-dharma-nirataḥ-engaged in devotional service; bhagavaty-to the Lord; amalātmani-supremely pure; prāpnoti-attains; paramām-supreme; bhaktim-devotion; sarva-kāma-pradāyinīm-fulfilling all desires.

By that association he attains transcendental love for the supremely pure Personality of Godhead, a love that fulfills all desires.

Text 37

bhaktim viditvā puruso
muktim necchati kaścana
sālokyādi-padam cāpi
kim u cānya-sukham dvija

bhaktim-devotion; viditvā-understanding; puruṣaḥ-a person; muktim-liberation; na-not; icchati-desires; kaścana-someone; sālokyā-ādi-beginning with salokya; padam-the state; ca-also; api-and; kim u-what to speak?; ca-and; anya-other; sukham-happiness; dvija-O brāhmaṇa.

O brāhmaṇa, when he understands the truth about that love he no longer hankers after sālokyā and the other kinds of liberation, what to speak of other, inferior happinesses.

Text 38

phalam vinā viṣṇu-bhaktā
muktim yānti dvijottama
tata eva vidur nānyā
ānandamayam uttamam

phalam-result; vinā-without; viṣṇu-bhaktā-evotion to Lord Viṣṇu; muktim-liberation; yānti-attain; dvijottama-O best of brāhmaṇas; tata-therefore; eva-indeed;

viduh-know; na-not; anyā-other; ānandamayam-blissful; uttamam-supreme.

O best of the brāhmaṇas, the devotees shun material benefits and liberation. They are aware only of the supremely blissful Personality of Godhead.

Text 39

yato harir likhitavad
dhṛdaye vartate sadā
teṣāṁ prema-latā-baddhaḥ
paramānanda-vigrahaḥ

yataḥ-because; hariḥ-Lord Hari; likhitavat-drawn; dhṛdaye-in the heart; vartate-is; sadā-always; teṣām-of them; prema-of love; latā-by vines; baddhaḥ-bound; parama-transcendental; ānanda-of bliss; vigrahaḥ-form.

Bound by vines of love, supremely blissful Lord Hari always stays in their hearts as if He were a picture drawn there.

Paṭala Nine Himsā-yukta-devatāntara-pūjana-hetu-kathana

Description of the Reason Violent Worship Is Offered to the Demigods

Text 1

śrī-nārada uvāca

iyān guṇo 'sti deveśa
bhagavat-pāda-sevane
kuto bhajanti manujā
anya-devam kim icchayā

śrī-nāradaḥ uvāca-Śrī Nārada said; iyān-this; gunaḥ-quality; asti-is; deveśa-O master of the demigods; bhagavat-of the Lord; pada-the feet; sevane-in service; kutaḥ-why?; bhajanti-worship; manujā-human beings; anya-devam-the demigods; kim-what; icchayā-with the desire.

Śrī Nārada said: O master of the demigods, if service to Lord Kṛṣṇa's feet is so glorious why do people worship the demigods? What is their desire?

Text 2

śrī-śiva uvāca

yad ādi-satye viprendra
narā viṣṇu-parāyaṇāḥ
na yajanti vinā viṣṇum
anya-devam kathañcana

śrī-śivaḥ uvāca-Śrī Śiva said; yat-what; ādi-satye-in the beginning of Satya-yuga; viprendra-O king of brāhmaṇas; narā-human beings; viṣṇu-to Lord Viṣṇu; parāyaṇāḥ-devotees; na-not; yajanti-worshiped; vinā-without; viṣṇum-Lord Viṣṇu; anya-devam-the demigods; kathañcana-at all.

Śrī Śiva said: In the beginning of Satya-yuga all human beings were devotees of Lord Viṣṇu. They did not worship the demigods. They only worshiped Lord Viṣṇu.

Text 3

tad-ātma-pūjā-prāpty-artham
sarva-devamayaṁ ca vai
pūjayāmo hṛṣikeśaṁ
kāya-vāñ-mānasā dvija

tad-ātma-own; pūjā-worship; prāpti-attainment; artham-for the purpose; sarva-devamayaṁ-the master of all the demigods; ca-and; vai-indeed; pūjayāmaḥ-we worship; hṛṣikeśam-Lord Kṛṣṇa, the master of the senses; kāya-with body; vāñ-words; mānasā-and mind; dvija-O brāhmaṇa.

So that we also could receive worship, with our body, words, and mind we (the demigods) worshiped Lord Viṣṇu, the master of the demigods and the ruler of the senses.

Text 4

tadā tuṣṭo vibhuḥ prāha
deva-devo rameśvaraḥ
avatīrya yajisyāmi
yuṣmāl lokāṁś ca yājayan

tadā-then; tuṣṭaḥ-satisfied; vibhuḥ-the all-powerful Lord; prāha-said; deva-

devah-the master of the demigods; rameśvaraḥ-the master of the goddess of fortune; avatīrya-descending; yajīṣyāmi-I will worship; yuṣmān-you; lokān-the people; ca-and; yājayan-cause to worship.

Pleased with us, the all-powerful Lord, who is the master of the demigods and the husband of the goddess of fortune, said: "I will descend (to the world), worship you, and make the people worship you also.

Text 5

tataḥ sarve janā yuṣmān
yajīṣyanti samāhitah
anena pūjā yuṣmākam
bhaviṣyati sukhāvahā

tataḥ-then; sarve-all; jana-people; yuṣmān-you; yajīṣyanti-will worship; samāhitah-with care; anena-by that; pūjā-worship; yuṣmākam-of you; bhaviṣyati-will be; sukhāvahā-the bringer of happiness.

"Everyone will worship you with devotion. Their worship of you will bring them happiness."

Text 6

aham coktaḥ pṛthak tena
śrīnivāsena brahmaṇā
kalpitair āgamair nityam
mām gopāya maheśvara

aham-I; ca-and; uktaḥ-spoken; pṛthak-specifically; tena-by that; śrīnivāsena-by the abode of the goddess of fortune; brahmaṇā-the Supreme Brahman; kalpitaiḥ-imagined; āgamaiḥ-by the scriptures; nityam-always; mām-to me; gopāya-for protection; maheśvara-O Lord Śiva.

Then the Supreme Personality of Godhead, the husband of the goddess of fortune, singled me out and said: "O Śiva, you should again and again conceal me with many scriptures you write from your own imagination."

Text 7

mad-avajñā-pāpa-hāram
nāmnām sāhasram uttamam
paṭhiṣyasi sadā bhadram
prārthitena mayā punah

mat-Me; avajñā-insult; pāpa-the sin; hāram-removing; nāmnām-of names; sāhasram-a thousand; uttamam-supreme; paṭhiṣyasi-you will recite; sadā-always; bhadram-auspiciousness; prārthitena-requested; mayā-by me; punah-again.

When I prayed that He grant me auspiciousness, the Lord said, "Always recite My thousand transcendental names and that will release you from the sin of offending Me".

Text 8

tato me hy āgamaiḥ kṛṣṇam
ācchādya na tu devatāḥ
yantrair mantraiś ca tantraiś ca
darśitā phaladā dvija

tataḥ-then; me-by me; hy-indeed; āgamaiḥ-with many scriptures; kṛṣṇam-Lord Kṛṣṇa; ācchādya-covering; na-not; tu-indeed; devatāḥ-the demigods; yantraiḥ-with mystic diagrams and amulets; mantraiḥ-with mantras; ca-and; tantraiḥ-with religious rituals; ca-and; darśitā-revealed; phaladā-giving the result; dvija-O brāhmaṇa.

Then I concealed Lord Kṛṣṇa with many scriptures, but I did not conceal the demigods. O brāhmaṇa, I revealed a series of religious rituals, mantras, mystic diagrams, and amulets that bring specific benefits.

Text 9

tair āgamair manda-dhiyā
hitvā kṛṣṇam jagad-gurum
bhajanti devatā anyā
bali-dānena nityaśah

taiḥ-by these; āgamaiḥ-scriptures; manda-slow; dhiyā-intelligence; hitvā-abandoning; kṛṣṇam-Lord Kṛṣṇa; jagad-gurum-the master of the universes; bhajanti-worship; devatā-the demigods; anyā-others; bali-dānena-by offerings; nityaśah-regularly.

Their intelligence made feeble by these scriptures, the people stopped worshiping Lord Kṛṣṇa, the master of the universes, and worshiped instead the many demigods, making offerings to them again and again.

Text 10

nānā-devān samārādhya
nānā-kāma-sukhecchayā
bhogāvasāne te yānti
nārakam sva-tamomayam

nānā-various; devān-demigods; samārādhya-worshiping; nānā-various; kāma-material; sukha-happinesses; icchayā-with the desire; bhoga-enjoyment; avasāne-at the occasion; te-they; yānti-go; nārakam-to hell; sva-tamomayam-full of darkness.

Impelled by many material desires, they worship the various demigods, but when the enjoyments they attain are over they go to a very dark hell.

Text 11

dṛṣṭvā tathā-vidhāl lokān
pāpa-śaṅkita-mānasāḥ
gato 'ham vāsudevasya
carāṇe śaraṇam dvija

dṛṣṭvā-seeing; tathā-vidhāl-like this; lokān-the people; pāpa-of sins; śaṅkita-fearing; mānasāḥ-at heart; gataḥ-went; aham-I; vāsudevasya-of Lord Viṣṇu; carāṇe-at the feet; śaraṇam-shelter; dvija-O brāhmaṇa.

O brāhmaṇa, seeing what had happened to the people, and afraid at heart that I had committed a great sin, I took shelter of Lord Kṛṣṇa's feet.

Text 12

stutim ca praṇataś cakre
prāśayānata-kandharaḥ
samāhita-manā vipra
prāñjaliḥ puruṣottamam

stutim-prayer; ca-and; praṇataś-bowing down; cakre-did; prāśayānata-kandharaḥ-humbly bowing my neck; samāhita-with devotion; manāḥ-at heart; vipra-O brāhmaṇa; prāñjaliḥ-with folded hands; puruṣottamam-to the Supreme

Person.

Offering obeisances, humbly bowing my neck, and folding my hands, I offered prayers with great devotion in my heart. I said:

Text 13

om. namo 'stu kṛṣṇāya vikuṇṭha-vedhase
tvat-pāda-lilāśraya-jīva-bandhave
sadāpta-kāmāya mahārtha-hetave
vijñāna-vidyā-nidhaye svayam-bhuve

om-(Om; namah-obeyances; astu-may be; kṛṣṇāya-to Kṛṣṇa; vikuṇṭha-of residence in the spiritual world; vedhase-the creator; tvat-of You; pāda-the feet; lilā-pastimes; āśraya-shelter; jīva-of the living entities; bandhave-the friend; sadā-always; āpta-attained; kāmāya-desires; mahā-great; artha-benefit; hetave-for the purpose; vijñāna-wisdom; vidyā-knowledge; nidhaye-the treasury; svayam-bhuve-self-born.

Om. Obeyances to You, Lord Kṛṣṇa, who bring the living entities to the spiritual world, who befriend the living entities that take shelter of the pastimes at Your lotus feet, whose desires are always fulfilled, who give the most precious treasure, who are a great treasury of transcendental knowledge and wisdom, and who are born from Your own self.

Text 14

eko 'si śreṣṭah purato laye tathā
yugādi-kāle ca vidāṁ samakṣataḥ
anyatra nānā-tanubhir virājase
tasmiṁ anantācaritāya te namaḥ

ekah-alone; asi-You are; śreṣṭah-the best; purataḥ-in the beginning; laye-at the time of devastation; tathā-so; yugādi-kāle-at the beginning of the yuga; ca-and; vidāṁ-of the wise; samākṣataḥ-appearing; anyatra-to others; nānā-tanubhiḥ-in various forms; virājase-you are splendidly manifest; tasmai-to Him; anantācaritāya-whose pastimes are endless; te-to You; namaḥ-obeyances.

You alone are the greatest. At the beginning of creation, at the time of cosmic devastation, and at the beginning of the yugas, You appear before the wise devotees. At other times You also appear in many different forms. Obeisances to You, whose pastimes have no end.

Text 15

pradhāna-kālāśaya-karma-sākṣiṇे
tat-saṅgrahāpāra-vihāra-kāriṇe
kṛṣṇāya nānā-tanu-mīyuṣe same
kṛtānurāgāya namo namo 'stu te

pradhāna-material nature; kāla-time; āśaya-the heart; karma-activities; sākṣiṇe-the witness; tat-saṅgraha-taking them; apāra-endless; vihāra-pastimes; kāriṇe-doing; kṛṣṇāya-to Lord Kṛṣṇa; nānā-tanu-mīyuṣe-who appears in many forms; same-in equality; kṛtānurāgāya-loves; namah-obeisances; namah-obeisances; astu-may be; te-to You.

Obeisances! Obeisances to You, Lord Kṛṣṇa, the witness who sees the material energy, time, and the living entities' hearts and deeds, who loves everyone equally, and who expands in many forms and enjoys endless transcendental pastimes!

Text 16

śṛṇvanti gāyanti gr̄ṇanti ye yaśo
jagat-pavitram jagad-īśitus tava
te 'nyam na paśyanti sukhāya hy ātmano
vinā bhavat-pāda-niṣevanād bahiḥ

śṛṇvanti-hear; gāyanti-sing; gr̄ṇanti-chant; ye-who; yaśah-glories; jagat-pavitram-purifying the world; jagat-of the world; īśituḥ-of the master; tava-of You; te-they; anyam-another; na-not; paśyanti-see; sukhāya-for happiness; hy-indeed; ātmanah-of the self; vinā-without; bhavat-of You; pāda-of the feet; niṣevanāt-from the service; bahiḥ-outside.

O Lord of the universes, they who hear, sing, and speak Your glories, which purify all the worlds, do not see any way to become happy except by serving Your lotus feet.

Text 17

niṣkiñcanā ye tava pāda-samśrayāḥ
puṣṇanti te tvat-sukham ātma-sambhavam
jānanti tat te na vidus tataḥ parāḥ
kāmaiḥ samākṛṣṭa-dhiyo vicakṣaṇāḥ

niṣkiñcanāḥ-who have nothing; ye-who; tava-of You; pāda-samśrayāḥ-taking shelter of the feet; puṣṇanti-increase; te-they; tvat-sukham-Your happiness; ātma-sambhavam-self-born; jānanti-know; tat-that; te-they; na-not; viduh-know; tataḥ-then; parāḥ-pthers; kāmaiḥ-by desires; samākrṣṭa-attracted; dhiyah-intelligence; vicakṣaṇāḥ-discriminating.

They who take shelter of Your feet and have no wealth except for You know You in truth. Others, whose hearts are pulled by many material desires, cannot know You.

Text 18

aham tu sāksāt tava pāda-paṅkajam
nityam bhajāno 'pi pṛthān-matir vibho
purātma-mānam pracikīrṣur ātmanāḥ
sakāśato 'py adya malam nikṛṇtayan

aham-I; tu-but; sāksāt-directly; tava-of You; pāda-paṅkajam-lotus feet; nityam-always; bhajānah-worshiping; api-even; pṛthak-different; matih-the idea; vibhah-O all-powerful Lord; purā-previous; atma-self; mānam-honor; pracikīrṣuh-wish; ātmanāḥ-of the self; sakāśataḥ-in the presence; api-even; adya-now; malam-impurity; nikṛṇtayan-destroying.

O all-powerful Lord, I always worship Your lotus feet. I wish to honor You and thus destroy my sins.

Text 19

athāpi te deva padāmbuja-dvayam
nikāma-lābhāya sadāstu me hareḥ
yac-cintanāt sarva-mano 'nukūlāt
siddhir bhavaty eva kim u prakīrtanāt

athāpi-still; te-of You; deva-O Lord; padāmbuja-dvayam-lotus feet; nikāma-without desire; lābhāya-for attaining; sadā-always; astu-may be; me-of me; hareḥ-of Lord Hari; yac-cintanāt-byu meditation; sarva-manaḥ-the entire mind; anukūlāt-because of being favorable; siddhiḥ-perfection; bhavaty-is; eva-indeed; kim u-how much more so?; prakīrtanāt-by glorifying.

O Lord Hari, again and again I take shelter of Your lotus feet so that I may become free of material desires. Simply by meditating on You with all one's heart

one attains perfection. What can be said, then, of what one attains by glorifying You?

Text 20

iti me samstutim jñātvā
bhagavān praṇatārti-hā
mamākṣi-gocaram rūpam
akarot sa dayā-parah

iti-thus; me-of me; samstutim-the prayer; jñātvā-being aware; bhagavan-the Lord; praṇatārti-hā-who removes the sufferings of they who surrender to Him; mama-of me; akṣi-of the eyes; gocaram-the range of perception; rūpam-the form; akarot-did; sa-He; dayā-parah-merciful.

Hearing my prayers, the merciful Lord, who removes the sufferings of the surrendered souls, made His form visible to my eyes.

Texts 21 and 22

sandrānanda-mahendranīla-mañivad-dehodgata-prollasat-
svarṇair mauliṣu hāra-kuṇḍala-yugaiḥ keyūra-kāñcy-aṅgadaiḥ
mañjīrair vilasat-piśāṅga-valayam lakṣmy-añkitam śāśvataṁ
sarveśaiṁ karuṇā-karam sura-varair bhaktaiḥ samāsevitam

dṛṣṭvā tat-pada-paṅkajaiḥ hṛdi dadhe govinda dāmodara
śrī-kṛṣṇeti mukhair vadan tri-jagato bhartur mudāham tada
netrair nirjhara-vāri-pūram iva me gātre ca harṣas tato
vāṇyām gadgadatām vilokya bhagavān mām āha bhakta-priyah

sandra-intense; ānanda-bliss; mahendranīla-mañivat-like a great sapphire; deha-body; udgata-prollasat- svarṇaiḥ-splendid gold; mauliṣu-on crowns; hāra-kuṇḍala-yugaiḥ-with necklaces and earrings; keyūra-with armlets; kāñci-belts; aṅgadaiḥ-bracelets; mañjīraiḥ-anklets; vilasat-glittering; piśāṅga-red; valayam-bracelets; lakṣmy-by the goddess of fortune; añkitam-marked; śāśvataṁ-eternal; sarveśam-the master of all; karuṇā-karam-merciful; sura-varaiḥ-by the demigods; bhaktaiḥ-devotees; samāsevitam-served; dṛṣṭvā-seeing; tat-pada-paṅkajam-His lotus feet; hṛdi-in the heart; dadhe-placed; govinda-O Govinda; dāmodara-o Dāmodara; śrī-kṛṣṇa-O Śrī Kṛṣṇa; iti-thus; mukhaiḥ-with the mouths; vadan-saying; tri-jagataḥ-of the three worlds; bhartuh-the maintainer; mudā-happily; aham-I; tada-then; netraiḥ-with eyes; nirjhara-vāri-pūram-a flooding stream; iva-like; me-of me; gātre-on the limbs; ca-and; harṣaḥ-happiness; tataḥ-then; vāṇyām-in words; gadgadatām-being choked up; vilokya-seeing; bhagavān-the Lord; mām-to me; āha-said;

bhakta-to the devotees; priyah-dear.

Seeing the merciful Lord, the master of all, who is devotedly served by the great demigods, filled with intense bliss, His handsome eternal form splendid like a great sapphire, decorated with golden crowns, necklaces, earrings, armlets, belts, anklets, and glittering red bracelets, I placed His lotus feet, over my heart. I happily cried out, "O Govinda, O Dāmodara, O Śrī Kṛṣṇa!" with my many mouths. Overcome with joy by seeing the Lord of the universes, a flooding stream of tears flowed from my many eyes and drowned my limbs. Seeing that I was stunned with joy and could not speak, the Supreme Lord, who is dear to the devotees, then spoke to me.

Text 23

jñātam me sura-varya vañchitataram mad-bhakta-saṅgāvalim
tat te 'ham pravadāmi te karuṇayā bhaktāya sākam varaiḥ
mal-lilām gadato bhaviṣyati bhavat sarve janā vaisṇavāḥ
bhāryā cāpi tathānukūla-sukhadā bhaktāgraṇīr me bhavān

jñātam-known; me-by Me; sura-varya-O best of the demigods; vañchitataram-desired; mad-bhakta-saṅgāvalim-My devotees; tat-that; te-to you; aham-I; pravadāmi-say; te-to you; karuṇayā-with mercy; bhaktāya-devotee; sākam-with; varaiḥ-the best; mal-lilām-My pastimes; gadataḥ-saying; bhaviṣyati-will be; bhavat-being; sarve-all; janā-people; vaisṇavāḥ-devotees; bhāryā-wife be maintained; ca-and; api-also; tathā-so; anukūla-favorable; sukha-happiness; dā-giving; bhaktāgraṇīḥ-the best of devotees; me-of Me; bhavān-you.

O best of the demigods, I know that you yearn to associate with My devotees. I will be kind to you and I will give you this benediction: You will narrate My pastimes and all the people of the world will become devotees. Your wife Pārvatī will also become a devotee and she will become happy and pleased with you. You are the best of My devotees.

Text 24

etāvad uktvā bhagavān
gato lokam alaukikam
aham ca tān varāl labdhvā
kṛtārtho 'smi dvijarṣabha

etāvat-thus; uktvā-speaking; bhagavān-the Lord; gataḥ-went; lokam-to His own abode; alaukikam-beyond the material world; aham-I; ca-and; tān-to them; varān-benedictions; labdhvā-having obtained; kṛtārthah-successful; asmi-I am;

dvijarsabha-O best of brāhmaṇas.

After speaking these words, the Lord went to His own abode beyond the material worlds. O best of brāhmaṇas, now that I have obtained these benedictions, my life is a great success.

Text 25

atas tad-dinam ārabhya
pārvatī bhuvaneśvarī
mat-saṅgād vaiṣṇavī bhūtvā
mām āpṛcchat sureśvarī

atas-then; tad-dinam-that day; ārabhya-attaining; pārvatī-Pārvatī; bhuvaneśvarī-the queen of the worlds; mat-saṅgāt-from my association; vaiṣṇavī-a devotee; bhūtvā-becoming; mām-of me; āpṛcchat-asked; sureśvarī-the queen of the demigods.

Then that day came and, by my association, Pārvatī, who is the queen of the demigods and the controller of the worlds, became a devotee of Lord Viṣṇu. Then she asked me many questions (about devotional service).

Text 26

bhavān mahā-bhāgavataḥ
kumārādyā maheśvarāḥ
kuverādyā devatāś ca
nandīśādyāś ca me gaṇāḥ

bhavān-You are a great devotee; mahā-bhāgavataḥ-a great devotee; kumārādyāḥ-the sages headed by the Kumaras; maheśvarāḥ-the controllers of the world; kuverādyā-headed by Kuvera; devatāḥ-the demigods; ca-and; nandīśādyāḥ-headed by Nandisvara; ca-and; me-of me; gaṇāḥ-the followers.

(O Nārada), then you became a great devotee, and the sages headed by the four Kumāras, the leaders of the planets, the demigods headed by Kuvera, and my followers, headed by Nandīśvara, all became devotees.

Text 27

prthak prthag aprcchan mām
kṛṣṇa-pādāmbujāśrayāḥ
kathā parama-kalyāṇīḥ
sarva-lokaika-pāvanīḥ

prthak prthak-specific; aprcchan-asked; mām-of me; kṛṣṇa-pādāmbujāśrayāḥ-in relation to Lord Kṛṣṇa's lotus feet; kathāḥ-topics; parama-kalyāṇīḥ-supremely auspicious; sarva-lokaika-pāvanīḥ-purifying all the worlds.

She asked me many specific questions about Your lotus feet. Questions that brought supremely auspicious answers that purify all the worlds.

Text 28

atha mām pṛcchati vākyam
mad-vākyam ca dvijottama
samlikhaty apramatto 'sau
gaṇeśo mat-suto 'ntike

atha-then; mām-me; pṛcchati-asked; vākyam-words; mad-vākyam-my words; ca-and; dvijottama-O best of brāhmaṇas; samlikhati-write; apramattah-serious; asau-he; gaṇeśah-Gaṇeśa; mat-sutah-my son; antike-near.

O best of brāhmaṇas, she asked many questions and I answered them. My sober and thoughtful son Gaṇeśa stayed nearby and wrote down our conversations.

Text 29

mama teṣāṁ ca samvādaṁ
kalā loka-manoharāḥ
abhavaṁ tatra śāstrāṇi
sarva-loka-hitāni vai

mama-of me; teṣām-of them; ca-and; samvādam-conversation; kalāḥ-sweet; loka-of the world; manah-the hearts; harah-stealing; abhava-became; tatra-there; śāstrāṇi-scriptures; sarva-all; loka-the people; hitāni-auspicious; vai-certainly.

My conversations with the great devotees were very sweet. They charm the hearts of all the worlds. They became many scriptures that bring auspiciousness to all the worlds.

Text 30

tāni tantrāṇi śrotāraḥ
samānīyā mahī-tale
sthāne sthāne muni-śreṣṭha
kathayiṣyanti bhūriṣaḥ

tāni-these; tantrāṇi-Tantras; śrotāraḥ-hearers; samānīyā-assembling; mahī-tale-on the earth; sthāne-in place; sthāne-after place; muni-śreṣṭha-O best of sages; kathayiṣyanti-will speak; bhūriṣaḥ-again and again.

O best of sages, on the earth the people will hear these scriptures, the Vaiṣṇava Tantras, and they will repeat them again and again in place after place.

Text 31

tvam apy enam sātvatākhyam
tantram bhagavataḥ priyam
naimiṣe śaunakādīnām
samakṣam kathayiṣyati

tvam-you; apy-also; enam-this; sātvatākhyam-named Satvata; tantram-Tantra; bhagavataḥ-to the Supreme Personality of Godhead; priyam-dear; naimiṣe-in Naimisaranya; śaunakādīnām-of the sages headed by Saunaka Rsi; samakṣam-in the company; kathayiṣyati-sill speak.

In Naimiṣāraṇya forest, in the assembly of sages headed by Śaunaka Ṛṣi, you will repeat this scripture, the Sātvata Tantra, which is dear to the Supreme Personality of Godhead.

Text 32

śrī-nārada uvāca
śrutanām bhagavato vaktrāt
tantram sātvatam uttamam
tasmin himsā-niṣedham ca
śrutvā me samśayo 'bhavat

śrī-nāradah uvāca-Śrī Nārada said; śrutanam-heard; bhagavataḥ-of the Lord; vaktrāt-from the mouth; tantram-Tantra; sātvatam-Satvata; uttamam-best; tasmin-in that; himsā-of violence; niṣedham-prohibition; ca-and; śrutvā-hearing; me-of

me; *samśayaḥ*-a doubt; *abhavat*-was.

Śrī Nārada said: i have now heard this scripture, the transcendental Sātvata Tantra from your mouth, my lord, but even after hearing it I have a doubt about its prohibition of violence.

Text 33

vedena vihitā himsā
paśūnām yajña-karmaṇi
yajñe vādhoh 'vadhaś caiva
vedavidbhir nirūpitah

vedena-by the Veda; vihitā-prescribed; himsā-violence; paśūnām-to animals;
yajña-karmaṇi-in the activity of sacrifice; yajñe-in sacrifice; vādhah-killing;
avadhah-not killing; ca-and; eva-indeed; vedavidbhiḥ-by the knowers of the Vedas;
nirūpitaḥ-said.

The Vedas prescribe violence to animals in the conText of sacrificial performances. The knowers of the Vedas say that this sacrificial killing is not killing in truth.

Text 34

tan-niṣedhe katham śrautām
smārtam karma maheśvara
vartate sarva-lokasya
ihāmūtra-phala-pradam

tat-of that; niṣedhe-in prohibition; katham-why?; śrautām-in the Sruti;
smārtam-in the Smṛti; karma-actrions; maheśvara-O Lord Śiva; vartateīs; sarva-lokasya-of all the people; iha-in this life; āmūtra-and in the next life; phala-result;
pradam-giving.

Why is this action, which is described in the Śruti and Smṛti, and which brings good results in this life and in the next, forbidden.

Text 35

śrī-śiva uvāca

pravṛttam ca nivṛttam ca
dvi-vidham karma varṇitam
śrutyā smṛtyā ca viprendra
kāmam kāmi-janāya vai

śrī-śivāḥ uvāca-Śrī Śiva said; pravṛttam-the path of action; ca-and; nivṛttam-the path of renunciation; ca-and; dvi-vidham-two kinds; karma-action; varṇitam-described; śrutyā-by the Sruti; smṛtyā-the Smṛti; ca-and; viprendra-O king of brāhmaṇas; kāmam-desire; kāmi-janāya-they who have desires; vai-certainly.

Śrī Śiva said: O best of brāhmaṇas, for they who have material desires the Śruti and Smṛti describe two kinds of action: 1. pravṛtta (pious action in the world), and 2. nivṛtta (renunciation of the world).

Text 36

prāvṛttam avirodhena
kurvan svar yāti mānavah
punyāvaśeṣe bhu-pṛṣṭhe
karma-saṅgiṣu jāyate

prāvṛttam-pravṛtta; avirodhena-in accordance; kurvan-doing; svāḥ-to Svargaloka; yāti-goes; mānavah-a man; punya-piety; avaśeṣe-in the remnant; bhu-pṛṣṭhe-on the surface of the earth; karma-saṅgiṣu-among they who are engaged in fruitive work; jāyate-is born.

When a human being engages in the pious activities of pravṛtta he goes to the realm of Svargaloka. When his pious credits are almost all used up he comes to the earth and is born among fruitive workers.

Text 37

nivṛttam ācaran yogī
bhogeccha-tyakta-mānasah
prayāti paramāṁ siddhim
yato nāvartate gataḥ

nivṛttam-nivṛtta; ācaran-performing; yogī-a yogi; bhoga-for enjoyment; iccha-the desire; tyakta-renounced; mānasah--in his heart; prayāti-goes; paramām-to the supreme; siddhim-perfection; yataḥ-from which; na-not; āvartate gataḥ-returns.

A yogī, following the path of nivṛtta, in his heart renounces the desire for material enjoyments. He attains the supreme perfection and never returns (to this world).

Text 38

atha pravṛtti-niṣṭhasya
nānā-kāmānurāginaḥ
ṣad-vidhair niyamair viprā-
bhyanujñāiva prādarśitā

atha-then; pravṛtti-in pravṛtta; niṣṭhasya-of one who has faith; nānā-various; kāma-material things; anurāginaḥ-desiring; ṣad-vidhaiḥ-six kinds; niyamaiḥ-restrictions; vipra-O brāhmaṇa; abhyanujñā-permitted; eva-indeed; prādarśitā-shown.

O brāhmaṇa, a person who has many material desires and also has faith in the pious activities of pravṛtta, is bound by six restrictions.

Text 39

vidhir naivāsti himsāyām
abhyanujñā yataḥ kṛtā
ato nivṛttir himsāyām
yajñe 'pi kathitā budhaiḥ

vidhiḥ-rule; na-not; eva-indeed; asti-is; himsāyām-in violence; abhyanujñā-permission; yataḥ-from which; kṛtā-done; ataḥ-from that; nivṛttih-renunciation; himsāyām-in violence; yajñe-in sacrifice; api-evenm; kathitā-said; budhaiḥ-by the wise.

There is no rule that one must commit violence. What is given is permission for violence under some circumstances. However, the wise say violence is forbidden, even in the course of Vedic sacrifices.

Text 40

ahimsā paramo dharmah
sarva-varṇāśramādṛtah
sa ca ācarito nr̄ṇām

nṛṇām abhiṣṭa-phala-do bhavet

ahimsā-non-violence; paramah-important; dharmaḥ-religious principle; sarva-all; varṇa-āśrama-varnas and asramas; ādṛtaḥ-honored; sa-it; ca-and; ācaritaḥ-performed; nṛṇām-by men; nṛṇām-of men; abhiṣṭa-desired; phala-result; dah-giving; bhavet-is.

Non-violence is an important religious principle. It is honored by all varṇas and āśramas. It should be followed by human beings. It brings to human beings the fulfillment of their desires.

Text 41

viśeṣato viṣṇu-bhaktā
himsā-karma tyajanti hi
ahimsāyā hi bhūtānām
bhagavān āśu tuṣyati

viśeṣataḥ-specifically; viṣṇu-of Lord Viṣṇu; bhaktāḥ-the devotees; himsā-of violence; karma-acts; tyajanti-abandon; hi-indeed; ahimsāyā-of non-violence; hi-indeed; bhūtānām-of living entities; bhagavān-the Supreme Personality of Godhead; āśu-quickly; tuṣyati-is satisfied.

The devotees of Lord Viṣṇu specifically reject acts of violence. The Supreme Personality of Godhead is quickly pleased by refraining from violence to any living entities.

Text 42

ataḥ sarveṣu bhūteṣu
bhagavān akhileśvaraḥ
praviṣṭa iyate nānā-
rūpaiḥ sthāvara-jaṅgamaiḥ

ataḥ-therefore;; sarveṣu-in all; bhūteṣu-living entities; bhagavān-the Supreme Personality of Godhead; akhileśvaraḥ-the master of all; praviṣṭa-entered; iyate-is; nānā-in various; rūpaiḥ-forms; sthāvara-jaṅgamaiḥ-the moving and unmoving.

The Supreme Personality of Godhead, the master of all, has entered in the many species of moving and unmoving beings.

Text 43

mayāpi hy āgame himsā
vihitā ya vidhānataḥ
sāpi kāmuka-lokānām
kāmita-phala-siddhaye

mayā-by me; api-also; hy-indeed; āgame-in the scriptures; himsā-violence; vihitā-placed; ya-which; vidhānataḥ-as a rule; sā-that; api-also; kāmuka-filled with material desires; lokānām-of living entities; kāmita-desired; phala-results; siddhaye-for attainment.

In some scriptures I myself have described violence to be performed in certain religious rituals, but that is only so living entities filled with material desires may attain their wishes.

Text 44

viṣṇu-bhaktā na vañchanti
matto 'pi kiyad eva hi
atas teṣām vidhāne 'pi
himsā nindyā prakīrtitā

viṣṇu-bhaktāḥ-the devotees of Lord Viṣṇu; na-do not; vañchanti-desire; mattaḥ-from me; api-even; kiyat-how much?; eva-indeed; hi-indeed; ataḥ-therefore; teṣām-of them; vidhāne-in the rule; api-even; himsā-violence; nindyā-is condemned; prakīrtitā-said.

What do the devotees of Lord Viṣṇu want from me? (They have no material desires.) Therefore for them violence is condemned, even in the course of Vedic sacrifices.

Text 45

atas tvam kāmya-karmāṇi
parityajya višeṣataḥ
śrūyah kṛṣṇa-kathā-puṇyah
sarva-lokeṣṭa-siddhi-dah

ataḥ-therefore; tvam-you; kāmya-desired; karmāṇi-acts; parityajya-abandoning; višeṣataḥ-specifically; śrūyah-to be heard; kṛṣṇa-of Lord Kṛṣṇa; kathā-the topics; puṇyah-sacred; sarva-all; loka-people; ista-desires; siddhi-fulfillment; da-granting.

Therefore you should abandon all materialistic activities and instead hear the sacred narrations of Lord Kṛṣṇa, which fulfill the desires of all the worlds.

Text 46

nivṛtta-śāstram śṛṇuyād
yac chrutvā tat-paro bhavet
nivṛtto 'pi harer bhakti-
yutam mukhyam prakīrtitam

nivṛtta-of renunciation; śāstram-the scriptures; śṛṇuyāt-should hear; yat-which; chrutvā-having heard; tat-parah-devoted to Him; bhavet-will become; nivṛttah-renounced; api-also; hareḥ-of Lord Hari; bhakti-devotional service; yutam-endowed; mukhyam-best; prakīrtitam-is said.

You should hear the scriptures that recommend renunciation. By hearing them you will become devoted to the Lord. Renunciation joined with devotion to Lord Hari is said to be the best of spiritual paths.

Text 47

višeṣataḥ kṛṣṇa-līlā-
kathā-loka-sumaṅgalah
kīrtayasva dvija-śreṣṭha
śrūyaś caiva nirantaram

višeṣataḥ-specifically; kṛṣṇa-of Lord Kṛṣṇa; līlā-of the pastimes; kathā-the topics; loka-to the people; sumaṅgalah-very auspicious; kīrtayasva-you should glorify; dvija-of the brāhmaṇas; śreṣṭha-O best; śrūyaś-should be heard; ca-and; eva-indeed; nirantaram-always.

O best of brāhmaṇas, you should especially always hear and chant Lord Kṛṣṇa's pastimes, which bring auspiciousness to all the worlds.

Texts 48 and 49

hitvānya-deva-śaraṇam
bhajanaṁ ca višeṣataḥ

ye bhajanti hareḥ padam
kṛṣṇaika-śaraṇam narāḥ

ihāmūtra ca te nityam
kṛtārthā bhagavat-priyāḥ
paramānanda-sandoham
prāpnuvanti nirantaram

hitvā-rejecting; anya-deva-of the demigods; śaraṇam-shelter; bhajanam-worship; ca-and; viśeṣataḥ-specifically; ye-they who; bhajanti-worship; hareḥ-of Lord Hari; padam-the feet; kṛṣṇa-of Lord Kṛṣṇa; eka-alone; śaraṇam--shelter; narāḥ-human beings; iha-in this world; āmūtra-and the next; ca-and; te-they; nityam-always; kṛtārthā-successful; bhagavat-priyāḥ-dear to the Lord; paramānanda-sandoham-great transcendental bliss; prāpnuvanti-attain; nirantaram-eternal.

They who do not worship the demigods or take shelter of them, but instead worship Lord Kṛṣṇa's feet and take shelter of Him alone, become successful in both this life and the next. They become dear to the Lord and they attain a multitude of eternal transcendental blisses.

Texts 50-52

ye tu naivam-vido 'sāntā
mūḍhāḥ paṇḍita-māninaḥ
yajanty aviratam devān
paśūn hatvā sukhecchayā

kāma-bhogāvasāne tam
te cchetsyanti viniścitam
ity etat kathitam vipra
tantrām sātvatam uttamam

viṣṇu-bhakta-janajīvyam
sarva-siddhi-pradāyakam
śravaṇāt kīrtanād asya
kṛṣṇe bhaktir hi jāyate

ye-who; tu-they; naivam-vidah-do not know this; asāntāḥ-unpeaceful; mūḍhāḥ-bewildered; paṇḍita-māninaḥ-proud of their learning; yajanty-worship; aviratam-always; devān-the demigods; paśūn-animals; hatvā-killing; sukha-for happiness; icchayā-with a desire; kāma-bhoga-enjoyment; avasāne-at the time when it is over; tam-that; te-they; cchetsyanti-suffer; viniścitam-certainly; ity-thus; etat-this; kathitam-said; vipra-O b; tantraṁ sātvatam-Satvata Tantra; uttamam-

transcendental; viṣṇu-bhakta-of the devotees of Lord Viṣṇu; janajīvyam-the life; sarva-all; siddhi-perfections; pradāyakam-granting; śravaṇāt-from hearing; kīrtanāt-from glorifying; asya-of it; kṛṣṇe-for Lord Kṛṣṇa; bhaktih-devotion; hi-indeed; jāyate-is born.

They who, not knowing this, always worship the demigods and kill animals out of a desire for their own happiness, are bewildered fools, although they may think themselves very learned. They can never be peaceful. When their time of enjoyment is over they will suffer.

O brāhmaṇa, thus I have spoken the transcendental Sātvata Tantra, which is the life of the devotees, and which grants all perfections. Simply by hearing or chanting it one develops love for Lord Kṛṣṇa.

Text 53

bhaktim labdhavataḥ sādho
kim anyad avaśiṣyate
yato bhagavatā proktam
tasya bhakti-vivardhanam

bhaktim-love; labdhavataḥ-attained; sādhaḥ-O saintly one; kim-what; anyat-else; avaśiṣyate-remains; yataḥ-from which; bhagavatā-by the Lord; proktam-spoken; tasya-of this; bhakti-love; vivardhanam-increase.

O saintly one, for one who has attained love for Him, what else remains? The Supreme Personality of Godhead has spoken this scripture to increase love and devotion for Him.

Text 54

tanre 'smin kathitam vipra
viśva-sambhavam uttamam
avatāraś ca śrī-viṣṇoh
sampūrṇāṁśa-kalā bhidā

tanre-Tantra; asmin-in this; kathitam-spoken; vipra-O brāhmaṇa; viśva-sambhavam-the creation of the material universe; uttamam-then; avatāraś-the incarnations; ca-and; śrī-viṣṇoh-of Lord Viṣṇu; sampūrṇāṁśa-kalā-with His plenary portions and their portions; bhidā-divided.

O brāhmaṇa, in this Tantra were described the creation of the material universe, Lord Viṣṇu's incarnations with their plenary parts and sub-parts, . . .

Text 55

bhakti-bhedaś ca bhaktānām
lakṣaṇām ca pṛthag-vidham
yugānurūpām śrī-viṣṇoh
sevayā mokṣa-sādhanam

bhakti-of devotional service; bhedaḥ- the divisions; ca-and; bhaktānām-of devotees; lakṣaṇām-the nature; ca-and; pṛthag-vidham-specifically; yuga-the yugas; anurūpām-according to; śrī-viṣṇoh-of Lord Viṣṇu; sevayā-by the service; mokṣa-of liberation; sādhanam-the means.

. . . the different kinds of devotional service, the different kinds of devotees, the different ways, in the different yugas, to attain liberation by serving Lord Viṣṇu, . .

Text 56

viṣṇor nāma-sahasram ca
nāma-mahātmyam uttamam
viṣṇor nāmnām vaiṣṇavānām
aparādhasya niṣkṛtiḥ

viṣṇoh-of Śrī Viṣṇu; nāma-sahasram-the thousand names; ca-and; nāma-of the name; māhātmyam-the glory; uttamam-transcendental; viṣṇoh-of Lord Viṣṇu; nāmnām-the name; vaiṣṇavānām-of the devotees; aparādhasya-of offense; niṣkṛtiḥ-the remedy.

. . . the thousand names of Lord Viṣṇu, the transcendental glories of the holy name, the remedies for offenses to Lord Viṣṇu's holy name and Lord Viṣṇu's devotees, . . .

Text 57

sarva-sāra-rahsayam ca
tantrotpatteś ca kāraṇam
himsā-vidhi-niṣedham ca
tava praśnānusārataḥ

sarva-of all; sāra-the best; rahaśyam-the secret; ca-and; tantra-of the Tantras;

utpatteḥ-of creation; ca-and; kāraṇam-the cause; himsā-vidhi--of violence; niṣedham-the prohibition; ca-and; tava-of you; praśna-the question; anusārataḥ--according to.

. . . the best of all secrets, the reason the Tantras were written, and, in answer to your question, the reason violence is forbidden.

Texts 58 and 59

yan-nāmaikam karṇa-mūlam pravīṣṭam
vācānvīṣṭam cetanāsu smṛtam vā
dagdhvā pāpam śuddha-sattvāt tadeham
kṛtvā sākṣat samvidhatte 'navadyam

tasmād anantāya janardanāya
vederitānanta-guṇākarāya
mahānubhāvāya nirañjanāya
nityātma-lābhāya namo namas te

yat-of whom; nāma-the name; ekam-alone; karṇa-of the ear; mūlam-the root; pravīṣṭam-entered; vācā-words; anvīṣṭam-followed; cetanāsu-in the hearts; smṛtam-remembered; vā-or; dagdhvā-burned; pāpam-sin; śuddha-sattvāt-from our goodness; tadā-then īham-endeavor; kṛtvā-having done; sākṣat-directly; samvidhatte-placed; anavadyam-purity; tasmāt-because of Him; anantāya-endless; janardanāya-the saviour from miseries; veda-by the Vedas; irita-spoken; ananta-endless; guṇa-of qualities; ākarāya-a treasury; mahānubhāvāya-the master of transcendental opulences and powers; nirañjanāya-untouched by matter; nityā- eternal; ātma-self; lābhāya-attainment;; namah-obeyances; namah-obeyances; te-to You.

Obeisances, obeisances to You, the limitless Supreme Personality of Godhead, the savior from miseries, the Lord whose limitless treasury of virtues is described by the Vedas, who are the master of transcendental opulences and powers, who are untouched by matter and eternally self-satisfied, and whose holy name, when it enters the ear or is remembered in the heart, burns all sins, grants one a spiritual body of pure goodness, and allows one to directly see You